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The Christian:

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PRESBYTERIAN HIST. SOC. OF CALIFORNIA

MR. AND MRS. COURTHOPE TODD.

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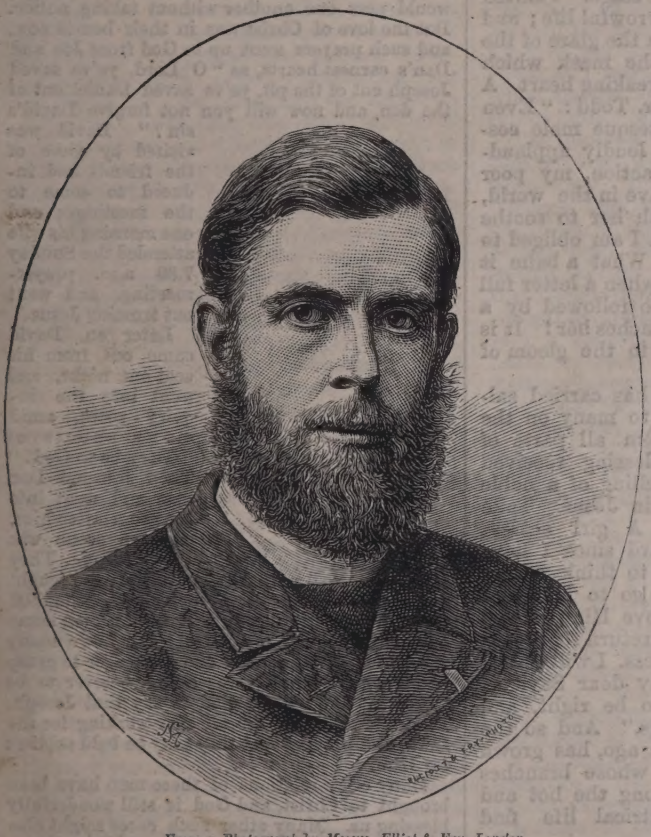

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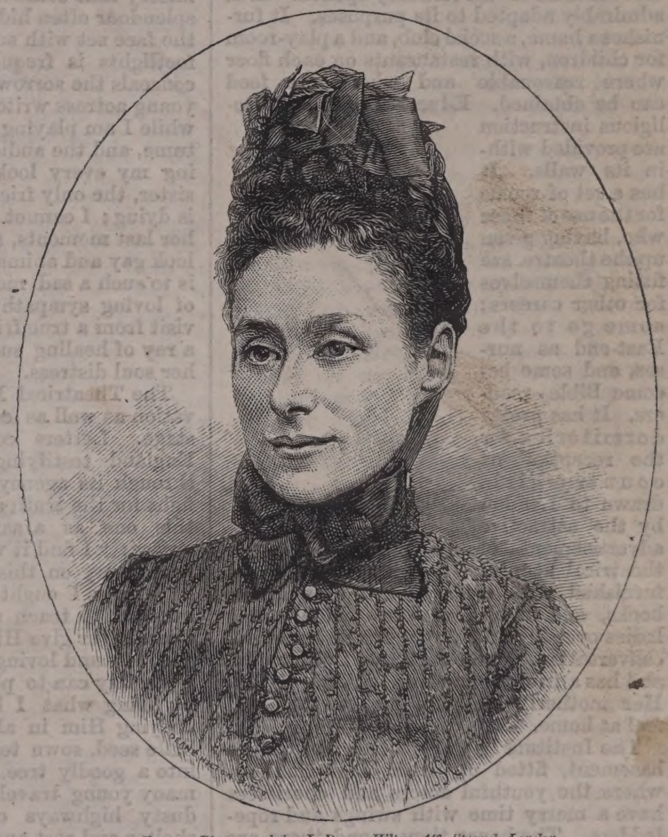

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THE power of what we call little things cannot be estimated: small beginnings lead to great endings. A citizen of Genoa, walking along the shore of the Mediterranean Sea, picks up a piece of wood thrown on the beach by the waves: the result is the discovery of a new world. A solitary monk reads the Bible in his cell: Papal power is shaken to its centre, and the light of Protestantism dawns on darkened Europe. A scholar, sitting in his garden, hears an apple fall: that simple incident works a revolution in science and philosophy. A letter sent to an actress ten years ago was the sowing of a seed which has taken root, sprung up, and produced a plentiful harvest in the salvation and guidance of many who live their lives in the glare of the footlights. The Theatrical Mission associated with the names of Mr. and Mrs. **COURTHOPE TODD** has already done much good, and promises to do much more. It is Christ-like in its nature, for it seeks to help a class almost entirely neglected by evangelistic agencies. Something of its history, and of that of its Director, will be given in this brief sketch. God trains his workers for the work they have to do. When but a child of six, Mr. Todd delighted to spell out the notices in the theatrical columns of the newspapers, and to acquaint himself with plays and players, contrary to the wishes of his worthy parents. His knowledge of the drama of the day soon became full and accurate. He was looked upon as an authority by his friends, who consulted him when they wished to see superior acting. This precocity, and the tastes it revealed, might have led to a life of worldliness and sinful folly, had not God in his saving grace turned the youth's energies into a new channel, and ultimately made his special information a means of blessing to thousands of theatrical employés. He was converted, and decided to give himself to the ministry. He entered St. John's College, Highbury, and passed with credit through three years of the prescribed curriculum. At this stage in his studies, he felt called to dedicate himself to the salvation of the young ladies and children connected with the theatre. He saw that they were little cared for, and his heart yearned over them in their loneliness and temptations. There were many thousands of persons in London connected with the theatrical profession, and these covered all ages, from infants in arms to grey-headed men and women. He resolved, with God's help, to reach at least a part of that vast army of his fellow immortals.

He began in a small way by writing kind letters to some of its members, but the work rapidly grew to larger dimensions. Rooms were opened in which those who lived in the suburbs could rest between rehearsal and performance; assistants rallied round him; tokens of Divine blessing appeared; and in a short time it was made manifest that what had been tried as an experiment was a fully-valued necessity. The supreme object of the Mission was to bring theatrical employés to a saving knowledge of the Lord Jesus Christ. It encouraged with Christian counsel and sympathy those who strove to walk uprightly. It supplied the sick with needed comforts, and found employment for those who could not conscientiously remain on the stage. There was ample room for such an addition to our philanthropic agencies; so it prospered.

In a few years the old premises failed to accommodate those who sought to avail themselves of the advantages offered. A larger building was required, but where was it to be got? Mr. Todd visited shops and warehouses, in search of a suitable place, but could not find any. He carried his difficulty to God in prayer, and a way was opened up for him. Mr. Spencer Chadwick had a vacant plot of ground, which was originally intended for a secular theatrical club. Mr. Todd decided to occupy it in his Master's service. Site and building would cost £4500. So large a sum of money was hard to raise, but he put his trust in God. In less than six weeks over £500 reached him, without printed appeal or published notice of any kind. So he decided to build without delay.

The foundation stones of the Theatrical Institute, now known as Macready House, Henrietta-street, Covent-garden, W.C., were laid on May 16, 1885, by the Countess of Aberdeen, the Lady Mayoress, Mrs. Bond Cabbell, and Mrs. Horace B. Marshall; six months later it was formally opened. It is admirably adapted to its purposes. It furnishes a home, a social club, and a play-room for children, with restaurants on each floor where reasonable and wholesome food can be obtained. Education, rest, and religious instruction are provided within its walls. It has a set of rooms for the use of those who, having given up the theatre, are fitting themselves for other careers; some go to the East-end as nurses, and some become Bible-readers. It has pretty dormitories for the reception of country girls drawn to London by the attractive advertisements of theatrical agents. It has a large room, furnished with little tables, easy-chairs, books, and magazines, in which young ladies over fifteen enjoy rest and healthful conversation. Mrs. Courthope Todd knows, and has a friendly greeting for, each visitor. Her motherly kindness makes them all feel at home.

The Institute has also a lads' hall in the basement, fitted up with a gymnasium where the youthful actors and choristers have a merry time with swings and rope-ladders. The hours they spend there are bright with sunshine; and outside of these walls they do not know many such hours. The tiny maidens of the theatre have a corner of the House to themselves. It is appropriately called "The Nest." There are to be found the baby who lisps "My Sweetheart," and the child of ten who plays on the stage the part of "the principal boy." They are surrounded with sweet influences which should shield them from the bad habits into which some of their companions so easily glide. They all look forward to their Tuesday "happy gathering," as one of them has described the weekly service, which consists of cheerful singing, anecdotes, and a short address. It is a treat to see how eagerly they drink in the simple Gospel teaching. Many of them have given evidence of a real change of heart and life, and many more have got what must strengthen them in the temptations to which they are exposed.

In addition to the home comforts and influences supplied by the Institute, Mr. and Mrs. Todd arrange that each protégé of the Mission has a lady correspondent, who writes her a monthly letter of loving counsel. The members of the Institute, who number now some 6000, come to them with their trials and sorrows. They give the best advice, and often pray with them. A visitor is employed in going to the lodgings of the members, to hold personal conversation with them; and religious services are regularly conducted in the Institute. A Mission which does such good work deserves cordial support. Those who are unable to give money, but have some spare time, can render valuable aid by writing monthly letters. Eleven hundred ladies are engaged in this noble service, but more are needed, as the requests for letters exceed the supply of writers.

We have heard much about the cry of the outcast and the burdens of the poor, but we have not heard so much of the sobs of misery that come from the stage. Painted splendour often hides a sorrowful life; and the face set with smiles in the glare of the footlights is frequently the mask which conceals the sorrow of a breaking heart. A young actress writes to Mr. Todd: "Even while I am playing in grotesque male costume, and the audience is loudly applauding my every look and action, my poor sister, the only friend I have in the world, is dying; I cannot be with her to soothe her last moments, and yet I am obliged to look gay and animated." What a balm it is to such a sad mourner when a letter full of loving sympathy, to be followed by a visit from a true friend, reaches her! It is a ray of healing sunshine in the gloom of her soul distress.

The Theatrical Mission has carried salvation as well as comfort to many on the stage. Letters come from all parts of England testifying of blessing received through its agency, and telling of a noble fight for the truth as it is in Jesus. Take this one as a sample. A girl actress writes: "I find it very hard since I have been away on this tour, to think of my Saviour as I ought, but I go to Him and ask Him to teach me to love Him, though I can never give Him any return for all his goodness and loving-kindness. I will try all I possibly can to please my dear Saviour, by doing what I know to be right, and obeying Him in all things." And so the little seed, sown ten years ago, has grown into a goodly tree, under whose branches many young travellers along the hot and dusty highways of theatrical life find shelter and rest and joy.

VILLAGES IN SCOTLAND.—Mr. J. G. Govan (South Park, Hillhead, Glasgow) has recently established a Faith Mission to the villages of Scotland, in many of which, he says, there seems to be almost no spiritual life. In a little pamphlet on the subject, just issued, it is stated that workers, called "pilgrims," will be sent forth, two by two, or singly, to live among the people in villages that are spiritually destitute; and in each place it will be sought to leave, at the close of the special mission, Christians filled with the Holy Spirit, who will be able to carry on at least a weekly prayer and fellowship meeting on unsectarian lines.

JOE, DAN, AND DAVID.

At a mission which has been much blessed a few cases of conversion have taken place lately which may be interesting to the readers of The Christian as illustrating the power of Christ's love.

A man named Joe M—— and his wife were induced to come to the mission. After attending a few times, and being spoken to about their souls, the wife was brought to a knowledge of the truth as it is in Jesus, but the man still held out, although it was evident that God's Spirit was striving with him. After coming a few more nights he at last gave in. The next thing was to get a brother and his wife to come. A simple, but faithful and believing, prayer went up often at the prayer-meetings that God would "save my brother Dan."

Dan at last made his appearance, a big, strong man who, though saying we were in the right, had many arguments and reasons for not deciding for Christ. He, however, had not been many times before his hard heart was broken, and he became another trophy for Jesus. Then his wife came to an open-air meeting, held in the summer, and adjourned to the Mission Chapel prayer-meeting afterwards, where the Lord saved her. Now Joe and Dan set to work in earnest for Jesus.

There was still another brother David, and his wife. Owing to family differences, the two brothers had not spoken to David for years, and would pass one another without taking notice. But the love of Christ was in their hearts now, and such prayers went up to God from Joe and Dan's earnest hearts, as "O Lord, ye've saved Joseph out of the pit, ye've saved Daniel out of the den, and now will you not forgive David's sin?" David was visited by some of the friends and induced to come to the meetings; and one morning his wife attended the Sunday 7.30 a.m. prayer-meeting, and went out trusting Jesus.

Later on, David came out from his seat one night, and went into the inquiry-room, amid many shouts of "Glory be to God!" Then Joe and Dan rose and went into the room after him, and the scene was very affecting. They said, "The devil parted us, but Christ has brought us together," and all three knelt and thanked God. When the three great strong men came out of the inquiry-room, tears ran down many cheeks for joy, and each one was eager to grasp hands with them. It was a night never to be forgotten, and we are glad to say that Joseph, Daniel, and David are all now working for the Lord, and praying that they may be bold soldiers for Him.

Many other relations of these men have been brought to Christ, and God is still wonderfully blessing us. Many other such cases might also be given. J. Porteous.

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WHICH?

What is old age? A weary waste
Of faded hopes, of pleasures passed?
A fretful soul by cares encased,
Which mourns for life gone all too fast,
And dreads its death? Ah, this may be—
God keep it far from you and me.

What is old age? A happy calm,
Wherein life's storm is hushed to peace:
Where passions die, and where the balm
Of time hath caused old wounds to cease;
A peaceful pause ere heaven be?
God grant it thus to you and me.

F. G. T. Rowcroft.

A MINISTERIAL CONFERENCE.

The Editor of this journal has requested me to give further information in relation to a protracted devotional meeting of Congregational ministers to which I made the briefest reference in the second of the papers I wrote for the old year. A request from such a source has weight. Without it I could not have broken silence with respect to very hallowed memories, beyond that of a compressed reference, which was intended to serve as an intimation that the Spirit of all grace is still near to his waiting servants. It jars upon the nature to reveal times of unusually sacred feelings. There are solemn, and at the same time heavenly, crises of life which cannot be written about. Nevertheless we find, in that priceless letter of Christian courtesy which the Apostle Paul addressed to one of his converts, that he prays on behalf of Philemon concerning "the communication of his faith;" by which we may understand that the conveying of the knowledge of God's gifts, and his gracious dealing with souls, may supply that which a useful fellowship with man is in need of.

During the early summer of last year a deep sense of spiritual need, and a great craving for a new measure of Divine inworking, were simultaneously felt by a number of Congregational pastors. Congregationalism, as other systems, had not its old strength in advancing the Kingdom of Christ. Preaching was sorely hindered by a baseless, but deadening scepticism in congregations. Perils were assailing church members of a subtle and formidable nature. A ministry to meet these new forces of evil must, it was realised, be one of great spiritual power. But it was painfully apprehended that we ourselves were weak: that business too much secularised us: that we were in danger of forgetting the authority of the Apostolic example—"We will give ourselves continually to prayer and to the ministry of the word." It was felt also by many that we were not making full proof of our ministry if we merely assembled to make speeches about church principles. The people, whether we liked it or not, were judging church principles by their fruits, and finding no one religious party better than another. The urgent demand of the times seemed to require that ministers of religion should cast themselves afresh on their Master, and on the imperishable verities of spiritual revelations. Out of these convictions what has come to be known as the Hastings Conference was held on the days between the 15th and 19th of November last.

The preparations for the Conference demand special notice. The invitations in relation to attendance urged *prayer*. Private correspondence of pastors on the subject emphasised the prior call for prayer. There were domestic intercessions when households prayed for this special object. There was an understood union in prayer among ministers in different parts of the kingdom, and special prayer-meetings were called. As the time drew on, fifteen hundred appeals for prayer were circulated in Hastings, St. Leonards, and elsewhere, and devout ones, out of many congregations, ceased not for the three weeks before it met, to pray for the Conference. Nor was this expectancy of looking unto the Spirit confined to the South. A minister in a Northern town, who could not attend, called a meeting for prayer on the first morning the Conference met.

Our God was swift to hear. Mr. Brierley, of Balham, writes in the January number of *The Congregational Magazine*: "The attitude of mind with which we travelled to the rendezvous, was essentially different from that experienced as we turn our faces towards our great ecclesiastical congresses of Spring and Autumn. ... The critical and controversial faculties were dormant. The predominant element in the consciousness was a thirst for God, even the living God. A sense of awe clothed the mind as we neared the place of meeting—a feeling that the soul was about to come into contact, as perhaps never before, with the innermost zone of spiritual power."

As the Conference opened (after the reading of Acts xx. 17—35, prayer by an elder-pastor, and an introductory address from the Chair) a beloved minister was guided to strike the true note for what followed by an expansion of the words, "*The watchmen of Ephraim was with my God.*" With God; before God; separated for a season unto God, was the very posture of many dear servants of his at that hour. The thought of listening to man had scarcely any place. No mere human excitement had sway. I am justified in saying that with not a few there was, with prostrate humiliation, the simplicity of will and purpose that looked alone to the Great Bishop and Shepherd of the flock, for the manifestations of his presence, and the instilling of his love and power. Blessed secret, if we could but learn it in all our assemblies: when the eye is single, the body becomes full of light. The pure in heart see God.

The ministerial meetings were, as was fitting, private. Two others there were which were open: the first for testimony; and during a long life I never heard addresses with such an absence of aim at what might please man, and with such power; the second was for a united showing forth of the Lord's death; a service of which a writer (Mr. Hallowes, of Barnsley) afterwards said, it was worth a journey of four hundred miles to attend one like unto it. I am writing, however, of the private meetings. The order for these, on the three days, was the simplest conceivable:—Ourselves, the churches of Christ we served, and the unsaved. On the first of these topics the Lord gave the spirit of confession and prayer in a remarkable manner, and also of singularly wise utterance on the office of the Paraclete, the Spirit of holiness. "There was no captious discussion," wrote one. "The cleric who is nothing if he is not critical, and the cleric who is nothing if he is not comic, were absent." Through the night watches that followed, from the majority of the ministers who had been at that evening meeting, prayers ascended to the throne of God.

I hesitate at this point of the solicited narration. On the one hand I fear to go beyond facts, and on the other to withhold a witness to the glory of "the Hearer of prayer." After we had, on that second morning, been in conference for an hour or two, an unwonted spiritual sensitiveness came over us. There was an inexpressible melting of heart. "Never," wrote the one just quoted, "were there so many ministers around me in tears." They were, however, tears of wondrous joy. The heart was filled with adoring love to Christ, as to One who had come among us as He did to the eleven on his Resurrection Day. To be his, without choice, without self-seeking, was the supreme desire. Nor this love only: a very pleasant and generous brotherly love filled the heart, and a sympathy of yearning compassion for men, without its old alloys. "I do not remember," Mr. New, of Hastings, has written, "ever having a deeper sense of the family relationship of God's people." There was One invisibly with us laying the axe to the root of the inordinate inclination to ourselves which is the destroyer of ministerial service, revealing what we needed to learn, and the sweetness of being wholly Christ's; so that Mr. Crosbie, of Brighton, in his published address, has said: "There is only one feeling, I believe, among the hundred brethren who attended the Hastings Conference; and it is, that the three days were days of heaven upon earth."*

Let it be observed that while it was truly said—"There was hardly a feeble utterance, and hardly a prayer that was not to the point," these do not explain what was experienced. For myself I had often, before this season, joined in such prayers, and listened to such valuable addresses. They were not these alone that touched our spirits. From whom but from the blessed Spirit of Pentecost could the grace come that rested upon us all? How but through Him could there be in hearts like ours such a love as flowed through us; such a bringing under of self-love as to leave room only for an adoring sympathy with Christ in his travail for the salvation of men; such a soul-filling joy in communion with Him our Master and Lord; and such a simultaneous desire, apparently filling every heart, to be wholly devoted to Him? "We felt," said a cultured minister afterwards, "that it would have been easy for us to go anywhere, do anything, bear anything, for Christ."

If the influence of that gracious visitation had been evanescent, I would have continued silent about it. At this moment I have on my table fifty letters from ministers most of whom within the last few weeks write of its effect on their ministry. It would have been good to have had a memory of such a season, but the burden of many of those letters is—the heavenly visitation abides. "I returned home to lay myself on the altar of sacrifice for the Master's glory," is the utterance of one, but the sentiment of many. "New life has come among my people," says another. "Since I returned from Hastings," writes a third, "I have had about thirty candidates for church fellowship." A like testimony comes from a fourth. "Just now," says a fifth (this was at the end of the year), "my people are, as I believe, on the verge of a great spiritual blessing." It is only to indicate that a baptism of the Spirit is an abiding blessing that I venture to mention these things. His grace shed on dear ministers in Hastings is a pledge of what the Church needs above all things. Other ministers in different parts of the country are encouraged, and are turning their thoughts to such a seeking of the Lord. Materialisms, irreligious ritualisms, negative preaching, and unfaithful panderings to the worldly, have been too much bringing on us all a spiritual starvation. Thank God we are not satisfied, and begin to be in want. Let men who are "of one accord," who are chivalrous, and yearning for the Lord to "work in them mightily," take heart. The Spirit of the Lord is not straitened; He is among us, and ready with his Pentecostal effusion when we prepare our hearts to seek Him.

Tunbridge Wells. William Guest.

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* Four of the Addresses delivered at the Conference have been published:—"*The Two Paracletes,*" by Dr. Clemance (Snow & Co.); "*The Church as a Means of Grace,*" by Professor Cave; "*The Ideal Church,*" by Rev. Wm. Crosbie, M.A. (Hodder & Stoughton); and "*The Conversion of Souls to God,*" by Rev. A. A. Ramsey (Terry, Dewsbury).

THE PRAYER WEEK, and AFTER.

BY PASTOR F. H. WHITE.

THE Prayer Week of the year 1887 has passed. The special severity of the weather had, no doubt, much to do with the somewhat thin attendance at many of the meetings. What, however, was lacking in point of numbers was, we trust, more than made up by the earnest-hearted spirit which prevailed, so far as we had the opportunity of judging. It is no vain thing to call upon the Lord, individually or collectively. As one speaker remarked, the united believing prayers of but two or three are mighty to the bringing down of richest blessing on millions. Abraham was but one, yet again and again his intercessions prevailed, as he pleaded with the Lord for the wicked cities of the plain. Elias, "a man subject to like passions as we are," prayed alone, "and the heavens gave rain and the earth brought forth her fruit." Let us settle this in our own hearts, that not a single cry has gone up to God from a true believing heart, but will return in showers of blessing upon the dry and parched ground around us.

Perhaps no prayers evoked a heartier "Amen" than those asking that peace might be preserved in our time, that the dreaded war-clouds which at present overhang Europe might be graciously dispersed, and that the Lord might remember mercy, and not judgment. The afflicted and poor in our land were often mentioned—that, amid the hard winter and scarcity of employ, they might in their distress seek the Lord, to find in Him "a strong tower" in the day of their sore trouble. Nor were our missionary brethren and sisters forgotten. This was meet and fit, since it was with a beloved missionary brother in North India (a member of the American Presbyterian Board during the Mutiny, more than a quarter of a century ago), that the proposal for a "week of universal prayer" originated. With thanksgivings for the signal awakening in late years of missionary zeal, especially among young men, were mingled heartfelt petitions that "the Lord of the harvest" would send forth in this coming year many "more labourers into his harvest."

But now that the week has passed, shall our prayers cease? Are we to wait till another year has rolled by before we unite again in calling on God? After all, how few of the whole company of believers have been present at these meetings. What if the gatherings had been multiplied manifold, and every one of them thronged with praying children of God. Even then, in view of the present critical condition of things, both in Church and State, would there not still be a strong call to unite and seek the Lord as we have never sought Him? As a venerable and venerated speaker at one of the Powis Hall meetings said: "It is heart-aching, to see the growing unconcern with which the great masses of the people look upon the things of God, and the trifling with Divine realities amongst professing Christians; together with the bitter and determined opposition of the open antagonists of the Gospel." And what, alas! is even sadder still, is the sight of some who gave high promise of becoming examples to their fellow believers both in word and deed, falling into the foulest errors, and filling the minds of all who knew them in the Lord, with sorrow and dismay.

True, there are triumphs to enumerate. Not a single word would I write to call off the attention of your readers from the many and blessed tokens of the Spirit's power everywhere visible. On the contrary, I believe the very stones would cry out, if we did not praise Him for all that He has wrought in the many humble seeking hearts who of late have proved, as never before, the might of his grace, and the power of his real and abiding presence, not only to light up their path of personal sorrow and affliction, but to endue them with strength for testimony and service. Let us *praise* more than ever this year, but let us also *pray* more than ever. Let not prayer begin, continue, and end with the prayer-week. With ever-increasing force let the stream of supplication, both in Church and closet, flow on, deepening and widening, until, if spared to meet another year, we may not have time to tell of all the great things God has wrought in answer to the cries of his children.

Let this year be *a year of prayer-weeks.* Israel of old had her appointed seasons for assembling before "the Tent of Meeting." So may we. It is a good thing, undoubtedly, to keep up our annual feasts, but woe to us if we be content with these. Woe to us if we forget that our high-priestly calling is not a matter of days or weeks. It is a perpetual privilege. We are once for all and always girded for the service of the sanctuary. It is ours to stand continually before the Lord. The incense of the Saviour's perfect meritoriousness is "perpetual incense." It ever ascends. Its fragrant cloud spreads itself over the very Throne of God all through the year. This it is, and only this, which can make 1887, or any other year, "a year of grace" to us sinners. Let us then "continue in prayer, and watch in the same with thanksgiving."

Mr. McCheyne used to say "prayer" was his "noblest and most fruitful employment, and not to be thrust into a corner;" praying always (on every occasion) with all prayer and supplication — "with every variety of prayer and supplication, deliberate, ejaculatory, public, private, secret, confessing, asking, praising; with a full, not partial and niggardly, employment of so precious a privilege"* in the Spirit; the Holy Spirit being the "surrounding, penetrating, transforming atmosphere of the praying Christian."* "Pray without ceasing" is an inspired injunction, in view of "the coming of our Lord Jesus Christ with all his saints." Oh, for that holy aptitude for prayer which would find us always, even when not actually engaged in its exercise, like the bird who, though not "on the wing," is yet ready to fly in an instant.

The following notice caught my eye while on a visit to the seed establishment of a well-known and honoured friend in Reading: "It will greatly assist the germination of peas and beans if they are soaked in warm water for some time previous to sowing." We should not have to mourn so many barren days, if the seed-corns of daily service were first soaked in warm, Spirit-inspired prayers. By Him, therefore, at once both our Brazen Altar for atonement, and our Golden Altar for acceptance, let us offer the sacrifice of prayer as well as praise to God continually. Yet remember, it is "the prayer of faith" which wins the blessing. We may meet in our thousands, and nothing come of it, yet doth God deal with a liberal hand, and upbraid not. But to whom does He give? Not to waverers, but believers. "He that wavereth," says the Apostle, "is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord" (James i. 6, 7). Away with this God-dishonouring, Christ-dishonouring, Holy Spirit-dishonouring unbelief of ours.

After a week of prayer, say some, should come a year of work. Work! Yes, we will work indeed. "Work till Jesus comes," and we "be gathered home." Oh yes, we must work. Woe unto us if we do not work in such a day as this, when, as my beloved and gifted friend Dr. A. T. Pierson, of Philadelphia, says in that thrilling book of his, "Crisis of Missions":* "God is moving with great strides in his march towards the great goal; when He is specially working, and loudly calling his people to closer fellowship, and more diligent co-operation. Now or never. Tomorrow will be too late for work that must be done to-day. Time and tide will not wait. He who lags behind will be left behind."

Work! How can we but work with such a Master as ours? Is not the necessity laid upon us? How can we have the slightest claim to belong to Him who said, "I must work the works of Him that sent me while it is day," if we do not? But withal let us give ourselves to prayer. "When preaching fails," says McCheyne, "try praying." But we will do both, and that with more boldness, more earnestness, more entireness, more continuousness than ever. The time is short. In the opinion of those who have great discernment both of Scripture and the times and seasons, great judgments are impending. The long course of peace and quiet, that as a nation we have enjoyed during the fifty years of the happy and prosperous reign of our beloved Queen, is fast hastening to a close. We have long been rejoicing in many an open door for blessed Gospel service. What if through our unfaithfulness and sloth, such should be closed against us? But a span of time remains; let us "be up," nay down, "and doing"—down upon our knees in prayer. This is the best way up. "I have so much to do," said Luther, "that I cannot get on without three hours a day praying." McCheyne wrote to the devoted William Burns, "Go on, dear brother, but an inch of time remains; and then eternal ages roll on for ever."

Let us "go on" praying and preaching and working. Let every period of life left to us, long or short, find us not on bended knee only, but with the upturned face of a simple, childlike confidence in the grace and love of our Father in heaven; the anointed eye of a clear, discerning, penetrating singleness of purpose; the outstretched hand of an eager, yet patient expectation, whilst with feet well shod with Gospel readiness we stand "instantly serving" the Lord as He may direct, loins girded about, and lamps burning, and ourselves like unto men who wait for their Lord. "Who then is willing to consecrate his service this day to the Lord?"

REQUESTS FOR PRAYER.—For blessing on a mission at Gargrave, Yorkshire, to commence January 29.——For blessing on missions at Aylesbury, Bucks, to January 23, and at Cuddington, Bucks, from January 23 to 30, conducted by Mr. J. Crofton Rainey.——For especial outpouring of God's Holy Spirit on Brixham, South Devon, during this year.——For special services at Watchet, to commence January 22.——For blessing on meetings to be held in Sittingbourne, Kent, from Jan 16 to 25, by Mr. Henry Varley.——Praise for blessing on mission at Chippenham.

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* Rev. H. G. Moule on "Ephesians." Cam. Series.

* Jas. Nisbet & Co.

Week of United Prayer.

MONDAY, JANUARY 3.—PRAISE.

Steinway Hall, Portman Square.

IN accordance with the custom observed for many years past, the Council of the Evangelical Alliance arranged for morning meetings to be held daily in Steinway Hall, Portman-square, W. Considering the inclement weather, the average attendance was fair and encouraging, ladies and gentlemen facing intensely cold winds, and walking alternately through snow, slush, and rain, in order to participate in the devotional exercises; these were marked by fervour, and not infrequently accompanied with gracious manifestations of Divine power.

Sir W. McArthur presided on the first day, when the theme was "Praise." The address was delivered by Rev. E. A. Stuart, Vicar of St. James's, Holloway, who gave a brief exposition of John xiii. 1: "Having loved his own which were in the world, He loved them unto the end." Believers, he said, are Christ's by donation, by redemption, and by choice. How strong and deep ought to be our consecration to Him! May these two words of priceless meaning—"his own"—kindle praise in every believing heart.

Centenary Hall, Bishopsgate.

The gatherings in the City were arranged for by the Committee of the East Central Y.W.C.A.

The Bishop of London, who presided here during the first hour, said:—My desire is that every soul may be led to give more thought to the offering of praise in his private devotions; for this week of united prayer ought to be followed by more prayer in the closet than before, on the part of each of us. In moments of distress, and when the power of temptation is felt, what can we do but pray? When the struggle with self and sin is hard; when it seems not only difficult but well-nigh impossible to overcome, what can we do but go to Him who has promised to supply all our need? When we feel the burden of sin; when the clouds are thick about us because of a sense of unworthiness and weakness, what can we do but pray?

But there is something narrow and selfish in prayer when it is confined to ourselves, when it does not correspond with the breadth of the blessing given. Is it not necessary, then, that we should add to our prayers our perpetual praises? Above all, we should praise God for what He is to his suffering, sinful creatures. But must we not, if moved by his Spirit, turn our thoughts even from this, and think of Him. There is a story of a woman who came to a great saint of old and said she had prayed much: had continued praying every day of her life for years, yet she found her heart was still cold and dry; she had no comfort in her prayers; though she prayed earnestly, yet somehow it seemed as if her prayers rather came back to her than ascended up to God. The saint bade her pray not for herself, but for the glory of God. When she came to him again after some time she said she had found a new peace, for she understood better than before what was the nature of the love that had bought her—her soul was lifted out of bondage. So it is with us. We must think of the blessings He has bestowed upon us; but let us lay it upon our consciences to be often praising Him for his essential glory.

Have we not good reason to praise and to thank God as a nation? At such a time as this it is very fitting that we should give our praises and thanks to God for all his goodness during the reign of our beloved Queen. Think of the blessings that have been showered upon us; during these fifty years. Think of the revival of spiritual life in all directions. Think of the great moral movements that have strengthened the spiritual revival—of the devotion that has characterised the efforts against intemperance, and the still more fearful evil of impurity. Think of all that has for years been stirring men's souls to their depths, and which evidently is the work of the Holy Spirit of God. Think of the spread of the Gospel in heathen nations all over the world, in our colonies and elsewhere, and all this done in such a way that we cannot say it was done by this man or that; from the result we know that the workers were sent forth by God Himself. Shall we not, then, praise Him, among other things, for his mercy to us as a nation?

DR. DONALD FRAZER,

who presided during the second hour, said:—It is good to have a thankful spirit. There is nothing more uncomely than a grumbling, discontented Christian; whereas one who cherishes a loving, grateful spirit, who "looks at the bright side of things," as we say, makes the Christian life and faith attractive. I have often been struck with the largeness of soul of the old Hebrew bards, in stirring up themselves and the people to praise God. There was no narrow temper in them. They went over all the works of creation—the sun, moon, and stars; they spoke of the providences of God, especially to the poor and needy—how He giveth food to all flesh. Especially they made mention of His goodness to the people He had set apart for Himself—their emancipation from the land of Egypt, their deliverance at the Red Sea, their victory over his enemies. All these things they spake of. But even in the best of our Christian hymn-books there is a great want of hymns written from what we may call the historical field of thankfulness. The old poets were filled much more with the thought of God's goodness to the nation in the past than we seem to be at the present time. We sing of our feelings and experiences, of the blessings of God to ourselves; but not, as we ought to do, of the great things God is doing upon earth before our very eyes. Surely there are great events well worthy to be commemorated in our songs of praise, in the little-read annals of the Church, and of the missions sent forth into other lands.

But we may well be thankful for the goodness of God to ourselves. All the blessings we have, whether in the church, the family, or in our individual experience, are given to us in and with and through Jesus Christ our Lord. It is this which makes them so sweet. What a manifestation of God, and the glory of God, was Jesus Christ! How He delighted in showing mercy, not only to the blind, the deaf, or the paralytic, but to the leper, the lunatic, the demoniac. And then He crowned it all by giving Himself for us: because He loved us He endured the cruel cross! All we have to enjoy we get through Jesus Christ. As we look back upon our own lives, how disappointing they appear; what a poor thing we have made of life compared to what we ought to have done. But when we look back over what God has done for us, surely we must say, "He hath done all things well." How, when sad, we have been comforted; when weary, we have been sustained; when all things seemed against us, we have been helped and cheered by the lovingkindness of God which endureth for ever—not least of all in those hours when we have been most ungrateful to Him.

We know not what will be on the morrow, but what I want to know is that the Lord will go on with me—that He will lead and guide me. The year, begun in mist and fog, has in some respects ominous prospects. Those who know most about the state of the nations, and about the temper of their rulers—for, after all, the nations have very little power; one man here, and two or three there, decide the question of peace or war;—those who know most, look forward to the future with grave anxiety. But if we trust in the Lord, never mind. If I did not believe in Jesus Christ, I should be one of the most melancholy of men, which I am not. I do not wonder at there being pessimists. But we who believe have the assurance that He will make all things work to the accomplishment of his purposes. Our God changes not. We change with changing years, but He is the same yesterday, to-day, and for ever. Jesus Christ is Lord of all, and Prince of life; therefore be of good cheer, all ye that put your trust in Him. But let me ask, Have you obtained mercy—that mercy which endureth for ever? Then, if so, doubt not the lovingkindness of God, which endureth for ever. We must prepare for changes; the remaining years are very few for some, and some of us have more friends in heaven than here. Some who used to be friends are friends no longer. But our Heavenly Friend does not change or leave us. "What a Friend we have in Jesus!" "The mercy of the Lord is from everlasting to everlasting."

TUESDAY.—HUMILIATION.

Steinway Hall.

To-day Mr. Donald Matheson (chairman of the Council of the Evangelical Alliance) presided. Rev. C. Wilson, Congregational Church, Blackheath, in his address said:—We are encouraged to humiliation and confession by the promise of special Divine interposition and blessing. It is evident that a distinction is to be drawn between the act of humiliation called for by special circumstances, and that humility which is the prevailing disposition of Christian life. The history of the latter word is deeply instructive, as showing how Christian teaching has influenced human thought. Heathen moralists flung the word aside with disdain, just as we might fling away a rough pebble. To be humble was, in their eyes, to be debased, mean-spirited, contemptible. But Christianity takes up the word and appropriates it, reveals its true quality, brings to the surface hidden lines of beauty, and gives it to the Church as the rarest gem of Christian excellence.

This grace comes to us through the revelation of God. The mind receives impressions of his infinite majesty and holiness. A new standard of righteousness and of love is given to the word. We receive grace to realise something of the beauty of the character of Him, who has atoned for our sins, and left behind Him an example for us to follow. And yet we are conscious of failures, conscious of imperfections; we are bowed down before God in deep self-abasement.

That is not all. Our life has not been an isolated, self-contained life. "We are members one of another." We are part and parcel of a great commonwealth. We sustain relations to the family, to society, and to national life. What a record we have in the programme before us!—sins, social and national, unbelief and atheism, worldliness and wretchedness. Every word contains a history, with appalling illustrations. We dare not unfold it all, and yet it is all true. Imagination shrinks from the task of reproducing all that the words quoted suggest, especially when we go down to the depths recently described by the Poet Laureate.

We may moralise about these things, and congratulate ourselves that we are outside the contagion of our social sins. We may see the whole thing in the dim perspective of distance, and pass on our way. But is that right? Is it Christian? Is there any sincerity in our humiliation, if that be the beginning and the end of it? Are we not, in some sort, responsible for this condition of things? Is not a great deal of it due to the spirit of the age? And what is the spirit of the age, but the product of manifold, unseen influences, to which every one of us is contributing as surely as every snowflake that fell the other day contributed to the disaster that spread itself over the land, and disturbed our communications? Have we contributed nothing by our own indifference to the prevailing indifference at the present day? Has our formalism never checked the free outflow of God's Spirit? Have we always been so perfectly free from exclusiveness and uncharitableness that we have done nothing to promote those divisions which we so much deplore? It is only when we bring ourselves into direct contact with these things that there springs up within us that feeling of deep self-abasement which will make our humiliation true and sincere before God.

Is there no remedy for these evils, and who is responsible for the application of that remedy? We have our evangelistic agencies, we have our Christian activities in the world, and are not these the medium of God's work?

Who is responsible, then, for the comparative failure of all the forms of Christian effort? You say, The church. But is not the church made up of individuals? And only through individual fidelity can the work of the church be truly done. Is not God humbling us by our seeming failure and weakness to master and to subdue the forces of evil that are about us? It is when we realise our true obligation that we shall "gird ourselves" with humility to serve one another. Only let the Church be brought down into the spirit of deep self-abasement, and God will lift her up. That is the point of contact between the Church's life and God's influence. Let us bow down before God as the only Source of our strength and sufficiency.

Centenary Hall.

Rev. C. A. Fox on Confession.

On Tuesday morning Rev. C. A. Fox said the servants of the Lord who have lived closest to Him have been most ready to confess their own sins, and the sins of their people. In Dan. ix. 4 we have an illustration of this. There are two men who in Holy Scripture are specially called beloved of God—Daniel, who, as he was praying and confessing his sins, was told by an angel, "Thou art greatly beloved;" and John, the beloved of the Lord, who yet wrote, "If we confess our sins He is faithful and just to forgive us our sins." These two men had more visions of God than any others, were under God's special favour; yet they humbly and honestly confess their own sinfulness. This is a very important point in these days. It is a sign of approaching grace when we feel a consciousness of sin. It is a bad sign if our hearts are not moved to sorrow at the thought of sin: of the false motives that so often underlie actions good in themselves. It was God's first act in connection with this fallen world of ours to bring man to confession. To Adam He said, "Where art thou?" and to Eve, "What hast thou done?" but each of them excused themselves. To Satan, however, God gave no opportunity for excuse. He asked no question of him. Ever since that time God has been bringing his people to confess their sins, and this forms an important part of spiritual life.

We who profess to be the children of God should feel not only our own unworthiness, but the sin of our people. This London of ours, the centre of civilisation—during the past year how black has been the record of shame, sorrow, disgrace, and reproach. We need to be humbled in the dust, for indeed there has been enough to show that society is rotten to the core. Then about the unbelief of the present day. True, there has always been unbelief. But that of the present day is of a different description. To-day there is unbelief on principle; before, it was unprincipled unbelief. Worst of all has been the worship of culture and of humanity, which, as Frederic Harrison says, "has displaced the old religion of heaven and hell." That is not the opinion of one man only, but of quite a number of leading men, and youthful men are following on in their footsteps.

Yet we may thank God, too, that our day is distinguished by an earnest, whole-hearted Gospel Christianity. Christendom is more alive than ever; the fire from the altar of God is kindling the hearts of God's servants everywhere; there is more missionary zeal, more whole-hearted surrender, more joy in the Church. And the reason of this increased joy is that there is more whole-hearted service, more of spending and being spent for Him who gave Himself for us. Thank God for this. Yet we cannot but see, as the end of this dispensation approaches, that there is increasing sin, more shameless sin, more bowing to Satan's ungodly will. Every child of God ought, therefore, to be a minister and messenger of the covenant Lord of Hosts wherever he goes, seeking to win souls for the glory of God.

Humiliation, confession, and consecration—these are the steps of the Christian's path. It is no use saying we believe in the cleansing blood of Jesus unless this is accompanied by a whole-hearted consecration to the service of the Lord. May we this day realise the power and efficacy of the cleansing blood of Christ as never before. Let us hold fast to the justice and faithfulness of God; for "if we confess our sins, He is faithful and just to forgive us our sins." Yes, God is bound in faithfulness to Jesus Christ to forgive us when we truly come unto Him. In these days the Church of Christ ought to be united like one man. All who believe in the atonement of Jesus, should link hand in hand—not merely not turn the cold shoulder to our brethren, this is a small matter; but, putting a loving hand into each brother's loving hand, be combined and united with the grasp of Christ.

Rev. C. B. Symes took the confession of David in Ps. xxxii. 5, "I said, I will confess my transgression unto the Lord; and Thou forgavest the iniquity of my sin." He said every lowering of the sense of sin hinders the clinging to the Saviour. How much more useful and holy our lives would be but for sin cherished or excused. What is worse than all is that our sin is against God: sins against our fellow-men and sins against ourselves are really and truly sins against God. There is no real humiliation unless we feel the blame to be our own; if it is attributed to circumstances, or to other people, the confession is not real. There is no compulsion to sin—it is not forced upon us; resistance might have been made, and the blame is our own. Sin in the Christian Church is cause for humiliation, and each Christian should realise that he is a part of the church. How much has the Church drunk of the spirit of the world! and how many professing Christians who belong to our churches are mainly swayed by the consideration of how they can get on in the world! How much the Christian has done to inspire unbelief among men it is difficult to imagine. Many young men have confessed it was the inconsistency of Christians that led them into infidelity. Let us beware against encouraging sin in any way, especially in the germ.

WEDNESDAY.—PRAYER for the CHURCH.

Steinway Hall.

Dr. Fraser on the Church's Need.

The chair was occupied by General Sir R. Meade, K.C.B. Dr. Donald Fraser, Marylebone Presbyterian Church, delivered the address.

It is more easy to pray for the Church than to arrive at an agreement among Christians as to the nature, constitution, and history of the Church, or of the duty of individual Christians, particularly those various Christian communities called "churches." Thus we can all pray to be delivered from false doctrine, and heresy, and schism; although, I suppose, we should be a long time before we came to an agreement as to what amounts to heresy, or at whose door blame of schism is to be laid. Again, we pray for the conscious, blessed unity of God's believing children upon earth in the Church; for such manifestation of that intrinsic unity as He sees to be meet and necessary for the health of his church, and for the manifestation of his glory among the sons of men. But who is to be blamed for the discord where there ought to be concord, or what is to be blamed for the extent of manifested disunion in Christendom at the present day? That is not a matter to be discussed on the platform of the Evangelical Alliance; still we may pray before we seek to arrive at any settlement of the question. We should, however, pray honestly: we should not pray in a spirit of mere assertion of the rightness of our own church, or our own branch of the Church. We should put ourselves, with our fellow-Christians, under the guidance of God and his holy Word, as to what is most in accordance with that Word—what is right in church matters and in churchmanship; otherwise we shall be praying, and standing, as I am afraid we often are, away from the answer to our own prayers. It is no use to pray, unless a man submits himself to God and his guidance.

The Church is certainly a characteristic institution of God in this dispensation. The Church of which we are talking to-day is the Church of God everywhere. That is the Scriptural title. It is a shallow thing, among the many shallow things that pass for good things, that we should think of Christ and not of the Church. The Apostle says we should think of "Christ and the Church." It is our duty in this dispensation to receive that grace of God which specially belongs to our own age.

I believe that all good Christians are good churchmen. What is it to be a good churchman? It is to hold the faith once delivered to the saints, and to love and help brethren that hold the faith once delivered to the saints, and to do all we can for the propagation of the faith once delivered to the saints, throughout all the nations of the world. The Church is maintained still in the earth that it may glorify the Lord by thus spreading abroad the knowledge of his grace. The person who does not care for missions is not a good churchman, as it is one of the chief functions of the Church to spread abroad the glorious Gospel.

The Church began with suffering persecutions, and the Church will end with an epoch of judgment. That I believe to be the case with regard to all ages and dispensations of God. The age of the "old world," as it is called in the Bible, ended in judgment, and in deliverance through judgment. It ended in judgment by water, and in deliverance by water. Then came the patriarchal age, ending in judgment, and deliverance by water, the children of Israel being saved through the same element that destroyed the pursuing Egyptians. The age of Israel ended with the judgment of those who were against Christ, by sword and fire. This, the age of the Church, beginning with persecutions, will end with an epoch of judgment, and that judgment is the coming of the Son of Man from heaven. Judgment will begin at the house of God. The Lord will come and try his servants. The Lord will afterwards judge the world, but his people will not come into condemnation, even as at the former crises, when his people were delivered.

We are, I believe, in a pause before the Lord's coming. We should be labouring for the edification of the Church. We do not know how long, or how short a time we may have peace. This is not a time to waste our resources in little wars among ourselves, in fretful friction, and in troublesome controversies about things upon which evidently we are not coming to an agreement. This is a time when we should have peace within, as we have peace without, and use the time for the consolidation of the Church of God. Depend upon it, the wind will rise soon enough. The wind, and the fire also, are going to rise which will try every man's work of what sort it is; and, unless the Church is solidly built, unless it is solidly and well constructed, the winds, coming from all the four quarters of the globe, will soon shake the steadfastness of those who have not been edified.

"The Church of God walked in the fear of the Lord." I wish there were more fear of the Lord. I have a good deal of misgiving about the light and confident temper in which many Christians seem to live through their religious lives, and to lift up their religious testimony. We want fear, as well as great joy; and these go well together, as every experienced Christian knows, fear being, of course, reverence for the Lord Jesus. Let us never be led by hymns, by enthusiasm in prayer, or otherwise, to think that anything but profound reverence is due to the Son of God. Walking in the fear of the Lord we shall have more comfort of the Holy Ghost. There are special times, in churches and individuals, of more enlargement and enrichment of the spiritual life, and of the spiritual testimony, and the spiritual power, and the spiritual consciousness. That is what we ought to pray for. We are touched from on high, we are all touched by the Spirit, we are all, perhaps, to some extent, penetrated; but we are not engrossed, we are not filled, not occupied as we ought to be, with the Divine Spirit. What men want is not occasional rushes of impulse, but to be absorbed in spiritual truth, and impregnated with spiritual power, so that they may discern the Spirit, and act with the Spirit, with regard to everything that comes before them.

When the Church is filled with the Spirit, then she will be a very different power than she is now. No man will be able to move his tongue against the spiritually impregnated Church of

God. In the beginning the Christians were filled with the Holy Ghost. Iconium rises up in judgment; but who cares about Iconium? There were Christians at Iconium who were filled with joy, and with the Holy Ghost, and I want to know who their successors are in London. We have fuller Bibles than they had; they had no New Testament. We have immensely increased resources and opportunities for serving Christ. They were strong where we are weak; we are strong where they were weak. We should humble ourselves before God, and ask that we may receive such fulness of the Spirit that we may be full of truth, prayer, praise, and wisdom; that we may be full of the love of the Father, full of the grace of the Son, and full of the mind of the Spirit. Thus we shall get sweetly through all our little church differences, for we shall be filled with patience, filled with brotherly kindness, and filled with sacred charity.

Centenary Hall.

Rev. E. A. **Stuart** first drew two pictures of "Jesus in the midst"—on Calvary (John xix. 18) and in heaven (Rev. v. 6). But He is also in the midst of his Church. In Rev. i. 19 we read of Him as in the midst of the seven golden candlesticks, and He Himself tells us, "Where two or three are gathered together in my name, there am I in the midst of them." Then comes the question, Is He in the midst, in all the varied relationships of life, its companionships and duties? Husband and wife, is He in your midst? He will be no wall of separation between you, but a glorious uniting link, binding you closer together. Is He in the midst, between friend and friend, employer and employed? Is He in the midst in your business—all your accounts and every article on your shelf open to his inspection? He is in the midst now as Mediator. But there is coming a day when He shall be in the midst as Judge.

Rev. Hugh Price Hughes was announced to conduct the meeting during the second hour, but was unable to be present through ill-health, compelling a complete cessation from work for some time. Mr. Hughman therefore conducted the meeting, and earnest prayer was offered for our beloved brother that he may be speedily restored to health. Prayer was also made for all pastors, that they may preach the Gospel in all fulness and simplicity, and for the people, that their hearts may be open to receive it; also that believers may walk in fellowship and holy love, remembering that they are members one of another.

THURSDAY.—PRAYER for FAMILIES.

Steinway Hall:

REV. W. F. GOOCH ON FAMILY RELIGION.

Mr. Geo. Williams presided, and the address was given by Rev. W. **Fuller Gooch**. The welfare of a nation, he said, depends upon the character of the families which compose it; and so it is in the Church of Christ. How much depends upon the character of the families connected with the various branches of the Church! The great need of the Church to-day is a greater measure of consecrated effort, and expectant faith on the part of all Christian parents. If in our families there is the spirit of contrition, the spirit of faith, and the spirit of consecration, we shall find that, as families, we shall be richly used of God and blessed of God wherever we may dwell.

God delights in family religion. Are we praying for our children? Are we longing that our homes shall be radiant with the light of God? The sympathy of our Father above is with us in that yearning desire. The sympathy of our Father in heaven is with us in every effort we make to obtain that blessed result. When the disciples bade the mothers with their children to depart, see Jesus welcoming the little ones, brought from those varied homes, laying his holy hands upon them, and blessing them! Has He changed in his heart, in his attitude, towards the families of his people? Oh, no! Our children are regarded by Him with equal favour.

Sometimes I have been struck to see what a lack of faith there is on the part of many professing Christians as to the capacity of children in early life to receive the Gospel. Ought we not to get rid of any doubt, of any such lack of faith? As soon as our children can know the name of the Lord, as soon as they can enter into the teaching of the simple truths of the Gospel, ought we not to expect that God will bless us, as well as them, by answering our prayers, and bringing them to a loving reception of Christ? We are apt to think that religion consists of a cultured intellectualism far more than it really does. Religion is not of the head in the first place, but of the heart. Jesus Christ wins the affections first; and little children, with their ardent affections, if early directed to Him, may be brought into his fold.

The responsibility of Christian parents to promote family piety in every possible way is very great. But what difficulties there are in the way of home piety. Many of us, I dare say, have often felt and realised them. We love to do the best in secular things for our children. We desire to see their welfare, their prosperity, in relation to the things of this life; but what a temptation there often is to sacrifice spiritual advantage for greater material gain! In how many ways we are apt to sanction alliances in our families which tell against spiritual life and spiritual prosperity! How apt we are, in the matter of amusements, to be too pliant with the ways of the world, to give our children an early bias to carnal amusements, which, if followed, as they very likely will be, in later life, must take them away from the fountain of blessing, from the presence of God. What difficulties there are, in the present state of society, in the way of parents living out their desires and prayers on behalf of their children; and yet, in the Epistle to the Colossians (chap. iii.) what beautiful directions we have as to how to prepare ourselves, as parents, for carrying out our prayers and our desires. There we have abundant counsel as to how to live in order to carry out the relative duties to which we are exhorted. The first is the cultivation of a Christian character; the second is the adoption of the great Christian principle, charity, in all that we do. Then there is thankfulness; there is the Word of Christ to direct us, and to build us up. Not only that, but Christian joy. The crowning virtue of all is this: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." If these things are borne out by us, and the Spirit of God enables us to do them, we shall have power and blessing in our families.

Centenary Hall.

REV. A. G. BROWN ON CHRISTIAN YOUTH.

There was a larger attendance here to-day than on any previous day, while much earnestness was manifested. Rev. **Archibald Brown** presided during the first hour. As an encouragement to parents to pray for the conversion of their own children, he mentioned that three years ago a woman was moved to pray that her three children might be converted that same day. Unknown to her, they were present at the time, and were so touched by their mother thus pleading for them that there and then they gave themselves to the Lord, so that when she went home she found it with them even as she had asked. They have since been bright and happy workers for Christ. Proceeding to expound 1 Kings vi. 18: "The cedar of the house within was carved with knops and open flowers," he said the word "knops" might be more correctly rendered "buds," so that this was God's idea for the ornamentation of his temple—buds and opening flowers, even the children and young people whom He called to Himself. Thank God for these buds, for they whisper hope. There is a sad side as well as a blessed side to the spectacle of a number of grey-haired servants of God. Those flowers, so full blown, must soon drop. Their fragrance cannot linger on earth much longer, their testimony can be but for a short time. But God's garden is not going to suffer for want of flowers, and so alongside of those that are full-blown and ready to fall He places the bud and opening flower. We think of those who now stand prominently forward as witnesses for the Lord, and wonder what London would do without them; but a few years ago they were only buds. Visiting a dying woman, whose white hairs told that she had reached a good old age, he found sitting by her side her grandson, and as he read to her out of the Book she loved so well, her eyes brightened; it is a beautiful sight, the full-blown flower and the bud side by side.

Then the buds and opening flowers maintain the freshness of the Church. Any who will look back five and twenty years, and honestly take stock of themselves, will be struck with the change that has taken place in their way of looking at things. They have become much more cautious; they are in the habit of looking at every side of a question, and very often find six reasons for doing something, and six others for not doing it, and so the thing is left undone altogether. Once they talked to God so simply, their faith was as that of a little child; once they prayed like the boy who said, "Lord, do give me grace, and help me not to answer mother back when she snaps at me." It is quite right that the language should be different, but God's Church would be very tame if there were none of that enthusiasm, sometimes even what might be called indiscretion, which distinguishes its younger members. And God's garden, his Church, will never be without these buds and bursting flowers Travelling last year in Switzerland, he was struck with the beauty of the pear-trees, covered as they were with blossom. What a glorious thought that God is pleased to bring the fruit out of the blossom! The church cannot be perfect in beauty unless, side by side with well-developed Christians, we have what Solomon was told to ornament his temple with—buds and opening flowers. Bud life is the same as flower life, and the same grace that works in the heart of the aged is working also in that of the little grandson. Oh, then, tenderly guard these buds, pray that there may be more of them, bear patiently with them, be ever on the look-out for fresh conversions.

DR. PATERSON ON INFIDELITY.

The Gospel received into the heart, he said, is the best evidence which we can present to the world. No testimony is so effective as that given by living men and women to a living Saviour. If infidelity is to be checked, it will be by Christianity, and it is by holy living that Christians may prove to men that Jesus lives in their hearts. To this end we need his presence every hour. I do not tremble for the ark of God, but I do tremble for the consequences to this country if it reject that Gospel which has been the source of its strength since the Reformation. Many are anxious to prove that Scripture does not conflict with the science of to-day. Men should cease their efforts to bring science into agreement with Scripture, and might well be careless as to what science has to say to-day or to-morrow. I am sometimes asked if the first chapter of Genesis is scientific truth, and I say No, but it is God's truth. Some time ago it was argued that geology showed conditions which it would have required countless ages to bring about, but even "scientists" are beginning to take another view now, and it has been set forth in one of the latest issues from the "Clarendon Press" that the greatest changes might be wrought in a moment of time by volcanic eruptions. Of this, indeed, they had an illustration in what happened in New Zealand during the past year. There is full evidence that in God's hands are forces with which He can work wonderful changes in a moment of time. As to creation, we know nothing except what God has told us in his Word, and this we must accept as little children. Spiritual truths can only be spiritually discerned, and to silence the arguments of the infidel is of little avail without the power and teaching of the Holy Spirit. Men's minds are being warped by false views of Jesus Christ. There are hundreds of men and women whose minds are so beclouded by so-called scientific talk, that they have been induced to believe that the Bible is not inspired of God, and does not come to us with authority. The finite cannot understand the Infinite; but the Son of God has revealed the Father. We cannot reach the Father except by Him; but He has translated Himself into our human nature.

that now I can understand something of Him. However infidels may fight against miracles, they do not now fight against those cardinal truths, the death and resurrection of the Lord Jesus, to which the Lord's Supper and the Lord's-day abundantly testify. The disciples, it is admitted, were not deceivers, whatever they were. And wherever the preaching of the Gospel is clearly associated with the death and resurrection of Christ, there is found the fruit of the Spirit. I tremble when I remember that the battlefield is not logic, but the life, and that if Christians do not bear about with them, and show in their lives, the dying and resurrection of the Lord Jesus, true piety will more or less die out, and the world become involved in darkness. I tremble because for a long time a very uncertain sound has been going forth from pulpit and press. Sermon after sermon is preached, but Christ crucified is not in them, and the Gospel with Christ left out of it is a Gospel bereft of its power. I apprehend more from the churches than from infidelity, because in so many there is a practical denial of those truths which are essential, and without which all preaching is vain.

FRIDAY.—PRAYER FOR MISSIONS.

Steinway Hall.

General Sir R. Phayre presided, and the address was given by Rev. J. Kilner. The duty of carrying the Gospel to every nation, he said, is not only enjoined upon the Church, but it is the very function of the Church. "I send you forth as my witnesses," said the Saviour. This is the honour, the joy, the glory of the Church. As a missionary, who had thirty years' hard work, he found that, in India, South Africa, and elsewhere, it is this declaration of good news of salvation through Jesus Christ that reaches and touches the heart of man, wherever you meet with him. Nothing else can do it.

We are invited to pray that "the Church of Christ may feel it a privilege to make sacrifices that her commission may be fulfilled." The association of sacrifice with the Christian life is very close. What is Christianity, from beginning to end, but a glorious illustration of sacrifice for a principle, for a purpose? If we have this spirit poured upon us largely in the various churches we here represent, our gathering together will not be profitless. We are asked also to pray that far greater zeal for the Divine glory, and far more pity for the perishing, may be imparted by the Holy Ghost to all the people of God. If the glory of God be ever kept before us, as the supreme end to be attained, a great deal that we may regard as wrong in the working of missions would be rectified. It would ennoble the work, and give stability to it. If we are only all baptized into the spirit of the Master, and filled with zeal for the glory of God, then there would be inspiration for every missionary, as well as every mission of every Church.

It is well for us to pray that God would preserve the lives of those who are engaged in this noble but dangerous work. Very frequently they are exposed to great trials. We should likewise earnestly pray that God may multiply the number of his faithful labourers. Jesus says the labourers are few, because the work is great, and is expanding; as the work enlarges the labourers are more insufficient in number. The openings on every hand are perfectly astonishing. Let us, therefore, pray that the Lord of the harvest may send forth labourers of the right type and the right spirit to work for Him in the mission field. Prayer is invited "that all converts may be comforted, and made useful in seeking the salvation of souls." Their faith established, they could then be more effectual instruments in bringing others to Christ. We all can heartily join in the prayer that the time may soon come, when the Spirit shall be poured out like floods upon the dry ground, and the desert shall rejoice and blossom as the rose.

Centenary Hall.

The attendance was again large, the hall being filled. The Hon. and Rev. J. Carr-Glynn presided during the first portion of the time, and spoke from John x. 16, "And other sheep I have, which are not of this fold; them also I must bring." These last words he took as a motto to be kept continually in the mind. We all rejoice in being Christ's sheep; we all love Him as the Good Shepherd; but in these words He tells us of those other sheep so dear to his heart. These, He says, I must bring, and "there shall be one fold and one Shepherd." Why, then, are they not his now? To us, as his representatives on earth, Christ has entrusted the carrying out of the purposes of his heart. When we have come to understand this, then also we can understand something of the miserable supineness of Christendom in being content to take in, and enjoy as a luxury, these good things which God has given us in Christ Jesus, and not to impart to those others for whom his heart pants and yearns. If the Church does not rise and put on the beautiful garments of preparedness for this work, it will never be done. How many there are who pray day by day, "Thy kingdom come," who yet have no sympathy with this first purpose of God in bringing these other sheep into the same fold where we are eating the green pastures and being led by the still waters of our privileges as members of Christ's body. In what a position is this subject put by too many of us! The annual sermon, a careless attendance at some missionary meeting, or a little sympathy to one who has given some friend or child to the work—that for too many is all the interest that missionary labours excite. But is this at all in proportion to that which the Church of Christ should feel?

May we not also form some idea of the vast importance of missionary work from the fact that the difficulty of winning souls in Christendom as compared to heathendom is as one to eight? That is, the difficulty of winning back the lapsed masses is eight times greater than is that of gaining converts from amongst the heathen. This is an important fact for those who are foremost in missionary enterprise at our own doors; for, while there is indeed great need here, I am jealous lest we should forget the cry of those from afar off, "Come over and help us." Referring, then, to a recent pamphlet, "A Century of Missions," he said, Notwithstanding all that has been done by Protestant missions in the last hundred years, there are still a thousand millions of heathens who are strangers to the Lord Jesus Christ; we are not even keeping pace with the increase of population. It is a coincidence that Mr. Gladstone's estimate of the amount in pounds of the national income is the same as that given as the number of the heathen. And to their conversion England appropriates a thousandth part of her income annually. What a miserable proportion to give to such a cause! We should pray, then, that God would touch the hearts of his people in this matter, showing them their individual responsibility. Upon each one this rests, and when we remember that we are not our own, but that we have been bought with a price, even the precious blood of Jesus, and that therefore we and all we have belong to Him, then our duty to do what we can will be clear enough. All will rejoice to know that the British and Foreign Bible Society has invited delegates from all the missionary societies to a meeting to consider whether it is possible to have a Board of Missions thoroughly representative of the missionary spirit in England and elsewhere.

Rev. W. H. Webb-Peploe, in continuation of the subject during the second hour, based his remarks on Ephesians iv. 16. Failure, he said, on the part of any of the members of the body of Christ to fulfil their duty keeps the Lord Jesus waiting for that glorious moment when He shall present unto Himself his Bride, the Church, "without spot or wrinkle, or any such thing." Our life is not a sedentary position in which to enjoy ourselves, but there is a course to be run, an education to be attained, a sphere to be occupied. Not a single member but is privileged to give out of that which it has received, to make known Christ as the Head, to the humblest child, the young man, the busy father. The partner walking with a friend through the city, and speaking one humble word for Jesus Christ is edifying the body of Christ in love; and so is the woman who speaks to her servant with the same object. What an insult to God to despise the day of small things. Many talk about what they would do if called to the distant mission field, who forget that the work of God begins at home. The mission that will most glorify God will often begin at the city of London. Let everyone remember that he is saved to save—to become a witness; and that—according to the old motto, *Laborare est orare*—to labour is to pray. This God-given work should be done for our own sakes, that we may stand well in the great day of the Lord. A miserly Christian, one who does not make use of the gifts bestowed upon him, is the most miserable of men; but he who gives out abundantly of that which he has received is blessed in his own soul.

SATURDAY.—PRAYER FOR NATIONS.

Steinway Hall.

Colonel Puget presided at this, the final meeting. Prebendary Billing, in his address, said it was clearly laid down in Scripture that God does punish the people of a nation for the sins of their rulers; but it is also distinctly laid down that the hearts of kings and of rulers are in his hand, and it is only when the people follow sin that God will permit their rulers so to sin that the nation must be chastised in order that his holiness and righteousness may be as it were justified. It becomes us to pray for our Queen, and for all who are in authority under her; we should pray that they may be rightly guided in all their counsels and all their business; but we should also pray that the people may be baptized with the Holy Ghost, and kept from sin, which, if persisted in, will meet with God's heavy judgment.

Reference has been made to impurity and to intemperance. Surely we ought to humble ourselves before God, because of what we know to exist in our midst. We should remember that all true national reformation must begin with the individual; that it is not sufficient that we deplore the evil as it exists elsewhere, but we should lament it as it exists amongst ourselves. We should look into our own hearts, and examine our own desires. We ought to seek, by God's grace, to amend our ways in every respect according to his holy law. If there is to be any true reformation of national morals, the correction must commence with the Church. We may well pray that, in the endeavour (for which we thank God) that is being made to promote purity and temperance, evil may not be there. It is quite possible for the Evil One, if he finds that he cannot stay us in our zeal, so to misdirect, and so to mar the work, that harm may come instead of good. We do well to pray God to direct all hearts, and to give all grace, to set a watch before their enemies, and to be careful what they say, and how they say it.

There are other evils which, we pray, may cease. Nothing has distressed me more, and nothing has caused me more to think that we are going in the wrong way, than what has been whispered, and then sometimes actually spoken openly—viz., that the moral character of our public men has nothing to do with the service they might render to their Sovereign and the State; that we have only to consider whether a man is a useful politician and servant of the Crown, and that we are bound not to look into or examine the probity of his character, and the purity of his morals. Nothing has seemed to me to point so much to the degradation of public morals; and I pray God that we may always hold in high position such an estimate of the godliness of morality as has ever been set us by our Queen. May we never tolerate any departure from the law of God as the law of our nation and of our community.

Look at the blackness of the European heavens! With a great deal of talk among the people of the nations, about the blessings of civilisation, and a desire to spread those blessings all the world over, what do we find? Amazing cupidity. We find that the nations, small and great, are spending enormous sums of money, to their impoverishment, upon what are called "necessaries." Necessaries now, forsooth! are large machine-guns, torpedoes, and such things. I feel there never was a time that could be more accurately called a crisis than the present. It is a time when we should humble ourselves before God, when we should ask Him, of his great mercy, to sift us and to get rid of all that is displeasing to Him, of all that may hinder us from receiving his blessing and having his protection. Never was there a time when we should more earnestly pray that God may guide our rulers aright, and that this Jubilee year may be a reign of peace both at home and abroad.

When we come to look upon our position among the nations we cannot but lament that our power, and authority, and influence, and wonderful facilities for blessing the world, are not better used than they are. Thank God for what we have done to put down slavery; but we should be doing much more. God be praised for what we have done to preach the Gospel among the nations. But let us remember that the opportunities afforded us are great. England possesses two things which she is bound to use, if they are to be retained to her in God's service, in order that she may fulfil her great mission among the nations of the earth. She possesses enormous wealth; when I think of the terrible contrast between the poverty at the one end of London, and the wealth at the other; and when I remember what a work remains to be done among our own people, as well as among the the nations abroad, I pray God to pour out upon all his people of the spirit of true liberality and of self-consecration, from which all true giving must come—*i.e.*, self-consecration where there is great wealth. Are we consecrating our two talents of wealth and power, and using them to the glory of God? How are we dealing with God's ancient people, the Jews, and with all those to whom, in this dispensation, we have the commission to go and preach the Gospel? God grant that we may take these things to heart. God bless this Jubilee Year, and grant that our Sovereign may long reign over a happy, peaceable, contented, and God-loving people!

Centenary Hall.

Mr. J. H. Tritton presided, and having read Ps. lxii., quoting the words, "All nations shall call Him blessed," said how very far we are from that time now! Look at the nations of the world with their huge standing armies; look at the darkness of heathenism. The Christian Church was commanded to go and teach all nations. And is not the state of the nations at the present time owing to remissness on her part in fulfilling this command and to want of loyalty to the Lord? Christianity has indeed accomplished great things for the world; the presence of Christ in the hearts of even a few has made them as the saving salt of the world.

Christians have need to rise to a sense of their privileged position in this matter, and to strive to carry out what they know is the will of God towards the nations through the Church. What is the destiny of these nations? We see them now cast out, forgotten, untaught, and we must take shame to ourselves that this is so. But hereafter it shall not be so; the nations shall join in the song of the redeemed, and the nations of them which are saved shall walk in the light. Before the "abundant blessing," of which the Psalmist speaks, surely the Lord Himself must come. At present the nations might be compared to the younger son in the parable of the Prodigal Son—their cry is, Give me! There is the lust of territory; just as with individuals there is the same selfish cry. Their prayer may sometimes be granted, but it will not be for their real good. But when they learn to pray: "Father, make me," we know how that prayer is answered. Until nations and individuals are ready to be made what the Lord would have them be, content to take even the lowest place so that they may enter into his courts with praise, the abundant blessing cannot be poured out.

Wandsworth.

MONDAY.

In Down Lodge Hall, High-street, Wandsworth, meetings were held daily, commencing at four in the afternoon. The attendances were more numerous than at Steinway Hall, in the West-end of London.

On Monday, when Dr. Herbert Watney presided, Rev. C. Spurgeon (Greenwich) gave the address. In Scripture, he said, praise came before prayer. Let them praise God for what they had, and it would be a sure token that they might yet have more. Thank God even for troubles and sorrows; such experience would enable them to minister better comfort unto the children of God. Praise Him for affliction. Music that comes stealing over water is the sweeter. The string pulled the tightest is that which strikes the clearest note. Thank God for Jesus most of all. Surely every Christian heart had a hymn of praise, because they had been saved by grace, and kept by the restraining power of God when sometimes their passions, like Pegasus, would have carried them away. Many were talking of a Jubilee. Oh! that it might come to every heart in the truest and best sense! Let them get ransomed from self and sin and unbelief, and made Christ's for ever. Let them say, "Oh, King Jesus, we should like to celebrate thy jubilee this year in joy and praise to Thee." Martin Luther, when the devil tempted him, began singing. Let the devil have enough of it this New Year! In the hours of grief and of sorrow, in the nights of anguish and of pain, praise the Lord at all times, for it is a good thing to give praise unto God.

TUESDAY.

On Tuesday, Rev. E. W. Moore, commenting on Jonah iii. 5, said:—One of the most remarkable instances of national humiliation, the repentance of Nineveh, was singled out by the Lord Jesus Christ Himself, when He said: "The men of Nineveh shall rise up in the judgment against this generation, and condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." The great metropolis of England had, not less than Nineveh, sins that cry out for vengeance from God. There were prevalent sins of drunkenness, and fearful licentiousness, sapping the foundations of society. When they thought of the terrible evils trumpeted forth through the daily press, of the home heathenism in the cities of this country, and of the many thousands of persons who never enter any place of worship, surely there was need for humiliation before God; and especially when they remembered the spirit of lawlessness that is a marked characteristic of the times in which we live; a spirit of insubordination and impatience of all authority, civil and spiritual, as indicated in the terrible movements that underlie the surface of society everywhere—Socialism in England, Nihilism in Russia, Fenianism in Ireland, not to mention open blasphemy and defiance of God in modern atheism and infidelity. Nineveh repented: the characteristics of that repentance were—(1) it was believing, notwithstanding the terribleness of the message, which had in it not a single word but judgment, and judgment due to the sins of the people. In these days it was often a popular Gospel that left out judgment upon sin. (2) The repentance was universal: they put on sackcloth, from the greatest even to the least. Although we could not in these times ensure a Government appointment of a day of prayer and humiliation, we could, at any rate, make our own repentance universal. (3) Not content with the mere outward expression of grief, every one turned from his evil way. This was practical reformation; God then repented of the evil He said He would do unto them; He repented of his procedure, not of his purpose.

WEDNESDAY.

Captain Dale presided. Rev. F. W. Greeves, D.D., said they had met to pray for the whole catholic church. He, for one, would not give up the word catholic. It was too sacred to be handed over to Romanising interpreters. The catholic church meant the whole brotherhood of believers, for in Christ there was neither male nor female, neither Jew nor Gentile. All who loved Christ were part of his Church. They had met for intercession, in order that they might recognise that brotherhood and union more. He did not believe that object would be best promoted by one visible organic unity. It was a great deal better for Christians to work in their own way, just as the Lord, by his Spirit, would guide and help them. They would gain, rather than lose, by these separate organisations of believers. But there was a beautiful manifestation of union, and a beautiful mode of cementing union, that the Almighty Father was pleased to adopt in reference to the Jewish Church. Three times a year all the male population were required to go up to Jerusalem. They thronged the streets of the city; yet Ephraim did not annoy Judah, and Judah did not vex Ephraim. He could not help thinking of the time when, in like manner, Christian people of all denominations should assemble together in great companies to "pray for the peace of Jerusalem," and to say, "for my brethren and companions' sakes," no matter to what denomination they belonged, "peace be within thee." It was to him a matter of joy to think that they were met to pray that their churches might be more aggressive, and more energetic in the future. The more they understood their church unity, the more would they understand the privilege of aggressive effort. There was no doubt that the coming into their midst of Mr. Moody, while it did much for the conversion of sinners, did quite as much for the cementing of churches. He had had the pleasure of three years' residence in Newcastle-upon-Tyne, and as the result of Mr. Moody's labours, and ever since that first visit, a Central Hall had been filled day by day at the hour of noon with Christians of all the churches in the city gathered together for prayer. There had been a quickening of all the church life in that important centre of Christian effort. He trusted that they would understand this more and more; for it was by the spirit of united effort that the church would make its impression upon the outlying world.

MR. WEBB-PEPLOE ON HOME LIFE.

On Thursday, an address of considerable interest, and listened to with profound attention by a large audience, was given by Rev. H. W. Webb-Peploe. Having read 2 Tim. i. 8; ii. 1; and iv. 1, 2, he said: How can we expect God to bless family life unless our own life be such as to bring honour and praise to God in the family? It is said it is easy enough for a man to be a Christian on the platform and in the pulpit, but it is the influence of his home life that tests his professions. Let his wife and servants speak for him, rather than let him speak for himself. The young are saying just now that father and mother are cantankerous, and that somehow it has become impossible to bend the will towards such parents, because they are old-fashioned and out of date. Then, let these young people receive the exhortation of the Apostle: "Thou, therefore, my son, be not thou ashamed of the testimony of our Lord, nor of me his prisoner?"

Are you, who are speaking so strongly against your elders, able to point in all humility to the life you live, as, in the sight of God and before the world; not ashamed of the testimony of our Lord and his Apostle? Are you, my dear young people, who are so astonished at the weakness and feebleness of the present generation that they are not altogether up to date with regard to novels, and that kind of criticising faculty so peculiar to the nineteenth century with reference to the Scriptures—are *you* strong in the grace which is in Christ Jesus? Whatever you may think of your elders, calling them fusty and out of date, are you so truly anointed of God that you are able to appropriate all the beautiful prerogatives traced out in the second chapter of this Epistle? Are you, my elder brethren, who are so ready in your quiet home life to lay blame on the children, and to find fault with the rising generation, able to say that the third chapter is more strikingly fulfilled in our days than in days gone by, and that our children, alas! have a form of godliness, but deny the power thereof.

I think it would never be said of such persons as gather at these meetings that they are faithless with regard, at any rate, to the fundamental principles of Christianity. But while we are faithful to the doctrine of the Atonement, is there not a further Gospel than that, as to which it seems only too sadly true that we must charge the Church with being faithless, when compared with what she ought to be? How many of those present can take the Lord Jesus Christ as being a provision by God for every detail of daily life, for every duty to which we are called, for every danger through which we pass, for every trial we undergo, for every circumstance in which we can be positioned, to find the Lord Jesus Christ a perfect Saviour? Is this the experience of the great majority of Christians? Is not the habit of life of the great mass who are entitled "believers" rather like this: they believe in what they call the possession of perfect acceptance in the sight of God, and they rest upon that. But they do not believe in a Christ who can keep the temper in the little daily frets of life; a Christ who can keep the lady when speaking to the cook and the kitchen-maid and the housemaid who are not what they ought to be; a Christ who can keep the man of business in his engagements day by day with trying clerks or labourers or workmen who are altogether short of their duties; a Christ who can keep a man in all the cares and anxieties of a limited income, when it may be some of the children or the wife is prepared to expend more than is proper; a Christ who can in the most severe strain of service keep the soul so restful, so calm, even so joyful, that, notwithstanding the human frame may be rapidly wearing out, the soul and the mind and the heart are never fretted and never disturbed, but rest in the Lord and wait patiently for Him.

I think that, as parents, we ought to know why our children pay such small heed to the charges and commandments placed upon them? It is because they see the fretful, fidgetty, nervous, vexed parents, speaking in an irritable manner that is not like the Lord Jesus; they hear of a great profession, of attending evangelistic meetings, and conferences upon holiness, and Mildmay Conferences and conventions, and other assemblies; and they find that these very Christians are quite as fretful, if not more so, than the worldly ones, less prepared to indulge them, of course, with regard to monetary expenditure and what they call their "pleasures," but actually far more bitter and far more sharp—indulgent this moment and harsh the next. Why? Because the soul of the believer too commonly knows not rest, and is not strong in the grace that is in Christ Jesus. Thank God, we have, in these days, taken up that eighth verse of the first chapter very thoroughly—"Be thou not, therefore, ashamed of the testimony of our Lord." There is much confession and much profession, and it is well that it should be so; but it has its dangers, because, when Paul says, "Speak boldly," he goes on to add, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus."

There is an experience in which we live prospectively, looking forward to the time when Christ would keep the temper, would make one calm, and free from fretting, and joyful in the midst even of difficulties; a time when all these things seem to be just ahead, but not present. In that state one has not half enjoyed one's possession, has not in any sense yet apprehended the real meaning of the unsearchable riches of Christ. But, when we pass beyond that experience and know that we have Him, and keep the Christ, the ever powerful, the always present Christ, who makes all the provision we need for the daily life, no longer do we expect, but we know that He is here, and we can use Him moment by moment. Then, no blame is relegated to God, as I once heard a Christian say, "God does not give me grace enough: God does not look after me quite enough." I said, "You mean that Christ is not quite strong enough to manage your circumstances. Why not tell Him plainly that your circumstances are so peculiar that you are compelled to lose your temper?" She said, and said truly, "That is blasphemy." So it was. Most of us live a life of blasphemy, because we think that God cannot keep our temper, cannot keep us from fretting, cannot keep us quiet in the midst of daily duties and difficulties, cannot meet the demands of our particular circumstances. We ought to believe in a perfect Christ, "who is able to save to the uttermost those who come unto God by Him." Our lives would be very wonderful in the eyes of the world. I do think that, if we lived altogether to the glory of God, we should be, the whole family in heaven and earth, joined in one in the Lord Jesus Christ.

The addresses on Friday and Saturday did have special reference to the subjects of prayer, and we regret not to have space for notes of them.

Conference Hall, Mildmay Park.

Devout and earnest gatherings were held here, morning and evening, throughout the week, agreeable to the custom of the founder of the hall, Rev. William Pennefather. Mr. James E. Mathieson, the superintendent, presided, and a goodly number of local ministers spoke and prayed. A noticeable feature was the frequency of prayer offered by ladies, chiefly the Mildmay deaconesses, the result of the words "and sisters" used by Mr. Mathieson each day when calling for prayer. No one was named, but men and women were free to pray as they felt inclined, and the result was stimulating and comforting to the whole assembly. The severe weather necessarily thinned the attendance as compared with former years. The subjects suggested by the Evangelical Alliance were followed, save that, as is customary here, the Jews were put first, by having Monday devoted to them.

MONDAY.

Rev. John Wilkinson and Rev. A. N. Mackray spoke on Monday morning, the former recounting the story of God's gracious leading and faithfulness in connection with the Mildmay Mission to the Jews. The interest of the meeting was heightened by a brief address (interpreted) from Mr. Joseph Rabinowitz, from Kischeneff, South Russia, where, as is well known, he has been honoured of God in inaugurating a most remarkable movement among the Jews.

In the evening, Mr. J. E. Mathieson remarked that it appeared to him that not only had the Mildmay Mission to the Jews been used for the welfare of the Jewish people, but it had also been a means of instructing the Church of Christ as to the duties incumbent upon it on behalf of God's ancient people.

Rev. John Wilkinson gave an encouraging and interesting account of the progress of the Mission during the past year, dwelling especially upon the Hebrew New Testament Fund. The Mission had been established over ten years for work amongst those people all over the United Kingdom, and its influence had been felt in many other parts of the world. Some further details of the work of the year we hope to give in our next.

TUESDAY.

On Tuesday morning, after much earnest prayer, Rev. W. Spensley spoke on "Humiliation," the subject of the day. He said it was necessary on account of personal sins. Although the Christian is not a lawless sinner, yet he is not sinless; day by day he falls short of the perfect standard. We need to humble ourselves also on account of family sins, as parents and as children, and also because of national sins. If we truly humble ourselves, God will exalt us as families and as a nation.

Mr. J. Mathieson spoke very earnestly about the "Opium Curse." He thought the only way of getting rid of it was by constantly bringing it before the minds of the people, and he suggested that, as there would soon be congratulations presented to the Queen from all parts of the world, there should also be a united request to Her Majesty to abolish the Indian opium traffic.

General Field followed with some practical remarks on the topic of the day. In the course of his address he stated that during the past ten years he had spent every Sunday afternoon in visiting the poorest classes. Christ will be found among them, even where flesh and blood recoil from entering. Only the other day a poor, sinful, diseased man told him that although he had lived for years in the same place no one had ever visited him before.

The subject of Humiliation was continued in the evening, Rev. Alfred Bax, minister of Salter's Hall Chapel, Essex-road, giving the first address. There was a combination of sadness and earnestness in his tone as he pictured the manifold sins of the times, the selfishness of the rich, the rebellion of the poor, the greed of gold, the absolute indifference of the people in religious matters, and the consequent increasing difficulty of getting hold of them. Turning from the world to the Church, he asked, Are things much better? Our Lord's prayer was that his people might be one, and there was no greater barrier to conversion of the world than the want of union in the Church. Many Christians were rivals instead of being helpers one of another. Speaking of worldliness in the Church, he said it was breaking many a pastor's heart. The cry was "Come out!" that we might go back in another spirit to win it, whereas the fact was that the world was in the Church. This was manifest in marriages, in conversations, in maxims, and in amusements. These latter were hostile to the fine edge of spiritual life. The result of it all was that the Church was like Samson shorn of his locks, powerless for work and unable to cast out devils. The remedy for all this was the fresh anointing of the Holy Ghost, which it was the object of the meetings to secure.

The second address, given by Rev. P. Carmichael, of Highbury, was a brief exposition and application of a clause in Ps. li. 3: "My sin is ever before me," having special reference to personal sins. Where there is a true sense of sin we are willing to take the blame to ourselves, and not blame either our circumstances or the force of temptation. Temptation cannot touch us till we touch it. We must take God's version of sin and not ours. There is hope in this confession, for it is on the highroad to forgiveness, and though we might still remember our sins, it would be as pardoned, and not as guilty sinners.

WEDNESDAY.

"The Church" was the subject for prayer at the morning meeting. Rev. D. B. Hankin spoke on Eph. iv. God arranges unity with diversity. There is one God and Father of all, but many children with different gifts, some with one talent, some with ten. Protestant unity of love over minor differences is one thing, and Popish ecclesiastical uniformity, which stamps out all individuality, is another. One of the things he thought we ought to pray for in these days was a sanctified individuality, an inward discernment of the separate or various talents God has given to us as individuals, and a correct exercise of them; not casting ourselves in other people's moulds, but using our talents as God has entrusted them to us.

Mr. Finlay Gibson spoke on Privilege, Power, and Practice.

The first address in the evening was given by Rev. J. H. Shaw, the new vicar of St. Paul's, Ball's-pond. From John xvii. 20—22, he discoursed on the unity of the Church. The secret of this unity was a spiritual unity, depending upon union with the Father and the Son. The means of this unity was the power of the Holy Ghost. Its result was a visible abiding in the love of Christ, so that the world might exclaim, as it did of the early Church, "See how these Christians love one another!"

Dr. J. L. Maxwell took 1 Thess. i. 2—10, and dwelt successively on the three things for which Paul gave thanks, as seen in the Thessalonian believers, viz., their work of faith, their labour of love, and their patience of hope. His main point was that we should so receive the Word of God as to follow it, regardless of all consequences. This would doubtless lead to opposition on the part of others; but then God would give, to counterbalance this opposition, the joy of the Holy Ghost. "The patience of hope" he specially applied to the hope of Christ's appearing, contending that the sight of the Church in this attitude would impress the world more than anything else.

THURSDAY.

Rev. Gordon Calthrop and Rev. James Stephens gave addresses this morning, when the subject was "Prayer for Families." In the evening a charmingly suggestive address was given by Rev. F. A. C. Lillingston on the cure of the lunatic son, Matt. xvii. 14—21. Dwelling on the encouragement afforded by this case, he said: 1. Bring the children to Jesus. The moment the parents did this they got an answer. 2. Note the particular evils, and deal accordingly. 3. Deal individually with the children, and let them know they are being prayed for. 4. Don't make religion the dullest thing in the world. The first thing some parents need is to have a prayer meeting for themselves. This work must be done by love, and not by scolding. 5. Cling close to Jesus yourselves. 6. Never despair. How often, when in the Australian bush, four days from a telegraph office, did we long to telegraph to the parents of some wandering boy his happy conversion. Even if they did not see the immediate fruit of their efforts, let parents pray and labour on.

Dr. William Gauld, of the Bethnal-green Medical Mission, and a returned missionary from China, further expounded the duties of parents. Among other things, he laid stress on the regular conducting of family prayer, and emphasised singing as part of that exercise. But his strong point was that children should be taught from the Bible from their earliest days, as the after-life was very largely determined thereby.

FRIDAY.

The meeting was crowded on Friday morning. Rev. Edward A. Stuart, of St. James's, Holloway, spoke from 2 Kings vii. 9: The story of the deliverance of Samaria from famine by the agency of the poor lepers. After sketching the scene, he said the world now was very much the same as that city then—famine within, leprosy without. This húngry world was for ever asking—What is truth? What is the right? and, Has love no future? The first of these questions was asked alike by the thinkers in India and the ignorant in Africa. Light! more light! was the soul's cry. And only one answer could be given: "Ye shall know the truth, and the truth shall make you free." The second question, What is the right, and how can I attain to it? was an equally conscious want. Can your God give peace? was the cry of the weary soul, Yes; but it was peace founded on righteousness. Our Lord was first King of Righteousness, and next King of Peace. Has love no future? was the third question. Must all my loves and affections perish in the grave? No! Love has found a ransom, and that ransom is the Son of God. The Christian Church only sends out a few search-parties, instead of sending her armies to gather the spoil. Let us tell these starving millions of the bread of life.

Mr. Eugene Stock followed with some cheering facts clustering round four Looks: Look back (Isa. li. 1, 2), Look around (John iv. 35), Look forward (Titus ii. 13), Look up (Heb. xii. 2). He specially dwelt upon the second—Look around; and by pointing out some small beginnings of fifty years ago in India, in China, in Africa, in New Zealand, and in Japan, and contrasting these with the glorious sheaves gathered in from those countries now, showed most conclusively how God blesses every effort to preach the Gospel to every creature. We understood him to say that most of these facts were embodied in a small pamphlet, just issued by the Church Missionary Society, in connection with Her Majesty's Jubilee Year, so that our readers may secure them easily.

In the evening Rev. G. A. Bennets said many people take a gloomy view of the signs of the times, and are downcast because many of the prophecies relating to Antichrist are being fulfilled. But there is another side to the argument—that if these prophecies are being fulfilled, will not also the glorious prophecies relating to our Lord's return be fulfilled? What encouragement there ought to be when we contemplate those sublime prophecies!

Mr. B. Broomhall spoke on the privilege and power of prayer.

was given by Pastor Tonjoroff, who remarked on the great privileges the English people enjoy in respect of religious toleration. He was delighted at seeing the spirit of unity which prevailed amongst the Christians with whom he had come in contact. The English people were unable to comprehend the bitterness which animated the different religious sects in Bulgaria, and the blessed influence which Christ's Gospel worked upon the hearts of those in Bulgaria who had accepted it. He had seen representatives of four or five different sects, who had given up their old religion and embraced the Gospel, sitting quietly learning together at the same table. If only the love of God and the union of Christian fellowship, as taught in God's Word, ruled the hearts of all nationalities, what bitterness of spirit and social and religious curses would disappear.

Exeter Hall.

On Monday thanks were given to God for having kept this country out of war during the past year, and a similar mercy was supplicated for the year just entered upon. Thanks were also given for the missionary zeal which had been stirred up during the past twelve months, by which many souls had been brought to God. The address was given by Rev. Charles Moinet, who selected as his theme two verses from Psalm cxlvii., being an exhortation to praise God. We must be persuaded of the goodness of God if we are to praise Him aright. We can see his goodness as we look back upon the past year. The Church has been able to enter upon fresh fields of labour, and God's Word has been carried more than ever to the outcast and the vicious. Infidelity has been more noisy and demonstrative than before, but the more noisy it is the shallower it becomes. Christians have every reason to take heart and be of good courage. Then, continuing the Psalmist's theme, it is good to sing praises to God, for it is pleasant. When people have the conviction in their hearts that God is good, they will be convinced that it is a pleasant and enjoyable thing to praise Him. Let us all try to get into that way of thinking—that religion is not a dolorous thing, but that it exalts, ennobles, and fills people with gladness.

On Tuesday Rev. Burman Cassin delivered the address, founded on Ps. li. 7, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." He referred to the dazzling whiteness of snow, and then went on to say that David's prayer was bold, but he did not think he was too bold, because in asking of God in earnest prayer a man was made courageous. He remembered Bishop Ryle saying he hoped to be able to repeat the 51st Psalm when he was dying. Some people thought they had ceased to sin, but it was a most dangerous state of mind to get into. They might not, like David, commit adultery or murder, but they had the same heart that David had. God allowed David to fall, however, for a purpose; if he had never been guilty of heinous sin, that Psalm would never have been written. People might be good outwardly, performing religious observances, and so on, but not purified within; and lacking that, they were only going, as Bunyan put it, "a cleaner way to hell." They wanted to know the heinousness of sin before their hearts could be really renewed—to know what was blacker than blackness before they could realise what was whiter than whiteness—"whiter than snow."

On Thursday Rev. L. Forster based his remarks on Deut. vi. 6: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," &c. He described these and the verses following as a wonderful passage of Scripture, giving an admirable view of family life. The family, said Mr. Forster, was the oldest institution we had. It was found in Greece and Rome, Egypt, Persia, and Judæa, and was always treated with reverence and respect. Family life had, therefore, been

had preserved it. Being divine in its origin, and therefore immortal, it was highly important that the institution should be sanctified by grace. The reason why so many things occurred to mar the life of families was that God was not acknowledged by them, and the family institution, instead of being a blessing, was often a curse. The family rose and partook of their meal, the father went to his employment, and the children were sent to school without God's blessing being invoked. The training of a child was a duty too often neglected. The children were important from a personal point of view, as they might be destined to fill a part in the world which might be a blessing or a curse to thousands. But, beyond this, they were destined for eternity; and when they were in course of training, how important it was that this should be remembered — that all who were entrusted with the training and teaching of children should teach wisely and well, and with an eye to the glory of God. Passing on to another section of the day's subject, "that the blessing of God might rest on universities, colleges, and schools," the speaker urged that in all scholastic institutions the Bible should be honoured. If our country was to be saved from atheism, infidelity, and impurity, we must take to our Bibles more than we have ever done.

The last meeting of the series arranged by the Young Men's Christian Society at Exeter Hall was held on Friday, and was fully attended. Rev. Dr. Draper, of New York, gave the address. On the subject of missions, he said that the heathen and Mohammedans were increasing seventy times faster than those who were saved to Christ, and even in Christian lands the Church was scarcely holding its own. Infidelity and impurity went on, and the Church did not increase as it ought. The great need of to-day was for wonders to be performed, and that could not be done except by power from on high. Pentecost was given to show what could be done again. He believed that the Christian Church was able to cope with the man of sin on the present lines—through Calvary and Pentecost. It was the want of faith in seeking after the Holy Spirit which crippled the Church.

Meetings were also held at Powis Hall, Bayswater, and in different places in South London. Various correspondents inform us of meetings, encouraging as to numbers and the spirit of union and prayerfulness, held at Bath, Oldham, Redruth, Devizes, and Edinburgh. At the last-named place, it is stated that one of the fruits of the late mission by Rev. H. P. Hughes has been a largely-increased spirit of brotherly love and union between Christians of different denominations.

CORRECTION.—In our report of the meeting at Harley House in last week's number, it was stated that at Dr. H. G. Guinness's meeting for men, in Melbourne, 400 to 500 men entered the inquiry-room; this number rose for prayer, but only 100 went into the vestry.

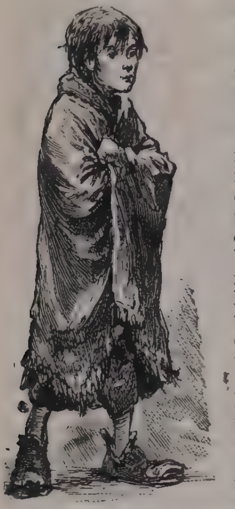
BEXHILL-ON-SEA.—A House of Rest in connection with the Evangelical Mission, Hastings, was opened here on January 3, for the reception of workers needing rest and change. Meetings were held during the day. It is proposed to hold a meeting for Christians weekly.

SAILORS IN RATCLIFF HIGHWAY.—Seldom has a finer body of merchant seamen been seen than those assembled together last Monday week at the Seamen's Christian Friend Society's Institution in Ratcliff Highway. After tea, in the reading-rooms, the chapel was crowded with seamen, and the meeting was presided over by Mr. M. H. Hodder. Earnest words were spoken by Mr. John Bell, Rev. G. J. Hill, Mr. Isaacs, Mr. Blow, and Miss Messer, and several brief and telling testimonies were given by Christian seamen, who exhorted their shipmates to begin the New Year by trusting in Jesus. Reference was made during the meeting to the terrible loss on the previous day of the *Duke of Connaught*, with fourteen seamen, and it was stated that one of the Society's Loan Libraries had been placed on board before the ill-fated ship left port. At the close of the meeting nearly three hundred parcels, consisting of woollen socks, cuffs, Testaments, books, &c., were presented as New-Year's gifts to the sailors. The mission was

A "TWELFTH-NIGHT" FEAST.

DR. BARNARDO AND LONDON WAIFS.

That high priest of Positivism, Mr. Frederic Harrison, has lately been expatiating on his pet theme, "The Enthusiasm of Humanity." A fine phrase, truly, and the thing it represents is what this weary world wants; but it wants the substance, not the shadow. Why do not Mr. Harrison and his disciples come down from the region of exalted abstractions and glittering generalities, and condescend to give us a concrete illustration or two of the faith that is in them? Why, for instance, do they not collect a couple of thousand wastrels from our city slums, and bring to bear on these items of humanity a little of the enthusiasm which is bursting for expression within them? If they would show their faith by a little work of that sort, they would do somewhat to convince a sceptical generation of the reality of this nineteenth century Gospel of theirs.

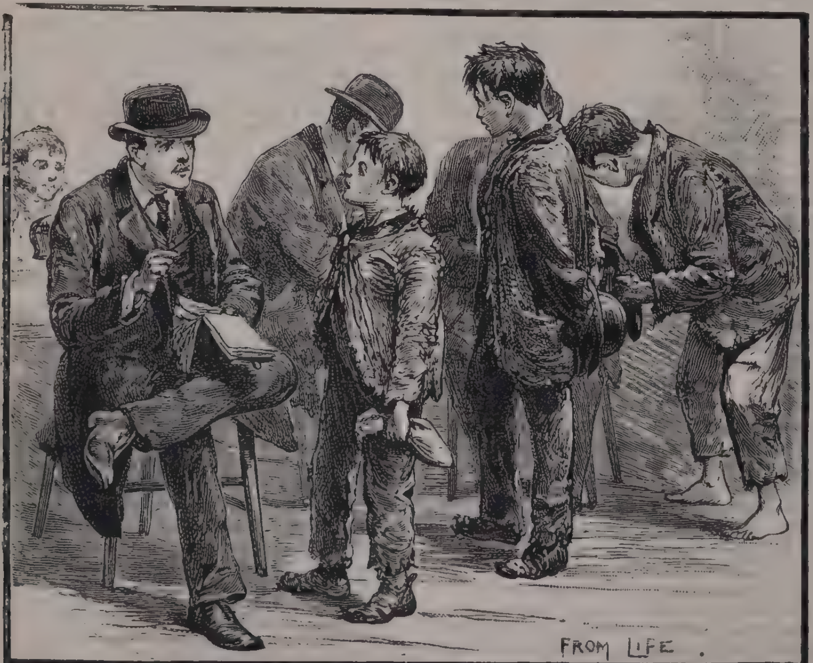


Meantime, humanity is in too parlous a state to wait the convenience of comfortable, easy-chair Positivists—or Negativists, as they might more properly be called. If it were not for the real enthusiasm of some of the followers of that antiquated faith known as Christianity, the cause of humanity would be far more hopeless than it is. We wish Mr. Frederic Harrison would attend one of Dr. Barnardo's yearly feasts for London waifs at the Edinburgh Castle. If he had been there on Wednesday evening last week, even he would have found it a little difficult to enthuse rapturously about a human society that produces such a spectacle as that gathering afforded. But he would have found ample material for his next New Year's address without going so far afield as either the Irish or the Eastern Question. And yet it is not hard to get up some enthusiasm about these human atoms themselves, however much we may deplore the state of society that makes them what they are. Comparing this motley crowd of lads and lasses with former collections in "The Castle," we fancied we could detect some degree of improvement in their appearance. Certainly they were dirty enough and unkempt enough to qualify them for kinship with any savage tribe, but they did not seem on the whole quite so ragged and starved and woe-begone as in some previous years. There were exceptional cases, of course, and these the keen eye of the artist did not fail to detect, as our readers will observe. The degree of lung power they put forth showed the abounding vitality that had survived all the hard conditions by which they are so heavily handicapped in the start of life's journey, and suggested wondrous possibilities either for good or for ill. It will certainly not be Dr. Barnardo's fault if the latter alternative prevails, and they go back to the nameless "warrens of the poor" to "blacken in the city slime."

Where did they come from, and how did they get there? Answering the second question first, we may say that they came by special invitation. Quoth Dr. Barnardo, in *Night and Day:* "My helpers scour the streets daily for ragged homeless lads and girls, and a strange collection of all sorts and conditions of young folk is being continually hauled into the net and landed safe within the doors at Stepney Causeway." But the "strange collection" before us was the result of special and nightly visits for some time past to London's slums and haunts of misery and vice. As to whence they came, we have it on the Doctor's authority that they represented the whole area of central London, bounded by Islington in the north, Westminster in the west, Lambeth and Deptford in the south, and Shadwell and Poplar in the east—the waifdom of London focussed, and composing a sight unparalleled, we may hope, in the wide sweep of the planet.

The conditions amid which they were found can best be described in Dr. Barnardo's own words:—

> The children present to-night are for the most part genuine waifs of the streets. They were, as in former years, invited by tickets distributed very carefully in common lodging-houses, in places of evil resort, in the streets, at railway stations, along the Thames Embankment, at the public rests on the bridges, in all the London markets, by the waterside, and in some of the worst courts and alleys of the metropolis. The greatest possible precautions have been taken to distribute tickets to those only who were found to be either homeless or living by themselves in common lodging-houses, or with some relative in a "furnished room."



What could even Dr. Barnardo do with two thousand young rapscallions like these? Well, he could feed them, at any rate; and he did, in such royal fashion that they renounced for the moment the creed of poor Oliver Twist, and actually declared, with one overwhelming shout, that they wanted no more—at least, not just then. But what else was to be done with them? They could be talked to, of course; that is, if they would listen—but there's the rub. The host of the evening, with his clear, musical, ringing voice (backed by a small boy with a trumpet); his imperative manner, and his display of some tempting baits, had no difficulty in gaining their ear, as he told out his plans and purposes, and imparted his good advice. But even his powers of persuasive speech could not overcome the scepticism with which these wide-awake youngsters received the statement that he had the power of looking into their eyes and seeing right out at the back of their heads! There is clearly no professor of metaphor in the college of the slums. Any other man who essays to talk, and especially to sermonise, on these occasions is not to be envied, and, considering the circumstances, Mr. J. Bennett Anderson and Dr. Harry Guinness succeeded marvellously well. Year by year these young savages seem to be getting a little more civilised, without the aid of Mr. Harrison; and if Dr. Barnardo is spared another two or three decades to issue his annual invitations, we suppose the Positivist prophet's opportunity will be well-nigh gone.

Bread and butter, and cake and tea, are good, and so is pious advice; but, with active stomachs and short memories, what about the morrow? Ay, that is the awkward question that obtrudes itself, and almost lands one in despair. We know that Dr. Barnardo's heart is big enough to take in all the two thousand; but his Homes, unfortunately, are not; neither is his purse. Indeed, we learn from his official Press "Memorandum" that the Homes before Wednesday week were nearly filled with the 1700 boys and girls already in them. "But additional temporary premises have been taken so as to admit, at least, a number of those now in the Hall, who, it is hoped, may be persuaded to abandon their shifty, hand-to-mouth lives, and submit themselves to ordered discipline." How these elect ones are chosen we have often told, and have not the space to redescribe it now. We may say, in a word, that by a process of careful selection over a hundred were admitted to the shelter of the Homes. The larger engraving gives a view of the cross-examining ordeal through which these youngsters have to go before their fate is sealed for better or for worse. To quote again, and finally, from the Memorandum:—

> Eventually the most eligible of the boys and girls admitted, after passing through the period of thorough training in some industrial persuit, which the regulations of the Home enforce, and after having proved themselves honest, industrious, as well as physically and morally capable, will either be emigrated to the colonies, sent to sea, or placed in domestic service, and in other employments in the United Kingdom.

Work like this speaks so strongly for itself that no advocacy of ours is needed. Our chief trouble is about the remaining 1900 for whom there seem no such bright visions of the future. Is it any use appealing once more to Mr. Frederic Harrison to put his theories to the proof?

CHURCH WORK IN SOUTH LONDON.—Encouraged by God's blessing on the services held for nearly six years at the Royal Victoria Hall, New-cut, Lambeth, the committee have availed themselves of a favourable opportunity of extending the work, and have taken for the months of February, March, and April, Sanger's Amphitheatre (late Astley's), Westminster Bridge-road. This theatre is in a very poor neighbourhood, and thousands are passing every Sunday evening who never attend any place of worship. The hon. sec. is Mr. Neale F. Horne, Bucklebury, Brandram-road, Lee, S.E.

EVANGELISTIC MISSION.—The distress caused by the continued inclement weather has taxed to the utmost the energies of the workers connected with the Evangelistic Mission in relieving cases of need; some of the cases found have been truly deplorable—families without food or fire. A free tea was given to seven hundred of the unemployed at Kilburn-hall, on Wednesday, January 5, but tickets might have been given to thousands of such persons, hundreds having to leave. The meeting proved of the deepest interest throughout, those present listening attentively to the Gospel

The Christian.

JANUARY 13, 1887.

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DAY OF PRAYER FOR IRELAND.

The Committee of the IRISH CHURCH MISSIONS' SOCIETY cordially invite all who desire the Temporal and Spiritual Welfare of Ireland to unite with them in SPECIAL PRAYER and THANKSGIVING for IRELAND, on MONDAY, JANUARY 17.

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EXTRACT.

"... It was the terrible octopus! How his suckers burned and blistered! and how his hairy arms gripped and twisted! I had been near death scores of times; but never near such a dreadful death. I was not a man of prayer: but the words, 'Lord, save me! save me!' rose from my heart, although I could not open my lips. If ever I realised what it was like to be drawn by the devil into hell, I realised it in those few seconds. The octopus dragged me into the shadow of the rock; and there I saw poor old Paterson's body, two of the creature's arms were round it; he was gone, and I was to be the second victim.

"Through the good providence of God, I thought of my knife. My left arm was bound to my side, but my right hand was free; and as I drew the knife, I caught sight of the body of the reptile, as the arms were drawing me within reach of the beak. I had been down so long that my ears were roaring; so it was now or never —I had only a few seconds to spare. I believe now that God strengthened my arm and guided my aim. I struck straight at the jelly-like body until pieces floated round me, and the arms let go their grip; and, thank God, I was saved. I had just strength to strike out for the surface; and I reached it as near dead as any man could be who had still a little life left in him.

"The awful picture was burnt into my brain—the fearful monster; his resistless power; and the stark, white corpse of my old shipmate. I remembered that I had read in God's Book that the devil seeks whom he may devour; and I felt if I had never believed in sin or a devil before, I did then. My poor shipmate was a victim; he had got him fast enough, and I called to mind many old chums who had caroused with me, and I had called them 'jolly good fellows'; but now I saw that, like Paterson, they were in the devil's grip, and that he had destroyed them body and soul in hell, and why wasn't I destroyed? Why? Only through the sovereign mercy of God, who willeth not the death of a sinner, but rather that he may be converted and live...."

***** The touching Story from which the above is extracted, together with a series of short Gospel Articles appropriate to the present season, form the NEW YEAR'S GIFT for 1887: a Quarto Illustrated Tract, eminently adapted for distribution amongst the working classes—at Mission Services; in the highway; or from house to house. 50 copies, 1s.; 100, 2s.; or 1000 for 18s. 6d.**

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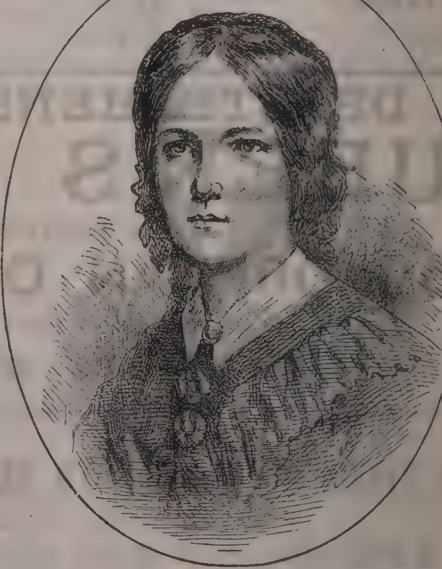
Nineteen Beautiful Years.



RECORDS OF THE LIFE OF A BELOVED SISTER.

By Frances E. Willard.

President of the "Women's National Christian Temperance Union of America."

With Introduction by BISHOP FOSTER; and Prefatory Note by the Poet, J. G. WHITTIER.

SOME EXTRACTS FROM THE MANY APPRECIATIVE REVIEWS.

"We cordially endorse the opinion expressed by the poet Whittier, who says, 'It is a charming piece of biography.' We have no doubt it will find many sympathetic readers."—*Temperance Record, Dec. 9.*

"For elder girls *Nineteen Beautiful Years*, by FRANCES E. WILLARD, should be very helpful and stimulating. It is an affectionate record of the singularly beautiful life of the authoress's sister, Miss Mary Willard."—*Christian World, Dec. 16.*

"A book that may be safely put into a young lady's hands, with the assured confidence that it will serve to strengthen and deepen all influences for good."—*The Christian, Dec. 16.*

"Mary Willard, the subject of this biography, was as gifted as she was good. The delineation of her character and the portrayal of her life teach a beautiful lesson, and so invest with world-wide interest a book which, at first sight, might seem interesting alone to the friends of the heroine. A capital gift-book for a young lady."

The Bookseller, Dec. 16.

"It is less a record of action than of the yearning after a higher life, and striving to its attainment. The beauty of the life is written in the face of a portrait which accompanies the memoir."—*Church of England Sunday-school Magazine, Jan., 1887.*

"A book which is introduced by a commendatory note from the pen of the venerable Whittier is sure to make for itself many friends; and its merits are such that it amply deserves them."

Baptist Magazine, Jan. 1887.

"A most interesting biography and memoir of a girl's life. Its details are charmingly written by her sister, Frances E. Willard. The exquisite portrait, and the details of the pure life of a girl who lived but nineteen years, make us hope that the book will find its way into numberless households. It cannot fail to inspire girls and women with a desire to follow in the steps of such a character. It is not a dull, goody book of preachments; but teems with close observations and lively perceptions of the false, the true, and the noble in life. A better, purer present to girls and young women cannot be found."

Ladies' Treasury, Jan. 1887.

"In this memorial volume, Miss Willard tells the story of her sister's life—a life that deeply touched and moulded hers; and to which the world owes much more than at first sight might appear. The name of Frances E. Willard is well known to the world in connection with the Temperance movement; and it is quite evident that the elder sister owes much to the influence of the younger one, whose brief but beautiful life is here recorded. The poet Whittier writes a prefatory note; and Bishop Foster writes an introduction. Neither of these are needed to make those who read the story itself feel thankful to Miss Willard for this volume. . . . We very heartily commend it to all who wish to lead noble lives. If nobility is simple goodness, then a truly noble life is here presented to the world."—*Irish Congregational Magazine, Jan. 1887.*

"A pathetic sketch of a young American girl's life."—*The Graphic, Dec. 25.*

"'NINETEEN BEAUTIFUL YEARS' is most touching and interesting; so thoroughly natural and unconventional was her life and the expression of her thoughts. It is good to see how, through all the different modes of thought and teaching, and many mistakes perhaps all round, God draws hearts to rest in Him, and trains characters to serve Him."

Home Friend, Jan. 1887.

"The title of the book seems aptly chosen, it being a record of the life of a young lady possessing rare natural talents; and distinguished by the spirit of piety. It is largely composed of extracts from her own diary, which show better than any observer can do the workings of the inner life of the soul. The beauty of holiness is seen throughout."

Footsteps of Truth, Jan. 1887.

"The young girl whose short life is here portrayed by a sisterly hand was a charming character, and exemplified the graces of a Christian experience. The pages of her diary are a revelation of the writer's bright heart and keen observation of her surroundings; and the portrait and pictures are capital. A delightful biography."

The Christian Commonwealth, Dec. 30, 1886.

"Miss Willard here traces, with a hand as skilful as the heart that guides it is loving, the life of her beloved sister Mary. It is an American biography, but will be read here with as much avidity, and will excite as intense admiration as if it were English. . . . Worthy of being selected as a choice gift-book to young ladies."

Methodist New Connexion Magazine, Jan. 1887.

"Embalms the memory of a young American lady, who passed from this life after a brief term of less than twenty years. Such a biography might appear unlikely to contain many points of interest; but Miss Willard's tender *spirituelle* narrative is the history of a soul rarely beautiful, unselfish, and sincere. The passages quoted from Mary E. Willard's school-girl journal are almost unique in their unaffected yet often high-reaching thought. Bishop Foster, in his introduction to this book, writes of it as the most entrancing of all stories—the story of the genesis and growth of a redeemed soul. We should like to place this book in the hands of all the girls we know."

Literary World, Dec. 31.

"A choice gift for a young lady."

Word and Work, Dec. 16.

"This is a charming volume by Frances E. Willard, who is so widely known and honoured for her work of Christian philanthropy. The book is the tender and loving record of the author's sister, Mary E. Willard, whose existence was sanctified by fervent religion, and graced by true womanly dignity. Every page contains sweet thoughts culled from this young girl's diary; with reference to which Miss Willard expresses the hope that 'many a bright-eyed youth and maiden may rise from its perusal with braver hearts to do that which is right; with firmer faith in the unseen powers that work for those who seek the truth; and with a confirmed resolve to be more gentle and helpful, more diligent to win from life its truest joys.'"

The Christian Million.

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EVANGELISATION and the CHURCHES

By Rev. GEO. F. PENTECOST, D.D.*

(*Continued from our last.*)

The tendency to make the church an end, rather than a means to an end, is one of the causes of our failure in the work of evangelising.

Churches are established and maintained more as folds for the flock than as bases of operation for the great work of evangelisation. The church ought to be the home of believers only in the sense that the camp is the home of the army; a place in which the army is gathered, drilled, and cared for, in order to the great work of conquest. If our church is in any sense an army, it is more so in the sense of an army of occupation than of conquest.

More thought and care are bestowed upon the question, "How can we best promote the prosperity of our church?" than upon the question, "How can we make our church more efficient in the work of evangelisation?" In the cities vastly more care and work and anxiety are expended in building finer and larger churches than in aggressive evangelistic work. The wealth and social position of a church is more remarked than its efficiency in winning souls to Christ. The truth is, that, the church being the end, and not the means, when it becomes large and flourishing as to members and resources, the end is reached. Anxiety for souls ceases for the reason that the church does not stand in need of more members or more means.

In fact, at present the average church is intent on taking care of itself and commuting all responsibility for the evangelisation of the world, by paying a meagre amount of money annually to various outside societies which they have appointed to do this work for them. The churches have lost the evangelistic spirit, and are not themselves urgent about the work. If, instead of being taken up with the church and its local prosperity, we knew and "considered the fewness of Christians, the huge multitudes of infidels," and the teeming masses of people all around us who are living carlessly and recklessly without God, and without Christ, and without thought of death and eternity, we would be mourning and praying over their lost estate, and stirring up all our energies, and putting forth all our resources to accomplish their salvation. Our care would not be for the church as an institution, but for the souls of men; using the church meanwhile as an instrument and means to that, and not regarding it as an end. If we gave ourselves to the work of saving souls, God would take care of the church. No individual Christian can make substantial progress in spiritual life by for ever dwelling upon his own religious well-being; so neither can any church make progress toward the Divine ideals, by concentrating her energies upon herself; and yet this is the very blunder we are making.

Another cause of the decline of the evangelical spirit and work in the churches is to be found in the fact that *pastoral theology has largely supplanted evangelical theology*. We have ignored or set aside the distinct evangelistic gift as provided for by the risen Christ, and sought to merge it with that of pastor and teacher. This has resulted in its utter subordination, and almost total neglect. The work of teaching and edifying has been carried forward at the expense of evangelising. It is safe to say that nine-tenths of the preaching of our pulpits is pastoral rather than evangelistic. I do not say that evangelical truth is not preached; but that it is preached rather from the standpoint of the pastor than from that of the evangelist—rather with the intention of grounding the believer in the truth, than of leading the unconverted to repentance and faith. As a result of this neglect on the part of the church and pastor to make the ministry distinctly and immediately evangelistic, *the members of the church lose the evangelistic spirit*, and drop into the habit of looking upon the church as a place of religious resort, for their own comfort and edification, rather than as a training school for Christian activity in the direction of soul-saving. New people coming into the church are measured by their wealth and social position, and not by the spiritual force they bring with them, and their availability for the work of evangelisation. A worldly courtesy, rather than spiritual anxiety, prevails in the church's intercourse with the world.

This stagnation of evangelistic life reacts upon the members of the church in another way. Since they are not taught and trained to seek for the conversion of men, they are left almost uninterruptedly to the pursuit of worldly ends, and thus the ascendancy of secular and personal interest over the things of the kingdom of God is almost everywhere seen. There is not one layman in twenty in our churches whom we may call upon to do work in an inquiry-room, or send to make a visit to an unconverted soul with the view of leading him to Christ. The whole burden of the spiritual work is thrown upon the pastor and the very few brethren who may be found to help in these things.

The attempt to combine the evangelistic with the pastoral gift has buried that gift and put added responsibilities and burdens upon the pastor and teacher which are greater than he can bear. The fewness of conversions leaves many of the churches weak, and so far imperils their very existence that the energy which should be expended in the aggressive work of *saving souls* is devoted to the task of saving *the church*.

In my judgment it is an utter impossibility for any one man to do what is required of him in the way of pastoral oversight, the work of teaching, and the general care of the church, both as to its spiritual and temporal interests, and at the same time give himself efficiently to the work of effecting the conversion of men. Nevertheless we are all oppressed, year by year, with the lamentable and indisputable fact that, as a great body of Christian people, we are not even measurably discharging our obligation to Christ and the world in the direction of evangelisation.

(*To be continued.*)

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FOR THE NEW YEAR.

"Ye have not passed this way heretofore" (Josh. iii. 4).

"This is not your rest" (Micah ii. 10).

"Speak unto the children of Israel, that they go forward" (Exod. xiv. 15).

"As thy days, so shall thy strength be" (Deut. xxxiii. 25).

"I will be with thee: I will not fail thee, nor forsake thee" (Josh. i. 5).

"I will not leave you comfortless: I will come to you" (John xiv. 18).

"Behold, I am with thee, and will keep thee in all places" (Gen. xxviii. 15).

"I will uphold thee with the right hand of my righteousness. Fear not; I will help thee" (Isa. xli. 10, 13).

"This God is our God for ever and ever" (Ps. xlviii. 14).

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. xxvi. 3).

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He restoreth my soul" (Ps. xxiii. 1, 2).

With kind regards and best wishes from

MARTIN HOPE SUTTON.

Cintra Lodge, Reading, January 1, 1887.

SOLDIERS' HOME, DOVER.—This Home was established in new quarters on October 30 last, and since then the numbers attending have increased beyond the most sanguine expectations. The new Home, situated near the Infantry Barracks, has considerable advantages over the old one, and the workers feel intensely thankful that the Lord has opened a new door for them. Some alterations and improvements are needed, in order to adapt the building to the requirements of a Soldiers' Home. Miss Wright, 118, Snargate-street, Dover, is the Lady Superintendent.

THE LATE REV. H. J. GAMBLE.

A MOURNFUL company assembled at mid-day on Saturday last in the Congregational Chapel at Upper Clapton to take part in the funeral obsequies of Rev. H. J. Gamble, who had filled the pastorate there for the long period of thirty-four years. He had been for years in feeble health, and last week the summons came. Many ministerial brethren of different communions were present at the funeral. Among others, Rev. E. A. Stefford, vicar of Stoke Newington, took part in the services at the grave, having travelled a hundred miles in order to be present. He bore his testimony to the many high qualities of the deceased, and spoke of the kindly and friendly terms on which himself and the late Mr. Gamble had worked in pastorates which were side by side. Rev. W. Marshall had previously, in the chapel, spoken forceful and weighty words on the people's loss. He spoke of the late minister as one who loved the work of the ministry and the preaching the word. Never physically strong, he took little part in general outside work, and spent much time in his study. He was full of the Bible; and therefore his sermons were full of Christ. Preaching was the great work of his life.

On Sunday morning Rev. Lander Parkyn preached from the text: "Lord, to whom shall we go? Thou hast the words of eternal life" (John vi. 68). The discourse was a powerful and sustained argument in favour of resurrection and immortality. In the evening Rev. George Martin, of Upper Norwood, conducted the worship, and preached.

◆

ZENANA MISSIONS.

On Friday afternoon, in connection with the Week of Prayer, there was held at Exeter Hall a gathering of ladies and gentlemen interested in Zenana Missions. There was a numerous attendance, representatives of seven Zenana missionary societies being present; and the lower hall was well filled. Mr. James E. Mathieson, who presided, referred to two characteristics of the present century—one being that the guilty silence imposed by the clergy upon the laity, and accepted by the latter, had been broken, and the laity were now able to go forth to proclaim the Gospel; the other was the guilty silence imposed upon women. This also had been broken, and they, too, went forth, but the work they had to do, and which they ought to have been able to take up earlier, could hardly be overtaken in this century. This was a Jubilee year, but while honour was being done to her Most Gracious Majesty the Queen, should it not also be particularly a year for the King of kings and Lord of lords? For every man who went out now, two women should go. As regarded America, it was far in advance of what England had done in the matter of obtaining the influence and the labour of women. Prayer was offered for an outpouring of the Holy Spirit on all woman teachers of Christ in heathen and Mahommedan lands; that the Spirit of God may open the eyes of the peoples of these lands, and that Hindoos as a people may be delivered from the debasing influence of child marriage; also that God's Holy Spirit may rest upon the women of the churches at home. Supplication was likewise made for committees and officers of Zenana Societies, and all who helped or were candidates for the work; and that doors at present closed may be opened for this service, and all undue interference with the work in heathen and Mahommedan lands may be mercifully averted. The proceedings throughout were marked by great fervency and zeal.

REV. J. R. MACDOUGALL.—The health of Mr. Macdougall, of Florence, says *The Free Church of Scotland Monthly*, has not lately been so good as his friends would wish it to be. His long and ardent service in the interests of the *Chiesa Libera*, together with anxieties in reference to the important project of union between that body and the Waldensian Church, have told upon him, and he has been reluctantly obliged, under medical advice, to take a few months' rest in this country. That he may be restored in full health to a city where his ministry, his evangelistic zeal, and personal qualities have been such an attraction to multitudes of visitors during these past years, must be the prayer of all who wish well to our stations on the Continent and to Italy.

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* A paper read before the National Council of Con-

Notes and Comments.

NEXT week we purpose giving a portrait and sketch of Rev. Dr. J. Marshall Lang, Barony Church, Glasgow.

Mr. and Mrs. Elbert Clarke, of Ikwesi Lamaci, Natal, arrived in England on Friday last, after twelve years of labour among the Kaffirs. They bring four children to leave at school, and cheering tidings of Kaffir converts.

Mr. J. S. Smithson, late of Dublin, writing from Norfolk, U.S.A., says:—"Am trying a little work amongst the coloured people. Captain Moreton is here, working in the Second Presbyterian Church. Pray for us. All kind wishes to friends at home." We are sure the request for prayer for these dear and much-esteemed brethren will be heartily responded to.

We are daily receiving from mission workers in various parts of the Metropolis heartrending accounts of the distress abounding in the districts where they labour. Some of the experiences of deserving poor are touching in the extreme. The funds with which many of our readers have generously supplied us are exhausted, if any others should feel led to entrust us with more, we shall be glad to see them properly distributed.

We have received a number of suggestions for the commemoration of the Queen's Jubilee, by philanthropic actions of a more or less permanent character. But unless such schemes are backed up by influential support their publication is only useless and bewildering.

We trust the valuable collation of texts given by our venerable friend Mr. Martin Hope Sutton (p. 13) will be appreciated by our readers and made a great blessing to them. We ask attention also to the letter by Rev. J. B. Figgis, of Brighton, on the Mesmeric frenzy in that town.

Dr. Walsh, the rector of St. Stephen's Protestant Church in Dublin, was recently written to by the Secretary of the Roman Catholic Archbishop of Dublin, and requested to attend before an "ecclesiastical tribunal," which, apparently, had to decide upon some questions in connection with a mixed marriage. Dr. Walsh, looking upon the communication as a citation rather than a simple request, declined to attend before a tribunal of the nature and objects of which he was unacquainted. The correspondence rapidly assumed a very warm tone, and the Archbishop's Secretary was anxious to have it kept secret, but Dr. Walsh insisted upon his right to make it public, saying, with great force—

> It is surely a public, not a private matter that the Church of Rome, as appears from your letters, claims authority to annul a marriage, and that in a case in which a Bill for a divorce *a vinculo* is pending in the House of Lords.

The correspondence has therefore appeared in *The Dublin Daily Express*, and, even allowing that there is ground for the opinion that the first communication was a request rather than a citation, in these days, when Rome is making such astounding and unwarrantable claims, we are not surprised that Dr. Walsh should have looked upon the matter as an attempt to bring him under a tribunal of an illegal kind.

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

There has been some strong expression of adverse opinion with regard to an announcement recently made, that the preacher in a Dublin place of worship would wear a Chinese costume; and grave exception has, very rightly, been taken to the growing custom of calling in the aid of sensational attractions to draw people to "charity" sermons and religious gatherings. Surely there can be no real need for these baits, for the Gospel has not lost its power, and wherever it is preached in sincerity and truth, the declaration will not be ineffectual.

The "Congregation of Rites" at Rome is about to beatify Sir Thomas More and other champions of the Romish Apostasy during the reigns of Henry VIII., Edward VI., and Elizabeth, and it is stated that, for some reason which has not been made public, the process of "beatification" will be carried through as promptly as possible. After the ceremonies have been completed, although More and the others cannot be canonised and elevated to the dignity of saints for some time longer, they may be honoured in the liturgy, their relics may be placed in "consecrated altar stones," and their names may be given to new chapels.

In connection with this "beatification," it is interesting to note that in Chelsea Old Church there is a marble slab upon the chancel wall, with More's own Latin inscription cut upon it. In this epitaph More speaks of himself as having been "troublesome" to "thieves, murderers, and *heretics*." It is true that on the two occasions when the inscription has been re-cut, the last word has, "for his memory's sake," been left blank, but Rome is less considerate, and it is just on account of what More modestly designates as the "trouble" which he caused to Protestants that she now purposes to place him in the ranks of those whose intercessory prayers are deemed to be of special efficacy.

Not long ago we found a French writer attributing the first verses of Psalm xix. to Blaise Pascal. However excusable such errors may be in a Roman Catholic country, surely *The Times* ought to be accurate in its Scripture references. *The Church Review*, however, calls attention to the fact that in a recent leader our contemporary had an allusion to the walls of Jericho as "falling before the noise of empty pitchers."

We are rejoiced to learn that the movement in support of a Dublin University Mission is prospering, and that the Committee are about to send a missionary to Fuchow, China, to work with Rev. Robert Stewart, who has been in that district for some years. Mr. Stewart, then a very young man, took an active part in the evangelistic work among young men during Mr. Moody's first visit to Dublin, and he and his wife, a daughter of Mrs. Smyly, have found in China an ample field for their Christian zeal.

The President of the Baptist Union, Rev. Charles Williams, writing to *The British Weekly* as to its late Religious Census of London, has aptly said that the most serious aspect of the census is the "apparent alienation" of such vast numbers from the places of worship. In commenting upon the possibility that many of the "working classes" prefer to meet in mission halls, and elsewhere, "apart from respectable congregations," he goes on to say:—

> This is to me a misfortune. Class congregations are undesirable. Religion should unite, not divide the classes. I deprecate separate places for the poor. Surely they should meet with the rich. Really "public worship" in which all join, a "common salvation," in which every man has the same interest, and, in spiritual things at least, a holy communism, in which all share alike, seems to be more Christian, more helpful to true brotherhood, and altogether more helpful than the class congregations which are multiplying...Both high and low, rich and poor together, should meet, for "the Lord is the Maker of them all," and they are children in one family.

These are weighty words, but we fear we are far from the realisation of such a desirable condition of things. Yet a total change would only bring us back to the simple methods of the early Christians from which we have so widely diverged. We know that the "common people" heard Him gladly, and it is not altogether improbable that they would have been less receptive even to the Master's teachings if, when He had commanded them to sit down on the grass, the disciples had divided them into parties, according to their dress or worldly circumstances. The "mission hall," however, has its own sphere, and we do not see that anything more suitable could be substituted for it. If it is a pioneer only, so much the better.

The Jesuits appear to meet with little toleration anywhere but in Great Britain. The Sultan has now issued a decree enacting that henceforth they are not to open any new schools in the Ottoman Empire, that they are not to teach except in schools placed under the authority of the Porte, and that all the schools now conducted by them are placed under the supervision of the State, and must be subjected to a rigorous supervision.

Rev. H. C. Sturdy, of Dorking, writes to *The Record* to correct the impression formed by "A Mother" during a recent visit to Margate, that in ordinary sermons there is little or nothing which is attractive or interesting to the children present. A stay of eight weeks at Margate in the summer showed the writer that at Holy Trinity Church, at any rate, this lack was abundantly supplied. All must rejoice at the special efforts on this behalf during the summer season at most watering-places, which are warmly taken up by such good men as Rev. T. Hindley, with whom Mr. Sturdy laboured. But we are sure that multitudes of these children, on their return to the places of worship which they are accustomed to attend, find very little, if any, provision made for their spiritual profit in the sermons to which they have to listen. Whilst, therefore, Mr. Sturdy's experience of Margate is a much happier one than that of "A Mother," the "Plea for the Children" which appeared in *The Record*, and in these columns, from her pen, is fully justified by the actual facts of the case, taken the country over and all the year round.

"A Bible-class Teacher" complains that servants in many "Christian" families do not have sufficient opportunity for attending the means of grace or for quiet reading on the Sabbath day. Every servant should certainly be allowed to go out at least once every Sunday, while at the same time an effort should be made to decrease, as far as possible, the household work on that day. Such consideration would bring its own reward, for if servants feel that they are thus studied, they will naturally take more interest in pleasing their employers.

Referring to "the growing habit of ascribing (it may be only in speech but still is ascribing) conversion to human *agency* rather than *instrumentality*," Rev. H. A. Raynes, Exeter, asks us to quote the following words of the late Dr. Duff:—

> We feel we can do everything but convert. We can communicate Divine knowledge, silence objections, remove prejudices, produce the clearest intellectual conviction of the truth of Christianity, but we cannot convert a single soul to God. We can come so sharply to the very edge of conversion that it seems as if we were not separated by a hair's breadth. And yet after reaching and touching, as it were, its very border, that apparently infinitesimal line we cannot cross; there we stand still, gazing on, helpless, impotent, and consciously incapable of further progress. And, standing there with such consciousness, it is not with us a mere deduction of reason, however valid, or a bare inference from Scripture, however valid, but a positive sensation, that nought but Omnipotent grace can cross the line and savingly convert a soul to God. Oh, then, let the Church's prayer be offered up unceasingly for the vivid and copious manifestation of Jehovah's grace in the midst of us.

To-morrow (Friday) has been appointed by the British and Foreign Bible Society as a day for United Prayer on behalf of Foreign Missions in connection with the circulation of God's Word. The Secretaries of different Societies join in this arrangement, and members of Directing Boards, under the presidency, as it is expected, of the Earl of Harrowby, will meet at the Bible House at 4 p.m. Others may find it convenient to unite in supplication at that hour. The account of "A Ministerial Conference," given elsewhere, affords large encouragements for continuing in prayer.

From Japan we learn that the demand for the Scriptures has been so great in Tokio that the agents of the Bible Society have been unable to meet it. Nor is this eagerness shown in a capital city only. From country places similar accounts come, and we are told by a trusted agent,—

> In many instances where a year or eighteen months since all the members of a town were heathen, they have nearly all become Christians, just by the reading of the Scriptures daily.

Surely it is true that the Bible ages not, and that it can discover itself to be the Word of God without any other testimony.

In our last week's issue we took occasion to remark that a missionary bishop's office was no bed of roses. This is pre-eminently true of Bishop Taylor, of Central African renown. It seems but the other day since he landed in this country and sent forth his calls for help in securing a steamer to carry his workers swiftly along the Congo and its confluents. His appeal has been so heartily responded to in Great Britain and America that his mission is fairly on its way to accomplishment, and he is now on the ocean again, speeding back to Liberia; he sailed from Liverpool [illegible] 8th inst.

Some particulars about the new steamer, as supplied to us by the Bishop before his departure, will be welcome to our readers, especially those who have generously contributed towards its construction:—

> It will be built of galvanised steel, and will be 90 feet long, 16 feet wide, with 5½ feet of hold, and drawing 2 feet of water. There will be 2 saloons on deck, and the hold will be for cargo. The vessel will be provided with electric light, and there will be a steam saw on deck for cutting up wood gathered *en route*. Besides furnishing the power for propelling and steering and electric light, the machinery will include a hose and nozzle for throwing a stream of water with great force a considerable distance. Neither dogs nor men will be able to stand against such a shot of water, which will be sufficient to repel a fleet of attacking canoes, instead of using guns. The builder of the vessel is Mr. Richard Smith, of Preston, and the total cost will be £2500.

The Bishop takes care to add that he does not anticipate any native attacks, but of course it is well to be prepared; his novel device of the hose-pipe may be commended to all engaged in similarly peaceful business. He heartily thanks those who have taken an interest "in *our* self-supporting missions. I say *our* because they are partners in the business."

A lady suggests that if superintendents of missions would place a striking text, in large letters, such as "Prepare to meet thy God," or "Thou God seest me," outside their halls, the fact of keeping passers-by thus reminded of the existence and presence of God would exercise a wholesome restraint in many cases from evil doing.

The Western Temperance Herald, Jan., contains an article entitled, "Shem and Japheth cursing Ham." It is a review of a pamphlet published by the Church Missionary Society, entitled, "Trafficking in Liquor with the Natives of India," and "crammed with facts on this important and terrible business, gathered from ten leading missionary societies working in Africa," all of whom "are united in a vigorous protest against the sin of selling liquors to Africans." Truly the curse of Ham has been fearfully avenged, but Shem and Japheth have wantonly helped forward the indignation; and their day will come. Meanwhile the full force of Christian opinion and individual influence should be brought to bear on the perpetrators of this diabolical traffic.

In *The Standard* of Friday week appeared the following:—

> Yesterday, at eleven o'clock, being the feast of the Epiphany, the customary offering of gold, frankincense, and myrrh was made on behalf of Her Majesty, in the Chapel Royal, St. James's Palace.

We were not aware of this "customary offering" on behalf of Her Majesty. It looks as if she were being drawn in little by little to these Popish practices. The Empress Eugénie has been very much with her of late years.

The formation of a Society, under the sanction of Bishop Ellicott, for the better fulfilment of the Ordination vow, is a sign that at least some attempt is being made against a hireling officialism. The objects contemplated are the consecration on the part of the clergy of a fixed time daily to private devotion, and of an hour for five days in the week to theological study and half an hour of it to Bible reading. We have not large faith in this artificiality, but an honest attempt in a right direction may lead on to the real and the spiritual.

The following paragraph shows that the recent wave of agitation at home has reached Africa, and is exerting an influence, by drastic measures, to protect society from miscreants:—

> The Natal Government has introduced a Bill into the Legislature for repressing assaults on women and children. The Bill makes the death penalty compulsory in cases where the criminal assault has been completed; and for assault with intent, the punishment may be death, transportation, or imprisonment for a long term, with flogging in public superadded. Some opposition was shown to this clause, which was, however, carried.

We could wish that the Cromwellian and just severity of these South African legislators had been introduced more largely into the Act that was lately passed in our home House of Commons. The news from Australia of the execution of several men guilty of a horrible outrage is another indication that some of the colonies are ahead of the Old Country in the suppression of such crimes.

Two letters appeared last week in *The Times* from writers eminently competent to speak on the burning question of State-aided Emigration. Mr. Middlemore, of Birmingham, contends that the State can never do this work satisfactorily: that it would err in the selection of emigrants, would mistake as to their destination, and would fail to recover loans. His fourteen years' experience teaches him the importance of fostering private benevolence and enterprise. On the other hand, Mr. Samuel Smith, M.P., pleads that the State should do more to prepare children for emigration, by manual training; that the crying evil of cities is the absence of parental control, and the life of children in the streets till they are almost past redemption. The State, Mr. Smith thinks, ought to retain a longer hold on the children, and should insist, in these cases, upon compulsory attendance on industrial night schools up to the age of sixteen.

A correspondent of *The Daily News* reports an extraordinary service on the last night of the old year, in the parish rooms adjacent to a Ritualistic Church at Lavender-hill. The hall presented a purely theatrical aspect; the platform was fitted up as a stage with the usual footlights and drop curtains. The vicar announced that the service would consist of a series of sacred tableaux representative of the Fall of Man, the Promised Seed, and the Nativity. The stage fittings were elaborate, and the costumes of the actors and actresses were really gorgeous; the cost must have been very great.

Not less noteworthy than the fact of this theatrical performance having taken place in a professedly Protestant church, is this other fact that in *The Methodist Recorder* this "modern miracle play" is graphically described by a writer who, in his extensive wanderings, has been present at many religious services "from the solemn functions of English and Romish churches to the burning of the sacred incense stick in a Chinese joss house." In describing the twelve *tableaux vivants* of this sacred play, he says: "As to its merits or demerits, I offer no opinion, but merely state the facts." Yet the facts are so stated as to emphasise the merits and to ignore the mischief and heathendom of this "modern miracle play." Thus Protestants lend themselves to eulogise the sensuous attraction of the Romish play, forgetting that it opens the way to the sensual infamies of the Romish confessional and convent.

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

XI.—BACK TO BETHEL.

Genesis XXXV.

To Jacob, Bethel was the most memorable and sacred spot in all the earth. It was there, on the first night of his flight from home, that the mystic ladder had seemed to link earth to heaven, thronged by angels engaged in holy ministry.

Many years had passed since then—years of searching discipline, which had revealed the meanness, the craft, the weakness of his nature. He had fallen far below the promise of his early vows; his better nature had held but a spasmodic supremacy over his worse; even the angel-wrestle had only momentarily lifted him to the level of Israel, the Prince. And of late it would seem that even worse symptoms had begun to show themselves. His life at the gate of Shechem had done much to lower his standard and aims, and to assimilate them to those of the people with whom he had been associated. He seems even to have winked at the idols which were in common request among his people, and of the presence of which he was perfectly well aware. There had been a time when, if his dearest wife wished for graven images, she must have them surreptitiously; but now he had become so lax himself, that there was no need for concealment on the part of any (verse 2). Alas! what a fall was this for the man who had built so many altars to Jehovah, and was the chosen depositary of those truths for which the world was waiting. For the world's sake, and for his own, it was essential that he should be compelled to regain the ground which he had so grievously lost. It was then that he said to his household, "Let us arise, and go up to Bethel."

This impulse was natural. The emigrant who lives in the soft Bermudas, or in a Canadian log-house, as he reaches mature life, will find a strange yearning rising within him for the Highland glen in which he was born. He sends many a longing look towards the Northern stars, and at last starts on pilgrimage. He may find the scene desolate and deserted, yet he is not wholly disappointed; he needed the glut of reality to satisfy the long fever of his soul. It was something like this that came to Jacob. A voice (shall I not call it an instinct, within him?) cried: Go and dwell for a season at Bethel; gaze once more on the familiar scene; put your head down again upon that stone which you set up for a pillar, and review the way in which the Lord thy God hath led thee.

But his untoward circumstances gave a yet further reason. He was in terrible trouble. He had settled himself down, and sunk a well for his supply, so deep as to be known through all succeeding time as Jacob's Well; he was intimately identified for several uneventful years with the life of the locality; and then his sons had made his name stink among the inhabitants of the land, by the frenzied passion with which they had revenged their sister's dishonour. He was in imminent danger of destruction from the infuriated tribes around him. He must go somewhere, and it was at this moment that the impulse came to him to go up to Bethel. He might not have heeded it, if the waters of that well had sufficed for his urgent need. But now that they threatened to fail, and even to turn to poison, he was the more ready to try what Bethel might afford of comfort and safety, of satisfaction and restoration. A drying well will often lead the spirit to the river that flows from the throne of the Lamb.

But, above all, that impulse originated in God Himself. "God said unto Jacob, Arise, go up to Bethel, and dwell there." Was there an audible voice? There may have been, but I am not sure that there was. If there were, God dealt differently with him than with us. But if God spoke to him through his own consciousness, and within his own soul, we understand something of what it was. He often speaks thus with us. We may even suppose that, at first, Jacob did not distinguish the voice within him to be the voice of God. He acted on it, he knew not why. But as he looked back to it afterwards from the sweet summit of religious revival to which it led, he would recognise, with thankful awe, that the voice to which he had listened in his breast was none other than that voice which he had first heard speaking to him in his angel-haunted sleep. Has it not been so with you? You have followed an inward impulse, not knowing whence it came, or whither it led; you have wandered blindly on, reaching positions of which you had never dreamed, but which are evidently your special sphere, and it is only on looking backwards that you realise how every step of your way has been ordered by a wisdom not your own, how the impulse originated in Him who prompts the swallows to follow the sun to warmer climes, and how the voice that called you was the voice of God.

But there is something better than this blind obedience, and it would be a happy thing if every child of God had reached it. God is always speaking to us in the incidents of daily life; He has a meaning, and transmits to us a message, in everything which He permits to happen. We are wise, therefore, when we set ourselves to decipher the hieroglyphics in which his meaning is enwrapped, and to question each event as to the tidings which He has entrusted it to bring. We are wiser still, when we lovingly, yea joyfully, accept, and unquestioningly obey.

And why did God wish Jacob to go back to Bethel? Because Bethel was associated with one of the most blessed spiritual experiences of his life. And the summons to go back to Bethel was equivalent to an invitation to return to that fervour, that devotion, and those holy vows, which had made that bare mountain-pass the very house of God and the gate of heaven. "Come back, and be as near to Me as you were, when you first set up that stone, and anointed it with oil."

There are some words which cannot be spoken in our ears without arousing in us an immediate and touching response. They come on us as a strain of music, or a whiff of perfume on the summer breeze, awakening far-off memories, and exciting emotions long gone by. So must the word Bethel have sounded in the ear of Jacob, stirring all his better nature, bidding it arise, and come forth from its long death-sleep, and lighting up the nobler spirit of his life. It met with an instant response: "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: and let us arise, and go up to Bethel."

And so he came to Bethel, protected by God's watchful care; and he built there an altar, and God appeared unto him again.

(1) *Many Christians are suffering from spiritual declension.* They hardly realise it, it has crept on them so quietly; but they have drifted far away from their Bethel and Peniel. Grey hairs are on a man before he knows. Summer fruit is beginning to rot within long before its surface is pitted with specks. The leaf's connection with the branch is severed even when it looks green. The devil is too shrewd to made Judases at a stroke; he wins us from the side of Christ by hair-breadths. We would never think of letting in the lion, but we spare the little foxes, which break down the hedge, through which the lion comes presently. We would never think of letting Delilah cut off our seven locks of hair, but we do not so much object to her binding it with her green withes, though she will creep on to the other. So insensibly have you been slipping back, until you are infinitely farther from God than you were in the sacred, happy days that are passed.

(2) *Idols are the inevitable symptom of incipient decay.* You may hide your idols, like Rachel; but they will not remain hidden; they will work their way forward, until what was hidden as a sin becomes paraded as a boast. It may be that some backslider shall read these lines, conscious that things are not now what they were between him and God. Such an one will bear witness from his own bitter experience, that in proportion to the decay of the inner life there has been the growth of some idol-love. You have set your heart on making a reputation, or a fortune; you have loved some worthless friend with an inordinate affection; you have lavished yourself on something or someone outside of God, and as your energies have waxed in this direction, they have waned in the other. "No man can serve two masters: either he will love the one, and hate the other, or else he will hold to the one, and despise the other."

(3) *These idols must be surrendered before there can be victory or peace.* The true reason for Jacob's disgraceful flight before those alien tribes was not so much the action of his sons as the permission of those idols throughout his camp. I always find, in Christian experience, that failure and defeat indicate the presence of some idol somewhere, and the need of completer consecration to God. It may be a hidden idol, and it may be hidden by the Rachel of your heart, lovely and beloved; but if it be there, it will be the certain cause of disappointment. You say that you do not find yourself able to overcome besetting sin, that you are tripped up before you look to Christ; that you are sometimes hot as juniper-coals, and then cold as ice. You talk about your experience as if Christ had failed. No such thing! Get down on your knees, search out the idols, ransack all the camel-baggage, in spite of aught that Rachel may say; bring out the accursed things, and bury them. Put away the garments spotted with the flesh; only thus will you enter upon the life of victory, or will God appear unto you again.

How wise it was for Jacob to bury those idols right away! If he had kept or carried them with him, he might have been tempted to bring them out again. It was so much better to leave them right there, under the oak in Shechem, before he started for Bethel. I do not think he could have counted on God's delivering care, if he had not acted with such promptness and decision. God would not have been the escort of a pack of idols! Burn the books that have polluted your mind. Cut off the hand that has made you offend. Renounce the drink that has obtained such a power over you, and pour the contents of your cellars down the gutter, lest you be tempted to return to them again. Burn your bridge behind you. Hide the idols under the oak. "Mother," said a betting man, "I have taken the first step to Christianity, I have burnt my betting-books." We cannot be surprised at the mighty work of God in Ephesus, after the splendid *auto-da-fé* that took place in the market-place (Acts xix. 18).

What a man is, his family will be. When his camp saw that Jacob was in earnest, they gave him all the strange gods that were in their hand, and all the earrings that were in their ears. What a solemn responsibility rests on us all, that we should not, by our silence, connive at their follies or sins. If those around us see that we are consistent and determined, they will not let us go to heaven alone. Christiana and her children will sooner or later follow Christian. "Jacob came to Luz, that is, Bethel, he and *all the people that were with him.*"

This, then, is our closing message: put away your idols, and get back to Bethel. Repent, and do the first works. Pray as you used to pray. Study the Bible as you used to study it. Spend the Lord's day as you used to spend it. Build an altar now on the same site on which you built it years ago. Give yourself again to God. True, a sad life of wasted opportunities lies behind you, but do not waste more time in fruitless regrets. Forget the things that are behind, stretch forward to those before. And God will appear to you again, and will renew the Princely Name and the Princely Blessing, to which you might have thought that you had forfeited all right; moreover, He will promise you marvellous fruitfulness in service, and far-reaching possessions in the Land of Promise (verses 11, 12). All these things are in store for you, if only you will bury your idols, and go up to Bethel, and dwell there. "Goodness and mercy shall follow you all the days of your life, and you shall dwell in the house of the Lord for ever." "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee, for thou art the Lord our God."

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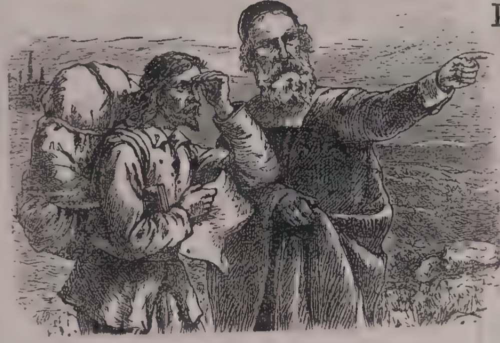

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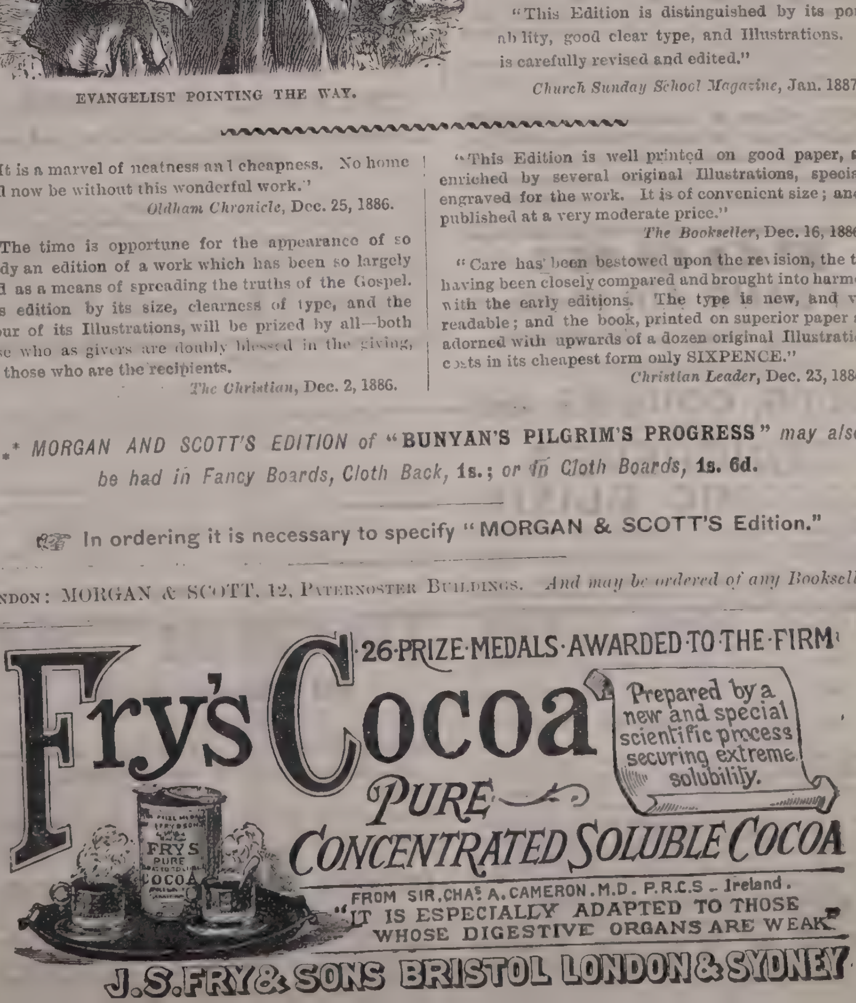

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HOW A REVIVAL BEGAN.

SEVERAL prayer-meetings had been held, in which prayer had been made for the revival of blessing in the church. Especially was it insisted upon that previous preparation was needed for the meeting. At length, at the close of one very interesting meeting, an expression was asked from those who were willing during the coming week to remember specially the church, and pray for a revival in the church.

Of course a great many hands went up, and there was some reason to fear lest many pledged themselves thoughtlessly. During the coming week the topic was ever coming up in the pastor's mind. He wondered how it would fare with all if Gideon's test were applied to any meeting. The sight of several rooms adjoining the vestry suggested to him a plan as he went in to the church that second evening. He opened the service by asking how many had prayed every day, specially and earnestly, for the revival needed. It was noticeable that many hands were not raised this time. Some had remembered the subject the first day; others for two days, but comparatively few the whole week.

Then he read and commented on Judges vii., and suggested that perhaps their prayers were not answered because of deficiencies in their own hearts. "Are we really ready to have this blessing we ask? I propose that we all submit ourselves to a test, as a measure of personal examination. Let us divide ourselves into four separate meetings.

"The children of Israel could not fight well if their ranks were filled with the timid. Perhaps we too have been disheartened. Let all of us then who are discouraged or timid, or are afraid the Lord is not going to bless us this year, go into class-room A.

"Then let all who are conscious that they came to this meeting to-night in an indifferent, self-indulgent, thoughtless mood, make up a contingent for class-room B. Let them choose their leader, and betake themselves to prayer for an earnest spirit of consecration.

"We will form another class for room C. I have yet one more test. Are our hearts right toward one another? Criticism, and complaint, and backbiting, and mutual alienations, are everywhere endangering the Church of Christ. We cannot expect, we cannot pray with any faith for a revival in our church, with any divisions. This very afternoon (and here his voice trembled) one of our number poured into my ear a bitter complaint against a sister. Let all of us who are unwilling to forgive, or unwilling to ask forgiveness from those we have injured; let all who have complained against and criticised their fellow-members; let any who have spread false reports; let all who are conscious of a feeling of bitterness or alienation, retire to class-room C to pray for forgiveness and cry for strength to become reconciled. We will sing two verses of the hymn, 'Am I a soldier of the Cross?' during which those who belong to the more fearful and cowardly will retire to class-room A."

An awful hush followed these words, and many angry faces gave suspicion of inflicted wounds. But suddenly the meeting took a strange and affecting turn. Brother K——, one of the very salt of the church, rose and confessed tremblingly that he had for the past month been discouraged and full of fears, and could see that he was in the way. Sister C—— said as she started down the aisle, "Pray for me, a coward." Somehow or other the angry faces were first filled with surprise, and then shame, and as the hymn was started up, by one, and twos, and threes, they slowly filed into class-room A.

"Now, said the Pastor, "while we sing two verses of the hymn, 'Must Jesus bear the cross alone?' let the indifferent and self-indulgent gather in their prayer-room."

Hardly had these words died on his lips before young brother Henry G—— started, saying, "God has shown me myself straining everything for myself, doing as I pleased, and keeping nothing but leaves for God. I am a sad stumbling-block."

No one ventured even to start the hymn, and amid a silence profoundly solemn their ranks were still further thinned.

"I must myself lead the third company," said the pastor. "I heard last week that two were finding fault with me, and my heart has been full of bitterness. I will this night seek them."

As he left the desk and walked down the aisle, tears came to many eyes, but when the two deacons followed their pastor, the procession was like the journey through the Valley of Baca. One went out of the house, a woman who would not forgive, and who slammed the door behind her.

Only three were left in the large room, and they obscure members, who, instead of praying for the rest, with earnest cries besought God to make them more consecrated.

They used to say in after days that the great revival began that night.—*New York Observer.*

PREACHING at HEATHEN FESTIVALS

IN *The Indian Witness*, Rev. S. Knowles gives a graphic description of a Hindu *mela*, or religious festival, and evangelistic work in connection with it. We extract the following :—

Having had a bumper season of rich harvests this year, the Hindus crowded the Ajudhya *mela* for the *Kartik Ashnan*, "bathing at the full moon in November," as they had never in my time crowded it before. During these days, from the evening of the 9th till the morning of the 13th, 700,000 people filled the streets and lanes, and every available space in and about this ancient city, ready to plunge with a thundering shout into the waters of the old Sarju, the moment the moon swelled out into her propitious fulness. On the morning of this 10th day of Nov., what a sight the long street presents, stretching for two miles from the massive fort of Hanuman down to the glittering sands of the river, and deeply packed in its length and breadth with two moving streams of eager human beings going and coming, to and from the meritorious bathing! A ceaseless roaring, like the perpetual noise from the restless traffic and moving multitudes of the London streets, comes up for these three days from this birthplace of the popular Ram, mingled with the frantic tolling of monster bells, the singing of many songs, the beating of big drums, and the part-singing of thousands of women, that deafens and confuses and drives a nervous person nearly crazy. And what a weirdly picturesque view the river gives before the grey dawn of the morning, all agleam with the sheen cast from the full face of the beautiful queen of night, and agitated and broken into swelling waves by the mad rush of 700,000 enthusiasts into its supposed healing and cleansing waters!

The second day of our work in this *mela* is the *Puran-masi*, or time of the full moon, when the great, all-important plunge into the river must be taken that will, the poor people think, wash away all the guilt and crime and impurity of another year. As we made our difficult way to a new preaching place this morning, how we pitied the poor shivering crowds of men, women, and children with their wet garments clinging to their bodies, and their teeth chattering from cold, as they came up from the different bathing *ghats*, and hastened on toward the fort of the monkey-god to make their last offering for the day at his shrine. It was wonderful how the sound of a hymn, or the voice of prayer, would arrest the attention of these on-rushing multitudes, so apparently absorbed in doing their "dead works," and draw them near to listen ardently to the Word of God explained and enforced. And yet there should be nothing surprising in all this, for is it not *God*, to whom we had previously directed our prayers, and who is ever present in the consciences of even these Hindus, that is working for us to draw these perishing ones to his Son Jesus Christ and save their souls? So this morning, as we drew up in front of the Government school building, a very large congregation, notwithstanding the great excitement which reigned everywhere, silently awaited our usual service.

The power of the Holy Spirit fired our hearts and tongues, and moved mightily on the eager throng. Brother Lawson with his Seetapur Band, standing on the other side toward the river, with as large a populace, closely packed together, experienced the same soul-stirring power. Convinced and convicted, a number of inquirers were wrested away from the place on which they knelt to receive the sign of discipleship. But one man stood out bravely against all the subtle persuasion of the priests, and was baptized. With us, too, a number of earnest seekers were torn away from us. *Nine* precious souls, however, more courageous than the rest, resisted the entreaty of their relations, and bowed their hearts to submit to Christ. Oh, how happy we felt as we knelt with these nine ardent inquirers in the dust of the road, and in front of the astonished multitude, and, taught them how to lay hold on eternal life!

A Mussulman present was pricked in his heart, and came forward to the seeker's line. He had, he said, some doubts in his mind he would like cleared away before we baptized him. So, bidding him come to our tents, where we should have more time to answer him, we parted from him for the present. Two hours or so afterwards he came to our camp. Brother Lawson and myself prayed with him, and answered all his objections. He said he wanted some test by which he would know that Christ had saved him. We told him if he would kneel down then and there and submit himself to Christ, He, the Great Spirit, would give him the test he wanted. He knelt with us, and confessing himself a lost sinner, he submitted himself to God; and at once *peace* came into his heart and he knew Christ had saved him. We then administered water-baptism, and prayed for the Holy Ghost to rest upon him.

Another correspondent of the same paper sends an account of the proceedings at a *mela* at Bithoor, near Cawnpore. He says :—

On the 11th, the great day of the *mela*, we baptized a Brahmin, aged about thirty-five, a resident of the Cawnpore zilla. This man had long been in search of salvation; he had served the Ganges faithfully, had denied himself in many ways, but all in vain; he heard the preaching, and decided to become a Christian. There was no need of delay, and he was baptized. His home is known, and he will be visited by a native preacher. Several others were convinced, and declared their willingness to become Christians. Some of these came to our tents, but at the last were taken away forcibly by their relatives, who could not see them thus abandon their ancestral faith. With such people it is only a question of time; their hearts are already taking in the truth. The American Methodist Mission has decided to send a native preacher to this famous city, and it is thought that a most interesting work will be developed here. The indications are favourable, and success is assured.

These great fairs should not be neglected by missionaries. The multitudes are to be met and reached here; the seed is sown broadcast in such places: faith and mighty prayer will make these popular resorts the scene of Pentecostal blessings. The missionary, the native preacher, the colporteur, the Bible-reader—all are needed, and all should be present. Whitening fields should call forth sharpened sickles and willing hands; golden grain awaits the reaper.

FLOWER-SELLERS' MISSION, HASTINGS.—In connection with this Mission there has been great blessing lately. Writing on December 13, a correspondent says that a number had decided for Christ during the previous fortnight. "The Lord is indeed doing a most blessed work amongst the degraded and hardened." In the Sunday-school, composed to a great extent of the roughest lads, a good work is going on. One of the first boys who joined the school when it was opened was, with several others, lost in the gale of December 7, and it is earnestly hoped this sad event may be used in bringing some of these lads to decision for Christ.

THE DAY OF REST.

A New Year's Address has been issued by the Working Men's Lord's Day Rest Association. It commences by quoting Voltaire's statement that he despaired of crushing Christianity so long as Christians observed the Sabbath as a sacred day. It quotes the opinion of Mr. Howard Vincent, M.P., late superintendent of the Criminal Department, that crime is so much less in England than on the Continent as to admit of no comparison: "The moral greatness of England, her stability and vigour, are largely due to the observance of the Lord's Day, when millions of the people wend their way to the house of God, and are reminded of those moral duties, the discharge of which by the units of society tend more than anything else to build up national greatness."

The most important events relating to Sunday observance are mentioned. In March the House of Lords passed a resolution by seventy-eight votes against sixty-two, in favour of the Sunday opening of museums. It also passed a resolution unanimously in favour of opening museums on week-day evenings. Sir H. Roscoe, in the House of Commons, gave notice of a motion for opening museums on Sundays, but failed to secure a night for its discussion. His resolution was opposed by 1434 petitions, having 171,658 signatures, and there was not one petition in favour of Sunday opening. The Council of the Colonial Exhibition published a rule passed for closing it entirely on Sundays. The Folkestone Exhibition was opened in a most defiant manner on Sundays, but the vigorous opposition of the inhabitants, and the resolution (conveyed to the council) of the Committee of the Working Men's Lord's Day Rest Association to prosecute the Council if the place continued open on Sundays, caused the managers to rescind their Sunday desecration resolutions. The *Great Eastern* steamship was chartered by Lewis's Company and opened as a place of amusement at Liverpool on Sundays. Legal proceeding against the company were commenced by the Association, but before the case could be heard the ship passed again to the control of its owners, who are now exhibiting it, and strictly closing it on the Lord's day. At the Brighton Palace, near Liverpool, concerts were opened for money payment, but closed after remonstrance. At Harrowgate and Brighton Sunday concerts for money admission on a large scale were being arranged, but were abandoned on the heavy penalties for so doing being made known to the managers. The Crystal Palace grounds, and the refreshment department for six o'clock Sunday dinners, were opened to season ticket holders with the view to make money. Both movements have come to an end.

These cases show how eager speculators are to appropriate the Sabbath to dividend making. By twenty-two votes against fifteen the Town Council of Liverpool has abandoned the Sunday organ recitals in St. George's Hall, after an experiment of six months' performances. At Bradford, the Town Council, after contests lasting over several years, has by 31 votes against 24, resolved to open the museum reading-room and reference library on Sundays for six months. The trustees of the People's Palace have, in opposition to strong expressions of public opinion, resolved to open portions of it on Sundays. The Trades Union Congress, for the third time, has opposed the Sunday opening of museums. Out of 16 M.P.'s who were vice-presidents of the Sunday Opening Society in 1885, only four are in the present Parliament. Out of 28 M.P.'s who were vice-presidents of the Working Men's Lord's Day Rest Association in the last Parliament, 23 are in the present House of Commons. The rule of the Post-office requiring "substantial unanimity" of the inhabitants of towns to secure the abolition of Sunday postal work in the town is an effectual barrier to obtaining Sunday rest for postmen.

The address concludes with an appeal for co-operation, and pointing out that but for the organised resistance to the Sunday opening party, the toiling millions would rapidly lose their day of rest. The Earl of Harrowby is the president of the Association, and Mr. Charles Hill, 13, Bedford-row, London, is the secretary.

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PURITANISM AND PRELACY.

By Dr. ALEX. WHYTE, Edinburgh.*

Bunyan speaks with bitterness of a time when he was overwhelmed by a spirit of superstition about God and the worship of God. In his description of that time, we have a graphic picture of a superstitious man in a superstitious church. He had a religion, but it was a religion without conviction of sin; he had plenty of ritual, but little instruction. His words carry us back to the sore conflict which raged during the 16th and 17th centuries, between superstition and evangelical religion. The Puritans woke up to discover that the vices and errors they had fought against in the Papacy had entered the Church of England. Their foes had passed from the outside to the inside.

The struggle centred round the Word of God. The problem to be solved was, "Has God said, and has He said enough, in revelation, what the rule of faith and worship is?" Prelacy's answer was, that the Church's voice on this matter should be heard, and that her conclusions should be enforced, if necessary, by the civil power. The Puritans boldly asserted that nothing would compel them to worship God, except in accordance with the dictates of conscience. The nature, offices, and powers of the Christian minister were also subjects of dispute. Was he a priest celebrating at the altar, or a minister with the Book in his hand, a pastor visiting and catechising his people? Around such questions the fight was hot and hard. It should be remembered, however, that every Prelatist was not against Evangelicalism, nor was every Puritan against Prelacy. Yet the positions taken up by the two parties were diametrically opposite. The Puritans went as far as they could from Rome; the Prelatists went as near Rome as they could with comfort to themselves.

The necessities of the time demanded that all who could should do their best to solve the questions which arose in the course of the controversy. Ministers were statesmen, and statesmen were ministers. The Long Parliament had both grace and ability to help in its deliberations. Baxter, who, good man as he was, could be very censorious, admitted that there never was such a gathering for learning, grace, and ability. Hooker, in his matchless "Ecclesiastical Polity," defended the Church position. His book is unique for style, depth, and power; yet it is disfigured by serious blemishes. Coleridge was a passionate admirer of Hooker, but he was not blind to his faults. He describes him as a theological giant, with a club of iron. But he is far from endorsing all that the opponent of Dissent says. Quoting the homely proverb, "The proof of the pudding is in the eating of it," he proceeds to test the rival systems by asking whose flocks were best fed, and whose churches and parishes were best looked after, with the result that he feels forced to give the palm to the zealous preaching divines. This is a safe test. Men, books, and systems stand or fall by the kind of life they produce among common people. Courage, sanctity, and nobility of character were the fruits of Puritanism.

So much for a picture of the time in which Bunyan had to grope his way through the mists of superstition. Are we done with superstition? We have entered into the inheritance won for us by our fathers, and enjoy the privileges of clearer light, yet the days of superstition are not at an end. It comes to the Church with stately march, and in various guises. Sometimes it takes the form of Apostolic Succession, or Papal Infallibility, or priesthood—ignoring Him who has gathered up into Himself both priest and altar—or Baptismal Regeneration. Even our own land, highly favoured as it is in the inheritance of pure doctrine and worship, and our own Presbyterian Church, have superstitions in the hearts of their people, which work mischief in life and character. How are we to guard against these mischievous superstitions? In three ways—by having three safeguards.

(1) *A heart truly awakened.*—When God's Spirit wakens us up, we lay our superstitions aside. A revival brushes away the dust of superstitions in a church. (2) *Real knowledge.*—A popular proverb has it, "Ignorance is the mother of devotion." The proverb lies. Devotion—what to? Bunyan was ignorant, but what devotion did his ignorance lead to? Devotion to superstition! After his conversion he showed real devotion in his poor Baptist conventicle. (3) *Increased spirituality of mind and heart.*—Superstition and spirituality can never go together; they are as opposed as night and day. The growth of superstition starves spiritual life. If you are converted, your instinct turns against superstition in any form, and you seek spiritual truth and fellowship at any cost. God is a Spirit, and He must be worshipped in spirit and in truth. The sacrifice He demands is no priest-posturing at the altar, but a broken and a contrite heart. May He help us to offer Him such a sacrifice!

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EDUCATION IN FRANCE.

The laws regulating primary instruction in the public schools have been essentially changed in late years. By degrees it has been decided that education should be gratuitous and obligatory, and on October 6, 1886, the Legislature proclaimed the entire laïcisation of the schools. Formerly the moral and religious instruction of Protestant children was under the oversight of the pastors of the Reformed Church, or of the Augsburg Confession. Now all religion is banished from the school, the pastors have no voice in the nomination of the teachers, and the teachers are forbidden to help the pastors, or to undertake any paid or gratuitous service in connection with public worship, as had frequently been the case previously. One day in the week, however, will be given up, so that the parents may provide what religious instruction they please for their children, but the school-room may not be used for such teaching, though it may be hired by any notary for purposes of public adjudication.

French Christians much dread the result of these laws on the future French people, who may soon become, as Pastor Bersier says, "the Chinese of the West."—*Christianisme au Xixme Siècle.*

CHILDREN'S SCRIPTURE UNION.—The beginning of the year will be a good time to join this Union; the office is at 48, Paternoster-row, E.C. The following are the portions for the ensuing week:—Jan. 16, Ps. cxxiv. 1—8; Jan. 17, Ps. cxxv. 1—5; Jan. 18, Ps. cxxvi. 1—6; Jan. 19, Ps. cxxvii. 1—5; Jan. 20, Ps. cxxviii. 1—6; Jan. 21, Luke i. 1—17; Jan. 22, Luke i. 18—33.

A PRIZE OF £50 is offered by a gentleman in Toronto, Canada, for the best essay on "Systematic Giving; what it implies when considered in relation to our obligations to God and the light of the Nineteenth Century." The essay must be terse, outspoken, and incisive; to cover about three hundred pages of two hundred and fifty words each. The competition is open to the world, the only conditions being that the essay must be written in the English language, and must be in the hands of Rev. Dr. Withrow, of Toronto, the Secretary of the Committee of Adjudication by the 1st of October, 1887. The award will be given by the 1st of December following. Each essay must bear some motto by which it may be identified, and must be accompanied by a sealed envelope, bearing the same motto, and containing the name of the writer; the envelope to be opened after adjudication of the prize. No essay will be necessarily recommended for publication, nor awarded the prize, unless in the opinion of the adjudicators it come up to the standard of excellence they may deem necessary. Unsuccessful essays will be returned on receipt of

A TWENTY YEARS' PASTORATE.

Last week Mr. Archibald Brown, his large congregation, and some of his many outside friends, were gathered together for the celebration of his twentieth anniversary as pastor of the Tabernacle in the Burdett-road. Twenty years, as one friend remarked, is a good slice of a man's life. When these years have been full of good, honest, earnest, fruitful work, as in Mr. Brown's case, it will be readily believed that there was plenty to speak, and sing, and pray, and praise about. Praise—not, indeed, of men, but of God—was the prevailing note throughout. The songs were jubilant; the prayers were almost equally so; the speeches were in the major key; the whole proceedings were a prolonged, though reverent, hallelujah.

Mr. S. A. Blackwood's appearance in the chair, after tea-time, became manifestly appropriate when he had related to us how, in the providence of God, over twenty-five years ago, he had been the honoured instrument in Mr. Brown's conversion. Our readers have been told the story before, but its recital the other evening was all the more impressive from the deeply interesting circumstances of the occasion. As Mr. Blackwood well said, it was an encouragement to all Christian workers, who can never tell or foresee the blessing that may flow from a word earnestly and faithfully spoken for the Master. Most valuable, too, in these days, was the statement of the Chairman with respect to the methods that had been adopted by Mr. Brown during the course of his ministry. He had never pandered to the craving for something new or sensational; he had stuck to the good old way of proclaiming the whole counsel of God. God had abundantly honoured the labours of his servant, in giving him to know of at least 4000 souls having been added to the Church these twenty years, besides the many casual hearers who had received spiritual blessing. Mr. Blackwood spoke with a full heart as he recounted these matters, and well he might, as the spiritual grandfather of such a goodly throng.

But these four thousand souls are by no means all that can be shown in connection with the work of the Tabernacle. Mr. Brown is a working pastor, but he has got a working church. No doubt there are drones in the hive, as there are in every congregation, but the number of honey bees who improve the shining hours of service must be considerable, judging from the account that Mr. Brown himself gave. Having referred to his happy spiritual relations with the Chairman, and spoken of the blessings that God had showered on his ministry at Burdett-road, he went on to tell of the operations of the past year. For a full and detailed account of these we refer the interested reader to the Annual Record, from which we made a striking extract last week, but a few items from the pastor's statement will confirm his remark that he has behind him a band of consecrated brethren. Outside of the regular church agencies, there are forty-one societies, in connection with which a large mission work has grown up. The great mass of the poor, said Mr. Brown, will not be reached by churches and chapels or even by mission halls; it must be done by the living, loving agent going to them where they are. The visits paid by the workers last year numbered 24,723; these visits did not include mere calls at the door with a tract, but were real visits, embracing personal dealing with those visited. Relief of some sort, chiefly in food, had been given in 10,100 cases, while over 3300 sick cases had been specially cared for. Many garments for old and young have been supplied, by the help of outside friends, while £300 had been spent in emigration. Under the heading of "sundries," Mr. Brown gave this somewhat curious mixture, remarking that some of the items, though apparently strange, represented facts of the most pathetic interest:—"Medical attendance and repairing mangles, marriage fees and starting a man in the sweetstuff trade, pedlars' licences and paying for repairs to knitting-machines and sewing-machines, keeping insurances, helping to buy a donkey and a crutch, sending girls to their homes, providing a girl with artificial legs." To the seaside Home at Herne Bay, during the year, 200 poor persons were sent for a fortnight's holiday. The orphan home was full of boys doing well; one is being trained for foreign mission work. God had provided the money for all these varied operations, so that there was not a penny of debt on any branch of the work. God be thanked, said the pastor, in closing his statement, for all He has done these twenty years, and to Him be the glory. The work does not flag. The sanctuary is still full, and conversion work goes on; last week we baptized thirty-five on profession of faith.

Space fails us, or we should like to give some of the sparkling and profitable words of congratulation and of exhortation spoken by Revs. J. Hillman, David Davies, and J. Stephens.

The interest of the evening, which had been growing all along, reached its flood mark when Mr. Pinney, one of the deacons, rose, and, in very choice and affectionate terms, presented to Mr. Brown, in the name of the church and congregation, a finely illuminated and framed address, with a cheque for £235; the latter, it was suggested, should be used by Mr. and Mrs. Brown to defray the cost of a visit to the Holy Land. Mr. Brown replied very feelingly, and while expressing his most heartfelt thanks for the generous kindness of his people, asked to be allowed to devote the money to a fund for the relief of poor widows. As Mr. Blackwood said, in closing the happy meeting, this proposal was to all of them a sermon, and an object lesson in self-denial, which he hoped they would long remember with profit.

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A CHICAGO MISSION.

The "Armour Mission," recently established in Chicago, promises to become one of the most valuable institutions of that celebrated place. It is located in a building declared to be the finest for its purpose in any part of the world, and this will be in use day and night seven days in the week. The Sunday-school commenced with about six hundred, and a free medical dispensary, day nursery, &c., are features of the work. Besides Kindergarten and industrial schools, there will be frequent evening lectures of a popular and instructive character, and the reading-room will be made as attractive as possible.

Mr. J. F. Armour, who did much for the mission in its early days, at his death left 100,000 dollars for its development, and his brother, Mr. Philip Armour, of the famous meat-packing establishment, has taken the matter up most enthusiastically, expressing his determination to devote to it half a million of dollars. For its support a block of land five acres in extent is to be covered with houses, built in the best style, to be let at moderate rentals to a good class of people, the rentals to go to the maintenance of the mission work.

MR. SPURGEON, writing from Mentone on New Year's Day, says:—In answer to many prayers I am raised up, and I am looking forward hopefully to a happy return to my pulpit. True, I am not strong, and may never be long free from my infirmity; but yet I hope to do good service, and at least to "hold the fort." For this I again beg the prayers of many friends. I hope to be with my congregation on Sunday, January 23.

SABBATH READING GUILD.—Miss Rowland, of Marchmont House, Crouch-end, N., has been greatly encouraged in the attempt "to help young people to form a habit of consecutive and profitable reading on the Lord's Day; and so encourage them to avoid the habit of reading ordinary books, especially light novels, on Sunday." Thus, in addition to the profitable employment of leisure Sabbath hours, the little motto of the Guild may also be fulfilled:—

Little by little I'll learn to know
The wisdom treasured long ago;
And in the future men shall see
The world is all the better for me.

Particulars may be obtained on application.

UNDER THE CURRENT.

By WILLIAM M. BRIGGS.

Across the meadow stands the ruined mill,
  Guarded, as in a dream,
By three lone poplars on a lonely hill,
  Above the sluggish stream.

The pale, low clouds droop heavy with the surge
  Of driving tempests vexed;
Like the chill fleeting forms that haunt the verge
  'Twixt this world and the next.

Lies the day dead within the shrouded sky
  That broods the swollen plain?
Darts there no bird with quick, convulsive cry
  Through the thick, slanting rain?

Like one who walks by northern icy seas,
  O'er miles of drifted sleet,
Till his lips stiffen and his eyelids freeze,
  And pulses cease to beat—

So the chilled heart, affrighted, breathes the air
  Of this ghoul-haunted place;
And, pressing onward, glances here and there,
  And hurries on apace.

Here steals the stream; here stands the silent
  Naught else doth vex the spot; [mill;
And yet, what stirs the current, deep and still?
  What secret hath it got?

What lies beneath? Say! is it lily bloom
  That waveth to and fro?
Or only the white garments that make room
  For the white form below?

Peer in the current! Look adown, adown.
  What rocketh by the shore?
Say! is it floating hair, so long and brown—
  Is't only that—no more?

Only the half-closed eyes, the idle hands,
  The tender, unkissed cheek!
Only the outstretched limbs upon the sands,
  The lips that cannot speak!

Only the vision of what once hath been
  A thing of joy and life.
Only the answering answer to a sin;
  Only—nor maid nor wife!

Only the night or stiller day profound
  Visits this lonely place;
Only the circling waters flickering 'round
  Kiss at the dead, cold face.

Only a reckless plunge. Nay, do not start!
  Only Death's poisonous dew,
That drenched the brain and froze the bursting
  Only a sob or two! [heart;

—*New York Independent.*

HOXTON HALL.—Mr. William Noble is expected to reach London on January 22. Arrangements are being made for the great Personal Effort Mission, in London in February. Particulars can be had and societies helped, by writing to John T. Rae, 134, Hoxton-street, N.

SOLDIERS' HOME, NORWICH.—The work in connection with this Home is highly appreciated by the soldiers, pensioners, and poor. The visits in the barrack-rooms and hospital have been well received, and letters from soldiers, once stationed at Norwich, show how much they valued the Home. Cottage meetings, and open-air preaching impart a stimulus to the work, and have been the means of carrying the glad message of salvation to many who otherwise might never have heard it.

WORK AMONG RAILWAY MEN.—In response to an appeal some years since in The Christian large numbers tendered their services to send Gospel papers and letters to the railway officials at Leeds. By this means many have been converted, and, since June last, a missionary has been appointed to work among the men. Friends prevented by any cause from engaging in active Christian work would find this a happy field for service by undertaking to send monthly a Gospel paper and a few tracts to each man; also a letter when convenient. Further particulars may be obtained from Mrs. Cambie, 40, Lucerne-road, Highbury, London, N., who will forward any number of names as desired.

Letters to the Editor.

THE RAPTURE OF THE CHURCH.

DEAR SIR,—Observing in your paper of Dec. 9 an inquiry under the heading "The Rapture of the Church," I send a few remarks.

The inquiry refers to persons who are living on the earth at the second coming of Christ. It is contemplated that some will be walking worthily of their Master, and some unfaithfully. And a question is raised as to the bearing of such coming upon such persons.

But is it wise to consider, are we, indeed, right in considering the faithfulness or unfaithfulness which shall exist at a particular period? May we not err by relegating the application of Scripture to persons who shall be living at the consummation of the age? Does the parable of the ten virgins only apply to certain persons who are living on the earth at the coming of the Bridegroom? Does the parable of the sheep and the goats only concern nations living on the earth at the time of the end? Are not the *principles* of that investigation of far wider application? Surely all the instruction direct and by parable applies equally to those who listened to the words of the Lord Jesus 1800 years ago, and to those who read them now, as to those who shall be living at the time of the end. All need to be girded, with lamps burning, as servants ready for any master's coming. Details must differ, but every unjust servant, quick or dead, will have his portion appointed with the unfaithful.

Let us then, ourselves, seek to be ready for the Lord's return, so that whenever, or wherever, or how often, or how differently this tribunal shall be set, we may individually be able to give up our account with joy.

In regard to the text quoted in 1 Cor. xv., "They that are Christ's at his coming," I would note that the words translated, "at his coming," would be more exactly rendered "in his presence." And so in 1 Thess. ii. 19, iii. 13, iv. 15, v. 23, and 1 John ii. 28. The two phrases are not identical in their meaning, though the two events will be connected. *At his coming* brings prominently before the mind the period when a certain event shall happen. *In his presence* presents the still deeper event resulting from the previous one—the believer and the Lord Jesus meeting together in resurrection.

And herein I trace a community of faith more extensive than might be supposed. For while Christians have different views about the coming, and those who in the main see alike, often see differently as to details (and these divergences I do not make light of), yet I observe in loving Christian hearts a general faith concerning "the presence of the Lord." May we go through the year 1887 in hope of such fellowship.

J. VAN SOMMER.

THE FRENZY AT BRIGHTON.

MY DEAR SIR,—You deserve the cordial thanks of all good men for your outspoken words about the doings of one whom a Brighton paper calls "the Edward-street Mesmeriser." Whether it be mesmerism or not, I do not care to say; but the accounts in the public prints, and tidings brought by eye-witnesses, alike indicate religious frenzy of a kind always culpable and often approaching the indecorous.

Presuming the newspaper accounts to be correct about the appearing of young girls apparently in night attire with vessels profanely called living water, and (*Brighton Times*, Friday, Dec. 31) about the dancing bare-footed in some so-called holy place, and the rolling about of children, regardless of exposure—this, I say, apart from other statements *not* printed, is sufficient to make manifest the indecorum of the proceedings.

The fact that the first meetings were much more quiet and sober, and that the appearance of known Christians is the signal for the comparative ceasing of the manifestation, is enough in my judgment to stamp the doings as highly culpable. The requisition that all jewellery shall be given up, apparently for the good of the Home, has a very ugly look.

What, too, are we to say of the way in which a child's word is allowed to disturb the order of meetings, and even to require the removal of some unoffending person from the audience, and what of the fanaticism that calls the leader "King Solomon"?

Mr. Wood has tried to institute a parallel between the present excitement and that which took place in the revival in Ireland in 1859. But nothing could be more unlike. There the excitement was that of anxious souls, roused by the preaching of the Gospel. Here it is that of people under no anxiety, but under what is claimed to be a spirit of prophecy. The reference to Ireland reminds one of a very different matter, viz., the violence that has accompanied the agrarian agitation. The political leaders have been called on again and again to disclaim all sympathy with such outrages. Similarly it seems to me that any Christians who had anything to do with the introduction of the person who is the centre of the present fanatical movement ought now to disclaim all sympathy with him and his vagaries.

Their acceptance of him at first may well be excused by the apparent simplicity as well as sincerity of the man; but now that he has shown himself to be either a deceiver or else sadly deceived, surely such a disclaimer should be made as may save unwary souls from being entrapped. For the children's sake this is specially to be desired.

This is desirable to protect other places also. I suppose (though I do not know) that these strange proceedings are only a repetition of what took place when this self-styled "evangelist" was in Australia, but we received no warning. On the contrary, I have seen recent Australian religious papers in which his teachings are referred to as of special excellence. It is too late now to go back over what has been left undone; but I thank *you* for breaking the conspiracy of silence, and I entreat you to make the warning so loud and clear that, by God's blessing on your words, the eyes of some of those who have been duped may be opened, or at least that the progress of such "pernicious nonsense" may be stayed.

Yours for the Master's sake,
Brighton, Jan. 6. J. B. FIGGIS.

MR. GEORGE KING, on the 5th inst., gave a free tea to over eighty poor children in the Gospel Hall, Selhurst, followed by a Gospel address. Some of the children, it is believed, were led to trust in the Saviour.

DINNER TO THE AGED POOR.—For several years past Miss Ritchie and Miss Gough, of Glenholme College, West-green, Tottenham, have defrayed the cost of a dinner to aged men and women, their almoners being the managers of the Bloomsbury Chapel Mission, which now has its headquarters in what used to be known as Salem Chapel. Here one evening last week about 250 persons over sixty years of age—twenty were more than eighty years old—were heartily welcomed by the workers, and enjoyed a capital repast. An entertainment followed.

THE REGISTRIES INQUIRY COMMITTEE, an important branch of the National Vigilance Association, have now issued cards containing, in large type, suitable hints and advice to country servants contemplating London engagements. It is desired that these should be hung up in post-offices, shops, and other public spots in every provincial town and village. Any friends willing to co-operate in this work by undertaking to get such cards displayed are invited to communicate with the Secretary of this Committee, Mr. S. M. Smee, who will gladly forward cards to any addresses desired. The office is at 267, Strand, W.C.

Y.M.C.A., FINSBURY PARK.—A conversazione and reception was held in Finsbury Park Hall, on Thursday, in connection with this branch. There was a large attendance of members and their friends, and an excellent tea was provided. In the absence of the president, Mr. R. C. Morgan, the chair was occupied by Mr. F. Searle. Mrs. Aukland, president of the Ladies' Council, addressed a few words of welcome on behalf of the ladies, expressing the hope that the mothers present would train up their boys in the right way, so that they might grow up to be good and useful men. Rev. T. Eynon Davies said he rejoiced with them in the success which had attended the work of the Association during the past year. It was a glorious thing to capture a young man for Christ. He believed there were many who thanked God that they had been induced to join the Association. The chairman congratulated the Association upon its continued prosperity, and Rev. Marcus Rainsford also delivered a short address.

Temperance Notes.

A writer in *The Guardian* calls attention to their expenditure on drink as one cause of the financial difficulties of hospitals.

"Gough" is the simple but sufficient inscription on the granite monument recently placed over the grave of the world-famed temperance orator.

In "a year's retrospect" *The Temperance Record* says the hindrance to permeating the Church with temperance principles is "within the Church itself."

The officials of Baptist churches have been requested to arrange for a Gospel temperance sermon on Sunday evening, January 30, to be followed by a prayer-meeting.

The Medical Press states that in the United States there is a rage for "coca," and its victims are to be numbered by hundreds. It is used instead of morphine and other drugs.

A temperance beverage conversazione will be held at the Workmen's Club, Blandford-road, Ealing, W., in February. Friends will confer a favour by sending samples to Miss Peck at above address.

Mr. George Blaiklock has recently lectured at Ledbury, Ross, Monmouth, Abercarne, Tredegar, Ebbw Vale, Abertillery, Reading, and Downton under the auspices of the Western Temperance League.

The British Medical Journal says the general tone of the mass of medical students is yearly improving, owing largely to the spread of temperance.——Some idea of the Christmas and New Year's preparations in Scotland may be obtained from the fact that in two months a total of £61,000 had been paid at the Dundee Custom House as duty on British and foreign spirits. The chapter of crimes and accidents recorded in Glasgow in connection with the New Year's celebration was a very terrible one.

COCOA.—We have received from Messrs. Cadbury Bros. an elegant assortment of their delicacies in the shape of cocoa essence and chocolate preparations, of which we can only speak in the highest terms.

SCRIPTURE READERS' SOCIETY OF IRELAND.—Captain Kearney White, the Secretary of this Society, recently paid a visit to Edinburgh, and awakened much interest among Christian friends by his accounts of its work. Sir John Don Wauchope, Bart., who presided at a gathering in the Balmoral Hotel, expressed the hope that there might be a Scripture reader placed in every parish in the sister isle.

PARIS.—The Young Men's Christian Association have resumed soup distribution in the McAll *salles*. Last year they gave about 7000 portions to the poorest among the poor. While the poor starving people are eating their soup, hymns are sung to them, and Christian addresses are delivered, to which they pay earnest and lively attention. Several families that had come for the first time to the *salles* to receive bodily food have received the food that does not perish.—*Record.*

EVANGELISTIC JOTTINGS.—*Joyful News* reports a good work among the soldiers at Hounslow, the evangelist being Miss Rundle, of Chatham.—Messrs. Fullerton and Smith commenced a fortnight's mission at Westbourne-grove Baptist church last Saturday.—A six weeks' mission at Crook has resulted in the professed conversion of over three hundred adults.—Prayer is desired for a mission to men at Plymouth Y.M.C.A., January 16 to 23, by Mr. Shuldham Henry.—Mrs. Horton and Miss Parker are being blessed in their work at East Harling, Norfolk.

HACKNEY JUVENILE MISSION.—At Lyme-grove, Hackney, last week, nearly seven hundred children were provided with a Christmas dinner, a large number of the parents coming in for a share in the feast of good things later on. The Mission, which has been established sixteen years, seeks to rescue and benefit poor children, and through them to reach the parents; and it may be mentioned that while many of the "old boys" fill respectable positions in life, one is in the ministry. Free meals are given every Monday during the winter months.

COSTERMONGERS' COTTAGE MISSION.—The time-honoured custom of giving the usual substantial meal at this season of the year to the young in connection with Mr. Penrose's Mission, in Vinegar-ground, City-road, was observed on Wednesday, January 5. The Ragged-school, situate on the grounds, was kindly lent by the teachers and friends, the Mission-room being too small; and the capabilities of this building were taxed. Another similar gathering took place yesterday, January 12. A new Board-school opens this week opposite here, and many hungry and cold little ones will pass by this door. It is desired, if possible, to give them a hot meal of soup or stew once or twice a week.

The Book World.

The Christian Worker (1d. weekly, *Partridge & Co.*) enlarged in form is strong on missions in its first issue, and we doubt not will do able service in fostering many good works at home and abroad.

THEKLA'S DECISION, by HELEN HOPE (*Elliot Stock*), is a pleasant little story of life in Germany. The heroine's "decision" relates to an opportunity which she has of regaining her own rank in life by marriage; but while Thekla is a Christian, the young officer who asks her for his wife is an unbeliever. Thekla is true to her principles, and, of course, all ends happily.

THE SLAVE GIRL OF POMPEII. By EMILY S. HOLT. 1s. 6d. *J. F. Shaw & Co.* Miss Holt gives an admirable sketch of life at Pompeii and Corinth in the times of the destruction of the former city. The accurate care with which the details are depicted gives added interest to the narrative. It is almost unnecessary to say that a strong religious tone pervades the book.

CHARLES HADDON SPURGEON: Preacher, Author, and Philanthropist. By G. HOLDEN PIKE. 3s. 6d. *Hodder & Stoughton.* Mr. Pike succeeds, though in a somewhat fragmentary manner, in his self-imposed task, as stated in the preface, of "telling the public what they would like to know respecting Mr. Spurgeon and his work without unduly prying into the Pastor's life." There is little that is new in the record, but the subject is one that it is not easy to exhaust.

THE REGIONS BEYOND. 6d. *Partridge & Co.* Naturally enough, Africa occupies the prominent place in this quarterly journal of the East London Institute. There has been so much of hope long deferred that it is cheering indeed, as we turn over the pages of this journal, to come across such a heading as "Light at Last; or, A Morning of Joy on the Congo," and to find this so well borne out by the statements beneath it. There is also an intensely interesting article on "The Eighth Crossing of Africa," telling us that "to-day Africa is open." Of the London Missionary Society's work on Lake Tanganyika there is also most encouraging news from Captain Hore. Day and Sunday schools have been established on Kavala Island. The "Brief Jottings from Brethren Abroad" are full of encouragement.

SOME JANUARY MAGAZINES.

THE CONTEMPORARY PULPIT (6d. *Swan Sonnenschein, Lowrey, & Co.*) is as catholic as ever in the selection of its sermons, and it is evident that the editor has not lost his old skill in arranging his matter.

SUNDAY TALK (3d. *James Nisbet & Co.*) is a wonderful threepenny-worth. It has lively articles and pleasant pictures. Its talk is just the thing for the fireside on a week night, but it is hardly "Sunday Talk."

THE HOMILIST (6d. *Houlston & Sons*) has seen many changes in the course of its somewhat chequered career. It is not what it once was, yet it supplies useful materials for country pastors. Dr. Thomas's contributions never fail to be suggestive.

THE BIBLICAL ILLUSTRATOR (1d. *James Nisbet & Co.*) improves as it goes on. There is a good deal of chaff still mixed with the wheat, but the reader can do the winnowing process for himself. It would, however, save time and labour if the editor did it.

We gladly welcome the first number of the new series of THE CLERGYMAN'S MAGAZINE (1s. *Hodder & Stoughton*). It promises to prove a real help in the study. The portrait of the Archbishop of Canterbury is very good; we can scarcely say the same of the accompanying sketch.

THE EVANGELICAL REPOSITORY (6d. *Glasgow: Thomas D. Morison*) is the best number we have seen as yet of this magazine. It is a storehouse of evangelical truth. We cannot always endorse the conclusions reached in the various articles, but we heartily appreciate the Gospel tone which runs through them all.

THE CONGREGATIONAL REVIEW (1s. *Fisher Unwin*) makes a most promising start under the experienced guidance of Mr. Guinness Rogers. It is shaped largely on the lines of the editor's last monthly, only it is somewhat wider in scope. We so seldom see anything from the pen of Dr. Dale nowadays that we welcome his brief but able paper on "The Old Antinomianism and the New." Mr. Conder makes short work of Mr. Haweis's theories with respect to the early records of Christianity. The new magazine sounds a clear and full note in defence of the evangelical faith, and we wish it all success.

RELIGIOUS TRACT SOCIETY.—*The Leisure Hour* holds its ground as a storehouse of good reading on many topics. Mr. Gordon's finely illustrated article on the process of coinage at the Mint, and Mr. Rowland's account of matters at Salt Lake City will attract special attention. The translation from the German, "The Queen who did not know how to make Apple Fritters," is a good deal more than amusing.—*The Sunday at Home* refers in detail to "The inner life of Lord Shaftesbury."

ISBISTER & CO.—*Good Words* makes a good beginning for the year. The paper by Sir John Lubbock on "Early Closing" ought to help on that desirable movement. Mr. Underwood's delightful sketch of the American poet, Whittier, will be most welcome to his many admirers on this side the sea. —Miss Linskill's new story of northern life in *The Sunday Magazine* gives promise of the most engrossing interest, both from its local colour and from its vigorous treatment of some pressing problems of the time.

MESSRS. PARTRIDGE & CO.—*The Mother's Companion* (1d.) is a new venture which, we doubt not, will become a favourite. Poems, pictures, and useful articles, and a story (commenced) by Grace Stebbing, unite to give it a good start.—*The Welcome* (6d.) commences a new series this year, and is slightly altered in form, with a pretty wrapper. It contains a very interesting illustrated article on "Missionary and Social Life in Japan." —*The British Workman* (1d.) has a capital article and full-page illustration, entitled, "Beer Blocks the Way," which should be widely circulated.—*The Children's Friend* (1d.) now appears in a wrapper, and has a special coloured frontispiece.—*The Infant's Magazine, Friendly Visitor, Family Friend*, and *Band of Hope Review* each deserve a word of praise.

CASSELL & CO.—Both the December and January numbers of *The Magazine of Art* (1s.) are especially good. Prominent amongst other fine engravings for the interest they will inspire, and for the significance, too, of the facts they illustrate, are some which bring before us scenes in the great French Revolution, and notably the conquerors of the Bastille.—*The Quiver* (6d.), in addition to serial stories of no ordinary interest, has two articles which are sure to be widely read—"A Century of Missions" begun by William Carey, and "Charles Wesley in Marylebone."—*Familiar Garden Flowers* gives this month splendid presentments of the chrysanthemum and cactus.—*Gleanings from Popular Authors* has some delightful contributions from Whittier, Thackeray, Mrs. Linnæus Banks, and others.—*The Old Testament Commentary* carries us on from the completion of Judges through the book of Ruth.—*The Family Physician* contains again many recipes of value for guidance in the sick-room.—*The Countries of the World* furnishes glimpses of that wonderland of the new Hebrides, the Fiji Islands. *The History of England* shows us something of life in this country at the close of the tenth century, and of the last of the Saxons.

MISCELLANEOUS.—*The Gospel Magazine.* (Collingridge.) The "Wayside Notes" and "Pilgrim Papers" give this magazine a unique position.—*The Silver Morn* (1d. Partridge & Co.) has a continuation of the paper by the late Rev. A. A. Rees, of Sunderland, on "The Millennial Reign."—*The Voice of Warning* (Monthly Tract Society) deals faithfully with the vital subject of Rome and her assumptions and pretensions.—*Woman's Work* (4d. Partridge) gives much interesting information from the great harvest-field and the part women are taking in gathering in the sheaves.—*The Indian Watchman* takes a firm, bold position as an exponent of religious truth in India, and is well seconded by *The Indian Purity Trumpet.*—*The Pioneer* (2d. Masters, Vauxhall-bridge-road), as a quarterly record of mission work in South Africa, is already very interesting, and no doubt will become more so.—*The (Y.M.C.A.) Monthly Review* (1d. Exeter Hall) commences its new volume by giving a speaking likeness of Captain Dawson. Canon Wilberforce contributes an article on "Converted Pockets," and Mr. H. L. Hastings one of great interest on "Difficulties of Unbelief." It is a capital number, and a credit to the Y.M.C.A.—*Young England* (4d. Sunday School Union) is a thorougly healthy magazine for young people. We observe with pleasure that an effort is to be made, by means of the "Victoria Reading Circle," to reach a higher standard of literary culture.—*Home Words* and *Day of Days* (7, Paternoster-square) are excellent. Among such periodicals they have few equals for freshness and variety of contents. The illustrations are also really good.—*The Child's Own Magazine* (½d. Sunday School Union) has some delightful lessons for the little ones.—*The Children's Own Paper* (1d. Partridge) is a new candidate for fame, and is notable because several of its contributions are by children themselves.—*The Sabbath School Magazine* (1d. John M'Callum & Co., Glasgow) is representative of the Glasgow Sabbath School Union, and gives to its readers much good, solid food of a kind to strengthen spiritual life, and to fit them for active work.—*Open Doors* (3d. Elliot Stock) gives interesting particulars of the Prison-gate Mission carried on by Mrs. Meredith, with notes of the work at the Conference Hall, Clapham-road.

REST AND REAPING. 1d. *Morgan & Scott.* Under this title an old friend, "The House of Rest Monthly," is incorporated, and while the field of observation is extended, there is evidence in the new number that the work will be continued on the same lines as before.

THE METHODIST SUNDAY-SCHOOL RECORD (½d.) makes a good start as the "cordial help of all true and loyal Methodist Sunday-school workers." The "Lesson Helps" will be valuable to all, and "Elsie's Stories without Names" will surely enlist an army of young Bible searchers.

THE YOUNG MAN (1d. *Partridge*) starts off with a bright and sparkling number, as far as contents go, but we cannot say much for the attractiveness of the get-up. There are indications, moreover, that both the theological and practical teaching of the new monthly will go beyond evangelical lines, as generally understood.

BOOKS RECEIVED.

Andrew Elliot, Edinburgh:—
Memoir of Rev. James Robertson.

W. Mack:—
Will and Work, by Emily P. Leakey.

Cassell & Co.:—
Bible Work at Home and Abroad. Vol. iii.

Marshall Bros.:—
The Walk that Pleases God, by Rev. Evan Hopkins.

Longmans, Green & Co.:—
The Art of Religious Instruction, by John Gill. 2s. 6d.

Blackie & Son:—
The Authoritative Inspiration of Scripture, by Rev. C. H. Waller.

S. P. C. K.:—
Illustrated Notes on English Church History, by Rev. C. Arthur Lane. 1s.

Messrs. Nisbet & Co.:—
Biography of Rev. H. Aaron Stern, by Rev. A. A. Isaacs.—The Temple of Solomon, by Thomas Newberry. 1s.

Messrs. Hodder & Stoughton:
Gleanings from a Tour in the East, by Rev. Canon Bell. 5s.—The Mistress of the House. 1s. 6d.—The Pilgrim's Progress. 5s.

Elliot Stock:—
A Garland of Orange Blossoms (a Record of Marriage Anniversaries).—Valleys and Villages the Bible, by Josiah Viney.—Golden Counsels, by W. M. Statham.

Messrs. Nelson & Sons:—
Pictures of St. Peter, by A. L. O. E.—Not Thrown away, but Given, by Mrs. Reaney.—Changed Scenes, by Lady Hope.—Through Storm to Sunshine: a Temperance Tale, by W. J. Lacey.

Wesleyan Methodist S. S. U.:—
Mother Freeman, by J. W. Keyworth. 3s.—Wild Lottie, by Ashton Neill. 3s.—Echoes of the Word (N. T. Subjects), by John Hugh Morgan. 2s. 6d.—Soul Echoes, by Sarson Ingham. 2s. 6d.—Hagar's Reparation, by Edith Cornforth. 2s.—Harold and his Sisters in Norway, by H. H. M. McCullagh. 1s. 6d.—Sarson's Golden Text Stories. 1d. each.

A CHRISTMAS ENTERTAINMENT to about four hundred destitute children from the poorest streets of Old Poplar, was given last week by the East London Tract Society and Christian Mission. Mr. Fuller, the superintendent of the Mission, had made a selection of the most deserving cases out of the mass of poverty with which he comes in contact. Clothing is much needed for distribution, and will be gratefully received by Mr. Fuller, at 1, Follett-street, Poplar.

PRAYER FOR MISSIONS.—At the London Missionary Society's house, on Monday week, Rev. Jonathan Lees, of Tientsin, China, presided over the monthly prayer meeting. In the course of a brief address, he said he could not help going back in thought to that little meeting at Tientsin, where on Monday afternoons a few of the workers and converts met for prayer and converse. A missionary must needs believe in prayer, for he is often placed in circumstances from which he can be delivered only by Divine intervention, and the most wonderful answers to prayer come. He was reminded of a meeting he once had with some old men in the interior of China. When told of God and his love, they pleaded with him to stay and tell them more, representing themselves as feeling in the darkness if haply they might find God. Their words still rang in his ears. In North China there is no difficulty in gathering large congregations, who will listen with attention to the preaching of the Gospel.

Forthcoming Meetings.

Y.M.C.A., 160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1.

Y.M.C.A., The Priory, 198, Upper-st., N.—Thurs., Jan. 13, at 8.30 address, Rev. George Wilson.

Y.M.C.A., Notting Hill and Kensington Branch.—New Year's inaugural meeting, Horbury Rooms, Ladbroke-rd., Notting-hill-gate, Fri., Jan. 14, at 8, Hon. and Rev. E. Carr Glyn presiding.

Edinburgh Castle, Limehouse, E.—Sun., Jan. 16, at 11, Dr. Barnardo; 3 and 7, Mr. J. Bennett Anderson.

Conference Hall, Mildmay-park, N.—Sun., Jan. 16, at 3.30, Mr. P. S. Badenoch; 7, Rev. D. M. McIntyre.

Great Assembly Hall, Mile End-rd., E.—Thurs., Jan. 13, at 8, lecture, "Palestine," with dissolving views, by Sir Charles Warren; Sun., 16, at 11 and 6.30, Mr. Chas. Inglis.

China Inland Mission.—Missionaries' valedictory meeting, Exeter Hall, Tues., Jan. 18, at 7.30, Mr. George Williams presiding.

Mrs. Reaney at Stepney Meeting House on Sunday afternoons at 3.

Meeting for Prayer, at the Offices of the Irish Church Missions, 11, Buckingham-st., Strand, Mon., Jan. 17, at 2.30.

Deepening of Spiritual Life.—Meetings at Stafford House, Titchborne-st., Edgware-rd., on Fridays, at 3.30. Speaker on Jan. 14, Rev. H. W. Webb-Peploe.

Missionary Training Home, 10a, Drayton-park, Highbury, N.—Fortnightly prayer meeting, Fri., Jan. 28, at 7; Mr. J. E. Mathieson will give the address.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Jan. 13, Cardiff; 14, Bristol; 17, Tolmer-square, W.; 18, Manchester; 19, Darlington; 24, Sunderland.

Annual Meetings of Believers, Gospel Hall St. Nicholas-rd., Bristol, Jan. 18 and 19. Friends from a distance wishing to attend should communicate with Mr. J. A. Vicary, Ebenezer House, Dalrymple-rd., Bristol.

Home of Industry, 60, Commercial-street, E.—Monthly meeting for Christian workers, Wed., Jan. 19, tea at 6, meeting at 7. Mr. R. C. Morgan will give an address on "Behold He goeth before you" (Matt. xxviii. 7), as the motto for the year.

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[Advertisements.]

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for young people. Apply early to T. Eyres, Hon. Sec., 353, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Manchester City Mission will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C. (late 61, Gracechurch-st.)—Prayer meeting, daily, 1 to 2 (Sat. excepted), at St. Peter's Vestry, Cornhill (adjoining No. 57). Conversazione, Jan. 25, at 6.30; lecture by Rev. Frank White.

Notices.

J.A.V.—Lord Robert Montagu's pamphlet on "Reasons why I left the Church of Rome" is published by Mr. Kensit, Paternoster-row, E.C., price 1d.

Communications Received with Thanks.—R.D.F. D.S. J.D. C.B. S.B. G.K.S. J.R.McD. G.S.M. L.J.F. C.M. Mrs. M. T.B.R. A.L.M. H.A.R. H.S. J.B.F. G.B. M.A.A. M.B. J.A.J. E.A.K. T.K.D. F.H.W. H.L.B. A.W.B. J.S. D.R.M. H.H. G.H.P. B.D. M.A.C.E. J.M. W.E.H. W.F. W.W. H.B.W. F.E.G. L.M.K. J.T.M. J.W.W. G.K.

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Mission and other Appeals.

Warrington.—Mr. A. Bull (47, Hoyle-street, Bewsey-road) asks for old clothes, Scripture texts, Christian books or papers for distribution amongst the poor of this town.

Mr. John D. M'Clare (Mountrath, Queen's co, Ireland) would be glad to receive tracts, Gospel papers, or back numbers of The Christian, for distribution amongst poor Protestants.

Mr. J. P. Norrie (Sailors' Missionary, 12, Windsor-place, Plymouth) would be glad of back numbers of The Christian, Gospel tracts, and New Year Cards for distribution amongst seamen and emigrants.

Kentish Town Railway-men.—Appeal is made for £250, to erect an iron building on a piece of ground recently granted by the Midland Railway Company. Contributions may be sent to Miss F. E. Campbell, 131, Mildmay-road.

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[*For "Notes on Daily Readings" see page* 24.]

FRIENDLESS AND FALLEN.

SPECIAL FOR THIS JUBILEE YEAR.

During the reign of our beloved Queen a marvellous and blessed Revival has taken place, and not only in Great Britain but throughout the world the Gospel has made wonderful progress. As an old worker on behalf of the Friendless and Fallen, I rejoice at the achievements wrought since the Accession in 1837, and now commend the proposal accompanying this to every reader. By God's help I am ready and anxious still to obey the exhortation, "Go forward."

HER MAJESTY'S JUBILEE.

TWO THOUSAND FIVE HUNDRED GUINEAS CONTRIBUTION will enable the Committee of the LONDON FEMALE PREVENTIVE and REFORMATORY INSTITUTION to signalize this most eventful year, and to secure the permanent usefulness of the preventive and rescue work so successfully carried on since 1857.

In that year the Institution was formed under the active presidency of the late Venerable Thomas Dale, when he was Vicar of St. Pancras, since which time the following Homes have been established :—

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Maude-grove (Home).
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Hampstead-road (Home).
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These asylums now provide for 200 inmates. Since the establishment of the Institution, more than twenty thousand young women and girls have participated in the benefits of the Institution. A large proportion of these have been provided with situations as domestic servants, others restored to their friends in different parts of the United Kingdom; some have emigrated to the Colonies.

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The Committee desire to signalise her Majesty's reign by three important extensions.

(1) The Opening of a new Preventive Home for Young Friendless Girls.

(2) To secure by purchase another house in a good central situation, and so extend the work of the Open-all-Night Refuge, and thus facilitate the wanderer's return to virtue and peace by an ever open door.

(3) To erect an additional room at No. 200, Euston road, for the reception of applicants seeking admission to the benefits of the Institution.

One Guinea Contribution from two thousand five hundred readers will enable the Committee to achieve these much-needed extensions by June 20 next.

Jubilee Contributions will be thankfully received be Messrs. Morgan & Scott, 12, Paternoster Buildings, E.C., or,

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(The late President of the Institution), said :—"*His Royal Highness has not said a word too much—every word he has uttered is well merited by the Institution and those who conduct it.*"

Contributions thankfully received by the Treasurer, Bankers, or by
PEREGRINE PLATT, *Secretary*, **Vine-street, Clerkenwell-road, E.C.**

Notes on Daily Readings.

SUNDAY, JAN. 16.—JOB XXII.

From this to the end of chap. xxvi. is treated by S. C. as a "third colloquy." This chapter contains the opening of it by Eliphaz, whose "object is to show that he is right in inferring guilt from punishment. He argues that since God cannot be moved by any considerations which affect human judgments, his ways must be altogether righteous and just. This conclusion is not drawn out; he leaves Job to draw it out for himself. This is usual with Hebrew writers; the premiss is stated, the inference omitted."

5.—*Is not thy wickedness great, &c.*—"Here, for the first time, Eliphaz distinctly charges Job with guilt, the exact nature of which he infers from the special punishment."—*S. C.*

9.—*Thou hast sent widows away, &c.*—Job afterwards denies these charges (xxix. 12, 13, xxxi. 16—18); hence we may safely infer, with Delitzsch, that "after Eliphaz, in order to defend the justice of Divine retribution against Job, has again indissolubly connected suffering and the punishment of sin, without acknowledging any other form of Divine rule but his justice, he is obliged, in the present instance, against his better knowledge and conscience, to play the hypocrite to himself, and persuade himself of the existence of sins in Job of which the confirmation fails him, and to become false and unjust towards Job, even in favour of the false dogma. For the dogma demands wickedness in an equal degree to correspond to a great evil; therefore the former wealth of Job must furnish him with the ground of heavy accusations which he now expresses directly and unconditionally to Job."

16.—*Whose foundation was overflown with a flood.*—"The reference to the deluge is admitted by nearly all commentators."—*S. C.*

MONDAY, JAN. 17.—JOB XXIII.

In this and the following chapter Job replies to Eliphaz. "He justifies his complaints by the severity of his affliction, and declares (3—7) that were he tried before God's tribunal he would be justified by Him; but (6—9) God hides Himself and will not manifest Himself, although (10—12) He knows Job's innocence, and loving estimation (13—16) of his word."—*S. C.*

3.—*Oh that I knew where I might find Him.*—"The efforts of the soul to find Him whom it seeks were never described more truly or affectingly; such sorrow can only be felt by a spiritual mind: contrast this with the feelings described xxi. 14, 15, xxiv. 13—17. It should be observed that Job's conviction of God's absolute presence comes out most strongly when he feels that he cannot discern Him."—*S. C.*

12.—*I have esteemed the words of his mouth more than my necessary food.*—For "necessary food," Delitzsch reads, "My own determination;" and Canon Cook (S.C.) renders it, "My own law," and adds: "*i.e.*, the law of my own mind, my own will; the will of the natural man: thus even while justifying his perfect innocence, in a tone which sounds like self-righteousness, Job recognises the evangelical principle (see Rom. vii. 23). This meaning is accepted by most critics."

13.—*He is in one mind.*—"Is intended to be understood of the unchangeable uniformity of God's purpose towards Job."—*Delitzsch.*

17.—*I was not cut off before the darkness, &c.*—"*I.e.*, before these woes came upon me, the same complaint as in iii. 10."—*S.C.*

TUESDAY, JAN. 18.—JOB XXIV.

1.—*Why, seeing times are not hidden from the Almighty?*—Delitzsch explains the connection thus: "From the incomprehensible punishment which, without reason, is passing over him, he now again comes to speak of the incomprehensible connivance of God, which permits the wickedness of the world to go on unpunished." Canon Cook says: "By 'times' are meant determinate seasons which the Almighty appoints for the execution of justice, more especially for the chastisement of offenders. The expression 'days of the Lord' invariably means the occasions on which God manifests Himself in righteousness."

2.—*Some remove the landmarks, &c.*—"These verses describe generally the results of an apparent withholding or delay of judgment, as in Eccles. viii. 2."—*S. C.*

12.—*Yet God layeth not folly to them*—that is, not in the way of visible judicial dealing with such folly. Folly here means "the immorality which sets at nought the moral order of the world." Canon Cook well remarks: "It is not merely in remote districts, but in the midst of the city, in the sight of the citizens, that men are reduced to the extremity of misery; and yet (so far as can be seen) God doth not regard the strange and unintelligible course of events."

24.—*Taken out of the way as all other.*—"The form of the death of the ungodly itself is by no means such as to reveal the retributive justice of God."—*Delitzsch.*

WEDNESDAY, JAN. 19.—JOB XXV.

"The friends, as was to be expected, are unable to furnish any solution of the mystery, why the ungodly often live and die happily; and yet they ought to be able to give this solution, if the language which they employ against Job were authorised. Bildad alone speaks. Zophar is silent. But Bildad does not utter a word that affects the question. This designed omission shows the inability of the friends to solve it, as well as the tenacity with which they firmly maintain their dogma. Bildad only reminds Job of the universal sinfulness of the human race once again, without direct accusation, in order that Job may himself derive from it the admonition to humble himself; and this admonition Job really needs, for his speeches are in many ways contrary to that humility which is still the duty of sinful man, even in connection with the best justified consciousness of right thoughts and actions towards the holy God."—*Delitzsch.*

2.—*He maketh peace in his high places.*—"All possible contentions between the inhabitants of heaven are subdued by God's power. How, then, can he permit man to contend with Him? This and the following verse refer to a primeval revelation of a conflict between the angels, and of the expulsion of the enemies of peace."—*S.C.*

3.—*His armies.*—"His 'angels that do his will' and all the physical and spiritual powers of the universe. Hence the great name Jehovah Sabaoth (the Lord of Hosts)."

"The tone of Bildad's speech, though feeble and without an attempt to grapple with the real difficulties of the question, is pleasing in tone, free from Zophar's violence and from the worldliness of Eliphaz. He does not repeat the old charges and insinuations against Job, but admonishes him to submission on grounds which are not calculated to cause any personal irritation, and which Job himself would be first to admit. He brings the discussion, so far as his party is concerned, to a close."—*S.C.*

THURSDAY, JAN. 20.—JOB XXVI.

"With this chapter begins the magnificent series of discourses in which Job reviews and sums up the controversy. He adopts all that is substantially true in the arguments of his opponents, and recedes from a position which, though tenable against them, does not accord with his own principles, or truly represent the results of his own experience. After a few words of well-deserved but not bitter rebuke, he enlarges upon the first great truth, which has been often stated, but neither on their side nor on his without some admixture of error, or of rebellious feeling, the truth of God's almightiness and omniscience; and concludes a description crowded with sublime imagery, by a declaration that all that can be conceived or received by man, is but a faint echo of the voice which, if uttered, would overwhelm the spirit of man."—*S.C.*

5.—*Dead things are formed from under the waters.*—R.V. reads: "They that are deceased tremble beneath the waters, and the inhabitants thereof." The word for "dead" (there is no word for "things") is "Rephaim," which means "those who are bodiless in the state after death" (Delitzsch). The reference to the waters is according to the popular conception that the abode of the disembodied dead is beneath the sea.

6.—"Hell" and "destruction" are rendered in R.V. by their respective Hebrew words "Sheol" and "Abaddon."

13.—*His hand hath formed the crooked serpent.*—Canon Cook says that this should be rendered "hath wounded the flying dragon." R.V. translates, "hath pierced the swift serpent." The LXX. render it, "he slew the Apostate dragon." The reference seems to be to "the great dragon, that old serpent, the devil" (Rev. xii. 9).

FRIDAY, JAN. 21.—JOB XXVII.

5.—*Till I die I will not remove my integrity from me.*—"His integrity is a fact, which his very piety to God forbids his surrendering."—*S. C.* Whilst there was in Job a spirit of self-righteousness, as to which only the Lord Himself could bring conviction to his soul (xlii. 5, 6), we must at the same time remember that as to the point at issue between him and his friends, the general integrity of his conduct, Job was right, and they were wrong. There had been no wrongdoing or wickedness which could explain on their principles Job's visitation, and Job does not question these principles as true in the main, nay, proceeds to endorse them (ver. 13 to end). He only questions their applicability to his own case.

13.—*This is the lot of the wicked man with God.*—"Job gives back to the friends the doctrine they have fully imparted to him. They have held the lot of the evil-doer before him as a mirror, that he may behold himself in it and be astounded; he holds it before them, that they may perceive how not only his bearing under suffering, but also the form of his affliction, is of a totally different kind."—*Delitzsch.*

19.—*The rich man shall lie down, but he shall not be gathered.*—The LXX., followed by the Syriac and Italic versions, render the last clause, "shall do so no more," and this is given by R.V. in margin. S. C. says: "An obscure phrase in the original, and variously rendered. The most probable reading seems to be, 'He lieth down rich, but it (his wealth) shall not be gathered.' The latter clause, 'he openeth his eyes and he is not,' seems to describe the rich tyrant surprised in his fastness, and waking only to see his murderers."

SATURDAY, JAN. 22.—JOB XXVIII.

"The course of thought seems to be this:—Job has declared his conviction that, notwithstanding apparent irregularities and many exceptions, the justice of God is sooner or later manifested in punishing the wicked; but the mystery is still unsolved; he cannot understand God's ways, he feels Him to be incomprehensible, and comes to one certain conclusion, that although the faculties of man are marvellously developed in regard to all physical phenomena, he knows nothing of the true essential attributes of God. Wisdom in its essence belongs to God alone; it is incommunicable by its very nature; but in its practical applications man can attain to it by the fear of God, and by departing from evil."—*S.C.*

4.—*The flood breaketh out, &c.*—Modern criticism discovers in this verse a description of the work of the miner. R.V. renders it, "He breaketh open a shaft away from where men sojourn; they are forgotten of the foot that passeth by: they hang far from men, they swing to and fro." This is the view of Delitzsch, Canon Cook, Umbreit, and others.

28.—*To depart from evil is understanding.*—The phrase "to depart from evil," is in Hebrew the exact expression used by the Lord of Job himself (i. 8, "escheweth evil"), so that we have in this verse Job's unconscious confirmation of the integrity of his own character, as maintained against Satan by God Himself: "One that feareth God, and departeth from evil."

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THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

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Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEE STREET MISSION, Goswell-road. Voluntary workers earnestly solicit funds to carry on the work of doing good to the poor. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

RESCUE HOME, BATH. — Hope House, 15, Lambridge-place.—For Young Fallen Girls. Terms, £10 and necessary clothing. Two or three vacancies at present.—Secretary, Miss STACY.

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SOCIETY OF OLD NEUWIEDERS, and of Pupils of other Moravian Schools. Annual Conversazione at the Memorial Hall, Farringdon-street, E.C., on Thursday, January 13, 1887. For cards of admission, list of members, and further particulars, apply to the HON. SECRETARY, 28, Finsbury-square, E.C.

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Postal address, Balclutha Lodge, Southgate, N.

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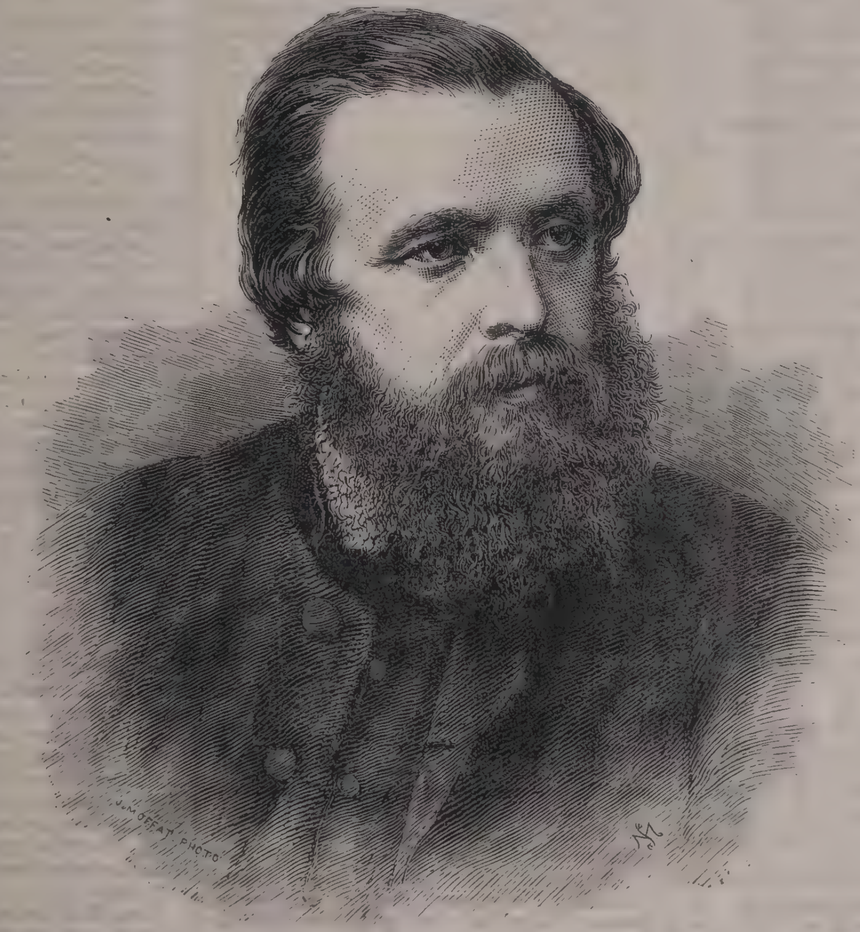
No. 886.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. THURSDAY, JANUARY 20, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY, POST FREE, 1½d.

REV. JOHN MARSHALL LANG, D.D.

JOHN MARSHALL LANG, Minister of the Barony Parish, Glasgow, and one of the leaders of the Established Church of Scotland, is a son of the manse. He was born in 1834, in the Lanarkshire parish of which his father was incumbent for nearly forty years. His father was a clergyman of the good old Scottish type, interested in the welfare and familiar with the personal history of each member of his flock. He was looked up to as a spiritual guide, and loved as a friend and counsellor. He laid special emphasis on household visitation, knowing that in this way only could he win the hearts of his people, and preach so as to meet their individual needs. He devoted much of his time to the meetings called in Scotland "diets of catechising." Men, women, boys, and girls were gathered into a large room or school, and the questions put in the "Shorter Catechism" were asked one by one. The answers formed the basis of helpful expository remarks, which broadened knowledge of Scriptural truth, and furnished aids to the Christian life.

The son grew up in this atmosphere of incessant activity for God, and had his sympathies determined by it. He was one of a family of eleven who shared the benefits of a wise father's training, and of a mother's prayers. He was taught at home by tutors before going to the High School of Glasgow, from which he passed, at the early age of thirteen, to the University. Young as he was, he won an honourable place for himself there by his talents and industry. He had already decided what his life-work should be; he, too, would be a minister of the Gospel. The Established Church required at that time an eight years' curriculum of all who sought to occupy her pulpits, four in the University and four in the Divinity Hall. Mr. Lang passed through such a curriculum, with credit to himself and pleasure to his friends. He was licensed in 1855, and immediately afterwards was called to assist Dr. Clark in the charge of Dunoon and Kilmun churches. The experience thus gained was beneficial to him. It gave him an insight into parochial organisations, and fitted him to occupy a pulpit of his own. In May of the following year he was presented by the Town Council of Aberdeen to the care of the East Church in that city. The work was arduous and responsible. The congregation was large, and the demands it made on a minister's time and strength were heavy. He threw himself heartily into his new duties. He believed in doing what his hands found to do with all his might; he was no half-hearted labourer in the vineyard of God. The results of his activity soon appeared. Every pew in the church was crowded, and all the agencies reached a state of marked efficiency. The strain was, however, too great to be borne long. The minister's health threatened to give way. He was shut up to one of two alternatives: he must either do less, or remove to another sphere of service. He chose the latter, and went to Fyvie, a parish which was distant some miles from Aberdeen, and which had a population of 4000. He spent in it six happy and useful years, following those methods which had made his father a model country minister.



[*From Photograph by Mr. J. Moffat, Edinburgh.*]

His eloquence in the pulpit and diligence in the parish spread his reputation beyond the limits of his field of labour. His fame travelled to Glasgow, and he was asked to undertake the oversight of a new church there. He consented. The building was ready, but the congregation had to be gathered. He buckled himself to the task of gathering one; and in the course of two years the membership rose from nothing to upwards of 700. Figures can tell a tale sometimes; in this case they tell what prayer and pains can do in filling an empty church. Mr. Lang was happy in his work. His people were attached to him, prized his teaching, and gladly seconded him in his efforts to do good. He might have remained among them in comfort had not difficulties connected with the management of the church hampered him. These difficulties became so serious that he was induced to remove to Edinburgh. He went from a large congregation to a small one, and did in the East what he had already done in the West. The small church in the fashionable suburb of Morningside was enlarged, and, as the months rolled on, its pews were packed with an appreciative audience. There was a magnetic quality about the man which drew warm-hearted Christians to his side. His personality seemed to enter into those who listened to him Sabbath after Sabbath, for they got to be known in Edinburgh for their breadth of sympathy and enthusiasm in Christian endeavour. It was another case of like pastor like people.

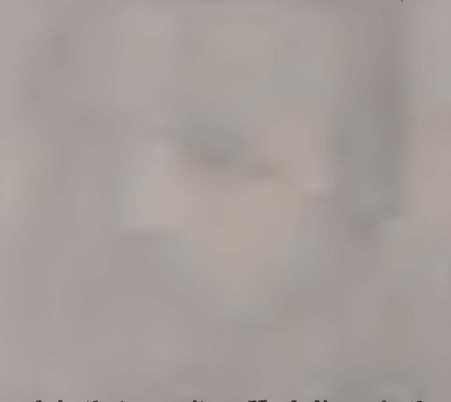
Mr. Lang found time to do good service outside his own congregation. He was ever ready to help on a deserving cause, irrespective of what denomination its promoters belonged to. His catholicity of spirit procured for him the regard and fellowship of men eminent for their consecrated activity. The late Dr. King, who came from London to the United Presbyterian Church in Morningside; Dr. Hood Wilson, the energetic and successful minister of Barclay Church: and the late Mr. Drummond, of St. Thomas's Episcopal Church, whose memory is still fragrant in the district blessed by his labours, were of the inner circle of his companions. All who loved the Lord Jesus Christ were admitted to his acquaintance, and no Evangelical was denied what assistance he could render.

When in Morningside he was appointed Convener of the Committee in correspondence with Foreign Churches. His wide sympathies and genial manner fitted him admirably for such a position. He was sent on a deputation to visit the General Assembly of the Presbyterian Churches of the United States, and was received with open arms. Welcomed at first for the sake of the Church he represented, he was soon loved and respected for his own sake. His addresses roused great enthusiasm, and the tact with which he discharged the duties which fell to his lot, won the admiration of his brethren on the other side of the Atlantic. While in the town of Albany, he heard of the death of Dr. Norman Macleod. He and his companions mourned the fall of a "prince in Israel." Speculation was rife at once as to who would be the successor of the departed leader. An American gentleman asked the deputies, "Who will be the next archbishop of Glasgow?" One of them replied, "I should not wonder if Mr. Lang were the next." Mr. Lang heard the answer, but little did he dream of its truth. The random shot hit the mark; he was to fill the place of the burly divine whose genius and goodness had cast a halo around the city in which he laboured.

The days of patronage were not then ended. Though the Barony congregation fixed their thoughts on Mr. Lang as the most suitable man to supply the vacancy, they were not at liberty to call him. The living was in the gift of the Crown. They did all they could; they unanimously signed a petition in favour of his appointment. Their request was listened to, and they got the pastor they sought.

Barony church is famous because of the associations which cluster around it. It was originally the crypt of Glasgow Cathedral, and figures in Sir Walter Scott's "Rob Roy," where a graphic description of it is given. The parish had at one time a population of 300,000, but, as it was too unwieldy, it was divided into twenty parishes. Under the ministry of Norman Macleod, the church enjoyed a season of great prosperity. It was a serious undertaking to come after a preacher of such exceptionally brilliant accomplishments. Mr. Lang felt the difficulties of the position, but he went forward, strong in faith, believing that God, who had strengthened him in the past, would strengthen him still. He was assured by the thought that it was that he had to do, and for the doing of it he was promised necessary grace. His confidence was not put to shame. He has now been fourteen years in the Barony church, and the glory of that centre of truth is not dimmed, nor is its activity abated. It is still a power for good. It has a membership of 2000, 60 elders and deacons, and a host of agencies, which are to the surrounding streets and lanes what streams are to the fields through which they pass. The influence of Dr. Lang (the degree of D.D. was conferred on him by his *Alma Mater* in 1874) is felt in every department. His hands hold the reins, and his voice gives the needed stimulus.

His old catholicity of spirit remains with him still. His sympathies are not bounded by his own church or denomination. Every movement which aims at the glory of God and the welfare of men is sure of his co-operation. He took an active part in Messrs. Moody and Sankey's campaign in Glasgow. He is a frequent and always acceptable speaker at public meetings. He is a fearless advocate of temperance reform. Our readers may remember the wise and helpful words he spoke at the Dublin, Copenhagen, and Glasgow Conferences, reports of which appeared in our columns. He is a member of the Council of the Presbyterian Alliance, and has done good work in that capacity. He believes in the brotherhood of Christians, and acts up to his belief.



Busy as his life has been, he has managed to write some books of more than ordinary value. His "Heaven and Home," and "The Last Supper of our Lord," are prized for their warmth of devotional fervour and grasp of Scriptural truth. His "Life—Is it worth Living?" is an able answer to the problem raised by the pessimism of our day. Besides these, he has written many articles for various journals and magazines.

Dr. Lang has given his best to the pulpit; he is first and foremost a preacher. To point to the Lamb of God as the sinner's Saviour and the saints' Example and Friend, is his mission in life. He brings intense belief in the great evangelical truths, wide culture, and considerable powers of eloquence, to the discharge of this duty. Such a man, animated by such a spirit, is bound to be a mighty force on the side of righteousness in a city like Glasgow.

THE LUTHERANS.—The paper read at the last Christian Convention in Dublin, by Rev. Dr. Wright, on the persecutions of the Lutherans in the Baltic provinces of Russia, has not only been given a place in the current number of *The British and Foreign Evangelical Review* (where many of those who heard it at the Convention will be glad to renew their acquaintance with it in its enlarged form); but it has been translated into German by Professor Merx, and printed in a Berlin Protestant

MR. MOODY'S JUBILEE.

On February 5, 1887, our friend Mr. D. L. Moody becomes fifty years of age. To a very great and ever-growing multitude his words, work, and life have been, by the grace of God, an inestimable blessing. Many, we believe, would rejoice to take the occasion offered by this anniversary to testify in some way their gratitude to God, and to the messenger he has sent them in the person and work of Mr. Moody. We are sure that at this time no undertaking is closer to his heart and life than the two schools—one for young men and the other for young women—which he has founded at the place of his birth and permanent residence—Northfield, Massachusetts.

To the establishment of these schools he is devoting his efforts and enthusiasm so effectually that beautiful and adequate buildings for each institution have already been erected and paid for. Several hundred pupils are now receiving the benefit of these schools, and of the blessed spiritual influence which penetrates all that Mr. Moody attempts in the service of his Master.

What he feels to be urgently needed to crown this work of loving ministry is an endowment, similar to what other more favoured educational institutions enjoy, and which would supply these schools with that portion of their current expenses which is not covered by the small and necessarily inadequate fees received from the pupils.

With a certainty that help in this direction would be specially agreeable to Mr. Moody, some friends, on both sides of the sea, who have been active and blessed in his work, are sending this suggestion, through the press, to other friends likeminded toward him, hoping for their co-operation in the celebration of the fiftieth anniversary of his birthday.

Unless you should prefer to send your gift directly to Mr. Moody at Northfield, any contribution you may feel disposed to make to this Birthday Memorial Fund will be received by the treasurer of the fund.

D. W. McWilliams, New York.
James McCormick, Hamsburg.
Henry M. Moore, Boston.
J. W. Harvey, Chicago.
Francis White, Baltimore.
James Talcott, Treas., New York.

We count it a privilege to unite with the friends in America in the happy plan suggested above, and are well assured that there are very many in this country who will gladly contribute for an object so near the heart of our beloved friend Mr. Moody, as a testimony of their gratitude to Almighty God for having spared him to complete his fiftieth year, and for having made him the instrument of blessing to such large numbers.

Contributions are invited by the undersigned, and should be sent in promptly, addressed to Mr. Robert Paton, 186, Aldersgate-street, London, E.C.

Hugh M. Matheson, London.
T. A. Denny, London.
George Williams, London.
Robert Paton, London.
J. Campbell White, Glasgow.
Thos. Matheson, Liverpool.
James Balfour, Edinburgh.

WORKING MEN'S LORD'S DAY REST ASSOCIATION.—The Lord Chancellor has accepted the office of President of the Association for the ensuing year, in succession to the Earl of

THE GREATEST FRAUD.

The Great Fraud of this generation is the Papal Dogma of Infallibility. Nothing could be at once more absurd and more impudent than that a fallible and sinful man should claim the prerogative of the only wise God. And yet Protestant Christians, in the name of Holiness, are in danger of a similar delusion. It may be observed that the great aim of the arch-deceiver is by all manner of subtleties to lead souls to think that by an act of faith they have eliminated sin from this body of our humiliation. Some think they have got back into the Adamic innocence of Paradise; others, that they have got forward into the freedom of the resurrection, never more to be sick, nor to sin, nor die. Another theory is that in those who believe for it, the old Adam life has become extinct, and Christ Himself so lives in the body that all the acts of the body are no longer the acts of the creature, but of Christ. Mr. Prince, again, wrote in his Diary that he had "passed through the midst of self, and come out on the other side into God; therefore, having come to an end of himself, his journal must end also." Unlike the Apostle, who said, "Not as though I had already attained, either were already perfected," Mr. Prince declares that he *is* "filled with all the fulness of God."

Now, however all these and others may differ in their expression, they all agree in the pretension that the body is actually delivered from the presence of sin; that there is no present inherent tendency to sin; that if there were any original sin derived from Adam, it is not that now with them its promptings are habitually overcome, but that it has, as a principle, been actually eliminated and destroyed, and therefore all the acts of the body are necessarily innocent and holy.

Let it be observed that those who profess these things do not submit themselves to the judgment of others, as to whether they have attained this blessing, but they declare their own consciousness of it, and claim to be accredited accordingly. Nay, the greatest encouragement is given to profess it, and young, and inexperienced, and ignorant persons are launched into a delusion calculated to wreck all inward sincerity and all outward character.

Let it not be said or thought that we are decrying holiness, or scoffing at any experience found at the feet of Jesus. We are seeking to expose a Satanic travesty of holiness, a strong delusion to believe a lie.

We remember a great many years ago reading a passage to this effect:—"It is a real and fearful fall for one who has been blessed of God so to place himself outside the blessing as to define and describe it, instead of being contained and bathed in it." We believe that many of those who are now deceiving themselves and others had received experimental blessing from God; but Satan tempted them to analyse and weigh and measure the blessing, and to be occupied with it instead of with God who gave it, and so, while loud and louder in their profession, they really lost their blessing; the light which was in them became darkness, and how dark is that darkness!

For, let any one believe that the sinful principle in him is dead, and that the risen life of Christ has absolutely and utterly supplanted it, then to blame any action of such a person would be to blame Christ; nay, to condemn oneself would be to condemn Christ; to confess sin or failure in oneself would be for the Christ in such a one to confess Himself to have sinned or failed. Jesuit casuistry never propounded a more subtle and dangerous delusion, a system more essentially and necessarily subversive of the truth. It would give an affirmative reply to the astounding question, "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" and make "Christ a minister of sin."

M.

MISDIRECTED JOURNALISM.

Here is a picture of it, drawn by one who is himself a journalist and knows whereof he speaks. Mr. Joseph Howard, at one time city editor of *The New York Times*, and a widely-known correspondent, writes as follows:—

> No city in the world surpasses New York in intelligence, in love of all that is good and pure and noble and decent and humane; but with the exception of a few idiotic reports of sermons, with now and then a record of some English lecturer or Irish orator, all the upper realm is left untouched. Our reporters are instructed to scent the carrion. They never bring the rose with its perfume or the lily with its grace, the pansy with its drooping beauty, before the public attention; but the dead dogs of agitation and the swollen carcasses of crime and the offal of dirt and squalor, these are thrust before the disgusted eyes and under the offended nostrils of an amazed and outraged people.

Unfortunately this is only too true. It is certainly true of the morning papers of this city, and, unless we are greatly mistaken, these papers will compare favourably with their contemporaries in other cities. Thus the paper—we will not name it—which, on the whole, many regard as best suited to family reading still gives more of its space by far to the narration of evils than to the furtherance of good. It will give several columns a day to sporting intelligence and, say, an eighth of a column to an account of a day's session of the meeting of the American Board of Commissioners for Foreign Missions, except that when there is a debate on a controverted doctrine a third of a column may be devoted to the subject.

For one thing, the underlying purpose of the journalism of to-day is wrong. It proceeds, we believe, on a wrong estimate of what the people really want. That there are some persons, many, perhaps, in the community to whom the scent of moral carrion is sweet, is true enough. But our daily journals seem to be based upon the idea that this is the taste of all the people. At least they nearly all pander more or less to such a taste. There has been no little deterioration in this respect within a few years past. The quality of our great morning papers is not as good as it was a few years ago.

We know, of course, that for a paper to succeed, even to sustain itself, it must have readers. To accomplish this it must, in a sense, cater to the taste of its readers. Under such a rule there will be papers that will appeal to the low tastes of the lower moral orders in the community. But in many respects the average daily paper is an insult to the moral average of the community. Where it ought to aim to lift up the lower strata, its real tendency is to debase those that are higher. Instead of setting high ideals before men that need elevating in the whole tone of their being, it virtually sets low ideals before the men whose moral average is higher than its standards, and the inevitable tendency is that their ideals are debased.

For another thing, it is impossible to be sure of the accuracy of the representations which the Press makes from day to day. Partisanship or self-interest colours the presentation of facts. The "interview" is abused. If it serves the purpose of the journalist, the opinions expressed or the statements made by the person interviewed will be distorted or perverted. If, knowing this, one declines to be interviewed, all the same, opinions and statements may appear, as if of his authorisation. Papers on opposite sides of the political fence will state the same fact in a way that will warrant diametrically opposite opinions. He must be a man of such character as we have not seen in political circles for many a long day who can become a candidate for an office and not become the target for vituperation that with diabolic skill is made to wear the veri-similitude of truth. But all this is exactly the opposite of what ought to be the case.

One plea of our journalists is that they must give a picture of the life of to-day as it is. But surely they are not doing this, when they wilfully distort facts for a purpose; surely they are not doing this when they concentrate detailed attention upon all moral putridity, to the neglect of facts and forces that are making for the regeneration of society. There may be mud in the streets, but the blue sky arches above the foulest thoroughfare. A true picture might show the mud, but it would certainly introduce the sky.

Mr. Henry Watterson, editor of the Louisville *Courier Journal*, in a recent letter to his paper from Europe discussing this general subject, says that three cardinal principles must lie at the bottom of such a scheme of journalism as shall take the place of the misdirected and wasted journalism of to-day. These are: Disinterestedness, cleanliness, capacity. There is no space to discuss these principles here. But we fully agree with Mr. Watterson when he says that when once the experiment has been tried, "the public, seeing what a newspaper really can be, will not hesitate to make its choice, and, after that, it will pay no man of brains and ambition to fish mud out of the sewers."—*Illustrated Christian Weekly.*

ONWARD CHRISTIAN MISSION, WANDSWORTH.—This Mission, just one year old, celebrated its first anniversary by a meeting on Wednesday, 5th inst., which was full of encouragement for the future. The mission-room was crowded, and the audience full of sympathy and eager attention. The hon. secretary reported that during the year 270 meetings, had been held, increased by the open-air services held during the summer to over 300. On Monday evenings, boys and girls of the roughest class are brought under Christian instruction. Among the adults some happy conversions have been recorded, and many Christians have been strengthened and built up in the faith. The hon. secretary is Mr. F. Cockrem, 1, Draydon-villas, Merton-road, Wandsworth, S.W.

THE SONS OF HAM.—Rev. T. L. Johnson, who was well known in England as the financial secretary of the African Mission for sending coloured men as missionaries to Africa, attended some time since a Convention of coloured Baptists held in St. Louis, the object being to awaken a deeper interest for Africa amongst the freed men of America. The reception he met was most encouraging. At the Convention many of the most intellectual men in connection with the coloured Baptists of America were present, and several papers of considerable weight were read, showing the moral, intellectual, and religious progress made. In response to invitations given by the leading coloured ministers of the Southern States, Mr. Johnson has since visited several of the States. The conclusion arrived at as a result of this visitation is that, if the coloured churches of America were properly organised, fifty missionaries might be sent out from thence, instead of only six as at present.

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

XII.—THE SCHOOL OF SORROW.

Genesis XXXV.—XLII.

In manufactories of china ware there are processes which illustrate our lives with startling force and beauty. Amongst others which read us deep and helpful lessons, is the burning in of the colours, which had been previously painted on the ware. It is only the skilled hand that can delineate those designs which delight our fancy, but no skill of the painter could make them other than evanescent, unless there were some other method of rendering them permanent. This is accomplished by placing the newly-painted ware in a kiln or furnace, where it is exposed to very intense heat, and the colours are burnt in and fixed.

It is very often thus, that God makes permanent some great blessing which we have received. He burns it in by placing us amid the fires of keen suffering and sorrow. So often have I noticed this, that I am never surprised to hear men date an unusual amount of trial from the moment in which heaven seemed nearer, and Christ dearer, than ever before. It must be so, or the blessing which they had obtained would fade from their soul, as the tints of sunset fade off earth and sky, or as the photograph fades from the plate, unless it has been "fixed" in the dark chamber. In this respect, there is a precise analogy between the experience of Jacob and ourselves, teaching us again that spiritual life is one, though severed by the centuries, and that the Bible is evidently the Word of God, because it is so certainly the book of man.

When, having left his idols behind, Jacob had got back to Bethel, and had built again the altar of renewed consecration, we are told significantly that "God appeared unto him again, and blessed him." Are all the readers of these lines conscious that the blessing of the Almighty is resting upon them, as the light of the transfigured body of our Lord fell upon the virgin snows of Hermon, and made the darkness light? Has God revealed Himself to you again after the long, sad lapse of fellowship and communion? Is the backslider back again in the house of God, and at the gate of heaven? If not, would it not be wise to do as Jacob did? Ask God to show you what your idols are. Tell Him that you want to be only, always, all for Him. Put away not only your sins, but your weights, *i.e.*, aught that hinders you in the Christian race. If you cannot do this yourself, tell Him that you are willing for Him to take them from you. If you cannot say that you are willing, tell Him that you are willing to be made willing. And when you have thus surrendered your will, give yourself again to Him, entreat Him to take full possession of your entire being, lay yourself as an Isaac upon the altar of self-dedication, and remember that He takes all we give, and at the moment of our giving it. It may be that He will appear to us at once, flooding our spirits with the old unspeakable joy; or He may keep us waiting for a little. But it matters comparatively little, if only we can say, with the assurance of an unwavering faith, "We are his; nothing shall henceforth separate us from the love of God."

It was a great blessing, indeed, that God vouchsafed to Jacob. "God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name." The angel had said as much as this at Peniel, and, for a brief moment, he had shone in the transfiguring gleam of royalty. But the gleam was transient enough, like that which sometimes breaks for a moment far out upon a stormy sea, and is instantly veiled again. But there had been wrought on him a deep spiritual change since then, and his experience had been brought into more constant conformity with the level of Israel, the Prince, which was now re-affirmed as his perpetual designation. And forthwith he was plunged into a fiery furnace of trial, which made both name and character permanent.

But this was not all: God constituted him father of nations and kings, and promised to give to him the land in which he was a wanderer, as his fathers before him. Now these two items of fruitfulness and possession are only possible to those who have passed through the school of suffering. It is in soul-travail that our children are born, and it is through much tribulation that we enter into the kingdom. Let no man think that he can win the highest spiritual attainments without paying the price for them. Our Lord could only be perfected as our Captain and High Priest by the things that He suffered; through his sufferings He became the Author of eternal salvation to all who believe.

We need not dwell further, then, on the probable reasons why, from this moment, Jacob's path was draped in the gathering shadows of outward sorrow. But we may notice what those shadows were. And we may interest ourselves in remarking how, as the sorrows gathered, there was a fuller life, and fruitfulness, and royalty. Jacob is increasingly replaced by Israel, the Prince. Does it not remind us forcibly of another, who said, "Though our outward man perish, the inward man is renewed day by day"; our affliction is light, and for a moment, compared with the weight of glory which it is working out.

There are four burials in one chapter (xxxv.), including that of the idols in Shechem. These were the beginning of sorrows.

First, Deborah died, the old favourite nurse, who had accompanied her young mistress, when, long years before, she had left her home across the Euphrates to become Isaac's bride. What a link she must have been with that sacred past! What stories she could tell of the glory of that camp, presided over by Abraham, the friend of God! And often she would live again in the past, and tell how bitterly Rebekah rued the fatal advice she gave to her favourite son, whom she was never to see again, and for lack of whom she pined, until she drooped in death, whilst he still tarried across the distant Euphrates' flood. Rebekah's death may have made the camp of Isaac distasteful to the faithful old servant; and she took the first opportunity of coming to spend her remaining days with him whom, in memory of the long past, she too loved with the tenacious affection of her race. It must have been a sad wrench to Jacob to lay the remains of his mother's closest friend beneath that oak in Bethel. The grief occasioned by her death was evidently quite unusual, since even the oak became known, in after years, as "the oak of tears."

But a worse sorrow was in store. They journeyed from Bethel, and there was but a little way to come to Ephrath. The foremost ranks of the march were already in sight of the hostelry, and were eagerly pressing on for the camping ground. But suddenly, a summons from the rear bade them halt. The beloved Rachel cannot go another step. The tidings of her extreme agony and peril silence the motley groups of drovers and slaves, and servants and sons. Gathered in confusion upon the road, they await the issue with the dread suspense which breathlessly marks each flicker of life's taper. That scene would never be forgotten by any of them, least of all by Jacob. When he too lay upon his dying bed, in that hieroglyphed Egyptian chamber, it came back to him, with touching force and pathos, such as told the freshness of the wound, and the anguish of the grief, which thirty years could not dull. Ah, sorrow! nature may cast its mantle of greenery over her scars, so that golden grain stands in serried ranks upon the field of Waterloo, but thou canst inflict wounds which never seam together, but gape, and gape.

But all the agony of those devoted hearts could not stay that departing spirit; the mother only lived long enough to see her second babe, and to enshrine her sorrow in its name, and then she died, and was buried there in the way to Ephrath, which is Bethlehem. It was a matter of evident regret to Jacob, in after years, that she did not lie, with the rest of her kin, in Machpelah's ancient cave, but he could never forget that lone spot on the the way to Ephrath (xlviii. 7). And when the wheel of time had brought many changes, and that spot had become famous as the birth-place of the great Son of Jesse, still it seemed to the anointed ear of the prophet as if Rachel's spirit haunted the spot, wailing for her children. And even to this day travellers turn aside to visit Rachel's tomb.

But another sorrow was in store. Jacob reached Hebron just in time to see his aged father breathe his last, and perhaps once more to hear those trembling lips pronounce the blessing which had cost him so much. "Isaac gave up the ghost and died, and was gathered unto his people." He joined the great gathering of his clan, in the ranks of which are numbered all meek and true-hearted souls. Who are *our* people, to whom we shall be one day gathered? And the two sons buried him. Esau came from Edom—the successful man of the world, who had anticipated this moment years before, as likely to suit his purpose for slaying Jacob, but who was sweetened and softened by the mellowing influence of time. And Jacob, limping in his step, broken by hard toils, stricken by his recent losses, came to help him. There they stood for a moment, the twins whose lives had been such a struggle and such a contrast, reconciled in the presence of the great silence of the grave, and soon to take their several ways, never again to meet, but to tread ever diverging paths, both they and their children, and their children's children. We link hands with the playmates and companions of early life across the tiny stream, and for some distance we can keep them linked, albeit that the streamlet widens between us; then loosing hands we walk side by side, keeping each other well in view, and talking merrily; but, at last, the mighty river spreads its volume between us, and we can neither see nor hear anything, save the break of the sea upon the shore. It is all important that those who love should be on the same right side of the stream, if they would escape an eternal separation.

Yet another heart pang was measured out to that much-tried man. We suffer more in the sins of those we love, than in our own; and when the father saw his Reuben and his Judah stained with the soil of nameless impurity, he drank perhaps the bitterest cup of his life.

Nor was this all. He lived to see dissension and hatred rend his home. The elder brethren envied and hated their younger brother, Joseph; the son of the beloved Rachel, and the child of his old age. His partiality most certainly added fuel to the flame. It was a great mistake to confer the costly coat that indicated the heir and prince of an Eastern clan. But we can easily understand how naturally the old man would turn to the promising lad, whose dreams bespoke his regal future, and reminded him of his own. "His brethren envied him; but his father observed the saying."

But there was worse to follow. One day the sons brought home the coat he knew so well, but it was bedaubed with blood and stained. "This have we found; know now whether it be thy son's coat or no." It may be that a suspicion even then crossed his mind that there had been foul play. But if it did, he kept it to himself, and only let it slip afterwards in the bitterness of his grief (xlii. 36). He at least professed to believe that an evil beast had devoured the beloved body, and that Joseph had been rent in pieces. How he mourned only those know who have passed through similar anguish. The father's grief touched unwonted chords in the hearts of his children. They rose up to comfort him. "But he refused to be comforted; and said, I will go down to the grave unto my son mourning. Thus his father wept for him."

On the heels of bereavement came one of those terrific famines to which Eastern countries are subject, and which sweep them bare of people. The family of Jacob was not exempt. The sons seem to have sat down in the stolid indifference borne of long privation, and were only aroused by their father's appeal, "Why do ye look one upon another?" They went down into Egypt, in all ages the granary of the world, and after an agonising interval of suspense returned; but Simeon was not with them, and to get him, and more corn, Jacob must risk the son of his right hand, the lad who had cost him so much in Rachel's death. Who does not sympathise with the cry of agony wrung from that quivering heart, a cry that revealed the depths of love of which it was capable? "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. Ye shall bring down my gray hairs with sorrow to the grave."

In addition to all this, there was growing upon him a sense that his life was closing, that his strength was failing, and that he must prepare to follow his father into the unseen. His years had been few in comparison with those of his forefathers, and he had the weary sense of failure, in that he had not attained (xlvii. 9). It is a pitiful thing, when an old man finds life ebbing fast away from him, whilst all his regrets cannot recall one single mistake, or give him the consciousness of having done all he could. Such sorrows fell to Jacob's lot: they fall to our lot still, and when they do, let us learn how to behave ourselves.

(1) *Do not judge by appearances.* Jacob said, *All* these things are against me. It was a great mistake. Joseph was alive, the governor of Egypt, sent there to preserve their lives, and to be the stay of his closing years. Simeon was also alive, the blessed link which was drawing and compelling his brothers to return into the presence of the strange Egyptian governor. Benjamin would come safely back again. All things, so far from being against him, were working together for good to him; and if only he would trust God, he would live to see it so. All things are yours if you are Christ's. All things serve you. Even those that seem most awry and trying are really promoting your best interests. If you knew as much about them as God does, you would go down on your bended knees and thank Him, with streaming eyes, for the most untoward of your circumstances. The seed buried in the ground may rejoice in the frost as much as in the genial sunshine. And even though some events cut us to the quick, if we believe that the infinite love of God is working in and through them, we may sing as Paul and Silas did, though our feet are fast in the stocks. Let us cultivate the habit of looking at the bright side of things. If there are only a few clouds floating in your sky, do not say that the whole is overcast; and if all the heaven is covered, save one small chink of blue, make much of that, but by all means do not exaggerate the darkness.

(2) *Be sure that God has a purpose in all your sorrow.* The apparent aimlessness of some kinds of pain is sometimes their sorest ingredient. We can suffer more cheerfully, if we can clearly see the end which is being slowly reached. But if we cannot, it is hard to lie still and be at rest. But the believer knows that nothing can come to him, save by the permission of God's love. Every trial must reach him through the mystic barriers that engird him, and must show a permit signed by the hand of God Himself. Nothing comes by chance, or by the will of friend or foe, but all is under law. And each several calamity has a specific purpose. "Fitches are not threshed with a sharp threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod." And as the farmer carefully adjusts his method to various kinds of grain, and to accomplish the object he has at heart, so the Almighty varies his method of dealing with us; He ever selects the precise trial that will soonest and best accomplish his purposes; and He only continues it long enough to do all that needs to be done. "Bread corn is bruised; but He will not ever be threshing it, not break it with the wheel of his cart, nor bruise it with his horsemen." I commend that precious promise to those who think their sorrows past endurance. They will not last for ever; they will be suited to our peculiar needs and strength. They will accomplish that on which the great Husbandman has set his heart.

3) *Remember that nothing can separate you from the love of God.* When Jacob reviewed these dark passages of his life from the serene heights of his dying bed, he saw, as he had never seen it before, that God had shepherded him all his life long, and his Angel had redeemed him from all evil (xlviii. 15, 16). We do not realise this at the time, but there is never an experience in life without the watch of that unsleeping Shepherd-eye, never a peril without the interposition of that untiring Shepherd-hand. The hand of the good Physician is ever on the pulse, as we pass through the operation. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay." These things may sever God from our eyes and shut away the realisation of his love, but they cannot make Him cease to love us, or hide us from Him, or separate us from Him. Take heart, you who are descending into the dark valley of shadow; the Good Shepherd is going at your side, though you see Him not. His rod and staff shall comfort you; yea, his own voice shall speak comfortably to you. Fear not.

(4) *Anticipate the afterward.* Look not at the things which are seen, but at those which are not seen. Cast into the one scale your sorrows if you will, but put into the other the glory which shall presently be the outcome of the pain. Consider how splendid it will be, when the discipline is over, and the lovely shape is acquired, and the lesson learnt, and the pattern fixed for ever. Anticipate the time when every vestige of Jacob shall have been laid aside, and Israel is become the befitting title for your soul. Will not that repay you, because you will have been brought into a oneness with Christ which shall be heaven in miniature?

Take heart, thou bit of heaven's porcelain; thou must be shaped and fashioned on the rapid wheel, thy fairest hues must be burnt in amid the most fiery trials; but thou shalt yet grace the table of thy King, and shalt be used of Him for his choicest purposes.

"Wherefore, let them that suffer according to the will of God, commit the keeping of their souls unto Him, as unto a faithful Creator."

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Women's Work in America.

Two reports, that of the Home for Destitute Women, Pittsburgh, Pa., and that of the Christian Home for Women, Allegheny, tell us of efforts that American women are making on behalf of their fallen sisters. "Scarcely a week," it is stated, in the first report, "but the deserted wife, and her unfortunate children, with no friend in the world to assist or console her, often a stranger in a strange land, destitute of everything, has found in the Home a refuge indeed." This Home admits every woman in distress for a limited time, though some remain on probation for a considerable period.

The Christian Home for Women is designed especially for reclaiming those who have fallen lower. It is gratifying to state that under the Christian discipline and instruction of the Home a marked improvement is noticeable even in a very short time. "Such an institution as a Home for destitute women, "it is affirmed," would not be needed if the sale of intoxicating liquors could be stopped."

DR. SOMERVILLE IN THE HIGHLANDS.—The conclusion of the remarkably interesting evangelistic visitation undertaken by the Moderator of the Free Church of Scotland took place amid the cold and snow of December. The northern part of Argyleshire was the field of this fourth instalment of the tour, and the services were for the most part well attended. At many places refreshing accounts were given of awakenings—at Muckairn and Ballachulish among the workmen in the granite and slate quarries, and at Ardrishaig and Lochgilphead amongst the fishermen. At the latter place forty young men had been admitted as communicants, and a fellowship meeting, carried on by themselves, has since been formed. Two interesting meetings were held on the isle of Lismore, covered though it was with snow. Here there are only 600 inhabitants, but there are represented the Established, Free, United Presbyterian, Independent, and Baptist denominations!

THE CALL, AND A REPLY.

Lo! the Master's voice rings clear,
  Ere the evening falls,
Unto those who stand and wait
  Graciously He calls.

"Go into my harvest-field,
  Work there is for each;
Gather handfuls, bind the sheaves,
  All within your reach."

A REPLY.

"Something left for *me* to do?
  Other souls to win
To the way of life and peace,
  From the paths of sin?"

"Something left for *me* to do,
  Other fields to reap?
While the whitening grain waves high,
  Can I idly sleep?"

THE CALL.

Say a kind and loving word,
  All for Jesus' sake!
In your own, the hand of toil,
  Sympathising, take.

Lift your brother's burden up
  To your shoulders, too;
These, and other works of love
  Angels cannot do.

You can do them! ere the night;
  Work shall then be o'er.
Then, with Christ, our gracious Lord,
  Rest for evermore.

MARY SANDERS.

◆

LIGHT IN A DARK CORNER.

IT is truly a dark corner—three doors from the Seven Dials. Materially dark and filthy, it is spiritually dense, surrounded by gin-palaces and wine stores. Here I discovered this bright spot, brilliant with cleanliness, decorated with inspiring texts, and spiritually radiant with love, joy, and service, with the undoubted presence of "The Light of the World." Here Miss Ling for the last seventeen years has laboured in connection with St. Giles's Christian Mission, visiting the homes, entreating the ungodly, helping the needy, battling bravely for Christ. Now her spiritual children are growing up, full of love and zeal for her God and their God. There was a family party the other night, and she had them home to tea. A merry party it was.

After tea the leader of the outdoor band told how, just three years ago, he was a drunkard. He was attracted to the Mission one night by the singing, while staggering from the public-house to the low lodging-house. There he was saved through the grace of God. Now he is well clothed, has a good home, a loving Christian wife, and holds a good situation. Many others, fellow-Christians of three, six, and ten years' standing—men and women who were previously reprobate characters, but are now respectable, well clothed, and in their right mind, who can gauge the effect of their lives in the neighbourhood in which they live.

With prayers, hymns, and testimony, not omitting a sprinkling of happy humour, the evening passed away. The one purpose appeared to be "souls for Jesus." Friends wishing to know more of this blessed work should write to Mr. George Hatton (4, Ampton-street, Regent-square, W.C.), superintendent of the St. Giles's Mission. Better still, let them step in any Sunday evening at 7, or Thursday evening at 8.30. A. W. B.

SUNDAY CLOSING. — The Oldham Free Libraries Committee has resolved to recommend the council to close the library on Sundays, one of the reasons being the smallness of the attendance. The Sunday opening of museums and libraries has already been tried at Maidstone, Worcester, and Chester, and closed after trial, by large majorities of the votes of the several Councils.

For the Young.

THE CONGO.

Most of our young readers have heard of the River Congo, the second largest river in the world. We now present them with a group of pictures giving a view of the river itself (Stanley Pool), and scenes in connection with the country through which it passes.

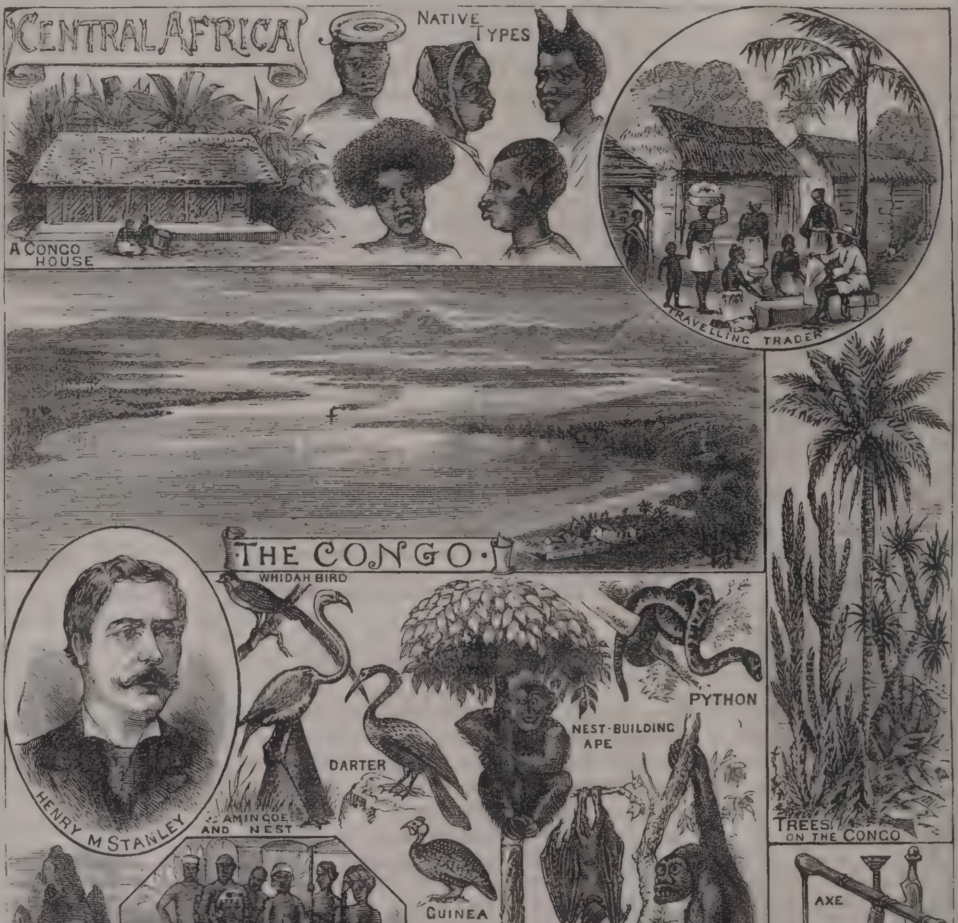
The Congo rises in Lake Bangweolo, and is there called the Luapula. Running north it crosses the equator at Stanley Falls. It soon turns west, and then southwest, receiving countless tributary streams—some of them large rivers—passes through a mountainous district in a succession of cataracts, and enters the Atlantic. Altogether the Congo drains a district of 1,600,000 square miles. At its mouth it is six miles wide, and many miles out at sea so powerful is its current that the water is perfectly fresh.

Ascending the river for the first forty-five miles, the river banks are walls of tangled mangrove trees, water thickets through which no boat can penetrate to land. Then the mangrove swamps disappear, and bright green plains with noble timber trees and palms are seen. Here, as higher up, the Congo teems with animal life. Hippopotami are numerous, and dangerous to the boats; still more so to men are the swarming alligators. Fish abound. The prairies on each side are haunts of antelopes and zebras, and the trees and banks of gaily coloured woodpeckers, darters, and pelicans. About 140 miles from the sea are the Livingstone Falls—a series of thirty cataracts and furious rapids for thirteen miles. To avoid these in the navigation of the river, Mr. H. M. Stanley and the English engineers have made a handsome road, 52 miles long. This was cut in 1879, in many places through solid slate rock.

Once past these hindrances, the river spreads out in a noble stream, which, but for its current, would seem a lake, with here and there the mouth of a large tributary, and dotted with innumerable lovely islands of vivid green meadows and papyrus groves: 335 miles from its mouth the river widens into the famous Stanley Pool, of which we give a picture.

Here is the rising European settlement called Leopoldville, named after the King of the Belgians, who has conceived the project, under the inspiration of Mr. Stanley, of an international occupation of the river. France claims the north bank of the river, fifty miles up from the sea, and is preparing a railway from the coast-settlement of Franceville to Stanley Pool, 276

guese dispute the possession of the southern bank of the Congo where it enters the sea. It is easy to see how enormous in the future must be the trade, and how keenly coveted is the possession of the mouth of this great highway into Africa. In the 1000 miles between Stanley Pool and Livingstone Falls the largest steamers can pass. The forests yield excellent timber, with gums, oils, and edible fruits. The valley is very populous. At each bend of the river one sees fields and villages, reminding one of peaceful England, with men, women, and children busily at work. Some tribes, however, are still cannibals, building splendid war galleys, and forging iron weapons with excellent skill.



[By permission, with article, from *Illustrated Missionary News* for January (*S. W. Partridge & Co.*)]

In the dense forests north of the river, where the colossal ironwood trees and the greater palms almost hide the light of the tropical sun, live the nest-building apes and the gorillas, both shown in our picture. The gorilla is shy, but very fierce when attacked; his strong arms and canine teeth are equally feared by man and beast. His cry is a wailing succession of ear-piercing shrieks, heard at great distances. His food is the harsh, unpalatable berries of certain trees, and the tops of the cabbage palm.

The other animals are the eland, wild buffalo, springbok and other antelopes, the zebra in countless herds, and flying foxes (great bats). The lion is absent, but leopards, jackals, and hippopotami abound. Elephants are found on the upper river. Serpents and crocodiles, with their faithful sentinel-birds, are numerous; as are vultures, kingfishers, flamingoes, pelicans, and other African birds.

Coffee, cotton, and india-rubber trees grow wild. Dyes and copal gum are exported. Many thousand tons of the ground-nuts and palm-oil nuts are sent to Europe to be crushed for their oil. Ivory reaches the coast in small quantities, and alas! slaves are still hidden in barracoons in the Portuguese territory, till they can be privately shipped to Brazil, if they escape the English cruisers. The natives believe everywhere in witchcraft. Their religion is Fetishism, a cruel mixture of charms, spirit-worship, and the ordeal by poison.

Missionaries have visited some of the tribes, and are at work among them, but a vast number have not yet heard the Gospel. May the day soon come when faithful men shall be able to carry it to all the natives of the Congo region, and when great multitudes may become followers of Jesus Christ!

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—

Jan. 23, Luke i. 46—56.
„ 24, Luke i. 57—66.
„ 25, Luke i. 67—80.
„ 26, Luke ii. 1—14.
„ 27, Luke ii. 15—24.
„ 28, Luke ii. 25—39.
„ 29, Luke ii. 40—52.

HOME FOR LITTLE BOYS.

In the Home at Farningham there are over 300 boys who have found a shelter in this quiet country retreat. Destitute lads are received as soon as they can walk, and do not leave until, having been educated and taught some trade, they are fourteen years and a half old. The report of H.M. Inspector on the school efficiency attained is very satisfactory, and it is encouraging that a number of the lads have made a public profession of their love to God, and desire to consecrate themselves to his service.

At the Home at Swanley, which is for fatherless boys, there are at present 160 in residence, forty-one being admitted during the past year. Here, besides the school training, there are opportunities for learning various trades, and clever boys are encouraged to study higher subjects, and a large number have passed the South Kensington examination in drawing, while in lithography, photography, and shorthand, good work has been done. The report as to both Homes is full of hope as to the future of the boys. London office: Ludgate-circus, E.C.

NEWS FROM THE CONGO.

BY MRS. H. GRATTAN GUINNESS.

MANY of the readers of THE CHRISTIAN who take a warm interest in the Livingstone Inland Mission on the Congo will be glad to hear a few items of recent news, so as to be put *au courant* with the progress of the Mission.

Its seven stations are all in full working order, and there are groups of native converts at four of them: Pallaballa, where Mr. Clarke and Mr. and Mrs. Stephen White are resident; Mukunbungu, now occupied by Mr. Westlind and three Swedish colleagues; Lukunga, where Mr. Harvey and (it is supposed) Lieut. Hoste are now working; and, above all, Banza Manteke, where Mr. and Mrs. Richards are rejoicing in over a thousand converts. Dr. Edwin Small and his wife, from America, have probably reached this last station by this time, to assist Mr. Richards in caring for and instructing this young church. He visited us on his way out, and we were rejoiced to find him a bright, earnest, intelligent, energetic Christian man, full of enthusiasm for his work, and full also of that cheerful courage and simple faith which are so essential to success in this difficult and dangerous Mission. He is a fully qualified medical man, and has also had six years' experience as a pastor in the United States, having left an attached people and a very happy home to undertake this work. He is the first American white man to join the Mission. Dr. Scholes, a coloured brother, who is also a fully qualified medical missionary, had previously done so, and is now in charge of Mukimvika Station, near Banana, on the coast, where Mr. Probart is also at present. Messrs. McKittric and Gerrish are at Equator Station, and Mr. Billington, with the Congo lads who spent a year or two in England, are at Leopoldville, Stanley Pool.

A number of the older members of the Mission, who have been on furlough in England, Scotland, and Sweden, will shortly be returning to the field, which has evidently, in spite of all its difficulties and dangers, the strongest attraction for them. Several of them have been devoting their year at home to the acquisition of a little practical medical skill, as, in a country where diseases are rife and accidents frequent, even a little acquaintance with the healing art is precious. Dr. Sims, who has been at home longer than he otherwise would have been, in consequence of his tour in America on behalf of the Mission, has been spending the last few months in the Vienna schools of medicine, in order to study some special diseases of the eye. He will sail this month for the Congo, and Mr. T. B. Murphy, of our Institute, accompanies him. They are hoping to settle at Stanley Falls, where a large Arab population is gathered in addition to the natives, and where they will be seven or eight hundred miles from the nearest missionary station. The Arabs have recently risen against the Congo Free State at this point, and expelled its representative, but this is regarded as only a passing trouble, which will soon be set right, as Tippoo Tib, the great Arab Chief in those parts, is anxious to be on good terms with the white man. Dr. Sims has already visited this place, and been deeply moved by the extreme misery of the people. He regards this point as a centre of great importance, and though it is very far in advance of Equator Station yet the *Henry Reed* steamer will enable the lonely pioneers to keep up communication with their brethren at the lower stations.

The different members of this Mission have now acquired four of the languages spoken on the Congo, and can by means of these communicate with the Fidte, or Lower Congo, people, with the Bateke and Biyansi at the Pool and on the Upper River, and with the Bangala of the Equator. Besides grammar, vocabulary, and reading books, hymns, and the Lord's prayer, "Peep of Day" has been translated by Mr. James B. Eddie, into two of the languages, and the Gospels and portions of the Old Testament by others. Mr. Westlind has prepared the Gospel of John and part of Matthew, Mr. Harvey has translated Mark, and Mr. Richards Luke. The last, however, is not yet gone to press, as, owing to the heavy pressure of work devolving on him in consequence of the glorious work of the Spirit of God going on in and around Banza Manteka—the first Christian parish on the Congo—he has been unable as yet to revise his version of Luke's Gospel for the press. As he has now, however, not only been rejoined by his wife, but also reinforced by the arrival, as we trust, of Dr. Small, it is hoped he will be able ere long to send his manuscript to England.

Mr. Harvey and Miss Harris were united in marriage last September, on the return of the latter to Africa, and we rejoice that our brother's long loneliness will now be exchanged for those home joys and comforts which, whether in England or in Africa, are so cheering and helpful to a servant of God. Both are experienced missionaries, and both have suffered and survived serious illnesses. May they be spared to each other and to the Mission for many a long year of happy ingathering of precious souls.

Each of the missionaries is cheered and encouraged by the blessing granted at the four lower stations, which are also of course the older stations of the Mission.

Mr. McKittric writes from Wangata Station, on the Equator, mentioning an incident he heard from Mr. Harvey on his way up. Mr. Richards and a number of the boys had visited and preached in one of the towns in the Lukunga district; the king and people were mightily moved by the power of God, and before they finished singing "Come, oh, come to Me," the people gave their idols and charms to Mr. Richards, and quietly saw them burned before their eyes! "Here with us," he adds, "the work is at a different stage, so now to work, to watch, to pray, that God, who has so graciously sent down such a blessing at Banza Manteke, may, in a like manner, visit us. I look forward into the future, and can see—Africa evangelised! And the day is not so distant as some suppose. In fact, it is nigh at hand."

Mr. White says, in a recent letter: "I wish those who take an interest in the work out here could just peep in at the morning and evening services, and see with what vigour the people sing the hymns of praise, the eagerness with which they drink in the Word, and the simple, childlike faith they show in their prayers, they would pray and give more liberally to forward the glorious work of 'Congo for Christ.'"

Friends who have not seen any account of the work of grace now going on in this Mission will find an article entitled "Light at Last; or, a Morning of Joy on the Congo," in the current December number of *The Regions Beyond* (Harley House, Bow, E.).

Dr. Sims and Mr. Murphy hope to sail by the next mail from Lisbon, and will leave England about the 24th. Any parcels of useful medicines, and surgical instruments, books, barter goods, old rags for dressing wounds, old regimentals for presents to kings, pictures for school use, light Indian clothing, small tents, portable furniture, or other travelling requisites, will be acceptable. The journey is a long and costly one, and we are anxious that our auxiliary in England should save all expense connected with it to the American Board, which has its hands full in sustaining the large staff of the Mission, numbering twenty-three brethren and sisters.

Dr. Sims has received one generous donation of £100 towards the establishment of a medical mission and small hospital at the Stanley Falls. To preach the Gospel and heal the sick in the heart of Africa, 1200 miles from the coast, and 700 from any resident European, is a noble calling! Who will remember the pioneers in prayer when they shall be beyond the reach of any other aid? and who will help that they may be well furnished for their distant and dangerous enterprise?

REV. W. HASLAM has conducted a week of mission services at Trinity Church, Rome.

McAULEY MISSION, NEW YORK.

THIS Waterside Mission in the great American city has lately been much blessed. Hither come the drunkard, the thief, the outcast. Men who have been ruined by rum, when they have reached the very bottom of the decline; men from all classes of society, find their way to 316, Water-street. "The condition of some of these men," says a recent report, "almost beggars description. The devil has done his work, and done it thoroughly. Sometimes without coat, or hat, or shoes, and often without clothing sufficient to allow them to appear on the streets in daylight, they find a welcome here." Then, by the power of the Word, when, like the prodigal, they have come to themselves, for a time they are helped, until by their daily walk and upright life they show to their former companions and friends that they are indeed new creatures in Christ Jesus.

From a report of the recent anniversary meeting it is clear that the strong point in the services is the testimony of those who have been redeemed. "The word 'Redeemed!' was written in joy on every convert's face, and as eyes met—eyes once bleared and blackened through rum, but now clear, bright, steady, and hopeful through redemption and regeneration—cheeks became wet, and voices trembled as they sang." After some seven or eight had thus witnessed to the blessed change manifest in their lives, and to their present happiness, "thrilling testimonies were given by young converts who had been saved one day, one week, a month, twenty weeks; the interest became so intense that scarcely a dry eye was in the house, and right in the midst of their simple, honest, but eloquent testimonies, drinking men arose and asked to be prayed for."

The attendance during the past year has been 25,860, and many have found peace in believing on Christ. Since Mr. S. H. Hadley, who was converted at this Mission four years ago, has been superintendent, he has made it a practice to invite those of the seekers who come forward, who are destitute and appear to be contrite, to come to breakfast the next morning; and in this way some three hundred and fifty to four hundred meals a month are given. "The Lord," says Mr. Hadley, "has fairly showered his blessings on us during the past summer and fall. There are few places where the influence of the Holy Spirit is so plainly felt as here. This has been remarked upon hundreds of times by saint and sinner."

SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH.—The twenty-eighth annual report of this Society contains many letters from ministers and others, both at home and abroad, as to the value of the rolls, handbooks, and leaflets it has been the means of circulating. A Roman Catholic abbé writes: "I shall hang the leaves where the boys may read them." From the Bishop of Mauritius, Pastor Chiniquy, and from Miss Whately, at Cairo, who uses them in her schools, thankful acknowledgments have been received; while to many a weary traveller, or sick person, or lonely seaman, the simple message on the printed sheet has come as a message of cheer and comfort from God Himself. Communications should be addressed to the Secretary, 47, Pevensey-road, Eastbourne.

SOUTHEND, ESSEX. — The growth of the Christian Medical Mission, in this small sea-side town, has been somewhat remarkable. The work was begun in January, 1885, and during that year 1700 cases received advice and medicine. During last year (1886) some 4000 cases were treated, many of the patients coming considerable distances by road and rail. The development of the work has been such that it was found necessary to have larger premises, and in August, 1886, a mission house was opened. The very pleasant and comfortable waiting-room is used (at times when not needed for the Medical Mission) for a Bible-class, provident society, and a penny bank. The Medical Mission is entirely self-supporting, all the workers, including the physician, giving their services gratuitously.

WHAT THINK YE OF CHRIST?

BY DR. ALEX. WHYTE, EDINBURGH.*

CHRISTIANITY without Christ was John Bunyan's religion at this time, and it is still the religion of a vast number of men. Christendom is cleaved by sects. That is sad, but it is not so sad as to know that there are many Churches and Christians without Christ. Where Christ is, there are Christendom and Christians. Paul said: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." So among the disruptions and schisms of our day we can say, "There is neither East nor West, Greek nor Latin, Popish nor Presbyterian, Quaker nor Salvationist; but where He is, all are one in Him." The schisms which perplex us are but skin-deep; they do not dismember, but only bring out the vital union between Christ and those who are living members in Him. There may be, and are, schisms and distresses; but if Christ is preached, we rejoice.

In "Grace Abounding" there is no mention made of Christendom, or of its schisms. John Bunyan's aim is to relate to his spiritual children what the exceeding grace of God did for him, and he sticks to it. Let us do the same. Let us follow along the way he trod, and put our steps into his, if only to see how small our steps are compared with his hungry strides for glory.

Puritan preachers had certain marks they gave to try their hearers, and unmask hypocrites. We mealy-mouthed preachers are afraid events may suggest there are hypocrites in our congregations. Let us look at one or two marks of the beginning of Bunyan's religion, and see if we are beginning in even his poor, irreligious way. He fell in eagerly with the religion of the time. He went to church twice a day. He did not need the minister and an elder to beat him out. He was, doubtless, wont to go to church on Sabbath, by the conversation of his wife during the week, and by his growing superstition. He sang and prayed most devoutly with the best of the worshippers. He was like some people in our day who spend their passion on feelings and postures, and not on indwelling sins. Though he went to church, he confesses that all the time he did not think whether there was a Christ or no. All these things did not really affect him. He took his hard and wicked heart to church twice a day, and took it home again. He afterwards looked back on this period with horror and loathing; all the time he was insensible of sin and misery. Are you sensible of the misery caused by sin—not misery on account of losses, crosses, and trials? Do you feel the indescribable pain of being a sinner?

Another and severer est by which Bunyan tried himself was that he never thought of Christ. This is what Samuel Rutherford calls "the black mark of reprobation." How do you stand in presence of this test? It is not so much what you think *about* Christ. You have been trained from the cradle to think about Him as the Redeemer of the elect, about what He did, and about the benefits in life, death, and resurrection that come to the believer through his work. But the searching inquiry for you is, What place does He occupy in your heart? Out of the heart are the issues of life, and heart and life will soon be at the judgment seat.

There is no surer test of our being Christians than to notice how our thoughts rally to Christ. The believing man gives his thoughts so to Christ that He shapes his conceptions of the world, and sees all created things, matter and spirit, man and beast, in Christ. So beholding them, he sees new beauty in them; and, best of all, he sees himself in Christ—a son of God, and an heir of everlasting life.

Students! think much of Christ. Love the masters who love Christ. Do you go through the streets startling the passers-by as you clap your hands with joy because you are students of the Word of God? Do you sing beside the country hedges because you are called to be ministers of the Gospel? You think of your college, of your congregation, and of your manse; do you think of them all in Christ? Very soon the exigencies of your business will make you think, write, and speak about Him. There is the danger that will beset you. You may hoodwink yourselves, because his name is ever on your lip, into the belief that you are really thinking about Him. How did your heart gravitate to-day? What thoughts came into your mind as you walked along the streets?

Be ready to live the lives of pure, prayerful, laborious, believing men. If you are not prepared for this, choose some other calling than the Christian ministry. Go to the bar, or the Civil Service, or the army; but do not enter the pulpit. You must be like Paul, if you are to be a true minister, prepared to give up home, kindred, earthly honour, and life itself, for Christ's sake. You must be ready to count all things loss for the knowledge of Christ.

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THE JAPANESE VILLAGE.

I FEEL it to be due to your readers that I should inform them, through your columns, that the interesting Japanese party at Knightsbridge is likely to break up soon. Some will be returning to their native land, and some will remain in England. They wish me to thank the kind friends who have taken such deep interest in them during their sojourn of two years among us. They say:—

"We love England and the English people, and are deeply grateful for the opportunity given us of seeing something of the interior arrangements of English homes. It would have been a misfortune not to have had the insight into your domestic life, and the good impression which we have received by social intercourse. Without it we would have left with very false impressions.

"Domo!" (expression of admiration) they have often exclaimed, when returning after a Sunday afternoon's outing: "truly, the shadow of God was over us to-day; such kindness is far more than we could have anticipated. It is food to the heart and medicine to the eyes, &c. We have always felt from what we saw of the daily visitor to the village that we were living among a great and honourable people, and understood by their pleasant manners that they welcomed us to their country, and wished our good. It never occurred to us that we should have been the honoured guests of their family and friends, circles. We are, indeed, profoundly grateful. We shall speak well of you to our people in Japan as soon as we return. Sayonara!" (Good-bye).

I beg to endorse and give emphasis to all they say, and fail to say, expressive of their gratitude to those dear friends who have given *me* also the great pleasure of spending so many happy Sunday afternoons with my Japanese friends within the last two years in their delightful Christian homes, and about in their beautiful grounds. Our Japanese visitors will never forget it.

Words fail to tell how often it seemed to me to be the success of my feeble effort to bring the Gospel to them. I felt it was my opportunity for enforcing much that I endeavoured to inculcate during my stay of nine years among them in their own country. I have also felt that any effort to influence them with copies of the Scriptures, books, tracts, together with the great advantage of interchanging thoughts in their mother tongue, would have fallen ineffectually to the ground had not so many friends been raised to open their homes, and thus give such clear proof that the heart also was open to receive the stranger *in the name of Christ*. For it would be very conflicting to an Oriental, to think of the presence of so many earnest missionaries in his native land, if in England, where so much is done for home and foreign missions, no interest were taken in his spiritual welfare; for in England they are practically set free from much that acts as trammels and hindrances to reaching them, and to their

Thus I feel encouraged to believe that some day we shall find that, after all, they entered our English homes with the inquiry of the Greeks of old, "We would see Jesus." I am sure they have received impressions of his loving character, as set forth by the Scriptures, so often perused in the native village. Oh! may it yet be signally manifested that the Master Himself was in disguise and a stranger among you in their persons. So you shall prove that inasmuch as ye did it to the least of them ye did it unto Him.

My Japanese friends desire special mention to be made of the boundless kindness shown them by Mrs. Alexander, Aubrey House, Kensington. When the first Village was burnt, and they, like shipwrecked mariners, were destitute of everything for a time, that lady gave all the women and children shelter, board, and clothing for three days. This, to say nothing of the eleven or twelve times she has had them to her house of an afternoon, was a strong proof of her genuine Christian generosity. And in this Mr. and Mrs. Alexander have proved that their Christian character is wrapped up in their name—Alexander, *i.e.*, "Helper of man." May the Lord bless them yet more and more—spiritually, temporally, and physically.

The Japanese leave us with much regret. One woman returns a widow. Her husband is buried in the Ilford Cemetery, where a small party of us have gone several times, thus giving the lonely widow the opportunity of watering the grave with her copious tears; an opportunity which we improved by reading from God's Word suitable passages bearing on the transitoriness of our earthly lot, and that the true and permanent are only enjoyed and held in Christ.

The unfortunate young man who lost his life in the fire of the first village is interred in the Brompton Cemetery, with an interesting and unique tablet, bearing an inscription in native character, and towards which all the villagers contributed.

Through the kindness of the Dowager Lady Congleton, Admiral Prevost, and others, the British and Foreign Bible Society—on their application—furnished us with a liberal supply of New Testaments in Japanese. I feel sure time will show that it has been as bread cast upon the waters. The fact that they are often found poring over portions of Scripture, and their animated remarks and questionings, are sufficient evidence that we shall reap the seed sown.

The moral tone of the village, taking everything into consideration, has been very satisfactory. Where irregularities have taken place they have been trenchantly dealt with. Thus the reputation of the miniature Japan brought to our doors by Mr. Tannaker Buhicrosan has been creditably sustained throughout. I now tender to him my warm thanks for the access, by means of a free pass, which I have had to the Village, and for the kindness shown me by himself and the staff of English assistants; and I pray that much blessing may come to him and all concerned.—Yours faithfully,

January 13. M. MCLEAN.

P.S.—Should your space admit of the appended list of names, it would be very gratifying to my Japanese friends, who feel much concerned lest I should forget to write and say "sayōnara" (good-bye) for them.

Special salutations and greetings to:—

The Lady Julia Bowens, Staines, Surrey.
The Dowager Lady Congleton, Cumberland-place.
The Lady Victoria Buxton, Grosvenor-crescent.
The Lady Caroline Nevill, Lowndes-square.
The Lady Augusta Mostyn, Portland-place.
Mrs. Alexander, Aubrey House, Kensington.
Mrs. Inge, Grosvenor-road.
Mrs. Prevost, Ebury-street.
Mrs. Greer, Grove House, Regent's-park.
Mrs. Richardson, Regent's-park.
Mrs. de Nöe Walker, Ovington-gardens.
Mrs. A. C. Bryant, Surbiton.
Mrs. Wilberforce Bryant, Surbiton.
Mrs. Aggs, Clapham-common.
Mrs. Stafford Allen, Upper Clapton.
Mrs. Bevan Braithwaite, Camden-road.
Mrs. Rolls, South Lodge, Rutland-gate.
Miss Henderson, Gloucester-crescent.
The Misses Trotter, Montagu-square.
A Friend at 5, Montagu-square.

Letters for me may be addressed to the care of Messrs. Doughty & Co., 22, High-road, Knights-

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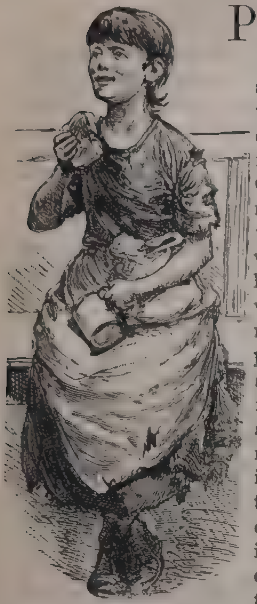
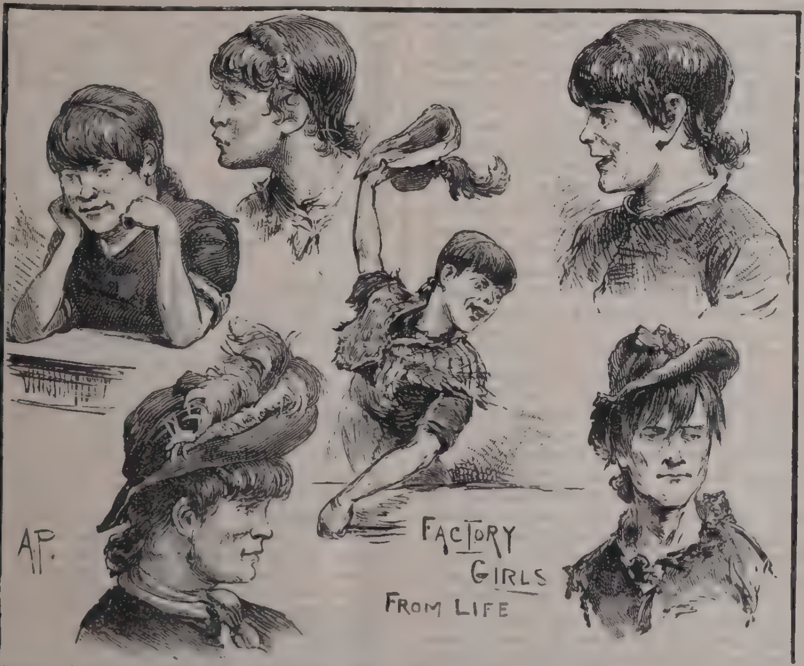
* Notes of the prayer-meeting address on "Grace

FACTORY GIRLS AT TEA.



PICTURES of social life are being freely supplied just now, and well they illustrate some phases of our many-sided existence. From Mr. George Sims and many another artist with pen and pencil we get sketches of the life of the people, which are by no means lacking in pathos, though they are wanting in the inimitable touches, and also in the humour which Dickens invariably imparted to his subjects. We doubt whether there is any better field for character - sketches than is to be found in that home of the homeless, the Edinburgh Castle, Limehouse, presided over with such felicity by Dr. Barnardo. The other week the boys occupied the field; and what illustrations from low life, almost the lowest, did they afford! The following week the canvas was filled with girls, drawn from a more happily circumstanced grade of life; but what characters are here also the artist's sketches will show. We have said that these are more happily circumstanced. They are all in work, and with but very few exceptions in a state of rude health, with round red cheeks, and an exuberance of vitality which might astonish many who think of factory life as injurious to health. Certainly in this respect they presented a marked contrast to the boys, the ragged condition and starved appearance of many of whom told a sad tale.



The seventeen or eighteen hundred girls assembled at the Edinburgh Castle on Wednesday evening last week were from the East-end factories. There were representatives of the match, and jam, and brush, and rope-making and other industries; and amongst all these no wonder there were many "characters." One pretty general feature scarcely needed the Doctor's remark, "If I had such a fringe as those two girls over there I would be quiet," to point it out. Not to wear the hair in that most disfiguring, often repulsive style, would evidently be to be out of the fashion; a matter of as much import to these damsels as to ladies of high estate. The pity is that, in regard to this point at any rate, the girls do not take their pattern from *Our Own Gazette*, which this month has a capital article on the subject. Hats, however, supplied variety; not that this was lacking, if you looked at their faces.

And then the scene! How full of animation, and what a babel of noise sometimes, when, for a moment or two, the Doctor seemed to forget his indispensable buglers, with their well-understood proclamation of silence. What a running to and fro before all were settled in their places; and then with what eagerness mugs and parcels of buns, &c., were taken, and the former filled and refilled. Feet kept time as the band played, and when, at a signal from the Doctor, some well-known air was given, it was taken up in a moment by a thousand or more voices. And from this corner and that every now and then there would be a wild waving of hands and hats, which, accompanied by groans and other noises, reached its climax when those who belonged to different factories were called upon to hold up their hands.

But what was the object of the gathering? The previous week this had been very obvious. It was to feed the starving, and to gather out some hundred or so who would be only too glad to get, in Dr. Barnardo's hospitable Homes, food, shelter, and work, together with a fair start in life, which they had never yet had. The object this time was no less important. As Dr. Barnardo stated it, this was to invite the girls to attend meetings held every Tuesday and Thursday evenings, under the direction of Miss Kennedy, in whom they would find a friend. Here, also, they would learn many things which it is important for girls to know—how to make their own clothes, &c. A very interesting part of the proceedings was the presentation of a number of prizes to those who during the past twelve months have attended these meetings regularly, and manifested a desire to improve. These prizes consisted of workboxes, books, and in several cases dresses.

Another object was that the girls by being brought together should regard with friendly feelings those engaged in different factories, instead of with the feeling of antipathy of which there was more than once some manifestation. Dr. Barnardo had asked one girl engaged at Bryant & May's, "What is the great hindrance in the way of you girls getting on?" "Well," she replied, "there is no use in telling lies, because you would know I was doing so. I do believe it is because a large number of us when old enough get to like the drink. We girls lose more through that than anything else." Then in a few telling words he urged them to have nothing to do with the drink, to avoid bad language, and to yield themselves to the best of friends, the Lord Jesus Christ, and to love Him because He so loved them as no one on earth could do.

By way of variation, at an earlier period of the evening, Captain Clinton had endeavoured in a quarter of an hour to take the young people round the world, but we are afraid the impression conveyed was not very vivid. Mr. J. Bennett Anderson also spoke and sang, but it is no easy task to secure the attention of such a company; though we are bound to say the order maintained throughout was most creditable on the whole.

Perhaps the supreme moment of the evening, in which it seemed as if all were swayed by one common impulse, was when, after repeating at Dr. Barnardo's request the text, "Wash me, and I shall be whiter than snow," they sang that well-known hymn, suggested immediately to their minds by the words. It was as if all were animated by one spirit, and in the sound of so many voices blended harmoniously together, as though by some subtle inspiration and in obedience to some sudden but hidden touch, there was a grandeur which must have come as a surprise to many.

Thus fitly ended a most interesting meeting, which we sincerely trust will be fruitful in blessing.

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MR. WOOKEY IN SUNDERLAND.

THIS evangelist has concluded a very successful eleven days' mission at Sunderland. The meetings were held in a newly-erected mission chapel, planted in one of the most populous districts in the town, and now likely to become an important mission centre. Mr. Wookey drew together large congregations. The meetings increased, night after night, in numbers and power. His discourses were listened to with rapt attention, and it was found, at the close of the services, that not a few were willing to take Christ as their Saviour. During the mission a Bible-class of boys that the evangelist had inaugurated, all confessed Jesus with but one exception.

An opportunity was given for any who had accepted Christ during the services to testify, and it was particularly interesting to hear one convert, a sailor in advanced life, praise God for saving him at the meetings. He could praise the Lord now for saving him at one time from drowning, and at another time from narrowly escaping being swallowed by a shark when at sea. Both he and his wife have been brought safe to shore in the Gospel net, and are rejoicing in the new life in Christ Jesus. On Sunday week the building was packed; at the close the hearts of the Christians were cheered and encouraged by seeing many come over to the Lord's side.

Sunderland. A. J. PLUMMER.

TRAMCAR MEN.—In a New Year's address to tramcar men, Mrs. Reaney says there is much reason to thank God for hours of labour to some degree lightened, for increased opportunities of Sunday rest, and that fellowship which comes with home life, and for a mitigation in some measure of many of those petty difficulties which embitter life, and weigh down honest labour with burdens grievous to bear. Expressions of sympathy and good will have been received from many parts of the world. Mrs. Reaney reminds the men of their duties, and hopes that the New Year resolves will be faithfully kept, so strengthening their individual manhood and bringing increased blessing to their families.

A PRAIRIE CITY.—Rev. Jas. C. Oakshett, who went out to Watertown, D.T., in October last to take the oversight of the central Christian church in that city, writes of it, that it is a city of homes, with good schools and six churches and Sunday-schools. There was, however, no place for young men, and no special look-out kept for them, so a meeting was convened, and, after discussion, a Y.M.C.A. was organised. A constitution has since been adopted, rooms have been secured, and officers elected. "Though so far west," he adds, "we do not forget the pleasant work and meetings in the Y.M.C.A. of London."

EVANGELISATION and the CHURCHES

By Rev. GEO. F. PENTECOST, D.D.

(*Continued from our last.*)

Let us now inquire into the question, What is "the Relation of the Churches to the Work of Evangelisation?" and, if possible, indicate some lines upon which we may hope so to reconstruct our polity that we may go forward with greater vigour and a truer method to the accomplishment of our mission as an evangelising Church.

I. The Work of Evangelisation is the first and imperative Duty of the Church.

We must put ourselves back to the beginning, and commence our work just as though the commission had come to us to-day for the first time. In fact, the commission: Go, preach the Gospel, and make disciples, and teach them, is contemporaneous with all ages, and every day, and all time. It is as obligatory upon us now as it was at first upon those disciples who received it fresh from the lips of the risen Christ upon the Mount of Olives. Nineteen centuries of Christian progress, and church organisation, and ecclesiastical and theological conflict, have not weakened the imperative force of that command. However unfaithful we may have been in the past, however much we may have allowed church life to take precedence over the initial and pioneer work of evangelising the world, the work is still the first and paramount duty of all Christian people and communities. That commission must be the starting-point and daily incentive to all personal and church work.

With all the progress we have made, with all the triumphs of Christianity behind us and present with us, *there are more unsaved people in the world to-day than there were when the disciples first began to preach the gospel.* There are more in the heathen world, and there are more in the civilised world—which means that Christianity is not keeping pace with the world's population.

II. The Field of Evangelisation.

In this discussion we take no account of the foreign field, though we are not unmindful of it. The pressing need just now is in the large cities at home, the great centres of population. The city is the seat of intellectual activity and infidelity and crime. Here we must fight and turn the tide of battle; here we must gain our victories, if anywhere.

As goes our work in the cities, so will it go in the country. If we will allow the city churches to become mere centres of social religious life, and not the pulsing centres of evangelistic life, the Church will fail in its great mission, and the country districts will never be evangelised. Already the disintegrating influences of infidel thought are making alarming progress in the cities, and the church of to-day as at present administered is utterly unable to stem it. It is because we have lost our hold on the masses, by allowing the evangelistic work of Christianity to fall by the way. We have moved our churches away from the masses of the people, and practically surrendered the ground to unbelief and the forces of sin, in order that we may establish them among the homes of the wealthy and well-to-do; not so much for their evangelisation as for their comfort and convenience, and the support socially and financially which we may get from them.

III. The Method of Evangelisation.

If we are to return to the primitive type, we must enlarge the function of the Church so that it shall at once become responsible for the spiritual care and edification of its members, and for the evangelisation of the community in which it is located. In order to this several things must be changed.

(1) *There must be concert of action among the churches.* The isolation of our churches from each other must cease, and concert of action must be instituted.

(2) *The ministry of the Church must be enlarged.* I do not know of a single church in which there is a recognised evangelist as well as a pastor and teacher, though there is scarcely a leading church in any city where such a minister would not find ample scope for his work; and, indeed, the same might be said of many of the smaller churches. Suppose that, instead of two *pastoral* sermons on the Lord's Day, there should be one *evangelistic* sermon, and all the effort and energy of the Christian people should be exerted to bring their unconverted friends and neighbours, and any and all people whom they might induce to come to such a service. There are a few churches that have adopted this plan in part, and made the second service distinctly evangelistic, and the effect has generally been that the house has been filled with people, many of whom were either non-church-goers entirely, or at best occasional attendants. Such services have been particularly successful in bringing out the young people.

The financial question ought not to enter here, but be left for its own solution in the practical working of the new order of things. Certain it is, however, that the function of the Church must be enlarged so as to provide for a more distinct, more direct evangelistic work in our city churches.

(4) *The number of public services must be increased.*

At present we open our churches twice only during the week for preaching services; both on the Lord's Day, and for the rest of the six days the church is closed. This is a most disastrous and unscriptural practice. We cannot imagine the early churches giving themselves to the active work of saving souls by means of preaching the Gospel and personal testimony on the Lord's Day only, and remitting all public effort the rest of the week.

It was the habit of Paul and his fellow-labourers to preach in the synagogue on the Sabbath days, and between the Sabbaths in the market places and other resorts of the people. The necessity for this kind of aggressive work is as imperative to-day as in his time.

(5) *Our preaching places ought to be multiplied.* The places of secular amusement, the concert saloons and the common saloons abound on every side, and are open day and night. There is scarcely a whole block in our cities in which one such place is not located, or that is not within easy reach of one. If we were fully alive to our responsibility, we would seize on a thousand places—empty warehouses and stores, small unoccupied halls and other places, that might be secured temporarily, if not permanently, and so confront these multiplied forces of sin.

(6) *We must break the caste which prevails in our churches,* especially in the larger and wealthier ones. There are churches in our large cities in which there can scarcely be found a single working-man or woman. There is literally no place for the poor in them. *The church has gone after the rich to the neglect of the poor,* and thus we have lost our hold on the working-man and the poor in general. The artisan, the working-man, and the poor will come to hear the Gospel gladly when the conditions are such that they may come. They are not opposed to the Gospel; *the quarrel of the working-man is not against Christianity, but against the church which gives him the cold shoulder.* I have in the last ten years conducted evangelistic meetings in many different cities. In these meetings I have seen all classes mingling as freely as if they were political or secular gatherings. I have seen the millionaire, banker, and merchant, sitting by the side of a hodcarrier, and singing from the same book; and his wife arrayed in silk and sealskin, sitting beside a charwoman and sharing her book with her; and they both seemed to like it.

It is not to be denied that the man with a gold ring is more welcome and courteously entreated at the door of the church than the man in vile raiment. If we are ever to win back the poor to the Church and to Christ, our whole policy in this respect must be changed. Of course, this means revolution, but it must be done; and whenever we are willing to do it, we will be able to find out how it can be done. It can be done, and yet the family feeling of the church be preserved.

(*To be concluded.*)

SERVANTS AT TEA.

BY ONE WHO WAS THERE.

On Thursday week the twentieth anniversary of the Mission to Servants, superintended by Mr. and Mrs. Goodchild, was held at the Mission Hall, in Sloane-terrace, S.W. Every grade of domestic service was represented, and there was a noticeable absence of that careworn countenance so predominative in many gatherings. From the theme of conversation, all seemed to possess "the Pearl of Great Price," and were endeavouring to adorn their lives with that priceless possession. The servants evidently find that "his service is perfect freedom," or their countenances belied.

It was stated that instead of their being compelled to find new premises, the Earl of Cadogan, who is landlord, had kindly extended the lease for seven years. The premises being dilapidated, will require an outlay of quite £150 at once. A glimpse behind the scenes of this association was obtained, for Mr. Goodchild had a batch of letters from Christian servants in country mansions who "only wished they were there." There must have been quite fifty requests for praise and prayer, on varied subjects. A cook wrote praying for grace, and for the family she is serving, "who have all their dinner parties on Sundays," &c. A parlour-maid desired united praise for the oft-prayed-for conversion of a brother; a butler for his efforts in a country village; an ex-servant, now a matron in a girls' home, wrote, "fifteen souls in this house have professed to have found Christ."

The meeting was thrown open, when there was an uninterrupted stream of testimony and exhortation from brethren and sisters. Let your light shine; let your work speak; let your consecration become the Gospel; preach Christ in your life all the day long—were the key-notes of this servants' gathering. A delightful and hallowed freedom pervaded the occasion, and it was only the inexorable flight of time that brought it to a close, after upwards of four hours had gone too quickly. The Women's Branch of this Institution is at Warwick-street, Ebury-bridge, S.W., where lodgings are provided, and a registry is kept. Miss Freeman, the Matron, will forward any information solicited. There is accommodation for about thirty men at the men's branch at Sloane-terrace, which seems to be a veritable "home from home."

SCOTLAND AND THE BIBLE.—It is remarkable that in a year of widespread depression the ordinary revenue of the National Bible Society of Scotland should have been fully maintained. The issues reported for 1886 were 167,352 Bibles, 226,059 Testaments, and 314,169 portions, in all 707,580. The foreign issues were nearly half a million copies or parts of Scripture. In the course of 1886 ten new auxiliaries and parochial associations had been formed in Scotland. Dr. J. Elder Cumming has accepted the chairmanship of the Western Committee for the current year.

EMIGRATION.—An important batch of papers has been issued from the Emigrants' Information Office, recently opened at 31, Broadway, Westminster. Intending emigrants would do well to consult these, for in them is included all information that can well be put on paper concerning the broad fields of labour in Canada, as well as in the Australian and South African Colonies. With these papers in his hand, the man who thinks he can do better in other lands may make a choice, on thoroughly reliable information, in what direction he will bend his steps. In addition to all particulars concerning the passage, there is a brief description of the leading features and climate of each colony, with the advantages they severally possess, and other details, such as the cost of living, rent, &c. From these papers we see at a glance where certain classes of emigrants should or should not go; to whom, and to what colonies, free passages are given; where it is hopeless for men without capital to go; and we cannot do better than recommend all those who think of emigrating to study well the facts here stated before making up their minds.

PEARL DIVING IN THE EAST-END.

AMONGST the quiet but happy efforts in our land is that carried on by the Old Ford Y.W.C.A., 237, Roman-road, E., in behalf of those sadly-neglected girls who swarm by thousands in our East-end jam, rope, fringe, slop, match, and pickle factories. Few outsiders are aware of the terrible condition of many of these girls, the wretchedness and misery of their homes, and the abounding temptations which beset them in their factory-life, on the public streets, and at the vicious music-halls. The Vicar of Old Ford, seeing the fearful evils in existence, took a large building (Auleta House) in the Roman-road as a centre of work amongst them in East London. This was done with the help of kind friends, who also urged the employment of a paid mission-woman, whose special duty it should be to visit *every* factory where girls are employed, to accost them on the public thoroughfares, and to invite them to the cosy and comfortably furnished rooms.

This is being done carefully and systematically, and the work is making progress in every respect. The girls are taught reading and writing. They are trained to sing and sew, to dress dolls for children's hospitals, to cut out clothing, &c. The girls have their clubs; and lectures on subjects of interest in nature, science, and household economy are given. Teas and simple games are not left out, but the chief attention is paid to Christian evangelisation. Miss Rowland, the superintendent, conducts a Bible-class in the evening at the rooms. Several interesting cases of conversion have recently taken place. In one of these the practical evidences of true life-consecration to the glory of God in her factory have been most cheering. The persecution through which a Christian girl has to pass is so great that its recital would be regarded as unreal. One companion, when pressed by the superintendent to give her heart to God at once, said with a shudder, "I can never become a Christian, and have to go through what —— does at the factory." There is a grand field for winning souls from among these thousands of East London girls, over whose hearts and lives there is need to grieve. Far more ought to be done for them. Lady helpers are needed, willing to hold Bible-classes, give lectures on thrift and cookery, and deliver addresses on all kinds of domestic and social themes. Miss Rowland, 237, Roman-road, Old Ford, E., invites such.

ORPHAN HOMES, LEOMINSTER.—The seventeenth annual report of these Homes is delightfully illustrated, and should prove effective as a specimen of the work done at the "Orphans' Printing Press." The present number of children in the Institution is thirty-seven, six of whom (all boys) have been admitted during the year; it is rather curious that in this time not a single application on behalf of a girl has been made. The bigger girls are capital nurses to the little boys, and are trained for domestic service, while some of the lads go into the printing office, and are apprenticed to trades or placed in situations as funds permit. The most of those who have gone forth into the world from hence have done well. There is appended a report of the Leominster Tract Association, which during the year has issued 368,000 of these useful messengers.

THE JAFFA MISSION.—The work long carried on at the ancient Jaffa by Miss Walker-Arnott continues to maintain its usefulness and interest. The day-schools have been attended by more than one hundred girls, while forty-five others have been boarded in the Institution, a few at their own cost. A weekly religious meeting held in the house of one of the Moslem girls who was married a year ago, and attended by about thirty women, is a notable addition to the operations of the Mission, as is also a working party of ladies to make clothing for the poor children. The large hall of the Institution, which accommodates nearly five hundred people, has on several occasions been quite filled. Some of the girls who have passed through this Institution are now teachers. Rev. William Fraser, of Brighton, in a letter accompanying the report, speaks with great pleasure of the visit he and his companions made last spring.

MR. RABINOWITZ IN ENGLAND.

AN INTERESTING RECEPTION.

THE well-known leader of the evangelical movement among Jews in Russia, having come on a visit to this country, a large and influential company assembled at the Conference Hall, Mildmay, on Tuesday week, at the invitation of Mr. J. E. Mathieson and Rev. J. Wilkinson, to give him a Christian welcome. The account Mr. WILKINSON gave of the manner in which his friendship with Mr. Rabinowitz arose was full of interest. About four years ago he saw in a newspaper cutting some mention of what Mr. Rabinowitz was doing, and, later on, observing a similar paragraph, he wrote to him. A correspondence ensued, and, there being an earnest desire on the part of both to see one another, a meeting took place in Berlin in August, 1885. The first interview was of a very touching character—at the words "Wilkinson," "Rabinowitz," in true patriarchal fashion, they fell on each other's necks and wept and kissed each other. The brotherly love thus commenced has grown and strengthened, and now, feeling a great desire to consult Mr. Wilkinson, Dr. Saphir, and other friends, and to have the joy of communion with Christians in England, Mr. Rabinowitz came to London after Christmas. He had not come to be lionised, Mr. Wilkinson said, but it was felt that it would be a great help and comfort to him to mingle amongst those who loved the Lord Jesus Christ, and especially to be introduced to the friends at Mildmay. This meeting had therefore been arranged that they might give to their brother the right hand of fellowship. Mr. Rabinowitz had already addressed several gatherings of his Jewish brethren, and very touching it was to hear him preface an address to a number of Jewish children with the words, "My dear little brothers and sisters."

Mr. RABINOWITZ, speaking in his own language, and his interpreter being Mr. Adler, told how, after years of study of the Holy Scriptures, his eyes were opened to see that Jesus, of whom the New Testament testified, is the Messiah for whom all true Israelites were looking. He told how, long ago, he was in the habit of reading the Old Testament with his Jewish brethren; how at St. Petersburg, Constantinople, and other places he had sought to improve their position, and to obtain for them equal rights with their fellow citizens. At one period he hoped much from the liberal disposition of Alexander II., but all hopes in this direction were scattered to the winds by the outrages in Bulgaria, by the Russo-Turkish war, and by the persecution that broke out in Moscow. He turned his thoughts then to colonisation, and, visiting Palestine, was deeply pained as he beheld the indignities to which, at the Wailing Place in Jerusalem, his brethren were subjected. Here also, as he was standing on the Mount of Olives, the conviction was forced upon him that the Jesus of whom he had read in the New Testament was the Messiah. Then it was that the words of our Lord, "Without Me ye can do nothing," came home to his mind. On returning to his native place, many Jewish brethren visited him, and with these on the Sabbath he read the portion of the Old Testament appointed for the day, and then some portion of the New Testament, expounding it to them. Many of them came to think of Jesus as he did, and then, feeling that, in order to convince them that he had indeed accepted Jesus as the Messiah, he should be baptized, he went to Berlin for this purpose. Some thought that then he would become a Christian, but he told them that he was a Jew still, only that he had received Christ into his heart as his Saviour.

Another text much impressed on his mind about this time was, "If the Son shall make you free, ye shall be free indeed." After his baptism he thought the Jews would not call upon him as they had done before; but even more came, because then they saw that he was really in earnest in the matter, and they argued that, as he had always taken an interest in his brethren, and by his efforts secured them some advantages, he must mean well. Some few, however, opposed him, and wrote letters to the papers against him, but this soon died out. Having given himself to the study of the New Testament, he taught openly and publicly, and also published his sermons and pamphlets in the Russian language, these being circulated by the thousand. Many then began to see that it was a good thing to be a Christian, and asked for baptism. Thus he showed that there was life amongst the Jewish people, though they seemed to be wrapped in death, and now they needed a place of worship, a liturgy, and several other things, about which, indeed, he had come to England to consult his friends. Above all, they needed that passport, the Bible, which God Himself had provided for them, but which they had so long neglected. And this he prayed his Christian friends to help to give to his Jewish brethren.

Rev. Dr. SAPHIR said it was a great happiness to have seen their dear brother face to face, and if they could not understand his words, his voice and emotion sufficiently testified to his sincerity. Mr. Rabinowitz is a type of the God-fearing Jews who believe in Scripture and love their nation, and who in that way are prepared to receive Him who is the centre of Scripture. It is not enough to remember that in sending missionaries to the Jews there is a foundation on which to rest. The Jews, as a people, cannot forget that they are children of Abraham, Isaac, and Jacob, and they believe, notwithstanding all they have gone through, that God will be faithful to them, and that He has still some purpose in regard to them. Unfortunately, Christian and Gentile with them are synonymous terms, and what they who believe in Jesus as the Messiah had to show was that they had so accepted Him, not *although* they were Jews, but *because* they were Jews. Here was the sum and substance of the whole thing. Their friend preached now before numbers of Jews, and, as they heard first words from the Pentateuch and the Prophets, and then from the Gospels and Epistles, they could not but feel that in all there was the same voice, the same language, the same Lord. All this is the Lord's doing, and it is wonderful in our eyes. Christians should not be surprised that the first thought to a Jew was with reference to the deliverance of the nation by the promised Messiah. The same thought was seen also in the song of Zacharias, as in that of the Virgin Mary and the aged Simeon. In regard to this work he felt they should have no theories, no systems, nor say this must be or this must not be; it was for them simply to watch God's hand, who opens and no man shuts, and shuts and no man opens.

Colonel PASCHKOFF also briefly addressed the meeting, showing how God's Spirit often speaks directly to the heart without any interference from man. This was clearly the case in regard to Mr. Rabinowitz, and for this, as for the wonderful evidences that God is moving in the hearts of men at the present time in a very extraordinary manner, it is impossible to feel too thankful. The meeting was closed with prayer by Mr. Reginald Radcliffe.

SAN REMO, ITALY.—Meetings were held here this week in connection with the Week of Prayer. All the topics suggested for exhortation in the programme of the Evangelical Alliance were taken up. Rev. J. Livingstone Fenton, of the English, and Rev. Alexander Robertson, of the Scotch Church, took part at all the meetings, and were assisted by lay and clerical visitors to San Remo. The attendances were not large, but much interest was manifested in the proceedings, and an impetus given to Christian life and work in the place.

PORTSLADE-BY-SEA, NEAR BRIGHTON.—For some years there has been a growing population at this place, and their spiritual wants have been ministered to by Rev. J. Thornberry, minister of the Congregational Church at Fishersgate. Besides the iron church, which on Sunday evenings has an average attendance of four hundred, three mission-rooms have branched out in different directions. The present building, an iron one, being in a dilapidated state, it is proposed to erect a permanent structure in a central position, and a site has been given for the purpose. The cost of building will be about £1200. The ministers of several churches in Brighton join in commending this effort.

YOUNG MEN at ALDERSGATE-ST.

FIRSTFRUITS FOR THE NEW YEAR.

On the evening of Monday week the familiar rooms at "186" were thronged. Mr. and Mrs. George Williams had sent out invitations for a New Year's feast. Unlike the bidden ones of old, the business youths and young men of the City accepted as with one consent; insomuch that the press was greater than the reception-parlours would comfortably bear.

As the young fellows streamed into the entrance-hall, the hearty greetings of Secretary Burn and his henchman, Mr. Putterill, were a prophecy of good things to come. Probably few dreamt that it was to be so good as it turned out. Some of the choicer spirits, we heard it whispered, had been praying much that God would be present of a truth, to crown the opening year with an unusually big blessing. They must have prayed in faith, for the blessing came.

The host, of course, took the chair after tea time; by his side sat his wife, the worthy hostess; both were cheered to the echo. Some sacred songs were sung in a swinging *fortissimo*, and then Mr. Hodder prayed that everybody might get a wonderful lift heavenward. Those who did not must already have been very near the gates of the celestial city; or else they must have been uncommonly hard to move in that direction. Mr. Williams wished all a happy New Year, and proceeded to tell his young friends how they might make it so in reality. What his prescription was may be easily imagined: make the most of the advantages offered by the Association. He told the story of the wounded French soldier, who said to the surgeons that if they probed deep enough they would find "Napoleon" written on his heart. In Mr. Williams' own case we may safely substitute for Napoleon, "Y.M.C.A." All City people, he said, are aiming at success; the disciple of Jesus Christ is the only truly successful man. From the way these business boys looked and listened and clapped, they evidently believed it without a doubt.

This was a fitting time for Mr. Burn to intervene and unfold his programme for the coming months. In his own brisk and big-hearted way he vindicated the Institution from any possible calumny as to its being a dull and gloomy sort of place. If Mr. Matthew Arnold had been there to hear Mr. Secretary's tale, he must surely have been convinced that at last he had happened upon a real centre of "sweetness and light." Brother Burn mentioned in order all the different helps provided for the physical, mental, and spiritual nourishment of young men—so as to make them manly, noble, and straightforward in all departments of life—and said the house was open to them. Let them come in and get and do all the good they could; then they would be able to tell Mr. Williams next January that it had been indeed a happy year.

General Sir Robert Phayre, in a brief address, bore a simple, manly testimony as to the power that the faith and service of Christ had exercised in his chequered experiences in India. He spoke well of the Saviour, and commended Him to all his young friends. In the intervals between the speeches, everyone was charmed with the sweet, compelling strains, vocal and instrumental, kindly furnished by the Misses Deacon and Mr. Claude Pym.

Last of all came the turn of Dr. H. Grattan Guinness. Those who listened to him with sympathetic ears could well understand the secret of his recent successes at the other side of the globe. As a speaker to young men it would be hard to imagine anyone better qualified. With a goodly presence, and an artesian flow of choice, impressive speech, he has a rare enthusiasm and a directness of method that are simply irresistible in their combined effect. His clear exposition of truth, his vivid description and illustration of the two paths of life, and his burning appeals for manly decision cannot soon be forgotten by any who heard him that night. We absolutely proclaim our inability to represent in any words of ours the closing scene. At his call, affectionately and skillfully reiterated, one after another, some times groups of three or four, came from different parts of the hall down to the front, and in the face of the deeply moved assembly shook hands with him, in token of their determination to be the Lord's from that night thenceforward. To each he gave some word of good cheer and a text on which to plant the foot of faith, as on the solid rock. One pathetic incident thrilled the meeting. After a youth had come forward and got his handgrip and his text, a man rose and said the youth was his son, who had been the child of many prayers. The father's joy found vent in a stream of thankful praise and prayer, to which Dr. Guinness and others responded with fervent Amens. More than a score of young men took their stand in these memorable closing minutes, and as each one forged his way to the front his fellows cheered right lustily. It was the first meeting in our experience at which confessions of Christ were made to the accompaniment of handclapping; but it was such a spontaneous expression of genuine feeling that there seemed no incongruity about it. We trust these "firstfruits" were but the droppings of a great shower of blessing among our City youths this year.

◆

AN ARMENIAN SCHOOL.

It is just twenty years since a few Armenian girls were gathered in this city into a little boarding-school home. Begun in weakness, it has by gradual growth developed into an institution, venturing to call itself "Mount Holyoke Seminary," of Koordistan. So far as circumstances have permitted, it has been modelled after its New England mother—whose name it bears.

For years the number of boarders was below twenty, since even within the last quarter of a century female education in these parts was deemed largely superfluous. Now it has a membership of forty boarders and two assistant teachers. A primary department, which all day pupils attend, numbers about the same. Last year a class of four young women took diplomas, having completed a regular course of study. This was the fourth class who have thus been graduated from this institution. For all these graduates the hope is entertained that they are sincere Christians.

The chief object of this school is to be instrumental in fitting the girls for lives of usefulness. Realising that the blessing of the Lord is needed to vitalise the Gospel seed sown in these hearts, the teachers of this school send forth a most urgent plea that all interested in the good cause of evangelistic educational work, be kindly pleased to pray for the students now under training.

C. E. E. & M. A. C. E.

Bitlis, Turkey, Dec. 21.

Y.W.C.A., EALING.—Spring Lodge, now the home of this Association, has accommodation for nine boarders, large class-room, sitting-rooms, &c. The home, which was opened in October last, is in every way suited to the requirements, and all are sure of a welcome from Miss Harvey, who left the Gloucester branch to devote herself to the Lord's work amongst young women here. Eighty-four new members joined during the past year, bringing up the muster-roll to two hundred and twenty-eight. The Sunday and week-day Bible-classes are well attended, as is the missionary working party.

THE DEATH RATE THROUGH DRINK.—In a striking poster just issued by the Mason-street, Hull, Temperance Society, some startling figures illustrating some of the evil results of the consumption of strong drink are set forth in all the prominence of unusually large type. The facts thus conspicuously exhibited are not new, but it may be hoped that their frequent reiteration in this way will impress men's minds, and cause them to reflect. One of the most startling facts here brought out is that of the great disproportion between the number of deaths amongst public-house and hotel servants, and masons, or those engaged in other trades, reaching almost three to one. The posters can be had of Mr. Waller, Lowgate, Hull, at 1s. 6d. per dozen.

MILDMAY MISSION TO THE JEWS.

At both meetings recently held at Mildmay, Rev. J. Wilkinson gave a brief account of the Mission. It is ten and a half years old, and has twenty-six agents, male and female. Their work is very varied. Some visit houses and shops, and distribute tracts in the street among the middle and lower classes. Some send Gospel messages by post to the higher classes in the suburbs, followed by a personal call. There are the Medical Mission, preaching stations, Bible classes, prayer-meetings, inquirers' and converts' meetings, sewing classes for Jewesses, attached to which is a provident fund to encourage thrift, a night-school for Jewish children, a convalescent Home at Highgate, an Inquirers' Home and Printing-house, and a Children's Home. During the latter months of the year the work has been extended to the Continent, an account of which appeared in recent numbers of *Service of the King*. Considerable numbers, still unbaptized, confess their faith in Jesus as Messiah before their brethren.

Rev. A. N. Mackray, of Croydon, gave the address in the morning, and Rev. E. W. Bullinger, D.D., of Walthamstow, in the evening. The latter traced the hand of God in providing for modern missions to the Jews the Hebrew New Testament, translated by Mr. Salkinson. A second edition of 110,000, carefully revised, had been issued, and Mr. Wilkinson had been able to secure 100,000 for wide distribution on the Continent. A very providential coincidence was mentioned by Dr. Bullinger. Just at the time, he said, when Mr. Wilkinson called on me to ask if the Trinitarian Bible Society could publish this New Testament, as it had been refused elsewhere, I told him it was very possible the Society might take it up, as they had had a legacy of £1000, and had been holding a prayer meeting to seek the Lord's guidance in its use.

In the middle of each meeting twelve little Jewish children, from the Home on Newington-green, were marched into the room, under the charge of a deaconess, and sang, in Hebrew, "Unto us a child is born," &c.; they also sang, in English, "When his salvation bringing," &c., and "Children of Jerusalem." Many were touched to tears with what they saw and heard.

On Thursday, January 6, the Mission gathered its night-school and other Jewish children to the annual tea and Gospel meeting at the East-end. This school is conducted by Christian ladies four evenings in the week. Many of the children recited verses of Scripture, setting forth the way of salvation in Christ. Prizes were given to some, and presents to others. Mr. Rabinowitz addressed his "little brothers and sisters" with much energy and affection. The singing of Gospel hymns, answers to Scripture questions, and the amount of Scripture stored in their minds, indicate most careful and prayerful teaching.

On Friday, the 7th, the annual tea for Jews and Jewesses was held in the same room—the large room under Sion Chapel, Whitechapel-road, close to the Medical Mission Rooms in Cannon-place. Gospel addresses were given by Mr. Wilkinson, Mr. Hutchinson, and by Mr. Rabinowitz, who interested his Russian brethren marvellously. It was a most interesting gathering, which we trust may issue in many conversions to Christ.

On the following day—Saturday, 182 Jews gathered in the same room to hear Mr. Rabinowitz, who preached the Gospel with power. At the close there was some confusion, but some half-dozen groups were formed of those desirous of asking questions.

EVIL-SPEAKING.—"Before you speak evil of anyone, ask yourself three questions: (1) Is it true? (2) Is it kind? (3) Is it necessary?" So runs the members' card of the "Speak no Evil" Society, which may be had (6d. per doz.) of H. B. Crisp, Saxmundham.

The Christian.

JANUARY 20, 1887.

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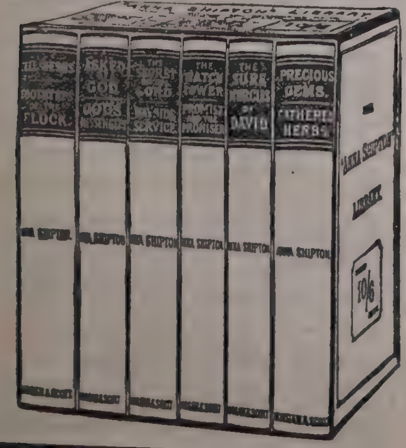
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CASE FOR THIS WEEK.

CASE AT ASHBY-SCREEDS, near BRIGG (Linc.).

Mrs. KATHERINE RAINER, of the above address, having furnished me with a statement of her case and symptoms on Jan. 9 last, I forwarded her advice and medicine.

For nine months she had had a cough with aching pains, with painful and difficult yellow-green expectoration, a little spitting of blood, great shortness of breath, profuse night sweats. Her strength was now all but gone, and loss of flesh had taken place all over the body.

Improvement was slow but sure. The medicine was continued pretty regularly for six months, but left off I think, too soon. However, after an interval of three months, she writes me Oct. 7:—"I am thankful I ever heard of your remedy. It has been the means, by the blessing of God, of restoring me to the health that I now enjoy. *The doctors had given me up, and said I should not get better.* As bad weather is coming on. I will keep a little medicine by me. I have recommended it to many friends."

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China and its Millions.

Prayer for China's Women.

To the Members of the Women's Prayer Union.

DEAR FRIENDS,—There is a class of women in China, whose numbers are daily increasing, for whom your prayers are specially asked. More and more our sisters are getting entrance among the better classes of Chinese women. Many of them are intelligent, and some are able to read the Word of God. Their difficulties of confessing the Lord Jesus seem to be even greater than those of their poorer sisters. At the present time there are not a few who seem to have received the truth, have given up idol worship, and pray to God, and who are glad to have our sisters visit them. They even speak to others about the Saviour, exhorting their friends to trust in Him, while they themselves are afraid to take the steps of being baptized. We are very anxious for them, for if they are not decidedly on the Lord's side, there is great danger that they will go back altogether. There is no possibility of their remaining permanently in their present position.

If our sisters at home, who are so blessed by the Gospel, could earnestly bring these cases before the Lord it would be well. Let them ask definitely that the Lord would give special guidance to our sisters who are labouring among such women, and that He would, by his Spirit, so reveal the love of Jesus to their hearts that they may be led to confess their love to Him.

Some sisters are again working on the Kwang-sing River in Kiang-si. They would be glad to feel that they are specially remembered by their sisters at home. They have had some very interesting openings into good families, and found several young ladies in these families just eager to be taught. It was so pleasant, in some cases, to introduce the Word of God into the family, and to find that it was being read, and, to some extent at least, appreciated. Surely, there are many of the members of the Union who might be engaged in such work, if they would but listen to the call of the Master. The day of such opportunities will soon have passed away for ever, and then what regrets!

Special prayer, too, is asked for our sisters, Miss Malpas and Miss Todd, who are working away in the south-west at Yunnan Fu. The province of Yunnan has suffered much in the past from long years of rebellion. In consequence, the women, especially in the country parts, are in a specially deplorable condition. Indeed, it was their evidently wretched condition that so pressed upon the mind of the writer of this note as to lead to the formation of your Prayer Union. If, then, you have received blessing yourselves in waiting upon the Lord, you will feel under some special obligation to remember the women of Yunnan and our sisters, who are, at present, the only ones to labour among them.

Special prayer should follow our sisters, Mrs. Hutton (née Miss A. Le Brun) and Mrs. Laughton (née Miss A. Brown) to their new spheres of labour. Mr. and Mrs. Laughton will soon be far away in Kan-suh, at Ning-hsia, on the borders of Mongolia; Mr. and Mrs. Hutton, accompanied by Miss M. L. Legg, are now on their way to Fan-cheng. Miss Legg expects soon to go on to Han-chung Fu for work among the girls and women there. Our sisters will all be cheered by the consciousness of loving hearts following them, and will be really helped of God, in answer to your prayers, in taking up their new work.

And may we not ask that special prayer may be made to the Lord of the harvest that more labourers of his own selection may be sent out. The openings are so many, and the labourers are so few in comparison, that we cannot afford to neglect the Lord's own command. We must pray, and some must go. May the call of the Master come with irresistible force to many members of the Union.

Yours in Gospel bonds, J. MCCARTHY.

Yiang-tsi-Kiang, December 2.

P.S.—Would it not be well if each member of the Union decided to try and get at least one new member the first months of the new year?

A Chinese Official Proclamation.

DEAR SIR,—I read with devout thankfulness the reports you publish in THE CHRISTIAN of the various conferences on the Evangelisation of the World. The increasing interest in this all-important subject encourages us to hope that this vast and needy land will have the Gospel of God's love proclaimed soon throughout its length and breadth.

The signs of the times are favourable for a more decided advance upon this domain of heathenism than we have yet witnessed. It will be interesting to not a few to hear that lately one of the high Chinese officials—a Governor of Chê-Kiang province—has issued a proclamation, by instructions from Pekin, in which he says: "Know, therefore, all men, of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to virtue: those who embrace Christianity do not cease to be Chinese, and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them. If cases come before the Courts, the local authority should investigate them impartially, having regard only to the merits of the case, and *not to the religion of the litigants*, and should give his decision quickly. Thus neither party shall inflict injury on the other—each shall pursue in peace and quietude his calling, and the desire of the State to include in its kindly benevolence the men from afar equally with its own people shall not, I trust, be frustrated...." No more important document bearing upon the toleration of Christianity has ever been published in China.

Since my arrival in China, this last time, I have already travelled extensively in eight provinces, and I can speak from experience that large tracts of country—inhabited by multitudes of our fellow-men—are perfectly open to the missionary. Such splendid opportunities, if not speedily embraced, may soon pass away, not to recur again—at least, in our day. Then, again, it is most hopeful to find the native brethren in some places so active. At one place on my journey I found some of the native Christians in the habit of frequently seeking God with fasting and prayer. The influence of such men on their fellow-countrymen for good was abundantly apparent. God is raising up holy and devoted Chinamen to be pillars in the Church and mighty men in the advancement of his kingdom in this land.

It has greatly cheered us of the China Inland Mission to welcome twenty-two new workers this year, five of whom are self-supporting; but this increase appears so insignificant in contrast to the vast needs that many of us have banded ourselves unitedly to pray definitely for one hundred new workers to be sent us during 1887. May I ask very earnestly that your readers will also join us in prayer that the one hundred consecrated and fully surrendered servants may soon be sent forth by the Master?—Yours faithfully in Christ, JOHN W. STEVENSON.

China Inland Mission,

Takutang, Kiang-si, China, Dec. 3.

Letters from the Front.

Very interesting letters are recently to hand from Mr. Hudson Taylor and Mr. Stanley Smith, of which we give extracts. They were written shortly after receiving copies of Mr. Radcliffe's paper on "Floods of Revival," which appeared in our columns some months since.

MR. HUDSON TAYLOR SAYS:—

"I have been travelling inland for many months, and have visited in succession nine of the eighteen Provinces. If you could have been with me on my recent journey, you would indeed have been cheered. A Conference of native Christians at Mr. Stanley Smith's place was in many respects the most remarkable meeting that I have seen in China. Two other gatherings that we had in other parts of the same district were likewise very noteworthy. You could imagine how glad it made me in Shan-si and Shen-si to meet upwards of 500 native Christians; bearing in mind that but a very few years ago there was not a native Christian in either of these provinces, or a missionary attempting to win any.

"The subject Mr. Radcliffe has dwelt upon in his paper is a very important one; and really one does not see any reason why people should not as easily be converted in great multitudes as in units, seeing that conversion in any case is the work of the Holy Ghost. I am afraid that we are in great danger of repeating the words, 'I believe in the Holy Ghost,' when in point of fact our faith is a very dishonouring one, and a very limited one."

MR. STANLEY SMITH SAYS:—

"Hung Tung, Shan-si, Oct. 5.—Yes, it must be 'floods,' nothing less: only we want to remind ourselves that abiding in Christ, although resting, is activity—'We *rest* on Thee, and in thy name we *go*.' Abiding in Christ means believing, praising, praying, fighting. No longer alienated from the life of God, but channels in connection with Him, the source of all life, through which the life of God can flow into—even to 'flooding'—a world full of trespass. He that spared not his own Son but delivered Him up for ALL; how shall He not freely make Him known? Why not known to 'all,' at any rate 'multitudes, multitudes.' 'I will say to the east, give up; and to the west, keep not back: bring my sons from afar and my daughters from the ends of the earth.' At the end of the Exeter Hall meeting they asked me to pray; I could only plead one sentence, but I know I pleaded it in the name of Jesus—it was this promise: 'God shall bless us, and *all the ends of the earth shall fear Him.*' Is it not a promise given by the living God to his Church?

"I am expecting about thirty baptisms here at Hung Tung in less than a month. The Lord is giving me daily preaching. Oh for a thousand tongues! and yet one tongue will suffice—the Pentecostal tongue of fire. Grand! 'He maketh his ministers a flame of fire.' I am hoping soon to start street processions.

"Mr. C. Studd and Mr. Beauchamp are probably on their way back here from Hanchung, whither they accompanied Mr. Hudson Taylor. Mr. Cassels and Mr. Hoste are at Ping-yang, pegging away at the language, and living and working for Christ. A new pastor and wife are soon going to Ping-yang-fu, Mr. and Mrs. Bagnall. Mr. Bagnall is a delightful, humble, earnest man, originally a blue jacket; for some years he has been in the American Bible Society."

From Swatow (says *The Presbyterian Messenger* for January) we learn that Mr. Duffus and Mr. Smith had received into the Church by baptism, in October, thirty-four adults. Their hearts have been greatly cheered by these accessions.

MR. W. G. STEVENS, a member of the Aldersgate-street Association, and also of the Young Men's Foreign Missionary Society, left London in July, 1885. He has settled down at Port Elizabeth. Notwithstanding the recent date of his arrival, he has been instrumental in forming a Young Men's Christian Association in that important centre.

BELFAST STREET ARABS.—About four hundred of these unfortunates, in whom Mr. David Henderson has long taken a deep interest, were recently entertained. Most thoroughly they seemed to enjoy both the material and the mental parts of the feast provided. The climax was reached by a pathetic rendering of "Where is my wandering boy to-night?" This annual entertainment is a means of bringing together a large number of these poor children, amongst whom much good and permanent work is being done.

MEDICAL MISSION, OLDHAM.—I recently visited this large and flourishing Medical Mission, and gave a Gospel address to the patients assembled, numbering on this occasion about 140 suffering ones. Mr. A. Butterworth, of Spring Bank, Oldham, bears the entire expense of this work. We could wish that other Christian men, whom the Lord has made his stewards, would "Go and do likewise." Besides the Central Mission, there are branches at Middleton and Hollinwood. All are under the medical supervision of Dr. Duncan, and the attendances during the year amount to nearly 11,000.

A VISITOR.

Notes and Comments.

NEXT week we shall give portraits and sketch of Mr. and Mrs. James McGranahan.

In a recent letter from Rev. J. McCarthy, of the China Inland Mission, he says:—

> I expect that Mr. Hudson Taylor will soon be able to leave for home. He will have a good story to tell; he has been into Shan-si, where the work is flourishing.

Many readers will be glad to know that the papers on the Life of Jacob, by Rev. F. B. Meyer, that have been appearing in our columns for some weeks, will shortly be published in book form.

The "London Cottage Mission" has made considerable capital of the singing of Lady Colin Campbell. We know of no trustworthy Mission which would have acted as that one has done.

In our last issue we referred to the significance of a favourable report of the *tableaux vivants* in a church at Lavender Hill, representing Bible scenes, appearing in *The Methodist Recorder.* It is only just to the conductors of that paper to say that in their editorial remarks they disclaimed all sympathy with such performances.

> At this happy season, when we commemorate the infancy of Him who was ever the children's special Friend, can there be anything more thoroughly praiseworthy, more honestly commendable, or more perfectly enjoyable, than the execution of a design which proposes to make a number of little ones happy?

Most of our readers will assume that these words, with their reference to Christ, are taken from an appeal for funds for an orphanage, or from an account of a breakfast given to outcast, starving children, gathered from the slums and cellars of a large city. Nay, they form part of a provincial contemporary's account of a "Children's Fancy Dress Ball," with its concomitants of refreshment tables and supper rooms. If our contemporary were in earnest in putting the question we have quoted, an answer might be found in the words of Jesus: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee."

At about supper time, and only a little distance from the scene of gaiety, a woman "apparently forty-five years of age, poorly clad, was found in a dying condition" upon a step, and conveyed to a hospital, the house surgeon of which "found that life was extinct." This event, however, appears to have been considered far from noteworthy, our contemporary giving only some half-dozen lines to it as a "supposed death from destitution," a column being devoted to the "trance of delight" which will rest in the memory of the young guests, the writer says, "for long years to come, and will form a blissful retrospect when the stern battle of life hereafter swallows up the child in the man or woman of the world."

These are days of strong contrasts, we know, and we are frequently informed that deep shadows necessarily accompany brilliant civilisation; but it is nevertheless pitiful to reflect that perhaps a few pennyworths of food would have saved the life of the destitute woman, "poorly clad," who sank upon a city step to die in the dark.

Of the blackness of the shadows which heighten the lights of modern life, as political economists tell us, thousands of earnest Christians have but little idea. Living away from the sights and scenes which to those who dwell in large centres are so unpleasantly familiar, they scarcely recognise the urgent need there is on every hand for remedial work, spiritual and temporal, in our very midst. What must be thought of our civilisation when a London vicar, untiring in his sixteen years of labour in a parish "without vicarial endowments, for they have been withheld owing to the mission church being too small to be consecrated," can say, without hesitation, in an article in the current issue of *Eastward Ho*, upon the children of the "one room" inhabitants of his parish who "die off from bad nursing and want of natural nourishment," that a large proportion, "happily for them, die off in infancy." Surely "it is not the will of your Father which is in heaven, that one of these little ones should perish."

Most people would think that if in any country Christians ought to be filled with the spirit of union, they certainly should be lovingly united in Ireland, where the Protestants are in the minority, and Rome presents so unbroken a front. We are, therefore, sorry to find that in certain quarters a contrary spirit is evinced, and that *The Irish Ecclesiastical Gazette* has not hesitated to print the following:—

> The Belfast branch of the Evangelical Alliance has just made provision for the wants of some of the clergy who desire to lay in their annual stock of ecclesiastical licence. The "provision" has taken the shape of prayer meetings and addresses during the week, which commenced on the 3rd inst. To those who regard the Church as on the same level with Dissent, the opportunity afforded them must prove eminently gratifying. Happily, however, the majority of the Belfast clergy (to their credit be it said) stand aloof from such gatherings, though one or two names may be noticed among the list of speakers, of whom better things might have been expected.

United action of religious bodies is a necessity, and also hopeful as a mark of the times. The Congregational and Baptist Boards met last week to prove that there might be denominational names and brotherly love. In Yorkshire it is proposed that two Congregational Colleges shall become one; while the question of union between the Wesleyans and the New Connexion Methodists is, apparently, taking a practical turn, and exciting much interest.

Some years ago Mr. Frederick Boyce called upon us and assured us that it was the Lord's will that we should publish his views and messages. We replied that when the Lord made this known to us we would do so—not before. Mr. Boyce is now publishing his autobiography, in which he claims to be the Lord's "special messenger" and "authorised servant." He says that this series of articles is hereafter "to be published in THE CHRISTIAN, by Divine authority, when its Editor is prepared to do his heavenly Master's will, and not listen to those who would turn him aside from the path of duty and obedience. The times, however, are not ripe for this at present."

How is it that Boyce, Wood, Prince, and all the other men and women who teach perverse things, succeed in drawing away disciples after themselves? We fear that one chief reason is the lack of definite teaching of foundation truth. A large number of church members know little more after years of association with the church than they did at first, and either lapse into indifference and worldliness, or are caught by some fanatic or seducing spirit which presents to them the counterfeit of that spiritual power for which their souls hunger.

The scandals at Brighton will now come before a court of law. Mr. James Barker, dentist, and Mr. George Hughes, oil merchant, have been committed for trial on a charge of "disturbing a place of religious worship." The evidence elicited in cross-examination showed the indecorous and indecent character of the proceedings carried on by "King Solomon," under whose spells women and children danced and fell prostrate, having to be covered with rugs and wraps to prevent exposure.

But this vulgar imposture has, we should think, been sufficiently discredited in the eyes of all respectable people. There is far greater danger to be apprehended from the extravagant perfectionist propaganda emanating from the Agapemone, the "testimony" of which has been revived, or galvanised into a ghastly activity, by Messrs. Ker and Fox, and others whose names we deeply deplore to see in this connection.

We have received £2 towards the Defence Fund for Messrs. Barker and Hughes, and shall be glad to receive further contributions.

Apparently with special reference to this and other forms of delusion meetings are to be held on January 25—27 at Alexandra Hall, Cambridge, conducted by Mr. H. F. Bowker, Rev. Evan H. Hopkins, and other friends. The circular convening them is issued by Revs. John Barton and Handley C. G. Moule, and is significant as affirming the authority of Scripture above personal experience and supposed special illumination; the existence, to the very last, in the believer of "the flesh," and its tendency to evil, which may be divinely counteracted by the indwelling Spirit, but is not removed (Rom. viii. 7; Gal. v. 17); and other truths in opposition to current errors.

Much as has been written and said against war and in description of the horrors which ever follow in its train, there is still need for earnest advocacy of peace, and, perhaps, never more than at the present moment. Amongst the latest issues of papers by the Peace Society are two giving a glimpse of the horrors of the Franco-Prussian war, and of the atrocities committed in Bulgaria by Turkish soldiers. If such recitals could have any influence in restraining the passions of men or nations, these might well be considered sufficient.

There is an argument, however, which is higher still, and which is presented in a third paper—that war is altogether contrary to the spirit of Christianity. Yet the armaments of Christian governments, even in times of peace, are of the most fearful character, and Christians of the nineteenth century have developed the arts and implements of death as never before. The message of Christianity, peace and goodwill, is sadly contradicted by the nations who profess to take the Bible as their rule of life. The Peace Society, through its literature, pleads that there should be a tribunal, to which disputes between the members of the European "family" should be submitted. To say that the question is in the hands of the Christian people of this land, may seem to some like a satire. But no doubt there is much truth in the statement, which should stir up believers in Christ and his teaching to more active endeavour for the carrying out of the Divine precepts in the affairs of nations as of families.

The beautiful and quiet-breathing word "Peace" has a most unnatural meaning in Europe just now. According to the speech of Prince Bismarck in the German Reichstag last week, it means increasing the army, calling out young men from industrial pursuits, adding to reserves, and augmenting war taxes. In France it means spending a fabulous amount upon miles and miles of fortresses, holding in readiness for war an army approaching three millions of men, and preparing artillery and agencies a hundred times more destructive than gunpowder for such a belligerent force. It is a new thing in the world when peace has its terrors and its continually augmented forebodings, and it may well be thought to belie the sceptical philosophy that teaches men that this is an age of moral progress.

The modern idea of the improvability of nations by civilisation alone, without religion, has another startling refutation given to it. The quinquennial census of France has just been completed. It presents some monitory facts. In Paris the increase was low in 1881; it was then 280,000; now it is only 75,000. In the two great manufacturing towns of Lyons and Lisle, the increase is no more than 35,000. In thirty-two agricultural departments there is, on the whole, an actual decrease of 110,000. Doubtless, reckless marriages have their evils, but these facts point to evils far more threatening. When the vitality of a race is arrested, a nation must be nigh unto decay and judgment.

A correspondent says that he and others living in the villages and small towns read almost with envy the accounts in our columns of stimulating and strengthening conferences in cities and larger towns. He puts in a pathetic plea that a little of the Christian warmth and comfort concentrated in these great gatherings should be diffused among the villages and small towns, where earnest but lonely workers are toiling amid much discouragement and difficulty.

Nothing is better than to interest children in the Bible; nothing will turn out more dangerous for a generation than to lower its authority over them. Can it be wise for the January number of the *Sunday Magazine*, which was started by Dr. Guthrie, to speak of Moses and the first chapters of Genesis after this manner:—"The First Story Writer for Children, and some of the Stories he told"? The "stories," the paper says, were the legends of the Hebrews: may have been told by an angel when the world lived in half a dozen huts as rough as the Canadian beaver's home; were told to Moses by his *mother* (the italics are the writer's), and were put in writing for children. We say nothing of the modern scholarship this representation ignores, but such unguarded teaching, however well meant, and ably presented, lowers the inspiration of Scripture, and must be full of peril to those who listen to it.

There are often given to us unlooked-for proofs of the wise cautions of the Bible. *The Times* of the 12th instant spoke thus of an honoured and lamented nobleman the day before his death: "Lord Iddesleigh will go to-morrow to Osborne, will then deliver up his seal of office, and will on Friday return to Pynes, Exeter." Let us listen, however to Holy Scripture: "Go to now, ye that say, To-day or to-morrow we will go into such a city . . . whereas ye know not what shall be on the morrow." Even journalists might well remember this.

A correspondent complains of the total irrelevancy of some addresses given during the Week of Prayer, to the subjects appointed for the day, the speakers often discoursing upon some favourite theme instead of that upon which they had been invited to speak. "If it be true," he asks, "that out of the abundance of the heart the mouth should speak, can there be much abundance of the heart when the mouth utters not a single word of that of which the praise, the prayer, and the Scriptures read were full?" Though there appears to be ground for our correspondent's protest, the addresses given during the Week of Prayer in London were, on the whole, remarkably pointed and appropriate.

Some men carry their Christian credentials in their countenances. Like Moses of old, their faces glow with "a light that never was on sea or land"—a light that comes from close and confidential communion with the Father of Lights. Such a living epistle, to be read and known of all who met him, was Rev. James Robertson, of Newington, whose Memoir has just been published (*Elliot, Princes-street, Edinburgh*). For freshness and fragrance, this unvarnished record of a gracious life is like the soft southern breeze that blows across his native Scottish uplands. The value of the book is well stated in the words of Dr. John Ker, whose touchingly sympathetic preface derives an added interest from the fact that he, too, has gone into the silent land:—

> To Christian ministers it may be a stimulus to varied and unwearied diligence, and especially to the truth of what Philip Henry says, that "weeping should not hinder sowing." It is a great encouragement to all Christians to see that a life of much trial may be a life of deep happiness, "as sorrowful, yet always rejoicing."

Himself a man of gentle and child-like spirit, Mr. Robertson was one of the elect of the elect in preaching to young people. Any of our readers who heard his addresses to children at the Haymarket Opera House in 1875, during Messrs. Moody and Sankey's London Mission of that year, will still have a clear recollection of their felicities of method and diction. We have a specially vivid remembrance of one address, entitled, "Baskets of Summer Fruit," reported in these pages at the time. Another brief extract from the book itself will be interesting to many in this connection. During a visit to Stirling he preached a sermon to children, and asked if someone among the youthful hearers would read the text:—

> The large audience held its breath for an instant or two, when a responsive movement was observed behind the preacher. Mr. Robertson, turning round and taking a little boy by the hand, said, "Here is a little man who is kindly going to read my text for me." In clear, distinct tones, slowly and reverently, the words were read, "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." "Thank you, my little boy," said the preacher. "When you grow up to be a man, I hope you will become a minister of the Lord Jesus Christ, and read many such texts from all the pulpits round." The "little boy" is now Professor Henry Drummond, of the Free Church College, Glasgow, whose name as that of an author and evangelist is so familiar to us all.

The Psalms are more read than any other part of Scripture, and the literature concerning them will never be exhausted. "The Psalms in History and Biography," by the late Rev. Dr. John Ker (*Andrew Elliot, Edinburgh*), is a valuable contribution, containing deeply interesting facts and incidents gathered from many sources, largely from Scottish history.

In our reports of the Northfield Conference (Mass., U.S.A.), in the August of the two last years, we made prominent mention of the striking missionary addresses by Dr. A. T. Pierson. With great gratification we now call our readers' attention to his eloquent, enthusiastic, and encouraging book, "The Crisis of Missions: or, The Voice out of the Cloud" (*Nisbet*, 3s. 6d.). In a series of brief chapters, teeming with facts, he shows how wonderfully God is opening the world to the Gospel, and laying the responsibility and privilege of entering these open doors upon the hearts of his awakening people. This book gives the brighter side of the great question, the darker side of which has been ably considered by Rev. J. Johnston, in his "Century of Missions," to which we have more than once referred.

We are deeply grieved to hear of Lord Cavan's serious illness. Our correspondent, Mr. Douglas Russell, says:—"His condition is most critical. His own desire is 'to depart and to be with Christ, which is far better' than the best to be experienced here, and he rejoices at the prospect of being soon with the Lord he loves. He sent to the meeting on Lord's Day a request for praise for himself, and prayer for Lady Cavan, that she may be sustained in this trying hour. He says to his friends, 'I'm the happiest man in Weston! Don't pray for me, only praise!' Much praise has gone up for the Lord's abounding grace to his beloved servant, mingled with prayer that, if according to his will, our friend might yet be spared for awhile to us. I am sure you will unite in this, and enlist the sympathy of others."

SUNDAY TRADING.—It seems, says *The Presbyterian Messenger*, that in the East of London the custom of keeping shops open on Sunday is growing more prevalent; so much so that in some streets there is hardly any perceptible difference between Sunday and week-day. Quite irrespective of the religious question, the prevalence of such a custom must act injuriously on the interests of the working-classes. From a merely economic and social point of view the working-classes ought to be very jealous of any invasion of the day of rest.

MR. ANTHONY COMSTOCK, of New York, the indefatigable agent of the Society for the Suppression of Vice, is preparing a memorial to the U.S. Legislature, backed by a petition, to which he expects to get at least 10,000 signatures, praying that some restraint be placed upon the publication of such details of divorce and other criminal cases as tend to the prejudice of public morals. He reasons that if the Government has deemed it worth while to prohibit the importation of immoral pictures and publications, it is not less incumbent upon the State to legislate against similar indecencies at home.

PRAYER-MEETING NOTES.

On the Monday following the Week of Prayer there was a much larger attendance than usual at the noon prayer-meeting in Aldersgate-street. Mr. Robert Paton, who presided, mentioned, as full of encouragement to those engaged in work amongst youths, that latterly he had been visiting a dying boy who was one of a number who for some time met at his house. He had been obliged to discontinue the class, but when this lad fell ill one of his companions asked him to visit him. Having done so several times, last week two of his little girls accompanied him and sang the hymn—

> At even, ere the sun was set.

The lad seemed to have been impressed with the line—

> Thy touch has still its ancient power,

for at night he called out, "Mother! mother! Jesus has touched me! I am going to that happy land. Jesus! Jesus! Jesus will fetch me in a chariot. I am going soon." Other incidents were noted, such as the conversion of the leading man in a shop full of shoemakers, and the restraint which the Word of God had had on a man who had determined to commit a murder. Prayer was offered for these, as well as for the four men rescued from the wreck of the *Duke of Connaught*, which went down with fourteen of her crew.

On Tuesday, Dr. Maxwell, of Formosa, referred to our Lord's words: "Say ye not there are yet four months unto harvest; but I say unto you the fields are white already to harvest." There are many signs, he said, that the harvest of the world is not very far off. Glancing at the lights and shadows to be seen on looking over the great mission-field, he said there was much land yet to be possessed. South of the great African Sahara they were face to face with a stretch of 4000 miles without a single missionary or Christian amongst the multitudes of people to be found in villages and great cities. Mentioning other great centres of population in Africa, in which indeed there is room for thousands of missionaries, he spoke also of Beloochistan, Afghanistan, Cashmere, Nepaul, Thibet, Eastern Turkestan, the Corea, Upper Burmah, and Siam, as almost entirely without any missionary light; the mere enumeration of these is quite sufficient to send us to our knees to cry to God for more labourers. Turning to the hindrances to Christian work in heathen lands, he mentioned, as worst of all, the opium trade fostered by ourselves, and the traffic in strong drink. No wonder that political difficulties like a great cloud are perplexing us, when we as a Christian nation are guilty of the sin of poisoning numbers of the Chinese people and hindering their reception of the Gospel. This is a jubilee year, and in olden times years of jubilee were times of releasing from burdens. Better far than any Colonial Institute or Church House, as a celebration of this jubilee year, would it be that we, as a nation, should set ourselves to put away these sins which cry aloud for vengeance. The fact that there are now 2500 missionaries in various parts of the world is encouraging, but much more so the thought that the vastness of the work to be done has created in God's people a great sense of their own helplessness, so that they are crying aloud to Him.

Very encouraging is the news from various tribes of the Zulus. The son of Cetewayo is asking for a missionary to come and settle amongst his people, and another tribe has issued a proclamation to missionaries, saying "the land is free to you everywhere; come and preach the Gospel." In Japan, again, how wonderful has been the progress of Christianity. The Government, indeed, is so ready to adopt Christianity that the fear is lest the form should be adopted without the power. Not long since the heathen governor of a large city sent to the authorities of the Training College at Kioto, offering to pay all expenses of buildings, &c., if such a college could be established in that city. And now, in the midst of this heathen city, this Christian institution is actively at work. In the short space of twelve years 170 churches have been established, and there are now 1300 Christians in that land. From Formosa he had recently heard the encouraging tidings that from the churches in that island native missionaries were to be sent to the Pescadores islands.

Reference was also made to an article in *The Times* of the previous day, the importance of which cannot be over-estimated, in which is contained a proclamation under the sign manual of the Chinese Government stating that everywhere Protestant missionaries and native Christians are to be protected, for the missionaries are good people, and their only aim is the increase of virtue.

◆

Christian Work in Madrid.

We have received an account of mission work at Madrid which is of the greatest interest. Special efforts were put forth last winter by Pastor F. Fliedner to alleviate the sufferings of the people consequent on the visitation of cholera, and these have proved of the greatest blessing.

Three sewing meetings were started in connection with different Protestant chapels, and to these all in want were invited, the women receiving a small sum for the afternoon's work. In one of the school-rooms forty women met twice a week, and it was easy to see how much they were suffering. One poor woman, who fainted shortly after taking her seat, had not tasted food for two days. Very pleasing was the readiness with which one came forward to nurse an old woman who had broken her leg. During the meeting the wonderful allegory of "Pilgrim's Progress" was read, and Christian's wanderings were evidently followed with the greatest interest. All the women worked heartily, evidently wishing not to lose a moment of time, and the cheerfulness with which they agreed to a proposition that after some weeks they should give way to others who were as badly off as themselves, was very gratifying.

The people of Madrid very readily help in this good work, many giving freely a penny a week to the young collectors, the sons of Pastor Fliedner, in connection with whose chapel this work is carried on. Our correspondent adds: "Is it not a joy to be allowed to unfold the banner of Christian mercy here and to carry it in every direction? Perhaps some of the young readers of The Christian will help us this winter in carrying on this work amongst the poor people of Madrid."

Pastor F. Fliedner's address is 3, Almudena, Madrid, Spain.

THE CONGO.—M. Janssens, the Governor of the Congo State, who has just returned to Brussels, states that the incident at Stanley Falls will not imperil on any way the work undertaken in the Congo.

WEEK OF PRAYER.—At Leamington the Week of Prayer closed with a united communion service in St. Mary's Church on Saturday evening. The meetings during the week were very well attended, notwithstanding the storm.—The meetings so long held at the iron room, Emmanuel Church, Wimbledon, by the late Rev. Clarmont Skrine, were continued, being conducted by Rev. G. Arbuthnot, who is temporarily supplying the vacant place. They were well attended.

"SAVE THE CHILDREN."—Inquiry shows that there is an immense amount of juvenile suffering altogether outside the reach of those who are seeking to rescue the children of the degraded and criminal from the evil associations by which they are surrounded from infancy. The Children's Aid and Rescue Fund is continually and systematically employed in this beneficent work, and under the powers of a recent well-known Act, about five hundred children have been rescued by its officers. The support of children thus rescued, and grants to industrial and reformatory schools, &c., comprise the two branches of work undertaken by the Fund, which has been the means of benefiting several thousand children. The office is at 32, Charing-cross, S.W

SCENES IN EAST LONDON.

On Wednesday week, at the North-east London Mission Hall at Millwall, a dinner of soup and bread was given to hungry dock labourers and other unemployed men. The total provided for was 200, but just before the last score or two were passed in, the fear of losing the chance of a meal was so exciting that nothing could prevent a rush at the door which tore it from its hinges, and the crushing mass of half-famished men came, or rather fell, into the already nearly full building. The limited help received has not allowed these meals to be repeated oftener than once a week, though last year they were given twice and thrice a week.

Over a thousand poor children have been given a free meal, and made happy at least for one evening this Christmas by this Mission, amongst whom some hundreds of garments have been distributed. Some of the poor children came to the feast with bare feet, and well-nigh bare backs, too, and one little girl could come in none but a boy's old garments. Perhaps the child that touched our hearts most was a tiny little match-box maker, whose age was three years. With aged face, bare feet, and nearly naked, her figure will not wane from our vision for a while to come.

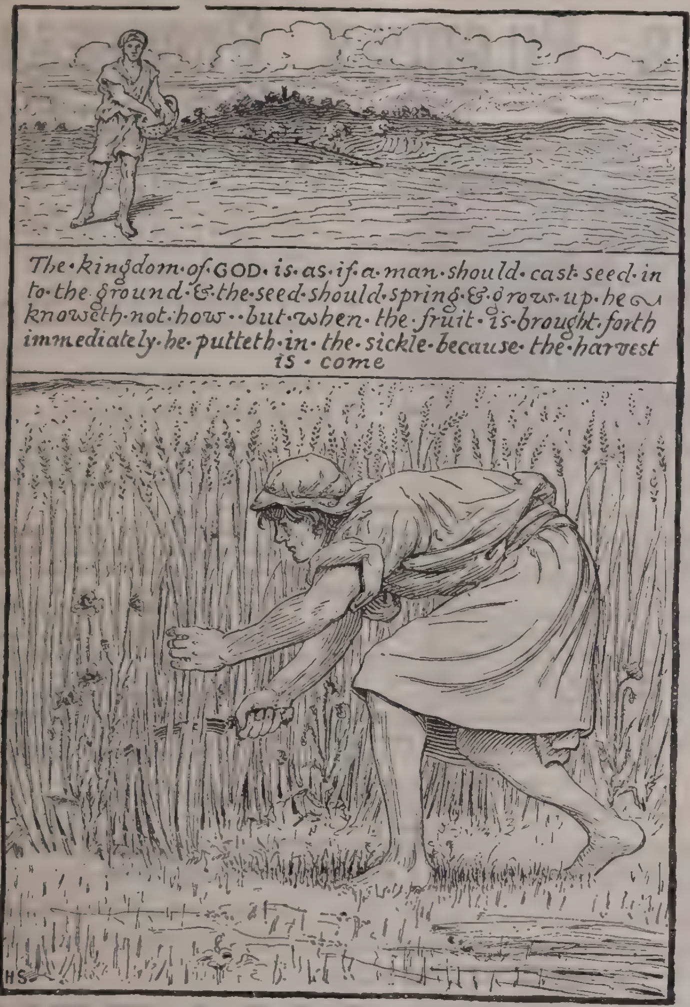
During the late severe weather, the visitors found a mother, with a babe almost newly-born, upon the floor, without sheet or blanket, and nearly naked of clothes, whom the brokers had just cleared completely out; while two others have just succumbed in childbirth, in deplorable destitution, near each other at Bow Common. Help has been given by supplying blankets, food, coals, and otherwise helping, as far as the limited supplies received have allowed. More poor children have been taken for a time from homes where the struggle with starvation is scarcely maintained.

The Superintendent of the Mission is Mr. W. Chorley, 2, Marquess-grove, Canonbury, N.

SIGNOR GAVAZZI, in spite of his great age, has commenced his weekly lectures, and with his usual eloquence inveighs against the errors of th church of Rome. On Christmas-eve he took for his theme, "Anti-clericalismo," and described how the religion of the church of Rome has caused the increase of atheism by her war against science, the monstrous dogmas she inculcates, the scandals in the lives of her clergy, her neglect of the precepts of the Gospel, her struggles to regain the temporal power, and the want of patriotism in her clergy.—*Record.*

TASMANIA.—Mr. George Soltau, writing from Launceston, Tasmania, in November last, says:—"Travelling is slow and rough; but with due notice the people will gather for miles round to hear the Gospel. I long for a band of evangelists to send away roving through the Bush—men on fire for souls, able to rough it and live on coarse food, to ride or walk, and carry the Gospel. There is no opening for any men in these colonies unless they have plenty of muscle and know a trade. Clerks are starving, and every branch of business is overdone. Farming means Bush clearing. A man needs a little money to live on till he has cleared patches of land and got his first crops off. That may be in two years."

THE NEWS FROM UGANDA.—An interview with Rev. R. P. Ashe, who has reached England, is reported in *The Record.* Some two hundred native Christians, "whose danger is gauged by their devotion," yet remain in hiding. Mr. Mackay, if alive, is practically a close prisoner, preserved because of his mechanical skill, but unable for one moment to rely upon the King's friendship. There seem no hopes of any influences upon the coast effecting his release, and we are driven to sit with folded hands whilst the lives of God's servants are at the mercy of a passionate youth. But there yet remains the weapon denied to no Christian's will. Relief expeditions and diplomatic interference are slowly moving agencies; the power of prayer knows no such delay. We are persuaded that every heart touched by the story of Uganda will send up its earnest petitions for Mr. Mackay as well as for those native Christians over whom the shadow death still hangs.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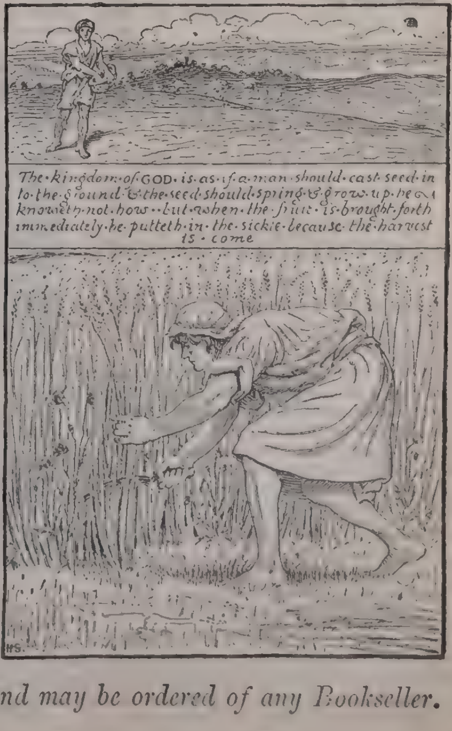
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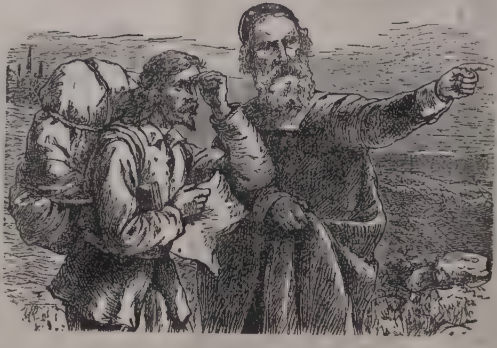

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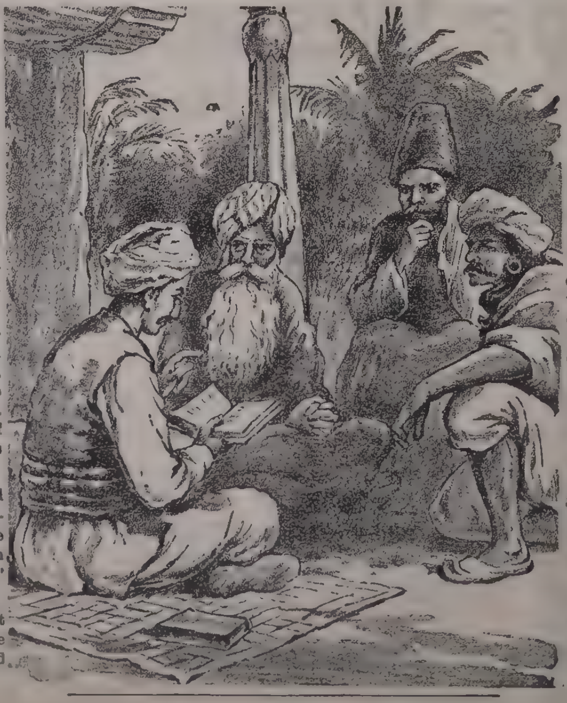

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Childrens' Special Service Mission.

FOREIGN TRACT WORK.

FROM all parts of the world letters come telling us of the joyful welcome our tracts receive, and in many cases begging us to send larger supplies.

Most of your readers know that our object is to become a kind of auxiliary to all the Missionary Societies in the world, and to supply them free of charge with good, sound Gospel Tracts for Children.

All our tracts are illustrated, and they contain earnest Gospel articles calculated, with God's blessing, to impress the hearts of the young, while we are constantly told that they are found just as suitable for adults as children.

With the Russian, Lettish, Esthonian, Slovenian, Roumanian, and Ruthenian, now almost ready, we shall have these sweet Messengers of Salvation in forty-two languages, and about seven millions will have been issued. 120,000 of a new series of Hindis and 80,000 Bengali are now being printed, and we are in immediate need of fresh editions in Italian, Breton, Dutch, Danish, Chinese (Wun-li and Mandarin), Cinghalese, Marathi, Gujerati, Modern Greek, Arabic, Malagasy, &c.—Faithfully yours,

JOSIAH SPIERS.

48, *Paternoster-row, London, E.C.*

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Evangelistic Mission.

THE special winter operations of this Mission have been continued throughout the past week, in visiting cases of distress, and in two gatherings of a seasonable kind. First came the meeting on Tuesday, January 11, of the large number of mothers in connection with Kilburn Hall. After tea, Mrs. Wallis, Miss Cossey (of the Deaconess Institute, Tottenham), Miss Martin, and Mr. Joseph D. Samme, spoke words of cheer and counsel, and there was some solo singing by Misses Gertrude and Lily Hurditch, and Misses Sennett.

The second free tea was given next day at Malden Hall, Kentish Town, to over 500 men out of work, and some of their wives. Gospel addresses were given, and solos were sung. Thus opportunities for spiritual influence are fully utilised, so far as the gifts of contributors allow.

TOTTENHAM.—For some months an evangelistic mission has been carried on in the Westerfield Hall, which has been greatly blessed of God. In order to further increase its usefulness, the workers have decided to form it into a mission church. Mr. W. Howard Hooper (40, Grove-park-road) has been appointed honorary secretary.

REQUESTS FOR PRAISE.—For twelve more workers going forth to North Africa this spring, and for news of other souls saved in Morocco.——For prayer answered and blessing given at Water-street Hall, Glasgow.——For much blessing at Christ Church, Westminster; sixty members received into fellowship at the beginning of the year.

REQUESTS FOR PRAYER.—For special services by Mr. Opie Rodway, at Watchet, Somerset shire, on Jan. 22 to 31.——For the restoration to health of a devoted evangelical clergyman, the father of a large family, now seriously ill, and for a deepened blessing upon his work, when he is permitted to resume duty.——For blessing on special services at Wareham, being conducted by Mr. John Elliott.——For a blessing on a mission to young women. to be held at Ryde, from February 1 to 7.——For blessing on a mission to be held at Pembroke-street Wesleyan Chapel, Portsmouth, to January 26, by Capt. Warner Dennis.——For blessing on a mission at Swaffham, Norfolk, from January 23 to 30, by Mr. Harmer; also on the visit of Rev. F. B. Meyer, on Februry 8 and 9.——For a series of special Children's Services, to be held in various parts of London during the next few months, by Mr. Josiah Spiers, commencing on Monday next at Fetter-lane Chapel, E.C ——For Dr. Ziemann, evangelising in Germany and Bavaria; Dr. Baedeker in Canada; Mr. Bennett Anderson at the Edinburgh Castle; Mr. Charles Inglis at Great Assembly Hall; Mr. Charles Cook in Glasgow; Mr. J. B. Wookey in Manchester; Mr. T. Shuldham Henry at Y.M.C.A., Plymouth; Nineteenth Anniversary, Malden Hall, on Thursday, 20th inst.; Mr. Spencer Walton,, Y.M.C.A., Ramsgate.

EVANGELISTIC MOVEMENTS.

DR. L. W. MUNHALL began a mission in Dr. Talmage's Brooklyn Tabernacle on "watch night," to be continued for at least two months, or as much longer as the interest may warrant.

LAYER BRETON, ESSEX.—Gospel meetings were held in this small village by Mr. John Harris, of the Evangelisation Society, from January 2 to 9. Notwithstanding the inclemency of the weather the meetings were well attended, and there was a solemn feeling over all; the addresses were very earnest and powerful.

MR. JOHN B. BAIN.—Our readers are acquainted with the name of this evangelist who, formerly in Spain, and since in England, has been much blessed in preaching the Gospel. His health is now re-established, and he is prepared to take charge of a church or an unsectarian mission. For either position we believe him entirely suitable. His address is 24, Carisbrooke-road, St. Leonard's-on-Sea.

WORK AMONGST GIPSIES.—Mr. Stanley Alder writes concerning his work amongst the gipsies in the neighbourhood of Chobham. Fourteen tents are under visitation in the immediate locality. Considerable suffering is experienced from cold and hunger. There is much gratitude for any kindness. As recently stated, it is in contemplation to build a gipsy church. Mr. Alder's address is Rose Cottage, Lucas-green, Chobham.

MR. SANKEY IN NEW YORK.—The large hall of the Cooper Institute, New York, was thronged on Sunday evening, January 2, by an audience who came to hear the singing of Mr. Ira D. Sankey and listen to his Gospel services. Several original hymns were sung by Mr. Sankey, and short addresses were delivered by him and the clergymen on the platform. The services have been carried on at the same place every Sunday evening, and will be continued during the winter.—*The Star.*

BANFFSHIRE GOSPEL MISSION.—The past year has been the most fruitful since the Mission was established. Meetings in halls and schools, and tent services, have been greatly blessed, and the Gospel preached amid markets and scenes of revelry has been the means of pointing several to Jesus. During a mission more than a hundred young men and women were brought to a knowledge of the truth, and found peace in believing, and besides a consequent large increase to the Y.M.C.A, a Y.W.C.A. was formed. At Aboyne, Auchterless, and other places missions were also held, and abundant testimony was given to the great blessing received. Mr. J. A. Smith is the evangelist.

A GOSPEL VAN.—"A deeper interest among the people, a more ready desire to hear the preaching than before, and, above all, more eagerness to procure the Scriptures"— such is the statement made in the fifth annual report of the Manchester Bible and Gospel Van. A large number of towns and villages was visited during the past season, and much interest was manifested, especially in the Potteries, where, night after night, hundreds of working men and women eagerly drank in the word. The van, with its plainly printed texts, is a sermon to all as it passes through the streets and along the highways. It is worked by Leonard Weaver and James Wharton, 21, Crellen-street, Barrow-in-Furness.

MORRISTOWN, N.J.—During two recent weeks the people of Morristown, New Jersey, witnessed an evangelistic movement and a revival of religious interest beyond anything of the kind they have experienced there for many years. There were two regular preaching services, besides prayer-meetings for women and business men, held each week day in one or the other of the three largest churches. Over three thousand persons attended the meetings on the second Sabbath, and hundreds who came dejected and sorrowing went away comforted and rejoicing. The second Wednesday was made a day of special prayer for God's blessing upon the work. Many stores were closed during the hours of service, and the streets were almost as silent as upon a Sunday. At one of the services on this day the preacher invited all who felt so disposed to come forward and take him or their pastor by the hand, and speak such words of confession, love, or service as might be in the heart asking for expression. To this invitation hundreds responded, and there were many evidences of heartfelt emotion which showed itself in the face and mien of each one, as he or she returned to their seat."—*New York Observer.*

CHURCH ARMY.—Canon Jacobs has commenced a prolonged mission at Portsea, which is being conducted by Mr. Garner, formerly a clown. His efforts have recently been the means of restoring some of the worst characters in Liverpool, Sunderland, and Lowestoft. Church Army work will shortly be commenced in Rochdale, Birkenhead, Headingham, Barnet, Bedford, Skelton, and other places. Some of the evangelists are preparing to go to India, China, and Africa later on in the year. Active young men are still needed to be trained as evangelists in the Working Men's College, at 130, Edgware-road, London, W.

CHURCH PAROCHIAL MISSION.—During the latter part of this month and the beginning of February, the following missioners are at work:—Rev. W. H. Aitken at St. Mark's, Barrow-in-Furness; Revs. H. L. Cook and A. G. Rawstone at St. Philips, Blackburn; Rev. E. Gill at Pencoys, near Redruth; Rev. J. Lancaster at Gotham, near Nottingham; Rev. R. D. Monro at Ridware-Mavesyn, Rugeley; Rev. Dr. Morris at Ullenhall, Henley-in-Arden; Rev. T. Simpson at Ramsey; Rev. J. Simpson at Monkton Combe.

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OBITUARY.

REV. ROBERT ROBINSON.

THIS honoured minister, for twenty years Home Secretary of the London Missionary Society, died on the 10th inst., aged seventy-three years. He was for twelve years minister of Union Chapel, Luton, Beds., and afterwards of York-road Chapel, Lambeth. At both these places his memory is still held in high esteem. In 1865, at the urgent request of the Directors of the London Missionary Society, he accepted the important office of Home Secretary, the duties of which he filled with the utmost ardour. To him was due the New Year's Offering Scheme, by which no less than £58,300 had been realised up to his retirement in 1884.

CANON H. C. CORY, D.D.

A loss has been sustained by the Irish Episcopal Church in the decease of this standard bearer and unsparing labourer among Roman Catholics in Ireland. In earlier years he came under the notice of the Founder of the Irish Church Missions, Alexander Dallas. He laboured in the cause most diligently and unceasingly, the principal scene of their labours being Connemara. On the death of the revered Hyacinth d'Arcy, Rector of Clifden, Mr. Cory was appointed his successor, and at this centre of the work his great qualities found their almost natural sphere of development. Here for many years his life and work gained a strong hold on the respect and affection of all classes of the community, Romanist and Protestant alike, and he found much to encourage his work of faith and labour of love.

THE VICTORIA INSTITUTE.—The first meeting for the year of this Society was held on Monday, Jan. 3, when Dr. Wright read a paper describing the Hittite monuments which he had examined in the East, and giving an account of the present position of the question as to the age and extent of the country of the Hittites. Many afterwards joined in the discussion. Thirty members and associates were elected, and it was announced that 100 had joined during the past year, making 1200 members the Institute's strength.

PRAYER FOR THE POLICE.—The readers of THE CHRISTIAN are earnestly requested to remember in prayer the Police Forces of the United Kingdom. It is often noticed by the Police Force, that although they are constantly debarred by their duties from attending the means of grace, they are seldom remembered in prayer, either in public worship or devotional meetings. Surely this should not be so. I hope the day may come when we shall see a special petition for our soldiers, sailors, police, and other public servants inserted in our Liturgy. Meanwhile there is no reason why these, who so much need our prayers, should not be specially mentioned in the services of our Nonconformist brethren, and in devotional meetings connected with the Church of England, and also at family prayers. Any Christian friends knowing of young men from the country who are joining the Police Forces are invited to communicate with me, and I will see that they are introduced to those who will befriend them in their new sphere of life.—Yours faithfully,

(Miss) C. GURNEY, Hon. Sec.
Christian Policemen's Association,
11, *Ladbrooke-terrace, W.*

Speak Lord! Thy Servants Hear.

HYMN FOR THE BIBLE READING.

1 Sam. iii. 9.

Around thy Word, O God, we bow,
  A feeble flock, and few,
To seek thy holy counsel now,
  And learn thy will to do.
Here in some glories of that name
  "The Word of Life" appear;
To prove it ever still the same—
  Speak, Lord! thy servants hear.

While backward to Creation's birth
  Thy matchless work we trace;
Or, borne above the mists of earth,
  Survey the realms of Grace:
Thy Word be sacred on each tongue,
  And hallowed in each ear,
On every chord thy praises sung;
  Speak, Lord! thy servants hear.

By opened purpose of thy mind,
  By quickened dread of sin,
By accents of a voice behind,
  Or still small voice within;
By rapture of thy mighty love,
  Or chastening of thy fear,
To haste our languid steps above,
  Speak, Lord! thy servants hear.

To prune the vineyard of our heart
  Thy faithful Word make keen,
To sanctify each inward part,
  And keep thy vessels clean;
To guide when on the devious track,
  Or 'mid the conflict cheer,
Or swift to turn the wanderer back,
  Speak, Lord! thy servants hear.

To speed us by some path untrod,
  Or bid us stand and wait;
Or lead us where the Lamb of God
  Was led, outside the gate;
Thy service in yon halls of light
  Shall crown thy service here,
To keep us watchful all the night,
  Speak, Lord! thy servants hear.

D. J. Rowan.

THE COLOUR CASTE.—The New York *Independent* states that the authorities of Chattanooga Methodist University, one of the institutions under the control of the Freedmen's Aid Society of the Methodist Episcopal Church, have rejected the application of two young men to be received as students on the ground that they are men of colour. We can scarcely believe that any Methodist institution could have been guilty of conduct so outrageous.—*Methodist Times.*

A JOINT CONFERENCE of the Boards of London ministers of the Baptist and Congregational bodies was held on Tuesday week at the Baptist Mission-house. A paper was read on the occasion by Dr. Redford, on "Denominationalism in the Past and the Future," which gave rise to an interesting and profitable discussion. It was a very significant demonstration of Christian unity, which will, no doubt, be followed by practical measures for drawing closer together for common purposes two of the foremost religious bodies of the United Kingdom.—*Nonconformist.*

Y.W.C.A., MELBOURNE.—The fourth anniversary of this Association was held on Tuesday, November 30, in the Melbourne Town-hall. The spacious hall was crowded. The chair was taken by Dean Macartney, who dwelt with force and power upon woman's place and influence in works of Christian charity and effort. The Rev. A. R. Edgar (Wesleyan) showed how indissolubly true happiness was connected with the knowledge of Christ and obedience to his precepts. Rev. J. G. Paton, the well-known missionary of the New Hebrides and Moderator of the Victorian General Assembly, spoke very forcibly on the elevating power of the Gospel, illustrating his theme by many interesting facts drawn from his experience as a labourer amongst the South Sea Islanders. Rev. Dr. Llewellyn Bevan, lately arrived in Melbourne, dwelt, in felicitous terms, on the influence of woman in promoting and aiding the social and philanthropic movements of modern times. He also expatiated on the power of woman in modelling and giving tone to home life, and how powerful her influence became when she was imbued with the spirit of Christ.

UNITED PRAYER FOR MISSIONS.

Of happy augury for the cause of missions was the remarkable gathering held on Friday afternoon last at the invitation of the British and Foreign Bible Society, and at their premises in Queen Victoria-streeet. As Lord Harrowby, who presided, in the course of a brief preface to the proceedings, said it was most encouraging, in sending out the invitations, to find that in London there were between forty and fifty societies engaged in missionary work. And the response received was equally encouraging. The earnest, anxious desire for union of which this meeting was but the expression, was one of the most striking features of the present day. The moment is one which calls loudly for prayer. The gravity of the time no one can exaggerate. The restlessness everywhere visible, the shaking of faiths, the spirit of inquiry, and, not least, the fact that the English tongue has become the one great medium of communication throughout the world, all point to a period of extraordinary gravity and responsibility. The question is, Shall we as a nation rise to the responsibility? One means by which we may prepare for this was by such meetings as the present—by greater union among the churches. He was not talking of uniformity, but of that union of spirit, that warmth of feeling towards each other which would at last lead people to say, See how these Christians love one another.

Rev. Joshua Harrison read and commented on John xv. 4, "Abide in Me, and I in you," &c. After prayer had been offered, the representatives of several societies stated their special needs. Rev. C. C. Fenn, Church Missionary Society, mentioned the brethren in Uganda and Central Africa. Two hundred converts had been baptized, and three hundred more received Christian instruction, and these for the most part were hiding in various places because of the persecution. Metlahkatlah was also mentioned, and the fact that there are seventeen vacancies in various parts of the world, for which there are no men ready; clergymen and medical missionaries are both needed. There is also a great lack of candidates for preparation for future work. Rev. E. H. Jones, of the London Missionary Society, asked prayer for Madagascar—that, notwithstanding any future political complications, the Christians there might be kept "steadfast, immovable, always abounding in the work of the Lord;" also on behalf of New Guinea, and the work in some of the adjoining islands of the sea. Rev. J. B. Myers, Association Secretary of the Baptist Missionary Society, pleaded on behalf of the Congo Mission, in connection with which many who had gone out had laid down their lives, and that those now labouring there might be preserved.

Rev. J. Sharp, of the Bible Society, read a request on behalf of the McAll Mission, Paris, and then mentioned that the Bible Society is itself in need of men for two or three important posts. He added that one who had already sent large contributions for the spread of the Gospel in China had sent another large donation. It was his earnest desire that this gift might lead to others, for China is a place where great results might be looked for. Rev. G. W. Olver, Secretary of the Wesleyan Missionary Society, said they were sorely in want of means. His prayer was that the Lord would pour out the riches of his grace on the churches at home, leading them to manifest this by liberality towards missionary work abroad. Rev. E. Green, of the Religious Tract Society, also offered prayer, and the Benediction was pronounced by Bishop Perry.

POOR IN CAMBERWELL.—On Thursday last between 600 and 700 poor people had a free tea at the Mansion House Mission Chapel, Camberwell. The building was filled from floor to roof with pinched, hungry-looking men and women, presenting a scene not easily forgotten. All, however, were abundantly satisfied with the good things provided, and the kindness displayed by the attendant friends was an additional solatium. Some enjoyable singing completed the happiness of the evening.

THE CHRISTIAN EVIDENCE SOCIETY, Hyde Park Branch, have arranged for the delivery of a course of free lectures in the lecture hall connected with Dr. Donald Fraser's church, Marylebone. The first of the series was delivered by Dr. Gladstone, on January 6, and the second by Mr. Lant Carpenter, on January 13. Professor Stokes will lecture this (Thursday) evening on, "Is the Demand for Demonstrative Evidence in Religion reasonable?" On January 27, Mr. Carruthers will deal with the topic, "What the Plant World has to say to Evolution."

THE CHILDREN FED.—At the Working Men's Mission, Collingwood-street, New-cut, Lambeth, 600 poor children were last week entertained at tea, and the evening was thoroughly enjoyed. They, indeed, said they would like another soon, Mr. Young expressing the hope in reply that their kind friends would help to give it them. This work of feeding the hungry is regularly carried on here. One day in each week 150 females have soup and bread, 150 men soup dinners, and 150 children stew dinners. On Tuesday evenings there are classes attended by some 500 or 600 children, and the Sunday school has an attendance of 180.

THE STREET BOYS OF GLASGOW.—On Wednesday week Mr. and Mrs. Quarrier, of the Orphan Homes Mission, received 1300 street children of Glasgow as their guests for the evening. There were as many more outside as would have filled the hall again. Mr. Quarrier has a good hold of the children. Many of those whom he used to see were, he feared, in prison. His idea was that the magistrates should look after all those who were obliged to seek their living on the streets, and appoint to each a station, and see that they attended school. Then there would be a chance of their getting into right situations. The notion was greatly applauded by the youngsters, and Mr. Quarrier said he would again bring the matter before the magistrates. Recitations by children from the Bridge of Weir Homes, and a magic lantern entertainment, representing a trip to Canada, gave them some refreshing thoughts, and when on leaving there were added for each two sausage rolls, an orange, a story book and Christmas card, their satisfaction was complete.

DISTRESS IN ARKLOW.—I have been visiting numbers of families here, and their poverty and wretchedness exceed any I have ever witnessed. I lived for some years in Achill, where the poverty was exceeding great, but as nothing compared with the distress here; for there they have plenty of fuel, but here, in numbers of homes, there is neither fire, food, nor bed-covering. In one home I visited to-day, I found the mother (who has been confined to bed for four years) sitting with her knees drawn up to her chin, trying to get a little warmth in that way. No fire, no food, no hope, her bed covering, a few filthy rags, her husband and son out of work, and her daughter begging. In the next house I found the poor mother crouching over the remains of a fire nursing a dying baby from her empty breast, her face wan with sorrow and want, no food, no furniture, except two empty boxes, her bed for a family of eight, an old mattress on the floor, and for bed-covering a few old rags. Everything that would bring a meal of food parted with to the pawnbroker. These two homes are just samples of scores of others. (Miss) E. Rae.

Ferry Bank, Arklow, Ireland.

NEW GUINEA.—At a meeting of the members of the Colonial Institute, held last week at Princes' Hall, Piccadilly, Rev. James Chalmers (of Port Moresby), read a paper on "New Guinea—Past, Present, and Future." Mr. Chalmers, in his paper, stated that the only real attempt at Christianising or civilising the natives had been made by the London Missionary Society, at a great outlay of money and loss of life, and nowhere, except at mission stations, was there any appearance of civilisation. One of the chief difficulties he and his friends of the London Missionary Society met with in New Guinea was the want of real chiefs, men or women, with real authority. He looked upon the inhabitants as semi-civilised, very impulsive, easily won, who could do terribly cruel things, and who could be as tender and sympathetic as the most civilised refined lady or gentleman. The future of New Guinea presented problems of great difficulty, and if annexation would be a benefit to the natives and a necessity to Australia he would support the proposal to annex the country; but New Guinea was never likely to become a land fit for colonising. Its position and climate were both against it. Annexation would, he feared, render just treatment almost impossible.

The Book World.

SCRIPTURE SPOIL IN SACRED SONG. By ADELINE BRAITHWAITE. 1s. *Nisbet & Co.* Much light is thrown upon Bible themes by means of songs and sonnets in this little volume, which displays poetic talent as well as spiritual insight.

GREAT THOUGHTS FROM MASTER MINDS. Vol. vi. *Hall, Fleet-street.* This entertaining volume is rendered more interesting than its predecessors by short and pithy biographical sketches, with portraits of prominent men of thought—past and present. The "Thoughts" maintain their high standard of excellence.

ON THE ROAD. 1d. *Humphreys & Co.* The current number of this monthly organ of the commercial travellers begins a new series. It contains, among other excellent material, a portrait and interesting sketch of Mr. John Wells Thatcher, the late editor, and founder of the United Kingdom Commercial Travellers' Association.

DIVINE HEALING BY FAITH: A Review of "Faith-healing, Truth and Extravagance," by J. F. B. Tinling, B.A., &c. By GEO. WEBSTER. (*J. Snow & Co*). This book of a hundred pages is an extreme example of the extravagance referred to in the title of the tract which is the object of the author's animadversions.

LOVING COUNSELS, SERMONS, AND ADDRESSES. By Rev. CHARLES GARRETT. 5s. *T. Woolmer.* It has been truly said that the great want of to-day is not more head but more heart. These sermons and addresses are full of both. It is impossible to read them—just as it was impossible to hear them—without deriving spiritual benefit. The author's name is a household word in Great Britain; his book deserves a wide circulation, and will doubtless secure it. A most excellent steel engraving portrait of Mr. Garrett forms a frontispiece.

BIBLE WARNINGS: ADDRESSES TO CHILDREN. By Rev. RICHARD NEWTON, D.D. *Nisbet & Co.* Dr. Newton's addresses to children are already so well known on both sides of the Atlantic that words of commendation are scarcely necessary in introducing this fresh volume to the notice of parents and Sabbath-school teachers. These are as simple, solidly interesting, and full of Bible truth as any that have preceded them. Crowded with anecdote, they will be as useful to teachers in suggesting subjects and method as for the reading of children themselves.

BIBLE WORK AT HOME AND ABROAD' *Cassell & Co.* This publication, which well continues the work once carried on in the "Missing Link Magazine," makes one of the best serial volumes we have seen. It contains each month a delightful sketch of work in some Bible-woman's district; as we pass in these pages from one part of London to another, in company with the charming guide who supplies the sketches, we see only something of London's present needs and the rays of light to be found here and there in humble homes. The book is one of really absorbing interest.

W. LINDSAY ALEXANDER, D.D., LL.D.: His Life and Work. 7s. 6d. *James Nisbet & Co.* The first and larger part of this volume consists of a memoir by Rev. James Ross, Glasgow, supplemented by reminiscences of Dr. Alexander from the pens of those who knew him well. The second part gives specimens of the literary work done by the departed divine. Dr. Alexander was a brilliant and useful minister for many years. He set a high ideal before himself, and concentrated his energies on attaining it. This story of what he did, and how he did it, cannot fail to be useful to preachers who are wise enough to know the value of "footsteps on the sands of time." We can cordially recommend the biography: we hope shortly to give a portrait, and detailed sketch of Dr. Alexander's life.

GRANNIE TRESAWNA'S STORY, 2s.; and DADDY LONGLEGS. 8d. By NELLIE CORNWALL. *T. Woolmer.* Two capital tales of Cornish life. The former is historical, as well as romantic, the chief incident being one often related concerning the expected invasion of the French in the days of terror of the first Napoleon. The enemy was kept at bay, and finally frightened off, by what appeared to be a large body of soldiers awaiting them on a prominent side of the Cornish coast, but who were really only the countrywomen in their scarlet cloaks, drawn up into a squadron for the purpose. This incident is ably woven into the present narrative, and the disappearance of the dreaded foe ascribed as much to the prayers of these poor folk as to this novel method of scaring the foe.

RUTH; THE SOUL BROUGHT INTO ONENESS WITH CHRIST. By Rev. G. W. HILLS. *Elliot Stock.* A gracious little book, with a Puritanic flavour about it, manifesting a phase of Gospel truth too often overlooked in these stirring days of practical religion. It will delight Christians of a meditative class. Its large clear type makes it especially suitable for the aged, and for invalids.

PURITY AND POWER. By C. R. PARSONS. 2s. 6d. *T. Woolmer.* Without being new or striking in its presentation of truth, this useful volume is full of devout and Scriptural thoughts on holiness of heart and life. The reader will find numerous extracts from other writers, both in poetry and prose, all combining with the author's own reflections to form a book that many will doubtless welcome as a help heavenward.

THE MOLOCH OF PARAFFIN. By CHARLES MARVIN. 1s. *Anderson & Co., Cockspur-street.* Scarcely a week passes without some painful accident or death in London alone traceable to paraffin. This pamphlet will render signal service if it opens people's eyes to the extreme dangers of paraffin lamps. The author describes the false principles on which nearly all such lamps are constructed, especially cheap ones used by the poorer classes. Certainly there seems a wide field open to inventors in this direction, and we hope the pamphlet will receive the attention it deserves.

THE DRAGON, IMAGE, AND DEMON; or, The Three Religions of China: Confucianism, Buddhism, and Taoism. By Rev. H. C. DUBOSE. *Partridge & Co.* A piece of good, honest work. Mr. DuBose has been a hard-working missionary, in much and close contact with the Chinese; so that, looking through his eyes, we are enabled to see Confucianism, Buddhism, and Taoism, not as they appear to the mere theorist, but embodied in the actual thoughts and actions of the millions of China. And the sight is one to awaken deep interest and pity in every Christly heart. There are a large number of illustrations, all of which are evidently from a Chinese pencil, and in thoroughly Chinese style. Altogether this book is likely to prove good fuel for the fire of missionary interest and devotion.

We would draw the special attention of any of our readers who are acquainted with phonography to the edition of the NEW TESTAMENT, printed in the easy reporting style, recently issued by *Messrs. Isaac Pitman & Sons, 1, Amen-corner, E.C.* (4s. cloth; 5s. morocco). For beauty and accuracy of outline it could not possibly be excelled. Its possession will give a new zest to the study of the sacred volume. As a book for reading practice, of course, it stands unequalled; but no phonographer, whatever be his attainment in the art, should rest satisfied without a copy. The same publishers issue PHONOGRAPHY IN THE OFFICE, by Alfred Kingston (1s. 6d., cloth). It is, in truth, "a complete shorthand clerk's guide," as well as "a text-book of preparatory training," and will prove invaluable in its special sphere.

REAL RELIGION AND REAL LIFE. By Rev. S. MACNAUGHTON, M.A. *Gemmell, Edinburgh.* A strong, healthy book, admirably adapted to present times. The author is widely known by other works which have come from his pen; this, indeed, is a supplementary volume to one recently issued, entitled, "Doctrine and Doubt," the favourable reception accorded to which has induced the writer to publish the work before us. It is stated in the preface that every chapter of the book has, as originally preached, brought help and comfort to some soul. We can readily believe this, and we are sure help and comfort will be brought to many more by its publication. Many striking thoughts will be found in its pages; spiritual fervour abounds, and practical truths we continually need to bear in mind are enforced.

The annual volume of *The Christian Irishman* shows that it is a truly valuable aid to the progress of Christianity in Ireland. There is a charming freshness in the tone of its articles, and while the position and prospects of that country, in view of the crisis through which it is passing, are discussed with freedom, and from a perfectly well-defined standpoint, there is an entire absence of the bitterness that so often disfigures such discussions. The papers by "Comar," on various subjects of religious controversy that are continually cropping up, are admirable, and, with another series, "Through County Cork," these latter being exceedingly picturesque, make us wish that the monthly were better known on this side of the Channel. During the present year it is intended to give a series of carefully-prepared articles on Irish industries. Best of all, there is no uncertain sound as to Gospel truths. (*Humphrey & Armour, Crow-street, Dublin.*)

MILDMAY CONFERENCE ON FOREIGN MISSIONS. *Shaw & Co.* The official report for the recent Conference at Mildmay will be valued by many as a permanent record of addresses, which were not only an evidence of awakened interest in missionary labours, but have had a powerful effect in intensifying missionary interest and zeal. The book forms a standard of reference concerning missionary progress on the Continent, in India, China, Africa, and almost all parts of the world, and has, therefore, a special value.

WHAT MAKES MY BROTHER TO OFFEND? By H. R. FRANCIS. *Bible and Book Depôt, Leigh, Tunbridge.* This envelope booklet well puts before Christians their responsibility on the subject of strong drink.

FROM MORN TILL EVE. 1s. *Dean & Son, Fleet-street.* This very tastefully got up text-book (for a month) has, facing each illuminated text, a short poem by Miss Cecilia Havergal. The combination is always appropriate.

AN OASIS IN THE DESERT. 1d. *Morgan & Scott.* In this pamphlet the chief incidents in a life full of public interest, that of Mr. Frederick N. Charrington, are given for the first time in such a form. May God raise up many more such men!

THE CHRISTIAN TREASURY (6d. *Marshall Bros.*) begins its new volume well, with a story entitled "Standard Bearers; or, Heroes of the Scottish Faith," by Elizabeth Stirling. "An Episode in the History of the Huguenots" is interesting, and Lady Hope is also a contributor.

ISABEL'S CROSS. By ELIZA GREEN. *W. H. Bees & Co.* A religious love tale; improbable, and as unlike real life or real people as such tales frequently are. It is such a story as might be evolved out of the brain of one who had no real experience of the situations delineated.

FRIENDLY HINTS (½d. *Strain & Sons, Great Victoria-street, Belfast*) is a valuable reminder of the importance of preparation on the part of Sunday-school teachers—above all, that preparation which is of the heart, enabling the teacher to speak out of its fulness, and so, insensibly perhaps, but none the less surely, to influence others.

The January number of SUNSHINE (*Stoneman*) has a delightful little story of the Queen during her first visit to Brighton, nearly fifty years ago, which we do not remember to have seen before. LITTLE STAR (same publishers), for the tiny ones of the nursery, is just the thing for them, with its life-like illustrations and large type.

THE YOKE OF CHRIST TO BE BORNE IN YOUTH (*Edinburgh: Macniven & Wallace*) is by the Bishop of St. Andrews, and was to have been delivered to the Y.M.C.A. of St. Cuthbert's, but was not. The Bishop of Edinburgh advised his brother of St. Andrew's not to appear in the pulpit of St. Cuthbert's. So the address was printed instead of read. It contains much valuable counsel to young men.

GOLDEN WORDS. 2d. *Nisbet & Co.* These "words," addressed to owners and occupiers of land, by the late Mr. Gordon, of Pitlurg contain much homely advice, mixed with many searching questions. God as a first cause in giving and withholding fruitful seasons, and man's own conduct leading to results that make or mar his own happiness, are faithfully insisted on, and that He is speaking to all at the present time is made quite clear.

PLAIN QUESTIONS. In packets of 150, 6d.; 2s. 6d. per 1000. *Morgan & Scott.* These Plain Questions, including such as "What think ye of Christ?" "What shall I do with Jesus?" and a dozen others are printed in distinct, yet taking style, with text and verse, and are admirably adapted for general distribution. They will be found very effective either in the mission hall or the open air, and from their attractive appearance will be acceptable to all.

THE POOR AND UNEMPLOYED.—Inasmuch as "Mansion House Funds" and all other philanthropic schemes have failed to solve the problem of the poor and unemployed, the Christian Socialist Society is arranging for a public meeting, to which all, but especially Christians who are not Socialists, are invited. The Society's object is to submit a clear and definite solution of the problem, and to explain its views, in the hope that a common Christianity may lead them to a common understanding and the shaping of a common course of action on social questions. The meeting will be held at Essex Hall, Essex-street, Strand, on the 25th inst., at 7.30 p.m.

A CALL FOR SUNDAY-SCHOOL TEACHERS.—The Mantle-road Sunday-school, Brockley, was until Michaelmas connected with All Saints' Church, Hatcham Park, when the Church, quite unexpectedly, gave notice to the School Board to terminate tenancy. The school would have been closed and the children scattered if I had not decided to become the tenant myself, and acept the responsibility. It is not now connected with any church or chapel in the neighbourhood, and it is a sad thing that, after an existence of four years, and an average attendance of seventy children, it should be allowed to collapse. If any of your readers reside in this neighbourhood, I should be so glad of their services as teachers.—Yours sincerely,

JOHN T. PARKER.

Brecon Villa, Duncombe Hill, Honor Oak Hill, S.E.

Letters to the Editor.

CIRCULATION OF "THE CHRISTIAN."

I take the liberty (writes a correspondent) of sending you an extract from a letter which I received the other day, and which will confirm the testimony you so frequently receive as to the use made of your paper. I had no idea, myself, that so much good could be done at so cheap a rate, and it is my intention to continue the supply of the paper as before:—

"I cannot find language to express my gratitude for your generosity and great kindness in sending me The Christian so long. I never knew a paper so much appreciated and read. My stepson reads the paper, and then it is lent to a paralysed man who cannot leave his house. He reads it through, and then it is sent to a Mr. ——, who reads it through, and often has visits from the parson for the purpose of looking over the paper. His sermons have been very interesting and profitable by the quotations from The Christian. Then the paper is lent to others who appreciate it."

PRAYER FOR JERUSALEM.

Sir,—Permit me to ask for very special and fervent prayer on Friday, 21st instant, on behalf of the Jerusalem Bishopric, our venerable Society, and all Christian missions in Syria. Being the anniversary of the first Bishop's arrival in Jerusalem, our annual prayer meeting will be held in this committee-room at 3 o'clock p.m.; but the interest manifested in this bishopric at the present time calls for widespread and universal intercession.

The origin of this Day of Prayer is thus recorded in Smith's "Protestant Bishopric in Jerusalem," compiled in 1847 from official documents—

> At the close of the year 1842 his Majesty (William IV. of Prussia) directed a circular letter to be addressed to the superintendents of the provinces, making known to all clergy and congregations his desire that they should dedicate the 21st of January to prayer for Jerusalem. It is, therefore, peculiarly gratifying to know that the permission of the king was willingly and heartily accepted, and acted upon by the Prussian people. More than 9000 Protestant parishes observed a day as a Church holiday, and spent that day in prayer for the peace of Jerusalem. Only sixteen clergymen declined taking part in the devotions of their friends and countrymen. Owing to the delay of the post, in consequence of the overflowing of rivers, &c., the circular did not everywhere arrive in time, so that all could not observe the 21st day of January, 1843, the anniversary of the Bishop's arrival in Jerusalem. In such cases, another day was appointed, either the 22nd or 29th of January, or the 5th of February.

W. Fleming, Secretary.

Soc. for Promoting Christianity among the Jews,
Lincoln's Inn Fields, W.C.

HELP FOR ANXIOUS SOULS.

Dear Sir,—I recently attended a mission service at the close of which all those who desired to "take their stand under the shadow of the cross" were invited to stand up. 140 were reported to have thus publicly testified their desire to live a new life of faith in the Son of God. After these anxious ones had taken their seats, they were told by the missioner that the Lord no longer looked upon them and their sins, but only upon Christ and what He had done for them, when in his body on the tree, He suffered the just for the unjust that He might bring sinners to God. It seemed to me a most unsatisfactory and dangerous thing even to imply that the fact of publicly standing up in a mixed audience on such an occasion was any true evidence of passing from death unto life.

There are many spiritually minded men and women, in all stations of life, who shrink from taking part in what is felt to be a somewhat mechanical method of seeking souls, but who would for Christ's sake, and out of the fulness of their love to Him, thankfully be the means in the Lord's hand of helping anxious souls to find the Christ. Many such would thankfully welcome anxious souls to their homes, or visit them, in the hope of helping them, with the blessing of God, Zionward.

Why should there not be in every town, city, or even country village, a list publicly kept of those thus willing to help others? It would be a blessed work for Christ. Men and women in trouble about their souls need heartfelt and sincere sympathy, and loving hearts to whom they can in the fullest confidence pour out their troubles. Could not a list or register of such sincere Christians who are thus willing to help sin-sick souls be kept at Y.M.C.A.'s, or in so-called "Houses of God"? We leave these duties far too much to officials, when we ourselves ought to stretch out the helping hand. Will any of your readers who may be interested in this subject let us know their views through your columns? Sympathy.

AFRICAN LAKES COMPANY.

Sir,—I beg the privilege of making a brief statement on behalf of a Scotch enterprise in Africa which is not so well known as it should be. Though not nominally missionary in its character, this undertaking is entirely so in reality, and has all along been so intimately connected with our Central African missions that they could scarcely have been sustained without it.

All who have studied the problem of missions among absolutely uncivilised peoples are aware that progress can be best made when missionary work goes hand in hand with some form of industrial development. With people of that class a purely spiritual work is impossible; the principles of the New Testament must be taught practically—by men at work, by building and planting, by buying and selling, as well as through preaching and healing. Now, to open up and develop a hitherto unknown region in Central Africa, and especially the district around Livingstonia, to make employments for the people, to trade with them honestly, and to co-operate with and strengthen the hands of the missionaries, the "African Lakes Company" was formed in 1878. It has already established twelve trading depôts manned by a staff of twenty-five Europeans and many native agents. The classic *Ilala* on Lake Nyassa belongs to it, and it has just placed a new steamer, to supersede the *Lady Nyassa*, on the river Shire—the highway to Livingstonia and Tanganyika. It has succeeded in starting a most flourishing coffee plantation in the interior; and new sources of wealth, such as cinchona, indigo, cacao, tea, and fibre plants, are being gradually introduced. For the first time on the large scale it has taught the natives the meaning and the blessings of work.

It has acted as a check on the slave-trade. Some of its agents—who are selected first of all for their Christian character—carry on religious work at their respective stations, and are there, indeed, frequently the sole missionaries. Finally, and above all, it acts as deacon to the mission stations themselves, caring for them in secular things, giving them transit to and fro, and keeping them in stores. So interesting a programme is sufficient to commend the operation of this unique commercial undertaking to all who delight in the more practical side of religion; but if any further guarantee is needed, it is sufficient to add that the chairman of the Company is Mr. James Stevenson, while the managers in Africa are two such well-known men as Mr. John and Mr. Fred Moir, the sons of Dr. Moir, of Edinburgh.

At the present moment, in order to extend these very important operations, the Company is issuing additional share capital. I do not, of course, propose to close this note by appending a "form of application;" but as this model Company has blown no trumpets during all the years it has been quietly rendering us so many and so varied services, I think it right to bring its wish for extension before the notice of the Church. The managers are sanguine of paying a dividend presently; but, lest any possible investor should hesitate to steal a profit from so good a cause, I may add that this undesirable contingency might be avoided by his making over the shares to the Livingstonia Mission, which I am sure has no such scruples. The total sum wanted is not large; but even the taking of a single share—they are somewhere about £50 each—would be a real encouragement to one of the most original and useful pieces of philanthropy ever attempted.—Yours, &c.

Henry Drummond.

3, *Park-circus, Glasgow.*

[We understand Mr. John Moir is at present in this country, and any further information may be obtained from him direct. His address is 52, Castle-street, Edinburgh.]

EPISCOPAL ORDERS.

Dear Sir,—In The Christian of last week, in a column of "Notes and Comments," I read with regret that an Irish Church paper has recently said that the admission of non-episcopally ordained ministers to Anglican ecclesiastical functions would, in point of principle, involve "the downfall of Episcopacy."

I have no intention of troubling your readers with a long discussion on points of history and principle as difficult as they are important—things certainly not to be dismissed with an abrupt "Yes" or "No." But it may be worth while to remind those who may need the reminder that for a hundred years after the English Reformation, a period distinguished in the Church of England by depth of learning and strength of ecclesiastical principle, it was possible, both in theory and practice, for non-episcopally ordained ministers—*e.g.*, men ordained in Scotland, or France, or Switzerland—to hold Anglican preferment on the one condition of signing the *doctrinal* portion of our Articles.

When, in 1662, the last unhappy Act of Uniformity was passed—not the less unhappy in that it was edged by a spirit of retaliation for the terribly strict suppression of the Liturgy in the preceding period—it was indeed made necessary for all Anglican ministers to have received, or to receive, Episcopal ordination.

But our documents have never failed to recognise the validity of other orders in themselves. This by the way, however. The example of the post-Reformation century is altogether against the assertion you have quoted.—I am, your faithful servant,

Handley C. G. Moule, M.A,
Principal of Ridley Hall.

Cambridge, Jan. 12.

FINSBURY PARK.—Mr. George Hucklesby recently gave a series of three lectures at Blackstock-hall, Finsbury-park, on the "Tabernacle in the Wilderness." The lectures were listened to throughout with rapt attention. Those who had never before heard the spiritual interpretation of the various parts of the Tabernacle were struck by their glorious foreshadowing of things to come, and might well exclaim, "Every whit uttereth his glory."

BRIGHTON.—Three special addresses were delivered at Brighton Town Hall, by Mr. H. L. Hastings (of Boston, U.S.), on Monday, January 10, "The World without the Bible;" on Tuesday, January 11, "The Inspiration of the Bible;" and, on Wednesday, January 12, "The Mistakes of Moses." Those who had the privilege of hearing these addresses (says *The Hastings News*) will not soon forget the treat provided. Mr. Hastings is a very superior lecturer. In manner and matter he was equally good. Atheists were convinced, and contributed to the collection.

MRS. HILTON'S STEPNEY CRECHE.—There are few sights more charming than the smiling faces of happy children, and no music more enchanting than their peals of merry laughter. Anyone having the good fortune to be in the midst of Mrs. Hilton's multitudinous family of infants during the recent festive season might have enjoyed these luxuries to their heart's content. Could the contributors of toys have witnessed the joy of these happy infants, their own hearts would have overflowed with joy. The inmates of the Feltham branch were generously provided with everything necessary for a Christmas treat by ladies in their locality, so that brightness and joy filled all departments of Mrs. Hilton's institutions.

Y.M.C.A., LEICESTER.—During the past week a very successful mission has been conducted by a number of young members from Cambridge University in the Temperance Hall. Although the attendance was not so large as anticipated, yet much blessing has been received; there is reason to believe many young men have found the Saviour. The members of the Association have been also stirred up, and many have consecrated themselves to the Master's service. A noon-day prayer-meeting was held daily in the Presbyterian Lecture Hall. On Thursday evening the mission was brought to a close by a foreign missionary meeting in the Walker Memorial Hall. There was a very large attendance, Mr. R. Radcliffe presiding. Messrs. MacGregor, Nash, and A. Battersby, members of the Cambridge deputation (two of whom have already been appointed to mission stations), delivered addresses, exhorting their hearers to do what they could for the salvation of the heathen.

Notes on Daily Readings.

SUNDAY, JAN. 23.—JOB XXIX.

A pathetic description of Job's former happiness as contrasted with his present misery. The vein of what seems like self-righteousness, which may be traced throughout the chapter, arises not so much from a spirit of boasting as from a truthful representation of that which constituted his chief pleasure—living for others. The honour which he received from others was not the mere homage paid to wealth or rank, but was the thankful expression of gratitude and respect for favours received and virtues exhibited.

2.—*In the days when God preserved me.*—Job never omits to refer all to God. He thus re-echoes his first expression of submission to God's dealings on hearing of his children's death: "The Lord gave, and the Lord hath taken away" (i. 21).

4.—*When the secret of God was upon my tabernacle.*—The word "secret" rather means intimacy, "familiarity, confiding unreserved intercourse." — *Delitzsch.* R.V. gives in margin "counsel or friendship."

9.—*Princes refrained from speaking.*—According to Delitzsch, "princes" means magnates of the city. Canon Cook remarks that the state of society described is strikingly like that described in the Homeric poems. The rank and influence of the chief depend upon his personal character.

24.—*If I laughed on them, they believed it not.*—A rendering in margin of R.V. is to be preferred, "If I smiled on them, they were not confident," *i.e.*, did not abuse his condescension.

MONDAY, JAN. 24.—JOB XXX.

3.—*For want and famine they were solitary.*—In this and the few following verses there is "a remarkable description of the outcast hordes of the desert. There is reason to suppose that in Idumæa and Bashan, Troglodytes, a weak, nerveless race, survived their ruin for some considerable time, lingering near their old abodes in hopeless degradation."—*S.C.*

9.—*And now I am their song.*—"In all this description, Job must not be supposed to allude to the men of station who came to visit him in his affliction, but to the vagabonds who insulted him when he was abandoned by his friends."—*S.C.*

24.—*Howbeit he will not stretch out his hand in the grave.*—This is a difficult verse, and critics are much divided as to its construction. On the whole, the reading in margin of R V., which is that of Ewald, Delitzsch, and others, seems the best: "Howbeit doth not one stretch out his hand in his fall? or in his calamity therefore cry for help?" The following verse confirms this view, for "Job means to say that the manifestation of feeling which he himself felt at the misfortune of others will be still permitted to him in his own misfortunes; he who felt sympathy with the sufferings of others will in his own affliction stretch out his hand for help in the face of certain ruin, and pour forth his pain in lamentation."—*Delitzsch.*

29.—*I am a brother to dragons, &c.*—"Here, as elsewhere, the word so rendered means 'jackals.' Job compares his mournings to the long melancholy cries of the jackal and of the owl (or rather 'ostrich'), described by travellers in the East as inexpressibly mournful and piercing." —*S.C.*

TUESDAY, JAN. 25.—JOB XXXI.

"Job concludes the whole series of discourses with a solemn protestation of his integrity in all relative duties. The points which he selects belong altogether to natural religion, as it was understood and practised by the Patriarchs, without a single reference or allusion to the specific institutions of Israel. He dwells in succession upon inward purity and integrity (1—11); equity in dealing with dependants (13—15); compassion to the poor and destitute (16—23); freedom from covetousness, from the pride of wealth (24, 25); from the earliest form of false religion (26—28); upon superiority to envious and malignant feelings (29, 30); upon liberality to neighbours and to strangers (31, 32); upon honesty in confession of transgressions; and winds up with a solemn call upon the Almighty to hear his protestation, and to judge his cause, confident of a complete and triumphant vindication. Exceeding interest attaches to this chapter, as containing a complete code of patriarchal morality."—*S.C.*

24.—*If I have made gold my hope, &c.*—The connection between covetousness and idolatry in its earliest form (the worship of the sun, moon, and stars) as described in vers. 26, 27, is striking, and recalls Eph. v. 5, "covetous man who is an idolater." See the same juxtaposition of these two sins in 1 Cor. v. 11.

33.—*If I covered my transgressions as Adam.*—"The allusion to Adam has been questioned, and the phrase may be rendered as in the margin: 'after the manner of men.' But there is no reason why Job should not refer to the first great fact which shows the nature and effect of sin upon the conscience; it cannot be supposed that the history of Adam was unknown to the descendants of Abraham."—*S.C.*

35.—*That mine adversary had written a book.*—The meaning of this is better expressed in R.V.: "That I had the indictment which mine adversary hath written." S.C. thus paraphrases it: "As for the writing which my adversary would be bound to produce in court, my one wish is that I had it; far from fearing shame, from dreading conviction, I would take it and lay it on my shoulders as a badge of honour (see Isa. ix. 6, xxii. 22), or bear it as a crown upon my head."

WEDNESDAY, JAN. 26.—JOB XXXII.

"This, and the following five chapters, contain the discourse of Elihu, a new interlocutor. Job had not only maintained his piety and integrity, but had imputed to God unrighteousness in his dealings; his opponents had first insinuated, and then openly declared that his calamities were a necessary and just punishment for wickedness, which they assumed, but were unable to prove. At this crisis Elihu comes in: he has a different theory to propose. The Divine chastisements have a loving purpose. They are intended to awaken a man's conscience, and to save him from destruction; they make him feel the want of a mediator. As to the imputations Job had advanced against the justice of God, they involved very serious guilt; instead of humility, his afflictions had taught him pride, hence the silence of God. Job's only right course is to listen to God's teaching, and to magnify his work."—*S.C.*

2.—*Because he justified himself rather than God.*—Compare the question which (xl. 8) God Himself asks Job: "Wilt thou condemn Me that thou mayest be righteous?"

19.—*It is ready to burst like new bottles.*—Compare Matt. ix. 17, to which this passage forms an apt illustration. "The inward struggle of spiritual emotions has a striking analogy to the process of fermentation. See also Acts ii. 13." —*S. C.*

20.—*I will speak that I may be refreshed.*—Rather, as in margin, "That I may breathe," or, as we would say, "give vent to my feelings."

THURSDAY, JAN. 27.—JOB XXXIII.

6.—*I am according to thy wish in God's stead.* —This (says Canon Cook) may be more accurately rendered: "Behold, I, like thee, am God's creature," or, as R.V. renders it, "Behold, I am toward God even as thou art."

17.—*That he may withdraw man from his purpose.*—"The real object is one of love, not of wrath, as Job and his opponents had throughout assumed."—*S.C.*

23.—*If there be a messenger with him, an interpreter.*—Delitzsch renders this: "If there is an angel as mediator for him." "The word 'messenger' is nearly always rendered 'angel,' and even when (as in Mal. iii. 1) our version has 'messenger,' it is in the sense of a Divine Being, 'the messenger of the covenant.' There is no reason to suppose that it has another sense in this passage."—*S.C.* The word "interpreter" is the same as that so rendered Gen. xlii. 23. It occurs also 2 Chron. xxxii. 31, in the sense of "ambassador." Gesenius explains the word here thus: "A messenger, an interpreter—the interceding angel, *i.e.*, interceding with God for men." Canon Cook points out that "Jewish prayers show that the Interpreter was always identified in their minds with the expected Redeemer of Israel. Thus in a prayer offered still in many countries of Europe on the eve of the Day of Atonement, 'Raise up for us the righteous Interpreter, say, I have found a ransom.'" *To show unto man his uprightness.*—Better rendered in R.V., "what is right for him." Delitzsch translates, "to declare to man what is for his profit."

24.—*I have found a ransom.*—Compare Heb. ix. 12 (which may literally be translated), "Having found an eternal ransom."

25.—*His flesh shall be fresher than a child's.*—"Elihu speaks, of course, of the restoration to perfect health; but his words are singularly suggestive of the higher truths made known to us by the true Mediator."—*S.C.* Vers. 25—28 are a striking picture of regeneration consequent on redemption.

27.—*He looketh upon men, and saith, &c.*—Critics are now generally agreed that "looketh upon" should be translated "singeth unto or before." This Psalm of the quickened soul is contained in vers. 27, 28. Delitzsch, S.C. and R.V. (margin) thus translate: "I had sinned and perverted what was right, and it was not requited to me. He redeemed my soul from going down into the pit, and my life rejoiceth in the light." A beautiful confession of faith for a Christian, to be sung continually before men.

FRIDAY, JAN. 28.—JOB XXXIV.

11.—*For the work of a man shall He render unto him, &c.*—One of the earliest statements of a great principle of God's judicial dealings with man, which is again and again asserted both in the Old and in the New Testament. It does not contradict salvation by grace, for those who are "found in Christ" are dealt with "as He is" (1 John iv. 17).

14.—*If He set his heart upon man.*—There is no "man" in the Hebrew; it is "on him." The best critics take this to mean, "on Himself." "The most probable meaning is, If God set his heart upon Himself (*i.e.*, regarded Himself only)." — *S.C.* Delitzsch renders the verse: "If He only set his heart upon Himself, if He took back his breath and his inspiration to Himself; all flesh would expire together, and man would return to dust."

31.—*Surely it is meet to be said unto God, &c.*—"Elihu draws the conclusion that Job has no course open but to bear his chastisement, promise amendment, ask for instruction, and do no more iniquity. He then claims the honour of having convicted Job, and winds up this set of arguments with a wish that the trial may continue until the issue is complete. Harsh as his words are, they are not without some justification. Elihu's own conviction that all chastisements proceed from love necessarily involved the condemnation of one who could see in them nothing but indications of enmity."—*S.C.*

SATURDAY, JAN. 29.—JOB XXXV.

"Elihu proceeds to deal with the assertion that a life of righteousness had brought to Job no corresponding blessings. He argues that man's righteousness constitutes no claim upon God (1—8), and that when God disregards appeals to his justice it is because they are urged without humility and faith (9—13); hence the duty of submitting to Him with full trust in his justice."—*S.C.*

3.—*What profit shall I have, if I be cleansed from my sin?*—The words "if I be cleansed" are not in the Hebrew. Canon Cook says: "This clause is rightly given in the margin, 'What do I gain (from righteousness) more than from sinning?'"

6.—*If thou sinnest, &c.*—The drift of this is that there is no such relation between God and man as to make happiness a reward due to righteousness. When granted, it is a matter of favour and grace; when withdrawn, complaints imply a wrong conception of our position before God.

10.—*Who giveth songs in the night.*—Comp. Acts xvi. 25.

15.—*He hath visited in his anger.*—R.V. renders this verse better: "But now, because he hath not visited in his anger, neither doth he greatly regard arrogance; therefore doth Job," &c.

TEMPERANCE NOTES.

The Excise returns for the past six months show a decrease of £180,000.

An Inter-Collegiate Prohibition Convention was held, January 3, 4, at Cleveland, Ohio.

A law has been passed in Holland by which 12,000 of the lowest drink-shops have been removed.

The new constitution of Florida, which provides for local Prohibition, has been ratified by 10,000 majority.

The National Christian Total Abstinence Society, at Amsterdam, more than doubled its numbers last year.

At York Sessions, the Deputy Recorder said female drunkenness had almost trebled during the past quarter.

At Boston (U.S.), last year, the majority in favour of saloons was 9000; this year it is reduced to about 4000.

John Moffat, one of the best known temperance workers in America, lately died in St. Louis. He was a nephew of the famous missionary, Robert Moffat.

The Dutch Government has ordered 2000 copies of a translation of Dr. Richardson's "Temperance Text Book" for circulation in the prisons of Holland.

Since the opening of the voluntary Home for Inebriate Women, at Stanley, near Liverpool, 160 patients have been received, one-third of whom are believed to have been fully reclaimed.

Mr. George Sturge offers three prizes for the best essays in favour of total abstinence—the competitors to be persons of either sex receiving weekly or monthly wages. The adjudicators to be three working men. Apply *The Philanthropist*, 123, Fulham-road, S.W.

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct missions for young people. Apply early to T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Manchester City Mission will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

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Y.M.C.A., Exeter Hall.—Thurs., Jan. 20, at 8, Rev. W. Fuller Gooch on "The Perfect Christian;" open to public. Tues., 25, Mr. S. Gurney Sheppard's social reception for members and associates, at 6.30, speakers, Rev. F. A. C. Lillingston and Dr. Grattan Guinness.

Y.M.C.A., 186, Aldersgate-street.—Mon., Jan. 24, at 8, Mendelssohn's oratorio, "St. Paul," in Lecture Hall, soloists, Miss Annie Matthews, Mr. Frank May, and Mr. Edwin Bryant. Tues., 25, at 8, lecture, by Dr. Biss, "The Prophecies of Christ respecting his Second Advent and the accompanying events."

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., Jan. 20, at 8.30, lecture by Rev. John Rooker, "The First Curacy."

Y.M.C.A., 160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1.

Mrs. Reaney—at Stepney Meeting House on Sunday afternoons at 3.

Mr. Josiah Spiers a series of special services for children, Fetter-lane Chapel, E.C., Jan. 24 to 28, at 7. *Workers earnestly invited.*

Deepening of Spiritual Life.—Meetings at Stafford Rooms, Titchborne-st., Edgware-rd., on Fridays, at 3 30. Speaker on Jan. 21, Rev. J. A. Jacob.

Missionary Training Home, 10a, Drayton-park, Highbury, N.—Fortnightly prayer meeting, Fri., Jan. 28, at 7; Mr. J. E. Mathieson will give the address.

Great Assembly Hall, Mile End-rd., E.—Sun., Jan. 23, at 11 and 6.30, Mr. Chas. Inglis.

Edinburgh Castle.—Sun., Jan. 23, at 11 and 6.30, Mr. J. Bennett Anderson.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Jan. 24, Sunderland; 25, Middlesborough; 26, Bolton; 27 and 28, Carlisle; 31, Salisbury.

Conference Hall, Mildmay-park, N.—Sun., Jan. 23, at 3.30, Mr. P. S. Badenoch; 7, Rev. P. Carmichael.

Malden Hall, Queen's-crescent, Haverstock-hill.—Anniversary meetings, Thurs., Jan. 20, at 3.30, addresses by Mr. J. Denham Smith, Mr. J. G. McVicker, and others; tea at 5.30; evening meeting at 7.

St. George's Presbyterian Church, Oakfield-rd, West Croydon.—Devotional service and Bible study every Thursday morning, at 11.30, conducted by Rev. A. N. Mackray, M.A. (late of Torquay).

Strangers' Rest, 163, St. George's-st., Ratcliff-highway, E.—Monthly workers' meeting, Friday, Feb. 4; tea at 6, meeting at 7. Address by Mr. H. Grattan Guinness.

Powis Hall, Powis-gardens, Bayswater.—Wed. and Thurs., Jan. 19 and 20, at 3.30, Bible-reading, by Messrs. Fullerton and Smith.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, January 15, 1887.

_ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

_ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
St. Giles' Chstn. Msn.—E.N. 10s.; C.W.K. £2; Love, £1 1s.; T.C.E. 3s.; S.W.T. £1; H.M. 6s.; (*Prison Msn.*) J.W. & K.A. £10; H.M. 5s.	15	5	0
Gray's-yard Casuals—G.R. £1 1s.; E.N. 10s. 6d.	1	11	6
Blind Chinese Scripture Rdrs.—G.R. £1 1s.; E.N. £1 1s.; Q.E.B.L. 2s. 6d.; Thine Own, £5; V. W. £1; C.R.J. £5	13	4	6
Travellers' Aid Soc.—G.R. £1; E.N. 10s.; T.C. E. 3s	1	13	0
Dr. Barnardo's Homes—E.N. £10; M.W.E.W. 5s.; S.A.C. 2s. 6d.; M. £20; C.W.K. £3; J.H. W. 3s. 9d.; E.S. £1; G.H.H. 1s.; M.O. 10s.; J.W. & K.A. £10; H.H. £1; M.C.O. £5; E.S. £2; M.L.W. 10s.; E.J.O. 6s.; Mrs. W. £2; T.D. 6s. 6d.; A Servant's Box, 8s. 7d.; C.R. J. £5; H.M. 2s. 6d.; X.Y.Z. 10s.; J.B. £2; M.L. 5s.; E.H. £3	67	10	10
Lndn. Missionary Soc.—F.C.P.	0	2	6
Dock Labourers—A.F. 2s. 6d.; B. & B. £5; Mrs. B. £1; Miss B. £1; J.S.T. £1; J.C.L. £1; Miss S. 5s.	9	7	6
Friendless and Fallen—J.C.P. 10s.; G.W. £1 1s.; C.W.K. £2; Love, £1 1s.; Mrs. J.T. £2; J. W. & K.A. £10; H.H. £1; J.S.T. £1; H.L. £2; E.H. £2	22	12	0
George-yd. Rgd. Schls.—J.C.P. 10s.; C.W.K. £2; Love, £1 1s.; J.E.B.J. 10s.; M.C.O. £5; Carita, 5s.; J.C.L. £5; E.H. £3	17	6	0
Rescue Soc.—J.C.P. 10s.; G.W. £1; J.W. & K. A. £8; E.H. £5	14	10	0
Mr. Fegan's Homes—S.A.C. 2s. 6d.; G.W. £1; E.S. £1; G.H.H. 1s.; Love, £1 1s.; Friends, 2s.; J.E.B.J. 5s.; J.E.B.J. 5s.; M.C.O. £5; Mrs. W. £1; J.S.T. 10s.; H.L. £1; E.H. £3; C.R.J. £5	19	6	6
Bible & Colportage Soc., Ireland—G.W. £1	1	0	0
Irish Church Msn.—G.W. £1; H.M. 6s.	1	6	0
Union Hall Msn.—C.W.K.	2	0	0
Field-lane Refuge—C.W.K. £2; A. 2s. 6d.; J.W. & K.A. £5; H.H. £1; Carita, 5s.; J.S.T. £1; H.L. £1; J.C.L. £3	13	7	6
Home of Industry—C.W.K. £2; W.S.B. £1; J. W. & K.A. £10 10s.; M.C.O. £5; J.B. £2; H. M. 5s.	20	15	0
Pastor Chiniquy's Work—Two Sisters, £2; Mrs. M. £1	3	0	0
Rlf. Lndn. Poor—Q.E.B.L. 2s. 6d.; Knutsford, 5s.; M.N.S. 5s.	0	12	6
Rev. M. Rainsford, jun., Work, Holloway—J.C.	0	10	0
Bridge of Hope—E.N. £1; G.W. £1; E.S. £1; J.P. £2	5	0	0
Miss Whately's Medical Msn., Cairo—E.S.	1	0	0
Bitter Cry Outcast Lndn.—W.S.B. 10s.; Carita, 5s.; H.L. 10s.; J.B. £2	3	5	0
Miss Weston's Work—W.S.B. 10s.; T.C.E. 3s.; E.J.O. 3s.	0	16	0
Children's 1d. *Dnrs.*—Collected by F.B.	0	3	0
Bristol Orphan Houses—M.O.	0	13	0
Evangelistic Msn.—A.T.P. 5s.; J.W. & K.A. £10; H.H. £1	11	5	0
Dest. Chldn.'s Dnr. Soc.—Love, £1 1s.; J.W. & K.A. £3; Friends, 1s. 6d.; J.S.T. £1; J.C.L. £1; E.H. £1	7	2	6
"*Chichester," &c., Training Ships*—J.W. & K.A.	10	0	0
Ntnl. Soc. Protection Young Girls—J.W. & K.A.	10	0	0
Mr. E. Wright's Work—J.W. & K.A. £5; Carita, 5s.	5	5	0
Shipwrecked Mariners' Soc.—J.W. & K.A.	5	0	0
Mdcl. Msn. Assoc.—J.W. & K.A.	5	0	0
Seamen's Christian Friend Soc.—J.W. & K.A.	5	0	0
Bible Stand, Crystal Palace—J.W. & K.A. £5; J.P. £1	6	0	0
Deaf & Dumb Assoc., 419, *Oxford-st.*—J.W. & K.A.	5	0	0
Strangers' Friend Soc.—J.W. & K.A.	3	0	0
Home for Worn-out Governesses—J.W. & K.A.	3	0	0
Foreign Evangelisation Soc.—J.W. & K.A.	5	0	0
Bethel Santhal Msn.—J.W. & K.A.	5	0	0
Miss Sharman's Homes—J.W. & K.A.	3	0	0
Miss Mason's House of Rest—J.W. & K.A. £3; C.R.J. £5	8	0	0
Lock Hsptl. (Female Out-Patients)—J.W. & K.A.	3	0	0
Old Beckenham Msn.—J.W. & K.A.	3	0	0
Miss Lee's Home—J.W. & K.A.	3	0	0
Home for Aged Blind Christian Women—J.W. & K.A.	3	0	0
Vincent-st. Rgd. Schls.—J.W. & K.A.	3	0	0
Mr. Orsman's Work—J.W. & K.A. £10; H.H. £1; J.C.L. 10s.	11	10	0
Sailors' Welcome Home (Miss Child)—J.W. & K. A. £10; J.C.L. £2	12	0	0
Grat. Circ. "Christian"—Friends, 1s. 6d.; Mrs. M. 7s. 5d.; J.P. £2; T.N.J. 6d.	2	9	5
Sermon-lane Msn.—T.C.E.	0	3	0
Tower Hamlets Msn.—T.C.E. 3s.; H.M. 2s. 6d.	0	5	6
Cripples' Home, Marylebone—Knutsford, 5s.; J.S.T. £1	1	5	0
Invalid and Children's Dnr. Table—Knutsford	0	5	0
Children's Home (Dr. Stephenson)—R.C.	16	0	0
Salvation Army—R.C. £20; C.R.J. £5	25	0	0
Poor Jews (Mrs. Pennefather)—H.H.	1	0	0
E. Lndn. Training Inst. (Mr. Guinness)—R.C.	5	0	0
Btsh. Soc. Propagating Gospel among Jews—Mrs. M. £2; H.M.	2	6	0
Mrs. Hilton's Crèche, &c.—H.H. £1; J.C.L. £1	2	0	0
Sick Chldn.'s Dnrs.—H.H. £1; J.S.T. £1; H.L. 10s.; J.C.L. £1; E.H. £1	4	10	0
Lndn. Aged Christian Soc.—H.H.	1	0	0
Distressed Jews (Mrs. Finn)—H.H. £1; A.E.B. 2s. 6d.; V.W. £1; E.H. £2	4	2	6
Bp. Taylor's Steamer—Dundee, £1; C.R.J. £5; Friend of Missions, £1; Mr. & Mrs. W. 8s. 4d.	7	8	4
Mrs. Osborne's Work, Cape Town—C.L.G.	0	6	0
China Inland Msn.—M.L.E., Hong Kong, £2; Mrs. B. 11d.	2	0	11
Somers Town Blind Aid Soc.—Thine Own, £3; J.B., jun., 2s.	3	2	0
Indigent Blind Visiting Soc.—Thine Own	2	0	0
Night Shelter Homeless Men—E.F.	0	2	6
Mr. A. G. Brown's Work—V.W.	1	0	0
Scrip. Rdrs. Soc., Ireland—J.P. £2; M.W.E.W. 5s.	2	5	0
Mrs. Fisher's Work—M.	26	0	0
Y.M.C.A., Finsbury Park—A.G.	1	0	0
McAll Msn.—M.L.W. 10s.; C.R.J. £5	5	10	0
Thames Church Msn.—Carita	0	5	0
London City Msn.—S.M.J. 5s.; E.H. £2	2	5	0
Latymer-road Msn.—H.L. £2; E.H. £5	7	0	0
Msn. Deep Sea Fishermen—H.L. £1; E.H. £1; M.L.E., Hong Kong, £3	5	0	0
Homes of Hope—H.L. £1; J.C.L. £1	2	0	0
Marylebone Female Protection Soc.—H.L.	1	0	0
Strangers' Rest, 163, St. George's-st.—J.C.L.	1	0	0
Poor Lepers, India—J.C.L.	0	10	0
Gray's-yard Rgd. Schls.—J.C.L.	2	0	0
Marylebone Medical Msn.—J.C.L.	1	0	0
Lndn. Smritan. Soc., &c.—J.C.L.	5	0	0
E. Lndn. Hsptl. for Children—E.H.	2	0	0
Soc. Rlf. Persecuted Jews—T.N.J.	1	0	0
Spezia Msn.—Cardiff	0	10	0
Sptlfds. Gspl. Msn.—A.B.B.	0	2	6
Lndn. Bible Women's Msn.—J.B.	2	0	0
Irish Soc.—H.M.	0	6	0
Ogle-mews 1d. *Dnrs.*—Bank Clerks, Croydon	0	1	0
Cow-cross Msn.—E.H.	1	0	0
Soc. Prevention Cruelty to Chldn.—E.H.	1	0	0
Woman's Msn. to Women—E.H.	1	0	0
Distressed Irish Ladies (Mrs. Lalor)—E.H.	1	0	0
Mrs. Heckford's Poor Needlewomen—E.H.	1	0	0
	£524	17	6

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[Advertisements.]

Dr. Barnardo's Homes—A.H., London, E., 10s. 6d.

Evangelistic Mission—Anon., Reigate, 10s.; F.G.C. (Fund ix.), 1s.; Mrs. L. (Fund i.), 1s.

The London Samaritan Society and Homerton Mission—Mr. J. J. Jones, Director, 98, High-st., Homerton, E., gratefully acknowledges the following donations: (*Free Meals for Destitute Children and Adults*) Mrs. P. 10s.; T. 5s.; the Lord's Tenth, £1; Bible-class Collection by Miss B. 7s.; H.W. 5s. 6d.; (*Convalescent Homes at Sandgate and Bournemouth*) Mrs. B. £2; F.J. 10s.; A Thank-offering, 6s.

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Notices.

Mrs. Desborough, Sittabourne, Barnstaple, North Devon, desires to know of a hospital where an incurable epileptic young person could be received for 10s. per week.

Miss F. M. Cowherd, Stony Dale Grange, Carnforth, has a number of pressed leaves which might be useful for giving to patients in hospitals. She will send a small box gratis to any who can thus use them.

A. E. D. Gorleston.—The book published by the Palestine Exploration Society is entitled "Twenty-one Years of Work," and is published by Messrs. R. Bentley & Son, 8, New Burlington-street, London, W. (3s. 6d.).

Communications Received with Thanks.—J.N.W. J.C. E.R. J.S. D.R. S.E.B. M.A.B. H.J.B. W.T. S.M. R.W.T. C.F. T.R.B. S.C. T.W. M.S.H. W.H.P. R.P. F.G.H. S.A. D.C.J. F.C. R.G.J. H.T. E.C.J. E.B. E.H.K. G.C.H. S.D.L. R.K.E. J.W. G.F.P. E.H. W.A. J.T.P. R.O'B. W.W. J.W.S. R.D.F. H.C.G.M. A.J.P. E.J.B. H.E.E. A.S. J.P.P. A.J.McM. W.G. F.C. M.G. F.C.M. C.C.B. C.G.G. S.W.D.F.

Applicants for Tracts.—F. Gibbins, 30, Juniper-st. Shadwell, E.; Selina Howard, Home for Factory Girls, 42, Parnell-rd., Roman-rd., Old Ford, E.; J. Hall, jun., 181, Wolverhampton-st., Dudley; R. Gardiner, 5, Hamilton-square, Bermondsey, S.E.; C. J. Cooke, 78, Drury-lane, Strand, W.C.; H. Barefield, 6, Cambridge-st., Tunbridge Wells; Mrs. Tullet, 14, Balaclava-rd., Bermondsey; J.W. Scrivener, 380, Clapham-rd., S.W.; M. Hopson, 12, Bishop-st., Kasir-hill, Dudley.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

The Woman's Christian Temperance Union of Sioux City have formed an incorporation for the purpose of building a Memorial Building to the memory of Rev. George C. Haddock, who was assassinated on August 3 for his prominence in temperance reform.

Distress in Blaenavon.—Owing to the bad trade, recent reductions, and more recently the severity of the weather, many families of our poor ironworkers and miners on these hills are in great distress. As we search out the sufferers from day to day we feel unable to grapple with it, and, there being no persons of means, we are compelled to appeal to the kind sympathy and aid of the Lord's people. All kinds of left-off clothing (especially for the children), bedding, &c., will be gratefully welcomed, and Gospel tracts and books.

Duke-st., Blaenavon, Mon. Pastor O. Tidman.

THE THEATRICAL MISSION.

Commenced 1873.

SPECIAL APPEAL.

THE Presidents and Council (named below) desire to call the earnest and immediate **attention of a wider circle** of the Christian Public than has hitherto been interested in the Theatrical Mission, to the successful efforts which, by the blessing of God, have been made, **especially during the past 10 years,** to reach the **Employés, Male and Female, of all ages,** at the various places of Entertainment throughout the United Kingdom.

Ever since October, 1880, the doors of their Institute have been open *daily* to Actresses, Chorus Singers, Ballet Dancers, "the Children of the Stage," and "Pantomime Waifs." In Macready House, here represented, there are **Three Large Assembly Rooms** for Youths, Little Children, and Young Women, in which the aggregate weekly attendance is now about **2,000 persons.** These gladly avail themselves of the comfortable and homely resort, where they can obtain *good food at cost price,* are freed from temptation to partake of Intoxicants, and are brought under *direct and personal Christian influence.*

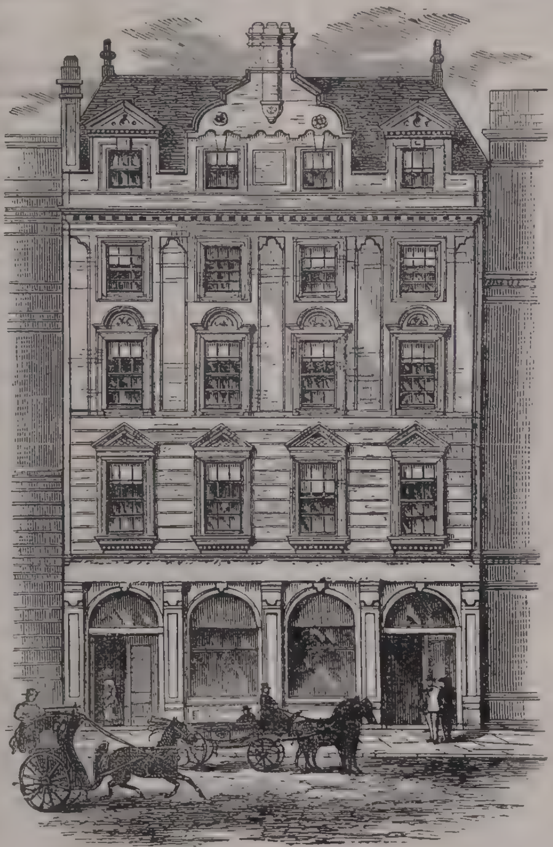
Employés in Theatres, Music Halls, and Circuses **rarely come under the ordinary means of grace,** and it is a cause for thankfulness that Mr. and Mrs. COURTHOPE TODD and their coworkers are labouring with such constant tokens of Divine approval. Here is Rescue and Preventive Work carried on amongst those who would be accessible in no other way: and to teach the *little* ones, who, as the family bread-winners, toil amid such scenes of unreality, about Jesus, is work bearing its own commendation.

This new Institute has been open for fourteen months, and the evangelistic work each day has been furthered by such philanthropic agencies as a Provident Club, Sewing Classes, Medical Mission, Blue Ribbon Band, &c., &c., necessitating heavy expenditure for the constant *Relief of the Sick,* the Poor, and Distressed in the Theatrical Profession; many of whom, being non-church-goers, are in *"no one's Parish,"* and do not receive Clerical aid. The Building cost £4,500, a reasonable amount when its size is remembered, for about **300 can be seated on each Floor,** if occasion so require. Of this Purchase Money **£3,000 yet remains to be raised,** and *if each Reader of this Special Appeal would give something,* the Council and Director would soon be freed from financial anxiety, which often cripples the spiritual work. In answer to prayer, over £150 was received lately in a few days, and it is felt, if the Lord's Stewards only knew and understood this unique and soul-saving work, needful and liberal contributions would be quickly obtained. **In the Fiftieth Year of our Queen's Reign, which is the Decade of Mr. Courthope Todd's work,** the Presidents and Council earnestly call upon Christians of all Denominations to "come to the help of the Lord against the mighty." The *smallest* Donations—for His sake—as well as the *largest* Amounts, will be alike gratefully acknowledged by the DIRECTOR,

COURTHOPE TODD,
Macready House,
Henrietta Street,
Covent Garden

Presidents.

SIR ROBERT N. FOWLER, M.P.
ALDERMAN SIR W. McARTHUR, J.P.
SIR WILLIAM MUIR, LL.D., K.C.S.I.



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GEORGE HOLLAND thankfully acknowledges receiving from J., 5s.; "A Mite," 3s. 6d.; "Truro," 4s.; Y. N., £1; a box of clothing; and a parcel from unknown friends.

The Infant Day Nursery. Free Ragged Day Schools. Toy Classes. Rations of food to Hungry Children. Evening Classes for Rough Boys. Mutual Industrial Classes for Lads. Meetings and Classes for Elder Girls and Young Women. Mothers' Meetings. Mission to Inebriate Women. Men's Bible Classes. Lodging House Meetings. Evangelistic Services. Room-to-room visitation, and other Missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

REV. J. W. ATKINSON, 308, Old Ford-road, London, E., urgently appeals for Help to meet the present distress of East London. Hundreds of families on the point of starvation. Gifts of money, food, fuel, or clothing will be promptly acknowledged.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Gifts in money, warm clothing, coal, or bread tickets, will be thankfully acknowledged by the Committee.

DOCK LABOURERS' MISSION, 32, Chamber-street, E.—On Wednesday last at our free tea, we were unable to hold our usual Gospel service after tea, in consequence of a crowd of starving labourers gathered round the door. When the hall was packed, arrangements were then made to feed the crowd, and the Mission Hall was emptied and filled three times during the evening. Will God's children remember the labourer of love in their prayers.—E. H. COLEMAN.

CHILDREN OF GOD, you are blessed in the Seed of Abraham. Hundreds of the sons of Abraham at this present cold weather are starving, and have nowhere to pass the night. We have helped them as long as we could, but we are exhausted. Do come and help us. The Gospel is preached to them three times in the week, in the Hall, 394, Hackney-road, London, E., Tuesday, Friday, and Sunday, at 7 p.m. Come and see. Yours in Christ, D. C. JOSEPH.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

RESCUE HOME, BATH. — Hope House, 15, Lambridge-place.—For Young Fallen Girls. Terms, £10 and necessary clothing. Two or three vacancies at present.—Secretary, Miss STACY.

SERMON LANE MISSION (Special Appeal).—Funds are urgently needed to relieve the many sad cases of distress; whole families are in great privation through the husbands being out of employment so many months. Funds are also needed very much indeed for the Soup Dinners and General Work of the Mission.—GEORGE FULLER, Superintendent, 54, Liverpool-road, Islington.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. Messrs. Fremlin, £5; Lady Bazley, £10; J. Fowell Buxton, Esq., £10.—Treasurer, G. J. GREEN, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. GRIFFITH.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

DESTITUTE CHILDREN'S DINNER SOCIETY.—Through the kindness of the Dean of Westminster an offertory on Holy Innocents' Day was given to the funds of this Society, amounting to £27 3s. 5d. Funds are most urgently needed, and may be sent to W. FULLER, Esq., Stoughton Grange, Stoke, Guildford; to the Hon. A. F. KINNAIRD, 1, Pall Mall East (Treasurer); or to the Secretary, H. MORTON CARR, Esq., 89, St. George's-square, S.W.

Educational.

EDUCATIONAL HOME.—A Lady receives a few young Ladies to be educated with her daughter. Highest educational advantages, combined with excellent home influence and training. Specially recommended by Edwin Arrowsmith, Esq., and J. Kennedy, Esq., of the Children's Special Service Mission, and parents of pupils. Two

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Special Mission to Waifs & Strays.

By means of tickets distributed in the streets at night, 86 Waifs were gathered last Wednesday for a Hot Supper, friendly advice, and Gospel address. Several of these have been received into the Homes, and many helped otherwise.

NEXT SUPPER—WEDNESDAY, 26th, at 7.30.

Funds urgently needed to meet expenses of this effort.

The Boys' Home, 95, Southwark Street, S.E. J. W. C. FEGAN.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

New Hall College, SUTTON COLDFIELD, WARWICKSHIRE.

A mansion recently restored, and enlarged at a cost of about £13,000. Twenty acres of grounds. Careful Biblical training. Resident Masters all Christian Men. First-rate modern education. Distinguished successes. Number of boarders rapidly increasing. Private bed-rooms for brothers if desired. Carpentry and Engineering in the College Workshops. Reference kindly allowed to parents; Rev. T. EVANS, Bridlington; Dr. HOARE, Aston Cross, Birmingham; W. A. SOUTHWELL, Esq., (Late) Y.M.C.A., Cardiff.
FREDK. W. W. HOWELL, Principal.

EDUCATION. — SALEM HOUSE COLLEGE, for young Ladies, Sunderland, Durham. Miss STONE, Principal, assisted by an efficient staff of Governess and Masters, teaching on the newest principles. Limited number of boarders. Christian home and training, with home comforts. Pupils successful at Durham, Cambridge, College of Preceptors, and Trinity College exams. House stands in its own grounds. Lawn tennis and croquet.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-super-Mare.—Mrs. CHARLES NASH receives a limited number of pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Evangelical ministry. Resident English and Foreign governesses. The best masters from Clifton in regular attendance. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, many Clergymen, and to the Parents of present and former pupils.—Prospectus on application.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.
St. John's de Ocklynge, Eastbourne.

SOUTHSEA, Holland House, Clarence-parade. — Educational Home for the Daughters of Gentlemen. Prospectus, references, and particulars on application to the Principal.

MARLBOROUGH COLLEGE for the Daughters of Gentlemen, Larkbeare, Exeter, Devon. —Residents only received. Miss BAMBER is assisted by professors and earnest Christian Lady teachers (certificated), English and foreign. Pupils travel from London attended. Special arrangements made for railway journey. Marlborough is surrounded by extensive grounds. Increased accommodation is provided by the erection of a new dining hall, and additional dormitories.

A LADY very highly recommends for Indian children, and others, a most comfortable and refined Home, with all modern advantages for a first-class Education.—M. G., 21, Brooklyn-road, W.

GIRLS' HIGH SCHOOL, Leyton, Essex.—Modern Education, combined with Christian training. Pupils prepared successfully for Local Examinations. Home care. Terms moderate. Good references.—Principal, Miss H. R. FORD.

SYDENHAM. — Glen Lyon, West Hill.—Education for the Daughters of Gentlemen. Principal, Miss SYKES. Certificated English, French, and German governesses. Pupils prepared for the Local Examinations.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas.

HEALTH AND EDUCATION among the Surrey hills. Christian home-life with carefully superintended studies. — Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

LADIES' COLLEGE, Goudhurst.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examination.—For prospectus, with references, apply to Miss R. KENDON, M.C.P.

HOME SCHOOL for a few Girls. Modern education on Christian principles. Airy house. Healthy country town. Terms reasonable. —The Misses WORDEN, Trinity-street, Halstead.

SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 20 guineas per annum.
PRINCIPAL, Broomfield Villa, Henfield, Sussex.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. RAY. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The Spring Term will begin (D.V.) on Wednesday, January 19, 1887.

BRIGHTON.—2, Sussex-square.— Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations.

LESSONS in first-class Music, Singing, Painting, Organ, Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.
DALETH, Haines' Library, Notting Hill-gate.

EDUCATION.—High-class School for Young Ladies.—Finishing masters, certificated governesses, and personal supervision, with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no over-working countenanced. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. HALE, A.C.P., 1, Carlton Mansions, Clapham-rise, London, S.W.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

EDUCATIONAL.—The Wife of an Officer, R.N., is anxious to recommend to parents a School for the Daughters of Gentlemen, where her niece has derived great benefit from the Godly individual training and superior educational advantages she has enjoyed. A loving, refined home is associated with the discipline so essential to the formation of a noble character.—Mrs. J. B. C., care of Housekeeper, 40, Lansdowne-road, Clapham, S.W.

ENDOWED GRAMMAR SCHOOL FOR GIRLS, Ilminster, Somerset.—Terms for boarders, £10, and tuition fees from £1 to £1 15s. per term. The course of instruction includes thorough English, French, Latin, vocal music, and drawing. Careful training and home comforts. Pupils prepared for the Oxford Local, Royal Academy, and Trinity Examinations. At the recent Oxford Local, three pupils gained distinction, one being the first in England in music.—For further particulars, apply to the Head Mistress.

CLIFTON Ladies' School.—Governess-Student required. Knowledge of Kinder-Garten desirable. Preparation for examinations or accomplishments offered for services. Small premium required for board, &c.
PRINCIPAL, Kingston House, Abbotsford-road.

VICTORIA COLLEGE (Girls).— Principals certificated by Cambridge University. Thorough instruction in English, French, drawing, and music. Boarders 20 guineas per annum.
Belle Vue Villas, Southgate-road, Wood-green, N.

MELBOURNE HOUSE,
CLAPTON SQUARE, LONDON.

Principals: The Misses ELVIN.

The Rev. Newton Vanstone, of Leafield, having a personal knowledge of the above school, also of several pupils who have been trained there, very highly recommends it as a happy Christian home, with all the modern advantages of a thorough

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MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—For terms, &c., apply to
Miss SEIFFERTH, Principal.

PARK, NOTTINGHAM.—High-class Education for Daughters of Gentlemen. Christian training, home comforts, and superior educational advantages. A Student-Governess required.
Principal, Miss ADCOCK.

SALCOMBE COLLEGE, Loughton, Essex.—Principal, Mrs. VIVIAN, assisted by certificated English and foreign governesses and professors. College detached, situated on a hill. Two acres of recreation grounds. Lawn tennis and croquet. Close to Epping Forest, and twelve miles from London. Pupils prepared for University and other examinations. Excellent class-rooms. Terms moderate and inclusive. References, Revs. J. Angus, D.D., W. Durban, B.A., J. A. Spurgeon; also W. Keeping, M.A., F.G.S., W. Olney, F. A. Owgan, M.D., J. Passmore, Esqs. Prospectus with view of College, and addresses of referees, on application. Four vacancies for next term. No governess-pupils received.

CLARENDON HOUSE, 41, Lewisham High-road.—Ladies' School, conducted by Mrs. and the Misses WILLMOT. Thorough English, music, French, German, drawing. Successful preparation for Examinations. Visiting masters. Careful training; home comforts.

TWO CHRISTIANS are anxious to recommend a young Ladies' small School. Valuable instruction and Christian training faithfully combined.—Refer to Mrs. HUTTON, Mrs. Silvester's, Pellatt-grove, Wood-green, N.

CLAREMONT HOUSE, LOWESTOFT.—The Misses BIGNOLDS, who have a large and airy house facing the sea, have vacancies for five or six more Boarders. Ages of present pupils from 10 to 16. No dancing. References kindly permitted to the Bishop of Exeter; E. Courthope Todd, Macready House, Covent-garden; J. C. Worthington, Lowestoft, and others. Prospectus on application.

EASTBOURNE.—Pendarren High-class School.—There is a vacancy in the above establishment for two Boarders at 60 guineas, inclusive terms. Highest references as to teaching, training, and home comforts. Pendarren School will reopen on January 25.
Address THE PRINCIPAL.

LONDON UNIVERSITY MATRICULATION.—The Principal of a Boarding School on the South Coast will receive on reduced terms the son of a minister or professional man, desiring to pass the Senior Cambridge Local, or above examination.—LONDON MATRIC., care of Relfe Brothers, 6, Charterhouse-buildings, E.C.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARKE, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Pupils have been successful at Cambridge Local and other Examinations. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects. Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

TO GODLY PARENTS.—The under-mentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

ALMA HOUSE SCHOOL,
WOOD GREEN, N.

Boys receive careful Christian training and good business education. Moderate terms. — Address PRINCIPAL.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.
Terms moderate.

Combe Down School,
Near BATH.

Principal: MR. W. FRANKLIN.
(for nearly 8 years a Master at Monkton Combe School.)

DULY QUALIFIED MASTERS ASSIST.

Christian teaching and training are combined with an education to fit boys for business and professional pursuits.

Pupils are prepared for the various University and competitive examinations. The Principal gives personal attention to the grounding of younger boys.

Combe Down, at an elevation of some 500 feet above Bath, is noted for its fine bracing air.

The School residence and premises have been certified by the Bath House Sanitation Association.

In consequence of increased accommodation for a larger number of pupils, the fees have been much reduced.

Prospectus, with full particulars, sent on applica-

CENTRAL HILL COLLEGE, Upper Norwood. — Principal, G. HARRISON POPE, F.R.H.S., F.S.Sc. Highest references as regards education, moral and religious training.

MORAVIAN EDUCATION.—Fulneck Schools, near Leeds, re-open January 28.—Apply to Miss SHAWE for Ladies' School Prospectus, and to Rev. W. T. TITTERINGTON for Boys' School.

INKERMANN HOUSE, 3, Lansdowne-road, Hove, Brighton.—Preparatory School for young Gentlemen, conducted by the Misses ASHBY. Terms and prospectus on application.

YOUR BOYS will have a happy home and sound education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Christian training. Boarders limited. Beautiful neighbourhood. Prospectus. 20 to 25 guineas.

THE PRINCIPAL of a superior private school, wanting nice companionship for two intelligent refined girls, 15 and 16 years of age, will be glad to receive a promising pupil at very reduced terms.
Miss ROBERTSHAW, 13, Old Bond-street, W.

TRINITY SCHOOL, near Stony Stratford.—Boys prepared for the entrance into public schools, the various Local and preliminary examinations, business and professional life. Fees £13 per term. Christian home comforts combined with close personal teaching. Cricket, football, tennis, fishing, and swimming. Prospectus on application.—(Present address). HENRY J. BAKER, F.S.Sc., 3, Park-terrace, Plashet, London, E.

HIGHBURY HOUSE, St. Leonard's-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident masters. The Junior Division is taught by ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal. The Easter Term will commence on January 22.

NEW COLLEGE,
CLIFTONVILLE, MARGATE.
Principal:—Rev. G. H. JONES, F.A.S.

Modern languages, classics, science, and thorough English. Preparation for public schools and all Exams. Balliol scholarship just won by former pupil. Commercial and preparatory forms. Christian training. Splendid premises. Close to sea. Fees moderate.

PREPARATORY SCHOOL for Little Boys, near Brighton. Special attention to delicate backward boys. Home comforts, Christian training. Visiting masters. Preparation for Public Schools. 20 guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

ILKLEY COLLEGE, YORKSHIRE.—Pupils prepared for university and other examinations. Delicate boys received. Unsurpassed accommodation. Bracing moorland air. Prospectus with views, &c. on application.—WALTER J. KAYE.

HIGH-CLASS EDUCATION in a Christian Home. Number of pupils limited. Resident and visiting masters. Healthy neighbourhood. Vacation arrangements for pupils from abroad. Unexceptionable references.
Rev. A. C. TODD, The Manse, Tattenhall, Cheshire.

CAMBRIDGE TRAINING for Holy Orders at Theological College rates, Ayerst Hall, Cambridge. Fee £25 per term, for board, furnished lodging, tuition, and University charges. B.A. course, nine terms. Theological six.—PRINCIPAL.

THE OLD HALL SCHOOL, Wellington, Shropshire. — Principal, Dr. CRANAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," &c., &c. Vice-Principal, ROBERT WESTON, Esq., B.A., Trinity College, Dublin. Assistant Masters, A. J. Knapton, Esq., B.A., Trinity College, Cambridge; E. A. Moore, Esq., M.A., University College, Oxford; G. E. W. Cranage, Esq., B.A., Trinity College, Oxford; C. H. Saunders, Esq., Trinity College, Dublin. Modern Languages, Mons. Rieunier, graduate of the University of France. Music, R. Williams, Esq. Drawing, A. Spencer, Esq., late Teacher of Drawing at the South Kensington School of Art. Secretary, R. Sinclair, Esq.—Terms for board and lodging (exclusive of school fees, as under) per Term of twelve weeks:—Boarders under 10 years of age, 15 guineas (for boys who enter the School under 10 years of age the charge remains 15 guineas); ditto 10 years of age and over, 20 g.; ditto, under 18, separate bedroom, and share of private sitting-room, 33 g.; private pupils above 18 years of age, with separate bed-room, separate private sitting-room, and other privileges, 60 g.; separate bed-room for one boy, 6 g.; ditto for two boys (each), 4 g.; ditto for three boys (each), 3 g.; washing, 1½ g. School fees (for education only) per Term of twelve weeks:—English education, with Latin, Greek, and mathematics, 4 g.; French and German (each), £1 11s. 6d.; Italian and Spanish (each), £3; drawing in lead, £1 11s. 6d.; ditto water-colours, oils (each), 3 g.; piano, violin, singing (each), £1 11s. 6d.; organ, 4 g.; shorthand, £1 11s. 6d.; drilling (during summer months), per annum, £1 1s. Entire charge taken of boys from India, the Colonies, &c.

GERMANY.— Villa Victoria, Coblenz-on-Rhine. High-class School, under the patronage of Her Majesty the Empress of Germany. Fraulein von Griesheim receives a limited number of pupils. Resident German and French governesses, and visiting German and French masters. English pupils successfully prepared for the German L. L. A. Examinations of St. Andrew's University. Highest musical advantages. Home comforts. Individual Christian influence. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking and cooking. Terms inclusive, 70 guineas per annum. Governess-Pupil

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SCHOLASTIC.—Two Ladies will be glad to transfer a small but very respectable Day School on easy terms. No agent corresponded with.
A., 56, St. James'-road, Croydon.

EXPERIENCED GOVERNESS desires engagement. Good disciplinarian. Subjects, thorough English, good arithmetic, Latin, French, music, drawing. Excellent testimonials. Five years' reference from high-class school.
H., 49, Bridge-street, Evesham.

WILL ANY LADY living near Marble Arch kindly offer to accompany Musical Drill at Pentonville? Can go and return with teacher. Wednesday evening.
Miss M. Arber, 40, Upper George-street.

MORNING GOVERNESS, superior (certificated Senior Cambridge), desires re-engagement (North London). Thorough English, music, drawing (full Art Student's certificate), also French, German, singing. Four years' experience.
M., 31, Loraine-road, Holloway.

GOVERNESS, EXPERIENCED, seeks re-engagement. Excellent references and testimonials. Five years in last situation. English, French, conversation and grammar, music, drawing, German (gram.), Latin.—Miss CHERRY, Marston S. Lawrence, Banbury, Oxon.

GOVERNESS, experienced with and fond of young children. English (Kindergarten if preferred), French, music, drawing. Good needlewoman. Excellent references.—Y.W.C.A., Violet, Rev. D. Grahame, Redlands Rise, Reading.

WANTED, IN A FARMHOUSE, a Governess to teach two Girls, 10 and 12. Wardrobe and dressmaking included. Only Christians need apply.
Mrs. WARE, St. Weonards, Ross, Herefordshire.

GOVERNESS.—A young Lady having finished her education abroad seeks an engagement in a gentleman's family. English, music, drawing, German, and thorough French.
E. H., 1, Fortescue-villas, South Beddington, Surrey.

EDUCATION GRATUITOUS. — A Gentleman's Daughter can be received in a select School. Superior education. Comfortable home. Small amount for board and laundry required. Strictly confidential.
DOROTHY, care of May's, 159, Piccadilly, London.

A FRENCH PROTESTANT LADY (married), residing in London, intends returning to France, and would take with her two or three young Ladies (eight to fourteen), to educate them, with the assistance of her sister, in French, English, music, singing, dancing, drawing, and needlework. Country house. Large garden. Very healthy part of France, near Lyons. Every home comfort. Maternal care. Children from India received. Entire charge. First-class references.—Madame T., French Parsonage, 16, Kildare-gardens, Bayswater.

A YOUNG LADY seeks situation in a School. Teaches English, French, German, music, drawing. Or would go as Junior Music Teacher only.—LILLIE, care of Housekeeper, 13, Rose-street, Newgate-street, E C.

Appointments, Situations, &c., Wanted.

PHILANTHROPIC INSTITUTIONS. Gentleman, age 30, desires appointment as Secretary, or any position of trust. Active Christian worker. Highest references. Abstainer.—R., care of Housekeeper, 10, St. Helen's-place, London.

AS MANAGERS of Coffee Tavern or Temperance Hall wanted, by Christian Man and Wife, well-recommended; or any place of trust. Country town preferred. Ages 35.—S. K., 6, Kensington-street, Grand Parade, Brighton.

MANAGEMENT OF COFFEE PALACE or any place of trust wanted, by Man, Wife, and Daughter. Decided Christians and total abstainers. Many years' experience, with good references.
J. R., 38, Market-place, Chester-road, Stretford.

A LADY RECOMMENDS a superior workman as Carpenter on estate. Competent to take charge of all the building, &c. Good player on Harmonium.
E., Mrs. Mason, Cross-street, Ryde, I.W.

AS HOUSEKEEPER, COMPANION, or Matron in a school, re-engagement desired.
E. D., 109, Terminus-road, Eastbourne.

AS COMPANION OR GOVERNESS. —Nine years' experience. Children under twelve preferred. Good English, music, singing, drawing, painting, rudimental French, Latin, needlework. Cheerful, and fond of children.
M., Stationer's, 165, Moseley-road, Birmingham.

TO CLERGYMEN.—Lady (middle-aged) would be glad to assist Evangelical Clergyman in his parish. Can conduct mothers' meetings, Bible-classes, visit sick and dying. Board and lodging only. References to Clergymen.
Miss BAINES, Post-office, Rhyl, N.W.

A LADY WISHES to recommend as Companion or Companion-Housekeeper, a Lady who is domesticated, good reader and amanuensis excellent musician, and has a practical knowledge of cooking. References.—Mrs. F., 53, Blomfield-road, Maida-vale, London, W.

COMPANION-HOUSEKEEPER and Amanuensis to elderly or invalid Lady or Gentleman, or any position of responsibility, by a middle-aged Lady, of active habits. Good practical cook, economical manager, and thorough needlewoman. Accustomed to children. Excellent references. Remunerative salary expected.

WORKING MATRON OR NURSE in an institution or school. Experienced. Good testimonials. Age 40. Disengaged.
B., 38, Afghan road, Falcon-road, S.W.

DAUGHTER OF GENTLEMAN wishes to hear of situation as Companion to Christian Lady. Understands housekeeping. Good reader aloud, and needleworker. Not musical. Good references.—B., care of W. Green, 18, St. Giles-street, Edinburgh.

NEEDLEWOMAN in a family; or Companion-Housekeeper to elderly person, where girl is kept. Lady recommends a Christian woman. Abstainer. Dressmaker. Good letter-writer.
Miss HENDY, 9, Ponsonby-place, Westminster.

AS NURSERY GOVERNESS to young children wanted, for Young Lady who has not been out before. French, music, drawing. Domesticated, and fond of children.
A., Ogle's Library, New Barnet.

A LADY WISHES to recommend her Nurse as Maid-Companion to a Lady. Cheerful and obliging. Valuable help in Mission work. Age 36. Eight years' reference.
Mrs. E. LINDSELL, Bearton, Hitchin.

MRS. W. H. MOORE can highly recommend a superior Nurse for first baby, or one or two children out of arms.
Holly Bank, Chester-road, Macclesfield.

WILL ANY LADY take a good Servant, aged 30, as Nurse, Mother's Help, or Housemaid, who went wrong two years ago, but has since been quite steady and respectable.
Mrs. F. W., Hadley, Bournemouth.

MISS ISABELLA CROWLEY recommends a House and Parlourmaid. Nearly three years in last place. Further particulars to likely applicants. Wages £16. Quiet family preferred.—Normandy House, Alton, Hants.

AS NURSEMAID.—A situation is desired for a tall, superior Girl of 17, can assist with needlework, in a Christian family. Near London.—Miss LYNN, 70, Fleet-street, E.C.

A THOROUGH CHRISTIAN Temperance woman seeks employment in any Christian or Mission work. Good Temperance lecturer. Well recommended. Country town or seaside preferred.
V. H., 6, William-street, Brighton.

A LADY RECOMMENDS a Girl of 18 as Kitchenmaid or General Servant, where another is kept. Been out before.
Miss ONSLOW, Alresford, Hants.

EDWARD W. THOMAS, 200, Euston-road, can recommend a middle-aged person to any position of trust. She is a Communicant.

RESCUE WORK.—A. M., Midlothian, has a Girl, a good worker, for whom she wishes place as Housemaid. Has some needlework for sale.—Care of HOUSEKEEPER, 13, Rose-street, Newgate-street, E.C.

TO BUTCHERS.—The Advertiser wishes to find an opening for a respectable youth of 17. He has had 18 months' experience. Would accept a small remuneration in consideration of having facilities to acquire further knowledge of the business.—Please reply to A., May's, 159, Piccadilly.

REV. W. CORBETT, St. Peter's, Southwark, desires to find place as Messenger for young Man, twelve years with clergyman deceased.

AS USEFUL HOUSEKEEPER, or any position of trust. Light duties not objected to. Abstainer. Quick at needlework. London preferred. Highest testimonial.
L., 118, Great Portland-street, Oxford-street, W.

AS COWMAN, aged 30. Can attend to pony and carriage, or assist in garden. Wife, an experienced Laundress.—WESTBURY, care of Mrs. Wardle, Midgham-green, Reading.

WILL ANY KIND CHRISTIAN LADY help a good respectable Girl to a situation, who is facially disfigured? Her clergyman will give excellent character, and all particulars can be obtained from Miss WILLIAMSON, 24, Warwick-road, Maida-hill, London.

WILL ANY CHRISTIAN Lady employ a young woman. Seventeen. Very poor. Too delicate to do hard work. Christian, abstainer, and very good character.—Miss EDITH CORDEAUX, Woodford-green, Essex.

WILL ANYONE take an afflicted Girl as Lady Help. Strong, active, willing. Educated. No salary required. Country and no children preferred. — Particulars from R. J., 26, New Inn Yard, E.C.

DOCK LABOURERS' MISSION.— A respectable Girl, age 16, needs a situation. Salary £15. Good references.—Mrs. COLEMAN, Children's Home, Boleyn-road, Upton-park, London, E.

Appointments, Situations, &c., Vacant.

LADY SHORTHAND WRITER, to act as Secretary and Ladies' Help, required immediately. Comfortable home. Liberal salary for a suitable person. A Methodist preferred.
Box 3152, Sell's, 167, Fleet-street, E.C.

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When we get Home.
Why will You do Without Him?

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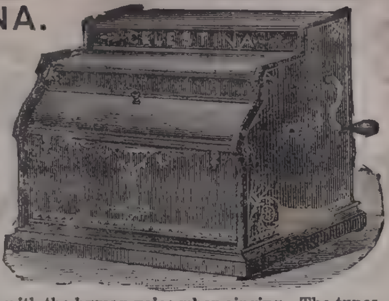

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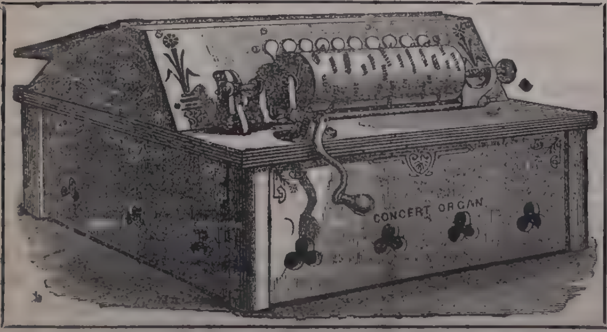

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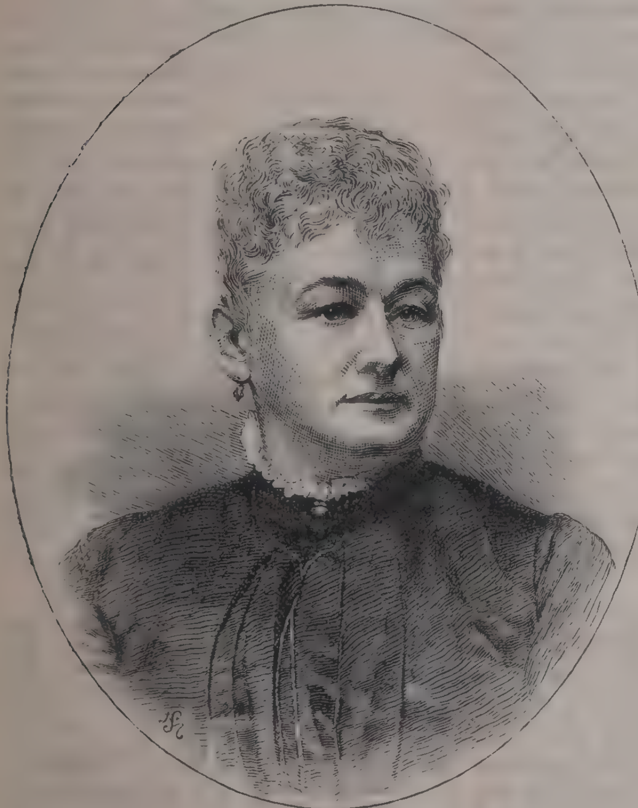
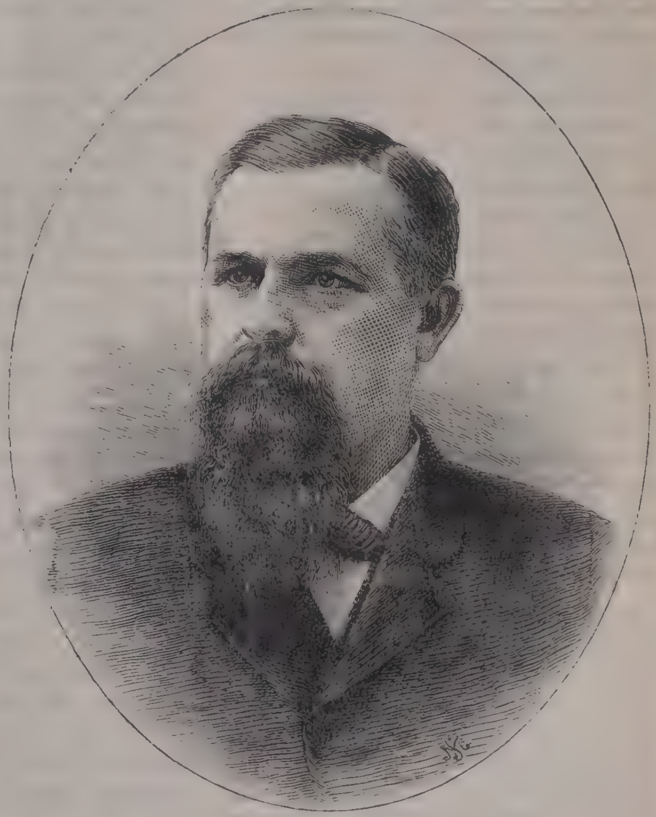
A Weekly Record of Christian Life, Christian Testimony, Christian Work, and of Missionary Enterprise.

No. 887.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. THURSDAY, JANUARY 27, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY, POST FREE, 1½d.

MR. AND MRS. JAMES McGRANAHAN.

NEXT to Mr. Sankey, this estimable couple are the most widely known exponents, in this country, of "the Gospel in song." Among the many American friends who have visited us in recent years, and engaged in evangelistic work, none are more highly and universally beloved, both for their personal qualities and for their Christian devotion, than the two whose portraits appear on this page. Though later in the field than some of his fellow-evangelists, Mr. McGranahan is no imitator of his predecessors. He has exercised his special and peculiar gifts; and in the department of original composition has earned a very high place among the Christian musicians of his generation.





It is much too late in the day to enter on a defence of "singing the Gospel." No doubt there is Gospel singing and Gospel singing; and unless the singer is fully imbued with the true evangelistic spirit, and has consecrated his talent to the glory of his Master, there is a subtle danger attached to its exercise. The field that our American brethren have done so much to open up, in the direction of preaching through song, is so wide that it is a wonder it has not been more extensively occupied. If God would thoroughly convert or consecrate to this service some of our famous singers of both sexes, how much they might do as proclaimers of the everlasting Gospel. The following remarks by a recent writer in an American contemporary will, we believe, heartily commend themselves to our readers:—

> God send us singing preachers, like James McGranahan, whom we believe to be as much a minister of Jesus Christ as any clergyman, and whose simple-hearted preaching, we believe, has touched more hearts with a sense of Divine love than many sermons of vast ingenuity and learning. And we do not make this assertion in any disparagement of preaching, for that is God's chosen agency; but we simply enlarge the mission of the preacher, and say, if you can't reach your people by *talking* about the Gospel, try singing it. The only difference is in rhyme and tune, and what does that signify? If Paul were to preach to-day, he would take a Gospel singer with him, beyond the possibility of a doubt.

The State of Pennsylvania has been singularly favoured in producing sweet singers. Besides Mr. McGranahan it claims among its honoured sons, Mr. Sankey, the late Mr. P. P. Bliss, and, we believe, Mr. D. B. Towner. Mr. McGranahan began his active musical career as an alto singer, and player on the bass viol, in that American institution, the "Singing School." At the age of nineteen he was already a teacher of the science of music. In order better to qualify himself for his chosen profession, he managed to attend the Normal School, at Geneseo, N.Y., during the sessions of 1861 and 1862. It was there that he met Miss Addie Vickery, of Oswego, who afterwards became his wife. She has been to him a true helpmate in life's pilgrimage; giving him also most valued assistance in his musical functions during fourteen years of institute and convention work, and in his

Gospel labours of more recent times. It was the great Ashtabula calamity, in December, 1876, which suddenly cut short the promising career of Mr. and Mrs. P. P. Bliss, that brought Mr. McGranahan and his wife into direct evangelistic effort. It came about in a somewhat remarkable way, showing clearly the hand of God, who, it has often been remarked, "takes away his workers, but carries on his work." Mr. Bliss and Mr. McGranahan had been fast friends; and the former had often tried to convince his gifted brother that he ought to be singing the Gospel instead of teaching music. On one occasion, when walking together, they passed a meadow where the mowers were busy at work. Mr. Bliss said to his companion, "Mac, you are just like a man who stands all his time sharpening his scythe. Now, leave the teaching to others; swing in your scythe, and see the grass fall before you." Mr. McGranahan, however, was immovable. He had a strong conviction that no one should enter the Gospel field without preparation of a more specific kind than he had had, nor without a clear call from the Lord of the harvest. This call came to him sooner than he had anticipated, and with a sanction that he could not withstand.

The sad news of Mr. Bliss's fate reached Mr. McGranahan when returning from a musical convention at Delaware, Ohio, and he at once proceeded to the scene of the disaster at Ashtabula. On the same sorrowful errand came Major Whittle, who had been evangelizing with Mr. Bliss; and there the two friends of the deceased became personally acquainted for the first time. As to this critical juncture in Mr. McGranahan's life we may reproduce a few sentences that appeared in our columns in November, 1880, in a report of some reminiscences of Mr. Bliss given by the Major at Glasgow:—

> A week before Mr. Bliss left me he was writing at the table one day, and he read to me a letter he had written. He said it was to a man he very much wanted to see in Gospel work; he could write music and sing, and he wanted him to sing for the Lord. He asked me if I knew any evangelist who would go with his friend McGranahan. I said I did not know of anybody; but if he would consecrate himself to God some one would be raised up to accompany him. At Ashtabula a man came up to me and said, "Mr. Bliss was one of my dearest friends; my name is McGranahan." *There stood before me the very man whom Mr. Bliss had chosen.* We went to Chicago; and there it pleased God to give my brother a great blessing in his own soul. Among Mr. Bliss's papers that came by luggage train there were many manuscripts, and amongst others the words of the song, "My Redeemer." Mr. McGranahan prayed that he might be able to wed it to music. One day while sitting in my room I heard singing; and I went to listen. Then I heard for the first time the song that may be said to be Mr. Bliss's dying testimony of what Christ was to him.

It was when still engaged in arranging Mr. Bliss's manuscripts, some months after his lamented death, that Mr. McGranahan finally resolved to relinquish a purely musical career and take up the serious business of singing the Gospel. While he continued to halt between two opinions, Major Whittle suggested one day that they should together pray to God for definite guidance about the matter. He readily agreed. Both prayed; and when they rose from their knees, to Mr. McGranahan's surprise, the burden of doubt that had been pressing upon him was gone. A chain of events in connection with his former occupation came as an equal surprise, and confirmed him in the decision to step out on the new path. One by one, letters came from various points where musical engagements had been made, asking, for some reason or another, that these should be deferred; until every such engagement had been indefinitely postponed. All the seeming hindrances were removed; and the hand of God clearly pointed out the way. Attendance at some meetings then going on in Chicago brought to the mind both of himself and his wife a more vivid realisation of the truths of the Gospel. Thus equipped and manifestly called, they entered into that happy partnership of Christian service with Major Whittle, which has since been continued to this day; and which, we trust, may be prolonged for many and many a year to come.

Messrs. Whittle and McGranahan first visited this country in the summer of 1880. They held meetings in different parts of London, and afterwards spent some time in Perth, Glasgow, Edinburgh, Aberdeen, Dundee, Belfast, &c. In all the places where they laboured God gave them much favour with the people; and many were the seals gained to their earnest ministry, both by speech and by song. Their second visit to Ireland and England in 1883-4 will be fresh in the recollection of many readers. The best proof that their labours were acceptable is to be found in the fact that wherever they have been their presence is again earnestly longed for. They have received pressing invitations to return to Great Britain, and specially to Ireland. We believe it is solely due to the disturbed political and social state of the sister isle that these invitations have not ere now been accepted. Early last year, Mr. McGranahan was for some time laid aside through an attack of throat complaint, but a sojourn in the south-west, under the loving care of his wife, brought complete restoration. The latest reports state that he and Major Whittle are busily evangelising in different parts of his native state of Pennsylvania.

As a singer, Mr. McGranahan is distinguished by an earnest, winning simplicity, coupled with artistic accuracy; though the deeper element of pathos is by no means wanting. His forte, as we have said, is strong, vigorous composition. His book, *Songs of the Gospel*, published during his first visit to England, contains, perhaps, more real gems of sacred song than any collection of similar size. There is a rhythmic swing about many of the melodies that makes them especially suited for popular audiences. Such songs as "My Redeemer," "I shall be satisfied," "The Crowning Day is coming," "Behold, what manner of love," and others equally good, will undoubtedly take a permanent place in the evangelistic hymnology of the churches. It is an open secret that the words of many of his best-known songs have been written by Major Whittle, under the *nom de plume* of "El Nathan." Among Mr. McGranahan's more elaborate pieces it would be difficult to surpass, for grandeur of treatment and cumulative effect, the anthem, "I am the Resurrection and the Life." Latterly he has given much attention to the composition of pieces in which the unadorned words of Scripture are wedded to striking airs and harmonies. A number of these are to be found in *The Christian Choir*; and they have greatly helped consecrated Christian singers in conveying vital truths at once to the ears and hearts of the multitude.

In fostering the growth of the "Male Choir," and furnishing many pieces arranged for their special use, Mr. McGranahan has also done splendid service to the cause of the Gospel. Perhaps no one song is more sung in Mr. Moody's meetings, where a male choir assists, than that which proclaims to the anxious soul, "By grace are ye saved through faith;" it contains the Gospel message in a nutshell. This being a time of great missionary interest, we have given on another page a hymn and tune by Mr. McGranahan, dedicated to the party of missionaries that left for China about two years ago.

SAVED FROM SUICIDE.

ONE day, in October, 1886 (writes a correspondent), whilst feeling depressed by the apparent fruitlessness of efforts made to win souls, I received a letter, of which the following is an extract. You may imagine the warmth of praise it kindled in my heart, and of thankfulness to the loving Father who showed me his marvellous works so directly. The incident happened two or three years ago, and the writer's letters, of which many have been since received by me, show that, whilst God had snatched him from the jaws of death, He had also healed his soul. The man is a most joyous and consistent Christian, although in very depressed circumstances. At the time he wrote he was crippled by agonising rheumatic fever, through which he had lost his living, and had a mother, sister, and two little boys depending upon him:—

> EXTRACT.
>
> ...What I never told you before, I will now honestly tell you. The very first time you came to our house and saw me I was very sick and in great agony, and very much depressed in spirits, and would not believe that God would save me. So I thought over this all day, and towards eve I made up my mind to kill myself. So I wrote a letter to my mother, saying that I could not bear up the pain and long-suffering, and placed the letter under my pillow. Some laudanum I had I secured about me, and fully made up my mind to drink this when all retired to bed.
>
> But God would not permit it. He sent you that very day, and an hour after I had made all preparations. As soon as I saw and heard you, I felt a hope rise in my breast, and when you knelt and prayed for me, I felt the words go deep into my heart, and from that day I am a changed man. After your departure I tore up the letter, threw the laudanum out of the window, and prayed fervently, and read my Bible, and I found a great relief. You have been the blessed means of preventing me putting an end to myself. God bless and prosper you!

BRIXTON.—The eight days' mission conducted by Rev. Hugh Price Hughes has been attended by most encouraging results.

FUTURE OF FOREIGN MISSIONS.

How to arouse the Church of Christ to a deeper sense of her responsibility in obeying her Lord's parting words, "Go ye into all the world and preach the Gospel to every creature," was the subject considered on the evening of the 19th inst., at a meeting of the Secretaries of all the Evangelical Foreign Missionary Societies in London; and the following notes, expressing the mind of those present, are given by one of their number:—

There is a strong impression that the tide of missionary interest and effort, which has been rising continuously since the beginning of this century, is destined to reach a much higher level, and that great blessings for the world are in store in the immediate future if the Church is aroused to consecrate herself for the work. Even now there are great openings abroad, and great searchings of heart at home.

It is most important that the bulk of our people should be trained out of the idea that missions to the heathen are only an ornamental addition to the Church, instead of being an integral part of its work, and essential to its vitality. We are on the wrong line, when we provide bountifully and even luxuriously for ourselves, and then give of our leavings for Foreign Mission work. The Scriptural view is to give of our firstfruits for the Lord's service, putting the claims of Christ before everything else. The Church is destroyed by selfishness.

The minister of the congregation is in a position of immense influence for developing this missionary spirit. Not in having to raise money—this he should be spared—but in having his own soul inflamed with love to the Master, and with a yearning desire to do his will in this matter. By acquiring familiarity with missionary intelligence, not confining his knowledge to that of his own denomination, and then endeavouring by every means in his power to imbue his people and their children with the missionary spirit, as being absolutely essential to the vigorous life of his congregation, he will find a rich blessing to his own soul in the efforts thus put forth. Facts are the fuel to feed missionary zeal. Periodical information imparted in an interesting way: earnest, pointed prayer, instead of the routine sentence or two in the weekly intercessory prayer, with the one aim to obey Christ's command, and to be in sympathy with Him in compassion for the multitudes: these cannot fail to tell on the people. Hearts will thus be made to glow, prayer to ascend, free-will offerings to be made, and systematic giving to be practised as a spiritual privilege, while every other relative duty at home will be the more thoroughly done.

It is sometimes said that missionary meetings are not so popular as they used to be. This, however, is not due to declining interest, but to the diffusion of information from many smaller centres instead of, as formerly, from a few important centres. They have been tried in church on Sunday evenings with marked success. The plan of simultaneous meetings throughout the Church, as initiated with success by the Church Missionary Society, is worthy of adoption.

It is thought by some that we frighten our people with the idea that while they are doing their best, they are yet required to look forward to indefinite extension in foreign lands. But if we consider that it is the Lord's work, and He has the ways and means in his own hands, such fears are at once dissipated. For instance, extension by native agency is yet only in its infancy.

Let us believe in the Holy Ghost, and in a present Saviour, who has said, "Lo, I am with you alway;" and then let us act upon his word, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. xxxiii. 3).

◆

BUNYAN'S FIRST AWAKENING.

By Rev. ALEX. WHYTE, D.D., Edinburgh.*

Laud hated the Puritans with all the intensity of his cold and narrow heart, and sought to root them out of the land. Of all the expedients he attempted to accomplish his end, the most astute was the demoralising of the Sabbath Day from the parish pulpit. He got a Royal edict issued, enjoining every clergyman, on peril of losing his benefice, to send his people from the altar to sports on the green from which we should shrink on a week day. We can imagine what a shock this was to Christian people. The Long Parliament, which was composed of Christian gentlemen, and which was on the side of the people and of religion as no succeeding Parliament has been, burned the infamous *Book of Sports* at the stake.

John Bunyan played noisy games on the green at Elstow on Sabbath afternoons. His parson — historical experts dispute whether this parson was at that time a Presbyterian or an Episcopalian—preached one day a sermon which awakened him to some sense of his guilt. A man may be used to awaken who cannot guide or feed. This preacher could do neither, so Bunyan ultimately went to a conventicle.

Bunyan could not have been ignorant of the claims of the Sabbath, but he did not feel the sanctity and joy of the day. One of the best chapters in one of his wife's books, which he read carefully, treated of the Sabbath Day.

It was a memorable day—if we knew it, we should mark it in the Evangelical Almanac—when he first felt guilt in the conscience. That experience was the first pangs of the new birth, the first step in effectual calling. He staggered home from church miserable; but before dinner was over he shook the sermon completely out of his mind, and went out to the green, to think his own thoughts and do his own pleasure on the Lord's Day.

Learn from this sad fact two lessons:—

(1) Dr. John Newman, who was never a Puritan, and is still further from being a Scotch Sabbatarian, says: "Satan's first step in ruining a soul is to make him desecrate the Sabbath." The last man hanged in Edinburgh declared, before going to the scaffold, that he began his downward career by breaking the Sabbath. There is no surer sign of the fall of a nation, or of an individual, than openly desecrating the Lord's Day. History and experience amply corroborate this truth. Reverence for the Sabbath is one of the foundations on which is laid the corner-stone of civilised and sanctified society. Old Dr. Johnson kept up his friendship with God by spending the Sabbath in repairing the breaches of the week. We would do well if we followed his example. He made the following resolutions:—(1) To rise early on Sabbath, and so go early to bed on Saturday; (2) To use extraordinary devotions on Sabbath morning; (3) To examine last week on Sabbath morning; and (4) To read a good book, go twice to church, and wear off worldly stains by spiritual meditation. Such a man was fit to be Archbishop of Canterbury!

(2) Call to mind the first word which created a sense of guilt in your bosom. Paul felt guilty when he wakened to know that his heart was a cage of unclean desires. We owe Paul and his Epistles, humanly speaking, to the Tenth Commandment—"Thou shalt not covet;" we owe Bunyan, "The Pilgrim's Progress," and "Grace Abounding," to the Fourth Commandment. Which commandment first brought guilt into your conscience? Augustine was slain by the seventh, and was kept a dead man all his days. Are you slain? Some of you, who have broken a mother's heart are convicted by the fifth; some of you who have betrayed a woman's trusting love and sent her to lie under a grassy mound, find the sixth sitting on your door-steps, and howling like a blood-hound on your track.

Be not too much cast down, my alarmed hearers; before supper is over to-night, you will have shaken the prayer-meeting and the thought of the dead out of your mind. Think how many sermons were drowned in Edinburgh last Sabbath afternoon! Think how many who were sore in church were quite well next morning!

Jeroboam was a shrewd king. He said (see 1 Kings xiii. 7) to the angry prophet, "Come home and dine with me." If he had gone, he would have been made a royal chaplain, and would never have hurt any man's conscience. Our congregations will not care one straw what we say in the pulpit, if we go home and dine with them. Augustine wrote: "Love your people, and say what you like to them." Another canon is: "Love their table, and help them to shake off the sermon." A good dinner repeated often enough will emasculate a preacher, and make him as glib-tongued and toothless a minister as ever flattered a congregation to destruction.

Divinity student! when you are ordained, make up your mind never to dine with a member of your congregation after the sermon. If you must, go in the strength of the Spirit you sought in the morning to face your people. Read 1 Kings xiii.

"WILLARD TRACT REPOSITORY."—We understand that Dr. Cullis, of Boston, has appointed Messrs. Marshall Bros., 3, Amen-corner, Paternoster-row, the agents in England for the sale of all the "Willard" publications.

EAST LONDON SEWING-CLASS FUND.—The sewing classes originated by the late Lady Hobart, and which are now carried on under the guidance of her daughter (Lady Albinia Hobart-Hampden), the Marchioness of Ripon, Hon. Elizabeth Waldegrave, and Miss Butler, have been a comfort, Mr. George Holland states, to hundreds of poor women at the East End. The classes are open on three afternoons in the week, and the women receive 6d. for the three hours' work each day. Very grateful are they for this help, for which often their family at home is waiting that they may have a little bread and firing; and for the warmth of the comfortable room in which they work. But more than this is the Christian sympathy they here receive; and the sweet words of the Gospel of Christ spoken every afternoon minister consolation and inspire trust in many a sad heart. Much delightful fruit has resulted from these meetings, and many have thus been brought to the habit of regular attendance at the Mission-hall service on Sunday evening. The number of classes that can be opened depends, of course, upon the amount of subscriptions received, and it is well, therefore, to state that every £15 provides for a class of fifty women for a month. Lady Albinia Hobart-Hampden's address is 1, Carlton-gardens, S.W.

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* Notes of an Address on "Grace Abounding," at Free St. George's Prayer-meeting, January 18.

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

XIII.—GLIMPSES OF THE ISRAEL-NATURE.

Genesis XLVII.

As a brook runs it clears itself. It was so with Jacob's life. The discipline of life, like a refining fire, did not fail in its purpose. The dross of his nature was at last well-nigh worked out, and the nobler Israel-nature became more and more apparent. This change is marked by the change in the name by which he is designated on the inspired page. The old term, Jacob, is used but sparingly, and for the most part Israel is the title of his nobility.

Before we can study the traces of his increasing princeliness of character, we should do well to notice that the name Jacob, though used sparingly, is not wholly dropped. We can never forget what we were. We can never forget what we might be, were it not for the restraining grace of God. I cannot agree with those who think that the Jacob-nature may be expunged, wiped out from our being. In my judgment, both Scripture and experience are dead against them. The flesh lusteth against the Spirit, and will lust, though with ever-decreasing force, unto the end. But it is my joyful belief, also, that the Spirit lusteth against the flesh, and represses it with such growing power that it is reduced to the last extremity, and we are kept from doing the things that we otherwise would. Indeed, the self-life can scarcely be said to live, since it makes but the faintest response to temptation. If only we walk in the Spirit, and live in the Spirit, and are led by the Spirit, we shall not fulfil the lusts of the flesh, we shall hardly be aware of their presence in our being, we shall be as good as dead to them; but, in the moment that we cease to abide in living union with the Blessed Spirit, we shall find that the old nature will revive again, in horrid resurrection, and will sweep us down to a sin like that which blackened and saddened all David's later years.

Germs of disease may be constantly breeding in an infected house; but, so long as the disinfecting fluid is well sprinkled on the floors and pendent sheets, they are killed off as soon as they are formed. So sin, though present in the heart, may be choked off, so as to be almost unperceived, because the Holy Ghost is ever at work acting as a disinfectant; but, so soon as his grace is withdrawn, sin regains its old deadly sway, and breathes forth its pestilential poison. It is of the utmost importance, then, to keep in with the Holy Ghost.

One more illustration, though some may deem it far fetched, will clench and illustrate my meaning. A mesmerist may weave a spell, by passing hands, over a man of weaker mind, so as to cast him into all the appearances of death. But he is not dead, and, when the charm is broken, the processes of life resume their course. So, beneath the spell of the grace of God's Holy Spirit, our evil self-life may lie as dead, only giving faint signs of life, and yet, if that spell be broken, it will spring up with robust and deadly vigour. It becomes us then to watch and pray, lest we enter into temptation.

There is a beautiful experiment, which the readers of these lines may try for themselves, and which will give them a vivid idea of how the law of the Spirit of life in Christ Jesus can make them free from the law of sin and death. If you take a heavy book and hold it at arm's length, the pull of the law of gravitation will soon draw it downwards; but if some friend will pour down that arm a constant stream of electricity, the flow of the electric current will set you free from the effect of the downward pull. It will still be there, though you will have become almost unconscious of it. Thus it will be when we are filled by the Spirit of God; the downward tendency may be in us yet, but it will be more than counteracted by the habit of that new life, in which the power of the living Saviour is ever at work, through the grace of the Holy Ghost.

In the earlier stages of the Christian life the habit of abiding ever in communion with the Spirit of God is difficult to form and maintain. Some seem to acquire it more habitually and unbrokenly than others. Where this is the case, the Jacob-nature begins to disappear with a suddenness, that reminds us of a rapid thaw, which, in a single night, may rid the streets of tons of snow. In the case of those who learn the sweet lesson of unbroken fellowship more slowly, the Jacob-nature keeps breaking in upon the Israel-life, as the underlying rock-strata will break up through the green sward of a highland valley. Yet as the years pass on, and the habit of fellowship becomes a permanent possession, these irruptions become less and less frequent, so that at last the Israel-nature has the almost undisputed sway in the life.

We have to notice some manifestations of this Israel-nature in Jacob, like the out-shinings of the sun, which, in the early morning, has fought with heavy mists for his supremacy, but at last shines out in a cloudless sky, and sets in radiant glory.

For more than thirty years Jacob mourned for Joseph as dead. The monotony of those years was only broken by new misfortunes, which came upon each other's heels, as the messengers of calamity to Job. We only catch some few sobs from that stricken heart, like the cries of the Crucified from amid the dense gloom of the cross. On first seeing the bloodstained coat, "I will go down into the grave mourning;" on learning the first tidings about the rough governor, the lord of the land, "Me have ye bereaved of my children;" on the appeal of his sons to spare Benjamin, "My son shall not go down with you, lest ye bring down my grey hairs with sorrow to the grave;" on their renewed appeal, "Wherefore dealt ye so ill with me as to tell the man ye had a brother?" on giving his final consent, in addition to his direction that they should take some few delicacies from their almost emptied stores, he said sadly and almost despairingly, "God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved."

But the night of weeping was followed by the morning of joy. Joy looked in at the old man's window, and sorrow and sighing fled away. What a confusion of emotion must have filled his heart when the completed band of his sons stood once again before him with such amazing tidings. Benjamin was there and Simeon. Love had welded them together in the furnace of sorrow, like a twelve-linked chain, no link of which would ever again be missing. The God of their fathers had met with them, and henceforward would supply their needs so fully, that they could have no further lack, though the famine should last thrice seven years. And, above all, Joseph was yet alive, and he was governor over all the land of Egypt. What wonder that the aged heart stood still, and its machinery almost threatened to break down, beneath the pressure of sudden rapture. At first he could not believe it all. But the sight of the waggons convinced him. Then there came forth a gleam of the royal spirit of faith—the spirit of *Jacob* revived, and *Israel* said, "It is enough; Joseph my son is yet alive, I will go and see him before I die."

Before he left Canaan, he had one final interview with his Almighty Friend. It happened at Beer-sheba, the last halting-place amid the green pasture lands of the Land of Promise, and before they struck into the sand-waste that lay between them and Egypt. Everything there reminded him of his own early life which was spent there. He could find the ruins of his father's altar, and the well which his father had sunk, and "he offered sacrifices unto the God of his father Isaac." At that time his mind was engaged in eager debate as to the path of duty. On the one hand love to Joseph and his necessities drew him to Egypt; on the other, the memory of how much evil had befallen his ancestors whenever they went down to Egypt made him eagerly question whether he was justified in going. It was at that time that God made his path clear, by saying, "Fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and Joseph shall put his hand upon thine eyes." How comfortably our God speaks to us when we are sore perplexed. If we will only wait, we shall hear a voice behind us saying, "This is the way, walk ye in it." But, since the voice speaks from behind, we must not run on too far or fast in front.

(1) *There is a glimpse of the Israel-nature in his meeting with Joseph.* How feverishly the old man anticipated it, and when, on the confines of Egypt, he learnt that the second chariot in the land was bringing his long-lost son to his embrace, he roused himself to meet him, not as the Jacob of olden days, but as Israel the Prince. "And Israel said unto Joseph, now let me die, since I have seen thy face, because thou art yet alive."

(2) *There is yet another glimpse of the Israel-nature in his blessing of Pharaoh.* Joseph might almost have been ashamed of his aged father, and left him in the background. He was old, and decrepit, and lame. He had spent all his life in tents and sheep-farms, and was totally ignorant of the manners of a court. He was an exile, an emigrant, a man who had failed. His very presence there was due to his ruinous losses. What a contrast between him and the glorious Pharaoh, whose court teemed with science and wit, with soldiers and priests, with wealth and splendour. And yet, when he stood before Pharaoh, there was so much moral grandeur about him that the greatest monarch in the world bent eagerly beneath his blessing. "How old art thou?" was the kind inquiry of the mighty monarch, to commemorate whom a massive pyramid, destined to outlast his race, was in course of erection. The question was perhaps suggested by his bent form and withered look. The reply was sad enough, and it was the Jacob-nature that uttered it. It seemed like an anticipation of the cry of Ecclesiastes, "Vanity of vanities, all is vanity." It was lit up by no single ray of thankfulness, or faith, or hope: "My life has been a pilgrimage; its days have been few and evil." *Few*, in comparison with those of Terah, Abraham, and Isaac. *Evil*, in comparison with that of Esau, who stood at the head of a great kingdom, the progenitor of a line of kings. And yet, with this confession ringing in his ears, Pharaoh was blessed by those outstretched trembling hands, and by that quavering voice. Esau never could have done that.

"Without all contradiction the less is blessed of the better." Jacob must have had something about him that rendered him superior to the greatest monarch of his time. There were two kings in that royal chamber decorated by weird hieroglyphs and long lines of fantastic figures, the one, royal with the adventitious distinction of birth and rank, the other, a way-worn pilgrim, royal with the divine patent of royalty, a noble character. And, as they stood together, it was shown to all the world that the spiritual is greater than the material, and that God can endow a human spirit with such moral splendour as to compel the world's conquerors to confess themselves conquered before its power. You may be crafty, mean, and bargain-loving, yet if you will but yield yourself to God, and submit to his loving discipline, He will make you truly royal, and give you the moral power, which masters all other power beside.

(3) *There is yet another glimpse of the Israel-nature in his solemn injunctions to Joseph about his burial.* "The time drew nigh that *Israel* must die: and he called his son Joseph, and said unto him… (xlvii. 29). And *Israel* bowed himself upon the bed's head." It is the death-scene which shows the true nature of a man; and its darkness set Jacob's better nature in full relief.

He was evidently a man of faith. He knew the ancient promise made by God, of which Abraham may have often spoken to him in his early life, that their seed should inherit Canaan. He was sure, therefore, that his people would not always abide in Egypt, however fertile its Goshens, or friendly its peoples. The trumpet would sound the summons for their departure. If, then, he were buried in Egypt, he would be left behind, a stranger among strangers, and this could not be. He must be where his people were. To him, therefore, burial in the most splendid mausoleum that was ever constructed in that land of silent tombs was not for one moment to be compared with burial in Machpelah's solitary and humble cave, which at that time was a mere outpost in a distant and hostile land. And he desired it, not only because the mortal remains of Abraham and Sarah, of Isaac and Rebekah, and of Leah lay there, but because he foresaw the time when it would be surrounded by the teeming myriads of his children.

He could only see this by faith. He "had not received the promises, but, by faith, he had seen them afar off, and was persuaded of them, and embraced them." It was by faith that he was able to say, "Behold I die: but God shall be with you, and shall bring you again unto the land of your fathers. Bury me not in Egypt…but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place." Was it not *Israel* that spake thus? Faith made him royal, as it will ennoble the coarsest and commonest nature, lifting the beggar from the dunghill, and making him sit among princes. And these noble utterances prove how truly God had done his work of ennoblement, and how royal was the spirit of the dying patriarch.

(4) *There is yet another glimpse of the Israel-nature in his dealings with Joseph's sons.* In the chapter that records that solemn scene it is almost entirely on Israel that our attention is fixed. Israel strengthened himself on his bed. Israel beheld Joseph's sons. Israel stretched out his right hand. Israel said unto Joseph.

The sands of time had nearly run out in that aged and battered body, and when Joseph arrived at his dwelling, the gift of his own munificence, the dying man seems to have been lying in the extreme of physical exhaustion. But the sound of that beloved name rallied him, and, propped by pillows, he sat up upon his bed.

Then, with that wonderful accuracy of memory which is so remarkable in the dying, he reviewed the past. The vision of the wondrous ladder, with its troops of angels; the precious words of promise, which one hundred years could not obliterate from the tablets of memory; the scene on the hilly road to Bethlehem, where he buried Rachel; the successive instances of the guardian care of the angel who had tended him, as a shepherd does his flock, all his life long until that day—all passed before his eye, dim with age, but bright with memory and hope.

Amid this reverie, the old man became aware of the presence of Joseph's two sons, and inquired who they were, and when he knew, he asked that they might be brought near enough for him to give them an old man's blessing. He did this with great affection and solemnity. He kissed and embraced them, and asked that his good angel might bless the lads. He ranked them among his own sons; and was led by prophetic insight to distinguish between them, crossing his hands, and laying his right on the head of the younger, whom Joseph had placed before his left, and his left on the head of the elder, whom the father had placed before his right. When Joseph remonstrated with him, thinking it was a mistake due to his age and blindness, the old man still held to his choice, as one conscious of a prerogative in which not even Joseph must interfere.

This touching interview ended by the gift to Joseph of the parcel of ground which he had wrested from the Amorites in Shechem. It had long ago returned to its original owners, but he saw, down the vista of the future, that there would be a reversion of the whole to him and his, and it was of that future that he spoke in faith.

The whole of this scene is replete with a dignity, born of moral greatness, and worthy of Israel, the Prince.

Time fails to bring out the traits of royalty in the closing scene of all, which must yield us material for our next. It is enough to remind you of them, ere we close. They are evident enough. Twelve strong, bearded men stand around him. He is in the last extreme of physical decrepitude, but he does not cower or shrink before them, as in other days. His face may be shadowed with death, but his eye gleams with the light of prophecy. He calls out their names one by one. He arraigns them at the bar of judgment. He reviews their past. He apportions them their praise or blame. He allots their future. "These are the twelve tribes of Israel, and this is it that their father spake unto them."

We need not go into further particulars, because enough has been said to convince the most careless reader of the royalty that shone forth from this aged man, as the gleaming torch-lights flashed from the breaking pitchers of Gideon's host. And there is enkindled in our hearts the hope that God will do as much for us, through Him who loveth us, and by his death hath made us kings unto God, with whom we shall one day reign on the earth.

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GODET ON FIRST CORINTHIANS.*

Those who value Godet's commentaries will rejoice to see another from his pen, now presented to the English reader by Messrs. T. & T. Clark. As yet only the first volume of this translation has been issued, which reaches to the end of the eighth chapter, but it contains much that is extremely interesting, and makes one long for the issue of the second part which will complete the First Epistle.

The very important summary in chap. i. 30 of three aspects in which Christ has been "made unto us wisdom from God" (R.V.) *to wit*, "righteousness, sanctification, and redemption," is fully endorsed by Godet as right in construction, and the correct interpretation of the passage. "It must be held (he says) that the Apostle's intention was clearly to separate the first substantive (wisdom) from the other three. Christ has become our 'wisdom,' and that inasmuch as He has brought us…'righteousness, sanctification, and redemption.'" The last of these three, "redemption," he rightly explains as referring to the redemption of the body (Rom. viii. 23), "our complete and final deliverance."

In iii. 9, R.V. has changed the "labourers together with God" of A.V. into "God's fellow-workers," leaving it doubtful whether the fellowship in work is with God or with one another. Godet boldly insists on the idea of fellowship with God being the right one. "It is grammatically inexact to apply the preposition (with) to the community of labour existing among the workers themselves. The meaning is, 'We are at work with God Himself.'"

It cannot be said that Godet is satisfactory in his exposition of, "Else were your children unclean, but now are they holy" (vii. 14). He mentions the thought which would naturally occur to a Jewish mind that the holiness spoken of relates to association, and that the uncleanness is that referred to in Ezra x., but sets it aside on the very insufficient ground that "the word 'holy' cannot designate here a simply Levitical purity, for we are no longer under the Old Testament." But he forgets that the Jewish synagogue was the birthplace of the Corinthian church, and that Crispus, "the ruler of the synagogue," was apparently the first convert (Acts xviii. 8). The house, too, to which Paul removed when he left the synagogue was that of Justus, a proselyte; so that to ignore Jewish conceptions as prevailing largely at Corinth is to shut one's eyes to facts recorded in the Scripture. His own idea of the meaning of the holiness of the children is conveyed in these words:—

> There is something so firm and precise about it (the assertion "are holy") that one involuntarily seeks a positive fact on which to support it. This fact can only be, as it seems to me, the baptism of the Corinthian children in regard to whom the Apostle expresses himself so categorically.

Yet immediately afterwards he seems frightened at his own position, and says: "He means not that they are holy because of their baptism, but that the baptism was the sign and proof of the fact of their state of holiness." To do him justice, he fairly states the strong argument against the notion that infant baptism is here alluded to, though it does not avail with him.

> No doubt the gravest German commentators find in this very saying an indisputable proof against the practice of infant baptism in the churches founded by Paul, "if (it is said) Christian children had been already introduced into the Church by baptism, their position would no longer have any analogy to that of the heathen spouses of whom Paul speaks in the first part of the verse, and he could not logically conclude from the former to the latter."

It would be difficult to refute this argument, and it is to Godet's credit that he affords his readers so convincing a refutation of his own view, little as he may intend them to adopt it.

In that celebrated bone of contention amongst commentators (1 Cor. vii. 21), "if thou mayest be made free, use it rather," Godet takes the view that considers freedom, not slavery, as the thing to be used, and his reasons for so doing have considerable weight.

On the whole, this commentary, judging from this its first part, is one that does credit to its author, and, though not perhaps as interesting as that on the Romans, or his two commentaries on Luke and John, yet has features of interest of its own, and is especially to be valued as being an exposition of an Epistle on which, till very lately, we have had little help from commentators. The two valuable English works on this Epistle which have lately appeared (Beet and Edwards) are both honourably mentioned by Godet. Of the former, he says: "He seems to me to possess in a high degree the gift of expounding the course of the Apostle's ideas in a simple, clear, and judicious way;" and of Edwards, he writes, "He possesses high philological culture." We may certainly say that Godet combines both these qualifications, and that in a high degree.

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* Commentary on First Corinthians. By F. Godet. 10s. 6d. *T. & T. Clark.*

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A Unique Evening Service.

The Union Church, Boston, U.S., has persuaded its pastor, Dr. R. R. Meredith, to change the evening service into a model of the Tremont Temple Bible-class held on Saturday afternoon, hoping that it will help to solve the confessedly difficult problem of how to induce people to attend church on Sunday evenings. As the lesson taught is the one for the following week, Sabbath-school teachers, especially those who are hindered from going regularly on Saturday afternoons, hail with real satisfaction this opportunity of getting a good start on the study of the lesson early in the week.

The attendance, for the two evenings that the experiment has been tried, has been most encouraging. Naturally there is less briskness in asking questions than at Tremont Temple, where the audience is composed almost entirely of teachers on the alert to gain all the light possible for the morrow's teaching, but the attention given, especially by young men, is more marked than at an ordinary preaching service. Doubtless the secret of this lies not in the catechetical form of presenting the truth, which has the charm of novelty, but because the truths themselves have a downright bearing upon practical life. Fundamental truths were set forth far more impressively than in sermon form. A prayer-meeting of half an hour follows the exercises, and choice music by a male quartette adds to the enjoyment of the evening.—*Congregationalist.*

THE ANTI-SUNDAY TRAVELLING UNION aims at putting down, as far as possible, especially among Christians, the traffic in public conveyances on the Lord's Day, and will gladly send copies of their pamphlets to all friends willing to join in this enterprise. It is estimated that 200,000 men in great Britain are deprived of Sunday. A little self-denial in the choice of a place of worship, a little forethought in arranging for special preachers to stay from Saturday till Monday in neighbourhoods where they are to preach, and a firm refusal on the part of ministers and others to undertake engagement involving travelling on the Lord's Day, would doubtless set many Sunday toilers at rest, and thus remove a great stumbling-block from their path. The address of the Union is [illegible], Christchurch-road, Brondesbury, London, N.W.

EVANGELISATION and the CHURCHES

By Rev. GEO. F. PENTECOST, D.D.

(*Concluded.*)

THE METHODS OF EVANGELISATION.

(7) *Limit the size of our city churches.*

Any church is too large when the aggregate of souls represented in the families of its membership is in excess of its seating capacity. When a church grows large it usually grows torpid and unwieldy. The old members begin to lay off responsibility because there are new ones to take it up, and new ones refuse to take it up because there are so many older ones to do the work. No church ought to be so large that it can spare a single member from its active working force—always excepting those wives and mothers who have a house full of little ones to take care of and train for God. There is scarcely a church in our cities in which there are not scores, if not hundreds of men, who are little better than parasites, and add not an ounce to the spiritual and working force of a church. It is not always their fault. If the church were smaller they would find work, or it would be thrust upon them, and they would be made to feel the necessity of personal service.

There are scores of Christians who walk or ride to church, distances greater than would take them to the most distant mission chapel in their city. Why should not Christians consider their possible *usefulness* in selecting the church which they are to attend, as well as their *convenience* and pleasure.

(8) *Popularise the order and manner of our church service.* I speak especially with reference to that service which is intended to be evangelistic in its character.

The atmosphere generated by an ordinary church service is too cold; the freedom of the Spirit is hindered by fear and regard for what we call propriety. The preaching should be extemporaneous in delivery, though not in thought; warm, direct, and simple, level to the comprehension of the common people. The singing should be congregational, hearty, abundant, and set to easy and popular melodies. An after-meeting of some kind ought to be held always, and the unconverted urged to remain to it and make decision for Christ.

(9) *The lay element of the church ought to be instructed and encouraged in the work of saving souls.* Every Christian ought to be made to feel that he has individual responsibility in the great work of soul-winning. I presume that, as it is, there is not one Christian out of every hundred who has set himself systematically to the work of soul-winning. It is very rarely that we see our regular pew-holders and church-goers of purpose bringing any of their unconverted neighbours or friends with them to the house of God. Even the habit of inviting people to church is almost an unknown one. There are probably not a dozen men in any one of our churches who are on the lookout for anxious souls, or who set themselves to the task of speaking to the unconverted concerning their spiritual and eternal interests. They have not been taught and trained to do so. The church is not organised with that in view. The conversion of souls is incidental to the work of the church, and not the chief end. And yet we know that in all the great evangelistic meetings of modern times it has been the personal work of private Christians which has led to the largest results.

IV. We must Revive and Recognise and Use the Evangelistic Gift as a distinct Order in the Ministry. There have always been evangelists, but for many generations they have not been encouraged and but by few churches recognised. I can scarcely recall the name of a single evangelist who has not been opposed in his work by the regular pastoral ministry of the churches. Even that burning and shining light, E. N. Kirk, had to fight his way into

and so have all the evangelists, so far as I know from the Wesleys till now. The systematic and persistent way in which evangelists have been ignored and "sat upon" has largely prevented men of education, ability, and consecration from entering this work.

Young men entering upon the work of the ministry ought to be trained from the beginning with this end in view; that is, such of them as seem best fitted and gifted for this work. If the Head of the Church has not ceased to give "to some evangelists," He will still be bestowing this gift upon men. To this end a Chair or a department for the teaching of evangelistic theology and methods ought to be provided for in our Seminaries, and young men with evangelistic gifts specially instructed and trained for that work.

Such of our pastors as have developed special evangelistic gifts ought to be encouraged to do the work of an evangelist, as was Timothy. No doubt there are men to-day occupying pastorates who ought to be evangelists, and who would have been if that order in the ministry had been recognised at the time of their preparation for service, or at some subsequent period.

As to the field and work of the evangelist I can only suggest an outline. There ought to be evangelists at large who should be at the call of the churches in any part of the country. If pastors cannot do the full work of the evangelist in their own churches, as they cannot, there ought to be men, wise and well-trained, in whom they may repose perfect confidence, and whom they might call to their assistance from time to time to hold evangelistic meetings. If there were a number of such wise and God-appointed men in the field all the churches might enjoy the help and refreshment they would bring.

In the selection of evangelists special attention should be given to (*a*) the man himself. If he is successful and much blessed in his labours he is apt to be petted and flattered; and unless he is strong and full of grace he will become wilful and arbitrary, to the great damage of his own work and scandal to the work of Christ, and will do mischief when he ought only to do good. (*b*) *His message.* The evangelistic message is the simple one of the Gospel. He has nothing to do with philosophic theology, or with speculative questions as to the state of the heathen, nor with meddling with questions concerning things not revealed. I do not say that he has nothing to do with apologetics or ethics; he ought indeed to be an approved workman ready and able, if needs be, to defend the faith against assaults of infidelity, and as fearless and faithful as John the Baptist in reproving sin; but his main work is to preach the Gospel, simply and boldly. (*c*) *His methods.* The evangelist ought to be a man whose manner is at once dignified, yet accessible; and while he is never to forget that he is God's messenger he must also remember that he is but a sinful man saved by grace. His methods should be popular without being sensational, in the bad and common sense of that term. He should so organise his work as to fall easily into the position of helper to the pastors, and servant to the churches with whom he works.

Evangelists should be under authority. It would be better for them, and better for the churches. Where that authority may be located is not for me to discuss in this paper. Perhaps he might be subject to admonition and certification of the association of which he is a member. I have often thought that a society for the promotion of evangelistic work among the churches might be formed just as the Home and Foreign Missionary Societies are, or that the Home Missionary Society might be so enlarged as to include the work.

V. The Effect of the Introduction of a thorough System of Evangelistic work among our Churches *would put our churches in touch with the great unevangelised masses.* It would compel us to look abroad, and would awaken compassion for the unsaved, and indignation for God at the sight of the works of the devil, as it did when Paul had his spirit stirred within him at the sight of the Athenians who were wholly given up to idolatry.

It would develop enthusiasm in our churches. Evangelistic work cannot be carried forward

forward it awakens it. There is nothing we need more in our churches to-day than a genuine enthusiasm in the work of God. If I were asked to describe in one word what the baptism of the Holy Ghost consisted in, I would say enthusiasm.

It would break up the dead formalism that is chilling all our church life.

It would break up stereotyped methods and take us out of ruts. For evangelistic work can only be carried forward by adapting itself to all the changing moods of the people and the conditions existing in the midst of the people among whom it is being carried forward.

It will preserve sound doctrine in and to the churches. An emasculated theology can never produce a revival. The three R's only cannot get hold of the human conscience and awaken to a sense of a lost condition and of the need of Christ. Ruin, Redemption and Regeneration, must be constantly preached. There is no room between such topics for the evangelist to get away into new and speculative drifts; for, if he should drop one of them out, his hold on the sinner's conscience is lost. It is only when a church becomes cold and loses its evangelistic spirit that heresy comes in.

It will develop workers among the lay people of the Church. This has been so abundantly proved that I need only mention it; for all such work cannot but throw responsibility upon the individual Christian participating in it, and quicken others who were before indifferent.

May the great Head of the Church direct us into and make us perfect unto every good work, and lead us out into larger activity and on to truer lines of evangelistic work.

◆

DEACON ABRAHAM.

A letter has lately been received from the Nestorian Deacon, Abraham, at Ooroomiah, which shows that he is still labouring usefully for his people; although at times straitened for want of means, he is maintaining his school for orphans, which contains twenty-five boys and twenty girls, in separate premises. He has had many applications to receive more orphans, but cannot at present undertake a heavier charge.

Sometimes, however, it is almost impossible for him to refuse at any hazard. Recently the following incident happened to him: A boy of twelve years old one day brought to him a younger brother and sister. They had travelled alone a journey of four or five days on foot over the mountains. They were very weary. Their father had died two years ago, and their mother had run away from them. A blind relative supported them by begging, and when he could no longer do so he sent them to Abraham. But, on their arrival, the latter gravely hesitated to incur so heavy an additional responsibility. Their young guide, the brother twelve years old, exclaimed, "But, master, how can I take them back? There is no one at all to keep them." Then he wept and cried out, "Mercy! Mercy!" Deacon Abraham could not resist the appeals and tears of these young suppliants. He replied at length, "Do not cry. I will take you in, and ask our heavenly Father to support you."

Four of his former pupils are now admitted as students in the American Mission College at Ooroomiah.

The Deacon on his return from England to Persia, a year ago, took with him a memorial of the damp, cold climate of Great Britain in the shape of severe rheumatism which has become chronic. Subsequently his crop of wheat and grapes has greatly suffered from adverse weather. He writes to his friend, Mrs. Sarah Francis, of Port Vale House, Hertford, Herts (through whom his other friends can communicate with him), "I am a man of many troubles."

Another thing which troubles him, and other Nestorians, is the arrival, at Ooroomiah, of two English clergymen of very Ritualistic proclivities, who are urging the people to call the blessed Virgin "the Mother of God," and in various ways pushing extreme points of doctrine and ceremonial rather than the Gospel of faith in the Lord Jesus Christ and love to man in the simple, gracious manner inculcated in the Holy

THE CHRISTIAN SABBATH.

BY J. DENHAM SMITH.

NOTES OF AN ADDRESS AT CLAPTON HALL.

THE first mention of the Sabbath we find in Genesis ii. 3: "And God blessed the seventh day, and sanctified it: because that in it He had rested from all his work which God created and made." Beautiful idea, that our God should rest; and we, having a knowledge of Him, have what He had. What is spoken of is God's rest in this world. When man was in a state of innocency there was no sin, therefore God could have rest; but when sin came in there was no rest, and this explains what the Lord said to the Jews, "My Father worketh hitherto, and I work."

The Sabbath in Genesis is a type of what he will yet enjoy when a better Eden than the one lost will have come. It was not man's rest, it was God's; but the first day after man was created he enjoyed the Sabbath! They who are newly created believe (as the Scripture says), "and enter into rest." When God rested, everything around was in accord with his mind, therefore He could rest. On account of sin, the rest in the Garden was broken; and Canaan's rest was broken; but there is a rest which will never be broken. He says, speaking of his redeemed, "This is my rest."

In Exod. xx. 8, we read, "Remember the Sabbath day to keep it holy." Until this command, the world for upwards of two thousand years was not under law to keep a day. In the five books of Moses, the Father is not mentioned, and yet in this word Sabbath the name of Father is written. He has lodged his name in that blessed rest. Not any of the prophets knew God as we know Him in his character of Father. Take away the "S" and the "th" from Sabbath, and you have "Abba" left, *i.e.*, *Father*. Abba lying in that word, the beautiful symbol of rest. Sabbath is the Hebrew word, and Sunday the heathen word.

God intended us to *work* six days, but on the seventh day not to work. "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou. nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." All were to have rest.

There is no one connected with us who ought not to have one day in seven for rest. As regards cattle it is beautiful to notice that *they* were to be thought of. It is said of Mr. Spurgeon he was accused of breaking the Sabbath because he used his horse on the Lord's day. When so charged, he said that "his horse was a Jew; he gave him no work to do on the Saturday—he rested him so that his faithful animal might carry his master to proclaim the glad tidings of peace on the Lord's Day." He (Mr. Smith) noticed that in all directions, such as opening places of recreation, man was being robbed of that rest God intended him to have. See Exod. xxxi. 13, 14: "Verily my Sabbaths ye shall keep, ..for it is holy unto you: every one that defileth it shall surely be put to death." In this solemn sense God appointed the seventh *time* that man and beast should rest (ver. 17). "It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested." The Sabbath was a sign; both in the wilderness and in the land; it was a sign to any foreigners that those who so kept the seventh day were the people belonging to the God of heaven! And were the first day of the week what it ought to be, it would be a sign to the world that Christians belonged to Christ. But, having crucified the Lord of the Sabbath, it is no sign to the Jews now between them and the world. In Pentecostal days we find the Church keeping the first day of the week, and it was for a time a sign that they were disciples of the Lord Jesus.

Next read Jer. xvii. 21—27. "Take heed to yourselves, and bear no burden on the Sabbath day...neither carry forth a burden out of your houses, but hallow ye the Sabbath day." God would have no burden carried on that day. We who have believed have entered into rest; we must carry no burden of sin, and have no weight on the conscience. We have our Sabbatism. We are saved by grace. We have no righteousness of our own, and there is no sin that has not been atoned for on the cross. Before Christ, the law was a burden; but now law has no dominion over us. The Sabbath was a lovely shadow of our own rest; when we cease from our labour as God ceased from his, we are like unto Himself.

But, note: Should the children of Israel disobey God, and bear burdens, &c., as He told them not to do, hear what the consequences would be: "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." That has happened. Because Israel kept not the Sabbath, God has utterly scattered them, that his land might enjoy its Sabbaths. And for near two thousand years his land has had its rest. A man who broke the Sabbath was stoned to death. This awful penalty was under the law. It is God's determination that he shall have a seventh of time—one day in seven. Fifty years ago this was seen more than now. As children we were taught the little couplet:

> We must neither work nor play,
> Because it is the Sabbath day.

I would rather see it a little "Jewish," than the way in which it is observed now.

But now "the Lord's day." Remember, the Lord came down from heaven that He might save. He died for us. The curse and all our sins He put away on the shameful tree. On the first day he rose. This was the beginning of a new state of things. The Sabbath ceased with the old dispensation; but now the first day of the week is described by the Psalmist, "The day the Lord hath made." It is the *Lord's day*. He has put his own name into it. The Sabbath was under law—it had death attached to it—but the Lord's day is under *grace*. It shows Christ having died and risen, and brings not death but life. Far more incumbent is it that we should keep *it*, as we are a thousand times more obligated. Some, getting away from law, go to the other extreme; living, as they say, on grace and yet sinning, not realising the obligations of grace and infinite love. It is not now, "Thou shalt not do this, and thou shalt not go there." But Christ has done a work in which we have ineffable rest. He says, "Come unto Me and ye shall find rest to your souls."

How did this day tell upon the early disciples? First, they were *in the Spirit*. The aged John knew it to be the *Lord's day*, and in his prison-isle was "in the Spirit" on that day. This as to their state of *mind*. Next, *corporately*, they were found met together to "break bread" on the Lord's day. That seemed to have been the chief thing. The enjoyment of that feast was in remembering the Lord's death, pointing backward to the sufferings of Christ, and onward to the glory to follow. As to preaching it was at once most prominent. It was on the first day Mary went forth with "The Lord is risen!" It was on the evening of the first day that we have the first exposition of the blessed Word, as the Lord, beginning at Moses, and all the prophets in all the Scriptures, told the things concerning Himself. Peter's grand deliverance was on the Lord's day, as also Paul's discourse in the upper chamber at Troas, preaching down to midnight. Every day continually should the Gospel be preached, but especially when, as now, so many of the world are free to hear.

YORKSHIRE.—A series of successful meetings are being held in the Skinning Grove mining district by Mrs. Horton and Miss Parker. Not only are the night meetings largely attended, but the afternoon services draw large congregations, and many are deciding for Christ. The evangelists will be at Scunthorpe on Jan. 30 and Feb. 6, and Glossop on Feb. 20.

REV. W. HASLAM IN ROME.

REV. WILLIAM HASLAM has just concluded an eight-day mission from January 9 to 16, in Trinity Church, Rome, at the cordial invitation of the chaplain, Rev. Ernest Cowan. Much prayer preceded the mission, and there is hopeful reason to believe that Mr. Haslam's visit to Rome has been blessed to many. Besides the morning services held at Trinity Church, evening drawing-room meetings were held where God's children eagerly gathered to hear the message his servant had to deliver to them, of a more complete surrender of themselves to Him, the living Christ. Mr. Haslam's services were not so much Gospel addresses as an earnest endeavour to open the eyes of the children of God to their privileges as justified sinners, and their consequent duties. Mr. Haslam showed how many believers rested satisfied with knowing that their sins were forgiven, and how they lived ignorant of the truth that God had created them not only to be saved, but for his glory, and then led them on to see the crown prepared for faithful service. Many had their eyes opened to see the selfish lives they were living, and their hearts were stirred up to yield themselves more entirely to the Lord.

He impressed upon his hearers that the Saviour had by his death saved believers from the *penalty* of sin, by his resurrection from the *power* of sin now, and is coming again to receive them to Himself, and save them from the *presence* of sin.

Besides these mission services, Mr. Haslam held some drawing-room meetings, where a few friends met to hear from him precious words on the Coming of the Lord and on the subject of Prophecy, where they were stirred to search more diligently for themselves into the deep things contained in God's Word. All present felt these little gatherings to be very blessed. On the last Sunday morning he made a powerful Gospel appeal to the unsaved, taking for his text Acts xxvi. 28, 29, contrasting the three "almost persuaded," Felix, Festus, and Agrippa, with the wholly persuaded Philippian jailor.

Mr. Haslam's closing meeting on the Sunday evening was deeply impressive. From Hebrews ii. 1—3, he dwelt especially on the words, "How shall we escape if we neglect so great salvation?" Earnestly he pleaded with all present—with the unsaved to come to Christ; with the saved to bring others to Him, concluding with loving words of encouragement to the labourers in this field of Rome, in which, although, he said, he felt the difficulties to be great, Christ was still greater, and his grace would overcome them all.

MADEIRA SAILORS' REST.—The very large number of ships visiting Madeira makes this Rest of great importance. During twelve months over eight hundred vessels entered the port. Many visited the Rest, which is a counter attraction to places that would lead them astray. Thousands of tracts and periodicals were given away on board the various vessels, and conversations by Mr. Smart on spiritual subjects are frequently held with passengers and sailors.

MALTA SOLDIERS' AND SAILORS' REST.—On behalf of the fund for completing and adapting the premises acquired for this purpose a bazaar will be held at Malta on February 8 and 9. The "Rest" is a public-house without the drink, and a Home for soldiers and sailors out of barracks or away from their ship. It contains reading, recreation, refreshment, lecture, and bed rooms, and is free to all British soldiers and sailors, refreshments and beds only being charged. Such an effort on behalf of our soldiers and sailors at this important place cannot fail to secure the sympathy of the public.

ORPHAN APPRENTICE HOME, BATH.—Friends of this Home will be glad to know that the ten lads for whom accommodation is provided are getting on well in their various trades, and giving satisfaction to their masters, some of whom speak most highly of their conduct and work, and appreciate their being so well cared for in a Home where their words are closely watched over, and many little failings incidental to youth corrected. A sale of work will be held in the ensuing spring, and parcels of cast-off clothing, always acceptable, will be gratefully acknowledged by Mrs. Clarkson, Uplands, Bath.

For the Young.

STORY OF A SYRIAN CHILD.

"Dear Mariam Shamoon has gone home." So runs my letter to-day, and my heart is full of sadness that I shall never look on her guileless face on earth again. And yet

> Why should our tears run down,
> And our hearts be sorely riven,
> For another gem in the Saviour's crown
> And another star in heaven?

Mariam came to us in the Institution first as a day scholar, and soon became the pet of all, through her gentle lovable ways. Not having brothers or sisters at home, she missed her little playmates, and constantly entreated her parents to let her become a boarder. And how happy she was with us. No, she never wished to be married, she said, all her life, whatever others did, she would be a teacher and remain in the school. One year she fell ill in the holidays and her recovery was retarded by her anxiety lest she should be prevented from returning. Indeed, her love for the Institution was quite proverbial among her relatives.

It was at the beginning of 1886, that, one Saturday night, the girls were learning a new hymn, out of the books kindly given us by the Bishop of Exeter, the "Hymnal Companion." Hymn-learning was going on with much vigour just then, for we had received a beautiful new American organ from Mrs. Frederick Barker, in memory of her husband, the late lamented Bishop of Sydney, a great friend of the schools.

The hymn chosen was, "Why should I fear the darkest hour?" suggested, perhaps, by the trials through which the mission was just then passing. Verse by verse it was being translated into Arabic for the benefit of the younger ones. As we came to the last line, which runs, "Jesus is all, and He is mine," Mariam sprang from her seat, clasped her hands, and, as if quite forgetting that she was surrounded by some sixty companions, fervently exclaimed, "Ah, yes! Jesus is mine!" The others were almost electrified for the moment by this sudden ejaculation of one so timid and retiring, but we thought it wiser to take no further notice at the time.

However, a few weeks later, when we were visited by that gracious influence of the Holy Spirit which so encouraged our hearts, Mariam came, one morning to me, with a radiant face.

"Oh, I am so happy!"

"Indeed, Mariam, why?"

"Because I have given my heart to Christ!"

"But I thought you had done that long ago!"

"Yes; I had given a part, but now I have given it all!"

She had learned the secret that only an undivided heart can give true happiness. Of course, the next thing was to go home and tell her mother, and then she thought she would like to tell her father, so we went down to the American Printing Press, where he worked, that he might hear the good news from his child's own lips. Never shall I forget the lovely picture which those two made, standing among the cypresses and the brilliant geraniums of the little shrubbery between the Press and the church. Mariam's slight figure leaning against her father, her cheeks flushed, her wavy hair shading her face, her expressive eyes saying more even than her words, while he looked down upon her with tenderness and pride. And now—one has been taken, and the other left!

When the children went home a little society was formed among the more earnest ones—"The Shining for Jesus Society," each member of which was to shine in her home, always remembering it was to be for Him! Very many interesting letters used to come telling of their efforts among other children to spread the knowledge of their Saviour's love, and one wrote of Mariam, "It would make you so glad to see her, with the Moslem children of the next house all around her; she is so happy telling them of Jesus, and they are so happy to hear." And then the writer described the Moslem parents; how they used to say, "Your child is too good to live; she is an angel!"

We feared no danger, but thought of her as one who would be a great comfort to us for many years to come. The following spring, however, she had an attack of measles, followed by much prostration, causing great anxiety for some time. Then she seemed to rally, came to visit her old companions, and then went to the Lebanon for the summer. But again her strength failed, and her sorrowing parents brought her down to the plain—to die. In much weakness and suffering she lay for some time, and yet, while the outward man was perishing, the inward man was being renewed day by day. Her Bible was her constant companion, and often she seemed lost to those around, holding converse with invisible ones.

A day or two before she died, seeing her stricken mother weeping by her bed, she said: "Oh, mother, why are you weeping? Don't you see them waiting for me?"

Ah, no! The mother's eyes were blinded by tears. She only saw her dying child with the glory on her face.

"Oh, mother, I see them all around my bed. I hear them speaking a new language, but I understand it all. And I see Jesus! He is with me always. He talks with me and I with Him. I am so happy!"

And then she sent a message to her companions, that they knew how she had loved her dear school, and had never wished to leave it; but now she loved Jesus more than all, and was so happy to leave school, and friends, and all and go to be with Him. And soon she was not, for God took her.

Dear friends, at home, whose prayers and contributions support our dear British Syrian Schools, rejoice with us that one of our dear children is now among those thousands that stand around the throne of God in heaven. You must rejoice with us, for as their part is that go down to the battle, so shall theirs be that tarry by the stuff, they shall part alike. May we not say, rejoicing while sorrowing, with good old Rutherford:—

> And if one soul from Anworth
> Meet us at God's right hand,
> Our heaven shall be two heavens,
> In our Immanuel's land!

MY KINGDOM.

BY LOUISA M. ALCOTT.

A little kingdom I possess,
  Where thoughts and feelings dwell,
And very hard the task I find
  Of governing it well;
For passion tempts and troubles me,
  A wayward will misleads,
And selfishness its shadow casts
  On all my words and deeds

How can I learn to rule myself,
  To be the child I should,
Honest and brave, and never tire
  Of trying to be good?
How can I keep a sunny soul,
  To shine along life's way?
How can I tune my little heart
  To sweetly sing all day?

Dear Father, help me with the love
  That casteth out my fear;
Teach me to lean on Thee, and feel
  That Thou art very near;
That no temptation is unseen,
  No childish grief too small,
Since Thou, with patience infinite,
  Doth soothe and comfort all.

I do not ask for any crown,
  But that which all may win;
Nor try to conquer any world
  Except the one within.
Be Thou my Guide until I find,
  Led by a tender hand,
Thy happy kingdom in myself,
  And dare to take command.

—*N. Y. Evangelist.*

LEAVING THEM TO GOD.

In West Africa a society in England has started a school for native children. One day in that school a little girl struck her schoolmate. The teacher found it out, and asked the child who was struck "Did you strike her back again?"

"No, ma'am," said the child.

"What did you do?" asked the teacher.

"I left her to God," said she.

A beautiful and most efficient way to settle all difficulties, and prevent all fights among children and among men. We shall never be struck by others when they know that we shall not return the blow, but "leave them to God." Then, whatever our enemies do, or threaten to do to us, let us leave them to Him, praying that He would forgive them and make them our friends.

HOW TO DO GOD'S WILL.

A teacher was explaining to her class the words concerning God's angels, "Ministers of his who do his pleasure," and asked: "How do the angels carry out God's will?"

Many answers followed.

One said, "They do it directly."

Another, "They do it with all their heart."

A third, "They do it well."

And after a pause a quiet little girl added, "*They do it without asking any questions.*"

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Jan. 30, Luke iii. 1—14; Monday, Jan. 31, Luke iii. 15—23; Tuesday, Feb. 1, Luke iv. 1—15; Wednesday, Feb. 2, Luke iv. 16—32; Thursday, Feb. 3, Luke iv. 33—44; Friday, Feb. 4, Luke v. 1—15; Saturday, Feb. 5, Luke v. 16—26.

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Liverpool Bible Carriage.

At the Aldersgate-street prayer-meeting on Friday last Mr. Northcote Willy made an interesting statement with reference to work with this Bible carriage. With it he and another worker are continually going up and down the country trying to tell out the wonderful love of God; and during the six years it has been at work over 112,000 Bibles and Testaments have been sold, besides an innumerable quantity of tracts scattered freely amongst the people in all parts of the country.

Sometimes at fairs the carriage is surrounded by vast crowds, who thus hear the Gospel. In South Wales on one fair day 1500 Bibles and Testaments were sold. At Rothwell a number of young Christians assisted in the work, and the hymns were heard right through the fair. A day or two after this, when the carriage came to another fair, a man, on seeing Mr. Willy, said, "He's come! There'll be no luck now." Shortly after he visited Olney, when a man, apparently a showman, after cursing the evangelists, said, "You stuffed them brimful of religion at Rothwell the other day. They'll never forget it."

It is a grand work this, scattering the seed of the Word of God that is able to make men wise unto salvation in so many places.

During the past twelve months one hundred and sixty towns and villages have been visited, and the Gospel has been preached in villages and cities, in markets and fairs, hundreds of thousands of people having thus heard the glad tidings. Mr. Willy's address is No. 17, Severn-terrace, Worcester.

THE BLUE RIBBON MOVEMENT.—The ninth anniversary of the introduction of this movement to this country will be celebrated in Exeter Hall on Thursday, February 10. The President, Mr. W. I. Palmer, J.P., of Reading, will preside, and Miss Mary Davies has kindly consented to sing. Mr. William Noble will give his experiences in the Colonies and America. He is expected on the 29th inst. by ss. *Umbria*, and will conduct the first of a series of Jubilee Missions in Hoxton Hall, N., where further particulars may be had by addressing

VISIT OF THE WISE MEN.

THE PROGRESS OF FAITH.

Matt. II.

(1) "There came wise men from the East to Jerusalem." The *birthplace of faith.* How often it comes from the "far country." Samaria received the Gospel more readily that Jerusalem—the Gentiles than the Jews. The disciples were called Christians first at Antioch: not at Jerusalem. Of a Roman centurion the words were spoken: "I have not found so great faith, no, not in Israel." The Scribes, Pharisees, rulers "rejected the counsel of God;" harlots, publicans, and sinners entered the kingdom. Of wide application were the words: "He came unto his own, and his own received Him not." So to-day the Church is not only enlarged by additions from its own surroundings, but converts come as well from the "far country" of the ungodly and the outcast. And of these are some of the brightest saints; while many who spend their lives under the shadow of the Cross never accept the Gospel at all.

(2) "We have seen his star." Telling us the *origin of faith.* For whence had they such exact knowledge of the star, inspiring a long journey, persistent search, and genuine worship, were it not, as in ver. 12, they had been "warned of God?" "Faith is the gift of God." "Which were born not of blood" (faith is not hereditary—dispositions, peculiarities, diseases, and even religious tendencies may be born in us, but not faith), "nor of the will of the flesh" (it cannot be self-produced—we can become wise and wealthy of ourselves, but not believers), "nor of the will of man" (it cannot be imparted by or to others—we can educate, influence, or control others; but to put faith in them is beyond us), "but of God." Let ours be a God-given faith.

"And are come." *The readiness of faith.* It does not argue or explain away. It has no "more convenient season," no "I pray thee have me excused;" but just an honest, ready response to the Divine message, "Let us now go even unto Bethlehem;" "See here is water;" "I will arise and go to my Father."

(3) "Herod was troubled and all Jerusalem." (*a*) *The troublings of faith.* "The men that have turned the world upside down have come here also." It is a great disquieter, and always signalises its first entrance into the class, the office, the shop, the pit, the mill, the everywhere. This is a note of its reality. (*b*) *The contrast of faith.* A few strangers from a foreign land come earnestly searching for the King. The King's people knew not of Him, and are troubled. Faith is often in sharp, unpleasant contrast with unbelief. And such contrast is hard to endure. Hence (*c*) *the trial of faith.* "Surely we are mistaken." The only result of a long journey is to find that the most clever, the most professedly godly know nothing about the King. Here is a severe test of its reality. (*d*) *The cross-roads of faith.* Shall we go or turn aside? Every trial of faith is a halting-place or cross-road, and how many Christians, alas, turn aside! "This is a hard saying, who can hear it? . . . And from that time many of his disciples went back and walked no more with Him." Oh, those cross-roads, when faith comes up in contrast with pleasure or something more desired, and brings us into collision with reproach or suffering.

(4) "He gathered all the chief priests," &c. *The servants of faith.* The scholars and divines, even the king himself, are made to minister to faith. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours." "There was given to me . . . the messenger of Satan . . . lest I should be exalted above measure." "All things work together for good to them that love God."

(9) "They departed." *The devotion of faith.* In spite of disappointment—the strain of delay

Jerusalem as readily as they left the East. They had the gift of continuance.

But they go alone. *The loneliness of faith.* Faith has to go, do, and stand alone. Like its Master it has its solitary visits to the mountain, its Gethsemane, its Calvary.

"And lo, the star." *Consolation and encouragement of faith.* "Ye shall leave Me alone, and yet I am not alone." "When my father and mother forsake me, the Lord will take me up." The world's applause has its gratification, the Church's approval its satisfaction; but when in the path of duty these things are wanting, then the Divine consolation is clearest and brightest. May ours be ever a "star" joy.

(11) "They saw the young child with Mary his mother." *The realisation of faith.* Sooner or later, in spite of all difficulties and discouragements, faith attains its object. Even now we receive "the end of our faith, the salvation of our souls," but faith still yearns for the full realisation. "Thine eyes shall see the King in his beauty."

"And fell down and worshipped Him." The *perception of faith.* Who else had seen a King in that little Babe? Herod? Chief Priests? Scribes? The people? It was only possible to faith, to such as the Wise Men, Simeon and Anna. Faith still needs its perception. "Spiritual things can be only spiritually discerned." And many Christians seem uncertain as to what Christ is and where He can be found. "They presented unto Him gifts." *The offerings of faith.* Like nature with vacuum, faith abhors the empty hand. Gifts are never the cause, but are ever the outcome, of faith, and faith that does not offer is non-existent.

(12) "Being warned of God." *The providence of faith.* Faith's journey is individual and personal, employing judgment, human reason, and natural means; but supervising its every step is a Divine providence, in which it trusts, and which ever appears in the hour of necessity and danger.

"They departed into their own country another way." *The satisfaction of faith.* A toilsome, chequered journey, but eminently successful. "Blessed is the man whom Thou choosest, and causest to approach unto Thee; we shall be satisfied with the goodness of thy house." The world has its rewarded toils, its triumphant labours, but no satisfaction. "Who will show us any good?" is the piteous cry and confession of its most successful men. It is only a God-given, living faith that can bring satisfaction to the soul. May such a faith be ours!

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ZENANA MEDICAL COLLEGE.

During the six years this college has been at work seventy ladies, whom it has qualified as medical practitioners, have gone forth into the mission field; so states the last report. The demand for its pupils is greater than can be met, showing how great is the need for such an auxiliary to missionary effort. The women of India are to be reached only by women. Mrs. Weitbrecht, the well-known Zenana missionary, states that "all Hindoo women are utterly neglected in the time of sickness; a female medical mission in every populous centre is one of the most crying needs of India."

Miss Sharp, one of the Society's pupils, is in charge of the hospital at Amritzar, where there is an average of 300 in-patients and many thousand out-patients. Others in China, Syria, and elsewhere, some engaged in village-to-village mission, are actively engaged in their Christ-like two-fold labours. It is hoped that by affiliation with a London general hospital, the work of preparing pupils may be expedited, and that by an increase of the special fund for free or partially free presentations, many suitable candidates may be enabled to take their place in the ranks of these preparing to go forth into the vast fields of labour already awaiting them. All communications should be addressed to the Hon.

GOOD NEWS from the FAR SOUTH.

Dear Sir,—Some time ago you published a note I wrote last year, in which I mentioned some Sunday and week-night meetings with the shearers, which I was permitted to hold. Perhaps your readers might be interested to hear of the blessing it has pleased God to give since, in this out-of-the-way corner of the world, to the Sunday-evening gathering, which is, indeed, an outcome of that held for the shearers, and which some few around were glad to have continued. Though for some months there was no sign of a deeper interest than that which the singing of Mr. Sankey's hymns seldom fails to awaken, prayer was offered, and a few verses or chapter of God's Word read and talked about, urging upon all the acceptance of Christ. This was always listened to with attention.

But a change came. A power in speaking was felt, and a consciousness that the message was being received. One appeared evidently anxious. God seemed very nigh in prayer for the meeting, and on a certain Monday morning, after such a gathering, one told me that she had "found the Lord." She rejoiced, and has been a consistent Christian since. The same week another found peace in believing. The glorious light shone into yet another heart in much distress of soul; then several others, one after another, sought and found Jesus, giving joy to the angels of God above. One of these was in deep distress for many days, but is now, and has been for months, calmly resting upon Jesus. Three others have since received Christ, one an aged woman.

Added to these are three lads, in whom I feel, perhaps the most deeply interested. One well known to be bad, the trouble of his home, accustomed to the worst language, &c., is now, as his father, an unbeliever, expresses it, "altogether different." When asked if Jesus could not keep him from swearing, "Yes, if I trust Him," he quickly said, and from that day (now long ago) he has been kept, having had, as he tells me, no desire to swear. It was a joy to hear this boy, soon after his conversion, when he came to tell me the happy news, to which his face bore testimony, say upon his knees, "Lord, I thank Thee that Thou hast brought me out of darkness into light." The other lad (16) obliged lately, while shearing, to be with men who, as he says, "swear till they go to sleep," has nevertheless been enabled, not without a struggle, to kneel down night after night in their midst to pray.

Every Saturday night now we meet for a little prayer-meeting, when these boys, with others, pray aloud in turn, asking among various requests that they may be "out and out on the Lord's side." May I ask for prayer that they all may be kept steadfast and rejoicing unto the coming of the Lord.—Very faithfully yours,

Janette S. Playfair.

Kentucky, New England, N.S.W., Dec. 6.

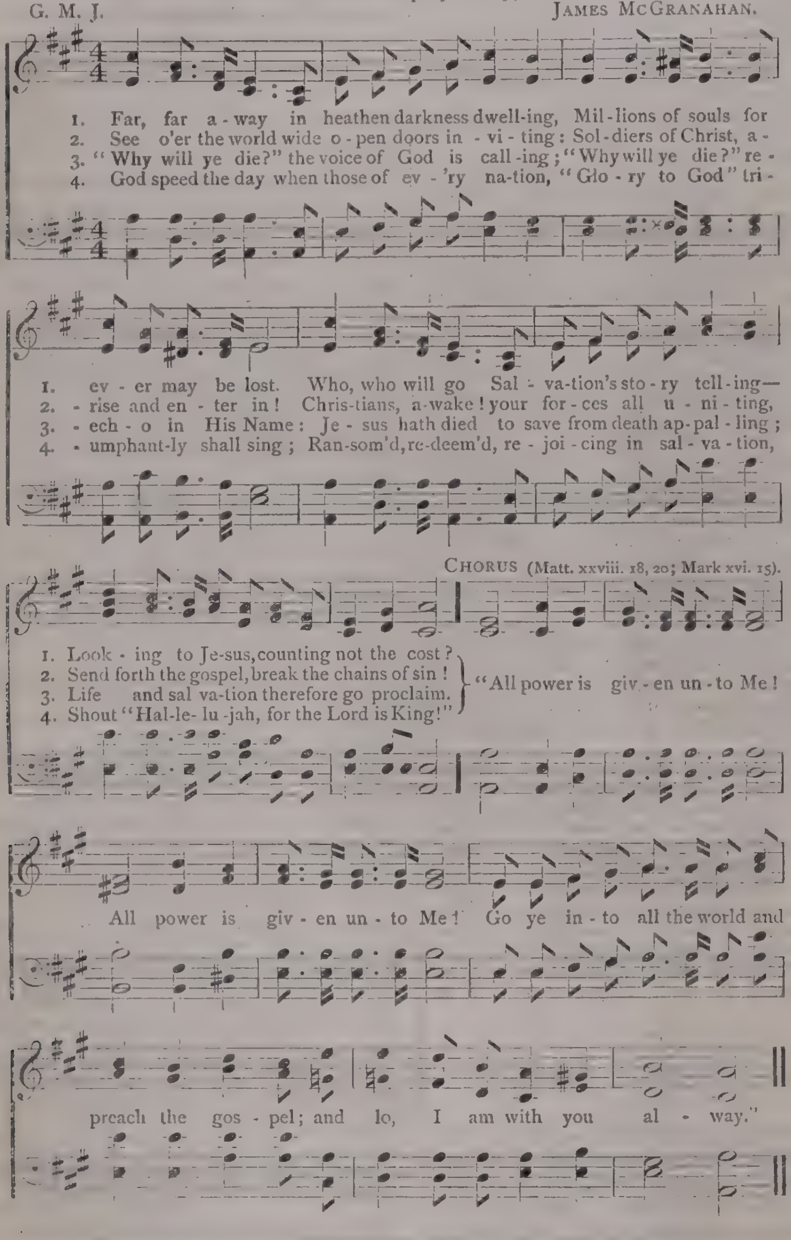
THE BIBLE.—No fragment of an army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands.

JOHN KNOX.—The life of this hero of the Reformation formed the subject of last week's popular free lecture at the City Temple, Rev. James Baillie, of Bloomsbury Chapel, being the lecturer. Having spoken of the doubts which for ten long years exercised Knox's mind, he showed how, having been convinced of the falsehood of the Papacy, he struck directly at its fruit and root. One incident, evidencing his quiet contempt of danger, may be mentioned. When on board ship, amongst a number of other Reformers who were to be sent off from England, they were commanded to kiss an image of the Virgin Mary that was being passed round. When presented to him, Knox quietly dropped it over the side of the vessel into the water, saying, "Our Lady is very light; let our Lady learn to swim." By the strong hand of Knox Protestantism was established; he became the bulwark of the Reformation, and was trusted

"Go Ye into All the World!"

(Dedicated to Messrs. STANLEY SMITH, STUDD, BEAUCHAMP, and companions of the CHINA INLAND MISSION party of 1885.)

G. M. J. JAMES McGRANAHAN.


1. Far, far a-way in heathen darkness dwell-ing, Mil-lions of souls for
2. See o'er the world wide o-pen doors in-vi-ting: Sol-diers of Christ, a-
3. "Why will ye die?" the voice of God is call-ing; "Why will ye die?" re-
4. God speed the day when those of ev-'ry na-tion, "Glo-ry to God" tri-
1. ev-er may be lost. Who, who will go Sal-va-tion's sto-ry tell-ing—
2. -rise and en-ter in! Chris-tians, a-wake! your for-ces all u-ni-ting,
3. -ech-o in His Name: Je-sus hath died to save from death ap-pal-ling;
4. -umphant-ly shall sing; Ran-som'd, re-deem'd, re-joi-cing in sal-va-tion,
CHORUS (Matt. xxviii. 18, 20; Mark xvi. 15).
1. Look-ing to Je-sus, counting not the cost?
2. Send forth the gospel, break the chains of sin!
3. Life and sal va-tion therefore go proclaim.
4. Shout "Hal-le-lu-jah, for the Lord is King!"
"All power is giv-en un-to Me!
All power is giv-en un-to Me! Go ye in-to all the world and
preach the gos-pel; and lo, I am with you al-way."

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Work Amongst the Masses.

THREE years ago, Rev. F. Jewell, minister of Packington-street (Methodist New Connexion) Chapel, commenced open-air preaching, and the volunteer corps then started has carried on its work through winter and summer alike; 1200 Gospel addresses have been delivered to congregations varying from twenty to five hundred people.

One interesting feature has been the adhesion of a man who has served five terms of penal servitude, and who was converted through the influence of a sermon preached by the Bishop of Rochester whilst in Chatham Prison. He has done good work amongst the people, seeking continually to be a means of blessing to the roughs, by whom more than once he has been cruelly knocked about, so much so that on one occasion he was laid up for a week. Mr. Jewell's

"FOLLOW ME."

YEA, Lord, and yet the way is rough and steep,
The brier chokes it, and the spiny thorn;
So weary am I, and my feet all torn,
Along the rugged road I scarce can creep.
Here are no pastures green, in which thy sheep
May browse in safety, from the dawn of morn
Until day fades and twinkling stars are born,
And the Good Shepherd comes his watch to keep.
I find no meads besprent with cooling dew.
But Thou hast gone before, O Son of God,
Bearing thy cross the weary desert through!
And shall I sigh for shade and verdant sod,
When Thou, dear Lord, dost call me to pursue
The upward path the feet Divine have trod?

JAMES BOWKER.

ESTHONIA, RUSSIA.—The Government con-

GOSPEL WORK IN COPENHAGEN.

DURING the past year we have held 338 meetings in the courts and yards of this city, and 61 meetings in the courts of the caserns. The soldiers have joyfully listened to the Gospel there preached to them; they also join heartily in the singing of hymns. Sixteen meetings were held on board the training-ships in the Royal Dockyard, and both officers and crews received us gladly. On the ramparts were held twenty large meetings, at which often more than a thousand of the very poor were present.

Rev. Lic. Fenger has preached with great power at these meetings, although he is much engaged in his large parish of Christianshavn. In this way he shows the other clergymen in Copenhagen a good example, which I hope they will follow, as they have hitherto been very reserved in joining us. We should like to have the help of all in turn, each one in his own parish.

We have in the cold season held about eighty indoor meetings, inviting people from the public-houses, and by house visiting, and many have been blessed through personal dealing.

The Midnight Mission, commenced a few years ago, is getting on well, with thirty-five workers, who alternately watch outside houses of ill-fame every night from ten till two, which prevents many men from entering. We have rooms in two of the worst streets, wherein we, since May, have held some three hundred and fifty meetings, which have been well attended. Mr. Clausen visits the hospitals, where he does good work amongst the men. Several meetings have been held in the woods during the summer months to make plain to people the importance of the Midnight Mission, and blessed results have followed. A meeting of this kind has lately been held in the Bethesda mission-hall, which was attended by more than 1400 men.

We are much indebted to Count Moltke for the good success of this Mission; he himself, although an elderly man, keeps watch outside the brothels one night every week, and has through his humbleness and true Christian life been a blessing to many.

We should be glad to meet with Christian friends who delight in mission work, and who are visiting Copenhagen. They could very well preach the Gospel to the people, and I should esteem it a favour to be allowed to translate for them.

Yours very sincerely,
WM. WRIGHT.

7, *Enighedsvei, Copenhagen.*

A CHRISTIAN CONFERENCE has recently been held at Sydney, N.S.W., at which various subjects connected with spiritual life were discussed. *The Australian Christian World* says the attendance was good, and many ministers and laymen of different denominations took part. "The immediate influences have undoubtedly been good. Christian men and women of different views on minor matters, and of divers attainments and temperaments have been brought together, and made to feel how incomparably more important are the essentials of faith and practice in which they agree, than the non-essentials in which they differ."

H.M. PRISON, MILLBANK, S.W.—SIR,—Will you allow me to plead the cause of some of the helpless but hopeful cases that are under my care in this gloomy prison? In addition to many hundreds of young women whom I have been able to place in Homes and penitentiaries, I have sent nearly two hundred promising cases to different parts of the world, with the very satisfactory result of all, save eleven, turning out well. Stopped on their downward course, rescued on their first appearance in prison, and taken by the helping hand afterwards, these emigrants are now happy in the possession of a good character, and in the experience of a respectable life. A poor fallen woman raised up from degradation, and saved for a creditable career, is a matter worth more than ten or twelve pounds to effect, which is the sum needed for the emigration of each; four such cases are now waiting to receive in emigration a chance of making a fresh start in the paths of usefulness and respectability.

Your faithful servant,

The Christian.

January 27, 1887.

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The Committee earnestly appeal for the above mentioned sum before the close of the financial year on March 31.

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Hebrews vi. 19.

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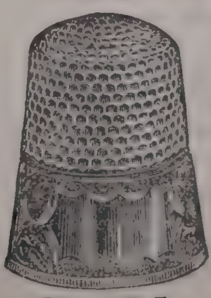

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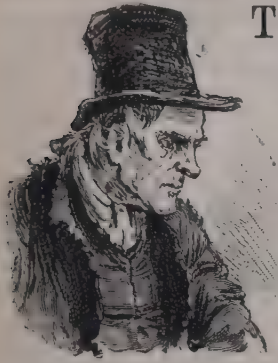
OLD AND FRIENDLESS.



THE remarkable series of meetings at the Edinburgh Castle was continued last Thursday evening by a gathering which for pathetic significance and revealing power was even more striking than the meals for Homeless Boys and Factory Girls already chronicled. The guests were 1200 in number, and the conditions of admission will be apparent from the following copy of the contents of the card of admission:—

> Admit one person, not younger than fifty-five years of age, to a Hot Dinner (roast beef, potatoes, pudding and a cup of tea), on Thursday evening, January 20, at half-past six o'clock, in the Edinburgh Castle Large Hall. No person will be admitted who appears less than fifty-five years old.

These tickets had been circulated widely among the London lodging-houses for many a night previously, and no one could doubt, on glancing down the long lines of white heads and bowed shoulders in the hall, that it was from those "unsunned caverns of destitution" that most of the guests had come. There was a quiet, saddening languor in the aspect of the assembly, as they waited for the appearance of the dinner, that was infinitely more impressive than the boisterous behaviour of the boys and girls in a similar position the weeks before. The majority of these people had failed in life—failed badly: there was no doubt about it. The future had nothing to bring them, and their past was a waste of regrets and dissipated illusions. Their hoary hairs carried no honour with them. Some of them had been drawn with the strong cord of their passions, and gone down the moral slope, yielding to the tempting solicitations of circumstance; and there they were, stranded in hopeless poverty, amid all the wealth of London.

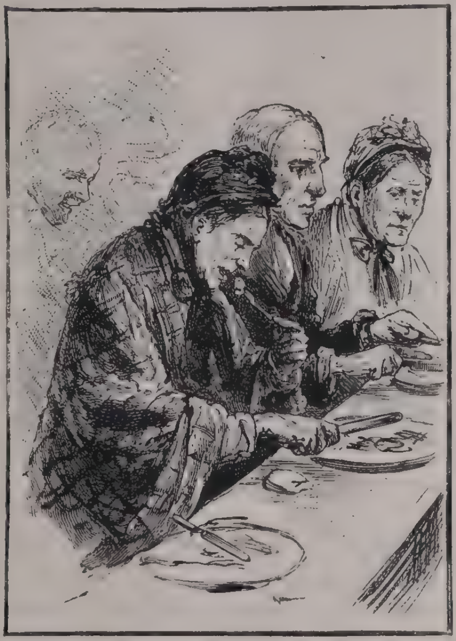
They were a motley assemblage. Comparatively few women appeared to have availed themselves of the invitation. The men were of the most varied types, and it was obvious that it was through almost infinitely diversified roads that they had come to this level of poverty. Perhaps, however, 50 per cent. had reached their position through the door of the public-house. Their raiment was, in general, old and ragged; boots were, in nearly every case, broken and patched; collars were conspicuous by their absence, a coarse muffler being the rule; and there was a personal filthiness and frowsiness in many cases that showed self-respect to be on its last legs, and the bottom of the social scale to be within measurable distance. Of course, respectable poverty was well represented with its threadbare, but cleanly, garments, and its tidy personal arrangements. Side by side with an old Sussex ploughman sat a broken down University man, who attributed his life defeat to his "peculiar idiosyncrasies." A negro faced a Glasgow mechanic, who, after tramping vainly in search of work, had sunk to that last refuge of distress—sale of oddments in the streets of London. A clever pot-house debater, shaking, alas! from alcoholism, had a companion in the shape of a decrepit cat's-meat man, who "couldn't make ends meet no how."

The hall looked cheerful and brilliant, with its long lines of bright tablecloths, under the electric glow. Little time was lost in marshalling the crowd, and that was well occupied by Dr. Barnardo's little handbell ringers, and by the organist, the efforts of both of these being most appreciatively listened to. The promise of the dinner card was sumptuously fulfilled. Twenty carvers had their hands full till the first edge of appetite was taken off. The waiters consisted of lads from the Youths' Labour House. who appeared to the manner born, so deftly did

roast beef, and tea succeeded, till all the guests were satisfied.

Then Dr. Barnardo explained that it was through the kindness of a friend, himself laid aside upon a bed of sickness, that he had been able to offer that meal to elderly people in straitened circumstances. That friend, the Hon. Thomas Holt, he would like to tell, on their behalf, that they were much obliged for the invitation. Thanks were accorded with surprising vigour, and when Dr. Barnardo proceeded to announce that to each of those present the gift of a sixpence would be superadded to defray the expense of the night's lodgings and the morrow's breakfast, a renewed burst of applause told how the kindness had gone home. "But," continued he, "we don't want you to go away, and spend that sixpence at the Swan with Two Necks, or the Blue Boar, or the Pig and Whistle; so Miss Holt, who is here to night, joins with me in the wish that you should all be asked to promise that none of this money shall go to the public-house." Hands went up all round, with a loud "hear, hear," and the way was cleared for a little talk.

A solo, "Ye must be born again," sung by Mr. White, was attentively listened to, the sweet chorus, "Verily, verily, I say unto you," being joined in by all; and Mr. J. Bennett Anderson then addressed the guests in a few tender words of Gospel invitation and hope. The address was followed with intelligent interest, the "points" being quickly caught up and applauded in the free manner of a lecture-room debate. After a solo from *The Christian Choir*, by Mr. W. R. Nicoll, a further address, or rather talk, was given by Captain Brenton, introduced as "an old salt," a commander in the Royal Navy. Every sentence smacked of the manly directness of a sailor, and an obvious impression was made upon these homeless ones as the captain talked to them in a wonderfully sympathetic and loving manner of Rest and Home—"words in season to them that are weary." Each sentence was toned with a touch of personal experience, which went straight to the heart, and it was to an audience with softened sympathies that Dr. Barnardo addressed the closing words of the evening. He was most happy, both in matter and manner, and his earnest words met with an attentive reception that gave an assurance of the most hopeful results. Then, in a few solemn words of prayer, a noteworthy meeting was brought to an end.



Not quite to an end, for the pleasant ceremony of distributing the sixpences by Miss Holt was proceeded with. There was many a hearty "Thank you, Miss!" and "God bless you," as the poor folk left the bright and cheery scene of

persed at a late hour, and was instantly scattered to the far winds. Some of the guests walked back as far as Pye-street, Westminster, and even to the Potteries, Notting-hill, to their particular lodging-house. It is to be hoped that this sunny little effort of Christian love,—

> Still with some gift Divine, some succour new
> Encompassing the weary world's girth,

may leave a spot of permanent brightness in many a heart, and sow its seeds of life in curious wayside places, where eternity will find a glorious harvest.

MISSION TO DEEP-SEA FISHERMEN.

THERE are twelve thousand men and boys engaged in the deep-sea fisheries around our coast, eighteen hundred of these being employed in the fleets that let down their nets in the North Sea. Some account of the life these men live, the hardships they endure, and the blessing that the Mission-ships have been to them, was given in the course of an interesting lecture at the Conference Hall, Mildmay, on Tuesday evening last week. In his description Mr. E. J. Mather, Secretary of the Mission, was able to speak from experience, having more than once spent a week with the fleet. Many, he said, seem to forget that this work is carried on in winter as well as in summer, and in all weathers.

Putting the question, "Have you paid your fish bill?" he gently hinted that those had not, who thought nothing of the terrible dangers to which these hardy fishermen are exposed. The work of hauling in the net usually begins about three o'clock in the morning, and from that time till the work of cleaning and packing the fish for the market is finished, sometimes not till five o'clock in the evening, the men do not stop even to eat. "When we begin we goes it," replied a sailor to a question from the speaker as to how they could go on so long without food. In cold weather—and sometimes it is necessary to use boiling water in order to thaw the running tackle—the suffering is very great. "God bless the kind ladies who think of us, and make these comforters and warm things for us," is a frequent exclamation. Very necessary are the mits, for they prevent the blisters on the wrists from which, without them, the men often suffer through the friction of the stiff oilskins and the action of the salt water.

The baneful influence of the "coper" has been well nigh destroyed by the advent of the Mission ships. But these "devil's ships" have been at work thirty-five years, whereas the Gospel ships have not long begun. A most important feature of this Mission work is the medical help given. Great has been the gratitude of patients (numbering last year no less than 3000) whose sufferings have been thus relieved. The Gospel has wrought wonders amongst these hardy men, winning from the ways of sin some of the most hardened.

Two skippers from the fleet testified at this meeting to the wonderful way in which God had blessed the Deep Sea Fishermen by sending the Mission ships amongst them. But here, as elsewhere, the field is large, and the labourers comparatively few.

TEA TO SHOWMEN.—The British Women's Temperance Association on Sunday week entertained to tea in the Cross-street Chapel schoolroom, Islington, 500 travelling showmen and women. A large number of these are engaged in the World's Fair at the Agricultural Hall, and others were from different shows and circuses now in London. This is the first gathering of the kind that has been held in London, but in the provinces the B.W.T.A. entertain these poor people whenever they arrive in a town. For some time now a noble work has been conducted amongst this neglected class by Miss Millington, who is known and beloved by hundreds of them. After tea some time was spent in singing, the company joining with great heartiness. Addresses were also given by Mrs. Stewart and others, and at the close fifty persons joined the Travellers' National Total Ab-

HOME OF INDUSTRY.

In former years it was our privilege to cheer about one thousand of the poor around us at the opening of a New Year. But now it has been our joy to minister to the comfort of some two thousand of our poorer neighbours, and we are very grateful to the Lord, as a band of workers, and grateful to all who have so liberally assisted us with money or warm garments for the aged and the young.

We commenced with the Jews, and in all our subsequent gatherings none were more grateful, nor apparently more needy. Our two young converted Russian Jews spoke to their brethren with tenderness and power, while Pastor Meyer read and expounded to them the Scriptures in Hebrew, and the whole party sang several of the *Songs and Solos* in that language.

The following evening a deeply-interesting Gospel meeting was held for the poor lost sisters, preceded by a supper at midnight, which was conducted by one of the rescue societies. All who received an invitation came; but we regret to say that few availed themselves of the opportunity offered them of a new mode of life. We learned afresh that night that prevention, by caring for the very young, is the greatest and most hopeful work. But we have our Lord's blessed example to watch for souls, even among such as these, and we were not without encouragement.

On Boxing Day a kind friend gave our seventy little ones of the Junior Band of Hope a treat. Many of them are match-box makers, and very poor. One little fellow had to be entirely "rigged out" before he could appear, but since then it has been a joy to see him comfortably clad, with smiling face, in his Sunday-evening class.

The sturdy little teetotalers sang their temperance songs, and joined in several merry games. It was a truly happy evening.

Our next party was for the Home of Industry Young Women's Christian Band, formed twelve years ago, of converted elder scholars in the Sunday-school, now numbering 170 members. Many of these young women are scattered over the country, some married, others in service (nine in Canada), eighty were present at the annual tea. Most interesting letters were read from absent members, and each received their motto card for the year from their devoted teacher Mr. Wilson. Their bright yet peaceful faces must have cheered his heart, and the happy gathering was a foretaste of the reunions above, when we shall be at home with Jesus.

A similar number of elder girls spent the next happy evening with us; the senior girls of our Sunday-school, those above thirteen years of age. Various games, after tea, occupied the first hour, making it seem a real Christmas treat to them. Opportunities were given for pleasant intercourse between teacher and scholar, and for a word in season to those who had not yet been won for the Master. The rest of the evening was spent in singing their favourite hymns, and listening to the sweet messages of his wondrous love from the lips of their devoted teachers, and thus another evening of blessed privilege passed away.

Then came, on a bitterly cold foggy evening, the last day of the old year, our host of three hundred and fifty younger Sunday-school children, all clean and bright, but very poor. Each received their paper bag of food, and few there were who did not reserve a slice of cake for the loved mother at home. The tenderness of the poor for each other, when thus reared under the teaching of the Gospel, is truly God-like. Our fellow-teachers looked radiantly happy, to be able to make the little ones so gladsome, were it only for one night. The children enjoyed an interesting and profitable story, which was illustrated by the magic lantern.

The first gathering in the new year consisted of our widows and members of our adult Bible-classes, followed on two successive evenings by the women belonging to our three mothers' meetings. The loving fellowship which existed between the teachers and their poorer friends shone

of friendship which had been formed will remain unbroken in the glory. Upon this first evening in the week of prayer, the subject was "Praise;" an hour of sweet thanksgiving was spent, when the presence of the Lord was manifestly felt and all hearts were refreshed and rejoiced. It was a time long to be remembered.

After this we had a bright evening for the costermongers in our immediate neighbourhood, and the men of our Sunday Bible-class formed the choir.

Two short addresses were given by those whose faces were familiar to the men through our Sunday morning services in Bird Fair, and some from among the audience were able to testify of the Lord's faithfulness in times of straitened circumstances and of trial; and they pleaded with the others to take the same Lord for their God. Hearts seemed to be softened, and readily responded, when two of our helpers volunteered to visit them in their homes; we are, therefore, looking for still greater blessing as the result of that evening's gathering.

At no time since our work began in East London, twenty years ago, have we been more cheered than by the evening for the factory girls attending our sewing classes, 150 in number. They behaved wonderfully well, beyond all our expectations.

Again we had recourse to the magic lantern to teach and influence them by pictures. The story was that of Daniel, told by one of the lady workers. The quiet attention given and interest shown in the Bible story proved that the efforts of past years had not been in vain, and that the heedless and thoughtless can be reached by hearts filled with this all-powerful Gospel. We are watching and praying for great blessing among the hundreds of young factory girls visited week by week in their work-rooms.

An invitation has yet to be given to the men and women with whom we come in contact at our Sunday-evening services in the lodging-houses, and whom we are seeking to influence for good.

To meet the pressing need at this time, and give a little extra help to those struggling with large families, we are having a weekly sewing-class while the weather is cold and work scarce. With gratitude to God we record that there has been no lack; all our deserving poor have had the gift of a warm garment, and their thankfulness is very great.

S.

FACTORY GIRLS.

It is computed that there are one hundred thousand girls engaged in the day in the factories and hives of industry of London. The fact is appalling when it is considered how utterly inadequate are the efforts—praiseworthy though they are in themselves—to cope with this vast and important element in our midst, and to influence it for Christ and eternity. It is matter for rejoicing when any additional efforts are made to get hold of the girls, such as has been attempted at the Bow Common hall of the North-East London Gospel Mission. About a month ago the hall was opened as an Institute for the poor girls, many of whom were found to be greatly in need of clothing. They are mostly now supplied with two new garments at half cost price for material, which is made up on the premises. On Thursday night 150 of the girls came in to a free tea, the number being increased for the subsequent meeting.

Mr. Paynter, who presided, gave a hearty word of welcome. Mr. Chorley, the worthy Superintendent. read the story of the man with an unclean spirit, and offered earnest prayer for a blessing.

The girls listened attentively to a sisterly address from Miss M. Garrett, of Brixton, in which she pleaded with them to decide for Christ. Loving words followed from Mr. John Kirk, of the Ragged School Union, Mr. Metcalf, the self-denying local Superintendent of the Mission, and others, and it was felt that the power of the Spirit was present.

WOMEN'S PRAYER UNION FOR CHINA.—Mr. McCarthy referred in last week's Christian to this Union. The Secretary is Miss Elizabeth Boyd, Dean House, Willesden-green, London, N.W.

THE SOLITARY IN FAMILIES.

There are not many mothers with hearts like Miss Macpherson's and Mrs. Merry's, whose Christmas joy consists in spending and being spent in giving some bright Christmas gift, and sending happy Christmas cheer to each member of a family of about 4000 sons and daughters of Great Britain on this side of the Atlantic.

Christmas season at the Boys' Home, Stratford, Ontario, means something more than a piece of roast meat and plum pudding. The roll-books are turned up, and the names of boys and girls, some of whom have grown to be men and women, fathers and mothers, each with his or her character and history, are gone over. To each one a letter, dictated by warm, motherly interest, is sent, and a parcel of useful books, Christmas cards, and pictures, is despatched. Thus the family ties of the large Transatlantic family are kept up. Several boys and girls come to the Home for their Christmas, and many ministering sisters from far and wide have the joy of strengthening the feeble ones, bringing the wandering sheep to the seeking Shepherd, and restoring the backsliders.

Nor is this the only part of the work in connection with Miss Macpherson's Home. Through the children access is gained to many homes, and those who know the thoroughly practical character of the work at the Home of Industry, in Commercial-street, London, will be able to form some estimate of the wholesome influence of this work in a country like Canada, where many colonists are far remote from the privileges of settled Church communities. Very many of the children who were rescued from lives of misery and want are now growing up into manhood; some are already useful citizens of Canada; some have gone out as missionaries to heathen lands; others, again, are serving the Lord as ministers of churches. Thus this work proves itself to be the missing link between the over-populated cities of Europe and the broad acres of Canada, which are waiting for the plough to make them bring forth bread to feed the hungry.

I am persuaded that a much more general interest would be shown and more ready supplies would be offered by willing hands if the work were better known in all its bearings, both on this and the other side of the Atlantic. There is no waste in machinery. All the workers give willingly their time and labour, and esteem it a privilege to give what help they can.

There is room for thousands more in Canada; the far West is only opened up, and offers great advantages to industrious working families.

"There is yet much land to be possessed," and by sending some of the super-abundance of city populations in Great Britain to the extensive fields of this Greater Britain—Canada—a more healthful circulation may be secured for both countries.

Our watch-night service at the Stratford Home was a time of real blessing to many of the young people, and fruit will doubtless be seen after many days.

Stratford, Ont. F. W. Baedeker.

THE VICTORIA READING CIRCLE has been instituted to promote the systematic reading of useful literature by means of a four years' course of home study. Certificates and diplomas are to be issued to those who go through the course. Any above the age of fourteen years may join. Particulars of the scheme may be had on sending a stamped and addressed envelope to the secretary, V.R.C., *Young England* Office, 56, Old Bailey, London.

"THE BLOOD OF THE MARTYRS."—Our readers will recollect the murder of Rev. G. Haddock, Methodist pastor at Sioux City, Iowa, because of his strong advocacy of Prohibition. An American paper says:—"Ten men are now under indictment for murder and conspiracy, two or three having confessed participation in the crime. The murder has of itself been a death-blow to the rum traffic in Sioux City. Of the one hundred and seventeen saloons open at the time of the murder, two-thirds have been closed, and the remainder are doomed. The whisky power made a fatal mistake when it counselled the death of George C. Haddock."

THE FIRST TWENTY-FIVE

OF A HUNDRED MISSIONARIES FOR CHINA.

OUR friends of the China Inland Mission have made us so accustomed to impressive farewells, that it is not easy for them to surpass themselves in this respect. But the meeting at Exeter Hall on Tuesday week was scarcely a whit behind any of the large number we have attended in years gone by. Mr. GEORGE WILLIAMS, who presided, got so warmed up that he proposed we should all get into a ship and go out to China together!

One thing that gave a peculiar interest to the occasion was the recent letter in *The Times*, describing the scope of the Chinese official proclamation, that instructs the people to welcome and live at peace with the Christian missionaries and converts. This remarkable statement has been reprinted by the Inland Mission, and was distributed among those present. Any who have not seen it in *The Times* should secure a copy from the office, 2, Pyrland-road, London, N.

Another notable thing was referred to in Mr. Stevenson's letter we published last week—the fact that Mr. Hudson Taylor and his fellow-workers have agreed to pray that God would this year send forth a hundred new missionaries into this vast and open field of labour. In his very interesting statement at Exeter Hall the other evening, Mr. BROOMHALL, the Secretary, said that those present who had already been chosen, and others in the meeting who were likely to devote themselves, would probably compose the first twenty-five of the hundred. Then, as he remarked, who could tell what might grow out of this meeting? The memorable gathering held about two years ago when the Cambridge seven bade good-bye to their native shores had been most fruitful in blessing; it might be that God would also set his seal on this gathering. Certainly, from the human standpoint, no result is more likely to follow. The proceedings throughout were such as to impress all present with the importance of the work and the marvellous opportunity that is now given to the Churches to enter in and possess the Empire of China for Christ.

Mr. Broomhall said the passage and outfit alone of a hundred new workers would be between £5000 and £6000, and the income of the Mission would require to be increased altogether by £10,000. If all the friends of missions were like the London dressmaker who has lately given £16 10s. of her hard-won earnings, and the aged widow who has sent gifts again and again out of her deep poverty towards this cause, there would be no difficulty about the money part of the glorious enterprise. There are now, said Mr. Broomhall, one hundred and ninety English workers in the field, including missionaries wives; for these he asked continual prayer, and also that the right men and women might be selected to go out as reinforcements.

Mr. Williams and Mr. Theodore Howard having given seasonable words of cheer and exhortation, it fell to the outgoing missionaries to testify. Of these there were on the platform fifteen—ten ladies and five gentlemen. We may here append their names; some of the ladies, however, will not leave England for a month or two:—

Messrs. J. Brock, Greenock; John Darroch, Motherwell; Wm. Russell, Coatbridge; F. J. Dymond, Exeter; and S. Pollard, London.

Misses Florence and Clara Ellis, Rhyl; Miss Ellis and Miss Knight, Chichester; Miss Burroughs, London; Miss Thompson, Manchester; Miss Gates, Tottenham; Miss McWalters, Glasgow; Miss Parker, Berks; and Miss Muir, Blackheath.

The testimonies were most touching in their earnestness and simple heartedness. The three first-named gentlemen spoke in a rich Scottish "brogue" that was welcome to some, though doubtless harsh to other ears. All were full of praise to God for the manner in which He had opened up the way for them to go to China, and they craved the prayers of stay-at-home Christians for the workers in the field, and also for the unsaved heathen there. The two Englishmen are going out in connection with the Bible

the help and guidance of the Inland Mission; they were as fervent in speech and request as their northern brethren.

The ladies who gave brief words of testimony each spoke out of a full heart, and their remarks powerfully impressed the audience. Their key-note also was praise to the Lord in that He had removed hindrances in a very wonderful way, and given them the desire of their hearts. In some cases relatives and friends were at first unwilling to give consent, but this obstacle had in due time been moved out of the way, and probably these young friends are all the better qualified for the work before them, from the trials to faith and patience that they have endured. One of the ladies said she had offered herself several times to a Society, to be sent to India, but in each case the offer was declined. "The Society had no funds." We have not the least idea what Society it was, but it would appear they were deficient in faith as well as in funds. Perhaps if they exercised more of the one they would receive more of the other.

The last to speak was Mr. REGINALD RADCLIFFE, who pointed once again to the great opening of doors indicated by the official proclamation, and to the strong faith of the Mission in asking for 100 more workers. Why should it not be as in the olden time, when God did not save by units but in multitudes? Mr. Graham Brown had written to him from China saying they must put in, not the sickle but the scythe; but he would go further and say, Let us have the steam-propelled mowing machine. Our God is a God of mighty power and mighty love; let us ask and believe great things of Him. Mr. Radcliffe said there was in the meeting a Church of England clergyman who has lately given up his "living," and is going out as a missionary to India; another is about to go to North Africa.

We were dismissed from this warm atmosphere of missionary zeal by the welcome announcement that in a short time we should be called together again in the same place to welcome Mr. Hudson Taylor, who is now on the way home from China.

At the valedictory service held on Sunday evening last, at Green Lanes Wesleyan Chapel, the platform was occupied by the missionaries. Brief addresses were given by all these. As we listened to their simple recitals we could not help feeling that it would be well if such a departure from the usual mode of conducting Divine service were frequently adopted in all the churches. Nothing could be more calculated to stimulate missionary zeal or to lead to heart-consecration.

Other farewell meetings of this party were held as follows:—On Wednesday (the evening following that at Exeter Hall), Home of Industry, Spitalfields; Thurs., Vernon Baptist Chapel (Mr. Sawday's); Fri., Bible Christian Chapel, Lee; Mon., Metropolitan Tabernacle; Tues., Bible Christian Jubilee Chapel; Wed., Farewell Communion at Highgate-road Baptist Chapel. On Thursday (this day) the first party sails.

REV. DR. A. J. GORDON, of Boston, U.S., has begun a series of twenty-five Sunday evening lectures on the Book of Revelation. The first was on "The Door of Heaven Opened." They are attracting a wide interest and attention. The announced themes indicate that the course will be of great value. Dr. Gordon will bring to these lectures some of the choicest researches of his life.

THE MIDNIGHT MEETING MOVEMENT made a special effort on the 18th instant at Craven Hall, Regent-street, to gather in some of the foreign women who frequent that locality. A large number responded to the invitations distributed by the workers, French and German tracts and appeals being judiciously given away during the earlier hours in the streets and surrounding neighbourhood. Many German women attended, but very few French women came in. Of the English young women and girls who attended many were of very tender years—one young creature being only sixteen years of age, and the mother of a sickly infant. Many seemed impressed with the earnest pleadings which were made, and opportunity of escape from their life of sin was freely offered by Mr. Christien, in the simple and practical address which he delivered in closing the meeting. Already the meeting has proved to have been a blessing, through the mercy of God.

THE WANTS OF THE POOR.

"MAN wants but little here below," we are accustomed to say or sing. Very true; but, when that little is itself a-wanting, we are not much in the mood for philosophising over it. Something to eat and something to wear, and something to thaw the wintry atmosphere—where these elementary wants can scarcely be met, one does not wonder at the doleful plaint: "It is a hard matter to live." Such were the words used by a poor woman one evening last week when she came, with others, to share in the bounty of the London Samaritan Society, at their office, 98, High-street, Homerton, E. It was one of the occasions for distributing food. clothing, and coals to the deserving and destitute poor of that densely crowded East-end district.

There are, no doubt, many destitute who are not over-deserving; and, while these cannot be left to starve, it is only discreet to discriminate. This Mr. J. J. Jones is careful to do. He has the assistance of some who have known the neighbourhood long, and, where the need is genuine, it is at once supplied, as far as the resources of the Mission will allow. In doubtful cases, rigid inquiry is made as to whether the charity given will not go to bolster up habits of indolence and intemperance,

Some of the facts recited by the stream of applicants were most pathetic. No work to do, was the almost universal cry. "If I could get a little work, I should not come here and trouble you, I can tell you," said an old woman whose husband had been confined to his room "six months last Saturday." She would be thankful for anything, but "a bit of fire" was her chief request, as the invalid needed warmth night and day. "I have only earned 6s. 3d. since Christmas," quoth the father of five children; and one of them but five months old. Another said he had earned the magnificent sum of eighteen-pence in three weeks. A respectable-looking mother could not send her daughter to a situation for want of clothing. Her husband had only done a week's work out of five. A woman, whose husband had been unable to do any work for three months, had half-a-crown and five loaves a week from the parish—not too much certainly to keep seven stomachs going.

"If you had an old pair of trousers," was the timid remark of "a hard-working honest man" (as he was vouched to be), when asked what he needed most. He had been in the infirmary twelve weeks, and out of work since August. He tried to earn a few coppers by mending kettles, clocks, &c., and so, with a wife and child, got along the best way he could. "A little bread or something," he said, would be very welcome. A frequent question asked by Mr. Jones was, "How do you manage to live?" Said one woman in reply, "I have been pawning every thing I could. I have not got a chair left, or a sheet upon a bed. My boy went to school to-day without a bit of breakfast within his lips." In response to a similar question, an old man, who has lived at Hackney and Homerton seventy-one years, said he had sold or pledged all the fruit of his life's savings. Neither his wife nor himself was able to work. When it was suggested to some that they might go into "the House," it was touching to see how they clung to the family roof-tree, barren of comfort though it be. Who can blame them?

The cases we have mentioned are but samples. Of the many who applied, with one or two exceptions, where inquiries were to be made, none were sent empty away. Neither will any needy ones be sent away in the weeks to come, if those who have a heart to feel have also a mind to help in this true Samaritan work.

Another branch of the Mission is the furnishing of boots and clothing to children who attend Board Schools. Those who may have read the recent articles in *The Globe*, on the condition of these children, will not require to be convinced of the crying need that exists. The teachers are only too glad to be the medium of distributing these articles to the children who are in sorest

Notes and Comments.

OUR next portrait and sketch will be those of the veteran evangelist, Richard Weaver, who is this week conducting Gospel meetings at Mr. Hatton's church in Little Wild-street, Drury-lane.

We are thankful to report that, contrary to all human expectation, there has been during the past few days decided improvement in Earl Cavan's state, and his friends hope that God, in answer to prayer, will yet grant to his servant "a fresh lease of life."

The Apostle James wrote that we ought to say, "If the Lord will, we shall both live and do this or that." But is there any precept or example for saying, "If the Lord tarry, we will do this or that," which has become a usual form of expression with many estimable Christian workers?

In Monday's *Daily News* the startling headlines appeared: "Germany and France—War Impending;" "Uneasiness in Russia;" "Fighting strength of the rival Powers," &c. Our contemporary begins a leader by saying:—

> There is imminent risk of almost immediate war between France and Germany. This is not a statement to be lightly made, and we do not make it lightly.

We can but hope that such an unparalleled catastrophe will yet be averted, and all the friends of peace will not cease to cry to God on this behalf.

Parliament opens on the day of our issue. It seldom met with the clouds so dark on the whole horizon. Bitter partisanship would be wicked just now. Vast interests hang in the balance, and rash statesmanship would plunge nations into untold calamities. It is to be hoped that a hearing will be given to philanthropists who ought to be listened to in respect to poverty, certain social evils, and their remedies. The Nemesis of neglecting these matters is upon us.

We have received other letters to the same effect as the two following:—

> Dear Sir,—I see that you are inclined to attribute the Queen's Epiphany offerings at the Chapel Royal to the influence of the Empress Eugénie. It may be a satisfaction to you to know that gold, frankincense, and myrrh, have been offered on the Epiphany in the Chapel Royal from time immemorial, and that the custom is not an innovation due to Roman Catholic influence.
>
> Yours faithfully, X. Y. Z.
>
> *Lyndhurst, Hants.*

> Your note conveys to my mind, and may be to many who are not cognisant of the facts, that our Queen has imported a seemingly Romish office at the instigation of the ex-Empress, who is, I take it, more a sister in affliction than aught else.

The insertion of the note referred to was an oversight which we regret.

We trust that the story which comes to us from Manchester, of the appearance of a blind man in the police court charged with "indecent conduct" in the Wesleyan Chapel, Urmston, has been told with such brevity that the serious nature of the case has not been made evident; otherwise there would appear to have been but little grounds for so grave a course. If nothing more was urged against the blind man than that of impulsively protesting against the practice of reading out the hymns verse by verse having been discontinued—a practice which, it was stated, was helpful to him on account of his infirmity—surely a body of Christian people ought to have been able to cast oil upon the troubled waters, and to have kept themselves and the blind member of the congregation out of the police court.

The Hospitals Association has projected a scheme which is likely to be of great benefit to the sick poor, and materially to lessen the labours of those who are interested in them. The scheme has two objects—to bring every parish or congregation, and even the remotest villages and hamlets, into relationship with the hospital system of the United Kingdom; and to provide a fully equipped ambulance system for each large centre of population. A communication with the secretary of the Association will immediately secure information as to the hospitals most suitable for the patients. This will prevent the loss of much valuable time, as well as much suffering, and even loss of life. Further details may be had from the secretary of the Hospitals Association, Norfolk House, Norfolk-street, Strand, W.C.

Familiarity with poverty would seem in some natures to breed cruelty as well as contempt. A specially heartless case has been made known through the daily Press, in which a London workhouse night porter superciliously refused to shelter a destitute woman and child, during the recent terrible weather. The Guardians, by a large majority, have censured the offending official. It is time that Bumbledom and beadledom were taught their true relations to the sons and daughters of sorrow.

Wide awake and practical as ever, Dr. Cuyler, in a recent issue of *The New York Evangelist*, has an article with "Tobogganning" for a text. Here is his "application:"—

> As I look at the merry groups starting off on the slippery slide, they suggest to me (as many another innocent thing did to the Great Teacher) some profitable truths which may bring forth fruit. This world is full of slippery places, and we all have need to be constantly crying, "O Lord, hold me up!" And when we venture wilfully to start our toboggan in the direction of loose doctrines in the pulpit, or loose practices in business, or in home life, or in our religious life, we start on a downward track, in which it is not easy to stop. At the end of the swift slide are broken characters and broken hearts.

The "Word Competition" craze, which can on no ground be commended, is breaking out into channels still more damaging to public morals. In brief, it is becoming a vast gambling agency; all the more hurtful because it is within the scope of slender purses. We wonder that the police have not taken action in bringing offenders to book; we wonder still more that respectable journals degrade their columns by inserting such lottery advertisements.

The "prize puzzle" system, in which the general consensus of opinion rules the destination of the prizes, and into which, therefore, the element of chance enters largely, appears to us also to be a demoralising one, to which no newspaper, with a reputation to lose, should stoop. It savours too much of the betting ring, and tends to discount the worth of the old-fashioned virtues of patient, plodding, honest industry.

An esteemed contemporary has a strong article on this subject, but in its own columns is advertised a Prize Competition for the benefit of an Orphan Home: 20s., 10s., 5s., for the twelve most beautiful Psalms in the Bible, decided by votes of competitors who pay 1s. each. It is simple profanity to put the word of inspiration to the vote after this fashion. The lady who advertises cannot have considered what she was doing; and we feel sure the esteemed and beloved sister whose Home is mentioned, would be far from sanctioning such trifling with holy things.

The Church Missionary Society has arranged for special meetings and services to be held simultaneously in all parts of London and its neighbourhood in the second week of February. They will be several hundred in number. At many churches the whole week will be occupied with a succession of meetings and services. Further particulars will be given next week.

Last week we announced that a series of meetings was arranged to be held at Cambridge University, partly with a view to counteract doctrinal errors that have been imbibed. On this subject, the correspondent of *The Record* writes to that paper:—

> A strange and sorrowful recrudescence of the heresy of "Brother Prince" of the Agapemone has infected some men who have left the University, and who had won a great and deserved influence in God's work while here; and their aberration, I am very sure, has been already overruled for good, above all things in reminding "them that profess godliness" that there is no security against the worst errors when the supreme authority of the written Word is once trifled with in favour of any supposed co-ordinate or higher guidance.

The deplorable catastrophe at a Hebrew Dramatic Club in Spitalfields last week, by which nearly twenty lives were lost, has suggested to *The Jewish World* the need of inspection and control of private clubs. That need is becoming more urgent every week; not because of faulty arrangements as to egress, so much as of the immunity they give to unlimited secret indulgence in drink. The evil is confessedly difficult to meet, because simple justice would demand that the same treatment be meted out to the clubs of the rich as of the poor. But *some* means of staying this insidious plague ought to be devised, and that speedily.

We note with pleasure that Prebendary Billing, Rector of Spitalfields, has written to Dr. Adler, the Jewish Rabbi, expressing deep sorrow at the calamity, and offering to assist in relieving the wants of the mourners.

Mr. H. M. Stanley has left our shores for Africa, on the merciful errand of relieving the beleagured Emin Bey. We earnestly trust he may, by the blessing of God, be as successful as he was in his search for Livingstone; and that, without putting into actual use the deadly "Maxim gun," which fires off 600 rounds a minute.

We have received several letters, discussing, *pro* and *con*, the question recently asked by Rev. G. E. Thomas, whether some of the saints will be left (because unfaithful and unworthy) to go through the Great Tribulation at the close of this dispensation, while those who are caught up to meet the Lord in the air will consist only of those who are faithful and worthy. Wherein that worthiness consists differs according to the views of those who advocate this division of the saints—some think holiness, others baptism, others belief in the Lord's second advent, will be the test.

But a larger question is raised by our correspondent, Mr. Shackleton, in his letter on "The Secret Rapture Theory," p. 16. He says that, having once held this view, he abandoned it because when put to the test he had been unable to find one passage of Scripture which plainly teaches it. Of course, if there is no such secret rapture as he denies, and no coming of Christ until the close of the Tribulation, there is no room for the question stated in the preceding note.

Other than Futurist interpreters will question the seven years' reign of a future Antichrist. But one thing at a time. We shall be interested to have, in reply to Mr. Shackleton's letter, any such texts as he declares himself unable to find; only remarking that we have not space for long correspondence.

Before the memory of the late Lord Iddesleigh is dimmed by coming events, it will be useful to note a few of the terms in which he has been spoken of. Dean Vaughan preaching in the Temple hoped that his high sense of duty, his resoluteness in refusing the evil and choosing the good, his entire freedom from political rivalries and bitternesses, would be a gracious memory of healing influence over partisanship. "He has been in this neighbourhood a friend and brother to the utmost of his power to all" was the testimony of the Bishop of Exeter. Archdeacon Farrar at Sandringham spoke of his simplicity; superiority to vulgar arts of ambition; his modesty, ever ready to give way; his high minded patriotism, and his stainless purity of conduct. A deeply interesting letter of the late Earl's son in *The Baptist* of last week shows that these Christian virtues sprang from Christian faith.

The Nonconformist and Independent regards the proclamation of the Chinese Government in relation to the rights of missionaries and Christian converts, and the respect it claims for Christianity, as likely to rank in the history of the Christian Church with the conversion of Constantine.

A correspondent writes to us as follows:—

> I was glad to see in last week's CHRISTIAN attention drawn to the fact that references to the work of God in the world, as indicated in your columns, had enhanced the interest and value of the sermons of a parish clergyman. There is no one thing that astonishes me more than the habitual ignoring on the part of both Conformist and Nonconformist ministers (and I have wide opportunities of judging) of the remarkable facts which are transpiring in reference to the passing away of false religious systems and the progress of the kingdom of Christ. There are numbers in their congregations who are in total ignorance of these unprecedented events. Few things would more tend to convince men of the supernatural power of Christianity than reference to them. Silence about them is an inconceivable loss to congregations. Certain it is that the most vigorous Christian communities are those which are differently treated.

The New York *Graphic* has been printing monstrous cartoons of the drink evil, and has received the praise of prominent persons. We wish our influential illustrated weeklies would lend a hand, in this way, at grappling with the liquor evil, by fostering a public sentiment against it.

"Bull Fight in Paris" were the startling words that recently appeared on the newspaper placards. For the first time in this generation has such a spectacle been exhibited. An immense multitude crowded the great hall of the Hippodrome to see it.

To expose men to deadly wounds, and to infuriate to agony God's creatures, was for this multitude an evident gratification. Surely with such a fact before us we may treat with scorn the so-called philosophic notion of certain evolutionists that time and civilisation will improve the human race. Give men pure Christianity, and they improve; let them discard Christianity, and they retrograde into barbarism, and imitate the old pagans.

Dr. Pentecost writes in the New York *Independent*, and in his own magazine, *Words and Weapons*, strongly advocating the abolition of the Week of Prayer at the commencement of the year. He argues that it has served its purpose, and has now become too formal and mechanical in its arrangements. In many churches, he says, evangelistic efforts which ought to be in constant operation, are postponed till the prayer week and are relaxed when it is over. With our radical friend we deplore that such should be the case, but we scarcely see how the abolition of the Week as a season of special prayer would cure these evils. Would not matters be worse than before? Besides, the "Week" is worth preserving, if only as affording a manifestation of Christian unity.

Are we in the ninth century or in the nineteenth? We are constrained to ask the question by reading this paragraph in a New York paper:—

> Dr. John Hall gives it as his opinion that a ruling elder is qualified to pronounce the benediction at the close of a service.

We are intensely curious to know on what Scriptural or other authoritative basis Dr. Hall draws the line at "a ruling elder." Why not a deacon? Why not any church-member of mature age and consistent character?

The Times of Thursday last contained an article of three columns concerning the Sandwich Islands, now called the Hawaiian Kingdom. The monarchy is constitutional, after the model of England. The Judicature approaches perfection, with an excellent civil code. The system of free public schools is of the same admirable nature. The Sabbath is strictly observed. The commerce, in proportion to the population, is without an equal in the world, and renders the kingdom, in resources and stability, the most important in the Pacific Ocean. All this is traced to the missionary enterprise of about seventy years. "The missionaries," says the writer, "have bequeathed to posterity a noble monument of self-sacrifice and labour."

Mr. Moody is now in Chicago, making arrangements for the starting of a Training School for Christian workers, towards which 250,000 dollars have been contributed; he is expected to remain in the city for three months. His aim in planting the school in Chicago, says *The Record* of that city, "is to carry the Gospel to as many of the homes of the people as is possible, and to help men and women to become skilful workmen in Christ's vineyard."

We heartily bespeak attention to "Able Ministers: a Sermon," by Rev. H. M. Williamson, whose timely and valuable paper, "Prayer, not Conference, the need of the Times," tended, we believe, not a little to give a devotional and prayerful character to the recent Week of Prayer. The sermon is published by Messrs. Wm. Strain & Sons, Belfast.

Mr. Douglas Russell in an exhaustive letter points out the errors taught by Swedenborg, to which we alluded on the 6th inst. Not only must we part with ten books of the Old Testament, Acts, and the Epistles of the New, but also, through the utter perversion of what remains, with all the truths most valued by the Christian Church, if we accept the statements of this "filthy dreamer," as Wesley styled him. The subtlety by which his tenets are now being propagated, under the titles of the "New Age Mission," the "New Church," &c., is shown by the following, from the pen of one of its advocates:—

> I will now close with the words of John Wesley: "We may now burn all our books of Theology: God has sent us a teacher from heaven, and in the doctrines of Swedenborg we may learn all that is necessary for us to know."

Thus Wesley's words, *written satirically*, are taken from their connection, the note of exclamation (!) removed, to convey an impression exactly opposite to that originally intended.

So far from Wesley endorsing the anti-Scriptural teachings of this false prophet, in a review of his last and largest book (see Wesley's Works, vol. xiii. pp. 425—448), he characterises its contents as "blasphemy joined with consummate nonsense," comparing them with the insane ravings of Behmen (German Mystic of the sixteenth century); and, after quoting a number of solemn Scriptures concerning the future doom of the finally unbelieving, he concludes thus:—

> Who illuminated Jacob Behmen or Baron Swedenborg flatly to contradict these things? It could not be the God of the holy Prophets, for He is always consistent with Himself. Certainly it was the spirit of darkness. And, indeed, "the light which was in them was darkness," while they laboured to kill the never-dying worm, and to put out the unquenchable fire! And with what face can any that profess to believe the Bible give any countenance to these dreamers? that filthy dreamer (Swedenborg) in particular. O, my brethren, let none of you that fear God recommend such a writer any more, much less labour to make the deadly poison palatable by sweetening it with all care! All his folly and nonsense we may excuse, but not his making God a liar; not his contradicting, in so open and flagrant a manner, the whole oracles of God. True, his tales are often exceeding lively, and as entertaining as the tales of the fairies; but I dare not give up my Bible for them, and I must give up one or the other. If the preceding extracts are from God, then the Bible is only a fable; but if "all Scriptures are given by inspiration of God," then let these dreams sink into the pit from whence they came.
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> *Wakefield, May* 9, 1782. JOHN WESLEY.

In our review of a new monthly periodical, *The Young Man*, we said that its contents were "bright and sparkling." We also said that it showed signs of going beyond evangelical lines in its doctrinal and practical teaching. Now we are nothing if we are not evangelical; it is, therefore, not quite fair for *The Young Man* to advertise in large type, "'Bright and sparkling'—*The Christian*," without mentioning our remarks on the other side. Ethics in advertising should not be disregarded.

Letters to the Editor.

SOCIAL PURITY.

Sir,—Will any reader of The Christian kindly give me or tell me where I may get information on the following points?—

(1) The social condition, as to purity, of races that have risen to be nations, and (2) of nations that have fallen and decayed. (3) The effects, physically and socially, of impurity in the individual. (Rev.) W. Fisher.

New Farnley, Leeds.

MR. SPENCER WALTON AND HOLINESS.

Dear Sir,—The following quotation from Hay McDowall Grant has been such a help to me that I am sure you will not mind passing it on. It will just come at the right time with the Sinless Perfection error spreading. "Christian perfection is not perfection in the flesh, but the power of Christ fully manifested in us as well as for us."

I know I am accused of holding the former, and so doors of usefulness are closed against me; this will, I think, refute that charge. May God keep us true to his Word.—Yours very truly,

W. Spencer Walton.

11, *Tierney-road, Streatham-hill, S.W.*

THE SECRET RAPTURE THEORY.

Sir,—I have looked into many recent works on prophecy, and I find that the majority of writers of the futurist school advocate the Secret Rapture theory. Believing that this theory is subversive of the true doctrine of the Second Advent, I should be glad to correspond with any of your readers who are undecided on the subject.

Some years ago, when a zealous supporter of this theory, I was led to submit it to the test of Scripture, in order to assure myself that it rested upon a sound foundation. Much to my chagrin, I soon saw that there was no way of avoiding the following conclusions—that the doctrine is nowhere stated in plain words; that it is directly contradicted by many passages, and that the arguments by which it is supported collapse at once when fairly tested by Scripture, and some of them are actual mis-statements of the facts of Scripture with respect to the connection in which certain Greek words occur.

In many quarters this theory is regarded as a kind of shibboleth, or test of orthodoxy, and there are some who would fain make it a *sine-quâ-non* to such an extent that the non-acceptance of it would be a ground for refusing admission to the Lord's table. It is also becoming a common habit to stigmatise those who dissent from the doctrine as unspiritual.

Some time ago a very gracious writer, in an article in *Footsteps of Truth*, characterised as half-taught students of prophecy those Christians who were expecting some events to occur before the Second Advent. I freely own that I am a very half-taught student, but there are many who think with me who could not be thus designated. I subjoin the opinion of one who has persistently and prayerfully studied the Bible through a long lifetime and who is entitled to a respectful hearing.

"Mr. Müller replied in public to written questions, one of which was this, 'Are we to expect our Lord's return at any moment, or that certain events are to be fulfilled before He comes again!' His answer was, 'I know that on this subject there is great diversity of judgment, and I do not wish to force on other persons the light I have myself. The subject, however, is not new to me; for having been a careful, diligent student of the Bible for nearly fifty years, my mind has long been settled on this point, and I have not the shadow of doubt about it. The Scriptures declare plainly that the Lord Jesus will not come until the apostasy shall have taken place,* and the personal Antichrist shall have been revealed as seen in 2 Thess. ii. Many other portions also of the Word of God distinctly teach that certain events are to be fulfilled before the return of our Lord Jesus Christ." — *Preaching Tours and Missionary Labours of George Müller.*

Yours faithfully, Edmund Shackleton.

Tweed Villa, South Norwood.

MR. WOOD, OF AUSTRALIA.

Dear Sir,—We feel it our painful duty to speak yet more strongly about the manifestations in connection with Mr. Wood's work, than we did even in our previous notice of them in *The Christian Herald.* And this all the more because paragraphs from Australian papers were once inserted in *The Christian Herald*, commending Mr. Wood as a successful and acceptable evangelist, as well as a man much used of God in the healing of the sick.

Letters which we received from Australia confirmed us in the belief that Mr. Wood was a man of God, and as such we were prepared to welcome him when he came to England for the Conference on Holiness and Healing in the summer of 1885. Meanwhile, we received a letter from himself, describing his own experience in receiving the baptism of the Holy Ghost and a gift of healing. This, together with his manner of laying on hands, caused us uneasiness, and he was not therefore formally invited by Mr. Boardman to the Conference.

One lady from Australia, indeed, charged him with being a mesmerist, but she did not give proof sufficient to condemn a brother. When, however, Mr. Wood commenced to conduct meetings for the baptism of the Holy Ghost, and led persons who attended them to expect some extraordinary physical manifestations, which we could not see warranted in Scripture, we felt obliged to withdraw and cease any connection with his work for at least seventeen months past.

"By their fruits ye shall know them." We do not read in the Gospels or in the Acts of the Apostles that those who were saved or healed by the grace of God rolled on the floor or danced with frenzy. This was, indeed, characteristic of Pythonesses and persons possessed of an evil spirit, but was far from the character of the first disciples, who "did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people."

We have the deepest compassion for those who come under the influence of this mingled mesmerism and spiritualism, and we quote a letter from one of those over whom the spell was broken through reading an article on spiritualism in "Thy Healer."

To Mr. W. Brown, Servant, University Hospital, Gower-street.

Dear Brother in Christ,—I feel I must write and tell you how grieved I am for having said, or done anything that has pained you; the Word of God teaches us to confess our faults one to another; this I do humbly, asking your forgiveness. I cannot remember all I said, but I believe you will receive this in the same spirit in which it is sent. Oh, how thankful I am to God that He has brought me out of all the doctrines of devils taught by Mr. Wood and Mr. Pittaway; it seems to me to be nothing less than spiritualism and mesmerism! One thing I am certain, it is not of God.

Praise God! the few at Mill-street are beginning to see it is wrong, and I think, before long, they will give it all up.

I am filled with grief when I think how I have been led by evil spirits and how the name of my precious Jesus has been ridiculed through me, but I did it ignorantly, and for this cause obtained mercy. I was sincere, and believed I was doing the will of God. I thank God again and again for saving me from such devilry.

Please tell Marion that she spoke the truth when she said things at Mill-street were not of the Spirit. I am very very sorry for having grieved her, but I know she will forgive me.

Dear brother, don't let her go to Brighton again, or hold communication with Wood or Pittaway; their influence is terrible. I hope I shall never see them again. I would not go to their home now on any consideration. Will you tell Brother Sussex from me not to go to any of Wood's meetings, or to look for a manifestation, but to look only to Jesus, and to seek to be filled with his love, and to get a knowledge of the Word of God, and be taught by the Holy Spirit alone. Wood is a wolf in sheep's clothing.—Yours in the love of Jesus.

36, *Ashford-road, Maidstone, Dec.*, 1886. A. Hanson.

We are thankful to know that others, besides Mr. Brown, to whom this is written, and the writer herself, have escaped from the influence of Mr. Wood, and we pray for him and for those who are deluded by him, that God may speedily deliver them.

L. Baxter,
C. C. Murray.

Bethshan, Highbury, London.

[* Surely the Romish Apostasy is a manifest fulfilment of this.—Ed.]

OBITUARY.

REV. E. JACKSON.

We regret to record the death of Rev. Joseph E. Jackson, Methodist minister, of Cockermouth, at the early age of 27. He was a minister of great promise, and greatly beloved in the circuits in which he had laboured.

MRS. STRIBLING, MADAGASCAR.

By the death of Mrs. Stribling, wife of Rev. E. H. Stribling, of Fihaonana, Madagascar, the London Missionary Society has lost one of its most valuable female agents, and her husband a helpmeet for the station he occupied, whose loss is irreparable. Mrs. Stribling died at Antananarivo, on November 29, only twelve days after her return from England.

MLLE. DE QUETTEVILLE,

the daughter of Jean de Quetteville, the Apostle of the Channel Islands, died recently at Guernsey, aged eighty-eight years. She was a true philanthropist, helping forward every good work; a true friend of the poor and the sorrowful. When, through old age, her father could no longer edit *The Methodist Magazine*, Mlle. de Quetteville very efficiently carried on his work.

REV. J. JONES, B.A.

This well-known Baptist minister has just entered into rest. One of the early students of old Stepney College, Mr. Jones commenced his ministry nearly forty years ago, at Folkestone, removing subsequently to Brixton-hill, London. He was President of the London Baptist Association in 1874, and was on the Missionary Committee in 1879. He was obliged to relinquish regular pastoral work three years ago.

MRS. CLIFT.

This lady, the founder and leader of a community known as "The Holiness Church," and conductor of *The Holiness Advocate*, died last week, and was buried on Saturday at Abney Park Cemetery, in the presence of many friends and mourners. Those who knew the deceased honoured her for sincerity and zeal, and could not fail to recognise her ability. Mainly through her influence Holiness Churches have been established at five or six centres in London, besides several places in Kent and Yorkshire. We believe this sect can show many examples of saintly and consecrated life, but its teaching very closely approaches sinless perfection in the flesh.

Requests for Praise and Prayer.

PRAISE.—For blessing given at meetings held at Peterhead, N.B., by Mr. F. E. Marsh.

PRAYER.—For Mr. F. E. Marsh, at Fraserburgh, N.B., January 30 to February 13.——That God may so influence the minds and hearts of our people, and of our legislators, that at the approaching Session of Parliament an Act may be passed which will stop the sale of intoxicating liquors on Sunday, throughout the whole of England.——For blessing on the work and workers of the Sailors' Mission, Aberdeen.——For blessing on a Gospel Mission being conducted at Folkestone by Mr. Henry Thorne, which is to terminate on the 31st inst.; and for another, to be conducted by him at Jersey, from February 5 to 21.

PALESTINE.—An earnest effort is being made to open up a Mission in the villages where our Lord went about teaching and preaching and healing. A lady of experience, and knowing the Arabic language, is waiting to go and open up this work, which has been begun among the men, but not among the women. £100 a year is required for each village, to hire rooms and native teachers, and keep up the work. Miss Webb, Vauxhall Bridge-road, S.W., will supply fuller information.

THE PROOF OF THE PUDDING.—A country merchant in Alabama sells fifty pairs of children's shoes where he formerly sold one. The father used to drink up the shoe money, and the children went bare-foot. He also sells quantities of women's hats and bonnets, and never sold anything of the kind before Prohibition was adopted. The husband had no money, so the wives made their own bonnets out of calico and splits; now there is no gallon jug under the bed, and women have decent headgear, and even ribbon.—*The Voice.*

Mr. Wookey in Manchester.

IN the handsome new hall erected by Messrs. Crossley Bros., Manchester, Mr. J. B. Wookey is conducting a very successful mission. He commenced on Saturday, January 15, by a meeting for the workers. The meeting on the following Sunday evening will be memorable to many. The speaker's fervent words went straight to the hearts of the ungodly, and at the close about sixty names were given in of those who professed to seek and find salvation. Throughout the week the meetings were largely attended, and sinners were found seeking pardon through the atoning blood of the Lord Jesus Christ.

As the mission advances the interest increases, and the workers are confident that the last days will be the best. Will your readers pray that God may yet more abundantly bless his servant's labours here. J. McC.

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Evangelistic Mission.

THE thirteenth anniversary of the Malden Hall branch of this Mission was held last Thursday. The first part of the afternoon meeting was devoted to prayer and praise following upon a brief general review of the Mission's operations, including a new start in the villages of Hampshire by one converted some years ago at Malden Hall, and the departure of Mr. Edward Hurditch for twelve months' evangelising in Australia.

Mr. J. Denham Smith gave an address on the regulating effect for good of holding fast Christ as the believer's Head in all things. Mr. J. G. McVicker followed, on brotherly unity. Future numbers of *Footsteps of Truth* will contain these addresses in full. Mr. C. Russell Hurditch closed by expressing earnest longing for the manifest Christian activity which should flow from the precious truths to which utterance had been given.

After a brief interval for tea, Mr. C. Robson gave an interesting outline of the progress of the work in the hall during the year. He spoke of the spirit of unity that prevailed amongst all the workers, and hoped for still further progress in the future. The hall is well filled on Sunday evenings, sometimes crowded; at the men's class about 120 are on the books, with about eighty in attendance every Sunday afternoon. Addresses of considerable freshness and power followed, by Dr. McKilliam, Messrs. Abraham Wallis, Charles Inglis, James Stanley, and a few words from a young brother about to leave for China. The meetings throughout were marked with much interest.

PALESTINE EXPLORATION FUND.—The new *Quarterly Statement* is instructive in regard to the work of exploration in Palestine. Very interesting accounts of recent discoveries are given, and show how full of antiquities is this wonderful land. Canon Tristram states, as a result of the labours of the Fund, that now in Western Palestine alone there are 434 identified names of places out of a total of 622.

THE LAMBETH BATHS.—At the annual meeting of the Temperance Society, held at this place of popular entertainment last week, Mr. J. H. Raper said one of the results of inquiry is that the use of alcohol is altogether a mistake—that the human body, under any conditions of cold or heat, is better without it. Exhaustive experiments have demonstrated the relaxing effect of alcohol, even when taken in small quantities. Rev. G. M. Murphy said it was impossible to calculate how much injury was done, not only to individuals, but to nations by its use, as its effects had often accounted for the actions of those in high places.

LADIES' SAMARITAN SOCIETY.—The annual meeting of this Society, which is in connection with the National Hospital for Paralysis and Epilepsy, was held last week. During the year 577 deserving patients were relieved with small grants of money; 93 parcels of clothing were distributed, the expenses of many to the seaside defrayed, besides suitable relief given in other ways. It was stated that the anticipated opening of new wards in the adjacent hospital would necessitate an increase in the resources of the Society, so as to assist destitute patients in a way for which the hospital does not provide. The office of the Society

Irish Church Missions.

THERE was an excellent attendance on Monday week at the annual prayer-meeting of this Society, in Buckingham-street. Mr. R. Nugent, who presided, said steady advance had been made in many ways, although the year had been one of unprecedented political agitation and disturbance. They had much also to pray for. They wanted a suitable man to fill the vacant rectory of Clifden. The Society also is in need of clergymen of the right stamp for Dublin, Belfast, Errislannan, and Ardrahan. The remainder of the afternoon was spent in prayer, Rev. D. F. Grahame, Rev. Dullas Harington, Rev. J. B. Girdon, Rev. Gilbert Karney, Rev. Nevile Sherbrooke, Rev. H. W. Webb-Peploe, and Bishop Perry being amongst those who led the meeting. It was interesting to learn that while the meeting in London was the central one, meetings for prayer on behalf of the Society were also held in Dublin, Leamington, Derby, Clifton, Southampton, Bath, Leeds, and Hereford.

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Death of a Scottish Philanthropist.

BY the death of Mr. George Freeland Barbour, of Bonskeid and Gryffe, who entered into rest on Saturday week, in his seventy-seventh year, Scotland is bereft of one of the finest exemplars of the Christian character which the present generation has seen. There was no part of this good man's life that was not vitally controlled by his faith; and in its admirable symmetry those who enjoyed the privilege of his friendship saw the happy embodiment of excellencies which are seldom found in combination. He was a great giver, who shrank from publicity, and who made every gift more precious by the beautiful feeling with which it was bestowed. Even when immersed in business in early life, as a great merchant in Manchester, he gave time and thought as well as money to each individual case where his help was required.

A constant friend of all forms of evangelistic work that promised to produce fruit, he was also a steady and loyal supporter of his own denomination, and in him the Free Church loses one of its most trusted office-bearers. The foreign field was ever much in his thoughts, and as President of the Scottish branch of the Presbyterian Mission in China, he achieved a work of which it is not too much to say that its far-reaching results will bless millions in the coming years. His fervent and childlike piety did not lead Mr. Barbour to exclude the welfare of the state from his solicitude and effort; on the contrary, he applied his Christianity to politics as to every other department of life, and manfully discharged his duty there without contracting a stain or disturbing the balance of his Christian character. In the movement on behalf of social purity he took a warm interest.

In 1846 Mr. Barbour settled in the Scottish capital, and it was at his residence in George-square, Edinburgh, that he breathed his last. Perthshire, in particular, will miss the good laird of Bonskeid, whose beautiful country home, near Pitlochry, was in the summer months a centre of attraction to distinguished Christian men from many lands. Mr. Barbour was an elder in the New North Church, Edinburgh.—*Christian Leader.*

MALOGA ABORIGINAL MISSION.—An interesting account of a camp meeting at this mission station, which commenced on November 5, is given by *The Southern Cross.* There was a very earnest spirit amongst the black people, and at the various prayer-meetings they took a prominent part. The meetings for praise and for repeating texts were full of inspiration. At other meetings several of the black men gave short addresses. During the week there were Bible and prayer meetings each day, and the whole period was one of great blessing both amongst the coloured and white people, of whom many were present. Mr. Matthews (the superintendent) was about to visit Melbourne and other places to bring before the notice of the Christian public more prominently the claims of the aborigines and the importance of mission work among them.

German Young Women in London.

NUMBERS of German young women, some mere girls, come to this country week after week, in the hope of finding employment. In nearly every case they are without friends, and unable to speak English. It is a matter of supreme importance that they should have some reliable place of call where they can seek counsel and advice from a Christian fellow-country-woman.

Mr. John Shrimpton and his co-workers have formed at 36, Hart-street, Bloomsbury, W.C., "A Christian Union of German Women in London." Its object is to promote the spiritual and temporal welfare of German young women. There was established, some three years ago, at the same address, an English and Foreign Women-Servants' Institute. The Institute is open daily, so that any German young woman is always able to get counsel and advice from the superintendent. The members of the Union meet at 36, Hart-street, on Sunday afternoons, when a Bible-class is held, and tea is provided, as many have to come from distant parts of the Metropolis. Other meetings are held. During three months sixty-four members have been enrolled. Signs are not wanting that much blessing has attended the weekly gatherings.

Any further information will gladly be given by Mr. John Shrimpton, 38, Lincoln's-inn-fields, W.C.

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Mr. Arnot in Central Africa.

DEAR SIR,—You will be interested to hear that letters have been received again from my son, F. S. Arnot, dated March, 1886, from the Gavenganji country, where he has settled in a healthy locality, and is surrounded by many native villages, thus having access to thousands of natives within walkable distance. The portion of his diary which had gone astray has also reached home, in which he narrates the difficulties he met with, and the constant demands made by the native chiefs for presents, in order to allow him to pass through their territory. But in one case he found that the native chief acted with the greatest kindness, and insisted on giving him an ox, which he had to refuse, in case too large a gift would be expected in return, according to the usual custom.

The chief again pressed him to accept the ox, and said he would give him a receipt for it—all the same as if the money had been paid for it. In this we have an illustration from heathen Africa of God's grace, in not only giving us his own dear Son, but also giving the full assurance of life in Him, and commanding us "to buy without money and without price." The mode of granting the "receipt" also conveys a lesson. The chief took a small twig, and, after proclaiming the matter to the people, he broke it in two, then threw the one piece over his right shoulder, and the other piece over his left shoulder, and thus the matter is "forgotten," and if any of the natives ever refer to anything that has been *settled* it is considered scandalous.

It would be well if some young evangelists would take a lesson from the dark centre of Africa, and cease to bring up what God in grace says He has cast behind his back.—Yours in Him, WM. ARNOT.

Raywood House, Pollokshields, Jan. 18.

GATHERING UP THE FRAGMENTS.—Passing through one of our principal city thoroughfares one evening last week, at an hour when it was deserted by the usual throng of vehicles and passengers, we witnessed a suggestive incident. A man coming out of a restaurant went into the middle of the roadway, and immediately was surrounded by a number of street boys and girls, amongst whom what seemed like a free fight ensued. On inquiry we learnt that this is a nightly scene. The man brought out a quantity of broken victuals, which was scrambled for by the hungry children. "They will not stand in order, that each may receive a fair share," he said. It is a kindly act on the part of the managers of the restaurant referred to, and no doubt the same thing is done in many directions. Perhaps the hint, however, may be taken by some where the custom does not prevail.

EVANGELISTIC NOTES.

Motherwell.—Mr. J. W. Moodie has held a three weeks' mission here. Many have professed conversion. Mr. Moodie has gone to open a mission in Eyemouth, for which place prayer is requested.

Hanwell Union Church.—Hatterchele Macher Kistheshe has been delivering Gospel addresses to large audiences here during the past week, and on Friday gave his lecture on "Africa: Customs of the Country and Personal Experiences."

Dr. F. W. Baedeker, writing from Stratford, Ont., on January 1, says:—I am going West as far as Winnipeg to visit German and Russian colonists, especially a colony of Mennonites who immigrated from South Russia. I shall be grateful for continued prayer.

Mr. James Sprunt, Superintendent of the West Marylebone Mission, has recently conducted a very successful mission at the Congregational Church, Petersfield, Hants. Members of the congregation, accompanied by the Sunday-school drum and fife band, paraded the town every evening during the mission.

Hertford.—Mr. Martin J. Hall, of the Children's Special Service Mission, had a week's services among the children here, from January 11 to 15. Drawing-room meetings were held in afternoons, and the evening gatherings averaged 250. Many, both teachers and children, expressed themselves thankful for the services.

St. Etienne, France.—M. Ed. Revel, formerly a soldier at Algiers, and known to many of our readers as a Christian worker, is now with Pastor Th. Vincent at St. Etienne. Three months ago they opened a new mission-hall, and the people crowded to the meetings. Already the preaching has been blessed to some souls. There are also many anxious ones. A school, held on Thursdays, is attended by about ninety children, who are taught to sew, and to know the Lord.

Mr. Spiers at Whetstone.—Rev. John Milnes writes:—A series of bright and helpful meetings have been conducted by Mr. Spiers, in Colonel Puget's school-room, Whetstone. A goodly proportion of those present remained for the after-meetings, and many avowed themselves to be the Lord's. In accordance with general desire, an additional meeting was held, which was larger than any of the previous ones, and pervaded by a most gracious influence. It is believed that many hearts have been opened by God's Spirit.

Mr. J. A. Vicary begins a few days' Gospel work at Landport on January 30, and goes thence to Shanklin for ten days.

Church Parochial Mission.—In addition to the engagements announced last week, the following are at work:—Rev. A. R. D'Arcy, at Loddon, Norfolk, and Rev. E. H. Warren, at St. Matthew's, Nottingham.

Children's Special Service Mission.—Last week we stated that Mr. Spiers was to hold a mission at the Congregational Church, Fetter-lane. Mr. E. Arrowsmith is about to commence services at the Vestry Hall, Hampstead, and Mr. Hall at Wandsworth-road.

LONDON CITY MISSION.—The present week is being set apart by the Mission as a week of special prayer for London. The missionaries, numbering 470, meet every evening at the Mission House, and with the officers of the Society spend two hours in prayer for a blessing on their work.

FELLOWSHIP.—The Hon. and Rev. Canon Pelham, Rector of Lambeth, has done a manly and a Christian act, says *The Methodist Times*, in stretching out the right hand of fellowship to the Wesleyan young men in his parish. Lambeth Chapel and the parish church have stood side by side for nearly one hundred years, but the chapel found the rector within its walls for the first time on the 10th inst., when Canon Pelham delivered an address, the occasion being the anniversary of the Bible-class.

NATIONAL TEMPERANCE LEAGUE.—At the conversazione of the National Temperance League, held last week, the Bishop of London dealt some trenchant blows against strong drink. Mr. Caine, M.P., dwelt strongly on the evils caused by the presence of the English army in Egypt. The most shameful was that caused by intemperance. In Cairo there are now between 400 and 500 public-houses, whereas, previously, there was scarcely one. The Khedive said that the liquor traffic gave him more trouble and sorrow than anything else; but he could do nothing to get rid of the notorious evils, being tied hand and foot by capitulations forced on them by Europeans.

CONTINENTAL and FOREIGN NOTES.

The Cremorne Mission, New York, founded by the late Jerry McAuley, is being carried on with success under the supervision of Mrs. McAuley.

Rev. Sam Jones has, it is said, chosen to accompany him in his work Rev. Mr. E. O. Excell, of Chicago, who has had considerable success as a musical evangelist.

Mr. J. Sherman, formerly a Roman Catholic priest, was baptized on Sunday, January 2, in Brooklyn, U.S., after a sermon from another convert, Rev. J. O'Connor.

Berlin.—A series of popular evangelistic meetings is being held in the City Mission-house every Sunday evening. The attendance and interest have been exceptionally good.—*Anzeiger.*

Week of Prayer.—At Berlin and Paris the attendance at the various meetings was somewhat affected by the extreme cold and snow. But simplicity of action and fraternal feeling were well manifested.

M. Reveillaud has conducted some very good Gospel meetings at Poitou in the midst of a Roman Catholic population. From 100 to 300 persons attended, and at the close earnestly begged him to come again.

Pastor Henri Blanc, of the Reformed Church, Vauvert, died on January 7 at the age of forty-five. As a distinguished Hebraist he was appointed a member of the commission for the preparation of a new revision of Ostervald's version of the Bible.

Messrs. Mateer and Parker (two of C. H. Spurgeon's evangelists) have had a hearty welcome from the Congregational churches in New South Wales. The Baptist churches have not availed themselves of their services, because they declined to confine their labours to that denomination.

The Sydney City Mission employs ten missionaries. The year closed with a deficit of £400. The extent of the good work done is admitted on all hands, and is not confined merely to visitation. Meetings of various kinds are held through the week, libraries formed, coffee-rooms opened, and religious services held on Sundays and week-days.

A barbarous sect has arisen in Saratof, Russia, whose principal dogma is that pain is an evil, which it would be a sin to allow any human creature to endure. Consequently all sick people should be strangled or suffocated. It appears that several murders have been committed by these fanatics, forty-two of whom have been arrested by the police.—*Evangéliste.*

Gossner Mission.—The fiftieth anniversary has been recently commemorated; this Mission to the Kohls of Central India was begun by a Roman Catholic priest who became converted to the truths of Protestantism; after his death the work was continued by a committee, and the churches now include forty thousand Christians, and a theological seminary for native pastors.

Madame Flourit, a devoted, loving Christian worker, passed away in December last. For nearly forty years she took the deepest practical interest in the moral protection of young girls. About seven years ago she gave up her business, and went to Paris to devote herself exclusively to Christian work, and last year she, with her friend, Miss Morgan, opened a Home for young girls of any nationality who were without family or situation. Her loss will be deeply felt.—*Evangéliste.*

The Armies of Europe.—The following has been published as the number of men now under arms, or available for fighting in case of war: Russia, 4,000,000 men; Germany, 2,500,000; France, 2,430,000, with probably 1,000,000 more if needed; Austria, 1,077,00; Italy, 2,400,000; and Turkey, 800,000. A total of about thirteen million men! What might not be produced if all these were consecrated to agriculture and the arts of peace? Christians, pray and labour that the Prince of Peace may establish his reign upon earth.—*Témoin de la Vérité.*

Belgium.—In a recent circular Pastor Gayat, of the Synodal Committee of Belgian Evangelisation, writes: Our pioneers have set their banner in twelve different localities. No help is to be expected from our present rulers, whose political and religious views are in direct opposition to ours. The small village of Itree deserves to be particularly mentioned. A labourer, in building his own house, added a wing to it for religious worship. Through private exertions the Gospel has been preached for the last five or six years at Ittre, and now the congregation numbers sixty souls, who will soon require an evangelist to live among them.

Georgia.—An earnest missionary, who is planting Sunday-schools in the State of Georgia, has recently made an extended tour over his field, and writes most encouragingly of the growth and permanence of the work, the increase in Bible knowledge, the interest in the preaching of the Word, and the improvement in singing. Eleven new buildings have been erected, five of which are churches and six school-houses, in all of which there is now regular preaching, and a constantly increasing attendance.

Liberia.—Here the heathen are coming, falling at the feet of Jesus, and calling on Him in their own tongue to have mercy on them. Seventy-five, mostly young persons, have found Jesus up to last night. Scores have professed to have found pardon. From all parts of the seaboard towns, and back to the frontier settlements, come the tidings of men and women being saved by scores. Seldom an hour for weeks, but shouts, or songs of praise, or cries for pardon, could be heard in different parts of the city; the work is going on.—*British Weekly.*

New Hebrides.—The latest tidings from the New Hebrides show that the French still cling to the nefarious project described by Dr. Inglis at the recent Protestant Convention in Glasgow. At Havannah Harbour the French soldiers continued hard at work, Sunday and week-day, erecting houses. Their assurances that their settlement has no political aim are evidently empty words. The natives at Havannah Harbour, in spite of all the efforts of the French to conciliate them, are wholly opposed to French annexation, and warmly resent the unprovoked invasion.—*Christian Leader.*

Melbourne.—Dr. Bevan's noon-day services on Thursdays promise to be a great success, an audience of about three hundred—composed mainly of business men—having gathered to the first of these services. We sincerely hope, says *The Southern Cross*, that the 300 may quickly grow to thrice 300, and see no reason why this should not be the case. Business will not suffer from that brief pause, and better things than business will greatly profit. Dr. Bevan is rendering a genuine public service by his action in this matter.

CAMDEN-ROAD Y.M.C.A.—The twenty-seventh annual meeting was held on Thursday evening, January 20, Mr. George Williams presiding. The report contained a record of much good work done in the past year, and not a few have testified to the spiritual blessing received. Rev. Dr. O'Brien gave a very practical address on "Purpose," and Rev. Dr. Clifford held the audience spell-bound by his masterly treatment of "The Culture of Faith."

KONIGSHEIM.—During last year ninety-eight ladies spent a season of quiet and refreshing in this House of Rest for Governesses and lady Christian workers at Weston-super-Mare. The Home has now been open five years, and has been the means not only of physical but soul refreshing to many, as testified by extracts from letters in the present report. All inquiries should be addressed to the hon. superintendent, Miss Fanny Bulkley, Edinburgh-place, Weston-super-Mare.

NATIONAL VIGILANCE ASSOCIATION.—The importance of the work undertaken by this body cannot be exaggerated, and recent notorious cases prove that there is need enough for action. The pamphlet containing the report presented at the annual meeting ought to be read by all who desire the welfare of the people, and especially the protection of young girls. Many overlook altogether the necessity for such work; indeed, know nothing whatever of the dangers so many are exposed to, and will hardly believe in their existence. To such this report should be presented, for it plainly shows in what grievous peril are young girls coming from the country and foreign places. Copies of the report can be had from the office of the National Vigilance Association, 267, Strand, W.C.

THE PEACE SOCIETY.—Mr. William Jones, the secretary of the Peace Society, has lately been actively engaged in delivering, both in London and the provinces, lectures on the evils of war and the advantages of arbitration as a proved means of obviating many international disputes and difficulties. His lectures have been rendered the more interesting by his graphic descriptions of his own observations when engaged as an honorary commissioner of the War Victims' Relief Fund, during and after the Franco-German War and the Russo-Turkish War. The committee have prepared, and widely circulated from their office, 47, New Broad-street, various useful pamphlets and tracts. One of the latter in particular, entitled "Where Have the Millions Gone?" is *à propos*

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- COME, O MY SOUL, WITH SINGING!
- COME TO THE LIFE-GIVING FOUNTAIN!
- COME UNTO ME!
- FOLLOWING JESUS.
- HEARTS ARE SAD AND WEARY.
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- I HAVE NOTHING TO DO WITH TO-MORROW.
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THE RISE AND PROGRESS OF THE HERESY OF REV. H. J. PRINCE.

BY

ARTHUR AUGUSTUS REES,

Brother-in-law to Rev. H. J. Prince, and late Minister of Bethesda Free Chapel, Sunderland.

"As soon as the judgment and the Word of God were given up, a wide door was opened for the entrance of the devil; nor did that wicked spirit lose the opportunity thus presented to him, but at once walked in, took charge, and assumed the character of the Holy Ghost. Having thus obtained the complete control of Mr. Prince, he led him on step by step, in mockery of the Blessed Spirit, to do and say the most outrageous things, in the awful name of God; and left him without any means of detecting the delusion, by having first persuaded him to abandon the only test by which he could discover it.

"Thus fell that dear child of God, HENRY JAMES PRINCE; and thus he will remain fallen till Jesus signally interposes to deliver him."—*Extract.*

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS.
And may be ordered of any Bookseller.

A POSITIVIST SERVICE.

VING occasion some time ago to spend a nday in one of the great commercial cities of igland, I attended Cathedral Service during e day. I had seen an advertisement in the turday newspapers that a "Positivist Service" ould be held in the Hall of the Positivists on e Sunday evening at seven o'clock. If it was rong to go to that hall at the hour named, the ed is here avowed; but I did not think it wrong. od knows I went in no mocking spirit, but nestly and respectfully wondering why certain my fellow-creatures who will have nothing to say to a living God should desire to have a Service."

Indeed it seemed that not many of them esired it much, for the congregation numbered fteen all told. But I was politely led to a seat, nd had a hymn-book given me: I am sorry to ay I have known strangers less courteously eated in Christian churches.

Truly it was a pathetic service! Most touching was to witness the genuine endeavour of those fteen persons to worship without God, and, of ourse, without Christ; to pray, with no one to ray to; to sing hymns to nothing in particular, ith accompaniment of plaintive music which as played by a lady on an instrument. Five of ne fifteen were ladies: God help them, and send hem something better for their hearts some day!

Men give up faith, but are held by custom; nd the Positivists have retained the form of ivine Service, without any of its meaning.

To take notes would have been indecent, but his is what I remember of the opening of a rayer:—"O Thou great Humanity! we praise hee, as is most meet, for all the blessings inherited from past generations."

And this was the benediction at the close:— ' The Faith of Humanity, the Hope of Humanity, he Love of Humanity, comfort and strengthen s . . . for evermore," to which the congregation esponded with a loud "Amen."

One involuntarily writes all these words *with a apital*, to make believe that they mean a great eal; or because of the impression left on the mind that Positivists, in order to worship, have o try very hard; or simply because one would rite in that way the corresponding words in an ccount of a Christian Service. The last is the kindest explanation: let it be adopted. After all, a Positivist Service, as I saw it, is just a Christian Service, with Christianity, and all that we commonly regard as religious belief, left out, and only the form remaining.

There were two speakers, both of them educated men, with a proper sense of what is becoming; and it seemed to me that they made the service as good as was possible in the difficult circumstances. They had no special dress. He who was chairman prayed, gave out the hymns, read the discourse, and pronounced the blessing. By the way, the hymnal was a very small one: doubtless it is not easy to find hymns quite colourless as to belief. Most of them are addressed to "Humanity;" one is to Auguste Comte. The other speaker read the "lesson"—he called it by that name. It is needless to say that the Holy Scriptures were not used. What I heard was a passage on marriage and widowhood, which may have been from the writings of Comte, but the reader did not say.

The sermon that followed was on the Positivist "sacrament" of marriage. In a perfect marriage the man must not be under twenty-eight, but in regard to the age of the woman nothing was said; and the parties take a vow of perpetual widowhood for whichever shall survive the other. It appeared, however, from what the preacher said, that transgression of these rules will not be severely regarded by Positivists.

It seemed all very strange: but, when one thought of it, what else had they to preach about? In the course of that sermon the preacher intimated his belief that man dies and ceases to be, like the beasts. He believed in "corporate immortality;" but this just meant—f . I will do him the justice to say that he hid that if we are unselfish, the memory of our unselfishness lives on and helps, or stimulates, those who come after us. We bow reverently before this most blessed truth, but it is not Immortality. One could not help noticing that the preacher gave to the life and sayings of Auguste Comte the place which is given in Christian sermons to the life and sayings of Jesus. But the strongest point which he made —of course he was limited by his subject—was that though Comte was unhappily married, yet when he became a widower, and might have urged that he had not had his "perfect" marriage, he contented himself with a platonic friendship for a certain excellent young lady. Is that all, our readers may say, that men get to preach when they give up Christ and God?

They seemed amiable people, those Positivists, and they shook hands with each other kindly when all was over. Christianity has nothing to fear from Positivist Services—they want the very thing which their name claims. There is not enough of positive truth to hold the system together. It was significant that there were no poor persons, and apparently no sorrowful persons, in that room. No soul burdened with a sense of sin would go there. Probably those few present were the best of the sect, and I think they were genuinely seeking to be religious, yet I had found no sufficient reason why they should have a religious service, save one. It seemed to me that though they did not know it, and would have cast aside the imputation, they were feeling after God. The Father hears his children when they do not hear each other, and the prayer that to us seems foolishness has in it a cry—which may He answer, through Jesus Christ our Lord!

J. M'MURTRIE.

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MAIMED, LAME, AND BLIND.

"When thou makest a feast, call the poor, the maimed, the lame, the blind."—LUKE xiv. 13.

THIS exhortation was fully carried out at Mr. William Harrison's new Bloomsbury Hall, Meard-street, Soho, on Monday week, at noon. By the kindness of the Hon. Thos. Holt and the Misses Holt, invitation cards had been given to the infirm of all castes and creeds, and in response 260 sat down to an excellent dinner. Never have we seen such an arrival of guests: the blind were led, the cripples limped upon their crutches, and the feeble upon their sticks. Slowly and sadly the procession drew on, some without an arm, some without an eye, some paralysed, some bent with age—a gathering such as often met around the Great Physician.

Inside the sight was equally interesting. At one table three blind men were grouped, finding the food upon their plates as best they could; at another sat a man crippled in both arms, and next him one who had lost a leg, but who was thus able to cut for his neighbour; several were so helpless the ladies had to feed them like children. We particularly noticed an aged couple; the husband was blind and the wife had only one arm. How did these maimed ones fight the stern battle of life?

After dinner and coffee, short addresses were given by Miss O'Dell, of Crayford (as representing the kind provider, who is an invalid), Rev. James Baillie, and Mr. William Harrison. The hour was enlivened with singing by a band of coloured singers. As the guests departed, each was presented with a Testament, thanks and gratitude being profuse.

WM. LUFF.

CITY MISSION WORK.—At a conversazione given last week by the Kensington auxiliary to the London City Mission, it was stated that the number of city missionaries is now 463, and every missionary visits once a month about 650 families, or 2900 persons. Sir R. Webster, M.P., Attorney-General, in the course of his address, described much of the literature that circulates amongst the lower classes as of a horrible nature. People have no conception of the wickedness and fearful blasphemy of the anti-Christian publications spread in the poorer neighbourhoods. Influences of that kind should be counteracted by men and women giving up some of their time to go amongst the poor and teach them what the love of God really is. Much is to

The Book World.

OLD CHRISTOPHER'S BIBLE-CLASS NOTES is a very helpful exposition of the first five chapters of S. Luke. *Jarrold & Sons.*

A GARLAND OF ORANGE BLOSSOMS. *Elliot Stock.* This is an elegant and tastefully-arranged book on the "Birthday Text-Book" plan for the recording of dates of marriages. Doubtless it will find some acceptance amongst the many who value such mementos.

LESSONS ON THE NAMES AND TITLES OF Our Lord, and Prophecies concerning Him. By Dr. FLAVEL COOK. 1s. *Nisbet & Co.* This consists of fifty-two Bible Lessons, which will form the staple of many a valuable afternoon's consideration in the Sunday-school.

THROUGH STORM TO SUNSHINE. By W. J. LACEY. *Nelson & Sons.* This temperance tale gained the first prize awarded by the Band of Hope Union, and the fact that it survived the severe criticism of Revs. Canon Barker and Dr. Sinclair Paterson would alone be sufficient commendation. We are pleased, however, to add that the story is well conceived and cleverly carried out.

GLEANINGS FROM A TOUR IN THE EAST. By Rev. Canon BELL. 5s. *Hodder & Stoughton.* The perusal of this book is most profitable. The places visited are described with great clearness, whilst the reader is also reminded of the Biblical events for which each spot is famous. The author evidently knows his Bible well. Thus, joining the party in imagination, one is able to enjoy the bright and interesting trip, the graphic account of which renders this an instructive and entertaining book. Canon Bell emphasises the fact that his visit to the Holy Land in no way marred the ideal whch he had previously formed of it.

BIBLE WORK FOR LITTLE FINGERS. 1s. 6d. *Religious Tract Society.* The desire of children to be doing something is here met in several ways, for there are pictures to be coloured, texts to be illuminated, hymns to be copied, and Scripture acrostics and questions to be answered. Under proper guidance the book will be found most helpful in securing the interest of children to Scripture lessons, in occupying their minds and bringing out their powers.

THE BLESSINGS OF THE TRIBES. By Rev. F. WHITFIELD. 3s. 6d. *Nisbet & Co.* A volume of addresses delivered by the author in St. Mary's Church, Hastings, and full of spiritual teaching. The deeper the reader goes into this mine of Gospel truth, the more will he see of the treasures unfolded to him, and the clearer too, if spiritually taught, will be his perception of the Gospel light which shines out in every one of these blessings, shadowing forth the rich heritage of God's people in all time.

BIBLE TOPOGRAPHY. By Rev. G. RAWLINSON. 2s. 6d. *Nisbet & Co.* Biblical students will be grateful for such an attempt as we have here to fix the site of some of the most interesting places in the world. That of the Garden of Eden will, we imagine, ever remain a matter of speculation, about which the most learned must agree to differ. But the case is different in regard to the early cities of Babylonia and Assyria, and to cities connected with the history of Abraham, and the author has given us some gorgeous descriptions of regions which ages ago were the cradles of learning and science, and the scenes of events described in the inspired narrative, but for which we should be in utter ignorance concerning men and places whose influence on the world's history is ineffaceable.

THE EXPOSITOR. Vol. iv., Third Series. *Hodder & Stoughton.* We give this new volume of "The Expositor" high but honest praise when we say that it is a worthy successor of those that have gone before it. Like them, it will prove a most valuable helper to thoughtful and educated readers. Dr. Alexander Maclaren continues his expositions on the Epistle to the Colossians in six chapters, which are probably equal to any work that has come from the great master in Israel. Careful and critical Bible students will find Professor Kirkpatrick's articles on the "Revised Version" (1 Kings to Nehemiah) full of helpful suggestions. The volume contains a remarkably interesting and picturesque paper on "Jewish Dancing Customs" by Professor Delitzsch; a continuation of Dr. Marcus Dods' "Expositions of Zechariah;" and some original papers on the "Epistles of Peter" by Bishop Alexander. A finely executed portrait of Bishop Lightfoot makes a capital frontispiece, the value of which is greatly enhanced by Professor Sanday's able sketch of the man and his work.

The *Religious Tract Society* has issued a Jubilee Broadsheet (1d.), entitled QUEEN VICTORIA, which, with a capital portrait, gives principal events, and an interesting summary of Her Majesty's illustrious reign.

THE FAITHFUL WITNESS. *Partridge & Co.* The editorial "salutation" to the readers of this new Canadian bi-monthly assures us that "the paper is the outcome of many prayers." In its pages are many valuable contributions, which are in themselves sufficient to proclaim fidelity to the truth, as revealed in the Word of God.

ELECTRICITY AND ITS USES. By J. MUNRO. 3s. 6d. *Religious Tract Society.* We have here, in the form of an attractive handbook, a history of electricity, from the time of the earliest discoveries by a Greek philosopher, 2000 years before Christ, and its practical illustration by Franklin's kite, to the present day. We are placed *en rapport* with all the latest applications of this mysterious power, and very marvellous some of them are. In a concise and yet full and distinct form, the amateur will find almost all that he can wish to know, and the student an invaluable *précis* of a science that, though but yet in its infancy, is perhaps more full of fascination than any other.

OUR HOMELY COMEDY AND TRAGEDY. By the Author of "The Recreations of a Country Pastor." Dr. Boyd is a preacher of sermons and a writer of books, and has won renown in both capacities. He is as fresh and as charming as ever in this, the latest production of his fertile brain. He loves the quiet places of life, and can reproduce their beauty. Nothing is common or unclean in his eyes; trees, country roads, bridges, and sunsets seize his attention and provoke contemplation. He can describe a scene and tell a story well; and he does not forget "to point a moral, or adorn a tale." His essays give his ripest thinking about men and things. (3s. 6d. *Longmans.*)

WESLEYAN METHODIST SUNDAY-SCHOOL UNION.

WILD LOTTIE AND WEE WINNIE or, Led by a Little Child. By ASHTON NEILL. 3s. Decidedly a lively book, but not one to put into the hands of young people of an imitative turn of mind. The conversations are very unreal, and the situations forced. It is not wise to write down the worldly, or "slang" ideas and phrases indulged in by the utterly thoughtless, even for the sake of contrast. They are oftener remembered than the better part of the book.—SOUL ECHOES; or, Reflected Influence, by SARSON J. INGHAM (2s. 6d.), is in direct contrast to the above. It is the story of grand and noble lives, and we look with interest for more from the same facile and cultivated pen.—HAGAR'S REPARATION. By EDITH CORNFORTH. 2s. Sweet, reposeful, a poem in prose, this true love-story will have an untold charm for all the girls who read it.—HAROLD AND HIS SISTERS IN NORWAY. By HENRY H. MCCULLAGH. 1s. 6d. A bright, useful book, telling of a trip into Norway of a father and his two children. As there are very many interesting, geographical and natural descriptions, which, in this age greedy for knowledge, will prove acceptable to young readers, the book is likely to have, and deserves, a wide circulation.—MOTHER FREEMAN. By J. W. KEYWORTH. 3s. This is a vivacious narrative of the sleep and revival of religious life in a country village, largely due to the efforts of a worthy Deborah, in the person of "Mother Freeman."

BRIGHT WORDS. ½d. *Marshall Bros., Amen-corner.* Pilgrims to the heavenly city, for whom this little monthly is sent forth, will find in it much that is cheering and truly helpful.

TO THE UTTERMOST (1d. *Partridge & Co.*) gives the story of a man who, having committed a murder while under the influence of drink, was converted through reading a sermon by Mr. C. H. Spurgeon.

LEAVES FOR LEISURE MOMENTS. 1s. *Religious Tract Society.* This packet of "leaves" (of a large size, the first page covered with suitable illustration, and the remaining three with matter), containing single stories, with words for everyday life, are sure of a cordial reception into whatever hands they fall.

PICTURES FROM THE LIFE OF JESUS. 1s. (same publishers). Sunday-school teachers and others will welcome this new packet of cards. The picture is graphic and at once tells its own story to the eye, and this also is again told in simple language at the back.

Canon Westcott is to commence a series of papers on the Revised Version of the New Testament in the February number of *The Expositor.* Although not formally a defence, it is understood they will be in reality a reply to the criticisms that have been made on the Revised Version, and as such they will be read with the greatest interest.

COMING INTO A FORTUNE, LAURENCE HOPE'S STRANGE DREAM, and FRANK ARMSTRONG'S TURNING POINT. 1d. each. *Wesleyan Methodist S. S. Union.* These charming Golden Text Stories, by Sarson C. J. Ingham, should have a large sale. Deftly woven into the warp and woof of each is the lesson which cannot be too much taught, 'Seek ye first the kingdom of God.'

The cheap edition of Professor Drummond's "Natural Law in the Spiritual World" consisted of ten thousand copies, of which eight thousand were sold before the day of publication.

THE MISTRESS OF THE HOUSE: A Story of Christian Service in Daily Life. 1s. 6d. *Hodder & Stoughton.* Full of an old-world sweetness, this beautiful little story leaves the heart redolent of faith, hope, and charity.

Mr. Edwin Hodder is engaged upon a biography of the late Mr. Samuel Morley (at the instance of the family), and he will be glad to receive any letters or personal reminiscences which would add to the interest of the work. *Messrs. Hodder & Stoughton* will be the publishers.

THE ROAD TO THE NORTH POLE. 1s. *Religious Tract Society.* The story of the American expedition in the Arctic steamer *Jeanette* is given in this volume. It is a record of brave endurance, of calm facing of terrible dangers, and, alas! of death, from which many a noble lesson may be learnt.

TEMPERANCE AS TAUGHT IN THE REVISED BIBLE. By Rev. J. COMPTON. 1s. 337, *Strand.* We have here a collection of all the passages in the Bible in which reference is made to the subject of strong drink, with a brief comment on each. A more emphatic proof of the verdict of the Scripture in regard to this matter could not be adduced.

"HOMEWARD BOUND" is a diagram issued in connection with the Mission to Deep Sea Fishermen, representing a ship in full sail on a peaceful sea, surrounded by the flags of many nations. On the sails are inscribed a number of texts, and the whole will be found attractive to landsmen, as well as those who do business on the mighty deep (1s., *Partridge & Co.*).

HISTORY AND PROPHECY; or Jehovah's Dealings with the Jew, the Gentile, and the Church of God. Illustrated by a new Prophetic Chart. By FREDERICK NEWTH. 6d. *J. F. Shaw & Co.* A very able, comprehensive and useful help to the study of the ages and of God's purposes in them. It is on Futurist lines, and supposes, after the removal of the Church, an interval of some, perhaps many, years before the covenant, which Futurists think will be made by the Jews with antichrist. As this lengthened interval Mr. Newth differs from others of the same school, and for this and other conclusions we do not think there is any clear Scripture warrant.

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Gleanings.

TEMPERANCE.

Mr. H. M. Stanley says that on the West Coast of Africa gin is the currency.

Lady Jane Ellice fears that the Queen's Jubilee may be made a great occasion for drinking.

In India, perfumed spirits, used as drink, have been imported as "perfumery," free, but are now to be taxed.

On Thursday last, Mr. W. Forbes, of London, gave a Gospel temperance address at Melbourne Hall, Leicester, which was much appreciated.

A correspondent complains that on Temperance Sunday in some Glasgow churches it was difficult to say which side the minister favoured.

At Valparaiso temperance sentiment is growing. Drinking booths, formerly allowed in the streets at holiday times, are now prohibited.

In the Local Option campaigns, in the Southern States of America, the educated negroes voted "Prohibition;" the ignorant, "whiskey."

Dr. Richardson recently quoted Dr. Farr as stating that from the time grocers began to sell spirits the mortality amongst them increased.

At Edinburgh, during the New Year's festivities, there was a marked increase in juvenile intemperance, many cases being from respectable families.

In Chicago, in the locality where the recent labour riots occurred, there are 115 drink-saloons. Nearly all the rioting was where saloons are most numerous.

At the Cumberland Assizes, just held, Mr. Justice Hawkins said, the Calendars of England would show 75 per cent. of the crime traceable, directly or indirectly, to drink.

At a public meeting, recently, Rev. Professor Blaikie, the Lord Provost of Edinburgh, and others, urged the inclusion of public-houses in Sir J. Lubbock's Shop Hours Bill.

The Cardiff Quarter Sessions reversed some recent magisterial decisions against "clubs," and awarded the appellants' costs. "Club-drinking" thus gains a new lease of life.

Mr. F. P. Wheeler, chairman Prohibition State Committee of New York, writes that, to his own knowledge, votes are now freely bought by both the great political parties in the States.

The African Lakes Company, established 1878, does not trade at all in intoxicants, and has proved that a large and profitable trade may be done in Africa apart from the drink-traffic.

High license does not shut up the Chicago saloons and a Bill is before the city council to double the rate, making it 1000 dollars. If the aldermen saw what goes on every day, they would vote for 2000 dollars.

Hon. W. S. Howland was re-elected Mayor of Toronto, Ont., January 3, by the votes of the women of that city. Toronto is said to be the best governed city in the world, as the Mayor and Council are prominent temperance men.

The success which has attended the afternoon temperance meetings in Boston and New York has led to their inauguration in Chicago. The first was held on January 2, and was addressed by Miss Frances E. Willard.

M. Chevreul, the distinguished French chemist and philosopher, has just completed his hundredth year. He ascribes his long life, and perfect health, to the fact of his never having tasted any kind of liquor, or smoked a pipe or cigar.

Mr. Samuel Smith, M.P., in *The Leeds Mercury*, calls attention to the ruinous effects of the drink trade on the natives of India. It is charged against the Government, he says, that it multiplied temptations for the sake of the revenue.

In the recent number of *The Medical Temperance Journal*, Dr. Beach, Darenth Asylum, gives tables on hereditary predisposition to imbecility, the largest percentages being credited to "intemperance," and "intemperance and other causes" combined.

The devil has patented a new device to ruin women and young men, says the New York *Voice.* It is the manufacture of Vinous Rubber Grapes. A company has been started to put brandy, gin, whisky, wines, &c., into rubber globules, made to look like grapes.

During the month of December, 9000 meals and 6000 nights' lodgings were given by the Bethesda Mission Inn and Restaurant, conducted by the Central Women's Christian Temperance Union, of Chicago. The influence exerted by this Mission in the "black hole" of that city is simply wonderful.

MISCELLANEOUS.

The Index of Boston, the organ of the Free Thinkers, is defunct.

This day (Thursday) is observed as a day of prayer for Colleges in America.

It is estimated that there are nearly three thousand Chinamen in attendance at the different Sunday-schools in New York and Brooklyn.

The New Hebrides Mission Synod has passed a resolution, recommending the purchase of a new mission ship twice the size of the *Dayspring.*

A Young Men's Hebrew Association, on the plan of the Y.M.C.A., has been started in Brooklyn by the encouragement of 500 of the most prominent Hebrews of the city.

The Methodist Times says: When we are prepared to make as many sacrifices and efforts for our convictions as Mr. Champion has done for Socialism, London will be evangelised.

The Indian Government have rejected the memorial drawn up by the Bishop of Bombay and numerously signed, praying for the withdrawal of the C. D. Act which still stains that city with disgrace, and lays up the wrath of God against it.

Rev. Dr. Macdonald of Melbourne declares that the capital of Victoria threatens to be worse and not better than the older cities of the world. The rich in it are given almost wholly to dissipation and mere amusement, while the mass of the people care only for what they shall eat and drink.

Sir J. Wm. Dawson, of McGill College, Montreal, and President of the British Association, gave two lectures at the Brooklyn Academy of Music on the first two Sunday evenings in January, on "The Development of the Divine Plan in the Physical History of the Earth and its Preparation for Man."

The conviction of Mr. McQuade, one of the fradulent New York aldermen, is a distinct triumph of justice, which cannot but be gratifying to all honest citizens. Nor can the sentence of seven years' imprisonment with hard labour and the payment of a fine of 5000 dollars be looked upon as too severe, if one considers the enormity of the crime.

A captain has just succumbed at Gravesend a martyr in the cause of humanity. During the homeward voyage of his vessel smallpox seized two of the crew. Captain Bew nursed them with tender solicitude. His patients recovered; but after the arrival of his vessel in the Thames the captain was stricken down with the disease, and has died.

Rev. Newman Hall, at Christ Church, on Sunday week, preached from the text, "Why do ye spend money for that which is not bread?" He argued that distress was due to the fact that so many millions were annually spent on alcohol, which was the main cause of pauperism, insanity, vice, crime, accidents, &c., and the chief deterrent from religious influences.

Temporally and religiously, says a writer in *The British Weekly*, the great bulk of the Jews in East London are in a sad condition; but they are in many respects a favourable contrast to the herd of vulgar Gentiles. In a far less degree are they addicted to drinking, and when do we ever find that a Hebrew wife-beater is arraigned in a Gentile police-court?

Three of the officers of the Salvation Army who have lately gone to India in the *Clan M'Gregor* steamer have met with serious accidents on the way. While crossing the Bay of Biscay they encountered a very heavy storm, which forced open an iron door belonging to an airtight compartment. The door struck Sergeant Nursee Gopal, an Indian, breaking one of his arms. An English female officer also has two of her ribs broken.

MR. SPURGEON hoped to reach London on Tuesday last, and purposes preaching at the Metropolitan Tabernacle on Sunday next. We are glad to know that he is much improved in health by his stay at Mentone.

MR. PETER MAMREOF VON FINKELSTEIN is fulfilling engagements in London, giving descriptions of Palestine life, while Miss von Finkelstein is busy in provincial towns. The former, who is scarcely inferior to his sister as an interesting lecturer, is open to engagements, and may be addressed at 4, Bedford-place, Great Russell-street, W.C.

Notes on Daily Readings.

SUNDAY, JAN. 30.—JOB XXXVI.

The last discourse of Elihu. After a short reface, stating his object and asserting his ruthfulness (1—4), he proceeds to prove that od is righteous. *First*, because He does justice the afflicted and raises the righteous to ignity, and watches over them continually 5—7). *Secondly*, because He makes their afflic- ions work for their good, awakening conscience, nstructing their minds, and bringing about their eformation (8—11). Elihu thus takes an en- irely different position from the other speakers, ince he treats Job as one who had been sub- tantially a righteous man, and an object of God's favour, both before and in his suffering, hough liable to punishment for some unknown ransgression, the chastisement being a proof, not of wrath, but of love. *Thirdly*, because the esult of the punishment is just; if men do not ubmit, they perish, and prove that they were, rom the beginning, hypocrites; if they repent hey are restored (10—16). Job is warned that his wrath may lead to his complete destruction, and is admonished to magnify the work of God by confession, and amendment for the good of his fellow-men (17—25)."—*S.C.*

7.—*With kings are they on the throne.*—"He hath made us kings and priests to God" (Rev. i. 5). "Ye are a royal priesthood" (1 Pet. ii. 9). Elihu's words are even more true than he knows."—*S.C.*

20.—*Desire not the night*, &c.—"Alluding to Job's repeated prayers to be cut off at once, and hid in the grave."

26.—*Behold, God is great.*—Elihu celebrates God's power and goodness. The three friends dwell more upon his power and justice; and Job himself upon his power and wisdom.

MONDAY, JAN. 31.—JOB XXXVII.

2.—*Hear attentively the noise of his voice.*—From verse 29 of the last chapter to verse 5 of this we have a vivid description of a thunder storm, "apparently one that was then coming on, preparing the minds of all present for the manifestation of the Godhead in the whirlwind" referred to in xxxviii. 1.

6.—*Be thou on the earth.*—This is rendered by all critics "Fall thou on the earth." So R.V.

7.—*He sealeth up the hand of every man.*—*I.e.*, brings all human labours to a standstill, so that men may meditate upon his work, or that men, who are his work, may have reason for reflection. R.V. renders the latter clause, "That all men whom He hath made may know it."

14.—*Hearken unto this, O Job*, &c.—"Elihu's chief aim is to defend God against Job's charge of injustice. He shows how omnipotence, love, and justice are all found in God. The peculiarity of Elihu's speeches is that they demand of Job penitential submission, not by accusing him of coarse, common sins, as the three have done, but because even the best of men suffer for hidden moral defects, which must be perceived by them in order not to perish on account of them. He, however, makes Job's sin the cause of his affliction, whereas Job's affliction has nothing whatever to do with his sin, except in so far as he allows himself to be drawn into sinful language concerning God by the conflict of temptation into which the affliction plunges him. For after Jehovah has brought Job over this sin, He acknowledges his servant to be in the right against the three friends (xlii. 7). His affliction is really not a merited affliction; it is not a result of retributive justice; it also had not chastisement as its design; it was an enigma, under which Job should have bowed humbly, without striking against it—a decree into the purpose of which the prologue permits us an insight, which, however, remains unexplained to Job, or is only explained to him so far as the issue teaches him that it should be to him the way to a so much the more glorious testimony on the part of God Himself."—*Delitzsch.*

TUESDAY, FEB. 1.—JOB XXXVIII.

"The four following chapters contain the answer of the Lord God. The mind of Job had been prepared for this manifestation, first, by the careful review of his past life, and then by the discourses of Elihu in which the loving purposes of Divine interpositions were, for the first time, distinctly enunciated. All that he now needs is a personal revelation, to be brought face to face with Him, whom in the midst of his great misery he had ventured to arraign. The Lord ...reproves Job, and brings before his mind a vast and most comprehensive picture of his providential administration of the universe. The great lesson of all being the utter unsearchableness of the Divine will and ways; but that though the special object which God may have in any one of his works may be wholly undiscoverable, if not incomprehensible, to man, yet that they each and all display a manifold wisdom, an all-pervading and all-controlling providence, an adaptation of means to ends, which are inseparably connected with absolute goodness, and should teach man to submit, without a question, without struggles or reluctance to whatever He, the Almighty Maker and King, may ordain or permit."—*S.C.*

1.—*Out of the whirlwind.*—"Job had said (xxxi. 35), 'May the Almighty answer me.' He now really answers, and, indeed, out of the storm, which is generally the forerunner of His self-manifestation in the world."—*Delitzsch.*

4.—*When I laid the foundations of the earth.*—"This expression gives a false impression, as though the earth were represented according to old heathen cosmical ideas, as resting on a basis out of itself. The original has simply, 'When I founded the earth,' *i.e.*, created and established it."—*S.C.*

WEDNESDAY, FEB. 2.—JOB XXXIX.

9.—*Will the unicorn be willing to serve thee?*—The Hebrew word for "unicorn" is "*Reem*," "which early translators identified with the legendary unicorn, but which modern commentators take to mean the oryx, a well-known species of gazelle." But Dr. Tristram, whose authority is paramount, says, "beyond all doubt the Reem is the urus (or wild ox) of Cæsar."

15.—*And forgetteth that the foot may crush them.*—"The outer layer of eggs is so ill covered that they are destroyed in quantities by jackals, wild cats, &c., and the natives carry them away, only taking care not to leave the mark of their footsteps, since, when the ostrich finds that her nest is discovered, she crushes the whole brood, and builds a nest elsewhere."—*S.C.* This is probably what is alluded to in the next verse, "She is hardened against her young ones as though they were not hers."

19.—*Hast thou given the horse strength?*—"This passage of the book of Job is the oldest and most beautiful description of the horse."—*Löffler.*

Hast thou clothed his neck with thunder?—The word for thunder (says Delitzsch) comes from a root, which means to quiver and tremble, and means the mane. R.V. translates the "quivering mane."

THURSDAY, FEB. 3.—JOB XL.

2.—*Shall he that contendeth with the Almighty instruct Him?*—Rather as R.V., "Shall he that cavilleth contend with the Almighty?" The question means, "Will Job persist in this contending with God?" "The great point is thus determined: any reasoning which implies a right to remonstrate with the Almighty, or to dictate the course which He ought to adopt, is presumption."—*S.C.*

4.—*Behold, I am vile.*—Better rendered "worthless." This is not so much a confession of sin as of utter weakness and inadequacy to "contend with the Almighty." The Hebrew verb used refers to lightness in the balance, insignificance. It is rendered by Delitzsch, "Behold, I am too mean;" and by R.V., "Behold, I am of small account." The LXX. renders it, "I am nothing."

6.—*Then answered the Lord.*—Job is indeed silenced, but not yet brought to repentance, as in xlii. 6. "Silence and submission are not enough. What is wanted is teachableness and perfect trust, of which this first confession of Job does not give any clear indication: hence the occasion for a second address."—*S.C.*

15.—*Behold now behemoth.*—The Hebrew word is the plural form of the word "beast," and signifies "the great beast." Dr. Tristram (Nat. Hist. of Bible) says: "It is clear that the description suits the hippopotamus exactly, and it alone." This is now universally admitted by scholars. R.V. puts in margin, "that is the hippopotamus."

FRIDAY, FEB. 4.—JOB XLI.

1.—*Canst thou draw out leviathan with a hook?*"—"The word, which properly means a large creature, lithe or folded, may apply either, as in iii. 8, to a dragon; or, as in Ps. civ. 26, to a whale; or, as in this chapter, to the crocodile; a point on which all commentators are now agreed. This interpretation rests upon the accuracy of the description."—*S.C.*

11.—*Who hath prevented Me, that I should repay him?*—The use of the old word "prevent" tends to obscure this passage. R.V. translates it more clearly—"Who hath first given unto Me that I should repay him?" It is clearly to this that St. Paul refers (Rom. xi. 35). Indeed, his words are (put only in the third instead of the first person) the closest translation that could be given of the Hebrew—"Who hath first given to Him, and it shall be recompensed to him again?" It may be added that the outburst of adoring praise with which these words are connected (Rom. xi. 33) represents the true key to the Lord's remonstrance with his servant Job. By calling his attention to the wonders of creation. He would remind him of the "depth of the riches, both of the wisdom and knowledge of God" as displayed in nature. But also that, as even in this sphere, "his ways were past finding out," so in the sphere of his dealings with his servants, who should not therefore call Him to account for what they cannot now understand. The Lord's appeal to nature is but a suggestion of argument from analogy, which might be expressed in the terms of Origen's famous saying (which is the motto of Butler's Analogy), thus: "He who believes that God's dealings with his people proceed from Him who is the Author of nature, may well expect to find the same sort of difficulties in them, as are found in the constitution of nature."

34.—*He is King over all the sons of pride.*—These last words in the description of leviathan are very suggestive. May not leviathan, which in iii. 8 means "dragon," and in that passage seems to refer to Satan as the author of the Fall, be here intended to suggest that if this great monster is so formidable an object in nature, what must the great enemy of souls be, who was really the cause of all that seemed inexplicable in God's dealings with Job? See i. 6, ii. 6.

SATURDAY, FEB. 5.—JOB XLII.

3.—*Who is this that darkeneth counsel?*—Job refers back to the opening words of the Almighty (xxxviii. 2) that he may plead guilty to the charge they convey.

6.—*Wherefore I abhor myself.*—Although the word "myself" is in italics (*i.e.*, not in the original) it is well supplied to express the sense, and so is retained in R.V. Delitzsch says: "The object of 'abhor' is his previous conduct," which means much the same.

7.—*Thy two friends.*—"Elihu is not mentioned. The rebuke does not apply to him."—*S.C.*

8.—*My servant Job shall pray for you; for him will I accept.*—Job here is made a type of the great Kinsman-Redeemer in whom he trusted.

10.—*The Lord turned the captivity of Job, when he prayed for his friends.*—A striking type of the captivity of God's people being turned (*i.e.*, their deliverance effected) when the hitherto persecuted One passed from his sufferings to the glory where He now intercedes.

13.—*He had also seven sons and three daughters.*—All his other possessions were doubled, but his children now given were the same in number as the first. Does not this suggest that they were not lost but gone before, through his intercession for them (i. 5), and, therefore, that his family was virtually doubled by the accession of the new ones?

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Scottish Evangelistic Association will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Manchester City Mission will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

Y.M.C A., New Metal Exchange, Whittington-avenue, E.C. (late 61, Gracechurch-st.) Missionary meeting, Feb. 9, at 6.30; chairman, Mr. J. Herbert Tritton; speakers, Rev. H. W. Webb-Peploe, Rev. W. E. Burroughs (Kingstown, Dublin), and Mr. Eugene Stock.

Y.M.C.A., Exeter Hall.—Thurs., Jan. 27, at 8, Bible lecture, by Rev. Fuller Gooch. Mon., members' meeting to bid farewell to Mr. Aspinall, missionary-designate for South America; tea at 7, meeting at 8. Wed., Feb. 2, at 8, Gospel address in Gymnasium, 92, Long-acre, by Mr. E. J. Kennedy; admission free by ticket from Exeter Hall.

Y.M.C.A., 186, Aldersgate-street.—Fri., Jan. 28, at 8, Missionary conference; Tues., Feb. 1, at 8, Bible-reading, by Rev. E. Collett, M.A.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Fri., Jan. 28, conversazione, at 8; address by Rev. R. F. Horton, of Hampstead.

Y.M.C.A., Willoughby-road, Hampstead.—Thurs., Jan. 27, at 8.30, conversazione and special address by Hon. and Rev. W. Talbot Rice, B.A.; tea and coffee at 7.30.

Y.M.C.A., Finsbury Park.—Annual meeting, Feb. 3.

Y.M.C.A., 160, Rue Montmartre, Paris.—Prayer meeting, daily, 12.30 to 1.

Mrs. Reaney—at Stepney Meeting House on Sunday afternoons at 3.

United Kingdom Alliance.—Annual members' meeting, Exeter Hall, Thurs., Jan. 27, at 7; chairman, Mr. Benjamin Whitworth.

Evangelical Alliance.—Quarterly conference for Spiritual edification, 7, Adam-st., Strand, Fri., Jan. 28, at 11.30 a.m. Address on "A Good Soldier of Jesus Christ," by Rev. James Stephens, Highgate.

Deepening of Spiritual Life.—Meetings at Stafford Rooms, Titchborne-st., Edgware-rd., on Fridays, at 3 30. Speaker on Jan. 28, Rev. F. B. Meyer.

St. George's Hall, Langham-place, W.—Mr. Denham Smith, Sun., 11 and 7.

Missionary Training Home, 10a, Drayton-park, Highbury, N.—Fortnightly prayer meeting, Jan. 28, at 7.

Great Assembly Hall, Mile End-rd., E.—Sun., Jan. 30, at 11 and 6.30, Mr. C. Inglis.

Edinburgh Castle, Limehouse, E.—Sun., Jan. 30, at 11, 3, and 7, Mr. J. Bennett Anderson.

Conference Hall, Mildmay-park, N.—Sun., Jan. 30, at 3.30, Mr. P. S. Badenoch; 7, Rev. G. H. Malins.

Powis Hall, Powis-square, W.—Rev. J. Wilkinson on "Mildmay Mission to the Jews," Thurs., Feb. 3, at 7.

Life in the Holy Land.—Lectures by Miss L. M. von Finkelstein: Jan. 27 and 28, Carlisle; 31, Salisbury; Feb. 1, Weymouth; 2, Plymouth; 4, Hereford.

St. George's Presbyterian Church, Oakfield-rd, West Croydon.—Devotional service and Bible study every Thursday morning, at 11.30, conducted by Rev. A. N. Mackray, M.A. (late of Torquay).

Strangers' Rest, 163, St. George's-st., Ratcliff-highway, E.—Monthly workers' meeting, Friday, Feb. 4; tea at 6, meeting at 7. Address by Mr. H. Grattan Guinness.

House of Rest, 8, Cambridge-gardens, Kilburn.—Fri., Feb. 4, all-day meeting, from 10.30 to 9. Rev. J. Wilkinson, of the Mildmay Mission to the Jews, at 3.

Bignold Hall, Bignold-rd., Forest Gate, E.—Thurs. and Fri., Jan. 27 and 28, at 8, Mr. Wm. Dunn will tell the story of his life.

Richard Weaver, Mission Chapel, Little Wild-st., Drury-lane, Sunday, 11 and 7, week evenings, 8.

C.E.Y.M.S., Leopold Rooms, 3, St. Bride-st., E.C.—Prayer meeting for young men, Mondays, 1.15 to 1.45. Conversational Bible-readings for young men, Friday evenings at 8. All young men cordially welcomed.

A REMARKABLE PICTURE.—Mr. Gawin Kirkham, Secretary of the Open-air Mission, expounded his allegorical picture, "The Broad and the Narrow Way," for the 750th time last week, at Woking, in Surrey, in connection with the Church of England Temperance Society. This picture is of German origin. Three years ago a shilling edition in English, was published by Morgan and Scott, which has had a rapid circulation. Mr. Kirkham starts on the 10th of February for a fortnight's lecturing tour in Devon and Cornwall, and wishes us to say he has still a few vacant dates, and will be glad to hear from friends in those counties willing to arrange for the lecture. His address is 14, Duke-street, Adelphi, London, W.C.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Mission and other Appeals.

Christmas Cards.—Mrs. Ross, 25, Regent-square, Doncaster, will receive thankfully old Christmas cards for scrap books for poor children.

Malta Soldiers' and Sailors' Rest.—Earnest appeal is made for contributions towards this institution. Nearly £1000 has been received, and the remaining £2000 must be obtained before August next. Contributions to Rev. J. Laverack, Wesleyan Chaplain, Floriana, Malta.

Orphan Working School, Haverstock-hill.—Mr. B. L. Cohen (30, Hyde Park-gardens, W.) makes earnest appeal on behalf of this institution. Six hundred orphan children, gathered from all parts of the kingdom, have now a home within its walls. At the close of the year there was a deficit of £1500.

Dock Labourers' Mission (32, Chamber-street, E.).—The pressure of distress daily among the unemployed labourers during the past few weeks has been so great that it has quite exhausted our funds. We cannot keep up the supply of food unless the Lord's stewards furnish us with help for a few weeks longer.

C. H. Coleman.

FRIENDLESS AND·FALLEN.

ANNUAL DEVOTIONAL MEETING,
EXETER (Lower) HALL,
TUESDAY EVENING, FEB. 1, at 6.30.

All evangelical Christians will agree that the definite end to be sought in all Preventive and Rescue Work is the salvation of the souls and bodies poor Women and Girls, reclaimed by Missionary effort; and this end can only be attained in God's appointed way. See Zech. chap. iv. vers. 6, 7; att. xviii. ver. 3; St. John, chap. iii. vers. 5—8; also St. John, chap. xvi. vers. 8—16.

Our Lord directed his Apostles, before they went out to preach his Gospel, to wait for the promise. See Acts, chap. i. vers. 4—8. Workers are s dependent now as at the time this direction was given, and the privilege of meeting together as Christian workers is ours as much as theirs, and the romises are equally applicable.

Not only are Contributors and Workers in connection with the Homes of the London Female Preventive and Reformatory Institution invited to this leeting, but Christian Friends engaged in any organization having for its end the protection and rescue of the Friendless and Fallen are asked to join his union for prayer on the 1st proximo.

Tea will be provided for Workers at 5.30. Tickets will not be required.

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(INSTITUTED 1844).

Patron: His Grace the Archbishop of CANTERBURY.
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The Committee earnestly appeal for Annual Subscriptions and Donations, which can be sent to the Editor of THE CHRISTIAN, 12, Paternoster-buildings, and will be acknowledged in these columns. For particulars of the Union apply to the SECRETARIES, 18, Christchurch-road,

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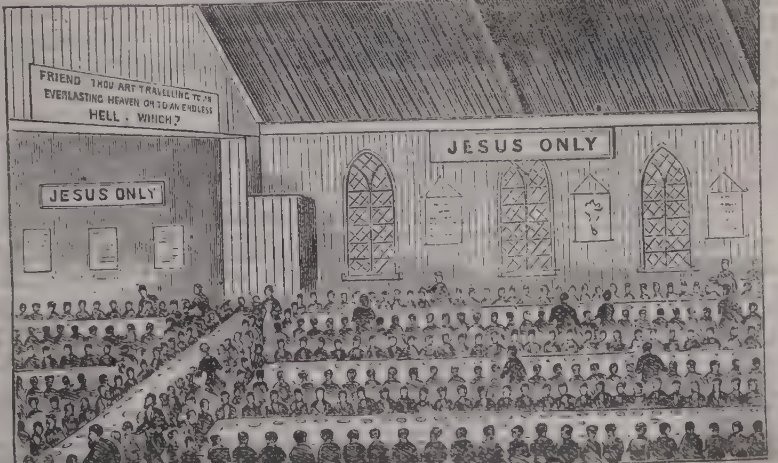
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CHILDREN'S CONVALESCENT HOMES.—Carpets and curtains are much needed for the Children's Convalescent Homes, Lancing and Ramsgate, and the Committee will be very grateful to receive such articles, worn or otherwise, which may be addressed to AULAY MACAULAY, Hon. Sec., Latymer-road Mission, Blechynden-street, Notting-hill, W.

HUNGRY LITTLE CHILDREN.—Will the readers of THE CHRISTIAN help the Committee of the Latymer-road Mission to provide Halfpenny and Free Dinners for poor children? Many of the little ones who attend the Mission are very scantily clothed and ill-fed. The Soup Kitchen is open four times a week, and Shelters for boys and girls every evening.—Subscriptions will be thankfully received by Dr. J. H. GLADSTONE, F.R.S., 17, Pembridge-square, W., and by AULAY MACAULAY, Hon. Sec., Latymer-road Mission, Blechynden-street, Notting-hill, W.

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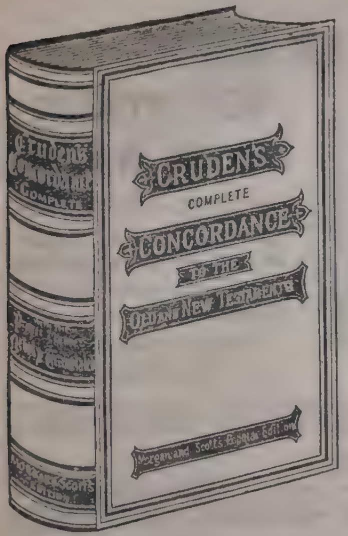

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RICHARD WEAVER.

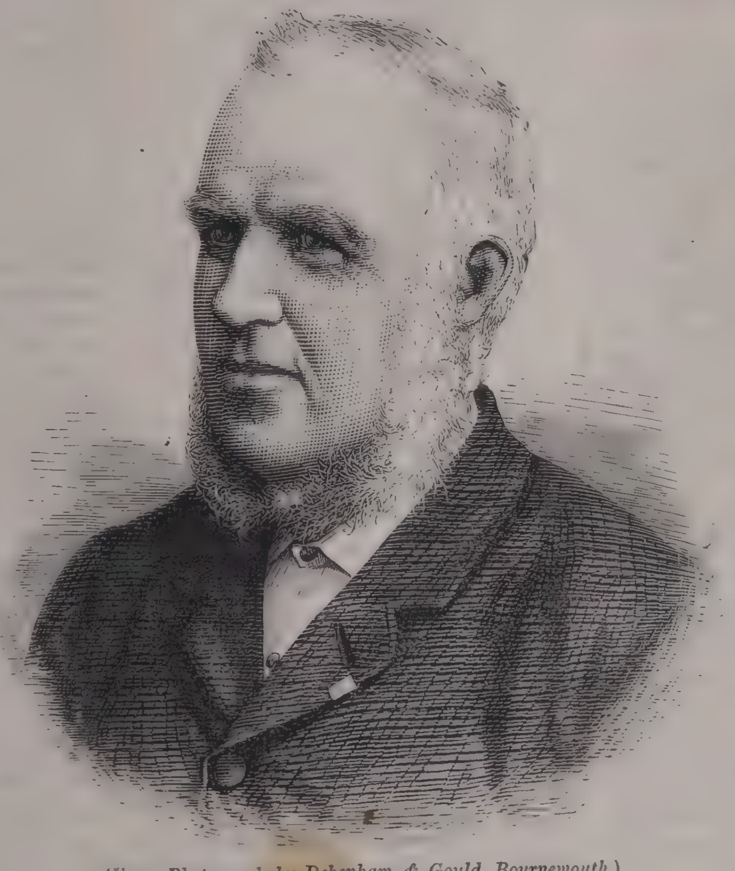
THIS well-known evangelist was born in the little mining village of Asterley, Shropshire, June 25, 1827. He was the youngest of four sons, who had the inestimable blessing of a praying mother. One of his earliest recollections is of that mother, with her arms around him and another brother, pleading in prayer; and how the father stood over her with an axe, swearing he would cleave her in two if she did not stop; and how she looked up, tears rolling down her cheeks, saying, "Ah, George, you cannot let it drop unless God permits."

When Richard was only seven years old he began to go to the coal-pit, working from five in the morning, sometimes till ten at night, in a narrow seam, crawling on hands and knees, dragging a sleigh of coal, the roof being so low that it was impossible to prevent hitting the back against it.

The evil associations of the pit soon led the boy into bad ways, and he went fast on the downward road, while the mother pleaded still with her God. When only thirteen he got drunk at his eldest brother's wedding, and from that time drinking and fighting were his delight. Whilst still a lad his boldness and love of fighting gained him the name of "Undaunted Dick." Many a time during this career of sin the Spirit of God strove with him, and he would cry for mercy, but the feeling soon passed away; he did not yet see himself, or realise his lost condition. He grew weary of home and the restraint of his mother's prayers, and one night struck her to the ground. Then he left home for a colliery in Staffordshire, where his brothers worked.

Now, being free from all restraint, he gave himself up to every kind of evil, and became a terror to the very men amongst whom he lived. He left that colliery, and went to another town in Staffordshire, while the praying mother kept pleading for the prodigal, and wrote letters to show him that he was remembered still.

He says: "Once I received a letter from my mother, which I asked a companion of mine to read for me—(I was not able to read then). My mother generally closed her letters with the words, 'I will never give thee up.' So when he had read the letter, he asked me, 'What does she mean by that?' 'Why, that she will never give up praying for me,' I replied; 'burn it, Tom.' 'Nay,' he said, 'it will never do to burn thy praying mother's letter;' and the tears rolled down his cheeks, as he added, 'I wish I had a praying mother; I wish my mother was alive, Dick. Her last words to me when she was dying were, "My son, will you meet me in heaven?" And by God's help I will meet her in heaven; give me thy mother's letter.' And he there and then bade me good-night, and left me. I never saw him again; but, after I was brought to Christ, I received a letter from his brother-in-law, enclosing my mother's letter, stating that it was the turning-point in his life, and that he had died in peace and joy in the Holy Ghost, triumphant through the blood. Thus God honoured the tried and faithful mother."



(From Photograph by Debenham & Gould, Bournemouth.)

In the year 1852 Richard went to live with his brother George, the underground manager of a colliery, who had been brought to the Lord, and was a preacher among the Primitive Methodists. Here his mother's prayers were answered. He says:—

I was engaged to fight a man on the Saturday, May 21. On the Wednesday night before the battle I lay in bed planning and scheming how I could beat my opponent. My brother had been to a cottage-meeting that night, and, as I lay there thinking, he came home, and went into the kitchen. His wife asked, "What was the text, George?" He made answer, "What then shall I do?"

Now as I lay listening to their talk I thought to myself, "What a funny text! there must be something more than that." Then I thought, "Yes, what then shall *I* do when God rises up in judgment against me?" I turned over in bed, and heaved a deep sigh. "Ah," I thought, "I shall be damned." The Spirit of God carried that text into my heart, and nailed it in a sure place. I could neither sleep nor pray. A conflict was raging between the powers of Satan and the power of God, and my soul was the battle-ground. The devil held up to view the coming fight, and said, "If you get converted now they will think you are afraid of fighting." There he had me.

That night passed away, and morning came. When it was time to get up and go to work my brother called me, but I said I was not well, and was not going. I was afraid to go to the pit lest I should be killed, and go right to hell. All that day I could do nothing, and again on the Thursday night lay groaning and tossing. On Friday morning I went out, spent seven shillings in drink, and had a sparring "do" with a well-known pugilist. I had a four-mile walk home, and every step I took the earth seemed opening to swallow me up. I fell on my knees, and asked God to spare me till morning, promising then to go and pray in the field I was to fight in. Next morning early I went to the field, and there, in a sand-hole, fell on my knees. I did not know what to say; there I knelt, trembling. At last I said, "Now, Lord Jesus, I am on my knees, and I will shut my eyes, and will not open them again till Thou hast pardoned my sins." The devil whispered, "You don't know whether you are elected or not," but I still knelt on with shut eyes, and I thought I heard my mother's voice saying, "My dear boy, 'God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'" I had heard that believing was taking God at his word, and I reasoned that if God loved the world, He loved me; that was the first step. And if I accepted his gift to me, then "Whosoever" spelled "Richard Weaver." There and then joy and peace came.

He immediately began to tell others what the Lord had done for his soul. When he went to the colliery on the following Monday he found that the news had spread far and wide that "Undaunted Dick had got saved." Few believed it, many mocked, but the Lord gave him grace, and in after years many of these old companions were brought to Christ through his preaching. At the time of his conversion he owed pounds for drink, but now never rested till all his debts were paid, taking the opportunity of telling the publicans the change that had been wrought in him.

For more than six months he walked in the light of the Lord; then, under great provocation, he was led into fighting. Like a madman he rushed into a public-house, calling for ale, which the landlady refused to give him, seeing that something was wrong. Then he was overcome by a sense of transgression; the fact of having gone into a public-house weighed on his mind; he lost peace and confidence, and became a backslider. What misery might have been saved if he had acted, then and there, on the assurance, "If we confess our sins, He is faithful and just to forgive us our sins." He thus describes his next action:—

> Now that I had fallen I was determined to settle accounts with the man I was to have fought with on the day of my conversion. I went to him, and said, "Now I have backslidden, and you know how you have taunted and insulted me; now we will settle that fight once for all." We met about a week after, and in the first round I broke his jaw with a blow of my fist, and was hailed the victor. Some years afterwards, when preaching in a Primitive Methodist chapel, the power of God filled the place, and I invited anyone who desired to turn to the Lord to go into the vestry. A man and woman jumped up, and led the way, and forty or fifty others followed. In the after-meeting I was standing on a form, when the man who had gone in first came out of the vestry rejoicing. He asked permission to speak, and, turning to the people, said, "The last time I saw Richard he broke my jaw, but to-night God, by his preaching, has broken my heart. I came in here to-night unsaved, but I go home washed in the blood of the Lamb."

Richard could not bear to remain on the scene of his fall, so went to work at Clayton Collieries, near Manchester. Here he sank deeper and became the associate of some of the worst characters in the town. But the Lord was watching over his erring child.

> One night I was sparring with a black man, and as we stood up face to face, God's Spirit brought these words into my mind: "The same Lord over all is rich unto all that call upon Him." "Whosoever shall call upon the name of the Lord shall be saved." "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Here," I said, "pull off these boxing-gloves; never shall another pair be put on my hands." I went home to my lodgings, and there poured out my soul to the Lord, praying Him to heal my backsliding, and to deliver me from the corruption of sin. The Lord answered me, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Next day I went to the Wesleyan chapel, and joined the Society.

In January, 1853, Richard married one who proved a true helpmeet. At this time he worked in the colliery all day, giving evenings and Sabbaths to the Lord's work, and receiving many tokens of blessing. In 1855 Edward Usher and John Hambleton came to Hyde on Bible-carriage work, Richard Weaver and a brother collier joining them at their meetings in the market-place. Next year Mr. Reginald Radcliffe came, and during his visit many were led to the Lord. Shortly afterwards he sent for Richard to come to Liverpool; at first this seemed impracticable, but after waiting on God the way was made plain for him to go. Mr. Radcliffe sent him to Chester to give away tracts and speak to people, in preparation for further work at the races. The next few years were employed in evangelistic work in Liverpool and the surrounding district; many were the signs that the Lord was working with his servant. One instance here must suffice:—

> One night as I was preaching in Liverpool, in the open air, a young girl came up to me and said, "Can Christ save me?" "Yes," I said, "for by the grace of God Christ tasted death for every man." "Ah, you don't know me!" "But, my dear sister, Christ knows you." "Oh, I am one of those forlorn creatures," she began to say. "I don't care what you are," said I, "He is able to save, unto the uttermost, all them that come unto God by Him." "Can He save me *here?* Can He save me *now?*" "Yes; *now* is the accepted time; only try Him." "Then," she said, "if I perish, I will perish here, crying to Him to have mercy upon me." She was standing by the parapet of the bridge, and she dropped upon her knees and cried out, "Lord, if Thou canst save a poor prostitute, save me *here*, and save me *now*. Lord, I believe that for the sake of Jesus thou canst save me now." She wrestled in prayer awhile, and presently got up, lifted her hands, and said, with streaming eyes:—
>
> My God is reconciled,
>   His pardoning voice I hear,
> He owns me for his child,
>   I can no longer fear:
> With confidence I now draw nigh,
>   And "Father, Abba Father," cry.

> I took her with me to Mr. Radcliffe's house, and she was afterwards sent to her friends; she is now a happy Christian wife and mother.

After this Richard was for some time employed as town missionary at Prescot, where some of the most remarkable experiences happened to him (see his "Life"). He left Prescot to devote himself to work as an evangelist wherever the Lord might call him. He laboured in many places in England, Scotland, Ireland and Wales, and was allowed to see much fruit to his Master's glory.

One Sunday evening, during his first visit to Edinburgh, he was advertised to preach on Arthur's Seat. He says:—

> All round and above me was a natural amphitheatre, and I faced the people, who ranged themselves on the hillside. What a crowd was there! I took as my text, "How long halt ye between two opinions?" That was one of the most wonderful nights in all my history. At the close of the meeting I was accosted by a woman, who told me that while I stood on that platform she was winding her way along the foot of the hill, sad and sorrowful. As she went she heard voices singing, so left the track, and turned towards the sound, and as she drew near, the first words she heard were, "Christ for me." The crowd was so large that I had to take refuge in a shop while a cab was sent for to take me to the Assembly Hall, where we were to hold an inquirers' meeting.
>
> I could not describe the scene, nor the numbers of men and women who, with broken hearts, were seeking Christ. Many a poor soul professed
>
> find the pearl of great price at that meeting, and among them the woman I have referred to. She came to me, and drew from under her cloak a rope, saying, "Take this, sir; I was on my way to commit suicide by drowning myself, and this rope was to tie my legs; but I was drawn by the Spirit of God to your meeting, and here in this room, instead of being drowned and damned, I am saved, and have life in Christ my risen Lord. Oh, sir! don't despair to preach to the chief of sinners. I praise God that ever you sang that hymn, 'Christ for me.'"

Richard Weaver's health at length broke down under his continued labours, and he was brought to death's door. But the Lord had more work for him, and raised him up again. An old friend took him for a rest to his house at Oldham, and while there some factory-masters in Hollinwood, near Oldham, asked him to settle amongst them, and visit the people round. It was supposed to be one of the roughest and wickedest places in Lancashire, but here cottage-meetings were started, Bibles distributed, Sunday services held in the Workmen's Hall, and many of the worst characters in the place were brought to the feet of Jesus. A new building was erected to hold the increasing congregations, and for five years Richard worked here. Then he again gave up a settled resting-place, and resumed his more extended evangelistic work, in which he is still engaged. May he be spared to win yet many a jewel for the Saviour's crown.

PASTOR CHINIQUY'S WORK.

Dear Sir,—I have just received a letter from Pastor Chiniquy in which he desires me to transmit through you the assurance of his gratitude to his "Christian sisters and brothren in Great Britain" for having so nobly come to his rescue in the time of his trial. He writes:—

"Surely our merciful heavenly Father has heard the humble supplications of his unprofitable servant when He has chosen you and so many others of his faithful children to save me from the fiery furnace which the enemy had prepared for my destruction.

"I could give you and my English benefactors many facts to rejoice your Christian hearts, if the short limits of a letter would allow it. But I cannot conceal from you that, three weeks ago, it was my unspeakable joy to open again the doors of the Converted Priests' Home to one of the most known and respected priests of Canada—whose name is Lectair. He is sixty years old and has been the Father-Confessor of the two Bishops of Wallawalla and of Vancouver. Without going into details of this new and admirable manifestation of the mercies of God, let me tell you that I have never seen anything more touching and marvellous than the conversion of that remarkable and venerated priest.

"Without you, and without the Christian sympathies you have so nobly enlisted in my favour, this last year, my Mission would have been a most ignominious wreck...But, thanks be to God, this Mission has been, this year, one of the greatest evangelical successes of my life. For the dear Saviour's sake and not for my sake, I am still in need of your fervent prayers and your material help.

"May the merciful God give you a most happy year is the prayer of your devoted and grateful brother in Christ, "C. Chiniquy."

The amount sent to me, and by me forwarded to Pastor Chiniquy up to date, is £185 0s. 3d.

Yours very faithfully,
12, *Princes-square, W.* Frank H. White.

SOUL WINNING AND PRAYER UNION.—Promise for February 10 (Jer. xxxi. 14):—"I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith

CHRISTIAN SOCIALISM.

It has been said that we cannot rightly understand the attitude of Jesus towards the civilisation of his day, if we do not take into consideration the economic conditions of society in Judea during our Lord's lifetime on earth. There can be no doubt that the keenest sympathies of Christ were aroused by the bitterness of the oppression under which the poor were labouring, for the Gospels teem with Divine utterances against misused wealth and power, and Divine words of comfort for the lowly and oppressed. Unworldliness and unselfishness were the keynotes of much of Christ's teaching, and He who had not where to lay his head exemplified in his own life the practical application of that which He taught. As Heber Newton has finely remarked, Jesus followed in the line of the goodly fellowship of the prophets in his recognition of the under-currents of social dissatisfaction, and of "the aspirations that found no vent in the souls of myriads of men."

To every thoughtful student who looks at the life of Jesus in this aspect, it is evident that just as the most remarkable portion of the Hebrew legislation was socialistic, and the strongest denunciations of the inspired prophets were poured forth upon individual and national departures from the principles of primitive Hebrew society, so the most powerful of Christ's laws of life, and indignant protests against selfishness and greed, had the same tendency. Jesus came to elevate and ennoble humanity, and He found in the way of that elevation no enemy more potent than the worldliness of those who in many ways refused his teachings, because in their purblind sight He was only "the carpenter's son."

There are many Christians who do not care to think of Jesus as condescending from purely spiritual things to the lower level of practical moralities. But all such lose more than they gain, for in refusing to recognise the many-sided character of the God-man, they lose the comfort which is to be derived from a knowledge or a consciousness of his close relation to our suffering humanity. Christ was intensely human, and, therefore, his heart throbbed responsively to all the sorrows and troubles of the lowly life about Him. If to-day Christianity seems to myriads of our working people to have lost much of its ancient reality, it is perhaps because, in dealing with the kingdom of heaven, men have too often forgotten that the position of that realm is within, not without, and that its clear light should shine not from without and upon the daily life, but from within and through the life.

And so it has come to pass that Socialism has now "a strange and delusive potency," its strength being due, almost entirely, to the sins of the society which it would destroy; for if in the days of Jesus in Judea the evils of society were such as to influence perceptibly the teachings of Christ Himself, in these later times they have grown and developed in proportion to the development and growth of civilisation. Yet there is no room for hopelessness, for although the canker may have eaten deeply into the very roots of national existence, whatever vitality remains we owe to Christianity, and the leaves of that tree of life are "for the healing of the nations."

It is surely a healthy symptom that there

regard to everything concerning the circumstances and surroundings of the toiling poor, and it is a remarkable fact that every revival of religion in England, for more than a century back, has been followed by a similar wave of sympathy, and by a consequent outburst of philanthropic effort. But there is room for alarm lest the ground swell which is to-day moving the usually calm waters of Christian life may subside, as did those which resulted from the previous spiritual quickenings, and leave hardly a trace behind. We need not anticipate such a result, however, and we ought to rejoice in every effort honestly put forth in the endeavour to bring society face to face with the ethics of Christ in regard to social questions. One command of Jesus, "All things whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets" (Matt. vii. 12), would, if generally obeyed, sweep away the so-called science of Political Economy, and the terrible evils upon which its hard and cruel axioms have been based, and revolutionise and reform the whole of our modern life. Eighteen centuries have passed away since that command was given, but the world is not yet ready to receive it in its simplicity. Therefore, it cannot be too frequently whispered into the world's ears, that here and there men may be led by shame, if not by love, into some sort of obedience to the mind of Christ.

Thirty-six years ago Christian Socialism had its little band of ardent followers, who attacked "cruel cheapness" in brave pamphlets upon "Cheap Clothes and Nasty," and who in many other ways laboured hard to infuse the spirit of brotherhood into trade. At intervals since, there have been efforts to create societies with a like object. Of late, however, the prominence which has been given to social questions, and the fact that they have been pressed upon the attention of religious people, have led to the formation of several associations of "Christian Socialists." The programme of one of these, having its centre at Clifton and Bristol, has been very skilfully compiled to show the points of contrast between our present economical system and a possible Christian Socialist system, and we have been deeply interested by it. At the same time, after setting aside two or three of the possibilities as being more than Utopian, we find there is little suggested in it which is not included in a few of our Lord's commands.

The prospectus of the London Society, if more condensed, is not less comprehensive. It opens with the statement that "the ideal of Christian Socialism is found in Jesus Christ," and the promise that "all its operations will be based on the spirit of his life," and it asserts that the measures which it advocates will make it possible, "under the altered conditions of modern life, for men to put into practice the principles taught by Christ." We should have thought that the adoption of the principles inculcated by Christ ought to precede, and must necessarily precede, altered conditions in modern life, and we have no hope that any radical reform will take place that does not result from the wider acceptance of the teachings of Jesus. That those Divine utterances are diametrically opposed to the mammon worship of to-day, every thoughtful reader of the New Testament is well aware; and if there still exist crying evils and abuses which Christianity ought to have fought with and overcome long ago, it is due to the fact that even Christians have failed to take Christ's words literally. Most of our

ligious questions, and the Church of Christ will have to take some of them out of the hands of those who hitherto have only trifled with them.

The formation of these societies of "Christian Socialists" is a sign of the times, but there will have to be something more than the isolated action of a few associations of the kind, before any great and important change can be wrought in the constitution of modern society. The day will come when every Christian shall recognise that he is "pledged by his redemption" to be a co-worker with Christ in lessening human wrong and sin and sorrow, and that work will not be so much of destruction as of renovation. The universal observance of that one of the commands of Jesus to which we have already alluded, would bring about the Millennium, and obedience to it on the part of Christians only would go far to remedy many of our social evils. The greatest problems of the present age are capable of solution only upon certain conditions, and it is useless endeavouring to solve them unless we are prepared to deal with them in the spirit of Him who gave us the simple truth that we cannot worship God and mammon.

JAMES BOWKER.

OUR TRAMPS.

MISS BARNETT, who carries on work amongst this class, relates a touching case of conversion resulting from a recent visit to one of our country unions. She has lately been enabled to supply twenty-one workhouses with libraries for casuals, floral wall cards, and Gospels and tracts for distribution to each tramp who could read. It is desired that other unions should share in these advantages. Miss Barnett having sent an appeal for co-operation to the six hundred and fifty workhouses in England and Wales, received replies from about two hundred. The direct result of this was that at Halifax the Guardians made arrangements with two Scripture-readers, who ever since have regularly visited the tramps. At Ipswich a lady kindly volunteered. At Beverley a Guardian took up the work, and now holds special services for the tramps. At the Cheltenham Union the casuals assemble night and morning for prayers. A tramp-master writes: "I cannot refrain from expressing the hope that nothing will induce you to hold your hand in the good work in which you are engaged, and from which blessings seen and unseen must flow."

Experienced Christian workers are needed to assist in this growing work, which has the warm sympathy of Mr. Jenner Fust, Local Government Inspector, who says, in reply to a request that tramps might be admitted to the regular services of the inmates, or invited to special services, that he will do what he can to bring about such desirable results. Miss Barnett's address is 2, Eldon-villas, Battledown, Cheltenham.

BETHEL SANTHAL MISSION.—Dr. A. Haegert, in a recent letter to Mr. Burn, 186, Aldersgate-street, says he and his wife have been ill with malarious fever for four weeks, and that their little daughter died after two days' illness. The unusual heavy rains had given a splendid crop to the hillmen; but, as soon as they began cutting it, malarious fever, death, and destruction walked through the country. "In Rampore, there are only two Christian families; both heads of the houses are ill; in every house in the village was one patient, and in four families were two patients each." Since his return to India, in 1882, Mr. Haegert has baptized 227 men and women. Ten new chapels were being built in different villages, two having been opened in June and July last year. Eight dispensaries have also been opened by native preachers whom Mr. Haegert had trained. "They attended patients from ninety-five villages during the year, saving much life, and removing much

THE CHURCHES AND MISSIONS.

By Mr. REGINALD RADCLIFFE.

A few nights ago, being in the company of a number of the Secretaries of the Evangelical Foreign Missionary Societies in London, I was struck by the earnest desire expressed by a clergyman that during the second week of February—the week fixed by the Church of England for their simultaneous Foreign Missionary meetings — similar meetings should be held by the other denominations. We may well rejoice and be thankful for the increased sympathy towards foreign missions of the last few years; and are not many looking for an advance altogether greater within the present year, 1887? The Salvation Army has given us notice that it intends to pour into India fresh recruits; and the following letter, just received from Mr. Hudson Taylor, draws aside the curtain, and shows us what missionaries kneeling together on the soil of China are expecting of us for that country during this year.

> Dear Friend, — A number of us here are banded together in daily prayer for *a hundred new missionaries by the end of* 1887. Will you join us in prayer, and do what in you lies to help us in this enterprise? Bringing the need forward at such meetings as you may hold, or be present at, and letting it be known that there is something practical—that men and women are wanted, and wanted immediately.
>
> Sometimes, when the hearts of men are stirred, there is an indefiniteness which makes the matter come to nothing. They do not know where to turn; they do not know whether, if they were to offer themselves for any particular work, there would be any chance of their acceptance for several years to come, and the opportunity passes by. In our revival work, by an after-meeting, we try to bring people to an immediate decision for Christ. Do not you think we want missionary after-meetings to bring men and women to immediate decision for missionary service?
>
> Yours affectionately in Christ,
>
> *China, Dec.* 10. J. Hudson Taylor.

But now tidings have arrived of the marvellous proclamations to the Chinese from their Imperial Government, explaining that Christian missionaries seek only to make bad men good; that they are to be protected throughout the Empire, and in the villages to be looked upon as guests, and that the motives of any Chinaman in embracing Christianity are never to be inquired into; that he does not thereby cease to be a Chinaman, and that all are to continue to live together in peace. When, since the Saviour walked upon the earth, has there been issued such a proclamation reaching so many hundred millions of the world's population! How incalculably more numerous may the doors be now that this extraordinary proclamation is being spread through that land.

Yet this is only China. What shall be said for Africa? One of its youngest missionary associations working in the nearest part of it to this country, has just met with such striking encouragement that it is now increasing its workers by a third. South of its mission field lies the vastest, untouched missionary area on the globe, with a population of 50 to 100 millions, and without a single Christian worker, though the Mahommedans are hastening to proselytise. Then, what is to be done for the wants of India, Corea, Thibet, Central Asia, Arabia, South America, for European places, and for the scattered Jews? Surely, the speedy sending out of this detachment of one hundred, prayed for by Mr. Hudson Taylor, will be an incentive to America, to Scotland, to Ireland, to England, to our Colonies and faithful co-workers on the continent of Europe, to make a general forward movement during 1887 upon the whole world.

But, to be practical, we must take the globe in detail, and be definite. Here, then, is Mr. Hudson Taylor's cry for one hundred men and women, wanted immediately; and the whole of these should depart to China before this year is out. Who will help? Who will go? Aye, and who will stay at home and pray—not for men and women merely—but that the wrong ones may be kept back? For what a dreadful drag must be a wrong missionary! A clergyman of the Church of England, who has just given up his position and sailed for India, desired me to say, "Rather send one missionary filled with the Holy Ghost than a thousand others."

Furthermore, although it be now too late to have missionary meetings simultaneously with those of the Church of England in the second week of February, would it not be a lovely sight to witness, as early in this year as could be arranged, meetings for the evangelisation of the world, amongst as many congregations as possible, in places of worship? also similar meetings, or even conferences, in theatres and halls, either under the auspices of the Y.M.C.A. or the Y.W.C.A.,* or in connection with our numerous missions and evangelistic associations? In this crisis—when the heathen's bitter cry against slavery, opium, brandy, child widowhood, and human sacrificing still goes up to heaven—will not many of our zealous evangelists, whom God is honouring in this land, think of terminating more of their missions at home by devoting the last day for the heathen, either by a Conference or otherwise? Again, some of them have been greatly blessed in labouring beyond this little Britain. To name but one, and himself departed, "Harry Moorhouse." Will not others be induced to extend their parish as he did?

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* Our sisters are very greatly needed as missionaries; and in regard to woman's work amongst the heathen, are we not behind our American friends?

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DISTRESS IN SOUTH WALES.

Dear Sir,—Allow me to thank your readers who have so kindly rendered us assistance to mitigate the suffering and relieve distress in this district from time to time. There are hundreds of colliers, miners, and ironworkers out of employment here at the present time, and have been so for the last ten or twelve weeks, through the depression in trade, failure of firms, and the closing of works. The earnings of these men are very small, even when regularly employed. I fear that few think, as they sit by their firesides, that these poor colliers, exposed to innumerable dangers, cut the coal for the small sum of from 10¾d. to 1s. 10d. per ton, out of which the helper has to be paid, candles or oil for light and tools bought. The earnings of ironworkers average about the same as the colliers. It must, therefore, be apparent to all that these poor people, when working full time, are barely able to earn the necessaries of life, and now that they are unemployed their condition is most pitiful, especially the little children.

We have fitted up two soup-kitchens in the most affected parts of the Pontypool Valley, worked by voluntary helpers, who know and visit each case. And, while we endeavour to supply the temporal need, we also seek to lead them to Him who said, "It is written, Man shall not live by bread alone."—Yours gratefully,

Thos. M. Wintle.

Pontymoile, near Pontypool, South Wal

YOUNG MEN and MISSIONARY WORK.

Young men are to the fore just now, and the element which through them is being introduced into the Church, is one full of promise and strength. To look upon a large assemblage of bright, earnest young faces, as has been our privilege of late in many a home of the Y.M.C.A. is most inspiriting, and we do not wonder that more than one of those, already past middle age, who from time to time have addressed the audience have averred their intention of remaining Young Men to the end of the chapter. As a member of the Y.M.C.A., one said he must always be a young man; to be much with young men is necessarily to catch something of their glow and enthusiasm, and these are good evidences of youthfulness of heart, a great desideratum in these days.

Young men now are making missionary work their own, and have themselves established a Foreign Missionary Society at 186, Aldersgate-street. This, as Mr. Burn told us, at a united meeting of the Church Missionary Society Lay Workers' Union and of the Society just referred to, on Friday evening last, has, in the three-and-a-half years since its formation, sent forth eight of its members into the foreign mission-field, and has ten more in training, hoping to go forth as the Lord shall open the way. The object of the Society is to facilitate the passage of young men from a business life into the mission-field, and this is done in several ways: By cultivating the missionary spirit in the hearts of young men by means of public weekly prayer-meetings; by helping those who are in training by grants of books, &c.; by evangelising foreigners in London. In this way much good has already been done, several of their number being engaged in visiting the opium dens in the East of London, one result of this being that ten or twelve Chinamen now meet together every week, in a little room that had been hired for the purpose, to listen to the Gospel message. Young men have thus had an opportunity of coming in contact with representatives of the people amongst whom they hope ultimately to labour. Another feature of the Society's work is represented by the fact that twelve deputations were last year sent to Glasgow, Liverpool, and other towns. Mr. Burn, in reference to the subject of the evening, "The Responsibility of Young Men," said this was not half realised. He also pointed out that it was by the individual effort of each one that great results would be accomplished.

In the early part of the evening, after a few words of hearty greeting from the chairman, Mr. F. W. Lawrence, an interesting address was given by Rev. C. F. Warren, who has been ten years in Japan. He sketched the progress of Christianity in that country, more especially during the period named. He concluded by asking, as he was prevented from going out again, "Are there any who will go in my stead?"

The Conference on "The Responsibility of Young Men with regard to Foreign Missions" was opened by Rev. H. P. Grubb, one of the members of the C.M.S. Lay Workers' Union, who laid it down as essential that they should look upon the world lying in darkness, as Christ did. Some spoke of missionary work as though it were of secondary interest, coming after the building of churches and the evangelising of people at home. But the Lord did not thus distinguish between home and foreign work, and their object should be to be like Him.

A number of young men followed with brief addresses, amongst which were some practical suggestions of value. Of this kind was one to devote money now spent upon things not necessary, to mission work, and for large Associations, such as that at Aldersgate-street and Exeter Hall each to support its own missionary, smaller associations to combine together with this object. This was expanded into the suggestion that each church should send out its own missionary, supporting him and receiving reports direct from him; they would thus keep in touch with efforts amongst the heathen to an extent

THE OPIUM INIQUITY

By Rev. GOODEVE MABBS.

In these days when missionary zeal grows, and deeds of mercy are multiplied, will you permit me to call the attention of your readers to obligations of another kind, resting upon Christian people with regard to a great national sin? However imperative the call may be to engage in works of Christian charity, in the method of God's government righteousness is the indispensable foundation of truly Christian conduct. In God's word, before the admonition "love mercy," stands the obligation, "do justly;" and justice and judgment are more acceptable to Him than sacrifice. Neither Christian activities at home, nor missionary works abroad, can absolve Christ's disciples from the duty of redressing injustice and iniquity done in their name, even though it be committed on the other side of the globe. The Master would say, "These ought ye to have done, and not to leave the other undone." It was to a people of whom God said, "Yet they seek me daily, and delight to know my ways," that the prophet was bidden, "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression." He was to warn them that, if they really desired God's favour, not only must they feed the hungry, gather the outcast, and clothe the naked; their *first* and paramount duty was "to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free."

If, trumpet tongued, the prophet of the Lord were among us to day, is there any act of national wrong-doing against which he would cry more loudly than against our opium trade with China? For the sake of the revenues which it yields in India—dependence upon which nevertheless imperils the prosperity of that country—Christian England has too long allowed the British name to be dishonoured, a grievous yoke to be imposed upon China, and a very great stumbling-block to obstruct the progress of Christ's kingdom among 300,000,000 of the human race. Under different phases, but always with gathering force, this great evil has existed for more than a century. How much longer will British Christians suffer it to endure?

If the truth must be told, the upas tree of the opium trade has been nurtured in the soil of British cupidity. But it exists only because of British ignorance. Let the truth about it be known, as it ought to be, and the quickened national conscience will speedily uproot it. Yet how is this to be accomplished unless Christian people exert themselves to bring it about? Permit me, therefore, as briefly as the case will admit, to draw the attention of your readers to *some* of the objectionable features which characterise this crime against humanity, dealing with the question first upon the Indian side.

Our Connection with the Trade.—In British India the opium trade is a gigantic Government monopoly. Without a Government license no opium can be grown. Government advances enable the cultivator to sow the seed. Government agents inspect the growth. To the Government officials the crude opium is delivered up, at the price which the Government fixes. In the at a profit of about 300 per cent., to be carried to China. The proceeds, amounting to some five millions sterling, are put into the Government Treasury. Could our connection with the trade be closer, or our responsibility for it more complete?

Opium is also grown in Malwa, and one or two other native States, and sent to Bombay for shipment to China. As it crosses British territory, a tax equal to half its value, is levied upon it by British officials. From this source a further sum of about two and a half millions sterling passes into the Government coffers. In proportion as we have made a market for opium in China, so this branch of the trade has grown.

Our Stake in the Trade.—Altogether some 7½ millions sterling of revenue per annum have been derived in India from the opium trade, although the amount is variable. Practically, this goes to pay the salaries of Indian officials who administer the Government. Are the benefits of British administration in India only obtainable by means of a trade which deals in misery and death?

Opium withheld from India.—In most parts of India the consumption of opium is discouraged as much as possible, in order to protect the natives from its effects. Nevertheless, a good deal is secreted by the cultivators, and where it is grown its baneful influence has increasingly prevailed. On this account the Government of Bombay declined the request of the Government of India, that opium might be grown in that presidency. But if its use is harmful to India, what conduct can be more reprehensible than, for the sake of profit, to promote its consumption elsewhere?

The Bitter Cry of the Burmese.—After its conquest by Great Britain, opium was introduced by us into British Burmah. It wrought so much mischief that the bitter cry of the inhabitants compelled our Indian Government to institute official inquiries respecting the grounds of complaint. The Chief Commissioner of the province thus summed up the evidence obtained:—

> The papers now submitted for consideration present a painful picture of the demoralisation, misery, and ruin produced among the Burmese by opium smoking. . . . These show that, among the Burmans, the habitual use of the drug saps the physical and mental energies, destroys the nerves, and emaciates the body, predisposes to disease, induces indolent and filthy habits of life, destroys self-respect, is one of the most fertile sources of misery, destitution, and crime; fills the jails with men of relaxed frame, predisposes to dysentery and cholera; prevents the due extension of cultivation and the development of the land revenue, checks the natural growth of the population, and enfeebles the constitution of succeeding generations.

In consequence of this testimony the Government of India closed fifty out of sixty licensed shops, and raised the price of the drug. Yet, so insatiable is the opium craving when once it has been established, that, from an area so greatly diminished, the revenue derived from opium has increased. Who shall tell how greatly the results of our selfish opium policy in the past may have contributed to create the resistance with which we are now somewhat unexpectedly meeting in Upper Burmah? And if self-interest has compelled us, at least in part, to listen to the cry of the Burmese whom we govern, must it not be cruelly wicked to close our ears against the long-continued wailing of China, where the mischief is so much more widely diffused, and to insist that she shall

THE SECRET OF THE SAINTS.

To play through life a perfect part,
  Unnoticed and unknown;
To seek no rest in any heart,
  Save only God's alone.
In little things to own no will,
  To have no share in great,
To find the labour ready still,
  And for the crown to wait.

Upon the brow to bear no trace
  Of more than common care,
To write no secret in the face
  For men to read it there.
The daily cross to clasp and bless,
  With such familiar zeal,
As hides from all that not the less
  The daily weight you feel.

In toils that praise will never pay
  To see your life go past;
To meet in every coming day,
  Twin sister of the last;
To hear of high, heroic things,
  And yield them reverence due,
But feel life's daily offerings
  Are far more fit for you.

To woo no secret, soft disguise,
  To which self-love is prone,
Unnoticed by all other eyes,
  Unworthy in your own;
To yield with such a happy art
  That no one thinks you care,
And say to your poor bleeding heart,
  "How little can you bear."

Oh! 'tis a pathway hard to choose,
  A struggle hard to share,
For human pride would still refuse
  The nameless trials there.
But since we know the gate is low
  That leads to heavenly bliss,
What higher grace could God bestow
  Than such a life as this?

WORK IN THE WORKHOUSE.

A correspondent, who writes to us from Gateshead-on-Tyne, calls the attention, especially of the young, to the visitation of workhouses and infirmaries. There are many towns (she says) where no systematic visitation by ladies takes place, and there are many young Christians anxious to be doing something. Having herself been led some five years ago to visit the workhouse in her neighbourhood, all hesitation was at once dispelled by seeing "how the poor, dull faces brightened at our entrance, and how eager all were for sympathy. The monotony of the life struck me as dreadful, and familiarity with it in no wise lessens the first impression. I think the brightest examples of patient suffering and bright Christian testimony amid much discouragement that I have met with have been in that workhouse."

After describing the glad welcome given to the visitors, and referring to the many ways in which these poor people may be helped, our correspondent gives an illustration of the kind thoughtfulness of one of the young lady visitors. "During last summer, on her birthday, she hired a phaeton, and, with the permission of the master of the workhouse, conveyed in detachments literally the maimed, the halt, and the blind, to her mother's garden, only a small one, but like heaven to these poor things. There they were tenderly cared for, arm chairs and sofas set on the grass, and they sat and enjoyed the balmy air and partook of a bountiful tea. I was never at such a birthday party. One woman said, 'It is like the marriage supper of the Lamb;' and another, 'I cannot eat for weeping to think anyone would take all this trouble for us.'" Our correspondent is anxious to in-

THE STORY OF JACOB RE-TOLD.

XIV.—REST, AND THE REST-GIVER.

Genesis XLIX.

There is much of interest in these dying words of Jacob, through which Israel the Prince shines so conspicuously. We can but touch them as we pass, as the sea-bird touches the wave, for higher themes allure us.

It would, for instance, be interesting to mark *their accuracy*. Reuben, though the firstborn, never excelled, no judge, prophet, or ruler sprang from his tribe. Simeon was almost absorbed in the nomad tribes of Southern Palestine. The cities in which the sons of Levi dwelt were scattered throughout all the tribes. Vestiges of terraced vineyards still attest how well the hilly province assigned to Judah suited the culture of the vine. Zebulon embosomed the lake of Galilee, and stretched away toward the coast of the blue Mediterranean. Esdraelon, the battlefield of Palestine, where Assyria from the North and Egypt from the South often met in deadly feud, lay within the limits of Issachar. Dan was small as an adder, but, like it, could inflict dangerous wounds on any invader who had to pass by it towards the heart of the country. Gad, much pressed by border war; Asher, notable for fertility; Naphtali, famous for eloquence; Benjamin, cruel as a wolf; all these justified the prophecy of their dying ancestor, whilst the mighty tribes of Ephraim and Manasseh, sprung from the sons of Joseph, inherited to the full "the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb, blessings to the utmost bound of the everlasting hills."

It would be interesting, also, to mark *their beauty*. They abound in observation and description of animal nature, indicating the habits of the shepherd's life, with which, from his earliest days, Jacob must have been familiar. The lion's whelp, couching in his lair, refusing to be roused up, because satisfied with a sufficient meal. The ass and her colt browsing on the young grapes of the vine. The serpent lurking in the sand, and springing out as the horse passes him, with venomous sting. The wolf, with stealthy tread, seeking his prey at night. The slender, gentle hind. Then, too, the vineyards, rich with grapes, that stain the garments of the peasants with blood-red juice, as they stamp them in the vats. The boughs running over the vineyard walls, in rich bounty, and giving refreshment to weary passers by. The bubbling waters of the spring. The beach of the distant sea. The blue outline of the everlasting hills in the far distance. All these bespeak a mind that loved natural beauty.

It would be interesting, also, to mark *the close connection between the awards and the character* of the bearded sons who stood around the withered, propped-up body of that dying man, whilst his spirit was flaming out in one last splendid outburst of prophetic and princelike glory, too much for the frail tenement to endure. Take, for example, the case of Reuben; he had committed a nameless sin years before; he might have hoped that it was all long since forgotten; but, no, here it re-appears, dragged into inevitable light, as ours must be, unless hidden beneath the Blood of Jesus. That sin deprived him of the primacy, *that one sin*. Was not this arbitrary? Not so, since it was the index of his character, and was the unerring evidence of an unstable nature, for sensuality and instability are one. As sensual indulgence palsies the nerves of the body, so it paralyses the strength and decision of the spirit. And there was this further dread effect of Reuben's sin. He not only entailed a loss of position and prestige on his descendants, but he transmitted to them his own character. On the threshold of Canaan they asked for land east of Jordan; they couldn't wait, they showed all the characteristics of the man of appetite, who places the present above the future, the seen above the

But amidst all this change of character, condition, and estate, there comes, in these dying words, the announcement of a personality, mysterious, ineffable, sublime, which dwarfs all others, as Mont Blanc the lesser elevations of his mountain realm, and before which that aged spirit bows in worship, illumining the withered face with a light not born of earth. What does he mean by those mystic words, describing the Shiloh, and his coming, and the gathering of the peoples to Him? There is a power in them that strangely stirs our spirits. We feel instinctively that we are face to face with Him before whom angels bow, veiling their faces with their wings. Again the words ring in our hearts: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the peoples be."

I.—Let us try to understand them. The primacy of Israel, forfeited by Reuben, was transferred to Judah. The sceptre, or staff, surely indicates legislative authority; the lawgiver some kind of legislator; and the drift of meaning in the verse is that Judah should retain the primacy of the tribes, and should not fail to have some kind of government and some kind of governor until One came, of whom Jacob spoke as Shiloh.

And who is this Shiloh? The greatest modern Hebrew critics tell us that it is like the German *Frederick*—Rich in Peace, the Rest-giver, the Man of Rest. And of whom can this be true, but of One? Amid the vice and crimes of their times, an aged pair gave to their new-born son the name of Noah—*Rest;* and hoped that he would live to comfort them. It was, alas! a vain hope; the waters of the deluge were destined to sweep over their home and world. No *man* can give us rest. He, who shall give rest to the toiling populations of earth, must be more than man, and must be superior to those changes that toss us on their tumultuous billows. The true Shiloh can be none other than the Son of God, who, standing amongst earth's toiling millions, said, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest."

I have sometimes wondered where Jacob learnt this most sweet and true name of our Lord Jesus. Was it flashed into his heart, at that moment, for the first time? It may have been. But there is another supposition, which has often pleased me. You will remember that, at Peniel, Jacob asked the mysterious combatant his name. What answer did he receive? When Manoah asked a similar question, the angel of the Lord told him it was secret. But no such negative was spoken to Jacob. The angel simply said: "Wherefore is it that thou dost ask after my name? And He blessed him there." I have sometimes thought that, as He blessed him, He whispered in his ears this lovely title, which lingered in the old man's mind, as the years went on, and became invested with ever fuller and richer meaning, as he felt to need more urgently the balm and strength which it contained. To him that overcometh Christ promises to give a white stone, and in that stone a new name written, which is only known to him that receiveth it. Why should He not have done as much for that old-world patriarch, who had overcome in his defeat, and had gone from wrestling in full strength to halting on shrunken thigh? And it would be only natural that, at the moment of full surrender, He should teach him the secret of rest. This is the universal order of Christian living, first the resistance, then the shrunken sinew, then the yielding and clinging, and finally rest.

Jacob, then, believed that the Rest-giver would come at length, and that, when He came, people would be gathered to Him, not driven, as He had seen long strings of Nubian slaves driven, through the streets of Egyptian towns, but gathered as a hen gathers her chickens beneath her wing, or as the magnet attracts steel-filings to itself.

II.—Let us note, also, their Literal Fulfilment. For long centuries, Judah held the proud position assigned by the dying chieftain. The lion of the tribe of Judah brooked no rival.

are told, when Cyrus issued the proclamation that gave them liberty, "there arose up the chief of the fathers of Judah, and numbered unto them Sheshbazzar, the prince of Judah." It was Judah that returned from the captivity and gave the title *Jew* to every member of the race, and even up to the times of our Lord there were vestiges of the ancient government, in the council before which He was arraigned.

But the system had become decrepit and showed signs of passing away. We are told, for instance that when the Idumæan Herod was placed upon the throne, all Jewish patriots were in deep consternation. Men with wild and haggard looks, their garments rent, and ashes on their heads, went about the streets crying, "Woe unto us! woe unto us! for the sceptre is departed from Judah, and a lawgiver from between his feet." Still the complex machinery of inferior and superior courts lingered on, until that mighty explosion burst beneath the Jewish State, leaving not a single Jew within fifty miles of Bethlehem, and making it utterly impossible for Shiloh to come out of Judah.

Before this entire break-up of the Jewish system, the Shiloh came. When they were expecting Him at the front door, He stole in at the back. Whilst they were expecting Him with outward show, He came as the spring comes and as day breaks. He had rest in Himself. What else could have kept Him so calm, amid the tumult at Nazareth, and the raging of the storm on the lake of Galilee, and the mob in Gethsemane? And He gave rest; rest from weary years of pain, rest from tears and heartache, rest from sin.

And as He has spoken through the centuries, his still small voice has been heard above the fevered throb and pulse of human life, saying, "Come unto Me, come unto Me!" and spirits have arisen and gone forth to Him, drawn to Him as the publicans and sinners were of old, gathering to Him as the oppressed in the old kingdom of Saul gathered to David in Adullam's cave, furnishing material for a host, which was to carry everything before its victorious arms. "Thy people shall be free-will offerings in the day of thy power."

III.—Let us realise their Truth. What a variety of weary eyes will read these words; weary eyes, aching heads, tired bodies, breaking hearts. Tired of sitting at the task, which barely suffices to get bread for hungry little ones; tired of waiting for one who never comes; tired of bearing the slow torture of never-ceasing pain; tired of the strain of competition, ever waxing keener and more merciless; tired of the conflict against the evil around; tired of the war with self and sin within; tired of life—

> "Lord, oftentimes I am aweary quite
> Of my own self, my sin, my vanity;
> Yet be not Thou (or I am lost outright)
> Weary of me."

Would to God that each of these could understand that Jesus Christ, the true Shiloh, is able to give them, now and for evermore, rest! "Come unto Me *all* ye that are weary, and I will give you rest."

It is a royal word. If this were the only scrap of his words, we should feel Him to have been the royallest man that ever trod our world. He knows exactly what men want, and He feels that He has the secret, and is Himself the universal and unfailing reservoir of rest. What must not be the ocean-fulness of his heart, which can fill up every void and vacancy in all human spirits, as the tides of the Pacific, the stormless, restful ocean, fill up all the myriad indentations of every continent, and coral reef, and emerald isle, washed by their waves! What certainty is here; no doubt, or question, or fear of failure; no faltering in that clear voice, no hesitancy in that decisive accent. We may trust Him, brothers and sisters. He at least has learnt the law of equilibrium. He speaks that which He knows. He has Himself the rest He promises. Put yourselves into his hand. It will not take Him longer to give you rest, than it took Him to still the waves; they did not even need to rock themselves to rest: "*immediately* there was a great

We should not find it Hereafter, if we did not first find it Here. "We which believe do enter into rest." The rest remaineth, only in the sense of being unexhausted by all who have gone before. It awaits us in unstinted abundance.

The Shiloh-rest is not in Circumstances. That thought lies at the root of the teaching of the Epicurean, the Stoic, the worldly philosopher. But circumstances will never bring it, any more than change of posture will bring permanent relief to the pain-racked body. Here is a truer science, rest within, rest within the heart, while storms, and perplexities, and trials are swirling through the world; as the ocean depths are still enough to permit of perpetual deposits, while hurricanes sweep the surface; and as there is a point of calm in the midst of the fiercest whirlwind that ever marched across the desert sands.

The Shiloh-rest is not in Inaction. He invites us to no bank of roses, to no Elysian plain, to no parade-ground. In heaven, though they rest, yet they rest not. They rest in their blessed service. They serve without breaking their rest.

There is the strenuous putting forth of energy, but no strain, no effort, no sense of fatigue. And such is the rest He gives. Does He not speak of a burden and a yoke in the same breath as He speaks of Rest?

And it is not hard to get it. See! He *gives* it, and it does not need much effort to take a gift. He shows just where to look for it, and it is easy enough to *find* a thing if we know just where it lies. There seem to me but three conditions to be fulfilled by us.

(1) *Surrender all to Him.* As long as you try to wield that sceptre, or permit your will to be the lawgiver of your life, the Shiloh cannot come to you. You must give up your own efforts to save yourself, your own ideas of getting right with God, your own choice, your own way, your own will. You must as absolutely cease from your own works as God did from his on the Sabbath of his rest. You must hand over your sinful spirit to be saved by Him, you must surrender the keys of every room in your heart, you must be willing for Him to be supreme monarch of every province of your being, you must lie naked and open to Him as the victim before the priest. So only can you expect rest. And if you cannot bring your nature into this posture, ask Him to do it for you. Let your will crown Him, as our own Alfred was crowned, when the most of England was still ravaged by the Danes. He will not fail nor be discouraged, till He have put down all rule and authority and power, and made Himself supreme throughout heart and life.

(2) *Trust Him by handing over all to Him.* Hand over to Him all your sins and all your sorrows. He taketh away the sin of the world. Do not wait till sins have accumulated into a cloud or a mountain. Do not tarry till the time has come for evening prayer. Do not delay till you are alone. But as swiftly as you are conscious of any burden, pass it on to Jesus, cast all your care upon Him, for He careth for you, his eye is quick to see each effort to believe, and his heart is large enough to hold the troubles of the world. So soon as you give, He takes, and what He takes He also undertakes, and will see it made right for you, to your rejoicing and to his glory. This is the Blessed Rest of Faith; the Land of Promise into which our Joshua waits to lead all who trust Him.

(3) *Take his yoke and learn of Him—i.e., do as He did.* What did He do? What was his yoke? A yoke means submission. To whom did He submit? Not to man, not even to his mother, not to the suggestions of Satan, but to the Father's will. Whenever He saw the handwriting of that will He meekly yielded submission. This was the secret of his rest. To live in the will of God, this is rest. Be ever on the outlook for it, in every event, in every kindness or insult, in every letter, in every new friendship, in every discipline of Providence, and in every text of Scripture. And whenever you see it, *take it.* Do not wait for it to be forced on you, as a yoke on a heifer unaccustomed to it, which struggles till a deep wound is

The language which best befits such an one is that wonderful sentence, in which simplicity and sublimity struggle for mastery: "Even so, Father, for so it seemed good in thy sight."

A gentleman once visited a school of deaf and dumb children, and was asked to write them a question on the black-board, and he wrote, "Why did God make you deaf and dumb, while I can hear and speak?" Tears filled their eyes, and after a slight pause, a little boy stepped forward, and took the chalk and wrote beneath, "Even so, Father, for so it seemed good in thy sight." If you can say that, you have learnt the secret of rest, and Shiloh has already come to you, and you are one of those that are being gathered to Him through the long weary ages to share his ultimate triumph and reign.

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RESCUE WORK.

At the January meeting of the Association of Female Workers at Mildmay, Miss Heath (one of the Mildmay workers) gave a touching account of a quiet, persevering, and successful effort in South London, for the rescue of some of the poor girls and women on the streets. This work, needing tact and the deep Christian sympathy of loving hearts, is truly a going down into the depths to deliver souls. It is computed that between Westminster and London Bridge there are 9000 of these fallen ones—some so young that the very mention of their age strikes a shudder through the frame—who are being ruined in body and soul. A few beds are provided in a sheltering Home, that has been roughly adapted for the purpose; midnight meetings are held and teas provided. Those willing to yield to better influences are taken away from temptation, and, whenever possible, restored to their friends, or put in a way of getting an honest livelihood. From instances mentioned, it was seen how innocent girls, decoyed by means of advertisements, are brought to the very brink of peril, and how needful it is that *protective*, as well as remedial agencies, should be as sentinels, ever on the watch in the work of rescue.

The following incident must not be omitted—it is such a beautiful illustration of true, manly chivalry. A young woman, in a self-willed fit, left the home which was sheltering her, and wandered aimlessly along the London streets till, late at night, she found herself, penniless and alone, in the neighbourhood of Westminster. Whilst hanging about at one of the corners, not knowing what to do, a gentleman came up to her, and, struck by her appearance, asked why she was there at that hour? He gathered from her evasive reply that she was in danger, and asked her if she would allow him to take her to some Refuge for the night. This she distinctly refused. "Then," said her kind deliverer, "you must come to *my* house, for I know you ought not to be here, and I cannot leave you here." He took her safely to his own rooms (he was but a lodger), left her in charge of the landlady, went out and got a bedroom for himself elsewhere, and next morning sent her back to the home she had left, under the care of a lady friend. Oh, that all the "sons and brothers" in England would go and do likewise!—*Woman's Work.*

BRITISH SYRIAN SCHOOLS.—The report of these schools, founded by Mrs. Bowen Thompson in 1860, shows how wonderfully the seed of the Word is sinking into the hearts of the little ones, and bringing forth fruit both in their own and their parents' lives. In the schools mentioned in the Quarterly Paper just issued, there are nine native teachers, and many illustrations they give of the loving faith and beautiful simplicity of the little ones under their charge, both Jews and Christians. The answers to the prayer of faith of these young disciples will gladden all who read. And the feeling of the people with reference to these schools is well expressed in the remark of one of the parents: "We think the English school the best of all the schools here." A Maronite soldier, to whom a Bible had been given three years previously, said that during a three months' illness he had read it through twice, and that

TWO MISSIONARY BIOGRAPHIES.*

The life of such a missionary as Dr. Stern, of one, too, who has left behind him such valuable notes of the varied scenes and trials through which he passed, must necessarily be of more than ordinary interest. For over forty years, from 1844, when he was appointed to his first missionary post at Bussorah, to the time of his death, in 1885, he was actively engaged in various parts of the great missionary field. In this volume, then, we have accounts of missionary labours in lands the mere mention of which awakens emotion in all lovers of the Bible.

The quiet, happy days of missionary labour, from which we get many a beautiful picture of Eastern life and scenery, were, however, interrupted by the discord and savagery of the Crimean war, and again by the terrible sufferings of the Abyssinian imprisonment. It seems but a short time since Dr. Stern's name was on every lip in connection with this painful episode. And now, though he is at rest, in this book we have such a presentment of what God's servants can accomplish and endure, when fully trusting in and upheld by Him, that again this heroic missionary lives and speaks before us. Surely there can be no better example than that afforded by the story of such a life of consecration to God's service as was Dr. Stern's.

The first portion of M. Waldmeier's autobiography is occupied with a history of the ten years during which the author was in Abyssinia. This is interesting ground, inasmuch as it covers the period which terminated in the Abyssinian war and the death of King Theodore. It is rather curious that at the same moment two books giving an account of the events and the terrible sufferings of this period should issue from the Press, and that these should be described at such length as they are by two missionaries. At this distance of time, there would be little use in a discussion as to the causes of the war, or rather of the imprisonment of our Consul and so many missionaries, which at length led to the sending out of an expedition which happily resulted in their release. Yet it is not a little discouraging that the story, as given by Dr. Stern, is essentially different to that vouched for by M. Waldmeier, and that there is no likeness whatever in the portrait of King Theodore sketched by the one to that presented by the other. We have, however, in addition, a description of sixteen years' missionary labours in Syria, and on such classic ground, with Mount Lebanon as its centre, we could fain linger. These have been fruitful years—fruitful in the establishment of the British Syrian Mission Schools, of others now in full working at Brummana, and in the establishment of the Protestant faith among an intensely fanatical people. There is much else, besides a full account of the Druse religion, that gives this volume a special claim on the attention.

* Biography of the Late H. A. Stern, D.D. By Rev. A. A. Isaacs. 9s. *Nisbet & Co.*
Autobiography of Theophilus Waldmeier. 5s. *Partridge & Co.*

THE INSPIRATION OF THE BIBLE.—Mr. H. L. Hastings, of Boston, has recently delivered his lecture before large audiences at Liverpool and Dublin. At the close of the lecture at the former place, Canon Woodward said, "I never heard a lecture, for so limited a period, embracing so many subjects, with greater clearness, greater accuracy, greater penetration, greater truthfulness, more forcible, vigorous, eloquent, logical, and powerful." Rev. J. H. Honeyburne also spoke of the lecture as "both wise and witty." Lord Shaftesbury said of it, "It is the best thing I ever saw." The lecture is published at 1d. by Messrs. S. Bagster & Sons. Our good friend, Mr. Albert R. Fenn, of Madrid, has translated it into Spanish, and it is now being circulated there. It would be a useful service to help forward its free distribution.

METROPOLITAN CONVALESCENT INSTITUTION.—At the annual general meeting of the governors of this Institution, whose Homes are situated at Walton-on-Thames, Kingston-hill, and Bexhill-on-Sea, it was stated that 4725 poor convalescent patients had been received into the three Homes during the past year, entirely free of charge, being the greatest number ever admitted into the Institution in any one year. A large proportion of these patients were thoroughly restored to health, after about three weeks' residence in the Institution. The board stated in their report that the Homes were not utilised to their full capacity during the autumn and winter months, and suggested that the governors should authorise them to

For the Young.

BESETTING SINS.

Alice Gray leaned over the fire, her chin resting in her hands, and a pensive look in her brown eyes. It was Sunday, and that morning, in church, she had listened to Mr. Bentley's sermon with rather a curious interest as he spoke of the "sin which doth so easily beset us." Now she was quietly wondering what could be her own besetting sin.

"I am sure," said she to the fire, "it is not ill-temper; and it can't be acting deceitfully, and speaking horrid untruths; for I should despise myself if I did that. I don't hate anybody, or take what does not belong to me, and no one can say that I——"

"Alice," called Aunt Mary, gently, from her seat in the adjoining room, "if you have finished with my pencil, will you get it for me? I need it for a few moments."

"Why, Aunt Mary! didn't I return it yesterday?" began the little girl, when, catching herself up, she said hastily, "Oh! I remember. I was in a hurry, so I just slipped it into my pocket when I went to Kitty Blake's. I'll run and get it."

But, in a short time, Alice walked into the room with a face which was very long indeed. The gold pencil, which she knew her aunt prized highly, was gone from the pocket—lost, probably, on the way to her friend's house.

"O my child! why did you not give it to me as soon as you had finished? You would then have saved all this trouble," exclaimed Aunt Mary, trying not to be too severe on her little niece, who looked really penitent, though she only said, as so many little girls have said before, "I didn't think."

While she stood with downcast eyes, clasping and unclasping her fingers, her father walked into the room, saying, with the air of one who expects a satisfactory reply, "Alice, did you mail my letter yesterday?"

"Oh!" and Alice's heart gave a great thump. "Papa, I forgot it!"

Mr. Gray stopped in his complacent march up and down, and hastily turned to look at her. "My daughter," said he, "that letter is an important one, which should have gone, by all means, yesterday; bring it to me at once." Papa spoke sternly, and Alice quickly obeyed.

"I see, Alice, that you are not to be trusted," said Mr. Gray, as he took the letter from her trembling hands.

This last bitter thrust was more than the little girl could bear, and she hastily left the room, while hot tears rained down her cheeks; for we are never so unhappy as when we have no one but ourselves to blame as the cause of our trouble.

It was not many days later that Alice met with a trial which cost her a great many sighs. A cousin, travelling abroad, had sent her as a gift a beautiful lace handkerchief, which was the pride of her heart. This she carried into the parlour to exhibit to some friends, and after the handkerchief had been duly admired, it was placed on the corner of a table. Of course, nobody could explain just how it came about, but an ink-bottle which had been placed on the table was overturned, and the hendkerchief was ruined.

Alice? Oh, yes! Alice remembered, in the midst of her grief, that it was she who had put the ink-bottle in the unsafe place.

Ah, my child! has not this week shown you the "sin which doth so easily beset you?" Do you know now what is your chief fault? I think so; for, as Sunday again drew near, she whispered to Aunt Mary: "I believe I have learned my besetting sin. Don't you think it is carelessness?"

"Yes, dear; carelessness, leading to a long train of evils which end in selfishness; for do as one little girl has been during the past week?"

Alice's face flushed painfully, as she said: "I never knew I was so selfish."

So Alice is taking her lesson to heart, and striving bravely to overcome her own "besetting sin." I wonder whether other little ones cannot do likewise!—*Sunday-school Times.*

WHAT OUR LIFE IS LIKE.

A weaver's shuttle	Job vii. 7.
Wind	Job vii. 8.
A post	Job ix. 25.
Swift ships	Job ix. 26.
Shadow	Job xiv. 2; Ps. cxiv. 4, cii. 11.
Grass	Ps. xc. 5, 6, xcii. 7, ciii. 15.
Flower of grass	1 Pet. i. 10, 11.
Flower cut down	Job xiv. 2.
Smoke	Ps. cii. 3.
A handbreadth and nothing	Ps. xxxix. 5.
Corn blasted	Isa. xxxvii. 27.
Shepherd's tent	Isa. xxxviii. 12.
Vapour	James iv. 14.

Clonmel. E. D.

OBEYING GOD'S CALL.

With God's call there always comes grace to obey it, if only you use it. There was an apprentice in London once who made an appointment with another boy to spend a particular Sunday evening in folly. He was hurrying along to meet his companion, and at the turning of the street he met his master's wife. "William," said she, "where are you going?" And William told her. Then she said to the lad, "That would be a wrong way to spend the Sunday. Come to chapel with me." And the lad went. And that night Jesus, who has the hearts of all men in his keeping, caused the minister to choose for his text, "What will it profit a man if he gain the whole world and lose his own soul?" And that word came like a loud call to the heart of William, and it kept calling to him; and the lad heard the voice of his Saviour in the words, and he became a Christian, and then a student of the Bible, and in the end the great South Sea missionary-martyr Williams. Dear children, see that you do not despise God's calls.—*British Weekly.*

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A Word to Mothers.

One Sunday evening I was staying at home with a little maiden of some six or seven years, and as we sat cosily over the fire, I began to tell her some of the Old Testament stories; then I talked about Jesus, and, looking into her fair little face, I said, "Mamma tells you about Him, does she not, darling?" She answered quickly, "No, she has no time to tell me."

I thought of other busy mothers, and wondered if they too had "no time" to tell of Jesus. Dear busy mothers! do the little garments take so much making, and the little mouths so much feeding, that you have "no time" to let the children nestle round you and tell them about Jesus? Talk to them while they are young—make time to do it. Then, when they grow older, there will not be that painful reserve between you and your grown-up sons and daughters in everything touching their spiritual life; but, better still, I believe you will have the joy of leading your little children to the Saviour.

A. E. M.

"THE LANTERN," the monthly paper of the East London Tract Society and Christian Mission, gives accounts of how the poor have been helped through its instrumentality during the past month. Two hundred fatherless children were entertained at tea, and a "Robin" dinner was given to two hundred more at the beginning of the month. On two occasions about two hundred mechanics out of work had a substantial dinner given them; and yet, again, over one hundred poor widows were entertained at tea. In connection with this Mission, of which Mr. J. Fuller, 1, Follett-street, Poplar, is the secretary, there is a fund for

CHRISTIANITY AND THE MASSES.

SPECIAL THEATRE SERVICES.

That the masses of the people are not averse to hearing the Gospel has been abundantly evidenced by the success which has attended the preaching in theatres, halls, and mission-rooms. They come in crowds to these, and listen eagerly and gladly to God's message. Should not this fact arouse ministers to a consideration of the question whether or not the means employed by the ordinary church services are well adapted to the end in view?

In the report lately issued by the Committee of these Special Theatre Services it is stated that during the past season 782 services were held, the attendance amounting to 465,000 persons. There are reports, mostly by the City Missionaries managing the services, from East and West, in regard to this work, and it is evident that much of the preaching has been in the power of the Spirit. The seed has been faithfully sown, and what will be the ultimate harvest none can say. But there has been also the joy of reaping—of winning many from paths of sin, of restoring others, and sending them forward to life's grand work, with glad hearts, of gathering and folding, and of seeing some enter into rest, their faces already radiant with heaven's light.

Many illustrations of the power of the Gospel are given. Husbands and wives restored to peace, and living now in true union with each other, bringing up their families in the fear of God; drunken men and women led to Christ; young men who had praying parents led back to the paths of righteousness which they had long forsaken; old people made happy as they had never been before. These are some of the results of preaching in season and out of season, in all sorts of places, the unsearchable riches of Christ. Such facts should stimulate Christians to greater devotion in making known the Gospel of the Lord Jesus Christ. We were struck by a remark recently made by a missionary going out to China. He had never been in London before, and employed the Sunday in visiting Petticoat-lane. Said he, as a result of his observation: "If you Christians were alive, a hundred or more would go every Sunday to such places; you would not rest until you had shed abroad in the midst of that darkness the clear light of the Gospel." This is what is being done through the agency of the Special Religious Services for the People in theatres, halls, and mission-rooms. The Secretary is Mr. Sawell, 3, Bridewell-place, New Bridge-street, E.C.

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The Queen's Jubilee and the Blind

Among the many schemes for celebrating Her Majesty's Jubilee is a proposal by the committee of the Homes for Aged Christian Blind Men and Women at Crouch-hill to secure three adjoining freehold houses as additional Homes, and to erect a hall capable of seating 400 persons, to be known as the Victoria Jubilee Hall for the Blind. One of these houses would be appropriated as a home for blind men, the others being adapted as an extension of the present Home for women, which is now full.

There is great necessity for such a Home for men, many of whom lose their sight late in life, and are thereby rendered destitute, and it is believed there is none in existence at the present time. The new Home, to be opened in March, will provide for sixty aged sufferers, and will therefore be a great boon to this class. The estimated cost of the whole scheme is £4000. Rev. Henry and Mrs. Bright (Mansion House, Hanley-road, Crouch-hill) are the founders and hon. superintendents.

LUTHER MEMORIAL HOME.—This new Home for reduced gentlewomen has been opened at 1, Ledbury-road, Bayswater. The effort to establish

LIFE IN CENTRAL AFRICA.

Seldom have we had such vivid descriptions of life in the African Continent as were presented at a meeting held at Harley House, Bow, on Monday evening last week, when a number of friends assembled to take leave of missionaries about to return to the Congo. The party consist of Dr. Sims, Mr. and Mrs. Ingham (all of whom are returning), and Mr. J. B. Murphy, who goes out for the first time, and will be associated with Dr. Sims on the upper river.

Dr. Sims' holiday at home has not been a resting time, but one of varied and busy work. Soon after his return he had a dangerous attack of the severest form of African fever, and was brought very low, but raised up in answer to much prayer—spared, we trust, for much future usefulness. He was no sooner convalescent than he sailed for the United States, where for months he was travelling and pleading the cause of Central Africa with the Baptist Mission, who are now responsible for its support. Since his return he has been studying in the Vienna schools of medicine certain specialties in connection with his profession, till within the last few weeks.

Dr. Sims said he realised the necessity of entire dependence upon the Lord in reference to the work to which he is returning. He spoke of three great evils which are the cause of the wretchedness of the Congo people, illustrating each by a number of incidents, showing us the people as they are. The first evil specified was *strong drink*. At one place he visited, around the grave of a lad recently buried, were two rows of gin bottles. Farther on was another grave with four or five rows of gin bottles around it, and a demijohn on the top. In the house of the king he had seen eight or nine gin bottles under the king's bed. Even at Stanley Pool 25 per cent. of what is brought by the caravans is gin. And this sort of thing is going on right away far into the interior. It is a common thing, in going from place to place to find nearly all the people in a state of intoxication quite early in the day. Strong drink is ruining the people body and soul.

Slavery is the next great evil with which missionaries have to contend. One night when on board the steamer, he was startled by seeing a great light, and then by floating articles bumping against the sides of the vessel. The morning revealed that a native town, containing 6000 inhabitants, had been utterly destroyed by fire, and at first not a native was to be seen. After some time one man told him that the Arabs were there, on the look out for slaves, and this was the result. Farther up the river they passed several villages and towns of 2000 inhabitants, and upwards, which had all been destroyed by fire. At one place some of the poor people, who had been hiding, pointed to where the Arabs were on the other side of the river, and begged him to go over and drive them away. Crossing to the other side, the Arabs when they saw the English flag prepared to fight, but this of course was not his intention. He asked them why they were burning the towns and robbing the people. "Oh," they replied, "our intentions are perfectly honest; we came to trade in a fair way, to buy ivory, &c.; but no sooner had we commenced trading with the people than a quarrel arose." This is always the case. There were about 750 Arab traders at this point, and he saw a number of slaves handcuffed together. Not less than 40,000 people had been rendered homeless by the destruction of towns which he then witnessed. A boy in the Mission at Stanley Pool told him that his father's town had been burnt down four times by these Arabs, and at last he with his mother were separated from their father and carried off as slaves. And then he was sold for forty yards of calico. One of Mr. Stanley's engineers, being attracted by a little slave girl who smiled at him, intimated to the trader that he should like to save her, and the bargain was completed for six red pocket handkerchiefs, or about fifteen pence.

Having spoken in some detail of the disregard paid in too many cases to human life, Dr. Sims referred to the helps to mission work on the Congo. The magnificent river system is navigable altogether for a distance of seven thousand miles. For a thousand miles into the interior, and a thousand miles east or west of Stanley Pool, they could from the bow of the steamer preach the Gospel in perfect security. Notwithstanding the savage ways of the people, they are in many cases tender-hearted and loving. Then they have no religion of their own, and missionaries have only to tell them of the love of the Lord Jesus Christ, to endeavour by living amongst them, by kindness and by consistency of life, to show them what the Gospel really is, in order soon to bring multitudes to accept the Saviour.

Mr. Ingham, who, with his wife, is returning to Lukungu Station, said he was going back to a country which he liked a great deal better than England. They were returning to a people who would welcome them with open arms. Speaking of the schools, he showed how necessary was this work, and what good results had already rewarded their efforts. Mrs. Ingham, Mr. J. B. Murphy, and Mr. Petersen also spoke.

Mrs. Guinness gave some information with reference to Mr. Stanley's expedition for the relief of Emin Bey, pointing out that the great interest attending the route which there is little doubt Mr. Stanley will take lies in the fact that a vast portion of the Soudan country will have been entered by Europeans, and opened up for the first time. If that expedition succeeds a highway will be opened up from London to the very heart of the Southern Equatorial Soudan, containing a population, it is believed, of at least fifty million souls. Hitherto the Gospel has been shut out by insuperable barriers from all that region, but now at length we may expect the door is to be opened. As one result of the missionary conferences recently held, a little association has been formed to consider the best way by which the Gospel can be carried into the Soudan. In all this opening of doors long closed, who fails to see the hand of God? But how great the responsibility thus laid upon the Church of Christ. In warm and stirring words (followed by addresses from Mr. Barfield and Rev. J. Morris) Mrs. Guinness commended the departing missionaries to the care of that God who went before his people in the pillar of cloud, showing them when they were to go forward and when to remain still. This interesting gathering was closed with prayer on behalf of those going forth to unknown dangers. They left London next day, and are now on the deep.

THE RATCLIFF WELCOME HOME.—Some Christian working lads and young men belonging to a lady's Bible-class in a London suburb, hearing of the distress in the East-end, and of the soup suppers at the Welcome Home, Ratcliff Highway, had their hearts stirred to send help. Several evenings lately they were themselves present, and assisted in ministering to the wants of the poor unemployed men. On Friday week they gave a supper, paying for it with the money given to them as carol singers. This was all the more touching, as several of themselves might almost be reckoned amongst the unemployed, having had but one or two days' work for several weeks. It was heart-stirring to hear their earnest words of entreaty to the invited guests that they would come over on the Lord's side.

JEWS IN AMERICA.—At the first Hebrew-Christian Church in America, established by Rev. Jacob Freshman, of the Hebrew Mission, 17, St. Mark's-place, New York, there was on December 27 a festival attended by over 200 Jewish children. The evening was a delightful one. A responsive service, varied with songs and recitations, was followed by the repetition, by a boy of fourteen, of Isaiah liii.; and very beautiful it was to hear the sweet voices of the little Hebrew Americans in the prayer-song written by Martin Luther for his own children. This church is the result of the prayerful and earnest efforts of Mr. Freshman and his wife during the last five years. Mr. Freshman seems to be doing amongst the Jews in New York a similar work to that which the Mildmay Mission has been accomplishing in London.

CHRISTIAN LADS' CONFERENCE.

On Saturday week, the fifth annual Conference for Lads was held at the East-street Mission-rooms, East Greenwich. The afternoon meeting, which was reserved as far as practicable for boys who had given evidence of conversion, was opened with singing, and prayer by Mr. Thomas Stone; between one and two hundred attended. In dealing with the subject, "Daniel, a type of Christ, and an example for a Christian youth," all points of comparison had to be supported by quotations, in the first case from the Gospels, and in the second from the Epistles. The quick production of these Scriptural references was very gratifying, and implied some diligent Bible study since the announcement of the subject on Christmas Day. One of Dr. Barnardo's lads had fortified himself with a manuscript giving his texts *in extenso*, the work of hours; the answers of some of Mr. Fegan's boys evinced much intelligence; and various members of smaller parties were evidently no strangers to the Word of God.

After a substantial tea, to which about one hundred other boys had been invited, an opportunity was given for short testimonies, and some thirty or more of the Christian boys told out the joy they had found in Christ. A marked attention was manifest, and it is hoped that more than one or two of the youthful audience will have to trace their first step towards eternal happiness back to that evening.

The meeting was fairly representative, as, besides important contingents from the Homes above referred to, tickets were accepted on behalf of boys from the Railway Mission, Miss Macpherson's Home, the Carter Home for Boys at Clapham, Messrs. Young's Working Men's Mission at Collingwood-street, Peek, Frean & Co.'s Boys' Institute, the West Greenwich Ragged School Institute, and other Missions at Greenwich, Deptford, Blackheath, Bermondsey, Rotherhithe, Peckham and Victoria Park.

Greenwich H. Stone.

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CHRISTIAN WORK IN PARIS.

Mr. Weylland, the London Secretary of the Paris City Mission, recently delivered an address on mission work amongst the poor in Paris, to a large meeting of the workers in connection with St. Jude's Church, Mildmay. The dominant religion of the country, he said, is Roman Catholicism, which has walked hand in hand with ignorance and superstition, followed closely by the ghastly shapes of indifference and atheism. Such is the oppression thus engendered, that it has become a penal offence to give away a tract in the street; actually on one occasion Lord Loughborough was arrested for this very offence, and only released upon the personal intervention of the British Ambassador.

In dealing with the difficulties of the work, Mr. Weylland said that much tact is required. The working man came from his wretched poverty-stricken home, into magnificent boulevards, where wealth was everywhere visible, and was looked down upon by the wealthy upper classes, by whom no sympathy or compassion was shown—what wonder then if he became a socialist? Deprived of the benefit of the Sabbath, what wonder also if he grew an atheist?

Work in Paris requires pluck and good humour. He was once invited by a friend to address some English jockeys in a theatre in the suburbs of Paris, but when he arrived he found his friend in the custody of two gendarmes, by whom they were both walked off to the neighbouring mayor. They were charged with two serious offences, the first being that they had got up a public meeting without the mayor's consent, the second, that they had actually had handbills printed in black ink on white paper, an honour reserved alone for official documents! They were ultimately discharged on their promising not to repeat the offence. The meeting was held after all, and a responsive chord awakened in the breasts of the hardened men by recalling Sunday-school times and hymns to them.

"NOT WHERE."

By EINAN.

I am a distant relative of Mr. Moneyful's, and reside at No. 7, Grandison-square, as a kind of companion or housekeeper, Mrs. Moneyful not being very strong, and needing assistance in the supervision of her large establishment. Miss Moneyful is a very busy young lady, is hon. sec. of a Girls' Improvement Society, of a Zenana Mission Working Society, and is on four or five committees for the advancement of the Church and the world. Mr. Moneyful is a wealthy man, with a decidedly Christian reputation. The eldest son (the only one at home) is following in his father's steps, in the commercial as well as in the religious world. I, left alone and without a penny, am considered very fortunate to occupy a position of confidence and esteem in such a model family. I *am* fortunate, and thank God for pleasant house-room, fifty pounds a year, and the health and strength which He gives me.

"Pleasant house-room *is* something to be thankful for," I thought, as I entered the dining-room on a cold, raw morning about the middle of January. The fire burned brightly in the handsome tiled grate; the thick Wilton carpet, heavy curtains, leather-covered, stuffed-backed chairs, handsome "Queen Anne" sideboard, oil paintings, and luxurious appointments of a modern fashionable dining-room, looked very pleasant and comfortable. I went to the side window, which looked down Grandison-street; the wind blew the sleet in blinding gusts, and the poor woman who carried her husband's tea in a small black can could scarcely hold the ragged shawl over her head. I turned away with a sigh, and answered, "Good morning, Mr. Moneyful," as my cousin and employer's "Good morning, Alicia," interrupted my thoughts.

"Why are we breakfasting here?" he asked.

"Because the breakfast-parlour is being re-carpeted," I replied, absently, seating myself behind the coffee-urn, and wondering if that poor woman had eaten her breakfast, or if she had anything more than dry bread! In a few minutes we were joined by Mrs. Moneyful and Lillian, a little later by Charlie.

"Has the post not come yet?" asked Mr. Moneyful, as the butler placed a fowl cutlet before him.

"No, sir; it's early, sir."

"So it is; I thought it was later! What are you going to do about that new settee, Elinor? Will you have it upholstered in crimson plush, to match the other settee, or will you have it in 'terra-cotta' and dark green, to match the new easy chairs?"

"I do not know, really—it is hard to decide! What do you think, Lillian?"

"I cannot say, either. Let us go into the drawing-room after breakfast, and we can form an idea as to which will look best."

"Very well," said Mr. Moneyful; "will you drive to the City yourself and give orders, Elinor?"

"I suppose so; or Lillian can go."

"Yes," said Lillian. "I want to order a new evening dress; I am wearing that black velvet constantly, and my grey poplin is beginning to look old-fashioned. Christian people should not be dowdy. I want some other little things, too. Charlie, you could get me some gloves on your way home; you will pass Messrs. Dainty & Co.'s. Get me a pair of cream-coloured kid, and a pair of tan Suede, twelve buttons, No. 6."

"Very well, your ladyship. Anything else?"

"I don't know; shall be out myself; I have to be at two meetings this afternoon."

"Then, shall I get tickets for the concert to-morrow night?" asked Charlie.

"Oh, certainly! four tickets; they will cost £1," replied Lillian.

"I do not care to go, so please do not get a ticket for me," I said.

"Why?" asked Charlie "you are so fond of music! Some new crotchet, I suppose!" and he laughed good-naturedly.

"Ah, here are the letters!" and Mr. Moneyful took them off the salver, read the addresses, handed a few to Mrs. Moneyful, five or six to Lillian, and began to read his own. "What numbers of begging letters one gets!" said he, with a shade of annoyance crossing his face. Here is another—and another! Mrs. Hollart wants some help towards the half-price breakfasts, writes of the poverty and suffering which prevail at present, and that "no doubt those whom God has prospered will feel it to be a privilege, as well as a duty, to assist the poor;" hopes that I will send them a couple of pounds. And here—Fordham wants ten pounds to furnish the dormitory at the Mission Hall. He is a noble fellow, and deserves to be helped. Has spent a hatful of money on the place himself; but, dear me! *where* is one to stop? I gave a pound to the 'Jews' yesterday, a pound to an Orphan Home the day before, and three pounds last week to other charities. One cannot give to everything!"

"No, indeed," said Mrs. Moneyful; "but it looks ungenerous to refuse, and it might discourage these good people. Send Mr. Fordham a pound, and Mrs. Hollart ten shillings; we Christians ought to support charitable objects, but we have so many expenses, and, as you say, we 'cannot give to everything.'"

"Yes," said Charlie, "but we ought to give what we can spare!"

I ate my breakfast in silence. Lillian and Charlie tattled about the concert, last night's dinner party, and the drawing-room meeting yesterday afternoon, while Mr. and Mrs. Moneyful went back to the subject of new furniture for the drawing-room.

"Those couches are so old-fashioned; only fit for bedrooms now! We'll put one in the blue-room, Charlie can have the other in his dressing-room. Brown & Co. say that they will 'do' one to match the chairs at a reasonable price; will give the three for forty guineas," said Mrs. Moneyful.

"Well, perhaps we had better have the settee to match the chairs," said Mr. Moneyful. "Ring the bell for prayers, James."

The servants entered and sat near the door. I opened the Bible (I always read at morning prayers) and began to read the chapter for the day. It was the eighth of Matthew. I read on, mechanically, scarcely thinking of the words, for my heart had been stirred with thoughts of the poor woman who carried her husband's breakfast through the storm; of the half-price breakfasts which would be so much better and more comfortable for them both, and of other matters; but when I came to the twentieth verse, I started involuntarily, paused for a second, and read: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

"Not where to lay his head" rang in my ears through every remaining verse of the chapter, and during Mr. Moneyful's prayer. "Not where" was on my lips as I passed through the stove-heated hall and up to my room. "How unlike our Master we are in character, and in surroundings!" I thought. "God did not give what He could *spare*. He gave his best. Jesus did not give what He could *spare*. He gave everything, and became poor, more like the people for whom the dormitory is intended than like us." Softly I sang:—

"But thy couch was the sod, O Thou Son of God.

He had an old-fashioned couch, surely!" I went to my purse; it contained one pound and a few shillings. I had intended to buy new flannel for my own use, and had reserved the pound for it. "This shall go to Mrs. Hollart," I decided at once. "I am not cold and hungry; a pound will not do very much, but shall I withhold my little because it is only a little?" Sitting at my table, I began to write, still singing softly, "But thy couch was the sod," when Lillian knocked at the door.

"Come in," I said; and she stood beside me, looking curiously at the bank-note and the paper, on which I had written, "A mite for the breakfasts."

"Mother wants you to arrange the *menu* for dinner. Colonel and Mrs. Twickenham are coming, and Charlie will probably bring Captain Synge."

"Very well," I said, rising; but she still stood in a hesitating manner.

"Alicia, why—why did you stop at that verse? You know what I mean. 'The foxes have holes.' And now—why are you singing those lines?"

I felt confused, and was silent for a moment, then lifted my heart to my Master, asking that He would give me the words which He wished me to speak.

"Tell me, Alicia, if you please."

"I had been thinking of the sufferings of the poor in this weather," I replied; "of the dormitory, and the half-price breakfasts; other thoughts came also, and the verse seemed a *finale* to the thoughts. It startled me, and the pause was involuntary."

"Other thoughts! What were they?" she asked.

"You may be vexed if I tell you those that concerned you!"

"No, I shall not."

"A new evening dress would cost you twenty pounds, at least. Ten pounds is the needed sum for the dormitory; the other ten would give such a number of poor men and women comfortable breakfasts for the rest of the winter; but if you gave away the money you would have to wear your old dresses," I said.

"You do not think that Christians should be careless in dress," she asked, her face flushing. "You are particular about yours; though, of course, you cannot spend much money on yourself. Do you think that I ought to wear an old-fashioned dress for the rest of the season?"

"I think that Christians should dress becomingly, and according to means and station; but, Lillian," I added, "your dresses are good and becoming, and not really old-fashioned." As she looked thoughtful, and was not displeased, I went on, "If you give the money to God someone may say, 'I wonder why Miss Moneyful wears that dress for two seasons;' but you will not mind, dear, if Someone in heaven says, 'Inasmuch as ye did unto these, ye did unto Me,'" and I went to Mrs. Moneyful.

Half an hour later, as I was passing Lillian's room, she called to me, and I entered. She sat beside her "davenport," and there were traces of tears on her face as she looked up and said gently—

"Thank you, Alicia, for giving me the message. I want you to know that—that I believe it to be God's orders."

She took up a sheet of paper, wrote on it:—

"For the dormitory; because He 'had not where,' £10,"

and putting a ten-pound note with it, into an envelope, addressed it to "George Fordham, Esq."

"The other ten shall go to Mrs. Hollart," she said, writing:—

"For the breakfasts; because He was 'an hungered,' £10."

"I am glad, dear," I whispered, and went with a thankful heart to my light duties, wondering if Mr. or Mrs. Moneyful had noticed the verse, and if they would take it as God's message.

* * * * *

Mr. and Mrs. Moneyful, will you?

MORAVIAN MISSIONS.—The Quarterly Magazine of this body is, as usual, full of interest. It contains the latest news from several mission stations. From Leh, in Central Asia, and from Cape Town, South Africa, we have tidings of church building, and from Alaska, of preparations for the second Moravian station. Turning to South America, in sketches of three native helpers, whose hearts, like that of Lydia, the Lord had prepared to receive the message of the missionaries, we see the leaders of the 1450 men and women who have since come forward on the Lord's side, and are now actively engaged as helpers. The cheering news from Labrador is in delightful contrast with the sensational news of disaster involving the whole of the region, given in the newspapers at the end of July last. The office is at 29, Ely-place, Holborn, W.C.

The Christian.

February 8, 1887.

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INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE AT DUNDEE (N.B.).

A little more than two years ago, Rev. W. Johnstone, Chaplain of the East Poor House, Dundee, came up to consult me on his case.

Various relatives had died of decline. He had broken down in health two years before this. On examination there was no positive disease, but great weakness of the chest and lungs with excitable heart. He had taken my medicine at various times before, and found much benefit. He came again about 15 months afterwards.

About 36 letters were written during the time he was under my treatment. This year his son became a patient, and in a letter a few weeks before the time I am writing this, he says:—"I am glad that my boy is much stronger. You will be glad to hear that I myself am well, and feel stronger and better than I have done for the last six years."

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YOUNG MEN AT EXETER HALL.

NEW YEAR'S RECEPTION.

Forward! was the keynote of the soul-stirring address given by Rev. F. A. C. Lillingston to the young men who, at the invitation of Mr. S. Gurney Sheppard, gathered in large numbers in Exeter Hall on Tuesday evening, last week. "Forward!" will doubtless ring in their ears for many a day. Premising, he said the Y.M.C.A. was the school of hope. Everyone should cultivate hope, and never under any circumstances give up hope. If any had begun to despair, let him then give himself to God, and start with new capital. Then he gave them these words: "Forward! Onward!" Forward is the word for every Christian soldier. They should go forward because they had made a decision. But had all chosen sides? It is great cowardice not to choose sides in the tremendous conflict going on between Christ and the devil. Go forward also in self-conquest. Everyone needs more of self-discipline, there is some old tyrant of evil habit to be overcome. Go forward in knowledge of the Bible. His hope for England, amid all that is discouraging, was that there is being trained up a body of young men who read their Bibles. Go forward also in doing good. He could not believe in a selfish Christianity. In contrast with the love of alcohol, and money, and other vices, which grow upon the worldly man, is the hunger of doing good which begins to grow the moment a man does anything for Christ. He finds opportunities, and God gives opportunities. Go forward, again, in the knowledge of Christ, and then would the likeness to Christ be more seen, more of his holiness, more of his gentleness. His last word was: Don't talk about this, but do it.

"Be Earnest!" was Dr. H. G. Guinness's text, illustrated by the example of Paul. When on the wrong side, Paul was tremendously in earnest. We admire a man who is thoroughly in earnest, even if on the wrong side, for when he comes over to the right side he will be earnest for that too. Two or three illustrations from his Australian experiences were given of men who, in their conversion, proved their earnestness. A deep impression was apparently made on many by Dr. Guinness's fervent appeals, some being moved to tears as they came forward to testify their determination henceforward to live for Christ. Dr. Guinness again proved himself wonderfully apt in giving each a word and a text especially applicable to his individual case.

The meeting will surely be a memorable one for many. Emotions caused by such stirring appeals to all that is manly and most noble cannot be forgotten any more than the warm words of welcome with which Mr. Gurney Sheppard had already greeted them, and which he capped by saying that he hoped those who were there for the first time would find their way again to a place where they could enjoy so many advantages, most of all that of Christian counsel and fellowship.

Mr. Kennedy (the secretary), in speaking of those advantages, mentioned that there are no less than sixty-one educational classes, and that in almost any part of the world a member of the Y.M.C.A. would find a kindly greeting from those who were anxious to give him a helping hand. Whilst setting forth these advantages, however, he did not forget also to state that the chief object in view was to lead them to Christ.

WORKING MEN'S MISSION, NEW-CUT.—On January 26, a meeting of the Loan Tract Society was held. Mr. T. Young, in a short address, urged the importance of the work of visiting from house to house. Mr. Gamson, secretary, reported that the Society, since its commencement, has distributed 100,000 books and tracts, and visits 639 houses every week. Many incidents in connection with tract distribution were narrated by the various speakers. Books and tracts will be gratefully received by Mr. T. Young, 39, Oswin-street, St George's-road, Southwark, S.E.

CHRISTIAN SOCIALISTS and the POOR

For three solid hours the condition of the unemployed poor was discussed at a meeting in Essex Hall, Essex-street, Strand, on Tuesday evening last week. Two resolutions were passed, one calling on the authorities to commence works of public utility, and the other declaring it to be the duty of all "to work for the reconstitution of society on a basis of justice." Whether the gathering will have any outcome of a practical kind we do not undertake to say; but, judging from the evident lack of public interest in the subject, we are not hopeful.

No one who was present could doubt the real earnestness of the members of the Christian Socialist Society who convened the meeting; and it was not their fault if the numbers of those who responded were comparatively small and uninfluential from a society point of view. We were informed that they had invited by circular "eleven hundred parsons;" as far as we could judge there were not more than half a dozen in the room. Clearly, therefore, the great bulk of our religious leaders either do not recognise the existence of the crisis, or they have no faith in the proposals of the Christian Socialists. We do not know if any of our Christian legislators and governors were invited, but there were many things said in the course of the evening that might have been of service to these gentlemen, as well as to the ministers of the Gospel who did not think it worth their pains to be present.

Though not a member of the Christian Socialist Society, Rev. H. C. Shuttleworth said he was glad to preside, because he believed the condition of the unemployed poor could only be permanently bettered on the principles and in the Spirit of Jesus Christ. He threw much scorn on the statistics quoted by comfortable optimists to prove that there is no exceptional distress. Tens of thousands of men are unemployed and starving, and there seems little hope of a better day for them. Every Christian, of course, believes he has got a duty to perform towards those about him. The day is gone by when it can be said that these are matters with which religion has no concern. If there be any who say so, they have not mastered the A B C of the New Testament. Christ, during his public ministry, spent the best part of his time in relieving just such distress and poverty. Turning to the proposed remedies, he said that charity is good and beautiful in its way; but these people want justice, not charity. Labour does not receive the proportion of the fruits of its work to which it is entitled. It is said that the labouring classes are drunken and improvident. Is not society to blame for this, to some extent, in giving them such a miserable environment and so poor an education, that they have little chance of being anything else than what they are? The elevation of individuals here and there is good, but we must alter the conditions under which they all have to live. Mr. Shuttleworth emphatically declared that he had no faith in Mansion House Funds; judging from past experience they do as much harm as good. Emigration, too, he pronounced against, and compared it to the exploded method of bleeding a patient to cure him of a disease. The people of a country are its true wealth, and you cannot increase a nation's prosperity by depleting it of its population. An earnest protest was entered against the destructive methods of the "Socialists." Revolution by violence brings about as many and as grave evils as those it seeks to cure. It is like casting out devils by Beelzebub. Neither is Malthusianism a true remedy. There is enough for all, if it were properly distributed. Co-operation is urged by some, but that can only be a partial remedy at the best. This Christian Socialist Society believes, as I do, said the speaker, that the only answer to the great problem of the time is to be found in the New Testament—upon which it is sometimes said the prosperity of England rests—in the precepts of Jesus Christ. Let us fearlessly and loyally apply the principles He laid down, to the social needs of our nation and our day. Let us recognise that these principles are binding, not only upon individuals, but upon nations in dealing with nations, and upon classes in dealing with classes, so long as classes exist.

Mr. Shuttleworth spoke with a vehement earnestness of speech and gesture that gained for him the close hearing and appreciative consent of the meeting. His speech was more concise and pointed than most of those that followed. Mr. Alfred Howard moved the first resolution, asking the Government to cope with the present distress by instituting such public works as would provide varied, useful, and reproductive employment. This would be far better than any Jubilee schemes, or Imperial institutions. It is folly to treat all the unemployed alike, and set a sculptor to break stones in the workhouse yard. The wages given must be "reasonable," not such as that given to match-box makers of the East-end, who cannot keep body and soul together without resorting to prostitution. As a Christian he cited Christ's parable of those waiting to be hired in the market-place, to show that all men have a right to a fair subsistence. Mr. Bolas, the seconder, rather touched on the ground covered by the next resolution, and argued that in a true socialist state of society the labourer would be sufficiently paid; no voluntary idler would make any gain out of his idleness, while all who were necessarily idle would be well cared for.

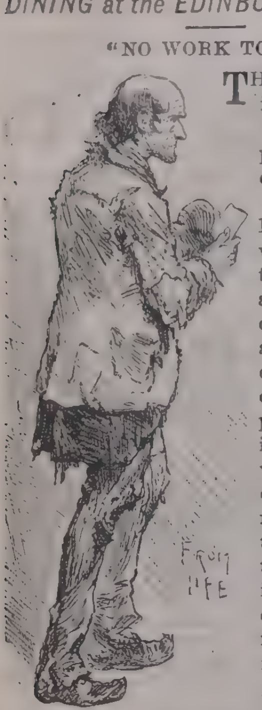
An amendment, which was subsequently passed in preference to the resolution (the latter being made a rider), was moved by Rev. Herbert Mills, an intellectual-looking young minister from Liverpool, who urged that the present poor-law system is false, and ought to be supplanted by a system of industrial villages, at which the poor can be trained to become honourable workers in the varied branches of agricultural and other profitable pursuits. He told something about such a village at Frederiksoord in the Netherlands, which is a great success. He described the horrors of the casual ward, with its long spell of painful and useless oakum-picking, which caused justifiable revulsion of spirit among the unfortunate men who were condemned to it. A valuable book on this subject, by Mr. Mills, has been published by Messrs. Kegan Paul & Co., entitled "Poverty and the State." A number of speakers followed, among them being Rev. J. Lawson Foster, of Chelsea, who urged emigration to Canada as one effective means of meeting the needs of the times. He declared, from his experience as a poor-law guardian, that there are many men who will not work, and for whom nothing can be done. It is useless, he said, to blink the fact that all men are not alike in character and desert, and therefore they cannot be treated alike.

CLARENDON CHAPEL, CAMBERWELL NEW-ROAD.—In the short time, since the iron building in which the members of this church worship was erected, it has had to be altered twice in order to accommodate increasing numbers. It has therefore been determined to make an effort to erect a permanent building to hold 1200 persons, at an inclusive cost of £3000. Mr. John Creer (late of the London Evangelisation Society) is the minister. His address is 76, Stamford-street, Blackfriars, S.E.

THE CHRISTIAN BLIND RELIEF SOCIETY gave its twenty-fourth annual entertainment to the blind of the Metropolis last week at the East London Tabernacle. About 500 of these afflicted ones attended, with as many guides. Tea was thoroughly enjoyed, and afterwards "Hold the Fort" was sung with great heartiness, this being chosen by the people themselves, at the request of Rev. Archibald Brown, who then gave an earnest and comforting address, dwelling on the compassion manifested by Christ for the suffering and afflicted. "Beulah Land," evidently a great favourite, was next sung, and Mr. Clarke, the Hon. Secretary of the Mission, who was deeply affected, spoke on the comfort of having a firm faith in Christ. During the evening a concert was given, much of the delight of these poor suffering ones.

DINING at the EDINBURGH CASTLE.

"NO WORK TO DO."



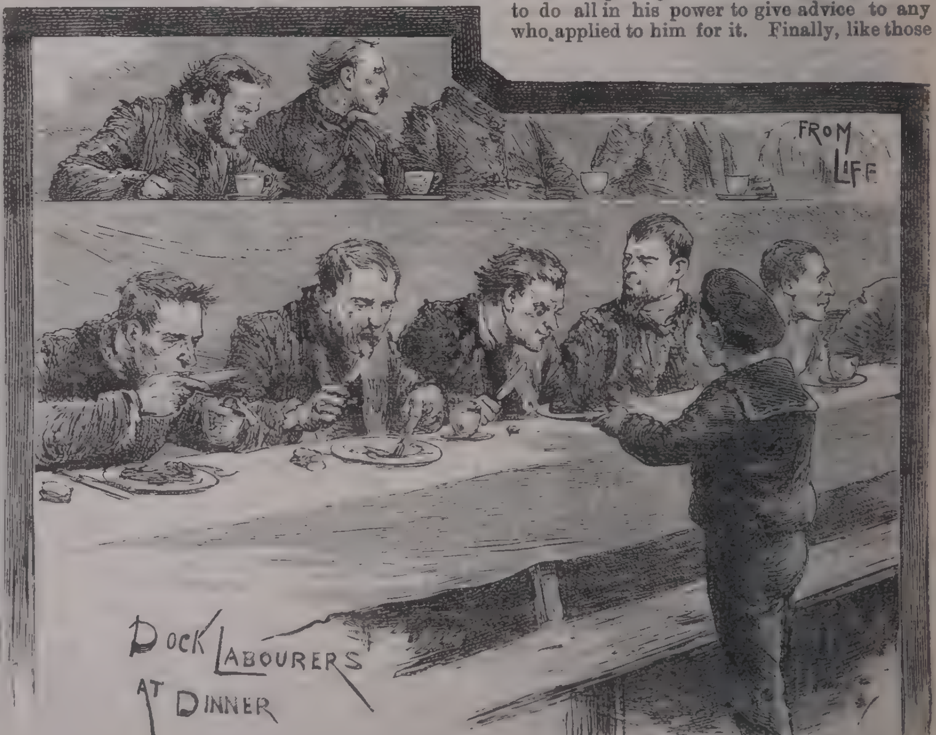
THIS is the complaining cry that goes up to-day from all our populous towns and cities—most loudly of all from mighty London. And nowhere in London is the cry so great as around the gates of our riverside docks and wharves. At each of these is daily enacted the parable of the men in the market-place, who stood all the day idle because no man had hired them. Dr. Barnardo, therefore, did well in inviting some 1400 of these unfortunates to one of the feasts he has been giving, through the kindly benevolence of Hon. Thomas Holt, late of Sydney.

The spectacle that presented itself in the Edinburgh Castle on Wednesday last week, when the long array of comely tables, completely covering area and amphitheatre, had their full complement of guests, was one worth going a good way to see. We observed several Christian workers present who had come from distant parts of the metropolis, probably to pick up some hints, as well as to receive some inspiration in providing similar relief for the unemployed poor around them. More pathetic even than the scene in the hall, was that at the entrance gates. Around these there clustered a clamorous crowd of hungry fellows, probably as deserving as any who were admitted; but they had the fatal disqualification of being without the needful passport. The tickets, 1400 in number, had all been distributed that day outside the various docks, among those who had failed to find employment. The fortunate possessors of these square bits of pasteboard had to fight their way through the mob that surrounded the entrance, and that was buoyed up evidently by the forlorn hope of getting in somehow. Hunger sharpens the wits, and there were sundry attempts to pass in with false credentials; but the lynx-eyed collectors at the portals were not to be caught in that way, and the impostors got nothing for their pains, but the signal for ignominious retreat, which they had to effect amidst the jeers of the seething crowd. Dr. Barnardo, in stating to the guests that nearly a thousand of their fellows had been excluded, said his friend Mr. Holt would willingly have provided a dinner for all, but they had to limit admission according to the capacity of the building.

We are accustomed to hear strange tales about the many "broken-down gentlemen" who have fallen so low in the social scale as to be glad of some precarious employment at our docks. Misfortune is a great leveller; and, if inquisition had been possible, many would doubtless have been discovered who had seen better days. But the vast proportion of those who crowded the tables appeared to be able-bodied men of the rougher labouring class. Here and there was an old man, whose working days were nearly done. Several of these shuffled along as if tottering on the very brink of the grave. A thousand of the guests at least were comparatively young men, and this fact lent an added pathos to the thought that so much strength and energy were running to waste because of the scarcity of work. All the more important and timely were the earnest words on emigration spoken during the evening by Dr. Guinness and Dr. Barnardo.

But the dinner came before the speeches, and a thoroughly substantial meal it was. One could hardly tell whether the serving or the eating was got through with the greater celerity. There was no hitch visible in either; and the pleasure of the Misses Holt, who were present as representing their father, must have been as great in seeing how his generous fare was enjoyed, as was that of those who partook of it.

It would have been a worthy deed to gather these men together if only to give them a nourishing meal, but of course Dr. Barnardo acts on the Divine principle that "life is more than meat;" so he had arranged that after dinner there should be "singing and short addresses." As a truthful chronicler, the writer is not prepared to certify to the shortness of all of the addresses; but he *can* certify to the fact that the motley audience seemed to have as huge an appetite for the singing as for the roast beef and plum-pudding. They showed an appreciation that was most gratifying; but, considering the quality of the song, the result could scarcely have been otherwise. The two ladies whose kind services Dr. Barnardo had secured could not have sung in a more delightful and thrilling way if they had appeared at Windsor by Royal command. Miss Goodhew is gifted with a soprano voice quite rare in its sympathetic power, and it would have rejoiced the heart of Mr. Sankey to have heard with what judgment and feeling she rang out the jubilant measures of his song, "When the mists have rolled away." An *encore*, of course, was inevitable, and, following the same theme, she carried her rapt audience away to the "beautiful city," of whose glories "the half has never been told." Miss Rich, whose full round alto voice would be the envy of many a high-class professional, discoursed most enchantingly of "The Better Land," and later in the evening sang, with true pathos, those divinely exquisite strains of Handel that never fail to stir the Christian heart to its uttermost depths, "He was despised and rejected of men, a Man of sorrows and acquainted with grief." Let us pray that these sermons in song may linger in the memories and hearts of the men who listened so well, even after the fair singers themselves may be forgotten.



Mr. J. Bennett Anderson was earnest and hearty in his address, but long and rambling. Captain Brenton's talk about God's incessant care was brief and breezy, as became a man of the sea, from which he borrowed most of his similes. Dr. Harry Guinness was eminently practical, and secured the interested attention of all as he spoke of emigration prospects at the Antipodes—how those who were industrious, sober, and God-fearing were certain to succeed, and how those who loafed and idled and drank were equally sure to fail. He caused quite a sensation by exhibiting a lump of solid gold, weighing about four ounces, given to him by a Christian working-man in Australia, to be devoted to mission purposes in the East-end. "Fling it over here!" cried one, to the accompaniment of much laughter; but the modest request was not complied with. Dr. Guinness told of another man near Melbourne, who had saved some money by industry and judicious investment, and who entrusted him with six £10 notes, half the amount to go to Jewish Missions and half to Christian work in East London.

Dr. Barnardo himself spoke several times, and always with such pointedness and weight that he commanded the most patient hearing. He was practical to a degree. In a delicate and yet unmistakable way, he warned his hearers not to be led astray by the revolutionary fallacies of certain so-called Socialists, who aim at setting class against class. The richer portion of the community, he contended, had never shown a more eager and sympathetic interest in the poor than they do at present. There is danger lest this sympathy be alienated by unwise agitation. He had much to say, too, about the advantages of emigration to the Colonies for those who are not too far advanced in years, and are really anxious to do well.

The sight of the spruce-looking youths from the Labour House who had so smartly served at dinner and were afterwards arrayed on the platform, and the Doctor's account of what awaited these lads in Canada, must surely have awakened in many, an earnest desire to relinquish the painful struggle with poverty in which they seem to be getting the worst of it. He promised to do all in his power to give advice to any who applied to him for it. Finally, like those who preceded him, he dwelt strongly on the power of Jesus Christ, when received into the heart, to save, to lift up, and to keep. This contingent of the great army of the unemployed must have got a good deal more that evening than they reckoned on. One could but hope that these four hours in the Edinburgh Castle would afford much material for profitable rumination in future days of enforced idleness and want.

"PITY THE POOR BLIND."

On Friday afternoon another company assembled at the Castle, appealing with pathetic power to the sympathies, on other grounds than the vast gathering of unemployed men a couple of days before. To an excellent repast there sat down not fewer than 1200 of the indigent blind, with their guides. From all parts of the metropolis, in response to Mr. Holt's generous invitation, the army of guests began to converge shortly after midday, and as two o'clock approached there was hardly a street or alley within range of the Castle through which one or more sightless persons were not being guided to the welcome dinner. As they filed into the hall, bright and festive-looking, there were many strange groups among them. Boys and girls could be seen guiding their grey-haired father or mother to their seats. Bright eyed babies were reposing in the arms of blind mothers. Here and there a little boy or girl, with all the world a blank of darkness about them, was being tenderly placed at the board. A husband, wife, and child—all blind—came in one group. Another consisted of two aged sisters, who had been companions in the dark for thirty years and more.

The meal was enjoyed in a leisurely manner, organ and hand-bells and choir music being all available during the time. Some of the deaconesses and the lads of the Youths' Labour House acted most efficiently as waiters. At the close of the meal the meeting resolved itself into a conversational and musical "free and easy," if the succession of tender little talks by Dr. Barnardo, Mr. J. Bennett Anderson, Mr. Wm. Mead, Rev. Walter Bradbury, and Rev. Henry Bright can be so designated. The East London Blind Choir sang several solos and choruses with much power and feeling, and the little hand-bell ringers were an inexhaustible attraction. Votes of thanks to all concerned were accorded with great enthusiasm by the blind people, whose appreciation of such a rare festival was delightfully hearty. As each blind person passed out he was presented by Miss Holt, on behalf of her father, with a new shilling to pay for the services of a guide, and the guide was given an illustrated "Message of Life."

RATCLIFF "BRIDGE OF HOPE."

A series of meetings for women and girls have lately been held here, when a large number of the lowest and most degraded of their sex were entertained to tea. Previous to the gatherings Miss Steer and her lady helpers visited houses, taverns, and gin-palaces in the vicinity, and distributed invitations. The poor girls no longer laugh at and treat with scorn those who attempt to help them, and the work of the Mission, Miss Steer states, was never more hopeful than at present.

At intervals, on the two days mentioned, the guests were received in groups in the Mission-hall adjoining the Refuge. The words of Christian sympathy and comfort spoken created a deep impression among many of the women, who acknowledged the folly and terrible sin of their life, and asked God to help them out of it. During Christmas week, between forty and fifty girls who had been inmates of the Refuge, and who are now doing well in situations in and near London, were entertained at the "Bridge of Hope."

UNION HALL MISSION.—During the past few weeks our free teas have been largely attended by the most needy that could be found by our staff of visitors. We have also been enabled to distribute blankets and other clothing. Soup has been given twice a week. It would melt the hardest heart to witness the scenes we see. Many come after all has been distributed, and it is touching to hear their pleadings. We hope to continue to render such help as we have the means. Our hearts are much encouraged, in all the halls of the Mission, by many evidences of God's blessing upon the work. Robert Bilke.

18, *Greenhill-park Villas, Harlesden,*

THE AGAPEMONE HERESY.

BRIEF SUMMARY OF MR. PRINCE'S DOCTRINES.

(1) The day of grace is passed, and the day of judgment has begun, Christ being no longer seated on his Father's throne, but on his own throne.

(2) That He has given to "Brother Prince" to sit there with Him as the great overcomer in the Gospel dispensation (Rev. iii. 21).

(3) That "Brother Prince" is the covenant head of this dispensation of Judgment, and that he is made ruler over all Christ's goods (Matt. xxiv. 47).

(4) That "Brother Prince" has been fitted for this high position by being given to drink of the cup which Christ Himself drank of, and to be baptized with the baptism of suffering and trial that He was baptized with, in a manner and to an extent that has been appointed to none other on earth.

(5) "Brother Prince" has been raised from the dead.

(6) That, as the day of grace is passed, and the day of judgment begun, we must have the Holy Ghost as given during the day of judgment, in order to understand the Scriptures bearing upon it—that is, bearing upon our own times and duties; and, in order to obtain the Spirit thus, we must receive "Brother Prince's" teaching and go to the Agapemone.

(7) The deliverance of man from sin is not by Christ's death; for, in the teaching of the tract entitled "The Parable of the School-boys who Stole the Apples," the sufferings of the Son left the boys as much under the power of the enemy as ever. This tract also teaches the blasphemous doctrine that the Son was chastised by mistake, as though God did not know who was the author of evil.

(8) The Holy Ghost, as the Spirit of the Lord in judgment, detected that the real cause of all the evil in the church was the devil.

(9) This manifestation of Satan being the real cause of all the evil, and his condemnation and expulsion took place at the Agapemone, where the Son of Man was revealed in judgment.

(10) That the life of the body, since the Fall, is sustained by the devil, who is hid in man's flesh—that is, the flesh of man's body.

(11) The devil is the real sinner—[Note: man's responsibility is thus denied]—and deliverance is obtained by his being cast out.

(12) Though Christ is said to have died for our sins, no one can get any benefit from his death but those who receive Mr. Prince's testimony.

(13) The Dispensation of Glory having commenced, natural relationships are not to be acknowledged.

(14) Mr. Prince is the Bride of Christ, and filled with all the fulness of God.

A SOLEMN WARNING.

As the truth of the above summary of Mr. Prince's doctrines is, I understand, denied by Messrs. Fox and Kerr, and said to be libellous, I affirm that it is a true, though inadequate, summary of the awful and blasphemous doctrines propagated by Mr. Prince and his deluded followers.

In my summary there are fourteen statements altogether.

The first six are almost verbal quotations from a document sent out by "The Residents of the Agapemone," in 1873. The next three give the distinctive teaching of "The Parable of the School-boys who Stole the Apples," which is dated "The Agapemone, June 18, 1877." The next three give the teaching of Mr. Fox's own pamphlet, "The Secret of the Lord in Judgment," published by Starkey, of Reading.

Mr. Fox also teaches that Prince is the Bride of Christ.

In result, there are only two statements in my summary that I have not black and white for. Firstly—That natural relationships are denied. I can only say that this was the teaching of the Prince-ites the early part of last year in this town. Secondly—That Mr. Prince is filled with all the fulness of God. As to this, it was taught in this town that all that Paul was desiring and stretching out after, as in Philippians iii. and in the prayers of Ephesians i. and iii., Mr. Prince had attained—and it is in the prayer of Ephesians iii. that the expression "Filled with all the fulness of God" appears. [This statement is made in Brother Prince's Diary at the end.—Ed.]

As the above delusions are connected with a professed deliverance from sin, their great text being Zephaniah iii. 15, "Thou shalt not see evil any more," I add from the Apostle John himself, "If we say we have no sin, we deceive ourselves, and the truth is not in us," 1st Epistle of John i. 8; and here the Apostle himself says, "If *we* say," even if an Apostle should say such a thing, he was to be held as self-deceived. And again I would give another word from the same beloved Apostle of our Lord Jesus Christ: "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error," 1st Epistle of John iv. 6. And here we see that one test of the Spirit that is at work in any movement is—Are we listening to the Apostles? "He that knoweth God, heareth us."

May the Lord in his mercy give those who are beguiled by the enemy of souls, to listen to the teaching of that very Apostle who tells us so plainly that "If we say we have no sin, we deceive ourselves, and the truth is not in us." I would close by warning people that the testimony of Mr. Prince is not of God.

18, *Friar-street, Reading.* James Jones, M.D.

MISS VON FINKELSTEIN.

This lady has been delivering her addresses in various leading provincial towns. At Manchester, Darlington, Carlisle, and other places, large audiences came to hear her vivid presentations of Palestine life, that throw so much added light on the pages of the sacred record.

On Sunday week she gave an address in Edinburgh on "The Footsteps of Jesus," which so greatly interested the people that she was induced to return and lecture last Saturday evening, which she did to a splendid gathering in the Music Hall, the Lord Provost presiding. Many ministers and other prominent members of the community were present. The Scottish people are proverbial lovers of the Bible. Miss von Finkelstein's graphic portraiture of the scenes and surroundings of our Lord's ministry were therefore most acceptable and highly appreciated.

She is lecturing in the South of England this week.

CONTINENTAL and FOREIGN NOTES.

At Berlin a thousand journeymen carpenters and joiners have petitioned the Government to protect them from Sunday labour, while at Dresden the directors of some large glass-works have dismissed all their men—about a thousand—on account of their refusal to work on Sundays.

Corsica.—A British and Foreign Bible Society's Colporteur writes, in a private letter that has been published in the *Evangéliste*, that the Gospel is being preached and attentively listened to in Ajaccio. The priests bitterly oppose the work, writing many articles against it in a clerical Bonapartist organ; but God is giving blessing.

Belgium.—A successful anti-alcohol meeting was recently held in Liège, presided over by M. de Lavaleye. He stated that owing to the restricted resources of the country the wages of the Belgian workmen were insufficient to support life properly, and yet the working-class spent annually from 140 to 150 million francs in spirits. Belgium, unfortunately, heads the list of imbibers of strong drink.

Tunis.—Mr. Hocart, of the French Mission, gives some impressions of what he has seen in Bougie during a short stay there. The school for native girls promises much happy change to those who are doomed to pass their lives between four walls without even a window, and who serve their husbands as slaves do their masters. The Gospel alone can break these chains. Faith in Mahommedanism is declining, without, however, being always replaced by faith in Christ. It remains to be seen whether they will be more easily won from indifference than from a false religion.—*Evangéliste.*

Romanists and the Scripture.—There has appeared in Paris a new translation of the Gospels by Henri Lasserre, a fervent Roman Catholic. He says: "It is an astonishing and sorrowful fact that, while continuing to be the most illustrious book in the world, the Gospels are yet an ignored book." "With profound astonishment," he observes that, "out of one hundred persons who practise all the sacraments there is not one who looks at the Gospels except by chance; the great majority of his Church's children know the Divine book only in fragments, without any logical or chronological order." This translation has been in preparation about twelve years, and has received the *imprimatur* of the Archbishop of Paris. The translation has been made, as might be expected, to accord with the dogmas of the Romish Church, and is dedicated to "Our Lady of Lourdes."—*Chrétien Belge.*

Notes and Comments.

OUR portrait and sketch for next week will be those of Rev. J. Fordyce, of the Anglo-Indian Evangelisation Society, and late of Simla, India.

Mr. William Noble returned to London on Monday last, after an absence in America and Australia of eighteen months.

The latest intelligence we have received of Earl Cavan is that he was a trifle better, giving hope of a little prolongation of life, but that the doctors cannot give any hope of a permanent recovery.

We are glad |to learn that in Bath and Sheffield conferences have been arranged for, similar to the recent Conference at Hastings of Congregational pastors, which was marked by such manifest blessing.

Our readers will hear with much regret that our venerable friend Mr. George Holland, of the George-yard Mission, has had a serious attack of illness. We are glad to say that he is in a measure restored, though still suffering from the effects of his indisposition.

We are glad to be able to state that, though Mr. Weaver was prevented by ill-health from commencing his mission at the chapel in Little Wild-street, on the 23rd ult., as announced, he is now much better. On Sunday last he conducted the services both morning and evening, preaching with much power. We earnestly trust his mission may be greatly blessed.

A correspondent writes to us as follows :—

> Some weeks ago three of the Nonconformist churches in South London arranged for a New Year's united missionary prayer-meeting. It was accordingly held in one of their school-rooms on the first Monday evening in the year. The three churches have an average congregation of one thousand persons, including sixteen office-bearers. At this special meeting there were present the astounding number of thirty, all told, which number included one pastor, two deacons, and two chapel-keepers. Had it been a concert or bazaar, with a few "lucky" tubs and the like, I suppose the number would have been very much augmented. Alas! for the practical sympathy manifested on behalf of the missionary, and the heathen in far-off lands.

We must yet be an appreciable distance from that unity for which so many loving Christian hearts are praying and longing, when a contemporary, in a notice of the death of a clergyman, can refer to the fact, apparently as being remarkable, that "he sometimes associated with ministers of other communions in support of general religious societies, like the Bible Society." Surely it ought, day by day, to become easier for all who love our Lord Jesus Christ to agree to differ about non-essentials, if differ they must, and to be united in every movement having for its aim and object the spread of the common Gospel.

A correspondence appears in *The Times* of Thursday, between the Bishop of Oxford and Canon Wilberforce, in relation to the preaching of the latter, in a Nonconformist Chapel, to a congregation gathered by special effort from those not in the habit of attending any place of worship. There has been no attempt to make capital out of it. The tone of the letters has been admirable. The effect on candid readers is to show that the ecclesiastical narrowness of a former age cannot be made to fit in with this. The struggle of good men against an exclusive and sectarian spirit among Christians is hopeful, if nothing more.

The Bishop relies on the opinion of two very eminent barristers (Sir James Stephen and the late Mr. Benjamin Shaw) "that it is not legal for a clergyman of the Church of England to take part as an officiating minister in a service of Nonconformists, wherever held." The Bishop, however, lays less emphasis on the non-legality than on the non-expediency of doing so. *The Record* does not think the opinion above quoted is sound, and adds:—

> As the chapel in which Canon Wilberforce appeared was in his own parish, it is by no means clear that the Bishop could have inhibited him... We venture to predict that if the matter is taken, as is suggested, before the Courts, it will be found to depend not on any Nonconformist disability or any disciplinary law of the clergy, but simply on the powers of the Bishop and the incumbent to inhibit a clergyman, if they think fit, from ministering in someone else's parish.

Canon Wilberforce, however, goes beyond this in courteous deference to the Bishop, and thus concludes the correspondence :—

> In the meantime one obligation is clearly on me —namely, the law of obedience to the plain command of my Bishop, and if I understand your Lordship not to remonstrate merely, but distinctly and authoritatively as my Bishop to forbid my preaching to my parishioners within the walls of a Nonconformist chapel, I shall, pending the decision of a court of law, loyally and unhesitatingly obey you.

No doubt the Canon has, in consequence of his action, suffered not a little from some who are "Churchmen" and nothing more. In this he has the sympathy of all large-hearted Christians, whether Conformist or Nonconformist. An important question has been raised, which must be settled sooner or later; but an unspeakable advantage has been gained in the brotherly-kindness and Christian love which have characterised the correspondence; if these be maintained throughout this, and can be secured in other controversies, it will command the approval of God and the respect of men.

We beg to draw the special attention of our readers to the advertisement announcing the remarkable series of meetings to be held in London next week in connection with the Church Missionary Society. Such an event is unparalleled in the religious history of the Metropolis, and will, we trust, bring down an unparalleled blessing on the heathen world.

An article in the current number of *The Quarterly Review*, on the subject of "Church Patronage," will well repay thoughtful perusal. The writer states that there are no fewer than 6230 "legally saleable livings" in the Established Church, and 6930 livings which cannot legally be put into the market. Advowsons, however, are stated to be of much less value than they were a few years ago, the author of the paper attributing the steady depreciation to the agitation respecting the sale of livings which has been growing for some time past. Few will deplore the fact; for sale and purchase upon ground which ought to be deeply sacred, cannot be defended upon any but the very lowest basis.

Mr. Edward Hurditch, who has successfully laboured in the Gospel for some years at Central Hall, Swindon, has failed in health, and a sea voyage has been prescribed for him. He is now on the way to Australia, where, if strength be granted him, he hopes to evangelise for a year, afterwards returning to his loved work in Swindon. Before his departure, some of the ministers in the town sent a warm brotherly letter of sympathy, commending him to God during his absence, and praying for his safe return amongst them.

In the House of Commons, last week, the First Lord of the Treasury stated it as his opinion that the English occupation of Egypt had been of great benefit to that country. Not so thinks Mr. W. S. Caine, M.P., who, having lately returned from a sojourn in the East, said, in an interview reported in *The Pall Mall Gazette* of January 27 :—

> When we went to Egypt we were going to establish the civil, moral, and Christian influences of our country on the banks of the Nile. What we have done has been to establish an enormous number of grog-shops and brothels. That is the most conspicuous sign of our civilising mission in the land of the Pharaohs.

Of this tremendous indictment, Mr. Caine proceeds to give ample proof, and his statement altogether is one that ought to make every Christian Englishman, and most of all our governing authorities, blush for shame. As *The Pall Mall Gazette* properly remarks, in commenting on Mr. Caine's revelations: "It is the duty of all who wish to clear England's name and England's fame from this foulest of blots, to take prompt, effective, and concerted action." But the worst feature of the case is that probably no action will be able to eliminate the evil, now it has taken root.

It would appear as if the closing years of this century were destined to witness a conspiracy, not so much against Christian faith as against Christian morals. When Socialists in Marylebone Parish Church hiss at the reading of the Eighth Commandment; when a Positivist of literary fame, Mr. Cotter Morison, argues for another moral code than the Christian one; when Mr. John Morley tells the age that the least important thing about Burns was that he drank too much, and was incontinent (Miscellanies, vol. i. p. 183); when a school of artists are fighting against our Christian usages of decency—we may learn from these things, and much beside, that, instead of the rule of the Ten Commandments, the setting up of that of the self-will of man is to be the combined aim of our literary and socialistic sceptics.

We are glad to see that the last Fernley Lecture of the Wesleyan Methodists by Rev. W. L. Watkinson (*Woolmer*, 1s. 6d.) deals with the question of "The Influence of Scepticism on Character." The book is one of remarkable vigour. We need not fear these assaults on our Christianity in the attempt to bring in a new method of conduct, but we must be prepared for it. Meanwhile, let us set ourselves against the habit into which Christians fall, of landing great sceptics because they have a literary celebrity. Few things have worked graver

The following brief letter is somewhat forestalled by the statements in our last two issues, but we give it nevertheless, trusting that it may carry a message to some who may be led to respond to its appeal :—

> Sir,—In this vast land there are hundreds and thousands of towns and villages, and a large number of important cities, perfectly accessible to us, which are without any living witness for Christ. In very many of them it would be a comparatively easy thing to effect a permanent settlement, were that thought desirable; but, in any case, to travel through them, and spend a longer or shorter time in each—a day, a week, a month—would present no difficulty whatever, if there were only the men and the women to do it. But, alas! there are not. A band of members of the China Inland Mission, stirred up by these great needs, are daily praying for one hundred new missionaries for our own Mission by the end of 1887. Will your readers join us in this daily prayer?
>
> I purpose returning to England in about a month, and hope to be in London about the end of Febuary; and I shall be so glad to see personally, or to hear from, any on whose hearts the Lord may lay the great needs of China.
>
> Yours faithfully in Christ,
> J. Hudson Taylor.
> *Ta-ku-tang, Kiang-si Province, China, Dec.* 10.

The condition of the poor question requires much patience. With great destitution there is a conflict of voices. Mr. Hyndman's letter to *The Times*, describing a state of distress in the West-end bordering on despair, has led to an announcement from the Secretary of the Mansion House Committee of a very searching investigation. But Mr. Hyndman, in another letter to *The Times*, protests against this, as an unauthorised, inquisitorial examination. It would appear right to ordinary persons that when on such a matter appalling figures are published, their accuracy should be tested.

No one can fail to be struck with this: Let a man bent on some benevolent errand go through the streets of any town on a Sunday afternoon. He will meet scores of young workmen with short pipes in their mouths. This mostly means drinking when the taverns are open at night. It means repugnance to work on Monday, and the repugnance grows with the wrong courses, till at forty years of age all energy is gone, and in times of slackness such workmen are dismissed. In this hard problem of meeting distress we have as a nation to go to the roots of very much of it.

Few matters in connection with the "Knights of Labour" movement in America have been more noteworthy than the issue of an address to all such associations, Trades Unions, and Labour organisations by the American Women's Christian Temperance Union. The little paper contains some plain truths which deserve the attention of Trades Unions nearer home; such, for instance, as that the central question of labour reform is not so much how to get higher wages as how to turn present wages to better account, as waste harms most those who can least afford it. We quite agree with our practical sisters across the Atlantic in the opinion that it is not so much over-production as under-consumption that grinds the faces of the working men, and that the money spent in drink means less flour in the barrel. But, unfortunately, it is difficult to get the working people to see what a powerful lever for the social elevation of their class they would have in total absti-

Any appeal such as this must, of course, have our sympathy, but this one, addressed to "all working men and women—brothers and sisters of a common hope," goes to higher ground. It pleads for "pure language and a pure life," for the observance of the Sabbath, for the daily study of his blessed words, who "spake as never man spake," for the adoption of the New Testament as "the text-book of political economy;" and it concludes by beseeching those who read it to "go forward to work out his golden precepts into the world's life and law by making first of all his law and life our own." That these pleadings may be responded to practically in myriads of lives, all those who read the noble words will, we trust, heartily pray.

The Roman Catholic Bishop of Newport, in a pastoral on the "beatification" of the English Martyrs (*The Universe*, January 22), and Father Davis in preaching on "The Christian Family" (*Catholic Times*, January 22) unite in taking a gloomy view of the prospects of Romanism in England. The first has this remarkable passage, which we hardly need say would have been contradicted in all the Roman Catholic journals in the land if a Protestant had written it :—

> The Catholic Church in England has lived, and she lives. If there is still much to do—if our comparatively few conversions are more than balanced by the daily and hourly loss of our poor boys and girls: if the solid English millions are as much untouched by the spirit of faith as ever they have been at any period of history, and if numbers of our own people are terribly indifferent to Mass and Sacraments—have we not a right to hope that the blood of the martyrs may now at length begin to work its wonders?

Father Davis is still more desponding :—

> They heard much, nowadays, of "the conversion of England." They had not much time for that. They could hardly believe in the conversion of England, because, while on the one hand they saw a comparative few coming into the Church of God, on the other hand, they saw a dark stream issuing from it, a multitude of Catholic children going out from the Catholic Church in the vast cities, like blood flowing from the wounded side of the Church. ...Before hope of converting England could be consummated, they must staunch that gaping wound by which so many souls were annually lost to their Church and to religion.

This bleeding process would appear to be in full operation in the United States, as well as in England, judging from the following, which appears in the New York *Independent* :—

> Out of less than sixty members received on confession of faith at a Protestant Church near this city, at its last communion, three had been Roman Catholics, but were brought under the prevailing religious interest. This is only an illustration of the constant, almost unobserved current by which those brought up under other conditions are assimilated into our religious life. We believe that the drift from the Catholic to the Protestant Church here, and the world over, is greater than that in the opposite direction. Catholics often lament that they lose great numbers of their people, and the enormous growth of the Catholic Church is chiefly through immigration.

The kind friend who a few weeks ago subscribed for twenty-five copies of The Christian, to be sent to as many foreign missionaries, has repeated his order, making fifty. Another has ordered six for the same purpose. We are adding 150 to our free list, and shall be much obliged if those who are sending their own copies to missionaries abroad will give us the names, that we may not duplicate them.

The Ceylon Observer of December 15 has a leading article warmly condemning the conduct of the Governor, Sir Arthur Gordon, who, with the Government, would seem to be pursuing an anti-Christian policy. Not only has recognition and aid been afforded to Buddhism and its professors by the vote of public money for dagobas, but the Governor is charged with "summoning an array of Buddhist priests to a public levée, and of giving them a position and recognition far above that accorded to Christian ministers." We are glad to see that our contemporary has made so faithful a stand against such conduct, and that it calls upon the Bishop of Colombo and the heads of the different branches of the Christian Church and missions, to memorialise the Queen on the subject.

THE RAPTURE OF THE CHURCH.

We have received many replies to Mr. Shackleton's appeal for one plain text affirming the theory of the Secret Rapture of the Church. Not one claims to have found such a text, though each infers his particular view from various passages. All the writers agree that the Lord will come previously to the Millennium, and that there will be a period of "great tribulation" at the close of this age. But beyond this they differ. Some think that the Lord will not return until the end of the tribulation, and that, therefore, the Church will pass through it. Others, that the Church will be *secretly* caught up to meet the Lord in the air before "the great tribulation" begins. Others, that this removal *will not be secret*. Others, that only the faithful, the watchful, the ready ones, will be caught up, and the rest be left to go through the tribulation. One brother thinks that during the tribulation on earth, the saints will appear before the judgment-seat of Christ in several successive companies: and that he can count seven such raptures in the Apocalypse. Another objects to the word "rapture" as not occurring in A.V. or R.V. and not intelligible, as used in this discussion, to a large proportion of believers.

All the above views are held by good men who have spent many years in studying them. There are periodicals devoted to this kind of research, but this one cannot be so occupied. We think it very undesirable to be engaged in such an interminable discussion, and must decline to encourage it among our readers. It was a happy release when, thirty years ago, we saw that no uninspired man could have correctly anticipated the order of the events of the Lord's first coming, and concluded that this was equally true of his second coming. We earnestly desire that our readers may enjoy the same freedom from those vexed and vexing questions. "And the Lord direct your hearts into the love of God and the patient waiting for Christ."

Good-morrow, World!

BY JOSEPH A. TORREY.

The world is cold, it is true;
Cruel and sordid, too;
Full of sorrow for me and for you.

What then? We must face the world—
Not with the proud lip curled,
Not with love's banners furled.

Meet it and greet it with smiles,
(Not with cunning and wiles),
With eyes turned to heaven the whiles.
—*S. S. Times.*

Letters to the Editor.

PERFECTIONISM.

Dear Sir,—The warning contained in your issue of January 20 is much needed. The fact is that the error of perfectionism, or believing that "the flesh," is extracted out of the believer, saps the very ground of his communion with God. The only ground upon which a perfectly holy God can have fellowship, must be a perfectly holy one. God cannot look upon any sin, and "how can two walk together except they are agreed?"

According to the word of truth that ground is provided by the continual application of the blood of Christ; it "cleanseth us" (not has cleansed) from all sin. The perfectionist on the other hand bases his *supposed* communion on the perfect holiness of his walk. Like every other heresy, this one is founded upon an *extract* of Scripture. One of the most deplorable results of this delusion is that the deluded one gets out of communion with God, and thus ceases to grow into the likeness of Christ. Sooner or later the grace and lowliness of mind, which is one of the chief beauties of a child of God, gives way to a steely hardness, imperceptible it may be to himself, but most painfully apparent to his fellows. The above is an awful proof of the dreadful power of Satan, and his ability to frustrate the grace of God.

I am the more concerned about this matter because many of God's children, in the present day, are being stirred up to seek that fuller and more glorious life which it is their undoubted privilege to enjoy, and it seems to me that this perfectionist error is just the devil's travesty of true Scriptural holiness, of which he has so much reason to be afraid.

William Gourlay.

Bellwood, St. Allans-road, Edinburgh.

COTTAGE HOMES FOR WORKING-MEN.

Sir,—Your remarks on this subject in a recent issue induce me to invite, through your columns, the attention of Christian capitalists to a system of providing homes for workmen that I have pursued for some years on a small scale. This system, if carried out extensively, would enable a large number of workmen, earning only moderate wages, to rent a whole cottage, and greatly help to reduce that over-crowding in our metropolis which all feel to be so great an evil.

The principal features of this system are:—

(1) Well-built cottages, with four rooms and a good garden to each, at five shillings per week, including all rates and taxes.

(2) The opportunity for each tenant to purchase the freehold of the cottage he dwells in, by a small additional payment beyond the rent, on simple, but well-considered (by counsel), terms.

(3) The removal out of the crowded parts of London of thousands of families, thus enabling those families, the nature of whose occupation prevents their leaving, to obtain increased accommodation without increase of rent.

(4) The spiritual, moral, and physical improvement, possible upon removal from the foul air and moral contagion of the over-crowded districts.

(5) A fair rate of interest on the capital expended. To go into this matter to the extent that would be necessary to prove the above propositions to be practical would require too great a demand upon your space; but I have proofs far better than any words could convey, having had built several blocks of cottages to test the system, and proved it a success.

To any persons, therefore, taking an interest in the subject of suitable dwellings for the working class, I am willing to show the proof in working order, and to go into the whole matter fully.—Yours faithfully, Pascoe Fenwick.

27, *The Grove, Boltons, S.W.*

THE JAPANESE EXHIBITION.

Sir,—With reference to the letter by Miss M. McLean, in a recent issue, the Japanese Village and the villagers have been taken over by a new company, viz., the Japanese Village and Oriental Trading Company (Limited), as you will see by the enclosed extract from *The Globe*,* and it is the intention of the company at once to re-decorate the Village and introduce the electric light, and in every way make the place a great centre of attraction to the public; meanwhile the Village will be open and the entertainments continue as usual. The company have arranged to house the whole of the villagers in cottages adjoining (where they will have every comfort and attention), as it is considered more beneficial for their health, than to be continually sleeping in the houses of the Village. Trusting to your courtesy to insert this letter in your next issue, yours faithfully,

John Green,
Secretary of the New Company.
Hyde-park (near Top of Sloane-street, S. W.)

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* The Japanese Village at Albert Gate, Hyde Park, has been purchased by a new company, viz., the Japanese Village and Oriental Trading Company (Limited), and the village is now to become the central market of the Japanese trade in London. Goods will be consigned from houses and buyers in various parts of Japan direct to the Village at Albert Gate, and there unpacked and at once offered for sale. More native artificers are being brought over, and will continue to work all day at their various trades in the Village, which is literally peopled with Japanese men, women, girls, and little children.

THE HEATHEN AND SPIRITUAL WORK.

Sir,—My attention has been called to a statement in a letter by Prof. Drummond, in your issue of January 20, which I cannot allow to go unchallenged. He says, with reference to mission work amongst uncivilised peoples, such as are to be found in the region of Lake Nyassa, that a "purely spiritual work is impossible; the principles of the New Testament must be taught practically, by men at work, by building and planting, by buying and selling, as well as through preaching and healing."

It is to the first part of the statement, "that a purely spiritual work is impossible," I take exception. I see no warrant for it in the Word of God. The command of the Master is clear and definite, "Go ye into all the world and preach the Gospel," and such was the weapon wielded by Peter at Pentecost and the other Apostles elsewhere. To my own experience of many and varied forms of mission work during a residence of sixteen years in India, the same objection may be urged, as the Hindoos, though idolaters, have a civilisation, so I must take you to another region of the globe.

Will your readers kindly refer to a narrative of missionary enterprises in the South Seas by John Williams, published in 1837; it is easily procured, and there, for the sake of being definite, I will ask them to read his account of the introduction of the Gospel to the island of Aitutaki, in 1821. Mr. Williams went there in that year with two native preachers from another island, and left them on Aitutaki. He found "the natives on Aitutaki exceedingly noisy, and presented in their persons and manners all the wild features of savage life. Some were tattooed from head to foot; some were painted most fantastically with pipe-clay and yellow and red ochre; others were smeared all over with charcoal, and in this state were dancing, shouting, and exhibiting the most frantic gestures……they were constantly killing, and even eating each other, for they were cannibals."

In 1822, only eighteen months after leaving these two native evangelists on the island, he visited it again, and, before reaching the land, canoes crowded round the boat in which he was, and saluted him gratefully, some of the natives crying out, "Good is the Word of the Lord, it is now well at Aitutaki! the good Word has taken root at Aitutaki!" On landing, he expressed to the chief and people his joy at their having embraced the Gospel, and preached himself to a congregation of from 1500 to 2000 in a church which they had built 180 feet long by 30 feet wide, from what he may well call "one of the most delightful texts in the Bible, John iii. 16, 'For God so loved the world;'" and he adds, "at all the islands I have visited from that time to the present, my first address has invariably been founded upon that passage or upon 1 Tim. i. 15, 'This a faithful saying.'"

Away with the thought that the Gospel needs any of the acts of man to commend it to the most barbarous and degraded! It is, as ever, the power of God unto salvation, and stands not in the wisdom of men. What we want to propagate this blessed Gospel is a Church at home not carried about with every wind of doctrine, but on its knees crying to God for a mighty outpouring of the Holy Ghost.

Yours faithfully, Robert Paton.

103, *Highbury Quadrant, N.*

EVANGELICAL TEACHING.

Dear Sir,—You rightly attribute the fact that false teachers so easily find disciples, to "the lack of definite teaching of foundation truths" (The Christian, January 20). May I add to this another reason, viz., that so many who hold Scriptural truth have not learned it from the Scripture itself, but from some human authority?

Is it not probable that numbers of persons, both old and young, who have been all their lives under evangelical teaching, would be quite at a loss if they were called upon to give Scriptural proof of some fundamental doctrine of the Christian faith? They have not acquired their religious convictions from personal study of the Scripture, but at second hand from the uninspired authority of preachers, teachers, and writers. Hence their faith, having human authority for its basis, is easily overturned by the force of some other human authority.

Is not this state of things, moreover, to be accounted for by the want of more abundant reference to Scripture on the part of preachers and teachers, who are, too often, themselves very superficially acquainted with the sacred page? It is not enough for the preacher to set sound doctrine before his hearers. His business is to give them chapter and verse for what he says. Like Paul, he should say, "Say I these things as a man, or saith not the law the same also?" Like Paul at Thessalonica, he should "reason with them out of the Scriptures;" and should aim at making his hearers like the Beræans, who "searched the Scriptures daily, whether those things were so," and not like the multitudes who indolently accept whatever their favourite preacher tells them.

He should make a point, also, of preaching on the great doctrinal texts of Scripture, and should think no pains too great in seeking to make the meaning of them clear to the minds of his audience, and in making them see for themselves that this, and nothing else, is the meaning; so that the truth may not afterwards be wrested from them by someone who explains away the passages on which it is founded. Not that he should be content to make of his flock an assemblage of mere theologians, but he should seek to reach their hearts and conciences through the medium of their understandings—always in dependence on the Spirit's operation, whose method is to *sanctify by the truth* (John xvii. 17). It was a weighty counsel given by David Brainerd, in dying, to his brother, *never to encourage heat without light*.

This is not the way, perhaps, to become a popular preacher (unless it be in Scotland). If popularity is the preacher's object, let him deal in poetry, oratory, and sentiment, rather than solid instruction. But it is the way to build up the people of God in their holy faith, and guard them against being carried away with every wind of doctrine, and present them perfect in Christ when He appears.—Truly yours,

Woking. H. N

Spiritual Teaching at Cambridge.

As much study is a weariness to the flesh, so much theology oftentimes becomes a weariness to the spirit. The religious instruction imparted at the Universities is, generally speaking, calculated to reach the intellect rather than the heart. All recognise the importance of such knowledge from an educational standpoint, but college lectures contain little to satisfy the longings of the soul.

Consequently, multitudes of men pass through this curriculum learning nothing of the spiritual truths of the Word of God, nor of those doctrines to which the believer delights to cling. They are well up, for instance, in the arguments *pro* and *con* as to who wrote the Epistle to the Hebrews, but they know little or nothing of what the Epistle is really about, or for what object the writer penned it.

True, this intellectual knowledge suffices for examination purposes, but it does not meet the sterner needs of practical religious life, especially in the cases of those to whose lot it falls to be the spiritual teachers of others. Consequently the student is left to form what religious conclusions his own judgment may dictate or his private study of the Scripture may suggest. If such judgment or personal acquaintance with the Word of God be wanting in any case, the mind is open to receive any errors which may be presented, and these are plentiful now-a-days.

But, happily, at this point the breach has been filled by Rev. Handley C. G. Moule, and Rev. J. Barton, who, by more or less private and informal means, strive to impart spiritual knowledge and advice, as occasion requires and opportunity offers.

With a view to lay before successive generations of undergraduates, the Scriptural teaching upon the subject of Holiness, they periodically convene special meetings, addressed by such well-known speakers as those who lead the Keswick Convention.

On Tuesday, Wednesday, and Thursday, of last week, Rev. Evan Hopkins, Rev. C. A. Fox, Mr. H. F. Bowker, and other gentlemen delivered very helpful addresses in the Hall of the Y.M.C.A. At the evening meetings about one hundred and fifty undergraduates were present, the rest of the space being occupied by townsfolk. Each evening a number rose to testify their desire to lead a more consecrated life. There was no excitement, no undue prominence given to "experience," but quietly and earnestly the speakers pointed out what God was able and willing to do in drawing souls nearer to Himself.

The principles strongly urged were these: That the Scriptures are the supreme authority to which all "experience" must be subordinate; that the flesh is "not subject to the law of God, *neither indeed can be;*" that its tendency to evil may be *counteracted* by the indwelling Spirit of God, but is not eliminated; that holiness is not an attainment, but an attitude, which it requires continuous faith in God to maintain.

It is a fitting subject of prayer in these perilous times that God will greatly bless all such efforts to build up the educated youth of our land in their most holy faith; that being rooted and grounded, and holding fast the form of sound words, they may be preserved from error, and stand as heroes for the truth of God and of his Word.

HEBREW CHRISTIANS.—A social gathering of Jews who have embraced Christianity was held recently at the hall of the London City Mission, Old Montague-street, Whitechapel. About 150 were present, and after the tea, kindly provided by Mrs. Erlich, the Scripture was read, in Hebrew, German, and English. Besides visitation, Bible-classes, night-school, &c., special meetings and services for the instruction of Jews are conducted in factories in the neighbourhood. The missionary states that, instead of rebuke and maltreatment, as in former years, he and his fellow workers often get a kindly greeting, and that "many a son and daughter of Abraham have been brought to a knowledge and love of the Lord Jesus Christ."

Belleville, Paris.

A RECENT incident connected with Miss de Broen's work, in Belleville, Paris, may interest your readers. The attention of one of the speakers in the Mission-hall in Belleville was attracted lately to a strong, fine-looking young man, whose place is never vacant at the evening meetings. Entering into conversation with him on one occasion after the service, he invited the speaker to come and see him. Undeterred by the distance, at Montmartre, this was agreed to, when his history was found to be as follows:—

As a butcher's assistant, he first earned his living, but his fine physique, and longing for a free life, led him to be a hanger-on at fairs. There he soon entered on a congenial career as a wrestler, or *lutteur de foires*, as it is called. All went well, till, in an unlucky moment, one of his ribs was broken. Some one directed him to Miss de Broen's Medical Mission—that place of which so many have said, "I have found healing for soul and body there." Was he to do so too? Yes, for he heard what he had never known before, and he received Christ's forgiveness, as well as his healing of the body. Now he follows an honest trade, and one that allows him to keep Sunday, a rarity in the life of a working man in Paris, but to which he strongly holds. Thus does the old remedy repeatedly show its efficacy.

The great need of unrelaxed efforts was brought to light by *The Pall Mall Gazette*, of January 19, when the case was related of an Anarchist in Paris, taken up for burglary and for attempting the life of a policeman, and these acts he justified on principle. After sentence was passed, one of the Anarchist papers proclaimed him a hero and a martyr. *The Pall Mall* says: "We have here a startling and novel fact. Burglary and murder have appeared as the logical result of Socialistic propagandism, and are nakedly defended." England has the light. Let her send it near and far among the nations, and in so doing she will obtain the needed blessing for herself. ALEXINA KER.

3, Rue Clavel, Belleville, Paris.

The Latter House of Israel.

IN its issue of January 21, *The British Weekly* has a special account of the strange community at Chatham, who are building what will be the largest church in Great Britain, accommodating more people than St. Paul's Cathedral or the Metropolitan Tabernacle. It is being built at a cost of £50,000 for a company who do not at present number a hundred, but who claim when gathered they will be 144,000, as mentioned in the Book of Revelation. The main doctrine taught is that there is a remnant of 144,000 who are to be saved from death, and who without natural decay pass into the enjoyment of the first resurrection.

Unfortunately for this theory, the leader of the community, who called himself James J. Jezreel (but whose real name was White), died some time since. This caused a division, but Mrs. Jezreel assumed the headship and excommunicated those who differed from her. When the building is completed, ships are to be built, it is stated, which will bring in the remnant from all parts of the earth. Then the end of this dispensation will be at hand. Meantime missionaries are said to be busy all over the world making converts.

MISSION TO DEEP SEA FISHERMEN.—Mr. Mather, the founder and director of this Mission, writes in correction of a statement in our last week's report, that there are constantly employed *in the North Sea alone* 12,000 fishermen, and that the case referred to in which the men were at work without stopping from three o'clock in the morning till five next evening, was a solitary and special one. The number of cases medically or surgically treated by the staff of the Mission fleet during last year was 3633. This good work among these lonely toilers on the stormy and distant deep is well advocated in articles this month in *Old Jonathan* and in *Woman's Work*.

Homes of Hope.

THE Committee and friends of the Homes of Hope, 4, 5, and 6, Regent-square, met together on Tuesday evening, 25th ult., to offer united praise for the mercies of the past year, and to seek Divine guidance in the further and increasing work of the Homes. All the matrons and inmates were present, and counsel and encouragement were given to them by several friends.

A very pleasing and touching incident occurred during the evening. Among those present was a young woman, who five years before had been an inmate of the Homes. She left their shelter for domestic service, was married, and now has a family. She has been instrumental in introducing to the Homes several young women, and last year, 1886, induced five more whom she met, to relinquish their course of sin and enter the Homes of Hope. By permission of the Secretary she spoke a few words to the inmates assembled, urging them from her own example and experience to accept Christ as their Friend and Saviour. Her words told; they were a simple testimony, yet there was no uncertain sound about them; they came from her heart, and though the words trembled on her lips, they found an echo in many a heart. Her testimony was most cheering, especially to those who are carrying on the work of the Homes. May the Holy Spirit increase and bless such helpful testimony, to the praise and glory of his grace, who loved us, and gave Himself for us.

Feeding Hungry Children.

REV. JAMES CHADBURN, Trinity Parsonage, Poplar, writes to us:—Ever since the first week in November a simple but substantial breakfast of hot milk and bread has been provided for poor children in the Mission Hall, Augusta-street. At first the meals were only provided on four days a week, but since Christmas the pressure of hard times has caused the numbers of children to be increased and the meals to be given daily, Sunday excepted. Last week 1254 hot breakfasts were given.

The children belong to the dock labourers of the neighbourhood chiefly, and the sad condition of the shipping industry is partly the cause of the meals being given. But apart from bad trade, wages are so low amongst these men and rents are so high, that where the family numbers six children it is impossible for the father, when in full work, to earn as much as leaves one penny per head for three meals a day. This calculation leaves nothing for fire, light, and clothing. About the poverty there can be no question, nor can there be a question of its being legitimate poverty. The cause of the suffering is simply that there are too many mouths for the wages to feed.

The breakfasts are given at 8 a.m., and about 200 children attend daily. A few volunteer workers manage the work, so that expenses are kept down to 1s. 6d. per diem, and by arrangement with local tradesmen food is so bought that £5 give 1000 meals. Without this help many of the children, perhaps most, would go unfed to school. If funds are supplied the meals will be given every day, except Sunday, until May.

NEW GUINEA.—On Sunday week, at New Court Chapel, Tollington Park, N., Rev. James Chalmers, of Port Moresby, New Guinea, gave some very interesting reminiscences of his twenty years' mission work in that land. Many times have the lives of Mr Chalmers and his companions been in peril from the wild and treacherous natives, and many discouragements have they had to put up with; but light gradually dawned on their horizon. At present there are on the mainland of New Guinea about seventy mission stations, extending from near the East Cape to the West. Mr. Chalmers said that every native savage won for Christ would preach Christ. They had been told to take civilisation first, and then Christianity, but he had travelled east and west in the South Pacific, and had never seen so-called "civilisation" civilise men: it is Christianity only that can civilise them. We hope to give a portrait and sketch of Mr. Chalmers in an early issue.

THE MORAVIANS.

Dear Sir,—Some time ago a number of your readers very kindly assisted a party of emigrants who were obliged to leave Schadura, in the province of Volhynia, in Russia, and seek a home in South Brazil where they might enjoy religious liberty. Of this little band of Christian pilgrims connected with the Church of the United Brethren (or Moravians), numbering 116, 115 reached the land of their choice in safety; one of them died on the passage and was buried at sea. Our friends will, no doubt, be asking, What tidings of the emigrants? They arrived at Joinville, a town in the colony of Dona Franziska, in the province of Santa Catharina, on June 29, last year.

Their first quarters ashore were in the long low range of buildings, provided by the Government for the accommodation of emigrants, until they had decided on the piece of land they wished to reclaim from the great forests. There is no lack of land to choose from, but owing to the mountainous nature of the country, it can only be purchased in long strips in the valleys, and care must be taken to fix the site as near an existing road as possible. Road-making in the primeval forest is very difficult and expensive Mr. Lange, the pastor and energetic leader of the band of emigrants, soon decided on the best piece of land they could get under the circumstances, and they have called it Brüderthal (Brethren's Valley). It contains about 2500 acres, and is within reach of Joinville, whence they obtain their supplies. Unfortunately the road is not yet completed to that part of the forest, but some of the men are engaged in making it at the expense of the Brazilian Government, which has dealt very fairly with our colonists. When last we heard from them there was some sickness among them, owing to the hot climate.

May I take this opportunity of expressing our thanks to all the kind friends who send help from time to time for the Moravian Mission work, through the medium of The Christian. Again and again we feel it a glorious privilege to be associated with such a devoted band of men and women, such as we know the beloved Moravian missionaries to be. When bringing different subjects for remembrance at the throne of grace, please do not forget the 285 Europeans and 41 native Moravian missionaries, as well as the 1600 native helpers, and 82,500 members now gathered from amongst the heathen.

One of the missionaries, writing from the Barbados, West Indies, tells us of a grand field he has there for tract distribution. He says, "If anyone would supply me with a thousand tracts a week I could easily dispose of them."

Yours faithfully, James Henry.

London Association in Aid of the Moravian Mission, 29, *Ely-place, E.C.*

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The Revised New Testament.

In the February issue of *The Expositor* Canon Westcott begins a series of papers on the Revised Version of the New Testament; being himself one of the learned Revisers, his views will be followed with much interest. In this introductory article he says:—

"The claim which the Revisers confidently make – the claim which alone could justify their labours—is that they have placed the English reader far more nearly than before in the position of the Greek scholar; that they have made it possible for him to trace out innumerable subtleties of harmonious correspondence between different parts of the New Testament, which were hitherto obscured; that they have given him a copy of the original which is marked by a faithfulness unapproached, I will venture to say, by any other ecclesiastical version. And while they have done this, they have at the same time given him the strongest possible assurance of the substantial soundness of the familiar rendering, which they have reviewed with the most candid and unreserved criticism."

EVANGELISTIC NOTES.

Mr. Henry Varley has been conducting special mission services in Sittingbourne with marked success.

Rev. Hugh Price Hughes will commence a six days' mission in the Roupell Park Wesleyan Chapel on Sunday next.

Succcessful Evangelistic Services have been conducted at Long Clawson, near Melton Mowbray, by Mr. Walker, of Derby, and at Barton-on Humber, by Mr. J. Flanagan, of Nottingham.

Rev. G. Vipond Byles has just concluded a ten days' mission in Poplar Wesleyan Chapel. The Bible-readings have been well attended, and there has been great blessing. After one of the services about seventy of the Sunday-school children came forward to give themselves to Christ.

Buxton Y.W.C.A.—Mrs. W. E. Legg hasconducted a week's mission here. The Bible-readings for Christians, and the evening evangelistic meetings have all been well attended. Many have professed conversion, young girls and others going home and confessing Christ to their relations and friends.

Tottenham.—Mr. Henry S. Lidstone, of the Children's Special Service Mission, held three days' services amongst the children at St. Paul's School-room, Tottenham, January 17 to 19. There were large attendances, and good numbers remained after each meeting for conversation. It is hoped that many were led to intelligent trust in the Saviour.

Mr. George Clarke has lately had much blessing in his labours at Dr. Elder Cumming's Church, Glasgow. He is now in Greenock, where many among the wealthier families have come out very brightly for Christ. A good time was experienced during his second visit to Kirkcaldy. Prayer is asked for Aberdeen, where Mr. Clarke goes on the 2nd to the 16th.

Y.M.C.A., Shrewsbury.—Mr. Henry Thorne conducted a third mission in this town, January 9 to 17, which from the first was not only attended by large numbers, but was, under God, accompanied by the power of the Holy Ghost. Every meeting was fruitful, so that numbers have professed to find peace through believing in Jesus Christ. Daily noon prayer-meetings were held, and many special requests sent in. The Bible-readings were much valued by those who attended. special interest attaching to one on the Lord's Second Coming. The mission was closed with a bright and happy praise-meeting.

Y.M.C.A., Plymouth.—We lately asked prayer for blessing to rest upon a mission for men, to be conducted by Mr. T. Shuldham Henry. Will you kindly now ask for praise. The Lord has given us many souls. The meetings extended over a week; goodly numbers of men attended, and listened eagerly to the "words of life," solemnly and earnestly spoken by Mr. Henry. Each night, at the close of the address, an after-meeting was held, and many inquirers remained. A testimony meeting was held on Saturday week, and many stood up for the first time to confess Christ. Our hearts are full of praise.

Wm. H. Roberts, Gen. Sec.

Dr. L. W. Munhall, assisted by Prof. D. B. Towner and Mrs. Towner, has been conducting Gospel meetings at Dr. Talmage's Tabernacle in Brooklyn with marked success. The Brooklyn papers make very favourable mention of the services, one of them saying that "Dr. Munhall is the most notable and effective evangelist" who has laboured in their city. The second Sunday was a red letter day, even in the history of Dr. Talmage's church. Some 500 adults, the most of them being young men, publicly professed faith in Christ, and nearly 130 were received into the fellowship of the church. The meetings were to be continued as long as the prevailing interest seemed to demand. Before going to Brooklyn Dr. Munhall held successful missions in Chattanooga and Knoxville.

During this month the following evangelists in connection with the Children's Special Service Mission are at work: Mr. E. Arrowsmith, at Vestry Hall, Hampstead; Mr. G. Banaster, at Gateshead; Mr. Martin J. Hall, at Wandsworth-road Mission Hall; Mr. F. Pitts, at King's Cross; Messrs. E. and C. H. Collier, at Lower Tooting; Mr. T. Sayer, at Hatfield-street Schools, Goswell-road; Mr. H. W. Pewtress, at Deptford Ragged Schools.

Y.M.C.A., EUSTON ROAD.—On January 27, an interesting and instructive lecture on "The Influence of Social Habits on Health and Character," was delivered by Dr. Paramore.

"A ROYAL PRIESTHOOD."

1 Peter ii. 9.

O teach us, Saviour, what Thou art,
  That all our life may be
The outflow of that hidden life,
  Thy people share with Thee.

Reveal to us thy loving will;
  Thy purposes make known;
And grant us faith to claim the *best*
  Thou givest to thine own.

"A royal priesthood," may we bring
  The sacrifice of praise;
And may the pure anointing oil
  Be on us all our days.

Teach us, through good report or ill,
  To glorify thy name:
To tell the wonders of thy love,
  And glory in thy shame.

Though "principalities and powers"
  Encompass us around,
Thine, Saviour, are the only bonds
  Wherewith we will be bound.

Help us within the holy place
  Continually to dwell;
To keep our priestly garments white,
  And wear our mitre well.

And since *Thou* ever livest still,
  Pleading "within the veil,"
May intercession blend with thine,
  Nor one petition fail.

Lucy A. Bennett.

Y.M.C.A., PLYMOUTH.—The foundation stone of the new building to be erected for this body at the corner of Bedford and Westwell-streets, was laid on Tuesday, last week, by the Bishop of Exeter. The building will be a handsome one, with spacious reading and lecture rooms, library, gymnasium, and other accommodation. The cost of building and furnishing is estimated at £7500, of which about £1800 remains to be contributed.

WORK IN MADRID.—Pastor Fliedner, of this city, requests us to state that the work of relief, to which we recently referred as being carried on by him, was originated by Mr. Palmer and Mr. Jameson last winter. He also asks prayer on an effort to establish a branch of the British and Continental Federation. Such an effort to stem the tide of immorality is very necessary, "the moral misery being all the greater because very few think much of it."

SOLDIERS AT SHORNCLIFFE.—Mr. H. Hull writes:—A pleasing feature in the work at our Sandgate Institute is the forming of a Mission Band of Christian soldiers to visit the Barrack-rooms on Sundays with tracts, and invite their comrades to the meetings. I would ask your readers for help in this matter in the way of Gospel books and tracts. Parcels should be addressed (carriage paid) to me, at Soldiers' Institute, Sandgate, Kent.

BLOOMSBURY.—The report of the winter work in connection with the Domestic Mission, now removed from Moor-street, Five Dials, to Meard's-court, Soho, as given by Mr. W. Harrison, is exceedingly interesting and encouraging. It shows that the warm-hearted Christian workers of Bloomsbury know and practice the Christ-like method of adapting their supplies, as well as their sympathies, to all the varied wants of these extremely needy times and conditions.

BOURNEMOUTH.—The first Bible Clock Competition has just taken place in Bournemouth, and the prizes were distributed on Saturday, Jan. 22, at the Holy Trinity Schools. The proceedings commenced by the Collect for the second Sunday in Advent; after which the Hon. Mrs. Eliot gave an address on the advantages of such a competition as encouraging neatness, perseverance, and Bible study, which must result in greater love for the Word of God. Miss Beaver then stated the rules by which the marks had been given. Correctness, neatness, variety, and completeness were the principal points, allowance being made for age, and extra marks given if the clock was done without help. The Hon. Mrs. Eliot then distributed the prizes, which were in money, and the Doxology was sung at the conclusion.

THE CLAIMS OF THE HEATHEN AND MOHAMMEDAN WORLD ON THE CHURCH OF CHRIST.

SPECIAL SIMULTANEOUS MEETINGS, FEB. 7—11,

PROMOTED BY

THE CHURCH MISSIONARY SOCIETY.

These Meetings have been arranged to be held all over London and the immediate suburbs; not as ordinary Missionary Meetings, but simply to set forth plainly and solemnly the claims of the unevangelized Heathen and Mohammedan World upon the Church of Christ; to emphasize the risen Saviour's one great last command; to describe the world's need of the Gospel; to illustrate the blessings which God has already given to the poor, and the inadequate efforts hitherto put forth; and to press home the obligation of all Christians to take their share in the work by personal service or liberal gifts; by endeavours to make the claims felt by others; and, above all, by earnest, continual, systematic prayer.

The following have consented to take part:—Bishops of London, Rochester, Norwich, Salisbury, Exeter, Cork, Sodor and Man, Bedford, Mid China, and Rupert's Land; Bishops Alford, Cheetham, Hellmuth, and Titcomb; Archdeacons Farrar, Hessey, Bardsley, Perowne; The Earl of Northbrook; Mr. Baron Pollock; Sir A. Rollit, M.P.; Mr. Sidney Gedge, M.P.; Mr. C. A. Whitmore, M.P.; Sir T. Fowell Buxton, Sir John Coode, Sir Douglas Fox; Generals Brownlow, Field, G. Hutchinson, and Noble; Colonels Clarke, Morton, Stewart, H. C. McGrigor, Von Heythuysen; Majors Hay, Seton Churchill, Messrs. S. A. Blackwood and G. Williams, and about one hundred other clergymen and laymen.

DAILY PRAYER MEETINGS

AT THE

CHURCH MISSIONARY HOUSE, SALISBURY SQUARE,

MONDAY, 4 p.m., BISHOP OF ROCHESTER. TUESDAY to FRIDAY at noon. SATURDAY, at noon, Special Thanksgiving Service, Y.M.C.A., Aldersgate Street (12 o'clock), and Y.M.C.A., Exeter Hall (1 p.m.)

Daily Services at

ST. MICHAEL'S, CORNHILL (12 noon).—Rev. R. P. Ashe (from Uganda).

ST. MARY-LE-BOW, CHEAPSIDE (1 p.m.).—Bishop Moule (China).

ST. BRIDE'S, FLEET-STREET (1.15 p.m.).—Rev. Jas. Johnson (Lagos).

ST. PAUL'S, ONSLOW-SQUARE (11.30 a.m.—Rev. J. B. Whiting.

ST. JAMES', PADDINGTON.—Canon McCormick, &c.

ST. JOHN'S, PADDINGTON.—Rev. W. E. Burroughs.

SPECIAL MEETINGS

WILL BE HELD AT

Sion College, February 11 (4.30 p.m.); Y.M.C.A., Exeter Hall, 11th (7 p.m.); Church of England Young Men's Society, St. Bride's Street, 9th (8.30 p.m.); Y.M.C.A., Metal Exchange, 9th (6.30 p.m.).

AGGREGATE DISTRICT MEETINGS.

VESTRY HALL, KENSINGTON, 7th (3 p.m.).—Archdeacon Hessey, Canon Money, Hon. and Rev. E. Carr Glyn, Rev. Dr. Forrest, &c.

LADBROKE HALL, KENSINGTON, 8th (8 p.m.).—Rev. Dr. Thornton, Rev. Dr. U. Weitbrecht, Rev. J. E. Brenan, and Major Seton Churchill.

TOWN HALL, KENSINGTON, 11th (8 p.m.).—Bishops of London and Cork, Rev. Prebendary Tucker, Colonel C. E. Stewart, Hon. T. W. Pelham, &c.

TOWN HALL, KILBURN, 7th.—Bishop of Cork, General Field.

VESTRY HALL, HAMPSTEAD, 10th (8 p.m.).—Bishops of Exeter and Cork, Canon Scott Moncrieff, Rev. E. C. Dawson, &c.

QUEEN'S PARK HALL, HARROW ROAD, 7th (8 p.m.).—C. A. Whitmore, Esq., M.P., Canon McCormick, Rev. J. Fairclough, Eugene Stock, Esq.

PADDINGTON BATHS, QUEEN'S-ROAD, 11th (8 p.m.).—Bishop of Bedford, Bishop Moule, Rev. H. Rowley, S. Gedge, Esq., M.P.

ST. PANCRAS, 7th.—Canon Gibbon and Sydney Gedge, Esq., M.P.

TOWN HALL, WESTMINSTER, 8th.—Bishop of Salisbury, Earl of Northbrook, Canon Elwin, H. Hensman, Esq., &c.

TOWN HALL, HACKNEY, 10th.—Rev. M. D. Dimond-Churchward and Colonel H. S. Clarke.

MYDDLETON HALL, ISLINGTON, 8th (8 p.m.).—Bishop of Cork, Rev. W. H. Barlow, Rev. E. A. Stuart, Sir A. Rollit, M.P., &c.

MILDMAY CONFERENCE HALL, ISLINGTON, 8th (8 p.m.).—Bishop of London, Rev. G. Calthrop, S. Gedge, Esq., M.P., &c.

HOLLOWAY HALL, 8th (8 p.m.).—Bishop of Bedford, Rev. E. Lombe, Colonel Stewart, &c.

TOWN HALL, LIMEHOUSE, 9th.—Sir T. Fowell Buxton, Rev. H. A. Favell, W. Blakeney, Esq., R.N.

BOW AND BROMLEY INSTITUTE, BLACKHEATH, 10th.—Rev. J. B. Whiting, General Noble, Bishop of Rochester, Mr. Chancellor Dibdin, Rev. H. A. Favell, &c.

GRESHAM HALL, BRIXTON, 7th.—Canon Money, Rev. W. T. Storrs, Colonel Stewart, W. E. Shipton, Esq.

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The History of Israel. By Heinrich Ewald, late Professor of the University of Göttingen. Vol. viii. The Sub-Apostolic Age. Translated from the German by J. Frederick Smith. 18s. *Longmans, Green & Co.* A scholarly work in some respects, evidencing great research, yet not exempt from the conspicuous faults of the German style. The thought is not sufficiently evolved, and the logical faculty is in but slender exercise. In reading this work we have been forcibly reminded of Fichte's definition of faith—"the resolution of the will to admit the validity of knowledge." Dr. Ewald shines chiefly in hypothesis. The reader's faculty of faith is kept by our author in continual tension, so much so that Dr. Ewald's power to edify depends mainly on the resolution of the reader's will to admit the validity of the instruction given. Unfortunately our faith kept breaking down all along the line. It is vain expecting from any rationalistic critic of the Scriptural canon a tittle of rational evidence. Dr. Ewald's work is a gigantic proof that "the higher school of criticism" shines in a light of its own, and is hopelessly dominated by a vigorous fancy. We are free, however, to confess that this work bears sundry marks of excellence. Much that is said on the subject of Gnosis and of Allegorical Interpretation is instructive, while there are passages, such as that describing the cause and character of the martyrdom of Ignatius, of singular beauty. We mourn that Dr. Ewald should rank as a Rationalistic historian, and that sentiment and fancy should be such extensive contributors to the data he provides.

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We feel about this work that it is timely, fresh, and conclusive. Such a book was loudly called for; on no subject in the present day is there a greater multitude of pretentious and erring voices to be heard. Faith in verbal inspiration has been rapidly dying out, until now the great danger of the Church, as Mr. Bardsley remarks, "is not from the denial of revelation, but from the belief in the partial character of its inspiration." The Church of to-day has, in Mr. Waller, a redoubtable champion. He not only maintains verbal inspiration, but shows by a chain of rigorous reasoning that it is a conclusion from which there is no escape. We earnestly trust Mr. Waller's book, enriched as it is by an able introduction from the pen of Bishop Ryle, may speedily pass through many editions.

The Parousia; or, Our Lord's Second Coming, by J. Stuart Russell, M.A., New Edition, 7s. 6d. (*T. Fisher Unwin*), is by far the ablest work emanating from the Preterist School of Prophecy that has come under our notice. Mr. Russell does nobly for his client. We are only sorry that his excellent gifts have not been used in a better cause. The radical error in this work is that it all but makes the fall of Jerusalem answer prophetically to all things. To this, as to a focus, the lines of prophetic truth converge, and receive fulfilment. That the author works out his design with elaborate skill there is no gainsaying. Mr. Russell is himself a scholar, and his book has already received, he tells us, "a gratifying reception at the hands of many able and competent scholars," among whom may be named Archdeacon Farrar.

We cannot think, however, that the work will really weigh with those who are versed in the inspired Word. No doubt the mind of the Baptist was filled with presages of coming wrath impending over his nation; and no doubt, also, Christ, in terms of vivid description portrayed the overthrow of the Holy City. But the Parousia has a fulness of meaning that utterly defies restriction to such an issue—*e.g.*, the main feature of the Second Coming with respect to Israel is not judgment, but deliverance: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi. 26). Did this take place when the Romans levelled Jerusalem?

Then, again, the Parousia involves judgment upon the nations. "Before Him shall be gathered all nations" (Matt. xxv. 32). It would be utter trifling to regard the judgment of the nations as coincident with the fall of the Holy City. Besides, if in the Parable of the tares the field is the world, how can the Jews be the only tares that are bound up for the burning when the harvest is reaped at the end of the age? And this they must be, if our author's theory is correct, and the fall of Jerusalem fulfils prophecy. Furthermore, the Master tells us that "Jerusalem is to be trodden down of the Gentiles until the times of the Gentiles are fulfilled." It seems obvious from this that the fall of Jerusalem is a starting-point, rather than a terminus, and that the real literal Parousia is at the end, and not at the beginning of those times.

But while we join issue with the author, we willingly admit the literary excellence of his work, and doubt not that in certain quarters his system of interpretation will be as acceptable as in others it will be distasteful, and even repugnant.

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Approaching Fall of "Babylon the Great." By John Jack, M.A. *Aberdeen: John Rae Smith.* 1s. As an exposition of prophetic truth we fail to find any value in this treatise on Rev. xvi.—xix.; like many other publications of the same class, it gives the writer's own theory, but throws no light upon the actual teaching of the Word. The author's premises and conclusions alike rest upon human speculation rather than Divine assertion.

Notes on Daily Readings.

SUNDAY, FEB. 6.—PSALM I.

1.—*Blessed is the man, &c.*—It were better to render this, as does the Hebrew, "Happy is the man." Dr. Kay remarks that the last utterance of Moses (Deut. xxxiii. 29) was: "Happy art thou, O Israel." The Psalter links itself on to the law by this word, as also does the Gospel, for our Lord begins his teaching with "Happy are the poor in spirit" (Matt. v. 3, Greek).

2.—*But his delight is in the law of the Lord.*—Compare Joshua i. 8: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." From this and other passages (Deut. xvii. 18; Ps. cxix. 97) we gather that what is meant here by the law is Holy Scripture, which was divided into three divisions (Luke xxiv. 44) of the Law, the Prophets, and the Psalms; but was spoken of generally as the Law. Mark, that though the happiness of the righteous, described negatively, consists in not consorting with the ungodly, the contrast is not the companionship of the godly, but making the Word of God one's companion.

3.—*He shall be like a tree planted by the rivers of water.*—The word for "planted" is "properly used of a transplanted tree."—*Kay.* The figure is the more significant as it represents the transplantation of a soul from a state of nature to a state of grace. The "rivers of water" represent the Spirit of God. See John vii. 38, 39.

5.—*The congregation of the righteous.*—The parallel, "stand in the judgment," identifies these two classes. Those who "stand in the judgment" form "the congregation of the righteous." Compare Rom. v. 1, 2: "Being justified by faith…we have access into this grace wherein we stand."

MONDAY, FEB. 7.—PSALM II.

The second Psalm has a close connection with the first. Ancient Jewish tradition regarded them as one, and "said that the first Psalm begins and ends with 'O happy' (i. 1, ii. 12). The first treats of the written Word, and the second of the living Word. See a similar transition from one to the other in Heb. iv. 12, 13.

2.—*Against his anointed.*—In Greek "Christ." The two chief titles of the Saviour, "Christ" and "Son of God," are both found in this Psalm. See the initial fulfilment of this opposition to Christ (Acts iv. 25—28), and the final fulfilment at his coming (Rev. xix. 19).

3.—*Let us break their bands asunder, and cast away their cords from us.*—This contemplates a professed subjection to Christ, from which the nations or heathen (*i.e.* Gentiles) desire to break away. "So that they are insurgents shaking off their allegiance."—*Kay.* To break away from the restraints of Scripture is the spirit of the present age.

7.—*Thou art my Son, this day have I begotten Thee.*—We learn from Acts xiii. 33 that these words refer to the day of Christ's resurrection.

8.—*Ask of Me, and I will give Thee the heathen for thy inheritance.*—Not fulfilled as many suppose in mission work in this dispensation, but to be fulfilled hereafter in Christ's personal reign over the earth, as his own words (Rev. ii. 26, 27) declare, for He promises to him that overcometh that he shall share this "power over the nations" with Him—yet not in this dispensation, but in resurrection.

9.—*Thou shalt break them.*—The Hebrew for "break," by the alteration of one letter, becomes "rule," and this was evidently what the LXX. read, who so render it; if it be remembered that the rule is with a rod or sceptre of iron (meaning governmental power of the strongest kind), there is not much difference between the two.

12.—*Kiss the Son.*—*I.e.*, as a sign of homage (see 1 Sam. x. 1).—*Kay.*—*Blessed are all they that put their trust in Him.*—The Anointed One, who is the subject of this Psalm, is both Prophet, Priest, and King. His anointing as Prophet draws forth the command "Hear Him," as Priest "Trust Him," and as King "Serve Him."

TUESDAY, FEBRUARY 8.—PSALM III.

"The structure is regular, four divisions, each with two verses. Three are distinctly marked with *Selah.* From the fifth verse, and from the general tenour of the Psalm, it is inferred that it was composed for a morning song. The Hebrew word for Psalm in the inscription, and the frequent use of the musical term 'Selah' (meaning 'pause') may imply that it was used in the liturgical service of the Temple."—*S.C.* "All the leading features of the Psalm accord with the traditional inscription, 'When he fled before Absalom his son,' viz., the mockery of one who is rejected of God (2 Sam. xvi. 7); the danger by night (2 Sam. xvii. 1); the multitudes of the people (2 Sam. xv. 13, xvii. 11); and the high position of honour held by the Psalmist."—*Delitzsch.*

"The word *Selah* (verse 2) is found seventy-three times in the Psalms, and three times in Habakkuk. It is best derived from the verb 'Salah,' to rest, of frequent use in Hebrew. Primarily it is a music-mark. But, as the pause in music always comes in where the feeling requires a resting-place, it is of equal importance as regards the sense. It generally appears where a pause is quite suitable. Luther says, 'It tells us to pause and carefully reflect on the words going before.'"—*Hengstenberg.*

2.—*Many there be which say of my soul, no help for him in God.*—Amongst these "many" may have been accusing thoughts springing from a burdened conscience, for Delitzsch points out that from the time of David's sin in the matter of Uriah the Hittite broke forth a series of calamities, of which Absalom's rebellion was one.

WEDNESDAY, FEB. 9.—PSALM IV.

"The morning hymn is now followed by an evening hymn. It is evident that they go together from the mutual relation of iv. 6 with iii. 2, and iii. 5 with iv. 8."—*Delitzsch.*

1.—*O God of my righteousness.*—As the expression, "God of my salvation" (xviii. 46, xxv. 5, xxvii. 9) means the God from whom cometh my salvation, so this expression means the God from whom cometh my righteousness. It is an anticipation of the New Testament doctrine of the righteousness of God, *i.e.*, the righteousness provided by God, which is "unto and upon all them that believe."

3.—*Him that is godly.*—The word in Hebrew literally means one who is loved or receives mercy, and so it implies that such a one is an object of God's mercy. The word "godly" is misleading, as tending to make one think more of what the man brings to God than of what he receives from Him.

4.—*Stand in awe, and sin not.*—R.V. gives in margin, "Be ye angry," which is better, and accords with the LXX. as quoted, Eph. iv. 26: "David's warning to his companions, not to let indignation against Absalom's unnatural rebellion hurry them into sinful anger."—*Kay.*

5.—*Commune with your own heart and be still.*—Compare John viii. 7—11. A sense of their own guilt would lead them to silence (Rom. iii. 19)

THURSDAY, FEB. 10.—PSALM V.

The words in the title of this Psalm, "Upon Nehiloth," are regarded by many as merely referring to the musical instrument designed to accompany it. Hengstenberg, following Luther and supported by the LXX. and Vulgate Versions, derives the word Nehiloth from the Hebrew verb "to possess or inherit," and takes the word to mean "the possessions, the lots." "Now the whole Psalm is taken up with a double destiny, that of the righteous and that of the wicked, to describe which no more suitable single word could be found than that there used, 'upon the lots.'"

3.—*My voice shalt thou hear in the morning, O Lord.*—Different views are advanced as to the structure of this Psalm. The most satisfactory is that of Hengstenberg, who says, "After an introduction of two verses in which the Psalmist entreats the Lord to hear his prayer, the prayer itself follows in two strophes of equal length, each consisting of five verses." In the Hebrew each of these divisions (3—7 and 8—12) begins with the word "Jehovah" (O Lord).

7.—*But as for me, I will come into thy house in the multitude of thy mercy.*—Though David states strongly God's hatred of wickedness and the wicked, he does not claim acceptance for himself on the ground of his not being a sinner, but rather because that as a sinner he had "found mercy."

8.—*Lead me, O Lord, in thy righteousness, because of mine enemies.*—For "enemies," R.V. gives in margin, "Them that lie in wait for me," which is more accurate. The ungodly are contemplated not so much as his personal enemies, as enemies of God and godliness.

9.—*There is no faithfulness in their mouth.*—The Hebrew is, "in his mouth," which Hengstenberg says, "is to be explained by the entire mass of enemies being represented by the Psalmist as one person, as a personified ungodliness." It is better still to see in this "one person" the head of the ungodly. Comp. John viii. 44: "Ye are of your father the devil." Compare also the striking rendering of the latter part of the verse, R.V. (margin): "When one speaketh a lie, he speaketh of his own; for his father also is a liar."

FRIDAY, FEB. 11.—PSALM VI.

"This is the first of the penitential Psalms."—*S. C.* The expression in the title "Upon Sheminith" may have, as is supposed, a musical reference, but Hengstenberg points out that in accordance with the meaning of the word "Upon the eighth," the name of Jehovah occurs in it precisely eight times. It is interesting to observe how this eightfold calling upon God affords eight steps, as it were, by which the Psalmist rises from the lowest depths in which he begins, to the full confidence of faith with which he closes. These steps are: "rebuke me not," "have mercy upon me," "heal me," "how long?" "return, deliver my soul," "the Lord hath heard the voice of my weeping;" "the Lord hath heard my supplication;" "the Lord will receive my prayer."

5.—*In the grave who shall give Thee thanks?*—"The prayer for deliverance is grounded on the fact of one's not being able to praise God in death, as the praise of God was the Psalmist's most blessed employment, to be deprived of which would be to him the heaviest loss. Understood thus, the words afford a deep, and for us humiliating, insight into the heart of pious men under the old covenant. To consider the praise of God as the highest good, as the most essential thing in life, to love life only as furnishing the opportunity for that, is the highest proof of near fellowship with God."—*Hengstenberg.* If this be true of the pious in Israel, it is pre-eminently true of Christ, who may be seen in such Psalms as these as the substitutional sufferer for sin, though in Himself sinless.

SATURDAY, FEB. 12.—PSALM VII.

The word Shiggaion is mostly explained as a musical term; but Hengstenberg, who insists upon the enigmatical meaning of these obscure expressions in the titles of the Psalms, renders it "erring," *i.e.*, a Psalm which has respect to the erring of the wicked. He also thinks that "Cush the Benjamite" is an enigmatical designation of Saul, who was morally dark as an Ethiopian (the meaning of Cush). Comp. Jer. xiii. 23; Amos ix. 7. Dr. Kay, however, thinks that Shimei is intended, who in 2 Sam. xvi. 7, is called "this Benjamite," and quotes, as confirming this, the false charge of Shimei (2 Sam. xvi.): "The Lord hath returned upon thee all the blood of the house of Saul," which charge he thinks David indignantly denies in 3—5.

7.—*For their sakes, therefore, return thou on high.*—Better in R.V. "Over them return thou on high." "God is represented as pronouncing this sentence from his throne over the assembly, and then returning on high. Every triumph of right is regarded by David as the result of a personal intervention of the righteous Judge."—*S. C.*

11.—*God is angry with the wicked every day.*—The words "with the wicked" are not in the Hebrew. The objects of God's righteous anger probably intended are the impenitent, as the next verse goes on: "If he turn not, He will whet his sword." Comp. Rom. ii. 5.

15.—*He made a pit and digged it, and is fallen into the ditch which he made.*—Never had this a more striking fulfilment than when Satan "put into the heart of Judas to betray" Jesus, for this pit so dug was the ditch (or destruction) into which Satan himself fell. See Heb. ii. 14, 15.

Among the Churches.

**** We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church.*

EPISCOPAL.

Rev. W. M. Statham has resigned the pastorate of Harecourt Congregational Chapel, in order to enter the ministry of the Church of England.

It has been resolved to establish an Extension Society in connection with the Established Church for Leeds. It is intended to raise £5000 a year, mainly to provide mission churches, and for the augmentation of poor livings.

The invasion of churches by bands of socialists who indulge in audible criticism, a movement initiated at Battersea, seems to be spreading. In several cases the prayer for the Queen has been hissed, and also the eighth commandment.

BAPTIST.

The Baptist Missionary Society has received an anonymous donation of £1000.

One hundred poor families are supplied with soup every Wednesday at the Baptist Church, Wood Green, N.

Breakfasts of bread and milk are given every morning to about two hundred children at Gipsy-road Baptist Chapel.

A Bible-class, commenced by Mr. Grose fourteen years ago, in connection with the Baptist Church, London-road, Stoke-on-Trent, has increased since that time from nine to about eighty members, consisting of young and old, married and single, from sixteen to seventy-five years of age.

During the two years' pastorate of Rev. P. F. Mulholland, at the Baptist Church, Dalkeith, N.B., there has been an increase in the membership of 50 per cent. Sabbath-school work has been productive of good results, and enlarged liberality has been shown towards Home and Foreign Missions.

CONGREGATIONAL.

New Sunday-schools are to be erected in connection with the Congregational Church at Marden, at a cost of about £500.

During the five years' pastorate of Rev. E. J. Dukes, at Bridgwater Congregational Church, 230 new members have joined, forty-four during the past year.

The congregation of the Congregational Church at Catford (Rev. A. F. Muir, minister), has more than doubled its numbers during the last nine months.

An excellent dinner of soup and pudding is provided every Wednesday at London-road Congregational Church, Derby, for between 100 and 200 young children.

The contributions from Fishergate Congregational Church, Preston, towards Home and Foreign Missions, are about four times what they were seven or eight years ago.

An addition of 105 has been made to the membership of Tynedale Congregational Church, Gloucester, under the pastorate of Rev. W. Tucker, during the last two years.

The ministry of Rev. Charles Leach (Congregational), at Queen's Park, Harrow-road, has been so successful that a church consisting of two hundred members, has been formed.

The Sunday-school of Finsbury-park Congregational Church (Rev. Eynon Davies) has largely increased during the last six months, and now numbers 470 scholars, with about forty teachers and officers.

A party of Congregational ministers, including Revs. Samuel Pearson (Liverpool), W. Spensley (Abney Chapel, Stoke Newington), and H. S. Toms (Enfield), started last week for a tour in Egypt, Palestine, and the East.

The Congregational Church at Dundee has had an accession of sixteen members during the past year, and there is an attendance of from seventy to 100 at Rev. J. Roebuck's Bible-class, while other organisations are in a prosperous condition.

Sale Congregational Church has increased its membership during the past year by twenty-five. In addition to the ordinary income, £292 has been raised for new class-rooms, and the contributions to Home and Foreign Missions amounted to £163.

There is a serious decrease in the attendance at some of the Congregational churches in North and East London. The minister of one of the largest churches at the East-end is said to have had to pay a considerable part of the year's expenses out of his own pocket; and one North London Church, formerly large and influential, although in the midst of a dense population, is nearly empty.

Steady progress and increase in every department of Christian work are evident in the reports presented to the annual meeting at Lewisham High-road Congregational Church; 120 members have been added during 1886, amongst these being a considerable number of young men; and Sunday-schools, Bible-classes, and the mission and philanthropic work of the church show considerable vitality.

A series of special meetings for prayer have been held at Argyle Chapel, Bath. The meetings were one of the results of the recent Hastings Conference. This formed the subject of a discourse by the pastor, Rev. T. Stephens, which was greatly blessed. The church and congregation became anxious for a deeper spiritual life and a baptism of the Spirit. "We were moved," says a correspondent, "to have these meetings. We had grand times.' The earnestness deepened evening after

A substantial tea was recently given to 320 poor children by the Young Men's Association of the Oxford-street Congregational Church, Leicester.

PRESBYTERIAN.

Seventeen cottage meetings are conducted by members of the Hexham Presbyterian congregation.

The Dorcas Society, of Regent-square, London, Presbyterian Church, has celebrated its twenty-fifth anniversary.

A large number of Highlanders attended a Gaelic service in Crown-court Church on the third Sunday in January. These services are to be held quarterly.

Rev. A. N. Mackray's ten minute sermonettes to children at the Presbyterian Church, Croydon, are much appreciated. A Thursday morning lecture attracts many outside the congregation.

Dr. Horatius Bonar, with the consent of his congregation at the Grange, Edinburgh, is about to retire from active service, so that the colleague to be appointed will require to undertake the full charge.

The Session of Camden-road Presbyterian congregation have decided to close a mission station which was being worked by about a dozen of their members, and by whom five hundred families were visited weekly.

The deficit of £3000 in the Foreign Mission Fund of the English Presbyterian Synod has been changed into a balance of £250, through the liberal response to the appeal made, stimulated by a contingent offer of £500 on the part of Mr. J. T. Morton.

Various proposals for the division of the London Presbytery are being considered by the committee appointed on the motion of Dr. Donald Fraser. One is to cut off a number of county congregations from the Metropolitan court, and to form a South Coast Presbytery, to meet at Brighton.

METHODIST.

A mission-room has been opened by Wesleyans at Chelston, near Torquay.

Thirty new members have lately been received into Bethesda Church (Methodist New Connexion), Hanley.

New Sunday schools for 350 scholars have just been opened in connection with Pike's-hill Wesleyan Chapel, Falmouth.

A successful conference of all the workers and teachers in Burslem Circuit (Methodist New Connexion) took place at Tunstall recently.

Mission services for the people have been organised at Zion Chapel (Methodist New Connexion), Boston, by the pastor, Rev. G. H. Elvidge.

An important alteration in the management of Wesleyan day-schools is in contemplation, more systematic Bible instruction being considered desirable.

At the quarterly meeting of the Isle of Man Mission (Methodist New Connexion) an increase of thirty full members and eight probationers was reported.

Rev. P. Cook has just closed a delightful mission among Wesleyans, at Willesden. The prejudice at first entertained by some was overcome, the congregations increased, and much blessing was received.

The Second London Circuit of the Methodist New Connexion is in a prosperous condition. There is a promising spiritual work in the Sunday-school, which has a complete staff of converted scholars as teachers.

In ten years, since mission work was commenced by the Primitive Methodists in Walthamstow, five churches have been formed, with five Sunday-schools and five Bands of Hope. In these schools there are over five hundred children.

At the quarterly meeting of the Leeds First Circuit (Methodist New Connexion) a net increase of twenty-one members, with one hundred on trial, was reported. At the Burslem Quarterly Meeting an increase of fourteen members was reported.

A Methodist Convention was held recently in Birmingham, and will be followed by similar meetings in other districts. The claims of the proposed London Mission were specially pleaded by Revs. Mark Guy Pearse, Hugh Price Hughes, and others.

At the suggestion of the chairman of the district (Rev. J. S. Pawlyn), the ministers of the two Plymouth and Devonport Wesleyan circuits invited the members to join them in a three days' Convention. A series of very blessed meetings have been the result.

The Street Mission Band at Greenwich have opened a new mission hall. At a meeting for the deepening of the spiritual life, Rev. W. D. Sarjeant bade the workers think no more of what they were going to do for Christ, but of what He was about to do through them.

There are evident tokens of an increase of the mission spirit in many circuits of the United Methodist Free Church. Rev. J. F. Lawis has been lecturing at Newcastle and Darlington in aid of the Galla Mission, and Rev. G. Thompson is also lecturing in the Hexham Circuit on a "World without the Bible and with it."

There has been earnest mission work at the Westminster Wesleyan Training College for some time past. The students have adopted systematic methods of visitation on Sundays, holding a short service in the afternoon, and inviting the people to attend the service in the evening. In this way some hearts have been reached.

How to stimulate interest in the missionary cause amongst young people was well illustrated recently at a crowded meeting in the Wesleyan Chapel, High-street, Plaistow. The very small attendance last year directed thought to the subject, with the result that a friend offered to give six medals to the collectors who brought in the largest amounts. A quarterly meeting was also instituted and at the annual meeting just held £45 was handed in by seventy collectors. Three youths gave addresses. The whole management is in the hands of [illegible] judging by the results [illegible] have

MISCELLANEOUS.

Mr. P. Neal, of Ratby, has been conducting a series of evangelistic services in the chapel of Gilmorton.

A ten days' mission, conducted by Gipsy Smith, of Hanley, at Brunswick Chapel, St. John's-road, has been greatly blessed.

The Society of Friends have erected new school premises at Dewsbury at a cost of £1000, and extensive new buildings at Manchester costing £3000.

At Paignton, Devon, the Baptist, Congregational, Wesleyan, and Bible Christian denominations have united in a special mission to the young.

A recent visit to the American Friends' Mission in Constantinople showed that there is a school with fifty children, and much active Christian work is on hand.

A service for young people, held after the regular evening service, by Rev. R. D. Cooper, pastor of the "Old Meeting," St. Neots, is much appreciated, the attendance on a recent Sunday numbering about four hundred.

An eight days' mission at Shaw (Oldham) has been greatly blessed. Many unconverted workmates were brought to the services by the members; one night a husband and wife, and the next the man's old father, came forward to the rail, and there were several other cases of conversion. Altogether, sixty names were taken, and the church was roused.

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TEMPERANCE NOTES.

An American militia regiment, composed exclusive of temperance men, is being organised.

The temperance people in the State of Nebraska hope to carry 100 towns for Prohibition this year.

In India, liquor-shops are being multiplied as rapidly as they can be made to pay, anxiety for revenue is so great.

From 140 to 150 districts, in Wales, persons of position have sent assurances that the Sunday Closing Act is a success.

The coffee-tavern movement in the States has been publicly commended by a large number of prominent Americans.

The Edinburgh University Total Abstinence Society are putting forth vigorous efforts to increase their membership.

There are 3000 British churches in which unfermented wine is used at the Lord's Supper, Mr. Spurgeon's amongst the number.

About four hundred Rural Communes of the Province of St. Petersburg have decided to prohibit the sale of spirits within their jurisdiction.

The Morning Advertiser lately described many of the so-called Working Men's Clubs as nothing better than drinking and gambling "hells."

Dr. Victor Horsley says that on Saturday nights 90 per cent. of the cases of injury admitted into the casualty wards of general hospitals arise through drink.

An organisation of law and order leagues is being formed in the United States for the purpose of prosecuting druggists and others who may violate the liquor laws.

A new hall has been opened in connection with Cowcadden's Free Church Mission, Glasgow. Six thousand persons have become abstainers, and all the officers and workers are teetotallers.

In America it is customary to keep open-house on New Year's day. At Washington, "the absence of liquors from the sideboards in many of the most fashionable houses" was conspicuous.

In a recent article, *The Echo* compared the poverty of the Jew and Gentile in the East-end of London, to the advantage of the Jew, one reason for the difference being Jewish abstemiousness.

Under the auspices of the United Kingdom Alliance, a United Kingdom Convention in furtherance of early legislation, on the lines of Local Option, is to be held, February 15 and 16, at Exeter Hall.

At a meeting of railway employés at Paddington, recently, Dr. Richardson dwelt on the injurious effect of drink on sight, hearing, and the voice, and urged, railway-men, especially, to avoid it.

"Temperance as Taught in the Revised Bible" is a little book by Rev. J. Compston. It deals with about two hundred passages of Scripture, about half being given in both versions, in parallel columns.

OLD SOUTHGATE.—A church, in connection with the Metropolitan Country Mission, was formed in this place on Wednesday, last week. Two and a half years ago, when Mr. D. Wickerson, of Haverstock-hill, commenced his ministry here, the little congregation met in a small room behind a shop, but since then an iron room has been erected, and twice enlarged, in which now between one and two hundred persons assemble week after week to listen to the Word of Life. A Sunday-school is also carried on, and week-night services are held. Many persons have also been baptized. On Wednesday Mr. Dunn, from Mr. C. H. Spurgeon's Tabernacle, gave to each the right hand of fellowship, accompanying the act with a few well-chosen words. An address was given by Mr. Russell, the minister of the Baptist Chapel at Edmonton, after which a communion service was held, conducted by Mr. A. Goldstone, president of the M.S.C.M., many [illegible] from other churches joining in this.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE MANCHESTER CITY MISSION will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

METROPOLITAN TABERNACLE, Newington-causeway.—C. H. Spurgeon next Sunday, 11 and 6.30.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C. (late 61, Gracechurch-st.)—Missionary meeting, Feb. 9, at 6.30; chairman, Mr. J. Herbert Tritton; speakers, Rev. H. W. Webb-Peploe, Rev. W. E. Burroughs (Kingstown, Dublin), and Mr. Eugene Stock.

Y.M.C.A., EXETER HALL.—Thurs., Feb. 3, at 8, Bible lecture, by Rev. Burman Cassin. Sunday, at 3.30, Mr. E. J. Kennedy (men only) on "Men of the World." Wed., Mr. H. Grattan Guinness's lecture on "Romanism and the Reformation from the Standpoint of Prophecy." Gymnasium, open every night (with Gospel address); tickets free from Exeter Hall. All week-evening meetings at 8.

Y.M.C.A., THE PRIORY, 198, Upper-st., N.—Sun., Feb. 6, at 3.15, special address, Rev. T. W. Drury, Principal Ch. Mis. College. Feb. 14 to 19, Mr. Henry Varley will hold special services, Bible-readings, open to all, each afternoon from 3; and to young men only, Gospel addresses at 8 each evening.

Y.M.C.A., 255, SEVEN SISTERS'-ROAD.—Annual meeting, Thurs., Feb. 3, at 8. Addresses by Dr. Grattan Guinness, Rev. A. C. Murphy (Crouch-hill), Hon. S. Blake (Toronto), Dr. Draper (New York).

Y.M.C.A., 160, RUE MONTMARTRE, Paris.—Prayer meeting, daily, 12.30 to 1.

MRS. REANEY—at Stepney Meeting House on Sunday afternoons at 3.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Stafford Rooms, Titchborne-st., Edgware-rd., on Fridays, at 3 30. Speaker on Feb. 4, Rev. W. Haslam.

GREAT ASSEMBLY HALL, Mile End-rd., E.—Sun., Feb. 6, at 11 and 6.30, Mr. W. Nobbs.

POWIS HALL, Powis-square, W.—Rev. J. Wilkinson on "Mildmay Mission to the Jews," Thurs., Feb. 3, at 7.30.

CONFERENCE HALL, Mildmay-park, N.—Sun., Feb. 6, at 3.30, Mr. P. S. Badenoch; 7, Rev. G. A. Bennetts.

EDINBURGH CASTLE, Limehouse, E.—Sun., Feb. 6, at 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn.—Fri., Feb. 4, all-day meeting: 10.30, prayer for Churches and nations; 3, address by Rev. J. Wilkinson; 7, "Help from God."

C.E.Y.M.S., LEOPOLD ROOMS, 3, St. Bride-st., E.C.—Prayer meeting, Mondays, 1.15 to 1.45. Conversational Bible-readings, Friday evenings at 8. All young men cordially welcomed.

SERVICES ON RAMSGATE SANDS (conducted by Mr. Wm. Nott).—Annual meeting, Exeter Hall, Tues., Feb. 8, at 7. Chairman, Rev. Z. B. Woffendale. Ramsgate visitors forming the choir.

WEST KENSINGTON HALL, Hammersmith-road, W.—Meeting of Christian workers, Thurs., Feb. 10. Addresses by Messrs. Henry Varley, Jas. L. Stanley, C. Russell Hurditch, Dr. Popham, and others; tea at 6.

ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in February, Rev. Dr. Kennedy. Subjects: "Abraham"—(2) "At the Head of his Clan in the Battle;" (3) "In his Communications with God;" (4) "In Pillgrimage and his End."

OPEN-AIR MISSION (South London Auxiliary),—Annual meeting, Wed., Feb. 9, Haddon Hall, Bermondsey New road; tea at 6, 6d. each; meeting at 7. Sir Wm. Willis in the chair. Speakers: Revs. Benjamin Brigg, Burman Cassin, Clement Clemance, D.D., and Thomas W. Johnstone, and Mr. Wm. Olney, jun.

TWO DAYS' CONFERENCE (for women only) on the Deepening of the Spiritual Life in its Relation to Foreign Mission Work, Y.W.C.A., Morley Halls, 316, Regent-st., Tues. and Wed., March 15 and 16. Rev. F. B. Meyer, Mr. Reginald Radcliffe, Mr. Spencer Walton, and others. Further particulars will be given later.

LIFE IN THE HOLY LAND.—Lectures by Miss L. M. von Finkelstein: Feb. 4, Hereford, "Homes and Haunts of Jesus;" 7, Bath, "Homes and Haunts of Jesus;" 8, Bristol, "Homes and Haunts of Jesus;" 9, Bristol, "The Bedouins of the Desert;" 10, Leytonstone, "Homes and Haunts of Jesus;" 11, Lyndhurst-road Church, Hampstead, "Bedouins of the Desert."

MR. SPURGEON.—In spite of a thick fog on Sunday morning, Mr. Spurgeon found himself able to occupy his pulpit at the Metropolitan Tabernacle. He was somewhat affected, however, by the state of the atmosphere, as was indicated by the

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—H.A.J. W.T. J.P.P. G.F. J.F.P. J.D. W.H.G. G.S. E.R. J.R. H.F.S. P.C. K.B.D'O. F.A. G.A.A. L.A.B. W.H. C.F. R.H.A. R.P. C.M.H. G.L. L.E.B. J.G. J.J.B. A.W. J.F. H.T.M. D.J.R. W.S. S.J. A.H. A.E. W.M.G. R.B. E.A.A. G.W.H. A.E.B.L. L.E.J. A.M.E. J.C. M.H.Y. E.M.T. E.R. D.A. L.A.L. L.C. F.F. J. de B. E.M.B. R.H.H. H.W.T. E.H.S. H.J. E.H.C. W.G. F.E.G. R.P. J.O.S. W.B. W.K. M.G. M.H. J.W.B. S.J.C. W.A. J.C. E.M. J.C.A. S.S.M. O.P. R.F. J.R. T.R.A. C.E.C. W.B. H.W. A.W. J.H.G. J.H. E.M. W.J.C. A.E.W.

APPLICANTS FOR TRACTS.—H. Murch, 46, Willes-rd., Kentish Town, N.W.; M. Surr, 127, Nelson-st., Openshaw, near Manchester; C. R. Williams, 29, Tunnel-terrace, Banes-well, Newport, Mon.; Mr. Comber, Stepney Meeting House, Garden-st., Stepney, E.; Rev. E. A. Arthurs, Milborne Port, Sherborne, Dorset; W. Mortlock, 5, Powell's-place, Barrack-hill, Newport, Mon.; R. Tiptoft, 109, Grafton-st., Mile End, E.; W. Osbourne, 18, Bright-st., Russell-town, Bristol; R. Williams, care of Mr. Sealey, 56, St. Mary-st., Cardiff; Sophia Jones, Victoria House, Grosvenor, Larkhall, Bath; Z. Knowles, Attwood-st., Lye, near Stourbridge, Worcestershire; T. G. Tredennick, 149, London-rd., St. Leonard's-on-Sea (Gospel temperance); J. L. Bostock, Bloomsbury-lane, Timperley, near Altrincham; W. A. Derby, 96, Lambeth-rd., Liverpool, N.; F. Paine, 1, Bateman's-buildings, Soho-square, W.C.; E. Brockway, Gunton Hall, Lowestoft.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Subscriptions Received by Messrs. Morgan & Scott to Saturday, January 29, 1887.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
H.C.T. (donor in Sept., Rev. P. Leys' expenses)—Please send address.			
Work among Fallen—Please send address.	☜		
Christmas Help to Poor—I.M.	0	5	0
Mr. A. G. Brown's Work—Mrs. D.G. £1; Mrs. M. 5s. 6d.; Hat, 3s.	1	8	6
Soc. Rlf. Persecuted Jews—E.T. £2; E.L. 2s. 6d.; M.A.L. 10s.; G.R. £1	3	12	6
Travellers' Aid Soc.—E.J.W. £1; 2 Cor. ix. 12, £5	6	0	0
Dest. Chldn.'s Dinner Soc.—F.P. & J.H.S. 5s.; E.H. 5s.	0	10	0
Mr. Orsman's Work—F.P. & J.H.S. 5s.; E.H. 5s.	0	10	0
George-yd. Rgd. Schls.—F.P. & J.H.S. 5s.; T.S. £1 1s.; C.H. £10; Mrs. M. 5s. 6d.; T.L. £10	21	11	6
Cow-cross Msn.—F.P. & J.H.S. 5s.; T.S. £1 1s.; Marion, £3; T.C.E. 2s. 6d.	4	8	6
China Inland Msn.—A.C. 2s. 6d.; E.H. 5s.; T.N.J. £1	1	7	6
Blind Chinese Scripture Rdrs.—A.C. 2s. 6d.; E. R.B. 2s. 6d.; L.B.S. 10s.; Mrs. I.B. £2; L. P.A. 2s.; G.R. £1	3	17	0
Distressed Jews (Mrs. Finn)—A.C. 5s.; A.C. 2s. 6d.; G.R. £1	1	7	6
Btsh. Soc. Propagating Gspl. among Jews—A.C.	0	5	0
McAll Msn.—A.C. 5s.; B.D. 5s.; J.A. £20	20	10	0
Night Shelter Homeless Men—Thank-offering, £1; L.G.B.A. £1	2	0	0
Mrs. Hilton's Crèche, &c.—A.C. 2s. 6d.; E.H. 5s.	0	7	6
Invalid & Chldn.'s Dinner Table—A.C.	0	2	6
Bridge of Hope—A.C. 2s. 6d.; M.A.K. 10s.	0	12	6
Robin Dinners—J.G.	0	2	6
Mr. Fegan's Homes—Mrs. E.P.C. £5; Marion, £3; T.L. £5	13	0	0
Field-lane Rgd. Schls.—Mrs. E.P.C. £5; (*Refuges*) C.H. £20	25	0	0
"Chichester," &c., Training Ships.—Mrs. E.P.C.	10	0	0
Ogle-mews Rgd. Schls.—E.H. 5s.; (*1d. Dnrs.*) Bank Clerks, Croydon, 1s.	0	6	0
Miss E. Hopkins' Work—K.H.	0	10	0
Dr. Barnardo's Homes—Pupils Old Hall School, 8s.; Marion, £5; J.A. £5; T.A.G. £2; Laura, 10s.	12	18	0
Dock Labourers—Bath, 10s.; Anon. £2; Marion, £3; L.G.B.A. £1; A Widow, 2s.; E.H. 5s.; Matt. vi. 31, 32, 3s. 6d.	7	0	6
Home for Worn-out Governesses—A.R.	0	5	0
Bp. Taylor's Steamer—J.W. 5s.; Mrs. M. £1; Mrs. I.B. £1; E.M.K. 5s.; Miss E.E.B. £1; Mrs. W. 4s. 2d.; G R. £1	4	14	2
Rlf. Lndn. Poor—J.L.H. £5; L.G.B.A. £1; C.L.M. 10s.; Laura, 10s.; G.R. £1	8	0	0
Friendless & Fallen—C.H. £20; H.P. £1; E.H. 5s.; Laura, 10s.	21	15	0
Midnight Meeting Movement—C.H.	10	0	0
Rgd. Schl. Union—C.H.	20	0	0
St. Giles' Christian Msn.—Mrs. M. 5s. 6d.; Marion, £3; T.A.G. £2; T.L. £10; (*Prisoners*) C.H. £10; H.P. £2	27	5	6
Irish Church Msns.—C.H. £10; A.R. £1	11	0	0
Bristol Orphan Houses—E.M.C. 2s. 6d.; J.A. £5; H.M.A.S. £1; T.L. £10	16	2	6
Msn. Deep-Sea Fishermen—Marion, £3; G.N. 2s.	3	2	0
Scrip. Rdrs. Soc. Ireland—A.R.	1	0	0
Soldiers' Inst., Portsmouth—R. & F.V.	1	0	0
Children's Free Dnrs.—L.P.A.	0	1	0
The D. L. Moody Jubilee—A.W. 5s.; H.M.A.S. £1; E.W. £1 1s.; P.F.W. £1 1s.	3	7	0
Lndn. City Msn.—E.H.	0	5	0
Miss Mittendorff's Homes—E.H.	0	5	0
Wesleyan Msn., E. Lndn.—E.H.	0	5	0
Open-Air Msn.—E.H.	0	5	0
Sailors' Welcome Home (Miss Child)—E.H.	0	5	0
Sick Children's Dnrs.—E.H.	0	5	0
Miss Weston's Work—Mrs. I.B. £1; R. & F.V. £1	2	0	0
Mildmay Msn. to Jews—Mrs. I.B. £2; T.L. £5	7	0	0
Home of Industry—J.A. £4 10s.; E.H. 5s.; (*Widows*) J.A. 10s.	5	5	0
Grat. Circ. "Christian"—A.H.	1	1	0
Christian Community—T.C.E.	0	2	6
Bitter Cry, &c.—L.G.B.A.	1	0	0
Mrs. Meredith's Prison Msn.—T.A.G. £2; E.H. 5s.; H.M.A.S. £1	3	5	0
Working Lads' Homes—E.H.	0	5	0
Mr. Quarrier's Orphan Homes—E.H.	0	5	0
Latymer-road Msn.—E.H.	0	5	0
Indigent Blind Visiting Soc.—E.H.	0	5	0
Rescue Soc.—E.H.	0	5	0
Anti-Slavery Travelling Union—S.L.	0	1	0
Operative Jewish Converts' Inst.—H.M.A.S.	0	10	0
Homeless Poor, Banner-st.—H.M.A.S.	0	5	0
Ch. of Eng. Parochial Msnry. Soc.—H.M.A.S.	0	5	0
Mr. Rabinowitz's Work—2 Cor. ix. 12	10	0	0
Rev. J. Freshman's Msn, New York—2 Cor. ix. 12	10	0	0
Gospel Purity Assoc.—2 Cor. ix. 12	10	0	0
Mrs. Heckford's Poor Needlewomen—2 Cor. ix. 12, £3; S.R.T. 2s. 6d.	3	2	6
Lndn. Samaritan Soc.—G.N. 10s.; T.L. £10	10	10	0
Distressed Irish Ladies (Mrs. Lalor)—G.N. 10s.; S.R.T. 2s. 6d.	0	12	6
Moravian Msns., Lndn. Assoc.—G.N.	0	5	0
Theatrical Msn.—G.N.	0	3	0
Spezia Msn.—Thank-offering	0	5	0
Lndn. Jews Society (Jews Palestine)—T.	10	0	0
	£546	12	2

[ADVERTISEMENTS.]

Emigrants' Home—E.V. 10s. and parcel of clothing.

Bethnal Green Free Library, E.—(*Towards* £1000) S.C. £10 10s.—Mr. F. A. BEVAN, Treasurer, 54, Lombard-st., E.C.

The London Samaritan Society and Homerton Mission—Mr. J. J. Jones, Director, 98, High-st., Homerton, E., gratefully acknowledges the following donations: (*Free Meals for Destitute Poor*) T.B. 10s.; Miss C.E.B. 2s.; M.N. 5s.; A Thank-offering, £2 10s.; (*Convalescent Homes at Bournemouth and Sandgate*) T.B. 10s.; V.H. 10s.

Theatrical Mission, Special Appeal—D.C. £10; Mrs. N. 5s.; Mrs. C. £1; Mrs. I. £1; Miss E.M. 10s.; Rev. W.W.A. £2; Miss B.S. 2s.; Miss B. £1; Mrs. S. 7s. 6d.; Miss E.C.W. 5s.; Miss M. 10s.; Miss G.J. 10s.; Mrs. M. 10s.; the Misses S. £1 3s.; Mrs. M. 10s.; Miss M.C. 10s.; Mrs. E. £1 1s.; Mrs. J.G. 10s.; T.C.T. 5s.; Mrs. T.W. 3s.; Miss L. 13s. 3d.; Miss M.T. 5s.; Miss M.E.W. £1; Miss B. 10s.; Mrs. D. £1; Miss C. £3 3s.; J.J. 10s.; T.G.W. £1; C.A.M. £3 3s.; E.G. 5s.; Miss A. [illegible] B. 10s.; Miss S.C. £4.

Mission and other Appeals.

THE WEST OF IRELAND.—Rev. R. W. LANDE, Kilmactraney Glebe, Ballyfarnon, co. Sligo, asks help to make alterations in a cottage, so that it may be used for Sunday-school, Bible-classes, &c.

CLAPTON-PARK.—A reading-room has just been opened in this district, with which it is hoped also to combine a free library. Gifts of books, newspapers, magazines, &c., are earnestly requested. Hon. Secretary, A. W. RADFORD, 110, Elderfield-road, Lower Clapton, E.

OLD FORD.—Help in feeding the hungry is urgently needed here. At three free breakfasts given at the Smeed-road, Monier-road Mission Hall, 170 children were fed, but three times that number went empty away. Rev. J. P. PORTER, 59, Driffield-road, North Bow, E.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Feb. 6, Luke v. 27—39; Monday, Feb. 7, Luke vi. 1—12; Tuesday, Feb. 8, Luke vi. 13—26; Wednesday, Feb. 9, Luke vi. 27—38; Thursday, Feb. 10, Luke vi. 39—49; Friday, Feb. 11, Luke vii. 1—10; Saturday, Feb. 12, Luke vii. 11—23.

REQUESTS FOR PRAYER.—For blessing on the following missions:—Capt. Warner Dennis, at Arthur-street Baptist Chapel, King's Cross, Feb. 6 to 16; Gospel Temperance Mission at St. George's Hall, Bradford, by Messrs. William Noble, Richard Coad, and others, from Feb. 20 to 27; Dr. L. W. Munhall, in Brooklyn; Mr. Opie Rodway, at Seaton, Devon, for a week, commencing Feb. [illegible]; Three weeks' special services at Sherborne, Dorset; on a Cottage Mission at King's Pyon, Herefordshire; Rev. Wm. Haslam, at Portsea, on Feb. 5.——For blessing on the work carried on at the Evangelistic Mission Hall, 63, St. Mary-street, Cardiff.—For meetings being held by Mr. T. Canker, at Ecclefechan, N.B.——For Ned Wright, at Glasgow, for a fortnight, commencing Feb. 8.——For evangelistic services, to be conducted by

WESTWARD HO!

200 Trained Lads (First Party for this year) will (D.V.) leave "Dr. Barnardo's Homes" for Canada on March 17.

It is hoped that at least **600** carefully-trained youngsters may be placed out in the Dominion during the present year.

£8 10s. will defray the entire cost of Emigrating one Boy.

£51 will do the same for Six Boys; or **£102** for Twelve Boys.

Who will help to give these young fellows a start in life?

Contributions thankfully received and acknowledged by the Treasurer, Wm. Fowler, Esq.; or by the Director, T. J. Barnardo.

18 to 26, Stepney Causeway, London, E.

"Dr. Barnardo's Homes for Destitute Children."

Now supporting 1,748 ORPHANS or WAIFS & STRAYS OF OUR STREETS.

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THE NEW LARGE HALL, EDINBURGH CASTLE,

LIMEHOUSE, E.

(Close to Burdett Road Station, North London and Blackwall Railways),

ON

THURSDAY & FRIDAY, FEBRUARY 17 & 18, 1887,

Opening each day at 3 o'clock p.m.; and Closing at 10 o'clock.

The attendance of kind friends **WILLING TO PURCHASE** is especially desired; and any **FRESH GIFTS** of Fancy Articles or of Work will be gratefully acknowledged.

All communications and Parcels of Goods of every sort should be addressed to

The Office of the Homes,

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from H. B., £5; "Anonymous," a parcel of Clothing.

The Infant Day Nursery. Free Ragged Day Schools. Rations of food to Hungry Children. Toy Classes. Classes for Young Girls. Band of Hope. Mending and Sewing Classes for Boys. Meetings for Elder Girls and Young Women. Poor Women's Sewing Classes. Mothers' Meetings. Men's Bible Classes. Lodging House Meetings. Mission to Inebriate Women. Gospel Temperance Meetings. Room-to-room visitation. Evangelistic Services, and other Missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

NORTH-EAST LONDON GOSPEL MISSION.—Mr. CHORLEY thankfully acknowledges for his work among destitute men and others:—Ipswich, 20s.; Angel Post-office, 40s.; Sympathy, 2s. 6d.; a Great Invalid, 10s.; Harrogate, 5s.; also clothing from Dublin, and boots from Headley, for the infant matchbox maker mentioned in CHRISTIAN of January 20, who is about to be adopted by a lady in Essex.

BRITISH ASYLUM FOR DEAF AND DUMB FEMALES, Clapton. Patrons: T.R.H. The Prince and Princess of Wales, &c. President: His Grace the Archbishop of Canterbury. The Committee beg to announce that in celebration of Her Majesty's Jubilee, they propose to admit at the annual Election in June, twice the usual number of free cases. The names of all candidates should at once be sent to the Secretary, 27, Red Lion-square, W.C. Donations and subscriptions are earnestly solicited to meet the increased expenditure. Bankers, Messrs. Glyn, Mills & Co.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

HUNGRY LITTLE CHILDREN.—Will the readers of THE CHRISTIAN help the Committee of the Latymer-road Mission to provide Halfpenny and Free Dinners for poor children? Many of the little ones who attend the Mission are very scantily clothed and ill-fed. The Soup Kitchen is open four times a week, and Shelters for boys and girls every evening.—Subscriptions will be thankfully received by Dr. J. H. GLADSTONE, F.R.S., 17, Pembridge-square, W., and by AULAY MACAULAY, Hon. Sec., Latymer-road Mission, Blechynden-street, Notting-hill, W.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest donations in money, coal, or bread tickets will be thankfully acknowledged by the Committee. Cast-off clothing for men is urgently needed.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. Messrs. Fremlin, £5; Lady Bazley, £10; J. Fowell Buxton, Esq., £10.—Treasurer, G. J. GREEN, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. GRIFFITH.

Educational.

EDUCATION. — SALEM HOUSE COLLEGE, for young Ladies, Sunderland, Durham. Miss STONE, Principal, assisted by an efficient staff of Governess and Masters, teaching on the newest principles. Limited number of boarders. Christian home and training, with home comforts. Pupils successful at Durham, Cambridge, College of Preceptors, and Trinity College exams. House stands in its own grounds. Lawn tennis and croquet.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-super-Mare.—Mrs. CHARLES NASH receives a limited number of pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Evangelical ministry. Resident English and Foreign governesses. The best masters from Clifton in regular attendance. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, many Clergymen, and to the Parents of present and former pupils.—Prospectus on application.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

An undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

BRITISH AND FOREIGN SAILORS' SOCIETY.

Patron: H.R.H. PRINCE ALBERT VICTOR.—Thanks to Donors to our Distressed Seamen. Objects: To help Seamen Socially, Intellectually, and Spiritually. Stations: Home and Foreign Ports. Steam Launches, Floating Bethels, Ship Libraries, Institutes, etc. Proposed

"VICTORIA & ALBERT MEMORIAL FUND" OF £10,000 & UPWARDS

(£1.000 already given and promised), to permanently help Aged Missionaries (themselves chiefly sailors), and Destitute Seamen. Legacies received. Contributions may be sent to the President, Lord Brassey, Great George Street, W.; the Treasurer, Thomson Hankey, Esq., Bank of England: Messrs. Morgan & Scott; or The Secretary, EDWARD W. MATTHEWS, Sailors' Institute, Shadwell, London, E.

GERMANY. — Villa Victoria, Coblenz-on-Rhine. High-class School, under the patronage of Her Majesty the Empress of Germany. Fräulein von Griesheim receives a limited number of pupils. Resident German and French governesses, and visiting German and French masters. English pupils successfully prepared for the German L. L. A. Examinations of St. Andrew's University. Highest musical advantages. Home comforts. Individual Christian influence. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking and cooking. Terms inclusive, 70 guineas per annum. Governess-Pupil required, inclusive, 40 guineas per annum.

SYDENHAM. — Glen Lyon, West Hill.—Education for the Daughters of Gentlemen. Principal, Miss SYKES. Certificated English, French, and German governesses. Pupils prepared for the Local Examinations.

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"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

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Boys receive careful Christian training and good business education. Moderate terms. — Address PRINCIPAL.

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Modern languages, classics, science, and thorough English. Preparation for public schools and all Exams. Balliol scholarship just won by former pupil. Commercial and preparatory forms. Christian training. Splendid premises. Close to sea. Fees moderate.

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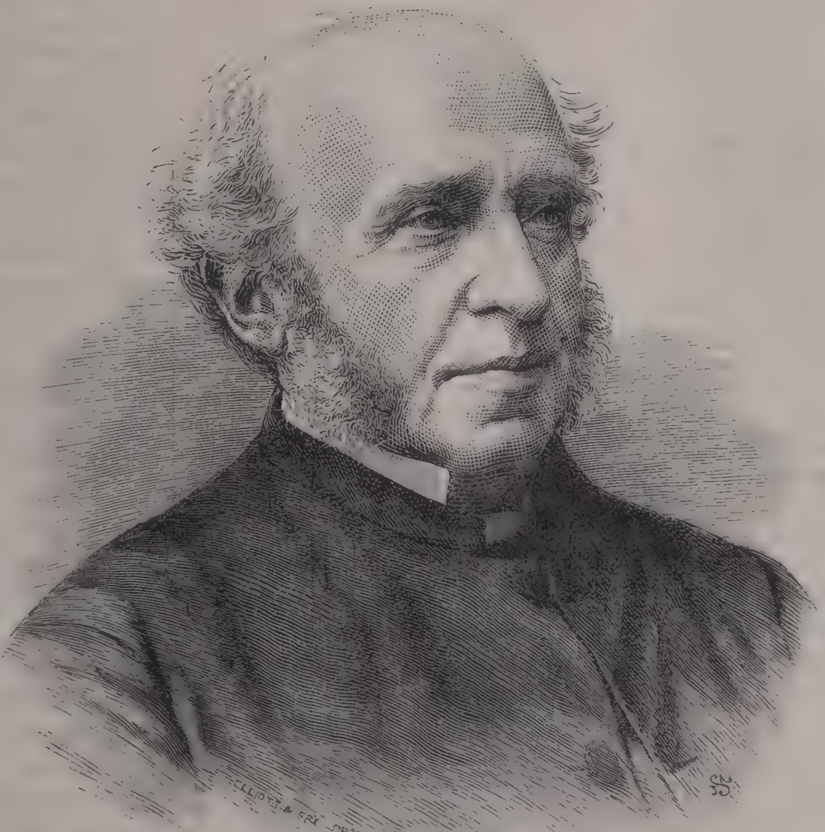
REV. JOHN FORDYCE, LATE OF SIMLA.

THERE are few Christian men, if indeed there be any, called to occupy important and influential spheres of usefulness in connection with the Kingdom of God who may not discover in their own experience special illustration of the great promise which compasses every believer's life: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight." A specialty of preparation, a development of fitness in the instrument, invariably precedes the unfolding of new responsibilities, although the purpose of the preliminary discipline may not be realised by its subject until the widening sphere of obligation and effort makes itself apparent, and helps to interpret the past.

Mr. Fordyce has long been honourably known for efficient service in various departments of Christian usefulness, each one of which appears to have been—though lying beyond the scope of his own immediate purpose—a divinely adapted preparation for that which was to follow. He is most widely known from his efforts, more than thirty years ago, for female education in India, and specially in connection with the origin of the Zenana Mission; and from his extensive tours in India and Burmah among our scattered fellow-countrymen, since 1870, as Commissioner of the "Anglo-Indian Evangelisation Society."



(From Photograph by Messrs. Elliott & Fry.)

JOHN FORDYCE was born at Forgue, Aberdeenshire, in 1819. A long illness, in his twelfth year, was, under God, the means of awakening him to serious and earnest inquiry concerning Divine things, which, after a season of deep conviction, happily issued in his conversion to Christ. In these earlier experiences of his spiritual life he was greatly indebted to the example

an elder in the parish church, and to his then pastor, who still survives—Rev. Dr. Ramsay Davidson, now of Edinburgh.

When a young man he went to Edinburgh to study, and in 1840 accepted an educational appointment at Kelso, where he continued for six years, intimately associated with Dr. Horatius Bonar, having been elected to the eldership in his twenty-second year. During the whole of these years the earnest and penetrating ministry of Dr. Bonar was distinguished by a deep religious awakening, and a revival of spiritual life throughout the district. In the discharge of his duties as an elder Mr. Fordyce took an active part in evangelistic work, which developed a facility of effective and impressive public utterance, forming an unconscious preparation for the work o his future life.

After the disruption of the Church of Scotland, in 1843, there were more Free Church congregations than ministers in the district. With the authority of the Presbytery Mr. Fordyce often generously supplied vacant pulpits, till 1846, when it became obvious that his gifts were such as would find a more appropriate sphere in the work of the Christian ministry than in that of education. He was accordingly induced to relinquish his position at Kelso, and to proceed to special study at the University, and afterwards at New College, Edinburgh. There he continued for six years, prosecuting his studies, and also doing missionary work in the prison, and elsewhere, which awakened in him an intense interest in Home Missions.

Early in the year 1852 the claims of the foreign field led to a change of purpose. The great missionary, Dr. Duff, who had done so much for the sons of India, felt that the time had come for awakening and stimulating effort on behalf of its benighted daughters. Recognising in Mr. Fordyce the qualifications essential for this difficult and important work, Dr. Duff urged upon him the duty of devoting himself to it. The representations and persuasive urgency of Dr. Duff met with a sympathetic response, and, after anxious deliberation, Mr. Fordyce accepted the call. In the same year he was married to Miss Wortley Montague Stewart, who entered into the spirit of his mission with entire sympathy and devotion, and has ever since rendered invaluable services in connection with this and other objects of Christian effort, both at home and in India.

The three years immediately following Mr. Fordyce's arrival, early in 1853, in Calcutta, were years of incessant activity and manifold labours, and form an important and well-defined epoch in the progress of Indian missions. A series of publications, designated "Fly Leaves," were prepared by Mr. Fordyce, and widely circulated throughout India. "They contained," says Mrs. Weitbrecht, "short, strong, and striking appeals to Hindu husbands and fathers, and produced an impression which deepened year by year, so that at first one by one, and afterwards in increasing ratio, Zenana doors flew open, till at this moment the question is not 'How shall we get in?' but 'How shall we supply labourers for the much work ready to be done?'" As indicated in the above extract, the enterprise now so well known as "The Zenana Mission," dates from these years, having been arranged towards the close of 1854, and actually begun in February, 1855. Though previously proposed and attempted, it was left to Mr. and Mrs. Fordyce to commence it as an organised system. The following extract from the "Life of Dr. Duff," by Dr. George Smith, who was then in Calcutta, indicates the origin of the movement:—

> When still a youthful colleague of Dr. Duff, in 1840, Dr. Thomas Smith* had published an article urging an attempt to send Christian ladies into the Zenanas. In 1854 the attempt succeeded. Rev. John Fordyce, whom, with his wife, Dr. Duff had with true foresight sent out to the Bengali Orphanage, grasped the opportunity. Aided by Dr. T. Smith, he established the Zenana Mission, which the genius of Lacroix's daughter, Mrs. Mullens, so developed, and Government has so encouraged, that it has become the most effectual means for educating the women of India. Mr. Fordyce secured the promise of three Hindoo gentlemen to open their houses to, and to pay for the instructions of his ablest teacher, a European governess who knew Bengali perfectly. All that was wanted was a modest carriage, a vernacular primer, and the Bengali Bible. In the quarter of a century since that day, Zenana instruction has become a part of the work of almost every Mission station.

To the great regret of many, and not less to their own, the state of Mrs. Fordyce's health rendered necessary their return to Britain early in 1856. Two years afterwards Mr. Fordyce was called to the pastorate of the Free Church of Duns, Berwickshire, which he accepted. During his ministry there, of more than eight years, there was a remarkable time of spiritual awakening in the town, throughout the Merse, and in the Lammermoors. At Duns Mr. Fordyce had the co-operation of Dr. Horatius Bonar, Dr. W. P. Mackay (then a student), Duncan Matheson (of Huntly), and many others. In 1866, Mr. Fordyce accepted a call to assume the pastorate of the new Presbyterian Church at Cardiff.

In 1870, Dr. Duff and others proposed to Mr. Fordyce to return to the land of his early adoption, as minister of the Union Church at Simla, and Commissioner of a Society for our countrymen in India, that now bears the name of the "Anglo-Indian Evangelisation Society." It would be needless to speak here of the anxiety and sacrifice involved in the acceptance of such a responsibility. By the attached members and office-bearers of his church, his co-presbyters and others, he was urged to remain, but his duty was made clear, and he accepted the call to India.

For fourteen seasons Mr. Fordyce ministered to the Union Church at Simla, and during his ministry Episcopalians, Methodists, Baptists, Congregationalists, Presbyterians, and members of the Lutheran and French Reformed Churches worshipped in harmony. In each cold season he made extensive tours in the plains, preaching to Europeans, and occasionally to English-speaking Natives, and organising evangelistic work among our own countrymen in outlying districts.

In 1874 Mr. Fordyce was in Britain at the call of the Directors, and during that year the funds were increased fourfold, and agents enlisted for a work in which Mr. Fordyce had for three years, when alone, been pleading in vain for seven evangelists to take up large districts.

"The Winter Mission" was established in June, 1874, at an influential meeting convened by the late Lord Lawrence, at his residence, Queen's Gate. It had his sympathy and cordial support. In its organisation and development Mr. Fordyce took a prominent part. It formed a branch of the Anglo-Indian Society's work for stimulating Christian life and action at the great centres of European population in India, and also for preaching the Gospel to English-speaking Natives. Dr. A. N. Somerville, the present Moderator of the Free Church of Scotland, was invited by the Directors to go to India during the cold season; and, apparently quite unconscious of advancing age, he went, and God blessed his labours in many parts of India, as He has done in many lands since. Subsequently the Rev. C. Melville Pym, Rector of Cherry-Burton, Yorkshire, went out under the auspices of the Winter Mission, doing the work of an evangelist almost entirely in connection with the Church of England.

The Winter Mission has been in abeyance for some years, but it will be revived when sufficient means are secured.

Early in 1875 Mr. Fordyce returned to India, resuming winter tours in the plains, and summer service at Simla. He travelled in the Punjab, Upper Assam, Cachar, Sylhet, Central and Western India, Coorg, the Wynaad, &c., and visited Burmah a second time. Instead of working alone, as in previous years, he had under his superintendence in the next decade, more than thirty ministers and lay evangelists connected with seven denominations, engaged in the work for periods varying from a few months to nine years. The results cannot be recorded here, of times of blessing in various parts of India, of individual conversions, and of meetings sustained by residents, as one of the fruits of the visits of evangelists, infrequent as they were. A wide and difficult field for self-denying service has presented itself through the operations of this Society for the evangelistic zeal of

The objects of its immediate efforts may be said to be the children of *all* the churches. On this ground alone, even were there none other, they have a special claim upon our sympathy and help. But this is not the only ground, for it is of the utmost importance, in the interests of missions to the heathen, that European residents should be Christians, not in name only, but in reality.

Two years ago Mr. Fordyce returned to this country from India, and is now General Secretary and Treasurer of the Society he did so much to establish; and to whose prosperity and usefulness as a Christian agency for "Our Countrymen in India," so many of the best years of his life have been devoted.

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CIVIL SERVICE PRAYER UNION.

The report presented at the fourteenth annual meeting of this Union at Exeter Hall, on Monday evening last week, gives many encouraging evidences of progress, not only in numbers, but in the higher object of all such associations, the growth of spiritual life. While during the past year the membership has grown from 744 to 1031, the field of operations covered has been greatly extended.

Sir WILLIAM WILLIS referred with gratification to the fact that the Union has branches in many important towns in this country, and that it has penetrated also to India and South Africa. And Mr. S. A. BLACKWOOD, who presided, having spoken of the great advance made in India, where, in 1885, the membership rose from 12 to 113, the Union being now established in widely distant parts of that vast country, pointed also to the successful efforts made in connection with the London City Mission, two missionaries being employed to labour amongst the tramcar men in the South of London, as well as four others amongst the men and boys in Government offices in different parts of London. Viewing the potentialities and possibilities of the Union, how small was their number in comparison with the hundreds of thousands (he might almost say) of civil servants, there being in the Post-office alone nearly one hundred thousand. He was thankful for the truly spiritual tone which characterised the Union, as well as all its meetings, and knowing the power of prayer and of Christian example and influence, he urged all to increased faithfulness and effort to extend the benefits of the Union, which could not fail to be of great blessing and help, more especially to the young.

Mr. JOHNSON BOURNE, in the course of an earnest address, said that the review of the past should lead to praise and renewed consecration to God. Mr. ORSMAN, by the illustration of Moses' rod made into an instrument of power, showed how much might be accomplished by that which civil servants had always in their hand—a pen. By means of this, consecrated men could do much to overturn evil and to establish the truth.

PORTSMOUTH AND GOSFORT SEAMEN'S MISSION.—The sixth report of the French Evangelistic Mission work on board the mission schooner *Mystery*, in connection with the well-known work of Mr. Henry Cook, will cheer the hearts of those who are seeking the spread of the Gospel among the French. At Havre, the saloon was every night packed with those who came to listen to the, to them, unknown word of God, and hundreds more could not be accommodated, while the weather-beaten fishermen were genial and kind, and gratefully received Gospels and other books. The ship has also visited Quimper, and several other places, at all of which the people listened with gladness, though there was occasional difficulty through priestly opposition. A new vessel, the *Herald of Mercy*, will soon be launched, and both will be used in carrying on this most promising work. Mr. Cook's address si

CONVERSION OF CHILDREN.

The writer was lately asked to address a body of Sunday-school teachers in one of our fashionable suburbs. A word from the superintendent revealed much that was floating in his mind—a deep sense of the unreal character of much of their work. In earlier days we had laboured together, and had seen soul-winning results in that work; but since that time our experience had been on different lines. With a magnificent body of teachers, and a fine field for their labours, he felt that there were no adequate spiritual results. My own experience had been happily different, and with the hope that I might give them a word in season, he had asked me to address them.

I was struck with the orderly way in which they conducted the affairs of their school, and as they went through the preliminary business of the meeting I followed it very closely to see if I could discover any clue to their want of success. As a well-organised work for the Church, it was all that could be desired; but I became painfully aware that "conversion," instead of being their first thought and care, had scarcely a place in their minds. Theoretically they might have, but practically they had no belief in the conversion of children.

Seeking for Divine guidance, I felt it would be little use speaking upon methods in the first instance, but was led simply to state my own experience, personally and relatively, in the salvation of souls. The impression produced by the intense interest with which they listened to my feeble words will not soon be effaced from my memory. It was evidently a new experience, and almost like a new revelation, as I told them simply and earnestly of the way in which I had seen hundreds led to the feet of Jesus in the course of years. I then put the question—Why was it that with the same old story of Divine love, the same salvation to offer, and the same mighty Spirit to work and to will of his own good pleasure, similar signs had not followed in their own work?

The deepest interest was excited as they felt the force of this question, and I found myself until midnight engaged in answering questions of the last importance. Neither time or space will permit me to tell all I should like, but the remarks of one or two of the teachers will show much of its spirit. One said, "I feel I am all wrong. My boys, educated and intelligent as they are, seem to know as much as I can tell them, and often corner me; but by God's help I will begin afresh on other lines." Another said, "We have read in books of such experiences, but never dreamed they might be our own." And again another, "We can see and feel from what you have told us, that there is a wonderful reality in such work, but I am afraid we have neither the simple faith in God's word, or in the power of prayer, to see such results."

I can only ask your readers to pray most earnestly that this band of workers may know what it is to be endued with power from on high. I ask in all faithfulness, "How is it that so many workers in the vineyard get hold of the idea that they are sowing seed only to spring up in after years, but that they are not justified in looking for present results in the present salvation of their charge? What an awful delusion of the devil! A happier experience has taught me that if you want children or adults to grow up strong, stalwart, joyous Christians, they must first progress in divine things without it. First bring them to Jesus, and then his abundant life can flow through them. As well try to water and train in growth a dry stick without root, as attempt to water and train souls dead in trespasses and sin. A long experience has taught me that the Gospel of Jesus Christ, presented in faith and love, and pressed home for immediate and instant acceptance, is still "the power of God for salvation," and that wherever schools or churches exist in which conversions never, or very rarely take place, there is something radically wrong in the faith, doctrine, or practice of the workers.

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THE OPIUM INIQUITY.—2.

By Rev. GOODEVE MABBS.

Let us now turn to the Chinese side of the opium question.

Growth of the Trade with China.—A century and a quarter ago, when the opium trade first came into our hands, only two hundred chests per annum were sent to China, and that was received as "foreign medicine;" but in 1884 the number of chests was upwards of 90,000. Short crops have since reduced the quantity a little, but the recent large harvest is likely to increase it. Further, to satisfy the resistless craving which our opium policy has deliberately created and fostered, in recent years a large quantity of the drug has been grown in China. This growth is contrary to Chinese law; but it is carried on for filthy lucre by bribing the resident officials to close their eyes to what is being done. This opium, however, is less potent, and therefore less injurious, than ours. Were it otherwise, the growth is the direct result of that course of demoralisation in which we have steadily persisted, notwithstanding all opposition on the part of China.

The Opium Appetite.—The curse which follows regular indulgence in opium smoking comes silently, but works surely. A short course establishes the craving for opium, which very few can thereafter control, and from which fewer still have the strength to break away. More or less quickly, according to constitution, and to the means for buying food as well as opium, the appetite overcomes the smoker and prostrates him. First as a delightful excitement, then as a requisite to the due performance of the daily tasks; again as an inveterate habit; yet again to ward off intense and recurrent bodily pains; and finally for dear life, the victim lies still and inhales the poisoned fumes of his opium pipe. That which at first to him was the elixir of a new life, gradually quenches all his powers, leaving him a miserable wreck, or quietly pushing him, resistless, into a dishonoured grave.

Without medical assistance and personal restraint practically there is no breaking away from the tyrant's spell, and the will to do so is more often paralysed. No violence marks the downward course; yet this often issues in crime, and family and friends are generally involved in the impending ruin. The Chinese, including the victims of the pipe, unanimously condemn the opium habit, and hate the "foreign devils" who insist upon bringing the opium. Many believe that thereby we hope to emasculate the nation, in order the more easily to make it our prey. As for the Christian missionary, no more potent shaft can be launched at his work than that involved in the question with which many an interested gathering is broken up, "Do you not belong to the

Opium forced upon China.—Since the trade first began to attract notice China has always been opposed to it. It has been prohibited under severe penalties. For participating in it the punishment of death has been inflicted. It has been made the subject of many official protests, all of which we have disregarded. In 1839 the seizure, by a Chinese officer, of 20,000 chests of smuggled opium, brought on the Opium War, of which Mr. Gladstone has said that he has never known a war more unjust in its origin, or more calculated to cover the country with permanent disgrace. But, although conquered, China still declined to legalise the trade, so by means of bribery and armed force opium was smuggled into China in increasing quantities.

In 1857 the complications arising out of this state of things led to the lorcha *Arrow* war, which, in 1858, issued in the signature of the Treaty of Tientsin. But the war shortly recommencing, it was only in 1860 that the treaty was ratified. By this treaty the legalisation of the opium trade was at length obtained from China, who, having been thrice conquered by Great Britain, was now no longer in a condition seriously to oppose the wishes of her conqueror. Nevertheless, China's greatest statesman has declared that the war must be considered as her standing protest against the legalisation of the opium trade. Can "Christian" England regard this forcing of the opium trade upon China otherwise than as an act of cruel wrong, which has dishonoured the name of the British nation, and which must continue to do so until China shall have been set free from these treaty obligations?

The Appeal for Freedom Rejected.—In 1869, when the tariff was under revision, China pleaded with pathetic earnestness to be set free from the obligation imposed upon her. The foreign merchant "seduced them to their ruin by bringing the drug;" and the common people all believed that this was England's object. "Nothing would be effective but a prohibition, to be enforced alike by both parties." For consent to this step the Chinese Government earnestly appealed, believing it impossible that England would willingly earn the hatred of the people of China, and "*make herself a reproach among the nations*" by clinging to the opium revenue at such a cost to the Chinese. But once more we turned a deaf ear to the appeal.

In a concluding paper, I shall call attention to the present position of the question.

BIBLE STAND, CRYSTAL PALACE.—Through this instrumentality, carried on chiefly by voluntary helpers both at home and abroad, twenty millions of Bibles and Testaments, Gospels and Epistles, and Scripture cards have been circulated in twenty-six languages during the last twenty-five years. The Bible carriage in France continues its glorious mission. Communications should be addressed to Mr. W. Hawke, Bible Stand, Crystal Palace, Sydenham, S.E.

STAFFORDSHIRE INDUSTRIAL HOME.—This institution, for discharged female prisoners and friendless women, has accommodation for forty inmates, who agree to submit themselves to a period of two years' discipline and training for service. At the expiration of this time a situation is found for each in a respectable family, and a complete outfit provided. During the past year the amount realised by washing and needlework has been £930. The institution is one of the many that seek to rescue those who have fallen, and to save others, and thus well deserves the sympathy and co-operation of Christians. A small house has recently been fitted up in connection therewith for probationers, so that now there is accommodation for ten additional cases. Any information desired may be had on applying to Miss

TO THE LAW and to the TESTIMONY.

The Revival of 1859 included a revived reading of and meditation in God's Word; and the great foundation truths of our holy faith were dwelt upon with a method and a continuity which produced a spiritually muscular Christianity. Gradually this has given place to a wire-drawing and hair-splitting of Scripture which have had a very prejudicial effect. Instead of symbolic Scriptures being only used for the illustration of doctrinal truths elsewhere definitely stated, they have been made the basis of theories which, to say the least, are not distinctly taught in the New Testament. For example: a fourfold division has been made of believers, answering to the threescore queens, fourscore concubines, virgins without number, and the dove, the undefiled, who is but one (Cant. vi. 8, 9). This is an extreme case, but the many crude speculations concerning the 144,000 who follow the Lamb whithersoever He goeth; the division of the Church into "the Bride and the Household," and the many other ways in which it is denied that the Church is synonymous with the Bride (Eph. v.), which is a feature of almost all the modern heresies, from Mrs. Girling's to the Agapēmonē, are all in the same direction.

We have received several letters advocating theories more or less of this pattern. We may as well say, once for all, that we have no mind or space for them. Let us have definite, unmistakable Scripture statement of doctrine, and then as much Scriptural illustration as we can; but it is our province to minister to Christian workers who have not time for fancies, and to young Christians who are not qualified to discuss wire-drawn suggestions.

We think the time is come for a note of warning against following the footsteps of those who, in apostolic days, swerved from a good conscience and faith unfeigned, and turned aside to vain jangling; and against being drawn into speculations which cannot be proved by any definite "Thus saith the Lord." We believe that all that is required for life and godliness is plainly and intelligibly written in the Book; we intend to confine ourselves to this, using similitude and parable, type and symbol, for illustration and confirmation, but refraining from resting any doctrine upon anything less than the express statements of Scripture, or what is evidently and unmistakably to be proved thereby. M.

YOUNG WOMEN AND MISSIONS.—In our list of forthcoming events will be found the announcement of a two days' Conference in March at the Morley Halls, 316, Regent-street, for considering the bearing of the Christian life on the work of foreign missions. We are heartily rejoiced to find that the Y.W.C.A. is turning its attention to this important subject, and trust our readers will do all in their power to bring young women within the scope and influence of the Conference.

RAILROAD MEN IN AMERICA.—The tenth anniversary celebration of the Young Men's Christian Association, Railroad Branch, was held recently in New York, and some most encouraging facts were presented at the meeting by the President, Mr. Cornelius Vanderbilt. In New York there are now five reading-rooms open for the special benefit of railway men, and these have a large membership, with large daily attendance. In different parts of the United States there are now sixty-six branches of the Y.M.C.A. specially for railroad men; whereas ten years ago there were only four. In fifty-six of these, reading-rooms are open; fifty-eight visit and take special care of the sick, and nearly all report religious meetings. During the past year 55,384 persons visited the different rooms. We may heartily join in the wish expressed by one of the speakers, that the good influence of this enterprise will radiate like the

BUNYAN AT THE SHOP-WINDOW.*

By Rev. Dr. A. WHYTE, Edinburgh.

One day, as Bunyan stood cursing and swearing at a neighbour's shop-window, a woman, a loose and abandoned character, heard him and reproved him. She told him that he was the ungodliest fellow for swearing that she ever knew in all her life, and protested that he was bad enough to spoil the whole of the young men in the town, if they but came into his company. She thought he was a blackguard, and said so. His defenders will not admit his unmitigated wickedness. Coleridge, Scott, and Anthony Froude rise up in his defence. They allow that he was a bit of a blackguard, and that he delighted in a row, but they maintain that he was not what they would call wicked. The woman was of a different opinion. She considered him wicked enough to scandalise and deprave all his companions; and he is ready in "Grace Abounding" to endorse her judgment of his character at that time.

Strange as it may seen, the words spoken at the shop-window, which made his brazen face flush, were one of the steps in his conversion. Let us linger at that shop-window to-night, and learn some lessons.

(1) Bunyan was shamed by the reproof. He hung down his head, and wished with all his heart that he might be a little child again, so that his father might teach him to speak without swearing. That wish meant much; its sincerity cannot be doubted. Even if he were a child again, he would have required another father, for the reprobate old tinker could not keep from seasoning his speech with oaths. We often wish that we were little children again. We should then take a new start in life, or shake off some habit that fetters us. Bad as Bunyan was, some of us are worse. He was chaste, honest, and sober. Are you? Do you not wish from the bottom of your heart that you were on the *other* side of some sin which stains your memory, and darkens your happiness? Do you not gnash your teeth at the recollection of the past? It is a sign of grace in a man to gnash his teeth at the thought of his past wickedness. Some have sinned as deeply as you, and never blushed; their callousness is a mark of reprobation. When and how was the first blot put opposite your name? Think of it now. Were you misled by your father and mis-managed by your mother? Parents, realise your responsibilities! Misguided and erring sons and daughters, look to Him in whom the fatherless find mercy!

If there is one here who wishes to be a child again to escape from the damage done *to* him, there are ten who wish to be young again to escape the harrowing misery of the knowledge of damage done *by* them. Any selfish sinner may desire to escape being hurt; but it needs a saint to wish the strong wish to be young so as never to tempt and injure an immortal soul. Come, all of you, to the shop-window. You know what it is to walk softly over the stones of a bleeding past. Learn that constant penitence which, as the legend runs, made Peter always break down whenever he heard a cock crow.

(2) God's way of bringing back childhood is through the new birth. The truth of regeneration staggered poor old Nicodemus, though he was a doctor of divinity; yet, after he passed through that change, he was able to preach what he could not at one time understand. Men, groaning over the past, believe that all things may be made new for you! You may have a new birth in the middle of your years. You may begin a better life with old heads on young shoulders. You can garner the experience of the past to enrich the future. Look at the tribute John Bunyan put his early life and experiences under in writing "The Jerusalem Sinner Saved," and "The Holy War."

(3) "Better is the end of a thing than the beginning of it." This Old Testament saying, translated into evangelical and New Testament language, means, "Better is penitence than innocence." This seems a strange saying. Do you understand it? You must look well round it and at its heart before you can grasp it. But it will repay the trouble of finding out its meaning.

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TWO FAMOUS PREACHERS.

In *The Century* for February (*Fisher Unwin*) we get an exceedingly interesting glimpse of Rev. Peter Cartwright, the well-known American backwoods Methodist preacher, and of the still more famous Father Taylor, of Boston. Both were born orators, and wielded an immense influence in their respective spheres. Mr. Cartwright is mentioned incidentally in the Life of Abraham Lincoln, whom he opposed as a candidate for Congress, when the latter was elected to that honour for the first time. Of Mr. Cartwright we read:—

"His career as a preacher began at the beginning of the century and continued for seventy years. He was the son of one of the pioneers of the West, and grew up in the rudest regions of the borderland between Tennessee and Kentucky. He was converted, and united with the Methodist Episcopal Church when only sixteen years old, and immediately developed such zeal and power in exhortation that less than a year later he was licensed 'to exercise his gifts as an exhorter so long as his practice is agreeable to the Gospel.' He became a deacon at twenty-one, an elder at twenty-three, a presiding elder at twenty-seven, and from that time his life is the history of his Church in the West for sixty years. He died in 1872, at eighty-seven years of age, having baptized 12,000 persons, and preached 15,000 sermons...The impressive manner of Mrs. Cartwright's death, who survived her husband a few years, is remembered in the churches of Sangamon County, Ill. She was attending a religious meeting at Bethel Chapel, a mile from her house. She was called upon to give her testimony, which she did with much feeling, concluding with the words: 'The past three weeks have been the happiest of all my life; I am waiting for the chariot.' When the meeting broke up she did not rise with the rest. The minister solemnly said, 'The chariot has arrived.'"

Father Taylor, the sailors' preacher in Boston, is the subject of two brief papers, one by Rev. Dr. Bartol, and the other by the poet Walt Whitman. After describing his wonderful and peerless style of oratory, Dr. Bartol says: "Most men who have been famous in the clerical profession live in their 'works,' as we so politely call their printed words. But no scrap of Taylor's writing is to be found. Paul said his converts were his 'epistles.' Father Taylor's letters were the sailors who carried his name and lessons to every shore and port of the globe."

Whitman regards Taylor as the "one essential orator" he ever heard; who held every hearer by spells which no conventionalist, high or low, could stand against for ten minutes. The poet continues: "I remember I felt the deepest impression from the old man's prayers, which invariably affected me to tears. Never, on any similar or other occasions, have I heard such impassioned pleading—such human-harassing reproach—such probing to the very depths of that latent conscience and remorse which probably lie somewhere in the background of every life, every soul. For when Father Taylor preached or prayed, the rhetoric and art, the mere words, seemed altogether to disappear, and the *live feeling* advanced upon you and seized you with a power before unknown. Everybody felt this marvellous and awful influence. One young sailor, a Rhode Islander (who came every Sunday, and I got acquainted with and talked to once or twice as we went away), told me, 'That must be the Holy Ghost we read of in the

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* Notes of the address on "Grace Abounding" at

Messages from Afar.

Progress in Kolar.

A LITTLE book, "Christian Life and Work in Kolar," gives a graphic and unvarnished account of the work of the Mission conducted by Miss Anstey. The writer gives us the simple statements of the native workers themselves, and their letters will be read with much interest. The work going on day by day is brought vividly before our eyes—a great work, which those who have the privilege to visit say, "One-half has not been told us; it is impossible to appreciate this without seeing what is going on with your own eyes."

"Christian Life and Work in Kolar" may be procured at this office, price twopence.

Lights and Shadows in Brazil.

In a letter dated Rio de Janeiro, Brazil, Jan. 6, Rev. E. H. Soper, of the Baptist Mission House, writes:—The reports from all our missionaries in Brazil speak very encouragingly of the Lord's work, though they have been stoned and bitterly persecuted by the Romanists. We closed the year with a week's special services to praise God for the blessings of the year, and to seek to win more souls to Jesus. We had a most blessed time, though it rained every night. The church was quickened, and three souls professed Christ at our fellowship meeting on the 3rd; several others are interested and seeking more light on the Gospel.

I wish the difficulties under which we labour in Brazil were better known. I fear too many have quite a false idea of Brazil. There is no religious freedom here; we are barely tolerated. Outside our places of worship we have no liberty at all. I have been stopped by the priest from giving a paper to an English sailor in the strangers' ward of the hospital. Yet England helps to support this same ward, and every ship that enters the port has to pay toward its support. At this moment I have a negro slave woman that one of our missionaries bought and freed in the hospital, and I sought, but was refused, admittance to see her because of my religion.

Our colporteur tells of dreadful scenes he has seen in his travels among the people. The one great cause of all this sin and degradation is want of light, and this we are trying to give, but we are so few amongst the many. Our native preacher has averaged thirty sermons a month through the year, and has been so hard worked that he has fainted from weakness and been carried from the pulpit. Still he holds out, and the Lord upholds him. A good work is being done by the different colporteurs in this city. Your readers might, by a small effort, sustain a colporteur in Brazil; or how little it would take to send to us missionaries some thousands of Portuguese tracts and Bibles. We should be pleased to distribute them amongst the people, and what fruit it would bring forth!

Let me close by asking any young men who are anxious to work for God, to pray that He may send them to Brazil. I also ask the prayers of your readers that the English in Brazil may be stirred up; that they may live worthy of the name of Christians, and become as lights to this people. Only those who have lived amongst them know the sad effect the ungodly lives of too many who speak our tongue has upon the Lord's work here. Last month we arranged a week's special services for the English, the pastors of the different churches uniting in these meetings (except the Episcopal), and what was the result? The largest attendance we had was not over thirty; one night we had but three, and all were preachers. After this you will see how much prayer and effort are needed in this city, with its 350,000 precious souls, steeped in sin and

Notes from Norway.

A correspondent, writing from Laurvik, in Norway, says there are not a few Christians in that country, but many are intolerant of those outside the State Church, which is Lutheran. About thirty years ago the Episcopal Methodists commenced work there, and the English Baptists some time later. Twelve years ago the Evangelical Lutheran Free Church was established. This, in its inner form, is akin to the Presbyterian Church or the Scottish Free Church, and, like the State Church, retains infant baptism. The Free Mission, formed about four years ago, receives believers of all denominations. It is the result of seed sown by a Swede, and it is hoped will bear much fruit. The Mission has spread from the south to the north, and last summer held its third yearly meeting at Bergen. It is working slowly but surely, its head-quarters being at Christiania, the capital of Norway. Though having a hard soil to work in, there are yet many who try to serve God in truth and in spirit, and who desire to be free of old bonds and ties and stiff forms.

A Story of Work in Austria.

In the year 1806, there came to the cure of Gallneukirchen, in Upper Austria, Martin Boos, a Catholic priest, from Bavaria. He confessed, declared and taught, that the sinner is justified, not by his own works, but by the grace and merits of our Lord Jesus Christ, and that they only obtain this by believing in Him—"The just shall live by faith." After five years' labour a movement took place, many witnessing a good confession.

The change in the hearts and lives of the young converts soon attracted observation, and the new faith rapidly spread, much to the vexation of the neighbouring priests, who now complained of Pastor Boos.

An investigation was instituted by the Roman Catholic Church, which ended in the removal from his office of this good man, incarceration in the Carmelite monastery of Linz, and, after ten months of imprisonment, banishment for life. Those, however, who had been led to drink of the Water of Life could not remain in the Romish Church. They read the Holy Scriptures at home, and some even ventured to visit the Protestant prayer-meetings held in the neighbouring villages. On this account, they were accused, tried, threatened, punished, and several came over to the Protestant community. The Bishop of Linz came to bring back "the lost sheep," but it was of no avail, for not one of them recanted.

After twenty-five years' delay, permission was at last given to the Christians to meet for worship according to their own belief. In the year 1860 or so, only a little handful of about 120 souls remained of these faithful people. By God's help, and with the support of the "Gustav Adolph Verein," they were enabled at last to build a school in Weikersdorf, a hamlet seven miles distant, where religious services were for a time conducted. In 1872 a teacher was chosen, and began with seven scholars. This work later on became an Orphanage and Rescue Establishment.

In 1871 Pastor Ludwig Schwarz was called to be vicar of this small community. A year later they were able to buy a hospital in Gallneukirchen from Prince Starkenberg, which was formerly the Inquisition Hall, where the followers of Pastor Boos were tried. This was converted into a comfortable little room for the worship of God. This same year, two Upper Austrian Christian women offered their services willingly for the Master. Two years later, they went to Stuttgart, to receive instruction in the "Deaconess' Home" there. Returning after three years' training, their work was ready for them to begin, namely, to nurse the sick in this little hospital, and also in private families. In course of time the house became too small, and was enlarged. The number of deaconesses increased, as did also the patients. Among the latter are to be found all manner of incurables, epileptics, melancholic people, and especially old paupers,

The work continued to grow, and again the house became too small. This time the necessity was relieved through the generosity of a kind friend, who presented them with the gift of a large house, suited for the purpose required. This house is now fitted up as an hospital and called "Zoar."

Such is a short sketch of a work which is being carried on in Austria, so quietly, so little known, and yet so far reaching in its results. It is altogether supported by the gifts of a few friends. Having resided lately for fifteen months in the near neighbourhood, and having had frequent opportunities of seeing and judging for myself of their invaluable work, I venture to bespeak for it the sympathy and support of English Christians. M. B.

A Communion in the Back Woods.

I was tarrying at a large farm of some eight hundred acres in the Northern townships, half-way between Montreal and Toronto, and one Lord's Day afternoon walked some three miles through woods and swamps to a meeting of the evangelists, who had been doing good work for some time past in truest Gospel fashion, "hoping for nothing again." The little building was full. Boards resting on blocks of wood were the only seats; a small table, with rough legs of split cedar, held the Bible. A glass of wine made from wild raspberries, and a small piece of bread—I must add, a pasteboard collar-box, with a small slit cut in the top, to hand round after the Supper—completed the furniture of the table.

Devout men and women were here, toil-worn and scantily dressed, some with only a penny Testament to look up the references suggested by the speakers. Some of these I had known in the days of their unregeneracy; one in particular, just past the middle age as to time, but older as to fact, having washed away three farms by whiskey, and still a struggling man. I gazed upon his poor wife's face, and thought I saw the hard lines of care melting away under the beams of the Sun of Righteousness. I had tasted their humble hospitality years before. Oh! the pinch of a drunkard's wife, when with womanly care she seeks to welcome a stranger; dry bread, and a few dried raspberries stewed in a small tin without a lid and without a handle, was all she could provide. They were encouraged to seek the Lord, but not till the visit of two young English evangelists had they given their hearts to the Lord. Others as careless and unconcerned had come under the power of grace; and this afternoon thirty-nine persons broke bread in remembrance of their Lord.

Having had my share in the good work in the woods for the past few years, I rejoiced greatly in the success of the dear brethren who had, under God, done such good work. One had already gone away, and now Brother Case was taking his farewell, hoping at some distant day to visit them again, but leaving them in a self-sustaining way by commending them to the word of His grace, which was able to build them up.

January, 1887. H. T. M.

SALVATION GOSPEL HALL, DUBLIN.—The report just issued of the two years' work carried on at 13, Lower Abbey-street, Dublin, shows how during that time the Lord has upheld and encouraged the workers, and that many men and women have been savingly converted to God. There is a continuous cycle of services from week to week, and outside work, that of going after the lost and suffering, is actively carried on. Mr. Robt. Stewart, 2, Nassau-street, Dublin, is one of the directors.

A NEW PRAYER UNION.—While the urgent spiritual needs of the times are giving new impulse to the supplications of God's people, many Christian women among your readers may like to know of the Women's Evangelical Union for Prayer, and enter into its fellowship. The object is prayer for the Church of Christ throughout the world. Among the nearly one thousand members scattered world-wide, are a large number of labourers in home and foreign fields, and also many invalids. Further information can be obtained from the Honorary Secretary, Mrs. Denham

THE STORY OF JACOB RE-TOLD.

XV.—HOME: AT LAST!

Genesis L.

The end is come at last! And we stand with those stalwart men in that hieroglyph-covered chamber, silent with the hush of death, to see the way-worn pilgrim breathe his last. His life has been a stern fight; his pathway not strewn with roses, but set with flints; few and evil the days of the years of his pilgrimage. Compared with the brilliant career of Esau, his life might be almost considered a failure, estimating it by all human standards of failure and success. But as the scaffold is taken down piece by piece, we catch glimpses of the real manhood which God had been so carefully building up, through long years of pain and sorrow; and as it comes into view, we feel that it is more than enough to justify all. Better, a hundredfold, to be Israel the Prince, though an exile, than Esau, the founder of a line of dukes. The glory of moral and spiritual rank will glisten when the crowns of earthly splendour shall have mouldered into dust, and the name of Israel will be an unfailing inspiration to those, who, conscious of untold weakness and unloveableness, shall yet strive to apprehend that for which they were originally apprehended by Christ Jesus.

We, too, if the Lord tarry, shall lie some day in a chamber of death, surrounded by our dear ones. Our spirits must poise themselves for their final flight, and stand waiting at the Beautiful Gate of the temple of life. And as Jacob has taught us how to live, so let him teach us how to die. "Come," said the dying Havelock to his son, "and see how a Christian can die." Some such summons calls us now; for even we, living in the noon-tide of the Gospel, may obtain salutary hints for our own death-hour from one, who once seemed too mean to teach us anything, but who now, through the stern discipline of the Angel of Love, stands forth to lead faithful souls through the dark gorge of death into the land of the eternal morning.

Before the mind of the dying patriarch three visions seemed to float in that solemn hour. He was thinking of the City of God, and of the Gathering of his clan, and of that lone and distant Cave in Canaan where his fathers lay, and which he had so often visited.

I. The City of God.—We are expressly told in the Epistle to the Hebrews that Jacob was one of those "who died in faith." He was the heir of Promise. The land promised to Abraham and Isaac had not as yet passed into his possession; it was still held by the wandering and settled tribes, who had eyed his journeyings with such evident suspicion. All he had was the assured promise that in the coming days it should be his through his seed.

Perhaps, in the dawn of early vigour, he may have hoped to live until those fair pasture lands and terraced hills had literally passed into his possession. This yearning comes out in the deep-drawn ejaculation, flashing through his dying charge to his sons, "I have waited for thy salvation, O Lord!"

But as the years passed on, and clouds closed over this azure aperture of earthly hope, he was compelled to realise that he would never live to be lord of Canaan. Nevertheless, he clung tenaciously to the blessed promise, so often reiterated to Abraham, that the land should become his people's; and his assurance that God would keep his word flung a radiance, which neither sorrow nor adversity could dim, over his dying moments. Oh! glorious faith, which carries a torch through the long catacombs of sorrow, keeping the heart from fainting, until the welcome dawn of accomplishment grows upon the sight. What cannot faith do for those whom God has taught to trust! "My soul, wait thou only upon God, for my expectation is from Him."

As it became clear to Jacob that *he* was not to

with increasing eagerness on heaven. He felt that if God had not destined for him an earthly resting-place, yet He had prepared for him a city. Its foundations had not been laid by man; its walls bore no mark of human workmanship; its atmosphere could not be stained with the smoke or dust of earth. And it was for that glorious city, the city of the saints, that his pilgrim-spirit now yearned. It was the vision of that city which had enabled him to confess to the mighty Pharaoh that he was a pilgrim and a stranger on the earth. And now it was his close proximity to it that stirred his aged spirit, and drew it on with breathless eagerness and rapid steps.

The sacred writer employs a beautiful similitude, when he says of Jacob and the rest of the patriarchs, that they greeted the promises from afar (Heb. xi. 13). When the traveller returns from distant lands, and from the summit of some neighbouring hill catches the first glimpse of his still distant home, with its spiral column of blue smoke curling up amid the trees, he is disposed to fall upon the greensward, and with outstretched hands thank God and greet his home. "Hail! happy scenes of childhood; and blest abode of manhood's prime." So Jacob, as he neared the city of God, so dear to faithful hearts, approved his kinsmanship with the elect spirits of all ages, by reaching forth towards it his aged, trembling hands. And as God looked down upon that eager attitude of faith and hope and desire, He was not ashamed to be called his God.

Modern commentators have wrangled fiercely as to how much or how little of the future life was realised by these ancient saints. Into that controversy I have no desire to enter. But I find a large answer to their questions in the assurance of Scripture, that Jacob and the men of his type desired "the better country, that is, a heavenly." The future was less indistinct to them than we sometimes suppose. They, too, stood on Pisgah-heights and beheld a Land of Promise; not that on which the veteran lawgiver gazed, bounded by the blue waters of the Mediterranean, but that which is never shadowed by night, or swept by wild tempests of wind and rain, the true Home of the saints. On such a Pisgah-height Jacob was standing, and as all earthly objects, even the face of Joseph, grew indistinct to his dimming eyes, those rapturous and celestial scenes grew upon his spiritual vision, and beckoned to him.

In what relation do you, my readers, stand to that city of God? Do not imagine that it will gladden your dying gaze, unless it has often been the object of your loving thought in the days of health and vigour. Your citizenship must be in heaven now, if you would feel attracted to it as your true home at last. Is it so? Do you feel content to live in tents, having no fixed hold upon this fleeting scene, and confessing yourselves pilgrims and strangers on the earth, because you are looking for the city? Do you feel the *pull* of that city, as the sailor does of the anchor, which keeps him from drifting with the tide? Do you anticipate it, like the children in the Children's Crusade, who asked of every city they entered, "Is this Jerusalem?" If so, it shall gladden your dying moments. You shall see the holy city descending out of heaven from God, as a bank seems to approach the nearing vessel. And you shall have the blessedness, assured by the living Saviour to those who wash their robes, of the right to enter in, through the gates, into the city (Rev. xxii. 14, R.V.).

II. The Gathering of the Clan.—"I am to be gathered unto my people." When the dying Patriarch spoke thus, he meant something more than that his dust should mingle with all that was mortal of his forefathers. He expresses that thought in the following sentence: "Bury me with my fathers." No, he meant something more than this. He surely looked upon the City as the gathering-place of his clan, the metropolis of true and godly hearts, the *rendezvous* of all who were *his* people, because they were the people of God.

How much truer is this thought of heaven than that which is entertained by many Christian people. "What do you think of the inter-

from the very moment of death?" "Shall we know one another on the other side?" These are the doleful questions asked on many sides. And they present a melancholy contrast to the words of the dying Jacob, "I am to be gathered unto my people."

What as to the intermediate state? At the best "we know not what we shall be." We cannot penetrate the veil that only opens wide enough to admit the entering spirit. It is clear that our spirits will not reach their full consummation and bliss till the morning of the resurrection, when body and spirit will be reunited; but it is equally clear that they will not be unconscious, but will enter into the blessed presence of our Lord.

This was taught by Christ Himself, when He quoted the words, "I am the God of Abraham, Isaac, and Jacob," and added the comment, "He is not the God of the dead, but of the living." That grand formula was spoken years after Jacob had fallen asleep, and yet God speaks of Himself as his God, and since He could not be the God of dead mummies only, or of unconscious spirits, Jacob and all the rest must have been living. Yes, they were living then, and are living now, possessed of all the vivid life that made them what they were.

There is no accent of uncertainty in the New Testament. As soon as the tent is taken down the mansion is entered (2 Cor. v. 2). Absent from the body, the believer is present with the Lord. To die is gain, which were an impossibility if the spirit did not have more of Christ than is possible on this side of the golden city (Phil. i. 22). The dying Stephen went direct into the hands of his Lord (Acts vii. 59). Do not puzzle over useless questionings; be content to know that death is not a state, but an act; not a resting-place, but a transition; a passage, a birth, a crossing the Bridge of Sighs from the prison to the palace.

> Death is another life. We bow our heads
> At going out, we think, and enter straight
> Another golden chamber of the King's,
> Larger than this we leave, and lovelier.

What as to the recognition of the departed? It would not have been an object of anticipation to Jacob to be gathered to his people, if he would not know them when he reached their blest society. When the Jew thought of the unseen world, he expected to meet the saints, of whom he had been wont to hear from childhood, and especially Abraham. Was not the Jew wiser than most Christians? What! has the body powers of recognition, and the spirit none? Shall love, which has moulded the life, range through eternity unable to find the twin-spirit with which it had become entwined? Can that be a Father's home, where the brothers and sisters do not know each other?

But these questions have always been solved, to me at least, by a careful study of the facts of our Lord's resurrection-body, the model to the likeness of which we are to be conformed (Phil. iii. 21). Those who knew Him before his death, recognised Him after. His very voice had in it intonations familiar to those who loved Him (John xx. 16). His mannerisms were identical, and sufficient to identify Him to the two disciples with whom He sat (Luke xxiv. 31). And as it was with Him, so shall it be with us and our beloved.

We shall be gathered to our people. Death will not usher us into a chill unfriendly circle, but into a great gathering of loving and sympathising friends, who shall give us a choral welcome when we enter into the eternal kingdom of our Lord (2 Pet. i. 11; see the Greek).

Throughout the ages the elect souls of our race have been gathering there. Are they our people? Can we claim kinship with them? There is but one bond, as we are taught in Heb. xi. That bond is not of dispensation, or of knowledge, or of exploits, but of faith; such faith as may exist in a beggar or a king, in a child or a philosopher. It is independent of age, or sect, or knowledge, or work. But, wherever it is found, it designates the owner to be one of those who can claim kinship with the saintly inhabitants of the City of God. The test question of qualification for the franchise of

III. The Cave of Machpelah.—"Bury me with my fathers in the cave that is in the field of Ephron the Hittite." For seventeen years he had lived in Egypt, surrounded by all the comforts that Joseph's filial love could devise, and his munificence execute. He must have become familiar with Egypt's splendid temples and obelisks and pyramids, with which that cave could not for one moment be compared. But he would not rest in any of them. He must be laid where Abraham and Sarah, Isaac and Rebekah, and the faithful Leah awaited resurrection.

This was something more than the natural sentiment which impels us to request burial in some quiet spot in God's acre, where our family name is inscribed on many of the gravestones around. He felt that Machpelah's cave was the first outpost in the land which was one day to belong to his people, and he wanted, so far as he might, to be there with them, and to share in the land of promise.

The last word was spoken, the last commission given, and he knew the end was come. "He gathered up his feet into the bed;" *i.e.*, he met death quietly, calmly, manfully. He was not dragged away as a criminal, he went to meet it with complacency and with joy. The servant might have a grim face and a sable suit, but he had come to take him home. He quietly breathed out his spirit, and was gathered unto his people. And at that moment sorrow and sighing, which had been his close companions in life, fled away for ever.

How calm and noble that face looked, fixed in the marble of death. The Jacob-look had vanished from it, and it was stamped with the smile with which the royal Israel-spirit had moulded it in its outward passage.

> "So, pilgrim, now thy brows are cold,
> We see thee what thou art, and know
> Thy likeness to the wise below,
> Thy kindred with the great of old."

What wonder, then, that Joseph fell upon his father's face, and wept upon him, and kissed him! He had borne the strain as long as he could, and now nature must vent herself in manly, filial grief.

The body was carefully embalmed. No time, or pains, or cost were spared. Egypt herself mourned for him for seventy days. And then one of the most splendid funeral processions that ever gathered to lay saint, or sage, or hero to his rest, carried that precious casket in solemn pomp from Egypt up to Canaan. The chivalry of Egypt, its statesmen and counsellors, its princes and priests, joined with the shepherds of Goshen in accompanying the *cortège.* And the signs of mourning were so great as to impress the inhabitants of the land, the Canaanites.

The stone was rolled away, and the remains laid on their appointed niche; and in all probability they are there, in a state of perfect preservation, unto this day. Many a storm has swept over them, Assyrian, Egyptian, Babylonian, Grecian, Roman, Saracenic, and Mohammedan. But nought has disturbed their quiet rest; and they hold the land in fee, till God shall fulfil, in all its magnificence, the promise which He made and has never recalled, that He would give the land to Jacob's seed for an everlasting inheritance. So rest thee, Israel the Prince!

(*To be concluded in our next.*)

THE CHRISTIAN HOME FOR YOUNG WOMEN at Hull has now become the affiliated centre for the Hull branch of the Young Women's Christian Associaton. The work commenced in the evening with a Bible-reading, and thirty-four names have already been taken. The Home is at 12, Story-street, and Miss E. Cook is the hon. sec.

CHRISTIAN UNION.—A correspondent of *The Record* writes:—"How many little scars are healed by the recuperative force of Nature if they are only let alone! The subject which has caused the correspondence between the Bishop of Winchester and Canon Wilberforce seems pre-eminently to require a *laissez faire* policy. It would be a pity to bring the dead weight of law to bear upon it. Has God's blessing on the Bible and Tract Societies taught us a lesson? Have William Penne-

For the Young.

HOW THE BOOTS CAME.

BY WILLIAM LUFF.

In the suburbs, toast and butter
  Were served by a blazing fire:
And the men went forth to business,
  Buttoned up in their warm attire.

In the city, little children
  At the school-gate hurried through:
And some were without a breakfast,
  Or hat, or sock, or shoe.

But the heart of the gracious Saviour
  Looked out through a servant's eyes,
Who planned, with his helping partner,
  A wonderful glad surprise.

A breakfast, hot and simple,
  Prepared by their own good hands,
Should answer stern nature's cravings,
  In her hungry, just demands.

So up at the daybreak early,
  They lighted the copper fires:
And the little children blessed them,
  And the mothers and outcast sires.

There were three little mites one morning,
  A boy and two hungry girls:
One without shoe or stocking,
  Or a hat to cover her curls.

"Wife," said the faithful servant,
  "Can we find her a shoe apiece?"
So they prayed, and promised to help her
  Till the wintry storms should cease.

They waited the coming morrow,
  To see what the Lord would do,
Who had heard their vow of pity,
  And was coming to aid them too.

The hail and the wind were driving
  In hurricanes up the street,
As the starving, dripping children
  Came in—she had still bare feet.

"Wife, we shall have to buy them"—
  And he thought of their sinking store,—
"And your own old hat we'll give her——"
  Just then at the open door

A man came in with a parcel;
  "I've a pair of boots," said he;
"I felt I must come this morning,
  Though why I can hardly see."

"The Lord be praised," they murmured,
  And calling the bare one nigh,
The shoes were her fit exactly:
  "There, sir, is the reason why."

"And a hat for some little damsel
  I've brought through the beating rain;"
When the hatless one was covered
  The reason was seen again.

And this is the simple story
  Of a simple, sterling fact,
How God is willing to answer
  When we are prepared to act.

Since writing this incident I have received a letter from W. Jeffery, Pastor of Jubilee Chapel, East-road, Hoxton, 57, Fairbank-street, East-road, N. He says:—"We feel we cannot do wrong in feeding and clothing the dear little children. Our work is on the broadest possible principle. We have the tickets for our free breakfast distributed chiefly by the teachers in the board-schools; my idea being that we can by them get to the most needy and deserving ones, and at the same time encourage those who go to school. . . . During last winter we gave away 10,000 free meals; but we did it all so quietly that but little was known of it by the outside world."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Feb. 13, Luke vii. 24—35; Monday, Feb. 14, Luke vii. 36—50; Tuesday, Feb. 15, Luke viii. 1—15; Wednesday, Feb. 16, Luke viii. 16—25; Thursday, Feb. 17, Luke viii. 26—40; Friday, Feb. 18, Luke viii. 41—56; Saturday, Feb. 19, Luke

A MISSIONARY'S STORY.

BY MRS. PORTER.

And Jesus said, I have compassion on the multitude, because they have been with Me three days, and have nothing to eat.—Mark viii. 2.

During a famine in India, some years ago, a group of little Hindu girls, belonging to an orphanage, came to me one evening, before the evening meal was prepared, and said—

"Salaam, Amah! May we tell Nargoma not to cook our supper?"

"Why, dear children? do you not like what is given you for supper?"

"Oh, yes, Amah! we like it very much, but Catechist Moses has been here to-day, and he says the children at Ventoola are many of them almost starved. Some of them have only one meal in *three* days, and we have three meals in one day; and we are sure we could manage to be satisfied with two meals a day, if we might have a little rice-water before we lie down to sleep; and then, ma'm, if you would give what our supper costs to Catechist Moses, he would buy a little food for the poor children at Ventoola. We have no money, but then we are fed and clothed, so please, ma'm, will you allow this?"

It was a request that could not be refused, and the cost of their supper, with something added, was sent to the poor starving ones, while the dear children in the school had their "rice-water," with a plantain.

I expect the great want of thousands in London and other places is known to many of you children, who are bountifully fed.

Now, dear children, you know how Jesus felt when He saw so many hungry and fainting around Him. He felt compassion. That beautiful word means, pity mixed with kindness. If He had done nothing for those poor folk who had followed Him into the wilderness, his pity alone would not have helped them. The kind action came, as the pitiful thought stirred his heart. He arranged that great multitude on the soft green grass, to rest their weary limbs, and He got them food, and blessed it, and divided it among them, and never rested till every single one was satisfied.

Now, it is not enough for us to feel sorry and pitiful about these poor starving children in London to-day. We should all ask ourselves, What can we *do* to help them? If we have not much money of our own, is there not something we might give up or do without, as these dear little Hindu girls did? Is there not some new toy, some birthday or holiday treat, of which we might make an offering, and so send them a little help?"

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SAILORS IN YOKOHAMA.

An important work amongst sailors has been for some time carried on by Mr. and Mrs. Anstea, the latter of whom has earned the title of the Miss Weston of Japan. They visit on board ship very largely, and hold services when practicable, Mrs. Anstea taking a small organ, and singing. The influence for good thus exerted amongst the sailors is very marked, and is already telling on the efforts of the missionaries. In a building set apart for the purpose, sailors are at all times welcomed and made to feel at home. Every evening there is something going on to divert and encourage them—now a social tea party, games being sometimes introduced, and then an experience meeting. Hospitals and prisons are also visited, and many touching incidents are related, the sufferers being especially comforted by the promise to write to friends and relatives in the event of death, and to attend the funeral.

Mr. and Mrs. Anstea, who are now in England, are anxious to take back with them a large number of beds, &c., so as to provide sleeping accommodation, which the men would gladly avail themselves of in order to avoid the temptations to which they are exposed when on shore. £5 will secure one bed. Communications can be addressed to them for the present, care of Mrs. E. M. Blucke, 47, Warrior-square, St.

REMARKABLE CONVERSIONS.

LOUISVILLE, KENTUCKY.

A very unusual and interesting work is now being carried on in this city. Some years ago Steve Holcombe was a noted gambler and a dissolute man, frequenting the vile haunts where such men are to be found. By some means he was led to look upon Jesus as his Saviour, and became his humble follower. As the Lord had shown him such great mercy, he felt it to be his duty to tell what had been done. He was so modest, so humble, and so sincere in his testimony that he soon attracted attention. He undertook to provide a place for the homeless and the destitute, and by the aid of those who loved the Lord's service, he opened rooms where those who had no money or friends might be cared for and fed. Every evening a meeting was held for prayer and preaching, and many have been led to the Cross there.

But Mr. Holcombe, who is now ordained to the ministry, feels an especial desire to save his former boon companions, the gamblers and drunkards. Not long ago an old acquaintance came to the meetings. So faithfully and clearly was the truth presented, and so strong were the workings of the Holy Spirit, that Paul Booker became "convinced of the truth as it is in Jesus," and believed with all his heart. He quit drinking immediately, has forsaken evil companions, and in a modest but earnest way has announced that hereafter he will serve the Lord. He has now joined the Baptist Church. He is an educated man, with a fine presence, and withal an excellent business man.

These incidents led another companion in sin to go and hear Paul Booker. He, too, was soon convicted of the sinfulness of his life, and Mose Gibson (as he is called) has also made a modest and sincere confession, and stopped drinking at once. It is rumoured that several others noted for recklessness are being reached.

These events called out at first the usual scoffing and doubt. "But beholding the men which were healed standing among them, they could say nothing against it." It is said that all who profess conversion under Mr. Holcombe's labours are faithful. He has such gentle, pleasing ways and methods, and follows his lambs with such faithfulness, that few ever go back to sin.

The success of this work among the vilest class of a large city has been so great, that one of the active business men has started a mission in another part of the city. He has rented a room, and fitted it up with all conveniences, where meetings are held daily. It is undenominational, and anyone desirous of aiding in the work is welcome either to converse with those who attend, or to aid them at their homes. It is called "The Highway Mission." Mr. Burghardt, who endows it, attends the meetings, taking an active part in the exercises. Already there have been many conversions among the worst drunkards and most noted criminals. "Go ye out into the highways and hedges, and compel them to come in, that My house may be filled." The attendance and interest increase daily. Every seat in the large auditorium was filled last evening, and many stood during the exercises. Eight persons gave brief, modest, yet pathetic accounts of their conversion. Twenty-nine rose for prayer.

The papers announce the conversion at the Holcombe Mission of J. T. Hocker, who is widely known here. He is a man of ability, and has held important positions, which he lost by his dissipated habits. He has been a confirmed infidel for a long time, and scoffed at everything relating to religion. It is said that Mr. Holcombe has been pleading with him for six years. This shows his zeal and faithfulness better than praises.

There is a tender feeling in most of the churches at this time, and we are praying that "the Lord will open the windows of heaven, and pour out a blessing that there may not be

THE SECOND COMING of CHRIST.*

The two works mentioned at the foot of the column are both important contributions to our knowledge of what is held and taught by able and respected writers, of what is called the "Futurist" Prophetic School. The latter of the two is a republication of a tract written twenty-three years ago, by one whose praise is in all the churches as an accurate scholar and a much respected and esteemed Christian: one who is now "absent from the body, present with the Lord." The other is the substance of addresses lately delivered at a Prophetic Conference, by one whose recent works "The Great Prophecies" and "Earth's Earliest Ages" have given him a high position among prophetic writers of the school to which he belongs.

Mr. Pember's book, whilst it sets forth with ability what may be called sensational views with respect to Antichrist, reveals at the same time some of the weak points of that system. Here is a description of Antichrist, which may fairly deserve the epithet "sensational."

> The fame of his ascent from the Abyss, his mighty and versatile intellect, his unlimited acquirements, his superhuman wisdom, his powerful administrative and executive ability, his absolutely unyielding will, his never-varying success, and the irresistible fascination of his personal attractions, will gain him applause and enthusiastic supporters wherever he turns.

The danger of this style of writing, or rather of that tendency of mind from which it proceeds, is to allow oneself to be so carried away by an idea as not only to indulge in what may be called "romancing," but to treat even Scripture with disregard when it refuses to bend to our fancies. For example, in a highly wrought description of the siege of Jerusalem, as described in Zech. xiv., Mr. Pember says:—

> Those who peer from its loftiest watch-towers will be able to discern nothing but the serried ranks of splendid infantry and cavalry, and the long and heavy trains of artillery covering the ground...The foremost companies of the enemy are on the point of entering the streets: another moment and the voice of prayer will be drowned by the outcries of the terror-stricken, and the shrieks of the wounded and the ravished. But just at this awful crisis, the noonday sun suddenly withdraws its light and becomes black as sackcloth: the city is snatched from the view of those who are already sure of their prey: thick darkness enshrouds them: a horror of great darkness paralyses every eagerly advancing foot. An instant of silence, and then, swiftly as God's arrows speed from East to West the blackness of heaven is cloven asunder.

Then follows a description of the Second Coming of Christ; but compare with this the language of that passage of Scripture of which it professes to be an exposition, and mark how irreconcilable Mr. Pember's view is with that of Zechariah xiv. 1, &c.: "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle." According to Mr. Pember, the city is on the point of being taken, and the horrors of the siege are on the point of being perpetrated, when the intention of the enemy is interrupted by the Lord's appearing. According to Scripture, the city is taken, and its accompanying horrors take place, and "half of the city go forth into captivity" (which must surely take some little time) before the going forth of the Lord to fight against those nations.

Another point on which we cannot but regard Mr. Pember's views as unscriptural is his adoption of the notion, held by many in the present day, that true Christians who may be living below their privileges are to be left behind when Christ comes for his people, in order that they may pass through a sort of purgatorial fire of affliction to punish them for their unfaithfulness; or to quote his words: "Every believer who is found striving to obtain pleasure from this world will be left below, for a time, in circumstances sufficiently terrible to change his existence into a living death, until he loathes those evil things which he once desired." The following texts (which give no hint of any exception to the statements they convey) will prove the best antidote to this fancied separation of Christ's people at his coming. "The coming of our Lord Jesus Christ with all his saints" (1 Thess. iii. 13). "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. iv. 17). "When He shall come to be glorified in his saints, and admired in all them that believe" (2 Thess. i. 10). "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). "They that are Christ's at his coming" (1 Cor. xv. 23).

Dr. Tregelles, though a strong futurist, utterly rejected this thought of condemning a certain number of Christ's people to be left behind at his coming. He went further, and protested strongly against the whole theory of a *secret* coming, as distinguished from the only one coming spoken of in Scripture. His arguments on this subject are, as might, indeed, be expected from him, temperate and scholarly, and we would commend to our readers the second edition of his "Hope of Christ's Second Coming," lately edited by Dr. Biss, as referred to below. They may not be able to agree with all his views of an Antichrist yet to appear, but they will find it hard to disprove his closely reasoned conclusions from Scripture, that the Church is a sufferer under Antichrist, and is not taken away before his appearing, and that the descent of the Lord from heaven "with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. iv. 16) is not in secret, but in manifested glory. We refrain, however, from committing ourselves to either side in this discussion, believing that it is wiser and better to keep the mind open concerning the details of unfulfilled prophecy which are not clearly and unmistakably revealed. In either case we "wait for the Son from heaven."

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GOOD ADVICE TO LIQUOR-SELLERS.

When a man who has for thirty years been "an uncompromising teetotaler" is invited to address a meeting of publicans, and from that platform freely speaks his mind on the great subject of temperance, there can surely be no more significant sign of the better temper in which men are coming to discuss this question. Not long since such a meeting on friendly terms would have been deemed impossible—instead, it would have been seen that then "Greek met Greek." Mr. A. Groser, to whom we refer, improved the occasion by speaking some home truths, and appealing to the consciences of the "licensed victuallers" gathered for the annual dinner of the Plymouth, Devonport, Stonehouse, and District Wine, Spirit, and Beer Trade Protection Society.

Taking for granted that they all agreed in denouncing drunkenness, Mr. Groser besought these liquor-sellers, who had special opportunities of assisting temperance work, to do so by saying to many a poor fellow, whom they well know to be travelling the high road to ruin, "Don't take this spirit, but something else." There is sound sense in the advice to sell drinks that are not intoxicating; and when, a cry of "Compensation" being raised, he declared that those who proved themselves unworthy of a license were unworthy of compensation, all must have felt they had a candid friend to deal with. As to future legislation affecting them, Sunday closing, he said, was not far distant, and Sir Wilfrid Lawson's proposals with reference to local option were well worth their consideration. Only the best results can follow from such plain and friendly talk. To claim the co-operation of publicans is certainly to disarm them of hostility, and to win some, at any rate, to do some-

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* The Antichrist, Babylon, and the Coming of the Kingdom. By G. H. Pember, M.A. 3s. 6d. *Hodder & Stoughton.*

The Hope of Christ's Second Coming: How is it

Sir WILLIAM DAWSON on CREATION.

Many professed teachers and preachers, and, alas! some evangelicals, are, in their ignorance of the Hebrew and the Greek original, afraid to lean upon the exact terms of Scripture, and are substituting poetic ideas and general ideas of their own for the very words of Scripture. At such a time it is refreshing to read the expositions of Genesis on the pages of Sir William Dawson's book on "The Origin of the World according to Revelation and Science."[*] His deep reverence for the Hebrew words chosen by the Spirit in the first chapter of Genesis contrasts like light with the dark confusions with which even some very well-intentioned men cover the Book of Genesis.

As Sir William Dawson has been the chosen president of the American Association, and is the latest president of the British Association, it is cheering to find a master mind in science reverently upholding every word of the original, and giving it full weight—weighing truth not in our English translation, which errs often, but giving the original Hebrew word, and proving that science, without knowing it, is steadily travelling on the lines of Genesis. And when the order of animals in verses 24 and 25 is changed, he, like a reverent student, just as Sir Isaac Newton would have done, argues that the change of order there, as he shows it to be, of Herbivora, creeping things, and Carnivora, to Carnivora, Herbivora, and creeping things in verse 25, probably may indicate the order of time in verse 24, and the order of rank in verse 25.

Would to God that all theological professors had half as much reverence for the Bible. It is very sad to find, first that only a few preachers go in a difficulty to the original Hebrew or Greek, and, secondly, to find even theological students taught that the general spirit only of the Bible is correct, and the Old Testament does not teach much spiritual truth, and that science is at distinct variance with Scripture.

Let such half-educated, or badly educated theological students read Sir William Dawson's book, and holy reverence for the Word will certainly arise in their hearts, if they are truly born of God. If not born of God, of course we do not expect such reverence; their studies are only mystical confusions, until born of the Spirit.

Let those interested in the history of the animal creation and the introduction of man begin at page 230 in Sir William Dawson's "Origin of the World," and they will feel that commentators in times past have been only touching mere outlines. The careful student may most profitably mark his Bible with the Hebrew terms given and translated by Sir William. The Bible is the axiom never to be over-ruled or altered by Sir William—just as many half-and-half scholars make their own "reason" the axiom and the Bible the movable shadow that is to be pushed about to suit their reason or their ignorance, called by them their learning. No man ever makes progress in the Bible till he has settled the point that Scripture, and Scripture only, is the axiom.

Gordon Forlong.

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[*] *Hodder & Stoughton.* 7s. 6d. Fourth Edition.

HOMES FOR THE AGED POOR.—From these Homes, situated at St. Peter's Park, Minford-gardens, Shepherd's Bush, and St. George's-road, Notting-hill, and containing altogether 114 inmates, came recently to St. John's Hall, Princes-road, Notting-hill, sixty-eight of the old folk, the oldest of whom was eighty-six, whilst the venerable appearance of all excited the sympathy of those present. After an ample tea there was a varied entertainment, with addresses by Rev. Dr. Thornton and others; and this was followed by a distribution of warm garments and other comforts, the absent ones being included in the generous benefaction. Hot coffee, cake, &c., concluded an evening, the pleasant memory of which will not soon be forgotten. Omnibuses conveyed the old people to and from the Homes.

EVANGELISTIC WORK in NEW YORK.

The great hall of Cooper Union was packed to overflowing on Sunday evening, January 16, and a large number of persons were unable to gain admittance at all. Hundreds of people remained standing from a quarter before eight until nine o'clock, manifesting the deepest interest in all that transpired. Mr. Ira D. Sankey sang several solos, and addressed the great congregation, who hung upon every word uttered by the evangelist. Prior to Mr. Sankey's remarks Rev. Dr. Josiah Strong, Secretary of the United States Evangelical Alliance, urged the claims of God upon al present by right of the Divine creation, preservation and redemption.

When an opportunity was given to those anxious to become Christians, and so to come into right relation with God, to indicate their desire, men and women on the stage and in all parts of the hall rose from their seats to do so. Several hundred persons remained for a further service, when Mr. Sankey, Mr. W. E. Dodge, and Rev. Dr. Strong set forth in five-minute talks the way of salvation by faith in Christ Jesus. It was evident that many in the audience were listening with a deep sense of the solemnity of the truths presented. We are sure that the Word of God, thus lovingly and earnestly enforced, will accomplish the highest purpose of Divine wisdom in the salvation of the unsaved. The meeting was in every respect an exhibition of evangelistic work that the most thoughtful Christian people should pray for, encourage, and support.

Interest was added to the occasion on Sunday last by the presence of Mr. W. Noble, on his way from Australia to his home in England, at the call of a sick wife. His labours were interrupted in Australia, where he has received marked tokens of the Divine favour in the success attending his efforts to reach the lost.

Since the beginning of these services in November last, some scores of persons have been personally conversed with by workers on the alert to reach inquiring ones. In the majority of such cases the names and addresses of the individuals thus conversed with have been taken and forwarded to Presbyterian pastors, who have been asked to visit them. In this way there has been promise of additions to the churches of the Presbytery of New York, under whose auspices the work is conducted and by whom the expense is borne.

The evangelistic services at the Central Presbyterian Church, Rev. Dr. Wilson, pastor, and conducted by Rev. B. Fay Mills, were largely attended both morning and evening on Sunday. Mr. Mills is a plain, straightforward, earnest and pointed preacher, and has great power over his hearers. The opening services promised well. Other churches might be mentioned in which evangelistic work is in progress.—*New York Observer.*

MANCHESTER Y.M.C.A.—The annual social meeting of this branch was held recently, when, says *The Christian Commonwealth*, the Bishop of Manchester gave an address, referring especially to the subject of emigration. His speech was frank, sensible, and vigorous, and caught the complete attention of the audience. The President of the Wesleyan Conference followed with a thoughtful address on reverence. Other addresses, and a concert, concluded a very pleasant evening.

THE McALL MISSION.—Those who are interested in this Mission will be glad to know that Mr. McAll has expressed his intention of visiting this country for about a fortnight, from the 21st of March next, and the London Ladies' Committee are making preparations for giving him a cordial reception, in the way of drawing-room meetings. Any friends willing to assist in this way, should lose no time in writing to Miss Cavendish, the honorary secretary, whose address is 19, Chester-street, Belgrave-square, S.W. It may be added that those who are about to visit Paris, and are interested in Christian work, should not fail to see for themselves one or more of these interesting mission services.

SAVED BY A HYMN.

A party of Northern tourists formed part of a large company gathered on the deck of an excursion steamer, that was moving slowly down the historic Potomac one beautiful evening in the summer of 1881. A gentleman had been delighting the party with his happy rendering of many familiar hymns, the last being the sweet petition, so dear to every Christian heart, "Jesus, lover of my soul."

The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with—

"Beg your pardon, stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered, courteously; "I fought under General Grant."

"Well," the first speaker continued, with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night eighteen years ago this very month. It was much such a night as this. If I am not mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand—the shadows hid me. Your beat led you into the clear light.

"As you paced back and forth you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work because I was a sure shot. Then, out upon the night floated the words—

Cover my defenceless head
With the shadow of thy wing.

Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. I felt sure, when I heard you sing this evening that you were the man whose life I was spared from taking."

The singer grasped the hand of the Southerner, and said with much emotion, "I remember the night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends and all that life holds dear. Then the thought of God's care for all that He has created came to me with peculiar force. If He so cares for a sparrow, how much more for man created in his own image; and I sang the prayer of my heart, and ceased to feel alone.

"How the prayer was answered I never knew until this evening. My Heavenly Father thought best to keep the knowledge from me for eighteen years. How much of his goodness to us we shall be ignorant of until it is revealed by the light of eternity! 'Jesus, lover of my soul,' has been a favourite hymn; now it will be inexpressibly dear."

This incident was related to the writer by a lady who was one of the party on the steamer.—*Friendly Greetings.*

MR. SPURGEON ON PERFECTION.—If I had been my own saviour I should have given up the task long ago. We do meet some perfect friends sometimes; but *none* of us can talk much about perfection. My nature seems to have coats like an onion; if I take off one coat there is another and another. If you think less and less of yourselves, it is probably true that you are growing in grace; if you think more and more of yourselves, it is highly probable that you will become more proud than you used to be. Here is my comfort: "He will not fail nor be discouraged;" if He has begun with me, He will never say He is beaten. He has undertaken to make you and me perfectly pure without spot or wrinkle, and He will do it, brother; He will do it, sister; He has not grown weary or discouraged with us.

STITCH! STITCH! STITCH!

THERE is hope yet for those weary ones, of whose hopelessness, almost amounting to despair, Hood's "Song of the Shirt" is such a pathetic memorial. The Co-operative Needlewomen's Society stands in the breach between those who would cut down the price given for work to a starvation figure, and the hard-working and, for the most part, underpaid needlewomen.

For some time the Society had been making gentlemen's shirts and other things for one of the best known West-end shops, but having refused to do this work at the ruinously low rate subsequently proposed by the firm, it has lost this source of supply. Earnest appeal is therefore made to those who are constantly requiring needlework well done, and to whom the principle of the Society must commend itself. Miss Elizabeth Cobb, in writing concerning it, says: "It is not pretended that the work can be done more cheaply here than elsewhere. All that is promised is that both materials and work shall be the best possible for the price paid." The Society gives a fair wage for a day's work, dividing at the end of the year, in proportion to work done, any profits that may be made. The work-room (large and airy) in which skilled needlewomen do the work entrusted to them, is at 34, Brooke-street, Holborn, and the lady superintendent is Mrs. Alison.

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SEAMEN IN BOMBAY.

WRITING from Grant-road, Bombay, on Jan. 3, in acknowledgment of a donation from one of ur readers, Rev. J. S. Stone says:—

Our seamen's work in Bombay is distinctly God's work. One year ago the present premises were taken. More than fifteen thousand men have visited the rooms, and nearly nine thousand have found their way into the Gospel meetings during this period. We have given every Thursday evening a Gospel tea to the men and boys who throng the docks. A missionary has been giving his whole time to visiting among the ships and steamers, and holding Gospel meetings six evenings a week during the entire year. Tracts, books and religious papers, and Bibles are regularly distributed. We humbly thank God that we have been permitted to hear the testimony of many who have found a Saviour in our little mission-room. The work done in the cause of temperance has attracted the attention of the police, who now recognise the Institution as a powerful reinforcement to their work as conservators of the public peace.

Sir Frank Souttar, the present Commissioner of Police, very kindly called at the Rest a few months ago and inquired into the workings of the Mission, expressing himself as much gratified with the influence of the Mission in diminishing drunkenness in the city. A drunken sailor is not a good representative of Christian England. Our aim is to exterminate the tribe. We seek to do this by the influences of the Gospel. We aim to preach it, talk it to individuals on board, in the Rest, in the hospital wards, in grog shops, or wherever we can find a sailor.

THE CHRISTIAN is a weekly visitor to our house, whence it finds its way to the Rest, and off to sea. It stirs us up at every visit to new zeal in this our joyful profession as "fishers of men," lest we be outdone by God's other workers in other lands. This kind of rivalry we believe to be righteous. Our present need is a suitable home for our work and workers, and means to support a married missionary. Miss Weston and other ladies have proved the power a Christian woman can exert over these homeless wanderers. My old friend, Mrs. May, of Calcutta, is equal to a score of ordinary men in this kind of work.

An occasional gift of tracts and papers would encourage us. As God opens the way we expect quietly to move on.

MESSRS FULLERTON AND SMITH

THESE evangelists have held a mission at Westbourne-grove Baptist Church, W. (Pastor, Rev. John Tuckwell), closing last Sunday week. Their services had been secured for a fortnight, but towards the close of the second week it was found that their labours were so blessed of God that they were prevailed upon to continue their stay for a third week.

On Saturday evenings services of song of an attractive character were given in the church to large and appreciative audiences. In addition to the morning and evening Sunday services, special services were held on the two last Sunday afternoons, to which men only were invited, and these were seasons of refreshing that will not be likely to pass from the memory of the many who were present.

At the close of the week-evening services, numbers who were anxious about their souls went into the vestries, where they were spoken to by Christian workers: many professed to find peace in believing. The closing service on the evening of Sunday week was deeply impressive. The inquiry meeting was held in the schoolroom, the vestries not being large enough to accommodate the numbers who remained.

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MOVEMENTS IN MANITOBA.

DEAR SIR,—I desire to thank the friends who have, during the past year, so kindly sent parcels of tracts, papers, &c., to my address, and to assure them that this literature is carefully distributed. The books which have been sent for the use of the Women's Christian Temperance Union are still doing a good work, although the first Union, through removal of members and other causes, no longer exists. About two months ago, Mrs. Youmans, the W.C.T.U. lecturer from Ontario, on her way across the continent, after a visit to California, stopped here to do a little work for Christ, and after a most earnest and convincing appeal on behalf of Gospel temperance, she succeeded in forming a new branch of the W.C.T.U., which we hope may be successful in its work of prevention and rescue. Its corresponding secretary is Miss Main.

A branch of the Y.M.C.A. has also been formed here lately, and the friends of the young are praying for its prosperity. Such a strong tide of worldliness and frivolity sets in here that many young men carefully reared in Christian homes are swept away in its current, and one's heart aches at the thought of the difficulty of ever getting them back. Any of your readers would be helping a good enterprise if they would send books, magazines, or illustrated papers, to the Brandon Y.M.C.A.

The opening of the Canada Pacific Railway, from Ocean to Ocean has inaugurated a new era in this country. Tea trains pass us nearly every week during the season, bearing the freights of six or seven steamers and sailing vessels, from Yokohama to the large cities of our Dominion as well as to the United States; during the autumn all the fish-canning establishments in British Columbia sent their wares *viâ* the Canada Pacific Railway, to the Eastern provinces and to Britain.

A most interesting missionary meeting was held in the Methodist church here, early in the autumn, at which three Indian chiefs, in their native costumes, assisted. The well-known devoted missionary, Rev. John M'Dougall, of the Morley Mission, interpreted the eloquent, and impassioned speeches of these three men, who had gone through all the horrors of the late rebellion in the North-west, side by side with him, and who resisted all the temptations of their savage friends and former allies, for the love of Christ, and in compliance with the teaching of their beloved leader. We need missionaries, and we need help for missions already established. Will your readers remember our North-west Indians in their prayers, and in their mission projects?—Faithfully yours,

(MRS.) ANNIE DAVIDSON.

THE LEYSIAN MISSION.

THE first report of this Mission, which is carrying on the work founded by the late George Vigeon, and continued for many years with great zeal and self-sacrifice by Miss Hastings, shows that the ground occupied (Whitecross-street), and the manner of working, are likely to yield good fruit. On Sunday mornings, amidst the bustle of the closing market, workers are canvassing for the Bible-class, held at half-past twelve o'clock. The report makes a strong, but, we believe, quite true statement, worth consideration, when it says, "Our neighbour, the Freethought Hall, has not the enormous influence that some free-thinking magazines pretend. There is far more practical agnosticism due to the un-Christianness of church and chapel goers than to all the atheistic writings and talkings. One respectable but temporally destitute member of the Bible-class, said his bitterest trial was the evident disgust, almost contempt, with which people with Bible and Prayer-book under their arms regarded him."

About eighty children attend the Sunday-school prayer-meeting; a mission service follows in the evening. Mothers' meetings, Medical Mission, Band of Hope, and temperance meetings are also held on successive days. On Thursday evenings a supper consisting of a large cup of cocoa and a loaf of buttered bread is given to about one hundred of the most destitute neighbours. Such labour cannot fail in blessing. The Mission Home is at 199, Whitecross-street, and the secretary and treasurer is Mr. F. A. Holman, 23, St. Mary-axe, E.C.

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BISHOP TAYLOR'S STEAMER.

WRITING from Madeira on his voyage to Liberia, Bishop Taylor says:—

In my short letter for THE CHRISTIAN, I did not refer to the naming of the steamer. I now see, in looking over papers sent me from America, that the donors there are voting to call her "*Bishop William Taylor.*" I move an amendment to that motion, viz., to strike out "Bishop William" and insert "*Annie*"—Annie Taylor. As I will be personally on the Congo rivers, my name and that of the steamer being identical will lead to misunderstanding as to my whereabouts.

I prefer that the honour be conferred on my wife. She is the wife of my youth, and while she devoted her whole connubial affection and life to me, it was with a distinct understanding that the claims of God on me, as an ambassador for Christ, were supreme, and that, therefore, she would never hinder but always help me to fulfil them; and in our happy union of over forty years I have never failed to fill an appointment for preaching or other ministerial duty on her account. My foreign work has cost us a separation, more distressing to mind and heart of both of us, than the pains of a hundred deaths, with occasional meetings and partings which tended to increase the agony; yet to this day I never heard her object to my going or staying, nor utter a murmur on account of my absence. A doctor of divinity said to her one day, "Mrs. Taylor, I can't help but think hard of Mr. Taylor for going away, and leaving you alone so long." She replied, "Well, Doctor, he never went away without my consent, nor stayed longer than I allowed him to stay; and if I don't complain, I don't think anybody else has any right to complain." The Doctor subsided.

Annie Taylor, under God, has brought up our four sons in my absence, amid the demoralising influences of Californian life, so that in their manly character and life they are an honour to their parents—total abstainers from all intoxicating drinks, members of the Church, one a successful minister of the Gospel, and all witnesses for Jesus; so I respectfully submit that your readers shall vote for *Annie Taylor* as the name of our steamer.

[Of course our readers, as well as the American friends, will be only too delighted to fall in with the excellent suggestion of the worthy Bishop, so touchingly supported. We are still open to receive any help towards the equipment of the *Annie*

The Christian.

February 10, 1887.

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LONDON BIBLE AND BOOK SALOON.

ALMANACS, 1887.

We have issued a further edition of the "SEARCH AND SEE" Almanac, and will supply quantities of 100 at half price. We are obliged to the many friends who are so freely circulating this little publication.

THE "SEARCH AND SEE" ALMANAC AND TEXT BOOK FOR OLD AND YOUNG for 1887 (Illustrated). Price One Halfpenny; two dozen, post free, for 1s.; or 3s. 6d. per 100, post free. Various Prizes are offered to the young readers of this Almanac, to encourage Bible Study.

THE BELIEVER'S ALMANAC: Christian Remembrancer for 1887. Cloth Interleaved, gilt edges, price 6d., post free.

This Almanac is quite out of print, except at Sixpence cloth.

"FAITHFUL WORDS FOR OLD AND YOUNG." Volume for 1886. Illustrated. In cloth boards, 1s. 6d. each; and in cloth, gilt edges, 2s., postage free.

In reply to many applications, the "Golden Text Calendar" and "Faithful Words Almanac" are quite *out of print.* We printed very much larger editions than hitherto, but regret so many friends have been disappointed through being unable to obtain any. Another year we hope (D.V.) to more exactly meet the demand.

London: Alfred Holness, 14, Paternoster-row.
Glasgow: R. L. Allan, 143, Sauchiehall-st.

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Translated into French, German, Dutch, Italian, Turkish, and Armenian.

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"Its value as a guide to Jesus is beyond expression."
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Gall & Inglis, Edinburgh and London.

REV. J. W. ATKINSON, 308, Old Ford-road, London, E., writes:—G. Morley (a working man), £1 10s.; Florence Lindsay, £5; Mrs. Lewis, 10s.; H. J. Reynolds, 2s. 6d.; Readers of The Christian, £10 17s. 6d. —are cordially thanked for seasonable Help sent on behalf of East London Poor. Hundreds of Families at point of starvation. Every pound sent provides 20 plain, substantial Food Parcels. Nearly 400 starving Families are being assisted weekly. All gifts promptly acknowledged by above.

THAMES CHURCH MISSION

(Instituted 1844).

Patron: His Grace the Archbishop of CANTERBURY.
Vice-Patron: The Right Hon. and Right Rev. Lord Bishop of LONDON.
President: The Right Hon. the LORD MAYOR.
Treasurer: SAMUEL HOARE, Esq., M.P.
The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, 60, Lombard-street, E.C.; or direct to the Offices, 31, New Bridge-street, E.C.

Rev. H. BLOOMER, *Secretary.*

The Anchorage.

Hebrews vi. 19.

To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, *and for trained servants ready to go to situations*, apply (by letter only) to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent; or to Messrs. Morgan & Scott.

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OBJECT:—Preaching the Gospel and Healing the Sick Poor.

Average Number of Patients, 400 a Week.

All the patients are brought under the sound of the Gospel. Only the very poorest are attended. There are seven Gospel Services every week. Sickness and poverty are the only recommendation any patient requires. It would be a positive blessing if we could have a medical mission such as this in every poor district in London.

"From what I have myself witnessed, I have come to the conclusion that the union of the two agencies—healing and preaching—is almost absolutely essential if the lowest are to be reached."—Earl of Shaftesbury, K.G.

FUNDS TO CARRY ON THE WORK ARE MUCH NEEDED.

Contributions will be thankfully received by Dr. R. Chambers, at the Mission; or by the Treasurer, Dr. E. Parker Young, 30, Westbourne-square, W.; also by Messrs. Morgan & Scott, Office of The Christian, 12, Paternoster-buildings, E.C.

ANOTHER HARD WINTER.

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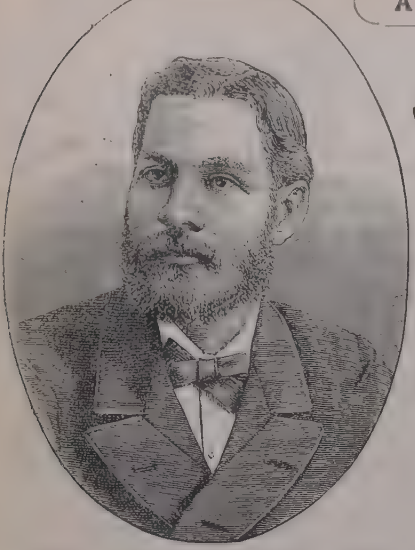

A BOOK FOR YOUNG MEN.

JAMES SCOTT:

A Labourer for God.

BY

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Author of
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CONTENTS.

A Century of Revival Work in Glasgow.
How a Special Instrument was prepared.
The Labourer in the Midst of his Work.
The Work going on.
The Labourer called aside.
The Labourer in the sunset of his short day.
Appendix.

SOME NOTICES OF THE PRESS.

"In 'James Scott, *a Labourer for God*,' Dr. A. Bonar finds a theme almost as congenial to his pen as Robert Murray McCheyne. Glasgow, the theatre of much evangelistic effort of the best kind, has known no more devoted or successful labourer among her lowliest than the subject of this memoir. A greater testimony to the worth of this ardent young spirit than Mr. Moody's friendship and commendation is the fact that no fewer than 30,000 people lined the streets on the day of his funeral, while the procession alone numbered 6,000. The memoir is in every way an inspiration to the love of man and the service of God."

Nonconformist and Independent, Feb. 3, 1887.

———:o:———

"The brief sketch of the life of 'James Scott, *a Labourer for God*,' by Rev. Dr. Bonar, is interesting, and full of pathetic beauty. Mr. Scott seems to have been a man of intense Christian enthusiasm. . . . Side by side with Mr. Moody, Mr. Scott laboured till strength broke down. . . . A helpful book for Christian workers."

Christian World.

———:o:———

"Many who knew and loved him, and others to whom his name has been familiar, will welcome this biography of 'James Scott, *a Labourer for God*,' from the competent pen of Dr. Andrew A. Bonar. He describes the progress of the work; gives details and incidents illustrative of the spirit, tact, energy, and success with which Mr. Scott performed his varied and arduous labours, till he was called aside, and his short—but useful—life terminated. Dr. Bonar was peculiarly qualified to write the life of Mr. Scott; and he has produced a very interesting and useful volume."—*North British Daily Mail.*

———:o:———

"A loving tribute to a true disciple who wrought 'with both hands earnestly' for Christ. Mr. Scott was specially called to follow up Messrs. Moody & Sankey's labours in Glasgow. Probably his unwearied devotion wore out his strength, and was one main cause of his early removal. In a few years he did more than many even of Christ's working disciples do in a long life-time of service; and he was early called to his rest. This book is fitted to give a gracious impulse toward fuller service. No hand could have written this inspiring biography better than Dr. Bonar's."—*The Baptist.*

———:o:———

"The memory of this heroic soul will long be treasured in Glasgow and Scotland, and wherever he was known. Doubtless he is now amongst those who shine as the firmament and as the stars for ever and ever. If the record were to produce a dozen such as he, our country would be vastly the richer."—*Home Evangel.*

"From Messrs. Morgan & Scott we have a touching tribute to one who filled up a short life with bright and blessed service. The volume is entitled, 'James Scott, *a Labourer for God*,' and is from the loving pen of Dr. Andrew Bonar. Mr. Scott was converted through the instrumentality of a devoted 'elder,' Mr. John Muir, of Glasgow, who visited him as a 'seat-holder,' and unfolded to him the way of life. A rich encouragement this to the 'elders of the church' to use their office well! Who shall tell how many James Scotts are just ripe for such influence as theirs?"—*British Messenger.*

———:o:———

"The subject of this Memoir was early brought to know his Saviour; and, having taken his stand for Him, he henceforth sought to live that He alone might be glorified. His name will ever be associated with the free breakfasts in Glasgow, where tens of thousands heard from his manly lips the simple Gospel. Especially among the lower classes was he beloved; but rich and poor alike benefited by his ministry."

Young Men's Christian Association Monthly Review.

———:o:———

"An admirable sketch of the life and work of one who figured largely in the work carried on by Messrs. Moody and Sankey. The Spirit of God was upon Mr. Scott, and made him the instrument of great blessing to others. Our readers will be glad to peruse this brief account of one who was known and esteemed by so many. It is both refreshing and stimulating."

Christian Treasury.

———:o:———

"Everyone whose heart is in its right place in regard to Christ's saving work, will find himself stimulated by reading this book: and many will gather from it useful hints in regard to methods of Christian service."

General Baptist Magazine.

———:o:———

"The book will be read with interest and profit; and its perusal will stimulate others to follow the example of this devoted servant of the Lord."—*Methodist Times.*

———:o:———

"The life of a noble-hearted evangelist, who took a prominent part in the revival work in Glasgow from 1874 onwards. We wish all young men would read this brief memoir."—*Baptist Magazine.*

———:o:———

"A 'gracious spirit' pervades the book, which we heartily commend to the notice of all evangelistic workers."—*Presbyterian Messenger.*

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"The good Pastor himself, alas! since these words were first transcribed from my note-book, has been taken to his rest. He was a remarkable man, and leaves a work behind him too remarkable to cease. And though the visitor now will miss the characteristic figure, he will find there the same spirit and faith."

Henry Drummond,
(Author of "*Natural Law in the Spiritual World.*")

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"We shall place it on the same shelf with the kindred Memoirs of W. C. Burns and R. M. McCheyne, and take it down from time to time when we wish to be revived and quickened in the work of the Lord Jesus."

Missionary Record.

London: Morgan & Scott, 12, Paternoster building

THE Y.W.C.A. IN IRELAND.

A MISSION for ladies and women, in connection with the Young Women's Christian Association in Ireland, is being held in Dublin and Cork. The Dublin portion closed on Saturday night, Miss Bell and Miss Hull, of Eastbourne, conducting the mission services. Meetings have been held three times a day, and the attendance has been large, specially at the evening hour when the shop assistants have been able to get out; the services have been characterised by great earnestness and deep solemnity, and several young women have professed to have found peace in believing.

Five drawing-room meetings were held in Dublin, and one at Ardmore, and they were crowded; the major proportion being young ladies. No one present at the one in Fitzwilliam-square could help being struck by the very great attention these fashionable young ladies paid to the service, and the solemn appeals to their highest interests, to their loving Saviour's claims, and to the eternity before them, by Mrs. Hatt Noble, Miss Bell, and Miss Hull, can never be forgotten.

Early in the week 180 secretaries and district referees of the Association in Ireland presented their beloved president, Mrs. Hatt Noble, with a splendid set of books, a golden Association medallion, and their photographs, "as an expression of gratitude to the Lord who has fed us these years by the hand of his servant."

◆

SCANDINAVIAN SAILORS.

THE NEW TEMPERANCE HOME.

AFTER six years' earnest labour on behalf of Scandinavian sailors at 88 and 90, Leman-street, it has become necessary, from want of room there, to build a new Home. An extensive site has been secured near the entrance to the East and West India Docks, and building operations will be immediately commenced. A plain, substantial structure, capable of accommodating 150 men, is to be erected, at a cost, including site, of £8000, of which £5000 has been already subscribed. The new Home will retain the old name, but will be open to any respectable sailor, irrespective of nationality, who complies with its rules.

Last year, about 1200 seamen found a temporary rest at Leman-street. Of these 900 paid in full, 170 partly, and 130 were destitute or shipwrecked, and consequently could pay nothing for their board and lodging; besides which they had to be helped with some clothing in order to enable them to go to sea. More than 2000 meals were also given during the year to poor people who were unable to procure food elsewhere.

The success of this Sailors' Home, which in its earlier days was largely helped by Count Bentinck and Colonel Bentinck, and recently by Lord Blantyre, Messrs. Denny, Carnegie, and others, is due to the earnest solicitude of Miss Agnes Hedenström for the welfare of her sailor countrymen; she is most anxious that the new Home, which will be self-supporting, should be opened free of debt.

THE BAND OF HOPE UNION.—At the annual soiree last week the Hon. Conrad Dillon said if Parliament were to do anything towards lessening the sale of intoxicants the voice of the people must be heard, and public opinion brought to bear more strongly upon the Senate.

THE IXOPO MISSION, NATAL.—Mrs. Clarke, writing from 20, Pierremont-crescent, Darlington, with reference to the announcement that she and her husband had returned home from "Ikwesi, Lamaci," says:—We began the mission at Ikwesi, where Mr. Aitchison now is; but we have now come from the Ixope division, where we have three stations. Our stay in England will necessarily be short, but we shall be glad if we can do anything while here to excite interest in foreign missions. Mr. Clarke will address any meetings at places

A REMARKABLE YEAR'S WORK.

AT the annual meeting of the Finsbury-park Y.M.C.A. on Thursday last, Mr. T. A. DENNY, who presided, referring to the report just issued, said he saw the work of the Association was described under no less than forty-four headings. That portion which is distinctly spiritual, and which affects the members, naturally claims the first attention. The total number of members and associates is four hundred and twenty-six, and forty of these have given their hearts to Christ during the year. Prayer-meetings and Bible-classes, largely attended, help to spiritual growth and activity. This is manifested in many departments of evangelistic work, both in the hall and open-air. Perhaps the most striking is the service on Sunday evenings, of the happy results of which many proofs have been received, in the thankful witness of those who have been converted. "The outcome of the past twelve months is more than tongue can tell." There is an early meeting for prayer, attended by from one to two hundred people, and, at the meetings following "without exception, souls have been won for Christ." The sight of a sea of faces Sunday after Sunday, the larger proportion of these unsavesd, timulates the workers to prayer, and the result is as given above. A new feature of the inner work may be mentioned—the fitting up of a small room, into which enquirers may be taken by workers—as one that will prove exceedingly helpful. Every class, not forgetting the children, seem to have been thought of in the arrangements of this Y.M.C.A. Then there is the other side of the work—the educational and recreative, the fullest opportunity being given in the programme for the cultivation of the mind and the healthful exercise of the body.

With regard to all these, the Chairman expressed hearty satisfaction that the spiritual life of the Association was marked by such vitality. You may have all education, and know all mysteries, he said, but unless you, whether young men or old, have the one thing needful, it is no good. Seek in all things to be followers of the Lord Jesus Christ—to have your names written in heaven, and in the hearts of people down here on earth.

Dr. H. G. GUINNESS, referring to the remarkable report of work, said: There are, it is true, dangers in connection with this. There are the contemplative and the active workers, and my sympathies are mostly with the Marthas and Peters, to whom, notwithstanding failings, the Lord says: "Feed my lambs, feed my sheep." Take care the work is really done for Jesus' sake. There are some who must work at something, and then, because they have once begun Christian work, they will not give it up; and some work for applause. It has often done my heart good to go into Whitechapel, to George-yard, and there to see the saintly George Holland labouring earnestly where there are none to applaud. Then be workers together with Jesus. Paul said, "We are ambassadors for God," and those who are his are also called "fellow-workers with God." Not God fellow-workers with us. The distinction is great. "Nay, but as Captain am I come," said the Lord in answer to Joshua. We are also workers instead of Christ. The Lord has given to us the privilege of being his representatives. We ought, therefore, to be like Him. Again we must work by Jesus. When in Bendigo, Victoria, I went down the Garden Gully gold mine. In the quartz I could see little specks of gold glittering; but before the gold can be got, the quartz has to be bored and crushed, and this is done by complicated machinery, driven by steam. On reaching the surface again, I went to the engine-house, whence came all the power that drove the machinery 500 or 600 feet below ground, and struck all those tremendous blows by which the quartz is broken and crushed. And I learnt in conversation with the engineer, that though the machinery might be kept at work, making just as much noise, and striking as many and loud blows, with a pressure only 20 lbs. to the square inch, yet a pressure of 50 lbs. was necessary to make these blows effective. Oh, I thought, it is because we Christians are sometimes working at a pressure of only 20 lbs. that we fail. We need a pressure of 50 lbs. to the square inch—we need to be filled with the Holy Ghost. Then will our work tell, and then by and by we shall hear those words: "Well done, good and faithful servant!"

Dr. Murphy, and Dr. Draper, of New York, also spoke, and a most successful meeting was concluded by some earnest words from Mr. R. C. Morgan, who strongly urged the claims of the Association upon the support of the inhabitants, especially parents, in the neighbourhood of Finsbury Park.

◆

RICHARD WEAVER IN ST. GILES.

WITH much pleasure and thankfulness we find this veteran evangelist again in our midst. Whatever may be his bodily ailments, it is certain that the spiritual vigour of our old friend is unimpaired. Of this we have abundant proof in the great blessing that is now attending his labours in the St. Giles Mission Chapel. Christians are being invigorated, and souls are being saved. We much regret the enforced absence of our pastor, Mr. Geo. Hatton, but our heavenly Father, it would seem, is giving us a double share of his own rich presence.

Sunday week was a grand day. Some were saying they had never heard the Lord appealing through Richard so powerfully before. In the evening several retired into the vestry to hear more of this Jesus. Our brother had been rather shorter in his address than was his wont, owing to physical weakness; but the text, "What must I do to be saved?" had gone home to the heart. And we felt as we listened to his earnest appeal, Surely none can leave this place unconscious of the strivings of the Holy Spirit.

The wave of blessing thus started has flowed on during the week; but our brother is feeling very poorly, and we are anxious as to whether he will hold out. We are looking to the Divine Physician for sustaining power, that many more may be added to the vast number who look to our brother as their spiritual parent. Will your readers pray for this work now going on, and for our brother whom God is so abundantly using, and whom we hope to retain with us until the 19th instant. A. W. B.

DEAR SIR.—I was much pleased with your admirable sketch of our old and esteemed friend, Richard Weaver, in last week's issue. During the past week our brother has been preaching with singular power and pathos at the headquarters of St. Giles Christian Mission, in Little Wild-street, Drury-lane. His health, however, is sadly shattered, and he much needs a season of quiet and rest in some warm corner. Indeed, if great care is not taken with our friend, the results may be serious, and the Church of Christ may lose one of its most devoted and successful evangelists. Surely many of his old friends would be pleased to provide the wherewithal for such a purpose. I should be delighted to contribute £5.—Sincerely yours,

GEO. HATTON.

4, *Ampton-street, Regent-square, W.C.*

[Our earnest brother has mainly worked among the poorer classes, which makes it all the more needful that Christian friends should help to smooth his declining years.—ED.]

MR. MANSFIELD, the Marlborough-street police magistrate, has lately given some remarkable decisions that are calculated to bring the administration of justice into contempt. On Jan. 29 he sentenced to seven days' hard labour a "respectable-looking woman, unknown to the gaolers," whose alleged crime was begging, which she denied. But his sympathy was so drawn out towards a young woman "dressed in red, with a red Glengarry cap, who looked round the court with a self-satisfied air, refused her address, and turned up her nose at the gaolers," that, although she pleaded guilty to accosting gentlemen at one a.m., he thought fit to discharge her.

Letters to the Editor.

EMIGRATION TO MANITOBA.

Sir,—Will you kindly allow me to draw attention to a personally-conducted party to Canada, I am arranging for? After four and a half years' residence in Manitoba, I am spending the winter with my friends in England, and purpose returning to the North-West, sailing from Liverpool on March 17.

Since I came home I have received a vast amount of correspondence and inquiries relating to the Canadian North-West, and find a large number wish to go out next spring. I am induced to organise this party, believing that in this way I can be of service to those who accompany me, especially if they are unaccustomed to travelling; and believing also that I can, whilst *en route*, give them much valuable information regarding the country, and advice such as will enable them more readily to determine upon arrival at their destination what is best to be done. The members of the party will as far as possible be berthed together on the voyage, in the respective classes by which they travel.

In a short letter like this I cannot enter into details regarding the country, its capabilities, and prospects; but may just say there are unlimited openings for those who propose engaging in agricultural pursuits. Female domestic servants are also in great demand, and receive high wages. A Government official in Winnipeg asked me to bring out one hundred women, and promised to find work for them all before leaving England. If any of your readers have serious thoughts of going to Canada, I shall be glad to give them any information I can upon receipt of a stamped directed envelope.—Yours truly,

A. J. McMillan, Hon. Sec. Manitoba
Kenilworth. Farmers' Alliance.

LEAVENED BREAD.

Sir,—In these days, when so many among us "will not endure the sound doctrine," I rejoice that you stand firmly by the belief that "all Scripture is given by inspiration of God."

A propos of your editorial remarks on the paper appearing in *The Sunday Magazine* on "The First Story Writer for Children, and some of the Stories he told," I would draw your attention to the following extracts from "Notes on Scripture Lessons" for January. These "Notes" are published by the Sunday School Union, and are intended for the use of Sunday-school teachers all over the world. Regarding the Creation, we read (pp. 18, 19):—

> Nor is the theory of evolution (except in its extreme form) opposed to that of creation; and, so far as evolution is true and provable, there is no more in it than has for ages been implied in the word "event," from *e-venio*=I come out of—*i.e.*, everything is connected with something that preceded. Nothing stands alone.

How does this harmonise with Heb. xi. 3? "What is seen hath not been made out of things which do appear."

Regarding the fall of man we read (p. 21):—

> The great Father is here instructing his children in the mystery of the first temptation, and the first sin, in such language as they could best understand at the time when the words were first written: that the style is pictorial and symbolical; that, as Langé remarks, the fact of the first temptation is the symbol of every human temptation, the fact of the first fall is the symbol of every human transgression; the great mistake that lay in the first human sin is the symbol of every effect of sin.
>
> Gen. iii. 1.—"The serpent." Notes: "The symbol of man's great enemy, Satan."
>
> Gen. iii. 1.—"He said." Notes: "This symbolic form."
>
> Gen. iii. 2.—"The woman said." Notes: "We understand heart work here rather than actual speech."
>
> Gen. iii. 8.—"They heard the voice of the Lord." Notes: "How gracious of the Father to stoop to speak in such *infantine* words!"
>
> Gen. iii. 14.—"The Lord God said unto the serpent." Notes: "This symbolic form of the declaration of a curse upon the tempting agent."

Regarding Cain and Abel, we read, p. 24, the adaptation of this narrative "to an infantine age, so that its mode of speech almost approaches the allegorical."

> Gen. iv. 6.—"The Lord said." Notes: "We do not understand that there was an audible voice; rather the 'still small voice' within."

These "Notes" are read by hundreds of teachers, and influence, through them, thousands of scholars; and, I think, some notice should be taken of their tendency to regard the opening chapters of Holy Writ as a mere picture book. As you well said, such teaching "lowers the inspiration of Scripture, and must be full of peril to those who listen to it." We do well to heed the exhortation, "Hold fast the form of sound *words*."

Yours, P.

SELF-SUPPORT ON THE CONTINENT.

Dear Sir,—I notice so often in the columns of your paper appeals for helpers in the great mission field abroad. There are many who would willingly answer by giving their service, but the obstacle in their way is the want of "means." The missionary societies are all calling for funds, and many regrets are expressed that they cannot send more workers, on account of the want of money to provide for them.

Many would prefer to support themselves rather than depend on a Society. Is there no employment possible for lady-workers on the Continent, by which they might earn sufficient to support themselves, and use such time as they could spare, in work for Christ? We are willing to use hands or head for honest work, and, with the love of Christ in our hearts, and his Spirit to guide us, surely it would not be in vain. There are so many villages and towns in Italy and other countries where the people are willing to learn the truth, but none are there to tell it them. Can any of your readers suggest a means of self-support on the Continent?—Very truly yours, M. E. D.

SPIRITUALISM.

Sir,—In justice to humanity, and in vindication of the truth of the atonement of Jesus Christ, it occurs to me very strongly that immediate action should be taken by ministers of all denominations against the baneful teachings of *Spiritualism*. It seems to be growing rapidly all around us. Men who once possessed earnestness for Christ's cause have backslidden into the meshes of this too often eternally ruinous practice; and not only men, but women are influenced, and so controlled as to show signs of insanity. Children, too, are included in the category—as they are about to open a "Lyceum" in London for the training of the young in what is anything but elevating, involving possible destruction, unless they should see their error in time. The most terrible fact is, that all those given to communication with "spirits" have really to consign themselves to a "passive state" before any manifestation can take place.

Now, in order to stem this increasing current of cunningly-devised infatuation and curse, all ministers should frequently make it a point to allude to the subject, to rescue the unwary from a source and influence so deceptive and disastrous in results. In a leading Spiritualistic periodical the following appeared very recently:—

> "The time has come to take a decided stand against the introduction of Christ an dogma into the teachings of Spiritualism." "False religions, of which Christianity is the most flagrant." "The 'name of Jesus' has been the cause of more blood-hed these 1800 years than any other one thing, and the mischief is not yet ended. Let it be the sacred duty of every true spiritualist to end the sanguinary scene as soon as possible."

It is time someone came forward to stay, if possible, the progress of this demoralising infliction, for these teachings not only ignore Christ as the Redeemer, but encourage infidelity; and, as one proof, in their periodicals "Ingersoll's" works are to the fore.

I trust, sir, the importance of immediate action will not be overlooked, and by your powerful aid, and united effort on the part of Christ's children, this growing conspiracy, in which the wily arts of the enemy are fully shown, may be nipped in its beginnings.

Yours, &c., C. C.

DO RIGHT!

A MESSAGE TO OUR YOUNG MEN.

Do right, though all the world entreat to wrong,
Though Pleasure, with her sweet, seductive song,
Lure thy charmed footsteps from the narrow way,
In devious paths, flower-edged, to step and stray;
Crying and calling, "Life is full of sorrow,
Enjoy to-day—repent, if need, to-morrow."
Ah! heed her not. Her sun goes down in night.

Do right, though Mammon, with compelling voice,
Bids thee, young man, in thy young strength rejoice,
Buy, sell, get gain, hoard lucre, gather pelf,
Jostle and crowd, care only for thyself,
Harden thy heart to Mercy's gentle call,
Fill all thy barns—ah! if this life were all!
If God of thee thy soul require this night,
Whose then shall these things be? Young man, do right.

Do right, though Fame with trumpet call allure
From Honour's path, from the plain path and sure
Of conscious virtue. Heed not thou the call:
Stand by the right. Suffer no bond or thrall
To hinder thy free course. Be true, live pure,
And thy good life in blessing shall endure
When Fame's poor laurels shall have felt death's blight.
Oh, strong in youth! Young man, be good, do right.

The World, the Flesh, the Devil, these are they
Who tempt, beguile, deceive their easy prey.
Too late! oh youth! thou'lt learn how they betray—
Naught can they give like that they take away.
Heed not their call. Resist the power of wrong.
Heed thou the Christ, and in his strength be strong.
Enrol thyself beneath his cross of might,
And in his Name, young man, be good, do right.

—*Union Signal.*

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MISSION to the UPPER ZAMBESI.

In connection with this Mission, which four years since Mons. and Mdme. Coillard went forth to establish, there are now six Europeans and two Basuto evangelists, while three missionaries, one a medical man, are now leaving France for Africa. From a little narrative of the work just published, we learn that after many difficulties the Zambesi was crossed on August 21, 1885, the missionaries being welcomed by the chiefs, who declared that the country was before them—they could go where they chose. The two Basuto evangelists were residing at Mambora, but later on one would go and labour somewhere in the valley above the Gonye Falls. At the important port of Sesheke, the official residence of fifteen chiefs, buildings of a temporary character have been put up for the missionary who remains there. The population is scattered over an immense tract of country, more than 800 miles in length, and requires a band of energetic workers to evangelise it.

M. Coillard intended to proceed to Lialui, the capital, where he had previously been welcomed by the king, to endeavour to bring about a reconciliation between the chiefs. In consequence of recent disturbances, "murder and theft are," he says, "common things." But this is not the worst. Villages had been destroyed. "When I went to see a sick man, I found the village in ruins; the chief and many of his principal men had been brutally murdered, women and children and the cattle were all brought into the camp to be disposed of by the king. We could have wept when we saw them brought in like a flock of sheep, for he has sworn to spare neither age nor sex." Such is the condition of this portion of Africa, "dark, chained by superstition and vice, suffering and dying."

"I wish," says M. Coillard, in conclusion, "I could speak like an angel in pleading for those Zambesian regions." Mr. R. H. Hunter (27, Jamaica-street, Glasgow) wishes to raise a fund of £500 for the support of this Mission, which, though under the direction of the Paris Evangelical Missionary Society, does not share in the

MISSION BANDS.

A CONVENTION of Mission Bands and Christian workers from the Wesleyan Methodist churches of North, East, and South-East London, was held on Saturday last at Hackney-road Wesleyan Chapel. The proceedings gave evidence of much earnestness and heartiness on the part of these brethren.

The object of the gathering cannot be better stated than by giving the titles of four papers read in the course of the afternoon and evening meetings, the attendance on the latter occasion being very large—"The relation of Mission Bands to our ordinary services," "Auxiliaries to Aggressive Work," "How Saturday evenings may be best utilised for Church Work," and "Errors in Open-air Work."

In regard to the first of these Rev. J. R. BERRY pointed out that, while the day had passed away when ministers were considered to have fulfilled their duty by preaching two sermons on Sunday, there is work for every one whose heart has been touched with a live coal from the altar of Divine love. Mission bands, he argued, are part and parcel of the organisation of a healthy Christian Church. Saved themselves, Christians should go forth to save others; and there is abundant success for all who truly preach Christ crucified. All their efforts should be subsidiary to the one purpose of bringing the people within the sound of the Gospel.

Rev. J. H. MORGAN, in leading the discussion of the second subject, condemned the waste so conspicuously manifest in the fact that the churches and chapels, erected at such great cost, are for the most part open only three or four hours in the whole week. "Why not use them continually?" He advocated the opening of reading-rooms (without amusements, which it is not the business of the church to provide), in order to maintain their hold upon the senior scholars; and slate clubs and similar agencies as well calculated to attract adults.

The address which excited most interest was that by Rev. T. F. RAWLINGS, on "How Saturday evenings may be best utilised." He said it was their duty, as Christians, to endeavour to counteract the evil influences abounding on all sides, and this by something attractive, yet consistent with the dignity and purity, and the character of the Church. Our churches ought to be not merely places where sermons are preached and prayers made, but the home of all that is good. He then narrated his own experience last winter in the Hull circuit. Here in a very low neighbourhood a room was opened, and the average attendance night after night was from thirty-five to forty men, all frequenters of the public-house, where they would have been but for this effort. Even in the short time of one winter this proved a decided success.

A very animated discussion followed, covering also the ground of the previous paper. Mr. Rawlings had said, "You must allow smoking," and to this, as well as to the introduction of games, there was very strong objection from some, who found a leader in Rev. Mr. Ellis, superintendent of the circuit. They should stick, he urged, to practical, earnest Christianity. He would visit the public-houses, he would go wherever sin is to be found, but he could not say to the world, "I will meet you half way, and smoke the pipe or play dominoes with you." The outcome of a lengthened discussion was, as the chairman (Mr. J. M. Klenck) said, to show that all were agreed something ought to be done; that music, slate clubs, and such agencies as would promote thrift, were most useful auxiliaries in attracting working people. This, in numberless cases, was the first step to better things. Of that many illustrations were given in the course of the discussion. There was a general consensus of opinion, reverting to another subject, that earnest, working Christians must be total abstainers.

In his paper on "Errors in Open-air Work," Rev. C. CAINE referred to several points, such as going out in insufficient numbers, bad singing, and irregularity in marching, as likely to bring such effort into disrepute; therefore, productive

THE REVIVAL IN BROOKLYN.

LAST week we gave some particulars of the remarkable work of grace in progress at Dr. Talmage's Tabernacle, in connection with Dr. L. W. Munhall's Gospel Mission. Writing on Monday, January 24, a correspondent says:—

"Yesterday the 10.30 a.m. service lasted till 2 p.m. Dr. Talmage gave the right hand of fellowship to 342 new members as the first instalment of the result of the three weeks' work. Fully 2500 partook of the communion of the Lord's Supper. There never was such a meeting held in Brooklyn, if indeed in this country. At 3 p.m. Dr. Munhall preached to 4000 women, many of whom professed to accept the Saviour, and 23 united with the church. At night nearly 6000 people were packed into the church, many hundreds being turned away. Scores professed conversion, and 26 united with the church.

"The work is truly wonderful. The congregations, of course, are cosmopolitan, and doubtless many churches in Brooklyn will receive accessions, as well as those outside the city. As it looks now, the evangelists will go on for some weeks yet."

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Destitute Children's Dinner Society.

THIS Society has in connection with it fifty-eight rooms, at which poor children can, for the sum of one penny, obtain a dinner consisting of Irish stew, vegetables, and rice. Last season 252,638 children availed themselves of this their only chance of a dinner, and their pence amounted to £513 12s. 10d., but this sum had to be supplemented by grants from the Society to the extent of £1340, in order to provide the whole cost, which is 3d. per head.

In a recent letter to *The Times*, appealing for increased support to the Society, the Baroness Burdett Coutts says: "These rooms bring within the reach of children some of those sweet home influences which warmth, light, and cheering words impart, and whatever the position of a child may be, that which brings a sense of pleasure into its life brings to it a healthy moral and physical tonic."

The children are for the most part from our Board and other schools, with a large percentage of other wayfarers about the streets, who contrive here and there to pick up a penny; but not unfrequently the cry of the penniless ones is heard and answered, with the supply of food of which it is so much in need. Mr. H. Mordon Carr, 89, St. George's-square, S.W., is the secretary.

THE "KAPUNDA" DISASTER.—Mrs. Meredith writes from the Princess Mary Village Homes, Addlestone:—Four well-trained girls from the Village Homes left in the ill-fated vessel; we are thankful to say they were of the number of our inmates who gave promise of useful Christian lives. We are deeply troubled at the loss of those whom we have loved and worked for.

WORKING LADS' INSTITUTE.—The visitors to the conversazione held last week in this Institute for the benefit of errand boys and others in their leisure hours, had an opportunity of inspecting the new premises, including class and work rooms, museum, dormitories, and swimming bath. Since the opening of the new building 1400 lads have attended, and for their instruction about sixteen evening classes are held. There are twenty-five beds for those who desire sleeping accommodation. Savings' bank, friendly society, and other agencies are also in active operation. Each lad pays a small subscription, which constitutes him a member.

GOSPEL HALL, PECKHAM.—The many meetings carried on here, both on Sundays and week evenings, and the house-to-house visitation by the evangelist, have been productive of much fruit, in the ninth year of the mission work carried on at this hall. Nineteen believers, the fruit of this work, were baptized in June last, and many more have been brought in since then. Two men present at one of the open-air services in a state of intoxication, are now consistent Christians. Soup dinners are given to the children, widows, and other distressed persons twice a week, a Gospel service being first held. Mr. Lewis Wood (104, [illegible] Peckham) is the evangelist.

THE AGAPEMONE HERESY.

WORDS OF WARNING.

I HEAR with very deep regret that my former curate, John Hugh Pigott, is appearing as an advocate of the views held by Mr. Prince, of the Agapemone. I desire to lift up my voice against his teaching, and I declare that the Agapemone heresy is one of the vilest that has ever been foisted upon the Church of Christ.

Mr. Prince claims to be the Holy Ghost personified, the introducer of a new dispensation, and assures his followers that whosoever believeth in him shall not die, but henceforth be without sickness or pain. A friend of mine went down to the Agapemone the other day to see for himself, and learn, if possible, at head-quarters what were the special views of the Princeites, but this supposed Incarnation of the Holy Ghost *was ill in bed, too unwell to see him.*

I would ask Mr. Pigott if he thinks that it was of God that the *introduction* of a new dispensation should have been signalised by acts of immorality so grossly revolting that the details are literally and truly unfit for publication? I am in a position, from incontrovertible evidence in my possession, solemnly to assure the people of God that such was the case.

In one of his published volumes, Prince speaks of himself as "The Amen," "The Great Potter," "The Messenger in the spirit and power of Elias," "The Morning Star," "The First and Last," "The Lord coming to his Temple." And still further, he goes on to say that he, the great Potter, took one piece, according to his sovereign will and pleasure to make it new. He took flesh, a woman....I cannot reproduce the whole of the passage, it is too offensive and immoral.

And it is to the inculcation of these pestilential blasphemies that Mr. Pigott has now lent himself! I mourn over his defection from the faith, for I remember the devoted piety and loving zeal which characterised his early ministry in this parish, and I can only exclaim "How are the mighty fallen, and the weapons of war perished." My firm belief is that he is now under a Satanic delusion.

But as I think of the fickleness and instability of his character, so forcibly illustrated by his past career, never for any length of time "continuing instant in one stay"—I believe that he will ere long grow tired of the delusion, and proclaim to the world some fresh revelation from heaven with which he thinks he has been favoured. But a few weeks ago I met a young man who was working under him in Dublin, who said to me that Mr. Pigott had wonderfully modified his views during the last few months. "Indeed," said I, "in what way?" "O! when he came to us some months ago, he thought that the devil would be saved, and now he thinks he won't."

He told me himself a few months ago, that the Lord had given him a wonderful revelation of the final restitution of all, both men and devils were to be saved, but now he comes to me as the accredited representative of Mr. Prince, and tells me that if I receive not his testimony, "I shall cease to be regarded by God as his child," that I "shall be left by God to the darkness I love," that "neither repentance nor dependence on the blood of Christ can meet my case here," that he will "shut heaven to me," and that finally he will "turn me into a beast of the field like Nebuchadnezzar!!"

I would ask Christian people if they are going to listen to such teaching as this? Is Mr. Pigott a safe guide upon these matters, which concern man's everlasting all? Ought he to be received into men's houses, and wished God-speed? Must he not rather be classed with those false teachers spoken of by St. Peter, who privily shall bring in damnable heresies, even denying the Lord that brought them (2 Pet. ii. 1)?

I write these words with much sorrow of heart. Mr. Pigott was once a brother beloved, very dear to me in Christian fellowship and holy love. But now I am obliged to warn the Church against him, and charge him before God with being a subverter of the Christian faith, a bringer in of strange doctrines, which in America, and on the Continent, have at last culminated in the filthy abominations of free love.

DANIEL BELL HANKIN,
Vicar of St. Jude's, Mildmay Park.

Mr. Pigott has been propounding his "new revelation" at Reading and Stamford-hill, but, fortunately, at each place there were present some lovers of the truth sufficiently acquainted with the Word of God to contradict much of the specious error which he set forth. At the former such testimony was particularly successful, almost the entire audience remaining to listen to a few facts as to the unscriptural doctrine and practice of Mr. Prince and his followers. It was significant that Mr. Pigott and his supporters quitted the meeting rather than confront the questions and statements brought to light. Copies of the above important letter from Rev. D. B. Hankin, and Dr. Jones' Summary of the Apagemone Teaching (which appeared in our last), may each be had from Messrs. Morgan & Scott, price 1s. per 100, post free. Their distribution at places where these heresies are being propagated may be the means of warning unstable souls.

Notes and Comments.

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ The advertisement pages in the middle of The Christian are intended to form an outside wrapper. If they are transferred at once and the number stitched, or even pinned through the middle, it will be read with more comfort and be more permanently preserved. If the paper is not kept for reference, readers are earnestly requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Next week we hope to give portrait and sketch of Rev. James Chalmers, of New Guinea.

Mr. R. C. Morgan has left London for a few weeks' rest, and to see some of the Christian work and workers in Italy. We are sure that he will have, as he desires, the prayers of our readers, that he may be blessed and made a blessing.

The next Believers' Meeting for Bible Study will take place at Niagara, Ontario, for ten days, from Tuesday, July 19. Many well known expounders of the Scriptures are expected to be present.

We hope our readers have carefully and minutely considered the pregnant and suggestive paper of Dr. Pentecost on Evangelisation and the Churches, contained in recent issues. The only proposition we question is that of establishing a chair or department for teaching of evangelistic theology in colleges. Elijah and Elisha, Stephen and Philip, Wesley and Whitfield, Charles Finney and Billy Dawson, James Caughey and D. L. Moody could never have been made but only marred by such a department. The charm and influence of such men, second to the power of the Holy Ghost upon them, consist in their originality, individuality, and spontaneity.

One Elijah from the mountains of Gilead, not afraid to face the furious king, is more than a hundred prophets hid away in caves for fear of him. One Elisha, fresh from the plough, and with purpose of heart cleaving to the Master, and going where He goes, is more than fifty sons of the prophets who stand to view. Elisha may drink in the prophet's spirit as he washes the hands of Elijah; the boys at Mount Hermon may become evangelists under the influence of Mr. Moody: but an Evangelistic Professorship would, we believe, almost certainly become perfunctory and mechanical. The evangelist requires, more than any other gift, to be in living touch with human hearts.

It is stated that one of the earliest collections for the direct object of missions to the heathen was made at Nottingham less than a century ago, the sum of thirteen pounds being contributed. Last year the Protestant churches of Europe and America gave for the same purpose no less a sum

The Jesuits do not appear to be gaining friends anywhere. It is announced in *The Catholic Times* that they are to be excluded from the full liberty which is to be given in Prussia to the religious orders. In the French Chamber of Deputies the other day it was proposed that young men who had been educated by the Jesuits in England should be declared ineligible for the competitive examinations preceding admission to the Naval School; although after heated discussion the proposal was withdrawn, the matter affords evidence of the feeling with which the members of the Society of Jesus are regarded in France.

In an article on the Day of Prayer for Colleges in America, *The New York Evangelist* says:—

> One of the greatest agencies of recruiting the ministry is a revived Church. We are often told that small salaries, severe hardships, and cold neglect—that some things common to all times, and some things peculiar to these times—are keeping our youth back from the sacred office. This is a large and complicated question, and cannot now be discussed. Of one thing we are certain, that a spiritual Church with the Cross in the heart and all its teachings in the life, will never need to cry long for leaders.

Rev. James Robertson, Chaplain to the Forces at Cairo, Egypt, sends to us a very earnest appeal for prayer on behalf of soldiers in the British Army. He fortifies his plea by various reasons, among them being the deplorable fact that the men drink and blaspheme so terribly, and misconduct themselves in open sin. We will not now re-open the question, which has often been discussed—as to how far the ungodliness of so many of our soldiers is the natural and almost inevitable outcome of the conditions that are imposed upon them. But it seems to us little short of mockery to ask God to keep these men from temptation, while at the same time we plant sources of temptation thick around them. By all means let the Christian churches pray for our soldiers and those who are seeking to do Christian work on their behalf. God is able to keep them in the midst of surrounding evil. But unless we roll away these stones of stumbling, and make it easier for the soldier to do right, we are only retaining so many barriers against the answer to our prayers.

A writer in *The Sunday at Home* for February month, gives it as an inference of personal experiment that the "masses are hungering for Christ." "They may," he says "have deserted the churches; they have *not* deserted Christ." Somewhat akin to this, and which may serve as a sidelight, is the conception formed by an interesting writer on "The Missing Link," in this month's *Baptist Magazine*, of a section of our modern ministry:—

> It is no good to overlook the fact that the sermons of many ministers are, too often, very lacking in spiritual wealth. Their production is not the result of close communion with God, and fervent prayer for the light of the Holy Spirit; but rather the result of merely reading the works of others. And hence it is that we have to mourn the sad lack of power in their delivery.

We have no wish to pose as censors, but we cannot help thinking that a considerable part of the modern pulpit is sadly lacking in plain, earnest, spiritual speech. It is academic and literary; but deficient in the ring of naturalness, which is ever the accompaniment of power. Let us have more witness-bearing, more experi-

pleadings with God, ever remembering that the Master is on the way "to give to every man as his work shall be."

We are often urging upon domestic servants the need of care in ascertaining the character of situations advertised, before engaging themselves. We are able to introduce such applicants to a lady who at the present time knows of several good situations with Christian employers, but cannot get servants to fill them. Doubtless many servants would like to know of this.

Our readers in London will do well to note the important course of lectures upon Romanism and the Reformation from the standpoint of prophecy, being delivered by Mr. Grattan Guinness upon consecutive Wednesday evenings at Exeter Hall. Particulars will be given, from week to week, in our list of Forthcoming Meetings, and we hope in our next issue to give a report of the first lecture.

Many a good meeting is spoiled by too many speakers being asked. It is far better to invite two, and give them time to deliver addresses which they have taken some pains to prepare, than to ask four, for whom there cannot be time to say more than a few hurried and half-connected sentences; whose evening is thus little better than wasted; and who might have been doing some useful work elsewhere.

We cannot pretend to feel much sympathy with Miss Allcard, who has failed to recover the money she gave to the conventual establishment at Edgware, of which she was for some time a member. Mr. Justice Kekewich's decision, though it has been questioned, seems to us an equitable one, as no sufficient evidence was adduced that the plaintiff was not a perfectly free agent when she parted with the control of her money. At the same time we think it a deplorable thing that persons of full age and responsibility should place themselves at the mercy of anyone, in the discharge of a trust such as the possession of large means involves. If such people were better instructed as to the scope and responsibility of true Christian service, a heavy blow would be given to priestcraft and sacerdotalism.

We cordially endorse the following remarks on this case, by *The Record*:—

> A life of religious seclusion is foreign to the general teaching of the Gospel, and has no authority in Apostolic practice. The Reformation abolished the monastic and conventual system from the Church, and to restore it would so far undo the work of the Reformers. It is, then, to be hoped that those who are heedlessly inclining to aid this movement will hesitate in view of the inevitable result. There is plenty of room for women's work in the Church of England, but it will be an evil day for the nation when it comes to be believed that this can only be supplied by establishing conventual Sisterhoods "on Church of England lines." There are evil tendencies inseparable from the system which cannot be eradicated by any known safeguards.

Sir Andrew B. Walker, of Liverpool, has signified his intention of subscribing £10,000 to the building fund of the Liverpool Cathedral.

If we could gain the ear of our Episcopal brethren in Liverpool, we would suggest that they should with righteous scorn refuse to accept this gift from the brewer magnate; every pound of it must repre-

May we remind our readers, and especially all who have influence with young women, that next week will be devoted to special prayer and effort on behalf of that section of the community.

In the current instalment of the biography appearing in *The Century*, some touching testimonies from his contemporaries are given as to Abraham Lincoln's inflexible sense of rectitude, and his inability to make the worse appear the better cause—a thing too common among the members of his profession :—

> He would often persuade a fair-minded litigant of the injustice of his case, and induce him to give it up. To a man who offered him an objectionable case, he said, "There is no reasonable doubt but I can gain your suit for you. I can set a whole neighbourhood at loggerheads; I can distress a widowed mother and her six fatherless children, and thereby get you six hundred dollars which rightfully belongs, it appears to me, as much to them as it does to you. I shall not take your case, but I will give you a little advice for nothing. You are an energetic man. I would advise you to try your hand at making six hundred dollars in some other way."...Once he was proceeding in a civil suit in the course of which evidence was introduced showing that his client was attempting a fraud. Lincoln rose, and went to his hotel in deep disgust. The judge sent for him; he refused to come. "Tell the judge," he said, "my hands are dirty; I came over to wash them."

If this unswerving love of truth and right were universal among advocates, many a costly and ruinous lawsuit would fall through for want of anyone to bolster up and defend the wrong; and we should not hear of Christian lawyers pleading a cause in which they would never dream of appearing as client instead of counsel.

"Am I presumptuous," writes a correspondent, "in thinking that many fly to novelties of doctrine as a supplement to the old Gospel, but which often comes very near to a substitute for it; and that much time is spent on a nice arrangement of the details of the unknown future, which might be spent in persevering with the Gospel, less pleasantly to the flesh, but more profitably to the spirit?"

When will the intolerable wrong of gambling on Atlantic steamers be made to cease? Thirteen gentlemen, among them our friend Mr. W. Noble, wrote to *The Times* of Feb. 1, that the smoking-room of the *Umbria*, of the Cunard Line, was turned into a veritable hell during her last homeward voyage. They tell of professional gamblers travelling the Atlantic to decoy the unsuspecting; of a young man losing all his money; borrowing; then urged to drink; in despair trying to jump overboard, and placed in arrest under a keeper. Gambling disputes disturbed the sleep of passengers, and the comfort of the voyage was destroyed. Is there no power to stop all this evil?

A correspondent of *The Globe* writes as follows on this subject :—

> May I be allowed to confirm what has been said about gambling on board Atlantic steamers. In two trips that I know of, the smoking room was completely taken possession of by a gang of gamblers, and anyone attempting to use the room for its nominal purpose only was soon made aware that his presence was unwelcome to these blackguards. Many professional swindlers who travel backwards and forwards across the Atlantic are perfectly well known, and it is high time that the companies

We learn with much regret that Mr. A. H. Darling, late of Spain, is in a very low state of both body and mind.

The two following paragraphs are from *The Pall Mall Gazette* of last Friday. To wreck a train, and to wreck for time and eternity an innocent girl, are crimes which mark the perpetrator of each with infamy. We should all regard with loathing him who does the former, but the heartless doer of the latter is received, and petted, and admired, though his victim (possibly, there are many of them) is lying on the river's bed.

Mothers present him their stainless daughters;
  Men of high honour salute him, "Friend."
Earth, oh where are thy cleansing waters?
  World, oh where will thy wonders end?

ATTEMPT TO WRECK AN EXPRESS TRAIN.

> A man named Thomas Busby was arrested at Nantwich last night on a charge of placing obstructions on the London and North Western Railway at Wrenbury. The station-master was walking down the line on Monday night, just before the Liverpool express to Shrewsbury and South Wales was due, when he discovered a milk can and a drag-rope across the metals. The drag-rope was so ingeniously run across a pair of points that two large iron hooks, placed at each end of it, would, by the heavy weight of the engine upon them, have been driven in between the points like wedges; this would have opened the points, and wrecked the express.

A "GENTLEMANLY" RASCAL.

> On Tuesday night, after the starting of the Channel steamer from Dover, a girl of sixteen years of age was found on board in a very agitated state of mind. She had no money whatever, either for her passage or to provide food or lodging on arrival, and on close inquiry by the officers it was ascertained that she had been brought down to Dover from London by a "gentleman," who, supposing that he had been detected, as it is thought deserted her. The girl stated that she had left home without the knowledge of her friends, and she pleaded hard that nothing might be said about it. She was placed in the hands of a Protestant English clergyman until the departure of the homeward boat, and has now been returned to her relations. It appears that it was arranged by the "gentleman" that the girl should go on board alone, and that he should afterwards join her, but that no recognition should pass between them till they landed on foreign soil.

Our readers have read the history of ancient Rome, and they know the story of Lucretia and Virginia :—

And thrice the tossing Forum sent up a frightful
    yell;
"See, see, thou dog, what thou hast done, and hide
    thy shame in hell."
  "Those that would make our maidens slaves,
    must first make slaves of men."

Is it because the men of England have become slaves of passion, that the Tarquins, who abound on every hand, are allowed to work wickedness unscathed? But are even Christian fathers and mothers faithful and true to their own and other parents' children? Do even Christians generally judge the wrecker of a girl as they do the wrecker of a train? Yet he is no less a criminal than the other.

The same paper also contained the following :—

> No one now in the Divorce Court cares a straw for perjury. Since the Government refused to prosecute Sir Charles Dilke, perjury is no longer regarded as a crime.

We fear that perjury in the above-named Court was considered a venial offence in high life before the last two *causes celebres*. But what says the eternal Ruler? "Shall not my soul be avenged on such a nation as

Few discoveries will have a more important bearing on certain scientific discussions than those of General Grenfel, near Assouan, in Egypt. At the Syene of Ezekiel (xxix. 10) tombs have been opened which show the arts of a high state of civilisation 5000 years ago. But a class of scientists teach that man in the East was a savage a little further back only than this. How is it that the ancestors of man took countless cycles of centuries to reach a savage state, and the briefest period to reach the advanced culture these tombs disclose?

In our last two issues our readers will have seen an announcement of the early publication of the addresses delivered at the recent Protestant Convention at Glasgow. This volume will contain a body of information as to the present and varied aspects and relations of the Roman Catholic system, that must prove invaluable in the coming years. No better book could be found to place in the hands of those who are in danger of being led astray through the sophistries of Romanising teachers. We would direct attention to the fact that subscribers will receive the volume at the exceedingly low price of 2s.; after publication the price will be 5s. Applications should be sent at once to the Editorial Committee of the Scottish Protestant Alliance, 177, Buchanan-street, Glasgow.

A hearty welcome was accorded by an enthusiastic assembly of friends at Hoxton Hall, last week, to Mr. William Noble on his return, after a lengthened campaign in America and Australia. Those who wish to hear from Mr. Noble some account of his experiences should attend the Blue Ribbon anniversary at Exeter Hall this (Thursday) evening.

In a letter to *The Spectator* of last Saturday, on the threatened war between France and Germany, Mr. Hodgson Pratt makes a proposal which, to some, may seem Utopian; but the fruition of which would evoke a universal shout of gladness from every Christian heart. He says :—

> Upon England, it seems to me, rests a very special duty...By her history, her character, and her position she should be the peacemaker. Let the Queen crown her reign by an effort which, if successful, would win for England the gratitude of the world. Let Her Majesty appeal to the Sovereigns and Princes of Europe to meet at a Peace Congress in a spirit of mutual concession and devotion to the general good, making one supreme effort to arrive at a compromise, which should serve the cause of progress, of liberty, and of humanity.

This is the best Jubilee suggestion we have seen, and would be well worth carrying into effect, even if it failed of its object. If it were successful, then, indeed, we should begin to see the dawning of the promised day when the nations shall turn their swords into ploughshares, and their spears into pruning-hooks, and shall learn the cruel art of war no more.

Several weeks since we inserted a note, furnished by an Irish correspondent, reflecting somewhat on the disproportion between the income of the Reformed Priests' Protection Society in Dublin, and the amount expended for its avowed objects. We have received an explanatory communication, signed by Mr. J. R. Fowler, as Chairman of the Committee, and Captain Wade Thompson, Hon. Secretary, giving details of income and expenditure which our paragraph, which was founded on newspaper statements, was unwarranted. The names of the gentlemen we have mentioned, as well as those of others on the Committee, are ample guarantee that its resources will be faithfully administered.

The Anti-Polygamy Bill has passed the House of Representatives at Washington. Utah, with its polygamous concubinages, cannot be admitted as a State, and complications will, doubtless, arise. We hope, however, that the authorities will continue to bring the strong arm of the law to bear on this iniquity.

According to *The Christian Advocate*, a remarkable League has been formed in France, noteworthy, not because of its objects and aims, but simply because it is not either political or ecclesiastical, but "an endeavour of Christian common sense" to prove to the French people, by means of the press, the platform, and the drawing-room, "the evidences of God's being," at the foundation of life, and which fill nature. There is plenty of room in France for an attack of this kind upon Atheism, and if its projectors and leaders can manage to steer clear of statecraft on the one hand and priestcraft on the other, there is no reason why such a movement should not be eminently successful. At a time of peculiar unrest, with troubles looming in the darkness all around, "men's hearts failing them for fear," the declaration of the living God will not be unheeded.

We have more than once in these columns impressed upon our readers that statistics of pauperism are far from accurate gauges of the actual amount of poverty; and it is necessary from time to time to repeat the statement, because there is a tendency to take shelter behind "returns," and to comfort ourselves with the suggestion that matters are by no means so bad as some people would have us believe. It is quite true, we admit gladly, that the number of paupers is less than it was thirty years ago, but what is the reason? Certainly not the percolation downward of our much vaunted national prosperity? Rev. Herbert Mills attributes it to the proper cause, in his volume upon "Poverty and the State" (6s. *Messrs. Kegan, Paul & Co.*), when he credits with the decrease, private charity "on a colossal scale," and the pleasant fact that the poor prefer the compassionate Christian to the relieving officer.

That we have six millions of people living upon the verge of pauperism is a startling thing, tone it down as our economist friends may, and it is not too much to say that without the unassuming charity and consideration of Christian people in all parts of the kingdom a large proportion of this unfortunate class would very quickly have to face the workhouse and the poor law guardians. The true follower of Christ has no desire to forget the fact that the poor we have with us alway, the political economist endeavours to ignore it, and certainly does manage to shift upcn other people's shoulders that which ought to be his own burden. The large practical, generous side of Christianity has for years been dealing with that which the State has been unable to grapple with, and it is as true to-day as it was in Judea eighteen centuries ago, that the salvation of society depends upon the application of the keenly simple teachings of Jesus.

Professor Ruskin has of late said many kind things with regard to Romanism in the midst of the Italian peasantry, and of course the Roman Catholic journals make much of any such utterances; but has any professedly anti-Romanist writer ever said anything more severe than this, taken from one of Mr. Ruskin's noblest works, "The Stones of Venice"? The paragraph has a remarkable bearing upon our note of January 6, with regard to Father Clarke's sermon upon the degradation of the Christian ideal by Protestantism:—

> But what has the Romanist done meanwhile? He boasts that it was the Papacy which raised the arts; why could it not support them when it was left to its own strength? How came it to yield to the classicalism which was based on infidelity, and to oppose no barrier to innovations which have reduced the once faithfully conceived imagery of its worship to stage decoration? Shall we not rather find that Romanism, instead of being a promoter of the arts, has never shown itself capable of a single great conception since the separation of Protestantism from its side?...But the witness was borne, the error made apparent, and Rome, refusing to bear the testimony or forsake the falsehood, has been struck from that instant with an intellectual palsy.

The St. James's Gazette has a review of a little volume entitled "Use of the Cistercian Nuns," which certainly affords outsiders a good idea of the daily life in the convents of that order. The sisters, it appears, are condemned to silence, and when they have "anything useful to communicate" they must do it by signs, a dictionary of which is given. Provision is made, however, for much tattling about each other to the superior, and directions are given for "eating on the floor;" for the daily use of the "disciplines"—which latter are five cords with five knots each, "to be applied to the shoulders;" and for the prostrations before the superior, and a host of other trivial performances deemed to be "mortifications of the flesh." How far is all this miserable austerity and suppression of all the nobler feelings of humanity, this absence of all practical sympathy with the burdens and sorrows of others, from that "joy in the Holy Ghost" which is so important an element in the service of Christ!

It is as true with regard to spiritual things as to worldly, that idleness opens the way to numberless temptations. We should less frequently be grieved by accounts of Christian people running into the wilderness, only to see a reed shaken with the wind, if more followers of Jesus endeavoured, in the Master's strength, to preserve a due balance between meditation and work. Of late, in certain sections, too much prominence has been given to the habit of introspection, and wherever this tendency to look within upon self, rather than without and unto Jesus, is indulged in, there is at least a grave risk of the development of vain imaginings which can only lead the heart away from the Saviour. Perhaps there never was a time in the history of the Church of Christ when it was more incumbent to obey the Lord's own command: "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not;" and to dwell lovingly upon the comforting assurance, "Lo I am with you alway, even unto the end of the world."

Especially is this attitude of obedience and trust necessary after periods of spiritual elation, and of the enjoyment of special privileges, when, so to speak, the believer has been brought "into an high mountain apart," and permitted to see the transfigured Face and the white garments; for then, when the disciple should persistently see "no man, save Jesus only," there is the greatest possible danger of self-confidence taking the place of holy fear. Surely it is not unimportant to note that when the disciples came down from the Mount of Transfiguration they at once went to the multitude on a mission of healing.

A firm of Roman Catholic publishers announce "The Acts of the Apostles," by Charles Henry Poole, LL.D. A Romanist paper, in its review of the volume, says that the writer has "supplied an oft-felt want," and that "he has arranged the Acts in such a way that they form an admirable reading-book for the youth of Catholic England." Looking at the matter from a Scriptural standpoint, it is difficult to understand what the "oft-felt want" is, seeing that a copy of the New Testament in its entirety can be obtained for a penny.

It is very cheering to find from an article in the January number of *The Edinburgh Review*, on "The Literature of the Streets," that the so-called "penny dreadfuls" are free from anything like indecency. The writer says, "Throughout the whole legion of worthless pages we can recall no one single indecent phrase or allusion," the lovers of indecency being found, not among the children of the streets who can read, but "among older and viler sinners, the lazy, the idle, with money at command." That these wretched papers deaden their readers' perception of what is good and true is undoubtedly the fact, but it is pleasant to find that they do not sin against morality and religion, as do many of the novels which are so eagerly devoured by better educated people.

CITY MISSIONS IN NEW YORK.

The New York City Mission and Tract Society, first established in 1827, has in late years been engaged in building, organising, and maintaining churches for the people of an independent order, thoroughly evangelical, but not denominational. These churches are planted in the lower part of the city, where, with a population of 600,000, there are only 100 Protestant churches, with 60,000 sittings.

From a circular issued by the Society to the friends and supporters of the City Mission, it is learned that there are four churches for the people, and two (German) Missions, open continually week-day and Sabbath-day, day and evening alike. A noteworthy feature of this work is the effort of the working people towards self-support. In these churches for the people the free-will offerings, usually by the envelope system, for the support of the Gospel for Christian missions, and for the aid of the poor, amount in all to $7000 with fair promise of soon bringing the amount up to $9,500, or one-half of the entire expense—$19,000.

The church for the people covers, under one and the same roof, church, Sunday-school, library, reading-room, gymnasium, cooking school, sewing school, illustrated lectures, entertainment, and instruction for working men, women, and children. The churches are well attended, and the Sabbath-schools overflowing. There have been added to the church rolls 261 persons on confession of faith.

L. E. J.

BRIGHTON Y.M.C.A.—Steine House was seriously injured by fire last week. The roof was burnt off, and every room in the place damaged by

ENGLAND'S SHAME.

The Pall Mall Gazette has once more earned the heartiest thanks of all true lovers of our nation by exposing our misdeeds in Egypt, and bringing home to us a sense of our responsibility. In its issue of Feb. 1 letters appear from several prominent social reformers, in which they express the deepest shame and indignation at the state of things revealed by Mr. Caine, M.P. We most earnestly trust that this indignation will swell into such a tide of national feeling as will compel our Government to undo, as far as may be, the evils that have been done in their name and by their permission.

Referring to the indiscriminate planting of drink-shops in the Nile valley, Archdeacon Farrar comments on the culpable indifference with which, as a people, we regard this evil at home, as well as abroad:—

> Here at our very doors drink daily causes the most unspeakable misery and the most execrable crimes. Yet our Legislature, under Liberals and Conservatives alike, contents itself with passing one or two abstract resolutions. But there are some among us who, believing in the message of the old Hebrew Prophets, and marvelling at the apathy with which such crimes against humanity are regarded, have long heard a voice ringing in their ears, "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?"

Rev. H. Price Hughes is equally strong in his denunciation of the establishment and official regulation of unblushing vice in Cairo, and says: "We must, if necessary, revive all the machinery of our long agitation. But I believe there is enough virtue in the enfranchised democracy to make short work of this hideous business. Every woman and every true man should speak out at once, and compel the House of Commons to arrest the national patronage of drunkenness and lust in Egypt."

Dr. B. W. Richardson appeals, with all the authority of a scientific expert, for the abolition of the grog-shops in Egypt, from a health point of view; and Sir Wilfrid Lawson intimates his intention of again demanding from the Government "local option" for the United Kingdom. Mr. Benjamin Scott, the City Chamberlain, is justly severe on the hypocrisy of a professedly Christian nation corrupting, in a wholesale way, those under our rule in foreign parts:—

> Let us be consistent if we cannot be moral, and avoid at least the crowning vice of hypocrisy—sending chaplains and missionaries to our fellow-subjects abroad, while we pose as patrons of prostitutes. Well might the Chinamen at Hong Kong fall into the error of supposing that sexual vice was an element of the Christian religion.

He appeals to Christian reformers, who have a seat in the House of Commons, to combine in making their voices heard on this question:—

> There must be an alarm sounded as well as a standard raised. As in the olden times the jubilee trumpet called for the removal of heavy burdens, so that the oppressed might go free, will it not be appropriate in this Jubilee Year of our loved Sovereign, in whose respected name all this abomination is carried on, that a jubilee should be proclaimed to those held in State subjection to lust—the most cruelly and hopelessly oppressed of all the slaves upon the earth's surface?

We would second Mr. Scott's appeal to those Christian gentlemen at St. Stephen's. We want, both in Parliament and out of it, a good deal more of the moral enthusiasm and the determined perseverance that have achieved the triumphs for righteousness and purity in the past. Christian electors in all the constituencies will do well to memorialize their representatives with reference to these scandalous matters; they may in that way do much to bring about national repentance and reform.

MOROCCO.—The European residents at Saffi deserve commendation for their kindly thought for the occupants of the prison in their town this winter. Some £14 was raised for their relief. Each prisoner received a shirt, several good meals were given to all, and the prison was cleaned and whitewashed. Would it not be possible for some such good example to be set the Moorish authorities at Tangier, especially the cleaning

The C.M.S. Missionary Meetings.

Simultaneous special meetings and services in connection with the efforts of the Church Missionary Society to bring before the public the claims of the heathen and Mohammedan world are being held this week in the Metropolis. At Westminster Abbey on Sunday morning the Bishop of Cork, speaking from the words, "Therefore they that were scattered abroad went everywhere preaching the Word," in forcible terms reminded his hearers of their obligation to spread the Gospel among the people of the earth; and at the same time strongly condemned the introduction of the drink traffic into foreign countries, as it was a great drawback to the operations of the missionary. He also alluded in deprecatory terms to the drink traffic in England. In the afternoon, the Ven. Archdeacon Farrar preached from the words, "Tell it out among the heathen that the Lord is King;" and during the course of his sermon he alluded to the great growth of the Church Missionary Society, and gave some interesting statistics respecting missionary enterprise generally.

MONDAY'S SERVICES.

At St. Michael's, Cornhill, Rev. R. P. Ashe gave on Monday, at noon, the introductory portion of a series of addresses in which he will detail his experiences in the five years since he went forth as a missionary to Central Africa.

At 1 o'clock, in St. Mary-le-Bow, Cheapside, Rev. Llewellyn Lloyd (in the absence of Bishop Moule, who was announced to preach) spoke of China, where, in the province of which Foochow is the capital, he had been labouring for ten years. He instanced the recent proclamation and the annexation of Eastern Burmah as showing that the doors are being opened in a marvellous way, by which missionary work would be greatly facilitated. He affirmed that the Chinese are rapidly changing their views of western people, and numbers were coming to see that in the Word of God there is something far superior to their own superstitious worship. Reviewing briefly the progress of Christian missions in China, he spoke of the obstacles which missionaries meet with. Greatest amongst these is the opium traffic. Other difficulties alluded to were the language, the pride of the people, and the worship of ancestors. He concluded with an interesting account of the conversion of a prominent native, who is now an ordained minister of the Gospel, his family having also been converted to Christ.

At 1.15 p.m. in St. Bride's, Fleet-street, to a small but deeply attentive congregation, Rev. James Johnston (Lagos) gave a moving address on the needs of the heathen world. He told, in earnest and burning words, something of what he personally knew of the unspeakable degradation attached to idolatry in India. Some people say, he observed, that Hindooism is almost on a par with Christianity. And yet he knew of little girls being "given to the gods" in India, who were expressly set apart to be trained in all that is loathsome and vile. He had seen thousands of the most cultured and intelligent Hindoos bowing in worship before idols of mud, and before monkeys and serpents. He made a stirring appeal that Christians should exercise self-denial, in order to carry the Gospel to those multitudes sitting in gross darkness.

MINISTERING TO THE POOR.—The workers of the North-East London Gospel Missions are finding their hands filled yet more and more with the terrible suffering at present so widespread in the East of London. At three of the halls of the Missions, situated in some of the poorest quarters of East London, the poor are being gathered three and four days per week, and cheered with good meals of food. The addresses of the dock labourers have been taken this week, in order to their being visited, as far as practicable, and their families suitably relieved, as means may permit. The workers are cheered in being able to speak of several cases of spiritual blessing which bear every

THE BIRTH OF JESUS.

Sing of the uncreated light
Which shines through darkness here,
When to this sinful world of night
The Christ draws near.

He comes who clothed the heaven and earth
With majesty and grace,
Unclothed, to share the lowly birth
Of human race.

Excelling glory and light which none
Approached were his abode.
He comes, self-emptied, and alone,
Down earth's dark road.

He who the heaven of heavens filled,
Whom angel hosts obeyed,
Will have his infant weeping stilled
By earthly maid.

Nor thundering voice, nor lightnings now,
Speak his dread presence near,
But heavenly music, sweet and low,
Proclaims Him here.

Down with the humblest sons of earth
From His bright throne on high,
He comes to take His sinless birth,
To work and die.

By man rejected, see He lies
Outcast as soon as born,
While wondering myriads in the skies
Hail the blest morn.

Star-guided men, to whom the grace
Of finding Him is given,
Fall down before His infant face—
The smile of Heaven.

Sing in the highest, angels sing
Glory to God above;
Peace and goodwill to earth you bring
And endless love.

A. O. H.

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RATCLIFF STRANGERS' REST.

The last monthly workers' meeting was held on Friday, the 4th instant, Mr. Seagram presiding. Mr. Isaacs, the Secretary, stated that a house had been secured in the Highway for the nightly instruction of lads of twelve years and upwards, in reading, writing, and arithmetic, and some useful trades. Prayer was requested for a blessing on this new branch of work. A brief address by Miss Holmes, a candidate for mission work in China, followed, after which

Mr. H. Grattan Guinness gave an address on "The Glory of God," as revealed in Christ. Our Lord's thirty-three years on earth were, except to the deeply reflective mind, less a revelation than a veiling of glory. A world of sin and misery, to the manhood of Christ, who was made perfect through suffering, was precisely the theatre for working out a perfect humanity. Whether Christ be regarded morally, mentally, in depth of suffering, in exaltation, or in faultless presentment of Divine likeness, his glory surpasses all human grasp. We shall not wonder at the ineffable character of the glory of Christ, when we shall see Him without an intervening vail, if we reflect on these *four* things which appear from the New Testament:—(1) That Divine titles are applied to Christ, as "My Lord and my God;" (2) That Divine attributes are ascribed to Him, as omnipresence, "Lo! I am with you always;" (3) That Divine works were wrought by Him, as creation, "All things were made by Him;" and (4) "Divine worship" was accepted by Him: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord! to receive glory, honour, and power; for Thou hast created all things, and for thy pleasure they are, and were created." Mr. Guinness commended the subject to the Christian's study, as one of boundless interest, and highest among the loftiest of human research.

EVANGELISTIC NOTES.

Mr. Henry Varley will hold Gospel services at the Priory Hall, 198, Upper-street, Islington, from February 14 to 19. Prayer is solicited for this special effort.

Mr. and Mrs. C King are conducting services at the Angel Assembly Rooms, Edmonton, on Sunday mornings, afternoons, and evenings. So far, great encouragement has attended the work.

Mr. David Kennedy, Saltcoats, who was for several years connected with the Ayrshire Christian Union, and was last year engaged as an evangelist by the Lanarkshire Christian Union, is now open to receive invitations for Christian work. His present address is 23, Cambridge-street, Glasgow.

Brighton.—Mr. George Hefford, of the Evangelisation Society, has concluded a twenty-three days' mission here. To the Christians it was a time of refreshing from the presence of the Lord. Many of the careless were awakened, for whom prayer is asked, that they may be led to a right decision; some also professed to be savingly converted to God.

Nottingham.—Following on the three services in the Albert Hall, on the 30th ult., Mr. Varley commenced the next day a series of evangelistic services in Parliament-street Chapel, where, also in the afternoon, he delivered an address on "Homely Talk on an important Theme." The attendance at all the meetings has been very large, and a remarkable influence has been exercised.

Mr. Hilton, of the Evangelisation Society, has finished a three weeks' Mission at the York-road Baptist Chapel, Leeds. Many souls have been quickened and brought to the Lord. Several children of Christian parents have been led to decision. Persons who have been living in much misery and sin were seen weeping and seeking God for pardon and help, and several, who had not been to a place of worship for many years, were led to come and hear the evangelist. God blessed the preaching of his own Word to their conversion.

Mr. George Banaster, of the Children's Special Service Mission, held a week's services, from January 15 to January 21, in the schoolroom of Queen-street Congregational Chapel, Leeds. Earnest preparation had been made for the mission, and definite results followed. Fully two-thirds of those present remained for conversation at each gathering. From Leeds Mr. Banaster went on to Gateshead, where a successful mission was inaugurated by a hearty meeting for prayer, and the subsequent services were well attended, with many tokens of blessing.

Mr. Walter Notman, of the Evangelisation Society, has concluded a four weeks' mission at Llantwit Major, and Broughton, Glamorgan. The meetings were attended with great success. The Gospel was faithfully preached, and that with freshness and naturalness. Some remained behind for conversation at both places. We trust that the result of this mission will prove lasting, like the one conducted by Mr. Notman here last year. Those that remained behind then have proved themselves faithful followers of Christ. Mr. Notman's next mission will be in Scotland. W. W.

Ryde (Isle of Wight) has been greatly privileged with a time of much blessing from a special eight days' mission to women only, conducted by Miss Naish, in connection with the Ryde Young Women's Christian Association. Gospel addresses were held every evening in the Town Hall, which was crowded with attentive hearers. There were also drawing-room meetings at Caithness House and Garfield House, and an address given by Miss Naish at St. John's House Mission-hall. Many women during and since the mission have indicated their desire to become Christians.

Whitehills, Banff.—A series of meetings has been held in this fishing village on the north-east coast of Scotland, by Mr. Samuel McKenzie, coadjutor to Mr. Scroggie in his evangelistic work. The smaller villages are apt to be overlooked in favour of the more populous towns. This has been the beginning of an endeavour to further the Lord's work, and aid the efforts of those who have so often to work single-handed. The Free Church and the Wesleyan Methodist pastors, with their respective congregations, united and cordially cooperated with Mr. McKenzie. An evident spiritual impression was made; many who had been formal or utterly dead were awakened, and professed to receive the Lord Jesus Christ as their Saviour. Mr. McKenzie's mode of address is earnest, faithful, and thoroughly Scriptural. He is now prosecuting his work in the fishing villages to the west.

Mr. Spencer Walton is enjoying times of revival at Ramsgate in connection with a mission there. He has at present some vacant dates, and will be glad to communicate with friends desiring his evangelistic services. His address is 11, Tierney-road, Streatham-hill, S.W.

Mr. Charles Inglis has been conducting a most successful mission, during the past five weeks, at the Great Assembly Hall, Mile-End-road. It has been a cheering sight to see nearly five thousand persons crowded in on Sundays, to hear the glorious message of a Saviour's love. Many who have gone into the inquiry-room, under deep conviction of sin, have left rejoicing in a newly found Saviour. One address that Mr. Inglis gave on Luke xiii. 24—26, will not soon be forgotten. The vast audience was spell-bound, as he portrayed mercy's door being closed. Scores were broken down, and not a few professed to pass from death to life.

Church Parochial Mission Society.—The following missions, arranged in connection with the Society, are being held:—Revs. W. Hay Aitken and James Stephens, at Hyde, Cheshire; Revs. C. J. Atherton, at Taunton; W. G. Cleworth, at Keston, Beckenham; A. R. D Arcy, at Toddon, Norfolk; E. Gill, at Pencoys, near Redruth; W. Haslam, at Portsea; J. H Haslam, at Rosherville; W. Hayton, at St. Mary Cray; S. Hooke, at Esclusham, near Wrexham; R. D. Monro, at Arley Kings, near Stourport; Dr. Morris, at Mayfield, Ashbourne; J. Simpson, at Steeple Claydon, Winslow; J. Stephens, Monkton Coombe, Bath; and Dr. Watts, at Holy Trinity, Trowbridge; Mr. Swann Hurrell, at Penzance

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OBITUARY.

MISS KEATING.

The Church of Christ on earth has sustained a great loss by the death of Miss C. Keating, of Bruce Grove House, Tottenham. Her large-hearted loving sympathy with the Lord's work had made her name well known as a "succourer of many." Her last illness was comparatively short, and she fell asleep at 5.30 on the morning of February 5.

MRS. YEOLAND.

We regret to announce the death of Mrs. K. Yeoland, who has been for many years an earnest labourer in the Master's vineyard. As an evangelist she possessed the gift of putting the truth simply and powerfully before her hearers, and the Lord crowned her labours with abundant success. She was called to her rest rather suddenly, and died at Shrewsbury, where she had recently been holding evangelistic services. She fell asleep peacefully on February 3.

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Requests for Prayer and Praise.

PRAYER.—For blessing on the following missions:—Rev. Wm. Haslam, at Trinity Church, Bath, Feb. 19; that a mission at Bromley, Kent, Feb. 13 to 19, may be accompanied by the power of the Holy Ghost.——The Secretary of the Society for Promoting Female Education in the East earnestly requests prayer that, if it be the Lord's will, He will restore to health one of their most valued missionaries, and enable her to continue the important work which she is carrying on most efficiently.——For a meeting for young women to be addressed by Charles Inglis next Thursday, in "The Welcome," Cross-key-square, E.C.——For a week's evangelistic services in Bethnal Green.——For much blessing on evangelistic meetings in Inverness, conducted by Mr. J. M. Scroggie, commencing Feb. 6.——For blessing on meetings to be held during the Week of Prayer for Young Women, Feb. 13 to 19.——For blessing during the visit of Rev. F. B. Meyer at Swaffham, Feb. 8 to 9.——For evangelistic services at Rayleigh, Essex, to be conducted by Mr. G. Hefford to Feb. 20.

PRAISE.—For much blessing received through meetings at Swaffham, Norfolk, by Mr. Harmer.

SPAIN.—A branch Mission has just been opened in a pueblo twenty-five miles from Madrid, where a little capella has been fitted up for the purpose. The attendance, both at the opening and since, has been excellent, and the conduct of the people all that could be desired—not one word of insult, or a rude action. "But, alas!" says our correspondent, "the infidel papers have gone before us."

TEMPERANCE NOTES.

The printers are forming a trade Total Abstinence Society.

Four Irish members have blocked the Irish Sunday Closing Bill.

Germany is the largest drink-trader with Africa, sending there more than 7,000,000 gallons annually.

Allsopp's brewery concern is being turned into a company, the sum asked being three millions sterling.

Rev. T. D. Barnes, Assouan, gives a cheery account of temperance work amongst the soldiers up the Nile.

Messrs. Meakin & Co.'s breweries are reported to be gradually spreading over the whole of British India.

Temperance sermons were preached on Sunday, last week, in most of the churches and chapels in Bristol.

A speaker at a recent city warehouse meeting recommended the signing of the pledge as a suitable jubilee memorial.

All the medical men and Christian ministers in Amsterdam oppose the total abstinence movement, which, nevertheless, is making way.

Mr. W. M. Oatts, secretary of the Glasgow Y.M.C.A., is arranging to take a plebiscite of the householders of the city on the question of Local Option.

A meeting of teetotal Arabs was held lately in Cairo, addressed by native Egyptians, who denounced the Europeans for introducing amongst them the curse of drink.

The forty-seventh annual temperance sermon in Church-street Chapel, Edgware-road, London, was delivered on Sunday, January 30, by Rev. Dr. Dawson Burns.

Mr. J. H. Wilson, M.P., member of Sheffield School Board, stated recently that the drink-traffic was at the bottom of their difficulties in getting children to attend school.

Rev. Charles Garrett asks, What more fitting act to commemorate her jubilee year could the Queen perform than to ask her ministers to close the drink traffic on the Lord's Day?

During the past year 703 pledges were taken in connection with the Mission to Deep Sea Fishermen, which has rendered excellent service in the suppression of floating grog-shops.

A good work is carried on by Mr. and Mrs. Hill at the Seamen's Chapel, London Docks. Mr. William Forbes held a meeting on Thursday last, and at the close a number signed the pledge.

It is matter of surprise in some quarters that, seeing the hindrance the drink-traffic is to their work, missionaries do not give more prominence to the subject in their letters home.

A new temperance magazine is to be started, to circulate on both sides of the Atlantic. It is to be called *Our Day*, and will be edited by Rev. Joseph Cook, of Boston Monday Lecture fame.

The town of St. Ives, with a population of 7000, has only one policeman. the reason being that total abstinence has so firm a hold upon the inhabitants that crime is almost unknown in the district.

According to a proposed Belgian law, persons found drunk in public, and publicans who serve drink to drunken persons, or children, will be punished by fine and imprisonment. Drink debts will not be recoverable.

The Church Missionary Society are about to issue a pamphlet, "Trafficing in Liquor with the Nations of Africa," from which it will be seen the children of Ham have been terribly cursed by the children of Japheth and of Shem.

The Bishop of Manchester warns emigrants to Australia, they must be "ready to endure." It is no place for those who, "when work is plentiful, loaf about public-houses, and when it is scarce sing in the streets, 'I've got no work to do.'"

The Licensed Victuallers' Association is to have its annual demonstration in Oxford early next month; and Oxford is now placarded with notices of a Gospel temperance mission to be held as soon as the licensed victuallers' give place, from March 10 to 20.

A Convention of Collegiate Prohibition Clubs was held lately at Cleveland, Ohio. There were present representatives from thirty-eight colleges and twelve States. It was decided to form an "Inter-College Prohibition Association" for the furtherance of the Prohibition movement throughout the States.

A VALEDICTORY SERVICE to medical missionaries was held on Tuesday week, under the auspices of the London Missionary Society, in Finsbury-park Chapel. Sir J. Risdon Bennett, M.D., presided. The following are the missionaries about to sail:—Mr. Sewell S. M'Farlane, M.B.C.M., Mrs. M'Farlane, and Mrs. Morrison, appointed to Tientsin; and Mr. A Fahmy, M.B.C.M., and Mrs. Fahmy, appointed to Chang-chow, Amoy. Mr. M'Farlane is son of the well-known missionary of New Guinea, and Mr. Ahmed Fahmy is an Egyptian, and a convert from Mahommedanism. Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the various fields of labour, and mentioned that the missionaries were departing to undertake work in new spheres, thus extending the medical branch of the missionary enterprise Rev. Edward White, of Kentish-town, delivered the address to the missionaries

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

ADVANCED CONSUMPTION.—CASE of Mrs. JONES, of TAUNTON.

This lady (formerly Miss M. L. Geyton, of BARNSTAPLE) was a patient of mine for a year and a half, and was gradually raised from a state of utter prostration to a state of health. She had been confined to her bed for two months before her friend, Miss Jones, of Newport, wrote me relative to her case. Consumption had carried off the father, the sister, aunts of the patient, and other relatives. Her illness had commenced six months before this, with loss of voice, severe pains, cough, spitting of blood, and all the secretions wrong. Palpitation, night-sweats, and distressing hysteric fits were also prevalent symptoms. "She cannot bear seeing any person [the friend says in the first letter above referred to]. She has kept her bed two months, and is wasting away."

The letter further says: "We are encouraged by hearing of cases near us in which our minister (Congregational), the Rev. J. Rutty, has interested himself."

Correspondence followed; and medicine, with instructions, was sent, extending over the period named. In about six weeks she was able to be removed from room to room, and many of her symptoms had much abated. Before three months, Miss Jones writes: "She is able to come downs airs for a few hours each day; she is wonderfully improved."

In less than five months she was able to be entirely downstairs. Her friend writes: "Considering the time of the year, she has made wonderful progress."

After this time, from going out in raw, foggy weather, she got a relapse; but from this she soon picked up again, and in a few weeks afterwards, writing me herself, she says: "I can now walk four miles without feeling worse. During the last month my progress has been extraordinary."

In the next letter Miss GEYTON says: "I am anxious to have my case published. I am a living wonder. Friends can scarcely realise that I am the same. They saw your name in the *Christian Age*. I have been sounded by a doctor. He pronounced my lungs to be healed. I trust you may be spared for many years."

I should have published this case among the cases of the previous series, but it was overlooked among my vast amount of correspondence. The patient is now married, and resides at 6, Grove-terrace, Taunton. She continued well, and wrote me, on behalf of a young girl, on New Year's Day.

NOTE. — Days of Consultation — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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34. The Drunkard and his Child.
35. A Home Above.
36. "To Die is Gain."
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39. It will soon be too late.
40. Christ has done it all.
41. The Value of the Soul.
42. The Father's Love.
43. The Proof of Love.
44. Who shall be able to Stand?
45 Why will ye Die?
46. Just in time.
47. Hope for the Drunkard.
48 The Day of Judgment.
49. In Season and out of Season.
50 Nothing to do.
51. The Law and the Gospel.
52 High and Low.
53. Have Faith in God.
54. Death.
55. God's Jewels.
56. Shut in and Shut out.
57. "They shall be mine."
58. Not Ashamed of Jesus.
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JOHN xxi. 17.

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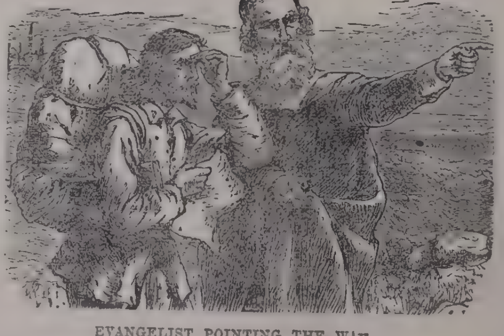

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The Reformation in France. By Richard Heath. 2s. 6d. *Religious Tract Society.* It is important that Reformation history should be widely circulated at this time, when so much concession is being made to the encroachments of Rome. Popular ignorance has always been her greatest ally, and every effort to dispel this is to be highly valued. The vicissitudes of France have been very wonderful, and this account of the leading events from the dawn of reform to the Edict of Nantes is deserving of attentive perusal.

Wayside Melodies. By E. Ollernshaw. 1s. 6d. *Hamilton, Adams & Co.* This little volume of verse, chiefly sacred, will no doubt have its readers, and specially interest those who know the authoress. The hymns for flower services, and two pieces, entitled "Now" and "Afterwards," strike us as among the best. There is nothing very original in the book, and the rhythym is in places halting and uneven, but "Wayside Melodies" will not fail to cheer some sad hearts, and enliven glad ones.

Golden Counsels: Life Thoughts for Busy People. By Rev. W. M. Statham. 3s. *E. Stock.* This is intended for a Christian traveller's *vade mecum.* We can hardly do better than compare it to a pocket edition of "Cecil's Remains." That will ensure a welcome from very many. Mr. Statham has a well-stored memory, and no little originality and happiness of thought and language. Anecdotes and illustrations abound; nor is he afraid of humorous touches—what he calls "the smile that cheers rather than the sarcasm that burns." After full meditation and study preachers may with profit feather their arrows with "Golden Counsels."

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"God Within us, and other Sermons," is the title of a new volume by Rev. J. Coots Shanks, of Arbroath, about to be issued by *Messrs. Alexander & Shepheard.*

A Young Man Fairly on his own Feet. 3d. *Macniven & Wallace, Edinburgh.* Everyone will be the better for reading this talk to young men, by the well-known Rev. A. K. H. Boyd. There is in it sterling counsel, given in a tone which secures its acceptance.

Praying Parents. 8d. per doz. *Penman & Co., 33, Furnival-street, E.C.* In a little envelope book Rev. J. Worthington Atken addresses some earnest words to parents on the importance of praying for their children, and expresses the conviction that if there were more praying fathers and mothers there would be fewer prayerless children.

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Little Women. 2d. *Heywood.* This charming little quarterly, devoted to the interests of the Girls' Kitchen Garten, gives much insight into efforts that are being made to instruct young girls in the simple duties of house-work. Such an effort well deserves support, as does this paper, conducted by Miss Haddon, who is doing much to bring about this desideratum.

The second instalment of Mr. Washburne's "Reminiscences of the Siege and Commune of Paris," in the February *Scribner's Magazine*, contains a vivid description of life and incidents in Paris during the siege. It possesses the interest which attaches to a description of such stirring events made at the time of their occurrence, and in the midst of the excitement attending them.

FEBRUARY MAGAZINES.

The Welcome (6d., *Partridge & Co.*) has insured the interest of its readers this month by a sketch of Bishop Hannington and his work, with four illustrations, and the spirited and life-like portraits of "Tramps of Surrey" will be appreciated by many readers.

Footsteps of Truth (3d. *J. F. Shaw & Co.*) contains an article on "The Work of God in the Book of Ezra" that will be helpful to many of the Lord's people. "Love and Discipline" supplies good teaching for both private and public life. It is a valuable number.

The Homilist (6d. *Houlston & Sons*) promises to rise towards the heights it attained in earlier and better days. The present is the most helpful number we have seen for some time. But there is still plenty of room for improvement. One or two contributors fall into the fatal error of mistaking verbosity for profundity.

Illustrations. 3d. *Kent & Co.* The sketches in this delightful monthly, conducted by Mr. Francis G. Heath, are a continual source of refreshing, giving many a glimpse of places of interest. This month a pen-and-pencil portrait of Mr. John Ruskin is given, which will make it valuable to many of his admirers.

The Contemporary Pulpit (6d. *Swan Sonnenschein, Lowrey & Co.*) gives a striking sermon on "Christ the Lord of Nature," by Dr. Adolph Saphir, and an interesting account of a Sunday among London preachers. The latter article adds yet one more testimony to the truth that culture divorced from evangelical religion fails to fill empty pews.

Messrs. Cassell & Co.—*The Family Physician* (Part xxiii. 6d.) contains a useful chapter on Ambulance subjects. Bishop Ellicott's *Old Testament Commentary* (Part xxix., 7d.) comprises 1 Sam. i.—viii., with introduction to the Book. *The Countries of the World* (Part xxxiii., 7d.), with its beautiful engravings, introduces the reader to Tahiti and New Zealand.

Y.M.C.A., ALDERSGATE-STREET, E.C.—Mr. Henry Varley will address the noon prayer-meeting here every daynext week; and every evening, from February 14 to February 18 inclusive. Dr. Harry Grattan Guinness will conduct a special mission to oung men.

Y.W.C.A., SOUTHAMPTON.—The report presented at the annual meeting of this Association last week, showed that the number of members is about one hundred and thirty, and that the various branches of work have been progressing satisfactorily. The removal of the Institute and Home to 3, Lower Moira-place, has resulted in many advantages, and the comforts to be found in the latter have been enjoyed by more visitors than before. Mrs. Evered Poole has undertaken to act as referee for the International Union and Travellers' Aid Department, the object of which is to protect and care for the many inexperienced girls and young women travelling from one place to another, to meet them at the station, &c. Canon Wilberforce presided, and in his address spoke of the work as the most important that could be undertaken. He urged the members to do all they could do to strengthen the Association by persuading others to join, and pressed upon ladies the duty of co-operation. Lord Radstock also briefly addressed the

CONTINENTAL & FOREIGN NOTES.

BROOKLYN.—The Lafayette-avenue Church lately held its annual meeting. Dr Cuyler presided, and the report showed a year of great prosperity. The present membership of the church is 2,45.

REV. E. P. HAMMOND has lately been assisting Dr. Levy at North Attleboro, U S. for a week or ten days, and, by last accounts, says an American paper, some twenty-five had professed conversion.

REV. JAMES GILMOUR is again in Mongolia, and is making great headway as a preacher by living the life of an itinerant vendor of medicines. He has a cloth awning, mounted on six sticks, which he fixes in the market-places and streets.

THE NEW BUILDING of the Y.W.C.A., New York City, has been dedicated. The new home of this useful Association is a commodious and beautiful structure, and well fitted for the good work that has been carried on for so many years past.

FREEDMEN IN THE SOUTH.—Mr. J. S. Smithson (late of Dublin), writing recently from Norfolk, Va., U.S.A., says:—We had 2200 coloured people at the meeting last night; many professed to decide for Christ. You have no idea of the ignorance and the fearful state of things existing here.

THE CABMEN AND BOATMEN of Brunnen, Switzerland, have taken an honourable decision. They engage to give a certain proportion—1d. or 2d., according to distance—for every party they conduct. Eighty per cent. of this money is destined for the building of a Protestant Chapel at Brunnen, and twenty per cent. for some benevolent purpose.

REVIVAL IN PHILADELPHIA.—The Union City Evangelisation movement in Philadelphia makes steady progress. Weekly prayer-meetings, held by groups of churches, are proving of great service in preparing Christians for the work, and bringing it to the notice of the masses. Many of the Episcopal churches join heartily in the movement.

INDIANS IN OREGON.—A correspondent of *The New York Evangelist* says: "Until the Reservation is entirely taken out of Catholic hands the Indians and religious interests will suffer. The spectacle of a religious teacher swearing around (as charged by the agent that one of the priests has been doing), is not calculated to assist in elevating the Indians.

BUFFALO, U S.—A few "Union" meetings were the most noticeable features of the Week of Prayer. These, though refreshing as meetings of that kind are likely to be, were marked by the conspicuous absence of the great numbers of Christian men who might have been there. Some of the Baptist churches in the city, where evangelists are employed, report a considerable religious awakening.

BOMBAY.—The Week of Prayer has been well observed. Daily meetings have been held in the Vernacular and in the English at the different churches. The number of attendants has ranged from 70 to 100. The native meetings have been equally well attended. An earnest spirit of prayer appeared to prevail. The Earl and Countess of Aberdeen were present at one of the meetings.

REV. SAM JONES commenced a course of services in Boston on Sunday, January 16. He spoke to two very large audiences. At the latter, it is estimated that 7500 came to hear him, only half that number being able to enter the building. Mr. Jones' peculiar methods and terse sayings have already made a considerable impression on the cultured Bostonese, and not since the great Moody revival has there been such an interest manifested in evangelistic services.—*New York Witness.*

SUNDAY CLOSING IN NEW YORK.—A meeting was held in Cooper Union to advance the movement for the early closing of stores on week days, complete Sunday closing, and a Saturday half-holiday. Ex-Judge Noah Davis, who presided, said that he believed early closing and the Saturday half-holidays would be greatly beneficial to the working classes, and, in consequence, to thewhole community. Another needed reform was the change of pay-day from Saturday to some day earlier in the week.

RUSSIA AND POLAND.—The Odessa correspondent of *The Daily News* writes:—The widespread and latent political discontent in Poland is the result of long growth, but during recent years it has rapidly ripened under the repressive intolerance of Russian policy with regard to the Poles. Since the last abortive Polish insurrection in 1863, Russian policy and administration in Poland have been marked by a spirit of repression, which, instead of growing lighter with the pacification of the old kingdom, has become more and more stringent.

THE AMERICAN MISSION BOARD has opened a new mission in Sonora, Mexico. It is a poor State; living is expensive, and the Government is a very uncertain quantity at present. There is some fear of revolution. A correspondent writes:—We have much hope of progress, but, on the other hand, we are afflicted here with the ravages of yellow fever and the black small-pox. The Indian wars, revolutions, scarcity of water, &c., are the cause of the present backward condition and poverty of the country. I have met several London gentlemen here—miners, &c.

MR. MOODY has been holding meetings in Dr. Goodwin's First Congregational Church, Chicago, attended by great audiences with deep interest. It is just ten years since he stirred the city from the platform of the Farwell Tabernacle. He comes now to see what ten years have brought forth. The city has about three hundred thousand more people in it than it had when he was last here. The question Mr. Moody asks is whether the churches are on the advance or retreating before the masses. He proposes to push a column of lay evangelists steadily forward, year after year, and he has already secured a citadel and the supplies for them.—*The Interior.*

Notes on Daily Readings.

SUNDAY, FEB. 13.—PSALM VIII.

An undoubted Messianic Psalm, as proved by its being so quoted, Matt. xxi. 16, 1 Cor. i. 27, Eph. i. 22, and Heb. ii. 6. The latter quotation throws much light upon the time contemplated in the Psalm. It is not "the present evil age," but "the world to come" whereof the Psalmist speaks. It is not to man as originally created in Adam, but as re-created in Christ, that the language of the Psalm properly refers. The original grant of dominion to man (Gen. i. 28) was lost by the fall, and only in Christ will the blessing then pronounced be restored. "We see not yet all things put under Him." In 1 Cor. xv. 27, "He hath put all things under Him" is quoted from this Psalm, as the last stage of the promised subjection of all things to Christ.

2.—*Out of the mouth of babes and sucklings hast Thou ordained* (Heb., *founded*) *strength.*—"The 'founding strength' refers to the kingdom of restoring grace in the humbled and exalted Son of Man, to the destroying and putting to shame of the enemies—nay, of the enemy of God in the most proper sense. The 'babes and sucklings,' while not to be dissociated from the natural figure, are to be certainly understood spiritually of the 'babes' in Matt. xi. 25."—*Stier.* The literal fulfilment in Matt. xxi. 16 is no contradiction of this.

5.—*Thou madest him a little lower than the angels.*—The word for "angels" is in Hebrew the ordinary word for God (Elohim). The LXX. and Chaldee Version took it to express generally what is superhuman, and rendered it "angels," and as such it is quoted in the New Testament, which gives it a general sanction that may well satisfy us. R.V., however, following modern criticism, renders it "Thou hast made him but little lower than God."

8.—*The fish of the sea.*—"Did not our Lord claim this to Himself by his miracle? (Matt. xvii. 27."—*Kay.*

MONDAY, FEB. 14.—PSALM IX.

"Psalms ix. and x. are bound together by many similarities in thought and expression. In the LXX. version they were joined together as one Psalm."—*Kay.* The word "Muthlabben" in the inscription is (according to Canon Cook) "an obscure term, probably the name of some well-known melody. The meaning may be 'die for the son,' or more strictly, 'death for the son." A very suggestive mystical designation of a Psalm which singularly points to Christ in resurrection giving thanks for the victory effected by his death. See v. 13: "Thou that liftest me up from the gates of death." The LXX. and Vulgate render it, "For the hidden things of the Son." The Psalm falls naturally into four stanzas of five verses each.

3.—*When mine enemies are turned back.*—"This verse states the cause of thanksgiving. It should run thus: 'Because mine enemies are turned back, (because) they stumble and perish before thy countenance.'"—*S.C.*

6.—*O thou enemy, destructions, &c.*—"The construction is difficult, but the most probable rendering seems to be 'the enemy are extinct (or 'come to an end'), in ruins for ever, and the cities thou (*i.e.*, Jehovah) hast destroyed, their very memory has perished.'"—*Ibid.*

9.—*The Lord also will be a refuge for the oppressed.*—Although some victory of David over the enemies of Israel may have furnished the outward framework of the Psalm; David "being a prophet," speaks of a greater victory than ever he himself won, and, moreover, over a greater foe. His thoughts run on to the judgment day, when Christ's victory will bring forth fruit of salvation to the uttermost for all who come unto God by Him.

12.—*Sing praises to the Lord which dwelleth in Zion.*—"Such is the name by which He is called since the time when his earthly throne, the Ark, was placed on the hill of Zion (lxxvi. 3). Later prophecy beholds its realisation in its wider connections with the history of the future."—*Delitzsch.*

TUESDAY, FEB. 15.—PSALM X.

This Psalm is treated by the LXX. as a continuation of the last, both being given together as one Psalm One fundamental difference between the two Psalms, or two parts of one Psalm (if we so take it), is that the enemies of Psalm ix. are "heathen," or those outside the kingdom of God, whereas in Psalm x. "apostates and persecutors of his own nation, under the name of 'the wicked' stand in the foreground."

4.—*God is not in all his thoughts.*—The marginal reading is more literal, and is adopted by R.V., "All his thoughts are, There is no God."

5.—*His ways are always grievous.*—For "grievous" read "firm." So R.V. and most critics, Jewish and modern: "The wicked has no fear of man or God."

9.—*He doth catch the poor, when he draweth him into his net.*—"The Psalmist, who had compared 'the wicked' to a lion, lets this image drop here, and represents him under the figure of a hunter who casts his noose round the head of the unsuspecting animal. The thought which lies at the bottom of the figurative representation is this, that the wicked always unite cunning with open violence, and that consequently the poor servants of God must be poor every way unless the Lord deliver them."—*Hengstenberg.* It is worthy of note that both of these images are used in the New Testament of the great enemy of souls—that of a lion (1 Pet. v. 8), and that of a hunter ensnaring his prey (2 Tim. ii. 26).

18.—*The man of the earth.*—"Lit., 'from the earth,' whose resources are all drawn from the earth."—*Kay.*

WEDNESDAY, FEB. 16.—PSALM XI.

"Confidence in the Lord and his protection, even against the huge force of the wicked, is the one subject of the Psalm."—*Claus.*

1.—*Flee as a bird to your mountain.*—"The Psalmist has in his eye such as, though attached to a good cause, still rest upon a lower ground of faith, and hence their view, looking to the visible, that all was gone without remedy. In reality these persons are merely personifications of the doubting thoughts which arose of themselves in the mind of the speaker. The 'flee' is the voice of the flesh, which is met by the voice of the Spirit in the declaration, 'In the Lord put I my trust.'"—*Hengstenberg.*

2.—*For, lo, the wicked bend their bow.*—The timid friends indicate the ground on which they think flight necessary for the righteous, and this continues to the end of verse 3.

4.—*The Lord's throne is in heaven.*—We have here the answer of the righteous to his too timid counsellors. "It is a great exercise of faith when we are on all sides surrounded by darkness in the world, to seek light by looking up to heaven."

6.—*Upon the wicked he shall rain snares, fire and brimstone.*—"A literal reference to the overthrow of Sodom and Gomorrha (Gen. xix. 24), which formed a standing monument of the punitive righteousness of God, more especially as the scene of it lay before the eyes of the covenant people."—*Hengstenberg.*

7.—*His countenance doth behold the upright.*—Delitzsch and Kay render this, "the upright shall behold his countenance." Comp. Matt. v. 8.

THURSDAY, FEB. 17.—PSALM XII.

"The Psalmist complains of the corruption of the world, especially of its prevailing faithlessness and malice, and entreats the Lord to stand by his own (1—4). The Lord answers, and promises him a sure fulfilment of his prayer; and in this promise the Psalmist expresses undoubting confidence (5—8). It is not, however, the reigning corruption in itself, but what the righteous have to suffer on account of it, that is set forth as the ground for Divine interference."—*Hengstenberg.*

4.—*Our lips are our own.*—The Hebrew is literally "our lips are with us;" but the A.V. expresses most probably the sense, which R.V. also retains in text.

5.—*Now will I arise, saith the Lord.*—"A pr mise that the four times repeated prayer, 'Aris O Lord!' (iii. 7, vii. 6, ix. 19, x. 12) shall answered."—*Kay.* *From him that puffeth him.*—Delitzsch, Hengstenberg, Ewald, and othe render this, "In safety will I set him who pan or languishes for it."

6.—*The words of the Lord are pure words.*—"All words or utterances of the Lord, and tho in particular which the Psalmist has just r corded."—*S.C.* *As silver tried in a furnace o the earth* (R.V.).—This, as a general metapho shows the truth of all or any of God's promise but how much more point do the words contai when understood of that furnace "on the earth in which God's promises concerning redemptio were tested and found true? "All the promise of God in Him are Yea" (2 Cor. i. 20).

8.—*When the vilest of men are exalted.*—Ka and Delitzsch (R.V. also) render this, "Whe vileness is exalted among the sons of men."

FRIDAY, FEB. 18.—PSALM XIII.

A most plaintive Psalm, expressing the ex perience of a soul which thinks itself forgotte and deserted of God. But as such a soul pour out its heart before God, it soon experience relief; and so in a Psalm of only five verse there is a most rapid transition from the dept of woe to the triumph of confidence with whic it closes.

2.—*How long shall I take counsel in my soul?*—Kay renders this, "How long shall I arrang plans in my soul?"

3.—*Lighten my eyes, lest I sleep the sleep o death.*—"The lightening of the eyes spoken o is by the light of love beaming from God's countenance (xxxi. 16). Light, love, and life ar closely allied notions in Scripture. He upo whom God looks down in love continues i life, does not sleep the sleep of death, *i.e.* does not so sleep that the sleep become death."—*Delitzsch.* "The eyes of men wh are faint are dim; hence to 'enlighten th eyes' was used in the sense of reviving th spirits. See 1 Sam. xiv. 27—29: comp. Ezra ix. 8 Here the light is the manifestation of God' favour."—*Kay.*

4.—*Lest mine enemy say, I have prevailed agains him.*—The Psalmist regards his enemy as one whose triumph over him it is to the honour o the Lord to prevent. This is the reason why it i best understood of Satan, the great enemy of Go and of his people.

6.—*I will sing unto the Lord, because He hat dealt bountifully with me.*—A strong contrast t the forgetfulness and hiding of his face wit which the Lord is wrongly charged in the openin of the Psalm.

SATURDAY, FEB. 19.—PSALM XIV.

"Beginning with a lamentation regarding the frightful power and extent of corruption reignin in the world (1—3), the Psalmist looks from the watch-tower of faith with triumphant faith t the overthrow of impiety and establishment o righteousness (4—6). He closes with the wis that the Lord would send salvation and deliverance to his people."—*Hengstenberg.*

1.—*The fool hath said in his heart, There is n God.*—"The fool says 'There is no God,' no with the mouth, gesture, appearance, or othe external signs, for in such respects he ofte boasts before those who love God that he know God—but in heart, that is, in his inwar thoughts."—*Luther.*

2.—*Upon the children of men.*—What follow describes God's inspection of human natur as such, and the result. It includes "th righteous," who are by nature no better tha others. This is plain from Rom. iii., wher ver. 3 is quoted amongst other Scriptures whic proclaim the universality of human corruptio "that every mouth may be stopped, and all th world may become guilty before God."

7.—*Oh that the salvation of Israel were com out of Zion!*—"The wish here expressed foun its highest fulfilment in Christ, and its highes stage of development is in the future."—*Hengstenberg.*

Among the Churches.

** We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

EPISCOPAL.

Mr. Swann Hurrell has been licensed by the Bishop of Truro to work as a lay evangelist in that diocese.

A branch of the Church of England Working Men's Protestant Union has been formed at Stoke-on-Trent.

An anonymous donor has recently given the Reformed Church of England over £2000 for a special department of its work in Canada.

The Bishop of Peterborough will preach at the Chapel Royal, Whitehall, next Sunday morning, on behalf of a special Home for Rescue and Prevention Work.

At a meeting in support of Trinity College Mission, Camberwell, the Bishop of Rochester said the Mission had been wisely conducted, and good results were already apparent.

During the fifteen years Canon Erskine Clarke has been Vicar of Battersea eight new churches have been built in the parish, one entirely at his own cost. In his anniversary sermon, preached last week, he said he should regard himself as the trustee of the income of the benefice, and as long as he could maintain himself by his pen, guided by his brain, he should not touch it.

SOCIETY OF FRIENDS.

Mission work in Jamaica is extending in a remarkable manner.

The American Friends' Mission in Constantinople has a school for fifty children, and is engaged in various kinds of active Christian work.

The permanent Central Committee of the London Yearly Meeting has issued a circular to see if means can be devised for influencing Continental opinion towards peace.

The Friends in Norway, who are chiefly agriculturists, have been suffering a good deal of distress lately. The Standing Committee in London has sent them £50 as a token of brotherly sympathy.

Howard Nicholson has been holding mission meetings and afternoon Bible-readings in Leeds, Sunderland, and Gloucester; and Henry Stanley Newman has been conducting missions in Stockton-on-Tees, Herts, Beds, Bucks, and Northants.

BAPTIST.

To Dr. Clifford's Church at Westbourne-park 147 members were added last year.

Services for the young have been held on three consecutive days in the chapel at Chesham.

Special services have been conducted at Swaffham by Mr. Harmer, one of Mr. Spurgeon's evangelists, with very encouraging results.

As the result of a movement initiated by the church at Berkhampsted, Sunday-schools have been commenced in several of the adjacent villages.

Children's dinners are given on Tuesdays and Fridays by the church at Rugby (Rev. Arthur Morgan, pastor). About 230 children are served each time.

Station-road Church, Chippenham, has secured a mission-room in a poor part of the town, where mothers' meetings, classes for children, clothing club, &c., will be held.

Rev. Evan Edwards, of Torquay, has conducted Gospel services in various churches in Cornwall. The Baptist Union is largely helping in the financial work of the smaller churches.

Rev. Duncan Macgregor, of Dunoon, who has concluded a series of evangelistic services at Govan, will conduct similar services at Southside Church, Glasgow, during February and March.

An increase of 101 in the membership at Carr-road, Nelson, has occurred during the five years' pastorate of Rev. C. G. Croome. The numbers in the Sunday-school have also increased from 290 to 560.

During the five years' ministry of Rev. J. Wesley Bond, at Penge Tabernacle, 350 members have been added to the church, 98 of these during last year. The young men's and young women's Bible-classes are well attended, and much good is being done.

PRESBYTERIAN.

A Highland convention, under Dr. Somerville's presidency, was held at Invergordon on Tuesday.

Rev. H. M. Williamson, Belfast, has been proposed for the Moderatorship of the Irish General Assembly.

Rev. Dr. Thain Davidson has commenced his twenty-fifth year, or semi jubilee, as pastor at Colebrooke-row, Islington.

Rev. John Watson, missionary in connection with the English Presbyterian Church, has left London on his return to Amoy.

An anonymous donor has sent £500 to Rev. Mr. Waddell, of Newington Church, Belfast to defray the cost of a building to be used for evangelistic and Sabbath school purposes.

The honour of having the second largest membership of any church in the English Synod belongs to that at Newcastle-on-Tyne (Rev. J. B. Meharry, pastor). Dr. MacEwan's church at Clapham has the highest.

Rev. J. Stalker, of St. Bryecdale Free Church, Kirkcaldy, reports in his monthly record that many young women received a blessing during the last six months. A young women's society, classes for working girls, and

Principal Rainy will oppose the movement in the Free Church for the revision of the "Confession of Faith."

Rev. William Robertson, home mission deputy, has been conducting a mission week in Burnbank Parish Church, Hamilton, with much success.

The missionaries at home on furlough, in connection with the English Presbyterian Church, have been and are assiduously engaged in deputation work.

Mr. Farwell, of Chicago, is at present in this country; on Sunday evening last week he delivered an evangelistic address in the church at Upper Norwood.

The membership of Somers Town Church (Rev. Z. B. Woffendale minister) is now 895. There is a large variety of mission effort to reach the dense population around.

Regent-square Church (Dr. Oswald Dykes, pastor) has contributed £28,907 during the last seven years for hospitals and the poor, and for home and foreign missions.

SALVATION ARMY.

From "The War Cry."

The memorial stones of a spacious Salvation Temple have been laid at Luton.

The Army opened work in Bâsle, January 2, in the midst of much opposition.

Miss Booth's marriage to Colonel Clibborn took place at Clapton on Tuesday last.

A rich Roman Catholic, in Colombo, has offered his house for Army meetings, and has promised every possible help.

A twenty-eight days' campaign at the Congress Hall, Clapton, is in progress; the meetings held have been seasons of great power and blessing.

The Army is marching along all through Devonshire, writes Major Roberts; with two or three exceptions, every corps is in a flourishing condition.

At Birmingham the General showed a revolver bought by a man on purpose to shoot his wife, which he would have done but for his conversion through the Army.

At Whitchurch some of the publicans are complaining that the Army is emptying their houses. Nearly 100 souls have sought the Lord during the last few weeks.

Mrs. Bramwell Booth, 101, Queen Victoria-street, E.C., invites all persons interested in any woman or girl living in open sin, or in danger of doing so, to communicate with her.

The Victorian Government have included in their estimates £500 for "the Prison Gate Brigades and Rescued Sister ' Home, under the control and management of The Salvation Army."

Staff-Captain Vint is about to commence Army work in Rome. During a preliminary visit there were two converts. Drink, says Mr. Vint, causes most of the crime in Italy as well as in England.

Thirty converts, including "one or two notorious thieves, three or four terrible drunkards, swearers, deceivers, and other classes of sinners," were recently sworn in at the Prince of Wales Theatre, Tottenham-court-road.

At Grays, Essex, "over one hundred souls—some of them the worst in the town—have been born into the kingdom during the last month or two, besides one hundred and twenty little children. Thirty-two souls have been saved in seven days at Southend."

Major Pearson reports "a lot of remarkable cures" during three days' meetings at Middlesborough. At Hull, a man, whose arm had been useless for twenty years had it perfectly healed during a former visit of the Major, "after praying and believing half an hour."

METHODIST.

A special mission has been held in Abbey-street Circuit, Dublin.

A Converts' Recognition Service has been held at Willesden, Rev. D. Roe presiding.

A new hall and extensive mission premises have been completed in Lyham-road, Brixton.

A remarkable revival has taken place at St. Just, Cornwall, during which 120 persons professed conversion.

Rev. J. R. Sawtell (whose sudden death is recorded) was extensively known to Yorkshire Methodists as an effective missionary speaker.

A United Revival Convention of the three Leicester Circuits, held in Curzon-street Chapel, was largely attended, and rich in blessing.

Special religious services held at Blackpool (United Methodist Free Church) resulted in such revival as this Church had never known before.

At Portadown, Ireland, a mission has been held Among others, several Roman Catholics attended, and a large number have professed to receive good.

Rev. C. Worboys, of Auckland, New Zealand (late of London), intends to leave the Primitive Methodist denomination at the close of the present Connexional year.

Rev. Thomas Cook has been conducting a nine days' mission at Mount Pleasant Church, Leek. Many went into the inquiry-room and sought forgiveness of their sins.

Captain Warner Dennis has conducted a ten days' mission at Pembroke-road Garrison Church, Portsmouth. Night after night there were professed conversions.

Mr. Ezekiel Rogers has conducted a successful three weeks' mission at Providence (New Connexion) Church, Hanley. Thirty new members have been welcomed into Bethesda Church, Hanley.

The Manchester Central Hall is at present the centre of a very important work, and is filled on Sunday afternoons. A carefully organised net-work of agencies is drawing the young, and the poor, and the outcast into

Special services are being conducted in all the churches throughout the Camborne Circuit.

A united mission has been held in the Primitive Methodist Church, Baptist Chapel, and Town Hall, Redhill.

A very profitable eight days' mission has been held at Tooting, resulting in the formation of two new classes for young people.

Special services have been held at the Primitive Methodist Church, Northwich. Good work is being done in the school.

Revs. J. Rushworth, of Sowerby Bridge, and S. Laycock, of Greetland, have just concluded special mission services at Zion Church, Elland.

Consecration and evangelistic services held at Zion (New Connexion) Church, Batley, have resulted in a considerable access of members.

Mr. J. B. Atkinson, of Grainthorpe Hall, Lincolnshire, has for some weeks been conducting successful revival services in the Melton Mowbray Circuit.

Mrs. S. E. Osmond, who died at Reading on the 25th ult., was widely known as a woman of extraordinary devotion and faith, and was for many years a remarkably powerful and successful preacher of the Gospel.

CONGREGATIONAL.

Under the pastoral care of Rev. R. H. Lovell, Bromley Church is enjoying much prosperity.

Sunday evening juvenile services, commenced at St. Paul's, Newcastle, are being well attended.

A week of evangelistic services have been conducted at West Norwood Church, Chapel-road, S.E.

A seven days' mission at the Church at Worksop, by Gipsy Smith, of Hanley, has been greatly blessed.

Fifteen churches were aided by the Sussex Home Missionary Society and County Association during 1886.

A chapel is to be erected in the hamlet of Brownshill-green, a mission station of Vicar-lane Chapel, Coventry.

Special evangelistic services, recently conducted at Chester-le-street Church by several local ministers, have been much blessed.

A Young Men's Guild for Christian training and effort has been started in connection with the church at New Court, Tollington Park.

Rev. S. D. Hillman, of Ilkley, is holding special evangelistic services on Sunday evenings, and has thereby secured an increased attendance.

A mission to young men has been held at Leicester by seven members of Cambridge University, led by Rev. J. F. P. Hallowes, with good results.

The new Morley wing of the Congregational Institute, at Nottingham, has been opened. It embraces a common hall for students, and a lecture-room.

A Christian Institute has been established in Hoxton Market by members of Rectory-road Church, Stoke Newington (Rev. C. Fleming Williams, pastor).

The churches of the North-west District of the London Union recently assembled for the first time at a United Communion Service, held at Gospel Oak Church.

The church at Pentonville-road, King's Cross (removed from Tonbridge Chapel, Euston-road), under the ministry of Rev. Bevill Allen, is becoming a power in the district.

Various organisations, with a view to influencing for good the non-attendants at public worship, are actively at work in connection with the church at Lodge-street, Bristol.

The monthly addresses to working men, by Rev. F. W Newland, at Barking-road Church, have been the means of bringing in a large number of thoughtful artisans.

At a meeting of the Colonial Missionary Society held at Bristol, Rev. W. H. S. Fielden and others urged the importance of greater attention being given to the Colonies.

There was an addition of twenty-five members to Core's-end Church (Rev. C. Talbot, pastor) during last year. The two mission halls connected with the church are doing good work.

Eighty members have joined Clifton-road Church, Brighton (Rev. W. Crosbie, pastor) during the year, twenty-six of these from the Sunday-school and the Pastor's Children's Class.

Streatham-hill Church has now half as many more members as when Rev. J. P. Gledstone commenced his ministry. A new lecture hall has been erected, and seven new societies formed.

During the eight years' pastorate of Rev. C. A. Davis, at Sion Jubilee Church, Bradford, 485 members have been received into fellowship. Mr. Davis has commenced his ministry at Reading.

The three mission stations in connection with the Church at Dorking (Rev. G. Avery, pastor) are rendering good service. A special service for working people attracted a large number of those not in the habit of attending any place of worship.

About one thousand persons were helped at Christmas by the church at Stratford. Rev. J. Knaggs, pastor, lays great stress upon the necessity for work amongst the poor. A soup kitchen is in active operation, and dinners to children are being organised.

The membership of East-hill Church, Wandsworth (Rev. John Park, pastor) now numbers 483, nearly three-fourths of whom have been added during the seven years of Mr. Park's ministry. The reports of temperance and mission work are encouraging.

In the annual report of his work Rev. W. Evans Hurndall says: "Many a 'dark home' has been brightened during the year, many a sufferer relieved, many a heavy heart cheered, many a naked one clothed, many a troubled soul directed to the Saviour, many a hungry mouth filled, many a helpful word spoken." A new mission-hall and class-rooms are being erected.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE MANCHESTER CITY MISSION will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C. (late 61, Gracechurch-st.)—Daily prayer meetings, 1 to 2 (Sat. excepted), St. Peter's Vestry, Cornhill; and at Finsbury Chapel. Mission work as usual.

METROPOLITAN TABERNACLE, Newington-causeway.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30.

Y.M.C.A., EXETER HALL.—Lectures on Romanism and Prophecy, by Mr. H. Grattan Guinness. Wed., Feb. 9, "Daniel's Foreview;" Feb. 16, "John's Foreview of Romanism," at 8.

Y.M.C.A., 186, ALDERSGATE-STREET.—Fri., Feb. 11, at 8.15, address to young men, by Rev. Thomas Perry; Mon., Feb. 14, at 8, Medical Talk, by Dr. H. Grattan Guinness.

Y.M.C.A., THE PRIORY, 198, Upper-st., N.—Special mission to young men, by Mr. Henry Varley, Feb. 14 to 19, at 8 each evening. Bible-readings, open to all, at 3.

Y.M.C.A., MARGATE, Gordon House.—A noon prayer meeting daily. Wednesdays, "The Jews and Foreign Missions." Visitors are heartily invited.

Y.M.C.A., 160, RUE MONTMARTRE, Paris.—Prayer meeting daily, 12.30 to 1.

UNITED MISSIONARY CONFERENCE.—Melbourne Hall, Leicester, Mon., Tues., and Wed., Feb. 28, March 1, 2.

MRS. REANEY—at Stepney Meeting House, Sunday afternoon, at 3.

DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Titchborne-st., Edgware-rd., Fri., 3 30. Feb. 11, Rev. H. Sharpe.

GREAT ASSEMBLY HALL, Mile End-rd., E.—Sun., Feb. 13, at 11 and 6.30, Mr. W. Nobbs.

METROPOLITAN MUSIC HALL, Edgware-rd.—Sun., Feb. 13, Mr. Chas. Cook and Hyde Park Hall Choir.

EDINBURGH CASTLE, Limehouse, E.—Sun., Feb. 13, at 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

CONFERENCE HALL, Mildmay-park, N.—Sun., Feb. 13, at 3.30, Mr. P. S. Badenoch; 7, Rev. Alfred Bax.

———Ladies' Waiting-room, Feb. 14 to 19, at 8.30, meetings for young women, addresses by Miss Faulkner.

GERMAN GOVERNESSES.—Meeting at Eccleston Conference Hall, first Thursday in month; prayer meeting and Bible-reading every Friday; both at 7.

EAST LONDON TABERNACLE YOUNG MEN'S BIBLE CLASS.—Annual sermon to men only, by Mr. Arch. G. Brown, Sun., Feb. 13. Young men are earnestly invited.

HOME OF INDUSTRY, 60, Commercial-street, E.—Monthly meeting for Christian workers, Wed., Feb. 16, tea at 6, meeting at 7. Rev. J. Wilkinson will give an address.

ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in February, Rev. Dr. Kennedy. Subjects: "Abraham"—(3) "In his Communications with God;" (4) "In Pilgrimage and his End."

TWO DAYS' CONFERENCE (for women only) on the Deepening of the Spiritual Life in its Relation to Foreign Mission Work, Y.W.C.A., Morley Halls, 316, Regent-st., Tues. and Wed., March 15 and 16. Rev. F. B. Meyer, Mr. Reginald Radcliffe, Mr. Spencer Walton, and others. Further particulars will be given later.

LIFE IN THE HOLY LAND.—Lectures by Miss L. M. von Finkelstein: Feb. 10, Leytonstone, "Homes and Haunts of Jesus;" 11, Lyndhurst-rd. Church, Hampstead, "Bedouins of the Desert;" 14, Bournemouth, "Homes and Haunts of Jesus;" 15, Southampton, "City Life in Jerusalem;" 16, Westbourne-park Chapel, W.; 17, Rink Hall, Blackheath, "Homes and Haunts of Jesus;" 18, Balham Congregational Church.

Mission and other Appeals.

THE WEALDSTONE (Harrow) Y.M.C.A. appeal for suitable books for their library. Hon. Secretary, W. A. JEFFSON.

THE RAGGED CHURCH AND CHAPEL UNION.—For want of funds there is danger lest many of the one hundred stations of this Union should have to be abandoned. Last year over ten thousand adults attended the services. Help will be received by Mr. W. A. BLAKE, 4, Trafalgar-square, Charing-cross, W.C.

ROWLAND HILL'S "OLD CASTLE."—This, one of the first Sabbath-schools established in London, and where for eighty-five years devoted Christian work has been carried on amongst the very poorest children of Southwark, is greatly in need of funds to restore the building, which is much dilapidated. Mr. H. ERDON, Hon. Sec., 44, Richmond-terrace, Clapham-road, S.W.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, February 5, 1887.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Soc. Rlf. Persecuted Jews—J.J.C. 5s.; Friend, £1	1	5	0
Lndn. Samaritan Soc., &c.—J.J.C. 10s.; Miss B. 7s. 6d.; C.P., Clifton, 5s.; T.N.J. £1; A.S.M. 5s.	2	7	6
Friendless & Fallen—J.J.C. 5s.; Hackney, 5s.; P.T. 10s.; E.E.S. 10s.; C.L.M.T. £1	2	10	0
St. Giles' Chstn. Msn.—Miss S. 5s.; Haggai ii. 8, 10s.; H.F.P. 2s. 6d.; Miss H. 10s.; S. & E.P. 10s.; S.S.S. £2; (*Prison Msn.*) S. & E.P. 5s.	4	2	6
Dock Labourers—G.W. 2s.; J.W.S. £2 10s. 6d.; Hackney, 5s.; B.W. 10s.; Miss S. 5s.	3	12	6
Dest. Chldn.'s Dnr. Soc.—H.W.J. £1; Miss H. 10s.; C. £1..	2	10	0
Cow-cross Msn.—H.W.J.	0	10	0
Theatrical Msn.—H.W.J...	0	10	0
Chldn.'s Aid & Refuge Fund—H.W.J...	0	10	0
Y.W.C.A., 237, Roman-road.—H.W.J...	1	0	0
Ogle-mews 1d. Dnrs.—H.W.J. 10s.; C. 10s.. ..	1	0	0
Grat. Circ. THE CHRISTIAN—S.E.H. 1s.; T.N.J. 6d.	0	1	6
Dr. Barnardo's Homes—H.W.J. £5; Crowboro Cousins, 15s.; J.B. 1s. 6d.; A.T.O. 5s.; O'C. £3; E.T.C. 10s.; Collected by George, 6s. 1d.; T.B.W. 5s.; S.S.S. £1	11	2	7
Mr. Fegan's Homes—H.W.J. £3; A.T.O. 5s.; S.R. £2; E.J.R. 5s.; O'C. £3; W.H. 10s.; S.S.S. £2	11	0	0
Rescue Soc.—H.W.J...	0	10	0
Mrs. Ginever's Homes—H.W.J.	0	10	0
Mrs. Hilton's Crèche—H.W.J. 10s.; Haggai ii. 8, 10s.	1	0	0
Spitalfields Gospel Msn.—H.W.J. 10s.; A.B.B. 5s.	0	15	0
Home of Industry—H.W.J. 10s.; C.P., Clifton, 5s.; Of Thine Own, £2..	2	15	0
Sick Chldn.'s Dnrs.—H.W.J. £1; C. £1	2	0	0
Field-lane Refuges—H.W.J. £1; Hackney, 5s.; L.C. £1 10s.	2	15	0
Shipwrecked Mariners' Soc.—H.W.J.	0	10	0
Cripples' Home, Marylebone—H.W.J...	0	10	0
Night Shelter Homeless Men—H.W.J. 10s.; E.A.T. 10s...	1	0	0
Mr. A. G. Brown's Work—Hackney, 5s.; B.M.J. £2..	2	5	0
Mr. Orsman's Work—V.	5	0	0
E. Lndn. Sewing Class—C.P., Clifton..	0	5	0
Malta Soldiers' & Sailors' Rest—C.P., Clifton ..	0	5	0
Zenana Medical College, 34, St. George's-sq.—C.P., Clifton	0	2	6
China Inland Msn.—C.P., Clifton, 5s.; J.M.S. 10s.; M.R.D. 10s.; Of His Own Love, £3; B.B. £1; A.P.C. £50; E.E.S. 10s.; J.S. £1 ..	56	15	0
Distress in S. Wales (Mr. Wintle)—C.P., Clifton	0	2	6
Lndn. Medical Msn.—Haggai ii. 8	1	0	0
Marylebone Medical Msn.—Haggai ii. 8	1	0	0
Miss Whately's Schools, Cairo—S. & E P. 10s.; (*Medical Msn.*) Haggai ii. 8, £2; S. & E.P. 10s.	3	0	0
E. Lndn. Inst. (Rev. Guinness)—Haggai ii. 8 ..	1	10	0
Miss Weston's Work—Haggai ii. 8, 10s.; E.T.C. 10s.	1	0	0
Aldershot Msn. (Miss Daniell)—Haggai ii. 8 ..	0	10	0
Watercress, &c., Msn.—Haggai ii. 8	0	10	0
Whitecross-street Msn.—Haggai ii. 8	0	10	0
Free Breakfasts, &c., for Poor—Haggai ii. 8, £1 10s.; Mrs. S. 10s.; C. £1	3	0	0
Mr. Toye's Orphanage—E.A.T.	0	10	0
George-yd. Rgd. Schls.—E.A.T.	0	10	0
Soc. Prevention Cruelty to Chldn.—E.A.T. 10s.; C. 10s...	1	0	0
Rev. Atkinson's Rlf. Work—B..	0	2	0
The D. L. Moody Jubilee—M.G.G. £1 1s.; C.R. £1; F.A.V. £1..	3	1	0
Robin Dinners—P.A. &. E.P...	0	2	0
Distrsd. Irish Ladies (Mrs. Lalor)—W.S.W. 5s.; Miss H. 10s.; S. & E.P. 10s.	1	5	0
Distrsd. Jews (Mrs. Finn)—W.S.W. 5s.; X.Y.Z. 7s.; J.A.L. 10s.; O'B.N. 2s. 6d..	1	4	6
Bp. Taylor's Steamer—M.A. 5s.; J.B. £1	1	5	0
Msn. Deep-Sea Fishermen—L.A.	0	10	0
India Zenana Msn., Irish Branch—Not My Own	0	3	6
Somers' Town Blind Aid Soc.—M.A.M.K... ..	1	0	0
Mr. Quarrier's Orphan Homes—J.B.	0	1	6
Albert Orphan Asylum—M.S...	1	1	0
China & India Opium League—M.S.	5	0	0
Blind Chinese Scrip. Rdrs. Soc.—Miss H.	0	10	0
Chldn.'s Bkfsts. (Rev. J. Chadburn)—C.	1	0	0
Miss Mittendorff's Homes—H.T.W.	1	0	0
Baptist Zenana Msn.—A.T.O...	0	10	0
Lndn. Missionary Soc.—C.H.H.C...	0	10	6
Btsh. Soc. Propgtn. Gspl. among Jews—C.H.H.C.	0	10	6
Rgd. Ch. & Chpl. Union—A.C.A.	0	5	0
Church Miss'y. Soc.—A.C.A. 5s.; E.E.S. 10s. ..	0	15	0
Thames Ch. Msn.—E.E.S..	0	10	0
Bridge of Hope, Ratcliff—E E.S.	0	10	0
Mildmay Msn. to Jews—E.E.S. 10s.; Grateful, 10s.	1	0	0
Rev. A. Norton's Work, India—Sidney, 5s.; Tangier, £1 10s.	1	15	0
Lndn. City Msn.—O'C.	4	0	0
McAll Msn.—M.M.	0	5	0
Miss Leigh's Work, Paris—M.M.	0	5	0
Mr. Eoll's Work, Port Said—A.S.M.	0	5	0
Gifford Hall Msn. (Mr. B. Clarke)—Of Thine Own	1	0	0
Salvation Army—Of Thine Own, £1; Of Thine Own, £1; Thank-offering, £5	7	0	0
Anti-Sunday Travelling Union—F.A.R.	0	1	0
Bristol Orphan Houses—C.L.M.T..	1	0	
Miss De Broen's Work, Paris—C.L.M.T.	1	0	
Female Education in the East—S. & E.P.	0	10	
Grays-yard Rgd. Ch. & Schls.—S. & E.P.	0	5	
Working Men's Msn., New-cut—S.S.S...	1	0	
Destutn. in E. Lndn. (Rev. Hurndall)—S.S.S. ..	1	0	
Christian Wkrs.' Union (Mr. E. Wright)—S.S.S.	2	0	
	£186	4	

CORRECTION.—*Anti*-Slavery *Travelling Union* in our List last week should have been *Anti*-Sunday *Travelling Union.*

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—M.H.A. 5s.; Isa S. 5s.

Evangelistic Mission—E.S.K., Dublin, 2s. 6d.; Kennington-rd., 1s.; Barnstaple, 6d.

Bethnal Green Free Library, E.—(*Towards* £1000) Mrs. B. £5 5s.—Mr. F. A. BEVAN, Treasurer, 54, Lombard-st., E.C.

The London Samaritan Society and Homerton Mission—Mr. J. J. Jones, Director, 98, High-st., Homerton, E., gratefully acknowledges the following donations: (*Free Meals for Destitute Poor*) A.S.P. 2s. 6d.; F.E. 1s.; General L. £1 1s.; W. 3s.; (*Convalescent Homes at Sandgate and Bournemouth*) C.H. £1 1s.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — J.C.A. H.C.G.M. J.L. S.J. G.K. G.B. C.P.B. W.C. A.S. T.W. A.H.C.B. J.R. T.N. L.M.B. A.B.H. G.J.R. L.M. W.T. H.R.J. W.H.C. W.H.N. H.M.C. J.D. J.C. S.A. R.F.F. T.W.B. J.R.D. J.J.W. T.W.C. R.S.M. W.H.H. E.G.H. J.S.K. A.B. A.H.W.L. T.J.W. M.B. W.W. T.N. W.A. R.D.F. T.S. J.P.N. S.A.H. D.C.J. E.C. R.T. H.T. J.T. M.T. W.D.C. S.R.G. L.M. J.D.S. H.S. K.W.G. L.E.G. T.R. W.J.L. W.H. R.H. T.R.A. A.B. A.M. M.C.W. C.M. G.K. J.D.

APPLICANTS FOR TRACTS.—W. N. Hearn, Y.M.C.A., Langley-rd., Eastbourne; F. Sumner, Y.M.C.A., Hastings; Rev. G. Heath, Bridgetown, Barbados; A. Payne, evangelist, 3, King's-square, Bristol; Miss Kelland, Woodhouse, Brimpton, near Reading; J. H. Stone, 24, Nicholas-street, St. Peter's-road, Mile End, E.; J. Scott, 51, Bromehead-street, Commercial-road, E.; Miss Reid, Hilary House, Axminster, Devon; J. Summers, Chardstock-common, near Axminster; E. J. Hill, 38, Storks-road, Bermondsey, S.E.; G. Ramsay, 8, Erskine-place, Montrose, N.B.; A. Fenn, care of Mr. Fitch, 33c, Middleton-road, Dalston, E.; J. Britton, 244, Mackenzie-terrace, Hyde-road, Woodley, near Stockport; Mrs. E. F. Courtney, 6, Albert-road, Pear-tree-green, near Southampton; S. Peariss, 23, Castle-street, Abergavenny, Mon.; T. Greenwood, Polshay, St. Tudy, Bodmin; Ann Worth, St. Tudy, Bodmin.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

RABBI RABINOWITZ has been on a visit to Glasgow, where he addressed the noon prayer-meeting in the hall of the Glasgow Christian Institute, and in the evening spoke at Mr. W. A. Campbell's fellowship meeting. On both occasions the large hall was filled with interested audiences.

UNION IS POWER.—The saloon is united. Democrat, Republican, Catholic, Protestant—when the saloon is the issue, the saloons go as one man. The condition is most serious. The souls and bodies of men are ruined. The enemies of all goodness are strong, resolute, united, cunning. We are halting, divided, hesitating, not willing to risk aught, or to pay aught. How long shall it be so? —*National Baptist.*

FRIENDLESS AND FALLEN. — The annual prayer meeting of the workers and London friends of this Society was held on Tuesday evening last week, in Lower Exeter Hall, and was very well attended. An hour having been spent in pleasant social intercourse, at the tea-table, Mr. Theodore Barnes presided over the devotional meeting. Mr. E. W. Thomas expressed the earnest hope that the Jubilee Year, which the country was about to celebrate, would be marked by the rescue of many poor girls from the dread slavery in which their unhappy lives were now spent.

Y.M.C.A., SAN FRANCISCO. — On January 3, the thirty-fourth annual meeting of this Association was observed. Reports were presented from all the working committees for the year, which indicated twelve months of marked prosperity in every department. Over 700 young men had been assisted in various ways through the the Committee on Visitation of the Sick, and other departments. One hundred and fifty thousand had visited the building during the year; and, altogether, it was one of the most successful and prosperous years ever experienced by the Association. They close the year free of debt, with a small surplus in the treasury. Over 600 young men had manifested a desire to become Ch

WESTWARD HO!

200 Trained Lads (First Party for this year) will (D.V.) leave "Dr. Barnardo's Homes" for Canada on March 17.

It is hoped that at least **600** carefully-trained youngsters may be placed out in the Dominion at an aggregate cost of **£5,100** during the present year; **622** Boys and Girls having been emigrated during 1886.

£8 10s. will defray the entire cost of Emigrating one Boy.

£51 will do the same for Six Boys; **£102** for Twelve Boys; or **£170** for Twenty Boys.

Who, by promising one or other of these amounts, will help to give some of these young fellows a start in life?

Contributions for the **Emigration Fund** are urgently needed, and will be thankfully received and acknowledged by the *Treasurer*, Wm. Fowler, Esq.; by the *Chairman of Committee*, S. G. Sheppard, Esq.; or by the *Founder and Director*, Dr. T. J. Barnardo.

18 to 26, Stepney Causeway, London, E.

"Dr. Barnardo's Homes for Destitute Children."

Now supporting 1,748 ORPHANS or WAIFS & STRAYS OF OUR STREETS.

THE RESIDUE BAZAAR

To dispose of all Articles left over from Sale of Boxes, and to be held in

THE NEW LARGE HALL, EDINBURGH CASTLE,

LIMEHOUSE, E.

(*Close to Burdett Road Station, North London and Blackwall Railways*),

Is Unavoidably POSTPONED to

THURSDAY & FRIDAY, MARCH 3 & 4, 1887.

To Open each day at 3 o'clock p.m.; and Close at 10 o'clock.

The attendance of kind friends WILLING TO PURCHASE is especially desired; and as there are but few really good articles left over, the contribution of FRESH and USEFUL GIFTS of Fancy Articles or of Work will be gratefully acknowledged.

All communications and Parcels of Goods of every sort should be addressed to

The Office of the Homes,

18 to 26, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving for "Hungry Children," 4s. from W., Basket of Vegetables. G., Hamper of Rabbits, Anonymous, Books, Clothing.

ELLA.—The children frequently have good soup dinners.

The Infant Day Nursery. Free Ragged Day Schools. Evening Classes for Rough Boys. Mutual Industrial Classes for Lads. Meetings and Classes for Work-Girls and Young Work-Women. Women's Bible Class. Gospel Temperance Meetings. Men's Bible Class. Poor Women's Sewing Class. Mission to Inebriate Women. Evangelistic Services, and other Missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 200 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

BIRTH-PLACE OF THE GREAT RAGGED SCHOOL MOVEMENT, viz.:—Rowland Hill's "Old Castle," instituted in 1802, one of the first Sabbath Schools established in London. For nearly 85 years, a devoted Christian work has been carried on in Castle-yard, Holland-street, among the very poorest children of Southwark. Under the special auspices, and with the hearty commendation of the Ragged School Union (President, The Earl of Aberdeen), an appeal is urgently made for funds to restore the time-honoured building, now in great emergency through dilapidations. Immediate help is most earnestly solicited towards raising £2,000.

Contributions gratefully received by the London and Westminster Bank, No. 1, St. James-square, S.W. Account, "Castle Yard Mission."

MRS. BOTTING'S HOME for the reception of Motherless Children. They are fed, clothed, educated, and trained for service. The Committee earnestly appeal to those who love little children for Christ's sake, to send a contribution, as funds are greatly needed.
23, Ridley-road, Dalston, London.

GEE-STREET MISSION, Goswell-road. Voluntary workers earnestly solicit funds to carry on the work of doing good to the poor. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

COSTERMONGERS' COTTAGE MISSION, Vinegar Ground, City-road.—Funds urgently wanted to carry on the increasing work here. Also for Free Dinners for children of Board school opposite. WALTER PENROSE, Superintendent.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest donations in money, coal, or bread tickets will be thankfully acknowledged by the Committee. Cast-off clothing for men is urgently needed.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.
Postal address, Balclutha Lodge, Southgate, N.

DESTITUTE CHILDREN'S DINNER SOCIETY. — Funds urgently needed for this Society. Subscriptions or donations may be sent to, and will be thankfully acknowledged by, the Treasurers: W. FULLER, Esq., Stoughton Grange, Stoke, Guildford, and Hon. A. F. KINNAIRD, 1, Pall Mall East; the Secretary, H. MORTON CARR, Esq., 89, St. George's-square, S.W.; or the Bankers, Messrs. RANSOME & CO., 1, Pall Mall East, S.W.

WILL THOSE INTERESTED in Ladies in reduced circumstances kindly give one shilling towards a Fund being raised to supply them with employment.
E. M. S., 2, Severn-villas, Bewdley.

Educational.

A LADY very highly recommends for Indian children, and others, a most comfortable and refined Home, with all modern advantages for a first-class Education.—M. G., 21, Brooklyn-road, W.

EDUCATION. — SALEM HOUSE COLLEGE, for young Ladies, Sunderland, Durham. Miss STONE, Principal, assisted by an efficient staff of Governess and Masters, teaching on the newest principles. Limited number of boarders. Christian home and training, with home comforts. Pupils successful at Durham, Cambridge, College of

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-super-Mare.—Mrs. CHARLES NASH receives a limited number of pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Evangelical ministry. Resident English and Foreign governesses. The best masters from Clifton in regular attendance. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, many Clergymen, and to the Parents of present and former pupils.—Prospectus on application.

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SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 20 guineas per annum.
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A HAPPY HOME, with Christian training, for two or three young children, is offered by a Clergyman's Wife in a healthy country vicarage.
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Appointments, Situations, &c., Wanted.

THE EARL AND COUNTESS OF CAVAN desire to recommend two Ladies who have been engaged in very earnest Christian work for about four years in a country parish. Any inquiries will be gladly responded to.—Address to above, The Lodge, Weston-super-Mare.

A FOREIGN PROFESSOR, and converted ex-Priest, highly educated in mathematics, French, German, Greek, and Latin, desires Visiting Tutorship in school or family, or as Foreign Correspondent in a business house. Ample references, including several Protestant ministers.
M. G., 7, Chesterton-road, North Kensington, W.

AS TEACHER, Working Matron, or in Mission Work. Certificated Mistress for 10½ years

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A LADY EXPERIENCED in Missio work wishes for a resident engagement in so Christian Institution. Salary no object.
H., The Library, 244, Dalston-lane, E.

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TWO LADIES wish situation together if possible. Would superintend nu ser and undertake the children's education. Kinde garten system if preferred. Or one would act housekeeper. Excellent references.
ALPHA, Y.W.C.A., Palmerston-road, Southsea.

GOVERNESS would give two hour teaching, or assist in housekeeping, in return f comfortable home. Understands Kindergart South coast.—A., care of Miss Lowder, Nelso Lodge, Merton-road, Southsea.

ADVERTISER desires an engage ment as Matron, in house of business, as House keeper, with care and instruction of children, o other position of trust. Experienced.
BETA, 4, Park-cottages, Isleworth, Middlesex.

A CHRISTIAN YOUNG WIDOW seeks immediate employment in any position o trust, where she could have one of her children wit her. Good musician, accustomed to teach childre able to keep office books For some time school mistress and organist of Dalston-lane Reformato
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MOTHER'S HELP.—Young Lady seeks engagement as above. Thoroughly domesticated, fond of children. No teaching. Farmhous preferred. Good references.—A. Z., 34, Loftus-road, Shepherd's Bush, London, W.

A LADY RECOMMENDS a girl o 16, for service in a Christian family.—Apply by letter, Miss BONTEIN, Ashley Mission Hall, Peel-grove, Bethnal-green, E.

A LADY WISHES to recommend a thoroughly respectable, quiet Girl, aged 16, fo domestic service. Has only a mechanical lef hand. Can do needle and house work.—M. E., 1, Stockley-terrace, South Lambeth-road.

AS PLAIN COOK in quiet family Age 30. Five years character. Country preferre Wanted at once.—E. EAGLES, care of Mr. Butt Baker, High-street, Staines.

PLAIN COOK in a small Christian family who dine early.—E. K., Observatory, Worle-hill, Weston-super-Mare.

A LADY SEEKS a situation in Christian family for a Girl of nearly fifteen who has not a good home. Fond of children.
H., 89, Warrington-crescent, W.

A YOUNG LADY, age 21, wishes a situation as Companion or Mother's Help, in or nea Manchester. References, Rev. H. Woods T[illegible], St. Edmund's Rectory, Whalley Range; Walte Brown, Esq., Scottish Widows' Fund, Manchester.
G. G., 85, Mytton-street, Hulme, Manchester.

PLACES WANTED, for two Girls o 17, who wish to reform. One is well trained i Laundry, and good plain Needlework. The other would deserve less wages. Will any Christia Mistresses kindly try them?
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MANAGER wanted, for a small Biscuit Factory. Knowledge of the business indispensable.—Apply by letter to BISCUIT, 13, Rose-street, Newgate-street, E.C.

A STEADY YOUNG MAN wanted (total abstainer), to look after two cobs and a small garden, within 14 miles of London.
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MATRON wanted, immediately, for small Rescue Home in Edinburgh. Must have good references and experience.—Apply by letter to Mrs. TAYLOR, 12, Melville-street, Edinburgh

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SECRETARY, 10, East Southernhay, Exeter.

AN EARNEST CHRISTIAN WOMAN wanted as Assistant Matron in a small Rescue Home. Board and lodging, with a small salary only, can be offered.—Apply by letter, C. B., Hill Side House, Richmond, Surrey.

CAN ANY LADY recommend a conscientious girl to look after three children, aged nine, eight, and three. Two elder go to school. Must be good needlewoman, clean, and fond of children. House-Parlourmaid also required.
BETA, Leach's Library, Eastbourne.

LADY COMPANION (temporary) is required by a widow Lady. Willing to share in domestic duties. Servant kept. State age, salary, &c.—W., 11, Bennett-park, Blackheath.

CHRISTIAN WOMAN WANTED at once, for an invalid Gentleman. Strong, patient, good needlewoman. One whole-hearted for the Lord much desired. Comfortable situation.
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A CHRISTIAN WOMAN wanted as Head Nurse, to take entire charge of a Ward at the Female Lock Hospital. Salary £25 a year. All found except uniform Apply personally to Matron, Lock Hospital, Harrow-road, W.

NURSE for infant and little girl, seven. Must be a member of a Christian church, and total abstainer. Good needlewoman.—Apply by letter, Mrs. BARNARDO, The Cedars, South Hackney.

A NURSE wanted, to four little children. Must be good-tempered, and fond of children. Wages £13 to £16. Member of the Church of England preferred.—Mrs. ADKIN, Westbury Lodge, Wellington-road, Eltham, Kent.

NURSE.—Wanted, a trustworthy, superior young Girl, about 18 or 20, as Nurse to three little children. State wages. Christian valued.—X., Oak House, Bexley Heath, Kent.

AN EXPERIENCED NURSE (Churchwoman), who will combine Nursing and Spiritual Work amongst the poor, wanted immediately.—Apply, stating age and salary, to
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Mrs. COLLINGWOOD, Rosia, Wimbledon.

LADY WHOSE DAUGHTER receives a limited number of young gentlemen pupils, requires a managing plain Cook, about 30, with two years' character. Housemaid, boy for boots, and all washing put out. Particulars given and required.—ALMA, Hardy's Library, Cheltenham.

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A. B., 80, Gloucester-road, South Kensington, S.W.

A GOOD PLAIN COOK, age between 30 and 40 preferred, wanted in a quiet family of three.—50, Brondesbury Villas, Kilburn.

A MIDDLE-AGED COOK wanted by February 28, in a clergyman's small family. Must be highly recommended. All found except beer. Please state wages.
A. B., Keay's Library, Eastbourne.

HOUSE-PARLOURMAID wanted. Must be total abstainer.—Apply by letter, Mrs.

EXPERIENCED AUDIT CLERK wanted, on and off, for several months out of the year.—Apply by letter only to A. W., St. Clement's House, Clement's lane, E.C.

CAN ANY LADY recommend a thorough Cook, for a gentleman's family in the country? Kitchen and scullery maids kept. Must be a decided Christian. Required end of March.
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COOK WANTED, or General Servant who can cook well. Wages £18 to £20. No beer. Age about 26. Christian principles valued.
Apply by letter, 38, Connaught-square, W.

WANTED, FOR MARCH NEXT, Christian person as Mother's Help for two young children. Must be fond of children, good tempered, neat, willing, and good needlewoman. Not under 20 years of age. Wages £12
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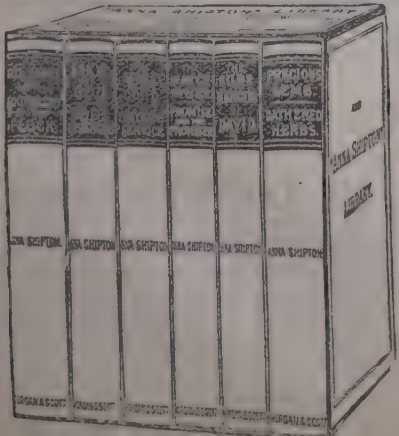

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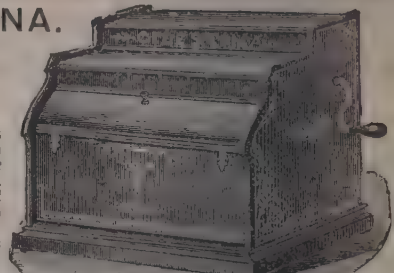

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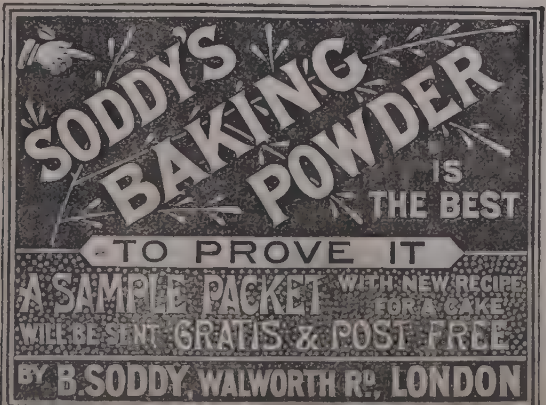
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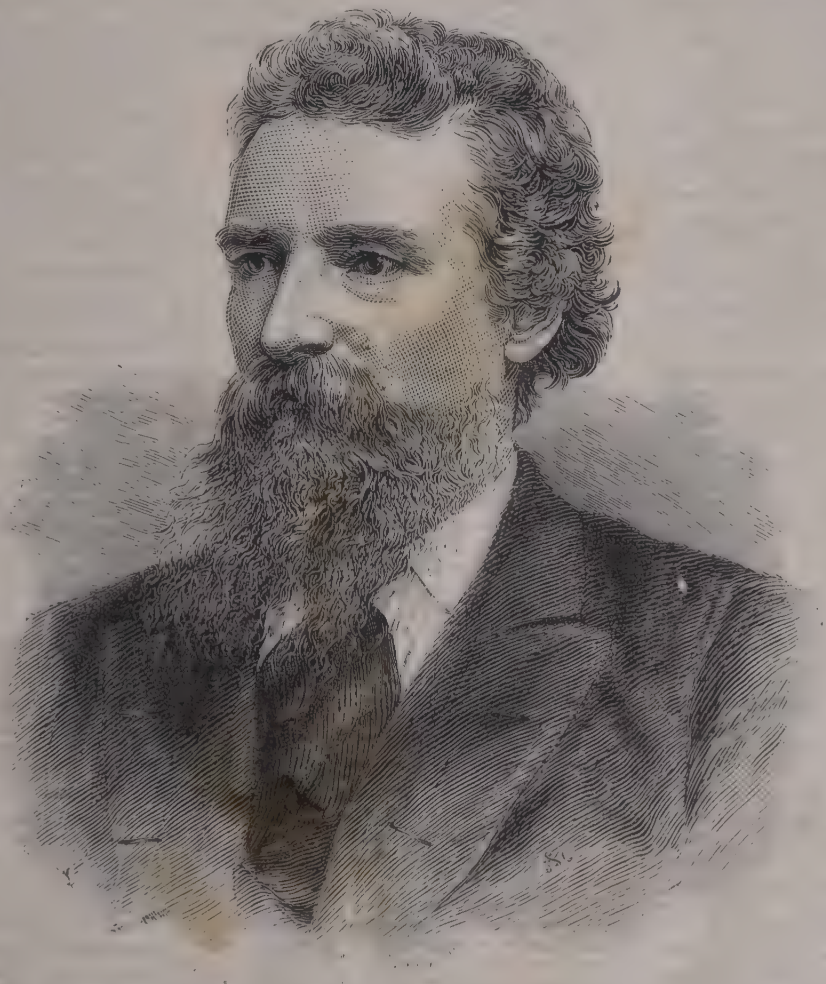
REV. JAMES CHALMERS, NEW GUINEA.

ONE of the foremost among that small band of brave men by whose efforts the savages of Papua, or New Guinea, are rapidly being won to Christianity, is Rev. JAMES CHALMERS, whose portrait we have the pleasure of giving this week.

He possesses qualities which are like so many passports to the bearer in the midst of a barbarous people. Attractive in appearance, above the average height, of strong physique, a frank and manly bearing veiled by an indefinable expression of modesty, presenting a personality to which the most treacherous cannibals at once give their favour, and soon after their confidence — these qualities, combined with great courage, tact, and knowledge of native life and ideas, have enabled him to penetrate into regions hitherto untrod by the white man.

It may be of interest to mention a few circumstances in Mr. Chalmers' history prior to his becoming a missionary in Papua. He was born in 1841 at Ardrishaig, Argyleshire, and became a member of the United Presbyterian Church in 1860. After a course of study at Cheshunt College and Highgate he was appointed to Rarotonga. Having married Miss J. R. Hercus he sailed from London in the *John Williams* in the month of January, 1866. At Aneiteum the ship struck on a reef, and returned to Sydney for repairs. After visiting several of the stations she was wrecked on the island of Niue, with some of the missionary party on board. They ultimately arrived at Rarotonga in May, 1867. In July of the same year Rev. E. R. W. Krause returned to England, leaving the Mission in Mr. Chalmers' charge. Here he conducted the pastoral work in the native churches, also the Theological Institution for training native preachers, and the various schools on the island. Having been appointed to New Guinea he left Rarotonga in May, 1878.

After some preliminary labours and early troubles on Suau or Stacey Island and the mainland he began his journeys, accompanied by Mrs. Chalmers, among tribes supposed to be hostile, travelling unarmed, trusting to Him in whose work he was engaged. He says, "Only once in New Guinea have I carried a weapon, and then we had spears thrown at us." Mrs. Chalmers had the happy art of drawing the savages to her, and of inspiring confidence. She seemed fearless, and made these wild children of nature greatly respect her. Resolute in character, no circumstances of a seemingly untoward nature could turn her aside from the plain path of duty. When her friends in Australia tried to persuade her to remain there for a year or two, while Mr. Chalmers selected a position and prepared a home, her firm reply was, "No! my place and my duty are with my husband."



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After five weeks' journeying, during which they had very great difficulties in obtaining bearers, they were detained for some time at Uakinumu. One night, after all in the village had retired to rest, a peculiar noise was heard, as of someone in great distress; then loud speaking, in a falsetto voice, and all knew that they had a spiritist near, and revelations were about to be made. The travelling party were all named, and the places they were to visit. Mr. Chalmers felt anxious, for if the revelation should be the least doubtful, no native would go with them. However, it was all right, they were good men and kind, and the villages would all willingly receive them. The influence of the tribal chiefs has been quite undermined by these sorcerers. until scarce any are left to wield authority. Now, however, the real power along the coast covered by the Mission stations is exercised by Mr. Chalmers, and also in many places far inland, for, under the name of "Tamate" (teacher), he is beloved by all. Everywhere "maino" (peace) follows the footsteps of Tamate. He settles their quarrels; often he is sent for from very long distances to act as the arbitrator among tribes which are at war. As an English naval officer testified lately, "Everywhere Tamate's influence is supreme;" he soothes their excitable minds, calms and drives away their fears with a power which to these simple people seems wonderful, so that the very name "Tamate" has come to signify "peace."

At the close of 1880 reports were brought to Mr. Chalmers that the Elema natives purposed making a raid to kill him and Ruatoka, the native teacher, and then attack right and left, and "pay off all accounts." Under these circumstances he resolved to visit Motu-motu, and beard the lion in his den. It was a bad season for travelling; the natives said it was too late, but he resolved to try. Before setting out he opened the new church at Port Moresby, and baptized the first three New Guinea converts. The church was crowded, and all seemed interested.

On January 10, 1881, he started. The leader ran away, but Huakonio, one of the baptized three, was willing to go. The boat's crew were considered fools, rushing into the arms of death. Wives, children, and friends gathered round weeping. Huakonio told Mr. Chalmers afterwards that every means save physical force were used to prevent their accompanying him, and added, "We know it is all right; the Spirit that has watched over you in the past—naming the various journeys—will do so now, and if we return safe, won't the people be ashamed?" The visit proved successful. Semese, the old chief of Lese, was pacified first. When met he was in a towering passion, and all that Mr. Chalmers could understand was that somebody was a thief and a liar. But wrath soon fled, and a feast was prepared; both chief and people were charmed, and quite willing to make peace, and pay a return visit.

This advantage was turned to good account, as Semese was taken on to Motu-motu, where Rahe, his son, was chief. Semese spoke nearly all night, exhorting to peace, and that now "Tamate" and the Port Moresby people had visited them, they ought no more to go about exalting themselves, fighting with their neighbours, and speaking evil of their friends. Thus peace was made. Rahe's son was named Tamate, and his namesake grimly observes, "I have no doubt he will be an expensive honour."

Soon after his return Mr. Chalmers baptized Kohn and Rahela, the first two women of New Guinea converted to Christianity. We echo his prayer: "May they be kept as true ministering women for Christ!"

In May, Mr. Chalmers left Port Moresby, and took a westerly course. He anchored in Hall Sound next day, opposite Delena. The chiefs, Kone and Lavao, came off, and said it was useless to go on to Maiva, it being impossible to land there. He went ashore at Delena, and, in a survey of the country, was astonished to find a beautiful tract of land, forming a splendid position for a mission house. Kone offered as much land as he wanted, and, after thinking it over, Mr. Chalmers decided to build, then landed his tents, and pitched them on the rising ground above the village.

When telling the people that there would be no work for them on Sunday, Kone said, "Oh, we know! and we too are going to be *helaka* (sacred) to-morrow." On being asked how he had come to know about Sunday, he replied, "From Boera." Thus the teaching given at one place reaches and influences many villages, and sometimes those are at a great distance. Mr. Chalmers found heathens repeating the Lord's Prayer, asking a blessing and giving thanks before and after meals, telling Bible stories, and preaching Christian doctrines, in very out-of-the-way places. The trading instincts of the people lead them to the villages, where the teachers are located, and they carry away more than the price of their produce.

On the Sunday following they had service, Kone being the interpreter. But the wary missionary was not deceived by outward appearances. About a week after occurred the Delena fray. When the fight began in the village there was a shout for the missionary to go and fight with his gun. He went, but unarmed. Rushing into the *melée*, he shouted "Maino!" (peace), and soon there was a hush in the terrible storm. Walking through the village, he disarmed some of the combatants. Then Kone pointed out "Arua," the chief, or sorcerer, of the attacking party. He recognised in him a man who, on a former visit, had left his presence in great wrath. Taking his weapons from him, Mr. Chalmers linked his arm, and walked him up the hill, talking kindly; he showed him the Mission flag, and said that was "Maino," at the same time warning him that on no account must he ascend the hill. All right; Arua would stop fighting. Soon after Mr. Chalmers was again brought out by the report that Kone was about to killed. More warriors had arrived. The attacking chiefs assured him they would not come near the Mission premises, but he replied, "Right, friends, but you must stop fighting, and on no account injure my friend Kone." Then he called a meeting, and they all agreed to peace. After the fray was over the Delena natives said, "Well, Tamate, had you not been here, many of us would have been killed, and the remainder gone to Naara, never to return."

After an absence of a few months Mr. Chalmers returned to Delena to get his boat for further aggressive work, and to take Kone with him. As he approached, all was hushed. Lavao stepped on board, and was asked, "Where is Kone?" After a time the reply came, "O Tamate, Kone, your friend, is dead, and we buried him on your ground, near the house of his one great friend." When Mr. Chalmers' feelings subsided, so that he could again speak, he asked, "Did Kone die of sickness?" "No, he was speared at a feast by your friend Laoma, who wished to kill a Naara man, and when about to throw a spear, Kone caught the Naara man and placed him behind him, the spear entering his own breast. On the second moon he died." Here is the lament of the Christian missionary:—

> My poor Kone! The kindliest savage I have ever met; how I shall miss you here! I had hoped you would become a great help in introducing the Gospel into the Gulf, and had now called to take you with me. How anxious he was to be taught and to know how to pray. I taught him to say, "God of love, give me light; lead me to Christ." Who will deny that my wind and rain-making friend has passed from this darkness into the light that he prayed for.

These are but a few of the incidents and experiences of our friend Mr. Chalmers. Those who would like to follow him further will find much to interest them in the journals, &c., published by the Religious Tract Society, under the title, "Work and Adventure in New Guinea."

Mrs. Chalmers, after twelve years' faithful service, had to leave New Guinea in ill-health, and died at Sydney on February 20, 1879.

Along the 500 miles of coast line occupied by the Mission stations of the London Missionary Society, the light continues to radiate with ever-increasing glow. Before leaving New Guinea, Mr. Chalmers partook of the ordinance of the Lord's Supper with over seventy converts, and in a joyful spirit writes: "The harvest ripens fast: where shall we look for labourers? The Master has said, 'Pray.' May they soon be sent. The light is shining, the darkness is breaking, the thick clouds are moving, and the hidden ones are being gathered in. We have already plucked the first flowers; stern winter yields, and soon we shall have the full spring, the singing of birds and the trees in full blossom. Hasten it, O Lord, we plead!"

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MEDITATION AND SERVICE.

There are numbers of Christians who make no effort whatever to preserve the equipoise of their spiritual life; and, therefore, in some the purely meditative is allowed to outgrow and overshadow the practical, until the days might as well be passed in a monastery, or a convent, so barren are they of anything like toil in the fields which are white unto the harvest, and are waiting only for the sickle. "Choked with a waste of leaf" are such lives, whilst all around them are hearts hungering for help. The prayer of these semi-mystics might well be that of Vittoria Colonna, who, "graffed in that true vine a living shoot," sang three centuries and a half ago—

> Prepare me when Thou comest, Lord, to show
> Fruits answering to the stock on which I grow.

As Dean Goulborne has remarked, "The seraph himself, though indeed the spirit of adoration is upon him always, is not always engaged in direct acts of praise. 'With twain of his wings he doth fly'—speed forth like lightning—upon the errands on which God sends him. Gabriel, who stands in the presence of God, must come down to the earth, and enter beneath a humble roof in Nazareth."

But whilst care should be taken to repress the tendency to indulgence in the selfish enjoyment of seclusion from the conflicts and weary warfare of those who are in the world but not of it, none the less is it incumbent upon the Christian to beware lest the luxury of doing good leads away his affections from the bracing and invigorating altitudes of the spiritual life. It was from labour in the towns and among the people that Jesus led the disciples up into the high mountain apart by themselves, and was transfigured before them. But after they came down, and the Lord charged them to tell no man what things they had seen, "till the Son of man were risen from the dead," it was back to work for the multitudes that He took them. Labour; then prayer and worship, and after that toil again—this was the arrangement of the disciples in the presence of Jesus; why should we wish to improve upon Christ's own order?

MADAME LOPEZ RODRIGUEZ is, we are glad to hear, steadily improving in health, after a protracted attack of fever, followed by dysentery. Had she not been thus laid aside, the report of the work at Figueras would have been issued some three months ago, but she hopes it will be in the hands of her friends in a week or two. She asks the prayers of those who are interested in her work, which has suffered of late on account of her enforced inactivity.

THE OPIUM INIQUITY.—3.

By Rev. GOODEVE MABBS.

PERMIT me now to direct attention to the present position of the Opium Question. The matter being one of grave importance, reference to a few details will, I trust, be pardoned.

An Extorted Agreement.—The treaty which legalised the opium trade fixed the amount of the import dues upon opium, but expressly reserved to the Chinese the power to arrange the amounts and methods of its subsequent domestic taxation of the drug. However, fifteen years later these became the subject of negotiation. An Englishman travelling in China having been murdered, the British Minister not only demanded satisfaction for the act, but further seized upon the occasion to wring commercial concessions from the Chinese Government. He also claimed limitation of the port areas within which the domestic taxation of opium should take place; and he proposed that China should obtain compensation for what she might thus lose, by changes in the methods of collecting the dues, which would prevent their evasion, and thus tend to the advantage of the Chinese Exchequer. In 1876, after lengthened negotiations, accompanied on our part by threats of force, the Chefoo Agreement was signed.

Ratification Refused.—But whilst accepting all that the agreement conceded to Great Britain, our Government declined to ratify the opium clauses, alleging that if they did so "smuggling would be absolutely barred, and the (domestic) tax upon opium might be raised to any amount provincial governors pleased," a course which would be at variance with our traditional opium policy! In other words, they feared that the Chinese would use the powers thus formally confirmed for the purpose of restricting the trade in opium. Negotiations concerning ratification were carried on with the British Minister for six years; but we maintained our refusal.

The Agreement of 1885.—In January, 1883, we re-opened communications in London for the purpose of finding a basis of agreement *short of the ratification of the original proposals.* The scope of the negotiations was strictly confined by our Government to effecting this object. Eventually Great Britain reluctantly accepted proposals insisted upon by China which, by commuting various provincial imports into a fixed sum of 80 taels, payable at the port, at the same time with the import duty of 30 taels, would secure to her the dues which it was her treaty-right to impose; and, in consideration of this arrangement being definitely accepted by Great Britain, China bound herself for five years not to increase the amount of these dues. The agreement embodying these details was signed in London in July, 1885; but as yet it is only partly operative. Since the commencement of this year, notice has been given for putting it into operation at Shanghai, with threats of penalties and confiscation if evaded. Disputes with the opium merchants have already arisen in consequence, and the state of feeling is much strained.

Former Treaty Obligations Untouched.—The arrangements thus made had for their object to secure to China, to a certain extent, her share of a bargain which we had imposed upon her, and for which she had long since paid much more than an equivalent. The agreement did not touch existing treaty obligations at any point; and care was taken to exclude them from officially pointed out that the Agreement would not confer upon her freedom to do anything that had not been already recognised by the Treaty of 1860 as lying solely within her right. It did deprive her for five years of the right to augment her domestic imposts upon the drug. And yet the matter has been treated as if, on both sides, it marked a new departure in opium policy. What grounds are there for entertaining such a belief?

No Lightening of the Burden.—The negotiations were set on foot in London by our Government, to effect a definite but subordinate object, which was assumed to be for the advantage of China. If we did not concede the minimum which China cared to accept, they must necessarily fail. Very reluctantly this concession was made by us, and it was handsomely acknowledged by China as being a new experience. Yet because China was not coerced in a case which did not admit of coercion, the groundless claim is made that China has been set free as to her opium policy. Seeing, however, that the Treaty obligations remain as they were imposed, and that the incubus of the opium trade is no whit lightened, it is only reasonable to ask, From what has she been liberated?

China's Attitude Unchanged.—It is further alleged that the fact that, during the negotiations, China raised no protest against the trade, but that she entered into fiscal rearrangements with regard to it, shows a change of front on her part. But the limitation, by our Government, of the scope of the negotiations to the attainment of a definite object respecting subordinate details, distinctly precluded the raising of any protest on the general question. To have attempted to do that would have ensured another failure respecting the matters in hand. The time for such a protest would be in 1889 or 1890, when the tariff of the Treaty of 1860 would be under revision. And if no opportunity was afforded for protesting, how can the absence of a protest indicate any change of front on China's part?

What China has Gained.—It was certainly to the advantage of the opium interests that incorrect and unfounded impressions about the agreement, such as those adverted to, should be disseminated; and their ready acceptance may partly be accounted for by the tone of the anticipatory official announcements. But the facts as set forth in the printed correspondence afford no solid ground for entertaining them; neither are they held by China's official representatives in England. The main advantage secured to China by the agreement is this, viz., that the domestic taxes upon opium imposed by her shall not hereafter be evaded, and shall neither find their way into the pockets of corrupt mandarins, nor pass into the provincial accounts, but shall be paid into the Imperial Treasury. The effect of this arrangement on the trade itself has yet to be ascertained.

Need for Earnest Action.—It is peculiarly unfortunate that, owing to the acceptance of these erroneous views, for the last two years the public agitation against the trade should have been suffered entirely to fall through, and that the impression should anywhere prevail that one-half of the work to be done has already been accomplished. Practically, to put an end to the sin and the curse of the traffic, and to wipe out its dishonour, almost everything remains to be accomplished. The responsibility for the trade which rests upon Christian England is as great as ever it was. Under the circumstances referred earnest action is greater than ever it was before. Whatever consequences may be involved, right must be done. "Righteousness exalteth a nation; but sin is a reproach to any people."

The Wages of Unrighteousness.—Whilst we persist in governing India with the wages of unrighteousness, what reason have we to expect that prosperity will attend our efforts? Can God set the seal of his approval upon them? What wonder that there should be famines, and wars, and financial embarrassments, and languishing trade, and Irish difficulties? And even putting the question of Divine government altogether aside, what can be more reckless than to stake the prosperity of our Indian Empire upon millions of revenue which circumstances are surely working to undermine, and which it is in the power of a foreign Government to cut off, just as soon as it feels strong enough to face the consequences? Therefore, whatever obstacles may stand in the way of dispensing with the Opium revenue, they must be firmly and wisely grappled with, and an honest and adequate remedy must be devised. "Better is little with righteousness, than great revenues without right."

United Efforts Requisite.—In the efforts to put an end to this accursed traffic, the co-operation of Christian men and women is of the first importance. Its roots have struck too deeply into our system of government, and they have too long entwined themselves with sordid interests, to make the uprooting an easy task. To accomplish it will require the united endeavours of Christians, citizens, and fellow-subjects of all parties, classes, and bodies who love their country and regard the claims of righteousness. But, surely, foremost among them should be the followers of Christ. Every reasonable effort must be made to put an end to a trade which is a deep disgrace to a Christian nation, an unnecessary risk to the prosperity of India, a cruel and wicked scourge inflicted upon China, and a gigantic stumblingblock to the progress of Christian missions among the Chinese.

As a deeply moved and earnest worker for the last seven years in the movement for suppressing the opium trade, and, therefore, as one upon whom the present crisis perhaps casts more than a merely individual share of responsibility, I shall be happy to correspond with any who are willing to co-operate in this important work, who desire to enter into conference with others about it, or who may wish to arrange for addresses to congregations and the delivery of lectures upon the subject of our opium trade. Letters addressed to me at 73, Godolphin-road, Shepherd's Bush, W., will receive due attention.

SOCIETY FOR THE RELIEF OF PERSECUTED JEWS.—The work of this Society consists in helping, as far as possible, those sons and daughters of Abraham who have been driven out of European countries, and in aiding their settlement in the Land of Promise. Some land known as "Abraham's Vineyard" has been secured, and is used as a ground in which Jews may be trained in agricultural work; and it is hoped that other land may presently be acquired. Already it has been found that the people soon attain to considerable skill in agricultural pursuits, almost the only occupation at present open to them in Palestine. Seven colonies have been formed, in which nearly 14,000 Jews are working for their bread. The report contains much that is deeply interesting anent a subject which is occupying much attention at the present time—the general movement of Jews towards the land of their fathers, a movement to which they are impelled by the action of the governments of countries in which they have dwelt for centuries. The office of the Society is at 41

THE STORY OF JACOB RE-TOLD.

By Rev. F. B. MEYER, B.A.

(*Concluded.*)

XVI.—THE GOD OF JACOB.

Psalm XLVI.

It is very comforting to discover in how many parts of Scripture God calls Himself the God of Jacob. He seems to take special delight in the title which links his holy nature with one who, so far from giving promise of saintship, was naturally one of the meanest of men. We should not have been surprised to find Him speaking of Himself as the God of Israel, the Prince; but it is as startling as it is reassuring to find Him speaking of Himself, still more often, as God of Jacob.

But as we notice the careful reiteration of the designation, especially in the Psalms of David and the prophecies of Isaiah, we learn this priceless lesson, that He has not changed since He took Jacob in hand; that He feels towards such characters now as He did when He began his gracious work of renewal in that poor cramped heart; and that He is ready to do as much for all who are conscious of being equally worthless by nature, and who are willing to put themselves into his gracious hands, which reach down from heaven to earth "moulding men."

There is little doubt that God would do as much for all the readers of these lines, if only they were willing. And it is the object of this closing appeal to urge my readers to let Him have his gracious way with them. As we have studied together Jacob's life and character, have you not been keenly conscious of similarities between him and you? *You* too may be cunning, crafty, and deceitful, or *you* may be prone to outbursts of ungovernable temper, or *you* may be cursed by unholy desires that honeycomb your better nature, or *you* may be constantly brought into captivity to some tyrannous sin. Now there is no need for this to be your hapless lot for one moment longer, if only you will hand yourself over to the mighty God of Jacob.

At the door of a mission hall in a low and degraded neighbourhood, a Christian man, one evening, was inviting the passers-by to go in to the service, which was about to commence. "But my coat is in rags," replied a wretched-looking man. "That is no matter," was the answer; "there's a man inside *without a coat at all.*" It was quite enough to remove all further hesitation, and he entered. Forgive the simple illustration, by which I wish to press home my meaning on those who may question if their nature is not too ignoble, and their evil habits too confirmed, for them to entertain the hope of saintliness. Your case is not hopeless. If God could make a prince of Jacob, He can do as much for anyone. It is hardly possible for one of us to be more hopeless than Jacob was to begin with, and the same Lord who was so rich in mercy to him, will be as rich to all them that call upon Him in truth.

I. Cultivate a Holy Ambition.—There is no tendency of the unrenewed heart more subtle or dangerous than ambition. "By this sin fell the angels." And yet, if it is properly curbed and kept, ambition plays a useful part among the motive-forces of human life. It is a bad sign when a lad or a man has no desire to improve his position, and get on. In all likelihood he will always be with the rest of the rubble at the bottom of the hill, without the desire or power to stir. And it is well to cultivate a holy ambition to be all that God can make us, to grasp all the possibilities that lie within the reach of faith, and to apprehend that for which we have been apprehended of Christ Jesus.

Such an ambition fired the heart of the Apostle when he said: "Not as though I had already attained, or were already perfect, but I follow after; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil.

content to be always a Jacob. Do not settle down to life-long slavery beneath your merciless oppressors. Do not suppose that you must always be what you have been. "The arrows are beyond thee;" make for them.

This holy ambition may be aroused by the study of Christian biography. Every time you read or hear of God's grace being magnified in some beautiful and noble life, thank Him; let your own ideal be raised, and ask Him to do as much for you. But there is nothing which will quicken this sacred spark into a flame so soon as the devout study of the Bible. There are such wonderful openings-up of the possibilities of Christian living and being in almost every paragraph. Constant familiarity may have rubbed them bright and smooth, like some well-worn coin; but if only we will let the Holy Ghost re-cut them for us, we shall be perfectly astonished; and as, one after another, these ideals of God's own heart open to our gaze, let us entreat Him "to fulfil in us the good pleasure of his goodness, and the work of faith with power."

Let this be deeply engraven on your heart, as the sacred page is turned, that every promise is for you, and that God is able to do exceeding abundantly above all you can ask or think; and then look up to Him, and claim that He should do as He has said.

II. Make a Complete Surrender to God.—Before God will commence his gracious work on a human spirit, it must be entirely surrendered to Him. The key of every room and closet and cupboard in the being must be put into his hands. Every province of the life must be placed under his government. There must be no keeping back, no reserve; to withhold one thing, even the least, will vitiate the whole transaction, and leave a foothold for the self-life, from which it will speedily spread back throughout the whole nature.

Who would take a house recently infected by small-pox, unless the whole of it were thrown freely open to the officers of health? Who would pretend to advise a friend involved in financial difficulties, unless the whole of his liabilities were freely disclosed? Who would prescribe for a disease, unless the patient told all the symptoms and entirely gave up all other means of cure? And so God will not undertake the case of any poor child of his unless there be first a complete and entire surrender of the whole being to his gentle healing work.

Some time ago, as I was passing down one of the poorer streets in Leicester, I remarked a notice in the window of a most dilapidated shop, the trade of which had for some time past been ebbing away. The notice was to the following effect: "This shop will shortly be opened under entirely new management." And as I stood for a moment there it seemed as if the whole building put on a kind of hopeful smile, as much as to say, "I am so glad that I am to be put under an entirely fresh management." Several days afterwards, as I passed that way again, I found a small army of whitewashers and paper-hangers at work; and on the next occasion, the change in management was evident to the most casual eye, for the whole place had a clean, sweet look about it which was quite attractive.

Now this is just what you require—you with the Jacob nature. You have been trying to manage yourself all too long. A change is evidently needed, but it must be complete. There must be nothing left of yourself at all. Everything must be absolutely surrendered to that mighty God of Jacob whom the Psalmist made his refuge, and who is able to take bankrupt souls, and make them heirs of God, and joint heirs with Christ. Why should you not make that surrender now?

Instances crowd upon my pen, eagerly asking mention, of those who have entered into experiences of undreamt-of blessing through the strait gate of entire surrender. But I forbear to give them here. It is enough to point the way, and leave all to enter the golden land who will.

When you come to the point of self-surrender, it is highly probable that some one thing will suggest itself to your mind, which it is very difficult to transfer from your control to that of retain it under your own management. You are not quite sure whether He may not introduce some sweeping and painful changes. You stand in dread, as the lad before he throws himself into the buoyant waves. But such fears are most unworthy of our loving Master. He will take away nothing which it will do us no harm to keep. He never amputates a limb without using some anodyne to lessen the pain without injuring the health. He will never give us one thrill of anguish from which it would be possible to save us.

Do not be afraid of giving all up to the lovely will of Him who is love, and who will not break the bruised reed or quench the smoking flax. If your child were to say, "I am going to give my life over to your ordering; do all you will," would you begin to make him miserable? Would you not rejoice in the opportunity of arresting him in courses which were harming him? Would you not gladly embrace the opportunity of filling him with joys that he could never have realised for himself? And your heavenly Father will not do less for you; only trust Him with all.

And should there be things in your life which you find it hard to abandon—dear as right eye, or hand or foot; involving the happiness of others as well as your own—tell God that you give them over to Him, and that you are willing to have his will done, if only He will bring it to pass in his own good time and way. And if you cannot say as much as that, tell Him *that you are willing to be made willing;* hand over your will to Him though it seem to be as a piece of cold, hard iron, sure that He can soften and weld it into the pattern on which He has set his heart.

> Renew my will from day to day;
> Blend it with Thine, and take away
> All that now makes it hard to say,
> Thy will be done.

There is even a more excellent way than any, which is within the reach of the feeblest hand, and that is, to ask the Lord to come into your life *to take* that which you do not feel able to give. The only matter of which you need be careful, is your willingness that He should have all; if that is assured, the rest may be safely left to his gracious arrangement. Directly you are willing, the door is opened to Him, and He instantly takes full possession.

III. Be careful not to thwart God's workmanship.—Of course there is a sense in which we cannot resist or impede the execution of his sovereign will. "He doeth as He will amongst the armies of heaven and the inhabitants of earth." And yet, on the other hand, we may hinder and counterwork his loving purposes. "How often would I...but ye would not." Let us be on the guard against this disastrous resistance; and be ever on the alert to work out that which God is working in us, "both to will and to do."

Once, the prophet Jeremiah (Jer. xviii.) was led to go down into the valley, where the potter was at work, moulding clay on a wheel. And as he stood by to watch the skilful manipulation of the clay, the prophet had, of course, no idea what pattern was in the designer's mind; though, probably, it was one of the noblest conception, and destined for some royal or special purpose. And so, beneath those rapid revolutions of the wheel, the ideal began to take shape. Then suddenly the clay was taken from the wheel with an exclamation of disappointment, and the design was foiled and spoilt. Why? Because the potter was wanting in skill? No, but because the clay refused to take on the shape which he had designed. His work was, therefore, marred on the wheels, and he was compelled to make of that clay some inferior vessel from that which he had intended. It might have served a noble purpose in the royal household, or even in the Temple service, but it was now fashioned into a coarser form, for some mean purpose in a peasant's home. The lesson was meant for Israel, but it will serve for us.

Speaking after the manner of men, may we not say, that when God created us anew in Christ Jesus He conceived a noble ideal, after the pattern of which we might have been conformed? And if we had only yielded to Him more completely, that ideal would long ago have revealed always been plastic in his hands; we have not obeyed the promptings of his Spirit; we have quenched and grieved Him, and we are far different to-day from what we might have been, and from what God intended us to become. Shall we not confess this with tears and shame? Shall we not take unto us words and turn to Him, saying, "Now, O Lord, we are the clay, and Thou our potter; we are all the work of thy hands. Be not wroth very sore." And if a man purify himself from the sins which have hindered the Divine Workman, he shall yet become "a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

I do not deny that God will fulfil his purpose in us, even though we hinder Him, but it will be carried through, as it was in the case of Jacob, at a terrible expenditure of agony, and the shrivelling of the sinew of our strength. The yoke will have to be borne, and the long furrows cut, and if the unaccustomed heifer prove restive, its struggles will only chafe sores about its neck, but it will ultimately be broken in. On the whole, therefore, it is always better to *take* the yoke of Divine purpose, offered by our Lord as his: "Take *my* yoke." And remember, a yoke is for two. Our Lord yokes Himself at our side, and paces by us, step by step, doing for us what Simon the Cyrenian once did for Him, on the way to Golgotha.

IV. Seek the Fulness of the Spirit.—That Spirit dwelt in Israel, as the sun flushes the topmost summits of the Alps with a roseate glow, long before it bathes the valleys in its meridian light. But in this blessed dispensation, He is given, not to saints and prophets only, but to all, to sons and daughters, to old men and children, to servants and handmaidens. "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39). And it is only as we receive this sacred gift, in all its fulness, that we can hope to attain to the royal standard of the Israel-life. That blessed Spirit is the Spirit of the Son, the Spirit of the one royal Man that ever walked the world; and if we would have his nature, we must have his Spirit, not in drops but in rivers, not as a zephyr breath, but as a rushing mighty wind.

This is the dying need of the Christian Church in this country. We have learning, rhetoric, fashion, wealth, splendid buildings and superb machinery, but we are powerless for lack of the power which can only be obtained through the fulness of the Spirit. Of what use is a train of sumptuous Pullman cars without an engine throbbing with the power of steam? We have too largely forgotten the exhortation: "Be filled with the Spirit." We have thought that the fulness of the Spirit was a speciality for the apostolic age, instead of being for all time. And thus the majority of Christians are living on the other side of Pentecost. We can never be what we might be until we have got back to apostolic theory and practice in respect to this all-essential matter. Oh, that God, in these last days, would raise up some fire-touched tongue to do for this neglected doctrine what Luther did for justification by faith!

In the meanwhile seek this blessed filling. It is only possible to emptied hearts, but just so soon as a vacuum has been created by the act of entire surrender, there will be an instantaneous filling by the Holy Ghost in answer to expectant desire and eager faith. For the Holy Ghost longs to enter the human heart, resembling in this the air, which is ever seeking to enter our homes by every keyhole, crack, and aperture. Do not wait to *feel* that you have Him. Be sure that you do possess his fulness, if only you have made room for Him, and go on acting in the strength of his mighty power. So shall you be an Israel, and have power with God and man.

These words, of course, apply only to those who by faith have become the justified children of God. If any who are not assured of this should have read thus far, let them now make a complete abandonment of themselves to the Son of God, to be saved by his death and life, just as He will. This is the first essential step towards royalty. To as many as receive children of God, even to as many as believe on his name.

Life is no child's play to those who enter into God's purposes, and in whom He is fulfilling his sublime ideals. But, with the dying Kingsley, we are sure that all is right and well since "all is under law." When the discipline is over we shall be more than satisfied with the result, and taking our stand amongst the princes of the the royal blood, we shall ascribe eternal glory to Him who loved us in spite of all, and washed us from our sins in his own blood, and out of Jacobs made us Kings unto God.

[These papers will shortly be published in a permanent form.]

For the Young.

GOUNDO, THE REDEEMED SLAVE.

Dear Boys and Girls,—If I do not write to you very often, I always read the letters which other friends write in The Christian; and when I read the interesting picture letter about the Congo, I thought I would tell you about a young African girl whom I have learned to know and love in France.

We have just come back from a visit to a girls' boarding-school at Annonay. I think some of you know the name, perhaps, but you do not know how often the name only has cheered us in our rather discouraging work among the mountains of Dauphiné. Sometimes we hear that there is a new teacher in such and such a village, and that she is from the Annonay School. Then we say always, "She will try and do something for the Lord;" and we are not often disappointed. A really active Christian school is a blessing in any country, and when we tell you that for many years this school has been doing a quiet, noble work in preparing young girls not only to be teachers, but Christian teachers, you will understand why it is so dear to us. It was a great pleasure to see so many bright, intelligent girls looking up at us, and a treat to hear them singing, many of them with all their hearts—

Racheté, racheté, par Ton sang sur la croix.
(Redeemed, redeemed, by Thy blood on the cross.)

But among them there is one who knows by experience what it is to be "rachetée" (redeemed), and this is the young girl of whom I am going to tell you. She was born somewhere in the centre of Africa; no one knows where, some think in the Soudan. African travellers who have seen her say she must be the daughter of some chief, for she has almost a queenly bearing, and her small hands and graceful head, they say, prove that she is of noble race. But no one knows.

One day the wife of a missionary, herself an old pupil of Annonay, noticed a poor wretched, neglected little slave girl, almost a baby. This was Goundo. She wrote about her to her old school-fellows, and they soon decided to raise the money to redeem the poor child. I cannot tell you how all was arranged, but the little orphan was bought and received into the missionary's family, comforted and cared for and taught. Then other kind friends proposed to pay for her voyage to France, and to place her in the school at Annonay. You may be sure there was great excitement in the school when their redeemed slave arrived. One of the scholars remembers how they all wanted to welcome her, but they were afraid to kiss her dark cheek; but they determined to do anything rather than hurt the poor child's feelings. This was years ago, and now no one thinks of the difference of colour; she studies, plays, sings just like anyone else.

She is not likely to read The Christian, as she has forgotten the little English she knew, so I think I may tell you how those who love her have been cheered during the past few months in seeing her give herself heart and soul to the Saviour who has done so great things for her. A stranger pastor came to speak to the girls. I was present to heal as he spoke that night. It was a solemn hour as one young heart after another was yielded to its Master, and among them was Goundo. It was a real transformation, they say, for her, and now no one can doubt to whom she belongs, as one sees the dark face fairly radiant with solemn joy as she sings—

Tu m'annonces la vie, Toi qui m'as rachetée;
Sous Ton joug je me plie, délivrée, délivrée!

(Thou proclaimest life to me, Thou who hast redeemed me,
To Thy yoke I yield, set free, set free.)

You will guess, I think, without my telling you, that Goundo is preparing to go back to the missionaries by whom she was rescued, to help in their work. A few more months among her dearly-loved friends and teachers here, and then she will be among African scenes, telling out the glad story of redemption to those who do not yet know it. She has another name, but I give you the name by which she is known at school, and which seems to suit so well with the dark, happy face, crowned with its crisp black hair. We are praying, and she is praying, that when she goes she may not go alone, but that the Lord will put it in the heart of some schoolfellow to go with her to win souls for the Master.

It does not seem so difficult a thing in England, but in France to leave one's native country and one's parents seems too much to ask of any French girl, or of her mother, even if she knows how much the Lord Jesus has done for her.—Yours very sincerely, S. R. Geldard.

Montclar, par Aouste, Drôme.

THE FIRST TANGLE.

Once in an Eastern palace wide
A little child sat weaving;
So patiently her task she plied,
The men and women at her side
Flocking round her, almost grieving.

"How is it, little one," they said,
"You always work so cheerly?
You never seem to break your thread,
Or snarl or tangle it, instead
Of working smooth and clearly.

"Our weaving gets so worn and soiled,
Our silk so frayed and broken;
For all we've fretted, wept, and toiled,
We know the lovely pattern's spoiled
Before the king has spoken."

The little child looked in their eyes
So full of care and trouble;
And pity chased the sweet surprise
That filled her own, as sometimes flies
The rainbow in a bubble.

"I only go and tell the king,"
She said, abashed and meekly;
"You know he said in everything —"
"Why, so do we!" they cried, "we bring
Him all our troubles weekly."

She turned her little head aside;
A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
At the first little tangle!"

O little children—weavers all!
Our broidery we spangle
With many a tear that would not fall,
If on our King we would but call
At the first little tangle.

—*(Boston) Congregationalist.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Feb. 20, Luke ix. 12—22; Monday, Feb. 21, Luke ix. 23—36; Tuesday, Feb. 22, Luke ix. 37—48; Wednesday, Feb. 23, Luke ix. 49—62; Thursday, Feb. 24, Luke x. 1—16; Friday, Feb. 25, Luke x. 17—24; Saturday, Feb. 26, Luke x. 25—42.

SEAMEN IN JAPAN.—Referring to an account in our last issue, Mr. T. Austen (not Anstie, as spelt in our notice) writes:—You will be glad to learn that we have already received funds for ten beds in the Sailors' Home. We are leaving England to renew our labours at Yokohama, the first week in April. Till then we may be addressed at 19,

ROMANISM and PROPHECY.

LECTURES BY REV. H. GRATTAN GUINNESS.

I. DANIEL'S FOREVIEW.

If length of study and laboriousness of research are any qualifications for a teacher, we should think there are few living men so well able to instruct the public mind on historico-prophetical subjects as Mr. Grattan Guinness. The Exeter Hall Y.M.C.A., and the Protestant Educational Institute, must therefore be deemed fortunate in securing Mr. Guinness's services for a course of lectures on "Romanism and the Reformation, from the standpoint of Prophecy," the first of which was given on Wednesday evening, last week. There was a fairly good audience of both sexes, and the deepest attention was paid to the graphically told narrations of the lecturer. The fact that there is to be an examination at the close of the series, and prizes given for the best answers to questions, no doubt helped to increase the number of note-takers. These prizes are to be awarded in four divisions—to Readers of the Church of England Scripture Readers' Society, missionaries of the City Mission, members of the Civil Service Prayer Union, and to general students. The important topics set down for discussion are of themselves sufficient to attract thoughtful students of past and contemporary history, and we would advise young friends especially to attend as often as possible.

Having been introduced by Mr. George Williams, the lecturer said he would go at once to the core of the subject. He could give but a faint reflection of the impressions made on his own mind by the study of this question during the last thirty years. He could not take his hearers through the Continent and Ireland and there witness the effects of the Romish system; or through the many volumes of history and martyrology he had explored during those years. All he could do would be to give some of the results of this research.

Let us, first of all, define terms, he said. Romanism is apostate Latin Christianity, as contrasted with the Greek and other forms of Christianity. The Reformation was the return, three centuries ago, to primitive, or non-apostate, Christianity. Prophecy is the Divinely given mirror of the future.

Look then at the Romish system in its real character, as displayed by its own acknowledged standards. The Papacy is a monarchy claiming absolute supremacy over the whole human race. Though dispoiled of its temporal power it has abated none of its pretensions. The Papacy is the centre of the Romish system, and the centre of the Papacy is the principle that the Pope represents Christ, who is God; therefore, the Pope represents God on earth. That is the stupendous axis of the whole. In support of this, the most extraordinary and audacious claim ever made by anyone on the earth, the lecturer quoted liberally the sayings of various Popes from Boniface VIII., in the fourteenth century, down to those of the present century; as well as the dicta of other high Papal authorities. To every Pope on his coronation these words are addressed:—"Thou art the father of princes and kings, and the governor of the world." Quoting from the fortieth page of the "Catholic Directory" for this year, Mr. Guinness read a description of the Catholic Hierarchy, at the head of which is his Holiness the Pope, who is also described as Bishop of Rome, Vicar of Jesus Christ, successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop of the Roman Province, Sovereign of the temporal dominions of the Holy Roman Church."

As to *the features* of the Papacy, consider a moment, its place, its time, and its character. On the first point two things may be noted. The Papacy is geographically *Roman*, and ecclesiastically it is *Christian*. Its rise was about the sixth century, and it reached its climax in the twelfth or thirteenth century. The central truth as to its character is this: that it is *the vicariat;* the Pope is described as *Quasi Deus*—as God on earth. He is blasphemously called "the Holy Father." He claims to be the only Head of the Church on earth—in the words of Cardinal Manning, "the last sole supreme judge on earth." He has arrogated the prophetical, the priestly, and the kingly offices of Christ. He adopts the titles of Christ and the functions of the Holy Ghost. He claims to be the infallible teacher of faith and morals. He has assumed the honours of Jesus Christ. Time did not permit of the lecturer going in detail into these astounding claims. He quoted from a book by Cardinal Manning as to the dogmatic teaching of the Pope, to the effect that when he speaks *ex cathedra* he is possessed of infallibility, and his declarations are "irreformable."

As to the use the Papacy has made of its power, Mr. Guinness said it is a dominating monarchy. It teaches another Gospel, which is yet not another *Gospel.* It strives to suppress the true Gospel and crush as far as possible the true Church. The "Canons and Decrees" of the Council of Trent of the sixteenth century contain the creed of Pius IV., which embodies the belief of the Church. Mr. Guinness read the twelve Articles of this Creed, which was added to the Nicene Creed. These articles lay it down as a dogma that the Church admits tradition; regards Scripture according to the sense and interpretation of the Fathers; receives the seven sacraments, all of which confer grace; admits the ceremonies of the Church; believes that the mass is a true and proper sacrifice; accepts transubstantiation, purgatory, the invocation of saints, and the veneration of relics; worships the images of saints; recognises the power of granting indulgences; swears true obedience to the Pope; and anathematises all heresies and heretics. This is declared to be "the true Catholic faith, *out of which none can be saved.*" Shillingworth, in his "Religion of Protestants," truly says, he that would usurp lordship and tyranny over any people needs no new revelation; he has only to claim to interpret Scripture as he pleases and add to it as he pleases. That is what Rome has done.

Mr. Guinness had necessarily to omit much that he could well have said as to the use the Papacy has made of its power, to suppress the Gospel and the true Church; and the cruel relentless wars that Rome has waged to this end. On the table were piles of volumes relating to these historic events; *e.g.*, the history of the Waldenses, Southwell's, Clarke's, and Foxe's Martyrs, histories of the Inquisition in America, Spain, and elsewhere, &c. Passing on to the main topic announced for the evening, he gave a brief account of "Daniel's Foreview." If prophecy is a mirror of the future, it must of necessity refer to the Romish system, which has borne so large a share in the course of events during the Christian dispensation. Prophecy, indisputably, does so. Reviewing in outline the picture of the four great Gentile Empires, as set out in Daniel's recorded visions, Mr. Guinness dwelt more particularly on the fourth, or Roman. No interpreter or historian of any authority questions the applicability of the fourth wild beast of the vision to the Roman Empire. The second of the visions presents a more vivid view of the character of this fourth kingdom, and refers also to the rise of the persecuting little horn.

The special features of the fourth Empire, according to both visions, are strength and ferocity, its division into ten kingdoms, and its destruction at the advent of the Ancient of Days. The very name, "Rome," means might or force, and this was truly verified in its history. Rome's conquests extended over nine centuries, and it crushed kingdoms alike civilised and savage. The ten horns of the fourth beast may well be deemed to represent, not individuals, but separate kingdoms, as was the case with the two horns of the second, and the four of the third beast. Rome was originally one, and undivided; in the fifth century it was broken up into fragments by the invasions of the Goths and Vandals. Ten Gothic kingdoms arose in Southern Europe the average number has been ten, and there are still ten to-day. Their last condition was to be iron and clay, well representing the combination of democracy and imperial rule in Europe. This fourth kingdom, in its divided state, is the last of the world powers; after that there comes in the everlasting kingdom of God.

Finally, Mr. Guinness gave a rapid outline sketch of the course of the persecuting "little horn" that was predicted "to wear out the saints of the Most High." Most interpreters, Papal as well as Protestant, have recognised in this persecuting power the predicted "Antichrist." Jerome in the fourth century plainly described it as one who essayed to be *Quasi Deus.* By Rome's own admission in the Douay Bible the little horn of Daniel is Antichrist. History has shown it too clearly to be the Roman Antichrist, but this the Romish Church ignores, or vainly strives to disprove. In all its features the little horn answers to the Papal power. Volumes have been written to show this marvellous correspondence, and who can doubt that Rome is the Antichrist, so clearly and wonderfully foretold?

The subject of lecture yesterday (February 16) was a comparison of the prophecies in Daniel, referring to the persecuting Papal power, with those in the Apocalypse.

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AN EVENING with SANDWICH MEN.

In the western portion of the Metropolis, living in the lodging houses and the poorer tenements of the Seven Dials and Soho districts, there reside a large number of the poorer class of unskilled labourers called "Sandwich Men." These, perhaps about 2000 in number, morning by morning, proceed to the various advertising agents, to the theatres, and other resorts of engagement; where they let themselves out for the day, on payment of 1s. 2d. when their tale of work is done.

Many of these men have seen better days, and have passed through complex and varied vicissitudes; and with their blighted, unfortunate, or godless lives, they find themselves alone and friendless in this great city, in the midst of its sins and sorrows. Impressed by their appearance, some eleven years ago, Mr. William Harrison arranged for a series of winter meetings, where they could be invited to spend a pleasant evening surrounded by godly and happy influences. These gatherings have been continued year by year. Monday fortnight was quite a gala day for these men; through the kindness of the Hon. Thos. Holt, more than 300 were treated to a good dinner of roast beef, plum pudding, baked potatoes, coffee, &c. The dinner was given in Bloomsbury Hall. While the merry clatter of plates, knives and forks, and friendly chat went on within, nearly 200 hungry men who had heard the news of the feast had assembled without, in the vain hope of passing the hospitable mission gate.

The moments which followed the ample feast were very gracious, and full of blessing. After prayer by Mr. Harrison, Rev. Thomas Wardell gave an earnest and bright address, exactly suited to the occasion. Mr. James Welsh, the police-court missionary, told some of the experiences of his own life, and thrilling incidents of his daily observation. At the close Mr. Harrison made an earnest appeal to them to give up their doings and thoughts of evil; and as one result, forty of them signed the gospel temperance pledge. A very grateful vote of thanks was given to Mr. Holt and his kind daughters, and on leaving every man was presented with a New Testament.

Some twenty or more meetings are held every week at this mission station. Not the least interesting amongst them is the Thursday children's dinner, when nearly four hundred of the poorest children of the districts of Seven Dials

THE LATE ROBERT CRAIG.

ONE of the most acceptable working-men preachers of this generation was Robert Craig, who died on December 21, 1886, aged sixty-four. Long before his conversion, and during his "aimless wanderings" as he calls them, in a record written in his later days, the piety and kindness of some ladies in the Isle of Skye first touched his heart. Later, these impressions were deepened by the wife of a retired captain at South Shields. But it was in a lodging-house in Sheffield, in 1849, that "the grace of God which bringeth salvation" reached him. He was then twenty-six years of age.

He had been resident for some time in London, where he married. Then he went to Birmingham, where he commenced his career as a street conjurer. By this time theatres and other places of amusement were passionately frequented, and the common lodging-house was his usual home. It was in one of these lodging-houses, in Sheffield, that he was sitting one Sunday morning with thieves, vagabonds, and impostors, without a thought of better things, when an incident occurred which changed the current of his life. While a quack doctor was turning over the things in his box, something glittered among the rubbish, which excited Robert's curiosity. It turned out to be a fourpenny Testament, which the quack doctor had purchased in Nottingham. Strange feelings came over the conjurer at the sight of this precious treasure. Those who were accustomed to hear him speak in after days will easily recall the tone in which he said, "Fourteen long years had rolled away since I had a Testament in my hand." Anxious to read the book that his father loved, he purchased it, and sought the highest room in the house, where he could be alone; here, while reading 1 Cor. vi. 9—11, "Know ye not that the unrighteous shall not inherit the kingdom of God?" &c., the Spirit wrought such conviction of sin that he could neither sleep nor pray. Next morning he parted with all his conjuring books, and, removing to Manchester soon after, he entered into joyous peace under the teaching of Mr. Stratford, a city missionary, now deceased.

His new-found joy made a street-preacher of him, and for thirty-six years he ceased not to testify "the Gospel of the grace of God." In his unconverted days he had learned brace-making, and chiefly maintained himself thereby for the rest of his life. He had many offers of engagements as an evangelist, but, being of an independent nature, he preferred to labour with his hands, that he might not be chargeable to any. Yet he went on many preaching tours, and sometimes acted as a colporteur. During the Lancashire Cotton Famine he spent some time in the distressed districts, his sympathetic nature rendering his ministry peculiarly acceptable. In 1868 he went with me to Holland, where we spent five weeks, preaching by interpretation.

His last preaching effort was at Epsom summer races, in 1885. For some time his mental powers had been failing; but on this occasion he delivered himself with clearness and vigour. but he gradually became more absent-minded, and passed away on the shortest day of last year to a land where there are neither clouds nor shadows, to receive the "Well done" from the Master he loved so well, and to meet many who, by his instrumentality, were brought "from darkness to light, and from the power of Satan unto God."

G. KIRKHAM.

RUGBY.—On Sunday week about seventy young "brothers" and "sisters" of the George Smith of Coalville Band of Love, and a number of juvenile villagers, assembled at "The Cabin" Meeting-house, Crick, Rugby (the residence of Mr. Smith) to enjoy their usual interesting services. On Monday night the regular monthly crowded meeting of brothers and sisters, parents and friends, The proceedings passed off well, and

BOARD-SCHOOL CHILDREN.

THE organisation which four years ago commenced to give free meals to children attending school has issued its report. All over the Metropolis, gathered together in the Board schools, are children of whom the inspectors state, that "one-third come breakfastless to school, while one in four often gets no mid-day meal at all." Many teachers express the conviction that in their schools there are from one to two hundred children in a state of semi-starvation. And these, in many cases, are the children of parents who would work if they could get it to do. "The tales of want are piteous," says one teacher; "the number of fathers out of work is positively startling." Certainly the heart must be hard if not touched by some of the stories here given.

The dinners are strictly confined to children of widows with small earnings, of fathers out of work, and of parents who are ill, and these are in all cases well known to the teachers. Last year over 70,000 such dinners were given. There are now twenty-one schools where children thus sit down to a warm and comfortable dinner, to which, otherwise, they would be utter strangers. Mrs. Pennington, 5, Alexandra-road, South Hampstead, N.W., is the secretary of the fund.

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Evangelisation Work in Sheffield.

A MISSION work was commenced last year in the Music Hall, Surrey-street, Sheffield, by Mr. Wm. Corbridge. The report issued in December at the close of the first seven months' work, states that on an average ten open-air services are held every week, at which the "old, old story" is told from full hearts, and men and women are convinced of sin. In the same time "over four hundred souls have been to the penitent form seeking Christ Jesus, and as many more have signed the temperance pledge. Drunkards have become sober, thieves have been made honest, restitution has been made, women have been rescued from a life of sin."

A Sunday-school is held, in which are now gathered about two hundred scholars, very few of whom were previously attending any school. Many of these scholars are very ragged, without hats and with bare feet. Attached to this is an adult class, amongst the members of which a nice work is going on. The Sunday congregations include all classes of persons, and in the evenings number a thousand and upwards.

In visiting, some distressing scenes are met with, of one of which the following picture is given. One room, one wall of it so damp that the wet runs down. In this live and sleep a mother, a son about eighteen years of age, and another about ten. In one corner stands the bed; in the corner at the foot of it is the corpse of another grown-up son who had been at the school, and who had been visited, had found the Saviour, and died happy. In another corner was the food. A round table, two old chairs, a bucket, a few pots, &c., comprised the furniture. Workers, as well as books and other help, are much needed. Mr. Corbridge's address is 55, Lancing-road, Charlotte-road, Sheffield.

"**ALL ABOUT EARLSWOOD.**"—A well-known pen has supplied us with the historical sketch of the Asylum for Idiots, at Earlswood, Surrey. This mansion-like home is seated in a wide expanse of grounds, which are laid out with great taste, and in the interior all is done that skill and thought can devise for the comfort and well-being of the inmates. Here is manifest "Christian willinghood in one of its noblest forms," and the results have been most satisfactory. "Though recovery is very rarely to be looked for, the development of latent mental powers is aimed at and achieved." Not a few have become proficient in various trades, and have been enabled to return to society, and there to hold their own. The narrative is one which will excite widespread interest in this noble institution, and may be had at the office, 36, King

MR. J. M. SCROGGIE IN IRVINE.

THIS evangelist conducted a week's mission in Irvine last September. So successful was his work there, that a desire was expressed that he should visit the town again. He has been here for three weeks, and has conducted a most successful series of evangelistic meetings. The ministers of the town brought their influence to bear in favour of the work, and did all in their power to further it. The closing meeting in the Established church was a great success; over sixteen hundred persons were present. Mr. Scroggie delivered a powerful address.

At the meetings from seventy to a hundred persons professed conversion, while large numbers of God's people received blessing. Altogether we have very great reason to bless God for his goodness to us.

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CENTRAL TURKEY COLLEGE.

IN this College, established at Aintab in 1876, 125 students were received during last year, of whom sixteen entered in the medical department In the ten years, six classes have passed through a regular course of training in the institution, and, including those who have passed in medicine, sixty-three have graduated. One of these has been ordained as pastor of the Evangelical Church in Killis, and twenty-three have become teachers at various places in Asia, while others have gone to Paris and America for the further study of medicine and theology.

Prayer meetings held on Thursdays and Sundays are attended by some fifty or sixty persons. Christian work has been done at the hospital, where Gostan Moomjian has steadily worked amongst the patients of all kinds. The President says the students have made good progress, not only in study, but in what Dr. Arnold, of Rugby, so happily termed moral thoughtfulness. "The great majority of those under our care have grown steadily in manliness and in devotion to study." Help is especially needed in the medical department. Further information may be obtained of Rev. T. C. Trowbridge, LL.D., President of the College, 95, Onslow-square, S.W.

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HURRICANE IN MARIN, SPAIN.

MR. S. SOUTHALL, 27, Crown-street, Leeds, writes to us as follows:—

"Having some knowledge of the different centres of Christian work in Spain, I have visited none more encouraging than that at Marin, in the North-west. There is a congregation of perhaps 130 or 140 members, with offshoots at various villages in different parts of the province, in which, the readiness to receive the Gospel message is very striking. The little flock at Marin live in the midst of persecution, and I could fill pages with the history of what they have suffered, and are suffering, for Christ.

"One great desire of their hearts has been the establishment of a simple meeting-room at San Tomé, a village about three miles distant from Marin. Day after day both pastor and congregation toiled on, even women yoking themselves, in place of oxen, into the carts which conveyed the great stones from the mountain side. At last the building was finished, and opened with abounding rejoicing about June last year."

Mr. Southall describes, from letters received, how, in a great storm on the evening of December 15, the room was partially destroyed. A prayer-meeting was being held at the time, and the fall of the structure caused the death of three of the company. A large gathering attended the funeral, when a good open-air service was held. The cost of rebuilding the meeting-room will be about £150, and it is so much injured, that most,

The C.M.S. Missionary Meetings.

Last year the February Simultaneous Meetings throughout the country exceeded all expectations in the interest they excited. This year the February Simultaneous Meetings in London have still more exceeded expectation. *About one thousand meetings and services* were held between February 6 and 13, within the metropolitan district, including the Sunday services at which missionary sermons were preached. *Nearly one million of the F.S.M. tracts and papers* were actually applied for, and supplied to the various districts for distribution. The energy and organising power thrown into the movement by many of the clergy and laity and ladies in different parts astonished all. Some parishes were canvassed as for a parochial mission, and envelopes with selected papers in them left at every house. Above all, there was united, continual, and fervent prayer. The result was that thousands were led to look forward to the week with faith and expectation; and He who said, "According to your faith be it unto you," never disappoints a spirit like that.

At the Church Missionary House, Salisbury-square, daily meetings were held. On Monday, at 4 p.m., the Bishop of Rochester gave an impressive address to the assembled preachers, speakers, and local organisers who crowded the large committee-room. On the next four days there was a prayer-meeting at noon. These were intended for special intercessions on behalf of the meetings of the day. But even the one on Tuesday became rather a thanksgiving meeting, for reports were already coming in, from all parts, of crowded and solemn gatherings; and so it was more and more as the week went on. On Saturday there was a special thanksgiving meeting at noon. Numerous prayer-meetings and late evening gatherings were held at the different centres of the Young Men's Christian Association, and also at the Church of England Young Men's Society, and picked men were told off to address these very important meetings.

Owing to the large number of the meetings simultaneously held, it is impossible for us to give any complete account. In addition to our own reports, we extract some passages from the report in last Friday's *Record*. In an editorial note that paper says:—"A unique interest attaches to the remarkable meeting held in Westminster Town Hall, but from north, south, and east, as well as from the west, come reports of crowded gatherings, of enthusiastic hearers, and, best of all, of spirits deeply moved to consider the personal responsibility pressed upon them. There should be much thanksgiving for the happiness of this week, much prayer that men may everywhere be guided aright in considering their methods of future usefulness, and much watchfulness that the enthusiasm kindled in the midst of this movement is not allowed to pass away without being turned into solid resolves."

TOWN HALL, WESTMINSTER.

The meeting in Westminster on Tuesday evening was a magnificent one. When all had been done by the economising of space to make more room, it was seen that it would be quite impossible to cram any more into either area or gallery, and so an overflow meeting was arranged. The Dean of Westminster presided. Mr. Eugene Stock having given some words of explanation in reference to the meetings being held, the President said it would be a very evil thing if their city churches were to cease to be centres of missionary zeal and effort. When they looked back they clearly saw that it was in cities the first triumphs of the Christian faith were won. It was in Jerusalem that the fishermen of Galilee laid the foundation of the Church of Christ; it was in Antioch, a great heathen capital, from which Paul and Barnabas were sent forth on their missionary enterprise, and it was in Corinth that the Apostles first measured themselves against the philosophy of the day. It was matter for rejoicing that England was giving her best, but it should be always borne in mind that the missionaries in the field are looking to us for all that will strengthen their arms and brighten their path.

The Bishop of Salisbury said they had cause for humiliation, when they thought of the evil they had done by the opium traffic. He himself felt sometimes as if he could never hold up his head for very shame when in the company of other races, when he thought of the terrible curse which they had introduced among them. It behoved them to think very seriously of that; and even if they made a great sacrifice, a sum of twenty millions perhaps, it would be money well spent. It was not too much to hope that this Jubilee year may see the beginning of an attempt to free the nation from that great curse. The Earl of Northbrook, whose topic was "India," said he had seen many missionaries and many missionary stations of various bodies, and he had on all occasions seen that these men were doing a great work, and in every way were gaining the affections of the people.

Canon Westcott, whose topic was "the Assyrian Mission," said, Mohammedanism is the one religion which in many provinces and kingdoms has overcome Christianity, the one religion which, appealing to a Divine command, shares with Christianity the universal spiritual sovereignty over man. Bishop Steer once said that a Mohammedan looks upon a Mohammedan who becomes a Christian as we should look upon a Christian who becomes a Jew. If we realise these facts, we feel how difficult is the problem we have to face in India; but the necessity of facing it is none the less paramount. Our Queen to-day has more Mohammedan subjects than the Sultan, and these are maintaining their great traditions. The question is, how we shall influence them? We must be prepared to say that Christianity shows that no education is true education which is not religious, and we must show the Mohammedan that there are thoughts committed to us for the whole world. If the work is hard, it is not without hope to brighten it, for already in India we see signs of hope. It is our work, but in a far truer sense it is God's work, and a work which He has done. I can never without thankfulness meditate on the words with which our Lord closed his own missionary work on earth. He said, "I have conquered;" not "I will conquer," but "I have conquered the world." Therefore, when the light of the resurrection had illumined the darkness of the grave, He could say to his poor, weak, wondering disciples, "Go and proclaim the glad tiding of my victory to the whole creation."

Canon Elwyn next delivered an address upon the subject of "The Coptic Churches," and was followed by Rev. J. E. Phillips, on missionary work in China and Japan. Mr. Eugene Stock spoke for about a quarter of an hour on the Uganda Mission, exhibiting Bishop Hannington's diary amidst the profound silence and attention of the meeting. Archdeacon Farrar, in a short earnest speech, expressed a hope that a new era in missionary interest in Westminster had been commenced that night. The overflow meeting was presided over successively by Archdeacon Farrar and Mr. G. A. Spottiswoode, and all the speakers in the large hall spoke again at the overflow.

MILDMAY CONFERENCE HALL.

The meeting in the Conference Hall on Tuesday was attended by about 1200 persons, and was presided over by the Bishop of London. When we read the history of the Church, said his Lordship, and the spread of the Gospel over the world, it is a marvel sometimes to see how Christian men were blind, century after century, to the great duty of communicating to others that which they had received themselves. We are called by the very nature of the work to be done. Every new acquisition of knowledge we have of the vast extent of the world still unenlightened by the Gospel; every time we hear of heathens bowing down to wood and stone, and Mohammedans half enlightened with a dim knowledge sometimes almost worse than no knowledge at all; every time we think of the chosen people, there is a call to work. We are called to it by the progress the work is making, and the visible blessing God has bestowed upon it.

Mr. Sydney Gedge, M.P., said Mohammedanism could not exist without slavery in some form or another. There were 1000 millions of heathens and Mohammedans in the world, out of which number Christianity, including Roman Catholicism, had gathered to some knowledge of the Lord Jesus Christ three millions. There died every three weeks more heathens and Mohammedans than had as yet been gathered out to Christianity. The speaker was at pains to show the utter disproportion of the gifts of Church people as compared with their ability to give.

Rev. Gordon Calthrop said those were the strongest friends of Christian missions who would do most to raise the tone, deepen the life, and quicken the spirituality of the Church at home. This he could not help describing as a remarkable movement, and it was made at an opportune time, when missions to a large extent were coming to the front. It should be remembered that we need men as well as money, and he trusted the outcome of this gathering would be that many young men would give themselves to the foreign field. Rev. D. Marshall Lang impressed upon his hearers the sense of their individual responsibility. If we were fired with the enthusiasm of the old Crusaders there would be no lamentation in regard to failing subscriptions, but we should give ourselves and our money too.

MYDDLETON HALL, ISLINGTON.

The Bishop of Cork presided over a great public meeting at the Myddelton Hall, Islington, on Tuesday evening. His Lordship said it was possible there were some among them who, in consequence of the doubt and scepticism prevailing around them, and on account of the spirit of worldliness which was creeping into the Church on all sides, and on account of the divisions which existed among Christians and divided Christian men from one another—there might be some who, when they saw these things, were tempted to doubt the power of the Gospel at the present day, and to think that the world had advanced considerably, and that what was a power in the world in the olden time was a power no longer. Let such an one study the details of what God was doing throughout the world, and if the matter were dealt with fairly and honestly they would have abundant evidence to satisfy any candid mind that the power of the Gospel of Christ and the power of the Spirit of God was in the world now what it was in the world long ago. And as they studied the matter and interested themselves in the great question of missions, there would be this added blessing—their faith would become stronger and deeper, because the promise of the Lord was given, "He that will do his will shall know of the doctrine whether it be of God." And the will of Christ was that his Gospel should be preached to every creature in the world.

Rev. E. A. Stuart said that different schemes were in the air for the purpose of showing the gratitude of the country to God for fifty years of blessing under the reign of Her Majesty, but he put it to them whether it would not be well for them, as Christian men and women, to keep their Jubilee somewhat after the fashion of Israel of old, when they caused the trumpet to sound throughout the whole land to proclaim liberty to the captives, and the loosening of the prison bars to those who were bound. When it was considered what vast masses of the human race were bound with the chains of sin and slavery, surely the time had come for the trumpet of jubilee to ring forth from us here in England with a joyful, thankful peal for all the Gospel privileges we have so long enjoyed. Sir Albert Rollit, M.P., said, we were bound to do missionary work because missionary work had done much for us. What was England, civilised and Christianised, but the work of missionaries who came to relieve her from the deep barbarism in which she existed, and which at the present time marked so many of the countries of the world. If we were a rich country, we were only a rich country with greater and richer duties to perform, and the obligation which we had was one which we must ventured to say, in the decay of our country. Rev. W. H. Barlow, vicar of Islington, also addressed the meeting.

BLACKHEATH.

On Wednesday evening an aggregate meeting was held at the Rink, Blackheath, the Bishop of Rochester presiding. He did not say that all heathen were asking for the Gospel; but from many parts they heard the Macedonian cry, "Come over and help us." Some people argued that we, with our vices and our drink and our implements of murder, had better leave the heathen in their innocence of such things; others said they were too bad, that nothing could be done for them, and that even a knowledge of Christ would not comfort them; and others, still more ingenious, said, "Don't you think you had better do your own work at home?" This last suggestion was as base as it was silly. Why were the people heathens? Because they had been neglected. They need not have been heathens if men had done in the past only a tithe of what they were doing now. But some people seemed to think that neglect of past duty justified neglect of present duty. He ventured to say that for every missionary sent to the heathen we got two at home. God had rewarded zeal for the heathen by stirring up a spirit of enthusiasm and sacrifice for our own people. He saw great encouragement in respect of mission work at the present time, because there was such a thing as opportunity in the Providence of God. The present was a very opportune time for mission work. It had established itself in public opinion, having passed through the stages of contempt, of bitter opposition, and of quiescence. God had at this moment put into the hearts of many men to go into missionary work; and in his opinion it was better to have more men than more money. God grant that the Christian mission zeal might that hour begin to burn with more intensity—that they would rise to their feet to propagate their blessed faith, not by sword and gun and drink, but by preaching in the name of the living God the unsearchable riches of Christ. He concluded with an earnest appeal to his hearers to interrogate themselves as to what more they could do for Christ and the spread of his kingdom.

Mr. Chancellor Dibdin said the most powerful of all the missionary appeals he had ever seen was contained in one little half-sheet of paper. It was a mere statement to the eye of the numbers who profess the different religions of the world, distinguishing the Heathen, Mohammedans, Protestants, Roman Catholics, Greek Church, and Jews by different shades. Each million people is represented by a little square patch. What is the result? The chart is covered for more than two-thirds of its surface by the black shadow of heathenism and Mohammedanism. Of the 1,400,000,000 inhabitants of the world, more than 1,000,000,000 are Pagans or Moslems. Try and conceive what that means. Imagine yourself an inhabitant of some other world looking at the earth as we look at the moon, and suppose you were told that 2000 years ago the Great God of the Universe, the Creator and Governor of all things, sent his only Son down to that planet for the express purpose of rescuing its inhabitants from the awful doom of God's wrath. He lived and died to save the race, there in that corner of the earth, and He left it as his last charge to those who loved Him to spread the news of his salvation *all* over the world; and yet, although this happened 2000 years ago, and although the loss to those who do not learn the good news is unutterable, the fact that the Son of God thus came and died is still utterly unknown by more than two-thirds of the race; the greater part of the little disc you see shining in the heavens is as ignorant of the tremendous transaction done on its surface, as if Mount Calvary had been situate on the remotest star of the Milky Way. Surely, you would say, there must be some mistake; those who followed the Deliverer when He was on earth must have died out, and their successors must have forgotten his commands, and the memory of his life and death must have faded entirely away. No, you would be told, on the there has been a large though fluctuating body of people who treasured up the knowledge of the Son of God, who loved Him, who lived and died for Him, and, what is more, they were never more eager for his service, and more anxious to make the good tidings known far and wide than they are to-day; and they make efforts now and again to let the two thirds who are in the dark know what has been done for them, and that He is in truth their Deliverer. But these efforts are so partial, so inadequate, and so feeble, that the total subscriptions for this purpose of the greatest of all the cities in the world is just 1¼d. a head a year—rather less. You would say, here is an anomaly past belief; it is incredible. It is an anomaly; it is difficult to believe, but, nevertheless, is it not the truth? .... There is something profoundly pathetic in the appeal of the heathen world, whether it be only the mute appeal of the dire need and wretchedness, or whether it be the actual articulate appeal which, thank God, reaches us now from so many quarters. I hope I shall not be accused of being a pessimist when I say that it always makes me uncomfortable to hear a missionary speak full of congratulation and jubilation. We have much to be thankful for. The wonder is, not that the results are so small, but that our efforts having been so small the results are so tremendous. We have reached a time of crisis in missions—a very remarkable time. The old faiths are fading away. Heathenism is breaking up. The open doors all over the world, the urgent appeals for more men and women, and the eager desire for teaching, are signs given to us by God to show us that He owns and approves our work, and to encourage us to go forward. Look at all the missionary statistics in the world, and then turn to that awful chart; consider that the sum total of missionary achievement hitherto means no more than a pin-prick here and a pin-prick there, and surely there is little room for congratulation. Therefore let us be thankful, let us be hopeful, but let us be profoundly dissatisfied. We have to put this duty to the heathen amongst the leading duties of life—duty to parents, to children, country, the poor. If we do this honestly and remember it daily we shall find the way; and whatever that way is, we must make up our minds to take trouble about it.

Addresses were also delivered by Rev. H. Favell, and Mr. Blakeney, R.N.

HAMPSTEAD.

On Thursday evening a deeply impressive and well-attended meeting was held in the Vestry Hall. Mr. Robert Woodd presided. The Bishop of Exeter said it was the joy of joys to find himself in Hampstead at a Church Missionary Society meeting. He had always said that he believed if he died the letters C.M.S. would be found engraven on his heart; he was sure that every year of his life saw the words yet more deeply engraven. It ought to be so when they considered what God is doing by this great Society, and by other kindred societies for whose work they devoutly thanked God. He felt that they were bound by yet stronger claims to pray, to work for, and to think for this blessed Society, which is ever spreading the Gospel throughout the world. Referring to the late Chinese proclamation, he said it was very cheering for them to remember that when they thought of going to China they were to be accepted as guests, and not to be regarded as strangers. He confessed that when he read this news in *The Times* his very heart thrilled.

General Hatt Noble, Dublin, and Rev. J. Potter, Londonderry, also gave addresses.

Aggregate meetings of deep interest were also held at Crouch End, Kensington, Kilburn, and Marylebone.

THE CITY.

In the City special interest attached to the daily service at St. Peter's, Cornhill, where Rev. R. P. Ashe gave addresses on missionary work in Uganda.

Speaking on Friday of Mr. Stanley's expedition for the relief of Emin Pasha, Mr. Ashe said he thought it would have a decided effect for great benefit to the Mission in the opening up of the country to the missionaries. The king and the people of Uganda have great respect for Mr. Stanley, whose name is almost a household word in the country. Meanwhile the Society, with anxiety, are awaiting news of the expedition, on which the future of the Mission largely depends. The only thing which would have any permanent effect on the state of the country was the Gospel. It is already in a state of semi-civilisation, but civilisation without the Gospel will be of no avail.

On Sunday week a special children's missionary service was held at St. Mary Aldermary, when the church was crowded in every part by an attentive congregation of children, brought together from four or five City Sunday-schools. On Monday the claims of the heathen and Mohammedan world were brought before business men at the usual lecture. At Holy Trinity, Gough-square, E.C., on Sunday afternoon, 200 children assembled to hear an address on missions in India, illustrated with large diagrams, which created much interest.

At Aldersgate noon prayer-meeting on Tuesday last week, Mr. Myers, speaking of fourteen years' work in Spain, said there had been great trials, but the blessings had been greater. They had been taken prisoners and threatened with fourteen years' incarceration; they had been so followed by the priests that it might have been thought their lives were not worth twopence; again and again he had been unable to sleep by thinking of what might happen in the morning; but the blessings had been far greater than all these. It has been a grand thing to have opportunities of preaching in the North-west of Spain to thousands of people who for the first time heard the Word; it has been touching to see many, as the joyful news of salvation that they had never before known of, came home to their hearts, weeping for thankfulness. It was a grand thing to see such willingness to suffer on the part of these converts, some of whom had even been put in prison, while others had been persecuted in various ways, keeping faithful, nevertheless, to the Master. He concluded with some earnest words to Englishmen to pray and strive against the encroachments of Rome in this country.

A special meeting was held in the Y.M.C.A. lecture hall, New Metal Exchange, Whittington-avenue, E.C., on Wednesday evening. Mr. Joseph Herbert Tritton presided, and the audience consisted chiefly of members of the Y.M.C.A., and the London Banks' Prayer Union. Rev. H. W. Webb-Peploe directed attention to the solemn fact that in the heathen and Mohammedan world souls are passing away at the rate of one every second without any knowledge of Jesus Christ. And yet how sad it is to think that the Church Missionary Society or any other society should have to appear before the public in the latter end of the nineteenth century to plead with Christian men and women to help in this work. It was the duty of every Christian, not in a cold and indifferent manner, but with heart and soul to do all he could in extending the kingdom of God. If year by year a few of the many millions which constitute the annual savings of England were added to God's treasury the evangelisation of the world would be effected at no distant period. But money is not the only essential. We want men to go forth to the distant lands as the standard bearers of the Gospel, men who have the dogged determination of an Englishman, consecrated by the power of the Holy Ghost. Surely there was money enough in the Metal Exchange to send out into the mission-field one man as the deputy of the London Banks' Prayer Union and the Y.M.C.A.

Rev. W. E. Burroughs suggested systematic prayer as one means of helping the work, and appealed also for money support. This great emporium of wealth, he said, provides only £60,000 a year for mission work in all its branches, while the takings of the London theatres are more than £1,000,000 a year, and the drawings of the public-houses are more than one million every month. Mr. Eugene

At Sion College, on Friday afternoon, Sir John Kennaway M.P. presided over a very small gathering of City men. He expressed a deep feeling of thankfulness that the week's meetings had shown the existence of a widespread and quickened interest in missionary work. Archdeacon Bardsley, of Liverpool, cited the case of an African congregation, as showing the gratitude often felt by the heathen for sending them the Gospel. An iron church was erected, for which they paid £1000, and they also forwarded the first collection, amounting to £30, to Salisbury-square as a thank-offering. The heathen have a strong claim upon us because of the evil wrought amongst them by many of our countrymen.

Mr. S. A. Blackwood pointed to Roman Catholic Europe, as showing how God is opening doors. See how God's word is making way in Paris, and even at Rome, where now there is a Christian mission under the very walls of the Vatican. In North Africa and in India, barriers that have hindered the entrance of the Gospel are being rapidly removed. In Russia, in Sweden, in China, God has wonderfully honoured such men as Lord Radstock, Mr. Radcliffe, and Mr. Hudson Taylor. Let us exercise spiritual discernment, that we may know what we ought to do. One thing is certain: we ought not to sit still. Our prayers need to be revolutionised. In that prayer which the Lord gave us, He put "Thy kingdom come" before "Give us this day our daily bread." But in our prayers the claims of the heathen world, the coming of Christ's kingdom there, just have an incidental mention at the end, and not always that. Our methods need also to be revolutionised. In the primitive Church not the apostles only, but the people went everywhere preaching the Gospel. Above all, we need, as pointed out in Dr. Pierson's book "The Crisis of Missions," the living link between the individual church at home and the heathen abroad. What an increase of sympathy there would be if each church had its own missionary, and heard directly from him. Our ideas of the nature of the Christian life need to be revolutionised. The first and grand desire of the believer should be to live and to preach Christ. Those are utterly wrong who settle down to the enjoyment of their privileges, seeking only their own comfort and happiness in the good things of this life.

EXETER HALL

There was a crowded meeting, mostly of young men, on Friday evening, to welcome Rev. R. P. Ashe, and to hear from him the story of what missionaries and converts have lately gone through at Uganda. Mr. George Williams presided, and expressed the hope that they might get a fresh inspiration for the great cause of missions from that meeting.

Rev. J. Johnston, a native African clergyman, awakened much sympathy by singing, so clearly as to put to shame many an English singer, "Ethiopia shall lift up her head, for the Lord hath said it," and an African hymn with this touching chorus,

> Tell the love of Jesus by her hills and waters,
> God bless Africa, and her sons and daughters.

Mr. Ashe said he was a great believer in the African people. He had lived with them under every condition—had sympathised with them, and their tears had flowed with his, in times of deepest sorrow. He had met with the greatest kindness and consideration, even from Africans who were not Christians. The narrative he then gave of his experiences at Uganda was deeply interesting. Especially gratifying was it to hear that, through the genius of that brave man, who now is holding the fort alone in Uganda (Mr. Mackay), a printing press was set up by which alphabets, spelling sheets, texts, &c., had been printed. Before Mr. Ashe left Uganda the first thirteen chapters of Matthew's Gospel had been printed in the language of the people.

Much of Mr. Ashe's recital is already known to our readers. All went well with the Mission until Mwanga came to the throne, and he was at first favourably inclined towards the mis-

he would have nothing to do with the horrible sacrifices that had been customary on the death of a king; he even begged them to write for more missionaries to come out. So they wrote home to that effect, and then it was that Bishop Hannington returned to Africa, stimulated by this invitation. But meanwhile the King's temper had changed. The time had come when he must decide whether he would take the white man's religion or not. Alas! he made a fatal choice, and then showed himself in his true colours. Though previously friendly to those who loved the Christian religion, because he would not give himself wholly to that which in his heart he knew to be true, he became one of the vilest of men, and was guilty of the most atrocious murders.

The change in the position of affairs came upon the missionaries as a great surprise. Having been absent from the station, on their return they were insulted by the King's soldiers in every possible way. Seeing a little boy belonging to their school tied up to a stake, Mr. Ashe went up to release him, but one of the soldiers at once threatened to kill him. Never doubting but the King would set this right, they then asked him, "Why are we treated thus?" His reply showed how changed was his attitude towards the Christians. Mr. Ashe and Mr. Mackay, driven back to their home, followed by an angry mob, then sent a present of cloth to the King, begging that their scholar's life might be spared, but when the day after they heard that he, with two other innocent people, had been put to death, the danger to which all were exposed was fully apparent. Letters were sent to the mission station at Mombasa, advising that no other missionaries should be sent; but through some delay these did not reach until Bishop Hannington and his party had left. On the morning of October 25, 1885, Mr. Ashe was told by one of the converts that two white men were three days' journey distant, and then that orders had been given to kill them. He and Mr. Mackay went to the King at once, and explained that Mr. Hannington was a teacher like themselves; but when they said they had heard the white men were to be put to death, he said, "That is not so," and bade them go to the chief judge. This, however, they would not do, for he was their great enemy. Soon after they knew that the Bishop and his party had been cruelly and treacherously murdered.

Of the horrors and butcheries which followed all have heard, and a thrill passed through the meeting as they were again recounted, this time by one who had witnessed them. He said he could never forget the feelings with which on that memorable Easter Sunday the missionaries and some of the converts partook together of the Holy Communion, not knowing but that they might be called into their Saviour's presence immediately. Mr. Ashe told how one chief dared to tell the King it was not wise to kill the white men, and how he was at once put to death; how the King in his anger broke a spear upon the head of a youth who confessed that he could read. On one occasion when Mr. Mackay and he went to the King to protest against what was going on, believing that they would be put to death, they said, "Our judgment is in the hand of God. You are a great king, but we leave our judgment with Him." Mr. Ashe's closing words were in explanation of his return. At first it was intended that Mr. Mackay should return, but this the King would not allow, though giving permission for one to do so. In answer to a question some had addressed to him, and which had given him much pain, as to whether he would go back again, he said he would not have turned his back on the country he loved so well, unless it had been his intention to go back again as soon as God opened the way for him to do so.

An earnest address was given by Rev. J. A. Faithful, of Scarborough, urging upon all the duty of supporting those who were in the front ranks of this fight, by stepping into their places if necessary. Then Mr. Absalom, a member of the Exeter Hall branch of the Y.M.C.A., who is shortly going out as a missionary, bade an affecting farewell to those whom he then saw, perhaps, for the last time, urging all to a full con-

Commenting on the efforts of the past week, *The Rock* says:—

Looking through the list of meetings issued by the C.M.S., one of the first things to strike the eye is their great variety. Drawing-room meetings, mothers' meetings, temperance meetings, juvenile meetings, prayer-meetings, consecration meetings, praise meetings, such are a few of the different kinds of missionary gatherings which our various churches contribute. By a happy coincidence, one of the earliest to be held was a most successful one in the drawing-room of Mr. George Williams, of the Y.M.C.A., and himself in all essentials still a young man, although his hair is deeply tinged with grey. We call this a happy coincidence, for if there is any one class to whom these meetings especially appeal, it is to the Christian young men of England. The first and greatest result we want them to produce is a great cloud of witnesses for Christ, ready to go out to the thirsty heathen lands. There have been grand droppings in times past, but only droppings after all; for that a few hundred men should have gone forth as missionaries from the great Church of England—grand men though they have been—is no proper measure of its duty or its power. Thousands are needed, and thousands shall surely by God's hand be raised up and go. Nor are young men only wanted! One of the most striking phases of modern missions is the way in which lady workers are coming to the front. There is nothing rare nowadays in finding that a Christian household has sent out its daughter, delicately nurtured and tenderly beloved, to bear forward the Lord's banner amid the hardships and dangers of some non-Christian land. But bravely as Christian English girls have already pressed to the front, we shall be greatly surprised if the F.S.M. do not give them a fresh impetus.

A Mission Hymn of Thanksgiving.

BY REV. J. P. HOBSON.

We thank Thee that the gracious sound
Of mercy full and free,
Is hindered by no narrow bound
Of race, or land, or sea.
So hasten, Lord, the glorious time
When Satan's reign shall cease;
And soon, in every land and clime,
The heathen bless with peace.

We thank Thee, Lord, that some are found
Amid the heathen night
To let faith's lantern shine around,
With clear and steady light.
We thank Thee that the dying hour
Of many a timid saint,
Has witnessed to Thy promised power
To help and cheer the faint.

We thank Thee that Thy boundless grace,
Descending from above,
Encircles every tribe and race
Within its wondrous love.
So hasten, Lord, the glorious time
When Satan's reign shall cease;
And soon, in every land and clime,
The heathen bless with peace.

—*Church Missionary Gleaner.*

CURRAGH SOLDIERS' HOME.—A soldier writing from Egypt, says:—"We often wish for a Home like that we had on the Curragh Camp." The Home has been not only the place of salvation, but of comfort and strength, of real growth in the Christian life, to many a soldier, so that by the grace bestowed upon them by the Lord Jesus, they have been enabled to witness a bold confession amongst their comrades. Several instances are given in the report before us, of the way in which God has met with one and another at this Home, so that, as related of a drummer of the Highland regiment, instead of being broken-hearted, they are filled with happiness. Writing from Bengal, another soldier mentions that there is much sickness, but adds, "It is all right to those who have Jesus for their friend in health or sickness;" and another, "I have a work to do now, and something to live for." The attendance had been larger than in previous years, and all will rejoice in the

FEBRUARY 17, 1887.

The Christian.

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TALBOT TABERNACLE NEW BUILDING.

LETTER FROM THE PASTOR.

TO THE READERS OF "THE CHRISTIAN."

DEAR FRIENDS,—

The Old Iron Church in which I am at present preaching, erected in 1868, is now scarcely tenantable. Only those who have been able to brave attendance at the services of late can know how imperative our need is, that before another winter we should have a building in which, at least, we may be protected from wind and water. After much prayer, and being fully persuaded in so doing we are in the will of God, we have decided to proceed at once to the erection of the walls, roofing, flooring, &c., of a new place of worship. The contract to do this will not exceed £3,000, towards which sum we have already in cash and promises nearly £2,500. To complete the whole, we shall need quite £2,000 more. Meanwhile, if those readers of "THE CHRISTIAN" who sympathise with our word and work would each send me A POSTAL ORDER FOR AT LEAST ONE SHILLING, they would be rendering very substantial help.

I know many of the Lord's Stewards say, "We never give to bricks and mortar," but how is the varied and multiplied work for Christ that we are seeking to do to be carried on without protection from the perils of a climate like ours?

Eighteen hundred and eighty-seven will doubtless prove a most memorable year. To open this new house for the preaching of Christ, and the building together of a living Missionary Church, would not be an unworthy memorial of the Queen's Jubilee, as well as that of my own, and more than twenty-five years' ministry in the Gospel.

Yours very sincerely,

Frank H White

12, *Princes-square, W.,*
Feb. 17, 1887.

DUBLIN SOLDIERS' HOME AND INSTITUTE.

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SOLDIERS' HOME AND INSTITUTE,
PHŒNIX PARK GATE, DUBLIN, *February* 1, 1887.

IT is with sincere thankfulness that the Committee of the DUBLIN SOLDIERS' HOME and INSTITUTE are enabled to inform the many friends and supporters of the undertaking that the "NEW WING," so long contemplated, *is now completed*, and has already been *in full working order* for some time, and during this winter's "Furlough Season" been found an immense benefit to the soldiers and their families who have sought the shelter of the "Home;" and although it has only been open about *two* months, it has, on many occasions, been found not large enough for the demand, notwithstanding that as many as 70 or 80 *beds can be supplied* per night, and, on an emergency, even more than that number. It is a matter of sincere congratulation that the work has been so expeditiously finished, and that another "Furlough" season has not to pass without this long felt need of our soldiers being supplied. The Committee cannot but acknowledge the result as a distinct answer to prayer, and a proof that our "God is a Prayer-hearing and Prayer-answering God," inasmuch as in the commencement of last year the funds at the disposal of the Committee for this object were *wholly insufficient* to justify the completion of the work. A few, however, of those specially interested in it met together with the members of the Committee, to ask God's will upon the subject, and whether it should be pressed on; and if so, that He would send in the needed funds to carry it out. Since that date—notwithstanding the depression of the times—we have received a very large sum of money, and within the last fifteen months no less a sum than £1500, and up to within about one month of the completion of the works, *we were enabled to meet every claim upon us as it came in.*

This we feel to be no small cause of thankfulness to our God. It is, however, our desire also to thank those who have by their liberal contributions been the means in His hands of accomplishing this object. And it is without any doubt as to result, we once more, AND FOR THE LAST TIME (as our Institute is now finally completed), make our wants known, as we feel sure that the small amount still required to meet the final claims of the Contractor, not yet settled, and to pay for the furnishing of our "New Wing," will not long remain a debt upon the shoulders of those who have undertaken the management of this work. A sum of £700 is still required to meet the above liabilities. When this sum is received the entire Building *will be free from debt.* The "New Wing," now completed, has already begun to increase the income of the "Home," and repay some of the recent outlay, as well as provide a shelter for many a soldier with his wife and child, who could not otherwise obtain it possibly at all, and certainly not at a reasonable price, and respectable. The Committee have now stated the case, and leave it to those who have at heart the welfare of our soldiers—both spiritual and temporal—to come to our aid in this matter.

(Signed) CAVAN, *President.*
G. BUTLER STONEY, MAJ.-GEN., *Hon. Treas.*
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CASE FOR THIS WEEK.

CASE of CONFIRMED ASTHMA—Mr. ALEX. SIMPSON, of PERTH, N.B.

This patient, residing at 28, Shield's Place, Dunkeld Road, Perth, being a constant reader of *The Christian News*, was encouraged to apply to me about August 20 last.

Two years before this, getting over-heated in his trade as a dyer, and then being exposed to cold, a cough came on, which continued to the time he wrote. With the cough there was disordered stomach, difficult expectoration, and oppression of breathing, great weight at the chest, loss of flesh, and much fatigue on exertion. Three different doctors had attended him, treating him for chronic bronchitis, and then for asthma. Still no better, but worse. It was evident (he says) that without improvement very soon he would have been utterly unfit for work.

In a very short time (just one month): "I am glad to say I am stronger and better in every way. I can breathe much more freely."

Each letter reported more improvement. Some circumstances preventing him for a time continuing the medicine regularly as he should have done, and getting again overheated and chilled, the old symptoms began to show themselves. He then wrote at once to me, and commenced regularly, according to my instructions. This time he says, "With quicker effect than before." Writing me Jan. 14 of this year, he says, "I am glad, very glad, to tell you I feel quite renovated now. I daily thank God there are such means for the cure of others beside me."

"If you see fit to use my case for the benefit of other sufferers, you have full liberty so to do."

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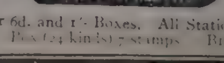

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LADS IN RATCLIFF HIGHWAY.

The latest, and certainly not the least interesting, offshoot of the work at the well-known Strangers' Rest in Ratcliff-highway is an effort to reach the lads. On Monday week, a few of the workers met to dedicate to God's service 186, Ratcliff-highway, as a Lads' Institute, intended for youths from twelve to eighteen years of age—to provide recreation and class-rooms for their use when their day's work is over. Judging from the appearance of the lads present on Monday, they are of the lowest order in society, such as one sees on Sunday afternoons lounging at every street corner, caring for nothing and nobody; about forty were present, and were delighted with everything provided for them.

The few workers who have commenced this difficult, but important and much-needed work, plead for more helpers. At present the Institute can only be opened four nights a week, from seven to nine o'clock, for lack of more teachers. It is proposed to have classes in writing, reading, arithmetic, and drawing, allowing certain times each evening for games, &c. The rooms are needing more brightness in the way of texts, models, pictures, and reading literature suitable for youths.

Farther details will be gladly supplied by Mr. J. T. Isaac, hon. sec., 163, Ratcliff-highway, E.

DR. ZIEMANN IN GERMANY.

Pastor Zänker, Chairman of the Evangelistic Committee which invited Dr. Ziemann to Barmen, writes in the *Westdeutsche Zeitung* of February 1:—

Dr. Ziemann has delivered a series of addresses at Barmen, and the following week at Elberfeld. At Elberfeld on two evenings he spoke especially on "The Fight against Immorality." His audiences were large from the first —at Barmen more than 2000 every night, and at Elberfeld more than 3000. Many professed Christians here have been aroused, and a number of "non churchgoers" have heard the Gospel message. His testimony will certainly be blessed.

From Elberfeld Dr. Ziemann came to Crefeld. The friends who invited him were to some extent in fear as to the results, as previous attempts of this kind had proved a failure. All were joyfully surprised when they saw the reception Dr. Ziemann had here. The meetings were crowded every night by men of all classes and denominations; many Roman Catholics were seen. The audiences followed the speaker with deep interest. Even the Liberal Press wrote very favourably of the work, and commended the effort to reach the masses. The first evening, only for men, was attended by over 3000.

The brethren here are arousing themselves to a united effort not to let this movement die away. One outcome is a weekly united prayer-meeting, and personal missionary work.

Hengstenberg, Pastor.

Crefeld, Germany.

LAMBETH RAGGED SCHOOLS.—There is an aggregate attendance of 1025 children at these schools every Sunday, nearly seven hundred coming in the evening. Of many it might be almost said they are babies yet, and the histories of some of these young children would touch the hardest hearts. When it is stated that, besides the Beaufoy Club and Institute for boys, amongst whom it is doing a good work, there are mothers' meetings, sewing classes, Temperance society, and Band of Hope, with attendance at each averaging between forty-five and one hundred, no wonder will be felt that there should be an appeal for additions to the eighty or ninety friends who now take part in the work. Halfpenny dinners have been given to 4897 children during the year. The City Mission Gospel services are well attended, and it is a good sign that the same is said of the Saturday evening prayer-meeting. Penny Bank, and Saturday evening entertainments, and evangelistic song services for the people are also carried on in connection with this most interesting work.

DUBLIN SOLDIERS' INSTITUTE.

The objects with which this Institution was founded and is conducted are shown to be appreciated and attained by the daily attendance at the Institute (amounting last year to a total of 36,437), by the number of soldiers, their wives, and children who make use of the sleeping accommodation, and by the blessing which has attended the spiritual work. The foremost desire is that all who come to the Home may hear the Word of Life, and be led to the Lord Jesus as their Saviour. In the last report we read that many who have attended the different Gospel meetings have professed to receive the new life and to rejoice in Christ as their Saviour. Every evening in the week but one a Bible-class and Gospel service is held, as well as two services on Sunday. The Temperance Society, conducted by non-commissioned officers and men of the garrison, has secured an accession of ninety-nine to the ranks of total abstainers, the number on the roll of this Institute being now 1037. Letters from soldiers in different parts of the world are frequently received, testifying to the blessings received in and their affection for the old Home in Conyngham-road, opposite Phœnix Park gate.

The opening of a new wing has given additional facilities for the extension of the work. Captain R. Wade Thompson, Clonskeagh Castle, co. Dublin, is the hon. secretary.

Working Girls' Home, Drury Lane.

On Tuesday, February 1, the annual meeting of friends and workers connected with the Home took place at 73, Drury-lane, when the report was read by the chairman, Mr. Fletcher. The accounts were most encouraging as to the progress made in all the various branches of work during the past year. Very many friendless girls were received into the Home, and after a short time passed on either to domestic service, or into training homes. These girls come with funds exhausted, clothes often in pledge, friendless in London. Help comes just in time to save them from the sad fate into which they must inevitably have drifted.

Temperance effort makes good progress; a number of girls gather in on special occasions, with one hundred and twelve names on the books. Cooking, working, and other classes are also carried on in the Home, and well attended. The report says forty-three girls, principally from the adjacent courts and streets, have been placed in service through the agency of the Metropolitan Association for Befriending Young Servants, which holds its office in the Home. It also stated that on Sunday afternoons girls placed out at visiting distances are gathered to a tea, to which some of the girls living near are also invited by the lady in charge, Miss King. They read the good old Book, and ask and answer questions. After half an hour spent in singing the *Songs and Solos* that somehow these girls all know and love, the party adjourn to evening service at one of the places of worship near.

The Home is in Drury-lane, with all its evil surroundings. One must feel thankful to know that even these are gathered in from the cruel streets, carefully and kindly watched over, and help given in its best form, that is, teaching them to help themselves.

BELFAST HOSPITAL FOR SICK CHILDREN.—The career of this institution, as shown by the report recently submitted at its fourteenth annual meeting, has been one of steady progress during the past year. The number of children admitted was 329, and an important feature in connection with their treatment is that, after their discharge, they are for some time carefully watched; advice is given to parents which has proved helpful in restoring the children to strength. The convalescent fund has also been of great benefit in sending children into the country. The total number of out-patients has been very large, amounting to 8964.

ENCOURAGEMENT.

Two years ago, a devoted ragged-school teacher, on leaving London, had to give up her class of boys. She had laboured with and for them earnestly and faithfully, but could see no fruit for her efforts. Her faith and patience were often tested severely by the ingratitude, rudeness, and indifference of the lads who seemed so unimpressionable. It seemed that her teaching and her prayers would be lost, as she was going to leave them. But a covenant-keeping God ruled it otherwise, for the event had the effect of furthering the object this teacher had so much at heart.

Coming to town for a visit, a month afterwards, she had the joy of leading two of the boys to the Saviour; and the work of grace, once begun, went on, as first one and then another yielded to the influences of the Spirit. The other day the teacher was once again in the midst of her loved boys, at a festive gathering, specially convened to give her some tangible expression of gratitude. There were twenty-three lads present, and the teacher had the joy of hearing nine of them give simple testimony to their having found the Saviour, and of knowing that several more are Christians, and leading consistent lives.

MR. HUDSON TAYLOR and CHINA.

We have already given to our readers several recent letters by this good brother, but the following, written on the homeward voyage, will be welcomed. It shows the intense yearning desire of Mr. Taylor's heart towards China—a desire we hope that will be reciprocated by all the friends of Missions:—

My Dear Friend,—Before leaving China I wrote to The Christian and to some other papers to tell of our need of large and immediate reinforcements, and that many of us were banded together in daily prayer for a hundred new missionaries this year. We have no doubt that this prayer is of God, and that it will not only be answered fully, but that He will give "exceeding abundantly" above all we ask or think. This "exceeding abundantly" may come in the form of many more than a hundred missionaries —as when we asked for seventy, and got more than a hundred—or in the form of a deepened missionary spirit in the churches; or, as I hope, in both ways.

I want to ask your help in stirring up Christians to prayer in public and private, in keeping the need and the openings before the Lord's people through The Christian, and in any other ways you can suggest. I shall (d.v.) spend a few days in France, and then proceed to England to do all I can to forward this matter. I know I shall have your deepest sympathy in it. It is such a joy to me to leave two of my dear children at work for the Master in China. The younger, my daughter, will be twenty in a few weeks. She had two souls, I believe, given her last autumn. Good hire, was it not?—Yours affectionately in Christ, J. Hudson Taylor.

"Yangtsé," Mediterranean Sea, Feb. 8.

THE SCRIPTURE READERS' SOCIETY FOR IRELAND.—Rev. Dr. Wright, in preaching on behalf of this society in Bethesda Church, Granby-road, Dublin, spoke of the Readers sent out by it as valuable links between the clergyman and the body of parishioners, often so large that it is impossible for him properly to visit them. The work the Scripture Readers' Society is performing has been the means of many being brought from the darkness of the Roman Catholic religion into the pure and bright light of the true faith. Most excellent work has been done by the Society in the sixty-six years of its existence; its agents have gone in and out amongst the people as the pastor could not do, and have done much to imbue their churches with the missionary spirit. The address of the Society is 27, Lower Pembroke-street, Dublin, and Capt. Kearney White is the secretary.

"THE FIELD IS THE WORLD."

CHRISTIANITY IN CHINA.

Under this head a correspondent of *The Christian World* states, as a set-off to the favourable position in which Christians are placed by the recent proclamation, that it is one of the aims of the present Viceroy to put Christianity under vexatious and trying disabilities, and this is done, without using the weapon of persecution, by placing converts in proclamations amongst the degraded classes, by issuing orders to prevent the employment of Christians on public works, and in other ways.

THE UGANDA MASSACRES.

Mr. Ashe's accounts, says *The Church Missionary Intelligencer*, show that we had underestimated the number of Christians in Uganda, and the number massacred. More than two hundred have been baptized by the C.M.S. missionaries, and probably a like number by the Roman Catholic priests; but many hundreds besides have learned to read, and the Romanist converts read the papers issued by the C.M.S. Mission. Of the lads burnt to death at the capital, the majority were Romanists. Mr. Ashe thinks that some two hundred persons, who were more or less adherents of one or other of the Missions, were put to death altogether, and a large number of these were attached to the C.M.S. Mission; but of the baptized Christians of the C.M.S., only twelve are certainly known to be dead.

THE SOUDAN.

General Haig reports that Suakim is a most unpromising place for a mission station, the climate being very unhealthy, and the people particularly fanatical. From Suakim he went to Massowah, the port of Abyssinia, and visited the Swedish missionaries there, whose work is much helped by the Italian occupation of that port. Abyssinia is fast closed against the Gospel at present. Then he crossed again to Hodeidah, on the Arabian coast; thence he went to Aden; thence across again to the ports of Zeila and Berbera on the Somali coast, East Africa. On December 21 he went again to Hodeidah, accompanied by Dr. Harpur; and as there seemed inviting openings at that place, especially among the lower population, it was arranged that Dr. and Mrs. Harpur should move thither from Adén for two or three months. Meanwhile, on December 29, General Haig started for Senaa, in the interior of Arabia.—*Church Missionary Intelligencer.*

AN INDIAN MARRIAGE.

I teach, writes Miss McIntosh, in twenty-three zenanas with fifty-one pupils. After vacation I was disappointed and sorry to find that one of my interesting girls had married suddenly in the holidays. Her father told her early one morning to get up and prepare for the marriage, as the bridegroom was to arrive by the evening train. Her oldest sister said that as soon as her father left the room the girl began to cry, saying she did not wish to be married, and that as soon as she went to her husband's house she would refuse to work and eat. In the evening the bridegroom arrived. The women expected to see a youth of sixteen, but instead came a man of forty-five, without education, and who does not bear a good character. There are only two women in the house beside the children, an elder sister and an old aunt. These poor women could not say anything against the marriage, so the girl, who is only eleven years old, was married to this man, and the following day went with him to Calcutta. She has always been a gentle, timid child, afraid to give offence and anxious to please. Her husband has written to say that he is not pleased with her, so I suppose the poor child has refused to work and to eat, thinking it the best way to be sent back to her own people. Although her father is not a kind man, she is happy with her sisters, who are extremely good and pleasant, and always willing to help one another.—*Missionary Link.*

AMERICAN MISSIONS IN TURKEY.

In a recent address at Brockton, Mass., Gen. Lew Wallace said a word out of his observation as United States Minister to Turkey, about the American Missionaries in that Empire:—

"I have often been asked: What of the missionaries of the East; are they true, and do they serve their Master? And I have always been a swift witness to say—and I say it now, solemnly and emphatically—that if anywhere on the face of this earth there exists a band of devout Christian men and women, it is these. Their work is of that kind which will in the future be productive of the greatest good. They live and die in the work. One I know has been in the work fifty years. They are God's people, and they should be remembered and sustained by us."

REINFORCEMENTS FOR BLANTYRE.

Rev. A. Hetherwick writes to the Convenor of the Church of Scotland Mission:—"Blantyre Mission.—We have urgent need for reinforcements here. You have no idea how huge a place Blantyre is, and how much it takes to keep the place and work going, not to speak of making fresh attacks or opening new ground. There is room for advance, and there is the force of natives here, now capable, I believe, of making our advance. The need is the means of supervision. Our teachers here give excellent promise. I have hope for brighter and happier days for our East African Mission, when the Church realises that missions are its work, and not a mere by-work. When will that day come? Not until ministers and members realise that missions are more than collections, and mission organisation more than the gathering in of money."

MEDICAL MISSION WORK IN HAN-CHUNG.

In this month's *China's Millions* there is a very interesting letter from Dr. Wilson, enclosing a portion of his diary, commenced on May 24 last, on suggestion of Mr. Stevenson, whose visit and account of the growth of missionary spirit in this country had done much to stimulate the faith of the brethren in China. The diary covers a period of nearly two months and gives particulars of many cases successfully treated. Some of these were difficult surgical cases, in regard to which the treatment of native doctors had been most prejudicial. Three or four were the result of taking opium, which is done on the least provocation, that the spirit of the departed may vex the offender. And in two of these presents were subsequently made for the services rendered. Notwithstanding the superstition and idolatry which abound, it is plain also that Western ideas are making progress, and that Christianity is finding attentive listeners and adherents amongst the Chinese. Dr. Wilson speaks of good times in telling the out-patients, some from ten, twenty, and thirty miles distant, of God and his Christ, and adds, "they are generally ready enough to acquiesce in anything we say as to the futility of idolatry, and yet nevertheless they persist in it. What one longs to bring home with the Spirit's power is the *positive* side of truth about the eternal, living, loving God in heaven, and his power, goodness, and mercy in making a way through Christ for pardon and peace now, and eternal happiness hereafter."

An unfailing method of gaining attention is to exhibit a map of the world showing the distance between the two countries, and then it is explained that the reason why the missionaries have come to China is to show the difference between worshipping idols and worshipping the true God. "Hundreds have come from long distances and have returned with tracts, or portions of Scripture to their homes." "One of the most encouraging features of the church at Shih-pah-li-pu is that not one of them is in any way receiving money from foreigners. They are mostly small farmers. When I go down to the country meeting, it seems just like going to a country meeting at home, but for having to speak in Chinese. They do listen so well, and not a few do a little in taking notes—at least noting down the references, so as to be able to look up the subject afterwards."

STRIKING UTTERANCES.

The time is short. With the heathen population of the world increasing by 20,000,000, while the whole Christian church wins but 3,000,000 to the faith of the Gospel, what possible hope remains of this world's evangelisation unless we pray more fervently, give more largely, go in greater numbers, and adopt plans and measures vastly more effective in bringing God's saving truth to the hearts and consciences of earth's perishing millions?—*Missionary Review.*

In comparison with what might easily be done, the Church is only playing at missions! It ought to set out with a vigorous purpose to obey to the full the risen Saviour's last command, and at once preach the Gospel to every creature. Mrs. Murray Mitchell says that this could be done in India within a generation. Missionaries in Japan think that that country can be brought to accept Christianity within a score of years. Great changes are taking place in China, which has so long resisted change. Everywhere the fields are ripe to the harvest. It is an aggressive church that is needed; it is an aggressive church that God will bless.—*Illustrated Christian Weekly.*

(*Contributed by Miss Lucy Guinness.*)

CHINA AND JAPAN.

We hear from Mr. James, in the depths of Central China:—"Many of the provinces have workers in them, who were known to me at the East London Institute. Yun-nan, with brothers Smith and Foucar; Sichuan, having brother Phelps; An-hway, brother Kay; Kan-suh, brothers Burnett and Hutton; Kiang-su, brother D. Murray (Bible Society); Shansi, brothers Terry, Baynon, and Adamson; Shang-tung, Harmon and Brown; Chil-li, Robert Brown. Our brother McCloy (British and Foreign) is studying for Kusangsi. Outside China proper, is our brother F. A. Steven, at Bhamo. Reckoning myself as belonging to Hunan, ten provinces are represented by the Harley House men. I mention this that you may be refreshed in memory, and made to rejoice in the Lord for all that He hath done by you. I have recent news from nearly all these, and, thanks be to God, all are well.

"I am more than ever satisfied with the ordering of my way, and am assured it has been of the Lord. In July, I went, accompanied by a native brother, for a month's journey into Hunan, where as yet we have no place for settlement. By the Lord's favour we journeyed in peace, and distributed a good number of Scriptures and book tracts. May I ask special prayer for this province, that soon a wide entrance for permanent settlement may be granted. Every time the hall for preaching is opened, many gather to hear the word. Numbers of men and women are interested, and some question deeply concerning the things that pertain unto Christ's kingdom. I trust soon to be able to tell you that this toiling and sowing has resulted in a glorious harvest of precious grain garnered for the Lord. The Lord has given us three whom we esteem as brothers in Christ, and these we take as droppings of a shower soon to come!"

Mr. R. A. Thompson writes from Yokohama:—"It is eighteen months since I left Harley House, and I suppose all whom I knew there are now scattered over the Master's vineyard gathering in the sheaves for his kingdom, only to meet again around his throne in heaven. I feel so glad that I have been called to mission work, never more so than now, for I have just returned from a month's tour in the country, and the scenes which I have witnessed have stirred my heart. Oh how much there is yet to be done, ere all the sheaves are gathered in!

"Friends at home can have little idea how sad a sight it is to see creatures of God's handiwork bowing down to idols of wood and stone, and worshipping them with all the earnestness of their hearts! At one temple I visited, there was an idol supposed to have the power of curing diseases. The people came to it in scores to obtain relief, which they believe can be secured by rubbing their hands on the part of the idol corresponding to the part of their body which is afflicted, and then rubbing themselves! By this process, going on for years, the whole of the idol has been worn quite smooth, till it is now shapeless block of wood.

"I might tell you of many other sights just sad, but the first thought that comes to mind is, how and when shall these people be turned from their idols to serve the true God? Much faith has to be exercised, and much prayer made, that the Spirit of the living God may work amongst them and bring them to the light of the Gospel! Happily, work in Japan is not so dark as it used to be, though there is yet much to be done. Little churches are springing up all over the land, sometimes only composed of half-a-dozen members, yet the Lord is with them. In one village I passed through, the little band of Christians used to worship in the loft of a silk store, now they have a neat little chapel.

"At another large village, where there are about fifty believers and a nice place of worship, the Christians had got word that I was coming, and had given out that I would preach. My knowledge of the language is limited, yet I could not disappoint them, and so preached my first sermon in Japanese! It was indeed a difficult task, but I was rewarded by the pleasure the people expressed, and by the hope that the word spoken in great weakness might be blessed to them. I was the only foreigner, I suppose, within hundreds of miles, and consequently the subject of much curiosity!

"Sometimes the beginning of Christian work in many of these villages has been through the effort of our colporteurs. I have only to mention one case to show you the spirit which animates some of these men, who have themselves been brought to the light of the Gospel, and are trying to lead others to the Saviour. Some time ago a man in the employment of our society, returned from a trip in the country bringing with him the names of fifteen persons in one village who desired admission to the Christian Church. The Word of God is indeed proving a mighty factor in the evangelisation of Japan."

HOW THE BLESSING BEGAN AT BANZA MANTEKA.

Mr. H. Richards lately wrote from the Congo:—"I am full of joy, and cannot help blessing and praising our heavenly Father for all his goodness and love. The long-looked and prayed-for revival has begun! It commenced at the station, and is spreading in the towns. Three fine young fellows came out boldly for the Lord last week, and bore splendid testimony in the towns yesterday. The people are bringing their idols, and there is quite a stir and searching of hearts, and the devil is raising opposition; but God will even make his opposition turn to his glory. Luteti is overjoyed, and there is only one thing, he said, he wished from God, and that was *some one to help me*. He says I cannot do all that is to be done now by myself, and fears a breakdown.

"What a day yesterday! Praise God! Since writing the above I have conducted the morning service, and the people nearly crowded the house, not to pray for rain, but seeking a blessing. The school has increased, but I intend shutting school and house, and beginning special evangelising work every day. There are seventeen candidates for baptism, who I believe are real Christians, and others have applied, but I have advised them to wait for awhile.

"P.S.—Crowded in this morning. More have given their hearts to Jesus."

In sending the foregoing Congo letter Miss Guinness writes:—"Though the glad tidings it contains are now known far and wide, many will be interested in the little missive. Written, as it was, to a brother missionary (Mr. Harvey) from the very front of the fight, where the resistance was strongest, it bears the impress of the battle upon it. Since it was written the blessing has widely increased; not tens, but *hundreds*, have 'given their hearts to Jesus.' Pray with us that it may soon extend right over Africa!

"*Peep of Day* has been translated into the Congo language by Mr. James Eddie, and also a Kizanzi and a Kiteke vocabulary."

Miss Guinness also states that news of the outgoing Congo party had come from Lisbon.

"DE PROFUNDIS."

DR. BARNARDO'S DINNER TO VAGABONDS.

THERE was a significant note attached to Dr. Barnardo's press circular announcing last Thursday's dinner at the Edinburgh Castle:—"We are afraid to invite more at one time than 600 or 700." When the hour came, however, at least 700 guests sat down to their hot dinner of roast beef, potatoes, and plum pudding. Who were they? The card to be presented at the door only said "Admit one"; but the more candid circular uncompromisingly announced: "Ragamuffins, vagabonds, thieves, and tramps from the streets and the lodging-houses, and under twenty-one years of age."

Great care had been taken to place the tickets in proper hands, and to judge by appearances the guests, both as to age and habits of life, came strictly under the description quoted. Young though they all were, however, most of the faces were careworn and sinworn, as if they had been for years paying tithes of all they possessed to the devil—as if, like Miss Hopkins' hero, they "had been knocked about the world and grow'd up in publics." There was little of the discipline of an ordered life in their scramble for seats, or in their tendency to take advantage of every opportunity that offered for a bout of noisy cheering, or an impish lark with their companions. Their faces were none of the cleanest; their hair was of the shaggiest; and their clothes of the raggedest. Truly Satan to many of them had been a hard taskmaster; and it did not need a second glance to prove that vice does not pay. Dirty, ragged, hungry, with nothing of purpose in their lives worth living for, the guests were a striking object-lesson on the supremacy of the moral law, and the penalties of its infringement.

Dinner was despatched in a trice, and the waiter lads from the Labour House were hard put to it to supply the constant demands for renewed platefuls. Even when the tea was handed round, the edge of appetite among some hardly appeared to have been taken off; it was whispered that one young fellow near where the writer sat had had six cups, and that his record was closely approached by not a few of his companions. If ever guests, however, enjoyed a meal, these members of "the great unwashed" did so; and when the relics of the feast were carried off, and opportunity offered for a little talk, cheering could hardly have been heartier or more vociferous than that which greeted Dr. Barnardo's proposal to send a message of thanks and sympathy to their absent host, the Hon. Thomas Holt. But the expressed sense of favours received was swallowed up in that of expectancy, when it was announced, amidst a whirlwind of applause that showed how much the favour meant, that a new sixpence, to pay for that night's lodging and next day's breakfast, would be presented to each guest as he left the Hall.

"Now, how many lads here are living in lodging-houses?" asked the Doctor, abruptly. A majority of hands went promptly up, and the speaker at once glided into an unconventional talk, whereof the burden was that he held a key of promise for every lad who was tired of a hard and aimless existence, and who was able and willing to do the world's work. There was neither class denunciation, nor vague plans of social amelioration, but a downright appeal to each lad, which could not be passed on to his neighbour, and which was calculated to stir up his hope and self-respect to a sense of better things. As usual, he told a life-story, with a moral and a parable in every line of it—of how a protégé of his, who had once promised well, got mixed up with a lot of bad company down in Brick-lane; how he took to thieving; how he had two or three short sentences; and how finally he "got rather a long time of it." "He's in there *now*," he concluded. "If there is any honest lad here who, although he may have done many things wrong, has not yet actually begun to steal, and has been honest so far, but who is in danger from bad company, I will be glad to give him help if he cares to have it. I will give him a chance this very night of leaving the streets and the life of the lodging-houses, and of getting right into one of our great Institutions for necessary training, where he will have to work hard of course, but where he will have a home and a future." Here the spruce-looking youths of the Labour House, some of them only rescued a month or so ago, were called upon to stand up and made to show their smiling faces, stout frames, and jolly presence, to the audience as an example and an inducement—an *argumentum ad hominem* which had a very striking effect on the "tag, rag, and bobtail" who looked on admiringly.

Well, but what of the future? Dr. Barnardo had a secret in store. "A lot of my lads will go to Canada shortly; that is, if they are good enough, for I won't send any but the best of those in the Home. If there are lads who prove after admission to be lazy, idle, skulking fellows, without truth, honesty, or character, such lads have not the smallest chance of getting to Canada. Only the best go. Well, I have a big farm out there, seven miles square, and even if I hadn't any land every lad would be snapped up by the farmers the moment I got my party to Toronto, at wages of from sixty to one hundred and fifty dollars a year, with everything found. But I'll tell you something more. We are going to take a thousand acres of our big farm and cut it up into little farms of from twenty to thirty acres each, and I am going to settle down on these farms a number of my best lads who have lived and worked a certain time in Canada, and proved themselves worthy of special notice. The Dominion Government, if this plan is a success, will be ready to follow my example, and grant five farms for every one of mine. That is, there is a probability of hundreds of such farms being absolutely given to honest and industrious lads, most of whom have been taken from the streets and lodging-houses of London, who are eighteen years of age, and whose character and life are thoroughly good. Now that's the sort of future that lies before, not one or two, but hundreds of my fellows. I don't want to persuade any one of you to leave the streets against your will. If you like them, stay in them! If 'Flowery Dean-street' and St. George's-in-the-East are in your minds the nearest route to an earthly paradise, by all means stay there and starve; but if some of you here have grit enough and sense enough to choose something better; if you have resolved to do your best to lead a better life; if you have as yet kept honest, and, although poor, are only unfortunate, not criminal, then you may apply to me presently, and I will find a sure means of helping you to help yourself."

The address was well received, and one could see that there were "great resolves of heart" among not a few. The little hand-bell ringers played on their bells; other speakers followed with earnest, manly words of Gospel truth, illustrated by telling anecdotes from life; and finally, as they passed through the door, each received a copy of the New Testament penny edition, and a new sixpence from Miss Holt's hands. Seventy miserable ragged fellows lingered behind to apply for admission, and we hear that Dr. Barnardo received about sixty-five at once into training at the Labour House for Destitute Youths. In these cases the "*De Profundis*" may surely give place to the "*Te Deum Laudamus*."

A DISCLAIMER.—We are requested to state that the Mr. Pigott referred to by Rev D. B. Hankin in our last is not the gentleman of that name who is known in connection with the China Inland Mission.

WORTH MISSION HALL, THREE BRIDGES.—The motto chosen by the friends engaged in this work as, surveying the "hill of difficulty" already past, they look forward to the future, is "I will trust, and not be afraid." The eleventh report states that the Sunday services are well attended; the Sunday-school continues to flourish. Letters from old scholars often cheer the hearts of those who are sowing the seed, and the monthly special service for children is a source of good. The week-night services, prayer-meetings, &c., are evidently appreciated by the people for whom they are intended. Acknowledgments are expressed to the Evangelisation Society for the earnest preachers sent Sunday after Sunday.

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

If the paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we hope to give a portrait and sketch of the late Dr. W. Lindsay Alexander, of Edinburgh.

When so many delusions are abroad, arising largely from the want of sound doctrine from many pulpits, we trust the endeavour of our dear friend and brother, Pastor Frank H. White, to build his Tabernacle, will meet with well-deserved support. We can say with confidence that the trumpet there will give no uncertain sound.

That practical form of Christianity which was personified by the late Earl Shaftesbury, has a field for work in the East-end of London, which still seems to have no limits to its extent. We were glad to see that Lord Brabazon gathered so many influential friends together last week to a conference at the Westminster Palace Hotel, with a view to promote colonisation. There is an abundance of room for village settlements in Canada, for we are told that the extension of the railway system has opened up a territory where forty millions may find a home.

While Lord Brabazon and his friends are at work upon a plan whereby 10,000 families may be comfortably settled upon Canadian soil, the Mansion House Council upon the Dwellings of the Poor are endeavouring, through local committees, to improve the present environment of the congested population of the East-end. Inspectors who devote the whole of their time to the work were engaged upon several thousand cases last year, and their efforts had a most beneficial effect upon the diminution of infectious disease.

We sincerely hope that some details will be furnished which may serve to lighten up the dark picture of a Greenwich "Young Men's Friendly Society" which appears in *The Christian Leader* of last week. This society has a clergyman for president, and four clergymen as vice-presidents; yet it is said there is not one feature of its work to identify it with the religion of Christ any more than with Confucius. Nor are there any educational classes of any sort.

"A nigger troupe" is described as the backbone of the society's work, and the songs and antics which constitute the performance are a libel upon the coloured race. A member of another Church, whose son had been induced to join the troupe, remonstrated with the clerical secretary last autumn against its continuance during the present winter. The letter received no acknowledgment, and the troupe goes on its way. This seems to us quite as remarkable a combination of the Church and the world as the "Church and Stage Guild."

Many friends have expressed their hearty appreciation of the papers by Rev. F. B. Meyer, of Leicester, on the Life of Jacob, the concluding portion of which appears in our present issue. Our readers may be glad to know that we hope soon to commence a similar series of articles, from Mr. Meyer's pen, on the Life of Elijah.

A word spoken in due season, how good is it! A hard-working London pastor was asking one Sunday for a liberal collection in order to support a nurse and Bible-woman, whose work had proved a great blessing to the dwellers in a poor district. At the close of the service a gentleman came to the vestry and said :—

> I am a stranger to you, and I came here to-day, one might say, by chance. But I am so pleased with what you said about the usefulness of the nurse and Bible-woman, that if you will allow me, I will be pleased to give £50 for three years to support another in your district.

The second payment has lately been made.

"A Grieved Missionary" writes to us from Nagasaki, Japan, describing the funeral rites, at a Buddhist temple, of the wife of the governor of the city :—

> There lies the coffin, around it nearly all the foreign residents of Nagasaki, including two missionaries, the Japanese officials, the priests of Buddha, the relatives of the deceased, and thousands of heathen spectators. A Christian missionary rises and gives an eloquent oration in English; then the priests of Buddha pray and chant, and then the English and American Consuls lead their countrymen, including English and foreign ladies—Protestants, Anglicans, Lutherans, and Romanists — each joins in the idolatrous worship of the spirits, the Kami, the false gods of Shintoism and Buddhism. Each takes a pinch of incense, and reverently sprinkling it on the burning censer on the altar, before the coffin makes the same obeisance, and to all intents and purposes offers the same worship as the poor heathen priests and others around them. The only exceptions are the two missionaries, and one or two influenced by their endeavours.

Our correspondent severely comments on "the utter degradation of spirit which could permit Christian ladies and gentlemen to indulge a sentimental sympathy at the expense of denying their Redeemer," and proceeds to make this further charge against the resident representatives of the Western world :—

> For years past immorality, deep, dark, degrading in these lands, has been practised by Europeans, and connived at and condoned by those whose duty it was, as leaders of society, to discountenance and expose it. The natural results show themselves in an utterly unreal, hollow, and conventional Christianity, which is ready to sacrifice faith and conscience on the shrine of worldly policy, social courtesy, or mere self-interest. The very heathen are scandalised, the native Christians amazed, and every faithful believer grieved and indignant. Prayer is, indeed, needed that this public sin be repented of and pardoned; for great occasion has been given to the enemies of the Lord to blaspheme.

Mr. Sankey is still busy in New York. The papers received last week record his presence at the Cooper Union Hall, the Central Presbyterian Church, and the McAuley Cremorne Mission. Later on he proceeds to Chicago to join Mr. Moody in the work there.

The fifty-fourth chapter of Isaiah is full of sweet promises to the believer. The "heritage of the servants of the Lord" is clearly defined, and the comforting assurance given that no weapon that is formed against them shall prosper. The tenth verse is a mine of the Divine love; we would commend those who are anxious with regard to their future to accept it in child-like faith, and to rejoice over the precious words as being those of Him to whom even the dim and distant future is clear and present: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

Dr. Parker, in his recent address to students in Edinburgh, quoted Luther to the effect that though there should be forty doctors in a church, a preacher should preach so as to be understood by the less learned. The recently published Life of the poet Longfellow (*Kegan Paul & Co.*) goes to show that it is men of high culture who protest the most against sermons that appeal chiefly to the reasoning faculties. Longfellow, in his journal, writes (vol. ii. p. 153): "Heard a logical discourse, dry and dreary to us who asked for the celestial manna." Again (p. 116): "A hair-splitting sermon: to me, a sermon is no sermon in which I cannot hear the heart beat."

Rev. Dr. Balgarnie, Presbyterian minister at Gravesend, has lately preached a sermon on what he calls "The most interesting stone in the world." He says the engineers of the Palestine Exploration party having sunk a shaft 79 feet in the Temple wall, and illuminated the masonry by magnesium light, discovered the corner-stone, which was 14 feet in length and 3 in height. This stone at first, because of its unmanageable angularity and hardness, was "rejected by the builders," but was adopted for its place, and shaped, by the order of King Solomon. If this as a typical fact is true, some verification of it should be given by Dr. Balgarnie, who has been a long time occupied upon Old Testament antiquities.

A correspondent writes :—

> I have frequently sent parcels of tracts to "applicants," and then several weeks after I have often received very pleasant letters in reply; and in some instances I have kept up correspondence with the individuals, to help them in their work. But in THE CHRISTIAN of October, there was an application from —— ——, and I sent a large parcel of tracts free to him on December 30, with a letter, stating my reason for so doing, in reply to his application; not having received an answer, I should like to know whether the tracts reached him. I always like to send parcels to those who are really workers for the Lord, and therefore I generally enclose a stamped envelope for their reply.

We suppress the name mentioned by our friend, but as she evidently spares no pains to be of service in this particular branch of usefulness, it would be only courteous if recipients of tracts should acknowledge all parcels not sent anonymously. Perhaps other readers may also be led to encourage tract distributors by an occasional letter of cheer.

Death-bed charity has often been sneered at as representing the gift of that which could no longer be retained; but some statistics of recently-proved wills would show that there are many people who do not find a place for charity even when some liberality would not be by any means surprising. By eight wills of quite recent date sums ranging from £647,000 personalty to £24,000 were left, amounting in all to nearly £1,400,000, and out of this huge wealth only the miserable trifle of £6,700 was bequeathed to charities. Strange to say, the smaller the sum left the greater was the proportion allocated to charity.

In these days, when some would not only perpetuate but strengthen the party walls between the churches, we welcome these words from a sermon by Canon Cheyne, D.D., Oxford Oriel Professor of the Interpretation of Holy Scripture, preached at an ordination held by the Bishop of Rochester :—

> I ask you to welcome every opportunity of brotherly meeting, theological conference, and practical co-operation with worthy representatives of the great Nonconformist bodies. The day will come, and you will live to see it, when the various sections of the greater English churches may, by conferences and readings, learn each one from the other, minimise their differences both in doctrine and worship, and associate themselves for a combined attack on the forms of sin and ignorance.

In the midst of Socialist processions to parish churches, and other strange developments of the spirit of unrest, it is refreshing to find Rev. Chas. Wm. Stubbs, vicar of Granborough, whose mastery of questions affecting labour and the working classes is so well known, giving utterance to this confirmed opinion :—

> As English Christians we may, I think, rightly be thankful for the truth that no great social movement among the labour classes in England would have the slightest possibility of success, which was antagonistic to Christianity, or relied on atheistic elements for its propaganda.

Mr. Stubbs asserts that although in the Labourers' Union movement scant courtesy may have sometimes been paid to the "village parson," it never was shown knowingly to the cause of Christianity and true religion; and he adds, "the power of the Bible, as a moral and social force over the mass of our fellow-countrymen, is still a reality." We are satisfied of the truth of these opinions, based as they are upon very close and accurate knowledge of the people; and although there are disturbing elements at work in the midst of the labouring classes, we do not see any reason to doubt that the forces which in the same centres are working for good will ultimately overcome and overpower them.

Since the time when Dickens drew attention to the fact that some of our City churches are by no means overcrowded on the Lord's-day, many endeavours have been made, with varying success, to attract people within the sacred walls of churches in localities where the residents are but few, the ebb of trade leaving the districts almost entirely deserted on the Sabbath. It is no pleasure to criticise any attempt to draw people to the house of God, but surely little can be said for such labour upon the lines declared in the following notice, which we take from the current number of a periodical devoted, so the reverend Editor asserts, to the reformation of the Church :—

> There will be a Guild Service at St. Nicholas Cole Abbey, Queen Victoria-street, E.C., on Sunday, ——, at 3.45, at which Rev. H. C. Shuttleworth will lecture on "The English Stage as it was and as it is."

If Rev. Stewart D. Headlam, who signs this notice, has nothing better to offer in his task of getting rid, "by every possible means, of the existing prejudices, on the part of 'secularists' against the Church, her sacraments and doctrines," we fear his endeavour "to justify God to the people" is a long way from its accomplishment.

Surely the General Omnibus Company of London cannot rest quietly under the grave impeachment of their methods by Rev. Freeman Wills, in this month's *Eastward Ho!* He asserts in so many words that an omnibus conductor in the Company's service cannot hold his situation without dishonesty. He is at the mercy of his fellow employés :—

> The conductor's wages are 4s. a day……The driver's daily wages are 6s.; but he adds to them by compelling the conductor to give him, in money or kind (dinner and drinks), from three to four shillings a day. The penalty of refusing him "the usual" would be quick dismissal, and dismissal as a rogue, without a character. There is a grim rule in the General Omnibus Company never to give characters……But the sacrifice of all his wages is not enough. He must "tip" the timekeeper, and the stablemen must have their small gratuities…… To keep the place of a conductor the only way is to rob the Company; and this he may do to any amount, consistent with paying in a fair daily average.

Mr. Wills flatly asserts that the governing officials of the Company know the state of the case well enough, and wink at it, because, notwithstanding all, they can declare a dividend of twelve and a half per cent. But what do the shareholders have to say to this, we wonder? And what about a system that makes the conductor's badge "a badge of disgrace;" so that if he has to leave the service, as constantly happens, no other employers, who know whence he has come, will engage him? If the General Omnibus Company do not prosecute Mr. Wills for libel, they will lie under the serious imputation of systematically conniving at fraud.

In *The Nonconformist and Independent* a "Young Deacon" has started a correspondence on Commercial Morality. His premises are, that most business is so given up to the devil of greed and over-reaching that it is all but impossible for Christian traders to preserve a high tone of spiritual life. A commercial traveller from Reigate totally denies this; affirms, after intimate knowledge, that a large body of tradesmen in country towns do maintain Christian integrity, and that this is the main element of their success. "An Older Deacon" follows with a testimony that the inconsistency of Christian traders is the fruit of unchristian homes, where not principle, but expediency, is inculcated as the rule of life.

Judging from statements in last Saturday's *Pall Mall Gazette*, these omnibus thefts and commercial immoralities are only indices of the general rottenness of society. Mrs. Weldon makes this extraordinary statement :—

> My experience tells me that the Royal Courts of Justice are built up on perjury, supported by perjury, and that the judges wink at, countenance, and encourage perjury wholesale. No magistrate would grant a summons for perjury against a person in good position.

A leading article in the same paper is more sweeping still in its charges of corruption, which are aimed alike at prominent politicians, local administrators, and private individuals: "At every turn we meet men who tell stories of bribery and say you only need to probe deep enough to find dishonesty everywhere." And yet we plume ourselves on being a "Christian" nation. One most serious aspect of the case is that our Christian pulpit teachers seem either to be in blissful ignorance of all that is going on, or else, knowing the facts, are afraid to characterise and denounce them as they deserve.

To all who mourn over the evils that abound in this great city, and sigh for a reign of righteousness and comfort and contentment in our colossal community, we commend the perusal of a remarkable pamphlet, "London: a Warning Voice," by H. Hargreaves (*Elliot Stock*, 9d.)

If our readers want to know of an illustration of real practical Christianity, let them not fail to peruse the account given on another page of Dr. Barnardo's plans as to his great Canadian farms in the North-West. Everyone will wish and pray that the project may be crowned with complete success.

The French correspondent of *Evangelical Christendom* thus writes in the current number :—

> "To work, gentlemen, and to the front!" cried the octogenarian President for the day, Pierre Blanc, to the Chamber of Deputies, on its opening meeting this year. And he wisely and strongly advised them to take up first those reforms, pre-eminently beneficial and urgent, concerning the suffering classes…on which there is no difference of opinion, and to defer to a later date discussions of subjects…likely to stir up passion and to bring forth irremediable disunion. No words could more suitably express what is needed among Christians just now.

None indeed! Let the people be rooted and grounded in the faith; let the foundations be well and deeply laid; then Christians will not be blown about by every wind of doctrine, as otherwise they surely will be.

A young servant told us the other day that the Professor used to talk to them a great deal about Hades. It is too often the case that the intermediate state, or other difficult subjects on which scarcely two mature Christians go far together, is pressed upon young or inexperienced believers, who need rather to be taught in the simplicity of Christ, "who of God is made unto us wisdom—both righteousness, and sanctification, and redemption."

The less definite Scripture there is for any doctrine, the more its advocates are thrown upon their own judgment and opinion; and the more vehemently will they contend for it. It is of the utmost importance that we feed the babes in Christ with the sincere milk of the Word, that they may grow thereby.

MISSION WORK IN NORTH BOW.—During last year, Rev. J. F. Porter, of the mission at Smeed-road, Bow, spent ninety-three days in the personal investigation of domestic cases brought before him, and applications for relief are constantly being received. Free breakfasts, varied by an occasional dinner, are given three days in each week, and on Thursday last, a children's dinner and entertainment were given at Driffield-road.

MRS. REANEY AT STOCKTON.—This lady paid a visit to Stockton on Friday last, when a goodly number of friends assembled in the afternoon, in the Friends' Meeting House, to hear an address from her on "Christian Work." For an hour and a half she held the audience, as she told the story of Rescue work in the East of London, and urged home upon all their individual responsibility. In the evening Mrs. Reaney delivered a most earnest address on "Temperance," in the Temperance Hall.

A UNITED PRAYER-MEETING has for four years been held daily at 87, Leadenhall-street adjoining St. Katherine Cree Church, between one and three o'clock. These gathering (continued from the City of London College) have been greatly blessed. Many souls have been saved, God's children built up, and there have been wonderful answers to prayer on behalf of unconverted relations and sick ones. A strong feeling of brotherly love also exists between the members. Rev. Dr. Whittemore, the rector, who is sometimes present, has now built a hall at the back of the present meeting-place, which, it is hoped, will be opened the first week in March when a tea will be given to the workmen engaged in its erection. Mr. Wilmshurst is the leader of the meeting, and may be addressed as above.

REV. SAM JONES IN BOSTON, U.S.

A long account of Mr. Jones's meetings by a special correspondent, dated January 23, appears in the New York *Independent*. He says:—

"Let us hope that the next great revival which sweeps over our country may be a revival of righteousness." I quote from memory the above words, uttered by President Fairchild, of Oberlin College, on a great occasion several years ago. The work which Rev. Samuel P. Jones, of Georgia, is now endeavouring to do in Boston, is in realisation of that hope.

Mr. Jones not only believes that he is called and qualified to preach this one phase of truth only, but that the emphasis needs to be laid on that, because hitherto the practical doctrines have been slighted while disproportionate stress has been put on belief and emotion. Last Thursday night the evangelist preached on repentance, from 1 John i. 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The sermon was the culmination of all that had gone before. In this sermon he stated, explained, and defended his theological position, so far as his preaching was concerned. "John," he said, "put the whole Gospel in less than three lines. This is the whole of the Gospel on the human side of the Gospel; and really, brother, that is the only side you and I have to do with." Then he went on to urge and illustrate his one idea, which is the purpose and purport of all his preaching, that repentance is first and repentance is fundamental in religion; and repentance is just ceasing from sin. "If repentance doesn't mean quitting your meanness, it doesn't mean anything." "Sam" Jones is, I verily believe, in complete touch with the great body of devout and divinely wise religious teachers of our time. He is mightily toiling to help on the sort of revival for which President Fairchild taught us to hope; and he is sending the shafts of his sanctified sarcasm at that body of death, characterless piety, which crime and corruption in high places and low places teach us most to fear in modern society.

The appearance and manner of Mr. Jones have often been described, but much that is most significant has been overlooked. I have had opportunities for the close and repeated study of this remarkable man. I have gazed up into his face while he preached, and stood by his side while he took the hands of inquirers in the after-meeting. The closer I get to him the better I like him. He looks like a pure, laborious, thoughtful, self-forgetful, self-denying man, chastened by such experiences as few of us know, sobered and saddened by the memory of the life he once led, intent on nothing but getting other folks to find the great deliverance which he has found, and doing what he does because that is the only way by which he can accomplish his purpose.

Meetings have been held each evening, and nearly every afternoon. Since Sunday all the services have centred at the People's Church, on Columbus Avenue. That famous and enormous structure has been filled and crowded every night. Always more people have come than could find seats, often more than could cross the threshold. The work is to go on another week, and probably longer.

BEN JONSON MISSION.—This Mission, under the active superintendence of Mr. James Taylor (28, Cressy-place, Stepney-green) has now made a fresh start, the old premises having been remodelled and enlarged into a new hall, cheery and comfortable, though not of large dimensions. It is situated near the spot where the hall used by Messrs. Moody and Sankey was planted, and when that mission closed, with characteristic brusqueness Mr. Moody bade the workers "Go ahead!" The new hall was opened by a public meeting last week, at which Mr. J. Kellaway and Mr. G. Morgan were among the speakers. Thirty pounds are needed to clear off outstanding liabilities, and when this is accomplished Mr. Taylor will commence a series of free meals to the needy poor of the neighbourhood

SCRIPTURE READERS AT TEA.

As happy a social gathering, says *The Rock*, as ever took place, perhaps, under the roof of King's College, London, was seen in its capacious dining hall on Friday week, when a large party of the Readers of the Church of England Scripture Readers' Association, many of them accompanied by their wives, were most hospitably entertained. A number of friends thoroughly interested in their work had come to spend the evening with them, and to wish them God-speed in commencing another year's labour, and these were received with a cordiality which showed how highly they were esteemed by the guests.

Among the speakers was Rev. Marcus Rainsford, the clerical secretary, who said:—"I am sure we are all thankful for the occasions on which we are permitted to meet together to go down into the precious truths of the Word of God, and you will join with me in praying that not one of these occasions from month to month shall ever prove unprofitable. It is strongly on my mind that we should from to-night make a new start for the Master. We live in dark and dangerous times, when, though there is a form of godliness there is an absence of its power. There is a great work to be done in London, and you, with others, must do it. Let me urge you, therefore, to have great ideas of the grandeur of the work in which you are engaged. It is one in which, I believe, the angels of God would be glad to be employed. But God does not send his angels, but poor sinners like ourselves, taught by his Word, to go from house to house to tell of his salvation. I thank God that I do not know one of our Scripture-readers of whom I cannot say he is a man of God."

In proceeding, the speaker urged upon them also to have great thoughts of the weapon which God had put into their hands, for there is no sword like the sword of the Spirit, which is the Word of God. He reminded them that they did not go forth in their own strength, but as men of God in the power of the Holy Ghost. We want, he said, to realise the value of the precious souls to whom we give the message, for you have a work to do which archbishops, bishops, rectors, and curates cannot do. There was a very good illustration of this in a place where I once lived. There was a man near me who was the plague of the country round; a drunkard, a blasphemer, who never went into a place of worship. If the Archbishop of Canterbury had been announced to preach, that man would not have gone to hear him; but when walking one day past a hall where the rag-tag and bob-tail of the population had been got in to hear the Gospel, his attention was arrested by a placard on the door, announcing that Tom Jones, the costermonger, was going to preach. "Here's a go!" he cried, and then he added, "If Tom has turned parson, I'll go and hear him." He went, and God sent his truth home to that man's heart, and now he is a bright and shining light in that neighbourhood.

HOWARD-STREET MISSION.—A free breakfast is given to a number of the poor, unemployed men and women from the lodging-houses in the neighbourhood at this hall every Sunday morning. More than one hundred were thus cheered and comforted on a recent Sunday morning, and their gratitude was great. After breakfast there is a Gospel service, the power of which has been manifest in bringing home conviction of sin to many. Mr. John Soames, 7, Bromfield-road, Clapham, is the superintendent.

HYDE PARK HALL MISSION.—The work of preaching the Gospel in Hyde-park, commenced sixteen years ago by Mr. Chas. Cook, and more lately embodied in the Mission established close by at the above-named hall, has been energetically and successfully continued during the past year. Meetings are held regularly in Hyde-park during the summer, as also in the Mission hall and large music hall near by. As a result of these labours, some are now preaching the Gospel which once they ignored or contradicted, while many have been brought to the Saviour.

GUIDANCE.

"For thy name's sake, lead me, and guide me."
Psalm xxxi. 3.

When the sunshine on my way
Gladdens all the live-long day;
Lest there be a subtle snare
In the brightness anywhere,
Saviour, lead and guide!

When the work I undertake
Seems as nought for love's dear sake,
And with light and wingèd feet
I the crowd of duties meet,
Saviour, lead and guide!

When the sunshine fades away,
And life's brightness will not stay,
Then, amid the soul's deep chill,
Whisper comfort, keep me still,
Saviour, lead and guide!

If with aching heart and limb,
In the darkness—ne'er so dim—
I thy given task pursue,
Grant me courage, keep me true,
Saviour, lead and guide!

For thy name's sake—for THY sake,
Aid me in the way I take;
And, earth's joy and grief all o'er,
To the calm and heavenly shore,
Saviour, lead and guide!

Agnes Foster.

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Mr. Spurgeon and Young Preachers.

On Tuesday evening, last week, the annual tea and public meeting in connection with the Metropolitan Tabernacle Country Mission and Evangelists' Training Class was held. Mr. Spurgeon was very warmly welcomed, and proceeded to offer a few remarks. In the course of these he said:—"Sermons should be savoury. There is a way of holding out the truth so as people may dislike it. The spirit in which we preach and teach is exceedingly important. You cannot be loving in manner unless you are loving in spirtt. You cannot even be forcible in manner unless you have force in your own spirit. I trust that every one of you will try and make all he can of himself, and will not think much of himself. The ruin of a man is the notion that there is anything in him. There are brethren who need being taken down; but when they are down they frequently rise very quickly up again. I do not think there is anything so wise as for a man to have a wife better educated than himself, so that when he makes a mistake she may say, 'My dear, I noticed that you said so-and-so. It ought to have been so-and-so.' He doesn't like it even from her, but it goes and comes very nicely from her, especially before she is his wife. Very softly and very sweetly she can suggest to him little amendments and little improvements, and he is likely to get better.

"If ever you do tell one another of your faults, you will do it, I am sure, with great kindness, but you must not hesitate to do it. Nobody is more your enemy than one who flatters you. I wish, my young brethren who are going forth to preach, that God may make something of you in the days to come. There is room in the world for a great many more useful preachers. You know in all trades and professions that there is a great crowd at the bottom of the ladder, but there is always lots of room at the top. The reason why so many persons are poor is because they do not understand their own trade. Go in, then, young fellows, to do everything first-rate! You have a first-rate Master, whom you serve, and you have a first-rate Gospel to preach, and a first-rate work before you in saving souls. Try to do your very best, and if you *do* your very best, then, however poor you may be in natural power, you need not be ashamed. It may be if you attain to nothing but the common rank, if you do the work for the Master faithfully He will accept it."—*Baptist.*

RAMSGATE SANDS.

For nineteen years evangelistic services have been conducted on Ramsgate Sands by Mr. W. Nott during the summer season. Friends who were present at the Exeter Hall gathering on Tuesday, last week, as they listened to the singing of familiar choruses, may well have been reminded of pleasant hours when the music of these words came home to their hearts in the quiet of an evening at the seaside.

Mr. Nott was as radiant and earnest, and to the point, in the few remarks he made, as when speaking under summer skies. The little report issued shows that last year over two hundred services were held, and one of the speakers said the audience sometimes numbered as many as five thousand persons. Not only were these times of real enjoyment, but many letters have been received by Mr. Nott, telling how the word of truth preached or sung had been made fruitful in the hearts and lives of those who heard.

Rev. Z. B. Woffendale, in a warm and practical address, said that these services were extremely helpful to Christians, whose love to Christ is warmed and kept up at a time when they much needed such stimulus. He had been happy to assist in the meetings, the great delight of which was that there Christians of all denominations met on common ground. Mr. Garstein, Mr. Hill, and Mrs. Bunning also gave earnest addresses.

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MISS BOOTH'S WEDDING.

The marriage of the eldest daughter of General Booth with Colonel Clibborn, on Tuesday last week, naturally excited great interest. Her ardent devotion to the work of winning souls, and to the Salvation Army methods; her fervent labours, both in England and on the Continent; her imprisonment in Switzerland; the dangers she has braved in the slums of Paris, that the very lowest might hear the Gospel message, combine to give her a claim to public admiration greater than many a popular hero or heroine. Colonel Clibborn, too, has been a prominent figure in the Army's work on the Continent, and is regarded with much esteem.

Under the happiest auspices; with the earnest good wishes of more than the five thousand who, with loud "God bless you's!" and many "Hallelujahs!" greeted them; with the blessing of the General and Mrs. Booth, and according to the Salvation Army forms, this couple were last week united at the Congress Hall, Clapton. The legal ceremony had, of course, been gone through before. The scene was imposing. At the conclusion of the formal proceedings the bride sang with much sweetness and effect, "All that I have I am bringing to Thee."

The bridegroom, who has assumed the name of Booth-Clibborn, said he was happy, and added that he had learnt for years past, not only to love, but to honour and revere Miss Booth for her work's sake; and he believed the hand of God was in their union. He asked for the prayers of all present for the greater dedication of his wife and himself in the cause to which they had given themselves. The bride also delivered a long and earnest address.

After the breakfast Mrs. Booth-Clibborn gave some account of the progress the Army is making in France. A most encouraging address was also given by M. Parent, of Nîmes, who said that Southern France had been greatly moved by the influence of the Salvation Army. A considerable sum was contributed by the guests towards the extension of the work.

STRANGERS' REST, CARDIFF.—Miss Weston visited this Home last week, and gave an interesting sketch of her work. Miss Tilly, in a brief account of the work at Cardiff, said that over thirty-two thousand men had attended the English meetings, and nearly seven hundred pledges had been taken. Five hundred bags of books were given to sea-going ships, and about a thousand letters were written by the workers to men at foreign ports.

Railway Men in Derby.

In connection with the Railway Mission a mass meeting of over 2000 people was held in the Drill Hall on February 10. Mr. Miles MacInnes, M.P., presided, and spoke well on the high aims of the Mission, urging all present to take an interest in its operations. Mr. D. Spencer, secretary, gave a descriptive account of the work done, both by the officials, the servants, and ladies. This description was confirmed by no less than six testimonies of men from Leicester, Birmingham, Nottingham, and Derby, all of which had the usual Exeter Hall ring about them, and were greatly appreciated.

Various addresses were then given by Mrs. Gates (Brighton), Rev. S. Owen, Messrs. R. Radcliffe, A. J. Grinley, R. Johnson, and others, all of whom urged the claims, and spoke highly of the work carried on among railway-men in the United Kingdom and abroad. The office of the Mission is at 186, Aldersgate-street, E.C.

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Blackdown Hills Mission.

Dear Sir,—Many of the people in this poor agricultural district are in great need from want of employment. The winter has been, and still is, very severe, and many families are at their wits' end to provide for their children. We do what we can to provide bread for the most destitute.

Many are constantly drifting to the large centres, only to add to the overcrowded state of such districts, and to add to the element of lawlessness. The agricultural interest is certainly in a very bad condition. Scarcely any farmer will employ labour, because the rents are high, and the returns are low. Hundreds bear up as well as they can, and suffer rather than complain, so that the poor who have no helper go to the wall. We have given bread and coals to some of the most needy families, and clothing as far as we can.

The spiritual work prospers, and souls are saved continually. Geo. Brealey.

Clayhidon, Wellington, Somerset.

GLASGOW SEAMEN'S FRIEND SOCIETY.—As shown in the report of the sixty-fourth year's work of this Society presented at the annual meeting, the year 1886 has been an eventful one in its history, having witnessed the opening of the new Institute at 200, Broomielaw. This, with the Seamen's Bethel opened three years ago on the south side of the river, affords excellent accommodation to seamen for spending their spare time pleasantly and profitably. Some account of the work of the association was given in a recent number, but it may be added here, as a matter for deep thankfulness, that no less than 733 persons have, in connection with the meetings, professed to yield themselves to the Saviour, and that God's Spirit has been manifestly working amongst the men of the sea. The number of visits paid by seamen to the Institution on both sides of the river is over 180,000, and more than 1,000 have signed the temperance pledge. Mr. R. H. Hunter, 27, Jamaica-street, Glasgow, is the treasurer and secretary.

SAILORS' HOMES OF REST.—In an account of her work recently given at a meeting convened by Miss Dudin Brown in Queen's Gate-terrace, Miss Weston stated that over one thousand men and boys signed the pledge at the Homes last year. Since these were first opened four public-houses on the opposite side of the road have been obliged to close, and of three others which stood between the Homes and the dockyard gates, and were the cause of terrible evil, Miss Weston has been able to secure the leases of two, and hopes that almost immediately the last and worst, a large corner house, will be transferred to her. These encouraging results have been accomplished through the generosity of many friends, and the loyal help of the bluejackets themselves. Miss Weston will, as soon as possible, commence building operations with the view of adding these three houses to the present premises, which are greatly overcrowded, hoping that as the accommodation increases more men will be brought under the Christian influence of the Homes. Canon Fleming, who presided, in speaking with admiration of Miss Weston's work, said he had himself seen 1000 sailors gathered at the Home one Saturday evening last autumn.

Letters to the Editor.

"LEAVENED BREAD."

Sir,—In reply to a letter which appeared under the title of "Leavened Bread" in your issue of last week, I beg to say that the views of the Sunday-school Union "Lesson Notes" with regard to "evolution" have not been quite fairly stated. Your correspondent "P." quotes only *part* of a passage from the "Notes," leaving out the explanatory sentences. The entire passage is as follows:—

"Nor is the theory of evolution (except in its extreme form) opposed to that of creation. The extreme form of the evolution theory is, however, only the creature of an hypothesis which is directly contrary to scientific experiment. No experiment has ever yet shown us (1) Life evolved from no life; (2) mind evolved from no mind; (3) moral nature evolved from non-moral nature. Evolution, in a modified form, may be readily accepted as one of the laws or methods by which the great Creator works. So far as evolution is true and provable, there is no more in it than has for ages been implied in the word 'event,' from *evenio*=I come out of, *i.e.*, everything is connected with something that preceded. Nothing stands alone. But He who thus connects all things together, and who sees the end from the beginning, is God (Heb. iii. 4)."

It will easily be seen that this differs very considerably from "P.'s" partial quotation. I am, however, very far from approving of the "Lesson Notes," and can heartily agree with your correspondent as to the dangerous character of the lesson on Gen. iii., in which the Scriptural account of the fall of man is treated as a symbolical narrative rather than as actual history.—Yours truly, A Sunday-school Teacher.

VIVISECTION.

Dear Sir,—Allow me to call attention to the steady and rapid onward march of vivisection in this country. Strenuous efforts are at the present time being make to apply the studentship left by the late Mr. J. Lucas Walker to vivisectional purposes at Cambridge, and unless there be a determined opposition these efforts are likely to be successful.

It is now boldly proposed by the scientists to render illustrious the year of the Queen's jubilee by devoting a large sum of money left by the late Sir Erasmus Wilson to the foundation of a great Physiological Institute in London, which would vie with those of Berlin, Paris, and Leipsic; "A foundation," says *The Spectator*, "which will in its effects much more than neutralise the Vivisection Act of 1876, since it will reconcile students from all parts of Her Majesty's dominions to horrors such as those which have hitherto been confined to Continental capitals."

It rests with the country to say whether it will or will not continue to tolerate the legislation of vivisection. It is owing to the indifference and supineness of the nation that vivisection has advanced thus far. It will always continue to advance until it is abolished by law.

Let us all feel our individual responsibility in this matter, and not merely hope that others will do so. We all have some influence.

Any who are desirous of knowing how they may help at this grave crisis, or who wish to have papers to circulate, are invited to apply to the Secretary of the Bristol and Clifton Anti-Vivisection Society, 15, Royal Promenade, Clifton.—Yours truly, Ellen Marriott.

Woodburn House, Cotham-park, Bristol.

SOLDIERS' INSTITUTE, SANDGATE.—We are requested to remove the prevalent impression that this excellent institution received an endowment through the death of Miss Papillon. The small sum left by her for its objects only met outstanding claims, and it is quite dependent on the help of friends for the maintenance of its good Christian work among the soldiers at Shorncliffe Camp.

A BLUE RIBBON BIRTHDAY.

It seems but the other day since Mr. William Noble was at Exeter Hall receiving the good-byes and good wishes of his numerous friends, before departing for America. Eighteen months, however, have passed, and during that time our friend has held aloft the Gospel Temperance banner through a great part of the United States, and in the leading cities of New Zealand and Australia. It must have been a gratification to the large company assembled in Exeter Hall last week, at the ninth birthday of the Blue Ribbon movement, to see that Mr. Noble had so well stood the strain of travel and of work. In his address he said he had come back to resume temperance work in this country, more than ever convinced that his mission was to wage the fight from the standpoint of moral suasion. He paid a very warm tribute to the earnest and self-denying efforts of temperance reformers in America, especially in connection with the Women's Temperance Union, though he hinted at the fact that the political element is, in his opinion, somewhat too prominent. Some touching reference was made to the closing scenes in Mr. J. B. Gough's life; and the dying message of the great orator, "Young men, keep your record clean," was pressed home.

Mr. W. Palmer, of Reading, who has been the mainstay of the Hoxton Hall work, presided, and spoke earnestly about the need for more sustained enthusiasm in temperance effort. Mr. Caine, M.P., effectively dilated on the enormities of British rule in imposing the deadly liquor traffic on the native populations in Egypt, India, and Africa. The most telling speech of the evening was that of Rev. Thomas Evans, of Victoria-park, who vindicated his Welsh nationality, in rousing the feeling of the meeting to a high pitch by eloquent and impassioned appeals.

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OBITUARY.

MR. WM. JOHNSON.

THIS earnest temperance advocate, who died last week, had for thirty-five years fulfilled the duties of missionary to the Darlington Ladies' Temperance Society. His earliest experiences in the district were gained amongst the navvies engaged in the formation of the railway, and he was always amongst the foremost in all kinds of philanthropic work, for many years making it his continual endeavour to remonstrate with and counsel those who, through drink, got into the hands of the police. The deceased was a member of the Society of Friends.

TWO CONGO MISSIONARIES.

I am very sorry to have to report the death, at this station, of Rev. S. J. White. He joined the Livingstone Inland Mission in 1881, and returned only about seven months ago, with Mrs. White, from furlough in England. He is the first of our band to be called away since our dear Brother Craven died in October, 1884. Mr. Probert, also of this Mission, has been compelled to return at present to England, owing to serious and continued sickness.

I hear also of the death of Mr. Grant Cameron, one of Bishop Taylor's Mission, at Kimpoko, about a month ago. Work goes on very cheeringly. A revival has begun at San Salvador, a station of the Baptist Missionary Society; there are 120 converts. Pray for us.—Yours, &c.,

Palabala Station, Jos. Clarke.
L. I. Mission, Congo Free State, Jan. 13.

REQUESTS FOR PRAYER AND PRAISE.—Prayer for blessing on the following missions:—Dr. H. G. Guinness, at Devizes, March 6 to 14; Special Missions to Young Men, at Y.M.C.A., Hammersmith, Feb. 20 to 26, and at 186, Aldersgate-street, E.C., to Feb. 19; for a blessing on the labours of the Irish Church Missions to Roman Catholics.——For blessing on a Young Men's Meeting on Lord's Day evenings, in Dublin.——For blessing on services at Weston, near Bath, by Mr. Opie Rodway, Feb. 17 to 20.

Praise for much blessing at Seaton and Beer, Devon, at Mr. Opie Rodway's services during the last ten days.

POOR CHILDREN'S AID SOCIETY.

A working Committee was formed at a meeting recently held at Exeter Hall for the purpose of carrying on the work of this new Society until such time as it may be possible to hold a public meeting to establish the Society on a permanent basis. The work undertaken will comprise the feeding of little ones who are found to be in a state of semi-starvation, the clothing of those frequenting schools, or otherwise, in a ragged and exposed state, and the establishing of crèches in various parts of London where the need is most pressing for the tending of infants during the absence of their parents and elder sisters. The committee will proceed to deal with such funds as may be intrusted to them at once in the alleviating of misery, such as described in the recent articles in *The Globe.*

Care will be taken that only needy and deserving cases are assisted, and the "pauperisation" of parents avoided by the making of careful inquiries, and no money will, in any case, be paid to parents for the relief of their children. The hon. treasurer is Sir Walter Farquhar, 18, St. James's-street, S.W. All communications respecting the Society should be addressed to the hon. secretary (*pro tem.*), Mr. A. S. Krausse, 367, Strand, W.C.

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THE EVANGELISTIC MISSION.

God has abundantly blessed the efforts of the Evangelistic Mission in the Hammersmith district. The work was commenced in a small room at 130, King-street, but last summer it assumed such dimensions that larger premises became necessary. Accordingly, Mr. C. Russell Hurditch secured one of the lower rooms of the West Kensington Hall, capable of seating over three hundred. The services are well attended by the middle-class population, who are attracted by the plain, simple, and clear manner in which the Gospel of Christ is presented. The Sunday afternoon and evening services have lately drawn so many that Mr. Hurditch has been obliged to engage the upper concert room of the building. Dr. Popham (a retired physician of Nottingham), a genial, happy old man, who must be on the borders of threescore years, acts as honorary superintendent, and consecrates his whole energies to the work.

On the evening of Thursday last a social meeting was held, which was attended by between four and five hundred people. After a social tea, Mr. Hurditch, who presided, acknowledged the great goodness of God in having blessed in such a large degree the work of the Mission in that locality. Dr. Popham, in making a statement as to the services, remarked that he had great faith in the ladies as labourers in Christ's vineyard. He found them most warm supporters of the work, and hoped many more would come forward and give their help.

Mr. Robert Paton laid great stress on the necessity and importance of presenting a clear Gospel. A few stimulating words were subsequently spoken by Mr. J. L. Stanley, general secretary of the Evangelistic Mission, and Mr. Samuel Angel.

DUBLIN PROTESTANT DEAF AND DUMB ASSOCIATION.—About fifty deaf mutes were present at a soirée recently given by this Association in the hall of the Metropolitan Buildings, Lower Abbey-street. After tea, grace having been said in the finger and sign language, a presentation was made to Mr. Maurice F. G. Hewson, missionary of the deaf-mute congregation, on behalf of those to whom he has ministered for twenty years. The address was read in the finger and sign language, and interpreted to the hearing audience. Mr. Hewson, in reply, expressed his gratitude, and the thankfulness he felt in having been enabled to join them in Divine worship on Sundays, "using the only language we understand in common to convey our prayers to the throne of grace, and reading together in silent language the blessed message of salvation, which God has been pleased to clearly convey to us by his blessed Word." The evening's entertainment, which was closed with an exhibition of dissolving views, was greatly enjoyed.

REVIVAL AT RAMSGATE.

A very gracious work has been in progress a Ramsgate during the mission conducted by Mr Spencer Walton in connection with the Y.M.C.A and Y.W.C.A. Few of us in this pleasant seasid town can remember so great an awakening, both o the Lord's people and also of the careless, since, perhaps, the revival in our town extending over several months in 1859.

From the first the afternoon Bible-readings were largely attended, and on the last day the numbers were so large as to overflow the Christ Church Parish Hall, in which the afternoon gathering was held.

The attendances at the evening meetings held in St. George's Hall from the first were good, but increased till every available space in the hall was packed, and large numbers of earnest Christians retired to the Y.M.C.A. room or the Congregational school-room to pray, their places being instantly taken by those who were waiting outside the building. Much blessing attended the after-meetings, which were conducted free from all excitement. One or two instances of blessing received are worthy of remark, one man having walked nine miles to attend the meeting, and another, a waiter in an hotel, during the three or four hours he was off duty, walked a distance of eight miles.

On the afternoon of each Sunday meetings were held for men only. The hall was filled, and the results were most encouraging, Mr. Spencer Walton's manly and thrilling appeals making a great impression on all present. The praise-meeting, which was held in the Wesleyan Chapel, was filled in every part, and the scene was remarkably impressive, when first those who had professed to have found peace stood up, including persons well known in the town, of all classes, of both sexes, followed by a large number who desired to testify to the benefit derived from the Bible-readings.

Already thirty-five new members have joined the Y.M.C.A. here. One feature which has characterised this mission is the prayerfulness and unanimity and perfect harmony of earnest Christians of all denominations. It has also proved the reality of the results of a smaller mission held by the Y.M.C.A. in November, 1885.—Yours faithfully, Jenkin C. Haynes, Hon. Sec.

Y.M.C.A., Ramsgate.

BIBLE AND FRUIT MISSION, NEW YORK.—This charity has for ten years been sending its missionaries to the bedsides of the sick and dying, giving personal sympathy and effort, distributing papers, books, fruits, and delicacies. Prisons and hospitals are also visited, and adjoining a coffee-house which for five years has been a power for good, is a lodging-house, with accommodation for 160 persons, where numbers have found a refuge from temptation and an opportunity for reform. In addition there is a broom factory, where twenty men are engaged in an honourable life; and other interesting and important fields of work are occupied by this singularly beneficent society, so wise and wide in its field of operations.

DEACON ABRAHAM.—Sir,—We shall be glad to hear from all those who, feeling an interest in the work carried on in Ooroomiah by our friend Deacon Abraham, would like to join a committee in order to render him help in supporting his orphanages and mission work. The paragraph in yours of January 27 shows how deep are his needs. Last year we were able to send him over one hundred pounds as the result of our sale of work, and we are hoping to hold another sale next August. It was our privilege to receive Deacon Abraham as our guest for about a month, when he was last in England, and we shall be pleased to give information about him and his work.

Yours faithfully, Henry Tasker.
Brookside, Andover, Hants.

ALBERT YOUTHS' CHRISTIAN INSTITUTE.—This Institute for working lads was commenced last year by a few Christian men who seek to lead its members to a saving knowledge of the Lord Jesus. It is open every evening, and at the close a prayer-meeting is held. There are Bible-class and Gospel service on the Lord's-day, and for active workers a Tract Band has been formed. Several of the lads are now bright, useful disciples in the Lord's service. Educational classes are held during the winter, and various athletic amusements are also provided. The increase of members has necessitated an enlargement of premises. The Institute is in Jenkins'-yard, Eagle-street, Holborn: and communications should be addressed, Mr. Robert Cadogan, 66, High Holborn.

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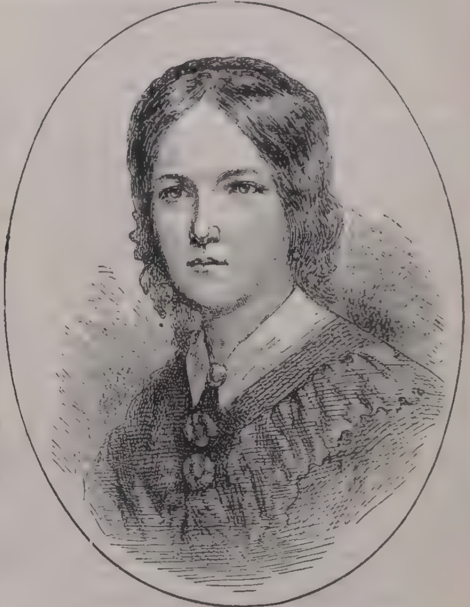

Nineteen Beautiful Years.

RECORDS OF THE LIFE OF A BELOVED SISTER.

By *Frances E. Willard.*

President of the "Women's National Christian Temperance Union of America."

With Introduction by BISHOP FOSTER; and Prefatory Note by the Poet, J. G. WHITTIER.

SOME EXTRACTS FROM THE MANY APPRECIATIVE REVIEWS.

"We cordially endorse the opinion expressed by the poet Whittier, who says, 'It is a charming piece of biography.' We have no doubt it will find many sympathetic readers."—*Temperance Record, Dec. 9.*

"For elder girls *Nineteen Beautiful Years*, by Frances E. Willard, should be very helpful and stimulating. It is an affectionate record of the singularly beautiful life of the authoress's sister, Miss Mary Willard."—*Christian World, Dec. 16.*

"Mary Willard, the subject of this biography, was as gifted as she was good. The delineation of her character and the portrayal of her life teach a beautiful lesson, and so invest with world-wide interest a book which, at first sight, might seem interesting alone to the friends of the heroine. A capital gift-book for a young lady."

The Bookseller, Dec. 16.

"It is less a record of action than of the yearning after a higher life, and striving to its attainment. The beauty of the life is written in the face of a portrait which accompanies the memoir."—*Church of England Sunday-school Magazine, Jan., 1887.*

"A book which is introduced by a commendatory note from the pen of the venerable Whittier is sure to make for itself many friends; and its merits are such that it amply deserves them."

Baptist Magazine, Jan. 1887.

"A most interesting biography and memoir of a girl's life. Its details are charmingly written by her sister, Frances E. Willard. The exquisite portrait, and the details of the pure life of a girl who lived but nineteen years, make us hope that the book will find its way into numberless households. It cannot fail to inspire girls and women with a desire to follow in the steps of such a character. It is not a dull, goody-book of preachments; but teems with close observations and lively perceptions of the false, the true, and the noble in life. A better, purer, present to girls and young women cannot be found."

Ladies' Treasury, Jan. 1887.

"In this memorial volume, Miss Willard tells the story of her sister's life—a life that deeply touched and moulded hers; and to which the world owes much more than at first sight might appear. The name of Frances E. Willard is well known to the world in connection with the Temperance movement; and it is quite evident that the elder sister owes much to the influence of the younger one, whose brief but beautiful life is here recorded. The poet Whittier writes a prefatory note; and Bishop Foster writes an introduction. Neither of these are needed to make those who read the story itself feel thankful to Miss Willard for this volume. . . . We very heartily commend it to all who wish to lead noble lives. If nobility is simple goodness, then a truly noble life is here presented to the world."—*Irish Congregational Magazine, Jan. 1887.*

"A pathetic sketch of a young American girl's life."—*The Graphic, Dec. 25.*

"'Nineteen Beautiful Years' is most touching and interesting; so thoroughly natural and unconventional was her life and the expression of her thoughts. It is good to see how, through all the different modes of thought and teaching, and many mistakes perhaps all round, God draws hearts to rest in Him, and trains characters to serve Him."

Home Friend, Jan. 1887.

"The title of the book seems aptly chosen, it being a record of the life of a young lady possessing rare natural talents; and distinguished by the spirit of piety. It is largely composed of extracts from her own diary, which show better than any observer can do the workings of the inner life of the soul. The beauty of holiness is seen throughout."

Footsteps of Truth, Jan. 1887.

"The young girl whose short life is here portrayed by a sisterly hand was a charming character, and exemplified the graces of a Christian experience. The pages of her diary are a revelation of the writer's bright heart and keen observation of her surroundings; and the portrait and pictures are capital. A delightful biography."

The Christian Commonwealth, Dec. 30, 1886.

"A book that may be safely put into a young lady's hands, with the assured confidence that it will serve to strengthen and deepen all influences for good."—*The Christian, Dec. 16.*

"Miss Willard here traces, with a hand as skilful as the heart that guides it is loving, the life of her beloved sister Mary. It is an American biography, but will be read here with as much avidity, and will excite as intense admiration as if it were English. . . . Worthy of being selected as a choice gift-book to young ladies."

Methodist New Connexion Magazine, Jan. 1887.

"Embalms the memory of a young American lady, who passed from this life after a brief term of less than twenty years. Such a biography might appear unlikely to contain many points of interest; but Miss Willard's tender *spirituelle* narrative is the history of a soul rarely beautiful, unselfish, and sincere. The passages quoted from Mary E. Willard's school-girl journal are almost unique in their unaffected yet often high-reaching thought. Bishop Foster, in his introduction to this book, writes of it as the most entrancing of all stories—the story of the genesis and growth of a redeemed soul. We should like to place this book in the hands of all the girls we know."

Literary World, Dec. 31.

"A choice gift for a young lady."

Word and Work, Dec. 16.

"This is a charming volume by Frances E. Willard, who is so widely known and honoured for her work of Christian philanthropy. The book is the tender and loving record of the author's sister, Mary E. Willard, whose existence was sanctified by fervent religion, and graced by true womanly dignity. Every page contains sweet thoughts culled from this young girl's diary; with reference to which Miss Willard expresses the hope that 'many a bright-eyed youth and maiden may rise from its perusal with braver hearts to do that which is right; with firmer faith in the unseen powers that work for those who seek the truth; and with a confirmed resolve to be more gentle and helpful, more diligent to win from life its truest joys.'"

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And may be ordered of any Bookseller.

CHRISTIAN COMMUNITY.

RESCUE ALL-NIGHT WORK.

This is the third year that we have opened for a Night Shelter our Mission Hall, Thrawl-street, Spitalfields, for destitute and homeless men; with an average picked up from the streets of from 100 to 150 each night, when open. The men were given a good breakfast, and a religious service held in the morning, when they have been faithfully dealt with. Work has been secured for some, and a great deal of other help given in deserving cases.

Besides this, lodgings for destitute women and children. Bread and tea tickets are given to several every week, to meet the terrible distress of this severe season.

To sustain this heavy work, besides the general expenses, **help is urgently needed, and asked for.** Donations in money or articles suitable for relief, will be gratefully received by the Secretary, as under. The Editor of THE CHRISTIAN will also receive donations.

28, Enfield-rd., Kingsland, N. JAS. ATKINSON.

THE CRY OF THE CHILDREN.

President—Right Hon. EARL OF ABERDEEN.

Over FIFTY THOUSAND of our poorest City Children regularly attend the 180 RAGGED SCHOOL MISSIONS affiliated with the

RAGGED SCHOOL UNION.

THE operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by

JOHN KIRK, Secretary.

Offices—Exeter Hall, Strand, W.C.

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President.

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CAPTAIN JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

Kindly Note.—Friends and Collectors will kindly forward their Contributions to Office as soon as possible, *so as to enable the Accounts to be closed.* Last year the Accounts were closed without a deficit. Will kind friends help to do so this year also?

Cheques and Post Orders to be made payable to the Secretary, Captn. JAS. KEARNEY WHITE.

THAMES CHURCH MISSION

(INSTITUTED 1844).

Patron: His Grace the Archbishop of CANTERBURY.
Vice-Patron: The Right Hon. and Right Rev. Lord Bishop of LONDON.
President: The Right Hon. the LORD MAYOR.
Treasurer: SAMUEL HOARE, Esq., M.P.

The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, 60, Lombard-street, E.C.; or direct to the Offices, 31, New Bridge-street, E.C.

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FROM BOW ROAD TO THE RIVER THAMES.

MINISTERING TO THE POOR.

During the present week we are giving—

650 Dinners to Dock Labourers (Unemployed),
650 Dinners to Children (mostly Ragged and many Shoeless),
450 Quarts of Soup (in Jugs),
400 2lb. Loaves of Bread (at their Homes),

While over forty poor families have (after close investigation) been assisted with a week or two of Rent to save distraint.

With this week's ministry our Funds are nearly exhausted. Will friends help us to go on a few weeks longer? Crowds of hungry men have been turned away from our doors this week over and above the numbers assisted

Contributions sent to "THE CHRISTIAN" should be marked for "North-East London Gospel Mission;" or they would be immediately and gratefully acknowledged if sent to the Director,

Feb. 11. **WILLIAM CHORLEY, 2, Marquess-grove, Canonbury, N.**

Parcels of Worn Clothes, specially Children's Shoes, would be thankfully and carefully distributed.

ANOTHER HARD WINTER.

WHO WILL HELP THE POOR?

FIELD LANE REFUGES & RAGGED SCHOOLS

MAINTAIN AND BENEFIT 3,500 PERSONS WEEKLY.

CRÈCHE for INFANTS. HOMES for BOYS & GIRLS. REFUGES for MEN & WOMEN.

Will any Readers of The Christian kindly send a Contribution?

AMOUNT REQUIRED FOR ONE YEAR'S WORK, £4,000.

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HIS ROYAL HIGHNESS THE DUKE OF CONNAUGHT has characterised the work of this Institution as "*A perfect network of charitable operations—an immense boon to the poor.*"

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Contributions thankfully received by the Treasurer, Bankers, or by
PEREGRINE PLATT, *Secretary,* **Vine-street, Clerkenwell-road, E.C.**

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MEDICAL PRAYER UNION.

CAMBRIDGE UNIVERSITY BRANCH.

ON Sunday afternoon, January 30, the inaugural meeting of the Cambridge University branch of the Medical Prayer Union was held in the Alexandra Hall, Cambridge. Professor A. Macalister took the chair, and, after prayer and a brief address, introduced Dr. Thorne Thorne, who spoke on "The power of Christ, necessary for true success in medical practice." It was urged by the speaker that real success could only be attained by being true followers of Christ, and by imitating the example of the Great Physician, who ever made the healing of the body subservient to the salvation of the soul. Without Christ, a physician must necessarily fail to attain true success; for his inability to point men to Christ, and this, at times when no other earthly guide might be available, would be to fall short of the highest mission delegated to man. These principles were enforced by practical examples in the experience of men of note.

In addition to the Professors who gave their support to the object of the meeting, about a hundred medical undergraduates were present.

Y.W.C.A., KENSAL TOWN.—This Institute at 65, Kensal-road, North Kensington, close to the Westbourne Park Station of the G.W. Railway, is especially useful for young women coming from the country, and as a home for servants out of place. Reading and class-rooms are open every evening, and many meetings are held for the benefit of the members. The matron is always willing to welcome strangers at the station if notice of their arrival be sent in time. The co-operation of ladies is invited in bringing the institute to the notice of girls in whom they are interested.

THEATRICAL EMPLOYEES.—Last week Mr. Wm. Forbes, of 71, Windsor-road, Holloway, entertained about one hundred of "the ladies of the ballet, chorus ladies and dressers" at tea in Waterloo-road Chapel schoolroom. Mr. H. M. Bompas, Q.C., said that as his hearers were especially connected with what was unreal and "make-believe," it was the more essential for them to make a certainty of the realities of eternity. Mrs. Maynard, of Wimbledon, followed with an impressive address, which moved many to tears. As each guest left she received a nosegay with a text attached, the gifts of the Bible Flower Mission. Mr. Forbes' work amongst theatrical employées, though informal in character, has been blessed to many.

RAGGED SCHOOL UNION.—A meeting on behalf of this useful Society was held last week at the schoolroom, High-street, Marylebone, under the presidency of Sir John Kennaway, M.P., who stated that the principles of the movement were those contained in the opening hymn, "Rescue the perishing." Ragged schools have done a great deal in the past, and they are doing a great deal now, which neither the State nor the School Board can accomplish, in humanising, civilising, feeding, and clothing thousands of poor children in our midst. He wished the Society every blessing and continued success in the shape of additional support and personal help. Mr. John Kirk and others urged the claims of the Union, whose offices are at Exeter Hall, Strand, W.C.

TEMPERANCE IN BELFAST.—The Association formed thirteen years ago by the women of Belfast has done noble temperance work, and at a public meeting held recently again took up a bold stand. "Through such influences as were now being brought to bear it was hoped that by and by every Christian household would also be a total abstinence household," said one of the ladies. And it is worth mentioning that all the members agree that intoxicating drinks shall be altogether banished from their homes. If they dealt with the drink curse as the Israelites did with the national sin of idolatry, it would soon disappear from the land. The society originated in the combination of women who felt the weight of this curse, and who said, "Let us strengthen one another's faith by praying together; let us consult together as to what it is best to do." But little did those first members dream how much of active service lay before them. The various speakers referred with thankfulness to the fact that their own Mayor, as well as many others, in their public capacity had not been ashamed to avow their

Y.M.C.A. DOINGS.

Dublin.—Soup and bread have been given to upwards of six hundred men, women, and children at the Christian Union-buildings, Dublin.

Brooklyn.—The report presented at the thirty-third anniversary of this Association showed that the work is in a most cheering condition, having received a marked impetus in all departments since the occupation of the new building. Rev. Dr. John Hall, of New York, in an address on "Moral Risks and Insurance against them," found a fitting theme for such an audience.

Inverness, N.B.—The very flourishing condition of this Association was the subject of congratulation at the twenty-eighth annual meeting recently held. There are now 120 members, and both fellowship meeting and Bible-class secure good attendances. A tract known as the "Monthly Visitor" is published, and this has a large circulation, the staff of distributors numbering 38. The Shore-street Mission, conducted in connection with the Association, is doing good work; the meetings on Sundays and week-days are well attended, and the Band of Hope has a membership of one hundred.

New York.—At the thirty-fourth annual meeting of this Association it was stated that the work is carried on from nine points in the city, that the membership last year was 7728, and the total attendance in the different rooms and meetings reached 762,200. The occasion was marked by the reading of a letter from Dr. Howard Crosby, one of the founders of the Association in 1852, who said he had always felt greatly indebted to it for the experience and happiness derived from working with and for it. The true idea of the work and results of the Association in leading young men into paths of usefulness and Christian activity was well expressed in other communications to the Secretary. Dr. A. E. Kittridge, in his address, said the Association was happy in having gained the goodwill of the churches, describing it also as "one of the strongest arms, and most productive branches, of God's Israel."

CONTEMPORARY OPINION.

IF a poor rough assaults a woman who is not his wife, in order to rob her of half-a-crown, he is liable to five years' penal servitude and a flogging with the cat-o'-nine-tails. But when Mr. Albert Dixon Hewitson, stockbroker, was convicted at Macclesfield of having violently flogged his wife in order to compel her to give up to him £2000 left her by her father under the Married Women's Property Act, he was only sent to gaol for two months. So there is one law for the rich and another for the poor, and one law for the wife and another for the woman who is assaulted by a man unattached.—*Pall Mall Gazette.*

A recent incidental statement made by an authority whose opportunity of observation leaves no doubt as to its truthfulness, discloses the fact that the practice of smoking among American ladies is becoming more and more general. The observer, who is a lady of the highest standing in New York, says:—"More American women smoke cigarettes, and often cigars, than the world wots of. Only a few mornings ago I sat in the boudoir of one of the best-known women in New York society, a lady whose name is a synonym for everything that is womanly and refined to the outside world, while she smoked cigarette after cigarette with the utmost placidity. During the morning three other ladies dropped in, and two of them also produced dainty cigarette-cases, and smoked with entire composure, ejecting the curls of smoke into rings above their heads as gracefully and perfectly as the most expert smoker among men could do. I know myself of scores of our best New York, Boston, and Philadelphia ladies, all my personal friends, who indulge in smoking, and whose names, if given to the public, would cause astonishment." If the custom of smoking among American ladies is becoming prevalent, it is one that cannot be otherwise than deeply deplored.—*Brooklyn Magazine.*

The Pall Mall Gazette has frequently undertaken to lecture other newspapers on their faults and failings. One of its favourite doctrines is that the Press has a great and noble mission, and that any journal which fails to realise this, and consequently misuses its power for ignoble ends, is unworthy of its high calling. All of which is sound doctrine. But even *The Pall Mall Gazette* seems to find it easier to preach than to practise; anyhow, it often falls below the ideal which it holds before the eyes of others. On Friday week it published an article on Allsopp's brewery, which, if it had any purpose at all, was intended to throw a glamour over the beer trade, and thus make it more popular than it is. We fail to see anything worthy or noble in such an object as that. The next day, our contemporary had an article on the Alhambra, which is a huge drinking establishment as well as a music hall, and we have no doubt that the effect of this article was to send to the Alhambra many people who would not otherwise have gone there. No doubt *The Pall Mall Gazette* will say that these subjects were at the time attracting much public attention, and that its readers were interested in what was said about them. But then the very same plea might be urged by other journals when they publish matter which exposes them to the fury of the oracle of

TEMPERANCE NOTES.

The Birmingham Coffee-house Company has just declared a dividend of 10 per cent.

Lady Hope is suffering from over work, and has had to cancel most of her engagements.

During the past year over 181,000 visits have been paid by sailors to the rooms of the Glasgow Seamen's Friends' Society.

The Times of Morocco, in a recent article, commented strongly on the evils which follow "the white man's foot and bottle."

Henceforth employés on the Philadelphia and Reading Railroad (U.S.) must not use intoxicants of any kind while on duty.

There has been a very cheering increase of late in the number of abstinence pledges in connection with temperance work at Devonport.

A temperance fête, in connection with the Manchester Jubilee Exhibition, is to be held in July. On the day fixed no intoxicants will be sold on the premises.

Dundee Good Templars have memorialised Government for an inquiry into the local licensing system, and the canvassing of magistrates for votes for licences.

Professor Price, the American coloured orator, has had a great reception in New York, where he has been advocating temperance work amongst the free blacks.

The Voice fears that unless the utmost vigilance be used, the trial of the murderers of Haddock, "the temperance martyr," may not be in the interests of justice.

The postal authorities do not allow anyone who lives in a public-house or beer-house to be a letter-carrier. We wish they were as strict in divorcing sub-post-offices from drink-shops.

The Liverpool Ladies Temperance Association is doing a great work. During the year 4611 visits were paid, a large number of meetings held, and many inebriates claimed.

Lady Verney, in a recent article on "Rural Life in Russia," says the only interest the Russian peasant has is "to squeeze just enough out of his plot of ground to live upon, and to get drunk."

The second reading of the Sunday Closing Bill (England), introduced by Mr. Stevenson, is fixed for February 23. All in its favour should at once write to their members, pressing its support.

A saloon-keeper in Philadelphia, who had been in the business twenty-four years, recently stated that during that time he had not been to church once. Saloon-keeping and religion, he said, were incompatible.

Dr. B. W. Richardson, at a meeting in St. Pancras, last week, expressed his regret that there appeared to be at present a sort of lull in temperance progress, and a truce between total abstainers and those who merely advocated moderation.

In a recent article in *The Daily News*, Mr. G. R. Sims points out how much preferable are Board and other school-rooms to public-houses for the holding of friendly society and club meetings, and insists upon the need of reform in regard to this matter.

Mrs. Eynon, travelling secretary of the British Women's Temperance Association, has been holding a series of meetings at Sutton-in-Ashfield, Mansfield, Pleasley, and Nottingham. Grantham will be visited this week. Mrs. Eynon's address is 16, Memorial Hall, Farringdon-street, E.C.

The new Allsopp Company puts forward as an attraction to shareholders, seldom seen in the prospectuses of such concerns, this, amongst others, as one of its objects: "To subscribe to or otherwise aid benevolent, religious, scientific, educational, national, or other institutions." The capital required (£2,200,000) has, it is said, been subscribed about thirty times over.

DR. JOSEPH PARKER has been visiting Edinburgh, commencing his work at a meeting of the Students' Missionary Society connected with the Free Church College. He everywhere met with an enthusiastic reception.

EVANGELICAL ALLIANCE.—The tenth annual report of the Irish branch shows steady progress during the past year. The secretary (Rev. David Mullan) and deputation had visited over fifty cities and towns in Ireland; and the meetings held were as a rule well attended.

SUNDAY AND THE COUNTRY POSTMEN.—Dr. Gavin B. Clark, M.P., has given notice of the following motion:—"That, in the opinion of this House, it is desirable that, on and after Sunday, June 26 next, the Sunday delivery of letters, &c., should cease through the United Kingdom, except in those districts where, after the date named, the receivers of two-thirds of the correspondence of the district petition the Postmaster-General for a Sunday delivery." Should this resolution be affirmed by the Commons, and put into effect by the Government, England will have secured one noble commemoration of our Queen's Jubilee. An army of 20,000 men will find needful Sunday repose; and a noble protest will be made for the observance of the Day of Rest. Dr. Gritton, of the Lord's Day Observance Society, requests our readers to use their influence with members of Parliament in its favour.

Notes on Daily Readings.

SUNDAY, FEB. 20.—PSALM XV.

"The preceding Psalm distinguished 'the generation of the righteous' from the mass of universal corruption, and closed with a longing for the salvation out of Zion. Psalm xv. answers the question, who belongs to this 'generation of the righteous,' and whom shall the future salvation avail?"—*Delitzsch.*

1.—*Who shall abide in thy tabernacle?*—"The Hebrew word for 'abide' never signifies to dwell in general, but always specially to dwell as a guest and sojourner. The expression is to be primarily explained from the image of a rich and powerful man who hospitably receives a poor stranger into his tent, an image which is more distinctly brought out in Psalm xxvii. 5. But the substance of the figure stands in this, that our dwelling with God is only after the manner of guests, that we are not born and rightful inmates of his house, but have become so merely through grace. The mention of the holy hill, by which nothing but Zion can be understood, shows that the tabernacle of God is not the old Mosaic tabernacle which was then standing without the ark of the covenant on Gibeon (1 Chron. xvi. 39; 2 Chron. i. 3—5), but the tent which David had prepared for the ark on Zion (2 Sam. vi. 17; 1 Chron. xv. 1, xvi. 1; 2 Chron. i. 4). Nowhere, indeed, have the Psalms anything to do with that old tabernacle at Gibeon, that shell without a kernel, but always where they speak of the sanctuary that upon Zion is referred to."—*Hengstenberg.*

2.—*He that walketh uprightly, &c.*—From this to the end of the Psalm follow eleven characteristics of those who dwell with the Lord, the twelfth assertion concerning them being "he that doeth these things shall never be moved." It may be that the twelve features so described point to the Israel of God, twelve being the number of the tribes. It is not so much their title to dwell with God (which is the subject of Psalm xxiv.), as their character when so dwelling, that is here described.

5.—*He putteth not out his money to usury.*—The Hebrew is: "He giveth not his money in usury." The usury which was forbidden to Israel was giving money to the poor, and then exacting interest from them for its use. "Such lending ought only to be a work of brotherly love. With the loans at interest of capitalists it has nothing to do."—*Hengstenberg.*

MONDAY, FEB. 21.—PSALM XVI.

Michtam of David.—Much diversity prevails as to the meaning of Michtam. The older Greek versions of Aquila and Symmachus, and the Chaldee, took it as a compound word, "humiliation of perfection," or "humiliation perfected," which suits admirably the subject of the Psalm, which is (Acts ii. 25) about Christ's death and resurrection. Others take it to mean "golden." Hengstenberg prefers "a secret," meaning a Psalm with a deep import.

2.—*My goodness extendeth not to Thee.*—The word for "goodness" means good in the sense of prosperity, happiness. R.V. therefore gives the sense more clearly, "I have no good beyond Thee." Or, "I have no good besides Thee."—*Delitzsch.*

3.—*To the saints that are in the earth.*—This is best taken as a continuation of the Psalmist's address, which in ver. 2 is directed to Jehovah, and in this verse to the saints on earth, to whom (or of whom) He says, "These are the excellent, in whom is all my delight."—*Delitzsch* and *R.V.*

4.—*That hasten after another God.*—R.V. is better, "that exchange (the Lord) for another (god)." *Their drink offerings of blood will I not offer, nor take up their names into my lips.*—Surely this is the language of the great High Priest, anticipating his service in the Upper Sanctuary.

5.—*The Lord is the portion of mine inheritance.*—"This refers us back to Num. xviii. 20, where Aaron (as the Levites generally) is declared to have no inheritance or portion in the land."—*Kay. And of my cup.*—Most significant is the reference this suggests to John xviii. 11: "The cup which my Father hath given Me, shall I not drink it?"

10.—*Thou wilt not leave my soul in hell.*—Kay's rendering is more accurate: "Thou wilt not abandon my soul to Hades." So R.V., but using the Hebrew "Sheol."

TUESDAY, FEB. 22.—PSALM XVII.

Another Messianic Psalm, like the last anticipating resurrection (see verse 15), which is the subject of the next. It may be considered as Messiah's plea for justice from the hands of the Judge, while submitting himself to the sword of justice as sin-bearer.

3.—*Thou hast proved my heart…and shalt find nothing.*—Compare John xiv. 30, "The prince of this world cometh, and hath nothing in Me."

4.—*By the word of thy lips I have kept me from the paths of the destroyer.*—See this illustrated in Matt. iv. 1—11.

7.—*Show thy marvellous lovingkindness.*—This verse is thus rendered in a recent translation: "Make passing great thy kindnesses, O Saviour of those that flee for refuge from them that assail, by thy right hand."—*T. K. Cheyne.*

13.—*Deliver my soul from the wicked which is thy sword.*—The word for wicked is singular (not plural), and if rendered "the wicked one," light is thrown upon "which is thy sword." It thus refers to "him that had the power of death, that is the devil" (Heb. ii. 14).

14.—*From men which are thy hand, O Lord.*—The wicked one having been spoken of as God's sword, the men by whom He works are called God's hand. A striking illustration of this occurs Acts iv. 27, "Herod, Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." They were thus God's hand in carrying out his counsel.

15.—*I shall be satisfied, when I wake up, with thy likeness.*—Thus the Spirit of Christ in David anticipates that resurrection from the dead, of which the next Psalm contains so striking a description.

WEDNESDAY, FEB. 23.—PSALM XVIII.

A magnificent description, in figurative language (which may possibly be based upon some event in David's life), of the working of God's "mighty power which He wrought in Christ when He raised Him from the dead." The enigmatical title of the Psalm favours this view, for we know of no one day when "the Lord delivered David from the hand of all his enemies, and from the hand of Saul." The deliverances from Saul were many, and at an early period of his life, whereas here it is the climax. But the Hebrew letters for the word Saul are the same as those for Sheol (the grave), which word occurs in ver. 5 in describing the deliverance from death (ver. 4, 5) which the Psalm celebrates.

1.—*I will love Thee, O Lord, my strength.*—The word "love" here means "to love from the inmost heart."—*Hengstenberg.* "To love with tender yearning and affection."—*Kay.*

2—*The Lord is my rock, &c.*—Seven titles, expressive of ground of confidence, are given to the Lord, the fourth or central one being expanded thus: "My God (is) my strength, in whom I will trust."

16.—*He drew me out of many waters.*—The Hebrew word for "drew out" is that from which the name "Moses" comes. Christ is the prophet "like unto" Moses.

20.—*The Lord rewarded me according to my righteousness.*—This, and the next four verses, can, strictly speaking, only apply to Christ.

27.—*For Thou wilt save the afflicted people.*—The connection between this and the next verse is very beautiful. The Saviour's glory is brought to light by the salvation of a poor and afflicted people. See Zeph. iii. 12.

44.—*The strangers shall submit themselves.*—Better as in margin: "Yield feigned obedience." So Delitzsch, Hengstenberg.

49.—This verse is quoted in Rom. xv. 9, as applying to Christ.

50.—*His king…his anointed.*—The two titles given to Christ in Ps. ii.

THURSDAY, FEB. 24.—PSALM XIX.

The last Psalm, descriptive of Christ's resurrection, is appropriately followed by one that foreshadows the going forth of God's revelation of Himself in his Word to the ends of the earth.

1.—*The heavens declare the glory of God, &c.*—The first six verses are occupied by a description of the glory of God, as revealed and continually set forth by the heavens, and especially by the sun going forth in his strength; but this is but the prelude to the next five verses—the centre of the Psalm—wherein is set forth God's more glorious manifestation of Himself in his Word (for "the law," as in Psalm i., evidently means the Book of the Law, or Holy Scripture). The influence of the sun in the natural world is thus a type of the influence of God's Word in the spiritual world, "converting," "making wise," "rejoicing the heart," "enlightening the eyes," "enduring for ever," "righteous altogether."

4.—*Their line is gone out through all the earth.*—The word for line is rendered by the old versions "sound," probably, as Kay suggests, from the word (like "chord") having a musical signification. St. Paul quotes this verse, Rom. x. 18, and applies it to the spread of the revelation of God in his Word (apparently through the Old Testament Scriptures) to the ends of the world.

5.—*Which is as a bridegroom.*—The sun and bridegroom are both figures used of Him who is the chief subject of God's revelation in his Word—Christ Jesus (Mal. iv, 2; John iii. 29).

12.—*Who can understand his errors?*—Inseparable from a knowledge of God as revealed in his Word, is a sense of our own sin and infirmity. But there is pardon for the guilt of sin (12), and "keeping back" from its power (13), in Him who is both "Strength and Redeemer."

FRIDAY, FEB. 25.—PSALM XX.

This and the next Psalm are closely connected. Under the figure of a king going forth to battle with the earnest prayers of his subjects for victory, is set forth Christ going to meet the great enemy. In the next, under the figure of a thanksgiving for the victory granted to the king, is set forth Christ triumphant, and the final extirpation of his enemies anticipated.

3.—*Accept the burnt sacrifice.*—The word for "accept" is literally "make fat," which Delitzsch explains thus: "May He find thy burnt-offering fat;" that is, may it be to Him for a sweet-smelling savour. See this prayer answered in Eph. v. 2: "Christ gave Himself for us an offering and a sacrifice to God for a sweet-smelling savour."

6.—*Now know I that the Lord saveth his anointed.*—The turning-point of the victory of Christ over his foes was his resurrection from the dead. To the Christian, this is the date from which he can say, "Now know I," &c.

9.—*Save, Lord: let the king hear us,"* &c.—Delitzsch and others, following the LXX. and Vulgate render this: "O Lord, save the king, hear us when we call," as though part of the salvation granted to the king consisted in his people being heard and answered.

SATURDAY, FEB. 26.—PSALM XXI.

"The Targum and the Talmud understand this Psalm of the King Messiah. In this (as in the last) the people come before God with matters which concern the welfare of their king; in the former with their wishes and prayers, in the latter with their thanksgivings and hopes in the certainty of a victorious termination of the war."—*Delitzsch.*

4.—*He asked life of thee, thou gavest it him.*—"God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life" (1 John v. 11). Christ needed not life for Himself, for "in Him was life," but He asked it for his people, and He obtained it, "even length of days, for ever and ever."

5.—*His glory is great in thy salvation.*—How true are these words of Christ. See John xvii. 5.

6.—*Thou hast made him most blessed.*—The Hebrew is literally, "Thou hast set him for blessing." The word "blessing" is plural, and points to the richness of

Among the Churches.

**** We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CONGREGATIONAL.

The membership of Clifton Church, Peckham (Rev. H. J. Perkins, pastor), now numbers 402, and there are over 600 children in the Sunday-school.

The late Rev. E. P. Prust left £200 to the Northamptonshire Congregational County Mission. and £500 each to the Local Infirmary and Auxiliary Bible Society.

Rev. Joseph Davies, of Buckley, has been set apart for evangelistic work in connection with the English Union for North Wales, and held his first mission at Mostyn.

During the twelve years' ministry of Rev. J. K. Nuttall, at Grange Church, Sunderland, 565 members have been admitted; the church roll has increased from 231 to 470.

A few Sundays ago eight Chinamen were admitted to the membership of the Central Congregational Church, Brooklyn. The churches in Brooklyn have paid a good deal of attention to the Chinese.

Rev. W. J. Temple commenced his ministry at West Ferry-road, Millwall, in April, 1882, with very small congregations. Since then, over one hundred and ten have been received into communion, and the present congregations quite fill the building. A working men's sick benefit club is in active operation. Weekly free meals are being given to outcasts and unemployed.

The Women's Board of Missions (Congregational) in America supports 96 American missionaries, 115 native Bible-readers, 28 boarding-schools for girls, and, wholly or in part, 217 village schools. At the nineteenth annual meeting, details were given of the work in Mexico, China, Ceylon, Africa, Turkey, Spain, and elsewhere. The Society goes to work in a very practical manner, its missionaries educating girls, teaching simple household arts to women, training native nurses, preparing Bible-readers, and losing no opportunity of imparting Gospel instruction.

BAPTIST.

Special evangelistic services have been held at Church-road, Teddington.

The required amount, £5000, for a church to be erected in the city of Mexico, has been guaranteed by the Baptists of America.

The Baptist gave with an article on the Metropolitan Tabernacle in last week's issue, a portrait of Mr. Spurgeon, which can scarcely be called a success.

The Congo Mission has established a station on the Upper River at Lukolela. The chief Mangaba has shown himself very friendly. Messrs. Briggs and Richards have charge of the station.

Messrs. Fullerton and Smith have commenced a month's mission at Nottingham Tabernacle, which was filled at each of the three services on Sunday. Several anxious ones were found at these first day's services.

A week's mission has been conducted at Westbourne Baptist Chapel, Bournemouth, by Rev. Mathias Lansdown, a neighbouring Congregational minister. Some professed faith in the Saviour, and believers were stimulated and refreshed.

During the nine years' pastorate of Rev. W. Williams at Upton Chapel, Lambeth-road, 666 members have been added to the church, 83 of these during last year, making a total now of 586. Two mission halls have been opened during the year, and a large amount of church work is being carried on with much energy.

At the Metropolitan Tabernacle prayer-meeting on Monday, last week, a feature of interest was some remarks from missionaries who have been working in Spain. Mr. Spurgeon preached twice on Sunday week; a working man present at the morning service observed that "the sermon was worth all the money in the Bank of England."

PRESBYTERIAN.

The Broadway Tabernacle, New York, is a power for good in the city and throughout the whole region round about.

Rev. W. S. Swanson, Moderator-elect of the English Synod, is doing his best to quicken missionary zeal throughout the congregations.

There is now a Presbytery at Alaska. One member actually travelled nineteen days in a canoe to be present, while another had to be six weeks from home.

At Ealing a new church was opened on Wednesday last week, sermons morning and evening being preached by Revs. Dr. Donald Fraser and Dr. Thain Davidson.

The Belfast Presbytery invited forty ministers from other churches to help in the great evangelistic effort just made in that town. Services were held in all the churches of the town each evening.

The congregational committee of Grange Free Church, Edinburgh, have decided to recommend the appointment of Rev. J. M. Sloan, Anderston Free Church, Glasgow, as colleague and successor to Rev. Dr. H. Bonar.

A great missionary meeting was held on the 9th inst. in connection with the Free Presbytery of Glasgow with gratifying success. The hall in Wellington-street, which holds 2000, was filled with an enthusiastic and sympathetic audience.

Special evangelistic services have been conducted at Trinity Hall, Battersea, the mission district of Trinity (Clapham Church, where there is an immense population of the industrial wage-earning classes, presenting a

The church at Cardiff intend building a mission hall.

The Evangelistic Committee of the English Presbyterian Church report that mission work is being carried on by a large proportion of the congregations.

The Glasgow Free Church Presbytery have agreed to conduct special evangelistic services in the east end of the city, beginning east of Buchanan-street.

Dr. Marshall Lang, of the Barony, says there are churches in the west-end of Glasgow which are a sort of club, with the rich all huddled together in them.

METHODIST.

An eight days' mission has been just held in Patrick-street Church, Cork.

A twelve days' mission just held in the Centenary Chapel, York, has been very successful.

Evangelistic services have been held during the past three weeks in Mount Tabor Chapel, Long Eaton.

Special Gospel services are reported from Barnsley, Ilkley, Kington (Herefordshire), Raunds, and Stapleford.

Between two and three hundred youths and men attend a Bible-class conducted by Mr. Kay at Wesley Chapel, York.

Very successful revival services have been held at Sandgate Primitive Methodist Chapel, by Rev. H. Pratt, of South Shields.

A Christian Workers' Association has been formed at Bethel-street, Burslem, for those "who are desirous of working to extend the kingdom of our Lord Jesus Christ."

Miss Mabel Parry has been conducting very successful evangelistic services at Newfield, in the Bishop Auckland Circuit. Nearly 200 persons have professed conversion, and the Church has been wonderfully quickened.

Rev. John Innocent, Chinese missionary, appeals for two additional clerical missionaries and a medical missionary to be sent to China as soon as possible. A lady teacher is also required to superintend a girls' industrial school, to be established at Tientsin.

The committee of Dr. Stephenson's Homes have just received an offer from a gentleman, of a large institution at Farnborough, near Aldershot, built for a reformatory, and accommodating eighty children, in every way suitable for a branch children's home. Another gentleman, a well-known Methodist layman, offers two or three seaside houses as a sanitarium for invalid children. A third, a minister, presents £1000 for the erection of a new house at Edgeworth, Bolton; whilst a fourth gentleman makes a liberal proposal with reference to the work of the Gordon Hall, East London.

EPISCOPAL.

Canon Nisbet, the rector of St. Giles, has started a series of special afternoon services in his church for men only.

Mission services have been held in all the churches of Hawarden Parish. Mr. and Mrs. Gladstone were present at several.

A ten days' mission has been conducted at Stratford-on-Avon. Six services were held in the parish church on the Sundays.

Special sermons on "Religion in Daily Life" are being preached by Rev. F. Cornish, in the Town Hall, Romney, on Sunday evenings.

An evangelistic service is conducted in St. Mark's Schoolroom, Battersea-rise, on Sunday evenings, in which Nonconformist brethren co-operate.

Rev. Mr. O'Rorke, rector of Feltwell, Brandren, Norfolk, lately presided at a service of sacred song held in the parish school-room for the benefit of the Wesleyan Chapel.

The Bishop of Manchester intends to start a "Bishop's Fund" for the support of evangelists and lay helpers, and also for establishing mission-rooms in large country districts.

Rev. C. Lloyd Engström, secretary of the Christian Evidence Society, has been appointed to the office of Boyle Lecturer at the Chapel Royal, Whitehall, for the present year.

An indignation meeting of the parishioners of St. John the Baptist's Church, Toxteth Park, Liverpool, has been held to "protest against Romish innovations of the vicar, and to take steps to remove the same."

The Socialist movement is, it seems, likely to strengthen the Church amongst the London masses. "I had no idea church was so pleasant," said one of these men on Sunday; "when I was a boy, it was always thought to be dull."

Canon Fleming having promised to lecture to the Young Men's Guild on Sunday, the 10th inst., in St. George's Presbyterian Church, Edinburgh, was urged by Bishop Dowden, of that city, not to do so. Sectarian bigotry is hard to kill.

An extension of the Sunday evening services for the people carried on in South London, under the presidency of the Bishop of Rochester, was inaugurated on Sunday evening last week with a devotional gathering at Sanger's Amphitheatre, Westminster-bridge-road.

The new House of Laymen of the Convocation of Canterbury bids fair to do useful service. A resolution has been carried, by 34 to 16, to repeal enactments which prevent a deacon engaging in any secular occupation. The motion was supported by influential laymen, and would give congregations the benefit of scores of men ready for such service. In the Lower House an admirable and comprehensive petition on the use of lay [illegible] presented by Canon Howell

SALVATION ARMY.

From "The War Cry."

A real soul-saving work has been commenced at Tyldesly.

At Stalybridge thirty souls sought salvation in fourteen days.

All the World is to be enlarged in March to thirty-six pages; price 2d.

Last week's *War Cry* had portraits of Mr. and Mrs. Booth-Clibborn, with sketches of their life work.

The mid-day meetings at 101, Queen Victoria-street, E.C, are going up in interest, number, and blessing.

Some indescribable meetings have been held in the Bradford I. district, and thirteen souls professed salvation in one week.

Last week's report of "Cellar, Gutter, and Garret" work tells of souls saved, homes changed, theatres visited, lodging-houses transformed, &c.

During the seven months Captain Charteris has been in command of Regent Hall Corps, five hundred souls have professed salvation, and one hundred soldiers have been added to the roll.

Colonel Clibborn tells how in France a rich banker's son was turned out of home penniless because he joined the Army. His father even refused to permit him to go to some neighbouring town and earn his living, and for a whole week he lived upon wild herbs gathered in a field.

Drunkards, dog-racers, Sabbath-breakers, liars, and gamblers have been saved at Howdon-le-Wear, in the Tees Division, while at Ferryhill the consumption of beer has been lowered one-half, so that the publicans have lowered the price one penny a quart to get the people to drink.

At the re-opening of the Bideford Corps the following, amongst other points, were insisted on: "Before we can accept any individual as a Salvationist he must be in possession of salvation, and be quite sure of it." "No person can be enrolled as a Salvationist without engaging to accept from the Captain thirteen cartridges every quarter, and returning one of these with a contribution every week, and no exception can be made to this, unless it be an individual who is really too poor to subscribe."

SOCIETY OF FRIENDS.

A Gospel Temperance Mission held in Cardiff, and conducted by Thomas Horrocks, of Darwen, has been very successful.

A friendly arrangement has existed for fourteen years between the London Missionary Society and the Foreign Missionary Association regarding work in Madagascar.

Isaac Sharp, who travelled round the world visiting missionaries at isolated stations, has attended meetings in London, Leeds, Sunderland, and Brighton. Alderman White, of Birmingham, has also been to Brighton, for Gospel and adult school work.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—J.B. H.P. W.P. S.S. Teacher. T.A.D. A.G.M. S.R. T.H. C.K. J.C. W.S. M.W. F.H.W. Dr.O. S.A.M. W.B. F.T. C.H.C. B.H. A.M. C.H.M. W.C.P. G.H. O.H.S. G.P.M. E.W.M. L.W. H.C.P. G.S. J.T. J.R.B. W.D. D.B. H.L.C. H.H. G.F. H.F. M.T.B. C.K. H.F.W. W.T.A. J.K.W. R.G. W.A. J.E.J. D.R. J.T.A. J.F. G.B. R.N. G.H.B. S.J.P. A.H. G.M. H.T. A.M.H. W.F.B. F.A.B. T.W.M. D.W.

APPLICANTS FOR TRACTS.—Miss Norris, 15, Ford-street, Roman-road, North Bow; Miss C. Staniforth, Fernbank, Meersbrook-bank, Sheffield; Miss F. Birre, 23, Grovedale-road, Upper Holloway, N.; Mr. Medlicott, 4, Albert-terrace, Harringay-road, Tottenham, N.; Mrs. Ham, Wadebridge, Camelford, Cornwall; G. E. Pearce, Camelford, Cornwall; Miss Catlin, Hilary House, Axminster; Miss A. Jones, 36, Whitfield-road, Flashet-road, Upton Park, Essex; B. Smith, Sea View, Burwash, Sussex; R. Banton, Barrow-on-Trent, Derbyshire (children's tracts); C. Riddiford, Ellenbank, Broxburn, Linlithgowshire, N.B.; E. Bray, 27, Wigmore-street, W.; J. W. Maskell, Brecon; G. Ayling, Wisboro' Green Mission, near Billinghurst.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

PASTOR ELIE VERNIER has been evangelising in the Charentes and several other places in France. The meetings were excellent, showing some fruit, with promise of much more.

JERUSALEM now counts 35,000 inhabitants, of whom 20,000 are Jews, 5600 Mohammedans, and about 7500 Christians. Of the latter 4600 are Greek Catholics, 2100 Roman Catholics, 850 Protestants, English and German, and 450 Armenians, Copts, &c.

CENTRAL AFRICA.—The growing of coffee on the Shiré Hills, Lake Nyassa, Central Africa, has proved a great success. From one plant, set out eight years ago, there were produced last year seventy bags of the finest coffee. It is thought that the culture and trade which are likely to proceed from this beginning will prove a great foe to the slave traffic.

SPAIN.—In 1869, on Palm Sunday, the first Protestant chapel was opened in Madrid. Now there are about sixty Protestant communities in Spain, and hardly a large town without a regularly organised church. The number of openly professed Protestants is 14,000, though there are from 26,000 to 30,000 who are thought to be Protestant at heart.

EVANGELISTIC NOTES.

Samthorpe, Doncaster.—The mission services being conducted by Mrs. Horton and Miss Parker, evangelists, are signalised by much of the Holy Spirit's power. Large congregations gather each evening, and men and women are choosing to serve Christ.

Working Men and the Gospel.—A week of special services recently conducted by Rev. C. J. Whitmore in the men's dining hall at the goods station of the Midland Railway at St. Pancras, affords gratifying proof of the readiness of working-men to listen to the Gospel. The attendance increased, until on the three last evenings the hall was crowded; and this is all the more noticeable because no special inducement was held out for attendance.

Oxford University Men.—Rev. W. Hay Aitken has accepted an invitation from the Oxford Intercollegiate Workers' Union to conduct a Mission to University men from Saturday, February 26, to Monday, March 7. The services will be chiefly conducted in Mr. Chavasse's Church, St. Peter-le-Bailey. There will be a course of afternoon conferences on the spiritual life, whilst the evening sermons will be of an evangelistic character. There will also be addresses to men only on the Sunday afternoons. Many of our readers will take interest in this special effort, and will doubtless remember it in their prayers.

Bucks Evangelistic Mission.—After a week of united prayer at the beginning of the year in Aylesbury, special services were conducted by Mr. J. C. Rainey, from Devonshire. Night after night the congregations increased in numbers and interest, and the presence of the Lord was manifest in a remarkable manner. Prayer-meetings were held every day, and, as illustrating the awakened interest of the people, the Saturday evening prayer-meeting had to be held in the large hall. The meetings were continued some time after the fifteen days first announced. Special meetings are also being held in some of the villages around with evident tokens of blessing.

Kingstown, Co. Dublin.—Mr. Leonard Weaver, having concluded a very happy and successful mission at Merrion Hall, Dublin, in conjunction with Mr. W. Grove, came here to spend a few days with us again. The hearts of all the workers have been much cheered by the results of his visit. The Northumberland Rooms have been crowded each night, and souls won for Christ at each service. Those who have been thus blessed (a considerable number) have been invited to a praise meeting on Monday night, and it is intended to follow up this good work by special visiting and evangelistic effort. Mr. Weaver is now at Blackrock, and purposes visiting Bray next week.

Glenville, Glenagarey. S. A. MARTIN.

A Pastor's Review of thirty-five years' ministry, and of the way by which the Lord has led him and his flock during all that time, cannot fail to be of deep interest. Such a review has been addressed to the members of the South Cliff Congregational Church, Scarborough, by their pastor, Rev. Robert Balgarnie. Having been largely blessed in several evangelistic missions conducted in different parts of the country, he desires now to give up the regular ministry, the field which for thirty-five years he has cultivated, in order to devote himself, whilst health and strength continue, to this "higher work," the importance and need of which have come to him as a personal revelation. The retrospect is indeed full of encouragement, and the prospective duty is one to which Mr. Balgarnie feels himself called, that he may "discharge a long-standing debt by thus working for Christ as a mission preacher wherever He may appoint."

CHILDREN'S SPECIAL SERVICE MISSION.—The following arrangements are made in addition to those already mentioned:—Mr. Josiah Spiers, at St. George-the-Martyr Schools, Southwark, Feb. 28 to March 4. Mr. G. Banaster, at Bristol, Feb. 20 to 27. Mr. Martin J. Hall, at Chelsea, Feb. 22; Y.M.C.A., Finsbury-park, Feb. 26, 3 p.m.; Harvey-street, Hoxton, Feb. 27 to March 8.

CHURCH PAROCHIAL MISSION SOCIETY.—The following missions in connection with the Society are going on:—At St. Thomas's, Hyde, Rev. W. Hay Aitken; St. Mark's, Bromley, Rev. W. St. Hill Bourne; Bickley, Rev. R. Catterall; Parish Church, Bromley, Rev. Jos. Cullin; Bovingdon, Hemel Hempstead, Rev. F. W. Dodd; St. Mary's Kilburn, Rev. H. Armstrong Hall; St. John's, Walton, Liverpool, Rev. J. Gossett Tanner.

A BIBLE-WOMAN FOR SOUTHEND.—Many of your readers know this seaside town. Will they help me to supply it with a visiting Bible-woman, who will go from door to door reading, and speaking, and praying with the sick, aged, and all to whom opportunity offers.—H. W. CHILDS, Pastor of the Baptist Tabernacle.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE SCOTTISH EVANGELISTIC ASSOCIATION will send evangelists to any part of Scotland on due notice. Apply to Dr. Moxey, 5, St. Andrew's-square, Edinburgh.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE MANCHESTER CITY MISSION will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

METROPOLITAN TABERNACLE, Newington-causeway.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C. (late 61, Gracechurch-st.)—Daily prayer meetings, 1 to 2 (Sat. excepted), St. Peter's Vestry, Cornhill; and at Finsbury Chapel. Mission work each evening.

Y.M.C.A., THE PRIORY, 198, Upper-st., N.—Thurs., Feb. 17, at 3, Bible-reading, Mr. Henry Varley, free to all, "The Church of Christ and Israel during the Millennial Age;" Fri., 18, at 3, "Modern Scepticism in relation to Christ's Coming;" meetings for young men only, to Feb. 19, at 8; Sun., 20, at 3.15, address by Rev. W. H. G. Thomas.

Y.M.C.A., CONFERENCE HALL, Stratford.—Annual meeting, Thurs., March 3, at 7, Mr. T. A. Denny in the chair. Sun., Feb. 20, at 3, Rev. J. H. Lynn will preach; at 7, Mr. C. V. T. Onslow. Public Bible study, Wednesdays, at 8.

Y.M.C.A., WILLOUGHBY-ROAD, Hampstead.—Thurs., Feb. 17, at 8.30, address to workers, by Mr. Henry F. Bowker, open to ladies.

Y.M.C.A., HAMMERSMITH-ROAD, W.—Special mission to young men, by Mr. C. M. Baker, Feb. 20 to 26, at 8.30.

Y.M.C.A., 160, RUE MONTMARTRE, Paris.—Prayer meeting daily, 12.30 to 1.

UNITED MISSIONARY CONFERENCE.—Melbourne Hall, Leicester, Mon., Tues., and Wed., Feb. 28, March 1, 2.

MRS. REANEY—at Stepney Meeting House, Sunday afternoon, at 3.

GREAT ASSEMBLY HALL, Mile End-rd., E.—Sun., Feb. 20, at 11 and 6.30, Mr. Henry Varley.

EDINBURGH CASTLE, Limehouse, E.—Sun., Feb. 20, at 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

CLAPTON HALL, Upper Clapton.—Sundays in Feb., at 6.30, Mr. C. Russell Hurditch; Fridays at 7.30.

CONFERENCE HALL, Mildmay-park, N.—Sun., Feb. 20, at 3.30, Mr. P. S. Badenoch; 7, Rev. E. J. Kennedy.

DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Titchborne-st., Edgware-rd., Fri., 3.30. Feb. 18, Rev. E. H. Hopkins.

WESLEYAN CHURCH, Greenwich.—All-day convention for the promotion of personal holiness, Thurs., Feb. 24, at 11, 2.30, and 6.30.

ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesday, Rev. Dr. Kennedy. Subject: "Abraham"—"In Pilgrimage and his End."

Y.W.C.A., MORLEY HALLS, 316, Regent-st.—Mission by Mr. George Clarke. Sat., Feb. 19, at 6, address to workers; Sun., 20, at 3.30; Mon. to Fri., at 8.30.

WELBECK HALL, 71, Welbeck-st.—Bible-readings, Mrs. Yapp (ladies only), Thurs., Feb. 24, and Thursdays in March, at 3, subject, "The Feasts of the Lord."

CONFERENCE (for women only) on the Deepening of the Spiritual Life in its Relation to Foreign Mission Work, Y.W.C.A., Morley Halls, 316, Regent-st., March 15 and 16. Further particulars will be given later.

ALEXANDRA HALL, Blackheath.—Conference on Unfulfilled Prophecy: Wed., Feb. 23, at 3, "The Pre-Millennial Advent of our Lord;" at 7, "The Personal Antichrist." Thurs., 24, at 3, "Conversion of Judah and Israel;" at 7, "The Millennial Reign and the Eternal State."

Y.M.C.A., EXETER HALL.—Thurs., Feb. 17, at 8, Bible-lecture, by Mr. Denham Smith; Sun., at 7, Dr. Grattan Guinness; Mon., at 8, medical talk to young men, by Dr. Guinness, who will also conduct meetings for men every night up to, and including, Feb. 28; Wed., at 8, Rev. Grattan Guinness's third lecture on "Romanism." Gospel address in Gymnasium (92, Long-acre), by Mr. E. J. Kennedy; admission free by ticket from Exeter Hall. Bible-lecture by Rev. Burman Cassin, M.A., Thursdays during March.

MISS VON FINKELSTEIN gave an address at the Polytechnic, Regent-street, last Sunday afternoon, to a large audience, on "The Footsteps of Jesus." During the next week she lectures at Blackheath, Balham, Cambridge, Dunstable, East London Tabernacle, and Catford.

RAILWAY WORK.—The second annual Scotch Conference of the Railway Mission will be held in Edinburgh early in April. A colporteur is now at work amongst railway-men in and around the Scotch metropolis, and one is to be appointed for the Glasgow district.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, February 12, 1887.

⁂ Donations should be sent by Cheque or P.O. Orders not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

	£	s.	d.
Spezia Msn.—Thank-offering..	1	0	0
Pastor Chiniquy's Work—E.R.B.	0	5	0
Bishop Taylor's Steamer—J.B. £1; G.H. gold ring; Mrs. D. 10s.; C.L.T. £1; A.E.C. 2s. 6d.; S.A.C. 10s...	3	2	6
Msn. Deep-Sea Fishermen—W.S.W.	0	5	0
Lndn. City Msn.—W.S.W. 5s.; C.L.T. £1.. ..	1	5	0
Chldn.'s Bkfsts. (Rev. J. Chadburn)—W.S.W. 4s.; E.F. 2s. 6d.	0	6	6
Btsh. & Foreign Bible Soc.—Fairymead Mission Box	1	0	0
China Inland Msn.—Fairymead Mission Box, £2; J.W. & K.A. £10 10s.; South Weald, 3s.; S.S. 2s. 6d...	12	15	6
Dr. Barnardo's Homes—Fairymead Mission Box, £1; Rev. O.L.L. 5s.; K.F.C. £1; F.L. £5; C.L.T. £5; Many Mercies, 5s.; M.A. £1 10s..	14	0	0
Msn. to Kabyles—Fairymead Mission Box ..	1	0	0
Mr. A. G. Brown's Work—Anon. 6d.; J.W. & K.A. £10	10	0	6
St. Giles' Msn.—Rev. O.L.L.	0	4	0
Dock Labourers—Rev. O.L.L..	0	4	2
Tower Hamlets Msn.—K.F.C...	1	0	0
Home of Industry—K.F.C. £1; L.P.A. 5s.; Cruden S.S. 2s. 6d.; S.C. 10s.; J.H.M. £5 ..	6	17	6
George-yd. Rgd. Schls.—J.W. & K.A. £10; K.F.C. 10s.; J.H.M. £5	15	10	0
Friendless & Fallen—K.F.C. £1; X. £2; C.L.T. £1; Gloucester, £1	5	0	0
Working Men's Msn., New-cut—J.W. & K.A. ..	4	0	0
Homes of Hope, Regent-square—J.W. & K.A. ..	4	0	0
Whitecross-st. Leysian Mission.—J.W. & K.A. £4; (*Medical Msn.*) J.W. & K.A. £2..	6	0	0
Home Teaching Soc. for Blind—J.W. & K.A. ..	4	0	0
Mrs. Meredith's Prison Msn.—J.W. & K.A. £10; Harrow, £1	11	0	0
Foreign Aid Soc.—J.W. & K.A.	4	0	0
Lndn. Medical Msn.—J.W. & K.A..	5	0	0
Marylebone Medical Msn.—J.W. & K.A.	4	0	0
Mr. Fegan's Homes—J.W. & K.A. £10; Boys of Old Hall School, 8s.; C.L.T. £5; E.S. £2 ..	17	8	0
Paddington Hsptl. for Sick Chldn.—J.W. & K.A.	5	0	0
Miss Grimstone's Work, Constantinople Rest—J.W. & K.A...	4	0	0
Paris City Msn.—J.W. & K.A.	4	0	0
Mrs. Wilkes' Rescue Work, Poplar—J.W. & K.A.	4	0	0
Dr. Laseron's Work—J.W. & K.A..	8	0	0
Spitalfields Gospel Msn.—J.W. & K.A. £4; A.B.B. 2s. 6d..	4	2	6
Mr. H. Cook's Work, Gosport, &c.—S.M.	1	0	0
Distressed Jews (Mrs. Finn)—Anglo-Israelite ..	0	3	6
Miss De Broen's Work, Paris—Anglo-Israelite..	0	3	0
McAll Work, Paris—F.L. £25; E.R.N. 10s. ..	25	10	0
Gospel Purity Assoc.—J.C.P.	0	10	0
Richard Weaver—J.C.P. 5s.; R., Edinboro', 2s. 6d.; W.G.C. 2s...	0	9	6
Deacon Abraham—J.C.P. 5s.; Gal. vi. 2, £5 ..	5	5	0
Cripples' Home, Marylebone—C.L.T.	2	0	0
Invalid and Chldn.'s Dnrs.—C.L.T.	2	0	0
Rlf. Lndn. Poor—C.L.T. £2; C.K. £1 5s.	3	5	0
Night Shelter Homeless Men—C.L.T.	1	0	0
Miss Weston's Work—Collected by C.S.	0	4	0
Lndn. Samaritan Soc., &c.—S.L.R. 10s.; S.B.M. £5..	5	10	0
Chldn.'s Dinners—S.L.R. 10s.; Unto Me, 7s. 6d.	0	17	6
The D. L. Moody Jubilee—C.K.	1	0	0
Ben Jonson Msn.—M.S.	1	1	0
Distress in S. Wales (Mr. Wintle)—T.C.E. 2s. 6d.; T.N.J. 10s...	0	12	6
Distress in Arklow (Miss Rae)—T.C.E...	0	2	6
Stockwell Orphanage—Cruden S.S.	0	5	0
Mrs. Birt's Home, Liverpool—Cruden S.S... ..	0	2	6
N.E. Lndn. Gspl. Msn.—M.H.K. 5s.; (*Millwall*) Gal. vi. 2, £5	5	5	0
E. Lndn. Sewing Class Fund—Gal. vi. 2	5	0	0
Labour Aid Soc.—Gal. vi. 2	5	0	0
Dest. Chldn.'s Dnr. Soc. S.C. 10s.; K.M.P. 5s...	0	15	0
Y.M.C.A., Hackney—(*Building Fund*) M.S. ..	0	10	6
Moravian Msns., Lndn. Assoc.—T.N.J..	0	10	0
Grat. Circ. THE CHRISTIAN—T.N.J.	0	0	6
Rev. J. W. Atkinson's E. Lndn. Rlf. Work—R...	0	1	0
Ch. of Eng. Foreign Msn.—Mr. P...	0	5	0
Free Meals for Chldn. (Rev. W. Jeffery)—M. ..	2	0	0
	£232	14	2

[ADVERTISEMENTS.]

Millwall Dock Labourers—Mr. Chorley, 2, Marquess-grove, Canonbury, N., has received from E.H. 3s.; M.K. 2s. 6d.

Archibald G. Brown, of 22, Bow-road, E., gratefully acknowledges for his mission and relief work: Anon. (Brixton), £3; For Lord's Poor, 5s.; W.D. 2s. 6d.; M.M. 10s. 6d.; S.A.B. £2.

Birthplace of the Great Ragged School Movement, viz., Rowland Hill's "Old Castle," instituted in 1802—(*Towards* £2000 *most urgently needed for rebuilding*) George Williams, Esq., £10 10s.; A Lover of Ragged School Work, £10; an M.P. £5 5s.; Two Friends, £5 5s.

Rev. G. P. Merrick, chaplain of H.M. Prison, Millbank, S.W., acknowledges, with thanks, for Discharged Prisoners' (Females) Emigration Fund, the following amounts: E.C.D. £10; G.D.S. £10; T.M.S. 5s.; Mrs. S. 10s.; Miss S. 5s.; Anon. £4; Anon. 5s.; T.G. £2 2s.

The London Samaritan Society and Homerton Mission—Mr. J. J. Jones, Director, 98, High-st., Homerton, E., gratefully acknowledges the following donations: (*Free Meals for Destitute Poor*) E.N. 10s.; Miss B. 2s. 6d.; M.M. 5s.; J.D. 10s.; A.C.E. 5s.; (*Convalescent Homes at

WESTWARD HO!

200 Trained Lads (First Party for this year) will (D.V.) leave "Dr. Barnardo's Homes" for Canada on March 17.

It is hoped that at least 600 carefully-trained youngsters may be placed out in the Dominion at an aggregate cost of £5,100 during the present year; 622 Boys and Girls having been emigrated during 1886.

£8 10s. will defray the entire cost of Emigrating one Boy.

£51 will do the same for Six Boys; £102 for Twelve Boys; or £170 for Twenty Boys.

Who, by promising one or other of these amounts, will help to give some of these young fellows a start in life?

Contributions for the Emigration Fund are urgently needed, and will be thankfully received and acknowledged by the *Treasurer*, WM. FOWLER, Esq.; by the *Chairman of Committee*, S. G. SHEPPARD, Esq.; or by the *Founder and Director*, Dr. T. J. BARNARDO.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

"Dr. Barnardo's Homes for Destitute Children."

Now supporting **1,832** ORPHANS or WAIFS & STRAYS OF OUR STREETS.

THE RESIDUE BAZAAR

To dispose of all Articles left over from Sale of Boxes, and to be held (D.V.) in

THE NEW LARGE HALL, EDINBURGH CASTLE,

LIMEHOUSE, E.

(*Close to Burdett Road Station, North London and Blackwall Railways*),

Is Unavoidably **POSTPONED** to

THURSDAY & FRIDAY, MARCH 3 & 4, 1887.

To Open each day at 3 o'clock p.m.; and Close at 10 o'clock.

The attendance of kind friends WILLING TO PURCHASE is especially desired; and as there are but few really good articles left over, the contribution of FRESH and USEFUL GIFTS of Fancy Articles or of Work will be gratefully acknowledged.

All communications and Parcels of Goods of every sort should be addressed to

The Office of the Homes,

18 to 26, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving 5s. for free meals.

The Infant Day Nursery. Rations of food to Hungry Children. Free Ragged Day Schools. Band of Hope. Evening Classes for Rough Boys. Special Work among Little Girls. Toy Classes. Mutual Industrial Classes for Lads. Meetings and Classes for Elder Girls and Young Women. Poor Women's Sewing Classes. Men's Bible Classes. Mission to Inebriate Women. Bible Classes for Women. Lodging House Meetings. Evangelistic Meetings and Services. Room to Room Visitation and other Missionary agencies, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

SERMON LANE MISSION, Islington.—Mr. GEORGE FULLER begs to acknowledge with gratitude £1, Received from DORCAS, for Poor Relief.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GEE-STREET MISSION, Goswell-road. Voluntary workers earnestly solicit funds to carry on the work of doing good to the poor. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

COSTERMONGERS' COTTAGE MISSION, Vinegar Ground, City-road.—Funds urgently wanted to carry on the increasing work here. Also for Free Dinners for children of Board school opposite. WALTER PENROSE, Superintendent.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest donations in money, coal, or bread tickets will be thankfully acknowledged by the Committee. Cast-off clothing for men is urgently needed.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. Messrs. Fremlin, £5; Lady Bazley, £10; J. Fowell Buxton, Esq., £10.—Treasurer, G. J. GREEN, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. GRIFFITH.

DESTITUTE CHILDREN'S DINNER SOCIETY.—In answer to the appeal of the Baroness Burdett Coutts the following donations amongst others have been received, viz.:—The Lord Mayor, £10 10s.; Mansion House Poor Box, £21; Percy L. Prelly, Esq., £5; Lady Dakin, £5; Walker Stirling, Esq., £5; Lady Martin, £5 5s.; Sir Charles Linch, £5; Mrs. Berkley Jones, £3 3s.; W. J. Soulsby, £2 2s., &c. The Lord Mayor has kindly consented to receive contributions at the Mansion House, and they may be also sent to the Treasurer, the Hon. A. F. KINNAIRD, 1, Pall Mall East; W. FULLER, Esq., Stoughton Grange, Stoke, Guildford; the Secretary, H. MORTON CARR, 89, St. George's-square, S.W.; or to the Bankers, Messrs. RANSOMES, 1, Pall Mall East.

BIRTH-PLACE OF THE GREAT RAGGED SCHOOL MOVEMENT, viz.:—Rowland Hill's "Old Castle," instituted in 1802, one of the first Sabbath Schools established in London. For nearly 85 years, a devoted Christian work has been carried on in Castle-yard, Holland-street, among the very poorest children of Southwark. Under the special auspices, and with the hearty commendation of the Ragged School Union (President, The Earl of Aberdeen), an appeal is urgently made for funds to restore the time-honoured building, now in great emergency through dilapidations. Immediate help is most earnestly solicited towards raising £2,000.

The Teachers fervently pray that readers of THE CHRISTIAN whom God has blessed with means will generously come forward, and, for the poor children's sake, uphold this time-honoured work in its present hour of need.

Contributions gratefully received by the Treasurer, Rev. ROBERT TUCK, B.A., 23, Thornford-road, Lewisham-park, S.E.; the Hon. Secretary, Mr. HARRY EBDON, 44. Richmond-terrace, Clapham-road, S.W.; the London and Westminster Bank, No. 1, St. James's-square, S.W. (account, "Castle Yard Mission"); or by Messrs. MORGAN &

BIBLE AND COLFORTAGE SOCIETY OF IRELAND.

An undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

BRITISH AND FOREIGN SAILORS' SOCIETY.

Patron: H.R.H. PRINCE ALBERT VICTOR.—Thanks to Donors to our Distressed Seamen. Objects: To help Seamen Socially, Intellectually, and Spiritually. Stations: Home and Foreign Ports. Steam Launches, Floating Bethels, Ship Libraries, Institutes, etc. Proposed

"VICTORIA & ALBERT MEMORIAL FUND" OF £10,000 & UPWARDS (£1,000 already given and promised), to permanently help Aged Missionaries (themselves chiefly sailors), and Destitute Seamen. Legacies received. Contributions may be sent to the President, Lord Brassey, Great George Street. W.; the Treasurer, Thomson Hankey, Esq., Bank of England · Messrs. Morgan & Scott; or The Secretary, EDWARD W. MATTHEWS, Sailors' Institute, Shadwell, London, E.

DESTITUTE CHILDREN'S FRIEND MISSION,

AND EVANGELISTIC WORK AMONGST THE POOR.

FUNDS ARE URGENTLY NEEDED to enable us to continue the Free Meals which are given several times weekly. The hungry applicants are so many that, with great pain, we have to turn many away. "Feed my Lambs," says our blessed Saviour. Will EVERY READER send help?

We have also a Destitute Sick Children's Dinner Mission, for carrying Dinners to the homes of Sick Children.

Any help in Rice, Tea, Sugar, Beef, &c., as also Left-off Clothing, Tracts, &c., and Donations thankfully received by the Superintendent, Mr. GEO. FULLER, 1, Follett-street, Poplar, E.

FREE DINNERS TO HUNGRY CHILDREN.—Will the readers of THE CHRISTIAN help the Committee of the Latymer-road Mission to provide Free Dinners and Halfpenny Dinners for poor children? The Soup Kitchen is open four times a week, and Shelters for boys and girls every evening. Nearly two thousand dinners are served weekly.—Contributions will be thankfully received by Dr. J. H. GLADSTONE, F.R.S., 17, Pembridge-square, W.; or by AULAY MACAULAY, Hon. Sec., Latymer-road Mission, Blechynden-street, Notting-hill, W.

THE TREASURER and Committee of Dr. Barnardo's Homes beg gratefully to acknowledge from E. E., Oxford House, Headley, Hants, "A Gold Locket set with Pearls," and "A Lara Medallion Mosaic Brooch." These Institutions now contain nearly fifteen hundred homeless orphan and destitute children, and are in urgent need of funds.

Offices, 18 to 26, Stepney-causeway, London, E.

Educational.

EDUCATION. — SALEM HOUSE COLLEGE, for young Ladies, Sunderland, Durham. Miss STONE, Principal, assisted by an efficient staff of Governess and Masters, teaching on the newest principles. Limited number of boarders. Christian home and training, with home comforts. Pupils successful at Durham, Cambridge, College of Preceptors, and Trinity College exams. House stands in its own grounds. Lawn tennis and croquet.

LESSONS in first-class Music, Singing, Painting, Organ, Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.

DALETH, Haines' Library, Notting Hill-gate.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

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A HEAD ENGLISH GOVERNESS. (Certificated) wanted, for a Ladies' school, at Easter. Age not under 30.—Reply, sending testimonials, and stating full particulars, to

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A FRENCH LADY, highly recommended, holding a first-class diploma, seeks a re-engagement at Easter in a school or family, or as

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AS COMPANION, HOUSEKEEPER, OR GOVERNESS, by middle-aged Lady. Well domesticated, and thoroughly qualified for correspondence, reading aloud, needlework, and accounts. Experienced in teaching. Good English, arithmetic, drawing, and French, elementary Latin, and German. Best references. Disengaged at Easter.—R., Mrs. Sharpley, Limber Magna, Ulceby, Lincolnshire.

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CLIFTON, BRISTOL.—An ex-Public School Man, removing to above delightful locality, wishes to arrange at once for receiving a few pupils. Terms 40 guineas. Ecclesiastical position, Eph. vi. 24.—DOULOS CHRISTOU, 31, Huntley-street, London, W.C.

Appointments, Situations, &c., Wanted.

THE EARL AND COUNTESS OF CAVAN desire to recommend two Ladies who have been engaged in very earnest Christian work for about four years in a country parish. Any inquiries will be gladly responded to.—Address to above, The Lodge, Weston-super-Mare.

A YOUNG LADY, age 21, wishes a situation as Companion or Mother's Help, in or near Manchester. References, Rev. H. Woods Tindall, St. Edmund's Rectory, Whalley Range; Walter Brown, Esq., Scottish Widows' Fund, Manchester.

G. G., 85, Mytton-street, Hulme, Manchester.

A GENTLEMAN WOULD BE GLAD if any Christian could employ middle-aged Scripture Reader. 30 years in the work. Abstainer, earnest, faithful preacher. Could undertake a village mission or pastorate. Act as chaplain. Care of Y.M.C.A., or fill any position of trust. Highest references for integrity.—T., 4, Auckland-villas, Gipsy-road, West Norwood.

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S., Miss Derbishire, 51, St. George's-road, S.W.

A CLERGYMAN CAN RECOMMEND a Christian man for some situation of trust. Has musical talent and fair education. Would be a kind attendant on an invalid Gentleman, or could help to manage an institution.

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AS GROOM under a Coachman, wanted by a Christian young Man, aged 19. Good character.—C. MAJOR, Old Alresford.

AS GROOM OR COACHMAN, wanted by a young Man. Willing to be useful. Good references. Christian, abstainer.—T. W., care of Mr. Stedman, Short Heath, Farnham, Surrey.

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CHRISTIAN YOUNG MAN, highly recommended, desires immediate employment in any capacity. Valet, Travelling Servant, or as Interpreter preferred. Speaks five languages (four European, and Arabic) and has made tours of Palestine.—Apply early to Interpreter, 1, Avenue-road, Stoke Newington, N.

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95, Tavistock-crescent, Westbourne-park.

AS USEFUL MAID to a Lady or little girl. Thorough needlewoman, dressmaking or plain. No objection to travel. Age 18. Decided Christian.—Y.W.C.A., Vicarage-place, Walsall.

A LADY (31), experienced, seeks appointment as Superintendent of Home, Lady

PARENTS wishful to place their daughter (20), as Companion or Help with a Lady or family going to any of our Colonies or America. References as to all particulars given and required.
Apply by letter, C. D., Post Office, Carnarvon.

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S, 21, Norfolk-road, St. John's-wood.

A LADY WISHES to hear of a situation for a Girl, 16, as Kitchen-maid or General Servant, where mistress would take kindly interest.
Miss SUSETTE ASHBY, Colne House, Staines.

AS UNDER LAUNDRY MATRON, or Laundress in an Institution or family.—For particulars apply to Miss DESPREY, St. John's House, The Green, Stratford, E.

YOUNG WIDOW LADY wants employment. Governess in institution. Music, accountancy. Domesticated. Manage house or order office. Evangelical Christian. Has furniture. Institution and other references.
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A MIDDLE-AGED LADY desires an engagement as useful Companion, or Attendant upon an old Lady, or Housekeeper to a Gentleman. Salary not so much an object as a comfortable home. HOPE, 27, First Avenue, Bush Hill-park, Enfield.

USEFUL MOTHER'S HELP —A young Lady desires situation as above in a Christian family. Is competent to take entire charge of little ones under 8 years of age. Fond of children, and apt to teach. Excellent testimonials.—Refer to
Mrs. FIELDEN, The Priory, Abergavenny.

LADY HELP, Housekeeper, or any useful capacity not menial. Good needlewoman. Dissenter. Good reference.
A., 65, Cottage-grove, Southsea.

AS NURSE. Can take a baby from the month. Good references. Aged 29. Wages £20 to 22.—H. H., 28, Lydford-road, St. Peter's-park, Paddington, W.

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LADY DESIRES to find place as Plain Cook, for woman of 28, who has unfortunately lost her character, and is anxious to retrieve it. Is a good dairywoman.—Particulars from Z., care of Mr. Abel, Jeweller, Faringdon, Berks.

AS COOK (good Plain), in a quiet Christian family. Good reference. Age 28.—E. W., 1, Springfield-terrace, St. Peter's, Canterbury.

WILL ANY KIND LADY take a girl, aged 18, as Under-Housemaid who is perfectly honest, sober, and steady, but requires training.
J. M. M., Mr. Gouldsmith's, Lower Sydenham.

A LADY WISHES to find a situation in a quiet family, not far from London, for a girl of 14, of good character.
B., 18, Endsleigh-gardens, Euston-square, N.W.

AS GENERAL SERVANT.—A Lady wants to find a situation for a young woman who is anxious to regain her character. Has been in service.—Miss B., Easneye, Ware.

A LADY CAN HIGHLY RECOMMEND her Housemaid, aged 17½, with three years' character, to private Christian home, as Under Housemaid. Christian, tall, neat. Disengaged early March. London, N. or W.—Write first.
M., Thorniloe, Coolhurst-road, Crouch End, N.

AS GROOM, and to help in garden if required.—Situation wanted, by a young man.
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AN INTERESTING SPHERE of Home-Missionary Work is open to mother and daughters, or sisters, able and willing to re-organise a middle-class School, conducted on sound Scriptural principles, and combined with practical domestic training.
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FARM PUPIL wanted, by a practical Farmer. Comfortable Christian home. Good references from former Pupils.
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A FARMER, occupying between three and four hundred acres of land, with mill, situate in the centre of Oxfordshire, has a vacancy for a Pupil. Three miles from the town of Banbury.—R. F. PAGE, Broughton-grounds, Banbury.

JEWISH MISSION. — Wanted, married Christian Gentleman as Co-Worker. Lover of Israel, able to preach, eager to win souls for Christ.—For particulars
PASTOR, Y.M.C.A., 17, Camden road, N.W.

REQUIRED, useful Companion or General Servant, willing to attend on invalid Lady. Two in family. Mrs. Q., [illegible] Queen Anne-villas,

SUB-MATRON wanted, for a Penitentiary. Must be a good needlewoman, able to make plain dresses. Total abstainer. Send particulars and references to
Miss C. A. PARKER, North Hill House, Plymouth.

ASSISTANT MATRON wanted, in Girls' Home, near London. Must be decided Christian, and thoroughly practical.—Send full particulars of capabilities, previous occupation, age, and salary expected, to Mr. C. STUART THORPE, 79, Finsbury-pavement, E.C.

VOLUNTARY CHRISTIAN WORKERS wanted, especially Sunday School Teachers and District Visitors. Within walking distance of Cambridge Heath. Evangelical. Protestant, Catholic.—Rev. J. B. BARRACLOUGH, 46, King Edward-road, Hackney.

WANTED BY A LADY, the widow of an officer, a farmer's daughter, as Mother's Help and Governess to two children, ages seven and ten years. Must be good-tempered, cheerful, and fond of children, trustworthy, and good needlewoman. Good references indispensable.
No. 91, Mr. Tamblyn, 8, Ladbroke-grove-road, W.

CAN ANY LADY recommend an experienced Nurse, for sole charge of first baby. Must be conscientious, well educated, strong, good tempered, and clever needlewoman.
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THOROUGH GOOD NURSE wanted for large family, capable of taking entire charge of household if necessary preferred. Also Under Nurse. Both must be strong, healthy, fond of children, early risers. No beer. Good references. State age, wages.
Mrs. NEALE, Glenside, Cotham-park, Bristol.

HEAD NURSE, fond of children, wanted for Children's Convalescent Home.—Apply, stating age, experience, &c., to LADY SUPERINTENDENT, West Hill-road, St. Leonard's-on-Sea.

A KIND, RESPECTABLE NURSE wanted, as attendant to an elderly Lady. About 40. Needlework. Take care of lady's room, and do light duties. A Christian.
F. C., 27, Brondesbury-road, Kilburn, N.W.

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AS UNDER-NURSE in a clergyman's family, a trustworthy superior girl wanted, who has been out before. Good plain sewer. Church of England.
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33, Ferme-park-road South, Stroud Green, N.

RELIABLE UPPER SERVANT wanted, to wait on invalid Lady, and take light duties in the house. Should have some experience in illness. Good needlework indispensable. Reading aloud desired.—Mrs. BAYLY, 5, Kempshott-road, Streatham-common, S.W.

A HOUSE-PARLOURMAID wanted. Experienced; good, long character; Church of England; and who will appreciate a quiet Christian home.—Mrs. H. B., St. Thomas' Vicarage, Southborough, Tunbridge Wells.

A THOROUGH GOOD COOK wanted in a gentleman's family in the country. Regular and early hours. Ten in family. Good personal character indispensable.
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COOK (good Plain). Small family. Assist in housework. Must understand her work Good personal character.—Apply before 12 or after 6, Mrs. MAYNARD, 17, St. John's-park, Upper Holloway, N.

GENERAL SERVANT. — Strong girl, 20 to 25. Good personal character indispensable. Wages £15, with a rise.
38A, Tollington-park, N.

WANTED AT ONCE, good plain Cooks, Nurses, Parlourmaids, Housemaids, and good general Servants, for town and country. Good wages. — Apply to Miss MAULDEN, 153, Church-street, Paddington Green.

FIRST MARCH. — Experienced General Servant. Widow who has had family preferred. Abstainer. Member Christian church. Good character. Wages from £16.—Write to Mrs. W., 42, Charlwood-street, Pimlico, London.

GENERAL SERVANT wanted, a respectable, trustworthy girl, about 17, for one Lady. Comfortable home, quiet situation. Good character indispensable. A Lady's recommendation valued.—143, Bird-in-Bush-road, Peckham.

AS GENERAL SERVANT, wanted, a strong girl from the country, to a family of four. Small washing once a week. Wages £10 to £12. No beer.
11, Woodstock-road, Finsbury-park, London, N.

GENERAL SERVANT, abstainer, good plain cook, wanted. Another kept. Wages £12, all found. Small Christian family. If application by letter send particulars, Mrs. HAWES,

GENERAL SERVANT wanted, about 18. Must be early riser, and clean. Family washing sent out. No beer.
Mrs. CLARKSON, 76, Bromfelde-road, Clapham.

MOTHER'S HELP wanted.—Two children. Comfortable home. No salary. References. —Apply by letter to Mrs. S., 8, Greencroft-gardens, South Hampstead, N.W.

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IRON MISSION ROOMS, &c., erected on the most reasonable terms, by R. SAUNDERS, 127, Hungerford-road, London, N. Estimates and designs free. 25 years' practical experience. Also Churches and Schools, &c. Best workmanship.

MR. SHIPLEY, of the Evangelistic Village Mission, is moving about the country with his Bible Van and helpers. He will be pleased to have the address of pastors, superintendents of missions, and others, in town or country, where their services for one or more evenings would be welcome. No expense incurred, as he goes at his own charges.—For testimonials and particulars,
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NERVOUS, TEMPTED, and despairing ones are invited to communicate with G. R. G., Keston House, Lady Margaret-road, N.W. (2 Cor. i. 4). Spiritual sufferers only. Stamps for reply.

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THE SCHOOL EDITION OF "SACRED SONGS AND SOLOS."

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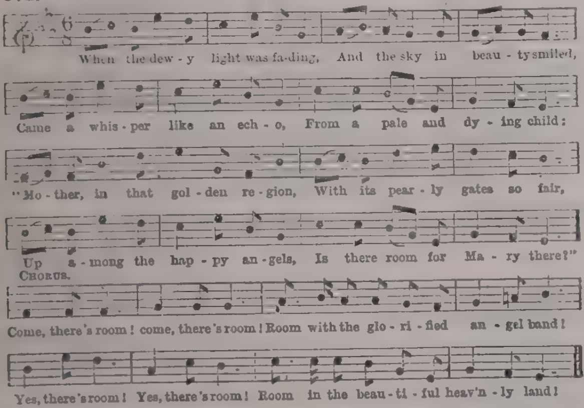
IRA D. SANKEY.

Specimen page—OLD NOTATION.

156 *SACRED SONGS AND SOLOS.*

371. Little Mary.


When the dew - y light was fa-ding, And the sky in beau - ty smiled,
Came a whis - per like an ech - o, From a pale and dy - ing child:
"Mo - ther, in that gol - den re - gion, With its pear - ly gates so fair,
Up a - mong the hap - py an - gels, Is there room for Ma - ry there?"
Chorus.
Come, there's room! come, there's room! Room with the glo - ri - fied an - gel band!
Yes, there's room! Yes, there's room! Room in the beau - ti - ful heav'n - ly land!

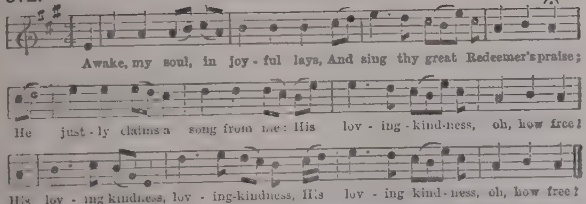
"Mother, raise me just a moment;
You 'll forgive me when I say,
You were angry when you told me
I was always in your way.
You were sorry in a moment,
I could read it on your brow;
But you'll not recall it, mother,
You must never mind it now.

"When my baby sister calls me,
And you hear my voice no more,
When she plays among the roses
By our little cottage door,

Never chide her when you're angry,—
Do it kindly and in love,
That you both may dwell with Mary
In the sunny land above."

Then she plumed her snowy pinions,
Till she folded them to rest,
'Mid the welcome song of rapture,
On her loving Saviour's breast.
In the bright and golden region,
With its pearly gates so fair,
She is singing with the angels:
There is room for Mary there.

372. Loving-Kindness.


Awake, my soul, in joy - ful lays, And sing thy great Redeemer's praise;
He just - ly claims a song from me: His lov - ing - kind-ness, oh, how free!
His lov - ing kindness, lov - ing-kindness, His lov - ing kind - ness, oh, how free!

He saw me ruined by the Fall,
Yet loved me, notwithstanding all;
He saved me from my lost estate:
His loving-kindness, oh, how great!

Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along:
His loving-kindness, oh, how strong!

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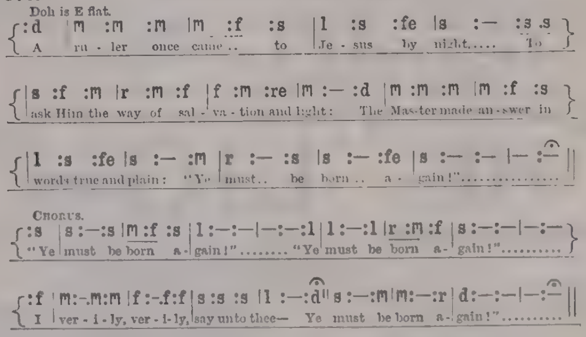
Specimen page—TONIC SOL-FA.

160 *SACRED SONGS AND SOLOS.*

379. "Ye Must be Born Again."

Doh is E flat.


A ru - ler once came .. to Je - sus by night..... To
ask Him the way of sal - va - tion and light: The Mas-ter made an - swer in
words true and plain: "Ye must.. be born .. a - gain!"..............
Chorus.
"Ye must be born a - gain!"........ "Ye must be born a - gain!"..........
I ver - i - ly, ver - i - ly, say unto thee— Ye must be born a - gain!"..........

Ye children of men, attend to the word,
So solemnly uttered by Jesus the Lord:
And let not this message to you be in vain:
"Ye must be born again!" . . .

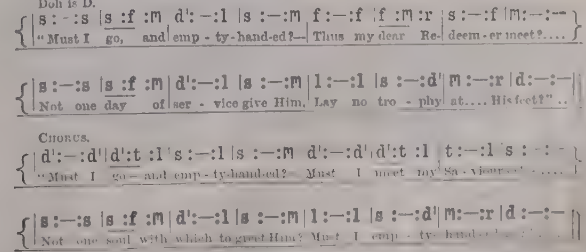
O ye who would enter this glorious rest,
And sing with the ransomed the songs of the blest;

The life everlasting if ye would obtain,
"Ye must be born again!" . . .

A dear one in heaven thy heart yearns to see,
At the beautiful gate may be watching for thee;
Then list to the note of this solemn refrain:
"Ye must be born again!" . . .

380. Must I Go—and Empty-Handed?

Doh is D.


"Must I go, and emp - ty-hand-ed?— Thus my dear Re - deem - er meet?....
Not one day of ser - vice give Him, Lay no tro - phy at.... His feet?"..
Chorus.
"Must I go—and emp - ty-hand-ed?— Must I meet my Sa - viour....
Not one soul with which to greet Him? Must I emp - ty - hand-ed .....

"Not at death I shrink or falter,
For my Saviour saves me now;
But to meet Him empty-handed!—
Thought of that now clouds my brow!

"Oh, the years of sinning wasted!—
Could I but recall them now,

I would give them to my Saviour:
To His will I'd gladly bow.

Oh, ye saints! arouse; be [illegible]!
Up and work while yet 'tis day,
Ere the night of death o'ertake you!
Strive for souls while yet you may.

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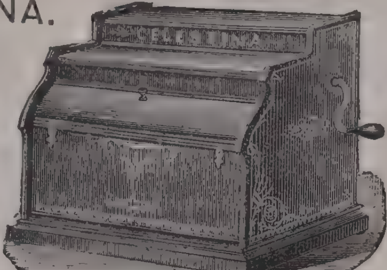

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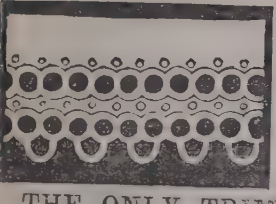

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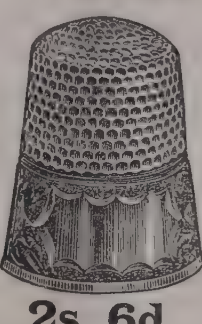

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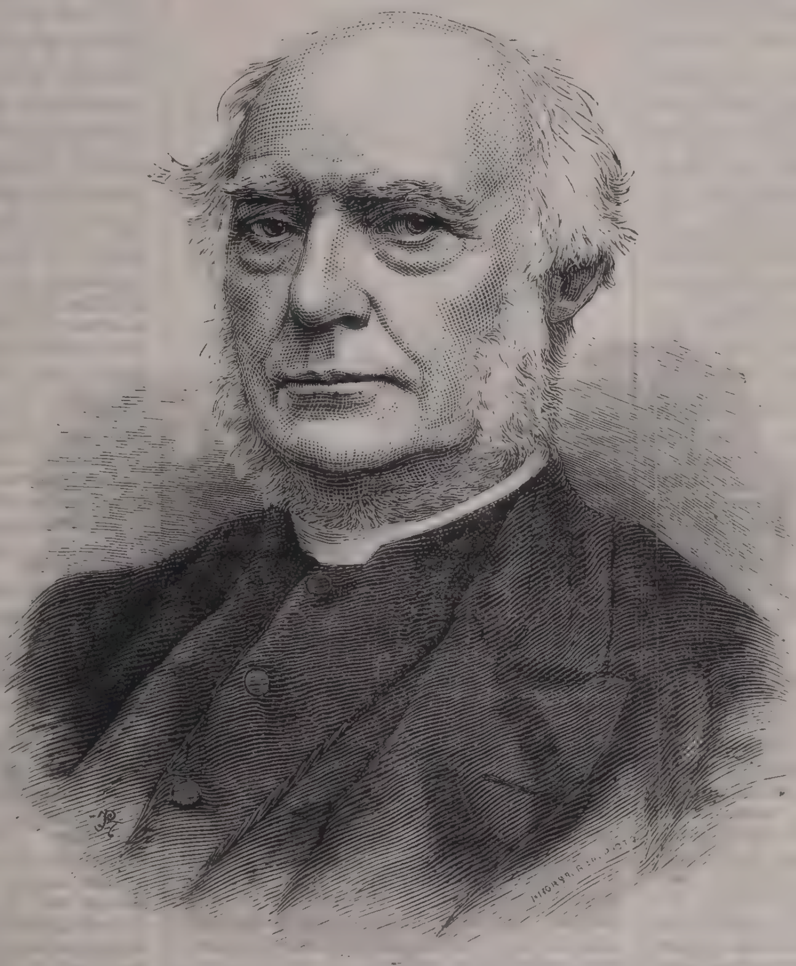
THE LATE

REV. DR. LINDSAY ALEXANDER.

IT is now more than two years since Dr. Lindsay Alexander passed to his rest and reward. He had been for nearly half a century a prominent figure in Edinburgh ecclesiastical life, and an unwearied worker for the promotion of Christ's kingdom on earth. The memory of what he was and did was beginning to fade in the memory of the public, but the appearance of his biography * has revived interest in him. The story of his life may be briefly told.

His father was a disciple of the Haldanes, pious in heart, and honourable in all his business transactions. The son received the benefits of a liberal education. The thirst for knowledge was strong in him, and wells to satisfy it were not wanting. In the preliminary schools of Leith and East Linton, and in the Universities of Edinburgh and St. Andrew's, he distinguished himself by his industry and facility in study. He was specially fond of Greek, and won from his professor the high praise of having been the best pupil he ever had. The crisis in his moral and intellectual progress was reached when he came under the influence of Chalmers, who at that time filled the Chair of Moral Philosophy at St. Andrew's. The fervour, eloquence, and intensely ethical glow of the renowned teacher were irresistible; he carried everything before him, and could move his students as none of his colleagues could. Devoted to those evangelical beliefs which afterwards made him the founder of a new denomination, he sought to stimulate the spiritual side of the nature of his scholars as well as the intellectual. This he did by interesting them in home mission work. He got them to go down to the poorer quarters of the town, visiting old people, and instructing the boys and girls in Bible truths, of which they were ignorant. Young Lindsay Alexander frequently accompanied him in his errands of mercy, and caught a spark of enthusiasm from the fire which burned in his breast. The lessons he learned thus were very helpful in quickening and strengthening his highest aspirations. They gave him an education he could not find in any classroom.



(From Photograph by Mr. J. Horsburgh, Edinburgh.)

One incident in these early experiences was never forgotten by him. It was lovingly told at many a fireside in later years, and served to point more than one Gospel appeal in the pulpit. Chalmers and he had gone to visit a poor, ignorant, old woman, who lay dying. She was hopeless about the future, and trembled at the prospect of meeting an unreconciled God. The Professor exhorted her to trust her soul to Christ, but she could not understand what he meant. In simple language he strove to make plain the way of salvation, but all was dark to her. Illustration after illustration, text after text, were quoted—in vain. She sorrowfully shook her head, and said she could not see it. At last, a happy thought struck the earnest missionary. Laying aside the use of English words, he addressed her in the Scottish dialect, with which she was more familiar. In homely terms, borrowed from the every-day vernacular of the peasantry, he explained the nature of faith in Christ. "Canna ye *lippen* to Him — canna ye *lippen* to Jesus Christ?" The Spirit of God used that simple expression for the conversion of the dying sinner. Light flashed in on her darkness, and the joy of the peace of God made her face shine. She "lippened" her soul to the Redeemer, and fell asleep trusting in his grace.

On completing his studies, Mr. Lindsay Alexander did not choose the ministry at once. For a time he was in doubt as to what profession he should select. He thought of the bar; he went so far in gaining the qualifications necessary for a doctor; and for some years he discharged the duties of classical tutor in the Lancashire College, Blackburn. While in the last office, he occasionally preached, but he had no intention of giving his life to the pulpit. A long and serious illness led him to change his mind. Eternity came very near to him. In its searching light the littleness of earthly ambition and the greatness of serving God dawned on him. He rose from the bed of sickness, resolved to obey the inner voice, which told him to take up his cross and follow Christ.

In 1835 he was called to the pastoral

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* W. LINDSAY ALEXANDER, D.D., LL.D. His Life and Work. 7s. 6d. *James Nisbet & Co.*

charge of a congregation in Edinburgh. The varied experiences of the past fitted him for the important work which now lay before him. He, like many others, could trace in the struggles and tasks of the past the hand of God fitting him for future service. He had been at school in the larger college of life, where the Divine Teacher trains his pupils. He found that, at the right time, and in the right way, he was led to the pulpit. There he was speedily at home. His chapel was a humble and moderately sized building, nestling under the western walls of the college. It was not prominently before the eye of the public, yet its pews soon got to be too crowded to be comfortable. Men came from other churches, and those who went to no church flocked to hear the preacher in whose sermons fidelity to Gospel truth was united to a rare breadth of culture. The old chapel was twice enlarged; but even that did not suffice. The crowds which gathered Sabbath by Sabbath steadily increased. A new church was felt to be a necessity, and steps were taken to build it. The end of these negotiations was the erection of the large and handsome Augustine Church in George IV. Bridge. In it Dr. Lindsay Alexander and his flock found a home.

It must be remembered that in these days the Independents were a small and unpopular sect in Scotland. The striking success of one of its ministers would be counted a marvel, were not its secret open to all. The light of the preacher was too brilliant to be clouded by prejudice. His gifts and graces won the admiring homage of the whole city. He was not one of those pulpit meteors which flash across the firmament, shine with dazzling radiance for a few months, and then vanish into darkness. He was rather a star which shone with steady brilliancy. He adopted no sensational methods, neither was he intoxicated by his popularity. Humbly and faithfully he strove to fulfil the duties of his high calling, as ever "in the great Taskmaster's eye." His sermons were mainly expository. They did not seek to tickle the ear, but to enlighten the understanding and feed the soul. He began by carefully explaining the meaning of the text chosen. His extensive and minute scholarship enabled him to interpret Scripture accurately. He was neither foolish nor pedantic enough to drag to the pulpit the processes by which he reached his conclusions; he gave his people only the results of his laborious investigations in the study. In calm and forceful language he discussed what he thought the proper exegesis of his subject; then, in earnest, and often impassioned eloquence, he applied its practical lessons. His elocutionary talents proved of great use to him. They won a careful hearing from those who otherwise would have been listless, and they emphasised his brilliant oratory. His very appearance in the pulpit singled him out from his brethren. Tall in figure, majestic in mien, with bright eyes and clear ringing voice, he looked a king of men. And kingly he was as he fearlessly proclaimed the eternal laws of righteousness, or told, in sweetly persuasive tones, the story of the love which stooped to the Cross to raise and save the fallen.

The long years passed swiftly and smoothly by. They were packed full of hard and self-denying work. Dr. Lindsay Alexander did not believe in laziness; activity was his life and pleasure. Happy in a service which taxed every power of body and mind, he was willing to spend and be spent in devotion to the pulpit. He was not a pastor in the ordinary acceptation of the word; he did not run about from house to house, calling on his people. To the sick and sorrowful he was always attentive; but he thought visiting those who were well and prosperous, a dawdling away of time which might be better employed. He was emphatically a man with one aim in life, and that the interpretation of Scripture. The resources of his culture and the strength of his intellect were devoted to patient, unwearying study of the Bible. The power of his ministry lay, in large measure, in his intimate acquaintance with the Book he loved to read, and to the illumination of which he gave himself so assiduously.

This aim made him a great preacher as well as a great expositor. His people were edified as much as they were delighted by his sermons. The Bible became a new book to them. Passages familiar to them from early infancy were invested with freshness and beauty. They went home filled with the desire to know more, and Sabbath evening was often spent in following out the suggestive thoughts about some chapter spoken in the morning's discourse. Thus the Augustine congregation grew to be a company of Bible-loving and Bible-reading men and women. Dr. Lindsay Alexander did more than expound; he also exhorted. His appeals to the undecided were powerful and moving. The writer has the privilege of knowing a member of the church which was the scene of this inspiring ministry. His recollections of the sainted divine are both interesting and instructive. Did our space permit it, we should record some of them; but this may not be. We must, however, state the fact that his most vivid memories are of sermons on simple Gospel texts, in which the grace of God and the love of the Saviour were set forth with a melting tenderness which softened hard hearts, and called tears to eyes not used to weeping. Knowing this, we cannot wonder that the preacher who excelled as an evangelist—in the broadest sense of the term—and as a teacher of the deeper truths of the Word of God, was for nearly fifty years a burning and a shining light in a city of great preachers.

Dr. Lindsay Alexander carried out the great task to which he had devoted his life by the pen as well as by the voice. He wrote much and well. His contributions to Biblical literature are of lasting value. Every theological student knows something about them, and many who have never set foot in a divinity hall are indebted to them for truer conceptions of the meaning and purpose of the Bible. Special praise ought to be given to his able defence of the historical value of the Pentateuch, when Bishop Colenso attacked it. Competent authorities did not hesitate to say that the orthodox minister was more than a match for the heterodox prelate, and hundreds of grateful readers felt thankful to God that He had raised up so bold a champion for the truth. It is worthy of notice that learned as Dr. Lindsay Alexander was, he disdained the use of scientific terms, which would be unintelligible to common readers. He wrote for the many, not for the few, so his words were simple. Their simplicity made them the more effectual in spreading a wider knowledge of the Scriptures throughout the homes of Scotland.

We cannot dwell on the public services Dr. Lindsay Alexander rendered, or the academic distinctions heaped on him in recognition of what he had done for theological teaching. We have called special attention to what we think the chief feature in his work—his passion for the interpretation of Scripture. On the death of Dr. Wardlaw in 1854 he was appointed to the vacant Chair of Theology in the hall where Congregational students were trained for the ministry. He was a most successful teacher, and his influence was most healthy. Active and useful pastors look back to days spent at his feet for the stimulus which has strengthened them to bear the heat and burden of pastoral duties. For years he continued to lecture as a professor in addition to his ordinary pulpit and literary labours; but some time before his death he was set free to give himself wholly to the loved task of teaching those who were themselves to be teachers. In 1870 he was invited to join the company of eminent scholars to whom the revision of the Old Testament was intrusted. This responsible honour was a fitting crown to a life spent in the elucidation of Scripture.

The end came quietly and happily on a December morning in 1884. He was not afraid to die. Trust in the Saviour robbed death of its sting, and transformed it into the messenger of release. The servant, wearied, not *of*, but *in* the Master's work, went from earth's imperfect service to that service beyond, which is perfect rest in perfect work.

Dr. Lindsay Alexander was a thoroughly loyal Independent, but he was no bigoted sectarian. He loved all who loved the Lord Jesus Christ in sincerity. His catholicity was a characteristic feature in his character. Though dignified and stately in manner, he was not pompous. In heart he was humble as a child. Reserved and almost cold to strangers, he was genial in private intercourse. He did not care much about society; the absorbing claims of his work led him to spend the greater part of his life in the study. But when he did mingle with his fellows he charmed them with the brilliancy of his talk and the easy grace with which he discussed the topics of the day. It is as an expositor he will be best remembered. He was without a peer in opening up new veins of thought in the Bible. This capacity was sanctified and strengthened by his unswerving trust in God. It made him a blessing to thousands while he was alive, and it will perpetuate his memory through years in which more showy rhetoricians of the pulpit will be forgotten.

SCRIPTURAL HOLINESS.

We live in times of immense conflict on this vital theme; and far be it from us to touch a subject so sacred with any rough or adventurous hand. What we propose in this article is to mirror such teaching on the theme of holiness, as the Word of God appears to us explicitly to yield.

The first thing to be noted is the Divine conception on this subject. Our God is holy; He is perfect; and if Kepler, when the maze of the planetary movements was being explicated into clearness before his gaze, fell down before Him with the cry, "O my God! my thoughts are with Thee," still more so may the Bible student, to whom it has been given in any measure to see the beauty of the holiness of the Most High in the firmament of Revelation, lie low at his feet. On no matter has Jehovah laid Himself out to make us the confidants of his thoughts so plainly as on the question of holiness.

An early deliverance may be cited; one which receives far-reaching and manifold Scriptural unfolding. We refer to the command: "And if thou make Me an altar of stone, thou shalt not make it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it (Exod. xx. 25). The meaning here is obviously this: that as the altar was a sacred thing, and stood for the acceptable in God's sight, so the only holiness in the sight of God is the holiness of the whole. Less than the whole means pollution in the sight of God. Hence the strict word of command in regard to the altar of stone. The Apostle James strikes the same key-note in the words, "He that offends in one point is guilty of all."

It is the most natural thing in the world for us to regard a person's good points as a balancing or overbalancing of his bad ones, and to draw our conclusions accordingly. But morality as outlined in Scripture is very incisive, and knows not how to spell the word accommodation. The moral law knows no reservation, because God is holy.

Our Lord's words on the occasion of his baptism are a further corroboration of this view of the question: "Suffer now: for thus it becometh us to fulfil all righteousness." Here the meaning is that as Christ was made under the law, He could not afford to let any point of duty slip; and, as the baptism of water was in the line of obedience, the whole result of righteousness would have been negatived had He neglected it. The Nazarite's vow is a further illustration of the same truth. It was because the holy is the whole that the Nazarite must not shave, or have his hair cut, or be deficient in any of his limbs, or marred by any blemish.

Furthermore, consecration yields the same results, being the call to give unto God our all: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies"—not your hands or feet merely, but your entire person—"a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1).

> Take my life, and let it be
> Consecrated, Lord, to Thee:
> Take my moments and my days,
> Let them flow in ceaseless praise.

But it may be asked, Is the holiness of the whole possible to man? We answer: To none, as the award of the law; and to anyone only in terms of grace. "By the works of the law no flesh living shall be justified." The law as it placards to view the holiness of God brings condemnation everywhere in its train. Yet every true believer in the Lord Jesus Christ is judicially holy, even unto perfection. It is impossible to have all one's sins judged in Christ, and an entire acquittal from the bar of God in consequence, without being, in the forensic sense of the term, perfectly holy. Whatever hard and bitter things the believer may write against himself, the blood of Christ sanctifies him; the Altar, Christ Jesus, maketh him whole. For it must not be forgotten that the altar of unhewn stone not only monumented the truth that in God's sight the holy is the whole; it also illustrated God's dealings in grace in making things that are not, as though they were. The altar was designed to communicate of its own perfectness to that which it received. Hence our Lord speaks of the altar as that which "sanctifies (or maketh whole) the gift."

And is not this a type of the believer's acceptance by God the Father in virtue of Christ the Son? Some in the present day dissever the question of holiness totally from standing in Christ. We dare not do so. He is our sanctification as well as justification. We are accepted, and altogether acceptable in God's sight, for his sake.

And what is the pledge of this? We answer, The permanent indwelling of the Holy Spirit. It is because the altar continually sanctifies, because the blood of the Great High Priest is ever effectual in its pleadings, that believers are temples, inhabitations, of God by his Spirit.

And to what does this point? We reply, Ultimate and entire perfection. That the believer has the earnest and guarantee, but not the consummated harvest, of this great blessing in this life, is, we cannot but believe, the distinct teaching of God's Word. Why should the believer's experience be described in terms of inner conflict, if no such experience is normal? We find that the inspired writer to the Hebrews, embracing all, not even excepting himself, says, "Laying aside every weight, and the sin that doth so easily beset us." But if the normal state be that of such entire inner emancipation as is described in many quarters, how are such words at all pertinent? Why say, "so easily beset *us*"? We cannot understand a man in whom the flesh or carnal nature is utterly extinct, so speaking of sin, and of his own relation to it.

In like manner, why should the Apostle Paul (Gal. v. 17) speak of the energetic operation of the Holy Ghost in the believer's soul, as the only and sole efficient cause of his resistance to the flesh, or carnal nature that is still in him, if that nature be in very deed annihilated? The true rendering of the passage is, "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, *in order that* ye may not do the things that ye would." It is the same view of the situation which led David to pray, "Withdraw not thy Spirit from me, else I shall be like to those that go down to the pit." The idea is that holiness is due altogether to God working in us; that our flesh, or carnal nature, is ever active for evil, but the Holy Spirit is operative in the soul for Jesus' sake, to the intent that we may not do the things we otherwise would.

It is sometimes asked, Is not Christ a complete Redeemer? Why, then, may not the flesh be now annihilated, and the believer be perfectly holy in himself? The answer is, The day of complete redemption has not yet dawned. "We wait for the adoption, to wit, the redemption of the body." Meanwhile, if we walk in the Spirit, we shall not fulfil the lusts of the flesh. And, what is more, we know that perfection is assured us in the covenant of grace. For, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Y.W.C.A. WORK IN LONDON.

Wandering alone one Sunday afternoon, a girl from W—— is met by one of the members. Obliged to be out all day from the situation into which her country parents have ignorantly placed her, with no friends to whom she can go, her custom is to walk about. After a week's toil in a house where there is no one to help her, she finds her recreation in parading a London street. On the very spot where she stands many have been led away by fair promises, and she herself is on the point of making some dangerous acquaintance to avoid the *ennui* and loneliness of her Sundays in London. A Y.W.C.A. member hands her an invitation to the class and the cheerful tea provided for all who miss the comforts of home, but she can scarcely believe there are any who wish her well in this great city. Home Sunday occupations are well nigh forgotten, and it is some time before she can bew on to enter the Institute door! But when at last she does, ask her if her Sundays are lonely and dull. Ask her if she would again exchange a Sunday in the Institute for a Sunday on the street. She will tell you that now, at last, she can look forward to the Sunday and to the future with no fear, and look backward to her happy Christian home with fewer regrets.

Let us follow another member on this same Sunday afternoon. She, too, is after one of the stray lambs who may be found by thousands on a Sunday afternoon, crowding our thoroughfares, using language and seeing sights not befitting any young woman. She sees a pretty girl wandering alone; in a moment she follows and speaks to her, before one of those harpies who infest our streets can lead her away. She finds she has been brought up in —— School, but is now living in a Jewish family, with no help or sympathy of any kind. It is the work of a very few moments to lead her to the Institute, introduce her to its loving superintendent, and take her to the class of which she now is a bright and happy member.

In one of our London slums a poor widow is left destitute, with nine children. One of these, a girl of fifteen, is rescued from the lowest degradation of poverty by two Y.W.C.A. members working in an hotel, clothed at their expense, trained for service, and is now earning a respectable living.

The second sister, also exposed to danger, is next rescued by the same helping hands, and such is the high character borne by the members in the hotel, that she, too, is taken into service there. Thus both are saved from the almost certain ruin which threatens hundreds of girls, from the ages of twelve to fifteen, in the overcrowded dwellings of this city. But for the prompt exertions of these young women, both the poor children would by now be walking the streets—lost!

Such work is done in London day after day; in it we meet the most heart-rending cases of innocent, helpless girls, who have been drawn into the net of evil. Many have been providentially saved, many more we hope will be; but, alas! hundreds are lost, and, after a short, sad life, they die a terrible death. As one thinks of it, the heart does ache, and the eyes are often blinded with tears while the cry goes up, "God bless the work of the Y.W.C.A. more and more!"

The London Y.W.C.A. numbers 125 branches for girls at home, girls in business, girls in bars and restaurants, girls in service, and factory girls, so as to suit the varied needs of each

A VOICE FROM THE MOUNTAINS.*

It takes a large originality to gain the public ear nowadays, especially in the direction of poetry, and most of all in that of religious poetry. So much of the latter is weak and commonplace; so much, in fact, merely respectable prose destroyed for want of a proper mould or sadder still, the *afflatus* which assists a race, but cannot sustain a flight. It is because it is thought that the little unpretentious book which is now brought before the reader is an exceedingly uncommon one that this paper—a mere post, with finger-marks to point the way—finds a place in these pages.

The short preface is not one that can be skipped without loss.

There is great spontaneity and gaiety in most of the poems; and while there is also "a linked sweetness," which makes separation for the sake of quotation a difficult and dangerous thing, as usual, yet many of the lines can very well afford to stand alone. To give, however, a few of the more striking passages—where so many are striking—is all that can be attempted.

It is astonishing how fine some of the lines are even in the swiftest part of our poet's work. Take for example—

> Behind the lattice work of time,

which brings heaven near us at once. He speaks, too, of "the hills' eternal leisure," an expression which would surely have caused Wordsworth's grave and majestic head to nod approval. "A Summer Benedicite" is rich in descriptive power, and easy expressiveness. How quickly and choicely come the similes towards the close of the stanza :—

> Ye mountain streams that long unheard
> On mighty uplands slept unstirred,
> Now plunging past like shyest bird,
> Or shy souls known,
> Alas, when flown,
> Or poets buried to be heard!
> Ye too sing Benedicite.

Where shall we find as lovely a picture of true humility, and such love for "all creatures great and small," as in this :—

> Ye startled creatures of the wood,
> Fur faces that with timorous brood
> Start back!—we're all one brotherhood—
> Own one great Lord:
> Sit at one board,
> Guests too dependent to be rude!

Who would not like to see socialism of this sort increase and abound?

All life seems to interest the poet. There is no break in his sympathy. How felicitous the description of the furze seed-case breaking when over-ripe, in the same poem :—

> And ripe gorse seed
> Now snaps its fingers in the sun!

The lines on "The Skylark" are almost worthy of Henry Vaughan. It is difficult to say new things about the flight of the skylark, but the doctrine of compensation has never been preached in this connection ("the paragon of animals," as Hamlet calls man,—yet without wings!) with gladder, and yet more restful, heart-satisfaction than when it is said :—

> But though I may not climb the air,
> Behind the light's a secret stair
> Worn by the noiseless feet of prayer.

George Herbert might have written the opening of the lines to "The Rainbow:"—

> My God, is this thy bow,
> What must thine arrows be!

And what a fresh significance is given to the old promise in Gen. ix. 16 at their close :—

> Yea, most of all I love to see
> What God is gazing on with me!

If there is one of the shorter poems pre-eminent for delicate handling and tender tints—simple in the depths of its love-laden words—it is the "Child's Epitaph:"—

> When from the ark the timid dove
> Stepped softly forth with beaming eye,
> The patriarch watched with longing love,
> Until it melted in the sky—
> And it returned no more; ah, sweet "no more!"
> For then he knew that it had gained the shore.
> So my wee dove stole softly from my breast,
> And comes no more; she too hath found her rest!

Of a very different nature, yet charming in their abandonment to what is often called (not always correctly) a "happy thought," are such touches as that we get, for instance, in "The First Poppy:"—

> Yon barren bank's her chosen bed,
> Careless if sun or wind beat on it;
> Her loose red hood thrown o'er her head,
> *My* Gipsy in her scarlet bonnet!

Or again, look at the nimble and abundant power of the fancy, not spending itself in one well-born conceit, but in prodigality of light-hearted, child-like love of the thing depicted, finding its own easy expression, so to speak, in "The Mountain Harebell:"—

> Here below 'mid bramble thickets,
> Where white-morning mist still breathes,
> Large blue, dewy crowns entangled,
> Meekly gleam through armèd wreaths.
>
> There 'mid showers of mountain grasses,
> On yon ragged boundary wall,
> Like a wave of faint blue laughter,
> Bells and breezes rise and fall.
>
> Further still, 'mid those same grasses,
> Tip-toe on this self-same wall,
> Skyey groups are deftly playing
> Daintiest blue cup and ball!
>
> Higher yet, betwixt dark boulders,
> Where the torrent makes a gap,
> One alone has climbed in sunshine,
> Tossing high one faint blue cap!

Of graver beauty are such richly rounded truths as we have in "The Glow-worm:"—

> Day, searching for a worm, found what it sought,
> At best a beetle, as it blindly thought;
> But Night, which sees beyond this cloudy bar,
> Stooped fondly o'er thee, and beheld a star!

And in "The Tiger Moth:"—

> Darkness is God stooping o'er thee!

What a careless ease there is in "Wild Primroses in December:"—

> Faint hearts to slender hopes must cling,
> In hope is present strength:
> To catch the first faint gleam of spring
> Makes winter half its length.
>
> Seek the first gleam, so speed the spring,
> Not only wait but watch!
> Pray at the door of hope, and sing—
> Faith's finger on the latch!

Most travellers will admit the truth of the picture in "Tourists Classified;" and how smartly done it all is, as with a few well-designed strokes of the brush!—

> There are four sorts of tourists. The first "do" and dine,
> Tear and stare, chew and chatter,—active class this in fine.
>
> The second's the passive class—tourists on tail,
> Who sit through all beauty, by rail, mail, or sail!
>
> The third class, alas! is the worst of the lot—
> All labels, time-tables, note nothings! yet blot
> Reams of foolscap with jottings—all not worth a jot!
>
> The fourth class afresh from its Author receives
> Nature's book unadorned, letting God turn the leaves.

It would be a difficult thing indeed to find (out of Herbert) a better setting forth of the high seeming paradoxes of our religion than Mr. Fox gives us in "The Thistle:"—

> God's curse, how beautiful!
> Right regal this pink purple boss,
> Though set in thorns, yet soft as moss—
> A crown and cushion cool,
> Where clings the wild bee, probing far,
> All velvet black with honey-bar,—
> God's curse, how bountiful!
>
> O bee, suck honey from the curse!
> O cross, thou ladder to the crown,
> O wound that heals by making worse,
> Death dug the steps that brought Heaven down!
> O curse, O cure; O cross, sweet load!
> To live is Christ, to die is—God!
> Hail, blessed curse of sweat, thou costly oil,
> Crowning with consecration every toil!

To gather the very original, sometimes extremely subtle, and always helpful Christian philosophy which underlies many of Mr. Fox's musical messages to the men and women of his day must be left to the purchaser of the book itself. It is impossible to do anything further here than point out a few of the rare beauties in what seems to the writer to be the freshest, daintiest, and truthfulest Christian lyrics that have appeared these score of years or more.

Edinburgh. JOHN HOGBEN.

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[*] Mountain-Waterbrooks and other Poems. By Rev. Charles A. Fox. 2s. *S. W. Partridge & Co.*

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GERMAN BAPTIST MISSION.

The Quarterly Reporter of this Mission gives some interesting accounts of work in various parts of Germany. The colporteurs are doing much, and in most places are well received. In one house in Bavaria, the books being spread out on the table, everyone present began to examine them. "I have chosen mine," said the eight-year-old daughter, holding up a New Testament. "I want this 'Daily Light,'" said the boy, who was older. "Look at this, 'Come to Jesus,' that is worth having," said the mother. "This little book, 'The Heart of Man,' I must read again," added the grandmother. In another house a woman who had lost her Bible, welcomed the colporteur as "an angel sent from God." Another colporteur writes: "The experience I had in this wonderful and mighty work was more sorrowful than joyous. For the most part I remarked a terrible ignorance and carelessness with regard to the way of salvation." He, however, sold eighty-four Bibles and one hundred and twenty-two Testaments in three months.

At Zelow, in Russian Poland, a church has now been formed, as the result of a revival sixteen years ago, when there arose, through the contact of the Bohemians with the German Baptists, a desire for the old truths which their fathers had sealed with their blood. Those who were then awakened have kept together, and after long sowing with tears, their prayers and faith have been rewarded by the addition of sixty souls during the last three years. And in August last the church was regularly constituted, with M. J. Hart as its pastor. The mission field occupied by this Society is very extensive, including the Russian provinces of Courland, Livonia, Esthonia and St. Petersburg, the South of Russia, Odessa, and other important places. At Cologne the services on Sundays are well attended, and on the week-day on an average twenty persons are present. At Mühlheim-on-the-Rhine a church is being built for the congregation.

CHRIST THE FULFILLER.[*]

In common with the other works of the learned Dr. Westcott, the present one exhibits upon every page—indeed, on every sentence—the finish of high culture. Our own impression is that in Dr. Westcott's case this difficult art is unduly elaborated. The delicacy of touch is often so delicate as to be really shadowy, and the expression of the thought so refined that we seem to be gazing more on a visionary haze than on the substantive being of aught that is. While readily granting that our judgment may be at fault, we cannot resist the impression that the influence by which Dr. Westcott's life is coloured and determined is mainly bookish. So far as books and the ideals embodied therein are concerned, Dr. Westcott is certainly abreast of the times, taking that phrase in its ordinary acceptation. But this kind of world is not the real world in which most men live; nor is any amount of acquaintance with it sufficient to enable the scholar to deal effectively with the problems of the age, or with Scriptural applications to the same. Apart, then, from the matter of this book, we feel that there is a lack in it which only a living and immediate knowledge of men and things could supply. "Christus Consummator" is emphatically a book for the scholastic world; for students whose study is their mart; for men of leisure, who can wrap themselves around with their own ideal creations, and those of men like-minded. For all others there will be a far-off-ness about it, a thinness amounting to vagueness, which will make it seem more like a distant echo than a living and present voice.

"Christus Consummator" is, however, a book with an aim, and that aim is instinct with the movement of nineteenth century thought. If Dr. Westcott is not a leader in the sense that Archdeacon Farrar is, he can certainly champion the cause of modern tendency in the scholastic world with a depth and subtlety that leave the brilliant Archdeacon nowhere. The design of this book is deeply laid, and the plot is skilfully wrought out. Briefly put, it is an attempt to make creation excel redemption; and the doctrine of the Incarnation eclipse that of the Cross. Undeterred by the absence of all Scriptural warrant, our author fashions such phrases as the "Gospel of Creation;" and to these, *idola*, as Bacon would say, of his own understanding, he mainly pays the homage of his soul. Dr. Westcott is too finished to hold controversy, and so all things take form in his hands by a soft movement. But the drift is unmistakable. The propitiatory character of the sufferings of Christ must give place, and another aspect of those sufferings, *their value as a discipline for Christ's own humanity and through Him for humanity at large*, must take the foreground.

Then follow developments of modern tendency scarcely less serious and mistaken. Howbeit, it is well our author should himself speak. Page 24: "The currents of theological speculation have led us to consider the sufferings of Christ in relation to God as a propitiation for sin rather than in relation to man as a discipline, a consummation of humanity." We should have liked this impeachment to have rested on some further ground than the author's own assertion. For our own part, we are not aware that "currents of theological speculation" have had anything to do with the matter. In so far as these are modern they have gone in a clean contrary direction. The true reason why God's children view the sufferings of Christ in the manner alleged is because they are constantly so placarded by the Holy Ghost in the inspired Word. "Whom God hath set forth to be a propitiation through faith in his blood" (Rom. iii. 25).

Dr. Westcott assumes that we move "on surer ground when we endeavour to regard that perfect sacrifice from the other side, as the hallowing of every power of man under the circumstances of a sin-stained world, as the revelation of the mystery of sorrow and pain" (p. 25). But we fail to see that he supplies any clear Scriptural proof of his position. No doubt the pathway marked out for our Redeemer involved suffering, suffering all the way along, and, therefore, the obedience He learned was through suffering; but that does not justify the dictum that the sufferings of Christ constitute "the revelation of the mystery of sorrow and pain." What they do justify is the certainty that the conditions under which redemption had to be effectuated were bitter to sense—that the body prepared Him must needs be a body of sacrifice.

On page 28 we come to a series of statements presenting a tangled skein of thought not often matched. The question concerns what the Gospel really is:—

> For the most part we are tempted to look to the Gospel for the remission of the punishment of sins, and not for the remission of sins. But such a Gospel would be illusory. If the sin remains, punishment is the one hope of the sinner; if the sin is forgiven, and the light of the Father's love falls upon the penitent, the punishment which is seen as the expression of his righteous wisdom is borne with gladness.

The confusion of thought here is extraordinary. How can the punishment of sins be remitted, and the sins themselves retained? Surely God does not remit the punishment due to guilt, and yet keep on attaching the guilt to the person concerned. The very idea is monstrous. It must needs be that when punishment is remitted, the sin to which it belonged is remitted also. Every pardoned sinner knows that he is set free from punishment, and that he is set free also from the guilt that called for punishment. The illusory Gospel of which Dr. Westcott speaks is a mere cobweb of subtle fancy.

But what are we to think of the further allegation which represents *punishment*, if the sin remains, as "the one hope of the sinner?" We have been wont to think that punishment in the case of any sinner is the one thing which effectually shuts out hope. When God's time for punishment is come, then the sinner's cause is hopeless. Nor have we ever known a case where, the sin being forgiven, and the light of the Father's love falling upon the penitent, "the punishment...is borne with gladness." The gladness of the soul forgiven and adopted into the family of God is due to the fact that it can never know what punishment is. The entire judicial penalty Christ has borne. The pardoned one can never even taste the bitterness of wrath. Correction he may have, discipline he must endure, but punishment *never*.

We extremely regret to find that such an able scholar and influential writer as Dr. Westcott is, should have seen reason to fall in with the senseless theory that pain and sorrow have a purifying mission *per se*. Our author's treatment of this question reminds us of the late Mr. James Hinton's pamphlet on "The Philosophy of Pain." In the general principle these writers agree, namely, in the conclusion that all pain is remedial and perfecting. Dr. Westcott in "Christus Consummator," p. 30, states this doctrine in unqualified terms. "When we wake up," he says, "we may be allowed to see that not one pang in the innumerable woes of men has been fruitless in purifying energy." What is this but the doctrine of purgatory brought into touch with earth and time, and applied to all and sundry? And if pain have necessarily this function here, then the natural inference is that it will, as Dr. Cox and some others maintain, fulfil the like function hereafter. Anything more contrary than this doctrine of Pain, alike to observation and Scripture, could not be conceived. It is not pain or sorrow *per se* that sanctifies, but Divine grace alone, which so often finds in them a means of more resplendent manifestation.

The space at our command will not allow us to enter minutely into every point. We cannot but demur, however, to the theory enunciated (page 40) in respect of the kingly and priestly offices. "For indeed at first and at last the kingly and priestly offices cannot be kept apart." Were Dr. Westcott able to demonstrate this point, he would be able not only to verify his "Gospel of Creation," but to establish the whole scheme of Universalism. If the kingly in God is necessarily associated with the priestly, then redemption for all men, and not only for all men but for all devils, is as certain as the throne of God. But this necessity does not exist. Kingship in God is not in every instance accompanied by a Divine display of the priestly in atonement and mediation. Consequently, the angels themselves were not prepared for the unique manifestation of God which supervened upon the fall of man.

And this brings us to what we cannot but regard as the *assumption*, the FALLACY in the book. It does not follow that the revelation of God in man's creation implicitly contained the Gospel, and that the Incarnation finds in God's creative work its necessary pivot. Redemption is not necessarily wrapped up in God's creative power, when that concerns the creation of such spiritual beings as men and angels. The priestly, therefore, must ever remain the central in redemption, nor can we substitute for the Gospel of the Cross any other device. Redemption through sacrificial atonement is the Bible's first and last word, and of this the Apostolic watchword, "Jesus Christ, and Him crucified," is the forthsetting. Dr. Westcott's aim we deem a missing of the mark. D.

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[*] Christus Consummator. By Brooke Foss Westcott, D.D., D.C.L. *London: Macmillan & Co.*

MR. CHARLES JAMES, of the Gospel Purity Association, now on a visit to the United States and Canada, has addressed some meetings at Bangor, Maine, in connection with the Association. The local friends gave him and his companion, Mr. Cookson, a warm reception, and speak well of his work.

DUBLIN VISITING MISSION.—At the annual meeting held last week, Rev. H. Fishe said the great necessity of the work was proved by the fact that in the year 20,000 women and children were convicted in the metropolitan district of Dublin. As in England, so there, a great majority of the people attend no place of worship, and these are the people the Mission seek to reach. 2289 children passed through the schools last year and these, he believed, obtained a great blessing being taught the Word of God, as well as prepared to become useful and respectable citizens. Rev. H. W. Townsend remarked that in many instances the Word of God taught to the children in the schools was the one thing which sinks deep into their hearts, and when parents heard their children repeating at home the texts of Scripture they had learnt at school they sometimes came to the meetings themselves.

ROMANISM and PROPHECY.

II. JOHN'S FOREVIEW.

MR. GUINNESS ON PERSECUTING ROME.

The Horrors of the Inquisition depicted.

THE second lecture on Romanism, at Exeter Hall, by Rev. H. Grattan Guinness, was a memorable deliverance. As he traced out, point by point, the wonderful correspondence between the symbolisms of Daniel and of John; and the equally remarkable application of both to the actual facts of the history of Papal Rome, any doubts that may have existed as to the true interpretation of the prophecies must have melted away before the overwhelming force of evidence. It has never been our lot to hear from any platform such a scathing and impassioned description and denunciation of Rome's fiendish cruelties as was embodied in the closing paragraphs of this extraordinary address. The rising generation seems to know little about the awful doings of the Inquisition, and, therefore, we have been constrained to give some passages with reference to this part of the subject in the exact and uncondensed words of the speaker.

In recapitulating the outline of the previous week's address, Mr. Guinness enlarged somewhat on the blasphemous pretensions and hellish deeds of the Romish See; he said:—

> As to the deeds of Rome, these are written large in history. There you can see this so-called Vicar of Jesus Christ misrepresenting Him before the world and the wondering universe! There you can see him trampling under foot all laws, human and Divine; reigning for ages in insufferable tyranny over the persons and the consciences of myriads of mankind; quenching the light of truth; crushing the Church of God. There you can see him making war with the saints, and prevailing against them; wading up to his hips and arm-pits through seas of blood, and plunging himself in the blackest depths of pollution and profanity. The Vicar of Jesus Christ! Do you understand what it means? There is the "mystery of godliness," and by its side the "mystery of iniquity." God humbling Himself to be as man, and to die for the world upon the Cross, and alongside of this, fallible, polluted man exalting himself to be as God, and to reign supreme in the universal realm of things human and Divine. God, as it were, making Himself man, and man—fearful contrast and climax—making himself God! This is the *ne plus ultra* of iniquity. This is no vulgar lie of an infidel Antichrist, saying there is no God. It is infinitely worse. It is the verbal acknowledgment of the true God in Jesus Christ, coupled with the blasphemous claim to be his sole representative—what even no angel is, or could be; and this, by a mortal, fallible, sinful man, engaged all the while in warring against the truth of God, and warring against the saints of God, and misrepresenting the character and Gospel of God from century to century, to the eternal destruction of millions of mankind. This is Satanic; it is the work of Satan. It is his mighty work; his matchless work. It is the ruin and destruction, as far as he could accomplish it, of the religion and Church of Jesus Christ. It is Satan's kingdom and reign. He reigned in the old Cæsars for centuries. Since they fell he has reigned for centuries in the Popes. The so-called Vicar of Christ is the real Vicar of Satan. I repeat it: the centre of the Latin Apostasy is the Papacy; the central principle of the Papacy is the Vicariate; the central power in the Vicariate is Satanic. The god and governor of the fallen world and fallen Church is not Jesus Christ, but his great enemy. This is the finding of history, and this is the teaching of the sure word of prophecy.

The main portion of the lecture was a comparison of the Daniel visions and the visions of the Apocalypse, relating to the Romish power, Pagan and Papal. It was so closely and clearly worked out, and was so instructive withal, that we regret being obliged to summarise severely. Daniel, he said, revealed the four Empires; John the fourth only, for the first three had passed away. In both prophecies the striking symbol used is that of a ten-horned wild beast. This is the first important link between the two revelations. We are not left in doubt as to the interpretation of the symbols. The explanations of the angel to John (Rev. xvii.) unmistakably fix the sixth head of the seven-headed beast, as being the then reigning Roman Empire. Here we have the key to the Apocalypse. Chaps. xvii.—xix. contain the two-fold prediction of the rise and reign, and of the fall and destruction of the Romish power. Mr. Guinness proceeded to examine the passages relating to the little horn of Daniel, and the revived beast of the Apocalypse, as showing beyond doubt their identity. The following points were advanced:—The persecuting horn of Daniel is Roman; the persecuting head of John is Roman; both grow up in the later or divided state of the Roman Empire; each has a mouth speaking great things; both exercise great dominion, and both make war with the saints; the duration of the reign of each is the same, though expressed by varied symbols; they end in the same manner, and at the same time: the persecuting horn is slain by the Ancient of Days revealed in judgment, and the persecuting head is slain by the King of kings and Lord of lords, revealed in judgment. There cannot be two such powers absolutely alike in all respects; they are, therefore, one and the same. Even the Church of Rome admits their identity.

Passing from the marvellous correspondence between the descriptions of the "horn" of Daniel and the "head" of John, the lecturer unfolded the evidence on each point sustaining the interpretation which applies them to Papal Rome. Referring to the feature in both of having "a mouth speaking great things," he said:—

> This feature is marvellously fulfilled in the Papacy. What a mouth has that Latin ruler! What a talker; what a teacher; what a thunderer. How has he boasted himself, and magnified himself, and excommunicated, and anathematised all who have resisted him. Has the world ever seen his equal in this respect? All the Gothic kings were his humble servants. He was by his own account, and is, the representative of Christ, of God; ruler of the world, armed with all the powers of Christ in heaven, earth, and hell. He is infallible; his decrees are irreformable. A mouth, indeed, is his; a mouth speaking great things.

As to warring with the saints, Mr. Guinness had ample material from which to frame an indictment, and, as will be seen from a later extract, he turned it to good account. On the point of duration of time he showed how the year-day scale is the one that must necessarily be accepted in dealing with these symbolic figures, and how the prophetic dates synchronise with crises in the actual history of the Papacy.

> Rome has fulfilled the prophecy, not only in its geographical and historical position, its moral character, its political power, its blasphemous pretensions, its tyrannical career, but in its very chronology in the point of its rise, the period of its duration, the era of its decline, and the crisis of its overthrow.

Glancing at the predictions of John, describing the fall and overthrow of the Papal power, it was stated that Romish authorities admit "Babylon the Great," of Rev. xviii. to be Rome; but they assert it to be heathen, and not Christian Rome. This view was controverted on various grounds. Babylon the harlot is called "mystery;" there was no mystery about Rome Pagan, but Rome Papal is the personification of it. Babylon as the harlot, and Jerusalem as the pure bride, are contrasted; Jerusalem in this aspect is not a city, but a Church, and therefore Babylon cannot be a mere heathen capital, but an apostate Church. Then the destruction of Babylon is to be total and final, which could not be said of the burning of Pagan Rome. Again, the destruction of Babylon is immediately to be followed by the "marriage of the Lamb" (Rev. ii. 19); this event is still to come. Mr. Guinness's last point was the one that he most strikingly developed; viz., the cruel doings of Papal Rome in persecuting and destroying the saints of God. He made a passing allusion to the Albigensian and Waldensian persecutions; the French persecutions, lasting for more than three hundred years; the fires of Smithfield; and, worst of all, the tortures of the Inquisition. Omitting references to passages in Limborch's History of the Inquisition, describing the almost unimaginable refinements and ingenuities of cruelty practised by the Holy (!) Inquisitors, we give his most thrilling closing passages. Amid the breathless interest and painfully sustained mental tension of his hearers, Mr. Guinness poured out this flood of burning speech, accentuated ever and anon by emphatic gesture, and tones of voice in accord with the strong feeling that such a recital called forth:—

> I will take you to the Inquisition. What agonies have been suffered in these sombre vaults, unseen by any human eyes, save those of fiendish inquisitors! What cries have been uttered in this dismal place, which have never reached the open world in which we live; locked doors shut them in; stone walls stifled them. No sound escaped, not even that of a faint and distant moan. But now and then a victim found release; one and another have come forth from the torture-chamber pale and trembling, maimed and mutilated, to tell the things they experienced when in the hands of the "Holy Inquisitors." . . . .
>
> What a world of tyranny and intolerable anguish is compressed into that word—the Inquisition! Tyranny over the conscience; men in the name of Jesus Christ stretching and straining, maiming and mangling their fellow-men to compel them to call light darkness, and darkness light; to call the Gospel of Christ a lie, and the lie of Satan truth; to confess that wrong is right, and to acknowledge right is wrong; to bow down to man and worship him as God; to call the teachings of Christ heresy and the teachings of Antichrist divine! Tremendous was the power of that dread tribunal. In Spain and Portugal it completely crushed the Reformation. No secrets could be withheld from the Inquisitors; hundreds of persons were often apprehended in one day, and, in consequence of information resulting from their examinations under torture, thousands more were apprehended. Prisons, convents, even private houses, were crowded with victims; the cells of the Inquisition were filled and emptied again and again; the torture chamber was a hell. The most excruciating engines were employed to dislocate the limbs of even tender women. Thousands were burned at the stake. The Gospel was gagged and crushed, and Christ Himself, in the persons of his members, subjected to the anguish of a second Golgotha.

After furnishing many painful details, horrible enough to chill the heart's blood of the most callous and inhuman, Mr. Guinness proceeded:—

> Before we let fall the curtain upon this awful subject, let us listen for a moment to some of the words of William Lithgow, a Scotchman, who suffered the tortures of the Inquisition in the time of James I. After telling of the diabolical treatment he received, he says:—"Now mine eyes did begin to startle, my mouth to foam and froth, and my teeth to chatter like the dobbling of drumsticks. Oh! strange, inhuman, monster man-manglers. . . . And notwithstanding of my shivering lips in this fiery passion, my vehement groaning, and blood springing from my arms, my broken sinews, yea, and my depending weight on flesh-cutting cords, yet they struck me on the face with cudgels to abate and cease the thundering noise of my wrestling voice. At last being released from these pinnacles of pain, I was hand fast set on the floor with this their ceaseless imploration, 'Confess, confess, confess in time, or thine inevitable torments ensue.' 'Oh!

mercy on me, and strengthen me with patience to undergo this barbarous murder!"

Enough! Here let the curtain drop; I should sicken you were I to pursue the subject further; it is too horrible, too damnable.

* * * * *

Hear me! though in truth I scarcely know how to speak upon this subject. I am almost dumb with horror when I think of it. I have visited the places in Spain, in France, in Italy, most deeply stained and dyed with martyr blood. I have visited the valleys of Piedmont. I have stood in the shadow of the great Cathedral of Seville, on the spot where they burned the martyrs, or tore them limb from limb. I have read the story of Rome's deeds. I have waded through many volumes of history and of martyrology. I have visited either in travel or in thought scenes too numerous for me to name, where the saints of God have been slaughtered by Papal Rome, that great butcher of bodies and of souls.

I cannot tell you what I have seen, what I have read, what I have thought. I cannot tell you what I feel. Oh, it is a bloody tale! I have stood in that valley of Angrona, where dwelt the faithful Waldenses, those ancient Protestants who held to the pure Gospel all through the dark ages; that lovely valley with its pine-clad slopes, which Rome converted into a slaughter-house. Oh, horrible massacres of gentle, unoffending, noble-minded men! Oh, horrible massacres of tender women and helpless children! Yes, ye hated them, ye hunted them, ye trapped them, ye tortured them, ye stabbed them, ye stuck them on spits; ye impaled them, ye hanged them, ye roasted them, ye flayed them, ye cut them in pieces, ye violated them, ye violated the women, ye violated the children, ye forced flints into them, and stakes, and stuffed them with gunpowder, and blew them up; and tore them asunder, limb from limb; and tossed them over precipices, and dashed them against the rocks; ye cut them up alive, ye dismembered them; ye racked, mutilated, burned, tortured, mangled, massacred holy men, sainted women, mothers, daughters, tender children, harmless babes, hundreds, thousands, thousands upon thousands; ye sacrificed them in heaps, in hecatombs, turning all Spain, Italy, France, Europe—Christian Europe—into a slaughter-house, a charnel-house, an aceldama!

Oh, horrible; too horrible to think of! The sight dims, the heart sickens, the soul is stunned in the presence of the awful spectacle. Oh harlot, gilded harlot, with brazen brow, and brazen heart, red are thy garments, red thine hands. Thy name is written in this book. God has written it. The world has read it. Thou art a murderess, O Rome. Thou art the murderess Babylon—"Babylon the Great," drunken, foully drunken; yea, drunken with the sacred blood which thou hast shed in streams and torrents, the blood of saints, the blood of the martyrs of Jesus. *Were there naught else by which to recognise thee, O persecuting Church of Rome, this dreadful mark would identify thee.* This is thy brand; by this we know thee. Thou art that foretold Babylon. We know thee by thy proud assumptions, by the throne on which thou sittest, by those seven hills; by the beast thou ridest; by the garments thou wearest; by the cup thou bearest; by the name blazoned on thy forehead; by thy kingly paramours; by thy shameless looks; by thy polluted deeds; but, oh, chiefly by this, by thy prolonged and dreadful persecution of the saints; by those massacres, by that Inquisition, by the fires of that burning stake. Mark how its ruddy flames ascend; see how its accusing smoke goes up to heaven!

In this sacred prophecy behold thy picture, read thy name; read, ay, read thy written doom. The French Revolution broke upon thee; it was a stage in thy judgment, and no more. The beast who carried thee for centuries in abject submission, turned against thee, cast thee off, stripped thy garments from the, rent thee with its horns. It was foretold it would be so. It is fulfilled, but that fulfilment is not the end. It is but the beginning of the end. Tremble, for thy doom is written from of old. The hand upon the wall has written it; the finger of Almighty God has engraved it. Dreadful have been thy sins; dreadful shall be thy punishment. Thou hast burned over and over the members of Christ, thou hast burned them to cinders and to ashes; thy doom is to be burned; thy doom is the appalling flame whose smoke ascends for ever.

I have done. Prophecy has spoken; history has fulfilled its utterance. Rome Pagan ran its course; Rome Papal took its place. "Babylon the Great" has risen, has reigned, has fallen; her end is nigh. "Come out of her, my people," come out of her before the final judgment act in the great drama of the Apostasy: "Come out of her," saith your God, "that ye be not partakers of her sins, and that ye receive not of her plagues." For, as a millstone cast by a mighty angel into the sounding deep, she shall with violence be thrown down, and shall be found no more for ever.

THE QUEMADERO;

OR, "PLACE OF BURNING," IN MADRID.

(*Reprinted from* The Christian, *Feb.* 3, 1870.)

Most have heard of the discovery made close to Madrid, in the commencement of the present revolution, of the "Quemadero," where, three hundred years ago, the Inquisition burned so-called "heretics." Some workmen came upon it in the process of cutting a new road. The amount of human remains subsequently excavated is appalling. Among the other horrors were found two bony hands, transfixed by a large nail, and clasped in the attitude of prayer, and the ribs of some victim with the spear still protruding by which they had been pierced. On the attempt being made to separate them from the surrounding substances, they crumbled into dust. The effect of the discovery was immense. Rome was revealed more clearly than ever before the eyes of Spain. A speaker in the Cortes said that while there were strange *geological sections and strata*, there were also strange *theological sections and theological strata*, declaring the history of the past. There was a public meeting held on the site, attended by multitudes: some of our brethren sold Bibles amid the crowd, advertising them as copies of the book forbidden by the Inquisition.

The impulse thus given to religious liberty is still profoundly felt. I have just visited the spot. The workmen have not yet finished making the road alluded to. On one side there is a high bank, half way down which these long black strata are exposed to the full light of day. Their contents crumble beneath the touch, and are found on examination to consist principally of the *débris* of fuel and human bodies burned and buried together.

"The earth shall disclose her blood, and shall no more cover her slain."

Ye layers of ashes black, and half-burnt bones,
Ye monuments of martyrs' stifled moans,
Of human agony and dying groans,
Cry out till every ear has heard your tones!
Cry till the murderess trembles, though her brain
Is drunken with the blood of millions slain:
She did not mean to show you; 'twas the spade
Of simple workmen which your horrors laid
Unearthed and bare before the light of day;
They only dug to open a new way.
As they advanced, the ground before them grew
In patches softer, changed its wonted hue,
And with the smell of death defiled the air.
They dug, and they discovered layer on layer,
Black bones, and rusted chains, and human hair,
And iron nails, and bits of melted lead,
And the burnt fuel of unnumbered dead.
They cut the heap across—it crowns a hill;
Its length is shown—its breadth lies buried still.
Doubtest thou, reader? I was there to-day;
I saw them at their work; I brought away
Some horrible remains which, while I write
These very words, are lying in my sight.
A piece of paper on this table holds
Some of this martyr-dust within its folds.
I pause and gently touch it with my hand:
It is not common earth; it is not sand;
I look at it; the tears have filled my eyes;
My God, what is it that before me lies?
The ground beneath was gravel and was red,
But this is dark and formed a separate bed.
How soft it is and light; it feels like soil
That has been saturated once with oil:
'Tis full of small black cinders; most is grey
And ashen; here is something burnt away
Black as the blackest coal; this was the meat
Of some relentless and devouring heat.
A little box beside the paper stands:
Its relics I collected with these hands;
I take a something from it, like a stone;
'Tis grey and light; ah! 'tis a piece of bone;
This was the side on which the muscles grew;
The other side its chambers are burnt blue.
These four are lumps of iron; they are red,
Like fetters that have rusted off the dead.
This was an iron bolt, 'tis long and curved,
To hold a chain or cord it doubtless served;
This is a hollow bone burnt through and through,
It leaves upon my hand a dusky blue;
That was a bar of iron, now mere rust;
And this is indistinguishable dust.

O Rome! thou mother of a cherished race;
Blush not to show the world thy kindly face!
Thy bosom—hide its demons—hush—thy breast,
'Tis there alone that suffering men find rest.
How mild the chastisements thy love hath used
Whene'er thy children have thy laws refused!
Gentle coercion! Pity's tender tones! [bones?
Tell me, thou murderess black, what mean these
These bones before me; those upon that hill,
Who, what were these thus slaughtered by thy will?
What did these helpless women? these poor men?
Why didst thou shut them up in thy dark den?
Why didst thou pinch their flesh, and starve their
  frames,
And cast them bound into devouring flames?
True, they reproached thee for thy crimes and lies,
And prayed for thee with sin-forgiving sighs;
Thy multiplied idolatries abhorred;
No mediator honoured but their Lord;
Condemned thy priestcraft and thy love of gold;
Clung to God's Word, and for its truths were bold;
Adorned by blamelessness the name they bore;
Loved not their lives to death. What did they
  more?
Were they adulterers—these prisoned saints?
Or murderers—these who died without complaints?

Hush! for they sleep in Jesus—soft their bed;
His suffering saints their Lord hath comforted!
Hush! for the sevenfold wrath of God grows hot!
Hush! for her deep damnation slumbereth not.

H. Grattan Guinness.

Madrid, Jan. 14, 1870.

N.B.—Any one desiring to reprint these lines is encouraged to do so, but requested to retain them unaltered. They were written in the presence of martyr relics and of God. Yes, circulate them. Stifle not the cry of blood. Remember what is passing now at Rome. Unmask the murderess. Charge her with crimes. Warn the unwary world against her; and let all clear themselves of her sins who would not be partakers of her plagues.

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SOWING BESIDE ALL WATERS.

The story of a noble work undertaken by a sailor converted at one of Jerry McAuley's meetings, is given in a recent number of *The New York Evangelist.* His eyes having been opened to the truth, and to the danger to which sailors are exposed, he resolved to devote himself to their salvation. At first he laboured in the Bay of San Francisco in connection with the Bethel. On reaching Astoria, he purchased a small sloop, in which, with a commission from the American Tract Society, he coasted Shoalwater Bay, an extensive inlet from the Pacific Ocean, on the same errand that drew the disciples to the lake of Gennesaret. The bays and inlets of this grand river are the haunts of salmon, and hither therefore come thousands of fishermen, who, with landsmen engaged in the canneries, spend many months in the hamlets and villages on its shores.

Amongst these people, scattered along the shores, and in the woods, Harry Vander Veen, the man already referred to, has been long working, taking the Gospel to their rude homes, and leavening their rough associations with its refining and hallowed influences. One night, when the river was swollen to unusual dimensions, he cast anchor, as he believed, near the shore, and remote from the usual channel of traffic. But he was awakened from sleep to find that his little craft had been run down by a passenger steamer, and himself adrift on the waste of waters. Being an expert swimmer his life was saved, but everything else was, of course, lost. An effort is being made for the purchase of another boat, with a good supply of books and tracts, in which this good work can be continued with more facilities than in that in which he has already sailed on so many voyages of mercy, amongst a population that can be reached only by such a man and in such a way.

SOCIETY FOR THE STUDY AND CURE OF INEBRIETY.—The facts put before us in a paper read by Mr. Tudor Trevor at a recent meeting of this Society should do much to cure the prevailing indifference to inebriety of which he so strongly complains. The facts comprise statistical evidence such as we are familiar with, but the importance of which is not lessened by reiteration, and the results of observations by Sir Andrew Clark and Dr. Richardson. The former says, for instance, that seventy out of every 100 patients in the London Hospital owe their ill-health to alcohol. "Alcohol," he also says, "even in small doses, will take the bloom off, will injure the perfection and loveliness of health, both mental and moral." The secretary is Mr. C. H. Bishop 42, Grove-road, Regents-park, N.W.

THE WAY of the COMMANDMENTS.*

By Dr. ALEXANDER WHYTE, Edinburgh.

There are two ways to heaven: the way leading by Mount Sinai, and the way by the hill Calvary. Over the one is written, "Do and live;" over the other, "Believe and live." The young man (Matt. xix. 16—22, which was the lesson read) tried to go by the former; the Philippian jailor entered by the latter. It is a strange thing that everyone who thinks of going to heaven begins by the way of Sinai, the way of commandments and obedience. Paul began that way. It was an adventurous thing for him to do. How he fared, you may read in his biographical epistles. "Beware of going to heaven by the commandments," wrote Bunyan in another of his books; "they are ten great guns; keep out of their range." He was speaking from bitter experience. Let us to night smell the powder, and look at the guns.

The way of the commandments is guarded by the highest and straitest gate in the world: "Thou shalt love the Lord thy God with all thy heart." You cannot enter the gate in act, but you may in imagination. In it there are wicket gates, and such lesser gates as, "Put no other gods before Me," "Reverence my name," and "Reverence my day." Try them, and find out your inability. The harder we try the more we find out our inability. There is no foothold for the sinner there.

Another door is like unto the first, "Love thy neighbour as thyself." My neighbour, my dear familiar friend, is planted at the door, as I knock. Surely he will let me pass! Can I look into his eyes, and he into my heart, and God looking on us both, and say, "I love him as myself?" Can I pass beside my neighbour, and you beside yours? Etymology tells us who our neighbour is. He is the man who works in the next field to us, ploughing, sowing, and reaping in it. Surely these are easy terms for a man to be justified on! My neighbour is the minister, whose piety, talents, labours, and grace draw from me my best people. Am I happy in his advancement? Do I rejoice in his honour as if it were honour done to me? Can I pass through that scorching fire? Merchant! that man over the street, whose counter is crowded by customers while thy door is empty, is your neighbour. Young woman! who seest another led to the table before thee, lovest thou thy neighbour as thyself? Keep out of the way of the commandments; they rake your heart with their deadly fire. An old Rabbi said, "Love thy neighbour as thyself is the great commandment; all the others are but interpretations of it."

What did Christ mean when He told the young man, "If thou wilt enter into life, keep the commandments?" Paul would smile with a deep, sweet, solemn smile, as he heard the disciples in Christ before him tell this story. During his fifteen days with Peter in Jerusalem, I am sure, he would often ask Peter to repeat the words Jesus spoke, "Are you sure, Peter, you heard Him say that?" Peter would reply, "If you don't believe me, ask James and John; they too heard it." "Peter, didst thou watch the Master's look as He said it? Was He not mocking thee and him with holy mockery? Was He not teaching thee thy first lesson in evangelical grace?"

Keep out of the range of the ten great guns. Give up trying the way of the commandments. Go to heaven by Calvary. "Believe on the Lord Jesus Christ, and thou shalt be saved."

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APPEAL to the PEOPLES of EUROPE.

[The subjoined Address is issued by the Peace Society, 47, New Broad-street, London, E.C., which has been in existence for more than seventy years, and which was established for the sole purpose of promoting International Peace on the broad principles of religion and humanity]:—

All the nations of Europe are, at this moment, groaning under an intolerable burden, brought about by an extravagant rivalry in naval and military preparations, by which the Governments are exhausting their recources and oppressing their subjects by the constantly increasing weight of taxation and military service. Is it not possible to make the voice of *the peoples* heard in protest against this ruinous folly? In every country in Europe there is dire destitution and distress; thousands of honest and industrious men, who only ask leave to earn their bread by the sweat of their brow, are pining in misery and famine, because the means by which they may gain work and wages are squandered, with unmeasured profusion, on warlike armaments.

The great body of the people in all these lands are content to dwell in quiet and confidence, side by side, trying to promote the welfare of themselves and their country, by friendly competition and exchange, with other countries, in the pursuits of industry and commerce. But they are not allowed to do this in peace, for they are constantly disturbed by loud voices assiduously fomenting mutual suspicion between the nations, and perpetually demanding additions to their forces on a principle of emulation to which there seems no limit, until all the men and all the money of all the nations are absorbed in their armaments.

And what is the pretext for this unwise policy? To preserve peace. To guarantee security.

Do they, by these means, obtain peace, or security, at home, or abroad? At home the people, crushed beneath the burdens which this system imposes upon them, are driven to sullen discontent, and sometimes to secret conspiracies, which menace the stability of all Government, and endanger the very foundations of society. Abroad, the ostentatious and threatening display of their armed forces, so far from being, as is pretended, a protection against war, renders war, even by the confession of the military leaders themselves, all but inevitable.

What, then, is to be done? Is it not possible to enlist the influence and authority of the ministers of Christianity throughout Europe against this calamitous system? Surely we have special ground for invoking their aid. The Master whom they serve is emphatically the Prince of Peace; the religion they preach is one of gentleness, benignity, and universal brotherhood. There are tens of thousands of them set apart expressly for the purpose of proclaiming its doctrines, and enforcing its precepts, as the rule of life, for communities as well as individuals. If they were earnestly and unanimously to lift their voice in rebuke of an evil, which is as great a hindrance to the Gospel as it is a scourge to humanity, they might do much, at least to arrest and mitigate some of its excesses, and thereby vindicate the character of the religion they represent, and win back the allegiance of many who are now alienated from it?

Above all, the people themselves should take the matter in hand, and set themselves resolutely to oppose a course which, if persisted in, must lead, and is leading, the great nations of Europe into the abyss of bankruptcy, revolution, and anarchy.

And how can the people interpose? Not by

would only aggravate the mischief, by affording fresh pretexts for adding still more to the murderous equipments which are thinly disguised under the plausible name of precaution.

There is a better and far more effectual way. Let the people decline to be misled by those who have an interest in the present system, and who, by playing on their passions, too often try to make them the instruments of their own designs. Let them stedfastly refuse to believe that all other civilised and Christian nations are filled with envy, jealousy, and hatred toward them, and always on the watch for opportunities to attack them with fire and sword. Where any standing difference exists, let the people of the countries concerned remember that there is a better way of settling these differences than by the brutal arbitrament of the sword, which can settle nothing on any principle of equity and right—that is, by an appeal to reason and justice, in the form of peaceful arbitration, by which, in many, even recent cases, disputes have been satisfactorily adjusted.

In most of the countries of Europe the power of the people has, of late years, enormously increased, and they have the means by which they can effectually influence the policy of their Governments. Let them support the men who are pledged to economy and peace, and resolutely withold their suffrages from those who, in the nineteenth century of what is called Christian civilisation, know no other way of conducting the affairs of nations than by such a gross display of sheer brute force as was never equalled in the darkest days of Paganism.

Joseph W. Pease, President.
Henry Richard, Hon. Sec.
William Jones, Secretary.

47, *New Broad-street, London, E.C.*

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THE GOSPEL IN SPAIN.

The past year has been one of more than average blessing upon the spread of the Gospel in Spain. From Madrid, the north-western province of Galicia, and the southerly province of Jaen, cheering testimony has been received to the work of the Holy Spirit. The reduction, by the British and Foreign Bible Society, of the price of Gospels to one penny, and the printing of an edition of Spanish hymns, have been very helpful in the furtherance of the work.

Extracts from reports by Mr. and Mrs. Armstrong speak of great willingness on the part of the people in various parts of the country to hear the Gospel, and at Madrid there were nearly 500 children in the schools. At Izantoraf (province of Jaen), "I asked," says Mr. Armstrong, "those who had come expecting blessing to say 'I have.' A few voices answering, 'Let us pray, then,' I said, and we knelt down. Then the Spirit fell on the people. In a few moments strong men and women and young people were sobbing and crying and praying; some eight or ten remaided so, more or less, during the service. At night we had a large meeting, when those who had been touched by the hand of God in the morning gave thanks publicly. There are many villages," he adds, "in this province where, if the Gospel were preached with the living voice, what has taken place here would be repeated, and because it does *not*, many waiting souls die in darkness."

In some places the local authorities are favourable to the Gospel. The people buy the Scriptures freely, and evidently the Spirit of God is moving upon this long time desert land. Communications relating to the Association for the Diffusion of the Gospel in Spain should be addressed to Mr. J. B. Hunter (of J. Rew & Co.), Brown's Buildings, Liverpool.

HOME MISSION, ST. JAMES'S, BRISTOL.—Good work is being done at this Mission. There is a short service in the morning on Sundays, over a hundred children are gathered in the afternoon school, and in the evening two Gospel services, one for adults, the other for children, are held, with attendances of between sixty and ninety. Services are also held in the week, and the missionary (Mr. Sidney Wagg) is constantly visiting amongst the people. His address is 22, Mary-le-port-street,

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* Notes of the address on "Grace Abounding," at Free St. George's Prayer-meeting, on Tuesday

For the Young.

A STORY OF THE BETHEL SANTHAL MISSION.

Sukia (which means in English "peaceful") is a little girl about eight years of age; her father and mother died when she was quite small; her grandmother took the little orphan to her home and heart, and very peaceful were a few years that flitted by. The orphan child became the joy and sunshine of the widow's cottage, and well repaid any kindness shown to her. Alas! it did not last long; her grandmother was called away by death, and the little girl stood all alone in the wide, wide world. Many a time she cried, and did not know what to do. However, God, the Father of the orphan, knew all about her, and impressed her aunt to receive Sukia into her family; but there was no love lost in that house, and poor Sukia felt sometimes very bad. But what could she do? She had to stay and be thankful, and have her cry when she was alone.

During 1884 famine visited this country (Santhalistan), and many were the pinched faces; a few died of starvation, and many others lived for months on what they could find in the jungle. Food was scarce in the house, and poor Sukia often got no dinner; her aunt having hardly enough for her own children, grudged the little that was given (with a scowl) to Sukia. She got many a scolding, and sometimes a thrashing, and finally was driven out of the house, and told never to return, as her aunt had plenty of children of her own, and little or no food for them.

Crying, poor Sukia left the house that had sheltered her for a few years; thick and fast fell the tears. She did not know where to go to; very thin were the few rags that covered her. Was there not one house to open to the little maid? Father and mother were dead, the neighbours all struggling along, hardly knowing how to provide food for their own children. Poverty and starvation were everywhere. All doors were shut to the orphan; none wanted her.

Poor Sukia was ashamed to cry on the road any longer, and hid in a field where she could not be seen by anyone, but did not our heavenly Father notice her tears? Were they not more eloquent than a long petition? Her very helplessness cried aloud heavenward for help.

Night came on, and the child was afraid to stay any longer in the field, as the leopards and tigers prowl about the villages seeking their supper; so she quickly went up to the village, and seeing that all had retired, she laid down on the hard floor of a verandah to sleep. During the night something touched her, whether it was a snake or a jackal I do not know, but the child was frightened and loudly and wildly she screamed for help. The men of the village were aroused by her screams, and soon surrounded her with clubs; they thought she had been dreaming, and drove her out of the village, and forbade her to return to it. She hid under a shed till the day dawned, and then turned her back upon Budhia village.

The next day she walked here and there in the jungle, and hid in some one's verandah during the night. The second day she had to beg the women for a little rice, being very hungry. One kind-hearted woman pitied the little stranger and cooked all she had for her. This was the first meal she had had since she left her aunt's, and it was eagerly devoured.

The third day she came to Dom Kata. The blacksmith's wife was in our village school and urged her to go to us, so in the afternoon she arrived at our house, asking if Jesus lived there? She had probably heard of Jesus from the blacksmith's wife.

Seeing that the child was hungry Mrs. Haegert (the missionary's wife) gave her at once some daker and dal to eat, and spoke kindly to her. Our school girls took her to the tank, and away, and she got a clean cloth and some oil for her hair.

It was a great change for Sukia to come to kind people and bright girls. When the girls carried her off after her first meal with Mrs. Haegert she asked them: "Is this lady God?" and "Is her little boy Jesus?" The girls had a good laugh at her, and told her that God was in heaven, and could not be seen by mortal eye, but that He loved us all, and cared for us all, and wished to do us good, and that He had sent Jesus to tell us of his love, and how much Jesus had suffered to save us, and that God pardons and blesses all who believe in his Son.

Since then Sukia has learned many things, to sing beautiful hymns of praise to God. She prays so nicely and intelligently, and we sincerely trust she is one of Jesu's lambs. She is very old-fashioned in all her ways, and is so fond of us all. Sukia has asked for baptism, but this has been postponed for the present. The Lord be praised for the kindness shown to this and other other orphans, and may they always be mindful of his gracious dealings with them! Anyone wishing to have the likeness of little Sukia can obtain it by writing to Miss M. C. Gurney, hon. sec., The Belvedere, Wimbledon, for the fourth half-yearly paper of the Bethel Santhal Mission, in which the portrait is given.

WHAT THE CHILDREN CAN DO.

The last meeting of the Marchmont Home Sewing Circle, says the Belleville, Ontario, *Intelligencer*, was a specially interesting one. A number of letters were read from boys and girls all over the province, who had sent money to help to buy a horse for a young missionary in Southern India. This young man was at one time a Marchmont boy, and since his conversion has, by patient industry, perseverance, and the blessing of God, worked himself up, until today he is an honoured member of the noble band who, forsaking all for Christ's sake, have gone forth to carry the light of the Gospel to those who sit in darkness. Writing to Mr. Wallace lately, he gives a most interesting account of his work, and sends a specimen of the written Telugu language.

He says:—"My work thus far has been hard study, and one needs to keep at it pretty close to get anything done. I expect to be able to speak in Telugu after nine month's study. I can talk a little now. Besides my study, I have charge of the English-speaking church at Juggernaukpurum. It is a long walk from our Mission House, and the heat completely uses me up. I should have a horse, but being a poor man I cannot afford to buy one. The Lord blessed me to one soul lately; continue to pray that many may be led into the light."

In a Christmas letter to the children, Miss Bilbrough suggested that each one should send a little to purchase a horse for their brother, to be called the "Marchmont horse." The idea has been taken up most enthusiastically, and we have had responses from children of all ages, some sending a few stamps, others sending as much as three dollars. The result so far was sent him last week in the shape of a P.O. order for sixty-six dollars, and we hope soon to be able to send a sufficient balance to buy a thoroughly good horse. Among the old boys who sent, one is in the ministry, and several are studying with that aim, and one says, "I, too, would like to be a missionary." One little fellow of six sends fifty cents; his papa was going to buy him oranges at Christmas, and he begged him to send the money for the Marchmont horse instead.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Feb. 27, Luke xi. 1—13; Monday, Feb. 28, Luke xi. 14—28; Tuesday, March 1, Luke xi. 29—44; Wednesday, March 2, Luke xi. 45—54; Thursday, March 3, Luke xii. 1—15; Friday, March 4, Luke xii. 16—34; Saturday, March 5,

TEMPERANCE CONFERENCE.

The large number of delegates from various Temperance organisations that met at Exeter Hall on Tuesday and Wednesday last week, had before them the important question of how a Local Option Bill could best be passed through Parliament. Sir Wilfrid Lawson laid it down as a principle that it is the duty of the State, instead of placing temptation in the way of the people, to remove it. They were met to try and make the laws under which we live—laws which should do more for the happiness, the freedom, and the prosperity of our country than they do at present. The Government say they are going to bring in a Local Government Bill, in which the licensing question is dealt wlth. The resolution he intended to propose in the House would be a stronger one than before, declaring that the direct veto must be given to the people. The Duke of Westminster had properly closed all the beershops on his estates. Why should not the poorer classes have the same power in regard to the temptations that beset them at every street corner, and especially in the most degraded streets?

Mr. P. M'Lagan, M.P., referred to two Bills in the present session—one by Dr. Cameron for shortening the hours still more during which public-houses might be open, and the other, which he himself had introduced, the Local Veto Bill, to take away the licenses altogether if the population in the locality so desired. He felt convinced that if the Scotch Local Option Bill were once passed they would have no fear of carrying it into operation. In Scotland they were as one man in the temperance movement. With the churches on their side, it would be nothing but a crying shame if the Legislature did not give them the power they asked.

Rev. T. Evans said that in view of the advanced state of opinion in Wales on the temperance question, the Local Option Bill for Wales ought to be at once passed. If they had Home Rule for two months in Wales they would do it.

The public meeting with which the Conference closed was remarkable for the pronounced utterance of the Bishop of London on the subject. He said:—They felt that the moral condition of the people demanded an attention which could not be claimed by any other question. They had waited long for the fulfilment of their hopes, and they had not allowed their work to slacken while they waited. What they really asked for was that the law should cease to undo their work almost as fast as they could do it; that they should be able to have a fair field in which to make progress; and that when they were endeavouring to rescue people from sin and misery, they should not be prevented by a system of law which filled the whole country with temptations.

Mr. W. S. Caine, M.P., Canon Wilberforce, Mr. Axel Gustafson, Rev. Newman Hall, and many other prominent men, also took part in the discussions.

SOUP FOR THE POOR.—A correspondent urges us to commend again to workers among the poor the use of Edwards' "Dessicated Soup." It is inexpensive, easily carried about, and easily prepared. Having tried its qualities, we are prepared to endorse the opinion that it is at once toothsome and nutritious. Packets of convenient size, from 1 lb. tin. to 1 oz. packet, can be had from Messrs. F. King & Co., 6, Bishopsgate-avenue, London, E.C. (wholesale), and also of retail grocers.

TRAINING NURSES IN NEW YORK.—In 1885 a Training School for Nurses was established in connection with the Post Graduate Medical School and Hospital, 226, East Twentieth-street. A scheme has now been added by which it is intended to provide nurses for the poor, and those who can pay a small sum for such services. A Home in which the pupils, who are young women of education and refinement, can have the benefit of comfortable and cheerful surroundings during their hours off duty has been opened, and is a delightful

Lights and Shadows on the Congo.

Last week we briefly announced the death of Rev. S. J. White, one of the missionaries of the Livingstone Inland Congo Mission. Writing from Palabala, on January 12, Mr. H. Probert says:—Mr. White departed this life on December 26, after about four days' illness. Mr. F. C. Darling (B.M.S.), Mr. J. Clark, and myself, were with him at the time of his death, which was calm and peaceful. He was an earnest worker, with a true missionary spirit. We can hardly realise that he will not again cheer us with his presence. He will be sorely missed, not only by his bereaved partner, but by all who knew him. Who will come and fill the gap in our ranks? Who will buckle on the armour that he has laid down?

The state of the work in our own missions and also that of the English Baptist Mission is most encouraging. We have just heard of a blessed work of grace going on at San Salvador (B.M.S.); many conversions are reported. Our own station, Palabala, is being blessed. We have baptized seven converts there on public confession of their faith in Christ. Mr. Clark is most diligent in his labour of love, preaching the Gospel of the kingdom, as well as attending to his many other duties. The good work at Banza Manteke is still going on. The Women's Baptist Missionary Society of America have voted sufficient funds to enable Mr. H. Richards to build a chapel and a dispensary. It is hoped that a medical missionary will shortly join him.

Lukungu station is also enjoying a share of the blessing. The preaching of our brethren Harvey and Hoste is being greatly blessed, and many have been brought within the fold. Thus, in the midst of sickness and bereavements, the work of God goes on, and therein we rejoice, yea, and will rejoice, to see Immanuel's kingdom extended.

I regret to say that I myself am compelled to return to England in consequence of illness. I trust I may be speedily restored and enabled to return to this land of my adoption.

Would any kind friends favour me with clothing, books, illustrated papers, or toys, to take back with me on my return, which I trust will be soon. They would gladden the hearts of our children and be of real service to them. Articles may be sent to me at my brother's address—Herbert Probert, care of Rev. E. E. Probert, Abercarn (G. W. Railway), Monmouthshire.

Writing with reference to the lamented death of Mr. White, Miss Lucy Guinness says:—Just eight months ago Mr. White and his wife stood on the College platform at Harley House, in company with a number of other outgoing brethren and sisters, and said a few words to the friends who had gathered for their farewell meeting. I remember, after the company had dispersed, how we all sat at supper together at Harley House, with the outward bound party, talking over the work that lay before them. What a bright picture Brother White drew of the future of the Congo Mission; and how full of heart and courage he and his wife were in returning once more to the field! He had already spent five years in the country—long trying years of acclimatization and gaining experience—had been married out there, had lost there his first-born child, and now was going back. That same night, at midnight, they started from Liverpool-street Station, some of our party seeing them off, little thinking it would be for the last time.

His last words spoken through the medium of these pages to the Christians of England are very striking. "If Christians at home but knew," he says in effect, "things as they really are out here, they would pray and give more liberally to forward the glorious work of *Congo for Christ.*" And now that the higher truth has shined upon him, I think, could he speak again to us, he would say, with another meaning, "*If you but knew!*"

Mrs. White was herself taken ill of fever, but bravely, for the Lord's sake, seeking to bear her cross. She has felt this bereavement very sorely, but her heart is fully in the Mission, and, it is hoped, the Lord will enable her to continue in his blessed service in this dark, but brightening land.

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Dr. Cuyler on the Week of Prayer.

In a recent issue of *The New York Evangelist*, Rev. Dr. Cuyler, of Brooklyn, writes:—

The religious journals seem to be expressing a very general dissent to Dr. Pentecost's proposal to abolish the "Week of Prayer." The best men are not always infallible; and my good brother has been so exercised over the abuses connected with this time-honoured and heaven-honoured observance, that he suggests its utter extinction! This reminds one of the traditional farmer who set fire to his barn in order to clear out the rats. The Week of Prayer was originally established for concerted petition for the outpouring of the Holy Spirit and the spread of the kingdom of Christ. To these two fundamental purposes it should be held fast, with such local adaptations as circumstances require. No doubt there has been too much cut-and-dried pre-arrangement of topics, &c., by the Evangelical Alliance. Some churches have been tempted to postpone their special efforts for winning souls until that week; others have as unwisely suspended their efforts after it closed. An excellent institution has been abused, but so are pulpits and Sunday-schools, and many other good things.

Brother Pentecost's sharp shots may contribute to the correction of some of the incidental blunders growing out of a false conception and use of this universal concert of prayer. But the institution is too glorious in its core-idea and in its rich results for a quarter of a century, to be thrown aside now. The right time for it also is at the very opening of each new year. Blessed is the church which follows it up with fifty more weeks of prayer and practice!

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Among the Manchester Waifs.

The annual meeting of the Manchester and Salford Boys' and Girls' Refuges was recently held. The report of the sixteenth years' work presented many features of great interest. The Central Refuge, where, besides a school, various industries are carried on, has been again an active and busy hive. The increased facility in carrying on the Cheetham branch has been secured by the gift of a "Cottage," built in the adjoining grounds, where those needing special attention are received. Two Homes for Working Boys, and the Girls' Industrial Home, are doing very useful work in sheltering and training the young. The shelter for wandering children has never been shut during the year, and has afforded shelter to about two hundred and fifty children, of whom nearly one hundred and fifty were restored to their friends, while the remainder were drafted off into various branches, or sent to other institutions.

Another feature of this work is that of which the Emigration Home is the centre, and from which sixty-two children have gone during the last twelve months to happy homes in Canada. Then, in the Boys' "Rest" and lodging-house, on an average, ten boys each night have a good bed for 3d. Fifteen boys have been sent to the training ship. Many children enjoyed a fortnight's change in the sea-side Home at Lytham, while a large contingent of poor boys from all quarters of the city had a week's holiday in the summer camp pitched in Llandudno.

It will be seen from this brief review of the work of the year that great good is being done by this agency, the reflex influence of which must tell not only directly on the young people thus secured, but indirectly also on society, and this in many directions. A full account of the year's work appears in last week's *Christian*

SNOWDROPS.

The earliest flower of all to me
The sweetest message bears:—
"The pure in heart their God shall see,"
The snowdrop's white declares.

In far-off woods, by rivers clear,
In gardens, grounds, it blooms;
And with the thought of heaven near
It cheers the winter's glooms.

And in the City, as we tread
The murky, bustling street,
The flower-girls fairest snowdrops spread
Our weary eyes to greet.

Yet as we mark its blossoms sweet,
A thought of keen distress
Must come to mar our joy, at sight
Of their pure loveliness.

Our hearts are dark with many stains,
Our minds are dimmed by sin;
E'en while we pray, the world regains
Full oft its sway within.

Thus musing, in a lonely wood,
Where spring's first flowerets grew,
I lingered. Sudden, where I stood,
A sunny gleam came through;

And as I watched the heavenly light,
The thought of comfort came:
"The blood of Jesus washes white
All who its cleansing claim."

The snowdrops shone with fairer grace
To greet the sunbeam's ray;
Again their message I could trace,
And gathered strength to pray:—

"Oh, may we through each passing year
Walk in the light of love,
And through the grace of Jesus here,
See Him at last above!" M. B.

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Policemen in the Ratcliff "Fo'c's'le."

Anyone who knew Ratcliff Highway but a few years back must be struck with its improved appearance now. Public-houses and suchlike places, which were reaping a rich harvest, are now nearly empty; several are quite shut up, and our sailors, their wives, children, and friends are enriched thereby.

The work at the "Welcome Home" is not confined to the sailors. Among those whose interests are cared for are the policemen, who have so many temptations and difficulties. For these, Miss Child arranged one of her friendly teas on Tuesday week. The gathering was of a very social character; and to those accustomed to see it filled with the brawny sons of the sea, it was a strange, although deeply interesting sight. Lady Beauchamp and other friends sat down with the guests, apparently much enjoying the conversation at the table.

Tea over, the meeting was presided over by Lord Radstock, and addressed by himself, Lady Beauchamp, Messrs. Paton, Todd, Scott-Moncrieff, &c. The addresses were listened to with marked attention, and when all present were earnestly entreated to come to Christ, several responded, and started, we trust, on a new life in Christ Jesus. The guests seemed very grateful for the kindness shown to them.

DEATH.—On Feb. 15, at 359, Camden-road, Holloway, Henry James Phillips, one of the founders, and for thirty-three years secretary, of the Temperance Building Society, in the sixtieth year of his age, deeply mourned by his sorrowing widow and family.

MARRIAGE.—On January 15 Miss Bilborough, of the Marchmont Home, Canada, so well known in connection with the emigration of children, was married to Mr. Robert Wallace, formerly of Dunedin, N.Z., but for some years associated in the work at Belleville. The work will be carried

The Christian.

February 24, 1887.

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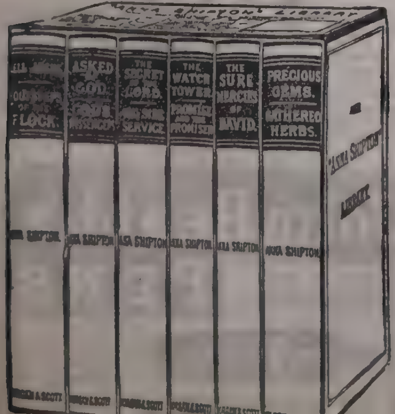

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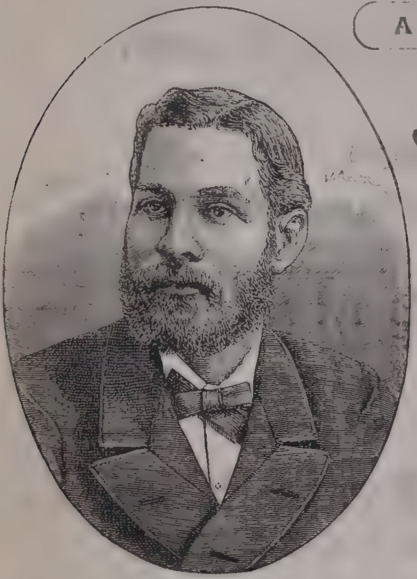

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The Labourer in the Midst of his Work.
The Work going on.
The Labourer called aside.
The Labourer in the sunset of his short day.
Appendix.

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of PHTHISIS (SECOND STAGE), Mr. ALEX. RITCHIE, of FORFAR, N.B.

This patient, residing at 11, Montrose-road, Forfar, applied to me at the end of last May. Consumption had carried off several relatives. His own case commenced with pleurisy, which developed into consumption. Cough, weakness, loss of flesh, palpitation, pains were urgent. "My case (he writes) is well defined in the chapter of your book entitled, '*The sad reality—all doubts confirmed.*' The medical report here is that one of my lungs is diseased, and that nothing can be given me to be of any use."

Advice and medicine were sent, and in less than two months the patient was very much improved, and after another few weeks' perseverance with the medicine, he got well.

I have recently received a letter from Mr. James Dick, of 143, East High-street, Forfar, a friend of the patient, who says:—"Your medicine is wonderful. My friend, Mr. Ritchie, was pronounced incurable, and *supposed to be dying.* All the medicine he had taken had done him no good, until he heard about you. He is now, through your help, so recovered that he can work again."

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RESCUE WORK.

A statement of work in connection with the Rescue Homes established by the Salvation Army in London and the country was presented at a meeting at Congress Hall, on Wednesday evening last week. General Booth said they had been at work two years, and had now, in London, five Homes. In these there are still in training eighty girls. There are also Homes at Plymouth, Cardiff, Wisbeach, Jersey, Glasgow, and Belfast, with about twenty girls in each. Altogether there are at present over 200 in these Refuges. In the two years more than 600 had been dealt with in the London Homes, of whom 485 were satisfactory cases, and are now in situations or married, while the remainder were still on the books, being watched over, looked after, and prayed for. To this total must be added forty more who had been induced to return to their own homes, and 105 who have passed through the country Homes. Thus, the number of satisfactory cases since the commencement of this movement amounted to no less than 630; only seventy of these were in the first year.

There are great difficulties in carrying on this work—first, in obtaining houses, and then in finding officers fitted for it. There are now fifty such officers, all of whom have been trained by the Army. Ladies, domesticated and educated, understanding what has to be done in training these girls as good soldiers of Jesus Christ and to earn their livelihood, are much wanted to give themselves to this work. Surely it was far nobler to be thus employed than to be doing nothing in particular, spending the day in playing the piano, or in thinking of what to wear.

The need of a hospital is also much felt. In the ordinary hospitals, these poor girls are too often looked upon as the scum of the streets, and by association with old companions it is found that the work done in the Homes has been undone, and has to be done over again. A hospital, therefore, is an absolute necessity. From the progress already made it is evident the foundation of a great work has been laid. The French are talking of building a column 1000 feet high. The Salvation Army are going to have one much higher—even of precious souls, picked up from the lowest state of degradation, and raised up to the golden pavement of heaven.

Mrs. Bramwell Booth gave a touching account of some of the cases that had come under her own notice. The majority of the girls had come to the Army as a direct result of the work of their own soldiers. But there were others of great interest. One was brought in by two girls, who, as they were returning from work, saw her in the street drunk and surrounded by a crowd. Another was brought in by a gentleman who, having been accosted in the street by her, was moved to concern himself on her behalf. Having asked his minister for advice in the matter, he said at last, "You had better go to the Salvation Army," and this advice the gentleman followed. This was a sad case. The poor girl had been well brought up in the country, but had fallen lower and lower, until when brought to the Home the doctor said she could not have lived another fortnight going on as she had been. She was greatly distressed at first because of having sinned so grievously against light and knowledge, but before going to the hospital, where that morning she passed happily away, she had learnt to trust fully in Jesus. Others had come through reading the advertisement in *The War Cry*, "To the distressed."

Mr. Bramwell Booth, in speaking of extension plans, said they had under contemplation a scheme for establishing six places in the City and Strand, at each of which a godly and capable woman should be stationed, so that at any hour of the day or night a girl might have advice and help if needed. A beginning will be at once made at Charing Cross. Workers endowed with patience, love, zeal, self-sacrifice, and above all with the Spirit of God, are greatly

great crowd of consecrated women coming forward and undertaking it in the spirit of Christ, that they could ever hope to overtake the frightful condition of things which exists in London and other great cities.

Mrs. Booth, mentioning her experience whilst waiting at Victoria Station late one night, threw out the suggestion that a number of ladies should band themselves together to watch the different railway stations for the purpose not only of rescuing the girls, but of shaming the men, about whom very little is said. If a dozen ladies had been with her on the night referred to, she believed they could have driven off every one of the villains she saw. Speaking with great tenderness of those poor girls, she claimed for them the fullest Christian sympathy. As circumstances had much to do with the character of all, so in very many cases these unfortunate creatures had fallen into a trap, from which they did not know how to escape.

◆

DR. GUINNESS AND YOUNG MEN.

During five evenings last week Dr. H. Grattan Guinness addressed City young men at the Aldersgate-street Y.M.C.A. He commenced on Monday evening with a "Medical Talk," in which he set forth, with all faithfulness and plainness of utterance, the results that inevitably flow from the transgression of the moral law. From what he had seen in the colonies, the state of things in the great cities was about as bad, morally speaking, as it could be, and London also was bad enough. It would be an injustice to Sodom and Gomorrah to compare their guilt with ours. They had not the same light or the same teaching of history that we have. If drink has slain its thousands, lust has slain its tens of thousands.

After his outspoken address, with its scathing denunciation of those who lead youth into sin, the Doctor made an earnest appeal to all to decide for Christ then and there, and henceforth to live to Him, an appeal which was responded to by many coming forward in evidence of their resolve to do so.

The addresses on subsequent evenings were of an evangelistic character, marked by all Dr. Guinness's power of expression, vigorous manner, and appropriateness of illustration. On Friday evening he spoke from Job xxxvi. 18: "Because there is wrath, beware lest He take thee away with his stroke; then a great ransom cannot deliver thee." His points were that God never strikes before He warns; the stroke at last is often sudden; and that the Bible promises no alteration of the spiritual condition in eternity. A deep impression was made upon the large number of young men who attended each evening, and many gave in their names as having decided for Christ.

Dr. Guinness is holding similar meetings at Exeter Hall during the present week.

PROTESTANT REFORMATION SOCIETY.—We are sorry to hear that at Liverpool the representative of this Society has been withdrawn for lack of funds, £84 odd being the total sum raised in that city during the year 1886. It is a great pity that such an effort to combat the encroachments of Rome should meet with so little encouragement, especially in so important a city as Liverpool.

MISSION TO NATIVE CHRISTIANS IN INDIA AND CEYLON.—A mission to the native Christians of India is being arranged by the Church Missionary Society. Ten missioners, five clergymen, and five laymen, one of whom has held high military rank in India, will leave this country in October next, and will spend four months in India, visiting each Mission station in the five districts, into which the area to be covered has been divided, two and two. It is remarkable that of the eight eminent men already secured for this work not one has refused on application being made to him, and that in their selection the providence of God has been manifest in a remarkable way. The idea originated with Major-General Haig, and the object is to raise the tone of the spiritual life in native pastors and congregations. Rev. John Richardson, D.D., archdeacon of Southwark, is the chairman of the committee conducting the matter, and the cost will be about £2000, of which

A GOOD WORK AT MANCHESTER.

On Friday, at Uxbridge, Mr. James B. Wookey gave an account, to an interested audience, of six weeks' evangelistic work, in which he has just been engaged in connection with the Manchester City Mission. At the opening meeting in the large hall at Messrs. Crossley Brothers' Works at Openshaw, he ascertained that many members of the choir were unconverted. He forthwith publicly appealed to them in the meeting to give their hearts to the Saviour, speaking with much force of the awful state of those who go to hell with their lips uttering, as in mockery, the praises of God. Before the meeting broke up, twenty of the choir came forward seeking salvation.

Mr. Wookey addressed, during the mission, three meetings for men only, at the last of which—the largest—the whole of the audience took the White Cross Obligations. He also addressed two meetings for women only, on the moral training of children; and attended three rescue gatherings for the fallen.

While the meetings were in progress at the Red Bank Mission Hall, one woman, who was casually invited to attend, had in her pocket on the moment of the invitation a bottle of poison with which she intended to commit suicide. She, however, came to the meeting instead, and gave her heart to Christ.

In his address at Uxbridge, Mr. Wookey spoke with much feeling of the consecration of Mr. J. Wakefield MacGill and his wife and daughter, to the work of saving the perishing in the big city of Manchester; and also of the Christ-like labours of several ladies who have left distant homes of comfort to go there and seek the salvation of their sin-stained and outcast sisters.

At the close of Mr. Wookey's touching address, Mr. Alfred S. Dyer said that he was sure one of the outcomes of what they had heard that night, would be a quickened interest among Mr. Wookey's friends at Uxbridge in his evangelistic and Gospel Purity labours; and that more than ever, as he travelled about in the Lord's work, he might feel that he would be supported by their prayers.

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OBITUARY.

REV. W. MACFARLANE.

Many throughout Scotland will (writes a correspondent of *The Inverness Courier*) hear with sincere sorrow of the loss which the cause of the missions has sustained by the death of Rev. William Macfarlane, M.A., the distinguished missionary of the Church of Scotland, whose name is so closely identified with the Darjeeling Mission. One of his sisters, Miss Macfarlane, was associated with him in his mission work, and is now at Darjeeling.

HALFPENNY DINNERS.—A very successful effort to provide cheap dinners for poor children has been for several weeks in operation in the crowded district of Clapham Junction. Since the halfpenny dinners have been commenced there has been a daily attendance of 400 and upwards. The dinners, although not so varied as those at a penny, are wholesome, plentiful, and relishing, consisting of good pea-soup and a slice of bread, and a second slice of bread with jam—varied by peas-pudding and bread and jam. At the reduced charge of a halfpenny these dinners are self-supporting.

THE PAPACY.—The admirable paper of Rev. Dr. J. A. Wylie on "The Present Position, Policy, and Prospects of the Papacy" has now run through the first edition of 10,000 copies. The Council of the Evangelical Alliance, having received many and urgent communications from all parts of the country, recommending that a new and cheap edition should be published, have just issued an edition of 50,000 copies. The pamphlet is one of 32 pages (price one penny), and may be obtained of *Messrs. Morgan & Scott*, 12, *Paternoster-buildings, E.C.*, and all booksellers. For free distribution copies will be sent direct from the office of the Evangelical Alliance, 7, Adam-street, Strand, W.C., at 7s. 6d. per 100, post free. We hope that this valuable paper will be circulated broadcast through the country, as there is great need at the present time to be alive to the workings of Popery both in the public and private life of the nation.

LETTERS FROM ROME.—1.

In passing through Paris, Mr. Lockie, secretary of the Paris City Mission, invited me to accompany him in the evening to 39, Boulevard des Capucines, the salle occupied by Rev. W. Gibson, the Wesleyan minister in Paris. Here I must stay to express my admiration of the evangelistic and unsectarian spirit of the representatives of the Wesleyan body, whom I met last year on the Continent—Mr. Simpson and his coadjutor, Mr. Smith, at Barcelona, Mr. Brown at Madrid, Mr. Whelpton at Havre; and Mr. Gibson, the elder of all these, sets the example in the French capital of the same most desirable and Christ-like spirit.

For eight years Mr. Gibson has adopted the plan of a Sunday evening Conference or Lecture, not ostensibly a directly evangelistic service, though the way of life is always made effectively prominent. On this occasion the lecture was on

THE CATACOMBS OF ROME,

and I have seldom heard the great truths of the Gospel more fully preached, or more attentively listened to, than they were by that Parisian congregation, largely composed of passers-by, most of whom were men, gathered in by invitation at the door. The lecturer, an aged and venerable-looking man, spoke with great feeling, and his discourse was relieved by a solo sung by his wife, an American lady, equally interested in the subject with himself. Mr. Lockie has kindly sent me the following sketch of the lecture:—

Professor Delaunay (who was originally destined for the Romish priesthood, but became converted by repeated visits to the catacombs of Rome) is now giving a series of "Conferences," with large illustrated painted diagrams, the work of a Christian baron, in Paris. At the Y.M.C.A. rooms, much interest and enthusiasm were excited, also at Rev. W. Gibson's Conference, at 39, Boulevard des Capucines, and now at the large hall of the New American Episcopal Church, Avenue de l'Alma. He entitles his lecture, "*The Testimony of the Catacombs to the Faith of the Primitive Church.*"

What are the catacombs? Who are buried in them? What are the testimonies of the faith of the early Christians? There are sixty-one catacombs, which were originally (like the catacombs under Paris) quarries from which the Romans obtained the cement and stone for building their city. In these subterranean passages the early Christians took shelter in times of persecution. There they celebrated the Lord's Supper, and held their "agapæ" or love feasts. These catacombs extend twenty-two miles from the walls of Rome into the "campagna" or fields around. There exist underground no less than 1200 chapels, also 600 shafts or descents, some with steps, others like holes for ventilation; through the holes the bodies of their martyred brethren and sisters in the faith, and in times of persecution food and raiment, were let down to the Christians below.

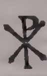
There are in the catacombs twenty-two miles of streets, or subterranean passages. On one of these descents is an inscription, "Blessed are the dead which die in the Lord from henceforth," an extract from the Revelation of St. John. The early Christians deposited their dead in the chapels, which had tombs like shelves superposed in layers. On these ledges the bodies of the Christians were deposed after having been embalmed. There is in each a central tomb, called the Triumphal Ark. In this common tomb forty, or even a hundred, bodies of martyrs were brought down with songs of triumph and thanksgiving to God, as they went step by step singing the 116th Psalm. Methinks I hear them singing the words: "I love the Lord because He hath heard my voice and my supplications. The sorrows of death compassed me, the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech Thee deliver my soul." Over the tomb they placed a marble slab, around which was celebrated the Lord's Supper; the Word of God, the testimony of Jesus, was laid upon the tomb of those who "overcame by the blood of their testimony," who "loved not their lives to the death." From hence was read and preached (a glorious pulpit) the truth as it is in Jesus, which spread from generation to generation, until the end of the third century.

The Christians made no parade of their sufferings, but when the martyrs were left mangled and dying in the amphitheatre, Christian women absorbed the martyrs' blood with sponges or linen, and squeezed it into vases or receptacles, which were then cemented into the stone of the sepulchre, as a witness to their steadfastness in "resisting even unto blood, striving against sin."

The immensity of the catacombs can be imagined by comparing them to five extensive spiders' webs, placed one upon another in entire complicity; no one knows where they begin nor where they end. If these passages, of about two feet wide, could be joined to form one single street, they would extend 900 miles in length. Imagine these 900 miles all bordered by tombs, and you have an idea of the immensity of the catacombs. Tombs upon tombs, graves upon graves, catacombs upon catacombs. Sometimes you go down 50 feet underground, sometimes 100, and even 150 feet. They resemble the layers of strata in a coal-mine. God has preserved these vast catacombs to be silent witnesses of his truth, as it was professed 1800 years ago. The catacombs are named cemeteries, because that word means "a sleeping place," and declares the faith of the primitive Christians on the subject of death. The word "death" is not found in the catacombs; you may travel league after league in the catacombs, and it is not death but life that is expressed everywhere. These early Christians never said of their departed friends "they are dead," but "they sleep." During 450 years seven millions of Christians have been entombed in the catacombs; of this number two millions died as martyrs. This answers the question, Who are buried in the catacombs?

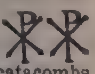
We will now examine into the testimonies of their faith. This is shown by the epitaphs and inscriptions cut or placed over their tombs, thus:—

Lucina—thou sleepest in peace.
Claudia—went to sleep at God's call,
Hermes—thou sleepest.
The name of Christ in symbol in the centre of a [stone.



A very remarkable tomb is one in which four Christians are buried; on the slab are four footprints, signifying that they had left their footprints on the sands of time, and had walked with God on earth, followed in the steps of their Redeemer, in God, in Christ, in faith, in hope —thus:—

IN DEO
IN FIDE
IN CHRISTO
IN SPE

The early Christians used symbols, the meaning of which was known only to themselves, to baffle their Pagan persecutors; and many were illiterate, so that the symbols were to them a language. Their faith in Christ was expressed by the picture of a fish, and by the Greek letters of which the word fish is composed (*Ichthūs*). The name of Jesus occurs but five times in the whole extent of the catacombs, the name Christ being used in its stead. Why is this? Because the name Jesus is a Hebrew name, but Christ is Greek. They knew very little of the Jewish dispensation in the catacombs. Generally speaking, Jewish names are not found recorded on the tombs. When a Jew became a Christian, after he had been baptized he forsook his Jewish name for a new name, to signify his new birth and entrance into citizenship in the kingdom of God. Thus David would become Apollonius; Saul, when converted and baptized, changed his name to Paulus (the least); the Gentiles, or Pagans, when converted and baptized, changed their names also. The Jewish converts are recognised by the seven-branched lamp of the sanctuary, being found on their tombs with 

It is most remarkable that in the catacombs there are no crosses, no sign of the sacrifice of Christ: they had passed the cross, and were looking forward to the crown. They were risen with Christ, having died and been buried with Him, therefore they sought those things where Christ, is at the right hand of God.

Christ, the resurrection, and the *life*, are the three great articles of faith recorded on these tombs. The confession of the catacombs is the same as Peter's—"Jesus, the Christ, the Son of the living God." The letters of the Greek word, *I*, *ch*, *th*, *u*, *s* (fish) are the initials of these five words—*I*ēsous, *Ch*ristos, *Th*eos, *U*ios, *S*ōtēr (Jesus, Christ, God, Son, Saviour). When a convert had been baptized he received a white stone, which was a name which no one could understand except him who received it. This name was the above Greek word for *fish*, and was the symbolic expression of faith in Christ.

There are baptistries in three of the chapels in the catacombs; the Tiber, being a muddy river, they did not baptize in it, but dug baptistries; the water is entered by a staircase of ten steps. The baptistries were called "piscina," from the Latin word "Piscis," that is, the home of the fish. Three of the African Fathers, writing in the second century, say that the African churches placed a fish (not a dead one, of course) in the baptismal water, and called it on that account "piscina." Upon a tomb is found a painting of a ship, or ark, representing *the Church of Christ*; the ship rests upon a dolphin—a *fish*, indicating that Jesus, the Christ, the Son of the living God, is the foundation of the Church. The figure of Christ Himself is represented standing on the prow as the heavenly Pilot.

A painting representing Jonah being vomited by the sea monster is often found on the tombs, being a "sign" of the resurrection of the Lord. There is also a bird feeding on a fish; it is a dove. What can this mean? The dove symbolises the Christian, who feeds upon Christ—the doctrine of the Apostles, the Word of God. Next is a painting of Simon Peter, catching a fish, out of whose mouth drops a coin. The Greek cross is frequently found, but no cross or crucifix until the fourth century. Two doves are looking unto Christ, as the Alpha and Omega. Here is a man leaning on the name of Christ, as a soldier rests on his musket; the N on which he is leaning is the initial letter of the Greek word "Nika"—"Christos Nika," Christ our Victory.

We find also some characteristics of the life of Christ. Christ at the tomb of Lazarus; Christ as the Good Shepherd, followed by his sheep and lambs. This epitaph is the name of a woman, and her new name "*Vita*," life, because Christ was her life, and her hope of glory. Another painting represents a love-feast—seven persons are represented; the bread used at the Lord's Supper was in the shape of a hand, stamped with the name of Christ. After the love-feast they celebrated the Lord's Supper. Two doves are represented drinking out of a cup—feasting on Christ. Two doves are painted at the Lord's Table. Another picture of a love-feast represents two Christians, a man and woman, sitting at a small table, with a fish. Another represents a woman hymning a triumphal song. Again, women in the attitude of prayer; the early Christians stood, with arms uplifted, and eyes raised heavenwards; they were "looking unto Jesus," seated at the right hand of God. They were "risen with Christ," their sins were remitted, and they looked to Him who is risen, and in glory on high.

They frequently sang and recited parts of Psalm cxvi. A painting of the Last Supper shows Jesus and his disciples *sitting*, and not *kneeling*, at the Lord's Supper. Jesus holds in his hand a cup, and with his right hand gives the bread to the next disciple, saying, "Take, eat, this is my body, broken for thee: do this in remembrance of Me, until I return." Here is a chapel, and a group of Christians looking heavenward. If they were asked, "Why stand ye gazing up into heaven?" the answer would be, "Because this same Jesus who is now in heaven shall so come in like manner as He was seen to go into heaven." This is a picture of a Pagan woman, mourning, robed in black, and the image of despair. She weeps because she has no hope beyond the grave. Here are two Christian women; what a contrast! They are not shedding tears of despair; they look heavenward, are clothed in white robes (no crape, no mourning), and through their tears they see by faith beyond the skies, and those eyes are illumined by hope. The martyrs, when buried, were dressed in bridal array, in ascension robes.

Resurrection—life in Christ the Son of God, is the testimony of the catacombs. An epitaph says, "In the consciousness of Christ my spirit knows no death." The crypts in the Necropolis of Rome were the nucleus out of which burst forth the chrysalis of our modern Christian civilisation. There the sturdy warrior sleeps by the side of the baby martyr; beautiful virgins also sleep there, waiting the Heavenly Bridegroom's call. Truly here "Death is swallowed up in victory." On no tombs is the cruel word "Death" seen, for Christ, our Life, is there. Each tomb tells of "*Christ, Resurrection, Life.*"

There is no clericalism, no pontifical, prelatical or parochial pastor, nor any Pope or temporal head of the Church, no saint or angel worship. Thus, subterranean Rome contains the proof that she has wandered far away from the church's primitive purity—the ancient simplicity has passed away. Paganism, introduced by Constantine, lent her pomps and ceremonies to the new worship. The preaching of Christ and the resurrection brought many sages from the schools of Rome to ask whether there was a hereafter, and that question was answered from the numerous pulpits in the catacombs, and at the amphitheatres, by the martyrs who suffered in the arenas. Some of the epitaphs run thus: "Deus Christus Omnipotens refrigeret spiritum tuum;" "Spiritus tuus in pace;" "Spiritus tuus in bono;" "Spiritum in luce Dominus suscepit." "I have kept the faith" was the martyr's expiring cry of triumph. The dove symbolised the indwelling spirit of him who walks in the beauty of holiness. Doves surround the cup of salvation and the table of the Lord. The Agapē was the school, and the Church the city of Christian love. It was the vestal altar on which was kept alive the flame, the sacred fire of brotherly love. This secret and indissoluble bond proved stronger than the Roman Empire. The churches were burned, their assemblies scattered, the Church members slaughtered, but nothing could dissolve the bond of love.

The diagrams by which the lecture was illustrated added much to its interest. I hope many cities and towns in England will have the opportunity of hearing Professor Delaunay for themselves. R. C. MORGAN.

WAREHOUSEMEN AND CLERKS' SCHOOLS.—At a special meeting held last week the arrangement was ratified whereby, by the payment to the trustees of these schools of £20,000 by the Drapers' committee, that body is admitted to the advantages of the Institution. Twenty orphans and necessitous children of drapers were elected to its benefits.

THE MISSION SHIPS.—The *Annie*, now at Folkestone, is being made a means of assisting the fishermen in their spiritual and temporal welfare, until a permanent hall or mission-house is erected there. On week days and Sundays the Gospel is preached by the missionary, Mr. King Lambert, and not without blessing. Free teas for merchant seamen and fishermen have also been provided, at which gifts of Bibles, comforters, cuffs, &c., were distributed to the grateful recipients. We hope to remain until the *Annie*, which is no longer strong enough for cruising purposes, is sold, the proceeds of which will go towards the purchase of the new Gospel ship, *Herald of Mercy*. The *Mystery*, our French mission schooner, has been at Boulogne among French, Scandinavian, and English seamen during the past three winter months. Hundreds have been gathered on board to hear the Word of God. The *Mystery*, after an overhaul, will shortly sail for other ports in France.—Yours faithfully,

TEMPERANCE NOTES.

HOME.

Burton-on-Trent Workhouse drink-bill is 17s. 6d. per head, greatly in excess of the average.

A Bill for the earlier closing of public-houses, in Ireland, on Saturdays, has been read a first time.

The results of the first six months of Prohibition in Rhode Island are reported as "most satisfactory."

About one hundred persons signed the pledge during the week's temperance mission at Wimborne Corn Exchange.

Under the auspices of the Soldiers' Home, Gosport, a temperance mission is being carried on in the Thorngate Hall, at that place.

At a Gospel temperance meeting, conducted in the Corn Exchange, Bourne, by Miss Brewster, of London, 170 persons took the pledge.

The trade tried to upset a recent Local Option meeting at Portsmouth. An amendment was out-voted, and a Local Option resolution carried.

The Mayor of Belfast, a staunch abstainer, recently entertained the Lord Lieutenant of Ireland to luncheon at the Town Hall. No intoxicants were served.

Mrs. Reaney conducted meetings at Carlisle, last week, under the auspices of the Gospel Temperance Union. Nearly one hundred pledges were taken.

Mr. S. Wright, M.P., South Nottingham, has promised to introduce a Bill for the granting of licences to makers of non-intoxicating beverages, now unfairly dealt with under the Brewing Act.

The Scottish Temperance League recently entertained to tea a number of the students of Glasgow University. Sir William Collins presided. Addresses were given in favour of total abstinence.

For more than a year no intoxicants have been used in Lambeth Workhouse, either by officials or inmates. One of the guardians writes that to supply drink to able-bodied paupers is illegal.

Mr. Kimber, M.P., will move an amendment to the Sunday Liquor Bill, having for its object the prohibition of the use of intoxicating liquors in clubs, railway-stations, cottage beer-houses, &c.

Miss Haslam, Church of England Temperance Society Women's Union, has been conducting a series of meetings in the diocese of Exeter. In three weeks she delivered twenty-seven addresses.

A very successful Gospel temperance mission has been concluded in Hereford by Mrs. Joseph Lucas, of Sunderland. The hall each night was densely crowded, and it is estimated that nearly a thousand pledges were taken.

A dividend of 10 per cent. has been declared by the British Workman Public-house Company, which is pretty good proof that good management is what is essential to the success of such undertakings. The gross takings of the year amounted to over £82,000.

The landlord of a tavern, in Poplar, has achieved an unenviable notoriety by offering prizes to the six children who buy the largest quantity of drink at his house within a certain time. The Home Secretary has stated in Parliament that the renewal of his licence will be opposed.

The Great Western Railway Temperance Mission now numbers 15,000 members in all its branches. It has five coffee taverns in successful operation, besides two others in course of erection. It was originated on C.E.T.S. lines, and 12,000 members belong to the total abstainers' section.

In the House of Commons, last week, the conduct of certain Indian officials, in reference to the imprisonment of eight men, leaders of the total abstinence movement, was called in question. The now notorious proclamation was, it was replied, withdrawn by the Bombay Government, and the case of the imprisoned men would be inquired into.

A deputation from the Mildmay Christian Police Association recently addressed the St. Paul's (Upper Holloway) branch of the C.E.T.A. Several constables gave instances of the misery and wretchedness they witness day by day, and one was most enthusiastic in wishing success to Sir Wilfrid Lawson's Local Option Bill. There are now between 2000 and 3000 total abstainers in the police force.

The annual meeting of the City Gospel Temperance Union was held last week at Exeter Hall, which was crowded with young women and girls from various metropolitan factories. Through the co-operation of the proprietors, the Society now has access to eighty of these establishments, employing 5000 young persons. During the year upwards of two hundred meetings have been held, mostly in the dinner hour, and over five hundred have signed the temperance pledge.

FOREIGN.

The consumption of Kentucky whisky in the United States has decreased nearly two million gallons in the past year.

The W.C.T.U. at Washington, D.C., has opened a Hope and Help Mission in that city. Such places of refuge for the unfortunate are being established in all large cities.

Intemperance is an astounding check to the development of the coloured race. Two-thirds of the cases that come up in the criminal courts in Richmond, Va., involving coloured people, can be directly traced to the

Rev. Dr. Magoun, many years President of Iowa College, says no law on any statute book is better enforced than the prohibitory law of the State of Iowa. Its success is due to popular support.

The pay car on the Baltimore and Ohio railroad, in its first trip after the recent accident, carried besides the paymaster a temperance pledge, which every man was required to sign if he desired to remain in the employ of that road.

Last year 29,000 Scandinavians landed on the American shores; they are going in increasing numbers, and in many localities hold the balance of power. They are more easily reached than the Germans, especially now, when temperance work in Sweden has received such an impetus from the King and Queen. *The Union Signal* urges that temperance work among them should be pushed.

The Belgian Government has under consideration some measures for the repression of public drunkenness. A fine of from 1 to 15 francs is to be imposed on anyone openly drunk in any public place, including any place where intoxicants are sold; a repetition of the offence to be met by a fine of from 5 to 25 francs, and of 26 to 100 francs, or imprisonment of from one to four weeks. The same penalties to be incurred by those who sell any intoxicating liquor to one already drunk, or to one under 16 years of age. Anyone giving drink to a minor, so as to cause him to be intoxicated, to be deprived of the right to exercise certain civil and educational functions. And, finally, offenders' names, and the penalties attached, to be placarded in certain public places at the expense of the offender.—*Chrétien Belge.*

THE INTERNATIONAL ARBITRATION ASSOCIATION have adopted a petition to Parliament on the subject of international arbitration, to which signatures are invited. It lies at their office for this purpose, and copies will be sent on application to No. 41, Outer Temple, E.C.

THE OLYMPIA HIPPODROME.—Some ladies connected with the evangelistic department of the Y.W.C.A. entertained the lady artistes and children of this place of entertainment at a flower tea party on Wednesday last week, the 16th inst., at St. Matthew's schoolroom, West Kensington. After tea several sacred songs were sung, and earnest addresses given by Revs. W. Handcock, Darwin Fox, Colonel Paschkoff, Lady Sebright, and Mr. Courthope Todd. The speakers were listened to with deep attention throughout, and it is believed that the faithful Gospel message came to not a few as "Good news from a far country," and will bear fruit in due time.

THE THEATRICAL MISSION.—Three very successful reunions of this Mission have lately been held at Greenwich, the Crystal Palace, and Kennington. At the first the company of the Prince of Wales's Theatre assembled in full force, Mr. C. Morton, the manager, proving by his presence his entire sympathy with the work carried on at Macready House. At the Crystal Palace the company engaged in the pantomime there met together, and at Kennington the companies of the theatres on the south side of the Thames. At each Mr. Courthope Todd was supported by some of the local clergy, and the Gospel message was faithfully given, and proved the power of God unto salvation.

MISS LYDIA M. VON FINKELSTEIN continues her public lectures on Life in the Holy Land with unabated interest. Her audiences are large, and the greetings she receives are of the most cheering character. She will complete her lectures in England on March 31, then pay a short visit to Rome, then to her native city, Jerusalem; and on July 15 she hopes to commence in America a series of lectures, which will be continued, almost daily, to the end of the present year. We have the authority of Miss Finkelstein to say that the reports now in circulation, of her marriage, or her intended marriage, have no foundation in truth. She has no intention of changing her condition in life whilst her lectures continue to be useful and acceptable to the public. Her engagements for the current week are: Feb. 25, Walthamstow; 28, Luton; March 1 and 2, Norwich; 4, Reading.

REV. J. HUDSON TAYLOR, on his way home from China, rested a few days in Cannes, and gave several addresses upon missionary work in inland China. His accounts of the progress of evangelisation, of open doors, and successful labours, were deeply interesting. Many of the details he narrated were very touching. In several places native churches and teachers have been formed, and the work of conversion goes steadily forward. The converts show their reality by at once becoming witnesses for the truth. They save their money, buy hymn-books, Testaments, and tracts, and collect their neighbours to hear the glad tidings which have delivered them from sin. There are no "rice" Christians among them, as they lose position and many advantages by adopting Christianity. The harvest truly is great.

Les Avelines, Cannes. CHEYNE BRADY.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. Joseph Rabinowitz, the well-known Jewish reformer.

We would draw the attention of our readers to the first Missionary Conference of the season, at Leicester, Feb. 28 and March 1 and 2. Programmes and information can be had from Mr. Float, Missionary Bureau, 186, Aldersgate-street, E.C.

Rev. J. Hudson Taylor reached London in time to be present at the usual prayer-meeting at Pyrland-road, on Saturday afternoon. He will give an account of his recent visit to China at the Conference Hall, Mildmay-park, on Thursday, March 3, at 7.30.

Dr. George F. Pentecost, pastor of the Tompkins Avenue Congregational Church of Brooklyn, announced to his congregation on Sunday, January 30, that he had resolved to devote himself exclusively to evangelistic work, and tendered his resignation, to take effect on March 1. His first field of labour will be in Cleveland.

Some of our readers may be disposed to think that in giving so much space in this issue to the past doings of persecuting Rome, we are only endeavouring "to flog a dead horse." We wish we could believe that the intolerant spirit of that system had vanished, or been softened by the lapse of centuries and the more widely diffused light of true Christianity. But, strangely enough, a fact has come to our notice since the report of Mr. Guinness's lecture was in type, that shows how unchanged is the Romish Church, in all the features that have made it so hateful to the friends of religious freedom. Mr. Andrew M. Milne, of the American Bible Society's staff, has lately, with a companion, been promoting Bible circulation in the northern parts of South America. The following is extracted from a recent letter by Mrs. Milne:—

> In a town in Peru the Bishop gathered a number of "the faithful," and made a bonfire of many of the Bibles sold there. Mr. Milne and his fellow-worker have been warned and threatened with imprisonment, &c. Still they were free, and well, and of good cheer. "The God of Daniel will deliver."

We observe there are very diverse opinions expressed by eminent Episcopalians as to the wisdom or otherwise of making the Simultaneous Meetings an annual institution. Some say Ay; a greater number say No; one friend thinks that once in ten years will be often enough. The greatest danger attached to these very large efforts is the almost inevitable recoil. We trust our C.M.S. friends will endeavour to perpetuate the movement by the frequent holding of local gatherings. We believe that this plan, carried out all the year round, is likely to be far more fruitful than yearly meetings on an

A Glasgow "Amateur Vagrant" has been exciting no small stir in that city by his exposure of its social sores through the columns of *The Daily Mail*. In his wanderings the scribe has also attended some special evangelistic meetings conducted by a "layman," and his comments on what he has seen are not over complimentary to many of the city pastors. Indeed, he seems to pronounce over them the words, "Weighed in the balances and found wanting." He asserts that whatever reviving of spiritual life there is in the community is the result of the efforts of "laymen," as they are called, and that the ordained pastors can do nothing without their help. He asks:—

> How is it that in the midst of these special efforts, recurring seasons of revival, each declared to be greater than the last, we hear but the one cry from the pulpit, "Church attendances are falling off?" Where are the converts going? Are the conversions we hear about permanent or ephemeral? What state, socially and morally, is the city of Glasgow in, with all its expensively built and maintained churches? The vice, the crime, the lewdness, the unmentionable infamy that flaunts itself on our public streets is heartbreaking and appalling. The mass of the people in this and other great cities of Christian Britain are living in a condition that would disgrace a nation of savages. Within a half-mile radius of —— Church there are at least half-a-dozen Free Churches where the ministers Sunday after Sunday are speaking to half-filled pews. Does the Free Church supply not exceed the demand? The question may be put with equal emphasis to the Established, United Presbyterian, and other denominations in the city. The inevitable question follows: Is it worth while to keep up so many ministers who cannot do the very work they were settled in churches to perform, when laymen can fill churches in any part of the city, even on week nights, with no special training for the work?

Other correspondents of the same journal take up the doleful tale. One, who is a Presbyterian office-bearer, declares that the best work in Glasgow is being done by outside organisations, such as the United Evangelistic Association, the Salvation Army, and other societies, which have found it impossible to work under church rules and methods. "An Elder" thus comments on the situation:—

> The minister has the regular routine service—very commonplace, very routine. The people present look as if they were doing penance. There is no hearty praise, or prayer and thanksgiving. Any person accustomed to address an audience can see at a glance they are not interested in the service, far less in the sermon. The preacher is out of sympathy with his hearers. He does not seem to live in the same world with them. He does not understand the weary toil and moil of a working man's existence. The sermon is paper. It might pass as a moral essay, but it is not in any sense a Gospel sermon. The glad, good news of salvation to lost sinners, which never fails to interest, is not in it. Is there any wonder that souls are unsaved? Let me recommend the ministers whose ministry is a failure to ask some of the elders to take their turn in preaching, or the deacons, or the Sabbath-school teacher. I have often thought if we could get together a conference of East-end working-men, and let them speak out all that is in their heart as to the hindrances to Church life and progress, it would astonish our clergy.

These things go to show that our Church systems, like all other institutions, are on their trial. The pressure of our modern life; the spread of education; the enfranchisement of the democracy—these and other elements are combining to bring everything to the test of utility. Mere professionalism and ecclesiastical dignities do not command the homage they once enjoyed, and they will be accounted less and less as the years go by. It must, therefore, become a simple question of self-preservation with our Churches, whether they will adapt themselves to the

for whom they exist, or whether they will still further alienate the toiling masses by indifference and lifeless formalism.

No doubt it is easier to recognise and deplore the evil than to point out a sufficient remedy. The fault, we think, cannot be said to lie so much with the pastors as with the system. Too much has been and is expected of the pastor. The powers and capacities of any one man, however good and gifted, are comparatively limited at the best, for actual work. There must be a far greater division of labour, and the utilising to the full of all the varied gifts of the membership. Above all, we need a quickened sense of the true mission of the Church of Christ, as the salt of the earth, the preacher and manifestor of righteous living, and the light-bearer of the Gospel of Divine love and human sympathy. To this end we need the consecrating oil and the dross-consuming fire of the Holy Ghost.

In a recent issue we mentioned that a fund was being raised to commemorate the Jubilee of Mr. D. L. Moody, which occured this month. The proceeds of the fund are to be devoted to the institutions he has established at Northfield, Mass., in which special attention is given to the study of the Scriptures. The institutions are for the youth of both sexes, and young people from England are as eligible as Americans. Gifts may still be sent to Mr. Robert Paton, 186, Aldersgate-street, E.C. The fund will shortly be closed.

The subject of the sufferings of the rural clergy owing to agricultural depression is becoming one of pressing concern. There has been a correspondence upon it for the last two months in *The Guardian*, and the publishers of that newspaper have reprinted the substance of the letters. The picture is a harrowing one. Incumbents in the Eastern Midlands, except for private assistance, would be in destitution. Servants are given up; children taken from school; life insurances pledged or sold; books, furniture, and even apparel disposed of.

It is proposed to spend £36,000 for the site alone of a Church House, and tens of thousands must follow. No wonder there are clergymen who write to the papers in indignant protest. No wonder the Leeds Clerical Society has passed the following resolution:—

> A Royal Jubilee Fund for the improvement of the income of the poorer clergy is more worthy of support than a Church House.

A generous and kindly thought of Lord Wolverton has just developed into an act which ought to excite imitation. He has devoted the salary to which he was entitled as Postmaster-General, under the late Government, to the establishment of a fund for sending postmen who require rest and change to a Seaside Home. Such practical acts of kindness are among the things that never die, and we may be sure the name of Wolverton will ever be fragrant among the employés at St. Martin's-le-Grand.

The London Road Car Company, to their credit, stand out against the practice of running cars on Sunday, although they believe their dividend could be increased

Dr. Parker, speaking recently to divinity students at Edinburgh on "Preaching," gave some excellent practical advice. Attention to it would result in reducing the number of sermons which, as he said, might be published under the title of "The Gospel made difficult."

> Your business as preachers is to make what you say as intelligible and simple as possible. Simplicity is the last expression of profundity.

If it is asked how this simplicity can be attained, perhaps the best answer will be found in another utterance of the Doctor, "Steep your minds in the Bible." This is advice which may with advantage be followed by hearers as well as preachers.

Not long ago a minister, who publicly abjured his belief in the divinity of Christ, stated that he had long been preaching Unitarianism without his congregation knowing it; and it is not difficult to understand how such a state of things was possible. A few people hungering and thirsting for the daily bread of Gospel truths and consolation soon would have detected its absence from the pulpit teachings, and the husks of "fine preaching" would have been relegated to their proper place. "Be suspicious of clever outlines," says Dr. Parker, "and in the proportion that they are clever, dislike them."

A movement is going on among Congregationalists in relation to a Prayer Union. It was started by Mr. Sturt, a minister at Dewsbury. It is pleaded that a new departure of the body in evangelistic work must be preceded by a great Prayer Union of the churches; that a strong current is setting in for spiritual life; and that ministers should begin by a brotherhood of prayer on Saturday nights.

The present Pope is said to be the first diplomat in Europe. He was lately described as "the wire-puller of the world." He has given a reply to Prince Bismarck, which was intended to satisfy him on the question that recently agitated the German Parliament; and he has given another, intended to conciliate the Roman Catholics who are in opposition to the Chancellor's scheme. The great electoral battle is being decided as we go to press, but to the Roman Catholics of Germany, as of Italy also, the deference of the Pontiff to military authority has given a shock, of which we do not yet see the end.

We have been harbouring the idea that the use of strong drink had much to do with a high rate of infant mortality. But that is a mistake, if we are to believe the report prepared by the Workington medical officer of health. He ascribes it to tea. The mothers take it three or four times a day, he says, and the children are dosed with it. Another prolific cause of infant mortality was the Salvation Army. The mothers go to the barracks, and in their absence the children are very sadly neglected. The Church Army, he adds, is not much better. General Booth and the Archbishop of York had better see to this—that is, if they can be induced to credit the allegations, which we doubt.

A correspondent, referring to the sketch of Rev. James Chalmers, of New Guinea, which appeared in our last issue, points out what he considers to be a serious Presbyterian Churches, by which such men as Mr. Chalmers, Robert Moffat, and David Livingstone, were driven to seek entrance on their life work through the aid of English Missionary Societies. If the right men get to the mission field, no doubt it matters little who sends them, but it must be to the advantage of the Scottish Churches, among whom the missionary spirit is by no means dormant, to diligently study the course of, for instance, the China Inland Mission, whose ranks are frequently recruited by young men from North of the Tweed.

Such an act of grace and clemency as the following Calcutta telegram foreshadows, ought to help the cause of loyalty and good order throughout the vast Indian Empire:—

> Twenty-five thousand prisoners, being one-third of the number now undergoing sentence in the Indian gaols for criminal offences, will be released to-morrow (February 12) in commemoration of the Queen's Jubilee. No convicts will be set free whose release would be likely to be dangerous to society. Special leniency will be shown to female prisoners. All civil prisoners in gaol for debts under a hundred rupees will also be released, the Government paying the debts. Their number is expected to reach 300.

It is a pity the Indian Government do not go two steps further, when they are in this excellent mood. Let them prohibit liquor selling, and the Chinese opium trade, and they will surround the Jubilee year with a halo of unfading glory.

We hope the following statement, taken from an Irish paper, is true; if so, it points to a simple and easy method of staying the gambling plague that rages in mid ocean:—

> A complaint was made by a passenger on the *Aurania* the second day from Queenstown that he had been cleaned out at poker by two professed Atlantic gamblers who were on board. Captain Haines at once came into the smoke room, and made a speech to the following effect:—"Gentlemen, I do not object to a quiet game at whist on board my ship, but poker and other gambling games I do object to. I have come to warn you that there are two professed gamblers on board. They are known to me, I can see them now, but I will not look at them. I now warn them that if they play another game of poker or other gambling game on board this voyage I will at once have them put in irons and kept prisoners until we reach New York, when I will then hand them over to the authorities." Loud cheers greeted this speech, and from that time to reaching New York not another game of cards, except whist, was played on the steamer.

The Mansion House Council for Metropolitan poverty have reported strongly against the raising of a large Central Fund, except in cases of extreme urgency; they counsel co-operation, and strict investigation in granting relief; condemn indiscriminate almsgiving, and call on the authorities to ruthlessly prohibit street begging. This advice may be very good from a negative point of view, but it affords little help in the solution of the poverty problem. If they could have formulated some feasible scheme for providing employment or encouraging emigration, it would have been more to the point. The great bulk of the poor desire work, not alms; but so long as the whole world is freely permitted to undersell the home producers in our marts of commerce and labour markets, the state of the toiling and dependent classes is likely to wax worse and worse.

The Home Secretary did not give much encouragement to the deputation that waited on him last week with respect to

observed that if Government aid were given, there must be Government inspection and control. We fail to see why this is inevitable. Let Government make sure that the emigration agencies they help are worthy of confidence, and then leave the control of the children to them as at present. With so much already on their hands, we fear that little is to be hoped for from the authorities. All the more reason why private efforts should be generously backed up.

With most of the address recently given by Rev. E. White to outgoing medical missionaries we are in cordial harmony. Such sentences as these are golden:—

> There is a marvellous force attending the work of every man who is in Divine earnest, through the indwelling of God's Spirit...Every Christian act or speech has a germ of immortality in it, and has a power of spreading similar germs all around. ...The last influence to which you are to yield is that of despair, arising from the numbers of mankind... It is because we are half blind, or, perhaps, half asleep, that our success is so limited...You must live the Gospel...Love will go farther than light.

Weighty words, indeed, and we trust they will prove to have that power of reproduction to which Mr. White referred. But why should he have gone out of his way to cast wholesale discredit on "traditional creeds and formularies," and to stigmatise, without any adequate cause, what he called "the elaborate extra Scriptural creeds of modern Christendom?"

Such sweeping and unguarded language from one who has done his full share in the way of creed-making is scarcely to be commended. Moreover, he immediately proceeded to set at nought his own advice, when he expatiated with much force and beauty on the doctrines of salvation by grace only, and of the true sonship of believers, points on which many Christians are not entirely agreed. To show in what respects modern creeds are "extra Scriptural" is most praiseworthy, but in these times of invertebrate belief, it is surely unwise to cast an unqualified slur on the "terminology," which, however imperfect it may be, certainly expresses the most reverent and devout thought of the best men of past generations.

The Bishop of Lichfield in a monthly address has uttered a timely warning to his clergy. To Nonconformist pulpits, in many cases, the warning would be equally applicable. The custom of preaching morning and evening, and Sunday after Sunday, all the year round, on isolated texts, and leaving the people without systematic doctrinal instruction is a growing one, we fear. It fails to strengthen faith; leaves the coming generation a prey to novelties, and has nothing to recommend it but that, in days of multiplied pulpit helps, it is easy. Paul told Timothy to give attendance to *doctrine.*

A glance over our columns devoted to Church news (says *The New York Evangelist*) will reveal the cheering fact that revivals are occurring in many places. Our pastors are just now at home and busy, each one endeavouring to build the wall over against his own house. These swiftly passing days of the winter are precious, every one.

MR. JOSEPH COOK began his present course of Monday lectures in Tremont Temple, Boston, on February 7. In these lectures he will set himself to answer the question, "In what essentials

MR. G. CLARKE AT ABERDEEN.

We have received from Rev. Dr. D. Brown, Principal of the Free Church College, Aberdeen, an interesting sketch of Mr. Clarke's mission in that city, lately concluded, which we are compelled somewhat to abridge for want of space. Dr. Brown says:—

In compliance with a cordial invitation from ministers and Christian gentlemen of all evangelical denominations, Mr. Clarke began a fortnight's mission in this city on February 3. Noonday prayer-meetings, afternoon Bible-readings, and evangelistic services were arranged for in one Free and two Established churches consecutively in different parts of the city. At all services the numbers increased from day to day, till, by the time they were half through, it became difficult to seat those who were not early in their places; during the last days the churches were filled at the evening service for nearly two hours before the appointed time.

Of the services it is impossible to speak in detail; but one or two features may be noticed:—At the daily noon prayer-meetings Mr. Clarke addressed himself to Christians, and some of us who have to speak at such meetings envied the faculty of talking for some forty minutes with such naturalness and winningness as he did, while seeking, in varied forms and by examples that had fallen under his own observation, to raise the true working activities of Christian life, yet ever keeping in view the basis of it all in union with Christ, and the constant supply of his indwelling Spirit.

One of his most remarkable addresses was at a meeting "for men only," at 9.45 a.m., on the first Sunday of the mission, in the large hall of the Young Men's Christian Institute. The subject announced was, "The Christian Athlete." Before that hour the hall was crowded, both below and in the gallery, so that many had to go away, unable to get in. His illustrations were so striking that they riveted every ear.

Speaking of his experiences in training for athletics he said: "But what are those gentlemen I see lying around the ring, chatting with a pipe in their mouths, and not running at all?" "Oh, these are the gentlemen who support the ring. They did run, some of them, but they tired of it, and now they help to keep up our club." Ay, dear young men, that is what a number of our so-called Christians do. They come to church, put their penny into the plate, and subscribe, perhaps, to the Sustentation Fund; but they don't belong to the club. They are not actual members of the Church, or even if they are externally, are not out and out for Christ.

Passing a crowded meeting at 2.30 that day in the Wesleyan Church, I must say a word about the most remarkable of all the meetings, held on the afternoon of the second Sunday of the mission in the Music Hall, the largest building in town. Before the hour of meeting it was packed, and as the crowd poured in not a chink of vacant space, above or below, was to be seen. "The spirit of power and of love and of a sound mind" seemed to come down upon the speaker in unusual measure and with visible effect, as if his soul were getting down into their souls as he pleaded with them. His subject was "Proud Men and Proud Women," and, as he depicted the pride which could brave every obstacle but the laugh, the sneer, or the contemptuous look of companions, in a strain sometimes withering, sometimes winning, but in both cases alike out of a full heart, he warned them of the "shame and everlasting contempt" which awaited such at the great white throne, but cheered as many as were willing to "Stand up for Jesus," with the confession of their name before his Father and the holy angels at that day. During the singing of the last hymn, to let those quietly away who wished to leave, nearly one half of the whole audience remained, and, after a few affectionate words, and short, silent prayer, he asked as many as were prepared to live out and out for Christ to stand up, when, in twenties and thirties, to the number of 160 or 170, male and female, of every class in society, rose, not a few with tears

names and addresses, and more would have done so but for want of convenience where they stood.

The last evangelistic address on Sunday evening, in the Established North Church, will not soon be forgotten by the densely-packed audience, several of the city ministers being present and taking part. At the close, Mr. Clarke expressed his gratitude for the catholicity and cordiality with which he had been supported by the ministers of all denominations, and his thankfulness for the evident tokens of his Master's presence, and the power from on high which had rested on the meetings. And no wonder, for, beyond doubt, hundreds were moved as they had never been before—some to an earnest desire to be saved, others to decision for eternity; while Christians in all stages of the Christian life felt that they had received a quickening which they hope to turn to good effect in their several spheres of Christian work.

One feature of Mr. Clarke's work must not be omitted—the eminent success which he has had here and elsewhere among young gentlemen, and especially young ladies of the better or "West-end" class. To God be all the praise.

FISHING AMONG THE FISHERMEN.

Mr. Samuel McKenzie has concluded a very successful three weeks' mission in the fishing village of Sandend, on the north-east coast of Scotland. From the first the meetings were well attended, and during the last fortnight the public schoolroom in which the meetings were held has been crowded almost every night. The whole village has been moved; anxious ones have been earnestly seeking the way of life, and a number have professed to take the Lord Jesus as their Saviour and Master. At the closing meeting, in response to a request that those who were favourable to the formation of a Sunday Morning Fellowship Association should remain behind, twenty-five men remained and formed themselves into an Association to meet every Sunday morning for an hour's prayer and study of the Word of God.

Mr. McKenzie is doing a noble and Christ like work in this district by seeking to evangelise the smaller villages, which are too often overlooked by evangelists in their honourable desire to speak to large crowds, and to see large numbers brought to the feet of Christ. S.

DR. THAIN DAVIDSON in his latest sermon to young men at Colebrook-row gave his hearers some admirable advice as to sobriety of life. The discourse is fully reported in *The Islington Gazette* of the 16th instant.

NATIONAL VIGILANCE ASSOCIATION.—A branch of this Association has just been opened in Hanley-road, Finsbury-park, for the shelter of girls and young women who desire to lead honest and virtuous lives. The Home will be managed by a sub-committee, Mrs. Bailhache taking the immediate oversight of the work. The expenses for the first year are estimated at £250, of which about £40 has been promised. Gifts of furniture, wearing apparel, &c., will be gratefully received by Mrs. Bailhache, 17, Wilberforce-road, Finsbury-park. It is by the establishment of such Homes in different parts of the Metropolis, and the vigilant action of the committees which supervise them, that we may hope, not only that a great rescue work may be done, but that the tide of immorality may be checked in its very springs.

THE BISHOP OF PETERBOROUGH ON MODERN SOCIETY.—Preaching on Sunday morning at the Chapel Royal, Whitehall, to a congregation, including the Archbishop of Canterbury, the Lord Mayor, and members of both Houses of Parliament, Dr. Magee pleaded for the rescue of fallen women, which, he urged, could be effectually carried on only by Christian workers, and by women of education, culture, and sympathy. He strongly denounced those mothers who received into their houses, and, worse still, gave the hands of their daughters in matrimony to men who had caused and created these victims of fallen humanity, as a peer's robe, like charity, was supposed by women to hide a multitude of sins. To such professing members of and worshippers in the Church, the Lord would pronounce the curse,

LONDON CITY MISSION.

The sixth annual conversazione on behalf of this noble work was held at the Mansion House on Friday last, by the courtesy of the Lord Mayor and Lady Mayoress, about 500 ladies and gentlemen being present.

Lord Herschell, in moving a resolution that all efforts to relieve the poor are ineffectual which leave their characters untouched, said that, much of the existing social wretchedness being due to moral causes, it could only be cured by a remedy which went to the root of the matter. Vice is not by any means limited to any one class or rank of life, but the poorer have severer temptations, because of the very wretchedness in which they live. People are sometimes a little discontented with what they call the very small results of a Society like the London City Mission, and no doubt from one point of view the results do seem small compared with the mass of wretchedness that exists; but looking at the case from another point of view, the gain is very great. It may seem a small thing that one man who has been a curse to his family should become a blessing, but how infinite the gain to the family if that man, instead of cruelty, shows love—instead of neglect, care and consideration. If results are looked at from this point of view, though numerically small, they are really substantially great.

A very vivid and graphic account of a missionary's work was then given by Mr. Baker, who has for ten years been engaged in this work. He urged the possibility of reaching the hearts of those who are visited, and though this is done through many rebuffs and occasional insults, yet when it is accomplished the greatest opposers often become the firmest friends.

Sir Charles Warren, whose sympathy towards work of this kind, and unqualified support of the temperance cause are of great value, said that a great deal had been done by the teetotal societies; but whatever good resolves the people made, they could not carry them out unless they had help from above; and it was by the London City Mission and kindred societies that they were led into the right way to obtain this help. Therefore it seemed to him that those who were desirous for the peace and prosperity of London should make some great effort to increase the number of such workers. Sir Charles also referred to the good work the Mission was doing among the police and the cabmen.

Then followed a long and impassioned appeal from Rev. Burman Cassin, whose words were words of power as he pleaded (1) for co-operation amongst Churchmen and Dissenters in the great battle against vice and sin in our vast city; (2) for the practical sympathy of the well-to-do classes who live in the suburbs, and consequently are not brought into contact with the lamentable condition of the East-end.

The proceedings were varied by an excellent musical programme.

The "silver" anniversary of the Shadwell Branch was celebrated on Tuesday last week by a tea and public meeting in Love-lane. The district superintendent, Mr. J. Rennie, presided. The report for the year contained many gratifying statements, which proved that God has abundantly blessed the work. The working-men's Bible-class has an average attendance of seventy-seven. The whole work is in a vigorous and healthy state. Brief addresses were delivered by Revs. B. Sackett and J. B. Barraclough, and Messrs. George Harris, G. Wade, F. C. Mills, and others. Reference was made to the energy and devotion which Mr. Harris, the missionary, exercises in his efforts in the neighbourhood.

MISSIONARY BREAKFAST AT OXFORD.—Amongst the company at Canon Christopher's annual Oxford *réunion* were several well-known missionaries, and, seated next to Professor Legge, a very intelligent-looking Chinese gentleman, whose calm and reposeful demeanour was in striking contrast to the Western life and vivacity around him. Bishop Moule, in the course of a quiet, earnest account of the work being done in China, gave a good insight into the everyday life and work of the missionary. The Bishop, who has been out thirty years, said he was not a Bishop Hannington—he had not a spark of enthusiasm in him. There were bishops and bishops, missionaries and missionaries—all were wanted. The great thing is to go

HOME OF INDUSTRY.

The monthly workers' meeting was attended by those who longed to know the mind of the Spirit through the Word by the lips of his servant, Rev. J. Wilkinson. For an hour the Scriptures, from Abraham to the Apostles, were opened up, bringing out clearly that the duty and privilege of every believer in the Lord Jesus is now to show kindness to God's ancient people, who are to be the evangelists of the world in due time.

The evangelisation of the world, said Mr. Wilkinson, is to be done now, and the command, "Preach the Gospel to every creature," is as binding upon the Church to-day as if everybody were to be converted under its preaching. It is a glorious thing to get our life-work from God. Wait on the Lord for hours, days, weeks, if need be, but get it direct from Him. The world is to be blessed now, but we must find out God's way of doing it. In proportion as we get the Jews evangelised they will become glorious helps in the evangelisation of the world. They believe three-fourths of the Bible, and they are neither wife-beaters nor drunkards. Where are the Jews to-day? Where are they not? They are in all lands, have access to all people, are familiar with the habits and customs of all lands: they have a physical constitution which will acclimatise with all countries; and a readiness to acquire languages.

Many workers went away greatly profited, having obtained clearer light on this important matter. The chairman of the evening, Mr. S. R. Briggs, from Canada, gives the following testimony of Miss Macpherson's work on that side:—"It has been my privilege for many years to watch, with no little interest, you and your work, more especially in reference to the children placed out in Canadian homes, and, therefore, feel it incumbent upon me to state that you have in this matter given good evidence that you believe in practising what you preach; the record of the thousands you have placed out in Canada give good proof of this. Your eighteen years' experience in the work, as well as the faithful services of Mr. and Mrs. Merry, who have the oversight of your great charge in Canada, is a guarantee that we shall still have quality rather than quantity, as regards the emigration of children. If this rule were observed, I am fully persuaded our people in Canada would most gladly welcome, and find good homes for all such children.

"THE VIGILANCE RECORD" is the title of a new monthly started to further the objects of the National Vigilance Association. If the promise of the first number is kept up, it will vindicate its name. Mrs. Ormiston Chant has undertaken the conduct of the paper, and we trust that social reformers will give it every encouragement in its benificent mission.

HELP FOR POOR.—Sir,—For eighteen years I have lived and laboured in the very heart of East London, and am sorry to say that the distress this winter is nearly as great as ever. Multitudes of families, through no fault of their own, are in absolute want, tender women and frail children literally crying for bread. For a pound we can provide twenty substantial food parcels for as many desolate homes. About 400 starving families have long been assisted by us weekly, but our funds are nearly gone.

(Rev.) J. W. Atkinson.

308, *Old Ford-road, London, E.*

REV. W. CUFF, of Shoreditch Tabernacle, preached on behalf of Tanner's-end Gospel Mission, on the 16th instant, in Edmonton and Tottenham Congregational Church. A public meeting was subsequently held in the church at 7.30, when Mr. Joseph Howard, M.P., presided. The work commenced seven years ago, in a back kitchen, was transferred to a barn without flooring, and from thence to a cart-shed, at a rental of £10 per annum. Twelve months ago a building was erected, in which a progressive mission is being carried on. Revs. T. Bagley, W. Cuff, and D. Russell, also addressed the meeting. The hon. sec. is Mr. Herman Saunders, 122, Upper Fore-street,

AMERICAN EVANGELISTS.

MAJOR COLE IN SEDALIA, MO.

Great good is being accomplished in this city by Major Cole and the resident ministers. Major Cole has a way of presenting the Gospel that compels the average hearer to acknowledge the truth of his statements. Every meeting results in the conversion of some. Old residents of the city say that Sedalia has never before enjoyed such a religious revival.

MESSRS. PENTECOST AND STEBBINS.

Dr. Pentecost has held a series of meetings in the Rink at Winsted, Conn., the result of which is from two to three hundred conversions. Dr. Pentecost was assisted by Mr. Stebbins, and people came from the surrounding villages to attend the services, carrying the revival spirit back to their homes, and the work is spreading in all that section.

MESSRS. WHITTLE AND McGRANAHAN.

These evangelists, assisted by Mr. C. Herald, have been busy for several weeks at Harrisburg, Pa., and their labours have been abundantly blessed. Several churches united in the work. Major Whittle's intensely earnest addresses, and Mr. McGranahan's impressive rendering of the Gospel hymns, have combined in awakening many to soul concern. Mr. Herald has conducted the overflows.

At the close of the four weeks' mission a Convention was held, when Mr. G. H. Stuart and Rev. A. T. Pierson, of Philadelphia, with others, aided the evangelists in the consideration of the various important topics brought forward.

MR. SANKEY IN NEW YORK.

The Cooper Union service last Sunday was largely attended (says *The Observer* of Feb. 10). Rev. Dr. S. B. Rossiter, of the North Presbyterian Church, preached on the final judgment. The address was a very solemn one, and was listened to with marked attention on the part of the large congregation. Mr. Ira D. Sankey sang and spoke, and also conducted the inquiry-meeting which followed the larger service. There were a number of hopeful cases, and the workers went away with grateful hearts, realising that prayer had been answered, and the work owned of God in the salvation of immortal souls. Mr. Sankey is to aid in the service again next Sunday, after which he leaves for the Y.M.C.A.'s State Convention at Utica. At the close of this Convention he is to join Mr. D. L. Moody in Chicago.

MR. MOODY IN CHICAGO.

Mr. Moody's work in Chicago is making itself felt more and more every week. Thus far its influence has been chiefly confined to the West Side, where he is still labouring. After each of the services the inquiry-rooms have been well filled. Up to the close of the meetings in the First Church, Sunday night, Dr. Goodwin thinks that nearly six hundred persons have been in the iniquiry-rooms there. The greater number of people hitherto reached have not been in the habit of attending church. The peculiarity of the meetings till now, though held in churches, is that they have been attended by non-churchgoers, who have been visited and urged to attend by church members whose hearts are set on doing good in Christ's name.

At one meeting Mr. Moody made the following announcement:—"We are organising a society to do special mission work in this city. We want to get a hundred lady missionaries to visit those who do not attend church, and we want devoted women to go to them in the garret or in the cellar and read the Word of God to them. I have no hope of reaching the city of Chicago in any other way. There are thousands who will not come to church any way, but there are thousands also who would like to come but cannot, and we shall have to reach them. You cannot go through the streets without seeing hundreds of men drunk, and they represent homes; many of them have wives and children, and those wives must be seen and encouraged in their homes, and led to the Lord Jesus."

MR. GEORGE C. NEEDHAM

has been conducting a series of special services at Cleveland, Ohio. On Sunday, Feb. 6, besides preaching morning and evening, he addressed a large meeting at the Central Friendly Institution, and gave a plain talk to men only at the Y.M.C.A. rooms. *The News and Herald* says of him that he speaks with unabated vigour. Mr. Needham believes that the Word of God is quick and powerful for the conversion of sinners, and he makes this his rule of action. He is ably assisted by his wife, who invariably takes charge of the afternoon services for Bible study.

MESSRS. MUNHALL AND TOWNER.

These evangelists have had a time of great blessing at Dr. Talmage's Church in Brooklyn. In an interview with the representative of the New York *World*, Dr. Talmage said:—

"The work surpasses our highest expectations. There have been over five hundred additional memberships to this church. The number of conversions is over two thousand. When it is known that these come from all parts of the country, I think we have a right to feel rejoiced at the good work. Hundreds of these we will never see again. The remarkable character of these revivals has been the quietness with which they have been carried on. Yet many prominent men, women, and children have come in, and the Church is wonderfully reinforced. Dr. Munhall has preached with extraordinary effect. The Professor and Mrs. Towner have played and sung with great force at all the meetings. I never heard of a revival carried on on so great a scale. Although we have received such a great number of members, let me say that not one has been received into this Church without having gone through a thorough and careful examination. No person is admitted here but such as have shown good evidences of a change of heart, and a disposition to thorough consecration. I am happy to say that already one hundred and fifty young men, representing some of the best families in Brooklyn, have come out and joined us, and I have no doubt many will yet become evangelists."

The Mission was to end on Sunday, 18th inst. Dr. Munhall, with Mr. and Mrs. Towner, were then to hold a week or ten days' Mission at the Brooklyn Y.M.C.A., and after that to commence a campaign in Dr. A. J. Gordon's Church in Boston.

Rev. E. P. Hammond was announced to begin special services at Washington Heights on Sabbath, February 17. These union services were to be continued day and evening during the week following, and it may be for a longer time.

COTTAGE HOSPITAL FOR FISHERMEN.—Among other propositions put forward for fitly marking Her Majesty's Jubilee, is one to found a Cottage Hospital in Gorleston, Suffolk, principally for the benefit of the North Sea fishermen. The district has a population of about 14,000 inhabitants, chiefly dependent upon the fishing industry, and there are 2,500 fishermen belonging to Gorleston alone. The proposed hospital will have accommodation for from eight to ten beds, and the fishermen have expressed great delight at the prospect of such an institution being founded. The proposition has the warm support of the principal inhabitants, headed by the Vicar and other ministers.

A CONTRAST.—Dr. Ryle, Bishop of Liverpool, has written as follows to Sir Andrew Walker:—"Dear Sir,—Your letter, and the announcement it contains of your generous intention to contribute the munificent sum of £10,000 towards the erection of the proposed Cathedral of Liverpool, has afforded me deep gratification. On behalf of myself and the Churchmen of the diocese, I ask you to accept our hearty thanks." Another clergyman, Canon Wilberforce, wrote some time ago:—"It is said that every man has his price. But I say that Almighty God is not to be bought. He is not to be bought with gold that is blistered with the orphan's tear—by gold that is steeped in the mother's blood—by gold that is cankered with the mildew of England's sin. And I say again that I would sooner see the Cathedrals rot upon the ground than they should be re-built by the colossal fortunes that have been raised from the drinking idiocy of the English people."—*Alliance News.*

Y.M.C.A. NOTES.

Mr. J. B. Wookey will conduct a Gospel mission in Brighton in connection with the Y.M.C.A., from Feb. 26 to March 6.

Brighton.—Owing to the recent fire at Steine House, the daily noon prayer-meeting is now held at the Royal Pavillion. Visitors are invited to attend.

Ealing.—This day (Thursday) Mr. George Williams will preside at the opening of Shaftesbury Hall, Ealing—an iron structure lately used as a Presbyterian Church, but now acquired by the local Y.M.C.A.

Mr. Geo. H. Marsh has been labouring with much success at different points in Ontario and elsewhere. He has accepted invitations to hold evangelistic meetings in connection with the Association at Peterborough, Ontario.

A Good Way to form a branch of the Association is to get the churches to unite in a series of Gospel meetings on neutral ground, and to ask Mr. Thorne, as the representative of the English National Council of the Y.M.C.A., to conduct them. Friends wishing to do this should communicate with Mr. Thorne, whose private address is 3, Mill-hill-road, Derby.

Weston-super-Mare. — A most encouraging Mission has been concluded here by Mr. W. R. Lane. Our hearts are filled with praise for blessings received; many souls have been brought to the Lord. The Bible readings each afternoon were largely attended and were very helpful. The young converts are confessing Christ and doing all they can to bring their companions to our services which are held every Sunday evening.

FRED. J. RAYNER, Secretary.

German Young Men in London.—In connection with the German Y.M.C.A., at 28, Finsbury-square, E.C., a Christian Home has been opened for German bakers and artisans resident in London. The Home is managed strictly on Christian principles, and aims at offering protection from the dangers of low lodging houses, and at bringing the people under the direct influence of the Gospel. The new Home is situated in 90, Great Eastern-street, Shoreditch, E.C., and may be inspected every day, except on Sundays.

Bournemouth. — It is not surprising that the year which has witnessed the opening of the Cairns Memorial House as the future home of this Association should have had a large accession of new members—141—bringing up the total to 270. The Sunday afternoon Bible-class has been well attended, and devotional and prayer-meetings have been continued with increased success. The recent mission conducted by Rev. W. R. Mowll and Captain Dawson, resulted in blessing to many of the members. The various educational classes are now in full work, and it is matter for sincere congratulation that so large a library (900 vols.) has been added to the working power of the Association.

Ryde.—The report read at the twenty-ninth annual meeting of this Association states that it is in a most hopeful and prosperous condition. The Sunday Bible-class has an attendance of from sixty to one hundred, and some of the members have become teachers in the Sunday-schools. Open-air services are regularly held, at which large crowds have listened with interest to "the story of the Cross," told with earnest simplicity. A mission band has also been doing good work in the villages. Lectures and classes have been effective agents in intellectual culture, and Hazelwood, the well-known Home of Rest and Recreation for Commercial Young Men, has not only contributed much to the enjoyment of its 1361 visitors, but has been instrumental in leading many to decision for Christ.

Tottenham, N.—The annual meeting of this branch was held last week at the new hall in Forster-road, Tottenham. The report for the past year stated that the Bible-class had maintained the foremost place among the Association's agencies. The Evangelistic Society has done good work since its formation in September, and a Police Bible-class has been conducted during the year at the request of the Local Christian Policemen's Association. The chairman, Mr. de Selincourt, said he had himself mixed with all sorts and conditions of men, and the conclusion forced upon his mind was that the only life worth living was a Christian life. Rev. T. Bagley said he knew the evangelistic work in connection with the society was being appreciated, and was beginning to tell in more senses than one. Mr. E. J. Kennedy, of Exeter Hall, also testified to the good work the Association is doing

Islington. — A never-to-be-forgotten mission has been held at the Priory by Mr. Henry Varley. The afternoon Bible-readings were well attended and highly appreciated by an audience of members of all the churches. The evening meetings, which were devoted to young men only, were marvellously powerful, and on the Saturday evening the hall was packed. We are trusting, writes Mr. Atkinson, the secretary, that the numbers of young men who have consecrated themselves to God under our friend's labours will come out as shining lights, as their predecessors have done on former occasions.

Montreal.—The thirty-fifth anniversary of this the oldest society on the continent of America (being just a fortnight older than that at Boston) was recently held. Mr. R. H. Holland, the president, expressed the hope that the Association would be speedily provided with a building in every way fitted for their growing work. Mr. Budge, the secretary, brought the work of the Association before the meeting in a very stimulating way. The claims of the Association on the sympathy and support of the Christian public were put with great power, both by Mr. H. M. Moore, of Boston, and Rev. R. S. MacArthur, D.D., of New York.

EVANGELISTIC NOTES.

Mr. Herbert Francis conducted special services last week in connection with the Y.W.C.A. at Ealing.

Gateshead.—Special services were held for children, by Mr. George Banaster, in Gateshead, from January 22 to February 7.—The meetings were held in various Nonconformist places of worship. There were many cases of deep impression, and, we trust, conversion.

Devonshire.—Mr. Opie Rodway, of Stroud, has held a mission at the seaside villages of Seaton and Beer, which has had very blessed results in stirring up Christians, and leading sinners to the Saviour. A good number of Sunday-school children have given their hearts to God during the mission.

Mr. William Hall, evangelist, Annan, has closed a three weeks' mission in the Mechanics' Hall, Longton, near Carlisle. Hundreds gathered to hear the old, old story, and the truth has carried conviction to many souls. The evangelist has commenced a mission at Moniave, Dumfriesshire.

Kingston.—A very successful ten days' evangelistic mission, arranged by the Kingston-on-Thames Evangelistic Association, has recently been conducted at the Albany Hall of that town by Mr. J. J. Scroggie. Some largely attended meetings were held, and, apparently, much good seed has been sown.

The Manchester and Salford Bible Van, managed by Mr. C. Clements, a colporteur of the Bible Society, has been a feature on the Market ground at Preston for some weeks. Large crowds have been attracted. Several thousand copies of the Scriptures have been sold. The addresses by Mr. Clements were attentively listened to.

Fraserburgh, N. B.—Mr. F. E. Marsh has been labouring here for the past fortnight with great acceptance. Almost every night there were souls inquiring the way to salvation, many of whom went away rejoicing in a newly-found Saviour. Mr. Marsh gave occasional Bible-readings, which were largely attended and thoroughly enjoyed.

Southport.—A ten days' mission, in the Cambridge and Town Halls, conducted by Mr. C. Duxbury, has proved a source of blessing to many. Mr. Duxbury has been assisted by several local friends. The afternoon Bible-readings in the Town Hall have been very enjoyable. There was a service, for men only, in the Cambridge Hall, on Sunday, Feb. 13, when a large number of working-men were present. Hundreds of souls have been blest; many have found peace in believing through the instrumentality of these services.

A Mission Week at St. Kitts.—Rev. Alexander McAulay writes with reference to the Centenary Mission held in this island in the West Indies. During the mission week the church at Basseterre was filled. "The hearers listened with intense eagerness, and many received the Word with readiness. The large school-room was used as an inquiry room, into which from two to four hundred went every night." A pleasing feature of these missions is that all classes of the community, forgetting denominational barriers, throng to hear the evangelists from England. Mr. McAulay concludes by saying:—"We are now missioning St. Vincent's, where people are falling down in agonising distress about their souls. Deep conviction of sin is needed in these islands."

Mr. John Elliott has recently conducted a month's mission in Rev. Pelham Stokes' Mission room, Wareham. The meetings have been largely attended, and numbers have professedly passed from death to life.

Plumstead.—God has graciously blessed a week of special services recently held at Cage-lane Mission Hall by Miss Haire, of Weston-super-Mare. Many have professed conversion, and believers have been strengthened.

Seacombe, Cheshire.—The first anniversary of the Cottage Mission here has been held. The work is carried on by Miss Owen, of Egremont, assisted by Miss Moore. The mission is situated in the midst of the poorest and lowest class of people. Much good has already been done, while the outlook is most encouraging. Some of the greatest drunkards of the place have been influenced.

"A DEN OF THIEVES."—Mr. Hosack, the Clerkenwell magistrate, has directed the police to make inquiries as to a private club in the north of London, which he characterised as a "den of thieves."

AN ENCOURAGING TESTIMONY.—Mr. Justice Denman, at the Bristol Assizes, expressed his satisfaction that the amount of crime throughout the country this winter has been below the average, notwithstanding the temptations presented through lack of food and employment. This good result he attributed, first, to the spread of temperance; second, to that of education; and, third, to the work of Discharged Prisoners' Aid Societies.

NEW RESCUE HOME, BRIGHTON.—A Home, situate at 73, Queen's-park-road, has been opened, and is intended for those who, having moved in the better classes of society, have fallen into open sin. For such Christian succour can do much, and the scheme has already received considerable promise of support from the Bishop of the diocese, and many of the clergy, and others. The Home will accommodate twelve or fourteen inmates. The rooms are to be comfortably furnished, and every care will be taken to provide for the temporal as well as spiritual welfare of those who here seek a shelter in their time of trouble. The hon. sec. is Miss E. H. Cooke.

METROPOLITAN TABERNACLE. — On Wednesday evening, last week, an interesting lecture was delivered by Professor Gordon Bowman, in the Pastors' College, in aid of the funds for Castle-yard Sunday and Ragged-school, now in great distress, owing to dilapidation. In the course of his lecture Professor Bowman urged the claims of Castle-yard, which was instituted by Rowland Hill, and which has for nearly eighty-five years been the scene of devoted Christian labour among the very poorest children of Southwark. We earnestly trust the friends may be enabled to continue their good work. The hon. secretary of the committee is Mr. H. Ebdon, 44, Richmond-terrace, Clapham-road, S.W.

MR. HENRY VARLEY is warring against immorality in its various phases. On Saturday last he addressed a crowded audience of men at the Priory, Islington. On Thursday (this day) a demonstration of men only is to be held at Mr. Charrington's Great Assembly Hall, Whitechapel-road, at 8 p.m. On Friday, March 4, the friends of Social Purity in Chelsea have secured the New Town Hall for one of Mr. Varley's addresses at 8 p.m. On the Tuesday following, March 8, Exeter Hall has been secured for a mass meeting of men only at the same hour. Tickets for the last-mentioned meeting can be obtained free at Exeter Hall or any branches of the Y.M.C.A. Mr. Varley is dealing with fresh and important phases of this whole question.

UNION TABERNACLE, WANDSWORTH-ROAD.—The anniversary of the mission work carried on here was held on Monday of last week, and was a time of much soul-stirring and refreshing to all. The Hon. A. F. Kinnaird presided, and encouraging addresses were given by Dr. J. A. Dunbar, Mr. J. S. Brunning, Mr. Robert Paton, Rev. E. Henderson, and others. The church is situated in a densely populated neighbourhood, and the work done by the pastor (Rev. D. M. Cameron) and his helpers amongst the thousands of working men has been greatly blessed. There has been steady progress in all departments of effort. About 700 meetings have been held during the year, and 50,000 tracts have been distributed. During the winter a soup kitchen has been ministering to the wants of the people, and about 70 unemployed men have been supplied with a meal of soup and bread each day. Some sixty persons have lately joined in fellowship. Towards the building fund of the new tabernacle, opened in May last, about £1200 has been already

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GOLD AND THE GOSPEL. 1d. *Mr. Erwin, 22, Church-street, Ballymena.* In this little book the author sets forth the intimate connection there is throughout the Bible between the Gospel and giving, showing that giving for Christ's sake is at once an act of worship and loyalty, a means of consecration, of grace, and of communion.

CIVILISATION in some of its Bearings on Christian Missionary Work (3d. *Bemrose & Sons*) presents some important points for consideration in relation to the conduct of missions, insisting strongly that wherever European civilisation has thrust itself, though in its most unhappy forms, there the warriors in a holy warfare must press eagerly on with the message of the Gospel.

THE TEACHER'S CROWN. 2d. *Elliot Stock.* In this address to Sunday-school teachers, the author, adopting as mottoes the words, "Watch, work, wait!" insists on the importance of a teacher cultivating his own intellect and heart, and, having studied the character of his class, applying himself with earnestness, and in patient faith, to the work of their soul conversion and growth in grace.

THOMAS A KEMPIS AND THE "DE IMITATIONE CHRISTI." 3d. *Macniven & Wallace, Edinburgh.* In this delightful address to the Church of Scotland Young Men's Guild Rev. Dr. Donald Fraser gives us not only a sketch of this often-quoted monk of the thirteenth century, but shows that the "Imitation of Christ" is "in every generation the supreme rule and secret of a pure and high-principled life."

THESE SEVEN YEARS. 2s. 6d. *Drummond's Tract Depôt, Stirling.* The story of the "Friendly Letter Mission," and of the grateful reception which Miss Skinner's twenty-nine letters have received from all classes, as shown by a vast number of extracts from letters and papers, is given in this interesting and tastefully got-up volume. It will encourage all who from faith and love seek to do something for God, however insignificant or unlikely to produce much result that something may appear to some.

OTHER CITIES ALSO. By Miss Davies. *Hamilton, Adams & Co.* This story of mission work in Dublin can hardly fail to achieve the purpose of its author, that such work should be carried on "in other cities also." It is a beautiful story of how, from the very smallest beginnings, from the prayerful and at first unaided efforts of one lady, this mission work amongst Roman Catholics grew and extended, till now it embraces seven large ragged schools, boys' homes and girls' homes in connection with the Society for Irish Church Missions.

THE MARTYR OF BRENTWOOD. 1d. *Partridge & Co.* The story of this well-known hero of Reformation times, who, though but a youth, had grace and Divine strength sufficient to witness a bold confession of Christ in the teeth of the Romish priests, and to go to the stake rather than deny the truth, is another contribution to the mass of good, healthful literature which is ever issuing from the Press in cheap form. William Hunter's example and thrilling history should do something, placed thus within the reach of all, to inculcate a noble spirit in our youth.

THE PARIS CITY MISSION has published a complete list of all the places of worship, Gospel-halls, &c., in Paris and the environs. This list will be distributed by thousands, by seven missionaries, at the homes of the people visited.

FIGHTING THE VICES.—It is a rough, hard, perilous, and unwelcome business; and yet there is no work to which city officials are called that is more essential and useful—none on which the city's safety, health, property, morals, and reputation, more immediately depend. In this regard Boston is favoured. Her Police Commissioners, in their annual report, claim more work done in 1886, by fifty per cent. in breaking up and closing gambling-hells, houses of ill-repute, and unlicensed liquor-shops, than in any previous year. The Society for the Suppression of Vice has co-operated with the police, and, together, they have made the spirit of reform more a terror to evil-doers than was ever before known in that city. —*New York Evangelist.*

REQUESTS FOR PRAYER AND PRAISE.—Prayer for blessing on the following missions:—Mr. Opie Rodway at Baptist Chapel, Cinderford, Forest of Dean, commencing on Feb. 26, for six days; Rev. W. Hallam at Christ Church, Burton-on-Trent, on March 5.——For blessing on a series of meetings at Mearns, N.B., commencing on Feb. 27. ——For blessing on Gospel meetings, conducted by Mr. Henry Thorne, at Liverpool, Feb. 27 and 28, and at Malvern, March 5 to 14.——For blessing on meetings at Maryport, Cumberland, Feb. 27 to March 13, by Mr. F. E. Marsh.——That the efforts being made by the Central Association for Stopping the Sale of Intoxicating Liquors on the Lord's Day may be successfully carried through this Session. Praise for great blessing at meetings, by

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—C.W. F.S. E.R. R.B. S.R. M.H. D.O. W.W. T.P. C.H.C. E.M.G J.H. B.H. E.P.C. F.M. T.G. A.G.M. H.J. F.H.S. J.M. J.H.M. J.T. V.N. C.H. J.C.A. T.L. J.L. J.D'A.P. F.H. A.H. W.H.T. E.A.B. S.A.C. A.A.I. J.J.H. G.B. S.H. I.M. F.T. E.H. W.S.M. A.B. R.D.F. L.B. J.E. T.D. W.C. C.B. E.A.B. E.S. H.G.G. M.C.G. M.H.Y. W.S. G.H.P. C.G. D.H.H. H.J. D.R.M. W.O.M. T.S. A.E.G. A.O.H. S.B. J.K.W. L.G. M.R. W.L.L. C.F.W. G.H. T.H.M. W.R. C.C. A.R.P. M.J.B. F.A.R. W.E.A. S.R W. M.H.C. J.S. L.M. W.C. L.J. C.P. D.R. R.J.P. J.M.E. E.T.G. A.W.P.

APPLICANTS FOR TRACTS.—T. H. Evans, 58, St. George's-hill, Everton, Liverpool; W. Abbott, 91, Grafton-st., Mile End-rd., E.; Mrs. Courtney, 6, Albert-rd., Peartree-green, Southampton; W. Allen, 131, Derby-st., Burton-on-Trent; J. Chapman, 218, Old Ford-rd., Victoria Park, E.; G. Bickle, Rockhead, Camelford, Cornwall; J. Griffin, M. Ry. Guard, Stapleford, near Nottingham; J. Sleeman, Pengelly, Camelford, Cornwall; J. S. Rowe, 16, Dongola-st., Stepney, E.; Ann Franklin, Potters'-green, Coventry, Warwickshire; Miss Richards, The Union, Bromsgrove; T. Jennings, 28, Tidey-st., Bow Common, E.; H. Marriott, 2, Lucknow-st., Landport; Miss H. Beal, New-st. House, Paignton, South Devon; G. Waight, Station-rd., Earley, Reading; J. A. Hall, jun, 18, Meldon-terrace, South Shields; Miss Sealy, Gosberton Vicarage, Spalding.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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CONTEMPORARY OPINION.

Is nothing to be done about the translated French novels which are coming out in floods? Some publisher will arise with even less scruple than those who exist, and will circulate translations of books that surpass "Zola" in filth. How is he to be hindered?—*British Weekly.*

The suspension and degradation of such a priest as Father McGlynn, of New York, for refusing to establish parochial schools, and for his efforts to make the Irish Catholics good American citizens, and the undisguised interference of the Pope of Rome in American politics, mark a crisis which has no parallel in the history of the Roman Church in this country.—*The Converted Catholic* (New York).

Mr. Wallace J. Gladwin, of Bombay, informs us, says *The Sentinel*, that petitions to the British Parliament, praying for the abolition of the C.D. Acts in India, are being prepared in the various languages of that great section of the British Empire. He sends a strong appeal to the Abolitionists of Great Britain to interpret the word "National" in its widest sense, so as to include all portions of the Empire, and not to consider that their work has been finished by the repeal of the system of regulated vice in the British Isles merely. That appeal will not be disregarded. Our Indian *fellow-citizens* will see that we really consider them to be such. We shall not cease our efforts until we have achieved for every native woman the same protection from the brutal tyranny and degradation of State-regulated vice that is now the regained possession of every Englishwoman in the United Kingdom.

Referring to a case recently before the local magistrates, *The Christian Commonwealth* says:—The depravity which prevails in Nottingham is an awful illustration of the moral evils of the factory system. Even among parents and employers a startling laxity exists. But the most inexplicable fact in connection with this horrible case is the conduct of the inhabitants of Woodborough. Howett is said to have ruined no less than twenty girls in this village. Where were the fathers of those girls—and the mothers—and the brothers? Have they winked at all this? Have they been quieted by the filthy lucre of this son of Belial? Why have they tamely submitted to this infamy? Had they possessed the spirit of a midge they would have made the village of Woodborough too hot for Mr. Robert Howett. We hope to see the day when such a monster as this will find it impossible to show his face in any decent English community. Such a leper ought to be branded with the mark of Cain, and proclaimed an outlaw from all clean society.

BOOKS AS COMPANIONS.—A few weeks ago an auctioneer's catalogue of books was put in my hand. As I read I came to a list of books belonging to a gentleman, deceased, whom the heirs did not name, and for a good reason. I blushed scarlet in my study to read the titles of these books, and wondered that he could die and leave such coals of hell to be scattered abroad. From all languages and at great cost he had gathered together a library that Belial would have gloated over. It is said a man is known by his companions; but he is better known by his books. Men may sometimes be forced to consort with people whom they would shake off if they could. You cannot always choose your companions; but you can choose your books. Many a time I flee from my companions to escape,

Notes on Daily Readings.

SUNDAY, FEB. 27.—PSALM XXII.

THIS Psalm has well been entitled "Christ on the Cross." Its opening words were then uttered by Him (Matt. xxvii. 46), and its closing words "He hath done it" form the substance of "it is finished" (John xix. 30), which "He cried with a loud voice" (Luke xxiii. 46) before He "gave up the ghost."

Upon Aijeleth Shahar (*the hind of the morning*).—"The hind is the emblem of one persecuted to the death (Isa. xiii. 14);—the morning dawn, of light breaking in suddenly on darkness (Isa. lviii. 8). The combination gives an exact representation of the contents of the Psalm."—*Kay.*

1.—*My God, my God, why hast Thou forsaken Me?*—"The Crucified One is to his latest breath the Holy One of God; and the reconciliation for which He now offers Himself is God's own eternal purpose of mercy. But, inasmuch as He places Himself under the judgment of God as the sin-bearer, He cannot be spared from experiencing God's wrath against sinful humanity, as though He were Himself guilty. And out of the infinite depth of this experience of wrath, which in his case rests upon no appearance, but the sternest reality, comes the cry of his complaint, which penetrates the wrath and reaches to God's love."—*Delitzsch.*

2.—*O my God, I cry in the daytime, but Thou hearest not.*—This can only be reconciled with John xi. 42, "I know that Thou hearest Me always," by connecting it with that special cry for deliverance alluded to in Gethsemane (Matt. xxvi. 39) which it was not possible for the Father to grant, though able to save Him (personally) from death (Heb. v. 7).

21.—*Thou hast heard Me from the horns of the unicorns.*—The order of the Hebrew is, "from the horns of the unicorns—thou hearest me." "We may consider the words as separated by a small pause. The sufferer had 'O do Thou save Me' upon his tongue; but immediately He becomes able to entertain the confident expectation of being heard, and thus passes suddenly from the prayer to the expression of assured confidence."—*Hengstenberg.*

22.—*I will declare thy name unto my brethren.*—From this to the end of the Psalm, Christ joyfully anticipates the result of his sufferings.

31.—*That He hath done it.*—"The last words of our Saviour on the cross evidently refer to this, as his first exclamation is taken from the beginning of the Psalm."—*Hengstenberg.*

MONDAY, FEB. 28.—PSALM XXIII.

"He who had travelled through the dark valley and come forth conqueror (xxii.) will guide his flock safely through it."—*Kay.* The connection between Christ's death and his office of Shepherd is seen in Zech. xiii. 7; John x. 15, 16; Heb. xiii. 20, and 1 Pet. ii. 24, 25. In Zech. xiii. 7, on the words "I will turn my hand upon the little ones," Keil remarks that this means "I will make them the objects of active care." This Psalm may be considered as the expression of the little ones' faith.

4.—*Thy rod and thy staff they comfort me.*—The rod is that with which the shepherd guides the sheep (see Micah vii. 14). The staff is that whereon he himself leans for support, and, it may be, defends the flock. "The one rod which the shepherd holds up to guide the flock, and upon which he leans and anxiously watches over the flock, has assumed a double form in the conception of the idea."—*Delitzsch.*

5.—*Thou preparest a table, &c.*—"After the figure of the shepherd fades away, that of the host appears. His enemies must look quietly on without being able to do anything, and see how bountifully Jehovah provides for his guest."—*Ibid.*

6.—*Surely goodness and mercy shall follow me.*—"Surely" should be "only." These are the only ones who now pursue him; as the enemy has been brought to a stand, and can only look on as Jehovah feasts him.

TUESDAY, MARCH 1.—PSALM XXIV.

The connection with Psalm xxiii. is thus pointed out by Hengstenberg :"Psalm. xxiii. concludes with the hope of dwelling for ever in the house of the Lord, and this Psalm, after some clauses of an introductory nature, asks the question, Who is qualified to "ascend into the hill of the Lord, or to stand in his holy place." The answer reveals one, and one only, as thus qualified, and his challenge to the gates of heaven to open and admit him form the conclusion of the Psalm. His admission constitutes his people's title. "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."

4.—*He that hath clean hands.*—Perfect purity of action; *and a clean heart*, perfect purity of motive; *who hath not lifted up his soul unto vanity*, total absence of inconsistency; *nor sworn deceitfully*, total absence of what is false or deceitful. A perfect character, but where is such to be found?

6.—*This is the generation...Jacob.*—There is no authority for "O" before "Jacob," or for the insertion of "O God of." "Jacob" stands in apposition to "who seek thy face." And this is best expressed by "even Jacob," representing "the true Church of Jehovah, the Israel of God."—*Delitzsch.*

8.—*The Lord mighty in battle.*—Such was the Lord Jesus after his defeat of Satan and his "principalities and powers." Delitzsch says that the patristic interpretation of this part of the Psalm makes it refer to the Ascension of the Lord into heaven.

WEDNESDAY, MARCH 2.—PSALM XXV.

An alphabetical Psalm. "It contains nothing but what is common to the believing consciousness of the Church in every age, nothing specifically belonging to the Old Testament and Israelitish."—*Delitzsch.*

1.—*Unto Thee, O Lord, do I lift up my soul.*—The expression "lift up the soul unto" occurs Deut. xxiv. 15, of the longing expectation of the hired servant for his wages. "The longing after God here spoken of is the longing after Him as the Saviour, as the next verse shows."—*Hengstenberg.*

8.—*Good and upright is the Lord.*—In Rom. v. 7, the good man is represented as going beyond the righteous man in kindnesses which call forth love. So the goodness of the Lord leads Him to be kind even to sinners in guiding them into the right way.

11.—*For thy name's sake, O Lord, pardon mine iniquity.*—An allusion to the name of the Lord as proclaimed (Ex. xxxiv. 7) at Sinai, in which occur the words "forgiving iniquity and transgression and sin."

14.—*The secret of the Lord is with them that fear Him.*—The word "secret" means "a being closely pressed together for the purpose of secret communication and converse—confidential communion; then the confidential communication itself, a secret."—*Delitzsch.*

21.—*Let integrity and uprightness preserve me.*—Surely not his own integrity and uprightness, but those of the Lord, for he adds: "for I wait on Thee." Compare "good and upright is the Lord" (ver. 8) and the next verse, "Redeem Israel, O God," &c. See also 1 John i. 9, "He is faithful and just to forgive us our sins."

THURSDAY, MARCH 3.—PSALM XXVI.

Delitzsch, after pointing out some points of contact between this Psalm and the last, adds:—"But in Ps. xxvi. there is wanting the self-accusation that goes hand in hand with the self-attestation of piety, that confession of sin which is thrice repeated in Ps. xxv." This would rather point to this Psalm being one in which David "in spirit speaks concerning Christ," and the language of the Psalm confirms this, for who but Christ could challenge God to judge him as having walked in his integrity?

6.—*I will wash my hands in innocency.*—"That which is elsewhere a symbolic act (Deut. xxi. 6; Matt. xxvii. 24), is in this instance only a rhetorical figure made use of to confess his consciousness of innocence."—*Delitzsch.* This is better than to suppose an allusion to the laver in which the priests washed when they approached the service of the tabernacle, for that washing was typical of the removal of defilement, not of innocency.

8.—*The place where thy honour dwelleth.*—"Honour" should be "glory," as it is in R.V. The reference is to the Shekinah, or glory of God, which dwelt between the Cherubim over the mercy seat. David had, in the tent on Mount Zion, immediate access to God's presence (2 Sam. vii. 18), a privilege which only the high priest had, and that once a year, when the ark was in the Tabernacle. He thus typified Christ as the Priest in the Heavenly Sanctuary of which the earthly Zion was a type; see Heb. xii. 22.

11.—*Redeem me.*—If this expression is regarded as a hindrance to the application of this Psalm to Christ, it may be remarked that it is used generally of forcible deliverance such as that of Israel from Egypt, and is expressly applied to resurrection deliverance in Hosea xiii. 14.

FRIDAY, MARCH 4.—PSALM XXVII.

David was both a type of Christ and a servant of Christ (Ps. cx. 1). His Psalms, therefore, partake of a twofold character. In some the Spirit of Christ speaks through David, and "David speaketh concerning Him" (Acts ii. 25). In others the Spirit of Christ, the Spirit of the members as well as of the Head, speaks through David concerning himself, and thus we get David's personal experience, which in all ages of the Church has made the Psalms a treasury of experimental devotion. This Psalm seems to belong rather to David's personal experience, though the second verse was literally fulfilled on a memorable occasion in Christ's life on earth. See John xviii. 6.

1.—*The Lord is my light and my salvation... the strength of my life.*—These three titles which David gives to the Lord have an interesting connection with the threefold manifestation of the Godhead in the work of salvation, and that in the order in which their working is experimentally realised. The Spirit of God enlightens the soul as to its lost estate, and leads it to Christ. The Son of God, in virtue of his finished work, becomes its salvation and life; and the Father is by Him revealed as the strength of this life (John x. 29; Eph. i. 19; Col. i. 11).

4.—*That I may dwell in the house of the Lord all the days of my life.*—The literal meaning must here give way to the figurative or spiritual. An actual dwelling within the Tabernacle or Temple cannot be thought of as the object of David's earnest desire. "The cause of this figurative language is that the Tabernacle, and afterwards the Temple, bore a symbolical character, representing the connection between God and his people, who dwelt with Him spiritually there."—*Hengstenberg.* The true key to such language is found in Eph. ii. 21; 2 Cor. vi. 16.

10.—*When my father and mother forsake me.*—See Matt. x. 37. Missionaries, whether to Jews or heathen, find generally that if a convert confesses Christ, father and mother forsake him.

SATURDAY, MARCH 5.—PSALM XXVIII.

2.—*I lift up my hands towards thy holy oracle.*—The word "oracle" is used only in the Books of Kings and Chronicles, and in this passage to denote the "Holy of Holies." It comes from the verb to speak, and denotes the place where God speaks to his people. "The appellation given to this part—the place where God speaks to his people—stands in beautiful connection with the appellation given to the whole, 'the tabernacle of meeting' (R.V.) where God meets with his people. The most holy place is, as it were, the audience chamber."—*Hengstenberg.* See Numb. vii. 89. It is interesting to note that the word "oracles" four times used in the New Testament for the "Holy Scriptures" comes from the Greek verb to speak and means "things spoken." They constitute for us the place where God's voice is to be heard.

4.—*Give them according to their deeds.*—"The objection to such language as this proceeds from a too exclusively humanitarian point of view which leaves God and his claims out of sight. It shows little sympathy with the mind of God, if his solemn denunciations of judgment against sinners (remaining such) do not evoke at least, "Even so, Lord, true and righteous are thy

Among the Churches.

⁂ *We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

Archdeacon Richardson, of Southwark, has gone to conduct a thirteen days' mission at Gibraltar.

The American Episcopal Church sustains fifteen missionary bishops in Africa, Japan, China, and Hayti.

The Socialists have announced their intention to hold a church parade next Sunday at St. Paul s Cathedral.

There is a probability of Rev. F. A. C. Lillingston, of Holloway, accepting the living of St. James', Clapham Park.

A pronounced High Churchman, Rev. R. Wynter, has been appointed Rector of Wimborne, the country seat of the late Earl of Shaftesbury.

It is said that the foolish "Church House" scheme is well nigh dead, and that the £20,000 subscribed will be required to pay present expenses!

The Dean of Westminster, will publish presently his "Lectures on Job," a companion volume to the "Lectures on Ecclesiastes" issued two years ago.

The Bishop of Liverpool, in a pastoral letter, urges the clergy during the Lent of this Jubilee year to raise the standard of religion on five points—temperance, purity, unity, liberality in giving money, practical charity and brotherly love.

CONGREGATIONAL.

Since Rev. C. Wilson's settlement at Blackheath, the East Greenwich Mission has developed greatly.

Rev. John Hunter is giving a series of discourses in Trinity Church, Glasgow, on "Christianity as Christ Taught It."

Latimer Church, East London (Rev. J. Atkinson), has during the winter months assisted nearly 400 destitute families weekly.

Masbro' Chapel, Rotherham, under the pastorate of Rev. J. Nicholson, has admitted sixty-three members during the year.

The church at Stowmarket, under the pastorate of Rev. Luther Caws, has admitted 120 to membership during the past two years.

Last year forty members were added to the church at Luton. The young men's and young women's societies and the mission band are in a flourishing condition, and the monthly services for the people are attracting large congregations.

The friends at Kingston Sunday-school were much encouraged by a series of meetings for children held by Mr. T. Sayer, from January 24 to 28. The attendance increased each night, and there was deep interest manifested throughout.

The Congregational Church Aid Society is taking up in earnest the subject of unnecessary chapels in rural parishes, and, beginning with Dorset, is presenting a tabulated view of the number of places of worship in agricultural districts.

The Young Men's Bible-class in connection with Markham-square Church held their annual re-union on February 14. The pastor, Rev. J. Lawson Forster, urged upon the young men the importance of systematic Bible study. The class meets on Sundays at 3 o'clock.

During last week special services were conducted in the chapel at Stony Stratford by Mr. George King, evangelist. On one occasion over two hundred of the L. & N. W. carriage men listened during their dinner hour to his clear and earnest statement of the Gospel.

Mr. Hy. Lakin and Mrs. Cole have conducted a very successful mission in connection with the Oldham-road Chapel, Manchester. There have been nearly 250 professed converts. The pastor (Rev. W. H. Towers) conducts a catechumen class weekly, which is satisfactorily attended.

SOCIETY OF FRIENDS.

A mission meeting has been established at Stockton-on-Tees, as the result of an eight days' mission by Henry S. Newman, of Leominster.

At York, over 700 sat down to tea at the adult school annual meeting. It has been decided to open a mission meeting in place of one of the meetings for worship on Sunday evenings.

Isabella Young, of York, has conducted a successful fortnight's mission in the West Hartlepool meeting-house, which has been long unused. At the close the Friends and Primitive Methodists held outdoor services together.

BAPTIST.

Twenty-four members were added to the church at Presteign, Radnorshire, during the past year.

The church at Finsbury-road, Wood Green, has admitted seventy new members during the year.

Special evangelistic services have been conducted in the Blackley Chapel by Revs. R. Briggs, J. Anderson, and G. Harvey.

Thirteen of the young people connected with Trinity-road Sunday-school, Halifax, have just collected over £22 for the Foreign Missionary Society.

There is an average attendance of forty three at the Saturday evening meetings of the Metropolitan County Mission and Evangelistic Training Class, held at Mr. Spurgeon's Tabernacle.

In the lecture hall of Broadmead Chapel, Bristol, three "at homes" were held the week before last by the pastor, Rev. E. G. Gange, members of the usual congregation being invited in alphabetical order.

A mission chapel is to be added to the two already occupied by the Baptists of St. Helens.

Rev. Evan Edwards' visit to the churches of Cornwall seems to have been productive of much good.

During Rev. J. S. Anderson's pastorate of Zion Chapel, New-cross-road, S.E., the membership has increased from seventy to 300.

Mr. A. G. Brown conducted the opening services of a twelve days' mission at the Victoria Hall, Victoria-park Congregational Chapel.

A ten days' mission has been held by Capt. Dennis, at the Arthur-street Church, Gray's-inn-road. Upwards of seventy have declared themselves on the Lord's side.

After Mr. Archibald Brown's twenty-first sermon to young men on Sunday week, hundreds adjourned into the school-room for an after-meeting, and there were many anxious inquirers.

Open-air baptisms in the winter are frequently held in Radnorshire. During the present winter, and in severe weather, there have been baptisms in the open air at Franksbridge, Howey, Dolan, Llanfihangel, and Bwlch-y-sarnau.

PRESBYTERIAN.

At the last quarterly communion of the White Memorial Free Church, Glasgow, fifty-five new members were received.

The membership at Grange-road, Birkenhead (Rev. William Hutton, pastor) is now 511 as compared with 462 last year.

The membership of Elgin-street Church, Glasgow, has risen from 227 to 600 during the three years' pastorate of Rev. John Goold.

On March 1, Mr. Wood, of the Evangelisation Society, will commence a week of Gospel meetings at the new church in Ealing.

The Mission in Kilburn, in connection with Dr. Monro Gibson's Church in St. John's Wood, continues to be a centre of great usefulness.

During the last two years and a half, 147 have been added to the membership of Busby Church. The Bible-class has now ninety members.

The monthly prayer-meeting on behalf of the Foreign Missions of the English Presbyterian Church was held in the College Hall, Queen-square, last Tuesday.

There has been an increase during the year of fifty-five in the membership of Prospect-street Church, Hull. There has also been an increase of 190 scholars in the four Sunday-schools.

Rev. Mark Guy Pearse is to give four lectures on the deepening of the spiritual life in Free St. George's Church, Edinburgh (Dr. Whyte's), next month, under the auspices of the Scottish Evangelistic Association.

The evangelistic services at Norwich, conducted by Mr. Davey, of the London Presbytery, have been a great success. Multitudes of the careless have been gathered in, and the members of the church have been strengthened and cheered.

At Queen's-road, Brighton, a large number of useful agencies are kept at work under the pastorship of Rev. William Fraser, who has now offered a prize to the Sunday scholars for the best paper on the life of the late Bishop Hannington.

Professor Leone Levi, who stands second to none among the political economists of the day, has been for thirty-five years a Sabbath-school teacher. He is an office-bearer in Dr. Oswald Dykes's (Regent-square) Church.

Professor Lindsay, presiding at a large missionary meeting in Glasgow, said that Scotland, though sending out a number of men to teach the Gospel in heathen lands, was still very slack about her responsibilities regarding foreign missionaries. Rev. H. S. Mackenzie, from China, mentioned that eleven of the missionaries there came from Glasgow, and they would be delighted to have as many more men of the same kind.

SALVATION ARMY.

From "The War Cry."

During the past six months 256 souls are said to have sought pardon at Newcastle-under-Lyme.

At Burslem some 130 of the most notorious characters of the town are said to have been converted.

Mrs. Tucker, of India, who has been dangerously ill, is now much better and on a fair way to recovery.

At Silverdale, where many have been saved lately, a publican provided seats to accommodate the congregation.

The testimony of the police at Chapel-en-le-Frith is that the Salvation Army has almost cleared the public-houses.

A travelling caravan, to be worked by a dozen officers, is proposed for work in the villages of Devon and West Somerset.

There has been a wonderful work of the Holy Ghost in Festiniog. Many souls have come to the penitent form, and have testified to being saved.

A glorious work is going on in South Africa, where hundreds are being saved, and corps are rapidly increasing. Four of the officers are now able to speak the Zulu language.

At Peoria, U.S., where are some of the greatest distilleries and breweries, a hundred dollars has been offered if the Army can get one notorious drunkard to give up drinking.

In Lafayatte, Ind., "a beautiful young lady whose cheque for 50,000 dollars would be honoured any day." may be seen in the Salvation Army procession with a tambourine in her hand, and joining in the Hallelujahs.

A man in Newcastle-on-Tyne, given to drink, was one night going to a music-hall, when he heard the Salvation Army band; he changed his course, and followed the musicians to the barracks, where he found salvation.

From East Hartlepool the report states: "We have a large theatre, and fill the pit every night, and have a splendid congregation every Sunday." From Easton, however, in the same division, the report comes: "Plenty of spiritual darkness. Souls are scarce indeed."

From Clench Warton and Terrington Camp Captain Bristow writes that some of the worst characters have been brought to the Saviour. One, a soldier for twelve years, said that when his regiment came home from Egypt, out of 700 men there were about twelve Salvationists on board.

A sentence in a recent Holiness article having been "taken to imply a belief that it is possible to escape death," this is altogether repudiated in last week's *War Cry*. "Neither," continues the paragraph, "have we the least degree of leaning towards the theory of the Agapemone, which has begun of late to be propagated again."

In a Vaudois village, it was proposed to get up some theatrical entertainment, the proceeds of which should be given for a harmonium for the village church. Nothing it was thought would be more diverting than a representation of the Salvation Army; accordingly the leader went several times to their meetings, but there the Lord met him, and his purpose was, of course, changed.

METHODIST.

At Ticehurst, a successful twelve days' mission has been conducted by Rev. A. G. Wilkinson.

Last year 1942 children were received into the Home carried on by Dr. Bowman Stephenson at Victoria Park.

An eight days' special mission was opened last Sunday at the Surrey Chapel, Blackfriars-road, by the pastor, Rev. B. Senior.

On the first Sunday in February, within nine miles of Brecon, there were three women conducting religious services in various chapels.

A "Week of Prayer and Self-denial" was commenced on Sunday last by the New Connexion body with a view to extinguish the mission debt.

During a fortnight's mission at Cudsworth (Wardsley Circuit), great interest was aroused in the village, and about twenty decided for Christ.

Rev. J. T. Oliver has just closed a very successful mission at Kingswood, where a number of very notoriously bad men came to Christ.

Jubilee services have been held in connection with Littleborough Church. Four times during the fifty years it has been necessary to enlarge the premises.

During a fortnight's mission at Addingham (Ilkley Circuit), conducted by Mr. C. K. Hodges, about fifty adults and twenty Sunday scholars were brought to Jesus.

During a mission at Wibsey, Bradford, conducted by Rev. John Gawthrop, numbers of the scholars have decided for Christ, and about sixty adults have professed to find peace.

The ten days' mission at Leek, conducted by Rev. Thomas Cook, has been the means of rich blessing. More than 450 have recorded their names as determined to be on the Lord's side.

At the anniversary meeting of the Matthias-road Church, a good account of work was given. A mission band, including about fifty workers, goes out in detachments on Sunday evenings.

A fortnight's mission at Sandbach, conducted by Mr. P. Daniels, has been successful in arousing the attention of the people. About forty have given in their names as candidates for membership.

During the fortnight's mission at Nottingham, conducted by Rev. Thomas Waugh, over 340 adults sought the Lord, and at the conclusion many new converts gathered round the Lord's table.

Rev. J. S. Cooke, of Scarborough, has been conducting a special mission at the Centenary Chapel, York. Early morning prayer-meetings were well attended, and night after night the communion-rail was crowded with inquirers.

A remarkable revival has been going on for the past three months in Redruth Union. Prayer-meetings are held by the inmates amongst themselves, and the place rings with the hymns sung at the wash-tub, mangle, &c., by those who a short time since were swearing and fighting together.

Cockshutt, in Hadnall (Primitive Methodist) Circuit, has been visited with a great revival. Five young persons in one family have found Christ; a publican's wife and two daughters are amongst those brought to repentance, and are now seeking a better vocation. A number of the new converts signed the temperance pledge.

The mission band at Herne Bay is doing blessed work. During a mission at the adjacent village of Marshside the chapel was full every night, and on one occasion nearly twenty men and women testified of God's converting grace received during the week. Amongst these, four husbands and wives stood side by side in their new-found joy.

As the result of Rev. Thomas Cook's mission at Bradford, a house of ill-fame has been closed; a woman much addicted to drink, after going into the inquiry-room, went the next morning into the beershop she used to frequent, and said, "I got converted last night, and am coming here no more." A class for boys has been commenced in a shed.

Homeless Infants.—The Committee of the Nursery for Homeless Infants will be compelled to give a quarter's notice on March 25, to give up the Manor House and close the Nursery, unless a sufficient response is made to the appeal which they are now making to clear the debt of £214, and guarantee an adequate income to sustain the work.

CONTINENTAL & FOREIGN NOTES.

BERLIN.—The St. Michael Society at the head of which are Counts Bernstorff and Pückler, has entertained 350 of the 634 Berlin scavengers.

IN WASHINGTON TERRITORY women serve on juries. *The Women's Journal* says in the city of Seattle the lady jurors have brought about "a general purification of the moral atmosphere."

ALGIERS.—On Christmas-day the pastor here had the joy of admitting to the Lord's Supper a lady honourably known in Algerian society, who has spontaneously renounced Romanism.

LYONS.—The Evangelical Alliance meetings held here were followed and surrounded with peculiar blessing; from sixty to eighty new converts of the McAll popular meetings were present.

RUSSIA.—Pastor Brandt, who was banished to Smolensk, has been pardoned so far that he may resume his ministry, though no longer in the Baltic provinces, but at the other end of Russia on the shores of the Volga.

GERMANY.—The movement for the greater independence of the Protestant Church increases. A great Conference on the subject will be postponed to the end of this month on account of the general elections. The invitation has been signed by a number of Christian men.

THE TEXAS DROUGHT.—A Committee appointed to investigate as to the suffering from the drought prevalent over a large section of the State of Texas, submitted its report to the Legislature on January 19. The report states that in this region there are at least 30,000 persons who are, or soon will be, absolutely destitute.

CARRIAGE CHURCHES.—The administration of the South-West Railway in Russia has just decided to construct some carriages to be used as churches, and which are to be attached to the train on Sundays and festival days. This is done at the request of the conductors, who complained that they were unable to fulfil their religious duties.—*Christianisme.*

THE PLAIN OF JEZREEL has been completely transformed within the last few years by a colony of Würtemberger emigrants. They have made roads, multiplied plantations, cleared and cultivated the land. The Latin monks of Mount Carmel have done all they could to hinder the works, but the energy and patience of the Würtembergers have succeeded in making the colony prosperous.

PUBLIC MORALITY IN FRANCE.—An important meeting has been held in Paris, of the French League for the raising of public morality. About sixty persons were present, almost without exception Protestants. Progress was reported from Lyons, Marseilles, Saint Etienne, Annonay, and the Cevennes and elsewhere. A law is proposed for the better protection of home life, wives and children.

INTERNATIONAL ARBITRATION.—In the Paris Chamber of Deputies on January 13, a proposition was made inviting the Government to take the initiative in an International Conference, in which delegates should seek to arrive at some understanding as a basis for the general and simultaneous disarmament of the nations, and for the establishment of an International Arbitration Tribunal.—*Témoin de la Vérité.*

CANNIBALISM IN THE SOUTH SEAS.—A letter dated Apia (Navigator's Islands), December 13, states:—Terrible news reached this place a few days ago. A number of Melanesian labourers belonging to the Island of Malaita, in the Solomon group, who, their contracts having expired, were on their way home, have eaten up the entire crew of the vessel which was conveying them, and then plundered the vessel. All Apia is in the greatest excitement, as we thought such an occurrence no longer possible.

SWITZERLAND.—Mr. J. Cadène, who lately died at St. Antonin, at the age of seventy-four, was an "out and out" Christian. Soon after his conversion, he refused an estate left to him by a distant relative, that the direct heirs might not be deprived of it. He habitually gave the first-fruits of his produce to the poor. His visits to the sick and sorrowful were full of sympathy and helpful witnessing to the power of faith in the Lord. His son is the faithful and distinguished pastor at Bordeaux.—*Evangéliste.*

THE BIBLE IN PERSIA.—A correspondent of *The New York Evangelist*, writing of a tour in Persia, says:—"I learn incidentally that Bibles left by our party three years ago, are still read with pleasure in the village, especially during the long winter evenings. As I stop for the night, I find that my host has a Testament in Persian, which he is reading. Thus the light is spreading unnoticed in most cases, and many other Mohammedans are coming in contact with Christian teachings. One of our Church members told me the other day of a young man who had become enlightened by reading from some leaves which had been torn out of a Bible, and pasted on the window to keep out the cold."

CONSTANTINOPLE.—With the view of elevating the standard of Christianity in the benighted East, by pure teaching and the diffusion of the Word of God, it has been decided to build an Evangelical Hall in the capital of the Ottoman Empire. Such a project must strongly appeal to the sympathies of all true Christians in every part of the world. The seat of government, and a city of vast dimensions, Constantinople is the heart of the Moslem faith, whose pulsations beat in distant continents, reaching the distant Soudan on the one hand, and our dominions in India on the other. Opportunities for evangelistic work are more than ever favourable, and the races once enlightened by Chrysostom, Gregory, and Athanasius again require the living word. The rallying point of evangelistic work, the hall, is to be in the most central part of Pera. *Evangelical Christendom.*

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE MANCHESTER CITY MISSION will send evangelists to any part of Mid and Northern England. Apply to the Secretary, 100, Corporation-street, Manchester.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer meetings, 1 to 2 (Sat. excepted), St. Peter's Vestry, Cornhill; and Finsbury Chapel. Lecture by Rev. Frank H. White, "My Visit to America."

Y.M.C.A., WILLOUGHBY-ROAD, Hampstead.—Thurs., Feb. 24, at 8.30, special address by Colonel H. G. Macgregor.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Lecture by Rev. T. Eynon Davies, Thursday, Feb. 24, at 8.30.

Y.M.C.A., CONFERENCE HALL, Stratford, E.—Annual meeting, Thurs., March 3; Mr. T. A. Denny will preside. Sun., Feb. 27, at 3, Rev. Geo. Smith; at 7, Mr. C. T. V. Onslow.

Y.M.C.A., 186, ALDERSGATE-STREET.—Fri., Feb. 25, at 8.15, address to young men, by Rev. Principal Cave; Mon., Feb. 28, at 8, lecture, "Round about the Mediterranean," by Mr. W. Muir.

UNITED MISSIONARY CONFERENCE.—Melbourne Hall, Leicester, Mon., Tues., and Wed., Feb. 28, March 1, 2.

MRS. REANEY—at Stepney Meeting House, Sunday afternoon, at 3.

DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Titchborne-st., Edgware-rd., Fri., 3.30. Feb. 25, Rev. C. A. Fox.

WESLEYAN CHURCH, Greenwich.—All-day convention for the promotion of personal holiness, Thurs., Feb. 24, at 11, 2.30, and 6.30.

ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in March, at 12 noon, Rev. Edward White. Subject: "Some Revealed but Neglected Attributes of God." March 1, "The Happiness of the Eternal Mind."

CONFERENCE (for women only) on the Deepening of the Spiritual Life in its Relation to Foreign Mission Work, Y.W.C.A., Morley Halls, 316, Regent-st., March 15 and 16.

CONFERENCE HALL, Mildmay-park, N.—Sun., Feb. 27, at 3.30, Mr. P. S. Badenoch; 7, Mr. James Balfour, W.S. (of Edinburgh).

GREAT ASSEMBLY HALL, Mile End-rd., E.—Sun., Feb. 27, at 11 and 6.30, Mr. Henry Varley.

YOUNG MEN'S FOREIGN MISSIONARY SOCIETY (186, Aldersgate-street).—Fri., Feb. 25, at 8, addresses by Rev. R. Wardlaw Thompson, and Rev. C. Phillips (from the South Sea Islands).

AGAPEMONE AND OTHER DELUSIONS.—Meeting at Mrs. Boardman's, 3, Highbury-place, Mon., Feb. 28, at 3.30, to unite in praying for those who are in danger, as well as for those already in any delusions of the adversary. All interested are invited.

OPEN AIR MISSION.—Lecture by Mr. H. L. Hastings, on "Christian Evidences for Street Preachers," Wesleyan Mission House, Bishopsgate-st. Within, E.C., Mon., Feb. 28, at 7.

MILDMAY MISSION TO JEWS.—Monthly prayer meeting for Jews, gentlemen's waiting room, Conference Hall, Mildmay, N., Fri., Feb. 25, at 7.30.

BRIXTON AND CLAPHAM CHRISTIAN UNION.—Monthly address, Museum, Lambert-road, Brixton, Tues., March 1, at 8, by Mr. W. T. Paton.

UNION HALL, Carlisle-st., Edgware-rd.—Three lectures on "The Tabernacle of Israel," by Mr. Geo. Huckelsby, March 1—3, at 8.

UNITED ARMY AND NAVY PRAYER-MEETING (for all who are serving or who have served as officers in the army or navy) will take place (D.V.) on Saturday, March 22, from 2 to 3.30, in the City Terminus Hotel, Cannon-street.

POWIS HALL, W.—Address by Rev. J. Wilkinson, Mildmay, on "The Jews and the Hebrew New Testament," March 3, at 7.30.

STRANGERS' REST, 163, St. George's-street, Ratcliff Highway.—A Workers' meeting, Friday, March 4, tea at 6, meeting at 7. A party of missionaries leaving for China will take part.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn.—Fri., March 4, all-day meeting, 10.30 to 9. At 3, Mr. H. L. Hastings, of Boston. Mass., on "The duty of Christians with reference to Infidelity."

RESCUE WORK IN BRIGHTON.—A Home of Compassion for a superior class of our fallen sisters, has been opened; funds for completing and furnishing, and for first expenses, are earnestly desired. One friend has promised £50 as soon as another £50 is raised. Several cases are waiting to be received, and earnest appeal is made for contributions, which may be sent to Miss COOKE, hon. sec., 73, Queen's Park-road, Brighton.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, February 19, 1887.

*** Donations should be sent by Cheque or P.O. Orders not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

	£	s.	d.
Blind Chinese Scrip. Rdrs.—A.T.D.N. £1; A.E.L. 5s.	1	5	0
Somers' Town Blind Aid Soc.—A.T.D.N.	0	10	0
Union Hall Msn.—A.T.D.N.	1	0	0
Msn. to Fallen Women (Mr. Hurditch)—A.T.D.N.	0	10	0
Miss Weston's Work—A.T.D.N. 10s.; H.B.C. 5s.	0	15	0
Mrs. Meredith's Prison Msn.—A.T.D.N.	0	10	0
Miss De Broen's Work—A.T.D.N.	0	10	0
Dock Labourers—James v. 20, £1; L.H. 2s. 6d.; S.B. 2s. 6d.; C.T.D. 5s.; A.E.L. 5s.; M.S.J. 5s.; E.H.E. 5s.	2	5	0
Sick Chldn.'s Dnrs.—S.B. 2s. 6d.; E.T. £5	5	2	6
Chldn.'s Bkfsts. (Rev. J. Chadburn)—S.B. 2s. 6d.; E.Y.H. 2s.; J.L. 5s.	0	9	6
Free Breakfasts, &c., to Poor—S.B. 2s. 6d.; F.T. 2s. 6d.; R.P. 5s.; G.H. £5	5	10	0
Richard Weaver—Dowager Lady S. £10; F.F. £5; T.R.F. 10s.; T.H.S. £1 1s.; Mrs. D. £5	21	11	0
Bishop Taylor's Steamer—Y.M.C.A., Montrose, 8s.; Misses C. 10s.; T.R.F. 10s.; W.C. 4s. 2d.; D.C.S. £16 13s. 4d.; H.M.A.S. 10s.; Mrs. A.S. 5s.	19	0	6
China Inland Msn.—S.E.C. 10s.; 5, 6, £2; K.M. 2s.; J.W. 10s.; Miss G. £1; H.B.C. 10s.; Three Believers, £1 7s. 4d.	5	19	4
Punjaub Village Msns.—Misses C.	1	0	0
Scrip. Rdrs. Soc., Ireland—Misses C.	1	0	0
Working Girls' Homes, Drury-lane—Misses C.	1	0	0
London Jews Society—(Poor Jews, Palestine) Misses C.	0	10	0
Dest. Chldn.'s Dnr. Soc.—H.B. 2s.; E.T. £5; A.W. 5s.; R.E.S. 5s.; H.M.A.S. 5s.	5	17	0
Friendless & Fallen—A.R.H. 5s.; E. & A.W. £1	1	5	0
Cow-cross Msn.—E.T. £5; S.S. 2s. 6d.	5	2	6
George-yd. Rgd. Schls.—E.T. £5; X.A. £20	25	0	0
Bitter Cry, &c.—E.T.	5	0	0
St. Giles' Chstn. Msn.—A.F. 10s.; *(Prison. Msn.)* E.W. 10s.	1	0	0
Msn. to Seamen, Bombay (Dr. Stone)—T.R.F.	0	10	0
Soc. Rlf. Persecuted Jews—A.H. & V.T. £1; J.W. 10s.	1	10	0
Dr. Barnardo's Homes—L.W. 10s.; M.D. 1s. 6d.	0	11	6
Miss Mittendorff's Homes—E.G. 2s. 6d.; Camajore, £1	1	2	6
Home for Aged Blind Chstn. Women.—E. & A.W.	1	0	0
Ch. of Eng. Scrip. Rdrs. Assoc.—E. & A.W. 10s.; K.M. 1s.	0	11	0
Lndn. Smritan. Soc., &c.—E. & A.W. 10s.; H.M.A.S. 5s.	0	15	0
Soldiers' & Sailors' Inst., Alexandria—E.&A.W.	0	10	0
Free Meals for Poor Children (Rev. W. Jeffery)—E.W. 5s.; M.S.J. 5s.	0	10	0
Navvy Msn. (Mrs. Garnett)—K.M.	0	2	0
Birds' Nest Msn., Dublin—K.M.	0	2	0
Msn. to Kabyles—K.M. 2s.; J.W. 10s.	0	12	0
Thames Church Msn.—K.M.	0	2	0
Talbot Tabernacle (Rev. F. H. White)—K.M.	0	1	0
Rescue Work (Rev. M. Rainsford, jun.)—K.M.	0	10	0
Mildmay Msn. to Jews—J.W.	0	10	0
Distressed Jews (Mrs. Finn)—J.W.	0	10	0
Soc. Free Distribution of Scriptures—J.W.	0	10	0
Night Shelter Homeless Men—E. & A.W.	0	5	0
Rlf. Lndn. Poor—E.B.	5	0	0
Mrs. Ginever's Orphan Homes—Camajore	1	0	0
Dest. Chldn.'s Friend Msn.—Camajore	1	0	0
Spitalfields Gospel Msn.—Camajore, £1; A.B.B. 2s. 6d.	1	2	6
N.E. Lndn. Gspl. Msn.—H.M.A.S. 5s.; *(Millwall Dock Labourers)* Camajore, £1	1	5	0
Houseless Poor, Banner-street—H.M.A.S.	0	5	0
Board School Chldn.'s Dnrs. (Mrs. Pennington)—H.M.A.S.	0	10	0
Lambeth Rgd. Schls.—H.M.A.S.	0	5	0
Mr. Fegan's Homes—B.L.	1	3	0
African Msn. (Rev. T. L. Johnson)—Miss C.	0	6	0
Deacon Abraham's Work—Anon.	0	1	0
Aldershot Msn. (Miss Daniell)—H.B.C.	0	5	0
Lndn. City Msn.—H.B.C.	0	5	0
Portuguese Testaments for the Brazils (Rev. E. Soper)—Lady G.	1	0	0
Church Miss'y. Soc.—X.A.	50	0	0
Church Pastoral Aid Soc.—X.A.	10	0	0
	£195	3	10

[ADVERTISEMENTS.]

Home of Industry—Anerley, £5.

Dr. Barnardo's Homes—E.B., Springburn, 6s.

Field-lane Refuges and Ragged Schools—A Friend, 10s.

Bethnal Green Free Library, E.—*(Towards* £1000) Rev. Sir B. £1 1s.—Mr. F. A. BEVAN, Treasurer, 54, Lombard-st., E.C.

The London Samaritan Society and Homerton Mission—Mr. J. J. Jones, Director, 93, High-st., Homerton, E., gratefully acknowledges the following donations: *(Free Meals for Destitute Poor)* P. 1s.; W.S. £2; W.E. 10s.; J.H. 2s. 6d.; *(Convalescent Homes at Sandgate and Bournemouth)* J.B. 5s.; E.P. 17s.

Talbot Tabernacle New Building—(Mr. Frank White, 12, Prince's-square, W). M.M. 5s.; E.G. 5s.; F.C.W. £5; G.W.L. 2s. 6d.; Anon. 2s.; Mrs. G. 10s.; Anon. 2s.; E.L. & E.S. 2s.; Colchester, 5s.; Derby, 1s.; Brighton, 1s.; Clevedon, 1s.; F.E.C. £5; Carshalton, 1s.

Richard Weaver.—Mr. George Hatton begs to acknowledge the receipt of the following sums on behalf of the fund for providing rest for the above-named evangelist: G.H. £5; D.M. £5; J.M.L. £1; A.J. £1; Mr. and Miss K. 10s.; "Couch" 5s.

Convalescent Home for Young Women, Buckhurst Hill (Miss H. Reynolds). "Casting all your care, &c." £2

WESTWARD HO!

200 Trained Lads (First Party for this year) will (D.V.) leave "Dr. Barnardo's Homes" for Canada on March 17.

It is hoped that at least **600** carefully-trained youngsters may be placed out in the Dominion at an aggregate cost of **£5,100** during the present year; **622** Boys and Girls having been emigrated during 1886.

£8 10s. will defray the entire cost of Emigrating one Boy.

£51 will do the same for Six Boys; **£102** for Twelve Boys; or **£170** for Twenty Boys.

Who, by promising one or other of these amounts, will help to give some of these young fellows a start in life?

Contributions for the **Emigration Fund** are urgently needed, and will be thankfully received and acknowledged by the *Treasurer*, WM. FOWLER, Esq.; by the *Chairman of Committee*, S. G. SHEPPARD, Esq.; or by the *Founder and Director*, Dr. T. J. BARNARDO.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

"Dr. Barnardo's Homes for Destitute Children."

Now supporting **1,832** ORPHANS or WAIFS & STRAYS OF OUR STREETS.

THE RESIDUE BAZAAR

To dispose of all Articles left over from Sale of Boxes, and to be held (D.V.) in

THE NEW LARGE HALL, EDINBURGH CASTLE,

LIMEHOUSE, E.

(*Close to Burdett Road Station, North London and Blackwall Railways*),

Is Unavoidably POSTPONED to

THURSDAY & FRIDAY, MARCH 3 & 4, 1887.

To Open each day at 3 o'clock p.m.; and Close at 10 o'clock.

The attendance of kind friends **WILLING TO PURCHASE** is especially desired; and as there are but few really good articles left over, the contribution of **FRESH** and **USEFUL GIFTS** of Fancy Articles or of Work will be gratefully acknowledged.

All communications and Parcels of Goods of every sort should be addressed to

The Office of the Homes,

18 to 26, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from M. S., 10s.; Anonymous, Clothing; "For Ragged School," £1.

The Infant Nursery opens at 7.30 p.m. Free Day Ragged Schools, morning 9 to 12, afternoon 2 to 4.30. Evening Classes for Rough Boys, Tuesdays at 6.30, Mondays and Thursdays at 8. Children's Service on Wednesdays at 6.30 p.m. Band of Hope, Mondays at 6 p.m. Sunday Schools morning 10, afternoon 3, evening 6.30. Mission to Inebriate Women, Meetings on Mondays and Thursdays at 3 o'clock. Bible Classes for Men at 8, for Women at 8.30. Meetings and Classes for Elder Girls and Young Women, Mondays, Wednesdays, and Thursdays, at 8.30 p.m. Sundays at 3, Saturdays at 4. Evangelistic Services at 11 and 7 on Sunday.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

PARIS CITY MISSION.—Eight Missionaries now carry the knowledge of the Gospel to the poor of Paris. They pass from room to room in the lowest parts of the city, reading from and supplying copies of the Word of God. One of them devotes his efforts entirely to the neglected English poor. The marked blessing of Almighty God is resting upon this endeavour to enlighten the most ignorant and depraved—leading them to the Saviour. The Committee ask for the prayerful sympathy of English Christians. A French gentleman has just given 500 francs, but £30 more is required to pay the men to the end of the financial year. They implore your help.—J. M. WEYLLAND, Hon. Sec. for England, 31, Carlton-hill, St. John's Wood, N.W.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GEE-STREET MISSION, Goswell-road. Voluntary workers earnestly solicit funds to carry on the work of doing good to the poor. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

COSTERMONGERS' COTTAGE MISSION, Vinegar Ground, City-road.—Funds urgently wanted to carry on the increasing work here. Also for Free Dinners for children of Board school opposite. WALTER PENROSE, Superintendent.

MORLEY HOME for Worn-out Governesses, Needlewomen, and Servants, 25, Chatham-place, Hackney, E.—This Home has been planned to meet the need of aged Governesses, Needlewomen, and Servants of small means (assisted by friends), or for others without means, for whom families would pay in recognition of valued services in the past. The terms are 8s. 6d. per week, including laundress. But there are no intoxicants. —Applications for admission (in the first instance by letter) should be addressed to the Hon. Superintendent, Miss E. COALES, as above. Subscriptions and donations will be thankfully received, and, through the kindness of Messrs. MORGAN & SCOTT, may be sent to the office of THE CHRISTIAN. (Prov. iii. 6.)

THE UTMOST ANXIETY IS FELT for the welfare of one of the most time-honoured Children's Missions in London. For 85 years a glorious work for Christ has been carried on in Castle-yard, among the very poorest children in Southwark.

Sick Children have been visited, Gifts of Clothing and Money made to necessitous cases. Summer Excursions, and numerous other benefits conferred.

All these useful operations are now threatened with collapse, through want of means to restore the greatly dilapidated building. For nearly two years the Teachers have been fervently praying for help against such a calamity, but the much-needed aid has not yet come.

Will every reader who has a heart to sympathize, and a few shillings to spare, generously come to the rescue, for the poor children's sake?

An urgent appeal has appeared in these columns for two weeks, without adequate response. The reader is therefore implored to help this time-honoured work in its present hour of need.

Contributions most gratefully received by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., and acknowledged in THE CHRISTIAN.

Treasurer, Rev. ROBERT TUCK, B.A.; Bankers, London & Westminster Bank, No. 1, St. James's-square, S.W., account "Castle Yard Mission."

WOMEN'S MISSIONARY INSTITUTE, Conference Hall, Clapham-road, S.W.—Mrs. MEREDITH meets here every Monday Ladies desiring to labour among Mahometans and Heathen. Prayer hour 11 to 12 o'clock. Conversation 3 to 5 p.m. Missionary Prayer Meeting in connection with the Ladies C.M.U., on the last Tuesday in every month at 3 p.m.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

An undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

HOME FOR BLIND CHILDREN, College Avenue, Hackney.—Blind children are admitted from 2 years of age. Orphan and destitute cases free. Contributions will be gratefully received by Miss S. RYE, or Messrs. MORGAN & SCOTT. Several children waiting admission.

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23, Ridley-road, Dalston, London.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

Educational.

EDUCATION. — SALEM HOUSE COLLEGE, for young Ladies, Sunderland, Durham. Miss STONE, Principal, assisted by an efficient staff of Governess and Masters, teaching on the newest principles. Limited number of boarders. Christian home and training, with home comforts. Pupils successful at Durham, Cambridge, College of Preceptors, and Trinity College exams. House stands in its own grounds. Lawn tennis and croquet.

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"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

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A FRENCH LADY, highly recommended, holding a first-class diploma, seeks a re-engagement at Easter in a school or family, or as Companion to elder girls attending college.

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REQUIRED AT EASTER, in a small High-class School, a young Lady, not under 14, to take the junior Piano practice one hour daily. Superior educational advantages offered. Premium, 25 guineas per annum. An officer's or clergyman's daughter preferred. Pupils have successfully passed the R. A. M. and C. P. examinations.—Address with all particulars, Miss ROBINSON, 5, Sussex-place, Southsea.

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SECRETARY OR CASHIER. — Wanted, a situation as above by a person of large experience. Security if required. The highest references given of character and ability.

C., 25, Marquis-road, N.W.

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A CHRISTIAN MAN of twenty years' business experience desires a position of trust; or Partnership with small capital. Good accountant and correspondent. References to well-known Christian men.

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WILL ANY ONE EMPLOY an active, intelligent, good all-round business man. Age about 30. Would travel, collect, and willing to be generally useful. Salary moderate. Good references and testimonials. Town or country.

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AS BUTLER, with one footman, by a thoroughly experienced Christian man, age 53. Excellent references. Abstainer. Country preferred.—A. Z., care of Mr. Goodchild, 14, Sloane-terrace, S.W.

RE-ENGAGEMENT required by Butler, single-handed or otherwise. Thoroughly experienced. Age 28. Height 5ft. 7in. Single; well recommended. Town or country.

MAC, 21, Albert-gate, S.W.

A LADY SEEKS any regular employment for a strong working-man. Handy, steady, punctual, abstainer. Has been lather, and carpenter's labourer. Within 100 miles of London preferred.—Miss H., Undercroft, Reigate.

A VALUABLE UPPER SERVANT is recommended by a Lady with whom she lived for several years.

Miss WILSON, 4, Nevill-park, Tunbridge Wells.

A YOUNG LADY, age 21, wishes a situation as Companion or Mother's Help, in or near Manchester. References, Rev. H. Woods Tindall, St. Edmund's Rectory, Whalley Range; Walter Brown, Esq., Scottish Widows' Fund, Manchester.

G. G., 85, Mytton-street, Hulme, Manchester.

HOUSEKEEPER. — As Parlour-Housekeeper to an elderly Gentleman or Widower with small family. Re-engagement required by a Lady, aged 44. Very active, cheerful, thoroughly domesticated, and trustworthy. Is fully efficient in the management of a drapery house of business.

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AS COMPANION-HOUSEKEEPER or Governess.—A Christian Lady seeks an appointment. Experienced. Good English, French, music, needlework. Well domesticated and practical. Would be glad of Mission work

T. E., 15, Braithwaite-road, Birmingham.

A LADY (36) earnestly desires an engagement as Companion, Lady Housekeeper, or other position of trust. Can be most highly recommended. Churchwoman, evangelical.

T. M., Stent's Library, Guildford, Surrey.

A LADY can highly recommend a Housekeeper, experienced, domesticated, where a servant is kept. Eight years' reference.

E., 25, Ferntower-road, Canonbury, N.

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Y.W.C.A, 17, Old Cavendish-street, W.

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AS COMPANION, or Nurse to invalid, by Church of England Lady (22), not been out before. Intelligent reader, amanuensis and correspondent. Good dressmaker (pupil of late Madame Anette). Not musical. Total abstainer.

A. B., 77, Tower-road, Aston Manor.

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C., 21, Portland-place North, Clapton-road.

AS LADY'S COMPANION, Mother's Help, or Nursery Governess. A respectable young Lady, who has had large experience in housekeeping and will be highly recommended, is desirous of entering a family where she can be very useful.

E. C., Bullingdon House, Bullingdon-road, Oxford.

A YOUNG LADY, thoroughly domesticated, accustomed to Mission Work, is seeking an engagement as Companion to a Lady. Age 22. Moderate salary. References exchanged.—L. M., care of Mr. Dryland, 2, Guildhall-chambers, Basinghall-street, London, E.C.

A MIDDLE-AGED, thoroughly domesticated Lady seeks a Christian home, in return for services rendered in household duties. Good references.

A. Z., Miss Curtis, Wote-street, Basingstoke, Hants.

A CHRISTIAN YOUNG LADY, aged 22, is anxious for employment, either as Lady Help, Nursery Governess, or in some respectable shop. Neighbourhood of Forest-gate preferred. Reference may be made to Rev. HENDERSON BURNSIDE, Vicar, St. Saviour's, Forest Gate, E.

ATTENDANT to elderly or Invalid Lady, or any place of trust. Good needlewoman; can do dressmaking. No objection to light housework. Middle age. Good references.—M. D., Chesnut Cottage, Hanworth-road, Hounslow.

A LADY HIGHLY RECOMMENDS, for position of trust, one who resided with her four years, and had charge of a home and large motherless family (three). Nice manager, reliable, cheerful companion, good walker, reader, amanuensis.—B., Library, 190, Uxbridge-road, London.

ENGAGEMENT desired, as Nursery Governess or Children's Maid. Good needlewoman. Can give good references. Clifton preferred.

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AS COMPANION to an elderly Lady, or to wait on an invalid.

Miss N. SALMON, Warboys, Huntingdon.

MRS. H. GRATTAN GUINNESS can recommend a steady, Christian widow, whom she has known for many years, as Laundress in a School or Institution.—LAUNDRESS, care of Mrs. Rattray, Cliff House, Curbar, via Sheffield.

AS USEFUL HOUSEKEEPER, or any position of trust. Good manager and needlewoman. Light duties not objected to. Abstainer. London preferred. Small salary.

L., 2, Montague-street, W.C.

AS GOOD PLAIN COOK in small family in London. Age 28. Wages £20, all found. —E. L., 3, Brook-street, Bridge-road, Hammersmith, W.

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Appointments, Situations, &c., Vacant.

AS MANAGERS of a large Temperance Hotel and Coffee Tavern, near London, an experienced Man and Wife wanted. Those who have been in the business preferred. Decided Christians and total abstainers. Must understand simple account keeping. The pay good and the position responsible. No failures need apply.—Apply personally, or by letter,
JAMES BEDFORD, 134, Hackney-road, E.

SOLDIERS' HOME, DOVER.—Man and wife wanted, middle age, without children, to undertake household work and coffee-room. Must be total abstainers.—Miss WRIGHT, Lady Superintendent, 118, Snargate-street, Dover.

HOUSEKEEPER wanted, in small family Home for friendless girls. Only those need apply who recognise that there is a difference between singing "rescue the perishing," and actually doing it.—Miss TOURNIER, Hon. Superintendent, 35, Oakley-crescent, S.W.

CHRISTCHURCH, HAMPSTEAD.—Wanted, a Biblewoman. Salary £40 a year.
Rev. G. F. HEAD, Hampstead.

GODLY YOUNG UNMARRIED MAN wanted, resident, as Private Secretary, and to assist in Mission work.—BOX, 15, Wellington, Salop.

AS FOOTMAN, under a butler, in a large country house. A tall man wanted, of about 18, well recommended. Must know something of indoor work. Very quiet place.
The BUTLER, Upton, Alresford, Hants.

A LADY WANTED, to undertake the management of a Preventive Home in Hull.—Apply for full particulars,
The SECRETARY, 14, Cromwell-street, Hull.

COFFEE PALACE.—A Christian young man wanted for the Bar. Must be an abstainer. Age 18 or 20.
MANAGER, 1, Newton-street, Holborn.

AS LAUNDRESS AND HOUSEMAID WAITRESS.—Wanted, in a very small family, outskirts of Manchester, a Christian young Woman. Age 23 to 35. Good reference indispensable.
Mrs. P., 19, Steyne, Worthing.

AN ACTIVE ELDERLY PERSON wanted, to do general work of house. Must be clean, early riser, and abstainer, with good references.—M., 129, Victoria Park-road, South Hackney, London.

WILL ANY LADY recommend a superior woman, between 30 and 40 years of age, who having been trained for a Nurse, would like a permanent place with a Lady suffering from her spine? Must be strong, and a good needlewoman. Abstainer, Churchwoman.
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COOK (good Plain). Small family. Assist in housework. Must understand her work. Good personal character.—Apply before 12 or after 6. Mrs. MAYNARD, 10, St. John's-park, Upper Holloway, N.

GOOD PLAIN COOK, or thorough General Servant wanted. Age [illegible]. Other servants kept. Trustworthiness and good character indispensable. Wages £18 to £20.
Mrs. HOGARTH, [illegible]1, Linden-road, Bedford.

GOOD PLAIN COOK, and House-Parlourmaid. Wanted for a clergyman's family, two only in number. Please state particulars.—Mrs. BARNES LAWRENCE, 108, Bedford-street, Liverpool.

A USEFUL PERSON wanted, for one Lady, immediately, thoroughly trustworthy, to do plain cooking and cleaning. Also a **House-maid.** Wages £18 and £14.—Write only,
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WANTED, AFTER EASTER, two good Servants to share the work of a country house near York. Members of Church of England.
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LADIES AND SERVANTS can be suited by applying to Miss MAULDEN'S Registry [illegible] Church-street, Paddington Green. [illegible] wanted at once.

HOUSEMAID WANTED for nurseries (gentleman's house). Country. Age 18 to 22. Strong and healthy.—Reply, stating all particulars, to M., care of Beeching's Library, Upper Baker-street, N.W.

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STRONG GIRL wanted for general housework. Must be willing, industrious, and early riser. Good character indispensable. Wages about 13s. per month.—Mrs. DIXON, Melrose, Gibbon-road, Kingston-on-Thames.

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SUPERIOR BOARDING ESTABLISHMENT.
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INTEMPERANCE.—Private Home for limited number, in favourite winter and spring locality, where DIPSOMANIA, CHLORALISM, NERVOUS DEBILITY, &c., was successfully treated long before the H. D. Act of 1879. Christian influence, home comforts, and amusements. Highest references. Telegrams receive immediate attention.
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HOME FOR LADY STUDENTS AND CHRISTIAN WORKERS. 186, Euston-road, N.W.—Managed by a Committee of Wesleyan Ladies, but unsectarian. Terms moderate.—Apply to the Lady Principal, Miss SHILLINGTON.

LADY RESIDING own property, beautiful north west England, receives Ladies, or married couple wanting healthy, warm, refined home. Garden. Very near church, station, post. Terms very moderate. Permanency valued. Christ-work if desired.—A. B., 32, Aynam-road, Kendal.

BRIGHTON.—Widow Lady offers large Drawing-room, furnished, as sitting and bed-room combined. Suit Lady seeking quiet, friendly home. Cheerful situation near sea and Downs.
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RICHMOND. — A Lady living in this lovely suburb is desirous of sharing her comfortable Home with two or three other Ladies. Two occupying large Bed-room, three guineas and a half a week; smaller room, one guinea and a half. References exchanged. — Apply, first instance, to F. L., Woodcock's Library, near Station, Richmond, Surrey.

HOME.—Wanted, a plain but decidedly Christian Home for an Orphan Boy, 13 years of age, where he would have the advantages of a judicious and Christian training, and an opportunity of learning some kind of trade. £40 a year would be allowed for his board and lodging.
B., Solsgirth House, Highgate.

BOARD FOR YOUNG GIRL.—Young Girl can have comfortable Home with Lady experienced in care of children. Only boarder, girl of five, parents abroad. Healthy situation, outskirts of Edinburgh.
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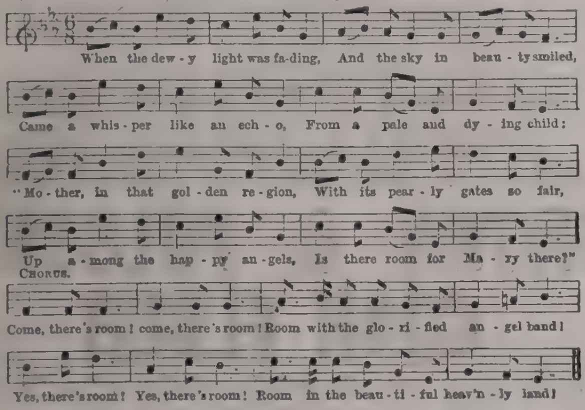
COMPILED AND SUNG BY

IRA D. SANKEY.

Specimen page—OLD NOTATION.

156 *SACRED SONGS AND SOLOS.*

371. Little Mary.

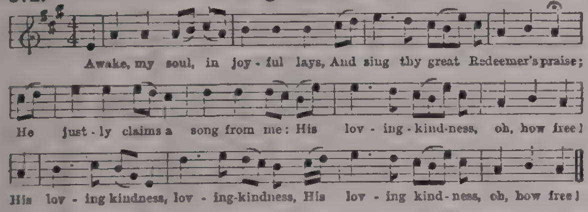

When the dew-y light was fa-ding, And the sky in beau-ty smiled,
Came a whis-per like an ech-o, From a pale and dy-ing child:
"Mo-ther, in that gol-den re-gion, With its pear-ly gates so fair,
Up a-mong the hap-py an-gels, Is there room for Ma-ry there?"
CHORUS.
Come, there's room! come, there's room! Room with the glo-ri-fied an-gel band!
Yes, there's room! Yes, there's room! Room in the beau-ti-ful heav'n-ly land!

"Mother, raise me just a moment;
You'll forgive me when I say,
You were angry when you told me
I was always in your way.
You were sorry in a moment,
I could read it on your brow;
But you'll not recall it, mother,
You must never mind it now.

"When my baby sister calls me,
And you hear my voice no more,
When she plays among the roses
By our little cottage door,
Never chide her when you're angry,—
Do it kindly and in love,
That you both may dwell with Mary
In the sunny land above."

Then she plumed her snowy pinions,
Till she folded them to rest,
'Mid the welcome song of rapture,
On her loving Saviour's breast.
In the bright and golden region,
With its pearly gates so fair,
She is singing with the angels;
There is room for Mary there.

372. Loving-Kindness.


Awake, my soul, in joy-ful lays, And sing thy great Redeemer's praise;
He just-ly claims a song from me: His lov-ing-kind-ness, oh, how free!
His lov-ing kindness, lov-ing-kindness, His lov-ing kind-ness, oh, how free!

He saw me ruined by the Fall,
Yet loved me, notwithstanding all;
He saved me from my lost estate:
His loving-kindness, oh, how great!

Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along:
His loving-kindness, oh, how strong!

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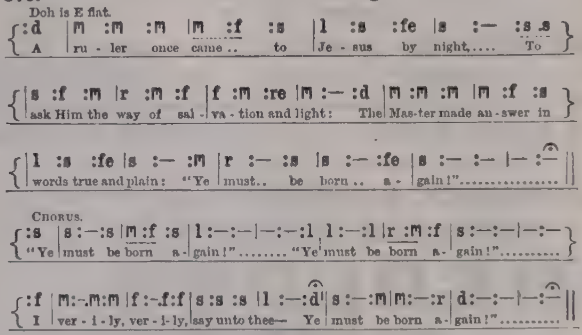
Specimen page—TONIC SOL-FA.

160 *SACRED SONGS AND SOLOS.*

379. "Ye Must be Born Again."


Doh is E flat.
:d |m :m :m |m :f :s |l :s :fe |s :— :s .s
A ru-ler once came .. to Je-sus by night, ... To
|s :f :m |r :m :f |f :m :re |m :— :d |m :m :m |m :f :s
ask Him the way of sal-va-tion and light: The Mas-ter made an-swer in
|l :s :fe |s :— :m |r :— :s |s :— :fe |s :— :— |— :—
words true and plain: "Ye must .. be born .. a-gain!"................
CHORUS.
:s |s :—:s |m :f :s |l :—:— |—:—:l l :—:l |r :m :f |s :—:— |—:—
"Ye must be born a-gain!"........ "Ye must be born a-gain!"..........
:f |m:-.m:m |f :-.f:f |s :s :s |l :—:d' |s :—:m |m:—:r |d:—:— |—:—
I ver-i-ly, ver-i-ly, say unto thee— Ye must be born a-gain!"..........

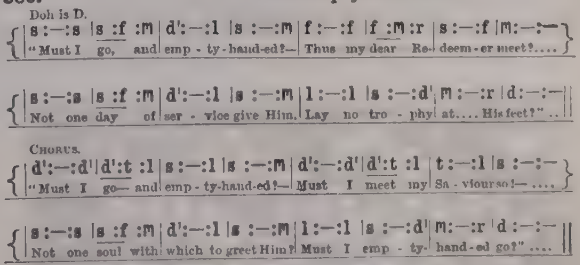
Ye children of men, attend to the word,
So solemnly uttered by Jesus the Lord;
And let not this message to you be in vain:
"Ye must be born again!" . . .

O ye who would enter this glorious rest,
And sing with the ransomed the songs of the blest;

The life everlasting if ye would obtain,
"Ye must be born again!" . . .

A dear one in heaven thy heart yearns to see,
At the beautiful gate may be watching for thee;
Then list to the note of this solemn refrain:
"Ye must be born again!" . . .

380. Must I Go—and Empty-Handed?


Doh is D.
|s :—:s |s :f :m |d':—:l |s :—:m |f :—:f |f :m :r |s :—:f |m:—:—
"Must I go, and emp-ty-hand-ed?— Thus my dear Re-deem-er meet?....
|s :—:s |s :f :m |d':—:l |s :—:m |l :—:l |s :—:d' |m :—:r |d:—:—
Not one day of ser-vice give Him, Lay no tro-phy at.... His feet?" ..
CHORUS.
|d':—:d' |d':t :l |s :—:l |s :—:m |d':—:d' |d':t :l |t :—:l |s :—:—
"Must I go— and emp-ty-hand-ed?— Must I meet my Sa-viour so!— ....
|s :—:s |s :f :m |d':—:l |s :—:m |l :—:l |s :—:d' |m:—:r |d :—:—
Not one soul with which to greet Him? Must I emp-ty-hand-ed go?" ....

"Not at death I shrink or falter,
For my Saviour saves me now;
But to meet Him empty-handed!—
Thought of that now clouds my brow!

"Oh, the years of sinning wasted!—
Could I but recall them now,
I would give them to my Saviour:
To His will I'd gladly bow.

Oh, ye saints! arouse; be earnest!
Up and work while yet 'tis day,
Ere the night of death o'ertake you!
Strive for souls while yet you may.

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MR. JOSEPH RABINOWITZ.

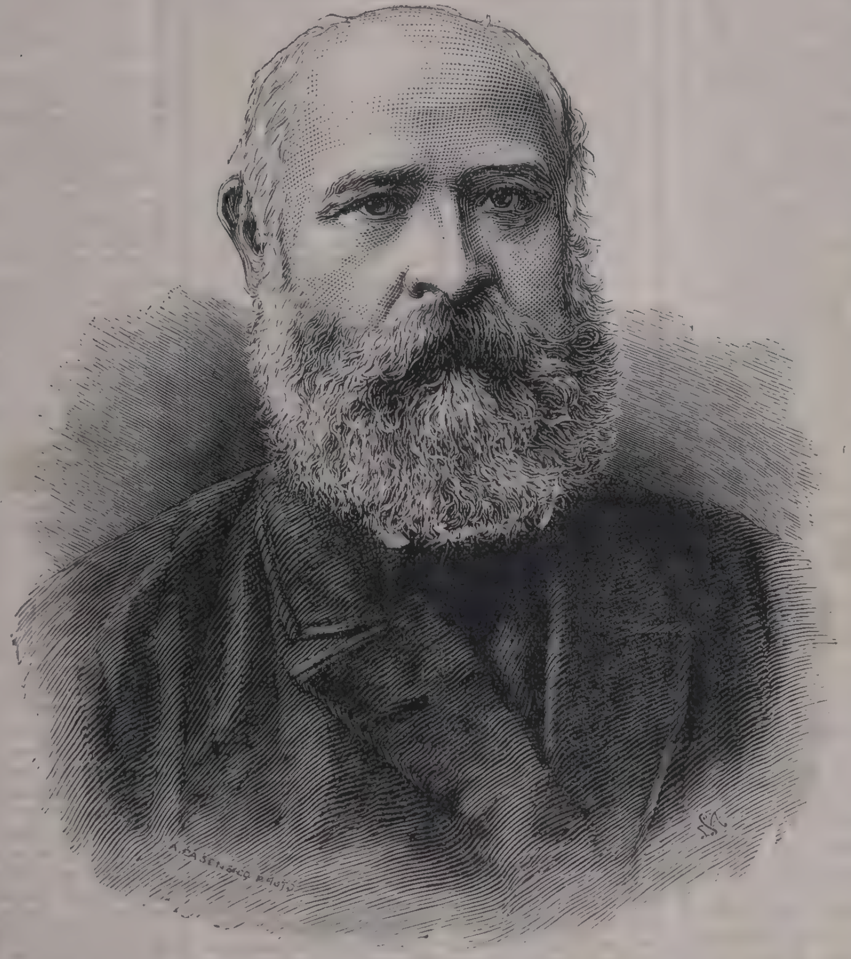
THE subject of this sketch is the human leader of a remarkable modern movement amongst the Jewish people in South Russia. His name and work have been introduced to Christians in Germany by the distinguished friend of Israel, Professor Franz Delitzsch; and to English Christians chiefly through the "Mildmay Mission to the Jews." No society has the slightest ground for claiming him as their convert. His conversion was the work of the Holy Spirit alone.

He was born in the small town Rezina, near the River Nester, in Bessarabia, in September, 1837, so that he is now in his 50th year. His ancestors were old Bessarabian citizens. His grandfather and great-grandfather were Rabbis—hence the name Rabinowitz. His father, living in a small village, handed him over to the care of his grandfather, who was deeply pious as a Jew; he loved the Old Testament Hebrew Scriptures, and took great pains to make his young grandson acquainted with the Hebrew Bible. To the great joy of the old grandfather, the boy Joseph repeated Hebrew verses to visitors, and conversed in the sacred tongue, specially on Sabbath days. The grandfather belonged to the sect of the Chasidim, superstitious, pharisaical, and even fanatical; the leader of whom in that district was Rabbi Bal-Shem-Tov. On the occasion of the three annual festivals—Passover, Pentecost, Tabernacles, the grandson was taken to this Rabbi to show his progress in learning. When only eight years old he repeated at Passover the Song of Solomon, and at the feast of Tabernacles, he repeated one volume of the Mishnah of the Talmud—"Succah" (Tabernacle or Booth).

At ten years of age he removed to Orgieff, where he carried on his Talmudic studies under other teachers. He married when only eighteen, having then been engaged, or betrothed, four years. His father-in-law desired that he might become a Rabbi. The teachings of the reformers, Mendelsohn, and Levinsohn, reached Bessarabia, and so influenced him, as to lead him to abandon the Chasidim, and to turn his attention to the Talmud with a more critical eye. Two years after his marriage he had a business of his own, but, by a fire, he lost his all, though he, his wife, and only child providentially escaped. He now commenced the study of a profession. He studied the Russian language, and literature relating to the legal profession. His knowledge of law and of the Russian tongue gave him great influence amongst the Jews of Orgieff, and among others in the district. He tried to induce them to teach their children the Russian tongue, and other secular knowledge instead of the Talmud.

He founded a school which was well spoken of by the secular Press, which greatly increased his influence with the Jews, who sought his advice on all matters affecting the interests of the community. He prospered in his profession, and urged the Jews to live as peaceably as possible with their Christian neighbours. The persecution which broke out in 1871 at Odessa, together with the defeat of the French, convinced him that his schemes of education would not lead to the emancipation of his people, so he left for Kischeneff, where he remains to this day. Here he intended to live a quiet life, supporting his family by his profession as lawyer, but the editor of the Hebrew paper, *Hamelitz*, to which Rabinowitz contributed, gave him no rest till he devoted his life to his people's interests, little imagining the direction his efforts would take.

The desperate condition of his persecuted people led him to think of colonisation schemes in Russia, but this idea was not encouraged by his brethren. He resolved to go to Palestine. Arrived in Jerusalem in 1882, he gazed on the Holy City and Temple site, deeply moved by the desolation all around—even the devout Jew weeping and praying at the wailing place could be frightened away by an Arab woman. He reflected on 2 Chron. xxxvi. 14–16, and the words, "*till there was no remedy*," made a powerful impression on his mind. This passage he reflected was in the last chapter of the last book of the Hebrew Bible, and the words "NO REMEDY" came to his mind with overwhelming force. He then thought of the New Testament and its teachings, and received impressions, as by a light from heaven, that probably all the sufferings of the Jews and the desolation of the



(From Photograph by Messrs. A. Eason & Co.)

land of Palestine were to be traced to the people's continued rejection of Christ, and that all the hopes of the nation centred in Jesus, the crucified One. He returned home with his mind full of this new light. His wife at first opposed his views because she did not understand them; but his children soon accepted them.

He now began to regard the teachings of the New Testament as Divinely inspired as those of the Old, and the Lord Jesus Christ as the true Son of God, "the Way, the Truth, and the Life." To know the Son, he says, is to know and understand the Father, and for this reason he specially delights in the Gospel of John. He says, the Jews think they can understand the Son through the Father, but Jesus says, "No man cometh unto the Father but by Me. He that hath seen Me hath seen the Father." In answer to the question, "When did you definitely trust in the Lord Jesus Christ for salvation?" he replied, "Three years ago last Rosh Hasshana, now about three years and a half ago."

On his return from Palestine he began to speak to the Jews about Mr. Oliphant's schemes of colonisation, but these he said would not lead the Jews back to Palestine; the Jews gathered round him to speak about the Holy Land, but, at first, he did not speak to them about Christ. Many of the people thought that Rabinowitz would form a colony, and himself lead the Jews back to Palestine. Soon after this Rabinowitz began to tell his brethren that he thought the only one who could lead them back to Jerusalem would be the Messiah, and to set them looking in the right direction for the Messiah he told them a little story by way of illustration. A number of Jews travelling by a four-wheeled conveyance in a little town in Poland, lost one wheel, and still pursued their journey; they overtook another carriage driving in front, and one ran and asked if this one had seen a lost wheel on the road? The driver replied, "You foolish man, you must go back and not forward to find your lost wheel." The four wheels were Abraham, Moses, David, and the Messiah. The fourth wheel, the Messiah, had been lost, the Jews must go *back* to find it. Finding this, Israel's four-wheeled chariot would run with safety.*

He may be said to be steeped in Talmudic lore, and is now well versed in both the letter and spirit of the Old and New Testament Scriptures. He delights to show that the promised Messiah of the Old Testament is the Jesus of the New, and this he does with great wealth of argument and illustration peculiarly Jewish. His manner of address is very animated, even enthusiastic, and rivets attention.

He is most affectionate in his spirit, and loves all who truly love the Lord, but does not wish to be allied to any Christian sect. He desires, as far as possible, to preach Apostolic Christianity to the Jews, leading them to accept Jesus as Messiah, Saviour, and Example; but allowing them, while trusting only in the Lord Jesus Christ for salvation, to continue the practice of circumcision, the observance of the Jewish Sabbath, and the observance of Passover and Pentecost—indeed, preserving their nationality along with their faith in Christ.

Mr. Rabinowitz has recently visited London with the express desire of seeing Rev. Dr. Saphir and Rev. J. Wilkinson, and conferring with them respecting his work. He arrived on Dec. 26, and had Mr. Adler, of the Mildmay Mission, for his host and interpreter. We have already given some account of the large and influential meeting at Mildmay to greet our brother. It was thoroughly representative of societies and denominations. Another very interesting meeting was held at a hall in Bloomsbury, composed of Christian Jews alone, with one exception, over which Dr. Saphir presided. He was introduced by Mr. J. E. Mathieson, to the London Presbytery, and has been most warmly received in Edinburgh and Glasgow. A few friends gathered at the Conference Hall, Mildmay, on Wednesday evening, February 9, to bid our brother a loving farewell, as he was to leave our shores on the following day. He asks all Christians interested in Israel to pray constantly for him and for his work. A small representative council is about to be formed, the members of which will further the interests of his important work.

Those who have formed a close acquaintance with Mr. Rabinowitz during his six or seven weeks stay amongst us are amazed at the beautiful simplicity of character, the humble, loving spirit, the zeal, the faith, the catholicity of one whose surroundings have presented him with a type of Christianity such as that seen in the Greek Church. May the Lord call a host of Jews to Christ in these latter days, who shall respond to the command of their Messiah given to converted Jews eighteen and a half centuries ago: "Ye shall be witnesses unto Me...to the uttermost parts of the earth."

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SAILORS' REST, MARSEILLES.

Many warm thanks to those readers of The Christian whose gifts for this Mission have just reached me. Everywhere sailors seem the object of interest, and I am thankful to say in Marseilles not less than in London, Bombay, and Yokohama.

Since the opening of the new Home in the excellent premises on the Quay we have had the joy of receiving a far larger number of sailors of many nations, and the still greater satisfaction of seeing that the Gospel is the same power it ever was. Miss Kean, from Glasgow, who joined the work in September, is much encouraged in her efforts, and has happily succeeded in gaining the confidence of these hardy sons of the deep. She mends their clothes, writes their home letters, and acts as cashier for their savings that otherwise would inevitably pass into worthless hands. Above all she seeks to point them to the heavenly Captain. One recently said, "I'll always remember *that* Sailors' Home for her sake. She used to wash and tie up a sore finger of mine when I came here first." How true it is that tender hearts lie concealed under rough exteriors.

Chas. E. Faithfull

REV. JOSEPH COOK'S LECTURES.

On Monday noon, Feb. 7, an audience, such as any man might well be proud of, greeted Joseph Cook as he stepped upon the platform of Tremont Temple, Boston. The distinguished lecturer was apparently in splendid health. Without announcing his prelude, he said:—Robert Browning, subtlest of ethical teachers which the poetry of our age has produced, affirms that human earthly choice decides destiny. This is the word not of a theologian but of a student, as Shakespeare, of nature's irreversible laws. His "grammar for babes in grace" is forgotten by certain pulpits, and a dwindling handful of theological professors, who tell us that all men are not to be judged by the deeds done in the body. Emerson says of Massachusetts, that "the whole population is out in search of a religion." Here we have an inquiry meeting of all nations. Is it safe to send this new gospel, which I think is another gospel, to foreign lands? Ex-President Porter, my instructor, whom I revere, affirms that a missionary might adopt these new views and be no less useful. I must combat this view. Let us suppose that a passage of the Gospel of Mark had lately been discovered on Mount Sinai, teaching that if one does not know Christ in this life he may in the life to come. "No one can be lost without having knowledge of Me." That, surely, would go far to make the Cross superfluous; it would eventually undermine the Bible and cut the nerve of missions.

What is essential in theology? (1) That which touches the question, "What must I do to be saved?" (2) and that which cannot be both affirmed and denied. Asia, as the revered Dr. Hamlin tells us, is full of future probation already. If it be taught in this whispering gallery of the world, our missions will be divided. Missions are not to be judged by the men who make them, but by the men whom they make in the third generation.

Mr. Cook then charged Universalism upon a Boston pastor who had said, "If I could, I'd be a dogmatic Universalist, for I would have more incentive to live for righteousness." He closed with further quotations from Browning. Rev. Sam Jones then led in prayer. To the question of pardoning the Chicago anarchists, Mr. Cook replied, "May God have mercy on their souls, but the courts none on their bodies."

Beginning the lecture, Mr. Cook said the population of the globe might be put in one field 15 by 15 miles. We have a rare geographical opportunity; there are now no foreign, or hermit, lands. Japan has reformed her politics, social life and religion, in twenty-five years. The globe is now a unit. Gladstone's speech is read in Chicago three hours before it is delivered. Our next morning's papers quote the London comments on our President's message, delivered at noon. We can bring the knowledge of the Gospel to every man before this century closes. Why may not this globe hereafter be our spiritual possession? The world is open to good thought, and bad, from both sides. Infidel literature goes everywhere. We go round the globe in ninety days. It took Cæsar 100 to cross the Roman Empire. There will soon be no barbarians; Cæsar, Charlemagne, the Teutonic knights and Russia have pushed back barbarism. They deserve our thanks. The Gospel is to be preached in every nation, for a witness to all peoples; then cometh the end. He who works with God to advance his kingdom will then be on his right hand. The first half is nearly fulfilled; I believe the last half will be fulfilled. Mr. Cook then closed with prayer.

Boston Congregationalist.

TEMPERANCE ORPHANAGE.—It is proposed to hold a bazaar on a large scale, in May or June, in aid of this institution, at Sunbury-on-Thames. The co-operation of temperance friends is earnestly desired. The hon. secretary of the Bazaar Committee is Mr. D. Milligan, 21, Spencer-road, New Wandsworth, S.W.

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* The First-ripe Fig. *John F. Shaw & Co., 48, Paternoster-row.*

RICH AND POOR.

A party of London clergy, says *The Times*, concerned at existing social conditions and conscious of their own faults, have, as the result of several conferences, sent a copy of the following appeal to every London incumbent:—

DEAR BROTHER,—The rich, as a class, offer an example of living which is contrary to the Christian profession, though the actions of some of their number are a striking protest against that example. They waste their lives and their wealth. They give nothing to the poor but alms; they neither deny themselves, nor follow Christ. They do not first seek the kingdom of heaven, but quote the laws of political economy, or the decisions of the doctor, or the demands of society, to show why they cannot obey God. Nevertheless, the rich, as a class, go to church, and are supposed to be typical Christians. As long as this is so how can we expect that the poor will be moved by their example to seek in Christianity help or solace?

The following are offenders against the law of Christ:—

(1) Possessors of knowledge, beautiful objects, or luxuries, who do not share them with the poor. Owners of houses and parks, givers of dinners, who invite to the enjoyment of their best those only who can ask again.

(2) Women who carelessly wear fine clothes, without having inquired into the possible cost in a sister's shame or death. Bargain-mongers who forget that some "cheap" things are too dear for "human" use.

(3) Employers who take their profit and do not concern themselves to know how the employed live. Men who think that five per cent. is a law of God, and that the body He created to be the temple of his Spirit can be fed, clothed, and recreated on a few shillings a week.

(4) All who, having earned or inherited a livelihood, plead that they have no time to make friends among the poor or to perform public duties.

The contrast between the condition of those who are equally God's offspring becomes unbearable in the light of modern publicity. Many are driven to think that only by the use of force will the poor obtain from the rich the means to develop their capacities for knowing, feeling, and doing.

We believe, on the contrary, that by the use of force the poor would grow in greed and selfishness; gaining with the wealth many of the vices which have gone with riches. And our hope is therefore that the rich, moved to follow Christ themselves, may offer such sacrifices and make such personal efforts for the sake of their brethren that rich and poor together may be able to live their life as God's children.

Dear Brother, the thought of these things weighs us down and stings our own consciences, and we feel forced to speak out. You and we are fellow-workers for the same end; we hold the same theory of life, and we are all labouring that Christ may be in man, and man in Christ. We ask you, with much humility, Will you bring this matter, in all its terrible reality, before those to whom you have to preach? Will you, for the sake of Christ and his poor, warn such as attend your church, and commit any of the offences which we have named, that they cannot call themselves in any full sense followers of the Master?

We do not sign our names lest they should suggest personal considerations, which should be far removed from such a subject; and take away from the force of the naked truth which we have ventured to set before you. X. Y. Z.

CHRISTIAN FRUITFULNESS.

WE are often, in the early years of our Christianity, liable to despair of being useful. We are disposed to rush about to get out of our own field, and into the field of another. Our field appears to be no field at all, and the little we do hardly worth living for.

Young Christians sometimes despair altogether; they deny their own gifts and callings; have feeble hands and feeble knees, and, in despair, do nothing but complain and repine. They have not even energy sufficient to resist the stream that slowly and steadily pushes them on with the worldly crowd. They have lost worldly zeal, but not gained Christian zeal. They lack faith of walk; they do not know God as the "God of Hope;" they do not cultivate courage as the first virtue after faith (2 Pet. i. 5).

Even this last class, however, sow a little seed in shady places; indirectly, although not directly, they work for Christ, and give a little money probably, towards his work. Entering a small township, one hot sultry day, I longed to rest in some quiet retreat and enjoy a cup of tea. Lifting up my heart to the Lord, I entered a small fruit-shop, the only modest-looking quiet shop near. A little fruit and soda-water cheered me, and some conversation with the Madame convinced me that she knew the Lord. She had been a servant for about a year before her marriage in the house of a Mrs. B——, and met the Lord there. The lady who helped her was only a seeker at the time, and one who laboured on hopelessly. She was very earnest, and really well taught in the Word, but with dark clouds over her faith. She knew not that this soul actually found peace through her instrumentality.

I give this case to illustrate the truth it is in my mind now to press. Christians know not what they are doing. Even those who are simply inquirers, have an insensible influence, and affect more or less those around them. Truth like error is infectious. A free-thought arrow shot forth in a small company often lodges in a poor young hard heart; and an inquirer's remark, or a sinner's frank confession often lodges in another poor wounded heart, and leads to confession and faith.

Christians, I believe, will find that they have won more souls than they anticipated. Facts, not speculation, have led me to this conclusion. I have for more than a quarter of a century mingled with Christians in various parts of the world, and Christians of various denominations, and it has been my habit to ask, where and when they were converted. One can generally in this way test the truth of a conversion, and as Paul records his own conversion three or four times, it is not unscriptural to ask where and when.

If Christians knew how fruitful they are, they would work far more. Some Christians, working much in public, do over-estimate their fruit, I am convinced; but quiet, humble, praying Christians greatly under-estimate their fruitfulness. I am persuaded that the little shoots planted and watered in shady places generally do well; but he who plants on a large scale, and in a rough, quick, general way, ought to reckon upon many failures. Every shoot may look well at first, but greater care is required than is generally given. The work of Wesley in 1740 and 1750 was a glorious work for England, but very large deductions were required when estimating converts. The Salvation Army work is a real and glorious work to hundreds, but very large deductions again are required when estimating converts.

On the other hand, it is necessary to increase your numbers when you estimate private work; it is small and weak apparently, but greater than men know. Bible-classes, Sunday-schools, tracts yield little apparent fruit, but much fruit eventually. Private conversations, casual remarks upon truth, good words in letters, are arrows shot at a venture, but evidently greatly blessed; and if we could only increase the faith of the workers the results would be amazing.

I have myself, I may say, traced hundreds of conversions to such sources as these, and oftentimes have I wished that it were in my power to tell far distant workers what they have done. It is sad to see the Sabbath-school teacher labouring with hopeless aspect, and unconscious that years afterwards some of the scholars are destined to be brave public witnesses.

God's Word is far more powerful than we imagine. The hand that wields it may be weak and ignorant, but the edge of the Word is not taken off by the weakness of the workman. "Ah!" said a godless, graceless, but talented mechanic to me, "I have been twenty years in sin and shame, but I have not forgotten my dear mother's prayers, not even the very words she used. I could tell you her very words, spoken more than twenty gears ago." That man came to Christ, and is a brave witness. Oh, that fathers, mothers, brothers, sisters, Sabbath-school teachers, tract distributors, all praying and working ones knew their power, and had faith in the Word, the true promise, the solemn warning, the cheering word of faith and love! Oh, that they realised more God's name in Rom. xv.: "Now, the 'God of Hope' fill you with all joy and peace in believing, that ye may abound in hope." GORDON FORLONG.

New Zealand.

WHITE CROSS MOVEMENT.

THE report of the National Temperance Union of America shows how easily the work of the White Cross Movement may be urged by means of existing institutions without any necessity for a fresh organisation. Early in the spring of last year a circular was issued to all the local Unions giving careful instructions as to the organisation of the White Cross. Literature has been freely distributed in Alabama, Indiana, Iowa, California, Minnesota, Mississippi, Nebraska, Pennsylvania, and Virginia.

The work has been presented at two ministers' and three teachers' meetings in Colorado. The Secretary in Illinois reports that White Cross leaflets have become familiar objects all over the States, whilst four colleges in Michigan have shown a desire to forward the cause. The Summary of Statistics shows that from the Temperance headquarters alone 23,000 cards of membership have been issued, and 60,000 leaflets sold.

Mr. G. S. S. Vidal has lately addressed meetings in connection with the movement at Aylesford and Bethnal Green.

ROMANISM and PROPHECY.

LECTURES BY MR. H. GRATTAN GUINNESS.

III. PAUL'S FOREVIEW.

The third lecture by Mr. H. Grattan Guinness, at Exeter Hall last week, though on different lines, and of a less thrilling character, was as remarkable for grasp of the subject as those which preceded it. "Paul's foreview of Romanism" he first sketched as described in the Epistles to Timothy. After giving an epitome of the "mystery of godliness," Paul goes on to say that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." The origin of this apostasy was to be Satanic, and its doctrines were to be doctrines of devils or demons. It was to be marked by a departure from primitive faith and pure religion, and the authoritative inculcation in their place of asceticism; by the substitution of an external religiousness for true holiness of heart. In this strain also Paul writes to the Thessalonians. The coming of Christ, he tells them, would not take place before the occurrence of an "apostasy," or falling away from the faith. This apostasy was to result from the working of what he calls "the mystery of iniquity"—a remarkable expression, in direct contrast with the "mystery of godliness," from which the apostasy is a departure.

From this iniquity was to spring in due time the "Man of Sin," whose coming was to be "after the working of Satan." The Satanic origin of this "Man of Sin" was thus twice foretold by Paul, and the outcome was to be marked by "all deceivableness of unrighteousness," and even by "lying wonders," and the belief of lies under the influence of "strong delusion" on the part of those who had "pleasure in unrighteousness."

A close and lucid comparison followed of the Pauline prophecies with John's prophecy of the rise, reign, and fall of the great Roman persecuting power. The expressions especially pointed out were the "false prophet," represented under the significant symbol of a beast, having "two horns like a lamb"—a wolf in sheep's clothing, a dragon in lamb-like form—and the term "Mystery" given to the Babylon spoken of in Rev. xvii. Paul's portrait of the "Man of Sin" was next sketched by Mr. Guinness. His countenance, he said, is marked by pretended sanctity. His hand is lifted in the attitude of one bestowing Divine favours. The semblance of the attitude is that of benignity and blessing, while the spirit of the man is that of the great adversary. Behind the "Man of Sin" is the face of the "god of this world," who for six thousand years has been deluding men to their destruction, and whose words are, "Fall down and worship me." The "Man of Sin" is at once an imitation of Christ and a contrast to Him. As Christ acts for God, so the "Man of Sin" acts for Satan. As the Son of God humbled Himself, so the "Man of Sin" exalts himself.

The principles which were to produce this "Man of Sin" had already begun to operate in Paul's day. But in apostolic times there was a certain restraining power, withholding, while it lasted, his manifestation. Paul speaks of this as "he who letteth," or hindereth. This hindering power was the presence and domination of the Roman Cæsars. While they continued to wield the power of the Roman Empire there was no opportunity for this man of sin to rise and reign. He could be manifested only on their fall. As "he that letteth" is the line, or succession of the Cæsars, so "he that sitteth" is the line, or succession of the Popes. Paul tells us that the judgment and destruction of the Man of Sin is to be accomplished by the Son of God, whose place, authority, and worship he has usurped. The Lord Himself will consume him by the breath of his mouth, and destroy him by the brightness of his appearing, or advent. Till that advent, then, he will continue—a statement which involves the pre-millennial character of the Lord's return.

After a detailed comparison of this portrait with that drawn by Daniel and John, into which space will not permit us to enter, Mr. Guinness turned to history. What are the facts? The history of the Christian Church has not been that of steady progress in the pathway of truth and holiness. On the contrary, it is the history of a tremendous apostasy. Even in the first century, as we learn from the New Testament, there set in a departure from the Gospel, and a return to certain forms of ritualism, as among the Galatians. In the second and third centuries sacramentarianism and sacerdotalism came in with stealth, and climbed to a commanding position, never since abandoned. In the fourth century, with the fall of Paganism, began the Imperial Christianity; in the fifth and sixth centuries sprang up the Papacy. The seat of sovereignty was removed from Rome to Constantinople. Then, slowly, on the ruins of old Imperial Rome, rose another power, and another monarchy, a monarchy of loftier aspirations, and more resistless might, claiming dominion, not only over the bodies, but over the consciences and souls of men—dominion not only within the limits of the fallen empire, but throughout the entire world. Higher and higher rose the Papacy, till, in the dark ages, all Christendom was subject to its sway. Of this several proofs were given from a Roman Catholic work by Gosselin on the power of the Pope.

> Popes crowned and uncrowned. They usurped supreme authority in the double realm of things temporal and things spiritual; they commanded; if any resisted, they waged war; they excommunicated; their anathemas fell like a deadly blight; their excommunication was as a terrific storm sweeping over a nation, a destructive tempest of thunder and lightning; kings bowed before its might; sceptres were broken, and crowns were crushed and scattered. Our own King John, after vainly raging against the Papal curse, was compelled to humble himself before the awful Pontiff who had deprived the country of all its spiritual privileges; who denied to its living the rites of religion, and to its dead the rites of sepulture; who shut against it the kingdom of heaven, and let loose upon it the artillery of hell.

A passage followed descriptive of the glory with which the Pope surrounds himself, and the rights which he assumes:—

> He never rises from his pontifical throne to any persons whomsoever, nor uncovers himself to any; nor does he ever condescend to honour any by the least inclination of his head. He wears the keys as the sign of his power to open the gates of heaven to all believers. He holds two swords as judging in things temporal and spiritual. He is the husband of the Church, and as such wears a ring indicating her perpetual betrothal to himself. Thousands upon thousands kneel before him, they struggle to get near his person, they stretch forth their hands to obtain his indulgences, and gorge down his benedictions. With the tiara upon his head, he gives the people his heavenly benediction; the deluded people rend the air with acclamations.

Then we come to that incredible spectacle witnessed at the Vatican in 1870, when the decree of Infallibility was agreed to by 700 bishops from all parts of the earth, the representatives of more than thirty nations and of two hundred millions of Christians. They confessed and professed the twelve articles which Rome has added to the ancient Nicene Creed, and swore adhesion to them:—

> O creed of Pius—or *Impious*, as he deserved rather to be called—thou art a millstone round the neck of the Roman Pontiff, of the College of Cardinals, of the archbishops, the bishops, the priests, the people, of the whole Papal Church; a mighty millstone that must sink them in destruction and perdition. There is no shaking thee off. Alas! they have doomed themselves to wear thee; Rome's last word is spoken. Her fate is fixed—fixed by her own action, her own utterance, her own oath. Individuals may escape, may flee the system, but as a Church it is past recovery, and utterly beyond the reach of reformation. O that thousands might escape from it while yet there is time! O that they would wake from this blind and abject submission to the tyranny of hypocrites!

Mr. Guinness, in conclusion, quoted the Ursuline Manual as showing that, in the confessional, every priest sits as an image of the Pope, his master, with the sacred conscience of men and women beneath his feet; yea, as though he were God. This manual says distinctly: "Confessors should not be viewed in any other light than…*as holding the place of Jesus Christ.*" In the volume of the laws and secret constitution of the Jesuits, it is also laid down that the superior, whoever he may be, must be recognised, reverenced, and submitted to with perfect and complete subjection of act and thought, as occupying the place of Jesus Christ. Putting into a dozen sentences as many damning facts about the Papacy—in one of which reference was made to the fact that a medal was struck by the Pope to commemorate the massacre of St. Bartholomew—Mr. Guinness, in closing, uttered these words: "A fulfilment of prophecy, so detailed, so dreadful, so complete, a fulfilment historical, geographical, chronological, political, ecclesiastical, religious, stamps the Papacy as the dark and bloodstained power foretold, and stamps the wondrous Book which has foretold it as the Word of the living God."

Rev. Dr. Hanna, of Belfast, in expressing his gratitude for Mr. Guinness's lecture, said many would be glad if some arrangement could be made by which lectures so well calculated to enlighten the people as to the true character of Roman Catholicism, could be delivered in various parts of the country. We understand there is every probability of this suggestion being carried out. It has already been arranged between Mr. Guinness and the Protestant Educational Institute (under whose auspices, in conjunction with the Y.M.C.A., these lectures are being delivered) that soon after Easter, Brighton and other places where Ritualism abounds shall be visited for this purpose.

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MRS. GINEVER'S ORPHAN HOMES.

In a little book entitled "Hitherto," Mrs. Ginever gives a most touching narrative of her twelfth year's work in connection with these Homes. The children are received at any age, are carefully trained until the time comes when they can earn a livelihood, and then situations are found for the girls, who on leaving are provided with a good outfit, and thus have a fair start in life. There are at present 122 children in the Homes, which are situated—that for orphan girls at 3, Manor-road, Holloway; the infant branch at 8, Tremlett-grove, Junction-road, Upper Holloway; and that for crippled and afflicted orphans at Cuthbert House, Granville-road, Broadstairs.

The principle upon which selection is made of those who shall be received into these Homes is well illustrated in some of the cases whose sad stories are told in this little manual. One is that of a little orphan who, without friends or home, was left unclaimed in the North-Eastern Hospital for Children. Another, a little fatherless girl, whose sad case was brought to Mrs. Ginever's notice by some workers at Finsbury Park Hall. Others, and some of these scarcely out of their infancy, have been left behind by parents whom wasting disease has claimed, whom misfortune has impelled to suicide, or, as in one case, by a mother who had been killed by her husband's hand. Said a dying father, who saw his baby-boy for the last time, "I wish his mother in heaven could see him." Our sister who stood by to take the child home with her thought, "The best reward will be the testimony from the Lord that the orphans had not missed a mother's care."

The simple faith manifest in the conduct of the Homes has been abundantly justified, and this evokes a hearty tribute of praise and thankfulness. It is not surprising either that the children should have caught the spirit of their kind benefactress, as exhibited by their having "little arrangements among themselves about praying for" special invalid carriages—a need "only known to ourselves." We should like to have been one of the little praying band. Need we add the children's faith was rewarded, for the carriages were supplied, as was also a piano in the same way. Much else is recorded in this little book, which it is difficult to lay aside, and the whole story is full of pathos and charm. Mrs. Ginever may be communicated with at the first-named address.

For the Young.

A WAIL FROM INDIA.

BY A HINDU GIRL.

I am a child—a girl about twelve years of age. They tell me I was born just twelve harvests ago, when a fearful flood ravaged the country round our village. This is how we generally reckon time here.

I do not think I can rightly tell much about myself, but I am not without thoughts at times, and these my friend will write for me; and, perhaps, if the letter is put into one of these strange post-offices, it may reach some gods or holy spirits above us, and some good may come of it. I can but try.

I am not like most of the children here, although my face is dark, and my surroundings are very much the same as theirs. They play in the dirty puddles just outside our huts, where the pigs and dogs and fowls run and grub for food; they go out to help watch our scanty crops of grain against the black crows, or to drive in the cattle and sheep from the hot, dry fields, or to gather up fuel. I have to go, too, very often; but I am not like them, so wholly thoughtless. Though I am so young, I cannot help thinking that I am in a strangely cruel, evil world. See now, my little brother, a sweet and bright child, well and strong till yesterday, now lies very weak and ill, with great scores branded on his body. Yesterday they did it; held him down screaming, and ran the cruel hot iron all down his breast. Everybody else laughed, and said, "Now the evil spirits and our fearful small-pox goddess cannot get the child." But I went away and cried, and felt that the cruel demons *had* got the child—had got my father and mother too, and were making them torture my little brother. Ah, those cruel goddesses! I suppose I have escaped because my name is not a nice one, and the goddess overlooked me; but most of the others in this village have felt her anger. They have had small-pox; and a little while ago, she came in a still more fearful form, and killed many of us with cholera—men and women, as well as children. To-morrow is the full moon, and then all night long, our people will do "sambram" to the goddess. How I hope she will be pleased! But no one can tell. I must go and see my father kill the fowl, and pour the blood out on the ground, and watch the movements of the cut-off head. Only so, they say, can we guess whether the goddess is pleased or not. Most of the children laugh and sport over all this cruelty, but to me, somehow, it is anything but pleasing—it is horrible.

Can I read or write? What, like the head-man of the village, who keeps the accounts, or like the priest, who lives in the white and red house, with a tiled roof? Oh, no! girls must not learn to read. My father says they are bold and bad enough as they are, and must never learn to read the things written in books. Besides, we have no money to pay for teaching. Some of the boys of our village go to a school, where they sit on the ground all day long beside a teacher, and learn to write in the dust, and to read from strips of leaves. Some of the things they learn are very good—true and wise sayings—but some are very foolish. I should like to learn to read, but I am fated not to do so.

Am I married? Yes, I was married a long time ago, when I was quite a little child. They made a great feast, and one whole day was spent in carrying me, and the big man who is my husband in a grand palanquin, backwards and forwards, through the streets. Some strange rites were performed, and some priests from another village repeated words which we did not understand. Gifts were also exchanged between our house and that of the son of the wedding. But I was so frightened by the noise, the blaring of the trumpets, and the beating of the drums, and the rude wild antics of the dancers, I don't remember anything more of it. But, oh, this evil man, whose wife I now am! He is rich and so, of course, can do as he likes. Sometimes I have to go to his house, and he—but it is useless to speak. Soon I shall have to go to live with him altogether. Cruel destiny! I could almost wish I might become a widow, only then a worse fate might befall me. Sometimes I think I will run away to another village; but then the people are just the same there, even worse, some of them.

Once a strange man came to our village—one of our "Yelevaru," or rulers. He came into the middle street, with a man of our own country, and the two sang a hymn, which of course we didn't understand. Then they talked to the big people, while we children stood up on some rough stones by the temple, and looked and listened. They were both very pleasant men, and spoke very kindly to us. My father told us afterwards, that they said the goddess and evil powers which we worship were nothing—could do us neither good nor harm. "Why," they said, "when the Ammatalli (the little wooden image standing in the temple) is attacked by the white ants, and covered all over with their red earth, she can't even brush it off! Though she has eyes, she sees nothing; though she has hands, she can do nothing. How then can it do you either good or harm?" He said, moreover, that they told him that there was one true God, who was the Maker of everything, and that we ought to worship and love Him; that He loved us, and had saved us, by dying on our behalf. I wonder if those two teachers will come again!

Very many are poor in this place. My father is a weaver, and we all have to help him do his work. Perhaps he will tell about himself and all our poverty some day. Often we have not half enough to eat. And when my father goes far away to other villages to sell the cloths he has made, and sometimes does not send us any money, we all suffer, and almost die. Just now he is ill with fever, and cannot work. The village doctor gives us medicines and charms for which we have to pay; so we are in great distress.—*Missionary Review.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, March 6, Luke xii. 49—59; Monday, March 7, Luke xiii. 1—17; Tuesday, March 8, Luke xiii. 18—35; Wednesday, March 9, Luke xiv. 1—14; Thursday, March 10, Luke xiv. 15—24; Friday, March 11, Luke xiv. 25—35; Saturday, March 12, Luke xv. 1—10.

MARYLEBONE MEDICAL MISSION.

The report of last year's work gives several touching illustrations of what a blessing to the souls as well as bodies of the poor is a medical mission. In one case, a man in the last stage of consumption, who at first refused to listen when spoken to about spiritual things, was won by the kindness of the lady nurse, and during the months of subsequent lingering bore bright testimony to the cleansing power of the precious blood.

During the year 4609 new cases have been attended and 12,849 consultations given, while 2925 visits were paid by the medical superintendent to the sick in their own homes. The dispensary is open three days a week. God has been pleased to give marked tokens of his presence and blessing in the brief service which precedes the medical work. Gospel services on Sundays and Thursdays have been well attended. A considerable number of the members of the Bible-class are truly Christians, about half owing their conversion to the class. Coal and clothing clubs prove useful auxiliaries, and the deaconess who conducts these as well as the Bible-class, also visits the homes of the sick poor. The good thus wrought is incalculable. Gifts of clothing, &c., are at all times acceptable. The dispensary is at 43, Carlisle-street, Edgware-road, and the medical superintendent is Dr. Robert Chambers.

HE LEADETH ME.

In pastures green? Not always: sometimes He,
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright,

Only for this—I know He holds my hand;
So, if in pastures green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hill-tops high and fair
I dwell, or in the sunless valleys, where
The shadows lie, what matter? He is there.

And more than this; where'er the pathway lead,
He gives to me no helpless broken reed,
But his own hand, sufficient for my need.

So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in his wisdom He hath led me so.

DR. TALMAGE on the REVIVAL.

To-day Dr. L. W. Munhall, the evangelist, and Prof. and Mrs. Towner, the Gospel singers, conclude a series of six weeks' meetings in Brooklyn Tabernacle. Between two and three thousand people have professed conversion; upwards of six hundred have already joined the church of which I am pastor. But the service was cosmopolitan, and many have gone to connect themselves with other churches in this city, and other cities and other lands.

The work has been characterised by quietude, solemnity, profound conviction of sin, and positive decision for Christ, leaving no doubt as to a regenerated heart. Dr. Munhall has, with tremendous power, enthralled the attention of the people from first to last. His manner and modes are beyond criticism, and acceptable to all. He is a magnetic speaker, and, in a good sense, dramatic, and always evangelical. When he opens his Gospel batteries, loaded with exegesis, argument, illustration, and anecdote, the hearer must either surrender or retreat into hopeless obduracy. Though we have had but three days of pleasant weather since the meetings began, the church has been thronged with great audiences, and at his Sabbath preaching multitudes have been unable to get inside the building. About six hundred splendid young men between the ages of twenty and thirty years have professed conversion, and I believe have enlisted for a life-time of Christian service, of whom quite one hundred and sixty have united with this church.

Professor and Mrs. Towner have mightily helped by their singing. The Professor has a voice like a band of music, and his accomplished wife must have sung many into the kingdom. As these honoured evangelists leave our church they take with them the benedictions of all our people, and I throw this palm branch in their way.

T. De Witt Talmage.

Brooklyn, Feb. 13.

SYSTEMATIC GIVING.—In our issue of Jan. 13 we stated that a gentleman of Canada had offered a prize of £50 for the best essay on this subject, and "What it implies when considered in relation to our obligations to God and the light of the nineteenth century." An important alteration has since been made as to the number of pages of which the essay is to consist, which has been reduced to "about 100 to 150 pages of 250 words each." Any information can be obtained of Rev. Dr. Withrow, Editor *Canadian Methodist Magazine*, Toronto, Canada.

LETTERS FROM ROME.—2.

Having so lately heard Professor Delaunay on the catacombs of Rome, I was the more interested in the extensive and remarkable cemetery—the Campo Santo—at Genoa. As in the catacombs, the dead are laid on shelves, one above another; the form of inscription is often similar; and now and then we find a tomb expressing the true Christian hope. A mother is weeping for the loss of her child, and an angel stands at her side, pointing upward. Some tell out the love of their hearts in beautiful language, as "dead to earth, not to our love." One monument represents the prophet Ezekiel standing in the valley full of bones, and crying, "*Ossa arida, audite verbum Domini!*" and the dead are coming out of their graves at his word. High on the hill is a mausoleum, with an inscription from the Vulgate on each of its four sides. One is, "An end is come, the end is come; it watcheth for thee: behold it is come" (Ezek. vii. 6). And on the front façade, "I am the Resurrection and the Life." But none struck me as more tender than one on a tomb, where a female figure sits holding a cross, with the words, "Here sleeps in Christ, expecting the eternal day...His widow and daughter, in the hope of re-embracing him, where there is no more death, have placed this memorial."

THE SALVATION ARMY IN ROME.

Shortly before leaving London I received the following letter from Rome:—

Dear Sir,—As a subscriber of many years' standing, and a constant reader of The Christian, I take the liberty of drawing your attention to the coming of the Salvation Army to this city. The Army two years ago began a little work amongst the poor Italians in London under the charge of Staff-captain Vint and his wife. Their efforts resulted in constant conversions of ones and twos, and many of these converts are standing to-day in London, and others too in Italy, where they have since returned. Anyone can see these Italian converts of London by going to Saffron-hill and Eyre-street-hill, where they live. The meetings take place daily, and these men are well known by the inhabitants of the colony to have given up drink, tobacco, cards, &c., and have stood firm in their faith, in spite of much persecution, for the last two years.

My wife and I have offered General Booth a small hall in Rome for the commencement of a similar work, and Captain Vint was sent to Rome the other day to take possession on behalf of the Army. The very first night two young Italians gave their hearts to God in our house, and Captain Vint is full of hope for the success of the work amongst the poorest classes in Rome.

Letters, &c., can be addressed Staff-captain Vint, Esercito della Salvezza, No. 10, Via Gioberti, Rome, Italy.

From what I have seen of the work in London, I feel that it is thoroughly deserving of the sympathy of those who desire the good of the poor neglected classes in this the city of the Cæsars.

I remain, dear Sir, yours very faithfully,
John Henry Gordon.
50, *Via Macchiavelli, Rome, Jan.* 27.

Public meetings were commenced by Mr. Vint, his wife and her sister, with the assistance of Mr. and Mrs. Gordon, on Sunday night, February 20. About five and twenty were brought in one by one, chiefly being buttonholed on the pavement by Mr. Gordon. The room is up a passage, off the street, and is thus at a disadvantage; but on the other side it has an entrance (now closed) directly abutting on the street. This will probably be opened, and attract more people. The work has been begun in an unostentatious and tentative way, and the Captain and his helpers are very suitable persons to have been sent to Italy.

Capt. Vint is a good example of what a young man may do if he tries. He had at school a taste for languages. He picked up Italian by talking to the waiters in Italian coffee shops, and studied the language at home. When converted he visited the organ-grinders in Saffron-hill, as described by Mr. Gordon, with good success. He speaks Italian fairly well, and has issued a small hymn-book, almost entirely of his own composition. His perseverance in teaching the choruses to the rough men who form his audience is rewarded not only by their learning to sing them, but also in winning their interest and confidence. Capt. Vint accompanied the General as his "Staff-Captain" on his recent visit to Canada.

JEWS' MEDICAL MISSION.

Dr. Young, formerly of Florence, is well known to many friends in England. He spends part of the year at Redhill, where he has a practice, and part of it at Rome, where, during the season, he is also very much engaged. He gives, however, Tuesday and Saturday mornings to the Medical Mission among the Jews. Two young ladies, Miss Macgregor and Miss Smith, who were formerly for some years at Constantinople, assist in dispensing, as does also Miss Morgan and several other ladies.

It is an interesting and valuable agency. Many are evidently convinced that Jesus is their Messiah, but are afraid to confess Him. Now, however, the Ghetto (the Jews' quarter) is being taken down, and the people scattered. This has reduced the number coming for advice; but it will also make them more independent of each other, and so remove a great obstacle to their acknowledging their faith in Christ.

Dr. Young is in the habit of inviting Christian workers in Rome to spend an evening occasionally in

CONFERENCE ON EVANGELICAL WORK.

On Monday evening, February 21, in addition to the speakers, there were present Dr. Grey (Scotch Church), Rev. J. Wall (Baptist), Dr. Vernon and Dr. Gay (American Episcopal Methodists), Rev. J. Eager (American Baptist), and other ladies and gentlemen, who are all doing gook work for God in Rome.

Dr. Prochet, Waldensian pastor, speaking of the special difficulties of evangelisation in Rome, said:—The people here are not like those in England and America, who know the Gospel. We have to bring Christ to those who look on us as emissaries of the devil. Suppose a Buddhist or Mahommedan were to try to induce you to abandon Christ—this is like the view the Roman Catholics take of us. People in England may ask why we do not go from house to house, as city missionaries do there. The circumstances and habits of the people are different, and we cannot do so. In 1871 we had 1800 Church members, and they contributed 9000 francs; now we have 4000, and they contribute 70,000 francs. We have 40 organised congregations, 39 mission stations, and 130 places occasionally visited.

Not many converts go back to Romanism, not many are disciplined and dismissed, but many remove to other places; *e.g.*, two-thirds of a congregation in Sicily emigrated to New Orleans, and though there they are lost to the Waldensian Church in Italy, they have founded a small church in that city.

A second difficulty is to make the Romanists believe that the Bible is the Word of God. Infidels smile with contempt; the indifferent prefer the newspaper. Those who have any conscience are told by the priests that it is not the Word of God. The people do not know that the difference between us and the priests is not that we disbelieve the Bible, but what man has added to it. A lady sent for me to see her servant, a Waldensian girl, who was ill. Having paid my visit, the Signora would like to see me—a very polite lady. She wanted to ask me about my religion. "You do not believe in Jesus Christ?" "Oh, yes." "Then is it the Holy Ghost you disbelieve?" After some other questions I told her in few words that we believe all that holy men wrote by inspiration in the Bible, but not what the Pope has added to it. She asked in astonishment, "Is it really so?"

Last year a literary man of great ability and influence, who believes in God, said to me, "Now, it's time Roman Catholics and Protestants should unite, for infidelity is swallowing up the nation." I was rejoiced to hear him so alive to the spread of infidelity, and said, "If we do not unite it is not our fault; but that of the people who curse us." "Oh, that is all past; that was the sixteenth century. If you give way a little in this and that, the Pope would be agreed with you. After all, is not the difference that between Constitutional government and Republicanism?" Yet that man is looked up to as one of the first luminaries in Italy.

Three weeks ago, in a railway carriage, an evangelist told a fellow-traveller he was going to preach the Gospel. "So you believe in God?" he asked, in astonishment. "Oh, yes; and in the ten commandments, and in Jesus the Son of God." "Pray send me a Bible;" for which he paid, and gave the address to the Prefettura of a city in Northern Italy.

The Bible Society may make up its mind that many of the 800,000 Bibles they say have been bought in Italy do not now exist. The priests do all they can to destroy them. But some know how to give a shrewd answer to those who would take them away. A woman went to her neighbour who had a Bible, and asked why she would endanger her soul by keeping it. She replied that if that was not the true word of God, she would keep it till the priest gave her one that really was so.

In a town of 25,000 souls a man two years ago used to go to Mass in the morning and to an evangelical service at night. At last at confession he asked, "Padre, how is it that you only give the bread to the people, when Christ gave both the bread and the wine?" "It was our Mother Church, understanding that one might be disgusted to drink out of the same cup after another; so she keeps the cup for the priests?" "Was Jesus Christ the Son of God? and was He as wise as God?" "Yes, certainly." "Then how was it He did not know there might be some people who would be disgusted, and had to be corrected by the Church?" "Ah," said the priest, "you know too much to continue a Roman Catholic. Go to the evangelical church; and when you go, do it thoroughly and truly." This shows that some priests—yes, many—are awakening to the truth; and many would come to us if they could. Many applications are made from priests to become evangelists; and many more who say Mass do not believe in it. They think they are obliged to remain because they can do nothing else. One offered to be my house-servant. If they knew how to secure a living anyhow, they would come out; but since they were eight years old they have been prepared to be priests. If any class needs our prayers more than another it is such priests. They are as miserable as a man can be, doing wrong with other men's consciences in defiance of their own. If I were rich I would make an experiment with these men; by giving them an opportunity of showing their sincerity, and their ability to enter upon evangelistic work.

Rev. Henry Pigott, for many years the Wesleyan minister in Rome, and a man of gracious and unsectarian spirit, like those I mentioned in my last, said:—One of our great difficulties is to awaken a sense of sin in the conscience of an Italian. He confesses *sins*, and gets absolution, but has little conscience of *sin*. Therefore he receives the Gospel in a very superficial way. The sincerely Roman Catholic population are a most hopeful class, though barred up from us by prejudices. Outside the churches there are many people in country districts and villages who have received the Gospel. In one village, reached by a zigzag path, which not even a donkey can ascend, about eight have found the Lord, and are holding the truth amidst persecution. A travelling knifegrinder, a man of considerable force of character, had found Christ; and used to distribute tracts on his journeys. He won a mountain stone-cutter of similar backbone. One Sunday they were in front of a church as the people came out. The priest had been denouncing such men, and the people observing them assaulted them. The stone-cutter received a severe blow, and leaped for joy, at being counted worthy to suffer for His name.

There is a little town in North Italy, seldom visited, where a dozen Christians meet over a greengrocer's shop, and the town councillor conducts the service. Another case is that of a solicitor who became soundly converted; finding he could not carry on his business without doing it on the Lord's day, he sold it, and gave himself to Christian work.

The children are our hope. Hundreds are being taught in evangelical schools, who will grow up, if not all converted, at least in sympathy with evangelical work; and the benefit will be reaped in years to come.

It is impossible to estimate the good Signor

Capellini is doing among young men who pass through his hands. Many return to their homes faithful to the trust received. A young soldier went home, and his brother, then his father, ultimately the whole family, were converted. They were travelling vendors, and scattered tracts from village to village. I visited the place, and the Syndic kept the door during the meeting. All this through one soldier converted by means of Signor Capellini. A leader of the Liberal party went to discuss and interrupt the meeting, but was so impressed that he received the truth, and rejoiced in the favour of God.

Notwithstanding the disadvantage of early influences, our Italian ministers are becoming trustworthy. About twenty-five remain to us after much sifting. They are godly men, and relieve us of much anxiety.

Mr. Pigott closed with a reference to the very remarkable conversion of a parish priest, particulars of which I may be able to give in a future letter. R. C. MORGAN.

Rome, Feb. 23, 1887.

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CHRISTIAN SOCIALISM

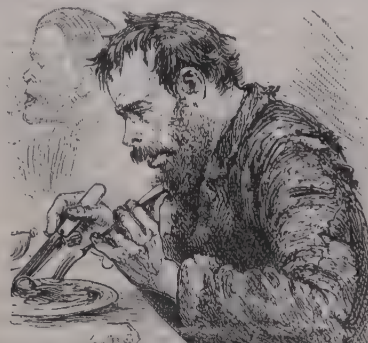
AT THE "EDINBURGH CASTLE."

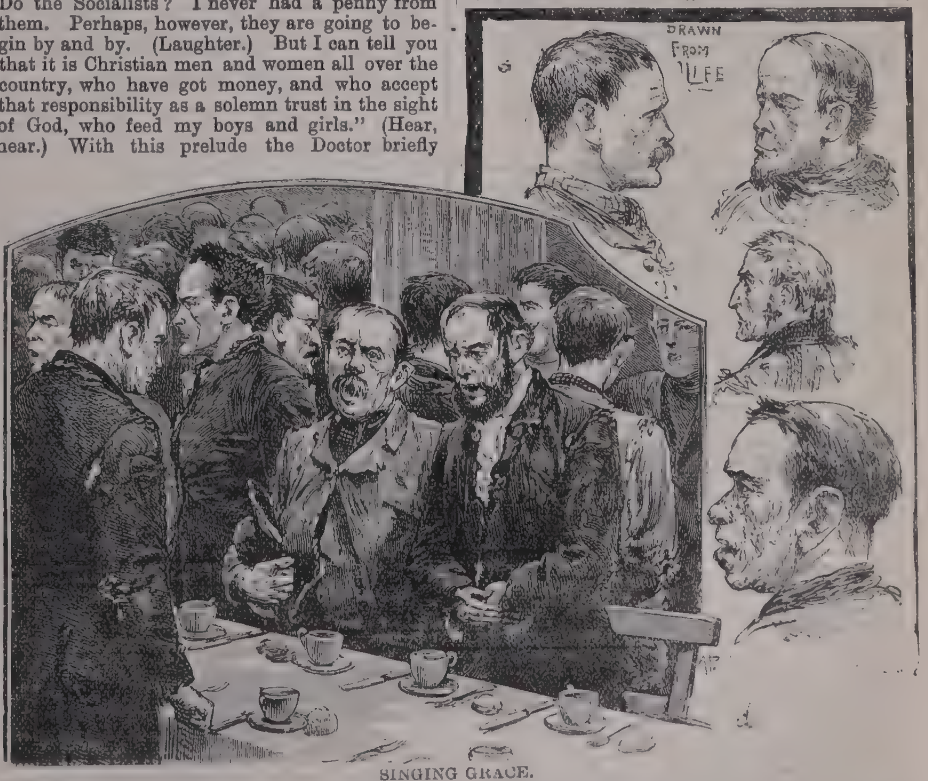
LAST Thursday morning our frequent friend, "the social reformer," if he had been there, might have seen something worth thinking about in the neighbourhood of the East-end dock gates. He might have begun with the desperate rush of humanity which besieged St. Katherine's Dock at the first "call," at half-past eight—hundreds of men, wedged tightly, with strained muscles and anxious faces, bracing themselves for the struggle which should follow the foreman's demand for men. He would see the older men rudely thrown aside by young fellows with stronger muscles; he would see the agony of heart-sickness on many a face, as the lucky few left the unfortunate many standing "outside the gate," either to rush with faint expectation to another gate, or to lounge, listless and hungry, till the next "call" offered another chance of a fractional day's work, at fivepence an hour.

But on this Thursday, after the first "call" had left its hundreds heart-sick, our friend would have seen another rush, almost as fierce and wild, surging round the persons of two strangers, whose energies were over-taxed in the effort to distribute certain tickets among the crowd. If he had made some inquiries, he would have learned that a hot dinner was to be given that evening in Dr. Barnardo's Edinburgh Castle to some 1400 of the unemployed, all of whom had to qualify by being "disappointed candidates, rejected at the dock gates the same day." The old dock hands had heard of it, and for the 1400 tickets there were between four and five thousand applicants. Young men under twenty-five were not invited; but the competition for the one night's meal and entertainment among the older hands was fierce and saddening. "Here, guv'nor, I've a wife and six of 'em starving at 'ome." "Ain't done a turn for six weeks." "It'll be my first meal to-day." And the tickets were scrambled for amidst exclamations like these, with a vehemence that meant hunger if not starvation.

So, too, in the evening the Edinburgh Castle was surrounded by hundreds of the unticketed; and when the great hall was full and brimming over, a vast crowd was left to surge aimlessly for an hour or more round its portals before they realised the weary truth that admission was impossible. The long rows of guests, waiting for dinner, wore an undeniably drab and dreary look under the blaze of the electric light. Many were elderly men, on whose bowed backs and wrinkled faces a hard life had left its imprint. Toil and monotonous days had set their seal on their countenances, and their range of interest was obviously narrowed down to slender limits. Intense interest, however, manifested itself when dinner appeared. A contingent of "overflow" diners had been accommodated in the Iron Hall, and after these had filed in, the programme announced of "singing and short addresses" was at once proceeded with. The singing was well catered for, the Edinburgh Castle choir, the Boys' Home Band, and the Little Handbell Ringers all being called into requisition, besides the services of Miss Goodhew, Mr. J. T. Page, and other soloists. "Beats the Music 'All, mate," observed one guest to his neighbour, *sotto voce*, and the continuous applause appeared to endorse this verdict.

Dr. Barnardo touched a practical note at the very outset of his little talk. "Out of work," was, alas! a common complaint in the East-end. Socialists told them that they could make a better world of it if they had matters in their hands for twenty-four hours. But, happily, they hadn't got the chance, so what was the use of talking? Let them face the present necessity as sensibly as they could. They did not really find that it was the Socialists who did most of the good in the world. He himself now had a pretty big family of his own, about 1900 off and on. (Laughter.) He could show them to-night eighty-four of his elder sons. Whereupon the waiters, a band of fine-looking youths, from the Labour House, stout, smart, ruddy-faced, stood up to be stared at. "Do they look starved?" continued the Doctor. "Somebody feeds them. Do the Socialists? I never had a penny from them. Perhaps, however, they are going to begin by and by. (Laughter.) But I can tell you that it is Christian men and women all over the country, who have got money, and who accept that responsibility as a solemn trust in the sight of God, who feed my boys and girls." (Hear, hear.) With this prelude the Doctor briefly glided into a pithy exposition of the emigration solution of the labour difficulty. He knew, he said, something about emigration. In Canada alone there were twenty-four hundred millions of acres of good land, almost as large as the whole of Europe. Three-fourths of this was not yet taken up, waiting to be possessed, and to be tilled, so as to "give seed to the sower and bread to the eater." To all who were honest and industrious, and of sufficiently robust health, Canada afforded a boundless field, for with all its vast area there was only a population there equal to that of London! He had had prepared a paper for emigrants which would supply to all complete information as to colonial emigration, showing among other things the various societies and individuals who would assist intending emigrants. He was sure it would be of use to some, or many, of the guests present. The papers were then rapidly distributed by the lads, and the majority appeared at once to give earnest heed to their counsel.





SINGING GRACE.

An address by Mr. James Manning succeeded, in which the three R's of the Gospel were earnestly pressed home upon the consciences of the hearers. Rev. Mr. Chancellor, vicar of Brockley, at once secured the ears of the guests by the hymn he sung, "Oh, what a Saviour," the chorus of which, "Verily, verily I say unto you," was taken up by the choir and the audience. Mr. Page's song of "The Little Hero" was irresistibly encored, and it was a curious sight to behold many of these hardened men quietly wiping away the tears which the words called forth. In his second piece his hearers supplied the chorus with a heartiness that did one good to hear. Miss Goodhew had a warm welcome, as her sweet soprano sounded forth, "Behold Him standing at the door," and the succeeding efforts of the choir, organist, and handbell ringers were appreciated to the full.

It was late before Colonel Dru Drury rose to administer, as he humorously said, a "little powder in the jam." Spite of his pleasant manner and telling style, and spite, likewise, of Dr. Barnardo's appeal and remonstrance, the gallant Colonel had hardly a fair opportunity of pointing the Gospel moral of the story which he began to tell, but which turned out to be like the Norse fairy tale, a "story without an end." A few further minutes on Gospel Temperance were occupied by Mr. W. Groves, whose earnest, powerful words made a deep impression, and the choir brought a long and successful evening to a close at a late hour by very tender words, sweetly sung.

Out into the night these hard-handed sons of toil wandered, carrying memories not soon, we hope, to die away, of loving words, of generous and hospitable care, and of an unselfish ministry of Christian brotherhood, which making a feast had not called those who would recompense again, but "the poor"—"for they cannot recompense thee."

Letters to the Editor.

REV. EDWARD WHITE ON CHURCH CREEDS.

Sir,—You have somewhat missed the drift of my reference to "Creeds and Formularies" in the "address to Medical Missionaries" which you noticed last week. The object was to persuade the missionaries to teach the Christian religion to the Chinese in the words of Christ and his Apostles, as nearly as these can be represented in the Chinese language, leaving out of use the largely *extra-Scriptural* diction of European formularies, which have grown up through many centuries as the result of clerical conflicts with heretics.

I said nothing whatever against the use of creeds in Europe for those who like them; simply protesting against the importation into China of European phrases which are not found in the Bible, and for this I deserve to be praised and not censured, I humbly submit.

With thanks, I am, yours truly,
Edward White.

THE PRINCE-ITE DELUSION.

Sir,—I find that one paragraph in my "Warning" has been mistaken by some. Will you allow me to state that I have not *seen* Mr. Pigott since he has embraced this awful error. I said in my warning, "And now he comes to me as the accredited representative of Mr. Prince," &c. I think that this is not an unusual figure of speech, denoting an advance by letter, or pamphlet, or public teaching, and does not necessarily imply a personal interview. The threatened denunciations were taken from a volume in the British Museum, which emanated from the Agapemone. My warning words were more than needed. The foundations of this heresy were laid in immorality and profanity of an appalling kind, and the obstinacy with which those who embrace it shut their eyes to this fact, refusing even to weigh evidence that would be accepted in any Court of Justice in England, is to my mind one of the strongest proofs of its Satanic origin. Prayer is the only weapon with which it can be successfully attacked.

Yours faithfully,
Daniel Bell Hankin.
St. Jude's Vicarage, Mildmay, N.

Sir,—For many weeks I have felt constrained to write to you concerning the remarkable similarity of the so-called spiritual manifestations exhibited amongst the followers of Mr. Prince, and of those who once followed Mrs. Girling, the head of the Shaker community in the New Forest. Alas, I was one of those who was for a time misled into joining the Shakers, and, therefore, my remarks have this value concerning her—that they are facts I can personally vouch for.

I believe that in early life Mrs. Girling was, like Mr. Prince, leading a very devoted life, and what seems to have misled both was a thirst for some fresh revelation from God after the manner of apostolic days. It was this that led me to join the Shakers. Professedly under the Spirit's power I beheld what I thought was one speaking in an unknown tongue, and then another by the Spirit interpreting into English the unknown utterance. Then I heard professed prophecies, and I felt "Oh! that I, too, possessed such a gift, that I might know plainly and without doubt the things of the Spirit of God!" But, alas! after joining this community I found these prophecies were utterly unreliable, and the professed gifts of the Spirit of God were mainly used to puff up Mrs. Girling. So I find it is now with the followers of poor Mr. Prince. These prophets mainly testify of him (the same may be said of Mr. Wood and his followers), but the testimony of the Holy Spirit is mainly concerning Jesus. I know that these prophecies greatly contribute to spiritual pride, for at last Mrs. Girling proclaimed herself to be Jesus Christ, and even professed to show the marks, in her hands, feet, and side, of his crucifixion.

How was it that I escaped at last from this delusion? By reading my Bible. I never gave up this, although studying it was not encouraged, for "the Spirit" was said to be always greater than "the Word." And when Mrs. Girling's teaching did not agree with Scripture she held that preference was to be given to her teaching, because it was of the Spirit. The followers of Mr. Prince will soon find, if they read their Bibles, that these "revelations" are very different to any recorded in Scripture.

But the worst of all is that, although such contradictory revelations are made, still credence is given to these utterances. Soon after I joined Mrs. Girling's faith, our "prophet" testified that there was to be another messenger besides her; but she said that the young man who so prophesied spake this "*by temptation*," so as to keep herself at the head of the sect. I have heard fearful denunciations "in the Spirit" of those who should ever leave the community, or live a married life, as one of the tenets of the Shaker faith was, that unless men and women remained unmarried, they could not inherit the kingdom of God. I could give many instances of prophecies and denunciations which never came to pass; but I beseech my dear brethren or sisters who have been tempted to join Mr. Prince to "prove all things," and, if I can be of any service to any so misled brethren, or if these words should stay others from being deceived, I shall be thankful.—Yours faithfully,

An Ex-Shaker.

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THE NEW CRUSADE.

The path of the social reformer has ever been an upward and toilsome one; if it were not for the strength that comes from a consciousness of right, and of having God's approving smile, heart and flesh would often faint and fail. Among the far-seeing and heroic souls whom no discouragement can daunt, and no opposition can turn aside, is Mrs. Josephine Butler. She has again taken up her powerful pen in defence of the oppressed. The New Crusade, in which she is leading the van, has for its aim the abolition of the licensed and regulated iniquity that still flourishes in so many of the British Colonies and dependencies. In a trenchant pamphlet, "The Revival and Extension of the Abolitionist Cause" (4d. *Dyer Bros.*), Mrs. Butler sounds the alarm, and gives detailed references to the extent of the evil in many places under British and so-called "Christian" rule. The array of facts thus brought together is sufficient to make the name of Britain stink in the nostrils of the nations.

In this month's *Sentinel* there is the first of a series of articles from Mrs. Butler's pen; it gives a wide view of the subject and clearly sets forth the deep responsibility that lies on British Christians at this crisis in the history of the Empire. She shows how the "civilised" vices of the West have always followed the track of our conquering and colonising forces in Eastern lands. The following words deserve to be weighed seriously by every professed Christian:—

> I would desire nothing better than to have the honour of being allowed to consecrate my poor remaining powers and days to the service of any heathen subjected races however low in morality, as against their far viler "Christian" conquerors. I know that it is possible to throw back in our faces the horrors of heathen morality, the sensuality of Mohammedanism, &c. I would ask, however, which are the more *guilty before God*—the followers of the false prophet, and those who, having no prophet or teacher at all, become assimilated to the fetiches which they worship—or those who, under the teaching of Christianity, with the light of instruction and education, and the traditions (not quite forgotten) of the ethics of the Sermon on the Mount, go out to these heathen, and while too often adopting their vices, introduce new and unheard-of immorality, endorsing both alike by law and by ordinance? There is no question about it. These peoples will rise up in the judgment against us, as Sodom against Chorazin, concerning whom our Lord said, that if the former had had the light which the latter had, "they would have repented long ago."

As citizens of this Empire, and each responsible, in our measure, for its government, let us awake to our present duty. We cannot better prepare ourselves than by a careful study of the facts and arguments that our devoted sister is thus focussing for our enlightenment and information.

LADY DUFFERIN, it is stated, is paying the expenses of several persons studying in America for mission work in India.

MRS. HENRY WOOD, editor of *The Argosy*, and authoress of various popular works of fiction, was, says *Footsteps of Truth*, a generous contributor to the funds of the Evangelistic Mission, particularly in the Relief Department; so that in her decease many of the poor will lose a true friend.

EVANGELISTIC NOTES.

Mr. George C. Needham has returned from the Western cities, and will labour for the present in Philadelphia. He closed at Cleveland with an audience of 3000 persons. There were many professed conversions both there and at Grand Rapids, Michigan. Mr. and Mrs. Needham hope soon to revisit the South.

Field Lane Refuges.—Mr. and Mrs. C. King have been conducting mission services at these institutions, of which Mr. Peregrine Platt is the secretary. Mr. King made grateful allusion to the fact that when a wanderer he thankfully sat down to one of the Sunday morning free breakfasts held at the Refuge.

Glasgow Thieves at Supper.—Mr. Ned Wright has been conducting a fortnight's mission in Glasgow, one incident of which was the inviting of one hundred and fifty thieves to supper in the Tolbooth Hall. The supper proved an enjoyable meal, and all remained and listened attentively to the addresses which followed.

Rayleigh, Essex.—A fortnight's mission has just been conducted here by Mr. George Hefford, of the Evangelisation Society. Preceded by a week of prayer, in which the churches of the town united, the services were found to be most stimulating and helpful. Several instances of blessing were announced, and the commencement of a good work in the town inaugurated. I. B.

Chicago.—When Rev. Sam Jones closed his meetings in Chicago last spring, it was understood that the West Side Churches should engage him to return for a campaign in that section of the city. But when the outcome of his meetings proved so unsatisfactory, the arrangement was abandoned. Mr. Moody has been holding meetings there instead, with better results.—*Chicago Standard.*

Mr. H. Thorne has conducted a sixteen days' mission in the Oddfellows' Hall, St. Helier's, Jersey. His soul-stirring addresses have been most fruitful; night after night many manifested their desire to find the Saviour. Mr. Thorne was supported in the work by earnest Christians, prominent amongst whom were two lady workers, Miss Flude and Miss Greenwood, who accompanied the evangelist to Jersey.

Messrs. Fullerton and Smith during the past three weeks have been conducting a mission at the Nottingham Tabernacle. The power of Christ has been manifest at every meeting. Not a night has passed without some prodigal starting to his Father's home. Mr. Fullerton has spoken night after night with a holy fervour and zeal in his Master's cause. On Tuesday week a Conference was held, when Mr. Smith gave his "Life-story." The men's meetings have been very successful. Mrs. Fullerton has addressed the women. B. F.

Rev. E. P. Hammond has lately been evangelising in the State of Massachusetts, first in North Attleboro, and then in East Boston. A writer in *The Christian Witness* speaks in very grateful terms of the work at the former place, and says, "many young people have been hopefully converted." A like blessing seems to have attended the Boston meetings. From there Mr. Hammond was to proceed to New York, in the upper part of which city a mission had been arranged.

A work of deep interest has been going on in the First Reformed Church of Albany, N.Y. Rev. W. W. Clark, of Staten Island, has been giving a series of Bible Expositions, which have been largely attended. Mr. Clark gives addresses to Christians each afternoon, and preaches directly to the unconverted in the evening. The services were made additionally interesting by the presence of Mr. Sankey, who sang some of his most effective solos, as well as taking a share in the speaking. Much interest was manifested by Christians of all denominations, and a great blessing was granted.

Dr. Guinness at Exeter Hall.—Young men at the West have availed themselves as freely of the opportunity of hearing this powerful and sympathetic speaker, as did their brethren in the neighbourhood of Aldersgate-street. On the two Sundays on which Dr. Guinness has spoken at Exeter Hall, there have been large attendances, while at the "talk," on the first week evening, upwards of a thousand were present. The subsequent Gospel addresses were "with power," of which there was evidence, not alone in the number of those who, by coming to the front, expressed their desire henceforth to live for Christ. The subject on Sunday evening last was "Lot," and the course of addresses was brought to a close on Monday.

Rev. W. Haslam will be engaged during March as follows:—5—15, Christ Church, Burton-on-Trent; 19—29, St. Saviour's Church, Manchester

THE JUBILEE HOME of INDUSTRY.

Beloved Friends,—For many years we have been waiting to remove to a quieter street, and one more in the midst of the masses in Bethnal-green. A year ago a large warehouse was erected at the corner of Club-row, almost on the spot where Dr. Elwin and Reginald Radcliffe held the first prayer-meeting in the centre of Bird Fair. Since that revival of twenty-five years ago, how much blessing has followed for the East of London. Still there is need for more witnesses among the thousands of Jews and foreigners, more antagonistic work against the drink traffic, and more definite efforts to save the thousands of youths who are being demoralised every Lord's Day in Bird Fair.

For years we longed to rent a shop, and open it nightly for the Gospel, followed up by young men's classes, &c. But no shop availed, and our longing deepened, as the crowd was ever growing denser, and as our workers increased our faith grew also, till at length we asked of God this newly built warehouse.

The conditional lease of our present house, in Commercial-street, was drawing to a close, when a personal friend was taken ill, and, in three days, gathered home; one of her last efforts was to distribute her money amongst those she had frequently visited and cheered in her days of health. This legacy was at once dedicated to the need long felt. Another lady, a widow, found out the secret burden, and then another, and each of these offered a thousand pounds. Then a man of business, who had visited Canada, and loved the work of emigration amongst the young, sent us another thousand pounds. Thus, day after day, answers came to our united prayers, teaching us continually to praise the Lord. Our counsellors also each shared the responsibility of this new step.

There are some who grieve at leaving this house of blessing, but, by removing to the next parallel street, we shall be even more in the midst of the poor people amongst whom we are labouring. We hope to have the new house simply furnished and worked economically, thus adapting it to the needs of every member of the family, by means of Bible-classes for fathers and mothers, sons and daughters of different ages; and by bringing a larger number of youths under Gospel influences. Increasing opportunities will be afforded to young workers, before they go forth to home or foreign fields, to find out whether they are led of the Holy Spirit, and have gifts for definite practical work.

Our next party of youths will be our fiftieth band, and, in memory of God's faithfulness vouchsafed to us, and to the 4230 already taken to Canada; of his preserving care in all these yearly voyages amid many a storm, and once with the ship on fire; for no death hitherto among these precious children at sea; for a good hope of those who have died; for enabling us to rejoice over two hundred virtuous marriages; and for workers who have aided us who are now doing true work in China, Africa, India, and America; for all these mercies we joyfully add the word Jubilee to the "Home of Industry."

Through the goodness of the Lord we have been enabled to purchase the new building, and we ask all fellow-workers to join us in praise and prayer that, in this removal to a house with increased accommodation, we may "cast the net on the right side of the ship," and that from the multitudes in Bird Fair hundreds may be gathered into the Saviour's fold.

Yours in the Master's service,
Annie Macpherson.

RESCUE WORK.—An effort is being made in Holloway and Islington to reach and save the numerous sisterhood who nightly walk our streets. Well-attended midnight meetings have recently been held. More were found willing to abandon their life of sin than could be accommodated. A suitable house has been taken, and help is needed in furnishing the rooms. Mr. F. Geller, 172, Park-road, Crouch End, is one of the secretaries.

DOWN LODGE HALL, WANDSWORTH.

The mission work carried on at this place, the direct outcome of Messrs. Moody and Sankey's visit in 1883, has again been fruitful in blessing. The weekly prayer-meeting is well attended, and at the men's Bible-class there is an average attendance of between fifty and sixty. Evangelistic services are held in some of the lodging-houses, and many of their habitués and others have been attracted to the hall by an occasional free tea. Many cases resulting from this effort have excited the deepest gratitude.

The work of the Mission is essentially undenominational, and no public services are held on Sunday mornings, so that workers may identify themselves with some of the congregations in the neighbourhood. During the year more than four hundred and fifty meetings were held, and the work of the Mission is evidently developing. Mr. W. M. Seaman, Tower House, West-hill, Putney, is one of the secretaries.

TRAINING SERVANTS.

The Institution for the Training of Respectable Young Girls for Domestic Service (63, High-street, Clapham) was established in 1850. It is strictly undenominational, and, since its commencement, has received between 400 and 500 girls. Only children of respectable parents are admitted, and each girl must be nominated by a member. They are admissible immediately on leaving the Board Schools, and while they are yet too young for service, thus preserving them from falling into idle habits, or from forming undesirable companionships.

They generally remain for two years, during which time they are instructed in all the various departments of household work (laundry work included), and at the end of the term of training, suitable situations are found for them, as under-housemaids, under-nurses, kitchen-maids, &c. After having been nine months in "the Home," they are allowed to go out by the day, week, or month, at a moderate charge, to assist in the families of subscribers. The demand for these young servants is each year larger, showing how much the public appreciate the training which they receive, but unless the committee can obtain a larger number of annual subscribers, the Institution will have to be closed.

Yours faithfully,
(Miss) F. L. Raines.
The Oaks, Nightingale-lane, London, S.W.

SPITALFIELDS GOSPEL MISSION.

The King's command, "Go out into the highways and hedges and compel them to come in," has been carried out many times in this Mission during the last few months. When the snow has been deep, and the winds piercing, we have found hundreds at the dock gates vainly looking for work. These poor fellows gladly accept of our cards of invitation to a dock labourers' free tea, kindly given by a Christian gentleman. There is a good supply of hot tea, with plenty of bread and butter, and there are willing hands and hearts ready to assist in any way.

We have given about 2000 free meals to dock labourers on Thursdays, and lodging-house men on Saturday nights. Gospel addresses have been delivered at these meetings, and some practical Bible readings by Mr. W. F. A. Archibald, also from students of Mr. Guinness's Institute, Bow. The power of God has been manifest at these gatherings, numbers staying to the after-meetings for prayer and counsel; many have professed to decide for Christ. One man, well connected, fell through drink, left a good situation, was arrested at a meeting; and is now restored to his family. Altogether the work has been very manifestly of God. I would express my deepest gratitude to many readers of The Christian, who have helped and cheered us with their prayers and means.

James Sharpless, Supt.
14, *Sidney-square, Commercial-road, E.*

THE BRETON MISSION.

Pastor Lecoat, of Tremel, Côtes-du-Nord, France, thus writes:—

Our work has never been so encouraging as now. The whole country seems to be awakening at the sound of the "Good News," and I am desirous of being able to overtake some of the many opportunities now open to us. Recently one of our country magistrates was sent to prison for ten days for a political offence. Thinking he would find the time hang on his hands, he bought a New Testament. His incessant reading of it led the wife of the chief warder to ask him to allow her to look at it. She read a portion which struck her much, and she begged him to leave it with her, as she said the colporteur never came there. So this "New Book," as the Scriptures are called, is read, prized, and loved, and we have seen in the proportionally large additions to our little evangelical church, by public baptism, the blessed outcome of its teachings upon the hearts of our poor Bretons.

Even the children are beginning to understand that hitherto sealed book. A little one was present when his father was paying for some property which he had bought, and seeing the simple instrument, which under the French law suffices for the best of titles, and noting the large sum paid for it, expressed his astonishment that so much should be paid for a title to property, when a title to everlasting life can be had for threepence. With this he introduced the New Testament, which he had learned to value so highly. Several Christian friends have lately visited us, and cheered us much. Our day-schools continue to increase both in numbers and efficiency, as the Government examinations show, although we get no help from the French Government, as we insist upon using the Bible as our great Book.

WORKHOUSE VISITATION.

By Lady BRABAZON.

I can fully endorse the remarks in a recent number of The Christian as to the need for greater interest in our workhouses. Sympathy flows out freely towards hospital patients, but many are unconscious or forgetful that, in workhouse infirmaries, sufferers are to be found who have equal, if not still greater, claims on our compassion.

Here, hopeless cases may be seen, for whom there is no likelihood of relief from pain until death comes as an angel of mercy to release them. Not only do those who are sick deserve our sympathy, but some might well be bestowed on the aged, who are fated to end their days in the workhouse. It is pitiful to see men and women in the infirm wards with nothing to do and nothing to think about. A scheme for employing those whose infirmities debar the authorities from giving them occupation has been for the last few years successfully worked by a band of ladies at St. Mary Abbotts, South Kensington, and other London workhouses. It has proved a great boon to those who were unwilling idlers. Music is also a great pleasure; indeed very little suffices to please those who have scarcely any enjoyments.

In one workhouse, where I sometimes visit, the master collected £6 or £7 to purchase a harmonium, which can be taken from ward to ward, and great is the delight of the patients when ladies volunteer to sing with them. One Sunday afternoon, when I had helped to lead the singing in an infirm ward and had also read out part of the evening services, one of the women sent for me and with tears in her eyes thanked me for what I had done. She said, "Sunday after Sunday comes, and there is nothing of the Sabbath in it." She was completely crippled and consequently unable to attend the chapel attached to the workhouse. There are doubtless thousands of patients in the same position as this poor woman. Could not some of your readers minister to their spiritual necessities, and render their own Sunday more blessed by endeavouring to bless it to others?

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. Dr. Wylie, of Edinburgh, the veteran author of "The History of Protestantism."

We are familiar with the saying that saving faith is not a hereditary possession. It is well to remember that neither is unbelief hereditary. We learn from a transatlantic contemporary that "a son of the philosopher Hegel, and one of Schelling, and a daughter of Schleiermacher are not only orthodox, but deeply interested in the progress of religion."

The Inland Revenue authorities have been aroused to some business-like effort of late in the summonsing of publicans for adulterating beer, a large number of fines having been exacted, in sums varying from £10 to £30. But publicans urge in defence that, with the enormous number of drinking shops which exist, it is impossible to make a living without such adulteration. If this is the case, as it undoubtedly is in some localities, why are so many licences granted? It is absurd for two branches of the same Government to act diametrically against each other like this. We do not condone adulteration, but we do condemn the incessant multiplication of such licences.

A correspondent informs us that, having written to the Secretary of the London General Omnibus Company respecting the statements contained in one of our recent issues, he has received a reply denying their correctness. The Secretary encloses "extracts from the rules and regulations printed on the back of a ticket on which the conductor has to make up his daily accounts." One of these rules is as follows:—

> The Conductor is forbidden, on pain of instant dismissal, to pay any fees, gratuities, or monies of any kind to Drivers, Horsekeepers, or any other person in the service of the Company, or to have any money transactions whatever with any except the Collecting and Pay Clerks, but he must pay in to the Company the whole amount of the fares taken throughout the day without any deduction whatever; any deviation from this regulation will constitute a fraud, and be treated as such according to law.

This, of course, is satisfactory so far as it goes; but the existence of a rule is one thing, and its strict observance is another. However, it is with Rev. Freeman Wills, and not with us, that the Company have to reckon, as we merely reproduced some of his plain and categorical assertions. If his statements are not true, as the Secretary now asserts, we presume the Company will adopt our suggestion, and bring an action against their reverend accuser, for libel.

Approbation before death, says an American contemporary, is more important than probation afterward.

Most of our readers will have seen in the daily newspapers full accounts of the calamitous earthquakes last week in South France and Italy. A special correspondent of *The Daily Chronicle* telegraphed on Wednesday the following description of his experiences on the occasion of the first shock:—

> Half-dressed I rushed down stairs, making for the Place de la Liberté, where I found a terrified and screaming crowd of women and children. Among the crowd also were a number of maskers, still wearing their fancy dresses, worn out with the night's dissipation, and looking hideous and bedraggled in the daylight. Some of them, strangely enough, held the banners which they had gained as prizes in the Battle of Flowers and for balcony decorations. At this moment the church bells rang, and I followed the panic-stricken mob into the little Church of Our Lady of the Vow, erected by the Nice people in gratitude to the Virgin for the escape of Nice from the visitation of cholera. The scene within the church almost baffled description. Women were wailing, strong men praying, and crowds were besieging confessionals, while even within the sacred edifice was to be seen the everlasting Pierrot of last night's masquerade. Being Ash Wednesday the service seemed to have a terribly dramatic interest, as the lines of people walked up to the altar rails to receive the customary sprinkling of ashes and the reminder which accompanies it. During this service the second shock took place, the time being then a quarter past eight. As the tremor of the earth became perceptible the terror depicted on the faces of nearly all the congregation grew into one of agonised fear.

We have received letters from Mr. R. C. Morgan, who is in Rome, dated Friday last, but as the chief centres of disturbance were considerably distant, probably the details of the panic created and the damage caused had not then reached that city.

Sir R. Fowler has the courage of his convictions. He has addressed a letter to Canon Gregory, in reply to an invitation to a meeting in support of the Church House, declining to accept it, as it is an object he is unable to support. In this letter Sir Robert makes the following very sensible and practical remarks:—

> I have always felt that what we require is not costly buildings, but devoted men, who will go among the masses and bring them to a knowledge of the truth. When their labours are blessed churches will be required, but the plainer such edifices are the more likely are they to attract the poor, who think the meanness of their attire a hindrance to their attending public worship. Hence I have always had more satisfaction in contributing to the support of clergymen than to the building of churches. I believe it will be more useful, and it will certainly be more satisfactory to myself, to give towards an institution which seeks to relieve them.

While we may deplore the growth of "Socialistic" doctrines, we must not forget one cause of this grave and menacing danger to society. The war spirit, which has seized the European nations, is taking men from industrial pursuits, making taxes high, and living full of poverty and distress. Men's passions are becoming inflamed, and rancour enkindled. Very timely has been an appeal sent by the Society of Friends to British ministers of religion, inviting them to consider whether they are not too silent about this spirit of war. Timely also has been the protest of John Bright upon the subject. Truly, as he said, "All other questions sink, by the side of this, into comparative insignificance."

An ex-Austrian Cabinet minister computes that the total war force of the four leading Continental Kingdoms approaches 6,000,000 of men, and shows that a European war would be so tremendously costly as to bring universal bankruptcy. If rulers do not pause, a crisis of unheard-of retribution must come.

In an able paper on "Caves," read last week before the Victoria Institute, the Woodwardian Professor of Geology, Cambridge, made a suggestive admission. Dr. Buckland, he remarked, saw in cave-deposits evidence of a universal deluge, and identified these with Noah's Flood. Since Dr. Buckland's time such a view has been contemptuously discarded. Mr. McKenny Hughes, among the very first English geologists, does not adopt this theory, but says, "Buckland's view was, I believe, far more nearly in accordance with facts than the views of those who have argued for the pre-Glacial age of some of these caverns," *i.e.*, more in accordance with facts than the view which has been largely dominating speculative opinion during recent years.

The report of the Oxford House in Bethnal Green says:—

> The true solution of this East-end question is rapidly rivalling the Eastern question in its complicated and momentous issues. For the problem is how to make the masses realise their spiritual and social solidarity with the rest of the capital and of the kingdom; how to revive their sense of citizenship, with its privileges which they have lost, and its responsibilities which they have forgotten.

Such a sentence emphasises the appeal by a party of the London clergy, which we print in another column.

The good news reaches us from Monte Carlo, that the suppression of the gambling establishment there may come to pass by the potent influences of pounds, shillings and pence upon the mind of the directors. Profit is paramount, reports a correspondent of *The Times*, and the purse-strings are at present kept so tight that so important a matter as the drainage of the place has been allowed to go wrong. There is an evident want of harmony in the management, and it is hinted that by internal dissension, the much to be desired consummation may be reached.

In an editorial note on Ocean Gambling the New York *Independent* says:—

> The officers of these steamers profess that they have no law to stop this gambling. That is all nonsense. They can make their own rules, and can stop the most of the gambling if they wish to. It ought to be done, and we believe that the first-class line that should abolish the evil would find that it gained in patronage.

In this month's *Sword and Trowel*, Mr Spurgeon expatiates with great force on the evils of gambling both on sea and on land. As to the former he says (and we commend his weighty words to the attention of the owners of steamers):—

> To cross the ocean has now become an affliction to Christian men. They can scarcely get out of the way of the drink and card-playing. On shore these evils have their own quarters and hours; but on ship-board, in the best ships, they are winked at, and in others they are encouraged. Some men, who frequently cross the ocean, regard the period as one of unbroken play; and it is said that there are beings who frequently make these voyages for the sole sake of the plunder which they obtain by gambling. Think of our great companies tolerating this sort of thing! Owners of floating palaces, they call themselves; but in truth they are promoters of steaming-hells. *Let them take note of this.*

The great Cunard Company, some of whose officials seem to be the worst offenders in this matter, surely cannot afford to ignore these frequent remonstrances.

No reasonable person will question the propriety of the course which the Baltimore and Ohio Railway Company are taking with regard to their servants and the temperance question. It has become known that the engine-driver of their train which lately met with such a terrible accident was under the influence of drink. Their employés are now asked to pledge themselves to abstain while at work in the Company's service. Such a plan might be adopted on English railways without waiting for a catastrophe to hasten it.

The First Commissioner of Works has some regard for a certain portion of the Sabbath day, for which we are duly thankful. The hours devoted to public worship should not, in his opinion, be used for pleasure, but some degree of liberty, he thinks, may be taken with the rest of the day. So he has given permission, after two o'clock on Sundays, for boating on the lakes of the London parks. But we are not satisfied with the infallibility of this official, and we enter our earnest protest against this uncalled-for decision.

> Take every opportunity you can get of being shot, if you wish to get on. Some of course will be shot; those who are not are sure to receive notice, and secure promotion.

We are thankful that Lord Wolseley, who gave this advice the other day to the cadets at Woolwich, speaks so plainly with regard to the profession of the soldier. Christian parents may now thoroughly understand the nature of the work to which many of them are too ready to devote their sons.

But John Bright's opinion about war may not be overlooked, and the wise words he uttered last week upon the wars waged by Britain during the last fifty years deserve to be studied in every English household. He claimed very high authority for his opinions. "Every man," said he, "must make up his own mind about war, and if anyone desires guidance I would recommend to his study a book that says a good deal about it; it is the New Testament."

With regard to the classes of English Society from which the army draws its largest supplies, Mr. Bright made a statement which we would hope is not so true as he believes it is.

> There is no class of men in the country, of equal number, who provide so many sons for the army and navy as the clergy of the Church of England.

Surely he does not mean to imply that the clergy do not study the New Testament.

The conversion of the large brewery concerns into public companies represents certain phases in the drink question which temperance reformers will have to reckon with. The great circle of wealthy shareholders in the higher ranks of society will now be obliged by self-interest to enter the ranks of the enemies of the temperance cause. Like the artificers of Ephesus, they will stand by their craft.

The Municipal authorities of Paris have solved a question which has for some time been exciting sympathy in our own metropolis and elsewhere, in providing public warming places, or shelters, in various quarters of the city. Seven have already been built, and others are in course of erection. Each one is capable of sheltering about five hundred people, one side being appropriated to men, and the other to women. They are open from eight o'clock in the evening till five in the morning, and are attended by one or two policemen, whose duty it is to look after the fires and maintain order. Several large close stoves, heated by coal, are placed in different parts of the hall. No cooking is allowed or food provided, only warmth, shelter and rest. But to those who otherwise would be in the streets the places must constitute an inestimable boon, and the idea is well worthy of adoption on this side of the Channel.

A correspondent, himself a clergyman, sends us the following, and adds:—"Alas, how far off seems the answer to our Lord's petition, 'that they all may be one;' and how different is this from the apostle's spirit, who could say, 'Grace be to all them who love the Lord Jesus Christ in sincerity.'"

> In the Lower House of Convocation last week, Canon Hole presented the following *gravamen et reformandum*:—"That certain priests of the Church of England accept from time to time invitations to preach from those who are not in communion with that Church, in places which have not been consecrated according to its use, and in which its doctrine and its discipline are avowedly contradicted and opposed; but we are warned in the Holy Scriptures to mark them which cause divisions and offences contrary to the doctrine which we have learned, and to avoid them; and that all bishops at their consecration, and all priests at their ordination, are solemnly pledged to banish and drive away all such strange doctrine; that in the constitution and canons ecclesiastical, which are asserted to be binding on the clergy, all authors of schism, and maintainers of conventicles, are censured as deserving excommunication: we, the undersigned, while duly acknowledging the charitable motives and intentions of those who accept the invitations referred to, desire to express our conviction that they are not only acting illegally, but are hindering rather than promoting the unity of Christian people."
>
> *Reformandum*: "That their lordships the bishops be respectfully requested to take such steps as may be in their power to prohibit and suppress an innovation which is becoming a great scandal in the eyes of many devout Church people, and is detrimental, in consequence, to the spread of true religion."

The British and Foreign Arbitration Association, whose name explains its object, according to a preliminary prospectus is supported by many influential persons in this and other countries. Its founders say:—

> We have been actuated by a strong conviction that the enormous and increasing armaments of Europe place in peril all the highest results of civilisation; that they are fatal equally to the prosperity of nations and to the happiness and well-being of the people, and that they largely increase the danger of war.

If the great European nations would agree to a code of law, to be administered by an international tribunal, for the peaceful settlement of international difficulties and disputes, it would be a triumph indeed for the cause of humanity. We wish the Association the fullest success in its efforts to bring about so desirable a result. All information can be obtained of the Secretary, Palace-chambers, 9, Bridge-street, Westminster, S.W.

The address lately given by Sir Henry Acland to the General Medical Council suggests very gratifying reflections. During the fifty years of the Queen's reign the advance of medical science in its care for the individual and for the masses has been unprecedented. Workhouse hospitals have been rearranged; Boards of Health formed; medical officers, and inspectors of nuisances have been located in cities and hamlets; public analysts appointed; hospitals constructed on health conditions; the profession of skilled nurses originated; and medicine made at once more curative and more preventive.

"So far as I know," said Bishop Moule the other day to an assemblage of four hundred members of the Oxford University, "there are no Oxford men in the China mission-field at present." Having laboured for thirty years in China in the service of the Church Missionary Society, the Bishop may be considered an authority upon the subject. We trust the implied rebuke will stir up some Oxford men to imitate the example of "the Cambridge seven."

A very readable sketch of "A Curate's First Year," by Rev. E. C. Dawson, of Edinburgh, appears in *The Churchman* for March; it is evidently a leaf out of the writer's own experience. His words about preaching to the unlearned villagers are worth the attention of all young preachers, as well as those of maturer years:—

> The curate soon felt that when the audience is a rustic one the sermon-paper is a very iceberg for chillness and opacity. For polish and ornament, whether in building or sermon, the working man and his wife care next to nothing; for light and warmth in both they care much. If a church is not good to hear and see in, they will perceive no beauty in it, though it be a gem of mediæval art or the masterpiece of a Pugin or Gilbert Scott. They will then infinitely prefer the four bare walls of the little Bethel where they can at least see to read their Bibles and hear distinctly what the preacher has to say. It is the same with a sermon. The only kind of preaching which has any attraction for him is that which he can understand. The sermon which can influence him must be *clear*; it must be *simple*, for he cannot readily take in more than one idea at the same time; but, above all, it must be *direct*—it must come all hot from the heart of the preacher if it is to excite any warmth at all in his own labour-dulled heart. Hence the too frequent triumph of the speaker in the barn-like Rehoboth over the studied rhetoric which flows from the fluted pulpit of the parish church.

This article, otherwise excellent, is somewhat marred by unworthy and ungenerous remarks about the Nonconformist church in the parish.

The Prison Commissioners, in their annual Blue-book, call attention to the vast saving of public money which the great falling off in the criminal ranks represents, there having been in 1885 a decrease of 23 per cent. in the number of persons sent into penal servitude, although the number for 1884 had been lower than any previous year. Upon this statement *The British Weekly* lately based an argument in favour of liberal support being accorded to Mr. George Hatton, upon whose noble work in St. Giles' we have so often commented. Is there any reason, we may justly ask, why, seeing that the work so unselfishly done by Mr. Hatton, Mr. Wheatley, and others, is productive of such benefit to the State, our authorities should not recognise it in the practical way of contributing to the cost?

BATH.—A House of Rest has been opened at 1, Brunswick-place, Bath, for Christian workers of all evangelical denominations who need a few weeks' rest and change. Applications by letter to the hon. secretary and treasurer, Mr. E. Lawrence Hamilton, Belle Vue, Beacon-hill, Bath, should give two referees that the applicant is a true believer in, and a consistent follower of, the Lord Jesus, and that he or she has been occupied in some definite work for Christ. Terms: 15s. to 30s. per week. A fund is being started so as to help those who are unable to pay so much as 15s.

A HAPPY GATHERING.

Sir,—Christian friends may take some interest in hearing of a meeting we have had in our house annually for the last four years, and may be inclined to try the same way of giving and receiving pleasure and profit.

It came about in a simple way. I asked my good servants if they would like to invite a few friends to tea. They told me they did not care to have a party where some might wish for other than quiet pleasures, and said that if I would allow them instead to invite a few members of a Mission, in which one of them is specially interested, they would all like it more. This Mission is chiefly worked by men and women who, after their daily toil, go night after night to work among the careless and outcast. We gladly consented; and the account of last week's gathering is a sample of all the rest.

Being all working people they cannot be with us till half-past eight, but between that and nine o'clock thirty-two assembled. When all arrived, having been previously invited by card, they came to the drawing-room, where we and our children received them along with our minister and his wife. After hearty singing and prayer my husband gave them some words of welcome. Our minister spoke shortly, and then asked the friends to give us some details of their work. For nearly an hour we were interested and delighted with simple and touching histories. One told of his work chiefly in speaking on the street. Another of his Sunday-class; a third, who is a baker's man, gave some striking accounts of the ways of usefulness opened to him amongst servants when he hands in the daily bread. A fourth touched us greatly by an account of the restoration of a poor girl to her father and home.

Thus the time fled away most happily, and the power of the Gospel was marvellously shown. Two more hymns, more words of hope and cheer, and prayer closed this part of our evening; then our guests went to the kitchen, where able and willing hands had laid out a supper—I need scarcely say teetotal—for our friends. When this was over they were loth to go, so another meeting was held, and, though I was not present, the accounts given were that it was "even better than upstairs." The prayers offered for us and our children were enough to make us feel that we received more than we gave. One thanked the Lord for "this green spot in their lives." It is from a feeling that many others might so easily open their houses, and give these dear workers a little cheer and sympathy, which is so precious to them, that I give this brief account. One very delightful incident is that, both last year and this, one friend was asked, not a decided Christian, and opportunity was given for a quiet talk. In each case it was blessed, and the two are now rejoicing in the Lord. C.

Edinburgh.

VIVISECTION.—A memorial to the Council of the Royal College of Surgeons protesting against any further advances in this country in the practice of vivisection is in course of signature. Copies, with sheets ready for signature, may be had of the Secretary of the Anti-Vivisection Society, 1, Victoria-street, London, S.W. All who desire that the horrible deeds of cruelty which disgrace the laboratories of the Continent should not be permitted in our land, ought to join in this protest.

MR. D. C. JOSEPH, who has for twenty-nine years laboured as a missionary to the Jews in the East of London, shortly intends leaving for Palestine. On the 16th inst. he conducted two meetings in Leicester, one in Melbourne Hall, the other, a drawing-room meeting, at Roseneath, at which he gave a very interesting account of his late visit to Jerusalem, and also of the proposed mission to his brethren in that city. He purposes building a mission hall in Jerusalem, and spending the remainder of his life working there among Jewish refugees. A valedictory service will be held at the Hebrew Christian House of Industry, 394, Hackney-road, E., on Friday afternoon, March 18, when all friends will be cordially welcomed.

BEFORE AND AFTER.

If special seasons of revival are to be greatly blessed there must be much work before, and much work after the meetings. In the coldest seasons when frost and snow have bound up and covered the earth, the prudent farmer is engaged in selecting his seed-corn; his machinery and farm implements are looked over and put in order, and everything is gotten in readiness for the first soft day in spring that announces the frost out of the ground and ready for the plough. The intensely active work is confined to a few months or weeks of the year; but then, the whole year beside is spent either in preparation for the harvest, or in garnering and thrashing it.

God's husbandry needs similar forethought and careful preparation. There are few churches that are ready for special evangelistic services when they are appointed and begun; the result is, that the fruit is meagre or weakly come by, just as a harvest hastily planted and poorly cultivated (because the farmer was not ready and had to do things in a hurry) is never a good harvest. It is as apparent in churches as it is in the farms of two farmers where the farm of one man betokens what we call "careful farming," while that of the other is characterised by "careless farming." This is our greatest mistake: lack of careful, forehanded, all-the-year-round preparation for special efforts.—*New York Independent.*

SOUL-WINNING AND PRAYER UNION.—Promise for March 10 (Ezek. xxxvi. 37):—"Thus saith the Lord God: For this, moreover, will I be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock."

TO BE SUCCESSFUL AS A MISSIONARY, says Dr. Ashmore, himself an experienced worker in the foreign field, a man must have positive convictions, and those convictions he must preach with postiveness. A weak tendon, which people cannot see, will produce a halting gait, which they can see.

COSTERMONGERS' MISSION.—For three consecutive Sunday evenings at six o'clock, a free substantial tea has been given to the street hawkers (men and women) of the City and others, at the Costermongers' Mission Room, Vinegar Ground, City-road, and will be continued should funds permit; the Gospel is also preached to these hitherto neglected ones. The services are conducted by various Christian friends. Good results have already followed.

IRISH DISTRESS.—It is well known that many ladies and others once in comfortable circumstances have been involved in the poverty and misery resulting from the prolonged crisis in Ireland, and that not a few are in the greatest need. An effort on their behalf is to be made, under distinguished patronage, on Tuesday and Wednesday next, when a sale of work made by distressed Irish ladies will be held in the Queen's Gate Hall (close to South Kensington Station). Contributions of work and flowers (the latter to be sent to the hall on days of sale) will be thankfully received by Miss Phillips, 72, Mildmay Park, N.

INTOXICANTS IN WORKHOUSES.—A paper read recently by Dr. Norman Kerr at a meeting of the British Medical Temperance Association shows that there has of late years been a remarkable and gratifying decrease in the use of intoxicants in workhouses, amounting in fact to more than 25 per cent. during the last four years, and of more than 45 per cent. during the last fifteen years. The annual expenditure in some cases is summed up in pence! That the sum total of £44,820 for 1885 might be very considerably reduced is, however, clear from the fact that, whereas no intoxicating liquor was used at Lambeth, no less than £687 was spent on the same at St. Pancras.

DUBLIN PRISON-GATE MISSION.—This Mission was established eleven years ago, and in that time has aided no less than 6000 persons. Commenced in a little ruinous dwelling, the Mission buildings will now accommodate some seventy inmates, and a considerable industry is carried on—laundry work and weaving carpets providing employment for many. The last two years have been years of special trial, many of the old supporters having been removed by death. An extension of premises is now urgently needed in order to meet the necessities of the case, and this is the more important, as these industries are only a means to an end, and this the rescuing of the fallen from paths of sin and want and wretchedness. The treasurer is Mr. Wm. Hayes, 12, Grafton-street.

THE EARTHQUAKE IN ITALY.

Sir,—Your readers will be interested in the accompanying note written by Mrs. Boyce, of Bordighera, twenty-four hours after the earthquake. Above forty children and the whole staff of her Asilo must be rendered homeless at least for a time; and extensive repairs will evidently be needful at the Asilo as well as at her own house. I feel sure that many will wish practically to express their sympathy with her who is so highly esteemed for her noble work for Italy. The hon. sec. of her committee in England is Miss Kennedy, 4, Onslow-crescent, South Kensington.—Yours faithfully, C.

[EXTRACT.]

February 24, 1887. 7.15 a.m.—The Lord has mercifully preserved us in the midst of a great danger. You will have seen in the newspapers the account of the terrible earthquake. We fled out of the house at 6.20 yesterday morning. The house is much damaged, and it will not be safe to sleep there at present. We spent the night which has just passed (oh, how long it seemed!) in the little lodge at the Asilo. During the night their were several more shocks, but very slight ones on the whole. What cause we have for thankfulness, when we think of some who are houseless, and that poor old Aporio and his eldest son are buried under the ruins of their house, which is a complete wreck. They have dug out the body of the poor old man, but the son is still there. The carbonieri stopped the digging. It was too dangerous for the living, and there was no hope for him. You will think of us in your prayers and in your praises too! All are well at the Asilo, but the house is too much damaged to be slept in.

"BREAD CAST UPON THE WATERS."—Rev. J. S. Almy, Baptist minister, writing from Brixham, says that the trawling fleet will shortly be leaving for the Irish and North Seas. For years he has been able, by the kind help of our readers and others, to place on board each vessel a packet of Christian literature. He is anxious to do the same this year. His address is Vectis Villa, Brixham, Devon.

REQUESTS FOR PRAYER AND PRAISE.—Prayer for blessing on the following missions:—Rev. F. C. Spurr, at Black Torrington, Devon, for a week, commencing March 7; for blessing on a united mission of Y.M.C.A. and Y.W.C.A., Harrogate, by Mr. W. Spencer Walton, March 2 to 14; for blessing on the Young People's Service Mission, Carr-street, Ipswich, during the month of March, conducted by Mr. E. W. Gilbert.——For blessing on the parish of Hillsborough, Sheffield.——Praise for much blessing in answer to prayer, on meetings held in Banbury, during Y.W.C.A. "Week of Prayer."

BROCKENHURST, HAMPSHIRE.—This is one of those neglected villages, whose condition is awakening anxiety at the present time. The prevailing deadness as to spiritual things is accentuated by the presence of four public-houses close to one another, though the village is quite a small one. A Sunday-school is held here, the number attending which has increased lately from eighty to one hundred and thirty. For this better accommodation is urgently needed, and it is proposed to put up in the garden adjoining an iron room. Towards the cost of this, £60, the poor people who attend the chapel have contributed £30, and Mr. John Morley had promised £10.

HOW TO PREVENT STRIKES.—Mr. N. O. Nelson, a prominent manufacturer of St. Louis, Mo., who has had nearly a year's experience in profit-sharing with his men, expresses the opinion that it is decidedly the best plan for the prevention of strikes, and for the maintenance of good feeling between employer and employed. Last March he began profit-sharing in the factory of the Nelson Manufacturing Company, where between fifty and one hundred men are employed. By the agreement with the men, they were to work fifty-five hours per week, receiving full pay, and at the end of the year, after allowing seven per cent. on the capital invested, and paying himself a salary for his own services, the remainder of the profits was to be divided equally upon the total amount of wages paid and capital employed. This programme has been faithfully carried out, and recently a dividend on salaries of five per cent. was declared.

The Book World.

Memoir of Robert Carr. By J. F. Howard. 2s. *Baptist Missionary Society*, 19, *Furnival-street.* We have here the record of a life of singular strength and beauty. These characteristics were manifest in early years, and attained a rich development in later life. Whether in England, which he left when thirty years of age, or in India, where he spent the last thirty years of his life, Robert Carr was earnest, conscientious, full of reverence for God, and of zeal for the salvation of souls. This brief sketch of one who did so much in the cause of true religion and of temperance in India cannot but be useful.

The Homilist. Edited by Revs. David Thomas, D.D., and J. J. S. Bird, B.A. Vol. lvii. 7s. 6d. *Houlston & Sons.* Few magazines reach, in these days of keen competition, the length of a fifty-seventh volume. The fact that "The Homilist" has done so says much for the ability with which it has been conducted, and the important service it must have rendered in the course of its long career. We are glad to note that many of the features which made it useful in the past still survive. The senior editor is a leading contributor, and his expositions flash light on hidden meanings in texts. The homiletical hints are numerous; the illustrations, as a rule, really illustrate; and the germs of thought open up new lines of thinking.

The Fulness of Redeeming Love. By Forbes E. Winslow, M.A. *Skeffington & Son.* Under this beautiful title Mr. Winslow gives us a beautiful book. The headings of the three discourses, "A Full Salvation," "A Free Salvation," "A Present Salvation," prepare the reader for a rich feast of Gospel dainties, and none will be disappointed. In simple, yet well-chosen, language God's wonderful glad tidings are proclaimed in the sinner's ear. The fears and doubts that trouble the seeker are lovingly, but boldly dispelled by clear Gospel promises. With true pastoral wisdom Mr. Winslow puts himself in the anxious sinner's place, and tells how all his own fears were quieted, his own burdens loosed, his own longings satisfied by the very words of God he so sweetly re-echoes. We believe the Holy Spirit will greatly bless to many an empty sinner "the fulness of redeeming love."

AMERICAN PERIODICALS.

Dr. Pentecost's *Words and Weapons for Christian Workers* is an armoury in which soldiers of Christ can find weapons of offence and defence. Its "Bible Studies" are specially valuable.—*The Watchword* is a monthly magazine devoted strictly to the word and work of the Gospel. The fact that it is edited by Dr. A. J. Gordon, of Boston, will be to our readers a guarantee of its worth—*The Brooklyn Magazine* must be a welcome visitor at many firesides on the other side of the Atlantic. It has something to interest both old and young.—*The Laws of Life* is a family health journal, in which medical advice is given to parents. Some of its hints, if carried out, would make homes happy as well as healthy; the two, in spite of the popular proverb, do not always go together.

God's way of Holiness. By Mr. Edward Dennett. *G. Morrish.* 3d. This will prove an admirable corrective to false views on the subject of holiness. The author ably and exhaustively reviews the Scriptures bearing on the subject.

The Bag, the Bottle, and the Book. By Rev. John Dunlop. 2d. *John Snow & Co.* With a brief description of these figures, drawn from the customs of the people, the author shews how they illustrate God's dealings with his people.

The Shadow of a Coming Danger. 6d. per dozen. 337, *Strand.* In this envelope booklet Lady Jane Ellice, in view of the approaching Jubilee celebrations, and the danger lest strong drink should mar its happiness, earnestly pleads for prayer and effort that its flow may be restrained, and its influence checked; that, instead of rioting and miscalled gaiety, there may be sober joy, and a sanctified thankfulness.

The "Queen's Health." By George W. M'Cree. 2d. 337, *Strand.* This is another voice raised in earnest protest against the custom, more honoured in the breach than in the observance, of drinking to the "Queen's Health," and against lavish expenditure on strong drink.

Words from the Waves. 6d. *John Kensit*, 18, *Paternoster-row.* Under this title we have a new edition of the delightful memoir of Clement L. Layton. Dedicated to God from his birth, he was early imbued with the spirit of Christ, this being manifest in his life and conversation. Of this he gave incontestable testimony in his last moments, when, having spent the afternoon in reading the Bible on a rock exposed at low tide, and, retreat being suddenly cut off, he was drowned, he wrote on the fly-leaf, "In danger I now declare that I do trust in Jesus as my own Saviour."

The Dark Homes of East London. By Rev. W. Evans Hurndall. We have here a glance at some of the causes that make thousands of homes so dark and miserable, and at the same time an account of earnest and successful efforts to bring light and cheer and comfort to them. Copies from the author, 16, College Grove, Bow, E.

The Westminster Teacher. 2½d. *Presbyterian Publications Committee*, 18, *Paternoster-row.* There is plenty of value in this monthly, containing thirty-two pages of closely printed matter. The articles are full of teaching, and the international lessons exhibit much depth of thought and spiritual insight.

The March number of *The Quiver* contains a sermon preached on the accession of Queen Victoria, by the late William Jay, of Bath, a noted preacher of his generation. This is the first of a series of hitherto unpublished sermons by Mr. Jay that has fallen into the editor's hands, and will appear in the course of the Jubilee year.

The Romish Doctrine of Intention. 3d. Twenty Contrasts Between the Mass and the Lord's Supper. 1d. The True Church. 1d. These three pamphlets, published by *John Kensit*, dealing with different doctrines of the Romish Church, should be effective helps in opening the eyes of people to the absurdity of the pretensions put forward by this corrupt and persecuting Church.

The Power of the Word. 1d. *Partridge & Co.* In this missionary sermon, by Dr. Gregg, Bishop of Cork, there is a comparison between the rapid spread of the Gospel when "they that were scattered abroad went everywhere preaching the word," and our own time. The preacher shows that the setting forth of Christ—of the story of his life and death and resurrection—was the secret of success then, and that, unless there is this, there cannot be success now.

Incidents in the Life of Abraham. 3d. By Rev. David Davies. Outline Lessons on Genesis (3d.), and A Brief Review of the Life of Abraham (3d.), by Annie B. *The Book Society.* These handbooks, the first and last for senior and junior scholars, and the second for teachers, will be very helpful in preparing for the Sunday-school examination on March 25. In the first especially there is much that is of interest, and valuable in relation to the call of Abraham and his wanderings, which are further explained by a map.

Parish Registers in England. By R. E. C. Waters. 5s. *Longmans, Green & Co.* The extracts from old parish registers here given are most interesting, and let in a flood of light upon the habits and customs of the people of the land in the sixteenth century and onwards. Many illustrations are also to be found of the horrible barbarities practised in the name of religion. These, as well as the accompanying notes and suggestions as to the manner in which such old records may be best preserved, are most valuable.

Bread-street and Beer-street. A very effective poster with this title has been issued. On the one hand is represented a street in which prosperity and happiness reign. The reverse presents a terrible contrast. Alongside the public-house are the pawnshop, the workhouse, the gaol, and the fruits of strong drink are seen in the groups of men, women, and ragged children in the street, some fighting and requiring the intervention of the running policeman. The significant question, "Where do you spend your money?" runs along the bottom. The poster may be had at *The Joyful News* Book Depôt, 152, Drake-street, Rochdale.

Y.W.C.A. Monthly Journal. This is a new two-penny journal, intended chiefly for Y.W C.A. secretaries and workers. Added to a handsome appearance, there is much valuable and helpful information in the first issue, in regard to the work. Details are furnished as to the business agency, the employment agency, the branch for scattered members, the restaurant branch, the total abstinence work, &c.; the development of the work in Scotland and Ireland; and a report is furnished of the recent conference at Brighton. The new paper has certainly made a good beginning, and we do not see why its circulation should be confined to secretaries and workers. The office of the paper is 316, Regent-street, W.

A HOUSE OF REST.—At 2, Avenue-terrace, Hythe, Kent, Mrs. Dyer purposes to open, at Easter, a new House of Rest for Christian workers. The situation is pretty and healthy, and close to the sea. Prayer, sympathy, and help are asked for this humble effort to provide, at moderate cost, a temporary home for open-air preachers and their wives, and other Christian workers. For particulars apply to Mrs. Dyer as above.

YOUNG MEN AND FOREIGN MISSIONS.—The monthly meeting of the Young Men's Missionary Society at 186, Aldersgate-street, on Friday evening last, was well calculated to stimulate those who have the grand work of preaching the Gospel amongst the heathen, on their hearts. Mr. A. J. Malcolm and Rev. R. Wardlaw Thompson (two members of the deputation from the London Missionary Society) appealed earnestly to young men to take up the cause of missions. Rev. Charles Phillips wrought the meeting to a fine glow by his description of the work in the Samoan Islands. Of the 27,000 inhabitants 7000 are Church members, and there are at present 3000 candidates for membership. Two hundred native pastors minister to the Church, and asking for money or collections is unknown; the people are eager to give.

CONTINENTAL & FOREIGN NOTES.

THE McALL MISSION.—The correspondent of *The Record* states that a gentleman has undertaken to pay the cost of the Corsica Mission.

THE MORMONS.—The anti-Polygamy Bill has been passed by Congress. It contains stringent provisions to stop polygamy among the Mormons.

PARIS, says the correspondent of a daily paper, is honeycombed with clubs nearly all of which are gambling hells of a more or less clandestine nature.

DR. PHILLIPS BROOKS has been conducting Sunday evening services in the famous Faneuil Hall, Boston, for the non-church-going masses of the North-end of the city.

HAMBURG TRACT SOCIETY.—During the past year nearly two and a half million tracts were sold, at less than cost price, and more than half a million given away by colporteurs.

CANNES.—The mission work amongst coachmen and cabmen at Cannes, initiated by Baron Turckheim, has celebrated its anniversary, the Baron presiding. A similar work is carried on at Marseilles, Roubaix, and Lyons.

MOROCCO.—Mr. G. F. Packer, late of Y.M.C.A., Peterborough, has gone to Tangier, whence he desires to visit some interior towns, with a view to settling in Morocco for missionary work, at the same time supporting himself by his profession as an architect.

REVIVALS.—Some Christians at Lausanne interested in the much controverted question of religious revivals, have decided to offer a prize of 500 francs for the best practical and scientific essay on "Revivals in French-speaking Countries." Manuscripts to be sent in, before Dec. 31, 1887, to Pastor A. Vautier, Valleyres-sous-Rances, Vaud, Suisse.

M. HENRI MONOD, brother of MM. Theodore and Gustave Monod, has received the appointment of Director of Public Assistance to the French Home Secretary, in the place of M. Cazelleo. It is significant that this post, which carries with it the control of the public hospitals, casual wards, and other works of State charity in the French capital, should be bestowed upon an ardent adherent of the Evangelical faith.

A VOICE FROM ITALY.—This little periodical of the Waldensian Church Missions in Italy reports many facts which show that true religion is making a steady advance amongst the people. Signor Capellini's work amongst the soldiers in Rome has been very fruitful. In Florence, the Medical Mission is the centre of a number of beneficent agencies. From various other parts of Italy there are encouraging accounts. The office of the Waldensian Church Missions in Italy is at 118, Pall-mall, S.W.

BROOKLYN DEACONESSES.—The work of the Deaconesses connected with the Deaconess House in Brooklyn is literally to do the things spoken of by our Lord: Feed the hungry, clothe the poor, visit the sick and those in prison; beside the especial care and instruction of the neglected children of the poor. We could fill pages with thrilling accounts of the Deaconess work. How few of the rich and well-to-do Christians, men and women, who have read these pages, have ever, or seldom, visited the bedside of the sick, the homes of the squalid poor, the prison cells of the vicious and drunkard, as a matter of service to Christ.—*Words and Weapons.*

CHINA.—The Romish Church has now in China twenty-five bishops, of whom seventeen are French, twelve Spanish, three Belgian, and one Dutch, with 565 foreign and 544 native priests. The number of converts is reckoned at half a million. The Evangelical Church, represented by thirty missionary societies, has 200 foreign missionaries and 100 native pastors, its converts being about 60,000. In addition there are sixteen hospitals and twenty-four dispensaries, under the direction of medical missionaries. It is only about forty years ago that Protestant missionaries were authorised to preach the Gospel in the Empire, while the Romish priests have been established there many centuries.—*Témoin de la Vérité.*

SHELTERING HOMES, LIVERPOOL.—Mrs. Birt is preparing a band of fifty boys to sail next Thursday, March 3, for Canada. She will be glad of the prayers of our readers for their safe voyage, and guidance in settling them into their new homes in Canada. She has a band of girls also preparing for Canada later in the spring.

CROYDON Y.M.C.A.—The annual meeting of this Association, held last week, was of a very enthusiastic character. The report referred especially to evangelistic services held in the tent in the grounds, and to the blessing which had resulted therefrom. An evangelistic mission conducted by members in the Gloucester--road have also been full of encouragement, and the services in Gordon Hall, Ashburton-road, continue to be full of interest. Bible-class and other work has been very successfully carried on. Revs. Burman Cassin and A. N. Mackray addressed the meeting. The latter, referring to the "Amplius" which Michael Angelo wrote underneath a figure on the canvas of a brother painter, said there was no "Amplius" for young men out of Christ, but rather deterioration, shrinkage, starving, and the husks of the swine. Mr. J. P. King said the Association was taking young men off the streets, and engaging them in Christian work.

Notes on Daily Readings.

SUNDAY, MARCH 6.—PSALM XXIX.

The point of contact with the last Psalm appears in the subject of this one being, "the voice of the Lord," which the Psalmist had prayed to hear, saying, "be not silent to me," lifting up his hands towards his "holy oracle," or place where God speaks to his people. God's voice is now heard, and its majesty and grandeur is described in language taken from the figure of a thunderstorm, which, setting in from the sea (ver. 3), sweeps over the whole land of Israel from Lebanon (ver. 5) to the wilderness of Kadesh.

From the Psalm being appointed for the day of Pentecost, it would appear that Jewish tradition connects it with the giving of the law, which that day commemorates, and, as the law was given amidst "thunderings and lightnings," the connection is obvious. When God first speaks to a soul, it is generally by recalling "the voice of words; which they that heard intreated that the word should not be spoken to them any more" (Heb. xii. 19). For "by the law is the knowledge of sin" (Rom. iii. 20), "I had not known sin but by the law" (Rom. vii. 7). But when the storm-clouds have passed, when "the rain is over and gone," from out of the throne on which "the Lord sitteth King for ever" (ver. 10), comes forth the still small voice of Gospel grace with which the Psalm closes—"The Lord will bless his people with peace."

2.—*Worship the Lord in the beauty of holiness.*—The word for "beauty" is thought to be an allusion to the priestly garments, or rather to the "adornment of holiness" of which they were typical.

7.—*The voice of the Lord divideth the flames of fire.*—Better in R.V. margin: "Heweth out flames of fire." The allusion is to rapidity of the lightning flash.

MONDAY, MARCH 7.—PSALM XXX.

"The occasion for which the Psalm was written is announced in the title: 'A Psalm and Song at the dedication of the house of David." The house is clearly the house of God, the Temple; and the title indicates that the Psalm was sung at the dedication by David of the site of the future Temple, as recorded in 2 Sam. xxiv., 1 Chron. xxi."—*Hengstenberg.*

2.—*Thou hast healed me.*—This seems to imply that David himself had been struck down by the plague, and it is not impossible that it may have been so, as he expressly prayed, "Let thine hand, I pray Thee, be against me" (2 Sam. xxiv. 17); but, if so, in answer to prayer, he was quickly raised, and this may be the personal deliverance celebrated in the Psalm. But the language may imply no more than that, as a king, he identifies himself with his subjects, and intercedes for Israel as representing them. He who could say "These sheep, what have they done?"—"even I it is that have sinned" might well take the cessation of the plague as an answer and deliverance to him personally.

6.—*In my prosperity I said, I shall never be moved.*—This would describe the pride of heart which led him to number Israel.

11.—*Thou hast put off my sackcloth.*—Compare 1 Chron. xxi. 16, "Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces."

TUESDAY, MARCH 8.—PSALM XXXI.

This Psalm seems more the utterance of Christ mystical (*i.e.*, the Head and the members) than of Christ personal (*i.e.*, the Head alone). It is true the fifth verse was the dying utterance of the Lord Jesus; but, as Kay well points out, it has been the dying utterance also of a long list of well-know Christians from Polycarp to Huss, Luther, and Melancthon, "representing how many millions of unrecorded cases!" From the tenth to the fourteenth verse, it strongly resembles other distinctly Messianic Psalms, but not so that the language is inapplicable to those who walk "even as He walked." It is best to regard it as the language of the Head, so far as union with his members involved Him in trouble and misery for their sakes; and also as the language of the members, so far as union with Him gives them firm ground for the language of confidence and hope with which the Psalm closes.

5.—*Thou hast redeemed me, O Lord God of truth.*—These words have a peculiar interest, following, as they do, the last words of the Lord Jesus on the cross. They are anticipative of the Resurrection, that forcible deliverance of which this verb "to redeem" is often used (Deut. xxxi. 8; 2 Sam. vii. 23; Hosea xiii. 14). The tense of the verb does not necessarily refer to a past action. Professor T. K. Cheyne renders it "Thou settest me free, Jehovah, Thou God of truth."

13.—*For I have heard the slander of many.*—This is quoted by Jeremiah (xx. 10, 11) under circumstances which throw light upon the meaning of the context. As applied to Christ, it is important to know why He was "a fear to his acquaintance," so that "they that did see Him without fled from Him." Jer. xx. 8 explains the cause, and Christians who follow Christ find that, in proportion as they are faithful in making known his word, a somewhat like experience will be theirs.

21.—*In a strong city.*—See Is. xxvi. 1. The utter loneliness of the sufferer (in verses 11, 12) is now changed for citizenship of the city of God.

WEDNESDAY, MARCH 9.—PSALM XXXII.

The mention of "the strong city" in the closing part of the last Psalm suggests (as in Rev. xxi. 27, and xxii. 14) that the qualification for admission should be considered. The latter text is now rightly read in R.V., according to the most ancient authorities, "Blessed are they that wash their robes, that they may…enter in through the gates into the city." This blessedness, and the way of attaining it, form the subject of this Psalm.

1.—*Blessed is he whose transgression is forgiven, &c.*—The three words used here for sin, which is forgiven, covered, not imputed, are first, "transgression," the Hebrew word for which presents rather the positive aspect of sin, "rebellion." The second, the negative, "missing the mark," and the third, the legal aspect of both, "guilt." These are met in God's salvation by being borne (sacrifical aspect), "covered" (suggestive of clothing), and "not imputed" (judicial aspect). This last privilege, as revealed in the Gospel (Rom. iv. 11), becomes more than the negative non-imputation of sin, "righteousness is imputed to them also." See Rom. iv. 11, v. 2.

3.—*My roaring.*—Better rendered, "my groaning," as the human cry is meant.

5.—*Mine iniquity have I not hid.*—It is the same word rendered "cover" in ver. 1. An old writer says, "Uncover your sins to God, that He may cover them."

6.—*Everyone that is godly.*—Literally "that receives mercy." *In a time when Thou mayest be found.*—Literally, as in margin, "in a time of finding." See Isa. lv. 6, and 2 Cor. vi. 2. *In the floods of great waters.*—Ever since the Deluge, floods of waters have been the type of coming judgment. This the believer has passed through in Christ. Hence the meaning of baptism (Rom. vi. 3, &c.).

8.—*I will guide thee with mine eye.*—Literally, "I will give counsel; mine eye is upon thee." So nearly R.V. The thought is not so much of looking to the Lord's eye for guidance, as of taking the counsel which He gives, knowing that his eye is upon us, and therefore He can rightly advise.

9.—*Be ye not as the horse, or as the mule, &c.*—The latter part of this verse is better rendered in R.V., "Whose trappings must be bit and bridle to hold them in, else they will not come near unto thee." The point of the exhortation is, Draw near to God without his having to use bit and bridle to compel you to do so.

THURSDAY, MARCH 10.—PSALM XXXIII.

If there is blessedness (or happiness) in sin forgiven, there is joy and rejoicing in righteousness imputed; and, as this blessing rests upon the Word of the Lord, which the believer credits (as Abraham had done of old. See Rom. iv. 18, "according to that which was spoken"), so this Psalm calls on believers to rejoice, especially in "the Word of the Lord" (4, 6), and in the security of his promise ("He spake, and it was done," ver. 9). The Psalm closes (20—22) with the contemplation of the name under which God revealed Himself to Abraham (Gen. xv. 1): "I am thy shield, and thy exceeding great reward."

4.—*All his works are done in truth.*—Better as in R.V., "In faithfulness," *i.e.*, faithfulness to his Word. What his Word speaks, his work does. "What He had promised, He was able also to perform" (Rom. iv. 21).

10.—*Bringeth the counsel of the heathen to nought.*—"Of the nations," R.V. "The nations" are the Gentiles, as contrasted with the Israel of God, "the nation whose God is the Lord" (ver. 12). The nation of Matt. xxi. 43.

20.—*He is our help and our shield.*—The blessing of Abraham (Gen. xv. 1).

21.—*According as we hope in Thee.*—"Who against hope believed in hope…according to that which was spoken" (Rom. iv. 18).

FRIDAY, MARCH 11.—PSALM XXXIV.

In 1 Sam. xxi. 10—15 will be found the circumstances referred to in the title, which formed the occasion of the writing of this Psalm. "The 56th Psalm also refers to the same occasion: there we have the prayer which David addressed to God in his extremity, and here his thanksgiving for deliverance."—*Hengstenberg.*

5.—*They looked unto Him and were lightened.*—"His own personal experience is generalised into an experimental truth expressed in a historical form, 'they look unto Him,' &c., *i.e.*, 'whosoever looketh unto Him is lightened.'"

6.—*This poor man cried, &c.*—He means himself.

8.—*O taste and see that the Lord is good.*—Quoted, in 1 Pet. ii. 3, as applicable to personal appropriation of Gospel salvation. This Psalm was a favourite one of the Apostle Peter. He quotes five verses further on (12—16) in 1 Pet. iii. 10.

17.—*The righteous cry.*—There is no word for "righteous" in the Hebrew, and it is a mistake to insert it, even in italics. It should be "They cry unto Him," *i.e.*, whosoever crieth unto Him (as in ver. 5). This is better than to connect it with "them that do evil" of the previous verse, as some suggest. It may, however, have been purposely put next the previous verse to show that even the evildoers are not excluded from the hope of salvation involved in the promise to those that cry "out of a broken and contrite spirit," as described in ver. 18. "Whosoever shall call upon the name of the Lord shall be saved."

21.—*Shall be desolate.*—Better in R.V., "shall be condemned."

SATURDAY, MARCH 12.—PSALM XXXV.

A special occasion for this Psalm is suggested by Hengstenberg in the declaration of David to Saul (1 Sam. xxiv. 15). "The Lord, therefore, be Judge, and judge between me and thee, and see and plead my cause, and deliver me out of thine hand." But he adds, "David speaks in the person of the righteous, and the truly Righteous One appropriates this Psalm to Himself (John xv. 25), an application which led many of the older expositors to give it an exclusive Messianic exposition." Whatever may have been the occasion of the Psalm, it is best to lose sight of David, and see here Christ only.

17.—*Rescue my soul from their destructions, my darling from the lions* ("*my only one,*" *marg.*)—This throws a flood of light upon the previous imprecations, from ver. 4 onwards, which have been a difficulty to expositors. Christ here speaks of his Church, "my only one" (see Ps. xxii. 20), as her with whom his soul was bound up. Those that persecute Him are those that persecute her, and seek her destruction. Well may He pray that God would confound their plots, and deliver the people whose salvation depends upon Him.

18.—*I will give Thee thanks in the great congregation.*—The parallelism with Ps. xxii. 22, where the "darling," or "only one," had been just spoken of (ver. 20) is striking.

19.—*That hate me without a cause.*—Our Lord applies these words, not only to his personal enemies, but also to those (John xv. 25) who, after his departure, would persecute his people, in fact, to the world as such (see John xv. 18).

The Christian.

March 3, 1887.

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FRIENDLESS & FALLEN. THE JUBILEE YEAR, and further efforts to SAVE FRIENDLESS GIRLS.

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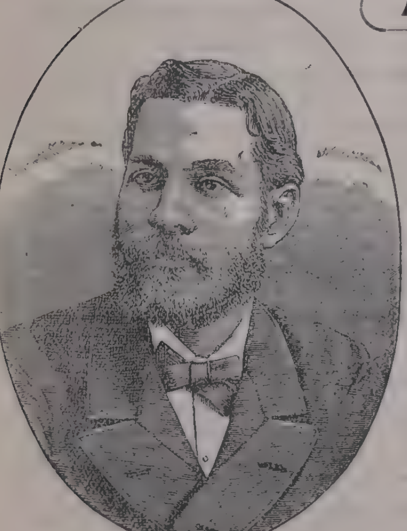

JAMES SCOTT:

A Labourer for God.

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- APPENDIX.

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CASE of LONG-STANDING ASTHMA —Mr. W. JOHNSON, now of PINSWELL, COLESBOURN, Cheltenham.

This patient, then residing in South Wales, wrote me particulars of his case. From four years old he had suffered from Cough, following on Inflammation of the Lungs. After thirty years of age, the Cough got worse every year, till he could scarcely walk for the difficulty of breathing and pains in the left side. These became constant; there was also blood brought up frequently in the morning. For two years he had been gradually losing flesh.

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⁂ We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.

CHURCH OF ENGLAND.

The number of children under the care of the Church Central Society for Providing Homes for Waifs and Strays is now 682.

Church Army missions have been recently undertaken at Rochdale, Bedford, Eastbourne, Bradford, Birkenhead, Cheetham, Eastnor, Loughton, and other places.

Rev. E. W. Moore, incumbent of Brunswick Chapel, Marylebone, has been appointed incumbent of Emmanuel Church, Wimbledon, vacant by the death of Rev. Clarmont Skrine.

The Ven. George Francis Popham Blyth, late Archdeacon of Rangoon, has been appointed to the vacant Bishopric in Jerusalem and the East. His jurisdiction will extend over Egypt, Baghdad, Syria, and Cyprus.

At the suggestion of Bishop Moorhouse, it has been resolved to celebrate the Queen's Jubilee by raising a sum of £30,000 for the superannuation of clergymen in the Manchester diocese, who, from age, are prematurely disabled.

PRESBYTERIAN.

Dr. A. C. Murphy, of Crouch-hill, is to be the biographer of the late Dr. Fleming Stevenson.

Mr. George Clarke commences a mission in Dr. Fraser's church, at Marylebone, on March 6, and Rev. Neville Sherbrooke, incumbent of Portman Chapel, has offered to assist at the same.

CONGREGATIONAL.

An eight days' mission has been conducted by Rev. W. Courtnall, of Sudbury, in the chapel at Alderton.

On Sunday, February 20, Rev. R. Balgarnie commenced a mission at Francis-road Congregational Church, Edgbaston.

The following additions to church membership are reported:—Gosport, 160 in eighteen months; Emmanuel Church, Bootle, 75 during the year.

A mission work in connection with Rev. J. W. Ellis' Church, at Walthamstow, will, it is hoped, grow into a self-supporting working men's church.

During the less than four years' pastorate of Rev. J. Ossian Davies at New Court Church, Tollington-park, the membership has risen from 390 to 900, and is still rapidly increasing.

Rev. W. A. Elliott has delivered in several chapels a lecture upon mission work in Matebele and Zululand, afterwards exhibiting a large number of South African curiosities. Mr. Elliott intends to return to his field of labour in August next.

BAPTIST.

In the two schools connected with Belle Isle Mission Chapel, there are 1225 scholars, with about 75 teachers. Many of the scholars have joined the church.

During the five years' pastorate of Rev. J. E. Barton, at Ebenezer Church, Burnley, 200 have been admitted to church fellowship; 71 during the past year.

The number added to the fellowship of the church at Highgate-road (Rev. James Stephens, pastor) during last year was seventy-five. Over £700 was contributed for foreign missions in the same period.

Rev. D. J. Henderson, in a paper on "Religious Life in the Queen's Reign," says that Baptist chapels can now accommodate 44 persons out of every 1000, as against 20 at the beginning of the century. In the last twenty-five years, their Sunday scholars have increased 93 per cent. The income of the Baptist Missionary Society is six times what it was in 1837.

On Lord's Day, February 20, Mr. Archibald G. Brown, of the East London Tabernacle, announced that the following day would be an annual thankoffering day, in which all who had reason to praise God that the Tabernacle was ever built would have an opportunity of giving to the Lord an offering. For thirteen hours the offerers on Monday averaged over one per minute. The sums varied from 2d. to £25. By the close of the day the offering amounted to £409 1s. 2d.

SALVATION ARMY.

It is the intention of the Army to send a mission to the aboriginal blacks of Australia.

The Army had a great day in Oxford on Monday week, and set apart twenty "Hallelujah Lasses" for the conversion of the city.

A correspondent in Banff, N.B., writing to us with respect to the Army, says:—"There have been many remarkable and genuine conversions. Some have fallen away, and some have left the Army; but still it goes on."

An ordained minister of the Gospel in South Africa writes that a grand and noble work is being done by the Army in that country. Souls are being continually saved, and not a few of the worst characters are now faithful preachers of the Gospel.

The Army is spreading rapidly in Canada, says a correspondent of *The Presbyterian Messenger*, and growing in favour with the people. Even the Indians on the Grand River Reserve, Ontario, are joining the Army, where they have a corps of 100 red men, who meet in the council chamber by permission of the chief. Nineteen corps are reported from Nova Scotia, and twenty-five corps in New Brunswick. In Prince Edward Island there are three corps. They are spreading also throughout the North-West Provinces.

SOCIETY OF FRIENDS.

An adult school is being successfully worked at Sydney. Old scholars from England are welcomed, and find "a home from home."

Mr. J. Grubb Richardson, of Moyallen, one of the best-known and most highly esteemed members of the Society of Friends, has been elected President of the Irish Temperance League.

The adult schools at Bristol, Colchester, Croydon, Halifax, Ipswich, and Norwich are increasingly prosperous. Bible knowledge and temperance principles are taught, and the philanthropic and self-help institutions connected with them exercise an incalculable influence for good.

METHODIST.

Many converts have been gathered into the Church as a result of a ten days' mission at Crewe.

Messrs. Okell and Welsby's mission to Mexboro' has been blessed to the salvation of fifty adults and scholars.

During a fortnight's mission at Dewsbury, over a hundred have found the Saviour, and decided to join the Church.

Upwards of thirty new converts have boldly testified for Christ during a mission at Hitchin, many were remarkable cases.

At Easlington-lane, Houghton-le-Spring, there has been a glorious revival, led by Mr. B. Cawood, the singing evangelist, of Newcastle.

A most successful mission for women only has been conducted at Newtown-road Chapel, Birmingham, by Miss Emily Wood, of Southport.

During a mission at Mutley Wesleyan Chapel, Plymouth, over forty persons recorded their names as trusting in Jesus for full salvation.

Fourteen former students of Headingley College, Leeds, are now in foreign mission fields, while thirteen more are preparing to work among the heathen.

The mission at Alfred-street Chapel (Primitive Methodist), Nottingham, conducted by Mr. James Flanagan, has resulted in a number of additions to the Church.

Thirty-five new members have been received into the Church (Methodist New Connexion) at Mirfield, where a week's special services have resulted in great good.

Mr. Christopher Furness, of West Hartlepool, has offered, in celebration of the Queen's Jubilee, to provide a library for the united Sunday-schools of that circuit.

Special services have been held with great blessing at Portland-street, Bristol, Bensham-road, Gatehead-on-Tyne, Fenny Compton, Snaith, and Bold-street, Warrington.

A remarkable mission has just closed in the Wesleyan Chapel, Gravel-lane, Manchester. Hundreds have signed the pledge, and many have obtained mercy from the Lord.

Rev. J. H. Hopkins, of Manchester, has recently conducted a successful mission in the Abbey-street Chapel, Dublin. The ground had been well prepared, and great blessing resulted.

Rev. Thomas Waugh has been conducting a twelve days' mission at Swindon, and many have joined the Church. The names of over three hundred adult inquirers were taken.

Some of the most reprobate characters in Sharrington have been converted. Men who were ringleaders in sin came voluntarily forward, knelt at the penitent form, and found peace in Christ.

Mr. Josiah Nix has conducted special services in the new mission hall, Lytham-road, Brixton. Over one hundred professed conversion; many striking cases being those of working men.

Miss North concluded a most cheering mission last Thursday evening in the Free Methodist Chapel, Parade-street, Penzance. She has consented to visit Penzance again at some future time.

The anniversary of the mothers' meeting in connection with the Lycett Memorial Chapel, Mile End, was recently held, when about thirty stood up to intimate their decision for Christ and their desire to lead a new life.

United services have been held at Wallsend, in the New Connexion, Wesleyan, United Methodist Free Church, and Presbyterian places of worship. Ministers of these various denominations are taking part together in these services.

During the mission at Billinghay, drunkards, backsliders, parents, young men and women came night after night seeking the Saviour. Over sixty above twelve years of age, and nearly as many under have come to the Saviour for shelter.

Rev. Harvey Field continues the Friday dinner-hour services at the Long Eaton railway siding, giving half an hour to each of the two men's rooms. A good work is going on amongst the men, and some have lately given themselves to Christ.

Clergy Convalescent Rest.—This Home was opened in November last by the widow of the late chaplain of Christ Church, Madras. The present Home must be vacated in April, so that guidance and help are urgently sought just now. All particulars can be had of Mrs. Lockwood, 95, Marine Parade, Worthing.

Feeding the Hungry.—Dear Sir,—Our doors have again been besieged by hungry crowds of unemployed men and famishing children at Millwall and Bow Common. To continue these free meals we have now spent our last sovereign. We wish it were possible to say the distress had diminished. Strong men fight like furies to get a ticket, a sight that makes one's heart ache to witness, while the stories of the children, confirmed by our visitors' inquiries, are afflicting to a degree. If help may be forthcoming, we should be heartily glad to continue to serve these poor ones a few weeks longer. —Yours truly, W. Chorley, 2, Marquess-grove, Canonbury, N.

"LOOK UP!"

O weary souls! if of this world ye tire,
Turn from its empty joys, and look up higher!

O sin-stained heart! long bound with Satan's chain,
Look up to Christ, thou shalt be loosed again.

Look up, poor soul! look up, and thou shalt see
The Lord Himself looks down with love on thee.

Look up! each day, each hour, each moment too,
In prayer, that Christ may send his grace to you.

Right up to Jesus' throne that look ascends;
With countless other cries for help it blends.

Look up! as to an "Elder Brother" dear;
If Jesus guides thee, nothing needst thou fear.

Look up, look up! in thankfulness and praise;
Your heart from earthly thoughts and feelings raise.

Look up! for see, Redemption draweth nigh;
The King of Peace for men has deigned to die—

For us has deigned to drink that bitter cup;
Once more revive! thou fainting soul, look up!

Cecil Henry Martin.

◆

TEMPERANCE NOTES.

HOME.

Mr. Justice Hawkins says that 90 per cent. of all crimes are due, directly or indirectly, to drink.

Mr. Coad has concluded a successful temperance mission at the Wesleyan Chapel, Gorton, Lancashire.

In affiliation with the Liverpool Band of Hope Union, there are 124 Bands of Hope and Temperance Societies.

At an influential conference of farmers at Yeovil, recently, payment of wages in beer or cider was strongly condemned.

Mr. Whittaker, J.P., Scarborough, condemns the dual basis of the C.E.T.S., and says the plan greatly hindered the early progress of the temperance movement.

In connection with the Manchester City Mission during the year covered by the report now issued, 1717 drunkards took the pledge, and 628 were *known* to be standing fast.

The Secretary of State for Scotland has promised to meet representatives of Scotch temperance associations, in Edinburgh, to discuss the liquor question, and Mr. McLagan's Bill.

At the meeting recently held in the Mansion House, it was stated that during last year the agents of the London City Mission had been the means of reclaiming 2240 drunkards.

The Gospel temperance mission conducted by Mrs. Reaney and Mrs. Ormiston Chant in the Victoria Hall, Sunderland, has been very successful. More than 400 pledges were taken.

Rev. G. Gregson has returned from India. His temperance work in the army received commendation from the highest authorities, and, as a recognition, he and his family had a free passage home.

A movement is on foot among the members of the Liverpool Temperance Association for presenting the Queen with a Women's National Jubilee memorial, asking Her Majesty to use her influence to bring into force a Bill for Sunday closing of public-houses. Doubts having been expressed as to whether such a petition could be accepted, Her Majesty has been communicated with, and she has replied to the effect that she will have much pleasure in receiving the memorial.

FOREIGN.

Chicago legally lynches the breeders of anarchy, and legally licenses its feeders.

In a number of districts in Queensland the Direct Veto has been adopted by large majorities.

Writing to *The Pall Mall Gazette*, Mr. Grant Allen says the Scott Act in Canada is a failure. This is in the teeth of reliable evidence.

UGANDA.—The last Zanzibar mail brought letters containing news from Uganda down to Sept. 9, a fortnight later than the departure of Mr. Ashe. Rev. W. J. Smith, speaking at Nottingham recently, said that Mr. Mackay in his letter declared that "two or three petty European traders, by flooding the country yearly with old rifles, revolvers, and Belgian muskets, do more damage to the peace of the whole interior than all the good effected by all the missionary agencies at work." The native Christians of Tinnevelly have sent to the Church Missionary Society a letter expressing their sympathy with the Uganda Christians in their sufferings, and enclosing a remittance of £80.—*Record.*

WEST AFRICA.—The King of Popo (Dahomey) writes to Rev. Bryan Roe, of the Wesleyan Missionary Society: "Since my accession to the throne of my fathers, I have always had it in mind to confer with you regarding the Gospel of our Lord Jesus Christ which your committee in England have sent to this country, and which myself and the sons of my people have joyfully accepted... I have granted a piece of land to the Wesleyan Mission, and on it I intend myself to build a church for the above Mission and for the glory of God in this country. This subject is the foremost one in my mind amidst the storms of difficulties I am called upon to pass through, and by God's grace I *will* do it."—*Missionary Review.*

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

MR. HENRY LAKIN.—For all communications with regard to Mission work, address: Mr. J. Wakefield MacGill, 100, Corporation-street, Manchester.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Address by Mr. Henry Varley to L. B. P. Union, March 9, 5.30 p.m. Address to Christian Workers by Mr. A. G. Brown, March 22, 6.30 p.m.

MRS. REANEY—at Stepney Meeting House, Sunday afternoon, at 3.

DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Titchborne-st., Edgware-rd., Fri., March 4, 3.30, Rev. H. C. G. Moule.

ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in March, at 12 noon, Rev. Edward White. March 8, "God's Love of being Loved."

CONFERENCE (for women only) on the Deepening of the Spiritual Life in its Relation to Foreign Mission Work, Morley Halls, 316, Regent-st., March 15 and 16.

GREAT ASSEMBLY HALL, Mile End-rd., E.—Sun., March 6, at 11 and 6.30, Mr. Henry Varley.

UNITED ARMY AND NAVY PRAYER-MEETING (for all who are serving or who have served as officers in the army or navy) will take place (D.V.) on Saturday, March 22, from 2 to 3.30, in the City Terminus Hotel, Cannon-street.

STRANGERS' REST, 163, St. George's-street, Ratcliff Highway, E.—Workers' meeting, Friday, March 4, tea at 6, meeting, 6 45. Mr. S. Gurney Sheppard will preside. Address by Mr. Reginald Radcliffe. Subject:—"The Evangelisation of the World."

HOUSE OF REST, 7 & 8, Cambridge-gardens, Kilburn, N.W.—Fri., March 4, all-day meetings. 10.30, "Confession of Sin and Prayer;" 3, Mr. H. L. Hastings on "The Duty of Christians with reference to Infidelity;" 7, "God Speaking to his People."

DAILY PRAYER MEETING.—Cree Church, Leadenhall-street, 1 to 2. Requests for prayer may be addressed to Mr. Wilmshurst as above.

CONFERENCE HALL, Mildmay-park, N.—Sun., March 6, 3.30 and 7, Mr. Finlay Gibson.

ANTI-SUNDAY TRAVELLING UNION.—Public meeting, Conference Hall, Mildmay, N., Thurs., March 10, 7.30 p.m.

METROPOLITAN TABERNACLE, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

VALEDICTORY MEETING, prior to return of Mr. D. C. Joseph to Jerusalem to work amongst Jewish refugees, Friday aft., March 18, at Hebrew Christian House of Industry, 394, Hackney-road, E.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Sun., March 6, 3.15 p.m., address by Mr. M. C. L. Rozas.

Y.M.C.A., WILLOUGHBY-ROAD, Hampstead, N.W.—Meetings for Deepening of Spiritual Life, Thurs. and Fri., March 3 and 4, 8 p.m.; Rev. Evan H. Hopkins, Rev. Chas. A. Fox, Mr. H. F. Bowker. Open to ladies.

EDINBURGH CASTLE, Limehouse, E.—Sun., March 6, at 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

BETHSHAN HALL, 10, Drayton-park, Highbury.—Missionary prayer-meeting, Fri., March 4, at 7. Address by Mr. C. R. Hurditch.

OPEN AIR MISSION (West London Auxiliary).—Quarterly meeting at Stafford Rooms, Tichborne-street, Edgware-road, March 7, 8 p.m.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wed., March 16, tea at 6, meeting at 7. Mr. Gawin Kirkham on "The Man of God completely Furnished" (2 Tim. iii. 17). The Jubilee (fiftieth) party of children for Canada will be present to say farewell.

SOUTHSEA CONFERENCE, May 31 and June 1 and 2.—Communications should be addressed to Rev. F. Baldey, St. Simon's Vicarage, Southsea.

THE CONGO.—The Board of the Société des Missions de Paris have resolved to undertake a mission in the French Congo as soon as the necessary resources are found.

MEDICAL MISSIONS.—When Dr. Colin Valentine arrived at Agra he found nearly forty applications from native Christian young men wishing to be tried as medical evangelists; and there are at present thirty-five native Christian women who also have the same desire. Thirteen scholarships have been provided by friends in Britain and in India for the support of students at the medical training institution, of which Dr. Valentine is the head.

CAIRO MEDICAL MISSION.—Miss M. L. Whately writes to us that an interesting movement has begun among Arabic Jews who attend the Medical Mission, where the Scriptures are read and expounded. The Medical Mission is doing good work. The dispensary is at a great distance from the Jewish quarter, or more of the poor Jews would attend, for they suffer with the eye maladies of Egypt even more than natives. A branch dispensary, within reach of that quarter, is much needed.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, February 26, 1887.

*** Donations should be sent by Cheque or P.O. Orders not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Friend, Edinburgh—Please send full address.			
Friendless & Fallen—Mr. W.G. £1; W.O. 10s.; M.G.H., Natal, £2..	3	10	0
Mr. Fegan's Homes—Mr. W.G. 10s.; "Of Thine Own," £1; A.P. £1	2	10	0
Mildmay Msn. to Jews—M.F.C. 10s.; M.S.B. £2	2	10	0
East London Relief (Rev. J. W. Atkinson)—W. 1s.; E.V. £1; R. 1s.	1	2	0
Castle-yard Mission—H.B.	0	2	0
Home of Industry—Amicus, 2s. 6d.; M.S.B. £1; A.P. £1	2	2	6
China Inland Msn.—Marseille, £2; "Of Thine Own," £1; W.O. £1; M.E.J. 2s. 6d.; J.B., jun., 2s. 6d.; E.Y.M. 15s.; Friend, £1 0s. 1d.	6	0	1
Bristol Orphan Houses—"Of Thine Own," £1; C.L.M.T. £1	2	0	0
Pastor Chiniquy's Work—"Of Thine Own," £1; Prov. x. 22, £10	11	0	0
Widow of late H. Moorhouse—"Of Thine Own"	1	0	0
Btsh. & Foreign Bible Soc.—W.O...	1	0	0
Midnight Meeting Movement—W.O.	0	10	0
St. Giles' Chstn. Msn.—W.O. 10s.; M.S.B. £2; C.C. £1; "Islington," 15s.; Friend, £1 0s. 2d.	5	5	2
Night Shelter for Homeless Men—W.O.	0	5	0
Distressed Jews (Mrs. Finn)—W.O.	0	5	0
Millwall Dock Labourers (Mr. W. Chorley)—M.R.	4	0	0
Miss Whately's Schools, Cairo—M.S.B.	1	0	0
British Syrian Schools—M.S.B.	1	0	0
Anglo-Indian Evangelisation Soc.—M.S.B.	2	0	0
Spanish Evangelical Mission—M.S.B...	2	0	0
Paris City Msn.—M.S.B.	2	0	0
Miss De Broen's Work, Paris—M.S.B...	2	0	0
McAll Msn., Paris—M.S.B. £2; Friend, £1 0s. 1d.	3	0	1
Miss Leigh's Home, Paris—M.S.B.	1	0	0
Destitute Boys in Venice (Mrs. Hammond)—M.S.B.	1	0	0
Lndn. City Msn.—M.S.B. £2; M.M.B. £1..	3	0	0
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Mildmay Conference Hall—(*Hospital*) M.R.B. 5s.; (*Missions*) M.S.B. £1	1	5	0
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Miss Weston's Work—M.S.B. £1; C.C £1; J.M. £1; A.B. 1s.	3	1	0
Dr. Cranage's Chldn's. Mission—M.S.B.	1	0	0
Dock Labourers—L.E.S. 10s.; "Islington," £1 10s.; M.M.B. 10s.	2	10	0
Soc. Rlf. Persecuted Jews—M.E.J. 2s. 6d.; Greenock, £1; Marseille, £2 0s. 1d.	3	2	7
Msn. Deep-Sea Fishermen—M.E.J. 2s. 6d.; Friend, £1 0s. 1d.	1	2	7
Dest. Chldn.'s Dnr. Soc.—M.E.J. 2s. 6d.; C.C. £1	1	2	6
Gray's-yard Casuals—M.E.J. 2s. 6d.; F.C.W. 5s.	0	7	6
Bishop Taylor's African Mission—Marseille, £2; (*Steamer*) V.T. & A.T. £1; F.H.M. £5	8	0	0
Salvation Army—"Thankoffering," £1; (*France*) Prov. x. 22, £10	11	0	0
Children's Free Meals—A.P.	0	14	6
Mrs. Wilkes' Rescue Work, Poplar—C.C.	2	0	0
Miss Leigh's Home, Eastbourne—C.C. £1; "Islington," £1 5s.	2	5	0
Irish Evangelisation Society—C.C.	1	0	0
Bible and Colportage Soc., Ireland—C.C. ..	1	0	0
Christian Evidence Society—C.C...	1	0	0
Christian Tract Fund—C.C.	1	0	0
Day in the Country Fund—C.C.	1	0	0
Union Hall Msn.—C.C.	1	0	0
Mr. A. G. Brown's Work—C.C.	1	0	0
Dest. Chldn.'s Friend Msn.—C.C.	1	0	0
Rescue All Night Work (Mr. J. Atkinson)—"Islington"	1	10	0
Talbot Tabernacle (Rev. F. H. White)—T.R.F. 10s.; S.T.V. 1s.; J.B., jun., 2s.; C.P. Clifton 2s. 6d.; Dunning, 1s.	0	16	6
Lads' Inst., Ratcliff-highway—T.R.F.	0	10	0
Brussels City Msn.—M.S.B.	2	0	0
Dublin Soldiers' Home—C.P., Clifton..	0	5	0
Seamen in Japan—C.P., Clifton	0	2	6
Hurricane in Marin, Spain—C.P., Clifton	0	5	0
Soldiers' Institute, Sandgate—C.P., Clifton	0	5	0
Church Pastoral Aid Soc.—M.M.B.	1	0	0
Miss E. Hopkins' Work—M.M.B..	1	0	0
Bridge of Hope, Ratcliff—M.M.B. 10s.; M.G.H., Natal, £2; (*New Laundry*) "Wrapped up in Prayer" £100 ..	102	10	0
Thames Ch. Msn.—M.A. £2; J.P. £1	3	0	0
Spitalfields Gspl. Msn.—A.B.B.	0	2	6
School Board Dinners (Mrs. Pennington)—E.T.	0	5	0
Blind Chinese Scrip. Rdrs.—M.G.H., Natal	2	0	0
Assoc. for Stopping Sale of Intoxicating Liquors on Sundays—M.S.	5	0	0
Co-operative Needlewomen (Mrs. Alison)—Prov. x. 22	5	0	0
Rescue Work, Whitechapel (Mrs. B. Booth)—Prov. x. 22	5	0	0
Invalid and Children's Dinners—M.G.G.	0	5	0
Richard Weaver—M.D. 2s.; F.W. £5; J.M. £1	6	2	0
Scrip. Readers' Soc., Ireland—J.M.	2	0	0
Church Missonary Soc.—C.L.M.T.	1	0	0
Lord's Day Rest Association—C.L.M.T.	1	0	0
Bitter Cry, &c.—Marseille	1	0	1
Soldiers' Institute, Dublin—Marseille	1	0	1
Miss Mittendorff's Homes—J.S. and M.A.R.	0	4	6
	£273	5	10

[ADVERTISEMENTS.]

N. E. London Gospel Mission—(*For Poor*) Northallerton, £1.

Talbot Tabernacle New Building—(Mr. Frank White, 12, Princes-square, W.) Rajah, 3s. 6d.; M.R. 5s.; M.H. 1s.; E.F.W. and E.H.W. 2s.; K.F. 10s.; Two Friends, 5s.; C.J.G. 2s.; T.S. 1s.; M.F. 1s.; J.M. 2s.; Penzance, 5s.

Richard Weaver.—Mr. George Hatton begs to acknowledge the receipt of the following sum for the Fund now being raised for the above well-known evangelist: K.P. £2; M.C. 4s.; W.E. £1.

The London Samaritan Society and Homerton Mission—Mr. J. J. Jones, Director, 98, High-st., Homerton, E., gratefully acknowledges the following donations: (*Free Meals for Destitute Poor*) H. 2s.; M. 5s.; Miss W. £5; H.L. 3s. 6d.; (*Convalescent Homes at Sandgate and Bournemouth*) F.T. 5s.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—E.F.S.L. E.C. E.K. J.E.P. C.K. J.B. J.C.H. G.O.B. W.H. M.E. M.T.W. J.P.W. T.W. E.T.A. J.W.L. W.T. W.B. P.P. J.J. A.E.L. C.H.R. A.H. A.C.D. O.H.S. E.M. E.L.C. T.S. A.S.W. A.B. R.C. E.P.C. H.H. F.S. A.E.D. T.E. A.J.B. C.M. W.S.W. W.F. J.E.L. T.E. C.M. H.R.J. M.E.P. J.T.M. W.B. W.S.R. T.H.S. G.H.B. W.T.P. B.T. G.C.P. W.G.C. J.S.L. D.S. C.A.S. J.R.H. W.H. R.S. C.H.G. C. G.T.G. E.J.W. F.B. C.B. S.S. W.D. E.A.F. T.G. J.H.G. C.T.J. J.E.T. A.L.S.

APPLICANTS FOR TRACTS.—Dr. E. Harle, 7, Havelock-road, Hastings; Miss Elliott, 22, River-terrace, East Greenwich, Kent; J. R. Metcalfe, 60, Knapp-road, Bow, E.; Miss Richards, 15, George-street, Tamworth; W. Jones, 61, Highgate-hill, N.; Mrs. Seacombe, 44 Ward, St. John's-road Workhouse, N.; Rev. W. H. Oatey, Goulds Barton-terrace, Crewkerne, Somerset; Mrs. J. Male, Camelford, Cornwall; W. Whenday, Freehold, Hadlow, Kent; A. V. Greaves, Ball-street, Hillsborough, Sheffield; T. G. Adams, The Rectory, Heanor, Nottingham; D. Huggins, Launceston, Cornwall; W. Duffield, Wimbotsham, Downham Market, Norfolk; A. R. Mason, 107, Scawfell-street, Hackney-road, E.; Albert A. Talbot, 55, Alderney-road, Mile End, E.; Miss J. E. Joy, 1, Belvedere-terrace, Tunbridge Wells; F. G. Wheeler, Elgin Villas, Grayshott-road, S.W.; Miss B. Jenner, Kingston Farm, Ringwood, Hants; E. B. Flemons, 167, Cambridge-road, E.; W. Thurkettle, Addison-road, Guildford; J. Burrows, George-street, High Wycombe.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

FATHER HYACINTHE (says a correspondent of *The Daily Chronicle*) is making arrangements to hold his services in the Protestant Episcopal Church in the Avenue de l'Alma. As a religious reformer, Father Hyacinthe's career is finished, but the writer predicts for him some success as a religious lecturer, unattached to any particular creed.

DROUGHT IN BECHUANALAND.—South Africa is a dry and thirsty land, and settlers and natives alike are often in great straits for water. Rev. William Ashton, of Barkly, says in a recent letter:—"After a succession of dry seasons, this is the driest we have had for a very long time. It is now nearly mid-summer, and we have had no rain yet. I hear from Shoshong that the drought, and consequent scarcity of water there, is very great. Oxen are dying all round about, and of course there has been no ploughing this season, and consequently produce is rising." As we go to press, however, says *The L. M. Chronicle*, tidings of a plenteous downpour have arrived.

SPIRITUAL AWAKENING OF YOUNG HINDUS.—Rev. G. M. Bullock, of the London Missionary Society, tells of a remarkable religious movement in Benares. "I have had," he writes, "the unspeakable pleasure of coming across quite a number of young men lately, who seem to be experiencing an awakening, and are passing through terrible spiritual throes. As a sign of the reality of this, I hear that the Brahmos have begun a second church in a thickly-populated part of the city. At first Brahmoism seems a fitting resting-place for some of those anxious spirits. Only yesterday morning I met an old pupil on the platform of the railway station who seemed greatly dejected. On entering into conversation with him, I found that for several months he had been enduring what he called inexpressible torments, longing for spiritual rest. During this time he had read the Bible through three times, often sitting up all the night in the exercise. I earnestly pointed him to Jesus, and pleaded much with him, and silently entreated the Holy Spirit to show him the things of Christ; but I had to leave him still apparently in hopelessness. Oh, tell us, brethren, how these dear young men are to gain the courage to confess Christ! May we not take these as premonitory symptoms of a mighty upheaval which is beginning to work under the hard and firm ground of Hinduism?"—*L. M. Chronicle.*

WESTWARD HO!

A FAREWELL MEETING to dismiss **200** Trained Lads (who leave for Canada on the 17th inst.) will (D.V.) be held in

THE LARGE HALL—EDINBURGH CASTLE,

On MONDAY EVENING, 14th INST., at 8 o'clock.

The Attendance of Christian Friends interested in Emigration is desired. Admission by Ticket, sent FREE on application at the Office, as below.

It is hoped that at least **600** carefully-trained youngsters may be placed out in the Dominion at an aggregate cost of **£5,100** during the present year; **622** Boys and Girls having been emigrated during 1886.

£8 10s. will defray the entire cost of Emigrating one Boy.

£51 will do the same for Six Boys; **£102** for Twelve Boys; or **£170** for Twenty Boys.

Who, by promising one or other of these amounts, will help to give some of these young fellows a start in life?

Contributions for the **Emigration Fund** are urgently needed, and will be thankfully received and acknowledged by the *Treasurer*, WM. FOWLER, Esq.; by the *Chairman of Committee*, S. G. SHEPPARD, Esq.; or by the *Founder and Director*, Dr. T. J. BARNARDO.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.

"Dr. Barnardo's Homes for Destitute Children."

Now supporting **1,900** ORPHANS or WAIFS & STRAYS OF OUR STREETS.

THE RESIDUE BAZAAR

To dispose of all Articles left over from Sale of Boxes, will be held (D.V.) in

THE NEW LARGE HALL, EDINBURGH CASTLE,

LIMEHOUSE, E.

(Close to Burdett Road Station, North London and Blackwall Railways),

TO-DAY AND TO-MORROW,

THURSDAY & FRIDAY, MARCH 3 & 4, 1887.

To Open each day at 3 o'clock p.m.; and Close at 10 o'clock.

ADMISSION 6d.

The attendance of kind friends WILLING TO PURCHASE is especially desired.

All communications and Parcels of Goods of every sort should be addressed to

The Office of the Homes,

18 to 26, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

GEORGE YARD RAGGED SCHOOLS, &c.; Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from F.C., 10s.; G. D., 10s.; Anonymous, a Parcel of Clothing.

FIDES.—Admission can be obtained for the girl into some training Home. It will cost you about £15 per annum.

H. H.—We shall be glad to accept the coloured pictures, &c., for the Infant Nursery or School walls.

The Infant Day Nursery. Toy Classes. Children's Services. Classes for Rough Boys. Meetings and Classes for Elder Girls and Young Women. Poor Women's Sewing Classes. Men's Bible Classes. Mission to Inebriate Women. Evangelistic Services. Mothers' Meetings. Bible Classes for Women. Rations of Food to Hungry Children, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GEE-STREET MISSION, Goswell-road. Voluntary workers earnestly solicit funds to carry on the work of doing good to the poor. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster: the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

DUBLIN CITY MISSION.—This Society employs men truly Christian to read the Bible amongst the people, with prayer and conversation. There are about one hundred families visited daily. Poor Protestants, who otherwise would be swallowed up in the surrounding mass of Romanism, and cases of mixed marriage, whilst Roman Catholics, when opportunity offers, are also included. Mothers' and Children's Meetings are held weekly, besides Gospel and Prayer Meetings. Funds are greatly needed to employ more agents. Donations received at 9, Anglesea-street, or by T. P. LAW, Esq., Q.C., 48, Stephen-street, Dublin.

THE UTMOST ANXIETY IS FELT for the welfare of one of the most time-honoured Children's Missions in London. For 85 years a glorious work for Christ has been carried on in Castle-yard, among the very poorest children in Southwark.

Sick Children have been visited, Gifts of Clothing and Money made to necessitous cases. Summer Excursions, and numerous other benefits conferred.

All these useful operations are now threatened with collapse, through want of means to restore the greatly dilapidated building. For nearly two years the Teachers have been fervently praying for help against such a calamity, but the much-needed aid has not yet come.

Will every reader who has a heart to sympathize, and a few shillings to spare, generously come to the rescue, for the poor children's sake?

An urgent appeal has appeared in these columns for two weeks, without adequate response. The reader is therefore implored to help this time-honoured work in its present hour of need.

Contributions most gratefully received by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., and acknowledged in THE CHRISTIAN.

Treasurer, Rev. ROBERT TUCK, B.A.; Bankers, London & Westminster Bank, No. 1, St. James's-square, S.W., account "Castle Yard Mission."

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

HOME FOR BLIND CHILDREN, College Avenue, Hackney.—Blind children are admitted from 2 years of age. Orphan and destitute cases free. Contributions will be gratefully received by Miss S. RYE, or Messrs. MORGAN & SCOTT. Several children waiting admission.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.; undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. Miss Mills, £10; Miss Page, £5; R. C. L. Bevan, Esq., £25.—Treasurer, G. J. GREEN, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. GRIFFITH.

REV. J. W. ATKINSON, 308, Old Ford-road, E., acknowledges with thanks:—Anon. (Edinburgh), £5; A Reader of THE CHRISTIAN, 2s. 6d.; Scotus, £5; Richard Sharpe, 10s.; N., £1; M. H., 1s. 6d. Further help much needed. 400 destitute families are being assisted weekly, but funds are nearly gone. Every shilling sent provides a substantial plain food parcel. All gifts acknowledged promptly by above.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

BRITISH AND FOREIGN SAILORS' SOCIETY.

Patron: H.R.H. PRINCE ALBERT VICTOR.—Thanks to Donors to our Distressed Seamen. Objects: To help Seamen Socially, Intellectually, and Spiritually. Stations: Home and Foreign Ports. Steam Launches, Floating Bethels, Ship Libraries, Institutes, etc. Proposed

"VICTORIA & ALBERT MEMORIAL FUND" OF £10,000 & UPWARDS

(£1,000 already given and promised), to permanently help Aged Missionaries (themselves chiefly sailors), and Destitute Seamen. Legacies received. Contributions may be sent to the President, Lord Brassey, Great George Street, W.; the Treasurer, Thomson Hankey, Esq., Bank of England; Messrs. Morgan & Scott; or The Secretary, EDWARD W. MATTHEWS, Sailors' Institute, Shadwell, London, E.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

PROPOSED CESSATION OF SUNDAY POSTAL DELIVERY.—Immediate and General Petitioning.—A Motion to this effect will be discussed in the House of Commons on Tuesday, March 22. It should be largely supported by petitions from all parts of the United Kingdom. Forms of Petition may be had on application as below.—JOHN GRITTON, D.D., Lord's Day Society, 20, Bedford-street, Strand.

Educational.

EDUCATION. — SALEM HOUSE COLLEGE, for young Ladies, Sunderland, Durham. Miss STONE, Principal, assisted by an efficient staff of Governess and Masters, teaching on the newest principles. Limited number of boarders. Christian home and training, with home comforts. Pupils successful at Durham, Cambridge, College of Preceptors, and Trinity College exams. House stands in its own grounds. Lawn tennis and croquet.

LESSONS in first-class Music, Singing, Painting, Organ. Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.

DALETH, Haines' Library, Notting Hill-gate.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-super-Mare.—Mrs. CHARLES NASH receives a limited number of pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Evangelical ministry. Resident English and Foreign governesses. The best masters from Clifton in regular attendance. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, many Clergymen, and to the Parents of present and former pupils.—Prospectus on application.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

HOME IN FRANCE.—A Pasteur and English wife offer Home to a Lady desirous of acquiring French. Piano. English comforts. Town and beautiful country. Liberal terms.—M. le Pasteur DEUTSCHENDORFF, Charleville, Ardennes, France.

REDUCED TERMS offered to fill a few vacancies in a good BOYS' SCHOOL near London.

Rev. M. A., 32, Edith-grove, Fulham-road, S.W.

SEA HOUSE SCHOOL, Eastbourne.—Careful Christian training, thorough and practical education, and domestic comfort. Situation particularly healthy.—Prospectus with photograph of house and grounds on application to Mr. ESAM.

NOTICE OF REMOVAL.—Longton College, High Class School for Girls, from Longton-grove to Crystal Palace Park-road, Sydenham. Conducted on Christian principles. Thorough education. First-class professors and certificated governesses. Great success in public examinations. Terms strictly moderate.—Apply to PRINCIPAL.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

NEW COLLEGE, DALBY SQUARE, MARGATE. Principal, Rev. G. HUGH JONES, F.A.S. — Modern languages, classics, science, and thorough English. Preparation for public schools and all Exams. Balliol scholarship just won by former pupil. Commercial and preparatory forms. Christian training. Splendid premises. Close to sea. Fees moderate.

EDUCATIONAL.—The Wife of an Officer, R.M., is anxious to recommend to parents a School for the Daughters of Gentlemen, where her niece has derived great benefit from the Godly individual training and superior educational advantages she has enjoyed. A loving, refined home is associated with the discipline so essential to the formation of a noble character.—Mrs. J. B. C., care of Housekeeper, 40, Lansdowne-road, Clapham, S.W.

HEALTH AND EDUCATION among the Surrey hills. Christian home-life with carefully superintended studies. — Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

GERMANY. — Villa Victoria, Coblenz-on-Rhine. High-class School, under the patronage of Her Majesty the Empress of Germany. Fraulein von Griesheim receives a limited number of pupils. Resident German and French governesses, and visiting German and French masters. English pupils successfully prepared for the German L. L. A. Examinations of St. Andrew's University. Highest musical advantages. Home comforts. Individual Christian influence. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking and cooking. Terms inclusive, 70 guineas per annum.

REQUIRED AT EASTER, in a small High-class School, a young Lady, not under 14, to take the junior Piano practice one hour daily. Superior educational advantages offered. Premium, 25 guineas per annum. An officer's or clergyman's daughter preferred. Pupils have successfully passed the R. A. M. and C. P. examinations.—Address with all particulars, Miss ROBINSON, 5, Sussex-place, Southsea.

MR. WILLIAM DIXON, Middle-class School, Kingston-on-Thames, receives a few Boys as Boarders at his private residence. Principles, "Jesus only." Home comforts. Beautiful neighbourhood. 20 to 30 guineas yearly.

DRESDEN, GERMANY.—At Easter two young Ladies will find accommodation in a teacher's family. Superior education. Excellent references. — For particulars, please address D. DÖRFFEL, 5, Reichenbach Strasse, Dresden, Germany.

PREPARATORY SCHOOL for Gentlemen's Sons. A qualified Lady of Evangelical principles is sought as successor to one.

BETA, 2, Hillary-street, Leeds.

PERSONS OF BACKWARD EDUCATION instructed in correct English, letter writing, modern languages, and Latin.

TUTOR, May's, 159, Piccadilly.

RECOMMENDED by Dr. Ziemann, a German Nursery Governess, 22. Kindergarten, little English children out of arms.—R., Foreign Women Servants' Institute, 36, Hart-street, Bloomsbury, W.C.

BUENOS AYRES.—Nursery Governess.—Any young Lady wishing to go out, at her own expense, and possessing the necessary requirements to make herself useful in the family of an English Lady and Gentlemen residing there, to assist in the teaching and charge of several young children, would find a comfortable home, and receive a liberal salary. Every information given, and the best of references required.—E. CASSELL, 9, Vanbrugh Park-road West, Blackheath.

A YOUNG LADY wanted, to help with juniors in School. In addition to comfortable home, she would receive lessons in French, drawing, and music. Premium £10.

C., Holly Lodge, Werter-road, Putney, S.W.

PARISIAN PROTESTANT NURSERY-GOVERNESS, speaking English, desires situation in evangelical family. Lady-like, experienced teacher. Age 20. No music. French, English references.—Mme. DALENCOURT, Mission évangélique, 33, rue Denfert, Paris.

SUPERIOR BOYS' GOVERNESS (C. England) seeks re-engagement. Long experience in families. Thorough English, arithmetic, fluent French, fluent German (Germany), Latin, music, singing, drawing, good needlework. From £25.—E., Mrs. Hooper's Home and Institute for Governesses, Upper-street, London, N. No charge to employers.

CHARGE OF GOOD MIDDLE-CLASS SCHOOL for Girls (or Boys' preparatory) required by a Lady of ability and experience, holding Government certificate.—L. M. B., Messrs. Barnes & Co. 153 Western-road, Brighton.

ACCOMPLISHED GOVERNESS desires immediate engagement. Pupils any age. England or abroad. Thorough English, French, and German. Very good music, singing, drawing, water colours. Excellent references.

HOPE, 33, Northumberland-place, London, W.

LADIES' COLLEGE, Ashton-upon-Mersey, Cheshire.—Good Home School for Girls. Every attention paid to health and domestic comforts. Careful Christian training, with thorough teaching. Great advantages for the study of music, painting, and languages. Eminent professors attend daily. Gymnasium. Good tennis and croquet lawns.—Principal, Miss BRADSHAW.

EDUCATION IN SWITZERLAND.—Pensionnat Villa, Joli-Site, Ouchy, Lausanne.—Mademoiselles HAEFLIGER receive a limited number of young Ladies to educate. A Christian home, beautifully situated. References in England.—Apply PRINCIPALS.

EDUCATION.—WIESBADEN.—The Count and Countess KORFF (residents) strongly recommend the Misses BRÜGELMANN and HEHMANNI, who receive a limited number of young ladies. Thorough instruction in English, French, and German. Real Christian influence. Terms £60.—Dotzheimer Strasse 10.

SUPERIOR NURSERY GOVERNESS, disengaged, 3½ years' reference. English, French, drawing, and rudimentary Latin and German. Moderate salary.

Miss S., 45, East-parade, Heworth, York.

GERMAN LADY (26) desires re-engagement in a Christian family or school. She teaches German, French, English, and music. Good references.—Miss VON STRUVE, Chatsworth Lodge, Grove Park, Chiswick, London, W.

AN EXPERIENCED SWISS-GERMAN LADY requires engagement for May. Thorough German, French, English, good music, and some drawing. Children over ten.

FRL. H., 4, South Grove-terrace, Ventnor.

A LADY, who has studied at the R.A.M., seeks an engagement as Musical Governess or Companion. French (acquired abroad). Nominal salary. References and testimonials.

G. R. E., Konigsheim, Weston-super-Mare.

A LADY HAVING vacancies in her School in the country, wishes to receive additional Pupils on moderate and inclusive terms. Thorough English, and accomplishments. Preparation for examinations. Home comforts, and health specially cared for. Governess-Pupils thoroughly trained for teaching.

E., Rycote, Canning-crescent, Wood Green, N.

Appointments, Situations, &c., Wanted.

A CHRISTIAN MAN of twenty years' business experience desires a position of trust; or Partnership with small capital. Good accountant and correspondent. References to well-known Christian men.

P. M., 13, Rose-street, Newgate-street, E.C.

A GENTLEMAN, middle-aged, with capital, active, energetic, good commercial experience, and accountancy, and well connected, seeks occupation as Manager, Agent, or any responsible position, in a thoroughly respectable, well-established concern, with a view to partnership if desirable. Would identify himself in every way with employer's interest. Highest references.—W., care of Mr. King, 38, Hindman's-road, East Dulwich, S.E.

SECRETARY, ACCOUNTANT, or similar appointment required by Advertiser; who has acted in a like capacity for nearly 20 years. Good business experience.

H., 6, Portland-place North, Lower Clapton, E.

A LADY HIGHLY RECOMMENDS an earnest Missionary, who has been in her employment nearly five years.

MCQUISTON, Culzean, Maybole, N.B.

AN EXPERIENCED AND DEVOTED Medical Missionary is open to an engagement in England.—For particulars, Dr. BURNS THOMSON 110, Newington Green-road, London, N.

A GENTLEMAN with some leisure at his command, would be glad to hear of one or two firms requiring the regular and systematic Auditing of their Accounts, or making up of books. The highest references given.—ALPHA, care of Francis Howse, Esq., Solicitor 3, Abchurch-yard, London, E.C.

A CHRISTIAN YOUNG MAN wants a situation in a Temperance Hotel or Coffee Palace, in the bar. Age 31.

F. TURNER, 53, Hudson-terrace, Canning Town, E.

GARDENER.—As Second, where three or four are kept; or singlehanded place; wanted, by young Man. Christian. Abstainer. Over two years' good character.

J. F., Mickleham Hall, Dorking, Surrey.

CHRISTIAN YOUNG MAN, abstainer, seeks employment in any capacity, town or country. Has worked in coffee palace three years.

G. J., 1, Newton-street, High Holborn, London.

THE REV. EDGAR THWAITES, Fisherton Rectory, Salisbury, is anxious to find, by Easter, for his daughter, an engagement. Mother's Help, or Governess to young children in Christian home. Small salary.

LADY COMPANIONSHIP required by a Solicitor's Daughter (aged 21). Domesticated, fond of needle and fancy work. London preferred. Nominal salary.

C., 21, Portland-place North, Clapham-road.

AS ATTENDANT upon an invalid, or other light duties, by a Christian woman. Salary no object.—M., 11, Camden-grove North, Peckham.

A RE-ENGAGEMENT wanted by an experienced Matron, in school, orphanage, convalescent home or training institution. Decided Christian.
M. F., 57, Strutton-ground, Westminster.

MANAGEMENT OF SMALL COFFEE TAVERN, or as Caretakers, or any place of trust wanted, by Man and Wife. No children. Christians and abstainers. Ages 35, 38. Good testimonials.
A. B., 133, Sussex-street, Grand Parade, Brighton.

MISS MARSH wishes to recommend a man as Indoor Servant. Able also to wait on an invalid gentleman, or take charge of horse, garden, &c. His wife is an admirable lady's maid and dressmaker. Total abstainers.
Feltwell Rectory, Brandon, Norfolk.

A FRIEND wishes re-engagement in Temperance work, visiting, addressing meetings, &c.—E. JACKSON, Moorland Villa, Heaton Moor, near Stockport.

CHRISTIAN LADY (35) desires daily engagement in London as Entering and Invoice Clerk (experienced), or Secretary, or any position of trust in connection with religious work, desiring employment for heart as well as head. Good correspondent and reader. Methodical, business-like. Highest references.
I., 15, Bankton-road, Brixton.

WANTED BY A WIDOW LADY, a useful Companion. Cheerful, active, and with a slight knowledge of cooking, in return for a most comfortable home. Age from 30 to 50.—M. E. T., 2, Belmont-villas, Redinnick, Penzance, Cornwall.

COMPANIONSHIP. — A Lady of education and experience who has always moved in good society, a Christian worker, seeks an engagement as Companion to a Lady desiring cheerful companionship, and assistance in good work. Excellent references.—BATH, Miss Alice Cambridge, Park Villa, East Dereham, Norfolk.

A GENTLEWOMAN conscientiously recommends a young Lady (30) as faithful, skilful representative in superior family, to Widower with family or single Lady invaluable, where sincerity and capable varied doings would be appreciated. Liberal salary. Reliable references.
E. M., care of Yeatman & Co., 119, Bond-street, W.

AS COMPANION-HOUSEKEEPER to a Lady, or Housekeeper to a Gentleman.—A tradesman's Widow (middle-aged) seeks an engagement. Thoroughly experienced, domesticated, and trustworthy. Highest references. Near London preferred.
A. L. W., Mitchell's Library, Forest-hill, S.E.

YOUNG GENTLEMAN requires situation as Companion or Attendant to Gentleman. Would be invaluable to invalid requiring cheerful company. Highest references. Musical and obliging.—STANLEY, Mrs. Walker's, 28, Bedford-street, Plymouth, Devon.

AS LADY'S COMPANION, Mother's Help, or Nursery Governess.—A Christian Worker is desirous of finding employment for a young Christian Lady, who has had large experience in housekeeping, and will be highly recommended to a family where she can be very useful.
E. C., 25, Holywell-street, Oxford.

REV. D. RUSSELL will be glad to recommend a qualified Christian woman to wait upon elderly Lady. Good needlewoman. Working housekeeper, or to take charge of offices, or any position of trust.
8, Queen's-road, Lower Edmonton, N.

A LADY WISHES to find a situation as Laundry-maid, for a respectable girl, aged 17, needing sympathy. The child of an atheist. Good ironer. Would do as second.—M., The Shelter, 8, Buckingham-street, Brighton.

RE-ENGAGEMENT wanted, as Useful Companion to a Lady. Active, cheerful, domesticated, experienced in illness. Salary £20. Good references. — Miss HERBERT, 2, Belmont-villas, Redinnick, Penzance, Cornwall.

A LADY HIGHLY recommends a Maid to wait on single or elderly Lady. Middle-aged, healthy, active. Good milliner, excellent needlewoman.—Miss C., 36, Norham-road, Oxford.

AS USEFUL MAID or Companion to elderly or invalid Lady, in a Christian home.
F., 69, Cromwell-avenue, Highgate, London, N.

LADY, HIGHLY RECOMMENDED, desires re-engagement in small family as Housekeeper - Governess. Fond of children. English, French (fluently), German, music, needlework, domesticated. Middle age.
Miss BAYLEY, 28, Kilburn Park-road, N.W.

LADY DESIRES daily engagement. Writing or accounts. Two or three days a week, or whole time if required. Testimonials and personal references.—R., 9, Ball's Pond-road, N.

MOTHER'S HELP, or Useful Companion.—A young Lady desires situation as above in a Christian family. Domesticated, accustomed to children, and a good needlewoman.
H., Mayfield, Gladstone-road, Charlton Kings.

MONTHLY NURSE, who has been disappointed, is anxious to hear of engagements for April and May. Eleven years' experience. Highest references. Age 37.
V., Rev. LIPSCOMBE, Brighstone, Newport, I. W.

A RE-ENGAGEMENT as Companion to a Lady, invalid or otherwise, wanted, by a kind, earnest, Christian young Lady. Thorough abstainer. Highest references given.
L. F., 6., Albion-terrace, Wisbech.

USEFUL MAID, or to wait on an Elderly Lady. Age 24. One year and four months' character. Would not object to light housework.
A., Woodroffe Mount View, Hampstead, London.

AS NURSERY GOVERNESSES, Lady or Mother's Helps. Re-engagements wanted immediately by two Sisters. Ages 21, 22. Thoroughly domesticated. Highest references. London preferred.—L. & G. B., Chilver House, Kings Lynn.

AS NURSERY GOVERNESS.—A young Lady, aged 19, the daughter of the widow of a solicitor, desires an engagement as Nursery Governess. She is accustomed to the treatment of young children.—E., 45, Westwick-gardens, West Kensington-park, W.

AS USEFUL HOUSEKEEPER or any position of trust. Good manager and needlewoman. Light household duties not an objection. Abstainer. High testimonial. London preferred.
L., 2, Montague-street, W.C.

WILL ANY CHRISTIAN LADY take immediately a young Girl enticed away early, but now anxious to do well. Good worker, clean, willing.—ALICE, Amos, Photographer, 12, Snargate-street, Dover.

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CHRISTCHURCH, HAMPSTEAD.—Wanted, a Biblewoman. Salary £40 a year.
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LADY SUPERINTENDENT wanted, for a Working Girls' Home, who has had experience with Factory Girls. Home lately opened, organising required. 20 girls. Total abstainer.
Miss WALFORD, Bramford, Ipswich.

AN ASSISTANT MATRON wanted, for a small Home. Must be a good laundress, and understand cooking. Abstainer.—State wages to Hon. SECRETARY, Bingham House, Richmond, Surrey.

MATRON wanted for small convalescent Home. Christian, total abstainer, not afraid of housework and cooking. Also able to superintend. Wages £20.—Mrs. WILBRAHAM TAYLOR, Hadley Hurst, Barnet.

A LADY wanted, to give her services as Lady Matron of a small Girls' Orphanage. Kind but firm disciplinarian, and good manager. Church of England. One with a little furniture preferred. —Mrs. SMITH, Dalkeith Cottage, Wellesley-road, Croydon.

BIBLE CARRIAGE WORK.—Wanted, two earnest Christian unmarried men, who are constrained by the love of Christ to seek souls, can preach, sing, good salesmen, drive, and manage a horse. — JOHN DENNING, Ebenezer Cottage, Ingles-road, Havelock-park, Southsea.

GARDENER required, under 40. Abstainer and non-smoker. Experienced in cultivation of flowers and vegetables. No hot-houses.—Apply by letter only, K., 14, Warren-road, Reigate.

CHRISTIAN PERSON wanted, abstainer, as Mother's Help for young children. Must be fond of and thoroughly used to them. Good tempered, neat, willing, and good needlewoman. Not under 20 years of age. Wages £12.
C., 13, Stockwell Park-road, S.W.

A GOOD SINGLE-HANDED NURSE wanted, in a Wesleyan family. Thoroughly trustworthy, of good manners, and a good needlewoman. Country house. Wages £20.
Mrs. MEWBURN, Warford Hall, Knutsford, Cheshire.

HOUSE-PARLOURMAID wanted, March 21st. Country. Church of England. Tall, neat appearance. Good character indispensable. Abstainer. Two in family. All found but beer.—Apply by letter only, with full particulars, Hextable Lodge, Swanley, Kent.

A LADY GOING TO CANADA in May, with young children, to join her husband, wishes to meet with an educated Help or Superior Servant to share with herself the charge of the children and the work of the house.—Reply, stating salary required, which must be moderate, to Mrs. W., care of Miss Hosking Goshen, Ramsgate.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

LADIES AND SERVANTS can be suited by applying to Miss MAULDEN'S Registry and Home, 153, Church-street, Paddington Green. Several Plain Cooks and good Generals wanted at once.

COULD ANY LADY kindly recommend a good Boy as Page? No butler. Housemaid assists.—Address by letter,
X. A. X., May's Advertising Offices, 159, Piccadilly.

A GOOD PLAIN COOK wanted, in a clergyman's family. Wages £16 to £18. All found except beer.
Mrs. BATHURST, Trinity Vicarage, Eastbourne.

A PLAIN COOK and General Servant wanted, in a clergyman's family of two. Housemaid kept.
Mrs. F. WILLIAMS, Littleton Rectory, Staines.

THOROUGHLY TRUSTWORTHY GENERAL SERVANT required. No cooking. Chief part of washing put out. Member of Christian Church preferred. Apply first by letter,
Miss EHRENZELLER, Sutton, Surrey.

GOOD PLAIN COOK, or thorough General Servant wanted. Age 30. Other servants kept. Trustworthiness and good character indispensable. Wages £18 to £20.
Mrs. HOGARTH, 51, Linden-road, Bedford.

A RESPECTABLE YOUNG WOMAN wanted, as thorough good Plain Cook for one Lady. Age from 25 to 30. Must be an early riser.
Miss BRISCOE, 5, Seafield-villas, Brighton.

COOK (good Plain) wanted, March 16. Protestant. Personal reference. Wages £24. No beer or beer money.—Call, 39, Upper Brook-street, W., Friday afternoon or any evening after 7.

GENERAL SERVANT wanted, age about 20. Cheerful, clean, quick, fond of children. Comfortable home to suitable person. Wages commence £11.—Mrs. PAYNE, Preston Villa, Annandale-road, East Greenwich.

CHRISTIAN WOMAN, abstainer active, about 30, in fortnight, to do housework for Hackney Young Men's Christian Association. Wages £15, board and lodging.
SECRETARY, 33, Glenarm-road, Clapton, London.

A RESPECTABLE GIRL wanted, in a Christian family, to help general servant in housemaid's duties.
A. Z., Birchfield, Panmure-road, Sydenham.

YOUNG SERVANT WANTED at once, in a Christian family, for housework; of some experience, teachable, clean, good memory. Lady will guide.—X., 19, Walcot-buildings, Bath.

A THOROUGH HOUSEMAID wanted, age not under 28; assistance given. Good character indispensable.
Mrs. FISHER, Eglinton, Ventnor, I.W.

A PAROCHIAL NURSE wanted, trained and used to the work. Active, willing, Church of England, and abstainer. Age about 40. Salary 16s. the week.—Apply by letter to Mrs. BOYLE, Wallington Vicarage, Surrey.

APPRENTICE.—Kempster Knight has vacancy for a well-educated youth as Apprentice to the book-selling, stationery, and library business. Indoors. Premium required. References to Rev. H. McLeod Beccles, The Rectory, Heene, Worthing; and W. F. Fuller, Esq., The Bank, Worthing.
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W. TAVERNER, Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

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SUPERIOR BOARDING ESTABLISHMENT.
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BOURNEMOUTH. — Mancetter, West Cliff. Superior Boarding House. Best position, close to sea and pines. Very comfortable house. Terms moderate.—Address PROPRIETRESS.

WORTHING HOME OF REST, for Christians of both Sexes. Air good for Chest Complaints and Rheumatism. Home comforts. Terms 1 to 2 guineas. — LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Mellora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

INTEMPERANCE.—Private Home for limited number, in favourite winter and spring locality, where DIPSOMANIA, CHLORALISM, NERVOUS DEBILITY, &c., was successfully treated long before the H. D. Act of 1879. Christian influence, home comforts, and amusements. Highest references. Telegrams receive immediate attention. MEDICUS, Messrs. Pascoe, 28, Stokes Croft, Bristol.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
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HEALTH RESORT for Christians, with Hydropathic treatment.—The above is in the charming neighbourhood of Stroud, on a good eminence; dry and bracing; lovely scenery. The house is exceptionally comfortable, heated throughout on the most modern and approved principle.—Prospectus and terms of the Proprietor, S. PYALL DUPROSE, Pitchcombe View, Stroud, Gloucestershire.

ST. LEONARD'S-ON-SEA.—A limited number of Ministers and their wives, and other Christian workers, can be received at a comfortable private residence.—For terms, REST, Fern Lea, Pevensey-road.

HOME FOR LADY STUDENTS AND CHRISTIAN WORKERS, 186, Euston-road, N.W.—Managed by a Committee of Wesleyan Ladies, but unsectarian. Terms moderate.—Apply to the Lady Principal, Miss SHILLINGTON.

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BOARD AND RESIDENCE at the sea-side. A South Coast Vicar is able to offer the above. Christian principles essential. — Rev. OMICRON, Messrs. Dawson & Sons, 121, Cannon-street, E.C.

HOUSE (Unfurnished) wanted by a Gentleman. Three in family, and two servants. In or near London, healthy situation, gravel soil. Rent £40.—A. B., 186, Aldersgate-street.

TO PARENTS AND GUARDIANS. Clergyman (evangelical) offers comfortable Home for Youth or Young Lady. Pleasant and healthy locality near Sloane-square and South Kensington Stations. — REVEREND, Lemmer's Library, 56, King's-road, Chelsea, S.W.

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PART OF COUNTRY HOUSE wanted, for a widow. Three or four rooms, unfurnished, in healthy locality. Near place of worship. Rent very moderate.—Particulars, X., Stationer's, 4, Waterloo-street, Brighton.

A QUIET, COMFORTABLE HOME, with partial Board, offered to a Gentleman in a small family. Large bed-room. Terms 21s.—Mrs. C., 14, Caistor-villas, Manor-road, Stoke Newington, N.

MEDICAL MAN'S DAUGHTER wishes to meet with a refined home in a Christian worker's family residing in the London suburbs.—Miss TAYLOR, 137, Fellows-road, South Hampstead, N.W.

MISSION HALL or Chapel, and caretaker's house adjoining, close to Victoria Park, and nearly new, to be sold cheap. Leasehold or freehold. Seats for 250. Every convenience. Substantially built.
D. H., 23, Christie-road, South Hackney, E.

BOURNEMOUTH.—A Clergyman's Widow would gladly receive two or three Ladies, invalid or otherwise, in her comfortable home. Moderate charges. South aspect.
Mrs. H. ESTENS, Surrey-road South.

HASTINGS. — Small furnished Apartments. Clean, neat, home-like. Very comfortable. South aspect. Close to sea, omnibus, post-office, &c. Terms low.
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COMFORTABLE CHRISTIAN HOME, at a superior farm residence, for Lady or Gentleman, in healthy neighbourhood in North Hants. Bath-room, phaeton, shooting, fishing.— M. G., 20, Trafalgar-road, Old Kent-road, London.

BOARD AND RESIDENCE offered to a Lady in a quiet, comfortable home at Croydon Terms moderate. References given and required.
M. B., 2, Vicarage-road, Croydon.

NEAR HIGHGATE.—Ten-roomed house (partly Let) for sale. Every convenience. Near rail, trams, and 'buses. 87 years' Lease. Price £475. £125 cash (or in five quarterly instalments of £25 each); £350 may remain on mortgage, redeemable by easy instalments.—Write Mr. W., 14, Meeting-house-lane, Peckham, London, S.E.

CHRISTIAN HOME & REGISTRY. —Miss LOVEJOY offers comfortable Home to Servants seeking situations. Lodgings, 2s. 6d. to 3s. 6d. weekly, in compartments. Meals provided moderately. Registry charge for ladies, 1s. entry and 2s. 6d. and 3s. 6d. when suited. Servants free until suited. Established 1881.
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(Continued on page iii.)

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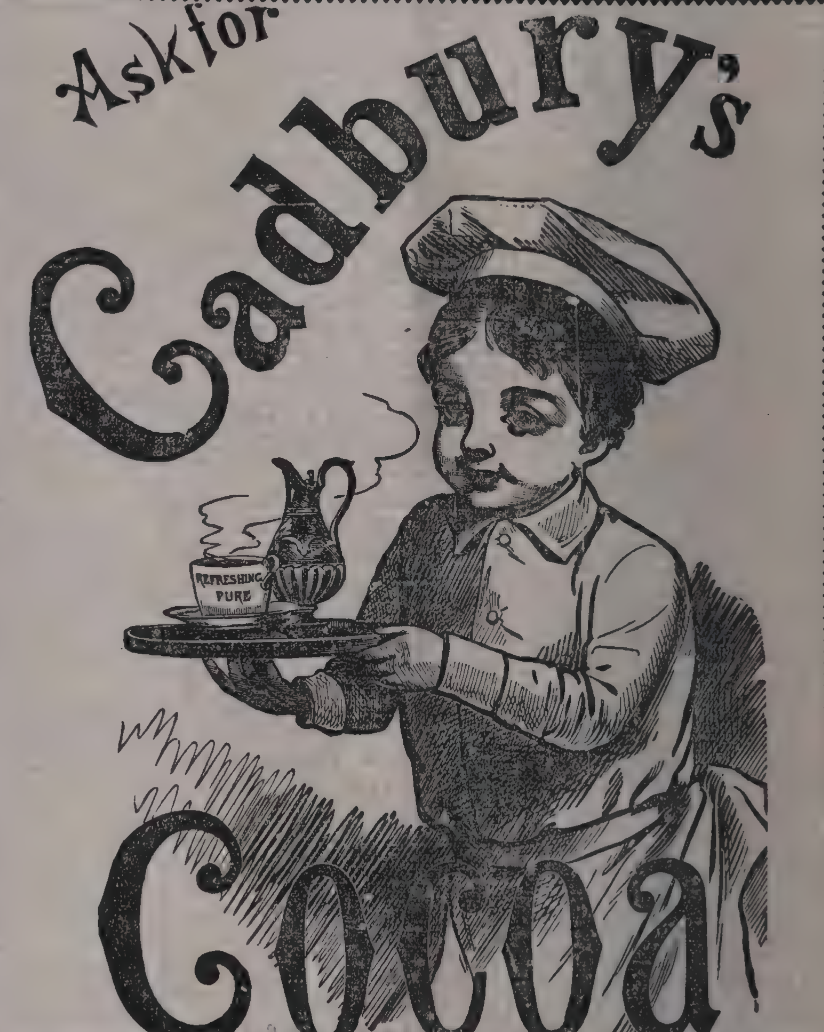

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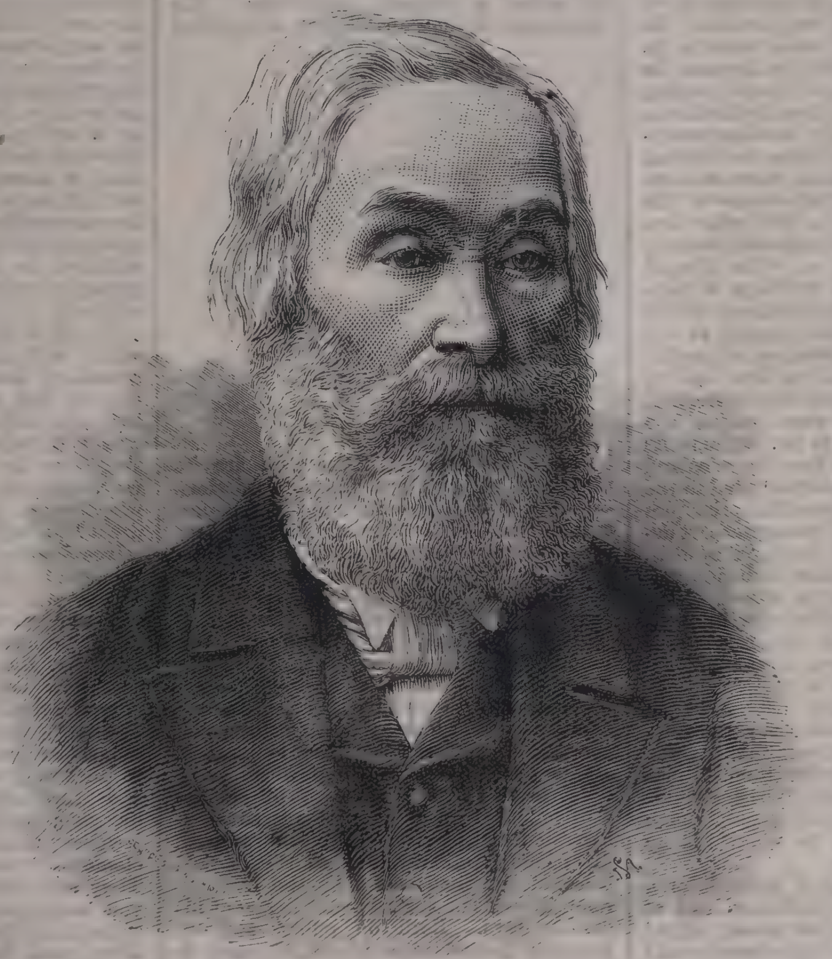
REV. J. A. WYLIE, LL.D.

THE quiet hamlet of Kirriemuir, in the uplands of Forfarshire, is little known to fame. But it has produced some notable men, of whom two now living may be instanced—Dr. Alexander Whyte, of Free St. George's, Edinburgh, and one of his elders, the subject of this sketch.

JAMES AITKEN WYLIE was born on August 9, 1808, so that the venerable Doctor, though his natural force is scarce abated, is now in his seventy-ninth year. He sprang from a Seceder stock, of which there is a trace even in his name; for James Aitken, of Kirriemuir, his minister and namefather, was one of the most godly and esteemed leaders of what was called the "Antiburgher" branch of the Secession. These "Old Light" Seceders did a great service for Scotland at a time when the religious life of the country had sunk lamentably low, and young Wylie owed much to his nurture in such a school of robust, primitive piety.

As a boy, he was a voracious reader. We have heard him say that the two books over which he was wont to pore most earnestly in these early days—next to the Old Testament histories and the Psalms—were the "Scots Worthies" and Bunyan's "Pilgrim." His taste for history was even then appearing, and his singular power of graphic narration was being already enkindled, as he sat by the ingle nook of his rural home. His education was begun at the parish school of Kirriemuir, and continued in a curriculum of four years at the University—the first three at Marischal College, Aberdeen, and the fourth at St. Andrew's, where it was his privilege to study moral philosophy and political economy under Dr. Thomas Chalmers. At that time, he showed great aptitude for Natural Science, and, while yet in early manhood, he gave scientific lectures in the Mechanics' Institutes of Alloa, and of Dunfermline, Forfar, and Arbroath. In 1827 he passed to the Original Secession Divinity Hall, in Edinburgh, and while there caught the inspiration of the famous biographer of Knox, Dr. Thomas M'Crie, whose bust still looks down upon the Doctor in his study.



(From Photograph by Mr. George Shaw, Edinburgh.)

Comparing his two great teachers, Dr. Wylie said some years ago, in a letter to the present writer:—

> Dr. M'Crie had less splendour, more intensity. Chalmers was the orator, M'Crie the prophet. Chalmers blazed like a conflagration, like a mountain on fire; M'Crie shone with concentrated brilliance, like an electric light. With a few touches he could paint a character, and, beyond all men I ever knew, give dramatic form to an event. When he kindled, his whole person became transformed; he grew taller; his big eyes burned like two lamps; his voice acquired a strange power that thrilled you. Of the two men, I think I profited most from M'Crie. I watched by his bedside when he was dying, and I was the last to whom he addressed mortal speech.

Mr. Wylie was licensed in 1829, and preached his first sermon at Midholm, in the South of Scotland. He was ordained at Dollar on April 20, 1831, and afterwards married the daughter of a co-presbyter, Rev. Thos. Gray, of Kirkcaldy, by whom he had two daughters, still living with their father. His Dollar pastorate lasted fifteen years, and in its course he wrote such works as the "Modern Judea" and "Scenes from the Bible," which have retained public favour and reached many editions. A sad domestic bereavement—the death of his beloved wife—concurring at the close of that period with an invitation from Hugh Miller to join him as assistant-editor of *The Witness*, Mr. Wylie, in 1846, transferred himself to Edinburgh. For ten years he continued to write the alternate leading article in that eminent journal, which did so much to mould the religious sentiment of Scotland, both before and after the Disruption.

It is a noteworthy coincidence that his coming to Edinburgh and the coming of Pio Nono to the Papal chair occurred on almost the same day. The two men's lives seemed to lie far enough apart; but stirring events towards the beginning of the new Pontificate greatly excited public interest and apprehension, and in the joint editor of *The Witness* the country found what it much needed, a trenchant and reliable teacher on the subject of the Papacy. In articles which attracted considerable notice, Mr. Wylie unfolded, as it had probably never been disclosed before, the true nature of that religio-political system, and the blighting effects everywhere attendant on its supremacy.

It was owing to no predilection of his own, but under the manifest leading of

Providence, that Mr. Wylie came to make Popery his life study, and to render in this connection a service which may be fairly described as not great only, but unique. His influence had been making itself felt in Scotland before then, but it was in 1851 that he rose into the position of the leading Protestant authority on the Papacy in English-speaking Christendom. This position he has since maintained; and he has had the satisfaction of hearing the echo of his own sentiments coming back to him from many a platform, and through many a publication. It was the appearance in the year named—1851—of "The Papacy: its History, Dogmas, Genius, and Prospects" that first brought its author into cosmopolitan notice. In this masterly treatise Mr. Wylie stood first among a large number of gifted competitors for the Evangelical Alliance Prize; and the ample recognition of its merits appeared not only in the eulogies of friends like Hugh Miller, but in the savage attacks of Roman Catholic critics both at home and on the Continent.

From that day it may be said that Mr.—soon Dr.—Wylie (LL.D. of Aberdeen, 1856) had his career mapped out for him. He had other abundant and varied work to do. For eight years (1853-60), for instance, he was editor of *The Free Church Record*, having, with the majority of his Seceder brethren, joined that Church in 1852. Besides preaching frequently, he found time for issuing various publications, which were well received. Among other engagements of this sort, he broke a lance in 1857 with Rev. Joseph Parker, and other talented writers, in a competitive essay on "The Gospel Ministry: the Duty and Privilege of Supporting it," in which the minister of the City Temple made an able second to the Scotch Divine. Other avenues of usefulness would have opened to him had he chosen. But in 1860, when the Protestant Institute of Edinburgh was founded, the country naturally turned to Dr. Wylie as its first professor; and since then, by voice and pen, his life has been mainly devoted to the lucid and fervent exposition of the principles of the Reformation, with the counterpart delineation of the errors of the Papal system. Well nigh 2000 students have in the interval passed through Dr. Wylie's classes, many of them carrying his influence with them into important spheres of labour. In 1868 he was one of six witnesses examined before the House of Lords on the Ecclesiastical Titles Act and Canon Law. He has spoken on numberless platforms with effect, often with a genuine eloquence that covered certain drawbacks of delivery which detract from his spoken as against his written style; while the audience he has addressed through the printed page may be numbered by hundreds of thousands.

Dr. Wylie has published upwards of a score of works, most of which have been of considerable note. He has never lacked for readers. His *magnum opus* may be said to be his great "History of Protestantism" (*Cassell & Co.*, 3 volumes), which has attained a circulation of some 70,000 copies, apart from an edition in German, now in course of publication. Perhaps priority may be ultimately given to his, as yet uncompleted, "History of the Scottish Nation," the first volume of which equals, for philosophic insight and graphic power, anything he has yet produced, and the second volume of which is just announced.

In December, 1881, at a representative gathering in Edinburgh, Dr. Wylie was presented, on the occasion of his jubilee, with his portrait and other tangible souvenirs, along with a cheque for 300 guineas, to fulfil his early dream of visiting Egypt and Palestine. Of this journey he has given a vivid account in his "Land of the Pharaohs" (1882), and his "Over the Holy Land" (1883). It was only one of many foreign expeditions that Dr. Wylie has undertaken. The powerful descriptions with which his histories abound are often inspired by what he himself has seen in Italy and Spain and the other historic lands of Europe. It may be added that the Doctor is a great pedestrian. Early every morning, while most people are still asleep, his spare, but erect and wiry figure may be seen issuing from his home on the South Side of Edinburgh, for his "constitutional" round Arthur's Seat; and, on a moderate computation, it may be confidently affirmed that, in his long and active life time, he has walked at least as much as four times the circumference of the entire globe!

In fine, Dr. Wylie is a man of simple habits, unostentatious piety, and mellow Christian character—earnest, but anything rather than morose. To virile strength he unites a woman's sensibility. His detestation of the Papal system is equalled by his tenderness for those who are its mistaken votaries and unhappy victims. You cannot be long with him without perceiving that he is a lover of Christ, and of all good men. A greater mistake could not be made than to fancy in him an acrid, self-assertive, one-idead controversialist. He is one of the best informed, most genial, and sympathetic of men; and the humility of true greatness is one of his striking characteristics. His hair grows hoary, and his frame is getting old, but his heart is ever young, and his conversation is so rich and sparkling, that there is both education and enjoyment in an evening with him by his hearth. With an entire absence of egotism, his fund of anecdotes is so inexhaustible that, as all who are favoured with his friendship know, one of the raciest books of our time would be the Doctor's reminiscences of the men and things of his earlier days. Both on public and on personal grounds the prayer of many is that he may long be spared—"Serus in cœlum redeat!"

THE PAPACY.—We learn that the Council of the Evangelical Alliance are making arrangements to send the admirable address of Dr. Wylie upon "The Present Position, Policy, and Prospects of the Papacy," to every Protestant minister in the United Kingdom. The sending of 30,000 or 40,000 copies of the pamphlet through the post involves, of course, a large outlay, but it is gratifying that the appeal on behalf of the special fund which the Evangelical Alliance are raising for this purpose, is being liberally responded to by several Christian friends. Doubtless many of our readers will be glad to help in this important matter. The address of the Alliance is 7, Adam-street, Adelphi, W.C.

CHRISTIAN WORLDLINESS.

At the present day one can hardly take up a good religious paper without finding in it an earnest appeal to Christians to be more devoted, more wholly given up to their Master's service. Urgent arguments are brought forward, and the blessedness of such a life dwelt upon, till one's whole heart responds to the call and the earnest cry goes up, "Here am I, Lord, send me!" But yet how little real work is done, compared with the number of Christians whose hearts are thus stirred!

It has just struck me forcibly, after reading one of these articles, Does not the hindrance lie, largely at least, in our *mode of living?* Are there not so many obstacles to entire devotion and active service in the whirl of social and domestic *duties* (?) that only a few who are specially strong, both mentally and spiritually, have the courage to rise above them and strike out a path for themselves?

Now the question arises, Is the present mode of living, in most Christian families, the *best?* Is it well to spend so much time on our houses; to give so much thought to dress; to make such a point of having everything in good style? Are these social gatherings (parties) so common amongst us a really profitable way of expending time and money? Do they afford the best kind of recreation, and do they increase our influence for good. Is it enough to live outwardly just as the world lives, and, after all its pressing claims have been satisfied, to give what remains of time, money, thought, and strength to the Lord's service?

Would it not be better to content ourselves with plainer homes and furniture, a mode of dressing requiring less time and money, and a perfectly simple style of living? And, if we wish to gather our friends together, would it not be more consistent to do so in an openly *unworldly* way, without any costly or troublesome preparation, either in house, table, or dress? Should we not thus secure ourselves double or treble the time for devotion and for service?

I know that there is a very great difference of opinion among Christians on these points. Some, the greater number, maintain that the former mode is the wiser; that it is healthier and more rational to have the mind taken up with a daily round of earthly cares, and not always engrossed in one subject; also, that it is only right to encourage commerce by costly houses, and furniture (of course within one's income); and by handsome dress and jewellery; and to cultivate the social element by means of parties and dinners. They urge that you lose influence unless you keep up your position by going into society, and living according to your means. They plead for unweeded, general reading as being variety for the mind, and also on the ground that, unless well "up" in all the current literature, you have nothing to talk about in society; and they stigmatise as "very narrow" any who venture to hold up a narrower path as the "more excellent way," and more in accordance with the self-sacrificing *love* of Christ.

Now, if we are really sincere in our desire to do the will of God at any cost, let us consider prayerfully which is the higher and more Christ-like, and the more *productive*, life.

Most of the luxuries and pleasures in which Christians indulge nowadays may be said to be *lawful*, but are they expedient? Is it not a higher life to deny ourselves voluntarily, for the sake of helping others, many things, which, had we fewer outside claims, we might legitimately enjoy? I know that many of those lives in question are most beautiful and unselfish, so far as domestic and social tyrannies will let them be; but the point is, if our one aim in life is to *be* good and to *do* good, let us hamper ourselves as little as possible with needless earthly claims. An ungrudging hospitality, not so much to congenial friends as to those who need it, will keep our domestic and social graces from rusting, and, no matter how we curtail our style of living, there will always be enough of the "daily round, the common task" to furnish us "room to deny ourselves;" the "road to bring us daily nearer God" will still point upwards, straight from the hallowed sanctuary of *home*. Whatever is our *duty* will always help us heavenward, no matter how engrossing or commonplace or even *drudging* it may be.

As regards general reading, every intelligent person must know what is going on around him in the world of thought, or he will be unable to speak with his enemies in the gate. Then all the grand thoughts in the highest literature of our own and other lands are of God, the "Father of lights," from whom cometh down "every good gift and every perfect gift." But light, trashy reading unfits us for hard mental work; the Christian worker needs a well-trained, well-exercised mind, and therefore such reading is bad. The best fighting weapons for the soldier of Christ, be his adversary formidable as Goliath, are the "sword of the Spirit which is the Word of God," and the pebble and sling of David's *faith*.

As for variety there is enough of it in real faithful Christian work, good reading, and family life, to keep the most one-sided mind well balanced.

That view of life cannot justly be termed narrow which leads us to simplfy our own needs in order that more of our thought, time, and money, may go to the needs of others. Christ's life has always been held up as a typically great one, and He "left us an example that we should follow his steps." Is it necessary that there should be such a marked difference between his life and ours? Every day *He* "went about doing good," and the whole tenor of his teaching was that *we* should not lay up treasure upon earth, nor encumber ourselves by our surroundings, but be free to do as He did. He gently reproved Martha for her "much serving," though it came of love, and reminded her that Mary's was the "*better part.*" Ah, many hearts would leap for joy could they but see their way to simplifying life so as to be less detained from the Lord's service.

It can be done, though, no doubt, all who resolutely begin to do it will encounter difficulties at the outset. But if we plainly tell our friends that we have seen more clearly the meaning of full consecration, and intend henceforth to carry it into practice, all whose friendship is worth having, will respect our motive, whether they approve our action or not. But we shall double our difficulties unless we make a decided stand at the beginning.

Conformity to the world is our great bane; our influence will increase tenfold if we really *came out from* it and are *separate*; our conscience, freed from its frequent controversies with God, will be at perfect rest; we shall be able honestly to "rejoice" because we have "offered willingly unto the Lord," and his "joy will be our strength."

Oh, let us determine now, by the power of the Holy Ghost, to make straight paths for our feet, so that what is lame in us be no more *turned out of the way*, but rather be *healed.* A great and effective door is opened before each one of us for service. Let us no longer block the way to it by self-imposed, needless, time-wasting relations with the world in any of its forms. The power of God will be with us in our effort to break loose, obstacles that now seem insuperable will vanish into thin air when boldly dealt with. The Saviour is calling us again into this sacred narrow path of whole-hearted consecration, and many of us are longing to go. *Who will lead the way?* H. W. G.

Paris, March 3.

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FISHERMEN AND SHEPHERDS.*

It is worth our while attentively to study the figures by which the only-wise God conveys his thoughts to men. There is a wide difference between the qualifications necessary to a fisherman and a shepherd. The aim of the one is to *get*, of the other to *keep*. The fisherman's is an exciting, adventurous, roving life, and boldness, hardihood, and tact in adapting himself to his ever-varying circumstances are amongst the characteristics conducive to his success; while qualities of another kind—gentleness, quietness, patient and watchful care, are indispensable to the shepherd. Some qualities, however, are essential to both, as, for example, a love of their several callings, a knowledge of the creatures with which they have to deal, and wisdom and skill in the application of such knowledge.

It would be easy to trace a similar contrast between the evangelist and the pastor; and if it be intelligible to us that a good fisherman would often make a bad shepherd, and a good shepherd a bad fisherman, it will not be difficult to understand why the Holy Ghost has broadly distinguished between gifts of evangelists on the one hand, and of pastors and teachers on the other.

There is a tendency in our nature inclining us to the exciting and adventurous and changeful, so that the exclamation, "I go a fishing!" will almost insure the response, "We also go with thee!" when a thrice-repeated command may be needed to "Feed my lambs." There is an *éclat* about preaching the Gospel (especially in the good days on which we have fallen), which does not attach to pastoral care; and the evangelist has an immediate joy in seeing men struggling in the Gospel net, while the feeder of the flock must have long patience to await the result of his labours. Yet the unknown and patient shepherd has a reward peculiarly his own in the growth and development of his flock, and when the Chief Shepherd shall appear, he, as well as the laborious and hardy fisherman, shall receive a crown of glory that fadeth not away.

Ye servants of the Lord,
Each in his office wait,
Obedient to his heavenly word,
And watchful at his gate.

We would not overstate the contrast we have drawn, for the gifts of evangelist and pastor have been combined in many disciples of the Lord. We are taught to covet earnestly the best gifts.

He whom grace has made wise to win souls may justly ask of God wisdom to train and feed them; and the scribe instructed into the kingdom, who brings out of his treasury things new and old for the enriching of Christ's little ones, will not ask in vain for power to preach the Gospel of God.

With regard to the exercise of these gifts. The men of Galilee let down their net at the bidding of Jesus, and with earnest labour, all hands helping, they brought their freight to shore. How strange it would have been if, having enclosed that great multitude of fishes, they had made no effort to drag their net to land. What should we think of a fisherman who was extremely nice in his method of casting his net, and scrupulously exact as to the time he occupied in drawing it through the sea, but took no pains to know whether he had enclosed any fish, or positively objected to drag them to land? Yet, if eternal realities are superior to the shadows of time, how much stranger is it when preachers whom Christ has sent to catch men for whom He died, are precise in the terms they employ, and scrupulous as to the length of their discourses, but are at no pains to inform themselves as to the results, and neglect or refuse to lay hold of those who have been lured by such a bait as the good tidings concerning the Son of God. If Jesus came to the shore and said to his commissioned fishermen, "Bring of the fish which ye have now caught," how many would have to answer, "Lord, we let them go again"!

One word to pastors and teachers. The Chief Shepherd is exceeding pitiful, and they who have drunk into his Spirit thus speak:—"We were gentle among you, even as a nurse cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us."

Nursing fathers, and nursing mothers, must be kings and queens, ruling their own spirits, by bringing every thought into captivity to the obedience of Christ.

To all who occupy till He comes, in whatever way He may appoint, the Master when He comes will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." M.

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Mr. Spencer Walton at Fairlight.

After many years of sowing and much prayer, we have at last been blessed with a remarkable reaping time. The first three meetings of Mr. Spencer Walton's mission were specially for Christians; they were both searching and humbling—a good preface to the revival which followed.

A wonderful breaking down commenced on the Sunday night, and was manifested at all the following meetings, when many long prayed for were brought to decision for Christ. The interest increased as the meetings continued, many of the people coming from long distances. The closing meeting we can never forget, when many stood up joyfully to express before their mates and neighbours that they were now on the Lord's side.

Mr. Walton's addresses were most earnest and solemn, and he seems to have a special gift in gaining the confidence of those who are anxious. We are most thankful for his visit, which God has so greatly blessed.

Henry Stent, Vicar.
E. W. Elliott, Curate.

A VISIT TO DR. BARNARDO is the title of an excellent sketch of the institutions that radiate from Stepney Causeway, in last week's *Nonconformist and Independent.*

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* Reprinted from The Revival of April 13, 1861, in accordance with the suggestion of "A Reader from the Beginning."

ROMANISM and PROPHECY.

MR. GRATTAN GUINNESS'S LECTURES.

IV. THE PRE-REFORMATION VIEW.

Having in the previous lectures surveyed the scope of the prophetic Scriptures, in their bearing on the Romish question, Mr. Guinness last week proceeded to inquire into the verdict of post-Scriptural times. To condense into ninety minutes' speech the opinions of men of light and leading during fifteen centuries, seems no easy task. Yet the speaker succeeded in doing so with a lucidity and impressiveness that showed his close acquaintance with the subject. The final paragraphs of the lecture, which we quote in full, were grandly eloquent, both in matter and in delivery.

How has the Christian Church understood and employed the Scriptural predictions relating to Antichrist and the Man of Sin? If these prophecies have proved to be a mighty power in the history of the Church, in preserving her faith, inspiring her courage, and supporting her martyrs in the hour of trial, we cannot lightly esteem the interpretation which has produced such results. We should naturally conclude the view of the victorious witnesses against apostasy to be correct, in preference to the view of those who composed that persecuting, tyrannical, and apostate Church. The two views will, of course, be antagonistic, and, as a matter of fact, they have been. The "historic" method of interpretation, Mr. Guinness asserted, has been held by the larger part of the greatest and best religious teachers for 1800 years. The "futurist" view, on the other hand (which would relegate the fulfilment of these prophecies to a mere fragment of time at the close of the dispensation), is chiefly represented by teachers belonging to the Church of Rome.

Proceeding to expand and enforce these central arguments, the lecturer maintained that the historic method of interpretation, which is condemned by Rome, gradually grew up with the course of events; and, while its details were slowly modified under the illuminating influence of actual facts, its foundation principles remained unaltered from age to age. "It was defended by a multitude of earnest students, and faithful expositors, and it shaped the history of heroic struggles, and of glorious reformations." Mr. Guinness divided his review of the first fifteen centuries of the Christian era into three sections: (1) the period from Apostolic times to the fall of Rome Pagan in the fifth century; (2) on to the pontificate of Hildebrande, the founder of the Papal theocracy in the eleventh century; (3) to the Reformation.

THE VERDICT OF THE FATHERS.

The following eight points were advanced as to the views of "The Fathers:"—(1) They interpreted the four wild beasts of prophecy as representing the four empires—Babylon, Persia, Greece, and Rome. (2) They held that the ten-horned beast of Daniel and John are the same. (3) They held the historic interpretation of the Apocalypse. (4) They held that the little horn of Daniel, the Man of Sin foretold by Paul, and the revived head of the Roman Empire predicted by John represent the same power, and that power is the Antichrist. (5) They held that the Roman Empire was the "let" or hindrance (2 Thess.) which kept back the manifestation of the Man of Sin. (6) They held that the fall of the Roman Empire was imminent, and therefore the manifestation of Antichrist close at hand. (7) They held that the Man of Sin or Antichrist would be a ruler or head of the Roman Empire. (8) They held that the Babylon of the Apocalypse meant Rome. Mr. Guinness fortified his position as to these averments, by liberal and specific quotation from the writings of Hippolytus, Irenæus, Victorinus, Origen, Jerome, Tertullian, Chrysostom, Justin Martyr, and Cyprian; making a consensus of view that is of essential weight in estimating the bearing of this question. None of the Fathers held "the futurist gap theory," which makes the Apocalypse overleap nearly eighteen centuries, and apply merely to the last half dozen years of the dispensation. They held, it is true, that the Antichrist was an individual man, but their early position sufficiently accounts for this: they could have no conception that the Church was for nineteen centuries to pass through prolonged and bitter persecution under a succession of nominally Christian, but apostate rulers, filling the place of the ancient Cæsars, and emulating their anti-Christian deeds.

As to the second period, from the fall of Pagan Rome to the full development of the Papal theocracy, Mr. Guinness contended that the interpreters of that time were also of the historic school, making the prophecies embrace the whole course of events, from the first advent to the final consummation. The authors quoted in support of this were Primasius, the venerable Bede, Ansbert, Haymo, Andreas, Arethas, and Berengaud. A copy of the Commentary of the Venerable Bede, who lived in the north of England at the close of the seventh century, was one of the goodly pile of ancient-looking volumes that covered the table by Mr. Guinness's side. These mediæval interpreters, no doubt, spiritualised and explained away a great deal of prophecy. They even supposed they were then living in the millennium; and, while they were expecting that the Man of Sin would be revealed in an outbreak of evil at its close, that very Man of Sin stole unperceived into their midst, and usurped the place of Christ over his unwatchful flock. It was but gradually that the true character of the Papacy dawned upon the Christian Church of this period.

Coming to the third epoch, the lecturer said that the accession of Gregory VII., or Hildebrande, was the great landmark in the development of the Papacy, when the Pope dropped the mask of shepherd, and exchanged the crook for the sceptre and the sword. Gregory's successors went even further. Hallam, the historian of the middle ages says:—

> As Gregory VII. appears the most usurping of mankind till we read the history of Innocent III., so Innocent is thrown into the shade by the supreme audacity of Boniface VIII.

Some lines from the poet Dante, written in the thirteenth century, were given by the lecturer with great vigour and effect. The poet saw in the Papacy the usurping Man of Sin, and in the Church of Rome the Babylon of the Apocalypse:—

> Woe to thee, Simon Magus; woe to you,
> His wretched followers, who the things of God,
> Which should be wedded unto goodness—them,
> Rapacious as ye are, do prostitute
> For gold and silver.
> Your avarice
> O'ercasts the world with mourning; under foot
> Treading the good, and raising bad men up.
> Of shepherds like to you, th' Evangelist
> Was ware, when her, who sits upon the waves,
> With kings in filthy whoredom he beheld,
> She who with seven heads towered at her birth,
> And from ten horns her proof of glory drew,
> Long as her spouse in virtue took delight.
> Of gold and silver ye have made your god,
> Differing wherein from the idolator,
> But that he worships one, a hundred ye?
> Ah, Constantine, to how much ill gave birth,
> Not thy conversion, but that plenteous dower,
> Which the first wealthy Father gained from thee.

In his poem on Paradise, Dante says:—

> In shepherds' clothing greedy wolves below
> Range wide o'er all the pastures. Arm of God
> Why longer sleepest thou?"

In the end of the poem he refers to the Apostle John as

> The seer
> That, e'er he died, saw all the grievous times
> Of the fair bride, who with the lance and nails
> Was won.

These lines plainly recognise the historical interpretation of the Apocalypse. What Dante saw, the Albigenses and the Waldenses saw. A graphic description was given by Mr. Guinness of the fair lands occupied by these heroic and faithful witnesses to the truth, and of their cruel persecution. He read Milton's famous sonnet:—

> Avenge, oh Lord, thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold.

Then followed a brief account of the Bohemian persecutions, and of the part played by Wycliffe, the English "Morning Star of the Reformation," who translated the Scriptures into the English tongue, and waged war against the errors and abominations of Rome. He, too, interpreted these prophecies historically, as did the Waldenses. After a touching reference to the trial and martyrdom of Lord Cobham, who was burned at the stake in St. Giles, about a century before the time of Luther, Mr. Guinness closed his deeply instructive lecture by a magnificent outburst, which we may term an

APOSTROPHE TO IMMORTAL TRUTH.

They were burned, these blessed men of God! Huss was burned. Jerome was burned. Lord Cobham was burned. Even Wycliffe's bones were dug up forty-one years after his death, and burned. Savonarola, who preached with trumpet tongue that Rome was Babylon, was burned. All these were burned before the Reformation; and thousands more. They were burned, but their words were not burned! Their testimony was not burned! It lived on! Fire could not scorch it. Chains could not bind it. Gags could not silence it. Gaols could not stifle it. Swords could not slay it. Nought could destroy it. Truth is immortal. Truth is unconquerable. Imprison it, and it comes forth free! Bury it, and it rises again. Crush it to the earth, and it springs up victorious: purer for the conflict; nobler for the victory. The truth, to which these confessors witnessed, sprang up again a century later, and rolled over Europe the tremendous tide of the Reformation.

And whence came this testimony which no one could repress? Whence came this testimony trumpet tongued, that Rome in all its myriad-handed might was impotent to silence or arrest? Whence came it but from that sacred volume, writ in gloomy prisons, in lands of captivity, in scenes of exile, for the guidance, the preservation, the support of God's suffering saints, and faithful witnesses in every age. Daniel the captive; Paul the prisoner; John the exile — such were its inspired authors; men whose piercing vision looked down the long vista of the Church's conflicts, marked her martyrdoms, and saw her triumphs from afar.

O Word of divinely given prophecy! O wondrous volume whose seven seals the Lamb has loosed and opened, to meet the moral and spiritual needs of the suffering Church He loves so well; how have thy solemn utterances, thy mysterious symbols been scanned and studied by earnest saintly eyes; how hast thou been pondered in prisons, remembered on racks, repeated in the flames! Thy texts are windows through which the light shines from the third heaven down into the darkest depths of earth's conflicts, mysteries, and woes. O sacred and sanctifying truth! How have thy words been watered with the tears of suffering saints, steeped in their griefs and sorrows, and dyed in the copious streaming of their blood.

Precious are the lives which have sealed Thee; precious the truths those lives have sealed! Thy words have been wings by which the persecuted Church has soared from the wilderness, and the battlefield, into the pure serene of everlasting love and peace! Like a bright angel thou art heaven descended, and leadest to the skies. By thee has God guided to their glorious consummation the noble army of saints, confessors, martyrs, shining round his throne like the everlasting stars. They are gone into that world of glory—for ever gone—but the light which led them there remains behind! We cannot touch them. They have vanished from the sight of men, like the prophet whose chariot to heaven was the wingèd flame! We cannot hear the music of their harpings, or the thunder of their song! But we still grasp the book they loved, which made them all they were, and all they are. Ye Waldenses from the lonely blood-stained Alps; ye nameless victims of the dreadful Inquisition; ye noble Protestants before the Reformation—Wycliffe, Huss, Jerome, Cobham, Savonarola—we have the holy pages which ye pondered, the words of truth and life ye sealed with martyrs' blood! Be those words to us what they were to you; let them be our inspiration and our testimony, and the testimony of our children after us; till the hour when truth, emancipated from all trammels, shall shine through the world in its unclouded splendour, and error, and superstition, and falsehood from its presence shall for ever flee away!

Dr. Miller, Q.C., who presided, said, in a few remarks at the close, that he knew of no cause half so worthy at the present time as the spread of good, sound Protestant truth.

LEAMINGTON Y.W.C.A.—The "Young Dressmakers' Home, at Stanhope House, 14, Regent-street West, Leamington, has, during its twelfth year, been of incalculable benefit to numbers of young people, many of whom, but for its kindly shelter, would have had a bad time of it at changing seasons. The number (77) who have availed themselves of the benefit of the Home has been larger than in any previous year. As the report says, "We have no hard and fast lines, and count it a pleasure to be able to help those who from any cause may be in trouble or need." It is not surprising to learn that there is a strong bond of affection between the inmates and the matron, Miss Craggs. Eight Bible-classes are held every Sunday afternoon, the attendances at which number nearly 600. The evangelistic work, which is of a very direct and definite character, has been fruitful in spiritual blessing, and some of the inmates have gone forth to the Lord's work.

CHURCH WORK IN GLASGOW.

SIR,—In a recent issue of THE CHRISTIAN you give extracts from two correspondents of the Glasgow *Daily Mail*, bearing on the work of churches and ministers in this city. The tale told by both these correspondents is certainly doleful enough, and is fitted to leave the impression that our churches are ceasing to be the centres of vigorous and successful aggressive work, and that the best work in Glasgow is done by outside organisations.

Now, Sir, is it so? Are clergy and congregations allowing the work to slip out of their hands? No one, indeed, will for a moment deny the noble service to Christ rendered by such agencies as the United Evangelistic Association. But there is another side, of which the writers you quote seem totally unaware. I trust you will grant me a portion of your space, in order to present some facts connected with purely congregational effort, which will be interesting to all in sympathy with thorough-going spiritual work. The facts I am to mention, I may say, are drawn from reports furnished by Congregations, and submitted to a Presbyterial Conference recently held in the city. The information, therefore, is in everyway reliable.

STEADY GROWTH.

(1) As to the healthiness and steady growth of congregations. One says:—"The work of the congregation has gone on with not a little encouragement during the past year." Another, "We have many zealous workers, who are untiring in their zeal, and going on to new enterprises as occasion offers." Another, "Our usual agencies are in full and active operation, and our workers are resolute and hopeful." "The standard of church life is rising." Another, "There has been an increase in the attendance at the services on Sabbath...also a considerable increase of attendance at the weekly prayer-meeting...a warmer interest, too, is taken in the whole work of the congregation." Others speak of weekly prayer-meetings with an attendance of several hundreds. Others tell of work among the young so growing as to overtax the accommodation supplied by church premises. Again and again are we told of persons drafted into church-membership, as the fruit of missionary effort. It is not unusual for anxious inquirers to seek conversation with the minister at the close of the ordinary church services. Many speak of growing communion rolls, and of deepening interest among old and young. One congregation, started three years ago with no membership, has now a roll of nearly five hundred.

(2) I would refer to the manifold agencies in operation in congregations, such as open-air services, where the Gospel is sung and spoken night after night, wet or dry; evangelistic services in the churches, which during the past winter have been remarkably blessed in the hopeful conversion of multitudes; Gospel temperance meetings, especially on Saturday evenings, where testimony is often given by reclaimed drunkards, of the power of Divine grace in delivering them from the bondage of strong drink; medical missions among poor and sunken; domestic missions, having for their object the establishment of kitchen meetings, mothers' meetings, &c.; tract distribution; district visitation, &c. In short, congregations seem to leave nothing untried which sanctified ingenuity can devise, in order to bring the Gospel to bear on the people and win souls to Christ.

SOME OF THE FRUITS.

(3) The results of such varied instrumentality have, through the blessing of God, been most cheering. Speaking of a series of evangelistic meetings in his church, one minister says:—"I solemnly believe I saw more direct fruit of my ministry that fortnight than during the past years of my work in Glasgow." It is well known that a remarkable time of blessing has been and is still being enjoyed by districts in the west end and suburbs of Glasgow. No doubt, the services of "laymen" have been very prominent and greatly owned of God in this movement. Still, it has been essentially a Church movement, guided by ministers, and conducted on Church lines. The meetings were held in churches, and the happy fruits are now being reaped by churches. One minister connected with the work says:—"Our Young Men's Christian Association has been considerably increased (by the movement), both in numbers and mission enterprise. All our home mission agencies are more vigorous than they have ever been, and now we have no vacancies in our home mission staff, though our mission district contains about 5000 souls."

A second minister, equally prominent in the movement, testifies:—"The impulse received by us has been felt this winter in every department of Christian service, alike in respect of the number of workers, and in respect of the hearty character of their work. I have been distinctly sensible of a generally pervading spirit of earnestness in the congregation. And this has been not only felt, but seen in various ways. At the beginning of the season we had more volunteers for Sabbath-school and similar work than we had posts to assign. There has been a marked improvement also in the attendance at the second diet of Sabbath worship, at the weekly prayer-meeting, and at the Bible-classes. I have further been cheered in the course of visitation, by finding the prevalence of an unusual amount of susceptibility to religious impression, and of a ready desire to converse about personal religion."

Another minister, whose church has lately been the scene of similar work, writes:—"The attendance at our meetings from first to last showed an unusual amount of interest in the great question of salvation. On one Sabbath evening there would be no fewer than about 1300 present."

But it is not only of large audiences we have to speak. Impressions, deep and solemn, were made, as was shown by the large numbers of young men and women who remained to the second meetings. The results have been very blessed. At one communion, which occurred at the close of one of the series of meetings, the attendance was not only larger than usual at that season of the year, but the experience of many was that they never enjoyed a communion season like it. More sat down at the Lord's table for the first time than ever before at the winter communion, and nearly all of these young people professed to have made an out-and-out surrender to Christ. The attendance at the prayer-meeting has nearly doubled, some now attending whom I never saw at the meeting before. Considerable additions have been made to the Sabbath Morning Association, which is at present in a very vigorous and healthy condition. Scarcely a day passes but I am brought face to face with most blessed results. I discovered when visiting, that young men who have got a blessing are praying for the conversion of relatives. In short, these meetings have, by the blessing of God, produced practical and permanent results, and given a decided stimulus to Christian life and work in the congregation."

A MODEL WORKING CHURCH.

Permit me to give one more quotation, which I take from the report of a minister who labours in the midst of one of the most populous and most sunken districts of the city. I may mention that his church is open for Christian work *every night, all the year round.* "We have seen," he writes, "children of tender years enter the kingdom—youth, frivolous, thoughtless, cruel, debauched, incidentally listening to the Word of God, meeting with the Saviour, and repenting; mature life—lost, depraved, unchained, almost hopeless—recovered and saved; men and women, who were mad upon their idols, are now sitting at the feet of Jesus, clothed and in their right mind. We have seen the wicked forsaking his ways, and the unrighteous man his thoughts at the Gospel call. We have witnessed the unclean, the impure, the drunkard, and the despairing experiencing a new power—a being transformed by the renewing of their minds. We have known the criminal's cell emptied, the felon leaving the penitentiary, the suicide turning his footsteps from the gates of death, and even the murderer, respited to be saved, and all of them now living and working for the Lord that bought and saved them. We have been many nights on the watch, but not one without the light of God's countenance. We have had many souls in one night, but never a night without a soul......In spiritual results we may say that upwards of one thousand souls have been added to the fellowship of our congregation in the past nine years."

Now, Sir, such stories of work speak for themselves. They are told by ministers in all humility, and with a profound sense of how insufficient every effort made by them and their people has yet been to cope with the needs of this great city. God knows, its needs are clamant and pressing. There is much all around us fitted to appal and sadden. But, from such brief sketches as are given above, is it not obvious that many churches and ministers are striving to do their part in rousing the dead and gathering in the perishing? If the correspondents of *The Mail*, whose words you have cited, will extend their observation, they will discover that there is hardly a corner of this city where some congregation, with its earnest pastor and devoted workers, is not busy, casting forth the net of earnest Christian activity. And their labours have not been in vain.—Yours, &c., J. B.

Glasgow, March 3.

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Mr. J. M. Scroggie at Inverness.

WE have had a visit from this evangelist, who for three weeks past has laboured with much success and blessing. He came by invitation of the United Evangelistic Committee, composed of ministers and workers from various denominations who have joined with hearty sympathy in the work. As the meetings progressed it was seen that the Lord was working by his Spirit in awakening and saving power. The after-meetings had a quiet solemnity that was deeply impressive, as the workers dealt with the anxious, and the seeking souls found a seeking Saviour.

A special feature of the work is the number of boys and girls who profess to have got a blessing. This may be attributed in part to Mr. Scroggie addressing the children of the Scripture Union each Sabbath morning, and on the last Sabbath a special children's service in the Music Hall, at which nearly 1000 of the young people must have been present, besides parents and friends. The extent of the work was best seen in a social meeting for the young converts, held on Monday, February 28, in the Y.M.C.A. rooms, where an opportunity was given to the workers to take their names and addresses. Considerably over one hundred have thus given in their names as having received the Lord Jesus at this time. There were also several cases at that meeting of anxious ones being set at liberty.

Mr. Scroggie has returned home to Haddington for a rest before beginning a mission at Bristol on the 13th instant. C. W.

SUNDAY CLOSING.—The double number for last week of *The Sunday Closing Reporter* brings forcibly before us the position of this great question. It shows how greatly Scotland, Ireland, and Wales have benefited by the closing of the public-houses on Sundays, and that the canvass of Liverpool, for instance, proves that a considerable majority of the publicans themselves are in agreement with the rest of the inhabitants in desiring to come under the Act. We are reminded also of the scathing remarks of the Archbishop of York at a great meeting at Manchester, in reference to the rejection by the House of Lords of the Durham Sunday Closing Bill. There is, therefore, strong hope that Mr. Stevenson's Bill for total Sunday Closing throughout the whole of England will this year become law, and thus this Jubilee Year will witness the striking off of the drink chains for at

HOW TO DEAL WITH SCEPTICS.

Equally pleasing to the lecturer and his audience must have been the meeting at the Centenary Hall, Bishopsgate-street, on Monday evening, last week, between the Open-air Mission preachers and Mr. H. L. Hastings, of Boston, U.S.A. The former, headed by Mr. Kirkham, their indefatigable secretary, and presided over by the Hon. A. F. Kinnaird, filled the hall, and, if the lecturer caught anything of inspiration and enthusiasm by having such an audience to listen to him, he returned all with interest. Whilst the preachers got many a hint that will doubtless serve them in good stead, any sceptic who may have been present would certainly have felt that, while there was no pretension that every question or doubt could be fully answered, his chosen positions were turned, and his favourite arguments completely undermined.

Mr. Hastings commenced by saying that every out-door worker naturally meets sceptics. We meet them because we go where they are; and there is no better way of catching fish than by going where they are. There are various ways of dealings with sceptics. We have to deal with multitudes of working men of the rising generation, whose minds are being polluted with what professional sceptics are writing and saying. On a single table in a reading-room he had seen 250 publications devoted to the dissemination of infidelity. Infidel literature is being scattered by the hundred thousand, not only here, but in India and every country where English civilisation is going. The question for us is not what is to become of the Bible or of Christianity, but what is to become of those who are living without those comforts, and dying without those hopes which we enjoy. These men we wish to reach, and benefit and save.

But some say, We do not go out to debate. Very true. We are satisfied with our position; and a grand thing it is when a man is satisfied, when he can say with Paul, "I know in whom I have believed." Old John Leland used to preach in certain places regularly, and he used to borrow from the neighbours a chair on which to stand. One day an infidel began speaking about all sorts of things, and Leland sat down on the chair and patiently listened. When the man stopped, he asked, "Have you got through?" "Yes." Then he quietly picked up his chair and walked on. Sometimes that is the best way of dealing with those who will persist in putting all manner of questions. But it is not always a safe or right thing to ignore objections or questions. Sometimes it looks as if the case went by default, and sometimes men are confirmed in their scepticism by a silence which is dishonouring to the Master. Nor is it wise to hold up to ridicule the faults and failings of sceptics. That does not prove anything. Even amongst those whom Christ had chosen, there was a traitor, and that particular type of apostolic succession is to be found in the Church even now. On the other hand, we should stand our ground, and be always ready to give a reason for the hope that is in us. We are to say with the Apostle, "I am not ashamed of the Gospel, for it is the power of God unto salvation." It may be the duty of some to imitate the example of Paul who disputed daily in the market place, and talked with as many as would talk with him. When he stood on Mars Hill, he did not revile the people because of their idolatry, but he said, "I see you are a very religious people; you have a good many altars about here, and there is one to the unknown God. Now I will tell you something of Him." So he got on the sunshiny side of their hearts, and preached Jesus Christ to them before he let them go. Our Master understood how to deal with those who continually beset Him with others were constantly coming to Him with questions, but they always got enough of it before they got through. He answered them sometimes with another question, as when He asked, "The baptism of John, whence was it? From heaven or of men?" They saw at once they were in a dilemma, and not liking either horn, replied, "We cannot say." And from that time forth no man durst ask Him any more questions.

The way in which men speak affects very much their testimony. "We speak the things that we know." If a man knows that his own heart has been changed, that he is living a new life, if he feels within him the power of that new life, he will speak from his heart and men will take knowledge of him that he has been with Jesus. A local preacher, when undergoing an examination in theology, was asked, "How do you prove the divinity of Christ?" "By the power of Christ in my own soul," he replied. This was good proof for him and for all who knew him before he was converted. An infidel might say he did not believe such evidence, but after all, infidels do not always say the truth. "It is safe to act on this, that every unbeliever has a human heart, and that he has his full share of the sorrows of humanity. If you believe that a sceptic enjoys peace or rest of mind, I can only say that I am surprised at your credulity. He says he does, but I don't believe it; and I know that many have turned Queen's evidence."

The lecturer then dealt with a large number of the questions that sceptics are so fond of bringing forward. He showed that if they refused to accept the statements of Scripture with regard to some points which, as they say, they cannot understand, it is equally impossible to understand many of the operations of nature. Scripture, also, is grievously mis-quoted by them, and it is always well to ask them to refer to the passage objected to. The story of the Fall is rejected; but pain and sorrow, thorns and thistles, sin and death cannot be got rid of. When our Lord was upon earth sceptics raged about the resurrection; He said, "Lazarus come forth." They railed and murmured: He opened the eyes of the blind and the ears of the deaf, He healed the sick. They sought his life, but the common people heard Him gladly. The Saviour was a teacher, but He was much more. He also said to his people, "Lo, I am with you alway, even unto the end of the world." Said an officer once when ordered off on some perilous work, "Commander, let me have a grasp of your conquering hand." So should we go every day to our great Captain for a grasp of his conquering hand, and then, strong in his strength, we shall be able to overcome through Him who is more than conqueror.

THE RAILWAY MISSION.—A public meeting in aid of this Mission was recently held at Eastbourne. After addresses by Major-General Tulloch and Lady Sebright, Mr. D. Spencer (secretary) spoke of what had been done in that town, where the work is progressing splendidly. The Mission at present reaches between 60,000 and 80,000 of the 367,000 railway servants in the United Kingdom, and at only about 160 of the 36,000 railway stations are its meetings held, so that there is still much land to be possessed. Mr. Spencer appealed to Christians of all denominations to help in extending the work. Over 4000 railway servants have joined the "Railway-men's Christian Association." As to the results, a great many are Christians and total abstainers.

HAM-YARD SOUP KITCHEN AND HOSPICE.—This institution ministers not only to the peripatetic wanderers of the streets, but to the necessities of many requiring help for a considerable time. Families in need are supplied with soup on alternate days during a whole month by a system of relief by recommendation and registration which is found to work exceedingly well. Nearly 3000 families were thus sustained during last year. Coal and other help is also rendered. The soup-kitchen, which can turn out 175 gallons of soup a day, is now working to its utmost capacity. In the Hospice 269 men were entertained, and the average duration of their stay was 15 nights each, while 111 were permanently benefited, either by employment being found for them, or in other ways. The Home is in Ham-yard, Great Windmill-street, W., and the secretary, Mr. H. Seymour

SURE MERCIES.

"I will make an everlasting covenant with you, even the sure mercies of David."—Isa. lv. 3.

When the stormy winds of trouble
  Round about us loudly roar,
Daily cares their weight redouble,
  Hands are weak and hearts are sore;
See, how brightly shines the promise,
  Which no shadows can obscure,
"I will give you," saith Jehovah,
  "David's mercies sure."

When temptation's fears assail us,
  Doubt and darkness reign within,
Earthly help can nought avail us,
  To redeem our souls from sin:
Hark! for 'tis our Father's promise,
  To the erring, weak, and poor,
"I will give you," saith Jehovah,
  "David's mercies sure."

When our loved ones here are taken
  To the mansions of the blest,
When our own frail tent is shaken,
  Ere we enter into rest;
Then how sweet our Father's promise,
  Which for ever shall endure,
"I will give you," saith Jehovah,
  "David's mercies sure."

Hannah F. White.

MOVEMENT IN BRAZIL.

A remarkable work has all at once sprung up in this province of Rio Grande do Sul. On Jan. 13 there arrived here Rev. George W. Chamberlain, for twenty years missionary of the American Presbyterian Board of Foreign Missions in the province of São Paulo. He came as a commissioner of his Presbytery to organise the Presbyterian Church of Rio Grande. I had requested the Presbytery at their last meeting to take this Church under its care, and to send me a helper, as my health had broken down to such an extent that I was hardly able to speak.

Rev. Manoel Antonio de Meneses, late pastor of the Presbyterian Church of Lisbon, was requested to come and help me. On December 31 Mr. Meneses arrived, and at once attracted the believers by his sound, earnest, evangelical preaching. Two weeks later Mr. Chamberlain arrived, and the next day began his work. We started a daily prayer-meeting to entreat the Lord to go before us.

Mr. Chamberlain is a man of continuous prayer, and of deep reverence for God's Holy Word. He will take a little child in his arms, and teach it a hymn. He will take a poor ignorant black by the hand, and teach him to pray. No wonder that he attracts the attention of the people. He both sings and preaches.

The meetings were held with much success in various places, and I came to the conclusion that God had sent Mr. Chamberlain to this province to do a great work as an evangelist. Mr. Chamberlain will preach this week again in Rio Grande, and then spend some time in Pelotas, Bagé, and Porto Alegre. Brethren, remember us in your prayers; and those who wish to know more about our work please confer with Mr. M. H. Hodder, 27, Paternoster-row, London.

E. Vanorden.

Rio Grande do Sul, Brazil.

CHRISTIAN UNITY IN SCOTLAND.—In the report of an interview, on his visit to Scotland, given in *The British Weekly*, Dr. Parker said:—"I was never so deeply impressed with the possibility of union as I was during this visit. Established, Free, United Presbyterian, Congregationalists, Evangelical Union, Wesleyans, Baptists, were all represented on the platforms. Such a union would be almost impossible in England. Everywhere I saw a disposition towards mutual approach and general confidence, as among Christians. There was, indeed, a Pentecostal feeling in all the meetings, which was altogether too lofty and too sacred to admit of anything like sectarian assertion, either in temper or attitude. Union and Scotland will be terms which

For the Young.

PERILS BY EARTHQUAKE.

Those of our young readers who have been reading about the earthquakes in France, may be interested by the following graphic account, written by Rev. Dr. Inglis, missionary at Aneityum, in the New Hebrides, and which appears in his book* just published :—

On the 28th of March, 1875, we were startled by a very severe earthquake, followed immediately by a tidal wave, which raised the sea ten or eleven feet above its ordinary level at spring-tides. At our station the sea rose about four feet higher than during the hurricane of 1873, when the *Dayspring* was lost. It was not merely the height to which it rose, but the force with which it rolled in, that rendered it so formidable. It covered all the low land of Aname, the district on which our houses stood. It broke open every door, and rushed into every house. It made large breaches in the walls of the church, and broke completely down one-half of the outer walls of the Teachers' Institution, a building seventy feet long, and its walls ten feet high. It broke open the front door of our dwelling-house, and rushed in two feet deep through the lobby, although the floor was raised two feet above the ground. The sea rose round the whole island, and did serious damage at every exposed situation. . .

On Sabbath evening, the 28th of March, we had retired to rest between nine and ten o'clock. About a quarter-past eleven we were awakened by an earthquake. It was heavy for earthquakes there. It would have been considered a very moderate one in New Zealand—at least, in Wellington. It was, however, unusually long. I thought, and others thought the same, that it must have been more than a minute, and it had a peculiarly alarming motion. After it was over I rose and went through the house, but, so far as I could observe, nothing was injured. I went out. The natives were all aroused, and out of doors, too. It was a beautiful, clear, calm night; not a breath of wind was blowing; nothing was heard but the usual sound of the reef; while the sea seemed quiet and still as a sleeping infant. A lovelier night could not have been witnessed.

I returned to the house and went to bed, hoping that the disturbance for the night was over; but in about fifteen minutes after the earthquake we heard a sound in the distance. My wife said, "What sound is that?" I said, "I think it is a gust of wind coming through the trees"—no uncommon thing on calm nights. "It is not wind, that," she said; and, springing out of bed, she looked out at the eastern window, in the direction whence the sound was coming. "There is not a leaf moving," she said. The sound was increasing, and she hurried to the door. I sprang up after her. As she opened the back-door she saw one of our natives coming out of their house just opposite to ours, and she called out, "Yamin, what sound is that?" "It is the sea, Misi," he said; "run, run, Misi, run." She called out to me to make haste. He took her by the hand, just as she was, with a sheet which she had accidentally wrapped around her. Fear added wings to her feet, and, under the young man's guidance, in a few moments she had cleared both the back-yard and the back-garden, broken down the reed fence, and gained a slight elevation beyond. They saved their distance and no more, the sea just touched their feet before they got out of its reach. They were there joined by others, mostly women and children, and thence threaded their way through the bush to our cottage, nearly half a mile distant, where they were fairly beyond the reach of the sea.

In the meantime I had turned back, but only for a few seconds, to draw on a pair of trousers, and experienced a very striking illustration of our Saviour's admonition (Mark xiii. 16), "Let him that is in the field not turn back again to take up his garment." These few moments proved a dangerous, and might have been a fatal, delay; the sea was in the bedroom before I got out of it, and I had to pass through something like the waters seen in the prophet's vision. At the threshold the waters were to the ankles; when I had gone, not a thousand, but only thirty paces, the waters were to the knees; and when I had gone only thirty more, the waters were nearly to the loins, and running in a strong current. In the middle of the back-yard I met our principal native man, carrying his step-daughter on his shoulder; he took hold of my arm, and we waded together till we reached the back part of the yard, and got hold of a native house, in which was lying an elderly woman, the widow of one of our teachers, and who was nearly blind. Mrs. Inglis had called out and aroused her as she passed the house; but, poor woman! she could do nothing. In a moment the sea was at her door, which was shut, and to open it would have been to let in the enemy faster than he was coming; but she wisely sat up in her bed, and left herself in the hands of God. We stood still, and held on by her house, as we could do nothing better. In a short time the worst was over; the waters rapidly abated, and in five minutes the sea had returned to its wonted channels. Immediately thereafter, all the men near us came into the premises to ascertain our condition, and render whatever assistance might be needful. After seeing that there was no returning waves of any consequence, I followed with the other natives to Lolan-napjis, where we spent a safe but rather anxious night.

From that time for more than three weeks there was not a day in which there were not one or more shocks. During the first ten days they amounted to upwards of a hundred; a good many of them were rather sharp shocks, but none of them doing any damage. ..On Monday morning, when daylight revealed the effects of the earthquakes and the wave, the scene on the premises was one of great desolation. Every house was more or less a ruin, and every place was covered more or less with rubbish and *débris*. ...The extent of the damage done to our walls may be judged of when I mention that, as near as I could calculate, we had to put up anew four thousand feet of wattle and plaster. The sea had entered every house on our premises on Aname, and every room in every house, with the exception of our bath-room; the wave had spent its force just before it reached it. All the matting on our floors was saturated with mud and soaked with sea water; the amount of washing and cleaning that had to be performed was almost fubulous. Chests and boxes had been knocked about in all directions, and the most of their contents had been injured by salt water. My boat had been carried out to sea, and brought back again towards the shore, but it was so much injured that I had to break it up. Nearly all our reed fences were laid prostrate, and one-half of them carried completely away; while our bananas, which nearly half fed our natives, did not yield more than a third of their usual produce for more than nine months afterwards.

⁂ The touching appeal from a Hindu girl which appeared in our last issue was published originally in the L.U.S. *Chronicle* of December last. It is not an actual narrative, but represents the condition of young women in India, described by one who knows them well.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, March 13, Luke xv. 11—32; Monday, March 14, Luke xvi. 1—18; Tuesday, March 15, Luke xvi. 19—31; Wednesday, March 16, Luke xvii. 1—10; Thursday, March 17, Luke xvii. 11—25; Friday, March 18, Luke xvii. 26—37; Saturday, March 19, Luke xviii. 1—17.

BAPTIST MISSIONARY SOCIETY.—Last week Rev. George Hawker presided over a meeting held at Camden-road Chapel, to bid farewell to Rev. Thomas and Mrs. Lewis (members of the church at Camden-road), formerly of the Cameroons, who are sailing, under the auspices of the above-named Society, to strengthen the staff of missionaries working in connection with the Society on the

SELF-HELP EMIGRATION SOCIETY.

Emigration presents to men able and willing to work a prospect of certain and well-remunerated employment. But the question with many is, how to provide the money required, before it is possible to set foot on board ship. This Society is established with the object not only of overcoming this initial difficulty by small grants of money to suitable applicants, but of looking after them at the other side. This is done by means of voluntary agents, who secure work for those sent out, and who are entrusted with a limited fund for the maintenance of emigrants until work is found. The result is that of 214 emigrants sent to Canada last year, employment was found for every one.

A fair illustration of the difference between the two sides of the sea is supplied by the case of a man who last winter walked from London to Lincolnshire to get work on a peat moss at one shilling per day. On arriving in Canada, he immediately found employment at the rate of 12s. 6d. per day. Many such cases are mentioned in the report, which also states, that besides those sent to Canada, about 150 were assisted to go to Australasia and South Africa. Rev. R. Mackay (the secretary) visited Canada last year, and there is at the present moment employment there for over seven hundred men and women at the disposal of the committee. This will bring hope to many struggling ones, and stimulate also the efforts of those who are interested in them. The office of the Society is at 50, Fleet-lane, Farringdon-street, E.C.

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MILDMAY MISSION TO THE JEWS.

The new report of this truly remarkable work puts in the foreground the purchase of 100,000 copies of Salkinson's Hebrew New Testament, published by the Trinitarian Bible Society, and for the free circulation of which amongst the Jews in Russia it is hoped Government permission will be obtained. The Mission has been wonderfully sustained by the freewill offerings of believers. Dr. Dixon, superintendent of the Medical Mission, and Mr. Adler, give many interesting remarks of patients and others, showing that not a few have accepted Jesus as the Messiah, and how earnestly many are considering the facts presented to them in a comparison of Christianity with Judaism.

The meetings in Wellclose-square, and in various parts of the country, have been productive of much spiritual blessing—of great searching of heart; while the night-school, with 157 children on the books, and other agencies, are exercising on the minds of large numbers of the Lord's ancient people a healing and restoring influence. There were somewhat over 5000 attendances at the various services and meetings in Wellclose-square during the past year, and this exclusive of the eighty Jewesses who gather weekly in the same rooms. The report, while of course giving an idea of the difficulties to be encountered in this work, will be very cheering to all who pray for the peace of Israel. Copies may be had from Rev. J. Wilkinson, 79, Mildmay-road, N.

Mr. Wilkinson writes to us as follows:—Our brethren, Baron and Barnett, are now in full work, distributing the Hebrew New Testament and preaching Christ amongst the Jews in Austria, Hungary, Galicia, and Bohemia. We have most interesting tidings from them, though they experience some opposition. We ask the Lord's remembrancers to pray that the Word of the Lord may have free course and be glorified and that opposition may be overruled for the furtherance of the Gospel. Mr. Halbullion has left for similar work among the Jews in North Africa, where Mr. Mercadier, of the Kabyle Mission, will assist him. We ask prayer for these brethren also.

EAST LONDON.—The East London Evangelisation Society proposes to build a Queen's

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*In the New Hebrides: Reminiscences of Missionary Life and Work, especially on the Island of Aneityum, from 1850 till 1877. By Rev. John Inglis, D.D. *T. Nelson*

A SWISS HOME FOR EPILEPTICS.

BY A VISITOR.

A ride of twenty minutes by train brought us from Zürich to the Rüti, one of the last spurs of the higher mountain ridges, which present small plateaux, chosen sites for the dwellings of the opulent. A steep ascent leads to the summit: here the lovely prospect is charming beyond expression. Approaching the stately Home with its wide verandahs and large balconies, standing on the summit of the Rüti, we noticed how wisely its construction was planned to secure all the benefit possible from a southern aspect, the extensive woods of the Zürichberg at the back forming a protection from the north-east. Beautiful plantations and gardens form the immediate surroundings, studded with many large trees, which offer cool retreats during the hot summers.

This beautiful place is a home for some of the most afflicted of God's family on earth. The director and his wife received us very cordially. The right wing is occupied by the boys, the left by the girls. We were first conducted to the light, cheerful sitting-room of the older girls. At the long table in the centre nine girls, from ten to seventeen years old, were busy sewing or knitting, and doing their work well. Only two of them betrayed the presence of disease by their vacant gaze, the others looked quite intelligent, though the brightness and vivacity of youth was absent. In summer the lofty verandah is used for work that the invigorating air may be enjoyed. The dormitory is both light and lofty. A sick-room and a wardrobe-room are attached to each company. How carefully the garments have to be kept in repair may be inferred from the fact that a missing string or button may provoke an attack. The poor are clothed by the Institution, the others bring their own clothing.

Broad, well-lighted stairs lead to the second story. The same arrangements are carried out here for a younger group. Seven little children, with their loving "sister," were occupied making many pretty things in the manner of the Kindergarten system. The presence of their dolls, a beautiful dolls' house, toys and pictures, all conduce to pass the time merrily, and to make *ennui* impossible. In the third story is the schoolroom. An hour every morning and afternoon is devoted to ordinary school routine. Religious instruction is given by the clergyman of the parish. Much time is devoted to outdoor exercise as a principal factor in recovery.

The right wing, inhabited by the boys, is constructed on the same plan. The older boys were occupied in book-binding, a master teaching and superintending them. The sound of the bell calls the whole household to the dining-room on the ground floor. Order, peace, and thankfulness prevail. In this room the united morning and evening devotions are also held. Such a happy company they looked; the sick and the sound together. Unlimited sympathy given on the one side, and implicit obedience on the other, make the complex working of home, school, hospital, workshop, practicable and easy, and simple reliance on the God of all strength and the Saviour of all, is the mainspring of this work of love.

The patients of the happy little company in that dining-room were at the time of my visit at their best; not one was laid aside. The doctor attends every day to inspect, advise, and prescribe. He takes such a hearty interest in their pursuits that they all look forward with pleasure to his daily visits. His scientific knowledge, the diet, the baths, the attendants' loving care and forethought, the efforts to keep body and mind cheerfully employed, all are means of healing. This peaceful Home, girt about with the perfection of beauty, has been built, and is supported, by gifts in memory of dear ones fallen asleep. From all parts of the world these sweet, sacred offerings contribute to the maintenance of the poor of this afflicted family. The ample pay-

makes no difference in their treatment. Arrangements can be made, however, to receive patients of any age whose means and social position make private rooms and attendants desirable.

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OUR BRITISH REDCOATS.

Dear Sir,—I should like to express my thankfulness to the readers of The Christian for the sum of £59 18s. contributed during the past twelve months, and to remind them that, by God's blessing, our Institute and workers at Alexandria have been the means of checking the vice and drunkenness there among our soldiers and sailors. Before Mr. Caine's visit to Egypt, I sent my manager, Mr. Tufnell, to tell him what he had himself seen in Alexandria and Cairo, and what we were proposing to do. There is urgent need for Government to take some righteous action; but meanwhile we could not refrain from helping our men, civilian residents as well as soldiers and sailors. It is not too much to say that our Institute, opened two years ago, has been a blessing to thousands. The entire cost was £16,000, of which £2000 has still to be raised. The establishment of the Institute at Alexandria still further crippled our resources for home work, many donors being unable to give for both objects, so that I am also in debt with the Portsmouth Institute. Had sufficient help been sent we should have gone forward to open a smaller Home at Cairo, but this will now be done by the Wesleyan minister there, Mr. Jackson, whom I should be pleased to help if I could.

But our mercies far surpass our needs. Never had we such a year of blessing. At the last—full meetings, souls saved (numbers of dear children among them), converts growing in grace, love and increase in our band of workers, spiritual blessing on our households.

I should like to append part of a soldier's first letter from Ceylon. This man was once among the vilest, and was converted to God in this Institute. He has since been an earnest, happy, useful Christian, and we miss him very much.

Yours very sincerely, Sarah Robinson.

Soldiers' Institute, Portsmouth.

(*Extracts from Soldier's Letter.*)

"My wife, I don't think, will ever forget her first experience of troopship life, for the accommodation for the women was most wretched. We were in a very severe storm after leaving Ireland, which lasted for three days. We had some happy times on board. I soon found out several Christian men, and often, while walking up and down the deck, we were able to say—

My Saviour comes and walks with me,
And sweet communion here have we.

"We looked in vain for a quiet place on board, where we could hold little prayer and Bible-meetings; there was not even a corner to be got. I went to the Chaplain, and asked him if he could get a place for us; but, instead of doing what he could to help us, as one would have thought he would have been glad to do, he made all sorts of excuses, such as it was too hot, &c. I am very sorry to say it, but he thought much more of smoking and drinking, dancing on deck and playing cards, than of the spiritual needs of the men placed under his charge.

"As we could get no help from him, we resolved to have an 'open air' on the 'hurricane deck,' and so we did. Soon we had quite a crowd of men around us, who hardly knew what to make of it; but we (gaining courage as we went on singing) soon were making the air ring with 'I do believe, I will believe,' followed by 'We're bound for the land of the pure and the holy,' with the chorus, 'Will you go?' Then the Lord gave us a few words to speak to them about the wonderful love of Jesus, and we closed the meeting with the dear old hymn, 'Abide with me,' and 'Praise God from whom all blessings flow,' in which our congregation joined who helped us to sing yielded his young heart to God, which gave us much joy.

"After this, we who knew the Lord met on the upper deck nearly every evening in a little spot where there was not much traffic, and it was during these meetings that two more sailor-boys gave their hearts to God. These three lads, I believe, were in real earnest; they all three left the ship at Aden to join the East India Squadron. What gives me hope of these lads is that a Christian man used to tell me that as he went round the ship to see things straight for the 'rounds,' he used to see these lads kneeling down and reading their Bibles. This man, a ship's corporal, has gone with them to the same ship; he could not attend our meetings as his duty prevented him.

"A young man, in the band of the 91st, also professed to give himself to the Lord. There was, too, a young officer on board, a nice young Christian, belonging to the Royal Engineers. I heard about him while attending an officers' Bible-class at Malta. I suppose the officer who took the class told him about me, for, after leaving Malta, he sent for me, and when I told him about our 'open air' gathering, he was very pleased, and expressed a wish to come and join us in our next meeting, which he did. This meeting was on the Sunday before we left, and it was 'good to be there.' The two or three hundred men around us listened attentively, and we trust many of them received into their hearts the blessed truths that were spoken, and sung.

"I am sorry to say there seems no lively Christian work going on here—everybody seems so dead. One thing is very sweet to know, that is, that friends are praying for us at home."

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BIRMINGHAM WAIFS.

A circular just issued, in reference to Emigration work, supplies information of a particularly satisfactory character. Passing from the well-known and evil surroundings, with which we are only too familiar, and from the Home at Birmingham, where the children have twelve months' intermediate training, we are enabled to trace the conditions of their new life in Canadian homes. These conditions are evidently in favour of their growth in all that constitutes an honest, self-reliant manhood. In Canada, we read, there is no such thing as squalor; there is far more thrift, more freedom and independence, and less of all that tends to undermine the moral strength of the individual than in England. No better field could be found for placing the children rescued from the slums at home.

Last year 115 children were sent from the Birmingham Refuge, and the demand was about three times as large as the supply. In the fourteen years since its foundation, from 1218 boys and girls here received and trained, 1126 have been taken to Canada, and of these the large majority are doing very well, only a few having turned out unsatisfactory. Mr. W. Auston is the secretary.

Children's Emigration Homes,
St. Luke's-road, Birmingham.

GERMAN EVANGELICAL CONFEDERATION.—From Ouchy, Lausanne, Pastor E. T. Goergens, D.D., has issued a manifesto to the Christians of Germany announcing the formation of a Protestant Confederation to meet the insidious advances of Romanism in that country. Evangelical Christianity in Germany, says the manifesto, is in a sad state of dissension compared with the compact unity of Rome, whilst the churches are connected by so loose a tie that the idea of oneness is well-nigh dead. The materialism and indifference into which whole classes of the people are sunk, also prepare the way for Romish encroachments. The mission of the Confederation is twofold. It seeks on the one hand to combat the growing power of Rome, to protect evangelical interests, and to stretch forth the hand to all endeavours of true Catholicism and Christian freedom in the heart of the Catholic Church. On the other hand it seeks to strengthen evangelical unity, to cherish internal Church peace, and to arouse mutual sympathy between the different State Churches in

NORTHERN ECHOES.

THE LUTHER OF THE EDINBURGH PULPIT.

DR. WHYTE, of Free St. George's, has left his work for a week or two to seek needed rest and strength. This has been a winter of incessant activity for him. In addition to two sermons each Sabbath, and a certain amount of pastoral visitation, he conducted two Bible-classes, one for young men and another for young women, and the prayer-meeting in which his striking addresses on Bunyan's "Grace Abounding" were delivered. His power in Edinburgh is increasing. His sermons, full of Puritan truth clothed in the language and interpenetrated by the culture of the day, attract very large congregations. Many of his hearers visibly wince under his heart-searching appeals and fearless expositions of the eternal laws of righteousness. They often complain that he speaks too plainly, but justifications of his plain-speaking are not wanting.

One such justification he introduced with telling effect into a recent sermon. During the week a lady who was dying sent for him. He obeyed the summons. She greeted him with, "Do you remember a sermon you preached fifteen years ago on 'The Reconciliation of Jacob and Esau?'" He admitted that he had no distinct recollection of it. She went on, "I have reason to remember it. It did me good. I entered your church that Sabbath with a heart full of hatred against my brother. He had taken a step which grieved his family, and we disowned him. I was very angry; but I was also very sorry, because I loved my brother. But my pride made me bitter in my hatred. Your subject caught my attention, and I was compelled to listen to you. Your direct and fearless words about reconciliation opened my eyes to the sinfulness of my hatred. My cold heart thawed, and the tears came to my eyes. While you were preaching, I vowed that if God spared me for half an hour, I would go and be reconciled to my brother. And I did it. We have been friends ever since. We have often disagreed, but he has been a dear brother to me. I am now dying. but I could not die till I had sent for you, and thanked you for that sermon." This incident may encourage other faithful preachers, as it did encourage the man who is now becoming known as the Luther of the Edinburgh pulpit.

THE DRILL HALL BREAKFASTS.

Few visitors to Edinburgh, who take an interest in philanthropic work, miss going to see the Drill Hall breakfast for the outcasts and homeless on Sabbath morning. That enterprise has been carried on for the last twelve years with growing success. The good it has done can never be estimated. It ministers to the bodies as well as to the souls, of hundreds who come under no other influence that can help them to a better life. The committee in charge of this agency have decided to erect new mission buildings in the Cowgate district, where the breakfasts and other branches of the work will be continued. In this way the hold on the lapsed will be strengthened; their friends will come to them, instead of they having to go to them. The advantages of the new move are evident, and cannot fail to increase the efficiency of this remarkable mission, which is, to our thinking, thoroughly Christ like in its aims and methods. We may state that the buildings will cost £4500, and are to be begun at Whitsuntide.

DR. SOMERVILLE IN THE HIGHLANDS.

Principal Rainy, speaking at the Free Church Commission last week on Dr. Somerville's mission tour in the Highlands, said the enterprise in which the venerable Moderator is engaged was remarkable in its idea and in its execution. His addresses have been in every instance listened to by large crowds, and much blessing has accompanied the words spoken. Since July he has preached 212 times. This is astonishing, when the advanced age of the preacher, and the fatigu-

mind. A full account of the mission cannot be had before May, when Dr. Somerville will address the Assembly; but this can be confidently said even now, that the wonderful vitality and thrilling eloquence of the veteran evangelist have never been seen to better advantage than in his Highland campaign. His ardent love to souls has given him a strength which is as the strength of ten men. Wherever he goes he carries the live coal of consecrated activity; and, from reports which reach us, we learn that chilled labourers are warmed into enthusiasm through contact with him. SIGMA.

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STORIES OF THE SEA AND LAND.

A SCANDINAVIAN SAILOR'S HOME.

SOME sixteen years ago a Swedish sailor left his home, his wife, and two young children, to seek their bread upon the waters. He crossed and re-crossed the ocean in safety many times; but, alas! those who had the first claim on him never heard from him; they knew not whether he was living or dead. Each time he landed in the port of London he fell amongst thieves, who stripped him of all he had. At length, after fourteen years, one evening he found his way to the Strangers' Rest, in Ratcliff-highway, and entered the room where Miss Hedenstrom speaks so winningly night after night to her Scandinavian brethren. His heart was touched; he knew himself a sinner; he fell at the feet of the Saviour, and found peace.

At once he thought of those nearest and still dearest to him. He spoke to the kind lady who had brought him to himself; said he wished her to write to his wife, and gave her £50 to enclose in the letter. He had just been paid off. But where should she write to? He knew not his wife's address, unless, indeed, she were still in the old home. To one known and trusted who was then sailing for Sweden, Miss Hedenstrom committed the precious letter, and he found the faithful wife. She had toiled for her children, till, five years previously, her health had completely given way, and now she was on a sick bed. But when the messenger made known his errand, "Do you really say," she cried, "my darling husband is living? Oh, thank God!" She thought nothing of the money, but sat up in the bed, praising God for his goodness. A short time after, the husband, renewed and strengthened in spirit, returned from another voyage, then to go to his wife and children, with whom he still is.

Another Scandinavian sailor came under the same Divine influence, shining forth from a woman's heart filled with the love of God, and therefore expressing itself in love to her brethren. His heart was changed. As the light of Divine truth shone into that heart, he felt that, having been a deserter from the Dutch navy, he must surrender himself, though knowing well the severe punishment that would be his — six months' imprisonment and seven years' service under the flag. The prison officials bore witness to the Christian spirit he ever manifested in that dungeon, a spirit utterly free from murmuring; however severe the hardships, the joy of the Saviour's presence shone out on his face. At the end of his term of imprisonment, prayer having been made for him continually, he was allowed to go free. Miss Hedenstrom has just had the pleasure of receiving a letter from him, which well shows how complete is his trust in Jesus, and how full of love to Him his heart is.

These are illustrations of the kind of work carried on during the last six years and a half by Miss Hedenstrom, evening by evening, at the Strangers' Rest, where she nightly speaks to from 100 to 150 Scandinavian sailors; and in the day at 88, 90, Leman street, Whitechapel. Wonderful stories of the sea and of heroism on the land may be learnt by a visit to this Scandinavian Sailors' Home. Here, during the period referred to, many thousands of sailors have found, not only a shelter, but a home in the true

tinually coming and going, staying here whilst on shore, are true Christians, and exercise a blessed influence both in the Home and when at sea. Miss Hedenstrom delights to let it be known that much of the blessed result, happily visible in lives spent in God's service, is due to the earnest dealing of these converted men with their mates.

The demands of the work are great indeed. There is the office work involved in taking charge of the men's money, and other matters; there is the correspondence with the men's families and with the men themselves, all of which Miss Hedenstrom herself undertakes. Then there is the supervision, the seeing to the meals, &c. But great also is the reward. Some portion of it, tangible and very pleasing to the eye, is to be found in the many presents and curios brought from foreign lands by "her boys." Other portion, far more precious, and yielding a heart satisfaction which it is impossible to measure, comes from the renewed and consistent lives of these hardy sons of the sea.

As stated in our impression of February 10, in which some details of the work were given, removal to a new Home is imperatively called for. A fine site has been secured near the West India Dock gates, and, therefore, a very convenient one; here there will be room for 150 men, with every convenience for their accommodation. The total cost, including site, will be somewhere about £10,000; of this sum about £5000 has been contributed, so that there is ample opportunity for the exercise of practical sympathy with this splendid work. It is gratifying to know that those in high places are interested in it. The Queen of Sweden and the Princess of Wales have each shown, by a handsome contribution, that they appreciate the devotion of their working sister.

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RATCLIFF WELCOME HOME.

FOR some time past, seeing the numbers of sailors converted, it has been my prayer that they should be united into a band, in order to their being made more useful in service for the Master. Last week some of the men proposed thus to be united; after a season of prayer, they strongly desired to have their names enrolled as members of an association for mutual help in service for the Lord. Another meeting was held, at which several Christian captains and other friends were present. The great necessity for such a band was felt by all present, and they offered themselves as members of this band, to be called "The Christian Lifeboat Crew." They purpose, in the strength of the Lord, to do all they possibly can to win souls for Christ.

A conference will be held on Tuesday, April 5, at the Sailors' Welcome Home, 173, St. George's-street, Ratcliff Highway, London, E. Christians are kindly invited. R. CHILD.

MISSION TO DEEP SEA FISHERMEN.—In this month's *Good Words* there is an exceedingly interesting article from the capable pen of Mr. T. Paul, on "Life among the North Sea Trawlers." The portrayal of the scenes which make up a great part of the life of these hardy fishermen is most vivid, and will, we trust, awaken wide-spread sympathy for the work of the Mission. This month's *Toilers of the Deep*, the organ of the Mission, is also of exceptional interest.

BIBLE and COLPORTAGE SOCIETY of IRELAND.—Reports of work just received from colporteurs in the West of Ireland show the difficulty with which it is carried on. Sometimes, during long journeys from home, it is not easy to find a lodging. A great number of those visited are Roman Catholics, whom political troubles have somewhat embittered. Yet there is much readiness on their part to listen to the Word of God, and to accept its teachings, rather than that of the priest. One man, asked to buy a Douay Testament, said, if he had the book he would not need the priest. A good many Douay Testaments, Bibles, &c., are sold every month. One colporteur reports that in his district a "Christian Workers' Band" has been formed, which goes from place to place holding evangelistic meetings, and that many have been led to Jesus. "The country seems alive," he adds, "and the Spirit is working powerfully with us."

THE BIBLE FOR THE WORLD.

We are favoured by Mrs. Robertson (1, Oakhill-park, Hampstead, N.W.), of the Society for the Free Distribution of the Scriptures, with some extracts from the letters of her correspondents. Our readers will see how true it is that the entrance of God's Word giveth light to the soul; and the facts stated will afford much encouragement to all who are seeking, in any way, to scatter with generous hand these leaves of the tree of life, which are for the healing of the nations:—

ALGERIA.

The soldiers interest me much in my distribution of the Scriptures. They carry the Gospel with them into the deserts and wherever they are sent, and as they have no other book to read they read the Bible.

PALESTINE.

We have a servant, a devoted member of the Greek Church, who asked me for a Bible; and we often see her reading it. A short time ago her brother and his wife and children visited her, and they spent the whole afternoon reading chapter after chapter. Her brother was so interested that he besought her to give it to him, but this she would not do, I need not say I was glad to furnish him with one. A Jewess, who is a remarkably intelligent woman and who is half "persuaded to be a Christian," was much gratified on receiving a Hebrew Bible.

FRANCE.

I thank you for furnishing me with the means of giving the Holy Scriptures to the poor workmen. I am more and more convinced that it is one of the most powerful means of saving souls. Again, yesterday evening, a poor infirm workman gave his testimony, saying, "It is when I have been reading the Holy Scriptures that my soul is drawn to God, and I read them always when I am in need of comfort." After having visited a village, our fellow-worker is asked to go there again by someone to whom he had given a Testament, and who desires to hear about Jesus.

RUSSIA.

One day our washerwoman begged for a Testament for her sister, who was unhappy with her husband, and said, "I think if only they will read this book in the evening, when he comes home from work, it will be all right." A few weeks after she told me that the husband had changed so much, and her sister was much happier now. About three weeks ago I went to see a friend who has two very wild boys, as soon as they saw me they came, and sitting near me, whispered, "Tell us how to love Jesus?" It seems they love their Testament, and read it daily, and the account of the sacrifice of our Saviour brings tears to their eyes.

SWEDEN.

We met with the Chief of all the prisons in Sweden, a Christian, who was very happy to get Gospels for a Finn and Norwegian who were in prison, and Testaments in English and Swedish, which he had never seen. He was specially pleased, as they often send released prisoners to America.

When my brother is able, he goes with his books into the streets, mostly attracting students and schoolboys, and the Lord has opened doors for us amongst the Jews. Five families of Jews come to our house; we speak and read to them, and give them books to take home with them. Many schoolboys come for books, and some to speak of the one thing needful. The other day at the fair my brother met with a poor confirmed drunkard, who had, five years since, received a book from him and which he then despised; now he wished to be saved, and burst into tears when he recognised him. He was brought home to us, and we prayed with him; he said, when

SPEZIA, ITALY.

Your grant has been the means of sending the Word of God to the most various and distant portions of the globe by means of sailors who leave Spezia, and return after a voyage of two or three years. One of our friends is leaving for China, and will be well supplied with Testaments and Gospels, prior to his departure. Many employed masons and stoneworkers are, through your Society, benefited with a knowledge of the way of salvation, and Sunday-schools also have been greatly blessed thereby.

GOSPEL WORK IN SPAIN.

The report just issued of the Lord's work in connection with the Figueras Mission contains some very interesting items of the evangelistic efforts of Madame Lopez Rodriguez and her energetic husband Don Luis. The following account of how an entrance was gained at Gerona, is illustrative of the encouragements and trials of the way:—

Two hours in the train from Figueras brings you to this quaint old city, with its ancient Roman walls and gateways. Pastor Rodriguez and his colporteur, each laden with portmanteaus filled with Gospels, distributed them right and left along the streets. The market-place was crowded. Sellers and buyers alike received the little books, which soon created quite an excitement. "Who are these persons?" was the general cry. "Spiritualists?" "Freethinkers?" "No, Protestants." "Let us see your books!" "Give me one!" were heard on all sides. Some cried out, "Away with the cursed Protestants and their books! Turn them out of the town," &c. Others, eagerly receiving the Gospels, were very friendly. Don Luis, seeing the crowd was increasing, got hold of a tall fellow, who said, "One of your books, please, sir," as a helper, saying, "Here, good friend, give away this packet as fast as you can," which the man did with evident pleasure. The work done in the market-place, the little party diverged into by-streets, dived into shops and cafés, and left Gospels on the tables and counters.

Then, weary, hot, and dusty, they made their way to the station to get some milk and rolls. A waiter came up and said, in a low tone, to Don Luis, "Are you the Protestant who has been giving away books in the town?" "Yes; why?" "Because I have a book written by you." "What book?" "The Galátus." "I have written no book with that title. Do you mean Gálatus?" (giving the correct pronunciation of St. Paul's Epistle). "Yes, yes; I suppose that is the right way to call it; and you have written it very well."

The pastor then explained who was the true author, which led to an interesting conversation about the great missionary to the Gentiles and the Gospel he proclaimed. At the close, the waiter said that some months ago he had purchased a Bible. The priest hearing of it went to his house, and said that he had come to ask a favour. "I have heard you have bought a Protestant Book." "Yes; a Bible." "Indeed! I much desire to read that book. Will you lend it to me for a few days?" "Yes; but you will return it after that time?" "Certainly! You can come to my house for it."

A week later the man went to ask for his Bible; the priest replied that he had mislaid it, but would look for it. Thus the poor fellow was put off, and never saw his Bible again. Since that time he had been saving up his money to purchase another. The colporteur at once produced his stock, and, with a beaming face, the waiter bought a copy. His duties prevent his attending our meetings, but his wife is always present.

Meanwhile, the priests, knowing the importance, and fearing the results, of such a distribution of the Scripture, gave notice to the Mayor and Town Council that some revolutionists had come to disturb the peace, who should

search of the little party, and at length found them at their simple meal. Accosting them suspiciously, but respectfully, they inquired what they had been doing, and the class of publications they had been distributing, &c. Don Luis at once produced from his pocket a copy of the Gospels.

"Protestant books," said the official, gravely. "Do you not know that you have no authority for circulating them, as the Mayor has not given you permission?" "True; but I have what is far better, the Governor's permission. Look at his seals." The guards examined them; and, after a satisfactory inspection, returned the Gospels, and left them.

Thus ended the first day of Gospel work in Gerona. Happy will it be for Spain when, as in England, there will be liberty for preaching in the open air. Meantime, preaching can only be done by hiring halls for evangelistic work. There are many branches of the Mission which we have already brought before our readers. The work has greatly suffered since last summer owing to the protracted illness of Madame Rodriguez; but we are thankful to state that her health is now in a great measure restored. Copies of this interesting little report may be obtained of Rev. J. C. S. Mathias, Whitham House, Harrogate, who is the hon. treasurer of the Mission.

Soldiers at Gibraltar.

The fourth report of the Mission to Mediterranean Garrisons tells of a blessed work going on at Gibraltar and elsewhere. The death of Miss Aimers, a most devoted worker, and beloved by the men, and the large amount of sickness (there being at one time about 500 sick in the hospital, and six funerals a week), had solemnised the hearts of many. They were so willing to hear the Word, always asking when the visitor would come again. The numbers attending the meetings so increased that overflow meetings were held, and after-meetings were crowded. One and another came to Christ, and the little band of believers increased. Many non-commissioned officers came boldly out—"gunners of the Royal Artillery, sailors of the Royal Navy, engineers and linesmen were found by the Good Shepherd."

Several letters from soldiers and others attest the reality of the work. It should be added that in the last week of the year over 150 men attended the different meetings, and twenty signed the pledge. Communications should be addressed to Mrs. Osborne, Rysland, Newton-Mearns.

SAILORS' REST, DEVONPORT.—Miss Agnes Weston is endeavouring to complete the purchase of the "Dock Gates Inn," a corner public-house, which, with the two others already purchased, will give a grand site for doubling the size of the Sailors' Rest. All the public-houses at the end of Fore-street are now cleared away, and Miss Weston wants to secure this last, and to go on building. A young sailor boy dying in China said, "Write to Miss Weston, and tell her I've gone home to Jesus, and I learned to give up drink and trust Him at the Devonport Sailors' Rest."

EVANGELICAL MISSION, BIRMINGHAM.—This Mission, which, by the death of Mr. H. F. Pardon, has lost a most generous supporter, is doing an excellent work amongst some of the lowest of the population in Birmingham. By means of its Lifeboat Crew, who go out after ten o'clock at night, visiting the homes of some of the most hopeless drunkards—over one hundred men, and some of the most abandoned women have already been rescued. Amongst others brought to a knowledge of the truth were two Roman Catholics and a Jew. Much good has been done by special missions, conducted by different evangelists. Many open-air meetings are held, good work is being done amongst factory girls, and there is a Mission school, with about six hundred children in attendance, and a flourishing Band of Hope. Soup, bread, and coal have been freely given to the poor of the district during the

The Christian.

March 10, 1887.

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HOME FOR AGED GOVERNESSES
And other Unmarried Ladies,
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Hebrews vi. 19.

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And will not Christian *Men* also join in these gifts? Have *they* no Mercies to remember connected with their Queen, their Mothers, their Sisters, their Wives, and their Daughters?

Jubilee Thank-offerings and Jubilee Gifts, in loving memory of those who have "gone before," will be gratefully received by the Secretaries.

"Bring ye all the tithes into the storehouse . . . . saith the Lord of Hosts."

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

INCIPIENT PHTHISIS (Both Lungs)—
CASE of Mrs. SEWARD, STEPNEY, E.

This patient, who resides at the White Hart, Medland Street, Stepney, came to Coombe Lodge for consultation on June 8 last. Examined by Dr. B.: "Case of Incipient Phthisis attacking the upper lobe of each lung."

She had had congestion of the lungs in the previous January. Since then a cough had become constant, with yellow phlegm, pains behind the sternum, and gradual wasting of flesh. She paid two other visits to Coombe Lodge; continuing the treatment up to the end of the year.

In a letter just received, and dated Jan. 24, her husband writes:—"I am happy to tell you Mrs. Seward has got quite well now. I cannot find words to express my thankfulness to you as the means of restoring her. I shall have great pleasure in recommending your treatment to all I know that are suffering. You are at liberty to make what use you please of this."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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MISSION WORK IN MOAB.

The district which in the Old Testament is distinctively known as Moab, is almost entirely isolated from the rest of Eastern Palestine, while of course the Dead Sea keeps it afar off from the civilising influences which now operate in the cities, at least, of Western Palestine. The great wady (now called Mojib), which we know in the sacred volume as Arnon, is like "a great gulf fixed," so that few pass from Medeba southwards; and to go from this city of Kerak to Jerusalem, which I see from my housetop, involves at least a four days' journey, with possible spoliation or even captivity. South of the Arnon the authority of the Sultan is altogether disregarded, and the ruling potentate is the Sheikh of the Mujelli family, a most numerous ilk, as many travellers have sorrowfully proved.

Most tourists are ignorant that in this territory is one of the oldest cities of the world, which, however, I shall not now attempt to describe, merely referring to 2 Kings iii. 25—27, Ps. lx. 9, Isa. xv. 1, as some of the places where it is mentioned. Here dwell (according to the season of the year) from 4000 to 6000 people, or more, who are also the dominant folk for scores of miles around. The great majority are loosely Moslem as far as creed is concerned, but tenaciously Moslem as regards hatred of the outside world. But all through the dark and bitter ages of their cruellest vengeance, a little band of Greek Church Christians have here "kept the faith." Until we came here no effort seems to have been effectually made to help the bodies or the souls, to strengthen, convert, or enlighten these thousands of immortals.

Thrust out from wage-earning in England in the summer of 1883, a brief residence in the Lebanon, a longer stay in Port Said and Alexandria, and three seasons of work among the Easter pilgrims to the Holy City, had to some extent helped me to enter into this corner of the great field, a corner untrodden by any other labourer. A kind donation of £10 more than sufficed for my first journey into the Sheikh's territory, *viâ* Hebron and the south of the Dead Sea, when the brother of the said Sheikh robbed me of what money he could find, and I returned, to try three months later the northern route. Thus, in October, 1885, the man in authority was reached, and (by Divine influence, I doubt not) a letter at my request was given me, a translation of which may be seen in *The Wesleyan Methodist Magazine* for January, 1886. The Sheikh, in Oriental style, tells me that the land is mine to do as I please, and if I want anything I am to let him know. Had you space, I would like to reproduce my own application for permission, in which I had asked that, as lovers of the Lord Jesus, my wife and I might be allowed to live among the people of Kerak to help their bodies and souls.

Thus, in the autumn of 1885, the door was opened, and my wife and I prepared to enter; but, we were detained for months, partly by the well-intended but ill-advised hindrances of those who only saw danger and listened not to duty. However, at last, on September 15, we came out from such civilisation as Jerusalem enjoys, the next day crossed the Jordan, and, after more than one test of patience, had climbed to Pisgah's height, passed through the rebuilt ruins of Medeba, descended and ascended the sides of the "great gulf" of Arnon (itself between three and four hours' work), and on Sunday forenoon had just come in sight of Kerak, when one of the numerous family before referred to, with half a dozen belongings, presented himself. A group of Arabs, with steeds and spears, with a couple of dwarfish Europeans, on the edge of a precipice, with a ruined city on the opposite plateau, all engaged in oratory and gesticulation, might, no doubt, make an effective picture, and would be far pleasanter to contemplate than it was to realise the experience. One word which I have written, in one sense, was, however, in another sense, the determining of the conflict:

of all, prayer from friends at home and ourselves on the spot settled the matter; Sheikh Lema'in, at sight of his uncle's missive, at last signified acquiescence; and more than once the owner of the uplifted spear, whose hand had grasped my wife's bridle to lead it away, has since sat at our fireside and drank our English tea.

So, now, here we are, "alone, yet not alone!" four days' journey from any whom we can truly sympathise with as "partakers of like precious faith." Three-fourths of those around us are Moslems, and the other quarter know far more of the priest and the church than of the Saviour and the Bible. From a small stock of medicines we are enabled daily to help those who, up to the present, have been without any such assistance as that which our homœopathic and other remedies can afford. Could my readers but see the poor little wizened infantile faces for which a little dose of Liebig has been the proper medicine, or the writhing form of a girl of twelve or thirteen for whose rheumatism olive oil was rubbed in by my wife, they would not be unthankful that at least one blade of grass is growing where none grew before. Then, too, I can thankfully say that already one copy of the New Testament has been *sold*, where, probably, none ever was sold before; and, by faith, I see in future years colporteurs going from here across the Arabian plateaux, to scatter thousands of copies where now not one is, probably, to be found. Thirdly, as to educational work: my most advanced pupil in English is the son of the Greek priest; and not long ago the Sheikh (of that Sunday morning) was at our fireside, hearing the Lord's Prayer repeated by this pupil in Arabic, and expressed his delight at it.

But all that is done is but as the drop in the bucket, or the merest initial work; yet, as my wife and myself have no one to assist in any way, it is about as much as we can perform. When these emaciated and ignorant ones come to us we just want to take them in for a day or two into some rough place, like that in which we live (supposed by the people here to be a house), and then feed them, and take the simple care which in many cases would, after a day or two, restore them to more than former health; but medicine in their dirty holes will never do it. We want to see our way to hire a Syrian girl (when one can be found willing to come to Kerak), whose knowledge of Arabic would help my wife in the Bible-reading and spiritual converse to which we look forward. At no distant date I hope to commence such a simple Sabbath service as shall be a new thing for both Moslem and Christian, we trust, in the very highest sense. But for all this both prayer and patience are needed, more of each than can be supposed by those who are not present. The latter must come from ourselves; but the former we do ask that readers of The Christian will offer on our behalf before the throne of grace.

William Lethaby.

Kerak, Kir-Moab, January 3.

RATHMINES, Co. DUBLIN.—The report read at the sixth annual meeting of the Y.M.C.A. showed that the year's work had been successful. Upwards of 500 meetings and classes were held, with an attendance of 15,000 persons. Pastor Hugh D. Brown said in the course of his address that as the preaching of the Gospel had been entrusted to human and not angelic lips, Christian young men should seek to influence their fellows, and win them to a useful and holy life. Open-air services, conducted by the members, have been regularly held in the Palmerston Park.

MRS. HILTON'S CRECHE.—In *The Globe* of Feb. 25 there is a lively, circumstantial, and altogether excellent account of this Institution in Stepney Causeway, presumably from the pen of Mr. Krausse, the special commissioner of our evening contemporary. The writer in closing says:—"It is not necessary for me to do more than allude to what the condition of these children would be without Mrs. Hilton's noble establishment. I need only point to the records of the children's hospitals to show what an inestimable blessing such a 'dolls' house' as that in Stepney Causeway must be to the hundreds of respectable poor mothers whom it benefits." We are glad to learn that the Mercers' Company have recently

CITY TOILERS.

Some years ago a little paper, called "Trips and Touring," called attention to a charming cottage Home, beside Epping Forest, established for shop-girls and young city workwomen in poor health. Three young ladies in their own loving home decided that this Home should be set up, and carried through their project. It took many months of hard work to get all in order, and invite the worn and weary girls to come, but the good done in the five years since this commencement no one can calculate.

Over six hundred girls have enjoyed the lovely views and reviving air of the forest, and gone back cheered and strengthened, bodily and mentally, to their unremitting toil. Amid the sweet forest scenes, they have heard loving words from bright young lips and sweet sacred songs, and deep earnest prayers from tender young hearts, more effectual often than the words of older and more experienced Christians. Girls understand girls, and the happy faces of the young ladies who throw their heart into this work, have a marvellous charm for the poor dispirited toilers of the city.

And now this little scheme, like so many, is waiting to begin its work for the spring. During the winter, girls have still been taken in. Now the little Cottage purse is empty, but the city is still full of girls waiting in their turn for a little fresh air and rest. Miss Helen Reynolds, Epping New-road, Buckhurst-hill, is the chief worker in the Mission now.

Sophia May.

MEDICAL HOME MISSIONS.

BRISTOL.

The fifteenth annual report of the Medical Missionary Society in this populous town gives abundant evidence of the blessing conferred on the very poor by its ministrations. Besides about 8500 attendances at the dispensary, more than 3000 visits were made to patients at their own houses Four cottage Gospel meetings are now held in different courts, and these, in addition to the personal dealing with patients at the dispensary, have been fruitful in many permanent conversions. Dr. Elder, formerly medical missionary at Madras, has recently been appointed as medical officer, Dr. McFarlane, having gone to Tientsin, China. The dispensary is at 7, Red Cross-street, Bristol.

LONDON.

The Mission in St. Giles has done a truly Christlike work amongst the sin and sorrow stricken population by whom it is surrounded. Philanthropy and street improvements have indeed effected a great change, so that the filth and squalor that once so marked the district are no longer a scandal to our civilisation; but that something more is needed is shown by the fact that quite recently one of the large blocks of model buildings had to be partially closed owing to the drunkenness and disorder of the inmates. In and out amongst the people the agents of this Mission go, with blessed results, seen in young and old. One dying man says, in answer to a word about Jesus, "Yes, I know, He is my only comfort;" and little ones lisp, "I am so glad that Jesus loves me." During last year there were nearly 19,000 attendances at the dispensary, this being an increase of over 600 on the previous year, an increase chiefly valued because the Gospel of the grace of God is thus brought before a larger number of souls. At the Sunday and week-night meetings, often, "when speaking of the wonderful love of God, every sound is hushed, and the poor sufferers listen with the greatest interest." It says much for the reality of the Sunday-school work that over £5 was last year sent by the children in aid of foreign missions, and the Bible-classes have grown considerably in the year, that for elder girls having more than doubled its numbers.

The Holiday House near Godalming and the Convalescent Home at Folkestone have done wonders in restoring to health and strength the 438 and 141 inmates respectively, who have received their benefits. Dr. Pring is the acting superintendent, and communications may be addressed to him at 47,

MISSIONARIES AT LEICESTER.

A great stimulus has been given to Christian workers at Leicester, by the Missionary Conference, held in Melbourne Hall last week, by the invitation of Rev. F. B. Meyer. The weighty words which fell upon the hearers could not but produce searchings of heart and solemn convictions.

Mr. Meyer welcomed the visitors on Monday evening, and emphasised his desire that whilst they were met to hear of missionary successes and labours, even this feature of the Conference should be subordinate to the spiritual quickening of those who attended it. Nor was his desire unfulfilled, for every gathering produced clear and definite results in this direction. About a dozen foreign mission fields were represented, which included China, India, Japan, North and South Africa, Syria, Spain, and France. Our readers are already familiar with many of the facts and figures of these different missions, having heard them delivered at previous Conferences of this character, or having read them in these pages. This renders it unnecessary for us to repeat here much that was said. But it is most beneficial to the cause of God for such gatherings to be held in various, we would say all, important towns, that English Christians may hear for themselves, and thus be thoroughly aroused to a deeper interest in their foreign brethren. On all sides, we are told, doors are now open which have been closed for years, and in almost every land there is a thirst for the water of life.

At the devotional meeting which followed, Mr. J. E. Mathieson hoped that the Conference would also be characterised as one of much prayer. This suggestion was especially carried out by some earnest workers from the Manchester City Mission, who, with Mr. McGill, maintained the evening prayer-meetings.

On Tuesday morning, after Rev. J. Wilkinson had described the work in which he is engaged amongst the Jews, Rev. J. Gelson Gregson opened the subject of India. He deplored the terrible influence which inconsistent Christianity exerts in that country, which has, he said, come to such a pass that many have almost given up adopting the title of Christian because they are expected by the natives to get drunk, and in other ways to disobey the commandments of God. He believed that the preparatory work of education, and of translating the Bible, has now been so fully done, that the great need at the present time is not so much technical education as *living witnesses.* He would like to see men of influence in each of our large centres of population meeting together to consider the missionary question, and sending out from each two of their own number to the foreign field, themselves contributing to their support.

Some very interesting words followed from Naraim Das, a Cingalese convert, who wore his native costume. His simple testimony was that he had longed for peace and rest of soul, seeking it in Brahminism, and in every other native religion, but did not find it until he found it in Christ.

Opportunity was also given at this meeting to Rev. J. Henry to describe the work of the Moravian Missionary Society. It is a remarkable fact that when numbering only six hundred souls the Moravian Church established missions to the heathen, and now about one in sixty of its adult members becomes a missionary.

The presence of Rev. J. Hudson Taylor, director of the China Inland Mission, who had just returned from China, was one of the privileges of the Conference. He has had wonderful dealings with the Lord in the seclusion of that far-off land, and whilst his missionaries go from England to teach the Chinese the unsearchable riches of Christ, Mr. Taylor learns at the feet of Jesus in China, and on his periodical returns, dispenses spiritual food to the Christians at home. He hopes to address many gatherings during his stay on this side the sea, and all who have the opportunity of hearing him should not afternoon he urged that the people of God should keep apace with the answers which God sends to their united prayers. Many "pray the Lord of the harvest that He will send forth labourers into the harvest," and complain that their prayer is not answered. But the fact is, that He answers so quickly that there are always more labourers ready to go than his children provide the means to send forth. Mr. Taylor had been much encouraged by the Lord's promise, "I will go before thee, and make the crooked places straight," and He has been faithful to his word. The Word of God is permeating through China in places where no missionary has ever trod, and it is not an unknown circumstance for a missionary to find, on visiting some township, that there are anxious ones there who have already acquired a taste for the Bread of Life. But although this is so, yet there are vast provinces, through which Mr. Taylor has travelled, which are as yet untouched, although, no doubt, as open to the Gospel as other places. He pleaded earnestly that we should raise our ideas of God's willingness to bless, and expect not droppings but showers. He is asking God for at least 100 fresh missionaries this year to supplement the 180 now in the field, and of the £5000 which this will require half has already been given by five gentlemen since he landed in England a fortnight ago. Truly, the Lord is faithful.

The morning of Wednesday was occupied by Mr. E. H. Glenny on behalf of North Africa, Rev. W. Bradbury and Mr. Howe for Cape Town, Mrs. Blamire and Mr. W. Green on Spain. The last-named speaker described the sufferings and death of Manuel Matamoros, the famous Spanish convert, who was led to Christ by a tract written by Mr. Green, and printed on a secret press in Madrid many years ago. Mrs. Blamire's sketch was also of much interest. When her husband would open a house or hall in a town and preach the Gospel, the Archbishop would generally come and preach against them, and threaten excommunication to those who listened to the Protestant teachers. But this only awakened the interest of the people, and, as a consequence, there was usually a little body of native converts to carry on the work when Mr. and Mrs. Blamire moved to another town.

In the afternoon, Women's Missionary Work was illustrated by the labours of Mrs. Osborne in Cape Town, Miss McLean in Japan, and Miss Hollyer of the Bethel Santhal Mission.

The evening meetings were devoted to the subject of Consecration, which was pressed home with eloquence and great earnestness. Miss Booth and Rev. J. G. Gregson were the principal speakers on Tuesday night, and the general tone of the Conference throughout prepared the hearts of all for a very impressive and solemn evening on Wednesday, when Mr. Taylor and Mr. Radcliffe spoke upon the Baptism of the Spirit.

Rev. F. B. Meyer reminded his hearers that the last visit of Mr. Taylor to Leicester was in company with Messrs. Stanley Smith and C. T. Studd, a memorable occasion, indeed, to himself, he said, as it was a distinct turning-point in his life, leading him into a fuller, closer, and more intimate knowledge of Christ. The weighty words which followed from Mr. Taylor will be long remembered. The Lord Jesus Christ, he urged, must be Lord of all, or He is not Lord at all. If we withhold one corner of the heart from Him, then we are the master and Christ is not, inasmuch as by that act we assert our ownership. Speaking to parents, he said, "Your child's salvation may depend upon your action to-night in either yielding or refusing the possession of your heart to Christ."

From Ephes. v. 18 the points he sought to drive home were briefly these: (1) These words of God by the mouth of Paul are a *direct command*, an edict from the Great King. It is not a matter of choice; one must not consider, "Shall I be filled with the Spirit, or shall I not;" one must *obey the command*, or be a rebel, a traitor to our King. (2) There is no vacuum in nature or in grace; hence, if the heart is not filled with the Spirit it is filled in whole or in part with something else; if not with the spirit of good, with that of evil. There may be some of made up of the evil. We may be sure of salvation through faith in Christ, but what about our lives? If we are not filled with the Spirit it manifests itself in our families by our unconverted children; in our churches by their deadness; in our lives by the failures and inconsistencies which the world is not slow to observe. We become hindrances alike to the world and to our fellow Christians. We may repent of this and be forgiven of God, but we cannot wipe out the stain, nor undo the harm we have caused to others. "Be filled" we must, and the only matter of choice about it is whether we will be filled with the Spirit or with worldliness, with weakness and with all that will hinder our spiritual life. (3) Many are not filled with the Spirit, because, if they desire it at all, it is for their own enjoyment, and not for the sake of pleasing Christ, and being his witnesses. He wants us to be a mirror to reflect Him; the reflection may be as small as that of the sun on a drop of dew, but it is a perfect reflection still. (4) If filled with the Spirit we should do whatever He wishes us to do, and He will bless us thus, whether it be on the sick bed, or in China, in Leicester, or Japan, or the uttermost parts of the earth. It is not what we do, or where we go, but what we are that is pleasing in his sight. (5) What is the evidence of being filled with the Spirit? It *manifests itself.* A young mother's heart is filled with her child. When she wakes it is her first thought, all day long it is her constant care. Who need ask the question? The fulness of her heart appears in her every act, and this should be the attitude of every Christian towards his God; this is being filled with the Spirit.

Mr. Reginald Radcliffe then illustrated Mr. Taylor's words by some remarkable incidents, in which Messrs. Smith and Studd had been used of God to the salvation of souls, both in England and China, results which could not have been achieved had it not been for the fulness of the Spirit within them.

Rev. F. B. Meyer concluded with a few well-chosen words of exhortation, after which a praise-meeting was held, at which over thirty expressed themselves as having been greatly blessed during the past three days. Many more rose to signify the same, time failing for further individual testimony. The most encouraging sign of practical result was the enrolment of several candidates for the mission field. We shall hope to meet many converted heathen in heaven who will have reason to bless God for his eventful Conference.

PARIS CITY MISSION.

At the seventh annual meeting held recently, Professor Yeatman, after speaking of the nature of the work undertaken in that stronghold of sin, the city of Paris, said that during the seven years it had been labouring there 60,000 visits have been made by its agents to the homes of the people, and nearly 6000 visits to the sick. 12,500 meetings have been held, with an attendance of 240,000 people. 10,000 Bibles have been given or sold, and nearly 160,000 tracts and portions of the Gospel distributed. Thus something was being done to aid in some degree to realise the Huguenot dream, "Paris for Christ."

At the French meeting, Mr. Lockie, the secretary, stated that there are now seven mission agents at work, and that seven Paris pastors are asking for missionaries. Pasteurs Theodore Monod and Lorriaux enforced the claims of the Mission, and interesting accounts of their work were given by two of the missionaries.

THE PRETENSIONS OF SACERDOTALISM, says *The British Weekly*, are destined to be destroyed by advancing knowledge. Its foundations are beginning to crack and splinter like breaking ice. The theories on which it rests are changing and perishing before maturer investigations. Among the few real masters of early Church history it is not possible to find a single sacerdotalist. Even if it were otherwise, the teaching of the New Testament that all believers are priests unto God

THE LATE REV. R. ROBINSON.

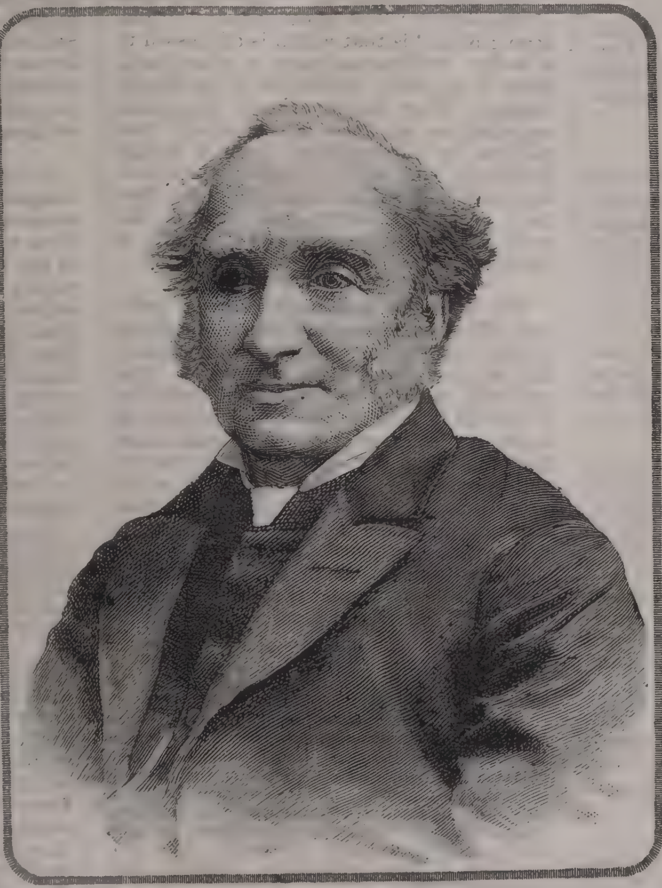
By the courtesy of the editor of the London Missionary Society's *Chronicle* we are able to give a portrait of the late Secretary of the Society. In an accompanying sketch, which appeared in the January *Chronicle*, the writer says:—

Mr. Robinson was the second of four sons of simple, God-fearing parents, who sought to bring up their children to be the same. At the age of twenty-one he entered Highbury College. In 1839 he accepted a call from the church at Chatteris, in Cambridgeshire. After four happy years spent there, he removed to Luton, and became the pastor of Union Chapel, where he laboured for twelve years. These were years of joy, though not without pastoral anxieties and family sorrow, for there his home was overshadowed when his only son died. In 1855 he accepted an invitation to become the pastor of the church at York-road, Lambeth. His attractiveness to the young was evidenced by the demand there was for his services in connection with Sunday-school anniversaries, and in services for the young on Good Friday at Craven Chapel and St. James's Hall.

Soon after he came to London he was invited to join the Mission Board, which he did, and procured for himself a good degree by his intelligent and earnest, though unobtrusive, participation in its deliberations, by his fervent devotion to the great interests of the Society, and by the Christian, loving spirit which accompanied and inspired all his relations to his brother Directors. On the retirement of Rev. Ebenezer Prout, the Directors turned to Mr. Robinson as one well qualified to fill the vacant office; but it was only after repeated appeals that he felt constrained to regard it as the wish of God that he should give up a large, and promising, and protesting church and become a secretary rather than a pastor. Mr. Robinson brought to his new duties the good common sense and the sound judgment with which he was naturally and eminently gifted. These gathered strength with growing years, and were carefully exercised by him in forming opinions and arriving at conclusions on questions, great and small, in connection with the business of the Society. Though of necessity he had to give up the regular ministry of the Word, he delighted in preaching; and his services, whether as an occasional supply, or in advocating the claims of the Society, were heartily welcomed. Whilst, as a minister, he was always a favourite on the platform as a Sunday-school or Temperance advocate, as a secretary, his appeals, couched in racy words, interspersed with well-chosen facts and telling anecdotes, were always most powerful.

Rare conscientiousness and sterling integrity characterised him. The funds contributed to the Society never had a more careful distributor. He regarded himself as being a trustee for the right use, not only of the munificent contributions of the wealthy, but also of the smaller gifts of the self-denying poor. On his retirement the Directors passed a resolution, expressing their high esteem for him personally, and their value of the work which he had done for the Society. The hope was entertained that years of labour might be followed by years of repose. The privilege of active Church membership Mr. Robinson gladly availed himself of in connection with the church at Lewisham High-road. He was ready to serve the Society as an honorary

advocating its claims. This was his last public work. In March, 1886, he attended the anniversary services of the Stockport Auxiliary, and from his return from that journey until the end—with the exception of a few days at Preston, near Brighton—he was confined to his room and, to a large extent, to his bed. He was permitted to suffer much, but he was wonderfully sustained. For some time he was unconscious, and on the morning of Monday, January 10, he, "having served his generation, 'fell on sleep.'"



THE LATE REV. R. ROBINSON.

(*From a Photograph by Mr. C. Hawkins, Brighton.*)

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The American Freedmen.

Rev. Thomas L. Johnson, of London, England, an ex-slave, has been specially studying the condition of his race in several States in the South. He finds a general progress among the negroes of Missouri, Kentucky, Tennessee, Mississippi, and Louisiana, but declares that in some sections their condition is no better than it was in slavery. This he attributes chiefly to lack of education, and instances a district in Louisiana where the coloured people are prohibited from attending school, and are thus kept under a bondage of ignorance by unscrupulous whites. The fact that such cases are rare goes far to indicate a general improvement among the blacks.

Mr. Johnson has had an eventful career. For twenty-eight years a slave in Virginia, he was, after the war, a hotel waiter and Pullman car porter. In 1876 Albert Pullman and Robert T. Lincoln, ex-Secretary of War, sent him to a London college. After two years' study he went to Africa on mission work, and has ever since devoted himself to the work of elevating his race. His experience and intelligence entitle his statements of the present condition of the Southern negro to the closest attention of all who are studying the inter-

REVIVAL SEASONS IN ROSS-SHIRE.

Dear Sir,—About a year ago you recorded the wonderful works of our God and Saviour in the conversion of several hundreds of souls in the small fishing village of Avoch. As some are ever ready to put the stereotyped question, "But do the converts stand?" will you kindly allow me again to record the riches of the mighty keeping power of God in preserving the young converts.

Of the hundreds who professed to accept Jesus as their Saviour, only two or three are known to have gone back. Such has been the effect of the blessed work on the entire community that last New Year's Day was like a Sabbath for peace and quiet. Two services were held in the chapel which were well attended, whilst on previous New Year's Days the village was almost like a pandemonium for drunkenness and fighting. The devoted minister, Rev. George Moir, with his people, remembering the mighty power of God they saw last year, have agreed to hold another series of meetings, which were commenced about ten days ago. So delightfully has the Lord been working on the minds of the people, that the large chapel has been filled every evening, and, at the close, there have been many anxious souls. Already about eighty inquirers have been personally dealt with; a large majority of these professed to accept Jesus as their Saviour.

One pleasing feature of the work this year is that those who were careless and opposed to the meetings last year, are being brought in. The first to be converted was one of the most intelligent fishermen in the village, who last year would not come near the meetings: he is now pressing his newly-found Saviour on all with whom he comes in contact. Another tall, burly fisherman who would scarcely go near the meetings last year, and out of whom you could not get a single sentence, since the present meetings commenced has found the Lord; he is now addressing crowds of his neighbours in the open air, and pressing Jesus on their acceptance.

Feb. 24 was devoted as a day of thanksgiving to the Lord. The same day last year was a day of marvellous blessing, when scores were awakened and brought to peace. Large numbers of the converted fishermen gave up their employment that they might take share in the work. A Christian Conference was held, at which several of the neighbouring ministers took part. Three meetings were held at which the following subjects were considered:—

(1) Waiting on God;
(2) Walking with God;
(3) Working for God.

At this moment the blessed work is going on with unabated vigour. Will your believing readers kindly remember this work in prayer, and, "calling upon God, He will answer, and show us great and mighty things that we know not of?" To his name be all the glory.

Avoch, N.B. R. S.

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A CARD FOR THE CASHBOX.

My God! whate'er thy love demands,
Take at thy servant's willing hands;
Accepting from a grateful heart,
Thy kingdom's dues, thy children's part.
The gold and silver are not mine.
I only offer what is thine.

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Dr. L. W. Munhall, the American Evangelist.

The Convention on the Spiritual Life, proposed to be held at Belfast in April, has been postponed to the first week in October.

The daily newspapers of Monday contain accounts of the serious illness of Rev. Henry Ward Beecher, who had a stroke of apoplexy on Saturday, and of whose recovery there was very slight hope.

The Queen has done honour to herself by conferring her approval on our venerable friend Mr. George Holland, of Whitechapel. Through the Duchess of Teck, Her Majesty has presented to Mr. Holland her photograph, with autograph, finely framed.

The following singular and pathetic advertisement appeared in an evening paper last week. We hope it has attracted the attention of our good friends at the Y.M.C.A.

> A young man, who has for some time past been going a little wrong in his spare hours, wishes for some downright hard work (literary), where his nose could be kept fast to the grindstone from six till eleven, or later, every night. Emoluments no object.

If the young man is in earnest, he might be led to something better than the grindstone, which he evidently supposes will inoculate him with moral principles, and the power to overcome temptation.

A Paris correspondent of a Brussels journal has discovered that the New Testament is a book of surpassing human interest, and the record he has made of it is well worthy of mention:—

> The Gospels make up the most beautiful book in the whole world, and can be read from one end to the other without fatigue or difficulty. The book is destined to charm, to instruct, to attract, to associate the people to religion and to the church, and that though being the Gospel, the pure Gospel, it is nevertheless a new and unknown Gospel, a real revelation and revolution.

A new translation by M. Lasserre, published with the *imprimatur* of the Archbishop of Paris, has been the means of attracting this gentleman's attention to it.

A very pleasing request has been forwarded to Her Majesty from Melbourne on behalf of the Victoria Auxiliary of the Bible Society. The Queen is asked to write a verse of Scripture and her signature, and these are to be reproduced in fac-simile and placed upon New Testaments, one of which is to be given to every scholar in the State schools of Victoria, in honour of the Royal Jubilee. Our colonial friends have chosen a most commendable

The discovery of certain Hittite inscriptions is full of interest. They were first found in Asia Minor in 1802: re-found in 1872. The language has been dead for more than 3000 years, and the decipherment has baffled scholars. Captain Conder, of the Palestine Exploration Fund, has, it is believed, obtained the clue. The Hittites, as new evidence goes to show, formed a great empire, in the time of Abraham. Their capital was Carchemish, mentioned three times in the Bible, and it is there, with other places, that the inscriptions have been found.

The Times of Feb. 28, in a leader, regrets that the inscriptions are theological rather than historical. But this is of great value. The writing speaks of "The Holy One, the great Lord, who hears uprising prayers." The language used of "The King of Heaven," "The chief God of Heaven," "The great Spirit," "The strong King," is that which is addressed to a Deity. Such terms point to clear traditions of an earlier revelation of the Divine nature. They disprove such fantastical speculations as those of M. Renan, that religion is an evolution from a savage fetishism; and, as Mr. Glashier, the Chairman of the Palestine Fund, indicates, they seem destined to throw great light on the early chapters of Genesis and the times of Abraham.

The following paragraph from a letter from Western Australia represents a phase of the emigration question which surely has received too little attention. The spiritual welfare of our own colonists should lie as near to the English heart, at least, as that of strange peoples and races. But this is the true home mission work of the Australian Churches, and we would press it upon their serious consideration. England has given a Hudson Taylor and a great scheme of missionary work to China. Are our English and Scottish heathen in Australia to wait until they can be evangelised by Christian Chinamen?

> We do stand in need of more ministerial strength here; our people are growing up here literally in heathenism. Many families at manhood in the bush who have never seen a religious meeting of any kind, and you know what that means. I am daily hearing of new cases of this kind. We would require a travelling evangelist, or at least a colporteur. I am thoroughly sorry over the state of this colony—the people are so scattered; but it is sad to see the families of those who were members of our churches growing up as godless as the most heathen nations, and even more so, for they have no objects of worship whatever. This is as yet a very poor colony.

There is, in the current number of *The Homiletic Review*, a sermon on "The Sphere of the Pulpit." The following valuable thought may find its way to quarters which our contemporary probably does not reach, for even in the pulpit, as out of it, there are perhaps as many sins of omission as of commission.

> One may even become a false preacher from ignored truths. The wrong he does is not that he spreads untrue belief, but does not spread all true belief. He leaves too many truths unbelieved. Here every preacher should watch himself. The excitement of any one truth may become undue.

It is with unusual pleasure that we publish, to-day, the communication on a preceding page describing Presbyterian "Church Work in Glasgow." Most thankful should we be to give similar summaries of congregational effort by other bodies and

It has been stated, and, so far as we know, it remains uncontradicted, that the fair average wage earned by a Lanarkshire miner during the winter is only fifteen shillings for five days' toil underground. From that sum a deduction of five shillings and elevenpence is made for rent, coals, pick-sharpening, and other items, leaving the labourer with only nine shillings and a penny on which to maintain his family. Commenting upon the figures *The North British Daily Mail* has asked:—

> What is this pittance upon which a working man is expected to maintain himself, and probably a wife and children? Granting that food is cheap, how can body and soul be kept together, and the men expected to toil in the bowels of the earth at one of the most laborious and dangerous of occupations?

That the gulf between capital and labour should widen daily can perhaps hardly be wondered at in the face of figures such as these, and it is not difficult to accept the painful statement recently made, that in Scotland upwards of sixty thousand pitmen are on the verge of starvation. Surely our modern Christianity ought not to rest content in the presence of social evils such as these.

A grand story is told of Rev. John Sargent, who in 1834 was set apart for missionary work in the Isle of Mauritius, then a French settlement. The President of the Wesleyan Conference addressed him, saying that he was going to an island of slaves, to a people destitute of all instruction, save what little they had received from Popery. He added solemnly "to a deeper hell you cannot go," and bade the young missionary consider that perhaps, even death would be his lot. Mr. Sargent's reply was full of that Christ-like spirit influenced by which Paul declared that he could wish himself even accursed from Christ for his brethren:—

> It has been said this evening, and the words sunk deep into my heart, that I am going to the deepest hell upon earth; then to that hell let me go. If only I may pluck immortal souls from its blackness, and place them before the throne of my God, my joy is fulfilled.

The Spectator has lately been dealing with the wide-spread idea that our present system of primary instruction will result in "a generation with a distaste and even contempt for manual labour," the boys making less trusty workmen, and the girls worse cooks, and housemaids, and laundry women. Many employers of labour are complaining bitterly that education is in itself inimical to continuous industry. Certainly, if it can be shown that it develops an aversion to honest work, we should be in front of a problem as difficult as any of the other important and leading social questions of the day. That education increases immigration to the large towns is strikingly evident, and the present system doubtless tends to intensifying competition in almost all light employments.

But is it a fact that education develops a dislike of work? *The Spectator* points to Scotland and Prussia as evidence to the contrary. The peasantry in both those countries are at once well educated and industrious to a degree, and to a great extent free from the unrest of socialistic leaven. Even if education does lessen the number of those who are willing to work in a machine-like way, it opens wide "the grand safety-valve, the power of wandering over earth in search of opportunity of urope could live and prosper on the npeopled river basins of South America." s England is taking so important a art in colonising the world, surely it is etter that we should send out educated ather than illiterate men and women. If he Bible could have its proper place in our ystem of education, there would, perhaps, be ess room for the alarm which has been expressed; we believe the defects that are eing observed in the results of the present cheme are due, in a great measure, to the act that the foundation is not a decidedly eligious one.

A striking commentary upon the Apostle Peter's description of "unstable souls" is found in the biography of William Henry Channing, published lately by Messrs. Swan Sonnenschein & Co. Mr. Channing lived from 1810 to 1884, his life being divided between England and America. After many years of nebulous and shifting foundations, Channing came to see that "what Christ claimed to be, that He must be," but he never followed it out "to its necessary completion in dogmas and practice." The pity is that this was not the beginning rather than the termination. How different would have been the results of Channing's ministerial life had its motto been "the love of Christ constraineth me," instead of that miserable "humane side of Unitarianism."

It would appear from a recent article in *The Christian Intelligencer* that, bad as matters are in the East-end of London they are very much worse in New York, where the tenement house system appears to have arrived at its worst development. Statistics, taken from the report of a society for improving the condition of the poor, are given, which show that there is a lower depth beneath that of the squalor and wretchedness familiar to London district visitors, and that it is to be found in a building in New York called the "Big Flat." This dwelling-place is six stories high, with a frontage of seventy five feet. The first floor has rooms for fourteen families, "and they are occupied by low, degraded women." The other floors have rooms for sixteen families each, and the occupiers "are packed like sardines in a box." When the census was taken the building contained 478 persons of eleven different nationalities; and this population furnished in three months over one hundred prisoners for various offences. The mortality, of course, was equally large, sixty-two per cent. being of children under five years of age.

Horrible as such a place must necessarily be, it is alluded to as "a fair average specimen of the lower grade of tenement houses," and the report from which the figures are taken concludes thus:—

> If it shall lead any who are rich in this world's goods to visit the slums of this great city...as trustees of God's good gifts, to see what they can do toward lifting the pall of sin and misery which darkens the lives of so many of his creatures, the story of the "Big Flat" will not have been written in vain.

Unfortunately there are Big Flats elsewhere than in New York, and we trust that these words may reach the heart of some of those who are more or less responsible for the painful state of things in many of our large centres, where human beings are huddled together under conditions which would not be permitted if

LETTERS FROM ROME.—3.

THE officiating clergyman at Trinity Church, in the Piazza di San Silvestro, is Rev. Ernest Cowan, of Weston, near Bath, a devoted student and able expositor of Scripture, and an active Christian worker. There is a good congregation in the morning; not so many in the afternoon.

Nearly opposite this Protestant place of worship is the Church of San Silvestro, where an English Roman Catholic priest is preaching every Sunday afternoon. I heard him twice. At the close of the second of these sermons he said that on the previous Monday he and the other English priest who is preaching in Rome during Lent, had had an audience of the Holy Father, who, in the belief of all Catholics, is the vicar of Jesus Christ. His Holiness, he said, is specially interested in these sermons to the English in Rome, and very anxious that others besides Catholics should hear them, and know what their teaching is. Therefore, in the name of the Holy Father, he invited all the English in Rome, Catholics and others, to hear these discourses.

The English are not backward in accepting the invitation of the Holy Father and the priests; and, though on that Sunday there was a downpour of rain, the congregation seemed less affected at San Silvestro than at either of the Protestant places of worship.

As the Pope wishes that English visitors in Rome should know what the teachings of the English priests are, I will tell them so far as I am able. I had been told that a Christian lady had been to hear Father Mackay, and that she had heard nothing but the truth. I did not feel sure of this, because I am convinced that few, comparatively, judge correctly. The first sermon I heard from Father Mackay was on Isa. xlv. 8:—

> Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together.

The text was pronounced in the Vulgate version, and "salvation" was translated "a Saviour." Thus the sermon was about Jesus. First his excellencies were dwelt upon; secondly his defects. These were his sinless infirmities—hunger, weariness, &c., and the fact that to Him our sins were imputed. Although the word "defects" did not seem to be vital to the preacher's conception of the Lord Jesus, it was a most inappropriate term, and could scarcely have been used by anyone who had a true knowledge of the Son of God.

The second part of the text—"Let the earth open," &c.—was used to show that while God does his part we must do ours. We must do penance, we must repent for the remission of our sins. We must endeavour; we must do. In a word, the most that could be said of the teaching so highly recommended by the Pope was that heaven and earth had brought forth a Saviour, who had made it possible for man to save himself.

The second sermon I heard from Father Mackay was on 1 Tim. ii. 5:—

> For there is one God, and one Mediator between God and men, the Man Christ Jesus.

This was a bold text for a Papist, but the priest was equal to the occasion. He began by saying that a mediator is one who comes between others; and there is a sense in which there are many mediators between God and men. The angels, because God uses them in conferring many benefits on men. The saints, because they make intercession for others. Moses was the mediator of a law and a covenant. Most of all, the blessed Virgin Mary was a mediator, because she gave us Jesus. There may be also evil mediators, who come between others to do them hurt, as Satan.

But there is a sense in which there is only one Mediator between God and men, the Man Christ Jesus. He was the One who came to

is necessary that a mediator possess something in common with each party, between whom He mediates. Jesus was one with the immortal, just, and happy, on the one hand; and with the mortal, sinful, miserable, on the other. He presented to God an acceptable person, infinite merit, and complete satisfaction. And He brought to men pardon and grace, and the Holy Spirit. [I am not quite sure as to these last three.]

But, although Christ had done all this for us, it would be of no benefit to us, unless we did our part. Those who had heard the previous sermons, he said, would remember that he had laid great stress upon this. We must do penance; we must repent. We must do what Jesus had done. We were his members; then we must also make ourselves acceptable to God; we must do good works, works of merit; we must make satisfaction; we must deserve salvation.

Such an utter want of distinguishing between things that differ, such a fusion and confusion of them is another Gospel, which is not another. The mention of angels and saints, the Virgin Mary, and Satan, as all in one way or other mediators, as well as Christ, is as foreign to ordinary thought as it is without suggestion in the Word of God. It is not surprising that professedly Protestant women who flirt with this false system should be seduced by it; nor that men born in Romanism and who have seen its hollowness, should say: We believe in God, but angels and saints, and Mary and Jesus, and all the rest, we do not know anything about. Father Mackay's mixing up of Jesus with saints and angels is well adapted to produce this state of mind.

There is an evident reaction in Rome towards the domination of the Pope. The Queen is under the influence of the priests; the Pope and all his hierarchy are busy in every possible way. The Hotel Costanza has been bought and turned into a Jesuit College, and it is said that the Hotels Europe, Russia, and London will soon fall into the same hands. Several English ladies have this season become perverts to Rome; and the advanced Ritualistic clergymen, both English and American, are jackals to the Romish lion. Many professed Protestants so far sympathise with Popery, that while they will give for philanthropic purposes, they will give nothing to missions whose object it is to lead souls out of that idolatry to Christ, or, as they say, to interfere with their religion. I remember that last year I heard at Tangier of Englishmen who had been to Africa on an anti-slavery mission, discouraging any interference with the Mohammedanism of the Moors. Could anything be more ungracious and ungrateful to the last loving command and promise of Jesus, "Go ye into all the world, and preach the Gospel to every creature; and, lo, I am with you alway, even unto the end of the world"?

R. C. MORGAN.

PRAYER FOR IRELAND.—Thursday next, March 17, is the day appointed by the Irish branch of the Evangelical Alliance for special and united prayer on behalf of Ireland.

THE TRUE SERVICE OF MAN.—On Sunday week a good audience gathered to hear Dr. Fairbairn's address on "Christianity and the Service of Man." Mr. Cotter Morison's book on "The Service of Man" was very severely criticised. It was shown how utterly inadequate and untrue is that writer's account of what Christianity really is and has been. The age of faith before the Reformation, which Mr. Morison assumes as the highest flower-time of Christianity, and which he regards as setting forth the highest standard of Church life and belief, was shown to be a period when the true spirit of Christianity was largely dead or dying—clogged and hampered by human devices and organisations. It was the period when the criticism of reason was silenced, and it was anterior to a mighty rejuvenescence of true religion. In conclusion, Dr. Fairbairn impressively vindicated Christianity as the truest service of man. It was not simply the occasional consoler, but was the truest and most abiding inspirer of the human soul. This concludes Dr. Fairbairn's course of addresses for the present term, and it is felt that a new and very helpful element has been added to Oxford life.—*Nonconformist.*

AN EAST-END CONFERENCE.

A Conference was held at Mr. Charrington's Great Assembly Hall, Mile End-road, on Wednesday, Thursday, and Friday of last week, which excited a good deal of interest in the locality, as evidenced by the large numbers who attended. The object, as gathered from the addresses, may be taken to have been the deepening of the spiritual life in believers.

The subject of the first evening's consideration was, as put by Lord **Radstock**, in the course of his introductory remarks, "fitness for service in the light of the deep need around us, and of loving faithfulness to our God, who has set us apart for his service." He said he felt deeply the need for such a conference. Multitudes, in darkness, are going down to death and judgment without Christ. Is the light of the children of God shining so clearly that none can mistake it? Is the power of the Holy Ghost so manifest in them that those around must of necessity say, "These are men of God?" Is it not too often the case that they are known only as people holding a certain set of opinions, which, however, have not the stamp and seal of the Holy Ghost? This is the only power that will touch the world, which does not care a rush for the opinions of all the Christians in London.

Rev. W. **Adamson**, vicar of St. Stephen's, North Bow, speaking from the words, "The battle is turned to the gate," said, if ever there was a time in the history of the Christian Church when this was true, it is now. The armies of the living God have reached the gates of the cities of the world, and it is for them, strong in the strength which God supplies, to see that the gates are forced, and the banner of righteousness planted on the ramparts. Two words well express what all soldiers in the Lord's army need—conformation and consecration. In order to the attainment of these two points Christians require a fuller acquaintance with Scripture, with the Saviour, and with the Spirit of the living God. Then, wholly consecrated and clothed in the whole armour of God, they would be enabled to triumph.

After some remarks by Mr. **William Nobbs**, on 2 Peter i. 2, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,"

Mr. **Archibald Brown** insisted that the book called the Acts of the Apostles ought rather to be called "the Acts of Jesus Christ." The history of the Church is, in fact, just this, for the Lord Jesus is still "doing and teaching" through his people. This is too much overlooked. People are too prone to talk as if the Lord Jesus were helping them, instead of Himself doing his work through them, by condescending to use them. Joshua's ready acknowledgment of this when the angel that appeared to him said, "Nay, but as Captain am I come," should show them also their true position. He fell on his face and worshipped, and the secret of all true service is to cast ourselves down before the living Christ, and to say, "What saith my Lord unto his servant?" Then, as to the promise, "after that the Holy Ghost is come upon you, ye shall receive power." People talk of the power of zeal, of earnestness, of organisation, but there is only one power that is of any value, and that is the power that God bestows. This is spoken of variously as the power of the Spirit, the power from on high, and the power of the Holy Ghost. Christians are very much inclined to confound machinery and power. There may be any quantity of machinery, but without the power, the dynamic energy, to move it, this is only lumber. Some think that if only the Church had the power to work miracles, as had the disciples of old, then the world would be converted. But the disciples had this power before Pentecost. It was another power that Christ spoke of, and without which neither eloquence nor anything else was of avail. When the Church of God has learnt to depend on God's own power we shall see wonderful things. The most highly tempered blade is useless without an arm to wield it, and even the Word of God, which is the sword of the Spirit, without the power of that Spirit to bring it home to the heart, will be ineffectual in turning men from darkness. Endued with this power, men could be true, effectual witnesses for God, and of a witness it is required only that he should speak the truth as to what he knows himself. Imagination, eloquence, wit, are not required in a witness-box. And this also applied with regard to the witness of Himself that God required from his people. A brief address from the Chairman closed the proceedings.

On Wednesday evening Lord **Radstock** said it was laid on his mind to recall the great foundation fact in Christian work mentioned in Ephesians iv. 4, "There is one body and one Spirit." People sometimes forgot their place in the body, and till they were content to take their right place the work of God would be hindered. Mr. **William Nobbs**, referring to several passages in the same Epistle, especially pointed out that the Holy Spirit never leads a man contrary to the teaching of Scripture. A good many errors would be avoided if this were remembered. Mr. **Russell Hurditch** also spoke at length on the words, "unto every one of us is given grace according to the measure of the gift of Christ."

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THE WORK OF GOD IN CHINA.

The meeting at Mildmay on Thursday evening last, assembled to listen to Mr. Hudson Taylor's account of the extension of Christ's kingdom in China, was animated by one feeling, that of thankful gladness. This was as much visible in the farewell words of the sisters and brother who are immediately leaving friends and kindred and native land, as in Mr. Taylor's simple yet glowing description of the way in which the Lord is working by those already in the field.

Miss Burroughs, Miss Muir, Rev. W. Judd, Mr. Mathieson, Mr. Theodore Howard, and Mr. Broomhall having each given brief addresses,

Mr. **Hudson Taylor** commenced his narrative. He spoke first of blessing received on the outward voyage, and of how God honoured the testimony of Messrs. Studd and Stanley Smith on board ship, as well as at Colombo, Singapore, Hong Kong, and Shanghai, where meetings were held. At Tien-tsin and Pekin there was also great blessing. At the latter place the whole body of Christians were bowed before the Lord, and moved as they had never been before; the native believers wrote to their friends, asking them to pray that power might come down from on high, and that, in addition to a great blessing to their own souls, China might be more fully prepared for the Gospel. There was a response to this in many cases, for never were the people so ready to listen to the preaching of the Gospel as during the last year and a half, nor had there ever been such fruit as in that time.

On reaching Taiyuen, the capital of Shensi, about the middle of last year, Mr. Taylor said he found a conference going on. There was some discouragement at Chianfoo, because for some time there had been no addition to the Church, and this was felt the more because further to the south there had been a time of special blessing. Earnest prayer was made in reference to this, to the consideration of their methods, and ways of working. It was not long before the blessing came; letters received lately have brought the joyful tidings that there have been six or seven conversions in a short time. Mr. Studd, having told him of a work commenced by a native Christian in the city of Hokchau, he visited it. On arrival he found an inscription over the portico, which told him that it was an opium refuge. Within was a quadrangle, surrounded by buildings, as was the custom in China, in one of which was a chapel entirely native in its fittings up, and with texts of Scripture on the walls. The rules laid down that no one would be admitted who would not promise to desist from all idolatry during his stay in the place, and to be present at the morning and evening reading of the Scriptures and prayer in the little chapel. Then the opium patients were urged to ask God in prayer for relief from the suffering they

the effort to give up this habit; it was most marvellous the way in which men who were not even converted found their pain relieved, and were enabled to obtain sleep. Not a few, from the evidence thus gained, in their own persons, of the power of prayer, had turned to the Lord. There were some fourteen or fifteen native Christians in the villages around. The Chinese gentleman who had opened this Refuge told him there was a good deal of expense connected with it; but God had helped him, and supplied him with means for the purpose. He had long made it a matter of family prayer that God would enable him to open it, and one morning his wife said, "You are continually praying about this. Why not go and open it?" He said he had not the money, and then she asked how much would be required? "About 20,000 cash," he replied—a thousand cash being equal to about 2s. The next morning she brought down all her jewellery and gave it for this purpose, much to the joy of her husband. On asking her whether she did not feel it a trial to part with her jewellery, she said, "I have taken Christ for my portion, and He is satisfaction for anyone." Tears of joy coursed down his cheeks when he heard those words, and he felt, "Lord, now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation."

Mr. Stanley Smith had made arrangements for a little conference here. Quite a number came, and a very happy time they had. Mr. Taylor's joy in visiting these native Christians was great indeed. For twenty years he had been praying for this. There were three native pastors, two elders, and sixteen deacons, and all were working "for his sake." Even the cook and helpers at the opium refuge said "we do it for the Lord's sake;" they received no pay. In answer to the question, "How do you tell whether inquirers are sincere?" this Chinese gentleman said, "When we see them saving up their money to buy half-a-dozen Testaments and hymn-books, and then gathering a little company around them and teaching them, we know they cannot be far wrong." Much has been done by the godly life of these native Christians where no missionary has yet been.

From Shensi and the happy work there he went on to Pingyung with Messrs. Studd and Smith, and visited Si-ngan, the site of the old Nestorian Church, where a little prayer-meeting was held. He went also to see one of the oldest Mohammedan mosques, and very affecting it was to notice the earnestness of the worshippers. At Hauchung there are two chapels, built by the natives, and there he had the pleasure of meeting Mrs. Easton's servant, a dear Christian woman, who on one occasion asked for a day's holiday in order that she might carry two loads (about two cwts.) of bricks that she had bought with money she had saved for this purpose. He had the pleasure of speaking in this chapel. Returning, he came down the tributary river Han, a distance of 1200 miles, with only one little mission station the whole way. Last year he travelled through nine provinces without hindrance from anyone. Everywhere preachers might witness for the Lord in perfect safety. But where are the labourers? Are there not some who, filled with gratitude for what the Lord has done for them, will go forth and witness for Him amidst these perishing multitudes?

Mr. **Reginald Radcliffe**, in the course of a brief, concluding address, urged that not only should they pray for more missionaries to go out from here, but that God would raise up amongst the natives themselves multitudes who should witness for Him to their fellow-countrymen.

A MUNIFICENT GIFT.—Two sons of the late Mr. Samuel Morley—Mr. Howard and Mr. Charles Morley—have each presented the Deaconesses' Institution and Hospital, Tottenham, £2250 (total £4500), in order that the debt of the third wing of the hospital, lately built, may at once be cancelled. In consideration of the deep interest which the late Mr. Samuel Morley took, and which his sons now take, in this institution and hospital, it is intended to name this last portion of the building "The

R. JOSEPH COOK on the SABBATH.

his second lecture at Tremont Temple, oston, Mr. Cook took for his prelude, "Lord's ay Lawlessness; Perils of Desecrated Sab- ths." Sunday, he said, is knocking at the great tes of Asia, Africa, and the Isles of the Sea. he cause of Sunday observance cannot be pre- nted in its full weight till it is seen to have ternational issues. When Sunday is wounded, e antipodes wince. We should be the trustees the whole earth in our efforts to protect Sun- y. It best support is a Christian population. he central problem is to multiply those who ok upon the Sabbath as a delight; as a day r worship and benevolent activity. I would not rop, by the breadth of a hair, below the message President Lincoln urging the soldiers and ailors to observe Sunday out of the regard due the Divine Will. We are so made as to need day of rest in seven. Political sanity is not ossible save as nations observe and respect the abbath. It is a day of great religious activity; lso of severe temptations from whisky dens, rothels, &c., at which the black angels have nuch reason to rejoice.

Mr. Cook condemned the running of railway rains, the Sunday advertising sheets, and the udacity of Sunday journalism. He also named he separation of classes, and the introduction of achinery, as among the causes of our present ax Sunday: machinery can run twenty-four ours each day of the year. He read a letter rom a suburb of Boston, signed by four ministers, ointing out the perils to which the young are here subjected by the corruptions of city life. The peril of our churches is that *The Sunday Herald* and *Globe* circulate in so-called Christian amilies. Souls are being ruined by these things. The law of rest for all means liberty of rest to ach. The extent of Sunday lawlessness is very reat. A mob of seven hundred drove off two workmen who secured evidence against twenty aloons in a New England city of 50,000 people. Col. Carroll D. Wright asserts that the begin- ning of the running of local Sunday trains was wholly due to church people. They are the ause of the running of horse-cars. Now we must (1) rally for a day of rest; (2) we must enforce Sunday liquor laws; (3) we must do all possible to secure a Saturday half-holiday. We are citizens of two worlds.

The lecture was on Waste of Opportunity the Chief Peril in Theology and Philosophy. Suppose the sun to-morrow was illumined with, "Holy, holy, holy, Lord God of Hosts, who was, and is, and is to come!" Let this inscription be seen of all nations, and one would think that the heathen would quit their heathenism at once, and literature feel the touch of this slanting fire. The sun is thus inscribed; so are the sea and the forest arches. The omnipresence of the Divine will in natural law needs to be proclaimed. Rationalistic, materialistic, philosophy teaches the truth in natural law, but obscures the Divine truth, and leaves the popular mind without that close, keen contact to God which man ought to have. Many sceptics teach that God is behind natural law. When away from home, the Greeks entered the theatres, and, when they heard Greek plays, would go to the door of the theatre, strike the shield, and cry out, "Fatherland!" So Christians, everywhere, should strike the shield of faith and cry, "Fatherland!" Surely self-evident truth will prevail in the universe. Whatever is founded on that will stand. Therefore, I would have Christian citizens unite, and smite the shield of self-evident truth, and say, "Fatherland!"—*Boston Congregationalist.*

CENTRAL TEMPERANCE ASSOCIATION.—The report presented by the secretary, Mr. G. Ling, at the twenty-sixth annual meeting of this Association, stated that during the year 260 Temperance and Band of Hope meetings had been held, and 1700 pledges taken. The million penny fund had been increased by over 18,000. Mr. W. J. Palmer, of Reading, referred to the great advance made by the temperance movement during fifty years. The hope was expressed by Mr. Caine, M.P., that it would not be long before Government would deal with the drink question. The House of Commons looked upon the subject much more favourably

Training College for Young Seamen,

BRIDGE OF WEIR, RENFREW, N.B.

On Tuesday last week, March 1, a most interesting ceremony was witnessed among the hills of Renfrew. Mr. William Quarrier, the friend of the Glasgow outcast children, knowing the need of faithful witnesses for Christ among our seamen, has been for years desirous of introducing into our merchant navy a number of boys brought up under his own immediate care. These, under God, might become witnesses for the truth, not merely among their own shipmates, but also to the uttermost ends of the earth. For this purpose he made request that God would stir up some of his stewards to give a ship, fully equipped, as if for sea. Last year the answer came, and the fruits were seen in the ceremony that took place on Tuesday. A great number of Mr. Quarrier's friends and supporters were present, and all thought that the beauty of the day was an earnest that God's smile would rest on the new undertaking.

Mr. Quarrier said it was customary, when a ship was launched, that a bottle of wine should be broken over the bow, just as if such a ceremony could do any good, but they believed in the power of prayer in launching ships. Rev. Mr. Paton engaged in prayer, asking a blessing on the ship. Mr. Matthew Arthur, son of Mrs. Arthur, the donor of the ship, said some time ago Mr. Quarrier intimated through the newspapers his wish to have a "ship on land." It occurred to his mother that it would be a fitting memorial of his father if she were to carry out Mr. Quarrier's idea. Rev. Dr. Hutton and Rev. Dr. Fergus Ferguson followed, with congratulatory and commendatory words.

Mr. Quarrier said that about six years ago, when he made his request, £100 was sent him by one of the sons of the donor of the *James Arthur*. No further gift had been made until Mrs. Arthur had been stirred up by God to give the rest in answer to his prayer. He was anxious to build fourteen more houses, which meant £23,000, of which £500 had been received. He proposed to send 250 of the 700 children in the Homes to Canada. With regard to the purpose of the ship, his desire was to send forth these young seamen as Christian missionaries, who would preach Christ in their lives. The proceedings closed by a characteristic speech by Captain Brotchie, of the Greenock Seamen's Mission.

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The Last Earthquake.

"I saw a new heaven and a new earth."

The old world neareth fast her coming end;
  E'en now she shudd'reth—for with fierce desire
  The pent-up forces of her central fire
Shake the rock-prison walls they soon shall rend:
What power shall then to due obedience bend
  The swollen torrent of their awful ire?
  Earth's elements are one vast funeral pyre,
Thick with the ashes of both foe and friend.
Exult thou not, proud prince of this doomed world—
  Which once, like thee unfallen, promised fair—
When from his throne dishonoured Time is hurled,
  God's true Eternity ascendeth there;
Beaten and baffled, shall thy flag be furled,
  And a new earth shall witness thy despair!

GEORGE F. E. SCOTT.

"WHAT! YOU A 'CHRISTIAN,' AND DON'T DRINK—and you're not a Jew?—you *must* be a Mohammedan." Such is the astonished reply usually received to an explanation as to the meaning of the "bit of blue" now and again worn by visitors, and which the inquisitive eye of the native has not failed to detect. "El hamdu l'Illah" (Praise be to God) is sure to be the next ejaculation, if the wearer succeeds in establishing in his questioner's mind that he is at once a "Christian" and an abstainer, for the Moors are immensely pleased to find so much common sense, even among the Nazarenes. Should he, however, discover the stranger to denote by a stripe of white on the blue that he does not smoke either, he is lost in admiration, and puts him down as a holy man at once. It is a lamentable fact that from the specimens before them, they are of opinion, that it is part of the religion of the Christians and Jews to get drunk.—*Times of Morocco.*

CONFERENCE HALL, STRATFORD.

God continues to bless abundantly the noble work carried on at the Conference Hall, West Ham-lane, Stratford. Since the opening of the building, in the early part of 1885, it has been a busy hive of active work for Christ. To quote from the latest report of the Council, the efforts of the past year "have abounded with tokens of God's goodness." The various agencies are in a healthy and vigorous state. The Sunday evening services have been largely attended. The male and female Mizpah bands, which have for their object the rescue of intemperate men and women, have been instrumental in inducing many to abandon drink, as well as in leading them to accept Christ as their Saviour. The mothers' meeting has an average attendance of 150, and the Mothers' Union, for the promotion of purity, has every appearance of becoming a useful and powerful branch.

The Young Men's Christian Association, which forms one of the most important departments of the work, continues to grow in numbers and importance. There are now 240 members, 113 of whom joined during the last twelve months. Three of the young men are at college, preparing for the foreign mission field. The educational classes have been largely taken advantage of. The labours of the secretary (Mr. E. Fox Butlin) and his devoted wife have been greatly appreciated.

The annual meeting was held on the evening of Thursday last, and was attended by about one thousand two hundred people. The chair was occupied by Mr. T. A. Denny. Rev. R. P. Pelly referred to the value of Christian companionship, which is cultivated in such a large degree by Y.M.C.A.'s. Mr. H. W. Maynard, in an earnest sentence or two, spoke of Christ as the founder of all good and noble works, and expressed the hope that the fruits of the efforts put forth in connection with the Conference Hall would go on multiplying. Mr. C. Boardman said the debt had been reduced to £1368, and they hoped, through God's providence, to go on reducing it. It was gratifying, he continued, that the simple message of the Gospel, as proclaimed within these walls, had been the means of convicting hundreds of sin. He could tell of infidels who had come to scoff, but remained to pray. Major-General Anderson told how faithfully he had served the devil until his conversion, which was brought about through the instrumentality of Miss Daniell, of Aldershot. People in his own position in life called him a lunatic because he was a Christian and preached the Gospel. They pointed to him as the "Mad Colonel," but his reply to them was, "If I am mad, heaven is my asylum, and God is my Keeper." Dr. H. Grattan Guinness expressed the opinion that if there was less formality and more naturalness in the present day, a great deal more success would attend the preaching of the Gospel.

HOME FOR MOTHERS AND BABIES.—The first report of this Home, just issued, states that since its opening forty-seven women and twenty-two children have been received and cared for, the time during which they have to be sheltered varying from one to six months. The women are sent to service as soon as possible, and the children boarded out. Many have been cases of great hardship, the poor victims having been cruelly deserted by those who should have been their protectors. In some instances they have proved valuable servants, and some have been led to seek and follow Christ. Mrs. Harrier (6, Pope's-road, Brixton) is the superintendent.

WOMEN'S TEMPERANCE WORK.—The annual meeting of the Pendleton branch of the British Women's Temperance Association gave proof of the noble work that is being done by women amongst their unhappy sisters. More than one hundred and fifty meetings for women have been held during the year in the district. About one hundred families are visited weekly, and upwards of four hundred pledges have been taken. Several lady speakers urged with much eloquence and earnestness the importance of greater effort in rescuing wives and mothers amongst the working classes from the degrading and destructive evil of drunkenness. Many valuable agencies are connected with this energetic branch of a society, which is working with true devotion of spirit.

MR. WOOKEY AT BRIGHTON.

THE eight days' mission arranged by the Y.M.C.A. here has concluded, and God has again honoured the fearless testimony of his servant, especially in regard to the meeting in the Town Hall for men only. At the close a large number of young men expressed their desire for special dealing, and while the audience were bowed in prayer, marched into the inquiry room; some of these were fine, smart fellows, others were evidently saved in time from being added to the awful catalogue of human wrecks.

The last three meetings were held at the new Clarendon Villas Mission Hall, Hove, where Mr. Wookey's grand rugged eloquence and desperate earnestness were also much appreciated. Mrs. Wookey has a fine voice for solo singing, and this greatly added to the interest of the meetings.

This mission is being followed during the present week by special Gospel Temperance addesses in the Dome every evening by Mr. Richard Coad, the Cornish missioner of the United Kingdom Alliance.

THE STRANGERS' REST.

THE workers' meeting held last Friday evening at the Strangers' Rest, St. Georges-street, Ratcliff-highway, was of a particularly interesting character. Mr. S. Gurney Sheppard presided. After praise and prayer several workers related instances where they had been instrumental in convincing men of the error of a sinful, wicked life, and leading them repentant to the feet of the Saviour.

Mr. J. T. Isaac, the hon. secretary, appealed for helpers among the Italian, Spanish, and French, and for Christian literature for distribution among the sailors. The work they had commenced among the lads of the Highway, he remarked, though difficult, had been so far encouraging, and as this branch of work dedeveloped they looked forward with confidence to most fruitful results.

Mr. Broomhall, of the China Inland Mission, introduced the party of young lady missionaries who are on the eve of their departure for China. Miss Gertrude Muir, Miss McLillan, Miss Judd, Miss Gates, Miss Johnson, and Miss Florence Ellis then told how they had been led to consecrate themselves to God's service; to leave home, with all its pleasant attractions and comfortable surroundings, and to proceed to China to tell the people there the story of the Cross. They asked for prayer that their labours in the far-off land may be crowned with much blessing.

Mr. Reginald Radcliffe said that he had spent many a night in the Strangers' Rest, but he had never spent a happier one than that. Mr. Studd, who went out to China with Mr. Stanley Smith, had written to him that "before China could be turned upside down, the Church must be turned inside out." After referring to the very small increase of converts among the churches at home, notwithstanding the enormous increase of the population, he earnestly advocated more zeal and more faith in God, as One who is able to overcome every so-called impossibility.

THE WHITE CROSS ARMY movement has been inaugurated in Canada, and the clergy of all denominations are actively engaged in securing recruits. A healthier public opinion is being created regarding the relation of the sexes towards each other. Society in the past has been ready enough to ostracise a woman who had taken a false step; and, when once down, little assistance was given to help her to regain reputation and position. This may have been necessary; but why should men be treated more leniently—even the profligate and licentious? As a general rule they are the greater sinners, and yet they have been received with favour even in Christian homes, and allowed to mix with the young and the pure of the other sex. This ought not so to be; and now that the subject is being taken up vigorously, it is to be hoped that an improvement in this respect will be seen. Mrs. Bradley, who is in Toronto at present, addresses meetings both of men and women, and her earnestness and courage, as well as her tenderness and honesty, are giving a great impetus to this movement.—*Presbyterian Messenger.*

Mr. CHARLES INGLIS at PAISLEY.

DURING the past fortnight this well-known evangelist has been conducting Gospel meetings in connection with the Clark Hall Evangelistic Union. On each of the two Sabbath evenings on which he spoke the large hall was well filled by an attentive and interested audience, and a large measure of blessing was the result. During the week meetings were held in a smaller room, and were attended with a great measure of blessing. Mr. Inglis also addressed two meetings in the neighbouring town of Renfrew, to the second of which he was accompanied by upwards of forty of the Christian workers and converts from Paisley.

The evangelistic work in the Clark Town Hall, Paisley, has now been carried on for some time, and with considerable success, particularly during the past winter.

HOME FOR THE FATHERLESS.

WE know of few reports bearing any resemblance to that issued by Mr. Toye regarding his Orphan Home at 64, Lewisham-road, S.E., which now lies before us. The Lord has supplied all the needs of his large family of 147 children, by the willing hands of his servants.

This little book is an "account of God's dealings" during the past year, and is an almost daily record of the varied supplies which were sent to his door. His testimony is still as it has been hitherto—"By simply looking to the living God, and trusting his faithful word, all our needs have been met." The following is but a specimen of the contents of the Report:—

"*May* 29.—This morning I had nothing in hand, and the taxes due; about twelve o'clock a lady brought me £100. When letting her out the tax collector stood at the door; how kind of the Lord to send this lady just in time to meet my great need, and saving me the pain of sending away the tax collector without the money. How true is his word, 'They that trust in Him shall never be confounded.' Then came in still further £3 and £1 from Blackheath; 28 lbs. meat from Lewisham, about 8 gallons of milk from Peckham, and 1s. 9d. in the box."

Mr. Toye will forward a copy of the report to any applicant. We are glad to know that no deaths have happened in the Orphanage during the past year, and very little sickness, and that Mr. Toye's health is satisfactory.

DR. BARNARDO'S HOMES.—Two hundred trained lads from these Homes, about to sail for Canada, will be present at the Aldersgate-street noon prayer-meeting on Monday next. A farewell meeting will also be held the same evening at the Edinburgh Castle, Limehouse (near Burdett-road Station), at 8 o'clock. There are now nearly 2000 homeless and destitute children in the Homes.

CITY MISSION, WESTMINSTER.—The third annual meeting of this Mission in New Peter-street was held on Wednesday, March 2, when General Sir Robert Phayre presided over a very full meeting. Addresses were given by Mr. Burdett-Coutts, M.P., Rev. W. Sinclair, Rev. J. S. Hutchinson, Mr. C. M. Sawell, W. Davis, and other gentlemen. Mr. A. Stirling, the secretary, read the report, which showed that a good work is being done in the neighbourhood.

REQUESTS FOR PRAYER AND PRAISE.—Prayer for blessing on the following special missions:—Mr. Henry Thorne, now at Great Malvern; Rev. W. Hay Aitken, at Wells, March 13 to 28; Captain Warner Dennis, at Littleborough, Lancashire, March 13 to 23; Rev. W. Haslam, at St. Saviour's, Manchester, on March 19; Mr. W. R. Lane, at Park Church, Highbury, for a week, commencing on March 13; special effort during this month in Dudhope Mission District, Dundee; Mr. Herbert R. Francis, now at "The Pavilion," Winchester; Mr. John Climie, at Wood-green, N., to March 20. ——For blessing on Mr. J. M. Scroggie's forthcoming mission at Bristol.——For great blessing on the Conferences on "the Deepening of the Spiritual Life in relation to Foreign Missions," to be held during this month at Morley Halls, Regent-street, W., Ramsgate, and Cheltenham.——Praise for blessing granted in connection with Gospel meetings conducted by Mr. Scroggie at Inverness

Y.M.C.A. NOTES.

Strathmiglo, N.B.—Mr. Stoddart, of Edinburgh, has been conducting a series of successful evangelistic meetings in connection with the local Association. His quiet, earnest addresses have made a deep impression.

Tewkesbury.—A five days' mission to the members of this Association, conducted by Rev. J. Fleming Shearer, of Middlesboro', has resulted in a great revival amongst the people. Ministers of all denominations joined in the work, and the hall, holding 600 persons, as well as large rooms adjoining, were filled to overflowing. Besides the usual evangelistic addresses, Mr. Shearer preached special sermons to men and women separately.

New York State.—At the twenty-first annual convention of the State Y.M.C.A. over five hundred delegates were present. The session was opened with a song service by Mr. Sankey. Mr. Russell Sturgis, of Boston, gave an address on "The Young Men of the World: What can we do to bring them into one common Christian brotherhood?" The report showed that seventeen new Associations have been organised during the year, making the total number in the State 1060.

Redruth.—On Wednesday, February 23, an enthusiastic meeting was held to listen to an address by Mr. W. Hind Smith. After the secretary had made a short report of the twelve months' existence of the branch, Mr. J. S. Doidge, the chairman, spoke very interestingly of his long connection with other branches of the Y.M.C.A. Mr. Smith dwelt on the purpose, progress, and principles of the Association. At the close, twenty-two new names were given to the secretary, Mr. J. F. Radley.

Michigan.—The reports of the different local organisations throughout this State presented at the fifth annual convention indicated progress all along the line. The Association at Marquette has nearly doubled its membership, and six colleges in that State have Associations among the students, much good being accomplished by this line of work. Two thousand dollars are spent annually in work amongst the lumber men. The subject of the relation between the Associations and the churches called forth a warm discussion. The general sentiment of the meeting was that when duties came in conflict "the work of a young man is in his church first, last, and always. If he has time to spare, let him devote it to the Association."

Fulham.—The Foreign Missionary Union of this Association arranged for a lecture from Mr. Pigott, who for several years has laboured in connection with the China Inland Mission. He was dressed in Chinese costume, which, he said, rendered the missionary more acceptable to the people. He spoke of the opium traffic as having brought a moral and spiritual curse upon the nation. He gave a graphic description of the manners and customs of the inhabitants of the "Central Kingdom," speaking also of their spiritual needs from the standpoint of a close and personal acquaintance. The Union is looking forward to the time when it shall have its own representative in the mission field.

Liverpool.—Early last year Sunday evening evangelistic services were started at the newly-acquired branch of this Association, in the north of Liverpool. From the beginning the meetings were signally blessed. On Sunday, February 27, the service was conducted by Mr. Henry Thorne, who gave an earnest address on the "Friendship of Jesus," and at the close nearly forty went into the inquiry-room, most of them afterwards professing conversion. The day after an evangelistic meeting was held at the Central Association (Mount Pleasant), when Mr. Thorne told the story of his life. A number of young men were broken down during the service, and came out for Christ. Mr. Thorne's brief visit to Liverpool will be remembered with grateful pleasure.

Bath.—The annual meeting held last week marks an important point in the history of this association. The twenty-seventh report shows a large increase in the number of members, the total now being 220, an increase of 87, and the past year has been one of growing and strengthening all round. As a result of this, an effort is to be at once made to erect new and suitable buildings, for which a site in Broad-street has been provisionally secured. Thus greatly increased accommodation and facilities will be provided, and the association will attain a position worthy at once of the city, and of the important work it aspires to perform. This, as one of the speakers remarked, is the setting in motion of moral and religious forces, by which great things for God may be accomplished

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A Cry from the Land of Calvin and Voltaire. 1s. *Hodder & Stoughton.* This little volume is a sequel to "The White Fields of France," and has an introduction from the pen of Dr. Horatius Bonar. These records of the McAll Mission all who read will be deeply thankful for; they are full of illustration of the way in which, by the simple setting forth of the Gospel and brotherly kindness, the Lord is gathering out a people unto Himself from amongst a nation that but a short time ago was the despair of Christian people. Such an account will surely quicken Christian effort in all directions, and not least on behalf of that part of "the field" divided from our own land by so short a distance.

The Personality and History of Satan. By Robert Brown. 4s. *S. W. Partridge & Co.* Mr. Brown is known to many as a careful student and able expositor of Holy Scripture. By his former books he has rendered valuable service to the cause of truth; and by the present carefully written work of two hundred and sixteen pages, he supplies the antidote for a pernicious and growing error. No believer in Holy Scripture, open to convincing argument, can read Mr. Brown's book without seeing both the personality of Satan, and his fearful subtlety and power. But the book possesses the great advantage of showing us our refuge, as well as our danger, together with the object of God in permitting Satan and his demons to be the tempters of his people. Of the Book of Job itself, we have not seen a better analysis than that given by Mr. Brown. We may remark that Mr. Brown is a student of the Scriptures in their original tongues.

The Book of Joshua: Shadowing forth the Fulness of Christian Blessing in Christ. By H. Forbes Witherby. 2s. 6d. *Nisbet & Co.* Many books are now being written on "Full Salvation and Fulness of Blessing;" but too many, alas! might be entitled, "Full of men's imaginations and errors." Mr. Witherby's book is a bright exception. He prefers to set before men God's Word as it is written, and patiently following Divine lines of interpretation, to collecting from all parts of Scripture verses bearing or seeming to bear on some favourite doctrine. Dividing Joshua into two natural sections, i.—xii., and xiii.—xxiv., he sub-divides part i. at chap. vi., the first part ending with the fall of Jericho. He well characterises the first half of the book in the words, "The power of God, the obedience and zeal of Israel;" and the second, "The faithfulness of God, the disobedience and inaction of Israel." In this sequence he sees too truthful a picture of all revivals of religion, and gives many warnings much needed at the present time. We trust this truly spiritual and profitable book may

Young Plants and Polished Corners; or, Nature in the Light of the Bible. By Rev. Charles Hewitson Nash, M.A. 3s. 6d. *James Nisbet & Co.* This is an attempt to show God's world in the light of his Word. The spiritual lessons of the seasons and their effects on nature are brought out with skillful dexterity and deep religious feeling. Mr. Nash has done good service to those who wish to trace spiritual analogies in natural phenomena.

The Pilgrims and the Anglican Church. By Wm. Deverell. *Remington & Co.* The title and preface of this book are somewhat misleading. Instead of that sketch of Young America for which the names of Bancroft, Bacon, and Dr. Robertson prepare us, the author devotes only 60 or 70 pages to the noble deeds and words of the "Pilgrim Fathers," 37 pages to Romanism (which he seems to think began in 324), and 220 odd pages to English History from 1660—1885. The earlier parts of the book have some claim to be called historical, but the further Mr. Deverell goes the more prominent and vehement are his political and religious bias. Green's "Short History of the English People," though written from a popular standpoint, is fair and intelligible; but those who study Mr. Deverell's pages will find much mystery and very little history.

A History of the Papacy during the Reformation: vols. iii. and iv. 24s. By M. Creighton, M.A. *Longmans, Green & Co.* In length, Professor Creighton's history comes between Ranke's voluminous work and Arthur's two vols., "The Pope, the Kings, and the Peoples." While the foregoing writers take a German and English standpoint, Professor Creighton adopts almost an Italian one. Students of history who know the difficulty and intricacy of this period will be grateful for much light thrown by contemporary documents on Papal and princely intrigues. All readers will enjoy the account of Savonarola, whose virtues and defects are very justly portrayed. We care less for the writer's estimate of such Popes as Alexander VI. and Julius II., and such princes as Lorenzo de Medici. In admiration for their undoubted talents, he is too lenient to Borgia's audacious vices, di Rovere's impetuous self-will, and Medici's æsthetic Paganism. While it is true that the social morality of those days was painfully low, God's standard alters not, and historians, no less than moralists and religious teachers, ought to measure high and low by that standard.

The Influence of Scepticism on Character: The Sixteenth Fernley Lecture. By Rev. W. L. Watkinson. 1s. 6d. *T. Woolmer.* We trust these three lectures will have a wide circulation, and hope that not a few sceptics heard them delivered. Mr. Watkinson brings sceptical doctrines and their results to a very simple but very just tribunal, the bar of history and biography. He proves that the moral character of ancient and modern nations has risen or fallen according to their acceptance or rejection of sceptical and materialistic principles. He does not flinch in chapter iii. from full but unprejudiced examination of such demigods of scepticism as Goethe, Godwin, George Eliot, Stuart Mill, and even Thomas Carlyle, and shows from the pens and lips of strong admirers how deficient were their characters in love, purity, and generosity. The fallacies of living champions of scepticism, such as Matthew Arnold and John Morley, are ably exposed, and it is shown by statistics that in those modern countries where sceptical and atheistic views are most prevalent, crimes against law and morality are most frequent and flagrant. In a day when German and French scepticism so largely infects our universities, and more than tinges popular books and reviews, we think these discourses will promote that purity of life which Christ exhibited in perfection, and by which his followers ought to be distinguished.

CHICAGO.—Mr. Moody's work here, says the correspondent of the Boston *Congregationalist*, is as successful as ever. Mr. Francis Murphy is drawing large crowds to Farwell Hall, and has persuaded many to take the pledge, and begin the Christian life.

MIDNIGHT MEETING MOVEMENT.—During the last month this Society has held meetings of the fallen in Highbury, Stratford, Kennington, and Aldershot; also meetings for men only in the Borough of Southwark. One of the latter, held on Thursday, the 3rd inst., was attended by 250 very hungry, wretched-looking men. Many Christian friends assisted at these gatherings, and a number of men and women were influenced for good. Mr. Christien will, during the next month hold meetings in Portsea, Landport, Southamp

EVANGELISTIC NOTES.

Major Cole has met with much success in mission services he has been conducting in Springfield, Mo.

Messrs. Fullerton & Smith began a mission on Sunday last, at Melbourne Hall, Leicester, where they are now labouring.

Mr. J. C. Rainey has just completed a series of mission services at Weston-super-Mare, following up Mr. W. Lane, at which souls were led to Christ, and Christians acknowledged much help through the afternoon Bible studies. Mr. Rainey is now at Aston Clinton, Bucks, and expects to visit Wendover from March 14 to 19, and to be at Stratford Conference Hall on March 12, 13, 20, 26, and 27.

Larbert, N.B.—A work of grace has begun in this populous and busy district. Meetings have been held for the past three weeks nightly, and numbers profess to have found peace at the Cross. The meetings are now being held in the Free Church Hall, Stenhousemuir, where crowds listen to the word, with nightly tokens of God's blessing. Rev. Mr. Macpherson is being assisted in the work by Rev. John and Mrs. Robertson, of Stonehaven.

Weymouth.—We have had a fortnight of special services here—holding them for one week in the schoolroom of Hope Independent Church, and the second week in the Bethel. Mr. E. Venn, of Chard, has been ministering the Gospel. Some professed conversion. Christians have been refreshed, and a spirit of unity and love has been manifested. For two evenings the meetings were continued in adjoining villages, and God gave blessing in both. J.

An American Revival.—The little Baptist Church at Charleston, Montgomery Co., N.Y., has recently been the scene of a remarkable revival. Following upon a time of earnest prayer by a few of the congregation, special services were commenced, there being then three anxious inquirers. On the second Sunday morning a lady in the choir, overpowered with grief, broke down. Many others did the same thing in the prayer-meeting that followed, and a time of "refreshing from the presence of the Lord" was the result, this service being prolonged till near three o'clock in the afternoon. From that point the meetings steadily increased in power and blessing, and at the close, over seventy persons expressed a desire for salvation.

Cinderford, Forest of Dean.—Mr. Opie Rodway, of Stroud, has been conducting a mission at this place. The spirit of prayer was manifest before his arrival. Mr. Rodway himself pressed this point in his first address, in which he besought all Christians to unite in prayer for special objects —for the anxious, for the Gospel-hardened, backsliders, &c. During the following week God marvellously answered prayer, and, instead of the 100 souls asked for, 180 were given before yet the work was finished. The greater number of the converts are young men and maidens from the Sunday-school. Those who united with the pastor and his people in praying for a blessing on this mission are now asked to praise the Lord for his goodness, and to continue to pray that the work so gloriously begun may continue to spread all over the Forest of Dean.

Rev. W. H. Aitken, says *The Record* correspondent, began his work in Oxford on Saturday with a very stirring address in St. Aldate's Rectory Room. It was a capital introduction to the mission. The Sunday services were fairly well attended, those for men only being in the afternoon and evening. Since Sunday there has been room for some disappointment in the size of the congregations, but there are still half the days left, and many may yet be stirred to a sense of their need of such clear Gospel messages as are daily offered them. The afternoon meetings, not confined to men, are being helpful to many. The Sunday evening sermon on "Without hope and without God," was intended, no doubt, as a special word for any who might be troubled with difficulties of atheistic or agnostic kinds, and was a clear statement of the truth that any hopeless man can find his cure by ceasing to be godless.

Church Parochial Mission Society.—The following missions are now being held in connection with this society:—St. Cuthbert's, Wells, by Revs. W. Hay Aitken and James Stephens; St. Saviour's, Bath, Rev. F. W. Dodd; Fleet, Hants, Rev. H. Falloon; Drewsteignton, Newton Abbot, Rev. S. W. Darwin Fox; Christ Church, Burton-on-Trent, Rev. W. Haslam; Chevington, Northumberland, Rev. R. D. Monro; Sherborne, Revs. S. A. Selwyn and L. N. Carey; St. Thomas's, Wells, Rev. H. Pelham Stokes; St. Day, Scorrier, Cornwall, Rev. E. Walpole Warren.

Notes on Daily Readings.

SUNDAY, MARCH 13.—PSALM XXXVI.

1.—*The transgression of the wicked saith within my heart.*—"The Psalmist hears within his own heart the echo of the suggestions which sin whispers oracularly to the wicked."—*S.C.* Dr. Kay renders the verse thus: "Transgression's oracle to the wicked man is—'in the interior of my own heart,'" which he thus explains: "That is the maxim with which sin has inspired him—'In the recesses of my heart—there I can devise what I will. Into that safe retreat no eye can penetrate.' The wicked man thus closes his ears against the Divine Word, but receives the dictates of his own wayward will as absolute truth."

2.—*For he flattereth himself in his own eyes,* &c.—R.V. gives, perhaps, the best sense to this obscure passage—"For he flattereth himself in his own eyes that his iniquity shall not be found out and be hated."

5.—*Thy mercy, O Lord, is in the heavens.*—"The Psalmist had looked for a few moments into that dark, miasmatic cavern—an ungodly heart. Shuddering at the sight, he hastens back to the bright realities of faith. Heaven and earth are but weak symbols of the everlasting truth of God his Lord."—*Kay.*

7.—*How excellent is thy lovingkindness.*—This is rendered more literally by Delitzsch and Kay, "How precious is thy mercy." The latter part of the verse recalls Matt. xxiii. 37.

9.—*In thy light shall we see light.*—Kay sees in this a contrast to the wicked man's oracle (ver. 1), "In the interior of my own heart"—"the dark heart will only pour out deeds of darkness."

10.—*Continue thy lovingkindness.*—Literally, "Draw out thy mercy."

MONDAY, MARCH 14.—PSALM XXXVII.

"The fundamental thought running through the whole Psalm is at once expressed in the opening verses: Do not let the prosperity of the ungodly be a source of vexation to thee, but wait on the Lord; for the prosperity of the ungodly will suddenly come to an end."—*Delitzsch.*

3.—*And verily thou shalt be fed.*—The Hebrew is literally, "feed upon faithfulness," *i.e.*, the Divine faithfulness.—*Kay.*

5.—*Commit thy way unto the Lord.*—Literally, as in margin, "Roll thy way upon the Lord." The latter part of the verse literally is "Trust also in Him, and He will do it," *i.e.*, the thing which you roll upon Him, as unable to do it yourself.

7.—*Rest in the Lord.*—The Hebrew is (as in margin) "Be silent to the Lord." "The silence is that of tranquil faith which abstains from fretfulness or self-vindication."—*Kay.*

11.—*The meek shall inherit the earth.*—"There is a notable ambiguity in the word 'earth,' which may be rendered the land (Canaan, the type); or 'the earth' (the full inheritance)."—*Kay.* From our Lord's use of these words in Matt. v. 5, He would seem to have taken them in their wider reference, and Rev. v. 10 may be considered a prophetic anticipation of their fulfilment.

23.—*The steps of a good man are ordered by the Lord.*—"Good" is not in Hebrew. It seems to mean that the steps of a man, if committed to the Lord to be ordered by Him, are so ordered; and what follows is true of such a one.

TUESDAY, MARCH 15.—PSALM XXXVIII.

The title of this Psalm, "To bring to remembrance," is strikingly illustrated by the fact that "in the Synagogue this Psalm is used on the Day of Atonement, when '*remembrance* is made of sins every year' (Heb. x. 3).—*Kay.* It is evidently a Messianic Psalm, where Christ speaks as the Sinbearer, confessing the sin He bears as if it were his own.

5.—*My wounds.*—Kay renders this, "My stripe wounds." It is the same word used in Isa. liii. 5, "With his stripes we are healed."

7.—*With a loathsome disease.*—A most unjustifiable rendering. There is no word for "disease" in the Hebrew, and the only word used does not mean "loathsome," but "burning;" so R.V., "My loins are full of burning."—*Kay.*

13.—*I was as a dumb man that openeth not his mouth.*—This is, again, made a subject of prophetic forecast in Isa. liii. 7, "As a sheep before her shearers is dumb, so He openeth not his mouth." The fulfilment is to be seen in Matt. xxvii. 14, and John xix. 9.

17.—*For I am ready to halt.*—"Literally, 'Am fixed for halting.' The halting, or "a position where a fall is imminent" (*S.C.*), seems to point to Messiah's approaching fall into the hands of death. Not moral evil, but physical is to be thought of.

18.—*I will be sorry for my sin.*—The Hebrew word indicates rather fear than sorrow; it occurs in Isa. lvii. 11: "Of whom hast thou been afraid?" and Jer. xxxviii. 19: "I am afraid of the Jews." Christ's fear for his sin (as the Sinbearer—the only sense in which He could call sin his) appears in the solemn scene in Gethsemane. Observe in verses 15—18 four reasons for his silence (each verse beginning with "for"), or for his abstaining from self-defence: (1) He has committed his cause to God; (2) lest his enemies should magnify themselves against Him; (3) his being "fixed," or appointed to his fall, *i.e.*, his death; (4) his acknowledging the sin laid upon Him as his own.

WEDNESDAY, MARCH 16.—PSALM XXXIX.

"In ver. 14 of the last Psalm the Psalmist calls himself a dumb person, who opens not his mouth. This submissive, resigned keeping of silence he affirms of himself in the same words in this Psalm (ver. 3) also. This forms a prominent characteristic common to the two Psalms, which fully warranted their being placed together."—*Delitzsch.*

3.—*Then spake I with my tongue.*—"The rest of the Psalm tells us what he said."—*S.C.*

6.—*Surely every man walketh in a vain shew.*—Or, "as a shadow." Prof. Cheyne renders the former part of this verse: "Surely in mere semblance man walks to and fro; surely for mere vanity are they so boisterous."

7.—*And now, Lord, what wait I for? my hope is in Thee.*—This is both the central verse and the centre thought of the Psalm.

9.—*Thou didst it.*—"The great word which the Psalmist had already used (xxii. 31) of God's saving work."—*S.C.*

11.—*Thou makest his beauty to consume away like the moth.*—Prof. Cheyne renders this: "Thou destroyest, like the moth, his desirable things;" or, "what he prizes most."—*Kay.*

13.—*O spare me.*—Lit., "Look away from me." —*Delitzsch.* "Avert thy frown that I may gleam again."—*Cheyne.* The word translated "recover strength" means a brightening after darkness. "It reminds one of the gleam of radiance that is often seen on the face of the dying."—*Pusey.*

THURSDAY, MARCH 17.—PSALM XL.

"Messiah, risen from the dead, returns thanks for the accomplishment of his work, and prays for its final effect."—*Horsley.*

3.—*Many shall see it, and fear, and shall trust in the Lord.*—There is a probable reference in these words to the sentence so often occurring in Deuteronomy of the effect produced by the capital punishment of a transgressor of the law. "All Israel shall hear and fear."—*Kay.* In this case, looking back upon his death as a solemn judgment of sin, Christ beholds what will bring home to many the thought that God will not leave sin unpunished; but, whereas under the law there follow some such words as "and shall do no more any such wickedness," this display of judgment against sin at the Cross is followed by, "and shall trust in the Lord."

6.—*Mine ears hast Thou opened* (margin, "digged").—"Compare Isa. l. 4, 5, 'The Lord God hath opened mine ear,' where, as here, we recognise an allusion, rather than a direct reference to Exod. xxi. 1—6 (the first of the 'judgments' prescribed to Israel at Sinai)."—*Kay.* The quotation of these words in Heb. x. follows the LXX., who read, "a body hast Thou prepared me," discarding as they generally do the metaphor, and giving what they thought to be (and correctly, as the quotation shows) the meaning of the expression.

"God desires not sacrifice, but hearing ears, and consequently the submission of the person himself in willing obedience."—*Delitzsch.* To yield this willing obedience was the Son of God provided with a body, which, with its meritorious obedience, and with the atoning efficacy of its death, He makes over to his people as their everlasting possession.

12.—*Mine iniquities have taken hold upon me.*—

> Our sins, our guilt, in love divine,
> Confessed and borne by Thee;
> The gall, the curse, the wrath were thine,
> To set thy members free.

17.—*But I am poor and needy.*—The great Substitute still identifies Himself with his "poor and needy" ones upon earth. "Saul, Saul, why persecutest thou Me?"

FRIDAY, MARCH 18.—PSALM XLI.

The ninth verse of this Psalm, quoted by our Lord Himself (John xiii. 18) seems to identify Him with the "poor" one spoken of in ver. 1, which, however, is not the same word as "poor" in the last verse of Ps. xl., but means rather "afflicted."

1.—*Blessed is he that considereth the poor.*—Lit. "wisely considereth the afflicted one."

2.—*The Lord will preserve him.*—This threefold deliverance effected by Jehovah "will deliver him," "will preserve him," "will strengthen him," will be seen by those who "wisely consider" the afflicted one. He is the subject of the deliverance. The blessedness consists in seeing him thus delivered. Bishop Horsley appositely quotes our Lord's words, "Blessed is he who is not offended in Me."

4.—*I said, Lord, be merciful unto me.*—The Psalmist now recounts his own experience as the "afflicted" one, whose ultimate deliverance he anticipates in the closing verses of the Psalm.

10.—*Raise me up, that I may requite them.*—"This sounds like revenge. But it must be remembered that it was the duty of David, as king and judge, 'bearing not the sword in vain… the minister of God…a revenger to execute wrath upon him that doeth evil' (Rom. xiii. 4), not only to put down the conspirators, but to inflict upon them just and adequate punishment."—*S.C.* This also is true of Him of whom David was but type. See 2 Thes. i. 7—9.

12.—*Thou…settest me before thy face for ever.* —See Eph. i. 20, &c., where it has a notable fulfilment in the resurrection, ascension, and glorification of Christ, with all his members quickened, raised, and glorified with Him.

SATURDAY, MARCH 19.—PSALM XLII.

This last Psalm brought to a close the first division or book of the five into which the Psalter is divided. The second book begins with seven Psalms "for the sons of Korah." "These were, according to 1 Chron. vi. 16, &c., ix. 19, xxvi. 1, 2; 2 Chron. xx. 19, a Levitical family of singers. Their musical gifts they probably owed to one of their members, the Heman who lived in David's time."—*Hengstenberg.* They were descended from those children of Korah who died not with their father (Numb. xxvi. 11), and thus their being monuments of God's sparing mercy fitted them the more to be devoted to his praise. The common feature of these Psalms "for the sons of Korah" is praise of the King enthroned at Jerusalem.

6.—*From the hill Mizar.*—Mizar means "smallness," and there may possibly be an allusion to Zion in contrast to the region of Hermon (the Hermonites), the highest land in Palestine.

7.—*All thy waves and thy billows are gone over me.*—These words are used by Jonah (ii. 3) who was a type of Christ in death and resurrection. Their real fulfilment was what the Lord Jesus anticipated when He said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished" (Luke xii. 50).

11.—*Why art thou cast down, O my soul?*—Our Lord uses the very words by which the LXX. render this in Matt. xxvi. 38, "My soul is exceeding sorrowful." He also similarly uses the word by which the LXX. render verse 6, "My soul is cast down," in John xii. 27, "Now is my

Among the Churches.

**** We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

A memoir of the late Bishop Fraser, written by Mr. Thos. Hughes, has just been published by Messrs. Macmillan & Co.

An anonymous donor has contributed £2000 towards the Clergy Distress Fund, which has been opened by the Sons of the Clergy Corporation.

A resolution, deprecating the publication of detailed reports of divorce cases and obscene matter, was passed at a recent meeting of the London Diocesan Conference.

Bishop Parker, of Equatorial Africa, writes that many of the missionaries under his charge are invalided. He begs most earnestly for immediate and adequate reinforcements. It is hoped to send out three or four men at least this spring.

For extinguishing the candles in the chancel of St. John the Baptist's Church, Liverpool, where Ritualistic practices are carried on by the vicar, Rev. J. Herring, the churchwardens were charged with brawling. The magistrate dismissed the case.

The correspondence between Canon Wilberforce and the Bishop of Winchester relative to preaching in Dissenting chapels, has been published in pamphlet form by Messrs. Hodder and Stoughton. The proceedings in Convocation, and counsel's opinion on the point, are included.

A "Memorial Hall" for mission purposes is to be erected at Wimbledon, to commemorate the work of the late Rev. Clarmont Skrine, of Emmanuel Church. Mr. H. W. Maynard, Grosvenor-hill, Wimbledon, will receive gifts from Christians who have benefited by Mr. Skrine's ministrations.

A Seamen's Church Institute and Fishermen's Club have been opened in Scarborough. There are at present a hundred and twelve members, and Bible-classes, an adult class, and a navigation class have been started. It is hoped soon to employ an agent who shall devote part of his time to the welfare of the seafaring community.

PRESBYTERIAN.

Forty-two names have been added to the communion roll of Trinity Church, Streatham. The Bible-class has fifty-one members.

The membership at St. Paul's, South Shields, is steadily increasing, and the Sabbath-school is growing beyond all expectations.

The Edinburgh Free Presbytery have resolved to abolish Fast Day services, but they are in favour of a preparatory service being held before the communion.

Rev. P. Robson Mackay, Prestonpans, has obtained a year's leave of absence in order to undertake mission work in India under the auspices of the Anglo-Indian Evangelisation Society.

Dr. Maxwell, late of Formosa, referring to the opium trade in China, says:—"The Church is miserably handicapped by this traffic in preaching the Gospel to the Chinese, and calls upon the English Presbyterians, who have the largest stake in China of any English church, no longer to keep silence upon the subject. It is a matter not of Indian finance, but of simple righteousness."

SOCIETY OF FRIENDS.

Reports reach us that John H. Douglass and Allan Jay, greatly esteemed American Friends, are both very active in the Master's work; the former in Iowa, the latter in Western Yearly Meeting.

Henry and Maria Richardson, of York, have just spent two or three days, and mingled with the Friends, in Cardiff. Their company was refreshing and edifying. Such visits do much good in isolated places.

In Scarborough the Temperance Society connected with the adult school seems to be active and earnest. At a week's mission recently held, among others who took part were Joshua Rowntree, M.P., and J. E. Ellis, M.P.

Huddersfield is favoured with a vigorous temperance organisation. At their recent annual meeting 180 sat down to tea, after which Anna R. Whiting, of Leeds, gave an excellent address. Congregationalists and Baptists joined the Friends in this good work. Several signed the pledge.

Hull has an adult school which does good work. In connection with it there is a Pure Literature Society, whose members visit the lodging-houses; they have disseminated many thousands of papers, and sold over 2000 good books.

The subject of Women's Ministry was recently taken up in a lecture by William Hobson; Cardiff, a good and appreciative audience listened while the question was answered in the affirmative: "May a woman preach the Gospel? What do the Scriptures say?"

After the absence for very many years of a Friends' meeting in Cambridge, a successful effort was made two or three years ago to revive it. Now, not only a goodly number of young Friends who are students, but a nice company of townspeople attend the meetings.

The growing activity of Friends is illustrated by the fact that in the Institute at Brighton, children's and adult classes are held on the Sabbath mornings and afternoons. The work has been helped by social gatherings of teachers and scholars, and also by the kind assistance of friends from the neighbourhood. Last year's report is very encouraging.

CONGREGATIONAL.

A very successful Gospel temperance mission has been held at Knot Mill Church, Manchester.

The directors of the London Missionary Society have received "A Queen's Jubilee Offering from C. F. M., £1000."

It is expected that Rev. W. J. Woods, of Manchester, will be called to the pastorate of the Clapton Park Church, vacant since Rev. S. Hebditch left for Australia.

Workers in connection with Rev. R. Vaughan Pryce's church at Stamford Hill are going out into the poorer districts, and inviting non-churchgoers to attend the services.

A successful twelve nights' mission has been conducted at Approach-road, Victoria Park, by the pastor (Rev. Thomas Evans), Mr. Archibald Brown, Rev. Ossian Davies, and other ministers.

At Horton-lane Chapel, Bradford, on a recent Sunday evening, the seats were thrown open to all comers, and the congregation, mostly working men, listened attentively to Dr. Anderson's address on "the Churches and the working men."

In a sermon on "Gambling," Rev. S. Pearson, pastor of the church at Lightcliffe, says, "In legitimate trading people got something like value for their money or labour, but gambling meant getting money, not their own, without labour."

There has been an increase of 147 in the membership of the church at Park Chapel, Crouch-end (Rev. A. Rowland, pastor). The chapel has been enlarged three times. There is a flourishing mission in connection with this church at Edgware.

Rev. J. S. Hallowes has conducted an eight days' mission at St. Ann's Well-road Church, Nottingham (Rev. W. Davis, pastor). The congregation have been greatly blessed, and many, especially of the elder scholars, have professed conversion.

Twenty-six of the Sunday scholars have joined the Church at Clifton-road, Brighton, during the year. Milton Church, Kent (Rev. W. C. Attwell, pastor), reports an addition of fifty-two to the membership during the year, and the church at Brixton, under the pastorate of Rev. R. Rew, of forty.

Reports presented at the spring meetings of the Hull district of the Yorkshire Congregational Union show that in many of the aided churches there had been an increase in the attendance and in the membership. Rev. James Sibree, who has held the office of Clerical Secretary for thirty-three years, has now resigned.

METHODIST.

Over fifty persons testified of blessing received during a week's mission at Snaith, conducted by Mr. Joshua Dawson.

There has been steady and consistent advance in every department of the work for God throughout the Sevenoaks Circuit.

Over one hundred adults have already professed conversion during Miss Wilson's mission at Dunston, Gateshead Circuit.

The Juvenile Missionary Association of Trinity Chapel, Wolverhampton, last year increased its contributions by 50 per cent.

A special mission at Centenary Chapel, York, conducted by Rev. J. S. Cooke, of Scarboro', has been greatly blessed. Night after night souls were saved.

Mr. Hogben, of London, has conducted a successful revival mission at St. Neots. The closing services were crowded, and about forty persons entered the inquiry-room.

The persecution of many members of the Wesleyan Church at Tonga, will be brought urgently and immediately before the Imperial authorities by the Wesleyan Committee of Privileges.

Four local preachers who, some months ago, laid themselves out for work in the villages in the Burton-on-Trent Circuit have been instrumental in increasing the spiritual life in many places.

About five hundred persons have been converted since Christmas in the village of Stapleford, where Rev. W. D. Gunstone, of Newark, and the circuit ministers have lately been holding a mission.

A mission at West Bromwich, conducted by Rev. J. U. Helliwell, has been greatly blessed. The neighbourhood has been thoroughly aroused, and more than sixty are wishing to join the various classes.

A mission band, numbering 49 members, is doing good work at Aldershot. Every Sunday evening, after earnest prayer, an open-air service is held in front of the church and attracts a large number of persons.

As the result of a fortnight's mission at Erdington, Birmingham, conducted by the ministers of the circuit, there were eighty-three seekers after salvation, and about forty have promised to join the classes.

The completion by Rev. Edward Smith of his first year's ministry at St. John's-square Chapel, under the auspices of the London Wesleyan Mission, was celebrated on Sunday last by thanksgiving services.

Captain Warner Dennis has concluded a successful ten days' mission at the Temple Wesleyan Chapel, Taunton. Many names of seekers were taken in the inquiry-room. The church also has been greatly revived.

There were about three hundred seekers during Rev. Thos. Cook's mission at Gainsborough. At Halifax, Higham Ferrers, Long Eaton, and Wath-on-Dearne, special missions have resulted in the ingathering of from sixty to eighty inquirers at each place.

The Wesleyan Mission House, Bishopsgate-street, is to be sold, being much too small and unsuitable in its arrangements for the growing demands and purposes of Wesleyan Methodism. A suitable site for the new building has been secured on the Thames Embankment.

Revival missions at Crewe and Wakefield have been fruitful in spiritual blessing.

Some four or five hundred children gather every Sunday in the new premises in Hartley-street, in which now the mission work of "the Children's Home" is carried on. This, with the hall in Bonner-lane, now used as a "girls' parlour," is doing a good work amongst the morally and spiritually neglected ones of the East-end.

BAPTIST.

Petley-street Chapel, Bradford, has just celebrated its jubilee. The pastor, Rev. B. Wood, has ministered there twenty eight years.

An interesting article, descriptive of the bread and milk breakfasts given to poor children at the Gipsy-road Chapel since the beginning of the year, appears in this month's *Sword and Trowel*.

Alberto Diaz, the missionary at Cuba, is reported to have baptised 130 converts on the island during the last year. "Hundreds of others," it is said, "have renounced Romanism, and are awaiting baptism."

Mr. E. C. Smyth, of Rawdon College and the Leeds School of Medicine, has been designated for work in the Shantung District of North China. Mr. J. G. Brown, of the Pastor's College, has been accepted for mission work on the Congo River.

Mr. Spurgeon will preside at the public meeting on the 22nd inst., in connection with the fifth anniversary meeting for the Metropolitan Tabernacle Gospel Temperance Society. Mr. William Noble will speak at the Tabernacle on the afternoon of Sunday, 20th inst.

The Baptist and Congregational Churches in Cardiff (pastors, Rev. F. C. Spurr and Rev. J. Morris) have united in a special mission to reach the people. Over forty ladies visited every house in the district twice, with the result that large congregations attended every evening. The two Churches have been thoroughly aroused, and a deep impression has been made in the neighbourhood.

SALVATION ARMY.

New stations have been opened at Cullompton and Hatherleigh, Devonshire.

The Congregationalists at Mitcham have lent their schoolroom for an Army meeting.

A "Skeleton Army" at Bromley, Kent, are doing their best—or their worst—to hinder the work.

"A sympathiser" writes to *The War Cry* describing "a grand work" that is going on at East Grinstead.

A blacksmith's shop at Brixton has been opened as a barracks. Crowds attend every night, and many are getting saved.

From Annan, N.B., it is reported that some of the publicans are complaining they will soon be obliged to close their doors.

A Chicago saloon-keeper has appeared before the city authorities to ask for protection from The Army, on the ground that they are ruining his trade.

Captain and Mrs. Cooke, who have lately taken command at "The Grecian," City-road, state that during their six months' stay at Plymouth there were 200 conversions.

The death of Mrs. Tucker, wife of Commander Tucker, of India, is announced in last week's *War Cry*; "everyone had thought that danger was past, and she was rapidly recovering."

Failures are not often recorded in the Army prints, but we observe reports from Ramsbury and Wokingham, in the Southern Division, telling of the "hardness" of the people.

"FALLEN ON SLEEP."

The following deaths are recorded:—Rev. B. Rice, of the L.M.S., at Bangalore, aged 72; Rev. Robert Dugdale, Wesleyan minister, at Staple-hill, near Bristol; Rev. John Cartwright, of the Methodist Free Churches, at Frodsham, aged 79; Rev. W. Rowling, formerly minister of Belvoir-street Wesleyan Reform Chapel, Heigham, aged 72; Rev. Richard Owen, a Calvinistic Methodist, the most conspicuous evangelist of Wales; Rev. E. F. Alexander, vicar of St. Paul's, Lorrimore-square, Walworth, aged 37; Rev. James Wilson (the oldest minister in the Connexion), at Burton-on-Trent, aged 94; Rev. Manchala Ratnam (the first Brahmin convert in the school at Masulipatam), and Rev. D. Stephen, native pastors in the Telugu Mission.

Weekly Free Meals have been given in the schoolroom of the Congregational Chapel, Millwall, to the destitute unemployed, and evangelistic meetings held with pleasing results. Funds are urgently needed to carry on the work.—(Rev.) W. J. Temple, 21, Maud-road, Plaistow.

Cinderford, Forest of Dean.—For the use of a large Sunday-school, numbering 1200, of whom 500 are above sixteen years of age, large class-rooms are now being built. The people, who are very poor, have themselves contributed £300, and earnest appeal is made for the £200 balance, which is urgently needed by the end of March.—Rev. Wm. Thomas, Minister.

Herr Krupp, the noted gun-maker, employs about 17,000 men and lads in his various works. At Essen about 600 or 700 men at a time are stationed; and, as they cannot have their wives with them, all arrangements needed for their bodily welfare are provided. A good colporteur has long desired to introduce the Bible to these workmen, but, like all other dealers, he has been denied entrance to them. However, the Lord opened the way in answer to prayer, and many Bibles have been sold and read, though not without much ridicule on the part of some.

TEMPERANCE NOTES.

Plebiscites of 39 towns in Scotland show nearly twelve to one against the liquor-traffic.

Mr. Stevenson's Sunday Closing Bill is down for March 29, a fact of which electors should remind their M.P.'s.

The managers at the Nurses' Institute at York have altered the rule which required that the nurses should be allowed a certain quantity of beer per day.

The Newcastle, Gateshead, and District Band of Hope Union now numbers 81 societies, total membership over 11,000. 2500 pledges were taken during the year.

The Pall Mall Gazette suggests that Charing Cross-road, the new West-end thoroughfare, should be called "Pothouse Avenue," because of the number of public-houses in it.

Rev. S. F. Pearson, of Portland, Maine, U.S.A., has been conducting missions in the north of Ireland, under the auspices of the Irish Temperance League, for the last two months.

London Diocesan Temperance Sunday this year will be on April 24. *The C.E.T. Chronicle* hints that lay workers should inquire if they are "to have temperance sermons this year."

Dr. Richardson says he would rather see in any town or district the formation of the smallest Band of Hope than the exhibition of the greatest temperance revival you could look upon.

During last year the county of Radnor, in Wales, with fully 23,000 inhabitants, had not a single arrest for Sunday drunkenness. The Sunday Closing Act is obviously a success.

In a recent issue, *The Lancet* said, "There is a preponderating amount of medical opinion that all but a very moderate amount of alcohol to the majority of people is injurious."

The Manchester Lodging-houses for Respectable Female Strangers is a work of great value. 8000 persons have used the houses, which are conducted on strict abstinence principles.

The Church of Ireland Temperance Society has now 700 branches, with about 100,000 members. On the recent "temperance Sunday" sermons on this important subject were preached in 300 parishes throughout the country.

Mr. A. Robertson, who has for some years acted as lecturer in Scotland in connection with the Highland Temperance League, has removed to London to carry on temperance work among Highlanders resident in the Metropolis.

The Rock condemns Canon Campion's recent attack in Convocation on the use of unfermented wine at the Sacrament. It says it is "not the cup, but the presence of Christ in the heart, that makes Holy Communion a means of grace."

Mr. William Noble paid a visit to Bradford on the 19th ult. to open the third United Gospel Temperance Mission in the town. He was welcomed by the committee and 400 workers, and addressed crowded audiences on Sunday, speaking with great power. Since his return to England he has been speaking every night, either in London or the provinces.

Much has been done to promote the cause of temperance in Hastings, where there are 230 licensed houses, during the past few years. The whole of the hotels, public-houses, and beer-shops are visited by Mr. James C. Parker, the honorary tavern missionary. His visits are well received. He has been much encouraged by Rev. F. Whitfield, and several other local ministers.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—F.H.W. F.L. O.H. J.S. E.A.K. E.M.S. C.H. W.T.F. C.C. J.J. H.C.B. L.P.F. E.N.T. J.H.T. C.A.S. R.W.M'A. E.A.B. F.P.T. W.G.S. R.M. J.V.S. F.J.T. J.A.J. J.A. M.A.P. W.J.S.D. A.W. W.C. E.W. H.D. A.S. F.L.R. W.H.D. J.H. J.C.P. J.B.M. G.C. G.F.T. M.B. S.A.B. J.B. J.P. H.K.A. W.H. H.H. H.L. W.G. J.W. E.J.K. A.J.A. H.E.B. C.M. J.H.L.C. C.H. G.K. E.S. W.J.L. J.C.H. J.B. J.L.T. A.J.B. F.A.S. J.F. W.C. G.G.H. W.D. C. W.B. O.H. M.C. W.J. W.F. J.V. E.R. E.K. K.F.D. H.W. A.M. A.W. E.F.

APPLICANTS FOR TRACTS.—C. E. Smith (for Soldiers), 37, Old Market-street, Bristol; Miss B. Jollow, Victoria-row, Camelford, Cornwall; Mr. Crowe, 47, Broad-street, Park-gate, nr. Rotheram; T. A. Smith, 30, Clark-street, Stepney, E.; W. Row, Rockhead, Camelford, Cornwall; J. Griffith, 15, Wayland-avenue, Dalston, E.; J. Derby, 8, Canova-street, Liverpool; A. Solomon, 28, Falkland-road, Kentish Town, N.; Miss Grove, 22, Stockwell-park-crescent, S.W.; J. Norris, Boro' Market Mission-hall, 9, Park-street; M. S. Howie, Bath-street, Broughty Ferry, nr. Dundee; Miss A. Ransom, 36, Lovely-lane, Warrington; W. Willcock, 271, Deansgate, Manchester; H. G. Allder, Wesleyan Chstn. Workers' Association, Nelson-street, Bridgetown, Barbados, West Indies; J. Poate, North Camp Station, Farnborough, Hants; C. Clements, 18, Shelmerdine, Rochdale-road, Manchester; W. E. Peters, 9, Morten-place, Lambeth-road, S.E.; E. Wynne, 45, Shakespear-road, South Hornsey, N.; E. Knight, 3, Northumberland-road, Southampton; H. T. Marriott, 116, Malins-road, Buckland, Portsmouth; W. Jackson, Herrington Burn, Fence Houses, Durham; Miss Smith, Malvern View, Cleeve-hill, nr. Cheltenham; J. Harris, 20, Bolton-road, Plaistow, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

MR. HENRY LAKIN.—For all communications with regard to Mission work, address: Mr. J. Wakefield MacGill, 100, Corporation-street, Manchester.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Address to Workers by Mr. Archibald G. Brown, March 22; tea, 6.30. Daily prayer-meetings 1 to 2 (Sat. excepted), St. Peter's, Cornhill, and Finsbury Chapel.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Thurs., March 10, at 8.30, Address by Rev. Canon Hurst.

Y.M.C.A., CONFERENCE HALL, Stratford.—Sun., March 13, 3 and 7 p.m., Mr. J. C. Rainey. March 17, Zenana missionary meeting, 3 p.m.; speaker, Mrs. Greaves. Evening, at 8, Y.M.C.A. workers' meeting.

Y.M.C.A., SOUTHWARK, 26 and 28, Newington-causeway.—Thurs., March 10, at 9, Dr. R. Anderson on "Sacerdotalism, the Mystery of Iniquity." Friday, 11th, at 8.30, Mr. Henry Varley on "Modern Unbelief." Free to all young men.

EXETER HALL.—Thurs., March 10, at 8, Lecture on "Melchizedek" by Rev. Burman Cassin. Sun., 3.30, Address to young men by Mr. H. Grattan Guinness; Gospel address, 7 p.m. Mon., at 8, Public Lecture by Mr. H. L. Hastings, on "The World Without the Bible." Tues., at 8.30, Medical Talk to young men by Dr. Grattan Guinness. Wed., at 8, Mr. H. Grattan Guinness's Sixth Lecture on "Romanism and the Reformation."

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, Regent-st.—Annual meeting, Thurs., March 10, at 8. Earl Fortescue will preside.

METROPOLITAN TABERNACLE, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

MRS. REANEY—at Stepney Meeting House, Sunday afternoon, at 3.

DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Titchborne-st., Edgware-rd., Fri., March 11, 3.30, Rev. E. W. Moore.

ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tues., March 15, at 12 noon, Rev. E. White, "God's Delight in Small Beginnings."

CONFERENCE (for women only) on the Deepening of the Spiritual Life in its Relation to Foreign Mission Work, Morley Halls, 316, Regent-st., March 15 and 16.

UNITED ARMY AND NAVY PRAYER-MEETING (for all who are serving or who have served as officers in the army or navy), Sat., March 12, from 2 to 3.30, in the City Terminus Hotel, Cannon-street.

DAILY PRAYER MEETING.—Cree Church, Leadenhall-street, 1 to 2. Requests for prayer may be addressed to Mr. Wilmshurst as above.

VALEDICTORY MEETING, prior to return of Mr. D. C. Joseph to Jerusalem to work amongst Jewish refugees, Friday aft., March 18, at Hebrew Christian House of Industry, 394, Hackney-road, E.

EDINBURGH CASTLE, Limehouse, E.—Sun., March 13, at 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wed., March 16, tea at 6, meeting at 7. Mr. Gawin Kirkham on "The Man of God completely Furnished" (2 Tim. iii. 17). The Jubilee (fiftieth) party of children for Canada will be present to say farewell.

SOUTHSEA CONFERENCE, May 31 and June 1 and 2.—Communications should be addressed to Rev. F. Baldey, St. Simon's Vicarage, Southsea.

EVANGELISTIC MISSION.—Medical talk to young men by Dr. Gilbert Smith, at Kilburn Hall, Kilburn-gate, Tues., April 5, at 8.

WELBECK HALL, 71, Welbeck-street, W.—Bible-readings for ladies only, Thursdays in March, 3 p.m. Subject: "The Feasts of the Lord."

NELSON STREET RAGGED SCHOOL MISSION, Toulon-st., Camberwell.—Tues., March 15, 7 p.m., Opening of New Building by Baroness Burdett Coutts.

GREAT ASSEMBLY HALL, Mile End-rd., E.—Sun., March 13, 11 and 6.30, Mr. S. Golding.

CONFERENCE HALL, Mildmay-park, N.—Sun., March 13, 3.30 p.m., Mr. P. S. Badenoch; 7, Mr. Finlay Gibson.

UNION HALL MISSION.—Annual gathering at Union Hall, Carlisle-street, Edgware-road, March 24, 3.30 and 7; tea, 5.30.

CONFERENCE on Spiritual Life and Foreign Missions, Morley Halls, 316, Regent-street, March 15 and 16. Meetings at 11, 3, and 8.30. Morning meetings for ladies only, the others open to all. Speakers: Revs. A. H. Arden, G. Karney, Dr. Weitbrecht; Messrs. Reginald Radcliffe, C. H. Judd, Eugene Stock, and W. Spencer Walton.

——— Ramsgate.—March 17, at 3 and 7.30, at Granville Hall; 18th, at 11 and 3, at St. George's Hall; at 7.30, at Granville Hall. Speakers: Rev. F. B. Meyer, Mr. R. Radcliffe, and Mr. W. Spencer Walton.

QUARTERLY CONFERENCE, Vine Hall, Sevenoaks, Wed., March 30, at 11, 2.30, and 6.30.

CONFERENCE HALL, 143, Clapham-road, S.W.—Prophetic Conference, April 27—29. Speakers: Dr. Anderson, General Halliday, Revs. C. Graham, F. Whitfield, J. Wilkinson, Major-Gen. Sir R. Phayre, Messrs. Robert Brown, G. H. Pember, and others.

DR. THAIN DAVIDSON'S Monthly Sermon to Young Men, Sun., March 13, at 6.30, Islington Presbyterian Church, Colebrooke-row, N.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, March 5, 1887.

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*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Field-lane Refuge, &c.—J.W.	0	10	0
Blackdown Hills Mission—J.W.	0	10	0
Home of Industry—J.W.	0	10	0
Mrs. Meredith's Prison Mission—J.W.	0	10	0
Children's Free Meals—J.W. 10s.; M.A.H. 5s.	0	15	0
Home for Aged Blind Chstn. Women.—J.W.	0	10	0
Night Shelter for Homeless Men—M.J.F.	0	2	6
Poor, Old Ford (Rev. W. Adamson)—H.J.	10	0	0
Poor, Stepney (Rev. T. Richardson)—H.J.	10	0	0
Poor, Spitalfields (Rev. R. C. Billing) H.J.	10	0	0
St. Giles' Chstn. Msn.—H.J. £10; S.H. 1s.; E.W.F. 10s.; (*Discharged Prisoners*) E.W.F. 10s.	11	1	0
London Medical Mission—H.J.	10	0	0
McAll Msn.—T.W.	2	0	0
Working Men's Msn., New-cut—T.W.	1	0	0
Bridge of Hope, Ratcliff—T.W. £1; "Flying Spur," 2s.; E.W.F. 10s.	1	12	0
Spitalfields Gspl. Msn.—T.W. £1; Miss A.E. 1s.; A.B.B. 2s. 6d.; T.O.E.H. 10s.	1	13	6
Children's Free Meals (Rev. W. Jeffery)—Miss W.	0	10	0
Tulloch Memorial Hospital, Tangier—E.H.	0	10	0
Board School Chldn.'s Dnrs. (Mrs. Pennington)—G.B.	1	0	0
Dest. Chldn.'s Friend Msn.—G.B.	1	0	0
Latymer-road Mission—G.B.	1	0	0
Dinners Poor Children, Bow (Rev. J. F. Porter)—G.B.	1	0	0
N.E. Lndn. Gspl. Msn.—G.B. £1; (*Millwall Dock Labourers*) T.W. £1; Mrs. Y. 10s.	2	10	0
"The Christian" Tract Fund—A.S.T.	0	2	6
Rev. J. W. Atkinson's E. London Relief Work—W.B.G. 5s.; C.P., Clifton, 5s.; Exeter, 5s.	0	15	0
Salvation Army—(*Rescue Work*) C.P., Clifton, £1; (*Prison Brigade*) C.P., Clifton, £1	2	0	0
Miss Robinson's Soldiers' Institute, &c.—C.P., Clifton, £1; J.P. 10s.	1	10	0
Bishop Taylor's African Mission—K.F.C. £3; (*Steamer*) Tilly, £1	4	0	0
Richard Weaver—S.B.	3	0	0
Friendless & Fallen—Miss G. £1; M.A.M. 10s.; Miss G. £1; "Flying Spur" 2s.; Elitta, 6s.	2	18	0
Dest. Chldn.'s Dnr. Soc.—M.A.M.	0	10	0
Travellers' Aid Society—F.A.V.	0	10	0
Bethel Santhal Mission—F.A.V.	0	10	0
Homes of Hope, Regent-square—"Flying Spur"	0	2	0
Home for Blind Children, Hackney—Elitta	0	5	0
Scrip. Readers' Soc., Ireland—Elitta	0	5	0
Working Men's Lord's Day Rest Assoc.—Elitta	0	5	0
Mrs. Birt's Sheltering Home, Liverpl—T.O.E.H.	1	0	0
Spanish & Portuguese Aid Society.—T.O.E.H.	0	10	0
Lndn. Samaritan Soc., &c.—T.O.E.H.	0	10	0
Bible Stand, Crystal Palace—T.O.E.H.	0	10	0
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Talbot Tabernacle New Building.—(Mr. Frank White, 12, Princes-square, W.) J.M. 2s.; Occasional Worshipper, £1 1s.; Two Readers, 2s.; G.S.T. 1s.; E. 1s.; M.A. 1s.; Friend, 2s.; R.S. 1s.; M.G. 1s.; Oxford, 2s.

Bethnal-green Free Library, E.—(*Towards* £1,000) Mrs. T. £5 5s. F. A. Bevan, Esq., Treasurer, 54, Lombard-street, E.C.

The London Samaritan Society and Homerton Mission.—Mr. J. J. Jones, Director, 98, High-st., Homerton, E. (*Free Meals for Destitute Poor*) F.L. 1s.; M.W. 10s.; R.H. 2s. 6d.; (*Convalescent Homes at Sandgate and Bournemouth*) M.G. £2.

WESTWARD HO!

A FAREWELL MEETING to dismiss **200** Trained Lads (who leave for Canada on the 17th inst.) will (D.V.) be held in

THE LARGE HALL—EDINBURGH CASTLE,

On MONDAY EVENING, 14th INST., at 8 o'clock.

JAMES RANKIN, ESQ., M.P., will preside, and will be supported by many Public Men who take an interest in Emigration.

The Attendance of Christian Friends is desired. Admission to any part of the Hall is **FREE**; but as a very large audience is expected, SPECIAL TICKETS admitting to **RESERVED SEATS**, and possessing Facilities for Ingress and Egress, can be had on application at the Office, as below.

The same **200** Lads will also, as usual, attend (by kind permission of the Secretary).

THE NOON-DAY PRAYER MEETING at the Y.M.C.A., Aldersgate Street, on Monday, the 14th, when the prayers of those assembled will be asked on their behalf. Friends who cannot attend the Evening Meeting are invited to be present at Noon.

It is hoped that at least **600** carefully-trained youngsters may be placed out in the Dominion at an aggregate cost of **£5,100** during the present year; **622** Boys and Girls having been emigrated during 1886.

£8 10s. will defray the entire cost of Emigrating one Boy.

£51 will do the same for Six Boys; **£102** for Twelve Boys; or **£170** for Twenty Boys.

Who, by promising one or other of these amounts, will help to give some of these young fellows a start in life?

Contributions for the **Emigration Fund** are urgently needed, and will be thankfully received and acknowledged by the *Treasurer*, WM. FOWLER, Esq.; by the *Chairman of Committee*, S. G. SHEPPARD, Esq.; or by the *Founder and Director*, Dr. T. J. BARNARDO.

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HOMES OF HOPE,

Nos. 4, 5, and 6, Regent Square, Gray's Inn Road, London, W.C.

THIS Society was established in 1860 for the reception of the less degraded class of penitent fallen young women, for whom little provision had been made. Young women are admitted on any day, and coming from any quarter whatsoever, if there be room in the Homes. **Special** efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied. **A Home** has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character, and position, to mix with others.

Since the Homes have been established **2920** have been admitted; of this number **1060** belonged to the class of young mothers who were thus saved from falling into deeper and continued sin; **310** were rescued from surroundings of great temptation unfallen. In almost every case the mothers, and those admitted unfallen, have turned out well, and about 70 per cent. of the others. While inmates of the Homes, the young women are trained in household and domestic duties, with a view to their becoming good and useful members of society. The great object, however, kept most anxiously before the Committee is, to afford them opportunities of religious instruction, and to impress upon them the extreme importance of turning to God with all their hearts.

The applications for admission are *painfully urgent.*

H. THOMPSON, Esq., Treasurer,
88, Mincing-lane, E.C.

W. HORNIBROOK, Secretary,
4, Regent-square, W.C.

The Committee are obliged to make an urgent appeal for contributions:—

(1) For the General Fund: the expenses of which amount to about £5 a day.

(2) For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five shillings* would pay for a child for a week.

(3) For law expenses: in every case where it is possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent that every shilling has been spent.

Donations received at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving two Parcels of Clothing, from unknown Friends.

The Infant Day Nursery. Toy Classes for Neglected Little Ones. Rations of Food to Hungry Children. Band of Hope. Children's Services. Free Ragged Day and Evening Schools. Mutual Industrial Classes for Lads. Meetings and Classes for Young Women and Elder Girls. Mothers' Meetings. Mission to Inebriate Women. Men's Bible Classes. Sewing Classes for Poor Women. Temperance Meetings. Gospel Meetings in Common Lodging House. Evangelistic Services, and other Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

REV. J. W. ATKINSON, 308, Old Ford-road, London, E., acknowledges:—Emma Nell, £2; Margate, 10s. and parcel of clothing; M. A., 5s; E. S. F., 5s.; T. G R., 1s. 6d.; E. A., 5s.; Reader of CHRISTIAN, £1 10s.; Jubilee Offering, 10s.; Mrs. Bennett, £1; The Lord's Tenth, 10s.; Mrs. Hussey, £1 1s.; Miss Burrage, £5; Stamps, 1s.; Mrs. Robertson, £1; Mrs. Wilson, £1; S. E. L. 5s.; S. Croft, 5s.; J. S. Cumberland, £1; C. Field, 5s.; Mrs. Constable, 1s.; Five parcels of clothing. Distress still great. 400 starving families assisted weekly. An order has just been given for another hundred tons of Coal and Coke, and also 2000 plain Food Parcels. Who will send speedy help for the honest but willing and starving East-end Poor? Every gift, great or small, will be promptly acknowledged by the above.

FREE HOME OF REST.—Miss DUDIN BROWN has had her little Free Home occupied through the winter, and can now receive two or three highly-recommended women or girls (Protestants), needing only rest and fresh air, for a fortnight. She does not accept any payments from the inmates or from their patrons, but she is very grateful to the kind friends who have kindly sent some beautiful vegetables to the little Home. There are five beds.—For particulars and rules, address to her at

The Home, Restdene, Forest-road, Kew.

CONTRIBUTIONS of Clothing are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's square, Bloomsbury, for distribution among the poorer patients and their families. Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

MR. SPURGEON'S HOMES for 500 Fatherless Children. Meetings by Mr. Charlesworth and the Orphan Choir, as under:—March 24, Newcastle; 25—28, Edinburgh; 29, Stirling; 30, Perth; 31, Dundee; April 1—8, Glasgow and district; 9—12, Darlington; 13, Stockton; 14, Middlesbrough. For particulars see local notices.

PARIS CITY MISSION.—Eight Missionaries now carry the knowledge of the Gospel to the poor of Paris. They pass from room to room in the lowest parts of the city, reading from and supplying copies of the Word of God. One of them devotes his efforts entirely to the neglected English poor. The marked blessing of Almighty God is resting upon this endeavour to enlighten the most ignorant and depraved—leading them to the Saviour. The Committee ask for the prayerful sympathy of English Christians. A French gentleman has just given 500 francs, but £30 more is required to pay the men to the end of the financial year. They implore your help.—J. M. WEYLLAND, Hon. Sec. for England, 31, Carlton-hill, St. John's Wood, N.W.

THE BENEVOLENT OR
STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GEE-STREET MISSION, Goswell-road. Voluntary workers earnestly solicit funds to carry on the work of doing good to the poor. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

HOME FOR BLIND CHILDREN, College Avenue, Hackney.—Blind children are admitted from 2 years of age. Orphan and destitute cases free. Contributions will be gratefully received by Miss S. RYE, or Messrs. MORGAN & SCOTT. Several children waiting admission.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

SOLDIERS' INSTITUTE, PORTSMOUTH.

MISS ROBINSON is in urgent need of **ONE THOUSAND POUNDS,** the resources of the Home Work having suffered from the great effort needed to establish

The SAILORS' & SOLDIERS' INSTITUTE at ALEXANDRIA, EGYPT,

which was opened two years ago, and has proved a blessing to thousands.

John Cory, Esq., *offers* **£50** *if nineteen others will give the same.*

Bankers: GLYN & CO. Two Friends have already responded.

Reports, &c., may be obtained from **MISS SARAH ROBINSON**, Soldiers' Institute, Portsmouth, by whom small donations will be gladly received.

DOCK LABOURERS' MISSION, 32, Chamber-street, E.—In answer to prayer the Lord has supplied means for the support of an additional Missionary for daily visitation among the Labourers at all the Docks near London. Books and Tracts are much needed.—C. COLEMAN.

Educational.

EDUCATION.—SALEM HOUSE COLLEGE for young Ladies, Sunderland, Durham. Miss STONE, Principal, assisted by an efficient staff of Governess and Masters, teaching on the newest principles. Limited number of boarders. Christian home and training, with home comforts. Pupils successful at Durham, Cambridge, College of Preceptors, and Trinity College exams. House stands in its own grounds. Lawn tennis and croquet.

LESSONS in first-class Music, Singing, Painting, Organ, Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.

DALETH, Haines' Library, Notting Hill-gate.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-super-Mare.—Mrs. CHARLES NASH receives a limited number of pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Evangelical ministry. Resident English and Foreign governesses. The best masters from Clifton in regular attendance. References kindly permitted to the Right Rev. the Lord Bishop of Exeter, many Clergymen, and to the Parents of present and former pupils.—Prospectus on application.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

REQUIRED AT EASTER, in a small High-class School, a young Lady, not under 14, to take the junior Piano practice one hour daily. Superior educational advantages offered. Premium, 25 guineas per annum. An officer's or clergyman's daughter preferred. Pupils have successfully passed the R. A. M. and C. P. examinations.—Address with all particulars, Miss ROBINSON, 5, Sussex-place, Southsea.

MR. WILLIAM DIXON, Middle-class School, Kingston-on-Thames, receives a few Boys as Boarders at his private residence. Principles, "Jesus only." Home comforts. Beautiful neighbourhood. 20 to 30 guineas yearly.

DRESDEN, GERMANY.—At Easter two young Ladies will find accommodation in a teacher's family. Superior education. Excellent references.—For particulars, please address D. DÖRFFEL, 5, Reichenbach Strasse, Dresden, Germany.

EDUCATIONAL.—The Wife of an Officer, R.M., is anxious to recommend to parents a School for the Daughters of Gentlemen, where her niece has derived great benefit from the Godly individual training and superior educational advantages she has enjoyed. A loving, refined home is associated with the discipline so essential to the formation of a noble character.—Mrs. J. B. C., care of Housekeeper, 40, Lansdowne-road, Clapham, S.W.

LADIES' COLLEGE, Ashton-upon-Mersey, Cheshire.—Good Home School for Girls. Every attention paid to health and domestic comforts. Careful Christian training, with thorough teaching. Great advantages for the study of music, painting, and languages. Eminent professors attend daily. Gymnasium. Good tennis and croquet lawns.—Principal, Miss BRADSHAW.

EDUCATION IN SWITZERLAND.— Pensionnat Villa, Joli-Site, Ouchy, Lausanne.—Mademoiselles HAEFLIGER receive a limited number of young Ladies to educate. A Christian home, beautifully situated. References in England.—Apply PRINCIPALS.

THE PRINCIPAL of a Ladies' School, some years established in Clifton, seeks a Lady as Partner, or a Governess with view to partnership.—A. N., 190, Alexandra-road, St. John's

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A LADY FROM PERSONAL EXPERIENCE can highly recommend a Ladies' School at Folkestone. Thorough education, with advanced accomplishments. Refined Christian training. Delicate children could be received for short periods.

A. C., Sunnyside, Cheriton-road, Folkestone.

A LADY HAVING vacancies in her School in the country, wishes to receive additional Pupils on moderate and inclusive terms. Thorough English, and accomplishments. Preparation for examinations. Home comforts, and health specially cared for Governess-Pupils thoroughly trained for teaching.

E, Rycote, Canning-crescent, Wood Green, N.

WIESBADEN.—Miss EIBACH receives a limited number of pupils. Thorough instruction. First-class teachers for accomplishments. Healthy situation outside the town. References: Rev. Ll. Williams, English Chaplain, Wiesbaden; Rev. A. M'Laren, D D., Manchester; Rev. T. Smith, M.A., Brough, East Yorkshire; and many parents of pupils.

SWITZERLAND, VEVEY.—Educational Home for a very limited number of young Ladies. Splendid and most healthy situation, comfortable home. Careful Christian training. Superior instruction in languages and accomplishments.—For particulars apply to Mdlle. MANGE A LA CRAUSAZ, La Tour de Peilz, Vevey. References kindly permitted to Mr. Faure, Pasteur, à Vevey, and the Misses Harley, Montreux.

BEDFORD.—Melrose House.— Principals, the Misses RAY, daughters of the late Rev. R. RAY. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

NEW COLLEGE, Margate.—Principal, Rev. G. HUGH JONES, F.A.S. Modern languages, classics, and thorough English. Preparation for public schools and all exams. Balliol Scholarship just won by former pupil. Commercial and Preparatory forms. Backward pupils rapidly advanced. Christian training. Fees moderate.

SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

AN ENGLISH FAMILY residing in a pleasant part of the environs of Hamburg, have a vacancy for two Boarders. An experienced German teacher (lady) resides in the house. Satisfactory references can be given.

H. B., 66, Osterstrasse, Eimsbüttel, Hamburg.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

DAILY GOVERNESS (30), at Easter. Thorough English, music (theory and practice), conversational French, Latin, drawing. Would take Resident in Christian family (Church).—Miss SIMPSON, 15, Rue de Montreuil, Vincennes, Paris.

TUTOR.—Christian Gentleman wanted to carry on a commercial education of a Lad, 15, who has had to leave school through partial deafness. Quiet home in the country.—Apply with full particulars to CEPHAS BUTLER, The Laurels, Church-lane, Shirley, near Birmingham.

CHRISTIAN GOVERNESS (24), experienced, requires re-engagement, daily or resident, in school, family, or any public institution. English, French, Latin, music, drawing. References exchanged.

D., 44, Endwell-road, Brockley, S.E.

NURSERY GOVERNESS. Fond of and experienced with young children. English, French, drawing, music. Good needlewoman. Highly recommended by clergymen and others.

Y.W.C.A., 17, Old Cavendish-street, W.

GOVERNESS, middle-aged, seeks re-engagement. Daily or resident. English thoroughly, good French acquired abroad, and music. Thoroughly domesticated. Good needlewoman. Terms moderate.

A LADY OF MUCH EXPERIENC in education, who has charge of the children of foreign missionary, is willing to receive anoth such family. Terms very moderate.—Apply first instance to Dr. BURNS THOMSON, 110, Ne ington Green-road, London, N., to whom referen is kindly permitted.

RECOMMENDED by Rev. Wn Haslam for Easter engagement. Very experience decided Christian Governess. English, with accor plishments. Highest testimonials. Good salar Young pupils preferred.—VERITAS, Albion Prin ing Office, Upper Sydenham, Surrey.

TO PRINCIPALS of finishin Schools. Two Sisters wish to complete their Educ tion as Governess-Students, and gain experience teaching.

RICO, 13, Rose-street, Newgate-street, E.C.

AN EXPERIENCED GOVERNES requires a Home in a Christian family, in retur for her services. First-class references.—A. L., M Walser, Stationer, Western-road, Hove, Brighton.

SWISS-FRENCH GOVERNESS seek a re-engagement at Easter. Music and needlewor Good references.

MADEMOISELLE, 1, Bayshill-terrace, Cheltenhar

Appointments, Situations, &c., Wante

EVANGELIST, Missionary, or othe Christian work. London City Missionary thirtee years; Missionary to the London Hospital, la three. Abstainer. Highest testimonials.—A. BAN NISTER, 41, Smith-street, Stepney, London, E.

ORGANIST.—Christian young man abstainer, desires engagement as Organist wit evangelical minister. Would be an earnest help in work with the young. South-West Lond preferred.—Mrs. DAMES, Rostrevor, Wimbledon.

YOUNG GENTLEMAN require situation as Companion or Attendant to Gentl man. Would be invaluable to invalid requirin cheerful company. Highest references. Music and obliging.—STANLEY, Mrs. Walker's, 28, Be ford-street, Plymouth, Devon.

AS BUTLER, with one footman, b a thoroughly experienced Christian man, age 5 Excellent references. Abstainer. Country pr ferred.—A. Z., care of Mr. Goodchild, 14, Sloan terrace, S.W.

AS BUTLER, in a quiet family single-handed. Age 38 Height 5ft. 9in. Twel months' personal character. Abstainer.

S. O., 32, Spring-street, Hyde-park, W.

A LADY IS ANXIOUS to hear employment for a Christian young man (19). prefers garden work, looking after horse. Thr years' character.

H. H., Shaftesbury Lodge, Tunbridge Wells.

AS HOUSE PORTER to an institution, or any place of trust. A young man, aged 2 single, very steady, teetotaller. Excellent chara ter from his late Colonel. Left the army account of an accident. Can be recommended Miss MORLEY, Hall Place, Tonbridge.

A YOUTH, aged 19, seeks employment in an Office or Wholesale Warehouse. Fir class testimonials.

X. Y. Z., 18, Drayton-park, Highbury, N.

SITUATION REQUIRED, with trul Christian Lady, as Attendant, Needlewoman, Housekeeper. Useful in illness. Nothing meni Good references.

A. B., 12, Lady Margaret-road, Kentish Town, N.

A CHRISTIAN LADY desires sphere of usefulness. Companionable, domes cated, musical, a good singer, reader, and visit Able to assist a Lady Evangelist.

A., 48, Smith-street, Chelsea, London.

A YOUNG LADY wishes to go t Tasmania as Companion or Lady Help to a Lady family. Is strong, active. Clergyman's daughte

165, New Park-road, Brixton, London.

A YOUNG LADY (age 25) desire an engagement as Mother's Help or Assista Housekeeper in a Christian family (Church England preferred). Good references.

F., 2, Gun-street, Reading.

CAN ANY LADY help a Wido to employment of any kind, in London. Care cleaning offices, or Mission work. Any position trust. Highest references.

Mrs. BARKER, Harefield, Uxbridge.

COMPANION to a Lady an Helper in Christian work.—Middle-aged Lad domesticated, seeks an engagement. High-cla references. Small salary.—Care of Miss BEL 23, Portland-crescent, Leeds.

RE-ENGAGEMENT required Missionary, Biblewoman, or District Visitor. Co siderable experience. Abstainer. Town or cou try. Good references or testimonials.—M. D., Park-road, Crescent-road, Dukinfield, Cheshire.

CHRISTIAN PARENTS (countr would be thankful for situation in Chris family for Daughter, 14½. Tall, strong, good wi needles and sewing machine. Fond of children.

EDWIN GREGORY, Curbar, Sheffield

CAN ANY FRIEND tell of an opening as Secretary or Companion, for a Clergyma Son, well educated and high principled, havin slight knowledge of architecture, and of musi tastes.—Mr. C. BRADY, West Bromwich.

CHRISTIAN DISSENTER, age Take baby from month; or Nurse to an inva Lady, or any place of trust. Good charac

A YOUNG LADY (22), accustomed Mission work, and thoroughly domesticated, eks an engagement as Companion to a Lady. Mode-te salary. References exchanged.—L. M., care of ousekeeper, Guildhall-chambers, Basinghall-reet, London.

A LADY IS ANXIOUS to obtain situation in a Christian family for a young otherless Girl, under an older servant. She is illing and capable, and not wholly untrained.
W., 269, Camden-road, N.

MRS. EVERETT, The Rectory, orchester, seeks situations for two Sisters, aged and 29, who through unforeseen circumstances e penniless. Quite ladies. Willing to be trained anything. No airs and graces. Do not object house or parlour work. Would like to live gether, but not essential.

EPILEPSY.—A Lady wishes to commend a middle-aged person, experienced in e care of epileptics, as Attendant or Maid to an valid lady.—O., 33, South Hill-road, Liverpool.

A LADY (36) desires re-engagement Housekeeper, Companion, or care of motherless hildren, where true Christian care will be valued. omesticated, experienced, musical. Highest refer-ces.
DELTA, 87, Mount-street, Grosvenor-square, W.

WIDOW LADY (32) desires ap-pointment as Matron or any position of trust. ood disciplinarian, accountant, amanuensis, musi-an (organist). Acquainted with refuge and mission ork.
BETA, 7, Aldbridge-street, Surrey-square, S.E.

AS USEFUL MAID.—Good needle-oman. No objection to light housework. Good ference.
B. L., 31, Sun Hill, West Cowes, Isle of Wight.

AS NURSE to one or two children, a Christian family. Dissenter. Age 24. Wages 18. London preferred.
M. F., 71, East India-road, E.

AS USEFUL NEEDLEWOMAN AND RESSMAKER, by the week.—A Lady recom-ends a thoroughly respectable person. Econo-ical. Terms moderate.
Miss HENDY, 8, Ponsonby-place, Westminster.

SITUATION WANTED for a strong, tive young woman, either in laundry or house-ork, having recently left a Home. Kind but rict supervision required.
Miss FREEMAN, 18, Wood-lane, Falmouth.

A LADY IS ANXIOUS to find a tuation for a Girl of 18, of very respectable family, ho having given trouble in her previous situations annot obtain a character. She seems really peni-nt, and desires to make a fresh start if some Lady ill kindly give her a trial in any capacity for ery low wages.—Apply by letter, R. B., Mrs. Car-le, 15, Sheffield-terrace, Kensington, W.

A LADY RECOMMENDS GIRL. rcellent needlework. Light housework. Slight -formity prevents carrying. Good health. Would e useful Mother's Help for children out of arms. mall wages. West of England.—Mrs. WHITWILL, agdon House, Stoke Bishop, Bristol.

A LADY CAN RECOMMEND a strong, illing Girl of 14, to be trained under a General ervant. Steady and honest.
Miss E. M. BUXTON, Easneye, Ware.

STABLE BOY.—A Clergyman ishes to hear of a place in the stables for a Lad of 4. Tall for his age.
Rev. C. ROLFE, Benhall Vicarage, Saxmundham.

"HELP SAVE THE LADS." Will any entlemen employ some rough but honest Lads, rom 17 to 19, as carmen, warehousemen, messengers' c.—Mrs. GLEAZER, Mission Room, Renshaw' reet, Wandsworth-road.

ENGAGEMENT of an evening anted by a Gentleman, Accountant of several ears' experience, to make up books, either at own ouse or clients'. Highest references.
ACCOUNTANT, 183, Aldersgate-street, E.C.

A LADY wishes to recommend a lever Needlewoman, age 37, who wishes to regain er character. Suitable as Wardrobe-Keeper or ewing-Maid. A home with Christian abstainers esired.
Miss CHAPMAN, 28, Adam-street, Portman-square.

ppointments, Situations, &c., Vacant.

CHRISTCHURCH, HAMPSTEAD.—Vanted, a Biblewoman. Salary £40 a year.
Rev. G. F. HEAD, Hampstead.

WANTED BY A WIDOW LADY, a seful Companion. Cheerful, active, and with a light knowledge of cooking, in return for a most omfortable home. Age from 30 to 50.—M. E. T., Belmont-villas, Redinnick, Penzance, Cornwall.

EXPERIENCED NURSERY GOVER-NESS wanted June 1, to take entire charge two oys, 7, 8, girl 4. Good English, music, singing. alary £20. Laundress. Good needlewoman.
Mrs. ALLANSON, Brynseiont, Carnarvon.

WANTED, MARCH 24, Useful Maid nd Companion, after school hours, to four young dies. Must be decided Christian, well-mannered, horough needlewoman. English. A little house-ork. Wages £20. No beer.
Mrs. H., 43, Hertford-street, Mayfair, W.

MOTHER'S HELP wanted, for the ursery. Must be active, cheerful, fond of young hildren, good needlewoman. Nursery-maid kept. Apply, stating age and other particulars,
Mrs. SHEWELL, Hurworth, Darlington.

A GOOD SINGLE-HANDED NURSE wanted, in a Wesleyan family. Thoroughly trust-worthy, of good manners, and a good needlewoman. Country house. Wages £20.
Mrs MEWBURN, Warford Hall, Knutsford, Cheshire.

CAN ANYONE recommend a young man moved by the love of Christ, willing to work to help the master of the "Grotto Home" in deal-ing with big lads from 18 to 20 years of age. For terms, &c., apply to
Mr. PHILLIPS, 55, Paddington-street, W.

CANADA.—A Gentleman of posi-tion, experience, and highest references, takes charge of young Gentlemen for a sound, econo-mical, and practical Farm training in the best part of Ontario. Inclusive terms per annum, £25 upwards. Parties sail March and April.
O. C., Glen's, 379A, Strand, W.C.

CANADA.—A Gentleman farming over 600 acres of rich land in Manitoba, has two Vacancies this month for Gentlemen Pupils desirous of learning practical farming. Premium moderate. Only pupils anxious to learn desired. Abstainers preferred.
Colonel URMSTON, Ardenlee, Maidstone.

CARMAN.—Wanted for wholesale business at West-end, London, a Carman for single horse van. Must be strong and a good packer. First-rate references indispensable. Christian man preferred.—Apply by letter to
FERRÉ & Co., Heddon-street, Regent-street, W.

GOOD PLAIN COOK wanted, about March 20. Must have good personal character.—Full particulars, age, wages, &c., Mrs. W., 18, De Crespigny-park, Denmark-hill, London, S.E.

COOK (good Plain).—A Christian Woman wanted, in a Gentleman's family of three where other servants are kept, for the 2nd of April. Age not over 30. Wages £22, all found.—Apply any morning before 1 o'clock at
Norland, Champion-park, Denmark-hill, S.E.

WANTED in Gentleman's family, on the 17th, good Plain Cook or superior General Servant. Also House-Parlourmaid on the 28th.
Apply at Highfield, Ryde Vale, Balham, S.W.

GENERAL SERVANT wanted, strong, healthy girl, about 20. No cooking. Chief part of washing put out. Comfortable home for trustworthy girl. Two in family.
Mrs. ALABONE, 9, Preston-road, Brighton.

GENERAL SERVANT wanted im-mediately, by a small family of four. One that can cook well. Can any Lady recommend one? Good character indispensable. Moderate wages, and quiet, comfortable home to suitable person.
34, Waldegrave-road, Upper Norwood.

A CHRISTIAN YOUNG WOMAN wanted, as General Servant. Abstainer. Four in family. Nursemaid kept.—Apply first by letter, Mrs. COLWELL, 33, Ellesmere-road, Roman-road, Bow.

WANTED, in a small, quiet family, a good General Servant, who can cook well. Age about 30. Also a House-Parlourmaid, age about 24. Washing put out. Personal characters required.—Write, stating wages, &c.,
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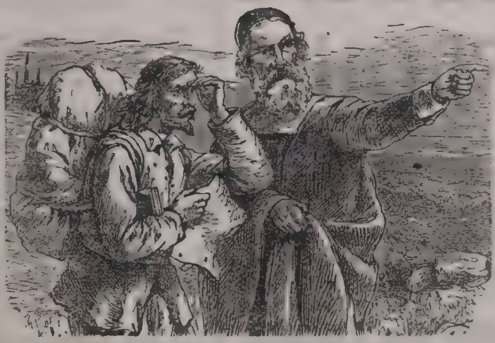

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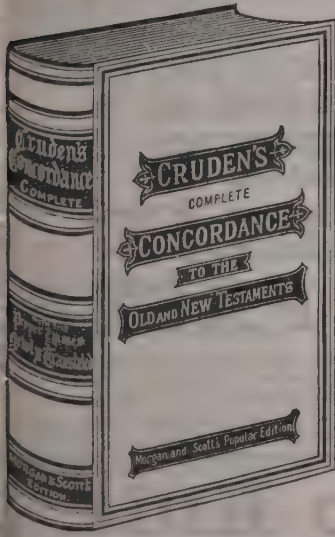

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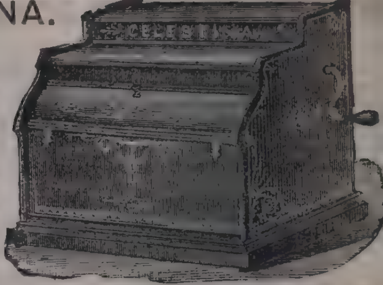

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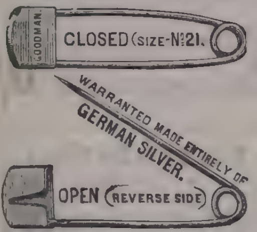
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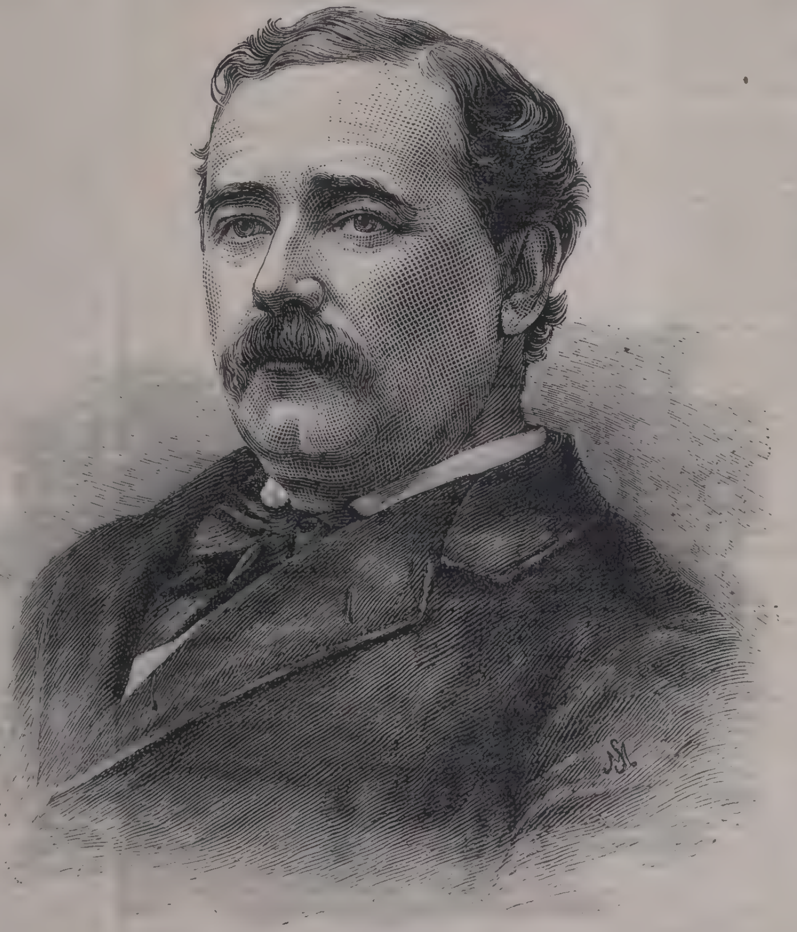
DR. L. W. MUNHALL.

THE man who would be a fully-equipped and successful preacher of the everlasting Gospel cannot be too well versed in the varied aspects of our many-sided human life. It is true his message is but one. In its delivery and enforcement, however, the powers of adaptation and of illustration can only reach their fullest exercise when born of personal observation and experience. Natural gifts count for much; but the fact that Dr. Munhall is at the present time one of America's most effective evangelists, may be largely attributed to his peculiar training in "the world's wide field of battle."

Dr. Munhall has yet some six years to live before he can celebrate his jubilee; he was born in the State of Ohio, in 1843. When a boy he was set to learn a mechanical trade—a good beginning for any youth, be he prince or commoner. At the age of seventeen we find him joining the great citizen army of defence that was enrolled on the outbreak of the civil war. Some two years before this his father died, leaving him a death-bed blessing, and the fondly expressed wish that one day he might become a preacher of the Gospel. The young man was consciously converted a few months before he took up arms on behalf of fatherland. In the war he saw much "active service," going through more than twenty engagements unscathed. Whatever else his military career did for him it provided him with some considerable knowledge of "affairs," and furnished many illustrations that he has not failed to turn to account in his more agreeable spiritual warfare as a messenger of the Cross. He entered the ranks as a private, but ere he left them he had been promoted, for meritorious service, to the adjutancy of the regiment. Before the war began he had gone through a preliminary course of medical study, and on his resumption of civil life he elected to take up the profession of surgical dentistry, which profession he practised with success, in Indianapolis, for nine years.



(*From Photograph by Mr. W. H. Potter, Indianapolis.*)

The last parental counsel, though it may have seemed to slumber, was fulfilled when young Munhall resolved to relinquish his calling, though it had become a very lucrative one, and enter on the higher profession of the care of perishing souls. Constraint was laid upon him, and he yielded to the call to engage in Gospel work. For some time during his residence in Indianapolis he had been President of the local Y.M.C.A., and Chairman of the State Executive Committee, and it was in connection with this branch of Christian effort that he decided to launch out. He accepted the post of Secretary for the Indiana State Association, and held it for some ten years, spending a portion of every year in direct Gospel work. During his term of office he was a member of the International Executive Committee, and was present as a delegate at the World's Conference, in Geneva. His secretarial duties led him into different parts of the extensive central state of Indiana, and his voice has been heard as an ambassador of Jesus Christ in all its leading centres of population.

Two years have not yet passed since Dr. Munhall gave up Association work in order to devote himself entirely to the work of an evangelist. Since then he has preached the Gospel in widely separated places throughout the United States. He followed up meetings held by Mr. Moody in the Eastern and the Southern States during the winter of last year. It is certainly no child's play to take up the threads dropped by such a worker as Mr. Moody, but Dr. Munhall was able to do so, and to sustain the interest, with blessed results to many of those among whom he laboured.

A somewhat extensive campaign was subsequently entered on in the Far West. Missions were held in such places as Los Angelos, San Jose, and Sacramento, in the State of California; in Portland, Oregon; Denver, Colorado, &c. The difficulties that meet the evangelist in such Western cities can scarcely be understood by any except those who have experienced them. San Francisco has the repute, which it seems well able to sustain, of being one of the wickedest cities in the world; the other cities we have mentioned are probably not much better from the moral and spiritual point of view. With a marvellous climate, and placed amid natural scenery magnificent beyond description, these far Western cities are almost the rubbish-heaps of the race, and successfully vie with other parts of the globe in claiming a special application of the poet's well-worn couplet about the place

Where every prospect pleases,
And only man is vile.

Dr. Munhall, in a conversation last autumn with the present writer, mentioned some facts which may be of public interest in gauging the conditions of Christian work on the Western seaboard of America:—

> The Pacific Coast is as distinct in its characteristics from "the West," as that is from the Eastern portion of the States. In California the original English-speaking settlers were almost exclusively adventurers, drawn thither by the gold fever of 1849-51. Nearly 800 million dollars worth of gold have been taken out of the hills of California alone. These speculators had to go by waggon-stage or on horseback across trackless deserts, and through hostile tribes. Many of them were murdered, and their bones left to bleach on the desert. They left their families behind them as a rule. There was no religious sentiment that could be brought to bear on them, and, without any restraining influence, these gold-seekers gave themselves over to a life of unbridled license. Such a condition of things, existing for years, gave a complexion to society in these regions which is felt and seen to this day. It is a rare, almost an unknown, thing to find a young man, born amid these surroundings, who has become a Christian. A pastor in Sacramento, the capital of the State, stated not long since at a Christian Conference that he only knew of one such case. At several State Y.M.C.A. and Sunday-school Conventions, where there were over a hundred Christian young men delegates, the question was asked, if there were present a native-born young man who was a Christian; not one could be found.
>
> The present population of these districts is a non-homogenous conglomeration. They have come from the ends of the earth—adventurers, health-seekers, or those drawn by a desire for the acquirement of wealth. They are a very hard class to reach. Freedom means unbounded license, and every man seems to do what is right in his own eyes. Anyone can get up at a street corner, and either preach the Gospel or advocate the most communistic doctrines. There are many who were professing Christians once, but who, when they migrated to the Pacific slope, did not take their Church letters with them, or did not use them. So they have dropped out of the sphere of religious influence, and are living a life of backsliding. Sabbath desecration is rife. The day is devoted to pleasure or pastime. Horse-racing, base ball, prize fights, picnics, are all carried on on the Lord's day. There is even less of Sabbath rest and religious observance than in Paris. In California nine-tenths of the people are professed Roman Catholics. It is as Romish as Spain, only the laws and customs of the country allow a man to think as he pleases. The Spaniards first settled the country many years ago.
>
> One result of all this is that the professed Christian Churches are not so strict in their testimony as they ought to be; they have, to some extent, yielded to the influence that surrounds them. A good many of the pastors are afraid to bear witness against the insidious evils that beset the people. On the other hand, there is a corps of pastors who are true as steel, and behave themselves as heroes in the fight. As the country grows older, and outside influences for good are strengthened, things will improve.

It goes without saying that the man who evangelises in such a field need not wonder if the apparent fruits are comparatively small. Still Dr. Munhall had much to encourage him in his labours at the places we have mentioned. There was a pleasing degree of unity among the churches, and many were brought under the saving power of the truth. Among the most fruitful meetings were those for Bible-reading and expounding. The attendances were large and a stimulus was given to the systematic study of the Scriptures. Bible exposition, indeed, is one of the strong points in Dr. Munhall's method of work, and to that may be attributed, we do not doubt, much of its solidity and stability. Of strong physique, he is well qualified for endurance in continuous effort. While fresh and original in his way of enforcing the truth, the effect of his utterances is not marred by grotesqueness or eccentricity. In brief, as we have said, he is well appointed, both by natural ability and by training, for the important work to which he is devoting the prime of his life; and we trust that in the providence of God many years of abundant usefulness lie before him.

The remarkable meetings at Dr. Talmage's Tabernacle in Brooklyn, in which Dr. Munhall was assisted by Mr. and Mrs. Towner, have so recently been described in our columns that further reference is unnecessary. The evangelists are now, as we write, busy in the same line of service at Dr. A. J. Gordon's church, in Boston. There is a probability, we understand, that they may pay a holiday visit to this country at the time of the coming Mildmay Conference.

MISSION TO LEPERS IN INDIA.

Christian work among the lepers of India, which has always possessed a peculiarly painful interest, becomes more so as it is seen how fruitful in blessing this is. The twelfth report of this Mission does indeed lift the curtain, and reveal something of the horrors of the chambers in which numbers of these poor creatures are gathered; and the statement that there are 14,000 lepers in the Madras Presidency alone is terrible enough. But the statements received from the various asylums aided by this Mission, and where Christian agents are at work, are full of encouragement. The result of proper medical supervision is in itself great indeed, but there is much to show how graciously God has prospered the work.

In several of the asylums there are quite a number of Christians, and others are continually coming forward for baptism. Their testimony is, in many cases, of the most gratifying and convincing character. "Since I accepted Christ as my Saviour all fear of death has vanished," said one dying man. The consistency and uprightness of life of the Christian converts have been acknowledged by their heathen brethren. Many show their happiness by spending much of their time in singing hymns and reading God's Word. The work amongst the children, as well as the adults, has also been greatly blessed, and it is, indeed, one which appeals strongly to the deeper depths of Christian love and sympathy. Miss C. E. Pim, Alma, Monkstown, co. Dublin, one of the hon. secretaries, will be happy to give any information that may be desired.

A MEMBER of a West-end church died recently worth over £800,000, and all that he was ever known to give for special objects connected therewith was a five-pound note!

THE ORIGIN of the CHURCH.

By Rev. F. BALDEY, Southsea.

"Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal."—2 Tim. i. 9, R.V.

We have here as in a nut-shell the teaching of the Bible as to the origin of the Church of God. By "the Church" I mean, not any human organisation calling itself a church—comprehending all persons who are in visible communion with it—but, as it is defined by St. Paul in 1 Cor. i. 2, "them that are sanctified in Christ Jesus, called saints, with all that call upon the name of our Lord Jesus Christ in every place."

(1) It owes its existence to God. "*Who* saved us and called us." God is the author of the salvation of his people. It springs directly and entirely from Him, and from Him only.

"Salvation is of God alone,
The glorious plan is all his own;
In love He formed the great design,
And here his grace and wisdom shine."

The salvation of the Church is of God the Father, as is clear from Eph. i. 3—6: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ; even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love: having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of his will, to the praise of the glory of his grace, which He freely bestowed on us in the Beloved."

From the Father's divine compassion came the gift of the only-begotten Son: "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And the Father made choice of the persons who should participate in the redemption wrought out by his Son, who are therefore said to be "called according to his purpose."

The salvation of the Church is equally of God the Son: "Christ loved the Church, and gave Himself for it." He bought it with his blood. With one consent before the eternal throne they sing, "Unto Him that loved us, and washed us from our sins in his own blood, . . . to Him be glory." It is the Son of God who saved them, not they who saved themselves.

And the salvation of the Church is equally of God the Holy Ghost. None know and feel themselves *lost*, none realise their *need* of salvation, none have spiritual discernment to understand the things of God, and see beauty and desirableness in Christ, none have power to believe in his name, save they whom the Spirit o God hath quickened and made alive turned from sin and Satan unto God and holiness; called out of darkness into God's marvellous light. Without the Almighty Spirit's work upon the heart of fallen man he will never be any better for that redeeming work which God the Fathe planned from all eternity, and which, in the fulness of time, God the Son wrought ou in his life and by his death. That redemption must be applied by the Spirit, or a well might it never have been made. "Th condition of man after the fall of Adam i such that he cannot turn and prepare himself, by his own natural strength and goo works, to faith and calling upon God" (10th Article). Can the dead make themselves alive? Can the blind open their own darkened eyes, and look upon whom and what they will? Conversion or regeneration is a new creation. Can the creature create? Oh, surely not. It is the Spirit that quickeneth: the flesh profiteth nothing; the flesh is incapable of the slightest spiritual effort.

So, then, God the Father saves, God the Son saves, and God the Holy Ghost saves—three Persons, yet only one God. If we are saved, He—He alone, unaided by man, "saved us, and called us." And therefore we say, "Not unto us, O Lord, not unto us, but unto thy name give the praise."

(2) We have seen that God is the alone author of salvation, that his Church owes its origin entirely to Him. What is the consequence? The work is done thoroughly. Believers in Christ Jesus *are* saved. They are not looked upon as persons in a hopeful state, who may possibly be saved by and by, who have been put into a state of grace, and if they make a good use of what they have received, may one day be saved; but whose salvation is contingent on a variety of circumstances and conditions. Oh no, true believers are saved already. Their salvation is not contingent upon a number of ifs and buts and peradventures. It is not a blessing which they are to be always hoping for, but may never feel sure of possessing. It is their privilege to *know* that they are perfectly saved; so saved that they can never perish; perfectly saved in God's purpose, perfectly saved as to the satisfaction which the righteousness of God required at their hands, perfectly saved in Christ their Covenant Head, perfectly saved, inasmuch as the work of their salvation is already done, entirely done, and they have nothing to do but to receive it as a finished work to which they have nothing whatever to add.

In this sense the members of the Church of God are saved before they are called; saved virtually before they are saved actually; saved before they have experience of salvation. But those who are thus saved—saved in the purpose of God, saved by Christ when He died on the Cross—are in due time effectually called by the power of the Holy Ghost; called with a holy calling; called unto holiness. Not, mark you, because God foresaw that they would be holy. God neither chose them nor called them because they were holy, but He called them that they might be holy. Holiness is not a cause, but an effect. It is well to mark the *order*: "Who saved us, and called us with a holy calling." The saving first, and then the holy calling afterwards; distinctly showing that human merit did not induce God to save his Church. But this is not left to be inferred. The Apostle expressly declares:—

(3) "Not according to our works." If there could not be a Church but upon the ground of human merit there would be no Church at all, for the best works of man are so full of sin that he can deserve nothing of God but his displeasure.. If he is to be saved, it must be by an act of sovereign grace. To the free mercy of God he must owe it from first to last. Again and again has God declared in his Word: "Not of works, lest any man should boast." "By the works of the law there shall no flesh living be justified." It cannot be by grace and works together. God will not share the glory with another. To his grace, not to my merit; to Christ's perfect work, not to my poor, wretched, sinful doings, do I owe my salvation. His, therefore, is all the glory, which would not be the case if I had a hand in saving myself.

(4) But now we come to a still more explicit statement. The Apostle puts out of court altogether "our works." Having done so, he declares the salvation of the Church to be "according to God's own purpose and grace, which was given us in Christ Jesus before times eternal." How completely this excludes all idea of human merit! How could that influence God to save a people which was altogether non-existent when He resolved to save them? They had no being: they had never done either good or evil. It was before the mountains were brought forth, before the hills in order stood, before even the earth and the world were formed. It was from all eternity. "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." He foresaw no goodness in any vessel of mercy. Nothing of that sort was the motive of his love. His own sovereign love is the sole cause and fountain and source of the salvation of his Church. His everlasting love is the first link in the golden chain let down from heaven to draw a people up to Himself.

If anyone is saved, it is not because he purposed to be saved, but because God purposed to save him. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." And God's purpose to save a sinner is not founded on foreseen merit, but upon grace alone. It is grace, all grace, nothing but grace, from first to last. There are numbers of people who would be willing to be saved if only they might be permitted to do something to win the favour of God, to earn their forgiveness, to merit their justification. But to confess that they have nothing good in them, that they never did any good, that they are just black, and sinful, and wicked, and unworthy of any mercy, this is too much to expect of people who have lived such respectable, moral, upright lives. Well, then, they can never be saved, that's quite certain, for salvation is, not according to our works, but according to God's own purpose and grace," and it is so that He may have, not a very large share only, but ALL the glory.

And there is another thing which makes it doubly clear that the salvation of God is not to be purchased by works, or worthiness of ours; the whole is said to be a *gift*. If you pay half a farthing for anything it is not a gift. Nothing can be freer than a gift. "The gift of God is eternal life through Jesus Christ our Lord." The salvation of the Church and of every individual member of the Church of God is not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal—"*in Christ Jesus.*" Ah yes, in no other way. God "hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Thus grace reigns through righteousness. It is on account of the finished work of Christ, not only a gracious, but also a righteous thing, for God to forgive and justify the sinner who comes to Him in Christ's name, and relying simply on his merit.

The truth we have been considering is a very humbling one. When self-admiring thoughts arise in the Christian's breast, it stops them short with the needful and sharp rebuke: "Who maketh thee to differ? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. iv. 7). It allows not the least liberty for any of the sons of men to lay claim to superior worth, or to glory over their fellows. God's own sovereign will: his own free pleasure, his own purpose and grace, these are the sole cause why mercy is manifested to any sinner, and not any superiority of one above another. To these the Church of God owes its origin.

Again, this truth is full of comfort to the sinner. Oh, what an encouragement should it be to you to know that salvation is not according to your works, but according to God's purpose and grace! Were it by merit, what would become of any of us? But, since it is all of grace, your past life, however black and sinful it may have been, must not keep you from coming to Jesus. Christ receiveth sinners. He receiveth every one who comes to Him. He says, "Him that cometh unto Me I will in no wise cast out." All undone and ruined, here is a complete salvation for you, without money and without price.

Once more, how precious this truth is to those who preach the Gospel. Had we to tell you that you have something to do, some part of the work to perform, we might well despair of seeing any fruits of our labour. But since the salvation of the sinner is all of God, of his sovereign, free, eternal grace, quite independently of previous dispositions, character, and conduct, without reference to any creature qualifications, altogether apart from man's power and holiness, we can bid the vilest, the blackest, the farthest from God, come and welcome to Jesus Christ. All undone and ruined, and utterly lost, here is a complete and everlasting salvation for every sinner that believeth, life for the dead, health for the sick, sight for the blind, clothing for the naked, salvation for the lost, the water of life for "whosoever will." But the Gospel of an election according to grace, of redemption by the blood of Christ, of sanctification by the Spirit, holds out no hope, no encouragement, no help, no blessings, to those who think themselves something, and pride themselves upon their ability to do somewhat towards their own salvation.

Moreover, this truth—that salvation is all of God, should make us stand in doubt of methods recommended by the charm of novelty. This is a day of new schemes and new plans. The old methods are looked upon as antiquated—far too slow for this age of progress and enlightenment. Let us beware of anything that seems, in ever so slight a degree, to take salvation work out of God's hands, to contradict the Scripture, which says that his people are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"—to take any part of the glory from Him and give it to a creature. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

One final word. The charge has often been brought against the doctrines of grace that they have a tendency to promote licentious living. This is one of the devil's lies, designed to damage the Gospel, and to hinder sinners from accepting it. And Satan produces a lot of counterfeit, spurious, nominal Christians to support the charge. Let *us* see to it that we never give occasion to the adversaries of the Lord to speak reproachfully. Let *us* be ever careful to let them see that we have been called with a *holy* calling. Let it be our constant aim, "As He who hath called us is holy, so to be holy in all manner of conversation, because it is written, Be ye holy, for I am holy."

ROMANISM and PROPHECY.

MR. GRATTAN GUINNESS'S LECTURES.

V. REFORMATION TIMES.

MR. GUINNESS's fifth lecture at Exeter Hall last week brought to a point the issue between Romanism and Protestantism. It is difficult, indeed, to imagine how any should be half-hearted on this matter after hearing the facts brought forward with such remarkable power of illustration by the lecturer. These might well tend to the foundation of a stern resolve to take up a decided position in this controversy, and to say with Luther, "Here I stand; God help me, I can do no other."

The chief feature of last week's lecture was a demonstration that those who fought the battle of the Reformation, did so not only because they were armed for the conflict by having drunk deeply of the Scriptures, but because in their interpretations of the sure Word of prophecy they recognised that in the Roman Catholic Church was embodied that Antichrist whose lineaments are there so unmistakably drawn. In a few striking sentences Mr. Guinness pictured the period of the Reformation.

> The sixteenth century presents the spectacle of a stormy sunrise after a dismal night. Europe awoke from the long sleep of superstition. Nations shook off their chains. The martyred confessors reappeared in the Reformers. There was a cleansing in the spiritual sanctuary. Civil and religious liberty were inaugurated. The discovery of printing and revival of learning accelerated the movement. There was progress everywhere. Rome was shaken on the seven hills, and lost one-half of her dominions. Protestant nations were created.

The power that blocked the way was the Papacy, which had subverted both the government of God and the liberties of man. The character of this power was once more sketched with marvellous power. Then we were brought on to those "lion" men whom God raised up to accomplish the great work of deliverance.

> There was that lion Luther, who shook Rome and Europe with his roar; that lion Tyndall, who wrenched the Bible from the priests and gave it to us here in our own mother tongue, though it cost him his life to do it; that Swiss lion Zwingle, who fell nobly on the battle-field; that lion John Calvin, who rose in his strength when Zwingle fell; that lion John Knox, of Scotland, who feared not the face of man, and turned not aside from any—these, and such as these, were the men through whom God overthrew in Germany, in Switzerland, in France, in England, Scotland, Holland, the diabolical power and dominion of the Papacy.

The writings of the Reformers were cited to show that to them Rome was the "Babylon" of the Apocalypse, and the Papal Pontiff the predicted "Man of Sin." Separation from the Church of Rome and from its pontifical head was regarded by them as a sacred duty. To them separation from Rome was separation from Antichrist.

We have not space for the many detailed passages quoted from the works of these eminent servants of God, in which they expressed, in trenchant and incisive language, their convictions, and the reasons upon which they were based—convictions and reasons to the power of which thousands of martyrs testified with their blood, and which stand the test of examination in the light of the Word of God itself. Luther admonished the Pope and his Cardinals no longer to persevere in madness, "no longer to act the undoubted part of the Antichrist of the Scriptures;" he "boldly denominated the Pope to be the Man of Sin, and exhorted all Christian princes to shake off his usurpations." John Calvin declared: "I deny that see to be apostolical wherein nought is seen but a shocking apostacy; I deny him to be the vicar of Christ who, in furiously persecuting the Gospel, demonstrates, by his conduct, that he is Antichrist." Tyndal, Latimer, Ridley, Cranmer, Bradford, and Bishop Jewell, all made the same declaration of their solemn conviction. The thirty-second of the articles of faith attributed by Knox to the Lollards of Kyle, and taken by him from the register of Glasgow, ran thus, "That the Pope is the head of the kirk of Antichrist."

Very telling was the description here introduced of the way in which Knox was led to enter the lists against the Papacy, and how in throwing down the gage of battle, he exclaimed before the audience gathered in the church of St. Andrew's, "I no more doubt that the Roman Church is the synagogue of Satan, and the head thereof, called the Pope, to be that Man of Sin of whom the Apostle speaketh, than that I doubt that Jesus Christ suffered by the procurement of the visible Church of Jerusalem."

The feelings of the audience were wrought to a white heat by the vivid portrayal of the martyrdom of Archbishop Cranmer, and by the recital of his last declaration, "As for the Pope I refuse him as Christ's enemy, and Antichrist, with all his false doctrines." It was, indeed, as if we beheld him when, the flames beginning to rise about him, he thrust his right hand into their midst that it might first be burned; and the holy John Bradford too, as when led to the stake he took a faggot in his hand and kissed it, rejoicing to suffer death in the cause of Christ. On such testimony, said Mr. Guinness, rests the Reformation. To reject this testimony is to reject the foundation of the noblest and divinest work which has been wrought in the world since the day of Pentecost! Notwithstanding that all the powers of hell seemed to be let loose against it, the Reformation stood undefeated and unconquerable. God's Word upheld it, and the energies of his Almighty Spirit. It was the work of Christ as truly as the founding of the Church eighteen centuries ago, and the Revelation of the future which He gave from heaven, that prophetic book with which the Scripture closes, was one of the mightiest instruments employed in its accomplishment.

In the concluding part of his lecture Mr. Guinness made a fervent appeal to men to shape their course by the light of these facts. To resist the use to which Scripture prophecy was put by the Reformers is no light or unimportant matter. But the system of prophetic interpretation, known as "Futurism," does resist this use. In weighty and well-measured words, he showed that Futurism asserts that Luther and all the Reformers were wrong in this fundamental point, that the prophecies which they said applied to Rome applied only to a past and bygone Paganism, and a future short-lived infidelity.

The lecturer showed that the Romanists themselves comprehend the true issues of this question. Cardinal Manning has said:—"The Catholic Church is either the masterpiece of Satan, or the kingdom of the Son of God." Cardinal Newman also says:—"A sacerdotal order is historically the essence of the Church of Rome; if not Divinely appointed it is doctrinally the essence of Antichrist." This is the issue, and in impassioned words, the force of which will not easily be forgotten, the lecturer declared:—

> I accept it. Conscience constrains me. History compels me. The awful past rises before me. I see the great apostasy; I see the desolation of Christendom; I see the smoking ruins; I see the reign of monsters; I see their long succession; I hear their insufferable blasphemies; I see their abominable lives; I see them worshipped by blinded generations, bestowing hollow benedictions, bartering lying indulgences, creating a paganised Christianity. I see their liveried slaves, their shaven priests, their celibate confessors. I see the infamous confessional, the ruined women, the murdered innocents. I hear the lying absolutions, the dying groans. I hear the cries of the victims; I hear the anathemas, the curses, the thunders of the interdicts. I see the racks, the dungeons, the stakes. I see it all; and in the name of the ruin it has wrought in the Church and in the world; in the name of the Truth it has denied, the Temple it has defiled, the God it has blasphemed, the souls it has destroyed; in the name of the millions it has deluded, the millions it has slaughtered, the millions it has damned; with holy confessors, with noble Reformers, with innumerable martyrs, with the saints of ages, I denounce it, as the masterpiece of Satan, as the body and soul and essence of Antichrist.

In his next lecture (Wednesday, March 16), on "Post-Reformation Times," Mr. Guinness proposed to deal with the modern revival of "Futurism," and to show that it "promotes superstition and infidelity."

THE RIVIERA EARTHQUAKE.

MR. CHARLES BUTLER, the youngest son of Canon and Mrs. Butler, has been working as a volunteer in the Ligurian district on the Riviera, where the poor industrious inhabitants are suffering so severely from the effects of the late earthquake. In his case the proverb is very applicable:—"He giveth twice who giveth quickly." We know what delays and formalities accompany officialism everywhere, and in Italy this is especially the case. People may wait for a time for fresh houses to be built over their heads, or even for clothing, but they cannot wait for bread. The survivors of the earthquake in that region were, and are, "literally starving." Mr. Butler was in North Italy when the earthquake took place, on Ash Wednesday morning. He at once proceeded to the place where the greatest suffering prevailed, accompanied by a young English attendant and friend, and armed with a letter from the Prefect of Turin to the sub-Prefect of Savona, expressing his desire to be at the disposition of the authorities for the work of excavation and unburying of the dead and the living, or of bringing up provisions. He found the sub-Prefect much engrossed by the visit of the Minister of Public Works, who had just arrived from Rome.

The hours went by, taken up by speech-making and formalities, but no food or blankets had arrived. Mr. Butler therefore proceeded to Mentone to purchase provisions himself, but there he found only panic; bakeries destroyed and no bread to be had. After spending a cold night in the railway station he returned to Savona, and with difficulty obtained sixty or seventy kilogrammes of bread, and also sausages and marsala; with these he proceeded, without waiting for official orders, to Diano Marina (which is completely destroyed), and distributed them among the distressed survivors. Many, he says, have lost their reason or nearly so, the fruit of their industry and savings of years having been destroyed, and sometimes only one of a family left alive. A second and a third time Mr. Butler obtained food in larger quantities, and, loading it upon donkeys, sent i on to the places which have suffered most Bajardo, Bussano, Castellaro, &c. He and his friend going on foot towards Bajardo lost thei way, and in order to ascertain their whereabout they had to ascend one of the highest hills i the neighbourhood. They were for two hour walking in the snow, but were able to retrac their steps to the towns mentioned. After thes days of work, they had sometimes a long wal back in the darkness to San Remo or whereve it was necessary to spend the night.

Mr. Butler's account of the poor people i heartrending, women and even strong me sitting by the wayside groaning and wringin their hands; well-to-do-looking people hungril asking for a piece of bread. The little privat help brought to them in this way before th organised official measures could be set at wor seems to have been very opportune and mos gratefully received. The people gathered roun Mr. Butler and his friend, kissing their hand and blessing them with "the blessing of hi that was ready to perish."

If any readers of this account should fe moved to give a trifle towards this privat "haste to the rescue" work, while awaiting th contributions which no doubt will be sent fro the Mansion House, such will be thankfull received for Mr. Butler, by Mrs. Josephin Butler, The Close, Winchester.

ST. KATHARINE'S MISSION EMIGRATIO FUND.—This fund was started two years a for the purpose of assisting persons wishing emigrate. Letters from friends in America the Colonies giving assurance of work, and som times of their willingness to receive the n comers into their houses for a time, are continua being received by persons in this country. It earnestly desired as far as possible to help su cases. Miss Charrington (Mayfield, Chislehur is the honorary secretary.

ROMISH INTOLERANCE.

WAIFS AND STRAYS IN MANCHESTER.

We have been watching with interest the proceedings which have been taking place at Manchester between Dr. Vaughan, the Romanist Bishop of Salford, and the Directors of the Manchester and Salford Boys' and Girls' Refuges, with reference to a case which *The Pall Mall Gazette* unjustifiably described as "Religious Kidnapping by Proselytising Protestants; a Stolen Child to be given up!" The local journals have espoused the matter warmly, and public opinion seems fairly aroused to resist the arrogant demands of the Papal magnate.

The facts, as reported in *The Manchester Examiner*, are briefly as follows:—

> One of the officers of the Strangeways Refuges had picked up a boy, homeless and destitute. His mother led an immoral life, and had been several times in gaol. On taking charge of the boy, the managers obtained a written agreement from the woman, that on their undertaking to provide for him, he should be left under their exclusive management. The mother also bound herself, if she should at any time resolve to take the boy away, to repay to the Institution the money spent upon him. After a while the boy disappeared, but was discovered and taken back to Strangeways. This led to a charge of abduction before the magistrate. The agreement was produced, and, as the mother had not made any application for the surrender of the boy, the charge could not be sustained. The magistrate suggested that the proper course was to obtain a writ of *habeas corpus*. This advice was taken, and the boy was transferred to a Roman Catholic Home.

The Romish Bishop has written a long letter to several papers defending his action, as

> Bound to make every effort to prevent the proselytising of Catholic children, be their parents ever so poor or unfortunate.

This sounds reasonable, until the fact comes to light, that, until *quite recently*, there had been no provision made by the Romanists for the destitute children of that creed. True, a body of men had been engaged for five months last year, but not to rescue children from the streets; only to find out how many supposed Catholic children were in Protestant institutions. And it was only when they found 155 such cases in different Homes, that the bishop and his friends awoke to the fact, not that there were hundreds of children going to ruin in the streets, and therefore needing immediate efforts to save them, but that a few of this number had been rescued and cared for by other organisations.

He pleads that as the Manchester and Salford Refuges

> Receive £6000 a year from the public the grievance felt by Catholics

in not being represented on the governing body is very great. But how much of this, we ask, do Romanists subscribe? Not a farthing. The Refuges are *entirely* supported by the Protestant public, and therefore this "grievance" is as unreal as the claim was audacious.

All who are acquainted with such rescue work know that very often the worst cases are children of Roman Catholic parents, and if the Christian institutions did not care for them they would be in the streets still. But Dr. Vaughan goes on to say that

> This determination to continue to educate Catholic waifs and strays as Protestants compelled us *in self-defence* to open Catholic Homes for their rescue and protection.

The italics are our own; but the words exhibit the sort of love and compassion which the bishop feels for the bodies of the poor children whom he claims as "his own." But his lordship further demands that all Catholic children found by the Protestants should be handed over to the Catholic Refuge. In other words, that the former are to do the "slumming," and the latter will receive the waifs when brought to their doors; whilst the Catholic officers will engage themselves, not in gathering in their destitute children, but, as hitherto, in foraging about for any that are already being cared for in Christian institutions. It seems to us that if Christian labourers gather in the little ones out of love to Him who said, "Suffer the little children to come unto Me," they are entitled to see the fruit of their labours, instead of giving them to a Refuge which admittedly only exists *perforce*, and not from love to Christ or the little ones at all.

The bishop makes much of the "rights" which parents possess over their children; but Mr. F. W. Crossley truly says in *The Manchester Guardian*:—

> No one can have a right to wrong another, and of all others we have least right to wrong our own children. When a parent rears his child among thieves and prostitutes, he wrongs that child in a degree sufficient to deprive him of all title to its control. That is a fact which has been forcing itself on the minds of those who engage in rescue work, and will, I trust, shortly issue in further legislation. Morally, the proposition is unassailable, and economically it is expedient. Why should we allow children to be trained to prey on society—out of prison or in it?

This being the case, to compel the handing over of boys and girls who, in their extremity, sought help at the Refuges, because an unworthy parent, or officious Romanist, demands it, is intolerance that could only emanate from Rome.

Again, referring to Dr. Vaughan's complaint that the religion of the boy in question was subverted, the same writer asks:—

> Has he a religion? If so, I don't understand the religion which such a parent could have imparted, or such a waif could possess. I would regret to think that Catholics could own it as an illustration of theirs. The child obviously has no religion. To affirm the contrary is to degrade the highest term our language knows.

His lordship's denunciation of "proselytism" comes ill from a representative of the Papal system. One of the founders of the Society of St. Vincent de Paul, which many suppose to be purely a charitable organisation, wrote:—

> Our chief object is not to assist the poor. No, that is for us only as *means*. Our object is to keep them steadfast to the Catholic faith, and *to propagate it among others by means of charity*.

The British public has not yet forgotten the letters which recently appeared in the London papers, complaining that a Romish priest had entered the family of a gentleman against his expressed command and, through secret interviews, succeeded in proselytising his wife, thereby introducing distrust, discord, and misery into a hitherto peaceful and happy home. And this action on the part of the priest was upheld by Cardinal Manning, the highest functionary of the Romish Church in England, to whom the aggrieved husband made a fruitless appeal.

We are gratified, however, that Dr. Vaughan

> Knows from experience that a Catholic child is certain to be proselytised if educated in a Protestant home.

Thank God for such a testimony to the Christian training of these institutions! The question of "Protestant or Romanist" sinks into insignificance when a child is found destitute and starving. Far higher principles must be brought into action—"The love of Christ constraineth us;" "Whatsoever thy hand findeth to do, do it *heartily*, as unto the Lord;" "Not grudgingly, or *of necessity*, for the Lord loveth a *cheerful* giver;" and all for the sake of Him who said, "*Whosoever* (Protestant or Romanist) shall give to drink unto one of these little ones a cup of cold water only, he shall in no wise lose his reward" (Matt. x. 42).

This we believe our brother Mr. Leonard K. Shaw and his fellow-workers are doing, and we feel the importance of strengthening their hands at this trying time, especially when the bishop declares his intention of "continuing to waste the money" of these refuges, in litigation to recover every Catholic child found under their care. His lordship's enthusiasm is worthy of a better cause. We are sure he would find plenty to occupy his time in rescuing his lambs from the street, and would probably secure ten in that manner, whilst struggling for one in a court of law. Meanwhile the poor are having their eyes opened as to who are most truly their friends.

GIPSIES AT CHOBHAM.—A tea was given on March 14 to upwards of one hundred of these wanderers, besides some of the villagers who live near on the wild commons, and who are almost as ignorant and depraved as those gipsies. After tea, which took place in a large barn, kindly lent by Mr. Bull, farmer, several stirring addresses were delivered by Messrs. Alder and Valentine.

A WAR SONG for the CHURCH.

By the late Rev. W. POOLE BALFERN.

"To your tents, O Israel!"—1 Kings xii. 16.

The battle rages at the gate,
The foes are fierce and strong,
And sin and hell with pride elate,
With joy still raise their song.

Refrain.
O Israel, to thy tents and pray!
O yield not to despair!
The Gospel yet shall win the day,
For God still answers prayer.

Our pride has kept our hearts from God,
And drained our life away;
Hath hid God's face, and brought his rod;
His love hath veiled its ray.

Our self-inflicted wounds we'll weep,
O joy, too, well nigh gone;
O let us love's own vigil keep,
And each heart weep alone!

Insensible to sorrows round,
Sin's agony and throe,
To misery prostrate on the ground,
And every form of woe.

O Israel, hasten to the blood!
Lo! healing comes at length!
For where we find the love of God,
There, too, we find our strength.

Up! superstition fills the land,
And truth's own heart with fear;
The scoffer lifts his burning brand,
And scorches all most dear.

Intemperance with scalding tears
Still pours its liquid fire,
And broken hearts all through the year,
Still rear death's sable pyre.

By all the pangs of these sad hearts,
The widow's, orphan's tear,
By all the strength that blood imparts
Which kills all sin and fear;

By all that love which bowed Christ's head,
God's honour in the dust,
By that sweet hope, all others fled,
Which bids us rise and trust.

O Israel, to thy tents and pray!
O yield not to despair!
The Gospel yet shall win the day,
For God still answers prayer.

COUNT CAMPELLO'S MISSION.—A sale of work is being held on Thursday, Friday, and Saturday this week, in the Morley Halls, 316, Regent-street, in aid of this Mission.

BRIXTON GIRLS' ORPHANAGE.—The Lord Mayor presided last week over a crowded meeting at Brixton-hall, Acre-lane, at the eleventh anniversary of the Orphanage for Girls, Barrington-road. The annual report, read by Mr. T. H. Montague, showed that the Institution, which was founded by Mrs. Montague, by whom it is still conducted, now shelters three hundred fatherless children. The number received into the Institution during the year has been one hundred and twelve; seven were placed in situations of domestic service, and seven returned to their friends. In order to the more complete training of girls going into service, they are received during the six preceding months at the marine residence of Mr. Horace B. Marshall, at Margate, where they are instructed under an efficient matron. Many delicate children are also received there, the whole expense being borne by Mr. Marshall. During the twelve months new buildings, erected at a total cost of about £5000, were thrown open. Of that sum, £3300 was raised by public subscription, and £1700 by a loan, which is still owing. The general account showed a balance in hand of £79 2s. 10d. Several gentlemen wrote, regretting their inability to be present, amongst them being Mr. Horace B. Marshall, who sent a cheque for £50 from himself, and one from his son for £25. The chairman advocated the claims of the Orphanage at some length, and several speakers delivered addresses. The children, who were arranged upon the platform, sang a number of selections during the course of the evening.

FROM LONDON TO LAND'S-END.

By Mr. GAWIN KIRKHAM.

In a journey extending over 760 miles and occupying eighteen days, there is much to interest the Christian naturally, morally and religiously. I went in the interest of the Open-Air Mission, expounding my "Broad and Narrow Way" picture almost every day, and seeking new friends and funds for my society. The places visited were Bath, Monkton Combe, Tisbury, Exeter, Newton Abbot, Torquay, Paignton, Plymouth, Truro, Penryn, Falmouth, Constantine, Camborne, Redruth, and Penzance. The picture was expounded twenty-one times, and thirty-five addresses were given in all. I first note

A PLEASANT VILLAGE.

Tisbury is on the main South Western line from London to Exeter, about a dozen miles beyond Salisbury. The site is pleasantly undulating; and, from the higher ground, distant glimpses of Salisbury Plain are obtained. There were added charms on the Sunday I was there, owing to a cloudless sky and a brilliant sun. A humble cottage is pointed out as the birthplace of "William Jay, of Bath," as he is termed by posterity; but it was in this village he toiled as a stonemason, and in the old Independent Chapel, now used as a schoolroom, he proved and exercised his ministerial gifts before he was known to fame.

I have often reflected upon neighbourhoods famous and infamous, and wondered how far they owe their fame to individuals who have lived in them. Doubtless the piety of William Jay has had something to do with the present piety of Tisbury, for "the good that men do lives after them;" but there is a reason less remote and more forceful in the godly lives and hallowed activities of a village trader and his wife who have resided here for the last twenty-three years. Mr. Rowland Hibberd has done a work the magnitude of which eternity alone will declare. The mission-hall and coffee-house he has built are worthy of the best traditions of Holland for spotless cleanliness. His Samaritan Society for helping the sick members of his large Bible-class of men and women might serve as a model for other places, and his desire to conduct the work to the glory of God is a motive worthy of imitation by those who seek to gain the people by worldly methods. The quiet Sabbatic appearance of the place, the way the people flocked to the services, their hearty singing, their simple piety, their neat and clean appearance, and their readiness to help in open-air work are things which will long live in my memory.

A NEEDED MISSION.

Turning from a simple village to a fashionable city is a contrast in many respects; but I only speak of Bath to call attention to its Public-house Mission, recently founded. A few months ago I asked the help of readers of The Christian for a "Mission to Mourners," and it is due to those who responded to say that Charles Smith, who was then visiting the cemeteries in the suburbs of London, is now engaged in Bath as the missionary to public-houses, &c. All good works in their infancy have to struggle, and this Mission is no exception; therefore, it was with peculiar pleasure that I saw the Guildhall crowded, while I lectured, under the presidency of Prebendary Anderson (since deceased), on behalf of its funds. Its founder is Miss V. M. Skinner, whose "Letters" to different classes have earned the gratitude of thousands all over the world.

EXE ISLAND MISSION.

A substantial block of buildings on Exe Island, in Exeter, is a lasting memorial to Mr. Reynolds, who erected them for the benefit of the poor. Some years ago, I happened to arrive at Exeter on the day of his funeral, and had a striking proof that "the memory of the just is blessed." The Mission is now managed by trustees, and includes a varied list of agencies for the good of the people. Miss Farrant, niece of the founder, has a popular half-penny dinner for children, which I visited when the poor children were at their mid-day meal.

WINTER OPEN-AIR PREACHING.

Open-air preachers are proverbially ingenious in finding places and devising plans for carrying on their work; but one of the most ingenious is a kind of compromise adopted by Rev. N. S. Taylor, of Torquay. He preaches in the open air all the year round; but has two stations at which the people may hear either inside or out. These are arches or covered passages leading from the street, rented, lighted by gas, and seated. In the entrance of one of these, situate in Market-street, Mr. Taylor stands every Saturday night, and in the other in Union-street, on Sunday night. Very few people come in, but prefer to listen outside, but the curtained and boarded arches serve to shelter his helpers in severe weather. The curious local act forbidding musical marches in the streets of Torquay, evidently does not touch open-air preaching, as two policemen formed part of my audience as I preached in the open street.

A SOLITARY PREACHER.

As a contrast to Mr. Taylor's method, I noticed Mr. Joseph W. Hunkin, of Truro, who neither has regular places nor waits for helpers, but commences singing in any part of the town or the outlying villages, and sings and talks for half a hour before his indoor meetings. A man filled with the Holy Ghost is a power anywhere, even if alone; but fellowship in open-air preaching is very desirable, as a division of labour enables the workers to hold out longer.

AT THE LAND'S END.

After preaching in Penzance on Saturday and Sunday, I took a kind of preacher's holiday by visiting the famed Land's End, Cornwall, the extreme western point of England, on Monday. The coast is bold and rugged, the Longships Lighthouse picturesque, and the Scilly Isles tempting by their very dimness in the distance; but to the Christian the chief interest is to stand on the stone where Charles Wesley composed a hymn, one verse of which is:—

> Lo! on a narrow neck of land,
> 'Twixt two unbounded seas I stand,
> Secure, insensible;
> A moment's time, a minute's space,
> Removes me to that blissful place,
> Or shuts me up in hell.

Our driver, on reaching this spot said, "Shall we pray?" "By all means," I replied. So he poured out his heart to God, while I and two others knelt on the grass and joined him devoutly. In the visitors' book in "The First and Last Refreshment House in England" we found the following:—"When you come to the Land's End, think of your life's end." John Coombs, the mail contractor, who drove us, is not only a decided Christain, but an open-air preacher. Few of the passengers who sit on the box beside him fail to get a word in season: and doubtless he will have many souls for his hire as the result of his faithfulness.

CONCLUSIONS.

In thinking over the places visited, the persons met, and the things seen and heard I arrive at various conclusions. First, that Cornwall is favoured in its climate and in its piety. At Falmouth, Pengerrick, and Penzance some of the vegetation was semi-tropical. Geraniums, taller than the people, adorned the gardens, while at the latter place there had been neither frost or snow for six years. Primroses and other wild flowers were blooming much earlier than I had seen them in other parts of England. As to the piety of the people it was simple and fervent. I noticed that the preachers as they met, asked "How many conversions?" and not "How many were at the meeting?" Missions were in progress in most of the towns and some of the villages. Rev. William Haslam was conducting one at Bath, while Miss North, a lady of considerable power as a speaker, was taking one at Penzance. The Salvation Army was at work in most of the places I visited, and was well reported of by many of the Christian people to whom I spoke about it. Added to local activities and special missions, almost all the religious and philanthropic societies were represented by deputations holding meetings and delivering lectures. So that there is an abundance of machinery at work, but with what results "that day" alone will declare.

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CARING FOR THE WANDERERS.

The Home in Manchester for Women who find themselves in a strange place without knowing where to go for shelter, has just issued its annual report, and very interesting and full of encouragement it is. Surprising, indeed, is the number of mischances recorded by which unprotected and helpless women get adrift. Some are servant-girls who have lost their trains, some belated wanderers strangely lost, some runaway girls, one a poor distressed farmer's wife, vainly seeking repose away from home. Altogether, during the year, over seven hundred persons found a home here, the average number each night being eight, the total of beds occupied being close on 3000. It is gratifying to know that in many cases wanderers were brought to the Home by ladies who, travelling, had become acquainted with the unhappy position of their travelling companions, or by sympathising policemen on the alert to shield from evil those whom experience told them were innocently in danger.

Of course a large percentage of those who take advantage of the Home are not in any sense wanderers. They have been there frequently, and know well the comfort it secures to them. On the other hand, "medical advice, temporary loans, and special attention have been given to over fifty individuals," while of the sixty others, who are spoken of as unsatisfactory cases, some have been sent to Homes adapted to their particular needs. It is quite evident that this Home has played a most important part in helping many at critical periods in their history, and in this way has been no mean factor in contributing to the general well-being of the community in Manchester. The Home is situated at 105, Piccadilly, Manchester, and the Superintendent is Miss Wright.

In a letter accompanying the report the lady superintendent says:—

"Judging from Mrs. Booth's statement in a recent number of The Christian, if a band of godly women would establish a kindred scheme close to Victoria Station, worked by the Vigilance Society and the influence of example, things might be improved there; it will be an up-hill fight, but a real true womanly missionary warfare—a sickening and painful warfare, only to be undertaken in a spirit of prayer and high resolve. I do not wonder that women brought up to consider sin and evil in the abstract only, or in the mind only, shrink from attacking it in its ugly every-day evil form; but if we are to be true Christian socialists we must leave our drawing rooms and pitifully and tenderly put ourselves in touch with all God's creatures.

"Our work in Manchester in connection with our station lodging-houses may be likened to a great net: we are liable to catch all and sundry kinds of fish, good, bad, and indifferent; the required reference and the needed inquiry to ascertain its truth involve much trouble and thought. The knowledge that it is carried out is our sures safeguard. Unless managed in this way, instead of being a help and protection, such institution would be sources of evil. There is a very larg body of girls who do not like work, and these lazy, slothful girls are the race who, possibly from hereditary tendency, have no self-contro and no self-respect. My great aim is to tr and prevent the increase of professional sinners and, whenever practicable, to pick up first bab cases."

A VALEDICTORY SERVICE was held at Bloomsbury Chapel, W.C., on the 7th inst., to bid farewel to Miss Jay and Miss Jennings on their departure to Tangier. Miss Jay has already been engaged i the Medical Mission there for some time, and now returns to her labour after a brief rest. The part sailed on Thursday last.

For the Young.

PENNIES AND PRAYERS.

Two cents a week and a prayer,
 A tiny gift may be,
But it helps to do a wonderful work
 For our sisters across the sea.

Five cents a week and a prayer
 From our abundant store—
It was never missed, for its place was filled
 By a Father's gift of more.

Ten cents a week and a prayer—
 Perhaps 'twas a sacrifice;
But treasure came from the storehouse above
 Outweighing by far the price.

Pennies a week and a prayer;
 'Twas the prayer, perhaps, after all,
That the work was done and a blessing brought,
 The gift was so very small.

Pennies a week and a prayer,
 Freely and heartily given;
The treasures of earth will all melt away—
 This is treasure laid up in heaven.

Pennies a week and a prayer,
 A tiny gift may be,
But it helps to do such wonderful work
 For our sisters across the sea.

—*Mission News.*

A TOUCHING INCIDENT.

A very touching incident occurred lately at Governeur Hospital, New York City. Little Annie Ashpurvis was sent by her parents to the cellar for some firewood. The child, who was but six years old, took a lighted lamp in her hand, and while descending the stairs, her foot slipped, and she fell, breaking the lamp, the flames of the burning fluid soon enveloping her entire body. As soon as the surgeon was called, the little sufferer was driven in an ambulance to the hospital. The child was put on a sofa cot, and the surgeon did all he could to alleviate her suffering, but it was impossible to save her life. Under the influence of a narcotic, she soon fell asleep. Thus she lay slowly breathing for some hours. Her face was so swollen she could not open her eyes. About half-past two in the morning she showed signs of returning consciousness. The watchful nurse asked her if she would take a drink. She distinctly answered, "Yes."

In a moment the house surgeon was beside her cot. He felt the pulse, but shook his head, and turned to go away. As he did so, the little creature moved her body. She turned half around. The dim light of the candle shone on the blackened face. The swollen lips pursed out, and in a clear, sweet voice, the dying child began to sing, "Nearer, my God, to Thee." The doctor and the nurse stood transfixed. The other patients in the silent, darkened ward leaned on their elbows and drank in the sweet melody. The first verse completed, she gradually sank back on her pillow. Her strength began to fail, and with it her voice, and only the humming, like distant music, of the air of the hymn could be heard. How sweet, yet weird, that humming sounded! The candle lent its meagre light, the big clock in the corner told out its seconds, as the sweet little soul passed out to its Maker. The humming ceased. All was over. The doctor turned away; his handkerchief sought his eyes. The nurse gazed into the flame of the candle. She seemed to read the little one's death there. She heaved a sigh, and no doubt offered a prayer. When the remains were buried, the coffin was strewn with flowers, offerings of her little schoolmates, with whom the dead child had been a great favourite.—*The Evangelist.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, March 20, Luke xviii. 18—30; Monday, March 21, Luke xviii. 31—43; Tuesday, March 22, Luke xix. 1—10; Wednesday, March 23, Luke xix. 11—27; Thursday, March 24, Luke xix. 28—38; Friday, March 25, Luke xix. 39—48; Saturday, March 26, Luke xx. 1—18.

"Open the Door to the Children."

This is the appropriate motto adopted by Miss E. M. Stirling, founder and hon. superintendent of the Children's Aid and Refuge, Edinburgh. A sympathetic correspondent sends us the following little sketch of this devoted worker among the helpless babes:—

A "baby-lover" from her birth, Miss Stirling scattered seeds of love and kindness amid the homes of fisher folk when I first knew her. Blessed with ample means, as well as with a large heart, she rapidly extended her care and interest, and was led to start rescue homes and crèches in various parts of Scotland. Of late her zeal has led her, after experimental tours in America and Canada, to purchase a farm in New Brunswick, thus to enable her to offer a free field to her boys and girls for their future maintenance. For their sakes she has crossed the Atlantic thrice, although in precarious health, and meditates another trip in April.

As her work increases, her minute personal devotion keeps pace with it. So truly motherly and tender, so all-embracing a heart I have seldom known. Many can manage a Home cheerfully and dutifully, who find a difficulty in the details of nursing and nursery work, in the kissing tears off a little face, in a soothing embrace, the gentle touch on a curly head that stills as by subtle "mother-magic" all the plaints and sorrows of orphanhood. It needs all the inspiration of love to Christ and love for others, to be whole-hearted and soft-hearted and great-hearted in a work that calls a woman to dirty dens (for homes they are not, mostly), to the police-office, to the nursery, details of food, clothing, sickness, to the lonely night-watching, to the closet-wrestlings of prayer and pleadings for tiny sufferers who cannot appeal, but by her voice. Miss Stirling has laid all her gifts on this altar of devotion to the children. I would ask that her hands may be upheld by prayer and sympathy.

The published reports of the work speak more eloquently than I can do. Copies of little books written by Miss Stirling, describing the work, may be had from Mr. John Macdonald, Royal Bank, 3, Pitt-street, Edinburgh. With the exception of some elderly and more experienced helpers, her nurses, farm men and maids are all "her own bairns," as they have grown up into useful ways. I can testify she has thus the best and most trustworthy service of grateful hearts.

INFANTS' NURSERY, BRISTOL.—The great value of this Home is attested not only by its work of blessing to little children, and by the changed lives of many of the mothers, but also by the witness of Dr. Elliott, Rev. Mark Guy Pearse, and many others, who speak of the work here done as unique and truly Christ-like. At the close of the year there were twenty children in the nursery, making a total since the opening of the institution of 111, and in the same period 52 mothers have been received. Unfortunately, through a falling off in funds, the work had to be much curtailed last year, and the fear is now expressed, unless considerable aid is immediately forthcoming, that the nursery may have to be at once closed. The Home is at Manor House, Old Park, Bristol, and the matron is Miss Hardwick.

THE "HALL OF FREEDOM," BRISTOL, built for the encouragement of atheism, having fallen into the hands of a band of earnest Christians, has been the scene of a gracious work, and is crowded night after night with men and women anxious for salvation. Instead of oaths and blasphemy, and subtle sophistry, there are now heard the sobs of the penitent, the prayers and praises of God's people. The free grace of God, the love of the Saviour, and the power of the Holy Spirit are magnified in the salvation of precious souls. An old man, who had been a great drunkard and fighting man, after signing the temperance pledge, has been led to Christ, and now, to use his own words, is as happy as he can be. Gospel Temperance meetings are held on Saturday evenings, and many have been led to sign the pledge. The Gospel in all its simplicity is faithfully preached, and sinners of the deepest dye are acknowledging its power and sufficiency by coming to Jesus for pardon and peace. The evangelist is Mr. Payne.

Manchester Working Lads.

Following in the wake of similar work in London, Oxford, and other cities, there was opened a few months ago, the Hulme and Chorlton-on-Medlock Lads' Club and Gymnasium, in Mulberry-street, Hulme, Manchester. The district is one of the most densely populated in Manchester, and the club membership at present is over four hundred; a considerable number more have applied for admission, who have had to be refused on account of the lack of workers.

The Institution embraces the following useful departments:—Penny savings bank, recreative evening classes, Sunday evening service, gymnasium, situation agency, out-door sports, reading room, Saturday evening entertainments. The object, briefly stated, is to help these lads to provide innocent, healthy, and manly recreation; and lead them away from evil surroundings. The working committee is composed of gentlemen representing all the various sections of the Christian Church.

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"OLD CLO'!"

Dear Friends,—May I put in a plea for old clothes? Constantly, in working down here in East London, one feels what a comfort it is to have articles of clothing to be able to give to our poorer friends, and the lack of such a store is at times sadly felt by us. There are, perhaps, friends into whose hands The Christian falls, who are living in some of our pleasant country towns, where the poor do not abound as here, who really hardly know at times what to do with their cast-off garments.

Anything will be useful: babies' little garments, ladies', gentlemen's, or children's clothes; any old warm shawls, or under-clothing, and boots are always specially acceptable. The other day I was asked by a widow, a respectable and Christian woman, for a pair of boots for her son, who was out of work, as he had worn out his own in walking about in search of employment; but I was obliged with sorrow to refuse, not having any.

(Miss) B. Code.

Harley House, Bow-road, London.

ST. MALO AND ST. SERVAN SAILORS' REST.—This was efficiently maintained, and enjoyed by nearly 5000 officers and men of the Merchant Service last year. The number of visitors is good evidence of their appreciation of the comfort they here find. The attendance at the Sunday services has increased, and temperance and evangelistic work is earnestly carried on. The "Rest" is at 16, Rue des Cordiers, St. Malo, France.

THE PROTESTANT ALLIANCE.—The thirty-fourth annual report of this body deserves the careful attention of all who are earnestly concerned in the maintenance of true religion in this Protestant realm. Attention is drawn to the many insidious ways by which in Church and State Rome is attaining power and influence in the country. In regard to these the Alliance is continuously and actively engaged in unearthing what is secret, and in drawing public attention to those acts of politicians and others, of which there have been many lately, which prove how many adherents Rome has in positions of power. It is quite evident the work of the Alliance is one imperatively needed in face of the events continually occurring around us. Mr. A. H. Guinness (9, Strand, W.C.) is the secretary.

THE GERMAN CHURCH AT BRIGHTON.—The semi-jubilee of this church was duly celebrated, recently, by the German community and a large number of French and English friends. Dr. F. W. Baedeker preached in German in the afternoon of Sunday, and Pastor Massis, in French, in the evening. At the social meeting on the following day, Mr. Marriage Wallis, who presided, said the German services were commenced in a very humble way in 1862. Mrs. Rickman Ross, having noticed how large was the number of Germans engaged in various ways in the town, was deeply anxious that something should be done for their spiritual benefit, and it was through her efforts that the work was begun and had been sustained to the present time. Dr. Baedeker, in the course of a stirring address, narrated many incidents of his missionary tours in different parts of the world.

The Late Dr. KENNEDY, of Dingwall.*

Dr. Kennedy was a power for good in his generation. His words always carried weight, and his example was followed with unhesitating confidence. This made him a man of mark. It was natural that a biography of him should be written, and that the writing of it should be committed to one who enjoyed the full trust of his family, and was in sympathy with the aims which dominated his life. Mr. Auld has done his work well, but we think he might have done it still better. He gives us a faithful record of what Dr. Kennedy did, but he fails somehow to present us with a portraiture of the remarkable personality which gave strength to the words spoken and the deeds done.

John Kennedy was a son of a minister, and was brought up under evangelical influences. He chose the ministry without duly realising the importance of the office. At College his religious convictions were not strong. Novels fascinated him more than theology, and the stage appeared nearly as attractive as the pulpit. His father's sudden death changed all that. It led him to face the realities of eternity, and to see the vanity of earthly pleasures. The sense of his sinfulness pressed heavily on him. Extracts from a diary written at this time show how dense was the darkness and how rough the way through which he had to pass before the peace of believing came to him. The perplexities and fears of this season of groping for fuller light fitted him to lead doubting souls to the feet of the Saviour. Prayer was his constant solace. One who knew him well said of him that as a young man he was a man of prayer even more than a preacher, and that he prayed better than he preached.

Before his studies in Divinity were completed, he was called to undertake the pastorate of a congregation at Dingwall. His people had gone out of the Establishment at the Disruption, and wished for a preacher thoroughly imbued with Free Church principles. Such a preacher they found in Mr. Kennedy. On the day of his ordination he got an advice which he was not slow to act upon. "John," said the minister of Cromarty to him, "I think I know you now. Take one bit of advice from me: Don't write your sermons. Spend your time in thinking; for be assured, if you do not express clearly, it will be because you have not thought sufficiently." So the young minister thought out his sermons fully and carefully, and delivered them with the freshness of extemporaneous speech. He possessed many of the qualifications which go to make an orator. His commanding presence secured attention at once; his deep, melodious voice pleased the ear; his massive style of argument laid hold of the mind; and his fine play of imagination lightened up the topics he discussed. Add to these, burning evangelical fervour, and you need not wonder to learn that the minister of Dingwall soon stamped his impress on the Highlands. Scotland is the land of sermons, and good preaching is the shortest road to the best kind of popularity. This was specially true in the years immediately after the Disruption.

Dr. Kennedy remained faithful to his first charge. There he laboured for forty years, till the summons came which called him to higher service. He received many invitations to other congregations, but he turned a deaf ear to them. It was his joy to dwell among his own people. They loved and revered him with a passion verging on hero-worship, but they were not selfish enough to claim for themselves gifts which were meant for the whole Church. They allowed him to travel from parish to parish in the summer season, officiating at the Communion of the Lord's Supper. Wherever he went, crowds followed. Generally, the building could not contain the congregations attracted by his preaching powers; so out on the green sward or on the side of a hill the thousands gathered. Men and women left such meetings with hearts on fire and minds filled with new purposes. The one subject of their conversation was the truths they had listened to. The sermon was rehearsed point by point, and its lessons pondered. If he had devoted himself wholly to preaching, and never entered the heated arena of controversy, his influence would have been still wider and stronger. The impulsive nature which fitted him for speaking well, unfitted him for debating well. In his later years he had to face storms of opposition. The question of Union with the United Presbyterian Church, the agitation in favour of Disestablishment, the strife raised by Professor Robertson Smith's views, and the discussion about the introduction of instrumental music tried him severely. He took what was in the South counted the unpopular side in these combats; but even his bitterest opponents admired the fearless courage and great ability with which he defended his convictions.

We need scarcely say we do not endorse all that Dr. Kennedy said or did. He had not the breadth of charity or the sympathy with evangelistic work that might have been expected from one holding his office. His denunciations of the work of Messrs. Moody and Sankey showed his intolerance at its worst, and pained many of his friends. But in the presence of much that we can praise, we do not care to emphasise what we must condemn. We admire the man, true as steel; the preacher, fervent and eloquent; the pastor, diligent and wise; and, above all, and in all, the servant of God, who, by "the visible rhetoric of a holy life," as well as by his words, preached the Gospel with unceasing energy and success.

HOME FOR AGED GOVERNESSES, DUBLIN.—This Home, whose foundation dates back 48 years, while the present house was built in 1878, provides accommodation for twenty-nine governesses and other unmarried ladies, whose age and circumstances place them in a position to require such help. Everything possible is done for the comfort of the inmates. There are seventeen single and five associate bedrooms, with sitting-room on each corridor, all comfortably furnished, and supplied with coal and gas. When requisite, the services of a qualified nurse are provided for the very aged and delicate. It is the only Home of the kind in Ireland, and whenever a vacancy occurs it is immediately filled by one of the many expectant candidates. Ministers of different denominations are regular visitors. The committee having always sought to secure the faithful ministry of the word of life. Miss Moore (Harcourt-terrace, Adelaide-road, Dublin) is the superintendent.

HOME OF REST, WALTON-ON-NAZE.—Already the lengthening days and occasional gleams of warm sunshine are turning the thoughts of many to scenes where rest and recreation may be found. Especially is this the case with invalids, and the report of this Home comes very timely to hand. It is established for needy women requiring rest and change of air, and during the year, including twenty-one free cases, 161 were received. Not a few of these, besides gaining renewed strength of body, have also there realised the blessing of a renewed spirit, and have come to look upon the Home as a haven of rest, where they obtained such a sense of pardon and peace in believing, such grace and strength as enabled them to go back to the hard duties of life with new feelings and courage. Communications in reference to the reception of patients should be made to Mrs. R. H. Moore, 102, Regent's Park-road, N.W.

JEWISH MISSION IN WHITECHAPEL.—In an interesting communication to *The Presbyterian Messenger*, Rev. Theod. J. Meyer gives an account of the progress of this Mission. There is a great deal of pressure in consequence of the increasing immigration of Jews from the Continent; but this, of course, opens up many new opportunities for speaking of Jesus, "the Mighty to save." There is a regular visitation of Jewish houses and of coffee-houses and dining-rooms frequented by Jews, and interesting conversations are frequently held, in which the missionary seeks to prove that Jesus of Nazareth is indeed the Messiah promised to the fathers. The meetings are better attended than formerly, and since the meeting of last Synod fifty-four inquirers have received regular instruction in the truths of Christ. Since December three persons have been baptized, and a fourth will be shortly. At the anniversary meeting recently held a large number of Jews were present, and listened earnestly to the

Mr. Henry Varley on Social Purity.

At Exeter Hall on Tuesday evening, March 8, a body of over two thousand men assembled to listen to an address upon this subject. For two full hours Mr. Varley sustained the attention of his large audience whilst he pleaded earnestly and enthusiastically the cause of righteousness and enlightenment upon this vitally important matter, upon which the Word of God is not dubious, though the exponents of that Word, with all too uncertain sound, are prone to minimise its teaching. That such teaching would not be disregarded, and is not uncalled for, is demonstrated by the attendance in such large numbers of men, who evince, as at this meeting, their interest in that which is felt to be of intense personal application.

Bearing in mind the facts narrated by Mr. Varley, which had come under his notice both at home and abroad, it is mournful to reflect upon the wide-spread evils which have thriven apace under the fostering influence of "the conspiracy of silence." "The people perish for lack of knowledge," truly quoted Mr. Varley, and the physical, mental, and moral deterioration of the nation and her dependencies through the canker of vice continues unchecked. Whilst acquaintance with the vices of impurity and immorality is so fatally easy of attainment (notoriously so in our great towns) the diffusion of the antidote ought to be equally widespread. Mr. Varley is nobly attempting to meet this need. The corruption spreads most rapidly in our cities, and the influence of vicious men infects our youth and maidens in every department of commercial life; and even the villages are not allowed to escape.

Eloquently the contrasts between vice and virtue were set forth by the lecturer, and particularly wise and timely were his remarks upon parental responsibility for watchfulness and warning. The corruption of boys in school, by the well-nigh inevitable contamination of bad and vicious companions, can only be averted and arrested by the vigilance of parents and guardians, whose neglect of the *morals* of their charges will be visited, in later life, by a fearful Nemesis. Few are sufficiently alive to this dangerous and terribly prevalent evil, especially in these days, said the speaker. In the daily life of those assembled, how were they to deal with the assailments of impurity, and with the moral lepers, forming a true "Devil's Own Army," who abound? These must be denounced and reproved, and others must be warned against them. Medical men who connive at immorality are in this class: such were scathingly denounced by the speaker. Their false teaching is not only in direct opposition to the Word of God, but also to that of other eminent members of their own profession.

Sin and hell God hath joined together, and what He hath joined no man shall put asunder. Mr. Varley concluded his address amidst a hearty and unanimous response to his eloquent appeal to seek the true source of strength, moral and spiritual.

MR. B. SMITH, who lately went to New South Wales to engage in Gospel work, sends an interesting account of experiences on the voyage. He was enabled to conduct many meetings. Twenty-five pledges were taken, and fifteen professed to find peace in believing. Mr. Smith says the Church Army is getting on well at Sydney.

SOUTHSEA.—In connection with Y.W.C.A. work here, which has been much blessed during the past year, we are opening a larger house as Home and Institute, where we hope during the summer months to welcome many young women from London and other inland cities. It is very central, a few minutes' walk from the common and sea. We need help in fitting it up; also to raise a little fund to enable us to receive, free of charge a few of these city toilers who are unable to pay.

E. C. Lowder, Hon. Secretary.

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* Life of John Kennedy, D.D. By Rev. Alexander

The Christian.

March 17, 1887.

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Society for Relief of Persecuted Jews.
"SYRIAN COLONISATION FUND,"
41, Parliament Street, London, S.W.

A MEETING will be held on MONDAY, MARCH 21, at 3 p.m., at ECCLESTON HALL, PIMLICO, by kind permission of LORD RADSTOCK, at which accounts will be given of the work of this Society at Jerusalem and elsewhere. All friends are invited to attend.

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The Freeman.

"Now, more than ever, ought books like this to be diligently circulated, for not only is Rome as busy with her wiles as heretofore, but in what was once a Protestant Church we have converts and the Confessional too. As for the book of Miss Richardson, we can answer for the accuracy of many of its details."
Evangelical Christendom.

"Any of our readers who may have friends or neighbours journeying Romeward will do them a great kindness, and perhaps save them from much suffering, by giving them a copy of this pleasantly-written book."—*The Christian World.*

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CHRONIC PHTHISIS—CASE of Mrs. JONES, of WIMBLEDON.

This patient, seeing my cases in *The Gospel Standard*, came to see me at Coombe Lodge. Her mother had died of Consumption, and all her family had suffered from weakness of the chest. For three years symptoms of Consumption had been gradually, but slowly, gaining ground. Both lungs were affected in the upper lobes, with a slow form of disease. She had taken my medicine on and off with benefit; but now sought my full advice. (It is always better that patients should do this, if not personally—which often is impracticable—by letter.)

The breathing had been very bad; she had been losing both flesh and strength; but since she had taken the medicine, she had improved in both respects, and the cough had decreased.

She continued the medicine on and off for many months; left it off in the summer, and took it again, the result of which was she got thoroughly well.

I had lost sight of this case till writing me, a short time since, on behalf of another patient, she says:—"You will be pleased to hear I am continuing beautifully well since leaving off your treatment. Make use of my case if you think proper.—Ann Sophia Jones, The Lodge, Belvidere, Wimbledon, Surrey.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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LETTERS FROM ROME.—4.

THE GREAT COMMISSION.

THE risen Saviour not only gave his disciples a commission to "go into all the world, and preach the Gospel to every creature," He also instructed them how to carry out the commission—"Beginning at Jerusalem;" then "among all nations," in this order, "in all Judæa, and in Samaria, and unto the uttermost part of the earth."

The commission was given them in Galilee, whither Jesus went, and whither the angel bid the disciples follow Him:—"Behold He goeth before you into Galilee; there shall ye see Him: lo, I have told you." Indeed, before his death Jesus had appointed to meet them there after his resurrection (Matt. xxvi. 32; xxviii. 16). By this very appointment, away from Judæa, and in Galilee of the Gentiles, it would seem that the Lord Jesus indicated that their commission extended beyond the favoured people to all the nations. But, in sending them back to begin at Jerusalem, then to be his witnesses in all Judæa, after that to Samaria, and then to the ends of the earth, He showed that there was a Divine method which it was essential that they should follow.

British Christians, by the favour of God, have become his witnesses, and in some degree occupy a like position to that of the disciples at the first. We have become missionaries to the world, but we have not given sufficient heed to the primitive order of evangelisation. We have begun at home, and for seventeen centuries we had little thought of going further. And when we did awake to this duty we largely overlooked Samaria. The Continent of Europe is our Samaria, and it lies between us and the uttermost parts of the earth. Just as in Samaria there was a hybrid religion, "they feared the Lord, and served their own gods," so, on the Continent there is a Christianised Paganism, a Paganised Christianity, and in the evangelisation of the world Europe should be regarded as primary to Africa and Asia. Therefore every effort should be made to send the Gospel into the Roman Catholic countries of Europe, and to afford every encouragement to those who are already labouring there, of whatever nationality they may be.

The same reason which exists for promoting, first, the evangelisation of the nearer and more influential nations, as a means to that of the less influential, and the more distant, applies also to the importance of influencing

CHILDREN FROM THEIR YOUNGEST YEARS.

"Suffer the little ones to come unto Me, and forbid them not, for of such is the kingdom of heaven." There is no comparison between the conversion of a child and that of an adult, as a factor in the spread of the Gospel. The child has not been paralysed by years of mental and spiritual disease; has not formed habits of thought and feeling which the adult seldom entirely shakes off; and there is no such persuasive, pervasive, and perpetual influence, in a home, and upon the parents' hearts, as that of a child who loves Jesus, and is daily learning of Him.

In Spain, parts of which I visited last year, the schools were the first consideration. It is not so in all places in Italy. The municipal education is good and free, and some evangelical schools have actually been given up under the idea that the free education of the Government schools could not be competed with. In other places, however, the strongest dissent is expressed to this view, because the teachers in the municipal schools are generally either sceptical or Romish, or at best indifferent, so that the first stage of life, the impressible period of childhood is worse than lost, and the ground has been thickly sown with weeds, which are never entirely rooted up after adult conversion.

Another reason and encouragement for the multiplication of evangelical schools is the fact that wherever a good education is given there are applications for admission beyond the capacity of the schools, proving that in spite of priestly influence or terrorism, there are parents not a few who value the evangelical teaching, and will run risks and incur loss to secure it for their children. Even, therefore, if the evangelisation of a population through the medium of early education were the more costly per individual (which is doubtful), it is far more effectual, and, considering that one child is equal in years and influence to two, or four, or more adults, it cannot be too strongly urged and insisted upon that the training of the young from earliest childhood should take precedence of every other evangelistic agency; and that the teachers should be devoted Christians, lovers of children, and wise to win their souls for Christ.

"The child is father of the man," this generation is the father of the next, and the same amount of labour, time, and money expended during ten or twenty years upon children would give us far greater results than upon grown-up people.

This is not written in any wise to depreciate or discourage the latter form of effort, but to appreciate and encourage the former.

R. C. MORGAN.

◆

OBITUARY.

REV. PREBENDARY ANDERSON.

THIS well-known clergyman, who has been incumbent of the Octagon Chapel, Bath, since 1872, passed away unexpectedly on the 5th inst., aged 63. He preached on the previous evening, and two days before spoke at the annual meeting of the Y.M.C.A. He was a pupil of Archbishop Whately, and inherited much of his intellectual power and breadth of character. After holding several livings in Ireland, he came to this country on the disestablishment of the Irish Church. He had the reputation of being the most learned man in Bath, and often lectured in different parts of England for the Christian Evidence Society.

MRS. CROSS.

Many friends will be grieved to hear of the sudden death of Mrs. Cross (*née* Lina A. Gibson), who went out from Glasgow last June to join her affianced husband (Rev. Dr. Ker Cross), in the Livingstonia Mission, East Central Africa. She arrived in the country in August, and was married at Mandala on Sept. 18. Shortly after, Dr. and Mrs. Cross left for Bandawé, *en route* for Mwaniwandi's country, the scene of their future labour. They reached the north end of Lake Nyassa about the end of November, and were looking forward to being in their new home at Cherenji in the course of a week. The cablegram received last week, announcing her sudden death on Dec. 27, has caused deep sorrow to a large circle who looked forward to Mrs. Cross spending a long life of usefulness in that dark country.

CHILDREN'S DAY REFUGES.—These Refuges, which for thirteen years have been at work in Glasgow, provide temporarily the place of home. They are open every day, and the children assemble in the morning, and after breakfast and worship go to certain of the Board Schools. At midday they return to the Refuges, and receive soup and bread. In the evening they are again supplied with porridge and milk, and after being helped with their lessons, and having family worship, they return to their homes. There are three of these Refuges in Glasgow, and the number on the roll at the beginning of the year was 438. The treasurer is Mr. John R. Miller, 2, Somerset-place, Glasgow.

IRISH CHURCH COLPORTAGE MISSION.—The colporteurs of this Society sold to Roman Catholics in various parts of Ireland last year over 7000 copies of the Scriptures. This, surely, is an important fact, and one which should in itself lead to a wide extension of efforts which have so far been blessed. The Mission is largely supported by the bishops and clergy of the Irish Church; the sphere of work, the number of colporteurs, and the sales have steadily increased in the last few years. It is earnestly desired that in every diocese active agents should be at work for carrying out this grand work of spreading the Scriptures amongst the Roman Catholics of Ireland. Communications may be addressed to the honorary director, Rev. J. F. Bickerdike, 4, Windsor-road, Rathmines, Dublin.

Letters to the Editor.

SELF-SUPPORT ABROAD.

DEAR SIR,—In your issue of Feb. 10, I read a letter from "M. E. D." on the above subject. If any lady or ladies, possessing means, "who would prefer to support themselves rather than depend on a society," would be willing to devote themselves to evangelical work in Sardinia, I should be glad to hear from them. One good step is to know of a place to go to. I believe none would regret coming, if once they knew the place. The climate is mild throughout the year; the Sards are an affectionate people, and this island is not far from England, only a few days' trip from Paris to Leghorn by rail, and then a day's voyage will land you in Portotorres, near Sassari.

My wife would be greatly comforted by the arrival of any sister in Christ, who would assist her in visiting, and in distributing tracts, &c., as she is often alone during my absences, when engaged in Bible work, in the villages around. We would offer a home with board to any lady who would thus help, provided she could supply the remainder.

Yours very sincerely, JOHN E. THOMAS.

Sassari, Sardinia.

RICH AND POOR.

DEAR SIR,—My heart rejoiced over the letter recently published in your pages. Truly the hearts of the clergy who issued it were moved in the right direction. The spirit of the age is imbued with much bitterness; men are smarting under their wrongs, real and imaginary. The only way to meet it is a spirit of real deep Christian Socialism.

The needs, bodily and mentally, of the poor are great, the sense of their unfortunate position almost upsetting their reason; and when a man, especially if he be a professing Christian, is indifferent to this, and does not seek to improve their surroundings, then envy and bitter hate are germinated in their hearts. But, let a man be Christlike, sharing his good things with his poorer brother; the dormant spark of good is lighted up, and a better feeling circulates directly.

Suppose, for instance, a Christian man riding in his carriage passes a weary, tired brother, having perhaps a very discontented bitter look in his face; he pulls up, offers a seat, takes the man up, does not patronise him, but speaks words of real Christian love. At the end of the journey, the poor man jumps out, courteously thanks his richer brother, and a kindy feeling on both sides is created.

May I ask my Christian brothers and sisters never to neglect any opportunity to give another "a lift." I can testify from experience that many a blessing has come to my soul from a talk with a stranger. May the Lord Jesus Himself teach us other little ways to help and cheer.

Truly yours, M. E. SERJEANT.

West Holm, Launceston.

A CRY FROM THE VILLAGES.

SIR,—Amongst your readers are a great many people not bound by business or imperative claim to reside in any particular place. Many hundreds of such Christians congregate at Torquay, Bath, Cheltenham and similar towns, because they are luxurious places of residence, and there they enjoy the privilege of listening to their favourite preachers. Meanwhile, hundreds of villages in our country are totally destitute of enlightened Christian workers. Why should not a thousand of these people, who have neither to toil nor spin for their daily bread, and who may not perhaps be qualified for foreign mission work, come and help in these dark country places? A good work may be done everywhere, but it is notorious that the cottagers of such towns, as I have mentioned, complain that they have more tracts brought to their door than they can "contend with," and more district visitors than they have time to entertain, whilst close at hand they have the Gospel preached by able men.

Outside my own village there are some half-dozen smaller villages, in which I preach as often as I can. But what is wanted more than an occasional Gospel discourse is the continual presence, in these places, of earnest Christian people who can devote themselves entirely to the Lord's work. We welcome summer visitors who thus add to the happiness of their holiday; but the winter, with its long, dreary evenings, is our busy time. I place this matter before your readers with the conviction that the love of Christ is still strong to constrain men to make such sacrifices, and undertake such work as I have indicated, and pray that many of your readers will be prompted to a cheerful and eager devotion to this good work.

Yours faithfully, A VILLAGE PASTOR.

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we purpose giving portrait and sketch of the late Mrs. Daniell, founder of the Soldiers' Homes, Aldershot.

The following brotherly and characteristic tribute from the pen of Dr. Theodore Cuyler appears in *The New York Evangelist*:—

> Next week my well-beloved neighbour, Dr. George F. Pentecost, closes his honourable and fruitful pastorate in the Tomkins-avenue Church, and goes "on the road" as an itinerant bearer of the Gospel torch from city to city over the land. He has built up a noble church here, and made a deep, indelible mark on the religious life of Brooklyn. A bold, earnest, heart-rousing preacher, he feels that his "effectual calling" is to be an evangelist. His robust health enables him to preach twice a day the year through; his lungs have never been enfeebled by preaching "new theology;" he carries everywhere with him the precious signet-ring of the Master's blessing on his powerful and pungent ministry.

It is stated that Prebendary Grier, speaking at a recent Conference at Lichfield, said:—

> Claims upon the clergy were increasing, and, as it was, a parson was expected to know everything, to do everything, and to be everthing—an eloquent preacher, a fluent speaker, a diligent student, a convincing controversialist, a learned theologian, a perfect organiser, a successful catechist, a ready debater, a good man of business, a diligent visitor, a lively conversationist, a skilful hand at lawn tennis, and a *finished beggar*.

Taken in connection with this list, how strange does St. Paul's "in weakness and in fear, and in much trembling," appear, and yet upon what a glorious foundation it was based; not that of "excellency of speech or of wisdom," but the noble "I determined not to know anything among you save Jesus Christ, and Him crucified." The motive was the high one that the faith of his hearers "should not stand in the wisdom of men, but in the power of God."

Mr. Henry Ward Beecher did not survive the serious attack of apoplexy to which we referred last week, and his mortal remains now rest in the great Greenwood Cemetery at Brooklyn. A very striking proof of his popularity among his own townsmen was found in the fact that on the day of the public funeral service business was almost wholly suspended in the city; vast throngs of mourning sympathisers filled and surrounded Plymouth Church.

Mr. Beecher's services to his nation, in connection with the Slavery question, deserve to be embalmed in its grateful memory, and will be remembered, we believe, when his theological speculations are forgotten. We wish his great powers of intellect had been less devoted to undermining the cherished faith of the evangelical churches; but he has now passed beyond human judgment, and we prefer to emphasise the undoubted services he has rendered to humanity in the department of social and national ethics, both by tongue and pen. At the time of his fatal seizure he was busy completing his book on "The Life of Christ."

We draw attention to the announcement, in our column of forthcoming meetings, of two Conferences to be held this month, in connection with the Congregational and Baptist bodies.

The plans for the General Conference on Foreign Missions, to be held in London next year, are in good shape. All the Evangelical Societies seem to be united in its furtherance, and there is every prospect that the occasion will be one of exceptional and far-reaching importance. In an interesting circular the Executive Committee state their desire to receive early intimation of subjects that call for discussion at the Conference. Communications should be addressed to the Secretary, General Mission Conference, Bible House, 146, Queen Victoria-street, E.C.

The very title of Mr. Belfort Bax's new book, "The Religion of Socialism" (*Swan Sonnenschein & Co.*), is a misnomer. The author might with propriety have used the word "irreligion." To those who are familiar with Mr. Bax's writings it will scarcely be necessary to say that the volume now being widely advertised under the above name is far from being a contribution that would be found helpful in the study of "Christian Socialism." Full of inaccurate statements with regard to, and distorted views of, modern Christian life, the book can only do harm to the cause of those whom it is only charitable to suppose Mr. Bax had a desire to benefit.

Unless we are determined to be wilfully blind to the current of events, we cannot help seeing that the Irish agitation is slowly but surely evolving itself into the adoption by the Legislature of some form of what is called "Home Rule." How that will affect the progress of true religion in the sister island it would be very hazardous to say. Amid the gloomy anticipations naturally entertained by many, it is somewhat consoling to find more hopeful views expressed by some who are in a position to judge fairly. Dr. Hamilton Magee, in a letter in this month's *Missionary Herald*, says:—

> That there are extremely grave questions, and perhaps conflicts, before us, does not admit of question. But it is not the case that the door is closing to kindly and judicious effort: quite the contrary. And it is too soon to take for granted that the present agitation is about to bring a great accession of strength to the Church of Rome. The most far-seeing of the clergy in the Roman communion do not take that view; and, so far as I can judge, they have little reason to take it.

Any scheme that will restore order and contentment among the masses of the Irish people, without resultant injustice to the Protestant minority, ought to be welcomed by all Christian patriots; and we pray that God will so guide the events of the near future that this end may be accomplished.

The official report of our English Consul at Salonica is at once faithful and painful. He speaks of frauds practised by native dealers and connived at by merchants at home; of false marks as to size and quality affixed to Manchester yarns; of sewing-thread marked for 200 and even 300 yards, which is only 160 yards; of rice-bags, which pirate the Italian trademark for inferior produce. How long is English conscience to slumber as to disgraceful frauds which discredit our religion, dishonour our name, and provoke the judgments of God?

It is gratifying to know that the effort made eighteen years ago to supply nurses to the poor in East London is still being maintained, and that at present, to the number of twenty, they go from house to house, wherever there is need to allay suffering, to assist the convalescent, or to smooth the pillow of the dying. We hope the meeting held at the Mansion House last week will prove greatly helpful to this most necessary and Christlike work.

"The Jew is to-day, as much as he was in the Middle Ages, a puzzle and a riddle, in fact, a walking mystery." So said Heine, a quarter of a century ago, and M. Edouard Drumont's two volumes, "La France Juive, Essai d'Histoire Contemporaine," of which nearly three hundred thousand copies have been sold during the past ten months, certainly go far to deepen the interest which gathers round the chosen people. Unfortunately the narrative has been written in a spirit of ferocious antipathy, which, to some extent, mars its value and causes one to doubt the accuracy of some of the conclusions at which the clever author has arrived. In most other respects, the volumes are unexceptionable, and the student who is looking forward to the fulfilment of the prophecies with regard to Israel, may with advantage turn to the book to find much which will be of use to him in the consideration of the past and present of the Jewish race.

The story of the progress and position of the Jews in France certainly reads like exaggerated fiction, and it affords strong testimony to those exceptional powers of mind and body the exercise of which have in all ages enabled the Jew to outlive persecution and calumny and cruelty. More than one-half of the capital of France, we are told, is possessed by Jews; nearly all the Parisian papers are owned by them, at least one entire railway (the Northern) is theirs, and in so many other ways have they acquired the power of affecting and controlling public opinion, the Stock Exchange, and the market, that, perhaps, the statement is not in any way inaccurate that they are absolute masters of everything which concerns the security, the vitality, and existence of France.

If, as M. Drumont states, "the people" will by-and-by "take the law into their hands," and deal with this Semitic invasion, in what direction are they so likely to go as in that of confiscation? And if religious intolerance is stirred up, in addition to the crusade against wealth, we fear we shall soon see inaugurated in France an era of cruelty towards the Jew. Such an unreasoning persecution M. Drumont's striking study is only too well calculated to bring about.

Colonisation is a subject we are certain will continue to attract public attention. We have read with interest the details of a scheme submitted by Mr. Arnold White to a Hampshire audience, whereby he hoped to assist about twenty-five families to an agricultural life in South Africa. Total abstinence, we are glad to see, is an essential condition of acceptance. It is somewhat surprising that advocates of drinking customs do not publicly object to such terms. May their silence be taken as proof that after all they do not consider it a substantial grievance?

Growing heathenism among our kith and kin in Western Australia was a subject of comment in our last issue, but circumstances in Canada, almost as appalling, have come under our notice. The Scottish Churches surely cannot be aware of the spiritual condition of the Gaelic-speaking inhabitants of Cape Breton, or this touching cry, "Come over and help us," would ere now have pierced our ears. Rev. Thomas Hall, now on a visit to this country, writes:—

> A few years ago we had a Gaelic preacher, but our funds did not warrant his retention. The people are now without any religious teaching. Last summer a Gaelic missionary, from the West, spent a couple of months with them, gathering in a large number. I have most imploring letters from the people to send a missionary. Will not someone, qualified to go, in view of these facts say, "Lord, what wilt Thou me to do?" If Christian Scotchmen knew how many of their countrymen are famishing for the bread of life, surely they would make an effort to supply it.

We trust that Dr. Washington Gladden's nine lectures at Yale Seminary on the relations of the Church and the ministry to modern industrial problems will be printed in a convenient form, as they were based upon those simple Scriptural principles which, as we have so frequently urged in these pages, ought to be the basis of all economic theories. That society needs to be Christianised most people are quite ready to admit, but it is not so willingly acknowledged, although it is equally true, that the present industrial system, with its black shadows of competition and starvation, will not, and cannot be thoroughly reorganised until, not only society, but also the units, have undergone that change. In America, as in these islands, it is coming to be recognised that self-interest has become too largely dominant in the realm of trade, and that inexorable laws of supply and demand have in too great a measure been put in the place of those ethical considerations which ought to be paramount in the warehouses, factories, and shops of a Christian country.

Dr. Gladden's appeal to the divinity students who listened to him to "appreciate the present need of preachers of righteousness," and his declaration of the blessedness of "applying Christ's law and life to the multifarious needs of society" should find an echo in thousands of hearts in other lands than America; for the *laissez-faire* doctrines have their martyrs in almost every country, and in social matters, such as these, perhaps the ablest preacher is the man who lives out in his daily life, so far as his surroundings and circumstances will permit, the plain teachings of Christ with regard to duty to the neighbour.

How refreshing it is to receive daily testimony of the power of the Spirit of God accompanying the spoken and the printed word! Mr. Spurgeon met with a large circle of friends at the Stockwell Orphanage last week, and said that almost all the sums sent to him for the institution were thankofferings from those who had received blessing through his published sermons. For instance, on the previous Thursday £100 had been thus received; next morning more money came in, including £100 from one who said that eternity alone could reveal the good the printed sermons had produced. Such letters come to the famous preacher from all parts of the world.

A company of Mr. Spurgeon's little men from the Orphanage, under the charge of Mr. Charlesworth, purpose making an extensive tour. They leave on the 23rd inst. for Newcastle, going as far north as Edinburgh, Dundee, and Glasgow, visiting some English towns on the return journey. "Singing as they go," they hope to bring home with them some tangible proof of the kind hearts of the people of the North. Need we bespeak for them a kindly reception?

There are myriads of men and women who owe their knowledge and love of God's Word to the teachings received at a mother's knees; but Rome does not recognise the Bible in the family, and that means of imparting sacred history is, therefore, closed to most of her followers, as is evidenced by a remarkable admission in a Romish periodical, *The Month*. In noticing the issue of "Texts for Children," the reviewer says:—

> Texts for every day in the year are common enough among Protestants, but we, for the first time, see the plan recommended to Catholic mothers for their children. It comes with Father Gallwey's high authority; but, in spite of this, we scarcely think it will find much favour in Catholic households, or prove attractive to the childish mind. It smacks somewhat of the "charm" theory of Holy Scripture, and we must confess that we doubt if learning texts will be a very effective method of implanting in the little ones the love and fear of God.

The same magazine praises as "attractive" a recently-published biography of "St. Germaine Cousin," one of those marvellous volumes, the publication of which, in this nineteenth century, is indeed a noteworthy sign of the times. What an eventful life must be, according to Romish views, it is not easy to imagine, for Germaine Cousin's is classed as uneventful; and yet it is recorded that—

> God glorified the faith of his lowly servant by removing material obstacles which prevented her from fulfilling her duties; impassable torrents checked their impetuous course to allow her to go to Mass; the wolves never molested her flock, nor was a single sheep known to stray during her absence at church. Once, when she was detected carrying to a poorer neighbour some pieces of bread saved from her scanty pittance, the same miraculous transformation of the bread into flowers, which occurred in the case of St. Elizabeth, was repeated to shield the lowly peasant girl from the anger of her infuriated stepmother.

At the age of twenty-two she was found dead in bed, and it is asserted that "during the preceding night two *religieuses* beheld a company of angels escorting her soul to eternal happiness." Surely this must be a little oversight; for where in it is the doctrine of Purgatory?

A Hindoo has stated in a daily paper that money-lenders in India hold the tillers of the ground completely in their grasp. Money is borrowed at from thirty to a hundred per cent., and the system has utterly impoverished the country. Every year's crop is in pledge long before it is ripe. It is hard to say whether it is Christian teachers or Christian legislators that are most required in our Eastern Empire.

Bishop Moule is, we regret to hear, returning to China with only one young missionary recruit. It was his hope to take back more, and the Church Missionary Society shared this hope. We should be glad to hear even now that the results are otherwise. Surely this lack would be supplied if our pastors and congregations were to take a deeper individual interest in the evangelisation of the heathen. Prayer and practical common-sense should go together.

We are called to sympathise with our Protestant brethren in France. Two candidates have been nominated by them for the vacant chair of theology at Montauban. The Government has revived a technicality, dead for thirty years, and appointed a young lay Professor of Philosophy. The Socialistic Radical party in France want to discredit and banish religion from the land. Nothing will meet the threatening danger but for the Church to throw itself on Christ, and cease to appeal to Cæsar.

At a recent meeting of the Common Council there were presented, by deputations of clergymen and others, petitions for grants of money in aid of erecting and restoring churches and in building mission halls in the suburbs. We are glad to note that there was a healthy expression of opinion upon the matter by one member, who stated that he attended a Congregational church which was in debt, but he should scorn to ask or receive funds of the Corporation to liquidate it.

An interesting article in the current number of *The Sunday at Home* ought to be circulated broadcast in those districts of our land where Mormon emissaries are at work. It goes far to unmask some of the grosser delusions of the teachers and professors of Mormonism. The statement that "the doctrines of Mormonism are rankly materialistic" is amply proved, and it is difficult after reading the paper to imagine how anyone acquainted with the beliefs of the followers of Joseph Smith ever could bring himself to accept so abominable a creed.

The recently published sixth volume of Mr. J. A. Symonds' "Renaissance in Italy" (*Smith, Elder & Co.*), forming a portion, as it does, of the section devoted to "The Catholic Reaction," must have given a great shock to those Romanist students who have unsuspectingly followed the able historian through the former parts of his noble work. Written from the elevated standpoint of a calm and dispassionate thinker, more competent, perhaps, than any other living man to deal with the subject of the social, intellectual, and moral conditions in Italy during the sixteenth century, the judgments which are contained in it may safely be taken as unprejudiced by bias of any kind. The book is a striking contribution to Protestant literature, and, doubtless, the Romanist tribute to its worth will soon take the practical form of an entry in the "Index Expurgatorius."

SPRING FLOWERS.—Now that violets and snowdrops are springing up everywhere, could not a few be spared for those who never have a chance of seeing flowers unless sent them by friends? Any friends who would like to help forward the work in one corner of the Master's vineyard, are invited to send flowers so as to arrive on Thursdays before 2 p.m., directed to Miss F. A. S., care of Mr. Clarke, Porter's Lodge, Greenwich Infirmary, Greenwich, S.E.

LETTERS TO MERCHANT SEAMEN.—6000 letters monthly have for a long time been sent to merchant seamen, lighthouse, and lightship keepers. They are sent to English and foreign ports for free distribution, and hitherto the effort has been carried on by voluntary contributions. Many letters received, both from the distributors and sailors prove that the letters are acceptable. This month the balance-sheet shows that the number is reduced for want of funds. The author, Mrs. Jeffery, 15, Lansdowne-circus, Leamington, will be glad to hear from friends who sympathise in her endeavour.

“FOR THOSE in PERIL on the SEA.”

THE MISSION TO DEEP SEA FISHERMEN.

Dear Sir,—During the past five years and a half I have very frequently had cause to exclaim with intense thankfulness, “O magnify the Lord with me, and let us exalt his name together;” and now I seek the fellowship of your readers in praising our God for yet another token of his “good hand” upon us.

When in Hull a few weeks ago, I was repeatedly stopped while passing along the quays by men who betrayed the utmost anxiety to have a Mission vessel cruising with the Great Northern Fleet. “You have sent the *Salem* to the Red Cross Fleet—why don’t you send us one?” exclaimed a big burly skipper. “Why do you want one?” I asked. “Why do we want one! We wants one for the same reason as the seven fleets that have got one already. We wants the blessed Gospel; we wants the dispensary; we wants the warm woollen wraps as ladies makes for smacksmen; we wants books to read; and we wants to be able to buy our bacca without going to the *coper*.”

While this good man was so clearly expressing the various needs of his mates, quite a crowd had gathered round, and there was a general chorus of “Ay; that’s what we want.” I replied, “My friend, I’ve heard the same tale before, scores of times, and I have only the one answer for you which has served in other cases, ‘*God sends Mission vessels. God has sent seven already in answer to prayer, and his arm is not shortened. Can you trust Him?*’”

Several of the group were Christian men, and we parted after agreeing to pray without ceasing that God would incline the hearts of his people on shore to send help to their brothers on the High Seas.

I duly kept my share of the compact, also relating the story at various meetings, and subsequently writing a special appeal on behalf of these poor fellows in the March number of *Toilers of the Deep*, to which you made kindly reference in your last issue.

A week ago, the sad news reached me that a foreign *coper* was cruising with the Great Northern Fleet and causing trouble by reason of what my informant styled “a roaring trade in that cursed aniseed brandy.”

This story pained me exceedingly, and special petitions were offered at the throne of grace for speedy help. Ever since this Mission was established there has been daily prayer in the offices at 9 a.m., and last Friday our morning text was, “*Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.*”

After praying for grace to trust Him implicitly for all the needs of his work, I proceeded to open my letters, and found one announcing the gift of £2300 from two friends, who had heard the story of our urgent need, to cover the entire cost of building and equipping a Mission smack for the Great Northern Fleet.

There is scarcely need to add that the next steamer leaving for that fleet took out the good news, and many a Christian smacksman will exclaim, “The Lord hath done great things for us, whereof we are glad!” while every man in the fleet—godly or unsaved—will rejoice in the promised advent of a Mission vessel with all that it implies of comfort and cheer for men cut off for weeks together from all home ties, and all medical or surgical aid. In one single morning, after a gale of wind lasting for three days, we have had forty cases of illness and accident in the dispensary on board one vessel, and the total number of patients treated on the Mission ships last year was 3633. Let your readers consider the amount of human suffering thus alleviated, and also remember that every man who treads the deck of a Mission vessel, whatever his errand on board, hears of that blessed Physician, our Lord Jesus Christ.

Having asked for fellowship in our joy and thanksgiving, may I solicit the prayers of your readers on behalf of this Mission work, carried on amid all the risks incidental to life upon “the wild North Sea?” This new vessel will be merely a white elephant to the Mission unless her maintenance can be guaranteed.

Yours faithfully, E. J. Mather.

181, *Queen Victoria-street, E.C.*

WORKHOUSE EMPLOYMENT.

Lady Brabazon writes:—A request has been made for particulars concerning the scheme for employing infirm patients, which has been successfully worked in St. Mary Abbott’s Workhouse, to which I alluded in a former letter. These can be readily obtained by applying to Miss Blanche Medhurst, the Secretary of the Pauper Employment Scheme, 83, Lancaster-gate, W., for a copy of a small pamphlet, called “The Idle Room.” I would briefly state that a sum of about £20 was advanced, and with this materials were purchased for employing the inmates of the Infirmary, whose maimed or decrepit condition debarred them from engaging in the work given by the authorities. A band of ladies formed themselves into a committee, and some constituted themselves teachers of knitting, carving, and fancywork. Their efforts were crowned with such success that, amongst all their pupils, there was not one, to my knowledge, who could not be taught some useful work, by means of which the patient was able to earn some little reward. This scheme was organised with the full consent of the guardians, who have more than once expressed their appreciation of it. It has also been introduced into Fulham, Lambeth, Paddington, St. Pancras, and Kingston workhouses.

DR. BARNARDO’S HOMES.

THE FIRST EMIGRANTS OF THE SEASON.

The appearance at the Aldersgate noon prayer-meeting, on Monday last, of over two hundred boys and young men from Dr. Barnardo’s Homes, who sail to-day for Canada, brought vividly to the crowded assemblage the lesson taught by our Lord in his reply to the question, “Who is my neighbour?” As Mr. R. Paton pointed out, all these healthy, happy-looking lads, rescued from evil surroundings and from a life without a ray of hope in it, stood there with bright prospects before them because of the manner in which this lesson had been learnt and applied by Dr. Barnardo and those who support him.

Dr. Barnardo, in a brief address, gave some interesting particulars concerning these lads, who are from several counties. Only twenty-six of the whole number have a father living, and the majority are orphans. Altogether Dr. Barnardo has sent out nearly 2700 lads to Canada. He made the cheering announcement that at the present moment he could place 200 more than those now going out. All are settled with farmers, and he was happy to say religious life in Canada is more real than with us. There is scarcely a farmhouse where there is not family prayer every morning and evening, and where the Sabbath is not observed.

SUNDAY TRAVELLING.—A public meeting of the Anti-Sunday Travelling Union was held last week, at the Conference Hall, Mildmay Park. Mr. C. M. Todd stated that the Union had existed about three years, and there had been issued more than 4,000 tickets of membership. Rev. Dr. Gritton, Rev. E. Brewer, Rev. H. Sharpe, Mr. Wheatley, and Rev. W. H. Stone addressed the meeting, dwelling specially on the religious aspect of the question and condemning the inconsistency of Christian people in taking omnibuses or trains when going to a place of worship on Sunday.

LIVERPOOL STRANGERS’ REST.—The report presented at the annual meeting of this institution, held on Friday last, bore strong witness to the appreciation in which it is held by sailors, foreigners, and emigants visiting the port. Altogether, over 1100 meetings were held during last year, and more than half of these were for Frenchmen, Germans, Scandinavians, and other nationalities. A Christian sailor who has known the “Rest” for nine years, states that he has met with sailors and others, in all ports of the world, who have expressed their gratitude to God that they had been brought under its influence. The workers have all been greatly encouraged by the many passing strangers who have professed to receive blessing. During the year 219 bags filled with books, Bibles, tracts, &c., have been put on board ships. Rev. J. H. Atkinson said he felt that a good work had indeed been done at the “Rest,” which is at 24, Park-lane, Liverpool.

ARMY AND NAVY PRAYER UNION.

Under the auspices of this Union some 200 officers, representing all branches of the army and navy, met for prayer in the Cannon-street Hotel on Saturday afternoon. Sir Robert Phayre presided, and delivered a brief but soul-stirring address. It was a very cheering sight, he said, to see so many belonging to our army and navy uniting in praising God for what He had done for them personally, as well as for what He has been doing, is doing, and what they hoped He would yet do for these services. Within the last few years the number of witnesses for Christ in the army and navy had increased greatly. For one Christian that there was thirty years ago there are now one hundred. He urged all to take Christ, the Captain of our salvation, as their guide wherever they may be and under whatever circumstances; and cited as worthy examples, “Havelock and his saints,” who by the grace and power of God were able, under the most trying circumstances and amid insuperable difficulties, to gain great and glorious victories for their Queen and country. Rev. G. A. Williams, chaplain of the Royal Navy, in a few remarks showed that the highest position any believer can hold is to be a servant of Christ.

A conference followed on “Experiences and Suggestions as to Advancing the Cause of Christ in the Army and Navy.” About twenty officers spoke, all of whom bore testimony to the saving power of the Gospel of Jesus Christ, and to the gradual extension of his kingdom among our soldiers and sailors. The adoption of total abstinence, it was stated, frequently resulted in acceptance of Christ. It was complained that in some regiments certain restrictions as to the holding of religious meetings are imposed, and it was prayed that these hindrances may be removed. An increase in the number of Scripture-readers was desirable, and appeals were made on behalf of the Army Scripture Readers’ Society, which is doing a noble work.

A CRUEL PRACTICE.—A case of interest to poultry exhibitors came before the Birmingham magistrates, in which a respectable poultry exhibitor was charged with cruelty to game fowl by cutting their wattles. Defendant pleaded that the practice was universal, but the Bench declared it cruelty. Being the first case of the kind, they only fined defendant half-a-crown and costs.

REQUESTS FOR PRAYER.—For blessing on the following missions:—Mr. John Bennett, of the London Evangelisation Society, at Hazelbury, Plucknett, to March 21; Mr. F. E. Marsh, at Sunderland, March 20 to April 3; special mission being conducted at Culvert-road, Wandsworth, by Rev. W. Darlow Sarjeant; Mr. Henry Thorne, at Burnley; Mr. John Elliott, now at Victoria Park, Torquay *For children*:—Mr. Josiah Spiers, at Abbey-road Chapel, St. John’s Wood, March 27 to April 1; Mr. J. H. Greene, at Wickhambrook, March 12 to 18; Mr. Martin J. Hall, at Great Berkhamstead.——That it may please God to restore the power of walking to a Christian medical man.

TESTIMONIAL TO MR. ROBERT RAE.—The proposition to present this well-known advocate of the temperance cause with some substantial acknowledgment of his services is sure of a warm response. Following upon twenty years’ work in connection with the Scottish Temperance League, Mr. Rae has fulfilled for a quarter of a century the duties of secretary to the National Temperance League, these duties including the editing of *The Temperance Record* and three other publications. Mr. Rae has played an important part before the public for a long number of his years, and has done much to influence public opinion in a direction for which we are all thankful. The hon. secretary of the Testimonial Fund is Mr. John Taylor, 5, Tokenhouse-yard, E.C.

SOCIETY FOR PROMOTING FEMALE WELFARE.—In the report of work presented at the annual meeting of this Society last week, special reference was made to the registry for servants, matrons, &c., and to the past year’s united sale of the industrial work of twenty-seven of the affiliated institutions for women and girls of good character, which realised over £700. After an address by the Lord Chancellor, Rev. J. Bennett, D.D., in commenting on the work being done by these institutions, spoke of a visit recently paid to the Schools of the Society for Promoting Female Education in the East at Nazareth. Here he found over one hundred orphan girls, once belonging either to the Greek Church, or to Mahommedanism, now being educated in the Christian faith, and, moreover, being practically brought up.

(*Continued from page 23.*)

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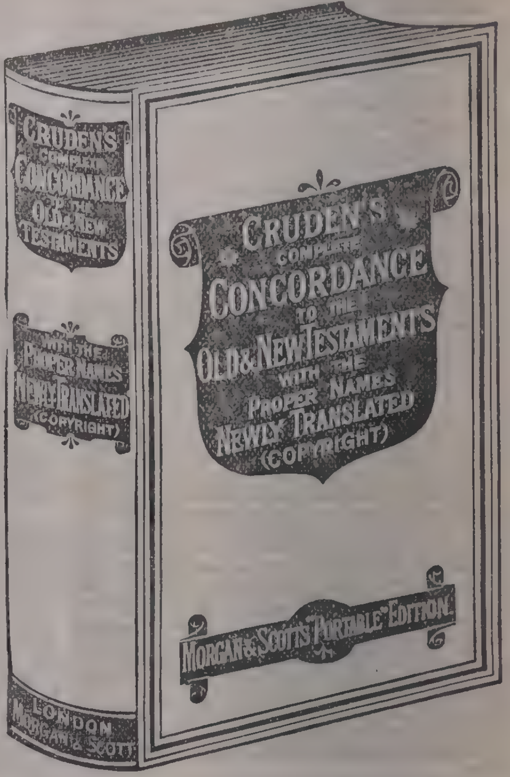
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EVANGELISTIC NOTES.

Mr. Notman has experienced no little blessing during a three weeks' mission at Kirkintilloch. He is now at Crawley, Sussex.

Mr. S. McKenzie, having closed a fortnight's Gospel mission at Portknockie, N.B., is now busy at the neighbouring town, Findochty.

Messrs. Fullerton and Smith, during the past week, have been much blessed in their abundant labours at Leicester. The mission is continued during the present week.

Rev. Walter Bradbury sailed last Thursday for a mission to the garrison troops at Gibraltar; he will afterwards make a mission tour amongst the Berber tribes of North Africa.

Mr. Thos. Payne had growing congregations and many tokens of Divine approval, in connection with a visit to Gloucester. He is now holding a ten days' mission at Abergavenny.

Mr. J. W. Moodie has concluded a Gospel tour on the East Coast, during which he visited Eyemouth, Fenwick Steads, and Waterhouses. At each place there was much encouragement. His next sphere of labour is Stockton-on-Tees.

Mr. George Clarke's mission at the Presbyterian Church, Upper George-street, W., was prosecuted last week with increasing congregations and a growing spirit of inquiry. Last Sunday evening the evangelist preached an earnest discourse, addressed especially to young men and women, many of whom at the after-meeting indicated a desire to be prayed for. Mr. Clarke addresses men only at the Polytechnic next Sunday afternoon, and in the evening begins a mission at the Presbyterian Church, Allen-street, Kensington.

Rev. E. Payson Hammond concluded his meetings in the Presbyterian and Methodist churches at Washington Heights, New York City, on Friday, February 25. The meetings were held during the preceding two weeks, and from the first were marked with great interest. Mr. Hammond made his first efforts among the children and younger people of the neighbourhood, and through them the parents and older people were in many cases reached. Though Mr. Hammond has gone elsewhere, the special interest awakened will be followed up by the churches.

Liverpool Evangelisation Society.—The eleventh report of this Society speaks of much encouragement, both in respect to the opening of doors for the preaching of the Gospel and the blessing attending it. The main feature of the year has been the special missions, nineteen having been held in different parts of the city. Altogether no less than 753 evangelistic services were held, with, in many cases, just those results for which the workers are praying and looking. Many have written expressing their thankfulness for having been led to attend the tent meetings. The agent for the Society is Mr. T. Lydiatt, 3, Hackins Hey, Liverpool.

NOT TOUTS OR DRUNKARDS.—Over 200 *bonâ fide* working men, without work, were provided last week with a free tea at the Cubitt's Town hall of the North-east London Gospel Missions. There was no mistake as to the distress of which these men and their families are the unfortunate victims, though they did not present the same woebegone appearance so often seen at such gatherings. After tea the Gospel was earnestly and feelingly preached, and a recently converted dock labourer gave a telling account of his experiences. His directness of appeal and happy assurance of salvation evidently made a deep impression.

WORKING GIRLS IN THE EAST END.—Una House has recently been opened as a Home for Working Girls, at 30 Commercial-road, Whitechapel, under the supervision of Rev. J. Robinson, Rector of Whitechapel. Several young women, nearly or quite destitute on reception, have been already not only rescued from danger, but set in paths in which they may earn an honourable livelihood. If the girls were in employment, and could pay regularly, the Home would be self-supporting; but sometimes they have work only a few days in the week, and do not earn sufficient for their support. There is perfect freedom in the Home, beyond the one rule which binds them to be in by 10 p.m. It is made as unlike an institution and as much like a home as possible; the premises are cheerfully situated, and the rooms are spacious, convenient, and comfortable. At present there are only eight beds, but there is room for eighteen more, if means are forthcoming to provide them. Miss Marian Phillips is the matron. As a hospital nurse she saw much suffering, which might have been avoided in many a young girl had there been a friend in time of need, and these

The Book World.

CUR DEUS HOMO. 2s. *Religious Tract Society.* We welcome a second edition of Anselm's masterly argument on the doctrines of the Incarnation and the Atonement—the first issue of the Christian Classic Series promised by the Committee of this Society.

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MARION'S STORY. By Mrs. MILNE RAY. 1s. *Nelson & Sons.* A very beautiful story is this, telling how one rescued from a life of sin, following with a true heart the new path opened up to her, was blessed therein; how she was able to supply a mother's place to the little ones of the family in which she served, winning their love. A more touching story, awakening longings after truth and holiness, it would be difficult to find.

A FRAGMENT ON THE PROBLEM OF PROBLEMS. By A. C. H. JONES. *Remington & Co.* Mr. Jones, like some other critics, excels at pulling down, but he is a poor hand at building up. Our readers may judge of the teaching they will receive at his feet, when we state that he thinks himself successful in showing that the life and substance of Christianity are belied by its forms, and that the principle of utility is capable of supplying a religion.

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MEMOIRS OF THOMAS SMITH THOMSON. 2s. 6d. *Religious Tract Society.* The history of a life given to God in youth, devoted to his service, and culminating in twelve years' labour as a medical missionary at Travancore, is given in this little volume. In these labours he was wonderfully cheered, not only by the comfort he was able to give to crowds of suffering people, but by the evidence many patients gave of having become new creatures in Christ Jesus. And such signs of the silently-spreading influence of the Gospel were to the eye of his faith heralds of the time when India shall be won for Christ.

THE MAN OF SCIENCE, THE MAN OF GOD: Leaves from the Life of Sir James Y. Simpson. By Rev. CHARLES BULLOCK. *"Home Words" Office.* We are weary of hearing the current falsehood that the man of science is necessarily opposed to what is called the credulity of Christianity. True science knows its limits, and recognises the sphere of faith. This truth is exemplified in the life pictured in this volume. Sir James Simpson showed how high scientific attainments could be united to humble trust in the revelation of God, and for this, if for no other, reason his biography is interesting. Mr. Bullock writes with characteristic skill and clearness.

MODERN HEROES OF THE MISSION FIELD. By Right Rev. W. PAKENHAM WALSH, D.D., Bishop of Ossory. Third thousand. 5s. *Hodder & Stoughton.* In this book the reader finds himself in a gallery, the walls of which are lined with admirable portraits of the missionary heroes of our country. Each sketch catches the distinctive features in the work and character of the man portrayed. Fulsome eulogy is carefully avoided, but due praise is given. Dr. Walsh is thoroughly catholic in his sympathies, and cordial in his homage to self-sacrificing enthusiasm for souls. His book serves a double purpose—it supplies interesting and trustworthy information about men who have made humanity their debtor, and it is a powerful appeal to the Christian chivalry of students whose ears are open to the cries of heathendom.

NATURAL HISTORY NOTES AND ANECDOTES; PRACTICAL SOCIAL SCIENCE. 3d. and 6d. each. *Religious Tract Society.* In the first of these neat little volumes, which are marvels of cheapness, we have some delightful stories of the lesser creation, which add so much to the charm and beauty of this fair world of ours. In the second, there are a number of discourses by Rev. H. Jones on subjects which affect very much the comfort and happiness of every-day life.

THE CLASSICAL REVIEW. No. i. 1s. 6d. *David Nutt, 270, Strand.* This new magazine will, we think, have an appreciative welcome from the friends of Grecian and Roman literature who are well posted up in the classics. Its main aim is the interpretation of ancient texts. It is not intended to deal with "philosophy or law theology in the abstract," but simply "with their literary basis." The first article in the Review—on "Myron's Pristae"—is a rare classical "tit bit." An erudite article follows on "Some Political Terms Employed in the New Testament," and a third on "The Greek and Latin Classics and English Literature." These, together with several excellent reviews of recent classics, make up a capital first number. The editor is Prof. John B. Mayor, one of the foremost scholars of the period.

THE ATONEMENT. By THE BISHOP OF PETERBOROUGH. 1s. 6d. *Cassell & Co.* The object of this work is to set forth the Atonement as much as possible in the language of Scripture, and apart from the phraseology of the schools. In many respects it is well fitted to take rank in the series of "Helps to Belief," to which it belongs. We have the feeling, however, as we read it, that the learned author is too apologetical and too deferential to critical scepticism. We cannot speak in too high terms of Dr. Magee's exposition of the Christian doctrine of sin. It is amongst the finest we have ever seen; clear, incisive, powerful, cumulative in its effect, and calculated to weigh powerfully with any well-balanced mind. In the chapter on "Forgiveness," amid much that is excellent, there is something also of metaphysical subtlety, which does not help the average reader to any practical conclusion. We likewise demur to the Bishop's finding that "there is no animus, no conscious animus at least, on the part of man against his Maker when he breaks his law." We do not see how this statement can be harmonised with Scripture. We must also differ from the Bishop in his finding in respect of Atonement. A plain interpretation of the revealed Word teaches that there was a Divine wrath that was actually borne by Jesus Christ in his agony and death upon the cross. The words are clear and unmistakable, "Christ hath redeemed us from the curse of the law, *being made a curse* for us."

Y.M.C.A. NOTES.

Brighton.—The new general secretary of this Association, who succeeds Mr. Ashby Wiffen, is Mr. J. W. Shuttle, of the C.E.Y.M.S., Norwich.

New Brighton.—Special services have been held in Victoria Hall, conducted by Mr. Thomas Lydiatt and other preachers of the Liverpool Evangelisation Society. The local workers were much encouraged, and it is expected that much permanent blessing will follow.

Exeter.—A largely-attended meeting was held in the Arcade Lecture Hall, on March 9, followed by a conference on the 10th, to hear an address from Mr. Hind Smith on the advantages of the Y.M.C.A. Steps are being taken to resuscitate the Association, and make it a missionary centre for young men in this cathedral city.

Sydney, N.S.W.—The annual meeting of this Association was held on January 28. It was stated that special missions had been conducted during the year by Mr. George Müller, Dr. Grattan Guinness, and Mr. William Noble, resulting in many conversions. During the year, 471 new members joined, the number now being 950.

South-Western District.—The following towns in this newly-formed district have recently been visited by Mr. Hind Smith, and in many cases meetings held on behalf of the Y.M.C.A.:—Penzance, Truro, Liskeard, Bodmin, St. Austell, Falmouth, Devonport, St. Ives, Redruth, Camborne, Totnes, Newton Abbott, Dawlish, Torquay, and Moreton Hampstead. In several of these towns old members of the Y.M.C.A., who were brought to Christ through its instrumentality, and many more converted at the Mission in the West of Messrs. Moody and Sankey, are "holding the fort," and praying and working for increased blessing amongst the young men of this south-western district. Special efforts are being put forth in many of the above places for which prayer is asked.

Notes on Daily Readings.

SUNDAY, MARCH 20.—PSALM XLIII.

This Psalm is clearly to be connected with the last. Many regard the two as but one Psalm. "The similarity of the situation, of the general impress, of the structure, and of the refrain, is decisive in favour of these Psalms, which are commonly reckoned as two, being one."—*Delitzsch.* Dr. Kay makes a good distinction when he says, "They clearly form one pair, xlii. looking backward, xliii. forward."

1.—*An ungodly nation.* — "An unloving nation."—*Kay.* "A people without love."—*Hengstenberg. The deceitful and unjust man.*—"The man of deceit and roguery."—*Delitzsch* (who adds):—"There is some uncertainty whether one chief enemy, the leader of all the rest, is intended to be mentioned side by side with the unloving nation, or whether the special character of his enemies is thus individualised." The same uncertainty is found in our Lord's words to Pilate, John xix. 11, "he that delivereth me unto thee," which may refer to Judas, or to the nation thus personified, or to the great enemy himself as seen in the background.

3.—*Thy tabernacles.*—Delitzsch explains the plural as being "an amplificative designation of the tent," but there is an easier explanation in the fact that, during the greater part of David's reign, there were two tabernacles, that which contained the Ark at Zion, and that which contained the Altar, &c., at Gibeon (see 1 Chron. xvi. 29; xxi. 29). This is the more probable, as the next verse refers to the altar, which was not at Zion, but at Gibeon.

5.—*The health of my countenance.*—The Hebrew is, literally, "the salvations of my face."

MONDAY, MARCH 21.—PSALM XLIV.

Commentators are much perplexed to discover the circumstances which suggested this Psalm. Hengstenberg finds them in the events of David's reign, referred to in the title of Psalm lx.; Delitzsch and others in the times of the Maccabees. But it is best, as no clue is given in the Psalm itself, to regard it as being what has been well called "A Litany for Israel, hard pressed by the enemy, and yet faithful to its God." Such an inspired "Litany" would be available at any time that it was needed, and the prophetic Spirit could forecast its adaptation, even to Gospel times, in reference to which verse 22 is quoted in Rom. viii. 36, a preparation, no doubt, for the terrible persecution of Nero, which six years later burst upon the Christians at Rome.

4.—*Thou art my King, O God.*—The Hebrew is literally, "Thou art He, my King, O God!" Thus identifying the God addressed with the God who had wrought such wonders of old, and claiming his power for deliverance for present emergency. The same phrase occurs Psalm cii. 27, where it is rendered, "Thou art the same."

7.—*But Thou hast saved us...and hast put to shame.*—Better, "Thou savest us," and "dost put to shame." So Delitzsch and Hengstenberg. God's saving character is being recorded, though present circumstances (ver. 9, &c.) seem to contradict it.

17.—*Yet have we not forgotten Thee, neither have we dealt falsely in thy covenant.*—There were very few occasions in Israel's history when, under defeat from foreign foes, they could have used such language as this. This Psalm would, therefore, remind them that in order to claim God's deliverances they must be walking in his ways.

26.—*Arise for our help.*—"Arise to be our help."—*Kay. Redeem us.*—The word often used before (xxxi. 5, xxxiv. 22) of forcible deliverance.

TUESDAY, MARCH 22.—PSALM XLV.

The title of this Psalm shows its mystical character. "Upon Shoshannim" means "upon lilies," and a "Song of loves" is literally "a song of the beloved ones," both which expressions seem to point to those who collectively constitute the Bride, the Queen, whose marriage to the King is the subject of the Psalm. The Queen is the "Israel of God" the spiritual seed of Abraham, the nucleus of the afterwards constituted Church of Christ (Matt. xvi. 18) with whom believers from amongst the Gentiles are being now incorporated, and who is spoken of hereafter as "the Bride, the Lamb's wife" (Rev. xxi. 9).

1.—*My heart is inditing a good matter.*—The original is more clearly represented by R.V. "My heart overfloweth with a goodly matter."

2.—*Grace is poured into thy lips.*—Comp. Luke iv. 22, "All . . . wondered at the gracious words (lit. words of grace) which proceeded out of his mouth" in which passage (says Hengstenberg) there is a very pointed reference to this verse.

4.—*Meekness and righteousness.*—The "and" should be struck out, as there is none in the Hebrew. Meekness-righteousness is one idea, "a righteousness which primarily and chiefly manifests itself in meekness."—*Hengstenberg.* Comp. Matt. xi. 29, "I am meek and lowly in heart."

10.—*Forget also thine own people, and thy father's house.*—These words addressed to the queen show that it is not Israel after the flesh, nor yet Israel hereafter converted and restored that is addressed, but those called with the heavenly calling, as we learn from Heb. xi. 10—16 was the case with the Old Testament saints. The call is like that of Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house."

13.—*The King's daughter is all glorious within.*—"Within the palace is all glorious" (R.V).

16.—*Instead of thy fathers shall be thy children.*—The glory of Israel of old was in the fathers, "whose are the fathers;" but to the Israel of God the Apostles are of higher value, and our Lord explains, in Matt. xix. 28, how they shall be "princes in all the earth," though it need not be limited to the Apostles only.

WEDNESDAY, MARCH 23.—PSALM XLVI.

As the last Psalm corresponds with the early part of Rev. xix., where the marriage of the Lamb and the triumphal progress of the King is described, so this Psalm corresponds with the latter part of the same chapter, where the enemies of Christ are defeated, and "wars made to cease in all the earth," a consummation attained in the Millennium (chap. xx.). The convulsions of nature spoken of are those that attend the coming of Christ (see Rev. vi. 12—17).

4.—*There is a river, &c.*—"In opposition to the raging and destroying sea stands the quiet and soft flowing, refreshing and quickening river. Happy those who have passed out of the sphere of the sea into that of the river."—*Hengstenberg.* Comp. Rev. xxii. 1.

5.—*God shall help her and that right early.*—Or, "God shall help her at the morning dawn."—*Kay.* It is the expression used in Exod. xiv. 27.

8.—*Come, behold the works of the Lord, &c.*"—This latter part of the Psalm is clearly millennial. Then, and only then, will God's purpose be attained. "I will be exalted among the heathen, I will be exalted in the earth."

11.—*The Lord of Hosts is with us, the God of Jacob is our refuge.* — Cheyne renders this, "Jehovah Sabaoth is with us; our sure retreat is Jacob's God."

THURSDAY, MARCH 24.—PSALM XLVII.

Another millennial Psalm, as the second verse clearly testifies. The state of things contemplated on earth must be after Rev. xi. 15. "The kingdom of this world (R.V.) is become the kingdom of our Lord and of his Christ."

The attempts of commentators to find circumstances in David's reign that would at all suit the subject of the Psalm are lamentable failures, as for example, "The only thing that suggests itself as a fit reference is the victory of Jehoshaphat over the combined Moabites, Ammonites, Edomites, and Arabians, in 2 Chron. xx."—*Hengstenberg.* "The victory of Hezekiah over the Philistines (2 Kings xviii. 8)."—*Hitzig.* "The time after the return from the exile."—*Ewald.*

2.—*The Lord most high is terrible.*—"So has God shown Himself in the destruction of the enemies of his people. He has proved Himself to be a great King over the whole earth, as opposed merely to being King of Israel, by the victory over huge masses of people who threatened to devour Israel" (see Rev. xix. 19).

5.—*God is gone up with a shout.*—The reference to the Ascension is questionable, for the Psalm points to events yet future. There is reason to believe that after the Lord has come down from heaven, as described in Rev. xix., so that his "feet shall stand on the Mount of Olives," He may again "go up" "with a shout, with the sound of a trumpet" (? Rev. xi. 15) to assume that sovereignty *over* the earth which is to be apparently exercised, not in the earthly, but from the heavenly city, which is the sphere from which Christ and his saints reign over the earth during the Millennium.

9.—*The princes of the people are gathered together, even the people of the God of Abraham.*—This seems to point to the Church associated with Christ in the future government of the world (see Rev. iii. 21). They are "the people of Abraham's God" (see Rom. iv. 12—17).

FRIDAY, MARCH 25.—PSALM XLVIII.

The last of this series of millennial Psalms. The stability and safety of the city of the great King, from all possible attack, forms its subject.

2.—*Beautiful for situation, the joy of the whole earth, is Mount Zion.*—Travellers have often been disappointed at Jerusalem, as it now is, so little fulfilling this description. But it will not be so when "the time to favour Zion, yea, the set time is come." Zech. xiv. 4—11 speaks of great changes in the physical condition of the land which will make it very different to what it is now.

4.—*For, lo, the kings were assembled.*—Some such conspiracy against Jerusalem may possibly occur even in Millennial days, for sin on earth will by no means as yet be fully extirpated. See the punishments on nations that come not up to Jerusalem (Zech. xiv. 17). The plague described (Zech. xiv. 12) as falling upon those "people that have fought against Jerusalem" may refer to such an attack as is here described, which comes to nought by sudden panic. Comp. Zech. xiv. 13 with verse 6, "Fear took hold upon them," &c. Even Judah may be partially involved in such a conspiracy (see Zech. xiv. 14). As to the final assault at the close of the Millennium there can be no doubt from Rev. xx. 8, 9.

14.—*He will be our guide even unto death.*—The Hebrew is "over death." For Israel with all its Millennial blessing will still have death before it.

SATURDAY, MARCH 26.—PSALM XLIX.

This Psalm brings us back to a very different subject, "The transitoriness of the prosperity of the ungodly." Its construction is symmetrical. First, four verses of introduction, and then two groups of eight verses each, each one ending with the same refrain.

2.—*Both low and high, rich and poor, together.*—This Psalm speaks a word in season to Socialism, for it puts all on an equality in sight of the great realities of eternity.

5.—*The iniquity of my heels.*—"He who has bathed in the laver of Divine grace (*i.e.*, the death of Christ, Rom. vi. 3) 'needs not save to wash his feet' (John viii. 10). The corruption of nature—the venom of the serpent that bit the heel of man—is not yet purged away."—*Kay.* Though remaining, it is subdued in sanctification, and will be removed in the "redemption of the body."

7.—*None of them can by any means redeem his brother.*—"He cannot with all his riches redeem another, to say nothing of himself."—*Hengstenberg.*

8.—*It ceaseth for ever.*—Better in R.V.:—"And must be let alone for ever." "One must desist (from that attempt) for ever."—*Kay.*

12.—*Man being in honour abideth not.*—Better in R.V.:—"Man abideth not in honour."

14.—*Death shall feed on them.*—Lit. "Death shall shepherd them." So R.V.:—"Death shall be their shepherd." Happy they who can say "The Lord is my Shepherd," for they can add "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."

15.—*But God will redeem my soul, &c.*—The kernel of the whole Psalm.

Among the Churches.

⁂ We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.

CHURCH OF ENGLAND.

Rev. W. Haslam has concluded a successful ten days' mission at Trinity Parish Church, Bath.

A mission was held at Canterbury last week. The Archbishop gave an earnest address to the workers in the cathedral.

Rev. Canon Claughton having been presented to a canonry at Worcester, has determined to resign the vicarage of Kidderminster.

Towards increasing the church accommodation in the neighbourhood of Stockport, the Duke of Westminster has promised to contribute £1000 every year during his life.

A united prayer-meeting of Episcopalians and Primitive Methodists, recently conducted by Rev. W. H. Ganton, vicar of West Stockwith, near Gainsborough, was most gratifying in the spirit of harmony it evoked.

The Church Missionary Society has lately received offers of service for the mission field from two clergymen, one layman, and two ladies. It is stated that Rev. R. P. Ashe will shortly return to Eastern Equatorial Africa.

Mr. Aitken's mission at Oxford concluded on Monday, last week, with an address on the claims of Christ. There were considerable grounds for thankfulness in reference to that part of the work, in which the missioner came to close quarters with men in the after-meetings and at his lodgings.

CONGREGATIONAL.

A new mission church is being built at Gleaston, Lancashire.

Dr. Conder, of Leeds, is giving on Sunday mornings a course of lectures on "Present Day Politics."

Rev. Joseph Davies has been set apart for evangelistic work in connection with the churches in Wales.

The congregation and school of the church at Lye have more than doubled since the pastorate of Rev. J. Tucker.

During his three years' pastorate at Providence Church, Uxbridge, Rev. J. Adams has received seventy-six members into fellowship.

Christ Church, Westminster Bridge-road (pastors, Rev. Newman Hall and Rev. H. Grainger), with a membership of 985, is doing much work. Thirty services for the poor are held weekly in the Mint and adjoining districts. There are fifteen Sunday-schools, with 420 teachers and 5460 children. The Lambeth Mission to working men is vigorously carried on.

SOCIETY OF FRIENDS.

Frederick Sessions, of Gloucester, has completed a week's mission at Horsforth, near Leeds. There were conversions every night.

Miss P. H. Peckover, of Wisbech, conducts a monthly Bible-reading in St. Ives. The interest deepens, and the attendance improves. The adult school also grows.

A hospital has been opened in connection with the work at Ramallah, Palestine. The patients have received some acceptable presents from the Missionary Helpers' Union.

By the "Christian Band," of Hopetown Hall, North Darlington, fifteen villages around have the Gospel carried to them. They also preach in the Market-place. Temperance work forms a part of their mission to seek and save the lost.

The "Meeting for Sufferings" sent out 65,000 copies of the address on war; clergy and ministers of all denominations were supplied, and so were members of Parliament. Many hundreds of replies have been received, almost all sympathetic and favourable.

Frederick Sessions has been lecturing in Almeley on "The Use and Abuse of the Good Creatures of God," "The Lord for the Body, and the Body for the Lord," "The Bible and Total Abstinence." The meeting-house was filled every night, and important pledges were taken.

Mission work in Bristol has long been vigorously sustained. The late Geo. Thomas and Robert Chorleton, with other friends, gave it an impetus by building the New-street Mission Hall over the court-yard of an old workhouse. Ever since, the surrounding slums have had "kindly light" shed on them.

William C. Collyer, evangelist of Cardiff, has held a three weeks' mission in Penybont, Radnorshire. The meetings were held in eight different places over the district, and the interest grew to the close.——Much blessing seems also to have rested on a week's mission held by him in Park-street Mission, Gloucester.

In the "Triennial Report," issued by "Darlington monthly meeting," which includes 13 congregations and 1193 members and adherents, the cheering fact is stated that in their "first-day schools" they have 145 teachers, and 2207 scholars, with an average attendance of 1237. They have also at the mothers' meetings, within their compass, 1387 members, with Bible-reading Union, and a variety of useful clubs, savings bank, library, &c., &c.

Wm. Day, evangelist, who was educated at Great Ayton Friends' School, has been conducting a sixteen days' mission at Bunhill-fields Hall. "From the first the meetings were well attended. At every meeting we had the joy of seeing some come out on the Lord's side, and in the after-meetings, which were held almost every evening, many a poor sinner, who came in wretched and burdened with sin, went away rejoicing in the full assurance of pardon."

PRESBYTERIAN.

Lord Radstock has been giving addresses in Croydon Presbyterian Church.

Special Evangelistic and Temperance services have been held at the church in Sale.

Dr. Rainy has intimated his acceptance of the Moderatorship of next Assembly.

The evangelistic work in the Broomielaw Church Glasgow, is being carried on with good success.

The mission hall in connection with the church at Rockferry has eight senior classes in full operation.

During Mr. Smith's ten years' ministry at Shelleston, a suburb of Glasgow, 500 members have been admitted.

Rev. W. Macdonald, of Killin, has been invited to become the first minister of the new church at Highgate. One minister states that Mr. Macdonald is the greatest pulpit power in the Highlands of Scotland.

In connection with the departure of a body of missionaries to the Church of Scotland's stations in the heart of Africa, a service was held on Sunday week in St. George's Church, Edinburgh. The mission party includes Rev. David Clement Scott and Mrs. Scott, Dr. Bowie and Mrs. Bowie, Miss Beck, Mr. M'Ilwain, Mrs. M'Ilwain, Mr. Tanner and Mrs. Tanner.

SALVATION ARMY.

Nearly forty soldiers have been enrolled at Kilburn within the last ten weeks.

Since January 1 over 800 persons have applied for the position of officer in the Army, and 350 have been accepted.

The Marechale and Colonel Booth Clibborn are now back at their old post, and at a crowded meeting in Calais several professed conversion.

Ten more soldiers were solemnly enrolled in Paris on a recent Sunday evening, and after the consecration eleven others came forward. Similar numbers were enrolled at St. Etienne.

It seems, says *Evangelical Christendom*, that the Salvation Army has really begun to work in Germany, by opening a hall at Stuttgart, but nothing has been heard yet about the success of the enterprise.

At Swadlincote, in the open-air, hundreds of people were listening eagerly to the testimonies of the new converts—poachers, drunkards, &c., and at night in the hall twenty-five more came out for salvation.

The annual report just issued states that during last year 148,200 persons in the United Kingdom came to the penitent form. Half-a-million indoor services and 345,800 open-air meetings were held in the same period.

BAPTIST.

The total membership of the Metropolitan Tabernacle is now 5351.

At the newly-formed Baptist Church at Old Southgate, twenty new members were received during February.

Mr. H. Johnson, "the singing evangelist," has completed a two months' mission at Henrietta-street Chapel, Brunswick-square, W.C.

There are now in union with the Metropolitan Association of Strict Baptist Churches forty-six churches, in which during the year there have been 124 baptisms.

Another entertainment was given last week to over three hundred sandwich men in Bloomsbury Chapel mission-hall through the kindness of Hon. Thomas Holt.

The mission effort at Hampton Court, of which Rev. A. Hall has for two years been the minister, has made considerable progress, and a church was formed recently.

About forty new members have joined the church at East-street, Newton Abbott, during the two years' pastorate of Rev. S. Syne, and the Sunday-school has largely increased.

Stoke Green Chapel, Ipswich, from which many have gone forth to engage in the ministry at home, has now sent one to the foreign mission field—Mr. Edgar Smythe, who is going to China.

At the annual meeting of the mission at Bell Green, Lower Sydenham, held last week, it was stated that all departments of Christian work are in a thriving condition. Mr. Charles Inglis will shortly commence a special mission.

During the twenty-four years of Rev. C. B. Sawday's pastorate at Vernon Chapel, King's Cross, he has received about 2400 persons into church fellowship. There is now a membership of 535, and the various agencies in a flourishing condition.

METHODIST.

A very successful mission has been conducted at Ilfracombe by Mrs. Markham, of London.

A very successful revival mission has been held at Palsgrave, Scarboro', by two Yorkshire evangelists.

During a ten days' mission by Captain Warner Dennis, at Temple Chapel, Taunton, over sixty inquirers' names were taken.

Sixty new members enrolled themselves last year on the rolls of the Working Girls' Parlour, in connection with Hornsey-road Church.

A number of persons professed conversion during the services conducted at Littleborough by Mr. John Sampson, the Cornish evangelist.

Crowds flocked to the services held during Rev. T. Waugh's twelve days' mission at Bideford, many persons entered their names as inquirers.

Special mission services have been held at Queen's-road Wesleyan Church, Peckham, and at Knight's-hill Wesleyan Chapel, West Norwood, the evangelists being Rev. Frederick C. Stuart and Mr. Nix.

Seven hundred poor people a week have been provided with soup by the Benevolent Society of the Barry-road Wesleyan Church, Dulwich.

£15,000 has, it is said, been promised towards the £50,000 necessary for commencing the proposed West London Mission. There is to be a Convention on a large scale at Exeter Hall in April, to make a resolute effort to carry the project through.

A fortnight's mission at Rayston, Barnsley Circuit, conducted by Mr. Thorpe, of Nottingham, has resulted in the turning of many to Christ. Much blessing has also resulted from missions held at the Grove, York, at Borough Bridge, and at Greet Green, West Bromwich.

"FALLEN ON SLEEP."

Rev. John Turnbull, of St. Mary's, Edge-hill, Liverpool, aged 72; Rev. Richard Burdsall Lyth, M.R.C.S., of Fulford, York; Mr. Joseph Phythian, of Manchester, a trustee of the United Methodist Free Churches Theological Institute; Mr. T. Watson, M.P., a prominent member of the Methodist bodies.

TEMPERANCE NOTES.

HOME.

More than 9000 pledges have been taken at meetings of the Birmingham Gospel Temperance Mission during last year.

At Leeds, recently, Mr. Joseph Henry, Poor Law Guardian, said he had never known a teetotaller apply for parish relief.

Dr. D. Thomas, one of the metropolitan coroners, has moved with a view to having inquests held elsewhere than in public-houses. They are generally profitable to the landlords.

Mr. George Blaiklock has been lecturing on temperance at Padstow, Polperro, Mevagissy, St. Austell, Tregoney, Teignmouth, Dawlish, Exeter, Dartmouth, and Holsworthy.

During the last eight years, over 61,000 seamen, fishermen, and bargemen, besides members of their families, have taken the pledge of total abstinence in connection with the Missions to Seamen.

Mr. Wm. Catlin, of the Cowcross Mission, Clerkenwell, has been giving a series of free illustrative lectures on temperance at Bangor. As a result about 450 persons have signed the pledge.

On the initiative of Rev. Charles Garrett it is intended to present to the Queen a memorial from the women of England, praying that her Jubilee may be marked by the passing of a national Sunday Closing Bill.

Mr. Spurgeon says that if under the pretence of a club drink is sold at all hours, and gambling is carried on without restraint, and men are decoyed from the ways of honesty, it is time that clubs were knocked on the head.

A bequest of £225 has come into the hands of the committee of the National Temperance League, 337, Strand, W.C., to be employed in offering prizes for the three best essays "in advocacy of the principles of total abstinence." Sir Nathaniel Barnaby, Hon. and Rev. Canon Leigh, and Dr. B. W. Richardson have consented to adjudicate upon the essays offered for competition, which should be sent in before January 1, 1888.

FOREIGN.

A Prohibition conflict has been raging in the State of Michigan.

The Queensland liquor law is a copy of Mr. McLagan's Veto Bill for Scotland.

Mr. Francis Murphy has had a successful series of meetings in Cincinnati.

Out of 1588 convicts in Illinois Penitentiary, last year 1559 were acknowledged drinkers.

Tristan d'Acunha is a teetotal island, without quarrels, without crime, and with remarkably little disease.

The U.S. Senate has passed a Bill to inflict penalties on persons, other than parents or guardians, supplying minors with intoxicants.

Sir William Fox and Mr. Glover have founded a branch of the New Zealand Alliance in almost every town and village in the Colony.

A clergyman in Pennsylvania lately declined to perform the marriage ceremony, because the bridegroom was under the influence of liquor.

In the Bechuanaland "Blue-book," just published, Government officials strongly commend the severe restrictions on trade in drink with the natives.

Judge Meech, Chicago, advises ministers to drop into his court and see the ruin wrought by drink. He thinks it would deepen their interest in temperance work.

More than 5000 ministers, in the Southern States of America, have been supplied by the National Temperance Society, U.S., with books and pamphlets on temperance.

A great welcome meeting in honour of Miss F. E. Willard, president, National W.C.T.U., was recently held in New York. Miss Willard lately addressed an immense meeting in Philadelphia.

If any member of the Brotherhood of Locomotive Engineers (U.S.) is found guilty of drunkenness, he can be expelled by a majority vote of those present; if he is convicted of keeping a saloon, he is declared expelled without a ballot.

The year has begun well for Prohibition in the United States. Five State legislatures (Michigan, Tennessee, Oregon, West Virginia, and Pennsylvania) have voted to submit to the voice of the people a constitutional amendment prohibiting the manufacture and sale of intoxicants as a beverage. It is quite probable that the legislatures of Texas and Alabama will decide in favour of submitting the issue to the people.

CONTINENTAL & FOREIGN NOTES.

WOMEN AND WAR.—Some French religious papers have published a very touching and earnest appeal to French and German mothers, entreating them to use all their influence against war.

BOHEMIA.—A Roman Catholic paper concludes an article upon a certain town with "Poor W——! Sunday-school Union—Baptists! It requires now only the plague to complete its misery."

EVANGELICAL ALLIANCE.—The Paris Committee invite the ministers and churches of Paris to prepare for a series of meetings, with a view to their own revival, and then for evangelisation.

MADAGASCAR.—On Monday, December 13, two new churches were opened at Ambòhimànga. The Queen and Court attended the ceremony, and the Prime Minister spoke some words of encouragement.

PERE HYACINTHE.—Bishop Jenner, of "the Gallican Catholic Church," writes to *The Daily Chronicle* contradicting the statement that Father Hyacinthe has given up the work of Catholic reform in France and joined the Protestant Episcopal Church.

NEW YORK.—The Methodists are building a large hospital, the expenses of which will be covered by assured revenues. A foundation capital of £1000 is required for each bed; a great number have thus been founded, either by individuals or by groups of Christians.

SANDWICH ISLANDS.—The present Prime Minister is a decided Christian. When he visited Berlin in connection with a commercial treaty it was his practice to attend Bible readings on Sunday nights, and so he found it easy to decline diplomatic invitations on the Lord's day.

SMOKING.—A circular from the Moorish Government has been passed round the Diplomatic Body, at Tangier, stating that henceforth the sale of tobacco, kif, opium, or any preparation for smoking, would be illegal in Morocco, and that when the present contract for the monopoly expired, no new one would be granted. —*Times of Morocco.*

JEWS IN SPAIN.—It is a curious fact that Spain, from which the Jews were expelled four centuries ago, is evincing a hearty disposition to welcome them back. It is believed that the fourth centenary of their expulsion 1892, will see thousands of them once more dwellers in a land which they have never ceased to regard with a peculiar affection.

BOSTON.—There are several Sunday-schools for the Chinese. About ten years ago Miss Carter began one with two Chinese; now over one hundred are in attendance. As each scholar has a monitor to himself, this supposes a good deal of activity. They are taught not only the Bible and Christian truth, but reading, writing, English, singing, &c.

PARIS RACING.—The Municipal Council has been trying to put down "bookmakers," through whom so much money is gambled away at races. The shopkeepers, wine merchants, &c., have, however, petitioned the Council not to interfere, on the ground that they make much money, and are thus enabled to pay the taxes, by the race-course.—*Le Christianisme.*

DENMARK AND THE BIBLE.—There is good news from the State of Denmark. The Bible Society of that country has hitherto received monetary aid from the Bible House, Queen Victoria-street, in order to produce and circulate the Scripture. But the good Danish people are increasing their subscriptions in number and in amount, so that the British subsidy may be set free for use in some other land.

WURTEMBERG.—Much freedom in preaching the Gospel is enjoyed, though opposition is sometimes shown. At a recent burial the superintendent of the cemetery announced that no address must be given at a grave by a Baptist, under pain of punishment. The corpse was therefore left by the grave, and all adjourned outside, where a much larger audience gathered, and two telling Gospel addresses were given.

DRUMBO, ONTARIO.—Sabbath-school work has a firm and extensive hold in this province. The County of Oxford Sabbath-school Convention was held here, Wednesday and Thursday, February 9 and 10. Delegates attended from different schools in the county, and many profitable topics were discussed. The Convention formed into a Bible-class, when the International S.S. Lesson for the following Sabbath was taught. The Convention was held in the largest church in the place, and was well attended throughout. J. S. R.

ST. ETIENNE, FRANCE.—This mining town has just been the theatre of a frightful accident. Over eighty miners have lost their lives from an explosion in one of the principal mines, and only twelve bodies have been discovered. The whole town is plunged in consternation, as nothing previously indicated the approach of such a catastrophe. God is blessing very much this branch of Mr. McAll's Mission. Every week we have some new conversions. The Free Dispensary is doing very good work. The Word of God is freely given and preached, and the "Asile de Nuit" has always its thirty beds occupied. HASTINGS BURROUGHS.

PERSECUTION IN SPAIN.—On January 25, Galo Parumo, a colporteur of the National Bible Society of Scotland, was at work in the village of Gordejuelo, near Bilbao. He was assaulted by a group of men, and so mercilessly beaten that he was left for dead. He was just able to crawl to the door of the village Maire. There was a light in the window, but his knocking and pleadings failed to open the door. He then dragged himself about a mile to the station of the Civil Guards, and made his complaint. The police took him back to the village, and after investigations sent him in a cart to the hospital at Bilbao. It is to be hoped that the tribunal which now has it in hand will see that justice is done; but the shadow on the dial of Liberty in Spain has gone back many degrees since the present ministry came into power.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

Mr. Henry Lakin.—For all communications with regard to Mission work, address: Mr. J. Wakefield MacGill, 100, Corporation-street, Manchester.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—March 22, Address to Workers by Mr. Archibald G. Brown; tea at 6.30. March 24, 6.30, Conference of London Evangelistic Choirs. March 29, Annual Reception; address by Rev. Canon T. Scott.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Sun., March 20, 3.15, Address by Rev. E. A. Stuart.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., March 17, 8.30., Meeting of the Church Army. Rev. F. S. Webster.

Y.M.C.A., Exeter Hall.—Thurs., Mar. 17, at 8, Lecture on "Moses" by Rev. Burman Cassin. Mon., at 8, Public Lecture by Mr. H. L. Hastings, on "The Mistakes of Moses." Wed., at 8, Mr. H. Grattan Guinness's last Lecture on "Romanism and the Reformation."

Metropolitan Tabernacle, Newington-causeway, S.E. —Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

Mrs. Reaney—at Stepney Meeting House, Sunday 3 p.m.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-rd., Fri., March 18, 3.30, Rev. F. W. Dodd.

Evangelistic Mission.—Medical talk to young men by Dr. Gilbart Smith, at Kilburn Hall, Kilburn-gate, Tues., April 5, at 8.

Conference Hall, Mildmay-park, N.—Sun., March 20, 3.30 p.m., Mr. P. S. Badenoch; 7, Mr. J. B. Wookey.

Union Hall Mission.—Annual gathering at Union Hall. Carlisle-street, Edgware-road, March 24, 3.30 and 7; tea, 5.30.

Open Air Mission.—Thirty-fourth annual meeting, Thurs., March 31, Exeter (lower) Hall, at 7; tea at 6.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C. —Tues., March 22, at noon, Rev. E. White. Subject: "The Strength of the Will of God in Government, and its Consequences to Obstinate Offenders."

Glasgow Half-Yearly Meetings of Christians, Waterloo Rooms, April 11 and 12.

Edinburgh Castle, Limehouse, E.—Sun., March 20, 11 a.m., Dr. Barnardo; 3, Rev. Henry Bright; 7, Mr. James Manning.

Norwich.—Christian Convention, Wed. and Thurs., April 20 and 21.

Children's Scripture Union.—Anniversary meeting, Exeter Hall, Strand, Fri., April 1. Rev. E. A. Stuart will preside at 3 p.m.; Rev. F. B. Meyer at 6.30.

Conferences on Life and Work will be held at Brighton, March 21—23, and at Bath, March 29—31, in connection with the Congregational and Baptist churches of these towns.

Bible Readings for German Governesses and others, Thursdays, 8 p.m.; French Bible-readings for Governesses, Saturdays, 3.30, except last of the month. French Bible-classes for Maids and others, Sundays, 3.30, Y.W.C.A., 316, Regent-street, W.

McAll Mission.—Drawing-room meeting, 13, Portman-street, Portman-square, W., March 24, 3.30 p.m. Addresses by Rev. R. W. McAll and M. R. Saillens.

Sermon Lane Mission.—Annual Meeting, Myddelton Hall, Upper-street, Islington, Tues., March 29, 7 p.m.

Hoxton Hall.—Evangelistic service every Sunday at 8 p.m., conducted by Mr. William Noble; prayer-meeting, 7.30 p.m.

Gospels for Normandy.—Will "Galatians vi. 10" kindly send us her name and address?

Will the lady who sends The Christian to Rev. D. Fergusson, Portlaw, kindly send us her address?

Communications Received with Thanks.—W.J.L. R.M. W.N. S.A. C.R. E.C.L. W.F.K. E.R.K. C.B. W.G.T. L.W.P. G.K. R.S.M. T.S.H. V.M.S. C.E. G.S. J.E.B. D.H.H. W.J.W. A.L.S. M.J.W. M.E.S. A.E.S. B.C. N.H. C.E.P. W.D. A.J.R. P.S. J.E.J. A.R.F. J.P. A.M.D. J.C.P. E.M.S. J.F.B. A.T. S.H.A. G.B. H.B. W.M.H. R.D.F. E.W.R. W.H.S. M.D.M. T.L. W.A.C. J.R. B.S. E.H.R. A.H.W. J.L.T. F.T.F. C.M. E.C.A. W.T.H. W.H. W.H.P. T.F. M.J.B. D.M. H.E. A.A.B. T.C. J.D. J.B. R.H.H. J.T.M. J.P.H. W.C. R.A. H.C. C.H. H.H. J.E. E.J.W. J.M. M.A.B. G.B. W.R. J.C. D.J. E.H. B.R.

Applicants for Tracts.—J. A. Roberts, 27, Etruria-street, Stockport-road, Manchester; G. B. Flemons, 167, Cambridge-road, E.; Miss Kelland, Mnt. Pleasant, Henwick, Worcester; D. Abba, 22, Kent-street, Holderness-road, Hull; B. S. Norton, 380, Clapham-road, S.W.; E. W. Roden, 403, Norwood-road, West Norwood, S.E.; J. H. Dalton, 34, Medland-street, Ratcliff, E.; J. Scott, 51, Bromehead-street, Commercial-road, E.; J. Roberts, 16, Barlow-street, Derby; J. Carmichael, 251, Crookston-street, South Side, Glasgow (Norwegian, Swedish, or Danish); W. Mortlock, 5, Power's-street, Barrack-hill, Newport, Mon.; W. Eatherley, Bridge-street, Peterborough; H. E. Sharpe, 8, Frankland-villas, Milton-road, Walthamstow, Essex; W. Parker, Brunswick-place, High-road, Lower Tottenham, N.; Rev. J. C. Forth, 15, Forest-road, Leicester.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, March 12, 1887.

*** Donations should be sent by Cheque or P.O. Orders not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
King's Heath—Please send address.			
Miss Reade's Mission (Cuddalore)—J.B.	0	10	0
Colar Mission (Miss Anstey)—J.B.	0	10	0
McAll Mission—W.G.C. 10s.; Bristol, 5s.	0	15	0
Widow of late H. Moorhouse—C.A.M...	0	5	0
Bishop Taylor's Steamer—J.L.F. £1 13s. 9d.; R.C.N. £1	2	13	9
Mildmay Mission to Jews—J.L.F. £1 13s. 9d.; A.E.H. £2; M.A. £7	10	13	9
George-yard Ragged Schools—J.L.F. £1 13s. 10d.; H.F.M. £4 10s.	6	3	10
Distress in South Wales (Mr. Wintle)—Anon. ..	1	0	0
Mrs. Hilton's Crèche, &c.—F.W.S.	1	0	0
Dr. Barnardo's Homes—J.P. £1; F.H. 10s.; K.C.L. £1; S.M.W. 2s.; Verulam, Natal, £1; J.H. £5; W.C.D. 6s.	8	18	0
Bitter Cry, &c. (Rev. A. Mearns)—F.H.	1	0	0
Mr. Fegan's Homes—F.H. 10s.; F.A.V. £1.. ..	1	10	0
Moravian Msns., Lndn. Assoc.—K.M.H.	0	10	0
N. E. London Gospel Mission—A.E.H. £1; R. 10s.; S.A.T. 10s.; E.V. £1; Lady G. 10s.; Love of Jesus, 5s.; Miss L. £1 5s.	5	0	0
Mrs. Ginever's Orphans' Home—A.E.H.	1	0	0
Princess Mary's Village Homes—G.C.B.	5	0	0
Gospel in Spain (Mr. J. B. Hunter)—G.C.B. ..	5	0	0
St. Giles' Xn. Msn.—Miss W. 10s.; S.M.W. 2s.	0	12	0
Saundersfoot Coffee House—"Work"..	0	5	0
China Inland Msn.—Thankoffering	0	10	0
Free Meals for London Poor—E.P.	0	10	0
Irish Evangelisation Society—F.V.	5	0	0
Mr. Orsman's Work—F.V. £2; (*Donkey Show*) F.V. £3	5	0	0
Night Shelter for Homeless Men—F.V...	2	0	0
Free Meals, Millwall (Rev. W. J. Temple)—J.G..	0	10	0
Working Men's Msn., New-cut—Collected by M. K. and A.S.	0	15	0
Grat. Circ. The Christian—Mrs. T. 1s. 6d.; F.S. 5s.	0	6	6
Dest. Chldn.'s Friend Msn.—S.A.T.	0	5	0
Bridge of Hope, Ratcliff—S.M.W. 2s.; M.K. 5s.	0	7	0
Friendless & Fallen—Cannon-st., 4s.; M.A. £3	3	4	0
Castle-yard Mission—James i. 17, 4s.; C.H.H.C. 10s. 6d.; Lady G. 10s.; H.L. 10s.	1	14	6
Gospel Purity Assoc.—E.G.	0	5	0
Soc. Prevention Cruelty to Chldn.—Sophia ..	0	5	0
Dest. Chldn.'s Dnr. Soc.—Sophia 5s.; M.A.P. £1	1	5	0
Lndn. Samaritan Soc.—M.E.	0	10	0
Board School Chldn.'s Dnrs. (Mrs. Pennington)—M.E.	0	5	0
Mission to Deep Sea Fishermen—M.E.	1	0	0
Nestorian Mission (Deacon Abraham)—Brechin, 5s.; Anon, 10s.	0	15	0
Home of Industry (Furnishing New Home)—M.S.	100	0	0
Hoxton Hall Blue Ribbon Movement)—M.S. ..	10	0	0
Mr. D. L. Moody's Jubilee—M.S.	100	0	0
Watercress, &c., Msn.—M.A.P.	1	0	0
Richard Weaver—Student	0	2	6
East London Relief (Rev. J. W. Atkinson)—R. ..	0	1	0
Spitalfields Gspl. Msn.—A.B.B.	0	2	6
Victoria Nyanza Msn.—M.E.R.	0	10	0
Mildmay Conference Hall (Mrs. Pennefather)—M.E.R.	0	10	0
	£288	19	4

[Advertisements.]

East London Institute.—M.E. £1.

China Inland Mission.—M.E. £1.

Talbot Tabernacle New Building.—(Mr. Frank White, 12, Princes-square, W.) Two Readers, 2s.; Anon. 2s.; A.E. £2 10s.; M.B. and T.K.D. 2s.; Putney, 2s. 6d.

Dr. Barnardo's Homes.—M.W. 5s.

North-east London Gospel Mission.—Mr. Chorley thankfully acknowledges: (*Dock Labourers*) Anon. 3s.; Miss O. £1; will A Lady at Dublin kindly forward her address?

Castle Yard Mission.—Towards £2000 urgently required, the Committee of the Ragged School Union, Exeter Hall, have generously voted £100.

The London Samaritan Society and Homerton Mission.—Mr. J. J. Jones, Director, 98, High-st., Homerton, E., gratefully acknowledges: (*Free Meals*) C.B. 10s.; G. £5. (*Convalescent Homes at Bournemouth and Sandgate*) A Thankoffering, £1; X. 5s.

SAN FRANCISCO.—The Japanese Mission counts 400 adherents, of whom 200 are thought to be converted, and are received into the Church.

MALTA.—The bazaar on behalf of the Soldiers' and Sailors' Rest on Margherita Hill, was very successful. The purses presented to the Duchess of Edinburgh amounted to over £400, and sales, &c., made up a total of over £700. The Duke and Duchess of Edinburgh each contributed £25, and at the same time sent a donation of £25 to the funds of the Soldiers' and Sailors' Home, Floriana. The soldiers and sailors themselves did right nobly, a considerable sum being collected in the different regiments and ships. All classes combined and worked most heartily to make it a great success.

Sunday Postal Labour.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The Humble Petition of

Sheweth

That in London and in more than 4,000 Rural Districts the Postmen rest on Sundays. That in Provincial Towns and in many Rural Districts the Postmen work on Sundays. That the Sunday work is unnecessary, and injurious, physically and morally, to the Postmen.

Your Petitioners therefore humbly pray that Sunday Postal Labour may be abolished in all parts of the United Kingdom.

And your Petitioners will ever pray, &c.

The above Petition, with letters signed by

THE ARCHBISHOP OF YORK,
GORDON CALTHROP, M.A., Vicar St. Augustine's, Highbury,
JAMES FLEMING, B.D., Vicar St. Michael's, Chester-square,
JOHN GRITTON, D.D., *Sec.* Lord's Day Observance Society,
C. H. SPURGEON, Metropolitan Tabernacle,
ALEXANDER HANNAY, D.D., *Sec.* Congregational Union,
JOHN BAKER, M.A., *Sec.* Wesleyan Lord's Day Committee,
SAMUEL HARRIS BOOTH, *Sec.* Baptist Union,
JOHN THOMAS WIGNER, President London Baptist Association,
W. BALANTYNE, Presbytery of London,
R. FLETCHER, President Primitive Methodist Conference,
CHARLES HILL, *Sec.* Working Men's Lord's Day Rest Association,

are being sent to Clergymen and Ministers in all parts of the Country in support of the following resolution, to be moved by Dr. Clark, M.P., in Parliament on the 22nd March:—

"That in the opinion of this House, it is desirable that on "and after Sunday, the 26th of June next, the Sunday "delivery of letters, &c., by letter-carriers and rural "messengers should cease throughout the United King"dom, except in those districts where, after the date "named, the receivers of two-thirds of the correspond"ence of the district petition the Postmaster-General "for a Sunday delivery."

Petitions, &c., may be obtained of The Working Men's Lord's Day Rest Association, 13, Bedford-row, London, W.C.

CHARLES HILL, *Secretary.*

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.

His Grace Lord Plunket, Archbishop of Dublin.

Offices:—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,

Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THAMES CHURCH MISSION

(Instituted 1844).

Patron: His Grace the Archbishop of CANTERBURY.
Vice-Patron: The Right Hon. and Right Rev. Lord Bishop of LONDON.
President: The Right Hon. the LORD MAYOR.
Treasurer: SAMUEL HOARE, Esq., M.P.

The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, 60, Lombard-street, E.C.; or direct to the Offices, 31, New Bridge-street, E.C.

Rev. H. BLOOMER, *Secretary.*

THE CRY OF THE CHILDREN.

President—Right Hon. EARL OF ABERDEEN.

Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

RAGGED SCHOOL UNION.

The operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, [illegible] Churches, Bands of Hope, Temperance Meetings, and [illegible] Country Houses provided for the weakly or convalescent. [illegible] is also promoted, and numerous other agencies for the [illegible] of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by

JOHN KIRK, Secretary.

Offices—Exeter Hall, Strand, W.C.

HOMES OF HOPE,

Nos. 4, 5, and 6, Regent Square, Gray's Inn Road, London, W.C.

THIS Society was established in 1860 for the reception of the less degraded class of penitent fallen young women, for whom little provision had been made. Young women are admitted on any day, and coming from any quarter whatsoever, if there be room in the Homes. Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied. **A Home** has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character, and position, to mix with others.

Since the Homes have been established 2920 have been admitted; of this number 1060 belonged to the class of young mothers who were thus saved from falling into deeper and continued sin; 310 were rescued from surroundings of great temptation unfallen. In almost every case the mothers, and those admitted unfallen, have turned out well, and about 70 per cent. of the others. While inmates of the Homes, the young women are trained in household and domestic duties, with a view to their becoming good and useful members of society. The great object, however, kept most anxiously before the Committee is, to afford them opportunities of religious instruction, and to impress upon them the extreme importance of turning to God with all their hearts.

The applications for admission are *painfully urgent.*

H. THOMPSON, Esq., Treasurer,
38, Mincing-lane, E.C.
W. HORNIBROOK, Secretary,
4, Regent-square, W.C.

The Committee are obliged to make an urgent appeal for contributions:—

(1) For the General Fund: the expenses of which amount to about £5 a day.

(2) For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five shillings* would pay for a child for a week.

(3) For law expenses: in every case where it is possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent that every shilling has been spent.

Donations received at the Office of The Christian, 12, Paternoster-buildings, E.C.

COUNT CAMPELLO'S

ITALIAN REFORM MISSION

A BAZAAR

WILL BE HELD (D.V.) ON

THURSDAY, FRIDAY, & SATURDAY, March 17, 18, 19,

IN THE

MORLEY HALLS, 316, REGENT STREET,

In Aid of the above Mission,

UNDER THE PATRONAGE OF

The Duchess of Abercorn, The Lady Mary Glyn, The Lady Plunket, The Lady Alicia Blackwood, The Lady Florence Blunt, The Hon. Mrs. Wellesley, &c., &c., &c.

The Bazaar will be open from 3 to 9.30 p.m. each Day.

Admission—ONE SHILLING;
After 7 o'clock, SIXPENCE.

Open-Air Mission.

The 34th ANNUAL MEETING

WILL (D.V.) BE HELD IN

EXETER (LOWER) HALL, STRAND,

On THURSDAY EVENING, MARCH 31, 1887.

The Chair will be taken at 7 o'clock by

SIR DOUGLAS FOX,

And Addresses will be delivered by

Rev. Prebendary BILLING,
Sir WILLIAM T. CHARLEY, Q.C., D.C.L
Rev. T. EYNON DAVIES,
Rev. WILLIAM WILLIAMS,
Rev. Z. B. WOFFENDALE.

Tea at 6 o'clock, 1s. Public Meeting Free.

Office: 14, Duke Street, Adelphi, W.C.

HOMES FOR LITTLE BOYS

FARNINGHAM AND SWANLEY (Commenced 1863).

President:—THE EARL OF ABERDEEN.

THE COTTAGE HOMES AT FARNINGHAM

Are for 300 Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught a trade, and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

THE ORPHAN HOMES AT SWANLEY

Are for 200 Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruction in lithography, telegraphy, photography, chemistry, and other subjects, to fit them for a working life.

BASIS:—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the 500 Boys now in the Homes. Over 1000 have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by the Secretary,

A. O. CHARLES.

Offices:—BANK-BUILDINGS, LUDGATE-CIRCUS, E.C.
Bankers:—Messrs. SMITH, PAYNE & SMITH, 1, Lombard-street, E.C.

CHRISTIAN COMMUNITY.

RESCUE ALL-NIGHT WORK.

This is the third year that we have opened for a Night Shelter our Mission Hall, Thrawl-street, Spitalfields, for destitute and homeless men; with an average picked up from the streets of from 100 to 150 each night, when open. The men were given a good breakfast, and a religious service held in the morning, when they have been faithfully dealt with. Work has been secured for some, and a great deal of other help given in deserving cases.

Besides this, lodgings for destitute women and children. Bread and tea tickets are given to several every week, to meet the terrible distress of this severe season.

To sustain this heavy work, besides the general expenses, help is urgently needed, and asked for. Donations in money or articles suitable for relief, will be gratefully received by the Secretary, as under. The Editor of The Christian will also receive donations.

28, Enfield-rd., Kingsland, N. JAS. ATKINSON.

WORKING LADS' INSTITUTE, Whitechapel, London, E.—Opened by H.R.H. the Princess of Wales.—The Committee earnestly APPEAL for FIVE THOUSAND POUNDS to complete the Institute Buildings, the total cost, including freehold land, being £16,500, of which £11,500 have been subscribed.

Accommodation—gymnasium, reading room, library, refreshment and class rooms, domitories, large swimming bath, and lecture hall, &c. Number of lads admitted since opening, 1,450.

Contributions thankfully received by F. A. Bevan, 54, Lombard-st., E.C.; Henry Hill, Hon. Sec., 38, Bow-lane, E.C. Visitors cordially welcomed.

"**THE HERALD OF MERCY,**" published monthly at One Halfpenny. Specimen copy sent, post free, on application to the publishers, Messrs. Morgan & Scott, 12, Paternoster-buildings.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from Captain Bruce, £1 and a Parcel of Clothing; A Friend, 5s.; A. O. B., Clothing.

The Infant Day Nursery. Free Ragged Day Schools. Rations of Food to Hungry Children. Toy Classes. Day Industrial Classes for Boys. Band of Hope. Children's Services. Lads' Bible Classes. Meetings and Classes for Elder Girls and Young Women. Mutual Industrial Classes for Lads. Mission to Inebriate Women. Mothers' Meetings. Sewing Classes for Poor Women. Bible Classes for Men and for Women. Evangelistic Services, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. J. B., £100; Miss Brocklebank £10; Rev. J. E. Campbell Colquhoun, £5. Treasurer, G. J. Green, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. Griffith.

MR. SPURGEON'S HOMES for 500 Fatherless Children. Meetings by Mr. Charlesworth and the Orphan Choir, as under:—March 24, Newcastle; 25—28, Edinburgh; 29, Stirling; 30, Perth; 31, Dundee; April 1—8, Glasgow and district; 9—12, Darlington; 13, Stockton; 14, Middlesbrough. For particulars see local notices.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

GEE-STREET MISSION, Goswell-road. Voluntary workers earnestly solicit funds to carry on the work of doing good to the poor. Subscriptions thankfully received by the Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; the Bankers, Messrs. BARCLAY, 54, Lombard-street; A. J. VIEWEG, 82, Wood-street, Cheapside.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

URGENT APPEAL for £100 to £150.—A purely Protestant Evangelical Church was commenced at New Cross in 1881, when St. James's, Hatcham, was Ritualistic. It has been carried on with much usefulness, and is still required. This sum is needed for its maintenance.—Donations received by Rev. W. GLENNY-CRORY, 1, Dovedale-place, Battersea, London, Minister, Free Church of England, New Cross.

CONTRIBUTIONS of Clothing for distribution among the poorer patients and their families, are very earnestly solicited by the Ladies' Committee of the National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

DESTITUTE CHILDREN'S DINNER SOCIETY.—Funds are urgently needed for this Society. Subscriptions or donations may be sent to the LORD MAYOR, Mansion House, E.C.; the Treasurers: W. FULLER, Esq., Stoughton Grange, Stoke, Guildford, and Hon. A. F. KINNAIRD, 1, Pall Mall East; the Secretary, H. MORTON CARR, Esq., 39, St. George's-square, S.W.; or to the Bankers, Messrs. RANSOME & CO., 1, Pall Mall East, S.W.

THE UTMOST ANXIETY IS FELT for the welfare of one of the most time-honoured Children's Missions in London. For 85 years a glorious work for Christ has been carried on in Castle-yard, among the very poorest children in Southwark.

Sick children have been visit[illegible] Gifts of Clothing and Money made to necessitous cases, Summer Excursions, and numerous other benefits conferred.

All these useful operations are now threatened with collapse, through want of means to restore the greatly dilapidated building. For nearly two years the Teachers have been fervently praying for help against such a calamity, but the much-needed aid has not yet come.

The Committee of the Ragged School Union, Exeter Hall, have just voted a grant of £100 towards the £2,000 required. They strongly commend this urgent appeal to the best support of the Christian public.

Contributions most gratefully received by Messrs. MORGAN & SCOTT, 12, Paternoster-bu[illegible]gs, E.C., and acknowledged in THE CHRISTI[illegible] Treasurer, Rev. ROBERT TUCK, [illegible]ford-road, Lewisham-park, S.E. Bankers: London & Westminster Bank, No. 1, St. James's-square, S.W., account "Castle Yard Mission."

SOLDIERS' INSTITUTE, PORTSMOUTH.

MISS ROBINSON is in urgent need of **ONE THOUSAND POUNDS,** the resources of the Home Work having suffered from the great effort needed to establish

The SAILORS' & SOLDIERS' INSTITUTE at ALEXANDRIA, EGYPT,

which was opened two years ago, and has proved a blessing to thousands.

John Cory, Esq., *offers* **£50** *if nineteen others will give the same.*

Bankers: GLYN & CO. Two Friends have already responded.

Reports, &c., may be obtained from MISS SARAH ROBINSON, Soldiers' Institute, Portsmouth, by whom small donations will be gladly received.

"HOMES FOR THE AGED POOR."

THE Committee earnestly appeal for £200 for the "Building Fund," required to make up £1000, to be paid off at Midsummer. This will free two Permanent Homes from Mortgage debt.

Treasurer—Major BOILEAU, R.E., 31, Ladbroke-square, W.

Contributions thankfully received by the Honorary Secretaries, Misses E. G. and S. A. HARRISON, 5, Grandacre-terrace, Anerley, S.E.

BRITISH AND FOREIGN SAILORS' SOCIETY.

Patron: H.R.H. PRINCE ALBERT VICTOR.—Thanks to Donors to our Distressed Seamen. Objects: To help Seamen Socially, Intellectually, and Spiritually. Stations: Home and Foreign Ports. Steam Launches, Floating Bethels, Ship Libraries, Institutes, etc. Proposed

"VICTORIA & ALBERT MEMORIAL FUND" OF £10,000 & UPWARDS

(£1,000 already given and promised), to permanently help Aged Missionaries (themselves chiefly sailors), and Destitute Seamen. Legacies received. Contributions may be sent to the President, Lord Brassey, Great George Street, W.; the Treasurer, Thomson Hankey, Esq., Bank of England: Messrs. Morgan & Scott; or The Secretary, EDWARD W. MATTHEWS, Sailors' Institute, Shadwell, London, E.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

Educational.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

REQUIRED AT EASTER, in a small High-class School, a young Lady, not under 14, to take the junior Piano practice one hour daily. Superior educational advantages offered. Premium, 25 guineas per annum. An officer's or clergyman's daughter preferred. Pupils have successfully passed the R. A. M. and C. P. examinations.—Address with all particulars, Miss ROBINSON, 5, Sussex-place, Southsea.

MR. WILLIAM DIXON, Middle-class School, Kingston-on-Thames, receives a few Boys as Boarders at his private residence. Principles, "Jesus only." Home comforts. Beautiful neighbourhood. 20 to 30 guineas yearly.

DRESDEN, GERMANY.—At Easter two young Ladies will find accommodation in a teacher's family. Superior education. Excellent references.—For particulars, please address D. DÖRFFEL, 5, Reichenbach Strasse, Dresden, Germany.

EDUCATIONAL.—The Wife of an Officer, R.M., is anxious to recommend to parents a School for the Daughters of Gentlemen, where her niece has derived great benefit from the Godly individual training and superior educational advantages she has enjoyed. A loving, refined home is associated with the discipline so essential to the formation of a noble character.—Mrs. J. B. C., care of Housekeeper, 40, Lansdowne-road, Clapham, S.W.

LADIES' COLLEGE, Ashton-upon-Mersey, Cheshire.—Good Home School for Girls. Every attention paid to health and domestic comforts. Careful Christian training, with thorough teaching. Great advantages for the study of music, painting, and languages. Eminent professors attend daily. Gymnasium. Good tennis and croquet lawns.—Principal, Miss BRADSHAW.

EDUCATION IN SWITZERLAND.— Pensionnat Villa, Joli-Site, Ouchy, Lausanne.—Mademoiselles HAEFLIGER receive a limited number of young Ladies to educate. A Christian home, beautifully situated. References in England.—Apply PRINCIPALS.

LESSONS in first-class Music, Singing, Painting, Organ, Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.

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SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. RAY. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

HEALTH AND EDUCATION among the Surrey hills. Christian home-life with carefully superintended studies. — Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

GERMANY. — Villa Victoria, Coblenz-on-Rhine. High-class School, under the patronage of Her Majesty the Empress of Germany. Fräulein von Griesheim receives a limited number of pupils. Resident German and French governesses, and visiting German and French masters. English pupils successfully prepared for the German L. L. A. Examinations of St. Andrew's University. Highest musical advantages. Home comforts. Individual Christian influence. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking and cooking. Terms inclusive, 70 guineas per annum.

GERMAN PARSONAGE, 27, WARWICK ROAD, Upper Clapton, London.—Three young Pupils taken. German, French, English spoken in family.

EDUCATIONAL HOME for the Daughters of Gentlemen, Chatsworth Lodge, Grove-park, Chiswick, W.—The Misses BROWN and GOOD have removed to a large detached house, with good garden and tennis lawn, in the healthy neighbourhood of Chiswick, where they receive twenty Resident Pupils. First-class education, with careful Christian training and home comforts. Children from India received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and others.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. One vacancy at Easter.—INSPECTOR-GENERAL GORDON, R.N., South Esk House, Victoria-road, Southsea.

UNE PLACE VACANTE, en Mai, dans une pension suisse. Education supérieure. Excellente nourriture. Prix modere. References en Angleterre, etc.

Mlle. BOVET, Villars, Yverdon, Switzerland.

PEMBROKE HOUSE, Brandram-road, Lee. High Class School for Girls. Pupils receive careful training, and thorough instruction. Their health and characters are anxiously watched over. Public examinations successfully passed every year.

BRIGHTON. — High-class School for Girls. Healthy and pleasant situation. Liberal education. Every home comfort. Terms moderate. — The Misses NORTON, Farndon House, Stanford-road.

NEW COLLEGE, Margate.—Principal, Rev. G. HUGH JONES, F.A.S. Modern languages, classics, and thorough English Preparation for public schools and all exams. Balliol Scholarship just won by former pupil. Commercial and Preparatory forms. Backward pupils rapidly advanced. Christian training. Fees moderate.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

Combe Down School

BATH.

Principal: MR. W. FRANKLIN.

For nearly 8 years a Master at Monkton Combe School.)

Christian training and teaching. Preparation for Universities and Commercial pursuits. Personal attention given to younger pupils. Laboratory and Workshop.

Healthy situation, 500 ft. above sea-level. Certified sanitary arrangements. Moderate fees. References and full particulars on application.

EDUCATIONAL.—Two little Girls would find a comfortable Home, as Boarders, where they would have every Christian care.—For particulars apply to Miss CHINN, Alton, Hants.

A YOUNG CHRISTIAN GENTLEWOMAN who has not sufficient means to advertise her small High Class School, would be deeply thankful to any Lady or Gentleman that would recommend her Pupils. Highest references can be given, and testimonials from parents. — ORPHAN, 6, Beaconsfield-terrace, St. John's-road, Clapham-common, S.W.

A MEDICAL MAN (the nephew of a peer), residing in a London suburb, wishes to hear of one or two children to educate with his own. A most comfortable and refined home offered.—For particulars apply first to Hon. Mrs. WHITTINGTON, Highfield-villas, Ilfracombe.

DAILY GOVERNESS requires re-engagement. Thorough English, good music, French (acquired abroad); or as Visiting Music Teacher in a school. Six years' reference from last situation.

Miss HOYLE, 3, Holly Mount, Hampstead, N.W.

SWISS LADY, 27, diplomée, seeks situation in Christian school or family.

Mlle. GEWOELB MOLLIS, Glarus, Switzerland.

A YOUNG LADY requires an engagement as Governess. Thorough English, French, music, drawing, advanced arithmetic, rudimental German, and Latin. Highest references.

K. L., 40, Lansdowne-road, Clapham, S.W.

EDUCATION FOR DAUGHTERS OF GENTLEMEN, in a small, select School. Superior education, comfortable home, Christian training. First-class governesses and masters. Good references. — PRINCIPAL, Marli House, Church-road, Richmond, Surrey.

PARENTS ABROAD, wishing to find English schools where health and brain are studied, may apply at once to Mrs. S. PHILLIS, ATKINSON, Colonial Agent, The Priory, 158, Upper-street, Islington, London, N.

TWO CHILDREN, orphans or others, would be received in Irish Presbyterian Clergyman's family. First-class education, combined with home training. Country air, resident governess. Would adopt.

G., 1, Newington-terrace, Katherine's-road, Dublin.

REQUIRED for one little girl, aged nine, a young Lady who could teach thorough English and music, and the rudiments of French and drawing. One who could give from 9.30 a.m. to 4.30 p.m. each day. Salary, including dinner and tea, £16. A personal reference required.—Apply from two to three at 5, Neville-street, Onslow-gardens, S.W.

WANTED AFTER EASTER, a situation as Governess in a family, to children under 12, for young Lady, aged 25. Can be very highly recommended. Teaches music, French, English, and needlework. College of Preceptors'.

Miss M. GREEN, Sibton Abbey, Yoxford, Suffolk.

A WIDOW LADY desires to meet with a Christian Lady, with or without children, to reside with her. Or would take entire charge of two little girls. Healthy, bracing locality. References exchanged.

F., Miss Matthews, Stationer, Stevenage, Herts.

TO PRINCIPALS of finishing Schools. Two Sisters wish to complete their Education as Governess-Students, and gain experience in teaching.

RICO, 13, Rose-street, Newgate-street, E.C.

GOVERNESSES.—Many excellent certificated English and foreign Governesses seeking re-engagement, now and at Easter. Schools and families supplied gratis. Mrs. HOOPER, Home and Institute, opposite Highbury Station, London, N. Board and residence 11s. to 16s. weekly. References required.

A KINDERGARTEN TEACHER, certificated and experienced (a Minister's daughter), will be open to an engagement after Easter. Four years in present position in London.
108, Westminster-road, Birchfield, Birmingham.

Appointments, Situations, &c., Wanted.

YOUNG GENTLEMAN requires situation as Companion or Attendant to Gentleman. Would be invaluable to invalid requiring cheerful company. Highest references. Musical and obliging.—STANLEY, Mrs. Walker's, 28, Bedford-street, Plymouth, Devon.

CAN ANY FRIEND tell of an opening as Secretary or Companion, for a Clergyman's Son, well educated and high principled, having a slight knowledge of architecture, and of musical tastes.—Mr. C. BRADY, West Bromwich.

SECRETARYSHIP (public or private), Managing Directorship, or Partnership desired by Christian Gentleman of large experience in mercantile, philanthropic, and religious work. Highest references and influential connection.
EXPERT, Deacon's, Leadenhall-street, E.C.

MR. FRANK WHITE, 12, Prince's-square, W., desires to recommend a decidedly Christian Gentleman as Travelling Companion, Private Secretary, or any position of trust.

LADY AILSA strongly recommends an earnest Missionary, who has been in her employment nearly five years.
MCQUISTON, Culzean, Maybole, N.B.

YOUNG MAN, unmarried, as Secretary, Clerk, Book-keeper (anything not menial), in village or country town with opening for exercising gift in Missionary and Visitation work. Highest references and testimonials. Small salary.
EBENEZER, Box 3284, Sell's, Fleet-street, E.C.

A BIBLEWOMAN seeks re-engagement. Has had many years' experience, is a total abstainer, and has good references.
M. J., 68, Granville-park, Lewisham, S.E.

BIBLEWOMAN wants engagement. Age 35. Has had ten years' experience in London. Has been blessed with conversions. References to well-known Christian workers.
Miss SMITH, Upper Broughton, Melton Mowbray.

A WIDOW LADY can be strongly recommended as a Matron or Superintendent. A thorough practical, energetic, and economical woman. Would prefer Mission work.—Apply by letter to Mrs. H., care of Mrs. A. W. Cunningham, 12, Bellefield-road, Brixton, S.W.

AN ENGAGEMENT, to attend on an Invalid or elderly Lady, or a place of trust, wanted by a middle-aged Christian woman.—L. F., care of Mrs. Brown, 20, De Crespigny-park, Denmark Hill, S.E.

A LADY RECOMMENDS a steady Lad (17), Christian and abstainer, for a situation to work in garden and help in stables.
OWNER, Tighnamara, Netley Abbey.

GARDENER, single-handed or otherwise. Married. Highly recommended. Can manage cows if required.—S. BERRIDGE, Farnham House, Farnham Royal, Slough.

AS COACHMAN.—Married, age 27, Five years' personal character. Willing to be useful.
S. H., care of A. Bray, Saddler, Norwood, S.E.

AS BUTLER, married, age 29. Total abstainer. 1½ years' character; 12 years previous. Situation wanted about the middle of April.
C. P., Youlden Cottages, Roxeth, Harrow.

SITUATION REQUIRED for a sharp, quick Lad of 16. Christian influence much desired. Been 3½ years' errand boy in business house. Good character.
R., Mr. H. B. Crisp, Saxmundham, Suffolk.

GROOM.—Pad or phaeton, ride or drive. Willing, obliging, useful. Required, situation as above. Good references.
T. W., care of Mr. Stedman, Short Heath, Farnham.

AS GARDENER AND LAUNDRESS. Man and Wife. Or wife to keep Lodge. Disengaged March [illegible].
WESTBURY, Midgham-green, Reading.

AN EXPERIENCED PERSON seeks an engagement as Mother's Help, or Assistant in a light business, stationer's or confectioner's preferred. Good references.
Miss WEBB, 35, Cumberland-street, Luton, Beds.

A RESPECTABLE, MIDDLE-AGED PERSON desires daily or weekly employment, in Christian home. Can instruct children under ten, assist in housekeeping. Good needlewoman. Total abstainer. Personal reference.—M., 7, Fernlea [illegible], Wilmot-road, Leyton, Essex.

AN APPOINTMENT wanted by a [illegible] recommended young Lady as useful, Independent Companion, and sympathetic Aid to [illegible] or motherless family. Liberal [illegible] references.
RUTH, [illegible] Office, Fairfax-place, N.W.

DESIRED, for French Parisian [illegible] in evangelical family. Age [illegible] Good sewer [illegible] experience [illegible] offered and required.—Mrs. [illegible]

CHRISTIAN desires situation in an institution, Mission work, or any other sphere of usefulness. Two years' experience in a London institution. Abstainer.—T., care of Mr. Davies, Printer, Rochester-row, Westminster.

RE-ENGAGEMENT wanted, as Useful Companion, by a middle-aged Lady. Domesticated, cheerful, and experienced in illness. Small salary. Highest references.
E. M., Shirley Place, Bishop Auckland.

A LADY earnestly desires an engagement as Companion, Lady Housekeeper, or other position of trust. Can give very good references and recommendations.—C. M., Tapper's Library, Westbourne-grove, London, W.

YOUTH, (18) desires a Clerkship or any other employment. Abstainer ten years. Excellent references. Recommended by Mr. Geo. Hatton, St. Giles' Christian Mission.
T. J. KYNE, 10, Little Coram-street, W.C.

A LADY WISHES to meet with an engagement, as Useful Companion to a Lady. Salary required. Good references.
E. G., 7, The Avenue, Blackheath.

A LADY WISHES to place a Girl (19), anxious to regain her character, in a careful Christian home, as Mother's Help, or in similar capacity. Conduct in Rescue Home satisfactory. Mrs. DELME-RADCLIFFE, Christ Church Vicarage, Cambridge.

A LADY would be glad to recommend a competent, trustworthy person as Needlewoman by the day or week, either for private families, hotels, or schools.—Mrs. TAVERNER, 35, Hunter-street, Brunswick-square, W.C.

Appointments, Situations, &c., Vacant.

CANADA.—A Gentleman farming over 600 acres of rich land in Manitoba, has two Vacancies this month for Gentlemen Pupils desirous of learning practical farming. Premium moderate. Only pupils anxious to learn desired. Abstainers preferred.
Colonel URMSTON, Ardenlee, Maidstone.

EVANGELISTS wanted, male and female, for Mission work.—Apply, with stamp,
Training Home, 24, Clarence-street, York.

A BUTLER wanted, in a quiet family, where a footman is kept. Must be a married man. A Christian and abstainer. Age about 40. A good personal character required.—Apply for particulars, between 11 and 12 o'clock, to
D., 36, Baker-street, W.

BUTLER WANTED.—Can any Gentleman or Lady recommend a steady, active young Man, who wishes for his first place as Butler, and can have a thoroughly satisfactory character from his last place. Age about 28. A Christian servant desired.—Lady A., care of Mr. Greenish, Chemist, 5, Bathurst-street, Hyde-park.

PHOTOGRAPHY.—Wanted in the Studio, a Christian young Man, to print and tone photos.—W. HOBBS, Saffron Walden.

SINGLE-HANDED MAN-SERVANT required, for Clergyman's family in Dorset. Christian and abstainer desired. Wages £30.—Call before 11, or write to M., 9, York-gate, N.W.

TO PARENTS AND GUARDIANS.—A Dentist, in good practice, has a Vacancy for a young Gentleman as Pupil. Christian home.—For particulars,
LICENTIATE, 68, High-street, Ramsgate.

ASSISTANT MATRON required for Girls' Home near London. Must be decided Christian, and thoroughly practical.—State age, previous occupation, and salary required to Mr. C. STUART THORPE, 79, Finsbury-pavement, E.C.

LAUNDRY MATRON wanted, in a Home for fallen girls in Leeds. Must have a thorough knowledge of the work. A decided Christian and total abstainer.—B. C., 17, Dartmouth-terrace, Lewisham Hill, Kent.

WANTED ON APRIL 1, in Newcastle-on-Tyne, a young Lady as Nursery Governess and to superintend home lessons.—Address, giving particulars of experience, &c., to
Mrs. BAINBRIDGE, Norwich House, Bournemouth.

WANTED, IN GENTLEMAN'S FAMILY, Lady (by birth) as Nursery Governess to boy and girl, aged six and eight. Salary £10. Comfortable home.
Mrs. S., Messrs. Ticehurst, Battle.

GROOM.—A Christian, total abstainer. About 19 years of age. Light weight. Able to ride and drive.
Mr. WILBRAHAM TAYLOR, Hadley Hurst, Barnet.

NURSE.—A Christian Woman wanted as Nurse in a clergyman's family, to take charge of three little children. Must be a Churchwoman, experienced, active, strong, and fond of country life. Wages £18. State age. **HOUSE AND PARLOURMAID** also wanted. Well trained. State age and wages required.—Mrs. SHEPHERD, The Rectory, Upton Scudamore, Warminster, Wilts.

A SUPERIOR CHRISTIAN WOMAN as Nurse to several young children. Must be experienced, strong, and active. Personal character required. Wages £20. All found but beer.
A., Wilmshurst, Stationer, Blackheath.

CAN ANY LADY recommend a thoroughly trustworthy Nursemaid, age [illegible]. Must have had some experience in the charge of a young baby, and be strong, healthy, and a good needlewoman. Wanted end of May. Country near London.
Mrs. SHARP, Ferns, Bushey Heath, Herts.

PARLOURMAID wanted, after March 26, for a small f[illegible] To wait on Ladies, and do needlework. Over 24 preferred. State wages.—Mrs. LEWIS, Hill Brow, Hastings.

AS PARLOURMAID, and to wait on a Lady, wanted, in a small family. Must be an early riser. Good needlewoman, with good personal character.—If any near Tunbridge Wells likes to apply, call at 1, Belvidere-terrace, Church-road, between 12 and 1, or after 6 o'clock.

A GOOD PLAIN COOK wanted immediately, for a small family where House-Parlourmaid only is kept. Age between 25 and 35. Wages £21 to £23, all found except beer.
Mrs. D., 37, Parliament Hill-road, Hampstead, N.W.

A GOOD PLAIN COOK wanted in a Christian family. State age, wages required, and how long in two last situations. Good character indispensable.—Mrs. BURNETT, Clifford House, Wellington, Somerset.

COOK WANTED (abstainer), three in family. No boots, windows, or washing. Wages £20. Housemaid kept.—Apply first by letter, with full particulars, to
C. R., Porchester Lodge, Bayswater-road, W.

GOOD GENERAL SERVANT wanted, in a small quiet family, who can cook well. Age about 30. One year's personal character. No washing. Housemaid kept.
S., 4, Rosslyn-terrace, Hampstead.

GENERAL SERVANT (good) required, in small family. Plain cooking needed. Christian privileges. Must be good-tempered and obliging.—Mrs. WARR, Branstone Lodge, Waverley-road, Southsea.

LADIES AND SERVANTS can be suited by applying to Miss MAULDEN'S Registry and Home, Church-street, Paddington Green. Servants of all classes wanted to fill the situations now vacant.

A STRONG, clean, kindly, respectable Woman wanted, to look after and housekeep for an old blind bed-ridden man.
Miss FAITHFULL, The Grange, Hoddesdon.

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INTEMPERANCE.—Private Home for limited number, in favourite winter and spring locality, where DIPSOMANIA, CHLORALISM, NERVOUS DEBILITY, &c., was successfully treated long before the H. D. Act of 1879. Christian influence, home comforts, and amusements. Highest references. Telegrams receive immediate attention.
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BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

HEALTH RESORT for Christians, with Hydropathic treatment.—The above is in the charming neighbourhood of Stroud, on a good eminence; dry and bracing; lovely scenery. The house is exceptionally comfortable, heated throughout on the most modern and approved principle.—Prospectus and terms of the Proprietor, S. PYALL DIPROSE, Pitchcombe View, Stroud, Gloucestershire.

ST. LEONARD'S-ON-SEA.—A limited number of Ministers and their wives, and other Christian workers, can be received at a comfortable private residence.—For terms, REST, Fern Lea, Pevensey-road.

HOME FOR LADY STUDENTS AND CHRISTIAN WORKERS, 186, Euston-road, N.W.—Managed by a Committee of Wesleyan Ladies, but unsectarian. Terms moderate.—Apply to the Lady Principal, Miss SHILLINGTON.

BOURNEMOUTH.—A Clergyman's Widow would gladly receive two or three Ladies, invalid or [illegible] home. Moderate charges. South aspect.
Mrs. H., Estens, Surrey-road South.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Mellora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

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BOARD AND RESIDENCE at the sea-side. A South Coast Vicar is able to offer the above. Christian principles essential.—Rev. OMICRON, Messrs. Dawson & Sons, 121, Cannon-street, E.C.

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BRIGHTON.—Rev. J. G. Gregory recommends Boarding-house for Christians and Christian workers of both sexes. Close to sea. Terms 16s. to 2 guineas.
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A YOUNG LADY, married, but being alone all day, would like to meet with a Lady to reside with her during the summer months, or longer. A quiet, cheerful Christian home. As a Companion, rather than profit is desired, the terms will be moderate.—Apply first by letter,
Mrs. SCOTT, Alpine Villa, Woking Village.

LADY GOING ABROAD wishes to Let part of her House, unfurnished, to quiet gentlefolk. Nice neighbourhood, five minutes of Clapham Junction, and Common.
Mrs. BUTLER, 64, St. John's-hill, Wandsworth.

A COMFORTABLE HOME for 10s. a week. Consisting of pleasant sitting-room and one or two bed-rooms. To be Let permanently.—I. O., Welcome, Portman-road, Boscombe, Bournemouth.

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J. B., 1, Geneva Villa, Dry Hill-park, Tunbridge.

APARTMENTS in suburbs required, by Christian Gentleman engaged in City. Terms moderate.
LUX, care of Messrs. Street & Co., 30, Cornhill.

TO LET, four or five unfurnished rooms, with use of kitchen, in large house, pleasantly situated, near trains and omnibuses. Christian household, 15s. a week.
55, Chichester-road, Kilburn, N.W.

NEAR HIGHGATE.—Ten-roomed house (partly Let) for sale. Every convenience. Near rail, trams, and 'busses. 87 years' Lease. [illegible] £125 cash or in five quarterly [illegible] [illegible] may remain on [illegible] by easy instalments. Write [illegible] Meeting House Lane, [illegible] London, S.E.

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ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine Truth (Romans v. 8).
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IRON MISSION ROOMS, &c., erected on the most reasonable terms, by R. SAUNDERS, 127, Hungerford-road, London, N. Estimates and designs free. 25 years' practical experience. Also Churches and Schools, &c. Best workmanship.

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ASTH[illegible].—Persons suffering from [illegible]

(Continued on page 15.)

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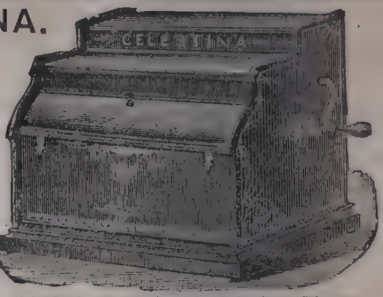

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WITH WHICH IS INCORPORATED "THE REVIVAL."

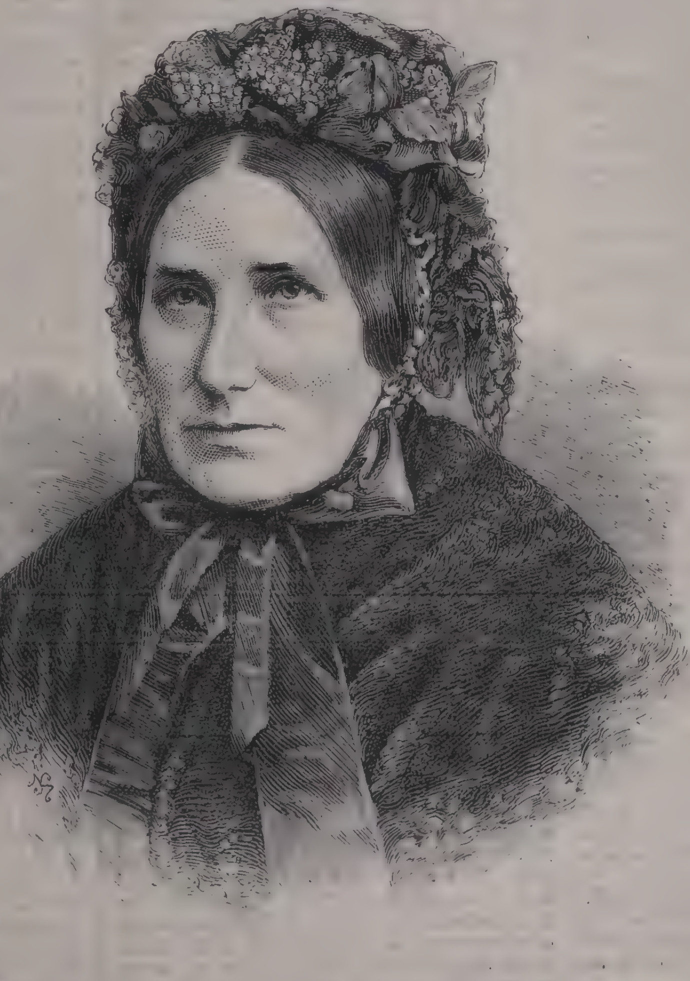
A Weekly Record of Christian Life, Christian Testimony, Christian Work, and of Missionary Enterprise.

No. 895.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. THURSDAY, MARCH 24, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY, POST FREE, 1½d.

THE LATE MRS. DANIELL, ALDERSHOT.

MANY an old soldier's heart, all the world over, will throb as he takes up this week's CHRISTIAN, and looks upon the well remembered face of Mrs. Daniell, and almost hears again the familiar voice which so often entreated him and his comrades, in Christ's stead, to be reconciled to God. Certainly there can be few more fragrant memories in the British army than hers, as she was the founder of Soldiers' Homes, and the pioneer of the many devoted women who have since laboured much in the Lord, on behalf of our troops.

The story of the first Soldiers' Home and of the high courage and noble devotion shown by Mrs. Daniell in its foundation is truly "a romance of missions." She was the widow of an officer in the Hon. East India Company's service, and thus had a sort of prescriptive right to feel an interest in soldiers. But for many years after her widowhood, her lines were cast in quiet places. She was engrossed in the education of her children, in occasional literary work, and, as time went on, in earnest effort on behalf of the neglected poor in two or three isolated villages. God was thus manifestly enlarging her fitness for the more public labour for which He had designed his servant, and also preparing the very circumstances whereby the spark should be struck which was to fire a train of blessing. Mrs. Daniell had connected her Village Missions with the Country Towns' Mission, and in the year 1862 the secretary of that society, when conferring with her upon business matters, paused to lay upon her heart the state of Aldershot, which was just then attracting notice and correspondence in the papers. As is well known, the camp had grown out of the terrible deficiencies in our military system, which had been revealed by the Crimean war. In the midst of the wild heaths of Bagshot and Aldershot, consecrated hitherto to the exploits of the highwayman, a city of tents and huts, and eventually of brick barracks had sprung up; and with it the fungus-like growth of a wretched town, which only existed for the camp, and throve not less upon its sins than upon its needs. Above a hundred public-houses, many with dancing saloons of the lowest class, existed; whilst within camp there were at that time neither reading nor recreation rooms, libraries nor schools. The town was simply a sink of iniquity.



Mr. Wilson, to whom belongs also the happy privilege of having compiled the "Daily Light" which shines upon the "daily path" of thousands of God's people, was now the chosen instrument, as we have said, to press the needs of Aldershot upon Mrs. Daniell. "I wish you would adopt Aldershot," he repeated; but, as she said herself, she knew no more than a child how to set about it. Still it was her Master's voice she heard, and it was "as a burning fire within her bones," pressing her onwards in spite of "weakness and fear, and much trembling." She wrote to the beloved Mr. Pennefather, asking his counsel and prayers, and a portion of her letter was read at the Barnet Conference, and followed by fervent prayer. How abundantly those prayers have been answered, eternity alone can tell. From that sacred spot, Mrs. Daniell turned again to the project which lay before her, doubtless much refreshed and strengthened in spirit. Courageous as she was, she could not go alone to the camp, and for a time it seemed as though no suitable friend could or would accompany her. "Oh no, I couldn't go," was the response of the widow of a general officer, upon whose company Mrs. Daniell had set her mind. Silently she lifted up her heart to God, saying, "Lord, if Thou wilt, Thou canst incline her to go." Whilst leading family prayers one day in this lady's house, the text, "Behold, I have set before thee an open door," was specially laid upon Mrs. Daniell's heart, and in every letter written at this time she asked her friends to plead this word. A few days after, taking her friend's hand, she said, "I have told my daughter I hoped you would go with me to Aldershot." To Mrs. Daniell's surprise, she said, with tears, "My dear, I am going."

"Are you really? Thank God! What decided you?'."

"Oh, that verse, 'Behold, I have set before thee an open door."'

Thus the first step was made clear; and a letter from a lady in Scotland brought word that a Christian officer, known to both, was then in camp. Here was again the open door. With him Mrs. Daniell communicated, receiving the answer, "Come at once, we leave on September 6;" this was at the end of August. It need not be said that the invitation was promptly obeyed. "They went forth, not knowing whither they went."

To give the details of these eventful days, pregnant with future untold blessing, would be impossible. Those who would follow them must do so in the pages of "Aldershot," the volume in which Miss Daniell has affectionately enshrined her mother's memory and work. But a fragment of Mrs. Daniell's own account, given as she sat next year in the door of one of the tents at the Barnet Conference, and reported in The Christian, or, as it was then called, The Revival, must be quoted:—

"A few days had fully convinced both ladies that their immediate need was 'A public-house without the drink.' They dreaded the idea of bricks and mortar; nevertheless they were given the name of a gentleman who owned a good deal of land in the place, and drove out to see him.

"Mrs. Daniell having stated the principles upon which she proposed working, the gentleman replied, 'If these are your principles, ma'am, I shall be delighted to help you.'

"I then asked him if he had a piece of land which would be suitable, and if he would sell it to us at a low price. Mr. —— expressed his readiness to do so; and the evident interest which his countenance evinced led me to say, without premeditation, and as it were in joke:—

"'Perhaps, Mr. ——, you will *give* us a piece?'

"'Well, ma'am,' he replied, 'I will do so, with pleasure.'

"I was perfectly astounded, and said, 'What! give us a piece of land? Do I understand you aright?'

"'Yes; quite. I am sure you are working on the right principle, and I shall be happy to give you the ground.'

"The following day Mr. —— most kindly fulfilled his promise to show us the plots of ground which he thought suitable. As we came to one open space I asked to whom it belonged. He replied, 'That is mine, and is one of the pieces I intended to show you.'

"'Oh,' said I, 'my friend has been looking at that spot, and has set her heart upon it.' Mr. —— replied that we were welcome to that piece, but he had two other plots to show us, and would rather we reserved any decision till we had seen them. We came to another piece, preferable to the former. I said, 'But you don't intend to give us this?'

"He replied, 'Yes, ma'am, that is at your service, if you choose it; but I should wish you not to decide, till you have seen the third piece.'

"We went on further, and again stopped, when he said, 'This is the other piece.' I turned round with grateful surprise, and said, 'Surely you do not intend to offer us this piece for our mission-hall?'

"'Yes, I do,' he replied; 'if this meets your wishes, it is yours.'

"'Thank God,' said I, taking his hand. 'It is not given to me, but to Him. And, believe me, if there is one gift in that fast on-coming day of which you will never repent it is the ground on which we are standing. It is the Lord's, and so far as human law can make it, shall be consecrated to his work for ever.'"

And that blessed spot, dear and sacred for ever to many and many a heart, is surely written in the title-deeds of the Zion which is above, with these clauses, "This and that man was born there; and the Highest Himself shall establish her." Before the next year ran out, the beautiful hall, in every room of which, we think we may truly say, souls have been born again, stood a witness to the faithfulness of Him who had set before his trembling yet believing servant "an open door."

Mrs. Daniell immediately hired a house, in which her work was carried on till the Home itself should be ready. The foundation-stone was laid on February 11, 1863, by "the good Earl" of Shaftesbury; and on October 11 the first service was held in the large hall, when the saintly Mr. Pennefather spoke, as perhaps few other living men could so appropriately have spoken, of him who "walked with God, and was not, for God took him." How many of those thus united in this holy enterprise have met each other again, and heard the King's "Well done"!

Soldiers' Homes have been so often described that everyone at least who reads The Christian knows something about the refreshment bar and coffee-room, the reading and game-rooms, the baths, the class-room, and the large hall, which generally go to make up the skeleton of the work; and of the nightly Bible-class, the services, the singing, the night school, and the Bands of Hope, mothers' meeting, &c., wherewith this framework is clothed. Two principles stood foremost in Mrs. Daniell's mind. From these she never swerved, nor has the daughter, who was her "true yoke-fellow," and is now her faithful successor. The first was, ever to set the spiritual before the secular; to make no secret of the fact that whilst providing every suitable comfort and simple amusement which could attract, and interest, and elevate the men and their families, it was the salvation of their souls which was her first and final aim. The other was to stand on neutral and independent ground. If the Home is to be honestly and fairly for the benefit of the service at large, church distinctions must be unknown. In work for an army composed of men of all religious denominations, no man must run the chance of hearing anything said against the church of his choice, or being harassed by solicitations to unite himself with any other. We believe it is to the hearty belief and conscientious carrying out of these two principles that, under God, Mrs. Daniell's work owes the success which has made it a watchword throughout the British Army, and given it the honour of being followed by such a host of more or less consistent imitators.

In September, 1871, the labourer's long work was ended. A prolonged and suffering illness was the last trial which ripened her active ardent spirit for "the rest of the inheritance." "I have the royal word of a King to go upon," was one of her frequent sayings as the end drew near. The last words to which she responded were the name of Jesus, and the verse, "I will never leave thee." Shortly after, she bowed her head, saying, "Let me go;" and so she "went in to see the King." She lies in the military cemetery at Aldershot, amongst the soldiers for whom she literally poured out the last years of her life. She was but sixty when she died, but the doctors said that her constitution was worn to that of a woman of eighty. Her natural gifts, which were remarkable, were lavishly and rejoicingly devoted to her Saviour. We have heard many speakers, but few whose pathos and holy enthusiasm, above all, whose intense realisation of what she spoke, so carried the hearers with the speaker. Night after night we have seen the room thronged with soldiers hanging on her words; and who can say how many owe their salvation or their quickening in the divine life to those either publicly or privately spoken? A remarkable combination of courage and sound judgment fitted her for work which probably hardly one woman in a generation could achieve. It is comparatively easy to follow; but to be the pioneer who conceives and originates a hitherto unheard-of undertaking, and establishes it upon principles, which not only abide, but command the approval and imitation of others, is not vouchsafed to many. In saying this we would not overlook the fact that a small Institute had been established a few months previously at Sandgate, by the late Miss Lucy Papillon; but "it takes a woman to make a Home," and the idea of a Soldiers' Home actually worked by ladies devoting themselves, instead of merely supplying means for the support of paid labourers, was unknown till Mrs. Daniell turned it into a fact.

Since her departure, her work has but expanded in the hands of her daughter, who, besides a considerable enlargement of the mother-house, has added Branch Homes at Colchester, Manchester, Plymouth, and Chatham. How truly it may be said of the founder of Soldiers' Homes, "Her works do follow her." To tell of the constant stream of spiritual blessing continually pouring forth from these Homes would need volumes. It is souls which are sought, and souls which are given as the hire of the labourers who are reaping the fields of "the Lord of Sabaoth." Far beyond Mrs. Daniell's utmost dreams, when she first entered upon her untried path, is the "good measure, pressed down, and shaken together, and running over" which the gracious Lord has given, not only into her bosom, but into that of the devoted daughter who now so effectually carries on the work which her mother founded. To the King Eternal, Immortal, Invisible, be all the praise!

MISS DANIELL'S WORK.—The Soldiers' Home at Chatham has been considerably enlarged, and the re-opening services were attended with much blessing. A friend has offered £100 conditionally toward the £900 needed to free this branch of Miss Daniell's work from debt.

MISS MACPHERSON will be present at the noon prayer-meeting to-day (Thursday), with her fiftieth (Jubilee) party of children leaving for Canada. On Thursday, the 31st, Rev. Mr. McAll, of Paris, will speak.

UNPAID NATIVE AGENCY IN HEATHEN LANDS.

The following paper was commenced as a postscript to a letter written to a few missionaries joyfully toiling amongst the heathen. It was thought that others might be interested in the statements advanced, and we gladly give it a place in these pages.

SHOULD not the despatch this year of a hundred British workers to China stimulate us in a direction that may be more far-reaching —namely, in praying for, and expecting and working for, a vast army of natives, and the bulk of these natives entirely unpaid? The words of Dr. Nevius, American missionary, published in *China's Millions*, on his more recent methods, are exceedingly important. Is there not altogether a difference between a man such as Paul, who had to travel from place to place, and the localised overseers of the flock of Ephesus? Paul might have been paid, and often was paid; but how many read Acts xx. without noting that Paul enjoins all those elders of the flock at Ephesus, whom he styles bishops, to accept no salary. He who might have well received pay reminds these same overseers (Acts xx. 34, 35) that by his own hands he had supported himself and his co-workers, in order to set these overseers an example, that they should so labour, in order not only to sustain themselves, but to have an overplus to contribute to the weak.

We do not say that the New Testament lays down the same rule for all places. But with regard to the elders [overseers (A.V.) or bishops (R.V.)] of the flock of Ephesus, Paul is very particular on this point. Now, in the face of the allegations of Rev. James Johnstone, returned Presbyterian missionary, that since Carey's day the heathen and Mahommedans have increased 200 millions by births alone, whilst in the same hundred years Protestant missions have won only three millions out of them, might we not in our present emergency consider Paul's plan with the flock at Ephesus? In the face of the disaster of the simulated awakening excited by the love of money, experienced by Dr. Nevius in his earlier work, might we not in many places adopt that plan? When we hear of so many nominal native Christians in India, has not the time come, especially when we are told again and again that India believes in self-denial?

In vast China what can the few hundred European missionaries do of themselves, particularly if they are prevented imitating Paul, because so much of their time has to be occupied in overseeing a flock which Paul committed to the native overseers? But if these Europeans could mostly be engaged in initiatory work, as we venture to think Barnabas and Saul were, whilst almost every flock was speedily committed to a plurality* of native overseers, how efficiently might the converts thus be watched, whilst the work would not be hindered from spreading.

Then there is another most important point brought prominently to notice at this time on account of the success attending the work in China, connected with Dr. Nevius. This was detailed at a recent Conference, by Rev. Donald MacIver, of the Presbyterian Mission in Southern China. He says that the rapid increase of the converts of from 100 to 800 has been accomplished, not by set sermons of Dr. Nevius or his assistants, or by his other missionary instrumentalities, but by the simple witnesses for Christ of the converts themselves.

Let it be remembered that just about the period of William Carey's appeal, Sunday-schools were started by Raikes, and he arranged that each teacher should receive wages. From this one circumstance, the Sunday-school movement for a time came to an absolute collapse; and it was left, not to Raikes, but to another, to devise the re-starting of the movement with a then unheard-of idea, viz., that all the teachers should be unpaid. Now, how many thousand Sunday-schools are at work over the world, and still they spread, and seem to have in them an element of indefinite expansion. It is hard to say whether they confer the greater blessing on the children or on the self-denying teachers. Many of us can tell what a blessing has been conferred upon ourselves during the years of our being privileged to be Sunday-school teachers. Why, then, should not our Indian, Chinese, and African fellow-Christians have a similar benefit by being made overseers of many a flock of their fellow-countrymen? By such means as are thus pointed to, might not the work have an indefinite expansion?

We at home are bound to confess that our work in Britain often sadly lacks the element of *go*, of expansion, or of self-propagation. But still, may we not be allowed humbly to pray and long and expect for our more honoured brothers and sisters from every church, now toiling amongst the heathen, a better success than we have at home? Surely we may say, without giving offence to any, that our methods in Britain, in America, and in many parts of Christendom, are often altogether too cumbersome, too unyielding, and too expensive, for rapidly overtaking the evangelisation of the untold millions of the heathen and Mahommedan world.

Full well we know that to lean on any method would be to lean on a vapour. We *must*—may we not say we *shall?*—lean only upon the living God. But in leaning wholly and only upon Himself, as those who have neither any wisdom, nor any might, will He not teach us *how* to go forward? Seeing He says, "Advance," we must obey, if we love Him.

It is good for the hundred to be despatched to China, and for hundreds to follow them from Europe and America into India, and to Africa, and into other parts of China; but surely the time has come for us to cry for thousands of natives to be sent forth by the Lord of the Harvest. Yet, let there be no haste in recruiting; remembering that Gideon's 32,000 had no "go" in them. It was God's 300 who broke and chased the heathen multitudes; for, before the recruited 32,000 God went not; but before the decruited 300 He led the way to victory upon victory, even when they were hungry and faint, but still pursuing. To our honoured brothers and sisters especially belongs the most emphatic promise of our Lord, in the three last verses of Matthew.

REGINALD RADCLIFFE.
March 16. JAMES E. MATHIESON.

The following are the words used by Rev. Donald MacIver at Mildmay Missionary Conference, 1886:—

"Dr. Nevius, one of the most prominent missionaries in China, in answering the question, 'Which methods of work have really brought the greatest number of converts into the Church?' states in *The Chinese Recorder* the various methods, as follows, beginning with what appear to be the least fruitful:—

"(1) Bible distribution; (2) tract distribution; (3) chapel preaching; (4) translation and literary work; (5) schools; (6) itinerations.

"Such is Dr. Nevius' list, and it is probably correct as far as it goes. Medical Missions and work among women should have been included. Both have been much blessed in recent years. Many Christian friends may be grieved at the low place assigned to Bible distribution; and yet I believe the experience of almost every Chinese missionary would confirm what Dr. Nevius says. Millions of Scriptures have been distributed to the Chinese during the past forty years, and the instances of good accomplished by them, without the living preacher, are comparatively rare. Doubtless there have been many instances of good done that will not come to light till 'that day.'

"But in connection with this question of comparative fruitfulness of methods, the most important statement has yet to be made. Dr. Nevius says of these methods, 'I am disposed to think that the number of conversions due to each of them would be found to increase about in the order in which they are mentioned above; and that the number traceable to them all together would be but a small fraction of the whole, and that by far the greater proportion is to be referred to private social intercourse.'

"That is certainly our experience in the South of China. Probably seven-eighths of our membership have been brought in, not directly as the result of the preaching, either of the European missionary or of the appointed Chinese evangelist, but simply from private Christians telling to their friends and neighbours about the Saviour they have found. This state of matters is, on the one hand, cause for thankfulness, for the evidence it gives of the reality of the religion of these Chinese Christians; and it also is full of hope as to the future of Christ's kingdom in China. If every individual member of the 30,000 Christians in China were a true missionary, then the Middle Kingdom would soon be evangelised.

"But it seems to me that this state of matters is full of important lessons for all interested in the progress of the Gospel in that land. We are to give most attention to the method God's Spirit uses most. We are not to give up our preaching tours, nor our distribution of Scriptures and tracts; we are not to close our hospitals and schools; but we, as foreign missionaries, should give most attention to the work of training our converts in the knowledge of Scripture, developing their gifts and graces, and superintending and guiding their efforts to bring to the truth their friends and kindred."

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* Scripture speaks of a plurality, but does not say how many.

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THE CHURCH MISSIONARY ATLAS.*

A MORE valuable contribution to the literature of missionary enterprise than that contained in the two parts of this atlas already issued can scarcely be imagined. Part I. is occupied with Africa and the Mohammedan lands of the East, and in it there is a complete synopsis of the history, the religions, the languages, the condition of the peoples of the Dark Continent, as well as an account of the different missions working there. All these particulars, as well as the accompanying map, are brought up to the latest point of knowledge and discovery, and are simply invaluable to the missionary student and to all who seek to understand the varied position of affairs and the various efforts by which this has been attained. The chronological tables show at a glance what is known of Africa, from the discovery of Sierra Leone to the appointment of Bishop Parker.

The second part conducts us through the whole of our great Indian Empire, and, proceeding on the same method, gives succinctly a view of its many races, and peoples, and tongues, as well as a complete summary of the history of the missions there established. There are about ten maps to each part. Other parts will be issued as soon as ready.

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* *Seeley, Jackson & Halliday.* Part I. 4s., II. 5s.

THE SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH have sent lately several hundred Scripture rolls in French and English to Pastor Chiniquy, and some of his co-workers in the United States; grateful letters have been received. The Society are about to publish a similar roll in the Norwegian language, and intend, if they receive sufficient support, to extend the publication to other languages. The secretary is Mr. F. Woodhouse, 47, Pevensey-road, Eastbourne.

SCHOOLS OF PROPHECY.

ONE chief value of prophecy lies in the light it gives upon the present—"We have the more sure word of prophecy, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn and the daystar arise in your hearts." Tested by this inspired declaration of the use of prophecy, the historic interpretation of the Apocalypse, so eloquently described in Mr. Guinness's impassioned lectures at Exeter Hall, is more than vindicated. Nothing could be more timely at this juncture, when false notions of liberty are helping forward the Popish reaction which threatens to reassert its tyranny in England, than these grand expositions of the murderous history of the Papal Beast.

We agree with Mr. Guinness in believing that the Futurist system of interpretation has done much to withdraw attention from the vast and adulterous apostasy of Rome—the unnatural union, for worldly and carnal ends, of Pagan idolatry with corrupted-Christian superstition. We cannot too emphatically express our rejection of the artificial division of that glorious book, the fruit and flower of all preceding Scripture, into past, present, and future, with a gap of two thousand years between the two last periods. That is to say, we totally dissent from the idea that the Revelation made to John, the beloved disciple, one of the four Evangelists, and one of the twelve Apostles of the Lamb to his Church during her sojourn on earth, has nothing to do with the Church in her external relation to her three great enemies, the world, the flesh, and the devil; but that her portion in it is confined to the seven Epistles, which relate to her internal life. To us it is incomprehensible, that in the face of the assurance which closes its first paragraph—

> Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand

—it should be maintained that the words of the prophecy relate not to the Church, but mainly to the Jews when the Church shall have been caught up to heaven; and that the blessing on reading the words and keeping the things contained therein is not consequent upon our taking heed to the prophetic word as to a light that shines in a dark place, and gives us light in our own present circumstances; but upon our study of things which are to take place when we have been caught up to meet the Lord in the air and to be for ever with Him. Thus we have an endless series of guesses and speculations as to what shall happen on earth when (according to some) we shall be in heaven—

> When glory yet unheard of
> Shall shed abroad its ray,
> *Resolving all enigmas*,
> An endless Sabbath day;

or (according to others), while we are still on earth, passing through the fires of "the great tribulation."

But while we are in perfect accord with Mr. Guinness in believing that the Revelation has been throughout the ages a lamp shining in a dark place, to which in the darkest periods our brethren did well to take heed, until the day dawned and the daystar arose in their hearts, we do not think that all their interpretations of the Apocalypse were correct. Notwithstanding the great value of the *Horæ Apocalypticæ*, we think that some of Elliott's translations of symbols were far-fetched. Above all, we do not think that any one interpretation exhausts the fulness of the fullest of all prophecies. "Knowing this first, that no prophecy of the Scripture is of private (or special, R.V. marg.) interpretation." The Revelation was full of meaning to the sufferers under Pagan persecution, before the Papacy existed, and so will it be to others, even to the end.

It is impossible to prove that there will be no last personal Antichrist, and no crisis of great tribulation in which this age shall end. Indeed, a process of events necessitates a crisis; and all over the world there is the expectation of a crisis—the predicted looking for of those things which are coming on the earth. And if there is to be a crisis, as all experience would lead us to expect, and as prophecy not uncertainly foreshows, then the analogy of history would lead us to anticipate the rising of some master mind, some mighty individual on whom all will depend. Every great period of history has had its man on whom, as on a pivot, all has turned. And it is impossible to prove that the great conflict between good and evil will not be at last decided between the incarnate and risen Son of God, and the greatest, wisest, most commanding, most kingly man that fallen humanity has ever produced. There is no inherent unlikelihood in the expectation that one will arise the concentration of all Satanic subtlety and force; that all that is earthly, sensual, devilish; that all the virus of Paganism, Popery, and Mahommedanism; all hatred of God and of his Christ—should be concentrated in one person, and that he should be the ultimate man of sin, the son of perdition, whom the Lord will consume with the Spirit of his mouth, and destroy with the brightness of his coming.

We think that Futurists are entirely and unreasonably wrong in denying the historic interpretation, root and branch, notwithstanding abundant evidence of its reality. We think Historical interpreters equally at fault in refusing to admit the possibility of a personal Antichrist and the great tribulation.

It would be of immense advantage not only to themselves, but to Christians generally, if the advocates of opposing systems would be content to believe that there may be truths invisible from their own point of view which would become visible if they would put themselves in each other's places.

If each would try to find out what is true in their opponent's system, and what is untrue in their own, then God would reveal to each what now He cannot unfold to either. M.

TEMPERANCE WORK IN FINLAND.—In a letter to Mr. Joseph Malins, G.W.C.T., Mr. Forstadias, of Abo, Finland, states that the new year opened, as regards temperance matters, under pleasing and joyful conditions, a new and improved law for the regulation of the liquor traffic having come into force on January 1. This is partly formed on the local option principle, and has so far proved effective. But already it is proposed to introduce a Bill on the pattern of the Maine Law, when the Diet again assembles. Meanwhile new temperance societies are springing into existence, and the older ones are establishing themselves in houses of their own. Temperance taverns and dining rooms have been opened in several places, and wealthy citizens are supporting the cause with their gold and influence. The hands of the brethren have been further strengthened by gifts of tracts for mission purposes, and by the cooperation of Mr. F. D. Lonnbeck, who supports the movement in his journal, besides lecturing on the subject in different places. A great temperance meeting will be held in Abo at Midsummer, when it is expected that representatives from all parts of the country will be present, and a solemn religious service will be held in the Cathedral—the Westminster Abbey of the country.

CHURCHES AND MISSIONS.

HAVING returned recently from the East, where, as a layman, I took a deep interest in the work being carried on by the different Missionary Societies, perhaps you will permit me to make a suggestion, which, if carried into practice, will, I am persuaded, create a more intelligent and earnest interest in missions among our countrymen at home. The consequence of this would be more workers, more funds, and greater strides than have ever yet been made in converting those nations who know not the Lord.

The majority of supporters of the various missions subscribe to a general fund, and have a notion that it goes in a general way to support all sections of mission work. Consequently, they have a very general interest in mission work, and know a little about many, but very little about any one foreign field. Thus their prayers in this direction are vague and indefinite.

From my own experience, I know that I should much more readily subscribe for the support of a mission which I actually know about, and from which I frequently get direct reports, telling of special needs and definite progress, than to a general fund which is scattered over the globe, and the results of my share of which I cannot trace. In this way, I venture to say, we are almost all alike; we want to lay out our Lord's money to the best advantage, and see that it is bearing good interest.

I would submit, therefore, that each missionary in the foreign field, have a direct correspondence with one congregation (or more, as the case may be) at home; that money subscribed by that congregation go, through the general secretary, to support their own missionary and his work, and that he send home occasional letters to the congregation, and to the children of the Sunday-school, reporting progress, interesting cases, &c., and setting forth any urgent door for extension or other special appeal for help in the way of prayers, workers, or funds. These letters could be read at a monthly missionary prayer-meeting, where their own missionary could be specially remembered, and where a letter in reply might be drawn up. When the missionary comes home on furlough, they would be specially interested to see him, and he them. By this means I believe the following objects will be attained:—

(1) A great force—definite prayer—will be set to work for the conversion of the world.

(2) Missionaries will know that they are being individually prayed for at a certain time, and this will fill them with fresh zeal and courage.

(3) Old subscribers will increase their subscriptions, because they learn that definite good is the outcome of their money.

(4) Non-subscribers will become interested in a *definite* work which they can grasp, and will become subscribers.

(5) Sunday-school children and other young people—boys specially—will be particularly interested in a letter from abroad, and thus the missionary spirit will be planted and grow in them as they grow, giving us in the rising generation one hundred earnest missionaries where we now have ten, ready to "go into all the world."

The scheme is at work already on a very small scale, and proves most successful. The writer will be glad to receive any suggestions, or answer any inquiries sent to the address given below. D. A. HUNTER.

5, Royal-crescent, Glasgow, W.

BRISTOL OLD PARK LOCK HOSPITAL.—Of the fifty-one cases treated last year in this hospital, forty being new ones, no less than thirty were discharged cured, while seventeen went to their relations or to service, and only two proved unsatisfactory cases. Three-fourths of those who leave the hospital are restored, the report states, not only to health, but to virtue, and thenceforth live useful lives. Stronger testimony could scarcely be borne as to the value of the institution, which was started in 1874, as a protest against the system of Government hospitals. Letters from old patients speak most gratefully of the kindness received from nurse and matron, and show also that they have learnt what is still more precious, the story of the love of Jesus, in whom they trust for strength against temptation. The hospital is at Old Park Hill, St. Michael's, and the hon. superintendent is Mrs Thomas Thomas, Hyde Lodge, Westbury Park.

ROMANISM and PROPHECY.

MR. GRATTAN GUINNESS'S LECTURES.

VI. POST-REFORMATION TIMES.

As Mr. Guinness proceeds in the development of the great subject on which for six weeks he has been lecturing with such power at Exeter Hall, the force of the cumulative evidence he brings forward is more and more palpable. Having already reviewed the whole period which may be said to have closed in the glorious triumph of the Reformation, Mr. Guinness, last week, spoke especially of the interpretation and use of anti-Papal prophecies in the three last centuries. These centuries have, he said, a double aspect—a Protestant and a Papal. On the one hand, they present the spectacle of an era of liberty and light, and, on the other, of reaction and revolution. After pointing to well-known facts, such as the emancipation of the human mind, the breaking forth of the light of God's Word, and the understanding of prophetic Scriptures, and the Papal reaction and the revolutions with which this advance was encountered, he passed to a brilliant apostrophe on those great spirits upon whom the brunt of the struggle fell. He then glanced at Rome's reply to the prophetic teachings of the Reformers, as embodied in the works of the Jesuits, Ribera and Bellarmine, who advocated the futurist interpretation of prophecy, concluding, of course, that the prophecies of Daniel, Paul, and John, with reference to the Antichrist, had no application whatever to the Papal power.

Mr. Guinness proceeded to give a rapid but masterly survey of the writings of leading prophetic interpreters during the last two hundred and fifty years. Protestant interpreters, he said, had done more than answer the false futurism of the Church of Rome. "They had built up the true historic interpretation of prophecy; they had built up a solid and symmetrical system, which has developed slowly, which has progressed constantly, which has been born, not of diligent investigation only, but of profound experience; a system whose truth has been sealed and demonstrated by its ever-growing correspondence with the actual course of events." A complete pillar of intrepretation is to be found in the works of Joseph Mede, Sir Isaac Newton, Jurieu, Vitringa, Daubuz, Fleming, De Cheseaux, Bishop Newton, Faber, Cunningham, Keith, Bickersteth, Wordsworth, Elliott and Birks. Referring to these in detail, Mr. Guinness said that Mede, who lived in the century immediately succeeding that of the Reformation, had a deep insight into the Divine Word, and made prophecy his special study. He exhibited, in a striking and remarkable way, the synchronism and succession of the prophetic visions, and demonstrated their fulfilment in the events of history. These events have, during the last two and a half centuries, confirmed Mede's interpretation, and have also shown that the prophetic periods should be reckoned from an *era* rather than from a point of time; and that their termination is a corresponding era. For a full expansion of this the lecturer referred his audience to his recent book, "Light for the Last Days." It was about the same time as the publication of Mede's work that the Westminster Confession of Faith was drawn up, a document, said Mr. Guinness, that endorsed the historical interpretation of prophecy, and declared the Roman Pontiff to be the predicted "Man of Sin." The famous Puritan writer, Thomas Goodwin, described the Apocalypse as "the Story of Christ's Kingdom"—a simple and significant phrase.

Sir Isaac Newton investigated and traced out the connections of the prophetic visions with the course of history and chronology, utilising his unrivalled astronomical skill. He interpreted the periods of time on the "year-day" system. In alluding to the symbol of the angel flying through the midst of heaven with the everlasting Gospel, he said that "if the general preaching of the Gospel be approaching, it is to us and our posterity that these words mainly belong." How marvellously has his anticipation been accomplished in this respect. One of the most important features of his work is its exposition of *the use of symbolic language in prophecy*. Futurists utterly degrade these solemn and majestic predictions by their pernicious attempts to expound them on the principle of a literal fulfilment. Robert Fleming, in a small but remarkable work, published in 1701, entitled, "The Rise and Fall of Rome Papal," mentioned the dates 1794 and 1848 as probable crises in the overthrow of the Papal power; and also speaks of 1866. The French Revolution fell out at the first of these dates, and the second brought another tremendous crisis in Papal history in Europe. The third and last date saw the introduction of the series of Papal defeats which culminated in the overthrow of the Romish monarchy in France, and the fall of the Papal temporal power in Italy. As to De Cheseaux's work on the astronomic character of the prophetic times, the lecturer referred those interested, to the full exposition of it in "The Approaching End of the Age."

In dealing with the progress of prophetic interpretation during the present century, Mr. Guinness made special reference to the writings of Bishop Wordsworth, Rev. E. B. Elliott, and Professor Birks. The first of these demonstrated conclusively that Rome Papal is the Babylon of the Apocalypse. His testimony on the point is such as to settle the question finally for all intelligent and unbiassed minds. Even Dean Alford, a semi-futurist, commended Wordsworth's view of Papal Rome as the harlot of the vision in Revelation xvii. The allusion to Dean Alford led Mr. Guinness to remark that such eminent Greek scholars as the learned Dean, Tregelles, and Ellicott, are not to be implicitly trusted as prophetic interpreters. "The instrument they employ in their researches is the microscope, not the telescope. They pore over manuscripts, words, letters, points; but they do not grasp the meaning of history or prophecy as a whole." Elliott and Birks, however, were able equally to use the microscope and telescope. The *Horæ Apocalypticæ* of the former is unquestionably the most learned and able work ever written on the Book of Revelation, and will remain a masterpiece of exposition, while the study of the sure word of prophecy endures. Professor Birks' "First Elements of Sacred Prophecy" is an overwhelming answer to Futurism. The most learned works in the exposition and defence of that system it shivers to fragments and scatters to the winds.

Mr. Guinness concluded his historical *resumé* with a strong impeachment of the "Futurist" scheme of interpretation:—

> The historic interpretation is no dream of ignorant enthusiasts. It is no speculation of fanciful, ill-balanced minds. It has grown with the growth of generations; it has been built up by the labours of men of many nations and ages. It has been embodied in solemn Confessions of the Protestant Church. It forms a leading element in the testimony of martyrs and reformers. These holy men, like the prophets of old, bore a double testimony *for* the truth of God, and a testimony *against* the apostasy of his professing people. The providential position which they occupied, the work they accomplished, gave singular and special importance to their testimony; and this was their testimony, and nothing less, that Papal Rome is the Babylon of prophecy, drunken with the blood of saints and martyrs; and that its head, the Roman Pontiff, is the predicted "Man of Sin or Antichrist." To reject this testimony of God's providential witnesses on a matter of such fundamental import, and to prefer to it the counter doctrine advocated by the apostate persecuting Church of Rome, is the error and guilt of modern Futurism.
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> And that Futurism is self-condemned. Futurism is literalism, and literalism in the interpretation of symbols is a denial of their symbolic character. It is an abuse and degradation of the prophetic Word, and a destruction of its influence. It substitutes the imaginary for the real, the grotesque and monstrous for the sober and reasonable. It quenches the precious light which has guided the saints for ages, and kindles a wild, delusive marsh fire in its place. It obscures the wisdom of Divine prophecy; it denies the true character of the days in which we live; and it hides the nearness of the Advent of Christ in the power and glory of his kingdom.
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> But in spite of the injurious effects of these false interpretations, "the foundation of God standeth sure;" none can cancel the prophecies which He has written in his holy Word, and none can deny or destroy the mighty and far-reaching results which their true interpretation has already accomplished in the world. They have given us—and this is their glory—they have given us the Reformation. They have broken the iron chains of superstition and despotism, and lifted nations from the depths of their abasement. They have reared a Temple whose walls no enemy can ruin. They have reopened, they have given back to the world, that Book whose teachings have led millions into the way of life and peace. And the sacred light of these prophecies is still guiding the Church of God across the wide ocean of her dangerous way. Those steadfast stars of prophecy lighted of old the persecuted Waldenses through the darkness of the Middle Ages; they lighted the progress of the Lollards and the Bohemians before the Reformation; they lighted the noble Reformers through gloom and tempest three hundred years ago; they have lighted since the watchful saints through troubled centuries; and they are shining still in that high and holy firmament whence no mortal hand can pluck them down. And they shall shine on—those thousand glittering stars of prophecy—till they have fulfilled their glorious mission; till they have guided the Church in safety to her celestial haven, and their long-enduring radiance melts at last in the rising splendours of eternal day.

The concluding lecture of the series was on "The Double Foreview of the Reformation, afforded by Old Testament types and New Testament prophecies," including a survey of "the present position of the Church of Rome and the Reformed Churches," and a statement of "our duties and prospects." A summary of it will be given in our next. The complete course of lectures, we understand, will in due time be published in book form by Messrs. Hodder & Stoughton.

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MR. JOSEPH RABINOWITZ.

We are permitted to give the following extracts from a letter written by Mr. Rabinowitz to Dr. Saphir. Clearly the Lord is with him, and we trust that friends of Israel at home will strengthen his hands to finish the work God has given him to do.

I found many letters from Jewish brethren in different towns in Russia, who are anxious to enter upon the way of peace through the Prince of Peace. All the Jewish newspapers in Russia made mention of my journey to London, and of my addresses there, and many of our Jewish brethren, to whom my work for Christ is dear, are expecting great results. Passing through Liepsig I saw Professor Delitzsch, who called upon me three times to confer about the work.

My journey to St. Petersburg was well timed, and by the grace of God blessed and successful. I am permitted to preach the Gospel, and to distribute the New Testament among Israel without any hindrance whatever, till the proper hour comes for establishing the community of the "Sons of Israel of the New Covenant." In the spring I hope to obtain permission from the authorities of Bessarabia to build a place of worship. I can obtain a site in one of the best parts of Kisheneff, and will prepare the building materials when I have the necessary money in my hands.

I found in St. Petersburg a man who could assist me in my work here. He is about fifty years of age, and was brought to Christ through the movement in Russia. He is known to Prof. Delitzsch, speaks Hebrew and Russian, and is familiar with the Talmud and the Kabbalah.

Kisheneff, March 1. Joseph Rabinowitz.

THE "STRANGERS' REST," RATCLIFF HIGHWAY.—The stern conflict with sin which for nine years has been waged by Christian workers in this notorious rendezvous has wrought a wonderful change in the locality. So great is this change that a Christian Norwegian captain expresses himself as unable to believe that the street where the Rest stands is identical with the terrible Highway which he knew twenty years ago. The main features of the work are well known to our readers, but the report before us gives abundant illustration of its many-sided character, and of the way in which it is made effectual in restoring the poor wanderer. Into the Rest come many burdened ones, and here find a peace and joy the like of which was never before known to their hearts; there also come not a few who have been stripped of all they possessed, by the thieves amongst whom they had fallen, but who find consolation in some word from the Book of Life, and live to thank God that when in deepest distress they found a heavenly treasure. Between 1500 and 2000 meetings are held in the course of the year, people of many nationalities being reached thereby. The work carried on amongst the children and youths of the district is also full of promise. Mr. J. T. Isaac (163, St. George's-street) is the honorary secretary.

LETTERS FROM ROME.—5.

SOME men of progress, travelling to an imaginary Paradise restored by human legislation, have scornfully compared Lord Tennyson's "Locksley Hall: Sixty Years After," with the earlier poem, much to the disadvantage of the later one. Yet the dreams of youth are not generally found to be nearer the reality than the experience of age. The poet's pessimism is that of Jesus and his apostles in their predictions of the last days. The superiority of the later to the earlier poem seems to me more manifest each time I read it. But, however this may be, there is one line in "Sixty Years After" worth more to this generation than the whole of its predecessor. It is this:—

> Freedom free to slay herself, and dying while they shout her name.

Here is the insight of the seer and the utterance of the prophet. The ideal of modern government would seem to be the time of the Judges, when every man did that which was right in his own eyes. That means freedom for the bloody and deceitful man to oppress the weak and deceive the inexperienced. "Freedom free to slay herself, and dying while they shout her name." The men of Gibeah free to glut their passion, to the destruction of the defenceless woman, whose dead hands upon the threshold cry for vengeance. The Romish adultery free to build its convent prisons in the name of freedom of worship; her priests free to confess, or violate, or murder England's imprisoned daughters; and the Government not free to pass inside those doors, barred by fraud and violence in the name of liberty. Liberated Italy has rejected and forbidden the monastic system. Liberals in England complacently give it room, and scoff at their fellow-citizen who rightly reads their folly, and writes upon it: "Freedom free to slay herself, and dying while they shout her name." Romanism is not a religion, but a superstition; not a worship, but an idolatry; not a church, but an apostasy; not the bride, the Lamb's wife, but the mother of harlots and abominations of the earth.

I have before me the photograph of a shrine in the church of Santo Agostino, containing a bronze statue of a so-called Madonna and Child, before which I saw men and women bow and worship, and kiss the feet of the image. The priest in attendance gives to those who apply to him, packets containing cotton wool dipped in the oil of the lamp which burns before the idol, that they may be healed thereby. The shrine is covered with offerings from those who have been healed by faith in the lifeless thing. The superscription is VIRGO TUA GLORIA PARTUS. The subscription—*Vero Originale della Madonna del Parto che si venera nella Chiesa di S. Agostino in Roma.*

Leaving the church, we went to a neighbouring shop and bought this photograph. My companion asked:—"Who are these figures?" "Agrippina and Neroni" [*i.e.*, Nero and his mother Agrippina]. "But they are worshipped as the Madonna and Child?" "Oh, yes! but everyone knows what they are." "Do you ever go there?" "Occasionally." "Do you kneel before the image?" "Yes." "How can you do that?" "It is an affair of faith" (with a shrug of the shoulders). "Can you accept a thing so evidently idolatrous?" "We accept so many things." "Is it not a solemn thing to do so in the face of eternity?" Then followed a conversation, in which the Gospel of Christ was opened up, and the offer of a New Testament accepted.

Notwithstanding the evident and flagrant idolatry of Romanism, the apologists for it, as a religion with which Protestants ought not to interfere, are not few nor far between. And sometimes, when this is not done directly, it is done by implication. On Sunday week, at the American Chapel in Paris, the preacher expounded Matt. xvi. 19 to the effect that the binding and loosing relate to the conscience; that whatever a man sincerely and with all the light he has binds his conscience to do, or looses his conscience from doing, on earth, is bound or loosed in heaven. What one has bound another might loose, and in each case it was bound or loosed in heaven. The devout Roman Catholic who worships the Virgin and confesses to a priest binds his conscience, and it is bound in heaven. It is the right of the Christian Church to decide cases of conscience and of duty for itself. It may have its own creed, and administer its own ordinances as it will; and must accord the same liberty to others. No wonder if, under such teaching as this, American and English women go over to Rome; no wonder if English and American men become infidels; for there is no more a standard of truth; truth is not a fixed, but a variable quantity. Be sincere and believe anything. Administer the sacrament in one kind. Devoutly and affectionately kiss Agrippina's iron toes; anoint yourself with oil conveyed in cotton wool dipped in her dim lamp. The conscience, however superstitious, ignorant, or deceived, is bound on earth, and it is bound in heaven. Or if loosed from all bonds on earth, it is loosed in heaven. I do not think the minister meant all this, but it was fairly deducible from his premises.

To turn to something of better worth, let me write of the noble and useful work of Mr. and Mrs. Wall at Rome. They went to Bologna some twenty years ago, and in 1870 they removed to Rome. They represent the Baptist Missionary Society, but their work is as little sectarian as anything in Rome. In driving through the city I saw a large bill on the hoardings containing the Ten Commandments. Mr. Wall rents a hundred spaces in different parts of Rome where he posts up passages of Scripture, such as "God so loved the world," &c.; but in view of the then approaching Carnival the Ten Commandments seemed most appropriate. They cannot but be largely read, and they are very rarely torn.

Mr. Wall is just now making an important new departure in keeping his mission rooms open every night. Doubtless, in crowded populations, this is essential to success. The only difficulty in the present case is the fewness of the labourers. So far as it had been tried, previous to my leaving Rome, the result had been very encouraging.

Mr. Wall's work at Rome is very similar in kind to that of Mr. McAll in Paris, and, in proportion to its smaller extent, its usefulness bears favourable comparison with the work in France, which is saying a great deal.

One chief secret of success is keeping in touch with the people. Religion dies of respectability. When ministers or missionaries get above their work, it is all over with them. Mr. and Mrs. Wall and their helpers are in sympathy with the poor and with all who need them, and the people know it. One day a gentleman asked him to bury his child. He was a patriot and a sceptic—no more a Catholic. When the child died the father would not have it buried by the priest, nor the mother without religious rite—so they compromised by applying to Mr. Wall. On the way the lady said her faith in Romanism was failing. When women are ill the Santo Bambino (a lay figure of the Holy Child) is taken in a carriage for them to pray before it. In one case when this had produced no good effect, the priest told the woman there was nothing left for her but to get a bit of the linen of Pio Nono and make it into pills. She managed to get the linen; the child took the pills, and died. This shook the faith of the poor bereaved mother in the Romish church, and she has ever since come occasionally to the evangelical meeting.

One Saturday night I went with Mr. Wall to Tivoli, and was delighted to find a meeting of fifty, nearly all men; and about twenty on the Sunday morning round the Lord's Table. At the beginning the work had been strenuously opposed by the priests instigated by the bishop, but in vain; and now it is almost unopposed.

Mrs. Wall's work among the poor of Rome, the mothers' meetings, and the medical missions, are of deep interest. Mrs. Wall says in her report for 1886:—

> The past year, the priests redoubled their efforts to break up, if possible, our meetings for the poor; often sending spies, who would take the names of our poor people, to prevent their receiving help in any way from the parish priest or his friends. Food and shelter have been offered by them, to some of our very old and infirm, and, whilst many have refused, a few accepted from sheer necessity, though they tell us their opinions are the same as before.
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> Our experience in the Medical Mission has convinced us that this is one of the most efficient means of breaking down prejudice, and awakening in the hearts of the people a desire to hear and receive the Gospel.
>
> The Edinburgh Medical Missionary Society have very kindly given us a grant of £15, towards opening a third Medical Mission, in another quarter of the city. For this we shall need to engage an Italian doctor, which will incur much more expense, but we hope our friends, seeing the importance of this branch of work in a Roman Catholic country, will kindly assist us, so that we may be enabled to open it at once.
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> The attendances during the year at the two Medical Missions have been 4990, but many more have been present at the meetings.
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> We are very much indebted to those of our friends who have been so untiring and constant in their help at our Medical Missions, and our Mothers' Meetings; and also to Dr. Gason, who gives his services gratuitously in Trastevere, and undertakes the entire charge of the little Hospital, which is in connection with our work there.

The report gives many cases of great interest in which this work has been blessed of God. One of the evangelists tells this story:—

> Passing near the Pantheon, I received a small printed notice of some new shop being opened. Looking in the face of the giver, I recognised one, who, many years ago, had been a sacristano in one of the large Roman Catholic churches. He took the malarial fever, was ill for many months in extreme misery, and abandoned by the priests. After being at the public hospital, he one day came to our meetings, and there heard of the Medical Mission, to which he was invited. He attended for some weeks, and received much benefit. After his recovery, I lost sight of him for a while, so my delight was great to see him again, and still more to see the change in his manners and dress. He had commenced by selling journals, the Signora having given him the first franc. He has now his regular families to whom he takes the journals daily, and so earns an honest living, without, as he says, being obliged to serve the priests.

As Mr. Wall's annual report will shortly appear, I wait till then for further reference to his experiences.

A STORY OF THE EARTHQUAKE.

Dr. Comandi told me in Florence that he had read in the *Fiera Mosca*, a Florence newspaper, a paragraph to this effect. The writer was not a believer in miracles, but, as a journalist, it was his duty to record events that came to his knowledge:—In one of the towns in the Riviera a young lady, Miss M——, was in her room, when the *femme-de-chambre* rushed in, and begged her to come away from the house, as there was great danger in remaining in it. Miss M—— fell on her knees and prayed. The maid again besought her to leave the house. She replied, "No, she would remain there, and pray her heavenly Father to preserve the hotel and all that were in it." The result was that the hotel remained uninjured, though there were ruins all around it. I believe it was the Hotel Westminster, at Mentone. I should be very glad to know whether this story can be authenticated.

R. C. MORGAN.

EAST-END EMIGRATION FUND.—Particularly bright and hopeful is the report just issued by the committee of this fund. In four years over two thousand persons have been removed from the squalor and moral unhealthiness of East London, to lands where there are work and plenty for every willing hand. The thought of so many persons thus permanently benefited, settled in comfortable homes, from which they write earnest letters of advice to friends to come out to them, cannot fail to exert a stimulus upon all who desire to relieve those in distress in this country. The report of cases visited by Captain Hamilton during a recent journey is most encouraging as to the position and prospects of those who have been transferred from streets and alleys where they were "cabin'd, cribb'd, confined," and wretched, to fields of labour where there is plenty of room for themselves and their children. The committee last year sent out three hundred and sixty-six persons, providing in the majority of cases about half the passage money, and they are most anxious now to send out as early as possible this spring the many who, by the advice of friends already there, are anxious to go out. All communications should be addressed to the Hon. Secretaries, 31, Mile End-road, E.

For the Young.

JACK'S VICTORY.

Miss Verity's Bible-class for boys was held on Sunday afternoons, in a room set apart for it in the lady's own house near the village of Kirkfield. It was pleasant, on fine days, to see the boys gathering together, each with a Bible in his hand, at the gate of the avenue leading to the house. They would then walk steadily up to the house, and enter by a side-door, as arranged for them, go at once to their class-room, and be ready for their teacher at the time appointed for the lesson. On the table they always found a supply of books and magazines for Sunday reading, *The British Workman*, with its capital pictures, being one of the favourites. As we all know, boys are restless creatures, and very ready to get into mischief. It was well to provide them with pleasant reading and pictures, to avoid the noisy talking and scuffling they seemed to enjoy, when left to their own way of passing the time.

They would sometimes arrive at the house half an hour before the time fixed for the lesson; there always seemed a great uncertainty about the time of day by the village clocks. Perhaps, also, it was a real affection for Miss Verity and her teaching which made them fear to be late. She on her part was very fond of her Sunday pupils, knew them all in their own homes, and was looked upon as a friend by each. Her aim in teaching the boys was to make them love their Bibles as God's own Word, to be their guide through life, and with its precious promises to those who know the Lord Jesus as their Saviour, pointing to a bright hereafter. Of many of the boys it could be said they had chosen the good part; were young soldiers in the army of the Church on earth, with Christ as the Captain of their salvation. The Scripture lessons which interested them most were generally those of the triumph of good over evil. The story of David had a special charm for them, and their teacher tried to impress upon them how that it was only with the Lord's help, and in his strength, David was able to do such great things.

The subject of the lesson one day being the passage of the Israelites over the Red Sea, with Pharaoh and his army in pursuit, when they reached the point where the Israelites get safely over, and their enemies are drowned, the boys gave a loud "Hurrah!" With such a lively set of scholars Miss Verity felt it a blessing to have them in a room by themselves, and not in a class-room with others. At times the singing of favourite hymns was so very hearty and vigorous, that the notes of such as "Hold the Fort" could be heard in the furthest corner of the garden. It has been said of some of the boys in this class that they were soldiers in Christ's army, and had given themselves into his keeping. How greatly their teacher longed that this might become true of all!

Among the youngest members of the class were two brothers, Henry and Jack Campbell. Their mother was a widow, and she had also a little daughter called Elsie. The father had died soon after Elsie was born. From that time Mrs. Campbell had, indeed, a struggle to earn money to keep her little ones in food and clothing. She was a woman of much prayer and strong faith. God raised up many kind friends for her, and she was never tired of telling of his goodness. The eldest boy, Henry, grew up a great comfort to his mother. As a child he gave his heart to the Saviour, and at the age of fourteen was a fine, manly little fellow. He had then just left school, and was beginning to earn a little money. Jack was very like his brother in appearance, with the same large grey eyes, but the two boys were very different in character. Jack was idle and mischievous, seldom prepared with his lessons at school, and often found trying to make other boys as idle and inattentive as he was himself. Still he was warm-hearted and affectionate, and his mother and teachers tried to be patient and hopeful about him, praying for God's Holy Spirit to touch his heart.

One Sunday afternoon his behaviour in the class was so mischievous and disturbing to the other boys that Miss Verity stopped the lesson, looked gravely at Jack, and said, "You must leave the class at once. Go home now, and do not return next Sunday, unless you can behave well." For a moment Jack looked surprised; then, snatching up his cap, marched quickly out of the room, slamming the door behind him. Such a dismissal from the class had never taken place before; the boys seemed awed into unusual quietness for the rest of the time. Miss Verity sympathised with Henry's evident distress on his brother's account, and knew he would do all he could to bring Jack to a right mind.

The little offender was not forgotten in prayer that week, and on the Sunday following Jack came to the class looking much subdued, and several times his eyes filled with tears. When the lesson for the day was over, Miss Verity asked the two brothers to remain after the others had left. Not many words were spoken, but Jack stammered out, "Please forgive me; I've asked God to forgive me, and I want to be a soldier in Christ's army." The teacher rejoiced in heart, and, kneeling down with the boys, gave God thanks for the victory.

All this happened some years ago. The Bible-class is no longer carried on by Miss Verity, as she has left the neighbourhood. Still she knows, by loving letters received from Jack Campbell (which, however, is not his real name), that he continues faithful, and is a good son and brother in his home-life. He looks back with thankfulness to the time when he gave his heart to Christ, and, through the Holy Spirit's power, gained the victory. Greta.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, March 27, Luke xx. 19—36; Monday, March 28, Luke xx. 36—47; Tuesday, March 29, Luke xxi. 1—13; Wednesday, March 30, Luke xxi. 14—24; Thursday, March 31, Luke xxi. 25—38; Friday, April 1, Luke xxii. 1—13; Saturday, April 2, Luke xxii. 14—23.

A TIME-HONOURED SCHOOL.—The Committee of the Ragged-school Union have contributed £100 towards the re-building of the venerable school in Castle-yard, Holland-street, where for eighty-five years a devoted Christian work has been carried on among the poorest children of Southwark. Previous to voting the grant the school was visited by a deputation from the Union. Great interest was taken in the inspection of the building, as it is one of the very first Sabbath-schools established in London, and the reputed birthplace of the great Ragged-school movement. The hon. sec. is Mr. Harry Ebdon, 44, Richmond-terrace, Clapham-road, S.W.

STAR VILLA ORPHAN HOME.—This Home, originated five years ago by Mrs. Henry W. Willis, is conducted upon the family system, its aim being to rescue friendless orphans or other destitute children of tender age, and, whilst giving them a Christian education, to train them as domestic servants. A few months ago one delicate little boy was adopted by a kind-hearted Christian couple, and thus made room for one more to be admitted. Unfortunately, whooping cough of a very violent nature has just broken out among the children in this Institution, and this, doubtless, will lead to an increased manifestation of sympathy with the work, and those who have to conduct it, during a period of so much trial. The Home is at Napier-road, New Brompton, Kent.

INTERNATIONAL S.S. CONVENTION.—This Convention of Delegates from the Sunday-schools of the United States and British American Provinces is fixed to be held in Chicago on June 1, 2, and 3. Reports from the States and from foreign lands will be received, and addresses given on general subjects connected with Sunday-school work. The following is an outline of the programme: (1) Ingathering, or the Sunday-school Missionary and Mission-work; (2) Upbuilding, or the work of Sunday-school Instruction; (3) Uniting, or the Work of Sunday-school Organisation. It is hoped, if possible, to make the work truly international, as the Y.M.C.A. work is, and to consider the question of holding a European Convention in 1888 or 1889. One of the secretaries of the London Sunday-school Union has promised to attend, and others from this country and France are expected. Communications in reference to arrangements for reception, &c., should be addressed to Mr. J. M. Hitchcock, secretary of Committee of Arrangements, 148, Madison-street, Chicago.

*JOTTINGS FROM JAIL.**

This volume of notes and papers on prison matters from the pen of one of our most experienced Jail Chaplains, Rev. J. W. Horsley, will prove deeply interesting to the many who sympathise with efforts on behalf of the criminal classes, and who desire to do something towards lessening those evils which are so potential in developing and fostering crime. As the chaplain of Clerkenwell House of Detention, Mr. Horsley has had a great and varied experience of criminals of all classes, and there are few men better qualified to deal with questions affecting criminals and crime. The chapter entitled "Prison Notes" is extremely valuable. Consisting as it does of a large number of extracts from a journal, it goes over very wide ground, and each paragraph is suggestive of lessons, many of which might with advantage be taken to heart by our statesmen and politicians.

To the temperance reformer much of the information given throughout these notes would prove very useful, for they contain strong direct and indirect testimony against the evil of intemperance: direct where the author gives illustrations of the injurious effect of public-houses, or, as he terms them, "public curses;" indirect where he almost unconsciously gives evidence of a negative kind, as for instance when in dealing with the question of suicide and its relative prevalence in European countries, he quotes Dr. Morselli's statement, that the reason Norway is the only country which does not show an increase proportionate to the increased population is the severe legislation of the last twenty years against drunkenness, and the state restriction in Norway of the sale of alcohol.

It is interesting to note that Mr. Horsley lays more stress upon environment than upon heredity, recognising the painful fact that numbers go wrong "because they have never been fitted to go right," and urging that from Reformatory and Industrial Schools comes the cry, "If the lads or lasses have no homes or friends they will probably do well." In illustration of this it is stated that from one large reformatory, Feltham, 23 per cent. of the lads who go home are re-convicted, but only 5 per cent. of those who are otherwise provided for.

The chapters on "The duty of the Church towards criminals," "Why are our prisons failures?" "Workhouse or Prison," "Premature Marriages," and "Atheism in Prison," are singularly interesting; but perhaps the one on "Our children and our prisons" is most valuable, as certainly it is most encouraging. Cutting off the supplies assuredly is the best method of reducing the number of criminals, and it is pleasant to find Mr. Horsley recognising the better training of the young as one of the most effective agencies in bringing about that reduction.

Although there is much in this volume of an encouraging nature there is much also that is extremely painful and sad, for it is impossible to read of the cases to which Mr. Horsley refers on almost every page without feeling that in many instances the criminal was one who scarcely had a chance; defective education, lack of moral training, vile surroundings, and the evil example of parents, all rendered the upward path almost impossible. The thoughtful reader will rise from the perusal of the book with a feeling of intense pity for those black sheep who war against society and for whom society has done so little save in the way of punishment. That our modern preventive work is being successful is easy to see, but that it should still be so limited both as regards workers and means is not creditable to the age, and we shall hope that Mr. Horsley's deeply interesting contribution to the literature of the jail and its occupants, will go far to increase the number of those who are trying to save the child from becoming a criminal, and to rescue the criminal from his evil and sorrowful ways.

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* Jottings from Jail. By Rev. J. W. Horsley. 3s. 6d. *T. Fisher Unwin.*

SOUTHEND.—A branch of the Railway Mission has been established in this watering-place.

THE CHRISTIAN EVIDENCE SOCIETY have secured as their lecturers this year at the Hall of Science (the headquarters of "Freethinkers and Secularists") Rev. Dr. S. Macfarlane, on "Cannibalism, Christianity, and Civilisation;" Rev. J. J. Lias, on "Is there a God?;" Mr. W. Carruthers, F.R.S., on "Evolution;" Sir Charles Wilson, F.R.S., on "The Land and the Book." In no other place in London can so many opponents of Christianity be addressed.

BUNYAN AND DANCING.*

By Dr. ALEX. WHYTE, Edinburgh.

Scrupulosity and tenderness of conscience made themselves manifest in Bunyan as soon as religion laid hold of him. From early boyhood he had delighted in bell-ringing, but he now felt that "such practice was but vain." Conscientious scruples should always be honoured. Whenever the Church is in earnest, she is scrupulous. The world laughs at such tenderness of conscience, and calls it by hard names. The Methodists in Oxford, and the Pietists in Germany, had to endure the persecution of mockery. It is fashionable in some quarters, such as the pages of the falling courtier who wrote "Hudibras," and the columns of *The Saturday Review*, to sneer at Puritanism; but we need not trouble ourselves about sneers from such quarters. To know the company we are in, we have but to read Professor Masson's Industrious Life of Milton, Milton's poetry, and Lucy Hutcheson's tender and gracious biography of her husband. Learn from the lessons taught in the lives of the heroes of those days to prefer your conscience to your tastes, likings, and emoluments. Such a preference is an infallible mark of true religion.

Bunyan gave up dancing after a year's hard struggle. It is evident that he loved the amusement dearly. I sometimes wonder whether Bunyan got his wife at any of the Elstow dancing parties. I do not think he did. Men are not so foolish as to go there in search of a wife. When they want a dance, they go to your pleasure-loving daughters, but when they wish a companion for the fireside, they seek for her among the Sabbath-school teachers. Great issues turn on apparently small matters: if Bunyan had quenched his conscientious scruples about dancing, he might have prostituted his genius by writing plays for the England of Charles II., and we should have had no "Pilgrim's Progress." But he held with conscience, and it carried the day.

Dancing raises a debatable point. It seems to stand between right and wrong, on more or less neutral ground. What attitude should Christians take up in relation to it? Paul, one of the largest, sanest, richest minds that ever dealt with ethical problems, laid down a principle which should guide us. His principle was, What is lawful for me may be an injury to my neighbour. Acting on that principle may narrow my Christian and intellectual liberty, but in following it a new and far nobler law emerges—the law of Christian sympathy. If I see my brethren stagger or fall by what is harmless to me, I am bound, for the sake of my influence over them, to make a sacrifice for their good. The compensations for such sacrifices are an enlarged heart and a quiet conscience. Paul stood up boldly and fearlessly for Christian liberty, but when he came to Corinth, and saw the state of matters there, he said in effect, Perish Christian liberty, and let Christian charity reign! If you are Christians, this principle should settle debatable questions for you.

There is also a principle for humanity in general. Every man has got a conscience, or a remnant of one. It is his duty to be guided by it. He that doeth anything, doubting that it is right, is condemned in that thing. He is guilty before God. Conscience shook her head. You said, "I'll do it, in spite of your shaking of your head." Conscience replied, "You may do it, but you and I will meet at the Judgment Throne." And even now you have restless nights and an uneasy conscience. He that doubteth about going to the theatre, and goeth, gives the devil the benefit of the doubt, because he went in the teeth of conscience. This principle should rule life. Sanderson, the celebrated casuist, is bold enough to declare, "Even an erroneous conscience binds you." What conscience says is God's voice speaking to you. A thing may appear harmless in itself, but if a father's teaching or a neighbour's hurt has made it seem wrong, it is wrong for you.

This scythe, sharp and strong, should cut down a thicket of sophistry. People cling to the theatre and ball-room, defending themselves with sophistical arguments. Apply this principle to your arguments, and they are bowled over. Even Seneca said, "Let us satisfy conscience." If a heathen philosopher could go so far, surely Christian office-bearers and communicants can travel the same distance! Satisfy conscience. Not all the plays of London, or the balls of Edinburgh, can give you happiness if you trample on conscience. Satisfy conscience, and let pleasure take its chance.

Do you ask me what my opinions about dancing and the theatres are? They are of tremendous importance to *me*, but they are of no importance to *you*. What is God's opinion? What is your own? These are the questions you have to face. What does Christ say? He was not narrow-minded, yet He said, "If thy hand offend thee, cut it off; if thy foot offend thee, cut it off; if thine eye offend thee, pluck it out——" Finish the quotation on your knees to-night.

◆

ALL-DAY MEETING, NEWCASTLE.

The thirteenth annual all-day meeting of the Newcastle-on-Tyne Noon-day Prayer Meeting was held on Thursday last at the Central Hall. The congregations were excellent throughout.

At noon the chair was taken by Rev. J. C. Bruce, LL.D. (Presbyterian), prayer being offered by Rev. S. T. Nicholson (Methodist New Connexion). The venerable chairman opened the discussion with a fervent discourse on "The Privilege of United Prayer." Several of the friends present engaged in prayer.

At one o'clock the chair was taken for the remainder of the afternoon sitting by Rev. Richard Leitch (Presbyterian). The subject of the "Conversion of the Young" was introduced by Rev. G. S. Hornby (Methodist New Connexion), who said that they were often sceptical as to a child being capable of conversion; he strongly believed that the moment the child was capable of knowing that God loved him with the intensity of a mother's love, that moment he was capable of conversion. In the course of the afternoon discussion Rev. J. G. Train (Presbyterian), Hull, thought they did not sufficiently value the influence of family worship in this respect. The truth should also be taught so as to meet the understandings and faculties of wonder in young children.

Mr. C. Russell Hurditch, London, introduced the subject of "Salvation and Service," in an address of much force and feeling. If Christians truly comprehended that they are the sons and daughters of God, ministers would preach with new power, and more to the awakening of their people to a sense of the duties of their heritage.

Rev. J. K. Nuttall (Congregational), Sunderland, delivered a practical, and in many respects striking, address on "The Sunday-school and the Church." It was a great mistake to consider these two institutions as being separate and different, as, with every other form and aspect of Christian effort, the church embraced the Sunday-school, over which it should exercise a wise, kindly, sympathetic sway. The church should select for superintendents and teachers its best qualified, most capable, and most spiritual members. An earnest discussion followed, in which Rev. H. J. Betts (Baptist) and others took part.

Dr. Bruce here gave an interesting account of the rise, progress, and results of the Newcastle noon-day prayer-meeting, instancing the Infirmary Singing-band of young ladies as one of the beneficent offshoots of the meeting.

Rev. J. G. Train introduced the topic of "Spiritual Development" in a vigorous address. They never could find a man's work, he said, greater than the man himself. It would seem that our times do not contribute much to the increase of spiritual vigour and strength. We should see less of spiritual deformity if we had more systematic reading of the Word, and more prayer—prayer that was a straining of the whole being, and therefore a means of development, as the body was developed in a gymnasium. A lively and interesting conversation followed, Revs. Jas. Cuthbertson (Wesleyan), Newcastle, J. S. Rae (Presbyterian), Sunderland, J. A. Watt (Presbyterian), Gateshead, and Mr. Joseph Spraggon, of Sunderland, taking part.

After tea, the chair was taken by Rev. James Cuthbertson. Rev. C. P. Sherman (Church of England) delivered a most interesting address on "The Lord's Work in Syria and the East," in which he gave graphic accounts of the trials and dangers of missionary work amongst a mixed population in Palestine and Syria. He also described some unexpected successes among inquiring Sheikhs and anxious Jews.

Rev. Richard Leitch next delivered an earnest address on the "Present Needs of the Church of Christ," in which he contended that the present want of the Church was a more thorough study of the Bible, and a fuller realisation of the personality, presence, and power of the Holy Ghost.

Rev. Robert Brown (Presbyterian) presiding during the closing hour, Rev. James Cuthbertson opened with a robust address on "Some Aspects of Bible Holiness." He said, that in the Bible there is an ideal perfection and completeness of character set before us as a standard of attainment, in the practical and experimental aspects of which there are three stages—childhood, youth, and manhood or maturity. In the after discussion, Messrs. Sherman, Leitch, Harris, and France took part.

Prayer by Mr. H. Armstrong, Y.M.C.A., and the singing of the doxology, brought an interesting season to a close at nine o'clock.

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Medical Talk at Exeter Hall.

One of these much-needed "Talks" was delivered in Exeter Hall on Tuesday, last week, by Dr. Harry Grattan Guinness. Despite the snow-storm, about two thousand men assembled to hear the eloquent words addressed to them by the young doctor. In some introductory remarks Dr. Heywood Smith (chairman) said he could, from his experience as a physician, fully testify to the miseries that result from evil habits.

The earnest and solemn narrations of Dr. Guinness visibly affected many in his audience. He quoted, amid approving applause, Sir James Paget's honourable repudiation of the necessity of vice: "I would as soon counsel theft or any other breach of the ten commandments." He relieved the necessary painfulness of the subject, in many of its aspects, by bursts of impassioned rhetoric, and the exhortation to live a pure and manly, rather than an ignoble and degraded, life.

DUBLIN PRISON-GATE MISSION.—The annual meeting of this—probably the most blessed charity in the city—was held on Saturday week in Metropolitan Hall, Lord Plunket, Archbishop of Dublin, presiding. The report showed that the ladies who volunteer for the work attend the gate of Grangegorman Prison twice each day, except Sunday, and invite the women as they are discharged to the shelter of the Home. In this way during the year 456 were received. Work is given them according to their ability, and the forty employed in the laundry earned £954. In the workroom there was an attendance of sixty to seventy-five, and the money received was £225. On new buildings, necessary for the increasing usefulness of the Institution, £400 was spent. It has now been ten years in operation.—*Methodist Recorder*.

IRISH SOCIETY.—In recent years the operations of this Society have been considerably enlarged. The old Achill Mission has been added, with its three churches, four schools, two clergymen, and three Scripture-readers. At the urgent request of Christian friends in England, the Society organised a Mission to the Irish population of Liverpool in 1881, and in 1886 extended the effort to Manchester. Those Lancashire Missions have been successful beyond all expectation. The Bishop of Liverpool has consented to ordain an Irish-speaking minister for the work. Nearly five hundred Irish Roman Catholics are receiving Scriptural instruction in Lancashire. I shall thankfully welcome communications from all who are anxious to help in the work.

Thos. Keane,
Clerical Sec. for London and South England
32, *Sackville-street, W.*

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* Notes of Prayer-meeting address at Free St. George's Church, February 15.

The Christian.

March 24, 1887.

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4. And Offices where the whole of the Work for the Society will be carried on.

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Among the many Memorials that will be set up as evidences of the gratitude of the people of this nation to Almighty God for the long and prosperous reign of our beloved Queen, and as evidencing the love and esteem in which Her Majesty is held, the Committee venture to assert that there will be no Memorial more practical than the building about to be erected

For the Temporal, Moral, and Religious Welfare of
the Homeless and Destitute Boys of London.

It is estimated that this New Building will cost about £10,000, and towards raising this sum a very EARNEST APPEAL is MADE.

The Committee have every confidence that the Appeal will be liberally responded to, and that the amount required will be forthcoming before the Building is completed.

Early in the Spring the Foundation Stone will be laid.

CONTRIBUTIONS are very earnestly SOLICITED, and will be thankfully received by the President, the Earl of Jersey; the Treasurer, W. E. Hubbard, Esq., 4, St. Helen's-place, City; the London and Westminster Bank, 214, High Holborn; and by the Secretary,

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Hebrews vi. 19.

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE near ASHBY-DE-LA-ZOUCH.—RIGHT LUNG DISEASED.

The patient's name is MRS. ELIZABETH SHARPE, GROCER, of IBSTOCK, ASHBY-DE-LA-ZOUCH. Her illness commenced with pleurisy, attended with great debility. This was followed by an exceedingly troublesome Cough, difficult expectoration, pains in the side, swellings of the ankles. The physician who was then called in confirmed the previous medical opinions, and pronounced her right lung to be affected. Seeing an account of my treatment in *The Christian Age*, she sent me a full statement of her case, and commenced, according to my advice, immediately.

In a few weeks she reported, "Cough and pains relieved," and a "gain of three pounds in weight." In the third month of her being under my treatment, she had a little daughter, and her doctor's report of her progress was very hopeful. After this she continued with my medicine. Swelling of the throat, from weakness, was relieved by outward applications.

The patient gradually left off the medicine, after a total period of fifteen months; and writing me two months after so doing, she says:—"I steadily persevered according to your instructions. My friends say I am a miracle. *You have been the means, in God's hands, of restoring my life.* I am as well now as ever I was, and my little daughter (born while under your treatment) is a very healthy child. Make whatever use you please of this.—Yours gratefully," &c.

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Y.W.C.A. and FOREIGN MISSIONS.

A CONFERENCE on the deepening of spiritual life in relation to foreign missions was held at Morley Halls (Y.W.C.A.), 316, Regent-street, on March 15 and 16. The object of the meetings was not so much to report the work done by various Societies as to bring Christians into fellowship with God in his love to the world.

On Tuesday afternoon Rev. G. Karney made thankful allusion to a proposed united committee of the four chief Zenana Societies, as a sign of the breaking down of all conventionalities, to make room for the increased spread of the Gospel. Mr. H. F. Bowker and Mr. Spencer Walton urged the need of the outgoing of the Christ-life in us, as the result of practical consecration. Mr. C . H. Judd, after pressing the definite needs of China, whose millions have cost us so few tears, brought home the fact that the people of God, like Paul, were "chosen," not merely to be saved, but "to bear his name before the Gentiles," and "to turn them from darkness to light."

In the evening Mr. Scott Moncrieff, who took the chair, spoke of the two "Women's Associations" of the New Testament; the women who followed our Lord, ministering unto Him, "representing the life of contemplative service; and the "women who laboured in the Gospel" with Paul, showing the life of action in the power of Pentecost. "Where art thou?" is God's first question; "Where is thy brother?" the second. Mr. Judd showed that God would train and fit the servants He calls out. Moses was prepared, not by the learning of the Egyptians, but by the forty years in the desert with God. The rod, becoming the rod of God after being cut off from its roots below and stripped of its branches above, was strikingly used as a figure of those whom He can use if content to be "delivered unto death," "that the life may be manifest." Mr. Spencer Walton compared the conduct of many to that of the four lepers, who went from tent to tent storing treasure, and forgetting the starving city. The fact of knowledge makes us debtors, and he urged his hearers to yield themselves definitely to God, as ready to go to his work abroad if He should call them. After a solemn time of prayer, hand after hand was held up as a token that this step had been taken.

On Wednesday morning Mrs. Grattan Guinness (who took the chair) marshalled before her audience a terrible array of facts and figures to demonstrate the monstrous disproportion of religious privileges and opportunities enjoyed by English women and by their sisters in other lands—facts which she hoped would grip like a vice till they moulded the empty, useless, idle lives of some Christians into practical shape for the spread of Christ's kingdom; not merely to undertake home mission work to occupy spare hours, but as the absorbing aim of life. Miss Faulkener spoke of the motive and fitness for missionary work, and the strength and encouragement that lie in the fact that every Christian was a name-bearer, saved by God, to "make Himself an everlasting name," and sent forth to bear his name at home and abroad; to be a manifestation of all that is enfolded in that name of personality and of power. Mrs. Pigott gave some practical details of a missionary's life in China, showing it was no romance, but a hand-to-hand conflict with the special evils of heathenism, added to the same temptations and difficulties which meet us at home.

The afternoon meeting was presided over by Mr. J. E. Mathieson. Dr. Weitbrecht spoke of the wonderful doors opening to women in India and Japan, and said that by their ministry, the monster of unbelief was no longer being "slain through its brain," but through the heart. Everybody, he said, should know how the war goes. Christian people know the latest fashion, sometimes the latest scandal; but if asked the latest great event in the kingdom of God, they cannot reply. Mr. Glenny spoke of the vast field of labour for women in the North African Mission. "Why do you talk to us; why not to the cows?" ask the poor ignorant women, within three days' journey from the heart of Christendom. He urged that though we were not bound to go, we were bound to offer ourselves to the Lord, trusting Him to keep us at home if wanted here. Mr. Radcliffe closed the meeting with the hope of such a stir arising as should swamp all existing Societies with volunteers, and cast us upon God. This might seem impractical, but Gideon was very practical when he began with his 30,000 men, and before God's victory was achieved he had to disband them after a very unpractical fashion, and to take them out, like children, with their pitchers and trumpets, in a most unpractical way. He urged all to deal with their own heart's idols, and to claim from God, then and there, willingness to be made willing to obey.

Between the afternoon and evenings meetings groups of eager listeners gathered round Mrs. Pigott, Mr. Glenny, and Dr. Weitbrecht to glean further information as to the details of work in various parts of the earth; and impromptu and informal meetings for consecration and prayer, and discussion of home service for the foreign mission field, were organised by Mr. Spencer Walton and others. The conference closed with a meeting, presided over by Mr. Eugene Stock, who showed Bishop Hannington's diary, and other missionary trophies. He spoke of the three facts recorded of Mary, the woman of whom Jesus said, "she hath done *what she could.*" (1) She sat at his feet to hear Him; (2) When the Master called for her "she arose quickly, and came unto Him;" (3) She gave her best when she poured the spikenard over Him, although this outpouring of her love puzzled many. Rev. J. G. Gregson spoke of full surrender to God, that He might will in us, and work in us, as the necessary qualifications for the Lord's witnesses in every part of the earth, near or far. Rev. P. Mackay and General Took testified to the value of missionary work, and Mr. Radcliffe and Mr. Spencer Walton made closing appeals to fuller personal consecration and deeper personal sympathy in the world-wide work of winning souls. L. T.

◆

DR. GUINNESS AT DEVIZES.

THE eight days' mission conducted recently at Devizes by Dr. H. G. Guinness, has proved every way remarkable, and many pronounce it the most successful ever held in the town. His now well-known powers as an evangelist have been employed with telling effect in warning men to flee from the wrath to come, and in showing forth the love of God in Christ Jesus. The Town Hall growing far too small for the numbers who attended, the meetings were held in the Corn Exchange, and the interest increased every evening. The "talk" to men only will not be forgotten by those (over a thousand) who listened to his earnest and manly utterances, which should sound the death-knell of those vices which with such eloquence he bids all shun.

The Gospel meetings have been seasons of much heart-searching testimony, the address on 'Ailing Christians" being especially good. His last address conveyed a solemn warning not to despise the message of salvation. Opportunity was found on one afternoon for a lecture on "Missionary Work," illustrated by diagrams, that of the East London Training Institute being also referred to. The union of all denominations was a marked feature of the mission.

REV. MARK GUY PEARSE, in response to the invitation of the Scottish Evangelistic Association, delivered four addresses to Christians, on "The Deepening of the Spiritual Life," in Free St. George's Church (Rev. Dr. Whyte's), March 8th to 11th. In spite of the severe weather, the large church was filled each night with eager listeners. In addition to the address, Mr. Pearse read a passage of Scripture at each meeting, and expounded as he read. We hope to give one of these expositions in our next issue.

EVANGELISATION IN BELFAST.

UNITED meetings in connection with Fisherwick-place and Albert-street churches, have been held during the last five weeks in the former church. The meetings have been conducted by the pastors, Rev. H. M. Williamson, and Rev. Henry Montgomery. From night to night, and week to week, the attendances have increased, and the interest has deepened. Many anxious inquirers have remained at the close of the meetings, and very many have professed conversion to God. Numbers of the poorest people of the adjoining districts have been brought in by Christian workers, and not a few are now rejoicing in a knowledge of the Saviour. The awakening continues to spread, and is being felt over the town.

On Wednesday evening, last week, a thanksgiving service was held, when those who believed they had been brought to Christ during the meetings were requested to stand up. Over all parts of the crowded church men and women, old and young, started to their feet, a large number thus testifying to their conversion. Many believers have been greatly refreshed. It has been arranged to continue the meetings for some time longer.

HARVEST THANKSGIVING.

Suggested by the scenes witnessed nightly in Fisherwick-place, Belfast, during the last few weeks.

Glory to the God of love!
Praise on earth, and heaven above!
Light is breaking, souls are waking;
Lo, the lifeless bones are shaking!
Welcome glad and glorious days;
    Hallelujah!
Brothers, sisters, rise and praise!

Now at last our longing eyes
Brighten with a sweet surprise;
Grace abounding, songs resounding;
New-born souls, the Cross surrounding,
View the Lamb with tearful gaze.
    Hallelujah!
Thine, O Lord, be all the praise!

See the mountains melt and flow;
Stoutest hearts by grace brought low;
Sin confessing, peace possessing,
Wondering at the wealth of blessing;
Loathing now their sinful ways.
    Hallelujah!
For the ransomed souls give praise.

Lo, the captive exiles come:
Prodigals are hastening home
Hunger-driven—all forgiven—
Banqueting on joys of heaven!
Matchless love our God displays.
    Hallelujah!
Father, thine th' adoring praise!

"More to follow," more and more,
Through this "great effectual door;"
Truth prevailing, sinners quailing,
Blood of Christ for peace availing;
Many a soul repenting prays.
    Hallelujah!
To the reigning Lamb give praise.

Kindling with the altar fire,
Consecrated hearts aspire;
Happy token! bonds lie broken;
"All for Christ," the vow is spoken,
Love constrains; the soul obeys.
    Hallelujah!
Holy Spirit, thine the praise!

Let thy world-wide kingdom come;
Tune the hearts that yet are dumb:
Lord of glory, let the story
Of thy love melt young and hoary;
Conquer till the nations raise
    Hallelujah!
While the skies resound thy praise.

W. MAXWELL.

GOD'S LOAF has no undercrust. Christ knew this when He taught us to pray, "Give us this day our daily bread."—*Rev. Walter J. Mathams*

A HOME OF REST for ministers and Christian workers has been established at St. Leonard's, with the view of giving home comforts and Christian society to tired labourers in the Gospel field. Particulars may be had from Mrs. Brett, Fern Lea, Pevensey-road, St. Leonard's-on-Sea.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Henry Bradford, Union Church, Northampton.

We greatly regret to state that Richard Weaver's medical adviser writes that, after having repeatedly attended him, he has formed the opinion that it is very desirable he should have at least two years' complete rest.

It is stated that English will, next year, be officially adopted as the second language to be taught in the schools of Japan. The immense significance of this fact in connection with mission work cannot possibly be over-estimated.

We regret that through inadvertence we stated in our last issue that "The War Song of the Church" was by *The Late* Rev. W. Poole Balfern. This has naturally caused concern to many of Mr. Balfern's friends, and he wishes to assure them that he is "still here."

Mr. Thomas Newberry, of Weston-Super-Mare, well known for his deep Bible research, will give six addresses, at Mildmay Conference Hall, on the Scripture lessons from the Temple of Solomon, illustrated by his beautiful Model of the Temple, on Thursdays, April 14 and 21; Saturdays, April 16 and 23; Tuesdays, April 19 and 26, at 11 o'clock a.m.

A Protestant contemporary deplores that "Irish Dissent in all its forms is a stupendous and awfully significant fact." In connection with this, however, it is interesting to note that the Presbyterian body in the sister island now comprises over 550 congregations with 626 ministers and more than 102,000 communicants. There are over 1000 Sabbath-schools, with nearly 9000 teachers, and an attendance of over 100,000 scholars. Last year's accounts show that the voluntary contributions reached nearly £157,000, including £16,395 for Missions. What is there that is "awful" about all this? Surely it is something to thank God for.

Rev. Charles F. Deems, D.D., President of the Institute of Christian Philosophy New York, has recently published a remarkable paper upon the labour troubles and the Sabbath law, the line of thought in which is a somewhat novel one. After urging that the Sabbath question has been so generally discussed from the religious side as to have diverted attention from its scientific importance, Dr. Deems argues that if we had no inspired books and no religious teaching whatever in regard to the Sabbath, scientific investigation would lead us to the detection of the fundamental law in the case; even acres of soil containing in themselves the "virtual Sabbatic requisition." The author asserts that there are many early breakdowns among Christian ministers who study and follow pastoral work regularly seven days per week. "Bodily health, prolonged capability to work and enjoy life, and long life itself," says Dr. Deems, "are all dependent upon having the equivalent of a seventh day of rest, the bishop and the atheist being equally amenable to this fundamental law of nature."

Applying this argument to the labour questions which are now assuming so much importance, Dr. Deems insists upon it that an employer or corporation that does not provide for a seventh day of rest acts suicidally, as the week's wages should enable the men to "observe the law of recuperation." The labourer, too, who violates the seventh-day law suffers by the consequent abnormal sanitary condition which results, and which "ordinarily shows itself in a demand for some artificial stimulant to make up for the lost rest." Hence "intemperance, in vast numbers of cases, is a natural physical result of a violation of the Sabbath law."

We commend these weighty arguments to the careful study of all who are interested in the preservation of the sanctity of the Lord's Day, and who have hitherto looked at the question only in its religious bearings. It cannot be too often stated that those who are labouring to secularise the Sabbath are the worst enemies of the working man.

We were very glad to see that the officers of the Society for the Prevention of Cruelty to Animals successfully interfered on behalf of the poor deer which was taken out in a box to Wimbledon, in order that certain "sportsmen" might participate in a proceeding which they call a "deer hunt." It is said that the brave huntsmen hooted, cracked their whips, yelled, and made all sorts of noises, but the tame animal stood still, licking the hands of a poor old woman who had patted it. Surely an end of this miserable sport draweth nigh when it has reached to such a despicable condition as this proceeding indicates.

There are few mistakes more serious than that of the political economist who declares that labour and the labourer are alike a commodity; in much of the mutual distrust and dislike between employer and employed, we are now reaping the fruit of the unholy fallacy. Rev. Thomas Hill, in an article on "The Social Separation of Classes," which appears in *Eastward Ho*, for February, looks at the matter from a Christian standpoint. We trust his admirable contribution will be read by thousands of employers of labour, who hitherto have been ignoring the responsibilities of our mutual humanity, or, if charitably disposed, have been under an impression that the giving of money can be a substitute for "personal neighbourhood" and service.

Mr. Goschen, the Chancellor of the Exchequer, is in trouble because the British public have drunk less than was expected of them. It is thought that the Excise will produce half a million below the estimate, owing to the diminished consumption of spirits and beer. That may be counted a serious matter by the keeper of the national purse, but who can tell what crimes and heart-breakings in thousands of homes have been prevented by this reduced traffic in strong drink?

Ominous rumours of war have lately reached us from the great military camps of Europe; but for the present they have become less pronounced. The words reported to have been spoken by the aged Emperor of Germany to M. de Lesseps, carry a promise of peace which cannot fail to have a reassuring effect:—

> I am an enemy of war. I will have no more of it. We shall not fight as long as I live, unless we are attacked; and I can assure you that my son shares my views.

In a time when some think that due regard is not accorded to parents and guardians by the younger generation, it may be well to notice that in the Life of the late Bishop Fraser, which has just been published, the chief reason given why he did not accept the bishopric of Calcutta was that he would be separated from his mother and aunt, who had found a home with him. This consideration in Dr. Fraser's mind had more weight than the handsome income he would have received. No wonder such a man gained the respect and love of all who knew him.

In *Truth* of Feb. 3, it was stated that the elevation of the Papal Nuncio at Paris, Monsignor di Rende, to the Sacred College will be an epoch in the pacific policy of Leo XIII., and in the modern history of the Papacy, Monsignor di Rende being the "favourite" for the Chair of St. Peter. The writer argues that, should Monsignor di Rende's succession be secured, the effect on English Catholicism will be enormous.

> He was sent over here years ago to study England and the English, and he made good use of his time. He is thoroughly behind the scenes, and if his bureau were ransacked at this moment it would be found to contain an instructive list of all the "episcopable" ecclesiastics in this country. Even now it is no secret that appointments to English bishoprics are influenced quite as much by the verdict of the Paris Nunciature as by the collective wisdom of their lordships of the Province of Westminster, who, of course, are always consulted *pro formâ*.

Of course, as the writer states, "the power of the Pope to construct the conclave which will elect his successor is no doubt great;" on the other hand, we must not forget that history has many proofs recorded of the failure of the cardinals to follow lines laid down for their guidance in the election, and instances are numerous of the rapidity with which a Pope's influence dies after him. Perhaps, if Monsignor di Rende were to read in Thomas Adolphus Trollope's remarkable work, "Paul the Pope and Paul the Friar," the deeply interesting chapter descriptive of a conclave for the election of a pope, he would not be by any means sanguine. If any of our readers care to know from a reliable source what a miserable piece of jobbery such an election is we would commend to them the perusal of the same portion of the masterly life of Fra Paola Sarpi.

The zeal with which Miss Octavia Hill carries on her commendable work of bringing pure air and cleanliness to the homes of the London poor, has received a new impulse. A friend has enabled her to purchase a piece of ground in Southwark, to be laid out as a public garden. But Miss Hill desires to build in connection with it, a public hall, which may serve as a free library and reading-room, and for recreative entertainments. Such popular places of innocent resort are almost unknown in the congested districts of the Metropolis, and we hope this project may be successfully accomplished.

We think the tenacity of life of our London Ragged Schools has scarcely received due recognition as a striking feature of Christian activity conducted by voluntary effort. They appear to possess a vitality unaffected by time. For eighty years the work has been carried on at Nelson-street, Camberwell, and the much-needed new buildings which were opened there last week by the Baroness Burdett-Coutts will enable it to be still more vigorously prosecuted in that very poor and congested district.

There remains much that may be done, however, by the judicious handling of the youth who escapes the meshes of the Ragged School, and joins the ranks of the "first offenders." It is satisfactory to note the reception given to Mr. Howard Vincent's Bill, which has passed through committee. Instead of passing sentence upon the young transgressor, the court may release him on probation with or without sureties, under certain conditions. If these are not observed he is liable to be called upon, or apprehended, to receive sentence and punishment. Such a method of treatment will doubtless have a salutary effect on many who would otherwise drift into the full-fledged life of a gaol bird.

Estimating the average loss caused by a single criminal life, even from the low standpoint of cost to the public purse, it is a matter of grave importance. Dr. Leone Levi, a high authority, puts it at one thousand pounds. We do not wish to be thought as advocating the State establishment of another religious organisation, but we may say that the sum of money morally due by the nation to the Ragged School Union for its preventive work must amount to a handsome figure.

Rev. J. Hudson Taylor is at present in Scotland holding missionary meetings. Mr. Taylor, Mr. Reginald Radcliffe, and Mr. George Clarke are about to make a tour through Scotland (visiting Glasgow, Edinburgh, Helensburgh, Greenock, Perth, Dundee, Aberdeen, and Inverness), with the view of arousing among the churches a deeper interest in the claims of foreign missions.

Amongst the many calamities occasioned by the late earthquakes, the Scotch Church at Nice has been so injured as to necessitate the expenditure of nearly £300 upon its restoration. The ministrations of Rev. Dr. Murray Mitchell have been largely blessed to visitors at this fashionable resort. We doubt not that friends who have worshipped there in time past will unite with those who were shielded by the mercy of God during the convulsion, in aiding to restore the building. It would be a suitable thankoffering for signal deliverance granted to many.

The details of a very pitiful story have recently come from Bombay. It illustrates, most forcibly, the character of that unhappy social habit among the Hindoos of forming matrimonial alliances between very young people. Rukmibhai, at eleven years of age, was affianced by her parents, without her consent, to a youth of nineteen. She grew up to womanhood, refined, educated, and with all the instincts of a lady. The youth was ignorant and indolent. By-and-by he demanded that she should assume the duties of his wife. She refused to acknowledge the engagement, and, after more than a year's litigation, the Supreme Court has decided against her. Unless she consents within a month she is to be sent to prison for six months.

The case has been brought before Parliament, and Sir J. Gorst replied on behalf of the Government, that—

He had no reason to doubt that the wife, as had been stated, was a lady of refinement, who had received a high English education, while her nominal husband was a labourer earning 10 rupees a month. The husband instituted a suit for institution or restitution of conjugal rights. The Court of First Instance held that the suit was not maintainable. This judgment was reversed by the Court of Appeal in March, 1886, and the case was remanded to the Court of First Instance for a decision on the merits. The decision of this Court appeared to have been now given in favour of the husband. How the decision of the Court is to be enforced, and what would be the consequence to the wife of disobeying its orders were questions of Indian law, upon which he must decline to give an opinion. But the wife might appeal to the Court of Appeal against the decision on the merits, and the two judgments of the Court of Appeal—that on the law and that on the merits, if given—might be reviewed by the Privy Council; while the case was thus still pending any action by the Government to influence courts of law in such matters would be premature.

To this unfortunate lady, our fellow subject, sympathy will flow from every British hearth; but what will it avail against that racial barrier, strengthened by society and religion, which surrounds her in our Indian Empire? If strength be given to her to go to prison, surely her self-sacrifice would not be in vain, in this jubilee year of a woman's rule. If our Queen and councillors could see their way to take some official step that would hasten the downfall of such an atrocious custom as infant marriage, India would have good cause to bless God for Her Majesty's reign.

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Gifford Hall Mission.

Very encouraging anniversary gatherings have been held in connection with this Mission, which is situated in Gifford-street, Caledonian-road. On Sunday, March 13, the Sunday-school scholars were addressed by Rev. John Leal, at Offord-road Congregational Chapel in the morning. In the afternoon of the same day Miss Lydia Von Finkelstein delivered a very graphic address on "Easter in Jerusalem," at New-court Chapel, on behalf of the Mission; and on Sunday evening at Offord-road Chapel, Rev. Colmer B. Symes preached to senior scholars. All these meetings were well attended, and much appreciated.

On Thursday evening Mr. T. A. Denny presided at the twenty-fifth anniversary meeting. The report stated that amongst other operations carried on are Temperance Societies and Bands of Hope, a penny bank, a mothers' meeting, boot and coal clubs, a sick club, a gymnasium, a branch of the Children's Country Holiday Mission, a loan blanket club, and homes for aged poor. In the winter time an infants' play room and soup kitchen are provided, and during the year some 46,254 penny dinners and 21,671 free breakfasts were distributed amongst children, many of whom attend a neighbouring Board school. The meeting was addressed by the chairman, Mr. W. T. Paton, Rev. W. Mearns, Rev. J. Leal, Mr. E. W. Gates, Mr. H. F. Clarke, Mr. Benjamin Clarke and Mr. Hitjer (superintendents). Mr. Whittenbury, pastor of the Mission, presented to Mr. Benjamin Clarke, on behalf of a number of friends, a framed testimonial, in recognition of his twenty-five years' services as superintendent, and to Mrs. Clarke, a large portrait of her husband.

PLYMOUTH.—Midnight meetings for women have been held in Plymouth and Stonehouse. Some were eventually rescued. Other meetings will be held at Devonport. This is the eleventh annual visit of Mr. Christien to Plymouth in connection with this movement.

Rev. W. Haslam at Burton-on-Trent.

I had known Christ Church in its palmiest days, and had been associated with Mr. Haslam in three of his former missions there, but I had never seen anything in it like the sight that presented itself to my eyes as I entered the building on Tuesday morning, last week. The free seats were all filled with working men and women, while the rented pews of the middle aisle were tenanted by the more influential classes, numbers of whom had come to hear the veteran missioner deliver the morning address. I could scarcely believe my eyes as they fell on the faces of some who were present. In other days, I had known some before me as positively hating evangelical truth; but there they were, all mingled together, "high church," "low church," "broad church," and "no church;" and as attentive to the word preached as if feeling that life or death depended on their reception of the preacher's utterances.

I was shut out from Mrs. Haslam's meetings in St. George's Hall, in the afternoon, as these were for women only; but my lady friends who went had all the same tale to tell; there was blessing in the church, and blessing at the hall.

At night the church was crammed. I, with a burly foreman from Allsopp's, and two young women who came in rather late, found a seat on the pulpit steps. The sermon was thoroughly Haslamic. Ever and anon the hits that were made called forth a partly suppressed chorus of joyful ejaculations from souls that had recently been brought to Christ. On the last night of the mission I believe I counted from twelve to fifteen who rose to their feet as openly testifying that they, there and then, took Christ as a Saviour.

Pavenham Vicarage. John E. Linnell.

◆

Miss Macpherson's Jubilee Party.

On Wednesday, last week, the Home of Industry was bright with a bonnie band of boyhood beaming with hope, and many of them with the blessing of the Lord that maketh rich and addeth no sorrow therewith.

During the reception time it was touching to see ladies from the far west and north and south of our great city draw out from the band their special case of rescue, and pour into the lad's ear a last message of loving injunction. It is a joy indeed to behold others becoming more definite in their interests of taking up a solitary destitute lad, giving him a Bible, Pilgrim's Progress, &c. And to us, who toil on, to know that a continuous stream of prayer follows that young life into the new land, is truly encouraging.

Much praise and prayer during the evening were offered, acknowledging the faithfulness of our God to this and all similar work on behalf of the young, and asking blessing upon this Jubilee party. Excellent situations are awaiting each one, where opportunities will be given of acquiring the knowledge of the climate and soil; and, if spared, the boys will be able to beat out into the North-West, to work out this skill in land of their own.

Every boy is visited yearly and reported. The scheme is one that the Government of Canada, through the Colonial Exhibition, has approved of, by sending to the Home of Industry a Diploma and a Medal. Those who follow in this work of emigrating children to Canada, should be careful, before placing out the children, to know whether the homes are suitable, and also to visit each child and see their surroundings, and whether the agreements made for the child's welfare are being fulfilled. A. McP.

IRELAND.—A meeting was held under the auspices of the Evangelical Alliance in Dublin, on March 17, St. Patrick's Day, when prayer was offered on behalf of Ireland. Addresses were given by Rev. Dr. Wright and Rev. Samuel Prenter. The latter gentleman said that prayer unions would, he believed, be effectual as a means of bringing down blessing on their distracted country.

HOMES FOR WORKING GIRLS.

The annual gathering of friends for praise and prayer in connection with the Homes for Working Girls in London, was held at Hyde House, Somerset-street, Portman-square, on Thursday afternoon last. Mr. John Shrimpton, the director of the Homes, presided, and in the course of a brief address said that in their eight houses, with 400 beds, over 1,800 young women were last year welcomed. The value of these Homes, to a large and deserving class, is inestimable. There they are safe and happy, and it is delightful to visit them in their sitting-rooms in the evening, and see how thorough is their enjoyment. There rest and peace await them when they leave their work, and there they are surrounded by the homelike and spiritual influences which form the greatest safeguards against the temptations to which they are exposed. How great these temptations are none can know but those who are brought much in contact with this class of young women. Hundreds are by the force of circumstances compelled to shift for themselves as best they can at an early age. Not a few of them have been accustomed to genteel homes, and the more refined a girl is the greater the temptations to which she is exposed, and the harder it is for her to battle for herself, and to endure the inevitable hardships of her lot.

In London there are thousands of young women without a home worthy of the name. Mr. Shrimpton said he was quite sure, if ladies of wealth and influence would only look into this question, they would learn to sympathise more with their less fortunate sisters, and the four hundred beds would be very largely added to. The sums that young women pay for what they receive in these Homes (4s. 6d. a week) make them self-supporting, except as regards rent and establishment charges. As an evidence of the power of the religious influence exerted, it was mentioned that forty out of every fifty resident in the Homes attend the Sunday afternoon Bible talks. The monthly prayer-meeting for the girls themselves at one of the Homes is always a season of real refreshing.

Prayer was offered by various friends that God's richest blessing may be upon the work of Homes during the coming year.

MISS VON FINKELSTEIN'S LECTURES.—The present lecturing campaign of Miss Von Finkelstein is now drawing to a close. She has visited many parts of the country, and has received everywhere the most cordial reception, exhibiting the intense and general interest awakened by her pictorial descriptions of life in the Holy Land. At the close of a lecture last week in Crown-court Church, Covent Garden, Miss Finkelstein stated that since September she has spoken one hundred and forty-one times, and is now feeling the need of rest. Early next month she purposes starting on a tour in Egypt, Palestine, and Moab, previous to her return to the United States in July, where numerous lecturing engagements await her. The closing lectures of the present series are at Wood Green, N., March 29; New-court Chapel, Tollington-park, March, 30; and Whitfield Tabernacle, Tottenham-court-road, March 31.

THE WHITE CROSS MOVEMENT.—The inauguration of this movement at Bishop Auckland was recently celebrated, the Bishop of Durham presiding at the annual meeting. He alluded to its initiation by Miss Ellice Hopkins four years previously, and spoke of far-reaching results which followed therefrom, benefiting many countries, and said that Miss Hopkins desires that the work for men shall devolve upon men, and that, if her health is restored, she will devote herself to that on behalf of her own sex. The annual meetings at Grimsby and Darlington were of a very encouraging character. Branches have also been formed at Gainsborough and Rawtenstall. At the latter place there was an audience of nearly five hundred men, chiefly from the large mills and warehouses of the district. More recently still, a series of meetings has been held at Leamington, under the auspices of the local Vigilance Association.

YOUNG MEN IN LONDON.

BURLINGTON HALL, W.

Under the secretarial *régime* of Mr. Pearse, the West-end branch of the Y.M.C.A. pursues the even tenour of its way. At the recent annual meeting he stated in his report that they believed in keeping close to the good old paths. He did not appear to have any startling story of progress to tell, but he reported several typical cases of blessing in connection with the Bible-classes and the evangelistic meetings, which are the backbone of the work. Unfortunately there was a deficit of £190; but, before the meeting was over, Mr. F. A. Bevan, as the new treasurer, reported that some generous hand had wiped it off.

Earl Fortescue was the president for the evening. His lordship's heart is in the right place, but he is no orator, and he went perilously near exhausting the patience of his hearers by a long, halting, and somewhat irrelevant speech. We could not but feel that it is a hazardous experiment, placing in the chair of such a gathering one who is unfamiliar with the ways and methods of the Association. However, the equilibrium was more than restored by the earnest, encouraging, instructive, and stimulating words of Mr. George Williams, Rev. Prebendary Edmonds, Canon Fleming, Mr. F. A. Bevan, and Rev. Arthur Hall. Mr. Pearse has an immense and difficult field of service in the gay and giddy West. We sincerely wish him and his committee all the grace and holy enterprise they need in pushing the battle to the gate, among the thousands of young men whose best interests he has at heart.

THE PRIORY, ISLINGTON.

Mr. Atkinson's work amongst the young men of Islington has long been favourably known. The report he read at the annual meeting, held last week in Myddleton Hall, showed that it is of an enduring character. Reference was made to many, now working as ministers or evangelists, who were led to faith in Christ at the meetings in the Priory. During the past year the work has gone on largely as in former years. With much satisfaction it was announced that the debt had been considerably reduced, though this is still a source of anxiety.

Mr. W. Haig Miller, who presided, spoke of the unspeakable blessing and privilege of living for Christ. Rev. E. A. Stuart, of St. James's, Holloway, strongly insisted on the necessity of keeping the spiritual part of the work to the front. Mr. Rangaswaun Aiyangar, an Indian gentleman, said there were those who contended that there were no such things as miracles, but he thought it nothing less than a miracle that drunkards and criminals and the worst of sinners should be brought to the feet of the Saviour. Rev. W. J. Dawson, of City-road Wesleyan Chapel, also spoke, advocating the cultivation of a genuine love of good literature, while showing also that the only safeguard of a young man from the perils that beset him is to give his life to the Lord Jesus Christ. Self-sacrifice, he contended, is the first law of grace, and he urged all to prepare for life's responsibilities by a full consecration to Christ.

TROUBLE is the shadow of God's wing, and is a proof that He is drawing near to us.—*Rev. Walter J. Mathams.*

THE HYGIENE OF TEMPERANCE.—Dr. H. P. Schofield is delivering a course of lectures, under the auspices of the Women's Union of the Church of England Temperance Society, on the general effects of stimulants on life—on the body and on the brain—and the causes and cure for intemperance. Alcohol he described as a valuable drug and medicine, but it should never be taken out of the hands of the doctors. Alcohol can never form any tissues for the body, for it has no nitrogen. As to its effect in regard to the heat of the body, the more alcohol is taken the more the pores of the body are opened, and let the heat of the body out. Alcohol stimulates paralysis. Its specific effect is to paralyse all the sympathetic system, and one peculiarity about it is its cumulative effect.

A NOTABLE WEDDING.

The traveller along the great East-end highway of Mile-end-road, last Thursday afternoon, could not fail to notice that some unusual event was on foot at Mr. Charrington's Assembly Hall. A curious crowd encompassed the entrance, while there was gathered together inside such a large and representative company of well-known Christian workers as one seldom sees. These had come to grace with their presence the nuptials of Miss Annie Reed, eldest daughter of Mrs. Henry Reed, of Tasmania, and Dr. Harry Grattan Guinness. A handsome and well-mated couple they looked, as they stood side by side on the platform, surrounded by their groom's-men and bridesmaids, with a foreground of shrubs and flowers.

Mr. Archibald G. Brown, of the East-end Tabernacle, conducted the simple but impressive ceremony, in which the youthful pair plighted their mutual troth, and headed a new chapter in their lives. At its close Mr. Brown addressed, in the name of the large assemblage of friends, some words of hearty congratulation and goodwill. The bride's name, he said, was a household word in the annals of missionary enterprise, and, as the daughter of Mr. Henry Reed, she needed no introduction to those who yearn to see Africa won for Christ. There was a beautiful fitness in her being wedded to the son of the founder of the Livingstone Inland Mission. Mr. Brown paid a high tribute to the personal qualities of the bridegroom, whose name stood high on the roll of membership of his own Church, and whom he was now delighted to recognise as a successful preacher of the Gospel. Among the many friends present to wish him God speed in this new relation were some who had been brought to Christ through his words, and some who had been his fellow students at the London Hospital.

Pastor F. H. White offered an introductory prayer for God's blessing on the interesting event of the day; and Mr. H. Grattan Guinness, the father of the bridegroom, led in a concluding petition. Before doing so he presented the young wife, as a descendant of the family of John Frith, the reformer and martyr, with an original copy of one of his works, three hundred and forty years old, and written in the Tower of London shortly before he was burned at Smithfield. William Tyndall, who was John Frith's friend and fellow martyr, translated the words in Revelation, "Martyrs of Jesus," as "Witnesses of Jesus." "With all my heart," said Mr. Guinness, "I say to both of you, may you be, as you have been in the past, so now in your united lives, by the grace of God, witnesses of Jesus."

A numerously attended reception of friends was afterwards held at Harley House.

MISS ADA LEIGH has recently been in Baltimore stirring the hearts of the Christians there with her statement of God's blessing on the work in Paris.

CORSICAN INLAND MISSION.—Established six years ago, this Mission chose for its headquarters the town of Corte, situated in the centre of the island, and with a population of about six thousand inhabitants. Already, the report states, a very marked change has come over the people. The evangelist is now looked upon as a friend. At the Sunday services in the Mission-hall, the attendance varies from thirty to fifty, and, strange to say, is composed of men only. The women, as yet, dare not come for fear of the priests, but the evangelist has secured an entrance to one house, where the women of three families meet to receive Christian instruction. There are small gatherings almost every evening, when about fifteen persons come to hear the Word of God and join in the singing. An evangelisation tour in the villages and hamlets around is about to be undertaken by M. Hannemann, the evangelist of the Mission, in conjunction with a colporteur of the British and Foreign Bible Society. The hon. sec. and treasurer is Mr. Donald Matheson, 120, Queen's-gate, S.W.

Notes on Daily Readings.

SUNDAY, MARCH 27.—PSALM L.

THE subject of this Psalm is Christ's second coming, with special reference to (1) the gathering together unto Him of his saints. (2) Israel, emancipated from sacrificial ritual, is encouraged to call upon God in the day of trouble. (3) The wicked, who take God's covenant in their mouth, are shown the hollowness of mere profession.

1.—*The mighty God, even the Lord, hath spoken.*—Comp. Heb. i. 2, "God...hath in these last days spoken unto us by his Son." "This summoning of the earth from east to west can be nothing but the general promulgation of the Gospel."—*Horsley*.

2.—*Out of Zion, the perfection of beauty, God hath shined.*—From the time that David brought up the Ark of God, and put it in a tent on Mount Zion, into which he went continually to hold communion with God (2 Sam. vii. 18) unhindered by the Levitical ritual, which was still going on at Gibeon, Zion became in type, as well as in spirit, a figure of the grace of the Gospel. Comp. Mount Zion contrasted with Mount Sinai (Heb. xii. 22). See also the allusion to the tabernacle of David (Acts xv. 16).

3.—*Our God shall come, and shall not keep silence.*—The first three verses contemplate two distinct points of time. (1) God speaking to the ends of the earth, and shining forth from Zion, in other words, the Gospel. (2) God coming, at the end of the age, and speaking again in contrast to the silence which now characterises the dispensation of grace (see ver. 21).

5.—*Those that have made a covenant with Me by sacrifice.*—"The better covenant established upon better promies" (Heb. viii. 6).

14.—*Offer unto God thanksgiving*, &c.—Israel is exhorted to thank God for his unspeakable gift, and to call upon Him in the day of trouble.

23.—*To Him that ordereth his conversation aright.*—Lit. "To him that putteth a way, will I show the salvation of God." What way? Perhaps the next Psalm is the best answer. The way of repentance and faith. "The order of thought appears to be the same as in Isa. xl. 3—5, 'Prepare ye the way of the Lord,' &c. Man must prepare the way by repentance (as in the next Psalm) for the entry of God's salvation."—*Kay*. But see also Acts v. 31.

MONDAY, MARCH 28.—PSALM LI.

As John the Baptist, the forerunner of Christ, prepared the way of the Lord by preaching "the baptism of repentance for the remission of sins," so have we here an Old Testament anticipation of this "way" in which God's salvation is shown. David's sin and subsequent repentance under the message of Nathan (2 Sam. xi., xii.) was the occasion of the writing of this unequalled manual of repentance and faith, which, in the light of its great value for personal use, is, perhaps, the gem of the whole Psalter.

1.—*Blot out my transgressions.*—"Although the sin referred to in the title was the primary occasion of this Psalm, still David says "transgressions," not merely because many other sins were developed out of it, as his guilt of blood in Uriah's case, the scandal put into the mouths of the enemies of the Lord, and his self-delusion, which lasted almost a whole year, but also because each solitary sin the more it is perceived in its fundamental character, all the more does it appear as a manifold and tangled skein of sins, and stands forth in a still more intimate and terrible relation as of cause and effect to the whole corrupt and degenerated condition in which the sinner finds himself."—*Delitzsch*.

2.—*Wash me throughly from mine iniquity.*—"In 'blot out,' sin is conceived of as a debt written down. In 'wash me throughly,' as deeply ingrained defilement. In 'cleanse me' (the usual word for a declarative making clean), as a leprosy" (Lev. xiii. 6—24).

3.—*My sin is ever before me.*—"Sin" in Hebrew means short-coming, and of this Daniel owns to having a continual sense. See 1 John i. 8.

4.—*That Thou mightest be justified when Thou speakest*, &c.—"It is the nature of true penitence so to confess oneself to be in the wrong, in order that God may be in the right and gain his cause."—*Delitzsch*.

8.—*Make me to hear joy and gladness.*—David looks to the Lord to speak to his soul that word that may be "joy and gladness" to him. Comp. Ps. xxxv. 3:—"Say unto my soul, I am thy salvation."

10.—*Create in me a clean heart.*—"What follows has respect to the gifts of the Holy Spirit, which follow upon forgiveness of sin. Of such gifts this and the two following verses speak, in each of which the name of the Spirit is repeated, being called "a right Spirit," "thy Holy Spirit," "thy free Spirit."—*Luther*.

TUESDAY, MARCH 29.—PSALM LII.

"This psalm, side by side with the last, exhibits the contrast between the false and the right use of the tongue."—*Delitzsch*. The treachery of Doeg, which was the occasion of its being written, is narrated in 1 Sam. xxii. 9.

1.—*Why boastest thou thyself in mischief, O mighty man?*—"It is bad enough to behave wickedly, but bad in the extreme to boast of it as an heroic act. Doeg, who causes a massacre, not by the strength of his hand, but by the cunning of his tongue, does this. Hence he is sarcastically called a 'mighty man.'"—*Delitzsch*.

6.—*The righteous shall see it and fear.*—The usual expression in reference to any manifestation of Divine judgment. *And shall laugh at him.*—"According to Ps. lviii. 11, this is joy at the ultimate breaking through of justice, long hidden and not discerned; for Prov. xxiv. 17 reprobates the low malignant joy that glories at the overthrow of one's enemy."—*Delitzsch*.

8.—*I am like a green olive tree.*—"The betrayer becomes like an uprooted tree (ver. 5); the betrayed stands firm, and is like to a green-foliaged olive (Jer. xi. 16), which is planted in the house of God (Ps. xc. 14), that is to say in sacred and inaccessible ground."—*Ibid*.

WEDNESDAY, MARCH 30.—PSALM LIII.

This is a second edition of Ps. xiv. slightly altered, and it possibly may be that "a later poet, perhaps belonging to the time of Jehoshaphat or Hezekiah, has here adapted the Davídic Psalm to some terrible catastrophe that has just taken place, and given a special character to the universal announcement of judgment. The addition of the words in verse 5, 'where no fear was,' is meant to imply a God-wrought panic. Such was the case with the host of the confederates in the days of Jehoshaphat (2 Chron. xx. 22—24); such also with the army of Sennacherib before Jerusalem (Is. xxxvii. 36)."—*Delitzsch*.

Another difference between the two Psalms is that while the name of God occurs in both seven times; in Ps. xiv., it is three times "Elohim" (or God), and four times "Jehovah." Here it is all seven times, "Elohim."

The words "upon Mahalath" signify "after a sad tone or manner," which may refer to the subject, or to the character of the music, or both.

3.—*Everyone of them is gone back.*—In Ps. xiv. the Hebrew word means the totality, "the whole of them." Here we have a slight variation denoting "each individual of the whole."

4.—*Who eat up my people as they eat bread.*—"By the might of his God, Israel has brought to nought, in a way most shameful to them, the project of those who were so sure of victory, who imagined they could devour Israel as easily and comfortably as bread."—*Delitzsch*.

THURSDAY, MARCH 31.—PSALM LIV.

The title gives the circumstances which occasioned the writing of the Psalm. "When the Ziphites came and said to Saul, 'Doth not David hide himself with us?'" 1 Sam. xxiii. 14 to end should be read, in order to see the sore straits in which David was at the time. Again did the Ziphites inform Saul of David's movements (1 Sam. xxvi. 1). "But that we are here to think of the first occasion is probable from the literal agreement of the words of the Zephites here with those of 1 Sam. xxiii. 19."—*Hengstenberg*. The construction of the Psalm is worthy of notice. Seven verses which fall naturally into two parts of three and four verses each. The first part, the prayer addressed to God. The second, David's faith and confident anticipation of the prayer being heard and answered.

1.—*Save me, O God, by thy name, and judge me by thy strength.*—"'Judge me' is not quite synonymous with 'save me.' It points to the righteousness of David's cause, which leads him to call in the Divine help against his enemies as a work of Divine righteousness."—*Hengstenberg*. So can the believer call in God's help against his great enemy, sin, as a matter of Divine righteousness. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

7.—*He hath delivered me out of all trouble.*—David sees what is not as if it were, faith builds upon the promise and anticipates the answer. *Mine eye hath seen his desire upon mine enemies.*—There is no "his desire" in the Hebrew. "It is literally 'mine eye hath looked upon mine enemies,' &c., with triumph."—*S.C.*

FRIDAY, APRIL 1.—PSALM LV.

"This Psalm belongs to the four years during which the rebellion of Absalom was forming, or to the latter part of it, when Absalom's party were so sure of their cause that they had no need to make any secret of it. The faithless bosom friend, over whom the complaint lingers with especial sadness, is none other than Ahithophel, the right hand of Absalom, but he has in Judas Iscariot his historical living antítype."—*Delitzsch*.

The "faithless bosom friend," the chief cause of grief to the Psalmist, may be said to have three stages of fulfilment. (1) The typical fulfilment—Ahithophel; (2) (The central and personal fulfilment—Judas; (3) The final and developed fulfilment—Antichrist. Compare the typical relation of Judas to Antichrist conveyed by the words "Son of perdition" (John xvii. 12) applied to the "Man of Sin" in 2 Thess. ii. 3. According to this Psalm, Antichrist is to be looked for within, rather than outside, the professing Church of Christ.

9.—*Divide their tongues.*—"Referring to Gen. x. 25. Let a second 'Dispersion' fall on what has now become an ungodly 'Babel,' a stronghold of rebellion against God."—*Kay*. See Rev. xvii. and its application of the name "Babylon" mystically to the professing Church.

13.—*A man mine equal.*—"What heart-piercing significance this word obtains when found in the mouth of the second David, who, although Son of God and peerless King, nevertheless entered into the most intimate human relationship as the Son of Man to his disciples, and among them to Judas Iscariot."—*Delitzsch*.

15.—*Let them go down quick into hell.*—*i.e.*, "alive into Sheol," see in Rev. xix. 20, the judgment of the beast and the false prophet, and also Jude 11, where the false teachers "perish in the gainsaying of Korah."

SATURDAY, APRIL 2.—PSALM LVI.

"Upon Jonath-elem-rechokim" means "upon the silent dove of far-off regions," a mystical designation of Him who "as a sheep before her shearers is dumb, so He opened not his mouth;" while He could say, "I am from above, I am not of this world." It may also refer to those who, as born of the Spirit, born from above, are strangers and pilgrims upon earth.

4.—*In God I will praise his word.*—"He has the word of his promise on his side. Through God will he praise this his word, inasmuch as it is gloriously verified in Him."—*Delitzsch*.

6.—*They mark my steps, when they wait for my soul*—or life.—Comp. Luke xx. 20: "And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver Him into the power and authority of the governor."

13.—*For Thou hast delivered my soul from death: wilt not Thou deliver my feet from falling?*—This latter clause is rendered by Delitzsch as parallel to the first, "Yea, my feet from falling." So in R.V., "Hast Thou not delivered my feet from falling?" Rom. vi. 9 gives the fulfilment: "Christ being raised from the dead dieth no more, death hath no more dominion over Him."

(Continued from page 23.)

HOUSE OF REST. HYTHE.—Mrs. DYER purposes opening a House of Rest, close to the sea, for Christian workers. Prayer, sympathy, and help are asked.—Particulars from
Mrs. DYER, 2, Avenue-terrace, Hythe.

A SALE OF WORK in aid of Irish Church Schools and Homes in Dublin, and the Connemara Orphan Nurseries, will be held in Morley Halls (Y.W.C.A.), 316, Regent-street, W.C., 29th and 30th instant. Opened on Tuesday by Rev. Nevile Sherbrooke, admission 1s. from 12 to 6 o'clock; on Wednesday, by Rev. W. H. Chapman, admission free, 12 to 8 o clock.

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FIRST APPLICATION (June Election, 1887). To the Governors and Subscribers to the Commercial Travellers' School, Pinner. The favour of your Votes and Interest is respectfully solicited on behalf of MINNIE JOBLIN, aged 7 years, daughter of the late George Joblin. There are six children, the eldest 24, who is afflicted, the youngest, 7 years. Two unprovided for. One is in the School. Father travelled 18 years for various firms, who recommend the case. Being nominated by Messrs. R. W. Starkey & Sons, 27, New Bridge-street, and recommended by the following gentlemen:—*Messrs. James Wrigley & Sons, 21, Budge-row; Messrs. Spicer Brothers, 19, New Bridge-street; *Messrs. Fourdrinier, Hunt & Co., Ludgate-square; *Messrs. James & Pike, 59, Gresham-street; *Messrs. Williams, Coopers & Co., 24, London-wall; *Mr. W. H. Aplin, 31, Gresham-street; *R. C. Morgan, Esq., Paternoster-buildings.
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Letters to the Editor.

TALBOT TABERNACLE.

Dear Sir,—As several communications have been received by Mr. Frank White, and remarks made in one of the society journals respecting an advertisement which has recently appeared in the daily papers, for the sale of the Talbot Tabernacle, comparing it with that lately inserted in your columns, I should feel greatly obliged in the interest of truth and on behalf of the pastor and congregation, if you would allow me to say that the old building is the property of the freeholders, and the pastor and congregation have no interest whatever in its sale.

That advertisement, they presume, was put in by the freeholders, and they did not even know of its existence until their attention was called to it.

Yours faithfully, M. C. Leite Rozas.

16, *Philpot-lane, E.C.*

MISSION WORK IN MOAB.

Dear Sir,—It may interest your readers to know, from one who has just returned from Moab (though we had not the opportunity of going so far as Kerak), that Mr. and Mrs. Lethaby, whose work was described in your issue of the 10th inst., are, indeed, living by faith in God. I met Mr. Lethaby three years ago at Jerusalem, and was much refreshed by his desire to make known Christ as the Saviour of men.

He was distributing the well-known tracts, "A Saviour for You," "The Road to Heaven," &c., and doing his utmost under great disadvantages. Since then his wife has joined him. Dr. Ogilvy, of the British Ophthalmic Hospital, told me that he thoroughly believed in him, and that he helped him in giving him drugs, and teaching him how to use them; this he would not have done, had he not been persuaded of his earnestness and sincerity.

Should any of your readers feel inclined to send any help to Mr. Lethaby, addressed to Dr. Ogilvy, British Ophthalmic Hospital, Jerusalem, Syria, he would see that it is delivered safely. I will add £1 1s. to whatever may be sent, as I feel it will be an encouragement to him, and money that will be well laid out.—Yours faithfully,

7, *Eccleston-square, S.W.* Edith Allison.

Little Boys' Homes at Farningham.

The twenty-third anniversary of these excellent institutions was celebrated on Saturday evening last by a banquet in the Whitehall Rooms of the Hôtel Metropole. Lord Herschell, who presided, said that the one idea which characterised the Homes was to try and make them as much like "home" as possible, a result which could not be attained without Christian training. In addition to ordinary education and various industrial pursuits, technical instruction is given in lithography, photography, and telegraphy, and some of the boys have proved so well trained in the latter, that upon leaving the Homes they have been at once received into the Post-office.

Professor Elmslie also spoke in support of the Institutions, and Rev. A. O. Charles, the secretary, announced a list of donations received, amounting to about £1200, of which the Chairman had given £50. The office of the Homes is at Bank-buildings, Ludgate-circus, E.C.

A SALE OF WORK in aid of the Irish Church Mission Schools and Homes in Dublin, and the Connemara Orphan Nurseries, will be held (D.V.) in Morley Halls Y.W.C.A., 316, Regent-street, W.C., the 29th and 30th inst. On Tuesday the bazaar will be opened at noon, by Rev. Nevile Sherbrooke, and closed at 6 p.m.: admission, 1s. On Wednesday, by Rev. W. Hay Chapman, and closed at 8 p.m.: admission, free.

MADEIRA.—The Portuguese Protestant Mission School, which for some years Mrs. W. Smart has superintended, is just now encountering considerable opposition. An advertisement of a sale of work in aid of the Free Meal Fund for the very poor children was met two days after by a counterblast stating that the chief object of the Mission is "proselytism among the Catholic poor," and that of this "the very large majority of the English Colony entirely disapprove." Those who know anything of this work, and of our friends Mr. and Mrs. Smart, know also that their sole object is the extension of the kingdom of Christ, and perhaps some may be moved to sympathy by the knowledge of the opposition they are now encountering to assist them at this juncture.

EVANGELISTIC NOTES.

Mr. Charles James, of the Gospel Purity Association, visited Peterborough, Ontario, on March 2 and 3, advocating purity of individual and social life.

Mr. William Humpstone, of Rochester, New York, writes to us that much blessing has attended mission services he has conducted in different parts of the State.

Mr. George King has conducted an eight days' evangelistic mission in the Westerfield Hall, South Tottenham. The meetings were well attended and the word was with power.

Rev. F. C. Spurr, of Cardiff, has just concluded a five days' mission at Black Torrington, Devon. The meetings were well attended, and a deep and lasting impression has been made.

Mr. and Mrs. Clark Willson have lately conducted a series of Gospel meetings at Cattaraugus, N.Y. They were helped by their daughter Olive, who is said to be an accomplished singer.

Mr. G. C. Needham has conducted largely attended services at Norristown, Pa. The Churches united in the work, and the meetings were fruitful in blessing. Mr. P. Bilhorn assisted the evangelist in the praise department, and his Gospel songs are stated to have made much impression on the people.

Mr. Joseph Clarke, of the Evangelisation Society, has been conducting a mission in Breconshire, Wales, with marked success. People could be seen wending their way for miles over hills and along lanes to hear the simple story of the Cross as set forth by the evangelist. Numbers have been brought to the Saviour, and many induced to attend the meetings that never entered the house of God before.

Mr. Sankey has been paying a visit to Newcastle, Pa., where he held Gospel meetings in connection with Messrs. Whittle and McGranahan, and also advocated the claims of the Y.M.C.A., which meets in the fine building recently presented to the town by the evangelist. Mr. Sankey proceeded from Newcastle to Chicago, to join Mr. Moody in the work there. He received a warm welcome at one of Mr. Francis Murphy's meetings in Farwell Hall.

Mr. George Soltau has spent four days among us, and gave two Bible-readings—one to Christian policemen, and another to about forty ladies and gentlemen. They were greatly enjoyed, and the people all round seem so hungering for more of the truth, that it has been proposed that Mr. Soltau should come again in three months' time for a fortnight's mission. Will readers of The Christian, and friends at the Y.M.C.A. noon prayer-meetings, ask that God will prepare hearts to receive Christ as the Saviour? M. Fagg.

New Town, Hobart, Tasmania, Feb. 2.

Border Counties Tent.—The record of work done at the several places where this Gospel tent was last year pitched is very encouraging in view of another year's evangelistic efforts about to be undertaken in the towns and villages along the Border. One minister, speaking of the results of a fortnight's mission at Lauder, said there had not been such a work of grace there for many years. At other places rich blessing resulted from the preaching of the word. Inquiries as to arrangements for the season, soon to be commenced, should be addressed to the secretary, Mr. W. G. Turnbull, Farmer, Spittal, Northumberland.

East London Evangelisation Society.—This unsectarian and voluntary association of Christian men and women has for its one object the preaching of the Gospel amongst the poor and wretched. Its field is the common lodging-houses in Spitalfields, Limehouse, and other districts, hospitals, infirmaries, &c., and the open air. The Plimsoll-street Mission has been admirably sustained by one of the members, whose labours have been greatly blessed to the people. Free breakfasts are periodically given to tramp and lodging-house people, and thus, as well as in other ways, many hundreds of persons are brought under the sound of the Gospel. The secretary is Mr. John Harvey, 29, Senrab-street, Stepney.

RAILWAY MISSION.—The annual Scotch Conference of the Railway Mission will be held in Edinburgh on April 2. Delegates from all parts of Scotland will attend. The work of the Railway Mission is growing exceedingly in Scotland. A drawing-room meeting on behalf of the Mission was recently held at the residence of Lady Ashburton, Kent House, Knightsbridge, when seven Railway-men gave testimony as to the value of the work.

Y.M.C.A. NOTES.

Brighton.—The name of the new secretary is Mr. J. W. *Stuttle*, not Shuttle, as given in our last issue.

Kingston, Ont.—A Convention was held here Feb. 3—6; it was largely attended, and was accompanied by much blessing.

Bath.—The Y.M.C.A. in this city has been turning its attention with good results to some of the surrounding villages. Nine days each at Weston, and Rush-hill, and a few more at East Twerton, have brought much joy to the workers in witnessing the salvation of souls.

Tewkesbury.—A most successful mission has been conducted at the new Y.M.C.A. rooms here by Rev. J. Fleming Shearer, of Middlesborough, five to six hundred people being present every night. The work of the Association has been greatly prospered by God. A Y.W.C.A. is being organised.

Malvern.—Mr. Henry Thorne has held a second mission here. Christians of different denominations took part, and much blessing was granted in decisions for Christ. A very gratifying feature of the mission was the testimony of not a few who were converted during Mr. Thorne's previous visit sixteen months ago.

Brompton.—The thirty-first annual report of this Association speaks of the many temporal and spiritual blessings which have resulted from the work of the past year. The Sunday morning prayer-meeting and afternoon Bible-reading have been well attended, and during the summer months open-air services in Hyde-park were conducted by members, and large crowds listened to the old, old story of the Gospel. The tract work has been a feature of unusual importance and blessing. The secretary is Mr. F. H. Ardley, 112, Brompton-road, S.W.

Mission and other Appeals.

Railway Mission.—Any back numbers of Christian magazines, papers, or tracts and books thankfully received, for signal boxes and country stations, where they are much valued.—Miss Ord, 2, Crescent-place Plymouth.

Hope Mission, Banner-street.—Help, in the shape of clothing or of money, for the relief fund is greatly needed by the friends of this well-known Mission. All communications should be addressed to the hon. sec., Mrs. W. Harkness, either at 1, St. Mary's-road, Canonbury, or at the Mission.

Dublin Deaf and Dumb Association.—The annual sale of work on behalf of this excellent charity will take place on Tuesday and Wednesday, March 29 and 30, in the Molesworth Hall, Molesworth-street, Dublin. Contributions of money, work, or useful articles for sale will be thankfully received by Miss Hewson, 1, Leeson-park, Dublin.

REQUESTS FOR PRAYER.—Prayer for blessing on the following missions:—Mr. William H. Roberts, at Dublin, commencing on March 27; Mr. Gerald Coultas, at the Assembly Hall, Cubitt Town, E., to March 28; Mr. Opie Rodway, at Blackgang, Ise of Wight, for a week, commencing March 26.——For special services for children and young people, by Mr. Josiah Spiers, at Abbey-road Chapel, St. John's Wood; also at Woodside-park, near Barnet; also at St. James' Church, Hatcham, by Mr. Martin J. Hall.——That a Christian Convention at Newport, Mon., on March 25, may be attended and followed with God's blessing.

JEWISH REFUGEES IN JERUSALEM.—A number of friends assembled in the Hebrew Christian House of Industry, Hackney-road, on Friday afternoon, to bid farewell to Mr. D. C. Joseph, who is about to proceed to Jerusalem to labour among the Jewish refugees. For the last thirteen years Mr. Joseph has been proclaiming the truth to his brethren resident in the East-end of London, with good results. Recognising the sadly neglected state of the Jews in the holy city, Mr. Joseph has resolved to start a mission there. He will be accompanied by his newly-wedded wife, who is also a devoted Christian. Brief addresses were given by Mr. Theodore Walker, of Leicester; Mr. Henry Tucker, J.P., of Andover; Rev. John Bain, Congregational Church, Clapton; and several others. All united in wishing Mr. Joseph God-speed in his mission, and praying that God will crown his efforts with success. The work among the Jews in East London is to be continued, under the superintendence of Mr. Edward Poulson, who is well known as a zealous agent of the Christian Evidence Society, and is a talented Hebrew scholar.

The Book World.

CRUDEN'S CONCORDANCE. 3s. 6d. *Morgan & Scott.* This edition of a book which, as Mr. Moody says, every Christian ought to have, contains 757 pp., and about 250,000 references. The special feature of this edition is that the proper names have been newly translated by Rev. A. Jones, M.A., and their meanings in the original languages given. Thus an edition, distinguished as the "Portable," of this work is now placed within reach of the students of Scripture.

BIBLICAL COMMENTARY ON THE PSALMS. By FRANZ DELITZSCH, D.D. Translated by Rev. DAVID EATON. *Hodder & Stoughton.* Delitzsch's Commentary on the Psalms is too well known to need commendation, but this particular edition, being translated from the latest German edition, and specially revised by the author, presents advantages which call for special notice. The well-known edition in Messrs. T. & T. Clark's Foreign Theological Library is a translation of the second German edition (1867). This is a translation of the fourth (1883), and an interval of sixteen years represents a considerable advance of critical knowledge, even so far as this book of Scripture alone is concerned. "This translation has been made from an interleaved copy of the last edition of Professor Delitzsch's Commentary, with the author's latest additions and corrections in manuscript. It thus represents his present matured opinions. It is the care which this veteran scholar uniformily bestows upon his successive editions that gives them their peculiar excellence." So far as Hebrew scholarship is concerned there can be no better guide than Delitzsch, but he often lacks that spiritual perception, which, guided by such a Scripture as Acts ii. 25, discerns when "David speaketh concerning" Christ. If we believe that David was a "prophet," and wrote under the inspiration of the Holy Spirit, we may expect that the things of Christ were intended to be set forth in what he wrote even more than the circumstances of his own time which may have been the occasion of his writing. The New Testament use of the Psalms is our best guide as to how they are to be thus interpreted, and especially our Lord's own use of them. This, when carefully considered, leaves little doubt on the mind that Christ is far more frequently the subject of the Psalms than even such an eminent Christian scholar as Delitzsch is willing to admit.

All the World for March (2d. 8, Paternoster-square) contains fine portraits of Mr. and Mrs. Booth-Clibborn, and the first part of a sketch of the life of *La Maréchale.*

Mr. J. E. Hawkins sends some fine specimens of "Easter Cards," in which the artistic reproductions of natural beauty are wedded to gracious words that tell of resurrection life and power.

EASTER GREETINGS. 6d. *Religious Tract Society.* This is a packet of very chaste and tasteful Easter cards, with verses by Frances Ridley Havergal. They are certain of a welcome wherever sent.

THE COOK AND HOUSEKEEPER is the title of a new penny paper published at 286, Strand. It seems likely to fill a useful position by being within everybody's reach. We have acted upon some of its *recipes* and can recommend them.

Rev. G. Elder, Greenwich, lately preached a sermon on "Socialism in Scripture," which has been published by Messrs. Brading & Son, High-street, Deptford. The remedies suggested by the preacher were a reform of the land laws and emigration.

EASTER GARLANDS. *Marcus Ward & Co.* Several Easter hymns, backed by familiar texts which tell of glorious resurrection hopes, beautifully illuminated, and bound up in delicate covers, make a charming and tasteful little memorial of the great Easter time now close at hand.

CLERGY DIRECTORY. 4s. 6d. net. *J. G. Johnson,* 121, *Fleet-street.* This annual volume, which has now reached its seventeenth issue, has been very much extended and improved, and, having been corrected to date, is as complete as a book of reference so comprehensive can well be. The Parish Directory and List of Patrons, with other features, make it invaluable to all interested in such information as is here given.

CHILDREN'S SPECIAL SERVICE MISSION.—The brief record which forms a prefix to the financial statement just issued refers, with thankfulness, to the benefit derived by Mr. Hankinson from his voyage to Australia, where he was able to do much to extend the work of the Union. Mr. M. J. Hall, B.A., of St. John's College, Cambridge, has been appointed to succeed Mr. H. M. Trickett as assistant-secretary. A detailed account of the work of the Mission is promised very shortly. Larger premises for the transaction of business have just been secured at 13, Warwick-lane, Paternoster-row.

Among the Churches.

*** *We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

The Church of St. Olave, Jewry, will shortly be demolished, and the parish united with that of St. Margaret, Lothbury.

The Bishop of Liverpool was, we regret to say, so unwell last week, that he had to postpone his episcopal appointments. He is now better.

The Dean of Manchester preached in the Chapel Royal, Whitehall, on Sunday morning last on behalf of the Cancer Hospital, and Canon Durst in the afternoon.

The charitable expenditure of the late Bishop Fraser during the period that he occupied the see of Manchester amounted to £31,536, this being considerably more than half the amount he received as stipend.

At the meeting of the Society for Promoting the employment of additional curates, the Bishop of Bedford said it was hoped that this year aid might be granted to a hundred of the most needful cases which could be found.

The C.M.S. Union meetings at Oxford this term have, *The Record* says, been useful but not remarkable. There is a feeling that the wave of missionary zeal, so strong a few years ago, has greatly subsided; but the fact that five young Cambridge men have been accepted by the C.M.S., during the term, is surely not an index of declining interest and love.

Counsel's opinion having been asked as to the legality of Canon Wilberforce's action in preaching in Albion Congregational Chapel, Southampton, Mr. Charles, Q.C., and Mr. Courtney Kenny, M.P., have given it as their opinion that a beneficed clergyman of the Church of England may lawfully take part in a service in any place of worship within the borders of his own parish, but the nature of the service must be such as not to render him open to the charge of impugning any of the doctrines of the Church of England.

BAPTIST.

The Sunday-school connected with the chapel at Kingston has, in two-and-a-half years, increased from 13 to 140 scholars.

At Wellington-street Chapel, Stockton-on-Tees, 21 persons were recently baptized—all from the mission station in Northcote-street.

Fifty persons professed conversion during a special mission conducted at Bideford, Devon, by Rev. A. Sprague, of Boroughbridge.

Mr. S. Thomas, of Bristol, has conducted a seven days' mission at Stratford-on-Avon, in connection with the church of which Rev. John Pugh is pastor.

Pastor T. Lardner, of Battersea-park Tabernacle, whose health since his accident eighteen months ago has been gradually failing, has been ordered to Lausanne for entire rest.

A warm welcome was accorded to Rev. Frank M. Smith by the Church at Norfolk-street, Choumert-road, Peckham, at the public "recognition" meeting. On the previous Sunday Mr. Smith had received into church fellowship thirty new members.

The growth in numbers and energy of the Church at Coupland-street, Manchester, in the first year of its existence, has been very satisfactory. Every month there have been additions to the membership, and the total increase in the year has been 93, 11 of these being from the Sunday-school, which has increased from 67 to 340.

CONGREGATIONAL.

In the four Sunday-schools there are upwards of 1000 scholars, and there are three mission stations and twenty-six other agencies.

Sunday afternoon services for working-men, held during the last four months, conducted by Rev. R. Snowdon, at Langsett Church, Sheffield, have been well attended.

Rev. David Robb has just completed the eighth year of his ministry at Gateshead, and during this time nearly four hundred have been added to the membership of the Church.

A special mission at the Belper Church, conducted by Rev. H. Tarrant, of Derby, and Rev. G. Hemsworth, has been greatly blessed. Numbers of young people were deeply impressed, and are now rejoicing in Christ.

The constitution of Newton Church, Chapel-town, Leeds, has been so altered as to admit of the admission to membership and office of Baptists, and provision will be made for the performance of the rite of immersion for all who desire it.

On Wednesday evening, March 16, an interesting and enthusiastic meeting of the members and seatholders of the church at Cambridge Heath, Hackney, was held at the Morley Hall, to celebrate the removal of £4000 of debt from the church.

At the eighty-fourth anniversary of Union Chapel, Islington, and the forty-third of Dr. Allon's ministry, it was stated that there are now 912 members in fellowship with the parent Church and its three branches, and that there are 3468 children in the Sunday-schools, which have a staff of 264 teachers.

In a paper on "Spiritual Life the Secret of Church Power," Rev. Urijah R. Thomas says the latent power of every church is immeasurably vast, while its active power is ridiculously and shamefully small. Liberality will not be a sign of power until the Divine desire to give replaces the animal desire to get.

SALVATION ARMY.

Special offerings were taken at all the corps on Friday last on behalf of the sick and wounded fund.

In Rome, a plasterer, after an explanation of the work and character of the Salvation Army, suddenly exclaimed, "Ah, that is better that Socialism!"

At Grosvenor-street, Manchester, one who had been a pest to the meetings, and not long ago threatened to take the life of one of the officers, has been converted.

The Court of Queen's Bench has quashed a sentence pronounced by the magistrates of Ryde against the Army for singing and speaking in the streets without a licence from the Mayor.

Major Whatmore writes of the home voyage on board the *Etruria*:—"Our surroundings throughout could not be much worse; gambling and drinking were the order of things; but hardly a curse or a word of blasphemy was heard throughout. We thank God for the influence He gave us with men."

METHODIST.

Mr. John Sampson, "the Cornish evangelist," has just concluded a very successful series of services in the chapel at Burnley.

At the quarterly meeting of Spennymoor Primitive Methodist Circuit, it was found that the membership showed an increase of seventy for the quarter.

The annual report of Carlisle Memorial Church, Belfast (Rev. John Powell), shows that much care is given to the classes, of which there are nineteen, with a membership of 332.

The Bible-class at Bristol, under the direction of Mr. C. R. Parsons, is doing a splendid work. During last year 225 men were induced to leave the streets and attend the class, which now numbers 420 members.

A midnight coffee-supper to fallen women marked the close of Captain Dennis's mission at Taunton. Many promises of amendment were made, which, it is believed, were sincere, and it is hoped that much good will result.

Special missions have been conducted at Cottenham by Rev. G. F. Byles; at Daventry by Rev. J. F. Holdsworth; and at Melton Mowbray by Mr. Atkins, of Granthorpe Hall, Lincolnshire. Great blessing has attended them.

The forty-fourth anniversary of the Wesleyan Seamen's Mission, was celebrated in the Wesleyan Seamen's Chapel, Commercial-road, on Wednesday, last week. The report contained many interesting and encouraging facts.

On the last evening of the mission, conducted in the Victoria Chapel by Rev. W. H. Pindall, of Birmingham, after an earnest and faithful discourse, the congregation, almost *en masse*, walked toward the communion rail to make full surrender to Christ.

The Baptists, Congregationalists, and various sections of the Methodist body at Loughborough have been uniting in a ten days' mission. Rev. F. B. Meyer (Baptist) and Rev. George Byron (Wesleyan), both of Leicester, were the mission preachers. There were many inquirers.

A *Joyful News* evangelist, having been holding mission services in the Ampthill Circuit during the last two months, a thanksgiving meeting was held in the town chapel. About five hundred people from all parts of the circuit attended, and a number of testimonies were given by the new converts.

SOCIETY OF FRIENDS.

George Wood, of Luton, has been conducting an eight days' mission at Ashford, Kent, with much blessing to people of all classes.

William Hubbard, of Indiana Yearly Meeting is being owned and blessed in his labours among the Indians in their territory near Grand River.

Increased evangelistic activity has been shown in Leeds. Largely as a result of this, over 800 men and women were at the Adult School on January 30.

Philadelphia, and indeed America, has sustained a great loss in the death of Professor Pliny E. Chase. He could converse in eight languages, and understood a great many more.

At the recent anniversary of the Sunday afternoon Bible-class, Cardiff, many testified to its benefit to them. Both men and women attend, and its conversational character is greatly appreciated.

For three years a successful mission has been carried on in Glen Haven and Cedar Valley, Jamaica, by American Friends. The Church has seventy members. Many meetings are held in houses of natives, and at cross roads, and in the market places.

Mary Ann Marriage Allen, of Dublin, and an American minister, have been visiting Friends in North Carolina and Virginia, and labouring among the coloured people in those States; much blessing has attended their labours. They find great prejudice existing against work among the negro race.

In 1871 the Friends' Mission in Mexico was opened. There are now fifteen stations in the province of Tamaulipas, and the work spreads. Sunday-schools are in active operation, and evangelistic effort is persistently sustained. Friends in Canada, Philadelphia, and elsewhere supply the means, though much of the work is increasingly self-supporting.

"FALLEN ON SLEEP."

Mr. James Cuthbert Lindsay, a prominent member of University-road Methodist Church, Belfast; Rev. Edward Day, of Harrogate, formerly Methodist minister at Filey, St. Alban's, Holyhead, &c.; Rev. E. Roberts, for forty-three years pastor of Zion Chapel, Cwmavon; Mr. W. Otridge, for forty years deacon of the church at West-end, Hammersmith; Rev. John Hull, late rector of Eaglescliffe, Yarm, Durham, and senior honorary canon of Winchester; Mr. Wm. Sankey, of Coalbrookdale, a much respected member of the Society of Friends; Canon Winnington Ingram, rector of Harvington, Worcestershire.

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And will be thankfully acknowledged by

W. EVANS HURNDALL, M.A. (Camb.),
16, Cottage-grove, Bow, London, E.;
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J. H. HOWARD (Treasurer), 145, Bow-road, E.; or
JOHN POTTER (Hon. Sec.),
2, Blenheim-terrace, Tredegar-square, Bow, E.

Cheques crossed "London and South Western Bank (Bow Branch)."

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—March 24, 6.30, Conference of London Evangelistic Choirs. Mar. 29, at 6, Annual Reception. Prayer-meetings 1—2 (Sat. excepted), St. Peter's, Cornhill, and Finsbury Chapel.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Y.M.C.A., 17, Camden Road, N.W.—Meetings for the Deepening of Spiritual Life. Mr. H. F. Bowker, Thursdays, March 24 and 31, 8.30 p.m.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Thurs., March 24, 8.30, Address by Rev. F. H. Nicholls.

Y.M.C.A., Willoughby-road, Hampstead. — Annual Meeting, Tues., March 29, 8 p.m. Revs. Marmaduke Washington, Newman Hall, Mr. Hugh M. Matheson, and Mr. Geo. Williams.

Y.M.C.A., Exeter Hall.—Thurs., March 24, 8 p.m., Lecture on "Joshua" by Rev. Burman Cassin. Sun., 3.30, Men only; 7 (Public), Rev. J. Gelson Gregson. Mon., at 8, Mr. H. L. Hastings' Lecture on "The Truth of the Bible."

Metropolitan Tabernacle, Newington-causeway, S.E. —Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

Mrs. Reaney at Stepney Meeting House, Sunday, 3 p.m.

Hoxton Hall.—Evangelistic service every Sunday at 8 p.m., conducted by Mr. William Noble; prayer-meeting, 7.30 p.m.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-rd., Fri., March 25, 3.30, Rev. S. A. Selwyn.

Evangelistic Mission.—Medical talk to young men by Dr. Gilbart Smith, at Kilburn Hall, Kilburn-gate, Tues., April 5, 8 p.m.

Conference Hall, Mildmay-park, N.—Sun., March 27, 3.30 p.m., Mr. P. S. Badenoch; 7, Mr. J. B. Wookey.

Open Air Mission. — Thirty-fourth annual meeting, Thurs., March 31, Exeter (lower) Hall, at 7; tea at 6.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C. —Tues., March 29, at noon, Rev. E. White. Subject: "Divine Estimates of Time in the Development of Plans."

Glasgow Half-Yearly Meetings of Christians, Waterloo Rooms, April 11 and 12.

Norwich. — Christian Convention, Wed. and Thurs., April 20 and 21.

Children's Scripture Union.—Anniversary meeting, Exeter Hall, Strand, Fri., April 1. Rev. E. A. Stuart will preside at 3 p.m.; Rev. F. B. Meyer at 6.30.

McAll Mission.—Drawing-room meeting, 13, Portman-street, Portman-square, W., March 24, 3.30 p.m. Addresses by Rev. R. W. McAll and M. R. Saillens.

Sermon Lane Mission.—Annual Meeting, Myddelton Hall, Upper-street, Islington, Tues., March 29, 7 p.m.

Mr. G. Clarke will address young ladies at Morley Halls, 316, Regent-street, W., Mar. 29—Apr. 1, at 3.30.

Union Hall Mission. — Annual gathering at Union Hall. Carlisle-street, Edgware-road, March 24, 3.30 and 7; tea, 5.30. Chairman: Mr. F. A. Bevan. Addresses by Dr. Barnardo, Mr. H. Varley, and others.

The Drink Traffic and the Demoralisation of Native Races.—Public Meeting, March 30, at 7, Prince's Hall, Piccadilly. The Bishop of London will preside. Addresses by Archdeacon Farrar, Sir Charles Warren, Mr. W. S. Caine, M.P., Rev. Horace Waller, Rev. R. P. Ashe, and others.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., March 27, 3 and 7 p.m., Mr. Rainey. Thursday, 31, 8 p.m., Young Men's Meeting. Subject: "Central Africa in Connection with Bishop Hannington," Mr. Mantle, of the C.M.S.

Great Assembly Hall, Mile End-rd., E.—Sun., March 27, 11 and 6.30, Mr. T. Golding.

South Street Baptist Chapel, Greenwich. — Mon., March 28, 3.30 and 7, Conference on "Deepening of Spiritual Life" and "Aggressive Christian Work," Revs. F. B. Meyer, A. Sturge, C. Spurgeon, and others.

Mildmay Mission to Jews.—Monthly Prayer-meeting for Jews, Gentlemen's Waiting-room, Conference Hall, Mildmay, Fri., March 25, 7 p.m.

Edinburgh Castle, Limehouse, E.—Sun., March 27, 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

Strangers' Rest, 163, St. George's-street, Ratcliff Highway, E.—Monthly Workers' Meeting, Fri., April 1; tea at 6, meeting at 7. Address by Mr. Frank H. White. Subject: "Thyself and the Doctrine." A party of missionaries leaving for China will also take part.

Commercial Travellers' Christian Association. — Conference of Members and Friends, Memorial Hall, Farringdon-street, Sat., March 26, 5 p.m. Mr. George Williams will preside.

China Inland Mission.—Valedictory Meeting, Y.M.C.A., 186, Aldersgate-street, Fri., March 25. Rev. J. Hudson Taylor will give an account of his recent visit to China, and a number of departing missionaries will be present.

House of Rest, 7 & 8, Cambridge-gardens, Kilburn, N.W. —Fri., April 1, All-day Meetings, 10.30, 3, and 7.

Anglo-Indian Evangelisation Society.—Annual Meeting, Exeter Hall, Mon., March 28, 3 p.m. Mr. Samuel Smith, M.P., Rev. J. G. Gregson, and others will speak.

Eccleston Square Church, Pimlico.—Fri., March 25, 8 p.m., Lecture by Rev. W. Frith, on "The Romish Tenets of the so-called 'Father Ignatius.'"

Christian Life-Boat Crew. — Meeting of Christian Workers, Welcome Home, 173, St. George's-street, Ratcliff-highway, E., Tues., April 5, 7 p.m.

Notices.

Communications Received with Thanks. — J.M.N. W.F. T.H. F.J.C. M.F.G.H. S.H.N. F.W. J.H. F.H. C.B. J.P. M.P.L. E.J.W. S.J.R. M.A.M. L.A.N. J.L.T. E.M.T. M.W. G.F.P. J.G.A. M.R.B. J.R.G. E.Y. G.K. J.H.S. Miss M. W.H. H.R. W.B. M.H.H. A.E.H. J.F. H.J.P. R.A. R.B. D.B. J.J.J. L.F. F.L.S. W.J.M. J.J. W.H.R. F.H.W. G.C.N. A.S. J.R. R.M.B. G.W. R.B. W.H.N. J.C.C. A.J.R. J.S. H.E. W.S.W. W.P.B. W.F. C.E.C. W.H. J.W.S. D.S. T.L. J.L.N. J.B.M. D.A.M. R.S. T.W. W.M. J.A. J.E.L. J.H.L.C. J.A.S. M.C.L.R. C.M. G.A.H. J.W.R. T.F.J. E.P.H. M.F. W.H. A.E.W. Miss H. H.J.W. P.T.W. J.B. R.A. J.R.H. J.S.S. W.D. J.E.B. G.F.S.D. W.H.D. L.C. L.P. B.C. P.C.W. C.B. J.L.D.

Applicants for Tracts.—J. J. Britton, Tudor House, Ewell-road, Surbiton-hill, Tolworth; G. Burton, Easter Cottages, Hailsham, Sussex; E. Gardiner, Clodock, by Abergavenny; T. Pearce, Gospel Hall, East Ferry-road, Cubitt Town, Poplar, E.; Mrs. Fausset, Tamworth, Staffordshire; J. Cooper, 40, Amersham-grove, New Cross, S.E.; Mrs. E. F. Courtney, 6, Albert-road, Peartree-green, nr. Southampton; S. Peariss, 60, Merthyr-road, Abergavenny, Mon.; Rev. H. B. Bisshopp, 5, St. Matthew's-terrace, Silverhill, St. Leonards-on-Sea; J. Machin, 50, Henry-st., Burton-on-Trent (for Children); Miss Blyth, 2, Oaklands-grove, Uxbridge-rd., W.; Ellen Schmidt, 125, Cleveland-street, Fitzroy-square, W.; E. H. Lander, care of Y.M.C.A., 56, Peter-street, Manchester; C. Jeffs, Long Eaton, Derbyshire; G. Gull, 34, Cunningham-road, Page-green, Tottenham, N.; E. M. Potter, 6, Suffolk-road, St. Ann's-road, Stamford-hill, N.; W. Smith, 5, Hereward-road, Upper Tooting, S.W.; Miss Walter, 110, Addison-road, Heiton, Newcastle-on-Tyne; W. Ridge, 39, Victoria-road, Stoke Newington, N.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

A ten days' Gospel temperance mission has been held at Oxford.

Rev. J. W. Horsley says that crime is simply condensed drunkenness.

A Temperance Electoral Union for Staffordshire has been organised at Rugely.

In *The Nineteenth Century*, Mr. A. Reid says stimulants, as such, are fatal to successful journalism.

The Prison Commissioners report 23 per cent. fewer persons sent into penal servitude in 1885 than in 1884.

At the new works of the L. & Y. Railway Company, Harwich, public-houses will not be allowed on the Company's land.

The Edinburgh Gospel Temperance Union is moving for a reduction in the number of licenses in the poorer parts of the city.

The Daily Chronicle justly says, "It is time this dishonest and demoralising practice (paying wages in drink) were made illegal."

Mr. Coad's mission at the Brighton Home brought the temperance question into more than usual prominence in that town. Over eight hundred pledges were taken.

Sir C. Warren said, at a public meeting, recently, "that at Chatham he had known numbers of young soldiers who were living examples of the utility of Bands of Hope."

At Hull, recently, the members of the True Star Good Templars' Lodge held a public tea in honour of Sister Witley, a member, who attained her one hundredth birthday on March 1.

The decision against the Over Darwen Tramway Company, awarding £200 damages for injury sustained by a woman through a drunken man having been allowed on the car, has been confirmed by the Court of Appeal.

A Hampshire newspaper reports that a citizen of Bishopstoke owned a portion of land. It was favourably situated, so a brewer thought, for building purposes, and an offer accordingly was made. "No amount of money that you can offer," was the reply, "will tempt me to sell a site for a public-house."

As some might infer from Mr. Caine's statements, with regard to the drink curse in Egypt, that the public-houses were all kept by Englishmen, a resident in that country for seventeen years writes to *The Alliance News* saying that they are mostly kept by the lowest class, representatives of other civilised powers.

A great public meeting is to be held on Wednesday, March 30, 1887, at seven o'clock, in Prince's Hall, Piccadilly, London, on the question of "The Drink Traffic and the Demoralisation of Native Races." The Bishop of London will preside, and addresses will be delivered by the Ven. Archdeacon Farrar, Col. Sir Charles Warren, Mr. W. S. Caine, M.P., and others.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, March 19, 1887.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Lock Hospital and Asylum—Leeds Lady	0	5	0
Bristol Orphan Houses—R.C.P.	0	10	0
N. E. London Gospel Mission—R. 10s.; Mrs. B. 2s. 6d.; Isa. lviii. 6—12, £1 1s.; Jubilee Gift, £1 1s.	2	14	6
British & Foreign Sailors' Soc.—E.V. £1; (*Victoria & Albert Memorial Fund*)—Jubilee Gift, £1 1s.	2	1	0
Castle-yard Mission—Negavit, 2s. 6d.; E.M.L. Ps. xxxvii. 10s.; Jubilee Gift, £1 1s.; King's Heath, 10s.; M.B. 5s.	2	8	6
George-yard Ragged Schools—M.R. £1; Boys, Old Hall School, 7s. 4d.; H.H.S. £1 1s.; Jubilee Gift, £1 1s.	3	9	4
Dest. Chldn.'s Dnr. Soc.—M.R. 10s.; W. X. A. Canada, 2s. 6d.; Misses H. £1	1	12	6
Dock Labourers' Msn. (Mr. Coleman)—M.R. 10s.; Misses H. £1; M.B. 5s.	1	15	0
St. Giles' Xn. Msn.—M.R. £1; A.T. 2s.; W.X.A., Canada, 2s. 6d.	1	4	6
Home for Worn-out Governesses—M.R.	0	10	0
Poor Jews (Mrs. Pennefather)—M.R.	0	10	0
Mrs. Hilton's Crèche, &c.—M.R. 10s.; W.X.A., Canada, 2s. 6d.	0	12	6
Miss Robinson's Soldiers' Institute, &c.—M.R., 10s.; W.X.A., Canada, 2s. 6d.; T.N.J. 10s...	1	2	6
McAll Msn., Paris—M.R. 10s.; W.X.A., Canada, 2s. 6d.; Miss L. £1..	1	12	6
Miss Weston's Work — M.R. 10s.; W.X.A., Canada, 2s. 6d.	0	12	6
Rev. J. W. Atkinson's Relief Work—M.R.	0	5	0
Mr. Fegan's Homes—M.R.	0	10	0
Mr. Toye's Orphanage—M.R...	1	0	0
Miss Mittendorff's Homes—M.R.	1	0	0
Dr. Barnardo's Homes—M.R. £2; R.C. £10 10s.; Jubilee Gift, £1 1s.	13	11	0
Mrs. Meredith's Prison Mission—M.R.	0	10	0
Board School Dnrs. (Mrs. Pennington)—M.R. ..	0	5	0
Mrs. Boyce's Asylum in Bordighera—C.P., Clifton £1 10s.; H.H.S. £1 1s.; T.N.J. 10s. ..	3	1	0
Dublin Prison-gate Mission—C.P., Clifton.. ..	0	5	0
Mission Work in Moab—C.P., Clifton	0	2	6
China Inland Msn.—C.P., Clifton, 2s. 6d.; R.C., £10 10s.; Jubilee Gift, £1 1s.; V.W. £1 10s.	13	3	6
Mission to Deep Sea Fishermen—M.J.B.	0	2	6
Bridge of Hope, Ratcliff—F.V.M.	0	10	0
Friendless & Fallen—J.J., jun., 2s. 6d.; W.X.A., Canada, 2s. 6d.	0	5	0
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Sufferers in Riviera Earthquake—E.W. £1; A.E.L. 10s.	1	10	0
East London Training Institute (Rev. H. G. Guinness)—R.C.	10	10	0
Salvation Army—R.C.	10	0	0
Chldn.'s Brkfsts. (Rev. J. Chadburn)—Misses H.	1	0	0
Rlf. Lndn. Poor—Mrs. J.	0	1	0
Mr. Rabinowitz's Work among the Jews—Mrs. S.	0	5	0
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Y.W.C.A. Factory & Working Girls' Department—W.X.A., Canada	0	2	7
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Deacon Abraham's Work—"His Name's Sake"	0	2	6
Christian Community Night Shelter—M.R. ..	0	5	0
Missions to Dock Labourers—F.V. £3; Help, 10s.; Widow, 5s.	3	15	0
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Mildmay Mission to Jews—G.C.B.	5	0	0
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Cow-cross Msn.—M.B.	0	2	6
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	£110	17	5

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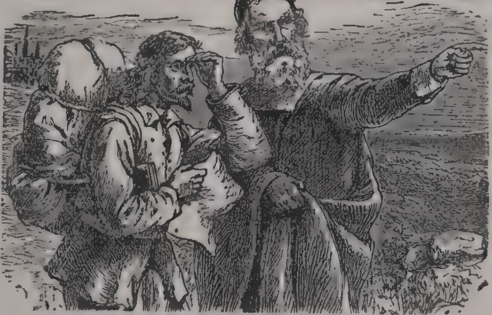

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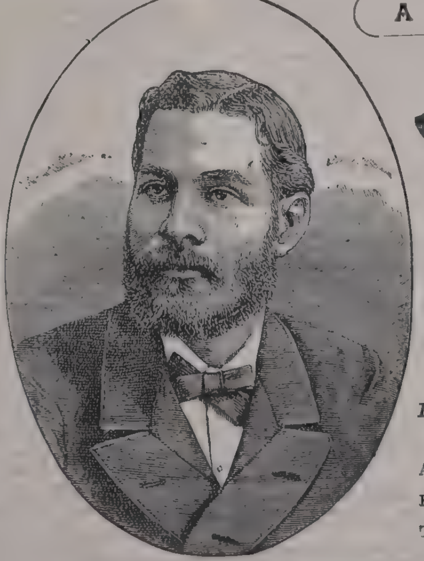

JAMES SCOTT:

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The Work going on.
The Labourer called aside
The Labourer in the sunset of his short day.
Appendix.

"In 'James Scott, *a Labourer for God*,' Dr. A. Bonar finds a theme almost as congenial to his pen as Robert Murray McCheyne. Glasgow, the theatre of much evangelistic effort of the best kind, has known no more devoted or successful labourer among her lowliest than the subject of this memoir. A greater testimony to the worth of this ardent young spirit than Mr. Moody's friendship and commendation is the fact that no fewer than 30,000 people lined the streets on the day of his funeral, while the procession alone numbered 6,000. The memoir is in every way an inspiration to the love of man and the service of God."
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THE DRINK TRAFFIC AND THE DEMORALIZATION OF NATIVE RACES.—A Great Public Meeting will be held on Wednesday Evening, March 30, 1887, at 7 o'clock, in Prince's Hall, Piccadilly. The Lord Bishop of London will preside. Addresses by the Ven. Archdeacon Farrar, D.D.; Colonel Sir Charles Warren, G.C.M.G.; W. S. Caine, Esq., M.P.; Samuel Smith, Esq., M.P.; the Rev. Horace Waller, F.R.G.S. (Central African Mission—Companion of Livingstone), the Rev. R. P. Ashe (C.M.S. and co-worker with Bishop Hannington), and others.—Applications for tickets should be made at once to the SUPERINTENDENT, C.E.T.S., 9, Bridge-street, Westminster, S.W.

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Contributions most gratefully received by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., and acknowledged in THE CHRISTIAN.

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ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

NEWCASTLE, STAFF.—The "Joyful News Mission" has been started for the purpose of evangelising the villages and rural districts of Great Britain. Already 80 men are actively employed in this work. They receive no remuneration for their labour, and their necessary expenses are provided by the proceeds of the sale of the weekly paper, *Joyful News*, price ½d., and the donations of friends.

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Postal address, Balclutha Lodge, Southgate, N.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION. — The Members and Friends of this Association will (D.V.) meet in Conference on Saturday, March 26, at 5 o'clock, in the Memorial Hall, Farringdon-street. George Williams, Esq., will preside. Mr. P. J. Whitaker will read a paper upon "Conversion."

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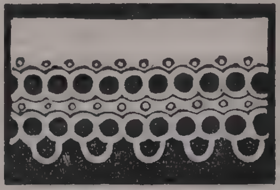

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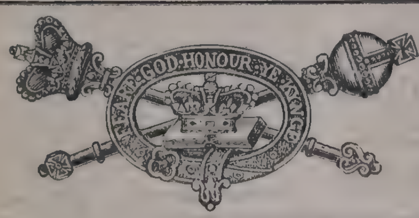

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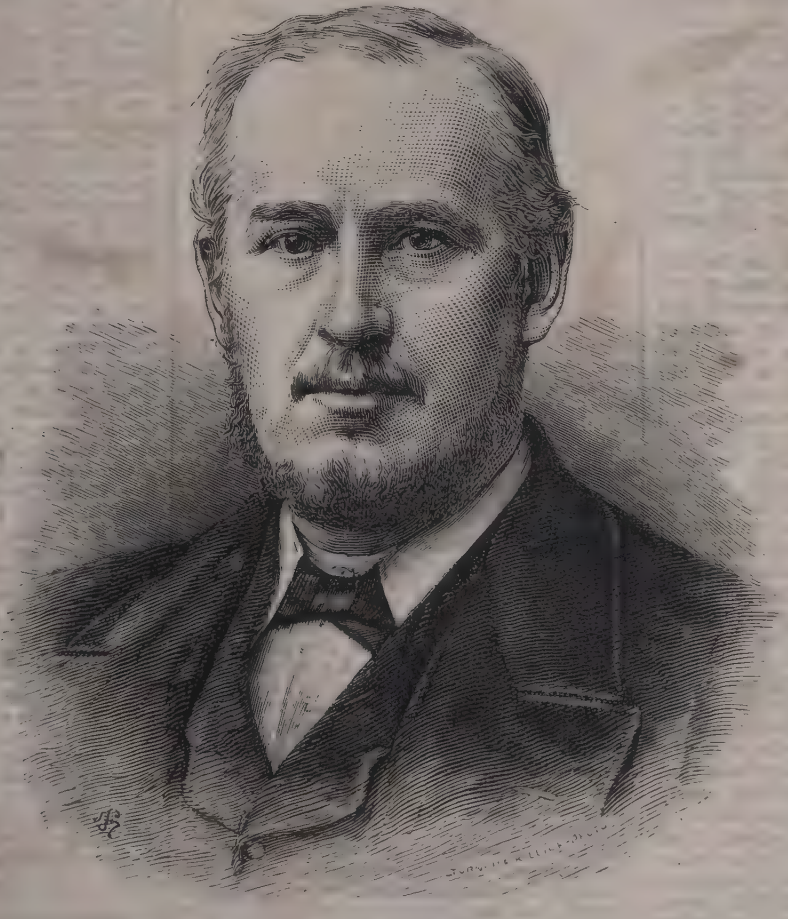
> Glideth one through greenest
> valleys;

or, still better, of the Psalmist, who speaks of God's people as being led in green pastures, beside the still waters of comfort.

As a young man, scarcely twenty-one, Mr. Bradford decided for Christ. The manner in which he was led to the decision that determined the whole of his future course is well described in words of his own. Having been invited to hear Mr. Spurgeon, as he had been brought up in the Church of England he was somewhat prejudiced against the great preacher, but, overcoming this, he went. "I took pencil and paper to note Mr. Spurgeon's errors, but discovered my own ignorance and was charmed with the Tabernacle service." This experience has happened to others who have left the building in a different mood to that in which they entered it. In Mr. Bradford's case it was followed by the happiest results. He went again and again, was aroused under one of Mr. Spurgeon's powerful appeals to young men; after some period of darkness and great distress of mind, he found peace through a sermon from 1 John iii. 25, entitled "The warrant of faith." Six months afterwards he was baptised and admitted to Church membership in the Tabernacle. Mr. Bradford at once joined the Bible-class, under the presidency of Rev. G. Rogers, attended the Saturday-night and Sunday-morning prayer-meetings, and, being hungry for the pocket Testament, which was read at meal-times. Besides these he attended some evening classes and commenced the study of Latin.

The next step in his spiritual life was due to Mr. Spurgeon's faithful appeals to Christian consecration. The young convert could no longer sit still, but commenced work with an open-air band on Blackfriars Bridge, and subsequently in Tooley-street, at Queenhithe, and in Bell-alley, Goswell-street, meeting with rebuffs much more common twenty years ago than now. He also met with a friend in Mr. Thos. Keys, author of "The Old-fashioned Book by an Old-fashioned Man," whose ripe experience and library, placed freely at his service



(*From Photograph by Messrs. Turner & Killick, Upper-street, Islington.*)

Through Mr. W. J. Orsman he became a member of the Evangelists' Association at the Metropolitan Tabernacle. Very soon afterwards he was chosen by this body to form a mission in the Isle of Dogs. The word was much blessed, and the first-fruits were baptised by Mr. Spurgeon; others were baptised at Poplar Chapel by Mr. Bradford himself, and a little company of believers numbering about forty was formed. For upwards of two years this labour of love was continued with rare devotion, week-night services and prayer-meetings being added to those on the Lord's day.

Up to this time Mr. Bradford had continued in the employ of Messrs. I. & R. Morley, into whose service he entered on coming to London from Eastbourne; but feeling the impossibility of continuing his double labours, he applied to Mr. Spurgeon to relieve him from those at the mission. This Mr. Spurgeon not only declined to do, but asked Mr. Bradford to enter the College with a view to the ministry. After some consideration, at Easter, 1867, this advice was acted on. Twelve months later another stage was reached. Being sent as a supply to Tring, Mr. Bradford's services were so acceptable that an invitation was given to spend the summer vacation there, and, having been much exercised as to entering the ministry, he determined that the result of these weeks of labour should decide the point. At the end of the time there was no longer any doubt as to the appointed path, for not only had many been brought to a knowledge of the Lord, but a unanimous invitation to the pastorate of the church was given and accepted. This connection lasted nearly six years without anything to mar its usefulness, considerably over one hundred members being baptised

We next find Mr. Bradford as pastor of the church at Diss; but within three years his health broke down, and the way being opened he removed to Brixham, in the beautiful county of Devon. Here he laboured for five years, his congregation being chiefly composed of fishermen, on whose behalf he actively exerted himself.

In 1882, Mr. Bradford again removed, and this time to Northampton, where occurred those events which brought him into unwonted prominence as a bold and fearless preacher of the Gospel. By a unanimous invitation he became minister of the Princess-street Chapel, in that town, and for nearly two years all went well. There were many additions to the church, and a site for a new chapel and schools was purchased, nearly £600 being raised towards the cost. His subsequent experiences must be fresh in the recollection of most of our readers, and need not now be referred to at length. On the eve of an election, finding that several of the principal supporters of his church were working zealously for Mr. Bradlaugh's return as M.P., he preached a sermon on "Christian separation from the world," which gave great offence. Later on, as church meetings were being held with reference to that sermon, he again sounded the trumpet-call to Christian loyalty by preaching a sermon entitled "Who is on the Lord's side?" The next day the church by a majority of seventeen members passed a vote of no confidence in their minister, who determined immediately to resign. On the following Lord's day he concluded his pastorate of Princess-street Chapel with a valedictory sermon on "The judgment to come."

Of course this matter could not be hid. The outspokenness and faithfulness of Mr. Bradford in such a critical moment, and the heavy blow dealt at him by some of his previous friends became matter of public notoriety. A number of his old congregation waited upon him and urged him to remain in Northampton and form a new church. The committee of the Religious and Useful Knowledge Society, mainly composed of the clergy of the Established Church, granted the use of their hall in Gold-street; here, and subsequently also at the Mechanics' Hall, the newly formed church continued to worship, until on June 24, 1886, Union Church, St. Michael's-road, Northampton, was opened. It is a monument at once of the faithfulness of God to his servant, and of the union which exists among Christians, for it was largely due to the generous help received from members of all denominations, stimulated by the earnest, active efforts of the late Admiral Sir William King-Hall, that the building, which with site cost nearly £4000, was opened entirely free of debt.

To this rapid summary of events that cannot be forgotten by those who value truth and the bold utterance of truth in the face of foes, we need add little more. Sunday-school and other work are being vigorously carried on, and with such success that now a new building in which the schools can be held, is urgently needed. We earnestly hope that Mr. Bradford and his estimable partner in life's joys and sorrows may long be spared to carry on a work with which he is so conspicuously identified, and that they may have the happiness of seeing their children grow up and become as polished stones in the temple of the Lord.

FRUIT-BEARING.

AN EXPOSITION

By Rev. MARK GUY PEARSE.

"I am the true vine, and my Father is the husbandman."—John xv. 1.

We miss the forcibleness and the beauty of these words very much, because they are detached from those in the preceding chapter. If we go back a little, we shall find something to help us to see a new beauty, and to feel altogether a new force in them. Read verse 27 of the previous chapter, spoken at the same time:—"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

Think of the Master sitting at the last supper, with his disciples about Him, all except Judas, who had gone out into the darkness. Here the Master sits, and around are the signs of their simple supper; and now He says:—"Arise, let us go hence." They all get up, following the Master. He opens the door, and, perhaps, He stops in the doorway. The full moon shines down upon Him, and here is a vine growing up about the parapet, and as He sees it He seems to say:—"Look! I have told you I am going away. I am going down into the grave. I am going down out of sight. I am going away into the land of which you think as the land of the dead. But I am Divine. These vine-roots down there are in the grave, in the darkness; but because they are down there, these branches live up here. So, because I live, ye shall live also. Out of sight, I shall not, therefore, be cut off from you. I shall be gone away, but not, therefore, lost."

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth (or cleaneth) it:" for this is the same word that is used in the third verse. We are apt to think it means pruning, as if the Lord got crops out of us by hacking with the pruning-knife. Pruning is needful, but the sunshine is better. You shrinking Christians who expect the pruning-knife, look up and expect the sunshine.

Verses 3 to 8 represent the conditions of discipleship, and that is just bringing us to the point I want to lay down and send home to our hearts, that Jesus Christ has not come into the world merely to save us from hell; to save our souls, as we say, and take us to heaven; but that Jesus Christ has come into this world and brought us into Himself as branches, that perishing world outside. That is what we want, to lose ourselves in the two ends; in the Christ end and in the world end.

"So shall ye be my disciples." I think our discipleship begins with the surrendering of ourselves to the Lord Jesus Christ to bear fruit. Fruit is the only thing the vine gives; everything else it keeps, and the vine has in itself the growth of years. We waste, but the peculiarity of the vegetable is that it saves. That which goes into it year by year it is perpetually keeping, and the functions of the leaves are to nourish. Everything tends *to* the vine, except its fruit; that is a gift, and that is what it is for. You can't make a pulpit out of a vine. You can't build a house out of a vine. If you don't get fruit, it is of no use. Cut it down. It is this accursed selfishness that is blinding us. It is so sweet to say, "I believe in Jesus, and I'm going to be very happy for ever in heaven." Are you? I very much doubt it, if that is all your religion. If I knew any language strong enough in which to talk about this selfishness, no words I could utter would be considered too strong. Christianity has become a hideous selfishness—a seeking to save our own poor little souls! I can only find one man in the Bible who started with "What must I do to be saved?" and he was a heathen, who did not know whether he had a soul to be saved or not! Paul starts with, "Lord, what wilt *Thou* have me to do?" and depend upon it, until we get the "Thou" more fully in us, and are saying, "I am dead and buried; Christ lives in me," we have not got on the right lines of Christianity.

I find in this Bible far more concern about Christians living a Christlike life than anything else. If we have Christlike men and women, we have got a conquered world; but if we have a half-and-half Church, we have a stumbling-block over which the unsaved trip and fall into hell. We are gathered here, because we do want to know Christ's idea of the Christian. And here it is; it runs right through the whole Bible; I cannot open a page, but it stares me in the face. You talk about "election." What is election? "Predestination." What is that? Predestination is not that you should get to heaven; election, not that you should escape from hell. "For whom he did foreknow, he also did predestinate"—what for? "To be conformed to the image of his Son." Christ's likeness—that's the idea. If a man would just set it up, and say, "Now, then, the great purpose of all things—of the course of the Providence of God—of all things is that I should be made like Christ," and would give himself up to that, he would find the secrets of God's purpose in religion. But anything less than just accepting Christ must be a failure. Honestly, I want you to ask yourselves if, instead of curing your cares, religion is not about the biggest and heaviest of your cares? I think I can tell why. It is because you are aiming at one thing, and God is aiming at another, and you have got out of joint with Him. I don't care how much the engine puffs and pants, it cannot go sixty miles an hour if it is off the lines. Religion is an easy thing if God and we are working together, but it is a hard thing to work across the lines instead of going on the lines. Jesus Christ has come and laid down these lines, that we should be like Christ and that, through us, Christ should pour Himself out into the world about us. "So shall ye be my disciples."

CRYSTAL PALACE BIBLE STAND.—The statement contained in the annual report that nearly twenty million copies of the Scriptures, in thirty-six languages, have been circulated by this agency, about three hundred and forty during the past year, is itself of immense weight. Over a million copies have been scattered right through France since the Bible carriage was started there, and the story of the varied incidents attending this work, of the opposition sometimes met with, and of the gladness with which often the agent is listened to as he tells of Jesus, and confounds the priests, is of surpassing interest. Similar good work is being done in Italy, Palestine, Egypt, and elsewhere, compelling the exclamation, "The Lord hath done great things for us, whereof we are glad." The address of the secretary and manager, Mr. W. Hawk

THE WITNESSING CHURCH.—1.

A MISSIONARY SERMON

BY THE LATE REV. JOHN HARRIS, D.D.

"Ye are my witnesses, saith the Lord, that I am God."—Isa. xliii. 12.

There is one important respect in which all objects in the universe, from the atom to the archangel, unite: all are witnesses for God. He who made all things for Himself, has *so* made them, that, voluntarily or involuntarily, according to their respective natures, they distinctly attest the Divine existence and character. He has not left it contingent whether they give such testimony or not. The great name of the Maker is inwoven into the texture of every thing He has made. So that even if the creature possess a will, and that will become depraved, and guiltily withhold its intelligent testimony to the Divine existence, an eloquent and incorruptible witness is still to be found in the physical constitution of that creature. If the fool should say in his heart, "There is no God," every pulse of that heart replies, "There is," and every atom of that vital organ adds, "He is thy Maker."

As the nature of the material witnesses differs, it follows of course that the matter in which they render their evidence will vary accordingly. In regard to some of them, the marks of design and beneficence are so obvious that they may be said to be ever speaking for God, without solicitation, —the Divine signature is visibly imprinted on their surface. In regard to others, the evidence lies deeper, and must be sought for patiently. In such cases, while the witnesses are under examination, while the investigation is proceeding from link to link in the chain of evidence, the ungodly sometimes unseasonably exult, and the timid and uninformed believer in revelation trembles for the issue. But he need not. Let him only wait confidently, as God does, till the examination be complete, till the inquiry has reached the last link of the chain, and that link will invariably be found in the hand of God.

Chemistry—once the stronghold of the sceptic—has long since discovered that no substance in nature is simple and unmixed; in other words, that every thing is in a *made* state — that even the atom is an artificial, manufactured thing: so that an argument for God lies hid in every particle of which the globe is composed; and a witness is in reserve in every pebble we pass; and a final appeal is lodged for Him in the elements or first principles of all things: thus demolishing the altar which scepticism had erected to the eternity of the world, and replacing it by an altar dedicated and inscribed to the Divine Creator. So that, if we hold our peace, or withhold our homage, the very stones will cry out.

Geology—the voice of the earth, the Pompeii of natural religion, the witness now under examination—a witness raised from the grave of a former world, is producing her primitive formations, to show that even *they* are in a *made* state, and her fossil skeletons, to show that they bear indubitable marks of having come from the hand of the one Great Designer: leaving us to infer, that, could we reach the foundation of the earth, we should find it inscribed with the name of the Divine Architect—that, could we penetrate to the central atom of the globe, it would speak for God; and thus impelling us to erect, out of the wreck of a former world, a temple to Him who hath created all things new.

amphitheatre of nature, to gaze on ten thousand times ten thousand burning worlds: and are they not all witnesses for God? For are they not all *in motion?* This is not nature, but miracle. The first miracle was the production of matter; the second, to make that matter move. Its natural state is rest; but here are unnumbered myriads of material worlds in motion, out of their natural state, in an artificial, constrained, preternatural state. They are all God's witnesses. The stars in their courses fight against irreligion. Each of them, obediently followed, is a star of Bethlehem — a guide into the Divine presence. Each of them rushes through immensity as a miracle and a messenger from God to the universe, proclaiming—"There is a God, and the hand of that God is upon me:" and all of them unite—yes, this is the real music of the spheres, the chorus of creation!—all of them unite in proclaiming his eternal power and Godhead. In the estimation of the Psalmist, the creation is a vast temple; and often did he summon the creatures, and join them in a universal song of praise. And John heard the chorus. The noise and din of a distracted world may drown their voices here; "But," saith he, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever." Thus nature, with all her myriad voices, is ever making affirmation and oath of the Divine existence, and filling the universe with the echo of his praise.

But since the period of the creation, a new state of things has arisen, and a new order of witnesses has consequently become necessary. Sin has entered the world. Man has fallen away from his Maker, and has renounced the Divine authority. To say, therefore, that there is a God, and that God is wise, powerful and good, is only to say, in effect, that there is ground for the greatest apprehension and alarm: for sin is a guilty impeachment of that wisdom, a hostile defiance of that power, and a wilful affront of that goodness. The question, therefore, now arises, what is the course which the offended Majesty of heaven is likely to take towards us? What, under these new circumstances, are the new terms on which we stand with Him? *Will* justice have free course against us? And, if not, what is to turn it aside? On this anxious topic, nature has received no instructions, and is silent. "The Depth saith, *It is not in me.*" Clouds of gloom have gathered and settled into thick darkness round about his throne, and whether the light that will eventually burst forth from that gloom will be a fierce flash to scathe and destroy, or a genial ray to enkindle hope, nature could not foretell. By the introduction of sin, our condition had become preternatural, and the voice that speaks to us, therefore, must be supernatural. God must become his own witness.

And He did so. Breaking the fearful silence which sin had produced, and which might have lasted for ever, He spoke to us. And every accent He uttered was an accent of love. His first sentence contained hope for the world. He signified that it was his Divine intention to save, and announced, at once, a coming Redeemer. Then *God is love!* The great question is answered—the grand secret has transpired, that *God is love!* And the world must know it. The us has fallen—and, behold, "God is love!" And every creature under heaven must hear of it. The happiness of every man depends on his knowing it. "This is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent."

But if the knowledge of the Divine character be thus indispensable, how shall that knowledge be made most accessible and available? As nations multiply, and one generation succeeds another, how shall this sacred treasure be preserved and transmitted? Depravity will tamper with its holiness; who shall guard it from polluted hands? Penitence and fear will question its truth; who shall encourage them to believe it? Unbelief will dispute its authenticity; who shall bear witness for God? All will need it, for it is essential to salvation; how shall it be made accessible?

Now these questions had been anticipated by the Eternal mind, and all these necessities provided for, in his purpose of instituting a Church, a society of witnesses for God. The design of this Divine institution, indeed, is twofold—partly to promote the welfare of its own members, but principally to be a witness for God, an instrument of his mercy to the world. It is first a focus, in which all the light from heaven should meet, and all the sanctified excellence of earth be collected and combined; that it might next be a centre whence the light of truth might constantly radiate, and pour forth in all directions over the face of the earth.

And, accordingly, the general remarks to which I would now solicit your devout attention relate to the following important positions:—

That the Church of God is expressly designed, in its relative capacity, and as the depositary of the knowledge of salvation, to be his witness to the world. That in every age it has prospered or declined in proportion as it has fulfilled or neglected this special office. That its motives and its responsibility for answering this end are greater now than at any preceding period of its history. And that this consideration should induce its members anxiously to survey its wants and its resources for answering that end: and may the Divine Founder of the Church be graciously present by his Spirit to aid our meditations.

(*To be continued.*)

Scutari Medical Mission.

Dr. and Mrs. Alexandrian have now for some time been actively engaged in this work, and with very great blessing. No sooner was the dispensary opened than poor people of many nationalities began to attend, and the utmost gratitude was expressed by them, not a few saying that God had at last had mercy on them. One man thankfully exclaimed, "Lord, this is thine own work. Thou hast put it into the hearts of men to care for the poor." The dispensary is open three days in the week, Dr. Alexandrian visiting amongst the people on the other days. The good news of salvation in Jesus Christ is told to all the patients, and many seem more thankful for this than even for the medicine given to them. Bibles and religious tracts are accepted with delight.

Rev. T. W. Brown, Secretary of the Turkish Missions Aid Society, 7, Adam-street, Strand, W.C., will give further information.

WORKHOUSE VISITATION.—A lady who for eleven years has visited a workhouse in North Lancashire on Sunday afternoons, and who also conducts an unlicensed inn which she would be glad to make more useful, seeks the help of some Christian workers. She could receive into her house, on very easy terms, some Christian people disposed to render such aid. The district is beautiful and healthy. Address Miss Remington, The H

TO OUR READERS.

THERE are somewhere about five thousand English-speaking missionaries in the world, and it is our great desire that every one of them should have the advantage of receiving The Christian regularly. For many years some of these have been on our own free list. One friend of missions instructed us to supply fifty Missionaries; and others a smaller number, direct from the Office. Many of our subscribers, after perusing their weekly copy, address it to some worker in the mission-field, with whom they are personally acquainted, or with whose address we have supplied them.

Letters have reached us again and again from Missionaries who have thus received The Christian, expressing their warm thanks, and telling how their hearts have been refreshed and cheered by its contents. An aged returned Missionary, connected with one of the leading Societies, was in the habit of posting his copy to a native English-speaking pastor on the East Coast of Africa, a man of considerable natural ability, who was thus kept abreast of the spiritual teachings and activities represented in the Paper. As in the future, native agency will be an increasingly important element in Missions, it is very desirable that native Christians who understand English should have the opportunity of being similarly instructed.

In our Register of English-speaking missionaries to whom The Christian is regularly posted, there are:—

65 Church Missionary Society.
75 London Missionary Society.
48 Wesleyan Missionary Society.
20 Baptist Missionary Society.
28 Moravian Missionary Society.
42 American Methodist Episcopal.
50 China Inland Mission.
14 Presbyterian.
76 Miscellaneous.

No doubt many more copies are sent out by our subscribers than we are aware of. We shall be greatly helped if all who are thus forwarding the Paper abroad will oblige us with the names and full addresses of those to whom they are sending it, in order that we may enter the details in our Register, and thus avoid duplication.

We append the names and addresses of the sixty-five Missionaries of the Church Missionary Society, with the initials of the parties who are sending them The Christian. We shall follow on, week by week, with the names of the Missionaries on our Register, connected with other Societies, until the list is exhausted.

CHURCH MISSIONARY SOCIETY.

Missionary.	Address.	Sender.
Rev. T. B. Wright	Lagos, West Africa	Mr. T. P.
Rev. T. Harding	Lagos do.	Mrs. P.
Rev. Chas. Phillips	Lagos do.	Mrs. C. M. P. S.
Rev. Samuel Pearse	Lagos do.	Mr. A. C.
Miss A. H. Ansell	Sierra Leone, West Africa	Mrs. W.
Rev. J. R. L. Hall	Jaffa, Syria	Miss H. A. S.
Rev. James Huber	Gaza do.	Miss L. S.
Mr. G. Nyland	Ramallah, Syria	Mrs. A. C.
Rev. F. A. Klein	Cairo, Egypt	Mrs. F. A. M.
Rev. A. D. Shaw	Frere Town, East Africa	Miss C. A. H.
Mrs. Bruce	Julfa, Persia	
Miss Read	Julfa do.	
Rev. William Hooper	Allahabad, North India	Rev. J. H.
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Rev. William Latham	Lucknow do.	Mr. W. W.
Rev. John W. Hall	Krishnagar do.	Mrs. H.
Rev. Edward Guilford	Amritsar do.	Mrs. H.
Dr. Henry M. Clark	Amritsar do.	Mr. T. P.
Miss S. S. Hewlett	Amritsar do.	Mr. T. P.
Miss Alice Sampson	Calcutta do.	Miss A. B.
Rev. Randolph R. Bell	Calcutta do.	
Rev. Brocklesby Davis	Benares do.	Miss O.
Rev. William Thwaites	Dera Ismail Khan, North India	Lt.-Col. R. T. H.
Rev. Henry Williams	Bollobpore do.	Mr. J. T.
Rev. George H. Parsons	Chapra do.	Mr. B. L. P.
Rev. James Brown	Baháwa do.	Mrs. W.
Rev. Henry Stern	Gorakpur do.	Miss C. A. H.
Rev. Arthur Bailey	Kótgúr do.	Mr. T. P.
Rev. Dr. H. U. Weitbrecht	Batála do.	M. & S.
Rev. Babu D. Biswas	Chupra do.	J. H. W.
Rev. H. D. Williamson	Mandla, Central India	Miss A. B.
Rev. M. G. Goldsmith	Madras, South India	Mrs. F. S.
Miss Askwith	Palamcotta do.	Mrs. G.
Rev. Thomas Walker	Palamcotta, South India	Mr. T. P.
Rev. Arthur F. Painter	Cottayam do.	Mr. A. C.
Rev. J. Ingham Pickford	Colombo, Ceylon	Mr. A. H.
Rev. John Allcock	Kandy do.	
Rev. George T. Fleming	Jaffna do.	Mr. R. W. B.
Rev. Nigel Honiss	Plaisance, Mauritius	Mr. W. G. C.
Rev. Chas. A. Blackburn	Plaisance do.	Mr. T. P.
Mr. Edwin Luckock	Seychelles, nr. Mauritius	Miss T.
Rev. George W. Coultas	Hangchow, China	Mr. J. K.
Rev. Robert W. Stewart	Fuh-chau do.	Mrs. M. V.
Rev. John R. Wolfe	Fuh-chau do.	Mr. H.
Rev. John Martin	Fuh-ning do.	Mr. T. P.
Rev. James Bates	Ningpo do.	Mrs. G. F. W.
Miss Mary S. Cooke	Fuh-chau do.	Mrs. E. C.
Rev. A. B. Hutchinson	Nagasaki, Japan	Mrs. M. D.
Rev. George Chapman	Osaka do.	Mr. J. K.
Rev. Samuel Williams	Te Aute, New Zealand	Rev. C. B.
Rev. Joseph Matthews	Kaitaia do.	Mr. F. S. D.
Rev. William Goodyear	Maketu do.	Mr. T. P.
Rev. F. Thomas Baker	Waitara do.	Miss A. S.
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Ven. Archdeacon W. D. Reeve	Fort Chipewyan, N. W. America	Mrs. J. W. E.
Rev. John Hines	Asisipi do.	Mrs. A.
Rev. William J. Garton	Fort Rae do.	Mr. T. P.
Rev. William Spendlove	Fort Simpson do.	"A Subscriber."
Rev. Isaac J. Taylor	Prince Albert do.	Mr. T. P.
Rev. Alfred J. Hall	Vancouver Island do.	Mr. W. O.
Rev. C. B. Nash	Metlakahtla do.	Mr. T. P.
Rev. Charles Harrison	Queen Charlotte's Island do.	Mr. A. E. W.
Rev. C. G. Wallis	Fort Chipewyan do.	Mr. T. P.
Mr. Alfred E. Price	Vancouver Island do.	Miss A. B.
Rev. Edmund J. Peck	Little Whale River do.	Mr. R. W.

Although we are continually adding Foreign Missionaries to our free list, it is impossible for us to carry out our desire to send The Christian to each of the five thousand, without the generous co-operation of our readers. But with the recollection of the hearty and grateful appreciation of the benefit, expressed to us personally as well as by letter, from brethren labouring, some in Europe, and others in the most distant and isolated parts of the world, we cannot but believe that our readers will cordially unite with us in conferring this benefit upon them.

INDIAN HIGHWAYS AND HEDGES.

The following is an extract from a letter by Miss Reade, of the South Arcot Highways and Hedges Mission:—

Trivady, February 22.

How I long for a helper I can hardly express. If two could come it would be better, as it would then leave me more free to go to distant villages. If you only saw how I have to refuse calls made with tears to visit poor sick women, your heart would ache with mine. One feels it is like shutting an opened door. With difficulty I managed, in response to one call, to go to a village five miles off, but, the road being so bad, the sun was setting by the time I got there. I attended to the poor thing, when on coming out they literally brought their sick from all sides, and set them before me; even a blind man begging me to heal his malady. Through God's grace the woman recovered, and now from that village and neighbouring ones they are pleading

I say, "No, you must go to the hospital," when they reply, "No, we want you; only come and feel with your hand, we shall be satisfied." Think what it is to say, "No," for it is such an advantage gained, for them to seek Christian in preference to Government help, and opens the door to whole villages.

To celebrate the Queen's Jubilee, I took the children and the whole Mission out for the day. They stayed in the shade, near a neighbouring village, and I took advantage of the opportunity to do what I could, but I had to tear myself away to come home. Had I a helper, I would stay out for three or four or more days, and not only attend to whatever cases I could, but also thoroughly evangelise the place.

These figures may interest you:—South Arcot, Madras Presidency: Area, 4873 square miles, 76 Government-endowed Pagodas; 243 Mosques, and every village its own particular shrines and temples. Population: Hindus, 1,676,462; Jains, 3861; Mohammedans, 44,567; Protestants, 1839; Roman Catholics, 29,455; others, 110. Only

THAMES CHURCH MISSION.—During last year 70,000 portions of God's Word, together with 690,000 Gospel tracts, were distributed by the Thames Church Mission, while more than 30,000 vessels were visited, and 5456 services held, at which 142,242 persons heard the Gospel of the grace of God. Such a work must be most valuable in its results, and leading shipowners testify to its success. A "Jubilee Thanksgiving Fund" has been established for the furtherance of these endeavours. Rev. H. Bloomer is the secretary, 31, New Bridge-street, E.C.

RECREATIVE SCHOOLS.—The work to which the Recreative Evening School Association has se themselves is of the most important social character Statistics show that 80,000 children leave the Lon don schools every year, and that only some four pe cent. of those, ranging from thirteen to eightee years of age, continue their studies at evenin classes. It is among this great army of youth th Association seeks to work. By means of ever conceivable attraction, of an elevating nature, the hope to draw them to evening classes, and so exert beneficial effect upon the ripening manhood an womanhood of our country. The Association ha the best wishes of every thoughtful

INSTANT SALVATION.

BY REV. DR. A. J. GORDON, BOSTON.

Some five years ago a messenger met me hurriedly as I was going out of church one Sunday morning, and begged me that I would go across the street to see a man who had sent for me, and who was said to be dying. I passed across the street, entered the sick chamber, drew near the bedside of the young man, who, as a commercial traveller, had been passing through the city, and was taken suddenly and seriously ill. As I took him by the hand I said, "You are very ill." "Yes;" and with a pitiful look he added, "the physician says I have but a few hours to live." I said, "Are you ready?" "Oh, no, no; I wish I had three weeks, and I could be ready." Said I, "My dear friend, let me show you that you only need three minutes in order to be ready, if you will do what God says." And then I opened the Scriptures, and showed him the Lamb of God, and how God had laid our sins upon Him; and I said, "Now the word is, 'Behold the Lamb of God;' look unto Him, even with your dying eyes—it is enough—and say, 'Lamb of God, that taketh away the sin of the world, have mercy on me.' Cast your soul on Him. I asked, 'Is that not plain?'" "But tell me how to do it." I said, "I will tell you." And so I turned to the tenth chapter of Romans, and read, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." "Now," I said, "do you receive Jesus Christ?" "I do, according to the best of my ability." "Then just open your mouth and confess it, and God says you can be saved." It was all done in a few brief moments. I went my way.

At six o'clock I returned, greatly anxious to hear from the young man. As I entered the house, I met the landlady. I asked, "How is he?" "He is gone; but," she added, "I wish you could have been here and seen him die. I never witnessed such a triumphant death. It was amazing. After you went out, he sent for my husband, who had been for years a backslider, and had not prayed." He sent for this man, and said, "I want you to kneel down by my bedside, and praise God that He sent a man that told me how I could be saved in three minutes." The poor man said, "I do not know how to pray." "But you must." And there, in spite of his protestations, he compelled this backslider to get down on his knees, to praise God that He had saved him in three minutes. It was a new life for him, as well as for the other. What did he do? Simply with his dying eyes saw the Lamb of God, believed on Him, confessed Him, and rested. That was all.

Six weeks ago I, as it seemed, very accidentally, was called to preach in a strange place, and went, much against my will, as I was so busy I did not see how I could go. In the course of my sermon, I related the story of the young man who had been saved in three minutes. On Saturday following, I was asked to attend the funeral of a man who had died, and, as I drew near the casket, and looked into his face, I said, "I know that man; I knew him fifteen years ago, when, week after week, his Christian wife used to rise in my meeting and request prayers for her husband. For years I have not seen him, but here I am called to attend his funeral." And while I was talking, a young man stepped up to me, and said, "I would like to see you a moment. I heard you preach last Sunday, and tell the story about a man who was saved in three minutes. When I got home I was so filled with it that I said, 'I will go in and tell this sick man.' I went in, sat down by his bedside, and just told the story as you had told it, about the young man who was saved in three minutes; and the grey-headed man said, 'That is remarkable, is it not? I think I could do that.' He did just the same thing; he confessed Christ, sent for his family, and they gathered around his bed; and there, with his dying breath, he,

And so God used that word twice, and I have told it the third time this afternoon. Perchance some careless one or some serious one—perchance some worldly one, perchance some thoughtful one—may just believe it, and in the silence of this hour lift the eyes to Him who hung on the cross, and is now on the throne, and say, "O Lamb of God, I trust Thee, I take Thee!"

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DR. SOMERVILLE in the NORTH.

From an excellent descriptive account in a recent issue of the *North British Daily Mail* we extract the following:—

Dr. Somerville has lately returned from the North of Scotland after having completed the fifth section of the Highland mission, which, as Moderator, he undertook at the request of the General Assembly. This last has been considerably the longest, and in some respects the most laborious instalment of the work which has engaged him since the middle of July. He began operations in Nairn on January 12, and continued without cessation through the counties of Inverness, Ross, Cromarty, Sutherland and Caithness till February 27, when he ended at Wick. Several days were devoted to the town of Nairn, the fishermen and the children receiving special attention. The country charges of the Presbytery were also visited. In the town and in some of the villages the services have been wisely followed up by special series of meetings. News has come that meetings have been continued daily in Nairn for seven weeks, and that persons of all classes have been influenced.

Inverness enjoys so many privileges in the way of mission services that it was deemed expedient not to tarry long there, but rather to spend time in districts possessing fewer advantages. Services were conducted around Inverness, in the romantic Glenurquhart, at Bona in the Great Valley at the end of Loch Ness, at Daviot in the boulder-strewn Strathnairn, at the low-lying Petty by the Moray Firth, and Kirkhill on that of Beauly. Services were also held at such remote points as Fasnachyle and Struy. Who can calculate the benefit of such visits to these outposts of the Church where Popery has for centuries held sway, or the cheer and stimulus thereby imparted to the hearts of the ministers labouring summer and winter in these solitudes, so far removed from the influences which conspire to help their brethren in the towns? In no country in the world is there, we believe, such a thirst for the preaching of the Word of God as in the Highlands of Scotland. This was conspicuously exhibited by the concourses that assembled to hear. It mattered not whether the service was held in the Roman Catholic district, as at Beauly (Beaulieu); among a scattered crofting population in the middle of the day as at Urray; on very brief notice as at Maryburgh, situated at the mouth of the fair Strathconan; amid torrents of rain as in the plain country church of Fodderty (Strathpeffer); or in the handsome structure at Dingwall, the county town of Ross, the multitudes that gathered to listen to the Gospel from the lips of a stranger were astonishing. In the last-named town a vigorous Y.M.C A., on which the visit of Mr. Moody to the district twelve years ago is telling to this hour, is doing excellent work in and around Dingwall.

The Black Isle, as the peninsula is called which lies between the Beauly and Cromarty firths, is made up of scraps of three different counties. It derives its name not from black Prelacy of ages past, as might be supposed, though that flourished around the Cathedral of Fortrose, and has even left traces of its existence in the name of the Presbytery, which is Chanonry, but from the vast pine woods with which it was covered, and which in winter stood out in deep black when the expanses of Ben Wyvis and the region around were clad in garments of snow. This district was in former days blessed with

household words all over the Highlands. Around Redcastle clings the memory of Mr. Kennedy. Ferintosh will ever be remembered as the parish of Dr. Macdonald, the Apostle of the North. Resolis was, last century, the scene of the labours of the famous Hector MacPhail, who, after his conversion, resolved never to pass anyone on the road without speaking to him of salvation, and whose life was in consequence filled with a multitude of remarkable incidents. In all these places, as well as at Munlochy, Fortrose, Avoch, and Cromarty, where the tall monument of Hugh Miller, geologist, and editor of *The Witness*, overlooks his native town, large and interesting congregations were met with and addressed. In addition to services at Alness, Rosskeen, Kilmuir, names which, like many others, are known only in consequence of their association with the eminent men of God whose spheres of labour they were, a religious conference was held at Invergordon, over which Dr. Somerville presided. As this was the first gathering of the kind ever held north of Inverness, it attracted much attention, and representatives of distant Highland regions assembled, some from the west coast, others from Skye, and several from remote Lewis.

Passing northwards through a remarkable rich country a halt was made for a service at Fearn, where stand the remains of the abbey of which Patrick Hamilton, the protomartyr of the Scottish Reformation, was for a short time abbot. Two evening meetings and one at noon were held at Tain, where the numbers in attendance gave evidence of the Gospel ministry long enjoyed in that town. Bonar Bridge was crossed, which spans the narrow river-like strait to which the Dornoch Firth is reduced, and east Sutherland was entered.

On the Lord's Day the fine new church of Dr. Aird, at Creich, was filled with a congregation drawn from the scattered population of the immense parish. Pressing onward, Dr. Somerville visited Rosehall, in the beautiful Strathoykell; and thereafter Lairg, at the extremity of the long Lochshin; Rogart, surrounded by granite mountains; Dornoch the county town; Golspie with the princely Dunrobin Castle hard by; Brora with its coal beds and strange double row of glacier moraines, and Helmsdale with its fishing boats, its salmon river, and its not far distant gold washings; in all of which the truth was preached to the assembled congregations. After this the mountains and picturesqueness of Sutherland were exchanged for the flat moors, treeless farms, and monotonous flagstone fences of Caithness. Thurso is a well-built, clean little town. It rose to prosperity upon the trade on flagstones, which that interloper the concrete pavement has of late seriously injured. It enjoys the rule of a chief magistrate, whose devotion to the affairs of the burgh is equalled by his warm sympathy and activity in a higher cause. It was a delight to see him on Sunday conducting a large class of young men, and to find what an influence his countenance and support imparted to the vigorous Y.M.C.A. Dr. Somerville addressed the two congregations in the town.

Unwilling to be outdone by the capital of the Highlands, Thurso determined to show the value it attached to the Mission by a public breakfast to Dr. Somerville. Different denominations were represented; among others the excellent minister of the Established Church was there to express his pleasure at the services he had attended. Dr. Somerville has had the gratification in many places of the presence at his meetings of ministers of the Established Church. It can easily be understood that the labour of visiting all these places, to say nothing of the open-air driving at this season, has involved a considerable strain, and has not been without its effects on the Moderator. All the North has now been overtaken, but there remains still a considerable portion of the work to be accomplished before next Assembly.

SLAVERY IN TUNIS.—A communication dated Tunis, March 9, says:—The British Consul here continues to exert himself for the liberation of slaves.

ROMANISM and PROPHECY.

MR. GRATTAN GUINNESS'S LECTURES.

VII.—A COMPREHENSIVE VIEW.

The concluding lecture of the series was a very remarkable one for width of scope and lucidity of treatment. The rapt audience was treated to a bird's-eye view of the whole course of Jewish and Christian Church history, heading up the more partial studies of the previous weeks. The deepest attention was accorded to the lecturer, as he rapidly passed from point to point, and as he finally dealt with the objections of the Futurist school. The fiery anathemas pronounced on the Satanic system of Rome, and the call to stand clear of her before the hour of her destruction arrives, were frequently interrupted with bursts of warm approval, and the lecturer closed his survey of the subject amid a tempestuous and long-drawn-out storm of applause.

The topic of the evening, as formally stated, was the "Double Foreview of the Reformation afforded by Old Testament Types and New Testament Prophecies." First of all, Mr. Guinness showed the wonderful correspondence between Jewish and Christian history, both as to apostasy and reformation The prosperity of the Jews under David and Solomon was quickly followed by a process of national declension, under Jeroboam and Manasseh, and other monarchs, because of the growing idolatry of rulers and people. Well-known passages were cited from the historical and prophetic Scriptures, to show how universal this idolatry became. This national relapse was punished by God in the captivity of the people in Assyria and Babylon—a prophetic type of what befell apostate Christianity in later centuries. Here the lecturer intervened a graphic portrayal of "the exact and extraordinary resemblance between this apostate Christianity and the Paganism of which it was a virtual revival":—

> Had paganism its temples and altars, its pictures and images? So has popery. Had paganism its use of holy water, and its burning of incense? So has popery. Had paganism its tonsured priests, presided over by a *Pontifex Maximus*, or sovereign pontiff? So has popery; and it stamps this very name, which is purely heathen in origin, upon the coins, medals, and documents of the arrogant priest by whom it is governed. Had paganism its claim of sacerdotal infallibility? So has popery. Had paganism its adoration of a visible representative of Deity carried in state on men's shoulders? So has popery. Had paganism its ceremony of kissing the feet of the sovereign pontiff? So has popery. Had paganism its college of pontiffs? So has popery, in the college of cardinals. Had paganism its religious orders? So has popery. Had paganism its stately robes, its crowns, and croziers of office? So has popery. Had paganism its adoration of idols, its worship of the queen of heaven, its votive offerings? So has popery. Had paganism its rural shrines and processions? So has popery. Had paganism its pretended miracles, its speaking images, and weeping images, and bleeding images? So has popery. Had paganism its begging orders, and fictitious saints? So has popery. Had paganism its canonisation of saints, as in the deification of the dead Cæsars? So has popery. Had paganism its idolatrous calendar, and numerous festivals? So has popery. Had paganism its enforced celibacy, its mystic signs, its worship of relics? So has popery. Had paganism its cruel persecution of those who opposed idolatry? So has popery. Was paganism satanically inspired? So is popery. God overthrew paganism; Satan revived it—but God shall destroy that unlawful revival, and sweep its hateful presence from the earth. He will destroy those who have destroyed his temple, and rebuild that glorious structure which has been destroyed in yet greater and more enduring glory.

Then followed a vivid sketch of the noble witness against the Jewish idolatry prevalent in their day, borne by the prophets, especially Elijah the Tishbite. In how many and wonderful respects was he a type of the witnesses of later times—his boldness and courage, his sufferings and persecutions, his uncompromising spirit, his isolation and faithfulness, his glorious fiery rapture. The Christian witnesses were branded by every evil and reprobate name, besides being most foully persecuted. "Read Foxe's 'Acts and Monuments of Martyrs,' if you desire a full account of the lives and testimony of these faithful witnesses against Antichrist, and of the sufferings they endured in the cause of truth

Mr. Guinness passed on to a comparison of the Jewish and Christian *Reformations*. The return of Judah from Babylon, he said, introduced a glorious civil and religious reformation, in the three-fold restoration of the people, the temple and the city. The Reformation of the 16th Century was a glorious return from anti-typical Babylon and a restoration of the Church to that earliest condition from which she had departed. It also was a triple work, in the emancipation of multitudes from spiritual captivity, in the restoration of the doctrine and fellowship of the Christian Church, and the institution of reformed civil governments. This comparison and analogy led Mr. Guinness to assert that the moral judgments which are applicable to the Jewish apostasy and reformation are equally so to the parallel Christian movements. To approve either apostasy is to approve the work of sin and Satan; to condemn either Reformation is to condemn the work of Divine providence and grace. The enemies of the Reformation are the enemies of God.

Turning from the *types* to the *prophecies* of the Reformation, Mr. Guinness contended that the vision of Rev. x. and xi. is to be interpreted as applying to the movement of the sixteenth century. The taking of the little book from the hands of the angel, like the eating of the roll by Ezekiel, was symbolic of a reception of God's revelation into the heart in order to telling it out afresh. The Reformation was a new unfolding or revealing of the Word of God so long hidden away and kept from the people. This point was developed by Mr. Guinness in some detail, and with much ingenuity, the dicta of Mr. Elliott being quoted in support of the view that the Reformation was pre-figured in this apocalyptic vision. The lecturer closed this division of the lecture as follows:—

> The Reformers opened the long-closed Word of God; they fed upon the Word themselves; they translated it into the vernacular tongues of Europe; and they proclaimed its contents to the nations and rulers of the world. The apostasy of the Church was foreshadowed and foretold. The Reformation of the Church was foreshadowed and foretold. Both were typified in history and foretold in prophecy. The light of both Testaments converge upon them, and in that light the Reformation is seen to be, not the work of men, but the work of God, his glorious action, quickening, emancipating, and purifying his Church, and giving back to the world the priceless treasure of his holy Word.

The remaining portion of the lecture was devoted to a vigorous inquiry as to the futuristic objections to the historical view of prophecy, and answers to these objections. Many alternative interpretations, said Mr. Guinness, have been proposed, but the only point of agreement among them is the point that all alike are incapable of proof, as they simply consist of dogmatic assertions as to the future. The only way in which Futurists can overthrow the well-based Protestant interpretation is by pointing out discrepancies between the prophetic delineation and the Papal fulfilment. Some argue that the Biblical Antichrist must be an individual man, not a dynasty. To that we reply that though the Antichrist is called the Man of Sin, and spoken of as an individual, so also is the Apostate Church spoken of as a woman, and yet no one supposes that we refer to any individual. Kingdoms and dynasties are in Daniel personified as individual beasts. The complexity of history and the brevity of prophecy combine to make this method inevitable. Again, it is alleged that the Biblical Antichrist is an open enemy rather than a false friend—an allegation based on John's statement that "he denieth the Father and the Son." This does not necessarily convey the idea of atheism, but rather of one who corrupted the cardinal truths of the faith. Teachers of false doctrine are Antichrists, and the greatest teacher of false doctrine will consequently be the greatest Antichrist. Mr. Guinness devoted a considerable space to the question of the ten kingdoms, which, he said, is rightly regarded as a crucial point in this controversy. He contended that the tenfold division of the Roman Empire, in its Western or Latin division, which alone could be regarded as the territory represented by the fourth beast, has been distinctly traceable all

fall of its imperial power. While the actual number of kingdoms has constantly varied with the shifting of events, the average number has been ten from the fall of the Cæsars to the present day. The ten enumerated as now existing were Italy, Austria, Switzerland, France, Germany, England, Holland, Belgium, Spain, and Portugal. The prophecy indicates also that the ten kingdoms, amidst which the little horn was to arise, should for a time come under its sway, and afterwards revolt against it. This has actually come true in the case of almost every European kingdom that has been allied with Rome. "Our gravest controversy with Futurism," said Mr. Guinness, in closing this part of his inquiry, "is because it relieves Rome of the stigma branded by the Bible on her brow, and brings the sacred prophecies of Scripture into contempt by groundless speculation about things to come, instead of investing them with awful majesty by humbly demonstrating their fulfilment in the records of history."

After briefly summarising the chief points dealt with in the course of the lectures, Mr. Guinness referred in strong terms to the great increase of Romanism in this country in recent years:—

> Rome is breaking down, with alarming rapidity, the barriers which have hitherto blocked its way to political ascendancy in this kingdom; and its doctrines, practices, and principles are being fast introduced into the bosom of the Protestant Church. Ritualism is already firmly established there, and is gaining in strength and numbers day by day; it is Romanism in disguise, and the highway to Romanism undisguised; its altars, its mass, its images, its robes, its incense, its sacerdotalism, its confessional, its absolution, are papal—not Protestant; it is a traitor in the camp, a foe in disguise, a false and fatal system, a smooth and dreadful rapid leading to the abyss.
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> Here is a book containing the names of 3000 perverts to the church of Rome, nearly all English, made since the commencement of this century, and the number of perverts is variously stated at 50,000 to 100,000. Here are the names of persons of all ranks, from the highest nobility downward, persons of education and influence, ensnared, all of them, by this subtle system of Paganised Christianity.
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> There is no mistaking the meaning of all this; Ritualism and Romanism boldly avow their objects. "What, we would like to know," says Ritualism, speaking through *The Church News*, "what has the Church of England to do with the spirit and principles of the Reformers, except to get rid of them as soon as possible? We have nothing to do with such a set." Cardinal Manning plainly says, representing the objects of Romanism in England:—"We have to subjugate and subdue, to conquer and rule an imperial race...to bend and break that will which nations and kingdoms have found invincible and inflexible. Were heresy [that is, Protestantism] conquered in England, it would be conquered throughout the world; all its lines meet here, and, therefore, in England the Church of God [that is, the Church of Rome] must be gathered in its strength."
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> To this end, they are pouring in upon us their priests and Jesuits, their monks and nuns, multiplying in our midst their churches and schools, their colleges, monasteries and convents; to this end they are wielding the machinery of the Press, weakening and corrupting the State, perplexing and poisoning the minds of the people. They are plotting everywhere and seeking to subvert the political order of the world, that they may subject everyone and everything to their own power and purposes and ends.

Mr. Guinness concluded this remarkable deliverance in the following eloquent terms:—

> Open your eyes, ye deluded people; ye slumber while the powers of the pit invade your inheritance, and enslave your children whom ye cruelly neglect. Look at those 232 conventual institutions erected in this country since 1829, with their fifteen thousand females kept by bolt and bar "under the sole and irresponsible guardianship of unmarried priests." Those convents have their walls, their cells, their dungeons, their grated windows, their revolting penances, their private graveyards, their falsified inscriptions, their secrecy and seclusion, their priestly confessors, their concealed seductions, robberies, immoralities, and crimes. What are many of them but brothels for the priests? And ye suffer it, and make no inspection, and pay for the support of the popish system. Ye endow the Papal college of Maynooth with your tens of thousands, and flood the land with its infected priests, and help on the dark conspiracy, and rivet the chains of delusion, and hand over the people of your charge to murderers and hypocrites clothing themselves in the garments of Christ, that they may do the deadly deeds of Antichrist. £1,200,000 per annum is the sum wherewith ye endow the Papal apostasy for your own undoing. Ye are preparing the instruments of death, and paving the way of millions to bottomless perdition. Ye sow the wind and shall reap the whirlwind. Ye are ripening the land for revolution. Beneath you there are pent-up fires; the cracks and fissures are fast filling with molten lava; there is the trembling of coming earthquake, and the swift approach of social cataclysm. The day of the Lord hasteth, and your wealth and luxury, your towers and palaces, shall be as stubble for the flame. Rome must perish, and the world shall quiver when it falls. Stand clear of her; leave her to her chosen and predicted fate. "Come out of her, my people," saith your God; separate yourselves, lest

Sodom, so shall God's judgments descend on Papal Babylon, and, in one hour, all her glory, her beauty, her wealth, her splendour, her triumphs, her idolatries, her tyrannies, her delusions, her usurpations, her blasphemies, her abominations, her cruelties, her bloodshed, and her crimes, shall perish from the earth, and leave a smoking gulf to tell the tale of the dread destruction of apostasy, and the glad deliverance of an emancipated world.

Mr. R. C. Morgan, who presided, proposed a hearty vote of thanks to Mr. Guinness for this brilliant series of Lectures. This was eloquently seconded by Mr. William Johnston, M.P., and the audience spontaneously rose to their feet in response. The Lectures are in the press, and will shortly be published by Messrs. Hodder & Stoughton.

The prize examinations were held at Exeter Hall yesterday (Wednesday).

LETTERS FROM ROME.—6.

Since writing my brief Letter 4, with reference to the importance of teaching the Gospel to the children of Italy and other Roman Catholic countries, I have read the two last reports of the "Italian Evangelical Schools in connection with the Free Christian Church in Italy." These more than corroborate what was there said. The report for the past year opens thus:—

> There has never been a time in which evangelical schools were of such absolute necessity in Italy as at the present moment. Never before has the need of these Institutions been so widely felt, as the best means of providing the children of our converts with a sound Christian education, which may keep them, in later years, from falling victims to unbelief, and also as the only way of saving them from the pernicious influences of the Jesuit and Government schools. The latter are generally taught by masters of atheistic or materialistic tendencies, and are the moral ruin of a large part of the rising generation in Italy.
>
> This is certainly no time for closing evangelical schools, but rather for opening others in all the towns, where we have churches. The priests and Jesuits are well aware of the importance of this branch of our work, and this is the reason of their constant attacks on our schools, and on the children who frequent them.

The fact that the priests and Jesuits are more bitterly and vehemently opposed to Protestant schools than to any other kind of Christian work is sufficient evidence that this is the most effective form of evangelisation. Rev. Ludovico Conti, of Rome, writes:—

> The policy of the Vatican has been to prove that Protestant schools could not exist in the capital of the Catholic world; so, with many efforts, and means which the Vatican alone possesses, a keen war has been waged against the evangelical schools to destroy them all. Thus the Waldensian school, the Baptist school, Mr. Van Meter's school, and Dr. Taylor's American Mission school—have all been suppressed. The only evangelical school remaining is that of the Free Italian Church, and it is not to be wondered at if the priests, elated by their former success, concentrate all their forces on this institution, in the hope of extinguishing it also. Last year I mentioned in my report how our school is being beseiged by Catholic ones in our neighbourhood, so as to shut us in on every side. I may now add that another school has been opened by the nuns of St. Joseph in Via Coronari, in which street there are now *four* instead of *three* Catholic schools. . . . The priests become daily more audacious and interfering.

Notwithstanding this, however, these interesting reports give numerous instances in proof of the hold which the Gospel takes on the mind of a child. It is a great cause of encouragement to remember that the truth in Jesus is the natural food of the soul, that which God has designed for its nourishment. The Gospel therefore has a great advantage over Popery, and all other forms of error. Rome says, "Give me the children until they are seven years of age, and they are mine for ever." How much more ought evangelical believers to spare no pains or expenditure in order to secure the children during those inestimable years. Signora Marini sends this little story from Turin:—

> The only daughter of a poor porter has attended our Institution for four years. Her father's master, who is in close communication with the Jesuits, prohibited the girl from frequenting our school, at the risk of being dismissed. However, the girl entreated her father to find another situation, where the master would not oblige her to leave the school, where she had learnt to love Jesus. Another girl, while reading the Bible one day, was asked by a student, who boarded with her aunt, to give him some explanations. She did her best to do so, and often came to me to get more light, so as to be able to answer all the questions of her inquirer. At last the student decided to study the Word of God for himself. A third girl was surprised by a neighbour while reading the Bible, who reproved her for having to do with dangerous and forbidden books. The child replied, "On the contrary, it would be well for you if you read this book too, because it is the Word of God which saves us." Truly, we can say here with the Psalmist, "Out of the mouths of babes and sucklings, Thou hast perfected praise."

God is on the side of all such work as this, and although the hundreds under evangelical instruction are few compared with the thousands under Romish or materialistic influence, yet, if God should raise up one Luther from among them, how richly will all the labour spent upon them be repaid.

I have often wondered, while hearing even Christian travellers speak of the scores of Romish churches they had visited, and the innumerable other sights they had seen, that so few of them relieve their wearied eyes and minds by getting their hearts interested in the work for Christ going on around them, but of which they make no inquiry. The report before me closes with this:—

> Special Request to Christian Travellers in Italy. —Please do yourselves and Italy the great favour of visiting these schools. You have no idea of the treat that awaits you. You will be greatly pleased with the cleverness of the children, and especially with their musical and elocutionary gifts, and it will encourage the self-denying teachers, as well as deepen your own interest in the work. Thursday, in Italy, is a holiday, when the schools are usually closed.

Rev. John R. M'Dougall, the honorary secretary and treasurer, to whom the consolidation of this work is chiefly due, is now in Scotland in delicate health; the report has many affectionate allusions to him personally, and testifies to the high appreciation of his work.

There are many other Christian schools in Italy, all of which are preparing the way of the Lord in the hearts of the coming generation, and all of which will prove of deep interest to any who may visit them.

R. C. Morgan.

A CHEERING WORK.

A very cheering and encouraging work has been carried on for the last month at Waltham Abbey, Essex. The Vicar of the Abbey feeling keenly the great need of a spiritual awakening in the town, commenced to hold a mission service in the school-room one evening a week. These services were very encouraging, and friends suggested the holding of a special mission. This was agreed upon, and the Evangelisation Society sent down evangelists for a fortnight's meetings. The meetings amply repaid the friends for holding them, as the school-room would at times hardly hold the numbers who came to hear the simple Gospel message.

The Vicar and his curates, delighted at the interest created, determined to continue the services another fortnight, but in the Abbey Church. For this purpose, Rev. James Stephens, of the Church Parochial Mission came, and proved to be just the right man. Now it was that the harvest of souls began. The body of the church was filled with some five hundred attentive listeners night after night, and in the after-meetings frequently there were some seventy to one hundred persons remaining.

Throughout the whole of these blessed meetings there was a perfect spirit of Christian unity. Nonconformists attended the services, and united in prayer for a blessing. Arthur Cook.

Broughton, Stockbridge, Hants.

A TRUE FRIEND is one to whom you can deliver the keys of your heart and home with the assurance that he will not misuse nor betray your confidence—and that friend is Christ.—*Rev. Walter J. Mathams.*

IT IS NOT ALWAYS WISE to heal a wound quickly. A skilful physician may decide to keep it open in order to draw off evil humours from the system, and thus more effectually establish the general health. If God delay to heal thy troubled heart be sure that infinite skill and tender love have chosen the best course to secure thy lasting happiness. St. Paul's thorn in the flesh was better there than out of it.—*Rev. Walter J. Mathams.*

AFRICA via AMERICA.

THE NEGROES OF THE SOUTHERN STATES.

Dear Sir,—A few words from this part of the world may be of interest to some of your readers, and draw attention to an inviting field of labour. It is a new Gospel route to Africa *viâ* America. If we can gather in the negroes in the Southern States, we have the labourers that will be best suited for Africa. Not a few have already gone from this side of the Atlantic to Africa, and more are being prepared. But the great need is help for the freedmen of the South themselves, and thus at present any worker going from here to Africa is weakening the force already so feeble.

After the emancipation of the slaves, the only men to lead the negroes were those who had in slavery times led their devotional exercise—themselves slaves and uneducated. When the ties that had bound the slave and his master were snapped asunder, these coloured teachers, though ignorant, were preferred by the people, and this has continued until, in more recent years, an educated coloured ministry is entering into the field.

The moral and spiritual state of the American negroes is very low, but during the last twenty years has made rapid progress. They are very impressionable, and where education and judicious training have had their influence, the strides made are wonderful. The South affords abundant evidence of this, and near here is a standing proof of what can be done—in the school for Indian and coloured people at Hampton, under the praiseworthy management of General Armstrong, a Christian philanthropist. From this school teachers are sent to the schools and educational establishments in the South.

A coloured congregation forms a thoroughly responsive audience, though many of the pastors are ignorant men, with little or no Bible training. Two meetings have been held here of the leading white pastors and laymen to confer on the formation of a coloured Young Men's Christian Association, and an Industrial School. The latter movement depends much upon the right man to take it up; and we are waiting on the Lord for guidance.

The United Presbyterian Church has an excellent school here, with an average attendance of five hundred pupils. This school is under the principalship of Rev. Dr. Wallace, a highly cultured and spiritually minded Christian. We have been favoured with a visit from Mr. Richard Allen, of Dublin, who has been working amongst the negro people in North Carolina and Virginia with great success.

What a field! and what a problem! The negro is increasing in the proportion of seven to four whites, and what this means in the near future who can tell?

My object in writing is to draw attention to a sphere of labour the most promising I have seen for some time. The sore feeling against the North is dying out, though, unfortunately, it lingers longer in Norfolk than other places. But English people can work with freedom amongst the coloured folk.

Should your readers require any information that I can give, I will gladly reply to any inquiries addressed to me at Charleroix, Michigan, U.S.A.—Yours fraternally,

Norfolk, Va., U.S.A. Jos. S. Smithson.

TRACTS FOR FISHING VESSELS.—Mr. J. F. Macfarlane, writing from Stornoway, says that, having for the past year or two been doing a little tract distributing among the herring fishing vessels during the season (middle of April to end of June), he would like this year to do so more extensively and systematically. With this object he invites the co-operation in prayer and effort of a few Christian workers. As there is a very large concourse of people during the fishing season, the field is a very wide one, and a great number of tracts, both in English and Gaelic, might be readily distributed. Tracts (which will be thankfully received) and all communications should be addressed to Mr. Macfarlane, Parochial Board, Stornoway, N.B.

THE NOONDAY HOUR of PRAYER.

INCIDENTS OF WORK IN CHINA.

At the Aldersgate noon prayer-meeting Mr. C. H. Judd, who has now left for China, recently gave some interesting particulars of missionary work in that land. "Where is your chapel?" he was sometimes asked. "Under the blue vault of heaven." Here more often than elsewhere he preached. Most of the places where they preach in China are shops—empty because supposed to be haunted. It is only when for this reason the Chinese will not occupy them that they are let to Christians. Such places can be hired for two or three dollars a month, so that much expenditure on buildings is not necessary.

There is no need, he said, to give free breakfasts to get people to listen to the Gospel in China. A Christian has but to go and begin preaching and a crowd will soon gather. Sometimes we go into the tea shops, and, laying out some books on the table, begin to speak of Jesus. "Who is He? What is Jesus?" many at once ask. And then we tell them the Gospel story. Conversation being opened up and freely engaged in, those who wish more information are invited to the missionary's house. In that way more work is done than if we had great buildings.

Many times our means have been nearly exhausted, but God has never allowed us to want. On one occasion, when there were twenty people in the house to provide for, and when we had scarcely any money left, a woman came and asked, "What do you do when you have no money?" "Why do you ask that?" was the reply. Then, taking out six or seven dollars, and putting them on the table, she told how she had had a dream, and had been bidden to bring all her money to the missionaries' house. She had brought every farthing she had.

God has given much blessing in souls being brought from darkness to light. In Yangchow, a city of 360,000 inhabitants, with four or five sisters labouring in it, we heard of a poor farmer who, during the famine, had been staying there. After some months' stay, having meanwhile learnt about Jesus, the Saviour, he went back to his farm, one hundred and fifty miles in the interior. There he became the means of spiritual blessing, and, hearing there was a missionary in the city, he sent a message that he would like to have a visit from him. Going by way of the Grand Canal, we passed thirty-three towns and villages in a straight line on its banks.

At Tsing-kiang-gu, the last place touched at before striking off from the canal, there is an opium refuge. A man called one day and said he wished to become a Christian. He was told he must first give up opium-smoking. This usually takes at least three weeks, even with all the help of medicines and other aids. Sometimes men may be seen in the streets suffering great agony as a result of trying to break off this habit. But in this case the man was perfectly cured in three days, and this entirely in answer to prayer. Though the pain came on badly on the second day he still pleaded in prayer, and his trust was rewarded.

Arrived at the village, thirty miles further on, where the farmer lived, Mr. Judd said he found the man was away from home. "The frost preventing work, he has gone to preach the Gospel in the villages round," said his wife. Men need never be out of work if they use their spare time in God's service. But, having come such a long distance to see him, Mr. Judd asked God to bring him back. Whilst talking, a number of the people gathered round, and one or two said, "There's so and so, he believes in Jesus." And to the questions then addressed to boys who were pointed out, "Do you believe in Jesus?" four or five replied most beautifully, "Oh, yes; I believe in Jesus, He has taken my sins away."

came back, and in answer to the question, "What brought you back?" he said, "This morning something seemed to say to me, 'Go home.' Being so impressed with the feeling that something had happened, I packed up my bed and came off home." In this man's little mud house, about 10 feet long, 7 feet high, and 6 feet wide, eighteen persons presently assembled to worship God. After singing "Jesus loves me," they went to prayer. A young boy began, the others following on according to their ages. As he listened to these boys pouring out their hearts to God, thanking Him for having sent the Gospel to their country, and for having revealed the Saviour to them—there was more praise than prayer in the petitions—the tears coursed down his cheeks in gratitude for what God had done.

On his way back he called upon a native Christian who had been suspended from fellowship. Immediately on entering a Chinaman's house, you see at once his religion. In front of a tablet recording his ancestors' names is a figure of Confucius, if he be a Confucian, or of the god he worships. Just before him, as he entered this man's house, were the Ten Commandments, with a Gospel text on each side. Entering into conversation with his old mother, seventy years of age, he asked, "Do you believe in Jesus?" "Why, yes, He is my Saviour." "Who told you?" "My son told me; of course he did," was the reply. In the course of his visit, three young men, farmers in the neighbourhood, came in, and these, besides the young man's brother and sister, were all clearly converted to God—they had found the Saviour. This work had been done during the period of suspension, and he recommended that any who were doing nothing for God should be proved in some similar way. In conclusion, Mr. Judd pointed out that the number of Christians in China had increased eighty-fold during the last thirty-three years. If the increase had been only forty-fold in London there would not now be one unconverted man left in this city!

DR. ZIEMANN ON GERMANY.

Tuesday is still the usual day for foreign reports, and many deeply interesting statements are made by workers from widely scattered fields. Last week Dr. Ziemann spoke of what he had recently seen and experienced in Germany. We need, he said, to recognise that the work is God's, and to follow his leading, without being tied down to routine in the doing of it. The short, pointed report in Acts ii. puts it thus, "The Lord added to the Church daily such as were being saved." We often discover the very romance of missions in watching how wonderfully God furnishes the little links that lead from one thing to another. This study gives me courage in making fresh experiments in his work. We want to break the bonds of our formalism. On one occasion at Dusseldorff, I was led to put aside a prepared address, and speak simply to the people. Whilst doing so I referred to the sinner as being condemned already, and asked "What does the condemned man need?" A lady in the audience was not able to repress her feeling, and she burst out with the answer, "Mercy, mercy!". The formality was broken throughout. From that day onward there were anxious souls.

In Berlin wonderful changes have taken place. God prepared the way in a remarkable manner. A gentleman in high position was led, in the providence of God, to hear Lord Radstock, and was greatly blessed. Then an officer, who had been wounded and lost a leg, was also brought under the saving power of the truth, and he fills an official post where he has ample leisure. He has great gifts and much energy. Then Mr. Schluembach was led to Berlin, and was owned of God in rousing up these two men. It is delightful now to go to Berlin, and see how God has prepared a spiritual agency for the carrying on of his work. There are some, both men and women, who stand in high places, and who meet together for prayer five times a week, because they feel their dependence on God, and their absolute need of his help. They come together to learn more of God and his ways, and He blesses them. No class in the city is neglected. The street-sweeper, the cab-driver, the night-porter, the baker—these and other classes are brought under the power of the Gospel through the consecrated efforts of those men and women.

One of the latest and most interesting works in which I have taken a part is in Roman Catholic Bavaria. I am told that country is hardly touched by the Gospel, but there is a very open door. A young medical man has an appointment in the Government Laboratory in Munich. What he saw at a students' supper in Berlin was so repulsive to his natural instincts that he was led to seek for something higher, and accepted an invitation to a Y.M.C.A. meeting that had been handed to him. There the Lord laid such hold on him that when he went back to Munich he established a Men's Christian Association there, and gives much of his time to the Lord's work. I went to Munich, and it was carnival time, when everyone seems to go mad. Crowds thronged the streets, and there was a general license of conduct. At first, we thought it was the wrong time, but we pleaded hard with the Lord, and we got a beer hall in which to hold meetings. The attendance was better than we could have expected. I got introduced into the students' club, and an official invitation being sent out, they came in large numbers the first evening. They had their usual beer, and cigars and pipes, but when I proposed that they should choose between the beer and the addresses, they chose the latter, and gave me the most solemn attention. When I go back to Germany I shall have an open door amongst the students. They are divided up into clubs all over the country, and one corps will give me an introduction to another.

Dr. Ziemann stated that he had also visited a city on the Rhine, the residence of many retired millionaires. It was thought there would be no possibility of getting meetings there, but again God opened the way, and on the first evening there were between 3000 and 4000 men present. For fourteen days he held meetings, for women in the afternoon, and men in the evening, and he was privileged to see some conversions. The great hindrance in Germany, he said, is religiousness. The people are not infidels, but they make religion their God, instead of God their religion. Still, there is much cause to praise God for what He is doing, and also to ask that more labourers may be sent to Germany.

A German paper, referring to Dr. Ziemann's meetings in Munich, says:—"At the last meeting the head of the Bavarian Church, his Excellency von Stählen was present, who at the close of the meeting made a warm speech. He said that what he had heard took from his mind many prejudices and touched him deeply; he fully believed that such decided Christian men coming from England would be a blessing in Germany. He felt bound to express to the Doctor his thanks, and give him the hand of fellowship."

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CHINA PRESBYTERIAN MISSION.

More than forty years ago the Presbyterian Church of England sent its first missionary, Rev. W. C. Burns, to China; and, in a recent pamphlet on the history, methods, and results of this Mission, much is said of the wonderful changes that have since been wrought. Much of the growth of the Mission is traced to the careful way in which native agency has been fostered, and to the idea always kept in the front, of planting in China a church really and truly Chinese.

There are now in China five fully-equipped hospitals under the charge of this Mission, and in them about 20,000 patients are attended to every year. A great many of these patients have become Christians. Five native pastors are entirely supported by their own congregations. There are altogether eighty native preachers and fifty students of theology. Besides these, the Mission has sixteen ordained, and seven medical, missionaries, with two missionary teachers, while the Women's Missionary Association has also seven agents in the fields. During the past year more than 200 adults have been added to the membership, and every other item is a record of progress. Copies of the interesting pamphlet may be had at 14, Paternoster-square, E.C.

THE THOUGHTS of the HEART.*

By Dr. ALEX. WHYTE, Edinburgh.

Bunyan, describing his state of mind when he had begun to be religious, writes:—"As for secret thoughts, I took no notice of them." Yet he regarded himself as good as any man in God's sight. He had reformed in language and conduct to such an extent that his neighbours looked upon him as a godly man; but of that inner world of thought into which real religion penetrates he took no knowledge. This neglect of secret thoughts is one of the marks of superficial and hypocritical religion.

All human life may be reduced to the three categories—thought, word, and deed. The wisest men can tell us little about the mysteries of thought. Max Müller has published an eagerly expected book on the science of thought; but in it he throws little light on the birthplace, region, and scope of thought.

Many men take no notice of their secret thoughts. Solomon said truly, "The fool's eyes are at the ends of the earth." You have read the newspapers to-day, and been three times to the club to see the telegrams. You stop your friends at the street-corner to ask them, "What news from St. Petersburg? From the Riviera? Anything more about dynamiters?" And all the time your soul is honey-combed with the dynamite of evil thoughts. You are anxious to get to the bottom of Lord Salisbury's or Mr. Gladstone's thoughts. Begin at home. Get to the bottom of your own thoughts. Gossiping newsmonger! though you neglect your thoughts, God does not neglect them. He will judge you by them. It is difficult to judge men by words and works—though we do it—because these words and works get into the tangled skein of other men's words and works. But it is different with your thoughts. They are your own, and by them you stand or fall.

Noticing our thoughts is difficult work. Our minds are so constituted that they go out through the senses, and hold such traffic with things sensible that it is hard for us to turn the mind back on itself. The number of our thoughts perplexes us. If we had but one a day, we could haul it to judgment, and beat it black and blue in the face, till it would be ashamed to show itself again. But they come in a mad dance like the snow-flakes that fell on our streets to-day. Whence they come, what their errand, and what their value, God only knows. Thoughts rush in on me so quickly that I am confused. The noisomeness of my heart—a strange expression to use, but a right one—makes my head giddy, and forces me to grasp the stanchions of the street railings for support, as I go along. I try to notice my thoughts when I rise in the morning, but before the clothes are on my back, their number is a burden, and before my hands are washed, my heart is unclean. I can only cry, "Search me, O Lord, and know my thoughts, and lead me out of them."

There is a necessity for taking notice of our secret thoughts. We are told above all our keeping to keep our hearts. Why? Because the heart is the workshop of thoughts. We must watch our thoughts because sins spring out of them. Goliath the giant was once a babe who could be carried on a woman's arm; so the biggest sin in the world was once a thought. A vain thought was the origin of all the woe of this woful world. Daughters of Eve! beware of vain thoughts. Thomas à Kempis traces thus the process of a sin:—First, the thought; then the picturing of it in imagination; then the delight of rolling it as a sweet morsel under the tongue; then the sin in action. Luther said, "I cannot keep birds from flying over my head, but I can keep them from building under my hat." We cannot keep evil thoughts from entering our minds, but we can, and will, please God, keep them from hatching their viperous brood in our hearts.

But, in the presence of much to discourage, we have one thing to encourage us. God knows our thoughts. This seems strange comfort; but it is a real comfort. If God did not know my thoughts, I could not tell Him what I am. We honour the decrepit creature, maimed and disfigured by his father's sins, who strives to be good and pure; and God is pitiful to me in the midst of the nausea and corruption of an inherited nature.

Another comfort is that amid all the objects of thought, we have God to think of. We are strengthened by the knowledge that we are to be like Him. The key to the mystery of God's patience with our wicked world is that he has a work of sanctification going on in the hearts of his people in it, and that He will bring them from the dunghill to the heights of holiness. The resurrection morning is worth a millennium of sorrowful struggles with sin. To know that then I can think without harsh, selfish, sinful thoughts flying out! It is joy and inspiration. I can sit at the hole of asps in my mind, and kill the cursed creatures as they come up, for the sake of the day when I shall be like Him, and my thoughts are as his thoughts.

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AN IMPORTANT DISTINCTION.

EVANGELISATION CONSEQUENT ON REVIVAL.

In common speech these two very different kinds of meetings are confounded. It is quite true that where there is a revival of religion there is usually evangelistic work; but it is possible to have a revival without doing much or any evangelistic work; and, on the other hand, it is possible to do much evangelistic work and see no revival of religion, except as there may be a reflex influence of either kind of work on the other.

For instance, we have recently been informed of an extensive ingathering of souls into the different churches of a certain small city in the state of New York, as the result of evangelistic services. In all the churches continuous meetings have been conducted by the pastors, aided by such occasional help as they could secure. As a result, several hundred men, women and children were converted, and added to the Church. This is what is commonly called a revival; but as a matter of fact there was almost no sign of a revival in the town. The churches were cold and dead and worldly during all the time of this ingathering. Little interest was taken in the meetings by the Church members. On the contrary, it is notorious that many of the leading members never went near the meetings, and fewer still took any active part. The simple fact was, that the pastors, unsupported by the church (except that faithful few who keep the altar fires burning in all the churches), were diligently evangelising among the unconverted men and women and young people of their congregations, and among the non-church-goers.

By and by the pastors sent for an "evangelist" to come and help them. He came, and after preaching one or two days to the unconverted, assuming that "evangelistic work" was what was needed, he discovered that the Christian people who (because he was a stranger) came out "for to see" and hear, were almost totally indifferent and without spiritual interest. Inquiry brought to light that the churches, as such, had not been in the least moved by the evangelistic work which the pastors had been doing. A conference of pastors with the evangelist resulted in this conclusion: "What is needed most of all and above all in this town is a revival of religion. The Church needs to be brought back from backsliding, and from living according to the course of this world, and recalled to prayer and consecration."

Accordingly, the evangelist, while he did not fail to give "sinners" an opportunity to accept Christ at the close of his evening preaching services, bent his work toward the church. A course of afternoon services was held, in which

duties and privileges of believers were set forth; much heart-searching truth was brought to bear upon them, and their former course of worldliness was unsparingly condemned, and its evil effect upon the individual life; and the Christian testimony was faithfully but lovingly pointed out. This course soon had its effect. Christians began to soften and show signs of repentance and amendment; confessions of past unfaithfulness were freely made, and many Church members, who had never known any assurance as to their justification, were enabled to see Christ as a Saviour as never before. The business-men of the town were called together, and after conference decided to close their stores and shops during the evenings of the week and attend the services. This was never done before, and indicated a great advance in religious interest. Then the Christian women organised in committees of two, districted the town, went forth and visited every family and all the places of business.

"Surely," every one said, "there will be a great awakening among the unsaved now;" but strange to say, the previous interest among the unconverted apparently came to an absolute end; no appeal of the evangelist seemed to have the least effect upon them. This state of things began to stir the Christians still deeper, and they began to pray and plead for sinners; but still no impression; indeed, the unconverted seemed as determined to stay away from these meetings as the church members did from the former ones. Nevertheless the services went on from night to night; the great truths of the Gospel were preached with faithfulness and great plainness; the work among Christians deepened with every day and every service, but no break among the unconverted occurred. It presently began to be said by one and another, "There seems to be an utter failure of converting power in the meetings; but there is no doubt in the world that there is a genuine revival of religion among us." This state of things continued for two weeks: the people of the town had but one general topic of conversation—the meetings—and all expressed surprise that they were not "more successful," meaning by that, that so few people were converted. They could not understand it, nor the stolid indifference of the impenitent, when the preaching seemed to go home with mighty power to the hearts and consciences of God's people.

The truth is *God was reviving his people.* It was not a time for evangelisation, but for revival. The latter end of the meeting made demonstration of that, for at last, when the people began to agonise in prayer and weep over their own sins, and cry out to God for the salvation of their unsaved friends, there came a break in the ranks of the unsaved, and one night, after many refusals of the Gospel invitations, *one* man gave himself to Christ, and then one by one, sinners—men, women and children—came out from the congregation, and made confession of faith in Jesus, from the highest to the lowest in the town.

This was evangelisation in connection with revival; and this, it seems to us, is the great work just now needed in our churches—a genuine revival of religion among professors of religion, with conversions from the world, as a reflex result of such revival. Let us have revival meetings as well as evangelistic meetings, and let us encourage revivalists to work among the churches, as well as evangelists among the non-church-going people. Together, such work and such workers will, under the blessing of God, bring great refreshment to our land.—*New York Independent.*

CENTRAL VIGILANCE SOCIETY.—This Society, formed in 1883, seeks to form local associations for the carrying out of its well-known objects, the attainment of which is of vital importance to the well-being both of families and the nation. Christian men and women, having the welfare of the State at heart, are invited to join its ranks. It is only by such facilities for co-operation as the Society affords that the duty of invoking and applying existing laws to meet the terrible evils about us can be properly performed. All information may be obtained of the organising secretary, Mr.

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* Notes of an address on "Grace Abounding," at Free St. George's Prayer Meeting, Tuesday evening,

For the Young.

HOMES AND HAUNTS OF JESUS.

NOTES OF AN ADDRESS

BY MISS L. M. VON FINKELSTEIN.

The inhabitants of Bible lands are divided into three distinct classes. First, there are the Bedouin tribes, sons and daughters of the desert, or Ishmaelites, who live in tents. Second, there are the fellaheen, or farming population. Third, there are the town people—those who live in walled cities, such as Jerusalem or Damascus. There is a certain similarity between them, and yet there is a marked difference, both as to dress and the ways of living. To-night we shall speak of the life of the farming class of Palestine—our country people—for it was among them chiefly that our Saviour had his "homes and haunts."

On the platform we have a representation of a home interior in our Palestine villages of to-day. If you enter one of these homes you will not find armchairs with spring seats, and all the luxurious furniture to which you are accustomed in your English wealthy homes. A low divan, or cushioned seat, runs along the back of the room. There is a carpet, and among other things in the room you will find the hand-mill for grinding corn, such as the one we have here. The people have different kinds of garments for different occasions. One such as I have now is composed of red, green, and yellow materials, and is generally worn by the women on holidays or feast days. A dress of dark navy blue is used by them when working in the fields. In some parts of the country they wear a white dress, like my young lady friend here. If you were accustomed to the dress of the people you would know at a glance that my head-dress is that of a married woman. Round my neck, also, there is a chain of silver, with ten silver pieces attached to it. That shows at once that I am a married woman. You see what an advantage we have: we can always tell who are married and who are unmarried, by their dress.

This young lady friend, dressed in white, is attired like a shepherdess. No doubt Rachel was attired in the same way in the olden time. This gentleman, in the green dress, represents the high priest of the village; green is the sacred colour of the Mohammedan, and is supposed to be emblematical of eternal life. My brother is dressed like our village shepherd. No doubt Joseph and David, and those shepherds who watched their flocks by night on Bethlehem's plain, were attired exactly in the same way.

Let us now take some illustrations of our village or country life. I do not confine my illustrations to the Old Testament, but will take them from both, to show how they correspond and harmonise with each other. You recollect that Gehazi was sent on a message by his master, Elisha, and he was asked to salute no man by the way. Some of you may have wondered why it was that when Jesus sent out seventy disciples, two and two, he told them to "salute no man by the way." There are people calling themselves infidels who choose to bring this up as an argument against Christianity. I once heard an infidel lecturer in America, and he was referring to what he called the exaggerations of the language of Jesus Christ, ridiculing many of the sayings of our Saviour. "Why," said he, "Christ actually told his disciples to do that which was ungentlemanly and discourteous, 'Salute no man by the way.' Suppose one of your great teachers or divines, walking down the street, were to meet some friends, and he turned up his nose and refused to salute them; or suppose he were to teach that people were not to be civil to one another, what would you say?" Of course many of the people who were listening

me that he did not know what he was talking about. He was ignorant of the manners and customs of our land, or he would not have dared to make such a remark.

What did our Saviour mean? The reason of his injunction was that it takes a very considerable time among the Orientals to get through the ordinary forms of salutation. You are going along the road, perhaps, and you see some one, or perhaps a party, coming in the opposite direction. You salute them, "Who goes there?" and the reply is, "I am so-and-so." On meeting they embrace each other, and then sit down by the wayside. After more formal greetings, they begin to ask each other about their welfare, about the health of all their relatives and friends, about the chieftain of the village, about the crops, and a great many other things. Thus a good deal of time is consumed, and, as the same process is gone through with every party that is met, hours may be passed in this way. Time is not so precious out in the East as in these Western lands. Therefore, when we see anyone going along the highway who does not stop to go through these forms of salutation, we know at once that he is a messenger charged with some special mission or message to deliver. People will run up to him, and simply ask what is the news; he will answer shortly, and go right on. And so the command of Jesus to his disciples proved that they were sent out on a special mission, and they were not to waste time in going through the forms of salutation that were so common.

These forms of salutation help us to understand the parable of the Prodigal Son. It is said the father saw him afar off, ran and fell on his neck, and kissed him. How did the father know him in the distance? When the son went away he was dressed in gorgeous attire, but when he returned he was clad in the dress of a swineherd. No doubt when the father saw someone approaching he called out, "Who goes there?" Then the son would reply, in the beautiful words of the parable, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." The father recognises the voice of his lost boy, and, though he is so meanly clad, he runs to him, embraces and kisses him, and makes for him a feast, as we read in the New Testament.

The farming houses in Palestine are not built as yours are in this country. They are collected in villages, and built close together. The streets are not much wider than the aisle of this church, so you can judge how close the houses are to each other. In well-to-do villages they are two stories high, and built of stone. In other villages they are composed simply of mud. The roofs are flat. On the beams is laid a quantity of brushwood, and above that a layer of plaster. The villagers live to a large extent as one family. As a rule they intermarry, and are thus all related to each other more or less closely, and take an interest in each other's welfare.

If you go into one of these villages, especially a little later in the season, at the time of the feast of the Passover, you will see upon the doorposts of the houses the impress of an open hand, in red. This is no meaningless symbol to the dwellers in the Orient. It is to them the emblem of the protecting hand of God. It recalls to them the time in Egypt when Moses told the people to put the blood of the sacrificial lamb on their doorposts, as a sign that the hand of God would protect the household, and the firstborn would not be slain. Till this day, at the Easter time, the father or the eldest son slays a lamb, and the mother or the eldest daughter takes the basin of blood, dips her hand in it, and impresses it on the doorposts, saying, "In the name of God most merciful, may his hand protect my household." She then goes into her room, and impresses it on her corn-mill, and other things in the house.

Many of these customs are kept up by the women. And, as little is known of the life of the women of Palestine, that is the reason why some of the passages of Scripture alluding to their home life are obscure, and not easily understood, even by those who visit the Holy Land. The traveller or explorer in Palestine is under disadvantages. He cannot speak the language of the country, which is Arabic, and he is, therefore, dependent on a dragoman or interpreter. As a rule, he is an uneducated man, and he is so accustomed to being asked all kinds of questions that he has got stereotyped forms of answer for them all. Moreover, many of the dragomans are Roman Catholics, and you cannot expect much true information from them. Then, again, the male traveller cannot go into the homes of the people, and it is in the women's apartments that you mostly find the impression of this red hand. After a child is born the mother will dip her hand in the blood, make an impress upon the child, and say, "May the hand of God rest upon you." The child is then and there consecrated, or set apart, unto the Lord, and he is brought up with the idea that he must devote his whole life to the work of God. Everybody looks upon him as a holy child, and he possibly grows up to become the priest of the village. The prophet Nehemiah probably alludes to this custom when he says, "The hand of my God which was good upon me." Probably his mother had dipped her hand in blood, and he bore the impress of it all through his life.

(To be continued.)

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, April 3, Luke xxii. 24—38; Monday, April 4, Luke xxii. 39—53; Tuesday, April 5, Luke xxii. 54—71; Wednesday, April 6, Luke xxiii. 1—12; Thursday, April 7, Luke xxiii. 13—26; Friday, April 8, Luke xxiii. 27—43; Saturday, April 9, Luke xxiii. 44—56.

FRENCH FOREIGN MISSIONS.

The Paris Committee have definitely decided to begin a mission on the right bank of the Congo, where the French possess about 300 miles of country, inhabited by numerous heathen tribes. Nearly 20,000 francs have been received towards the extinction of the Society's debts. In conjunction with Christian teaching, the Society hopes to add something to the scientific knowledge of Africa, and to this end the "French Association for the Advancement of Science" has granted it a subvention. Three men, well-fitted by a course of scientific and practical training, are on their way to join M. Coillard on the Zambesi, and these have been provided with some good instruments.

In Lessouto, the chief Lerothli has been entreating the missionaries to send a teacher to his country; after some consideration, M. E. Mabille has been deputed to found a station at Makeneng, a fortress of Paganism.

Lapoko, the only son and heir of the chief Massoupa at Thaba-Bossion, has drunk himself to death. Notwithstanding some earlier cruel massacres, Lapoko gave promise of better things, so this event is a great disappointment; it is likely to occasion many difficulties and complications which may materially affect the little church. Although drunkenness has decreased to a very large extent by the suppression of the brandy depôts, yet the young chiefs managed to procure the spirit from outside, and Lapoko was unfortunately one of these. There are but few conversions, but many renegades, especially men, have returned. The desire for another Pentecost is great among the missionaries.

The Industrial School at Kuting is developing very satisfactorily; farming is taught, stock kept, &c., while Gospel work takes the first place among the thirty pupils.

Pastor Brun says drink is the great plague at Afareaïtu, in the Pacific Isles. Intoxicating liquors are made from oranges; the people are constantly drunk, and they are not ashamed of it. The chief, who was about forty years of age, has just died, "burnt up with alcohol." His counsellors are almost as drunken as he was. The fruits of this are deplorable.—*Journal des Missions.*

SUNDAY POSTAL LABOUR.—As Dr. Clark's motion for relieving postmen of Sunday labour is deferred till April 19, friends of the Lord's day all over the country are urged to continue to obtain signatures to the petitions, and especially to write to M.P.'s, asking them to support the motion for releasing the letter-carriers from Sunday labour. Petitions, &c., will be sent on application to Mr. Charles Hill, Secretary, 13, Bedford-row, W.C.

The Christian.

March 31, 1887.

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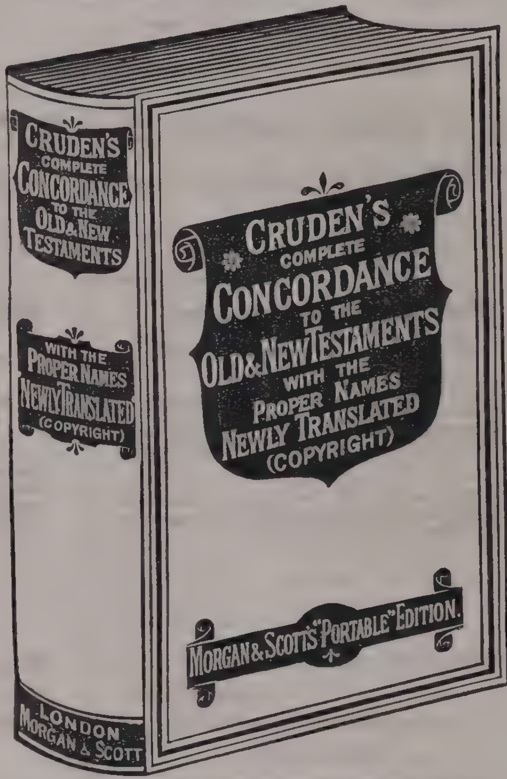
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CASE FOR THIS WEEK.

BRONCHO-PHTHISIS and CONSUMPTION.—TWO CASES REPORTED by Rev. THOMAS GRIFFITHS, of ABERTILLERY, nr. Newport, Mons.

The patient was a young man, at Abertillery, named LEWIS PRITCHARD, of King-street. The friend who corresponded with me on his behalf was Mr. John Down, of King-street.

In the first statement of the case, it appears that the patient had suffered for two and a half years with cold, which, in process of time, brought on a troublesome Cough, which increased, with purulent expectoration, severe pains, spasmodic breathing, perspirations, and decline of strength.

It was several months before there was any decidedly *manifest* improvement—(I say manifest, because there may be improvement going on in the condition of a patient's lungs unknown, until there comes a sudden visible evidence thereof). But at that time he got rapidly stronger. Then general improvement took place. He continued under my treatment for over twelve months, when he was fully restored.

I have just received a letter from REV. THOMAS GRIFFITHS, who knew the case well. He says: "Mr. Pritchard suffered from Bronchial Asthma, which developed into Consumption. His left lung had become affected. *He had sought relief from six eminent medical men. He derived no benefit*, and was persuaded to seek your valuable advice, and Mr. John Down wrote you on his behalf. He is now in comparatively good health, and is able to follow his profession without interruption. His cure is considered marvellous by the neighbours."

"There is a young woman [Mr. Griffiths continues] both of *whose lungs were pronounced gone*, but she took a course of your medicine, and is now in good health. Her case is also truly a wonderful case. Wishing you continued success in the relief of human suffering, I am, yours sincerely, Thomas Griffiths."

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THE CATACOMBS OF ROME.

IN a second lecture, in Paris, on this subject, Professor DELAUNAY said the symbolism and inscriptions were all silent witnesses to Jesus and the resurrection. The new life and light of the believer were indicated by the "lamp" and its "light," often found on the tombs with the "palm branch" of victory. We find a list of names in Romans xvi., many of which may be found in the catacombs—Junia, Apelles, Herodion, Rufus, Hermes, Julia, and others. The philosophers and sages of Greece and Rome had often debated the question whether there was a hereafter—a future state—and this question was answered in the affirmative by the Christians, in the amphitheatre and the catacombs. These Christians had everything to lose, and nothing to gain in this world by their faith in Christ, and yet they preferred death to apostasy.

A remarkable instance of the convincing power of the martyrs' deaths was the conversion of Gaudentius, the architect of the Colosseum. Vespasian ordered him to build a vast theatre, capable of holding 80,000 spectators sitting, for the spectacles of combats between gladiators, and the martyrdom of Christians. This great structure cost rivers of gold, of blood, and of tears; it was eleven years in building. Vespasian died before its completion. Titus opened the Colosseum, and intended to make Gaudentius (who was a Greek) a citizen of imperial Rome. Upwards of twenty Christians were crucified on this occasion, and their bodies, smeared with tar, formed the torches, to light up the horrid scenes of Christians devoured by hungry lions. Young and old, men, women, boys and girls, made a good confession of Christ by shedding their blood, their aged pastor, in the midst of the crowd, offering a last prayer, and exhorting his flock to stand fast in the faith. Titus held forth the civic crown to Gaudentius, and was about to place it on his head, when, to the amazement of all, Gaudentius (struck by the fortitude of the Christians) refused it, crying aloud, "For I also am a Christian." "Away with him to the lions," said Titus; and the clever architect of the Colosseum was thrown then and there to the wild beasts! This was illustrated by two splendid paintings of the Colosseum, and the incident above narrated.

Now began a general persecution of the Christians, who (like the heroes of Hebrews xi.) fled to the "dens and caves of the earth." A terrible storm of persecution swept away Christianity from the surface of the world, but it found a refuge under the ground. Some of the chapels are 50 feet, some 150 feet below the surface. The word "martyr" is not found on a single tomb; no parade was made of sufferings and death. We find flying doves with palms, emblems of the victorious spirit flying up to God. The bodies of the dead were laid, reclining, on shelves. The Pagans burned their dead, because they did not believe in the "resurrection of the body;" the ashes were preserved in urns, and deposited in niches—hence the burial places were called "Columbia," doves' nests.

The Professor showed a portrait of "Paul, Servant of Jesus Christ, Apostle of the Gentiles, elect vessel," found in a staircase in the catacombs. (These openings for air and light were called "luminaria.") Paul is represented as bald (he shaved his head at Cenchrea, having a vow), and with white hair, and long pointed beard, light blue eyes, appearing to be inflamed and weak; he bears a sword, the instrument of his martyrdom. Tradition says he was buried in the catacombs. Through the openings dead bodies of martyrs and food were let down.

A magnificent Mosaic profile of "Jesus of Nazareth" was shown; it bore the date of 125. It resembled a profile of Rehoboam, found in Egypt in a pyramid. The countenance majestic and decidedly Jewish, the nose aquiline, the eyes dark brown, hair chestnut brown, hanging in ringlets on the neck, reminding one of Josephus's description of Jesus—one would say

Stone pulpits were used, in which the preacher sat, whilst the people stood; they could not well go to sleep in those days. An entire Epistle was read, not a portion, as now; there was no division into chapter and verse then. They were "mighty in the Scriptures," and, having no other book to study, were mightier than we are now. A stone pulpit was shown, stained with the blood of a martyred bishop, who was run through with a lance by a Roman soldier, and all his people dispersed or slain. The preacher read from parchment scrolls (no books then), and pointed to "Chrisma," the name of Christ. He prepared and fortified his people for their martyrdom. Here we find no prayers offered to or for the martyrs—only praises to Jesus, "who giveth us the victory." Everywhere it is Christ risen, not Christ dying on the cross. There were no coffins; the bodies were wrapped in white linen; all have a palm branch. For three hundred years the Church in the catacombs was a "Smyrna" Church (Rev. ii. 8), preaching and testifying by their blood, they were "faithful unto death" (verse 10). Millions were "butchered" (in the Colosseum) "to make a Roman holiday."

The Divinity of Christ—his Deity, we may say—was the foundation doctrine of the Early Church. The churches had no rest until A.D. 314, when Constantine the Great marched against Maxentius, the tyrant of Rome, placing ☧ on his standards instead of the Roman eagle. "In this sign" he "conquered," and Maxentius was drowned in the Tiber. Alas! Constantine united the Church and the world, and paved the way for the Roman Apostasy.

May we at last be able to say, with holy Paul, 2 Tim. iv. 6, 7: "The time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith."

[Professor Delaunay's address is 3, Rue Thiboumèry, Vaugirard, Paris.]

A POEM

Written by a Canadian lady after hearing Professor Delaunay's lecture, in which he said, "Miles after miles of graves, league after league of tombs, and not one word or sign of the gloominess of death."

Miles after miles of graves,
League after league of tombs,
And not one sign of spectre Death,
Waving his shadowy plumes;
Hope, beautiful and bright,
Spanning the arch above;
Faith—gentle, overcoming faith,
And love—God's best gift, love.

For early Christians left
Their darlings to their rest,
As mothers leave their little ones
When the sun sinks in the west;
No mourning robes of black,
No crape upon the doors,
For those victorious witnesses
Who trod the golden floors.

Arrayed in garments white,
No mournful dirges pealing;
Bearing green branches in their hands,
Around the tomb they're kneeling;
This was their marching song:—
"We're not by death's arms holden;"
And this their glorious funeral hymn:—
"Jerusalem the golden."

Beauteous girls sleep there,
Waiting the Bridegroom's call;
Each lamp is burning brilliantly,
While the night shadows fall.
And baby martyrs passed
Straight to the great "I AM,"
While sturdy soldiers carved o'er each:
"Victor: God's little lamb."

Miles after miles of graves,
League after league of tombs;
The cross upon each conqueror's brow
Lights up the Catacombs.
"'Tis in this sign we conquer,"
Sounds on their blood-stained track;
"'Tis in this sign we conquer,"
We gladly answer back. H. A.

THE BEST WAY to forget self is to remember

OUR SOLDIERS IN INDIA.

DEAR SIR,—There is a very wide field for real evangelistic work among the thousands of Englishmen in the British army in India. What a power for good our soldiers in India might prove, were they also soldiers of the Cross. Our hearts are cheered and comforted so much when we meet with truly Christian men in the different regiments. As I look back upon twelve years of life in India some of my happiest thoughts centre around men in the army, to whom we have been made a means of blessing. When the 92nd returned from Candahar, I went round the hospital at Cawnpore, and met with men to whom I had often preached. One had lost a leg, another was very sick, and others were sad. We wept together, and now trust that the seed then sown will have borne fruit ere this.

That evening we had such a nice meeting. Some of the brethren got chairs and lights, and we occupied a room in an empty house, where it is said the Nana was indulging himself during the terrible massacres at Cawnpore, in 1857. At the close of this meeting some professed to find the Lord, and some present at that little meeting fell in the fatal fight of Majuba Hill.

I might multiply the instances of men who found the Lord, and witnessed a good confession. While going round the hospitals visiting the sick and distributing tracts, one evening I was drawn towards a young man who had a fine countenance. We entered into conversation. I soon found out that he was a Welshman; his father was a minister. He had been in College, but drink caused him to enlist; now eleven months had elapsed, and his friends did not know whether he was dead or alive. I wrote to his parents, telling them that their son was still alive. A letter, which reached me in due time from the grateful father and mother is now among my most valued documents. This young man signed the pledge, soon began to rise in the service, and when last I saw him was paymaster-sergeant in his regiment.

Another was the grandson of one of our best preachers in Wales, whom I met at an impromptu temperance meeting in a barrack-room. These are our own countrymen, our neighbours' children, the boys of our Sabbath-schools, with hearts ready to open to a kind word. There is a grand field for Christian work among our soldiers in India. In many stations they are deplorably neglected, and it is no wonder that many of them become a power for evil by their godless example. Can no systematic effort be put forth, by sending devoted men out as evangelists who will have this as their special work? It will help us, who have more than we can accomplish, in bearing witness before the heathen of the land. Some of our most energetic missionaries were at one time in the army. Would there not be many more if they were only sought out?

THE CHRISTIAN is seen and read by our soldiers in Agra. Some kind friend sends it to me weekly. It is sent to the reading-room of Havelock Chapel, and thence to the hospital.—Yours, in Gospel bonds and fellowship, DANIEL JONES, Missionary.

Agra, N. W. P., India.

AMERICAN COLLEGES AND MISSIONS.—The work which two Princeton students, Messrs. Forman and Wilder, are now doing in arousing missionary interest among the educational institutions of the country is worth noticing and watching. Their efforts are the outcome of Mr. Moody's College Convention at Northfield last summer, at which, in view of the intense missionary zeal there kindled, these gentlemen were appointed to visit the colleges and seminaries. Sixty such institutions, from Maine to Iowa, have already been visited, and *over one thousand names* have been secured to the pledge, which reads, "I am willing and desirous, God permitting, to enter the foreign missionary work."—*Boston Congregationalist.*

MISSION TO THE KANAKAS.—An effort is now about to be made to preach the Gospel amongst the South Sea Islanders employed on the sugar plantations in Queensland. In the Bundaberg district alone there are about 2000 of these people, but until now there has not been a single missionary to the Kanakas in all Queensland. A difficulty arises from the fact that often there are natives from more than a dozen islands on one plantation, and these all speaking different dialects. Hence, it will be necessary to teach them in English, which most of them know something of. We learnt that a missionary, Mr. C. F. Johnson, has just been appointed. Miss F. S. H. Young (hon. sec. and treasurer), Fairymead, Bundaberg, Queensland, will be happy to give any further information that

HOW TO HELP THE POOR.

About ten months ago, a lady who had been walking in company with a friend about the neighbourhood of Victoria Docks, feeling tired, sought a place for rest and refreshment. The one or two coffee-houses she could find presented a most uninviting appearance. Presently thoughts of her own need were forgotten in the unaccustomed sight of hundreds of men streaming along the main thoroughfare, that here for a considerable distance runs along side by side with the railway. Black and grimy and weary after a hard day's work, they had poured forth from the dock gates, and now they also sought refreshment. Where were they to go? The answer was very soon given, for into the large gin-palaces that there stand so conveniently open numbers of men swarmed, until once more the streets had regained something of their wonted quiet. Our friend's thoughts had now been turned in another direction.

Full of the question, "Is there no other place to which these men can go?" she and her companion followed the men into the public-houses, and entered into sympathetic conversation with them. "Where are we to go?" was their reply, the force of which no doubt lies in the fact that they live at a distance from their work. "We have stomachs as well as you; if you will tell us where to go, we shall be only too glad." "Well," was the welcome and unexpected answer given by the lady, "if there is no other place for you to go, there ought to be, and you shall have some place as soon as possible."

Such was the account given by Lady Louisa Ashburton of her visit to the East-end ten months ago, and its result in the opening of the coffee-house which bears her name. This event, which H.R.H. the Princess Mary of Cambridge graced with her presence, took place on Monday of last week. The house is situated almost immediately opposite the Custom House Station of the G.E. Railway, and has been carefully adapted for its purpose. The coffee bar, with accommodation for about one hundred persons, is on the ground floor, and, with the kitchen on the same level, has been fitted with the most improved appliances and machinery. On the floor above is a large room which may be divided by means of a revolving shutter, and which will be used for evangelistic meetings, reading-room, and other similar agencies, and on this floor also are dormitories, private apartments, &c.

The address to the Princess Mary, which was read by Mr. Dunn, of the London City Mission, set forth the necessity for such an effort, not only to provide wholesome and cheap food for the thousands of labourers employed in the docks, but also for their mental and religious culture. This necessity was very strongly emphasised in the few remarks made by Rev. Canon Scott, Vicar of West Ham, who said that the suburb with its 160,000 inhabitants, a vast working-class population, and 6.000 men employed in the docks, was unlike any other in London. At the conclusion of the proceedings, the Royal visitor going outside, speaking to the large crowd of people, declared the building open. A few minutes afterwards Alderman Phillips announced that a tea would be given to 100 unemployed men each evening that week, and the following week on two or three evenings to 100 women; it was very touching to notice, in the emotion that played across their features, a proof of the deep impression which this act of kindness made upon the men.

All will heartily endorse the closing words of the address read by Mr. Dunn, that in this Jubilee year many who have the means may be led to open similar places in other centres of population for the benefit of the toiling and suffering millions.

MONS. A. PERROT-TURRETTINI, President of the Evangelical Society of Geneva, died March 2, aged fifty-four. The religious, scientific, and industrial move-

"HAPPY ANNIE!"

Such was the grimly ironical sobriquet borne by a miserable woman who was found dead at the bottom of a London area in the early morning of the 19th inst. At the inquest a cabman said that she was well educated, and when he first knew her, seven years ago, was a very respectable woman, engaged at an hotel as barmaid. For the last six years, however, she had increasingly given way to drink, had fallen lower and lower, until for some time past she had become homeless, forsaken of all her friends. Other evidence showed that it was a sight familiar to the inhabitants of Tottenham-court-road and neighbourhood to see this unhappy creature being baited and worried by street boys, whose delight it was to pursue her, and greet with derisive cheers her vain endeavours to be rid of their importunities. Her only refuge was an area dusthole, outside which she was found frozen and with fractured skull. Sad, inexpressibly sad, is the recital of such a painful case, but we also feel the shame expressed by *The Daily Telegraph* that such dastardly acts can be tolerated in a so-called Christian land. We have seen similar spectacles to those enacted in Tottenham-court-road in other as prominent thoroughfares, and bystanders will look on and see a fellow-creature, generally a woman, tormented in the manner above described, without a word of protest. In vain does the hapless creature try to walk away, pushed, pulled, beset behind and before by youthful vagabonds. A policeman appears and orders her to "Move on!" "How can I," is the reply, "when these boys are worrying me like this?" "Now then, no talk!" says the officer, and with little more ado she is locked up. But what about her tormentors? No word of rebuke do they receive from the constable, but unchecked they are allowed to jeer and insult their hapless victim till she disappears within the portals of the police-station. Why do not bystanders and passers-by interfere? Because they might share the experience of a friend of ours, who was taken up for an alleged hindrance of an officer in the performance of his duty, though afterwards discharged. Many people have not time to become involved in matters of this sort, but if at the risk of such inconvenience a remonstrance were made, we think it would be time well spent if the proceedings resulted in putting a check upon these disgraceful scenes.

We advocate everything which conduces to the maintenance of law and order, but we think this result would be better attained by making examples of the boys than by locking up the woman, who is not the real cause of obstruction. When young roughs understand that they are liable to punishment for such cruel horseplay these cases will be of less frequent occurrence.

We warmly endorse the concluding words of our contemporary upon this sad case:—

"Annie—happy Annie! maintains henceforth an eternal silence, and anybody may say what he chooses about her deplorable life and miserable death. Yet all the same *she was a woman*, and not a beast, to be hunted, and to perish, forlorn, persecuted, and without one hand to help her in this capital of four millions of fellow-creatures."

NEWCASTLE CENTRAL HALL.—The seventh annual report of Gospel temperance work carried on at this hall shows that substantial results have been obtained. During the year no less than six hundred meetings have been held, not the least important of these having been one on the Town Moor, on Race Sunday. The Sunday morning prayer-meeting is well attended, and the Gospel meeting in the evening has been productive of much real fruit. Sunday-schools, band of hope, to which has been added a busy-bee society, and other agencies for the moral and temporal well-being of the people, help to maintain and extend the good work the managers desire to accomplish. Altogether about 2000 names have been enrolled in the pledge-book during the year. The secretary is Mr. W. J. Townsend, 6, Loraine-place, New-

GLEANINGS among GOLDEN SHEAVES

IN THE CITY HARVEST FIELD.

Our earnest and active friend, Mrs. Fisher, writes:—Once more, with hearts full of praise and thanksgiving to God, we send forth to our friends a little report of the progress of our work amongst our young sisters in this great city. We will gladly send copies of the report to any interested in this branch of service. A few details may be useful in stimulating others to come forward and give either their time, talents, or gifts for the furtherance of this great work.

The daily meeting in the lecture hall at Aldersgate-street is always well attended. The visits of many kind friends to tell the "old, old, story" are warmly welcomed. The most important branch of the work is the weekly visits to the work-rooms by voluntary helpers, who are gladly welcomed, and the visits looked forward to with delight and avidity, which in some cases denote real soul-hunger. The Flower Mission still gladdens the recipients of the tiny floral messengers. Friends in the country might help on this branch of the work by contributing either wild or garden flowers; if friends could only witness the delight with which they are received, their trouble would be amply repaid.

Our monthly missionary meetings have proved blessed opportunities for stirring up the Christians; God has laid it on the hearts of several that He has need of them for his work. One has lately gone out as Bible-woman in Drury-lane. Several of our girls have spent a week or fortnight in the country through the kindness of friends. With full confidence in an unfailing Friend, we desire to go forward in the spirit of praise and expectation for fuller and greater blessings this year.

[Mrs. Fisher's address is, The Welcome, Cross-key-square, Little Britain, E.C.]

BLACK ROCK CONVALESCENT HOSPITAL.—Miss Catherine Marsh has issued a delightful *brochure*, which in several ways appeals to the sympathies of its readers. It reminds them that the hospital had its origin in the Convalescent Home established during the last visitation of cholera in 1866. The success of this experiment induced Miss Marsh to secure the two houses at Brighton, where, ever since, a splendid work of healing for body and soul has been carried on. In the interval more than 9,000 patients have been here received and treated with tender care. The hospital is close to the sea, of which it commands a full view. The happiness of the patients is the first consideration, and so much has this kind thoughtfulness for their comfort been felt by some of those least inclined to better things, that they have been thereby led to the Saviour. Very touching evidences of the change of life wrought during a visit to the Home are given in several letters printed in this little volume, in which also are exquisite sketches of two of its best friends, who have departed this life, the Earl of Shaftesbury and the Rev. Frederick Chalmers.

SCHOOL OF EVANGELISATION, MARSEILLES.—With thirty millions of souls in France in complete ignorance of the glad tidings of salvation, it is evident that there is a crying need for many such schools as this, which we hope will become a true school of the prophets. The state of France in this particular may be further indicated by the fact that in the National or Reformed Church there are at the present time fifty-three churches without pastors. The object of the school, the only one as yet existing in France, is to train truly converted men as evangelists fitted to go from place to place proclaiming the Gospel. Candidates have to undergo a three months' probation, and then, besides the scholastic training, by taking part in the MacAll meetings, and in evangelistic work generally, they become practically acquainted with the various duties of the work to which they intend to devote themselves. The School was founded in 1880 by M. Reuben Saillens, and, subsequently, was for a time fused with the MacAll Mission. In January, 1886, however, Rev. S. J. Richard, assisted by a consulting committee, became the responsible director. At present there are only eight students, the number being limited by the want of funds. The address is 75, Rue St.

CHINA TOWN, SAN FRANCISCO.

By WILLIAM MARK NOBLE.

In the course of his peregrinations in the far West, Mr. Wm. Noble visited San Francisco. He was accompanied by his son, Mr. Wm. Mark Noble, who has written a graphic and interesting account of what they saw in that part of the city called China Town, both by night and by day. We are unable to find space for the whole of the detailed narrative, but the following is a presentation of the main facts stated:—

CHINA TOWN BY NIGHT.

During our short stay in San Francisco, we made the Chinese town and Mission special places of visitation. The Mission was founded in 1868. Rev. F. J. Masters, the principal, has, besides the permanent staff, a large force of Sunday and day-school teachers. The other cities at present occupied by the Mission, which receives a working grant from New York, are San Jose, Sacramento, and Oakland. Acting on a gracious invitation, we proceeded on Christmas Eve to the house of Mr. Masters. Our knock was answered by a veritable son of "Far Cathay," and in a moment more Mr. Masters himself welcomed us. An appointment was then made for nine o'clock, and directly after this hour three muffled persons stumbled down the hill in the direction of China Town.

"I will first take you to the house of a Christian Chinaman," said the missionary, as we swerved round a corner. We were now in China. A stream of Celestials swung past us—laughing, chattering, giggling, talking, smoking, chewing. On all sides were gorgeous signs, intricate filagree work, lanterns and lights—celestial in all conscience. Everything in this Chinaman's house which we now entered was the picture of methodical arrangement and cleanliness. He was a shirt manufacturer, and we learnt one very cruel fact, that through the operation of the act forbidding the immigration of any more Chinese, the wives and families of this man and of others cannot now join them. Yet by a system of feeing officers, Chinese girls are surreptitiously landed for immoral purposes.

"Now for the Joss House, Temple or Chinese Cathedral," said our guide in between the nods of recognition which he bestowed on the "Heathen Chinee." To reach this we struggled through noisome alleys, dived 'neath subways, till we reached a porch over which swung a dust-begrimed lamp. Passing up a circular stairway, we gained the entrance. In the doorway sat the two priests in charge, who rose to greet us with eager smiles and out-stretched hands, and exclamations of "How do? Welcome." The whole system of worship, as then explained, centres in hero-worship. As to the manner of worship, no services are held on any particular day, but the worshipper can come in at any hour of the day or night, and offer his prayer, and consult the god about his business. After an explanation of the system and accessories of worship, we stood in the centre of the temple. Right in front of us was a high counter on which were pans, vessels, vases, and other necessities for conducting worship. Beyond these was a stage and proscenium on which were ranged four god heroes, one in the centre with flowing beard and red face, this being the god of war. Beneath were written, in letters of gold, a number of commandments, among which were, "He who prayeth with a sincere heart shall surely be rewarded," "Ask, and it shall be given you." There was nothing sombre in the decorations of the temple; everything glittered with spangles, gold, silver, and fine silk. Emblazoned dragon banners hung from the walls, supported with spears and emblazoned hatchets.

Gaming houses we next prospected, where crowds of Chinamen gathered three deep round a long table, on which were spread abnormally large dominoes, upon the turns of which the gambler bet his money. The intense fascination proved by the strained forms and eager, expectant, disappointed faces, proved the depths to which this one vice leads. An illustration of the lawlessness so visible in the great West presented itself to our notice. At intervals of every half-dozen houses were narrow porches, wide enough to permit of a sentinel or spy to stand. On our approach these men signalled, and heavy iron doors swung to, preventing our intrusion on the Chinamen's worst hovel, the fan-tan den. The police officers of the city say it is impossible to open them, they are so surely guarded. We begged one of the Chinamen to let us see the inside of a fan-tan lottery. "No, no, this bad place; you Jesus men don't want see this!"

The last scene of infamy visited was an opium hell. A cloud of smoke rushed out as we entered, carrying with it an odour of corruption. Not till we stooped and entered 'neath this pall, which, like a sentinel of death, hovers over the resorts of these slow suicides, could we view the horrible picture there presented. In a compartment barely twelve feet square we counted fourteen men under the influence of the deadly narcotic, as they lay, with their smoking utensils, in berths or shelves, of which there were three tiers. This is the corruption which exists in China Town, where there is a population variously estimated at from 26,000 to 40,000 Celestials. It is impossible to obtain a correct census, for, as it has been remarked, "For ways that are dark and tricks that are vain, the heathen Chinee is peculiar."

AN OPEN-AIR SERVICE.

The following Sunday, desiring to witness some of the Sunday work of the Chinese Mission, we met the missionary band of workers at three o'clock. At once the crowd commenced to assemble—side-walks were thronged, balconies and verandahs crowded, the windows filled by eager expectant faces—it was evident the street service was a matter of interest. "Hold the Fort" was given out, but one of the Chinamen asked that "Come every soul by sin oppressed" might be sung. The inner circle of the ring consisted of Christian Chinamen, whose appearance presented a marked contrast to that of their countrymen. Rev. David D. Jones, of China, first prayed and then spoke in Chinese, the address being upon the slavery of sin and how men are bound down by it. Mr. Jones spoke especially of the opium habit, and used some telling illustrations, which served at once to bring out the depths to which men sink through sin, and the power of Christ's redeeming love. That the blood of Christ, and that alone, could redeem them, Mr. Jones very forcibly and clearly showed. The effect produced upon the Chinamen was wonderful. Some carped, and critised, and ridiculed, but I saw one old Chinaman, whose eyes filled with tears at the mention of a mother's love, reprove two boys for laughing. Other members of his household tried to draw him away for fear "he believed that Jesus-devil." Tears stood in the eyes of others, and one could see they were considering weighty matters.

Mr. Masters and his co-workers are engaged in an arduous task, having many discouragements in a direction from which naught but sympathy should come. We saw China Town at its worst, and have no wish to see it again, for sights and sounds we saw and heard which no pen could record or describe, and no paper would publish.

FINISTERRE.—Mr. Shields, writing from this port, says that a large number of Jersey vessels come there to trade. Some of the Christian men amongst them have, with the help of Mr. Ormsby, an Englishman, hired a house in which they meet together each evening for prayer, praise, and reading of the Scriptures. It was at first intended to open it as a Sailors' Home, but for the present this is not possible, in consequence of the additional expense that would be involved in the appointment of a caretaker. The meetings are, with rare exceptions, conducted entirely by the sailors and Mr. Ormsby, and it is delightful to hear them pray. An effort has been made to start a Blue Ribbon Society, but the movement was greatly opposed. The Curé, it is said, denounced those concerned in it, and, therefore, nearly all the French people who used to attend have ceased to do so. One woman told a captain she would rather see her son die a drunkard than join the temperance people. Mr. Shields' present address is Maison Blanche, Boscoff, Finisterre.

BILLINGSGATE MARKET PORTERS.

The work that has for some time past been carried on in and about Billingsgate Market is evidently growing, and has already exercised considerable influence amongst salesmen, porters, and others. On Tuesday morning, last week, the Gospel meeting periodically convened in the Subscription Room above the market was held, under the presidency of Mr. A. Walters, who takes a deep interest in the work.

Rev. Charles Spurgeon, of Greenwich, gave an excellent Gospel address from the words, "There were also with Him other little ships." There was a large attendance, including many porters, and the hearty singing and earnest attention paid throughout were good evidences of the reality of the work that is here being done.

In a cellar under London Bridge we were introduced to another phase of the work. Here evangelistic meetings are held. Every Sunday morning there the large cellar is filled with poor, who are provided with a soup breakfast, and then are told of the Bread of Life. After this a number remain and read together the Word of God. Some very interesting cases of conversion have lately occurred.

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YOUNG WOMEN IN RESTAURANTS.

Many of our readers will remember that the work so effectively carried on by Miss C. M. Gough among young women who serve the public in refreshment rooms, was greatly helped in its inception by the late Mr. Samuel Morley. His tender, chivalrous heart went out in strong sympathy to these young people, who, in so many cases, find the battle of life a hard one to fight. He made himself responsible for the rent of the Morley Rooms, 14, John-street, Bedford-row, W.C., which form the headquarters of Miss Gough's work, and are at once a place of refuge and of pleasant resort for these busy workers in our big hive of industry.

Mr. Morley has gone from our midst, but his spirit has descended to those who bear his name, and have inherited his wealth. We have learnt with much pleasure that Miss Morley and her two brothers, Messrs. Howard and Charles Morley, have guaranteed £90 out of the £130 payable for the yearly rent of the Morley Rooms. Miss Gough hopes that other friends of this good work will undertake to pay or raise the remaining £40, so that she may be freed from this monetary burden, and be able to bend all her energies to the work of ministering help to her tried and toiling sisters. Our readers may rest well assured that that help is sorely needed. There are few chapters in the social life of our great city that would constitute such painfully interesting reading, if it could be faithfully written, as that which records the struggles of our young working women to maintain themselves in a life of virtuous honesty. The hindrances which they meet with can only be explained by the fact that, as of old, the devil goeth about, not, indeed, as a roaring lion, but as a multitude of cunning serpents, seeking whom he may devour.

Miss Gough devotes herself to her loved work, heart and soul, taxing her physical powers more than she ought. We sincerely hope she will have the sympathetic fellowship of those who would fulfil the law of Christ by bearing one anothers' burdens.

GREAT NORTHERN CENTRAL HOSPITAL.—The ladies of North London, under the presidency of the Baroness Burdett Coutts, are exerting themselves to raise a Jubilee Hospital Fund, which it has been determined shall be devoted to the building of the out-patient department of the Great Northern Central Hospital, now erecting in Holloway-road. Mrs. Harkness, 1, St. Mary's-road, Canonbury, N., is one of the hon. secretaries.

GOOD NEWS IF TRUE.—*The Interior* informs its readers that Col. Robert G. Ingersoll has left off fighting God, declaring, "I have fought God long enough. I have given up fighting God." Better would it have been for him, and for thousands of his countrymen whom he has led astray, if he had reached this decision years earlier. And if, instead of spending his strength fighting God, he had received the spirit of Christ, and told, with all his eloquence, the story of the Cross, how much good he might have done! And even now, although late, the door is not, we trust, entirely closed.—*Congregationalist.*

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Charles Garrett, of Liverpool.

In an excellent article on Foreign Missions a contemporary states that, although in all parts of the mission-field the conditions of success are to be seen—daring faith, magnificent activity, and heroic self-sacrifice—

> The Church at home supports the work with but a niggard hand. The nation spends annually sevenpence halfpenny in the pound of its income on the Army and Navy, threepence farthing in the pound on tobacco and snuff, two and sixpence on intoxicating drinks, and a little over a farthing in the pound on missions to the heathen. A little less than five shillings in the pound is saved every year; a little more than a farthing in the pound is laid on the missionary altar.

A noted Roman Catholic philanthropist in Liverpool, when he was organising a Boys' Home for waifs and strays, once appealed to the working men each to give a glass of beer per week, and said that if they would only deny themselves that much, he could proceed with his work. What an impetus might be similarly given to missionary effort by self-denial in the direction of that two and sixpence in the pound on intoxicating drinks, which in the foregoing statement looks so terribly large in proportion to the poor little farthing in the pound given to foreign missions.

"Sad to say, they do not live; they die morally and physically" were the words of Mr. Westgarth at the last meeting of the British Association, with reference to the needle-women and other female labourers in London and elsewhere, and the insufficiency of their wages. A correspondent has expressed surprise that we have not supported the plan proposed by Mr. Westgarth for the amelioration of the lot of these miserably paid toilers, namely, "co-operation and the wholesale scale," the co-operation involving residence in a huge barrack, with "sleeping berths and redemption fund." We should gladly have done so if we had been convinced that Mr. Westgarth's scheme was capable of practical solution.

The plan was stated in some detail in *The Times* of September 9, 1886. "An entrance deposit of 5s. to 10s. to begin the redemption fund," and a minimum weekly expense of 5s. 4d., "clothing excepted," even with 2000 tenants massed together, seems to us quite beyond the means of the majority of the East-end workers, most of whom do not earn a shilling a day. The question is as difficult of solution as it is painful of contemplation; but, desirable though it be that the toilers should be helped in the direction of making their earnings go further, a larger remuneration is still more desirable, and to attain to that it will be necessary to Christianise much of our commerce.

We rejoice to learn that Dr. Lansdell has recently distributed, in Siberia, nearly 60,000 Bibles. There are few peoples who need the comfort of God's Word more urgently than the Russian peasantry in the utter hopelessness of their abject lives; there is no reason why the Bible should not bring light and freedom to Russia as to other lands.

Captain Conder, whose name is so favourably known in connection with the exploration of Palestine, gives some hard knocks to modern critics in a paper in a recent number of *The Contemporary Review*, and the following extract from the valuable article may, with advantage, be remembered not only by critics of the Bible, but also by readers of their productions:—

> The fact is, that exegetical study is an extremely narrow basis on which to found a scientific estimate of Hebrew antiquity. To Wellhausen Graf is more important than Sennacherib, and the views of Vatke more instructive than the researches of Layard. The school to which he belongs takes to pieces the Bible and builds up a new puzzle of its own from the fragments. The pieces do not always fit into the new plan, so they are broken off and inserted into the gaps. This somewhat rickety structure is presented to us as a firm basis on which to build, and the authority of the critic is very often the only foundation on which we are asked to rely... What we want, indeed, is not a new theory as to the Elohist, or a new refutation of the errors of some obscure critic, but a new spirit of comparative study and an independent comparison of the Bible with monumental history. We want, in fact, to take our critic out of his study, and to sit him on a camel in the wilderness, to surround him with the same beings in all their primitive conditions of society and of thought, to humanise and to Orientalise the student.

In Rev. Herbert E. Miles's singularly interesting volume, "Poverty and the State" (*Kegan Paul & Co.*), there is a pathetic story, told originally by a special commissioner who was deputed by *The Liverpool Courier* to visit the homes of the poor:—

> In one house I entered there was a large loaf on the table, and the wife was about to divide a portion of it amongst the family, consisting of herself, the father, and five children, the latter eyeing the bread with painful avidity and earnestness. "Well," I said, cheerily, "I am glad to see you with such a good loaf." The woman, without answering, but with a quivering lip, turned the top of the loaf towards me, and there branded upon it, in large letters, was the word "Parish."

We fail to see the imperative necessity of thus wounding the susceptibilities of honest and deserving creatures whose misfortune it is to have fallen upon sad days. It is to useless degradation of this kind that we owe much of that feeling of dread of Poor Law relief which still influences the starving poor, and which leads numbers of men and women to face hunger and death sooner than accept parish assistance. It is time that these matters should be remedied, and that more of the spirit of Christ should be infused into our machinery of relief.

In our young contemporary, *The Faithful Witness* (Toronto), the following allusion is made to some remarks which appeared in these columns a few weeks ago:—

> The London CHRISTIAN very wisely comments upon the form of expression now so common with many Christians—viz., that of saying, "If the Lord tarry, we will do," &c. We fully agree with the editor when he refers such persons to the words of the Apostle James, "If the Lord will, we will both live, and do." Scriptural replies are always the best, for such will be in accord with the Divine will. Our Master *may* tarry, and we *may* live, and yet the work asked of us *may not* be in the line of his will. Brethren, let us be Scriptural. Don't coin expressions.

At a meeting in the Lower Exeter Hall, last week, the most prominent object, second to the lecturer, was one of four young ladies in the centre of the first gallery, engaged in a study in black and red, executed in Berlin wools. A speaker, less absorbed in his subject than was the lecturer, would have been uncomfortably attracted, not to say distracted. If our industrious sisters find it necessary thus to relieve the strain on the mind by the employment of the fingers, during the coming May Meetings, it would be desirable that they be seated a little less obstrusively than was our charming friend on this occasion.

We learn from our letters that there is a general desire for a Pentecostal blessing felt by most of the missionaries in Madagascar. They want their own hearts warmed, quickened, and then they believe God can work through them. They ask the prayers of Christians at home on this behalf. And not in Madagascar alone do we hear of the same want felt. If the missionaries themselves are feeling their need of new life, and seeking it, they will surely get it. That great blessing on the Congo last year, when so many were converted, came in answer to an almost despairing cry of one of the missionaries. He had been sowing the seed for some time without seeing any fruit, so he thought it better for him to leave that station; another might be more suitable. He determined to have three days with God alone that he might know His mind. In the second day, while yet praying, a chief came in sore distress on account of his sins. Then came another native, and another, all with the cry, "What must I do to be saved?" Thus was the answer sent in showers of blessing.

A distinguished visitor to our shores once declared that the most beautiful expression he had found in our language was the one he read upon the walls of our hospitals—"Supported by voluntary contributions." The words are still to be found, but we are sorry to learn that they are becoming to a large extent obsolete. A competent authority has stated that in order to relieve the metropolitan hospitals from their pecuniary embarrassments, and set them thoroughly free for their work, a sum approaching a million of pounds is necessary. We do not believe that our fellow citizens will readily forfeit their character for generosity by allowing such institutions to be placed upon the rates. It is a matter of regret, we think, that less important objects have obtained precedence over the claims of hospitals in this year of Jubilee.

Waste of energy through overlapping on one hand, and great neglect of certain districts on the other, are concurrent and striking features in London mission efforts. We are glad to record that the work in Glasgow, which was, four years ago, reduced to a system by which every congregation had a certain district allotted to it, is producing most satisfactory results. One of the co-operating churches alone has received an addition of one thousand members through the continuous missionary efforts of its voluntary workers.

Our readers will be rejoiced to hear that, after eighteen years' labour, the revision of the Kaffir Bible has been completed by Rev. Mr. Kropf. He is coming to England to see it safely through the press. Eighteen long years of patient work; but what a harvest of blessing is to be reaped on the white fields of Africa.

It is easy to theorise about thrift; it is difficult to realise how hard it is for some to practise it. The poor man who detailed his circumstances at the Bow-street Police-court the other day most assuredly had met with hard times. He said he had come from Bristol with his wife and two children, had found work at the Tilbury Docks, and had saved £14 10s. But work had failed, his two children sickened and died, and all his savings were spent. He proposed to walk to Bristol, and he asked for a little sum to help him on his way. He received twelve shillings. The donors to the poor box at the police-court will be gratified to know to what needful cases the money is applied.

But thrift is a means, not an end; and if this were recognised and practised after the following fashion, we can imagine that our great rescuing societies would almost become self-supporting:—A gentleman called at the Royal Caledonian Asylum a few days ago, and begged leave to present the treasurer with a cheque for a hundred guineas. He had been educated in the institution, had attained to a competency, and thus desired to acknowledge the value of the training he had received. We should be glad to record similar incidents.

It is the growing fashion for the Press, in the prostituted name of freedom, to praise and exalt the Romish tyranny. A few days ago *The Pall Mall Gazette* spoke of Popery as the most conservative, and *The Echo* advocated its claim as the most ancient, Church in Christendom. Then *The Pall Mall* asks, in its first article on March 24, "Why should we boycott the Pope?" eulogises Prince Bismarck as the shrewdest statesman in Europe, and applauds him for having eaten his proud boast uttered in 1875, "We shall not go to Canossa," by going to Canossa in 1887. When Prince Bismarck gained his Parliamentary majority the other day by the intervention of the Pope and the Roman Catholic vote, men who read the Scriptures and gain understanding of the times, wondered whether other European Governments would also accept or invite the Pope's intervention. *The Pall Mall*, in its oracular way, answers the question thus:—

> The Pope has learned that, subsidiary to his primary function of chief pastor of the souls of men, an immense deal can be done by a judicious attention paid to their worldly welfare. To avert needless war, for instance, is one of the most simple and obvious of all the duties incumbent upon a well-meaning man. The Pope has already arbitrated in one international dispute, of small importance, it is true, but it is the first step that costs, and the Papal Chair may become the Peace Centre of the modern world. This, however, is but one of many possibilities of the future to which we cannot shut our eyes. How much longer is England to remain outside a centre of influence which seemes destined to effect great things for humanity and civilisation?

Thus Englishmen, in the name of liberty, applaud the foulest tyranny the world has ever seen, and which can no more change its nature than the negro his skin or the leopard his spots. Was a vainer speculation ever dreamed than that "the Papal Chair may become the Peace Centre of the modern world"—"a centre of influence which seems destined to effect great things for humanity and civilisation"? Let History, the Inquisition, the *Quemadero*, and a thousand events more recent, if less startling, answer. Let the persecution of the Madiai reply. Or, if they have faded from memory, ask any of Christ's faithful witnesses in any country where Popery at the present time is dominant.

"OF ONE ACCORD."

WE cannot too cordially express our appreciation of the excellent anti-Papal Lectures delivered by Mr. Grattan Guinness at Exeter Hall. They will shortly be published, and will, we trust, have a world-wide circulation. We observed, however, not a few faithful and earnest Protestants who were smitten by the scathing assaults upon Futurism. There were brethren who smiled uneasily and incredulously, and sisters who frowned severely and defiantly. In all probability the uppermost feeling with which these went away was hostility to the historic interpretation of the Revelation rather than to the Romish apostasy. This was not the desire of the lecturer, nor the purpose of the Association under whose auspices the lectures were delivered.

The north wind makes the traveller draw his cloak closer round him; the warm south wind woos him to lay it aside. Is it really impossible for those who take such apparently opposite views of New Testament prophecy, to admit that their opponents are not altogether fools and blind? At present they practically say to each other, "The prophecy which promises blessing to him that readeth it, is read in vain by you. It is worse than useless to you, for instead of sucking the honey of truth out of it you only extract the poison of error." We believe this to be a cruel and unfounded charge on either side. God is not, to one or to the other, "as a liar, or as waters that fail." Every reader gets his blessing; but it consists chiefly, not in the outward interpretation, but in the deep that lieth under. For example:

In Rev. vii. the Seer records two visions full of comfort to the suffering saints of God in every age. An endless controversy rages as to whether the 144,000 are Jews or Christians; whether the number is literal or symbolic; whether the fulfilment is past or future; whether the great multitude are the same or a different people; whether "the great tribulation" relates to the Church in a past or present period, or not to the Church at all, but to the Jews when the Church has been removed to heaven. And all the while the chief joy of the visions is missed, viz., this—(1) That before He that sitteth upon the throne will permit the winds of the earth to blow, or the four angels to hurt the earth and sea, another angel having the seal of the living God stays their hand until the servants of God have been sealed upon their foreheads. And (2) That after the great tribulation has been endured, they who have washed their robes and made them white in the blood of the Lamb are before the throne of God and serve Him day and night in his temple. They were his servants on earth; now, saved and blessed, they serve Him in heaven. And not only so: "He will gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke xii. 37). "The Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

These visions were surely given to comfort God's servants in all ages, whether it be the corporate Church or the individual saint; on a scale as long as the dispensation, or as brief as the experience of a lifetime; and to assure them that the living God seals them with their Father's name; that He that touches them, touches the apple of his eye; that not one of them is lost, or the defined number would be incomplete; that the little flock is an innumerable multitude; and that though men kill the body, there is no more that they can do; but when Satan has done his worst for them in time, God does his best for them throughout eternity.

The simple reader, who knows nothing of systems of fulfilment, finds truths like these, now comforting to the redeemed, now denunciatory of their enemies, on every page of this holy Book. If brethren who, down in the depths of their hearts, love each other, would come apart into a desert place and rest awhile, with one accord, in one place, at the Master's feet, the Lamb in the midst of the throne would even now lead them by the fountains of the water of life, and feed them there on the bread of heaven—on angels' food. Ephraim would then no more envy Judah, nor Judah vex Ephraim. "They shall see eye to eye when the Lord shall bring again ZION"—where the twelve tribes are one united Israel. M.

UNION HALL MISSION.

THE annual gathering in connection with this Mission, which is now in its twenty-seventh year, took place on Thursday evening in the Union Hall, Carlisle-street, Edgeware-road. In the afternoon a meeting for praise and prayer, which was well attended, was held. Among those who took part were Messrs. Robert Paton, James Townley (of Wood Green), W. R. Lane, J. Jackson, and Robert Bilke, the energetic director of the Mission.

In the evening the hall was crowded to overflowing. Mr. Bilke read the report, which was replete with tokens of God's power and goodness. The different agencies are being vigorously carried on, and large numbers of the spiritually destitute are constantly being brought under the power and influence of the Word of God. A new branch has been added to the Mission in close proximity to the Wandsworth-road, and to this fresh effort much encouragement has already been given. Bible carriage work is carried on with two tricycle carriages and a hand carriage.

The Chairman (Mr. R. Paton) rejoiced that Mr. Bilke received so much assistance from volunteer workers, by whom he was surrounded, and expressed the hope that Christian friends would show their practical sympathy with the mission. Mr. Henry Varley delivered a soul-stirring address. He showed that one effect of the present depression in trade had been to render the country heathier, freer of crime, and more sober. Brief speeches were also given by Messrs. Thomas B. Miller (of Barnet), Herbert W. Taylor, and Dr. Barnardo.

ALL-NIGHT RESCUE WORK.—This much-needed work has been continued by The Christian Community since October last. Instead of diminishing, the need seems to increase as the winter advances; the numbers have grown from about 100, till they now reach as high as 170, as many as can be accommodated at one time. These poor and destitute men (few women are met with) are gathered from the streets in the dead of night, without a penny to secure a night's lodging, many poorly clad and all but perishing with want and cold. In this state they gladly and gratefully accept the shelter of the Mission Hall in Thrawl-street; where, after resting till seven o'clock, they are supplied with a good breakfast, which proves a great boon to them; indeed, to see them at breakfast is quite a scene, as many simply devour the food, showing the terrible condition they are in. After the meal a religious service is held, when they are faithfully dealt with. Besides this night-work, the Mission has been doing a great deal by free dinners, breakfasts, teas, and cocoa-suppers, to alleviate the general distress; as well as by bread, coal, grocery, and lodging tickets, and in other ways helping, in connection with the seven Mission Halls which are all in destitute localities. The secretary is Mr Jas. Atkinson, 28, Enfield-road, Kingsland, N.

A MISSIONARY VALEDICTORY.

Very encouraging progress is being made by the China Inland Mission towards securing the hundred new workers they hope to send this year to the front. Already two parties have left our shores, and are being carried swiftly across the sea, Chinawards. A third party will soon follow them, and for these a very hearty farewell meeting was held at 186, Aldersgate-street, last Friday evening. The large attendance of young people was a pleasing indication of the growing interest that is being felt in the evangelisation of the world. The following are the names of the outgoing party, who leave on April 7:—

Mr. and Mrs. Armstrong, Miss A. E. Knight, Miss L. K. Ellis, Miss M. E. Scott, Miss A. A. Miles, Miss H. Judd, Miss E. Culverwell, Miss L. M. Forth, Miss Stewardson.

The president on Friday evening was Mr. Robert Scott (of Messrs. Morgan & Scott), whose interest in the occasion was a special one, his daughter being one of the outgoing party. It was with a good deal of suppressed emotion that he made some references to this personal matter. He said he had desired to follow the leadings of God, without attempting to hasten or to hinder a decision, and now that his beloved daughter was on the point of leaving home and native land for this blessed service in a far-off country, he could only say, "The Lord gave, the Lord taketh away, and blessed be the name of the Lord." Mr. Broomhall and Mr. Hudson Taylor, both of whom have children labouring in the same field, assured the chairman and other parents who had made similar sacrifices, that, though absent in body, their dear ones would be even nearer in spirit than before, and their service for the Master would bring a fresh joy to the parental heart.

Brief but touching words were spoken by Miss Judd, Miss Knight, Miss Ellis, Miss Scott, and Miss Stewardson. All had something to tell of the marked and wonderful way in which God had laid this step as a burden on their hearts, and how He had cleared obstacles out of the way, making for them a plain path. All asked to be remembered in prayer by Christians at home, that God would use them, both by word and by life, to commend the Saviour they loved to those among whom they might labour. The last-named lady, Miss Stewardson, goes out in connection with the Bible Christians, and her field of labour will be Yunnan, where several young brethren attached to the same community are now working.

It must have been highly encouraging to the departing sisters to hear the good news of progress, and the open doors on every hand, told by Mr. Hudson Taylor, in a short address. Equally encouraging were the extracts he read from the letter of one of the lady missionaries in China, describing the daily joy that filled her own soul from communion with God and a growing sense of his presence and power. Mr. Taylor did not paint the picture exclusively in bright colours; he spoke of many things in which the native Christians are sadly deficient by reason of previous surroundings, and the workers need much patience and wisdom in helping them on in the Christian life. Mr. Taylor said he hoped the Y.M.C.A. and the Y.W.C.A. would prove good recruiting ground for future additions to the ranks of the workers.

The proceedings were closed by earnest prayer from Mr. R. Burn, commending the young friends present and those already in China or on the way to the protecting care and guidance of God. The meeting was convened in connection with the Young Men's Foreign Missionary Society.

WINCHESTER.—Mr. Herbert R. Francis has been holding nightly meetings at the Pavilion and St. John's Rooms, for three weeks, which have resulted in much cause of thankfulness for salvation of souls. Mr. Francis will (D.V.) conduct a similar mission at Wood Green, N., from April 3 to 10, for which prayer is asked.

MESSRS. FULLERTON AND SMITH.

These earnest and popular evangelists have just concluded a fortnight's mission at Melbourne Hall, Leicester, which has been richly owned of God. On each succeeding evening large congregations have listened with unabated interest to the singing of Mr. Smith, and to the forcible evangelistic addresses by Mr. Fullerton; whilst the Lord's Day congregations have been simply overwhelming, the overflow meetings in the lecture hall numbering five to six hundred persons.

There have been many tokens of the presence of God's saving power; not the least of which has been the conversion of several lads from Mr. Meyer's Working Boys' Home. In one family five of the children have been converted, to the exceeding joy of their godly parents. On two occasions Mrs. Fullerton has addressed overflowing congregations of women only. Already nearly two hundred names have been handed in, and an impulse has been given to the whole work.

F. B. M.

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THE MINISTRY OF SONG.

On Thursday evening last, by invitation of Mr. J. E. Mathieson, a gathering of the various evangelistic choirs engaged in mission work in the metropolis and suburbs took place in the New Metal Exchange, Whittington-avenue. Seven choirs were represented, two of which—the North and the South London—have been in active work since Mr. Moody's visit in 1875. Much pleasure was felt at the spiritual tone and unanimity in the discussion that followed the opening remarks of the chairman, Mr. Mathieson, who specially pleaded that the work should be carried on in Gospel simplicity, and not simply to please an audience.

Mr. M. H. Hodder urged individual responsibility to realise that the singing is for the Master, and, therefore, should be rendered in the brightest, truest, and heartiest way possible.

We were glad to hear the outspoken remarks of various gentlemen on the necessity of abstaining from the introduction of more pretentious music than that conveyed in the simple Gospel hymns of Mr. Sankey and Mr. McGranahan.

About 250 ladies and gentlemen were present, representing choirs from Stratford, Peckham, the Mizpah Band, Walthamstow Male Choir, the South, North London, and North-west Choirs. Early in the evening Lady Ashburton gave an invitation to all the choirs to hold the next Conference at her house at Addiscombe. From the discussion that took place it was evident that the interchange of thought and method of work is one which should be well supported by Christian workers who recognise the mission of consecrated voice and song in the glad work of spreading the Gospel.

A NEW VOCATION FOR EDUCATED WOMEN.—In connection with the West-end Hospital for Nervous Diseases, 73, Welbeck-street, a new school has been formed, the object of which is the training of nurses competent to apply the massage and electrical treatment so effectual in nervous diseases. There are at present about twenty-five nurses undergoing training, and certificates of qualification were recently given to three by Dr. Tibbits, who said that a new and altogether suitable career for educated and well-nurtured women was thus opened out.

REQUESTS FOR PRAYER AND PRAISE.—Prayer for blessing on the following special missions:—Mr. Herbert R. Francis, at Wood Green, N., April 3 to 10; Mr. J. M. Scroggie, at the great Assembly Hall, Mile End-road, on Sunday next; Rev. W. Hay Aitken, at St. Jude's, Mildmay, N., April 3 to 11; on a mission now being held at Scole, Norfolk.——For special services for children and young people, by Mr. Josiah Spiers, at Abbey-road Chapel, St. John's Wood; also at Woodside-park, near Barnet; also at St. James's Church, Hatcham, by Mr. Martin J. Hall.——The widow and daughter of a deceased missionary request prayer that they may have a safe voyage on their return from Africa; also, that they may be made a blessing on board ship.——Praise for great blessing received at Mr. Herbert R. Francis' mission at Winchester, and Mr. Opie Rodway at Cinderford, Forest of Dean.

THE BRIDEGROOM.

Sweet and tender are the accents
  Of the Bridegroom of my soul;
Since He told his love unto me,
  Peace doth like a river roll—
Peace of conscience, not of spirit;
  All He gives me, I am his,
And I know it—know it truly—
  He, the source of all my bliss.

Yea, the accents, soft and tender,
  Make the darkened pathway bright—
Heard as well when morn is smiling,
  As in disappointment's night;
Only He can speak to gladden,
  Only his sweet words can cheer,
And the loving way He says it!
  Breaking on the listening ear.

Speak, then, often, blessed Bridegroom,
  Weary thou canst never be;
Sad, that e'er the thought could enter—
  I could weary be of Thee!
Grace alone can keep me listening,
  Wakeful, restful, safe, and sure;
In thy clear and tender accents,
  Saviour, speak for evermore!

A. Midlane.

BOYLE, IRELAND.—Most successful evangelistic meetings have been held here during the past month, conducted at first by an agent of the Irish Evangelisation Society, and afterwards by a Presbyterian minister. The meetings have been greatly blessed, and much good has been done.

THE CARTER HOME, CLAPHAM.—The friend of this Institution assembled in large numbers i Clapham Hall last week to take leave of thirtee of the lads who are to form part of Miss Macpherson's Jubilee party of emigrants. Dr. Cronin, th treasurer, spoke of the excellent rescue work tha had been done by the Home, and also of th wonderful health enjoyed by the boys, of whom not one has proved a failure. One lad goes t South America, where, under the care of a missionary association, he will work at his trade as shoemaker, and render assistance to an industria mission.

SANDGATE SOLDIERS' INSTITUTE. — Thi Institute, with which the name of the late Mis Papillon will always be associated, has issued very satisfactory report of the year's work. Ove 10,000 visits have been made to the Home b soldiers, and there has been great blessing amongs these, as well also as amongst the coastguardsme and others who have attended the meetings. Th attendance on Sunday evenings is sometimes s large that the necessity of enlarging the hall i being considered. The Gospel temperance societ has sixty-three members, and is proving its usefulness in many directions. The missionary is M H. Hall, Institute House, Chapel-street, Sandgat

OBITUARY.—Thomas Rawlinson, evangelis of Northampton, died on March 21, aged sixty-seven. At the time of his death he was engage in connection with the Prison Mission at Northampton by Rev. Edward G. Parr, chaplain of th goal there, who writes:—"He was ill three week but being 'ready both in body and soul' for a lon time, he had nothing to do but to die. I ca hardly realise that his bright cheery presence is be seen no more here; for he was one of the mo faithful souls and friends that I ever expect meet with in this world. It was 'short toil, etern rest' with him. He was a faithful member of th Open-Air Mission, and was accustomed to take h musical instrument, stand, and banner into Northampton Market-place, and was thoroughly at hon in 'the diocese of open-air.'"

TEMPERANCE WORK AT MANCHESTER.—A the annual meeting of the Manchester Women Christian Temperance Association and Polic court Mission important statements were made wi reference to the progress of this work. Th Police-court Mission has been signally blesse Much careful attention has been given to the po victims of intemperance and other sins, with go results. Altogether, nearly 1900 pledges ha been taken through the efforts of the Associati in the past twelve months. Arrangements ha now been made whereby inebriate women may sheltered from temptation in a Home opened the Yorkshire Women's Christian Temperan Association. Mrs. Ormiston Chant, in an earne address, urged the women of the country to becor abstainers, whereby, to a great extent, men wou follow such an example.

EVANGELISTIC NOTES.

Mr. and Mrs. Newman, of St. Neots, have conducted a fortnight's special services at the Ragged School, Chesterfield, and much spiritual good has resulted therefrom.

Sunderland.—In co-operation with the local Y.M.C.A., Mr. C. Russell Hurditch has held a series of most fruitful Gospel meetings in this town. They were well attended, and afforded some remarkable cases of awakening. The afternoon Bible-readings were times of refreshing and inspiration.

Queen's Park, Paddington.—The evangelistic mission conducted by Mr. and Mrs. Wiggan at the Tabernacle, in Herries-street, Queen's Park, has been remarkably prospered, and the prospects are very cheering. Every branch of work is going on well, the congregations are large and happy, and there is a large Sunday-school, with growing Band of Hope and Temperance branch. Many persons have made profession of faith in Christ at the services.

Sherborne.—Mr. Wookey recently addressed upwards of three hundred men in this town on the subject of "Social Purity." His earnest and pointed words in denunciation of the prevalent sin, of iniquity, and of those who are ever ready to impute all blame to the woman's side, were listened to with the deepest attention. Many responded to the fervent appeal then given to yield themselves to Christ. A resolution, condemnatory of the C.D. Acts in the Colonies, was unanimously carried.

Rev. E. Payson Hammond has been holding meetings for the past four weeks in the upper part of New York City, in a large hall accommodating thousands. The various churches in the locality have united in the movement. Many who seldom attend church are being drawn out to these meetings. It is in a locality where there are multitudes of non-churchgoers. During the past four weeks in these meetings, and in those in Washington Heights, something like 800, young and old, have professed conversion. Mr. A. J. Maxham has assisted Mr. Hammond in rendering very attractive solo singing. Many hearts have been moved by his pathetic and thrilling songs.

Savannah, U.S.A.—Rev. James Wharton, of Barrow-in-Furness, has been giving another winter to Gospel work among the freed men of our Southern States. This is Mr. Wharton's fourth winter in this important work. Gracious results attended his work three seasons in New Orleans. Last October he arrived in Savannah, Georgia; he has held meetings in the thickly settled rice lands, where nearly all the people are negroes, sleeping in open cabins, and knowing all the privation of these poor souls. They are hungering for the simple Word of Life, ready to yield to the charm of a complete salvation. The results in these rural places, and in Savannah, have been of a remarkable and cheering character.

Dr. G. F. Pentecost has for three weeks been conducting a mission in Norwich, N.Y. For twelve years, since the last mission, the religious life of the people has been growing colder and harder, and at the end of the first week's work Dr. Pentecost declared it the hardest community to move he ever found. The Bible-readings in the afternoons were a continual feast of Scripture instruction, and it was here the battle was really won. At the end of the second week's work, says the New York *Independent*, the whole aspect of the community was changed. Before the close of the mission there had been one hundred professed converts, and at prayer-meetings held in the different churches afterwards there were also many conversions.

Mr. Spencer Walton held a united mission of the Y.M.C.A. and Y.W.C.A., Harrogate, from March 3 to 14. The Bible-readings every afternoon for Christians were well attended, and proved, we believe, a rich blessing to many. The evening evangelistic services were also attended by growing numbers, till on the last Sunday of the mission the large hall was filled to overflowing. From the first there were manifest tokens of the Holy Spirit's working; but it was after a very searching appeal to Christians and backsliders on Thursday evening, March 10, that the blessing was most clearly and fully manifested. The following Friday and Sunday were also days when all could not but feel, "Truly the Lord is in this place." There had been much special prayer beforehand for young women and for the railway-men, and marked definite answers were the result for both

Ryde.—Rev. R. Balgarnie has been conducting mission work for a week at George-street Chapel, Ryde, Isle of Wight.

Avock, N.B.—The special Gospel meetings in this Ross-shire fishing village have closed, but have left a very deep and genuine blessing behind them. Subsequent to the time at which our recent account of the work was written, many were brought under the power of the truth, and give every evidence of real conversion. The whole place has been stirred to a deeper interest in spiritual things, and one can scarcely enter a dwelling without meeting traces of the movement.

Mr. C. James.—It is evident from the Canadian newspaper Press that the visit of Mr. Charles James (of the Gospel Purity Association) to Canada has been fraught with much good. His first meeting at Toronto was under the presidency of the Bishop. He also addressed a great meeting there in conjunction with Rev. Sam P. Jones, the Southern evangelist. At one of his lectures on "Purity," at the Y.M.C.A., Hamilton, every young man present rose to signify assent to the White Cross obligations. Mr. James is now in the United States.

Chicago. — The mission in which Messrs. Moody, Murphy, and Sankey are now engaged in this city, has already resulted in a great awakening. A class has been reached utterly untouched before. "Old church-goers, the hardest men to reach in Chicago," are being greatly moved. The ministers of the various churches are uniting heartily in the work, and out of the largest congregations ever seen large numbers are coming forward for Christ. In one church over forty have already been baptized as a result of this effort, the influence of which is being felt all over the city. Mr. Moody says he is amazed at the interest excited. All they have to do is to put in the sickle, as the fields are ripe. Mr. Murphy is to remain all the summer, as the work he is engaged in has only just commenced.

Mr. Henry Varley held a mission at Eastbourne from March 13 to 23. Commencing at the Y.M.C.A. the meetings increased until the large Town Hall was crowded out. At the afternoon Bible-readings, attended by between five and six hundred, many difficulties were confronted and removed. The setting forth of the Lord Jesus as the present *life* of the believer, and the bold reputation and exposure of the heresies of modern thought were the leading themes in these meetings. On Saturday evening, the 19th, a stirring address to men only was listened to by upwards of seven hundred, with marked attention and evident profit. Mr. Varley is arranging visits to a number of towns in the South and South-west of England, to preach Christ, and will make this an opportunity to advocate the work of the China Inland Mission, and to seek help towards the sending out of the proposed hundred missionaries this year.

Rev. W. Haslam, during April, will be engaged as follows:—1—9, Trinity Church, Buxton; 9—19, St. Peter's Church, Congleton; 23 to May 3, St. Mary's Church, Hammersmith-road, West Kensington.

BARBICAN MISSION TO THE JEWS.—Mr. P. I. J. Warschawski in his seventh report pleads for work among his Jewish brethren. He is able to rejoice over several who have testified their entire faith in Christ, and who, therefore, have had to endure the scorn and contumely of members of their own families. Numbers of the Jews in London are in great distress, many being refugees from Russia whence they have fled with barely sufficient clothing. The various classes and Gospel addresses are well attended, and the monthly Bible-readings are much appreciated. Mr. Warschawski's address is Barbican House, 11, Torriano-avenue, Camden-road, N.W.

HOME FOR DESTITUTE CHILDREN, CRAIGS, STIRLING.—In *The Stirling Journal and Advertiser* a correspondent gives an interesting account of a visit to this Children's Home, originated and carried on so successfully by Miss Croall. The picture presented of cleanliness and comfort pervading the establishment, and of the happiness of the inmates, is a very attractive one. The contrast between the past life and the present of these little ones is great indeed, the change being in itself a long stride in the upward way to purity and holiness. Attention is, however, drawn to the need for further room and space. "The nursery, for instance, is much too small for twenty rompers —big boys and little babies." A separate room

CONTINENTAL & FOREIGN NOTES.

PARISIAN MORALS.—The seven Courts of Appeal in Paris pronounced in one day last December, 330 divorces!

HOLLAND.—As the result of a recent law, 12,000 of the lowest public-houses have just been closed in this country.—*Témoin de la Vérité.*

LORD'S DAY OBSERVANCE.—The week of prayer for this object will (D.V.) be held in various Christian countries April 10—17.

PORT SAID.—Mr. Eoll writes:—"I have taken possession of a hall for our meetings, and am now busy fitting it up; it will contain seats for 120 to 125. All rents are paid in advance."

THE GUILD OF THE "IRON CROSS," a Society of working-men leagued together against intemperance, blasphemy and impurity, was founded in Philadelphia in 1883, and has a large membership.

SOUTH SEAS.—After twenty years of work in the Melanesia Mission, Rev. C. Bice has landed at Plymouth. His twelve months' leave of absence is to be employed in giving information regarding the work, conditions, and prospects of the Mission to the savage tribes of the Southern Seas.

DEATH.—Mdlle. Solle, of Contréglise, near Vesoul, well known for her Christian liberality, has just died, aged sixty-one. She has left to the Presbytery her château and adjoining estate, to be used as an orphanage hospital, or for some other useful purpose in connection with the church.—*Le Petit Messager.*

THE COLOUR PROBLEM.—The authorities of the Methodist Church have decided that coloured students shall not be excluded from the Chattanooga University. They also require the local directors of the University to ask for and insist upon the resignation of Professor Caulkins for refusing to shake hands with a coloured minister of his own denomination. Unless these demands are met within sixty days, the board of managers will cancel their contract with the local authorities.

THE PEACE SOCIETY OF FRANCE.—The Peace Society, 47, New Broad-street, London, E.C., has recently circulated in France a large issue of papers specially prepared and translated, with a view to interest our neighbours across the Channel in the great question of International Arbitration. M. Frederick Passy and several other members of the Chamber of Deputies are heartily co-operating in similar efforts. They have secured powerful allies and supporters in M. Jules Simon, M. Ferdinand de Lesseps, and M. Godin, of Guise (Aisne).

FACTORY WORK by women and children is happily being inquired into by some continental nations. In the Netherlands it was found that children are sometimes employed twenty-four consecutive hours in bakeries, and are made to sweep out red-hot furnaces. In France the law forbids children under thirteen being sent out to work, and boys under sixteen and girls under twenty-one are not allowed to labour more than twelve hours out of the twenty-four, but these laws are continually evaded; some more effectual methods of working them are therefore being adopted.

BALTIC PROVINCES, RUSSIA.—Matters here are in an unpleasant state. Many Lutherans have been got to give in their adhesion outwardly to the so-called Orthodox or Greek Church, and these come under the operations of the penal laws which forbid members of that church to have any religious dealings with other churches. The latest intelligence from Turkey is to the effect that two American missionaries have been expelled from Monastir for distributing books opposed to Islamism. Turkey and Russia agree in one thing—namely, that they will permit no conversions from the national faith of each.

INTOLERANCE IN TURKEY.—Miss Webb, secretary of the Society for Promoting Female Education in the East, in addressing a meeting of ladies at Exeter, said a wave of religious intolerance seemed to be passing over Turkey. The Society had had notice to close their schools unless certain, almost impossible, conditions where complied with in one month. The work at Bethlehem had since been threatened, and it was feared that the same interference would be experienced at Lebanon. There was no personal danger at present, but the closing of the schools would be a calamity. In the course of her address Miss Webb contrasted the action of Turkey, which professed to be a civilised power in Europe, with that of China recently.

A MOHAMMEDAN COLLEGE.—A rumour was recently circulated widely of the existence of a vast Mohammedan College in the north of Africa, which was reported to contain ten thousand students, and from which it was said that one thousand Moslem missionaries are annually sent forth. General Haig, who has just completed a most important journey of exploration in the interior of Arabia, has sent to the Church Missionary Society a report in which he describes the true state of this Moorish University. It appears that the students of the College do occasionally number eight thousand, but that is only just before a conscription, and the number is rapidly reduced as soon as the conscription is over. As a matter of fact, only about half-a-dozen of its members proceed to a degree each year, and they become crystallised bigots rather than active missionaries. In fact, the General says that Mohammedan missionary zeal is a thing of the past; it never outlives the power of the sword, and the Arabs themselves say there are "no Moslems now, they are just like Kaffirs." Nevertheless, it is a fact that among the ignorant tribes of Central Africa the religion of the Prophet is rapidly spreading through the influence of the Arab traders, and experience has long taught how much more difficult it is to bring the Gospel home to those who have embraced the tenets of that religion than to those who still remain

Letters to the Editor.

DAILY LIGHT ON THE DAILY PATH.

DEAR SIR,—In the article on Mrs. Daniell, in last week's issue, you say Mr. Wilson was the compiler of the above-named book. This is a mistake. No Mr. Wilson had anything to do with the book, which was entirely compiled by the late Mr. Jonathan Bagster, his eldest daughter, and one of his sisters.

I should be obliged if you would correct this accidental mis-statement.

Yours truly, ROBERT BAGSTER.

15, *Paternoster-row, E.C.*

UNPAID NATIVE AGENCY.

DEAR SIR,—I have been reading with the deepest interest the letter of Messrs. Radcliffe and Mathieson on "Unpaid Native Agency in Heathen Lands," and would like to commend the subject to your readers for deeper consideration.

How are new converts, and they of comparatively ignorant races, so far as spiritual religion is concerned, to be induced to enter upon lives of devoted, unpaid service to Christ without having the example shown them by their white leaders, as Paul showed an example to the "native agents" of his day?

Nay more, seeing that the common reproach: "They are well paid for it," prejudices so many English people against all ministers of religion, how can we imagine a heathen nation remaining without the strongest prejudice, if they see one class of ministers, foreigners, apparently well-circumstanced, and a larger class, their own countrymen, labouring without pay?

Surely the order of things should be the reverse, the leaders suffering most, the fountains of teaching giving the very highest example! And, thank God, there are not wanting in our days, I believe, many specimens of such following of Paul and of Christ abroad as well as in this country, so that if the right ideal be only held up there is every reason to hope that ere long every heathen people may be blessed with the sight of labourers who, instead of repelling them with the surroundings of wealthy civilisation, will win their hearts by manifesting absolute self-renunciation.

To attain this result, however, demands of us who are amidst all the comforts of our own land a no less complete self-denial. It would be monstrous to call upon our representatives amongst the heathen to live in poverty, whilst we clung to all the comforts that money can buy. And I am certain that we cannot expect either white or "native" servants of God abroad, to be more devoted than those from whose "bowels of mercies" they spring.

Is it possible to raise up "native agents" here who will really give up their all freely for the salvation of souls? I thank God that we can say from positive experience, it is. In this country we have in the Salvation Army no less than 480 officers in training who receive no salary, but are simply provided with plain food, mostly given to them by the people amongst whom they labour.

Every one of these, before being accepted, was certified as a good servant by his employers, so that there is no doubt they could all be in "good situations," if they preferred money-making to soul-saving. But, thank God, they have renounced the world for ever, expecting no better lot when officers commanding our Corps, than in their candidate days. I recently met our officers in a certain agricultural district, and I found that the average amount of money drawn by them weekly for their support was during January 4s. 5d. per week. Yet not one of them wished to leave that district for a richer one, or, indeed, thought himself in hardship. Even in the colony of New South Wales a recent letter informs us that "very few of the officers" of one district "draw any salary." In India and Ceylon our white and native agents live alike upon the native food, which costs them from 2d. to 4d. per day. And God has raised up thousands of men and women of all classes, not only in this country, but in the United States and Canada, where the incomes of the working classes are larger, who are eager to accept the position of a Salvation Army officer, as rapidly as we can raise funds for their outfit, training and travelling expenses.

Under these circumstances, I would appeal to your readers to adopt for themselves the life of self-denial which they wish Chinese, Hindoo, and African converts to come up to. Then the resources of Christ's kingdom will soon be equal to the maintenance, without any secular labour, of millions of "native agents," besides the hosts of converts working under each of them in their leisure time, without any cost at all.

I never can see the advantage of puzzling discussions as to the precise arrangements of the Apostolic Church. Surely God expects us to-day to serve Him, not merely as the Apostles did, but with all the improvements our century puts within reach. Nobody would tolerate the idea of a Paul to-day occupying part of his time with tent-making, when a Roman penny from half a dozen of his brethren would free him weekly from all earthly cares, to spend all his time for the world's salvation. If every reader of THE CHRISTIAN would imitate the Apostolic style of living, and give the consequent saving-up to maintain those who labour only for Christ, there need be no more appeals for funds to support them, and no more difficulty in supplying "native agents" by the million.

Who, by the grace of God, will celebrate this Jubilee Year by getting themselves freed from all the chains of wealth and fashion, and sending all their portions to their brethren at the battle front? I confess that I should write far more strongly, were it not for the conviction that the gentlemen who sign the letter on native agency are themselves far ahead of their own appeal, and that they write, probably, in despair of inducing white men to live as they propose yellow and black men should. To my mind, these distinctions, in connection with the cross of Jesus are horrible. What we wish the heathen of yesterday to do, let us do ourselves. Then shall we know in our own souls all the glorious gladness of God's Jubilee, and be able to raise the millions of heathendom to the same grand level. G. S. RAILTON.

101, *Queen Victoria-street, E.C.*

THE CHOICE OF CHAIRMEN.

DEAR SIR,—I read the following lines in your last week's issue, "We could not but feel that it is a hazardous experiment placing in the chair of such a gathering, one who is unfamiliar with the ways and methods of the Association." I do not desire to refer to this particular incident, but to express my surprise that so many of our religious meetings are rendered unbearable through the unfitness of the selected chairmen.

It appears to me from facts continually before me, that "wealth" (and in some few cases a "title") is the only fitness sought by those who have the arranging of such meetings. Surely a higher standard than this is required amongst us?

The Churches of our land are overrun with men who have no gift (and in many cases little piety), who have pushed themselves forward, relying on their acquired wealth or position; and it is to be deeply lamented that they are made use of as chairmen, to the detriment of God's work.

Many men now posing at our Christian assemblies as chairmen and speakers have little to recommend them but their gold, and yet they are thrust into leading positions by our religious committees, because it is the impression that "wealth" carries so much influence in these days. What use is a man as a chairman unless he has a fair knowledge of the Society's work he has undertaken to advocate. I would thank you to allow me to enter my protest against this growing evil; it is an awful stumbling-block to the progress of Christ's work.

Yours truly, JOHN SHRIMPTON.

38, *Lincoln's-Inn-Fields, London.*

HOME FOR AGED BLIND MEN.—This new Home, which is an off-shoot of the Home for Aged Christian Blind Women at Crouch-hill, was opened on Friday last. Rev. J. Ossian Davies, of Tollington-park, presided, and was supported by Rev. W. H. Barlow, the new vicar of Islington, who delivered the dedicatory address, and others of the local clergy. Rev. Henry Bright, through whose exertions these Homes have been erected, is the superintendent.

SOLDIERS' HOME, WINCHESTER.—The ninth annual report of this work, conducted by the Misses Perks, states that at the several stations many souls have been saved during the past year. Through the generosity of friends a Testament has been given to every soldier leaving for foreign service. A very gratifying statement is that many of the men who have been here converted are doing good work in the Lord's vineyard abroad, where they are successfully working amongst the heathen. Letters are constantly being received from those soldiers, telling the good news that precious souls are coming to the Lord Jesus as their Saviour.

MISS WHATELY'S SCHOOLS, CAIRO.

DEAR SIR,—My sister has just returned from her annual trip among the Nile villages round Cairo, and never have she and her devoted helpers been more cheered than in their visit, by the readiness to receive the Word of God. At several places, as soon as it was known that the boat had arrived, crowds of men and boys hurried to the shore, many standing almost knee-deep in water, to wait for their turn to get a book. None are given but to those who can read, or come to fetch a book for relations who can. In one place the doctor of the Medical Mission, when reading a Bible history, was stopped by an auditor, who finished it for him, and then repeated others from memory. He had received a Bible three years ago, which he declared he read daily, and evidently had studied.

"We were looking out for you! Why did you not come before? We were afraid we should not see you this season." These are the words which continually greeted the missionaries. Often they were inquired for by name. "Where is ——?" "And the lady who was with you last year?" &c.

At two places, at least, if not more, there is a wide opening for schools to be established. The teaching to be had is of the scantiest; the little boys who come with their tin slates to show the ladies they can say their Arabic alphabet, and beg for a book or a text paper, are longing to have more, and the parents entreating for a teacher to be sent. Fifty pounds would enable a boy's school to be opened at once; my sister would send a teacher and books from Cairo, and eventually some expenses might be met by the boys' payments. They would come from several villages round. In one very important and populous village the Jesuits are planning to fill up the opening. If once they get in, the door will be probably closed for the Gospel, for though an image or picture worshipping church will never attract Moslems (except in very rare isolated cases) it can effectually prevent others from doing so. No one but those who have witnessed it can conceive how so-called Christian idolatry keeps the Mohammedans from receiving the Gospel.

Time would fail to give half the interesting incidents which show how white the fields are to the harvest. And I have not spoken of the number of sick (upwards of 300 in the various places, taken together, we visited) who have been relieved by the doctor (some of whom can come by boat to Cairo, to follow up the cure), nor of the readings by my sister and Mrs. Shabon to women in their huts or in the fields. This itinerant work among the villages near Cairo is most important, the hire of a Nile boat is very costly, and the uncertainty of winds and currents often prevents visits to promising places during the very limited time which that hire can be paid, while the impossibility of procuring a night's lodging prevents these places being visited by the railroad, as there would be no time to go and come in a day. If a circle of ten friends would undertake to support a Nile school, care would be taken to keep them supplied with details of the progress of their work, and they might be sure that a number of intelligent Moslem children, who would otherwise remain in ignorance, would be thoroughly instructed in the Word of Life. Miss Jourdan, of 21, Westbourne-park Villas, will gladly furnish other particulars.—Yours faithfully,

Cairo, March. E. JANE WHATELY.

CHICAGO.—An average of about 19,000 young men visited daily the different Y.M.C.A.'s here last year.

BOMBAY.—*The Bombay Gazette* has published the speech of Bishop Mylne in which he informed the Bombay Social Purity Alliance that Government had rejected the Society's memorial praying for the repeal of the C. D. Act. It is, says *The Indian Witness*, a most logical and earnest setting forth of facts, and shows the indecency and barbarity of the statute more forcibly than many impassioned speeches and essays have done it. The Bishop advised the friends of purity not to be discouraged by the rebuff which they had sustained from the Government of Bombay, but let them pledge themselves never to desist while the Act was applicable

Notes on Daily Readings.

SUNDAY, APRIL 3.—PSALM LVII.

THE words "Al-taschith" in the title mean "destroy not." The same expression occurs in titles of Psalms lviii., lix., and lxxv. "David knew that he might successfully plead with God 'destroy not,' seeing that he had abstained from taking the matter into his own hand (1 Sam. xxvi. 9) by destroying the Lord's Anointed."

The occasion of the Psalm was "when he fled from Saul in the cave;" but whether that of Adullam (1 Sam. xxii. 1) or that in Engedi (xiv. 1) it is not easy to say.

2.—*God that performeth all things for me.*—The verb "performeth" means in Hebrew "to complete," or "bring to an end." "With God the beginning always delivers a pledge for the finishing."—*Hengstenberg.* See Phil. i. 6, which is the Gospel expression of this truth.

4.—*I lie even among them that are set on fire.*—The parallel "lions" points to those who are instigated by the devil—the "roaring lion" (1 Pet. v. 8), and "them that are set on fire" recalls James iii. 6, where the tongue is said to be "set on fire of hell"—*i.e.*, to be inspired from beneath.

6.—*They have digged a pit before me, into the midst whereof they have fallen themselves.*—The pit of destruction which Judas, instigated by Satan, digged for Jesus, was the destruction both of Judas and of Satan (Heb. ii. 14).

8.—*Awake up, my glory.*—"'My glory' is an emphatical designation of the soul, comp. Ps. vii. 5, xvi. 9, xxx. 13."—*Hengstenberg. I myself will awake early.*—Literally, "I will awake the dawn." "With the music of stringed instruments and song he will awake the not yet risen dawn."—*Delitzsch.* Rashi (the Jewish commentator) says, "The dawn awakes the other kings, but I, said David, will awake the dawn."

MONDAY, APRIL 4.—PSALM LVIII.

1.—*Do ye indeed speak righteousness, O congregation?*—"The word rendered 'congregation' is very obscure. Elsewhere it means 'silence,' 'dumbness.'"—*S. C.* "Will ye indeed utter long-silent justice?"—*Kay*, who explains it as an allusion to Absalom's rebellion, when he "assumed the character of a reformer and rectifier of abuses, saying to suitors, 'See, thy matters are good and right; and yet none is deputed from the king to hear thee. Oh that I were made judge in the land'" (2 Sam. xv. 3, 4).

2.—*Ye weigh the violence of your hands.*—R.V. is better, "Ye weigh out the violence," &c. As judges, instead of weighing out justice, they weigh out violence. "From this we see that the persecuted Christians have no audience and no help with worldly and spiritual jurisdictions when false doctrine is in vogue."—*Arndt.*

6.—*Break their teeth, O God, in their mouth.*—The wicked judges of the earth are compared to lions, who aim to devour God's flock, and, that they may be thwarted in their aim, the Psalmist prays that their teeth may be broken, and so be rendered harmless.

9.—*Before your pots can feel the thorns, &c.*—"The wicked are compared to a heap of thorns ...lighted under a caldron, and then swept away by a sudden storm. The words rendered 'living' and 'in his wrath' are supposed by some to describe the flesh in the pot, either quick or heated through, but this is contrary to the statement; the thorns are swept away before they have heated the pots. All the plans of the wicked are frustrated by their sudden and complete destruction."—*S. C.* See Rev. xix. 20, where both "living" and "in his wrath" receive a striking and solemn fulfilment.

10.—*He shall wash his feet in the blood of the wicked.*—Comp. Rev. xiv. 20, which shows that this washing is no voluntary act on the part of the righteous, but a necessity, arising from God's judgment on his enemies. Mark the harmony between Rev. xix. 14, where the armies of heaven follow Christ to judgment "upon white horses," and the language of Rev. xiv. 20, which refers to the same final judgment of professing Christendom—"the vine of the earth" (xiv. 18), and where the depth of blood to be waded

bridles." See also Isaiah lxiii. 1—6, where Jewish tradition identifies Edom with Rome.

TUESDAY, APRIL 5.—PSALM LIX.

"The inscription states the circumstances under which this Psalm was composed, and it is borne out by the context. David writes in imminent danger; troops of his enemies lie in wait to seize him, or prowl about the city uttering threats against him. He protests his innocence, prays for the overthrow of his foes, and expresses entire confidence in the mercy and protection of God. These points agree with the account in 1 Sam. xix., when Saul sent messengers to take away David's life, which was only preserved by the affection of his wife. This Psalm is therefore in all probability one of the very oldest writings of David which has been presented to us."—*S. C.*

5.—*Awake to visit all the heathen.*—"The Psalmist evidently reckons himself as belonging to an Israel, from which he excludes his enemies, viz., the true Israel, which is in reality the people of God. Among the heathen, against whom he invokes God's interposition, are included the heathen-minded in Israel."—*Delitzsch.* See Psalm lxxiii. 1.

12.—*For the sin of their mouth, and the words of their lips, let them even be taken in their pride: and for cursing and lying which they speak.*—In the spiritual application of these words one is reminded of Dan. vii. 11: "Because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed and given to the burning flame." Compare, too, the next verse, 13: "Consume them in wrath, consume them."

14.—*And at evening let them return, &c.*—Kay and Delitzsch render this and the next verse: "They return—they wander to and fro for food." Kay adds, "David himself was the prey they were in quest of."

WEDNESDAY, APRIL 6.—PSALM LX.

The inscription sends us to 2 Sam. viii.—x., where we read of David's Aramæan wars. "Whilst the arms of David were making triumphant progress in the north, the Edomites in the south had invaded the land, which was denuded of troops, and here a new war, which jeopardised all the results that had been gained in the north, awaited the victorious army."—*Delitzsch.*

1.—*O God, Thou hast cast us off.*—The serious defeat which David had sustained through Edom's invasion is here the subject of lament.

4.—*Thou hast given a banner to them that feared Thee.*—"In Isa. xi. 10, it is foretold that 'the root of Jesse shall stand as a banner of the people.' Probably here, too, the allusion is to God's covenant with David."—*Kay.*

6.—*God hath spoken in his holiness; I will rejoice.*—"A Divine utterance promising him victory, which he has heard," becomes the ground of triumphant anticipation of victory. He speaks of Moab, Edom, Philistia, as already conquered. Faith calleth the things that be not as though they were. "It is possible that at the time of Edom's invasion, David received an oracle from the High Priest, by means of the Urim and Thummim, which assured him of the continued possession of the Holy Land."—*Delitzsch.* Or it may be that his faith laid hold of God's promise referred to in Ps. lxxxix. 35, "Once have I sworn by my holiness, that I will not lie unto David."

THURSDAY, APRIL 7.—PSALM LXI.

Delitzsch, after giving many conjectures of others as to post-Davidic time and circumstances which may have formed the occasion of this Psalm, says, "We abide by the proudly ignored 'of David' and have as our reward a much more simple interpretation. It is a Psalm of the time of Absalom, composed in Mahanaim (2 Sam. xvii. 24), or elsewhere in Gilead, when the army of the king had smitten the rebels in the wood of Ephraim. It consists of two parts of four verses each." So also Hengstenberg.

2.—*From the end of the earth will I cry unto Thee.*—"Driven out of the land of the Lord, in the more limited sense, into the country on the other side of Jordan, David felt as if he were banished to the extreme corner of the earth, far from the presence of God."—*Hengstenberg.*

"The rock is mentioned as a place of security (comp. xl. 2). 'That is higher than I' means 'which is so high that I cannot in my own strength ascend it.'—*Ibid.* 'Too high for his natural strength.'"—*Delitzsch.*

3.—*For Thou hast been a refuge for me.*—Of all commentators Delitzsch alone seems to render this in strict conformity to the Hebrew which is "Thou hast become a refuge for me." Viewed spiritually this is faith's confession of what God has become to the soul in Christ; but to grasp this truth, or to stand upon the rock, needs the guidance of the Spirit, so that faith can both say, "Lead me to the rock that is higher than I," and also "for Thou hast become a shelter for me." It is a concentrated form of the prayer which is expanded in Eph. i. 17, &c.

FRIDAY, APRIL 8.—PSALM LXII.

The key to this Psalm is the six times repeated particle with which it commences, and which should be translated "only." The R.V. so far improves upon the A.V. as to render it "only" in ver. 1, instead of "truly," but in verse 9 it retains the "surely" of A.V. which is a pity. This "only" is "unquestionably the characteristic mark of the Psalm."—*Hengstenberg*, who adds, "All the positions which are introduced by the 'only' are arranged in a continuous series: *only* in God does my soul find rest, because it is *only* God who is my helper, at a time when my enemies are *only* considering how they may destroy me." This series is repeated in the same order in the second part of the Psalm.

1.—*Truly my soul waiteth upon God.*—"Literally, 'only toward God is my soul in silence.' The silence is that of tranquil faith which abstains from fretfulness or self-vindication."—*Kay.*

3.—*How long will ye imagine mischief against a man?*—R.V. gives what is adopted by others as a better rendering, "How long will ye set upon a man, that ye may slay him, all of you?"

4—*They only consult to cast him down from his excellency.*—Applicable to David in the time of Absalom's rebellion, but always descriptive of the world's attitude to Christ. See John xv. 18—25.

11.—*Power belongeth unto God.* 12.—*Also unto Thee, O Lord, belongeth mercy.*—These are the two Divine utterances alluded to in "twice have I heard this." (1) That God is a Sovereign; (2) That as such He exercises mercy also, seeing that judgment, being according to every man's work, must involve every man in condemnation. Comp. Jas. i. 13, "Mercy rejoiceth against judgment." Those who take the place of sinners, condemned by judgment according to works, will ever find God in Christ a God of mercy.

SATURDAY, APRIL 9.—PSALM LXIII.

This was "the morning Psalm of the ancient Church with which the singing of the Psalms was always introduced at the Sunday service."—*Delitzsch.* All three Psalms (lxi.—lxiii.) were composed during the time of Absalom, and this must be the occasion on which David tarried one or two days "in the wilderness of Judah." See 2 Sam. xv. 23, 28, xvii. 16.

1.—*O God, thou art my God.*—"Just as a magnet has lost all its power when it does not quickly turn to the north, so faith has lost all its power and is dead, when it does not without delay turn to God and say, 'my God.'"—*Arndt.*

2.—*So as I have seen Thee in the sanctuary.*—"Just as he does now in a dry land, so formerly in the sanctuary he looked forth longingly towards God."—*Delitzsch.* Applied to Him of whom David was a type, this would refer to the upper sanctuary, "the glory which I had with Thee before the world was" (John xvii. 5).

7.—*Because Thou hast been my help.*—It should be "hast become my help." So rightly the LXX.

8.—*My soul followeth hard after Thee: thy right hand upholdeth me.*—Just as a little child with feeble steps "follows after" his father, and yet is safe while so doing, because upheld by the grasp of the father's hand.

11.—*Every one that sweareth by Him shall glory.*—Hengstenberg understands "Him" to refer to the king rather than to God, "swearing by the king is a sign of fidelity." David is here

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The Book World.

THE YOUNG MAN for April (*Partridge & Co.*) contains some hitherto unpublished incidents in the life of the late Bishop Fraser, and an article on General Gordon, by Prebendary Barnes.

The March number of THE HOMILIST (6d. *Houlston & Sons*) is a really good number. The articles on "God's Goodness," and "The Way to true Manhood" are both interesting and stimulating.

THE BIBLICAL ILLUSTRATOR (No. V. 7d. *James Nisbet & Co.*) promises to be the most useful cyclopædia for ministers issued as yet. Wise in its range of topics, catholic in its selection of extracts, and thoroughly practical in the ends it seeks to serve, it is deserving of the success it enjoys.

GOSPEL TYPES AND SHADOWS OF THE OLD TESTAMENT. By REV. WILLIAM ODOM. Third Thousand, Revised. 1s. *James Nisbet & Co.* We are not surprised that this little book should have found a welcome from Bible readers. It is an admirable and successful attempt to show the unity and inter-dependence of the Old and New Testaments, and how our Lord Jesus Christ is the sum and substance of both.

SATAN'S HISTORY. By ARCHDEACON A. DISSELHOFF, of St. James, Berlin. 1s. *Religious Book Society.* This is a translation of a German work which has had a large sale. It deserves a wide circulation in its present form. The views set forth in it are not new in this country, having already been elaborated by writers on prophecy; but the way of putting them is so fresh, striking, and concise that few can read the book without learning some truth worth learning.

SERMONS. By JOHN KER, D.D. Second series. Second edition. 6s. *David Douglas.* To our Scotch friends this book will need no word from us to commend it. For many a long year the author stood among the first half-dozen great preachers of Scotland—a man greatly beloved. To others we can only say, Get the book for yourself, and listen to its sweet discourse. Like its author, it abounds in gentle wisdom. There is a large and noble atmosphere about the book—a commingling of intense and real spirituality, with great poetry of thought and expression, which refreshes like a mountain breeze. It is one of those books that rest and delight the reader, bringing health to the jaded spirit.

MERCANTILE MORALS. *James Blackwood & Co.* This volume purpor's to be a book for young men entering upon the duties of active life, and admirably does it serve its purpose. Commencing with the important principle that wealth is not the chief end of life, the author (whose name is not given) proceeds to deal with the numerous temptations that abound in the mercantile world to dishonesty and indifference to principle. In subsequent chapters Sabbath Desecration, Scepticism, Novel Reading, and Theatre-going are specially considered as dangers besetting the youthful path. A *résumé* of the history of English trade and commerce, together with a glossary of the principal terms used in law and commerce, the moneys, weights and measures of foreign countries with their English equivalents, complete a book of special utility. It is a good sign that such a volume has already reached its twentieth thousand; it should be widely circulated among the class for whose benefit it has been written.

THE FUTURE AS REVEALED IN DIVINE PREDICTION. By Rev. JOHN STORIE, F.R.S.T. *James Gemmell, Edinburgh.* The number of works on prophecy which are being produced, evidences the growing interest taken in the study of prophetic truth. So long as this is regulated by a reverential faith in the Word of God as distinguished from the systematisings of men, such study is a cause for thankfulness, and books really helpful to intelligent acquaintance with "the sure word of prophecy" are to be heartily welcomed. The volume before us proceeds on strictly literal lines of interpretation, and is of the extremest futurist school of thought. It contains many valuable hints on passages taken from both the Old and New Testaments, but is chiefly occupied with the Book of Revelation, in dealing with the details of which the author, as we think, leaves much room for criticism and further inquiry, some of his conclusions being both novel and lacking in confirmation. At the same time the book will yield interest to students of prophecy; it bears the impress of earnest thought and honest purpose; and if read in the light of Scripture, instead (as is too often the case with books of this class) of Scripture being read in its light, will be subservient to the interests of truth.

LAST YEAR'S LEAVES. By JOHN JERVIS BERESFORD. *Walter Scott.* These poems and sonnets make a handsome little volume. The poet finds inspiration in many subjects, and the events, domestic and public, which touch the springs of the nation's life. While we admire his versatility, we do not endorse all his findings.

MEN WHO HAVE MADE THEMSELVES. 3s. 6d. *James Blackwood & Co.* This interesting and readable volume contains biographical sketches of thirty-seven prominent characters, most of whom rose to distinction from the humblest walks of life by dint of talent, principle, pluck, and perseverance. Such models cannot fail to stimulate youthful ambition to noble attainments, and will help to form the basis of useful lives. Our boys should certainly read this book.

KNOWLEDGE AND FAITH: Studies, Theological and Biblical. By W. ADAMSON, D.D. 4s. 6d. *Hamilton, Adams & Co.* Dr. Adamson is a keen, concise, and clear thinker, and may be safely taken as a trustworthy guide in these days of shifting beliefs. In this work some of the fundamental truths of Christianity are discussed with conspicuous ability. Among the principal topics are, The Sphere of Knowledge and Faith, Science a Witness of God, Personal Trinity, The Biblical Idea of God, The Personality and Divinity of Christ, The Immortality of Man, The Resurrection of the Dead, &c. The treatment is as sound in thought and scientific in method as it is clear in style. Difficulties are boldly met, objections vigorously encountered, and truths are stated with force, lucidity, and freshness. The evangelical faith finds in the author a stout champion. We cordially commend the volume. Its perusal will amply repay the thoughful reader.

CHRIST OR SATAN, WHICH PRINCE BELOVED? By an Evangelist, HENRY EDWARDS, Lausanne. 5s. *John F. Shaw & Co.* The author's theme is the paramount duty of all believers to maintain separation from the world, and to regard themselves as wholly and solely set apart to the service of Christ. The volume contains five chapters treating on the Counsels of God; the Death of Christ; the Positive Commands of the Divine Word; the Character of Saints as born of God; and the Church as the Body and Bride of Christ,—in their relation to separateness of walk and conversation. The main contention of the book is that those conscious of the high calling of God are bound to hold aloof from all political organisations and popular movements for worldly reform, the kingdom of Christ being entirely distinct and alien from that presided over, as yet, by Satan its usurping prince and god. Much valuable truth is found in the volume, and arguments well worthy of careful thought are set forth; but it would have been well if personalities had been avoided, these being sometimes introduced with a strength of animus calculated to alienate the reader from the writer's train of thought. The value of the treatise would have been enhanced by the omission of allusions capable of being regarded as those of a strong partisan. The book is handsomely bound and well printed, and will doubtless find favour with many.

THE REVISED ENGLISH VERSION of the Old Covenant Scriptures, compared with Inspired Renderings in the New Covenant Scriptures, and with the Ancient Greek and Syriac Versions. By WILLIAM NORTON, of Chudleigh, Devon. 3s. 6d. Mr. Norton seems to us a born reasoner, and is quite at home in the field of criticism. With many of his criticisms we heartily concur. It is unfortunate that the revisers should contradict our Lord in the interpretation given of Ps. viii. 2, though it must be granted that "strength" and not "praise" is the general meaning of the word. The case in a sense is worse in Gen. xlvii. 31, for the alteration there is a piece of sheer empiricism. The word according to the vowel pointing may be read "staff" or "bed"; but on what principle the revisers have taken it upon them to contradict Heb. xi. 21, where the inspired rendering "staff" is given, we cannot imagine. The Pope, when speaking *ex cathedrâ*, could hardly be more unwarrantably arbitrary. We do not, however, see with Mr. Norton in everything. He is a shade too keen, and does not make sufficient allowance for the fact that New Testament renderings of the Old Testament Scriptures are to some extent commentaries, showing the particular relation in which the original passage stands to New Testament fulfilment. Thus allowing that strength is the strict meaning of "Ghoz" (Ps. viii. 2), the hosannas of the children are declared by our Lord to be the embodiment of the strength in question. Still, Mr. Norton's work is able, and well worth perusal. It may be ordered from the author.

We have received from *Messrs. Hodder & Stoughton* new editions of Dr. DALE on THE EPISTLE TO THE EPHESIANS (7s. 6d.), and THE JOY OF THE MINISTRY, by Rev. F. R. WYNNE (3s. 6d.). The merits of Dr. Dale's lectures are well known. To wide knowledge of men, great breadth of intellect, and keen insight into the meanings of Scripture, he unites a red-hot glow of moral earnestness, which make his lectures very impressive. He is ethical rather than evangelical. He does not by any means put the Gospel into the background, but we think he might have put it more to the front. At the same time we cordially express our profound admiration of his high-toned teaching on ethical questions, and the unswerving loyalty of obedience he claims for Christ as Lord of life and conduct. Mr. Wynne's book took its origin in a series of addresses to Divinity students and young clergymen, who met during the University terms at his house. It is packed full of sound and helpful advice. Each aspect of ministerial life is looked at in a broad and generous spirit, yet with a strong sense of the momentous consequences involved. Mr. Wynne writes from the heart, and from the depths of a varied experience. A bracing breeze of manly sincerity plays about his pages, and makes them both refreshing and invigorating.

Mrs. Josephine Butler's paper, in the March *Sentinel*, on the relation of the Christian Churches to national complicity with vice, appears as one of *The Sentinel* Tracts. 2s. per 100. *Dyer Bros.*

EASTER CARDS.—Messrs. Marcus Ward & Co. have issued some beautifully-designed floral cards for the approaching season, *Paschal Panzies, Easter Lilies*, and *Thoughts for Easter* being particularly elegant.

LEFT ALONE and AT THE PARLING DAYS. 1d. each. These additions to Horner's Penny Stories for the People contain much Christian teaching of a definite character, calculated to lead to decision for Christ.

THE WAY OF LIFE AND THE WAY OF DEATH. *R. Hall 43, Merchant-street, Bow-road.* In this sermon to young men, Mr. Archibald Brown sets forth in trenchant language the issues of these two ways—the joy and peace of the one, the sorrow and anguish unutterable of the other.

AN ANGEL'S VISIT TO THE CHURCHES (1d.) and THE DEVIL'S CRADLE (½d.). In the first of these envelope books (*Horner & Son*), a minister, but not a preacher of Christ, is brought to a sense of his error by a dream. The second shows how successful Satan is in lulling God's people to sleep.

"LET HIM THAT IS ATHIRST, COME." 1d. *Wm. Hunt & Co.* From these sublime words the Bishop of Liverpool discourses simply and eloquently on the freeness of salvation, and on the fulness of the forgiving mercy and saving grace of the Lord Jesus Christ, typified by "the Water of Life."

JOHN A'LASCO (No. 41 of New Biographical Series). By Rev. A. H. DRYSDALE, M.A. 1d. *Religious Tract Society.* Readers who have not seen the recently published life of the Polish Reformer should get this bright and comprehensive sketch of his work. It gives an admirable picture of the man, and of his Protestant activity.

THE SCHOOL HYMNAL TUNE BOOK (Tonic Sol-fa Ed.). Edited by John Adcock. 2s. *E. Marlborough & Co.* Sunday-school workers who find a difficulty in selecting tunes for peculiar metres will be glad to meet with this work. Tunes by Dykes, Sullivan, &c., are to be found, with many old favourites. The book is well printed and neatly bound.

ORGANS, ORGANISTS, AND CHOIRS. E. Minshall. 1s. 6d. *Curwen & Sons.* This little manual, by the Organist of the City Temple, contains much valuable matter. The chapters deal with the Formation and Conduct of Choirs, Musical Festivals, &c. All who have the conduct of the musical portion of a church service may get many valuable suggestions from the book.

THE BROKEN MAST. 2d. *George Stoneman.* This story, told in verse, breathing a truly poetic spirit, of the life of one who was admitted to Dr. Barnardo's Village Home, reveals some particulars of the terrible hardships and sufferings, and even worse, that many of the little wanderers in our streets have to endure. It should quicken the sympathies of all on their behalf.

VICTORIA, QUEEN AND EMPRESS. By G. Holden Pike. 1s. *Partridge & Co.* This volume, in which are several good illustrations, will be helpful in satisfying the public desire, in this Jubilee year, for information concerning the life of the Queen. In it some of the circumstances accompanying the principal events of the reign, as well as many incidents, are told with a freshness which constitute the book a very charming memoir.

PRESENT DAY TRACTS, No. 49. Is the Evolution of Christianity from mere Natural Sources Credible? By Rev. JOHN CAIRNS, D.D. 4d. *Religious Tract Society.* Principal Cairns answers this question with a decided negative. With convincing logic and rare sweep of knowledge, he shows how Christianity cannot be derived from Greek philosophy, from Jewish literature, or from the Hellenic Judaism of Alexandria. The plausible naturalistic theories of the origin of our faith are torn to tatters by his incisive arguments. In the latest issue, "The Day of Rest" (No. 50), by Sir J. W. DAWSON, there is much valuable teaching, on which is based the argument that the Seventh or Sabbath Day of creation still continues. The author shows how beneficent is the institution of the Sabbath as a day of rest for man, and speaks of it as a type of the eternal rest that shall begin when the day of the Lord is fully revealed.

Among the Churches.

⁎ We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

Rev. Henry Dening holds Gospel mission services every Wednesday evening at St. James's, Moore Park-road, Fulham.

Dr. Edghill, Chaplain-General to the Forces, has been appointed to the Chaplaincy of the Tower, vacant by the resignation of Rev. E. J. Rogers.

Another anonymous donation of £1000 has been made to the Clergy Distress Fund, now being raised by the Corporation of the Sons of the Clergy.

Lord Rupert William Cecil, second son of the Marquis of Salisbury, who was recently ordained, has been licensed to a curacy at Great Yarmouth, and will labour in one of its poorest districts.

The Bishop of Gloucester and Bristol, it is stated, hopes to bring out by May another portion of his Commentary on the Epistles, which he has had for several years in preparation. It is devoted to the First Epistle to the Corinthians.

The annual tea to 300 poor mothers was given last week in the school-room, St. Thomas's-road, S.E. Four meetings for mothers and grandmothers are held every week, and much good results from this missionary enterprise in this neighbourhood.

It is intended shortly to hold a mission in Jamaica, under the auspices of the Bishop, who also desires the formation of a Prayer Union and Layhelpers' Association for the diocese, with the special object of helping forward this mission.

The three weeks' mission in the parish church of Long Clawson, near Melton, has been a memorable one. The union of all denominations has been remarkable, and on the closing evening men and women voluntarily testified to the goodness of God, while a great mass rose in acknowledgment of Christ as their Saviour.

Mr. Eugene Stock, speaking in the Free Trade Hall in Manchester on the 14th inst., stated that the Church Missionary Society hoped to send up an expedition under Bishop Parker, to try and treat with Mwanga for Mr. Mackay's release, and to endeavour to place the mission upon a proper basis. Mr. Ashe appealed for funds to put a small steamer on the Lake Victoria in aid of this project.

PRESBYTERIAN.

A special mission at Edenbridge has proved a season of great awakening.

Special Conferences for the promotion of spiritual life and work have recently been held by the Presbyteries of Down and Dromore, Ireland.

In connection with Waterloo-road Church, Blyth, a "Women's Missionary Society" has been formed, which already numbers forty-one members.

At a crowded meeting, at Birkenhead, in support of the Presbyterian missions, it was stated that there are now in China 3500 adult communicants in full membership of the Church.

At the annual meeting of the Brockley congregation (Rev. Hugh McIntosh, pastor) it was reported that the mission work begun at Deptford, and all the congregational agencies, are in a healthy condition.

During a mission at Forest-hill, conducted by Mr. Davey, large numbers of the non-church-going classes have been attracted to the services, and many souls have been brought to a knowledge of the truth.

SOCIETY OF FRIENDS.

The new Mission-hall, Byrom-street, Manchester, has become the centre of much active Christian work. An impetus was given by a week's Gospel mission at the beginning of the year.

A week's successful mission has just been held at Reading, in connection with the meeting there. At the closing thanksgiving service many valuable testimonies were given of blessing received.

In Bessbrook and neighbourhood, co. Armagh, the Friends are very actively engaged in promoting Ireland's liberation from her great curse, viz., strong drink. The village itself is famous for the absence of police, pawnshop, or publican, though it has 4000 people in it.

Very successful annual meetings of the adult schools of Middlesboro', Northampton, and Norwich, have recently been held. Mission work in connection with the first-named school is regularly carried on, and in Norwich other churches have borrowed the idea and established excellent schools.

Arthur Dixon has been working in Ulster Province, especially in and round Hillsboro', co. Down, for about nine months past, under the care of the Home Mission Committee of Dublin yearly meeting, and much blessing has attended his Gospel labours. He has just concluded a mission in Grange district, co. Tyrone, which lasted several weeks, during which time there were many hopeful conversions.

The first series of Gospel mission meetings ever held at Reading in connection with the Society has been concluded, after extending over nine days. Mr. Frederick Sessions, of Gloucester, was aided by Miss Isabelle Young, of York. The power of the Lord was felt. A most interesting feature was Mr. Sessions' lecture on the History of the Early Church and the Catacombs, illustrated by diagrams.

A quiet but genuine revival has been steadily going on among the scattered populations of Wyres-dale and Wensley-dale in Lancashire. From a variety of causes, the Friends had almost died out there, when a few years ago a devoted young Friend settled down in the district, and gave himself to the work of evangelising and teaching. The congregations and schools now sustained, and the various means of good in operation,

Ervin G. Taber, under the auspices of Western Y.M., is in the City of Mexico, with its population of 300,000 souls. He says that "the outlook is good for a successful mission among these people who have not the open Bible," but "who only know God as they see Him through images and feast days, and hear of Him through the unintelligent preaching of a blind priesthood." Growing interest is shown in the Bible-school, and the mid-week prayer-meetings are specially interesting.

SALVATION ARMY.

At Keswick, since the opening, there have been over one hundred professed conversions.

In the Carlisle division there are now 17 corps, an increase of 10 in a comparatively short time.

At Southampton, within the past few weeks, a publican, a poor woman led by her little boy, an Indian sailor, and several fallen girls "came out for salvation."

At Farnworth, during the opening week, the town was completely moved. Great part of the crowded congregations came straight from the public-house, and in these few days forty-nine professed to find salvation.

In connection with the rescue work carried on by the Army, a permanent "night fort" has been established at Charing Cross, where two faithful helpers may be found by any girl in distress after eleven o'clock every night.

The "Cellar, Gutter, and Garret" Brigade report twenty-one converts on their roll-call, all of whom are thoroughly reliable and tested. Every week over four hundred families are visited. Many fallen girls have been rescued, and a good deal of time is spent in nursing the sick, and helping over-worked mothers.

CONGREGATIONAL.

Mr. Frederick Monk is holding a twenty-two days' mission with much acceptance, in the commodious chapel, Wymondham, Norfolk, of which Rev. W. Parry is the minister.

Considerable additions to the membership are reported from the churches at Crown-street, Ipswich, Victoria-road, Cambridge, St. John's-wood, and Albion Church, Hammersmith.

Last week we stated, on the authority of a contemporary, that Dr. Conder, of Leeds, had been giving lectures on "Present Day *Politics;*" it ought to have been "Present Day *Scepticism.*"

Rev. B. Waugh, of New Southgate, has resigned his charge in order to devote himself wholly to the work of the Society for the Prevention of Cruelty to Children, of which he is honorary secretary.

At the seventh anniversary of Rev. R. Berry's settlement at Islington Chapel, it was stated that all the numerous organisations have been kept going with great vigour, and that during the winter breakfasts to over 200 poor children have been given four days a week.

The Alexandra Mission Hall, Penge, carried on by the Anerley Church, has become a power in the neighbourhood. Sunday night services are crowded, the Sunday-school has nearly 500 children, and many organisations for the uplifting of the people are in good working. Twenty-two persons from the mission have become members of the parent church.

Rev. J. F. T. Hallowes (of Birmingham) has held a weeks' mission service at Park Chapel, Crouch End, of which Rev. Alfred Rowland is the pastor. It has been a very solemn season, and evoked on the part of the members of the church an earnest spirit of prayer and expectation for a greater blessing on the faithful ministry of the pastor. Large numbers attended the meetings on Sunday and during the week, and a deepened feeling of spiritual need is not the least of the results which have followed.

METHODIST.

Encouraging reports of work in the villages have been received from several *Joyful News* evangelists.

From Indiana over 7000 accessions and conversions are reported in one week of the revival season.

During a twelve days' mission at Hounslow, conducted by Rev. T. Waugh, over 150 persons entered the inquiry rooms.

At Normanton, during a Primitive Methodist revival mission, seventy adults and fifty Sunday scholars professed conversion.

Dr. Peck, of New Haven, Conn., has had the joy of seeing more than seven hundred accessions to his church during the past year or two.

A fortnight's mission services at Wardington, Banbury, conducted by Mr. Walter Mellers, has been followed with most blessed results.

Over 350 persons attended the last service in connection with Rev. Thomas Cook's mission at Leicester, for the purpose of being directed to suitable classes.

During a fortnight's mission at Chesterton, in the Audley Circuit, amongst the sixty persons who came forward as penitents, were several remarkable cases.

About fifty adults, as well as many younger people, professed to receive spiritual benefit during a mission in Burbank-street Chapel, West Hartlepool, conducted by Rev. J. T. Oliver.

A mission has been conducted at New Brumby and Crosby in the Winterton Circuit. Mrs. Horton and Miss Parker have had the joy of seeing great numbers give themselves to Christ.

To relieve the great distress among the miners and shipyard men at Scotswood-on-Tyne, a bi-weekly distribution of soup and bread has been organised by Rev. H. Hope, and also a Sunday morning free breakfast for 300 children.

Captain Warner Dennis' eleven days' mission at the Victoria-street Chapel, Littleborough, Manchester, has been greatly blessed. Sixty-six names of inquirers were taken. Large numbers of those who seldom attend any

A considerable increase in the membership, is re ported from Liverpool, Newcastle, Woking, Sout Shields, King-street, Plymouth, and churches in th Clapham Circuit.

A Christian Workers' Association has been formed i connection with Methodist New Connexion Church a Gloucester, where six young men have visited betwee 600 and 700 families.

There have been "showers of blessing" in the cours of a mission at Victoria, Manchester, conducted b Rev. W. H. Tindall. At the close almost the enti congregation arose in token of consecration to Christ.

"FALLEN ON SLEEP."

Mr. Joseph E. L. Black, a prominent member of th Presbyterian church, Tynemouth.—Mr. Robt. Standrin at Southport, for forty years a Sunday-school teache and for many years holding a responsible position in th Rochdale Baillie-street Circuit.—Rev. John Brow minister of Frome church, in the seventeenth year of hi ministry in the United Methodist Free Connexion.—Re J. West, of Chippenham, aged 74, a minister of the sam Connexion.—Rev. Wm. Day, of Bristol, who entered th Methodist ministry in 1839.—Mr. George Humphrey, great supporter of Methodism in the Easingwold Circui —Rev. J. R. Howat, of Liverpool, for a short time pasto of North Bridge-street Church, Sunderland.—Re Edward Tew Richards, for sixty-one years rector Farlington, Hampshire.—Rev. Joseph Exell, well know as a Wesleyan minister in and around Manchester.- Rev. John Prideaux Lightfoot, rector of Exeter Colleg Oxford.—Rev. R. D. Fowell, vicar of New Brighton.- Rev. Isaac Adams, senior minister of Ballylinney, C Antrim, Ireland.—Rev. Mr. Easton, minister of th Reformed Presbyterian Church, aged 62.—Rev. Wn Macfarlane, senior Presbyterian missionary in India.- Rev. David C. A. Agnew, Presbyterian minister of Wi town, aged 65.—Rev. James Long, of the Church Mi sionary Society, aged 73.—Ven. B. Harrison, Archdeaco of Maidstone and Canon of Canterbury for over fort years.

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Mission and other Appeals.

THE HOMERTON BOOK DISTRIBUTION SOCIETY (87, Wic road, Homerton, London, E.) would gladly receive an back numbers of Christian papers or magazines. The are distributed weekly among the poor in the neig bourhood of Homerton.—W. E. BERTIOLI, Hon. Sec.

THE SCARP FISHERMEN.—The fishermen of this lone island, in the west of Scotland, having this wint suffered greatly in consequence of valuable gear bei destroyed during stormy weather, which lasted sever weeks, earnest appeal is made on their behalf. Mi KINTOUL, 177, Buchanan-street, Glasgow, will be glad receive contributions.

LADIES' SAMARITAN SOCIETY.—Contributions of clothi for distribution among the poorer patients and the families are earnestly solicited by this Committee of th National Hospital for the Paralysed and Epilept Queen's-square, Bloomsbury. Parcels should be a dressed—Miss S. WHITMORE, at the hospital. Donatio will also be thankfully received.

FLOWER MISSION, HACKNEY.—Mr. J. C. RODGERS, the London City Mission, is engaged in visiting among the sick and aged poor of Homerton and Hackne Flowers are found most welcome adjuncts to his mini trations, and baskets and boxes containing bunches wi be gladly received by Mrs. CLARIDGE, 72, Morning-lan Hackney. E., on Tuesdays and Wednesdays.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—H.G. M.S. G.W. E.S.C. M.G. G.B. C.B. W.J.L. S.G. E. R.W.W. M.J.W. H.W. G.M.C. J.E.M. W.P.B. D.A. H.E.F. A.D.L. R.S. H.P.Z. E.M. C.W. D.McN. W. S.J.M. C.T.F. F.P.M. C.H. W.F. C.S.K. R.D.F. M. M.P. J.C.R. C.B. A.S. W.M. F.B.M. T.M.S. G.H. A. M.C. G.H.C. R.P. H.F.W. S.C. Ad.P. W.H.R. F.S. M.B. H.W.W. W.R. W.McC. S.H.B. F.W.G. D.S. T. J.M.M. E.W.M. T.W.F. S.R.G. W.G. R.A.H. E.C. J. R.R. W.H. R.H. R.C. T.J. J.W.A. R.B. J.D.C. M.A. F.J.C. E.A.S. G.K. G.F.S.D. W.H.T. F.J.T. J.E. A R. J.D.S. W.D.S. H.B. J.G.M. J.W. F.H.W. R.T. H.M. J.H.G. J:E.

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[As it is found that infidels and others send tracts the persons whose names are inserted here, it is mo important that all books and papers received should

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11. "Day by Day"
12. Left alone with Jesus
13. Birthday Wishes
14. Praise for the New Year
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17. The Master's Command
18. *"God is Faithful," Saved Alone
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and Silent Work
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vil Speaking
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Faith, Trial of
Forgiveness
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Natural Man and his Religion, The
New Creature, The
Obedience
Pleasing the Lord
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No. 5.
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TEMPERANCE NOTES.

HOME.

Mr. William Noble has visited Hull. During the mission, over 1300 persons signed the pledge.

Sir Charles Warren has issued stringent orders to prevent drinking by the police whilst on duty.

The Scottish Band of Hope Union reports a year of progress. The societies affiliated have increased from 528 to 560.

The British Temperance League has held a successful conference, &c., at Nottingham. Mr. James Barlow, J.P. (president), Rev. Charles Garrett, and others took part.

At the annual meeting of the Midland (Branch) Railway Temperance Union, held recently at Derby, Mr. Noble, chairman, said the Society had caused a reformation in many parts of the line.

FOREIGN.

There is a "Home for Intemperate Women" in Boston, which has seventy-one inmates.

A Baptist missionary, South Africa, writes, "The call for temperance work here is loud and long-continued."

A statue of the Queen, with a drinking-fountain, is to be erected as a Jubilee memorial at Hyderabad, India.

Count Tolstoi, the noted Russian author, has published a warning to his countrymen on the ravages of alcohol.

New Rugby, the American colony founded by Mr. Thomas Hughes, Q.C., is said to be prospering; it has no public-houses.

In Ontario Province, Canada, West, a more effective temperance measure was recently promised in a "speech from the Throne."

In *The Hygienic Movement*, a magazine published at Brussels, Dr. Moeller favourably reviews temperance work in England.

The American missionaries at Cairo use for sacramental purposes water in which raisins have been soaked and pressed.

Even with violations of the liquor-laws the drink trade in Atlanta, Ga., is only 300 dollars a day, against, in former times, 4500.

Rev. J. G. Gregson says brandy and champagne are the favourite beverages of the Indian nobles and rajahs, with very evil results.

A Washington correspondent reports a great improvement in the matter of temperance amongst members of the American Congress.

In a recent address, Mr. H. M. Stanley said many deaths of Europeans in Africa attributed to the climate were really due to drink.

The Chief Justice of Cyprus laments "the most venial form of crime" in the island is "the reckless use of the knife while under the influence of drink."

Mr. J. C. Harding, Grand Chief Templar, New Zealand, writes it "is as impossible to regulate the drink-traffic as a south-western hurricane or an earthquake."

A law has been passed in Switzerland making the sale of liquors a State monopoly, one-tenth of the profits of all sales are to be devoted to the temperance cause.

The Kansas legislature has changed the name of "St. John County" to "Logan County." It had been named after ex-Governor St. John, a noted prohibitionist.

The Excise Commissioners, New York, state, notwithstanding the present excessive number of drink saloons in the city, the pressure for new licenses "is well nigh intolerable."

The W.C.T.U., of Ottawa, Canada, have petitioned the city council for the erection of three drinking fountains in that city, in celebration of Queen Victoria's Jubilee Year.

Professor Price, Zion Institute, N.C., the coloured orator, has been addressing large meetings in the Northern States on behalf of temperance work amongst the freemen in the South.

Rev. A. O. Williams, C.M.S. missionary at Whangawui (New Zealand), says, "The temperance work is progressing steadily and satisfactorily. The total number of Maori abstainers in my district is now 500."

The Indian Commander-in-Chief, Sir F. Roberts, has made known his desire that all temperance societies in the army should be recognised as regimental institutions, and, in every way, encouraged by the officers.

A strong scientific temperance instruction Bill passed the Minnesota legislature, March 1. This makes twenty-six States and Territories that have provided for the instruction of their youth upon this important subject.

Mrs. Mary Clement Leavitt soon finishes her labours in Japan, and will then go to India, and from thence to Africa. This brave apostle of temperance is making the W.C.T.U. known and appreciated in every land and by all people.

In Paris there are more than 20,000 places for the sale of intoxicating drinks—that is one to four houses, one for twenty-five men. There was, last year, an addition of 107 to the Abstainers' Union, 43 having signed to encourage and help the weak.

The Paris section of the "Blue Cross" gives an account of its position at the close of its second year of existence. Although drunkenness is not so prevalent in France as in some other countries, yet there is abundant room to fight against the dire effects of alcohol.

A paragraph from Stuttgart, Germany, states that not to go in a *wirthshaus* and not to smoke, is nearly incomprehensible to the German mind. As soon as a boy has been confirmed, which usually takes place at fourteen, it is expected that he will do this as a matter of course.

The Under Secretary of State for Foreign Affairs stated in the House, recently, that five of the six Governments concerned had accepted the decision of the Conference, held at the Hague, on the North Sea liquor traffic, and the Convention would shortly be

Gospel temperance meetings have been held lately in Cuba.

"Paul's Law of Charity as an Argument for Total Abstinence" is the title of an able article by Dr. Cuyler in *The Homiletic Review*.

Mr. Matthew Burnett has been devoting a considerable amount of time and energy to temperance work amongst the Maoris, and with good results.

Mr. C. S. Salmon, in *The Scotsman*, says, that owing to the abominable drink supplied them, two of the four races inhabiting the Gaboon district, Africa, are rapidly dying out.

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Annual tea to poor, Lambeth Ragged-schools, Fri., April 1, 6.30 p.m. South London and Peckham choirs will attend.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thurs., March 31, 7.30, members' social meeting, when some new converts from Mr. Varley's mission will be received into membership. Sun., April 3, 3.15, special address, Mr. W. Haig Miller.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., Mar. 31, 8.30., lecture by Sir Charles Warren, on "The Excavations at Jerusalem." Chairman: Lieut.-Gen. Sir R. Phayre.

Y.M.C.A., Exeter Hall.—Sun., April 3, 3.30 (men only), Mr. H. L. Hastings; 7 (public), Mr. E. J. Kennedy. Mon., 8 p.m., last anti-infidel lecture by Mr. H. L. Hastings; subject, "Infidel Objections Examined." Wed., at 8, Gospel address in gymnasium (92, Long Acre) by Mr. E. J. Kennedy; admission free by ticket.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., April 3, 3 and 7 p.m., Mr. A. Burson. Sat., April 2, 7.30, lecture by Mr. H. L. Hastings, on "Why I believe the Bible."

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

Children's Scripture Union.—Anniversary meeting, Exeter Hall, Strand, Fri., April 1. Rev. E. A. Stuart will preside at 3 p.m.; Rev. F. B. Meyer at 6.30.

Strangers' Rest, 163, St. George's-street, E.—Workers' meeting, Fri., April 1, at 7. Address by Mr. Frank H. White: "Thyself and the Doctrine."

House of Rest, 7 & 8, Cambridge-gardens, Kilburn, N.W.—Fri., April 1, all-day meetings, 10.30, 3, and 7.

Christian Life-Boat Crew.—Meeting of Christian workers, Welcome Home, 173, St. George's-street, Ratcliff-highway, E., Tues., April 5, 7 p.m.

Great Assembly Hall, Mile End-rd., E.—Sun., April 3, 11 and 6.30, Mr. J. M. Scroggie.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in April, at noon, Rev. J. Guinness Rogers.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-road, W., Fri., April 1, 3.30, Pastor F. White.

Conference Hall, Mildmay-park, N.—Sun., April 3, 3.30 and 7, Mr. P. S. Badenoch.

Dr. Gilbart-Smith will give a medical talk to young men, at Kilburn Hall, Kilburn-gate, Tues., Apr. 5, at 8.

Day of Special Prayer, Exeter Hall, from 11 a.m., Wed., April 6.

Kilburn Hall, Kilburn-gate.—Bank Holiday, Mon., Apr. 11, conference of Christians, 4 and 6 30; tea, 5.30. Mr. Varley, Dr. Laseron, Dr. McKilliam, Mr. R. Paton, and others.

Holloway Hall.—Sun., April 3, opening services. Mr. W. Forbes at 11, 3.30, 7, and 8.30.

Conference Hall, 143, Clapham-road, S.W.—Prophetic convention, April 27—29, at 11, 3, and 7. Speakers: Revs. E. W. Bullinger, D.D., Canon Faussett, John Hawker, C. Graham, J. Gosset-Tanner, N. S. Taylor, F. Whitfield, and J. Wilkinson; Lieut.-Gen. Halliday, Major-Gen. Sir R. Phayre, Messrs. R. Anderson, H. F. Bowker, W. B. Harington, G. W. Houghton, G. H. Pember, and others.

Missionary Prayer-Meeting, 10a, Drayton-park, Fri., April 1, 7 p.m.; address by Mr. T. W. Pigott, of the China Inland Mission.

Eccleston Hall, Pimlico, S.W.—Tues., April 5, at 8, lecture on "The Claims of Orphan Children" by Rev. W. Frith.

Mr. Denham Smith will preach during April at St. George's Hall, Langham-place, W., Sundays, 11 and 7; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Clapton Hall, Upper Clapton.—Mr. T. Shuldham Henry during April, Sundays, 6 30; Fridays, 7.30.

Greenwich Wesleyan Church.—Thurs., April 7, all-night of prayer, commencing 10.30. Good Friday, convention for the promotion of personal holiness, 2.30 and 7. Easter Monday, at 2.30, camp meeting;

Subscriptions Received by Messrs. Morgan & Scott to Saturday, March 26, 1887.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and full the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind tha our Donation List is made up for the Printer on Saturda morning? Any amounts received afterwards will b acknowledged in the subsequent week's number.

	£	s.
Dock Labourers—Mrs. Webb's 5s. came safely.		
Mr. Fegan's Homes—J.L.L.	1	0
McAll Msn.—Thankoffering for Preservation	1	0
Rev. G. Wainwright's Work, Manchester—M.	2	2
Bp. Taylor's Steamer—G.F.G. 2s. 6d.; D. C. S. £16 13s. 4d.	16	15
Rev. J. W. Atkinson's E. Lndn. Relief Work—Z.A. 7s. 6d; R. 2s.	0	9
Frdls. & Fallen—Z.A. 3s.; L.P. 10s.; G.C.B. £5	5	13
Dr. Barnardo's Hms.—Little E. 3s. 7d.; E P. 10s.	0	13
Mr. A. G. Brown's Work—Mrs. D.	0	10
Castle-yd. Msn.—E.S. 2s.; A.J.C. £1; M.F.O. 2s. 6d.	1	4
London Bible Women—Misses C.	1	0
Mr. Eoll's Work, Port Said—Misses C.	1	0
Girls' School, Osaha—Misses C.	1	0
Msn. to Dock Labourers—Sympathy	3	0
Children's Dinners, &c.—Sympathy	2	0
China Inland Msn.—L.H. £1; A Canadian, £1	2	0
National Life-boat Inst.—L.H.	1	0
Msn. Deep Sea Fishermen—L.P. 10s.; A.M. 10s.; E.E.S. 10s. 9d.; A.J.C. £1; G. 2s. 6d.	2	13
George-yd. Ragged Schls.—L P. 10s.; K.T.P. £5; G.C.B. £5	10	10
Church of England Zenana Msn.—L.P.	0	10
Home of Industry—L.P. 5s.; H.M.A.S. £1	1	5
London Medical Msn.—L.P.	0	5
Seamen's Chrisn. Friend Soc.—H.M.A.S.	0	10
Christian Community—H.M A.S.	0	10
Latymer-road Msn.—H.M.A.S.	0	5
Y.M.C.A., Aldersgate-st.—H.M.A.S.	1	0
Sick Children's Dinners—H.M.A.S.	0	5
Mr. Orsman's Msn.—H.M.A.S.	0	5
Freedmen's Msns. Aid Soc.—H.M.A.S.	0	10
St. Giles' Chrisn. Msn.—A.M.	0	10
School Board Dnrs. (Mrs. Pennington)—A.J.B.	0	5
Aldershot Msn. Hall—H.D.	0	2
Miss Robinson's Soldiers' Institute—H.D. 2s.; G.C.B. £5	5	2
Talbot Tabernacle (Rev. F. White)—H.D. 1s.; E.W. 5s.; A.B.L. 5s.	0	11
Sufferers in Riviera Earthquake—E.T. £1; A.A. £1; Mrs. S. 5s.	2	5
Msn. to Lepers, India—E.E.S.	0	10
Count Campello's Work in Italy—G.C.B.	10	0
Campellini's Soldiers' Inst.—G.C.B.	5	0
Soldiers' Inst., Dublin—G.C.B. £10; H.D. 2s.	10	2
East Lndn. Poor (Rev. W. E. Hurndall)—G.C.B.	5	0
Dublin Prison Msn.—G.C.B.	5	0
N. E. Lndn. Gspl. Msn.—E.W. 5s.; E.E.S. 10s. 9d.	0	15
Mr. Lethaby's Work, Moab—S.G.P.	0	10
Free Meals, Millwall (Rev. W. J. Temple)—R.P.	0	2
Homes of Hope, Regent-square—K.T.P.	10	0
Homes for Wkng. Girls (Mr. Shrimpton)—K.T.P.	6	0
Spitalfields Gospel Msn.—A.B.B.	0	2
Gratuitous Circ. of The Christian—A.B.L.	0	2
	£120	17

[Advertisements.]

Southsea Y.W.C.A.—"Earnest," £1.

Count Campello.—A Sister's Mite, 2s. 6d.

Society for Relief of Persecuted Jews.—M.S.J.D. £1.

Greenwich Infirmary (for Flowers).—"Earnest," £1.

Talbot Tabernacle New Building. — Friend, 2s. 6 Bristol, 2s.

Ham-yard Soup Kitchen and Hospice. — C. de Cap Brooke, £1 1s.

Latymer-road Mission (Free Dinners to Hungry Childre —A Friend, Edinburgh, 3s. 6d.

Work at Cinderford.—Mr. J. Groom. 10s. and Parcel Wall Texts; Miss Letchworth, 10s.

Castle-yard Mission.—G. £1; Bognor, 10s.; Sandown, A.L.B. £3, with promise to collect; R.M.M. £1; W C. £1 1s.; H.R.W. £1 1s.

The London Samaritan Society and Homerton Missi Mr. J. J. Jones, Director, 98, High-st., Homerton, gratefully acknowledges the following donatio *(Destitute Poor)* R.M. 10s.; A.W. 5s.; M.T. £2; (C *valescent Homes at Sandgate and Bournemouth)* Lord's Tenth, W.R., 15s.; M. £1.

ITALY.—The Protestant Churches are develop slowly; they have to struggle not only against super tion but also against materialism. The sale of Scriptures is increasing in a very satisfactory man especially in country places. In the last twenty years, more than one million copies have been *sold*. Divine seed cannot fail to bring forth fruit.

TEMPERANCE IN FRANCE.—The second repor the Blue Cross Temperance Society, of which Gustave Monod, Revs. R. W. McAll, S. H. Ander J. Wood, and others form the Committee, has issued. Forty-eight Conferences were held last M. Ludwig, the agent, has visited some of the provin and the cities of Mulhouse, Colmar, and Muns following the example of Paris, are now founding T perance Societies. From far off places several per have written desiring to co-operate.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.
His Grace Lord Plunket, Archbishop of Dublin.
Offices :—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THAMES CHURCH MISSION

(Instituted 1844).

Patron : His Grace the Archbishop of CANTERBURY.
Vice-Patron : The Right Hon. and Right Rev. Lord Bishop of LONDON.
President : The Right Hon. the LORD MAYOR.
Treasurer : SAMUEL HOARE, Esq., M.P.

The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, 60, Lombard-street, E.C.; or direct to the Offices, 31, New Bridge-street, E.C.

Rev. H. BLOOMER, *Secretary.*

Children's Special Service Mission.

THE EIGHTH ANNIVERSARY of the

CHILDREN'S SCRIPTURE UNION

WILL BE HELD (D.V.) IN
EXETER (Lower) HALL, STRAND,
ON FRIDAY, APRIL 1, 1887,

In the AFTERNOON at THREE O'CLOCK,
Rev. EDWARD A. STUART, M.A.,
WILL PRESIDE.

In the EVENING at HALF-PAST SIX O'CLOCK,
Rev. F. B. MEYER, B.A. (of Leicester),
WILL PRESIDE.

ddresses on various features of the work of the Scripture Union will be given by different friends.

T. B. Bishop, *Hon. Secretary.*
H. Hankinson, *Secretary.*
Office—13, Warwick-lane, Paternoster-row.

AFTER EIGHTY-FIVE YEARS

of Glorious Service for Christ, conferring incalcula-le benefits upon the poorest children of Southwark,

CASTLE YARD MISSION

Stands in URGENT NEED OF HELP, to Restore the venerable building, that the invaluable work may be maintained.

One of the very First Sabbath Schools estab-ished in London, and the reputed Birthplace of he Great Ragged School Movement, Castle Yard as a pre-eminent claim upon all Christian people n its present hour of need.

The prompt and generous aid of every Reader f THE CHRISTIAN is most earnestly solicited, and vill be gratefully received and acknowledged by Messrs. Morgan & Scott, 12, Paternoster-build-ngs, E.C.; Treasurer, Rev. Robert Tuck, B.A., 3, Thornford-rd., Lewisham-park, S.E.; Bankers, London & Westminster, St. James's-square, S.W., Account, "Castle-yard Mission."

CHRISTIAN COMMUNITY.

RESCUE ALL-NIGHT WORK.

This is the third year that we have opened for a Night elter our Mission Hall, Thrawl-street, Spitalfields, for titute and homeless men; with an average picked p from the streets of from 100 to 150 each night, when n. The men were given a good breakfast, and a igious service held in the morning, when they have en faithfully dealt with. Work has been secured for e, and a great deal of other help given in deserving s.

Besides this, lodgings for destitute women and chil- n. Bread and tea tickets are given to several every k, to meet the terrible distress of this severe season. o sustain this heavy work, besides the general penses, help is urgently needed, and asked for. ations in money or articles suitable for relief, will gratefully received by the Secretary, as under. The tor of The Christian will also receive donations.

Christian Life and Christian Experience.

FOUR DAYS' MEETINGS,

in connection with the above subject, will be held in

HIGHBURY ATHENÆUM,

Highbury New Park, N.

(close to Canonbury Station, N.L. Railway).

TUESDAY	APRIL 12
WEDNESDAY...	" 13
THURSDAY	" 14
FRIDAY	" 15

BIBLE READING each Afternoon at 3 o'clock.
ADDRESSES, &c., each Evening at 7 o'clock.

Meetings Conducted by

THE REV. FRANK D. SANDFORD,

of Boston, U.S.A.
(associated with the well-known Dr. Charles Cullis),
of the "Work of Faith."

DR. W. WOODS-SMYTH,

of Maidstone,
with others, are expected to take part.

"He that saith he abideth in Christ ought himself also so to walk, even as He walked."—1 John ii. 6.

WESLEYAN CHURCH, GREENWICH.

On THURSDAY, April 7, "An All-night of Prayer," 10.30. **GOOD FRIDAY,** Convention for Promotion of Personal Holiness, 2.30 and 7 o'clock. **EASTER MONDAY,** Camp Meeting, 2.30; Evangelistic Meeting, 7.

Price One Penny, 1s. per dozen.

A GLANCE AT THE GREAT WORK.

By LADY HOPE.
Reprinted from The Christian.
An Incident of Messrs. Moody and Sankey's Meetings in London.

London: Morgan & Scott, 12, Paternoster-buildings.
And may be ordered of any Bookseller.

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President :—THE EARL OF ABERDEEN.

THE COTTAGE HOMES AT FARNINGHAM

Are for 300 Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught a trade, and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

THE ORPHAN HOMES AT SWANLEY

Are for 200 Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruction in lithography, telegraphy, photography, chemistry, and other subjects, to fit them for a working life.

BASIS :—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the 500 Boys now in the Homes. Over 1000 have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by the Secretary,

Offices :—BANK-BUILDINGS, LUDGATE-CIRCUS, E.C. A. O. CHARLES.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from "Clifton," 10s. 6d.; Food for Children, 5s.; T. A., 10s.; Anonymous, Clothing.

The Infant Day Nursery. Free Day Ragged Schools. Evening Classes for Rough Boys. Industrial Classes for Boys. Meetings and Classes for Elder Girls and Young Women. Bible Classes for Lads. Band of Hope. Rations of Food to Hungry Children. Mission to Inebriate Women. Bible Classes for Men, and for Women. Mothers' Meetings. Sewing Classes for Poor Women. Lodging House Meetings. Evangelistic Services and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to **GEORGE HOLLAND**, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

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Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

AFTER EIGHTY-FIVE YEARS

Of glorious service for Christ, conferring incalculable benefits on the poorest children of Southwark,

CASTLE YARD MISSION

stands in urgent need of help to restore the venerable building, that the invaluable work may be maintained.

One of the very first Sabbath-schools established in London, and the reputed birthplace of the great Ragged School Movement, Castle Yard has a pre-eminent claim upon all Christian people in its present hour of need.

The prompt and generous aid of every reader of THE CHRISTIAN is most earnestly solicited, and will be gratefully received by Messrs. **MORGAN & SCOTT**, 12, Paternoster-buildings, E.C.; Treasurer, Rev. **ROBERT TUCK**, B.A., 23, Thornford-road, Lewisham-park, S.E.; Bankers, London & Westminster, St. James's-square, S.W. Account, "Castle Yard Mission."

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. J. B., £100; Miss Brocklebank £10; Rev. J. E. Campbell Colquhoun, £5. Treasurer, G. J. Green, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. Griffith.

A CHURCH MISSIONARY SOCIETY READING UNION has been started by Miss **FRY**, 55, Chepstow-place, Bayswater, W. She would be glad of new members. Rules sent on application.

TALBOT TABERNACLE, Talbot-road, Notting-hill.—Anniversary meeting on Good Friday. Tea and coffee 5.30. Meeting for prayer, praise, and personal testimony afterwards. Revs. S. H. Paterson, M.D.; J. Wilkinson (Mildmay); J. Stephens (Highgate); Fuller Gooch, and others are expected. All who can recall spiritual mercies in connection with the old Tabernacle are invited to bring, or send, a thankoffering towards to the New Building, which it is hoped will shortly be commenced and completed as the means are supplied. —THE PASTOR (Mr. Frank H. White), 12, Prince's-square, W.

PINCH OF POVERTY.—Rev. J. W. **ATKINSON**, 308, Old Ford-road, London, E., urgently appeals to readers of THE CHRISTIAN for further help for East London Mission and Relief Work. Distress still very great, children often compelled to attend school without food. Four hundred destitute but honest families assisted weekly. Workmen's tools, and even bedding, redeemed from pawn. Club subscriptions kept up. Permanent situations secured. Surgical instruments obtained for poor, &c. Gifts of money, food, or clothing will be promptly acknowledged by above. Urgent.

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CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. **JOHN JAMES JONES**, Director of the London Samaritan Society, 88, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. **JOHN ALLEN** or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays,

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Contributions thankfully received by the Honorary Secretaries, Misses E. G. and S. A. HARRISON, 5, Grandacre-terrace, Anerley, S.E.

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Bible teaching, "Seek ye first the kingdom o
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Terms inclusive. Recommended by R. C. Morga
and parents of pupils.—Mrs. SILVESTER, Clareno
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Mrs. HAAG, 29, Schützen-strasse, receives a fe
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Graduated Teachers. Conserv. music, Germa
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SCHOOL, DELIGHTFULLY SITUATED O
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SEA, on the South Coast, a short run fro
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Education is given, based upon the teaching
the Holy Scriptures.
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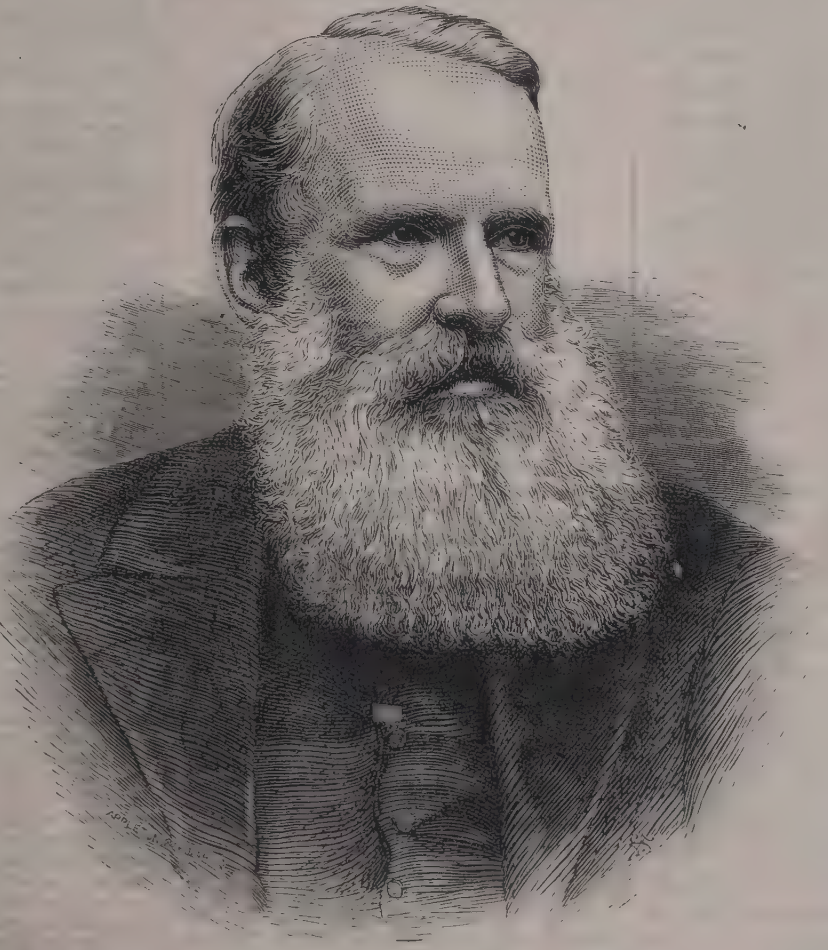

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It is highly amusing to hear of the treatment he received from his class-leader on making him acquainted with the step he had taken. He said, "You don't know what you have been doing!" "Well," said this young abstainer, "I have only promised never to touch anything that will make people drunk." "That's not it," said the leader, "*it's a Manchester trick to upset the throne.* Depend upon it it's a scheme of those Radicals; you don't know what these men are up to; you had better have nothing to do with it." Happily for the world, young Garrett did not share his leader's fears, and, having more of the spirit of Luther than Erasmus, he determined to maintain the position he had taken at all hazards.

He made his first public speech when but a lad of fourteen, wearing a short jacket. From teaching a class in the Sunday school, Charles was elevated to the position of a local preacher, and shortly afterwards he determined to devote his life to the ministry of the Gospel. He was accepted by the Conference, and in 1847 entered the Theological Institution at Richmond. Commencing his ministry at Mildenhall, in Suffolk, he rapidly won his way to the large centres of population, and in 1860 was appointed to Preston, having previously laboured in the Rochdale circuit. The three years spent in Preston will ever be associated with scenes of the most heartrending character. They were the years of the cotton famine which raged with such terrible fury from 1861 to 1863. The price of cotton in Liverpool had risen to the almost incredible sum of 2s. 9½d. per lb., and as a consequence the Lancashire mills were idle, and hundreds of thousands of operatives famishing. In December, 1862, the distress was so great that half-a-million of them were living either on charity or the parish, the loss of wages being £168,000 a week. Among these starving cotton-spinners Mr. Garrett's benevolent, compassionate spirit found abundant room for exercise, and with a diligence never faltering he laboured hard to mitigate their bodily sufferings, and to direct their subdued and chastened spirits to the source of all consolation. He acquired such a wealth of gratitude and affection among these people, that when his term of service expired, his departure was made the occasion of a public farewell, and the handsome testimonial which was presented to him was a tangible proof of their undying attachment.

After spending three years in Hull, Mr. Garrett returned to Lancashire, and took up his residence in Manchester. Here he laboured with remarkable success for six years. During this period he travelled over 100,000 miles, preached more than 2000 times, and wrote 20,000 letters in addition to his other work. So highly was Mr. Garrett esteemed by all sections of the Christian Church, that on leaving he was presented with a cheque for 1000 guineas in the Free Trade Hall, to which the Bishop of Manchester had liberally subscribed.

A story is told about this cheque which shows how little regard Mr. Garrett had for money. A friend who knew how indifferent he was about acquiring wealth of this kind, asked him shortly after the presentation what he had done with the cheque which had been handed to him. With a hearty laugh, Mr. Garrett searched all his pockets, and then said, "I haven't the slightest idea." The cheque was found at last among the loose papers on the table. It is said that the stewards, whose business it is to pay their ministers, transact all money matters with Mrs. Garrett, who allows her husband pocket-money, which, however, he gives away as quickly as he gets it.

From Manchester Mr. Garrett removed to Liverpool, where he has laboured for upwards of fourteen years. Mr. Moody's visit to "the black spot on the Mersey" occasioned this prolonged residence in Liverpool. At the expiration of the allotted term of three years, during which time Mr. Garrett had laboured with characteristic enthusiasm for the moral and spiritual elevation of the people, he had arranged to go to Bradford. The Convention held by Mr. Moody caused all his plans to be disarranged, and led to the retention of Mr. Garrett's services in Liverpool. At this Convention the question considered was:—"How to reach the Masses—the Corner-men and Labourers," and Mr. Garrett was asked to speak. In the course of his remarks he said "that the Christian people of Liverpool had themselves to blame for the condition of the masses in the town, for no places were open to them but those of temptation." These remarks created so much enthusiasm that Mr. Moody rose to move that Mr. Garrett be heard for ten minutes longer, so as to have time to further develop his argument, in which he suggested the idea of cocoa-rooms. This proposal commended itself so fully to the judgment of those present, that there and then a Company was formed, a number of well-known gentlemen offering liberal support, and people in all parts of the hall promising to take shares in the Company.

The late Mr. Alexander Balfour, hearing that Mr. Garrett was shortly to leave for Bradford, said, "Oh, we are not going to form this Company if Mr. Garrett is to leave us!" So it was decided to memorialise the Wesleyan Conference, asking for his re-appointment in Liverpool. To this request the Conference wisely agreed, and a mission was established for reaching the lowest quarters of the city, at the head of which Mr. Garrett was placed. Then the Cocoa-room Company was started, to afford comfort and accommodation in competition with public-houses. The success of this Company has exceeded the most sanguine expectations of the promoters—no fewer than 30,000 persons partaking of refreshments and using these rooms daily.

Pitt-street Chapel, which is the head-quarters of the operations of the Mission, was burdened, when Mr. Garrett was appointed to it, with a debt of £3500, and had neither schoolrooms nor vestry. By great exertion Mr. Garrett raised £7000, paying off the debt, renovating the chapel, and There are now four mission-halls beside Pitt-street Chapel, and Mr. Garrett is assisted by a minister and five lay missionaries, whose labours are crowned by most gratifying and permanent success.

The strain was so great in carrying out these much-needed alterations, that Mr. Garrett's health gave way, and his life was even despaired of. With his usual thoughtfulness and kindness, the late Mr. Alexander Balfour placed his house at Mr. Garrett's disposal, and, after some months of rest, he regained his strength. While resting in this beautiful home, Mr. Garrett devised a scheme for providing over-worked ministers with similar advantages. Knowing that there were many whose circumstances would not allow of the needed change of scene, he successfully carried out a scheme for building a House of Rest at Colwyn Bay, and establishing a fund by means of which many a valuable life will be prolonged, and many a minister enabled to render better service to the cause of Christ.

Mr. Garrett is so popular, both as a preacher and temperance advocate, that applications for his services reach him from all parts of the country, on an average of ten a day. He possesses a marvellous power of moving and influencing men. Like a true patriot, he lives and labours for the emancipation of England from the curse of intemperance, and both in the pulpit and on the platform he speaks with an intensity, eloquence, and plainness, on this subject, which is well worthy of imitation. Mr. Garrett's book, entitled, "Loving Counsels," which has been recently published, contains many of his speeches and sermons, the perusal of which cannot fail to benefit both intellect and heart.

Mr. Garrett has recently initiated an enterprise for presenting to the Queen a memorial from the Women of England, calling Her Majesty's attention to the evil effects arising from the Sunday traffic in intoxicating drink, and praying that her Jubilee may be rendered a year of rejoicing to the people, by the passing of a national Sunday Closing Bill. Mr. Garrett believes that if the women take this enterprise up with the enthusiasm it deserves, millions of signatures may be obtained.

In proof of the esteem in which Mr. Garrett is held in the Wesleyan Church, it may be stated, that in 1882 he received the highest honour that Methodism can bestow upon its ministers, being made President of the Conference. The wisdom of this choice was evinced by a marked increase of spiritual life throughout the Connexion during the Presidental year, and in a large

IN A SNOW-STORM.

By Rev. GEORGE F. PENTECOST, D.D.

I was taking my usual "constitutional" after breakfast. It was snowing heavily; but the walk through the "feathery fall," and in the crisp winter air, was delightful. I had had a sharp spin of about three miles, and was nearing my place of abode in the town of N—— where I was holding special meetings. My body was in a tingle of delight from my walk, and my thoughts were busily engaged with the subject-matter of the Bible-reading which I was then preparing for the afternoon service. I was anxious to get to my room and to "my type-writer," in order that I might fasten down some of the delicious "thoughts of God" which were pouring into my heart from his Word. Thus absorbed with thought, and partially blinded by the fast-falling snow, I was very nearly run over by a sleigh, which was at the moment crossing the street at right angles with my own course. A sharp cry of the driver of the sleigh brought me to a standstill just as he succeeded in reining up his horse. We looked at each other for a moment and then I lifted my hat and signified to him to "drive on." At the same time he courteously waved his hand to me, as much as to say:—"Go on, sir; I will wait until you have crossed." I crossed the street, and he drove on in his direction; but immediately after turned his sleigh in the same direction that I was going. In a moment I heard my name called out:—

"Is this Dr. Pentecost?"

Looking behind me I saw that the man had drawn his sleigh up to the side of the street pavement, and was evidently desirous of speaking with me. I immediately replied:—

"Yes; I am Dr. Pentecost. Did you wish to speak to me?"

"I don't know that I ought to detain you, especially in this storm; but if you could spare me a minute of time, I would be very grateful to you."

"Certainly," I replied, "with pleasure;" and immediately stepped out into the street and extended my hand to the man. I then discovered that he was the driver of the "grocery waggon," and was on his morning rounds delivering goods. After a common greeting I put my usual question to him:—

"Are you a Christian?" To which he replied:—

"No, sir, but I have been in to several of your meetings with my wife; and last night I wanted to get up out of my seat and go forward with the rest and 'confess Christ' as you explained it; but something seemed to hold me back, and I could not get off my seat to save my life; and my wife is very much distressed in her mind also; and I don't think she slept an hour last night, she was that worked up about her sins."

This was most interesting, and I got a little nearer to the man, by putting my foot on the step of his sleigh, and again grasped him by the hand.

"Well, my friend," I continued, "I am very glad, indeed, to hear that you are interested about your soul; but why don't you accept Christ at once? Nothing in earth or hell can prevent you from accepting Christ, if you desire Him and are ready to take Him and yield yourself wholly up to Him. You may do it right here, as you sit in your sleigh."

To this challenge he made answer:—

"I could not do that, you know. I have been a very hard case; I have not been to church for years, and I am a very ignorant man; but I do want to know how to be saved, and if you could say anything that would help me, I would be very grateful. It is asking a good deal of you to stand here in the snow and talk to a man like me, for I am very ignorant, and do not know anything about it; only since I have been going to those meetings everything seems different to me and to my wife too, and I am sorry for the way I have lived all these years, and mean to be a Christian, and try and bring up my children

“Well, my friend,” I replied, “you may be a Christian right here, if you will. Christ came into the world, not to save learned people or good people, but ignorant people and sinners—just such men as you and I are; and to save us by *grace*—that is, without any merit of our own, but just as we are, and just now, immediately, without any further ado about it. It will be time enough for you to acquire knowledge after you are saved, but you have not the time now (nor the power, if you had ever so much time) to overcome either your ignorance or your sin; and if you could do either, you would be no nearer salvation than you are now; for if you were the wisest and the best man living you would still have to accept Jesus Christ as your Saviour, coming to him as a sinner. Let us see if we can't get at the matter in a few words.”

“If you can tell me anything that will make it plain to me, so that I can get hold of it, I will thank you very much; and you will excuse me for stopping you in the snow, won't you, sir, for I am really distressed in my mind.”

“Certainly, my friend, don't think about me or the snow-storm, for I assure you you could not have done me a greater favour than to have stopped me as you did, and for the reason you did; for the next greatest joy after being saved one's self is to be the means of saving someone else. Now let us see how much we do know. Will you answer me a few questions just as frankly as you can?”

“Yes; I will answer any question you are of a mind to put to me.”

“Well, then, first: Are you a sinner?”

“I be; and a great one. I tell you I have been a hard case.”

I did not know exactly what he meant by saying he was a hard case, but did not inquire into his meaning. I pushed on, and inquired:—

“How do you know that you are a sinner?”

“Well, I suppose every man knows what kind of a man he is, and I just know that I am a sinner.”

“But, my friend, you must have known this all your life, though it does not seem ever to have troubled or disturbed you. What is the reason you are troubled about the matter now?”

“That is one of the things that bothers me. The last two or three days, since I have been going to those meetings, I have been trying to be better, but I seem to have been a *worse* man ever since I tried to be a *better* man; and then your preaching makes everything seem different to me. Every time you preach and tell how Jesus Christ died to save sinners, it just seems to me as if I was the greatest sinner that ever lived; every word you preach seems to come right over my way, and I keep on saying to myself ‘that fits you,’ and it does; in fact, I never saw things just as I do now; the Bible seems to be just like a live book talking to you about your sins and about Jesus Christ.”

This seemed a very clear statement of the case to me, and to illustrate in a singularly clear way the exact truth about conviction of sin. He had always *known* that he was a sinner, but had never been *convicted* of his sin; but now that he hearkened to God's Word and believed God's testimony concerning sin, and especially as sin is revealed in the face of Jesus Christ, it became a dreadful thing to him. So I said to him:—

“Yes, my friend, we are all sinners, and we all know it; but when God reveals it to us by his *Word* and Spirit, and declares that we are condemned on account of it, then it becomes a serious matter. Do you accept this testimony of God against yourself as a sinner without question?”

“Yes, sir; there is no question about it, and now it seems to me that God is just saying that to me all the time; ‘you are a sinner, and unless you are saved you will lose your soul.’”

“But God tells us something more than that we are sinners. The same Bible tells us that ‘God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.’ Do you not believe that?”

“Oh, yes, sir; but I am a hard case, and I am

“My friend, don't you see that your ignorance and your sinfulness are the very reason why God sent his Son into the world to die for us? If you were wise and good you would not need a Saviour, but since you are ignorant and sinful you do need one. Now, for whom did Christ die?”

“Why, for sinners, of course.”

“Yes, you are quite right; ‘for the Son of man came not to call the righteous, but sinners, to repentance.’ And ‘this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.’ Now this being true, do you believe that, great sinner as you believe yourself to be, Jesus Christ is able to save you?”

“Yes; I believe He is *able* to save me.”

“Do you believe that He is willing to save you?”

“Yes; He must be willing, or He would not have come, and that is what you keep saying to us every night, and you read it out of the Bible. Yes; I believe He is *willing* to save me.”

“When do you think He is able and willing to save you?”

After a moment's hesitation, in which, with downcast eyes, he seemed to be pondering this question, he looked up and said:—

“Why, if He died for me, and ‘put away my sin,’ and is *able* to save me, He must be willing to do it right away—now—if I am willing to give up to Him.”

“Well, my friend, are you not willing to give up to Him? Could you have a more loving and gentle Master than one who has died for you, and who is now in heaven, ‘living to make intercession for you’? Ought you not at once to surrender your whole spirit, soul, and body to Him, and do it at once?”

His hand tightened over mine, for all this time I had been standing there by his side, with my foot on the step of his sleigh, much like Philip sitting by the eunuch's side in his chariot, preaching Jesus unto him, and I thought the surrender was to be made there and then. However, he hesitated just long enough to give the devil his chance with him again, and then fell back again upon the declaration that he was “too ignorant,” and had been “too hard a case;” and how could God accept and save a man who had lived in neglect of his law all his life, without he first showed that he was “worthy,” and so forth. I urged the truth of the “grace of God” upon him, and tried to show, from many scripture texts, that “Christ was the end of the law for righteousness to every one that believeth,” and that his ignorance and sinfulness were no bar to his acceptance with God, but both were strong reasons why he should take hold on the outstretched hand of God's grace and mercy at once. Little by little he came back again to see how Jesus had “put away sin by the sacrifice of Himself,” and that it was “in Him” he had “redemption, through his blood and forgiveness of sins, according to the riches of his grace.”

These truths all seemed clear and plain to him, beside many others which I showed him out of God's Word, though I could but repeat them to him, not having my Bible with me (nor could I have used it if I had had it, in the fast-falling snow); but one more difficulty, and an old and common one, suggested itself to him, as a last refuge for his will to intrench itself behind.

“But how shall I know that I am saved?”

“My dear friend, had you done me an injury, and I had forgiven it you, how would you know that I had so forgiven it?”

“Why, I suppose if you should *tell* me so, or *send me word* that you had forgiven me, I would know it that way.”

“Exactly. Then how do you suppose God makes us know that He forgives us?”

“I suppose when He forgives us we *feel* it.”

“But why should you accept *my word* for the forgiveness of an injury, and refuse to accept *God's Word*. You accept God's Word for the fact that Jesus came into the world and died for our sins, and was raised again from the dead for our justification; you have been telling me that it is God's Word that keeps telling you what a

until God's Word made it so clear to you that it was a guilty and condemned thing; now, why not take God's Word for his *love*, *grace*, and *forgiveness*?”

Then I repeated to him several passages of Scripture in which the forgiveness of sins is freely proclaimed to sinners, especially Acts xiii. 38, in which we read: “Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveness of sins.” And 2 Cor. v. 19: “Namely, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them [*i.e.* forgiving them] ...For He hath made Him (Jesus) to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.”

This seemed to clear up his difficulties, or, at least, it showed him that we must know God's mind toward us by what He has done for us in Christ, and by what He says to us in his Word. In other words, he saw that he was *saved* by the work of Christ, and must be *assured* by the word of Christ. He asked just one more question, which I was eager and ready to answer.

“How am I to take Jesus Christ for my Saviour? If I will come to-night, will you tell me how?”

“My friend, you need not wait till to-night, and for the meeting; you may take Him here and now, just where we are under God's heavens, in the midst of this snow-storm, which seems to be saying to you, ‘Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.’ Listen to what God says to you, written in Rom. x. 9, ‘But what saith it? (the Gospel). The word is nigh thee, even in thy heart, and in thy mouth: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.’ It only remains for you to decide for Christ, and confess Him as your Saviour here and now. Will you have Him? Will you confess Him?”

The blessed tears came into his eyes; his chin quivered (how well I know these signs of a surrendering heart!), and then, looking me full in the face, and tightening his grip of my hand again, he said:—

“*I confess Jesus Christ as my Saviour, and I take Him with all my heart.*”

“Thank God, my brother,” I replied, and then lifted my hat and bade him bow his head with me; and there, in the snow-storm, we lifted our hearts up to God in thanksgiving, as I prayed aloud for him, that God would keep him steadfast. His distinct and firm “Amen” testified that “the great transaction” was completed on his part, as it has been on God's part “from before the foundation of the world.” I bade him good-bye, with a promise from him that he would be present with his wife that night, and publicly confess Jesus before men.

I looked over the great audience for him that night, but did not see him, and was a little disappointed. Toward the close of my sermon I related in brief this interview, and then said:—

“It may be that my friend with whom I talked in the snow-storm this morning is here; if he is, I am sure he will want to confess his Lord before men.”

I had hardly gotten the words out of my mouth before he arose in his seat, and, lifting his hand, said:—

“*I confess Jesus Christ as my Saviour.*”

Moreover, his wife was at his side, and she also confessed Christ; then, without any stopping of the meeting, some twenty others followed with confessions. I was interested to notice that the man (he was a driver) had put on his Sunday clothes with which to come to the House of God and make confession. It was a beautiful testimony; and my prayer for many of my readers, those of them who are not the Lord's by confession, is, take God at his word, confess Jesus Christ, and become of purpose his disciples.

LORD AND LADY ABERDEEN have been visiting

THE WITNESSING CHURCH.—2.

A MISSIONARY SERMON

By the late Rev. JOHN HARRIS, D.D.

"Ye are my witnesses, saith the Lord, that I am God."—Isa. xliii. 12.

First, then, I would illustrate the great truth that the Church of God is expressly designed, in its relative capacity, and as the depositary of the knowledge of salvation, to be his witness to the world.

Passing by all the interesting illustrations of this truth which might be drawn from antediluvian and patriarchal history, let us confine our attention to the Jewish and Christian churches. And here, on viewing these churches together, as parts of a great whole, we are instantly struck with the different ways in which they concur to answer their design as witnesses for God. The Jewish Church was a local stationary witness; and the duty of the world was to come and receive its testimony: the Christian Church is not local and stationary, but is to go to the world. The Jewish Church was an oracle, and the world was expected to come and inquire at its shrine: the Christian Church is an oracle also, but instead of waiting for the world to come to it, it is commanded to go into all the world, and to testify the Gospel of the grace of God to every creature.

In accordance with this representation of the Jewish Church, we find that it contained every pre-requisite for answering its end as a stationary witness for God; nothing was omitted calculated to promote this object; its early history was a history of miracles, to excite the attention, and draw to itself the eyes of the wonder-loving world; its ritual was splendid and unique; its members were distinguished in character from those of every other community on the face of the earth; its creed, or testimony, was eminently adapted to the existing state of the world, for it proclaimed a God, and promised a Saviour; its members possessed a personal interest in the truth of the testimony they gave; and, what was especially important, its geographical position was central. That large portion of the earth, whose waters flow into the Mediterranean, is the grand historical portion of *the world* as known to the ancients. Judea was situated in the midst of it, like the sun in the centre of the solar system. Placed at the top of the Mediterranean, it was, during each successive monarchy, always within sight of the nations; and its temple-fires, like the Pharos of the world, were always flinging their warning light across the gross darkness of heathenism—protesting against idolatry, witnessing for the one living and true God, inviting the nations to come and worship before Him, and foretelling the advent of One whose light should enlighten the world.

Thus studiously adapted, and divinely qualified to act as a stationary witness for God to the world, the Jewish Church is called on in the text to appear in this its official capacity, and the idolatrous nations are summoned to Judea to receive its testimony. Ages had elapsed since that Church had been called into existence, but still the worship of idols prevailed. Now, therefore, God is sublimely represented as determined to bring the great question to a close; his voice is heard issuing his mandate to all the nations of the earth, to all the idols and their votaries, to appear in Judea; and then calling forth the Israelites to give evidence in his behalf. "Bring forth deaf that have ears—the senseless idolaters; let all the nations be gathered together, and let the people be assembled: what god among *them* can show us former things? Let them bring forth *their* witnesses, that they may be justified; or, if *they* cannot do it, let them hear *Me*, and acknowledge that what I say is truth. Ye people of Israel are my witnesses, saith the Lord, that I, even I, am God, and beside Me there is no Saviour."

As if the Almighty had said, "It is high time to bring this great controversy to a final decision; let all my rivals come." And we are to suppose them assembling. Moloch, "besmeared with infant blood," and all the cruel gods of the Ammonites; Rimmon, Ashtaroth, and all the licentious idols of Syria; Baal, Dagon, Tammuz, and all the false deities of Phœnicia; Apis, and all the monster-deities of Egypt. "Let them come from their fabled resorts in Ida, from the heights of Olympus, from the shrines of Delphos and Dodona, from their temple, groves, and hills—the whole Pantheon—the thirty thousand gods of heathen mythology, with all their retinue of priests and worshippers. And now," saith Jehovah, "having assembled, let them produce their witnesses to justify their conduct in receiving worship; and for this end: let them prove that one of their pretended prophecies was ever fulfilled. I am content to rest my claims on that single proof. Are they silent? Then let my witnesses stand forth; let the nation of Israel appear. Descendants of the patriarchs, children of the prophets, *ye* are my witnesses. Testify in my behalf before this assembled and idolatrous world. Read in their hearing the history of my conduct towards you, from the day that I brought you out of Egypt to the present moment, and they will be constrained to admit the fact of my existence, and the doctrine of my superintending providence.

"Tell them of all the miracles I have wrought in your behalf—and thus you will be witnesses to my almighty power. Inform them of all your apostasies from me, and rebellions against me, and of the way in which I have borne with and pardoned you—and thus you will be witnesses to my infinite patience. Tell them of all the predictions which I have caused my prophets to utter, and of the literal fulfilment they have received—and thus you will testify to my omniscience. Take them, in solemn procession, to Sinai, and repeat the laws which I there proclaimed when the mountain trembled—and thus you will attest my unspotted holiness and inflexible justice. Conduct them to my temple on Sion, lift up the veil of my sanctuary, let them see for themselves that no image stands in my shrine, no human sacrifice bleeds on my altar, no licentious rites pollute my worship—and thus you will be attesting the unity and spirituality of my essence, the purity and mercifulness of my character. Forget not to assure them that I am no respecter of persons—that there is mercy for *them*—that, as I live, I will not the death of a sinner. Lead them to the altar of sacrifice, and, as the victim bleeds, say to them, 'Behold, in a type, the Lamb of God which taketh away the sin of the world.' Tell them that to Him have all my prophets given witness, and let them hear the glorious things which they have witnessed. Let my servant Isaiah stand forth and declare, that upon that sacrifice I have laid the iniquities of mankind; that He is wounded for their transgressions,

tisement of *their* peace is upon Him, and that with his stripes *they* may be healed; that He shall see of the travail of his soul, and be satisfied, for He shall save out of all nations a multitude which no man can number. Thus will you be my witnesses that I am God, and that beside Me there is no Saviour."

Now, such was the honourable office and the lofty intention of the Jewish Church; it was a stationary witness for God to the world; and the sublime scene described in connection with the text is only the figurative realisation of that idea. Through each successive age of that Church this Divine mandate may be said to have been issued to the world, directing it to repair to God's witnesses in Judea. But the world heeded it not. Individuals, indeed, resorted thither from far distant lands; but, in all the regions whence they came, idolatry still reigned. The leading nations had, each in succession, come into contact with God's witnesses; but, so far from receiving their testimony, they went on worshipping their idol-gods, and even essayed to enshrine them in the very Temple of Jehovah. Even the Jews themselves had lost the high and spiritual import of their own testimony. All things proclaimed that, if the world is to be enlightened and saved through the instrumentality of the Church, another Church must be set up, and another mode of witnessing be employed.

When the fulness of time was come, that Church was set up. You know its heavenly origin, its aggressive constitution, and its early apostolic history—all combining to prove that it was a new thing in the earth, a fresh witness for God. In another, and a nobler sense than before, God became his own witness. The Son of God, in person, assumed the office. In this capacity He had been predicted: "I have given Him," said God, "for a witness to the people." In this capacity He came; and, having traversed Judea in every direction, and found it hemmed in on all sides by the grossest idolatry—having found that He could nowhere step over its frontiers without entering the territory of an idol-god; having taken an ample survey of the world—what was his estimate of its moral condition? He lifted up his eyes to heaven, and said—for He found that He could obtain no fit audience on earth—"O, righteous Father, the world hath not known Thee!" And what, under these circumstances, was the course which He pursued? "To this end was I born," said He, "and for this cause came I into the world, that I should bear witness unto the truth," to the full manifestation of God. And, accordingly, his acts demonstrated the existence of God, his humanity embodied the spirituality of God, his character illustrated the perfections of God. He was the true "tabernacle of witness." The glorious train of the Divine perfections came down and filled the temple of his humanity. God was manifest in the flesh. His character left no attribute of the Divine nature unillustrated; his teaching left no part of the Divine will unrevealed; his kindness left no fear in the human heart unsoothed; his meritorious death left no amount of human guilt unatoned for. Wherever He went, and however He was employed, He was still winning for Himself that title which He wears in heaven—"The Faithful and True Witness." But, chiefly, Calvary was the place of testimony. There, when *He* could say no more for God, He bade the cross begin to speak. There, when his *lips* had uttered their testimony, He opened his summing up of all the promises, and of all the character of God; and the total was—*universal and infinite love.*

And now, if his first object had been thus to witness for God, his second was to arrange for the boundless diffusion of the testimony. No sooner has He worked out the great truth that *God is love*, than He provides that the world shall resound with the report. As if He had been sitting on the circle of the heavens, and surveying all the possibilities and events that could occur down to the close of the time, He answers the objections to this design before they are uttered, anticipates wants before they arise, and provides against dangers before they threaten. Was it necessary, for instance, that He should first distinctly legislate on the subject? "Go," said He—and He was standing but one step from the throne of heaven—"Go into all the world, and preach the Gospel to every creature."

Plain as this command might at first appear, the duty which it enjoins is so novel, and the project which it contemplates so vast, that doubts are likely to arise as to its import and obligation; He repeats it, therefore, again and again—repeats it in other forms, as an old prediction that must be fulfilled, and as a new promise: "Then opened He their understandings, that they might understand the Scriptures, and said unto them, Thus it is *written*, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

But peculiar qualifications will be necessary: "Ye shall receive power from on high, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." But peculiar dangers will assail them: "All power is mine," said He, "Go, and you shall move under the shield of Omnipotence; lo, I am with you alway, even unto the end of the world." Thus, making the most comprehensive provision, and taking the whole responsibility of success on Himself, his last word to his witnesses was, "Go,"—his last act was to bless and dismiss them to their work,—and the last impression He left on their minds was, that *his* Church was to be essentially missionary, or aggressive.

And as this was the last indication of his will on earth, you know how his first act in heaven corresponded with it. Let the scenes of Pentecost attest. The eternal Spirit himself came down—came expressly to testify of Christ—came to be the great missionary Spirit of the Church, to "convince the world of sin." You know how the witnesses began at Jerusalem, when three thousand souls received their testimony. You know how their hesitation to quit Jerusalem and Judea was gradually overcome—how a Paul was added, like a new missionary element infused into their spirit—and you can conceive how they must have felt, in the terms of his new commission to be a witness to the Gentiles, as if their own original commission had been renewed and reinforced. You know how they were divinely allured further and further from Jerusalem—how vision after vision drew them on to invade the neighbouring territories of idolatry—and how, at length, when even a Paul evinced a reluctance to pass the last limit of Jewish restriction—even when *he* scrupled to leave

regions of idolatry—the emblem of Europe—in the person of the Macedonian suppliant, saying, "Come over and help *us*." Bursting that last enclosure, the uttermost circle of restriction, he was not disobedient to the heavenly vision; and the Church found itself fully committed to its lofty office of traversing the world.

But was there no danger lest the Church should yet, under the influence of its old attachments, cast back a lingering look to Judea, lest it should debase and localise religion by regarding Jerusalem as its rallying point, and the Temple as its home? Judaism, and the place where for ages it has dwelt, are forthwith swept away; henceforth but two parties are to be left on the earth—the missionary witnessing Church of Christ, and the listening world. Thus Judea, which had been the goal of the old religion, the resting-place after its wanderings, now became the starting point of the Christian Church for the race of the world. The old economy had expected the world to be missionary, and to send to it. The new economy requires the Church to be missionary, and to send to the world. And if the waiting and stationary character of that Church had been emblematically represented by the bending cherubim on the mercy seat, the new missionary Church was henceforth to be represented by another mighty angel, flying in the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and tongue, and people, that dwell on the earth.

And, now, we might have thought, the Saviour has surely made it sufficiently apparent that his people are to be *his witnesses to the world.* Nothing more can be necessary to show that this great object enters into the very design and principle of his Church. But not so thought the Saviour Himself. Once more does He come forth and reiterate the truth. When we might have supposed that his voice would be heard no more, once again does He come forth, and break the silence of the Church; and the subject on which He speaks is the missionary character of his Church. Not that his Church had lost sight of its office. His witnesses were carrying their testimony in all directions. But, as if the angel having the everlasting Gospel did not yet speed on his way fast enough to satisfy the yearnings of infinite compassion, or as if He feared that angel would stop ere the whole earth, the last creature, had heard the Gospel testimony, He came forth, personally, and announced, "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, come; and whosoever will, let him come, and take the water of life freely."

Oh! where is the tongue that can do justice to the boundless benevolence of this final declaration of Christ? What is the comparison which can adequately illustrate it? Picture to your minds a large company of travellers, destitute of water, while crossing one of the vast deserts of the East. For days previous they have had barely sufficient to moisten their parched lips; but now their stock is quite exhausted. Onwards they toil for a time, in the hope of finding a refreshing spring. But the unclouded sun above, and the burning sands beneath, rendering some of them unable to proceed, they lie down never to rise again. The rest agree to separate, and to take different directions, in the hope of multiplying their chances of discovering water. After long wander-

stream. Slaking his raging thirst, he immediately thinks of his fellow travellers. Looking around and perceiving one in the distance, he lifts up his voice, and shouts to him, with all his returning strength, to *come.* He communicates the reviving signal to another still further off, and he to a third, till the very extremities of the desert ring with the cheering call to *come.*

That desert is the moral waste of the world; those perishing travellers, perishing by millions, are our fellow-men; that living spring is the redemption of Christ: the first that drank of it was his Church; that Church, every member of it, directly or indirectly, is to lift up his voice to the world, with the Divine invitation to *come*; while the Spirit of Christ, speaking through them, gives the call effect. Every one that hears the call is to transmit it further still, till it has reached the very last of human kind, and the world echoes with the welcome sound.

Such is the Scripture theory of the Christian Church. Its members are witnesses for Christ to the world. Every place to which their instrumentality reaches is meant to be a centre for extending it to a point further still. Every individual added to it is meant to be an additional agent for propagating the salvation onwards, till a chain of living voices has been carried around the globe, and from pole to pole, and the earth grows vocal with the voice of the Church witnessing for Christ.

(*To be continued.*)

OUR COUNTRYMEN IN INDIA.

Dear Sir,—Many of your readers interested in the tea planters in various parts of India, will be glad to learn that Rev. Isaac F. Row, who has been for years a "winner of souls," European and native, in Southern India, has been spending several months, with much encouragement, among the tea planters of Upper Assam. Rev. H. Rylands Brown has been revisiting the planters in the Darjeeling district, welcomed, and blest in many places where no minister has been before except himself in former years. The directors desire to extend the work among the tea, coffee, and cinchona planters of India, as well as along the railway lines. Rev. H. G. de St. Dalmas is again in India doing "the work of an evangelist," as well as superintending the work of others, and planning for more to follow.

Rev. P. R. Mackay lately passed through London on his way to Mussoorie, where he is to supply, during the hot season, the place in the Union Church left vacant by the return of Rev. J. Gelson Gregson. Next winter he will do evangelistic work in the plains. He has left his congregation and home, in Scotland, for a year; and I would ask for him the prayers of your readers.—Yours faithfully, John Fordyce.

33, *Sutherland-place, Bayswater, W.*

THE INDIAN FEMALE NORMAL SCHOOL SOCIETY is making every effort to extend the important work of Medical Missions among the women of India. Several thoroughly trained ladies are ready for the work.

MISS READE'S WORK IN INDIA.—Some explanation has been asked for regarding the name "South Arcot Highways and Hedges Mission." It has been chosen by Miss Reade as denoting two special branches of her work. Her present Mission House, at Trivady, is situated on the highway from Cuddalon to Madras, and a congregation can at any time be gathered at the gate; the hedges denote the dwellings of Mussulmen thus carefully guarded for the seclusion of the women confined therein. Miss Clara M. S. Lowe has for some time past undertaken to supply information to friends interested in the Mission. She wishes it to be known that her address is now changed from

THE NIGHT-SCHOOL AT MILDMAY.

TWO PICTURES.

Another winter's work, in connection with this night-school, which occupies a position absolutely unique, was brought to a close on Wednesday evening last week. The event is, in all its features, one of the brightest and happiest with which we are acquainted. The scene at the tea-tables is always invested with peculiar charm. At the head of each sits the teacher, between whom and the members of her class there is a real affection. All over the room a brisk and animated conversation is kept up, and flowers contribute not a little to the fair prospect before us.

Soon the men are assembled in the large hall above. Their appearance would justify the thought that they are representatives of a class above the labourers and bricklayers, and many other of the one hundred and sixty occupations, to which, as Mr. Badenoch by and by tells us, one thousand and more men on the books belong. We further learn now that there has been an average attendance of 360 on the sixty-eight nights on which the school has been open, and that the men have been divided into forty-seven classes, with fifty teachers. The amount contributed by the men themselves for school material and the library was just over £21. As to the results of the session's work, Mr. Badenoch goes on to state that they are of three kinds. The intellectual improvement is seen in the positions taken in all the classes, and Mr. Tinnear's examination list bears witness to the success attained in the various subjects, 324 men having won certificates. Of the 212 who went in for the Scripture examination, only twenty failed. Eighty men were also entitled to receive a Bible or book for not having missed attendance more than three times. As to the moral results, the very atmosphere of the school must have a powerful effect on the daily life of the men in their work and in their homes. Then sixty have joined the ranks of the temperance army, and if that should seem a small number out of so many, it must be remembered that the great majority of the scholars were total abstainers already. As to the spiritual results, an exact statement is, of course, impossible. But it is not surprising, with the talents of the teachers consecrated to God, and then given to the men for his sake, and the prayer constantly offered by them before school opens, and by the men themselves every night, that there is cause for rejoicing in many conversions. For all this there was a thanksgiving meeting on the last night of the session.

Hearty was the cheering that greeted this report, as well as that given to the teachers—all ladies,—to the Countess of Suffolk and Berkshire, who distributed the prizes, and to Gen. Sir Robert Phayre, who presided.

Mr. Mathieson, in a brief statement, also pointed out that this school is a wonderful blessing to the neighbourhood.

The second picture, that we will leave our readers themselves to fill in from the outlines sketched above, is that of the school on a school night. In every class there is an open Bible for twenty minutes or half an hour, during which, with a gentleness and loving earnestness that cannot fail to impress, the teacher dwells upon some truth in the Scripture story they have read together. Then the regular lessons are patiently and carefully taught. At the close there is a brief Gospel address and prayer, and after the regular school many of the men join with their teachers in fervent prayer for a blessing on the different classes, and on the members of the school. As we fill in the details of this picture, and think of the glowing colours in which at length it shall be presented before our wondering eyes, we feel more than ever how great is the privilege of Christian work, how grand and glorious its far-reaching results.

BROOKLYN TABERNACLE. — Rev. T. de Witt Talmage, D.D., on Sunday morning, March 6, received

A FRUITFUL WORK.

During the winter months, on successive Sabbath evenings, many a straggler along the Edgware-road has been attracted by sounds such as do not on week-nights issue from the Metropolitan Music Hall. A pause for a few moments only tends to deepen curiosity, until one after another steps inside, and enjoys the Gospel songs, choruses, and anthems rendered by Mr. Charles Cook's harmonious choir. The value of good singing is amply proved on these occasions, until some 2000 persons are assembled to listen to the stirring preaching of Mr. Cook.

For nearly seventeen years this evangelist has been lifting up Christ in this neighbourhood, beginning in the expansive area of Hyde-park, where as many as 4000 persons have been gathered together at a time. The seed thus sown during the first few summers brought forth fruit which necessitated the establishment of a permanent mission, and a hall was accordingly secured, and appropriately named the Hyde-park Hall.

Here the Lord continued to bless his word, until a strong band of earnest converts was formed for evangelistic work. But soon these quarters became too confined for the Sunday evening services, and the Music Hall was hired to meet this need at a cost of £5 per evening.

Each of these three spots has now become hallowed in the history of many who have proved the faithfulness of God to his promise in causing his word to accomplish that which He pleased, and to prosper in the thing whereto He sent it. Pastors, missionaries, and evangelists may be now found labouring, not only in Great Britain, but also in America, Jamaica, Australia, and the Cape of Good Hope, who have gone forth from this corner of the vineyard to declare unto others the Gospel which they learnt there.

One of the most encouraging of recent cases is that of a comedian, converted in the Music Hall, who is now preaching the unsearchable riches of Christ with much acceptance in the provinces. A well-known evangelist told us last week that one of the most solemn impressions made on his heart before his conversion was whilst listening half drunk to one of Mr. Cook's addresses in Hyde-park.

The audience at the Music Hall is thoroughly representative of the middle classes. The labourer, the artisan, the small and the more important shop-keepers, are side by side, whilst a good number of well-to-do persons are distinguishable—some critical, some anxious, and many, thank God, convinced that the Gospel is the power of God unto salvation to those who believe.

As a preacher Mr. Cook is bright and forcible, impressing his hearers with the feeling that he speaks what he believes, and means what he says. He has travelled a good deal, and his experience in visiting English and Continental prisons lends additional interest to his discourses.

If any of our readers can assist in this work their co-operation would be heartily welcomed, whilst others perhaps may feel disposed to help defray the expenses attendant upon the hire of the Music Hall.

An interesting little booklet entitled "Striking Conversions, or Fruit abounding from Hyde Park," gives a good idea of what the Lord has wrought. It may be obtained from Mr. Cook, at Hyde Park Hall, Stourcliffe-street, Edgware-road, W.

THE MISSIONARY CHURCH OF BELGIUM.—At the annual synod to be held in Brussels in July, this Church, composed almost entirely of those who formerly were Roman Catholics, will commemorate its jubilee. In this period, twenty-seven churches and stations have been established, all of which are centres from which the light of Gospel truth spreads its rays far around. In eighty-three different places the Gospel is regularly preached, and in about sixty others the work is carried on by means of occasional meetings, open-air preaching, &c. Colportage work also plays a considerable part in the circulation of the Scriptures. Most of the churches are very active, and the pastors and evangelists are helped in their

HOUSE of REST for WORKERS.

In the opening paragraph of her annual report Miss Mason asks, "What can one have to say year after year about a work which seems to contain so little that would 'tell' upon paper?" Yet in page after page the reader finds an ever-increasing charm, and in closing the pamphlet feels that here is a record of work which illustrates in a wonderful way the power and beauty of Christian love.

We pass from the necessity for the work in the weariness and exhaustion which follow sustained labour amongst the poor and outcast, to the simple narrative, glowing with interest, of the blessing which flows therefrom to those who have found, either at Kilburn or Eastbourne, a sweet season of refreshing for soul and body. Over two hundred at the former place, and nearly four hundred at the seaside branch, had thus been blessed during the twelve months covered by the report. Then every heart will be overflowing with thankfulness as the narrative sets forth how the work has been sustained, and how graciously the Lord has manifested his presence in many a time of waiting upon Him for guidance, and counsel, and help. All communications should be addressed to Miss Mason, 7, Cambridge-gardens, Kilburn, N.W.

NEWCASTLE CITY MISSION.—The annual meeting of this Mission was held in the hall of the Y.W.C.A., Saville-place, on Monday, March 28. Dr. Bruce, chairman, stated that the work of the Mission had been more successful during the past than in any previous year. Addresses were given by Rev. H. E. Fox, Durham, and Revs. W. Lenwood and R. Leitch, Newcastle. In the evening a largely-attended meeting was held in the hall of the Y.M.C.A., Blackett-street. Messrs. Menmuir and Fairfull, city missionaries, gave impressive accounts of arduous yet successful work.

THE WELCOME MISSION.—The report of this Mission, presented at the annual meeting last week, gave a very satisfactory account of the work carried on at Harrow Green. The average attendance at the schools has been good, as has been at at the Bible-classes for young men and women. Besides various agencies for promoting the welfare of the people, a young men's Christian band is doing good work. Rev. J. Elvey, in an earnest address, said he hoped that the meeting would stir them up to earnest work for Christ. So much depends on the children, that to train them aright is an incalculable benefit to society. The proposition to erect a larger school building, the present one being quite inadequate for the number desirous of attending, was warmly supported, £100 being promised on behalf of the Ragged School Union.

SAILORS' REST, DEVONPORT.—Miss Weston has now been enabled to buy the three public-houses between the Sailors' Rest and the Royal Dockyard, and they are now closed, and the last barrel of beer rolled out. The building and furnishing of the block that will shortly occupy their site will cost £7000, and £1550 remains due on the purchase of the Dock Gates Inn. Mr. John Cory has promised £200, and a lady has sent £100. It is no small mercy that these houses should thus have been purchased for God. A seaman, once a warrant-officer, but reduced to the ranks through drink, said that he would give a fortune to the work if he had it; for at the "Dock Gates Inn" he drank the first glass that launched him on the drunkard's course; he is now a tetotaler, and a Christian. In the Royal Naval Hospital, a poor fellow said to Miss Weston, between his gasps, "God bless you, and give you those grog shops; I'm praying day and night for it; they were my ruin."

STRANGERS' REST.—At the monthly meeting for workers and friends, on Friday last, Mr. J. T. Isaac described some of the various and blessed work carried on by his devoted band of fellow-workers, including a new effort to reach poor street lads. An additional interest was given to the meeting by the presence of five out of the seven missionaries who this week sail for the land of Sinim, in connection with the "China Inland Mission." We can imagine nothing more calculated to refresh and encourage Christian workers than to listen to these young sisters, as in simple but graphic story they tell, one after the other, how, since the day when they gave themselves to Christ as Lord and Master, He had led them step by step, removing first one obstacle, then another. The meeting closed with an address by Mr. Frank White, pecu-

For the Young.

HOMES AND HAUNTS OF JESUS.

NOTES OF AN ADDRESS

BY MISS L. M. VON FINKÈLSTEIN.

(Concluded from last week.)

The hand mill is indispensable in a country house in Palestine. Every family grinds its own corn twice a day. If this were to stop, it would be a signal that some terrible calamity had befallen them. Jeremiah speaks of the Babylonish captivity as a time when the sound of the millstones shall cease, and in the Revelation we read, in connection with the doom of the mystic Babylon that "the sound of a millstone shall be heard no more at all in thee." To a dweller in Palestine that would mean that every woman in the land was stricken down or had died. As sure as the sun rises, so sure are you to hear at regular hours the grinding of the millstone in every village.

The women of our country wear long loose sleeves, and when one of them is about to grind corn she throws the sleeves right back and ties the ends together, so that they are out of the way. In doing this she bares her arms and displays the armlets and bracelets that she wears. You will sometimes see the arms literally covered with these ornaments. They are a woman's dowry in the East. She will sit down before her door right in the sunshine in front of her mill, and there she grinds away, turning the handle of the upper millstone till a sufficient quantity has been ground. At the same time, the husband, if an artisan, say a carpenter, sits on the ground doing his work, and as they work they sing together.

We read in Deuteronomy that no man was to take the upper or the nether millstone in pledge, because that would be equal to taking the bread out of the people's mouths. This humane law is still in force. I have known of some instances where a creditor took these stones in pledge; but, if they had not been redeemed before the hour for grinding, they have been taken back, with the remark, "God forgive you, but I will not be guilty of taking the bread out of the mouths of your family."

The women bake their bread twice a day, morning and evening. The bakehouse is situated outside, in front of the cottage or hut, and is built in a conical shape. It is only large enough for two women to sit in a squatting position. In the centre is a circular mound of pebbles and yellow clay. You will remember that Christ speaks about the "grass of the field" being cast into the oven. This grass is not like the grass in this country. It is a little low shrub, that grows plentifully, with beautiful little flowers on it, sometimes pink, white, or blue, but mostly yellow. The shrub contains a great deal of rosin, and it is used because of this combustible element in it. You will see the women going out every morning searching among the hills for this shrub, and coming back with large bunches of it on their heads. They allow it to lie for a day to "wilt," and then, when they throw it on the oven, it blazes up and gives a fine heat to the pebble stones on which the bread is baked. In using this beautiful illustration, our Saviour very probably saw the women at their daily occupation, and made use of it, as He often made use of the home life of the people, to teach some lesson. He wanted to teach them of the daily watchful care of his Father, and He said: "If God so clothe this beautiful grass of the field that you are going to burn up in the oven, how much more will He care for you, oh ye of little faith!" They could see the force of the illustration, and appreciate it.

The mistress of the house generally does the baking; but, if she is not there, the eldest daughter attends to it. The heat in the oven is so great that the young women often get inflammation in the eyes. We read that Leah was tender eyed; that simply meant attended to the baking, and the heat of the oven had caused this little inflammation of the eyelids. They do not, as a rule, allow the daughters to see to the baking, unless the mother is dead, for fear they should spoil their eyes before they get married; they do not mind so much about it afterwards!!

Every well-to-do family keeps some sheep or goats, and the younger members of the family take charge of the flocks. When the shepherd is attending to the flock he walks ahead and calls them. Strange to say, no matter what is the size of the flock every sheep has its name, and answers when called by the shepherd. You recollect how our Saviour used this illustration when speaking about those who were his followers:—"My sheep hear my voice, and follow Me; but a stranger will they not follow, for they know not the voice of strangers." This is true of the flocks in Palestine to-day. If a stranger speaks to them, the sheep will stop and listen. They know it is not the voice of their shepherd. They look at each other in a frightened, troubled kind of way, and then they scatter all over the hills. When my brother and myself were children, our parents used to stay in the country towns and villages in the summer, and in that way we became well acquainted with the farming life in Palestine. We used to go with the shepherds and shepherdesses. We would sometimes want to take the place of the shepherd, and would walk ahead and call the sheep. We would speak to them very fluently, but they would never obey our call.

The sheep and the goats are pastured together, but when they go to the fold the shepherd parts them. They divide off just like a regiment, the black goats going to one side and the white sheep to the other. The reason of that is that if they are put in the fold together, the goats begin to annoy the sheep. How well that explains the saying of our Lord about the judgment, when God "shall separate the one from the other, as a shepherd divideth his sheep from the goats." The people to whom He spoke were perfectly familiar with this, and so they understood what He meant.

There is a general impression that in our country all the women veil their faces. That is a mistake. The Bedouin women and the farming women do not do this, only the city women. If a woman is passing along, and sees a number of men staring at her, she will cover her face with a veil. We read that Rebekah veiled her face when she saw Isaac coming. The veils that our women use are not at all like the small ones used in this country. We read that Boaz put six measures of barley into Ruth's veil. The holiday veil which I am now wearing is a large one, as you see, but the working veil is even larger. It is made of strong linen, and very flexible. The women still use their veils for carrying wheat or barley that they may have gleaned, or you will see them coming home from market, carrying their veils, on the top of their heads, filled with the things they have bought.

You all know the parable of the woman and the ten pieces of silver, one of which she lost; how she looked for it till she found it, and then her neighbours rejoiced with her; and how our Lord said there is like joy in heaven over a sinner that repenteth. Of course when I read that I understood it perfectly, because I was brought up in the land, and knew the manners and customs of the people. My attention was not specially drawn to it till I went to the United States, where I heard an infidel lecturer refer to it. He was throwing ridicule on Christ's words, and asked if anyone supposed it possible that a woman would make such a fuss, and take so much trouble, over a miserable little silver coin, and that she would rejoice over finding it as much as the angels would rejoice over a repenting sinner. Of course the poor man did not know anything about what he was criticising, or he would not have been so foolish. The piece of silver that the woman lost was one of the ten pieces on the necklace that she wears and which shows that she is a married woman. In Palestine the husband does not give his wife a plain gold ring as in this land, but he gives her a silver necklace, such as the one I have got. takes the most anxious care of it, so that none of the pieces may be lost, which would be counted a great disgrace, as showing carelessness on her part. People would look at her with suspicion and perhaps disdain, and her husband would scorn her for being so negligent. It is not the value of the coin, but the fact that her husband gave it to her.

Now you can understand the meaning of the illustration used by our Lord. Sometimes one of these pieces of silver will get loose, and will drop off. The woman discovers this, and as she had been in the house all the time she knows she must have lost it there. She goes to the door of the house and tells her neighbours, who may be sitting outside mending garments or engaged in some other way. She tells them of her loss, and they are full of sympathy with her. "Oh, neighbours," she says, "come and help me to look for the lost piece of silver; what will my husband say?" She lights her little oil lamp, and takes a broom, and carefully looks in every nook and corner of the house, some of the neighbours assisting her in the search. By and by she finds it; then she goes again to the door, and calls out, "Oh, neighbours, I have found the piece that was lost." The neighbours come round and help her to replace it in her necklace, and there is general rejoicing among them because they know that she can go abroad without fear or shame. They lift up their hands, and they cry:—"We thank and praise Thee, oh God, that Thou hast permitted her to find her lost piece of silver. The Lord be with you; your husband will not now scorn you. Praise the Lord." Was not that a beautiful illustration for our Saviour to take when He said that in like manner there is joy in the presence of the angels over one sinner that repenteth?

THAT CASTLE OF MINE.

BY F. LANGBRIDGE.

An Englishman's home is his castle—
Though only a poor little hut,
'Tis safe from intruder as palace of Tudor,
When once its front door has been shut.
Now, mine is the smallest of castles—
Its state-room is twelve feet by nine—
But woe to the raider or daring invader
Who threatens that castle of mine.
I'll tell you some enemies, fierce and malign,
I mean to keep out of that castle of mine.

The first of my foes is Bad Temper—
He's bad as the worst of the lot;
By little and little he'll spoil your good victual,
And poison the tea in your pot.
He's even been known, in his tantrums,
To smash half the dishes and plates:
I've a stick for his noddle will soon make him toddle,
If ever he darkens my gates.
He's as sour as a sloe and as bitter as brine,
And I'll draw him right out of that castle of mine.

The next of my foes is Unthrift, sirs:
Once let him set foot in the house,
You'll find he makes haste, sirs, your substance to waste, sirs,
And leave you as poor as a mouse.
He'll pawn every stick in the dwelling—
You'll scarce keep a shoe to your feet,
And, not to mince matters, he'll leave you in tatters
To loaf at the end of the street.
Come, comrades and brothers, we'll band and combine
To keep the rogue out of your castle and mine.

The last of my foes is Strong Liquor—
A villain ferocious and grim!
He'll set your head aching, he'll set your hand shaking,
He'll dry up the strength of each limb.
Your poor little children he'll beggar;
He'll rob you of peace and good name,
Of health and enjoyment, of purse and employment,
And sink you in ruin and shame.
Strong drink is a mocker! Come, lads, let us sign,
And banish the fiend from your castle and mine.

—*Eastward Ho!*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, April 10, Luke xxiv. 1—12; Monday, April 11, Luke xxiv. 13—24; Tuesday, April 12, Luke xxiv. 25—35; Wednesday, April 13, Luke xxiv. 36—53; Thursday, April 14, Psalm cxxx. 1—8; Friday, April 15, Psalm

EARTHQUAKES and their LESSONS.

An Italian scientist writes an article in the *Epoca Democratica*, of Genoa, on the recent earthquakes in the Riviera. He endeavours, from the materialistic point of view, to comfort and reassure the survivors, by pointing out that the catastrophe was due to "a simple and fortuitous natural phenomenon," and warns his readers against imagining that "the shock which so tragically wound up the Carnival was a judgment on the excesses of the festive season." A correspondent of *The Pall Mall Gazette* writes that this statement of the Italian professor has for the poor people of the Riviera what will seem to us in England "an *absolutely incredible amount of comfort*." Superstitious fear prevails on the one hand, and a denial of any Providential Government of the world on the other. One's heart aches for the wretchedness of the "comfort" thus "administered to these poor, houseless, bereaved, and suffering people—ashes for bread!"

But it is not in Italy alone that a certain class of philosophers imagine they can reassure and console us by getting God out of the universe, and by explaining everything as the working of a law of matter. There are some who have so false an idea of the Christian's God and the Christian's confidence as to think that the darkly working and unconscious agencies of nature are more beneficent than He, and that fate, or blind law, are more to be trusted in than the Providence of God.

Such was not the feeling of the ancient heathen worshippers of the powers of nature; for, in every way, they endeavoured to propitiate those powers, in craven fear and dread. But to the believer in God there is no such craven fear possible; for he knows that the God of grace and the God of nature are one God, that He who created also governs, down to the falling of a sparrow, and that while He permits the great and apparently cruel forces of nature to work steadily forward along the line of their own fixed laws, He has in view the beginning and the end, controls all, and makes all to work towards the fulfilment of his will, in the training of the human race whom He has redeemed, and for the dissolution of the present and the creation of a new earth and a new heaven.

> Worlds upon worlds are hanging on his hand,
> Life and death are waiting his command.

The fool, who saith in his heart there is no God, thinks he has gone far to prove that assertion, when he has separated in his own mind all natural phenomena from the Father of the spiritual world.

Let us turn to what the Lord Jesus Christ says. He spoke of natural phenomena. He prophesied of what we now begin to see, of the outward signs of the hidden fiery forces within our earth, of "earthquakes in divers places," of a time of extraordinary natural disturbances; and his Apostles reiterated his words, speaking of the time coming when "the elements shall melt with fervent heat." "Be reassured," say the materialists; "these are but natural and fortuitous circumstances, all explainable by natural laws." To which we reply, "We also perfectly understand that there are natural laws which are working in the natural world towards the consummation to which our eyes are directed. But we feel no alarm. On the contrary, we are instructed that 'when these things begin to come to pass' (accompanied by certain signs also in the moral world), we are 'to lift up our heads' with joy, 'for our redemption draweth nigh.'"

These phenomena will recur. It would be a happy thing if faithful, loving, and joyful servants of God were prepared to go forth, whenever possible, on the recurrence of such visitations, not only to bring the needful temporal relief, but to teach dwellers in lands less enlightened than ours the true nature of the Christian's hope, and the blessed future which is opening out for them through all the "tribulations" of the latter

to correct the narrow and superstitious notions of many of these poor people, which only produce strong and brief emotion, soon passing away. For the attribution of such visitations as earthquakes to some definite and local misdoing is misleading, and not calculated to produce any lasting spiritual good. It is said that in the North of Scotland an earthquake which occurred in 1608 was believed to have been caused by the Sunday salmon-fishing in the river Dee; and that in the last century the people of New England were "so awakened by the awful providence in the earthquake, that the women generally laid aside their hoop petticoats."

A precisely similar spirit of narrow interpretation of providential events showed itself in the men who asked of Christ whether the persons "on whom the tower in Siloam fell" were sinners above other sinners. We have his Divine teaching in the reply He gave, "Nay; but except ye repent, ye shall all likewise perish" The persons destroyed were not greater sinners than others; nor, in the case of the man born blind, had he or his parents especially merited such a chastisement. Their countrymen found it difficult, no doubt, to conceive of such an affliction falling on a man except as a personal judgment.

Such conclusions are founded on a false or wholly inadequate idea of the God with whom we have to deal, while they are unjust towards men. In respect to the recent earthquake, the remark has sometimes been made, "Strange that the gamblers of Monaco should have been spared, and those hundreds of poor peasants who fell on their knees in the churches should have perished." How narrow is apt to be our reading of the Divine mind and purpose! May not God in his wondrous patience have spared the idlers and the vicious, giving them time to repent? while to those who died on their knees may we not apply those hopeful words of so large and loving an application: "Whosoever" in those awful days "shall call on the name of the Lord, the same shall be saved." These peasants were, doubtless, many of them sincerely calling upon the name of the Lord, according to the light they had, in that terrible moment; and that Lord is full of compassion and of great kindness, and willeth not the death of a sinner.

There are unconscious supporters of Divine prophecy on all hands. Jesus said that there will be "earthquakes in divers places." Geologists and others who have studied the phenomena of earthquakes and volcanic action tell us that we may expect a continuance of severe shocks in many parts of the world. These, with other "signs," our Lord said, are "the beginning of sorrows." The word "sorrows" is literally "birthpangs," and no doubt that word was purposely used to denote the heralding of a new creation, the birth of a new dispensation.

I trust that on this subject, now so palpably and so solemnly brought almost to our doors, men and women taught by the Spirit of God will be enabled to speak and to teach, so as to bring home to the souls of men the double lesson of wisdom which Christ taught, in his reply to the inquiry concerning the persons killed by the falling of the Tower in Siloam, and in his great prophetic utterances concerning the latter days.

Some slight acquaintance with the working people in the portion of Liguria, west of Genoa, makes me think they would readily receive the Gospel. Some years ago meetings were held in Genoa on subjects interesting to the working classes. Numbers of working people come in from the country to attend them. At one of these meetings, being asked to speak, I said what was most on my heart. In returning to our hotel at night my husband and I were followed by a silent group of working men and women, who lingered round the hotel door to say, "Good-night," with a very wistful expression in their faces. Two days later a deputation of working women waited a couple of hours during my absence, in the hall of the hotel. When I met them they presented me with a roll of paper, on which they had inscribed in Italian, in their own humble fashion, an earnest petition that I would meet them in a poor hall, which they could secure in a working quarter of Genoa, and that

Nazareth." They said they had heard many things, but they wished now to hear only this—of the Man of Nazareth. I went to their meeting, and before many minutes were over, some of the women asked that certain of their relations—fathers, brothers, and husbands—might come in, who were around the doors outside. Of course, these were invited to come in. I spoke to them of "the Man of Nazareth," and I shall never forget the expression on their careworn faces; they seemed to be hungering and thirsting for the truth, which alone could shed any light on their obscure and laborious lives.

From that time up to this day I have often thought of them, with the earnest prayer that God would move some true Christians to take the message of salvation, not only to the cities—to Rome, Florence, and the Riviera cities—but to the poor people of the country, who probably are more ready to receive it than others.

JOSEPHINE E. BUTLER.

Mrs. Butler wishes to thank all those who have subscribed for the sufferers by the earthquake on the Italian Riviera, and to let them know that she has now received about £100 most of this having been subscribed in small sums by persons, many of whom were evidently poor. Mrs. Butler and her family are taking steps to have the money faithfully and usefully distributed, especially among the villages where the poor sufferers have been less noticed by other helpers. She begs to thank the following anonymous givers:—Anonymous (March 21), 2s. 6d.; J. M. A., 5s.; Anon., 1s.; H. M. R., £1; M. E., 5s.; A Friend (Sheffield), £1; A Friend, 5s.; M. B. B., £1; March 22nd, 2s. 6d.; March 22nd, 2s.; A Reader of THE CHRISTIAN, 10s; M. M., 6d.; Wimbledon, 10s.; A Friend (March 21), 10s.; T. L. S., £1; Two Servants, 3s.; Through the Editor of THE CHRISTIAN, £3 15s.

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N.E. LONDON GOSPEL MISSION.

Mr. GERALD COULTAS has been conducting a very successful eight days' mission at the Cubitt Town Hall of this Mission, in Glengall-road, concluding on Monday week with a large tea and experience meeting. Many bright testimonies were given, and much praise offered for the blessing accompanying the Gospel during these special meetings, and for the conversions already brought under notice.

The work at the six halls in connection with this Mission is still being happily forwarded. Beside the large number of voluntary labourers at each branch, including some evangelists of gift, there are three brethren and two sisters who spend their whole time in spiritually ministering to the poor in quarters as wretched as any in London.

At Bow Common three of the more recent converts were till lately among the most deplorable beer-shop loungers to be found, leaving their families of little children half starved and nearly nude all day long in fireless rooms. But this, we might say, is all changed now, and their lives are affording a testimony to the Gospel not to be gainsayed.

Following up the work of the Mission among the match-factory girls at Bow, Mr. Chorley is very anxious to found a Training Home, a few miles out of London, for those who are pleading to be delivered from the hard experiences and worse temptations of factory life. Already five have been rescued, but what is wanted is a properly organised Home specially set apart for these girls, about two hundred of whom are attending the meetings, where they may be properly trained for domestic service.

The "Spring letter" of the Mission just issued would be gladly sent to any of its numerous anonymous contributors, upon application to the superintendent, Mr. William Chorley, 2, Marquess-grove, Canonbury, N.

THE FLOWER MISSION in connection with the King's Weigh House Chapel takes bouquets of flowers on Saturday afternoons, sent by friends in the country, to the poor people living in the neighbourhood of the East London Docks. The flowers are always highly appreciated. They are resuming work for another season on Saturday, April 16, and will be grateful for help, as visitors, or contributors of flowers. The hon. sec. is Miss Kemp, Darby-street Mission Schools, Royal Mint-street, Minories

LETTERS FROM ROME.—7.

There is no more unique, interesting, and far-reaching work in Italy than that of Signore Capellini among the soldiers at Rome. During the summer he visits the regiments which are coming to Rome, gives them books, and the address of his meeting, so that when they come to the city they know where to find him. Everyone who has been a stranger in a strange city knows how good it is to know someone there who he is assured will show himself friendly.

During my stay in Rome I only had two opportunities of visiting Cavaliere Capellini's meeting; on the first occasion it was too early, on the second it was a pouring Sunday night, and soldiers do not like to get their full-dress regimentals wet, and few were present to hear the preacher's eloquent discourse. I cannot, therefore, do better than present my readers with the following description given by a correspondent of *The British Weekly*, in its last issue:—

> On the evening of March 14, a very interesting ceremony took place, altogether unconnected with the public festivities which celebrated King Humbert's birthday, and yet indicating a new current of conviction and emotion in the national life, which imparted to it, if not yet a national character, still a marked inclination betraying the splendid susceptibility of this attractive people towards a nobler faith and a more intelligent progress. This was a large meeting of the Cavalier Capellini's Military Evangelical Church. Mr. Piggott, the Wesleyan minister, lent his chapel for the meeting, and assisted to promote its success, as, indeed, he and his body have done for many years of Signor Capellini's labours.
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> It is now fourteen years since this work began, and it has the essentially healthy and hopeful merit of being Italian work, autochthonous in its origin and conducted by an Italian gentleman, whose service in the army has acquainted him thoroughly with the habits and necessities of the men amongst whom he works, and has trained his natural talent for organisation into the finest skill for employing the time, resources, and assistance at his disposal to the greatest advantage.
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> The Cavalier Capellini belongs to an Italian family of good social standing, most of whose members are devout Roman Catholics, excepting his eldest brother, a celebrated savant and Professor of Geology in the University of Bologna, who is an avowed rationalist. It was during his time of service in the army that Signor Capellini was led to renounce Roman Catholicism. His regiment was in barracks in the Abruzzi, and there one day he found some ragged leaves of the New Testament. He read them, grew deeply interested, found the colporteur, who sometimes in his rounds left Bibles and books amongst the soldiers, secured a copy of the Bible, and received from him an introduction to the late Miss Burton, a lady who took a deep interest in Italian soldiers. So assisted, he became intensely impressed with the futility of all the religious resources that were at the disposal of his comrades, and consecrated his life to preach to them the simple Gospel of God's love and Christ's life and mediation. At first there were natural obstacles in the way of his work, but the death of a dearly loved mother left him free from immediate duties, and he began at once.
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> After various attempts in the north and south of Italy, he decided to make Rome his headquarters, as with its constant garrison of 2000 men the whole Italian army must, in the course of years, pass through the temporary station here. Here, therefore, he has worked for fourteen years with an ever-increasing devotion and most profitable discretion. His city work is varied by visits to the camps in the Alban Hills and elsewhere during the grand manœuvres of the autumn months. The success of his work is extraordinary, and I believe it to be chiefly due to the manliness and sound judgment which distinguish all his plans and operations.
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> From six to seven hundred soldiers yearly come within the range of his influence; of these about ninety to a hundred annually enrol themselves in the membership of the Military Church. Their stay in Rome is unhappily very short, but there are members and deacons of the church in every regiment, and the praise, prayer, and reading of God's Word, which Capellini has taught them to prize, are continued in whatever station their regiment may be placed. As every Italian is obliged to serve for three years before retiring into ordinary civil life, and as the men are consequently respectable and intelligent, they offer a splendid field for such work, and carry its results back with them to their homes in every part of Italy, from many districts of which Signor Capellini receives constantly increasing accounts of steady well-doing and evangelising.
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> The king was requested by members of the clerical party to interfere with the work in its earlier stages. He asked if it demoralised the soldiers, made them disloyal or insubordinate. Even its enemies were forced to admit that such was far from being the case, and so, led to make himself acquainted with this quickening influence permeating his army, the large-minded sovereign of Italy declared in its favour, and took an early opportunity of signally distinguishing Signor Capellini by conferring on him the title of Cavaliere. Indeed, loyalty, patriotism, subordination, are watchwords with the Christian Military Church, and they found utterance last Monday evening in the eloquent addresses of the men, whose speeches expressed their deep devotion to the House of Savoy, "the day-star of Italy."
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> Several officers were present at the meeting, and it is characteristic of the growing spirit of toleration that, as a rule, the officers encourage the efforts of Capellini and his assistants. But of course those who are closely bound up with the clericals show much hostility, and make access to their men almost impossible, and the civilian population are not yet sufficiently roused to the benefits of freedom to take an interest in the work, and make it independent of foreign aid. No work in this country growing rapidly into a fine national life is more deserving of the generous help of other nations, and none will economise such help more honestly, and make every franc go further in positive usefulness. The Cavaliere is himself provided for by his share of patrimonial property, and devotes all he has, and all he receives, to the inevitable cost of his great mission.

I must not omit to mention the beneficent work of Mrs. Burchell and her daughters among the poor Jewish women, whom she teaches various kinds of work, gaining all the time their confidence and affection, and leading them step by step to Jesus of Nazareth, by manifesting the sympathy with human need and suffering which was so marked a feature of his holy life. R. C. Morgan.

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POLICEMEN AT EXETER HALL.

The large gathering of members of "the Force" and their wives at Exeter Hall, on Tuesday, last week, on the occasion of the fourth annual meeting of the Christian Police Association, was in many respects a memorable one. In the interval, between the afternoon and evening meetings, earnest addresses were given by some of the men, and, as was well remarked towards the close of the evening meeting, the keynote struck by every speaker was decision for Christ —a note which, it was evident, vibrated in many a heart. Fervent prayer had been offered at the afternoon conference and previously that a rich spiritual blessing might be poured out upon this gathering from many different places of members of a body whose influence is admittedly great.

Sir Charles Warren presided in the afternoon. The report then presented stated that during the past year the work of consolidation has gone steadily forward in many districts, which, besides, have put forth fresh branches. Of these there have in the twelve months been an increase of 44, making a total of 129, an increase that speaks much for the earnest spirit which pervades the members of this still youthful association. The Queen Anne's-gate Hall Police Institute, Westminster, has proved very useful to the younger members of the force, and in some of the provinces a mission hall has been fitted up for the furtherance of this work amongst the police, with the result, already, that the *morale* of the men has been greatly improved. The Association has now 3166 enrolled members. In not a few cases Christian policemen are actively engaged in rescue work, and, in Hull, they have established a Home for young people, which has been instrumental in saving some from a downward course.

Rev. C. H. Spurgeon followed with an address, the single aim of which was to lead to Christ those who had not yet found Him. With the staff of strong conviction, the bruises of which he himself still felt, he sought to impress them, and the more because he was anxious as far as possible to save others such bruising as he had experienced. He begged them to do nothing contrary to their conscience or their sense of right; true godliness would bring true manliness. Heartily sympathising with the police in their arduous calling, he expressed the belief that if the public knew half what their servants had to put up with they would treat them with far greater consideration than they did. Rev. E. A. Stuart also spoke.

Mr. J. Herbert Tritton presided over the evening meeting, which was opened with prayer by Lord Radstock. Canon Fleming said he remembered hearing Sir Harry Verney speak of the time when he had an order to pick out forty of his best men as a nucleus for the police force, and that the influence of those men had lived in the force ever since. Such a gathering of the men and their wives would not have been possible in Sir Harry's day, however. The police have the good opinion of the public at large. They see all sides of life, and a great deal of a very painful side. He urged them not to allow this to harden their hearts, and was rejoiced to have much proof to the contrary. He remembered well a man who, after fifteen years' service, was selected for an important post in the Charity Organisation Society, and should never forget the feeling with which he used to report the tales of sorrow he heard. Some people say the police are not always civil, but a remark of Lord Shaftesbury was sufficient answer to that. Said he:—"I never get an uncivil thing said to me, because I always speak in a civil way." As to the subject of temperance, twenty-one years ago J. B. Gough said:—"Are you doing the best you can for Christ? Are you making the most of *your* influence and example for Him?" That word came home to him as a minister of the Gospel. He felt that not being an abstainer he was not making the most of his influence. Since that day a thousand facts had come before him that made him wish he had taken the pledge earlier, but not one that made him regret having done so. He begged them to use their influence in this direction, and to be out-and-out for Christ. Then would they go to their work in a Christian spirit. Dr. Arnold's prayer before he commenced those duties which left him no time to think of anything else—not even of Christ—might be helpful to them, "I am going into a busy world to-day. My eye, ear, hand will be all so busy that I cannot consciously think of Thee. Grant, O Lord, that even then all may be done as unto Thee!" He commended to them also the words on the tombstone of one of the Lawrences, as indicating the motive which should ever animate them, "Here lies *one* who tried to do his duty."

Major Owen Hay spoke of the similarity of difficulty and temptation experienced by the two forces, the army and the police, enabling them the better to sympathise with one another. Those trials were the loneliness, the suddenness of danger, and the uncertainty to which they were exposed. That they might be calm and confident in the face of all these, they needed to have Christ with them, to be able to say with Paul, "I am ready." Rev. F. B. Meyer, of Leicester, referring to a notice he saw in a shop window when going one morning as usual to welcome those who were coming out of gaol, "This shop will be opened under entire new management," said that doubtless applied to many whom he urged to yield themselves at once to Christ as their new Master. Then, indeed, would they realise what so much they needed, not only the power, but the love of God. John Ashworth, having picked up a drunken man, whom he had seen pitched out of a public-house, and taken him under his care, the man presently looked up at him, and said, "Be you the Jesus Christ of Rochdale?" And truly Jesus Christ was living in Rochdale, in the nature of good John Ashworth. That, too, is what we all want, that Jesus Christ should come and live with us, and keep us from sin. Rev. F. A. C. Lillingston and Mr. Charles Inglis also spoke, pleading earnestly for decision for Christ.

SOUL-WINNING AND PRAYER UNION.—Promise for April 10 (Haggai ii. 7):—"I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

BRITISH SYRIAN SCHOOLS.—In an interesting account just published of a visit to six of these school, an "association secretary" states that the scholars evinced a correct Bible knowledge of sin, salvation, and other subjects set forth in the one hundred texts which all learn, also of the life of Christ and his work. Moslems, Druses, Latins, and Greeks have also acquired a clear acquaintance with Gospel truth through the medium of these schools. The Syrian children thoroughly enjoyed the examinations, and were evidently really sorry that the holidays had come, and that for a time they must part from "their beloved teachers." The writer adds, in view of what has resulted from the labours of Mrs. Bowen Thompson, "What hath God wrought!" The secretary is Miss Poulton, 18, Homefield road, Wimbledon.

NATIVE RACES AND DRINK.

In *The Pall Mall Gazette* of Wednesday, last week, a conversation on this subject with Rev. J. G. Gregson is recorded. The rev. gentleman makes some statements that are most discreditable to the authorities concerned, and, by implication, to this nation, in whose name they are supposed to act. Mr. Gregson said:—

"I complain of the action taken by the Bombay Government, first in forcing grog-shops upon an unwilling people, and then in punishing those who have taken the lead in protesting against the introduction of drink into the midst of a temperate population. The Government put up to auction the right to sell drink in a district. You outbid all competitors, and the district is made over to you. You set up grog-shops wherever you think you can force a sale. You use every artifice to tempt the hitherto temperate natives to drink, and the more you demoralise and intoxicate that community the greater will be your profit, and the richer you will become. You are the revenue collector for the Government. Your grog-shops are known as the Government grog-shops, and all the misery and destitution which you produce go to the debit of the Government. Kolaba was put up for auction. The virgin district was handed over to the purchaser. The grog-shops are now open in every village in Kolaba. They were in full swing when I was there. Until we began to push the liquor trade as a means of filling the Exchequer there were no grog-shops in Kolaba. We have only to withdraw our licence and support, and the natives will make short work of the grog-shops.

"I know a Mahratta gentleman who is the heart and soul of the strike against the drink in Kolaba. He is a Hindoo, a man of high character, one to whom the very thought of strong drink is an abomination. He is at this moment supporting out of his own purse lecturers who are going from village to village urging the natives to band themselves together against the introduction of this shameful vice. His emissaries are persecuted, and the authorities have issued a proclamation threatening the natives with pains and penalties if they make any opposition to the grog-shops. Some zealous natives who picketed the grog-shops, as the American women picketed the whisky saloons in the Far West, in order to dissuade their brethren from yielding to the temptation, have been incontinently flung into gaol. That is the practical lesson we have just given our Indian fellow-subjects of our desire to promote their moral improvement. It is being done under the British flag by the British authorities; and when questions are asked about it in the House of Commons ministers make cynical answers which evade the question.

"It is appalling to witness the extent to which we have corrupted the people of India. They had vices of their own, no doubt; but alike by religion, by custom, and by nature, they were temperate. Even to this day in Kolaba if a man of high caste drinks intoxicants he is fined 100 rupees before he can take his place among his own caste. Scores of millions never tasted alcohol in any shape or form. Now all is changed. Everywhere wealthy natives drink champagne; everywhere the poorer native is tempted to drink grog. The curse is becoming universal. It is a plague which is eating out the heart of India. The good which should be the outcome of missions and education is being neutralised by the evil effects of our drinking habits and social customs among the Christianised and civilised natives. Everywhere I found the same contagious leprosy of intemperance. We found India sober. We shall leave her drunken. None of the tyrants and devastators, those scourges of God, who swept in floods of fire and steel across Hindostan, have inflicted on her so subtle, so deadly a curse as that which we have brought in the name of civilisation, and, alas! with professions of Christianity."

Towards the close of last year, Canon Ellison, chairman of the C.E.T.S., addressed a letter to the Archbishop of Canterbury, urging the necessity of putting a stop to this liquor traffic among native races under English dominion. To give increased emphasis to that letter, and set in motion the machinery by which the desired end may be attained, a meeting of an enthusiastic nature was held in Prince's Hall, Piccadilly, on Wednesday evening, last week. Eight missionary societies and thirty temperance organisations were represented.

A rousing keynote, exactly fitted to the tone of the meeting from the first to last, was struck by the hearty singing of the song, "Sons of England, strike for freedom!" and then the Bishop of London, as chairman, delivered a vigorous speech. They had, he said, started upon a work which would tax their perseverance and zeal for years and years. Just as there seemed a prospect of the human race becoming one, there had arisen the cloud of a fearful evil which threatened to undo all the good which Christian missions had accomplished for the heathen. While the drink traffic between England and the native races was unregulated, there was much truth in the assertion which had been made that it was better to carry Mohammedanism to those races than Christianity, for Mohammedanism was temperate while Christianity is intemperate.

The first resolution, affirming that the traffic in strong drink, carried on by merchants belonging to Christian nations in India, Africa, &c., is a source of wholesale demoralisation and a stumbling-block to the progress of the Gospel in those countries, was given to Archdeacon Farrar to move. The resolution, he said, is very strong, but not in the least degree too strong. The drink traffic is one by which Englishmen make millions of money; it is a traffic by which some of those engaged in it obtain coronets, and are made hereditary legislators; a traffic by which we are told, some of the distillers and retailers make the shameful profit of 700 per cent.; a traffic which cannot be put down, and can be barely restricted, because, unhappily, so many of our countrymen have become interested in its maintenance; a traffic which renders the efforts of missionaries less successful than they would otherwise be; and a traffic which is declared to be a source of wholesale demoralisation and ruin. In short, what we have done must be summed up in one sentence, namely—we have made money out of their misery, and grown rich out of their degradation.

Having recently visited India, Mr. Samuel Smith, M.P., seconded the resolution, and said that the drink traffic there rested not so much with the merchants as with the Government, and as we had retained the government of India in our own hands we were able to direct that power as we pleased. Loud cries of "Shame!" arose, as Mr. Smith maintained that we had introduced drink into India—thus supporting Rev. J. G. Gregson's assertion, that we had "found India sober and shall leave her drunken."

A resolution calling for legislative enactments for the repression of the traffic was ably commended to the meeting by Sir Charles Warren, and Mr. W. S. Caine, M.P. The former gentleman was received with prolonged cheering, which was repeated as, drawing upon his experience in South Africa, he proved how unjust our laws were in connection with that country. Those laws forced drink upon the unwilling natives, and thereby the work of the missionaries was rapidly being overtaken and thwarted. Mr. Caine showed that the terms under which the sale of strong drink is allowed in India protected Europeans, and even native soldiers in our employ, but were disgracefully lax towards the natives. An English tramp in the custody of the police was protected, but there was no protection for a native child of thirteen. And, further, if the priests of the native religions stood at the doors of the grog-shops to warn their flocks not to enter they were put into prison.

The resolution was carried with acclamation, and a representative committee elected. An overflow meeting was held in St. James's Banqueting Hall.

A pamphlet on "Trafficking in Liquor with the Natives of Africa," issued by the Church Missionary Society, throws further light on the disastrous results to the native peoples, of the temptations following upon the introduction of intoxicants. Feeling their inability to resist these temptations, and awake now to their fatal consequences, they appeal, through the missionaries, to this country to put a stop to the disastrous trade in spirits too long fostered by our legislature. Shall they appeal in vain?

OPEN-AIR MISSION.

The wet weather, last Thursday evening, tended to diminish the attendance at Exeter Hall, when this Mission celebrated its thirty-fourth anniversary, but it did not damp the spirits of those within, for the meeting was a very hearty one.

After tea, Sir Douglas Fox presided. The report was voluminous, but a mere abstract was read by Mr. Kirkham, the secretary. Thanksgiving was its first note for brotherly union among the preachers, for the increased amount of labour, for souls won to Christ, and for the absence of debt. A plea for an increased income followed, as it was felt that the Mission, which enjoyed the confidence of the Christian public, did not sufficiently share its liberality.

The statistics showed how wide an area is embraced in its operations. The members number 1086. The races, fairs, and other special gatherings visited, number 794, and 1160 missions were undertaken. Over a million tracts were distributed, making a total of nearly twenty millions since the Mission was established. About 200 open-air stations were occupied in London, and the total number of hearers for the year were reckoned at about 3,000,000. And all this work cost but £1742, leaving a balance in hand of £24.

The report further dealt with the art of securing an audience, the need of adaptation, the triumphs of Divine grace, as seen in some specimen cases of conversion, the admirable work done by the Manchester City Mission at 100 wakes and feasts, "A Mission to Mourners" in the cemeteries, and other topics bearing on street preaching.

Then followed the speeches. The Chairman believed that many of the people were seeking after truth, and that if the preacher could commend himself to them they would usually listen to his message. Sir William T. Charley, the Common Sergeant, said that in the stirring times in which we live aggressive effort is more needed than ever. Rev. T. Eynon Davies (Finsbury Park Chapel) gave a singularly interesting sketch of open-air preaching, from Adam onward to the present time, and tendered some seasonable counsel to the preachers. Rev. W. Williams, of Upton Baptist Chapel, Mr. John MacGregor ("Rob Roy"), the founder of the Mission, and Rev. Z. B. Woffendale also spoke, and doubtless the preachers went back to their posts of labour cheered by these hearty and wise counsellors.

KING EDWARD RAGGED SCHOOLS.—The forty-first annual report states that between the two schools and the night schools about 900 boys and girls are connected with this Mission. Several handicrafts are taught in the different classes, and boys and girls thus become fitted to occupy useful positions in society. These are also under sound Scriptural instruction. The Bible-classes are attended by upwards of 200 elder girls and youths, many of whom have given satisfactory tokens of genuine conversion. The Gospel services, held at the mission-room in King Edward-street, Spitalfields, on Sunday morning and evening, are well attended, and very cheering is it to know that about 200 adults attend the Tuesday evening mission service. The mothers' meeting, with over 300 names on the books, benevolent society, and other agencies, are also doing much to increase the value of this East-end institution. Besides a continuous visitation of the sick and poor, during the winter upwards of 3000 articles of clothing were given to young and old, and, at Christmas, 240 families were supplied with dinner in their own homes. The secretary is Mr. Charles Montague. 4, Bedford-square, E.

The Christian.

April 7, 1887.

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PROGRAMME.

WEDNESDAY, APRIL 27.

Hour.	Subject.	Chairman.	Speakers.
11 a.m.	I. The one Hope of the Church, and its Reasonable Influence upon our Daily Walk.	Maj.-Gen. Sir Robert Phayre.	H. F. Bowker, Esq.
	II. The Interpretation of Prophecy as current at the close of the Apostolic Period and immediately afterwards—has it any significance for us?	....	G. H. Pember, Esq.
3 p.m.	The Worldly Church and Her Punishment by the World.	....	Rev. Canon Fausset, D.D.
7 p.m.	I. The Last Prophecy of Balaam. II. The Times of the Gentiles.	Maj.-Gen. Sir Robert Phayre.	Rev. F. Whitfield. Rev. N. S. Taylor.

THURSDAY, APRIL 28.

Hour.	Subject.	Chairman.	Speakers.
11 a.m.	I. Modern Delusions.	Lt.-Gen. J. G. Halliday	L. Liesching, Esq.
	II. Satan's Opposition to the Three Covenants of God, or the Woman in the Ephah, the Woman with the Leaven, and Mystery Babylon.	....	G. W. Houghton, Esq.
3 p.m.	The Church of Christ and Her Destiny to Reign because She has overcome the World.	....	Rev. Canon Fausset, D.D.
7 p.m.	I. The Mystery of Lawlessness and the Unveiling of the Lawless One.	Lt.-Gen. J. G. Halliday	R. Anderson, Esq., LL.D.
	II. The Time of Jacob's Trouble.	....	Rev. J. Gosset-Tanner.

FRIDAY, APRIL 29.

Hour.	Subject.	Chairman.	Speakers.
11 a.m.	I. The Future Movements of Russia, as Foretold by Ezekiel.	Rev. E. W. Bullinger, D.D.	Rev. John Hawker.
	II. The Prophecies of the Church.	....	Rev. C. Graham.
3 p.m.	The Millennial Glory of Israel.	....	Rev. J. Wilkinson.
7 p.m.	I. Firstfruits, Harvest, and Vintage.	G. H. Pember, Esq.	G. H. Pember, Esq.
	II. "What manner of Persons ought ye to be?"	....	W. B. Harington, Esq.

A PRAYER MEETING will be held on TUESDAY EVENING, APRIL 26, at 8 o'clock.
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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

EXTRACT FROM A LETTER.

MR. D. SPENCER, of the *Christian Treasury*, who has recommended my treatment to many patients, writing me recently, says:—"Some time ago I gave successive bottles of your medicine to a man at Lamberhurst, who has been well ever since. His was a most remarkable case."

CASE of Mr. S. C., now of BELFAST.

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I see, on reference to my books, that this patient corresponded with me for nearly twelve months, receiving special letters of advice from me. I will refer to him privately on behalf of any *bonâ fide* inquirer of that country.

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THE GOSPEL for the WORLD.

UNFURLING THE FLAG IN SCOTLAND.

(BY A SPECIAL CORRESPONDENT.)

"'More than eighteen hundred years have passed since thy Son Jesus Christ went away from this world, saying that He would come again. Before He went He commanded his disciples to go into all the world, and preach his Gospel to every creature, but thy Church has neglected her Lord's commands. Rouse thy sleeping Church, we beseech Thee. Wherewith shall we meet Thee, if we have neglected to do thy will? How shall we look Thee in the face when thy lost ones bear witness against us? Have mercy upon thy Church, and let thy Church have mercy on the lost world, for Thou hast provided a ransom."

In some such words of pathetic confession and entreaty did Mr. Hudson Taylor preface his address in St. Andrew's Hall, Glasgow, last Friday evening. They may well be taken as at once the keynote and the explanation of the brief missionary campaign now in progress in the leading centres of population throughout Scotland. I do not know the exact inner history of this latest move, but the idea was surely a divinely inspired one, and all who truly pray "thy kingdom come" may fervently hope that it will do something substantial in helping on the fulfilment of that comprehensive prayer.

The time chosen for this Scottish visit seems appropriate. Of late years there have been in these northern regions many stirrings of the dry bones of orthodoxy and nominal Christianity. Those who call themselves Christians have been finding out more than hitherto that they are "saved to save." As Mr. Campbell White expressed it at the Glasgow meeting, to which I have referred, all the redeemed ones must be servants of their Redeemer and Lord. The memorable visits of Mr. Studd and Mr. Stanley Smith, before going to China, were the beginning of one epoch in the religious life of Scotland, of which it may well be hoped this present visit of Mr. Hudson Taylor, Mr. Reginald Radcliffe, and Mr. George Clarke, is but a second and a still more fruitful chapter. Fresh from the theatre of war in far Cathay, Mr. Taylor is able to supply the most recent facts as to progress in China, and the still outstanding spiritual needs of that vast and ancient Empire. Mr. Radcliffe is wholly possessed with the spirit of foreign missions, and the fire burning hot within him shows him to be a chosen instrument of God for this work. Many a dweller in Scotland, who gratefully remembers his evangelistic zeal in past days, will rejoice that he is spared to advocate in his later years, and in his own inimitable way, the larger cause of a world-wide proclamation of saving truth. Mr. Clarke's recent and successful labours in the Gospel in Scotland mark him out as one well fitted to take part in this campaign in urging the young converts, as well as older Christians, to an adequate consecration of life and purpose.

GLASGOW.

The series of meetings began in Glasgow, the first city of Scotland, in point of population and material resources. Conferences were held in the Christian Institute, on Thursday and Friday. Your limited space will not permit of my entering into detail; it will be enough to say that various friends, both men and women, who have laboured as heralds of the everlasting Gospel at home and abroad, supplied from their own experience most interesting and encouraging facts. Their evidence proved that the Gospel of Christ is, of a truth, a Gospel for the whole world, and that God is no respecter of persons. They showed also that doors of entrance are now flung wide open in all lands, and if those who have so long sat in heathen darkness continue to do so, the responsibility will lie with a supine and ease-loving Church, and not with any outside circumstance.

The Conference culminated in a mass meeting in the great St. Andrew's Hall. Its seating capacity is immense, and, though it was only three-parts full, the gathering was not unworthy of the occasion, even from the point of numbers. Watching for a time the inflowing stream, I could not help feeling struck with the varied and representative character of the audience. There were many men and women evidently belonging to the class that possesses wealth and social distinction. Most numerous, of course, were those in "the middle ranks" of the community, but there was a sprinkling of horny-handed artisans, and not a few of those who, if appearances could be trusted, were poor enough in "warl's gear." There were mothers with babes in arms, and young men and women in abundance. It seemed a happy augury that all sorts and conditions of men should be interested enough in the evangelisation of the world to be present, to hear further about a matter that is so near the heart of Christ as the evangelisation of his heathen.

Mr. Campbell White, a hearty friend of every good work in Scotland, presided at all the meetings of the Conference. He said he hoped the result of these gatherings would be that every worker would gain fresh courage, and those who had hitherto been idlers in the vineyard would be led to ask, "Lord, what wilt thou have me to do?" At every meeting they had observed the Scriptural order, "To the Jew first," and therefore he would call on Rev. J. Wilkinson, of Mildmay, to speak about work among the Jews.

Readers of The Christian do not need to be posted up as to the history of this Mildmay Mission, with which Mr. Wilkinson has been so closely identified. Whether the Glasgow people are equally familiar with that good work I know not; but, from the intensity of attention and interest with which the great audience followed the speaker's earnest words, I should judge that most of those present were listening to the story for the first time. Mr. Wilkinson is in spirit as much a Hebrew of the Hebrews as the Apostle Paul claimed to be, and has been manifestly anointed of God to keep before his Gentile Church the claims of the chosen race. He described in some detail the origin and the growth of the work carried on by the Mission of evangelising Jews in London, and also told how it is now spreading throughout the country and on the Continent of Europe. He strongly emphasised three certainties to-day; (1) That all Israel shall be saved; (2) That all who seek to bless Israel will themselves get a special blessing; and (3) That, when they are blessed, the Jews will be the instruments of blessing to the entire world. With respect to the distribution of Salkinson's translation of the Hebrew New Testament, Mr. Wilkinson said that Jews all over the world are delighted with it. The work of its circulation is extending all over the Continent, among other places in Pomerania, Bohemia, Austria, Hungary, and Galicia. A rabbi, near Pesth, has lately been converted through reading this New Testament. God is awakening among his ancient people such an interest in Christian truth as has not been known since the days of the Apostles. We have been praying for such a moving of the Spirit of God, said the speaker, and the answer is coming. What a rebuke to Gentile unbelief, and what an encouragement to look for the time when thousands of Jews shall be found flocking to the feet of Jesus.

Mr. Radcliffe began by relating a most touching story of the conversion of a Jewish doctor, primarily through the words of a wounded boy whom he attended professionally during the American civil war. It was found necessary to amputate the boy's limb, but he would not take chloroform, for, said he, "My Jesus will help me to bear the pain." Later on, he said, "Doctor, I love you, because my Jesus was a Jew." Mr. Radcliffe made an appeal to all for a whole-hearted surrender to the Lord Jesus Christ, and passed on to his favourite theme, "Christ's neglected heathen." Many of us, he said, pray "Thy will be done in earth as it is in heaven," but we seem to think that Scotland or Great Britain composes the whole earth. We miss the great beauty of the prayer if we forget that it includes India, Africa, China—the millions of neglected heathen. Let us get rid of our selfishness and hear the words of Jesus that come to each one of us—men of business, women of fashion, young and old, rich and poor: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." How often it is business first and God's kingdom afterwards. How often we see our Christian ladies, like oxen bending under the yoke, bowed down by tyrant fashion. What heavy burdens they carry. Let them hear the words of the Lord: "Take my yoke upon you, for it is easy, and my burden is light." Then they will be able to stand and walk erect, for Christ Himself will bear their burdens. If we go forward at the Lord's command, the walls of our Jericho will fall before us; all obstacles will be taken out of the way, and we will be ready at twenty-four hours' notice to go to India, or China, or Africa, or to stay at home—to go anywhere for Christ. Let Jesus be sole, absolute monarch in our hearts, and in our midst, and we shall then be happy in his service.

As his custom is, Mr. Hudson Taylor prayed to God before he spoke to man. The choir had just sweetly sung the hymn in which the believer is exhorted to be, "Waiting till the Lord shall come."

"How many," said Mr. Taylor in his prayer, "are not waiting. How many do not know that the Lord is coming; and how many do not even know that there is a Lord to come." Then he poured out his fervent desire in the words with which this report begins. His address was largely autobiographical and descriptive of the wonderful way in which the China Inland Mission took its rise, and has grown to its present proportions; and how greatly God has blessed its efforts to carry the light of the Gospel into the different provinces of China. From his recital it could be plainly understood that the Mission has been built up on simple confiding trust in the promises of God. He has honoured that trust in a way which might well cause reflection by many other missionary organisations that have not developed a twentieth part so swiftly, though having a twenty-fold more extended machinery. This fact has often puzzled me, and I have long since come to the conclusion that the very simplicity of the machinery, and the small dependence placed upon it by the China Inland Mission, has been one of the main causes of its phenomenal success. It was a great thing to be able to say, as Mr. Taylor could say, that in a few brief years every province throughout vast China has been visited by the Gospel messenger, and now there are resident European missionaries in many of its populous cities, besides a growing number of native churches, which are as cities set on an hill in witness-bearing for Christ. Mr. Taylor closed his rehearsal of God's faithfulness in the past by a most pathetic appeal to Scottish Christians to come to the help of the Lord against the mighty in China. Christ's dying command was once more repeated and enforced. Coming from the lips of one who himself has given so much of his life to self-denying effort in the foreign field, the appeal had a special weight.

Some earnest words to believers from Mr. George Clarke, on the duty of whole-hearted surrender, closed a meeting of great interest—one, I trust, of a cumulative series. There was no attempt made to gauge the effect of the addresses by calling for volunteers for the mission field. Probably this was wise under the circumstances. The Scotch are a proverbially cautious race, and are not given to acting on the impulse of the moment. It is well that the cost should be fully counted before such a step is taken, though here, as elsewhere, delays are dangerous. It is impossible to doubt that, with such facts before them, and such appeals ringing in their ears, there will be some, at least, out of the great throng of young people present who will lay themselves on the altar of service, to go, as Mr. Radcliffe said, "anywhere for Jesus."

From Glasgow the trio of missionary advocates proceeded to Edinburgh, where meetings were held on Saturday, Sunday, and Monday, other leading towns being also on the programme for subsequent visitation. Of these meetings I hope to write in my next.

DEVOTIONAL CONFERENCES.

The Congregational and Baptist ministers would appear to have been much moved of late in relation to spiritual life. It is manifest that, without any formal objection against the political and ecclesiastical controversies which in recent years have been occupying Nonconformist meetings, there is a growing party of Congregationalist ministers who are going in strongly for the earnest godliness which was the strength of Dissent at a former period. The Conference at Hastings last autumn was the first open expression of the new awakening. Full reports of that meeting appeared in our columns, and these were reprinted in other journals. The Conference has become memorable as one of unusual spiritual blessing.

But that which is equally remarkable is the encouragement which this Conference in Hastings gave to expect a similar time of refreshing elsewhere. A simultaneous longing for such a blessing seems to have taken possession of Congregational ministers in different parts of the country. Announcements of no less than five such conferences have come to us, which have been held since the Hastings one, and others are in contemplation. The ministers of the London Congregational Union have met, not for ordinary business, but for special prayer and exhortation, and these meetings were continued over two days. In Liverpool pastors of the same order of churches met in a like spirit, and for the same object. In Portsmouth Baptist and Congregational ministers have recently united in prolonged meetings for supplication, and for taking common counsel on matters affecting the state of the churches and their own spiritual life. Lay officers of the two orders of churches took part in one of these meetings, which are reported to have been of a very hallowed and stimulating nature. Other two conferences were held during the last two weeks in March at Brighton and Bath, and these we are able to report more fully.

BRIGHTON.

The one at Brighton was termed a "Devotional Conference on Spiritual Life and Christian Work," and was held on March 21, and two following days. The conveners were Revs. W. Crosbie, A. Foyster, W. J. Smith, and J. Turner Smith. The object was thus set forth: "United, sustained, and prayerful waiting upon God cannot but have a beneficial effect in the awakening of a truer religious life and earnestness in our midst. The fact that we feel our need of such an awakening is in itself a sign that God is about to bestow his Spirit upon us afresh, if we seek Him with all our hearts."

Although "the hallowed influence" of the Hastings Conference was spoken of as having awakened the desire for this second meeting in Sussex, the Brighton meetings were manifestly summoned for the advantage of the churches, as well as of the pastors. Laymen, moreover, took a prominent part in them. On one evening there was an open meeting of an hour and a half for friendly intercourse among members of the different churches; this was well-conducted, largely attended, and was manifestly marked by very happy effects in the way of Christian fellowship.

The first evening meeting was held in the Congregational Chapel, London-road. Mr. M. H. Hodder, of London, presided, and urged prayer to God under present hopes and solicitudes, rather than too much speaking to man. The putting away of all that hindered true religious life was not merely the exhortation of that first address, but the burden of the prayers on successive meetings. Very appropriate was the word from Habakkuk, which was enlarged upon by Mr. Marriage Wallis: "I will stand upon my watch, and will watch to see what He will say unto me, and what I shall answer when I am reproved." Mr. Evan Spicer, the chairman of the Surrey Congregational Union, also spoke, and it was at once refreshing and novel to listen to the ministers offering prayers, and the laymen uttering wise and tender words unto edification.

It was a grand gathering on the following evening in the church at Clifton-road, where Rev. William Crosbie statedly ministers. The large area and side galleries were completely filled with an expectant and earnest-looking audience of Brighton Nonconformists, and others. Prayers were again numerous, and what struck us as appropriate and often missing in such devotional gatherings, was the tender, reverent, although familiar music, which accompanied the hymns. Mr. Evan Spicer presided, and uttered some sound and judicious counsels to church members and officers relating to the discharge of their mutual obligations. Rev. Charles New, of Hastings, followed on "the Baptism of the Holy Spirit." It is scarcely fitting to report this address unless this be done *in extenso*. It was one of great value; remarkably comprehensive, and abounding in the exposition and practical application of Scriptural teaching. Mr. New laid stress on the fact that the clearer and fuller apprehension of the Spirit's presence and grace in this dispensation was coming upon many as a new revelation, and one of largest hope and promise. Certainly the whole effect of that interesting and impressive service was to exalt dependence on the Holy Ghost, and to strengthen faith in the great truth of his blessed power in hearts and in the churches.

This was very evident on the following evening, when the united churches met for the observance of the Lord's Supper in Union-street Chapel. The prayers and address of Rev. W. J. Smith bore evidence of this spirit of expectancy and of earnest seeking. The attendance of pastors and office-bearers was large, while the area of the chapel was full of communicants. The address of Rev. William Guest, of Tunbridge Wells, who presided, emphasised the vast importance of a clear testimony as to the reality and vicarious offering of the Lord's atoning death, and pleaded that under the constraining motive of that great act of love, and as the result of the preceding meetings, the principle of belonging to Jesus Christ might henceforth, and more markedly, sway the lives of all.

BATH.

The soft and cloudless light of a spring day rested on the city of Bath as Congregational and Baptist ministers from Wilts and Somerset assembled on the 29th ult. for a three days' Conference. A paper in The Christian on the Hastings assembly had led to the calling of this. The place of meeting was Argyle Chapel, which is classic ground of Nonconformity in the West, as being the scene of William Jay's ministry for more than sixty years. The first meeting was one of very hopeful augury. The gifted young minister of the chapel presided—Rev. T. Stephens—and struck a right note in saying that the object of the meeting would, he hoped, be personal, to make Christ more real to every pastor, and that all might reach onwards to the better understanding of the Lord's words:—"*As* the Father hath sent Me into the world, *so* send I you." Rev. William Guest, of Tunbridge Wells, gave the opening address on "Ministerial Responsibility in relation to the age." If tempted, he said, to speculate as to matters unrevealed, a voice came to him that pointed to the degradation and ruin by sin everywhere going on. Equally profitable were comparisons between the present and the past. It was as true now as in Paul's time that "destruction and misery" were in the ways of sinners; as true as in Isaiah's days that "the earth was polluted under the inhabitants thereof." Nothing could meet this state of things, or save preachers from bloodguiltiness, but intense earnestness as lovers of souls. Examples from the devotion of the Apostle, and of the most successful preachers were urged. The Spirit of God was striving with men, as at the time of the flood, and on past great epochs of history, and there was everywhere an inarticulate cry for the very realities of the Christian faith. Ritualism, rationalism, or a one-sided evangelism, with their half-truths, which might be falsehoods, did not meet this cry. What is wanted is honest confession, and to get near to the Master for present help in the gravity, and wondrous opportunities of the time. Prayers of a very high order of spiritual longing, and in melting tones, followed. It was good to be there.

At the second meeting, Rev. G. E. Thomas, Baptist minister, of Bath, took the chair, and dwelt very tersely on the frequent phrase met with in the Acts, "Full of the Holy Ghost." It was clear that this fulness as applied to different characters warned us against prescribing a special mode of religious action and life. Rev. Charles New, of Hastings, spoke on the subject, "Is Pentecostal blessing still available?" These truths, the address set forth, were clear: the gift of the Spirit, beyond all that had been experienced, was the repeated promise of the Old Testament; John the Baptist's testimony of Jesus especially bore upon this; and as Jesus drew near his death He unfolded this promise very emphatically in his valedictory discourse. The blessing came upon Apostles, but also on the Gentiles. The gift was not miracle-working, nor stopped with converting grace, nor was it diversity of tongues. It was the culmination of the work and atonement of the Lord. It must be now looked for as his gift; must be sought with preparation, prayer, and complete surrender to Christ. This last point was powerfully enlarged upon. We must be ready for all the service the Spirit might call us unto, or suffering through our witness. After Jesus at Nazareth had uttered a discourse which began with, "The Spirit of Jehovah is upon me," the people took him to the brow of the hill to cast him down headlong. There were prayers with great searchings of hearts after this address, and a conversational utterance that wisely emphasised the latter part of it.

The following morning the ministers met in goodly numbers for the third Conference. Rev. F. La Trobe, Moravian minister, of Bath, presided. The pastors met, he observed, in the name of Jesus. His kingdom began by his death. He did not build up the precious stones until He laid down Himself as the chief corner stone. So, in like manner, as his servants die to self in Him, their success would begin. We could only escape from self-consciousness, the bane of work and of the heart, by the perpetual apprehension of Christ. Rev. J. Metcalfe White, of Tisbury, read a valuable paper on "Spiritual Health," or the ideal normal condition of a true Christian life. It is impossible to convey an adequate impression of the free utterances the address evoked.

For two hours there was from one minister after another an outpouring of heart over failures, difficulties, and aspirations in relation to personal religion, and especially as that bore upon the life of the churches. How to maintain the life of God in the soul amidst the multitudinous and endless engagements of the period was a questioning appeal of a younger minister, made with deep pathos. The whole discussion, marked by a fine brotherly feeling, indicated a singularly yearning state of spiritual desire, and, so far as appeared, there was entire unanimity in the confession of the importance of maintaining the doctrine of the cross.

The third morning Conference was presided over by Rev. W. Pettman, Baptist minister, of Bath, when Rev. W. G. Morgan, of Bristol, gave an opening address on "Power for Work." The following are some of the points dwelt upon:—The more we truly know of our weakness the more we shall seek power; this may not be got in a Conference, but the impulse may; with ministers, nowadays, extraneous claims, and even preparation of sermons, are sorely allowed to hinder the getting of this soul-power; work for Christ cannot be done except by habitual reliance on Him; the loss of power should always be traced to its source; there must be total abstinence from everything that hinders; moreover, everything must be kept out of churches that will keep out the Spirit of God; often, when tempted to say "Must I?" we shall have to fall back upon the "I must" of Jesus; dispositional power may be mistaken for what is Divine; God will never give power which is prostituted to any human end; we ought to study *that* which is involved in "winning" a soul; the self-surrender we should aim at is an attitude rather than an act. The discussion afterwards continued on this high plane of spiritual thought, so that prayers at the close poured out thanksgiving unto God.

Besides the private meetings there were two open ones. The first was held in Percy Chapel, when Rev. E. Simon efficiently presided. Revs. W. Roberts, of Salisbury, G. Robinson, of Mere, and others spoke. The last service was a United Communion. Rev. William Guest addressed the communicants, and thus the quickening engagements were closed.

THE RAILWAY MISSION.

CONFERENCE IN EDINBURGH.

The Mission to Railway Servants is one of the youngest of our religious organisations, but it has developed so rapidly that it is now among the powerful Christianising forces of the day. In Scotland it is even more youthful than in England, being little over two years old; but there its ramifications extend from Ayr in the south (where it began), to Aberdeen in the north, and probably outside of these limits. The second Scottish Conference of the Mission was held in Edinburgh on Saturday last, and most gratifying were the tokens of progress reported from all quarters. Delegates were present from a large number of places, and, as a rule, they spoke of excellent progress in their various districts.

In the afternoon the delegates met at Carrubbers Close Mission, under the presidency of Mr. D. Spencer, the general secretary, who gave some acceptable details as to the extension of the Mission operations outside of Scotland. Eight branches, he said, have been started during the past month, and new doors are opening on every hand. Looking back to the time, fourteen years ago, when Mr. Eliot Walton was carrying on a small local effort among railway boys, in London, and considering that now branch missions have been established at some 170 places throughout the kingdom, there is abundant cause for praise to God. Thousands of men have turned to God, and many of them are actively engaged in seeking to save their fellows. At the recent annual meeting in Belfast good accounts were given of the progress of the work in the North of Ireland. One gratifying feature of the work has been the help rendered by ladies, who have enthusiastically taken it up in different places, and have been rewarded by a success greater even than that of the brethren. In a large Midland town, an effort is being started this week through the instrumentality of a lady who is inviting a number of railway servants to tea at her house, with the view of banding them together for effort among their fellows. At a recent drawing-room meeting in London, seven men spoke, six of whom owed their conversion to the efforts of ladies.

A stream of testimony followed, by the delegates from Aberdeen, Bathgate, Boness, Coatbridge, Carlisle, Edinburgh, Glasgow, Greenock, Hurlford, Perth, and other places, all of them indicating more or less of progress and manifest fruit. Among the subsequent speakers were Mr. Archibald Campbell, Glasgow; Miss Elliot Lockhart, Edinburgh; Mr. Elliot, Portobello; all of whom are earnest helpers in the work; also Mr. Stedman, a railway evangelist, Mr. Eliot Walton, and Mr. William Brown, president of the Edinburgh branch. Mr. Walton has lately been visiting different places in Scotland, and several of the delegates testified to the awakened interest that had resulted; he is holding mission services in Edinburgh throughout this week.

Over five hundred of the men and their families met at Queen-street Hall for a social tea, and a large public meeting was afterwards held under the presidency of Lord Polwarth. His Lordship expressed a very deep appreciation of the obligations under which the public lie to the railway service generally, and spoke earnestly to the men of the value of these efforts to promote their highest welfare. He gave wise counsel as to the need of their adopting temperance principles, and urged them to seek, by testimony and by a consistent life, the salvation of their fellow-employés.

Mr. Spencer again gave some statistics as to the growth of the work, referring also to projects for planting the Railway Mission on the Continent, in South Africa, India, and Australia. The circulation of *The Railway Signal* has been much blessed to the spiritual good of the men. Cases of conversion through reading it frequently come to light. Mr. Hugh Brown, railway director, Glasgow, moved, and Mr. White Millar, of Edinburgh, seconded the adoption of a resolution of loyal congratulation to Her Majesty on the occasion of her Jubilee. Rev. John McNeil, one of the rising pulpit luminaries of Edinburgh (once a railway servant for several years), delivered a splendidly impressive evangelistic appeal to his "old companions," as he called them. We hope to transfer his suggestive utterances to our columns in an early issue, believing that in printed form they will be of service both to evangelists and to readers generally. Altogether the proceedings of the day were full of encouragement, and an earnest of still greater things to come.

BOYS' JUBILEE PARTY.

HOME OF INDUSTRY.

The dear lads left us last week, full of hope and health, all so grateful for all that had been done for them. Many of them had been dragged up in this great wilderness, and had never known kindness before. Many told us that they had gone to church and said prayers, but the simple way of salvation was altogether new to them. We have a good hope that not a few saw their need of a Saviour, and will be a blessing in the new land.

It has indeed been a Jubilee restful party, the Gospel has been sounded out to all. Every need has been met in the outfit provided; even a guide all the way.

Our faith is strong in the Lord, that, in the great Jubilee when within the veil, no more sowing or reaping required, but blessed rest from toil, entire satisfaction, and perfect safety shall be to each one through the atoning blood, as seen in the type, Lev. xxv.

Till then we go on happy in work. The next party sails (D.V.) May 19, *Sardinian*, and we hope to sail with a third party later on.

Annie Macpherson.

DEAF AND DUMB LAND.

In a book recently published, the author, Mr. Joseph Hatton, conducts us through this wonderland, of which so little is known by the vast majority of people. Yet there are 16,000 deaf and dumb children in England, of whom, it is said, the large majority can be taught perfectly well by a special method of instruction. How this may be done is set forth in these pages, in which the whole system of instruction adopted in the Asylum for Deaf and Dumb Children is brought vividly before us.

The Asylum has two homes, the one at Old Kent-road, the other at Margate. It is in the latter that we behold the little people that constitute the inhabitants of this "Deaf and Dumb Land," and as too we hear their language, and by the author's graphic portrayal are brought face to face with the features of their silent life, we are conscious of a deeper sympathy with these afflicted ones than ever before. In this Home at Margate there are 230 inmates, while in a branch at Ramsgate there are 90 others. In the new building, which has been erected on the site of the old Home in Old Kent-road, there will be accommodation for sixty or seventy of the younger children, who will be here retained for about a year. At the office, 93, Cannon-street, the records are kept of all the inmates of this Home, where so many children receive a training which brings them out of a state of weary isolation into a land of light and promise, in which they can live and work with comfort and joy, on something like terms of equality with their more fortunate fellows. The secretary is Mr. W. H. Warwick.

Y.M.C.A. NOTES.

Sunderland.—The report presented at the annual meeting of this association, held last week, states that the number of members and associates is 584, an increase of 110 on the previous year.

New Ross, Ireland.—A most successful meeting was held here on Monday week, when Mr. Robert McCann, travelling secretary, Ireland, and Mr. Hind Smith addressed the meeting, with the view of enlisting the sympathy of the public on behalf of the association, and of extending its usefulness.

Lincoln.—Over a hundred card-sellers and shoe-blacks who attended the late races were entertained to a free supper. At the close of the meeting a copy of St. John's Gospel was presented to each. Some thousands of tracts have been given away during the races by Mr. P. Wallis and members of the Association.

City of London—At a meeting in the Lecture Hall of this Association, at the Metal Exchange, Leadenhall-street, Mr. Hughman (the secretary), after speaking of the general objects of this effort on behalf of young men, said daily prayer-meetings are held in different parts of the city, one of these being in the vestry of St. Peter's, Cornhill, another at Finsbury Chapel. It is hoped also to establish similar meetings in Mincing-lane or Mark-lane. One of the prominent objects also is mission work amongst the poor. In the classes for lads in Whitechapel a good work is being done, and in Lambeth, on Friday evenings, a Service of Song is held, attended by some 400 persons. At Bermondsey and Limehouse, also, operations are successfully carried on. In the Mission Hall at Bermondsey, for which the Association is responsible, there are meetings conducted by soldiers, policemen, and members of the fire brigade. Canon Scott, in the course of his address, on the Character of David, pointed out the importance of all work, however humble, being done in a Christian spirit.

Hampstead.—The annual meeting of this Branch was held in the new building, Willoughby-road, on Tuesday evening last week. There was a large attendance, with Mr. H. Matheson in the chair. Since the new rooms were opened in October last, ninety-eight young men have joined the association—a fact which substantially proves that the premises were required; this number is being steadily augmented every week. The attendances at the Sunday afternoon Bible-class have increased to an average of about forty. Much blessing has been experienced in the tract distributing in connection with this class. The White Cross Society, the open-air services on the Heath, and other branches of the work, are greatly blessed. The Chairman said that everything done in connection with the Association was in subordination to the great work of saving young men, and the extension of the kingdom of our Lord and Saviour. He heartily rejoiced in the success which is attending the Association in its new premises. Mr. George Williams, in his usual genial, happy, and hearty style, and as "a young man yet," exhorted his hearers to be strong for Christ. They could maintain their strength only by nourishing their hearts upon the Word—the pure Word of God. Revs. Marmaduke Washington and Newman Hall followed with short addresses, which were greatly appreciated.

Shoreditch.—The annual meeting of this association was held on Thursday evening last, and its first report was of a very satisfactory character. There are nearly one hundred and fifty members and associates. Bible and educational classes are well attended, and a very extensive programme, including evangelistic work of various kinds, is contemplated as soon as the building, now occupied, has been suitably adapted. In the absence of Mr. George Williams, through the illness of his brother, the chair was occupied by Mr. Robert Dummett, who pointed out that in the study of Holy Scripture young men would find the best possible safeguard against the temptations by which they are surrounded, and how Christ Himself, the great Teacher, relied upon Scripture, not only in his replies to the temptations of Satan, but on many other occasions. Rev. T. E. Davies said the young men of to-day are the trustees of the future, and urged the cultivation of manliness, in the noble and Christian sense of that word. The conscience, as well as the body and the mind, needs to be cultivated. The highest type of man is the Christian, and the highest form of manliness is godliness. He was thankful for the earnest Christian spirit that prevailed amongst them, and begged them to stick to the grand old Book of their fathers and mothers, and to be dogmatic in defence of the faith of the Bible. Rev. Septimus Buss also spoke, pointing out the advantages to young men of such Associations

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Notes and Comments.

NEXT week we hope to give portrait of the late Earl Cairns, with sketch by the author of "Brief Memoirs of the First Earl Cairns."

The other day, in Wiltshire, a farm labourer who took three eggs, valued at twopence farthing, was sent to gaol for a fortnight, although it was alleged that the food was for a sick and dying wife. The same newspaper which records this instance of what the Apostle James terms "judgment without mercy," gives an account of the case of a solicitor, in the same county, found guilty of fraudulently appropriating £3214, who was let off with nine months' imprisonment. It is difficult to arrive at the relationship between these sentences; surely even a country magistrate ought to have been able to find extenuating circumstances in the labourer's unselfish transgression.

A provincial contemporary, referring to a recent meeting in London to protest against the sweating system, says, with much force, that the question is by no means a narrow one of trade interests, and that the clothes-wearer, as well as the clothes-maker, is entitled to say a word upon it. We have from time to time expressed strong opinions with regard to the matter, looked at from the point of view of the unfortunate workpeople. The wretched starvation wages paid by the middlemen are the cause of a terrible amount of suffering and vice. To judge from modern revelations, it is not by any means in London alone that better-class tailors give out their work to middle-men and sweaters. The cry comes from Dublin, and other large cities, that sweating is the rule rather than the exception, and that the customer who pays high prices runs, in many cases, an equal risk with the patron of the slop-shop of "sharing his coat with typhus fever." This is not as it should be, and, perhaps a little inquiry on the part of those who purchase clothing, might be of benefit to those who spend their lives in making it.

A shadow ever follows upon light. There is now a Roman Catholic Bishop of Congo Land whose headquarters, it is said, will be at Loango, where a number of priests and some "Sisters of St. Joseph" will shortly open schools. Probably this fact will stimulate to even greater activity the Protestant missionaries already working with such remarkable success on the Lower and the Upper Congo. The land offers a wonderful field for Gospel triumph, and it must not be left in any sense to the "blind leaders of the blind."

The British Weekly lately quoted, from the official return published by the Propaganda, some unpleasant figures with regard to Romanism in India, from which it appears that Rome now has in India 2677 chapels, 940 European missionaries, 150 natives missionaries, 1566 schools, and that the total number of Romanists is nearly a million and a quarter. This result of three centuries of labour, amid a population of about two hundred and sixty millions, our contemporary seems to consider somewhat small, but surely the figures are lamentably large in the light of Rome's evil teachings. The spread of Romanism in India means simply the substitution of one idolatry for another; the replacing of one form of priestcraft by another equally dense and degrading.

Now that attention is being directed in so many unpleasant ways to Ireland, it is gratifying to record the success of much unsectarian Christian work in the sister island. One of the efforts in Dublin, the "Free Breakfasts for the Poor," at the Christian Union-buildings, continues to reach every Sabbath morning nearly 600 hungry people, and, providing these with a much-needed morning meal, also places within their reach the Bread of Life. The services at these breakfasts are earnestly joined in by hundreds who would resent anything like sectarianism, and in many cases the simple preaching of the Gospel of Christ has been powerful unto salvation.

The necessity for Christian effort in the direction of our workhouses, not merely upon the admirable lines described by Lady Brabazon in recent issues of THE CHRISTIAN, but in purely spiritual work, is very evident when it is remembered what in many cases the workhouse really is, and that in London one person in every five dies in the workhouse or the hospital. In too many instances the poor go to the workhouse only to die. Have we hitherto given sufficient attention to this field ready for the reaper's sickle?

Our esteemed friend, Dr. G. F. Pentecost, of Brooklyn, one of whose Gospel narratives we give in this issue, is now hard at work in the evangelistic field. At a ministerial meeting held in connection with the resignation of his pastorate, his fellow ministers cordially passed several resolutions expressing the high esteem in which he is held, their deep regret at his leaving the pastoral ranks, and their heartiest commendations in view of his work as an evangelist. We observe that his opening campaign at Cleveland, Ohio, is awakening much interest, and bids fair to be spiritually fruitful. We believe it is Dr. Pentecost's intention to visit Great Britain this summer.

A correspondent writes to *The Christian Leader*:—

> I have just been reading that a citizen of Milan put into his window a Bible printed in large type, so that passers-by might read therein, and that every day be turned over a leaf. Thus many read the Book and so continued its study from day to day. But one morning there was some commotion outside, and on inquiring the cause of it the good man was informed that he *had not turned the leaf!*

The writer then suggests the establishment of "Street Bibles," posters nicely printed, bearing a complete portion of the Scripture, to be enclosed in a case with glass front, and the Scripture to be changed from day to day. How many church notice boards might thus be utilised to proclaim the Gospel, and thus appeal to the heart and conscience. The public will read anything which is brought distinctly before their notice. Why not give them the Word of God? The Bible Society could render excellent service in preparing such a Bible.

A very strange and striking incident comes to us from Liverpool. Before a Diocesan Inspector took leave of a school, situated in a very poor district, after examination, he sought a few minutes' chat with the children. One of the things he asked was, Which of the ten commandments do you consider the hardest to keep? The answer seemed to be unanimous—the fifth. Thinking there was some misunderstanding, he asked them again. "The one about honouring the father and mother," was the reply. Is it not awful that the greatest stumbling-blocks in the way of these poor children should be their own parents? But what an encouragement to the Ragged School teacher!

We believe that there is no work which yields a richer spiritual harvest than that among young men, but it is refreshing to read recent testimony as to its truth. Rev. Alexander Ramsey (of Coatbridge) said at a recent Conference, that all the younger men in his Session graduated in the Y.M.C.A., and that the best men who have entered the pulpit during the last ten years trace the best of their qualifications to the same source.

At last it would appear that Free Trade has reached its limit. Mr. Arnold White draws attention to a question which is daily attracting greater attention—Free Trade in Paupers, as a matter of imperial importance. Whilst Mr. White and others, at a great expenditure of time and money, are organising colonisation, our shores are being invaded by hundreds and thousands who in the East-end of the Metropolis grievously aggravate the normal misery.

The attention of Dr. Hermann Adler has been aroused to the question. He writes:—"The extension of the social evil to my community may be directly traced to the overstocked labour market, and to the Russian persecutions continuing to this day, which cause thousands of Jewish girls to arrive at these shores without any means of subsistence." The philanthropist and the statesman alike have an interest in this sorrowful condition of things, and its evil results to our insular population.

We have just received the Special Annual Number of *Regions Beyond*. It is sometimes thought that those who addict themselves to the study of Prophecy are unpractical, and do little other work. It is indeed astonishing that such books as "The Approaching End of the Age," and "Light for the Last Days," which many people not half so busy as Mr. and Mrs. Grattan Guinness say they have not time even to read, should be written by persons who have also such a manifold work on hand as is described in this *Regions Beyond*. Those who feel they owe a debt to Mr. Guinness for his recent brilliant Scriptural and historic Lectures on Romanism and Prophecy, have an admirable opportunity of discharging it by helping the East London Institute for Home and Foreign Missions.

We hope none of our readers will pass over the eloquent and valuable missionary sermon by the late Dr. Harris, who was Principal of Cheshunt College, a truly spiritual as well as highly intellectual man, one of the last of that glorious line of preachers which died out with James Parsons, of York, and John Angell James, of Birmingham.

France has won an unenviable distinction by its contempt of Christianity. No doubt this is partly due to Romanism, which, by its own corruption, has caused infidelity, in a great measure, to supersede it. M. Lecomte de Lisle, who was last week (says the Paris correspondent of *The Daily Telegraph*), received into the Académie Française, "professes to look upon life as a mere unwelcome episode that interrupts the rest from which we are called into being and the repose to which we shall return." He "lauded the Pagan writers, but passed over with supercilious contempt all allusion to another era." M. Alexandre Dumas, who occupied the chair, "pointedly filled up the gap."

In the midst of the Orphic and Vedic poems, a little book—the contents of which would not take up as much space as a song of the Iliad or the Ramagana—was seen to fall from heaven. This little book related to men the most marvellous story which they had ever heard, and laid before them the purest, most intelligible, most consoling, and beneficial philosophy ever proclaimed on earth. Humanity suddenly felt that it had a new soul called forth by certain rhapsodists who had come from the little country of Judæa, reciting and propagating throughout the world their poem, which they declared to be divine, with so much conviction and enthusiasm that they suffered themselves to be crucified or thrown to wild animals rather than recant one word of it. The religious poems of antiquity then disappeared, if not from the memory, at least from the conscience of mankind, just as the stars, whose light is but for the night, vanish before the first ray of the sun.

Such a testimony from the popular French novelist, and the applause with which it was received, shows that atheism has not wholly taken possession of the literary men of France, and suggests that the Gospel, which is the power of God unto salvation, may be so presented as to be as acceptable to the most highly cultivated intellect, as our countryman Mr. McAll and his helpers have made it to the common people.

With reference to a note in our issue of March 24, Sir Charles S. King writes us from Ulster:

Few indeed, I firmly believe, of the Protestants of Ireland, would endorse Dr. McGee's views on Home Rule in your issue of March 17, and the very suggestion in your columns of there being a probability of a majority of British Protestants in favour of yielding to the clamour of priests and mercenary "patriots" will cast a sombre shadow around the fireside of many a rural manse, and many a lone farmhouse, throughout the length and breadth of this island.

We are sorry to find from *The Missionary Herald* that "the present financial position of the Baptist Missionary Society is grave in the extreme, and only a large and widespread increase in the receipts can avert a heavy and distressing debt." No Society is better entitled to support. The extent of its work abroad, and the monetary depression at home, create an anxious problem for faith, which must be taken to the Lord of missions. On the other hand, it is pleasant to read that the income of the American Board of Missions is advancing. The increase in one month (February) over the corresponding month of last year was 4000 dollars.

THE CALEDONIAN UNION.—This Union has been formed for the promotion of the moral and spiritual welfare of the Highlanders in London. Amongst those at its head are Hon. A. F. Kinnaird, Mr. Hugh M. Matheson, Dr. Dykes, Dr. Edmond, and Rev. Donald Macleod. Rev. Wm. Ross, of Cowcaddens, Glasgow, will conduct a service in Gaelic on Good Friday, at 11 a.m.; he will also conduct a Gaelic and English Mission in Whitfield Presbyterian Church .Drury lane .from April 7 to 13.

JESUS AND THE RESURRECTION.

"Go quickly, and tell his disciples that He is risen from the dead."—MATT. xxviii. 7.

The resurrection of our Lord Jesus Christ from the dead is the central fact of the Gospel history, and on its truth or falsehood everything stands or falls. If Christ be not risen, then the entire Christian system is founded upon a falsehood—we are in our sins, have no Saviour, and no salvation. But, if Christ be risen, then Christianity is builded on a fact, and we have a Divine Saviour, and an eternal salvation.

First.—Resurrection pre-supposes death.

(1) Resurrection is an impossibility if there be no dead to raise, therefore, when we speak of the resurrection of the Lord, we infer that He had been crucified, dead, and buried. The Jews to this day admit that He was put to death.

Jesus died.

They saw that He was dead already. John xix. 33.

To make assurance doubly sure—

One of the soldiers with a spear pierced his side. John xix. 34.

Pilate marvelled if He were already dead...when he knew it of the centurion. (The officer who was appointed to superintend the crucifixion certified to his superior that the condemned One was dead.) Mark xv. 44, 45.

The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive. Matt. xxvii. 62, 63.

It is evident they were satisfied that He was really dead.

Being dead, He was buried.

And laid Him in a sepulchre. Mark xv. 46.

In the garden a new sepulchre...there laid they Jesus. John xix. 41, 42.

These are the facts. What do the facts mean?

The death of Christ was not the death of an ordinary man, nor was it an ordinary death. It was the death of the Son of God, and his death was a sacrifice for sins, a penal death, a propitiation.

He was cut off out of the land of the living: for the transgression of my people was He stricken. Isa. liii. 8.

In that He died, He died unto sin. Rom. vi. 10.

Who his own self bare our sins in his own body on the tree. 1 Pet. ii. 24.

Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh. 1 Pet. iii. 18.

Christ died for our sins. 1 Cor. xv. 3.

Second.—Christ was raised from the dead.

The resurrection was the work of God the Father.

Whom God hath raised up. Acts ii. 24.

Whom God raised from the dead. Acts iv. 10.

Him that raised up Jesus from the dead. Rom. viii. 11.

A messenger from heaven announced the fact.

And the angel answered, and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. Matt. xxviii. 5, 6.

The resurrection was abundantly attested.

He showed Himself alive after his Passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Acts i. 3.

He showed Himself alive eleven times between his resurrection and his ascension.

To Mary Magdalen. John xx. 14.

To Mary Magdalen, and the other Mary. Matt. xxviii. 9.

To Peter. Luke xxiv. 34.

To the two on the way to Emmaus. Luke xxiv. 13—25.

To the ten Apostles at Jerusalem, Thomas being absent. John xx. 19.

To the eleven at Jerusalem; Thomas present. John xx. 26.

To the disciples, five named, by the sea of Galilee. John xxi. 1—4.

To the eleven on a mountain in Galilee. Matt. xxviii. 16.

To the five hundred. 1 Cor. xv. 6.

To James and all the Apostles. 1 Cor. xv. 7.

To the eleven at Jerusalem, previous to his ascension. Acts i. 4.

No fact in history, sacred or profane, is more infallibly attested than that Jesus Christ was raised again from the dead.

These are the facts, what do the facts mean? They mean—

(1) That Jesus is proved to be the Son of God.

Declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead. Rom. i. 4.

(2) That we have an assurance of immortality.

We see in our risen Lord a man alive after death.

Because I live, ye shall live also. John xiv. 19.

He hath brought life and immortality to light. 2 Tim. i. 10.

If my immortal Saviour lives,
Then my immortal life is sure.

(3) That we have a living Saviour.

I am the Living One; and I was dead, and behold I am alive for evermore (R.V.). Rev. i. 18.

He ever liveth to make intercession. Heb. vii. 25.

(4) That the justification of believers in Christ Jesus is an eternal certainty.

Who was delivered for our offences, and was raised again for our justification. Rom. iv. 25.

Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. viii. 33, 34.

(5) That we have a title to our inheritance.

The God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Christ from the dead, to an inheritance... reserved in heaven. 1 Pet. i. 3, 4.

If children, then heirs; heirs of God, and joint heirs with Christ. Rom. viii. 17.

(6) That we have union with Christ, and power for service.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. Rom. vii. 4.

(7) That we have victory over death and the grave.

But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Rom. viii. 11.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 20—22.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Col. iii. 1—4.

Jesus said, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. Believest thou this? John xi. 25, 26.

Liverpool. T. F.

TO OUR READERS.—SECOND LIST.

THERE are somewhere about five thousand English-speaking missionaries in the world, and it is our great desire that every one of them should have the advantage of receiving The Christian regularly. For many years some of these have been on our own free list. One friend of missions instructed us to supply fifty Missionaries; and others a smaller number, direct from the Office. Many of our subscribers, after perusing their weekly copy, address it to some worker in the mission-field, with whom they are personally acquainted, or with whose address we have supplied them.

Letters have reached us again and again from Missionaries who have thus received The Christian, expressing their warm thanks, and telling how their hearts have been refreshed and cheered by its contents. An aged returned Missionary, connected with one of the leading Societies, was in the habit of posting his copy to a native English-speaking pastor on the East Coast of Africa, a man of considerable natural ability, who was thus kept abreast of the spiritual teachings and activities represented in the Paper. As in the future, native agency will be an increasingly important element in Missions, it is very desirable that native Christians who understand English should have the opportunity of being similarly instructed.

In our Register of English-speaking missionaries to whom The Christian is regularly posted, there are:—

66 Church Missionary Society.
75 London Missionary Society.
48 Wesleyan Missionary Society.
20 Baptist Missionary Society.
28 Moravian Missionary Society.
42 American Methodist Episcopal.
50 China Inland Mission.
14 Presbyterian.
76 Miscellaneous.

No doubt many more copies are sent out by our subscribers than we are aware of. We shall be greatly helped if all who are thus forwarding the Paper abroad will oblige us with the names and full addresses of those to whom they are sending it, in order that we may enter the details in our Register, and thus avoid duplication.

We append the names and addresses of the seventy-five Missionaries of the London Missionary Society, with the initials of the friends who are sending them The Christian. We shall follow on, week by week, with the names of the Missionaries on our Register, connected with other Societies, until the list is exhausted.

LONDON MISSIONARY SOCIETY.

Missionary.	Address.	Sender.
Rev. Dr. John Chalmers	Hong Kong, China	Mrs. G.
Rev. Thomas W. Pearce	Canton do.	Lt.-Col. F. H.
Rev. James Sadler	Amoy do.	Mrs. S.
Dr. Ahmed Fahmy	Amoy do.	Mrs. F. C.
Miss O. Miller	Amoy do.	Miss M. G.
Rev. Joseph Stonehouse	Shanghai do.	Mrs. M. F.
Rev. Griffith John	Hankow do.	M. & S.
Rev. William Owen	Wuchang do.	—
Rev. Thomas Bryson	Tientsin do.	Mrs. M. A. H.
Rev. Alexander King	Tientsin do.	Mrs. M. E.
Dr. Sewell S. Macfarlane	Tientsin do.	Mr. T. P.
Rev. George Owen	Peking do.	J. W. B.
Rev. James Gilmour	Peking do.	Miss E. G.
Rev. S. E. Meech	Peking do.	Miss A. T. T.
Miss Moreton	Peking do.	Miss A. B.
Rev. A. P. Begg	Calcutta, North India	Mrs. G. F. S.
Rev. William B. Phillips	Berhampore do.	Miss L. W.
Rev. Thomas Insell	Benares do.	Miss H.
Rev. Edwin Greaves	Mirzapore do.	—
Rev. Henry Coley	Almora do.	Mrs. R.
Rev. G. M. Bulloch	Ranee Khet do.	Mrs. B. F.
Rev. J. W. Roberts	Belgaum, South India	G. C. B.
Rev. Thomas Haines	Bellary do.	Mr. T. H. H.
Rev. W. W. Stephenson	Gooty do.	Mr. F. G. W.
Rev. Bernard Lucas	Gooty do.	Mrs. McB. B.
Rev. W. Howard Campbell	Cuddapah do.	Mr. T. G.
Rev. Joseph Mason	Cuddapah do.	Miss C. E. P.
Rev. E. P. Rice	Bangalore do.	Mrs. R. G. G.
Rev. C. Sundram	Tripatoor do.	Mrs. H.
Rev. Arthur A. Dignum	Salem do.	Mrs. S.
Rev. S. J. Long	Coimbatoor do.	Mrs. R. G. G.
Rev. Walter Joss	Madras City do.	Miss E. N.
Rev. Morris Thomas	Vizagapatam do.	Dr. C. H. C.
Rev. Herbert J. Goffin	Vizianagram do.	Mrs. T.
Rev. G. H. Macfarlane	Vizianagram do.	Mr. T. P.
Rev. A. L. Allan	Nagercoil do.	Mr. T. P.
Miss Duthie	Nagercoil do.	Mrs. E. F.
Rev. I. H. Hacker	Neyoor do.	Miss A. M. L.
Dr. E. Sargood Fry	Neyoor, South India	Mrs. R. G. G.
Rev. J. Emlyn	Pareychaley do.	Mr. F.
Rev. Samuel Mateer	Trevandrum do.	Miss E. L.
Rev. Joshua Knowles	Quilon do.	Dr. C. H. C.
Rev. James Sibree	Antananarivo, Madagascar	—
Mr. Thomas Lord	Antananarivo do.	Mr. A. F.
Mr. J. C. Thorne	Antananarivo do.	—
Rev. R. Baron	Amparibe do.	Mrs. T. C.
Rev. P. G. Peake	Isoávina do.	Mr. T. P.
Rev. J. Peill	Ambohimanga do.	M. and S.
Rev. E. H. Stribling	Vonizongo do.	Mr. T. P.
Rev. Thomas Brockway	Ambositra do.	Mr. T. P.
Miss A. M. Frédoux	Tamatave do.	Mr. B. A. F.
Rev. John Harper	King William's Town, S. Africa	—
Rev. Richard Birt	Peelton do.	Mr. H. L.
Rev. William Ashton	Barkly do.	Mr. W. B.
Rev. Howard Williams	Kuruman do.	Mr. H. L.
Rev. James Good	Kanye do.	Mrs. W.
Rev. A. J. Wookey	Molepolole do.	Mrs. A.
Rev. David Carnegie	Hope Fountain do.	Mr. H. M.
Rev. T. D. Philip	Alice do.	Miss G.
Rev. Thomas F. Shaw	Urambo, Central Africa	Mr. T. P.
Captain E. C. Hore	Ujiji do.	Mr. N. B. P.
Rev. J. Foreman	Demerara, British Guiana	Mrs. M. H.
Rev. E. V. Cooper	Huahine, South Seas	Mr. T. P.
Rev. J. J. K. Hutchin	Rarotonga do.	Mrs. H. W. E.
Rev. G. A. Harris	Mangaia do.	—
Rev. W. N. Lawrence	Aitutaki do.	Mrs. B.
Rev. F. E. Lawes	Niue do.	Mrs. B.
Rev. W. H. Wilson	Tutuila do.	Col. W. H. N.
Rev. John Marriott	Upolu do.	Mr. G. F. S.
Rev. J. E. Newell	Savaii do.	Col. A. H. L.
Rev. John Jones	Maré do.	Miss H. M. B.
Rev. James Hadfield	Lifu do.	Miss A. T. W.
Rev. W. G. Lawes	Port Moresby, New Guinea	Mr. A. C.
Rev. E. B. Savage	Murray Island do.	Miss J.
Rev. Harry Scott	Murray Island do.	Dr. C. H. C.

Although we are continually adding Foreign Missionaries to our free list, it is impossible for us to carry out our desire to send The Christian to each of the five thousand, without the generous co-operation of our readers. But with the recollection of the hearty and grateful appreciation of the benefit, expressed to us personally as well as by letter, from brethren labouring, some in Europe, and others in the most distant and isolated parts of the world, we cannot but believe that our readers will cordially unite with us in conferring this benefit upon the various workers in the mission field throughout the world.

BLESSING AT NEWPORT, MON.

Prayer was asked, in The Christian, for a blessing on a Commemorative Convention, to be held here on the 25th ult. We desire now to offer praise for the manifest answer vouchsafed.

The Committee of the Young Men's Christian Association kindly granted the use of their hall; and its president, J. F. Fawkner, Esq., took a prominent part in the proceedings.

Our brethren and sisters gathered together in large numbers, so that nearly, or quite, all the various sections of the church of Christ in the town were represented.

Cherished memories of the wondrous blessing in 1871 afforded a theme for grateful praise, as the larger number of those present had themselves been "partakers of the benefit," and recalled to mind the deeply interesting features of the Mission Services held at St. Paul's sixteen years ago, by the venerated Robert Aitken.

The pressure of a felt need was not, however, forgotten. God's people in Newport are longing for a further manifestation of the power of the Holy Ghost. "Wilt Thou not revive us again, that thy people may rejoice in Thee?" expressed the earnest desire of their hearts. The blessed work of 1871 has gone on in our midst unceasingly to the present day; but there is a cry on all hands for a mightier work of the Spirit than has of late been experienced. We want to see more evident signs of thorough consecration amongst believers, and the ingathering of souls to Christ. J. T. W.

BRAZIL.—One of the richest planters in the province of Rio de Janeiro has decided to liberate his three thousand slaves and to establish them on his own plantation.

ROMANISM AND PROPHECY.

An excellent examination took place on the evening of March 29 on the recent lectures of Mr. Grattan Guinness. The competitors were divided into the following sections:—

(1) General students;

(2) Members of the Civil Service Prayer Union;

(3) Missionaries of the London City Mission;

(4) The Readers of the Church of England Society.

SUNDAY LABOUR.—*The Bulletin Dominical* records many hopeful signs of a growing regard of Sabbath rest on the Continent. In Stuttgart 600 shopkeepers have engaged to close their shops on Sunday. In Carlsruhe, a second distribution of letters has been suppressed. In Alsace Lorraine public-houses are legally closed till noon, &c.

NOON-DAY PRAYER MEETING.

ROUND THE WORLD.

At the Aldersgate noon prayer meeting on Tuesday, last week, Mr. E. Trotter, who left this country about twelve months ago, and has since voyaged round the world, gave an account of the wonderful way in which the Lord blessed his work in various places that is full of encouragement for those who would witness for Christ, wherever they are. Both going out and coming home the voyage was singularly free from storm. Though the captain was at first opposed to anything like evangelistic work, yet he gave his consent to meetings being held, and some blessed times they had, especially in the evening, when the sailors and officers would come round and listen to the Gospel story. One result of this was seen the next day after arrival at Auckland, New Zealand, for at the noon prayer meeting, held in the Y.M.C.A. room, a young man who, though in his berth at the time, had heard the address, came up and said, "I heard you speaking the other evening." He was deeply anxious, but shortly after gave himself unreservedly to Christ, and worked heartily with the Christians in the town. Curiously enough, it was afterwards discovered that Mr. Waldegrave, Lord Radcliffe's son, had previously been with the father of this young man, a colonel of a regiment in India, and also had made the acquaintance of his mother and sister at Malta, and that at the very time they were anxiously praying for his salvation, he had come out on the Lord's side. A wonderful work of conversion was going on at Auckland. The Lord is blessing Mr. Fell's labours at the Sailors' Rest, where large meetings were held day after day, and at their close between sixty and seventy men united in praising God for what He had done for them. The work of blessing spread over the town; the Y.M.C.A. meetings held in the middle of the day, and continued for a fortnight, were attended by upwards of one hundred business men. In other parts of the island that were visited the Lord's work seemed to open up in a wonderful way. Two Anglican missionaries had before been preaching all through the island, and found the people were hungering for the Gospel, ready to receive the living Christ.

In Australia, Mr. Trotter had the pleasure of meeting Dr. Guinness. The Y.M.C.A. work at Melbourne and other towns is carried on with great vigour.

A remarkable illustration of the way in which workers widely separated from each other were yet linked together, was supplied in the fact that Mr. Edwin Bainbridge, who lost his life through the volcanic explosion which accompanied the earthquake in New Zealand last year,* left behind him, in the diary found in the ruins of the building, a statement showing that he had attended the meetings already spoken of at Auckland, and had realised great blessing to his own soul. On that most awful night he called together those who were in the house in which he was staying, and read to them the story of the dying thief on the cross, pointing them to Jesus, who is willing to save all who look to Him. His last words were, "Thank God, his strength is sufficient for me."

THE McALL MISSION.

On Thursday Rev. R. W. McAll gave some account of the progress of the Mission in France, with which his name is so closely associated. There are, he said, ninety-nine stations in fifty-six cities and towns of France. In several of the Departments there is as yet, however, no representative of Protestant truth. For the preaching of the Gospel of Christ the door is now open wide in every part of France. Humanly speaking, there is no obstacle except the want of funds for the planting of stations all over France and in her colonies. Though there is great hardness of heart, and the consciences of the people seem for the most part to be in a state of slumber, yet wherever we have been able to go, faithfully and earnestly proclaiming the Gospel, we have found a work to do for Christ. It would be a grand thing, indeed, if we could overspread that fair land with the knowledge of the glad tidings of salvation. We have been cheered by many tokens of the Divine Spirit working with us, in many turned from darkness to light, and from the power of Satan unto God. Though we have not been able during the past year to enlarge our boundaries, by opening fresh stations, yet there has been a considerable increase in the attendance at the various meetings, both those for adults, and children and young people. In Paris this increase has numbered over 40,000, and, including the Provinces, to between eighty and ninety thousand, while the total attendance, at the different meetings, has been over a million. When it is remembered how infidelity has spread amongst the people, and that we go to them preaching the simple Gospel of Christ and Him crucified, there is indeed much cause for thankfulness.

But let us go now to Creil, a manufacturing town with about 5000 or 6000 inhabitants, some thirty miles from Paris, on the Great Northern Railway. Here, in one of the manufactories, amongst the great body of French and Flemish workmen, there are three or four Englishmen, who with their wives and families, in the midst of that dark and neglected town, are proving themselves true followers of the Lord Jesus Christ, and that they have the Saviour's love in their hearts. They felt, on looking around on their fellow-workmen, as if they could do nothing — they could not even speak in French. At last it occurred to them to ask that a missionary might be sent from the McAll Mission in Paris, to found a station in connection with the works. Permission having been obtained from the firm, a weekly meeting has ever since been held in the large dining-hall, with great encouragement and many tokens of the Holy Spirit's presence.

The anniversary was a delightful meeting. The large hall was filled with men (many of them in their blouses), their wives and children. They joined heartily in the singing of the hymns. Those few families of English workmen got earnestly to work amongst their French brethren. It was a real evangelical alliance. The Scotch Presbyterian was appointed to the post of honour at the door, and was busy in showing the people to their seats, giving them books, and pointing out the hymns to be sung. The Congregationalist sang a solo—one of those Gospel hymns so familiar to us. The Baptist presented to one of the French workmen a good large Bible. This man, before those meetings commenced, was totally ignorant of the Scriptures, but now, when for the first time he was in possession of a book which had become to him the book for his heart and life, there was a light on his face which spoke plainly of what it was to him. The Englishman tried to speak to him, but somehow the French words he used seemed to turn into English on his lips. But he was trying to tell the man that the Bible he was handing to him was the greatest treasure he could have in the world. And in the gleam of sacred light on the Frenchman's countenance, as to the meaning of which we can never be deceived, we got a glimpse of his heart, the language of which translated into English would be:—

> Holy Bible, Book Divine,
> Precious treasure, thou art mine.

In this spirit he took it home, to be his own precious book, for the comfort and teaching of himself and family. To witness such a scene as that, to see the kindling of the light of the Divine Spirit on the countenance of numbers of Frenchmen, was compensation, indeed, for any sacrifice or self-denial in leaving work and friends in England fifteen years ago to commence the Mission in France, which already had been so wonderfully blessed. Mr. McAll, in conclusion, warmly acknowledged the work that is being carried on by Mr. Smetham Lee in connection with the Y.M.C.A. in Paris.

M. Ruben Saillens, remarking that it seemed a shame to neglect to enter in at the open door for the preaching of the Gospel to be found in every part of France at the present time, spoke of the work of the Mission in Corsica. In this island, with its 260,000 people, there are two representatives of the Gospel, in the persons of the two agents of the McAll Mission. He spoke also of a work carried on in the very centre of Paris, in the Boulevard Sebastopol. Here there is a meeting every Thursday of those who almost entirely have come out from Roman Catholicism and infidelity. And on an evening in the middle of Lent, an evening usually given up to folly, a kind of revival of the Carnival, the young men and women who were in the habit of assembling there, provided a religious treat for their friends. They formed a choir, and learned some hymns; they secured the attendance of two ministers; and, in response to their invitation, the room was filled with those who, in the very midst of so much irreligion and infidelity, were glad to come to listen to the singing of the sacred hymns, and to the telling of the sweet old Gospel story.

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REVIVAL IN NORTH WALES.

Mr. Radcliffe sends us a copy of *The Carnarvon and Denbigh Herald*, which contains an account of a wonderful work of revival which has been going on in Festiniog. An active worker in the movement has been Mr. J. B. Allanson, solicitor, Carnarvon, who invited Mr. Radcliffe, and Mr. Meyer (of Leicester), to hold meetings in the Guildhall, which he had himself taken for the purpose. These brethren were greatly rejoiced at the abundant way in which the Lord had used Mr. Allanson (who was himself only converted a year ago) in the conversion of his fellow citizens. He has been working in connection with the local Salvation Army corps, of which he is treasurer.

The correspondent of *The Herald* says:—"The whole place is changed. In the dinner hour now all you hear is the singing of hymns, which are taken up in one quarry after the other, the sounds of praise answering each to the other as, at quarry after quarry, the noon prayer-meetings are commenced by the singing of one of our grand old hymns. In the working places, and in the streets, none of the oaths and cursing which used to be so prevalent can now be heard. Talk about revivals and moral reforms; such a thing is to be seen at Festiniog now-a-days as has scarcely ever been heard of, certainly never witnessed to the extent we now see it! Our only trouble is that the change has been so rapid; but although rapid it has been thorough, and the men who have been converted at the Army meetings are red-hot missionaries to their fellows, sticking at nothing in their efforts to spread the knowledge of the good they themselves have received, and to win fresh converts. The publicans' trade is suffering seriously in Festiniog. It is astonishing the changes which have come over the habits of the people, especially the young men, and those who, formerly, were the worst classes of the population. Even the publicans, whose business is so injured, have not a word to say against the Army. Either from policy or conviction they are most civil to the officers."

In a communication to *The War Cry*, from Mr. Allanson, describing a particular meeting, he says, "Such a descent of the Holy Ghost has never been seen before in Festiniog, and not for many, many years in any part of Wales, and almost all we could say was, 'Glory be to God!' So deeply had God's presence made itself felt in our hearts, that we could scarcely realise that we had any part in this wonderful meeting."

RAMSGATE.—The report for 1886 of the St. Luke's Invalid and Convalescent Home gives an account of the work done, and shows the spiritual blessing, which has marked it in past years, to be still most cheering to the workers. During the year 420 inmates have availed themselves of its benefits; many of these were workers requiring rest, and others were invalids who needed much care. Mrs. Hathaway (*née* Hosking) has continued her daily personal supervision, and active interest and teaching, as before her marriage; her husband also helps in its work.

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* A Memoir of Edwin Bainbridge will be published in a few days. Price 2s. 6d. *Morgan & Scott.*

ANGLO-INDIAN EVANGELISATION.

The aim of this Society is to minister to the spiritual necessities of those of our fellow-countrymen who, living in remote parts of our vast Indian Empire, and in many cases entirely cut off from religious influences, verily live in a dry and barren land. Few in this country, even of those who are most earnest in regard to missionary effort, realise the great need of thousands of our own people. At the annual meeting of the above Society at Exeter Hall, on Monday, last week, this point was pressed home by all the speakers.

Rev. J. H. Fordyce, the secretary, in speaking upon the report, said there has been an increase in the number of agents, who, each with districts of several hundred miles in extent, beginning in Southern India, stretch right away to Assam in the east, and Scinde in the west. Already there have been precious fruits, indicating that the Holy Spirit is working with them. Among the planters of Assam there is urgent need for evangelistic effort. In view of the fact that so many Englishmen are entirely cut off from the means of grace, are, indeed, as "sheep without a shepherd," the importance of the Society's work is becoming more generally recognised.

The Chairman (Mr. S. Smith, M.P.) bore testimony from his own knowledge to the value of this work. There are many small and scattered stations in which there is no regular ministry, and here, but for the visits of the Society's agents, there is real danger lest our countrymen should lapse into Paganism. This danger is intensified when it is remembered how great is the influence upon the natives of Christian character. It is by the power of righteousness more than prestige that we hold India. The natives know that our rule is more just than has been that of their own princes. Such men as the Lawrences and the Havelocks are the very salt of our Indian Administration. But the conduct of some of our officials in that country is not at all of a kind to strengthen our position. Intemperance and other forms of evil are increasing to a terrible extent, and, unless steps are taken to prevent it, India in the course of another century will be devastated thereby. The work done by the Society's agents is therefore of the utmost value, for there can be no more powerful instrumentality than the examples of men who, living in the fear of God, seek the well-being of the natives. If this were more generally understood the Society would receive far greater support than it does.

Lieut.-Gen. Brownlow endorsed the claims of the Society to support as a powerful auxiliary to the extension of Christ's kingdom in India. Every missionary knew that the open and unblushing neglect of God's service and commandments by so many of our people is one of the greatest hindrances to the spread of the Gospel; while the godly life of a Christian layman will do more to recommend the Christian religion to the natives than the preaching of the missionary. Englishmen are narrowly watched, and the eloquence of a Christlike life cannot be exaggerated.

Rev. J. Gelson Gregson also impressed upon the meeting the great importance of this work amongst our own countrymen, which had been too much overlooked by missionary societies. He expressed his astonishment at the difference made between taking the Gospel to so-called heathen, and so-called Christians who were not really so. Christ Himself made no such distinction. Those who accepted Him were his disciples; the others, whoever they were, were as the heathen. "What we want," said a Buddhist, "is to see men living Christianity." Therefore, it is of the first importance that earnest effort should be made to influence Englishmen in India. He did not anticipate that Christian missions would make very great progress amongst the heathen if they could not appeal to the lives of our own countrymen, as illustrating what Christianity is.

General Touch and Rev. J. Johnson also addressed the meeting, their testimony being very much to the same effect.

EVANGELISTIC NOTES.

Rev. W. Hay Aitken, who has recently conducted a mission at St. Cuthbert's Wells, which was greatly blessed of God, is this week holding a series of special services at St. Jude's, Mildmay Park. Meetings are held at 11 a.m. and 8 p.m. each day.

Rev. J. and Mrs. Mountain closed a nine days' mission in Oamaru, New Zealand on February 13, which has made a great impression on the town; and there are many evident tokens of Divine blessing on the mission.

Chatsworth-road Tabernacle.—Special evangelistic services, conducted by the pastor, Rev. J. Bain, have just been concluded in this church. Large audiences were present each evening, and a rich answer to prayer was vouchsafed. The Benevolent Society is doing a good work amongst the poor of Lower Clapton by means of its soup kitchen, and the supply of coals, bread, &c. Gospel services are held in the Manor-rooms, Hackney, on Sunday evenings, and are attended by large numbers of the people.

Mr. Henry Thorne.—From March 19 to 29 Mr. Thorne was engaged conducting a Gospel mission in Burnley, which has resulted in great blessing to many. No Gospel service was held without inquirers. In two instances husband and wife were converted together, whilst in a third the husband was converted one night, and he brought his wife the night following. With the Christian people, too, Mr. Thorne's influence has been very powerfully felt. The Y.M.C.A. has been greatly blessed, and many will have cause to thank God for this visit.

Soldiers' Institute, Gibraltar.—Rev. W. Bradbury has been conducting Gospel meetings among the soldiers at the Institute. His faithful testimony has been owned and blessed of God among saved and unsaved. The new Institute is progressing rapidly, and when finished we are looking forward to another visit from Mr. James B. Wookey. We shall value the prayers of Christians at home in this important work. G. Holmes.

Indiana, U.S.—There has been in progress at Franklin, Ind., one of the most remarkable revivals ever known there. In a town of less than 4000 population, there have been more than 500 persons added to the churches within the last few weeks. A deep and thorough work is being done among the students in the college, many of whom have already accepted the Saviour. One saloon keeper has been converted, and others are obliged to leave the place because the business is so dull.

Liverpool.—The ten days' mission, by Mr. Leonard Weaver, recently held in Stanley Congregational Church, Liverpool, has been greatly blessed of God. Night after night its attendances increased, and the interest deepened. Large numbers remained to the after-meetings, and many anxious ones came into the inquiry-rooms. Of these a large number, it is believed, have been truly converted. Some of the poorest people of the district were brought to the services by the Christian workers, and are now rejoicing in the blessings of salvation. At the close of these services, which will long be remembered, not only by those to whose conversion they were blessed, but also to God's own children, Mr. Weaver conducted a four days' mission at Knotley Ash, in the mission-hall connected with the church, which were also well attended and greatly blessed.

Mr. J. M. Scroggie at Bristol.—This evangelist, whose ministry was greatly valued here at his first visit in company with Messrs. Moody and Sankey in 1882, conducted a mission at the Y.M.C.A. New Hall, assisted by Mr. George Robert Cairns, from America, from March 13 to 31. The Bible-readings for Christians were a means of leading to fresh consecration of heart and life in the Lord's service, while, at all the evening meetings for preaching the Gospel, the power of the Spirit with the Word was abundantly manifested in the numbers of anxious souls seeking and finding the Saviour in the after-meetings. Mr. Cairns proved a valuable co-partner with Mr. Scroggie in the work, both in singing and in the inquiry room. With a heart full of love for the unsaved, he so sings the Gospel, that not only the power of his voice, but the earnest sympathy of his heart, is felt by the audience, so that Mr. Scroggie has frequently risen to preach to a company already prepared to receive the truth by the message of the Gospel pathetically offered in song. The evangelists commenced a mission, on Sunday last, at Mr. Charrington's Assembly Hall, London.

Carrubbers-close, Edinburgh.—A week of Gospel services has been held here specially for children, by Mr. William Brown, of Edinburgh. He brought into requisition, through the magic lantern, his fine collection of pictures, reproductions of paintings by Raphael, Doré, and others. These are a source of attractive interest to the young people, and afford much scope for the exposition of Gospel themes. Over a hundred remained for conversation every night, and the results have been encouraging to the teachers who assisted in the work. Mr. Brown and Dr. Moxey have been holding Gospel temperance meetings in different places, the former, who is a soloist, using very effectively pictorial illustrations of the songs that were sung.

FLOWERS are greatly needed to carry on the Flower Mission to the shop employées in Oxford and Regent-streets, in connection with the Central Institute of the Y.W.C.A. The people in the workrooms greatly appreciate these flowers, and many shops can only be entered in this way. Wednesday is the day for taking them round, and all parcels should be addressed, The Flower Mission Secretary, 17, Old Cavendish-street, London, W.

ITALIANS IN ENGLAND.—A meeting in support of the mission recently originated, to Italians resident in this country, was held recently. General Lowry, who presided, pointed out the need of looking after the spiritual welfare of these strangers, who in many cases through neglect are lapsing into indifference and scepticism. Rev. G. C. Mold, chaplain to the Mission, also spoke earnestly of the sad moral condition of these people, who, however, in many cases have evinced much gratitude on hearing that an effort is to be made on their behalf. A mission-room is one of the great needs of the work. Services are held every Sunday afternoon in St. John's, Clerkenwell, Rev. W. Dawson, the rector, warmly supporting the Mission. Miss Mayor, 20, The Avenue, Blackheath, S.E., is one of the secretaries.

THE LONDON Y.W.C.A.—A Thanksgiving meeting and Conversazione, in connection with the acquisition of the new head offices of the Y.W.C.A., at 316, Regent-street, W., will be held there on April 19, the day before the annual meeting in Exeter Hall. Hospitality is offered to all the secretaries who live at a distance, and have not friends in town who can accommodate them. Admission to the meetings will be by ticket *only*. We have received an elegant illuminated show-card of the "Cloak-room and Parcels' Office" at the above address. It has been prepared in the hope that ladies will purchase them (price 1s.), and obtain leave to have them placed in the railway-station waiting-rooms and shops in London. Annual tickets for use of cloak-room, 5s. each, can be obtained from the Secretary. This is a move in the right direction.

WORKERS FOR ABROAD.—With reference to the recent offer in our columns to provide a lady worker for Sardinia with a home, Mr. W. T. Float, of the Missionary Intelligence and Registration Office, 186, Aldersgate-street, E.C., writes:—The example set by this friend is worthy of imitation by many Christian families residing abroad. There are, no doubt, those who, although they cannot support a worker in the field, would yet gladly accommodate such an one in their own home. On the other hand, there are some earnest lady workers who are longing to go forth, if only some such friends would receive them. We should be happy to be the connecting link if those friends will kindly write us on the subject. Rev. J. E. Thomas, of Sardinia, has asked us to make all arrangements regarding his offer. If any ladies are desirous of responding to his appeal, will they kindly communicate with me?

EVANGELISTIC WORK IN GERMANY.—In an extract from the German report on this work, special reference is made to the training of evangelists in the Johanneum at Bonn, the only institution of the kind in Germany, over which Professor Pfleiderer was last year called to preside. The account of evangelistic services, conducted by Rev. E. Schrenck, is also very cheering. At Cassel these services were continued for over a fortnight by request of thirteen clergymen and some members of the Royal Consistory, and were greatly blessed. Wiesbaden and other places have also been visited with similar results, both the morning Bible readings and the evening services being very well attended. So many doors are now being opened for such evangelistic effort that the need is already felt for more such preachers, strong in the Spirit. Prayer is earnestly asked on behalf of this work, which, small though it is, God has certainly recognised.

Notes on Daily Readings.

SUNDAY, APRIL 10.—PSALM LXIV.

'A CRY of God's elect, when persecuted for righteousness' sake, to their Deliverer and sure Avenger. The Psalm will adjust itself as an experimental utterance to the lips of Christian faith, whenever brought into contact with the evil forces of the prince of this world, so as to suffer affliction for the Gospel's sake; for it expresses the condition, and the hope, of one actually imperilled for the truth. How aptly a portion of this Psalm applies to Christ needs not be pointed out."—*A. Pridham.*

4.—*That they may shoot in secret at the perfect.*—"In secret" is better rendered by Delitzsch and Kay "in their lurking places, or coverts." In its application to Christ, the word "perfect" is accurately descriptive, and, in its application to his people, it is comforting to know that it is their connection with Him which brings down upon them the secret machinations of the wicked one. "Saul, Saul, why persecutest thou *Me?*"

6.—*They accomplish a diligent search.*—"They are ready with a cunningly wrought out plan." —*Delitzsch.*

8.—*So they shall make their own tongue to fall upon themselves.*—"The 'tongue they whetted like a sword' (3) is turned upon themselves. So with those who slew Christ, lest the Romans should come and destroy their city."—*Kay.*

10.—*All the upright in heart shall glory.*—"The Psalm began in the first person singular, 'Hear my voice, O God,' but it ends by comprehending all the righteous. He who is most anxious about his own salvation will be found to be the man of the truest and widest love to others."—*C. H. Spurgeon.*

MONDAY, APRIL 11.—PSALM LXV.

"The four Psalms lxv.—lxviii. are closely related. There is an indication of this in their titles, which designate all four as both Psalm and Song: (1) In each of them the universality of the Church is clearly contemplated; (2) all carry us into God's Temple; (3) all speak of the awful reverence due to God; (4) all are full of grateful praise for God's mercies; (5) lxv. and lxvii. refer to God's bounteous gift of harvest, while lxviii. is the great Pentecostal Ode sung, therefore, at the conclusion of harvest."—*Kay.*

1.—*Praise waiteth for Thee, O God, in Sion.*—The Hebrew for "waiteth" is "is silent." Hengstenberg quotes from the Berleb Bible, "It is not loud praise that corresponds to the infinite majesty of God, but a reverential silence before his presence which holy souls employ in giving expression to their intensest love."

2.—*O Thou that hearest prayer, unto Thee shall all flesh come.*—As Zion with its ark of the covenant in David's tent accessible without the hindrance of the burdensome Levitical ritual (which was at Gibeon) was an anticipation of Gospel grace, and of access to God through Christ, so David, in spirit, anticipates the extension of this spiritual worship to "all flesh." Comp. Acts xv. 16, where James finds the Gospel dispensation described in the words of Amos speaking of the re-erection of "the Tabernacle of David," "that the residue of men might seek after the Lord."

3.—*Iniquities prevail against me.*—"Unhappy is the man who despises these enemies, and worse still is he who counts them his friends! He is best instructed who knows their deadly power, and flees for refuge to Him who pardons iniquity."—*C. H. Spurgeon.*

9.—*Thou visitest the earth, and waterest it.*—Viewed spiritually, this is "symbolical of the descent of the Holy Spirit after Christ's ascension." The description of the harvest which follows recalls our Lord's words John iv. 35.

TUESDAY, APRIL 12.—PSALM LXVI.

1.—*Make a joyful noise unto God, all ye lands.*—All ye lands is in Hebrew, "all the earth," which shows the universality of the dispensation to which the Psalm points. The LXX. have as a title, "A Psalm of the Resurrection," apparently in reference to its allusion to the Exodus from Egypt (ver. 6), which was typical of the resurrection.

5.—*Come and see the works of God.*—"Such glorious events as the cleaving of the Red Sea and the overthrow of Pharaoh are standing wonders, and throughout all time a voice sounds forth concerning them, 'Come and see.' Even till the close of all things, the marvellous works of God at the Red Sea will be the subject of meditation and praise; for, standing on the sea of glass mingled with fire, the triumphant armies of heaven sing 'the song of Moses the servant of God and the song of the Lamb' (Rev. xv. 3)."—*C. H. Spurgeon.*

6.—*There did we rejoice in Him.*—But, alas! how soon did this joy end (Ps. cvi. 13), "They soon forgat his works." Hence the exhortation to Christians is, "Rejoice in the Lord alway." And, lest they should forget his works, "Do this in remembrance of Me."

9.—*Which holdeth our soul in life.*—The Hebrew is literally, "which putteth our soul in life." (See margin.) A striking expression, denoting what God has done by uniting, with Christ as their Head, all his believing people. See Eph. i. 20, &c.

12.—*We went through fire and through water.*—"Fire and water are, as in Isaiah xliii. 2, a figure of vicissitudes and perils of the most extreme character."—*Delitzsch.*

18, 19.—*If I regard iniquity in my heart, the Lord will not hear me: But verily God hath heard me.*—Consequently the result showed that the Psalmist did not regard iniquity in his heart. See a similar argument used by the formerly blind man in John ix. 31:—"God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him He heareth." Hence Jesus must be a worshipper of God, and doer of his will, for He has opened my eyes.

WEDNESDAY, APRIL 13.—PSALM LXVII.

Hengstenberg gives as the leading thought of this Psalm, "that the blessing of God upon Israel will at a future time allure to Him all the nations of the earth." This would seem to point to its being a Millennial Psalm, or rather a prayer that Israel may be pardoned and restored to God's favour, and so made the centre of Millennial blessing to the earth.

1.—*God be merciful unto us, &c.*—There is a manifest allusion to the blessing to be pronounced upon Israel (Numb. vi. 23) by Aaron and his sons. This blessing is in abeyance, whilst Israel is rejected for having rejected their Messiah.

2.—*That thy way may be known upon earth.*—The restoration of Israel, as a nation, to God's favour is the first step to God's way being really known upon earth. The present evangelisation of the world will not find all willing to accept the Gospel, but will "take out of them a people for his name" (Acts xv. 14).

3.—*Let the people praise Thee, O God.*—"People" is plural, and is better rendered "peoples" by R.V. "The peoples" are the nations of the earth in contrast to Israel.

4.—*Thou shalt judge the people.*—Again render (as R.V.) "the peoples." The reference is not to the final judgment, but rather, as the parallel, "govern," shows, to the administration of government on earth during the Millennium. See Psalm lxii. 2—4.

6.—*Then shall the earth yield her increase.*—A reference to Lev. xxvi. 4: "Then ... the land shall yield her increase," &c

7.—*God shall bless us; and all the ends of the earth shall fear Him.*—The Psalm closes on its keynote. The blessing of Israel, the prelude to the conversion of the world. The evangelisation of the world should be the aim of our efforts during the present dispensation.

THURSDAY, APRIL 14.—PSALM LXVIII.

"Obviously a song to be sung at the removal of the ark, and in all probability rehearsed when David conducted it with holy joy from the house of Obed-edom to the prepared place on Mount Zion. It is a most soul-stirring hymn, at once surpassingly excellent and difficult. Its darkness in some stanzas is utterly impenetrable."—*C. H. Spurgeon.*

1.—*Let God arise, let his enemies be scattered.*—In Numb. x. 35 we read that these were the words spoken by Moses "when the ark set forward."

6.—*God setteth the solitary in families.*—"In families" is, literally, "in a house" (see margin). Viewed spiritually, the house is "the household of faith"—"the house of God" (1 Tim. iii. 15).

9.—*Thou, O God, didst send a plentiful rain.*—Delitzsch renders this, "a shower-like abundance of good gifts, descending from above."

10.—*Thy congregation hath dwelt therein.*—The word for "congregation" in Hebrew means "living ones." It seems to denote the inner circle of true members of the Church of the living God.

11.—*The Lord gave the word: great was the company of those that published it.*—"Of the women who herald victory, there is a great army."—*Delitzsch.* As in the victories of Israel, women took a prominent part in publishing the glad tidings (Exod. xv. 20; Judges v. 1), so in the publication of the greatest victory of all—the victory of Christ—the weakest instrumentality is used. See, as an illustration, Acts viii. 1—4, where, not the Apostles, but all except the Apostles, being "scattered abroad, went everywhere preaching the word."

13.—*Though ye have lien among the pots.*—'God's saints have been in worse places than among the pots; but now they soar aloft into the heavenly places in Christ Jesus."—*C. H. Spurgeon.*

15.—*The hill of God is as the hill of Bashan.*—Omit "as," which is not in Hebrew. "Hill of God" is a Hebraism for a mighty hill. Such was Bashan, a type of the world's greatness. But "the loftiness of nature is as nothing before the Lord. He selects Zion, and passes by the proud uplifted peaks of Bashan."—*C. H. Spurgeon.*

18.—*Thou hast ascended on high.*—The ascent of the ark to Mount Zion is a type of the ascent of Christ to heaven. See Eph. iv. 8. "The true development of the Divine intention of the earlier passage."—*H. C. G. Moule.*

FRIDAY, APRIL 15.—PSALM LXIX.

"Upon lilies" is the meaning of "Upon Shoshannim." "In this we have the lily among thorns, the lily of the valley, fair and beautiful, blooming in the garden of Gethsemane."—*C. H. Spurgeon.*

1.—*Save me, O God; the waters are come in unto my soul.*—Ever since the Deluge, waters in Scripture have been used as a type of Divine judgment against sin. The key to unlock the meaning of this Psalm is Luke xii. 50.

5.—*O God, Thou knowest my foolishness.*—The pronoun expressed gives in the Hebrew an emphasis to "Thou." It is as much as an appeal to God's knowledge of what alone Christ could call his "foolishness," not his own but that of others imputed to Him, that He might by bearing it put it away.

8.—*An alien unto my mother's children.*—A point not to be overlooked in the controversy as to whether the Lord's brethren who "did not believe in Him" (John vii. 5) were the children of Mary.

22.—*Let their table become a snare before them.*—The difference between this spirit of imprecation and that of Jesus who prayed for his murderers, is best explained in Rom. xi. 9, where this verse is quoted with the words, "For David saith." "The Apostle does not put these imprecations directly into the mouth of Jesus. He only says that what the Psalmist there, in the spirit of prophecy, invokes upon his enemies, has been fulfilled in those who wickedly laid hands upon the Holy One of God."—*Delitzsch.*

SATURDAY, APRIL 16.—PSALM LXX.

This is an extract of five verses from Psalm xl. (13—17), here put by itself as one Psalm. "It is a fit pendant to Psalm lxix., and a suitable preface to Psalm lxxi. This memorial Psalm ('to bring to remembrance') acts as a connecting link between the two Psalms of supplicatory expostulation, and makes up with them a precious triad of song."—*C. H. Spurgeon.* The only difference between these five verses and those in Psalm xl. is the introductory "be pleased" of the latter, which is here wanting, and the substitution of "God" for "Lord," which is characteristic of this second book of Psalms (xlii.—lxxii).

5.—*But I am poor and needy.*—"He became poor, that ye through his poverty might be rich" (2 Cor. viii. 9). The great supplier of the need of others—the wisdom of God—could say, "the Son of Man hath not where to lay his head" (Luke ix. 58).

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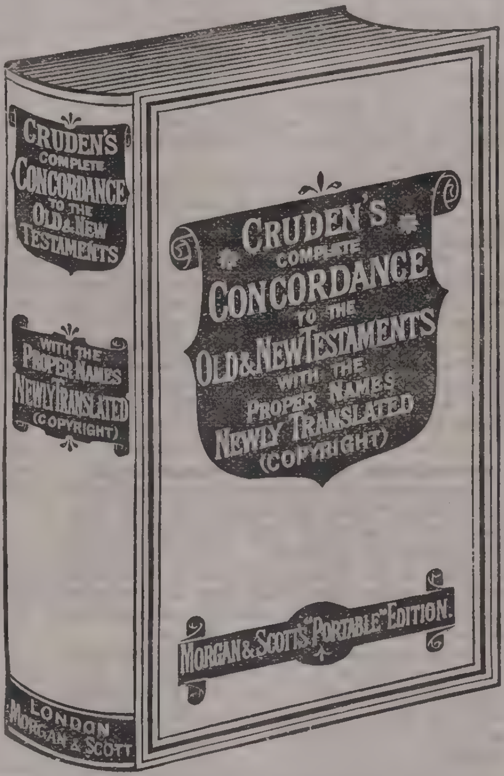

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A Faithful Heart. Serial Story.

The Work of the Church in Yorkshire. By the Right Rev. the Lord Bishop of Ripon.

The Message of the Folded Napkin. An Easter Sermon. By the Rev. A. Boyd Carpenter, M.A.

My Brother Basil. Serial Story.

"Christ, Whose Glory fills the Skies." New Music by the Rev. W. J. Foxell, B.A., B.Mus.

Preparation Classes in Sunday-schools.

That Old Mr. Humphreys. A Riverside Story. By Evelyn Everett Green.

Great Biblical Scholars. By Prof. Alexander Roberts, D.D.

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The Book World.

MAGAZINES FOR APRIL.

The Home Visitor (1d. W. Hunt & Co.) makes a stand for Protestantism, with its article on "A Monk's First Misgivings of the Church of Rome."

Service for the King (2d.) tells of "work at Northampton," amongst the sailors in Smyrna, and Jews in this country, with tidings from scattered workers.

The Christian Treasury (Marshall Bros.), by its stories of the standard-bearers of old, and of the history of the Huguenots, incites to similar heroism in these days.

Old Jonathan (1d. Collingridge) has a character and charm peculiarly its own, which are to be found in this number, as in previous ones, in rich abundance.

The Sword and Trowel (3d.), besides the continuation of the article, "Lord Shaftesbury's Missions," has a paper which will excite attention, on "How far Pastors may be Responsible for the Spiritual Condition of their hearers."

The Brooklyn Magazine (10d.) has a graphic and interesting sketch of religious observances among the Tennessee mountains. The number also contains four of the last sermons preached by Rev. H. Ward Beecher.

Amongst the varied attractions of *Illustrations* (3d. Kent & Co.), there is a profusely illustrated article on Dr. Barnardo's Homes, and sketches of many points of interest on the Great Eastern Railway.

The Indian Female Evangelist (Nisbet, 3d.), the magazine of the Indian Female Normal School and Instruction Society, kindles fresh interest in the hearts of its readers, as it tells of "Our Work and the Workers," and of the people amongst whom these labour.

Good Company. 2d. Woodford, Fawcett & Co. Rev. J. Jackson Wray always provides for his readers a feast of good things in this monthly. Not least in value or interest is the article on "Birthday Lessons," which continues the series of "Week-night Tabernacle Talks," herein published.

The Reaper (1d. Houlston & Sons) is full of cheery encouragement for workers engaged in gathering in the golden grain. The number is a very good one, and will prove helpful to all, reminding them how great is the reward given for all faithful labour for Christ.

The Sabbath-School Magazine. 1d. John McCallum & Co., Glasgow. This is a very valuable companion, either for the Sunday scholar or teacher, and especially so is the paper by Rev. J. Somerville, of Edinburgh, on "Conduct and Character."

In *The Sentinel* (1d. Dyer) there is "A Warning," by Mrs. Josephine E. Butler, as to a dangerous sign of the times—the easy way in which the first principles of jurisprudence, which are the foundations of the liberty and justice purchased for us by our forefathers, are now being set aside.

Our Own Gazette. 1d. 18, Paternoster-square. This chronicle of Y.W.C. Association news, besides its usual quota of thoughtful reading for hours of recreation, has a contribution on the Emigration question, which will be helpful to those who are thinking of this cure for many troubles experienced by our workers in this land.

In its own fashion *Eastward Ho!* (6d. Kent & Co.) maintains a good fight against the social demons of the day. In the current issue there is much instructive matter, including one of Mr. Langbridge's rhythmical ballads, on the foes that invade the Englishman's home. There is also a marvellously graphic description of Ben Hogan's Gospel services among the miners of Montana, which we hope to transfer to our columns.

Footsteps of Truth. 3d. Shaw & Co. The current number has several articles of interest, prominent amongst them being "The Duty of Christians with reference to Infidelity," by Mr. H. L. Hastings. In another, "Unity Maintained," there is a reminder, always timely, in view of the divisions that exist amongst Christians, of the oneness of those who are in Christ.

The Friend of China. 1d. Morgan & Scott. This little monthly, the organ of the Society for the Suppression of the Opium Trade, continues to give all information concerning "the strange merchandise" with which England has wrought so much mischief in China. The universal condemnation of the trade by all Chinamen who desire the welfare of their country, and by the enlightened opinion of so many missionaries and others, should have a powerful effect in influencing public men and public opinion against its continuance.

The Fireside. 6d. 7, Paternoster-square. "The Christian aspect of Socialism," one of the articles in this monthly, is a thoughtful review of a subject much agitated now, based on the words, "Render therefore to all their dues." The careful perusal of the same would be beneficial to the two classes whom the author styles "the haves" and "the have nots." The serial, "Missionaries in Many Lands," bids fair to be very interesting. *Day of Days* and *Home Words* (1d. each) are, as ever, freshly bright as they speed forth on their errand of cheer throughout the land.

It is impossible to over-praise the delicate beauty of the illustrations of *The Century*. (1s. 4d. *T. Fisher Unwin.*) Those that accompany the article this month on Canterbury Cathedral are remarkably fine. The instalment of President Lincoln's Life, though not startling, is of very genuine interest, as showing how he was educated and prepared for the noble anti-slavery work he was destined to do. The amusing chapter on "English as she is taught" is calculated to cause serious reflections on the defects of our educational methods. *St. Nicholas* (1s.) is a rare storehouse of entertainment for the young people—a full feast of beauty and playful mirth.

There is ample variety in *Good Words.* The brief introductory article on "Bible Characters," by the late Charles Reade, novelist, sharply whets the appetite for more. Mr. John Burns imparts much information interesting to ocean travellers in his account of the equipment of the Cunard steamers. Thoughtful students of nature will consider with zest Sir Wm. Thomson's paper about "The Sun's Heat," and general readers will not miss Mr. Rae's sympathetic sketch of Lord Shaftesbury's work as a Social Reformer. In *The Sunday Magazine* Archdeacon Farrar pays an eloquent tribute to the Bible as first on the list of "The Teachers of Mankind." Rev. T. Champness's little paper, entitled "A Redeemed Slave," will be useful to preachers of the Gospel. Mrs. Linskill's powerfully written story grows in tragic interest. (6d. each. Isbister & Co.).

Religious Tract Society. Our readers who were attracted by the recent sketch in these pages of Rev. James Chalmers, of New Guinea, will welcome the first of a series of papers from his pen in *The Sunday at Home.* There is also a seasonable article on Christ's betrayal illustrated by a fine drawing of a terra-cotta, by George Tinworth. The artist, however, should take some lessons as to Eastern customs from Miss von Finkelstein. In *The Leisure Hour* Mr. R. Heath writes on his favourite subject—France. We hope Mr. Langbridge's admirable "Saturday Song" will find its way into the popular recitation books. *Our Little Dots* (1d.) will charm those for whom it specially caters. *The Child's Companion* and *Tract Magazine* (1d. each) are, as usual, full of interesting and instructive matter. *The Cottager and Artisan* (1d.) and *Friendly Greetings* (1d.), two other well-known contributories to the stream of pure literature, are also excellent and entertaining. *The Girl's Own Paper* (6d.) has this month a short but excellent sketch of the students' branch of the Women's Christian Education Union. Particulars are also given of a new prize competition for needlework, in making clothing for the poor; we hope the competitors will be legion.

Partridge & Co.—*The Welcome* (6d.) has a charming variety of entertaining matter. "A Trip on the South Indian Railway" will be attractive to the general reader, while to many of our readers the article by G. Holden Pike, on our old friend "John Macgregor (Rob Roy)" will have a deeper interest. The numerous illustrations are exceedingly good. *The British Workman* (1d). contains in its principal illustration, and in an interesting article on a "Restless Day of Rest," a strong appeal on behalf of the country postman, to whom the Sabbath brings no cessation from his labours. Its companion issue, *The Band of Hope Review* (½d.) is as full of instruction and profitable entertainment as ever, which is saying a good deal. *The Children's Friend* and *Infant's Magazine* are simply delightful. *The Friendly Visitor*, *Family Friend*, and *Mother's Companion* (also by the same publishers) are each in their several ways excellent. Many views of woman's mission in the great harvest field are presented to us in *Woman's Work.* 4d. Some, eminently practical, speak of work done in some out-of-the-way corner during a season of rest from ordinary labours. Such a season is coming now for many, and these thoughts will stimulate them to go and do likewise.

Messrs. Cassell & Co.—With such a wealth of good reading as emanates from this enterprising house, month by month, spare hours need never hang heavily. All tastes are catered for, instruction, profit, and entertainment being well supplied. Bishop Ellicott's *Old Testament Commentary* (part 31. 7d.) reaches to 1 Sam. xxi. In *The Countries of the World* the reader is carried to the Antipodes, and gains an insight into the beauties of Tasmania and the Australian Bush. *The Life of Christ.* The re-issue in monthly parts (price 7d.) of this valuable work, by Archdeacon Farrar, will be heartily welcomed. The work is embellished with upwards of 300 beautiful and well-authenticated illustrations, and with the first number there is a steel engraving of the author. Part 6 of the *Illustrated History of England* (7d.) brings us to the stirring events that culminated in the "Magna Charta," extracted from King John at Runnymede. *The Encyclopædic Dictionary* (1s.), in this part, continues its exhaustive account of the origin and meaning of words beginning with H.

EASTER.—We have received from Mrs. Reynolds, of Peoria, a few copies of an elegant book of poems for Easter, compiled by herself, and to be sold for the benefit of Christian work in her hands. The price is one dollar. We will forward a copy for 4s., post free. Peoria was the last place where, with Major Whittle, our beloved friend P. P. Bliss, held a series of meetings before the terrible death of himself and wife at Ashtabula. Mr. and Mrs. Reynolds are two of the most useful workers in their region of U.S.A.

A NEW DAY NURSERY.—Last Thursday Princess Mary, Duchess of Teck, opened the new day nursery, or crèche, and mission buildings which have recently been erected in East-street, Baker-street, in connection with Portman Chapel. Her Royal Highness was accompanied by Lady Cairns and Lady Lilia Sherbrooke. After making a tour of the building, the Princess entered the Mission Hall, the school children assembled on a raised platform outside meanwhile singing the National Anthem. Her Royal Highness formally declared the buildings open, and expressed a desire that they might prove a boon and a benefit to all concerned.

ST. BRIDE'S YOUTHS' INSTITUTE.—The fifth annual meeting was held last week, and the report states that the year's labours have proved of real benefit to a large number of lads. There are at present 150 on the books, making a total of members since the opening of 1200. It is satisfactory to know that many on leaving the Institute become associates of the Y.M.C.A. The average attendance during the year has been greater than before. Lord Brabazon, who presided, said such institutions are of great value in contributing to the welfare of the empire. In addition to the amusements and instruction provided in the Institute, the lads enjoy all the advantages of a home. Rev. Hugh Price Hughes also addressed the lads, giving them much practical teaching.

REQUESTS FOR PRAYER AND PRAISE.—Prayer for blessing on the following special missions:—Mr. F. E. Marsh, at Port Glasgow, April 10 to 24; Rev. W. Haslam, at St. Peter's Church, Congleton, April 9 to 19; Mr. Josiah Spiers, at Woodside Hall, Woodside-park, near Barnet, April 11 to 15, and at Blue Ribbon Hall, Tottenham, April 25 to 29; special mission at Christ Church, Boscombe, Hants, to April 16; Mr. John Elliott, at Kingskerswell and Brixham, South Devon.——Praise for blessing on meetings at Sunderland, conducted by Mr. F. E. Marsh.——For blessing among young coloured people in Georgia, during a visit of Mr. James Wharton, and prayer that God may give them to grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ.

NATIONAL LIFEBOAT INSTITUTION.—At the annual meeting of this truly national Institution it was stated that last year four new stations were formed, each of these being provided with a lifeboat. The 293 lifeboats which form the fleet of the Institution were launched 286 times for actual service in rescuing life, besides about 800 times for exercise and inspection. Upwards of 700 lives and thirty-three vessels were saved by their instrumentality, while 28 lifeboat-men lost their lives in the noble attempt to save others. The Institution has also expended nearly £7000 in rewards and grants to widows and orphans of lifeboat-men drowned during the year. It has been determined that all the boats shall be submitted to a test as to their self-righting and other properties; and that if they do not fulfil a higher standard than has before been fixed they shall be altered or replaced with the most improved type of boat. Mr. Charles Dibdin (14, John-street, Adelphi) is the secretary.

Among the Churches.

**** We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

The Bishop of Ripon, who was seriously ill last week, is now recovering.

Rev. W. H. M. H. Aitken, with other clergymen, has been conducting a very successful ten days' mission in the churches of Hyde.

The Bishop of Exeter is anxious to establish a Diocesan Mission Association for the purpose of affording ministerial help to small parishes.

Rev. W. M. Statham (for several years the minister at Hare-court Congregational Church, Canonbury) has been ordained curate of St. Margaret's, Ilkley, Yorkshire.

At Hereford the clergy of the archdeaconry have resolved to celebrate the Royal Jubilee by instituting a pension fund for their own order, which is to bear the name of Victoria.

Bishop Caldwell, of Madras, recently ordained no fewer than sixteen native clergymen at one time. This is said to be the largest number ever ordained on any single occasion in India. It is estimated that there are 260 native clergymen in India and Ceylon connected with the two Anglican societies.

BAPTIST.

A members' reunion is held quarterly by Rev. T. Hancocks, pastor of Zion Baptist Chapel.

Rev. Walter H. Purchase resumed his ministry at the Baptist Chapel, Leominster, on Sunday evening, March 27.

During special services at Rowley, Durham, conducted by the pastor, Rev. E. W. Jenkins, seventeen persons decided for Christ.

Nearly seven hundred persons have been added to the church at Great Grimsby in the nineteen years' pastorate of Rev. E. Lauderdale.

Fifty persons have been baptized since the opening of the chapel in Christchurch-road, Worthing (Rev. C. D. Crouch, pastor). The various agencies of the church have been well sustained.

The Lancashire and Cheshire Baptist Association has 111 churches connected with it, many of which have been fostered into vigorous and self-supporting life during the fifty years since its formation.

The membership of the church at Parson's Hill, Woolwich (Rev. J. Wilson, pastor), had an increase of ninety-one during the past year. The Sunday afternoon lectures given during the last four months are spoken of as a great means of good to the town.

A Conference on "the deepening of spiritual life" was held at South-street Chapel, Greenwich, last week, under the auspices of the North-West Kent division of the London Baptist Association. Revs. A. Sturge, F. B. Meyer (Leicester), C. Spurgeon (pastor), and others took part.

METHODIST.

Methodism is steadily developing in the Rhondda Valley, Wales.

The Juvenile Missionary Society at Walworth collected, last year, over £60.

Rev. Thomas Waugh is conducting a mission at Hargreave-street Chapel, Burnley.

The Band of Hope and temperance societies at Roupell Park are in a very flourishing condition.

At Castle Donington lately a public service was held for the purpose of recognising forty-five new members.

Revival services, continued for six weeks, have been held at Maulden, near Ampthill; over seventy persons professed to find salvation.

During the mission at Littleborough, conducted by Captain Warner Dennis, there was a service for women, at which nearly 800 attended.

Boroughbridge is to be the head of the new circuit formed by the division of Ripon. Each place will have fourteen others attached to it.

A successful three weeks' mission has been conducted at Mount Zion Primitive Methodist Chapel, Whitehall, Bristol, by Mr. John Wooldridge, of London.

Rev. George Eddy has just concluded a most successful mission at Park-road Chapel, Newcastle-on-Tyne. Many young men have come out on the Lord's side.

A most successful old scholars' meeting was held at Mumbles in connection with the men's Bible-class, under the presidency of Mr. John Angel. About sixty attended.

An "army of 10,000 consecrated givers" is being recruited among the American Methodists, each member pledging himself to give ten dollars a year to church extension from the year 1880.

At the Manchester Foreign Missionary anniversary, held last week, Rev. J. Calvert, speaking of Fiji, said that at the commencement of Her Majesty's reign there was not a Christian in that country, whereas now there is not a heathen.

Considerable increase in the membership is reported from Accrington, Bolton (Bridge-street), Darlington (North-road), Keighley, Liverpool (Great Homer-street), Newport, Monmouthshire, Ripon, Rochdale (Union-street), Rotherham, Southwark, and Warrington.

At Cottingham, in the Kettering Circuit, one Sunday, as the preacher had not arrived because of a snow-storm, the people cried mightily to God for a blessing. This was the beginning of a wonderful revival throughout the district. At several places numbers were led to Christ, and at Rothwell forty seniors joined the class.

PRESBYTERIAN.

The Haverstock-hill Church, which is about to celebrate its third jubilee, has had an increase of over fifty members during the year.

The members of the Walsall congregation have gathered a class of 200 young people belonging to the least cared for among the community, and the results have been very satisfactory.

At the second annual Conference of the Free Church Guild in Aberdeen last week, the attendance at the various meetings was very large, and all the speakers were listened to with breathless attention.

On March 24 Rev. Z. B. Woffendale and friends of Somers Town Church entertained 350 young women employed at Messrs Eley's establishments at King's-cross and the Gray's Inn-road, at tea. A Service of Song and several addresses followed.

CONGREGATIONAL.

The fiftieth anniversary of the Tolmer-square Church has just been held.

During his four-and-a-half years' pastorate at Soho-hill, Birmingham, Rev. W. Pierce admitted 388 members to Church fellowship.

Nearly 1200 persons have been received into Church fellowship during Rev. J. W. Atkinson's eighteen year pastorate at Latimer Chapel, East London.

Rev. W. J. Woods, of Manchester, has accepted the unanimous call of the church and congregation at Clapton Park, and will commence his ministerial duties on May 15.

Mr. Gipsy Smith, of Hanley, has been conducting an evangelistic mission at High-street Church, West Bromwich. The spacious building was crowded night after night, and large numbers professed Christian decision.

At a meeting held last week in Finsbury Park Chapel, reports were read showing how the various branches of the work have prospered under the pastorate of Rev. T. Eynon Davies. The number of church members is over 300.

In the various schools connected with the church at Francis-road, Birmingham (Rev. W. F. Clarkson, pastor), about 1000 persons are receiving religious instruction, nearly 200 being on the roll of the adult class. Mission work of all kinds is vigorously prosecuted.

Rev. Robert Balgarnie, who recently held a series of mission services in George-street Church, Ryde, says that the eighty-four persons who then decided for Christ "were not casuals from the streets, but persons who had long been on the threshold of the kingdom, needing but a final step to enter it."

A series of meetings commenced about twelve months ago in the common lodging-houses of Britannia-street, Leicester, by a number of men connected with Melbourne Hall, has been very successful, and a Sunday-school has been formed, one "class" consisting of between 70 and 80 of the children of hawkers and tramps. A small hosiery factory has now been secured and furnished for this mission.

SALVATION ARMY.

In eight weeks seventy persons have professed salvation at Sheffield.

At Kilburn, over sixty soldiers have been enrolled during the last three months.

At Chelsea, at the close of a day's earnest prayer and effort, twenty persons yielded to Christ.

At the Oxford Depôt, only opened a month since, over thirty came out for salvation in three days.

The success of the Salvation Army at East Grinstead is the wonder of the whole neighbourhood.

Nineteen converts were publicly and solemnly enrolled at Nimes as soldiers; each was presented with the "S's."

Special meetings held in a shed at Bradninch (Devon), resulted in twenty-four persons giving themselves to Christ in one week.

At Calais there are already thirty young men who have taken a bold and determined stand for salvation. Some of these were the worst of the disturbers at the opening meetings.

At North Finchley, men leave the public-houses to hear the glad tidings of salvation; happy hearts and homes are continually being made, and a grand work is being done amongst the children.

"FALLEN ON SLEEP."

Mr. Jabez Johnson, J.P., of Kenyon Hall, near Bristol, a prominent Wesleyan Methodist.—Mrs. Spooner, of the Plymouth Ebenezer Circuit.—Rev. W. O'Connor, of Manchester, minister of the Church of England, well known as a commentator.—Rev. A. McIntosh, late of Queen-street Congregational Church, Hitchin.—Rev. J. Brown, of Frome, a minister of the United Methodist Free Church.—Rev. Archer Gurney, for several years English Chaplain at Paris.—Mr. Joseph Black, of Tynemouth, brother to Rev. John Black, general secretary of the Presbyterian Church.—Rev. James Dunn, minister of the Church of England, Stonehouse.—Rev. William Vaughan, for twenty-seven years minister of the Particular Baptist Church, Darfield-street, Bradford.—Mr. William Lambert Payne, a prominent member of the Baptist Church at Brighton.—Rev. Alexander Harper, Inverurie, Dean of Aberdeen and Orkney.—Bishop Titcomb, Vicar of St. Peter's, Wickham-road, Deptford, aged 63.

Miss M. Stansfeld (Rozel, Torquay) sends some specimens of Easter Cards, decorated with dried flowers. Also an easel Jubilee Memorial, with photo of the Queen, and similarly adorned. The cards (from 3d. to 9d. each) are very tasteful productions.

TEMPERANCE NOTES.

HOME.

In *The Tyneside Echo* a writer protests against the sale of intoxicants at the Newcastle Jubilee Exhibition.

Rev. J. W. Horsley, in "Jottings from Gaol," says the proportion of female incurable drunkards exceeds the male by about 22 per cent.

Principal Fairbairn, speaking at Oxford the other day, said total abstinence is not a question of self-interest but a sacred and imperative duty.

The debasing influence of the drink-traffic is well illustrated in a card issued by a publican at Worcester, containing a shameless parody on portions of the Sermon on the Mount and the Decalogue.

At a crowded East London women's temperance demonstration, last week, Mrs. Hilton stated that she had been an abstainer for forty years. During the twenty-five years she had worked amongst the East-end people she had seen crowds swept off the face of the earth through drink, and crowds of children left to suffering and sorrow.

A Christian club for working men, to be conducted as an adjunct to Gospel temperance work, has been opened in connection with St. Paul's mission, Glasgow. The office-bearers must be abstainers, but any well-conducted men will be welcomed as members. Rev. J. Paton, its promoter and first president, is sanguine that the club will prove a great aid in the church work of the parish.

FOREIGN.

As the result of a recent law, 12,000 of the lowest public-houses in Holland have just been closed.

Mr. T. W. Glover writes from New Zealand that King Pawhiao has established Prohibition through his country.

Rev. E. T. Bealy is Rev. J. G. Gregson's successor as secretary of the Soldiers' Total Abstinence Association, India, suggested for the post by the Commander-in-Chief.

Rev. Horace Waller states that in some places in Africa the wages of native labourers, even of boys and girls, are actually paid in spirits!! If so, it is a burning disgrace and shame.

"Five hundred per cent. increase in the trade in women's and children's clothing" is reported as one result of Prohibition in some towns in the Southern States of America.

A Total Abstinence Society was started at a meeting of the boys of the Foochow Church Missionary College, China, in June last. Two hundred Chinese, mostly adults, are now members.

In conformity with a requisition, signed by 48,255 Swiss citizens, the Spirit Monopoly Bill, passed last year by the National and State Councils, will be submitted to the popular vote.

At a great temperance meeting, recently held at Barbadoes, the circuit ministers and Good Templar seamen of H.M. ships *Canada* and *Lily* spoke, and over 100 signed the pledge and "donned the blue."

The Murphy temperance meetings at Farwell Hall continue to attract immense audiences. Dr. Noble, ex-Alderman Young, a recent convert, and several others, recently addressed a special meeting for lawyers and doctors. Both meeting and addresses were of rare interest.

◆

Notices.

Will "A Scotch Woman," W.H.A., Queen's-park, W., and "Senex," Manchester, kindly oblige us with their addresses?

Communications Received with Thanks.—C.S.G. W.G. T.J.W. A.H.L. E.H.K. A.B.K. A.C. A.R.B. F.M. L.O'C. J.F. M.C. E.W. M.E. McT. M.P. I.M. W.H.G. A.W. G.D. L.W. A.V.C. T.L. K.A. E.M. A.G.B. E.T.V. F.G.B. F.J.B. W.C.L. W.H.R. T.F. J.G.S. J.M. J.E.B. E.F. M.H.B. H.C.L. C.P. H.B. A.E.W. J.A. G.G.A. C.M.S.L. H.T. W.F. J.J. M.K. J.P. A.S.W. D.J.L. H.L.H. A.J.B. C.H. G.F.E.S. S.M. R.G.D.S. B.B. S.B. H.G.G. B.P. C.S. F.B.M. W.H.M. H.A. H.W.D. T.J. J.T.W. J.M. G.L. H.E. W.E.H. A.D.H. E.M.S. A.J.T. J.T. J.N. R.B. E.Y. H.W. J.I. F.H.W. N.R.H. G.T.W. E.K. W.C.N. J.W.A. D.M. S.M. B.H. W.D.S. D.M.L. H.W. J.B. G.K. R. J.A.S. S.L.M. M.H. A.C. T.H. J.W.

Applicants for Tracts.—G. Tindale, 9a, Gray-street, Commercial-road, E.; A. Richards, 45, Grove-buildings, Dorchester, Dorset; Mrs. Wilkinson, 2, Lowlands-road, Harrow; M. Blity, 60, Gowrie-rd., Lavender-hill, S.W.; J. W. Thompson, 36, Stainer's-road, Mile-end, E.; A. B. Harris, 45, Broadway-street, Burton on-Trent (for Children); T. W. Charlesworth, 1, St. John's-villas, Queen's-road, Teddington; S. Pearin, 60, Merthyr-road, Abergavenny, Mon. (for Children); E. Walters, Chapel-st., Tadcaster, Yorks.; J. Dawson, 13, Grove-street, City-rd., Hulme, Manchester; Miss Beswick, 162, Chester-road, Hulme, Manchester; Mr. Bryant, 27, Windsor-place, Queen-street, Cardiff; F. Banake, 91, Islip-st., Kentish Town, N.W.; E. Todd, Shiney-row, Fence Houses, Durham; J. Onions, Gospel Mission Hall, 6, Frederica-street, Cardiff; R. Pairman, 9, Craiglea-drive, Morningside, Edinburgh; Miss B. Evans, 16, Dongola-street, Stepney, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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REST: A Poem. By Fairelie Thornton, Author of "Work for Jesus."

A SOLEMN WARNING to the Unconverted.

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SUNDAY POSTAL LABOUR.—As Dr. CLARKE'S Motion for Relieving Postmen of Sunday Labour is deferred till April 19, friends of the Lord's Day, all over the country, are urged to continue to obtain signatures to the Petitions, and especially to write to M.P.'s asking them to support the motion for releasing the Letter Carriers from Sunday Labour.

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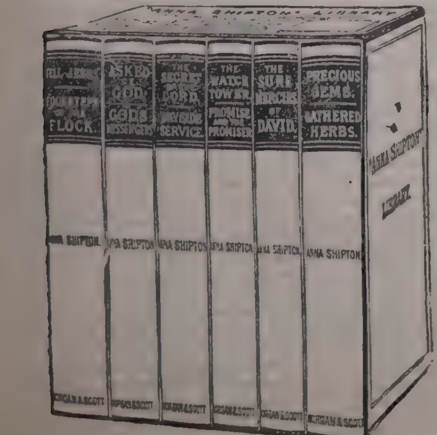

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CONTINENTAL & FOREIGN NOTES.

BELGIUM.—Out of the 113 miners who lost their lives in the recent catastrophe at Borinage, twenty were members of the evangelical church in Pâturages.

CONGO.—At the Baptist Missionary Society's station at San Salvador, on the Congo River, special services were held in December, with a view to bring the people to a decision for Christ. The result was that over one hundred persons gave in their names and decided for the future to follow Jesus.

ROMISH PERSECUTION.—In San Giovanni Lupatoto, near Verona, several German Protestants are employed in glass-works. Until February last, they were accustomed to meet for public worship in a large hall belonging to a public-house, but the priests have now threatened to excommunicate any person who may supply them with a room for worship. The hall above-named was purified from heretical taint by a copious shower of holy water!—*Evan.-Kirch. Anzeiger.*

INDIA.—In the Cuddapah district a rich harvest seems to be ripening for the sickle. Rev. W. H. Campbell, of the London Missionary Society, says:—Everywhere the work is developing in interest as well as in extent. I have recently had news from various parts of the district, of people coming to our agents and begging to receive baptism. In one village, Gudur, where Shantayya, a native evangelist, has been working, six Sudra farmers have signified their intention of receiving baptism, while another of our evangelists, whom I sent for a month to Cherneopalle, reports that four people there are ready to be baptized.

BETHLEHEM.—*The Journal Religieux* says that about thirty persons of this town and about the same number from the neighbouring town of Beit-Djâla (which has a chapel and about 150 evangelical Christians) have announced their intention of joining the Protestant Church. This fact is the more encouraging because the opposition of Islamism to the Gospel has been stronger than ever, and the Romish propaganda has been carried on with extraordinary vigour. A piece of land has been secured, conveniently situated for these new converts, on which to build a place of worship.

JAPAN.—The third General Synod of the Reformed Churches was lately held at Tokio in a large room formerly built for the purpose of attacking and opposing Christianity. Nearly one thousand persons were present at the opening session. The delegates numbered sixty-one, representing forty-four parishes, and 4300 communicants, showing an increase of 70 per cent. in the last two years. Japan is not only following the political and religious adminstrations of the West, but also its methods of helping benevolent works. Some of the highest ladies of the land recently held a bazaar, which yielded a profit of £600.

UGANDA.—Mr. Mackay, in a letter dated Sept. 28, says:—"Some teaching is going on. I have visitors every day, and with some I have read and re-read in the past month two or three of the stiffest books in the New Testament. The Word of God is living and powerful. Now and then I have a fair number collected in the library, and we have a prayer-meeting or an address." On Monday, March 14, a telegram from Zanzibar was published, stating that letters from Uganda had reached Zanzibar *that morning*, dated January 24. The telegram said that "the English and French missionaries were well, and quiet restored, but the converts were still hiding."

SPAIN.—In a letter written from Madrid, Mr. Albert R. Fenn says:—We recently spent a day in the old Roman town of Sagunto. There are a few there who read the Scriptures; the leader among them took us to his house, and gave us supper before leaving. His sister-in-law has a New Testament which her uncle obtained in 1817, while the Inquisition still existed. When her uncle gave it to her, he said, "Follow the directions of that book, and you need nothing else." The givers of that book probably never knew that it bore fruit; only that God had said that his Word should not return to Him void. Last Sunday we received into fellowship five men and one woman—a special answer to prayer that God would save *men*. I find, on looking over the past twelve months, that thirty persons have been added to us, and all through the year there have been inquirers, and candidates for membership. We were gladdened on Monday night with several new cases. Our village meeting has an attendance of over one hundred, with the greatest order and attention.

PARIS.—According to a German paper, there were in Paris in 1789 rather over 500 Jews; in 1806, about 3000; in 1842, 12,000; and in 1872, 40,000. It is estimated there are now about 50,000. As a specimen of the increase of Jews in the various branches of the public service, it may be stated there were in the Army in 1821 1 Jewish general, 1 chief of battalion, and 3 captains. In 1883 there were serving under the French flag 5 generals, 5 colonels, 9 majors, 25 chiefs of battalions, 90 captains, 89 lieutenants, and 104 sub-lieutenants.——The dangers to which young girls are exposed are numerous; but, happily, they are being provided against by many Homes, where board and lodging are supplied at about 1s. 2d. a day and under. Careful endeavour is also made to find suitable situations. Besides Miss Leigh's Home—77, Avenue de Wagram, for English Governesses, &c.—there are the *Maison Hospitalière*, 14, Rue Deguerry; and one for domestic servants, 85, Rue Legendre; also one for young women in shops, 27, Rue Jean Jacques Rousseau, and probably others of a more private nature.—*Le Christianisme.*——The two lectures which M. Bægner, secretary of the Paris Foreign Missions, gave at the beginning of March, have made a deep impression. One friend gave 10,000 francs for a mission on the Congo, and 5000 francs towards the new Mission House. The result of the two collections was 1200 francs.—*L'Evangéliste.*

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

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Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Five days' mission by members of Gordon House Y.M.C.A., Margate, April 7 to 11. Gospel services at Custom House-terrace, Canning Town, on Sundays and Thursdays, 8 p.m. Mission work each evening as usual.

Y.M.C.A., 186, ALDERSGATE STREET, E.C.—Annual meeting, Egyptian Hall, Mansion House, Thurs., April 14, 8 p.m., Mr. George Williams in the chair. Speakers: Revs. W. Hay Chapman, Dr. J. Thain Davidson, and Thomas Champness. Singing by students of Royal Normal College for the Blind. Ladies and gentlemen heartily invited. Tickets on application to secretary.

Y.M.C.A., EXETER HALL.—Sat., April 9, 8 p.m., Colonel Paget's Bible-reading. Sun., 3.30 (men only); 7 (public), Mr. Oscar Owers. Wed., 8 p.m., Gospel address in gymnasium (92, Long Acre) by Mr. E. J. Kennedy; admission free by ticket.

Y.M.C.A., FINSBURY PARK HALL.—Lectures on Israel's Tabernacle by Mr. Herbert R. Francis, April 18 to 24, inclusive, at 8; Sundays at 7. Ladies also welcome.

Y.M.C.A., PARIS.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thurs., April 7, 8.30, address. Easter Sunday, 3.15, Bible-class: "Peter's Testimony to Christ." Wed., 6 to 10, anxious inquirers and strangers.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sundays in April, Mr. T. Morris, of Walthamstow; Wednesday evenings, public Bible study.

CENTRAL NOON PRAYER-MEETING, 186, Aldersgate-street.—Addresses by Rev. W. Ross, of Cowcaddens Church, Glasgow, April 7, 12, 13, and 14, twelve to one o'clock.

METROPOLITAN TABERNACLE, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in April, at noon, Rev. J. Guinness Rogers.

DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Titchborne-st., Edgware-road, W., Fri., April 8, 3.30, Rev. H. Sharpe.

KILBURN HALL, Kilburn-gate.—Bank Holiday, Mon., Apr. 11, conference of Christians, 4 and 6.30; tea, 5.30. Mr. H. Varley, Dr. Laseron, Dr. McKilliam, Mr. Robert Paton, and others will take part.

GREENWICH WESLEYAN CHURCH.—Thurs., April 7, all-night of prayer, commencing at 10.30. Good Friday, convention for the promotion of personal holiness, 2.30 and 7. Easter Monday, at 2.30, camp meeting; evangelistic meeting at 7.

BIBLE READINGS for German Governesses and others, Thursdays, 8 p.m.; French Bible-readings for Governesses, Saturdays, 3.30, except last of the month. French Bible-classes for Maids and others, Sundays, 3.30, Y.W.C.A., Morley Halls, 316, Regent-street, W.

CHELTENHAM CONFERENCE, Corn Exchange, April 13 to 15: "The Christian's Walk, Work, Warfare, and Resources," and "The Claims of the Heathen." Speakers: Lord Radstock, Revs. F. Webster, F. B. Meyer, J. J. Ince, J. Hudson Taylor; Messrs. E. H. Glenny, W. Spencer Walton, D. Spencer, and others. Particulars of Mr. W. Spencer Walton, care of Mrs. Naish, Ravenswood, Weston-super-Mare.

CONFERENCE HALL, Mildmay-park, N.—Sun., April 10, 3.30, Mr. P. S. Badenoch; 7, Mr. Robert Burn.

UNION TABERNACLE, Wandsworth-road, S.W.—Sunday next, 11 and 6.30, and Thurs., 7.30, Mr. Wm. Cameron.

CHRISTIAN LIFE AND EXPERIENCE.—Four days' meetings, Highbury Athenæum, Highbury New-park, N., Apr. 12 to 15; Bible-reading each afternoon at 3, addresses at 7. Rev. F. D. Sanford, of America, Dr. W. Woods-Smyth, Rev. W. Darlow Serjeant, and others.

EAST-END THEATRICALS.—Social gathering, Shoreditch Town Hall, Good Friday, 6 p.m. Mr. Geo. Williams will preside.

TALBOT TABERNACLE, Notting-hill.—Anniversary meeting, Good Friday; tea and coffee, 5.30; meeting for prayer, praise, and testimony after.

GREAT ASSEMBLY HALL, Mile End-rd., E.—Easter Sun., Rev. Hugh Boyd, at 11; Mr. J. M. Scroggie, 6.30.

UNION HALL, Carlisle-street, Edgware-road, N.W.—Good Friday and Easter Monday, at 11, praise, prayer, and conference; 3.30, open-air meeting in Regent's-park; 5 30, tea in Union Hall; 7.30, evening meeting. Meetings each day.

EDINBURGH CASTLE, Limehouse, E.—Easter Sunday, 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

HOUSE OF REST, 7 & 8, Cambridge-gardens, Kilburn, N.W.—Good Friday, 7 p.m., special meeting; subject, "The Atonement." Tea, 5.30.

DR. THAIN DAVIDSON'S Monthly Sermon to Young Men, Islington Presbyterian Church, Colebrooke-row, N., Sun., April 10, at 6.30.

MR. DENHAM SMITH will give an address at Burlington Hall, Good Friday, at 11.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, April 2, 1887.

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THE POOR CHILDREN'S AID SOCIETY have, unfortunately, a very large constituency. They estimate that there are in London alone 37,000 ill-fed, ill-clothed school children. To give this army a needful dinner is one of the ends in view of this association, and a conference was held at the Mansion House last week to devise means for its accomplishment. Is not the body more than the multiplication table?

FOX AND KNOT SCHOOLS AND MISSION.—At the annual meeting of this Mission on Friday last, the hon. secretary (Mr. John Stabb) reported that, during the year ending January 31, 356 children had been under instruction in the schools, receiving in addition to a good elementary education, careful religious and moral training. Much blessing has attended the Divine services held on Sundays and Thursdays, which are conducted by a London city missionary, and the various temperance and other agencies in connection with the Mission are in a healthy and vigorous state. Rev. T. S. Hutchinson pointed out that the attention given to the religious education of the scholars is the great feature of the schools. Rev. U. Davies, and the Lord Mayor, who presided, also dwelt on the importance of instilling Christian truths and principles into the minds of the young, and upon the value of the work of the Mission in this direction. Mr. Stabb's address is 6, Norcott-road, Stoke Newington.

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£900 in New Subscriptions or Donations will be required during the current quarter to maintain the existing grants.

The Committee earnestly appeal for the above mentioned sum before the close of the financial year on March 31.

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They STRONGLY COMMEND this special appeal to the best support of the Christian Public.

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Seven Utterances of God in Eden.
Seven Sayings of Christ on the Cross.
Seven Weepings of Joseph.
Seven Excuses of Moses when commissioned to deliver Israel.
Seven Prayers of Jesus recorded by Luke.
Seven Miracles recorded by John.
Seven Resurrections mentioned in Scripture.
Seven 'Walks' described in the Epistle to the Ephesians.
Seven Beatitudes in the Revelation.

"As the Author observes, 'We must surely acknowledge that a Divine design has caused this particular number to be so frequently employed, and to enter into the composition of the books of the Bible books written by so many hands, and at such various periods. Whatever other object the Divine Author of the Bible may have had in view in making such frequent use of the number, it seems to be generally believed, for one thing at least, that it was intended to convey the idea of completeness or perfection. Its first employment on the occasion of the completed work of creation is strongly in favour of this presumption.'"—*The Quiver.*

SOLDIERS' INSTITUTE, PORTSMOUTH.

MISS ROBINSON is in urgent need of **ONE THOUSAND POUNDS,** the resources of the Home Work having suffered from the great effort needed to establish

The SAILORS' & SOLDIERS' INSTITUTE at ALEXANDRIA, EGYPT,

which was opened two years ago, and has proved a blessing to thousands.

John Cory, Esq., *offers* **£50** *if nineteen others will give the same.*

Bankers: GLYN & CO. Two Friends have already responded.

Reports, &c., may be obtained from MISS SARAH ROBINSON, Soldiers' Institute, Portsmouth, by whom small donations will be gladly received.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from E. N., a Parcel of cast-off Clothing.

A Well-wisher.—We shall be very thankful for the books "suitable for Lads and Young Men;" we need them very much.

The Infant Day Nursery opens every morning at 7.30. Free Ragged Day Schools are conducted in the morning from 9 to 12; afternoon from 2 to 4.30. Classes for Rough Boys, Mondays and Thursdays, at 8 p.m. Classes and Meetings for Elder Girls and Young Women on Mondays, Wednesdays, and Thursdays at 8.30 p.m.; Saturdays at 4, Sundays at 3. Men's Bible Class on Fridays at 8 p.m; for Women at 8.30 p.m. Evangelistic Services on Sundays at 7 p.m., &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

HELP FOR POOR.—Rev. J. W. ATKINSON, 308, Old Ford-road, London, E., Urgently Appeals for immediate Help, on behalf of East London poor. Whole families, including many frail children, at point of starvation. Gifts of money, food, or clothing will be promptly acknowledged by above.

HOME HOSPITAL, 9 and 32, Lupus-street. St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

THE COW CROSS MISSION 21st Annual Report, and Half-Yearly ditto of Home of Rest at Ventnor, just published, price 3d., will be sent free to any address. Entirely free to subscribers.—WILLIAM CATLIN, 17, Claremont-square, Pentonville, London.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 88, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

Educational.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

EDUCATIONAL.—The Wife of an Officer, R.M., is anxious to recommend to parents a School for the Daughters of Gentlemen, where her niece has derived great benefit from the Godly individual training and superior educational advantages she has enjoyed. A loving, refined home is associated with the discipline so essential to the formation of a noble character.—Mrs. J. B. C., care of Housekeeper, 40, Lansdowne-road, Clapham, S.W.

CHRISTIAN GOVERNESSES, Com-panions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar,

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EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

LADIES' COLLEGE, Ashton-upon-Mersey, Cheshire.—Good Home School for Girls. Every attention paid to health and domestic comforts. Careful Christian training, with thorough teaching. Great advantages for the study of music, painting, and languages. Eminent professors attend daily. Gymnasium. Good tennis and croquet lawns.—Principal, Miss BRADSHAW.

LESSONS in first-class Music, Sing-ing, Painting, Organ. Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.

DALETH, Haines' Library, Notting Hill-gate.

SUPERIOR EDUCATIONAL advan-tages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. RAY. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

LOWESTOFT, CLAREMONT HOUSE. —The Miss BIGNOLDS, who have a large and airy house facing the sea, have vacancies for more Boarders. Ages of present pupils from 10 to 16. No dancing. References kindly permitted to the Bishop of Exeter; E. Courthope Todd, Macready House, Covent-garden; J. C. Worthington, Lowestoft, and others. Prospectus on application.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—For terms for Boarders and Day Pupils apply to Miss SEIFFERTH, Principal.

MARLBOROUGH COLLEGE for the Daughters of Gentlemen (Residents only), Larkbeare, Exeter, Devon. — Misses BAMBER and CHURTON are gratified to announce that the new Dining Hall, Music Rooms, Dormitories, Offices, and Tennis Court, will be available for use after the recess. Marlborough is surrounded by extensive enclosed grounds. Perfect sanitary arrangements. Sandy soil. Highest testimonials. Pupils accompanied from London and elsewhere.

LADIES' COLLEGE, Goudhurst, Kent, near Tunbridge Wells.—A happy Home and School for Girls. Conducted by Miss KENDON, and Miss R. KENDON, M.C.P. Terms 27 guineas per annum.—Full prospectus with reference on application.

PARIS. — Protestant Boarding School for young Ladies. Thorough instruction. Masters for music, painting, etc. With private bedroom, £5 per month. References: Rev. Baron Hart, 3, Lordship-terrace, Stoke Newington, London: Mr. Lockie, Secretary Paris City Mission, 71, rue des Batignolles, Paris.

Madame FLAMANT, 43, rue Trézel, Paris.

PEMBROKE HOUSE, Brandram-road, Lee, Blackheath. High Class School for Girls. Pupils receive careful training, and thorough instruction. Their health and characters are anxiously watched over. Public examinations successfully passed every year.

BRIGHTON. — High-class School for Girls. Healthy and pleasant situation. Liberal education. Every home comfort. Terms moderate. — The Misses NORTON, Farndon House, Stanford-road.

GERMAN PARSONAGE, 27, WAR-WICK ROAD, Upper Clapton, London.—Three young Pupils taken. German, French, English spoken in family.

WIESBADEN. — Miss EIBACH re-ceives a limited number of pupils. Thorough instruction. First-class teachers for accomplishments. Healthy situation outside the town. References: Rev. Ll. Williams, English Chaplain, Wiesbaden; Rev. A. M'Laren, D.D., Manchester; Rev. T. Smith

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The OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

PRINCIPAL: DR. CRANAGE, M.A.

OF THE UNIVERSITY OF JENA, AND MEMBER OF TRINITY COLLEGE, LONDON.
Author of "Mental Education," of "Three Lectures on the Tabernacle in the Wilderness," &c., &c.

VICE-PRINCIPAL: ROBERT WESTON, ESQ., B.A.,
TRINITY COLLEGE, DUBLIN.

ASSISTANT MASTERS: A. J. KNAPTON, ESQ., B.A., TRINITY COLLEGE, CAMBRIDGE;
E. A. MOORE, ESQ., M.A., UNIVERSITY COLLEGE, OXFORD;
G. E. W. CRANAGE, ESQ., B.A., TRINITY COLLEGE, OXFORD;
C. H. SAUNDERS, ESQ., TRINITY COLLEGE, DUBLIN.

MODERN LANGUAGES: MONS. RIEUNIER, GRADUATE OF THE UNIVERSITY OF FRANCE.
MUSIC: R. WILLIAMS, ESQ.
DRAWING: A. SPENCER, ESQ., LATE TEACHER OF DRAWING AT THE SOUTH KENSINGTON SCHOOL OF ART.
SHORTHAND: T. NICHOLLS, Esq.
SECRETARY: CHARLES PITMAN, ESQ.

CIRCULAR CORRECTED TO MARCH, 1887.

Terms for Board and Lodging (exclusive of School Fees, as under). Per term.

*Boarders under 10 years of age	15 Guineas.
Ditto, 10 years of age and over	20 "
Ditto, under 18, separate Bedroom, and share of Private Sitting Room	33 "
Private Pupils above 18 years of age, with separate Bedroom, separate Private Sitting Room, and other privileges	60 Guineas.

Entire charge taken of Boys from India, the Colonies, &c.

* For Boys who enter the School under 10 years of age, the charge remains 15 guineas.

School Fees (for Education only). Per Term.

	£	s.	d.
English Education, with Latin, Greek, and Mathematics	£4	4	0
French and German (each)	1	11	6
Italian and Spanish (each)	3	3	0
Drawing in Lead	1	11	6
Ditto, Water-colours, Oils (each)	3	3	0
Piano, Singing (each)	£1	11	6
Violin	2	2	0
Organ	4	4	0
Shorthand	1	11	6
Drilling (during the summer months) per annum	1	1	0

A reduction is made when several extras are studied.

The School will Re-open (D.V.) Thursday, May 12.

Dr. CRANAGE'S undeviating aim is to TRAIN the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. Attention is given not only to the studies which the boys pursue, but to their recreation, games, and amusements—upon the principle that almost every incident affords material for improvement, and opportunity for the formation of GOOD HABITS. All education is on a Christian basis.

The boys attend with Dr. Cranage, on Sunday Mornings, the evangelical ministry at Christ Church, Wellington (Rev. T. L. Butler, M.A., Vicar), and in the Evening, the Services at his Mission Hall, in the town, conducted by himself.

Five *exhibitions*, dependent on entrance examinations, are generally offered each April, July, and December; two of the value of twenty guineas per annum for seven years, for boys under twelve years of age; two of the value of thirty guineas per annum for five years, for boys under fourteen; and one of the value of sixty guineas per annum for boys under sixteen, for three years. All for boarders in the School-house. The boys must not have attained the respective ages before the first of the month in which the examinations are held.

The School-house is delightfully, and most healthfully situated within a mile of the Railway Station of Wellington; it is well adapted for its purpose, and constructed with the necessary appliances. The School-room, Reading-room, Dining-hall, Lavatories, and Dormitories are spacious, airy, and convenient; the Dormitories are fitted generally with "cubicles." The Play Grounds are very extensive, and well suited for healthy recreation. There is a Gymnasium, Fives-court, and Cricket-ground, with a comfortable hut.

REFEREES AND TESTIMONIALS.

References permitted to the following:—

ARROWSMITH, EDWIN, ESQ., Arabin House, Loughton, Essex.

"If my name is of any use, you are most welcome to add it to your list of references. How I wish there were more schools like yours."

BELL, HERBERT M., ESQ., 130, Fenchurch Street, London E.C., and Beckenham, Kent.
BUTLER, REV. T. L., B.A., Vicar of Christ Church, Wellington.
BABCOCK, B. F., ESQ., 17, Water Street, Liverpool.

"You are most welcome to add my name to your list of School referees, as I feel I can most heartily recommend the Old Hall to any friends who may think of sending boys to a boarding school, and who desire that their highest interests shall be cared for. If we should send our boy away from home it will be to enjoy the Christian influences and other advantages of the Old Hall, not the least of which we should esteem the motherly care of Mrs. Cranage." (Mr. Babcock's son is now in the school.)

BARNARDO, DR., Stepney Causeway, London.
BRADBURY, REV. WALTER, 15, Claremont Crescent, Weston-super-Mare.
BULLINGER, REV. E. W., D.D., Vicar of St. Stephen's, Walthamstow, Essex.
CORY, R., Esq., J.P., JUN., Oscar House, Cardiff.
CAINE, W. S., ESQ., M.P., 1, The Terrace, Clapham Common.
COOPER, THOMAS, Lecturer in defence of Christianity, Lincoln.

"A short visit to the Old Hall, Wellington, Salop, convinced me that DR. CRANAGE seeks to combine in his system of tuition, sound study, healthy relaxation, and religion, both by instruction and personal example: just the kind of education which is so urgently needed in this age of loose morality and scepticism."

DREAPER, REV. JOHN, 372, The Cliff, Higher Broughton, Manchester.
ELGOOD, EDGAR, J., ESQ., M.A., B.C.L., Exeter College, Oxford (who gained the Head Master's Scholarship at Harrow School, and an open Scholarship at Exeter College, Oxford.)

"I am only too glad to have an opportunity of acknowledging the great benefit I received (in classics as well as the general subjects, to which you personally profess to devote more especial attention), and the comfort I experienced during the whole time of my residence at the Old Hall."

GROOM, R., ESQ., Dothill Park, Wellington.
HENRY, REV. T. SHULDHAM, M.A., LL.B.
HASLAM, REV. W., M.A., St. Leonards.
KIDD, DR. JOSEPH, Blackheath Park, London.
KIRKHAM, GAWIN, ESQ., 15, Beresford Road, London, N.

"Such an insignificant name as mine may derive lustre from a place among your referees, but can add none; still, if you care to use it you are perfectly welcome. My brief sojourn under your hospitable roof, on three separate occasions, convinced me that your School is a very desirable place for those who wish their boys to be under high moral and religious influences, and to have the advantage of a home while at school."

LOCKHART, W. P., ESQ., Liverpool.
MORGAN, R. C., ESQ., 12, Paternoster-buildings, London (Editor of THE CHRISTIAN).
NISBET, H. C., ESQ., 35, Lincoln's Inn Fields, London.
PENNEFATHER, MRS., 68, Mildmay-park, London.
PENNEFATHER, REV. S. E., B.A., Vicar of Jesmond, Newcastle-on-Tyne.

(Gained the Dasent Prize for English Essay at King's College, London, 1866; and 2nd class Logical Honours at Trinity College, Dublin, Easter, 1869.

"Of course I shall be very happy for you to make any use of my name you may wish, should it be likely to prove of any use to you. I am sure I can heartily say that any boy who may be placed at your School will be taken care of, and will be treated as if he were at his own home. I am sure the comfort of your pupils is carefully studied, and all the household arrangements are the best that can be desired."

PATERSON, REV. H. SINCLAIR, M.D., 20, Bassett Road, Notting Hill, London, W.
RADCLIFFE, REGINALD, ESQ., 13, Victoria Road, Waterloo, Liverpool.
RICHARDSON, J. G., ESQ., J.P., Bessbrook, Co. Armagh.
SMITH, REV. J. DENHAM, 38, York Terrace, Regent's Park, London.
SMITH, DR. T. GILBERT, 68, Harley Street, Cavendish Square, London, W.
SMITH, W. HIND, ESQ., Y.M.C.A., Exeter Hall, Strand, London.
TALMAGE, REV. T. DE WITT, D.D., Brooklyn, N.Y.

"I have seen the more prominent schools on both sides the sea, but have not seen a school that impressed me so favourably as that of DR. CRANAGE, at Wellington, Shropshire, England."

TAYLOR, MARK A., ESQ., Golden Fort, Baltinglass, Co. Wicklow.
THOMAS, G. E., ESQ., Oriel House, Swanswick, Bath.
TINLEY, REV. ALFRED, Cardiff.
WEATHERLEY, JOSEPH, ESQ., 51, Gordon Square, London, W.C.
WILKINSON, REV. J., 70, Mildmay Road, London, N.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-uper-Mare.—Mrs. CHARLES NASH receives a limited umber of Pupils, and endeavours to combine the ighest educational advantages with maternal care nd Christian training. Evangelical ministry. Resident English and foreign governesses. The est masters from Clifton in regular attendance. References kindly permitted to the Right Rev. he Lord Bishop of Exeter, many Clergymen, and o the Parents of present and former pupils.—Prospectus on application.

SEASIDE EDUCATION.—An Officer an highly recommend a Christian Home School for a few Girls of good position. Pupils have suc-essfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. One vacancy at Easter.—NSPECTOR-GENERAL GORDON, R.N., South Esk House, Victoria-road, Southsea.

HOME SCHOOL for Girls. Limited umber of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of od, and His righteousness." Pupils prepared for he various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan nd parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

ST. LEONARD'S-ON-SEA.—Silver-ea, Chapel-park-road.—Education for the Daughters f Gentlemen. English and foreign governesses. Finishing masters. The Summer Term will com-mence on May 2.—Principal, Miss PRICE.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual equirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing o bear his testimony to the School. Pupils can repare for the Cambridge Examinations.

EDUCATIONAL.—Villa Beilstein, Nassau a/d Lahn (near Ems). German High-class Finishing Boarding School for Young Ladies. Conducted by the Fräulein BEIELSTEINS, and Fräulein VAN AUDEL. Thorough instruction, Christian training, and home comforts. Nassau an be reached from London, via Flushing, in 24 ours. Its surroundings are very beautiful, and its ir is salubrious. Terms £50 per annum exclusive f music and painting. Fräulein BEIELSTEIN will be in London shortly, and will be happy to eet Parents or Guardians. References kindly ermitted to the parents of old pupils in England nd Scotland.

SYDENHAM HIGH SCHOOL for irls (Public Day School Company). Boarders eceived in connection with above by a Lady of xperience, living close to the school. Liberal able, and happy Christian home Assistance in ome-work.—Miss THOMAS, Head-Mistress.

MACAULAY HOUSE LADIES' SCHOOL.—A sound and liberal Education at trictly moderate fees. Every effort made to render upils high-principled, useful women. Eminent ecturers. Musical and literary evenings. Pupils repared for any examination, but over-study in no ase allowed. Every encouragement offered. Strict ttention to health and comfort. Ample out-door ecreation. Highest references.—For prospectus ddress PRINCIPAL.

HIGH-CLASS CHRISTIAN SCHOOL or the Daughters of Gentlemen. — Miss PENN eceives a limited number of pupils. Efficient resi-ent governesses and visiting masters. Individual hristian influence. Home comforts. Large house nd garden. Entire charge taken of pupils from broad. Languages and music specialities. Young adies are also received to pursue certain studies nly, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

OAK HOUSE SCHOOL,

BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.

Terms moderate.

BETHANY HOUSE SCHOOL, Goud-urst, Kent.—The object of the Principal is to horoughly educate his Pupils, and to carefully rain them up in the love and service of Jesus.—For terms, &c., with reference, please apply to

Rev. J. J. KENDON.

HIGH-CLASS SCHOOL in Highgate, ondon.—Rev. G. D. BARTLET, M.A., receives ten oarded Pupils to prepare for professional or com-ercial spheres. Careful Christian training, indi-idual attention, thorough grounding, and a uperior home. In a recent Cambridge Local xamination in Latin a pupil of this school stood ourth in merit among 2385 candidates. Highgate strongly recommended by the medical profession.

REV. B., M.A., Lic. Theol., inister of a German Protestant Church in a eautiful town near Hamburg, receives three or four ys to be educated. References.—Pastor Dr. ESTMANN, Mölln (i. Lbg.), Germany.

HURSTPIERPOINT. — School for ittle Boys (near Brighton). — Home comforts. hristian training. Special attention paid to licate, backward boys. Visiting masters. Pre-aration for public schools. £20.—LADY PRIN-IPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

NEW COLLEGE, Margate.—Princi-al, Rev. G. HUGH JONES, F.A.S. Modern lan-uages, classics, and thorough English. Preparation r public schools and all exams. Balliol Scholarship st won by former pupil. Commercial and Pre-aratory forms. Backward pupils rapidly advanced. hristian training. Fees moderate.

EDUCATION.—Sixteen guineas per num. Pupil Teacher required, ladies' school, ood instruction (English, French, music, with omestic comforts on above terms. Christian aining. Preparation for exams.

TO GODLY PARENTS.—The under-mentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

Combe Down School,

BATH.

Principal: MR. W. FRANKLIN.

For nearly 8 years a Master at Monkton Combe School.)

Christian training and teaching. Preparation for Universities and Commercial pursuits. Personal attention given to younger pupils. Laboratory and Workshop.

Healthy situation, 500 ft. above sea-level. Certified sanitary arrangements. Moderate fees. References and full particulars on application.

CAMBRIDGE TRAINING for Holy Orders at Theological College rates, Ayerst Hall, Cambridge. Fee £25 per term, for board, furnished lodging, tuition, and University charges. B.A. course, nine terms. Theological, six.—PRINCIPAL.

CAPTAIN MORETON (late of Mildmay) has much pleasure in recommending Mr. GEORGE FOSTER'S School at Kelvedon, Essex. Assistant Master, Mr. J. JAMES, second in honours, Durham University. Terms moderate.

WANTED IN MAY, at Ottery St. Mary, near Exeter, a Lady, not under 25 years, as Governess, competent to carry on the education of elder girls, also willing to instruct two children in their 9th and 11th year. A decided Christian, with energy and decision of character.

Mrs. MILLER, 1, Alma-road, Clifton, Bristol.

CAMBRIDGE MAN (graduating in June, also London Matriculation, 1st class) desires tutorship; travelling preferred. Considerable experience of the Continent. Good references.

T., Keene & Ashwell, 74, New Bond-street, London.

GOVERNESS.—Thoroughly educated young Lady (English preferred) wanted for three young children. Moderate salary. Comfortable home.—Apply, stating terms and references, to

Mrs. G., 8, Merchiston-place, Edinburgh.

YOUNG LADY will be received on half terms to study with others for senior examination. Christian training. Great success in education. References to titled and other families.

C. E., care of Mr. Smellie, High-street, Sydenham.

EXCHANGE OF PUPILS.—Education required for Boy of 14. In exchange, young Lady received in superior private school. Highest references given and required.—A. B. S., Horncastle's Central Advertisement Offices, 61, Cheapside.

EXPERIENCED GOVERNESS seeks re-engagement. Loves children; will do anything for them; desires to be a help to them. Will get them on. English, music, French, Latin, to young pupils. Good references.

A. A., 235, Norwich-road, Ipswich.

GOVERNESS-STUDENT.—Situation advertised for March 31. Terms mutual. Young Lady is equal to a position of trust and accustomed to teach.

M., Mrs. Walker, Bedford-street, Plymouth.

YOUNG LADY, decided Christian, desires re-engagement as Governess. Good English, French, music, singing, drawing (cert.), painting — ANNIE, care of Mr. W. S. Clark, Post-office, Bristol.

MUSIC AND SINGING LESSONS given by Christian person at moderate fees. Can be recommended.

Mrs. POUNSFORD, 230, Kennington-road, S.E.

NURSERY GOVERNESS wanted, for three children, ages between 5 and 9. Must be an earnest Christian, and able to teach good music and needlework. Refinement, combined with firmness and kindness, indispensable. — Address, giving references, Mrs. W. SHARP, Whitepost House, Redhill, Surrey.

EDUCATION. — A Young Lady, experienced in teaching, desires an engagement in a Christian family. She holds a diploma from the College of Preceptors, and Certificate of Science from South Kensington, is A. A. of Oxford, and has resided two years in France. References exchanged and good salary.—F. E. L., 1, Castle-street, Ludlow.

FOR IMMEDIATE DISPOSAL, a small Preparatory School for Boys. Easy terms. Satisfactory reasons.—PRINCIPAL, 13, Rose-street, Newgate-street, E.C.

Appointments, Situations, &c., Wanted.

MISSION WORK wanted, in London (for Sundays and week-nights) by a young Man (23). Excellent character. Four years' experience.

SITUATION WANTED by Steward and Compounder of Medicines, Lock Hospital, Chatham. Hospital closes on 25th instant, after which please address,

STEWARD, 17, Hudson-road, Plumstead.

USEFUL ATTENDANT to Christian Lady or Gentleman, by Christian person, who has lived in present situation as nurse twenty years. Is short, but domesticated. Good reader, writing, needlework.—S S., 66, Woodstock-road, Oxford.

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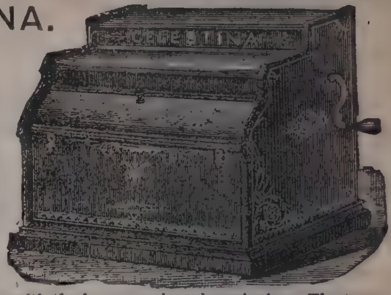

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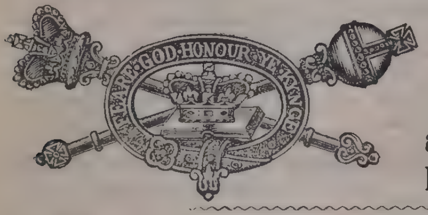
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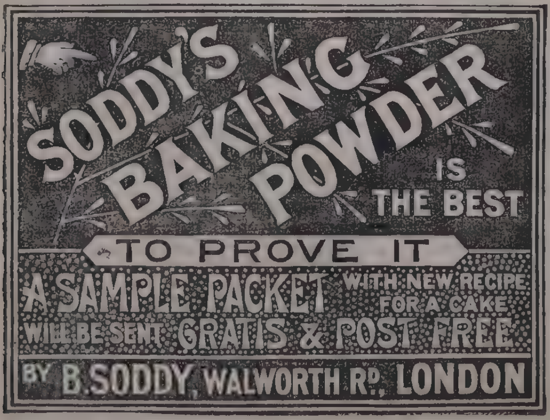
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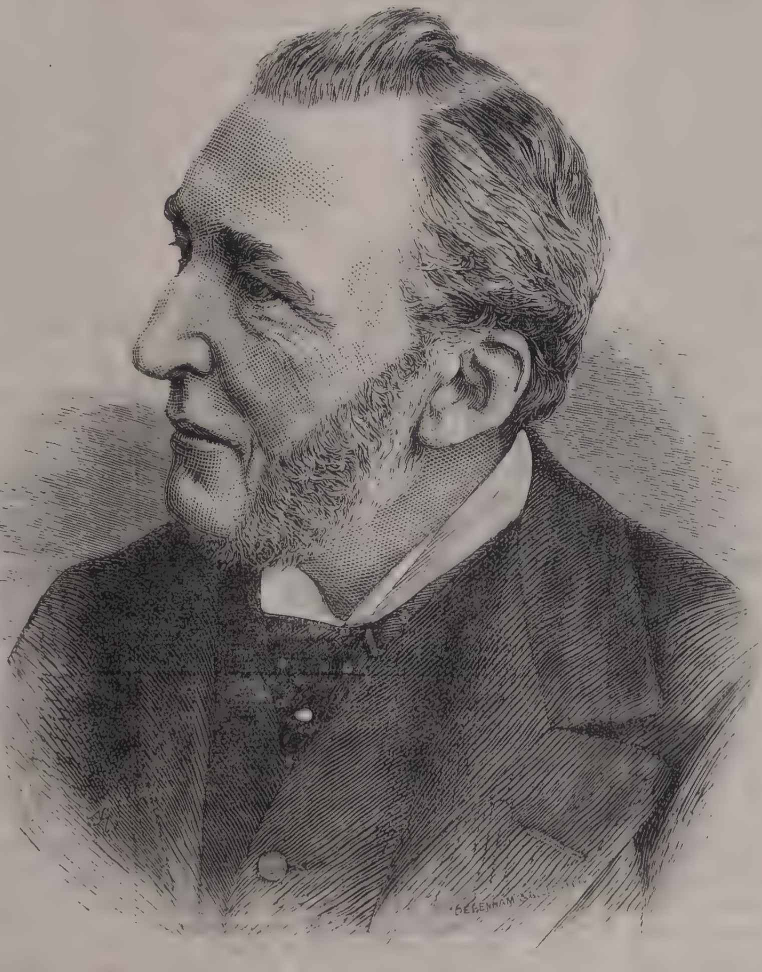
THE LATE EARL CAIRNS.

By the Author of "Brief Memoirs of the First Earl Cairns.*

THE subject of the present portrait and sketch, Hugh McCalmont Cairns, now better known as the first Earl Cairns, was born at Belfast in 1819. He was descended from an old Scottish family, long settled in the North of Ireland.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In childhood he showed the promise of the great gifts which afterwards made him famous in his profession, and his early piety foreshadowed the devout and consistent type of his Christian character. When he was only ten years of age, the closing words of a sermon preached by Hugh McNeile, late Dean of Ripon, "God claims you," entered the child's heart as a call from heaven; he thenceforward obeyed, with singularly unswerving faithfulness, throughout his illustrious career.

With all his delight in spiritual work and instruction, Hugh Cairns was a thorough boy, excelling in boyish games and delighting in athletic exercises. He was also a diligent student, both at school, and afterwards at Trinity College, Dublin; and he finished his brilliant course there by coming out first-class in classics, when only in his eighteenth year. In his college days the young student had established a habit of early rising; and now, when he began to study for the Bar in London, he awoke regularly at four o'clock in the morning to work at law-books. But, before commencing his work, he gave the first two fresh hours to prayer and religious study.

After Mr. Cairns had been called to the Bar, he attended regularly at his chambers, allowing nothing to interfere with this duty, although for a long time he received no work to do. Devotion to duty characterised his life; but duty to God he set in the forefront. A single instance will illustrate how this principle guided his actions. Early in his professional career he was offered a very important brief by a leading barrister. But the pleasure given him by this unexpected opening did not cause him to hesitate as to declining it when he found that, in order to make himself master of the case, some hours of the intervening Sunday must be used in the study of it. "Six days in the week," he said, in returning the brief, "I am *your* man. On the seventh day I am *God's* man only." "Them that honour Me, I will honour," is a sure word of promise. Thenceforward Mr. Cairns's progress in his profession was a steady rise until he reached its summit.

In 1852, he was returned as member of Parliament for Belfast, and continued to represent that borough in the House of Commons, until his elevation to the judicial bench. In the spring of 1856 the desire of his heart was fulfilled, in his marriage to Mary, daughter of Mr. McNeile, of Park Mount, county Antrim. He brought his young bride to grace his London home, and, cheered by her bright and meet companionship, worked at his profession with renewed ardour. The custom, which he had faithfully maintained, of consecrating the early freshness of the morning to God, was an especial aid in forming the serene strength of his character. He rose daily at six o'clock, to secure an hour and a half for the study of the Bible and for prayer, before conducting family worship at a quarter to eight. Even when the late hours of the House of Commons, and the early hours claimed by his hard-working life at the Bar, left him often not more than two hours for his night's rest, this determination to allow nothing to come between him and communion with his God continued to prevail. He walked with God as a son with a father; and lived a life of prayer and dependence upon Him. Before beginning any work which required more than usual effort and wisdom, he spent the more time in prayer; he ever felt it to be the main-spring of his success.

In 1858 Mr. Cairns was made Solicitor-General; shortly afterwards he was knighted, and in 1866 he became Attorney-General. In 1867 he was made Lord Justice of Appeal, and created a peer. In 1868 he was first made Lord Chancellor ,the youngest of this century, and again a second time in 1874; and he held office until 1880.

Earlier in his career when he was asked whether, under the pressure of his duties, he would not be obliged to give up teaching in a Sunday-school,† which he had done from his boyhood, he replied with emphasis, "Certainly not!" And he was ever ready to advocate from the platform or elsewhere every religious or social measure for the benefit of the masses.

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† Two other Lord Chancellors, Lord Selborne and the late Lord Hatherley, have shared with Lord Cairns the distinction of having been Sunday-school teachers.

In the spring of 1875, Mr. Moody and Mr. Sankey were completing their evangelistic campaign through the United Kingdom, by a series of meetings in different parts of London. Lord Cairns had invited Mr. Moody to visit him at Bournemouth, and, being thoroughly satisfied as to his simple and genuine piety, and great natural powers for the work he had undertaken, resolved to give him his hearty support. He was frequently to be seen on the platform as an earnest listener to those wonderful services, for which thousands have thanked God. The meetings were attended by multitudes gathered from every class in society, and representing every shade of opinion. Amongst the crowd, on one occasion, a Jew, urged by mere curiosity, had made his way to the platform, and to his exceeding surprise found himself close to the Lord Chancellor, who little thought what results for eternity were linked with his attendance there that day. This Jew had a special admiration for Lord Cairns's intellect and talents, and wondered to see that he could find both time and inclination to be at the service. He watched him narrowly, noticed his cordial hand-shake with Mr. Moody, and then, to his astonishment, observed that the Lord Chancellor took from his pocket a Bible and a hymn-book. Seeing the deep interest with which Lord Cairns listened, the Jew began to think that this preaching must be well worth his own attention; and soon his heart became rivetted by the wondrous story of the life and death of Jesus of Nazareth—the Redeemer of the world. He returned to listen, a few evenings later; and then remained for the "after-meeting," in much anxiety of mind. He had been completely shaken from his old moorings, and he could find no rest until he dropped anchor in the faith of a crucified and arisen Saviour. Six weeks later he came forward to confess Him before the world, by receiving Christian baptism, and since that time he has been a faithful witness for "Jesus Christ, the King of the Jews."

Amongst the many religious and benevolent Societies to which Lord Cairns gave his cordial support, those that seemed to lie nearest to his heart were the Bible Society, the Church Missionary Society, and the Irish Church Missions; only less did he value the Coffee-house movement, the Scripture Readers' and City Missionaries' Societies, and very intense was his interest in the Homes under Dr. Barnardo's energetic care. He was also one of the vice-presidents of the Bible-women and Nurses' Association; and he and Lady Cairns, with a rare and beautiful charity, year by year, during the autumn, when they were all away in Scotland, set apart several rooms in their charming house at Bournemouth, to receive for a restful holiday a succession of tired workers, Scripture readers, City missionaries, and Bible-women, wearied and worn in their constant round of devoted service amongst the dwellers in the haunts of sin and suffering, in the noisy streets and crowded courts of London.

Whilst at his winter home at Bournemouth, Lord Cairns was a generous supporter of various good and charitable works in the place. He would even come down from London, when he could with difficulty spare the one night, that he might not

for the cabmen and donkey boys, when an excellent supper was also provided for them.

Deepest of all was his interest in the Young Men's Christian Association; and very liberal was the help he gave towards the purchase of a building for a public hall, gymnasium, and home in connection with that institution at Bournemouth. On Sunday afternoons he conducted a Bible-class for some of the young men of the Association, in which, during his absence in town or in Scotland, his place was filled by one or other of his many friends in Bournemouth.

The frequent visitors to the happy home of Lindisfarne, or better still, those who dwelt there, could tell how Christ-like was Lord Cairns in his daily life. Full well will they recall the pathos of that voice, now silent in the grave, as in tones of touching humility he prayed, evening after evening, when leading the family devotions, "If there were a kindness we might have done to anyone, and have left undone, or might have done it in a kindlier manner, O Lord, forgive us, and enable us to be more thoughtful for others for the future." The influence of his character and life made itself felt amongst his servants; and great was their reverent attachment to their master.

On March 18, 1885, Lord Cairns came to London to support Lord Shaftesbury's amendment with reference to Lord Thurlow's resolution in favour of opening the Natural History Museum, Kensington, on Sunday afternoons. But when the time came, Lord Shaftesbury was ill, to the deep regret of everyone within and without the House of Lords; and thus he was prevented from speaking for the cause so near his heart, because it concerned the honour of the Lord of the Sabbath, and likewise no less concerned the working men, whose day of rest was thereby imperilled. Thus it devolved upon Lord Cairns to move the amendment, standing in the name of Lord Shaftesbury, which he did in a masterly speech. The amendment was put, and carried unanimously; and so that steadfast and devoted friend of the English Sabbath, for the preservation of which he had been working diligently even during his illness, won his victory "by the good hand of his God," and through the voice of his friend.

Lord Cairns presided at the meeting of the Church Missionary Society in Exeter Hall, on March 24, "for considering the claims of the Heathen and Mohammedan world." Little did those who heard him then, pleading that the people who walk in darkness might see a great light, think that they were listening for the last time to the deep earnest tones of that melodious voice, or that the concluding thought in that noble speech would, within eight days, be repeated by his dying lips: "It is our great work here to follow in the steps of our great Master."

The next day Lord and Lady Cairns returned to Bournemouth, trusting that he would regain his health and strength; but on the following morning, whilst out riding, he was caught in a severe storm, and the chill that followed brought back some of the anxious features of a previous illness. In the night of March 31, alarming symptoms began to appear, and the following morning his beloved ones were called together for earth's last farewell. Our country was losing one of the ablest of her sons, whilst his life had only reached the mellowed ripeness of its prime. He might have looked forward to many more years during which he might again have been a trusted counsellor of the Queen, whom he reverenced with devoted loyalty, and a leader in the affairs of the nation, to whose service he had dedicated his life; but no word of regret for life cut short, or of desire that it should be prolonged, was heard from those fast-closing lips. For many hours he had been unable to speak, but every faculty of his gifted mind remained perfectly clear to the very last. Only half an hour before his departure he spoke in a clear, full voice, words of faith in Christ, of peace through Christ, of witnessing for Christ, and of life with Christ.

He was surrounded by those whom he loved; and they watched beside him almost as in a dream, so suddenly had the dread sorrow entered into their home. "These were his last words," wrote his tenderly-loved eldest daughter:—"'Being justified by faith, we have peace with God, through our Lord Jesus Christ.' Our one object should be to testify our love to Him. God help us all in this room, and everyone else, to live in this faith, and to die in this faith, for Jesus Christ's sake. This is the only faith to live and die in." Then, after pausing for some time, his voice rang out, 'God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have eternal life — eternal — ETERNAL life.' And yet again, after a long pause, we heard him faintly say, 'It is necessary for each one of us to follow in the steps of our great Master...Let nothing come between us and this.' Then he leaned his head on my mother's shoulder, and fell asleep in Jesus—'The life of them that believe, and the resurrection of the dead.'"

Thus was the nation bereft of a Christian statesman, a large-hearted philanthropist, an upright lawyer, an eminent judge, and one of the most distinguished of its Lord Chancellors. Widespread and sincere was its mourning for such a loss. The name and fame of Earl Cairns will long be fragrant in its best and happiest memory.

[By the Author of "Brief Memoirs of the First Earl Cairns," published by *Nisbet & Co., Berners-street.*]

PUT THY HAND ON THY MOUTH when thy enemy speaks. God will put His hand on his mouth all in good time. Silent innocence is the eloquence of God. Christ's defence was his character and life.—*Rev. Walter J. Mathams.*

THE WITNESSING CHURCH.—3.

A MISSIONARY SERMON

By the late Rev. JOHN HARRIS, D.D.

"Ye are my witnesses, saith the Lord, that I am God."—Isa. xliii. 12.

If the design of the Christian Church be essentially that of a missionary witness, we may expect to find that every page of its history illustrates and corroborates this truth. No law of nature can be obeyed without advantage to him who obeys it, nor violated, without avenging itself, and vindicating its authority. The same is true of the laws of the Christian Church. And accordingly, we find—*secondly*, that in every age it has prospered or declined just in proportion as it has fulfilled or neglected this primary law of its constitution. This might be demonstrated by an induction of the great facts of its history. But on an occasion like the present, we must confine ourselves to general remarks.

And here, need I remind you that the period of its first, its greatest activity, was the season of its greatest prosperity; that it expanded without the aid of any of man's favourite instrumentality—learning, eloquence, wealth, or arms; that it achieved its triumphs in the face of it all; that though persecution ten times kindled her fires, the blood of the Church ten times put them out; that it saw some of its bitterest foes become its champions and martyrs, and new territories constantly added to its domains; that its progress from place to place was marked by the fall of idol temples; the banners of the Cross floated over the thrones of idolatry, and God caused it to triumph in every place? And why all this, but because the Church was acting in character, answering its end, fulfilling its office, as the witness of Christ to the world.

Oh! had we witnessed the activity of its first days, had we heard only of its early history and triumphant progress from land to land, how naturally might we ask, "How long was the Church in completing a universal conquest? At what precise period did India embrace the faith of Christ? How long was it before China was evangelised? Was there not a year of jubilee on earth, when the Gospel had been preached to the last of the species; and in what year did it occur?" Alas for the Church, that these inquiries should sound so strange! and alas for the world! and alas, too, that the most striking historical illustrations of the design of the Church should be those drawn from its neglect of that design!

Need I remind you that the cessation of its activity was the cessation of its prosperity? From the moment the Church lost sight of its appropriate character, it began to lose ground to the world. Its members, instead of witnessing for God, began to bear false witness against each other. When it ought to have been the almoner of God to the world, it became the great extortioner, absorbing the wealth of the nations. When it ought to have been the centre whence radiated the light of life, it was the focus drawing to itself the learning and the vain philosophy of heathenism. When it ought to have been the birthplace of souls, it was the grave of piety, so that in order to live it was necessary to leave it. When its members should have been the peacemakers of the world, it was a camp—the great school of war. When it should have been checking political ambition, it has been used as the great engine of States. When

to the world, it has itself been a great martyrium, in which to witness for God was to burn. And the strength of the Church, which should have been all put forth in aggressive efforts, has been wasted in the strife of eternal discords.

What was the history of the Christian Church—what *has been* the history of any branch of that Church, when it has once lost its essential aggressive character, but the closing scenes of Judaism enacted over again? What do we see, in such a case, but the spirit of piety displaced by the spirit of discord? Scribes, Pharisees, and Sadducees—the proud, persecuting, and worldly, among its members? The great doctrines of grace supplanted by outward forms? What do we see but the Son of God rejected, betrayed for money, deserted by his professed disciples, delivered into the hands of his enemies, receiving the mockery of homage, crucified afresh, and put to an open shame? What, then, do we see in that Church but fearful signs of approaching judgments? till at length, when it ought to have been vanquishing the world, the world, like the Roman army, advances, besieges, and destroys the Church.

But as every departure of the Church from its aggressive design is sure to be avenged, so every return to that character has been divinely acknowledged and blessed. Had we no facts at hand to prove this, the calls which our Lord gave to the seven Asiatic churches to repeat their first works, and his promises of prosperity if they did so, would lead us to infer it; the uniformity of the Divine procedure would warrant us to expect it; the very return itself, implying, as it would, a Divine influence, would itself be a proof of it. But facts *are* at hand. The history of every Protestant Christian Church in Britain, during the last fifty years, demonstrates that every return to spiritual activity is, in so far, a return to Divine prosperity. Ascertain the measure of holy activity and devotedness in any Church, and you have ascertained the measure of its internal prosperity. So that a person might at any time safely say, "Tell me which branch of the Christian Church is the most Scripturally active and aggressive in its spirit, and I will tell you which is the most prosperous."

And the reason of this is sufficiently obvious. The planet is then moving in its appointed orbit, the Church is then moving in a line with the purposes of Omnipotence, and in harmony with its own principles. If, before, it has been hampered with forms, customs, and corruptions, at every effort which it now makes to move, some portion of these old incrustations of evil fall off; a desire to advance aright sends it to consult the Word of God; a concern to retrieve its past indolence fills it with a zeal that calls on "all men everywhere to repent;" the conversions which ensue furnish it with the means of enlarging its sphere of activity. The existence of all this both proves the presence of the Divine Spirit in the midst of it, and leads it to earnest cries for still larger effusions of his influence; and thus by action and reaction, an increase of its prosperity leads to importunate prayer for larger impartations of the Spirit, and larger impartations of the Spirit necessarily produce an increase of Divine prosperity.

Brethren, look at the Christians and Christian denominations of Britain at present, and say, what but their activity for God, and the salutary effects of that activity on themselves, constitute the sign

Take away this, and what single feature would remain on which the spiritual eye could rest with pleasure? Their orthodoxy? That would be their condemnation: for, if their creed be scriptural, activity for God is necessary, if only to make them consistent with themselves. The numbers they include? the world outnumbers them; and it is only by their aggressive activity, blessed by God, that they can hope to keep their disproportion from increasing. Their liberality? Apart from this Christian activity, where would be the calls on that liberality? It is this which brings it into exercise, and by exercise augments it. Their union with each other? This activity for enlarging the kingdom of Christ is almost the only bond which, at present, does unite them; take away this, and almost the last ligament of their *visible* union would be snapped. Their spirit of prayer? That has been called into exercise almost entirely by means of their Christian activity; for, feeling the utter insufficiency of their own endeavours, they have earnestly entreated God to make bare his arm in their behalf.

Their aggressive spirit, then, in the cause of human salvation, whether at home or abroad, forms, at present, the principal sign and means of their visible prosperity. Amidst scenes of political strife, it has brought to them visions of a kingdom which is not of this world. Amidst scenes of ecclesiastical discord, it has provided one standard around which all can rally against the common foe. Amidst the icy selfishness of the world around, it has called forth warm streams of Christian liberality. It has given employment to energies which would otherwise have been wasted in the arena of angry controversy. It has given a *heart* to the Church, stirred its deepest sympathies for the world, brought large accessions to its numbers, enlarged its views, and brightened its visions, of the reign of Christ, filled many of its members with a sense of self-dissatisfaction, of utter dependence on God, of aching want and craving desire for something more, and something better, than it yet possesses; so that its loudest prayers are prayers for the promised outpouring of the Holy Spirit: from all of which we infer that a full return in faith and prayer to the aggressive design of the Christian Church would be a full return to its first prosperity.

(*To be continued.*)

RETURNING ISRAEL.

Mr. W. Greene sends us the following extracts of a private letter, from a friend at Jerusalem:—

Many striking changes have taken place, during the last four years, in Jerusalem and through the land. Each day sees an increase in the Jewish inhabitants of Palestine. No matter what port or other regulations are made for their exclusion, or temporary stay, still they come and remain. Houses are being built up by hundreds.

Last spring I made a visiting tour to their eight or nine agricultural colonies, scattered through the land, and was delighted at what I saw in many of them. Several of them are soundly prosperous in material things. They have taken hold, with brave hearts, of the task of making the land bloom again, and God is acknowledging and blessing their labour.

It is a glorious time. The plans of God are hastening to an end. The outward signs keep pace with the work He is doing in the hearts of his children. The change will come suddenly, for that is what compels men to acknowledge

THE JUBILEE YEAR.

"Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; in the Day of Atonement shall ye make the trumpet sound throughout all your land.

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a Jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."—Lev. xxv. 9, 10.

The Jubilee Year! the Jubilee Year!
The bondman rejoices to hail it near;
Sevenfold Sabbath, and Year of Grace,
The burdened, and weary, and poor, to bless.

'Tis the Day of Atonement! The utmost bound
Of Israel's land hears "the joyful sound"
Of the silver trumpet, which, loud and clear,
Proclaims the gladsome Jubilee Year.

Fifty years' burden of sorrow and wrong
Falls from their shoulder, and homeward they throng
To their fathers' possessions, their childhood's home,
Like doves to their windows, they come, they come.

The fraud and the folly, the struggle and strife,
Of half-a-century's human life—
The usurer's riches, the poor man's cares,
Are all dissolved by this Year of years.

To Moses Jehovah rehearsed the tale
Of the glories hidden within the vail;
In Jeshurun's ears did their king recount
The things he had seen in the holy mount:

Shadows on earth of the things above,
The Father's grace, and the Brother's love;
Promise of glorious things to come,
The enduring substance, the Heavenly Home.

Deliverer, Jesus, my Friend—in Thee,
Jubilee, Sabbath, and Home, I see:
Thou hast wearily laboured that I might rest;
Thy soul was afflicted, and I am blest.

The atonement is made; and the trumpet's voice
Bids every sinner "Rejoice! Rejoice!"
The Gospel proclaims an eternal release,
And bids the debtor go home in peace.

O God, for grace not to set our love
On the earthly things, but the things above!
For while the Jubilee year draws nigh,
They lessen in value, and fade, and die.

In a little while shall the firmament ring
With the trumpet that heralds earth's patient King,
Who has sat so long at his Father's side,
That the world may know how He loved and died.

What then shall profit the stores of wealth,
Whether justly gotten or gained by stealth:
When every object of man's desire,
In the flaming flood rising ever higher,
Proclaims our God a consuming fire?

Enter thy chamber, and safely hide
In the riven Rock, in thy Saviour's side;
Escape for thy life! to the mountain haste!
Till all the sorrows be overpast.

The anguished earth is expecting the sound,
And the creature cries from the cursèd ground:
"Thou risen Lord, by thy brethren slain,
Come, bless the world with thy righteous reign."

But man, whose nature He deified,
To his Brother, who sits at Jehovah's side,
Cries out in his madness, "Away! away!
Let me eat the husks of the swine to-day."

Oh, charm him wisely, Almighty Love,
Let thy Spirit's breath o'er his heart-strings move;
Let the listening angels hear him cry,
"To my Father's house I will turn and fly."

O Lord, from sin set our spirits free,
And quickly come for thy Bride—and me;
And every soul of thy loved ones bring,
To share the throne of our Saviour-King.

R. C. M.

BEN HOGAN and the MINERS.

(*From "Eastward Ho."*)

If I have made it clear that the Western miner's life is a hardening and demoralising one, the difficulties of Christian missions among them will be obvious, and the success of the very simple one I now relate will be appreciated by those interested in the lives of these singularly interesting men.

I met the Miners' Evangelist face to face at mid-day, walking up our steep, unpaved main street, and I wondered whose were the stalwart, muscular limbs, and shrewd, coarse face of the rough-looking stranger, with the keen eyes and firm mouth, reminding me of an old print of Martin Luther, if one could imagine the great Protestant champion with trooper's moustachios. From his appearance I saw at once that he was a rough man of the people, and a Western American, but I could not guess his occupation. Then I heard a miner delightedly recognise a renowned champion pugilist, and the news spread rapidly that the famous "Ben Hogan" had come, and a good free fight was expected. But the champion boxer disappointed the boys by the astonishing form of his freely-scattered invitations, personally given. He sought and found them where we could not search, entering their worst haunts, in season and out of season. Then he descended the mines, and toiled up the bleak hill-side, where the bright-eyed little chipmunk peeped out of their holes, through the sage-brush, to see the tall stranger stoop to enter log-cabin and shanty and hut. He asked all whom he met to come and hear a word he had to say to them next Sunday evening, in the Theatre. It *was* "rough on the boys" (as they said) to have their pet pugilist turn preacher! But a general conviction was abroad that they would go, if only from curiosity, to hear their visitor. Another wave of disappointment swept over the roughest in camp when Ben refused inviting offers of free drinks of "eye-openers," "corpse-revivers!" "mile-off-whiskey" (to be scented a mile off), and "rattlesnake gin," avowing himself a strict teetotaler, and they began to feel he was a "social fraud."

Entrance to his mission service was to be free to all, the hour being fixed to accommodate the miners as they left their day's work. Our missionary was a man of a resolute and broad mind, earnestly desirous of helping any influence, however eccentric or "unorthodox," which might get at the least get-at-able element in our midst. He therefore told us in church that he should close St. John's that special Sunday evening, and offer his friendly support and co-operation to Ben, and he advised his little congregation to put aside prejudice and conventional feeling, and attend the revival meeting. The Dissenting minister did the same. Of course, some were shocked and aggrieved, and people who seldom or never went to church were loudly indignant at the "vulgar bad taste of it all." But all really interested in the miners—not as money-getters, but as men and brothers—agreed that Ben should have a fair chance, where others had failed, and they energetically helped to spread and back his invitations, and promised to help to lead the hymn-singing. The attitude taken by our Church and the Methodists made an excellent impression on the miners, and was gratefully acknowledged by the new missioner. The evening came all too quickly for the few earnest preparatory workers. But the miners responded well to their vigorous appeals to come and give Ben Hogan a fair, quiet hearing. So dense a crowd packed the rough theatre that even stairs and entrances were blocked long after every seat was filled. On the stage sat Ben Hogan, the Episcopal and Dissenting missionaries on either side of his desk, on which lay Bible and hymn-book. Cheap editions of selected hymns, Moody and Sankey, were liberally supplied. When the noise of the miners' inrush was stilled, Ben briefly called upon our clergyman to open the meeting, which was done with some Church collects, the Confession, and the Lord's Prayer. Then a hymn was given out:—

> What a friend we have in Jesus!
> All our sins and griefs to bear;
> What a privilege to carry
> Everything to God, in prayer!

Then an extempore prayer by the Methodist minister, and the hymn

> Hasten, sinner, to be wise;
> Stay not for the morrow's sun.
> Wisdom, if you still despise,
> Harder is it to be won.

Then a chapter, which the ex-pugilist read aloud, with evident difficulty at the longest words, from Romans viii.

And then, coming forward to the centre of the footlights, standing facing the dense crowd, with folded arms—a picture of remarkable athletic strength and vigour—Ben Hogan addressed the "boys," and, after his first words of thanks for their attendance, was listened to with breathless interest—every eye fixed on him through a long, exhaustive address. He said he had a story to tell them, which would interest many there who had known him as another man, and "it wouldn't hurt the others to listen." He then gave a long, graphic description of his life as a prize-fighter, interesting them at once—indeed, he was listened to throughout with absolute attention. He gave them minute technical details of his training, which now and again raised loud laughter; of his successful career, of his speedy falling into the fast, drinking, vicious ways of his class. He told of his attendance, from curiosity, "just as most of you have come to-night, boys," at a "revival meeting;" of his gradual "conversion," first to temperance principles, then, at last, to the steady Christian life. Then of his settling down as a married man, in a simple, poor, but happy home, with wife and child, working at anything for an honest living, against the jeers and scoffs of old patrons and comrades; of his struggles with poverty and sickness, upheld by the sense of right and the gentle ties of home-love; of his feeling impelled to go and speak to the dwellers in the "Cities of Destruction," whence he had fled; of how he had gone from camp to camp, "with all the Lord's armour on," just to tell the miners of the sure end of such lives as his had been, unless they turned at once, as Christian had turned, and listened to those who loved them in the old homes, in the old, far-off days. *Their* voices spoke to them *now* again, through his calling them to "Repent and be saved." In terribly forcible, earnest language he denounced the vices of the camp life: the three demons of drink, gambling, profanity—three big steps down the road to ruin.

His strong, deep voice rose and fell with his emotion striving to express its volcanic force through his rugged, homely words and emphatic accompanying gestures. He called them his brothers, one and all—his dear, erring, wandering brothers. He begged them not to go on breaking the hearts of those who had loved them—of mothers and wives and sisters—who *loved them still.* He had done it, and knew how hard it was to turn before it was too late. "Mend your ways! Be strong men! not cowards, led by every vain deceit of camp life!" he almost shouted, imploringly. "Come home! come home!" flinging out his open arms towards them, as if, with a gesture of inimitable spontaneous longing, he would draw them out of "their deep seas of sin and trouble on to the safe rock of salvation." His eloquence was the irresistible earnestness of his appeal, the realistic truth of the experiences from which he drew his moral arguments, and this fairly swamped its illiterate, or illogical failings. Then suddenly he dropped on his knees, and, with closed eyes and folded hands, he prayed aloud for them—such a prayer!—his whole earnest, uncultured, brave, simple soul in every rugged word. He asked forgiveness for the harm his past example had done; he prayed not only for their souls for Heaven, but for "their *lives*," their precious lives *to-day*—so wasted, wrecked, and useless. He prayed that they might that *night* be given back "to You, Brother Jesus, who bought them all with Your own precious blood—to You Brother Jesus, who need them, and art standin outside the doors of their hearts *now*, knocking loudly for them!" And the rough miners knelt in silence, a great crowd of bowed heads; they knelt at Ben Hogan's feet as little children kneel at their mother's knees. His terrible earnestness, the agonised entreaty and grief, and yearning love in his voice; the deep, sobbing breath which shook his "Amen," were in themselves great powers. A low, intense wave of responsive ejaculatory murmurs, half-suppressed sobs and groans, showed how the miners understood that pleading prayer, and that their hearts had been reached at last. Then, rising, Ben Hogan gave out a hymn, which was sung as I have never heard a hymn sung before or since. It went straight home—it was the story of each rough life there; for, like the earth and stone-crusted ore of their gold and silver mines, the miners' hearts were sterling metal, though encrusted with the vicious habits of their class, buried beneath the soil of our neglect—the shame of our indifference. And Ben's true words were as the smelting fires through which the dross was to be burnt away and their purification accomplished. Grey-bearded reprobates, side by side with young drunkards and gamblers, sang, some in broken voices, all with their hearts and souls, the words of the simple hymn—

Where is my wand'ring boy to-night—
  The boy of my tend'rest care—
The boy that was once my joy and light,
  The child of my love and prayer?

Chorus:

Oh! where is my boy to-night?
  Oh! where is my boy to-night?
My heart o'erflows—for I love him, he knows—
  Oh! where is my boy to-night?

In another brief, rugged address, Ben Hogan brought those words home. He painted the contrast between the life of the godly, sober, honest worker and that of the drunken, reckless sinner. He asked the "boys" to choose which life should be theirs. Then it would be with them, as the hymn he now gave out told them

I am resting so sweetly in Jesus now:
  I sail the wide sea no more;
The tempests may sweep o'er the wild, stormy deep,
  I am safe, where the storms come no more.

After the Methodist minister had offered the final prayer and blessing, the missioner asked those who wished to change their lives to stay behind and talk freely with him—he was at their service all night if they needed him—and to come up to his desk and take the pledge at once.

As I left the theatre a long, quiet file of miners passed from their seats to the stage to sign the temperance papers, and Ben was in the thick of his noble work. Driving up the hill in the mule-drawn express waggon, it was strange and hopeful to note the Sabbatical desertion of saloons and closing of stores, and the one thought absorbing me was the hope that the good influences of to-night would be not emotional and evanescent, but permanent and solid, like the missioner's convictions. The next day I was delighted to hear that so many of the boys had assured Ben of their wish to begin amended lives, and had so earnestly begged him to stay in their midst to help their newly-formed resolves, that he had engaged the theatre for his addresses every night that week. It ended in his staying three weeks, so loath were his hearers to let him go, always speaking to a dense crowd. He had to promise to make their settlement the headquarters of his simple mission for a year, going thence to other mining camps. The men got up a collection voluntarily for the board and lodging expenses of "The Evangelist of Butte," as they called him, and thanked him heartily for agreeing to their plan. Soon good promise was given that the work so strangely begun would last; for the saloon and bar-owners held an angry meeting to consult as to what steps they must take to guard off bankruptcy, so greatly did their gains fall off, and many helplessly decided the matter by closing and packing off to other more congenial camps where no miners' evangelists and broad-minded Church missionaries could so unkindly combine against rich proprietors for the sake of reckless, lawless miners. Of course, the conversions were not so

missioner desired, but this fact proved the solidity of the effect produced on many; and never again did the same tide of godless, immoral living swamp the camp as before Ben's arrival. For, as Adam Bede says, "A good *solid* bit of work lasts, if it's only laying a floor down. Somebody is the better for it being done well besides the man as does it."

Many kept the pledge, and many broke it; and there was one sad breakdown when, in Ben's temporary absences on one of his mission tours, a pugilist—by no means a "converted" one—visited the camp, and so revived old tastes and prejudices that, alas! the "boys" attended in crowds a free fight of so brutalising a kind that in the end strong reaction set in again. Ben's words, taking them behind the scenes in his graphic, homely descriptions of the pugilist's life, were recalled; ruinous betting disenchanted many, and the frightful intemperance and quarrelsome ways of brutal pugilists made them good texts for Ben's denunciatory discourses on his return, and the delinquent "boys" were soon shamed back into order; but it had been a terrible lapse into old ways, and its consequences saddened many. Miners so often migrate from one camp to another, in search of higher wages, that this changing feature of their lives is disheartening to the mission worker.

Ben Hogan's stay, like his work, was, perforce, therefore, for a season; but, wherever his hearers went, they carried away with them the remembrance of his burning words of faith in God, of love for his fellow-man, of his brave, practical work in their midst, and would be the better for it. He truly cared for his rough brothers, and understood them, being himself a rough working-man. Knowing that life was all too short for such work as his, he let not "his purpose fade, he left no task undone," and set them an impressive example of the power of simple earnestness in well-doing not likely soon to be forgotten by anyone who gratefully rejoiced to have taken part, as I was permitted to do, in the memorable mission of the Evangelist of Butte.

Blanche Medhurst.

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THE BOYS' BRIGADE.

THIS is the title of a movement which was started in Glasgow in 1884, and which has already reached from Wick (in the extreme north) to Penzance. It is simply a means to retain the lads from twelve to seventeen who break away from the Sunday-school, and its success may be measured by the number of boys at present enrolled—6022.

One hour during a week evening is devoted to a short service and drill, but the principal work is a Bible-class on Sabbath evening.

We welcome the movement quite as much on behalf of the teachers, as for the sake of the lads. It presents the opportunity for Christians in the volunteer force to consecrate their training to the service of God. The officers of the four London companies are nearly all members of the London Scottish. How much scope there is in London for its volunteers to become good soldiers for Jesus Christ by training the older lads of the ragged schools in habits of obedience, discipline, and Christian manliness!

Friends who wish for details should communicate with Mr. W. A. Smith, 22, West Nile-street, Glasgow.

EAST LONDON EMIGRATION.—By means of the East London Family Emigration Fund, in the management of which the late Lady Hobart for many years took so active a part, 125 emigrants were last year sent to Canada. The emigration season has now commenced, and many working-men, with good characters, are earnestly seeking help to enable them to go out to a land, where, as so many friends testify, persons "cannot help getting on if only they will work and are steady." In describing what she witnessed during a visit to the homes of many who had emigrated to Canada, Lady Hobart wrote: "It was really delightful to see how happy the people were; the steady, quiet, family life, and cheerfulness, and such safe caring for the children. How different from their former lot in East London!" A strong recommendation of the association is that working expenses are almost *nil*, amounting in one year to merely 5s. 8d.! The Marchioness of Ripon (1, Carlton-gardens, S.W.)

ANGELS UNAWARES.

In a recent meeting, at the Aldersgate-street Young Men's Christian Association, a City manufacturer stated that some time since he was in great distress and anxiety. It was pointed out to him that God had said, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Acting on the suggestion, he and his wife did call upon the Lord, who abundantly answered; and praise and gladness filled their hearts and their home. Just at this time a conference of one of the religious bodies was being held in the neighbourhood of their house, and, accommodation for the delegates being solicited, they offered to receive two. Only one came, and he a Scandinavian. He proved to be a man of beautiful Christian character.

Just at this time, having received the Lord into their own hearts, these friends were greatly exercised about the needs of the world. It suddenly occurred to them that, close at home, were the hands working in their city factory. Having greatly enjoyed the conversation of his Swedish guest, it occurred to the employer that he would ask the men and women and young people in the factory if they would like to hear his friend give a short address. They replied, "Yes; they had no objection." So he came and told them, somewhat diffidently in his broken English, something of his own spiritual experience. During the day a petition, numerously signed, was presented from the operatives, asking that the Swedish gentleman would address them again the next morning. He gladly responded, and this time, being invited, he spoke with great liberty and power; he pressed home on their acceptance the Lord Jesus Christ as a personal Saviour. At the close of the address, the employer, quite unused to evangelistic work, but being very desirous to secure some immediate result from the deep impression evidently made, asked those who had enjoyed the address, and would like the speaker to come again, to testify their approval by a hearty clap. They all responded. Being thus encouraged, he asked those who would promise not to make it "hot" and disagreeable in the factory for any who desired to begin to live a Christian life, to testify their goodwill in the same way. So many heartily responded that he was encouraged to ask that any who would like to accept the Saviour, and begin the new life at once, would testify their desire by coming to the front. He was astonished at the result of his inquiry. Men and women were seen kneeling down all over the factory—at the tables and at the machines, crying for mercy and acceptance. A group of four boys, in deep earnestness, were seen kneeling together at one machine. There was no work that day, but one continuous pointing of anxious, seeking souls, to the Lord Jesus Christ in the Word of God.

Ever since that day it has not seemed out of place to commence the work in that factory with singing and prayer, and weekly meetings established for the workers have been well and heartily sustained. Certainly God's grace was manifested on this occasion out of the line of our customary notions. May its sovereignty often be manifested in many new phases in the coming days in the City of London!—*Association News.*

FRANCE.—Monsieur le Pasteur Lassalle is located at St. Just-en-Chaussée, and is one of two pastors having the spiritual oversight of an immense district in the Department of the Oise, extending over a distance of 200 miles. I am well acquainted with the locality, and can testify to the almost insuperable difficulties that test and try the faith of these zealous workers. For all this work there are only two pastors, a colporteur, and one schoolmaster-evangelist. With all the help these poor folk are able to supply themselves, and that received from the Societies existing in Paris, it is quite impossible to meet existing demands, while the appointment of a third pastor to assist in this itinerant mission work—pressingly needed as it is—is quite impossible without outside assistance.

George H. Giddins, Cong. Min.

THE GOSPEL for the WORLD.

ROUSING THE SCOTTISH CHURCHES.

(BY A SPECIAL CORRESPONDENT.)

EDINBURGH.

Moving from town to town, one is rejoiced, in these bright spring days, to find the farmers busy casting their seed into the soil, now released from the chilling bondage of winter. For the husbandmen this is eminently the season of hope and faith, as well as unremitting toil. Having broken up the fallow ground, he is scattering with a generous hand, and covering in, the corn, in the confident assurance that summer suns will shine and rains will fall, and the autumn time will bring its rich reward of harvest plenty. Which things are a figure of the spiritual processes at work, in connection with the missionary campaign. In past months and years the evangelist has been putting in the Gospel plough, and awaking many from cold indifference and unconcern. The breath of God has been blowing on the people and preparing them to receive the good seed of the kingdom. During their brief stay in the beautiful Scottish capital, the three missionary evangelists have been very busy. They have conferred with the pastors, seeking to awaken their interest and enlist their powerful aid in embuing the churches with the missionary spirit. They have addressed large gatherings of young women and young men, affectionately beseeching them to consecrate the dew of their youth to the noblest of all ends—the gospelising of the heathen at home and abroad. They have spoken to mixed assemblies, setting forth the duty and privilege of every believer to be a fellow-worker with God, and pressing home the need for an entire consecration of heart and life. Apart altogether from its direct results in the increase of foreign workers, this movement ought to do something in raising the tone and standard of Christian life among the churches. The audiences have been fairly good, certainly not so good as they should have been, considering the magnitude and importance of the subject. No help has been afforded by the Edinburgh daily press, though the meetings were well advertised. I have not seen in the intelligence columns of any of them a line to indicate that such a movement was in progress. Religious matters, it would seem, are poorly represented just now in the press of the Capital. The leading journal seldom loses an opportunity of satirising evangelical doctrines and their advocates, while the new paper *The Scottish Leader* does not, I understand, come up to the expectations formed with respect to it.

THE DOOM OF THE UNBELIEVING HEATHEN.

In several of his addresses Rev. J. Hudson Taylor has given out very plainly his interpretation of Scripture teaching on this subject. Many people, he said, say it is a serious question, whether we are doing any good at all by going to the heathen. Are we not increasing their responsibility and their guilt? They are not responsible now because they have never had the offer of the Gospel. Are we not putting them in a worse position than before? Such are the objections that are urged to missions. We need to take all our thoughts about God and his relation to the world from the only book that is authoritative. But taking that as an argument we reply, if it were worth anything, we ought to carry it to its logical issue, and say, What a pity it was that the Gospel ever came into the world at all, putting people in a worse position than before. If we consider it in that way we see its absurdity. But let us turn to Paul's letter to the Romans, and see what God says about the position of the heathen. The Apostle says, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." You think, perhaps, that no doubt there is far more in London, Liverpool, or Manchester. Do you think Bombay, and Calcutta, and Pekin, have got none? Some of us do not speak much of the vileness of heathendom. We do not feel called on to be the devil's reporters; we prefer to represent what God is doing. But we could tell you some fearful things about that ungodliness and unrighteousness against which the wrath of God is revealed, even though it be found in Hindoos, or Africans, or Chinamen. Some people seem to think that the heathen has a very good excuse. They have never had the Bible or heard of Jesus Christ; why, then, should they be lost? Well, God's Word says they are "without excuse." How will He deal with them? In Rom. ii. 6 we read, "God will render to every man according to his work." There will be a revelation of the righteous judgment of God in that day; He will render to every man as justice requires. There will be "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew and also of the Gentile." So you see the Gentile in his heathen darkness is not exempt. There is no respect of persons with God. "As many as have sinned without law" shall be saved, because they have no revelation? Oh no! "shall perish without law; and as many as have sinned in the law shall be judged by the law...For these having not the law are a law unto themselves." They know that the things they do are not the things they ought to do. "Is God unrighteous who taketh vengeance?" If so, "How shall God judge the world?" Yes; the heathen sin knowingly. But they do not know, as we do in Christian lands, what is the power that can deliver them. It is only as we accept Christ as our Saviour for this present life, as well as from the penal consequences of sin, that we are delivered from its thraldom. And since the heathen are so bad, the question comes, Where does the fault lie? Does not the blood-guiltiness rest on us who have in our hands the remedy, and who withhold it? If we withhold the Gospel, how shall we look in the face of the Lord—we who have disobeyed his command, we who might have gone, but have not gone, to seek and save the lost in heathen lands? How many Chinamen have told me they wished they could live different lives. They do not know where to obtain the power, but we do. How can they obtain this power unless we go and preach the Gospel to them? We do want to take to heart the Scripture statement of the position of the heathen, otherwise our efforts will be emasculated by the idea that because they have not had the Gospel therefore they are saved.

A DISOBEDIENT ARMY.

In the same address Mr. Taylor dwelt most impressively on the crime of disobedience to the plain command of God. We are all proud of our soldiers, he said. When we read the account of the wonderful charge at Balaclava, we were proud of those men who at the word of command rushed to certain destruction. We felt that Great Britain had gained fresh laurels from the valour and obedience of her sons who went straight into the jaws of death, in obedience to the order of their superiors. I hardly need to apply the lesson. We Christians are soldiers in another army. We have a Captain whose word of command has been handed down to us:—"Go ye into all the world, and preach the Gospel to every creature." And yet we all sit still. Imagine a general, having marshalled his forces, and brought them into the presence of the foe; he calls his officers, and directs them each to go in a particular direction, but they all decline to go: not one of them moves. What should we think of such an army? Are we not very like them? And what is the result? We are losing blessing at home. It is my solemn conviction that if we do not have a great wave of missionary revival, we, as a nation, will largely rush into infidelity. Our Master is a very wise and loving Master. He could evangelise the heathen without us, but He knows his Church cannot afford to lose the privilege of sharing in the work. It is in his love that He prompts us to go. How many churches in this land are not more than half or three-quarters full. If a large

our church pews at home would soon be too small. If the foreign field had its proper hold upon us, home missions would be developed. The ends of the world are now brought to our very doors. The language is no hindrance. Still, God's people stay at home. There are thousands in this country who might go to Africa, India, South America, China, or the Continent, at their own charges and preach the Gospel. We have about thirty in the China Inland Mission, ladies and gentlemen who are thus preaching the Gospel and helping forward the work with their own private means. Why should not thousands do the same thing? You little know what a blessing you are losing by staying at home.

CHURCH DECLENSION AT HOME.

At the meeting for men held in Dr. Whyte's church, Mr. Radcliffe read a striking extract from a speech by the late Dr. Duff to the effect that if the British churches continued to spend such a large proportion as they were doing on home work, as compared with that devoted to the heathen, such criminal selfishness would result in deterioration. On this point Mr. Radcliffe referred to some statistics, supplied to him by the publishers of *The British Weekly*, as to the state of the major denominations in England, including the Church of England, Methodists, Independents, and Baptists. The result of these statistics he stated to be that in the case of one or two of these churches, especially one (which he did not specify) there was an absolute retreat; the number of members in 1886 was less than in 1885. Others are standing still, and none of them are keeping pace with the natural increase of population in Britain. And this, notwithstanding the vast sums that are being spent in connection with churches, besides Sunday-school effort and other volunteer agencies. So that we find the words of Dr. Duff, spoken some thirty years ago, have come to pass.

TO YOUR KNEES, O ISRAEL!

At one of the meetings in the Free Assembly Hall Mr. Radcliffe said that what we want with respect to this matter of the Gospel for the world is not so much exhortation as prayer to God that he would open our eyes, as the prophet prayed that the eyes of his young servant should be opened. Then we should see that the hosts of the Lord who are on our side are far more than the hosts of those that are against us. Oh, that at the coming Assemblies of the Presbyterian Church in this city in May there may be a great opening of the eyes of ministers, and elders, and members of the churches at these meetings; and through them to be spread over the country! Then we should get to the Second Book of the Old Testament. There would be a mighty Exodus of ministers and of people. Our eyes are closed—not by the Lord, but by Satan, so that we seem to think the Lord's house is to be built only in South Britain and North Britain, and in Protestantism. A poor miserable hut it would be, filled only with Protestant saints. If the scales were to fall from our eyes, and the mighty Spirit of God gave us willing hearts, the result would not only be the seeing of the Lord's command, but the doing of it with alacrity. It would be a glorious exodus that would bring blessing to far-off parts of the earth; but you cannot bless Africa from Edinburgh without a blessing coming straight back to Edinburgh again.

MR. CLARKE'S FERVID APPEALS

have been thoroughly in line with the addresses of his companions. To the men assembled in Free St. George's Church he addressed a strenuous exhortation to manliness of life and action. "Quit you like men and be strong." It is a slur upon Christian manhood that in Christian effort of all kinds there are nearly one hundred women engaged for one man. At the noon prayer-meeting in the Free Assembly Hall, on April 4, Mr. Clarke presided; in his address he dwelt on the powerlessness of much of the Christian life of to-day, and the encroachments of worldliness. He described the West-end society in London as being honeycombed with infidelity and with disregard of Christian principle. While the people are thus living for the gratification of the moment, many of their spiritual teachers are unfaithful to their trust and do not lift up a warning voice.

AN IMPRESSIVE MEETING.

The most impressive of the series hitherto was the closing meeting in the Free Assembly Hall on the evening of Monday, April 4. Mr. **Hudson Taylor** began his address with the startling statement that since the proceedings began, three-quarters of an hour before, 2700 persons had gone into eternity in Africa, India, and China; that is, at the rate of 300 in each country every fifteen minutes! Have we ever realised this solemn fact? And have we thought of the inspired words:—"If thou forbear to deliver those that are drawn unto death, doth not He that pondereth the heart consider it?" How many times has the condition of the heathen cost us a meal or a night's rest? Then Mr. Taylor referred again to the teaching of Scripture as to the fate of the unbelieving heathen. Who, he asked, are responsible for their damnation, but the Church, since God has provided a remedy? Who are starving the people, but those who are withholding the corn? Christ says, "Go ye," and we reply, "Master, we will not." Are we really half saved? For our own souls' sake we must not forget the heathen. Notwithstanding all our neglect, I believe God is going to pour out such a spirit of missionary revival as the world has not yet seen. Oh, young friends, will you not give yourselves up to your Master's service, and carry the light of the Gospel to some of those millions who are going down to unblessed graves? The evangelisation of the world is a thing that comes very near home. Do you wonder that the children, even of godly people, are growing up to be ungodly? Our children look at us not as we are on platforms, but as we are at home, and if they see that we are not faithful to our Master, is it wonderful that they do not believe in our religion? If the Christian Church would but take up her true position, five years would not pass before the whole heathen world would be reached.

In supplementing these solemn and searching words, Mr. **Radcliffe** told of some who were with him during his visit to Scotland two years ago. Stanley Smith and Charles Studd are now at work in China, and the former has already had the joy of baptizing sixty-two Chinamen, besides starting an opium refuge. General Haig has since been through great parts of Arabia, like Caleb spying out the land, and seeking to find suitable spots for missionary effort in connection with the Church Missionary Society—and this though he is almost a confirmed invalid, the result of jungle fever in India. Among other interesting facts mentioned by Mr. Radcliffe was the going out, some time since, of two Norwegian young women, to whom the missionary call had come. What an example for their more highly favoured British sisters! Then a very promising effort is about to be begun in the region of the Soudan territory, 3000 miles long by 700 broad, and almost unexplored. It has a population of 50 millions, probably far more, and not a single missionary. Some young fellows from Cambridge are going into this unknown country without being sent, except by the Holy Ghost. One of these attended a recent Conference at Ramsgate. He seemed quite a stripling, and had very little to say about himself; but when he spoke to the people, it seemed as if the Holy Ghost were moving in the meeting. He had already penetrated 500 miles into the interior of Africa, beyond where any white man had gone. He is going out with the view of supporting himself, saying to a chief, "I will build for you a better house than you have got," and afterwards going on to another place, teaching the people there useful arts, and at the same time preaching the blessed Gospel. Before closing this interesting statement Mr. Radcliffe called for a move to the front on the part of Scottish young men, hoping that some devoted David Livingstone would be empowered by God for the foreign field. The name of Livingstone is one to conjure with in Scotland, and on several occasions has been used with much effect the mention of his consecrated life and service for his beloved Africa, devotion to whose interests he sealed with his life-blood.

After some earnestly solemn words from Mr. Clarke, at his invitation a considerable proportion of the audience stood up as indicative of their desire to be wholly consecrated and used of God, as He might lead. An after-meeting followed, to which many remained, and listened with all-absorbing attention to words of wise, affectionate counsel by Mr. Hudson Taylor. From the teaching of the Word, fortified by incidents in his own experience, he exhorted all to take every matter in their life, big or little, to God, in the confident belief that He would point out the plain path to be followed, and would provide all things necessary for the fulfilment of his commands. A holy awe seemed to brood over the company, the Spirit of God being manifestly at work. At the close of this second meeting several lingered yet longer, and conversed with the evangelist as to the things that had been spoken. Probably that meeting will have the honour of supplying some of this year's tribute of a hundred recruits for the Inland Mission.

HELENSBURGH.

Little need be said about the one day's visit to this pretty town on the Clyde. Meetings were held afternoon and evening. At the former meeting Mr. Taylor and Mr. Clarke addressed Christians earnestly as to the duty and privilege of a fully consecrated life; the rest of soul that comes from recognising the constant care of the Good Shepherd, and the fruitfulness of a life completely under his control. The evening meeting, at which all three brethren spoke, was devoted to an exposition of the claims of the great heathen world on the best devotion of the Christian Church, and the spiritual destitution there that so vividly contrasts with the excess of Gospel light at home.

SOLDIERS IN CAIRO.—In a letter just to hand a Christian soldier stationed at Cairo says that he and a few other Christian comrades are endeavouring to provide a place of recreation for the soldiers stationed there away from the wine-shops, &c. They have a reading-room and coffee-bar, and meetings are also held. Much good might be done among their other comrades if they had the means to carry on the work. After Mr. Caine's revelations concerning Cairo, some of your readers may perhaps feel an interest in our soldiers there. Papers for the reading-room would also be very acceptable. Corporal W. Moon, Ordnance Store Corps, Cairo, or myself, will gladly be mediums of communication on behalf of the work.—Yours faithfully, **Geo. Holmes.**

Soldiers' Institute, Gibraltar.

"THROUGH THE EYE TO THE HEART."—Mr. J. Downe Cox has a novel way of reaching the people. He has drawn on cloth a series of original pictures suitable for exhibition at special meetings and entertainments, whether indoors or in the open air. In the course of his addresses, which can be adopted either for adult or juvenile gatherings, Mr. Cox presents, earnestly and forcibly, the advantages and blessedness of a life of godliness, temperance, thrift, and purity, the illustrations making a lasting impression upon the minds of the hearers. During the summer months Mr. Cox goes from village to village on his tricycle, and the novelty of the pictures at once secures and arrests the attention of an audience. Anyone desiring the services of Mr. Cox during the coming season should communicate with him at once. His address is 63, Stockwell Park-road, Clapham, London, S.W.

Canon Wilberforce is expected to sail for New York, April 14, for a tour through the States and Canada. We trust he may return in renewed health and vigour.

Visitors to Malvern will be glad to know that the Worcestershire Baptist Association have commenced holding services every Lord's Day in the Assembly-rooms, prior to their building a chapel, and are well supplied by different ministers of the denomination.

PROPHETIC CONVENTION.

The fourth annual Convention for the Study of Prophetic Scripture, connected with the world-wide Prayer Union for the coming of the Lord, will be held on the 27th, 28th, and 29th inst., in the Conference Hall, Clapham-road, S.W. The following invitation has been issued:—

Again, dear friends in the Lord, we invite you to our annual Convention for the Study of the Prophetic Scriptures. With an ever-deepening conviction that the second mighty crisis of the world's history is at hand, and that the Lord will soon be on his way to our earth, we would direct your thoughts to the Word which He has caused to be written for our guidance in these last times. We ask you to assemble with us, that we who fear the Lord, and think upon his name, may speak one with another, and lift up our hearts with one accord to Him; that we may anticipate the presence of our King with rejoicing, and, at the same time, solemnly consider how we may abide the day of his coming. The signs of the times become more and more portentous as the years roll on. Around us lie the ruins of many a worldly institution; the fabric of society is tottering; lawlessness and insubordination are rampant; government becomes more difficult. The inventive skill, the energies, and the wealth of men are being devoted in an unwonted proportion to the preparation and munitions of war; never since there was a nation has the world been so filled with armed men. And the internal condition of the peoples is no less threatening than their external relations, for among all of them civil strife is casting a shadow of Socialism before it. There is a wide spreading of knowledge, but crime does not diminish, and infidelity is thriving. Romanism waxes stronger, and is again lifting up its head; once more the Pope is appealed to and accepted as the arbiter of nations. Moreover, a flood of Eastern Paganism is now adding to the confusions of Christendom, and many who have listened to the preaching of Christ are abandoning themselves to demonism, magic, and astrology. Meanwhile, the whole nation of the Jews is disturbed from the security of its dwelling among the Gentiles, and their return to Palestine has already commenced. Still more, a remarkable movement is going on among them, which may result in the formation of the goodly remnant of which the prophets speak. Can we compare these and many other things with what the Lord has revealed concerning the state of the world at his coming without a conviction that the acceptable year is fast drawing to its close? And is it not high time to press the study of the prophetic Scriptures upon all clergymen, ministers, Sunday-school teachers, and Christian workers of every kind, that the great event, which shall come as a snare "upon all them that dwell on the face of the whole earth," may not surprise those whom they may instruct, or, at least, not through any fault of the instructors?

We therefore affectionately invite you, dear friends, to a contemplation of God's own Word at this solemn crisis, and entreat you to bear our Conference on your hearts before Him, that He may make it a cause of blessing to many, and use it to prepare his people for the presence of their King. Yours in the hope of his coming—

E. W. **Bullinger**, D.D., vicar of St. Stephen's, Walthamstow.

A. R. **Fausset**, D.D., canon of York, vicar of St. Cuthbert's, Heworth, York.

C. **Graham**, Congregational Church, 2, Loftus-road, Shepherd's-bush.

G. H. **Pember**, Budleigh Salterton, Devon.

C. M. **Pym**, rector of Cherry Burton, Hull.

J. **Gosset-Tanner**, Emmanuel Church, Maida-hill.

F. **Whitfield**, vicar of St. Mary's, Hastings.

A YOUNG MEN'S CHRISTIAN INSTITUTE has just been opened at Richmond, the project having already won the sympathy of Christian people in that neighbourhood. It had its origin in a Bible-class, conducted for some years by Mr. Head, who in speaking as to the purpose of the Institute, for some time felt to be a necessity, said this is to extend the kingdom of Christ in the hearts of the young men of Richmond, and to show that faith and trust in God constitute the true and manly life for a young man to lead. Thankfulness was expressed at the opening meeting that so many of the young men of Richmond are willing to engage in spiritual work, and for this fruit of the faithful labours of many years in the Bible-class already referred to. The Institute is in the Quadrant, at the corner of Duke-street, and will be known as the Shaftesbury Rooms.

ONE MORE DELUSION.

Added to the many delusions that have recently come before us, we have yet another of which to warn our readers. "Jegar-sahadutha" and "Mizpah" are the respective titles of two periodicals, reaching us from the Swedenborgian Free Circulating Library, to which we referred some weeks ago. Their editress, while not yet fully committed to so-called "New Church" teaching in its entirety, is sufficiently in accord with it to be adopted by the zealous agents of this false system as a co-worker toward the same end, viz., the turning of people away from the truth to give heed to fables.

This person seems to have had stored up for years a number of dreams, followed by certain hallucinations (which she calls "visions"), until, unable to contain them any longer, she brings them forth for the enlightenment of a benighted age. The immediate occasion of this was the reading of a book, the teaching of which, she informs us, "together with the Saviour's Sermon on the Mount, will form the golden tables of the law in the reign of righteousness about to commence!" Our credulous editress tells us of the "anxious interest" with which she read this book, but says, "willing as we were to accept it, there still appeared to us a want of substantial evidence. We longed to see this Divine person (the writer), and wondered greatly why, knowing our desire, she came not to satisfy it. Subsequently the following passage reassured us, 'Blessed are they that have not seen, and yet have believed.'"

And so this deluded woman takes a leap in the dark, believing—not a testimony from God, but, without a shadow of evidence, that of a Swedenborgian oracle; and she is emboldened by the narration of another's dreams to chronicle her own, to which her readers are now being treated in the little magazines named. She did not "try the spirits, whether they are of God," and the legitimate fruit of wilful ignorance and disregard of God's Word is being reaped by her and others, as victims of "strong delusion." She shows the breadth of her sympathy by giving the writer of "The Flying Roll" "a cordial grasp of the hand" (apparently ignorant of the fact that "the hand" of "Jezreel," its author, who was never going to die, has for some months been cold in death). She finds in his teaching "an idea singularly in sympathy with her own," that as the blood is removed from the body, "and the spiritual element substituted, pain and death would disappear."

Again, she says:—"The Bible is but the first edition of God's Word to men. Who dare say when or where that Word will end?" That Word ends with the Book of Revelation, in the last chapter of which the Lord Jesus testifieth: "If anyone shall add unto these things, God shall add unto him the plagues that are written in this book." "The faith," for which we are exhorted to "earnestly contend," is one which is complete, needing no further revelation, and is "once for all delivered unto the saints" (Jude, 3).

As for the dreams of these dreamers, they will end only when once their stock becomes exhausted, and they get cured of their dreaming. Plain and solemn is God's Word about all this: "I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbour. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. xxiii. 25, 28). God grant us in these last days of error to hold fast, and hold forth the word of life, while we let human dreams and "old wives' fables" go as so much chaff before the wind.

CONTINENTAL SCHOOLS.

Dear Sir,—Those who have paid any attention to mission work on the Continent cannot estimate too highly the references in your editorial letters from Rome to the value of evangelical schools. It needs but to see a live mission work to which such an adjunct is attached to be fully persuaded upon that point. Yet how difficult is it to get our Christian friends to apprehend the fact. In connection with the Breton Mission at Tremel, Côtes-du-Nord, France, there are two efficient "Bible" day schools, as we prefer to call them. There are forty boys attending each. The parents, mostly Catholics, highly value them, and dare the worst from the Curé to secure such a blessing for their children. But it is far easier to obtain help for the Mission, when we cite—as, thank God, we have been able to do—eighteen adult baptisms and even more conversions during the past year than, we can by recounting a year's steady work of loving teaching of God's Word, and, of course, the usual subjects which will satisfy the Government inspector. The State will not help because we insist that the teaching of the Bible shall enter largely into the curriculum.

We sadly want a school for girls as well; we have a female visitor who does a little house teaching, but we need a female teacher and helper. We should welcome some kind Christian lady who has means of her own, and is seeking a mission work near at home.

Cheltenham. W. L. Lang.

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NOTES FROM LIBERIA.

Mrs. Amanda Smith, writing from Cape Palmas, expresses her warm thanks for the many copies of The Christian sent in answer to her request. She says:—

I do so much love to read them, and I have sent them far and near. They have been messages of life, light, and instruction in Gospel and Bible truth to many. I should be thankful for any more your readers can send.

Some months ago I went down the coast as far as Lagos. I had been labouring at Cape Palmas since February last year, and needed a change. I had but little rest; for the Lord opened a door for me there, and though I was weak in body, his promise was made good, "As thy day, so shall thy strength be."

The people of Lagos were most kind. I left several copies of The Christian to be distributed among the people, especially those containing articles on Popery, which is much on the increase there. I also spent five weeks at the American Baptist Mission House, where Rev. William David and his good wife were very cordial. At his request I conducted evangelistic services at his chapel, and also at the Wesleyan Chapel. These are the two largest in Lagos. At the schoolroom of the Church Missionary Society I also conducted a service for women, and gave several addresses to the young in the school of which Miss Harding was the lady principal. She had the spiritual interest and welfare of the dear women and girls at heart, and spared no pains to point them to the Lamb of God. I had wished her a long life in Africa, but she was taken ill with fever and was ordered to England, where she died shortly after her arrival. How my heart was smitten when I heard this! She, like so many of England's noble women and men, laid down her life for the evangelising of my people in Africa.

Since my return from Lagos, the Lord has given me a new field, a native town, about a mile away. I cross the river every Sabbath, and we have a very interesting Sabbath-school in each town, with from twenty-five to fifty little native boys and girls. It is remarkable how eager they are to learn, and how fast they get on. The women, too, are becoming interested. At first they would not come near, but now they listen and say, "We are glad you come and tell us about God." There is also a night school for native boys, which is doing well. The tracts and books I have received are doing a good work among the Liberians, which is preparing them to go forth among their brethren.

TRAINING THE BLIND.

The meeting at Grosvenor House, on Wednesday last week, at which the annual report of the Royal Normal College and Academy of Music for the Blind was read before a distinguished audience, was (says *The Pall Mall Gazette*) as interesting as it was unique. Proceedings were commenced by a musical performance, at which the pupils of Dr. Campbell gave the most satisfactory proofs of the fact that the blind, if thoroughly instructed, may become not only artistic performers but cultivated musicians. A special feature of the musical programme was the introduction of a highly-talented pupil of the Normal College, Mr. Hollins, whose rendering, together with MM. Joachim and Hausmann, of Beethoven's Trio was a marvellous performance. It was a strange and, notwithstanding its encouraging features, a pathetic sight to see the blind man at the piano, behind him two masters in the world of music to whose perfection he can never attain, though he be gifted with the same genius, on account of his sad infirmity. Behind them, half in the shade, silent, but all attention, sat Dr. Campbell, the blind principal of the college, who, by his own example, has proved that a blind man can be both a leader and teacher of the blind. In the room adjoining that where the meeting was held, some two score of blind children were busily engaged in what appeared to be to them very interesting, and what certainly was very pretty work. The girls were occupied with that useful educational toy known as Kindergarten work, and the boys in modelling the most charming little objects in putty.

The Duke of Westminster, the president of the college, opened the proceedings with a few remarks on the excellent work done at the college. His Grace was followed by Mr. Mundella, who, after referring to the noble example which Mr. H. Fawcett had set to the blind, pointed out that the college, which was begun with two pupils fifteen years ago, was now attended by one hundred and seventy pupils, and that one hundred of the pupils who had been trained at the college had, during the last year, earned no less than £10 000 by their own endeavours. There are 4000 blind persons in London alone, and from 40,000 to 50,000 in the United Kingdom, many of whom were as yet without any instruction at all. Germany had set the good example in educating its blind; there were parts of Germany in which no blind beggar is to be found anywhere, and as long as there is a blind beggar to be seen in our streets, our education of the blind will not be what it ought to be. Full support should therefore be given to this highest form of charity by which the blind are taught to become useful men and women. Mrs. Fawcett, in a short but excellent address, said that the duty of resignation was practised patiently by the blind, but that to the passive virtue of resignation the active virtue of courage and self-reliance ought to be added.

An address of particular interest was given by Dr. Joachim, who has shown his sympathy with Dr. Campbell in putting his splendid talent on many occasions at the service of the institution. He said that he had seldom had greater pleasure in joining a partner in music than on this occasion. His own career had been greatly influenced by the performances of a talented blind organist in Germany, who had first opened his eyes to see what music could be in a man's life. In his kind, genial way, the great violin virtuoso remarked that if he had the choice he would like nothing better than to teach the blind, "which, however, is not as easy as it is to play the fiddle." Mr. Henry Leslie heartily approved of the methods employed by Dr. Campbell, who did not believe in the word impossible. Several other gentlemen spoke cordially of the institution at Upper Norwood, which it need hardly be said might benefit a larger number of blind persons if the public would help to increase its funds.

The Christian.

April 14, 1887.

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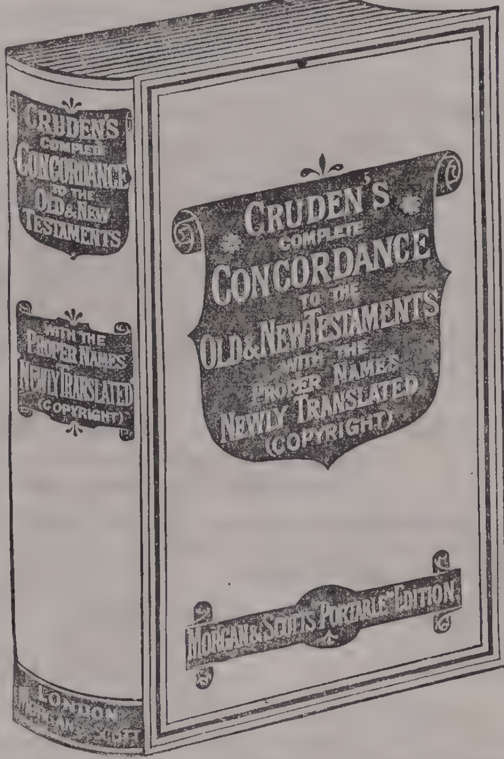

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CASE FOR THIS WEEK.

CASE AT BIRMINGHAM.

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A LADY AT MAIDSTONE, writing me on behalf of a poor girl, says: "Members of our family occasionally take your medicine, always finding benefit. My brother-in-law was a patient about four years ago, and *knows that, through your aid, his life was saved.*"

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THE RAILWAY MISSION.

As an illustration of the grand work that is being done by the Railway Mission, I may mention an interesting fact told me at the recent Leicester Conference. One who works amongst the fallen had picked up a young girl who had recently been betrayed. Finding she was in great trouble he took her to his home. The next day, the girl having expressed a wish to be sent to her mother in South Wales, our friend took her to the station to see her off. While taking her ticket he noticed a man watching the girl; put her where he would, the stranger soon took up a fresh position, where he could see her.

While lifting up his heart to God, the train entered the station, and the next moment, the guard alighting, recognised our friend as one who had conducted a mission service the previous Sunday night at which he was present. Seeing him look so dejected, he asked him his trouble; a few words served to explain matters, when the guard at once took the poor girl under his protection, placed her in a compartment next to his brake, promising, on reaching Birmingham, to place her under the care of another guard, who he knew would see her safe to her journey's end.

Let us strive for the conversion of these railway men, as each one brought to Christ becomes at once the protector of the many young and friendless girls who are constantly travelling by rail.

W. T. Float.

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EVANGELISATION IN SCOTLAND.

The report of the Scottish Evangelistic Association states with satisfaction that its efforts have been crowned with success. Special reference is made to the missions in Edinburgh, Dalkeith, Galashiels, Linlithgow, and Kinghorn conducted by Messrs. W. R. Lane, and Charles Inglis, and Rev. Hugh Price Hughes. Mr. Lane's work in Edinburgh in the early part of October covered the entire ground, the meetings being so arranged that each church, except one, enjoyed the privilege of five Bible lectures in the afternoons of the first week, and six evangelistic addresses on the evenings of the second. The results were highly gratifying, about one hundred anxious souls having been personally dealt with, while there were many testimonies of genuine conversion to God. The subsequent mission in Dalkeith, Linlithgow, and Kinghorn was also very greatly blessed, as was that of Mr. Charles Inglis in Galashiels, where there was a series of union meetings in connection with the Free and United Presbyterian denominations.

Mr. Hughes's mission in Edinburgh marked an epoch in the year's life of the city. During the twelve days he delivered thirty-four addresses, by which he embraced every class of the community. A large number of thanksgivings were proof that these had been fruitful in blessings for eternity.

Tent work was carried on by an arrangement with the Committee of the Border Counties' Tent Society, and the value of this form of evangelistic effort was again abundantly shown.

A most important decision is stated at the close of the report—viz., that it is intended during the ensuing summer and autumn to select from the theological halls of the University, New College, and United Presbyterian College those who have already proved themselves acceptable preachers of the Gospel, and to send them forth into the country "two and two." Great things are expected from this new departure. These messengers will doubtless receive a warm welcome from ministers and church members, a ready hearing from young men, and a far-reaching blessing to themselves and their future ministry. These students' missions will commence about the middle of May. The office of the Association is at 5, St. Andrew-square, Edinburgh. The superintendent is Dr. Moxey.

For the Young.

THE PEARL OF GREAT PRICE.*

HOW A CHILD OBTAINED IT.

Mary Jones, of Ty'nyddol, was born in 1784. Her father was a poor weaver, and she herself plied the same trade all her life. Her parents were members of a small Methodist Church, set up in the neighbourhood about that time. In those days children were not allowed to come to church meetings. But Mary's mother used to take her with her when eight years old to carry the lantern before her when she went to meetings in the evening. In virtue of the service this child rendered her mother she was allowed to be an exception from other children, and was thus privileged to enter the "Society" with her mother; and not one day did she discontinue to belong to this Church militant until she was called up to the triumphant Church above seventy-four years later.

Mary was about ten years old when Rev. Thos. Charles set up one of his circulating schools at Abergynolwyn in that district, under the care of John Ellis, who also set up there a Sunday-school in connection with the day school; and, although Mary had some two miles of a stony mountain track to walk on her way thither from her home at Llanfihangel, yet was she, the inquiring girl of Ty'nyddol, one of the first and most regular scholars at both schools, as far as the poverty of her parents allowed it. She made proof in both of them that her Creator had blessed her with a mind more able than that of the generality of children of her own age in that part of the country. She distinguished herself, especially in the Sunday-school, by treasuring up in her memory, and repeating aloud, whole chapters of the Word of God, and by showing how well she understood it.

As it happened in thousands of poor homesteads in Wales in those days, when there was no Bible Society, there was no Bible at Ty'nyddol. The Bible nearest at hand that Mary could be allowed to use was in a farmhouse about two miles from her home. The kind owners of that Bible allowed her to come whenever she was minded so to do, and read it there. And she, poor little girl, walked thither every week—like a hart to the water-brooks—to read and to search it, and to learn whole chapters of it by heart for the Sunday school at Abergynolwyn. She was thus, the whole first six years of her religious course, without a Bible of her own; yet so strong was the love this poor young girl had for the Divine Book, that she continued the whole of those six years to walk to that farmhouse, in order to read this Bible thus kindly lent her. The one thing her heart longed for during those years, was to possess one whole Bible of her own. Every halfpenny and every penny she received from the neighbours for some trifling service was carefully cast into her small consecrated treasury, hoping that some happy day she might see a whole sum sufficient to enable her to buy "a Pearl of great price," which it was her one only thought to possess.

After six years of bee-like diligence in gathering together her pennies and halfpennies in her small treasury, the whole amount reached the sum which she heard was the price of the last edition of the Welsh Bible published the year before. She went to Llechwedd, to William Hugh, a preacher and an oracle in small matters in that neighbourhood, to ask him where she might buy a Bible. His answer was, that there was not a Bible for sale anywhere nearer than Bala, at Mr. Charles's; but he feared lest all the Bibles Mr. Charles had received from London had been sold months before.

Would not such an answer as this—to one who had to walk some twenty-five or thirty miles to fetch a Bible, and the uncertainty whether, after all, there would then be a Bible to be got—would not such an answer as that have been a death-blow to the zeal of an ordinary poor young girl? But the poor young girl of Ty'nyddol was not an ordinary one. Young as she was in years, poor as were her station and dress, untried and far as the way was, and strange also as the gentleman was of whom she expected so great a favour, and withal, uncertain as she was whether he would have a Bible to sell when she got there—yet so urgent, so overpowering, was Mary's desire to possess a Bible, that she resolved to risk the journey and to face all those obstacles for the sake of the Book.

One summer-like morning in the spring of the year 1800 we might have seen our brave young girl of Ty'nyddol get up at early dawn and start on her distant journey towards Bala. She had borrowed a wallet in order to bring her treasure home safe and sound, if heaven and Mr. Charles granted her desire. She had shoes to put on her feet when she reached the town of Bala; but she carried them in her wallet on her back, and walked barefooted all the way thither.

The morning was remarkably fine. A soft breeze sped her onwards with "the heartiest tenderness"—the smooth expanse of blue firmament overhead, without a cloud to wrinkle it, like the one large eye of heaven, looked down steadfastly upon her with the warmest affection. In one word, all objects and voices in creation, above her head and around her, said, as it were, with one accord, "Go forward with a good heart, thou Welsh maid! Our great Creator, who is thine also, has commanded us to use every means in our power to encourage thee on thy journey, and to assure thee that He Himself feels the deepest sympathy with the object of thy walk this day, to inquire about his Word. We have also reason to believe that in his secret designs He purposes some great event in the world, that is to follow thy journey of to-day. Go boldly forward, brave girl! with the God of the Bible, and with our eyes and our smiles on thee."

Mary arrived at Bala late in the day—too late to have an interview with Mr. Charles that night; it being one of the rules of his home-life, on account of his feeble health—"to go to bed early, and early to rise." So, in accordance with Mr. W. Hugh's direction, ere she left Ty'nyddol, she inquired for the house of David Edwards, an old and respected preacher in Bala. After he had asked and understood the object of her coming, and had heard the whole of her simple and touching story, the warm heart of the old patriarch came to feel the deepest interest in her. "Well, my good girl, it is too late for us to see Mr. Charles to-night; he is in the habit of going to bed early, but he will get up at daybreak to-morrow. Thou shalt sleep here to-night, and we shall go to him as soon as he is up in the morning, to enable thee to reach thy home to-morrow night."

(*To be continued.*)

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SEDGLEY MISSION.

The motto of this Mission, "Jesus Only," is well exemplified in the spirit pervading its twenty-seventh report. Earnestly do the workers labour to get the people in, and with no little success, as the attendance of 60,000 persons in the course of the year at the various indoor meetings well attests Band of Hope meetings, together with various agencies for adults, are all made use of to teach the grandly simple lessons conveyed in the "Old, old story of Jesus and his love," that is full of life-giving power for old as well as young. But the necessity for the individual personal dealing of the soul with its Saviour is wisely insisted on, and the danger of dependence either on feeling or forms. Thus it is upon a sure foundation that the work proceeds, and the workers have many proofs of the presence of God in their midst, convicting and converting by his Holy Spirit.

The Sunday morning prayer-meeting and the after services are well attended. Besides these, open-air services are frequently held, with an aggregate attendance during the year of about 10,000 persons. Much-needed relief to poor families is given from time to time, and tract distribution has been continuous. For such true-hearted work we are at all times deeply thankful. The Mission is conducted by Mr. F. A. Homer, J.P., Sedgley, Dudley.

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* From a little work entitled, Mary Jones of Ty'nyddol. Published by *Hatchards, Piccadilly.*

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

OWING to the Easter Holidays, and the consequent necessity of going to press some days earlier than usual, all communications received after Thursday last will be acknowledged in our next issue.

Next week we purpose giving portrait and sketch of Rev. Dr. Culross, Principal of the Baptist College, Bristol.

The usefulness of Boys' Homes, and their value in social economics, have been grandly illustrated in the person of the lad whom the police found sleeping night after night on the stairs of London Bridge, and whom the Lord Mayor sent to the Gordon Boys' Home at Fort Wallington. The Secretary of that Institution reports that he has turned out a hard-working, willing, and well-behaved boy, making good progress in schooling, and in the band as a flute player. Thus at the cost of £22 a year for a few years a valuable life is reclaimed, and the State is saved from that most expensive of all its burdens—a criminal life.

Sir Charles Warren is at present spending a portion of his leisure in an extremely useful and instructive manner. No longer able to explore the secrets of Palestine, by the aid of photographs and a magic lantern he is greatly increasing public interest in them in England. He places on the screen faithful pictures of Mount Sinai, of Jerusalem, and Mount Moriah, and creates fresh interest in them by the information he imparts regarding them, which he obtained by his personal efforts.

An extraordinary incident has happened at Frankfort-on-Main. Messrs. Baron and Barnett, of the Mildmay Jewish Mission, were there taken before the magistrate to declare the character of the Hebrew literature they were distributing. They submitted that the contents of the books set forth that the true Messiah had come, and was the Saviour of both Jew and Gentile. Not being able to read Hebrew, the magistrate required some confirmation. He therefore sent for the Chief Rabbi, and imposed upon him the duty of examining the New Testament to see whether these things were so. The result was that the Rabbi confirmed the statement, only adding that he considered the arguments employed were old, and so the missionaries were set at liberty, and went on their way rejoicing.

The cause of poor children was greatly helped by the able speech made by Mr. S. Smith in the House of Commons regarding the resources of Canada for the absorption of our young paupers into an industrial and agricultural population. Between the Poor Law Guardians and the Industrial School authorities there are no fewer than 80,000 children in keeping in England at present, the larger proportion of whom, tainted from birth, are likely to be paupers or worse. We hope Mr. Smith's proposals will receive the deep attention they deserve from all classes of the community.

We are glad to know that the decision of the Bombay Law Court regarding the native marriage laws is not to be accepted as final. There are many in the Presidency who deeply sympathise with Rukmibhai, and are raising a fund to carry the matter further. A Hindoo authority, lecturing in Bombay, has pronounced that infant marriage is not authorised by their scriptures, and that the marriage of widows is perfectly valid. It is said that the Government will be asked to appoint a Commission to inquire into the whole question. We sincerely hope that the request may be granted.

An important paper was read at the Victoria Institute on the evening of the 4th inst. by Mr. S. R. Pattison, F.G.S. This distinguished geologist has devoted many years to the study of the coral reefs of England. His conclusions in relation to the pedigree of these corals are adverse to the Evolution theory. There is no evidence of gradual development from a lower to a higher type. The old corals of ancient reefs were as highly organised as the modern. There is no appearance of change of species. Coral life burst upon the stage all at once. Science can give no account of its introduction without parentage.

It is satisfactory to find that the scare of some timid Christians about Evolution was founded very much on dogmatism and assumption, and not on universal facts. In the matter of causation, science is confessedly dumb. The old faith of the creation of organic life is returning where it was shaken. Where science is helpless, affirms Mr. Pattison, the Christian may still say, "O Lord, how manifold are thy works, in wisdom hast Thou made them all; the earth is full of thy riches."

Our contemporary, *The Christian Irishman*, states that the editor of *The Independent* wrote to Cardinal Gibbons, of Baltimore, with reference to "the movement now going on in the Anglican Church having for its object the re-union of Christendom," and that the Cardinal replied to the effect that he considered union most desirable, but that its conditions are practically these: Absolute submission to the Pope, the renunciation of the Bible, the surrender of conscience and private judgment, and, lastly, the whole teaching of the Church (of Rome) to be believed under peril of anathema. There is, of course, nothing new in this statement of Romish terms, and there was no necessity to go so far as Baltimore for it; but the circulation of it throughout America will be useful.

Rev. Dr. Jessop's account of the condition of the labourers in Norfolk and Suffolk, given in his volume, "Arcady," is in many respects distressing, though they are making remarkable progress. Sobriety and chastity do not in many districts seem to be held in much regard, and the moral tone is singularly low. As is the case in our large towns, doubtless the wretched housing is responsible for so deplorable a state of things. It is pleasant to meet with the ploughman or the ditcher in sentimental verse, but to visit him in the midst of the wretched surroundings of his home, soon disabuses the reader of his illusion. Things are very different now from what they were when Dr. Fraser, the late Bishop of Manchester, acted as Assistant Commissioner of the Agricultural Commission, and conducted an examination in East Anglia, but even now, in thousands of instances, his terrible words would apply:—

> The majority of the cottages that exist in rural parishes are deficient in almost every requisite that should constitute a home for a Christian family in a civilised community....Modesty must be an unknown virtue, decency an unimaginable thing, where, in one small chamber, with the beds lying as thickly as they can be packed, father, mother, young men, lads, grown-up and growing girls—two and sometimes three generations—are herded promiscuously together.

As Dr. Fraser said, "It is a hideous picture, and the picture is drawn from life." And it is not very creditable to our Christianity that so horrible a condition of things should still be possible in England. Perhaps in dealing with the social evil it would be better if we began at the beginning, and endeavoured to stop the supplies by cutting off the feeders, such as this village "one room" factor must necessarily prove to be.

It is stated that the Gospel according to St. Mark has just been printed in raised Chinese characters, for the use of the blind in China. Already, portions of God's Word have been printed in Moon's characters in no fewer than two hundred and forty nine languages. "Send forth thy light and thy truth."

An interesting return with regard to the British Army, recently published, shows that out of 192,929 men there are 39,560 Romanists—a number, doubtless, very largely contributed to by 31,577 Irish who serve. It is noteworthy that the percentage of Romanists has decreased from 28·7 to 20·9 since 1868.

The drink bill for the past year has been cut down to the extent of £363,621, but the expenditure still amounts to the enormous sum of £122,905,785. This sum gives an average of £3 7s. 8d. per head of the population, which shows a considerable falling off since 1870, in which year the average reached its maximum. Rev. Dawson Burns estimates that if the consumption had gone on increasing in proportion to the increase in the population, the bill this year would be £38,718,215 more than it is; therefore we may set down that sum as the net gain through the work of the temperance agencies. What a terrible increase of crime, vice, and poverty would have resulted from the expenditure upon drink of that huge amount? Yet doubtless we shall have to listen to the usual lamentations over the decrease in the revenue, for it seems to be impossible to get statesmen and politicians to recognise the fact that if the drink bill goes up, the national bills for the outlay upon police and poverty go up proportionately, and that a falling off in the excise returns is invariably accompanied by an increase in the revenue from articles the consumption of which injures no one.

A DAY OF PRAYER.

Wednesday was an important day at Exeter Hall, not because there were any large gatherings, but because a few men and women who are working for God met to spend the day in conference with Him. The morning was devoted more especially to personal confession, and seeking richer and fuller revelations of Divine grace, to qualify for larger and better work; and the afternoon and evening were spent in laying before God the varied forms of Christian activity in which those present, and others not present, were engaged. The children of God never come thus together to the throne of grace without results following, and the expectation of coming blessing was frequently expressed during these hours of prayer and counsel with one another. The needs of the world and the lack of energy to go up and possess the land were stated, on the one hand, and on the other God was praised for the rich fruitage given wherever the seed had been faithfully sown.

Mr. Kennedy, the secretary of the Y.M.C.A. at Exeter Hall, asked prayer for fifty out-and-out, intelligent, capable, and Christian young men for open-air work. There are multitudes who will not go into any chapel or even mission-room, but will stand for an hour or two out of doors. Mr. W. Forbes also gave his experience as to this. Mr. H. L. Hastings, of Boston, U.S.A. (whose lectures on the Bible and against infidelity, both spoken and printed, have had and are still having a most beneficial influence) spoke of his imprisonment for preaching on Boston Common, resulting in open-air preaching being much more general throughout the United States. He also gave some terrible facts as to the zealous spread of infidel and obscene publications, not only in England but in India, by a vicious propaganda, and urged to prayer and effort for its counteraction.

Earnest mention was made of Israel by Mr. Colin Young and others; on the one hand the little concern felt by Christians generally on their behalf, and on the other the great encouragement wherever the peace of Jerusalem is sought.

Lord Radstock compared the Christian unity to-day with thirty years ago, when some foremost Christians deprecated the idea of the proposed Barnet Conference, fearing that Churchmen and Dissenters could not meet on such a platform. He urged also to thanksgiving and praise for doors marvellously opened and entered in Russia, and other European as well as foreign nations.

Rev. J. Wilkinson said it had of late years been his habit to ask God to lay upon his heart subjects for prayer, and then having prayed to look out for answers. One recent instance was his prayer for £5000 to distribute 100,000 Hebrew Testaments among the Jews. He had no idea how it would come; and he was subsequently taken so ill that he and others thought he would die. But a cheque for £3000 arrived, and he said, "I shall not die, but live; God is answering my prayer." It was reading the New Testament that converted Rabinowitz, and now another Rabbi has been brought to believe in Jesus, and is preaching Him in the synagogue at Buda Pesth.

Mr. C. Russell Hurditch, who had been guiding the meeting throughout the day, said there were three brethren, Mr. Fawkner, Mr. Baker, and Mr. J. R. Hall, who had come up specially from Newport, Mon., and at his request Mr. Fawkner spoke of the work in that town. On March 25, they had had just such a gathering as the present, on the anniversary of a prayer-meeting sixteen years ago, which had been followed by a revival, in which thousands of souls had been converted, and he believed, as others had said before, that we are on the eve of a great blessing from God.

We cannot do better than close by commending to our readers the two verses which Mr. Wilkinson gave us at the conclusion of this hallowed day: Mal. iii. 10—"Bring ye all the tithes into the store house, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." And Luke vi. 38—"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

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EVANGELISTIC WORK IN ITALY.

A correspondent of *The Record*, writing under date March 29, concerning Count Campello's mission in Umbria, says:—

The Count writes that in spite of many difficulties and opposition he is steadily making way amongst the people, who still flock to the Conferences he holds twice a week at Terni, Arrone, and Ferentillo, and that even when the weather is bad there is a good attendance. Count Campello has fitted up a large room on the ground floor of his own house as a chapel, where on Sunday mornings he reads prayers and administers the Holy Communion to all those who, having regularly attended the Conferences and Bible meetings, show that their hearts are touched by the love of Jesus, and express a wish to communicate. He has been asked to baptize two children, one an infant, the other a girl of thirteen, whose parents had hitherto refused to have the child baptized out of hatred to the priests.

Requiem masses are being celebrated all over Italy for the repose of the souls of the Italian soldiers who fell at Saati, in Africa. Count Campello, therefore, as well as other Evangelical churches, held a commemorative service. The chapel, crowded to excess, contained nearly three hundred people; about two hundred more were obliged to remain on the ground outside. Count Campello writes touchingly of this service, and the hearty co-operation of all his friends at Arrone, in spite of anathemas and excommunication. The presence of the authorities, and the carabiniers being permitted to mount guard, are noticeable facts, as they show the influence Count Campello is gaining over all classes of men in the neighbourhood in which he is working.

The Redemption Army, which is being raised on the principle of the Church Army in England, is very popular, and likely to do good, especially in Terni. The young men who have already joined marched with their banner in the procession at Arrone to the commemorative service I have mentioned above.

From a recent report of Rev. James Wall, as to the progress of the work of the Baptist Missionary Society in Central Italy, we are glad to extract some interesting particulars. There are five important districts under his superintendence—Florence, Leghorn, Civita Vecchia, Tivoli, and Rome, and from the statements made concerning each, it is easy to see how important is this field, with its millions of inhabitants, multitudes of them "hating their priests, hating their Church, practically pagan, and fast becoming a prey to communistic, revolutionary, and atheistic principles."

As to Florence, he says that circumstances have been such as to cause all the evangelical churches in that city to unite. The meetings for preaching have sometimes been well attended, but have not gone on to revival. Though the time is not most prosperous for the work, it is hoped that the darkness is but that which precedes the dawn.

At Leghorn, besides the regular services, Sunday and night school have been well attended, and visits to surrounding places are frequently paid by Signor Baretti, the evangelist. In several of these places there are friends of the truth, who are very desirous for something more than an occasional visit.

The work at Civita Vecchia and the neighbouring district has been more than usually encouraging. The preaching services are much better attended than for some time previously, and upwards of thirty young men attend the night school held every evening. A growing work is also carried on amongst the sailors of the port, by which those of our own country benefit not a little. At Orbetello, also, there is another night school, one of the best in Italy, with an attendance sometimes of over fifty. Other places receive occasional visits from the evangelist. Massa Maritima is on the verge of a vast district, from any point of which, striking off at right angles into the interior, one might proceed without finding a single messenger of salvation. Here the evangelist is the only evangelical minister, but it is gratifying to know that gradually the influence of the Gospel is being brought to bear upon the people, and we may hope that this district, instead of helping the forces of anarchy which threaten Europe, will by and by send its missionaries to the islands opposite or to the near shores of Africa.

In Tivoli and the surrounding neighbourhood the Gospel news is spread in various ways. In Tivoli itself a service is conducted every Sunday, the room in which it is held being sometimes crowded by persons who have come from the towns around. Two of the brethren visit also the surrounding district, selling Testaments, hymn-books, tracts, and books, preaching also, where this is possible. In the course of one such visitation nearly three hundred persons declared themselves willing to receive and read a monthly tract, if such were sent them.

That part of the work which has its centre in Rome is, perhaps, the most interesting and important of all, as exercising a more far-reaching influence. The central point of the operations in Rome is at the Piazza in Lucina. Of this Mr. Wall writes:—"We feel there is great cause for thankfulness in being permitted from year to year to hold forth the one catholic, holy light of God's truth. In the flux and reflux of this rapidly increasing population, under the myriad glance of this many-sided public, the testimony is given, and sometimes penetrates where it might be least expected to." Great opposition is encountered from the Vatican, which sends spies to all the meetings. Yet the Sunday services have been well attended, and here many important branches of work are conducted. Altogether in Rome alone there are six stations where earnest evangelistic effort is continually carried on, and perhaps a better idea of the character and extent of this work will be gained from the following statement, showing the attendances at the various meetings and schools, than in any other way:—

Lucina.—Sunday-school, 2903; mothers' meeting, 982; preaching, 9198; prayer-meeting, 2213; Sunday morning service, 3301.

Trastevere.—Sunday-school, 2518; mothers' meeting, 977; preaching, 7539; Medical Mission, 3267; poor meeting, 6184.

Consolazioni.—Sunday-school, 2605; Medical Mission, 3122; preaching, 10,034.

Serpenti.—Sunday-school, 520; preaching, 5918.

Pratt di Castello.—Preaching, 4377.

Piazza Vittorio Emanuele.—Preaching, 1485.

The two last stations have only been opened a few months; but, with those at Tivoli, show a total attendance, during 1886, of 71,462.

The publication and distribution work represents an aggregate number of nearly 20,000 Bibles, Testaments, and Gospels circulated, besides about 100,000 other books.

The statistics of the Church show 173 members on the books, and 24 baptized during the year.

PECKHAM.—A few believers having three years ago banded themselves together for Christian work, in the thickly populated and poor neighbourhood between Peckham-road and Southampton-street, have now taken the premises at the corner of Edmund-street and New Church-road. Need for such aggressive work is great, for within a radius of about 300 yards there are six public-houses, and sin and misery abound on every hand. The Mission has already been much blessed. The new premises, which are well adapted for the work, were recently opened. The new hall will hold about 300 persons, and a fact worth mentioning is that nearly the whole of the work has been done by the brethren and their friends, after their ordinary day's labour. Revs. Frank M. Smith and Hugh McIntosh, and Mr. John Creer, commended the work. The treasurer is Mr. G. H. Cracknell, 20, Elmington-road, Camberwell.

TO OUR READERS. — THIRD LIST.

In continuation of the list of missionaries who receive The Christian through the kindness of friends, we append, this week, the names of the fifty-one belonging to the

WESLEYAN MISSIONARY SOCIETY.

Missionary.	Address.	Sender.
Rev. William Gibson	Paris, France	M. & S.
Rev. Christian Dieterle	Cannstatt, Germany	Mr. H. T.
Cavalier Luigi Capellini	Rome, Italy	M. & S.
Rev. Robert Simpson	Barcelona, Spain	Miss A. von M.
Rev. William T. Brown	Palma, Balearic Isles	Mrs. B.
Rev. John Laverack	Floriana, Malta	—
Rev. John Scott	Colombo, Ceylon	Mr. J. G. C.
Rev. Thomas Moscrop	Colombo do.	Miss E. P.
Miss M. A. Frédoux	Colombo do.	Miss A. F.
Rev. Samuel Langdon	Kandy do.	Mr. T. R.
Rev. Edward S. Burnett	Negombo do.	—
Rev. Samuel R. Wilkin	Galle do.	Mrs. E.
Rev. W. Charlesworth	Galle do.	Mrs. P.
Rev. Arthur Shipham	Matara do.	—
Rev. Arthur E. Restarick	Jaffna do.	Miss E. J.
Rev. William J. G. Bestall	Point-Pedro, Ceylon	Mr. T. P.
Rev. Thomas Little	Trincomalee do.	Mr. W. P. P.
Rev. Joseph West	Kalmunai do.	Mr. T. P.
Rev. James Cooling	Royahpettah, South India	Mrs. H. H.
Rev. G. McKenzie Cobban	Trivellore do.	Mr. T. P.
Rev. Alfred J. Norman	St. Thomas's Mount, S. India	Mrs. G. F. W.
Rev. T. Frederick Nicholson	Manârgudi do.	Mr. T. P.
Rev. R. Starling Boulter	Trichinopoly do.	Mr. H. D. S.
Rev. Frederick W. Gostick	Karur do.	Mrs. H.
Rev. C. Hale Hocken	Mysore (City) do.	Mrs. A. J. D.
Rev. Ellis Roberts	Shimoga do.	Mr. G. C. S.
Rev. Jas. A. D. J. Macdonald	Dum-Dum, North India	Miss H. S.
Rev. John Brown	Barrackpore do.	Miss J. F.
Rev. William M. Spencer	Ranigunge do.	Mrs. S. N.
Rev. Joseph A. Elliott	Fyzabad do.	Mr. H. T.
Rev. H. Lewis	Conception Bay, Newfoundland	Miss W.
Rev. F. Langham	Bau, Fiji Islands	Mrs. M. E.
Rev. Charles Bone	Canton, China	—
Rev. J. A. Turner	Canton do.	Mrs. G. L.
Rev. David Hill	Hankow do.	Mr. T. P.
Rev. Thomas E. North	Hankow do.	Miss A.
Rev. G. G. Warren	Hankow do.	Mr. G. W.
Rev. George Weavind	Potchefstroom, South Africa	Miss M. C. R.
Rev. Robert F. Applebe	Mafekeng do.	Mr. W. W. G.
Rev. Alfred S. Sharp	Bloemhof do.	Mrs. M.
Rev. R. W. Lewis	Emnceba do.	Mr. T. W.
Rev. Peter Hargreaves	Emfundisweni do.	Mr. T. S.
Rev. J. W. Househam	Etembeni do.	Miss V. M.
Rev. John Williams	Free Town, West Africa	Mr. J. McM.
Rev. James Booth	Fouricarriah do.	Miss A. D.
Rev. Thomas B. Freeman	James Town do.	Mr. T. P.
Rev. Thomas J. Marshall	Porto Novo do.	Miss S.
Rev. Thomas B. Nibbs	Antigua, West Indies	Mr. R. M. S.
Rev. Frederick A. Smith	New Providence, West Indies	Mr. T. P.
Rev. William Tyson	Belize, British Honduras	Mr. T. P.
Rev. J. S. Fletcher	Corosal do.	Mr. T. C. E.

LONDON METHODIST MISSION.

MEETING AT EXETER HALL.

The Wesleyan Methodist Convention in Exeter Hall last week was in many respects a remarkable gathering. Notwithstanding Rev. Hugh Price Hughes's assertion that he is already turning his eyes to the twentieth century, and thinking of that rather than of the nineteenth, many of those present will certainly have felt that as well in the religious as in the political world we are on the eve of great events. Few thinking men but are deeply impressed with the tremendous forces of evil which, at home as abroad, are at the same time sapping the foundations of society, and threatening the very bulwarks of Christianity. From speakers like Rev. Peter Thompson, Rev. Edward Smith, and Rev. Hugh Price Hughes, we got at this meeting a further revelation of the depths of iniquity in this city alone, that would have been perfectly appalling but that we saw clearly too how the forces of the King of kings are being marshalled for the impending conflict, and that "where Satan has his seat," in the West as well as in the East, there presently the battle will be joined all along the line—there the servants of the great King will go forth, confident in his strength, to pull down the strongholds of sin. Happy will those be who are privileged to take part on the side of truth and right in this great conflict, and to see the victory which must crown a fight undertaken in the spirit of dependence upon God which it is evident this will be.

Mr. John Beauchamp, who presided at the evening meeting, cleared the ground by saying that wherever Methodism is feeble, the people are deprived of one great means of spiritual growth and life. In London, unfortunately, Methodism has no influence amongst the upper classes, and to a great extent has lost its hold of the poor. This position must be regained if the two objects of Methodism—the honour of God, and the showing forth of pity for mankind—are to be attained.

In a characteristic address Rev. Thomas Champness, the great pioneer in the work of evangelisation now going on in our villages, urged the claims of the thousands of servant girls at the West-end to sympathy and help, and clinched a telling illustration of his argument by saying, "My feeling is that Methodism must care for the girl that cleans the steps."

Rev. J. E. Clapham (Secretary of the London Mission) then made an important statement with reference to decisions just arrived at in regard to this aggressive movement. Towards the required sum of £50,000, nearly £18,000 has been promised, £10,000 of this being the product of the series of magnificent meetings held recently at Newcastle-on-Tyne, Birmingham, Manchester, Nottingham, and other places. Then the London Mission has determined to proceed on social and philanthropic as well as religious lines. Night after night, by means of various agencies, the true welfare of the people will be sought. Moreover, an effort will be made, by the education of the Christian conscience of the country, and by putting before Christian people the awful condition of the masses, to bring about a better condition of things. It is not right that thousands of little children should be starving, or that women should be ground down to starvation wages by the sweating system. Not the least important part of this statement was that which announced that St. James's Hall has been secured as the headquarters of the Mission in the West-end.

Rev. Peter Thompson, in most pathetic language, revealing at times the depth of emotion caused by the heartrending misery with which he has become so painfully familiar, next gave an account of what the previous speaker called "The most magnificent slum mission in London." Before he commenced this work, he knew comparatively nothing of what hunger, or destitution, or utter misery meant. But painful as this experience is, the joy of being as Christ to these poor people is still greater. The work of blessing began with the children—not those who attend the Sunday-school, but the children from the back and side streets, from the one-room tenements, whose mothers make sacks and finish trousers, and who by the hardest work of from twelve to fourteen hours a day cannot earn more than five shillings or six shillings a week—the children who, alas! in many cases are not wanted at home—the children whom as yet the School Board has not been able to reach. Of these children some five hundred to eight hundred are gathered together on four nights a week, and perfectly wonderful has been the change already wrought in them. One hundred and twenty have been drafted into the Sunday-school, and are enjoying the elevating power of companionship with children who have been cared for. Some of the mothers after a time came to see what it was made their children like so much to come to this school, and now there are three mothers' classes in full working, one with over 200 names on the books, and a fourth will be formed as soon as another lady can be found to take it, but of the mothers' meeting a Bible and Society class has been formed, which now numbers fifty-three members, and grand class-meetings they have. The women have an experience, and it does them good to tell it. In addition there is a sewing-class for senior girls, of whom about seventy attend regularly, and in this way provision is made for them so as to keep them from the public-house. Drink he described as an ever-present foe, involving these poor girls in awful snares before their eyes were open, or they knew how to protect themselves. Then there is the work carried on in the girls' parlour at "Paddy's Goose," and Mr. Thompson told some stories of the grief and terror expressed by some of these girls on reviewing their lives in their true light. One or two remarkable cases of conversion are, it is hoped, the beginning of a change in which the converting power of God will be seen amongst about forty girls attending every night in the "parlour."

Rev. Edward Smith also described a work at Clerkenwell which has gained considerable repute. In six months there has been an increase of from 135 to 270 good, solid members. The Band of Hope has an attendance of 200 children, whilst a Gospel service on Thursday evenings is attended by from 300 to 400 persons, and a men's Bible-class musters over forty.

Rev. Hugh Price Hughes, in the closing address, reviewed the history of the London Mission from its origination at Oxford as a response to the "Bitter Cry of London." The West-end, with its 400,000 rich persons untouched by Methodism, with a poor population as degraded as any at the East-end, with its political refugees from all parts of the world, and more fallen women than in any other part of the world—the West-end, which is the Vanity Fair of the world, and which is competing with Paris as the centre of corruption and vice, he described as the Malakoff of sin, against which from St. James's Hall the London Mission will direct its attacks. Remarking that, though the Mission will be conducted on Methodist lines, it will be carried on in an unsectarian and truly catholic spirit, and that letters from various parts of the world are being continually received expressing sympathy with its objects, he concluded by saying, glancing forward to the requirements of the next few years, that they must be prepared to undertake enterprises on a colossal scale, they must ask and expect great things from God.

ITALIAN REFORMED CHURCH.—Count Campello has been offered a building site for a church and requisite materials. The cost of building will be £200. This is the first church he has had any prospect of building. He says:—"It has been a golden dream. Now soon I hope it will be a reality." The work in Umbria is most hopeful. The people flock to the evangelistic halls in large numbers. Bible-classes are formed, and soon a night-school and class for artisans will be started.

Notes on Daily Readings.

SUNDAY, APRIL 17.—PSALM LXXI.

"WE have here the prayer of the aged believer, who in holy confidence of faith, strengthened by a long and remarkable experience, pleads against his enemies, and asks further blessings for himself."—*C. H. Spurgeon.* "Some of the fathers interpret the Psalm mystically of the Church in her old age, and her trials at the end of the world."—*Plain Commentary.* Some regard the Psalm as applicable to Christ personally, on the ground that ver. 18 may be more correctly rendered, and that his life on earth, short as it was, was prematurely aged through sorrow (John viii. 57): "A view that conveys precious consolation to aged ones, who might be ready to say that Christ could not altogether enter into their feelings, having never experienced the failing weakness of age."—*A. A. Bonar.*

3.—*Be Thou my strong habitation.*—Literally, "Become to me a rock of habitation," a place inaccessible to my enemies, and lifting me up into a sure resting-place, and one of nearness to Thee.

18.—*Now also when I am old and grey-headed.*—"The words signify, 'Forsake me not from this time onward, even were I to live to grey hairs.' Margins of A.V. and R.V. confirm this."

20.—*Thou, which hast showed me.*—The Hebrew reads "us" in the text, and "me" in the margin. In such cases the text is always to be preferred, if sense can be made of it, as it represents the original reading. Here, regarding the Psalm as the language of Christ mystical, the plural is most appropriate, as pointing to what the Head has already passed through, but the members have still before them, viz., resurrection. Read R.V., "Thou which hast showed us...shalt quicken us again, and shalt bring us up again from the depths of the earth."

MONDAY, APRIL 18.—PSALM LXXII.

This, the closing Psalm of the second book, appropriately reveals the coming kingdom upon earth of the Lord Jesus: in other words, the millennial reign of righteousness and peace (Rev. xx. 1—6). It seems like an answer to the prayer in the last Psalm, "Forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come." It was there intimated (ver. 20) that the prayer would be granted to the Church in resurrection, and so we know from Rev. xx. it will be. There will be an earthly people to be reigned over, but Christ's saints are to "live (*i.e.*, in resurrection) and reign with Him a thousand years." Of Christ so reigning Solomon was a striking type. Solomon seems to have been both the author ("a Psalm of Solomon," R.V.), and to a certain extent, as a typical king, the subject of the Psalm; but the Jewish Targum rightly interprets it of King Messiah. The divisions are well pointed out in these words: "A glowing description of the reign of Messiah as righteous (1—7); universal (8—11); beneficent (12—14); and perpetual (15—17); to which are added a doxology (18, 19), and a postscript (20)."—*Alexander.*

1.—*Give the king thy judgments, O God, and thy righteousness unto the king's son.*—"Solomon was both king and king's son; so also is our Lord. He has power and authority in Himself, and also royal dignity given Him of his Father. We are waiting till He shall be manifested among men as the ever righteous Judge."

12.—*He shall deliver the needy when he crieth.*—Oppression will exist on earth during the Millennium; but there will be deliverance from it. The governed are far from perfect; it is the government which is perfection.

16.—*There shall be a handful of corn, &c.*—Better in R.V., "There shall be abundance of corn." Describes the plenty which shall then be.

TUESDAY, APRIL 19.—PSALM LXXIII.

The second book opens with eleven Psalms by Asaph (1 Chron. xvi. 5), all Elohimic (*i.e.*, containing the name of God rather than Jehovah).

"Curiously enough, this 73rd Psalm corresponds in subject with the 37th. It will help the memory of the young to notice the reversed figures. The theme of this is that ancient stumbling block of good men, which Job's friends could not get over—viz., the present prosperity of wicked men, and the sorrow of the godly.

1.—*Such as are of a clean heart.*—Compare Matt. v. 8; and as to the mode by which the heart is cleansed, Acts xv. 9; which is better rendered by R.V., "cleansing their hearts by faith." These cleansed ones constitute the true "Israel of God," for "they are not all Israel which are of Israel" (Rom. ix. 6).

3.—*I was envious at the foolish.*—The word for foolish in Hebrew expresses the noisy bravado of the men of the world in the enjoyment of what they consider their own. R.V., "arrogant."

4.—*There are no bands in their death.*—Better as in margin, R.V.: "There are no pangs in their death," *i.e.*, no pangs of conscience. They die as they have lived, apathetic as to the concerns of the soul. Contrast with this the state of those who were "through fear of death all their lifetime subject to bondage" (Heb. ii. 15). Old Testament saints; alive as to the concerns of eternity, but not yet seeing their full deliverance.

10.—*Therefore his people return hither: and waters of a full cup are wrung out to them.*—"It is to 'the wicked' that 'his' refers. God had not been spoken of. The wicked prevails upon others to leave the right path and to adopt his sentiments. The prosperity these apostates enjoy, appears under the figure of a full draught presented to the thirsty."—*Hengstenberg.*

22.—*I was as a beast before thee.*—"The original hath in it no word of comparison; it ought to be rather translated, 'I was a very beast before Thee.' This is a description of human nature, and of the old man in the renewed saint, not to be excelled."—*C. H. S.*

28.—*It is good for me to draw near to God.*—The Hebrew is literally, "But as for me, nearness to God is my happiness."

WEDNESDAY, APRIL 20.—PSALM LXXIV.

The appropriateness of this Psalm to later times, such as the Assyrian or Babylonish invasions, or even to the times of the Maccabees, has led some to regard it as having been then written; but it is best (as C. H. S. suggests) to regard it as "a prophetic Psalm intended for use in troubles foreseen."

4.—*Thine enemies roar in the midst of thy congregations.*—"The enemies without do us small damage, but those within the Church do her serious harm. As a Jew felt a holy horror when he saw an idolatrous emblem set up in the holy place, even so do we when in a Protestant church we see the fooleries of Rome; and when from pulpits once occupied by men of God, we hear philosophy and vain deceit."—*C. H. S.*

5.—*A man was famous according as he had lifted up his axes upon the thick trees.*—"In the olden times our sires dealt sturdy blows against the forests of error, and laboured hard to lay the axe at the root of the trees; but alas! their sons appear to be quite as diligent to destroy the truth, and overthrow all their fathers built up."

9.—*There is no more any prophet.*—This, along with the reference to "synagogues" in verse 8, both point strongly to the Maccabæan age, but the Spirit of God, through Asaph, could thus foretell and so prepare Israel for approaching trial, and at the same time furnish the Church of Christ with a psalm suited to her long and weary times of trial under Antichrist.

20.—*Have respect unto the covenant.*—"Here is the master-key, heaven's gate must open to this. We may also plead the covenant made with the Lord Jesus for all believers."—*C. H. S.*

THURSDAY, APRIL 21.—PSALM LXXV.

3.—*I bear up the pillars of it.*—Christ is the speaker here, as in the last verse. "I know of none who could have ever said this but Him who said, 'All power is given unto Me in heaven and earth,' and who, as He said these words, ascended up into heaven to exercise that sovereignty, and repair that mighty ruin which had been wrought upon earth when Satan triumphed in Paradise."—*B. Bouchier.*

6.—*For promotion cometh, &c.*—Promotion is literally (as in R.V.) "lifting up." The word occurs as a verb (ver. 7), "lifteth up" another. It is the action of Him who as Judge justifies the righteous (ver. 10), seeing that He had before justified them, though ungodly, by counting their faith for righteousness (Rom. iv. 5).

8.—*In the hand of the Lord there is a cup.*—This is the cup of God's wrath against sin, which the Lord Jesus in Gethsemane prayed might pass from Him, if it were possible. But though possible for Him personally, for God was "able to save Him from death," it was not possible for Him mystically, as the Head, the Husband of his Church. Therefore He acquiesced in God's will. "Not My will but Thine be done." "The cup which my Father hath given Me, shall I not drink it?" But those who reject Christ have yet to drink this cup, yea, "the dregs thereof," as they reject the proffered substitution of his drinking it in their stead.

FRIDAY, APRIL 22.—PSALM LXXVI.

The spirit of this Psalm is Millennial, and points on to a time when the first verse shall be literally fulfilled, and that after the defeat of his enemies alluded to in the following verses. "No Psalm has a greater right to follow Psalm lxxxv. than this. That prepares the way for the Divine judgment as imminent which this celebrates as having taken place."—*Delitzsch.*

4.—*Than the mountains of prey.*—"An emblematical appellation for the haughty possessors of power, who also plunder everyone that comes near them, the proud and despoiling powers of the world."—*Ibid.* The words "more than" in Hebrew are represented by a preposition sometimes used for comparison, but also meaning "from," and it is perhaps better to take it so (with Canon Cook): "Thou art glorious, majestic from the mountains of prey," *i.e.*, returning in triumph from his conquest over the powers denoted by this expression.

9.—*When God arose to judgment, to save, &c.*—This might be better rendered, "When God rises to judgment (it is) to save all the meek of the earth." Compare Ps. xcii. 7 for a similar construction, where our translation rightly inserts "it is." The verse thus contains the cheering prospect that the time of God's rising up to judgment is also the time of the salvation of "the meek of the earth." Well may "Selah" call for a pause to meditate on all that is involved in this great truth.

10.—*The wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain.*—Or, rather, "shalt Thou gird Thyself with." So almost all critics, as the verb is frequently used of girding oneself with a sword. "God girds Himself with the remainder of the wrath directed against Him. That is, the wrath of the enemies must even to its last remnant serve Him as a weapon by which to accomplish their destruction."—*Hengstenberg.*

SATURDAY, APRIL 16.—PSALM LXXVII.

"This hymn now before us is for experienced saints only, but to them it will be of rare value as a transcript of their own inner conflicts."

2.—*My sore ran in the night and ceased not.*—A most unfortunate rendering, now happily abandoned. It should be, "My hand is stretched out in the night without ceasing" (so Delitzsch and R.V.). The outstretched hand refers to the Jewish attitude of prayer (Ps. lxxxviii. 9).

7.—*Will the Lord cast off for ever?*—This and the next two verses convey the lament arising from the Psalmist's sadness of spirit, the depth of which finds its deepest expression in "I remembered God and was troubled," of ver. 3. A sense of desertion leads him to ask, is this to last for ever?

10.—*And I said, This is my infirmity.*—Or "sickness"—"disease." He now gets relief by turning away from sin-sick self to the "years of the right hand of the Most High." The words, "I will remember," though not in the original, convey the sense, and are preserved by R.V. It is an Old Testament edition of Rom. vii. 24, "Oh wretched man that I am...I thank God through Jesus Christ our Lord."

20.—*Thou leddest Thy people like a flock, &c.*—This abrupt close of the Psalm is a puzzle to critics who cannot understand its meaning. Moses and Aaron suggest the great Prophet and Priest of whom they were types (Heb. iii.—vii.). This glorious Person is an answer to all the Psalmist's grief. "The Spirit of God knows when to cease speaking, which is more than those do who, for the sake of making a methodical conclusion, prolong their words even to weariness."—*C. H. S.*

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2. “The wages of sin is death.”
2.* “The gift of God is eternal life, through Jesus Christ our Lord.”
3. “Repent ye, therefore, and be converted, that your sins may be blotted out.”
4. “Repent and turn to God, and do works meet for repentance.”
5. “The soul that sinneth, it shall die.”
6. “In whom we have redemption through His blood, the forgiveness of sins.”
7. “All have sinned, and come short of the glory of God.”
8. “Except a man be born again, he cannot see the kingdom of God.”
9. “The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.”
10. “Behold the Lamb of God, who taketh away the sin of the world.”
11. “The Son of Man is come to seek and to save that which was lost.”
12. “The Lord is good to all; and His tender mercies are over all His works.”
13. “The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.”
14. “Blessed are they whose iniquities are forgiven, and whose sins are covered.”
15. “When we were yet without strength, in due time Christ died for the ungodly.”
16. “Ye are all the children of God by faith in Christ Jesus.”
17. “Whosoever will, let him take the water of life freely.”
18. “Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ.”
19. “Seek ye the Lord while He may be found; call ye upon Him while He is near.”
20. “Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God.”
21. “Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.”
22. “God commendeth His love toward us, in that while we were yet sinners, Christ died for us.”
23. “As by one man’s disobedience many were made sinners, so, by the obedience of One, shall many be made righteous.”
24. “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.”
26. “The just shall live by faith.”
31. “As many as received Him, to them gave He power to become the sons of God.”
32. “The blood of Jesus Christ His Son cleanseth us from all sin.”
33. “Through this Man is preached unto you the forgiveness of sins.”
34. “Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.”
35. “God sent not His Son into the world to condemn the world; but that the world through Him might be saved.”
36. “He that believeth on the Son hath everlasting life.”
37. “He that believeth not the Son shall not see life; but the wrath of God abideth on him.”
38. “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”
39. “God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.”
40. “I am the way, the truth, and the life: no man cometh unto the Father, but by Me.”
42. “Let us run with patience the race that is set before us, looking unto Jesus.”
43. “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.”
44. “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”
45. “Suffer little children to come unto Me, and forbid them not.”
46. “He shall gather the lambs with His arm, and carry them in His bosom.”
47. “Children, obey your parents in all things: for this is well-pleasing unto the Lord.”
48. “I love them that love Me, and those that seek Me early shall find Me.”
51. “Remember now thy Creator in the days of thy youth.”
52. “Rest in the Lord, and wait patiently for Him.”
53. “Casting all your care upon Him; for He careth for you.”
54. “The Eternal God is thy refuge, and underneath are the everlasting arms.”
55. “He hath said, I will never leave thee nor forsake thee.”
56. “I have learned in whatsoever state I am, therewith to be content.”
57. “As thy days so shall thy strength be.”
58. “In all their afflictions He was afflicted.
59. “Whom the Lord loveth He chasteneth.”
60. “Believe on the Lord Jesus Christ, and thou shalt be saved.”
61. “Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.”
62. “He is despised and rejected of men; a Man of Sorrows, and acquainted with grief.”
63. “He was wounded for our transgressions, He was bruised for our iniquities.”
64. “The chastisement of our peace was upon Him; and with His stripes we are healed.”
65. “All we like sheep have gone astray; we have turned every one to his own way.”
66. “The Lord hath laid on Him the iniquities of us all.”
67. “Look unto Me, and be ye saved, all the ends of the earth.”
68. “Ho, every one that thirsteth, come ye to the waters.”
69. “If any man thirst, let him come unto Me, and drink.”
70. “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.”
71. “It is the blood that maketh atonement for the soul.”

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28. “God is love.”
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MEDICAL MISSION, TRAVANCORE.

From the annual report of this Mission, as well as from private letters to hand, we get much valuable information concerning a most interesting work. Dr. E. Sargood Fry, in his report, after mentioning some of the features of the medical work in the Central Hospital at Neyoor, where there is accommodation for about twenty-four patients, speaks of one case in which, having been called in to attend a native lady, her husband showed his gratitude for the service thus rendered by allowing him on the following Sunday to hold a religious service in his house, at which upwards of twenty of his friends and relations were gathered. Amongst the in-patients a Flower Mission is carried on, the beautiful nosegays, with little Tamil texts affixed, being highly appreciated.

A wide-spreading work is being done by means of native Bible-women, their field of labour being practically limitless. On the occasion of the opening of the Kottarakara Church, one of these Bible-women was the only native woman in the room who was dressed, and the contrast between her and the pinched, starved faces of all around was very striking. She has an evening class at her house, to which some go after their day's work in the fields and learn to read. The two sons of this woman are engaged in mission work, one of them, a catechist and schoolmaster, being a very promising young man. In another case the Bible-woman is allowed to teach even Brahmin children in their own homes. At Trevandrum meetings for educated Hindus and Mahommedans are constantly held at the Free Reading-room, and there are many evidences that the truths of the Scriptures are effectively working in the minds of the people. The Brahmins are beginning to read the Bible.

It is hoped that soon it may be possible to take more girls into the boarding-school, and these will in most cases remain until they are fifteen years of age, whereas, previously, ignorant parents have frequently taken the children away when uite young.

Any communications in reference to the work may be addressed to Mrs. Porter, Moffat-villa, Alumhurst-road, Westbourne, Bournemouth.

◆

COW CROSS MISSION.

When a mission comes of age, though it cannot be deemed venerable, yet it is no longer a child. This honour has been reached by the Cow Cross Mission, the twenty-first report of which is before us. What varied experiences our brother William Catlin has passed through in that time! The old district has been largely swept away for warehouses and other improvements, and so some of he worst plague-spots in Clerkenwell have disappeared. But as predicted by our Lord, "the poor ye have always with you;" so there is still poverty enough in the locality to call forth all the resources both of the churches, and of these evangelistic missions.

The report of this Mission shows steady work. The indoor meetings are not so numerously attended, but those in the open air are very encouraging. 9000 Testaments have been sold, and 36,000 tracts and books distributed. Whatever success has attended the Mission is of a permanent character, as the converts stand, the aim being to build them up in the Word of God. The band of hope, mothers' meeting, Sunday-school, children's dinners, &c., have been continued; but the new feature is a Home of Rest at Ventnor, where the weary workers may gain strength for fresh labour. Copies of this report may be had of Mr. William Catlin, 17, Claremont-square, Pentonville, N.

SCANDINAVIAN MISSIONARIES.—Nine young Norwegian missionaries will shortly leave Stavanger in Norway for Africa and Madagascar. They have for about six years been studying at the mission school there, where they have also had some training in ambulance and medicine.

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Earnest Christian labourers are frequently heard saying, "Our hope for the future is in the children." Bands of Hope and other agencies are endeavouring to influence them for good, and especially to teach them to steer clear of the rock—strong drink. The Children's Special Service Mission, embracing them with loving arms, seeks at once to enlist the little ones under the banner of the Saviour. It gently leads them to a knowledge and love of those Scriptural truths which are able to make them wise unto salvation, and to an early acquaintance with Jesus Himself, who is able to keep them safe amidst the temptations of life.

Mr. Bishop, the secretary, showed how the influence of this Scripture Union is spreading in many lands. In Japan there are 4000 members in 200 different places, some of these being adults who have thus learnt to prize the Word of God. In a seminary at Travancore, where two years ago a branch was formed, there are now 970 members, and at Ceylon there are 1500. Letters were read from many other places, all telling of progress and of blessing to the little ones thus banded together. In Great Britain there are 2900 branches, and altogether there are about 300,000 members, all united by this common bond of union, reading the Scriptures every day, in twenty-eight different languages. The wish expressed by one of the speakers, that as a little child he had formed the habit of daily reading the Bible, and that thus its precious lessons had become the sooner impressed upon him, would, we doubt not, find an echo in the hearts of many as they listened to the interesting account of the work of this Mission.

The story was continued by Mr. J. A. King, who spoke of different phases of the work in the public school. Many testimonies of appreciation of its value have been received from parents, from boys themselves, from old boys who have left school, and from teachers and others, who have said that boys who are members of this Union are amongst the best boys in the school.

Mr. Trickett, from his former experience as secretary, spoke of the practical side of the work. The children are being brought to Christ by this instrumentality—they are taking the Word of God, and feeding upon it day by day. Sometimes it was said that this was a Union for well-to-do children, but he had seen a great deal of the work done in Manchester, Liverpool, Birmingham, and other large places, and one of the very best branches of the Union was at Birmingham, amongst the very poorest children, many of them without shoes and hats. It was very interesting to know of the variety of work done, and this was full of encouragement also, for it showed how easy it is to set the little ones definitely to work for the Master. He urged secretaries and others, who may have opportunity to gather a few children together, to take up the matter in a spirit of prayer, and then they will soon find how delighted the children will be to be doing something. Let the children of the rich be led to work for the poor, their sympathies being enlisted by reading to them of some such institution as Dr. Barnardo's.

Mr. C. H. Nash told how, in a few days, he got one hundred boys in a public school to form a branch; and was followed by Mr. George Banaster, of the mission yacht *Kingfisher*, from whose graphic pen many a delightful story has appeared in the pages of *Our Own Magazine*. Rev. A. J. Shepherd also added a few closing words.

We have no space to do more than notice the admirable address given by Rev. F. B. Meyer, of Leicester, who presided. In it he referred to the influence of the sainted William Pennefather, as seen in the work of this Mission, which is growing broader and deeper day by day. He urged all, by the study of God's Word, to be, as Kepler said he was when making his discoveries in astronomy, "thinking over again the thoughts of God."

A TIME-HONOURED SCHOOL.

For three-quarters of a century the "Old Castle" Ragged-school, situated in Castle-yard, Holland-street, Southwark, has been famous for its annual gathering of former scholars and teachers, as on these occasions it is usual for friends to be present who were connected with the school at its commencement, now over eighty years ago.

At the seventy-sixth of these anniversaries, special interest was excited by the presence of a well-known author of Sunday-school literature, Rev. Robert Tuck, a former teacher at Castle-yard. He gave some interesting reminiscences of Castle-yard as he knew it many years ago when, as a lad of eighteen, he undertook a class in the Sabbath-school. He then followed with earnest exhortations to the parents and teachers on their responsibilities and duties to the children.

On the 28th ult. the annual distribution of prizes took place at Castle-yard, when over seventy books were presented to successful scholars for diligence in Bible study, &c. The meeting was conducted by Mr. Harry Ebdon, the hon. sec., who gave a suitable address.

The committee of the Ragged School Union have contributed £100 towards the re-building of this venerable school, where for eighty-five years a devoted Christian work has been carried on among the poorest children of Southwark. Previous to voting the grant the school was visited by a deputation from the Union. Great interest was taken in the inspection of the building, as it is one of the very first Sabbath-schools established in London, and the reputed birthplace of the great Ragged-school movement. Mr. Ebdon's address is 44, Richmond-terrace, Clapham-road, S.W.

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OBITUARY.

MISS EDITH STREET.

The many friends of this young sister in the Lord will regret to hear of her death at Oldham, on March 23. She was the daughter of John and Susannah Street, and, though only twenty-three years of age, had given many tokens of a truly devoted and consecrated spirit.

TWO NATIVE PASTORS.

On January 1, Rev. Daniel Jayasinha, Singhalese pastor at Cotta, Ceylon, who was ordained in 1868. A C.M.S. missionary says of him:—"He was a true pastor and shepherd, and loved the flock. He leaves us all a bright example of faith and patience, and of unwearied labour among his people." The China Mission of the Protestant Episcopal Church of America has lost its oldest native clergyman by the death of Rev. Kong Choi Wong, who had been a Christian teacher of his countrymen for forty years. He was the first convert at Shanghai, and was ordained in 1851.

MR. ROBERT SIMPSON.

We regret to record the death of Mr. Robert Simpson, of Glasgow, who died on Sunday evening, April 3. For many years he was pastor of the Govan congregation, and was widely known throughout Scotland as a successful evangelist and prominent temperance reformer. He took a great interest in the Mizpah Band, which was formed during Mr. D. L. Moody's last visit to Scotland. He was in his eightieth year, and had just returned from an evangelistic tour in the North, where in six weeks he had addressed sixty meetings. He spoke at a meeting at Renfrew on Friday, and attended the Mizpah Band on Saturday, being only seized with his fatal illness on Sabbath morning.—*Christian Leader.*

HENRY FOQUETT.

"A good and holy man has passed away from us, and it is a pity that we have so few left of the same type." So wrote one of the Christian merchant princes of London last week of his venerable friend, Colonel Foquett, who fell asleep in Jesus on March 20, in his eighty-third year, at Reading. To many of our readers he was known as associated with Christian work at home and abroad. He was the founder, when a military officer in Assam, more than forty years ago, of the Assam and Cachar Mission. Some years ago, when his Association was merged in the Anglo-Indian Evangelisation Society, he became one of its honorary treasurers. Up to January last he continued, though for years an invalid, to keep up correspondence with the friends of his Assam Mission, and to collect funds for it.

JEWS IN CALCUTTA.

A lady engaged in mission work in Calcutta says in a recent letter to Rev. W. G. Brockway, of the London Missionary Society, Bhowanipore:—

There are a great many Jews in Calcutta. With the respectable part of them I rarely come in contact. But I frequently meet that part of the Jewish community which is not respectable. These Jewish, or "Hebrew," women, as they prefer calling themselves, come from various Continental countries:—Germany, Austria, Russia, Hungary, Italy, and Spain. Most of them can read in Hebrew, though they cannot often read the language of the country of their birth. They have Hebrew books. I had some Hebrew tracts given to me, and it was wonderful to see how eagerly these poor women took them and began reading them aloud in the street. But, alas! they were soon read through, and I had nothing fresh to give.

There are a number of Hebrew men living in the same locality. They are worse than the women. The poor women are the victims, the men are the traders in the bodies and souls of the women. They bring them here by false pretences and keep them in bondage. I often feel heart-broken thinking about these people, "of whom as concerning the flesh Christ came." How degraded they have become. The poor Hebrew women seem to feel no shame. In this they afford a marked contrast to the few (so-called) Christian women from the Continent; the latter do feel shame, and often speak very sadly of their lives.

In addition to the Continental or Western Jews, we have in Calcutta many Eastern Jews, from Arabia, Persia, and even Palestine. They all understand the Hebrew language. I wish we could have some pretty Hebrew cards, like Mrs. Grimké's to distribute. Passages taken from the Old Testament Scriptures about the Messiah might be greatly blessed.

SERMON LANE MISSION.

The annual meeting of this long-tried institution was held on Tuesday, last week, at Myddelton Hall, Islington, Mr. C. J. Malcolm in the chair, supported by various ministers and laymen.

The report, read by Mr. Cooksey, the secretary, narrated an amount of work done by the Mission of the most diversified character, ministering to almost every want of the poor, from the cradle to the grave. It is difficult to infuse an element of novelty into details which have been for so many years the subject of reports. Suffice it to say, that the Gospel has been preached on Sundays to audiences that have taxed the dimensions of the Mission Hall; that a week-night service has been largely attended, tract distribution carried on, and the sick visited. The Maternal Society, the sewing-class, the mothers' meeting, the Gospel Total Abstinence Society, the Band of Hope, the penny bank, the coal club, the soup kitchen, and the Christmas dinner fund, have each done their work of kindness. Invalids have been sent to the seaside, and the summer excursion has gladdened eyes—wont to rest chiefly on gloomy streets—with a vision of God's works in the country.

The Sunday-school now numbers the attendance of 400 children. An institute for young women and another for youths has been opened. The latter has been attended with the most gratifying results, no less than six hundred members having joined it. Elder Sunday-school boys are thus kept within a healthy Christian influence.

The health of Mr. Fuller, the superintendent, which had been seriously impared by his breathing the unhealthy atmosphere of so many sick rooms, has considerably improved; and he has been able from his sick couch to direct, with good effect, the plans of his zealous fellow-labourers.

Much enthusiasm for the work of the Mission was expressed by the various speakers, and it is obvious that such an institution must cut up by the roots any socialistic movements that might otherwise leaven the masses in the neighbourhood of Sermon-lane.

WITNESSING IN SOUTH GERMANY.

The following experiences of Pastor Christien Dieterle in South Germany will be read with interest. There appears to be more freedom in the present day for the spread of Gospel truth:—

From 1864-66 he was stationed at Hall. It was his second appointment, and he had no helper. Near by was Beldersroth, a village of, perhaps, 300 inhabitants, where a congregation had been gathered, in a private house, of five or six praying souls. Here an interest began soon to be awakened, the congregation increasing, and many being converted. People came in from other villages. The custom had become prevalent there for the young people to go around the streets singing secular songs. Of this fondness for music he took advantage, taught the young people to sing well in four parts, and soon, with the songs of salvation, displaced those of ribaldry and uncleanness.

This soon awakened the powers of evil. The work was denounced in the pulpit, and warnings uttered against false prophets, and wolves in sheep's clothing; and so dangerous did it become to go late at night from the meetings to the railway station that the people detailed squads of attendants to protect him.

One Candlemas Day, the Pastor called at the house of a widow with several sons, one converted, one intensely hostile, and the rest indifferent. The servant, an earnest friend of the work, warned him not to enter. "John," said she, "is watching for you with a gun at the head of the stairs, and I have been watching for you too from the kitchen window."

He turned away, and went to the meeting. The mother and the friendly son, Henry, desired him to return with them, saying that John was now ashamed of his conduct. He complied, but had not been long in conversation when the mother suddenly sprang up, and he saw the muzzle of a gun thrust through the door. Henry seized the weapon, dragged John into the room, and, after a fierce struggle, gained possession of the gun, and John could vent his spite only in threats and curses. "John," said the minister, "if you had shot me you would have done me no real harm, for I should have now been in heaven, but you would have been a wretched murderer, and would have had no more peace. Thank God, then, that you failed. Were complaint made against you, you would go to prison, but I shall only pray for you." Said he, "I need none of your prayers." "But you cannot help my praying for you, and when you want to be a new man come to me for advice and I will pray with you; I shall look for you every day."

Three weeks after, he came weeping, determined to give himself up to Christ. He is now a faithful local preacher, and his brother Henry is also upon the circuit.

In 1876, Pastor Dieterle went to Bachnuug, and, with two helpers, took charge of forty-four preaching places. The need of revival was great; the congregation was small, and there was no spiritual life. But a preparatory work was indispensable. He told the people, "If you really want a revival, every man will have something to do and to suffer to bring it about; and when it comes, when the careless people around you see you all awake to eternal things, and sinners broken-hearted, crying for mercy, and finding it, too, and going about with songs of deliverance, there will be quite another state of things."

He called together about thirty of his members, and from ten o'clock at night till morning read to them out of the Bible what God engaged to do for his people, and what He required of them, following it with prayer. He then pledged them to wait at the throne of grace whenever he preached.

Soon a sister went into one of the village taverns and said, "Landlord, I am going to take you to a meeting." He and all his guests laughed, but in a few minutes the lights were put out, and all followed her lead. The next night the other tavern surrendered as unconditionally. So the work went on through the week, followed by like results in other villages.

As the work grew, the people provided him with a horse to save both time and strength. Astonishment and rage seized the unbelievers. The storm broke forth anew. In pulpit and drinking resort he furnished the text for many a warm discourse. The tavern-keepers missed the best of their old customers. On three occasions he suffered violence at the hands of enemies while on horseback, one of which resulted in a three weeks' illness from blows on the head.

At this time he saw the necessity of Bible study, and for three years laid university studies aside. During the last of these he never preached without conversions. Pastor Dieterle has the last few years been located at Cannstatt, Würtemburg, where the Lord continues to bless his labours.

NEW GUINEA.

Rev. J. Grierson Scott recently paid a visit to New Guinea, and gives a very gratifying account of the work of Rev. W. G. Lawes and his wife, who have laboured for many years at Port Moresby. Writing of his coasting voyage, Mr. Scott says:—Very varied were our experiences during that time. We were often alone in the midst of excited crowds—eager to watch the doings of the "men of peace," as the missionaries are called—but not the slightest rudeness was shown; nothing but good humour prevailed. One fact speaks volumes: we landed at a spot where, four years ago, several teachers with their wives had been killed and eaten. Others, however, had taken their places. The natives crowded about us, and filled to overflowing the church where service was held, showing the utmost attention; following us to the boat, and promptly helping to get it through the surf.

A few days after our visit, the captain of a gun-boat and the doctor landed at the same place, but were almost immediately attacked; the captain was severely wounded, and both made a narrow escape with their lives. Where is the difference of treatment? *We* belonged to *Misi* Lawes, and his name is known everywhere as the symbol of peace and kindness. You may go anywhere with that, and feel perfectly safe. But the *gun-boat* represented to these savages cruelty and outrage, and so, without distinguishing things that differ, they wreaked their vengeance for past wrongs on the first comers, innocent though they were. These rude tribes understand right well the comparative value of love and force.

New Guinea is a noble country. It has mountains that almost rival the Alps, and waterfalls that can compete with Niagara;...its vegetation has all the richness and variety of the tropics, and its people, though fierce and treacherous, are strong and quick-witted.

Great Britain has assumed the protectorate of the southern part. Will the usual result follow, that the white invader will exterminate the natives—that the gun and the bottle will undo what the Bible and the missionary have done? Let us hope that New Guinea may form an exception to the general rule, and that British rule will be the harbinger of better and brighter days for the Papuans. So long as the vast regions of Northern Queensland remain uncolonised, one does not see why any rush should be made upon a country rich indeed in resources, but with a climate most deadly to Europeans, and with half a million of inhabitants, many of them cannibal, and all of them savage. New Guinea will never be the home of the white man; it may be, as it has been, his grave. Still, let discoveries be pursued; let trade be opened up; let the condition and habits of the people be improved; above all, let every facility be given for the proclamation of the Gospel, and a new chapter in colonial history will be written—the conflict between civilisation and barbarism will have a peaceful settlement, and New Guinea, "stretching out her hands to God," will rise up and call us blessed.

At the beginning of February Mr. Eich, of the Rhenish Missionary Society, was to go to New Guinea, where he will probably be joined by Mr. Thomas, who has hitherto laboured in the Island of Nias. Mr. Eich was for a long time in Damaraland.

THE EVANGELISTIC MISSION.

We invite our friends to join in praise for many tokens of blessing during the past winter months in connection with this Mission. Hundreds of thousands have been gathered under the preaching of the Gospel; many of the halls, especially the larger ones, have frequently been filled to the doors, and, a goodly number of precious souls have professed to pass from death unto life, many of these evidencing the reality of the work in their souls by godliness of walk, and devotion for the welfare of others. But we must wait to know the *full* extent of the blessing given with all the seed sown in many parts of this country, and some parts abroad, where the brethren have been permitted to preach and scatter the Word of Life.

The relief work, too, amongst the unemployed and suffering, has been more vigorously prosecuted than in any previous year, and has proved the greatest possible blessing to those whose poverty, through no cause of their own, has been relieved in food, fuel, and clothing, by the visitors who exercised the greatest care in investigating each case.

We hope shortly to send to all contributors a detailed report of the work. Our hearts are full of praise to the Lord, and we trustfully count on his faithful love to make our wants his car while we seek to make his service our delight in prospect of the coming of his beloved Son.

C. Russell Hurditch.

164, *Alexandra-road*, *St. John's Wood*, *N.W.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, April 17, Psalm cxxxvi. 1—12; Monday, April 18, Psalm cxxxvi. 13—26; Tuesday, April 19, Rom. i. 1—15; Wednesday, April 20, Rom. i. 16—25; Thursday, April 21, Rom. ii. 1—16; Friday, April 22, Rom. ii. 17—29; Saturday, April 23, Rom. iii. 1—18.

MR. F. MONK, of the Evangelisation Society, London, has just concluded a successful three weeks' mission in connection with the Congregational Chapel, Wymondham, Norfolk. The services were all well attended, especially on Sundays, when the chapel was filled. Good results have already been seen. Some have been led to decision for Christ, and many more have been awakened under Mr. Monk's powerful and heart-searching addresses. Believers also have been quickened to renewed consecration of life, and the "faithful few" have been strengthened and encouraged in their endeavours to "help the Lord against the mighty."

REDRUTH TOWN MISSION.—The twenty-fifth report just issued by Mr. Wilson, the town missionary, records many interesting cases of conversion resulting from his own and his wife's labours in the Union and hospital, and in house-to-house visitation. Months and years of patient sowing have thus been at length rewarded by fruit, seen sometimes on the dying bed, and also by a gracious awakening amongst those who had long been hearing the Word. The open-air and mission services, mothers' meeting, and Sunday-school also give encouraging evidence of real heart work. During the twenty years the school has been open, hundreds have passed through it to various parts of the world, and from not a few of these letters have been received telling of salvation found through lessons learnt long ago.

REQUESTS FOR PRAYER.—Prayer for blessing on the following special missions:—Mr. Henry Thorne, at Margate, April 16 to 26; Mr. James B. Wookey, at Bignold Hall, Forest Gate, E., during April, Sunday and Wednesday evenings.—*Church Parochial Mission:* Rev. W. Haslam, Congleton, to April 19; Rev. C. I. Atherton, Bolton, April 19 to 25; Rev. F. W. Dodd, Baddesley and Kingswood, Warwick, April 17 to 28; Rev. J. H. Haslam, Strood, on April 17; Chatham, 18 and 19, and Richmond, April 22; Rev. W. Hayton, at Ystradyfodwg, Pentre, Pontypridd, April 16 to 25; Rev. Dr. Morris, Ashbourne, April 16 to May 2; Revs. J. R. Willacy and G. N. Elliott, West Wickham, Beckenham, April 16 to 26; Mr. Swann Hurrell, Pendeen, Cornwall, April 16 to 26.——Special services for children, by Mr. Arrowsmith, at Christ Church, Liverpool, to April 19, and at the Mission-room, St. John's Church, Kensal-green, to April 15, by Mr. Huckett.

Among the Churches.

*** *We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

METHODIST.

Mr. Nairn is holding a series of special evangelistic meetings at Blackhill.

Mr. J. Sampson (Cornish evangelist) has been conducting special mission services in Birmingham.

An eight days' mission was recently held at Farringdon, Alton, by Mr. H. Mould, resulting in the conversion of many souls. Many have testified to blessing received.

The Foreign Missionary Committee of the United Methodist Free Churches has decided to send a missionary, schoolmaster, and printer to the East African Mission.

As an illustration of the progress made by Methodism, Sir G. H. Chubb recently pointed out that whereas fifty years ago there were only eight London circuits, now there are forty-three.

The sixty-seventh report of the Halifax Sunday-school Union shows that in the ninety-two schools in affiliation, there are 3501 teachers and 29,994 scholars. Of these latter, 315 joined the churches during the year.

SOCIETY OF FRIENDS.

The Friends of Bristol are actively at work. At their invitation lately a large company of Sabbath-school teachers of all denominations, and other Christian workers, met at the Meeting House, and heard a powerful lecture by William Jones, the secretary of the Peace Society.

In Jamaica, small-pox, which the natives call "God's sickness," has broken out. The school carried on by Friends has in consequence been closed, and it is expected the officers of the law will close the Meeting House for the present. American Friends are doing a noble work in the island.

At a recent meeting of the "Ilfracombe Liberal Association" Captain Bile read a paper on the "Society of Friends, commonly called Quakers," to a large audience. It is hoped that the way may be open ere long for the establishment of a meeting in the beautiful and popular North Devon watering-place.

More recently still, Ellen Clayton, Superintendent of the Hospital of Brumana, Mount Lebanon, interested a large meeting on the subject of the Friends' Mission there. A larger Meeting House is in course of erection, to meet the needs of the growing congregation on "the goodly mountain." Notwithstanding all opposition, the work grows.

Owing to the fierce opposition of the bigoted people of Santa Barbara, Mexico, stimulated by their bishop, the Friends' Mission-rooms have been burned down. No "Catholic" was permitted to harbour the missionaries, or at least allow them meeting-rooms; so a place was purchased, and while Luciano Mascorro was absent, incendiaries set the premises on fire. "Meetings are kept up inside the blackened walls."

Henry Stanley Newman and wife are now in Palestine. His letters from Rome, the Pyramids, Jerusalem, the Dead Sea, and the Holy Land are deeply instructive, as they give the impressions of an experienced traveller, on themes that are of never failing interest. He gives a vivid description of "Mission work among the Copts" of the Nile Valley, whose number is about 400,000. These descendants of the very early Christians reverence the Scriptures, but their priesthood is depraved, and their morals are low. Through the influence of Miss Whateley's Mission, however, and many other Missions, "fresh light is dawning on the great Coptic community."

PRESBYTERIAN.

The English Synod commences its sittings in Grosvenor-square Church, Manchester, on the 25th inst.

Of the one thousand members of Cowcaddens Church, Glasgow (Rev. W. Ross, pastor), an increase of over 270 in the year, 400 are engaged in organised Christian work.

Rev. Armstrong Black, of Palmerston-place, U.P. Church, Edinburgh, is giving Sunday morning Lectures on "The Life of David," which are very popular, and draw large audiences.

Well Park Church, Glasgow (Mr. Mair, pastor), has added 166 to the membership during the past year. Nearly 300 attend the minister's Bible-class, and there are 700 Sunday scholars.

Rev. Dr. Andrew Thomson, of Edinburgh, recently celebrated his ministerial jubilee, when he was presented by his congregation with a silver salver and a purse containing nine hundred sovereigns.

The membership of Kinning-park Church, Glasgow (Rev. Arch. Russell, pastor), which now numbers 774, has, with that of many others of the Free Churches, been increasing during the last five years at the rate of 30 per cent.

The White Memorial Church, Glasgow (Rev. Alex. Andrew, pastor), which began in November, 1884, with no organised membership, and no staff of office-bearers, has now 495 in full communion, and thirty-one elders and deacons.

SALVATION ARMY.

Five hundred homes were visited the first week the Leicester Depôt was established.

Between thirty and forty fishing boats, hailing from Lowestoft, fly the Salvation colours.

At Sheffield, at the close of a holiness meeting, thirty persons came out to the penitent form.

CONGREGATIONAL.

At Ilkley, special Sunday evening services for the people are held with most encouraging success.

At the Grove Church, Stratford (Rev. J. Knaggs, pastor), eighty-six new members were added last year.

At the close of a series of special services, conducted at Wanstead, and which awakened considerable interest, Rev. G. F. Cullen preached on "the City of God."

One hundred and fifty blind people, with their guides, were present at the annual treat given by the friends connected with Victoria Park Tabernacle (Rev. Geo. Snashall, pastor).

"FALLEN ON SLEEP."

Rev. S. Bradshaw, of Bantry, diocese of Armagh, a clergyman of the Irish Church.—Rev. Chas. Hendrie, of Sanday, Orkney, a Presbyterian minister.—Rev. Edward Smith, of Carriden, Scotland, a Presbyterian minister.—Rev. Wm. Graham, of Newhaven, an ardent supporter of the reconstruction of the Scottish Presbyterian Church.—Rev. David Berry, late minister at Graham-street, Airdrie.—Rev. David Waters, of Burghead, the oldest minister of the Presbyterian Church.—Mr. James S. Ness, for some time co-pastor with Dr. Hamilton, of Regent-square church.—Rev. Andrew Cruickshank, private chaplain to the Marquis of Breadalbane.—Rev. John Whitby, of Colchester, an honoured minister of the Congregational body.

TEMPERANCE NOTES.

HOME.

The National Drink Bill for 1886 was a third of a million lower than in 1885, the chief decrease being in wine.

Alderman Norton, Poole, of temperance fame, is about to erect a free library in that town, at a cost of £2500, in celebration of the Queen's Jubilee.

The Northern Daily Telegraph states, on reliable authority, that "country public-house keeping is an occupation that can now rarely be followed with profit."

At a recent public meeting, Mr. McLagan, M.P., said, twenty years ago, when he first entered the House of Commons, the drinking-bars would be crowded, and the tea-room almost empty. Now it is the reverse.

In *Good Words* Mr. John Burns states, for the voyage out and home, a Cunard steamer takes 1100 bottles of champagne, 850 of claret, 6000 of ale, 2500 of porter, 4500 of mineral waters, and 650 of various spirits!

In connection with the Reading branch of the B.W.T.A., Dr. Kate Mitchell has recently given a series of lectures on "The Physiological Aspect of Temperance," which have been very interesting and instructive, and illustrated with diagrams. The lectures have been well attended by an appreciative audience.

FOREIGN.

The Danish temperance movement has now an army of 35,000 total abstainers.

Mrs. Willard writes hopefully of temperance prospects in Berlin. She hopes, ere long, there will be a German W.C.T.U.

A new town in Texas has been named in honour of Miss Frances E. Willard, greatly to the delight of the white ribboners of the Lone Star State.

The Presbyterian Church of New Zealand has resolved to offer prizes for the best essay on "The Drinking Usages of Society, and how to remedy them."

Dr. Foster, Portland (Maine) County Prison, recently informed Neal Dow they used to have twenty *delirium tremens* prisoners for every one now under Prohibition.

Miss Willard's book, "Woman and Temperance,' is being translated into Japanese by Sho Nemoto, a brilliant young Japanese, and a student at Vermont College.

The twenty-fifth anniversary of the Temperance Home Mission work at the "King William House," Amsterdam, was celebrated, recently, with great enthusiasm.

A Bill has passed both Houses of the Pennsylvania Legislature to "prohibit the manufacture, sale, or keeping for sale, of intoxicating liquors to be used as beverages."

The Chief Justice of Georgia State Supreme Court has decided that brewers and liquor-dealers generally are not entitled to compensation for loss of trade, &c., through Prohibition.

OLD POSTAGE-STAMPS.—A correspondent is anxious that the many boys and girls who are fond of collecting old postage-stamps should know that in Bordeaux there is a missionary association for the help of the Home for Escaped Slaves, at St. Louis, Senegal, Africa. One way in which funds are obtained for carrying on this work of freeing and educating poor slave children, who are in a most terrible condition, is by the sale of old stamps, for which a good price is given. Any kind of stamps are welcomed; but they should be assorted, and tied in packets of 100 each, care being taken that only perfect ones are sent. Parcels should have the name and address of the sender inside, and may be sent either to Mr. J. H. Escaude, 5, Rue Gaudet, Bordeaux; or to Mr. W. Soltau (care of Mr. R. H. Hill), Durrant, Sevenoaks, Kent.

Letters to the Editor.

EMIGRATION FOR WOMEN.

Dear Sir,—I hope all who are wishing to join our protected parties this spring will write to me at once, so that we may know how large a compartment we ought to ask for in the *Parisian*, sailing on April 28, for Canada, or in the vessel on June 23. We can this season offer an additional advantage to our young friends. A house called "The Emigrants' Rest" has been given us rent free, by some friends who are connected with the Young Women's Christian Association in Liverpool. At 27, Colquett-street, very comfortable board and lodging can be secured at a moderate charge, with all the advantages of only women and girls being admitted to the Home.

Faithfully yours, Adelaide Ross.
Snelston Rectory, Ashbourne, Derbyshire.

A THEOLOGICAL HALL FOR INDIA.

Dear Sir,—The missionaries in China, I believe, act wisely in training natives of the country to teach and preach Christ. And now the Americans are teaching British missionaries what plan they should adopt. Rev. J. Ewing has asked me to elicit help in this country for a proposed Theological Hall at Scharumpur, India, N.W.P. He writes, concerning the present school:—

"This session we have thirty-four students as against twenty-nine last year. Our need of a building is very great, we are at present holding our classes and lectures in rented rooms, which are very small and in the hot season the atmosphere is almost unbearable. Besides this, there is the possibility of our being obliged to give up the house at any whim of the Mohammedan proprietor. We regard this work as of no secondary importance, believing that it will help to fix the character of the future native Church. Our school is, beyond doubt, a permanent institution."

If the teeming multitudes of Hindoostan are to be won for Christ it must be done by natives of the East, and I rejoice to see our American brethren making this movement.

I shall be happy to communicate with any who will interest themselves in this project.

Yours very truly, Geo. G. Anderson,
2, *Eliot-hill, Blackheath, S.E.* Lieut.-General.

FRUIT IN DUE SEASON.

Dear Sir,—In your last week's issue, you gave an account of fruit from rescue work, and add, "we should be glad to record similar instances." Last week I had a very striking one. A gentleman staying at a London hotel wrote me, asking if I remembered visiting, some five years since, a miserable abode in Blue Anchor Alley, Ratcliff (the whole place has since been condemned and pulled down). He reminded me of the fact that there was a family of seven living in one room, that the only piece of furniture was a box on which I sat and that all the glass was out of the windows. He writes, "You spoke to us of the Saviour, and helped me on my feet." He has since resided abroad and is now on a short visit to England. He encloses a gift for the mission work and adds,

"I often think of that awful den that you and your missionary visited; the words you spoke still ring in my ears. You may have forgotten them, but I well remember them; they were, 'He is able.' The Lord has raised us up, I praise his name. May He do so for many more. *All the family are now on the Lord's side.* I trust I am not the only one who has 'returned to give thanks.'—Yours, once on the brink of ruin, but now happy in Jesus, T. H—"

This letter has filled me with joy. It shows what fruit may spring from a word long since forgotten, and spoken in a filthy slum.

Yours faithfully, Archibald G. Brown.

HAVENS OF REFUGE.—Such are the Homes belonging to the Society for the Rescue of Young Women and Children well and touchingly described in a little booklet, by "Pearl Fisher." In these Homes, seven in number (four preventive and three rescue), one hundred and twenty fresh cases have been received since the beginning of the present year, and of these many sadly painful stories are told, sufficient to awaken sympathy and tender compassion with those so grievously wronged. A cottage home for those about to become mothers is one of the much-felt wants of the Society, which, however, is always in need both of prayerful and pecuniary support. Mr. C. Stuart Thorpe (79, Finsbury-pavement) is the secretary.

"MAY MEETINGS" LIST, 1887.

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
APRIL.					
Thurs., 14	8 p.m...	Aldersgate-street Y.M.C.A.	Meeting..	Mansion House..	Mr. George Williams.
Monday, 18	3 p.m...	East London W.C.T.U.........	,, ..	Exeter Hall......	Lady Hope.
,,	7 p.m...	Pastors' College Association ..	,, ..	Devon.-sq. Bap. C.	Rev. C. H. Spurgeon.
,,	8 p.m...	City of London Ttl. Abs. Union	,, ..	186, Aldersgate-st.	Mr. George Williams.
Tuesday, 19	11 & 3..	Y.W.C.A.	Convention	316, Regent-st., W.	—
,,	7 p.m...	Baptist Young Men's Missy. As.	Meeting..	Bapt. Msn. House	Mr. H. M. Bompas, Q.C.
,,	8 p.m...	Y.W.C.A.	Conversaz.	316, Regent-st., W.	Mr. George Williams.
Wednes., 20	3 p.m...	Strangers' Home for Asiatics, &c.	Meeting..	Home, Limehouse	Colonel Henry Yule.
,,	8.30p.m.	Y.W.C.A.	,, ..	Exeter Hall......	Mr. T. A. Denny.
Thurs., 21	10.30a.m.	Baptist Missionary Society	Pray.mtg.	Bapt. Msn. House	Rev. Evan Edwards.
,,	12 noon	Bapt. Brit. & Irish Home Miss.	Sermon ..	City Temple	Rev. Dr. Joseph Parker.
,,	3 p.m...	Ind. Fem. Norm. Sch. & Inst. Soc.	Meeting..	316, Regent-st., W.	Sir T. Fowell Buxton.
,,	6.30p.m.	Pastors' College Association ..	,, ..	Met. Tabernacle..	Rev. C. H. Spurgeon.
,,	7 p.m...	Baptist Building Fund	,, ..	Bapt. Msn. House	Rev. Charles Williams.
,,	8 p.m...	Y.M.C.A.	,, ..	Exeter Hall......	Mr. George Williams.
Friday, 22	1 p.m...	British & Foreign School Society	,, ..	,, ...	Mr. A. J. Mundella, M.P
,,	3 p.m...	Ragged School Union..........	Drawng-rm.	Grosv. House, W.	Duke of Westminster.
,,	3.30p.m.	Widows' Friend Society	Meeting..	Mansion House..	The Lord Mayor.
,,	7 p.m...	Ch. of England Temp. Society..	Conference	Exeter Hall......	Rev. Canon Ellison.
Saturday, 23	3 p.m...	Ch. of Eng. Temp. Soc. (Young)	Meeting..	Wstmnstr. Tn. Hall	Hon. Conrad Dillon.
,,	7 p.m...	Theatrical Mission	,, ..	Exeter Hall......	Mr. George Williams.
Sunday, 24	—	Baptist Missionary Society	Sermons..	Various Chapels..	—
,,	—	Ch. of England Temp. Society..	,, ..	Various Churches	—
,,	11 a.m..	Religious Tract Society........	Sermon ..	S. Mchl's., Chstr.-sq.	Rev. Canon Tristram.
,,	11 a.m..	Religious Tract Society........	,, ..	Hampstd. Cong. Ch.	Rev. R. F. Horton.
Monday, 25	11 a.m..	Baptist Union	Assembly	Bloomsbury Chap.	Rev. Dr. James Culross.
,,	3 p.m...	U. Meth. Free Ch. H. & F. Mis.	Conference	Exeter Hall......	Mr. James Duckworth.
,,	6.30p.m.	U. Meth. Free Ch. H. & F. Mis.	Meeting..	,, ...	Mr. Charles Wardlow.
,,	6 30p.m.	Samaritan Free Hospital	Dinner ..	Holborn Rstaurnt.	The Lord Mayor.
,,	7 p.m...	Bapt. British & Irish Home Mis.	Soiree ..	Cannon-st. Hotel..	Rev. Dr. James Culross.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

Y.M.C.A., 186, Aldersgate Street, E.C.—Annual meeting, Mansion House, April 14, 8 p.m., Mr. G. Williams in the chair. Speakers: Revs. W. Hay Chapman, Dr. J. Thain Davidson, and T. Champness. Singing by students of Royal Normal College for the Blind.

Y.M.C.A., Finsbury Park Hall.—Lectures on Israel's Tabernacle by Mr. Herbert R. Francis, April 18 to 24, at 8; Sundays at 7. Ladies welcome.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays in April, Mr. T. Morris, of Walthamstow; Wednesday evenings, public Bible study.

Central Noon Prayer-Meeting, 186, Aldersgate-street. —Address by Rev. W. Ross, of Cowcaddens Church, Glasgow, April 14, 12 to 1.

Metropolitan Tabernacle, Newington-causeway, S.E. —Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C. —Tuesdays in April, at noon, Rev. J. Guinness Rogers.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-road, W., Friday, April 8, at 3.30, Rev. W. Hay Aitken.

Union Tabernacle, Wandsworth-road, S.W.—Sunday next, 11 & 6.30, and Thurs., 7.30, Mr. D. M. Cameron.

Dublin Believers' Meetings, Christian Union Buildings, May 30 to June 3.

Newport and Isle of Wight Conference, Legh Richmond Hall, Newport, May 11 to 13. Revs. G. Everard, J. A. Jamieson, J. J. Luce, J. Wilkinson, and others will take part.

Norwich Christian Convention, Noverre's Room, Theatre Plain, April 20 and 21. Meetings at 11 and 7; Bible-readings each day, 3 p.m.

Notices.

Communications Received with Thanks.—H.W.C. A.M. G.H. E.C.S. H.H. J.A.S. J.T.H. W.P. G.S. L.B. C.A.T. W.D.G. M.A.M. M.G.O. W.C. M.C.P. W.S.C. R.B. J.A. C.M.W. J.D. A.M. M.B.G. T.W. E.P.H. W.L. M.J. G.W.L. W.N. J.B. S.M.

Applicants for Tracts.—Miss E. M. Case, The Old Vicarage, East Farleigh, Maidstone; A. Slaughter, 6, Cambridge-street, Brighton, Sussex; S. Searle, 3, Belle Vue-place, Upper Clapton, N.; Miss A. W. Taylor, 22, Clarence-street, Penzance; F. S. Hanworth, Bethel-st., Norwich; C. Punt, Albany-road, Catton, Norwich; J. C. Lee, 7, Eastgate, Grimsby; F. Gibbins, 30, Juniper-st., Shadwell, E.; Miss A. Rampling, 32, Hassett-rd., Homerton, E.; E. C. Roper, 11, Rosaline-road, Dawes-road, Fulham, S.W.; B. Bryant, 27, Windsor-place, Queen-st., Cardiff; C. Patmore, 6, Deddington-terrace, Beaumont-road, Leyton, Essex; T. W. Lowes, 34, George-street, Scotswood-road, Newcastle-on-Tyne; E. H. Lander, 37, Shakespeare-crescent, Liverpool-road, Patricroft, Manchester; A. Solomon, 28, Falkland-road, Kentish Town, N.W.; Miss Jones, 54, Melville-place, Oxford-street, Liverpool; H. Ellis, 174, High-street, Poplar, E.

Subscriptions Received by Messrs. Morgan & Scott to Wednesday, April 6, 1887.

*** In consequence of the Easter Holidays, our Donation List is made up to Wednesday, April 6.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Mission to Deep Sea Fishermen—M.A.J. 5s.; N.L. £4; H.L. £1	5	5	0
China Inland Mission—Teetulpa, £2; Mrs. B. 5s.; T.J. 14s. 6d.	2	19	6
Watercress and Flower Girls' Mission—K.F.C...	0	10	0
Blackdown Hills Mission—K.F.C...	0	10	0
Gospel Purity Association—K.F.C.	0	10	0
Bristol Orphan Houses—K.F.C. 10s.; Mrs. B. 5s.	0	15	0
Rescue Society—K.F.C.	0	10	0
Bitter Cry, &c.—K.F.C.	0	10	0
Mr. A. G. Brown's Work—K.F.C.	0	10	0
London Samaritan Society, &c.—K.F.C.	0	10	0
Dr. Barnardo's Homes—L.F.H. 5s.; M.C. £5; Mrs. B. £2; H.L. £1	8	5	0
Seed Potatoes for West of Ireland—L.F.H. ..	0	6	0
Friendless and Fallen—Gloucester, £1; H.L. £2	3	0	0
Board School Dinners (Mrs. Pennington)—S.P.	0	2	6
Dnrs. to Poor Children (Rev. J. J. Porter)—S.P.	0	2	6
Talbot Tabernacle (Rev. F. H. White)—Gratitude	0	2	0
The D. L. Moody Jubilee—M.S.	10	0	0
E. Lond. Training Inst.—W.N. 10s.; Mrs. B. 5s.	0	15	0
Gratuitous Circ. of The Christian *(Foreign Missionaries)*—Mrs. A.	0	10	0
Syrian Colonisatn. Fnd. (Shftsbry. Mem.)—M.C.	5	0	0
Homes of Hope, Regent-sq.—P.W. £25; H.L. 10s.	25	10	0
George-yard Ragged Schools—P.W.	25	0	0
Aldershot Mission Hall (Miss Daniell)—Mrs. B.	0	5	0
National Temperance League—Mrs. B.	0	5	0
Miss Weston's Work—Mrs. B...	0	5	0
St. Giles' Christian Mission—Mrs. B.	0	5	0
London Bible Women's Mission—Mrs. B.	0	5	0
Miss Robinson's Sldrs. Inst., Portsmth.—Mrs. B.	0	5	0
Thames Church Mission—Mrs. B...	0	5	0
London City Mission—Mrs. B.	0	5	0
Latymer-road Mission—H.L.	2	0	0
Castle-yard Mission—H.L.	2	0	0
Sick Children's Dinners—H.L.	1	0	0
Homes for Working Girls—H.L.	0	10	0
Relief Work (Rev. J. W. Atkinson)—H.	0	2	0
	£98	14	6

[Advertisement.]

Mission to Deep Sea Fishermen.—M.A. S. £5.

PARIS.—The Religious Tract Society has engaged an agent to visit the houses of those who distribute tracts, in order to renew their supply, and to bring to their notice new publications.—Winter being the season for lectures, several pastors have been treating such subjects as—"The Christian idea of God," "The Creation according to the Bible," "Providence." M. Bessier, whose subject was "A Century of Persecution," cited a long list of "Desert" preachers, and, after describing their zeal and activity, the audience was much impressed by each name being followed by the single word—"Hanged."

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.
His Grace Lord Plunket, Archbishop of Dublin.
Offices:—27, Lower Pembroke-street, Dublin;
and
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THAMES CHURCH MISSION

(Instituted 1844).

Patron: His Grace the Archbishop of CANTERBURY.
Vice-Patron: The Right Hon. and Right Rev. Lord Bishop of LONDON.
President: The Right Hon. the LORD MAYOR.
Treasurer: SAMUEL HOARE, Esq., M.P.

The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, 60, Lombard-street, E.C.; or direct to the Offices, 31, New Bridge-street, E.C.

Rev. H. BLOOMER, *Secretary*.

CHRISTIAN COMMUNITY.

RESCUE ALL-NIGHT WORK.

This is the third year that we have opened for a Night Shelter our Mission Hall, Thrawl-street, Spitalfields, for destitute and homeless men; with an average picked up from the streets of from 100 to 150 each night, when open. The men were given a good breakfast, and a religious service held in the morning, when they have been faithfully dealt with. Work has been secured for some, and a great deal of other help given in deserving cases.

Besides this, lodgings for destitute women and children. Bread and tea tickets are given to several every week, to meet the terrible distress of this severe season.

To sustain this heavy work, besides the general expenses, **help is urgently needed, and asked for.** Donations in money or articles suitable for relief, will be gratefully received by the Secretary, as under. The Editor of The Christian will also receive donations.

28, Enfield-rd., Kingsland, N. JAS. ATKINSON.

THE CRY OF THE CHILDREN.

President—Right Hon. EARL OF ABERDEEN.

Over Fifty Thousand of our poorest City Children regularly attend the 180 Ragged School Missions affiliated with the

RAGGED SCHOOL UNION.

The operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by

John Kirk, Secretary.

Offices—Exeter Hall, Strand, W.C.

SUNDAY POSTAL LABOUR.—As Dr. CLARKE'S Motion for Relieving Postmen of Sunday Labour is deferred till April 19, friends of the Lord's Day, all over the country, are urged to continue to obtain signatures to the Petitions, and especially to write to M.P.'s asking them to support the motion for releasing the Letter Carriers from Sunday Labour.

Petitions, &c., will be sent on application to
CHARLES HILL, *Secretary*.
Working Men's Lord's Day Rest Association,
13, Bedford-row, W.C.

THE JUBILEE YEAR.

A Poem based on Leviticus xxv. 9, 10.

By R. C. M.

"The Jubilee Year! the Jubilee Year!
The bondman rejoices to hail it near;
Sevenfold Sabbath, and Year of Grace,
The burdened, and weary, and poor, to bless."
Extract.

Beautifully printed in Coloured Ink on Tinted Paper; suitable for enclosing in the Modern Square Envelope.
Price 2s. per 100. 50 copies, 1s.; 25 copies, 6d.

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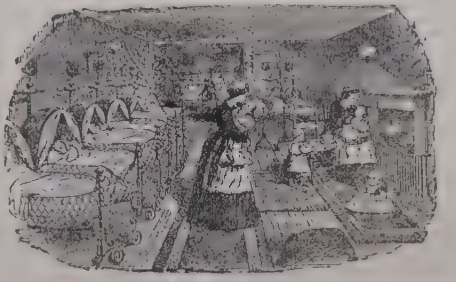
All communications to be addressed to Mrs. HILTON, Founder and Hon. Superintendent,



Langveld House,
Burdett Road,
Limehouse,
London, E.

MRS. HILTON begs to announce that arrangements have been completed for holding the Bazaar at the CANNON STREET HOTEL, City, on MONDAY, TUESDAY, and WEDNESDAY, MAY 23, 24, and 25.

THE VISCOUNTESS LYMINGTON

Has kindly consented to OPEN the BAZAAR on MONDAY, the 23rd, at TWO o'clock p.m.

The Institution is in great need of Funds, and it is very necessary to make this Bazaar successful, or some branch of the work must be closed.

Will you kindly forward your Contribution, on or before May 16, addressed to
MRS. HILTON'S CRECHE,
12, 14 & 16, Stepney Causeway, Commercial Road, E.

ZENANA BIBLE AND MEDICAL MISSION

(INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY),

In co-operation with the Church Missionary and other Protestant Missionary Societies in India. Established 1852.

JUBILEE FUND FOR CHRISTIAN MEDICAL WORK AMONG THE WOMEN OF INDIA.

The Queen's Testimony.

Her Majesty said to one of our medical lady missionaries, who had the honour of an interview in 1881, "We should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India."

In addition to its Evangelistic and Educational work, the Society has a Hospital and Dispensary for Women at Lucknow, where their Medical Missionary, Dr. Alice Marston, is at work.

In 1886, she reports:—

2,943 new cases.
100 patients in the Hospital.
131 patients treated in their own houses.
6,920 total attendances at Hospital and Dispensary.

The Committee desire to commemorate the Queen's Jubilee by inaugurating a Jubilee Fund for extending their medical missionary work. They have now three thoroughly qualified medical ladies, two already in India and one on the point of proceeding there. They have three other ladies, students at the London School of Medicine for Women, who will soon have completed their four years' course and be ready to proceed to India.

The Committee APPEAL for FUNDS to enable them to extend their work, and establish Hospitals for Women at Benares, Jeypore, Patna, and Fyzabad.

Contributions will be thankfully received by the Hon. A. F. Kinnaird, Sub-Treasurer, at the Society's Office 2, Adelphi-terrace, London, W.C. *Bankers*—Ransom, Bouverie & Co., 1, Pall-mall East, S.W.

HOMES FOR LITTLE BOYS

FARNINGHAM AND SWANLEY (Commenced 1863).

President:—THE EARL OF ABERDEEN.

THE COTTAGE HOMES AT FARNINGHAM

Are for 300 Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught a trade, and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

THE ORPHAN HOMES AT SWANLEY

Are for 200 Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruction in lithography, telegraphy, photography, chemistry, and other subjects, to fit them for a working life.

BASIS:—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the 500 Boys now in the Homes. Over 1000 have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by the Secretary,
A. O. CHARLES.
Offices:—BANK-BUILDINGS, LUDGATE-CIRCUS, E.C.
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Makers to the Queen and Prince of Wales.

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GEORGE HOLLAND thankfully acknowledges receiving from B. L., a Parcel of Clothing, and Spring Flowers.

The Infant Day Nursery. Free Ragged Day Schools. Classes for Rough Boys. Lads' Bible Classes. Mutual Industrial Classes for Lads. Rations of Food to Hungry Children. Mothers' Meetings. Classes and Meetings for Elder Girls and Young Women. Mission to Inebriate Women. Open-air services. Lodging House Meetings. Various Clubs and Benefit Societies. Evangelistic Services, and other missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. J. B., £100; Miss Brocklebank £10; Rev. J. E. Campbell Colquhoun, £5. Treasurer, G. J. Green, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. Griffith.

THE FORTY-SECOND ANNUAL MEETING of the CENTRAL YOUNG MEN'S CHRISTIAN ASSOCIATION will (D.V.) be held in Exeter Hall, Strand, on Thursday, April 21, at 8 p.m. Chairman, GEORGE WILLIAMS, Esq. Speakers: The Ven. Archdeacon Lefroy; subject, "Great Cities and Great Sins;" Rev. Newman Hall, LL.D.; subject, "Industry and Godliness;" Rev. W. S. Swanson; subject, "The Missionary Cause." A Selection of Music will be given by the Students of the Royal College of Music for the Blind. Tickets free from Ticket Office, Exeter Hall, London.

REV. J. W. ATKINSON, 308, Old Ford-road, London, E., Urgently Appeals to British and Continental friends for immediate Help on behalf of destitute but honest London Poor. Distress great among old and young. Gifts of money, food, or clothing will be promptly acknowledged by above.

THE COW CROSS MISSION 21st Annual Report, and Half-Yearly ditto of Home of Rest at Ventnor, just published, price 3d., will be sent free to any address. Entirely free to subscribers.—WILLIAM CATLIN, 17, Claremont-square, Pentonville, London.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

Educational.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

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EDUCATIONAL.—The Wife of an Officer, R.M., is anxious to recommend to parents a School for the Daughters of Gentlemen, where her niece has derived great benefit from the Godly individual training and superior educational advantages she has enjoyed. A loving, refined home is associated with the discipline so essential to the formation of a noble character.—Mrs. J. B. C., care of Housekeeper, 40, Lansdowne-road, Clapham, S.W.

DUSSELDORF ON THE RHINE.— Mrs. HAAG, 29, Schützen-strasse, receives a few Ladies in her family wishing to study under Graduated Teachers. Conserv. music, German, painting. Liberal table, home comforts. Moderate terms. Best references.

DEVONSHIRE.—Mrs. Cooper can receive four little girls to educate with her daughter. An efficient Governess. Referees: Madame de Bunsen, Colonel Minchin, Dr. Maclean, Charles Turner, Esq., &c.—Aylesbury-terrace, Exmouth.

HEALTH AND EDUCATION among the Surrey hills. Christian home-life with carefully superintended studies. — Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

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(*Continued on page 23.*)

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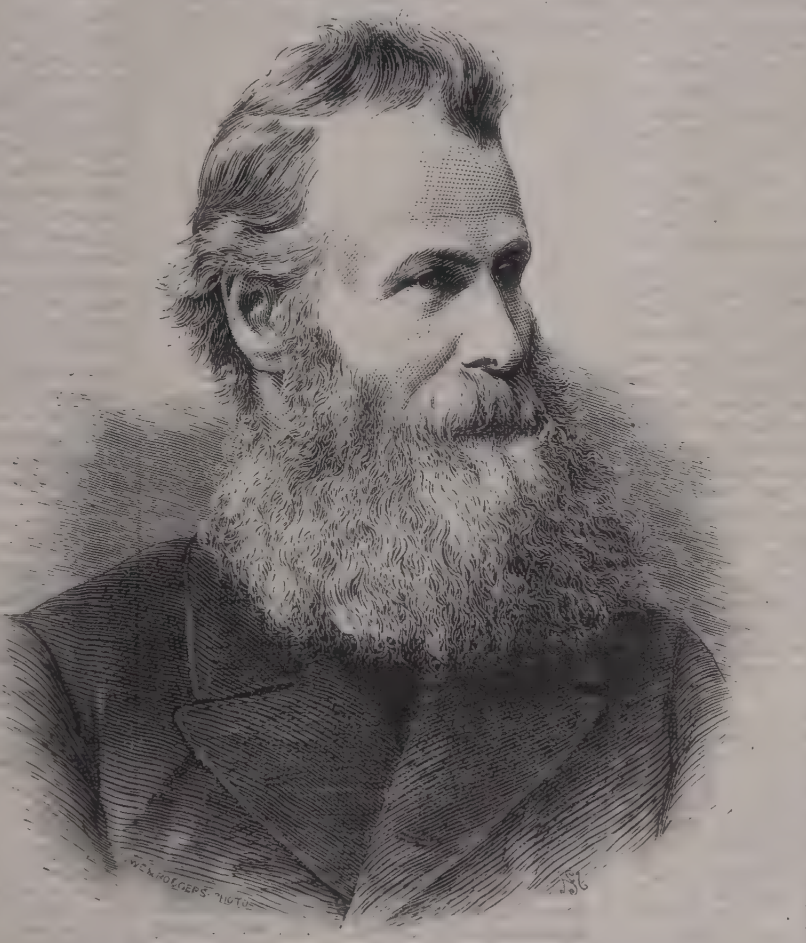
REV. JAMES CULROSS, D.D.

A STRIKING fact in regard to Perthshire, the central county in Scotland, and, perhaps, the richest in beauty and variety of scenery, is the large number of young men it gives to the learned professions. If you go among the small farmers there you will find that almost every family has a son who is a minister, a doctor, or a lawyer. The ambition of a pious peasant is to dedicate his promising boy to the pulpit. This has found expression in the common saying that a mother, if asked what she intends to do with her child, replies, "If he gets grace, we'll mak' a minister o' him, and if he doesna, we'll mak' a dominie (a teacher) o' him."

It was in this nursery of professional men that JAMES CULROSS saw the light of day. He was born in the parish of Bendochy, Strathmore, on November 18, 1824. He began his education in the district school, developed it in Blairgowrie, and then went to the ancient University of St. Andrews. The training he received there was thorough. As the classes were small, the Professors were able to devote more time and attention to the individual requirements of their students than is usually the case. This was an advantage, and young Culross made the most of it. With unflagging persistency he applied himself to his work, and succeeded in amassing a considerable store of knowledge, and in preparing his mind to grapple with more difficult problems than those to be faced in college class-rooms.

He had early decided to give himself to the ministry of the Gospel, but he was not sure in what regiment of Christ's army he should serve. Born and bred a Presbyterian, he was led to change his views about infant baptism. Change of views meant change of denomination. In 1847 he joined the Baptists, and finished his theological curriculum in connection with that body.



(From Photograph by Messrs. Crowe & Rodgers, Stirling, N.B.)

After receiving license to preach, he laboured for a year in Rothesay. In 1851 he became pastor of the Baptist Church at Stirling, where he remained nearly twenty years. That church was weak in numbers and influence when he went to it. Its place of worship was the upper part of a house in a narrow street on the slope of the hill leading to the venerable church of Greyfriars, and not far from the site of the first Secession Church in Scotland, which is and always will be associated with the name of Ebenezer Erskine. Some time after Mr. Culross's induction an opportunity for acquiring a suitable chapel arose. A new Free Church was about to be opened in the town, and the old building was for sale. It was bought by the Baptists at a moderate cost, and for sixteen years it was the scene of Mr. Culross's inspiring ministry. At the outset he had undertaken to do evangelistic work in the neighbourhood in connection with the Baptist Home Mission, but he soon withdrew, and concentrated his strength on his own church. The wisdom of this step was vindicated by the numerical increase, and, what was better, the deepening spirituality of his congregation. He was a pastor as well as a preacher. He entered the homes of his people, won their confidence, and came to know how they lived. His sympathetic nature led him to rejoice with those who rejoiced, and weep with those who wept. Children were always fond of him, and he of them. The magnetic quality which drew young hearts to him fitted him to wield a greater power at the fireside; while the knowledge gained in pastoral visits lent force and point to his pulpit utterances. In his sermons he did not talk vaguely about the sins, sorrows, and temptations of humanity; he knew the particular trials of those who listened to him, and addressed himself to them. He was both practical and spiritual. His words carried strength to men and women weary in the trivial round and daily tasks of life, and they also opened up the mysteries and sweetness of the inner life, in which God is all, and the world is nothing. This combination was very helpful; it braced for duties to be done, and met the aspirations of souls hungering after goodness and holiness.

It is hard for most busy ministers to give due recognition to the claims of study, the pulpit, and pastoral visitation. One of the three is often sacrificed to the other two. Mr. Culross was wise enough and laborious enough to map out his time so as to make provision for the three. He loved books, and knew the secret of extracting what was valuable in them. His acquaint ance with classical authors was kept up and widened in spare hours. The Hebrew Bible was diligently studied, and every aid to its interpretation was pressed into service. The various branches of theology were investigated, not to furnish weapons for polemical discussions, or ideas for a sermon, but for the sake of truth. He thought as well as read, and he thought for the joy of thinking.

The labours of the study bore fruit in the work of the pulpit. Most preachers are but echoes; James Culross was a voice, strong, clear, and distinct. He was not original, in the sense that all he said was absolutely new, but he was original in that his words bore the stamp of an individual thinker and a pronounced personality. His sermons were fresh as the dew that falls in the morning, and beautiful as the flowers that come in May. They did not sacrifice usefulness to beauty. Their aim was not so much to captivate the fancy or minister to the intellect—though they did both—as to touch the conscience, and so awaken men to the privileges of a new personal life. Each hearer felt himself alone before God, and in the light of that presence realised the golden opportunities and far-reaching responsibilities which were his. In form every sermon was a graceful whole, symmetrical in all its parts. It grew out of a text, as a plant grows out of a seed; first the blade, then the ear, and then the full corn in the ear. In matter it was strictly evangelical. The great facts of Christianity—the Incarnation, in which God became man; the Life of obedience lived; the Death of satisfaction died; the Resurrection of power, and the ever-living Intercessor—were fully and lovingly dwelt upon. The sympathetic nature of the preacher qualified him to be an ambassador of love. For him Christ was the central figure in the universe, and the Cross, with its message of reconciliation, the central fact. Holding definite conceptions of truth, he preached after no ambiguous fashion. He set up a mark Sabbath by Sabbath, and strove hard to hit it. Archbishop Whately once sarcastically said, "In many a sermon the preacher aims at nothing, and hits it." Mr. Culross belonged to a different and better order of divines. His earnest endeavour was to lead sinners to the feet of the Saviour, and to produce in Christians characters which would recall something of the mind that was in Jesus Christ.

We cannot wonder that such a ministry was highly appreciated by those who came under its influence. The pity was that more did not come within its scope. Mr. Culross was modest to a fault. That and the fact of his connection with a denomination by no means strong north of the Border kept Scotland ignorant of his existence. But some thoughtful and devout men discovered him. They listened to him with admiration and profit, and came back as often as they could. Distinguished strangers occasionally found their way to the little chapel. Thomas Cooper, well known as the author of several excellent books, and as a remarkably able defender of the faith he once assailed, visited it one Sabbath morning. Mr. Culross saw him, and urged him to preach, as he himself was badly prepared. "But," said Mr. Cooper to the friend who told us the incident, "I knew better; I had come to enjoy a spiritual feast, and was not disappointed."

The years of the Stirling pastorate

into truth for the minister, and increased spiritual prosperity for the congregation. Sabbath evening lectures on Gospel themes were a special feature in the work of the later years. Out of them have come several of Mr. Culross's books. "Lazarus Revived," "The Father revealed in the Son," and "Jesus showing Mercy" had their origin in this way. They were so suggestive in matter, original in statement, and beautiful in literary finish that the *Alma Mater* of the author thought it right to honour him with the degree of Doctor of Divinity. It so happened that the intimation of the honour reached Mr. Culross on St. Valentine's Day. The day and his modesty led him to regard the document with suspicion. He laid it aside, and said nothing about it, till a paragraph in the public prints convinced him that he had not been hoaxed.

In 1870 Dr. Culross received and accepted a call from a newly formed congregation at Highbury, in the North of London. He laboured there for nearly seven years, at the end of which he returned to Scotland to take charge of Adelaide-place Church, Glasgow. But England wanted him back again. The important office of President of the Baptist College, Bristol, became vacant, and he was asked to fill it. He closed with the invitation, and entered on the duties he now discharges to the heartfelt delight and satisfaction of his students. He is admirably qualified to teach those who in their turn are to be teachers of men. The old passion for preaching burns bright on the altar of his heart; scarcely a Sabbath passes in which he does not occupy some pulpit. Thus, in teaching and preaching, he lives laborious days, seeking to serve God and his generation as best he can.

Dr. Culross is President of the Baptist Union for the current year, and, in that capacity, will deliver his Inaugural Address at Bloomsbury Chapel, W.C., on Monday next at noon.

Dr. Culross is an honoured and beloved teacher to many who never heard his voice or looked on his face. His books have enlightened the minds and blessed the souls of thousands. They are worth their weight in gold. That we do not exaggerate their value may be seen in the fact that they are highly praised by critics not given to writing panegyrics. Mr. Spurgeon, for example, says, "Above all living teachers we prefer Dr. Culross," and again, "One of the excellences of Dr. Culross is the freshness of his thought," and yet again, "Half-a dozen readings will only make it (‘John, to those who meditate upon what they read."

It is a keenly appreciative study of the life and work of the beloved Apostle. It draws a vivid portrait of the man, tells the story of his activity, and lingers lovingly on the spiritual qualities which made up his character. Thoughtful, fresh, and tender, this monograph is a genuine contribution to Johannine literature, and is radiant with heavenly meaning to the eye that can see and the heart that can receive the deep things of God. "Thy First Love" is an exposition of the Letter to Ephesus. It abounds in practical touches, pathetic appeals, and heart-subduing revelations of Divine tenderness and forbearance. "Behold, I stand at the door and knock" is a study of Christ's message to Laodicea, in which the yearning love of the Saviour is set forth with a ripeness of thought, a beauty of expression, and a power of going right to the conscience peculiar to itself.*

The man who by voice and pen has done so much for the Church of Christ deserves well of his brethren. He did not seek earthly honours, but they have come to him. He has been lifted out of the obscurity of a humble pastorate to a place of influence and trust. Yet he is as simple in mind and lowly in demeanour as he was in earlier days. Popularity and power have not dazzled his vision or turned his head. What was said of another may be said of him, "He keeps his upper windows open to the holy winds and pure lights of heaven." So earth's baubles do not lure him aside from meekness of spirit and lowliness of service. Those who are personally acquainted with Dr. Culross tell us that the man is greater than the writer or the preacher. One who knows him well writes of him: "As a pastor, teacher, counsellor, and friend, I have never seen his equal. As a pastor he fed us with heaven's finest provision. I might forget his words, but the savour of the truth taught left its influence on me throughout the week." This is the language of friendship. Yet it does not exaggerate the personal power James Culross exercises, though it places him in the band of those choice spirits regarding whom the poet sings:—

> There are in this loud stunning tide
>   Of human care and crime,
> With whom the melodies abide
>   Of the everlasting chime,
> Who carry music in their heart
> Through dusty lane and wrangling mart.

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* These three volumes are published by *Messrs. Morgan & Scott.*

BIBLE CHARACTERS A LITERARY MARVEL.—In *Good Words* for April there is the first of a series of papers on "Bible Characters," from the pen of the late Charles Reade, the novelist:—"The characters in Scripture are a literary marvel. About seventeen writers, all Israelites, some of them with what would now-a-days be called a little learning, some without, some writing in Hebrew, some in Greek, all achieved one wonder. They sat down to record great deeds done, and great words spoken, in Egypt, Syria, Mesopotamia, and Palestine, which districts united are but a slice of the East, and they told them wondrous briefly, yet so that immortal and world-wide characters rise like exhalations from the record. Written in the East, these characters live for ever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilisation advances; product of antiquity, they come home to the business and bosoms of men, women, and children in modern days. Then is it any exaggeration to say that the ‘characters of Scripture are a

MISSIONARY METHODS.

By Rev. J. HUDSON TAYLOR.

I have read with deep interest, since coming to Scotland, the letter of Mr. Reginald Radcliffe and Mr. J. E. Mathieson on "Unpaid Native Agency in Heathen Lands," in your issue of March 24, with the very important quotation of the words used by Rev. Donald MacIver, at the Mildmay Missionary Conference, of 1886. The letter of Mr. Railton on the same subject in the following number has also greatly interested me, as I doubt not it did many of your readers. It is scarcely possible to exaggerate the importance of the considerations brought forward in these letters. I fully sympathise with Mr. Railton (and I am sure Mr. Radcliffe and Mr. Mathieson do so too), in his feeling that we Christians at home should be not less self-denying than those who are labouring abroad; and that the work of those of us who are missionaries will be a failure if we expect more self-denial from our native converts and native helpers than we manifest ourselves. The stream never rises higher than its source; and though Christ Himself is the true source, yet the missionary is to many as a tank or a reservoir from which the supplies are distributed.

Does this fact, however, necessitate our overlooking the important distinction that exists between the circumstances of the native Christian and the foreign missionary, who is a stranger to the country in which he labours, and who will die, and not live, if he neglect measures necessary for the maintenance of his own physical life—measures which are not only not required by the natives among whom he lives, but would be injurious to them. It is not a question of distinction of colour, or of superiority of race; it is simply a recognition of the fact that the English missionary is not acclamatised, and in some places needs to have a residence and diet that are unsuited to the acclimatised native. On the other hand, so that the body is taken care of for the Lord, and health not needlessly thrown away, I have always maintained that the more inexpensively we could live, and the nearer we could approach to the natives in residence, dress, diet, manner, and customs, the better; and this is largely carried out by the missionaries of the China Inland Mission.

Again, the resources of Christ's kingdom ought certainly to be more than equal to the support of multitudes of native agents; but would those resources be best expended in that way? Thirty years ago, when I commenced my work in China, my thought was very much like that which Mr. Railton commends in his letter—viz., that resources should be found for the maintenance, without any secular labour, of large numbers of native agents, besides utilising the labours of a host of unpaid converts working in their leisure time, under each of these paid superintendents. In brief, my experience has been this: Chinese Christian men in their leisure time did a useful work as evangelists which God blessed. Then, funds were supplied for their maintenance, in the hope that by giving the whole of their lives to evangelistic work they would be much more used of God. The amount supplied to the native helpers was, in most cases, less than that which they had procured by their own exertions, and not more. But although many of them were not personally injured in spirit by being supported, yet their influence was so diminished that the fruit of their labour was less after their whole time was devoted to it than it had been before, when they were working for their own maintenance; and this because of the prejudice created against them, by the fact that they were supported by foreign funds; and were considered by the natives around them, though most unjustly, as *rice Christians.* In our own work, while we have still such supported agents, we are discouraging this kind of thing, and, as much as possible, substituting unpaid voluntary

as we are able to dispense with the latter, we find the blessing is greater and not less; while the cost of the work is, of course, diminished.

I have above instanced the case of the best native agents. But there is the other aspect of such work—viz., that the mere paying such agents is found to be a strong inducement to some men to begin hypocritically to labour, professedly from love, while really from the hope of getting into positions which they have long coveted. So that, besides the better class of native helpers, a very inferior class has sprung up, in spite of all the caution and oversight that could be brought to bear on their case. Now, if the best men can usually do better work unpaid, and the inferior men will not seek positions for which they are unqualified, apart from the pay, is it not the wise course, as far as practicable, to discourage paid native agency? This also is the conclusion of Rev. J. L. Nevius, D.D., and of others who have been in China much longer than Dr. Nevius or myself.

Another point, referred to by Messrs. Radcliffe and Mathieson, is of great importance: The Apostle Paul committed the flock at Ephesus to the care of a body of unpaid native overseers. Is it necessary for the missionary to depart from this precedent, by continuing in pastoral charge of his converts, or should this course be exceptional? And if he do not remain himself, is it an essential condition ere he move forward that a paid native pastor be left in charge?

I think most of your readers will feel the importance of taking God's Word as our guide, and rather seeking to rise up to it than to improve upon it. As Dr. Nevius in his important papers has shown, many of us might have avoided much of the disappointment of thirty years' labour had we commenced on these Apostolic lines, instead of having to be driven to them by our failures. The whole world is still very much in the position in which Europe and Western Asia were when St. Paul commenced his labours. We find the Apostle gathering a little company of Christians, and for fear he should stay too long, in many cases God permitted him to be sent away by persecution; yet the churches progressed. Again he revisits them, and ordains elders among the little gatherings of believers, and leaves the churches under their care, and they continue to be blessed. In the case of the Ephesian overseers referred to, they were to work with their own hands, and to support the weak disciples, and not to be supported by the church. Thus Paul and his companions were free to proceed and found churches elsewhere.

We have not, it is true, in heathen lands a colony of instructed Jews, knowing the local language and acquainted with the Scriptures, who, when converted, are immediately qualified to teach. But it has surprised most of us to see how wonderfully the Holy Spirit teaches some among each little company of converted heathen, and qualifies them to be teachers. Dr. Nevius has found it possible to collect from a wide area a number of such teachers, and to give them from time to time a month's Scriptural instruction and training, sending them back again to work on their farms or at their trades, and to communicate that which they have learned to their little flocks around them. Dr. Nevius's work is extensive. I believe he has sixty or seventy little churches or gatherings of Christians, and he and only two paid native helpers superintend the whole work. Might not this line of things be greatly extended, at a moderate cost, and with immense blessing?

Aberdeen, N.B., April 13.

RYDE Y.W.C.A.—A large iron room, which cost £200, has been obtained through the exertions of Mrs. Johnston, honorary secretary of the Y.W.C.A., and is now placed in the garden of the Association, in connection with the Christian work at Garfield House, and is offered by women as a thank-offering for the Queen's Jubilee, to be used as a hall for classes, lectures, and addresses, and anything that may be considered for the welfare of young women. It will be open free to young women, and a Bible-class held by the hon.

PERHAPS TO-DAY.

"This is a faithful saying, and worthy of all accept tion, that Christ Jesus *came* into the world to sav sinners."—1 Tim. i. 15.

"Yet a little while, and He that shall come *will come*, and will not tarry."—Heb. x. 37.

It is whispered in the morning,
  When the sunlight gilds the east,
And the earth outblooms in brightness,
  From the shades of night released;
'Tis the hymn of waking woodlands,
  In their mingled chirp and hum:
"Perhaps to-day in glory
  The Lord of Life will come;
For night must soon be over,
  Where our pilgrim lamp is dim,
And we watch, in hope and patience,
  For the glorious sight of Him
Whose appearing shall be dawnlight
  Of a cloudless, endless day,
To the hearts that, in the shadows,
  For his coming watch and pray."

It is whispered in the noontide
  Of the city's dust and strife,
'Mid the market's whirl and flurry,
  And the surge and roar of life;
When the kingly sun makes progress
  Through the city's smoke and mist,
And the spires blush gold and crimson
  Which his regal lips have kissed:
For the world is faint and jaded
  By the rivalry and rush
Of its commerce and competing,
  By the jostle and the crush;
And, surely, God is weary
  Of its waywardness and sin;
Yes, methinks, through mist and tumult,
  Soon the Christ will enter in.

It is whispered in the evening,
  By the couch of pain and ease,
When the heart at heaven's gateway
  Prays and sings on bended knees;
And the stars shine out above it,
  Like a myriad angel-eyes
That rain their light upon us
  From their home in Paradise:
For, when sultry day is over,
  And there comes the long, deep hush
That succeeds the noontide's hurry,
  And the sunset's tiréd flush,
The heart may hear a footstep
  Sounding down the golden way,
And know that He is coming
  Soon, to close life's fevered day.

In the morning, in the noontide,
  And at evening, may I hear,
Blessed Lord, thy precious promise,
  And believe that Thou art near.
"I come quickly"—Thou hast said it,
  "In a moment" it shall be;
"In the twinkling of an eye," Lord,
  We shall thy fair presence see.
"Even so"—teach me to say it,
  Yea, to live it, day by day;
May I walk with heart expectant
  Thus to meet Thee on the way;
Looking for Thee, may I travel
  To the brightness of thy light;
Looking to Thee, may that brightness
  Guide and cheer me through the night!

R. Wright Hay.

BRISTOL.—With the object of influencing men in the upper classes of society, a promising effort has for some time been made in this city by an association formed for this purpose. Too often, it has been felt, it is taken for granted that this class of persons are not in need of special evangelistic effort; but the aim of this association is to point out that education, refinement, and their attendant advantages are not religion, and to promote the quiet study of God's Word. Sunday afternoon Bible-classes are held at the residences of some friends, and at the house of another a prayer-meeting is held on Saturday evenings. Already there are upwards of one hundred members and associates, and marked blessing has resulted from the movement. Mr. R. Blackmore, the hon.

THE WITNESSING CHURCH.—4.

A MISSIONARY SERMON

BY THE LATE REV. JOHN HARRIS, D.D.

"Ye are my witnesses, saith the Lord, that I am God."—ISA. xliii. 12.

If the Church was designed to be aggressive, as its history has proved that is was, let us, *thirdly*, attempt to *enforce that design*; and we shall find that the motives of the Christian Church, and its responsibility as a witness for God, are greater now than at any preceding period. Not only do all the original motives to this duty exist, they exist in aggravated force, and others in addition have come to reinforce them.

(1) For instance, the first witnesses for Christ required no higher motive to duty than the Divine command of their risen Lord. They no sooner saw that He *designed* his Church to bear his testimony to the world, than they hastened to obey. That design is not merely essentially the same—it is now more apparent than ever. Could those first witnesses return to the Church on earth again, they would find that the history of every church, since the time of Christ, had unceasingly illustrated and enforced that design, without a moment's intermission. "He that hath ears to hear, let him hear what the Spirit saith unto the churches." And this is the language of the Spirit as He conducts us over the ruins of once flourishing churches —"Exist aggressively, or not at all. Behold in the state of every existing Christian Church an illustration of the principle, that to act the evangelical missionary Church is to prosper; to neglect it is to languish and perish."

(2) "But is there the same necessity for a witnessing Church now as at first?" The wants of the world are more urgent than ever; or, what amounts to the same thing in the matter of our responsibility, we are better acquainted with them, and our facilities for meeting them, as far as Christian instrumentality *can* meet them, are greater than ever. The map of the world, in the days of the Apostles, was only the map of a province, compared with that which lies open before us. Every geographical discovery since, has only served to enlarge our ideas of the great Satanic empire. Oh, in what a small minority does the Christian stand! What a fearful expanse of darkness around him!—and that darkness how dense!—and what hideous enormities does it conceal! *There*, Cruelty has its chosen habitation, and feasts perpetually on human groans. There, Superstition has its temples, and its sacrifices of human suffering, and its music of lamentation and mourning and woe. There, Sin has its priesthood — its ceremonial of murder, and its ritual of lust!

By a very slight effort of the imagination, we can cause the hosts of evil to pass before us; and what a spectacle to behold! First, come the Jews out of all nations under heaven, each with a veil over his heart, and stained with the blood of the Just One. Next, nominal Christians, by myriads, and from all parts of Europe, headed by one who drags a Bible in triumph, as a dangerous book, and embraces an image, or an amulet, instead. Then comes the crescent of imposture, followed by Turkey and Persia, by large tracts of India, the islands of the Eastern sea, Egypt and northern Africa, the inhabitants of the largest and the fairest portions of the globe. After these, the swarthy tribes of Africa, central, western, and southern, with their descendants of the Western Indies, laden with the charms of their Fetish worship. Now come the aborigines of the two Americas, and the islanders of the great Pacific—fresh from the scalp-dance, the cannibal feast, or the worship of the snake-god. Next, the selfish Chinese, one-third of the species—in appearance all idolaters—in reality all atheists—a world of atheists, to whom all truth is a fable, and all virtue a mystery. Last comes India—the nations of southern Asia, and the many islands of the Eastern sea, a thousand tribes, including infanticides, cannibals, and the offerers of human blood, dragging their idols-gods, an endless train, with Juggernaut at their head, worn with the toil of their penances, and marked with the scars of self-torture. And who are these that close the train? The Thugs of India, just discovered—a vast fraternity of secret murderers—the votaries of Kalee, who has given one-half of the human race to be slaughtered for her honour. O God! and is this *thy* world? Are these *thy* creatures? Where is thy Church? O righteous Father, the world hath not known Thee, and thy Church, appointed to declare Thee, hath neglected to fulfil her trust! Christians, did you count their numbers as they passed? Six hundred millions at least. Did you ask yourselves, as they passed, whither they were going? Follow them and *see*. Can you do so, even in imagination, without feeling an impulse to rush and erect the Cross between them and ruin? *That* is your office; *that* is the great practical design for which the Church exists, to go and testify this faithful saying, *that Christ has come to save them all.* "Ye are my witnesses, saith the Lord."

(3) This reminds us of another inducement—the testimony of the Gospel is divinely adapted to them. It is not the fearful burden of Isaiah, threatening judicial blindness and hardness of heart, or we might hesitate to go. It is Gospel. It is a message from Pity to misery, an invitation from Mercy to guilt. It is a gift from the fulness of God to the emptiness of man. The witness for Christ takes with him a treasure more precious than the ancient Jew, could *he* have taken the ark of the Temple. Christian missionaries, you take with you tears, the tears of incarnate compassion; blood, the expiatory blood of the Son of God. "Before your eyes," said the Apostle to the Galatians, "Jesus Christ hath been evidently set forth, crucified among you." Brethren, you go to India with the Cross, to repeat the scenes of Calvary, to let the Hindoo see Christ crucified before his eyes. Do you feel sufficiently the grandeur of your message? You go to Africa with the identical Gospel that Paul took to Rome. You go to China with the identical blessing that Christ brought from heaven. Oh, it was the consideration of their subject—its necessity, its adaptation, its infinite grace and glory, which fired the Apostles —which made them think little of life itself when this was at stake—which made them wonder that any should suppose that persecution could affright *them* from their office; which gave them the air of ambassadors, the port of kings; which would have led them, if necessary, to contend for precedence with an angel. You go to address a nature which, however depraved, was originally pre-configured to the truth, and the message you bear is divinely adapted to the moral state which that depravity has created—and the Spirit goes with you to give it effect. You go to tell the victims of imposture of essential truth; to point corpse of her husband to Him who is the resurrection and the life; to tell the infanticide mother that she may save her offspring, and may press them to her heart; to tell the followers of Boodha of a true incarnation; and the parched pilgrim of the desert of a well of water that springeth up to everlasting life; and the devotee of the Ganges, of the washing of regeneration and the renewing of the Holy Ghost; and the self-torturing votary of cruelty, that the name of God is love; and the self-immolating worshipper of Juggernaut, of the sacrifice offered once for all, and of the blood which cleanseth from all sin. Oh, find out the nation where guilt has been hourly accumulating ever since the time of the deluge! and the command of Christ is, "Go to it." And, having gone, challenge them to produce the one guiltiest man of their nation; and the command of Christ is, "Offer him redemption through the blood of the cross." Have they, as many of the nations have, a fabulous tradition that such or such a cavern is the mouth of hell? Ask them to lead you to it; for even there, could the dreadful spot be found, your commission would extend—to the very brink; for He whom you preach is able to save even to *that* uttermost.

In testifying to the necessity and divinity of the Gospel, you occupy higher ground than did even the Apostles. Since their day nearly eighteen hundred years have added their testimony to the fact that man by searching cannot find out God—that spiritual deliverance, to be effectual, must come direct from heaven; and nearly eighteen hundred years have only served to demonstrate the sufficiency of the Gospel remedy. Guilt which might destroy a world has been cancelled by it; iron chains of sin have been burst asunder; hearts filled with pollution made habitations of God; where Satan's seat was, happy communities have been formed; earth has been blessed by it, and heaven has been hourly growing louder in its praise. In affirming its *necessity*, then, all history is speaking in your voice; the nations that have perished—all the lost—rise up and confirm your testimony, and urge you to repeat it with a deeper, and yet deeper, emphasis. And in proclaiming its efficacy, the thousands who in every age have been saved by it, urge you to speak louder in its praise—the chorus of heaven comes to your aid, ascribing "salvation to the Lamb that was slain."

(4) Again, think of the certainty that the testimony of the Gospel shall ultimately and universally prevail. We do not undertake to say that the present kind of Christian instrumentality *alone* will cause it to prevail—that no new machinery, no miraculous agency, will come to its aid. But, whatever the means employed, the end will be gained — and gained as the result of *all* that had in any way been Scripturally done to obtain it—the Gospel, in the most enlarged sense, shall be preached as a witness to all nations.

Where now is Diana of the Ephesians? Where now are Jupiter and the gods of Greece?—and where the whole Pantheon of Rome? The first Christians testified against them, and they vanished. Witnesses for Christ came to Britain—and where now are Woden, and all the Saxon gods, Hessus, and all the more ancient and sanguinary rites of the Druids? The idols we assail have long since been routed; and the sword we wield routed them. The gods of India are the same, under different names, which Italy and Greece adored; the sword of the shall it do less now in the East? Many of them are already fallen. "Bel boweth down, and Nebo stoopeth." And the Christian missionary, approaching and standing before the most crowded temple and the firmest throne that idolatry boasts, is divinely warranted in taking up a burden against it, and saying, "Thy days are numbered, and thine end draweth near." Yes, if there be stability in a Divine decree—merit in the mediation of Christ,—if any truth in the doctrine of his reign—any power in the agency of his Spirit, the prediction shall be fulfilled. Prior to the ultimate triumph of the Gospel, indeed, unnumbered events may transpire which have not yet been conceived. It is possible, even, that the affairs of the kingdom of Christ may at times assume a doubtful aspect, and his people may begin to wonder how *He* can retrieve them. But He *sees* no difficulty—He *feels* no perplexity. At any moment, He can touch some secret spring which shall, silently and imperceptibly, but most effectually, change the whole aspect of his affairs. Looking on the end, He sees nothing desirable which He has not provided for,—nothing adverse which He has not provided against. The history of the world, to the latest period of time, is written already in his mind. Every province of idolatry and error has its limit and its date appointed there. The angel is already selected who shall eventually shout, "Babylon is fallen." The chorus is appointed whose voices are to resound: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever." "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Halleluia, for the Lord God Omnipotent reigneth." If we listen, we can hear that voice too; for even now are they rehearsing for that glorious day—and every hour increases the chorus, and every echo that reaches us rebukes our indolence as witnesses for God, and proclaims the dignity of our office, and the certainty of our success.

(5) And, then, think what the consequences of that success would be. Civilisation? The missionary of the Cross, indeed, is the missionary of civilisation. This the Gospel taught first at imperial Rome — cleansing her amphitheatre of human blood; and evincing that her boasted civilisation had been only a splendid barbarism. Morality? The missionary of the Cross *is* the missionary of morality. The Gospel produced charity even in Judea, humility at Athens, chastity at Corinth, humanity at Rome. And wherever it has gone, in our own day, liberty, morality, education, the arts of civilisation, and the blessings of commerce, have followed in its train. It has extinguished the fires of the suttee, called away the cannibal from his unholy feast, and broken slave-chains of a million men. It elevates the barbarian into a man, and raises the man into a useful member of society. It turns the wandering horde of the wilderness into a civilised community, and calls it to take rank among the nations. There is but one art which the Gospel does not promote; as the peacemaker of the world, it steps between the ranks of war, and, taking the weapons of death away, it declares that men shall learn war no more; and, joining their hands in amity, it says to them, "Love as brethren." Oh! could mere human civilisation effect results such as these, how soon would her image be set and worship! But these are triumphs for the Gospel alone, and triumphs which it achieves incidentally, by aiming at greater things than these.

The Gospel is the power of God unto salvation. It raises the savage into the man by making him a new creature in Christ Jesus; it prepares him for civil society by making him a member of a Christian church. In the zeal of its new-found existence, the Church becomes a witness for Christ to others; the Word of God sounds forth into all the regions round about; and similiar triumphs result, only to be followed by similar labours and triumphs again. Thus every step of present success is a new facility for a further advance, and an additional pledge of universal triumph.

There is a day—call it the Millennium, or by any other name—there is a period yet destined to bless the earth, when it shall no more be necessary to witness for God, for *all* shall know Him; the knowledge of his glory shall fill the earth as the waters cover the sea. Happy state of Christian triumph!—a day without a cloud—the reproach of indolence wiped away from the Church, and of ignorance from the world. Truth shall have completed the conquest of error—Christ shall have given law to the world—and, impressing his image on every heart, shall receive the homage of a renovated race. These are visions; but they are the visions of God, and let nothing rob us of the inspiration to be derived from gazing at them. They are visions; but visions painted by the hand of God, dear in every age to the Church of God, gazed on in death by the Son of God. Yes, then they were brought and set before Him, and such was the joy with which they filled Him, that He endured the cross, despising the shame. Then, on the lofty moral elevation of the cross, all the ages of time, and all the triumphs of his Church, passed in review before Him. He saw our missionaries go forth in his name to distant climes—again He looked, and saw them surrounded by ten thousand converts to his grace. He saw the veil fall from the hearts of the Jews; and heard their bitter mourning as they stood looking at Him whom they had pierced. He saw Ethiopia stretching out her hands unto God; and heard her, as the slave-chains fell from her loins, exulting in a double liberty. He heard his name shouted from land to land as the watchword of salvation, and marked how its very echo shook and brought down the pillars of the empire of sin. He saw the race of Ishmael that now traverses the desert tracts of Arabia—the castes of India with their number infinite—the rational Chinese—the Tartar hordes—the unknown and snow-concealed inhabitants of the north—the tribes of Europe—and all the islands of the sea; He saw them flocking into his kingdom—his grace the theme of every tongue—his glory the object of every eye. He saw of the travail of his soul, and was satisfied; *his* soul was satisfied! Glorious intimation! Even in the hour of its travail, it was satisfied. What an unlimited vision of human happiness must it have been! Happiness not bounded by time, but filling the expanse of eternity! His prophetic eye caught even then a view of the infinite result in heaven! His ear caught the far, far-distant shout of his redeemed and glorified Church, singing, "Worthy is the Lamb that was slain!" If we would do justice to our office as witnesses for God—if we would catch the true

often cross, as He did, the threshold of eternity—transport ourselves ten thousand ages hence into the blessedness of heaven, and behold the fruits of our instrumentality there, still adding new joy to angels, new crowns to Jesus, new tides of glory around the throne of God. Realising that scene, we should gird up our loins afresh, as if a new commandment had come down from heaven, calling us by name to be witnesses for God.

GOSPEL WORK IN SYDNEY.

I should like to record a few incidents that have recently come under my observation during a visit to Sydney. Arriving in town one Thursday evening, and finding no advertisement of any special meeting for the evening, I sallied out in quest of anything to interest me. I had not far to go. The sound of a drum advertised something was going on near the base of the beautiful Town Hall, and in close juxtaposition to the central police station. I could see the four bright lights, and a standard held aloft, which emblems indicated the presence of the Salvation Army. Presently they marched off to the Goulburn-street barracks, followed by a large and orderly crowd. The meeting here was well sustained and good work for the Master was accomplished.

Saturday and Sunday evenings I spent at the Y.M.C.A., where Mr. Arundel, from London, spoke on each occasion. On Sunday night there was a large muster of young men, and a number remained to the after-meeting, and were directed to Christ by the workers in the hall. Part of Sunday afternoon and evening I spent at the Protestant Hall with the Wesleyan Evangelistic Band, who are doing a grand work.

I met Mr. Gilbert, whose work amongst the sailors reminded me of Mr. Reginald Radcliffe and Ratcliff-highway. He is an enthusiast in the Lord's work, and seems the right man in the right place. Many letters from converted seamen testifying to the power of God—the Gospel of Christ.

On Sunday forenoon I had a lift by the way, listening to a discourse on prayer, by Rev. Dr. Jefferis, who always deals with his subjects in a masterly manner, and who reads the Bible so as to bring out the sense. Next evening I found myself in a tent, pitched in a rather dingy part of the slums, where services are being held, either under the auspices of the City Mission, or of the Congregational body, I did not ascertain which. However, I found Dr. Jefferis presiding, and surrounded by a large choir. A number of addresses were given, in fact, too many, and the congregation was slipping away before the net was drawn in. Some remained to be spoken to, and some to sign the pledge.

At that consecrated spot, near the town hall, held at times by the Salvation Army, and again by the Wesleyans, as the clock struck ten I came upon a crowd, and, seeing a swinging light, I thought the Salvationists were out again. But, no, another agency was here at work, for Mr. G. E. Ardell and a few helpers were finishing their Blue Ribbon Gospel service by tacking blue ribbons on the bystanders. I gave him the hand of fellowship, and returned to my hotel to record what I had seen.

D. M. Logan.

MISS DE BROEN will have a stall for her work in Belleville, 3, Rue Clavel, Paris, at the annual united sale of work of the Society for Promoting Female Welfare, on Thursday and Friday, 28th and 29th inst., in the Duke of Wellington's Riding School, Knightsbridge. The sale will be opened by H.R.H. the Princess Mary Adelaide, Duchess of Teck. Fancy work and useful articles should be sent not later than April 26 to Miss de Broen, care of Miss Logan, 39, Stanhope-gardens, S.W. General communications for Miss de Broen may

PITCHERS AND LAMPS.

By KATE W. HAMILTON.

This particular pitcher was old-fashioned, awkward, and ugly enough to gratify any æsthetic taste. If it held a lamp, Mrs. Lander did not know it. She was enraptured when she discovered it in a down-town crockery store, and having "purchased it at a bargain" by paying three times what it was worth, carried it home to decorate it and make it more æsthetic and ugly still; for Mrs. Lander was not yet a proficient in ceramic art. But she intended to be, and she had decided that as soon as the pitcher should be completed she would purchase other pieces sufficiently unlike it to make a set.

She was absorbed in her occupation when the door-bell rang, and Bridget's head inserted itself at the partly open door.

"A lady to see you, ma'am."

"Book agent, I suppose," sighed Mrs. Lander, laying down her brush reluctantly.

But instead of one of that much-abused class, the caller proved to be a bright-eyed, earnest-faced lady, with a request that Mrs. Lander would entertain one or more delegates to the Women's Missionary Convention.

"Perhaps we may have already secured places enough, but it is sure to be a large and enthusiastic meeting, you know."

Mrs. Lander did not know anything about it. She had heard something, to be sure, but it was forgotten as soon as heard. Mrs. Lander never attended missionary meetings. Years before, when she was a young girl, she had gone regularly to the monthly concert in the old church at home, for the very good reason that her parents believed in it and never inquired whether she did or not. If those monthly concerts had been expressly designed to awaken in the ordinary mind a desire not to know anything about missions, they could scarcely have been more successful. They were always held in the afternoon, when the old church looked greyer and grimmer than ever. Most of the people stayed away, and the few who came scattered themselves so widely through the church as to add to its deserted and forlorn appearance. There was no sermon—"a little talk would do well enough for monthly concerts." They always sang "From Greenland's Icy Mountains," which was the only cheerful feature of the occasion. The "heathen" were not individualised, but served and swallowed in one indigestible mass. Then some good brother prayed that the "watchmen on Zion's walls might see eye to eye"—what that might mean Mrs. Lander had not the faintest idea—and that "the islands of the sea might be speedily converted," with no definite conception in his own mind, or that of anyone else, what those islands were, or where they were located. And then everybody went home, thankful that the dull duty was over for one month more.

In view of these early experiences, a missionary meeting was not an enticing prospect to Mrs. Lander. She did not positively determine that she would never go to them—it is not always comfortable to be too honest, even with one's self – she had only told herself that she was too busy. Fortunately, however, people did not all think alike, and there were ladies of more than ordinary intelligence and of high social rank who seemed really interested in such matters. She had noticed that fact with secret wonder, and there was something of the same wonder in her eyes as she surveyed her bright-faced caller. It would be pleasant to oblige these ladies, and, moreover—human motives being usually somewhat mixed—she reflected that her front chamber was lovely in its new furniture of crimson and grey, and it was a pity not to have someone see it! So she graciously consented to receive a delegate, and went back to her pottery with a complacent feeling of having fulfilled her missionary duty at last.

On the bright morning following there were three people, at three different points of the an old woman with a rusty satchel, a boy with a stone, and a lady with a sick headache. The old woman with the satchel thought she knew her errand perfectly. She had planned, all the time she was knitting stockings and selling eggs to earn the money, for this great event of her life—going up to the women's missionary convention in the city. Her daughter-in-law thought it "all nonsense for mother to go off alone so among strangers." But the old grey head shook a decided negative. She wanted to hear from those fresh from the field how the King's armies were advancing, and where the royal banner was planted.

"I want the refreshin' to my own soul," she said. "And if David could go up to hear, and to carry a little parched corn, in his day, I guess I can go with my little offering now."

The boy with the stone had no idea of a mission. He had picked up the stone and put it in his pocket, to consort with a broken knife, some rusty nails, three marbles, a bit of chewing gum, a leathern sling, and an old padlock. That stone might prove a convenient article if he should come across a dog, a window, or something else that did not need to be hit; and, meanwhile, it was just as valuable as the other treasures he had accumulated.

The lady with the headache was in dire dismay, because she thought her mission ended when the headache began. She was one of the prime movers and directors of the Convention. Head and hands had been busy with it for weeks. And now, on this important day, when she particularly desired to be at her post to assign strangers who came unannounced to the places held in reserve, this distracting pain kept her a prisoner at home. It must get better! She could not be sick, she declared. But it was one of those persevering, unreasonable, not-to-be-argued-out-of-the-matter headaches that all nervous women know, and of course it was victorious. The hot head sank helplessly on its pillow at last, and with an odd little compromise between a groan and a laugh, the lady gave up the contest.

"It is of no use. The world did exist after a fashion before I came into it, so I suppose it may be possible for it to move on for one day longer even if I am kept out of it. I must accept your offer, Bob. Go and do your best."

Bob was a young gentleman with the kindest heart, the best intentions, and the least tact imaginable. He was home on a college vacation, and had offered to take his mother's place for the day, and fulfil its duties to the best of his ability. Very fine ability, too, Mr. Bob privately considered it, though he did not discover much room for its exercise in a position like this. In his secret heart he wondered why his mother and the other ladies should make so much fuss over so very simple a matter.

"Easiest thing in the world," said Mr. Bob, looking at a new arrival and then at his list; "here's a delegate that wants a place, and here's a place that will take a delegate. Put them together, and it's a fit." And he fitted them without once perceiving, in his masculine obtuseness, that the place was gilt-edged and the delegate was not.

That was the way in which it happened that the old woman with the antiquated bonnet, the coarse shawl, and the rusty satchel suddenly appeared at Mrs. Lander's. To say that that lady was surprised at the apparition would but very feebly express her sentiments. Her opinion of things that fitted differed materially from Mr. Bob's; and when she had ushered that bonnet, shawl, and black alpaca dress, into her grey and crimson guest-chamber, she closed the door upon the contrast, and said, "Well!!!" in a tone that suggested three exclamation points at the east.

As for the old lady, she was innocently and heartily delighted. She laid aside her wraps, brushed the dust from her despised bonnet, carefully folded the much criticised shawl, and then looked about her with a contented smile on her wrinkled, kindly face.

"I do b'lieve this Convention is going to be a little bit of a heaven to me clear through," she

Whatever were Mrs. Lander's views of missionary meetings, decorative art, or the wisdom of entertaining committees, she was a lady, and having received her guest, she accorded her due courtesy. So, when dinner was announced, the well-preserved alpaca, brightened by a fresh collar, was not made to seem out of place at the elegant table, and the old lady ate and chatted in happy unconsciousness of self and enjoyment of her surroundings.

"Yes, I think it does us good to get away from home once in a while, out of our own little corner, and see what the rest of the Father's children are doing, don't you? I'd like to have been here in time for the morning meeting, but I started long before five o'clock as 'twas. They had a real good one, didn't they?"

"I did not go," answered Mrs. Lander, and then, as the eyes fastened upon her looked such unfeigned surprise that anyone already in the city should miss such an opportunity, she hastened to add the statement she always made to herself, "I had not time."

The kindly eyes wandered around the pleasant room in quick appreciation of its many demands.

"I s'pose it does keep you pretty busy," she assented, with a faint undertone of regret in her voice.

But who with a soul for art likes to be considered merely a housekeeper? Mrs. Lander did not, and as soon as they were in the cosy back-parlour, she pointed out the pitcher, on its little stand by the window, waiting a few finishing touches.

"That is my work," she said.

Then, indeed, the old eyes brightened into gladness, for their owner thought she understood it all. Was she not in a Christian home, where all gifts were consecrated? Were not the hearts around her in full sympathy with the great cause of missions? Why else would she be here? That bit of work touched a quickly responsive chord, and her tongue was loosened at once.

"And that's what you do? Ain't it pretty? I expect now you can make a great deal that way, and ain't it a blessed thing to do? Of course you could give a good deal without doing any such work, but it makes all the more. It's good to think how many's a working—one in one way, and another in another—all for the same thing. When I get back home again, and am drying apples and sewing carpet-rags, and counting how many shillings it'll bring, I'll be glad to think about your pretty work that'll earn dollars, and how the dollars and shillings 'll all go to build up the same kingdom. I'd like to tell you how it come to me."

"Yes," answered Mrs. Lander uncertainly, and she could say nothing more. There was a queer feeling at her heart as if a searching eye had been suddenly turned upon it, and an authoritative voice demanding, "How much owest thou unto thy Lord?" had found her bankrupt.

"There was no one left but my husband and Billy and me," said the old woman. "All the children married and gone, you see. Billy was my grandson, and we did set a store by him, me and his grandpa both. We lived in the country, a little place on the edge of the prairie, and we thought we had hard times—we thought we had. We got to thinking too much about our own wants, and what we couldn't have, and working just for ourselves, you see. We wanted to do for Billy and give him good schoolin'. He was as chirk and bright a little fellow as ever was, and good too. But coats and shoes and books do cost a great deal, even if you don't get 'em extry fine, and so Billy says to me one vacation: 'Grandma, I've found something I can do up at the station, and they'll pay for it, too. That'll help.' 'Twas the railroad station he meant, right at the edge of the village near us. He started off the next morning, brave as you please, with his little dinner-basket in his hand. I can see him yet! But it was only three days before he was brought home all white and crushed—one leg cut off by the cars.

"That was trouble! but Billy bore it like a hero. He'd say, 'Cheer up, grandma; there's lots of things a boy with only one leg can do.'

have got along if it hadn't been for the reading. There was the Bible and a pile of papers that had been sent us—"Missionary Heralds" and such. That was how it begun, for the more we read in the Bible the more we see how precious it was, and the more we read in the papers the more we see how hard it was for them that didn't have it. That was the first time the heathen ever seemed like folks to me, and the missionaries like our next-door neighbours. Well, we grew interested, we did, and one day Billy says to me, 'Anyhow, one boot can go to the other boys now.' I didn't know what he meant, but he said he couldn't wear but one boot at a time any more, and the price of the other could go to help some of the poor folks in Indy or China, or out west.

"That was how we begun to lay up a little to send away, and the more we worked and saved, the more we cared. It's surprisin' how much you get to think of anyone when once you begin to do for 'em. Sometimes I most think the Lord Jesus couldn't love us so if He hadn't done so much for us. Well, Billy got up again, and went round on crutches, but someway he never seemed to get strong. He couldn't do the things he planned, and by and by the fever took him. His life just burned away then. He'd laid still a good while one day—it was one winter afternoon, with the sun shining bright into the room —and we thought he didn't know us and wouldn't ever speak again. But all at once his eyes opened wide and bright, and says he, 'Grandma, the other boy can have both boots now.' And he never said any more, but I knew what he meant.

"So husband and me, we agreed that what we'd have done and spent for Billy, we'd give to the 'other boys,' as he called 'em, and it sort of comforted us; we called it sending the money to Billy. When there'd come a call from Indy, I'd say: 'Can we spare the boy a coat?' and when we heard of hard times on the frontier, David would say: 'I reckon we must manage a pair of boots for the boy.' 'Twas our way of puttin' it, you see.

"But after three or four years David went, too. When I see that was a coming I thought I'd nothing to live for, and I said there'd be nobody left. 'Yes there will,' says David, 'there'll be everybody—all the brothers and sisters we've been working for so long. Do all you can for them, wife, and never you fear but I'll know you helped 'em when I see 'em coming home one by one. I think I must know that even in heaven,' says he. So I've done what I could, and its kept me up many a time. Brothers and sisters, and the Lord's brothers and sisters, too—every one that learns to 'do the will of the Father'—he says so. I couldn't do nice things like you, but I've raised chickens and braided mats and sewed carpet-rags. Coming up to this meeting seems most like a little bit of heaven to me. I do hope David and Billy know."

The rough brown hands dropped idly on the old alpaca dress, but they did not look coarse and ugly to Mrs. Lander. A moment's silence fell over the room; and then up the street came that appointed boy with his predestined stone, aimed it at the Maltese cat sitting comfortably in the open window, and, missing her, smashed that precious pitcher to atoms. The boy ran, and there was a startled cry from the two ladies, but the tears in Mrs. Lander's eyes, as she gathered up the fragments, were not altogether due to the accident.

"Never mind, dear. The Lord can bring good out of it someway," said the old voice, soothingly, and Mrs. Lander answered softly:

"I think He will. I am going to the meeting with you this afternoon."

It is needless to state that the meeting that afternoon was not like the old monthly concerts. There were eager young hearts, on the eve of departure for foreign fields, who said, "Call it no sacrifice. We go joyfully." There were grey-haired veterans, home on furlough, who told of battles past. And as she listened to it all, catching from this height a glimpse of the grand army of workers marshalling from every village, town, and hamlet, and reaching from

was a missionary meeting, and that she didn't like missionary meetings, and that she didn't believe in women speaking in public, but, finding herself on her feet, told the story of her pitcher, and pledged herself to the cause.

"Now, if that ain't just like Gideon's army!" exclaimed the old woman from her corner. "She had a lamp all the time, but it couldn't shine till it was out of the pitcher."

"Even so," answered the clear voice of the leader. "All over this fair land of ours, hidden in pitchers of selfishness, of indolence, of fashion, and of pleasure, are the lights that should be shining brightly for the Master, and carrying good cheer to the ends of the earth. Oh, sisters of mine, let us pray for the breaking of the pitchers!"

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Dr. PARKER on JOSHUA & JUDGES.*

Dr. Parker's work on Joshua and Judges is an able continuation of the People's Bible. The title "People's Bible" is in our judgment peculiarly *à propos*. No one can peruse this work without being struck by the admirable blending in it of the popular and the thoughtful. The thought is largely *analytic*, and withal the *abstract* in expression is far remote. Considering the quality of the matter we are the more amazed at the concreteness and vividness of the style. Popularity of treatment does not mean in Dr. Parker's case superficiality of touch. Nor does it mean even the pith and point so largely characteristic of minds that are cast in the popular mould. Here is a sea to swim in. Many of the chapters of this work are instinct with genius. Dr. Parker writes for artisans and tradesmen, but quite as truly for scholars and metaphysicians. A people's man, he is peculiarly fitted to make of his running commentary a people's book. There is not in this work the multiplication of authorities or the refinements of lingual exegesis, but there is in it soul, fire—thoughts that soar and words that burn.

Altogether we feel about Dr. Parker's book that it occupies a niche by itself. There is not a page—we question if there is a line—in this work that could be called dry, and yet it abounds in deep disquisition, and almost metaphysical reflection. The chapter, *e.g.*, on "The Great Questions of the Pentateuch," is a rare theological gem. How subtle and analytic is the thought, and at the same time how clearly evolved and brilliantly stereotyped in speech! We hope to read that chapter again and again, and there are many like it. Dr. Parker writes for the people. We infer that they will gladly read what he has written. But let not the student think that his case or need is not so fully consulted by the author. The book teems with subtle and profound thinking, and throbs with vitality.

Where, if anywhere, we feel the book to lack is in its evangelical perception. Dr. Parker is a kind of Heraclitus in theology. What impresses him in respect of theologies is their everlasting flux. From time to time he is led to unburden his soul in this matter. Nor does it seem to pain him that in this region "change and decay in all around" he sees. He is gloriously optimistic in the midst of dying creeds and faiths effete. The old order perishes, but the new order that is born of it is, he assumes, the survival of the fittest and the best. We cannot see it; we do not believe it. We are of opinion that, in common with all who hold with him in these matters, Dr. Parker speaks as he does on this subject because his eye is not sufficiently enkindled with Gospel light. Did he see further into the marrow of the Gospel, what would strike him most forcibly would not be theological flux but theological fixity. Thus the doctrine of acceptance with God has not changed since Abel offered unto God a more excellent sacrifice than Cain. Yet this is a lesson which in his summary of the Pentateuch Dr. Parker does not even touch. Besides, it would be as easy for the throne of God to totter as for the doctrine of justification by faith to change with changing time. No doubt the spirit of change is rife throughout the so-called religious world, but this spirit of change does not infect the remnant that are able to take an incisive view into the Gospel of Divine grace. So far as we can find, the determination among them to stand fast in the old paths is as pronounced to-day as in days of yore. We do not admit that all theology is indeterminate, and old creeds old clothes, because the theories of the modern Christian world are "such stuff as dreams are made of."

But animadversion aside, we cannot speak too highly of Dr. Parker's work as one full of suggestiveness. The times of old are so discussed as to live in the immediate present. Analogies in the life and experience of to-day spring up on every side. Thus, treating of Joshua v. 1, the Doctor says, "The heathen kings did not disbelieve in miracles." This leads him to enlarge on the loss which is incident to our civilisation—"the loss of faith." Then follows an apt quotation from Lord Lytton, to the effect that "the man who has no faith in religion is often the man who has faith in a nightmare." But further it is observed that "the heathen kings drew inferences. They said:—If the river has been crossed, the city is gone. They were not unreasoning or infantile minds. They saw somewhat of the logical issue of things." A circumstance this which draws forth the following censure, "The power of following the seed to its fructification is what we have lost. Otherwise we should all be prophets: we should know that as certainly as a man has told a lie he has dug a hell." After enlarging on this, the question is asked, "Who then can be saved? None by himself. No man has the power to rub out a lie. You cannot expunge a falsehood; once done it is done for ever, so far as the doer is concerned...the lie means hell." In this vivid, soul-searching way are the infinite consequences of evil bound up in any one sin set forth. The space at our command will not allow us to pursue the subject further. The People's Bible is, certainly, a great gift to the age.

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HOLIDAYS FOR WORKING GIRLS.

Our sincere thanks are due to many readers of The Christian whose kind contributions last year to our Y.W.C.A Holiday Fund enabled us to send 360 poor girls suffering in health from long hours of drudgery in close work-rooms for several weeks' change during the summer months. Eighty of these had joined the Holiday Club, and saved what they could towards their own expenses. There are in London alone over 200,000 working girls, the majority of whom only earn from 5s. to 8s. per week. Hence more than an occasional day in the country, however essential, is, as a rule, an impossibility without the help which reaches them through this department of the Y.W.C.A., or other channels.

A considerable increase compared with last year in both the number of holiday applicants, who can pay nothing towards a change, and of others who are saving up towards it by paying into our holiday club, constrains us again to remind our friends of the now exhausted holiday fund, and to suggest another way in which they can render practical assistance ere the hot season comes round. A room in a country cottage kept by a Christian widow was offered to us last year from April till October for the benefit of these poor London girls requiring change of air. The lady who chose this cottage for us kindly paid all expenses for board and lodging, and in many cases the fares also. Twenty weary workers by this means obtained several weeks each of quiet rest in fresh country air. We could fill any number of such openings all through the summer with most needy and thankful occupants.

All communications should be addressed to me as Secretary Y.W.C.A., Convalescent and

THE GOSPEL for the WORLD.

ROUSING THE SCOTTISH CHURCHES.

(BY A SPECIAL CORRESPONDENT.)

PERTH.

The arrangements here were made for one day only. The "fair city" contributed a very good gathering in the afternoon in Free St. Leonard's Church. Rev. Dr. Bannerman, the pastor, opened the meeting with earnest prayer, and then gave place to Mr. G. Clarke, who spoke on various passages referring to the opened windows of heaven. In Malachi we read of them being opened for the descent of blessing on the Church; Peter saw them open that he might learn the lesson of the unity of the race, in the mind of God; Stephen saw them opened revealing Christ as the all-powerful Advocate sitting on the throne of God; John saw them opened, and beheld the countless throng of the redeemed. The points of application were, that it is only as we observe the conditions, paying the tithes into God's storehouse, that we can see, in our own experience, the results of an opened heaven; and that it is the privilege of every redeemed soul so to live that others may join the multitude of the redeemed seen by the Apostle in Patmos. Mr. Clarke dwelt at some length on the abounding riches of God's grace and strength, on which the believer may draw large cheques, suited to every need of life, testimony, and service.

WEIGHTY WORDS ON CONSECRATION

were uttered by Mr. Hudson Taylor. In speaking of the close connection between home life and the progress of Christ's kingdom, he referred to the relations between master or mistress and servant. Do we regard those in our employ simply as persons out of whom we want to get as much as we can, or as those, in the providence of God, brought near to us that they may share in the blessing given to us by God? Those who have been in heathen lands understand the injunction of the Apostle to the converts, "Let him that stole steal no more." But there is such a thing as robbing God, which is surely as serious a crime as stealing from man. Are we defrauding God of his rights? Christ said of Himself, "Therefore doth my Father love Me because I lay down my life." He laid down that life in a way peculiar to Himself, where we cannot follow; but the essence of it was that He put Himself into God's hands entirely, and God spoke and acted through Him. Is there not some such relationship between God and the believer? Christ said, "I am the Vine." He did not say, "I am the root," or "I am the stem," but "I am the Vine;" so it is his life that circulates in all the branches, and each branch shares in the full fatness of the whole vine. This is the secret of entire consecration—having everything in our blessed Lord, and nothing outside of Him. "Christ, *who is* our Life." People say, "If I could but get power." *We* do not want to get power, or anything else; we want to enjoy and use the power and the all things that are in Him: so to recognise our blessed union with Him that we shall be able to live accordingly. If we take up an independent position, we are placing ourselves outside of Christ, and therefore outside of safety. It is the failure to realise that we ourselves, and all we have, are the Lord's, that is the cause of our weakness and our failure.

Mr. Taylor reverted to the great supreme command of the Master—"Go ye," and forcibly urged that the Church should pay tithes of her membership as well as of her substance. If a church of a hundred would send ten to the home or foreign field, supporting all who could not provide for themselves, there would be such an access of blessing to those that remain, that they would soon want to double the tithe. Even

supply all their wants. Speaking from his own experience of many years' sole dependence on God, he could say truly He had never disappointed him. The world is getting very sceptical, not of the truth of the Bible, but as to whether Christians themselves believe the Bible, since their life so poorly corresponds to its teaching. If the Church were in real earnest, we should soon see such a revival in England, Scotland and Ireland, as all the past revivals put together could not compare with.

In the evening there was a goodly audience in the City Hall, composed mostly of young people. Solemn and stirring words were spoken by all three evangelists, pressing home the claims and the spiritual needs of the heathen. A few stood up at the close on a call for consecration. After the general meeting dispersed, a little band of young men and women lingered for conversation. An adjournment was made to an upper room, where Mr. Taylor briefly exhorted to obedience and waiting on God for guidance. Then followed a Pentecostal season, that will be memorable with all who were present. One after another, of both sexes, pleaded with God for light upon their path, and declared their readiness to go wherever He might send. This visit to Perth was an addition to the original plan. The result proves that it was of God. One friend remarked that many in the neighbourhood had been longing for such a visit, and the evangelists had literally been prayed into the place. Surely the "fair city" will send some of the flower of its youth to earth's needy places.

GREENOCK.

Among the things gratefully noted in this tour were the frequent traces found of the Gospel labours of Mr. George Clarke. This was specially marked, perhaps, at the populous and busy port of Greenock, on the Clyde. Not a few were met with, of good social position, who acknowledged that it was through the earnest appeals of the young evangelist they had been led out of a selfish, worldly life into one of service for God and their fellows. The part of the programme in this campaign specially allotted to Mr. Clarke was the claims of the home field; but in his addresses he did not strictly adhere to this. Listening as he had to do day after day to Mr. Taylor's overwhelming statements about the condition and doom of the unsaved heathen, the thing, he said, had been burned into his soul, and his talk was as often about the foreign as about the home field. In view of the close connection between the two, it will be matter for thankfulness if this period of close association with such tried and veteran workers as Mr. Taylor and Mr. Radcliffe should not only give a needed mellowness of speech, but a greater breadth of view to Mr. Clarke, in his future Gospel labours, so that the young converts may have pressed upon them the all-embracing command to God's servants, "Go ye into all the world."

A MINISTERIAL CONFERENCE.

The peculiar feature of the Greenock meetings was an hour's conference between Mr. Hudson Taylor and a dozen or so of the earnest-minded pastors of the town. The time was chiefly taken up by Mr. Taylor's statement as to the special needs of China and the methods adopted by the Inland Mission. The great point on which he insisted (and one which he emphasised over and over again in other places) was the need of different kinds of workers. It is a great mistake, he said, to suppose that in heathen lands the work of evangelisation should be done exclusively, or even mainly, by "skilled labourers;" that is, those who have gone through a lengthy curriculum of training and study. Far from diminishing the number of such workers, he would increase them as much as possible; but they ought to be strengthened and supported by a tenfold greater number of these who have not received, and do not actually require such elaborate preparation. The great mass of the people in China and other countries without the Gospel, are quite illiterate, and almost similar in attainments to the children in our Sunday schools at home. Anyone, therefore,

tian, and can present the Gospel in its simplest form, is perfectly able to do the elementary mission work which is so largely needed in these distant lands. Indeed, it is a waste of power to set men of high attainments and advanced culture to do such work. Mr. Taylor compared it to confining the erection of a cathedral to architects. Of course, architects are required for planning and overseeing, but the work in its details is carried out by the rank and file of artisans, of varying degrees of ability, but none of them requiring to have the highest skill. The essential thing for foreign missionary workers, next to spirituality and devotedness, is the capacity for development. All the China Inland Mission workers go out as probationers for a time, and it is only after they have proved their fitness for the work in its first stages, that they are placed on the permanent staff and entrusted with responsibility. The acquisition of the language, said Mr. Taylor, is no insuperable obstacle; among the many who have gone out to China, he had never known one, male or female, who had absolutely failed in mastering it, while most of them had gained a practical acquaintance with it in a comparatively short time. The system of study has now been improved so as to enable the students to make as much progress in nine months as they formerly did in fifteen. This will be a great saving of time and energy in the future work of the Mission.

The ministers present evidently listened to Mr. Taylor's address with the profoundest interest, which was certainly not diminished when he described, in answer to a question, how the Mission in its finance department had been conceived and carried on on the principle of simple faith in God's promise, without any machinery for soliciting funds; and how God had abundantly honoured that trust by supplying its needs as they arose. Mr. Taylor endeavoured to show that, if the work is really God's, and care is taken, under his guidance, in selecting the right workers, no doubt should be entertained but He will provide all that is necessary for the support of the work and the workers. In the name of the ministers present, one of the most venerable of them expressed hearty thanks to Mr. Taylor for the information he had imparted. I could not but feel that such informal conferences with those who occupy positions of great influence among Scottish Christians are perhaps the most likely way to create and perpetuate a strong missionary spirit through the land. I wish such a conference could be held in every town and village in the United Kingdom. It appears to me that the approaching General Assemblies of the Presbyterian Churches of Scotland will miss a great opportunity if they do not make arrangements for Mr. Hudson Taylor to address their respective gatherings, on this subject, so supremely important, and one on which he is so well fitted to speak.

The meetings at Greenock, both afternoon and evening, were large. At the latter the venerated Dr. J. J. Bonar presided, and gave a warm welcome to the visitors. The appeals and exhortations of all three evangelists were well received. Mr. Taylor, as an encouragement to liberality in giving, related a little incident in his own early experiences as a Christian worker. When visiting a starving household he was constrained to give them his last half-crown. Next day he received, from an entirely unexpected source, a remittance of 10s., so that God gave him four hundred per cent. for his outlay. He said some strong words here, as elsewhere, about the giving of "unconsecrated money" to the Lord's work. He dreaded nothing so much, and knew of nothing that was a greater hindrance to the prosperity of the Christian at home and abroad. This remark, I understand, had its due weight in some cases at any rate, for several friends, in handing to Mr. Taylor gifts for the mission work with which he is associated, observed that he need have no fear of its being "unconsecrated."

SHINING, WEEPING, WAITING, FOR JESUS.

Mr. Taylor's addresses are studded with telling incidents from his large store of experience.

telling about one of those who lately joined the Inland Mission, and who was well known in that district before his departure. He carries with him in all his work such a shining countenance and happy demeanour that the Chinese have dubbed him "Mr. Glory Face." Another instance was that of a Scotch young lady who was deeply concerned about the conversion of an old Chinese woman, a servant. Not having then acquired the language she could not talk freely to her aged sister; but, tears in her eyes, with a quivering lip, and a warm pressure of the hand, she managed to say "I do wish you were a Christian." This so affected the aged servant that conviction of sin followed, and through the help of another sister, more skilled in the language, she was led to trust in Jesus Christ for salvation. Yet another case, related by Mr. Taylor, was that of a Christian sister who resolved, at the age of twenty, to dedicate her life to foreign missions. God did not, however, open the way till thirty years had elapsed. At the age of fifty, she still volunteered to go to China, at her own charge, and she has been doing useful work there for the past ten years.

DUNDEE.

A point continually insisted on in these meetings, as the attentive reader may have observed, was the close connection between consecration of heart and life, and fruitfulness in service either at home or abroad. This was once more emphasised by Mr. Hudson Taylor at the afternoon meeting in the Y.M.C.A. hall, Dundee, when a not very numerous company of Christians came together. He is evidently impressed with the need, in these days, of dwelling much on foundation truths, as he recurred to them again and again. Expounding to the Dundee friends the words of Christ, the Bridegroom, to the Church, his bride, in the Canticles, he showed how heart backsliding, the incursion of worldliness, or disobedience to his command, causes the Master to withdraw Himself, and the believer lacks that strength that can only come from constant and intimate communion with Him. In Solomon's song, He says, "Come with Me," but in this there is nothing contrary to the word in Matthew, "Go ye." There can be no real hindrances to the soul that goes forward in communion with Jesus. The reason that we do not enjoy more of the wonderful society of our Lord is because we refuse to go with Him. "Go ye……Lo, I am with you"—this was the resounding refrain that ran through all the speeches. To show that the Lord's command is not, in these days at any rate, an impossible or even difficult one, Mr. Taylor referred to the wonderful advance in facilities of transport. When he first went to China in 1853 the voyage extended over five and a half months. He left Shanghai on January 11 last, and February 9 found him comfortably seated in the hotel at Marseilles. The inland journies are longer, as the methods of travel are slow, but it is not at all lost time; every day of the journey the missionary can circulate Christian literature and converse with the people, thus helping to obey the command to preach the Gospel to every creature. Some encouraging words were also spoken as to the ease with which the Chinese language can be acquired. A child, he said, can learn to speak English in two years; surely a grown person of average intelligence can learn a new language as easily. Chinese is more easily learned than English. His children born in China could learn the former in half the time it took to learn the latter. If we would but consent to be babes in God's school, we would soon learn all that is needed for his service. Then he pressed home on the Dundee friends what reply they were going to give to God's command. If they did not "go," the results would be serious, not only to the heathen, but to themselves; they would lose the blessing that follows obedience.

A STARTLING PROPOSITION.

It was a novel and startling idea that Mr. Radcliffe threw out as he began his afternoon out many of their number, both men and women, to take the Gospel to the heathen. If that resolution were put aside as not being God's mind and not one to be carried into effect, then another resolution should be proposed in lieu of it: "*Resolved that the Gospel should be driven out of Dundee; and it is not a right and proper thing that we should harbour it in this country any longer.*" The Apostle Peter was utterly opposed to the Gospel being sent to Dundee; he thought it should be confined to the Jews, and if he had had his way, we Gentiles of South and North Britain would have been excluded from its blessed influence. But it has been brought here in spite of the Apostle, and the Scotch people do value and cling to the Gospel. The only fault with us is that we cling to it too closely; or, rather, we keep it too much to ourselves. He would say, very lovingly and tenderly, but very respectfully and boldly, of the whole of his countrymen in Britain, that, with some few exceptions, we are living in disobedience of one of the plainest commands our Lord has given. And as God's promise of power is in connection with marching, not with sticking still, may we not justly attribute the withdrawal of power from our churches to our refusal to go?

The Bell-street U.P. Church was crowded for the evening meeting, an unusually large proportion of the audience being young men and women. For some weeks Mr. Richard Hill had been conducting evangelistic services in the town, and this evening was the last of the mission. Though not of the usual kind in closing a Gospel campaign, it was a very fitting finish, and there could be no better outcome of the special effort than that some of the converts, at the very outset of the Christian life, should devote themselves to the foreign field. This is a point at which we trust all our God-blessed evangelists will aim with increasing fervour and purpose. All the three visitors spoke earnestly to the great congregation, the varied aspects of the subject being taken up as at the other places. Though the proceedings were prolonged to a comparatively late hour, a goodly residue, both of young and of older Christians, stayed for a second meeting, to hear some of Mr. Taylor's valued and invaluable counsel. There is reason to hope that Dundee will not be unrepresented among those who, in this year of the nation's jubilee, will go forth to tell of a greater jubilee to the peoples that now sit in nature's darkness and bondage.

In order to make room for several important communications in connection with missions, we defer for a week our correspondent's final notes of the Scottish campaign, embracing the meetings at Inverness and Aberdeen. We may say, however, now that the series is over, that it has been of a very encouraging kind throughout. It only remains for the churches to sustain and deepen the interest created by the visit of the three servants of God. These brethren desire the fellowship of our readers in thanking God for the favouring circumstances under which the meetings were held, and for the preservation of physical strength during a fortnight of somewhat arduous work. Mr. George Clarke, returning from Aberdeen, has commenced a two weeks' Gospel mission in Inverness, and for this prayer is asked.

A MEDICAL CHRISTIAN UNION has been founded in Paris as a branch of the Medical Prayer Union in London. The secretary is Dr. Renaud Suzor, 13 *bis*, Rue Berthollet, and the corresponding secretary, Dr. D. Elie Anderson, 8, Avenue de la Grande Armée.

COALVILLE BAND OF LOVE.—There was a large gathering of the friends of the Band of Love assembled at the Cabin, Crick, on Easter Monday, to whom Mr. George Smith, of Coalville, spoke words of cheer. He referred to a most kind letter he had received from the Bishop of Peterborough, expressing much sympathy with his long, hard work for bettering the condition of the canal, gipsy, and van children. Mr. Smith has received from the Committee of the British and Foreign

Letters to the Editor.

SIGNOR CAPELLINI.

Dear Sir,—May I request you kindly to correct an error in the account of myself and my work reported in your columns last week from *The British Weekly*. I do *not* provide for myself from my own patrimony; but my personal stipend is, and has been for years past, paid by the Wesleyan Methodist Missionary Society, to which also I am indebted for the free use of our preaching hall, and with which, though my work is in the interest of all denominations, I am myself ecclesiastically connected.—I am, yours affectionately in Christ Jesus, Cav. Luigi Capellini.

14, *Pozzo dello Cormacchia, Rome, April* 11.

INFANT MARRIAGE.

Sir,—In reference to some remarks made in The Christian (March 24) about an Indian lady, Rukmabhai, I, as an Indian, very much desire that her pitiful story should awaken a great interest and public sympathy on behalf of the suffering women of India. She only represents hundreds of those who would if they could free themselves from the cruel bondage of infant betrothal and infant marriage. Christians in England should know:—

(1) That the women of India, in an age of ignorance and superstition, have hitherto borne their lot unconsciously and bravely. But now they are being educated, the age of enlightenment has come, the light of education more keenly reveals to them the bondage, and makes it all the more unbearable.

(2) That they have hitherto borne their lot patiently, believing that their gods have sanctioned their cruel lot in sacred Vedas. But now Professor Max Muller has clearly shown that "infant marriage has no sanction whatever from either Sruti or Smriti"—so clearly, that no pundit in India now ventures to gainsay that.

(3) That the existing law, formed in a barbarous age, enforces the infant marriage, and is hard on a woman who cannot conscientiously marry a man betrothed to her in her infancy. This state of things will continue as long as the law stands in its present form. If we would do away with infant marriage and all the sad consequences invariable to it, the law must be altered; and the proposal to alter the law must come from the people of India themselves. All this the friends of India, like Prof. Max Muller, recognise, and have not a word to say against the enforcement of the existing law. But what he says (and we agree with him) is, "Government does not deserve the name of Government if it declares itself unable to protect each individual subject against personal torts, whether sanctioned by custom or not. Now infant betrothal is a tort—it is a contract made without the consent of one of the parties. If, therefore, that party suffers, and wishes to be released from an unjust contract, the Government ought so far to protect him or her. The custom of infant betrothal is unjust, the custom of infant marriage is criminal. In the former case Government should give relief to the injured party, in the latter should punish the criminal."

(4) No doubt the righteous indignation of Englishmen would rise when they know that the Government of India, after reading all the miserable accounts of infant brides and infant widows published by Mr. Malabari, had in reply to him declared itself unable to protect those who suffer from the infant marriage, had declared its impotence to protect a person who loathes to marry one betrothed to him or her in their infancy. We think that a mere humane Government would not stand by, but come forward to help a woman who pleads to be released from a marriage contracted without her consent: how much more willingly should a Christian Government do so? Ladies in England do not know one tenth of what their sisters in India suffer. India looks with pleading eyes to see if her cause could be taken up by the Englishmen, and release her from a bondage that so cruelly binds her down, and thus help to remove one of the ugly blots that stain the escutcheon of England! Chowry Muthoo.

HILLSBOROUGH, Co. DOWN.—As a result of a series of evangelistic meetings a Y.W.C.A. has been inaugurated here, and a Bible-class in connection therewith. Watson and Esther Binns, late of

For the Young.

THE PEARL OF GREAT PRICE.*

HOW A CHILD OBTAINED IT.

(*Concluded.*)

On the morrow, David Edwards called up Mary at break of day, and they both went towards Mr. Charles's house. Look! there is light in the study window—Mr. Charles was up, and Mary's anxious hour was now come. David Edwards knocks at the door—and lo! Mr. Charles himself opens it. After expressing his astonishment at such an early visit from his old friend, he invites them up into his study. The venerable advocate explains to him the errand of his strange young friend, and why he and she are obliged to trouble him thus early. Mr. Charles then questions Mary about her personal history, and her knowledge of Scripture, and asks how she had succeeded in attaining such wide knowledge of the Bible—she too, without a Bible of her own. Her answer revealed the secret—she told him of her continual walk of some two miles from her home to the farmhouse, week after week, during the past six years, to read and to treasure up in her memory whole chapters of the Bible that was lent her; and of the careful storing up of her pence and halfpence during all those years, to make up the sum she had with her in her pocket, to buy a Bible of him, for her own self. This remarkable statement made a profound impression on Mr. Charles:—

"It gives me very great pain," said he, "to see this young girl, who has come hither all the way from Llanfihangel to fetch a Bible, and I have not one I can let her have. All the Bibles I received from London have come to an end months ago; only a few copies are left for friends for whom I have promised to keep them. What shall I yet do for Welsh Bibles? I know not!"

Mr. Charles spoke these words with the deepest sympathy; but they pierced the ears and the heart of his young visitor like so many sharp arrows. They shattered all the doors of her heart; and she broke out in lamentations heard through the whole house. What! years of the most longing desire to possess a whole Bible of her very own—years of labour and anxiety in putting by her mites into her small treasury, to buy it—all, all—like this—to have been in vain—altogether in vain? Oh! what a disappointment!

Nay, stay!—The heart of the greatest Welsh patriot, of the common father of our Sunday-schools, was not of flint towards his thousands of children. True, he was bound to stand bravely to his intentions in favour of other friends, in the face of all the entreaties of his old friend David Edwards in behalf of the girl. But now, the streams of fresh tears, and the darts of heart-breaking lamentations of this disappointed girl, took him by storm—and lo! his intentions in favour of previous appeals to him, are all shattered in pieces!

"Well, my dear girl," said Mr. Charles, "I see thou must have a Bible, however difficult it be for me to give thee one without disappointing some other friend: but it is impossible for me to deny it thee."

If our brave girl had before wept from sorrow of heart, she now wept more, if possible, from fulness of heart, after gaining so clear a victory over Mr. Charles. So full of thankfulness was her heart towards her considerate benefactor, that her tongue would have failed altogether to express it had she tried to do so. But her eyes made up for the failing of her tongue. Bright tears of gratitude to him dropped on her cheeks as she placed her longed-for treasure in her wallet to take it home. The tears of our young Mary of Llanfihangel, like those of Mary of Bethany, were catching. Mr. Charles wept, and David Edwards wept at the sight of them.

"If thou art glad, my good girl, to get a Bible," said Mr. Charles to her, "I, for my part, am very glad to give it thee. Read much of it, and learn much of it by heart, and be a good girl. David Edwards," added Mr. Charles, in tears, "is not such a sight as this enough to break the hardest heart—to see a girl, young, poor, and intelligent, obliged to walk like this the whole way hither from Llanfihangel—some fifty miles hither and back, and barefoot, too, say ye—to fetch a Bible? The Christian Knowledge Society that used to print Welsh Bibles and Testaments towards the end of last century has absolutely refused to print one more Bible or Testament for the schools of Wales. But this intelligent young girl has made so deep an impression on me, that I shall not be able to rest until I have found some other way to meet the great want of our country for the Word of God."

Mr. Charles took leave of his interesting young visitor, with the most earnest wish that the full blessing of the God of the Bible might rest on her, and follow her to the grave. We must leave our readers to picture, every one to himself, the kind of feelings that must have filled the bosom of our brave girl of Llanfihangel when returning home that morning—barefoot, it is true, yet triumphant—and with "the Pearl of great price," for which her heart had yearned so long, at last in her possession, safe in her wallet on her back.

Mary Jones, when an old woman on the border of the grave, sixty-six years after this, wept while telling of the touching, heavenly spirit of Mr. Charles, and of his gracious words while speaking to her on that ever-memorable morning—to her, a young girl, and a stranger, and poor, who had disturbed him at such an unseasonable hour.

SCRIPTURE PUZZLE.

The whole is a blessing pronounced by Jesus Christ, containing 42 letters.

Letters 35, 26, 19, 40, 4, 15, 25, 30, 23, 18, 19, 40 tell what Christ's elect should put on.

What Christ gives both to the sinner and to the saint: 36, 18, 25, 13.

What Christ says to those who have ears: 12, 38, 8, 27.

A companion of Belteshazzar: 22, 1, 3, 42, 19, 21, 40, 41.

One whose counsel was overthrown by Hushai: 34, 33, 18, 11, 29, 26, 14, 33, 10, 2.

A town over which a king-friend of David's reigned: 28, 31, 16, 17.

A scene of a great miracle wrought by God for his chosen people: 9, 6, 7—37, 39, 34.

A place noted for its ships: 24, 22, 23, 32, 20, 18, 5, 20.

POLITENESS.

Hearts, like doors, can ope with ease
To very, very little keys;
And don't forget that they are these:
"I thank you, sir," and "If you please."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, April 24, Rom. iii. 19—31; Monday, April 25, Rom. iv. 1—12; Tuesday, April 26, Rom. iv. 13—25; Wednesday, April 27, Rom. v. 1—11; Thursday, April 28, Rom. v. 12—21; Friday, April 29, Rom. vi. 1—11; Saturday, April 30, Rom. vi. 12—23.

SAILORS' REST, BRIDGWATER.—A Home for Sailors, to be worked on similar lines to that at Ratcliff-highway, was opened last week in this Somersetshire town. The premises, situated on the West Quay, have been fitted up in a very pleasant and cheerful manner. Besides refreshment bar, there is a room for the use of captains, and the ordinary meeting-room will hold about sixty persons. Rev. C. H. M. Day, to whose efforts the establishment of the "Rest" is mainly due, in an interesting statement, said that, having been associated with the well-known Home in Ratcliff Highway, on going to Bridgwater a few months' since, he was very much struck with the need for a similar work amongst sailors there. Special services were first held, and these attracted large numbers of the men, and were greatly blessed. A considerable amount of interest was then taken in the work.

STUDY AND CURE FOR INEBRIETY.

Dalrymple House figures largely in this important sphere of labour, evolved from the larger field of temperance work that happily has been so broadening out in the last few years. At the annual meeting of the Society that devotes its attention to this work, Dr. Norman Kerr gave some encouraging statistics of the operations here carried on. Of the 103 admissions during the year (35 of whom entered for the full term of twelve months) 65 had been discharged, and 36 of these are doing well, showing more than fifty per cent. of cures. Dr. Kerr, in his address on the subject, pointed out that inebriety is more than a moral evil—in many cases it is a disease quite as much as is rheumatism or any other, and requires distinct and definite treatment. Inebriety may be compared with insanity, and, as those suffering from the latter disease are now the objects of the utmost care and commiseration, so should those be who might be classed as involuntary drinkers. Dr. Kerr then described the various stages and effects of alcohol on the local powers of the human body. It weakens the power of control, it injures the brain, and is therefore hurtful to the intellect, the thought, and the moral sense. Alcohol poisons every organ of the body, affects the body physically. He concluded by remarking that when once the full knowledge of the antecedents and conditions of the inebriate was attained, then they could grapple with the cause, and adopt the means of cure with more success.

In a paper on "The Cause and Cure of Inebriety," by Dr. T. D. Crothers, of Hartford, Conn., U.S., it was stated that out of 100 inebriates, sixty would be found to owe their inebriety to diseased brain, thirty would have had moderate and excessive drinking parents, and ten consumptive or otherwise diseased parents. The inebriate who is diseased, should be quarantined. The disease should be checked at the beginning, and hospitals should be established for the reception and treatment of inebriates, where manual employment, physical exercise, and amusements were provided.

A BOLD REQUEST.

A remarkable address has been sent to brewers, distillers, rectifiers, wholesale dealers, and saloon keepers, by the officers of the American National W.C.T.U. It is most kindly throughout, and appeals to them as brothers to give up their nefarious business. It says:—

"We believe, indeed, that your own mental vision is dimmed, and the voice of conscience in your breasts is deadened by alcoholic poison. Lifted out of the smoke and fumes of your present environment, we believe your perception of the relation which your business holds to the interests of the homes and to the citizenship of the Republic, would so appal you, that all of you who are not hopelessly dwarfed by greed of gain, would flee the traffic in alcoholic poisons as you would the pestilence. Whatever you favour we must condemn, and steadfastly antagonise your principle of license, wherever we encounter it, by the principle of prohibition. Brothers, the end is near; the doom of the liquor traffic is sealed; the clock of God has struck the hour of the people's deliverance. Will you not come with us in the great fight for a clear brain and a protected home? Will you not, of free choice, do that which must ere long be done under compulsion of the *vox populi*, which echoes the *vox Dei*? For this we earnestly ask, and for this we will fervently pray."

JUBILEE TESTAMENTS.—A committee, composed of several influential gentlemen in Richmond and neighbourhood, have arranged with the British and Foreign Bible Society for the distribution of some thousands of penny Testaments on June 21, the anniversary of Her Majesty's accession. The Royal Coat of Arms and "Search the Scriptures" will be stamped in gold on the outside cover. If any friends are desirous of undertaking to spread these special copies of the Word of God, Mr. H. L. Curmagh, secretary, 3, Cambrian-road,

The Christian.

April 21, 1887.

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SCRIPTURE READERS' SOCIETY FOR IRELAND.
ESTABLISHED 1822.

President.
His Grace Lord Plunket, Archbishop of Dublin.
Offices :—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING will be held in EXETER HALL, on MONDAY, MAY 2, at 7 p.m.

The Right Rev. the LORD BISHOP of LONDON, President of the League, will preside; and the Meeting will be addressed by the Rev. Canon Barker; Rev. Peter Thompson; Charles Fenwick, Esq. M.P.; Joseph Woodhead, Esq., M.P.; and Thomas Whittaker, Esq., J.P.

The TEMPERANCE CHORAL SOCIETY (Conductor, Mr. Birch), assisted by other Choirs, will give a short Concert prior to the chair being taken, commencing at 6.30 p.m.

Admission Free. Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL SERMON at the METROPOLITAN TABERNACLE will be preached on SUNDAY, MAY 1, by the Rev. DAVID DAVIES, of Regent's Park Chapel. Service to commence at Three o'clock.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

Treasurer—Sir WILLIAM FARQUHAR, Bart.

THIS Association, instituted in 1844, is employing over 120 experienced and faithful men; labouring under the direction of the Parochial Clergy, to visit the poor from house to house and room to room; conduct Bible-classes and cottage lectures; report cases of sickness and distress; and help generally in the spiritual work of the many poor and populous parishes to which they ase appointed.

£900 in New Subscriptions or Donations will be required during the current quarter to maintain the existing grants.

The Committee earnestly appeal for the above mentioned sum before the close of the financial year on March 31.

T. MARTIN TILBY, *Lay Secretary.*
Office: 56, Haymarket.

The Anchorage.

Hebrews vi. 19.

To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, *and for trained servants ready to go to situations*, apply (by letter only) to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent; or to Messrs. Morgan & Scott.

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Works by Rev. J. CULROSS, D.D., M.A.,
President of the Baptist Union,
AND
Principal of Bristol Baptist College.

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A Sketch of the CHARACTER, WRITINGS, THEOLOGY, and INFLUENCE of the BELOVED DISCIPLE,
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"Many writers are mere echoes of other men's voices . . . . they imitate the good steward in bringing forth things old, but things new are quite out of their way. . . . One of the excellencies of Dr. Culross is the freshness of his thought. The dew is on his branch; he is no withered bough of the autumn forest. His mind allows young flowers to break through its soil after their own fashion, and to blossom in their own sweet way. . . . *It is altogether without reserve that we commend the work before us.* It is not a bottle of milk for babes, but a portion of meat for men. A half-dozen readings will only make it more interesting to those who meditate upon what they read."

Rev. C. H. Spurgeon, in *The Sword and Trowel.*

"BEHOLD, I STAND AT THE DOOR AND KNOCK."
CHRIST'S MESSAGE TO THE CHURCH AT LAODICEA.
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The Freeman.

"The exposition is fresh and original, displaying great critical skill and discrimination, together with happy quotations of Scripture. The style is all that could be desired—chaste and polished, yet full of force: here and there, as in the author's other works, we meet with passages of great poetic beauty."—*Aberdeen Daily Press.*

"THY FIRST LOVE."
CHRIST'S MESSAGE TO THE CHURCH AT EPHESUS.
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Cloth, Bevelled Boards, **2s. 6d.**

"This work is instructive, suggestive, full of spiritual force, and at the same time *strong and manly*. These latter adjectives we find it impossible to use concerning many of the devotional books produced in our day. Because we may honestly use them in this case, we heartily commend this book for the refreshment of our busy teachers."

Sunday School Chronicle.

"The glow, as from a golden sunset, which his imagination sheds over his style, gives it a great charm."—*British Messenger.*

"Its language is chaste and clear; its thoughts are fresh and invigorating; its tone is evangelical, without being sentimental. While there is a genial warmth of devout feeling, there runs through its pages a healthy breeze of robustness."

Literary World.

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An Address to Mothers.
2d.; Six copies post free for 1s.

"If the heavens declare His glory, and the firmament showeth His handiwork, the family constitution does so even more. In that constitution God has assigned you mothers a special place under Him, and has committed to you a special trust in educating those children for eternity."—Extract.

FELLOW-HELPERS TO THE TRUTH.
An Address to Sabbath-School Teachers.
2d.; Six copies post free for 1s.

"According to the interest which the Church takes in the school, and the measure of prayer offered for it, may we expect it to be a spiritual power and blessing."—Extract.

AMUSEMENTS FROM THE CHRISTIAN POINT OF VIEW.
The Substance of an Address.
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An Address to Young Men.
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"The young man who acknowledges God as the ruler of his life will not rejoice the less, but the more. Youth will be a brighter time to him."

Extract.

OUR RAILWAY SERVANTS.

THE RAILWAY MISSION—ITS OBJECT AND RESULTS.

President: The Earl of Aberdeen.
Vice-Presidents:
T. ANTHONY DENNY, Esq. | MILES MACINNES, Esq., M.P.
Treasurer: S. GURNEY SHEPPARD, Esq., 28, Threadneedle Street, E.C.

THE Object of the Mission is (1) to **preach the Gospel** to the *employés* on all Lines, by means of accredited evangelists holding special missions at large centres, and the establishment of weekly meetings for Prayer, Bible Study, and Evangelistic Addresses; (2) To help those who profess to be Christians to make known the Gospel to their mates by a consistent life and personal testimony; (3) To advocate the cause of **Temperance** among all grades, and to assist in every way possible, the various Societies already existing on our Railways.

There are over **36,600** Railway Stations in the United Kingdom, besides Canals and Coaling Stations, belonging to the Railway Companies. At only about **160** of these stations are meetings at present held. There are **367,000** Railway Servants in the United Kingdom, and it is calculated that this Mission reaches from **60,000** to **80,000** of the same. No allowance is here made for wives and children.

Nearly **5,000** Railway Servants have joined the "Railway Men's Christian Association;" but this embraces only a small number comparatively influenced by the Gospel preached and the advocacy of Temperance by our workers, as well as the circulation of pure literature. A great many are Christians and Total Abstainers who a short time ago were neither; and those who know most of our railway systems can testify to the improved condition of the employés: there are open doors on every hand. Special stress is laid upon the advantage of Colportage Work on our Railways. For this Money and Men are Needed.

Christian Ladies are a special help in this work. They can do much at a little cost, and with very encouraging results. We shall be glad to hear of any who can take an interest in this effort. The Mission in India is making progress; our Committee in that Empire is taking up the work with earnestness. For South Africa we sadly need a Railway-man Evangelist. Please Send a Donation.

Office of the Mission—186, Aldersgate Street, E.C. **D. SPENCER**, *Secretary.*

THE RELIGIOUS TRACT SOCIETY.

EIGHTY-EIGHTH ANNIVERSARY.

THE PUBLIC MEETING

Will be held on FRIDAY EVENING, MAY 6, 1887, at EXETER HALL.
THE CHAIR will be taken at SEVEN O'CLOCK, by
Sir THOMAS FOWELL BUXTON, Bart.

Speakers:—

Rev. JAMES CHALMERS, from New Guinea.
EUGENE STOCK, Esq., Church Missionary Society.
Rev. EDW. A. STUART, M.A., St James', Holloway.
Rev. Dr. J. H. VINCENT, Chancellor Chautauqua Univ.

A CHOIR OF 600 CHILDREN, from the Elementary Schools, will sing from 6.30 p.m. and during the Evening, under the direction of Mr. JOSEPH PROUDMAN.

Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster-row, London; or at the various Places of Worship throughout the Metropolis.

LEWIS BORRETT WHITE, D.D. } *Secretaries.*
SAMUEL G. GREEN, D.D.

LONDON MEDICAL MISSION,

47, ENDELL STREET, ST. GILES', LONDON, W.C.

RE-OPENING of CONVALESCENT HOME, Folkestone.

Total admissions since May, 1876 1182

RE-OPENING of HOLIDAY HOUSE, Brasted, Kent.

Total admissions since May, 1878 3122

Contributions towards those Homes or the General Medical Mission Work thankfully received. Reports or further information gladly forwarded. F. A. PRING, M.R.C.S., L.R.C.P., L.S.A.

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FIFTIETH ANNIVERSARY
OF THE

COUNTRY TOWNS MISSION.

THE ANNUAL MEETING will be held at EXETER HALL on THURSDAY, APRIL 28.
SIR JOHN COODE, K.C.M.G., in the Chair.
REV. H. ARMSTRONG HALL
(Of Brunswick Chapel) will Address the Meeting,
And the Society's Missionaries from the following places will give an account of their work:
NORTHAMPTON (Shoe Factories), PORTISHEAD, VILLAGE MISSION (near Rugby), and ABINGDON.

To Commence at Seven o'Clock.

18, New Bridge Street,
Ludgate Circus, E.C.
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The Twentieth Series of Weekly Cases is now publishing, from February to April.

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
"WONDERFULLY RECOVERED"
(EXTRACT from a LETTER).

Mr. J. B., late of Hereford, now of Holborn, London, who has written me for various patients and recommended others, says:—"I was wonderfully recovered (humanly speaking), by the use of your Balsam, *after two doctors had given me up.* Since then I have made your name known wherever I could."

EXTRACT from a LETTER RELATIVE to a CONSUMPTIVE GIRL.

In the summer before last, this young girl (who had been pronounced consumptive by Dr. B. three years before), was brought to me in a very critical state. She got well under my treatment, but six months after that took cold (last year), and some of her old symptoms reappeared. These, however, were soon overcome by return to the medicine. I have received a letter from Mrs. Lowther of Withrington, Sutton, in which she says:—"Mrs. James's daughter has quite recovered her usual tone."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

FOGS!
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Catarrh, Coughs, Hoarseness.
The FINEST REMEDY for
COLDS, COUGHS, &c.,
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CONSUMPTION,
BRONCHITIS AND ASTHMA.

I will demonstrate to the whole world, and to sufferers from these unfortunate maladies, how they can be permanently cured, by an entirely New Method of Treatment, without the chance of failure. All afflicted may write with full confidence to Mr. WILLIAMS, 10,

RATCLIFF "BRIDGE OF HOPE."

WORKERS among the poor in East London have very little spare time to study those social questions which some people seem to think should be satisfactorily settled before any effective work can be done. That there are enormous difficulties in the way of any who would attempt to help and to raise the lowest and most degraded no one will deny, and we all have to consider how, in trying to do good, we can keep from doing harm at the same time. Nevertheless God "has not given us the spirit of fear, but of power and of love and of a sound mind," and we can with patient hope, day by day, take up the task which we believe He has given us to do.

I think the greatest joy, on this side heaven, is to see the poor degraded sin-marked face light up, when the story of God's great love first enters the heart, and when first dawns upon the poor sin-racked soul the possibility of forgiveness and the hope of purity. "Do you mean to tell me that is for me? All for such as me?" a poor girl once said to me; "oh, it is too good, it is too good." "We can never quite get over it here," said another; "people seem always to remember, but up there it will be different, we shall all have white robes."

A short time ago, about twelve o'clock one frosty Saturday night, when the keen winter wind was driving all indoors who had a home or a shelter, a poor woman in utter misery and despair was pacing up and down the Thames Embankment. She had wandered into a mission hall during the evening, and had restlessly come out, carrying no remembrance of anything that had been said, but two lines of a hymn,

> "I've wandered far away on mountains cold,
> I've wandered far away from home,
>
> . . . . . .
>
> Come, great Deliverer, come."

She remembered, and cried aloud, "But there's no Deliverer for me." Very soon she was accosted by some Christian men, who were spending the night in seeking to gather in such outcasts as she. They offered to find her a shelter, and mechanically she followed them to our house. We received her into the night shelter, and on the quiet Sunday morning she sat by the fire and began to think. The human love and tenderness revealed to her the Divine; if we strangers had thus received her and cared for her, would not her Heavenly Father, about whose love she had heard, take her back again. Thus, without the help of words, she was led to the feet of Jesus, and to find that her sins, though many, were forgiven. "Things have often been up and down ma'am since then," she told me, "but I've never once lost the peace I found that morning."

We have room for thirty young women in the Ratcliff Highway Refuge, and in the Night Shelter for ten more. During the year we receive into our house from 300 to 400 of our sinning sisters, helping them humanly and tenderly, and, as far we can, wisely placing them, as we are able, where they will be cared for till they are stronger, and better fitted to withstand the temptations to which they may be subjected.

The large number of friendless and destitute young girls who apply to us, and who, although they have been brought up amid these evil surroundings, yet cannot be classed among the fallen, makes preventive work a necessity. In a neighbourhood like Ratcliff Highway our instinct is to try as far as possible to save such from following the terrible example which is always before them. In our Preventive Home at Ashburton House, and in the Branch Homes at Redhill and Crouch End, we have fifty young girls and children, all taken from circumstances of peculiar need, and each with some special reason for which careful training in habits of obedience and industry is needed, before she can be placed in a situation to earn her own living.

The Ratcliff Highway Refuge is within easy

is always cheering to the workers, who are continuously living in the midst of much that is depressing. I have in your advertising columns very plainly and more fully told of our present needs. I have stated what is simply true in our daily experience, and I am sure that all who know us, in our work through the press and the poverty of the winter, and the heat and inconveniences of the summer, are convinced of our need of more convenient premises in which to carry on the work. MARY H. STEER.

Ratcliff Highway Refuge,
26, Princes-square, St. George's, London, E.

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A MIND FIXED ON ETERNITY.*

BY DR. ALEXANDER WHYTE, EDINBURGH.

JOHN BUNYAN says his mind was so turned by "these things" that it lay like a horse-leach at the vein of eternity, still crying out, "Give, Give." "These things" lead our thoughts back to the street-corner where the pious women talked about the things of God. That street-corner was to John Bunyan nothing less than the house of God and the very gate of Heaven. If they had been dozing in the sun, or gossiping about their neighbours' affairs, he would have gone home to supper unmoved; but, as it was, their conversation arrested him, and made him think. They talked about the great evangelical mystery of the New Birth. They understood, though they could not explain, the paradox of the New Birth plunging a man deeper in his corruptions while raising him out of them. They believed in the five points of Calvinism. John Calvin, John Knox, and Thomas Chalmers could have sat down beside them, and approved of all they said. May our preachers ever rejoice in such company, and delight in the proclamation of such truths!

The effect of all this on Bunyan was:—

(1) *It struck him dumb.* This was a good beginning. He had been a brisk talker about the externalities of religion. He could talk glibly about the Church, its worship, and disputes in congregations. But that was in the past; he was driven into silence now.

(2) *It caused his heart to shake.* This was an entirely new sensation for him. He had been bold and confident, but now he was distrustful about himself.

(3) *It sent him home to his wife.* He would throw down his satchel at the door, and enter his house, saying that he could not do any work that day. He would tell how he had heard the old women speak, and what they said. The news would fill her heart with joy. Over the cradle of blind Mary a new baptism was received, in which the hope of the future and the experience of the past would commingle in consecration to the service of God. His thirsty soul drank in the warm quick blood of eternity. His mind lay like a horse-leech at the veins of eternity, sucking in things about the Kingdom of Heaven. The best comment I know on this experience is to be found in Browning's "Arab Physician," and his account of Lazarus, the man who had eternity in his heart, and stood drinking in its grace and glories. There is noble evangelical teaching in that poem. Entertain and bless your children by reading it to them.

Certain lessons are to be learned from this stage in Bunyan's history:—

(1) *An ecclesiastical lesson.* You debate about the best church to be in. You ask where is the denomination with the best form of government and the most orthodox doctrines? The whole matter may be put in a nutshell. Test the churches by the work they do. By their fruits ye shall know them, not by their theorisings. The church that can turn a blackguard like Bunyan into a saint, or produce women like those who talked about the things of God at the street corner, is the church for me.

(2) *An experimental lesson.* John Bunyan was driven into self-examination. The words of the old women convinced him that he wanted the true tokens of a godly man, and made him feel guilty because he had not got them. Examine yourselves. Have you the tokens of a godly man or those of a godly woman?

(3) Peter speaks of wives winning their husbands by their conversation. Many husbands are lost through the conversation of their wives. What was your conversation about this afternoon? Did your visitors feel the power of your Christian testimony, or did they go away thinking you were sordid, worldly, money-hunting people?

Our meetings have come to an end for the winter. We have met nineteen times. What is the result of our communion together? Are you weaned from the world, and more at home in eternity? Do you think less about things seen and temporal and more about things which are unseen and eternal? Surely, some do! Surely some hearts are more fixed on eternity now than they were in the beginning of the winter!

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HOME FOR THE FALLEN.

A HOME for the rescue of fallen girls of the better class of society has for some time been doing a good work in the neighbourhood of the Metropolis. It is mainly supported by a lady, and there are many who will all their lives bless her for providing the means of sheltering them in their time of direst distress. The inmates enjoy the advantage of home life; needlework and household duties being the chief employment. Many girls, after leading sad and sinful lives, have become in a comparatively short time civilised and well behaved, and better still softened by religious influence. Much work is done outside the "Home" as well as inside. Girls are constantly being visited in their own homes or lodgings, and here the superintendent has been received as a welcome visitor. Not a few of these poor girls have been brought to a better life through visits of this kind from ladies who persevere in this labour of love.

This "Home" was opened in February, 1885, and is intended as a means of restoring the idea of family life and pure affections, thoughts which have been lost, or disfigured and distorted. It is hoped that the pretty home-like rooms, and the sense of the lady's presence there, may lead some to long for their own families and homes, to which in time they may be restored. Others who have no association of this kind will learn to cling to their new friend, and so gradually the past loses its hold, and new desires and hopes begin to dawn. D.

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HYDE PARK MISSION.

TO walk up Edgware-road on Good Friday evening was no pleasant task. It seemed sin and vice here, there, and everywhere. The horrible songs that were being sung by half drunken men and women, and the terrible language that was being indulged in was enough to make one shudder. Yet we came across one bright spot, for Mr. Chas. Cook, of Hyde Park Hall, had engaged the Metropolitan Music Hall for a service of sacred song.

The great hall was densely crowded, and the service was one for which we could but heartily thank God, and pray for more to follow.

The pieces sung were spiritual in tone, and well rendered, and in a brief address Mr. Cook entreated those present to accept Christ, telling them that salvation was as free as the March winds or April showers.

Having given up the Music Hall on Easter Sunday, Mr. Cook and his co-workers will recommence their work in Hyde Park for the season on May 1. Hundreds of young men not in the habit of attending a place of worship have been won from a life of sin to Christ through those open-air services. Will the readers of THE CHRISTIAN pray for this especial branch of work, that during the coming summer in Hyde Park many may be led

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* Notes of the address on "Grace Abounding"

LETTERS FROM ROME.—8.

I PRESERVE the title of these letters, although this is not written at Rome, but refers to other cities.

NAPLES

is beautifully situated, but is not on the whole a pleasant place. I had only time to see Mons. and Madame Meuricoffre, who exercise a beneficent influence in the higher circles of society, and Mr. Stephen Burrowes, the sailors' missionary, who has found Madame Meuricoffre an indefatigable and friendly helper. The Presbyterians, Methodists, and Baptists are all well represented, and their schools are an immense blessing to this superstitious people.

At Pozzuoli (the Puteoli of Luke, Acts xxviii. 13), where Paul landed on his way to Rome, Sir William Armstrong is erecting buildings, where 5000 Italians will be employed, chiefly under English foremen, in the manufacture of war material for the Italian Government. Here Mrs. Butler last year opened a Sailors' Rest, which will be an unspeakable boon, and which the sailors more and more appreciate. The letters, which Mr. Burrowes receives from sailors who have stayed at Naples are most encouraging. The following may be taken as one example :—

GOOD NEWS FROM ANOTHER SHIP.

"*Carthagena, March* 16, 1887.—We now take the opportunity of writing a few lines to you. We had a passage of nine days to here from Naples. We have been here twelve days, and expect to sail to New York on Monday. We can tell you that we miss the Sailors' Rest at Naples very much. Some of the crew went ashore on Sunday to look for an English Church, and could not find one. We miss the Sunday night services. We shall hold service on Sunday morning on board. We also inform you that the four men who took the pledge in Naples Bethel have kept it, and we think they will.

"Your obedient servants,
"Signed, ROBERT SARGENT, E. WILMOT,
A. E. MURRAY, STEPHENSON SANDERS.
"*Bark James E. Marshall, Nova Scotia.*"

I found Mr. Burrowes in great sorrow, having recently lost, for the "little while," a dear child of eight years, a born missionary, and a sweet little Christian. Other family trials had weighed heavily on our friend, but all was working together for good, and I expect to hear of his being used more abundantly than ever in his useful work.

FLORENCE.

My first visit here was to Dr. Comandi, a true and spiritual Christian, who in 1873 opened a small orphanage where half a dozen boys were supplied with food and shelter, and found employment in the workshop. In 1876 the orphanage was removed to its present premises, 6, Via Aretina, Porta alla Croce. The boys received, varying in age from three to eleven, are all orphans, and their admission is entirely free of charge. There are now seventy-six in the Asilo.

In addition to this a small Home has been opened in the grounds for the children of workmen and artisans, who though in most cases Romanists had expressed their desire for their children to be brought up under evangelical teaching, and their willingness to pay for such education. The usual school instruction is thus given, and in addition a certain amount of technical education. Children who show aptitude for drawing and wood-carving are taught modelling in clay. The workshops where these boys are employed and taught give them an admirable preparation for the battle of life.

A crèche, or rather infant charity school, for children from two and a half to six years, is of inestimable service to the poor mothers of the locality.

Dr. Comandi, at that time an unbeliever, married a very estimable Christian lady of Swiss extraction. She died soon after her first child was born, and the little one died also. This sore sorrow was used of God to his conversion, but the shadow of the bereavement evidently still remains. It is remarkable that his prin-

a very similar experience, and with the same result—the death of his Christian wife was the means of leading him to life and light.

I shall never forget the happy faces of the people, young, middle-aged, and old, who streamed out of the Sunday morning school. The joy of the Lord and the manifest love to Dr. Comandi which they all exhibited, were sufficient evidence of the character and success of that Sunday-school instruction.

Many of our readers have read Mrs. Butler's "Catherine of Siena." Not far from St. Catherine's house Dr. Comandi, who is a native of Siena, has built the first Protestant church and school-house. They were opened in 1883, the Mayor sending his private secretary to congratulate Dr. Comandi on the occasion.

A touching instance of conversion just in time was told me by Dr. Comandi. A freethinker, within a day of his death, suddenly thought "What if there should be a God?" The misgiving as to his condition increased, and he begged that a Protestant pastor might be called in. They did not know where one lived; but a man in the house said he knew a tradesman who was a deacon in a Protestant church. He was sent for, and told the dying man the way of salvation, and the next day he died full of joy. I saw his father and mother with happy faces coming from the Sunday morning school referred to above.

Seeing a memorial tablet in the chapel I asked its history. Dr. Comandi replied that when Dr. Young lived in Florence a dear child died, and instead of a monument he gave the money for the building of this chapel for Dr. Comandi's orphans and others who attend—a worthy memento of the transfigured child.

The difference between the Municipal Schools and these is that here the teachers are all Christians and the teaching evangelical; there the teachers may be Romanist, sceptic, or indifferent. The Gospel is first taught, then a Catechism with Scripture proofs, then a catechism comparing Romanism, its Pope and its traditions, with the Word of God. If the accommodation were multiplied there would be no lack of scholars. Thursday is a holiday in the Municipal Schools, and on other days they leave at half past two. Dr. Comandi keeps them till half past four, and they come on Thursday. I asked if this was not giving them too much school. But the Dr. replied, that the parents do not know where to send their children, they are here kept out of mischief; they are happy in school; learning is made an enjoyment; and they pass their examinations with more than the average success. There are, perhaps, no schools in Italy where Christ is made so entirely the first object, and the conversion of the children so definitely the end and aim, as here. And the results justify the method.

At the house of Mrs. Jackson, an American lady, and her sister, I spent a very pleasant evening with a number of Christian workers, including the young Free Church minister, who is occupying the place of Dr. Macdougall, during his absence through ill-heath, and Miss Roberts (address, 11, Lungo il Mugnone), the Lady Superintendent of the Medical Mission—an invaluable institution here, as everywhere.

Signor Ginoulhiac, a large-hearted Christian of wealth and position, invited a number of workers to his house one afternoon. There were present Revs. B. Pons, Editor of *Italia Evangelica;* Dr. Meille, Waldensian Pastor; Prof. Revel, of the Waldensian College; Santi Stagnita, Free Italian Church; Prof. Constantine Tollis, and Mr. Gay, American Methodist Episcopal; Enrico Jahier, Baptist; Dr. Comandi, our host and hostess, and Signora Frances de Satur, the widowed sister of the latter.

In a conversation which occupied an hour or two I gathered that evangelical truth is carried by the *Italia Evangelica* (which circulates 1000 weekly) into many places where there is no preaching. Applications from secular papers to exchange, and from clubs for a gratuitous copy, show that it is exciting interest. Mr. Pons also edits a "Children's Friend," which has the recommendation of being imitated by other pub-

Friend of the House," also has a circulation of 20,000.

The circulation of the Scriptures is double what it was five years ago, and is effected in out of the way places by colporteurs, of whom God has raised up some energetic young men in connection with the Bible Society. One of these in the Abruzzi mountains was led into the truth by the Scriptures alone. Then he found the colporteur who had sold it him, and he, too, became a colporteur. He could earn much more otherwise, but he loved this work better. A thousand Scriptures were sold in January on the mountains bordering the Adriatic—Gospels, 5 cents = ½d.; Testaments, 20 cents and upwards; Bibles, 5 francs.

Everywhere the priests oppose the Gospel; but they are losing influence, especially in the towns; it is in country districts and isolated villages that they are more felt. But many among them are of an evangelistic spirit, and would come out of Romanism if they had any means of living. The Gospel has made great progress in Italy. Twenty years ago, to speak of the Gospel was worse than speaking of the devil; now the people are not shocked by it, and the advance is far greater than is apparent on the surface. The spread of education is against Romanism. Where the teachers are strict Romanists their influence will, of course, weigh in that direction; but it is noteworthy that some of those most prominent in the Revolution in Italy came out of Jesuit schools. Victor Emmanuel had for his teacher a rabid Roman Catholic.

One of the company remarked that "Mr. Gladstone should know what Romanism is. It is impossible to be a faithful Papist and a good citizen." The Free Church schools in Florence charge a small fee (notwithstanding that the Municipal Schools are free), because the applications are more than the accommodation. This is a cogent reply to the idea that evangelical schools have no chance in competition with those of the Government. Some of the Protestant schools, however, are not as thoroughly evangelical and evangelistic as they might be; they are too popular, too much secular, to be spiritual. It is better to have a few thoroughly permeated by the spirit of the Gospel, than a larger number less entirely evangelical. It must not be overlooked that the evangelical day-school is complemented by the Sunday-school: no day-school, no Sunday-school, or a feeble one at the best.

The Waldensian School was transferred to Florence in 1860. Fifty or sixty of its students are now engaged in pastoral or evangelistic work. The average number of students is from twelve to fifteen. A technical training is objected to; it is sad that the same amount of knowledge is necessary for an evangelist as a pastor. To this it was replied that there are men who cannot study Greek and Hebrew, yet who would with some training make good evangelists. To this again it was replied that Professor Pilatte had tried to establish a special school for evangelists, but it had not succeeded.

PISA.

I went over from Florence for a day to see Miss Carruthers' schools at Pisa and Cisanello. Altogether she has about 250 children and young people under her care, and I saw no schools in more perfect order, or under better control. The younger ones are taught on the Kindergarten principle, and enjoy school as much as play. The teachers are young women who have been brought up in the schools, and who have gained their certificates. There are night schools for young men and young women, and thus an evangelical influence is continued. I would recommend visitors to Pisa by all means to see these excellent schools. Christian travellers may do much to encourage workers in Continental cities, and thereby add greatly to their own enjoyment.

R. C. MORGAN.

CHRISTIAN POST-OFFICE ASSOCIATION.—We are glad to find that this special effort for the spiritual welfare of Post-office employés has been started. Any information about it can be

THE GOSPEL IN JAPAN.

Rev. H. Loomis, the American Bible Society's agent at Yokohama, Japan, writing on Feb. 18, says:—

While there is general progress in all places, and in the various branches of the work, there has been a special and very rich blessing in several localities. This has been the case at Sendai in particular, where the awakening first began. It was the result of most earnest prayer and faithful work. The results are known, at present, only in part; but, during the month of December, ninety were baptized within the bounds of that field, and fifty-one more in January. This is only a part of the number that will thus be gathered in.

In the Province of Toa there is also a continued and growing interest in Christianity. The church at Kochi was organised about two years ago, and now has 194 members. Of this number twenty-seven were added in December and thirty in January. They have been supporting their own pastor for some time, and are now about to erect a new and spacious building to accommodate the great numbers who come to hear the message of salvation.

During the past few days there has been a considerable awakening in Yokohama. Nine persons were baptized last Sabbath, and eighteen more have applied to be received into the Church. The severe earthquake on January 15 aroused many, who before had been hesitating or were indifferent, to accept Christ as their Saviour. A missionary went to the town of Ikuzawa, and found a large number of students of God's Word anxious to be shown the path of life. After a series of meetings, nineteen persons were baptized, and the whole town has practically accepted the Gospel. The Sabbath is now a day of rest in all the village, and the people gather joyfully for Christian worship.

A very talented and energetic young man, who was an infidel leader in one of the Tokio schools, and an active opponent of Christianity, was sent to prison last year for shielding a political friend who had been guilty of crime. This led him to seek God, and his conversion was most complete. He has since been instrumental in the conversion of several influential persons, amongst which are a young teacher and a doctor, both of whom are now efficient workers for Christ. The young man is about to study for the ministry, and, together with his accomplished wife, devote himself to the spreading of that Gospel which he once despised and opposed.

The annual statistics of Protestant missions in Japan have just been published. The total number of churches reported is 103, and of these 64 are self-supporting; the total membership is 14,815. There are 93 native ministers, and 196 native evangelists and helpers. 4800 scholars are under instruction in the various schools, and 169 are studying theology. These figures are below the actual numbers in all cases, as some reports are incomplete, and others include only a part of the year. The total number of Christians must be about 15,300. 426 have been reported as added in the month of January alone.

We have also received the following statistics from the National Bible Society of Scotland:—

The first Gospel printed in Japan, that of St. Mark, was issued in 1872, the whole New Testament in 1880, and the issue of the entire Scriptures in the native character is expected immediately. Meanwhile the National Bible Society of Scotland has issued a popular edition of the New Testament in Roman letter, which is meeting with a large sale. The Board of the Society have agreed to join the other Bible Societies in publishing an edition of this Testament with references. The introduction and acceptance of the Scriptures in Roman letter marks a new and important epoch in the history of Christian missions in Japan.

From the report of the Council of the United

with 4356 adult members. The gain last year in churches was nine, and in members, 1128. The contributions of the native Christians for last year averaged seven shillings each. There are now 83 European and American missionaries in Japan. A remarkable revival has visited the churches in the north of the country. In one church thirty new members have been received, and in another, forty-six.

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EVANGELISTIC MISSION.

EASTER MONDAY AT KILBURN HALL.

The large hall was nearly full for the afternoon meeting. The first half hour being given to prayer. Addresses were given by Mr. Henry Varley and Mr. H. L. Hastings, the latter of whom traced, in two examples—Simon, the Cyrenian, and the dying thief—the Divine purpose that men shall be sharers in Christ's earthly lot, previous to a share in His glory, when it shall be revealed.

At the evening meeting, which was crowded, special prayer was made for Christian work in many halls and districts, briefly mentioned by representatives present.

Dr. McKilliam spoke of the two prayers, on behalf of believers, in Ephesians—first, for a practical knowledge of the hope of Christ's calling, the riches of the glory of His inheritance in the saints, our own weakness, and the exceeding greatness of His power; then, for an emphatic dwelling of Christ in the heart, by faith, unto increasing acquaintance with His love and all the fulness of God. It is faith's privilege to cherish an expectation of present answers to these prayers.

Dr. Laseron read 1 Cor. xiii. 13. Faith, a growing thing, will be changed into sight, and hope will be changed into possession. Both have their origin in love, which uproots selfishness, makes believers Christlike, and abides for ever. To give money out of superabundance is easier than to give ourselves. We shrink from giving our daughters to China, because "there is so much to be done at home," and—we don't do it. If there is to be a revival of persecution, the sooner it comes, the better, that we may be rid of pretence. The love of Christ will make our sons and daughters willing to labour, not only in such places as Zenanas, where they are thought much of, but in scenes where they are likely to be little valued.

After addresses from Mr. Robert Paton and Mr. H. D. Brown, Mr. Henry Varley gave some advice to those who think of engaging in foreign mission work. Hundreds of young men, he said, are preaching in London to-day, whom God never called to do so. The last thing to do is to give up business for preaching. The Church needs a voluntary band of self-sustained leisure-time workers. The need is for Bible students and men of prayer, simplicity, and intelligence. There is ground for caution that we do not preach faith instead of Christ, and puzzle men by nice distinctions respecting the nature of faith.

Mr. J. McCall, in prayer, closed these meetings, which throughout had been marked with the greatest interest.

Similar meetings were held at Bignold Hall, the Forest Gate branch of the Mission, where Mr. Abraham Wallis was welcomed from a tour in Egypt. At Swindon between 50 and 100 souls have been brought to a knowledge of the truth, this gracious work having begun with the impression produced by a Christian railway guard accidentally losing his life. There is a need for larger buildings for preaching at Swindon and Kentish Town. Mr. Edward Hurditch has safely reached Melbourne, and, after he had been instrumental in bringing souls to God on the voyage, a long series of services,

CHILDREN IN DUBLIN.

In connection with the Mission Schools and Homes in Dublin, much earnest work has been going forward, in the face of unwearying opposition from Rome. One who was an inveterate drunkard is now an indefatigable worker and winner of souls. The children crowd into the Homes and Schools, and the people see the blessing God's Word brings to their families. A Roman Catholic woman married to an ignorant Protestant, wandered into one of the Mission meetings, and afterwards by her changed life was the means of bringing her husband to embrace the new life she had found. The spirit of inquiry spreads from one to another; new people are found continually at the meetings, and deeply interesting it is to find the errors of Rome vanishing before the light of the Gospel so carefully hidden from them. A bright intelligent woman said "I don't want my children to be brought up in my religion—it is no credit to us—all the crimes in Ireland are caused by ignorance of the Bible, and we are not taught the love and fear of God." What an influence for good must be the result of the careful teaching of God's Word to 1400 children day by day, these passing out to useful life, and their places filled up by little ones constantly pressing in.

The house-to-house visiting is carried on with loving zeal. A young woman who had been deeply interested in the Bible on seeing one of the Mission visitors enter said, "Oh, I am glad to see you; there are some ungodly women next door I would like to get in." She just knocked on the wall and in a few minutes in they came, reading and prayer from John iv. followed. It was like the woman of Samaria when she got salvation, running off to call her neighbours. A dear old deaf sailor on his death-bed, who had been brought out of heathen darkness to embrace the truth, when asked was he afraid to die? was he sure of going to heaven? smilingly replied, "only waiting for sailing orders." Communications may be addressed to Mrs. Smyly, 35, Upper Fitzwilliam-street, Dublin.

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LONDON MEDICAL MISSION.

The lengthening days of spring help us to realise how great a boon it is to the poor children of this overcrowded London, to spend a week away from its depressing sights and sounds amidst happier scenes of rural life.

Holiday House is no experiment with us now. Since 1878 we have sent 3122 children in weekly parties of from twelve to twenty. Many boys and girls now growing up look back upon these visits as the bright spots in their young lives. Some of those who have been before, as well as many new faces, are now looking forward for this visit. How salutary in their circumstances is such an expectation, and how deep the influence for good which the remembrance of happy days thus spent has upon their young minds. Not a few have been led to decide for Christ on these occasions. Truths heard in the Sunday-school, or at their homes during sickness, are brought in power to their hearts through the earnest and loving words of the Matron.

Our country Cottage at Brasted Chart has been reopened for the season. Six shillings defrays the cost of one child for the week. Should any friend desire that children from other parts of London might have the benefit of a week's change, this could be arranged as opportunities occur upon writing to Dr. F. A. Pring, Medical Superintendent, 47, Endell-street, St. Giles', W.C.

C. W. Priestley, Secretary.

A SHELTER HOME, intended for destitute women, who are constantly being met with by the missionaries of the Church of England Temperance Society Women's Union at the Liverpool Police-courts and at the Society's Mission-room, near Walton Gaol, was opened on Wednesday, April 6, at 246, Upper Parliament-street, Liverpool. The Home will afford a temporary shelter for such women, not a prolonged residence, and by the laundry and sewing work of the inmates it is

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. Robert Simpson, Merchant and Evangelist, Glasgow.

The evils of debt in association with Church affairs are not yet fully realised by Christian people. We are glad, however, to see the announcement of a scheme, by the Free Church of Scotland, to raise £50,000 for the extinguishment of debt. The man with the withered arm is a true representation of many churches which have this baneful influence cramping all their efforts.

It is stated that the Emperor of Russia purposes to copy the example of the British Government in Bengal with regard to the sale of intoxicating liquor in his dominions. The new Minister of Finance has suggested that the privilege of selling drink should be offered to the highest bidder. On the profitable nature of the transaction being explained to the Czar he is reported to have said:—

> Thank God; now there seems a prospect of a dawn in Russia.

Will not some candid friend inform him that a dawn in financial success by such means will produce a night of physical and moral depravity among his subjects?

Archdeacon Farrar has lost no time in replying to the censor who took him to task for saying that "we found India sober, and have made it drunken." He is able to quote overpowering authority in support of the statement, and claims his critic as an important witness. The admission that "only one-twelfth" of the people of Bengal consume spirituous liquors is sufficient to establish what the Archdeacon stated regarding a people to whom "shame-water" was once an utter abomination.

It is claimed by Mr. J. T. Cox, of the London Sunday-school Union, that what are called "Christian Bands" have proved the antidote of the comparative failure of Sunday-schools as feeders of the Church. These Bands associate young people between the ages of from ten to sixteen, and prepare them for Church fellowship. It is assuring to know that the Bible-class, the Christian Band, the Boy's Brigade, and similar agencies are harvesting in a field which until lately was much neglected.

The Sunday-school, with its place and power in Church work, is a subject which has yet to receive adequate attention. Good Friday was made useful in Leamington by a Conference of the Midland Counties Sunday-school Association, when a valuable paper was read by Dr. Fairbairn, of Mansfield College. He claimed that with the parents lies the principal educating power, and that the teacher is but a supplementary aid. This is a statement worthy the attention of many Christian parents who largely depend upon the Sunday-school for the

The Bishop of Carlisle is interesting himself in the cause of the Hindoo Lady Rukhmabai. He has sent to *The Times* a long letter which that lady has addressed to a member of his family. Here is a woman, says the bishop, whose letter testifies to her intelligence, her refinement, her elevation of character, condemned either to the disgrace of imprisonment or to a life which to such a woman must be a living death. Is it necessary that a government which abolished suttee should respect such a venerable relic of barbarous and cruel tradition and custom?

The proposed abolition of the half-yearly sacramental fast-day in Scotland is not, as a *Times* correspondent states, "a striking proof of the decadence of Church influence," but rather a wiser religious conviction that "fast days" cannot be enforced on the general population. Calvin's sad and bitter experience in Geneva, to say nothing of Scripture, should have taught churches long ago that spiritual requirements and prohibitions cannot, without discomfiture be enforced on a mixed society. The Church regains influence when it relies on godly persuasion instead of legal sanctions.

What is coming over our novelists? A while ago their worst fault was that they were contributing to a sad waste of time, and that they were doing much to disseminate false views of life. Now, however, if they were only weak and silly we should indeed be thankful; for, if they abstain from the revolting pruriency of the French realistic school, with its literature of the sewer and the charnel house, they are giving to the public works which no doubt are more dangerous because less disgusting. In many of these books, read in scores by the young daughters of thoughtless and careless parents, all the sympathy is with wrongdoing and evil-doers, and if there is any attempt whatever to aim at poetic justice it is of so boneless a character that the reader necessarily feels that it has been brought in merely to save appearances. The publication of these "works of fiction" is fast becoming an unmixed evil, and we shall soon require something in the direction of a stern censorship if our girls and young men are to be preserved in anything like purity. Of a recent novel an able critic has just said:—

> This is a very powerful book, and as disagreeable as it is powerful. It is a picture of shameless falsehood, levity, and infidelity, followed by no true repentance, and yet crowned in the end with perfect success, nor does Mr. —— seem to paint his picture in any spirit of indignation that redeems the moral drift of the book, &c., &c.

That is bad enough, but our female novelists are the most serious offenders, and this is what the same critic, not at all a squeamish reviewer, says of a new novel by one of them:—

> It is an able book, with some bright and strong work, but "the trail of the serpent is over it all." A novel the whole interest of which centres in adultery is always bad, and of such material this story is all compact. One hideous situation seems to have been suggested by certain evidence given at a recent trial...a more repulsive invention than this it is not easy to conceive.

So repulsive is it, in fact, that we dare not further refer to it, yet this is a book written by a woman, for the women and girls who find recreation in novel-reading. The moral responsibility of such a writer and of her publishers is terrible to

The poem entitled "The Jubilee Year," which appeared in our last, may be had in leaflet form, tastefully printed, price 2s. per 100.

A contemporary states that although the first missionary who entered Fiji, and "surprised the natives at their cannibal feast by the story of the Cross," is still living, to-day 98½ per cent. of the whole population attend the Wesleyan services, and that their contributions for missionary work, last year, amounted to over £4000. In one district, Bau, out of a population of 11,508 the large number of 11,328 attend. No wonder that James Calvert, the pioneer missionary in the islands, has "boundless faith in the power of the Gospel to save the world."

Archdeacon Blyth has been consecrated Bishop of the Church of England in Jerusalem, and it is interesting to note that the Greek Patriarch of Jerusalem has expressed a hope that the presence of the Anglican Bishop in the city may to some extent counteract "the aggressive action of the Papal Church." *The English Churchman* has stated, however, that the new Bishop "distinctly teaches Baptismal Regeneration in its most objectionable form," that in regard to the observance of the Lord's Day he avows himself "decidedly anti-Sabbatarian," and that he holds Mr. Sadler's views on Priestly Absolution. If this be the case, the Greek Patriarch will probably be disappointed.

The following facts concerning foreign missions deserve a condensed notice. Unmarried ladies in the mission field now number 2400, and this must be noted as a result which has come to pass spite of fears which prevailed a few years ago. In an equally short space of time the Alabama Indians of Texas have risen from savagery to having among them flourishing day and Sunday-schools; now raise bales of cotton; and are surrounded with the comforts of life. Missionary facts are everywhere giving pertinence to two questions lately asked at Bournemouth by the Bishop of Winchester, and which we quote from *The Guardian*:—

> England is the wealthiest nation in the world, and is it not a sin and a scandal that although a vast amount of the wealth is owned by the gentry and the middle classes, the lower classes, according to their means, and the poor clergy, should be left to contribute the most to the great missionary societies? Might he not ask, did it not call for a judgment?

Everyone who has the use of his legs can walk, but graceful walking comes by training. The structure of the throat is exceedingly delicate and complicated, and the right production of the voice requires studious education and careful training. An educated voice adds greatly to the attractiveness of a preacher, and to his ease and power in conveying thought; yet few have learned the art of making the best use of it. Dr. Morell Mackenzie is, perhaps, the highest living authority on the throat, its formation, its use, and its diseases, and everyone who exercises his voice in public would do well to possess himself of his valuable work, "The Hygiene of the Vocal Organs: a Practical Handbook for Singers and Speakers" (*Macmillan*, 6s.). Indeed, all parents and teachers ought themselves to know the importance and understand something of the structure of the vocal organs, that they may appreciate children and pupils. We write feelingly, and wish we had read Dr. Mackenzie's treatise years ago.

It has been often said, and is said again at this time of spiritual Conferences, that the Church of Christ needs a "baptized secularism," and should not live in a transcendental region of devotional emotion so that no "bitter cry" from the underpaid needlewoman or starved child can reach it. But two things must be remembered: First, the objection has been taken against the teaching of Paul that it was too spiritual, and left Roman slavery alone; but Paul knew well that the adoption of the religion he preached would put an end to slavery and all other tyrannies; and, secondly, the men and the women who in our times are working for starved children and underpaid needlewomen, are pre-eminently those who seek to move in a region of devotional emotion. Devotion for man is the earthly fruit of love to God.

Notwithstanding doctrinal defects in the Life of Bishop Fraser, just issued by *Messrs. Macmillan & Co.*, there are characteristics deserving attention. On beginning his course as a preacher, he asked his mother to tell him whether she thought his sermons would awaken a hearer and lead to self-application, and adds—"I want my sermons to be useful, and not to display any learning or eloquence of my own" (p. 48). It was his custom in his first rural charge to go over the parochial incidents of the year, in the New Year's sermon. In 1862, one who was present says, "he rebuked plainly and sharply," because of one illegitimate birth that year in the parish (p. 110). To the working men's wives of Manchester he said—"You must win your children early if you would win them at all" (p. 217). Speaking of elaborate ceremonials in churches he said—"I can't see that they are making anyone better, purer, stronger;" and then he thus characterises the epicurean cynicism now so common:—

> Cruelly mocking at life, itself secure; abjuring every high aim in pursuit of personal comfort; checked on the path of selfishness by no moral considerations; wrecking woman's honour; shattering simple faith; the unhappy offspring of an age which has resolved religion into phrases, and God's service into a gorgeous ceremonial.

It is interesting to notice, in connection with the paragraph in THE CHRISTIAN of March 31, as to *The Pall Mall Gazette's* speculation with regard to the Papal Chair becoming "the Peace centre of the modern world," that there is a growing fear in Italy lest one of the terms of the Tripartite Alliance should have been the restoration to some extent or other of the Temporal Power of the Pope. An attempt certainly will be made shortly in that direction, and already the bishops have given instructions to the priests to do all they can to prepare the public mind, by pointing out the advantages to follow peace between the Italian nation and the Pope. But if ever Italy places her neck under the Papal yoke she will, this time, deserve her slavery. Rome never gives a penny without exacting twopence in return, and Italy, of all lands, ought to know that. *Eadem semper, ubique et omnibus.* For our part, with regard to the value of Rome as "a peace centre," we prefer the testimony of Edmond About, whose "Question Romaine" ought to be reprinted at this juncture, so full is it of testimonies to the fact that the peace of Rome is that of death, and that it is never possessed save at the cost of entire sub-

There is a lovely thought in one of the chapters of Vaughan's masterly "Hours with the Mystics," where the gifted author, speaking of the doctrine of perfection, says:—

> This is not a principle peculiar to mysticism. It is of little practical importance. It is difficult to see how it can be applied to individual experience. The man who has reached such a state of purity must be the last to know it. If we do not, by some strange confusion of thought, identify ourselves with God, the nearer we approach to Him the more profoundly must we be conscious of our distance. As in a still water, we may see reflected the bird that sings in an overhanging tree, and the bird that soars towards the zenith—the image deepest as the ascent is highest—so is it with our approximation to the Infinite Holiness.

In connection with this thought we may take another, for which we are indebted to Rev. Professor Momerie, that the self-denial which Christ requires of us is not self-mutilation, but self-development; not self-neglect, but self-fulfilment. This it is which will bring us gradually to the measure of the stature of the fulness of Christ.

We beg to acknowledge the many communications we have received from our readers, intimating that copies of this journal are being sent abroad; or offering to send copies to missionaries. As those foreign workers who are now receiving copies only comprise about a tenth part of the whole missionary forces, there is still ample room for the thoughtful kindness of other readers in this direction.

Many Christians who have known him only by name will feel that they have lost a personal friend by the recent decease at Newark, N.J., of Dr. Ray Palmer, author of "My faith looks up to Thee," and other less-known hymns of trust and hope. He passed quietly away from earth at the age of seventy-nine, death being caused by a general breaking down of his physical powers. He served his generation well as a Christian pastor, but his songs of Zion have given him world-wide repute. Speaking of him as a hymn writer, the New York *Independent* says:—

> No other American stands his equal. He will be classed in the Church's history, if not on the same pre-eminent height with Watts and Wesley, yet alongside of Doddridge and Cowper and Newton. As a writer of religious verse he was not characterised by passion. There were in his religious life no ups and downs, and his life flowed along on one level of assured faith. He could not, like Cowper, cry out in despair, for he never felt despair. He knew, and he always knew, in whom he believed. He was never carried away by a whirlwind of fervour. His mind was calm, being stayed on God.

We would draw special attention to the valuable addresses on the teaching of Solomon's Temple being given each day this week by Mr. Thomas Newberry, at Mildmay Conference Hall; particulars as to hours of meeting will be found in our list of announcements. The stimulating and practical character of these talks can only be understood by those who have heard them, and we trust all who can will attend them.

ST. KATHERINE'S HALL.—This hall, situated in Leadenhall-street, was opened last week, and will form the centre of new evangelistic work in East London. In this Rev. Dr. Whittemore, who presided at the opening, takes a great interest, frequently conducting the daily prayer-meeting, and in many ways stimulating and helping the workers, whom again he reminded that "other foundation can no man lay than that which is laid, which is Jesus Christ." Some of the members of the prayer-meeting during the evening related their Christian experience, and their testimony was

Messrs. Fullerton & Smith in Sheffield.

To many of the Lord's people here, the last three weeks have been a time of sunshine and holy inspiration. We have had amongst us for an evangelistic mission Messrs. Fullerton and Smith. Both brethren were in fine health of body, and the unction of the Holy One was truly in their spirit and speech. Of the whole series of services, not one has been feeble or unfruitful. Meetings have been held for various classes of people at hours most suited to their convenience. In all of these the power of Mr. Smith's sweet, clear, melodious voice, and of Mr. Fullerton's warm, pungent, pithy appeals, has been acknowledged. In the great majority of cases the converts are persons associated with some Christian congregation; but not a few are from the wide waste, where, but for these services, they might have been left to perish.

Some of the most successful meetings as to visible results have been those conducted by Mrs. Fullerton for women only. The most fruitful meeting of all seems to have been one held for young women chiefly employed in factories and domestic service. This meeting was held in the evening of a day when over seven hundred married women had been addressed by our devoted sister at three o'clock.

In seeking out the anxious, many instances of usefulness, through the former mission of our brethren here six years ago, have come to light. Several such cases turned up in one day in a meeting for railway-men, where three men told how they had yielded themselves to Christ at the former mission. F. B.

Another correspondent writes: — Earnest prayer had been offered, which has been abundantly answered. A small band of Christian women met in their homes to pray for dear ones still far from Christ. Before our friends came, one had the joy of seeing her husband converted, and another heard of the conversion of a son in America. Many testify with joy to their own salvation, and others are conscious of a quickening of their spiritual life.

ST. NEOTS.—Mr. and Mrs. Newman, who have laboured so long and successfully in their Mission at St. Neots and neighbourhood, have now been led to seek a new sphere of service. The work in connection with their five mission halls has been undertaken by Mr. G. D. Shipley, of The Village Mission.

CHRISTIAN LIFE AND EXPERIENCE.—On Tuesday and following days of last week, a Conference of Christians was held at the Highbury Athenæum on this subject. The promoters of the gatherings were Rev. Frank D. Sandford, of Boston, U.S.A., Dr. W. Woods-Smyth, of Maidstone, and Rev. W. Darlow Sarjeant, of Greenwich.

SOUTH TOTTENHAM.—A successful mission has been conducted here, in connection with the Bible Christian Church, by Miss North, of Axminster, assisted by Miss Ryall. Believers have been filled with joy, and over seventy persons entered the inquiry rooms. On Good Friday, a meeting for Christian testimony was held, presided over by the pastor, Rev. J. Horsey. Between three and four hundred persons were present and as many as could find opportunity testified to the saving and sustaining power of Divine grace.

REQUESTS FOR PRAYER AND PRAISE.—Prayer for blessing on the following special missions:—Rev. Alfred Jones (of Newport, Mon.), at Stapleton-road Chapel, Bristol, April 23 to 29; Messrs. Scroggie and Cairns, at the Great Assembly Hall, Mile End-road E.; Mr. James B. Wookey, at Bristol, to April 22.——Special services for children, at Louth, Lincolnshire, by Mr. Arrowsmith; also by Mr. Josiah Spiers, at Blue Ribbon Hall, Forster-road, Tottenham, April 25 to 29.——*Church Parochial Mission:* Rev. J. H. Haslam, St. Andrew's, Stockwell, S.W., April 24 to 30; Rev. R. D. Monro, Highampton, North Devon, April 23 to May 3.——For restoration to health of Mrs. Parsons, directress of the Orphan Homes, Walthamstow.——Miss De Broen asks prayer for herself and her twelve lady workers, that much blessing may attend their work among the poor in Belleville, Paris.——Praise for blessing experienced

TO OUR READERS.—FOURTH LIST.

IN continuation of the list of missionaries who receive THE CHRISTIAN through the kindness of friends, we append, this week, the names of the forty-six belonging to the

AMERICAN METHODIST EPISCOPAL MISSIONARY SOCIETY.

Missionary.	Address.	Sender.	Missionary.	Address.	Sender.
Rev. William Burt	Milan, Italy	Miss M. G. M.	Rev. Charles A. Ratcliffe	St. Paul de Loanda, W. Africa	Mrs. M. K.
Rev. L. M. Vernon, D.D.	Rome do.	Mrs. O.	Rev. Clarence L. Davenport	St. Paul de Loanda do.	Mrs. M. A. G.
Rev. H. W. Eklund	Stockholm, Sweden	Miss B.	Rev. G. H. Thompson	Kabinda do.	Mr. T. P.
Rev. L. G. Berglund	Jonköping do.	Miss L. M.	Mr. John A. Newth	Kimpoko do.	Mr. A. M.
Rev. Karl Schou	Copenhagen, Denmark	Miss H.	Mr. Robert Shields	Malange do.	Mr. O. L. L.
Rev. B. A. Carlsson	Helsingfors, Finland	Mr. H. L.	Rev. Andrew J. Myers	Dondo do.	Mrs. H. M. R.
Rev. Stephen Thomoff	Sistof, Bulgaria	Mrs. J. B.	Rev. L. W. Squier	Yokohama, Japan	Mrs. T.
Rev. T. Constantine	Varna do.	Mr. T. P.	Miss E. J. Hewitt	Hakodate do.	Mr. T. P.
Rev. H. G. Appenzeller	Seoul, Corea	Mr. G. S.	Rev. Whiting S. Worden	Hakodate do.	Mrs. L. C.
Rev. W. B. Scranton	Seoul do.	Mr. T. P.	Rev. George F. Draper	Hakodate do.	Mrs. W. H. W.
Rev. George A. Bond	Singapore	Mrs. M. K.	Rev. Charles Bishop	Nagasaki do.	Miss C. R.
Rev. W. F. Oldham	Singapore	Mr. T. P.	Rev. D. S. Spencer	Nagasaki do.	Mr. T. M.
Miss Ellen H. Warner	Rangoon, Burmah	Mrs. M. A. G.	Rev. M. S. Vail	Tokio do.	Mrs. M.
Rev. S. P. Long	Rangoon do.	Mr. W. H. A.	Rev. F. D. Newhouse	Allahabad, India	Miss McG.
Miss H. L. Ayres	Guanajuato, Mexico	Mr. T. P.	Rev. Dennis Osborne	Mussoorie do.	M. & S.
Rev. C. W. Drees	Mexico do.	Miss A. H.	Rev. A. Gilruth	Amritsar do.	Miss E. M. F.
Rev. A. W. Greenman	Puebla do.	Mr. T. P.	Rev. W. F. G. Curties	Secunderabad, India	Mrs. H. M.
Rev. Edward S. Little	Chin-Kiang, China	Mrs. C. G.	Rev. J. P. Meik	Calcutta, India	Mr. W. J. S.
Rev. M. L. Taft	Peking do.	Mrs. J. N.	Rev. C. P. Hard	Ajmere do.	Gen. G.
Rev. G. B. Crews	Wuhu do.	Mrs. S. N.	Rev. T. E. F. Morton	Mhow do.	Mrs. M. S.
Rev. George B. Smyth	Fuh-chau do.	Mrs. H.	Rev. P. T. Wilson	Agra do.	Mrs. A. J. T.
Rev. S. Walley	Wuhu do.	Mr. J. M.	Rev. J. S. Stone	Bombay do.	—
Rev. William H. Mead	Nhangue-a-Pepo, West Africa	Mr. J. B.	Rev. A. W. Rudisill	Vepery do.	Mrs. H. W. D. S.

MISSIONARY FAREWELLS.

HARLEY HOUSE, BOW.

FEW things are more cheering in Christian work just now than the marked revival and increase of missionary zeal. The tide had taken a turn in the right direction, but it must continue to flow strongly and long, before the wide shores of heathendom will be covered. It is not three months since the last band of out-going missionaries was dismissed from Harley House. Tidings of their arrival on the Congo only reached this country a day or two ago, and now a larger band are about to follow.

Twenty out-going missionaries were on the platform at the meeting on Friday last, of whom sixteen are entering on the work for the first time, and four are returning to fields of labour. They were not all students of the Institute, five having arrived from America, *en route* to the Congo, and one, Mr. E. W. Brooke, being also an outsider; but the other fourteen had all spent a longer or shorter time in the College. With one exception all were bound for the Dark Continent, twelve for the Congo Valley, five for North Africa, and two for the Soudan.

The Congo party includes the ladies from America, the Misses Falkner, Hamilton and Fleming, and three from our own country, Miss Clarke, Mrs. Banks and Miss Shakle—who will, on her arrival, be married to Mr. Billington. The six brethren are Messrs. Lewis and Camp, from the United States, Messrs. Pettersen, Hokanson and Scarp, from Sweden, and Mr. Banks.

The North African party, all going out for the first time, consists of Mr. Summers, who sails this week, and four ladies, who will accompany Mr. Glenny a week or two later—the Misses Cox, Smith, Blackwell, and Copping. Miss Blackwell has already been some years in the country, and is to be married to M. Mercadier, a French brother already in the field.

The meetings were full of interest, many well-known Christian friends being present. Sir R. PHAYRE, who presided in the afternoon, referred aptly to many features in the career of the great missionary Paul—his experiences, his message, and his Master. There was some sweet singing by the students of the Institute, especially a Russian hymn sung by two Russian students, one of whom is an exile, and has been a prisoner for the Gospel's sake.

Three African spheres were especially brought before the attention of the meetings: (1) The great Northern Region, eleven hundred miles in length, including Morocco, Oran, Algeria, Constantine, Tunis, and Tripoli; (2) the Congo Valley, and the extended line of stations of the Livingstone Inland Mission; (3) The and comparatively unexplored and unknown Soudan region, lying a thousand miles to the north of the Congo, and two thousand miles south of the Mediterranean coast line.

Mr. G. W. BROOKE has the honour of being the first missionary to start for this sphere. He has already been—in the Senegal country—further into the interior than any other white man, and in parts where he was warned that it was quite unsafe for any Christian to venture. But the Lord preserved him from all danger, and he found open doors everywhere. His bright, manly, earnest, and solemn appeal to young Christians to go forth hopefully and quickly into the very heart of heathendom, and into the midst of Islam, was very telling, as coming from one who, young as he looks, had already faced danger and death, and was preparing to do so again. He told how he had been providentially brought into contact with Sélim, a native of the Dinka country—who has been for some time a student in the Institute, and who was on the platform—and how they were hoping now to go together, *viâ* the Congo and Mobangi rivers, to the Niam Niam and Monbutto country, to settle, perhaps, among the Dinka people, or wherever the door should be opened for them.

Mr. GLENNY gave a few particulars of the sphere to which the North African party are going. The Mission to the Kabyles and Berbers of that region has only been in working order between three and four years, but it has already twenty-two missionaries, six of whom are married, at work in Morocco, Algiers, and Tunis, and these five raise the number to over thirty. The stations are scattered along a coast line of twelve hundred miles; give one lady missionary to every ten thousand women in these countries, we should want a thousand more labourers, and the same number of men to give one preacher to each ten thousand Mohammedan men, while another thousand would find ample work among the children and young folks. He mentioned a most cheering fact, that he had just received a letter suggesting that the Mission should open up Tripoli also—as no single ambassador for Christ is as yet at work in all its extent of 200,000 square miles. The letter proposed also sending workers down to the south to Ghadames and Mourzook, and, if possible, on to Lake Chad, and intimated that if the men were forthcoming, the means would be—a noble offer verily, and one that will make the hearts of Christians who are longing, as Paul did of old, to hasten the spread of the Gospel in unevangelised parts of the world, to leap for very joy! The writer even suggested the possibility of putting a steamer on Lake Chad. How many are there in wealthy, Christian England, who, if they would, *might do as much for Christ*, but who, instead of "seeking first the kingdom," are by their selfish heedlessness bringing down upon themselves the

they came not up to the help of the Lord, to the help of the Lord against the mighty." Thank God, there are some large-hearted men of wealth who feel that the noblest use to which they can put their gold, is to extend Gospel agencies over the earth.

We wish space would permit us to give the earnest words spoken by the missionaries, as, one by one, they rose in the meeting—and later on in the evening gathering, over which Mr. T. A. DENNY presided—telling simply how they had been led to give themselves to the work, and expressing their emotions in entering on it. "I feel how weak I am; no one could be more helpless," said the coloured sister, Miss Fleming, who had left nine brothers and sisters behind her in the States, "and I know Christ's kingdom can come in the Dark Continent without my humble service; but thanks be unto God that He has called me to help in the work. I am ready to stand or die, to fall on the Congo, or to work there till He comes. My grandfather was stolen from the Congo, and now I am going back with glad tidings to my race. My heart is glad! His peace is enough! Underneath are the everlasting arms." This sister has laboured already for some years in the Southern States.

Mr. SUMMERS, who has been over two years in the Institute, told of his mother's last words to him, as, just before his boat started, they walked up and down the quay at Aberdeen, "Remember, laddie, that if you are faithful to God, God will be faithful to you!" and said that it was in this assurance he was going forth. "We feel that we are going *home*, in returning to the Congo," said Brother Pettersen; "here we seem in a strange place where we have no right to be; we only long to get back to our home on the Congo!" "Sometimes," said Sélim, his coal black Dinka face shining with earnest faith, "Sometimes I pray in your language, but it is hard. Many a time when I pray in my own language, I think, Does God really put his Spirit in my heart? And I feel my heart going like a clock! Yes. It is true. But my people not know this. Oh, would it not be the joy of Christian men to go and make my people beautiful and lovely like Christ?"

A Congo lad was also on the platform, and Mrs. Guinness read a letter from Mr. Murphy mentioning how helpful the lads, who had been in England, proved to newly arrived missionaries, enabling them at once to preach by interpretation. He said that some of them were themselves eloquent evangelists, and doing good.

The first iron church for the Congo is now being built in the Messrs. Croggon's yard at Bow. It is for Banza Manteka—to seat 600—and will be sent out early next month. The £500 needful to purchase, transport, and re-erect it was contributed in one meeting at Dr. Gordon's church in Boston. May it prove the birthplace

YOUNG MEN IN LONDON.

MANSION HOUSE MEETING.

"The august mother of nearly three thousand Young Men's Christian Associations," as the home at 186, Aldersgate-street has been called, held its forty-third annual meeting in the Egyptian Hall of the Mansion House on Thursday evening last. The noble hall, well suited for a gathering so important as that of this Y.M.C.A., was filled with young men and their friends, and the president, Mr. **George Williams**, was surrounded by a large number of influential supporters. Perhaps there is nothing that has so much tended to link in a warm bond of sympathy and fellowship this ancient Association with Christian workers, in almost all lands, as the Noonday Prayer Meeting. To this gather day after day many who love the quiet of a "sweet hour of prayer," and who find refreshing and renewal of strength in the precious teaching of the Word, or in the accounts of work in the Lord's vineyard given sometimes by labourers from far-off lands, who return hither as to a home fragrant with many precious memories, and sometimes by evangelists and others busily occupied in spiritual husbandry in our own land. But, as was well pointed out by the chairman, an association doing such a work amongst young men of the City as is that at Aldersgate-street, with its 800 active members, 1000 associates, and about 800 students in the different classes (400 of these not being members), well deserves the support of City merchants and men of influence.

Considerable gratification was felt when Mr. Williams announced that this had been expressed in a very practical manner, a total deficiency in the balance-sheet amounting to over £1000 having been entirely cleared off, the sons of the late Mr. Samuel Morley, who said they would do the same as their father did, contributing £200 for this purpose. Mr. Williams referred also to the value of the definite Christian training given to the 2200 young men who here find many of the advantages of a home, not the least of these being the hearty sympathy ever extended to them by Mr. Burn, and the fatherly counsel which in so many times of difficulty and trial has proved so helpful. It is this Christian training which gives power and strength to resist temptation, and which enables young men to pass through life to their own credit and to the advantage of their employers. Mr. Williams concluded a characteristic address by saying he believed there was yet a bright future for the commerce of England. If only her citizens are guided by principle and sterling character, as inculcated by such associations, of which there are sixty-four in London and the suburbs, England, he was sure, would hold its own everywhere.

Mr. R. **Burn**, Secretary, having referred to the principal features in the report, spoke of the influence exerted by the young men themselves, and quoted from several letters to show how much spiritual work is done by the instrumentality of this Association and the unceasing work here carried on, in co-operation with which it is now intended to form a Ladies' Auxiliary. A gymnasium was also referred to as a much-needed addition to other agencies.

Rev. **Thomas Champness** said those who lived in the country knew well what an amount of sorrow was expressed in the single sentence often heard in farmhouse and cottage, "My lad is gone to London." They who like himself were interested in farmhouse and cottage homes were glad that such Associations were doing much to help the young men of the land. Many of these will return to the country, and upon the habits they form whilst in the Metropolis, the stamp impressed upon them here, very much depends. He urged upon all the importance at the very beginning of life of taking the Lord Jesus as their guide and captain—of being out-and-out soldiers and servants of his. He

a missionary in Africa, stood up and said, "I am a Jesus Christ man," sending also years after a message to the same effect to the same missionary; and by that of a young man who, having accepted Christ as his Saviour, confessed Him in his daily life amongst his companions, and now occupies an honourable position, both as an employer, and as a servant of the Lord.

After an address from Capt. **James Cundy** (of the firm of Dent, Allcroft & Co.), who quoted from speeches by the late Lord Shaftesbury, Earl Cairns, and Mr. Samuel Morley, as showing how much they valued Y.M.C.A. work, Rev. Dr. **Thain Davidson** gave an extract from the common-place book of the poet Burns, in which he gives this advice to young men:—"Whatever else you do, see to it that you keep up a regular, warm intercourse with the Deity." Such a quotation from the writings of one who, though he knew what was right, followed the wrong, is full of warning, for, unfortunately, there are hundreds of young men deliberately going on in a course of vice and folly, while all the time conscience is reproving them. From his own experience, Dr. Davidson added, he was convinced that no ministerial work pays in its results as does that amongst young men. In conclusion, he mentioned four "anchors" which would keep them secure amidst the storms and temptations of life—loyalty to the religion of their fathers, steadfast attachment to the ordinances of religion, determined fidelity to moral principle, and, most important of all, a firm hold by faith of Jesus Christ.

At intervals during the evening a choir from the Royal Normal School for the Blind, Norwood, rendered some sacred musical selections in an excellent manner.

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EASTER IN RATCLIFF HIGHWAY.

Easter is always a lively time in Ratcliff Highway, and this year the few workers who remained in town were even more busy than usual at the Strangers' Rest. On Good Friday afternoon a large number of seamen met for the usual service and tea, a prayer-meeting following, seeking special blessing on the Gospel meetings then to be held, and as the men crowded in afterwards to hear "the glad news," surely this prayer was abundantly answered.

Part of the helpers adjourned to the Lads' Institute, where fifty uncared for and some destitute boys enjoyed the new gymnasium, and still more a hearty supper, kindly provided by a lady at Clitheroe. After this, in another room, they were told of that Saviour who provides an everlasting feast for all who love Him.

On Easter Monday a large tea was provided for the sailors, and the room was overcrowded. Then came a testimony meeting, and the workers' hearts were cheered, as one after another rose to tell what the Lord had done for his soul. Several, desiring salvation, asked for special prayer.

All then adjourned to the street corner, where a large open-air meeting was held, and indoors various services were going on. At nine the meetings closed, and the workers left, full of thankfulness for the joy of sharing in this glorious work of winning souls.

AGRICULTURAL HALL SERVICES.—A large social gathering of those accustomed to attend these services was held on Good Friday evening, in the Liverpool-road Wesleyan Chapel, Islington. Dr. Thain Davidson read a genial letter from Mr. Spurgeon, regretting his necessary absence. Dr. Davidson, reviewing the past eighteen years in which the work had been carried on, expressed the conviction that the people were not yet wearied of the old evangelical faith, and that nothing but the Gospel would bring such large numbers together on the Lord's-day. Revs. C. B. Sawday and James Ellis, and Mr. Elvin, spoke of the blessing which issued from the Agricultural Hall, and anticipated

TEMPERANCE NOTES.

HOME.

Rev. J. M. Hewson has been holding temperance meetings in Devonshire and Yorkshire.

The Yorkshire Band of Hope Union consists of thirty-one local unions, with a membership of 150,000.

Glasgow police-court returns, on a recent Monday, showed a large increase in arrests for drunkenness.

The Times fears the enormous profit of the drink-trade with Africa will be too strong for philanthropy.

After an address by Madame Woyka, at Oban, a branch of the Women's Temperance Association was recently formed.

It is stated that fifty Dublin magistrates have become disqualified for sitting at licensing sessions owing to their having taken shares in Guinness's brewery.

The twenty-fifth series of winter meetings at Lambeth Baths was recently brought to a close. Seven hundred have signed the pledge during the past winter, and 23,110 since the meetings began.

The late Mr. J. Sanders, formerly a wine and spirit merchant in the city, has left £225 to the National Temperance League, to provide three prizes for the best essays in advocacy of the principles of total abstinence.

Canon Ellison, presiding at the ninth annual meeting of the Church of England Temperance Benefit Society, said there had been an increase of thirty-four fresh lodges, and the receipts of the benefit fund amounted to £1366.

Dr. Alfred Carpenter, J.P., addressing a meeting of public sanitary inspectors at Westminster, recently, said that spirituous liquors were no correctives of impure water, they "preserve the dormant germs of disease."

Mr. W. I. Palmer, of Reading, at a great meeting, recently, said were each teetotaler in the United Kingdom to secure another, and the process were annually repeated, in four years the entire population would have become teetotalers.

At the Model Lodging-house, Clyde-street, Glasgow, great efforts are made to promote temperance amongst the hundreds who from week to week use the house. They frequently express a wish that the public-houses were closed as the temptations are too strong.

The secretary of the Licensed Victualler's Protection Society, London, has written to *The Times* against Sunday closing. He says the present Acts "have encouraged drinking in its most repugnant form and demoralised localities." This is contrary to the evidence of reliable returns.

Mr. Mundella, in opening a new temperance hall at Sheffield, said that owing to drinking habits our sailors had been largely superseded by Scandinavians, Norwegians, and Danes. Happily four-fifths of the English sailors are now steady men. The Board of Trade arrangements now enabled sailors to transmit money, and three millions had been sent home in the course of a few years.

FOREIGN.

The Pall Mall Gazette states Germany is reaping great profits from her trade in spirits, mostly of a vile kind, with Spain.

The Student Statesman is the name of a new inter-collegiate quarterly in the Prohibition interest to be issued in Ohio.

The W.C.T.U. is the largest society ever exclusively formed of and managed by women. The adult membership is about 150,000.

Dr. J. L. Down states, in Norway, when the spirit duty was removed insanity increased 50 per cent. and congenital idiocy 150 per cent.

Rev. J. Gelson Gregson says that in India it is common for natives to describe a Christian as "a man who eats pork and drinks strong drink."

A great representative temperance meeting is to be held in Abo, Finland, in the summer. A religious service in connection is to be held in the ancient cathedral of the town.

The Excise returns, in India, during the last few years have risen 36 per cent.; in Burmah, in three years, they have risen 74 per cent.; and in Assam they have trebled in ten years!

Rev. James Johnson, of Lagos, recently addressed a meeting of M.P.'s in the Conference Room of the House of Commons on the "enormities of the West African liquor-traffic."

In *The National Temperance Advocate* (U.S.), Rev. J. M. Van Buren says, "*Shekar*," Numb. xxiii. 7, translated in the Revised Version, "strong drink," should be "sweet drink."

The Republican party in New York Legislature has disappointed the Prohibitionists by its alleged indifference to temperance legislation, and sympathy with the liquor interest.

The temperance committee, at the Philadelphia yearly meeting of the Society of Friends, has issued an address to physicians, urging them to use their influence on the side of abstinence.

Sir Charles Warren recently expressed fear lest "the work of those noble missionaries, Moffat, Livingstone, Mackenzie, and others, may be overthrown by our English laws" on the drink-traffic.

"The Australian Army of Crusaders" is a temperance organisation founded in the colony many years since. Its highest award is a gold cross for sixteen-year-old abstainers, forty-two years of age and upwards.

Mr. J. B. Finch, head of the American branch of the Good Templars, has announced the week beginning May 22, as a week of prayer prior to the contemplated reunion meeting of the English and American branches

BLESSING AT CHELTENHAM.

The Mission and Conference held last year in this town was so encouraging that the Y.M.C.A. again invited Mr. Spencer Walton for a similar effort.

THE MISSION

commenced on March 24, and some remarkable cases were noted. In one family four members, long prayed for, were blessed, while in one house of business six were brought to Christ. Two large children's meetings were held, and many parents are rejoicing over answered prayer.

A special feature of the mission was the early prayer-meetings, conducted by young men and women engaged all day in places of business, commencing at 7.15 a.m., and largely attended.

THE CONFERENCE

commenced on Wednesday, the 13th instant, and the absence of Lord Cavan, who presided last year, was greatly regretted. Mr. Spencer Walton presided at the first meeting, at which Rev. J. Gelson Gregson followed with a very practical word on the subject of the day, *The Christian Walk.* We are called to walk with Christ as yoke fellows, and to be witnesses —of what? *of his resurrection.* The life of Christ should dwell in us, and so manifest itself abroad. When I saw pilgrims, he said, worshipping at the Holy Sepulchre at Jerusalem, I could not help exclaiming, "Oh! it is faith in a living Christ we need, not in a dead one!" Rev. J. J. Luce, of Gloucester, followed, speaking from Ps. cxvi. 9. Israel walked in the wilderness through unbelief. We are not called to walk in the dead wilderness, but in the land of the living. A life of walking with God implies Abraham's three steps: Heb. xi. 8, Separation; ver. 9, Sojourning or abiding; ver. 17, Sacrificing. Mr. Reader Harris followed, with some very practical remarks, showing how perfectly the Lord can deliver us, and how blessedly a Christian can walk in companionship with the Lord on the highway of holiness.

At the afternoon meeting Mr. John M'Auliffe gave a most interesting account of Bible-carriage work in England. Then Rev. Gelson Gregson severely condemned the inconsistencies of professing Christians in India, which are a greater hindrance to the Gospel than caste. If you see a man drunk in a bazaar you hear the natives say, "There goes a Christian." It is the witnessing of the life that must tell.

In the evening Mr. Gregson presided, and spoke from Gal. ii. 20. Mr. Harris followed, speaking from Matt. iv. 19, "Follow Me, and I will make you fishers of men."

Rev. Colin Campbell in closing said, Life, rest, and communion are necessary for service. We cannot work without life; we get it in Him. We cannot work without rest: our week begins with the Day of Rest, it does not end with it. We cannot work without Communion; we must go in before we go out.

THURSDAY.

The Christian Warfare was the subject chosen, and Mr. Walton, who occupied the chair, after a few remarks on Eph. vi. 11, 12, called upon the Rev. Colin Campbell. He commenced by saying that the Christian's life is full of paradoxes; it is *a life of satisfaction* ("I shall not want"), *a life is rest* ("He maketh me to lie down"), *a life of conflict.* Joshua before Jericho is a wonderful picture of the rest and fight of faith. We enter into rest and have to fight at once. How often after a great blessing we find a Jericho in front of us.

In the afternoon the claims of the Railway Mission, North Africa, and the Church Army were urged by Messrs. Spencer, Glenny, and Webster respectively. These accounts of mission work were listened to with intense interest by a large congregation, and several remained to consult the speakers at the close.

Numbers flocked into the Corn Exchange for the evening meeting, when *The Christian's Resources* were dwelt upon. In Lord Radstock's absence Mr. Walton presided, and opened with 2 Cor. ix. 8 as the keynote. He remarked that the out-

good work. "Freely ye have received, freely give." Not merely coming together for three days' feast at Conference, but taking portions to the poor.

Mr. Campbell, in a forcible address, presented the inexhaustible riches in Christ Jesus. "All that I have is thine."

Rev. F. B. Meyer, with many illustrations, showed that great riches are laid at the feet of every Christian. We have an Amazon; like the banks of the river, let us not be anxious about the supply, but keep widening for more to flow through us. Rev. F. Webster gave the closing address, and, starting on "I am the Almighty God," dwelt upon the "I ams" of Scripture, from those presented during the life of Abraham to the life and experiences of St. Paul.

The third day was chiefly occupied by important missionary addresses from Revs. Hudson Taylor and F. B. Meyer, whose earnest and burning words will, we trust, produce results as practical as those accomplished in the leading cities of Scotland during the last few weeks.

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EVANGELISTIC NOTES.

Egremont, Cheshire.—The second anniversary of this Mission, conducted by Miss Owen and Miss Moore, was recently held. Amidst many difficulties, and through peculiar trials, the work has been carried on in simple faith in God, "whose faithfulness" has been proved "to reach unto the clouds." Special services were held at Egremont, and at Seacombe, conducted by Dr. W. Woods Smyth. Great blessings were bestowed on believers, and on the unsaved. D. H. H.

Mr. J. C. Rainey has been evangelising amongst the soldiers and marines at Stonehouse. It is an interesting work, as the men are at once so frank and yet so childlike—shy birds; but, when won, full of earnest purpose and desire. Much joy was felt as night after night many went into the inquiry-room and were led to Christ, and afterwards brought their comrades to share in the blessing. The work is being continued by Mr. Scroggie, of Dulverton. Mr. Rainey is now at Newton Abbott.

Mr. J. W. Moodie has just concluded a month's mission at Stockton-on-Tees, in connection with the Northcote-street Baptist Mission Chapel. A large number professedly accepted Christ, and the changed lives of not a few testify to the reality of the profession. One of these was an ex-publican, at whose bar many of the big sinners who have recently been saved at this chapel used to drink and gamble. For three years has his son earnestly requested prayer for his father, and great was the joy when he led him to the inquiry-room. Mr. Moodie's afternoon Bible-readings were much enjoyed by Christians. The last week was occupied by the delivery of lectures on the Tabernacle, illustrated by large diagrams. J. Corrie.

Crawley, Sussex.—A very successful evangelistic mission has just been held in connection with the Baptist Church. Considerable opposition was experienced in the open air during the first week, but gradually ceased towards the close. About thirty anxious inquirers were dealt with, many of whom it is believed have entered upon a new life. At an open testimony-meeting on Good Friday fourteen friends (not all recent converts) gave testimony to the saving grace of God, amongst the number being four ladies. The workers have also been stimulated to fresh consecration and effort. Mr. Walter Notman, of the Evangelisation Society, was the preacher, the pastor, Rev. J. McAuslane, assisting, and taking charge of the open-air work.

Rev. Hay Aitken.—A most blessed work of grace has been going on at St. Jude's, Mildmay-park, N., amongst us during the past week. Our beloved brother, Rev. William Hay Aitken, has revisited the scene of his former labours, and day after day has unfolded to us, with wonderful power, some of the mysteries of the kingdom of grace. The closing scenes of our Lord's life on earth have suggested his leading topics, and our hearts have, in turn, been melted into tenderness, and elevated into holy fellowship with our risen Lord as we listened to his words. On Thursday evening three hundred and twenty-six gathered around the Table of our Lord, and there remembered their Master's dying command. Mr. Aitken's discourse on Good Friday evening to the unconverted was very solemn, and not a few will thank God throughout eternity for the faithful words

Edinburgh.—Professor Henry Drummond has been visiting a penny "gaff," off Blackfriars-street, Edinburgh, on successive Sunday evenings. His simple, unconventional way of putting truth impressed as well as interested the company of loafers and tramps there assembled. The meetings were so successful that they are to be continued.

Ayr, N.B.—A month's united special services, conducted by Mr. and Mrs. Somerset Gardner, have been recently brought to a close here. The first meeting of the series was conducted by Dr. Moxey, at which he told, to a crowded audience in the Town Hall, the story of his conversion. For the first fortnight the meetings were held in two of the churches. In the afternoons Mrs. Gardner held meetings for women only. The second fortnight was devoted specially to the non-church going classes, the meetings being held in the James-street Hall, and Seaman's Bethel.

Rev. W. Haslam.—On Good Friday, Rev. Wm. Haslam concluded a very successful mission at Trinity Church, Buxton. We were much encouraged by the good attendance at the different gatherings. Mr. Haslam's morning addresses on "The Christian Life" were made very helpful to believers, and will no doubt prove a great stimulus to consistent witness for Christ in the daily life. Mrs. Haslam's meetings for women were also helpful to many. The whole effort has been characterised by a deep, quiet, healthy, solemnity. And though it has been unaccompanied by much outward demonstration, we are convinced there has been a very real work for God.

Buxton. Rev. Conrad S. Green.

Dundee.—A fortnight's mission has been conducted by Mr. Richard Hill, in Bonnethill Free Church, of which Rev. J. A. Simpson is pastor. The meetings had been much prayed about, and the good result of this was evident. Every evening there were two open-air meetings in the district, which led many to attend the meeting in the church. One encouraging feature was the number of young men who attended, several of whom have been converted, and others are seeking light. Mr. Hill's addresses, while very powerful, were simple and attractive, and the after-meetings, to which a very large proportion of the people remained, were most helpful and earnest. Mr. Hill conducted a subsequent series of meetings in the Y.M.C.A. Hall, which were characterised by the same earnestness and power. W. S.

Chicago.—The evangelistic services conducted by Messrs. Moody, Murphy, and Sankey in this city have been attended by immense audiences. Those which assembled in the Oakland-avenue rink to hear Mr. Moody were, it is believed, the largest he has ever addressed in Chicago. Having denounced the sins of lying, stealing, adultery, and hypocrisy in the severest terms, he urged all sinners to make restitution, as far as they could, and to turn to the Saviour. His earnest appeals bore abundant fruit, for the inquiry-rooms were crowded, and many professed the Lord Jesus. Union Park Congregational Church, where Messrs. Sankey and Bliss are doing a great work, was crowded every night. Mr. Murphy has been attracting large audiences to Farwell Hall, where he has been giving his message of love embodied in Gospel temperance, Messrs. Moody and Sankey also co-operating. Altogether, the city has been greatly moved. The Canadian evangelists, Messrs. Crossley and Hunter, have also been preaching at Grace Methodist Episcopal Church.

Rev. W. H. Aitken conducts a mission at Enniskillen, Ireland, April 24 to May 9.

Rev. W. Haslam is at St. Mary's Church, Hammersmith-road, West Kensington, April 23 to May 3.

MADAME LOPEZ RODRIGUEZ, with whose work at Figueras, Spain, our readers are familiar, hopes to be in London with her husband for change and rest by April 26. She will be glad if friends will aid the work in Spain by having little sales of cheap Spanish pottery in their drawing-rooms, and will herself gladly give some account of the Mission. All communications should be addressed, care of Colonel Baynes, 87, Elgin-crescent, Notting-hill, W.

EAST CENTRAL BRANCH.—A five days' mission, for which much prayer had been offered, was held at the Margate Y.M.C.A. during the Easter holidays, and conducted by nine or ten members of this Y.M.C A. (Metal Exchange, Whittington-avenue). Three services were held daily, the afternoon being reserved for the children. The evening meetings were well attended, and several professed to have received the Saviour. The members of the Y.M.C A. returned to town on Tuesday, but the meetings were sustained by local friends until the arrival of Mr. Henry Thorne who commenced his mission on

Notes on Daily Readings.

SUNDAY, APRIL 24.—PSALM LXXVIII.

Delitzsch entitles this Psalm "The warning-mirror of history from Moses to David."

2.—*I will open my mouth in a parable.*—"It is not a mere recapitulation of important events in Israelitish history, but is intended to be viewed as a parable setting forth the conduct and experience of believers in all ages."—*C. H. Spurgeon.*

9.—*The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.*—"It is only in a figurative sense that the Psalmist speaks of their flight in the day of battle, as indicating their apostasy in the day of trial, because in verse 57 the Ephraimites, who are here compared to bowmen, are compared to bows which will not do their work. The children of Ephraim are not in opposition to the rest of Israel, but they represent the whole, as they formed, during the period of the Judges, the leading tribe."—*Hengstenberg.* The apostasy of Israel during the period of the Judges might well be described by their leading tribe becoming cowardly bowmen, because Joseph their great ancestor was described in his father Jacob's blessing as one whose "bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

22.—*Because they believed not in God, and trusted not in his salvation.*—"This is the master sin, the crying sin. Like Jeroboam the son of Nebat, it sins and makes Israel to sin. In the text it appears as if all Israel's other sins were as nothing compared with this. From this let every unbeliever learn to tremble more at his unbelief than at anything else."—*C. H. Spurgeon.*

25.—*Man did eat angels' food.*—This is explained by the Chaldee, "food which came from the habitation of the angels."

60.—*So that He forsook the Tabernacle of Shiloh.*—See Jer. vii. 12—14.

68.—*But chose the tribe of Judah.*—"To give the nation another trial, this tribe was elected to supremacy.—*C. H. S.* This trial ended, so far as man was concerned, by the Jews casting out of the vineyard and slaying the Son of God; but God overruled their wicked action to carry out his purposes of love, and Jesus, whom they slew, became "the Lion of the tribe of Judah."

MONDAY, APRIL 25.—PSALM LXXIX.

"Psalm lxxviii. had traced the onward course of Israel till it was placed under the rule of David. In Ps. lxxix. the Temple is in ruins, the heathen in possession. We must look onward (lxxx) for the true Shepherd of Israel."—*Kay.* The question which critics discuss as to the particular invasion referred to in the Psalm is best answered by regarding the language as so directed by the Spirit of God as to be applicable to any or all of the invasions of Jewish history, including the greatest of all, that of the Romans.

9.—*Help us, O God of our salvation, for the glory of thy name.*—The true ground of God's intervention on behalf of his people is here pointed out. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. xviii. 10). His name, too, is pleaded as the ground for pardon of sin in the close of the verse. Comp. Ps. xxv. 11, "For thy name's sake, O Lord, pardon mine iniquity; for it is great."

11.—*Let the sighing of the prisoner come before Thee.*—"We ought to add, 'as it once did in Egypt' (Exod. ii. 23—25). The people of God have the privilege in every trouble of looking to the early deliverances as pledges of those yet to come; and hence they possess a sure ground of confidence.

13.—*To all generations*—Literally, "To generation and generation." One passing on to the next the wonderful tales of a God's deliverance.

TUESDAY, APRIL 26.—PSALM LXXX.

Many indications in this Psalm point to its being the "expression of the painful feelings awakened in Judah's mind by the captivity of the ten tribes."—*Hengstenberg.* This view is given by the LXX., who entitle the Psalm "on account of the Assyrian." The mention of

2.—*Before Ephraim, Benjamin, and Manasseh; stir up thy strength, and come and save us.*—"These were the children of Rachel; who were placed together on the western side of the camp in the wilderness (Num. ii. 17—24), and had the Ark in front of them when marching. As the holiest was in the western end of the Tabernacle, it was nearest to these three tribes."—*Kay.*

3.—*Cause thy face to shine; and we shall be saved.*—"To be fulfilled only in Him who is the radiance of the Father's glory."—*Ibid.*

8.—*Thou hast brought a vine out of Egypt.*—Compare Isa. v. 1—7, xxvii. 2—6; Jer. ii. 21, xii. 10; Ezek. xv. 6, xvii. 6; Hosea x. 1. Compare also our Lord's applying the image of the vineyard to Israel (Matt. xxi. 33), and the vine to Himself (John xv. 1).

12.—*Why hast Thou then broken down her hedges?*—This question is answered in Isa. v. 5, where the Lord says, "I will take away the hedge thereof," &c., and that because, "What could have been done more in my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

17.—*Let thy hand be upon the Man of thy right hand, upon the Son of Man whom Thou madest strong for Thyself.*—"Messiah is 'the Man of God's right hand' (Ps. cx. 1); once Benoni, 'Son of my sorrow' (Gen. xxxv. 18), as 'the Man of Sorrows' (Isa. liii. 3), but afterwards 'exalted by the right hand of the Father to be a Prince and a Saviour' (Acts v. 31), the Branch (Zech. iii. 8), so becoming Benjamin, 'Son of my right hand.'"—*A. R. Fausset.*

WEDNESDAY, APRIL 27.—PSALM LXXXI.

What the "solemn feast day" (ver. 3) was, in relation to which this Psalm was written, is much controverted. Hengstenberg and others take it to be the Passover, on account of the allusions to the Exodus; but the reference in ver. 3 to "the trumpet in the new moon" decides Kay, Canon Cook, and others in favour of the Feast of Trumpets, on the first day of the seventh month, which introduced the Day of Atonement and Feast of Tabernacles. It is by ancient Jewish custom the Psalm of the Feast of Trumpets (Num. xxix. 1).—*Delitzsch.*

5.—*Where I heard a language that I understood not.*—There is no "where" in the Hebrew; "language" is "lip," and "understood" is literally "knew." So Kay and Delizsch render it, "The lip of one I knew not I heard," and take it to refer to the voice of God speaking to Israel at Sinai. So R.V. in margin, "I heard the speech of one that I knew not." "The reference to that great manifestation (at Sinai) seems better suited to the context and introduces the following address of the Deity."—*S.C.*

10.—*Open thy mouth wide, and I will fill it.*—These words immediately follow after a quotation of the opening words of the law, "I am the Lord thy God that brought thee up from the land of Egypt," as though to show that God's command, "Thou shalt have no other gods before Me," involved not merely a command but also a promise that God would be the soul-satisfying portion of those who would have Him to be their God.

13.—*Oh that my people had hearkened, &c.*—R.V., following most commentators, renders this, "O that my people would hearken unto Me," and so to the end of the Psalm, "The voice of God again invites them by the Psalmist's mouth to trust Him and obey Him, it is not yet too late."—*Kay.*

THURSDAY, APRIL 28.—PSALM LXXXII.

1.—*God standeth in the congregation of the mighty.*—R.V. is to be preferred as more literal, "God standeth in the congregation of God." It is because they are "God's congregation" that those who are judges over them occupy God's place as administering God's justice. Just as in our own courts of law, judges have the royal arms over their seat of justice, and administer justice in the sovereign's name, so, as God was King in Israel, the people were subject to his laws, and the judges were his representatives to the people, and hence are themselves called "gods" at the end of the verse.

5.—*They know not, neither will they under-*

flagrant act of injustice perpetrated upon Him, "They know not what they do." Walking on in darkness points to the moral atmosphere of this world, under the sway of "the rulers of the darkness of this world" (Eph. vi. 12).

6.—*I have said, Ye are gods.*—"By reference to this verse, Jesus proves to the Jews (John x. 34—36) that when He calls Himself the Son of God, He does not blaspheme God. If the law, so He argues, calls even those 'gods' who are officially invested with this name, by a declaration of the Divine Will, then it surely cannot be blasphemy if He calls Himself the Son of God who, with his whole life, is ministering to the accomplishment of a work to which the Father had already sanctified Him when He came into the world."—*Delitzsch.*

8.—*For Thou shalt inherit all nations.*—"Thou" is emphatic. "'Thou' in person, David and David's own son have been found wanting. They cannot 'ask' God to 'give them the heathen for their inheritance' (Ps. ii. 8). God's own Son must arise and substantiate the claim (Heb. i. 2)."—*Kay.*

FRIDAY, APRIL 29.—PSALM LXXXIII.

Nearly all ancient and most modern commentators think that this Psalm "refers to the war of Jehoshaphat against the allied Edomites, Moabites, Ammonites, and other nations (2 Chron. xx.)."—*Hengstenberg.* Mark that, in 2 Chron. xx. 14, Jahaziel, upon whom "came the Spirit of the Lord," was "of the sons of Asaph." This may (in the opinion of some) account for a Psalm, probably written by him, being attributed to Asaph.

6.—*The tabernacles of Edom, &c.*—Ten nations are specified; for "the children of Lot," with which the text closes, is but another name for the Moabites and Ammonites, who have been already mentioned; and who, according to 2 Chron. xx. 1, were the actual leaders of this confederacy. This confederacy of ten nations against Israel, "to cut them off from being a nation," has a prophetic aspect which has not escaped thoughtful readers. "The Psalm awaits a further fulfilment in the last days. It foreshadows the final gathering of the ten kings under Antichrist, to the battle of that great day of God Almighty" (Rev. xvi. 14).—*Fausset.*

9.—*Do unto them as unto the Midianites.*—This prayer was literally fulfilled. Compare 2 Chron. xx. 22, 23, with Judges vii. 22.

16.—*That they may seek thy name, O Lord.*—"Their calamities will be converted into blessings unless they persist in rebellion: in that case the curses denounced in the last verse must be accomplished."—*S.C.*

18.—*That men may know.*—R.V. is better (as there is no authority for "men") "that they may know."

SATURDAY, APRIL 30.—PSALM LXXXIV.

"This introduces another set of Psalms by the sons of Korah, all of them closely resembling those by the same authors in the preceding book. The division of the Psalm into three equal parts, each of four lines, is marked by 'Selah.'"—*S.C.*

1.—*How amiable are thy tabernacles.*—The Hebrew word for "amiable" (according to Hengstenberg) signifies always "beloved" rather than "lovely."

3.—*Yea, the sparrow hath found an house … even thine altars.*—"By the bird that has found a comfortable home on the place of the altars of Jehovah in the Temple court he means himself."—*Delitzsch.* The plural "altars," as well as "tabernacles," probably point to the two tabernacles which existed in David's reign. One at Gibeon, the other at Zion.

5.—*In whose heart are the ways of them.*—The meaning of this obscure expression is probably correctly given in R.V.: "In whose heart are the highways (to Zion)."

6.—*The rain also filleth the pools.*—"Yea, the early rain covers it with blessings."—*Kay* and R.V.

9.—*Look upon the face of thine Anointed.*—A suitable expression of the prayer of faith, pleading the merit of Christ before God.

10.—*The Lord God is a sun and shield.*—"A sun, radiating forth good; a shield, protecting

MIDNIGHT MEETING MOVEMENT.

SPECIAL CONFERENCE of Workers, Thursday next, 28th inst., at **EXETER HALL**, at Three o'clock.

MRS. EVERED POOLE has kindly consented to preside.

THE 27th ANNUAL MEETING will be held in the Evening at 6.30.

MAJOR POOLE WILL (D.V.) **PRESIDE.**

TEA WILL BE SERVED during the interval between the Conference and Meeting.

THE COMMITTEE CONVENE this special Conference in the hope of extending this special Mission to Outcast Women, and they very earnestly invite Christian workers to attend and take part in **THEIR DELIBERATIONS.**

JOHN H. L. CHRISTIEN, *Organising Superintendent.*
C. WILSON McCREE, *Secretary.*

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Mission to Deep Sea Fishermen.

THE ANNUAL PUBLIC MEETING

Will (D.V.) be held at **EXETER HALL**, on WEDNESDAY, MAY 18, 1887. Ticket holders will be admitted to the Hall at 2 p.m., and at 2.30 Mr. Churchill Sibley will give a Recital on the Great Organ. At 3 o'clock Sir Andrew Clark, Bart., will take the Chair, supported by many influential friends of the work.

H.R.H. PRINCESS CHRISTIAN has kindly promised to attend and present Certificates to the Skippers of Mission Vessels who have passed an Examination in the rudiments of Medicine and Surgery. A Large Contingent of North Sea Smacksmen will be present on the Platform.

Tickets for the Afternoon Meeting, price 10s. 6d., 2s. 6d., 1s., and 6d., may be obtained at the Offices of the Mission.

At 7 p.m., a **SECOND MEETING** will be held, presided over by Thomas Gray, Esq., C.B., at which Addresses will be given by representative Smacksmen, illustrated by a display of specially-prepared DISSOLVING VIEWS. Tickets for the Evening Meeting, price 1s., 6d., and 3d.

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The ANNUAL MEETING will (D.V.) be held in WILLIS'S ROOMS, ST. JAMES'S, on WEDNESDAY, MAY 4, at Three o'clock. The Right Hon. and Right Rev. the Lord Bishop of LONDON has kindly promised to preside.

The Meeting will be addressed by the Rev. Prebendary Billing, Rector of Spitalfields; the Rev. E. A. Stuart, Vicar of St. James's, Holloway; the Rev. R. H. Brenan, Vicar of Grays; the Hon. A. Talbot, H. J. Atkinson, Esq., M.P., and several members of the Missionary Staff.

Contributions may be sent to the Society's Bankers, or direct to the Offices, at 31, New Bridge-street, Ludgate-circus, E.C.

Rev. H. BLOOMER, *Secretary.*

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THE FIFTY-SIXTH ANNUAL MEETING

WILL (D.V.) BE HELD AT

EXETER HALL, on TUESDAY, APRIL 26.

The Chair will be taken at Half-Past Six o'clock by
LIEUT.-GEN. SIR R. PHAYRE, K.C.B.

The Meeting will be addressed by the Rev. Dr. Verner M. White; Robert Brown, Esq. (Author of "Outlines of Prophetic Truth," &c., &c.); Pasteur G. Lecoat from Brittany; and H. L. Hastings, Esq., of Boston, U.S.A. (Editor of the Anti-Infidel Library).

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The Book World.

Two Royal Lives, by Dorothea Roberts (*T. Fisher Unwin*), is a delightful compilation, revealing to the interested reader the past history of our own Princess Royal, and her Imperial husband the Crown Prince of Germany, with pleasing glimpses of their daily life in Berlin.

Dr. Macaulay has issued a revised edition of his excellent store of Gordon Anecdotes (*Religious Tract Society*), which present a view of the great Christian soldier about as complete as would a more detailed biography. Few lives known to fame lend themselves more to such a method of treatment, and this well-edited volume will help to enshrine Gordon's memory still more deeply in the hearts of his fellow-countrymen.

Moses: His Life and Times. By Professor George Rawlinson, M.A. 2s. 6d. *Nisbet & Co.* The title suggests at once a volume of considerable interest, nor is the expectant reader disappointed. At first one might wonder how so much could be written on the subject; but before twenty pages are read one feels how thoroughly the writer has dealt with it, going much into detail, but avoiding anything of a tedious character. It will prove a useful handbook for ministers, preachers, and teachers.

The Queen's Resolve. 2s. 6d. *Home Words Office, 7, Paternoster-square.* Rev. Chas. Bullock's "Jubilee Memorial," a book of absorbing interest, containing many leaves from Her Majesty's Journal, has already passed through three editions. In order to meet the desire of many of the clergy and others to present to day and Sunday scholars a copy of this book, it is now supplied in parcels of fifty, at 1s. each. A better plan for inculcating the lesson the book so well teaches of the value and beauty of true home life could scarcely be devised.

Two additions have lately been made to the goodly family of Text Books. The Little Ones' Text Book (2s. 6d. *Whittingham & Co., Gracechurch-street*) is brightened with coloured borders and illustrations appropriate to each month. There are spaces for names and notes, with an original stanza for each day, in keeping with the text. The Daily Text Book concerning the Lord Jesus Christ (3s. 6d. *Andrew Stevenson, Edinburgh*) is very chaste in style and neat in form. The daily passages, as the title implies, are "all about Jesus."

Scottish Nationality and other Papers. By the late Dr. John Ker. *Andrew Elliot.* This collection of stray papers from the pen of the deceased Scottish preacher, is not an unfitting memorial of his literary prowess, as the two volumes of Sermons, and the little work on the Psalms, are of his theological position and attainments. The topics appeal chiefly to northern readers, but all who admire the outbreathings of a rarely gifted mind, through a cultured and graceful style, will receive large enjoyment from the perusal of these pages.

The volume entitled The Papacy of Modern Times, containing the papers, addresses, and discussions at the recent Protestant Conference, in Glasgow, makes a comely and eminently readable book. Its value at the present crisis of our nation's history can scarcely be over-estimated. We hope every intelligent young man and woman will take steps to possess a copy, and will give it calm, serious study. If its contents were fairly mastered by the rising generation, the doom of Romanism in this land ought speedily to be sealed; how could it stand against such an overwhelming indictment? The volume is to be had from the office of the Scottish Protestant Alliance, 177, Buchanan-street, Glasgow. Price 5s.

The Mormon imposture may seem to some to be too remote in its action to arouse a very practical solicitude among British subjects. The author of a volume before us, The Mormon Puzzle, and How to Solve It (3s. *Funk & Wagnalls*) makes a statement, however, which proves our interest in the question to be very direct and immediate. "At the least calculation," he says, "there are three hundred Mormon missionaries constantly in the field, going up and down in the United States, and also the countries of Europe, and the isles of the sea." The writer, a Presbyterian minister in Maryland, claims to be a skilled and impartial authority on this burning question, and makes out a good case for his solution of the perplexing political, social, and religious puzzle that is now exciting the attention of our cousins across the sea. This solution, he thinks, must come through Christian colonisation and educa-

Exposition of the New Testament. By Matthew Henry. *Jack & Co.* We are glad to announce Vol. vii. of this well-known work, and heartily commend it to any who desire a handy and attractive edition of a useful commentary. It embraces Acts xxii. to end of Epistle to Romans.

Enquire within upon Everything. *Houlston & Sons.* This book has long played a useful part as a standard of reference on a vast variety of subjects of general interest in the household. A new edition (the seventy-fifth), revised and enlarged, has just been issued. This, making a total of one million copies, speaks loudly as to the value of the work.

Queen Victoria: Her Life and Reign. By T. F. Ball, with ninety-four illustrations. 2s. 6d. *Partridge & Co.* No loyal subject of our beloved Queen need be at a loss for a history of her reign, unless it is that he find a difficulty in selecting the one which is written the best. This volume seems to have stood the test of criticism, for the ninth edition is now before us, and certainly its contents justify a wide circulation.

Hymns and Thoughts in Verse. By E. A. W. *Hunt & Co., 12, Paternoster-row.* The thoughts that here find expression in beautiful and truly poetic language, are such as will give comfort and peace to the Christian at many a period of his chequered pilgrimage. The author is evidently familiar with the deeps as well as the heights of the spiritual life, and amongst the joys of the latter may be reckoned that of having ministered true consolation to brethren and sisters in those times of need which come to all. Every tried follower of Christ, we might almost say, every lover of Christ, will be grateful for the spirit which breathes throughout these lines. Of this spirit, the following verse from "Where is He?" will serve as a fit illustration:—

> I bow before Thee, Jesus! Son of God!
>   All that lost man can need, I see Thou art.
> And, while thy glory overspreads the world,
>   Behold, thy dwelling is a contrite heart.

We have heard a good deal lately of French aggression in the New Hebrides, but we fear our knowledge of these distant isles is very partial, though the literature of the subject is pretty extensive. An interesting addition to it, especially from the missionary point of view, is found in the venerable Dr. John Inglis's recently published work In the New Hebrides (6s. *T. Nelson & Sons*). Dr. Inglis confines his attention mainly to the little island of Aneityum, where he toiled as a missionary for nearly thirty years, and his story is one to make glad the heart of the ardent friend of foreign missions. There are chapters on "The Labour Traffic," and "The French in the New Hebrides," that should help to mould a correct public opinion at home on these matters. Brief biographical sketches are given of some workers who have been closely identified with the cause of South Sea Missions (including the late Mrs. Inglis), and these add variety to the volume, which we trust will be widely read.

The Channel Squadron. In this little booklet (½d. *Shaw & Co.*) Captain Dawson tells the story and applies the lesson of a terrible collision which resulted in the loss of many lives.

The Queen. 1d. *Partridge & Co.* From beginning to end, this narrative of personal incidents and scenes in the life of her Majesty, is full of interest, sometimes of a pathos exceedingly touching.

Asked and Given. 3d. *C. E. T. Depôt, 9, Bridge-street, Westminster.* Number 4 of the series of temperance stories with song is written by Edith M. Danglish, and is full of touching incident illustrative of a prodigal's return.

The Young Disciple. 3d. *Wm. Hunt & Co.* Confirmation candidates will find here some very helpful teaching, pointing to the true meaning of the ordinance, and to Him through whom alone they can hope to stand firm to the confession they make.

Dinner Hour Readings. 6d. *Religious Tract Society.* This packet of tracts, by Revs. P. B. Power and George Everard, contains some very profitable little talks, and will help to the attainment of the purpose of all, so well expressed in one, "Do good," and in the advice of a physician to a lady who was the victim of a thousand imaginary ailments, "Do good to somebody."

Lucifer's Oration to the Infernals on Religion and Morals. 1s. *Ridgway, Piccadilly.* The author takes us down to hell's "drear abodes," and treats us to an oration from Satan in blank verse. The poem is a vigorous statement of the various errors of Roman Catholicism, but it loses in point by the form in which it appears; it would be better in prose, and easier to read.

Uses and Abuses of Animals. By W. Smith. 2s. *Jarrold & Sons.* There is here much valuable information as to the treatment of animals, from which young people may learn both their duty towards these dumb creatures, of whom often they are so fond; and how best to secure the health and well-being of their pets. There are several good illustrations, and many pleasing

Is the Bible inspired of God? 1d. *Haughton & Co., 10, Paternoster-row.* Mr. Hastings's answer to this question is so conclusive, and withal so plain to the understanding of all, that it will no doubt play a great part in the battle with infidelity.

The Death of Aaron, and the Hidden Grave of Moses. *Elliot Stock.* The death of these two leaders of Israel is a subject that has appealed to the imagination of many. In this sermon, by Rev. James E. Walker, it is treated with great discrimination and deep feeling.

Words of Help for Christian Girls. ½d. *Partridge & Co.* In this little booklet, Rev. F. B. Meyer gives some cheering and helpful counsel in reference to such matters as dress, amusements, and books. The point of the whole may be summed up in the advice to be *all* for Christ.

The latest issue of the "Biographical Series" of tracts issued by the *Religious Tract Society* carries us back to the early days of childhood and to the hymns learnt at a mother's knee. This sketch of the life of Isaac Watts, who may well be called the children's poet, is a very valuable addition to the series.

Household Readings. 1s. *Jarrold & Sons.* This packet of twelve books contains good practical teaching on a variety of social subjects, and will do good service amongst young people, of both sexes, just entering upon life. The several stories are well told, and will exercise a healthy influence wherever read.

The Chart of the Holy Seed. 1s. *S. Bagster & Sons.* This chart will be found helpful by those who have begun to study the prophetic Scriptures, with a view to a better understanding of the signs of the times. Side by side with the historical representation of the rise, growth, and fall of nations, we see the development of the spirit of apostasy, both the old and new dispensations, and also the thin golden line, sometimes attenuated, almost to extinction, representing the chosen seed.

Peril and Adventure in Central Africa. This penny reprint (*Religious Tract Society*) of Bishop Hannington's letters to his nephews and nieces at home, affording the most delightfully humorous, not to say comic, glimpses of one side of missionary life in Africa, should have a warm welcome in the homes and Sunday-schools of our land.——The Life and Reign of Queen Victoria (same price and publishers). The story of family life in our royal household, as here told, is one the deep interest of which will be universally recognised, and for which as a nation we should be devoutly thankful.

BOOKS RECEIVED.

Salvation Army, 8, Paternoster-square:—Drum Taps, by Elizabeth Reeves Swift.

Messrs. E. Marlborough & Co., 51, Old Bailey, E.C.:—The Pilgrim's Progress, by John Bunyan. 1s.

National Temperance League, 337, Strand, W.C.:—Land Labour, and Liquor, by Rev. Wm. Burgess. 4s.

Messrs. J. F. Shaw & Co., 48, Paternoster-row:—Gospel, Narratives in Verse, by Mrs. Marshman. 1s. 6d.

Messrs. Simpkin Marshall & Co.:—Free Public Libraries, by Thomas Greenwood, F.R.G.S. New edition, 1s.

Messrs. Longmans, Green & Co.:—The Story of Our Lord, by Frances Younghusband. 2s. 6d. and 3s. 6d.

Messrs. Hodder & Stoughton:—Mary Pryor: A Life Story of a hundred years ago, by Miss M. Pryor Hack. 1s. 6d.

Messrs. S. W. Partridge & Co.:—Jonathan Onslow, Pioneer: A history of his experiences and investigations. 7s. 6d.

Mr. Wm. Mack, 28, Paternoster-row:—A Garland from the Parables, by the late Rev. W. E. Littlewood, M.A. New edition.

Mr. T. Woolmer, 2, Castle-street, City-road, E.C.:—My Later Ministry; being Sermons, &c., by Rev. Richard Roberts. 3s. 6d.

Mr. Henry Frowde, Amen-corner, E.C.:—The Scripture Doctrine of the Atonement and its place in the Christian System, by Rev. Henry Harris, B.D.

Messrs. Cassell & Co.:—The Dictionary of Religion. An Encyclopædia of Christian and other religious doctrines, denominations, sects, heresies, ecclesiastical terms, history, biography, &c., by Rev. William Benham, B.D. 21s.

Messrs. J. Nisbet & Co.:—Sunny Sundays: Hints for Conversational Classes, by S. M. Holworthy. 1s. 6d. Surpassing Fable; or, Glimpses of our future Home, by Rev. R. Hardy Brenan, M.A. 2s. Outlines of a Gentle Life: A Memorial Sketch of Ellen P. Shaw, by her sister, Maria V. G. Havergal. 1s. and 1s. 6d.

PAMPHLETS.

Church of England Zenana Missionary Society, 9, Salisbury-square, E.C.:—Jewels of Remembrance, by Cornelia Nicholson. ½d. each, 3s. 6d. per 100.——*Messrs. S. W. Partridge & Co.*:—Tales of the City—2, by J. F., a London City Missionary. 2d.——*Mr. Wm. Mack, 28, Paternoster-row.*:—The Leaven of Ritualism: How it Works, and How to Deal with it; A lecture by Rev. James Ormiston. 1d.——*Sunday-school Union*:—"Our Queen:" A Jubilee Service of Song, by Alfred Phillips. 4d.——*Mr. J. E. Wilson, 121, Tufnell Park-road, N.*:—Christicolism: A First Epistle to Churchmen, by A. Seatholder.——*Messrs. J. Nisbet & Co., 21, Berners-street, W.*:—The Obligations of the Sabbath, by Rev. J. C. B Sanders. 2d.——*Messrs. S. Harris & Co., 5, Bishopsgate-street, Without, E.C.*:—The Problem of Poverty, and the Work of the Christian Church; and the Meaning of the Trinity: An appeal to the facts of Life, by Edward Grubb, M.A. 1d. each.——*Messrs. R. Anderson & Co.* 14,

Among the Churches.

⁂ *We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

BAPTIST.

Since the settlement of Rev. Wm. Donald at Kilmarnock, N.B., three years ago, the Church has quadrupled its membership.

Miss Davies, of the Rhondda Valley, has been holding revival services at Brecon, and also at Penkelly, Llechfaen, and other places in the neighbourhood.

A fortnight's mission at Abbotsham, Devon, conducted by Rev. W. Gillard and Mr. Williams, of Bideford, has resulted in the decision of forty persons for Christ.

A series of evangelistic services, recently held at Bridgnorth, and at the branch chapel, Chorley, brought many to hear the Gospel, who usually attend no place of worship, and some have professed to find the Saviour through these services.

The annual gathering of the members and supporters of Dunn's Institute Mission, which is connected with the Metropolitan Tabernacle Evangelists' Association, took place on Good Friday at the Institute, Newington-causeway, under the presidency of Mr. G. Goldston.

Rev. J. H. Shakespeare, and Mr. George White, of Norwich, in connection with the Norfolk Association, have been conducting evangelical services in the Independent Chapel at Diss, Norfolk. The various Nonconformists churches took part, and there was much blessing.

Mr. G. D. Shipley, who has held the pastorate of Breachwood-green village church, near Welwyn, for seven years, is now resigning, in order to devote himself more entirely to work in connection with his "Evangelistic Village Mission." On Good Friday thirteen believers were baptized. During Mr. Shipley's pastorate nearly one hundred and fifty new converts have been received into Church fellowship.

CHURCH OF ENGLAND.

The Clergy Distress Fund now amounts to £21,420.

Nine mission stations have been established along the Panama Canal by the Church of England.

Sir John Henry Kennaway, Bart., M.P., has accepted the office of President of the Church Missionary Society.

The new English Church in Rome was opened on Easter Sunday, by the Bishops of Gibraltar and Carlisle.

Rev. G. W. Hanford, Vicar of St. Andrew's, Cardiff, is formulating a scheme for re-establishing services in the Welsh language.

A ladies' missionary prayer-meeting, lately started at Brighton, and presided over by Mrs. Hannington (the Bishop's widow), is attended by over one hundred ladies.

The special evening services in the nave of Westminster Abbey, for the present season, commenced on Sunday last, and will be continued till the last Sunday in July.

Several branches of the Church Association have passed a resolution approving the Bill now before the House of Commons to substitute deprivation for imprisonment in ecclesiastical cases.

Rev. John Hymers, D.D., rector of Brandesburton, East Yorkshire, has left to the Mayor and Corporation of Hull, an immense fortune "for the training of intelligence in whatever rank of life it may be found."

The Church Missionary Society hope to send an expedition under Bishop Parker to try and treat with King Mwanga for the release of Mr. Mackay. It is proposed to put a small steamer on Lake Victoria in aid of this project.

Rev. J. Bennett, D.D., commenced a course of lectures at Park Chapel, Chelsea, on Sunday morning last, the subject being "Inspiration." The subjects for the following Sunday mornings are—"Messianic Prophecy," "The Jew," "Christ and Scripture," "Miracles," "Difficulties, and How to Meet Them."

At the annual meeting of the Norfolk Book Society it was stated that free grants had been made during the year to nineteen reading-rooms, and that boxes from the Loan Library had been circulated amongst eighteen of the reading-rooms and workmen's clubs.

Of the seventeen stations formed in connection with the Niger Mission, nine are at present in operation. Seven have been abandoned for various reasons; but the Church Missionary Society has been unable to respond to twelve invitations from important centres to establish stations for want of suitable agents.

Rev. T. Neville Jones, of St. George's, Bolton, in an article in the Pastoral Aid Society's Magazine, says, "The Church has made very rapid progress here during the last twenty-five years." £145,000 has been contributed by people themselves for the erection and enlargement or improvement of churches; and whereas in 1860 but few schools existed, now every church has its own school, with ample accommodation for both day and Sunday scholars.

Rev. P. R. Fyson, of the C.M.S., writing from Tokio, says, "Stations have had more visible success than ever before. In the Osaka district alone there were over 140 baptisms last year; other missions, especially the American Presbyterian and Congregationalists, carry on work here on a far larger scale than our C.M.S., and have a much larger number of converts. They have such a large body of women workers, and Christianity is making rapid strides all through the country." Mr. Fyson is himself engaged on translational work,

PRESBYTERIAN.

A costermongers' barrow club is one of the "utilities" at Dr. Dykes's mission in Compton-place. About thirty barrows are already on the books.

In London-road Church, Glasgow, 147 members have been added during the past year, making a total of 950 since the induction of Rev. David Lowe.

Mr. William Thompson, of Glasgow, has been conducting a mission at Newcastle-on-Tyne. Much spiritual blessing was the result, many having professed decision for Christ.

Dr. Thain Davidson's last monthly sermon to young men was based on the shipwreck recorded in Acts xxvii. 29. The leading points in the discourse were reproduced in his address to young men at the Mansion House on Thursday evening.

The city mission, conducted by Mr. Robert M'Lean, in connection with the East Church, at Partick, Glasgow, has made good progress during the past year. The Bible-class has a membership of seventy-five, and prayer-meeting and evangelistic service on Sunday evenings are well attended.

CONGREGATIONAL.

At the annual meeting of the Yorkshire Congregational Union, it was unanimously resolved to form a Lay Preacher's Association for the county.

Young men attending a sermon class at Argyle Church (Rev. T. Stephens, pastor) are conducting evangelistic services in the village churches around Bath with good results.

Ebenezer Chapel, Chatham, of which Rev. J. R. Webster is pastor, has now 392 in church fellowship, with 1410 children in the Sunday-schools, 30 lay preachers, and 4 mission stations.

Buckland Church, Portsmouth (Rev. E. D. Braimbridge, pastor), has added 48 members during the year, making the total 468. The Sunday-school numbers 864, with 50 teachers, all of these and 77 scholars being members of the church. In the five different temperance branches there are about 600 members.

At the anniversary meeting of Bulmer Chapel, Sudbury, Mr. Jonathan Grubb, of the Society of Friends, gave a most touching account of "Life Scenes in Gaols, Workhouses, Hospitals, and Refuges," as witnessed by himself in London, Birmingham, Edinburgh, and other large places. The testimony to the power of the Gospel of Jesus Christ, lovingly offered even to the most depraved, was most encouraging and inspiring, while the indictment against alcohol was terrible and conclusive.

METHODIST.

Rev. Alexander M'Aulay and Mr. Sampson have safely returned from their West Indian tour of evangelism.

At Brimington, Chesterfield, a strong singing band goes through some part of the parish every Sunday evening, and is doing useful work in many ways.

Special services at Dodworth, Barnsley, conducted by Mr. W. Thorpe, of Nottingham, have been much blessed.

Two new society classes have been formed at Queensbury Chapel, Halifax, as a result of the recent mission.

The mission anniversary of the Cornish United Methodist Free Church Circuit, just held, has been a great success.

Twenty-five adults and thirty children have professed conversion as the result of evangelistic services held at Paddock, in the Lindley Circuit.

Very successful revival services have been conducted by Mr. J. Plowright, of Rotherham, in the High Wycombe Circuit. Ninety persons professed conversion.

Seventy-six of the quarterly meetings of the Wesleyan Methodist circuits, just held, have passed resolutions in favour of Methodist reunion, most of them by a unanimous vote.

Rev. Mark Guy Pearse is by this time in Canada, whither he has gone, entirely at his own suggestion, to preach and lecture on behalf of his future work in connection with the London Mission.

At Beeston, Biggleswade, the gracious work begun by the recent revival is still going on. Cottage prayer-meetings have been started by the new converts, and at a recent love-feast over fifty spoke of the goodness of Jesus. Over eighty have signed the pledge since February 1.

The Free Methodists of Gateshead are now erecting a new chapel and school-room in Cuthbert-street, Bonsham, for the accommodation of the Mission and Sunday-school, conducted for fifteen years in an upper room which had become much too small and inconvenient for the work.

During a mission at Skelmersdale, Ormskirk, the mission preachers, Messrs. Champness and Walker, of Southport, spent much time in visiting the homes of the people and the public-houses. In all prayer was offered, and an invitation to the services given. About sixty persons decided for Christ.

The first year's work at the Clapton Park Tabernacle has been one of encouraging success. Many sinners have been converted at the services, and the band of hope has 140 members. The benevolent society has assisted needy families comprising 4500 persons, and 34,000 tracts have been distributed by the workers.

Rev. Thomas Cook, Connexional evangelist, has recently conducted a twelve days' mission at Altrincham. Nearly 400 persons passed through the inquiry-room, some of whom belonged to different Christian bodies, but over 200 have been brought out of the world.

SALVATION ARMY.

Colonel and Mrs. Ballington Booth sailed for the United States on the 9th inst.

In the three months since the Army went to Thetford 180 persons have been converted.

The captain at Shoeburyness says he intends calling on every saint and sinner in the place.

There are six Slum Corps, with fourteen officers, in full operation in the lowest and worst neighbourhoods of London.

Quite a remarkable soul-saving work has recently been going on at Saltcoats, Ba h, and Dalry, in the Glasgow Division. About 200 have professed to find Christ within seven weeks.

At Southend "a glorious soul-saving work is going on. The biggest sinners, the greatest drunkards and nuisances of the town are getting saved." The captain reports about seventy souls in a fortnight.

The first report of the Rescue Home at Plymouth, which accommodates twenty-three girls and three officers, states that during the year 118 girls have passed through the Home, many to situations, where they are doing well.

At Lowestoft a Drunkards' and Public-house Brigade has been formed. A Lodging-house Brigade, which has been at work several weeks, is also doing much good The captain reports over a hundred conversions in nine weeks, and an increase of more than seventy soldiers.

New barracks are being erected at Fenny Stratford, in the Oxford district, and it is stated that, in the four months, since the Army commenced operations there. the fourteen lasses who form the depôt have spent 8000 hours in visiting, opened fourteen outposts, walked over 6000 miles, and made 40,000 visits to houses. "The result is 350 souls, and all this in a little town of 2000 inhabitants."

SOCIETY OF FRIENDS.

George Satterthwaite, late Principal of Flounders College, Yorks, is now holding public meetings in the Eastern Counties.

English Friends have sent out large libraries to the newly established meetings in Sydney, Auckland, Brisbane, Hobart Town, &c., where Quaker literature was very scarce.

The Friend's Quarterly Examiner is a periodical well worthy of support, "alike for erudition, research, and earnestness." Almost all current questions are carefully and Christianly discussed.

Anne Jackson, a minister newly settled in New Zealand, who has been travelling among the isolated families there, has been obliged, through illness, to suspend the prosecution of her greatly appreciated labours.

John A. Clark, a colonial minister, has been visiting Friend's Training College in Arkansas, and sends very favourable reports of the good work done. He was surprised and gratified at the extent and character of the education given.

Arthur Dixon, whose labours in Ulster have been so successful, has had to come home, to Yorkshire, for rest and the recruiting of his health. Many hopeful conversions have resulted from his meetings, and his absence will be much felt.

Henrietta Green, who has been three years in China, and doing useful missionary work at Hankow, is obliged to come home, on account of the failure of her health. Her medical and other work can ill be spared in that dark land. She is soon expected in England in company with Mr. and Mrs. Foster.

The relation of the Society to mission work has recently occupied the attention of London Friends, and the report of a committee set apart to consider how the mission meetings in Spitalfields, Bethnal-green, Peel, and Bunhill-fields, can be affiliated and rendered more useful to the Church, will be discussed at a special meeting in a few days.

The Friends in Ireland are thorough supporters of Bible circulation and Bible colportage there. An interesting report lies before us of the "Lisburn, Hillsborough, and Dunmurry branch of the Bible and Colportage Society of Ireland," of which James N. Richardson and Arthur Pim, both ministers, are president and treasurer. The first year's work of the branch has been both successful and hopeful.

"FALLEN ON SLEEP."

Rev. John Colwell, a Wesleyan minister, appointed only last year to the Highgate Circuit; well known also as a ready and popular writer.—Mr. and Mrs. George Woodcock, of Holbeck. They were both 78 years of age, had been for upwards of fifty years members of the Methodist Society, and for a long time class leaders, and both died in the same hour.—Mr. William Hardwick, for seventy-seven years connected with North-row Baptist Church, Warminster. He was superintendent of the Sunday-school for nearly sixty years.—Rev. Andrew Morton, late minister of St. James's United Presbyterian Church, Edinburgh.—Rev. Charles James Burton, Chancellor of the diocese of Carlisle, the vicar of Lydd, Kent, aged 96.—Mr. John Smith, of Padiham, who as a Wesleyan had held every office open to a layman.—Dr. Ray Palmer, of Newark, N.J., author of "My Faith looks up to Thee," and other well-known hymns.—Rev. W. Vaughan, for twenty-seven years minister at Darfield-street, Bradford.—Rev. Thomas Davis, of Newark, N.J., who, since 1848, has been pastor of several churches in that State.—Mr. John Ross, one of the original members of Jarvis-street Church, Toronto.—Rev. Thomas Cummin, of Newbury, for thirty-two years a minister of the Primitive Methodist Church.—Rev. Dr. Alfred Lee, Bishop of Delaware, the presiding bishop of United States.—Rev. J. R. Stock,

A DOOR OF HOPE
FOR
EAST LONDON FACTORY GIRLS.

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While the story of our girls and their temptations has lately been much under consideration, the result for good will be limited to the advantages practically secured.

We want to write most briefly and practically about our East-end Factory Girls. And truly our heart is enlarged over the perils and temptations, the privations and vicissitudes, and in many instances the grinding oppression of the labour of these poor girls, and more especially the Match Factory Girls of Bow and Stratford.

Their Sorrows.

We have learnt, while sitting at the tea-tables and work-benches of our Factory Girls' Institute, conducted at our Mission Premises in Devons-road, Bow, something of the hard conditions under which they labour, and some of the worse conditions under which they live.

The homes of most are such abodes of poverty that the little earnings are pledged days before they are taken, and of clothing they are obliged to minimise till decency is scarcely saved. Out of the two hundred girls from 14 years to 20 attending our Factory Girls' Institute, scarcely a girl was found to be wearing anything in the shape of flannel through the terrible frost in December last.

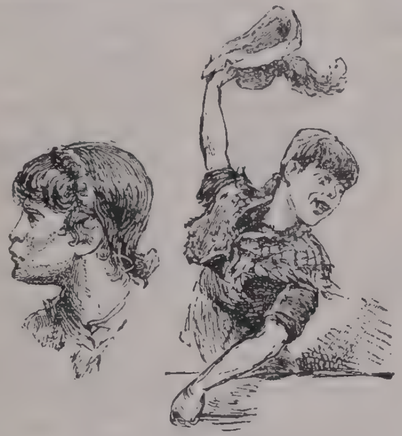
In many instances the girls from various causes are living in lodgings, and from their experiences during sickness or when without work many a harrowing story could be told. In other cases, from insufficient accommodation, there are the gravest perils inseparable from overcrowding; and the home, which ought to be a sanctuary for purity, lacks of necessity even the elements of chastity. We give a case.

Among the army of unemployed poor at the East-end during the late winter was the father of one of our factory girls, who, with his wife and family of two big boys and this girl of sixteen years, were driven to the greatest straits. Early in the year this girl was thrown out of work from trade depression, and after a while the landlord distrained and took everything in the place for the rent due. From this time all attempts to keep up the separation of the sexes was out of question, and when we rescued this girl, which we did as soon as we learnt the real state of things, the whole family had been sleeping together upon the floor for a fortnight upon a single borrowed bed.

Their Temptations.

Then there are the ever-abiding temptations of the streets. Turned loose at a comparatively early hour in the evening, they fall into loose company, and become the prey of the wicked. Hundreds of these girls are "treated" nightly by those who compass their destruction to the low Theatres and Music Halls in the East of London. We should say that no more terrible picture could be realised of Pandemonium short of its reality than the gallery of a low theatre crowded by these girls and their youthful seducers affords.

It seems but a common-place sequel to say we have girls in the Institute who have become mothers at a tender age, and that one, in telling her story to us, should add, *"and there's many more of us in the same state."*



FACTORY GIRLS, FROM LIFE.

To sink into the vortex of factory life is to most a condition out of which there is practically no return. It is one of the easiest things possible to lay down this paper, and say, "Why don't they go to service?" If there were present the conditions that would fit the girl for service, there would yet be an insurmountable barrier in the lack of clothes.

It is thus practically impossible, with large numbers of these poor girls, however much they may groan under their afflictive circumstances, and sigh for a purer atmosphere, to find any door of escape. What we want to provide is

A Door of Hope,

so that a virtuous girl, anxious to leave her factory life, and live in domestic service, and thus attain healthier and purer surroundings, and that a better and a brighter future may be opened to her, should be enabled to pursue her good desires.

We are aware how rough and boisterous their exterior and manners are in many instances, and we give a rough sketch from life of a couple whose features will not prepossess our readers. But we find that underneath the bluster and rags there are chords that vibrate to a loving touch and a gentle word.

Learning the more than usually distressing circumstances of two poor girls in January last, we were induced to take at least these *two* away from their dirt, rags, and misery, to Enfield, and find room for them at our Children's Holiday Home for a time, train them, and, if found suitable for service, clothe them, and send them to situations.

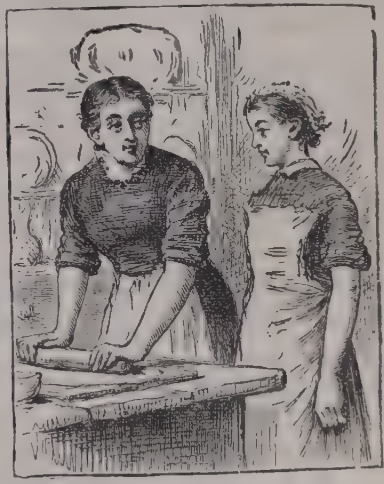
Calling upon a Christian gentleman a day or two after, we told briefly our experiences, and our burden and desire to save these girls by opening

A Training Home,

if our experiences of these trial cases proved satisfactory; and to help us in such a desirable line, he at once subscribed £15; with this good beginning we could but thank God and take courage, further adding to our numbers at Enfield four more, including the distressing case before mentioned, all we could possibly take. But the applications came from many more, and of course all pleading urgency, that we had the greatest difficulty to restrain ourselves within the limits of the inexorable—no more room.

A Great Contrast.

We have found, however, a month or two at Enfield to have quite a marked influence for good, not only upon their behaviour, but specially their features and general appearance. With the heavy fringe brushed back, and other little neatnesses inculcated, they were scarcely recognised as the same by those who had lost sight of them a few weeks. Three give us hope of their conversion of heart.



Hence we are much encouraged to pursue this good course, which, however, can only be done by our providing accommodation elsewhere.

Who will become sharers together with us of the joys of finding this accommodation, and saying, "Come" to the poor girls who are anxiously awaiting the result of these endeavours on their behalf?

We are pleased to say, contributions would be gladly received on our behalf by the Editors of "The Christian," or by

Mrs. Frank A. Bevan,
59, Princes Gate,
London, S.W.,

or would be gratefully acknowledged if sent to

WILLIAM CHORLEY,
Director,
North East London Gospel Missions,
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Canonbury, London, N.

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"MAY MEETINGS," 1887 (CONTINUED).

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
APRIL.					
Tuesday, 26	10.30a.m	Baptist Missionary Society	Members'	Bapt. Msn. House	Mr. Richard Watson.
"	2.30p.m.	Soc. Prop. of Gspl. in For. Parts	Meeting..	St. James's Hall..	Archbp. of Canterbury.
"	2 30p.m.	Ch. of Eng. Temp. Soc. (Women)	Conference	Exeter Hall......	Rev. Canon Ellison.
"	3 p.m...	South American Miss. Society..	Meeting..	Exeter Hall......	Gen. Sir D. Stewart.
"	4 p.m...	Princess Mary Village Homes..	" ..	143, Clapham-road	——
"	6.30p.m.	Trinitarian Bible Society	" ..	Exeter Hall......	Gen. Sir R. Phayre.
"	7 p.m...	Baptist Missionary Society	Soiree ..	Freemasons' Hall	Mr. H. Cozens-Hardy.
Wednes., 27	8 30a.m.	Baptist Zenana Mission........	Breakfast	Cannon-st. Hotel	Mr. Donald Matheson.
"	11 a.m..	Ch. of Eng. Zenana Miss. Soc...	Sermon ..	S. James', Pdngton.	Rev. E. A. Stuart.
"	12 noon	Baptist Missionary Society	" ..	Bloomsbury Chap.	Rev. Dr. Marcus Dods.
"	3 p.m...	Baptist Tract Society	Meeting..	Exeter Hall......	——
"	3 p.m...	Natnl. Refuges for Dest. Chldn.	" ..	Mansion House ..	The Lord Mayor.
"	3 p.m...	Ch. of Eng. Temp. Soc. (Women)	" ..	Exeter Hall......	Lord Brabazon.
"	6.30p m.	Bible Translation Society	" ..	Bloomsbury Chap.	Mr. John Marnham.
"	7 p.m...	Wesleyan Missionary Society ..	Sermon ..	City-road Chapel	Rev. W. L. Watkinson.
"	7 p.m...	Baptist Total Abstinence Assoc.	Meeting..	Met. Tabernacle..	Mr. W. S. Caine, M.P.
"	7 p.m...	Ch. of England Temp. Society..	" ..	Exeter Hall......	Bishop of London.
"	8 p.m...	New Surrey Chapel and Schools	" ..	Exeter Hall......	Mr. R. K. Causton.
Thurs., 28	11 a.m..	Baptist Union	Assembly	Walwrth-rd.Chap.	Rev.Dr. James Culross.
"	11 a.m..	Earlswood Asylum, Redhill	Meeting..	Cannon-st. Hotel	Mr. H. G. Hoare.
"	11 a.m..	Wesleyan Missionary Society ..	Sermon ..	Centenary Hall ..	Rev. Dr. R. N. Young.
"	3 p.m...	Midnight Meeting Movement ..	Conference	Exeter Hall......	Mrs. Evered Poole.
"	3 p m...	Ch. of England Temp. Society..	Meeting..	Lambeth Palace..	Bishop of Gloucester.
"	4.30p.m.	Christian Colportage Associatn.	" ..	Exeter Hall......	Mr. George Williams.
"	6 p.m...	Baptist Missionary Society	" ..	Exeter Hall......	Gen. Sir R. Phayre.
"	6.15p.m.	Wes. Mis. Soc. (Ladies' Auxilry.)	" ..	Centenary Hall ..	Mr. Isaac Hoyle, M.P.
"	6 30p.m.	Midnight Meeting Movement ..	" ..	Exeter Hall......	Major Evered Poole.
"	7 p.m...	Country Towns Mission........	" ..	Exeter Hall......	Sir John Coo`e.
"	7 p.m...	Ind.Fem.Norm. Sch. & Inst. Soc.	Sermon ..	Rgnt.-sq. Pres. Ch.	Rev. F. B. Meyer.
Friday, 29	9 a.m...	Baptist Missionary Society .. .	Breakfast	Exeter Hall......	Mr. W. R. Rickett.
"	11 a.m..	Wesleyan Missionary Society ..	Sermon ..	Gt. Queen-st. Ch.	Rev.Dr.A.M.Fairbairn.
"	7 p.m...	Baptist Missionary Soc. (Young)	Meeting..	Exeter Hall......	Mr. J. B. Mead.
Saturday, 30	9 a m...	Wesleyan Missionary Society ..	Breakfast	Exeter Hall......	Mr. John B. Ingle.
"	7 p.m...	Wesleyan Missionary Society ..	Pray.mtg.	City-road Chapel	Rev. John McKenny.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily Prayer-meeting, 1 to 2 (Sat. excepted), St. Peter's, Cornhill. Bible Reading, Sundays, 3.30 p.m. Gospel Services, Canning Town, Sundays and Thursdays.

Y.M.C.A., Exeter Hall.—Sun., Apr. 24, 3.30 (men only), Mr. H. L. Hastings, on "The Bible for Working Men." Public service at 7, when Mr. Hastings will speak on "The World's Greatest Leader." Gospel address in gymnasium (92, Long Acre) every Wednesday, 8 p.m., by Mr. E. J. Kennedy; admission free by ticket.

Y.M.C.A., Finsbury Park Hall.—Lectures on Israel's Tabernacle by Mr. Herbert R. Francis, to April 24, at 8; Sundays at 7. Ladies welcome.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., April 24, Mr. T. Morris. Thurs., 28, and Fri., 29, at 8 p m., Mr. H. L. Hastings. Prayer-meeting on Saturdays, at 7.30.

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in April, at noon, Rev. J. Guinness Rogers.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-road, W., Friday, April 22, at 3.30, Rev. J. Gelson Gregson.

Dublin Believers' Meetings, Christian Union Buildings, May 30 to June 3.

Newport and Isle of Wight Conference, Leigh Richmond Hall, Newport, May 11 to 13. Revs. G. Everard, J. A. Jamieson, J. J. Luce, J. Wilkinson, and others will take part.

Foreign Aid Society.—Annual meeting, April 22, 3 30 p m., at 7, Hereford-gardens, Park-lane, Hyde-park, W. Rev. Chas. A. Fox will preside. Addresses by Pasteur Duchemin, Rev. H. Joy Browne, M.A., and Miss Burgess.

Great Assembly Hall, Mile End-rd., E.—Sun., Apr. 24, 11 and 6.30., Messrs. J. M. Scroggie and G. R. Cairns.

Finsbury Park Hall. 255, Seven Sisters-road, N.—Sun., May 1, 3 p.m., address to children by Mrs. Evered Poole.

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wed., April 20; tea at 6. meeting at 7. Mr. Robert Brown will give the address, on "Christian Perfection: What it is, and what it is not."

Open-Air Mission.—Quarterly meeting, Tues., April 26, Y.M.C.A., 186, Aldersgate-street. Mr. J. Weatherley will describe his recent journey to Egypt, Palestine, and Syria. Mr. John MacGregor will preside. The

Conference Hall, Clapham-road.—Tuesday, April 26, 4 p.m., Mrs. Meredith will give information as to transfer of Prison Mission from Nine Elms House to Clapham-road; Canon Hussey in the chair.

Edinburgh Castle, Limehouse, E.—Sun., April 24, 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

Conference Hall, Eccleston-st., S.W.—Sun., April 24, Dr. McKilliam, 3.45 p.m.

Conference Hall, Mildmay-park, N.—Addresses by Mr. Thos. Newberry, of Weston-super-Mare, room No. 4, on "Scripture Lessons from the Temple of Solomon," illustrated by his beautiful model of the Temple, Thurs., April 21, 11 a.m.; Fri., 22, 7.30 p.m.; Sat., 23, 11 a.m.; Mon, 25, 7.30 p.m.; Tues., 26, 11 a.m. Admission free.

——— Sun., April 24, 3.30 and 7, Mr. J. A. Vicary (of Bristol).

Talbot Tabernacle, Bayswater.—The last services, Sun., April 24. Mr. Frank White, 11 and 7.

Open-Air Mission (West London Auxiliary).—Annual meeting, Mon., April 25, Stafford Rooms, Tichborne-street, Edgware-road, 8 p.m. Mr. George Williams, chairman.

Notices.

E.A.D., Margate.—Kindly send your full name and address.

Communications Received with Thanks.—J.W.A. F.A.P. W.S. H.R. J.G. C.H.M.D. J.P. A.L.S. A.T. J.S. J.McI. W.A.T. E. de R. C.S.G. J.B. W.M.O. D.B.H. E.W.S. J.H. M.A.H. E.W.H. J.H.W. F.M.W. L.K.S. J.Y. A.A. W.B.B. E.A.P. P.S. J.T.D. W.L. G.F. L.B. J.A. A.D.H. E.M. W.S.W. R.A. W.H. F.M.F. A.R.F. E.S. F.H.P. W.R.B. D.S. F.P. G.K. A.G.H. G.S. W.D. E.W.G. H.A.M. J.C. R.J. J.G.T. R.W. H.A.K. D.J.A. W.H.S. F.W.B. A.W. C.M.M. H.L.H. J.B.W. J.McA. F.H.W. D.McL. W.S. J.N. W.H.A. E.F.B. J.McR. J.J.L. K.W. F.G.T. A.E.E. S.S.M. R.P.A. E.S. M.H. N.R.H. W.L. T.J. R.J. B.P. J.B. C.S.T. M.A.P. E.M. W.T.F. F.A. J.T.I. R.H.C. N.D.D. L.G. E.G.B. G.D.S. J.H. W.T. W.S.W. W.P. G.K. J.H. W.A.R. G.J. W.S.P. M.S. C.C.

Applicants for Tracts.—W. Smith, 2, St. Dunstan's-street, Campbell-road, Forest Gate, E.; J. P. Squire, 2, Adelaide-terrace, New Benwell. Newcastle-on-Tyne; Rev. John Goodison, Wesleyan Missionary, Heart's Content, Newfoundland; Mr. John Luth, 1114, Seventh-avenue, Oakland, California; J. H. Stone, 24, Nicholas-st., St. Peter's-road, Mile-end, E.; H. Fuller, 1, Follett-street, Poplar, E.; B. Rogers, 111, High-street, Bromley, Kent; C. Douglas, care of Y.M.C.A., Nottingham; Mrs. Gardiner, Harold House, Waltham Cross, Herts; W. H. Doggett, Cherryhinton, Cambridge; T. A. Smith, 30, Clark-street, Stepney, E.; Mrs. P. Clayton, 102, Woodhead-road, Sheffield; W. S. Jones, 7, Chichester-street, Chester; A. H. Bull, 47, Hoyle-street, Bewsey-rd., Warrington; Mrs. Glover, 59, Catherine-street, Warrington; M. Leedham, 30, Westcroft-square, Hammersmith, W.

Flower Mission.—Earnest appeal is made for flowers, texts, &c., for the sick or aged poor, to be sent to Mr. George Fuller, superintendent, 4, Follett-street, Poplar, E., by Wednesday evening.

Indigent Blind Visiting Society.—The work of this Society has increased year by year, until it now regularly visits and assists nearly 900 of the poorest and most deserving blind. The claims have become increasingly numerous and pressing, and the Committee very earnestly appeal for aid. The Secretary is Mr. W. C.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, April 16, 1887.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

	£	s.	d.
St. Giles' Christian Msn.—T.B.W. 5s.; Chemist and Druggist, £1	1	5	0
Mission to Deep Sea Fishermen—Mrs. B. 5s.; C.L.M.T. £1; H.M.A.S. 5s.	1	10	0
Dr. Barnardo's Homes—"Laura," 10s.; A.S. 3s.; O'C. £3	3	13	0
North-East London Gospel Mission—"Laura"	0	10	0
London Samaritan Society, &c.—L.E.M.D. ..	0	2	6
China Inland Mission—South Weald	0	2	0
Spitalfields Gospel Mission—A.B.B.	0	2	6
Dock Labourers' Mission (Mr. Coleman)—Ryde, 5s.; A.C.G. £1; H.M.A.S. 5s.	1	10	0
Italian Evangelical Schools—C. P., Clifton ..	0	10	0
Msn. to Yng. Women (Miss Gough)—C. P., Clifton	0	10	0
Mr. Rabinowitz's Work—H. £2 2s.; F.V. £2; All Israel shall be Saved, £2	6	2	0
Sufferers by Earthquake in Riviera—A. and M.B. £2; Miss P. 5s.; "Hope," £10; T.N.J. 10s.; Sheffield Reader, 5s.	13	0	0
Joshua Poole—W.H...	0	10	0
Sailors' Rest, Madeira—Miss P.	0	5	0
Mildmay Mission to Jews—"Hope"	10	0	0
Sailors' Welcome Home (Miss Child)—"Hope"	10	0	0
Salvation Army—*(Rome)* "Hope," £10; *(Slum Corps)* "Hope," £5	15	0	0
Work among Shopwomen (Mrs. Fisher)—"Hope"	5	0	0
G.W.R. Widow and Orphan Fund—M.E.B. ..	1	10	0
Syrian Missions (Mrs. Yates)—M.E.B...	0	10	0
Bible Stand, Crystal Palace—M.E.B...	0	10	0
Homes of Hope, Regent-square—M.E.B.	0	5	0
Drury-lane Christian Mission—M.E.B.	0	5	0
Midnight Meeting Movement—M.E.B...	0	10	0
Special Religious Services in Theatres—M.E.B.	0	10	0
Bloomsbury Refuges (Mr. W. Williams)—M.E.B.	0	5	0
Friendless and Fallen—M.E.B. 5s.; Chemist and Druggist, £1	1	5	0
Female Orphan Home, Hampton—M.E.B... ..	0	10	0
Mr. Orsman's Mission—*(Donkey Show)*—F.V. ..	5	0	0
Miss Whately's New Schools, Cairo—F.V. £5; *(Medical Mission)* J.W. & K.A. £4	9	0	0
Missionary for Algiers, &c. (Mrs. Guinness)—F.V.	5	0	0
Mildmay Bethnal-green Hospital—F.V.	3	0	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
Miss Weston's Work—Fern Hollow, 2s.; Alpha, 10s.; T.N.J. 10s.	1	2	0
Mr. Fegan's Homes—O'C...	3	0	0
Soldiers' Home, Chatham (Miss Daniell)—O'C...	4	0	0
Castle-yard Mission—Rev. T.S.	1	0	0
Mrs. Hilton's Crèche, &c.—Widow	0	3	0
E. Lond. Training Inst. (Rev. H. G. Guinness)—M.	10	10	0
Theatrical Mission—M.	5	5	0
Trinitarian Bible Society—J.W. & K.A.	10	10	0
Sunday School Union—J.W. & K.A.	5	0	0
Children's Special Service Mission—J.W. & K.A. £5; E.W.M. 3s. 9d.; *(Continental Work)* J.W. & K.A. £5	10	3	9
School for Missionaries' Daughters—J.W. & K.A.	5	0	0
Book Society, Paternoster-row—J.W. & K.A. ..	3	0	0
Jewish Converts' Institution—J.W. & K.A. ...	4	0	0
Y.W.C. Association, Pentonville—J.W. & K.A...	3	0	0
Gospel Tent Mission, Wellington—J.W. & K.A.	3	0	0
Blackdown Hills Mission—J.W. & K.A.	5	0	0
Hospital for Paralysed Children, 73, Welbeck-st.—J.W. & K.A...	3	0	0
Aged Mrchnt. Seamen, 58, Fnchrch-st.—J.W. & K.A.	5	0	0
Railway Msn.—J.W. & K.A. £5; H.M.A.S. 10s.	5	10	0
Freedman's Missions' Aid Society—J.W. & K.A.	5	0	0
Young Women's Institute, Ireland—J.W. & K.A.	5	0	0
Soldiers' Institute, Brighton—J.W. & K.A. ..	4	0	0
Soldiers' Institute, Sandgate—J.W. & K.A. ..	4	0	0
Soldiers' Institute, Winchester—J.W. & K.A. ..	4	0	0
Soldiers' Institute, Woolwich—J.W. & K.A. ..	4	0	0
Soldiers' Institute, Gibraltar—J.W. & K.A. ..	4	0	0
Soldiers' Institute, Cape Town—J.W. & K.A. ..	4	0	0
Bridge of Hope, Ratcliff—H.M.A.S.	0	5	0
London Medical Mission—H.M.A.S.	0	5	0
Bible and Colportage Society, Ireland—H.M.A.S.	0	5	0
Soldiers' Institute, Portsmouth—H.M.A.S. 5s.; J.W. & K.A. £4; X.O. £10; *(Alexandria)* H.M.A.S. 5s.	14	10	0
George-yard Ragged Schools—H.M.A.S.	0	5	0
Hms. for Wfs. & Strys., 32, Chrng.-crs.—H.M.A.S.	1	0	0
Seamen's Christian Friend Society—H.M.A.S...	0	10	0
Blackgang Mission—Friends	7	7	0
British Seamen's Reading-room, Bilbao—Miss B.	0	2	6
Spezia Mission, Italy, &c.—Thank-offering ..	0	10	0
E. London Relief Work (Rev. J. W. Atkinson)—G.	0	5	0
Richard Weaver—Von S.R.	2	0	0
Widow of Robert Craig—Mrs. E...	0	10	0
Home of Industry—X.O...	25	0	0
Lon. Soc. for Prmtng. Xtnty. amng. Jews—X.O.	10	0	0
Tower Hamlets Msn.—*(Emigration Fund)*—X.O.	25	0	0
Miss Leigh's Work, Paris—X.O.	10	0	0
London City Mission—X.O.	25	0	0
	£342	8	3

[Advertisements.]

Bethnal-green Free Library, E. (towards £1000).—W.E. £3. Mr. F. A. Bevan, treasurer, 54, Lombard-st., E.C.

Nelson-st. Ragged School Mission, Toulon-st., Camberwell, S.E.—The Hon. Secretary thankfully acknowledges: H.W. 5s.

Hope Mission, Banner-street, E.C.—Mrs. Harkness, Hon. Sec., 1, St. Mary's-road, Canonbury, N., thankfully acknowledges: Anon. £1.

Evangelistic Mission.—Mr. C. Russell Hurditch thankfully acknowledges: C.P. 2s.; L.T.M. 2s.; Anon. (stamps), Fund vii., 1s. 1d.; E.G. 1s.; Mrs. S. 6d.;

THE "BRIDGE OF HOPE" MISSION,

RATCLIFF HIGHWAY.

THE "**Bridge of Hope**" was opened eight years ago for the benefit of the **Women, Young Girls, and Children** in the vicinity of **Ratcliff Highway.** This neighbourhood has long been well known as a stronghold of vice, and notwithstanding the marked improvement consequent upon various religious and philanthropic efforts, it is still the resort of the most depraved among the lowest classes of society.

Added to this, during the last few years, owing to the depression in trade, large numbers of those who have failed in better employment have migrated with their families to the neighbourhoods of **Ratcliff and Shadwell,** in the hope of obtaining occupation, though it proves but precarious, in the **Docks.** The need of work among Women cannot be overestimated. On the one hand there is the open **door of temptation** to the young and inexperienced girl, and on the other hand, a life of hard and wearisome toil, repaid by **starvation wages.**

The work at the "**Bridge of Hope**" necessarily divides itself into two distinct branches: the **Rescue** of those who have already fallen, and the **Preventive Work** amongst the younger girls and children whose circumstances place them in peculiar danger.

The **Ratcliff Highway Refuge** is a **DOOR OF ESCAPE** for the fallen and tempted. **It** is open **Night** and **Day,** and no applicant is refused admittance as long as there is room to receive her.

From the **Refuge** the inmates are transferred to other Homes, restored to their friends, or placed in situations, as circumstances admit.

Since its opening, more than **1,800** have passed through the **Refuge,** a large proportion of whom have been permanently benefited, and are now leading honest and respectable lives. There is accommodation in the **Refuge,** and a little Hospital for **Thirty** women, and in the **Night Shelter** for **Ten.**

In the **Training Home** at Ashburton House there is room for **Twenty-six Young Girls,** and in the **Branch Preventive Homes** at **Red Hill and Crouch End** for **Twenty-four** more. The two latter Homes are superintended and partly supported by ladies living in the respective neighbourhoods, and the benefit of giving the East London children country air, and dissociating them from their old surroundings, is incalculable. From these **Homes** several have been **Emigrated** to the **Colonies,** and the others are trained for domestic service.

A considerable portion of **Mission Work** is also carried on out of doors. The **Mothers' Meeting, Sewing Classes, Gospel Services, and Children's Meetings** are proved in their results to be a great blessing to the poor around.

The **Workers** in the **Mission** are drawn from all sections of the Church of Christ, united in love to Him who came to seek and to save that which was lost.

There were no preliminary expenses when the **Refuge** was first opened. A small house was taken, six beds provided, and the work carried on as Funds came in.

Nearly four years ago an opportunity presented itself for taking the **Lease** of Three Small Houses for twenty-one years. These houses had borne a notorious character, even for **Ratcliff Highway,** and one was a **Public-house** which had been closed. These were transformed into the present **Refuge,** and the **Dancing Saloon** of the Public-house is now one of the brightest little **Mission Halls** in **London.**

For the adaptation, partial re-building, and furnishing of these Premises, £1,400 was required, and raised within twelve months. The Houses, when finished, were entered free of debt.

The need of aggressive work increases. It becomes yearly more important that the "**Bridge of Hope,**" being such a **CENTRE** for **RESCUE** work in East London, should be placed on a permanent and more self-supporting basis.

The Council have been offered a piece of Land immediately adjoining the present **Refuge** on advantageous terms, and this, together with the premises we already occupy, we intend to take on a Lease of 99 years.

On this site it is proposed to build a **Mission House** for the Workers, reception of cases, and the transaction of the general business of the Mission; a **Night Shelter,** which for some time has been a greatly needed adjunct to the work, and a **Laundry** which will afford healthy employment for the women, and materially add to the Funds.

In order to the completion of these Plans, **£4000** is required, of which sum more than **£1700 has been raised,** without any Public appeal being made. A gentleman has promised £100 conditionally upon nine others sending the same sum. Six friends have already responded.

With these new buildings we shall be enabled to give up the small and inconvenient houses which we now occupy. The yearly rents will be thus considerably lessened, and many difficulties connected with the present scattered households for Rescue cases will be obviated.

This Appeal is made on behalf of a work which for **several years** has been **quietly** and **economically** carried on, without any attempt to tabulate exaggerated results, but rather with the **avoidance of anything that may appear sensational.**

The Work is difficult beyond the conception of those not continuously living in the midst of it, or engaged in trying to raise those who have fallen to the lowest depths.

A House where the workers may live in ordinary comfort, and under sanitary conditions, has become an imperative necessity to the successful continuance of the work.

The yearly expenditure is about £2000. The Mission has never been in debt, and by far the larger portion of its income has come in small sums, with helpful expressions of prayerful sympathy.

At this juncture it is felt that to lay the needs of the Mission before the Christian public is legitimate and right.

The fact that last year 1738 Nights' Lodgings were given to destitute women and girls is in itself a sufficient plea for the **Night Shelter,** and surely the project for the **Laundry** must commend itself to all who would help those who try to help themselves.

It is a cause for deep thankfulness that there has been no need for frequent appeals for Funds. Hitherto the daily wants have been daily supplied, and God has owned and blessed the work.

The cry comes on behalf of the most outcast in outcast London, and we earnestly believe the sympathy and help so much needed will be forthcoming.

April, 1887.

MARY H. STEER, *Hon. Supt.*, 26, Princes-square, St. George's-in-the-East, London, E.

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Council:

Joseph J. Corbin, Esq., 85, Gresham-street, E.C.
James Fraser, Esq., 6, Maitland-place, Clapton, E.
Henry Hill, Esq., 38, Bow-lane, E.C.
Joseph Howard, Esq., M.P., The Green, Tottenham.
The Rev. H. Jones, M.A., York-gate, Regent's Park, N.W.
Sir Baldwyn Leighton, Bart., 49, Upper Brook-street, W.
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R. C. Morgan, Esq., 12, Paternoster-buildings, E.C.
The Rev. C. H. Turner, M.A., The Rectory, St. George's-in-the-East.
T. G. Woollacott, Esq., 175, Gresham House.

Treasurer: Sir Robert N. Fowler, M.P., 50, Cornhill, E.C.
Honorary Superintendent: Miss Steer, Ratcliff Highway Refuge, 26, Princes-square, St. George's-in-the-East.
Bankers: Messrs. Dimsdale, Fowler & Co., 50, Cornhill, E.C.

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Contributions may be sent to any Member of the Council, or to Miss Steer at the **Refuge,** 26, Princes-square, St

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

D.V., the new and additional Buildings in Angel-alley will be opened for special work amongst the Young on Wednesday, April 27, 1887, at 3.30 p.m., by H.R.H. the Princess Mary Adelaide.

An Evening Meeting will be held in the Large Room, George-yard, at Eight o'clock, when friends representing various branches of George-yard Mission Work will give an account of what the Lord is doing.

The Right Hon. the Earl of Harrowby will preside.

Doors will be open at Seven o'clock.

GEORGE HOLLAND.

George-yard Ragged Schools,
High-street, Whitechapel.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

AFTER EIGHTY-FIVE YEARS

Of Glorious Service for Christ, conferring incalculable benefits upon the poorest children of Southwark,

CASTLE YARD MISSION

Stands in URGENT NEED OF HELP, to Restore the venerable building, that the invaluable work may be maintained.

One of the very First Sabbath Schools established in London, and the reputed Birthplace of the Great Ragged School Movement, Castle Yard has a pre-eminent claim upon all Christian people in its present hour of need.

The Committee of the Ragged School Union, Exeter Hall, have voted £100 towards the £2,000 required.

They STRONGLY COMMEND this special appeal to the best support of the Christian Public.

The prompt and generous aid of every Reader of THE CHRISTIAN is most earnestly solicited, and

SPECIAL HELP

will be gratefully received and acknowledged by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; Treasurer, Rev. ROBERT TUCK, B.A., 23, Thornford-road, Lewisham-park, S.E.; Bankers, London & Westminster, St. James's-square, S.W., Account, "Castle-yard Mission."

DOCK LABOURERS' MISSION, 32, Chamber-street, E.—The Free Teas will be discontinued during the summer season. Sunday Free Breakfasts will be continued, and free meals also given to needy men standing at the Dock gates, through the summer.—C. H. COLEMAN.

TRANSFER of the work of Nine Elms House to Clapham-road.—Mrs. MEREDITH requests the attendance of all donors and friends of the Prison Mission on Tuesday, 26th instant, at 4 o'clock, at the Conference Hall, Clapham-road, when interesting information will be given about the removal of the work. The financial statement for 1886 will be submitted to the meeting. The chair will be taken by Canon Hussey.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

MRS. BOTTING'S HOME for young children. Taken at any age, and kept until 16 years. Maintained, clothed, educated, and trained for service.—Any contributions would be thankfully received, 23, Ridley-road, Dalston, London.

THE WIDOWS' FRIEND SOCIETY, —Annual Meeting at Mansion House, Friday, April 22, at 3.30 p.m. Chairman, The Right Hon. the Lord Mayor. Speakers—Sir R. N. Fowler, Bart., M.P.; the Rev. W. H. Barlow, B.D., Vicar of Islington; the Rev. W. Tyler, D.D.; the Rev. B. Senior; Miss Annie Macpherson, and others. Object of the Society—To assist poor Widows in London to obtain the means whereby they may earn their living, and to give pensions to aged Christian widows.—Office: 27, King-street, Cheapside. MARK KENCHINGTON, Secretary.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

MR. SPURGEON'S ORPHAN HOMES, STOCKWELL. Open to country visitors every afternoon from two till six during May meetings. Clapham cars and 'buses pass the gate.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays,

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SOLDIERS' INSTITUTE, PORTSMOUTH.

MISS ROBINSON is in urgent need of **ONE THOUSAND POUNDS,** the resources of the Home Work having suffered from the great effort needed to establish

The SAILORS' & SOLDIERS' INSTITUTE at ALEXANDRIA, EGYPT,

which was opened two years ago, and has proved a blessing to thousands.

John Cory, Esq., *offers* **£50** *if nineteen others will give the same.*

Bankers: GLYN & CO. Two Friends have already responded.

Reports, &c., may be obtained from MISS SARAH ROBINSON, Soldiers' Institute, Portsmouth, by whom small donations will be gladly received.

MISS WESTON'S WORK in the ROYAL NAVY.

A MEETING will be held on TUESDAY AFTERNOON, MAY 3, in EXETER HALL (LOWER), at THREE O'CLOCK, when

MISS WESTON

will give an interesting account, with the latest details, of her Work Ashore and Afloat. The Chair will be taken by T. ANTHONY DENNY, Esq.

Doors open, 2 30. Meeting at Three o'clock Admission FREE.
A Collection will be made for the Building Fund.

CHURCH PAROCHIAL MISSION SOCIETY, 21, John-street, Adelphi, W.C.—The Annual Meeting will be held at the Princes Hall, Piccadilly, on Wednesday, May 4, at 3 p.m. Chairman, The Lord Bishop of Exeter. Speakers, Venerable Archdeacon Lefroy (of Liverpool), Rev. James Johnson (of Lagos, West Africa), W. Haslam, G. W. Weldon (Vicar of Bickley), and Eugene Stock, Esq.

MR. WILLIAM FORBES, 71, Windsor-road, Holloway, N., will be glad to hear from Ministers and others in the Metropolis who will grant use of Chapel or Hall for a weekly week-night Evangelistic Service.

REV. J. W. ATKINSON, 308, Old Ford-road, London, E., Urgently Appeals to British and Continental friends for further Help for East London Mission and Relief work. Distress among old and young still very great. Friends at Biarritz, Nice, and Paris, are cordially thanked.

Educational.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

LESSONS in first-class Music, Sing-ing, Painting, Organ, Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.

DALETH, Haines' Library, Notting Hill-gate.

SUPERIOR EDUCATIONAL advan-tages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. RAY. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The Summer Term will begin (D.V.) on Saturday, April 30.

LOWESTOFT, CLAREMONT HOUSE. —The Miss BIGNOLDS, who have a large and airy house facing the sea, have vacancies for more Boarders. Ages of present pupils from 10 to 16. No dancing. References kindly permitted to the Bishop of Exeter; E. Courthope Todd, Macready House, Covent-garden; J. C. Worthington, Lowestoft, and others. Prospectus on application.

MARLBOROUGH COLLEGE for the Daughters of Gentlemen (Residents only), Larkbeare, Exeter, Devon. — Misses BAMBER and CHURTON are gratified to announce that the new Dining Hall, Music Rooms, Dormitories, Offices, and Tennis Court, will be available for use after the recess. Marlborough is surrounded by extensive enclosed grounds. Perfect sanitary arrangements. Sandy soil. Highest testimonials. Pupils accompanied from London and elsewhere.

LADIES' COLLEGE, Goudhurst, Kent, near Tunbridge Wells.—A happy Home and School for Girls. Conducted by Miss KENDON, and Miss R. KENDON, M.C.P. Terms 27 guineas per

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MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—For terms for Boarders and Day Pupils apply to Miss SEIFFERTH, Principal.

PEMBROKE HOUSE, Brandram-road, Lee, Blackheath. High Class School for Girls. Pupils receive careful training, and thorough instruction. Their health and characters are anxiously watched over. Public examinations successfully passed every year.

PARIS. — Protestant Boarding School for young Ladies. Thorough instruction. Masters for music, painting, etc. With private bedroom, £5 per month. References: Rev. Baron Hart, 3, Lordship-terrace, Stoke Newington, London: Mr. Lockie, Secretary Paris City Mission, 71, rue des Batignolles, Paris.

Madame FLAMANT, 43, rue Trézel, Paris.

GERMAN PARSONAGE, 27, WAR-WICK ROAD, Upper Clapton, London.—Three young Pupils taken. German, French, English spoken in family.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. One vacancy at Easter.—INSPECTOR-GENERAL GORDON, R.N., South Esk House, Victoria-road, Southsea.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

ST. LEONARD'S-ON-SEA.—Educa-tion for the Daughters of Gentlemen. English and foreign governesses. Finishing masters. The Summer Term will commence May 2.—Principal, Miss PRICE, Silverlea, Chapel Park-road.

BRIGHTON.—2, Sussex-square.— Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations.

MACAULAY HOUSE LADIES' SCHOOL, Cambridge.—A sound and liberal Education at strictly moderate fees. Every effort made to render Pupils high-principled, useful women. Eminent lecturers. Musical and literary evenings. Pupils prepared for any examination, but over-study in no case allowed. Every encouragement offered. Strict attention to health and comfort. Ample out-door recreation. Highest references.—For prospectus address PRINCIPAL.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.—Patrons: Mrs. Cyril Flower, Mrs. L. de Rothschild, Miss Buss, F.C.P., Prof. Gladstone, Ph.D., F.R.S., J. F. B. Firth, Esq., Q.C., E. B. Underhill, Esq., LL.D., Rev. T. M'Cullagh. Boarders in the house of the Head Mistress receive careful home training and every advantage. Next Term commences April 27, 1887.—Full particulars on application to the Head Mistress, Miss MARY E. PAGE, Hammersmith, W.

TO CHRISTIAN PARENTS.—In a Ladies' School, where the Pupils enjoy unusual educational advantages, in a loving, refined home, two Pupils can be received at half terms. Thirty guineas. — ALPHA, Anderson's Advertisement Offices, 14, Cockspur-street, London, S.W.

HOME AND SCHOOL FOR GIRLS. —A sound English education given, with accomplishments. Pupils prepared for the College of Preceptors' and Cambridge Local Examinations. Six boarders taken. Vacancies for two. Terms moderate.—Miss PEARSON, 42, Abbey-gardens, St. John's Wood, N.W.

SOUTHAMPTON.—New Prospect House. Superior School for Girls. C. P. and University Locals. Christian training. Home comforts. Boarders from 30 guineas. Articled Pupil required at half terms.

Principal, Miss GARRISH, LL.A.

THOROUGH EDUCATION, with training in Kindergarten system, offered young Lady (not under 14) in good School, in return for

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BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation: large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

YOUNG LADIES' SCHOOL, East-street House, Chulmleigh, N. Devon. Principal, Miss BROOKS. Refined Christian home, with practical teaching, and loving individual care. Prospectus on application. Terms moderate. Two Governess-Pupils required.

BURLTON HOUSE, READING.— High-class School of long standing for young Ladies, conducted by Mrs. RATCLIFFE and Daughters. Efficient English and foreign governesses. Finishing masters. Personal supervision, with careful Christian training and home comforts. Pupils prepared for examinations. Governess-Student (musical) required, with premium.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

NEW BARNET.—8, St. Wilfrid's-road.—Preparatory School for Young Ladies. Conducted by Misses FLETCHER. Christian home training. Careful teaching in English, drawing, music, and French on moderate and inclusive terms.

OAK HOUSE SCHOOL,

BEXLEY HEATH, KENT.

Principal: G. E. OXLEY, M.A.
Terms moderate.

BETHANY HOUSE SCHOOL, Goud-hurst, Kent.—The object of the Principal is to thoroughly educate his Pupils, and to carefully train them up in the love and service of Jesus.—For terms, &c., with reference, please apply to

Rev. J. J. KENDON.

HIGH-CLASS SCHOOL in Highgate, London.—Rev. G. D. BARTLET, M.A., receives ten boarded Pupils to prepare for professional or commercial spheres. Careful Christian training, individual attention, thorough grounding, and a superior home. In a recent Cambridge Local Examination in Latin a pupil of this school stood Fourth in merit among 2385 candidates. Highgate is strongly recommended by the medical profession.

HURSTPIERPOINT. — School for Little Boys (near Brighton). — Home comforts. Christian training. Special attention paid to delicate, backward boys. Visiting masters. Preparation for public schools. £20.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

NEW COLLEGE, Margate.—Princi-pal, Rev. G. HUGH JONES, F.A.S. Modern languages, classics, and thorough English. Preparation for public schools and all exams. Balliol Scholarship just won by former pupil. Commercial and Preparatory forms. Backward pupils rapidly advanced. Christian training. Fees moderate.

TO GODLY PARENTS.—The under-mentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

Combe Down School,

BATH.

Principal: MR. W. FRANKLIN.
For nearly 8 years a Master at Monkton Combe School.)

Christian training and teaching. Preparation for Universities and Commercial pursuits. Personal attention given to younger pupils. Laboratory and Workshop.

Healthy situation, 500 ft. above sea-level. Certified sanitary arrangements. Moderate fees. References and full particulars on application.

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WELLINGTON, SHROPSHIRE.

Principal: DR. CHANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to [illegible] who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers [illegible]

EDUCATION IN GERMANY.—Villa Beilstein, Nassau a/d Lahn, near Coblentz. German High-class Finishing Boarding School for Young Ladies. Conducted by Fräuleins BEIRLSTEIN and VAN ANDEL. Thorough instruction. Christian training. Comfortable home. Surroundings beautiful, air salubrious. Terms £50 per annum, exclusive of music and painting. Fräulein BEIELSTEIN will be in London from April 21 to May 4, and will be happy to meet parents or guardians at 20, Torrington-square, Mondays, Tuesdays, Fridays, and Saturdays from 12 till 4, or at any other time elsewhere by appointment. References kindly permitted to Dr. Laseron, Tottenham; Dr. Jeffrey, D.D., Glasgow; and to parents of former pupils.

ROCK HILL ACADEMY, Chulmleigh, North Devon. Principal: Mr. JOHN W. BROOKS. School established nearly 100 years in a most healthy and beautiful situation. Attention given to individual instruction. Thorough tuition in a sound English education, languages, drawing (freehand, model, and landscape, S.K.), and music. Drilling, cricket, and good recreation. Strict attention given, above all, to the private life and character of boys, with loving care for their spiritual welfare, combined with every effort for the pupils' comfort. Pupil-teacher required.

CHRISTIAN PARENTS who are seeking a good School for their sons are invited to apply for a prospectus, Avenue House School, Sevenoaks. Note:—Sevenoaks is considered by many medical authorities to possess a more healthy and bracing climate than any other spot within easy access of town.

CLIFTON, BRISTOL.—A few Resident Pupils received by an ex-Public Schoolman. Terms moderate (inclusive). Open Brethren (George Müller). Beautiful and healthful neighbourhood. Holiday residence.
Mr. HOWELL, Aberdeen-terrace.

WIESBADEN. — Miss EIBACH receives a limited number of pupils. Thorough instruction. First-class teachers for accomplishments. Healthy situation outside the town. References: Rev. Ll. Williams, English Chaplain, Wiesbaden; Rev. A. M'Laren, D.D., Manchester; Rev. T. Smith. M.A., Brough, East Yorkshire; and many parents of pupils.

A THOROUGH EDUCATION, combined with the comforts of a refined Christian home, for the Daughters of Gentlemen. Large house and garden in one of the most healthy suburbs of London. Principals, Miss HASSELL and Miss WHIPPLE. Science Lecturer, Mr. JOSEPH HASSELL, A.K.C., Lond., formerly of the Home and Colonial Training College. Music, painting, French, and German by professors. Good references.—Ivy House, Mount View-road, Crouch-hill, London, N.

SEASIDE EDUCATION. — High-class School for Girls. Resident English and foreign governesses. Excellent professors. Pupils prepared for Exams. Two pupils (daughters of gentlemen) can be received at reduced fees to supply vacancies. Referee: Miss Havergal.—PRINCIPAL, Russell House, The Mumbles, South Wales.

TWO LADIES, living in good country house, large gardens, tennis court, orchard, &c., attached, would receive four or five little Girls as Boarding Pupils. Elementary English, French, music, drawing. Terms 30 guineas yearly, no extras. Arrangements could be made for taking entire charge of children whose parents reside abroad.—Miss JACKSON, Wharton House, Bourne End, Maidenhead, Berks.

TO CLERGYMEN AND GENTLEMEN of limited income.—Vacancies occur in a superior Ladies' School at the seaside, which will be filled at reduced terms. Thorough education, home comforts, safe bathing.—E. B., care of Messrs. Allman & Co., Oxford-street, London.

GOVERNESSES SEEKING RE-ENGAGEMENTS.—Lawyer's daughter. (24.) Thorough English, arithmetic, fluent French (France), German, good music, singing, needlework.—**M.** Certificated (Edinburgh University), English, French, German (conversationally), Latin, mathematics, science, music, painting, drawing, dancing, calisthenics, needlework.—**E.** Highly recommended. (28.) Thorough English, arithmetic, fluent French (Paris), German, Latin, good music, singing, drawing, calisthenics, needlework.—**V.** School Governess (30.) Certificated (London Academy Music), English, fluent French (Paris), calisthenics, good needlework. **S.** Many others.—Mrs. HOOPER'S Governesses' Institute and Home, Islington, London, N.

A GENTLEMAN wishes to place his Daughter, a girl of 16, in charge of an earnest, Christian Lady (Evangelical Church of England) who, while conducting her education, will able to exercise very firm but loving control and supervision over her.—Address PARENTAL, Deacon's Advertising Offices, Leadenhall-street, E.C. Advertiser will not undertake to reply to answers which he may consider unsuitable. Preference will be given to a resident in the country.

A MINISTER'S DAUGHTER, 19, seeks an engagement to teach young children in school or family. Accomplishments: music, French, and drawing. Good reference.—Rev. J. E. SAWDAY, The Manse, Prees, Whitchurch, Salop.

TO SCHOOLMASTERS. — Wanted, position in first-class School for Boy in exchange for Girl. Resident certificated English and foreign governesses. Success in public examinations. Home training. Situation very healthy.
SPES, 33, St. Luke's-road, Westbourne-park, W.

A CHRISTIAN LADY, experienced in teaching, seeks an engagement as resident Governess. Age 31. Attainments: thorough English, French and German, acquired abroad,

DAILY GOVERNESS required, for three children (two girls 13, and one boy 6). German, French, music, drawing, with elementary Latin required. Evangelical principles.—Mrs. CHARLES BULLOCK, 7, The Paragon, Blackheath, S.E.

THE WIDOW of a Congregational Minister is desirous of placing her Daughter, 16, in a school on reciprocal terms. Certificated College of Preceptors. Good French.
ALPHA, Swincombe-villa, Bracknell, Berks.

A YOUNG PROTESTANT FOREIGNER wishes for a situation as Governess in a school, to teach French, German, and needlework. Salary £25, and laundress.—Address by letter, Mdlle. BORLE, care of Mrs. Ragg, Westgate, Chichester.

AS COMPANION OR GOVERNESS. Nine years' experience. Children under twelve preferred. Good English, music, singing, drawing, painting, rudimental French, Latin, needlework. Cheerful, and fond of children.
M., Stationer's, 2, Calverley-road, Tunbridge Wells.

A WELL-EDUCATED LADY, aged twenty, seeks engagement as Governess to young children. French and German (acquired abroad), music.
S., Dualla House, Ravenswood-road, Bristol.

GOVERNESS OR COMPANION.—A well-educated Lady seeks re-engagement. Well recommended, and accustomed to tuition. Good reader and amanuensis. Abstainer, communicant. Disengaged May 1.—Miss M., care of Mr. Daniels, Newsagent, High-street, Epsom.

A LADY HAS A VACANCY in her school for two little Girls, as Boarders. Comfortable home. Terms moderate. Highest references.
Westbridge House, Deronda-road, Tulse Hill.

A RESIDENT GOVERNESS wanted, in a School. Christian. Good disciplinarian. Qualifications equal to the requirements of the times.—PRINCIPAL, care of Mrs. Walker, Tract Depôt, Bedford-street, Plymouth.

A GOVERNESS requires a situation in a truly Christian family. Teaches good English, fluent French (Paris), German (Germany), good music, elementary Latin. Needlework. Excellent references. Liberal salary. Daily or resident.
X. Y. Z., Bennet's, Queen-street, Cheapside, E.C.

RECOMMENDED by Rev. Wm. HASLAM, experienced, decided Christian Governess. English, with accomplishments. Young pupils preferred. Good salary. Highest testimonials.—VERITAS, Albion Printing Office, High-street, Upper Sydenham, Surrey.

GOVERNESSES, Companions, Nurses, Maids, waiting for America, Australia, Brazil, Cape, Ceylon, India, Singapore, Spain, Sweden, Vienna, and New Zealand. **NURSE,** middle-age, wanted for Simon's Bay. One baby. £20.—Mrs. PHILLIS ATKINSON (Authoress of "Ravenspring"), Colonial and Commission Agent, 198, Upper-street, Islington, London, N.

SCHOOLS of quality in England, France, and Switzerland, introduced to parents. Foreign, or anxious mothers, with delicate, or self-willed children, advised.—Mrs. PHILLIS ATKINSON (Authoress of "Alone"), Colonial and Commission Agent, 198, Upper-street, Islington, London, N.

Appointments, Situations, &c., Wanted.

MEDICAL. — Assistancy, indoor, desired with a decided Christian, by a doubly qualified Young Man, who can give reliable references.
A., 18, North-parade, Penzance.

PARTNERSHIP WANTED, with a Christian, by an energetic Man, with moderate capital, in a business compatible with strict religious principles.—Apply by letter to E. H., 37, Grafton-road, Holloway, N.

PARTNERSHIP required in an established Business by a young Christian Gentleman. Nine years' business experience. Can introduce small capital.
H. P., 41, Penn-road, Holloway.

EVANGELISTIC. — A Gentleman on the hon. Staff of the Evangelisation Society would be pleased to conduct Services in some high and bracing part of the country during the summer months, free of charge. He would also be glad to hear of a furnished Cottage in the same locality.
H. W. S., 13, Hammersmith-terrace, London, W.

MRS. JOSEPHINE E. BUTLER wishes to recommend a Man and his Wife from Scotland for Evangelical or Mission work. They have been accustomed to tent work and missions among seamen, and are very earnest.
9, The Close, Winchester.

AS HALL-KEEPERS or Mission Workers.—Wanted by a respectable couple. Many years' experience in Mission work. Highest reference.
C. B., Post-office, Monkton Combe, near Bath.

A GENTLEMAN recommends a Christian young Man (22), late of the Army, good ability, education, and character, for any trustworthy employment.
H. R. HAMMOND, 1, Philpot-lane, E.C.

A LADY STRONGLY RECOMMENDS experienced Bible-woman or Matron. Unsectarian. Full particulars.—Mrs. H., Amberley, Sidcup.

A DEVOTED CHRISTIAN is desirous to work for the Lord. Would be glad to hear of an [illegible] Unsectarian.—M. H., 1, Park-terrace,

YOUNG MAN seeks Employment. Town or country village, with opening for Missionary and Visitation work. Whole time given; or as Secretary, Clerk, Book-keeper, and give spare time. Salary secondary object. Experienced.
EBENEZER, Box 3353, Sell's, Fleet-street, E.C.

MISSION OR RESCUE WORK.—Young married Man highly recommended.—H. O., London Central Club, Bridewell-place, New Bridge-street, E.C.

AS TIMEKEEPER, Chapelkeeper, care of offices, or any place of trust, wanted, by a Christian Man. Total abstainer. Highest references.
ALPHA, 23, Remington-street, City-road, N.

AS GARDENER, &c.—A Christian Man, single, middle-aged, and abstainer, desires a situation. Understands cows, pigs, and poultry. Wages moderate.—J. M. C., 61, Belmont-street, Chalk Farm, London, N.W.

AS CONFIDENTIAL ATTENDANT on invalid or elderly Lady, or some position of trust. In or near Brighton preferred. Highest references.—Apply by letter,
M. D., 18, Winchester-street, Brighton.

A LADY, well educated and domesticated, requires an engagement as Lady-Housekeeper, or as Companion to a Lady. Comfortable home chief consideration.
Y., 68, Brewer-street, Woolwich.

WANTED, a situation as Attendant on an invalid Lady or Gentleman, by an experienced Nurse, who can be highly recommended. Salary £30, all found.
E. T., St. Aubins, West Hill, Bournemouth.

A YOUNG WIDOW LADY seeks useful occupation. Experienced housekeeper, good teacher and trainer of children; competent manager of servants; excellent needlewoman. Would go abroad.
ALPHA, 9, Monk street, Elanor-road, Woolwich.

AS USEFUL ATTENDANT to elderly Lady, Assistant in Charitable Institution, or Working Matron of Small Home for rather young children. Salary not so much an object as useful work. Middle-aged.
L. R., Douglas House, Upper Mitcham, Surrey.

AS USEFUL MAID, aged 27. Good dressmaker. Able to teach music and French. Good references.
H. COX, 22, Daneville-road, Camberwell.

A LADY SEEKS re-engagement in Temperance work. Devotedly attached to the great cause. Highest testimonials.—E. JACKSON, Parsonage-road, Heaton Moor, near Stockport.

AN ENGAGEMENT wanted as Housekeeper, or Useful Companion, to assist in needlework and home duties, where servant is kept. Quiet family preferred. Church of England.
H., 22, Rose-hill, Dorking.

NO SALARY.—A Lady by birth (24) desires comfortable home as Useful Companion. Laundry expenses. References exchanged.—CARITAS, care of May's, Advertising Offices, 159, Piccadilly, W.

LADY, cheerful, good-tempered, thoroughly domesticated, good amanuensis and reader, wishes engagement as Companion, Lady Housekeeper, or any position of trust. Good reference.—Miss PALMER, Ringwood, Hants.

A LADY DESIRES re-engagement as Housekeeper, or Housekeeper and Governess to young children. Highest testimonials. Last engagement five years. Country preferred.
M. S., The Elms, Campbell-road, Croydon.

A PRACTICAL, DOMESTICATED LADY desires a position, where conscientious usefulness, with refined doings, sympathy, and help are needed to motherless family. Single lady or widow. Reliable references.
TRUTH, 92, Hamilton-road, West Norwood.

TO MANAGE COFFEE TAVERN, with Mission work attached; or any work for the Master. Age 30. Abstainer; used to evangelistic work. Highest references.
EVANGELIST, 1A, Welbourne-road, Tottenham, N.

CHRISTIAN WIDOW desires situation for her son, aged 16, as Stable Lad, under Christian Coachman. Good reference. Abstainer. Willing to be useful.
W., 43, Camden-hill-road, Upper Norwood.

YOUNG PERSON, domesticated, age 23, seeks a situation as Wardrobe-keeper in a school. Good needlewoman. No objection to assist in light duties. Good references.
BETA, 152, Mare-street, Hackney.

A LADY WISHES to recommend a Lady's-maid. Thoroughly understands her duties. Very good dressmaker. Accustomed to travel. Excellent character.—Apply by letter only.
Mrs. MAYNARD, St. Aubyn's, Wimbledon.

A LADY RECOMMENDS a tall, strong Girl, 17, for the Nursery. Well brought up. Speaks nicely. Received first prize for needlework.
M. G., 71, Fellows-road, South Hampstead.

WANTED, BY A CHRISTIAN MEDICAL MAN, doubly qualified, a Partnership, or Practice with Partnership-Introduction, in London (preferred) or home county. Good residential neighbourhood of first importance. About £1,000 can be invested.—Apply by letter, [illegible] St. Bartholomew's Hospital, E.C.

WOULD ANY LADY in South of England take a young servant with delicate chest, as Under Housemaid or Nurse. Capable of work, and very willing. Low wages. Been out before.—Miss E. M. DEWHURST, Beechwood, Lymm, Warrington.

A CHRISTIAN IS DESIROUS of finding situations for his two Daughters, about 16. Short, healthy, but rather low mental capacity. Wages no object. Good supervision, and religious homes indispensable.—Mrs. DUNN, 6, Woodbury-park-gardens, Tunbridge Wells.

AS GENERAL SERVANT, in Christian family, for young Woman, 21, anxious to regain her character. — Apply letter only, L. BRITTLE, care of Mr. Lyng, 55, Thorngate-road, Paddington.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

CAN ANY FRIEND tell of an opening for a Clergyman's Son, well-educated, and high-principled, having a slight knowledge of architecture, and of musical taste.
Mr. C. BRADY, West Bromwich.

TO DRAPERS AND GROCERS.—Situation wanted, 25 years' experience, in two trades. Knowledge of book-keeping, good stock-keeper, or as warehouseman. Not in London. Abstainer, non-smoker.—F., Undercroft, Reigate, Surrey. Final reference before engaging kindly permitted to Captain Dawson.

Appointments, Situations, &c., Vacant.

SECRETARY. — Mrs. H. STUART WORTLEY seeks a young Lady (22 to 28) to act as her Secretary, and to help in work among young women of the better class who have sinned. Please write to her with full information as to age, former employment, family circumstances, and religious denomination. Special experience not required, but a true conversion of heart, and a humble desire to win souls to the Lord, are necessary.—Address Rosslyn House, Grove End-road, London, N.W. Applications not answered are deemed unsuitable.

YOUNG MAN wanted as Reporter (good descriptive), and to assist Sub-Editor of weekly religious paper. Must be a Protestant, holding evangelical views, and have good references. Salary £80.—Apply with particulars and specimens,
A. NETTLESTEAD, Venner-road, Sydenham.

THE SERVICES wanted of a suitable, middle-aged single Man as Attendant on an invalid Gentleman. An abstainer and non-smoker.
T. KAY, Belvidere, Whitchurch, Salop.

CORN TRADE.—A firm of Corn Factors have a vacancy for a youth in the office. Must be abstainer. Member of Society of Friends preferred.—Apply, in own handwriting, to BOX 59, Post-office, Derby.

A MAN AND WIFE wanted, as Coffee-room Manager and Bible-woman.—Miss WILKINSON, Morden House, Barnes-common, S.W.

TRAVELLING SECRETARY. — Wanted, Lady as Travelling Secretary for Y.W.C.A. Extension work. Qualifications: An earnest desire to win souls for Christ, with experience and ability to organize, and to address meetings. Must reside in North of England.—Particulars, stating salary required, &c., to Mrs. STEPHEN MENZIES, 10, Croxteth-road, Liverpool.

LAY MISSIONARY.—Wanted for the U.M.F.C., Cross Stamford-street, Leeds, a Gentleman or Lady to Mission this neighbourhood. Engagement for three months, or possibly more, to a suitable person. State age, experience, reference, and salary, to COMMITTEE, Robinson's Advertising Office, Bond-place, Leeds.

A RESPECTABLE YOUTH wanted, to assist in Garden-work, and to be useful. Age about 18. To board and lodge in the house. Good character.—Apply by letter, stating experience, &c., to W. M. S., Tower House, Putney, S.W.

EXPERIENCED FEMALE EVANGELIST wanted, to conduct Wesleyan Mission Services in York for a month. A Wesleyan and a solo singer preferred.
SECRETARY, 19, Claremont-terrace, York.

CHRISTIAN MAN wanted immediately, abstainer and non-smoker, as generally useful indoor Servant, and to do a little Gardening. And his Wife also, as good Plain Cook. Must have good references and experience.
St John's de Ocklynge, Eastbourne.

A PROBATIONER wanted for last week in May, at Children's Hospital, Derby. Not under 22 years.—Address
LADY SUPERINTENDENT.

PRIVATE MEDICAL HOME, 9, Lupus-street, St. George's-square, S.W. Wanted at once, a thorough Housemaid, also a non-paying Lady Probationer. For particulars, either call on or apply to the LADY SUPERINTENDENT.

WORKING MATRON required immediately, for Home of Apprentice Lads. Good manager and needlewoman. Age not under 40. Evangelical Church of England.
Mrs. CLARKSON, Uplands, Bath.

A YOUNG LADY wanted, as Nursery Governess, to accompany Lady to Oporto in May. Thorough English, French, music, drawing. Good needlewoman. Three girls, aged 5, 7, 8.
31, Oakfield-road, Clifton, Bristol.

A THOROUGH GOOD MAID wanted, who understands all her duties. A superior, nice woman. Can any Lady kindly recommend?
Mrs. LOWE, 2, Stafford-terrace, Kensington, W.

A CAPABLE YOUNG LADY wanted, as Useful Help. Cheerful and obliging. Age about 20. Comfortable, quiet, Christian home.—Mrs. DARBY, The Huon, Branksome Hill-road, Bournemouth.

COOK (Plain). — Young person wanted at once. Member of a Christian Church, and an abstainer.—Apply personally,
117, Finchley-road, South Hampstead, Swiss Cottage.

THOROUGH HOUSE-PARLOURMAID wanted. Two in family. Page boy kept.—Apply before 11 or after 6 at
55, Buckland-crescent, Swiss Cottage.

WORKING GIRLS' HOME.—Will any Lady recommend a woman of 30 to Cook and Wash in above, under the Matron. Firm, kind, experienced with rough girls.
Miss WALFORD, Bramford, Ipswich.

GOOD PLAIN COOK wanted, for a Temperance Tavern. Age about 35. Must be total abstainer.—Apply, after four o'clock, "The Royal Standard," 36, Bell-street, Edgware-road.

GOOD PLAIN COOK, as General Servant for a family of three. Nurse-housemaid and manservant kept. Abstainer.
Mrs. B., 9, Old Cavendish-street, London, W.

TWO TRUSTWORTHY SERVANTS, as Plain Cook and Housemaid, required in a clergyman's family of three.—Apply, stating age and wages, Mrs. R., 4, St. James'-terrace, Ryde.

WILL ANY LADY recommend a young person as Useful Maid to four children, three of whom are away all day at school. Must be a good needlewoman (Christian valued), and neat in her appearance.
E. D., Kenmare, Preston-road, Brighton.

CAN ANY LADY recommend a bright, clean, conscientious Nurse for one child, aged 20 months. Must have had some experience. Total abstainer, over 18.—Mrs. BECK, Cranbrook, Shirley-road, Southampton.

CHEERFUL CHRISTIAN NURSE wanted, about 30, accustomed to young children, to take charge of two girls under six, and a baby. A good needlewoman.
Mrs. COCKBURN, 10, Liverpool-street, Dover.

EXPERIENCED NURSE to take charge of young children, wanted for Java. Must be Christian, and well recommended. Age 30 to 40. —Apply by letter to Mrs. FRASER, 4, Inverness-terrace, London, W.

NURSE COMPANION OR ATTENDANT (good reader) required for an invalid Lady (bronchitis). Christian character valued.—Address, with full particulars,
K. T., 7, The Paragon, Blackheath, S.E.

NURSE wanted, experienced, and a good needlewoman. Youngest child two years old. Must be well recommended. Not under 22. From Eastern Counties preferred.—Mrs. HINDE, The Fernery, Thorpe Hamlet, Norwich.

A LADY in the country wishes to meet with a homely young person to take part in housework. An abstainer preferred. No salary. No servant kept.
Miss LOVELOCK, Clay-hill, Newbury.

HOUSE-PARLOURMAID wanted, age 24. Wages £14, all found. No washing. Three in family. One year's character.—Mrs. L., 4, Rosslyn-terrace, Hampstead, London, N.W.

PARLOURMAID wanted, in a gentleman's family. Good wages; all found, excepting beer.
Miss POCOCK, Glenridge, Virginia Water, Staines.

HOUSE-PARLOURMAID wanted, in a quiet family. Experienced in waiting. Abstainer. About 30. Dissenter not objected to.
Mrs. H., Undercroft, Reigate.

MIDDLE-AGED CHRISTIAN wanted as Useful Maid to invalid Lady, suffering from painful paralysis. Must be able to lift invalid alone. Services not required all day. Must be good-tempered and patient. Wages £12, all found.
M.A.B., 1, Maygrove-road, Kilburn.

LADIES AND SERVANTS can be suited by applying to Miss MAULDEN, Church-street, Paddington-green. Servants of all classes wanted at once. Miss M. can recommend superior Christian women as Attendants on Invalids or elderly Ladies.

STRONG, CLEAN, INTELLIGENT, GOOD-TEMPERED GIRL wanted, fond of children, not afraid of work, as General Servant in Christian abstainer's home.
Dunkeld Lodge, St. Albans.

A GENERAL SERVANT wanted, with good character. Not under 18. Healthy, industrious, able to do plain needlework, and would value a plain, quiet, Christian home.—Mrs. DENNING, Ebenezer Cottage, Inglis-road, Southsea.

GENERAL SERVANT wanted. Part washing kept at home. Three in family. Nurse kept. Must be able to wash well. Total abstainer. Wages £12.
C. E. J. O., Cranley House, Venner-road, Sydenham.

AS GENERAL SERVANT.—Wanted, strong, active, clean Girl, about 18 or 19. Cooking not required. Three kept.
Cumberland Lodge, Lingards-road, Lewisham.

WANTED, IN HAMPSHIRE, by an old Clergyman, as General Servant, a truly Christian Woman, healthy, active, total abstainer. £18

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W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

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LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

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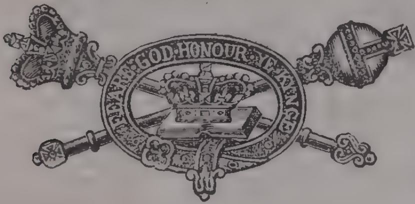
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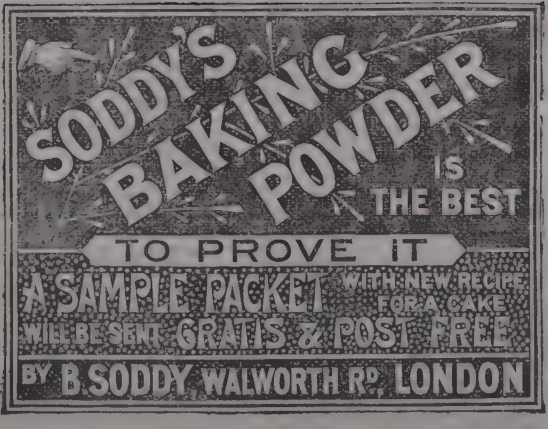
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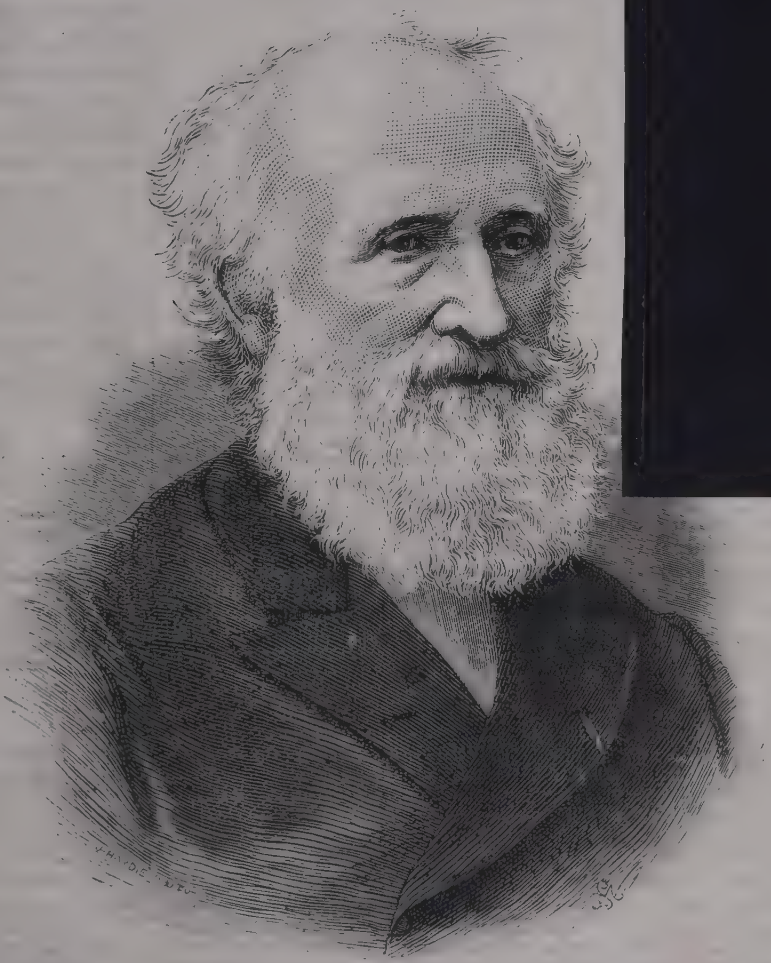
THE LATE MR. ROBERT SIMP

ALTHOUGH we know that in this dispensation death is the common lot of all of us, we seldom seem to be prepared for its approach. To many, the recent news of the sudden removal of Mr. Robert Simpson from the scene of a busy and blessed life, must have come as a painful shock; to Mr. Simpson himself, the dark-winged messenger could only bring the welcome call, "Come up higher."

The name of ROBERT SIMPSON, of Glasgow, the merchant-minister, has long been a household word among Christians and temperance reformers; not only in Glasgow, but throughout Scotland; and latterly also in London, where he laboured zealously during Mr. Moody's last visit. In the inquiry-rooms here he spoke personally to over four hundred inquirers, taking their names and addresses and sending to each a little book on the way of salvation. He was indefatigable in his attendance and work at Mr. Moody's meetings, and earned for himself, among the workers, the cognomen of the "war-horse."

Mr. Simpson fell asleep in Jesus on Sabbath evening April 3, after a few hours' illness. He died without ache or pain, and although his mental vision was clear to the last, he seemed unconscious that his labour for the Master below was completed. He died in harness as all true workers would like to die. His last week was a fair sample of the active Christian life he led for the long period of sixty years. The Sabbath previous to his death he had five engagements, which occupied him for thirteen hours, starting at 7.45 a.m. Four of these engagements were addressing public meetings, and the fifth, speaking about salvation to two young women with whom he had been dealing the night before. From Monday till Friday he was busy either speaking at



(From Photograph by Mr. J. Hardie, Aberdeen.)

on Christian work. On Friday, two days before his "translation," he took part in the funeral service of a "Mizpah Band" brother at Cathcart cemetery, where he spoke from the words "Blessed are the dead that die in the Lord." His address to the large gathering of working men, including the grave-diggers, was felt to be delivered with great power. He remarked after the service, that he was determined to give the grave-diggers the Gospel, as they might not have had the chance of hearing it often. Strange to say it was in Cathcart, sixty years before, that the Spirit of God convicted him of sin at the age of nineteen, and led him to his Saviour.

On the evening of the same day he visited

especially as it was the last Saturday afternoon practice (the time being now changed to Wednesday evening), for it was he who opened with prayer the first Saturday afternoon meeting, nearly five years ago. The evening was spent in the house of his son-in-law, Mr. R. Hunter Craig, where he partook of his last meal, the long conversation then engaged in being about the Lord's work. He left early, as he said, for an extra hour's rest to fit him for the following day's work, having engaged to preach in two different churches; but, unknown to him, his labour on earth was ended, and after a few hours' illness in bed, during which he said he felt delightful, he fell asleep in Jesus.

During the sixty years of his Christian career, the life of this merchant-minister was one of extraordinary, if not almost unequalled zeal. "He was always at it, and at it till the end." Working six days a week at his business (he was for sixty years a merchant in Glasgow), busy with Gospel temperance work in the week even-

At the age of twenty Mr. Simpson was elected an elder in Dr. Heugh's congregation, one of the largest and most influential United Presbyterian churches in Glasgow. He entered actively into Christian work, and carried on a very successful Sunday-school, at Parkhead, numbering over four hundred scholars. His zeal led him to start the then unpopular work of open-air preaching, and during his subsequent lifetime this mode of proclaiming the Gospel was a favourite one with him. When he had reached the age of thirty, being anxious to qualify himself as a minister, he entered the University, and attended the theological course of lectures delivered by the accomplished Dr. Morell Mackenzie, Dr. Wardlaw, and others. Completing his course, he was ordained pastor of a congregation in the east end of Glasgow, brought together through his own efforts. It still exists in a flourishing condition, under the pastorate of Rev. Robert Hood, and is known as Muslin-street Evangelical Union Church. Mr. Simpson afterwards laboured in different parts of the city, raising churches and resuscitating others.

Mr. Simpson made periodical tours through Scotland during his lifetime, successfully engaging in revival work. His first effort in this direction was in Alexandria in 1838, in conjunction with John Kirk, latterly Professor Kirk, his life-long friend, and others. The hearts of these young men were "filled with laughter"

Simpson afterwards shared in the work of the Kilsyth revival; in latter years he evangelised much in the North of Scotland, including the Orkney and Shetland islands, and although some places were hurriedly visited, the fruit was very abundant. In one place, in conjunction with Rev. George Moir, where their stay was only from Friday till Monday, the Congregational minister added thirty-four communicants to his roll, as the direct result of this short visit.

He had just returned, two weeks before his death, from six weeks' evangelistic labour in the Ross-shire village of Avoch and district, in conjunction with Rev. George Moir, of that place. He was very bright, relating incidents of that successful mission, and stating that he had spoken sixty times in public while away, besides dealing with anxious ones in their homes during each day. Last year when there was a remarkable outbreak of revival at Avoch, and again this year, he wrote short accounts of the work, which appeared in our columns, at the same time keeping up a voluminous correspondence with his many friends.

During his lifetime, Mr. Simpson was an advanced temperance reformer. Of late years he worked principally in connection with the Glasgow United Evangelistic Association, of which he was a Director. Between Mr. Moody's first and second visits to Glasgow he presided over the Gospel temperance work at James Morrison-street Hall, and at Mr. Moody's urgent request agreed to undertake the formation and management of the "Mizpah Band," in conjunction with Mr. R. Hunter Craig. This Band is now in its fifth year, and numbers over one thousand male members. It has just added a women's branch, two meetings of the latter having been constituted in Glasgow. Mr. Simpson also had the honour of starting the Mizpah Bands in London, Liverpool, and throughout Scotland. He was deservedly designated the Father of the Mizpah Band in Britain.

Though in terrible earnest as a Christian worker, he was full of quaint humour, and in the social circle was ever an attractive guest. He was very happy in his family relations, and during more than half a century of friendship it never suffered a single jar.

It was the desire of the family that his funeral should be a private one, but to meet many earnest solicitations they agreed to give a public welcome to friends, inviting them to meet in the large hall of the Christian Institute. Rev. Dr. Ferguson, of Montrose-street Evangelical Union Church, conducted the service, giving a very able impromptu *résumé* of Mr. Simp-

It is no secret that, especially in the latter part of his life, he has been in comfortable circumstances, so that he might have retired and done no work at all. But his rest was to work for Christ. That was his idea of *otium cum dignitate*—the dignity of using the time at his disposal for the work of an ambassador of Christ, when his affectionate sons found that they could dispense with his presence in their large commercial establishment. Our city bells toll and toll worthily at the death of magistrates who have borne the burden and heat of the day in the city's service; but if Glasgow bells did not toll at Robert Simpson's burial, heaven looked down with approval and owned that no worthier or more useful citizen than he has been carried to his grave for many a day.

The hall of the Institute was crowded to overflowing, while hundreds congregated outside. The profound respect shown by all grades of society, in the uncovered heads, while the cortège passed by, was remarked by many as a testimony of respect for the truths of the Gospel, which he had been so long known to advocate: a fulfilment of the Divine promise, "Them that honour Me I will honour." The members of the Mizpah Band showed their deep respect by sacrificing a day's work and a day's remuneration, and turning out in hundreds, and marching in front of the cortège. Fortunately the day was brilliant. On arrival at the Necropolis, hundreds of mourners were waiting. Rev. Dr. Ferguson having engaged in prayer, the Mizpah Choir sung over the grave one of their appropriate hymns, "The Roll Call," with the refrain—

> Let him sleep, calmly sleep,
> While the days and the years go by;
> Let him sleep, sweetly sleep,
> Till the call of the roll on high.

His mortal remains were lovingly laid to rest in the tomb, in the sure and certain hope of a coming day, when he, and the many souls God gave him for his hire, will together cast their crowns at the Redeemer's feet.

In Memoriam.

(*From the League Journal.*)

Sleep comes at last; sweet rest
  Comes like the falling leaf;
In ripe old age death's last bequest
  Brings honoured, full relief.
The runner in the race hath run—
The goal is reached, the wreath is won.

Strong swimmer, long against the stream
  Thy manly breast did'st bear.
'Twas hard, oftimes without a gleam
  Of light thy soul to cheer.
But He who walked on Galilee
Was with thee on the roughest sea.

Brave captain in the long, red line
  That stretches down from Calvary's Cross,
In many a battle thou did'st shine,
  Was oft repulsed and suffered loss;
But still the fight thou did'st maintain,
For loss for Christ to thee was gain.

Thy stately form we'll meet no more,
  Thy silken locks so white and fair;
Nor shall thy tongue, with burning zeal,
  God's wondrous love to man declare.
But souls are glad, and homes are blest,
Who found through thee soul-saving rest.

Thy coffined dust to earth is gone,
  Thyself into the heavens above;
No meaner theme thy soul engaged,
  Than Christ's unfathomable love.
Farewell; dear saint of God good-bye,
We'll meet, to part no more, on high.

We'll seek to follow in thy steps,
  And plead with men to pause and think;
We'll emulate thy scathing scorn
  Against that soul-destroying drink.
Oh, give us grace to plead and pray,
Till Scotland 's free from sin's dark sway.

THE TESTIMONY OF LIFE.

By Dr. JAMES CULROSS.

NUGGETS FROM PRESIDENTIAL ADDRESS TO THE BAPTIST UNION.

One of our Lord's pregnant sayings, which fascinates the more it is pondered, was this: "He that believeth on Me, the works that I do shall he do also; and greater things than these shall he do; because I go unto My Father." I do not try to open out these words; but one thing they tell unmistakably—*the might of faith;* herein echoing all Scripture, which finds in faith the secret of the greatest deeds and noblest lives.

⁂

"Greater things than these" shall ye do. We are surprised. What can these "greater things" be? The Christian centuries have been answering. Apostolic history is the beginning of the answer. Endued with power from on high, the disciples go forth declaring the great redemptive facts, the life, death, and resurrection of the Son of God; they preach in his name repentance and the remission of sins; they assert his legal dominion over hearts and lives; their words kindle and burn; a mysterious power attends them; men bow heart-stricken and penitent before God, not by ones and twos, but "multitudes both of men and women." This went on, not over some little area, but far and wide. With the sword of the Spirit they smote great nations and overthrew mighty kings. In all this we see the world-conquering might of faith, and begin dimly to perceive how vast the sweep of our Lord's promise.

⁂

Into the great varied life of the world, in all its realms and interests, with its scheming and toiling, its philosophy and science and art, its questionings and doubts, its folly, vice, poverty, misery, unshaped fears, its pride, its self-righteousness, and its social abysses, suddenly yawning, where honesty, purity, and truth seem all but impossible—we are called to enter, as men redeemed with precious blood, who have experienced the new-fashioning power of Christ in the heart, and who know that He is able to save to the uttermost. And our special business is to do those "greater things" of which we have the beginnings in New Testament history—"to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God."

⁂

The secret of power for this end is disclosed in the words, "Because I go unto my Father." This carried in it the coming of the Holy Spirit. Hence "the Acts of the Apostles" were in a most real sense the acts of the glorified Christ. Here is our power to-day—power as abiding and constant as any of the forces of nature. The praying heart knows it.

⁂

We must ourselves be the Bible to them; and our daily lives must be the sermon, preached all the week in our daily employments and our social intercourse. We must put our soul's truth, our soul's integrity, our soul's loyalty to God—in other words, our Christianity—into all we do: the builder into the wall he builds, the artisan into the work he turns out, the manufacturer into his cloth, the magistrate into his administration of justice, the Member of throughout. It ought to be no unsafe experiment for men to take their idea of Christ from what they see in the Christian Church.

⁂

From one quarter the cry comes up, not flippantly but from well-nigh breaking hearts, that they have stumbled into doubt against their seeking: Is there in very truth a living God, who is Light and Love? or is there only eternal matter and changeless law? And is the God of my childhood, to whom my mother taught me to say, "Our Father who art in heaven," an illusion that melts away before advancing light and science? Is heaven empty, and earth fatherless?

⁂

On another side, from some blasted spot in one of our great cities, where human beings are huddled together in poverty and squalor, and have all but abandoned hope whether in God or man, a voice rises piercingly: Have you aught to say about human brotherhood? Not a stone's cast from us is wealth, luxury, refinement, a civilisation such as the world never saw before, churches glorious to look at, but into which shame forbids us to venture: and here, in miserable dens, we are herding like wild beasts, the life crushed out of us by hunger and want. We were born into this state; so are our children; and we see no redemption from it: have you any help for us? Has your Gospel anything in it to meet our case? Or must we look to socialism and communism? There must be a terrible wrong somewhere: can you do anything to remedy it?

⁂

It is of no use to put the questioner off with rhetoric, or authority, or pious abuse, and calling of bad names. And yet charges are made that we do these very things. The pulpit, we are told, is Coward's Castle. The preacher is sometimes a twaddler; sometimes a mere exhibitor of old theological bones which he rattles before the congregation; sometimes a man who mistakes vociferation for power, as if the rumble of a cart laden with rubbish were mistaken for thunder; and sometimes an ancient Pagan with a gospel of good advice, the only Christian thing about him being his white neck-tie; but, whichever of these descriptions may fit him, he "sells his wind" for praise or for money, and in seven cases out of ten he gives the "go-by" to the real needs of humanity.

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What the world's need demands of us is not more eloquent preaching, more passionate appeal, more subtle philosophising, more originality of thought, but the clear-voiced outspeaking of God's Word as it has

of our own heart and conscience. Only let men come face to face with the facts of redemption, and with the thoughts of God as they are incarnated in Jesus Christ, with their self-evidencing light and power, and we may trust God for all the rest. This would bring the weary and heavy-laden round us, like thirsty travellers round a newly-discovered well. It would restore the Church's ancient power of prayer, of rebuking iniquity, of touching consciences, of winning hearts, and would develop among us a nobler form of life in the beauty of holiness. And it would "tell" most powerfully on all the interests of humanity.

⁂

What manner of men our ministers must be. Not bishop-made "priests," standing separate from their brethren, and thereby denying the universal priesthood of believers; nor men who know how to subscribe with a good conscience what they do not believe; nor hucksters of the Word, who have entered sacred office for a piece of bread, or with an eye to a golden stall, or as a profession in which they may distinguish themselves. In God's name, not men like these—but men who have seen Christ, and in whom the very Christ Himself is seen. Such men are not to be hired for money, nor "ordered" from any of our colleges—they are the "gift" of Christ. You may purchase graceless talent as you may purchase a fleet horse or a fine organ; but you cannot purchase the Holy Ghost.

⁂

I foresee for our Churches and for our rising ministry a period of fierce conflict, the battle gathering more and more round the person of our Saviour. But I foresee in that very conflict a glorious opportunity for the brave and true. He who believes on the Son of God shall conquer. We are not on the losing side, or (at best) retiring in good order. We are going on to victory, for it is written: "As truly as I live, all the earth shall be filled with the glory of the Lord."

A MACEDONIAN CRY.—Miss Gardner, of the American Foreign Mission in India, gives a glimpse of the woe that settles down in all its desolation on the heart of a heathen:—"Coming back from the dear home land, with all its light and privilege, into this land of darkness and weariness, there comes over my soul the same old sense of the utter desolateness of its women that oppressed me all the time I was here before. The same old cries go up from weary hearts. Just a day or two ago, as one of our ladies passed by a house not far from her own, she heard the agonised cry, 'Oh where has he gone?—Oh! where has he gone?' It was the same old story. Somebody—some loved one, had been taken away, and the question '*where?*' to which no answer came, left the heart comfortless and weary."

HOWARD-STREET MISSION.—We have now brought our free breakfasts on Sabbath mornings to a close, with several of the men who came for the free meal deciding for Christ. One of the number said that he had not been in a church or place of worship for twenty-five years till he had an invitation to the breakfast. He said he should thank God as long as he lived for the good he had received and the kindness shown to him. He came to one of the Sabbath evening services, stayed till the close and asked to be prayed for, after which he rose and testified his faith in Christ as his Saviour; he has attended the services several times since. We praise God for an outpouring of his Holy Spirit. During the past three weeks upwards of twenty men and women, young and old, have professed conversion, their lives testifying to God's power to save. The work of conviction is still going on in the hearts of many of the worst of characters.

THE WITNESSING CHURCH.—5.

A MISSIONARY SERMON

BY THE LATE REV. JOHN HARRIS, D.D.

"Ye are my witnesses, saith the Lord, that I am God."—ISA. xliii. 12.

WE have now seen that the Christian Church is, in its very constitution and design, a missionary Church—that its history illustrates this truth—and that all the original motives for enforcing it still exist in ever-accumulating force. What, then, can be more appropriate for us, *fourthly*, than to survey our condition, and estimate our wants, in relation to that design, to profit by that history, and to yield obedience to those motives.

(1) Now it must be obvious that whatever else may be necessary, a vivid and all-pervading apprehension of the original design of the Church is of the first importance. "But do not our various aggressive efforts show that we have already recovered that apprehension?" To a very limited extent. Until recently, the Christian Church was well nigh as local and stationary as the Jewish. And, as might be expected, considering the state of its piety, its movements, since it began to awake, have been fitful and uncertain, rather than healthy and regular. Are not its members, still, too content, generally speaking, with supporting a ministry for themselves alone; and thus resembling the local character of the Jewish Church? Is not the clear apprehension of its missionary design confined still to a small minority? Or, if felt by the many, felt only as a passing impulse—the result of an annual appeal, rather than as a personal obligation, and a universal principle? Or, if felt as a claim, felt as a duty to be easily devolved, and discharged by proxy?

Brethren, according to the theory of the Christian Church, every one of its members is a witness for Christ. In making you, Christian, a partaker of his grace, He not only intended your own salvation; He intended the salvation of others by your instrumentality. He intended that you should go forth from his presence as a witness, conveying to the world the cheering intelligence that He is still pardoning and saving sinners — sitting on his throne of mercy, waiting to be gracious to them, as He has been to you. He says to you, in effect, "You have given yourselves to Me, and I give you to the world—give you as my witnesses: look on yourselves as dedicated to this office—dedicated from eternity." Brethren, your very *business*, as Christians, your *calling*, is to propagate your religion. Is the Gospel-cause a warfare? Every Christian present is to regard himself as drawn to serve. Is there a great cause at issue between God and the world? Every Christian present is subpœnaed as a witness for God. Look on yourself in *this* light, and you will not, on the ground of disqualification, dismiss the subject from your mind. You will not think that a mere annual subscription buys you off from that great duty for which God has made you a Christian. "I cannot *speak* for Christ," said a martyr, on his way to the flames, "but I can *die* for Him." And, in the same martyr spirit, you will say, "I cannot speak for Christ, would that I could, the world shall hear of Him; my *lips* cannot speak for Him, but my *life* shall; *my* tongue cannot witness, but others can; and, if property can aid, and prayers prevail, they shall." Brethren, this is simply the sentiment of the first Christians: they regarded themselves individually as born to be witnesses for Christ—*ordained* to the office of diffusing the Gospel. Wherever they went, the language of Christ was still sounding in their ears—"Ye are my witnesses—go into all the world." Is it true that He has said this to us? To the ear of piety He is saying it still—to the eye of piety He is here this day to repeat it—do you not behold Him? Do you not hear Him saying it to you—and to you? Never till Christians feel thus individually addressed, will the Church fulfil its lofty design as a missionary witness for Christ to the world.

(2) A second requisite for this end is wisdom—wisdom to mark the characteristic features of the age, and the movements of the world—to appreciate the peculiar position of the Church in relation to them, and to apprehend and obey the indications of God concerning them. Never was there an age when the wide field of human misery was so accurately measured, and so fully explored, as the present; and, consequently, there never was a time when the obligation of the Christian Church to bring out all its Divine resources and remedies, was so binding and so great. Never was there an age when science attempted so much, and promised so largely—challenging the Gospel, in effect, to run with it a race of philanthropy; and, consequently, never was there a time when it so much concerned the Church to vindicate her character as to the true angel of mercy to the world; and to show that not by might, nor by power, but by the Spirit of God, the wounds of the world must be healed. Never was there a time when the elements of universal society exhibited so much restlessness and change—when the ancient superstitions exhibited so many signs of dotage and approaching death—when the field of the world was so extensively broken up, and ready for cultivation; broken up, not by the ordinary ploughshare of human instrumentality, but by strange convulsions from beneath, and by bolts from an invisible hand above; and, consequently, never was there a time which so loudly called on the Christian sower te go forth and sow. And never was there a land blessed with such peculiar facilities as Britain, for acting as a witness for Christ to the world. Why is it that the Gospel is at this time in trust with a people whose ships cover the seas—who are the merchants of the world? Has He who drew the boundaries of Judea with his own finger, who selected the precise spot for the Temple, who did everything for the Jewish Church *with design*, abandoned the Christian Church to accident? And if not —if He has placed the Gospel here with

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Christians, ours is, indeed, a post of responsibility and of honour! On us have accumulated all the advantages of the past; and on us lies the great stress of the present. The world is waiting, breath-

wisdom, to act in harmony with the high appointments of Providence—to seize the crisis which has come for blessing the world!

(3) A third requisite is Christian union. It is in vain to talk of the beneficial rivalry of sects. This only shows that we are so much accustomed to our divisions that we are beginning to see beauty in that which forms our deformity and disgrace. It is in vain to say that good is done notwithstanding our want of union. Is not the good which is effected abroad, effected by merging the disputes of home—in fact, by uniting? And would not a knowledge of our differences there be fatal to our usefulness? But the doctrine of Christ on the subject is decisive—"that they all may be one, that the world may believe that Thou hast sent Me." In other words, the visible union of Christians is *essential* to the conversion of the world. It is in vain to say that but little disagreement exists *as yet* among the Christian witnesses abroad; the seeds of discord only ask for time, and they will not fail to bear their proper fruit. But why have not the witnesses abroad differed? If they are right, must we not be wrong? And how is it that even we, on occasions like the present, can quit our denominational camps, and proclaim the truce of God? Both owing to the same means—by paying greater deference to the will of Christ than to the claims of party—by looking out on a world perishing—by erecting the Cross for its salvation, and rallying around it; in a word, by reverting practically to the *design* of the Church. Oh! who is not ready to say, at such times, "Would that the whole Church could be converted into a Christian Missionary Society, and meet in that capacity alone." The union wanted is not the union of one day in a year, but the union of every day—not merely a oneness of purpose, but, as far as practicable, a union of means for the attainment of that purpose. Here is one society calling aloud for agents, and pledging itself to raise the funds for their support; while another proclaims that it has agents ready, if it did but possess the means of sending them forth. Now the spirit we need is that which, on the first hearing of a statement like this, should induce the parties to sympathise in each other's wants, and, by uniting their respective means to supply them. Brethren, the same obligation which binds the Church to act as a witness for God at all, binds it to do so in the best manner, and to the full amount of its resources. While division is making that which is already little, still less—not only would a spirit of union, by combining our resources, economise and increase them, but by evincing a greater concern for the will of Christ than for the success of party, it would invite it—it would humbly challenge his blessing, for it would be a substantial fulfilment of his prayer.

(*To be concluded.*)

CAIRO HOME FOR FREED WOMEN.—Mr. C. H. Allen, secretary of the British and Foreign Anti-Slavery Society, 55, New Broad-street, E.C., writes to us:—Your readers some time since forwarded to you some contributions for the Cairo Home for Freed Women Slaves. Sir Evelyn Baring has addressed a letter to me respecting the work of the Home. This work is so satisfactory that the Anti-Slavery Society has gladly responded to Sir E. Baring's request that it should endeavour to raise the necessary funds to carry on the work. The Society affords the necessary office room free of charge, and the necessary clerical labour will be cheerfully and gratuitously given by myself and

EVANGELICO-POPISH HYMNS.

It is the fashion for evangelical Christians to quote the poems and sing the hymns of the pervert to Rome, F. W. Faber. There are some of his hymns that seem pious, and a beauty of language is characteristic of them generally. But it should be remembered that they were written for the express purpose of leading the people of England into the Romish net. We are not prepared to say that all of them teach error, but we do say that there are very few of them which are not marked by an unwholesome sentimentality.

The following verses are sent to us in a letter from a friend. She had copied them from a selection of poems called "Heavenward," given her by an evangelical lady who would be horrified at spreading Popish or other error:—

> But God is never so far off
>   As even to be near;
> He is within; our spirit is
>   The home He holds most dear.
>
> To think of Him as by our side
>   Is almost as untrue
> As to remove his throne beyond
>   Those skies of starry blue.

This is artificial, sentimental, unscriptural. It is most true that the body of the believer is the temple of the Holy Ghost; but it is *not* untrue to think of God as by our side, for Enech walked *with* God. God promised Moses, "Certainly I will be *with* thee." And if it be replied that that was in the old dispensation, and that Jesus said of the Holy Spirit, "He dwelleth with you, and shall be in you," we reply again, that the Apostle to the Hebrews contrasts the law, which made nothing perfect, with the "better hope by the which we draw nigh unto God." He says, "Having liberty to enter into the holiest by the blood of Jesus...and having a Great Priest over the house of God, let us draw near." And James exhorts, "Draw nigh to God, and God will draw nigh to you." It is, therefore, a misrepresentation of the truth to say,—

> But God is never so far off
>   As even to be near.

And it is equally forsaking "the form of sound words," which the Apostle bade us "hold fast," to say,—

> To think of Him as by our side
>   Is almost as untrue
> As to remove his throne beyond
>   Those skies of starry blue.

Was John, our brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, untrue, when he was in spirit on the Lord's day, and saw One sitting upon the throne, and the Lamb in the midst of the throne, and the seven lamps of fire before the throne, which are the seven Spirits of God? Did the Revealer mock his beloved disciple with visions which were untrue? Does the Apostle deceive us with vain words when he says, "Set your affection on things above, where Christ is sitting on the right hand of God"? Or is "The Truth" "untrue" when He says, "To him that overcometh will I give to sit down with Me upon my throne, even as I also overcame, and am set down with my Father in his throne"? M.

THE BETHSHAN (Faith-healing Home), late of 161, Islington, which for the last four years has been under the superintendence of Miss Gibbs, has

"THE SPIRITS IN PRISON."

Dr. Campbell, the Ven. Archdeacon of Dromore, contributes to the current number of *The Churchman* (E. Stock, 1s) a remarkable and suggestive paper on "The Spirits in Prison" (1 Pet. iii. 18). He opposes the supposition that these were human souls either in the body or out of it; but thinks that they are the angels mentioned by the same Apostle in his 2nd Epistle as having sinned, and by Jude, as having left their first estate; and that their sin is described in Gen. vi. 1—4: "The sons of God saw the daughters of men that they were fair, and took them wives of all which they chose." The original word, here translated "preached," does not mean "evangelised," but simply "announced," or "proclaimed." It might be good or evil tidings; and the Archdeacon suggests that it was "something consonant to their peculiar sin, and His triumph over their effort to ruin the human race."

We think, with the Archdeacon, that "the sons of God" of Gen. vi. were angels. This harmonises 2 Pet. ii. 4, 5 and Jude 6–8 with the passage in Gen., and accounts for the two Apostles' reference to "other flesh," and to Sodom and Gomorrha. But we should like to see the writer's explanation of 1 Pet. iv. 6, which says that "good tidings were preached to the dead," and here evidently men not angels are referred to.

The Archdeacon insists that the preaching did not take place between the Lord's death and his resurrection, but after his resurrection. So far as we have light on this mysterious passage, we think otherwise. The context seems to require that the words, "being put to death as to the flesh, but quickened as to the spirit, in which also He went and preached [announced] to the spirits in prison," should be understood to mean that while as to his flesh He was dead, in his spirit He was quickened, and that in his spirit He went and made a proclamation to the spirits in prison.

For this whole passage is introduced to encourage the persecuted saints to bear their sufferings patiently, as the Lord Jesus had told them: "Fear not them which kill the body, and after that have no more that they can do." When they suffer in the flesh unto its death, the spirit is set free. And Christ Himself is the great instance and illustration of this: for when He suffered for sins, the Just for the unjust, that He might bring us to God, He was "put to death, indeed, as to flesh, but quickened as to spirit, in which also He went and preached to the spirits in prison." And the Apostle exhorts the scattered and persecuted saints, "Forasmuch then as Christ hath suffered as to the flesh, arm yourselves likewise with the same mind. For he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

Martyrs first die inwardly, or they would never endure the dungeon, the rack, the wheel, the stake. They first let that mind be in them which was also in Christ Jesus; who, being in the form of God, humbled Himself and became obedient to the death, even of the cross; they *arm* themselves with that mind, thus putting on the whole armour of God, and are enabled to stand against the wiles of the devil.

> "Oh, let us learn this lesson of the cross,

The main purpose of the Archdeacon's paper, however, is to show that the sin of the angels was not a mere lapse under the power of temptation, but the result of a deeply-laid plan of Satan. For this we must refer our readers to the article itself.

M.

THE "JAMES HANNINGTON."—Rev. R. P. Ashe writes:—Five years ago Bishop Hannington appealed to the British public for a boat to be used upon the Victoria Nyanza, and a small sailing boat was obtained; but, being built of wood, she already shows signs of decay. It is felt now more than ever, since the murder of Bishop Hannington and the detention of Mr. Mackay, that some more effectual means of communication with Uganda is necessary, and it is purposed to procure a boat built of steel. The construction and carriage up country would cost £2000, and the question of putting steam into her will depend entirely upon the amount subscribed. She would be appropriately named the *James Hannington*, as a memorial of the devoted man who laid down his life for the cause. Letters addressed to Major-

THE GOSPEL for the WORLD.

ROUSING THE SCOTTISH CHURCHES.

(BY A SPECIAL CORRESPONDENT.)

BY THE WAY.

In the exercise of faith we do not seem to have

[redacted]

entertained me with a description of one such journey of 1500 miles down a great river, swollen by rains, accomplished in fifteen days.

Perhaps nothing in all the reminiscences furnished by these far-travelled friends astonished me more than Mr. Taylor's statement that in one part of Southern China azaleas are so plentiful that they are commonly used for fuel. In the summer the land seems like one huge parterre of roses, and the gorgeous tints of autumn have a glory all their own. I have thought it worth while to incorporate in my narrative these subsidiary paragraphs, so that any young friends whose hearts are drawn out towards China as a life spher, emay not think they are to leave God's fair handiwork behind

INVERNESS.

With the exception of a day's flying visit to the Highland Capital by Mr. Radcliffe, some twenty-six years ago, none of the evangelists had ever before spoken in Inverness. Thanks, however, to the heartiness and energy of Rev. G. Robson, of the United Presbyterian Church, a good interest was awakened among the more earnest Christians of the town. Within an hour of their arrival, after a long day of tedious travel from Dundee, the evangelists were confronting a not very numerous company of Christians, on the Saturday evening. Next day was a very busy one. At an early and well-attended meeting of workers, Mr. Radcliffe spoke on the power of prayer, in its bearing upon missions. All three evangelists occupied church pulpits at the morning service. A united meeting was held in the Music Hall in the afternoon. Mr. Taylor and Mr. Radcliffe preached again in the evening, and a final gathering, at which all were again present, was held in the Music Hall, after the ordinary services were concluded. On Monday three meetings were held in the Music Hall; not large ones by any means for a town of 20,000 inhabitants, and with such a transcendent theme.

Inverness men of business seem, on the whole, to be much cumbered with the cares that cluster around the counter and the desk; and the prevalent depression of trade, if I am well informed, has there reached deeper depths than in most places. Mr. Radcliffe was very plain in expressing his conviction at one of the towns—I forget which—that it is Britain's neglect of the Lord's business that has caused Him to visit us with commercial stagnation and bankruptcy. In his first address at Inverness, Mr. Taylor hazarded the assertion that Britain exercises far less influence in the councils of Europe than she did twenty years ago, his implication being, of course, that such a result is only the Nemesis that ever follows a dereliction of paramount duty, and a neglect of privilege. There was not much said in the course of this Scotch tour about the infamy that clings to our national skirts by reason of our opium poisonings in China, our brandy poisonings in India and Africa, and our gin and whisky poisonings at home, but now and then these were alluded to with great effect. Unless these national sins are confessed and repented of and put away, how can we expect to see the tide of national prosperity flowing in again?

The line of teaching and exhortation employed here was largely the same as at other places, and I may not repeat what has been already recorded. Mr. Radcliffe made a strong point in one of his Music Hall addresses, by quoting the utterances of three illustrious Scotchmen, David Livingstone, Dr. Duff, and Dr. Somerville. In a previous report I referred to his extracts from a speech by the veteran Dr. Duff, warning his countrymen that spiritual barrenness at home would follow a selfish expenditure of the Church's resources, a result which Mr. Radcliffe thinks has come to pass. The intense longing of Livingstone's heart for the evangelisation of Africa, and his resolves of fresh consecration to that cause, near the tragic close of his devoted life, were cited and pressed home. So were the eloquent words of the Free Church Moderator, spoken at Edinburgh last May. As Dr. Somerville recently visited Inverness, this reference to his missionary plea must have carried all the greater sanction. Both Mr. Radcliffe and Mr. Taylor spoke of the unwearied devotion to the cause of the heathen shown by another Scotchman, William C. Burns, one of the pioneer missionaries to China. Mr. Taylor confessed that it was association with Mr. Burns, in his own early China days, that had given the bent to his own thoughts and efforts, which resulted in the formation of the Inland Mission.

ARE THEY WORTH SAVING?

This question Mr. Taylor asked, and proceeded to answer, on one occasion. The Lord's people in these Christian lands, he had said, need to go has only two. We have been reading "go ye" as "stay ye," and, while we have been staying at home, something else has been staying: the Lord has been staying the windows of heaven. How is it that with the Bible so cheap, infidelity is on the increase? The reason is simple: we have forgotten our lesson. This is not mere pleasantry, added Mr. Taylor, but an attempt to impress your memories with an important lesson.

Then came the question, "Are these people worth saving?" There are some who believe that the converts in India or China are *rice Christians:* that they accept the Gospel for what they can get out of it. Well, he would not deny that there are some of that kind, just as some people at home make a profession of religion in order to benefit their business. But from an acquaintanceship of thirty years with Chinese Christians he could say that a great many of them are of a very different stamp indeed. Then he recited the truly harrowing details of persecution that some whom he knew had undergone—how they had been stripped of friends, of property, of home; had been most cruelly beaten and tormented nigh unto death, and yet they had stood as firm as any of the martyrs in the arena at Rome. They took joyfully the spoiling of their goods and the torturing of their bodies rather than deny the name of Jesus, or promise not to proclaim his blessed saving Gospel. On one occasion when he thought he would try and give some of these persecuted ones some comfort, they were filled with such a strange joy that they could rather have comforted him. Some very striking instances Mr. Taylor also gave, of the power of God through his Gospel, in enabling Chinese to break through the chains of evil habit.

The presentation of the claims of the foreign field in such a thorough-going way has never before been undertaken, I presume, in these far northern parts. The people were evidently impressed with it, and, if the pastors will go on to water the seed that has been sown, there may yet be a harvest of missionary workers from among the dwellers in Clachnacuddin. I know of some young ladies, at least, of social standing, who were in deep and frequent consultation with Mr. Taylor on the point.

ABERDEEN.

Here the tour was ended by some of the most encouraging meetings of the series. Mr. Clarke left Inverness a day before his companions, in order to conduct the earlier meetings arranged by the Aberdeen friends. His recent mission in the Granite City, recorded in these columns at the time, was a remarkably successful one, and the young evangelist has found a warm place in many hearts in that district. The missionary meetings were held in the spacious Music Hall and the rooms of the adjoining Y.M.C.A. Mr. Sherriffs, the wise and devoted secretary of the Association is a man like-minded with his brother secretaries, Mr. Oatts, of Glasgow, Mr. Lamont, of Greenock, and Mr. Smith, of Dundee: each of these friends, besides other earnest workers, did their utmost to ensure the success of the missionary campaign. Mr. Sherriffs has two large Bible-classes for young men, and these have for some time been a training ground for consecration to missionary work. Perhaps more of Mr. Taylor's time was taken up at Aberdeen than at any other place in private consultations with those who meditate giving their lives to work among the heathen. The late mission by Mr. Clarke has, no doubt, supplied some of these, or brought them up to the point of decision.

Mr. Taylor was able at one of the meetings to arouse much interest by telling the story of George Duncan, who was working in Aberdeen as an artisan many years ago, but who went out to China as one of the earliest workers of the Inland Mission. He was a man of singular faith and resolution, and the narrative by Mr. Taylor of his early difficulties, and the way in which the Lord honoured his simple trust, was

WHAT THE CHURCHES MIGHT DO.

All through this tour, Mr. Taylor's main object, in recounting the goodness of God in the past, seemed to be to stir up the Churches to launch out into the deep, and seize the present favourable opportunity. He was able to say, for the encouragement of the Churches in Scotland, that the Wesleyan Methodists are awaking to the fact that a few ordained and highly trained men will never meet the overwhelming needs of the heathen. They have therefore resolved to form an auxiliary mission, to send out lay workers who can strengthen the hands of the regular missionaries and assist them in their work.

On the other hand, it was somewhat discouraging to hear Mr. Taylor tell about a letter he had received when in Inverness from a man in one of the cities previously visited. He wrote: "Why do you go about making such pitiable appeals for more missionaries when there are men who have been trying for years to get out to the foreign field and nobody will have them?" The writer went on to state that he had applied to a society to be accepted for Africa and the answer was, "No funds." With this for a text, Mr. Taylor sought to strengthen the faith of the Churches by telling something of God's goodness to the Inland Mission in the supply of funds. He told how some friends who knew of their desire to send out 100 workers this year had met, and had promised large amounts towards the expenses; already they had promises that would meet the cost of eighty or ninety passages. Has not God all resources at command? Even if the silver and gold were to be exhausted, could He not cause new gold mines to be discovered? Nay, could He not create them if it were necessary? But how many of the Lord's stewards are depriving themselves of a blessing by withholding their means from his service! The Inland Mission receives many precious letters from donors, telling of the personal blessing they have experienced by having fellowship in this work. There are ample means in the hands of the Churches for the evangelisation of the world. The four friends who lately gave £500 each for the Inland Mission would probably have pledged themselves for similar amounts for work in India, if they saw it could be well applied. Let the Churches tithe their money, and tithe their members, and tithe their ministers, for the foreign field, and they will see what an immense return God will make in giving them prosperity at home.

Mr. Taylor's words seem to have excited notice, as a letter, in one of the local papers on the morning of the last day of the meetings, stated that his views were quite subversive of the usual ideas held respecting the preparation needed for foreign mission work. The afternoon meeting, in the Y.M.C.A. Institute, was therefore devoted by Mr. Taylor to a further exposition of his experiences on this point. He said he would not like to see any branch of missionary work carried on by inferior agents. But it was a question of adaptation. In some cases there might be years of preparation needed, especially in the case of medical missions. At the same time he emphasised what he urged at Greenock, that much of the work can be done perfectly well by persons of limited education and culture. Some very valuable things he said too about waiting patiently on God for the removal of obstacles that seem to bar the way; and about the faithful discharge of present duty during the waiting time. Incidents from his own experience were told that deeply interested the hearers, showing how God cares for those who put their trust in Him. To my mind this calm and well-weighed afternoon talk of Mr. Taylor's, every word of it born of rich experience, must have been one of the most fruitful of the whole campaign. In twenty minutes after its conclusion, he was in the train *en route* for Cheltenham, to address a conference there next day.

The evening meetings in the Music Hall were attended by immense crowds, and were times of real spiritual impressiveness and blessing. On the second evening a very solemn after-meeting was conducted by Mr. Clarke; from the way the people waited to the last and

the presentation of it. At the closing service of all, about 3000 persons were present. Mr. Radcliffe spoke with much power, putting not a few of the older friends in mind of the stirring and fruitful days of 1859 and 1860. His rousing fervour was most marked, and his tender touching appeals told irresistibly on the vast audience. Mr. Clarke had a grand opportunity for preaching Christ, and urging to decision. And he was equal to the occasion—the presence and power of the Spirit were manifest. Many stood up in response to his manly and fervid appeals. I can state on the authority of one of the leading workers that the visit of these three honoured servants of God has greatly refreshed hundreds in Aberdeen, and led many to seek a more truly consecrated Christian life, whether to be spent in home or foreign service. The motto of these reports, as of the meetings themselves, has been "The Gospel for the World." I cherish the belief that in after days it may be found that the truths so plentifully sown, and harrowed in, so to speak, by the entreaties of the three evangelists, have solidly helped to win

THE WORLD FOR CHRIST.

OUR BOYS' REST, NEW ZEALAND.

From Auckland, New Zealand, we have the first report of this institution, founded in 1855. The story of its origin, of the difficulties created by the disorderly conduct of some lads, who were for a time admitted to the Strangers' Rest, out of which grew a sympathy for these untrained and neglected ones, and a spirit of waiting upon the Lord for them, which resulted at length in the opening of this Home, is one that will excite widespread interest and deep thankfulness of heart.

It is a story which, in some of its features, is familiar enough to many Christian workers. But the wild and reckless behaviour of these lads, and the evil habits born of a long course of unrestrained license, were subdued by the patient love and winning wisdom with which they were met by those whose hearts had been moved with compassion towards them. The flowers that were given them spoke of purity, and the hymns they once ridiculed made a deep impression upon their hearts, so that the good work has been fairly begun. A missionary, Mr. John Moss, has been appointed to superintend the work and the amusements of the boys in the Home, which is in Little Queen-street, Auckland, New Zealand.

EMIGRATION TO CANADA.—About fifty children from Dr. Stephenson's Homes at Bolton and London sailed from Liverpool last week, for the Home at Hamilton, Ontario, previous to their being drafted to their various situations. There is said to be a great demand for these boys.

THE DORE GALLERY.—In celebration of the Queen's Jubilee, Messrs. Fairless and Beeforth propose to open the Doré Gallery, 35, New Bond-street, W., on the evenings in June next, between the hours of five and eight, for the free admission of teachers of Sunday-schools, and members of Young Men's Christian Associations. It is requested that clergymen, ministers, superintendents, or secretaries representing those desirous of making use of this occasion, will make application to Messrs. Fairless and Beeforth by letter, before May 21 (enclosing stamped envelope for reply), stating the number of admissions required, that they may be enabled to make the most convenient arrangements, and issue the necessary form of free admission.

THE RIVIERA.—Mr. Thomas Hanbury, who has been distributing the money sent by Mrs. Butler for the sufferers in the Riviera earthquake, says that a portion of the money subscribed by poor and working people has been bestowed upon the survivors at Bajardo, which Mr. Charles Butler visited a few hours after the earthquake, and who have suffered greatly. Mr. Hanbury is having an inscription put up in a prominent place in the town as follows:—"An offering of sympathy to the people of Bajardo from English labouring classes." The Mayor of San Remo and the Relief Committee are delighted with this idea, and say it will have an excellent effect. Huts are being put up

MR. WOOD, OF BRIGHTON.

We called our readers' attention to the fanaticism and worse of Mr. Wood, late of Australia, and his deluded followers at Brighton, who have adopted the title, "The Army of the Lord." We also noted the charge brought against Messrs. Barker and Hughes before the magistrates, who refused to decide it, and committed the accused to the Quarter Sessions, admitting them to bail. They were charged with wilfully and maliciously disturbing a certain meeting of persons assembled for religious worship at the Assembly Hall, Edward-street, on January 4 last. The case was tried on Monday, 18th inst., before the Recorder, Mr. P. C. Gates, and occupied a very long day. The prosecution declined to call Mr. Wood as a witness, evidently because his cross-examination would have damaged an already bad case. The whole question was whether this could be regarded as a religious meeting. If it were, the disturbance, which was not disputed, would render the accused liable to punishment. The report of the trial occupies six columns of *The Sussex Daily News.* The following was the result:—

> The Recorder briefly summed up, remarking that the question for the jury to consider was whether or not this congregation assembled was entitled to the protection of the Act of Parliament as a congregation assembled for the purpose of religious worship. He directed the attention of the jury to the admissions made in cross-examination, and pointing to the strong observations made with reference to the men not having earned an honest sixpence by any legitimate occupation for some time past, and to their living in the common house supported out of the proceeds of the collections at the hall, commented on the fact that the man whom the statements chiefly concerned had not been called. In conclusion, he again pointed out that if the jury really felt the body were properly assembled for religious worship, they were entitled to the protection of the Act of Parliament, but if they felt that they were not so assembled, then they were not entitled to that protection.
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> The jury immediately returned a verdict of Not Guilty; and the announcement was received with loud applause.
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> The prisoners, on leaving the dock, were heartily congratulated by their friends, and were received outside the Court by a large and enthusiastic crowd which had assembled.

No other verdict could have been returned, and we know not whether to wonder more at the temerity of the "Army" in carrying such a case into Court, or the weakness of the magistrates in not dismissing it summarily, instead of wasting time and money by committing two respectable men on such a charge.

As it is it will cost them £100. We shall be pleased to receive and remit contributions. All Christians are deeply interested in the disclosures made, and are benefited by the discrediting of a disgraceful travesty of religion.

CARRUBBER'S CLOSE MISSION, EDINBURGH.—At the sixth annual meeting of the Gospel Temperance Branch, held last week, it was stated that the year's work had been very encouraging. The secret of success was traced to the prominence given, in addition to abstinence teaching, to Gospel effort and the high tone of the singing. The work is exercising a very large educative influence in the community.

THE STAINER HOMES.—The Homes for Deaf and Dumb Children, founded by Rev. Wm. Stainer in 1875, have lately been considerably enlarged and are now in a very satisfactory condition for carrying on their important work. There are six Homes in different parts of London. At Pentonville-road there are separate houses for infants, and boys and girls above twelve years of age. The former is fitted with kindergarten and other appliances for the amusement and instruction of the little ones. For the boys and girls there is regular and competent instruction in various useful occupations, large work-rooms being set apart for this purpose. There is also a Home for boys under twelve in Bethnal-green, and another at Camberwell and Paddington for girls and little boys. The importance of a special training for children so afflicted will not be denied, but this is impossible, except through the agency of such Homes as these, for the children of the poor. Communications

HOME OF INDUSTRY.

WORKERS' MEETING.

A very tender feeling pervaded the upper room on the evening of the 20th. All were charmed with the blithesome band of girls. Mrs. Merry's cheery talk of praise concerning the faithfulness of our God awoke deep echoes in many a heart. Three sister voices called forth prayer for Africa, and three asked for prayer, who are in training at the Home of Industry for work in India. A Jew led in praise for several of his brethren who had come into the marvellous light.

The address was given by Mr. Robert Brown, and proved a most profitable exposition. Thanks were offered for the good voyage granted to the Jubilee party. The farewell of about one hundred girls will be May 18. The furnishing of the new Home is about to be commenced.—Yours in the Master's service,

Annie Macpherson.

MR. BROWN ON CHRISTIAN PERFECTION.

There are four aspects of sanctification in the Word of God:—(1) The procuring cause, the precious Blood of Christ; (2) The instrumental cause, Faith; (3) The efficient cause, the Holy Spirit; (4) The medium, the Divine Word. Sanctification, in its primary meaning, is setting apart for holy purposes. First, we have the precious Blood (see Heb. xiii. 12, Heb. x. 14, Heb. x. 10, 1 Cor. i. 30, 31), "Christ Jesus... made unto us...sanctification. We can only get it in Christ. What is the channel? Faith: "sanctified by faith" (Acts xxvi. 17, 18); "purifying their hearts by faith" (Acts xv. 9).

The efficient cause is the Divine Spirit. It is He who begins, continues, and ends; "sanctified ...by the Spirit of God" (1 Cor. vi. 11). The Spirit gives power and fortifies against sin. The medium through which this comes is the Divine Word. What are all the delusions of the present day caused by, but through the departure from the Divine Word? "...clean, through the Word" (John xv. 1—3); "...washing of water by the Word" (Eph. v. 26). What, then, is practical sanctification? The extension of the dominion of the new creation of God in us by the power of the indwelling Spirit, through faith in the Divine Word.

Let us see what perfection is *not*. It is not the destruction of the old man in us. It is not the eradication of sin. Those who say so, deny original sin in us. "...In me dwelleth no good thing," &c. (Rom. vii. 18). "That which is born of the flesh is flesh" (John iii. 6), and nothing else. You cannot make anything more of it. It is not to be amended or improved; it is to be put under our feet. "The thought of foolishness is sin" (Prov. xxiv. 9). Have you had a foolish thought? Then you have sinned. Hear what the beloved Apostle who lay on the bosom of the Saviour says (1 John i. 8). There are two words used for sin: one means "missing the mark," the other, "lawlessness." The least conceivable departure from the will of God is sin. This is your mark; have you hit it? That Holy One never pleased Himself (Rom. xv. 3). Do you ever do anything to please yourself? Then you have missed the mark. "I do always those things that please Him" (John viii. 29). Have you done so? If not, you have missed the mark.

How is this perfection to be attained? "After ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter v. 10, 11). The more you suffer, the nearer you get to the Lord. The louder Satan roars, the nearer it will bring you to the Master. You have the grace of God at the back of you to help you. "Perfect." The word here is to make fully ready, equipped for the Christian course. It is not the end, but the beginning. This word "perfect" is applied to faith—"perfect that which is lacking in your faith." It is applied be complete and ready for the work God has for you to do.

"Stablish, strengthen, settle you." When is a man stablished? When the soul knows that it has a perfect standing in Christ. We hear what we have in title, now we seek to get it in possession. "Strengthen." What does this mean?" To get out of Christ what we want at the time. Some want a stock of grace in themselves, but we are commanded to be "strong in the Lord." We cannot be strengthened until we are stablished. When Solomon had finished the Temple he set up two pillars, Jachin and Boaz —"establishment" and "strength." Jachin was first. Some young Christians want to set up Boaz first; they want a stock of strength in them selves and then down comes their pillar.

The disciples are in a storm on the Lake of Galilee. Jesus comes to them walking on the water—they are afraid—Jesus says, "Be not afraid." Peter says, "Lord, if it be Thou, bid me come unto Thee on the water." Here is a soul that casts itself on the word of God. Peter performed impossibilities without knowing it. Now Satan comes—there is a roar of the wind—Peter takes his eyes off Jesus, down he goes, but he cries, Lord save me," &c. Little faith can walk on the water, but great faith will continue walking on it.

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CONVENTION IN NORWICH.

This Convention was held on Wednesday and Thursday, last week. The morning meeting on the first day was under the presidency of Canon Patteson, who was well supported on the platform. Rev. Thomas Richardson, of St. Benet's, Stepney, in opening out the subject of the morning, "The death of Christ is the life of his people," said that from Genesis to Revelation the whole Bible is full of two subjects, "death" and "life." Life can only be had through death, and death is therefore the prelude to life. The most successful preachers have always been those, who like the olden prophets, dwelt much on the character and reality of sin, from which there is no deliverance but by the death of Christ.

Rev. H. E. Brooke expressed great satisfaction that the subjects selected for consideration were fundamental truths. Every wise architect, if he desired to add to the superstructure, would first of all see to the necessary strengthening of the foundation. He amplified the proposition before them by reading it, "The death of Christ is the death of his people, and the life of Christ is the life of his people." Lord Radstock briefly dwelt on that aspect of death in which our Lord is set forth as the seed-corn dying and bringing forth much fruit.

Space will not permit us to do more than briefly notice the succeeding meetings. At that on Wednesday evening (Mr. Geo. M. Chamberlin, chairman) the "thesis" was "Complete salvation is secured by a believing appropriation of the Lord Jesus Christ," which was spoken to by Revs. E. A. Stuart, C. Graham, and F. H. White. On Thursday morning, Rev. W. A. McAllan, chairman, the speakers were the Revs. F. H. White and E. A. Stuart, and the subject "The gracious work of the Holy Spirit commences with conviction of sin." The concluding meeting of the series was on Thursday evening. Revs. H. E. Brooke and Chas. Graham spoke on "Believers grow in the grace and knowledge of our Lord and Saviour Jesus Christ by the indwelling of the Holy Spirit." There were afternoon Bible-readings in the Lecture Hall of the Young Men's Christian Association—that on Wednesday conducted by Rev. E. A. Stuart, and that on Thursday by Rev. Thomas Richardson.

The whole of the meetings were well attended, and the presence and power of the Great Master of Assemblies were manifestly felt.

PRAYER FOR THE BLIND.—The thirty-first anniversary of the day of special prayer and

LONDON AGED CHRISTIAN SOCIETY.

One hundred and sixty-seven aged poor, between sixty-five and ninety years of age are now on the pension list of this Society, which was established upwards of sixty years ago for the purpose of granting pensions of ten shillings per month to the decidedly Christian poor residing in London and the suburbs. During that period over eleven hundred have been recipients of its bounty.

The present number of pensioners being much larger than at any previous time, and many applicants anxiously waiting to be admitted, a large increase in the public support is greatly needed to maintain and extend the usefulness of this truly Christian charity. Information will be gladly supplied by the secretary, Mr Robert Johnstone, 32, Sackville-street, Piccadilly, W.

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TEMPERANCE NOTES.

HOME.

A license has been refused for the sale of drink on the *Great Eastern* steamship, now exhibited at Liverpool.

At the temperance mission conducted at Barnstaple by Mr. G. F. Cook, over two hundred pledges were taken.

At their recent annual visit to the Mansion House the Bluecoat Boys, by an increasingly large majority chose for their beverages temperance drinks.

It is proposed to enact that, with certain exceptions, the payment of farm labourers and farm servants in beer, cider, or other intoxicants, shall be punishable by fine.

Joyful News invites all who desire that strong drink shall not be sold on the Sabbath-day to make Friday, May 13, a day for special prayer respecting the closing of public-houses on the Sunday.

Between 1884—86 Messrs. Allsopp's sale of beer was reduced by 174,000 barrels, and that of Messrs. Bass by 60.500 barrels, while there was a total decrease of 663,039 barrels, with a fall in duty paid of £207,199. The number of licensed brewers in this country has decreased from 21,223 in 1881 to 14,166 last year.

FOREIGN.

Over one hundred colleges in the United States have started Prohibition clubs.

The Spirit Monopoly Bill, passed by the Swiss Councils last year, is to be submitted to the vote of the people.

On his return from a recent lecturing tour in Kansas and Iowa, Dr. Talmage said he had seen only one intoxicated man in those States.

The American Women's Christian Temperance Union has just published 500,000 temperance tracts in the German and Scandinavian languages.

Mr. John Sugden, describing a recent visit to a Presbyterian Sunday-school in Egypt, says he found "all the teachers and staff were thorough abstainers, one of them stating they considered it a part of their religion."

Oscar Lenz, the great African traveller, recently told *The Times* correspondent at Vienna that by avoiding intoxicants and careful observance of sanitary rules, he had "passed unscathed through regions infected with marsh fevers, ague, and small-pox."

In Michigan the Prohibition amendment to the constitution was probably lost by three or four thousand votes, though this will not be fully conceded until the official count. The rural districts voted largely in favour, but the cities turned the scale by still larger majorities against it.

At a recent meeting of temperance Christians in Washington City, U.S.A., it was decided to plead with the American and European Governments, to interfere in behalf of Africa's salvation, from the utter ruin of its tawny millions by the 10.800 000 gallons (!) of alcoholic poison annually sent into the Dark Continent from the illuminated countries of Christendom.

The temperance question in New South Wales looks well for support, as several members of the new Parliament have been returned on the Local Option ticket; but it will not come forward very early, it being thought advisable to wait till the Royal Commission, which was appointed to inquire into the drink question, has presented its report, which will be soon, although some time will be required for its consideration.

Twelve extraordinary services, conducted by leaders from different denominations of Protestant Christians, were, at the invitation of the Women's Christian Temperance Union, held in the M. E. Church, Washington, U.S.A., on March 29. Each service lasted half an hour, and consisted of prayer for the Divine influence upon the Liquor Prohibition Vote in all of the cities and towns in the State of Michigan, on Monday, April 4. Every citizen of Michigan was at liberty to cast his ballot on that occasion on the issue, "Shall the manufacture of intoxicating beverages be prohibited throughout the State?"

BAPTISTS IN GERMANY.—*The Wahrheitszeitung* gives a report of the position of the Baptist churches in a great many towns in Germany. In most places quiet progress is being made. From Cologne, Frankfort,

MR. SPURGEON'S COLLEGE.

For the twenty-third time the ministers who have been educated in Mr. Spurgeon's College met last week in conference. On Monday evening an inaugural service was held at Stoke Newington Baptist Church. Pastor C. H. SPURGEON addressed the audience upon "The glories of Christ, and the privilege of being engaged in his service." The general state of the College was also dwelt upon. The total sum expended during the year was close on £7000; there are at the present time 549 brethren who occupy the position of pastors, missionaries, or evangelists. The report just issued contains a valuable article by the President showing, "What we aim at in the Pastor's College," and is worthy of a careful perusal by all members of the denomination. The labours also of the College evangelists have been largely appreciated and blessed by God. In some form or other men from the College are now found labouring in almost every part of the world.

The Conference re-assembled on Tuesday morning, when the President delivered his much-looked-for address. Preceded by an hour's prayer, marked by intense fervour and directness, the words uttered on the present occasion were characterised by all their accustomed force and fire, and seemed to penetrate every heart. Taking as a theme the great responsibility of the Christian ministry, especially as represented by Paul in the capacity of a steward (1 Cor. iv. 1, 2), the "requirement" of faithfulness was incisively dwelt upon. By men-pleasing, by indolence, by speculating with the Master's goods, by conniving at evil, by speaking slightingly of his Lord, or neglecting any of his family—in these and many other aspects was the unfaithful and unworthy steward viridly depicted. On the other hand, said Mr. Spurgeon, nothing would be a greater stimulus to faithfulness than a constant sense of the imminence of the Saviour's approach. Let God's workers never forget the tremendous doom awaiting the unfaithful servant as revealed at the end (Luke xii.).

In the evening, instead of the usual soiree at the Stockwell Orphanage, it was deemed most profitable to hold a devotional meeting, having as its object "the advancement of the spiritual life." Pointing to the pulpit at his back the beloved President told the well-known story of his conversion to God while listening to a Gospel sermon from a Primitive Methodist preacher. He had found it one of the greatest helps toward advancement in grace to look back to that memorable day, and would have all ministers keep well in view the time of their espousals to Christ. A most stirring address was given by Pastor A. G. BROWN from the words of our Saviour, "I am the resurrection and the life," dwelling mainly on the doctrine as being a present experience in the consciousnes of each believer, and as furnishing a stimulus to carry the Gospel to the vilest. Let no one suppose there was a besetting sin that could not be conquered. He once went into a wretched hovel in the East-end, and spoke of Jesus' power to save. Some time afterwards he was informed by the parent that himself and whole family were brought to the Saviour through that passing word. "God is able."

Pastor MACKAY, of Peckham, warned his brethren against professionalism in the ministry, urging as an antidote a deep sense of the greatness of the work, the keeping of the heart full of the Word of God, and the maintenance of fellowship with Christ. Pastor W. WILLIAMS, of Lambeth, said our essential usefulness would be largely promoted by our likeness to Christ, to attain which, every means must be used. His definition of consecration would be that of the Holy Ghost taking possession of every faculty and educating our entire manhood.

Wednesday morning was another fruitful season. The first hour was spent in prayer; then the "old man eloquent," Mr. George Rogers, now in his eighty-eighth year, addressed the members of the Conference on the power of the Gospel. He had lived upon it and now felt he could die upon it. It was idle to deny that a wide departure from the faith had taken place of late years, and that ministers had become less evangelical and more intellectual. He urged preaching sermons rather than reading them, for the Holy Spirit was our helper, and loved to be trusted as such by the preacher.

Agreeing with all that Mr. Rogers had said, a confirmatory word was given by Mr. A. H. BAYNES, Secretary of the Baptist Missionary Society, who gave one or two instances of the power of the Gospel as seen in India. "I have walked on iron spikes and travelled far away to bathe in sacred waters in hope of finding peace for my troubled conscience," said a poor old native Indian, "but never obtained rest until I heard one of your missionaries speak of Jesus; then I found rest for my soul, and praise Him continually." Following this was an excellent paper by Pastor ROBERTS, of Ashford, on "Wholeheartedness in our Ministry." When a lad he attended a Bible-class, conducted by a lady, but her efforts were fruitless. Attending some meetings, however, at Lord Radstock's she gained such a blessing as led her to whole-hearted consecration to God. The result was soon manifest, and seven members of the class were brought to Christ. Pastor FRANK WHITE gave an admirable address on "The Anointing of the Holy Spirit," and showed what is implied in "fitness for the Master's use."

The subscribers' meeting was held in the evening, presided over by Mr. W. G. SPICER. Mr. SPURGEON described the origin and design of the College, and said that 150 new churches had been formed during its existence. When at Mentone a gentleman called on him in great distress and anguish, about his soul. The following year he called again, saying he had found perfect peace through hearing the old Gospel preached by one of the students. Pastor MAPLESTON gave a brief account of his work among the Telegoos, hundreds of whom had turned to God. Most blessed did he find the work to be.

Pastors WAINWRIGHT, of Manchester, and MCKINNEY, of the United States, both spoke of what God had done through them in the preaching of Christ crucified. Rev. H. LOVELL, of Bromley, told of a Tabernacle colporteur labouring near by who gathered a congregation by speaking in a cottage, and has built a chapel. Rev. W. STOTT, of St. John's-wood, said that the mission services conducted by Messrs. Fullerton and Smith at his chapel had resulted in hundreds of conversions. The supper that followed was a grand success, no less a sum than £2500 being contributed for the purposes of the College.

Thursday morning's sitting was one of deepest interest and blessing. After a few earnest prayers, Pastor JAMES SPURGEON delivered a most helpful address from Isa. lxiii. 9. Pastor EWING read a paper on "Enthusiasm in our Ministry," to be promoted and sustained by a vivid realisation of the character of the Master, the nature of the work, the shortness of our life, and the stirring times in which we live. Pastor HAYES sought to increase the zeal for missions. Labouring in the Congo he appealed for help in saving the perishing millions, and asked, "Why should they perish, when we have it in our power to enlighten them?" "Life Discipline for the Ministry" was the subject of a valuable paper by Pastor HACKNEY, of Oxford, the keynote being that the true minister was disciplined by pain. Mr. Spurgeon observed, at the close, that the greatest calamity which could happen to him would be that of being healed in answer to the kind prayers of the faith healers. He had no doubt that many were healed by faith, and many more might be if they chose; but he held that it often took greater faith to endure pain than to remove it.

The College public meeting took place in the evening, when a large concourse of people assembled in the Tabernacle, and the proceedings were of a most enthusiastic character. The speakers were the Vice-President, Pastors A. G. Brown, E. G. Gange, J. Wilson, R. Mapleston, W. McKinney, and Mr. Harmer, evangelist.

Friday morning witnessed as usual the season of thanksgiving and prayer, a sermon by the beloved President, the commemoration of the Lord's Supper, and the farewell. Of the sermon it need only be said that it was a most fitting termination of a Conference which, as to the conscious presence of the Lord, the manifest love of the brethren, and evident smile and approval of the Master, has never been surpassed, and, we think, never equalled.

It should perhaps be added that Rev. C. Williams, president of the Baptist Union, was also present on Friday morning, and delivered a brief address. I. B.

VIVISECTION and THE JUBILEE.

ASSUREDLY, if a "consolation prize" were offered for the worst and lowest on the list of suggestions for celebrating the Queen's Jubillee year, that distinction, says *The Illustrated London News*, would be awarded by impartial judges to certain persons who want to found a vivisection laboratory in honour of the occasion. The late Sir Erasmus Wilson bequeathed all his property to revert on the death of his wife to the Royal College of Surgeons. That legacy is now received by the College, and is found to amount to £200,000. The vivisectionists pine to get hold of this sum, to found an "Institution for Physiological Research." Dr. George Hoggan used often to hear a vivisection master say, "Take another dog, or begin on the other side!" Dogs are cheap, and rabbits are not costly, but the ovens for baking them, and the refrigerators for freezing them to rigidity, and the engines to keep up their respiration when it is about to fail under torture, and the curare that paralyses movement while leaving sensation, and the elaborated frameworks, and troughs, and muzzles, and cages, and all the other apparatus of agony, do run into money. Besides, "Research" asks its daily bread, and cruelty must be fed. So the practitioners of this noble art have made their appeal for the Erasmus Wilson bequest to be devoted to their benefit, in honour of the present moment, "when an endeavour is being made to strengthen the empire by the consolidation of the colonies."

Her Majesty, who is a great dog lover, will, undoubtedly, hear with disgust of any attempt, however distant, to associate her reign specially with "the endowment of Physiological Research." Public opionion, the vivisectionists admit, is against them. "There is little prospect," they say, "of the Government establishing such an institution, or of its being founded by public subscription." Every tender-hearted woman will hope that "there is little prospect of such an institution" being established in our midst by any means. Happily, we have never yet had a woman vivisector.

HOPE LODGE, BALLARAT.—This Home, for the help of men who have fallen through strong drink, has gradually grown, until now there is accommodation for twenty-one inmates. Altogether fifty-eight men have been received, no person of intemperate habits who has applied for admission having been refused. The work was initiated, and is still carried on, by Rev. W. L. Morton, as a work of faith in God. The results have been very encouraging.

REFUGE FOR FALLEN AND FRIENDLESS FEMALES.—Much good work, both of rescue and of reclamation, has been done in the Greenwich Home during the past year. Altogether eighty-five women were admitted, of whom forty-four were fallen, and the results of the training there given were very satisfactory. The Institution is essentially a temporary Home, its design being to afford shelter at all times to those needing its aid, and to make the best provision possible for restoring or raising them to a virtuous life, and a respectable position. The Institution, which has now been in existence upwards of thirty years, has during that time been the means of untold temporal and spiritual blessing to nearly four thousand poor women and girls. The Home is at 14, Prior-street, Greenwich, and the hon. sec. is Mr. W. O'Neill.

Spring Anniversaries.

Young Women in London.

Once a year the great hall in the Strand furnishes a vast array of young women—a goodly sight to see. The Y.W.C.A. is growing so rapidly that Exeter Hall ought soon to be inadequate for its annual meeting; last week it sufficed, though there did not seem to be many vacant seats. Whatever lack of accomplishments these young persons may have, they certainly can sing; it was quite inspiring to hear the burst of sacred melody that went up from three thousand fresh and tuneful throats.

An increase of 1100 members during the year was not a bad keynote for Mr. Secretary Paton to strike. There are now, he said, 129 branches in London and suburbs, with a total membership of 13,500—surely a good nucleus for the evangelisation of the young women of the Metropolis. On the point of finance, Mr. Paton's statement was not so gratifying. He had to report a deficit for the year of over £1260; of this, however, the half had been met before the meeting. Many interesting details were given as to advances made during the past twelve months, and progress at the different branches. Special note was taken of the acquisition of Morley Hall in Regent-street, and of the development of the Travellers' Aid, Park Visitation, Factory Helpers', and other departments. A warm tribute was paid to the memory of the late Mr. Samuel Morley, whose benefactions so largely benefited the work of the Association. The provincial branches had sent a good report, as also had the foreign limbs of the flourishing tree; so that altogether it was a roseate view which Mr. Paton presented to his interested hearers—barring, of course, the little deficit

The Chairman, Mr. T. A. Denny, was somewhat less effervescent than his wont. He seemed to have deeply engraven on his heart the condition of so many young women in our great city, and the temptations that encompass them on every side. Most important was the counsel he gave the crowd of these young friends before him, on questions of dress, deportment, marriage, &c., equally so was his exhortation not to leave all the Christian work of the Association to be done by the committee.

In the early part of the evening proceedings a number of prizes were distributed by the Countess of Seafield to those who had excelled in a Scripture competition, these prizes being the gifts of her ladyship and the Countess of Rosslyn. The hearty thanks of the assembly, moved by Sir Fowell Buxton, and seconded by Sir Robert Phayre, were accorded to these honourable ladies for the kind encouragement thus given to the study of the sacred Word.

Rev. Dr. Kitto, of St. Martin's-in-the-Fields, in addressing his fair audience, scouted the prevalent superstition that it is a religious duty to eschew the beautiful, and to wear a gloomy, melancholy face. God means us to express by an outward brightness the life of joy and peace within. The homely virtues of self-respect, humility, and strict integrity were earnestly pressed home by the reverend speaker, and his friendly words evoked a warm response. Professor Elmslie holds his ground as one of the most cultured, most original, and most interesting platform speakers of the time. For the benefit and encouragement of his working sisters he drew a graphic and pleasant picture of Dorcas, as one worthy to be imitated by Christian women of to-day. We give a condensed note of his words on a succeeding page.

Mr. Samuel Smith, M.P., said he deemed it a very sad thing for our country that these Associations should be so greatly needed. Their necessity arises out of the artificial life we live. Our young women are too much huddled together, away from the sweets of pure, domestic life. We have reversed the natural order of things, leaving the healthgiving air, and surroundings of the country, and thronging into the towns that are growing larger, more unmanageable, and more wicked. Mr. Smith is extremely anxious that the overplus of young life in this overcrowded island should be transferred to the silent spaces of Canada and the colonies. Could not the Y.W.C. Association add to its operations an emigration branch, sending out to those roomy lands Christian young women to form happy Christian homes? He said he had helped to emigrate a good many himself, and it was a curious thing that they always got married within twelve months; even widows forty years old. He fervently hoped some bridge would be built by which many could pass out of our factories and work-rooms, and be put into happier circumstances. He oeffred some very sound advice on the advantages of being trained in the domestic arts, if they ever hoped to preside over homes of their own. His idea of redressing the balance of the sexes, as between this and other lands, is a good one; the thing is to carry it into effect.

ANNUAL CONFERENCE.

All the Y.W.C.A. secretaries and workers were invited to their new head offices (Morley Halls, 316, Regent-street) for a thanksgiving meeting and Conference, on the 19th and 20th inst. The response was very cordial; even at the devotional hour, presided over by Miss Nugent and Miss Bell, which opened the Conference, an overflow meeting had to be provided for.

Mrs. Abel Smith presided at the noon meeting, when deeply interesting accounts were given of the progress of the work of the Association in England, London, Scotland, Ireland, and in the colonies, by Miss Macleod, Miss Denny, Mrs. Campbell White, Mrs. Tottenham, and Miss Benyon. Mrs. Graves then read a paper by Mrs. Lefroy, on "Lessons from Twenty-three Years' Experience of Work." These records of what God hath wrought during the past year call for earnest praise, and are strong encouragements to fresh efforts amongst our young women. An interesting paper on Thrift, by Mrs. Jebb, was afterwards read by Miss Morley.

At three o'clock the chair was taken by the Dowager Countess of Aberdeen, when the special difficulties of work amongst our "Rural Population" were ably dealt with by Mrs. Gordon, Miss Garratt, Hon. E. Kinnaird, and Miss M. Davidson; and its immense importance was dwelt on, as our large cities are fed from the country districts. The valuable work accomplished by the "Travellers' Aid" department was sketched by Miss Beauchamp, and the cause of "Strangers and Foreigners" was pleaded by Mrs. Dawson.

From the busy details of outward service the workers were summoned to a "quiet hour" of waiting on God, when Mrs. Armstrong showed that the power for true "witnessing" by God's chosen was to "know his will, and see that Just One, and hear the voice of his mouth," and that could only be possible in a heart surrendered and stilled.

At 8 o'clock the three halls were filled with sympathising friends of the work, for a conversazione, which was followed by a thanksgiving meeting, under the presidency of Mr. Geo. Williams, whose heart seems equally warm towards the Y.W.C.A. as towards the Y.M.C.A. Mr. E. J. Kennedy, Exeter Hall, passed on to the sister society some suggestions on social evenings, and other developments of Y.M.C.A. work. Rev. G. Baskerville urged the paramount importance of spiritual teaching for our young women. Rev. Armstrong Hall spoke of the need of keeping pace with the times, which are moving rapidly, on the lines of accumulated Christian experience, Biblical criticism, evangelistic methods, and religious inquiry. Mr. G. L. Dashwood challenged the secretaries to make the four quarter days (as being marked and easily remembered) special seasons of united prayer throughout the whole Association.

The following day at 10.30 the Conference reopened with a meeting conducted by Mrs. Gordon, who gave some strengthening counsel to the workers. Lady Beauchamp took the chair at 11.30, when Miss Bagett, brought forward the practical bearing of special mission services on the regular work of the branches. Miss T. L. Trotter followed this up with useful hints as to the training of members in the work of winning souls. Miss A. Braithwaite pressed the claims of Christ and of a world lying in the wicked one, on heart and conscience. Miss Faulkner enforced this appeal; pleading for the emancipation of devoted young Christians from the frivolous monotony of business, for the high and holy service of a missionary's life. The spirit of conviction which had been gathering throughout the meeting then broke into deep confession and earnest prayer.

At the afternoon meeting Lady Kinnaird's place in the chair was filled by Mrs. Campbell White. The "Dangers and Difficulties of Town Life" for our young women were forcibly dwelt upon by Miss Coles, and terrible revelations of temptation and ruin amongst our "Business employées" were made by Mrs. Mirlees, while Miss Bradford showed how to reach and help them. The subjects of "Servants' Homes" and "Lending Libraries" were taken up by Mrs. F. A. Bevan and Miss Denny. The crying needs of factory girls and mill hands, pictured by Miss E. Robarts and Miss Dyson, must deeply have stirred all hearts to sympathy and prayer.

At six o'clock the last meeting at Morley Halls was led by Mrs. Legg, who pointed out that the only entrance to the experience of full rest and satisfaction was that of full surrender.

Young Men at Exeter Hall.

Following immediately the gathering of our Young Women came that of the Young Men's Christian Association, fitly presided over by Mr. George Williams. The report was itself an inspiration. As Mr. Kennedy, the secretary, passed from point to point, the cumulative evidence of the value of the work was such as to create a deep feeling of thankfulness in every heart. With a total membership at Exeter Hall of close upon 1500, a third of these having been enrolled last year, there has been a total attendance at Bible-classes and evangelistic meetings numbering over 71,000. In connection with these, Christian work of a distinctly aggressive character is actively carried on. Many of the most earnest of the young men are engaged in outdoor preaching. A mission hall in Stanhope-street, with various evangelistic agencies, such as visitation from house to house and the regular preaching of the Gospel, is also carried on from this centre, and in connection with each section of the work great blessing is reported. As to the educational work, 61 classes are in full working, and a pretty good proof of the value of the teaching given is afforded by the fact that the primary place in the open competition has been taken twice by members of the Civil Service classes, and a large number of appointments have been secured. Through the labours of the reception committee, every member of which pledges himself to attend one meeting a week, upwards of one thousand young men have been reached. Reference was made to missions conducted during the year, and especially to that by Dr. Guinness, which was signally blessed in the conversion of 150 men in one week.

The Chairman spoke of the wonderful way in which this movement for the benefit of young men has grown. During the Queen's reign these Associations first came into existence, and now there are in London 65, an increase of ten during last year; in the United Kingdom there are 570 Associations with a membership of more than 55,000, and altogether throughout the world there are 3347, the total number of members and associates being 230,000. It is a grand thing, said Mr. Williams, that these Associations have sent forth so many to the mission field. From one in Glasgow six members have gone out as missionaries, and we believe that God has raised up this agency to gather out of the world hundreds and thousands of young men to go forth and teach the unsearchable riches of Christ. Germany has also entered upon this work, and from Elberfeld forty members have gone abroad; altogether more than 200 have gone forth from different Associations in that land.

Ven. Archdeacon Lefroy, D.D., of Liverpool, followed with an address on "Great Cities and Great Sins." If great cities produce great sins, they also produce great saints; among these he mentioned Mr. Samuel Morley, Earl Cairns, George Moore, and Lord Shaftesbury. The "great sins" to which special reference was made, were gambling, drunkenness, and impurity. The dangers connected with each were well portrayed, and a faithful voice of warning was raised. Rev. W. S. Swanson, of China, spoke of "The Missionary Cause." He said he trembled for the Church, as for the country that is putting this cause in the background, and only nibbling at it. He spoke of China as a grand missionary field; of the wonderful progress Christianity had made there, and denounced in stern language the wrong inflicted in regard to the opium traffic. Rev. Newman Hall gave the concluding address on "Industry and Godliness," showing the close connection between the two: that godliness is something more than religiousness, and that a godly man must necessarily be an industrious man—in his daily duty as in the reading of the Scriptures, in prayer, and in attendance on the means of grace. Godliness also, he pointed out, in no way hinders that which tends to the true happiness and well-being of man.

Some of the sightless friends from the Royal Normal School for the Blind charmed all ears, and touched all hearts, by their exquisite and pathetic song.

Two Temperance Meetings.

The pronouncements on the great subject of temperance delivered at two meetings held on Monday of last week were of a refreshing and encouraging character. At both pointed reference was made to the fact that a very great advance has been made in regard to the hygiene of the subject. Some years ago, it was remarked, it was thought that health could scarcely be maintained without the aid of alcohol; now it is known that alcohol not only contributes nothing to the maintenance of health, but that its use tends distinctly to the deterioration of health. Hence there is a marked advance in the general understanding of the real character of this mischievous agent, that still, however, is allowed, unchecked by the law, to work its evil spells amongst the people. But there are some who think more of the true well-being of the people than, apparently, do our own legislators, and who are earnestly at work counteracting the manifold evils produced by multiplied temptation. Amongst these,

THE EAST LONDON WOMEN'S CHRISTIAN TEMPERANCE UNION,

at its fifth annual meeting, gave evidence of considerable life and energy, as well as a devoted spirit in regard to the work it has undertaken amongst the poor women of East London. The report, read by Mrs. Paddon, insisted strongly on the need for such an effort to raise the tone of the home life of thousands of our countrymen, blighted as it is by strong drink. There has been an increase during the year of sixty-two members, and the young ladies' branch now numbers sixty.

Lady Hope, who presided, though deploring that the evils caused by strong drink meet us at every turn, said there are nevertheless many encouraging facts presented to the student of temperance statistics. She very pleasantly described a temperance refreshment room in which she is especially interested. Here 400 men sit down to dinner every day, every attention being paid to their comfort and to make the place attractive. The manager had just intimated that he should like to see palm-trees in the centre of the room, and no doubt these will be provided. The men often express their thankfulness that such a place has been opened for them, and it pays, as, Lady Hope added, any work of the kind can be made to do, if the same care is given to make others comfortable as would be given in our own homes. She also expressed an earnest wish that the women of the working classes would give more consideration to this question, which so intimately affects their own happiness. Honest and respectable women will turn and twist in many ways to make both ends meet, but somehow they do not see how much better off they would be if total abstinence from strong drink were the rule of their households.

Dr. Carpenter, of Croydon, in an address on "Woman's Work," in her home as wife and mother, said it might be accepted as the proved conclusion of many years' experience that at no period of her life is woman really helped by taking alcohol. Relief from pain might sometimes be obtained, but this at great cost in the future. Even in old age the effect is to deaden the faculties and to shut out the sight of the Promised Land and the glories of the future life. In regard to the choice of occupations for their children, he strongly urged all to do all they can to prevent them becoming attendants in public-houses and refreshment rooms where strong drink is sold; the number of deaths amongst the attendants at such places is awful. He gladly recorded his opinion that the working classes are awaking to the disadvantages of strong drink and that better times are coming for the people of England.

Mrs. Lamb, of Peckham, earnestly urged all to take the pledge who had not already joined the temperance ranks. As showing the practical nature of the work, she told how a friend having given her a sovereign to help it forward, one hundred of the poorest women in the neighbourhood were invited to a tea. As a result thirty-four signed the pledge and at least one was brought to Christ. That sovereign, which had given an evening's happiness, permanently brightened many homes and brought at least one sinner to the Saviour, was well invested.

Lady Lymington, who has now accepted the position of president of the Union, Mrs. Balgarnie, and Mrs. Thomas Richardson also spoke. We have, however, said enough of this interesting meeting to show how earnest is the spirit in which the ladies of the East-end of London are going forth to help their suffering sisters.

CITY OF LONDON TOTAL ABSTAINERS' UNION.

Mr. George Williams presided at the ninth annual meeting of this body, held at 186 Aldersgate-street. The abstainer, he said, is distinctly a gainer in every way. Amongst other things noted was the fact that the expenditure on strong drink now is twenty millions less than it was ten years ago. The Secretary, Mr. F. Gibbon Toller, read the Report, giving particulars of the thirty meetings held during the past year, many of them in City warehouses, and attended by large numbers of young men and others.

Mr. John Hilton said that the experience of the managing committee of the Temperance Hospital shows that the value of alcohol as a medicine has been immensely overrated. Arguing on the line of the power of influence, he showed how much nobler it is to have influenced one for good than for evil. And this view he commended to those who argue that because alcohol does not hurt them there is no reason why they should give up its use. Rev. G. W. McCree, in a humorous speech, referred to several reasons sometimes heard for taking wine, &c. Amongst these was that it introduced to good company. Strong drink, he replied, will spoil the best company in the world. The conversation over wine is always of a lower character than the conversation where wine is not. Wine parts friends and severs families as nothing else does. He showed that mind is superior to muscle, that muscle is ever the servant of mind; and then, speaking from a forty years' knowledge of London life, in almost every phase, said, "If the theatre is bad, drink makes it worse; if the song is bad, drink makes it worse; if the company is bad, drink makes it worse."

Rev. Newman Hall spoke of an experience of forty-six years as a temperance worker. He remembered a man, evidently a victim of drink, coming to him many years ago, after a prayer-meeting. He was an educated man, but everything was gone through the drink, and he did not know, he said, why he had come there. By God's grace, he promised to give up the drink and signed the pledge. Three years ago, after a meeting which Mr. Hall addressed in New York, this man came up to him. He is now occupying an influential position, and has a comfortable home. Strong drink, he affirmed, increases the force of temptation, and decreases the force of the moral power to resist, and therefore it is a danger to be avoided by all sensible persons. Every Saturday and Sunday, upwards of £70,000 is spent in strong drink, mostly by the working classes, and surely this is a fact which deserves the attention of all thinking people who desire the welfare of their country.

Strangers' Home, Limehouse.

It is difficult to exaggerate the value of the services which this institution renders in affording assistance to Asiatic and African seamen. Besides relieving the destitute, excellent provision is made for boarders, and the officials exercise a watchful interest over the blacks when paid off from their vessels, preventing them from falling a prey to the crimps and landsharks of London. Particular attention is paid to the spiritual welfare of the inmates. On leaving the institution every man is presented with a New Testament in his own tongue.

During 1886 there were 395 boarders, of whom 140 were unemployed and in a homeless condition, when admitted. Whenever it is possible, employment is procured for the destitute. It is a noteworthy fact that, while the Indian Office contributes £200 and several of our Crown Colonies about £100 each annually to the funds, comparatively little is received from our wealthy merchants and shipowners, and others connected with the trade of the East.

The annual meeting of the subscribers and friends was held on Wednesday afternoon of last week, under the presidency of Col. H. Yule, C.B., an old friend of the Home. Surgeon-General Francis described the institution as a haven of refuge and a large civilising and Christianising centre, and commended it to the support and liberality of the public. Mr. J. J. Guydar pointed out that the institution saved many destitute blacks from becoming a burden upon the people of this country. Dr. Maxwell, speaking from his experience in China as a medical missionary, denied the assertion that Asiatics are ungrateful for kindnesses shown them. It is through kind actions and gentle words that the blacks are led to recognise our Christianity. Major-General Paske characterised the Home as a link in the chain which binds the Mother Country to the East. Mr. Nowrojee Dadabhoy Allbless, of Caius College, Cambridge, and the hon. secretary, Mr. Ferguson, also spoke.

Zenana Work.

Some very interesting information was laid before the large company assembled in Morley Hall, 316, Regent-street, on Thursday afternoon last, at the annual meeting of the Indian Female Normal School and Instruction Society. The Society embraces two departments of Christian labour—medical missions and schools—which are full of hope and promise as regards the future of India. As the chairman, Sir Thomas Fowell Buxton, observed, the sympathy and tenderness which beam like a light through the reports of the ladies who carry on this work must have a great influence upon the people. An abstract of the Report was read by Rev. A. H. Lash. The principal feature was a comparison of the figures of last year with those of 1881, showing very considerable progress in every branch of work.

The Chairman, having expressed the hope that the era of indifference with which India was so long regarded in this country is now giving place to a true and loving interest and sympathy, Rev. John Fordyce gave an interesting sketch on "Female Education in India during the last Fifty Years." Seven things, he said, are now in operation, which had not been commenced fifty years ago. These are Normal Schools, Zenana Missions, Government Aid, University Degrees for Women, Medical Missions, Woman's public advocacy of the cause of their suffering sisters, and, lastly, a desire among higher and middle class ladies to become believers in Jesus Christ. All this should deepen humility and awaken thankfulness.

Rev. H. M. Hackett sketched the progress of medical missions in the last fifty years, and was followed by Mrs. Sorabji, who spoke on "Bible Teaching and Moral Training in Schools." In touching language she expressed her thankfulness that women's hearts have been moved with sympathy for their sisters in India, and the conviction that now they will not stand still. Not a millionth part of what is needed has yet been attempted. If only, she said, people could see the condition of her country their hearts would ache. If the women are brought under the terrible curse of growing atheism, India will be gone for ever. She thanked God, therefore, for Christian work amongst the women and children of her country. It is the testimony of Mohammedans, Hindoos, and Parsees, that Christian morality as taught in the Bible is the best in the world. She spoke of her own school, which is opened every day with prayer and Bible reading. Even Jewish parents are glad to send their children to learn. Many of these little ones answer questions on the Gospels readily, and speak of Jesus as "Our Lord." Many Parsees and others read the Bible regularly, though as yet secretly.

Widows' Friend Society.

For seventy-eight years this Society has been carrying out the command given in Scripture to visit and help the widow and the fatherless in their affliction. As was pointed out by Miss Macpherson at the annual meeting at the Mansion House, on Friday afternoon, the income, instead of being as it was last year, only £220, should be £2020. A very satisfactory and interesting report of last year's work was presented by the secretary, Mr. M. Kenchington. The number of cases dealt with by the committee were 104, in many of which the widows were placed in the position of earning a living for themselves and their families. In taking the periodical payments to these pensioners several members of the committee have testified to the spiritual good they themselves have received by seeing the faith, gratitude for small mercies, and patience under suffering, exhibited by these aged believers.

The claims of the Society were ably advocated by a number of speakers, all of whom touched on the truly Christ-like service which the Society is accomplishing.

Theatrical Mission.

Exeter (Lower) Hall was crowded, on Saturday evening, at the annual meeting of this Theatrical Mission, to whose interest Mr. and Mrs. Courthope Todd are devoting their energies. There is every reason to thank God for the achievements of the past, and to take courage for the efforts of the future. There are at present 6000 persons connected with theatres under visitation. The Queen has evinced much interest in this Christian enterprise. Mr. Todd stated, amid loud applause, that Her Majesty, not content with printed matter, had specially sent Sir Henry Ponsonby to inquire fully about the work, and had expressed her willingness to receive from the children of the Mission a Jubilee offering.

Mr. George Williams, who presided, rejoiced at the wonderful work Mr. Todd is carrying on, and expressed the hope that the Mission would continue to grow until it had the whole theatrical profession under its influence. Mrs. Evered Poole gave a most impressive address, the topic of which was "The King's Business." She referred to the great feature of the Mission—personal dealing—and spoke of the healthy influence it exerted over the theatrical profession. She regarded with great importance the letter writing, and appealed to the ladies present to give their services to that department of the work. Major Poole, Rev. Mr. Cumberlige, and Mr. Paynter also addressed the meeting.

EVANGELISTIC NOTES.

Rev. E. P. Hammond, assisted by Rev. Mr. Matham as a Gospel singer, has been evangelising at Paterson, New Jersey.

Mr. John Harris, of the Evangelistic Village Mission, is now moving about through Essex and Herts, in charge of the Village Mission Bible carriage.

Rev. A. H. Kirkland is doing a good work at the Adelphi Theatre, Chicago, a disreputable resort which he has made a Bethel to many souls. His wife is an effective helper.

Paris.—The friends of the Y.M.C.A. recently welcomed M. Van der Beken, on his return from the United States, where he has been studying the Y.M.C.A. organisation. M. Van der Beken related much that he had seen, and it is hoped that new life will be imparted to the Association.

Mr. G. King has conducted a week's Mission in an iron chapel at Chobham, Surrey. The first service was on Good Friday evening. He gave an account of his conversion to well-filled chapels at Birley, West-end, and, on Easter Sunday, an earnest address in a barn to over one hundred gipsies and villagers, who were very interested.

Cardiff.—Mr. Charles Inglis held evangelistic services at the Y.M.C.A., from Sunday, April 10 to 16, also afternoon Bible-readings. Prayer has indeed been answered, God's people having been much blessed and built up at the afternoon meetings, and souls won to Christ under the faithful preaching of our brother in the evening. G. H.

Mr. Spiers at St. John's Wood.—Mr. Josiah Spiers has recently held a very successful mission at Abbey-road Baptist Chapel. Mr. Spiers succeeded not only in securing the attention of his audiences, but in deeply impressing young hearts. An inquiry meeting was held after each service, to which a large number remained. During the mission forty professed conversion.

Miss Jackson has concluded a six weeks' Gospel Temperance Mission in the Lincolnshire Fens. She has spoken at Spalding, Donington, Billingborough, and other places. Many souls have received blessing, and, without exception, those who have professed to put on Christ have also put on the blue and white, having renounced not only drink but the use of tobacco.

Rev. B. Fay Mills laboured for seventeen days with Dr. Cuyler's people, Brooklyn, a Baptist church and a Congregational joining. Several hundred cards were signed, on which was printed "I desire to lead a Christian life," most of whom, it is hoped, decided, as well as desired, to follow Christ. Mr. Mills has left an excellent impression, and is now at work at Andover among Academy students.

Soldiers in Woolwich.—God has given much blessing to the men of this garrison, through the labours of Mr. John Climie, of Scotland, who has recently held a twelve days' mission. The men came in increasing numbers, and night after night we had the joy of seeing them leaving the Home with praising hearts, having had a personal interview with their Saviour and Lord. The blessing has been chiefly among the non-commissioned officers, and their influence must tell on their comrades. Many of the soldiers' wives have also sought and found the Lord, and are now resting on his gloriously finished work.

Margaret Dent.

Revival in Sedalia, U.S.—*The St. Louis Evangelist* gives an account of a wonderful revival in this place. Four churches were united in the work, which was commenced the first week in January, Major J. H. Cole, of Adrian, Michigan, being the evangelist. From the first the influence and power of the Holy Spirit was very manifest. Three meetings were held daily for six weeks, and the minister and congregation of every evangelical church in the city soon joined heartily in the work. This union of Christians was a marked feature throughout. Impenitent men saw and felt also that Christians prayed as if they expected that God would hear and answer them, and thus opposition was disarmed, and all classes of men became approachable. "As the fruits of this precious work of God's grace 2000 souls have been registered as converted to God."

United Christian Mission.—A Gospel van has been opened in Goole for the spread of the Gospel and the sale of Bibles and other religious temperance books. The van will travel through England, Wales, Scotland, and Ireland. This Mission, which is still young, has over thirty stations, from which reports are sent almost weekly of souls being saved.

Messrs. Pentecost and Stebbins.—These friends have had a busy time among the Churches in the town of Cleveland, Ohio. Special correspondents of the New York *Independent* state that, in spite of local difficulties, the meetings, extending over four weeks, have been attended by immense audiences, and the spiritual fruit has been considerable. During the fourth week Mr. Sankey joined the evangelists, and gave his powerful aid, both in speech and song.

Revival in Louisville, Ky.—Says a correspondent of the New York *Evangelist*, writing on March 24:—"I wrote you several weeks ago about some remarkable conversions of infidels, drunkards, and gamblers, in this place. Since that time the work has been increasing in power and influence. At one time religious services were held in seventeen different places. The churches finding that sinners were ready to listen to the truth, have opened their doors and invited everyone that thirsted 'to come to the waters.' Missions have been held at four or five places, and preaching, prayers, and exhortations are heard every night. It has been found possible to get the most wicked and degraded class to attend. The men noted for dissipation, wickedness, and infidelity, that I mentioned as having been converted, have taken a warm interest in the meetings, and in a modest, sensible, and feeling manner have been eloquent witnesses for Christ. They have all taken an active part in this movement. There have been over six hundred accessions to the churches, and the sheaves are still being gathered."

Mr. William Forbes (71, Windsor-road, Holloway, N.) will be glad to hear from ministers and others, in or near London, who may be willing to grant the use of chapels or halls for a weekly, week night, evangelistic service.

MEDICAL MISSION, AGRA.—Letters received from Mr. and Mrs. Wilson give very interesting particulars of medical mission work in this city. Mrs. Wilson sends a photograph of the Dispensary for Women and Children, conducted by herself, where, during last year, she treated over 10,000 new cases, the total attendances being more than 22,000. She treats all these without a medical assistant, and, with the help of a native Bible woman, tells them the "Old, old story." Mr. Wilson treats from fifty to a hundred, or more, men, women, and children, daily reading to them during a portion of the time from the New Testament, and telling them of Jesus and his love.

THE MISSION SHIPS.—Mr. Henry Cook receives constant testimony to the appreciation which is felt for his efforts amongst fishermen by the numerous requests for his vessels to visit Plymouth and other seaports. The *Annie*, having become unfit for cruising, has been sold for £225, which sum goes towards the £550 which the new ship, the *Herald of Mercy*, will cost. This vessel will, it is hoped, be launched on May 9, and be formally named by the Marchioness of Ailsa at the dedication service. The *Mystery* is now at Cherbourg, and is being used in gathering large numbers of French sailors, fishermen, soldiers, and others to hear the word of God, as well as English, Scandinavian, and other seamen. Bibles, Gospel books, small bags, comforters and cuffs, are always much needed. Mr. Cook's address is Seamen's Mission, Gosport, Hants.

MAIN MISSION, TEMBULAND.—In South Africa, as in many other places, the great enemy to the spread of Christianity is strong drink. The report just issued states that it has been necessary during the year to suspend nine church members and two deacons on this account. There have nevertheless been more than fifty additions to church membership, and there have been twenty-eight conversions direct from heathenism. The schools—the great hope for the future—are progressing very satisfactorily; the Congregational Temperance Association and Bands of Hope have been organised with a view of inculcating the principles of total abstinence. A Woman's Christian Association obtained also a membership of eighty-seven in a short time, and the Medical Mission department is exercising a great influence for good. The address of Mr. D. Doig Young, the missionary, is Main, *viâ* Tsomo, South Africa.

The Christian.

April 28, 1887.

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MONDAY, MAY 2 (*Foundation Day in* 1862).

7.30 p.m.—THANKSGIVING SERVICE IN WESTMINSTER ABBEY. Preacher—His Grace the Lord Archbishop of Canterbury.

TUESDAY, MAY 3.

8.45 a.m.—BREAKFAST IN ST. JAMES'S HALL, REGENT STREET (Tickets, 2s. 6d.). Chairman—Sir Richard E. Webster, Q.C., M.P., Attorney-General.

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The CHAIR to be taken at HALF-PAST TEN a.m., by
GEORGE WILLIAMS, Esq.
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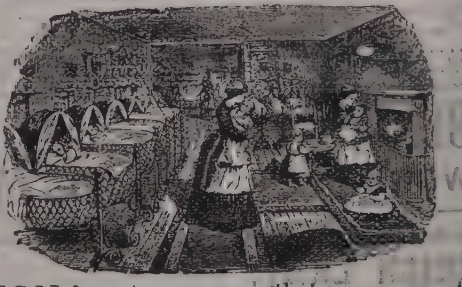

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THE ANNUAL SERMON will be preached (D.V.) on THURSDAY, MAY 5, 1887, in ST. STEPHEN'S, COLEMAN-STREET, CITY, by the Rev. F. A. C. Lillingston, M.A., Vicar of St. James's, Clapham.

Divine Service will commence at 12 o'clock, noon.

THE ANNUAL MEETING will be held on FRIDAY, MAY 6, 1887, in EXETER HALL (Council Room).
The chair will be taken at 4 p.m., by
THE RIGHT HONOURABLE LORD RADSTOCK.

SPEAKERS:—

J. H. Lydall, Esq.; Rev. Benjamin La Trobe; R. N. Cust, Esq., LL.D.; Rev. Samuel Hutchinson, M.A., vicar of Christ Church, Penge; W. V. Drury, Esq., M.D., Chairman of the London Association.

BRITISH SOCIETY for the PROPAGATION of the GOSPEL among the JEWS,

96, GREAT RUSSELL-STREET, BLOOMSBURY.

THE FORTY-FOURTH ANNIVERSARY will (D.V.) be held on Tuesday Evening, May 10, 1887, at 6.30 p.m., in EXETER LOWER HALL, STRAND. Chairman—W. G. Habershon, Esq. (President of the Society); supported by Alderman Sir R. N. Fowler, Bart., M.P., Revs. Dr. MacEwan, F. Gooch, J. F. T. Hallowes, M.A., F. Hastings, A. Nairn, R. Taylor, P. J. Turquand, and Aaron Matthews (one of the Society's Missionaries). Miss Hastings has kindly consented to sing a solo, and Mr. Matthews will give an account of his recent visit to America and Canada.

The ANNUAL SERMONS will (D.V.) be preached in WHITEFIELD TABERNACLE, Tottenham Court-road, on Sunday, May 8, 1887; in the morning at 11, by

The Book World.

The Vision Stream, or the Song of Man. By A. W. Buchan. *Houlston & Sons.* If Universalism finds no more gifted versifier than the author of this book, admirers of Philip James Bailey will not have much cause to fear for that poet's laurels.

In A Woman's Dower, by Austin Clare (2s. 6d. *Roper & Drowley, 29, Ludgate-hill*) we have the story of two sisters—one who resisted temptation, and wore the white flower of a blameless life, the other who yielded, and suffered sore. The tale may be as a danger flag to the thoughtless.

Meditations on the Bible. By S. T. Spear, D.D. *Funk & Wagnalls.* A series of papers which originally appeared in the New York *Independent*, now, with slight alterations, published in the form of a volume. Devout, Scriptural, and evangelical, the book will be found full of consolation to the bereaved, of encouragement to the tried and depressed, and indeed of spiritual help for all.

The High Estate of Service. *David Douglas, Edinburgh.* A book for the times, intended for a class of the community too little considered and encouraged in their difficult sphere. Every servant should possess a copy of this eminently wise and useful treatise. We would urge every mistress to read it, and place it in the hands of her domestics; by so doing she will consult both her own interests and theirs. The author treats of the dignity of service; of economy; love; special duties in relation to children; personal responsibility; and the Home Mission—and does it with great effect.

The Gospel according to St. Luke. By Thos. M. Lindsay, D.D. Vol. i. 2s. *T. & T. Clark.* A further instalment of the handbooks for Bible-classes and private students, edited by Drs. Marcus Dods and Alex. Whyte. The introduction, notes, and maps are all that can be desired for the purpose aimed at. In addition to valuable original expositions, the notes contain the pith and marrow of some of our best commentaries, the whole forming a *multum in parvo* of real merit. Chapters i.—xii. are included in this first volume. Dr. Lindsay's remarks on the characteristics of Luke's Gospel, together with his analysis, will be found specially suggestive and helpful.

Victoria R. I.: Her Life and Reign. By Dr. Macaulay. 10s. 6d. *Religious Tract Society.* Dr. Macaulay has given us the most royal of all the literary memorials of this Victorian year of Jubilee. His practised pen furnishes not only a clear and graphic outline of our good Queen's life, but sketches of the leading actors on the historical stage of the Empire during her reign. To this is added a deeply instructive and encouraging *résumé* of the marvellous advances made, in the same period, in arts, science, and religious and philanthropic effort. There is an abundance of good illustration, and the publishers have helped to make the volume beautiful enough to appear on any table.

Spiritual Life in its Advancing Stages. By Rev. G. Robert Wynne, M.A. Second Edition. *Elliot Stock.* This singularly instructive book is written primarily for inexperienced Christians, but it contains teaching which will be welcomed by experienced believers. It points out dangers which lie in the way, and strengthens for difficulties to be faced in the journey Zionward. Christ-likeness is the goal to which the author would have his readers press forward. He rightly thinks that one of the most forcible arguments in defence of the faith is the exhibition of Christian character such as the Gospels describe. His aim gives colour and strength to a devotional manual of more than ordinary excellence.

Self-Will and God's Will; or, How to Discern what is God's Will in the Perplexing Questions of Life. By Otto Funcke. 2s. 6d. *Hodder & Stoughton.* This is a translation of a masterly little treatise by a German divine. It is written in a bright and vigorous style, and has the merit of discussing a most important question in a fresh and weighty manner. After showing the folly and sinfulness of self-willedness, the author proceeds to point out how God's will may be ascertained, and the benefits which come to the believer through close communion with God. The book is evidently the work of a man who knows human nature. He probes deep, but he wounds only to heal. He will teach his readers the happiness of a life ruled by submission to the Divine will; and that is a lesson worth learning.

The Weekly Pulpit. Vol. i. *Elliot Stock.* This is one more addition to the already long list of aids for preachers. It vindicates a right to existence, and should prove helpful, if judiciously used. The outlines are good, the homiletical notes suggestive, and the illustrations light-bringing. A carefully compiled index to the texts treated adds to value of the volume.

Introduction to the Catholic Epistles. By Paton J. Gloag, D.D. 10s. 6d. *T. & T. Clark, Edinburgh.* The valuable series known as "Clark's Theological Library" has attained such a reputation, that for a book to be published under its auspices is in itself a guarantee of merit. The present volume fully establishes its claim to rank with the noble array of its predecessors. The work is not a "Commentary;" it does not profess to treat of the Catholic Epistles, critically or exegetically, but simply to introduce the reader to familiar acquaintance with their authorship, design, and general characteristics. This is done with a clearness and thoroughness which impart vivacity and interest of more than ordinary degree, to the study of the subject treated on. The author remarks: "It is especially necessary that we should come to the study of these epistles in a religious spirit; the Word of God can only be truly understood by the spiritual mind." The reader will find the book throughout to be an exemplification of this important principle. A specially valuable portion of the work is that which deals with the Eschatology which is so marked a peculiarity in Peter's writings; the difficult questions involved in his reference to the spirits in prison, and the preaching to the dead, being treated with great care, and reverent reserve. In the same way the references of Jude to the burial of Moses, and to the prophecy of Enoch, are discussed in a spirit and manner eminently helpful and commendable. Intended to form a companion volume to the "Introduction to the Pauline Epistles," published some few years ago by the same author, Dr. Gloag's latest contribution to our theological literature entitles him to a foremost place among those who, while seeking to enlighten the mind by the fullest consideration of difficulties, are, at the same time, helpers of our faith.

Three steel portraits of Her Majesty the Queen, representing her childhood, maidenhood, and womanhood, are published by *Messrs. Charles & Co., Salisbury-court, E.C.* (1s.). The two earlier portraits are gems, but much cannot be said of the third.

Three Jubilees. *Partridge & Co.* 6d. per dozen. In this brochure Mr. J. Jackson briefly tells, in a bright and interesting way, the stories of the Victorian, the Jewish, and the Gospel Jubilees. There is a portrait of Her Majesty, and the whole makes a good Gospel tract.

The Papacy of Modern Times. We learn that this timely volume, which we noticed in our last issue, can still be had, by the kindness of friends, at the reduced price—Single copies, post paid, 2s. 4½d.; ten copies, carraige paid, 15s. This arrangement is for a limited period, and application should be sent to the Secretary of the Scottish Protestant Alliance Religious Institute Rooms, Glasgow.

Our Indian Sisters. 3d. 2, *Adelphi-terrace.* This little book gives some account of the sufferings of the women of India in times of illness, as well as a description of hospital work in Lucknow and elsewhere. The great need for medical missions to these suffering ones, who for so long have been the victims of superstition and cruel neglect, is thus again shown, and the gratitude with which the patients repay the care and attention bestowed upon them forms another incentive to Christian effort on their behalf.

Selections from the Second Book of Kings. Annotated and prepared for Educational and Home Use. By Rev. H. M. Clifford, M.A. 1s. *Henry Frowde.* One of a series of Bible manuals worthy of high commendation. The text and notes upon it, together with the variations of the R.V., are placed in parallel columns, while a valuable appendix gives the names of all persons and places referred to, and their meanings, as well as other helpful matter. As a guide to the study of the Kings it is invaluable for Bible-class use; and, indeed, for all Bible readers.

A Review and Descriptive Catalogue of Urdu Christian Literature. By Rev. H. U. Weitbrecht. *Religious Tract Society.* This book is the outcome of a suggestion made at the Calcutta Decennial Conference of 1882-3, that a descriptive catalogue of Christian literature should be compiled. As a result, we have here much information concerning the languages of the Panjab, and the Urdu language and literature, which, together with a catalogue of the books for Christians circulating in India, will be a great help to missionaries and others labouring in that land.

Buddha and Christ; or, The Light of Asia, and the Light of the World. By Louis Liesching. 3d. To be had from *A. B., 4, Crown-hill, Norwood, S.W.* A very instructive pamphlet, which we heartily commend. The writer can speak with authority. He has spent many years in Ceylon, and has read much of the literature that bears on his subject. He knows it, therefore, in its practical and also in its theoretical side. This lecture was first delivered at the National Club. We hope it will have a far larger audience among the general Christian public.

BOOKS RECEIVED.

Messrs. Jas. Nisbet & Co.:—Specific Unbelief, by A. S. Lamb. 1s. 6d.

Mr. Elliot Stock:—For Further Consideration, by Edward Butler. 3s. 6d.

Religious Tract Society:—How to Study the English Bible, by Canon Girdlestone. 1s. 6d.

Messrs. Duguid Bayne & Co., 173, Strand:—Six Christian Biographies, by Peter Bayne, LL.D. 5s.

PAMPHLETS.

Messrs. J. & R. Parlane, Paisley:—Woman's Work in Heathen Lands; The Santals, Bengal, by W. H. Stephenson. 1d.——*Mr. J. S. Symington, 13, Park-lane, Leeds:*—Modern Christianity taken to pieces, by Wycliffe Luther.——*Mr. F. E. Roe, "Guardian" Printing Works, Wrexham:*—The Church in Wales; a Retrospect and an Appeal, by A. Welsh Rector.——*Irish Temperance League, Lombard-street, Belfast:*—The Drink-traffic; an Appeal to the Churches, by J. B. W. Eightieth thousand. 3s. per 100 for circulation.——*Messrs. Harmer & Harley, 56, Coleman-street, E.C.:*—England's Memorial: A Sermon on the Spirit of Popery, and the Crying Sins of the Present Times, November 5, 1819, by Rev. Joseph Irons. Third edition.——*Mr. William Pentland, Mullingar, Ireland:*—Secret Italian Laws in Ireland, and their ruinous effect on Ireland: a Letter addressed to Dr. Nulty, Roman Catholic Bishop of Meath, by William Pentland. 3d.

REV. PROF. E. P. THWING, M.D., is expected to resume labour in England in May. This is his seventh summer here. He may be addressed in care of Messrs. S. W. Partridge & Co.

LAMBETH.—The twenty-seventh report of the Bible and Domestic Female Mission states that the mothers' meeting and men's Bible class continue to be well attended, several men members having joined during the year, and much spiritual blessing realised. The missionaries continue their work with unabated zeal in the wide and densely crowded area over which their work extends, and more help is urgently wanted. Mr. G. Thatcher, 36, Binfield-road, Clapham-road, is the hon. sec.

BELIEVERS' MEETINGS, LIVERPOOL.—Dr. Harrison, of St. Silas's, Liverpool, has a series of services in his church every year for believers. This year, on April 19, 20, and 21, Rev. T. J. Madden, Vicar of St. Mark's, Barrow-in-Furness, has been giving a course of Bible readings at three o'clock each day and special addresses each evening on the "Spiritual Life." Mr. Madden's simplicity of style and clearness of exposition made his teaching very popular. Dr. Harrison purposes continuing the Bible readings on Wednesday afternoons.

TRACTS WANTED.—Dear Sir,—With the advent of spring we receive a host of applications for tracts, and these applications arrive at a time when our stocks and funds are low. Hence it will be a special favour if your readers will send us tracts, hymn-sheets, Gospel booklets, magazines, and books for our preachers' library, or the means to purchase them. From the fact that our members visited 794 special gatherings (races, fairs, &c.) last year, and that our operations extended to 797 towns and villages, your readers will see that no Society has more magnificent opportunities of distributing Gospel truth than this.—Yours faithfully,

Gawin Kirkham, Secretary.

Open-Air Mission, 14, Duke-street, Adelphi, W.C.

HIGHLANDERS IN LONDON.—During the past year a series of Gaelic services have been held quarterly in Crown-court Church, Covent Garden, conducted by ministers both of the Established and Free Church of Scotland, who came specially to London for this purpose. On each occasion a large congregation attended. These services have been instituted at the request and by the co-operation of Highlanders in London, with the view of ascertaining whether services in their native language would be appreciated by, and conducive to, the spiritual and temporal welfare of the Gaelic-speaking residents of London. It is hoped to hold the services oftener than quarterly, according to circumstances.

GIBRALTAR SOLDIERS' MISSION HOME.—Mrs. E. Todd Osborne, writing concerning this Home, says it is the only place on the Rock, except the Institute, where soldiers can get temperance refreshment, though there are sixty-three drinking houses, not including the military canteens. The Sunday evening services are very crowded, many soldiers having sometimes to sit outside the door. The landlord of the premises having offered to sell the leasehold for £1,500, an effort is now being made to obtain this sum, together with a further sum of £300 for necessary alterations and furnishing. Miss Archibald is visiting the Spanish towns and villages near Gibraltar, and the people gladly welcome the Gospels and portions of Scripture she takes to them. Communications should be addressed to Mrs. Osborne, Rysland, Newton Mearns, N.B.

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Dr. A. T. Pierson, of Philadelphia.

There is a silver lining to every cloud, and it is gratifying to learn that the missionary anniversary services recently held throughout Ireland by our Wesleyan Methodist brethren have been more than usually successful. Reports of increased liberality come from all quarters, and in the midst of general depression and deep uncertainty with regard to the political future the spirit of Christian generosity has abounded. The subscriptions are in excess of any previous year, and, as is only natural, a note of thanksgiving and of triumphant faith has been sounded.

We hope the discussion last week in the House of Commons on Mr. Samuel Smith's motion as to publishing objectionable details of trials in Court will produce all the good results that are anticipated from it; and that conductors of our daily journals will in future pay some regard to the conservation of public morals, even at the risk of smaller money returns. We recognise the difficulty of repressing reports, without defeating the ends which their publication ought to serve. Mr. Finlay's suggestion that Judges should be empowered, in certain cases, to forbid publication, seems a feasible one, though this power might even be abused so as to screen rich offenders.

Our judges and magistrates have a sufficiently difficult task to perform in the meting out of sentences, without being hampered or harassed by over criticism. Yet there seems ground for the complaint made by Mr. William Tallack, in a letter to *The Times*, respecting the disproportionate punishments given for offences against property as compared with those given for attacks upon the person. After citing several cases where very trifling thefts have been visited with punishments of intense severity, Mr. Tallack says:—

> Crimes against the person are, in general, so inadequately visited by the law, and minor offences against property are so very disproportionately punished, that a double premium upon violence is held out. It is utterly unjust and inexpedient that even an aggregate of from five to ten thefts of watercresses or herrings should be ranked on an equality of ill-desert with a single atrocious act of brutality, such as wounding a policeman, kicking a wife, maiming a child, or even treating a dumb animal with wilful cruelty. It is fair to our judges to state that they are increasingly careful in this respect. The worst sentences are usually pronounced from the subordinate tribunals of the Sessions.

Methods of punishment that tend to increase rather than to prevent crime stand self-condemned, and there is surely a crying need for the codification and harmonising

A correspondent of *The Christian Leader*, referring to the growth of socialistic ideas and theories in Scotland, remarks on the almost complete absence, in the advocacy of the movement, of all reference to drinking customs and the consequent poverty. Working-men may rest assured that those who seek to excite their discontent, without plainly pointing out the ways in which they can help themselves, are not true friends.

Some months ago we referred to a statement made by Miss Anstey, of the Colar Mission, that ladies employed in connection with the Countess of Dufferin's Medical Fund, in India, were prohibited, on pain of dismissal, from teaching the Christian faith to those under their care. Mr. W. Redmond, of Malvalli, Mysore District, forwards to us copies of documents he has received from Major Cooper, A.D.C., to His Excellency the Governor-General, and Honorary Secretary to the Fund. In a letter, this gentleman says:—

> Ladies employed by the National Association are, as far as religious subjects are concerned, placed in exactly the same position as every official in India. No Government official is bound to silence on religious matters on pain of instant dismissal; nor, on the other hand, is he allowed to use his office for the purpose of proselytism. Lady doctors, employed by the Association, are appointed on the same understanding. But it is unfair to cast upon them the stigma of irreligion, because of the unsectarian character of their work. They are not allowed to interfere with the beliefs of the persons into whose houses they are admitted; but no good, that can be done by example is denied them; and, if charity, purity, and self-denial are Christian virtues, they can, in the practice of them, and in the blameless character of their lives, do much to exalt the Christian religion in this country.

The language employed by this official is very guarded and not altogether clear. It seems, however, to mean that to preach the Gospel of Jesus Christ to a Hindoo or a Mohammedan would be considered sectarianism and proselytism, and is, therefore, forbidden. This virtually admits the whole charge made, and it is well that the Christian public in this country, who may be asked to subscribe to the fund, should know exactly on what footing it stands with respect to this matter.

Medical relief, pure and simple, is a very excellent thing; we have no quarrel with the Association established to supply it, quite the contrary. At the same time, we scarcely think any earnest Christian ladies would care to work in fetters that would tie them hand and foot, and prevent them from teaching anything contrary to "the beliefs of the persons into whose houses they are admitted."

Too sudden changes in matters affecting public convenience are, perhaps, not desirable; but we scarcely see why the House of Commons should not have readily agreed to Dr. Clark's proposal with reference to the Sabbath delivery of letters in the provinces. Under his plan the change from delivery to non-delivery would not have been enforced in a district, if a considerable majority of the people objected. After the deliberate sifting of the whole subject, in its pros and cons, by a select Committee of the House, we hope that ere long our country friends will claim and enjoy the same freedom from epistolary intrusion, on the Day of Rest, that we have

Mr. Hind-Smith has lately returned from a month's tour throughout Ireland, in company with Mr. R. McCann, the travelling secretary for that island of the Y.M.C.A. Mr. Smith reports very gratifying progress, north and south, in the extension of Y.M.C.A. work; a thing for which we feel profoundly thankful in these times, when the Irish news is mainly of a less agreeable kind. He speaks, it is true, of a reign of social terror existing in certain districts, but there seems to be perfect freedom for engaging in all sorts of Christian work.

One gratifying matter mentioned to us, in a conversation with Mr. Smith, is the frequent trace that he found in all parts of the country, of the results of Messrs. Moody and Sankey's labours in Ireland, and also of the great revival of 1859. Mr. McCann, to whom we have referred, is himself one fruit of the work of the American evangelists, and he is now devoting an energetic life to the spread of the Gospel among young men. In our next issue we hope to give some interesting notes of Messrs. Smith and McCann's tour.

We are glad to notice in *The Echo* a protest against the growing habit on the part of the police of allowing crowds to assemble in front of sporting centres in London thoroughfares, to the great inconvenience of the pedestrian public. It may seem a small matter, but it is a straw that serves to show how the official breeze blows, in the direction of winking at the betting mania. Our contemporary remarks that if it were a Socialistic crowd instead of a gambling one, it would speedily be dispersed. So it would if it were an open-air preaching service.

If our Saviour were in the flesh now, He would find frequent occasion to repeat the scathing rebuke given to the formalists of his day about laying stress on "tithing anise, mint, and cummin," to the neglect of the weightier matters of the law. We read in the papers of a country curate who insisted on a young lady candidate for confirmation wearing a particular kind of cap, though she strongly objected to it. The result was that she and her mother went away in high dudgeon. Such quarrels about a matter of infinitesimal import bring the sacred cause of religion into contempt.

At the anniversary of the Young Women's Christian Association in Exeter Hall last week, one of the speakers said it was the most business-like meeting of the kind he had ever attended. There was a well-arranged time-bill, and he had been carefully instructed beforehand how to direct his remarks. We wish the same could be said of all the meetings now in full swing. One fatal mistake that secretaries or committees appear to be unable to avoid is that of cramming too much into the couple of hours or less during which the meeting is supposed to continue. A chairman's speech, a detailed report of the year's work, three set addresses, besides a musical programme, not to speak of the superfluous votes of thanks—it is more than the ordinary mind can take in with advantage and profit. Where speakers are not strictly tied to time, there is the added probability that the earlier ones will entrench on the time of their successors, causing disappointment, and waste of energy in the preparation of that which cannot be spoken. Far better send the people away hungry, than gorge them to repletion, with many baskets of

There are happily evidences on every hand that Christian ministers are coming to see that recent attempts to elevate men apart from direct spiritual influences are miserably abortive. The experiment of changing man's taste bý ministering to his lower nature has had its trial, and has utterly failed to make the people right or righteous. At Walsall, Rev. C. A. Berry recently said :—

> It needs to be doubly accentuated that the Gospel seeks above all things to get at individual men, to convert and spiritualise them, and to fill the world with new-made souls.

A grand hope will dawn upon the age when all ministers come to see, and faithfully act out the conviction, that the root mischief of present alarm and foreboding is the evil spirit in man, for which there is but one remedy.

The May Meetings come opportunely. They will bring Christians into another atmosphere than that of heated political acrimony, and help us all to rise into the heights of that fellowship with the Lord where we shall judge of things in his light. In foreign mission work, whatever glaring defects are mourned, the fact is patent that during the last few years the theme of the Church's obligation to the heathen world has risen to an ascendency of appeal it has probably not had since apostolic days. It is too true that those who lag behind are numerous, but the Spirit is mightily working on a growing number, and clearly in the East the tremendous power of Buddhism is giving way. Above all things we hope that the duty of prayer for honoured missionary brethren and sisters in the field will be laid on the consciences of those who gather in these spring assemblies.

Mr. Grattan Guinness re-delivered his address on "Romanism and the Reformation" in the Pavilion and Town Halls of Brighton and Hove last week. Earnest Protestants will be glad to hear that the mission was a thorough success. If any town needs such a testimony against the Papacy, it is this gay southern watering-place, where Ritualism, which is Romanism in everything but name, has its stronghold. Mr. Grattan Guinness purposes to visit a number of our southern Ritualistic towns.

Between 3400 and 3500 readers of *The Sunday at Home* have sent to the conductors of that magazine lists of "the best hundred English hymns;" the result of the competition published in the May issue is eminently satisfactory. We may mention the first six on the list—which is altogether a truly splendid one :—

1. Rock of Ages, cleft for me.
2. Abide with me, fast falls the eventide.
3. Jesu, Lover of my soul.
4. Just as I am, without one plea.
5. How sweet the name of Jesus sounds.
6. My God, my Father, while I stray.

In commenting on the results of the competition the Editor says :—

> It is especially gratifying to note the clearness and joyousness with which the great verities of evangelical truth are set forth in these varying yet kindred strains. It is this which above all makes a hymn acceptable, that it is full of CHRIST.

Of the hundred chosen, Isaac Watts and Charles Wesley each furnish seven, and William Cowper and Horatius Bonar five

"Dr. Oscar Lenz," says *The Times*, "has a great deal to say about the British missionaries in Africa, but not much that is favourable." So much the worse for the veracity of Dr. Lenz, as facts continually recorded bear witness. The Professor adds, that the only truly successful missionaries are the Jesuits, and thinks it a pity the Protestant missionaries do not take pattern by them. Dr. R. Wardlaw Thompson, Foreign Secretary L.M.S., generously acknowledges the simple self-sacrificing life of many Jesuit missionaries in Africa, but adds :—

> Yet I think the world has already seen enough of the results of Protestant and Catholic labours among the heathen to compare the two; and I for one have not yet had cause to doubt the wisdom of Protestant methods, or the results of Protestant work.

Nor we. It is too late in the sweep of time to discuss a question only too fully answered long ago.

The Berlin correspondent of *The Times* says that the keynote of Prince Bismarck's recent speech in defence of the Ecclesiastical Laws Amendment Bill was "reconciliation to Rome at every cost consistent with the honour and security of the State." The past millennium, if it has proved anything, has proved that reconciliation to Rome means submission to Rome, and that at the cost of everything consistent with the honour and security of the State.

"It is in vain to talk of the beneficial rivalry of sects. This only shows that we are so much accustomed to our divisions that we are beginning to see beauty in that which constitutes our deformity and disgrace." So said that true minister of Christ, Dr. Harris, fifty years ago. We have made progress since then in the error which he deplored, and these fifty years have proved how deplorable it is, and how truly he foresaw its consequences. We hope a large proportion of our readers have read Dr. Harris's invaluable discourse. It is a real sorrow to us to think that any may have missed it.

Since making the above quotation we have read in the leading article of *The Methodist Times* of last week the following corroboration of Dr. Harris's pregnant words :—

> We entirely agree with Dr. Paton in the conviction that the present disunion of Christendom is the main hindrance to the progress of the Gospel. It is almost impossible to condemn too severely the bigotry and sectarianism which perpetuate unnatural divisions, and the undisciplined self-will which is incessantly multiplying new divisions. We admit that Protestant Churches have not been sufficiently alive to the scandal and weakness occasioned by the existence of innumerable sects. Too many of us have even gone so far as to glory in our shame.

The article closes with this simple but profoundly true remark :—"Visible unity will grow out of a realised spiritual unity. It cannot come in any other way." No, it *cannot*. No mechanical method, nothing but the fire of God's love in Christ, can by any possibility fuse us into one.

Nor can even that Divine fire fuse together the carnal and the spiritual. "For these are contrary the one to the other." The way, therefore, to unity is for each to cast out from itself the carnal and retain and increase the spiritual. Too often we are exercised by the mote in our brother's eye, more than by the beam in our own. Christ's way is for us to cast out the beam in our own eye first, that we may see clearly to cast out the mote from our brother's eye.

There are schemes and schemes afloat during this Jubilee year of grace. But not many among them sound such a note of deliverance to the oppressed, and rescue to the suffering, as that which Dr. Barnardo has shaped in his great East-end workshop, and which he is now presenting for the support of benevolent Christians everywhere. His Homes have now attained their majority, having been established twenty-one years, and during that period more than ten thousand girls and boys have been saved from ruin, educated, and brought up in useful and Christian paths.

A movement is on foot, backed up by some well-known philanthropists, for improving the position of our working-women. At a preliminary conference, held last week, it was resolved to collect and tabulate the available facts as to the conditions under which they toil, in most cases for a scanty subsistence; these facts will be presented and discussed at a public conference, about the time of the approaching Jubilee. The problem is a vast and complicated one, but that is no reason why we should not do all that is possible towards its solution. Any of our readers who can supply facts with respect to the lives and difficulties of our hard-working sisters, are earnestly desired to communicate with Mr. W. Hill, 6, Craven street, Strand, W.C.

One or two Roman Catholic organs have expressed doubts with regard to the sincerity of Prince Bismarck in his recent fulsomely expressed admiration for the Pope. The little uneasiness is perhaps pardonable, notwithstanding all the costly presents and flattering words, seeing that at no more distant date than 1875 the German Chancellor said, "The Pope is an enemy of the Gospel, he is therefore the enemy of Prussia and Germany;" and in another address, "The Holy See is a dangerous foreign power, which exerts a baneful influence upon our interior policy."

We are not aware that Rome has changed since 1875, and apparently the Prussian Protestants do not believe that Popery is less dangerous to either the individual or the State than it was when Bismarck had the courage of his opinions twelve years ago. One of the leading German papers, after asking, "What is in store for us?" says with reference to the proposal of the Upper House to set aside portions of the Falk laws :—

> We wonder what could possess Prince Bismarck that he should throw the doors of Prussia open once more to the convent nuisance. It is bad enough if we have this parasite plant all about us in the countries by which we are surrounded. All along the German frontier, in Limberg, Luxemburg, and Belgium, a whole cordon of monastic establishments has been put up ever since 1873, and they, one and all, are waiting to pounce upon us as an easy prey, so soon as our land shall have been opened again. And fancy calling this black invasion a restoration of peace among creeds.

There are now no less than twenty-seven thousand converts from among the heathen employed as evangelists to their fellow-country people, in addition to the numbers employed in teaching the Scriptures in schools and elsewhere, and two thousand five hundred of these "brands from the burning" have been ordained as ministers of the Gospel. Surely there is much encouragement to be found in these plain facts, and much cause for thankfulness to Him who has promised the kingdom to his little flock.

"THE REGIONS BEYOND."

We referred briefly in a recent issue to the special annual number of this magazine, in which from time to time deeply interesting reports of missionary work in different parts of the world appear. We have often had occasion to speak of the good tidings from far-off lands which find their way to that well-known centre of evangelistic effort, both home and foreign, Harley House. Of the extent of the work here carried on, some idea may be gained from the statement that out of the hundreds of candidates for the foreign missionary field examined within the last two years, eighty men and twenty-six women were received for training. These represented no less than a dozen European nationalities, besides a Dinka from Central Africa; and out of this number eighty-nine have already been sent out to various parts of the world to preach the Gospel. Prominent amongst the several medical missionaries, who by a long course of training have qualified for the many spheres where medicine forms so invaluable an adjunct to the proper work of a mission, occur the names of Dr. and Mrs. Alexandrian, of whose mission at Constantinople we have already given some particulars, of the Messrs. Habeeb Hanna and Jabboor, of Beyrout, and Dr. Casparian, of Van, Armenia. For various reasons this branch of preparatory study will be discontinued in the future, and the attention of students will be wholly devoted to qualifying for the work of evangelisation.

It will interest many to know that forty missionaries from the Institute are now scattered over the provinces of China, and some of them have itinerated also pretty extensively in its great outlying territories, especially Mongolia and Thibet, and one or two also in Upper Burmah. Mr. Parker has penetrated further than most into Central Asia, and purposes to labour beyond the Thibetian border, while Mr. Cameron has traversed the Empire in every direction, done more itinerant evangelisation, and effected a wider distribution of the Scriptures than probably any other single missionary.

We cannot do better now than give some account of the work of these brethren and sisters as recorded by themselves, grouping their narratives under the headings of the several countries thus represented:—

CHINA.

"I was struck," says Mr. Beynon, "with the flatness of the country—one broad, open expanse, continually dying away on the horizon; all the land under cultivation—no hedges, no green, excepting a tree here and there. Noticing the great number of graves on the vast plain, I realised as never before how many in this land pass away without ever hearing of a Saviour. Hundreds of villages we must have seen in those four days, and not a single witness for Jesus Christ in any of them! I felt at times that I could only weep. Surely there are better and brighter days for China."

Of the people and the work other missionaries give very interesting accounts. Mr. Sturman, who last year itinerated considerably in Mongolia, writes:—

"Almost every man, woman, and child one meets is saying prayers. One is struck with one thing, and that is, these people are thoroughly in earnest about what they are doing. The religion is all alive here, and I think it will be a stern fight; but we know 'his arm is not shortened that it cannot save.' No! his grace is still mighty, and will get glorious conquests in Mongolia yet.

"One young priest came several times to see us. He knew a little Chinese, and could also read the Mongolian. The last evening we were there he asked us when we were coming back, and pressed us to be sure and bring Thibetian Scriptures with us. I asked him, 'If we come here to live will you teach us Mongolian?' He seemed quite pleased at the idea, and said he would be very pleased to do it.' This looks like an open door to me, and I feel some one should enter and take possession in the name of God. He was at the inn early the morning we left to see us off, when we gave him a copy of the New Testament, which he promised to read."

Mr. D. Thompson, who has been in China since 1881, and who is stationed in the province of Cheh-kiang, describing a visit, says:—

"At Chang-shun we spent nearly three days, and I should think the whole city came to see us—500 women came at the very least, and were spoken to by my dear wife, or by myself when she got too tired to keep on longer. We observed the Lord's Supper there, nine joining in the feast. We have quite a large number of inquirers there, and hope soon to baptize a few. The Lord give wisdom and grace!"

(To be concluded.)

◆

REVIVAL IN FINLAND.

The following is extracted from a letter from Rev. E. Jansson, a Baptist missionary in Finland. It is dated Wasa, Petalax, Finland, February 12:—

The Lord has been blessing us here this winter: we have had revivals in several places, and expect more. Eighteen persons were baptized in a country village here last Sunday, and from another village, where there has also been a revival, fifteen come to be baptized shortly.

I have just returned from a long journey, during which I travelled (by horse) over six hundred miles, to Kuojno, not far from the border of Russia. I had not visited this place since last July, and so I stopped a fortnight. The Lord has commenced a glorious work there. Many persons were converted during my recent visit. One of them was a very esteemed and noble lady; in one sense she was like Lydia the purple seller, "whose heart the Lord opened, that she attended unto the things which were spoken by Paul." In another sense she was a true picture of the woman of Samaria, who "left her waterpot and went her way into the city." For this woman went to her friends and neighbours around the city, to tell of the great things which the Lord had shown her; indeed, she stirred up the whole city. Infidels were converted, and the rite of baptism was performed in the presence of a large number of people.

This revival was mostly among the higher class, or the people of education, the others not being able to understand the Swedish language. The Governor's son was greatly moved by the Spirit of God, and he was present at almost every meeting. A church was organised there, and I hope to baptize many more there during my next visit in the summer. If I could have spoken the Finnish language, I believe half the people of that city would have been converted.

The devil is at work here, as everywhere else. I have again been threatened, and expect I shall have to answer before the high priests at the so-called Domchapter, in the city of Abo, for preaching the Gospel. It is very difficult here to get the people to believe in God. I thought the truth would have made more impression on them than it has, at least here in Petalax.

A short time before Christmas some one commenced saying:—"Jansson has stolen some money in America, and now he has been found out, and the sentence is already passed; and as it would cost too much to take him to America and punish him, the sentence is to be carried out here. The sentence says that he is to be hanged outside his chapel door on New Year's morning." I did not think that anyone with common sense would pay any attention to this. But what happened? I have scarcely ever seen so many people at our chapel as there were on New Year's morning, and many of them were people I should not have expected to see. But instead of being hanged, the Lord gave me especial grace that morning to bear witness for Him; and after the service was over I baptized two persons. The Spirit of the Lord moved on the people. Pray that God may bless the glorious work started in this desert land.

For the Young.

CHILDREN'S MEETINGS IN NEW YORK.

BY REV. E. PAYSON HAMMOND.

Dear Young Friends,—I have been holding meetings in New York City for seven weeks, and have seen many children and young people coming to Christ. I have received many letters from them, some of which have been read in the meetings, and have interested the people.

Here is one from a boy. I wonder if you, my young friend, could write such a letter. Could you give the same reasons for believing you are a Christian?

"I will let you know why I think I am a Christian. (1) I love to pray; (2) I hate all wrong ways; (3) I feel happy all the time; (4) I feel I could not get along a single day without God's help; (5) I love to get other boys to love the Saviour who has done so much for me. I wish you would pray for my father. I tried to get him to love the Saviour, but he did not care. I pray for him night and morning all the time. I have trials and temptations, but I take them to the Lord in prayer. I have a bad temper; I wish you would pray for me too.—E. L."

Here is a letter from a young girl, which, I think, will interest you. It shows you the great change children experience when they believe in the Lord Jesus Christ. You can feel that same change if you will come to Jesus, and trust in Him. Do not put it off. The longer you delay the harder it will be for you to give up your sins and trust in Christ.

"I thank you very much for talking to us about Jesus, and telling us how much He has done for us. Before I became a Christian I used to keep away from my Christian friends, because I was afraid they would say something to me about loving Jesus; and I did not want them to say anything to me about Jesus. I used to laugh, and say I did not want to love Jesus. One time I got into some trouble, and although Satan was very ready to get me to do the mischief, he left me to get out of it the best way I could. Then one of my Christian friends came to me and talked about Jesus to me, and I began to love Him and pray to Him, and He helped me out of my trouble. Now I love Him more and more every day. I didn't like to go to prayer-meetings before I became a Christian. Now I like to go. I did not like to read the Bible, and now I do. The very thing I disliked the most before I became a Christian I love the very best now: and that is to talk about Jesus."

Many children in this country have read a book of mine, called "Jesus, the Lamb of God" (published by *Morgan & Scott*) and have been led by it to trust in Him alone for salvation. The last chapter is for little Christians.

I think if you could look in upon some of the young people's meetings here in New York, and see how happy they are now that they have become Christians it would lead you to become one also.

ANSWER TO SCRIPTURE PUZZLE.

"Blessed are the pure in heart, for they shall see God."

(1) Long-suffering.
(2) Life.
(3) Hear.
(4) Abednego.
(5) Ahithophel.
(6) Tyre.
(7) Red Sea.
(8) Tarshish.

K. W.

Correct answer from K. M. K., P. S. & H. M. H., E. K.

BELIEVERS' MEETING, NIAGARA, ONT.—The eleventh annual meeting for Bible study will be held here July 19—28. Circulars can be had from the secretary, Rev. W. J. Erdman, 193, West Springfield-street, Boston, Mass., U.S.A.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, May 1, Rom. viii. 1—13; Monday, May 2, Rom. viii. 14—27; Tuesday, May 3, Rom. viii. 28—39; Wednesday, May 4, Rom. x. 1—11; Thursday, May 5, Rom. x. 12—21; Friday, May 6, Rom. xi. 1—12; Saturday, May 7, Rom. xi. 13—24.

Notes on Daily Readings.

SUNDAY, MAY 1.—PSALM LXXXV.

The subject of this Psalm seems to be the return from the Babylonish captivity (whether written prophetically before, or historically after the event, matters not), but the Spirit of God uses the deliverance from captivity as typical of the salvation of God, and this is the sense in which it is most profitable for us to consider it.

1.—*Thou hast brought back the captivity of Jacob.*—The deliverance which God has wrought for Israel is expressed in terms which describe (in verses 1, 2, 3) the salvation wrought by Christ, including favour, or grace, ver. 1; forgiveness, ver. 2; judicial wrath satisfied, ver. 3; in other words, justification.

4.—*Turn us, O God of our salvation.*—The work wrought for (justification) must be accompanied by the work wrought in (sanctification). Not only must the captivity be turned, but the captives themselves must be turned or converted. —*Cause thine anger toward us to cease.*—The word for "anger" here is not the strong word expressive of wrath used in the previous verse, but rather "vexation" or "provocation." It is often rendered "grief," and we know (Eph. iv. 30) that the Spirit may be grieved even in those who are justified, though all judicial anger be at an end.

6.—*Wilt Thou not revive us again, &c.*—The Hebrew is literally, "Wilt not *Thou* (emphatic) return, revive us, and thy people shall rejoice in Thee." The Douay Bible, following the Vulgate and LXX., renders it, "Thou wilt turn and bring us to life."

9.—*That glory may dwell in our land.*—"The Word was made flesh, and dwelt among us,... and we beheld his glory," &c. (John i. 14).

13.—*Righteousness shall go before Him; and shall set us in the way of his steps.*—"Lit., 'and shall make his steps a way.'"—*S.C.* Compare 1 Pet. ii. 21.

MONDAY, MAY 2.—PSALM LXXXVI.

2.—*Preserve my soul, for I am holy.*—"The Hebrew word is equivalent to 'saint' in New Testament. It simply expresses the Psalmist's conviction that he is one of God's people, a child of grace."—*S. C.*

5.—*For Thou, Lord, art good, and ready to forgive.*—The symmetrical construction of this Psalm is very marked. The fifth, tenth, and fifteenth verses are a threefold assertion of God's character in very similar language, thus dividing the Psalm into three equal parts of five verses each, followed by a concluding prayer of two verses. As verse 5 records God's goodness and pardoning mercy; verse 10, his greatness and wonder-working power; verse 15, his compassion and long-suffering; we seem to have in anticipation what corresponds to the subsequent revelation of Father, Son, and Holy Ghost, and with this agrees the subject of each group of five verses. The first contains a cry for salvation, the second a prayer for help, the third for teaching and a united heart.

16.—*Save the son of thine handmaid.*—If the Psalm be applied to Christ these words would point to Luke i. 38; but if otherwise, the Psalmist "calls himself such as having been born into the relation of a servant; it is a relationship that has come to him by birth."—*Delitzsch.* In this case Gal. iv. 26 R.V. might be quoted, "The Jerusalem that is above is free, which is our mother."

17.—*Show me a token for good.*—Some special mark of favour, by which he may be assured that God is his God, and has "holpen" him and "comforted" him.

TUESDAY, MAY 3.—PSALM LXXXVII.

1.—*His foundation is in the holy mountains.*—"Not on the sand of carnal policy, nor in the morass of human kingdoms, has the Lord founded his Church, but on his own power and Godhead."—*C. H. Spurgeon.*

2.—*The Lord loveth the gates of Zion.*—It is impossible to overlook the connection between Zion, the place of "the tabernacle of David," where his peculiar worship was carried on (typi- Jesus) and that of which it was a type—the Zion referred to in Heb. xii. 22—the city of the living God, the heavenly Jerusalem. Exclusive literalism, which refuses to see in the words "Zion," "Jerusalem," anything but the literal city, cannot hope to understand such a Psalm as this.

4.—*I will make mention of Rahab and Babylon to them that know me.*—Or, rather (as in R.V.), "as among them that know me." "That is, God will bring about the conversion of the oldest and most bitter enemies of Israel, and count them among his own people, who know Him and are known of Him. Of each converted individual descendant, though he be of the accursed Ham, God will say, 'This man was born in Zion.'"—*S.C.*

7.—*As well the singers, &c.*—"The words may be rendered, 'And singers with dancers (will say), All my springs are in Thee.' It seems to express the joy of the converted Gentiles, coming in a procession with singing and choral dancing to Zion, and there one and all exclaiming, 'All my springs are in Thee.'"—*S.C.*

WEDNESDAY, MAY 4.—PSALM LXXXVIII.

"The Bible has no poem which represents personal anguish in language more utterly desponding than this Psalm."—*S.C.* "The darkest, gloomiest of all the plaintive Psalms."—*Delitzsch.* Alexander renders "Upon Mahaloth leannoth," "Concerning afflictive sickness." The "sufferings of Christ" may be clearly seen here just as "the glories that should follow" form the subject of the next Psalm.

5.—*Free among the dead.*—"'One set free among the dead,' equivalent to one released from the bond of life."—*Delitzsch.*

7.—*Thy wrath lieth hard upon me, and Thou hast afflicted me with all thy waves.*—"I have a baptism to be baptized with, and how am I straitened till it be accomplished!" (Luke xii. 50).

8.—*Thou hast made me an abomination unto them.*—"The plural has an intensive force—as it were an whole assemblage of abominations."—*Hengstenberg.* Compare a similar plural intensive in Ps. xxi. 6, "Thou hast made Him a whole assemblage of blessings for ever." Both spoken of Christ.

10.—*Wilt Thou show wonders to the dead?*—"So far from this being an argument against the resurrection, it is Messiah's own most powerful plea for it—that otherwise man would be deprived of salvation, and God of the praise which the redeemed shall give Him to all eternity. Thou canst not show wonders to the *dead* as such, for 'God is not the God of the dead, but of the living' (Matt. xxii. 32). It is only by their rising to life again that they can duly praise Thee."—*A. R. Fausset.*

13.—*In the morning shall my prayer prevent Thee.*—An anticipation of the "very early in the morning" of the resurrection.

17.—*They came round about Me daily* (margin, "all the day") *like water.*—The floods of wrath spoken of in the last verse.

18.—*Mine acquaintance into darkness.*—"The very rhythm of the last line shows that the piece is not complete. The ear remains in suspense; until the majestic 89th Psalm shall burst upon it like a bright resurrection-morning."—*Kay.*

THURSDAY, MAY 5.—PSALM LXXXIX.

1.—*I will sing of the mercies of the Lord for ever.*—"It is the work of faith to go forth on the supposition of eternal duration at a time when everything visible proclaims near destruction, and to give expression to the determination to praise for ever the love and the faithfulness of God, at a time when everything appears to declare that He has changed his love into hatred, and has broken his promises."—*Hengstenberg.*

3.—*I have made a covenant with my chosen.*—"He who is taught by the Holy Spirit to be clear upon the covenant of grace will be a scribe well instructed in the things of the kingdom; he whose doctrinal theory is a mingle-mangle of works and grace is scarcely fit to be a teacher of babes."—*C. H. Spurgeon.*

10.—*Thou hast broken Rahab in pieces.*—Rahab stands for Egypt (see margin). "The Son of God has not only slain and laid low the Egyptians and all outward enemies, but also us in great numbers, and whose captain is the devil."—*Arnd.*

15.—*Blessed is the people that know the joyful sound.*—"Not that *hear*; for then the blessing were cheap indeed. Thousands *hear* the Gospel sound, but sometimes not ten of a thousand know it."—*T. J. Judkin.*

19.—*I have laid help upon one that is mighty.*—"Unto us a Child is born...and his name shall be called ...the Mighty God" (Isa. ix. 6).

20.—*I have found David my servant.*—Through David the type can be here clearly seen Christ the antitype. David means "beloved." "This is my beloved Son, in whom I am well pleased."

30.—*If his children forsake my law.*—Applicable, nationally, to the house of David, whom God chastened by the Babylonish captivity, for their sins; but applicable, spiritually, to all descendants of the second Adam.

33.—*Nor suffer my faithfulness to fail.*—"Man's faith may fail him sometimes, but God's faithfulness never fails Him."—*W. Greenhill.*

50.—*How I do bear in my bosom all the mighty people.*—Such (omitting the italics) is the Hebrew, and it expresses the shepherd care and responsibility of the Messiah, who is the subject of the Psalm. See Num. xi. 11—14. Thus ends the third book of the Psalms.

FRIDAY, MAY 6.—PSALM XC.

"The correctness of the title which ascribes the Psalm to Moses is confirmed by its unique simplicity and grandeur; its appropriateness to his times and circumstances, and its resemblance to the law in urging the connection between sin and death."—*J. A. Alexander.*

1.—*Thou hast been our dwelling-place.*—Literally, "Thou hast become a dwelling-place for us."

3.—*Thou turnest man to destruction, &c.*—"Thou turnest back frail men, even to crumbling."—*Kay.* The allusion seems to be to the sentence pronounced on man for sin (fit theme for Moses), "Dust thou art, and unto dust shalt thou return."

10.—*It is soon cut off, and we fly away.*—A clear intimation of the immortality of the soul.

11.—*Even according to thy fear, so is thy wrath.*—The meaning is well given in the Prayer-book Version: "Even as a man feareth, so is thy displeasure."

13.—*Return, O Lord; how long?*—Both a prayer for the first coming of Christ, and an exclamation of longing for its speedy approach.

14.—*Satisfy us early with thy mercy.*—"The law was given by Moses, but grace and truth came by Jesus Christ."

16.—*Let thy work appear unto thy servants.*—This was fulfilled when Jesus could say, "I have finished the work Thou gavest me to do."

SATURDAY, MAY 7.—PSALM XCI.

This Psalm is closely connected with the last. If that was Moses, this is Christ. If that was man failing as a sinner, this is man in Christ victorious over sin and Satan.

1.—*He that dwelleth in the secret place of the Most High.*—Moses (xc. 1) spoke of the Lord as the "dwelling-place" of his people, but Christ is that "secret" dwelling-place, and He is the subject of this Psalm. "The imagery of the Psalm seems to be in part drawn from that Passover night when the destroying angel passed through Egypt."—*Kay.*

9.—*Because thou hast made the Lord . . . thy habitation.*—The Hebrew word for "habitation" is the same as "dwelling-place" in Ps. xc. 1, and the difference between these two passages is important. In Ps. xc. 1, we read, "Lord, Thou has become a dwelling-place for us," and the rest of the Psalm shows the need which poor fallen man has of such a refuge. Here it is said of the believer, "Thou hast made the Lord . . . thy dwelling-place." This is the action of faith, using the refuge provided. Hence the safety and security which the Psalm declares to be the portion of the trusting soul.

11.—*He shall give his angels charge over thee.*—Satan was not mistaken in applying this Psalm to Christ (Matt. iv. 6). If it is applicable to the members, much more so to the Head, when Himself working out their salvation.

14.—*Because he has set his love on me.*—The last three verses pre-eminently point to Christ.

CHURCH MISSIONARY SOCIETY.

Eighty-Eighth Anniversary.

MAY 2, MONDAY, 6.30 p.m. St. Bride's, Fleet-st.

ANNIVERSARY SERMON.

Preacher—
The Very Rev. The Dean of Ripon,
Vice-President of the Society.

MAY 3, TUESDAY. Exeter Hall, Strand.

CLERICAL BREAKFAST,

8.30 a.m. Tickets, 1s. 6d.

ANNUAL MEETING,

At 11 a.m.

Chairman—
Sir John H. Kennaway, Bart., M.P., President.

Speakers—

The Lord Bishop of Sodor and Man. Sir M. Monier-Williams. Rev. Canon Westcott. The Ven. Archdeacon Lefroy (Liverpool). Rev. James Johnson (Native Pastor at Lagos). Rev. T. R. Wade (Amritsar), Rev. R. P. Ashe (Uganda).

EVENING MEETING,

At 7 p.m.

Chairman—
The Very Rev. the Dean of Windsor.

Speakers—

Rev. E. A. Stuart (St. James', Holloway). Rev. H. Williams. Several Missionaries will speak, including Rev. R. P. Ashe (Krishnagar). Rev. J. Johnson, and the Missionaries proceeding to Eastern Equatorial Africa on May 11.

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British and Foreign Bible Society.

EIGHTY-THIRD ANNIVERSARY.

ANNIVERSARY SERMONS.

On **SUNDAY, MAY 1,** in Westminster Abbey, at **3 p.m.**
Preacher: the Rev. Canon Duckworth, D.D.
On **SUNDAY, MAY 1,** in Westminster Chapel, Buckingham-gate, at **7 p.m.**
Preacher: the Rev. Professor Elmslie, M.A.
On **TUESDAY, MAY 3,** in St. Paul's Cathedral, at **4 p.m.**
Preacher: the Right Rev. the Lord Bishop of Exeter.
On **SUNDAY, MAY 8,** in the Wesleyan Chapel, Mostyn-road, Brixton, at **11 a.m.**
Preacher: the Rev. John Walton, M.A.
On **SUNDAY, MAY 8,** in the Presbyterian Church, Colebrooke-row, Islington, at **6.30 p.m.**
Preacher: the Rev. J. Thain Davidson, D.D.
On **WEDNESDAY, MAY 11,** in Christ Church, Westminster Bridge-road, at **7.30 p.m.**
Preacher: the Rev. J. Monro Gibson, D.D.
On **WHIT-SUNDAY, MAY 29,** in Denmark-place Baptist Chapel, Camberwell, at **6.30 p.m.**
Preacher: the Rev. S. B. Rees.

The **ANNUAL MEETING** in **EXETER HALL,** Strand, on **WEDNESDAY, MAY 4.**
The Chair to be taken by the Right Hon. the Earl of Harrowby, at **11 a.m.**

The Meeting will be addressed by His Grace the Archbishop of Canterbury; the Lord Bishop of Manchester; the Rev. R. N. Young, D.D., President of the Wesleyan Conference; the Rev. Evan Bryant, the Society's Agent for North China; the Rev. S. McFarlane, D.D., from New Guinea; and the Rev. Theodore Monod, of Paris.

Tickets may be obtained at the Bible House, 146, Queen Victoria-street, E.C., on and after Wednesday, April 27.

John Sharp,
W. M. Paull, } *Secretaries.*

Mission to Deep Sea Fishermen.

THE ANNUAL PUBLIC MEETING

Will (d.v.) be held at **EXETER HALL,** on WEDNESDAY, MAY 18, 1887. Ticket holders will be admitted to the Hall at 2 p.m., and at 2.30 Mr. Churchill Sibley will give a Recital on the Great Organ. At **3** o'clock Sir Andrew Clark, Bart., will take the Chair, supported by many influential friends of the work.

H.R.H. PRINCESS CHRISTIAN has kindly promised to attend and present Certificates to the Skippers of Mission Vessels who have passed an Examination in the rudiments of Medicine and Surgery. A Large Contingent of North Sea Smacksmen will be present on the Platform.

Tickets for the Afternoon Meeting, price 10s. 6d., 2s. 6d., 1s., and 6d., may be obtained at the Offices of the Mission.

At **7** p.m., a **SECOND MEETING** will be held, presided over by Thomas Gray, Esq., C.B., at which Addresses will be given by representative Smacksmen, illustrated by a display of specially-prepared DISSOLVING VIEWS. Tickets for the Evening Meeting, price 1s., 6d., and 3d. *Bridge House, Blackfriars Bridge, London.*

THE RELIGIOUS TRACT SOCIETY.

EIGHTY-EIGHTH ANNIVERSARY.

THE PUBLIC MEETING

Will be held on FRIDAY EVENING, MAY 6, 1887, at EXETER HALL.
THE CHAIR will be taken at SEVEN O'CLOCK, by
Sir THOMAS FOWELL BUXTON, Bart.

Speakers:—

Rev. JAMES CHALMERS, from New Guinea.
EUGENE STOCK, Esq., Church Missionary Society.
Rev. EDW. A. STUART, M.A., St. James', Holloway.
Rev. Dr. J. H. VINCENT, Chancellor Chautauqua Univ.

A CHOIR OF 600 CHILDREN, from the Elementary Schools, will sing from 6.30 p.m. and during the Evening, under the direction of Mr. JOSEPH PROUDMAN.

Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster-row, London; or at the various Places of Worship throughout the Metropolis.

LEWIS BORRETT WHITE, D.D.
SAMUEL G. GREEN, D.D. } *Secretaries.*

PRELIMINARY NOTICE.

Licensing of Sin in India, & various Crown Colonies & Dependencies.

GREAT PUBLIC MEETING,

To protest against this iniquitous action by the British Government, so opposed to Missionary progress among heathen populations, will be held in

Exeter Hall, London, on Friday Evening, May 20,

The following, among others, will address the Meeting:—

Mrs. JOSEPHINE E. BUTLER, Rev. HUGH PRICE HUGHES, M.A., and Mrs. BOOTH, of the Salvation Army.

The Chair will be taken at 8 o'clock. Doors open at 7.30.

MAKE THIS IMPORTANT MEETING WIDELY KNOWN.

For further particulars apply to Mr. Joseph Joyce, 31, Paternoster-square, London, E.C.

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A NEW TESTAMENT PICTURE.

DRAWN BY

REV. PROFESSOR ELMSLIE,

At the Y.W.C.A. Anniversary, Exeter Hall.

I am going to answer a question that I am sure often rises in your hearts: How can one be a noble, good woman? How can one, without exceptional advantages—without wealth or social position, with the necessity of daily toil and with commonplace surroundings, make one's life beautiful, heroic, worthy of the love of man, and securing the approval and care of God? I have found the answer in a Bible story, among the pictures of the New Testament—one whose life was beautiful beyond compare, and whom God honoured in quite a unique fashion. She has given her name to many a modern institution, but I am almost sorry she has done it, for I believe that result of her fame has rather overlaid the real beauty of her character. It was something far more poetical and Christlike than any institution can be.

Her name in Hebrew was Tabitha; in Greek it was Dorcas; in English it means a gazelle, a fawn, a beautiful creature. She lived in Joppa, and we conclude that she lived all alone, for when she died there was no one of her kith or kin by her death-bed. She stands out on the page of Scripture a forlorn figure. If ever there was a woman who might have been excused from living a brave, heroic life it was she. But she had more sense than to imagine that a long face will give one a light heart, or that burying oneself in a dungeon is the best way to make up for the lack of sunshine in the life. As her own life had been sad, she would do her best to make the lives of others bright and cheerful.

How came it that she was so wise and brave? Because she was humble-minded. She remembered that she was only one insignificant creature in the universe. She did not imagine that the whole world was made for her, but rather that she was made for the world. Because the wheels of fate had crushed out her own happiness, it did not follow that she was released from all the obligations that rest on human kind. A woman does not need to have husband and children to live a life of tenderness, and sweetness, and unselfishness, and beauty. Where did Dorcas learn the secret of goodness, and self-sacrifice, and bravery? Where every good man and good woman has learned it—at the feet of Jesus Christ. She was a disciple, and she did not forget what that word really means. A disciple is one who looks how Christ went through the world, and sets to go with Him. It is not creeds, or professions, or intellectual assents, but obedience in daily life, in love to God and to men, like the actual Son of God and Son of Man Himself.

Having made up her mind to be brave and helpful to others, what did Dorcas do? In those days a woman could not be a preacher, as, thank God, she can now, when she has the gift. She could not start an Association like this; the world was not ripe for it then. She had not the wit to do anything very wonderful or wise; she had not wealth to build a hospital. But she had got clever fingers that could cut out and stitch garments that would be useful to the widows, of whom there were sure to be plenty in a seaport like Joppa. She did what any quiet, gentle, sweet-hearted, loving woman could do. That was all; but what would you have any good woman to be but this?

What do you say to it? "A life, homely, commonplace, unromantic; excellent and admirable, but very uninteresting." Yes; that is the sort of thing we all say about such lives. I think the angels of God up in heaven, if they do not laugh at our folly, must weep for our blindness. Dull, monotonous, prosaic, on the outside, perhaps, unbeautiful. But does not God often hide within the coarsest husks and shells the very sweetest of fruit kernels?...

This story says to everyone of you, living your plain, homely lives: Though the heart is often weary, and the flesh faints and fails, do not give in. Hold on. There are eyes that see you. There is a Heart that beats for you. And at last God will gather your life, not with Dorcas back to earth's sorrow and strife, but up to Himself, into the heavens of life and glory and light.

BIBLE CARRIAGES IN VICTORIA.

Dear Brother,—I have received very gratifying letters from the young brother working the Bible carriage in Victoria, and another young brother working the carriage in Tasmania. These two young men are natives of Ballarat, converted to God in the same city. The Lord is raising up many of these to preach the Gospel in the colony, and one here and there with gift and power. The carriage in Victoria has seen hard service since it was first launched into work two years and a half ago. It has had fire put to it; it has had stones thrown at it with such violence as to break the wood; it has been in the scorching sun till it cracks, and has been out in storms of rain, and storms of opposition from the Romish hatred to the Word of God and the infidel rage at the testimony for Christ preached from its platform. Yet the Lord gives us the victory and crowds hear the word of life, while thousands of Scriptures and Gospel books have been scattered in scores of townships and some three hundred miles away from Ballarat.

Brother Brewster is working his carriage in Sydney and has a large field before him there. The cry has come from Adelaide, "Send us a Bible carriage, if you can, for the Jubilee Exhibition." We have workers ready for it. We are only in the infancy of this work, as I believe it is preparatory to the revival which will yet burst out, as China is coming to the front. An Anglo-Chinese school in Ballarat, where the two languages could be taught, would prove a nursery for the heathen who are to be his inheritance and the uttermost parts of the earth for his possession. John Hambleton.

Irwell Cottage, Bradshaw-street,
Ballarat East, Victoria, Australia, March 9.

CASTLE YARD MISSION.

The 85th anniversary of the school in Castle-yard, Holland-street, Southwark, was held on Sunday week. In accordance with ancient custom, the proceedings commenced at 7 a.m. with a prayer-meeting. This was well attended, several friends having walked from Peckham, Clapham, and Finsbury-park. The devotional meeting was conducted by Mr. C. A. Whiten, hon. superintendent. After breakfast an excellent paper was read by Mr. Arthur Smith, bearing upon "The Teacher's Difficulties and How to Meet Them." This was followed by a profitable discussion on Sunday-school work, after which the friends dispersed to their respective schools.

A special address was delivered to the scholars in the afternoon by Mr. S. R. Copeland, who was superintendent of Castle-yard over thirty years ago. The afternoon school was followed by an important gathering of Sunday-school workers from the various schools of South London associated with Christ Church, Westminster Bridge-road. Tea was provided for the teachers and visitors, presided over by Rev. Newman Hall, supported by many friends of Sunday-school work. The President commended the efforts being made to rebuild the school in which eighty-five years of devoted Christian work among the poor children of Southwark had been carried on.

THE POOLE COLPORTEUR.—Mr. Wm. Lloyd, who for eight years has been engaged by the Poole Baptist Church in colportage work in the surrounding district, reports not only a large increase in the sales, but that there is much cause for thankfulness in the beneficial effect upon the social, moral, and religious condition of the people. Several instances of this, and of comfort gained from the visits of the colporteur, are mentioned. These visits, in some cases the only ones that poor villagers receive from godly persons, are paid monthly, and are eagerly looked forward to and much valued by many. The Bible and good healthful books are thus circulated to a considerable extent. Mr. Lloyd's address is Broadstone, Wimborne.

BIBLES IN FOREIGN HOTELS.

It may interest many, says a correspondent, to be told that Bibles have been left this winter in French hotels, to the number of 550, in various languages and large editions. The proprietors have mostly been agreeable to it, one even helping to send them to other places which we could not reach. If of the many English people who travel year after year, each family provided *one* hotel in their *lifetime*, how much this cause would be helped! Can anyone appreciate the effect of this quiet Mission on hearts that can never be reached otherwise? There are those who do it, and from Naples a request for five hundred Bibles is sent in by one traveller to the British and Foreign Bible Society, funds having been collected among the tourists at Naples this spring. To this we hope to add another five hundred, as the place is of such importance. It is with special intention no names are given of hotels, as it might do harm to the owners; but we have been much encouraged by the hotel owners in some places, as well as discouraged by others.

In Spain the eagerness for Bibles is surprising. At a railway station some one got a little New Testament; it was eagerly shown to others in the waiting-room, and we were surrounded by people wishing for them. As Mrs. Grimké's cards were read aloud, and the reference given to the Epistles or Gospels, the people more than once said, "Il Libre, il Libro de Dios," meaning they wanted to have the Bible to look it up. So we gave the New Testament by hundreds to travellers, and, in our imperfect Spanish, tried to say something about the simple truth, never entering on controversy, always answering, when asked, "Is this the Book of the Protestants?" "No; it is the Book of God to sinful man—how to find his way back to pardon and God. It is neither Protestant nor Catholic; it is God's Book;" and never have any dissentient voices been raised. "True, true," people answer; "we will see for ourselves what God says." In such a quiet way one may do much mission work, and need not live in selfish or inactive enjoyment of a time given to rest or the nursing of beloved ones.

ALBERT YOUTHS' INSTITUTE.

The second anniversary of this Institute, which is situated at Jenkin's-yard, Eagle-street, High Holborn, W.C., was recently held. The secretary recalled the circumstances of the commencement of the work among the lads, and the way in which it had prospered; and the treasurer, Mr. R. Cadogan, read a most encouraging letter from a former member who had been rescued from a life of sin, and who is now in Canada. One of the earliest members, who speaks of himself as having been picked up out of the gutter, and who was converted soon after joining, has lately gone to Buenos Ayres, where the Lord has opened a way for him; he was an earnest Christian worker and helper while at the Institute. Encouraging addresses were also given by the chairman (Mr. J. Deas), and Mr. F. C. Clark, who conducts the Sunday evening meeting. Mr. A. E. Sparrow (66, High Holborn, W.C.) is the hon. secretary, and he will be glad to give any information regarding the work, the object of which is "to bring the lads to a saving knowledge of the Gospel as it is in Christ Jesus." Friends wishing to view the Institute will be welcomed any evening between 8 and 10. A Bible-class is held every Sunday afternoon at 3.30, and a Gospel service at 7 p.m.

MISSION HALL, CHISWICK.—The sixth report of this Mission, now carried on in the new building in William-street, erected twelve months ago as a memorial to the late Earl of Shaftesbury, has been conducted with energy and zeal during the past year. The attendance of the children at the Sunday-school has been most encouraging, and the mothers' meeting now numbers over seventy members. Dinners have been given twice a week to about two hundred needy children, and in other ways much relief has been given to the poor. Mr R. P. Smith is the evangelist.

JEWISH AWAKENINGS.

Rev. J. Wilkinson, of the Mildmay Mission to the Jews, writes:—"Another important movement amongst the Jews has broken out near Buda-Pesth. The most remarkable feature of it is that Rabbi Lichtenstein, who has been brought to Christ by the reading of the New Testament alone, is still the officiating Rabbi, while urging his congregation to accept Jesus as Messiah and Saviour.

"A day or two ago I heard of another Rabbi having confessed Christ in Galicia. It is evident the Lord is about to do wonderful things amongst his ancient people. Rabinowitz and Lichtenstein have both been brought to Christ by the New Testament, applied by the Holy Spirit. What an encouragement to distribute widely that precious Book in Hebrew!

"Further, several of us have been praying for some years, and are still praying, that the Lord would give such a mighty movement of the Holy Spirit amongst the Jews throughout the world as the Church has never witnessed since Apostolic times. He seems to be giving the answer; we will begin to praise Him, and continue in prayer, in which we affectionately ask all Christians to join us."

Mr. Wilkinson has also forwarded to us some most interesting letters which he has received from Mr. Baron, who, with Mr. Barnett, is evangelising amongst the Jews in Austria, Hungary, Bohemia, and Galicia. We append some extracts from the letters.

VIENNA.

We commenced mission work after much prayer and counsel with several of the Lord's servants here. There is no need to seek for a Jewish quarter, for every street nearly swarms with Jews, who number over 75,000. But oh for the freedom of England! The law forbids us to give them a Bible or New Testament to guide them to Jesus Christ and heaven. We made a strong effort to obtain permission, but with no success.

By the Salzgries, the lower part of which used to be the Jewish quarter, the Gallician Jews especially congregate. There we reasoned and conversed with group after group for a long time. We asked one old man what his hope for eternity was, and he opened his coat to show that he wore fringes (Num. xv. 38). We urged him to trust in the Messiah, and he thankfully accepted a Testament, which he promised to read.

Another Gallician, whom Mr. Schönberger sent to us, exclaimed as I spoke of the New Testament: "Oh, what a glorious book is this! The teaching in it is so noble and grand; no one ever spoke like Jesus. Why should our people in their ignorance reject such a treasure? I am a teacher, and because I teach the sayings of Jesus I lose ever so many pupils." A Jewish medical student was in the room, and he also is not far from the kingdom of heaven.

PRESSBURG.

This picturesque old town on the Danube, which used to be the capital of Hungary, has a population of 50,000, of whom more than a fourth are Jews. There is a Rabbinical School of great fame, at which Jews of all ages, but mostly old men, from various parts of Hungary and Gallicia, gather to study the Talmud. At breakfast we had the opportunity of testifying to some rich Jews about Christ. Then we went outside and spoke to one group after another, until we reached the Jewish quarter. Here after earnest conversation with several we were stopped, for the alarm had spread, and Jews from all parts flocked together, some fanatical Talmudists stirring them up against us. "Brethren," cried one, "beware of these fishers of souls. They want to lead you to destruction. It is not lawful even to go near them; they are like lepers who ought to go about crying 'unclean, unclean.'" Then there was a rush upon us, and a cry of "Let us stone them!" But thanks be to God our Protector, we were not stoned.

Then we returned, but after dinner Jews began to flock to our rooms in parties of seven or eight, and though boisterous at first they gradually became most attentive and respectful listeners to the Gospel. Several Talmudical students left their addresses to have Hebrew Testaments sent to them. If we appeared outside, a crowd would follow, some of whom kept crying, "Tell us, is Messiah come already?" "Is Jesus of Nazareth the Messiah?"

One Sabbath, seven wealthy, intelligent merchants from various parts of the Empire gathered in our room. Eagerly they put one question after another in a most earnest, inquiring spirit, asking if Moses and the prophets really spoke of Jesus, and wanting to see the passages with their own eyes. "It is all nonsense," says one, but he is soon put down by another who stands up, and with many gesticulations says, "It is no folly; it is truth, and I declare these men are right. They do not tell us to forsake God, but to worship Him in spirit and in truth, and not in mere forms and ceremonies. They say that Jesus Christ was the One sent from God, human, and at the same time divine." Then handing us his card he says, "Gentlemen, I live in Epirus; come there; I will welcome you; I will join you." "But do you mean to say that this is Christianity which we see around us?" asked the objector. "This cannot be a true religion." "Believe me," quaintly replies a third, "if Christ had known that Catholicism would be the outcome of his doctrines He would have wept. No, Catholicism is not true Christianity, but these gentlemen have told you they are not Catholics." And so the little meeting breaks up, but everyone leaves his card, begging for a New Testament to be sent to him!

In a letter written from

BUDA-PESTH,

Mr. Baron thus speaks of Rabbi Lichtenstein, whom he visited at Tapiszsela:—

He has taken upon himself the task, as he himself expressed it to us, "of making the name of Jesus Christ popular with the Jewish nation, and of lifting up the Gospel as the only source of spiritual renovation." He is an old man, with an honest, open face, a tender heart, and a soul which is sincerity itself. It was by no human teaching that he was brought to a knowledge of Christ. He could not tell, he said, how the New Testament found its way into his house, but the anti-Semitic movement which instigated the Tizla-Ezlar trial, and the, to him, remarkable spectacle of Christian professors and pastors from various parts of the world writing in defence of the Jews, made him study it, and the more he read the more the beauty of the character of Jesus opened before him, until, "driven against himself by the Spirit of God," he felt obliged to publish "My Testimony," the first of three pamphlets, setting forth Jesus as the Messiah.

Living in an out-of-the-way place, he is unconscious of the sensation his pamphlets, which are being circulated by thousands, have created. He only knows that his testimony has set many wolves ready to devour him, but he has counted the cost and risked all for his convictions, and now, though severe is the test and heavy the trial through which he is passing, so that his aged head is bowed with grief, he stands firm. He was summoned before a synod of all the great Rabbis in Buda-Pesth, but to the universal clamour for recantation he was indifferent. All sorts of falsehoods are being circulated concerning him. Some say that he is mad, others that he has received a large sum of money from missionaries to write as he has done. Now they demand that he should resign his post as Rabbi, which is his only means of subsistence. He has presided over this community for thirty-five years. "Last week," said he to the writer, "three Rabbis came here, and after trying to stir up my people against me, they came to my house and argued with me for a long time, trying to persuade me to renounce my new position. They were at first clamorous and noisy, but before leaving the most zealous of the three asked me for a Hebrew New Testament, as he would like to examine it for himself. I had just one to give him."

Rev. Andrew Moody, of the Scotch Free Church in Buda-Pesth, has largely helped to scatter his pamphlets, and the Rabbi has also received a very friendly letter from Professor Delitzsch. Not long ago his daughter was married, an expensive event among Jews. The Rabbi, whose income is small, being short of funds, a Jewish friend pressed on him the loan of 250 florins, saying it did not matter when it was returned. But now that he has taken up this position, this Jew, out of spite, has called upon him, *in the public papers*, to pay, without any previous notice. The same morning a Roman Catholic priest, whom he had never seen before, called at his house with 250 florins, begging him to accept of them, which the old man gratefully did, but at the same time frankly told him that he must not consider him as in sympathy with the Romish system of Christianity. He has since repaid part of this sum. This shows how Jews will act to those of their brethren who dare lift up their voice in favour of Jesus.

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A SAD DISASTER.

With very great regret we hear of the loss sustainedby the Mission to Deep Sea Fishermen, as announced in the following telegram received by the director, Mr. E. J. Mather, last week:—

> Cardiff, April 20.—Steamer *Australia*, of and from Bremen, light, arrived here; when off Beachy Head, Sunday, about midnight, going full speed, ran into and sank yacht *Breeze*, of Cowes. Four of yacht's crew drowned; only survivor, John White, landed here by *Australia*.

The *Breeze* had only just been presented to the Mission, and was being brought round from Fowey to Yarmouth. The only man saved is John White, son of the skipper of the Mission smack *Ashton*. Of those lost, one leaves a widow, another a widow and three children, and the third a widow and seven children. The fourth, who was chief clerk of the publication department, had been connected with the Mission since its establishment, and, needing rest, was on the yacht for a holiday. His aged parents were entirely dependent upon him.

We are sure we may bespeak the heartfelt sympathy and prayers of our readers on behalf of the relatives so suddenly bereaved; and we trust that this sad calamity will gain for the Mission new and earnest friends, and so strengthen the hands of those engaged in a most interesting but dangerous work.

◆

THE GOSPEL IN BRAZIL.

Mr. Vanorden says in a report issued concerning this work, that so immense is the field in Brazil that one thousand preachers of the Word of God could be employed at once, and within one year each one of them would be able to organise a small church.

Associated with Mr. Vanorden are Revs. Mr. Chamberlain and Mr. Menezes, and at many places where evangelistic services have been held, eager audiences have gathered to listen to the Gospel message. Mr. Chamberlain says concerning one of these missions that in twenty-five years' experience of Christian work in Brazil, he has rarely if ever had the privilege of addressing on successive nights such large and attentive audiences as recently. Several churches have been organised during the past year, and, though in some places there is persecution, it is evident that the Lord has opened wide the door for the Gospel ministry in this land. But the husbandmen are few.

Mr. M. H. Hodder, 27, Paternoster-row, E.C., represents Mr. Vanorden's mission in this country.

SERVANTS' HOME, NORWOOD.—The report of the first years' work in connection with this Home shows how much may be done by willing hands. About fifty girls, many motherless, have here found protection and shelter, and the workers have had the additional joy of leading many to the Saviour. Seventy of those who attend the Bible-class on Sunday afternoons have signed the pledge. An iron room is much needed for cookery classes, &c. Mrs. Woodford Fawcett is the hon. president, and the Home is at 435a, Norwood-road, S.E.

TO OUR READERS.—FIFTH LIST.

In continuation of the list of missionaries who receive The Christian through the kindness of friends, we append, this week, the names of the forty-three belonging to the

MORAVIAN MISSIONARY SOCIETY.

Missionary.	Address.	Sender.	Missionary.	Address.	Sender.
Mr. A. Clarke	Jamaica, West Indies	Mr. T. P.	Mr. P. Bogisch	Ebenezer, Australia	Mr. A. E. S.
Mr. W. H. Fuerstenberg	Jamaica do.	Miss C.	Mr. H. Wied	Paramaribo, Surinam	Mrs. M. C.
Mr. R. Gale	Jamaica do.	Mrs. B.	Mr. E. L. Tempel	Paramaribo do.	Mr. T. P.
Mr. G. Meissel	Jamaica do.	Mrs. E. J. U.	Mr. G. R. Gysin	Igdlorpait, Greenland	M. H.
Mr. C. Smyth	Jamaica do.	Mr. T. P.	Mr. O. Heinke	Lichtenfels do.	Mrs. M.
Mr. R. N. Bishop	Jamaica do.	M. & S.	Mr. A. Asboe	Hopedale, Labrador	Miss C.
Mr. T. L. Clemens	Antigua do.	M. & S.	Mr. E. Schaaf	Hebron do.	M. & S.
Mr. A. Fleury	St. Thomas do.	M. & S.	Mr. H. T. Jannasch	Nain do.	M. & S.
Mr. A. Norton	St. Jan do.	M. & S.	Mr. C. F. Kahle	Okak do.	M. & S.
Mr. J. Howard	Barbados do.	C. A. N.	Mr. P. Blair	Bethany, Moskito Coast	Mr. T. P.
Mr. E. C. Greider	Antigua do.	Mr. T. P.	Mr. A. H. Berckenhagen	Magdala do.	Mrs. H. G. A.
Mr. H. M. Weiss	St. Kitts do.	Mrs. W.	Mr. F. Smith	Yulu do.	Mr. C. F.
Mr. H. Ward	Tobago do.	Mr. H. F. S.	Mr. W. H. Peper	Karata do.	Mr. J. M. T.
Mr. J. B. Romig	St. Croix do.	Miss J. H. D.	Mr. J. B. Linebach	Oaks, Indian Territory, U.S.	Mr. T. P.
Mr. T. W. Shields	Montgomery, Tobago, W. Indies	M. & S.	Mr. A. W. Heyde	Kyelang, North India	Mr. T. P.
Mr. H. L. Hasting	Engotini, South Africa	Mr. T. P.	Mr. C. W. J. Weber	Poo do.	Mrs. H. C. I.
Mr. J. Uys	Wittewater do.	Mr. G. F. L.	Mr. C. R. Marx	Leh do.	Mr. T. P.
Mr. A. E. Schmidt	Clarkson do.	Mr. A. S. W.	Mr. A. Erdmann	Ephrata, Moskito Coast	M. & S.
Mr. Alwin Richter	Shiloh do.	C. A. N.	Mr. A. Riegel	Frederiksdal, Greenland	M. & S.
Mr. C. G. Liebich	Shiloh do.	Miss E. M. C.	Mr. N. P. Foged	Umanak do.	M. & S.
Mr. Otto Padel	Tinana do.	Miss K.	Mr. E. A. Renkewitz	Rust en Vrede, Surinam	M. & S.
Mr. J. Kilbuck	Bethel, Alaska	Mr. T. P.			

Letters to the Editor.

MRS. BUTLER'S RESCUE WORK.

Dear Sir,—During Canon Butler's prolonged illness on the Continent and my own enforced absence, I was obliged to abandon a great portion of my rescue work. As soon as I returned home, however, applications came in upon me from all sides to receive poor girls. It is exceptionally difficult for me to bring out, as is usual, any explicit report of the work, because it is peculiar. Cases are sent to me of a difficult and painful kind, in which the friends or the victims themselves desire perfect secrecy. They come to me, in fact, to be concealed, helped and saved. I need not tell your readers that some of these cases are of the most harrowing kind. Frequently they come here after having knocked in vain at many other doors, the peculiarity of their case making it difficult for others to receive them. Need I say more? I think those who have known anything of the work in which I have been engaged will trust me, and their kind hearts will perhaps be touched when I tell them I have completely come to an end of my resources for this work. I have recently received over £100 for the Riviera sufferers, chiefly in very small gifts, and I need not say I shall be thankful for every shilling for the rescue work. Clothing or house linen, or any such useful articles, might be sent to Mrs. Saunderson, Albert Cottage, High Cliffe, Winchester.

Josephine E. Butler.

9, *The Close, Winchester, April* 19.

THEOLOGICAL TRAINING IN INDIA.

Dear Sir,—I have read with very great surprise the following statement in Gen. George Anderson's letter, on behalf of a proposed Theological Hall at Scharumpur, that "The missionaries in China act wisely in training natives of the country to teach and preach Christ. And now the Americans are teaching British missionaries what plan they should adopt." See The Christian, April 14.

I have not access at this moment to the reports of other societies, but the following list of Theological Training Colleges, gathered from the Report for 1885—6 of the Church Missionary Society, is quite enough to show that the training of a native agency in India has long been an ordinary branch of this Society's work, and probably of all other societies.

Calcutta Divinity School, twelve students. North-West Provinces Divinity School, Allahabad. The number of students is not given, but the subjects studied show a most important and thorough work.

Lahore Divinity School, no numbers. Divinity Class, Karachi, 3 students. Theological Class, Madras, no numbers. Two students were ordained during the year. Training Institution, Masulipatam, 39 students. Cambridge Nicholson Theological Institution, Cottgam, 19 students. Kopay Training Institution, Ceylon, 39 students.

The number of native agents employed in India, by this society alone, are given in the same report, as follows:—Native Clergy, 132. Native Lay Agents, 1693. Native Lay Agents, Female, 414.

This gives a total of 2239 native preachers and teachers, who must all have undergone training, now employed in one society alone, and many more must have laboured and "fallen asleep."

Faithfully yours, C.

CHRISTIANS AND POLITICS.

Dear Sir,—However men may differ on public questions at present, in one thing all are agreed, that a time of great anxiety is at hand. There are indications fully justifying the fear expressed by men well qualified to speak, that, besides the momentous issues involved, there will probably be an excitement and bitterness of feeling such as has been seldom witnessed. Such a season is a "perilous time" to Christians. Will you allow one who during his whole life, now nearly approaching the "threescore years and ten," has not shrunk from taking his share in the duties of a citizen, to utter a word of warning in view of the impending conflict.

First, to Christian laymen. There is a danger from the extreme importance of the questions themselves, and from, it may be, the imperative sense of duty which leads private Christians into the strife, of their forgetting what is due from those who take "the meekness and the gentleness of Christ" for their pattern—a danger of their speaking of fellow-Christians in such words as may provoke, not to love, but the reverse. "If ye bite and devour one another, take heed that ye be not consumed one of another."

The writer does not speak without experience. He can recall occasions when, from being engaged for the time in active evangelistic work along with Christian friends from whom he differed widely on a matter of public interest, he saw it his duty, for the time, to keep back from joining an organisation to promote the views which he held upon that question, "lest it should hinder the Gospel of Christ." He never saw cause to regret it. He can recall a scene now fifty years ago of great excitement—a hustings on which the eyes of the whole country were fixed. Two deacons of the same church stood on that hustings, but on different sides. Each had a prominent part assigned to him. Both were worthy men, who "served their own generation by the will of God, and have" long since "fallen on sleep." But there was a difference; an on-looker in the crowd remarked to another bystander on the two political deacons. "Yes," was the reply; "but the one is a politician only so far as his religion will permit him, the other is a religious man so far as his politics will allow."

A word to Christian ministers. While most certainly they are not exempted by their position from the duties of private citizens, surely they will admit that these occupy a secondary place to the duties of pastors of the flock of Christ and ministers of the Word of God. Whatever would militate against the success of their labours, as such, should surely be avoided. Everyone has to make a choice at times between two duties, which has the greater claim upon him. This consideration may well make pastors refrain from taking an active or prominent part in political conflicts—on one side or other—even *as private citizens*, in order that they "may not hinder the Gospel of Christ." Still more, surely, ought it to prevent them from coming forward singly, or in conjunction with others, *as ministers*, in political strife. Let him take his side if he will as a citizen, a member of the commonwealth, but *as a minister of Christ's Church*—never. "No *soldier in service* entangleth himself with the affairs of this life" (2 Tim. ii. 4, R.V.).

I need scarcely add that if, in the providence of God, any servant of Christ seems to be called to take a prominent part in any new movement for reviving the work of God in the Churches, or for special evangelistic work outside the Church, the consideration will apply with greatly increased force.

Lastly, to Christian Churches or denominations. It may—it certainly will—prove most disastrous if Churches as such—Assemblies, Unions, Synods—enter upon the discussion of political questions however important. These gatherings are made up of delegates from congregations. They are presumed to *represent* these. Consequently, the public questions on which they give a deliverance may and ought to be discussed in the congregations which send these delegates. If so, farewell, I fear, to spiritual life in these Churches. This is not mere speculation. It has been matter of observation that in so far as ecclesiastical bodies have intermeddled, as such—in political questions—has spiritual power declined.

I trust I shall not be misunderstood. I repudiate the teaching of those who say that a Christian man should have nothing to do with choosing legislators to make laws, or magistrates to enforce them. Far from it. It is his duty to take his part, only seeing to it that Christian principle regulate him in that duty, just as it should rule him in his duty in his family and in his business. It is a totally different thing for a Christian Church.

"Sirs, ye are brethren." "Take heed lest ye fall out by the way." An Old Disciple.

REQUESTS FOR PRAYER.—Prayer for blessing on the following special missions:—Rev. William Haslam, at St. Mary's Church, Hammersmith-road, West Kensington, to May 3; Rev. W. Hay Aitken, at Enniskillen, Ireland, to May 9; Mr. W. R. Lane, at Great Assembly Hall, Mile End-road, E.; Gospel addresses by Lord Radstock, at Conference Hall, Eccleston-street, S.W., on Sundays in May; Mr. Opie Rodway, at Baptist Chapel, Putney, S.W., April 30 to May 3.——For blessing on meeting for young converts and others, at "The Welcome," Cross Key-square, on Thursday, May 5.——For blessing on a visit from Mr. Oscar Owers, Mr. Hudson Taylor, and others, to the Union Tabernacle Wandsworth-road, S.W.

RAGGED SCHOOL MISSIONS.—The Duke of Westminster presided last week at an influential meeting called to consider the necessity of sustaining and extending ragged school missions in the Metropolis. Mr. J. Kirk (the secretary), in a brief account of the work of the Ragged School Union, said there were no less than 50,000 children attending its 200 schools. The chairman pointed to the fact of the considerable decrease that had taken place in the number of children convicted of crime, as proof that education had a great effect in this direction. Not the least of the many improvements which had marked the last fifty years had been brought about by the Ragged School agency, with its 3800 voluntary teachers. Lord Mount-Temple and General Phayre both spoke of the value of this work, which Rev. Dr. Paterson characterised as one of love, and therefore would go independently of their sympathies and efforts.

Among the Churches.

**** We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

The Bishop of Liverpool preached at St. Saviour's, Southwark, on Tuesday evening last, on behalf of the special fund to raise £100,000 for Guy's Hospital.

The Bishop of Rochester, in opening his new Deaconess Home at 6, Park hill, Clapham-park, expressed the hope that it might become a centre for woman's missions to women in the diocese.

A Cabmen's Club has been opened in Pickering-place, Westbourne-grove. The club-room is the outcome of the cabmen's division of the Church Society, which has four branches, and a membership of 400. Attached to the club is a library, a slate club, a goose club, and a provident club for the wives.

On Easter Sunday the new church in the Via Babuino, Rome, was opened. It is handsome, and capable of holding 700 persons. The services on Easter Day were all ritualistic. Some older residents have felt regret in seeing the church outside the walls closed. In its earlier days a simple evangelical service was held there, but it is some years since it passed into High Church hands. Happily, at Trinity Church, in the Piazza San Silvestro, evangelical services are conducted, and many are glad to attend where they can worship in simplicity, and find a pure Protestant ministry.

METHODIST.

There has been an increase of seventy-five members in the Oxford Circuit during the quarter.

During the last eighteen months the work of the ladies' sewing meetings at Penrith has produced about £800.

During Rev. T. Waugh's mission at Burnley there were about three hundred and twenty grown-up seekers of salvation, besides many children.

A Bible-class, carried on for nine years by Mr. C. R. Parsons in the Old Market-street part of the Portland Circuit, Bristol, now numbers 500 members.

A mission-room opened not twelve months' ago in Charles-street, Newark, has already a membership of twelve, and a Sunday-school of seventy children.

Revival services have just been conducted at Launceston, by Rev. Thomas Cook. Large numbers of people from the country districts around attended.

Captain Warner Dennis has concluded a successful mission in the Wesleyan Chapel, Iverton. Many souls have been brought to Christ, and believers greatly blessed.

Special mission services have during the winter been held in the fourteen chapels and mission halls of the Burnley Circuit. In many the results have been very encouraging.

Revival services, conducted by Mrs. Jackson, of Glasgow, in Newcastle-upon-Tyne First Circuit (Primitive Methodist), have resulted in a hundred and thirty cases of conversion.

At the close of a mission at West Cowes, conducted by Mr. Potts, 256 converts answered to their names, the greater number being over sixteen. The mission bands, which did good work, are still continued.

Mr. James Dickson, a soldier evangelist, has been labouring in the Enniskillen District for the last six months. Much blessing has resulted; many have professed conversion.

A twelve days' mission at Bodmin, conducted by Rev. E. Davidson (connexional evangelist) has been much blessed to the quickening of the members of the church, and the conversion of many of the young people.

PRESBYTERIAN.

Mr. William Ewing will go out to labour with Dr. Torrance, in the Medical Mission established there by the Free Church of Scotland.

At mission services at Durham-road Church, Gateshead, conducted by Mr. Stewart, the pastor, seventy persons made a public confession of faith.

Mr. Andrew Allan, who has just completed his divinity course at Edinburgh, has been appointed by the Free Church to form a charge at Barberton, Transvaal. He sails this week.

At the closing meeting of a Bible class held during the last six months in connection with St. George's, Sunderland, forty-seven prizes were presented to the young people who had not been once absent.

Dr. Marshall Lang, of Glasgow, suggests that the Established Church Assembly should appoint a commission to take evidence as to the extent and causes of the drifting of so many thousands from religious ordinances, and what should be done to make the ministrations of religion more adequate and efficient.

SALVATION ARMY.

Within the last fortnight "expeditions" have left England for Holland and Copenhagen.

Over one hundred good cases of conversion are reported since the corps was opened at Buckingham.

At an Easter gathering at Swadlincote, in the Derby district, many testified to being saved through the Army.

The head-quarters building, 101, Queen Victoria-street, had recently a very narrow escape from destruction by fire. A good deal of damage was done in the lower part of the building.

A report from the Yeovil section states that in the first year, since its formation, 1100 persons had come to the penitent-form, 565 had become soldiers, 14 corps had been formed, and 25 outposts.

General Booth is maturing a scheme for providing wooden barracks for village work by which he expects to provide additional accommodation for 200,000 hearers, 40,000 soldiers, and 4000 officers.

The Army is said to be spreading in Canada. Among the Indians on the Grand River Reserve, Ontario, they have a corps of one hundred red men, who meet in the council chamber by permission of the chief.

SOCIETY OF FRIENDS.

Mary Sessions, of York, widow of the late William Sessions, a minister, has been recorded a minister.

By invitation of Sheffield Friends, George Wood has held a fortnight's mission there. Many conversions were the result, and many, too, joined the total abstaners.

R. J. & M. J. Davidson were to start, in the first week in March, on their journey of two months up the river Han to Hamkung, China. The district is a needy one, and there is more than ordinary openness for the Gospel. Dr. Wilson is there already.

A three weeks' Gospel Mission has been held in Cardiff. Thomas Houston, the "Blind Irish Evangelist," read and sung and spoke the Lord's message, and about seventy souls professed either conversion or restoration. The Cardiff Meeting-house has this year been the scene of many conversions, but this Mission has crowned all.

On March 11, an "all-day meeting was held for thanksgiving and praise," to celebrate the event of a hundred conversions, as the result of a six week's mission in Waynesville, Ohio. About sixty of those converted requested membership in the Society instrumental in their blessing, and nearly a similar number formed a Y.M.C.A.

The Western Quarterly Meeting at Worcester on April 20 was a time of special interest. Henry Stanley Newman and wife were present on their way home from Palestine, and gave, by request, a deeply-interesting description of Friends' Missions in Ramallah, Brumana on the Lebanon, and Constantinople. The missions are very satisfactory, although Turkish misrule is everywhere awful in its degrading and blighting influence.

"FALLEN ON SLEEP."

Mr. Charles Bassett, J.P., for many years circuit steward of the Pontypridd Methodist Circuit.—Mr. J. Hammond, of Cheadle, one of the Deed Poll members of the Methodist Connexion.—Mr. William Scrymgeour, of Dundee, well known as a Methodist preacher and temperance adxocate.—Mr. Thomas Beves, of Tunbridge Wells, an acceptable local preacher and diligent class-leader at Vale Royal Chapel.—Mr. William Leak, ex-sheriff of York, a prominent supporter of the Methodist Church in that city.—Rev. David Berry, of Hammersmith, a Presbyterian minister.—Rev. John Smith, of Edinburgh, who fainted while delivering his first sermon to the congregation at West Port. He had laboured for eleven years in Shettleston.—Rev. Charles Gowar, of Thatcham, for thirty-four years a Congregational minister.—At Adelaide, Australia, Mr. Ernest Hebditch, only son of Rev. S. Hebditch.—Mr. Henry Clayfield, for fifteen years deacon, and for twenty years superintendent of the Sunday-school of the Church at Blakeney.—Rev. Martin D. Livingstone, of Simcoe, Ontario, where he had ministered for over fifty-one years.—Mr. William Thomas Moxon, of Pontefract, an earnest member and liberal supporter of the Methodist cause.—Mrs. Hannah Crooke, of Lytham, one of the oldest members of the Methodist body in Lancashire.—Mr. John Allmand, a prominent member of the Congregational Church, Chester-street, Wrexham.—Mr. W. Evans, a well-known member of Salem Church, Portmadoc.—Rev. Octavius Davies, Vicar of Tregaron and rural dean.—Rev. W. Vaughan, for twenty-seven years minister of Darfield-street Baptist Church, Bradford.—Mr. Lancaster Webb, of Combs, Suffolk, a prominent Cougregationalist.

Dr. H. M. SCUDDER, of Chicago, after a ministry of forty years, has decided to go to Japan for the remainder of his life as a volunteer Christian worker.

AN AFRICAN PRINCE.—The King of Cherbio, a large country on the West coast of Africa, on his death-bed committed his son to the care of the American missionaries, who sent him to the United States that he might receive a Christian education. In addition to a good range of study, he has learnt printing, and given himself to mission work. With his wife, a highly educated young coloured girl, he sailed from New York, Feb. 22, for Cherbio, where, under the auspices of the Moravian Missionary Society, he hopes to lead his compatriots to a knowledge of the Gospel. The Bible not yet having been translated into his native tongue, he intends to set about the work, and to publish a journal.—*L'Evangéliste.*

ZAMBESI.—News has been received up to December, 1885. On October 11, after a most difficult journey, M. Coillard and his waggons reached Safula near Lealuyi in safety. After preparing the foundation of a station, he returned to Sesheke for his wife, who had remained there with Mdme. Jeanmairet, his niece, the latter having given birth to a daughter in September. There are now, therefore, two French stations on the Zambesi, Sesheke and Safula.——From Loanda we learn that the American missionaries of Bihé received a letter from M. Coillard, dated December 14, 1886, which had come by land. This is, doubtless, the first time that this route, explored by Livingstone, has been used for postal communication between Europeans.—*Journal des Missions.*

CONTINENTAL & FOREIGN NOTES.

CHICAGO.—The Central Mission Sunday-school has 4500 names on the books, and an average attendance of 3000. The only teacher is Mr. Holmes, the superintendent, who is helped by twenty monitors.

THE BELGIAN EVANGELICAL SOCIETY has not been hindered in its work by the return to power of the clerical party. On the contrary, it seems as though the people had never been so seriously disgusted both with the Church of Rome and with Free Thought.

MONTAUBAN.—The Consistories of Orleans, Vigan, Saint Quentin, Brest, &c., have unanimously decided to send to the Minister of the Interior and of Public Worship a protest against the nomination of the liberal or free-thinking M. Allier to the Theological Faculty.—*Le Christianisme.*

THE CONGO REGION.—Dr. Wolf has found on the borders of the Lornami, thick forests abounding in elephants and crocodiles. There are also many towns of 10,000 and 15,000 inhabitants. At the death of the king Leckengo more than 1000 slaves were massacred. Dr. Wolf had seen whole villages living in huts made in the branches of high trees.

THE PARIS FOREIGN MISSIONARY SOCIETY.—The committee met on April 4, and acknowledged with gratitude to God that, although some large sums of money had been given for the new Congo Mission, and for the new mission house, they yet expected there would be no deficit in the current income, while the old debt has been reduced from nearly £2500 to almost half that sum.

HERR SCHRENK, formerly a missionary, now evangelising in Germany, has been in Frankfort fifteen days, where the evening meetings have had an average attendance of 2500. At Bremen, where he stayed twenty-five days, the Bible-readings from eleven to twelve were much appreciated. Thence Herr Schrenk went to Heidelberg. It is pleasing to note that most of the pastors give him cordial help.

PROTESTANTISM IN FRANCE.—Our excellent American contemporary, *Christian Thought*, states that in 1813 Protestantism in France did not count 150 pastors, and had not a single establishment of charity, education, or evangelisation, but that she now has 900 pastors, 37 homes for orphans, 42 retreats for the aged, two convalescent reformatories for prisoners, and asylums for the blind, deaf, and dumb.

BERLIN.—A Convalescent Home for governesses, nurses, and other workers, of which the Princess Imperial is the President, is about to be built. It is proposed that about forty such tired-out or sick ladies may be received.——The *Amalienhaus* in Berlin, for the training of respectable girls for service, needs the help of ladies willing to teach and train the sixty girls usually there. Though not called a Deaconess House, it is practically such.—*Anzeiger.*

COREA.—The treaty concluded between this country and France is more favourable to religious liberty than that made by England. The latter allowed the study of the two languages, the French treaty in addition permits them to be taught. The English passport permitted English subjects to travel in the interior for commerce or pleasure. The French treaty has no such restriction, so that missionaries may teach and travel as they please.—*Le Christianisme.*

RELIGIOUS LIBERTY.—A Roman Catholic Paris journal, *L'Univers*, says, "Religious liberty implies denial of truth and its divine essence. Toleration is a deceptive word, which serves only to conceal religious indifference. The political necessity of sometimes submitting to divers forms of worship is sorry progress. Equality of worship is decadence. *Le Témoin de la Verité* says, What would become of us Protestants if these gentlemen should again be our masters?

DR. BAEDEKER.—My way seems to be made clear for another evangelising tour in Russia. I hope to leave England on the 25th inst., and am anxious to secure the prayers of God's people on my behalf. As hitherto a door of entrance has been opened to me in Russia, I am eager to use the opportunity given and to go forward once more. I hope to spend some little time in the Baltic Provinces, and afterwards to go to the south of Russia.

F. W. Baedeker.

Wart Eck, Weston-super-Mare.

M. REVEILLAUD has been giving lectures at Lyons and St Etienne on "Democracy and the Gospel," &c., which the secular papers say have been well attended, and have produced a profound impression. At the close of one meeting an anarchist inquired if M. Reveillaud had ever seen God, to which he replied by saying, "Have you ever seen your brain?" This nonplussed and silenced the questioner. M. Reveillaud, through fatigue, has been obliged to interrupt his evangelistic tour by a few weeks' rest in Africa.—*Le Christianisme.*

DISCHARGED PRISONERS IN PARIS.—In 1839 Elizabeth Fry established a prison visiting committee in Paris, one of whose members, the active, venerable Mlle. Dumas, still lives; and though ninety-six years of age, she is still engaged in helping female liberated prisoners. The committee consists of eighteen or nineteen ladies, who visit St. Lazarre six times a week, besides Sunday afternoons. The lady-agent also visited the prison 237 times in 1836, and by her efforts was enabled to procure the immediate liberation of sixty persons.—*Le Christianisme.*

M. DIETERLEN, of the Mount Hermon Station, South Africa, says the year 1886 has been one of important material labour, in the way of chapel-building, &c., and has proved that the Bassoutos value the Gospel and know how to pay for its spread by hard work. At Bougallo, heathen and Christians, men, women, and children have made bricks and mortar in order to hasten the completion of the chapel. Without this help it would have been impossible to have erected such a spacious place of worship; and this is by no means a solitary case. But this hearty goodwill does not, alas! mean that the workers are converted.

The Queen's Jubilee

AND THE

TWENTY-FIRST YEAR of 'Dr. BARNARDO'S HOMES.'

AFTER careful consideration, the Trustees and Committee of "**Dr. Barnardo's Homes**" have decided to celebrate the 50th Anniversary of our beloved Sovereign's accession to the throne of this realm, and the Majority, or 21st Year of life, of the "Homes" themselves, by an endeavour to enlarge the scope of these comprehensive and national Institutions, thereby placing them upon a still wider and more solid basis.

THEY are convinced that no object can well be conceived more in harmony with the tender and womanly sympathy ever displayed by **Her Most Gracious Majesty** towards the suffering and the sorrowful, or more likely to be in accordance with **Her** own wishes, were she free to express them, than a project to promote the extension and increased usefulness of Institutions like these, whose chief work it is to rescue friendless and orphan children from the perils of the streets, and to afford to them not only education, useful training, and Christian care, but also all that is involved in the endearing names of "Home" and "Friend."

HERE, then, is the Scheme proposed for the hearty co-operation of all loyal subjects of **Queen Victoria** who love and pity helpless little children, and who may be willing, at one and the same time, to raise in **Her** honour and on *their* behalf an Enduring Memorial, the benefits of which shall be lastingly recorded in the history of multitudes of young lives.

1. TO establish in a central position a **Shelter for Homeless Street Children**, to be called the **Jubilee Shelter**, which shall be always open, night and day, to afford immediate and temporary succour to any little waif or stray who seeks admission. This Shelter would soon become an important feeder of the Parent Homes —a kind of net thrown out into the wide sea of London child-life, into which many of those "ready to perish" would be gathered.

2. TO develop, under skilled and competent control, the **5,400** acres of land already acquired in Manitoba (N.W.T. of Canada), by the establishment thereon of an **Industrial Farm** for the employment of the older and rougher lads rescued from the streets and low lodging-houses of our great cities and towns, and trained in the *Labour House for Destitute Youths* in East London. The whole settlement in Manitoba, some seven miles square, and charmingly situated near Birtle, on the Shell River, is to be called, in honour of the Queen, **Victoria Regina.**

3. TO rebuild the **Infirmary,** for Sick Children of the absolutely Destitute and Homeless class, already in operation in Stepney, but which, owing to its small size and grave structural defects, is unfitted for its purpose, and which has therefore long since been condemned. The new building, which will have all modern appliances needful for the medical and surgical treatment of **65** little patients, being most urgently required, has already been begun, and will be called **Her Majesty's Hospital for**

4. TO erect in our Village Home for Orphan and Friendless Girls at Ilford, Essex, a **Memorial Cottage**, to shelter in perpetuity twenty little rescued "waifs," who will therein find a happy home. A freehold site stands ready amid the fifty other buildings which constitute the Village; and there it is hoped may soon arise the new Memorial Cottage, to be called simply **The Queen's Villa.**

5 TO **redeem** and **set free** from **Rent, Mortgages,** and **all other Charges,** several of the Parent Homes (already in occupation) upon which rents and interest of mortgage have to be paid, thereby relieving the Annual Income of a heavy and continuous drain.

TO accomplish the whole of this Scheme, the Committee and Trustees of "**Dr. Barnardo's Homes**" propose to raise a **Jubilee Fund** of **£50,000**, in two several sums of **£25,000**, one of which shall be collected from among the existing Donors, and the other from the General Public.

AS regards the first of these amounts, it is estimated that if the very large number of Donors already on the books of the Institutions are willing **each** to contribute **The Small Sum of Ten Shillings**, the **£25,000** required would be at once supplied.

BUT the Committee and Trustees of Dr. BARNARDO's Homes now earnestly appeal to Christian people generally for donations towards this **Jubilee Fund,** in the hope that they will respond in sufficiently large numbers to secure the collection of the other moiety of £25,000.

IF each reader of this advertisement will, within one week of observing this notice, send to the office of the Institution a Jubilee Gift of **not less than Ten Shillings,** the sum required from the General Public (£25,000), will in all probability have been received before the **Twenty-first of June,** the day fixed by **Her Most Gracious Majesty** for the celebration of the 50th Anniversary of **Her** Reign.

JUBILEE GIFTS of any amount in response may be sent direct to the Offices, 18—26, Stepney Causeway, E.; to the Bankers (**London and South Western Bank,** Bow Branch, E.; and **Messrs. Dimsdale, Fowler & Co.**, 50, Cornhill, E.C.); or to any of the following:—

(*Signed on behalf of the Committee*)
SAMUEL GURNEY SHEPPARD, *Chairman.*
WILLIAM FOWLER, *Treasurer.*

(*Signed on behalf of the Trustees*)
ARTHUR F. KINNAIRD,
JAMES E. MATHIESON, } *Trustees.*
THOS. J. BARNARDO,

April 25th, 1887.

18 to 26, STEPNEY CAUSEWAY,
LONDON, E.

> JESUS SAID:—
> "Whoso shall receive one such Little Child in My Name receiveth ME."
> MATT. xviii. 5.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily Prayer-meeting, 1 to 2 (Sat. excepted), St. Peter's, Cornhill. Bible Reading, Sundays, 3 30 p.m. Gospel Services, Canning Town, Sundays and Thursdays.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., April 28, at 8.45, public lecture by Rev. Dinsdale T. Young. Subject: "The People's Beer."

Y.M.C.A., The Priory, 193, Upper-st., N.—Sun., May 1, at 3.15, special address, Rev. C. B. Sawday. Thurs., May 5, at 8.30, special address, Rev. Gordon Calthrop. Wednesdays, 6 to 10, anxious inquirers and strangers.

Y.M.C.A., Exeter Hall.—Sunday afternoons in May (men only), at 3.30, Rev. J. Gelson Gregson. Sunday evenings, at 7 (public), Mr. S. Golding. Col. Puget's Bible-readings every Saturday evening, at 8. Gospel address in gymnasium (92, Long Acre) by Mr. E. J. Kennedy, Wednesday evenings, at 8; free tickets from Exeter Hall.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., May 1, at 3 p.m., Mr. Haslett; 7 p.m., Mr. Maynard.

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in May, at noon, Rev. Newman Hall.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-road, W., Friday, April 29, at 3.30, Rev. W. Haslam.

Dublin Believers' Meetings, Merrion Hall, Lower Merrion-street, May 30 to June 3.

Newport and Isle of Wight Conference, Leigh Richmond Hall, Newport, May 11 to 13. Revs. G. Everard, J. A. Jamieson, J. J. Luce, J. Wilkinson, and others will take part.

Finsbury Park Hall, 255, Seven Sisters'-road, N.—Address to children by Mrs. Evered Poole, Sat., April 30, 3 p.m., *not Sun., May* 1, as stated last week.

Great Assembly Hall, Mile End-rd., E.—Sun., May 1, 11 and 6.30., Mr. W. R. Lane.

Miss Weston will give an interesting account, with latest details, of her work among sailors, at Exeter (Lower) Hall, Tues., May 3, at 3 p.m, Mr. T. A. Denny will preside.

Conference Hall, Mildmay-park, N.—Sun., May 1, 3.30 and 7, Mr. Gawin Kirkham.

——— Four addresses by Rev. F. B. Meyer, on "Our Lord's Inner Life as Reflected in His Great Intercessory Prayer" (John xvii.), Thursdays, April 28, May 5, 12, and 19, 3.30 p.m.

Strangers' Rest, 163, St. George's-street, E.—Workers' meeting, Friday, May 6; tea at 6, meeting at 7. Mr. T. A. Denny will preside. Mr. Henry Varley will give the address; subject, "Saved by His Life."

Mildmay Mission to Jews.—Monthly prayer-meeting for Jews, gentlemen's waiting-room, Conference Hall, Mildmay, Fri., April 29, 7 p.m.

Open-Air Mission.—"The Voices of the Springtide," by Mr. Gawin Kirkham, Mildmay-park Conference Hall, Sun., May 1, 9.30, 3.30, and 7. The topics are, "Sermons in Seeds," "Grace in Gardens," and "Tongues in Trees." Morning meeting is for Christian workers.

Christian Life-Boat Crew.—Monthly meeting, Sailors' Welcome Home, 173, St. George's-st., E., Tues., May 3, 7 p.m. Lieut.-Gen. Sir Robert Phayre will preside.

Edinburgh Castle, Limehouse, E.—Sunday, May 1, 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

House of Rest, 7 & 8, Cambridge-gardens, Kilburn, N.W.—Fri., May 6, all-day meetings, 10.30 to 9; 3, Mr. Geo. Holland on "Work in East London."

Mr. Denham Smith will preach during May at Clapton Hall, Upper Clapton, Sundays, 6.30, Fridays, 7 30.

Missionary Training Home, 10a, Drayton-park, Highbury.—Monthly prayer-meeting, Fri., April 29, 7 p.m. Speaker, Rev. Thos. L. Johnson.

Southsea Conference, May 31 and June 1 and 2.—Subjects: "The King;" "The Kingdom;" and "Subjects of the Kingdom."

NOTTINGHAM MIDLAND ORPHANAGE.—The twenty-sixth anniversary of this Orphanage was held last week, under the presidency of Earl Manvers, who spoke in high terms of the work and of the inmates. There are thirty orphans in the Home at the present time, the number having more than doubled in two years. Mr. Henry Taylor, Jun. (Alcester House, The Park, Notting-

"MAY MEETINGS," 1887 (continued).

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
MAY.					
Sunday, 1	——	Wesleyan Missionary Society	Sermons	Various Chapels	Various.
"	11 a.m.	Col. & Continental Church Soc.	Sermon	S.Luke's,S.Knsngtn	Bshp. of Rupert's Lnd.
"	Afternoon	British & Foreign Bible Society	"	Wstmnstr. Abbey	Rev. Canon Duckworth
"	3 p.m.	National Temperance League	"	Met. Tabernacle	Rev. David Davies.
"	7 p.m.	Reformatory and Refuge Union	"	S.Matt.'s,Bayswtr	Rev.H.Armstrong Hall.
"	7 p.m.	British & Foreign Bible Society	"	Westmnstr. Chap.	Rev. Prof. Elmslie.
Monday, 2	11 a.m.	Wesleyan Missionary Society	Meeting	Exeter Hall	Sir Charles Warren.
"	3 p.m.	Col. & Continental Church Soc.	"	Willis's Rooms	Sir John Coode.
"	6 p.m.	Wesleyan Missionary Society	Cmunion.	City-road Chapel.	Rev. James Calvert.
"	6.30p.m.	Church Missionary Society	Sermon	S.Bride's,Fleet-st.	Dean of Ripon.
"	7 p.m.	British & Foreign Sailors' Soc.	Pray.mtg.	Met. Tabernacle	Rev. C. H. Spurgeon.
"	7 p.m.	National Temperance League	Meeting	Exeter Hall	Bishop of London.
"	7.30p.m.	Sunday-school Union	Sermon	City Temple	Rev. J. T. Briscoe.
"	7.30p.m.	Ch. of England Temp. Society	Fest. Ser.	Wstmnstr. Abbey	Archbp. of Canterbury.
Tuesday, 3	8 30a.m.	Ch. of England Temp. Society	Breakfast	St. James's Hall	Sir R. E. Webster, M.P.
"	10 a.m.	Church Missionary Society	Meeting	Exeter Hall	——
"	3 p.m.	Miss Weston's Wk. amng. Salrs.	"	Exeter Hall	Mr. T. A. Denny.
"	4 p.m.	British & Foreign Bible Society	Sermon	St. Paul's Cathdrl.	Bishop of Exeter.
"	6 p.m.	Church Missionary Society	Meeting	Exeter Hall	Dean of Windsor.
"	6 p.m.	Wesleyan Home Missions	"	City-road Chapel.	Mr.AlexMcArthur,M.P.
"	6 30p.m.	Bible Christian Missionary Soc.	"	Exeter Hall	Mr. F. T. Gammon.
"	7 p.m.	British & Foreign Sailors' Soc.	Miss. mtg.	Slrs.'Inst.,Shadwll	Mr. R. C. Morgan.
"	7.30p m.	Sunday-school Union	Sermon	City Temple	Rev. Dr. J. H. Vincent.
Wednes., 4	10 a.m.	Continental Sunday-school Mis.	Confernce	56, Old Bailey	Colonel Griffin.
"	11 a m.	British & Foreign Bible Society	Meeting	Exeter Hall	Earl of Harrowby.
"	12 noon	Royal Naval Female School	"	Ryl.Untd.Ser.Inst	Admiral Duncombe.
"	1.30p.m.	Missionary Leaves Association	Luncheon	Simpson's Tavern	Rev. R. C. Billing.
"	3 p.m.	Missionary Leaves Association	Meeting	Exeter Hall	Bishop Ryan.
"	3 p.m.	Thames Church Mission	"	Willis's Rooms	Bishop of London.
"	3 p.m.	Church Parochial Mission Soc.	"	Prince's Hall	Bishop of Exeter.
"	6.30p.m.	Wes.Mtrpltn.Chap.Bldng.Fund	"	City Temple	Mr. G. P. Smith.
"	7 p.m.	Christian Instruction Society	"	Whitfild's Tbrncle	Sir Peter Spokes.
"	7 p.m.	Church Pastoral Aid Society	Sermon	S.Dnstn's,Fleet-st	Ven. Archdn. Lefroy.
"	7 p.m.	Salvation Army	Meeting	Exeter Hall	General Booth.
"	7.30p.m.	Foreign Aid Society	Sermon	Ch.Ch.,Wstr.-bge-rd	Pastor Lorriaux.
"	7.30p.m.	British & Foreign Sailors' Soc.	"	Cong.Ch.,Woodfd.	Rev. Edward White.
Thurs., 5	9 a.m.	Sunday-school Union	Pray mtg.	56, Old Bailey	Rev. Henry Simon.
"	10 a m.	Sunday-school Union	Confernce	56, Old Bailey	Mr. Courtney Kenny.
"	10.30a.m.	London City Mission	Meeting	Exeter Hall	Mr. George Williams.
"	11 a.m.	Church Army	Sermon	S.Mrtn.'s,Traf.-sq.	Rev. E. A. Stuart.
"	2 p.m.	Sunday-school Union	Confernce	56, Old Bailey	Rev. Dr. J. H. Vincent.
"	2 30p.m.	Church Pastoral Aid Society	Meeting	Exeter Hall	Mr. J. D. Allcroft.
"	3 p.m.	Missions to Seamen	"	Willis's Rooms	Bishop of Exeter.
"	3 p.m.	Church Army	"	Prince's Hall	Bishop of Rochester.
"	6 p.m.	Sunday-school Union	"	Exeter Hall	Earl of Aberdeen.
"	7 p.m.	Ldn. Soc. Pmtng. Xny. amg. Jews	Sermon	All Souls,Lnghm-pl.	Rev.Cnon. McCormick.
"	7 p.m.	Church Army	Convntion	Prince's Hall	Rev.H.W.Webb-Peploe
"	8 p.m.	British & Foreign Sailors' Soc.	Dmnstrtn.	Gt. Assembly Hall	Lord Brabazon.
Friday, 6	9 a.m.	Ldn. Soc. Pmtng. Xny. amg. Jews	Breakfast	Exeter Hall	——
"	11 a.m.	Ch. of Eng. Zenana Miss. Soc.	Meeting	Prince's Hall	Sir F. Monier-Williams
"	11 a.m.	Ldn. Soc. Pmtng. Xny. amg. Jews	"	Exeter Hall	Sir J.H.Kennaway,M.P.
"	3 p.m.	British & Foreign Sailors' Soc.	"	Mansion House	The Lord Mayor.
"	4 p.m.	Moravian Missions	"	Exeter Hall	Lord Radstock.
"	7 p.m.	Religious Tract Society	"	Exeter Hall	Sir T. Fowell Buxton.
"	7.30p.m.	Wes. Loc. Prchrs. Mut. Aid Soc.	Sermon	City Temple	Rev. H. Price Hughes.
Saturday, 7	3 p.m.	Young Abstainers' Union	Meeting	Exeter Hall	Mr. S. A. Blackwood.

Notices.

Communications Received with Thanks.—A.W.C. T.D. C.C.W. W.F. A.T.J. C.H.A. C.G. L.L.W. W.A.R. G.H. A.C. E.M. J.N.W. J.R. H.J.A. W.B. W.A.P. J.H. E.K.B. W.A. T.F. M.A.W. E.C. S.A. E.B W.R. A.J. S.J.B. W.H. G.K. G.M. K.M.K. W.J. M.H.R. L.O.U. H.T. M.E.H. W.S.W. R.B. H.E. F.S. E.P.T. J.B.F. R.A. F.H.W. M.D. H.G. W.W. T.R.P. E H.G. E.S. A.E. W.S. C.F. E.F. A.J.B. L.G.G. T.J.B. N.P. J.H.C. S.J.C. J.B. D.A.H. H.G.M. R.A.B. G.K. G.B. C.H.G. R.O'B. Sabbatarian, A. St. J.A. E.P.H.

Applicants for Tracts.—J. Bain, Seamen's Bethel, 59, Morrison-street, Glasgow; T. H. Franklin, 15, Milton-road, The Hyde, Hendon, N.W.; Mrs. Gardener, Harold House, Waltham Cross, Herts; J. P. Squire, 2, Adelaide-terrace, New Benwell, Newcastle-on-Tyne; L. Martin, Courtenay House, Elphinstone-road, Southsea; E. Cole, 14, Hill-street, Totterdown, Bristol; E. Grinyer, 1, Newhaven-street, Brighton; T. James, Gardener, Stapleton-park Lodge, nr. Bristol; J. Rhymes, Board of Health Lodge, High-road, Tottenham, N.; H. Slack, 4, Eyre-st., Chesterfield; Miss Saunders, 5, Essex Villas, Kensington, W.; F. W. Welsenaer, 115, High-street, Poplar, E.; Murdoch Mackay, Balkerrie, Meigle, N.B.; F. D. Ford, 19, Smalley-road, Brooke-road, Stoke Newington, N.; John Westwood, Evangelist, New Scarbro', Wakefield; F. Parrott, Sendwick-rd., Wellingborough; W. Williams, Evangelist, Winterton, Doncaster; T. De La Mare, Post Office, Guernsey; A. C. Trew, 8, South-terrace, Burnham, Somerset; J. Reid, Hillary House, Axminster; J. Brenton, South Petherton, Somerset; A. J. Smith, 83, Stewart-road, Stratford, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

MENTONE.—Pastor Delapierre, in acknowledging the receipt of 500 francs from a reader of *Le Christianisme*, says the distress is great. Many of the houseless poor are sheltered in tents, but the recent rain has made the earth damp and very cold, causing much sickness. Blankets, bread, and hot milk are supplied to the extent of his ability. The pastor's wife has improvised a workshop in the church, where about twenty poor women earn their living by sewing. The English committee provides soup and other help. All are doing what they can, but there is yet much misery, and

Subscriptions Received by Messrs. Morgan & Scott to Saturday, April 23, 1887.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

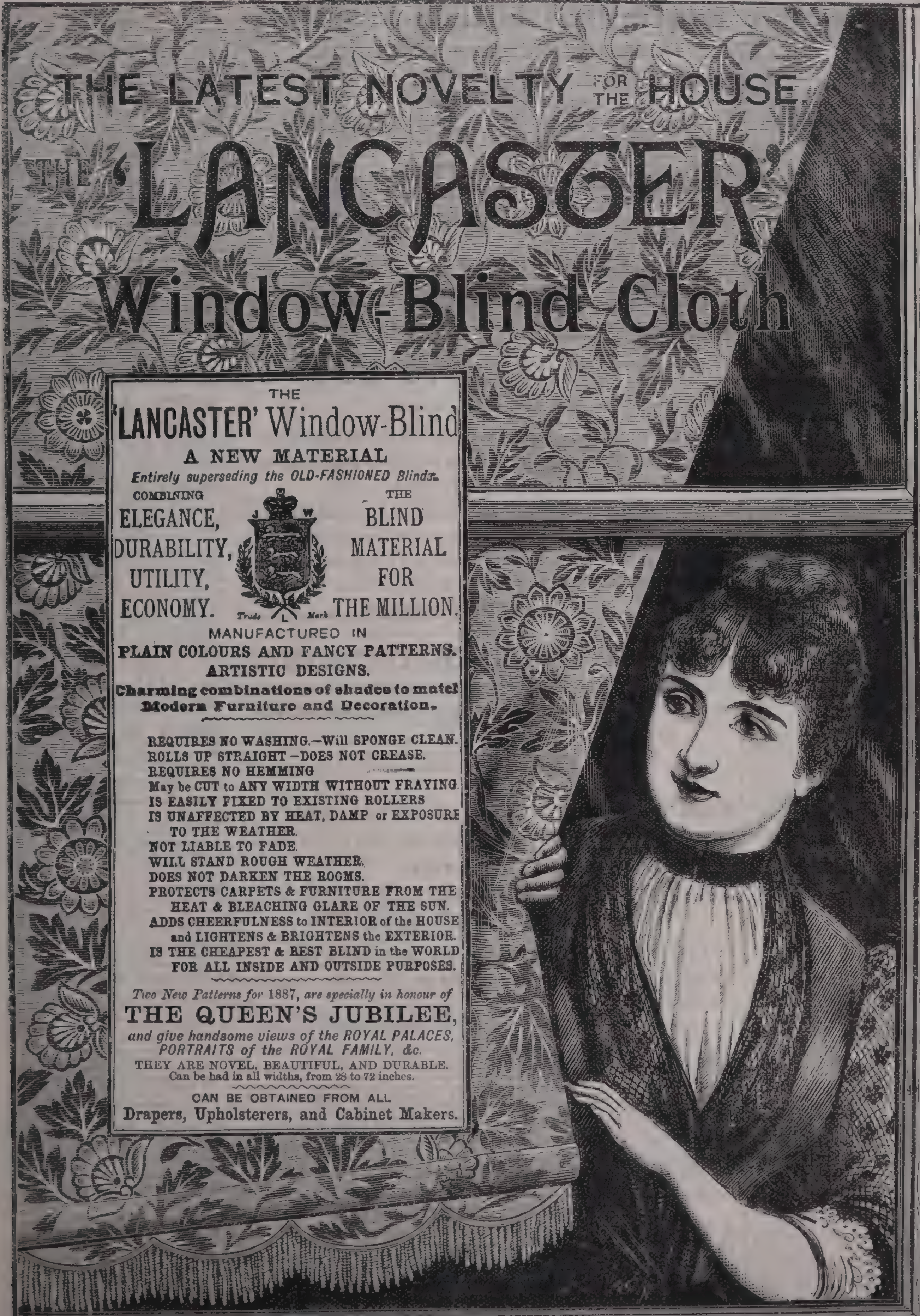
	£	s.	d.
George-yard Ragged Schools—Teetulpa	1	0	0
Christian Community—M.R.	0	5	0
Watercress and Flower Sellers' Mission—Milton	0	3	0
China Inland Mission—A Mite, 2s. 6d.; L.McL. £1; V.W. £1	2	2	6
Distressed Jews (Mrs. Finn)—R.A.C.	2	10	0
Society Relief of Persecuted Jews—J.A.L. 12s.; (*Shaftesbury Memorial*) R.A.C. £2 10s.	3	2	0
Talbot Tabernacle—God's Tenth	0	10	0
Grat. Circ. of The Christian—God's Tenth	0	5	0
Miss Whately's New Schools, Cairo—C J.C. £10; (*Girls*) Misses C. £1: (*Mission*) V.W. £1	12	0	0
Baptist Missionary Society—C.P., Clevedon	0	10	0
Work at St. Justen Chaussée (M. Lassalle,—C.P., Clevedon	0	5	0
Soldiers' Reading-room, Cairo—C.P., Clevedon	0	2	6
Breton Mission at Tremel—C.P., Clevedon	0	2	6
Salvation Army—Thank-offering	5	0	0
Mr. Fegan's Homes—A.R.	1	10	0
St. Giles' Christian Mission—A.R. 10s.; L.H. 5s.	0	15	0
Soldiers' Institute, Portsmouth—C.W.H.	3	0	0
Mr. Quarrier's Orphan Homes—C.W.H.	3	0	0
Castle-yard Mission—C.W.H.	3	0	0
Mildmay Mission to Jews—L.McL. £1; L.H. 5s.; E.J.R. £1 1s.	2	6	0
London City Mission—A Servant	0	5	0
Bishop Taylor's Steamer—D C.S.	16	13	4
E. Lndn. Relief Wk. (Rev. J. W. Atkinson)—E.J.R.	1	5	0
Sufferers by Earthquake in Riviera—M.O.	0	10	0
Dr. Barnardo's Homes—A. 2s. 6d.; Misses C. £1	1	2	6
Count Campello's Work in Italy—P.W.	25	0	0
Spitalfields Gospel Mission—A.B.B.	0	5	0
Homes of Hope, Regent-square—Misses C.	1	0	0
Barcelona Cottage Hospital—Misses C.	1	0	0
Hospital for Paralysed and Epileptic—Misses C.	0	10	0
Ladies' Samaritan Society—Misses C.	0	10	0
	£89	9	4

[Advertisements.]

Mr. Fegan's Homes.—Mrs. R. 15s.

Mrs. Hilton's Crèche.—Mrs. R. 15s.

"Bridge of Hope" Mission.—Mrs. R. 10s.



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Charming combinations of shades to match Modern Furniture and Decoration.

REQUIRES NO WASHING.—Will SPONGE CLEAN.
ROLLS UP STRAIGHT—DOES NOT CREASE.
REQUIRES NO HEMMING
May be CUT to ANY WIDTH WITHOUT FRAYING.
IS EASILY FIXED TO EXISTING ROLLERS
IS UNAFFECTED BY HEAT, DAMP or EXPOSURE TO THE WEATHER.
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WILL STAND ROUGH WEATHER.
DOES NOT DARKEN THE ROOMS.
PROTECTS CARPETS & FURNITURE FROM THE HEAT & BLEACHING GLARE OF THE SUN.
ADDS CHEERFULNESS to INTERIOR of the HOUSE and LIGHTENS & BRIGHTENS the EXTERIOR.
IS THE CHEAPEST & BEST BLIND in the WORLD FOR ALL INSIDE AND OUTSIDE PURPOSES.

Two New Patterns for 1887, are specially in honour of

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THEY ARE NOVEL, BEAUTIFUL, AND DURABLE.
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Drapers, Upholsterers, and Cabinet Makers.

GEORGE YARD RAGGED SCHOOLS, &c., High-street, Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving Clothing and Flowers from unknown friends.

The Thirty-third Annual Meeting will be held (D.V.) in the Large Room at George Yard, on Wednesday Evening, April 27, 1887. The Right Honourable the Earl of Harrowby will take the chair at 8 o'clock. The meeting will be addressed by various friends in connection with different branches of Mission work conducted at George Yard. Doors open at 7 o'clock. Between 7 and 8 o'clock the children will sing a few pieces.

Society for Promoting Female Welfare.

Under the patronage of H.R.H. the Princess Christian of Schleswig-Holstein, H.R.H. the Duchess of Connaught and Strathearne, and H.R.H. the Duchess of Teck.

THE UNITED SALE OF WORK from Benevolent Institutions in connection with the SOCIETY FOR PROMOTING FEMALE WELFARE (President, the Lady Gertrude Foljambe), will be held on Thursday and Friday, the 28th and 29th of April, at the Duke of Wellington's Riding School, Knightsbridge. The sale will be opened by H.R.H. the Duchess of Teck, at 12.30 o'clock. The band of the Grenadier Guards will attend on the 28th, by permission of Colonel Hon. W. S. D. Home.

Admission, Thursday, 2s. 6d.; Friday, 1s.

THE ANNUAL MEETING of the Church Army will be held at the Prince's Hall, Piccadilly, Thursday, May 5, at 3 p.m., the LORD BISHOP OF ROCHESTER presiding, supported by 500 C.A. clergy, officer-evangelists, and soldiers.

A GRAND FANCY FAIR and Bazaar in support of the Walthamstow Hall, the Home and School for Daughters of Missionaries, will be held at the Cannon-street Hotel, on May 5 and 6. The Committee earnestly request contributions, and the presence of friends and purchasers. Lieutenant-General Sir ROBERT PHAYRE, K.C.B., will open the Bazaar at 12 o'clock, on Thursday, May 5.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

VERY URGENT.—The Committee of the INDIGENT BLIND VISITING SOCIETY APPEAL for AID under exceptional circumstances. The Society was founded in 1834 to ameliorate the condition of the indigent blind of London. Its work and usefulness have increased year by year until it now regularly visits and assists nearly 900 of the poorest and most deserving of the blind. Many, being aged and infirm, receive weekly or quarterly pensions varying from £6 to £20 per annum; and upwards of 400 are receiving elementary education in the Society's classes, held in different parts of the metropolis. The claims upon the Society have become increasingly numerous and pressing, while its income has not been equal to the expenditure, thereby causing a serious deficit. Under these painful circumstances the Committee most earnestly plead for help.—Contributions will be gratefully received by W. C. LESTER, Secretary, Office, 27, Red Lion-square, W.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. J. B., £100; Miss Brocklebank £10; Rev. J. E. Campbell Colquhoun, £5. Treasurer, G. J. Green, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. Griffith.

CHURCH PAROCHIAL MISSION SOCIETY, 21, John-street, Adelphi, W.C.—The Annual Meeting will be held at the Princes Hall, Piccadilly, on Wednesday, May 4. at 3 p.m. Chairman, The Lord Bishop of Exeter. Speakers, Venerable Archdeacon Lefroy (of Liverpool), Rev. James Johnson (of Lagos, West Africa), W. Haslam, G. W. Weldon (Vicar of Bickley), and Eugene Stock, Esq.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays. Baptism of the Spirit, 7 p.m. Railway Mission Hall,

NORTH-WEST LONDON HOSPITAL,

18, 20, & 22, KENTISH TOWN ROAD.

ESTABLISHED 1828.

Patron—H.R.H. PRINCESS CHRISTIAN.

Commemoration of the Queen's Jubilee: HOW?

By raising **£2,500** to meet outstanding liabilities and working expenses, **or** (the only alternative) By closing two Wards containing **30** beds.

WHICH IS IT TO BE?

The Committee very earnestly appeal for aid at this crisis. There is no endowment, and they are absolutely depending on the freewill offerings of sympathising friends.

This Hospital is the only institution of the kind in the North-West District. It provides 43 beds, *eighteen of which are set apart for Sick Children.* Last year 602 in-patients were admitted, and 33,687 cases treated as out-patients.

ALFRED CRASKE, *Secretary.*

SOLDIERS' INSTITUTE, PORTSMOUTH.

MISS ROBINSON is in urgent need of **ONE THOUSAND POUNDS,** the resources of the Home Work having suffered from the great effort needed to establish

The SAILORS' & SOLDIERS' INSTITUTE at ALEXANDRIA, EGYPT, which was opened two years ago, and has proved a blessing to thousands.

John Cory, Esq., *offers* **£50** *if nineteen others will give the same.*

Bankers: GLYN & CO. Two Friends have already responded.

Reports, &c., may be obtained from MISS SARAH ROBINSON, Soldiers' Institute, Portsmouth, by whom small donations will be gladly received.

MISS WESTON'S WORK in the ROYAL NAVY.

A MEETING will be held on TUESDAY AFTERNOON, MAY 3, in EXETER HALL (LOWER), at THREE O'CLOCK, when

MISS WESTON

will give an interesting account, with the latest details, of her Work Ashore and Afloat. The Chair will be taken by T. ANTHONY DENNY, Esq.

Doors open, 2 30. Meeting at Three o'clock. Admission FREE.
A Collection will be made for the Building Fund.

"HOMES FOR THE AGED POOR."

THE Committee earnestly appeal for £200 for the "Building Fund," required to make up £1000, to be paid off at Midsummer. This will free two Permanent Homes from Mortgage debt.

Treasurer—Major BOILEAU, R.E., 31, Ladbroke-square, W.

Contributions thankfully received by the Honorary Secretaries, Misses E. G. and S. A. HARRISON, 5, Grandacre-terrace, Anerley, S.E.

SAILORS AT THE MANSION HOUSE.—Through the kindness of the Lord Mayor, the 69th Annual Meeting of the BRITISH AND FOREIGN SAILORS' SOCIETY, of which H.R.H. Prince Albert Victor is Patron, will be held at the Mansion House on May 6, at 3 p.m. £10,000 asked for to complete the Victoria and Albert Memorial Fund to permanency Aged Sailors' Missionaries, and enable the Society to occupy the ports of the world. Alderman R. Cory, V.P., writes: "I have known your Society for over a quarter of a century; put me down for £100." F. L. James, Esq., Yacht *Lancashire Witch*, writes from Bussorah, India: "I enclose cheque, £50." Lord Brassey, the President, writes from *Sunbeam*, India: "Dear Mr. Matthews,—Under the auspices of the Lord Mayor, you will by and by be making another appeal for support to the British and Foreign Sailors' Society. My experience of its work in foreign ports, which has in the course of my present voyage been widely extended, enables me to plead with increasing confidence in the name of the Society."—Yours sincerely, Brassey.

Thousands of destitute sailors on a lee shore assisted. Legacies received. Contributions to be announced may be sent to the Treasurer, THOMSON HANKEY, Esq., Bank of England; or the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, Shadwell, London, E.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN

Educational.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

LESSONS in first-class Music, Singing, Painting, Organ, Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.

DALETH, Haines' Library, Notting Hill-gate.

SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. RAY. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The Summer Term will begin (D.V.) on Saturday, April 30.

LOWESTOFT, CLAREMONT HOUSE.—The Miss BIGNOLDS, who have a large and airy house facing the sea, have vacancies for more Boarders. Ages of present pupils from 10 to 16. No dancing. References kindly permitted to the Bishop of Exeter; E. Courthope Todd, Macready House, Covent-garden; J. C. Worthington, Lowestoft, and others. Prospectus on application.

MARLBOROUGH COLLEGE for the Daughters of Gentlemen (Residents only), Larkbeare, Exeter, Devon. — Misses BAMBER and CHURTON are gratified to announce that the new Dining Hall, Music Rooms, Dormitories, Offices, and Tennis Court, will be available for use after the recess. Marlborough is surrounded by extensive enclosed grounds. Perfect sanitary arrangements. Sandy soil. Highest testimonials. Pupils accompanied from London and elsewhere.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—For terms for Boarders and Day Pupils apply to Miss SEIFFERTH, Principal.

PEMBROKE HOUSE, Brandram-road, Lee, Blackheath. High Class School for Girls. Pupils receive careful training, and thorough instruction. Their health and characters are anxiously watched over. Public examinations successfully passed every year.

PARIS. — Protestant Boarding School for young Ladies. Thorough instruction. Masters for music, painting, etc. With private bedroom, £5 per month. References: Rev. Baron Hart, 3, Lordship-terrace, Stoke Newington, London: Mr. Lockie, Secretary Paris City Mission, 71, rue des Batignolles, Paris.

Madame FLAMANT, 43, rue Trézel, Paris.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

ST. LEONARD'S-ON-SEA.—Education for the Daughters of Gentlemen. English and foreign governesses. Finishing masters. The Summer Term will commence May 2.—Principal, Miss PRICE, Silverlea, Chapel Park-road.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations. The Summer Term will commence Thursday, May 12.

MACAULAY HOUSE LADIES' SCHOOL, Cambridge.—A sound and liberal Education at strictly moderate fees. Every effort made to render Pupils high-principled, useful women. Eminent lecturers. Musical and literary evenings. Pupils prepared for any examination, but over-study in no case allowed. Every encouragement offered. Strict attention to health and comfort. Ample out-door recreation. Highest references.—For prospectus address PRINCIPAL.

DUSSELDORF ON THE RHINE.—Mrs. HAAG, 29, Schützen-strasse, receives a few Ladies in her family wishing to study under Graduated Teachers. Conserv. music, German, painting. Liberal table, home comforts. Moderate terms. Best references.

DEVONSHIRE.—Mrs. Cooper can receive four little girls to educate with her daugh-

HEALTH AND EDUCATION among the Surrey hills. Christian home-life with carefully superintended studies. — Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

EDUCATION FOR DAUGHTERS OF GENTLEMEN, in a small, select School. Superior education, comfortable home, Christian training. First-class governesses and masters. Good references. — PRINCIPAL, Marll House, Church-road, Richmond, Surrey.

HOME AND SCHOOL FOR GIRLS. —A sound English education given, with accomplishments. Pupils prepared for the College of Preceptors' and Cambridge Local Examinations. Six boarders taken. Vacancies for two. Terms moderate.—Miss PEARSON, 42, Abbey-gardens, St. John's Wood, N.W.

SOUTHAMPTON.—New Prospect House. Superior School for Girls. C. P. and University Locals. Christian training. Home comforts. Boarders from 30 guineas. Articled Pupil required at half terms.
Principal, Miss GARRISH, LL.A.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

YOUNG LADIES' SCHOOL, East-street House, Chulmleigh, N. Devon. Principal, Miss BROOKS. Refined Christian home, with practical teaching, and loving individual care. Prospectus on application. Terms moderate. Two Governess-Pupils required.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.
St. John's de Ocklynge, Eastbourne.

NEW BARNET.—8, St. Wilfrid's-road.—Preparatory School for Young Ladies. Conducted by Misses FLETCHER. Christian home training. Careful teaching in English, drawing, music, and French on moderate and inclusive terms.

EDUCATIONAL.—The Wife of an Officer, R.M., is anxious to recommend to parents a School for the Daughters of Gentlemen, where her niece has derived great benefit from the Godly individual training and superior educational advantages she has enjoyed. A loving, refined home is associated with the discipline so essential to the formation of a noble character.—Mrs. J. B. C., care of Housekeeper, 40, Lansdown-road, Clapham, S.W.

SUPERIOR EDUCATION for young Ladies.—Dyrham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for their daughters. The School is situated in a fine healthy neighbourhood."—JOSIAH SPIERS, Children's Special Service Mission.

GERMANY. — YOUNG LADIES' COLLEGE, Zum roten Hause, in connection with the celebrated School of Art, Artistic, and Plain Needlework, at Reutlingen, near Stuttgart (Wurtemberg). Thorough instruction in languages, music, drawing, painting. German, French, and Italian conversation. Careful training and happy Christian home. Healthy climate and pretty situation. Special care bestowed on girls of delicate health. Good references in England and abroad. Moderate terms.—For prospectus please apply to the LADY PRINCIPAL, address as above.

CONCORDIA, OUCHY, LAUSANNE. —Dr. GEORGENS receives Pupils for higher class education, with every advantage and comfort. Thorough French, German, &c. Preparation for English Examinations and public schools. Commercial life, nice playgrounds. Christian influence. —For prospectus, &c., address the Principal.
Prof. E. P. GOERGENS, D.D.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commences April 29.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea. - Boys received from six to eighteen years of age. Three separate departments. Juniors under the care of Ladies. Seniors under a staff of seven resident masters, thoroughly qualified to prepare for commerce, public schools, or Universities. Delicate boys specially cared for. Summer Term commences May 7. Cricket, athletic sports, gymnastics, sea bathing, and swimming.

HIGH-CLASS SCHOOL in Highgate, London.—Rev. G. D. BARTLET, M.A., receives ten boarded Pupils to prepare for professional or commercial spheres. Careful Christian training, individual attention, thorough grounding, and a superior home. In a recent Cambridge Local Examination in Latin a pupil of this school stood Fourth in merit among 2385 candidates. Highgate is strongly recommended by the medical profession.

HURSTPIERPOINT. — School for Little Boys (near Brighton). — Home comforts. Christian training. Special attention paid to delicate, backward boys. Visiting masters. Preparation for public schools. £20.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

NEW COLLEGE, Margate.—Principal, Rev. G. HUGH JONES, F.A.S. Modern languages, classics, and thorough English. Preparation for public schools and all exams. Balliol Scholarship just won by former pupil. Commercial and Preparatory forms. Backward pupils rapidly advanced. Christian training. Fees moderate.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

Combe Down School,
BATH.
Principal: MR. W. FRANKLIN.
For nearly 8 years a Master at Monkton Combe School.)

Christian training and teaching. Preparation for Universities and Commercial pursuits. Personal attention given to younger pupils. Laboratory and Workshop.

Healthy situation, 500 ft. above sea-level. Certified sanitary arrangements. Moderate fees. References and full particulars on application.

THE OLD HALL SCHOOL.
WELLINGTON, SHROPSHIRE.
Principal: DR. CRANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE M.C.P.

EDUCATION IN GERMANY.— Villa Beilstein, Nassau a/d Lahn, near Coblentz. German High-class Finishing Boarding School for Young Ladies. Conducted by Fräuleins BEIELSTEIN and VAN ANDEL. Thorough instruction. Christian training. Comfortable home. Surroundings beautiful, air salubrious. Terms £50 per annum, exclusive of music and painting. Fräulein BEIELSTEIN will be in London from April 21 to May 4, and will be happy to meet parents or guardians at 20, Torrington-square, Mondays, Tuesdays, Fridays, and Saturdays from 12 till 4, or at any other time elsewhere by appointment. References kindly permitted to Dr. Laseron, Tottenham; Dr. Jeffrey, D.D., Glasgow; and to parents of former pupils.

ROCK HILL ACADEMY, Chulmleigh, North Devon. Principal: Mr. JOHN W. BROOKS. School established nearly 100 years in a most healthy and beautiful situation. Attention given to individual instruction. Thorough tuition in a sound English education, languages, drawing (freehand, model, and landscape, S.K.), and music. Drilling, cricket, and good recreation. Strict attention given, above all, to the private life and character of boys, with loving care for their spiritual welfare, combined with every effort for the pupils' comfort. Pupil-teacher required.

CHRISTIAN PARENTS who are seeking a good School for their sons are invited to apply for a prospectus, Avenue House School, Sevenoaks. Note:—Sevenoaks is considered by many medical authorities to possess a more healthy and bracing climate than any other spot within easy access of town.

CLIFTON, BRISTOL.—A few Resident Pupils received by an ex-Public Schoolman. Terms moderate (inclusive). Open Brethren (George Müller). Beautiful and healthful neighbourhood. Holiday residence.
Mr. HOWELL, Aberdeen-terrace.

A THOROUGH EDUCATION, combined with the comforts of a refined Christian home, for the Daughters of Gentlemen. Large house and garden in one of the most healthy suburbs of London. Principals, Miss HASSELL and Miss WHIPPLE. Science Lecturer, Mr. JOSEPH HASSELL, A.K.C., Lond., formerly of the Home and Colonial Training College. Music, painting, French, and German by professors. Good

SEASIDE EDUCATION. — High-class School for Girls. Resident English and foreign governesses. Excellent professors. Pupils prepared for Exams. Two pupils (daughters of gentlemen) can be received at reduced fees to supply vacancies. Referee: Miss Havergal.—PRINCIPAL, Russell House, The Mumbles, South Wales.

PREPARATORY SCHOOL & HOME for the Sons (from five to thirteen years of age) of Officers and Gentlemen. Entire charge of Pupils whose parents are resident abroad. References permitted to Dr. and Mrs. MOUAT, Bangalore, and other parents. The next Term will (D.V.) commence May 3.—For prospectuses and testimonials, Miss PRETIOUS, Eglinton Villa, Shooter's-hill, Woolwich, Kent.

EDUCATION.—A Young Lady, experienced in teaching, seeks an engagement in a good family of evangelical sentiments, where intellectual culture and Christian principles will be appreciated. She holds a diploma from the College of Preceptors, and certificate of science from South Kensington, is A.A. of Oxford, and has resided two years in France. References exchanged, and good salary.—F. E. L., 1, Castle-street, Ludlow.

A LADY WISHES to recommend Nursery Governess or Useful Companion, 20. Willing to travel. Can teach French, German, and music. Christian, reliable, and ladylike.
Mrs. BROWN, 7, Queen's-terrace, Glasgow.

A LADY HIGHLY recommends a finishing Governess, who wishes to find a temporary or permanent engagement. Languages (long residence abroad), Cambridge Examinations, piano, singing, painting, and drawing.
Mrs. W. WILLIAMS, Parkside, Wimbledon Common.

PUPIL-TEACHER required in a School. Usual accomplishments. Cambridge examinations.—M., St. Peter's-street, Canterbury.

GOVERNESS (Experienced), thoroughly educated and decided Christian character, required for five children, ages 14 to 7, in West of Ross-shire from middle of June.—Apply with references to F. M., Mr. Elliot, Publisher, Princes-street, Edinburgh.

LEARNING FRENCH IN FRANCE.— English Gentlemen seeking instruction or summer resort. Comfortable home, mountain scenery, &c. Mr. and Mrs. SAMUEL COMBE, Pialony, Montmeyran (Drôme). Reference, Pastor Roman, Valence (Drôme).

SCHOOL.—Required immediately, young Lady for juniors, and to receive lessons. Premium moderate. Or two sisters, one to teach, the other to learn, on reduced terms.
Misses WISEMAN, Kelvedon, Essex.

RESIDENT OR DAILY GOVERNESS. —A Lady, experienced, requires a re-engagement. Thorough English, French, good music, drawing, German, Latin, needlework. Highest personal references.—Miss SHARP, Carlton, Cavendish-park, Rock Ferry, Birkenhead.

SEVERAL CERTIFICATED and thoroughly efficient School Teachers (junior and senior) seeking re-engagements; also many highly recommended Finishing and Nursery Governesses, visiting and resident.—Mrs. EDWIN HOOPER'S Home and Institute, opposite Highbury-station, London, N. English and Continental schools and homes recommended.

A LADY WISHES to find a situation for a Swiss Governess. Competent to teach French, German, music, &c. She has lived with the Lady for nearly two years, and can be highly recommended. — Mrs. RICHARDSON, The Woodhouse, Bessbrook, Co. Armagh.

A YOUNG ENGLISH LADY (26), certificated, desires engagement in Edinburgh as Governess in a family, or as Companion to a Lady. Good references—"COBO," May's, 159, Piccadilly.

PRIVATE SCHOOL (GIRLS) wanted, in or near North Brixton. Governess decided Christian.—Particulars and terms to
H. J. OSBORN, 19, Hilda-road, Brixton, S.W.

CERTIFICATED MISTRESS desires Infant School under evangelical clergyman. Harmonium. Excellent reports.—Miss GRAFTON, care of Rev. S. Prater, 13, Palmerston-road, Ipswich.

EXPERIENCED GOVERNESS (28) desires engagement. Boys' preparatory school preferred. Advanced English, arithmetic, fluent French (Paris), Latin to Virgil. German, natural science, elementary drawing. No music. Excellent certificates and references. Congregationalist. Abstainer. £40 and laundress.
K., Bridport, Dorset.

TO CHRISTIAN PARENTS. — A Lady has a vacancy for two Girls, as Boarders, in her school. Sound education, Christian training, and home comforts guaranteed. Terms moderate.
VERITAS, Kingston House, Shrewsbury.

TO CLERGYMEN AND GENTLEMEN of limited income.—Vacancies occur in a superior Ladies' School at the seaside, which will be filled at reduced terms. Thorough education, home comforts, safe bathing.—E. B., care of Messrs. Allman & Co., Oxford-street, London.

Appointments, Situations, &c., Wanted.

EVANGELISTIC. — A Gentleman on the hon. Staff of the Evangelisation Society would be pleased to conduct Services in some high and bracing part of the country during the summer months, free of charge. He would also be glad to hear of a furnished Cottage in the same locality.

MR. GEORGE M. CHAMBERLIN, Stratton Strawless Hall, Norwich, can strongly recommend a young married Man as Missionary or Scripture-Reader. Zealous and faithful. Been used to village work. A good visitor. Full particulars.

LAY MISSIONARY.—Experienced in visitation. Successful in Gospel, temperance, thrift, and parochial work. Cottage Bible-readings. Strong, active, willing worker. Excellent references. — EVANGELIST, 95, Marsh-road, Middlesbrough, Yorkshire.

SECRETARY OR MISSIONARY.— A young Man (25) would like to meet with a minister who needs above, and who would afford him opportunities for training in the Lord's work. He has a knowledge of shorthand, and a little Greek.
L. A. MUMFORD, 75, Patshull-road, N.W.

PREVENTIVE WORK. — Two earnest Workers may find a sphere of usefulness, in training homes, as Assistants. Previous experience not absolutely necessary, but they must be decided Christians, total abstainers, fairly well educated, and of domesticated habits; also of even tempers, and able to exercise control. Salary merely nominal.—Candidates must apply in their own handwriting, and state previous occupation, motives for desiring Christian work, M., care of Messrs. Terry Stoneman, 6, Hatton-garden, City, E.C.

YOUNG MAN seeks Employment. Town or country village, with opening for Missionary and Visitation work. Whole time given. Or as Secretary, Clerk, Book-keeper, and give spare time. Salary secondary object. Experienced.
EBENEZER, Box 3385, Sell's, Fleet-street, E.C.

AS BIBLE-WOMAN.—Wanted, by a well-educated Christian young Lady (aged 27), experienced in sick and lay visitation. Excellent references to character and experience.—MARIAN, Emery's Library, 11, Station-rd., Finsbury-park, N.

MANAGEMENT OF A SMALL COFFEE HOUSE wanted, by a Christian Man and Wife. Good experience. Highest references. Total abstainers. Country preferred.
J. S., The Welcome, Barnes, Surrey.

A GENTLEMAN can recommend a steady, well-conducted Christian Youth, between 17 and 18 years of age, who is anxious to meet with a situation as Attendant upon a Christian Gentleman. —For particulars apply to JAMES PEMELL, Esq., Coomb Bank, Weston-super-Mare.

AS MOTHER'S HELP.—A young Lady, sincere Christian, seeks situation as above. Apt to teach. Kind disposition. Fond of children. Excellent testimonials.—Refer to
Mrs. FIELDER, The Priory, Abergavenny.

AS USEFUL MAID, or Young Ladies' Maid. Good plain needlewoman, and dressmaker; has not been maid before. Good character. Age 22.—L. TASKER, High-street, Corsham, Wilts.

A RESPECTABLE TRADESMAN'S DAUGHTER seeks re-engagement as Children's Maid to one or two young ladies. Decided Christian, abstainer, and good needlewoman. Good references.
M. AYRES, 31, Cambridge-place, Paddington.

A LADY DESIRES a situation for a respectable Girl (17), where she can be trained in house or kitchen work. Only had experience in laundry.—Miss WALLIS, Faegerfeld, Basingstoke.

A LADY HIGHLY recommends as Confidential Servant an earnest Christian, aged 31 (Scotch). Cooks or nurses well. Extremely obliging and useful. Could assist in Mission work. Prefers London. Disengaged May 17. Wages from £20 to £22, all found.
W., 5, Sunley-villas, Woodford, Essex.

ENGAGEMENT WANTED as Useful Help, Sewing Maid, or Governess to one or two children. Salary £15 in a Christian family. Good references.—Miss JACQUOT, Devon and Cornwall Bank, Great Torrington.

AS HOUSEKEEPER (to take entire management preferred), or any position of trust. Good plain cook. Thoroughly domesticated. Good doing woman. Good needlewoman. Abstainer. Age between 30 and 40. Excellent character.
Mrs. BURDON, 2, Portland-terrace, Watchet.

A LADY RECOMMENDS a middle-aged Christian Woman as Housekeeper in small family. Charge of offices, or any place of trust. Good cook.—Mrs. O., 16, First-avenue, Brighton.

BOARD AND LODGING in a comfortable Home, with light employment, wanted, for a youth who is not strong. Stationery and Bookselling in the country preferred.—State moderate terms to S. T., 13, Florence-road, London, N.

A LADY HIGHLY recommends her late Companion (Scotch) for Companion, Lady-Housekeeper, Matron, or any position of trust. Musical.—Mrs. SCOTT, 37, Oakley-street, Chelsea.

LADY OF QUIET TASTES desires situation as Lady Housekeeper to Christian Lady or Gentleman. Has held such a position. Is most reliable, and a careful manager. References exchanged.—Q. R. S., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

USEFUL COMPANION or Mother's Help.—A Lady is seeking a situation as above, for a young Lady, an Orphan, age 30. A comfortable home with a Christian gentlewoman is earnestly desired.
Miss M. GREEN, Sibton Abbey, Yoxford, Suffolk.

COMPANION, &c.—The Advertiser recommends Lady (30) high-principled and capable, as very desirable inmate, and aid, where skilful needlework and superintendence is required.

CHRISTIAN YOUNG MAN, age 25, seeks a situation in any light capacity. Total abstainer. Fair scholar.
CHRISTIAN, 30, Newcombe-street, Kensington, W.

COACHMAN or Second. Carriage Groom, Phaeton Pad, or otherwise. One or pair. Can marry, or single. Two years' reference. Age 25.—J., Terrace House, Richmond, Surrey.

A YOUNG LADY wishes to assist a Lady in the care of her Home, an Orphanage, or School. No salary if light duties. Comfortable Christian home desired.—E., care of Lady Superintendent, 3, Lower Moira-place, Southampton.

WILL ANY LADY engage a superior young person, anxious to redeem her character. She is well educated, amiable, musical, and fond of children.—K., Albion House, Herbert-road, Plumstead, Kent.

WILL ANY ONE give a young Woman an opportunity of regaining her character. Laundry work preferred.—Particulars from Mrs. BUSH, The Vicarage, Christchurch, Hants.

GENERAL SERVANT (18) in decidedly Christian family. Fourteen months' character. Abstainer.
Miss GREENE, Midgham, Reading.

DRESSMAKER, at home or at ladies' houses. Charge, 2s. 6d. per day.
A., 49, Star-street, Paddington.

A YOUNG LADY wishes to occupy her time in making Plain Underlinen for children, or writing. Proceeds to be devoted to missions.
E., 75, Gaisford-street, Kentish-town.

Appointments, Situations, &c., Vacant.

SECRETARY. — Mrs. H. Stuart WORTLEY seeks a young Lady (22 to 28) to act as her Secretary, and to help in work among young women of the better class who have sinned. Please write to her with full information as to age, former employment, family circumstances, and religious denomination. Special experience not required, but a true conversion of heart, and a humble desire to win souls to the Lord, are necessary.—Address Rosslyn House, Grove End-road, London, N.W. Applications not answered are deemed unsuitable.

BOOKSELLING AND STATIONERY. KEMPSTER KNIGHT has vacancy for a well-educated youth as Apprentice to the above. Indoors; premium required. References: Rev. H. McLeod Beckles, The Rectory, Heene, Worthing; W. F. Fuller, Esq., The Bank, Worthing.
PROPRIETOR, Royal Library, Worthing.

AN INTELLIGENT, educated Man and Wife wanted, age about 40, to assist in the management of the South Devon Health Resort.
C. F. CARPENTER, Bishops Teignton, Teignmouth.

A SINGLE MAN wanted, for a Clergyman's family in Dorsetshire, as thorough Man-servant. A total abstainer desired. Wages £30.
M., 40, Orsett-terrace, Bayswater, W.

SCRIPTURE READER (second) wanted for Northern town parish of 11,000 working people. Evangelical. Experienced in Bible-classes, working men's meetings. Stipend £70.
VICAR, St. Hilda's, Middlesbrough.

AS COACHMAN.—Wanted, a respectable Man, with good personal character. Abstainer; and willing to make himself useful. Wages one guinea a week, gas and house provided. —Apply by letter to K. F., care of Messrs. Bull & Son, Victoria-terrace, Surbiton.

ASSISTANT MATRON required, in Home for Young Women. Not under 25 or over 35 years of age. Must be decided Christian. Knowledge of work-room duties and nursing desirable. —Full particulars, age, experience, and salary required to Mr. C. STUART THORPE, 79, Finsbury-pavement, E.C.

HOUSEKEEPER for Mission Hall, Christian Woman, or couple, husband having day employment. Lodging, gas, coal, and small remuneration.—N. B. HUGHMAN, Sec., Y.M.C.A., Whittington-avenue, City.

LADY-HOUSEKEEPER required at once, by widow Lady. Practical knowledge of cooking necessary, and good needlework. Only a gentlewoman would be suitable. Particulars requested.—Mrs. T., 42, Linden-road, Bedford.

CHRISTIAN, AS USEFUL HELP, wanted in Confectioner's. Assist in shop and house. State full particulars, salary, &c.
4, Percy-terrace, East Dulwich, S.E.

DECIDED CHRISTIAN WANTED, experienced, as Nursery Governess or Mother's Help. About 25, to teach two children and assist with others. Good needlewoman. Nursemaid kept. —Mrs. L., care of Mr. Sharp, Stationer, Victoria-road, Brighton.

WILL ANY LADY recommend a superior Christian young person, about 19, as Nurse to a little girl of six, and to do some light housework. Must be cheerful, pleasant in manner, neat in dress, and a good needlewoman. An abstainer preferred.—Mrs. RANDELL, Lugano, Bournemouth.

NURSEMAID wanted, for two young children; to assist with light housework. Well recommended as trustworthy, fond of, and able to manage young children.
Mrs. WHITE, 34, Palmerston-road, Southsea.

CAN ANY LADY recommend a conscientious, trustworthy person, about 30, as Cook in a Convalescent Home for scarlet fever. Also a clean, active girl as Kitchenmaid. Good wages and uniform.—Apply by letter only to

CAN ANY LADY recommend a thoroughly domesticated Christian Lady as Mother's Help, for an English family residing near Paris. References given.
Mrs. JACKSON, St. Cloud, near Paris.

A GOOD PLAIN COOK wanted, single-handed. Understanding dairy and baking. Also a HOUSEMAID. Also an INDOOR MAN-SERVANT, single-handed. Members of the Church. Christians. Total abstainers.—State ages, wages, references.—Mrs. DUNNE, The Knoll, Leominster, Herefordshire.

TWO SERVANTS wanted, good Plain Cook, another used to children. Six miles north of London.—Address, stating wages required, what denomination if any, MUSWELL, care Housekeeper, 26, Great St. Helens, E.C.

WANTED, END OF MAY, conscientious, clean General Servant for country. Must cook well. Three in family. Assistance weekly. Washing put out.—State age and wages.
Mrs. DEAN, Welland, Malvern, Wells.

A THOROUGH TRUSTWORTHY GENERAL SERVANT wanted, in a small family. No children, washing put out.—83, Tollington-park, N., any day before 12.

RESPECTABLE GENERAL SERVANT. Abstainer. Clergyman's family. Nurse kept. Able to undertake work of part of a house. Good references required.—State wages to
Mrs. HOCKLY, 52, Torrington-square, London.

A HOUSEMAID wanted; and to assist with the children. Christian and abstainer preferred. Good wages to a suitable person.
B., Manor Farm House, East Acton, W.

PERSONS OF GOOD CHRISTIAN CHARACTER wanted, abstainers preferred, to sell Tea and Coffee to families. Would prove very remunerative to anyone of limited means.—No. 803, Keith & Co., Advertising Agents, Edinburgh.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
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This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application. Mrs. LLOYD HARRIS, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

ST. LEONARDS-ON-SEA.—Ministers and their wives, and others, are received at a comfortable private residence.—For terms address,
H., Fern Lea, Pevensey-road.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

INTEMPERANCE.—Private Home for limited number, in favourite winter and spring locality, where DIPSOMANIA, CHLORALISM, NERVOUS DEBILITY, &c., was successfully treated long before the H. D. Act of 1879. Christian influence, home comforts, and amusements. Highest references. Telegrams receive immediate attention.
MEDICUS, Messrs. Pascoe, 28, Stokes Croft, Bristol.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

HOME FOR LADY STUDENTS AND CHRISTIAN WORKERS, 186, Euston-road, N.W.—Managed by a Committee of Wesleyan Ladies, but unsectarian. Terms moderate.—Apply to the Lady Principal, Miss SHILLINGTON.

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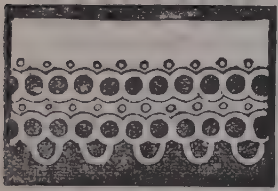

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No. 901.] LONDON: MORGAN & SCOTT. 12, PATERNOSTER BUILDINGS, E.C. THURSDAY, MAY 5, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY, POST FREE.

REV. A. T. PIERSON, D.D., PHILADELPHIA.

THERE seems to be some subtle quality in the rare American atmosphere, that we do not find in these eastern climes, that gives to our cousins across the Atlantic the alertness, push, and vivacity which so generally characterise them. In these respects Dr. ARTHUR T. PIERSON, whose portrait we give to-day, is typical of his race. Slender in figure, he shows as much vitality and *vim* as would suffice for any three ordinary sons of steady-going "John Bull." What position this go-aheadism might have gained for him in the department of commerce or politics we cannot attempt to guess; what it has done for him, in the good providence of God, is to give him a leading place among the evangelical pulpit luminaries of to-day, in a land where almost every man considers himself fit to rule the Senate or to fill the Presidential Chair.

Whether or not Dr. Pierson is a born preacher, he was certainly born to preach. He has been doing little or nothing else since he was twenty years of age; he is now fifty. A native of New York city, he gained his first experiences of Christian work in destitute parts of that capital. There he learned the secret of self-possession in extempore speech—a secret which many a member of our British House of Commons, and many a paper-bound preacher, would give something to acquire to the same degree. Of his early religious impressions we know nothing, but it is on record that he was admitted to the fellowship of the Presbyterian Church at the age of fifteen.

After passing through college and theological seminary, he was "licensed" to preach, by the New York Presbytery, at twenty-three, and some months afterwards was installed as pastor of a church in Binghampton, N.Y. This, curiously enough, was a Congregational church; but the custom of pastoral interchange between one denomination and another appears to be a thing as common in America as it is rare in Great Britain. Three years later he returned to the Presbyterian fold and successively filled pastorates at Waterford, N.Y.; Detroit, Mich.; Indianapolis, Ind., and Philadelphia, where he still ministers to the well-known Bethany Presbyterian Church.

(*From Photograph by Mr. J. E. Watson, Detroit, U.S.A.*)

The most striking event in Dr. Pierson's ministerial career was that which happened during his pastorate in Detroit. There he met with a crisis, both in his inner and outer life, which has left its impress deeply engraven on heart and method. The story of this change will be best told in his own words, as contained in a personal narrative which was published some two years ago:—

In January, 1876, I found myself pastor, already for seven years, of a large, wealthy church (in Detroit), with one of the finest and most elegant church buildings in the whole land; with everything to gratify a carnal ambition, worldly ease, and the desire for human applause. I had been led by a most singular searching of heart to see that I had been more or less making an idol of literary culture, intellectual accomplishment and worldly position; and, a few months before, I had solemnly renounced all these things, that I might be a holier and more useful man. I saw that I was not largely blessed as a winner of souls. For the first time in my life I had no conscious idol in my heart; but for the first time I had also a blessed consciousness of real communion with God in prayer. I was especially led to ask, with peculiar importunity, that I might in some way be enabled to reach the multitudes of unsaved souls who were around us, but outside of the churches. The clear and positive conviction absolutely possessed me that this prayer had been inspired of God, and would be answered in a marked way that would show the hand of God. This solemn persuasion was communicated to my wife, but to her alone, and we joyfully and trustingly waited for God's full time to come for Him to fulfil this desire and prayer.

On March 19, 1876, the Lord's Day, unusual power was given me in preaching; and in the evening I felt so strongly that the time was very near when God would reveal his right hand, to give me new access to unsaved souls, and particularly the *non-church going* masses, that I felt constrained to communicate my feelings to a brother clergyman, who, at my request, remained after the service to talk with me. The next Friday evening, March 24, at the church prayer-meeting, as a pastor, I frankly opened my heart to my beloved people. I spoke to them as to the obvious lack of power in the church to reach these neglecters of worship, and I remarked that our costly, elegant and superb church edifice perhaps tended to repel the poor, and make them feel not at home.

For many months the hearts of pastor and people had been getting wedded and welded in closer sympathy, and that night there was a certain indescribable melting of souls into unity, as though the Spirit were fusing us all together. I drew involuntarily near to the praying assembly, and descending from the pulpit into the very midst of the people, opening the Bible, I read the prominent promises to praying souls, one after another, in such a way as to lead our hearts up, from the broadest and most general, to the highest and most specific.

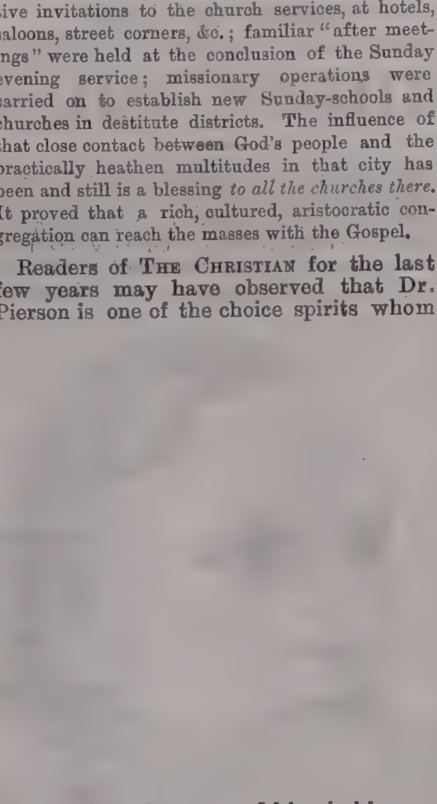
The effect of this grand climax of Scripture testimony was to drive out unbelief and fit us all to pray in faith. I knelt among them, and we, together, earnestly besought God to remove even a mountain obstacle that might hinder us as a church from effectually reaching the unsaved. We felt the Spirit almost as vivid as a visible presence, interceding within us "with groanings which cannot be uttered," for a true revival of God's work, a new Pentecost of Power, that would draw the masses to us, or inspire us to go to them and win them. No one who was present will ever forget the solemnity of those moments, when a whole people wrestled with God for a blessing. *While we were praying, that church building was already burning.* When the prayer ceased, we found the room partly filled with smoke, but attributed it to the contrary wind which was driving down the flues. In fact, the fire had ignited the lath near the smoke-pipe, and was slowly working its way behind the plaster, and so escaped detection, though several of us made a thorough search, after the assembly was dismissed.

Early the next morning the flames burst forth after their long confinement through the night, and laid the beautiful building in ruins. I felt, in common with many devout souls, that this was God's way of opening the door, great and effectual, to the neglecting and neglected masses about us, and that this was the grand significance of this whole event. We at once secured the Grand Opera House, where, for sixteen months, I preached the Gospel, extemporaneously, confining my themes to the great central truths of salvation, and with a marked blessing on my work. More souls were hopefully converted in one year than in the whole of my previous ministry; and, what was the most remarkable fact of all, the converts were almost exclusively from those "outsiders," whom the church had hitherto failed to reach, but toward whom our hearts had been specially drawn; from the day of that fire the Fort-street church, of Detroit, was, and still continues to be, largely attended by the class of people whom we had found it so difficult to reach or attract before. The extemporaneous preaching of a simple and free Gospel for sixteen months, in a place of popular amusement, somehow drew us to these neglected masses, and drew them to us, and the effect has been to change the relation of that church to the whole community, and greatly increase its power for good.

In the study in the tower of the church-building was a large mass of manuscript matter not hitherto used, but of great value to me in preaching, containing Scripture studies, plans of sermons, &c. The tower of the church acted like a chimney, and there the flames raged hottest. The study table was so burned, that nothing that could be consumed escaped, *except that manuscript matter*, which was found essentially unharmed in the ruins. No philosophy of mine can account for its rescue; but it impressed every one as another mark of the hand of God! Mr. George Müller was so impressed with these events, as showing the unquestionable interposition of God that, at his request, I sent forth a tract, called The Pillar of Fire,' in which a simple narrative of the Lord's dealings with me and my people was given.

It ought to be added, that that noble Fort-street church, of Detroit, though they did not see their way clear to adopt their pastor's plan and build a large plain tabernacle and make it absolutely a free church, did, by a vote that lacked but *two* of unanimity, make the *evening service* as free as the Opera House, and the pew-holders renounced voluntarily all right in their pews at that second service. But, best of all, the *atmosphere* of the church was changed; instead of the former comparatively cold and indifferent attitude of the people toward the "masses," every effort was adopted to make them *feel* that they were wanted. We had plain congregational singing; young men went by the score every Sunday afternoon to distribute attractive invitations to the church services, at hotels, saloons, street corners, &c.; familiar "after meetings" were held at the conclusion of the Sunday evening service; missionary operations were carried on to establish new Sunday-schools and churches in destitute districts. The influence of that close contact between God's people and the practically heathen multitudes in that city has been and still is a blessing *to all the churches there.* It proved that a rich, cultured, aristocratic congregation can reach the masses with the Gospel.

Readers of The Christian for the last few years may have observed that Dr. Pierson is one of the choice spirits whom Mr. Moody gathers around him in his conferences at Northfield. Among the men, deeply taught of God, who gather there, none excel him in extensive acquaintance, both with the letter and the soul of Scripture, or in lucidity of exposition. Indeed, the marked peculiarity of his present teaching and preaching is its Biblical character. His studies, we believe, are almost confined to the Word of God in the original tongues. His method is systematic to a degree. His motto is, "Search, meditate, compare." In his favourite copy of the Bible he has written at the beginning of each book a synopsis of its contents, besides much marginal matter, which makes the volume thoroughly self-contained, and one from which, at any moment, he can pour out a flood of pungent, practical talk, drawn from the hoarded stores of memory, and suggested by his own annotations. During last year's "Summer School for Bible Study" among students at Mount Hermon, it was something to see the way in which the worthy Doctor kept the young men's pencils going. In half an hour he gave them matter enough for two months' rumination. He addresses Sunday-school teachers in Philadelphia, at the Y.M.C.A. Hall, on Saturday afternoons, without denominational distinction, and has an audience of from eight to twelve hundred.



Bible study is not Dr. Pierson's sole "hobby"—a hobby, by the way, which it is impossible to ride to death. He is equally intense on the subject of foreign missions. In speech he is clear, precise, and intellectual, rather than pathetic; but few men, we venture to say, can give a more rousing and stimulating presentment of the claims of the wide, wide world, on the Church of Christ. In this matter of taking the Gospel to the unevangelised heathen, he is entirely a man after Mr. Hudson Taylor's heart. He believes the thing can be done in a very few years if the Church will but yield to the promptings of the Holy Ghost, and put a united shoulder to the wheel. To the cold and calculating eye of prudence some of his ideas may seem Utopian, as, for instance, his proposal, broached at Northfield two years ago, that there should be a World Conference of all the evangelical churches, in order that they might at once apportion out between their forces every unevangelised spot on the known surface of the globe. No doubt it *can* be done; few of us, however, have the faith to believe that it *will*—just yet.

Last year Dr. Pierson published two books, one on each of his pet subjects. "Many Infallible Proofs," (published at 5s., by *Mr. F. H. Revell*, of New York and Chicago), is "a series of practical chapters on the Evidences of Christianity, or the Written and Living Word of God." An enthusiastic reviewer thus describes it:—

> It sweeps along, with his matchless method of accumulative reasoning, like a resistless tornado, gathering volume and force as it goes, till seemingly no sceptical theories can stand before his arguments.

His other book, "The Crisis of Missions" (*James Nisbet & Co.*), was lately reviewed in these columns. We may again quote from a trans-Atlantic *Review*:—

> Surely if the inspiration and the force of this book were imbibed and felt by the whole sacramental host, there would be a mighty uprising, a grand anointing, and a holy crusade, to storm the kingdom of darkness all along the line.

These utterances will serve to show that Dr. Pierson's fervour of thought and feeling is not dissipated by being filtered through his pen. That pen, we may add, is kept nearly as busy as his tongue. He writes much, and his contributions are distributed over some thirty different religious magazines and papers. And this in addition to his preaching and pastoral work in connection with Bethany Church, which itself constitutes a vast field of effort, chiefly among the working-class. The buildings, embracing the Church and Sunday-school Hall (each capable of holding 2500 to 3000 persons), cover half a block, and represent a money value of 250,000 dollars. The fame of Bethany Sunday-school, for size and perfection of arrangement, has gone throughout the world. In this building a lay college is held from September to May and something is going on almost every evening. There is an assistant pastor, and a large corps of earnest workers. Bethany Church is practically under the free-pew system. Gospel services are kept up most of the year in a mission tent, and conversions are constantly taking place.

Dr. Pierson believes that modern preaching, as a rule, aims at literary excellence rather than saving power. It lacks Biblical matter and spirit, and fails to drive the arrows of conviction home upon the individual conscience. Churches are too costly and exclusive, and the Gospel is not carried to the poor. Dr. Pierson is himself a proof that there need be no mutual repulsion between culture and Holy Ghost power. His knowledge seems to be encyclopædic, but instead of smothering, it only serves to feed, the flame of his untiring zeal.

THE WITNESSING CHURCH.—6.

A MISSIONARY SERMON

By the late Rev. JOHN HARRIS, D.D.

(*Concluded.*)

(4) And is not greater liberality wanted? "To this fact [the need for increased liberality] I should not have alluded on the present occasion as a distinct topic, did I not read that this society has missionary agents to send, did it only possess the pecuniary means for employing them. Christians of property, shall this statement become an accusation? Can you think of all that is implied in it, without feeling as if a burning truth had fallen upon your naked heart? Can you know—as *some* of you must—that you are at this moment holding in your possession *that* which would send some of those agents to the ends of the earth?—can you know this, without hearing that property cry out and give witness against you? On the second occasion referred to, the well-known liberality of Manchester Christians at the anniversaries of their auxiliary to the London Missionary Society, naturally called forth a wish that "every town were, in this respect, a Manchester!" but accompanied with an intimation that "even then the question would not be irrelevant." Not that which waits for public excitement—that which gives, not a little from much, but much from a little—that which brightens into cheerfulness, and rises into prayer, as it casts its gift into the treasury, saying, "May this be a witness for Christ." The liberality wanted is that which shall induce the wealthy Christian parent to offer up his pious son on the missionary altar, and to lay beside him, at the same time, whatever may be necessary to make the oblation complete. The liberality wanted is that which shall constrain the wealthy Christian to ascend that altar himself, taking with him all he has, and offering the whole as a missionary oblation to God. Talk not of sacrifice; do you forget that the world has been redeemed by sacrifice? Do you remember the nature of that sacrifice? Oh, if you really *know* the grace of our Lord Jesus Christ, let the Church but sympathise with Christ in the travail of his soul; such acts of self-devotion would become of frequent occurrence, and new songs would burst forth in heaven.

(5) The history of the Church would justify, and its present position demands, an increase of energy and zeal. I say this, not so much in relation to our missionaries as to our churches. He must be ignorant, indeed, who does not know that rashness often passes for zeal, and that the path of wisdom lies between a blind impetuosity on the one hand, and a cold calculating policy on the other. But blind must he be, also, not to perceive that much in the Christian Church, at present, which assumes the name of prudence, is timidity and unbelief in disguise; that, as missionary witnesses, we treat with God too much in the commercial spirit; that we do not trust Him to any large amount; that we look too much at funds in reserve, and too little at promises in reserve. "Prove Me, now, saith God, whether I will not open the windows of heaven to bless you." But who thinks of accepting the generous challenge? Does not our conduct, in effect, reproach the first witnesses, and charge the confessors and reformers of later days with guilty rashness? If we are *only* prudent, what were they? Imprudent men, to venture life so recklessly as you did! Imprudent

consequences so little, and to think so much of the future! And how insensible must you have been to say, when all the engines of martyrdom were brought out, that none of these things moved you! And how presumptuous to affirm that the promises of God warranted such zeal! How would you have stood corrected now! How much more cheaply might you have purchased distinction in the Church now! But if distinction was your aim, well is it for your present fame that your zeal burned so long ago; for, though your names are now on every lip, and we boast that God raised you up, you could not now repeat your noble deeds without endangering your fame. Yours is zeal to be admired at a distance!

And yet, brethren, theirs, in truth, is the energy we want—the zeal of a Paul, and the first disciples; of a Luther, and the early reformers; of a Brainerd, and our first missionaries—a zeal that would startle the Church; ay, and be stigmatised by thousands of its members, as what zeal has not been?—zeal that would be content to be appreciated a century hence. The zeal wanted is that which, while it invites prudence to be on its council, would not allow her to reign—which, while it would economise its means, would be too frequent in its demands on the funds of Christian benevolence to allow them to lie long at interest—anniversary zeal made perpetual. The energy we want is that which springs from sympathy with the grandeur of our theme, the dignity of our office, and the magnificence of the missionary enterprise. Oh, where is the spiritual perception that looks forth on the world as the great scene of a moral conflict, and beholds it under the stirring aspect which it presents to the beings of other worlds? Where are the kindled eye, and the beaming countenance, and the heart bursting with the momentous import of the Gospel message? Where the fearlessness and confidence whose very tones inspire conviction, and carry with them all the force of certainty, and the weight of an oath? Where the zeal which burns with its subject, as if it had just come from witnessing the crucifixion, and felt its theme with all the freshness and force of a new revelation?—the zeal which, during its intervals of labour, repairs to the mount of vision to see the funeral procession of six hundred millions of souls—to the mouth of hell to hear six hundred millions of voices saying, as the voice of one man, "Send to our brethren, lest they also come into this place of torment"—to Calvary, to renew its vigour by touching the cross—to the spot where John stood, to catch a view of the ranks of the blessed above. Enthusiasm is sobriety here. In this cause, the zeal of Christ consumed him—his holiest ministers have become flames of fire; and, as if all created ardour were insufficient, here infinite zeal finds scope to burn, "for the zeal of the Lord of hosts shall perform it."

(6) And where is this flame to be kindled?—where is the live coal to be obtained but from off the altar? It was there the witnesses of Christ, in every age, found it; and there they kept it bright and burning. It was there that Christ Himself sustained that zeal, in the flames of which He at last ascended as a sacrifice to God. Nay, what was that atoning sacrifice itself, but a more intense prayer for the redemption of the world—the prayer of blood—a prayer so ardent that He consumed Himself in the utterance—a prayer which is ascending still, and still filling the ear of God with its

prayers derive their prevailing power. And what was the object of that bleeding intercession? and what did He Himself regard as the full answer to it? What but the advent of the Spirit, as the agent of a new creation? O Christians, is there such a doctrine in our creed as the doctrine of Divine influence? Is there such an agent in the Church as the Almighty Spirit of God? Is He amongst us expressly to testify of Christ—to be the great animating spirit of his missionary witness, the Church? and is it true that his unlimited aid can be obtained by prayer—that we can be baptized by the Holy Ghost and with fire? O ye that preach, "believe in the promise of the Spirit, and be saved." Ye that love the Lord, keep not silence; send up a loud, long, united, and unsparing entreaty for his promised aid. This, this is what we want. And this is all we want. Till this be obtained, all the angelic agency of heaven would avail us nothing; and when it is obtained, all that agency will be unequal to the celebration of our triumphs.

Witnesses for Christ hear the conclusion of the whole matter: the cause of your Redeemer has come on in the heathen world—the cause of human happiness; the destiny of immortal myriads is involved, and the world is hushed, and waiting to receive your evidence. By the love of Christ, will you not go and testify in his behalf? The destroyer of souls is witnessing *against* Him; and millions are crediting and confirming the dreadful testimony: will you not hasten to testify *for* Him? Mahometanism is denying his Divinity, and is placing an impostor in his stead—will you not attest that there is none other name under heaven given among men whereby we can be saved, but the name of Christ your Lord? China is denying his existence, and one-third of the human race believe it; will you not go to proclaim, "This is the true God, and eternal life"? Hindooism is affirming that his name is Juggernaut, and that He—your Lord, the Saviour of the world—that He loves impurity and blood; and millions believe it; will you not go and attest that "his name is Jesus, because He saves the people from their sins"? Shall his Cross have next to no witnesses of its benevolence? shall his blood have no tongue to proclaim his efficacy? his cause no friends to espouse it? Witnesses for Christ, your Lord is in India, awaiting your arrival. He has obtained a hearing for you; and He is on the plains of Africa, at the gates of China, in the temples of Hindostan, calling for his witnesses to come and testify in his behalf. And shall He call in vain? He is saying in his Church to-day, not for the third, but for the thousandth time, "Lovest thou Me?" Then, by the blood which redeemed you, by the benevolent design of that redemption, that you might be my witnesses, by the wants of the world, waiting to hear you proclaim my grace, and perishing till they hear—by the certainty of your success, and the glories that would result from it—by the power of that Cross which is destined to move the world—awake, arise to your high prerogative and office; call down the aid of the great renewing Spirit, and let every creature hear you say, "We have seen, and do testify, that the Father sent the Son to be the Saviour of the world." "Ye are my witnesses."

EMIGRATION.—Parties have lately left this country for Canada in connection with the East London Emigration Fund, the Self-Help Emigration Society, the Young Men's Emigration Society, Mrs. Birt's Liverpool Homes, and the Church

THE UNDYING WORM.

By Dr. ALEX. WHYTE, Edinburgh.

[In the May number of *The Christian Treasury* (*Marshall Bros.* 6d.) there is a very remarkable discourse by Dr. Whyte, from which we extract the following; we advise our readers to peruse the whole of the preacher's pronouncement on this terrible theme.]

No man in this life, not even the man who has studied the Book of God, and his own heart, and the moral and spiritual laws of God best, knows what the unquenchable fire means, nor what it is to be. Christ said there were many things impossible for Him to tell his disciples, but He told them enough to save their souls from Tophet. No doubt it was impossible even for Christ Himself to tell us what the fire of hell in reality is. The whole state of human existence after death, and especially our existence after the day of judgment, is so mysterious—it must be in everything so unlike our present state of existence—that it may have been impossible even for Him to tell more than He has here told us. He is our sole and supreme authority on all matters connected with sin, death, and judgment. He has left other fields for other men to explore, but He alone knew this field, and He has explored it for us. And three times in this passage, as if to show there can be no mistake about it, He employs the terrible figure of the "unquenchable fire." Since He is silent as to what the fire is, we cannot so much as touch the border of the mystery that hangs about the dreadful word. But we will surely, if we are sane, pray and labour and suffer, as He demands, so that none of us and none of our children shall ever make the horrible discovery as to what the fire really is. God keep us all out of it!

The unquenchable fire we cannot in this world either taste or understand, but the undying worm we all taste. That cruel worm is already at work in our own souls. What is the worm that dieth not, but a sin-laden conscience awakened when it is too late; when the day of mercy is clean gone for ever, and the door of hope is shut and locked? Whether the worm, now gnawing in any bosom here, shall ever die, or shall go on increasing to all eternity, is being settled by each of us, moment by moment. In some men's bosoms the pain of that worm is raging incessantly, bleaching their faces, making their hair grey, because its time is short. In many a man this worm is almost asleep because it has all eternity before it, to waken up and do its work.

We do not need to go beyond Scripture to study this worm of remorse, for this, like everything else, is in the holy Book. We hear the cry of this awakened conscience in Cain, in Saul, in Judas. And all profane literature, worthy of the name, is full of the same horror; because literature is life, and life is full of that horror. Our own hearts, alas! are not stainless. There are men and women here, whose ashy faces this day show that they are suffering from that which no physician can get at—the sleepless tooth of the worm of God. Moralists and theologians call it remorse; Christ calls it the undying worm. In truth it is God Almighty Himself. It is the righteous Judge, in his righteous anger, making his wrath felt in those who are preparing themselves to be the vessels of his wrath. But when all is said, this remains true, that in no living man has that worm ever awakened in full fury, not even in Judas himself, or in the most miserable man here who has sinned against light as

What a book the Bible is! and what a fool is he who neglects or goes against it. What discoveries it makes to us of things otherwise undiscoverable and unimaginable by us. It opens at one time the eternity of the past, and shows us our election of grace; at another time it shows us the eternity that is to come, where we see our fathers, and the saints before us, rejoicing in glory. It takes us to Gethsemane, and leads us up to Calvary; while again, under its awful guidance, we stand in anticipation before the great white throne. It shows us the sons of God in the glories of heaven; it lays our ear to the door of hell, and lets us hear the weeping and wailing and gnashing of teeth of old fellow-worshippers, as they lie with the fire around them, and the undying worm in their bosoms.

With all our sleeping draughts and comforts we cannot command a quiet night here in our earthly bodies. When the remembrance of the past begins, our midnight bed is sometimes let down as with coffin curtains into the caverns of Tophet, and we taste in the night-watches a little of what an eternity of remorse will be. No wonder they say in the morning, "You have not slept." We were remembering our lifetime. We saw the long-forgotten past in the light of God's law. Like angry ghosts there stood around our bed the souls whose destruction we had a hand in long ago; the households we have ruined; the hearts we have broken or beclouded, and boasted about it; the friends we have betrayed; the men whose good name we have done our best to dishonour. What a company, like a nest of hornets, passes around our bed, till we are able to say that we understand now, better than all our teachers, what is the worm that dieth not, and the consuming fire that is not quenched. If one night watch on earth can be made so terrible, what will the awful night be on which no morning will ever dawn?......

Son, daughter, remember thy short lifetime! And in all your remorse, and repentance, and reformation, and restitution, take with you that which alone has power to kill the undying worm. Take with you that which alone can quench the flames of hell; that which alone can speak the peace that passeth all understanding to the guilty conscience; and that which alone can turn away from you the wrath of God. Take this with you: "If we confess our sins He is faithful and just to forgive us our sins." Thus "the blood of Jesus Christ, God's Son, cleanseth us from all sin."

HOLIDAY HOME, SOUTHEND-ON-SEA.—The first anniversary of this institution was celebrated on April 22 in the rooms of the Y.W.C.A. The benefit the Home had been to many, both spiritually and physically, was amply testified to. The Committee hope that a new Holiday Home, which is greatly needed, may be established for factory girls, where during the winter girls may be trained for domestic service.

THE "STRANGE TRUE STORIES" of the *Pall Mall Gazette* constitute an entirely new feature in journalism. For our part we think the stories, to judge from the first one, are likely to do good. They will open the eyes of the English people to such facts as these: that men in "good society" can commit the most callous and infamous cruelties without suffering any social penalty; that lawyers of reputation will take up the most awful cases of injustice, and use all their power against the weak and oppressed, if they are only paid well enough; and that even in this democratic country it is next to impossible for a wronged and suffering man, and even more a wronged and suffering woman, to obtain redress. The state of our laws, and the code of morals which obtains in the legal profession, may well make every decent Englishman hang his

AN INVITATION FROM MR. MOODY.

To the Christian Undergraduates and Students of the English, Scotch, and Irish Universities.

At my invitation, students from probably more than one hundred universities and colleges in America, will meet at Northfield, Massachusetts, from June 30 to July 12, 1887, for Bible study and conference together, concerning the extension of Christ's kingdom among students and their relation to the evangelisation of the world. Some of the most prominent Bible teachers of America, and some, it is hoped, from Great Britain, will be present and help us in the study of the Word.

I hereby cordially invite the Christian students of each of the British Universities to be represented at the meeting. Select as far as possible those undergraduates who will return to the university next year, that they may bring back to their fellow-students the benefit they may receive. Mr. J. E. K. Studd, who has been in Northfield, and is also familiar with the Inter-Collegiate Young Men's Christian Association work of America, through which this meeting of students is called together, can give you all necessary information.—Yours in the Master's service,

Chicago, Ill., April 16. D. L. Moody.

I sincerely hope many of the undergraduates from our universities will be able to avail themselves of Mr. Moody's kind offer. They will be most hospitably entertained in one of the loveliest places of America, and will certainly gain fresh ideas on Christian work. I shall be delighted to give any further information to those undergraduates who propose going.

J. E. K. Studd.

The Polytechnic, 309, *Regent-street, W.*

OUR SOLDIERS.

Dear Sir,—Those of your readers who are interested in the Portsmouth Soldiers' Institute will rejoice to know that the Lord continues to bless. We have crowded meetings each Sunday, and never without spiritual blessing. Lord Radstock has been visiting us lately and specially addressing the soldiers. Mr. Thomas Hogben's visits have also been greatly owned of God, both among children and adults. One dear little lad, who gave his heart to Jesus last December, has been rather suddenly called home. His oft-repeated prayer, "Please, God, bless dear father and make him sign the pledge," has been answered already.

We had tried vainly to get Mr. Payson Hammond for children's meetings last summer, but God is now saving many dear children here without any use of extraordinary means. Besides the Sunday evening meeting, twenty-eight others are held in connection with our Institute work each week. We should be glad to welcome more workers here.—Faithfully yours,

Sarah Robinson.

Soldiers' Institute, Portsmouth.

AGED PILGRIMS' FRIEND SOCIETY.—Over eleven hundred pensioners, living in all parts of the country, are now on the books of this Society, and upwards of £7,200 per annum are expended in pensions alone. One hundred and eighty of the pensioners have peaceful abodes in the Society's four Homes. The Society, within the lines of Protestant Evangelical Christianity, is undenominational, and asks the support of the Lord's people for the Lord's aged poor. The committee are endeavouring to raise a "Jubilee Fund" for the support of the Hornsey Rise Asylum, particulars of which are given in the Society's last *Quarterly Record* which can be obtained of Mr. J. E. Hazelton, the Secretary, at the Society's offices, 83, Finsbury-

SOLOMON'S TEMPLE.

LECTURES BY MR. T. NEWBERRY.

THE OUTER COURTS.

Mr. Thomas Newberry, of Weston-super-Mare, has lately been exhibiting his beautiful model of Solomon's Temple at the Mildmay Conference Hall, and giving daily lectures thereon. One evening he described the walls surrounding the courts, with their gates, chambers, and other particulars. The passages of Scripture read before the lecture, and which prepared the way for an understanding of the many details touched upon, were Ezekiel xl. 35 to end; Jer. xxxiv. 18 to end; and Heb. x. 19—22.

Mr. Newberry concentrated attention on the north inner gate, and especially on the eight tables of hewn stone (four within and four without), on which the victims brought for different offerings were to be slain. Much helpful instruction, and much light upon various portions of Holy Scripture, are to be gained, he said, from a consideration and interpretation of these. Upon these tables, not only were the victims slain, but their various parts were laid, together with the instruments by which they had been slain. This affords a beautiful illustration of the ancient mode of

CONFIRMING A COVENANT.

It was argued that the Hebrew word variously rendered covenant and testament in the Authorised Version should always be translated covenant, and that Heb. ix. 17 should read, "a covenant is of force over the dead; otherwise it hath no force at all while the covenant victim lives." The Hebrew word for covenant signifies an agreement confirmed by sacrifice, and hence when it is said such an one made a covenant, the Hebrew word meaning to cut is used. The Greek language has no corresponding word for that in the Hebrew: none which gives the exact import of the Hebrew covenant. The inspired writers were, therefore, obliged to use that word in the Greek which was nearest in signification to it, and that word was one meaning a disposition or arrangement of affairs which becomes of force after the death of the testator. Hence the confusion between the two words, and it is well to remember that this is the true meaning of the word in the New Testament—a covenant ratified by death, confirmed by a victim slain. A covenant was made by dividing the victim and laying one part over against the other, the party or parties entering into the covenant passing between these divided parts. In Gen. xv., when God entered into a covenant with Abraham to give him the land, He confirmed or ratified the covenant in this way. He bade Abraham take various victims of three years old, to divide them, and lay one part over against the other. This Abraham did, and then, when the sun went down, there appeared a smoking furnace and a burning lamp, which passed between those parts. Thus God, under the emblem of a consuming fire and a bright and glorious light, passed between the parts of the sacrifice, and confirmed the covenant made. So in the portion we read from Jeremiah, we see that the Jews, their rulers and leaders, had made a solemn covenant after this manner; and, when they violated that covenant, God took the matter into his own hand.

Mr. Newberry passed to a consideration of the passage read in Heb x., "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way." That word, rendered new, signifies newly slain. After the parts were washed, they were laid on the altar, and then the fire being kindled, the smoke thereof ascended as a sweet savour to God. Through Christ's death and resurrection we have access to the Father. Having entered by the "new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh, let us draw near in full assurance of faith." What is set forth on the one hand by the rent veil of the Temple was more graphi-

victim hanging on hooks and lying on tables on either side. What an idea this gives us of the newly-slain and living way! How it illustrates God's way of access through Christ's death and resurrection, that thus it is through the death and sacrifice of the high priest, Christ Jesus, we have boldness to enter into the presence of God!

Other spiritual truths connected with this part were also dwelt on, bringing out that we have not only the privilege of entering into the presence of God, of thinking of his justice, his loving-kindness and goodness, but we have a charge to keep. We are to guard the great and important truths connected with the sacrifice of Christ; we are to keep charge of Jehovah's house, to worship Him in reverence and godly fear.

THE LAVER AND THE BRAZEN SEA.

In another lecture Mr. Newberry very beautifully brought out the spiritual truths typified in these important parts of the Tabernacle in the wilderness, and of Solomon's Temple, showing the close connection there was between the two. The portions of Scripture read were, Exodus xxx. 17—22: 1 Kings vii. 23—39; Ezekiel xlvii. 1—12; and Rev. xv. 2.

The laver in the wilderness was, we may conclude, supplied from the waters of the smitten rock, because, apart from that rock which followed them, and which typically represented Christ, there was no water. At the beginning of Israel's wanderings, Moses was commanded to take the rod with which he had wrought so many wonders and plagues in Egypt, and smite the rock, thus bringing to mind those passages, "Awake, O sword, against my Shepherd, and against the Man that is my fellow." The spiritual rock was smitten, and the water drawn forth when the soldier pierced the side of Him who had already breathed forth his spirit into the hands of his Father, and from whose side forthwith came there out blood and water. But at the close of Israel's wanderings the water failed, and, thereupon, Moses was commanded to take, not the rod of judgment wherewith he had wrought the plagues in Egypt, but the rod that had been laid up in the sanctuary, which had budded and blossomed and brought forth fruit, even Aaron's rod. This affords also a beautiful type of Christ, in resurrection glory. Moses' disobedience and want of grace in smiting the rock when he had been bidden to speak to it, and its consequence to him, was incidentally dwelt upon, as well as that, when a second time it became necessary to fill the laver from the rock, God's design was that this should typify not the smitten and crucified, but the risen and glorified Christ.

Passing on to a consideration of the brazen sea, Mr. Newberry said the meaning of the Hebrew word for laver is uncertain—it might suggest the thought of a lake or river. But the larger reservoir of water connected with the Temple, and called the brazen sea, suggests naturally the idea of a greater fulness and more abundant supply. This water is typical of the Spirit as given out from the glorified and risen Christ. An interesting description of the brazen sea, and of its vases and lavers, together with their special uses, was here given, reference also being made to the command as to the cleansing of the priests' hands and feet. The water in the laver and in the brazen sea was never contaminated or polluted, being drawn off into the various vessels required for the cleansing of the sacrifice and of the priests; and Mr. Newberry said he attached special importance to this fact, because the water is the type of the pure and holy Spirit of God.

What, then, is the lesson taught by the solemn injunction to the high priest and the priesthood of Israel always, on pain of death, to wash their hands and feet whenever they approached the altar or entered into the sanctuary? Was God over-particular on this point? Our Lord seemed to teach otherwise when the Pharisees wondered that He had not washed or bathed before dinner. The lesson is this, that no loving service to God or communion with God is possible while the heart is defiled. Those only who have their hearts "sprinkled from an evil conscience, and their bodies washed with pure

any can have boldness to enter into the holiest and there worship in spirit and in truth. In his teaching on this subject Christ said, "If thou bring thy gift to the altar and there remember that thy brother hath aught against thee . . . go thy way; first be reconciled to thy brother, and then come and offer thy gift."

What, again, is the spiritual signification of the brazen sea, standing on twelve oxen looking towards each point of the compass? The interpretation, he believed, is to be found in those words of Jesus, uttered on "the last day, that great day of the feast": "If any man thirst, let him come unto Me and drink; he that believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water." But nowhere has Scripture so spoken in so many words. God, however, employs types and figures to express his wondrous teaching, and in the expressive type of the brazen sea, made according to the express instruction of God, there is an illustration of these words of the Lord Jesus. The Spirit of God interprets, He seldom speaks of Himself. "This spake He (Christ) of the Spirit," we read, "for the Holy Ghost was not yet given, because that Jesus was not yet glorified." The brazen sea, then, is a representation of the risen Christ receiving in resurrection glory on behalf of his people of the fulness of the Spirit of God given without measure.

The oxen on which the sea rested were next spoken of as typical of those servants of God who, whether evangelist, or teacher, or minister, have received gifts and authority, in the power of the Holy Ghost, from the risen Christ, to feed his flock.

Mr. Newberry concluded with some beautifully suggestive teaching on this point, showing that those who would feed the lambs of Christ's flock, or shepherd his sheep, or preach the Gospel in regions beyond, must have first come into direct communion with God, must have stood in the secret place of the Most High, and must be faithful in the delivery of the message they had received from God.

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THE BETHEL MISSION.

A quiet and successful work has been carried on by The Bethel Mission during the last year in George-street, Chelsea, and since January 1, in Westminster, where three nights in the week the Gospel is preached in the open air, and afterwards, in a room, those who wish it are spoken to and prayed with. Great blessing has attended these efforts in the conversion of souls and in rescuing drunkards and fallen women.

Other branches of the work could be opened in miserable back streets and courts of the lowest description, but for want of means. Many of the wretched inhabitants have earnestly begged Mr. Richards and his workers to extend the work among them. The roughs instead of interrupting have tried to keep the children, &c., quiet, and the police have been most kind and sympathetic. The fact that a public-house (of the worst description and most flourishing) opposite the Mission-room has just been closed speaks for itself.

Any further information about The Bethel Mission will be gladly given by Miss Ross Smyth, 1, Victoria Mansions, Victoria-street, S.W.

SPECTACLE MISSIONS.—A Mission of a new character is recommended to any who are seeking some fresh method of benefiting their fellow creatures. The object is the gratuitous supply of spectacles to the needy, and at the same time the distribution of the Scriptures. Such a Mission was established last year at Maida Vale, and its operations have already extended to four or five contiguous parishes. The advantages and capabilities of this Spectacle Mission are so great, and the work is so interesting, that a detailed account thereof, as well as of the method of management, has been given by its originator, Dr. Edward J. Waring, in a little book, which may be obtained of the hon. sec., Miss Waring, 49, Clifton-gardens, W. It should be added that the Mission is specially

MILDMAY PARK CONFERENCE,

JUNE 22, 23, AND 24.

"HE MUST REIGN."

> "Come let us..renew the kingdom."
>
> "All these..came with a perfect heart..to make David king..and all the rest..were of one heart to make David king."
>
> "The Holy one of Israel is our King."

BELOVED CHRISTIAN FRIENDS,—It is much laid upon our hearts to believe that the approaching Mildmay Conference will redound greatly to the glory of God, and to the enduring advantage of his people, if we come together, as did Israel of old, determined with one heart and mind to make Him King, whom God has exalted to "the right hand of the throne of the Majesty in the heavens," and to renew our allegiance to Him as "King of kings and Lord of lords."

At a time when every loyal subject of the Sovereign, whom the providence of God has permitted to reign over this Empire for half a century, is sharing the nation's joy, and endeavouring in some fitting way to commemorate the Jubilee of our beloved Queen, it seems as if a special call came to those whose citizenship is in heaven to lift their thankful hearts higher than the earthly throne of these realms, to Him by whom "kings reign and princes decree justice," of the "increase" of whose "government there shall be no end," and who "shall reign for ever and ever."

"Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. vii. 13, 14).

Is it not fitting, beloved friends, that on an occasion which probably none of us now living can see repeated, when thoughts of allegiance to the throne, of loyal affection to its royal occupant, and of our responsibility to maintain and increase her honour, fill the minds of millions upon millions of our fellow-subjects all over the globe, "the children of the kingdom," the servants of "the King eternal, immortal, invisible, the only wise God," should assemble to give unto Him "the glory due unto his name," to renew their vows of fealty, and to learn what He would have them to do for the extension of his all-glorious sway?

How deep, brethren, is the need for such a renewal of the kingdom: how few, comparatively, among the multitudes who profess and call themselves Christians consider themselves bound to keep the King's commandments! and even among those who do in some measure recognise their obligation, do not many regard themselves at liberty to select which of the laws of the kingdom they shall unreservedly honour and obey?

Whether it be that in the preaching of the Gospel the truth of deliverance from condemnation has been exalted at the expense of the corresponding truth of the call to service, or that the privileges of salvation have been more readily apprehended than its obligations, it must be confessed with shame that the lawlessness which characterised the professing people of God of old, and which called forth the solemn denunciations of the prophets, is a prominent feature of the present day; and that He who has redeemed us to Himself to be his "obedient children" has still to say, "Ye have been partial in the law," and to add with grieved spirit to those whom He has consecrated to serve Him as priests, "If I be a master, where is my fear?"

It has been forgotten that one of the least "commandments" is as Divine in its authority as "the first and great commandment," and believers in Christ have yielded to the temptation to think themselves exonerated from obedience to a law they disliked by acceptance of another of easier obligation.

that He might be Lord both of the dead and living," and that if He be joyfully accepted as Saviour it is that He may be loyally acknowledged as Lord? Yet, surely, the supreme, paramount truth that welds the Scriptures into one by its permeation of every separate book, whether the Law, the Prophets or the Psalms, the records of the Evangelists, the teachings of the Apostles, or the concluding wonders of the Apocalypse, is this—that "the heavens do rule," that "a King shall reign in righteousness," and that "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

If this be so, beloved friends, what is it that is needed to promote that glory, to deepen the joy of the servants of God, and to present to the world the true evidence of Christianity but a wholehearted return to that prompt, unquestioning, uncompromising obedience to the laws of the kingdom which our glorious King deserves, which his Word enjoins, and which our consciences recognise as right? Then it will be a time of Jubilee indeed. Then shall we go forth in his joy and strength to obey, as it has never been obeyed before, his last command to "preach the Gospel to every creature," and to "say among the heathen, that the Lord reigneth."

With these thoughts upon our minds we have selected as a subject for consideration and conference the truths concerning the grace and power and glory of the King, and the privileges and responsibilities of his servants, which, we trust, will, by the teaching of God the Holy Ghost, lead us to renewed consecration of heart and life to his most blessed service. These will be found quoted at length in the accompanying paper, and, we trust, that in his infinite mercy our gracious God and Father will use them, not only at the time of Conference, but from now till then, and afterwards as long as our earthly service is permitted to last, to stir up our hearts, to stimulate our prayers, and to quicken our energies for the extension of his glorious kingdom.

The Conference will be held, if the Lord will, on Wednesday, Thursday, and Friday, the 22nd, 23rd, and 24th June.

Asking your continued and earnest prayers for Divine guidance in all the arrangements, and for a rich and mighty blessing upon the Conference itself, we are,

Your fellow-servants in his kingdom,
S. A. BLACKWOOD, A. R. PENNEFATHER,
CAVAN, J. H. TRITTON,
JAMES E. MATHIESON, EDWARD TROTTER,
HARRY C. NISBET,
Trustees of the Conference Hall.

May, 1887.

SUBJECTS OF CONFERENCE.

I.—The Grace of the King.

Thy King cometh unto thee, meek, and having salvation. Wearing the crown of thorns and the purple robe. He shall be a Priest upon his throne. A Priest for ever after the order of Melchizedek. King of righteousness, and King of peace. The King's favour is as dew upon the grass. In the light of the King's countenance is life: and his favour is as a cloud of the latter rain. The King sitteth at his table. The King hath brought me into his chambers.—Matt. xxi. 5: Zech. ix. 9; John xix. 5; Zech. vi. 13; Ps. cx. 4; Heb. vii. 2; Prov. xix. 12; Prov. xvi. 15; Song i. 12; Song i. 4.

II.—The Privileges and Responsibilities of the Children of the King.

The King is near of kin to us. No more strangers and foreigners. Made nigh by the blood. That we might receive the adoption of sons. A royal priesthood. Ye are my bones and my flesh. My sons and daughters. That ye should show forth the praises of Him who hath called you out of darkness into his marvellous light. What manner of person ought ye to be? Each one resembled the children of a king. Let the children of Zion be joyful in their King. He that loveth pureness of heart... the King shall be his friend.—2 Sam. xix. 42; Eph. ii. 19; Eph. ii. 13; Gal. iv. 5; 1 Pet. ii. 9; 2 Sam. xix. 12; 2 Cor. vi. 18; 1 Pet. ii. 9; 2 Pet. iii. 11; Jud. viii. 18; Ps. cxlix. 2; Prov. xxii. 11.

III.—The Power of the King.

He ruleth by his power for ever. The Lord God omnipotent reigneth. Upholding all things by the word of his power. The government shall be upon his shoulder. A King against whom there is no rising up. Where the word of a king is, there is power. Yet have I set my King upon my holy hill of Zion. Righteousness is the sceptre of thy kingdom. The Lord will give strength unto his people. Thou art my King, O God: command deliverances. Thine, O Lord, is...the power.—Ps. lxvi. 7;

IV.—The Privileges and Responsibilities of the Servants of the King.

Be ye with the king as He goeth out, and as H cometh in. Behold thy servants are ready to do whatsoever my Lord the king shall appoint. We have maintenance from the king's palace, it (is) not meet fo us to see the king's dishonour. They dwelt with the king for his work. Surely in what place my Lord the king shall be, whether in death or life, even there als will thy servant be. Christ shall be magnified in my body, whether it be by life, or by death. Say among the heathen, that the Lord reigneth.—2 Kings xi. 8; 2 Sam. xv. 15; Ezra iv. 14; 1 Chron. iv. 23; 2 Sam. xv. 21; Phil i. 20; Ps. xcvi. 10.

V.—The Glory of the King.

Upon the likeness of the throne was the likeness as the appearance of a man above upon it. This was the appearance of the likeness of the glory of the Lord. The brightness of his glory. He shall bear the glory. He is the King of glory. His glory is great in thy salvation. His glory covered the heavens. We beheld his glory, the glory as of the only begotten of the Father. Thine is the kingdom, and the power, and the glory. Let the whole earth be filled with his glory. Amen, and Amen. —Ezek. i. 26, 28; Heb. i. 3; Zech. vi. 13; Ps. xxiv. 10, xxi. 5; Hab. iii. 3; John i. 14; Matt. vi. 13; Ps. lxxii. 19.

VI.—The Privileges and Responsibilities of the Heir of Glory.

The glory which Thou gavest Me, I have given them that they may be one. The King's daughter is al glorious within. Having the glory of God: and her ligh like unto a stone most precious. Arise, shine; the glory of the Lord is risen upon thee. The Lord shall be unto thee an everlasting light, and thy God thy glory. Thou shalt also be a crown of glory in the hand of the Lord To give the light of the knowledge of the glory of God in the face of Jesus Christ. They shall speak of the glory of thy kingdom...to make known to the sons o men...the glorious majesty of his kingdom. Then shal the King say...Come ye blessed.—John xvii. 22; Ps. xlv 13; Rev. xxi. 11; Isa. lx. 1, 19, lxii. 3; 2 Cor. iv. 6 Ps. cxlv. 11, 12: Matt. xxv. 34; Rev. xix. 1.

ALLELUIA!

RESCUE WORK IN BRIGHTON.

DEAR SIR,—Those of your readers who took a deep interest in the late Mrs. Murray Vicar's Penitentiary work will be rejoiced to know tha the Albion Hill Home is now in a thoroughly satisfactory state. Mrs. Buchanan, a lady who has devoted her life to the reclamation of outcast girls in Scotland, and who exhibits tha union of love and firmness which is so essentia in dealing with them, has undertaken to be its resident lady superintendent. Its chaplain i now Rev. R. C. McDonald, a well-known India missionary, who, after devoting twenty years t the mission field, is obliged to reside in Englan through his wife's failure of health.

"Work Among the Lost"* is thankfully reissued, and I trust that its readers, and all who hold dear the memory of one to whom Penitentiary work owes so much, will unite in supporting the Home to which she devoted her life, an which is receiving cases from all parts o England. May I ask for the prayers of you readers, as I am for the present quite laid asid from public work?—Faithfully yours,

ELLICE HOPKINS

Percy House, Brighton.

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* *Hatchards, Piccadilly.* Cloth, 1s. 6d.

LAWN SERVICES.—A correspondent writes t suggest that those friends who have roomy an convenient lawns attached to their residences should utilise them during the summer months fo holding services suitable to young people amon the wealthier classes.

Y.M.C.A.—The third Conference of the Southern District Union of Young Men's Christia Associations was held at the Cairns Memoria Hall, Bournemouth, on Wednesday, April 27. Delegates assembled from Ryde, Sandown, Portsmouth Wimborne, Christchurch, Dorchester, Gillingham &c. Mr. T. W. Murphy, district secretary, Ryde gave a brief outline of the work that had bee done in visiting and correspondence during th last six months. The result had been the formation of new branches at Gillingham and Christchurch, and the revival of interest at other places A paper was read by Mr. H. A. Reed, secretar Y.M.C.A., Portsmouth, urging a more aggressiv and progressive line of action; greater catholicity of spirit; that provision should be made for the intellectual and physical needs of young men The subject was further discussed by Mr. Dixon of Dorchester, Mr. W. Hind Smith, and Mr. W. H Miles, and other delegates. In the evening a publi meeting was held, and addresses were given

For the Young.

A LITTLE CHILD SHALL LEAD THEM.

English sailors frequenting the port of Naples were very familiar with the happy face and active little form of Stevie J. Burrows, the youngest son of the respected harbour missionary. This little lad, of eight years, by his winning manners and sweet melodious voice, had entwined himself around the hearts of many an honest tar. He was his father's constant companion in visiting the ships, and might be seen on a Sunday morning with his little canvas tract bag over his shoulder going about amongst the sailors and giving his little messengers of love. His happy spirit shed continual sunshine in the home circle and in the services for seamen.

One who knew him from infancy says:—At the age of three he was remarkable for singing. He would call us all together and tell us he was going to have a Bethel, and would lead the hymn, "Ho, my comrades." Then he would pray, but his little prayer was for the sailors. He entered heartily into his father's work among the seamen. He was only three years and a half when at a tea-meeting he got up to sing a nursery rhyme for the sailors. He was always eager to please sailors, and was anxious about them; he could scarcely lisp his baby prayer, but he asked God to bless them.

He was very considerate to old people, and often used to talk with an aged friend about the meetings and heaven, and would sing to her. When out walking he generally gave his pennies to the poor, and he especially pitied the blind. One day he said, "How jolly it would be for the blind to see in heaven." He often talked about heaven, and he had very beautiful thoughts and sayings.

He was remarkable for his sweetness of temper, I never remember seeing him cross or passionate. If at play he got roused, he would try and pass it over with a bright face and hearty laugh, and another sweet quality was his attention to children younger than himself, by giving them his toys and letting them knock him about, and would finish by amusing them with one of his songs.

When the earthquake of August, 1886, shook Naples, causing the city to rock like a ship in a storm, Stevie was awakened from sleep by his mother, who wrapped a plaid around him, and hurried into the street, where the people were in great excitement. He trembled for an hour and then prayed, after which he desired to go to bed, saying he was no longer afraid, and in this confidence he slept soundly until the morning.

Many noble qualities shone in his outward life, such as a very deep love for flowers, pictures, and music, a strong feeling for poor animals cruelly treated, a friendliness to the persecuted little birds, and he, like the Saviour, looked upon blind people as deserving of special sympathy, and never passed such without leaving a token. Though only eight years old when he died, he felt the strivings of a sinful nature, and used to mourn over the neglect of religious duties. On several occasions during the past two years he had inward awakenings, and felt a sincere sorrow for sins committed, and once told how a servant had tempted him to say wicked words, but the consolation of Christ's words always brought him comfort. One evening, in the month of October, 1886, after a service in the Bethel at Naples, his father and Mr. D—— (an old and constant friend) found him in the reading-room, weeping bitterly. Being asked what was the matter, he replied, "I am sorry for my sins." The Saviour's promise to children was repeated for him, "Suffer the little children to come unto Me," and he at once ceased crying, while a sweet, calm expression settled on his pretty face.

He had a child's power over rough men. Many an hour he spent in the forecastle, listening to their *yarns*, or playing about the deck with some of the younger sailors. His natural humour was brought out on such occasions, and tended to endear him to those sailor lads who might

work of the little missionary was on Sunday morning, when he used to accompany his father in visiting the ships. This, as well as every other work, was voluntary on his part. Not being content with this mode, however, he begged for a man and boat, and a little canvas bag for tracts, that he might have liberty to do the work in his own way. It was interesting to observe how pleased the sailors looked when they saw him with his bag, slung business-like over his shoulder, climbing the sides of great ships, under the eye of the watchful boatman, and then giving a Gospel messenger to each man on board. After visiting a few ships, he would bring the seamen to the Bethel service, where his sweet, musical voice was distinctly heard giving cheer to the service of praise. Many a careless seaman has thus been impressed for good by the gentle voice and kind manner of little Stevie.

A few days before his last sickness there was a magic lantern entertainment for the sailors, when he seemed in his usual spirits. He was playing with the sailors, and to show how he had improved in reading, read some of the texts on the wall, such as, "God so loved the world." As the evening wore on he was getting weary, but on hearing that we should sing—

> Whither, pilgrims, are you going?
> Going to the better land,

he seemed to brighten up, and, when he heard that only two verses were to be sung, exclaimed, "Oh, daddy, do sing it all, I love it so."

His last service was on Sunday morning, February 13, 1887, when he helped as usual in visiting ships, and seemed quite well. The next morning scarlet-fever manifested itself, and on the following Friday he quietly passed away.

His funeral was attended by many sorrowing friends, amongst whom were young people who loved him, and also the sailors, and many a briny tear did they brush from their weather-beaten faces. His earthly remains were laid beside his elder brother, Ambrose, who was also a fellow-worker and friend of the sailors.

SERVICES FOR CHILDREN.

Portsea.—Mr. Martin J. Hall, B.A., of the Children's Special Service Mission, had some happy meetings with the children at St. Mark's, North End, Portsea, from April 17 to 20. There were several cases of deep impression, and we trust of conversion. Meetings were also held for teachers.

Kensal-Green.—Mr. W. Huckett held a week's services at St. John's Mission Room, Kensal-green, from April 11 to 16. Notwithstanding the rough and noisy element at first, he was greatly encouraged by the manifest tokens God gave of his presence and blessing. There were towards the end many evidences that the work had not been in vain.

Finchley.—Some happy gatherings of children and young people have been held at Woodside Park, by Mr. Josiah Spiers. There were good attendances, and much blessing was evident, especially at the close of the mission. Many young people came each day from some distance round, in order to be present at the meetings. Mr. Spiers is now holding similar meetings at Tottenham.

SCRIPTURE PUZZLE.

Additional correct answers have been received from W.H. L.W.B. M.G. F.M.B. L.B. A.J.C.C. J.S. F.LS. W.McC. Outsider.

SOUL-WINNING AND PRAYER UNION.—Text for May 10 (1 Thess. i. 2, 3):—"We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, May 8, Rom. xi. 25—36; Monday, May 9, Rom. xii. 1—9; Tuesday, May 10, Rom. xii. 10—21; Wednesday, May 11, Rom. xiii. 1—14; Thursday, May 12, Rom. xiv. 1—12; Friday, May 13, Rom. xiv. 13—23; Saturday, May 14, Rom. xv.

MR. MOODY IN CHICAGO.

In a special report to *The New York Independent* a Chicago correspondent writes on April 9:—

While labouring personally at the rink, Mr. Moody has kept his hand on the temperance work at Farwell Hall, and on afternoons not otherwise engaged has aided Mr. Murphy in it. In order to reach a class of drinking men and non-churchgoers, who cannot come to Farwell Hall, a week ago Mr. Moody hired Columbia Rink, on Milwaukee Avenue, in the north-western section of the city. Here Mr. Murphy has been preaching and lecturing to large audiences, with very great encouragement. In addition to these special temperance services, regular evangelistic meetings have been held in at least five other places in the city. It goes without saying that Chicago has never known anything like the deep and general interest in religious things which now prevails. So far as we can judge there are no signs of its abatement. Mr. Moody regards this interest as only the beginning of what is to be when the Evangelisation Society, which he has organised, and of which he is President, shall fully enter upon its work.

In addition to the two-hundred-thousand-dollar endowment already obtained, he is now trying to secure a fund of 300,000 dollars for the support of fifty women, who will visit the homes of non-churchgoers, read the Bible with their inmates, urge parents to send their children to the Sunday-school, and themselves to begin the Christian life. In his judgment at least three-fourths of our neglected population can thus be reached. His plan for obtaining the money is to get fifty men to pledge themselves to pay 600 dollars a year apiece while they live, for the support of these women, and to provide by will for its payment after their death. But Mr. Moody is not satisfied with this. He believes that not less than 100,000 dollars should annually be expended in undenominational evangelistic work in Chicago. He expects to find men not accustomed to give to the ordinary objects of benevolence, who will provide him with the money he wishes.

With such burdens as these on his shoulders, with his schools at Northfield to look after, with the care of so many evangelists constantly on his mind, with such passionate interest in the services which he personally conducts, it is not strange that Mr. Moody should be somewhat weary physically. His friends are anxious that he should take rest. As yet there seems to be no chance for it. Evenings next week he will be at the First Baptist Church, with Dr. Henson. He will also take charge of the noon meeting in Farwell Hall, and will speak on subjects of special interest to recent converts, and upon the best methods of dealing with inquirers. We hope that his life and health may be spared, and that his own prayer for twenty-five years more, in which to preach the Gospel, and to carry out the plans he has formed will be answered.

THE COLAR MISSION.—Some months since Rev. J. M. Walker, chaplain of St. John's, Bangalore, paid a visit to Miss Anstey's Mission, at Colar, Mysore Territory. He speaks in very high terms of the nature and progress of the Mission, and commends it strongly to the sympathy of his fellow-Christians.

REV. GEORGE GRENFELL, of the Baptist Congo Mission, says they had found many hitherto unknown tributaries of the Congo, which gave them quite 5000 miles of navigable waterway, accessible from Stanley Pool. And they had not come to the end of their discoveries. There was no reason why in the next ten years they should not have one hundred stations on the Upper Congo.

THE DAUGHTERS OF MISSIONARIES.—In aid of the Home at Sevenoaks a sale of work will be held in the Cannon-street Hotel on May 5 and 6, from noon to 8 p.m. Among the other articles on sale will be many interesting curiosities from foreign lands, contributed by friends. This Home has for years been doing good service to the missionary cause by attending to the education of girls whose fathers are in the thick of the battle. Friends of missions are invited to be present at the sale.

MR. ARNOT IN CENTRAL AFRICA.

The following from *Echoes of Service* is from a young Christian who with the enterprise of a Livingstone combines the evangelistic earnestness of Moffat:—

Garenganze, *August* 11, 1886.—Just as I was preparing letters, &c., to despatch to the coast, a budget came, which was the more welcome, being entirely unlooked for. They were brought in by Honjo, a half-caste, who has come here with the chief of Bihé's "words" as to the way being open for me. The news of Brother ——'s change of mind as to coming out was a grief to me; but our Father knows. If you think my coming home would encourage others a little, I would gladly do so, though I am *exceedingly* loth to leave the field. So far as health is concerned, it is the experience of the business houses along the west coast that young men cannot come out too early; the *interior* is much more healthy. A brother who is a carpenter or a weaver would be of great value here. Indeed, I am planning to make a simple loom for my lad Dick to employ himself in weaving, this being undoutedly one of the "honest trades."

My own health has been very uncertain. During the dry season, now nearly over, the cold winds were much more trying to me than the hot, humid season of the past year. My impression, however, of this country is, that it is decidedly healthy. One could not imagine malaria to lurk anywhere about; there are no marshes or swamps or anything approaching them. I have a good deal of doctoring to do, but have not encountered one case of ague and fever among the natives, or among the few Bihé men I have with me, whereas at the Barotse such cases were of daily occurrence during the summer.

With the budget of letters came the news that the goods I had left at Nana Kandangu had been freely plundered; the female chief of that place sent a messenger, with three loads (of little value), to tell me that two Portuguese mulattos had brought letters for me, ordering her to supply them with that cloth I had left there, and a third mulatto who was there authenticated the letters. The result is that all the cloth is gone; I have a few beads left to me, for which I am very thankful, and feel rebuked, and warned of the danger of multiplying one's wants.

Ocinyama goes out now with my man Kasoma; his chief mission is to look out for and bring in any who may have given themselves for this field. If Ocinyama meets no one, he will return with a few supplies for me. Honjo will leave here a few months later with a caravan from Moshide, and will return at once. He would be quite able and willing to bring in anyone with every care and attention; he may leave the west coast about the middle of 1887, if not later.

The languages here are perplexing; some three distinct dialects are spoken in the same town, but all three are of the Bantu family. Besides Moshide, who is always most pleasant and kind, and by no means greedy for presents, I have found many kind friends among his people. Although Moshide is constantly sending out war parties to the countries all round, yet *this* country is, and has been for some time, at rest, so far as fighting is concerned; the people live in open villages, and cultivate largely. The quietness by night and day, considering the number of people is remarkable. At night, things can be left outside in perfect safety, and the door of my hut requires no barring; life and property, I have no hesitation in saying, are safer here than in much-favoured England. Being a conquering people, polygamy is carried to a shameless extent, the chief with his many hundreds of wives taking the lead. There is much incurable disease; some diseases are entirely new to me, and are said to be of Arab importation. The few medicines I have with me have been a great help. I have made no attempt at gathering a school as yet. Moshide says he would like his children taught to read, &c.; I promise him all this when helpers come.

I don't merely read things here, I devour them. The letters from my brethren I read so carefully and so often, that I get to understand the very spirit in which they were written.

August 22.—The chief has been urging me to receive a present of ivory to send out with Ocinyama. Yesterday he sent me this message, "Why do you refuse my ivory? By doing so you raise my suspicions as to your intentions in my country. Come to me to-morrow, and receive the ivory I mean to give you, and do not act as your countryman acted [a German explorer], causing me to drive him from my country." After committing the matter to the Lord, I went down to see him this morning, and took pains to explain my reasons for refusing, chiefly that, being in God's employ, I would not be under obligations to anyone. He entirely quieted down on the subject, and seemed quite satisfied.

Fred. S. Arnot.

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THE MISSIONARY CAMPAIGN.

SUNDERLAND.

Intimation having been made in the newspapers and otherwise of the intended visit of Mr. Hudson Taylor, Mr. Meyer, and Mr. Radcliffe, much expectancy of blessing was raised. We believe much private prayer was made on their behalf, and a preliminary meeting for this purpose was held on the evening previous to the public gatherings.

Mr. Meyer was first on the scene, and he began work on Tuesday, April 19, when a very fair number were present. A meeting was held the same evening, and each afternoon and evening of the three following days. Mr. Meyer had for his subjects: (1) "Our Standing and Resources;" (2) "Christ's Ownership and Use of Us;" (3) "Deliverance from the Power of Sin;" (4) "The Sealing and Baptism of the Holy Spirit;" (5) "Holy Habits of Soul;" and (6) "The Secret of Rest." None who were present at these meetings can forget them, and as the addresses were principally for believers, many received a great stimulus and assistance towards living a higher life. About fifty or sixty young men met with Mr. Meyer after each evening meeting for further counsel and instruction. Many of these signified their willingness to consecrate themselves to the Master's service in the mission field or otherwise as He should direct.

On Friday Mr. Taylor and Mr. Radcliff were present, Mr. Meyer presiding. The last meeting was very solemn; at the after-meeting all were urged very earnestly, and many signified their desire, to consecrate their all to the service of Jesus.

On Saturday evening a meeting was held at the Y.M.C.A. rooms, when Mr. Taylor and Mr. Radcliffe gave addresses, Mr. Meyer having left for home. On Sunday these two friends occupied pulpits in four different places of worship, besides addressing smaller meetings. The principal meetings were held in the Grange Congregational Church.

Believers in Sunderland will long remember these meetings, and eternity alone can declare the influence for good exercised over many lives. Hearts and lives were probed, and sins and failings laid bare. Nor were they left in this state, but we believe the Holy Spirit was poured out, and many a one received a fresh baptism. The results must be holier lives lived to the glory of God.

O. S. D.

WORKING LADS' INSTITUTE.—The Institute, established at Whitechapel in 1876 has long ago proved its usefulness. This year's report states that, instead of 200 lads attending as formerly, there have been during the past year 1234, while the attendance at the sixteen evening classes numbers 300, and over 1000 volumes have been lent for home reading. Sound technical training is given to the lads, and two Bible classes have a large attendance. There is also a Young Christians' Association, the members of which manifest much earnestness and zeal. The work done by this Institute, which directly and indirectly has led to the formation of many others, has been the means of benefitting thousands of boys. Mr. H. Hill (38, Bow-lane) is the hon. secretary.

WITHIN THE VEIL.

Silence! reverently and lowly,
  Foot unshod and bended head,
Let us enter the Most Holy,
  Where no step impure may tread.

Humbly bold, we dare not falter,
  Through his grace, all free from stain;
For behind us is the altar,
  Where for us the Lamb was slain.

Lo the veil hangs dark before us,
  Broidered scarlet, white and blue,
Yet we dimly see its glories,
  Incense smoke hath dulled its hue.

Even here is changing, failing;
  Incense burns to ashes cold;
See the holy lamps are paling
  On the candlestick of gold.

When the priest the shewbread rangeth,
  Hot and fresh each Sabbath day,
Well he marks how soon it changeth,
  Dry and cold he takes away.

Even here is death victorious,
  Something lasting we would see,
Since the Holy is thus glorious,
  What must then the Holiest be!

. . . . .

Past the veil! a flood of splendour,
  Glorious, shadeless, perfect light;
Yet that light is purely tender,
  Dazzles not nor dims our sight.

And we see in transport lowly,
  Marvels to our eyes unfold;
All the treasures of the Holy
  Here surpassed a thousand fold.

There the incense smoke is wreathing,
  Failing with the failing light;
Here a strange rich fragrance breathing
  From the censer day and night.

There the shewbread needs supplying
  As the Sabbath days return,
Here the heavenly manna lying,
  Changeless in its golden urn.

There the candlestick thick studded,
  Bud and bloom on golden stem,
Here, on Aaron's rod that budded,
  Living blossoms, look on them.

Branch, by desert dews once nourished,
  Then a dry and lifeless thing,
Then, when earthly life had perished,
  In new beauty blossoming.

Hope of resurrection glorious,
  By thy beauty Thou dost give;
Life is here o'er death victorious:
  Thou art living, we shall live.

Here the cherubim are bending
  On the Ark their raptured gaze,
Type of worship never ending,
  Holy awe and speechless praise.

Ark of cov'nant love the token,
  Crownèd by its golden lid;
Here the law that we have broken
  By the Mercy Seat is hid.

Though transgressors, we may venture
  In his presence to adore;
Our High Priest hath bid us enter,
  He Himself hath passed before.

See the blood! Himself hath shed it,
  His pierced hand hath placed it here;
'Tis our ransom, He hath said it,
  Let us boldly then draw near!

Past the ancient dispensation,
  With its type, the Holy Place;
We are in the new creation,
  In the Holiest, by his grace.

All we need in Christ is given,
  Types and shadows pass away,
Ark and Altar, born of heaven,
  All in Him we find to-day.

Jesus! Lord! we bow before Thee,
  King and Priest upon thy throne;
Till the day when all adore Thee,
  Thou art King unto Thine own!

S. R. Geldard.

CLAPHAM PROPHETIC CONVENTION

The fourth annual Convention for the study of prophetic Scripture (connected with the world-wide Prayer Union for the coming of the Lord) was held at the Conference Hall, Clapham, on Wednesday, Thursday, and Friday last week.

The first morning meeting was presided over by Sir Robert Phayre. An earnest address was delivered by Mr. H. F. Bowker, on "The one Hope of the Church, and its reasonable influence upon our daily walk." The spiritual and experimental character of the remarks formed a itting opening to the more critical address which ollowed from Mr. G. H. Pember, on the "Interpretation of Prophecy as current at the close of he apostolic period and immediately afterwards—has it any significance for us?" The unanimity of the early fathers in their belief of the Lord's pre-millennial advent was shown. When the Church sought a present kingdom, in the absence of Christ the King, she ceased to look for he coming of Christ; she ceased to lean on the Beloved, and sat upon the world power. The application of this to present times was clearly pointed out, coupled with faithful warnings against worldly alliances.

In the afternoon an interesting and instructive address was given by Rev. Canon Fausset, on "The Worldly Church, and her Punishment by he World." He showed that whenever the Church allies itself to the world, or in any way eans on the world, God, in righteous retribuion, makes the world the instrument of its punishment. At the evening meeting (which was again presided over by Sir R. Phayre) an address was given by Rev. N. S. Taylor, on "The Times of the Gentiles," extending from he reign of Nebuchadnezzar to the coming of he Lord, but dwelling chiefly on the events of he last prophetic week of seven years. In the bsence of Rev. F. Whitfield, who was to have poken on "The Last Prophecy of Baalam," he Chairman delivered an earnest, practical address, calculated to stimulate Christians to a more serious consideration of the signs of the imes, and a more careful attention to personal holiness in view of these things.

SECOND DAY.

The morning meeting, under the presidency f Lieut.-Gen. Halliday, was addressed by Mr. Liesching, on "Modern Delusions." He howed that man's desire from the first has been to get hold of knowledge unlawfully, and Satan has always been ready to meet that want. This pirit is working in the present day, and showing tself in the guise of spiritualism. Reference was also made to the craze after Buddhism, to he Agapemone, and to the pretensions of the New Prophetess and the Flying Roll. In closing, he speaker pointed out that there can be no afety for the people of God, except by clinging losely to his Word.

Mr. G. W. Houghton spoke on "Satan's oppoition to the three covenants of God; or the Woman with the Ephah, the Woman with the Leaven, and Mystery Babylon." The three coveants are those with Noah, Abraham, and hrist, and Satan's opposition to these was raced in, first, the leaven, where the woman orrupts the meal by putting the leaven into the hree measures; then, secondly, in the ephah, here the woman herself is seen hidden; and hirdly, in Mystery, Babylon, where the woman is no more hidden, but comes out plainly with he name written in her forehead. Thus the peaker sought to show that the mystical woman hich forms the satanic travesty of God's pure hurch, exists from earliest times, appearing in arious forms; the present one being Popery.

In the afternoon Rev. Canon Fausset delivered an address on "The Church of Christ, nd her destiny to reign, because she has overcome the world." This address served as a equel to the one by the same speaker on the revious afternoon. Then he showed how for her lliance with the world the Church was punished y worldly persecution. Now he demonstrated, [illegible] how for fidelity in repudiating such alliances, she is elevated to reign over the world. After reading Rev. xx. 1—4, he remarked that when Queen Elizabeth was kept a close prisoner by her sister Mary, she said she wished she had been born a milkmaid; but could she have seen her own prosperous reign, her thoughts would have been very different. So the kingdom of glory and blessedness which awaits believers should inspire them to meet the conflicts here. Three kingships were pointed out: (1) that of Christ, who refused the easy path offered by Satan, and chose the cross; and who is now exalted. (2) Israel, who hereafter, when refusing homage to the awful representative of Satan, will reign with Christ, and fulfil the purpose for which they were chosen, to be kings and priests to God. (3) The kingship of the saints, who analogously, on the principle of righteous retribution, because they have refused the world, will gain the victory. As the kingdom of Satan sinks by successive steps, the kingdom of Christ rises. Christ comes for a twofold purpose—to destroy the hosts of high ones, and the kings of the earth who are leagued against Him (Isa. xxiv. 21). Now is the time of preaching; then will be the time of liturgy. Now, science, art, and music are often adverse to religion; then they will no longer draw off the soul, but be made perfectly consistent with spiritual work.

The evening meeting was again presided over by General Halliday, who, after prayer, read and commented on part of Psalm civ. Dr. Robert Anderson followed with an address, on "The Mystery of Lawlessness, and the unveiling of the Lawless One." The differences of opinion, he pointed out, are definitely limited, and probably not as serious as those which exist upon doctrinal points. Referring particularly to the question of a personal Antichrist, he strongly denounced those who deny this, as striking at the very fundamentals of the Bible. Daniel vii. was referred to, with the vision of four empires, specially noting the last beast with ten horns, and the little horn arising out of them. Then the eighth chapter, containing a vision two years later, and reaching on to the last days. Also chapters xi., xii.; Rev. xii., xiii., xvii. The principal characteristics of Antichrist were alluded to, passages in the prophecy of Daniel being compared with those in Revelation to show the identity of the power predicted in both books, both pointing, it was contended, to a future personal Antichrist. The latter portion of the address was occupied with a description of the Ritualism existing and spreading in the Church; and the Scepticism among Nonconformists, concluding with a passionate appeal for faithfulness to the truth.

Rev. J. Gosset-Tanner spoke of the time of Jacob's trouble. Israel must pass through a time of trouble, and will then look forth fair as the moon, clear as the sun, and terrible as an army with banners. The trouble will be severe, and will consist of a confederacy of the nations against Jerusalem (Zech. xii. 14). The method of deliverance will be a spiritual change. The Jews will be converted, and the nations will see the visible Shekinah glory. Some of the Jews will return in unbelief, and, like Saul of Tarsus, be converted by the vision of Christ. The consideration of this point helps to explain an apparent discrepancy between Zech. xii. and xiv., the believing and unbelieving Jews being differently treated by the Lord. The Lord's judgment will be destructive to some and purifying to others. Then will set in the happy state of Israel during the reign of Christ.

THIRD DAY.

In the morning, Rev. John Hawker, grounding his remarks on the predictions concerning Gog and Magog, and identifying these names with the Empire of Russia, sketched the future movements of that power, which might be expected from prophecy, and described its final overthrow. Rev. C. Graham gave a general outline of the prophecies relating to the Church of Christ.

In the afternoon, Rev. John Wilkinson gave a long and interesting address on the Millennial Glory of Israel. Confounding the predictions which relate to the Second Advent with those that relate to the first, the Jews reject Christ because these prophecies are not fulfilled by Him. The answer, of course, is: Christ will come again. Christians have one side of the Messiah; the Jews the other. Christians go in for the cross, and the Jews for the crown. One literalises the suffering passages; the other the glory passages. The restoration of the Jews is a thing marvellous in their own eyes. So long and widely have they been dispersed, that many have given up all hope of restoration. Many, too, have no desire for a change. Coming to the words, "Thou shalt dwell in the midst of Jerusalem," and "I will dwell in the midst of Jerusalem," special emphasis was laid on the expression "in the midst," which was compared with the following passages: Deut. xxxii. 8; Acts xvii. 26; Ezek. v. 5. From these the interesting thought was deduced that Jerusalem is the geographical centre of this planet. It is God's platform, on which He will display his glory. The very fulfilment of God's threatenings in the past and present is becoming a ground of hope to the Jews concerning the future; for since God has fulfilled his threatenings, they believe He will also fulfil his promises. Some practical remarks respecting work among the Jews brought an impressive address to a close.

The evening meeting was under the presidency of Mr. G. H. Pember, who gave an address on "Firstfruits, Harvest, and Vintage." Basing his remarks on Rev. xiv., he observed that the chapter presented great difficulty to many minds. Any interpretation ought to take into account these three points. The firstfruits refer to that portion of the Church which will be found waiting for Christ, and will be caught up to meet Him. The number will be very small, bearing only a small proportion to the whole Church, as in the case of the literal firstfruits and harvest. The harvest denotes the full ingathering of the Church. The vintage represents the unsaved. Between the harvest and vintage there is this difference: the harvest is entirely removed from the earth; in the vintage the tree remains and can bear fruit again. This points to a continuance of human life and action on earth after these judgments.

The Convention was brought to a close by some earnest practical words from Mr. W. B. Harington on the question, "What manner of persons ought ye to be?"

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BIBLE COLPORTAGE IN IRELAND.

The twenty-eighth annual meeting of this Society was recently held at the Y.M.C.A. rooms, Belfast. The Chairman (Mr. Wm. Laird Finlay, J.P.), having drawn attention to the gradual progress of the Society's work in giving sound religious instruction as well as good moral training, Rev. J. Elliott read the report. By the efforts of the colporteurs millions of good books have been sold. There are about seventy of these men at work, but effectively to reach the people this number should be increased to two hundred. Parcels of books are sent to residents in villages or towns who will interest themselves in the work, and much good is effected in this way.

Rev. Mr. Park said, in reading the reports from the various agents it was clearly manifest that there is no preparatory work so effective as that of colportage. The colporteur can get access into many a home where a regular minister of the Gospel would not be received, and can pursue his work of teaching the Gospel with eminent success. The work of the Society he thought was peculiarly suitable to the present condition of the country. Other speakers having addressed the meeting, Rev. Dr. Donald expressed the hope that the time will soon come when ill-feeling shall die away and all would live in greater harmony. He also strongly urged the cultivation of the most Christian spirit towards their Catholic fellow countrymen.

BLACKDOWN HILLS MISSION.—We notice with much regret, from a circular-letter by Mr. George Brealey of this Mission, that some parts of the work will have to be given up if speedy help is not sent.

Spring Anniversaries.

PARIS CITY MISSION.

THE annual drawing-room meeting of this Society was held at Lady Ashburton's, Knightsbridge, on April 27. Lord Mount Temple, who presided, said the state of some so-called Christian nations is in some respects worse than that of the heathen. The work done in the past seven years by the agents of this Mission showed its necessity. Pastor MONOD gave an interesting account of the work of the evangelist employed under him. This consists of preaching on Sundays and week-days, visitation from house to house, the evangelistic work outside the cemeteries on the occasion of funerals, which present great opportunities for proclaiming the Gospel. There is progress in every way as to the number of people being reached. French Christians are awaking to a sense of their responsibility, and parents are anxious about their children.

Mr. F. A. BEVAN, while regarding it as a disappointment that as yet the Society was only able to support seven missionaries, said that if all the French pastors were as earnest and faithful as M. Monod, there would be many more missionaries at work. He urged upon all the importance of co-operating in a work which ought rapidly to grow and increase.

Rev. Burman Cassin and Mr. George Williams also spoke.

SOUTH AMERICAN MISSIONARY SOCIETY.

THE thirty-sixth annual meeting of this Society was held on Tuesday, last week, in Exeter Hall. The clerical secretary, Rev. J. R. SIMPSON read the general report. Rev. T. Bridges, who for thirty years has been principal of the Southern Missions, having become a naturalised subject of the Argentine Republic, has obtained an extensive grant of land from the Government, and proposes to settle on it with his family, and to make it a large industrial farm on which Indian labour would principally be employed. He proposed to carry on work for Christ among the Ona tribe. During Mr. Bridges' long service in that Mission, most encouraging had been the advance from heathenism to Christian civilisation of the natives of Fireland. The work among the sailors at the principal seaports was very satisfactory; and the work at Rosario, begun last year, has been continued with unabated success.

The chairman, General Sir DONALD STEWART, having addressed the meeting, Rev. F. A. C. LILLINGSTON thanked God for having put into the heart of that noble man, Captain Allen Gardiner, the idea of this Mission. He did not think there had been since the days of Constantine a more romantic Mission, and he thanked God that so many Englishmen had been found ready to take up the flag of an enterprise which God had blessed so marvellously. There is danger lest the settlers should forget their home religion, their home Sabbath, and hence the necessity for that Society to send pastors among them. These settlers ought to be bearing testimony among those around them to the power of the Gospel of the Lord Jesus Christ; it was his solemn belief that God was causing pressure among our own population in order that they might carry the Gospel to the ends of the earth. Unless, however, the Gospel were sent to the settlers themselves, there was great danger of their falling into a worse state than the people among whom they were living. As regarded the sailors, Jack was to be found everywhere, and he believed he was exposed to greater dangers on shore than at sea, one of those dangers being that he would forget altogether the God of his fathers

Mr. ALFRED R. PITE said that during the last few weeks they had sent out a suitable man to the wants of ordinary civilised life—carpentering, tailoring, shoemaking, and other industrial pursuits; and there was reason to believe that even in secular works of that kind they would be enabled to show the reality and soundness of their Christian faith.

Dr. ROBERT N. CUST, Rev. BURMAN CASSIN, and Mr. W. READE GARDINER (grandson of Captain Allen Gardiner), also addressed the meeting.

CHRISTIAN COLPORTAGE ASSOCIATION.

A THOUSAND colporteurs going hither and thither, speaking to the people in their own language, and leaving everywhere light-winged messengers of life and love, would by no means be too large for the needs and emergencies of our land, as revealed in the interesting accounts of work done given at the meeting last week of this Association. The report states that eighty-eight men are employed. Upwards of 200,000 persons are personally reached by them every month. During the past year more than 50,000 Bibles and Testaments, and about three-quarters of a million of books, magazines, and Scripture cards have been thus sold, the total value of these being nearly £11,000. Very serious reference was made to the corrupting literature that, like a turgid stream, issues from the printing-press, and to the absolute need for such a counteracting influence as is exerted by this agency. And the many-sided character of the work—the colporteurs visiting the villages, fairs, and markets in country places, as well as the markets and workrooms of the Metropolis and other great cities—was also pointed out.

Mr. GEORGE WILLIAMS, who presided, said the Association seemed to him to combine to a great extent the work of the City Mission, the Bible Society, the Y.M.C.A.'s, and the Tract Society. Its aim was to lead the people to the Saviour, and then to send them to the churches. All the ministers of the land ought gladly to co-operate with such a society.

Rev. H. ARMSTRONG HALL gave instances of the insidious way in which infidel and other pernicious literature is circulated. He spoke of thousands of tracts with mutilated texts being scattered about, and uttered a warning also with regard to the doings of Mormon emissaries. Sir WM. MCARTHUR said it was estimated that about twenty-nine millions of books and pamphlets connected with various immoral societies are now in circulation. Referring to the seventy colporteurs employed by Mr. Spurgeon's Association, he said, if one church could send out so many, it was not exaggeration for that Association to think of sending out one thousand, and this might be done, if only sufficient funds were provided, with very great advantage.

Mr. T. A. DENNY presided over a most interesting meeting later in the evening, when the colporteurs themselves in a free and conversational manner described their experiences. These were of the most valuable character, and many a hint as to the way in which the work might be carried on was given by the thirty or more men who spoke. A glimpse was also gained of the real state of many parts of this Christian land. Said one, "There is no Romish country more priest-ridden than are some of our own villages." Several others confirmed this statement with regard to more than one of our counties. Difficulties, of which there are many, were evidently made to be overcome by these men. One, finding he could make no headway in a certain village, set down his pack outside the school doors, and during the dinner-time talked to the children of Jesus. After a while, the mothers inquired, "Are you the man who has been talking to our children?" and so he found an open door to their houses and their hearts. Another having visited a laundry was by and by sent for to come again, with the result that now the walls of the place are covered with texts, and not a few of the women employed there are rejoicing in the salvation they have found Others, while calling upon the servants to look and purchase, and could speak of prayer-meetings held in the drawing-room, as well as the kitchen. Wherever these men go it was abundantly evident that the people are ready to buy the truth, and that the seed thus scattered is abundantly blessed.

GEORGE-YARD RAGGED SCHOOLS.

MR. HOLLAND'S work at George-yard is so well known and appreciated that it requires no commendation. His earnest, unremitting labours for the Master among the poor, the neglected, and the outcast, have been attended with most wonderful blessing and prosperity. Started in 1854, with a class of thirty rough street-boys, the work has grown so rapidly that there are now no less than sixty gatherings held every week, and the total weekly attendance exceeds 6000. The work is of the most comprehensive character, embracing every agency calculated to promote the temporal and spiritual welfare of the old as well as the young.

Wednesday of last week will be remembered as a red-letter day in the history of the institutions. In the afternoon the new buildings, which have been rendered necessary owing to the smallness and inconvenience of the original premises, and which have been erected in Angel-alley, Whitechapel, on a site previously occupied by dwellings unfit for human habitation, were opened by Her Royal Highness the Duchess of TECK, who takes a great interest in the Mission, and who was accompanied by her daughter, Princess Victoria Mary, and her sons, Princes Francis and Alexander.

The Royal visitors were accorded a most enthusiastic welcome. As they entered a choir of boys and girls sang "God save the Queen." After prayer by Prebendary Billing, the Hon. LIONEL ASHLEY read a brief statement of the work. Conducted by Mr. Holland and several other gentlemen, the Royal party visited the nursery, in where there were thirty bairns from some of the poorest homes in the neighbourhood, and other portions of the institutions. The Duchess of Teck afterwards inspected the new buildings, two in number, and declared them open, expressing the hope that they would be found a blessing to the whole district.

Prebendary BILLING, on behalf of his old, valued, and venerable friend, Mr. Holland, in felicitous terms thanked Her Royal Highness for her kindness in opening the buildings. He was confident, after what she had seen of the institutions that day, Her Royal Highness must be impressed with the practical ability, as well as the Christian love, of Mr. Holland. The Royal party were loudly cheered as they left the schools, by large crowds that congregated outside

The larger of the two buildings consists of basement and three floors. Even the roof this house is to be utilised. To use Mr. Holland own words, the roof "will in summer time be prettily-arranged encampment for babies." Th other building is called "Shaftesbury House in memory of the late President of the institu tions. In this house there is a large kitchen, which girls will receive lessons in cookery, and spacious reading-room and library.

In the evening the annual meeting was hel The report submitted by Mr. Holland was every respect a gratifying and encouraging on The Band of Hope has an average attendance 214. From 100 to 150 attend the children service held every Wednesday. The classes f young "roughs" are attended by between and 80. Some of this class of boys ha accepted Christ as their Saviour, and, thou beset with many trials and temptations, a serving Him faithfully and well. One or two them have been the means of converting th parents. They are capital missionaries, a are not ashamed to sound the name of Jes wherever they are. The men's Bible-class h an attendance of 150, and the women's Bib class is composed of about 60. About 100 i ebriate women are under visitation. The Sund school continues to flourish, there being

Lady ASHBURTON, who is one of Mr. Holland's nost valued and able supporters, speaking of he women's Bible-class, which she herself conucts, acknowledged it to be one of the greatest rivileges of her life to be allowed to carry on his branch of the work, and declared with hankfulness that she had learned more lessons f Christian truthfulness, of Christian faith, and f simple trust in God from the poor poverty-tricken women who attended her class, than he had done from any other people.

Lady WILLIAM COMPTON, who presides over he women's sewing class, corroborated the tatement of her mother as to the Christian ortitude of the women she came in contact with, n her department, amid the almost insuperable roubles and trials which characterised their very-day life.

The Earl of HARROWBY, who officiated as hairman, was delighted to find that the work arried on under the generalship of his dear riend, Mr. Holland, was receiving such a large mount of the Divine blessing. What is it, he sked, that attracts the people to the services? is not any new contrivances, but simply and ruly the good old Gospel of our loving Saviour, esus Christ. Let us hope that Mr. Holland, oary though he may appear, may long be pared to continue the great work he is accomlishing for the glory of our blessed Lord.

FOREIGN EVANGELISATION.

DRAWING-ROOM meeting was held in the house f Hon. Henry and Mrs. Noel, in Westbourne-rrace, on Thursday last. After some encouging words from our kind host, Pastor Th. ONOD spoke of the generous aid given by British hristians in support of evangelisation in France. e gave some account of Mr. McAll's work in aris, and that of others who have received aid om the Foreign Evangelisation Society.

The Society, said Mr. D. MATHESON, was estabshed about fourteen years ago, first, to obtain orrect information as to the work carried on by he many Continental pastors and others, and econdly, to assist by grants those who were oing a really good work. To accomplish these bjects the Society has a very modest income, ut they have no expenses to deduct, having either paid secretary nor rented office, nor any her charge, except the cost of printing their nnual Report. The largest share of their rants has gone to France, as the most influential f the Roman Catholic countries. It may be aid that the religious future of France is in the ands of her Protestant churches. Fifty years go these churches held a sort of neutral position wards their Romanist neighbours, partly wing to the prohibitory laws then in force, and ere consequently in a cold state, but of late ears spiritual life and energy have entered into he Protestants. We hail with pleasure the test effort of the *Mission Intérieure* to parcel ut France for evangelisation by committing the are of each district to the Protestant community f that district.

In Belgium the Society aids an admirable and ost effective work by Mr. De Jonge, in training nd sending forth Flemish evangelists, and arrying on a city mission work in Brussels. he Christian Missionary Society is doing good ork under great difficulties, and is worthy of ore support from the larger societies among us. Spain, the work has been disappointing after he expectations raised by the Revolution of 868. The Jesuits swarm everywhere and are ery powerful, while progress in mission work as been hindered by premature efforts at Church rganisation instead of quiet persevering evanelisation with Bible colportage. Some good ork, however, is being done in many localities; nd a training college for evangelists at Puerto anta Maria—one of the best hopes for Spain—as been aided by us as well as some individual orkers. In Portugal an excellent, though unretentious work in Oporto and another in isbon has been helped.

In Italy the well-known Industrial Institute of r. Comandi, of Florence, and the Military Mission by Signor Capellini, of Rome, have had grants. In Germany an excellent work by Herr Rohrbach, in Berlin, receives our support.

Last, but not least, the Society has taken under its protection an admirable Mission whose headquarters are at Messina in Sicily. The evangelists are Sgrs. Varnier and Scuderi. Their method of evangelisation is to set aside as entirely premature any thought of Church organisation; to teach the people the leading Gospel truths; to bring them to the loving Saviour, and when received to testify for Him wherever they go. The result of eight years' experience shows the wisdom of this course, as they have many converts forming groups of Christians here and there who unite in Bible reading and prayer, and are strong enough to hold together in spite of priestly persecution and boycotting, which is only a modern name for an old and cruel system practised by the Church of Rome and indicated in the Word of God in Rev. xiii. 17.

BAPTIST MISSIONARY SOCIETY.

IN the May-Meeting lists it will be observed that no less than nine meetings are advertised in connection with the Baptist Missionary Society, but that which, we suppose, may be designated as *the* meeting of them all, was held in Exeter Hall on Thursday evening.

The Secretary, Mr. A. H. BAYNES, began his speech with an expression of profound regret for the serious illness of their treasurer, Mr. Joseph Tritton, who was, however, slightly better than on the previous day. He did not read the annual report, as in a day or two they would be scattering it broadcast over the land as the May number of *The Missionary Herald.* Suffice it to say, the year has been one of wonderful blessing; light is spreading over all lands, the day-dawn seems at hand. In India, China, and on the Congo there are evident tokens of the Divine approval. The largest income in the history of the society was reported—over £69,000. During the year nineteen new missionaries had gone out, and, as a result, there is a debt. "I would rather," exclaimed Mr. Baynes, "have a debt with progress than a balance in hand with stagnation." The hearty cheers of the meeting showed that his fellow-Baptists shared that sentiment.

Sir ROBERT PHAYRE (chairman) said that during his forty-seven years in India he was often brought into fellowship with the missionaries of that Society, and he would like to give his view as a soldier and a layman of the work they were doing. Sir Robert went on to sketch the history of the labours of Carey and Thomas in India, and then passed to a recital of some incidents in the career of Sir Henry Havelock during the Indian Mutiny. While the Mutiny was in progress, a native Christian in Delhi was told of the approach of a rebel force, and was advised to flee, but his reply was, "This is not the time to flee. Now is the time to flee to the throne of grace."

The only resolution of the evening, pledging the meeting to a larger measure of consecrated support to supply the funds needful for enlarged work in "the regions beyond," was proposed by Rev. T. GRAHAM TARN, of Cambridge. He said the Church of Christ never possessed so much of the missionary spirit as she does to-day. As a result we are surrounded by missionaries of the noblest type. There must, however, be an increase of that spirit: if it possesses the Church what wonders may be wrought! If the Church will only lay her wealth and manhood upon the altar, in less than two centuries, he believed, the world would be won to Christ. Our increased knowledge of heathen religions should only serve as an incentive to renewed zeal, for none of them were able to satisfy the spiritual nature of man.

Rev. R. WRIGHT HAY, late of the West African Mission, but now designated for India, with carefully-chosen language, forcibly pleaded the claims of Africa. He told the story of a poor Singalese woman, who, with her dying breath, had exclaimed, "How beautiful God is!" In Africa they had the pathos of heathenism at its fullest, and during his work in that vast land he was appalled at the lack of any idea God in the minds and lives of the natives. What a soil that ignorance of God is for the devil to grow his weeds in! In Africa, slavery, polygamy, the degradation of women, and infanticide are the voices which cry out, "Come over and help us." One African Christian woman said to him concerning the preaching of the missionaries, "The Jesus of whom they spoke was no stranger to me, although I had never heard his name before. He was so like the Friend I had long felt I needed."

Rev. JAMES BALLIE also addressed the meeting, saying it was his desire to send to all the missionaries of the Society a message of intelligent sympathy with them in their battle with the great obstructions which hinder their work. The gathering was a deeply interesting and enthusiastic one.

MRS. MEREDITH'S MISSION.

AT the Conference Hall, Clapham-road, the annual meeting of Mrs. Meredith's Prison Mission took place on Tuesday week under the presidency of Canon HUSSEY. The object the Mission has in view is to provide work for female prisoners on their leaving gaol. For this purpose a laundry, on an exceptionally large scale, has been carried on for some time past at Nine Elms House, Wandsworth road, but owing to the changed—and, therefore, unsuitable—aspect of that neighbourhood, the Mission is being transferred to Clapham. A summary of work for the year 1886 shows that the number employed in the laundry has been 839. There have also been employed at sewing 1555, and 3171 prison-gate breakfasts have been given. The building at Nine Elms has been sold to a railway company for £3000, but this sum will not be nearly sufficient to meet coming requirements. Mrs. Meredith gave an interesting account of the work.

COUNTRY TOWNS MISSION.

THE fiftieth annual meeting of this Mission was held on Thursday at Exeter Hall. Mr. GEORGE H. MAWER, the secretary, in reading the report, said the labours of the Society have, indeed, been abundantly blessed. Many hundreds of faithful men have been sent out with the Gospel message into districts where, from a variety of causes, there was urgent need. At present there are fifty-eight missionaries in connection with the Society, thirty-three of these being either paid direct by the Society, or receiving help from its funds.

The Chairman, Sir JOHN COODE, K.C.M.G., said that as one who had spent the greater part of his life in the provinces, he was in a position to form an opinion of the great need which existed for a Society of that sort. There was no disguising the fact that in many districts of our land the ministerial power is altogether inadequate to the area to be dealt with or to the population. There are some cases where the ministerial power, if properly applied, would suffice, but he was sorry to say that in many instances there is a lack of zeal and a lack of interest in the spead of the Gospel which that Society by its missionaries supplied. In cases of that sort there was no doubt that the work, as the report stated, must be "like cold water to a thirsty land."

Mr. SILVESTER, the Society's missionary at Abingdon, Berkshire, Mr. IVEY, the missionary at Hillmorton, near Rugby, and Mr. MARTIN, the missionary at Portishead, gave an encouraging account of the mission work in their districts; these were followed by Mr. RIVETT, who gave an interesting account of his mission work in the shoe factories in Northampton. Some of the men working in the factories at Northampton, he regretted to say, did not enter a place of worship from year in to year out. There was, therefore, great need that the Gospel should be taken to them. Much had been done in the factories, but much remained to be done.

Rev. H. ARMSTRONG HALL also advocated the claims of the work.

MIDNIGHT MEETING MOVEMENT.

The annual meeting on Thursday evening, in Exeter Hall, brought together the old friends of the Society, who for many years have adopted this method of reaching the fallen. In the afternoon there was an earnest conference, when various workers expressed their views upon the best way to go to work in an entirely new neighbourhood.

Major Evered Poole presided, and, after Mr. H. L. Christien had read a paper, said, there were confessedly great difficulties to be faced, and workers might be in some measure prepared to meet them by frankly comparing notes as to the methods which had been pursued.

When the conference was thrown open there was no lack of speakers, but we can only here indicate a few of the salient points in the speeches. Many agreed with Mr. Christien's remark in his paper that this was emphatically a woman's work, and that men who took part in it ran some risk of being suspected. Some strong remarks were made on the character of some of the Homes, which were bluntly said to be no Homes at all. Mr. Drysdale pointedly asked who would be the first to take one of the rescued girls as a servant, like Rev. J. W. Horsley, who is never without two of them in his service. If we do not look upon these fallen ones as our sisters, we shall do no good. He condemned the "silent system" in Homes, and also praised highly the Homes of the Salvation Army, in which the doors are always open, and the inmates allowed plenty of talk, and liberty to go out and in without hindrance. After two hours spent in conference, the following resolution was adopted on the motion by Mr. E. W. Thomas:—Resolved, that the committee of the Society continue to place themselves in communication with ministers and others, especially in new districts, to offer assistance in the work.

At the annual meeting in the evening, Mrs. Poole gave a very touching address, in moving the adoption of the report, which stated that during the year there had been eighty-three meetings attended by 3859 women.

BIBLE READING ASSOCIATION.

The annual meeting of branch secretaries and members of this International Association, held last week at 56, Old Bailey, was in all respects most encouraging. Mr. C. Waters (hon. secretary) in making his statement said:—Very gratifying communications recently received from our own and other lands confirm the usefulness of the work, and abundantly prove its acceptability and adaptation to the requirements of Sunday-school teaching. The principle of topical reading, adopted by the Association, differentiates this from all other similar efforts. There was an increase of 29,000 members over the numbers for 1885. For 1887 the issue has already reached nearly one hundred and fifty thousand.

The Chairman (Mr. Fountain J. Hartley) called upon the members to be faithful to their pledge, and not to give up reading the day's portion because they had no time to read it in the morning. He urged them to not only read but to think and pray over the passages, and to practise their teaching in their daily walk and conversation.

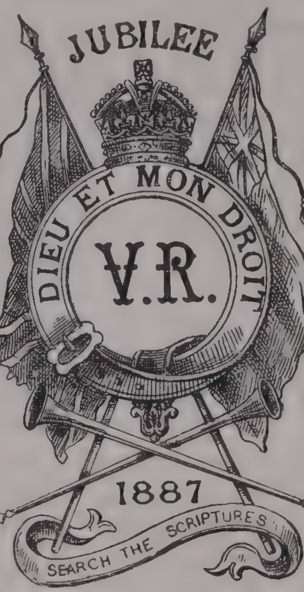
Miss Marianne Farningham said the more she knew of the Association the better she liked it. She mentioned two things she very much regretted—the little Bible teaching given in our day schools, and this often by those who do not love the Scriptures, and the small attendance at the Sunday morning schools. She strongly commended the committing to memory of passages of Scripture. Verses thus learnt are never forgotten. Again and again they come back to the mind just when they are wanted. The portions chosen by the Association were so short that not only should they be read in the morning, but another taste of them should be got in the dinner hour, and again in the evening. The more often they are read the better will they get into the mind, and be retained for future use. She recommended all to read the Bible intelligently, believingly, reverently, and aspiringly.

Rev. T. F. Briscoe and Rev. Francis Monti also gave addresses of a practical character.

⁂ In our report last week of the meeting of the Strangers' Home for Asiatics it was stated that various Crown Colonies largely subsidised the work of the Society. The Hon. Secretary informs us that the help received from this source is ten guineas each from the eight Crown Colonies—£84 in all. The Government of New Zealand also gives ten guineas.

JUBILEE TESTAMENTS.

Below is the design to which we referred in our issue of April 21. Penny Testaments or Gospels, with the imprint in gold upon the cover, may be had from the British and Foreign Bible Society, 146, Queen Victoria-street, E.C., in quantities of not less than one hundred, at 12s. 8d. per hundred. They will be largely distributed in the neighbourhood of Richmond, on June 21, and it is hoped that Christians will interest themselves in a similar effort in their own localities, and especially that the inmates of unions and hospitals may, through the generosity of friends, be recipients of this little Jubilee memento. Those who have written to the hon. sec., Mr. H. L. Cunnah, 3, Cambrian-road, Richmond, will kindly accept this information. All communications must be accompanied by stamped addressed envelope.



QUEEN MARGARET, of Italy, says a Methodist contemporary, has a large Hebrew library, including all the latest works on the literature of the Jews; that she is a proficient in the Hebrew language, and that she reads the Old Testament in the original with the greatest ease.

ST. GILES'S.—The St. Giles's Christian Mission's Sunday-schools anniversary services were held in Little Wild-street Chapel, Drury-lane, on Sunday, April 24, when three special sermons were preached by Rev. Philip Gast, of Spencer-street Chapel, Mr. J. A. Groom, of the Flower Girls' Mission, and Mr. J. C. Chadwick. All the services were well attended. On the following Tuesday there was a social tea and public meeting, the latter being presided over by Mr. F. A. Bevan, the treasurer of the Mission. Mr. A. Goodwin, secretary of the schools, read the report, which showed there were 1635 scholars, and 98 teachers on the books. We are glad to learn that a good proportion of the scholars are members of the Church, and also of the increasing usefulness of the several schools.

MR. G. CLARKE IN INVERNESS.

From an appreciative but discriminating account of Mr. Clarke's Inverness Mission, in *The Inverness Courier* of Friday last, we extract the following:—

"During the past fortnight Mr. George Clarke has conducted religious meetings in Inverness, which have had quite extraordinary success. Since April 17 he has conducted meetings almost every day, with a steadily increasing attendance, and growing interest manifested among all classes in the town. The week-day services consist of an afternoon Bible-reading, and a public meeting in the evening. The Bible-readings have been held in the Victoria Hall, which has come to be crowded daily at three o'clock. The evening meetings were held the first week in the Union-street Church, but this week they have been held in the Free High Church, which is filled every evening to its full extent, the audience overflowing into the passages. The attendance on the first three evenings could not have been less than 1500. The gatherings in the Music Hall were also of a remarkable kind. The first Sunday afternoon a large audience assembled to hear Mr. Clarke speak on the 'Christian Athlete.' Last Sunday afternoon the hall was crowded to suffocation to hear an address on 'Proud Men and Women,' and on Sunday evening the audience of men of all ages was exceptionally large and attentive. It was computed that nearly half the male population of the town above twenty years of age must have been present.

"Mr. Clarke is a man perfectly in earnest. He was first impressed by Mr. Moody, the American evangelist, and since then has stood firm to the choice which he made. He does not profess to preach. He says that he comes to have a 'talk' with his audiences. There is no doubt on the mind of any unprejudiced person who has heard him that he is a force on the right side. He expounds the old-fashioned evangel with a simplicity and absence of conventional forms that appeal direct to the heart. His address to men on Sunday evening could not have been better adapted to its purpose. A report of it would fail to give any idea of its power—a power which it derived as much from the circumstances of the occasion and the personality of the speaker, as from the words that were actually spoken.

"It is not to be supposed that Mr. Clarke is faultless. Some of his addresses are of rare excellence, but others are deficient in substance, and rendered attractive chiefly by the pleasant manner, and the fluent and sympathetic voice. To be sure, it is not surprising that one who speaks so much should fall at times to a commonplace level. An observer, however, to use the evangelist's own phraseology, would say that 'his fluent address forms his special temptation.' He has also carried with him from America a little of the Yankee self-assertion. This element often appears in a successful speaker; perhaps it is the defect that accompanies the rhetorical faculty, until it is corrected by the friction of debate or by long experience. The Synod fathers, who heard Mr. Clarke on Tuesday, would probably advise him to keep the personal element in subjection. But after making all deductions, Mr. Clarke is a fine specimen of an evangelist—clear-headed, warm-hearted, sunny in temperament, fearless in spirit, full of his Divine message, and capable of convincing others, because he speaks from deep-rooted conviction."

A private correspondent informs us that many have professed conversion during the Mission in Inverness. Mr. Clarke began work in Perth, we understand, on Sunday last.

RESCUE WORK.—At a meeting held recentl for the rescue of fallen women, in connection wit the Mission at 6a, Trinity-street, Borough, earnes addresses were given by various friends, and as result, four sisters, one of them weeping bitterly went to the Home. Christian ladies are needed t help in this work of love. Communication should be addressed to Mr. R. T. Bodker, 30 Holland-road, Brixton, S.W.

The Christian.

May 5, 1887.

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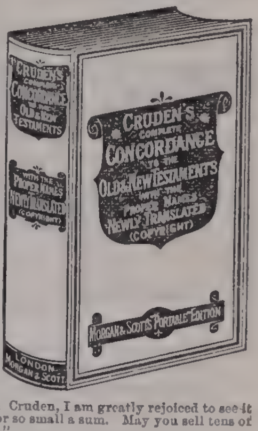

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of a LITTLE BOY at BEDFORD.

This case was brought under my notice by Mr. John Harding, of The Plantation, Bedford, the child being the son of a friend. "The medical attendant has pronounced him to be consumptive. The symptoms are also exactly as described by you. He brings up a great deal of expectoration, and sweats very much at night. I lent my friend your book, and she wishes you to take the case in hand." (The mother, writing me soon afterwards, states that he had had pleurisy in the right side, and that his right lung was then said to be affected.)

In two months the expectoration had nearly ceased. The child gradually improved. The mother, writing me a few months since, says:—"The medicine I had from you for my little boy did so much good, he has been well ever since."

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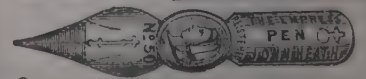

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AN IRISH Y.M.C.A. ITINERARY.

We subjoin some notes of a month's campaign amongst the Y.M.C.A.'s in the Emerald Isle, by Mr. Hind Smith and Mr. R. McCann:—

In Dublin, at a district meeting, a most cheering report was given of the progress of the work in the southern district. Messrs. Smith and McCann also addressed the annual meeting of the Dublin Association. At Bray the annual public meeting was held, and efforts were made to improve the basis of the Association. At Kingstown there was a members' social meeting. This newly-formed branch shows considerable vigour.

At Tralee much interest was shown by those who are desirous of seeing an active work for God done in the troubled soul. Here the Association owns a valuable building, with a lecture hall that will seat 400. At Cork a new Association has been formed. This vigorous Association will, it is hoped, become the centre of a district, from whence will go out much Christian and evangelistic effort. At the Soldiers' Home a noble work is being done by Misses Sandes, Schofield, and other valued co-workers.

At Waterford there are signs of an improvement of the Association programme by enlarged spiritual work. At New Ross a public meeting was held, presided over by the excellent vicar. The committee met for conference with the deputation as to improved methods of working and basis of membership.

At Kilkenny there is the nucleus of an Association in a prayer union consisting of about a dozen earnest godly young men. At Athy, a public meeting and conference were held; it is believed these will result in an improved basis and better work being done.

At Rathmines (Dublin), there is a thorough-going and whole-hearted band of young men. The amount of evangelistic work done is marvellous. At Bessbrook (the town so highly favoured as to have none of the "four P.'s" so conspicuous in many other towns, viz., "public-house, pawn-shop, police-officer, and poor) several meetings were held. The Y.M.C.A. has increased its membership within the last year from 24 to 110, and a good spiritual work is being done. The Y.W.C.A. is also prospering.

At Newry, a thriving centre of industry, a public meeting and conference were held, and the formation of an Association advocated. At Dundalk there were also a large public meeting and conferences. The same may be said of Banbridge; while at Dromore, co. Down, a branch of the Association was formed. At Lurgan, the Association, although not possessed of any local habitation, is doing an excellent evangelistic work. At Omagh many friends desire to see an Association formed.

At Armagh and Donegal meetings were held. The latter place has a most complete Y.M.C.A. building, freehold property. It was erected at the cost of £2500, in addition to much free labour, and comprises ample accommodation for the Association—a lecture hall; a temperance hotel with three private sitting-rooms, and several bedrooms; a coffee-tavern, and stabling accommodation for forty horses. The whole has been paid for with the exception of about £750, which is being reduced annually by the profits made at the establishment. Londonderry also possesses an excellent building. It is the only Association probably in this country responsible for the conducting of a well-worked Sunday-school. Coleraine has no Association as yet. One was formed at Cookstown, and a visit was paid to the young branch at Aghadowey.

At Ballyclare the deputation attended the second annual meeting. This Association is doing good evangelistic work. A unique feature of the work at Ballymoney is a prayer-meeting held every morning at seven o'clock. Ballymena is one of the most hopeful fields for work in Ireland, and God has largely owned the labours of this branch.

Belfast boasts of 1200 members and associates, and has a well-appointed gymnasium, &c. The spiritual work is progressing, and much blessing has recently been received. At Mountpottinger (Belfast) the membership has more than doubled since 1885. At Belfast the annual Conference of the North of Ireland District was held. Thirty-five delegates were in attendance, representing fourteen associations, and most cheering reports were given of the work in the various places.

The prospects of Y.M C.A. work in Ireland are brighter than at any period in the past; in no country is the work more needed, and more likely to do good.

CUBA AS A MISSION FIELD.

A correspondent sends to us an account of the truly marvellous way in which God has been opening up Cuba to the preaching of the Gospel. Last year the Jamaica Baptist Missionary Society sent a deputation to Cuba to report upon the needs and prospects of mission work in that island. The report states that the first successful attempt to evangelise Cuba was made by Mr. Diaz, a converted Cuban doctor, who connected himself with the Baptist Church at Key West, under the pastoral care of Rev. W. F. Wood. In January, 1886, twelve persons were baptized at Havana; the little church thus formed grew so rapidly that in seven months it numbered 102 members, had five preaching stations in the city of Havana, besides its own place of meeting, two Sunday-schools, with 250 pupils and 17 teachers, and four young men preparing for the ministry.

While this has been going on in Havana, God has been working at the other side of the island in the important towns of Santiago and Cienfuegos, each with a population of about 30,000. Three or four years ago a Presbyterian went to the former town, distributed a large number of Bibles, and then left. These Bibles were read by people already sick of Romanism, and longing for something better. The Spirit of God blessed the word. Many hundreds of people left the Church of Rome, became Bible-readers, and waited for someone to explain the way of God to them more perfectly. Twice they sent to Havana for help, but the little church there had its hands full of work, and could do nothing for them. The Word of God also found its way to Cienfuegos, with the same blessed results.

At the same time the venerable pastor of Key West Baptist Church had it laid upon his heart to go to Cuba to do missionary work. In a very distinctly providential manner he became connected with the Jamaica Baptist Missionary Society, and was sent to commence work as the agent of that Society at Cienfuegos, at least for six months. God has abundantly blessed the labours of his aged servant, and Miss Fales, who accompanied him to interpret and teach, and who is also an agent of the Society. There have been many conversions to God, a deep and widespread interest has been awakened, and there seems to be every reason to expect a glorious harvest of precious souls in the near future. Further details may be obtained of Rev. E. J. Hewitt, Mount Carey, Anchovy P.O., Jamaica, West Indies.

THE FISHMONGERS' COMPANY have granted fifty guineas to the Mission to Deep Sea Fishermen, in recognition of the valuable service rendered by that institution in providing gratuitous surgical and medical aid to the thousands of smacksmen engaged in the hazardous occupation of deep sea trawling.

HOME FOR CRIPPLED BOYS.—This Home, at Woolsthorpe House, Wright's-lane, Kensington, has now accommodation for training in various occupations one hundred boys, and, for sleeping, eighty-five. The lads are maintained and educated on Christian principles for three years, and taught a trade, so that they may earn their own living when they leave the Home. The Home is open to all who are poor and deserving, and has proved of the greatest benefit to large numbers, from whom good reports are continually being received, some having commenced business on their own account. Mr. T. J. Bovis is the resident secretary.

JUBILEE DINNER TO WIDOWS.

Of the many treats enjoyed this season in Bloomsbury Hall, Meard-street, Soho, the greatest and best came off on Thursday last, when nearly six hundred widows sat down to a Jubilee dinner of roast beef and plum-pudding. Thanks to the liberality of Hon. Thomas Holt, and the excellent management of Mr. William Harrison, the event was a great success. About one thousand widows had sought a share in the bounty of the evening and many a sad tale of single-handed battle was poured into the ears of those who dealt out the tickets. Colonel Chauner took the chair at an entertainment of speech and song, interspersed with ringing of handbells by the boys from Mr. Spurgeon's Orphanage. It seemed most appropriate for the orphans to thus cheer the hearts of the widows. During the evening an address was given by Rev. W. R. Mowll, of All Souls.

The supreme moment was when Mr. Harrison announced that there were gifts to be taken away in the shape of a tract, specially printed for the occasion, a copy of "Christy's Old Organ," and a quarter of a pound of tea. This was good news; but when the speaker added that there was another gift, a coin—not a threepenny-bit, nor a sixpence, nor a shilling—but a new florin, the poor women waved their handkerchiefs, and clapped again and again. As this was a Jubilee dinner, a Jubilee Testament was given to each person, with the royal coat of arms on the cover, and the royal autograph on the flyleaf. A loyal message was sent from the widows present to their widowed Queen.

William Luff.

MISS SHARMAN'S ORPHANS.

On Sunday week a collection was made at Westminster Chapel on behalf of Miss Sharman's Orphanage, and the whole service had reference to that admirable lady and her work. The lessons narrated the giving of manna and the feeding of the thousands in the wilderness, after which specific prayer was offered for the Homes. Rev. H. Simon's text was "Bear ye one another's burdens," found, he told us, upon the cover of the annual report of the Hastings Branch. This branch, he explained, was designed for the orphans of professional men, who, dying in the midst of their work, left no provision for their children—a class hitherto neglected, although specially needing help.

Turning to his text he described the vision, as he saw it, of pilgrims homeward bound, *all* carrying a load of some sort—young people bounding along with comparatively light burdens, some with imaginary burdens, yet bowing them down to the earth; others with burdens caused by their own wrong-doing—hard to bear, but salutary; and, most heavily weighted of all, those who carried the burdens of friends dearer than life. Some add lead to their neighbours' burdens by a cruel tongue, speaking truth, perhaps, but needlessly. Others were absorbed in their own loads and neglected their neighbours' through mere thoughtlessness; but we are to be sympathetic, kind-hearted, helpful. This is not a piece of good advice only, but "the *law* of Christ," a royal decree to be broken at our peril. Miss Sharman was bearing the burden of a large family of 308 children; some present had none—surely a sign that they were intended to help these hundreds, and all must do what they could.—*British Weekly.*

STEPHEN-THE-YEOMAN RAGGED SCHOOL.—At the twenty-seventh annual meeting recently held it was stated that the day and Sunday-school attendance during the year had been very satisfactory, and that at the annual prize competition of the Ragged School Union, twenty-one of the children had been successful. The young women's class has been greatly blessed, several having given evidence of conversion to God. The mothers' meeting, with an attendance of thirty-four, has also been most helpful. The Youths' Institute recently opened has met with encouraging success, and the Band of Hope and other agencies are effectively aiding the good work.

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☛ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

OUR next issue will contain a portrait and sketch of Mr. William Noble, of Hoxton Hall.

Our readers will observe with interest that Mr. Moody is to hold, at Northfield, Mass., another Summer School for Bible Study during the first two weeks of July. We hope all who are concerned for the progress of foreign missions, and who can influence British students, will bring the matter before them and induce as many as possible from this side of the sea to attend the School. The movement among American students has made remarkable progress since last year's School; if the educated Christian youth of Britain and America will join hands in this glorious enterprise, the combination may do more to bring in the fulness of the Gentiles than anything that has happened during the present century.

The Scotch General Assemblies are at hand, when ministers and laymen will take note of the aspects of the times. They will have encouraging facts to record, but much also that should be emphasised on the other side. Scotland, we fear, is beginning to feel the effects of the prevailing religious indifference, not to speak of avowed unbelief, propaganda of Secularist doctrines, and neglect of family religion. These things, we learn, are filling not a few Scotch ministers of influence with deep concern, and we trust some great movement will spring out of their convictions.

"Measures, not men," is a deceitful and mischievous cry. A good man will do good under a bad system; a wicked man will do evil under a good system. The delusive maxim, "Measures, not men," was anticipatively unmasked and denounced by Shakspeare in that pregnant sentence—

> An evil soul producing holy writ
> Is like a villain with a smiling cheek—
> A goodly apple rotten at the core.

If electors were determined to send to Parliament good men, conscientious, God-fearing men, freemen, not slaves of party, men who would govern on the principles of Psalms lxxii. and lxxxii., they need not fear for the measures such men would pass.

There was a worthy attempt made at the Mansion House, last week, to interest city people in the Recreative Evening School Association, at which a member of the Royal House was present, and the Chancellor of the Exchequer assisted with a sympathetic address. Mr. Arnold White has published the fact that the net proceeds of the gathering were £6 5s. 6d. The rich people who attended, having a plethora of recreation themselves, evidently do not recognise its necessity for their poorer fellow citizens.

The New York *Independent* remarks that *The Atlanta Constitution* (a secular paper in the States) "says some things in so Christian a way as to make the leaders of religious opinion, North and South, blush." Take this, suggested by Dr. Cuyler's preaching in the pulpit of Dr. Palmer, of New Orleans:—

> There are but two bodies of men in all this country still remaining in formal and stubborn estrangement. These are the Methodist and Presbyterian Churches—the evangelising and conserving influences of our religious system. The Methodist Church with its fire and its fervour, the Presbyterian with its sturdiness and steadfastness—these two Churches, leading in Christian sentiment, remain in an attitude of hostile separation. We could understand how the zealous men of either of these Churches could fall upon each other with the sword of persecution if there was a difference in their creed or belief. But when they agree in even the smallest points of religious faith, and are separated only by a memory, through the fading mists of which all other men have plunged to shake hands in renewed friendship and affection, we may reasonably wonder if the pulpit harbours a stubborn resentment that cannot be justified in the Bible.

"And yet," says *The Independent*, "there is no sort of probability that the Methodists North and South, or the Presbyterians of the two sections will unite. They continue to do all they can to maintain disunion sentiments."

The very discussion of the subject, however, is a sign of the times, and we are thankful to see it occupying attention in America as well as at home. Of this we are sure: the people care less and less for sectarian distinction; and all that is needed is that their leaders draw near enough to Jesus Christ for party names and vested interests and traditional pride to fade away in the brightness of his glory.

The same paper says:—"We have called attention several times to evidences of the widespread and fruitful character of the revival influences of the winter of 1885-86, and have ventured to call the year 1886 the most prosperous year the evangelical Churches have had in a long period. The Churches have not only held their own—that is, supplied all losses in membership caused by death, withdrawal, expulsion, &c., which in the aggregate are very large—they have increased their lists by fully half a million. It is probably safe to say, taking the whole number of converts into consideration, that for every twelve or fifteen members, one convert was added." This is encouraging, and far better than a decrease, but measured by the powers of the age to come, the promise of the Holy Spirit, the facts of Pentecost, we can only thank God for the drops, and plead with Him for the showers, yea, for "the great rain of his strength."

The victory gained over corrupt legislation, by the repeal in this country of the Contagious Diseases Acts is only the beginning of the Purity Crusade. "The brutal surgical outrage, which is being perpetrated hourly in all parts of the world upon women of every tongue, nation, colour, and religion," to quote the indignant words of Mrs. Butler, is a foul insult to humanity and a blasphemy against God. The heroic men and women who have fought and conquered, in the power of God, against this infamy hitherto, will not, must not, shrink from carrying the battle into every British Colony and every foreign State. And every Christian man and women who loves purity will surely help them.

No one who will be at the trouble to read the details supplied in *The Sentinel* for May, can be unconvinced of the shame and disgrace that now rest on us as a nation, through the unspeakable conduct of our representatives abroad. Let the conscience of the nation but awake to the responsibility of the hour, and no Government can refuse to carry out its just and righteous demands. As will be seen from our announcements, a great meeting of protest will be held in Exeter Hall on May 20. We hope that all who cannot be present on that occasion will move their representatives in Parliament to co-operate in the wiping out of this foul blot from the nation's escutcheon.

The matter is one that deeply affects the progress of Christ's cause in our colonies. Until we wash our hands of this legalised iniquity, how *can* we expect God's blessing to rest on our efforts to spread the Gospel in these lands?

Mr. John Wanamaker, the well-known dry goods merchant, of Philadelphia, has commenced a system of profit-sharing with those employed in his immense establishment. Length of service, faithfulness, and business ability will be recognised in arranging the scale of participation. *The Illustrated Christian Weekly*, of New York, in noticing this generous act, believes it to be "the most practicable solution that has yet been offered to the vexed question of the scale of wages."

Berger Hall, Bow, is an institution, under the management of Miss Guinness and a capable staff of lady teachers, for the purpose of teaching factory girls useful knowledge during their leisure time. In order thoroughly to know the environment of the class she seeks to befriend, Miss Guinness, in the guise of a poor girl, sought for employment in a factory, and fulfilled a week's engagement, for which she drew, as wages, the sum of 2s. What she saw and heard has nerved her to make a great effort for the benefit of her less fortunate sisters.

Mr. Henry Varley has undergone a critical operation, the pain resulting from which was so extreme that even under morphia he was unable to sleep for eight days and nights. We are thankful to learn that he is now progressing favourably.

Mr. Varley, before his illness, had issued a timely tractate, "Priesthood: the True and the False" (*Whiting & Co.* 1d.). One of the strangest anomalies in the advocacy of the truth of the Gospel is that while Priesthood is the distinct work of our Lord during the present period, it is the least dwelt upon and expounded by evangelical teachers generally. They have much more to say in denunciation of the false than in advocacy of the true. Mr. Varley's pamphlet contains a cogent and valuable exposition of the Melchisedec priesthood in heaven of Jesus, the Son of God, as contrasted with the Popish and Ritualistic imitative continuations of an earthly priesthood after the exhausted and antiquated Aaronic type. Teachers and preachers, and, indeed, all Christians should prayerfully study this important subject; and in doing so, they will find Mr. Varley's argument sound, suggestive and helpful.

In a singular article headed "Oh, deliver me from this Muck-rake," and prefaced by a quotation from "The Pilgrim's Progress," *The Pall Mall Gazette* has recently dealt with the subject of the proposed reconciliation with the Pope which is now stirring so deeply the Italian mind. From much in that article we strongly dissent; yet we cannot but agree with the writer in his definition of the Pope's ambition to recover "the vulgar, secular right," as a "paltry and sordid one." The student of history is well aware, however, that Rome has never been free from these sordid ambitions, and that Dante, if he were writing to-day, might amplify to an almost unlimited extent the celebrated passages in the nineteenth and other cantos of the "Inferno," which for five centuries have been so unpleasant to defenders of the Papacy.

In a sermon by Bishop Alexander on "The Tolerance and Intolerance of the Gospel," there is a striking passage in which the preacher urges upon Christians the duty of finding out and recognising all that is good in men, and of cultivating along with intolerance of evil principles, tolerance for individuals, quite distinct from anything like morbid sympathy with wrong-doing. This teaching is called for in these days, when so many of our teachers fail to define the boundary where toleration ought to cease: simple as at first glance it may appear, it really strikes at the root of one of the most serious intellectual failings of the age.

The New York Herald has given an account of the sale by auction of a vagrant named Hart, who was sentenced by a magistrate at Kentucky to be "sold for a period of sixty days." Hart was purchased by a Mr. Small, described as a wealthy farmer, who, it is stated, immediately took the man away. This looks remarkably like a revival of slavery, and we trust an explanation may be forthcoming which will satisfactorily account for the strange proceedings. Will any of our readers in America kindly enlighten us?

Few religious bodies have shown more self-sacrifice in the service of Christ than the Moravians, and it is marvellous what an amount of labour for God they have managed to get through so quietly as to have been almost unobserved. It is gratifying to observe that there is no falling off in their zeal. Quite recently an appeal was made from the House for Lepers, which the Society maintains in Jerusalem, for help, and no fewer than nine ladies at once volunteered from Germany to go out as nurses, several ladies, members of the body in England, offering to accompany them. "The Religion of Humanity," about which we are hearing a good deal at present, does not appear to develop anything of this kind, and when we read its high-sounding declarations of love and brotherhood it is difficult to avoid thinking of Heine's cynical statement, that he had been writing all his life in the cause of the working people, but that he had taken care not to touch one of them.

A contemporary states that since the disestablishment of Buddhism in Japan, in the year 1874, the priests of that form of heathenism have dwindled from 244,000 to 50,000. It is pleasant to note also that there is more than a probability of the English and American missions in that land being fused into one.

Messrs. Hodder & Stoughton have published a translation of Dr. Stapfer's "Palestine in the Time of Christ." Despite its taking title, it is not likely to give unmixed pleasure to those into whose hands it may pass. Dr. Stapfer deals so boldly with many topics which most of our commentators and theological writers feel it incumbent upon them to handle cautiously, that we cannot but feel some anxiety for the French Protestants who, it would seem, accept his teachings. We should also be sorry to find certain of his views received in this country. We have sufficient rationalistic teaching in England already, without importing it from foreign sources. In some respects Dr. Stapfer's volume, so far as it deals with the social life of the Jews, might be of use to the Bible student, but we cannot conceive anyone, not a Unitarian, perusing it without finding all his dearest convictions rudely assailed or sneered at.

Now that so much is being said and written with regard to charitable funds on behalf of both poor rectors and poor curates, it is painful to learn that a recently deceased dignitary of the Church held for sixty-six years a living with £1600 per annum, the parish being over three hundred miles from the cathedral to which he was officially attached.

A Society journal calls attention to the fact that unless the arrangements for the Jubilee Thanksgiving Service in Westminster Abbey are modified by Royal command, Court dress for the ladies who attend will be *de rigueur*. We cannot quote in these columns the scathing terms in which the writer refers to the regulations that would necessitate so undesirable a compliance with fashion; but, if the facts are as stated, the indignation which he professes to feel, and the hope he expresses, that the Scriptural rule for public worship, "decently and in order," may not be departed from, are certainly not out of place.

We deem ourselves to be the most loyal of subjects, and consider it right to rejoice greatly, and in no niggardly way, that God has spared our Queen to this year of her Jubilee on the throne. But we respectfully demur at the resolution of the Government to throw away £20,000 in decorating Westminster Abbey for a single service; and no less at the decision of the City Corporation, to give a grand ball and reception at a cost of £6000. Such wasteful extravagance, and misappropriation of public money, in times of abounding poverty and distress, make us thankful that a national Jubilee is a rare event.

Much more to be commended is the decision of the British residents in Vienna, to establish a Governess' Home for their countrywomen in that gay city.

"If the righteous man is scarcely saved." This cannot mean that all the saved will be scarcely saved; for in the next Epistle the Apostle says, that they who give diligence to add to their faith, virtue, and the other graces shall have an abundant entrance. Peter, like Paul, distinguishes between the righteous man and the good man. Here he seems to have in his mind "righteous Lot," whom he mentions in the second Epistle; and who was scarcely saved. There is a like difference between him and Abraham, or Enoch, to that between the *righteous* man for whom "scarcely would one die," and the *good* man for whom "one would even dare to die."

The slow progress of temperance reform shows how much easier it is to plant an evil seed than to uproot the full-grown tree that springs from it. The Prohibition movement in the United States has received a temporary check by the defeat of the amendment submitted to the popular vote in Michigan. If it should turn out, however, that this result has been achieved by fraud, the outcome may be as unwelcome to the defenders of the traffic, as was that of the cold-blooded murder of Mr. Hallock, in Iowa, which has given a decided impetus to repressive measures.

The recent plebiscites in Glasgow and other Scotch towns clearly show that in that part of our country, at any rate, a local option scheme, or even a prohibitory enactment, would be decided by great majorities in favour of throttling the foul and fatal traffic. Mr. Axel Gustafson is doing good service to the movement by his pen. The fact that *The Times* has brought its heavy artillery to bear upon him is perhaps the best sign that he is making his power felt. His article in the April *Contemporary* clearly describes the present position of the crusade in the States. We trust that the tone of hopefulness in which he writes will be infectious. Nothing helps on a cause more than confidence in ultimate victory.

In a letter to Rev. T. W. Brown, of the Turkish Missions Aid Society, Dr. Constantine, missionary to the Greeks in Smyrna, tells of a violent attack of persecution. Evangelical Christians were attacked in the streets, while the hall of meeting, the American Chapel, the British School, and Dr. Constantine's house, all suffered from the fury of the mob. Happily the American Consul interfered, or the consequences might have been very serious.

Dr. Constantine accuses the local authorities of indifference in the matter, and says:—

> In justification our enemies say that we have used abusive language against the orthodox Christians. This is not true. As a principle I never attack others, but preach to sinners irrespective of Church relation. The cruelty and violence and hatred manifested were astonishing. The Turkish authorities demand a firman that we may be allowed to use the hall—a thing not demanded anywhere else or by anyone else. A little friendly sympathy from the English authorities may accomplish all that is needed, but we ask God's people everywhere to pray for us and our enemies.

We trust that the home authorities will exercise a mediating influence on behalf of freedom of worship, and we are sure the appeal for prayer will be heartily responded to.

While awakenings among the Jews are taking place elsewhere, the pauperism now so prevalent among them at the East-end of London will surely suggest corrective lessons. God's promise to their fathers, if they walked in his ways, was a blessing on their basket and their store, whereas, according to *The Spectator*, of the 23rd ult., every third Jew in London was last year in receipt of poor relief, and every second Jewish funeral in the Metropolitan area was a pauper funeral. Forty-six thousand is put down as the number of English and foreign Jews in London, and in 1866 no less than 14,350 received poor relief. Let us pray that they may ponder what the Lord would teach them by these painful experiences.

A correspondent sends to us an excellent suggestion, mooted at one of the missionary anniversaries last week—that the amounts representing the penny reduction in the income tax should be devoted to foreign missions. If all income tax payers would adopt the suggestion, the missionary coffers would be benefited to the extent of over a million and a half sterling.

The wave of missionary interest has now to some extent reached our Y.M.C.A. and Y.W.C.A., and much may be hoped for in that direction. Home evangelists are also taking up the subject, and some of them make it a practice to have at least one day at the close of every Gospel mission devoted to a consideration of the needs of the foreign field. We hope the time may soon come when this will be an established and universal practice.

In his missionary addresses, Mr. Hudson Taylor drops many a pregnant sentence that is worth treasuring up in the memory and heart, as a seed thought. Here are several :—

> We ought to have in the foreign field at least ten "laymen" for every "ordained" missionary.
>
> The Lord's hundreds are very big ones.
>
> Let us make Zenana prisons into Zenana heavens.
>
> Talk about sacrifice! I never made such a good investment in my life, as when I gave myself to work in China.
>
> It is in our power to turn the Man of Sorrows into the Man of Joys.

In connection with the recent articles in our columns on the relation of native converts to missionary work in foreign lands, it is interesting to read a paper in the New York *Independent*, of April 7, on the same topic, by Rev. S. F. Woodin, of the American Mission in China. He asserts that the system of paying native converts to engage in evangelistic work has generally proved a failure. It tends to make people look on these converts simply as emissaries in the pay of the foreigner, and thereby hinders their testimony. The writer commends the methods of Dr. Nevius, and puts the whole case in a nutshell, thus :—

> The Scriptural and natural method of spreading the Gospel in heathen lands seems to be this :—A few missionaries of entire self-devotion to the work, go to a heathen city, or district of country, and labour. In due time God gives his blessing, and some of the natives are converted. They, working at their former lawful callings, tell their relatives and neighbours of the truth they have received, and some of them are converted. From them the truth spreads in constantly widening circles. The Christians meet in each other's houses for prayer and reading of the Word and exhortation. Those who are found more zealous and useful in exhorting soon begin to lead the Sunday services. They, too, receive more direct instruction from the missionary. By and by they go out on the Sabbath and other days when they have leisure, to the near villages where they have relatives, or there are those friendly to the truth, and preach and exhort, working during the week at their various occupations. In due time they choose pastors for themselves. The work goes on naturally and with less ground for suspicion and opposition. The results of such work may be expected to have greater permanence and real life.

With a return to primitive enthusiasm, as well as to primitive methods, what might the Church not do in carrying the Gospel into all the world?

One of the speakers at the Baptist Missionary Meeting last week expressed the belief that in two centuries from now the whole world might be evangelised. Dr. Pierson, of Philadelphia, has stated that it ought to be done by the end of this century. Mr. Hudson Taylor is bolder, for he does not hesitate to say that it might be done within five years. "According to your faith be it unto you."

We learn with great regret that the esteemed author of a well-known poem—"The Starless Crown"—is in straitened circumstances.

Captain Conder's learned and comprehensive book, "Syrian Stone-Lore" (*Bentley & Son*) contains the following statement, which may be specially noted. Existing monuments prove that considerable civilisation prevailed among the Canaanites before the invasion of Joshua; they had walled cities, chariots, works of art, and riches in gold, silver, &c. Also, we should have learnt from stone-records, had the Bible never been written, that the Hebrews were not a rude and savage people, as modern sceptics have represented, but possessed an art of writing extending back much more than a thousand years B.C. They were able to defy great monarchies, and existed in the very centre of the ancient world with a worship of Jehovah that must have made them a witness to all the nations.

An Irish contemporary, alluding to the striking fact that in Cork, the very centre of Romanism in the sister isle, the secretary handed up a purse containing one hundred guineas which he had collected in small sums for mission work, says :—

> Ireland's part in the evangelisation of the world is not yet exhausted. Our part in the salvation of Ireland is not over. Neither troubles of the times now, nor the outlook for the future, will lead us to abandon a foothold in the country. The spirit which sent John Hunt to Fiji, George Piercy to China, or Barnabas Shaw to Africa, will occupy Ireland, until from the sturdy North to the restless South there shall be the reign of one Lord, and his name one. Our forefathers did not begin their labours in Ireland under circumstances of ease. The men who planted the Gospel seed through every county were not accustomed to judge of their duty by the standard of man's will. Their commission was their charter, and the Lord was their strength. So it will be with their children and successors now.

Whilst the Christian is not required in any sense to become an ascetic, it is at the same time incumbent upon him to live as one who in the world is yet not of it. Many endeavours, more or less successful, have been made to define the boundary line beyond which the Christian ought not to go, and the following statement of the case from the pen of Rev. A. W. Momerie may be found helpful to those to whom the subject is of interest :—

> In a word, though there is not required from us any irrational rejection of pleasure, there is required from us the reasoning and reasonable rejection of it, where it would be incompatible with our complete all-round development. Though there is not required from us any hypocritical profession of contempt for the world in which we live, there is required from us serious reflection upon the fact that we carry latent within us "the power of an endless life."

The armies on the Continent amount, we are told, to 9,847,084 men, and the cost of training, maintaining, and furnishing them with munitions of war amounts to the enormous sum of £640,000,000 yearly. How can the nations prosper under this grinding weight? Surely Europe is coming to a crisis, when nothing but some Divine interposition can save it from itself.

THE SOUTH COAST.

A NOTICE appeared in our columns a few weeks ago of a work of grace at Fairlight, Sussex. God was pleased to use Mr. Spencer Walton's visit, in very marked manner, to the salvation of souls. Within the last three weeks Mr. J. B. Bain has conducted a Mission there, and beyond all doubt a wonderful work of grace is going on in the parish. The power of the Holy Spirit is very real in the meetings. One night all remained to the after-meeting, and some of these have been very blessed seasons.

At noon the vicar's wife and her servants (all Christians) have for some years met for prayer, besides the weekly prayer-meeting in the schoolroom. Now blessing has come, and many have been saved. Fairlight is quite a country parish; the people have far to come to the place of meeting. But they do come, and often remain for two hours, although some require to be at work by 4 o'clock a.m. These facts ought to encourage others to believing prayer.

Mr. Bain's next mission was at Rye Harbour, eight miles from Fairlight. The good news had gone before the evangelist, and from the beginning he saw that the Lord had prepared the hearts of the people. The long sowing and loving labour of the godly missionary were now to be owned; but none expected to see such blessing. On the fourth night (Good Friday) the mighty power of God seemed to descend. Strong men wept like children, and decided for Christ. Sunday night was a repetition of the same experience. The work goes on well. The evangelist has concluded a mission at the Y.W.C.A., Hastings. At every meeting some professed to decide for Christ. As they went on, the power of the Spirit increased. Few will forget the last two meetings. Every heart seemed to realise that God Himself was present; the after-meetings showed this. Here, again, much prayer had been offered by the godly women whose time is given to the work of the Y.W.C.A.

All these missions were conducted on behalf of the Evangelisation Society. Mr. Bain's engagement with the Society terminates this week, and he will be glad to hear from any friends who may desire to arrange for missions. His address is, 10, Magdalen-terrace, St. Leonards-on-Sea.

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OBITUARY.

LORD KINNAIRD.

WE regret to record the death of Lord Kinnaird, which took place on Tuesday week at his town residence, 2, Pall Mall East, in his seventy-third year. His lordship had been in failing health for some time past, but it was only during the last few days that his condition had been such as to cause serious anxiety. His lordship has ever taken a deep and practical interest in religious and philanthropic movements, though, owing to his increasing illness, he of late years has been seldom seen in public. Perhaps the society with which he was most deeply concerned was the Young Women's Christian Association. It is to his efforts, supplemented as they were by those of Lady Kinnaird and their daughters, that the brilliant success of the Association is mainly due. He also did much useful work in connection with Dr. Barnardo's Homes, and the London City Mission, the Aged Christians' Society, and other institutions of a religious and philanthropic character. His good offices were at the disposal of no one particular section of the Christian Church. If the cause were the Master's, that was sufficient to win sympathy and support. His lordship is succeeded by his son, the Hon. Arthur Fitzgerald Kinnaird, who was born in 1847, and married, in 1875, Mary Alma Victoria, daughter of Sir Andrew Agnew. Like his father, the new peer has thrown himself very warmly into all kinds of religious work.

MRS. ASHTON.

After an illness of over five years Mrs. Ashton, so well known in her labours among the poor in connection with the South London Mission for over twenty years, fell asleep in Jesus, on Wednesday last, at 122, Loughborough-park, Brixton. The sweetness of communion with her Lord remained undisturbed during the whole time of her long affliction.

Notes on Daily Readings.

SUNDAY, MAY 8.—PSALM XCII.

This "Psalm or Song for the Sabbath day" shows the transition from the Old Testament thought of Creation rest to the New Testament conception of Redemption rest. The sacred name "Jehovah" occurs in it seven times. The fourth, or central occurrence, being in the 8th verse—the very centre of the Psalm.

1.—*To sing praises unto thy name, O most High.*—The Sabbath among the Jews was never associated with gloom, it was to be called "a delight" (Isa. lviii. 13), and the promise annexed to the turning away from self, "thine own ways," "thine own pleasure," "thine own words," was "then shalt thou delight thyself in the Lord." Originally founded to commemorate God's rest in creation, it gradually pointed on to, and at last gave way to, the commemoration of the higher rest of redemption.

4.—*For Thou, Lord, hast made me glad through thy work.*—God wrought a perfect work in creation, but sin came in and marred it, and God had to work again. "My Father worketh hitherto, and I work," was the answer of Christ to the Jews (John v.) who accused Him of breaking the Sabbath because He had "made a man every whit whole on the Sabbath day." This new work of redemption is what we now commemorate on the Lord's day, the day that Christ was raised from the dead, and of this every true believer can say, "Thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands."

6.—*A brutish man knoweth not.*—"The natural man receiveth not the things of the Spirit of God . . . they are spiritually discerned" (1 Cor. ii. 14). Man at his highest estate of governmental power is, as shown in the case of Nebuchadnezzar, but a "brute" in God's sight. In the Millennial Sabbath the rule of the successive beast-kingdoms will be replaced by the rule of the Son of Man (Dan. vii. 13).

13.—*Those that be planted in the house of the Lord.*—"Much depends upon the soil in which a tree is planted; everything in our case depends upon our abiding in the Lord Jesus, and deriving all our supplies from Him."—*C. H. Spurgeon.*

MONDAY, MAY 9.—PSALM XCIII.

This Psalm is identified in subject with the preceding. Hengstenberg notices the reference of "the Lord on high is mightier" (ver. 4) to "Thou, Lord, art most high for evermore" (xcii. 8). They are also connected by the thought of the Sabbath-rest which remaineth for the people of God, which is the subject of this one.

1.—*The Lord reigneth, He is clothed with majesty.*—This is distinctly Millennial, or at least points to the time spoken of (Rev. xi. 15), when "the kingdoms of the world become" those of "our Lord, and of his Christ," when it can be said, "Thou hast taken to Thee thy great power, and hast reigned."

3.—*The floods have lifted up their voice.*—"The waters thou sawest...are peoples, and multitudes, and nations, and tongues" (Rev. xvii. 15. "Rivers are emblems of worldly kingdoms, as the Nile of Egypt (Jer. xlvi. 7), the Euphrates of Assyria (Isa. viii. 7), and the Euphrates (also) of the Babylonian Empire (Isa. xxvii. 1)."—*Delitzsch.*

5.—*Holiness becometh thine house, O Lord, for ever.*—Compare Zech. xiv.: "In that day shall there be upon the bells of the horses, Holiness unto the Lord!...yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts." There is a spiritual sense in which the verse applies to all time.

TUESDAY, MAY 10.—PSALM XCIV.

The time when the Lord takes to Himself his great power and reigns (the subject of the last Psalm), is also that of which it is said, "the time...that Thou shouldest destroy them which destroy the earth" (Rev. xi. 18).

1.—*O Lord God, to whom vengeance belongeth.*—It is well to remember the distinction between vengeance and revenge. Dr. Johnson says, "Revenge is an act of passion, vengeance of justice; injuries are revenged, crimes avenged." It would be wrong for Protestants, for example, to revenge themselves on Rome for the cruel persecutions they have suffered at her hands; but it is right to pray in the language of Milton, "Avenge, O Lord, thy slaughtered saints," &c. Vengeance is judicial, and must be left in his hands "to whom it belongeth," with the prayer, "show Thyself." See Luke xviii. 3.

8.—*Understand, ye brutish among the people.*—The word in Hebrew for "understand" is the same as that rendered "regard" in the last verse. Hence R.V. rightly translates both by the same word, "Neither shall the God of Jacob consider. Consider, ye brutish," &c.

14.—*The Lord will not cast off his people.*—"He may cast them down, but He never can cast them off."—*C. H. Spurgeon.*

15.—*Judgment shall return unto righteousness.*—"Judgment, which at present is turned back, inasmuch as the wicked have the upper hand (Hab. i. 13), is brought back at the proper time to righteousness, is again administered according to its rule. The "upright in heart" accompany it with the joy of their heart. Comp. the song of triumph of the Lord's people over the fall of the king of Babylon in Isa. xiv.—*Hengstenberg.* Comp. also Rev. xix. 2.

18.—*When I said, My foot slippeth.*—It should rather be "When I say," as the Psalmist is stating a general principle, apart from any special occasion. "If I say 'my foot slides,' thy mercy, O Lord, holds me up."—*Hengstenberg.* Instant confession of failure is accompanied by instant deliverance. "When he appears to himself already as one that has fallen, God's mercy holds him up."—*Delitzsch.*

WEDNESDAY, MAY 11.—PSALM XCV.

Seven verses in which "the Church stirs itself up to a worshipping appearing before its God" are followed up by four, in which "the voice of God is heard earnestly admonishing from out of the sanctuary."—*Delitzsch.*

7.—*We are the people of his pasture, and the sheep of his hand.*—The two chief points of the shepherd's office are here alluded to, viz., to feed, and to tend or rule. If Israel make such a profession as this, they need to be reminded that in the Lord's flock while here below there are goats as well as sheep (Matt. xxv. 32), and that "they are not all Israel which are of Israel" (Rom. ix. 6). Hence the solemn exhortation which the Lord now addresses to them.

7, 8.—*To-day if ye will hear his voice, harden not your heart.*—"The favoured nation grew deaf to their Lord's command, and proved (with two exceptions) not to be truly his sheep, of whom it is written, 'My sheep hear my voice.' 'To-day,' in the hour of grace, in the day of mercy, we are tried as to whether we have an ear for the voice of our Creator. Nothing is said of 'to-morrow.' He 'limiteth a certain day,' He presses for immediate attention. We cannot soften our hearts, but we can harden them, and the consequences will be fatal."—*C. H. S.*

11.—*Unto whom I sware in my wrath that they should not enter into my rest.*—"It is the oath in Num. xiv. 27 which is meant. If now, many centuries after Moses, they are invited in David's Psalter to submissive adoration of Jehovah, with a reference to the warning example of the fathers, the obedience of faith has now in consequence to look forward to the gracious reward of entering into God's rest, which the disobedient at that time lost. Canaan was not, therefore, the final 'rest.' This is the connection of the vein of thought in Heb. iii., iv."—*Delitzsch.*

THURSDAY, MAY 12.—PSALM XCVI.

We learn from 1 Chron. xvi. that this Psalm formed part of the hymn of praise which David "delivered to thank the Lord into the hand of Asaph and his brethren," on the occasion of the bringing up the Ark into the tent on Mount Zion which David had pitched for it. In spirit it is a Millennial Psalm, and is thus in keeping with the group of Psalms in which it occurs (xcii.—c.), all of which point on to the Sabbath of this world's history—the "rest that remaineth for the people of God" (Heb. ii. 9). "The subject is a call to praise, in view of Christ's second advent and glorious reign. To apply it, look forward to the glorious day of the Lord's coming, and realise its approach, that you may prepare for it."—*A. R. C. Dallas.*

1.—*O sing unto the Lord a new song: sing unto the Lord, all the earth.*—Both the newness of the song, and the universality of the sphere in which it is sung, point to a new state of things, such as we have still to look forward to. We have now "things new and old," but the old greatly preponderate.

8.—*Bring an offering, and come into his courts.*—According to Ezekiel xl. to end, there will be a renewal of sacrifices for the earthly people during Millennial times. The allusion to such a state of things here is, therefore, an undesigned coincidence.

9.—*Worship the Lord in the beauty of holiness.*—The expression "beauty of holiness" seems to point to the externals of worship suitable to that of an earthly people. R.V. margin has "in holy array." It does not refer to the worship of the present dispensation, which is spiritual (John iv. 21—24), and independent of externals.

FRIDAY, MAY 13.—PSALM XCVII.

1.—*The Lord reigneth.*—Professor Cheyne renders this verse, "Jehovah has become King; let the earth exult, let many far-off lands rejoice."

3.—*A fire goeth before Him, and burneth up his enemies round about.*—"The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on those who (as the Greek implies) would not know God, and would not obey the Gospel" (2 Thess. i. 8).

7.—*Worship Him, all ye gods.*—This verse is quoted Heb. i. 6 as referring to the bringing in again the First Begotten into the world. He was rejected at his first Advent, He is brought in again at the second Advent.

10.—*Ye that love the Lord, hate evil.*—A striking proof of the eminently practical character of Second Advent truth. It is not, as some would have it, speculative in its character, but as it vividly brings before us God's hatred of evil in the fearful judgments then to be manifested, so does it suggest the practical lesson given above to those who love the Lord and his appearing.

11.—*Light is sown for the righteous.*—"This is only for those who are right before the Lord in his own righteousness; for all others the blackness of darkness is reserved."—*C.H.S.*

SATURDAY, MAY 14.—PSALM XCVIII.

"The present Psalm is a kind of coronation hymn officially proclaiming the conquering Messiah as Monarch over the nations, with blast of trumpets, clapping of hands, and celebration of triumphs."—*C.H.S.*

1.—*His right hand and his holy arm hath gotten Him the victory.*—However truly these words may be applied to Christ's victory over sin and Satan on the cross, it is probable that they refer here rather to his conquest over his foes at his second coming. Compare Isa. lix. 16 and lxiii. 5, where similar language is used in connection with his final conflict with his enemies, apparently that spoken of in Rev. xix. 19.

4.—*Make a joyful noise unto the Lord, all the earth.*—"All the earth Jehovah made, and all the earth must sing to Him. The multitudinous languages of the sons of Adam who were scattered at Babel, will blend in the same song when the people are gathered at Zion. Not men alone, but the earth itself is to praise its Maker. Made subject to vanity for a while by a sad necessity, the creation itself is also to be delivered from the bondage of corruption, and brought into the glorious liberty of the children of God, so that sea and forest, field and flood, are to be joyful before the Lord. Is this a dream? Then let us dream again. Blessed are the eyes which shall see the kingdom, and the ears which shall hear its songs. Hasten thine advent, good Lord!"
—*C. H. Spurgeon.*

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TO OUR READERS.—SIXTH LIST.

In continuation of the list of missionaries who receive The Christian through the kindness of friends, we append, this week, the names of the forty-two belonging to the

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MISSIONARY'S OUTFIT FOR CHINA.

[The visit to Scotland of Mr. Hudson Taylor and other representatives of the China Inland Mission has excited no ordinary measure of interest; and, as a sample of its practical results, we may mention that in Glasgow alone many young Christians have offered themselves for service in China. By these, as well as by candidates in other parts of the country, the following observations with respect to outfit will be read with advantage; while they are sure also to interest Christian friends remaining at home. They are written only for men intending to wear the native dress in China, and with a view to the minimum outfit.]

The passage to China by steamer usually takes six or seven weeks, and the temperature you may expect, on the whole, is extreme heat; but if you are starting in the winter you will encounter extreme cold in the English Channel and the China Seas, and moderate heat in the tropics. Your clothing should be arranged accordingly. I advise you to take very few things indeed for the passage. The suit you may be wearing at home, no doubt, will suffice for the voyage. Take two flannel shirts for shipboard, and one or two white linen shirts for making visits at Colombo, Singapore, Hong Kong; a couple of pair of white linen trousers for the tropics, a short alpaca jacket, two suits of woollen pajamas (these are sleeping-suits and are useful also in China), one dozen handkerchiefs, half a dozen pairs of socks (if they are wholly white they are useful in China), a pair of ordinary English shoes, a cheap pair of deck shoes, a box of paper collars, comb, brush, tooth-brush, and soap. A sun-helmet and umbrella, with three or four white umbrella coverings, will complete your equipment. Be careful against over-exposure to the sun. The steward of each ship—as you change vessels at Colombo by P. and O.—should have at the least five shillings. On the P. and O. (2nd class) food is plentiful, but if travelling by French mail (3rd class), you should take some biscuits and cheese for lunch, as there is no meal provided between ten and five o'clock.

Now with regard to China, again take as little as possible, and use only strong boxes, size:—2 ft. by 1½ ft. by 1 ft. Boxes not intended to be opened on voyage should be zinc-lined and soldered down. Except, perhaps, seven yards of double width black Italian or satin cloth, take no material for native dress. The most suitable materials can be better obtained in China than here. When you arrive at Shanghai get simply a native suit as cheaply as possible—that is, hat, gown, makwa or jacket, collar, trousers (but see below), a couple of shirts, and shoes. By all means let the shoes be large and easy to your feet, or you will suffer for it. You can use the white socks brought from home, but buy another half-dozen native pairs. When you get into the interior you will find out better, and understand better, what you want further. I do not see the necessity for dispensing with your English trousers if dark blue, black, or grey, as for a few pence a Chinese tailor in Shanghai (or if there is not time there, say in Gan-king) can be called in, who will very soon alter them into native fashion. A good pair of English boots I should take into the interior for use when travelling in wet weather, but opinions differ on this point. You will discard all the rest of the English outer dress. White linen shirts, collars, neckties and gloves are of no use whatever, but I advise you to take all your flannel shirts and other underclothing; also six pairs of woollen socks (for winter use under native socks), and a few dozen handkerchiefs. English calico is perhaps useful for making up into Chinese summer shirts (the making up, however, should not be done until you are in the interior), but the native calico is stouter and more suitable for winter use. If you take any, say 18 yards. Do not take any unmade-up flannel. Take no material for your *pu-kai;* the blue *pu* of the country is well adapted for the purpose The *pu kai* is a Chinese wadded coverlet or bed which has to be made on your arrival in Shanghai, and has to be carried by you, of course, wherever you go, when travelling.

Take the following articles:—A couple of pillows, and have an extra pillow-case made for each of some coloured washable material; half-a-dozen towels, a large sponge and toilet soap; two pairs of calico sheets, which you will find useful in sickness; two railway rugs if you have them, or better still, two army blankets; twelve yards of white mosquito netting; also a good but small clock, an etna (you can use native wine in it), and knife, fork, and spoon. It is worth while having a portable case of tools. If you have a large, good, indiarubber sheet it will be useful, as you can throw it over your baggage when travelling in wet weather, or place it under your *pu-kai* when spread out at night. I found a very light (light, I mean, in weight) waterproof tweed "Inverness" overcoat admirably adapted for travelling on mule-back in the rain. No other shape is equally good. Mr. Beauchamp found a pair of English leather saddle-bags very useful in travelling on mule or donkey; but, of course, I should only advise those who have private means of their own to take them out. I agree with those who think it is advisable in China to wear a flannel belt round the stomach. (Of course you would want at least two with you.) If you do not do so, have a cholera-belt always by you, which you can slip on when you feel a touch of diarrhœa. One or two pairs of superior dark spectacles are serviceable to protect the eyes from the glare of the sun. You need not take paraffin-lamps, as they can be bought in Shanghai, and the oil in many places in the interior. A packet of candles, purchasable in Shanghai, are useful in travelling in the interior Take a good supply of note and MS. books, stationery, pens, pencils, carbon paper and carbon letter-books, and a shilling pair of pocket letter scales. Take nothing that is made of American cloth. Elastic bands soon wear out in China.

It should be borne in mind that travellers are only allowed by the steamship companies to carry a limited amount of baggage free, and all over that amount has to be paid for as extra baggage.

With regard to books, only take a few of the very best and especially those bearing on the elucidation of the text of Scripture (especially New Testament). A good commentary is valuable. In almost every station you will find a general library, to which you can have access, no doubt, if you wish it; but the first twelve or eighteen months, at least, will be fully taken up with learning the Chinese language, and this will leave but little time for general reading.

With regard to medical stores, I can say nothing except that a supply of quinine is useful at times. Be vaccinated and visit the dentist before you leave home. William J. Lewis.

◆

MISSION TO ZULU-KAFFIRS.

The Rock Fountain Mission, established by Mr. and Mrs. Elbert S. Clarke, is well known to many of our readers who take an interest in missionary work in South Africa. This interest will be quickened by reading the report of the eighth year's work in connection therewith. The Mission was established on the bare hillside, where no missionary had ever lived, amongst Umkolisa tribe, and in addition to this there are now two out-stations—Hope Vale and the Entakama—both of them important centres for missionary work. Much of Mr. Clarke's work consists in itinerating amongst the heathen. A native teacher and preacher settled at Entakama is carrying on the Gospel work at the three stations in conjunction with the native schoolmaster at Hope Vale, where also there is a school with a regular attendance of twenty children, and which the Government Inspector has now recommended for a grant.

Mr. Clarke, who is now in England, gives some extracts from his note-book, which show that the people not only listen eagerly to the Gospel, but have in many cases gladly accepted it, one Chief having made a public confession of his love for the Saviour.

BOSTON, U.S.—On Wednesday, April 6, Pilgrim Hall was crowded by earnest Christian people, mostly ladies, who had gathered to listen to the parting words of, and say farewell to, thirteen missionaries, who were about returning to their mission fields in Turkey.

PEACE IN OUR TIME.—At a meeting of the General Synod of the Church of Ireland last week a communication was received from the Peace Committee of the Society of Friends, asking, in view of the threatening aspect of affairs in Europe "Are the Churches of Christ faithfully using their influence to abate the war spirit at home and abroad?" A message of cordial response was sent by the Synod.

DR. TAYLOR on the PARABLES.*

THIS is a carefully executed and admirable work on a much canvassed theme. The style is clear and vigorous, and the thinking masculine. Every chapter will commend itself to the reader, as done with care and intelligence; and, while Dr. Taylor may fail, like all his predecessors, to carry conviction on every point, or to make every item in the story to dovetail with the interpretation proposed, the result will not fail to supply mental quickening and matter for edification.

We are not quite satisfied with Dr. Taylor's answer to the question, Why the Lord Jesus used parables in his discourses. The answer returned is very able of its kind, but proceeds rather on popular than Scriptural lines. We do not think the interest people in general have in stories was in any degree the reason why our Lord availed himself of parabolic speech. Nor do we think that our Lord intended by parables "to prevent his auditors from being repelled by a too sudden revelation, either of his purpose, or his message." No more can we believe that the object designed was to convey reproof in a covert kind of way, after the manner in which Nathan acted with David. Our view is that our Lord's public ministry is divided into two parts; in the former of which He spake openly to the people without reserve or interposition of cloud. But, being rejected of his own, He suddenly changed his front and proceeded to deal with them judicially in parable, "that seeing they might not see, and hearing they might not understand." It is this feature in the case which, in the Synoptic Gospels, is so strongly emphasised, and it is here, if anywhere, we are to get the real answer to the question why our Lord used parables. At the same time, to those who were willing to learn the mysteries of the kingdom were made known through these very parables, the Lord Himself expounding them to his disciples.

With regard to the true mode of interpreting parables, we are mainly at one with the author. "Each is told for the enforcement of one main truth," and to the elucidation of this, rather than to the spiritualising of every detail, the attention of the expositor is to be turned. Dr. Taylor will be found to be true to this principle. Thus "the Parable of the Sower," called in this work "the Parable of the four kinds of soil," is interpreted to mean that "the growth of the seed depends always on the quality of the soil." In the case of the tares and the dragnet, parables which in this exposition are grouped together, the clue is more difficult to find; still, in respect of this maze, our author seems to us a trusty and able guide. As Dr. Bruce has said, "Christ is not here laying down a rule for the regulation of Christian practice, but inculcating the cultivation of a certain spirit, the spirit of a wise patience." We quite agree with our author, *versus* Dr. Arnot, that the field intended is Christendom, and not the world of humanity, and that the main thought is that "the premature effort to secure the absolute best may result in the positive worst." It is not that discipline is forbidden, but that forbearance is commended, akin to that which Christ Himself showed to his disciples.

Our readers will sufficiently understand Dr. Taylor's treatment of the mustard seed and the leaven when we say it proceeds on the lines of popular exposition. According to the Doctor, neither these parables nor the others contained in the similitudes have anything to do with the discussion of Millennarian theories. We much regret that Dr. Taylor has not seen fit to adduce any reason at all for his opinion in this matter. So far as we are aware, he is absolutely alone in holding it. All others who hold his scheme of interpretation direct it against the pre-Millennial view. *If* these parables teach that the Gospel, by a gradual, stealthy, continuous process, transforms and assimilates the whole mass of mankind to itself, then manifestly, whether Dr. Taylor chooses to see it or not, a Millennarian theory is involved, definite, and clearly cut, which is nothing less than an extinguisher of the pre-Millennial hope. Nor is that all. He ought in all fairness, if it be possible, to reconcile contradictories, and to show how his interpretation of the mustard seed and the leaven can possibly co-exist with the sketch of Christendom which the tares and the dragnet provide. It almost seems as if Dr. Taylor opined that, in these matters, discretion was the better part of valour. We cannot say that we admire his refusal to face the difficulty, or to accept the logical consequences of his own interpretations.

Excellent as this work is as a whole, and fitted to take high rank among expositions of the parables, there is yet in our judgment a weak link in the chain. Dr. Taylor is not sufficiently alive to the necessity of such an interpretation of the parables as shall be self-consistent throughout. The idea too largely in this work is to explain the parables as if they were eccentric circles having no points of contact. Allowance is not sufficiently made for the inevitable demand of the mind that the parabolic truth brought forth be in consistence with itself. Thus it is not enough to say that the parable of the virgins sets forth the condition of things at Christ's second coming, the intermingling of the real and genuine, that the Master shall winnow them. We want to know how that view is compatible with the gradual transformation and assimilation of humanity by the Gospel to its own nature. It will not do to give one exposition at one part and forget it at another, simply on the principle that circumstances alter cases. In our judgment, an exposition of the parables to be complete must be harmonious throughout. Able as Dr. Taylor's work is, we cannot give it such high praise. On the Millennial question, at least, it comes short of it.

But amid so much that is excellent, it is not meet to dwell on a flaw. We would, in closing, draw special attention to the exposition of the Rich Man and Lazarus. This is a study for the times:—

> There is further revealed here the eternity of the duration of the punishment. I cannot see how else the fixity of that gulf is to be understood. It is as true that no change of place is possible to those who are here described, as it is that, if Moses and the prophets be not heard, the mission of one from the dead will be in vain. For both of these announcements stand on the same plane. I know that it is said that this is Hades—the state of disembodied spirits—intervening between this life and the general resurrection and judgment. Be it so. I accept the representation. But that completely explodes the modern notion of Dorner and others, that probation continues through that state, and is only terminated at the resurrection and the final judgment. For how can there be probation, with this impossibility of passing from one place to the other? There is here no possible probation in the intermediate state; and there is not a single word in all the Scriptures which indicates that there will be probation after the judgment—not one. That ought to be enough, and with that I leave the subject to stand before you in its own dread and awful solemnity.

A cogent testimony which may the Spirit of God write on all our hearts. D.

THE BOYLE LECTURES for 1887 will be delivered at the Chapel Royal, Whitehall, every Sunday from May 1 to July 3 inclusive (except June 12 and 19), at 3.30 p.m., by Rev. C. Lloyd Engström, secretary and lecturer of the Christian Evidence Society. Subject, "Human Nature and the Evidences of Religion."

THE MISSION SHIPS.—We stated in our last that the £225 which the sale of the *Annie* realised goes towards "the £550 which the new ship, the *Herald of Mercy*, will cost." Mr. Cook writes that the entire cost of building and furnishing the latter vessel is £1350, of which £1000 has been already received, leaving £350 still required.

WOODBRIDGE, SUFFOLK, Y.M.C.A.—A public meeting of this branch was recently held in the large lecture hall. Rev. A. J. Begbie, vicar of Framsden, gave an address on "Chief Helps and Hindrances to Y.M.C.A. work." The helps he named were—(1) United prayer, (2) united Bible study, (3) a well chosen and well used library, (4) the right sort and right amount of recreation for mind and body, (5) work for every member, (6) a welcome for every associate. The chief hindrances were—(1) A sectarian spirit, (2) recreation fever, (3) lack of missionary spirit, (4) political excitement, (5) disregard of Y.M.C.A. principles. There was a good and attentive audience.

EVANGELISTIC NOTES.

Mr. Herbert R. Francis lately held a week's mission at the Gospel Hall, Wood-green. His ministry was very acceptable, and his words very helpful and sound. He has since delivered a series of lectures on the Tabernacle at Finsbury Hall, in connection with the Y.M.C.A.

Church Army.—About three months ago the Church Army was started at Kempston, near Bedford, and during that time many souls have been brought to Christ. Some of the converts were the most ungodly in the village. A large tent is much needed for the summer months.

Rev. Walter Bradbury has returned from an interesting mission to the garrison troops at Gibraltar. He also visited Tangier, in North Africa, and was delighted to witness the work of Mr. Mackintosh and Mr. Baldwin, and Miss Jay and Miss Jennings among the Mahommedans.

Messrs. Munhall and Towner closed their work in Boston after a time of much blessing. Fully six hundred persons professed conversion. They next went to Worcester, Mass., to engage in a union effort, four or five churches uniting. Latest accounts state that many were flocking to Christ. At a meeting for young men 2,500 were present. Many hundreds rose for prayer, and fully 200 publicly confessed Jesus as Saviour and Lord. The evening meeting filled two churches to overflowing, and scores professed saving faith in Jesus. The whole city, with a population of 80,000, seemed to be stirred. The evangelists go from Worcester to Toledo, Ohio, a city of 75,000 inhabitants. Several denominations are uniting there also.

Sheffield.—Earnest evangelistic work is going on in connection with the Mission in this town, conducted by Mr. William Corbridge, 55, Lancing-road. A spirit of prayer unites many of the members, and the power of secret prayer is felt in the meetings. Sinners of every class are convicted of their sins, believers ase quickened and fired with the spirit which says, "Not my will, but thine be done," and agonises for the salvation of souls. "Praying Billy," from Beverley, has just spent a week here, and his clear testimony on full salvation has been made a blessing to many of the Lord's people. On Sunday, last week, there was a season of special blessing, a number of brewery men and former drunkards, both men and women, testifying God's power to save.

Inverness, N.B.—For years past a quiet but effective effort has been sustained by some earnest workers in that district of the Highland Capital called "The Shore," abutting on the harbour. Begun in a private house, it has grown so much that larger premises became a necessity. Through the kind generosity of Messrs. Walker & Co., of the Inverness Sawmills, a neat and commodious Gospel hall has been built near by, and here the work of the mission is now carried on, amid much encouragement. Besides the ordinary Gospel meetings there is a good Sunday-school. Much attention is also given to temperance work, which is not unneeded, as the temptations to drink are ever present. A recent attempt to close one of these pestilential centres unhappily failed, through the supineness of the licensing authorities.

Mr. Henry Thorne has held a ten days' Gospel Mission in the Assembly Rooms, Margate. The work deepened day by day. Many were brought to the Lord, and the Mission closed with a praise-meeting on April 26. Many non-churchgoers were found night after night in the meetings. At the request of one of the clergymen of the town Mr. Thorne gave on Monday week, to a very full audience, a graphic address, entitled, "From the Stage to the Cross." This referred chiefly to his youthful days, which were for the most part spent in Margate, and included the touching story of his conversion to God twenty-seven years ago. At the closing service on Tuesday evening many rose to testify to the blessing they had received during this mission. Many others also told how they were converted during the mission held by Mr. Thorne last May in the Theatre Royal.

MANX FISHERMEN.—Mr. Wm. Tower Townshend, Myross Wood, Leap, county Cork, Ireland, writes:—The Manx fishermen are again visiting our coast for the mackerel fishing. I should be very glad of some good Gospel tracts, which I shall be most happy to distribute amongst the fishermen. I think, as a rule, they prefer illustrated publications. Those sent last year were gratefully received.

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* THE PARABLES OF OUR SAVIOUR. By W. M. TAYLOR, D.D. London: *Hodder & Stoughton.*

GIBRALTAR MISSION TO SEAMEN.

The Bishop of Gibraltar presided over an interesting meeting in Rome on April 14, in aid of this Mission, which provides for the moral and spiritual wants of British and American sailors visiting the ports of the Mediterranean and neighbouring seas. Reviewing the progress of the Mission since 1875, at which time there was absolutely no mission work and no chaplain in any of the ports now visited, the Bishop said seven mission stations, each with a chaplain, were started in 1882, the grants then made amounting to £270. The rapidity with which the work has grown since then may be judged from the fact that there are now twenty-one stations, the grants to which last year amounted to £1100. At each of these places there is a chaplain, every ship in the port is visited, and there is also a Sailors' Home or Institute, which is of inestimable benefit, not only in keeping the sailor from haunts of vice and temptation, but in encouraging thrift and orderly conduct. Lay readers are also provided. The great importance of this work is shown by the statement that about 130,000 British sailors annually visit some half a dozen of these Mission stations. Only one of these, Odessa, is self-supporting. About £1500 a year is needed for the support and development of this work. Canon Sidebotham (St. John's Parsonage, Mentone) is the general hon. sec.

OPEN-AIR PREACHING.

The Open-air Mission is busy arranging spring and summer work. At its annual meeting recently in Exeter Hall, nearly two hundred preachers were stimulated to renewed exertions in "the diocese of open-air" by the counsel and caution of the various speakers. Within the past fortnight three other meetings of workers have been held. The first was in connection with the South London Auxiliary, when Rev. W. W. Howard unfolded the elements of "successful open-air preaching." The object of preaching was not to advance an "ism" or a sect, but to save souls. In this salvation was included holiness and usefulness. As to what should be preached, "the three R.'s" were insisted upon, viz., Ruin by the Fall, Redemption by the Blood of Christ, and Regeneration by the Holy Ghost. How to preach was also summed up under three heads, viz., Interest, Instruct, Impress. This brother belongs to the Methodist New Connexion, and has evidently informed his head well, without losing fervour of heart.

The second meeting was held in Stafford Rooms, Tichborne-street, and was presided over by Mr. George Williams. The occasion was the anniversary of the West London Auxiliary. The speakers were Rev. W. M. Sinclair, examining chaplain to the Bishop of London; Rev. Arthur Hall, Craven Chapel; Rev. B. Broadley, Wesleyan; and Mr. Gawin Kirkham. Mr. Hall incidentally referred to having preached outside his chapel last Sunday evening—a custom to be commended to other ministers if the masses are to be reached. The sweet singing of the Clapham Male Choir between the speeches was specially noticed.

The third was the quarterly meeting of members and friends, held in the Y.M.C.A. Rooms in Aldersgate-street, when about 150 preachers listened with great profit to Mr. Joseph Weatherley as he pointed out "some lessons learned in a recent journey to Egypt, Palestine and Syria." A few simple words from one who has been in Bible lands, aided by some objects brought from the place, throw a flood of light upon the sacred pages. Thus the preacher in turn is able to interest his hearers, and to explain the Scriptures more minutely. Mr. John MacGregor (the chairman) whose "Rob Roy on the Jordan" has become a standard work, also explained some objects he

AMONG THE COLOURED FOLKS.

A letter recently received from one of the graduates of Mr. Moody's Seminary for Young Women, at Northfield, gives a pleasing as well as amusing glimpse of work among the negroes of the Southern States. Writing from McNeill's, South Carolina, on April 6, she says:—

This school was established three years ago by two of the Northfield girls under Mrs. Steele. We have now a pleasant home, and a schoolhouse is nearly finished on the grounds. There have been enrolled during the year about one hundred and fifty names; the number at present is much smaller, as many have to work in the field. Some of the scholars come from a long distance, and show great perseverance and earnestness. They are of all ages, from seven to forty; two ministers take their places with unfailing regularity. Though often the young idea does not seem inclined to shoot vigorously, yet the work is far from discouraging; some of the children learn as readily as white ones, who have had far greater advantages.

We are often amused by the queer ways and sayings of the people. One good brother prayed "O Lord! bless dese dear darlin' teachers who has come all de way 'cross de 'Lantic Ocean to instruct us in our great ignorancy. May dey bud and blossom like de fatted calf in de stall of heaven!" His gratefulness was evident, in spite of mixed metaphors. One young man who had to leave school for work, said in the Friday afternoon prayer-meeting:—"It makes me feel very sad, dear friends, when I thinks how next week my seat will be filled with my absence."

One of our boys took his stand as a Christian a few months ago, and the other evening he related his experience. I will give it as nearly as I can in his words:—"I don't know how I came to be a Christian," he said. "Nobody didn't try to 'swade me just den. But 'long in de summer I thought I'd try to stop cursin', just to see if I could, for den de greatest pleasure I had in de world was cursin' de mule, and gwine to frolics. I tried for two weeks, but ebery day I dun forgot, an' Jones he just laughed at me and said, 'You never can quit, Isaac;' but still I kept tryin'. One day I did go through without givin' an oath, an' when my work was done I didn't walk, but I just run to de house and told Jones; but he said, 'Oh, well, you can't prove anything by dat; if you didn't curse out loud I'll bet you did in your heart, an' de sin is as great.' Dat made me study, an' fin'ly I began to go to church, an' some of de people would say, 'You'd better join de church.' But I said, 'Dat's Isaac's business,' an' turned dem off dat way.

"Den I began to pray by myself, just to see if my feelin's would change as dey tell about, an' for two weeks I b'lieve I prayed as often as anyone, but I didn't feel no differenter. I began to think I'd turn back again an' give it all up, but all at once I seemed to hear a voice sain', 'Isaac, continue on;' and so I did. And all at once I found I enjoyed prayin' just as much as I did cursin' de mule; and I didn't feel like doin' dat any more, an' I never has since. But now sometimes when dat mule bothers, I just stands and cries, an' I never *does* cry at anything else, but dat saves me from cursin'. I tell you what, when a boy sets out to be a real Christian, an' don't mean a pretendin' to be one, he has a tough job afore him."

BROOKLYN.—Nearly 2000 women connected with various churches have banded together to improve the condition of working women through united Christian effort.

BYROM HALL, LIVERPOOL.—The first report issued since Mr. J. Bennett Anderson accepted the pastorate six years ago exhibits an amount of progress most encouraging to all. Since then over 500 persons have been baptized and received into fellowship. The Band of Hope and Sunday morning and evening evangelistic services for children are helping much to improve the condition of the little ones in a very poor district. Temperance work has been carried on with a will, as 4000 pledges have been signed in Byrom Hall during

The Book World.

Cassell & Co. Bishop Ellicott's *Old Testamen Commentary* (7d.) reaches 1 Sam. xxviii. The notes are instructive and spiritual. *The Countries of the World* (Pt. 35, 7d.) describes and illustrates New South Wales. The engravings are very numerous and beautifully executed, and the reading matter full of interest. *Gleanings from Popular Authors* (Pt. 21, 7d.) gives Mrs. Beecher Stowe's amusing story, "The Minister's Housekeeper." The Picotee and the Torch Lily form the subject of the beautiful coloured plates in *Familiar Garden Flowers* (Pt. 99, 6d.)

Messrs. Partridge and Co.—*The Mother's Companion* (1d.) contains some seasonable hints about spring-cleaning. *The Friendly Visitor* (1d.) always has some bright, attractive reading, and its good bold type is well suited to those whose eyes are growing dim. *The Illustrated Missionary News* (2d.) is full of practical examples of what the Lord is doing in China, Mexico, India, Brazil, &c. "Make Home Cheery" is just such advice as we should expect in *The Family Friend* (1d.). It is a short article, but good, and the companion of several others equally good. *Our Own Gazette* (1d.) is always a favourite with the girls; "Pansy Vernon; or, Take Care What You Read," is a story (somewhat improbable, however) which ought to convey an important lesson. The leading feature of *The Welcome* (6d.) is an interesting illustrated article, entitled, "Missions to Oriental Churches," by the author of "Heroines of the Mission Field."

The Lady's World for May (*Cassell & Co.* 1s.) has an admirable article on cycling for ladies.

The Song of Jubilee. By Jacob Bradford, Mus. D., Oxon. *Novello.* 2s. Many musical friends will be glad to possess this thanksgiving Cantata, in which loyal good wishes, couched in choice and reverent language are wedded to noble and inspiring strains.

The Old Gospel and the New. The title of a sermon lately preached by the venerable Rev. Geo. Rogers in Albany Chapel, Camberwell—an able exposition and defence of the evangelical faith. Copies may be had of the Author, at 2, The Villas, South Norwood-hill, S.E. 2d.

Rev. J. B. Figgis, Brighton, who was in Nice at the time of the recent earthquake, and witnessed the scare and some of the damage produced by the calamity, lately preached a sermon embodying some lessons to be learned from the visitation. It is published by Messrs. Partridge & Co. 9d. per doz.

The A.B.C. Church and Chapel Directory (2d. *Banks & Son*), giving a complete list, alphabetically arranged under their respective headings, of all the ministers in London, and of the May meetings, is invaluable to the large numbers who are attracted to London at this season of the year, and as a book of general reference.

BOOKS RECEIVED.

Mr. Elliot Stock:—Occasional Poems, by L. J.

Messrs. Remington & Co.:—The Misuse of Marriage; or, Hymen Profaned.

Messrs. Hodder & Stoughton:—Fragmentary Records of Jesus of Nazareth, by Canon Wynne. 3s. 6d. The Tabernacle and Temple, by Thos. Newberry. Illustrated, and with Map, 10s.

Messrs. Jas. Nisbet & Co.:—Our Angel Children, by Rhoda. 1s. 6d. Our Sovereign Lady, by Miss C. Marsh. 1s. The "Verily, Verilys" of Christ, by Rev. J. H. Rogers, M.A. 3s. 6d.

HOMELESS AND DESTITUTE BOYS.—Last week, at the Mansion House, a meeting was held in aid of the fund for erecting a new home for homeless and destitute boys of London, as a Jubilee memorial to the Queen. The institution will be a further development of the National Refuges in Great Queen-street, Holborn, in connection with which there are homes or schools for boys and girls at Twickenham, Ealing, Bisley, and Sudbury, and the training-ships *Arethusa* and *Chichester* at Greenhithe. The new building, which is to take the place of the small temporary home in Great Queen-street, is to be erected in Shaftesbury-avenue (the new thoroughfare leading from Oxford-street to Piccadilly-circus), and will be for the reception and training of 100 homeless and destitute boys; 35 working boys who have been trained in the various homes of the society; a club and institute for "old boys," where their moral and religious welfare may be watched over; and offices where the whole work of the Society may be carried on. The estimated cost of the building is £10,000, towards which about £1,500 has been received. Sir R. W. Carden urged as one reason why they were entitled to support, that through their instrumentality boys were kept out of crime who would otherwise have to be maintained at the expense of the public. Mr. W. Williams, the secretary, Right Hon. J. G. Hubbard, M.P., Canon Nesbit, rector of St. Giles-in-the-Fieds, Hon. Evelyn Ashley, Mr. F. Buxton, and others, strongly advocated the project.

TEMPERANCE NOTES.

HOME.

At present there are sixteen Liquor Bills before Parliament.

Mr. G. Blaiklock has been giving addresses at Shoeburyness with much acceptance.

There are 150 parishes in Scotland where the landowners refuse to permit public houses.

A writer in *The Temperance Record* protests against the supply of intoxicants at Jubilee banquets to the poor.

The Reformer complains of what it terms "the shameful conduct of Justices of the Peace in forcing public-houses on unwilling districts."

In connection with the anniversary of the C.E.T.S. nearly three hundred sermons were preached in London churches on April 24. In most instances there was an offertory for the Society.

In reply to inquiries from the Board of Trade, fifty of the largest shipowners assigned intemperance as the cause why so many English sailors unemployed and their places filled by foreign but temperate sailors.

The Executive of the North Wales Temperance Association recently gave statistics of drunkenness in Wales which they believe are "a strong demonstration of the wonderful success of the Sunday Closing Act for Wales."

The Chairman of the Bench of Magistrates. at Eastbourne, writes that during the recent three days' stay there of a large force of volunteers, though there were 10,000 other visitors, and 30,000 residents, not a single charge of drunkenness or any other offence was preferred.

FOREIGN.

The sale of liquor to children has been prohibited in Bengal.

Mr. Axel Gustafson's efforts to form an English Prohibition party are attracting attention in the States.

In those portions of Pennsylvania where the Local Option law is in force the gaols are comparatively empty.

An Inter-Collegiate Convention of the College Prohibition Clubs, of Michigan, is announced to be held on May 6 and 7.

Miss Willard's book, "Woman and Temperance," is being translated into Japanese by a Japanese student at Vermont, U.S.

Dr. Joseph Cook, Boston, U.S, writes condemning, as not only useless but highly dangerous, the use of intoxicants by literary men.

At the Common Council, Richmond, Virginia, it has been gravely proposed to compel drinkers over twenty-one to take out a drinking license.

Mrs. Mary C. Leavitt, of the World's Woman's Christian Temperance Union, drew very large audiences at Hong Kong. She has visited Japan, and also several of the treaty ports of China.

Rev. J. C. Jackson, one of a party of American tourists in the East, writes: "Not one of our party has touched wine or other strong drink on sea or land, and not one has suffered the slightest ill-effect from the water."

Fifty years ago the father of the German Emperor started a movement in Prussia against brandy. Founded on this the Jubilee of the German temperance societies was held last week in Berlin, the chief services being in the Royal Cathedral.

The New Zealand Women's Christian Temperance Union is reported in a very flourishing condition. Since her election, Mrs. A. D. Ward, the president, has travelled 1900 miles through the two islands, and formed seven new branches.

A late member of the Bombay Civil Services has written to *The Times* denying the alleged demoralisation of the natives by the drink-traffic. Archdeacon Farrar, and Mr. S. Smith, M.P., in reply, have brought evidence to support their recent statements on the subject.

The Bombay Government, addressing the Supreme Government at Calcutta, calls attention to the demoralising effects of the use of opium, and protests against permission being given for the cultivation of "the poppy in Scinde, or in any other part of the Presidency."

REQUESTS FOR PRAYER.—Prayer for blessing on special missions at Kilsyth and Pitsligo, Aberdeenshire, and at Girlington, Bradford.——For mission by Mr. W. Spencer Walton, at Avenue-road Church, Goldhawk-road, Shepherd's Bush, commencing Sunday next.——*Children's Special Service Mission*:—For special services for children and young people, being held by Mr. Arrowsmith at Nottingham, May 4 to 10.——For the following missions of the *Church Parochial Mission Society*, being conducted:—Revs. W. Hay Aitken and J. Stephens, Thorner, near Leeds, May 22 to June 3; Rev. W. E. Cleworth, West Thorney, Emsworth, to May 10; Rev. M. C. Crofton, Penteg, Pontypool, to May 11; Rev. F. W. Dodd, Heigham, Norwich,—May 1 to 10, and Holbrook, Ipswich, May 14 to 24; Rev. A. R. D'Arcy, Ystradyfodwg, Pentre, Pontypridd, May 8 to 18; Rev. J. H. Haslam, Holy Trinity, Richmond, May 7 to 19, and at Christ Church, Rotherhithe, May 21 to 28; Rev. R. D. Monroe, Fairlight, Hastings, May 8, and St. John's, Deptford (re-visit), May 19; Dr. Morris, Luton, May 15, and West Camel, Ilchester, May 21 to June 3; Rev. Jas. Simpson, Norton Lees, Sheffield, May 7 to 18.

Among the Churches.

**** We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

Efforts are now being made to raise a fund of £5000 to assist in keeping up Church Army mission work in poor parishes.

"Wanted immediately, by the Church Missionary Society, Salisbury-square, three ladies for East Africa. Must be whole-hearted missionaries, physically strong, and thoroughly understanding the principle, 'In honour prefering one another.'"

The recent labours of one of the Church Army evangelists among the navvies at New Southgate have been remarkably owned of God. A reclaimed drunkard, pointing to a public-house said, "Many a bright crown have I spent there, but never another."

The Record says the Church Missionary Society will this year acknowledge the largest income it has ever received. The statement that the ordinary receipts are "£5000 or £6000 in advance of last year" is rather under than over the truth. The increase, however, is largely due to legacies.

Rev. W. J. Monk, vicar of Doddington, near Sittingbourne, has returned to the farmers in his parish the whole of the extraordinary tithe collected by him during the time he has held the living—about fourteen years. The total amount is about £500, and one farmer receives as much as £120.

The party of missionaries sailing for Eastern Equatorial Africa on May 11, will include Rev. W. Roper, Mr. D. Deekes, Mr. A. G. Smith, and Mr. W. Morris, as well as Rev. J. C. Price, who is returning to his post. Rev. R. H. Walker, late curate of All Souls', Langham-place, has offered to return to Africa with Mr. Ashe.

BAPTIST.

It is expected that Rev. E. G. Gange, of Bristol, will become successor to the late Rev. Hugh Stowell Brown, at Myrtle-street Chapel, Liverpool.

Mr. W. M. Hudson (of South Shields) has accepted a unanimous call to the pastorate of the church at Jarrow-on-Tyne. While acting as honorary pastor, he will still follow his calling as a bank cashier.

CONGREGATIONAL.

Rev. A. Mearns lately stated that not more than fifteen in a hundred of the population of greater London are ever found at one time in the house of God.

The church and schools, at Stone, which were destroyed by fire a little over a year ago, have been restored, and were opened for services a month or two ago with every outward token of success.

Though the Highbury Quadrant Church has been without a pastor since Dr. Bevan left for Melbourne, the membership has increased, and the flow of spontaneous giving has rarely, if ever, been equalled.

About forty of the Sioux Indians, belonging to the American Exhibition, lately attended a service at the Congregational Chapel, West Kensington. In their picturesque costumes, bedecked with paint and feathers, they presented a most striking picture.

PRESBYTERIAN.

Dr. A. N. Somerville, Moderator of the Free Church General Assembly, closed his tour of evangelisation by two services in Perth last Sunday.

The report of the English Presbyterian Synod, Manchester, shows that the Church now numbers 286 congregations, with a membership of over 60,000, while the annual revenue amounts to £200,000.

We are glad to learn that there is no present foundation for the rumour, occasioned by a paragraph in a contemporary, that Dr. Thain Davidson is about to leave London. Dr. Davidson's work amongst the young men of Islington, and at the Agricultural Hall, is too important to admit of his abandoning it without very strong reasons for a change.

METHODIST.

The ladies of Brixton (chiefly Wesleyan), under the leadership of Mrs. Hugh Price Hughes, are actively engaged in starting a Brixton Rescue Home.

A mission room has been opened at Longsight, a suburb of Manchester, and promises to be a success. A good school has been gathered, and the public services are well attended.

Meetings were recently held in New York to bid farewell to twelve missionaries who were about to join Bishop Taylor's band of fifty-six missionaries already at work on the Upper Congo.

Joyful News gives a delightful account of how one after another the members of a brass band in the Reeth Circuit were converted, and then were formed into a Gospel temperance band, which is now one of the best in Yorkshire.

On the occasion of the laying of the foundation stone of a new Primitive Methodist Chapel at Chester, it was stated that the members of the congregation, numbering 170, composed almost entirely of working men, had subscibed £2600 towards the building fund, this being at the average rate of £15 per head.

SALVATION ARMY.

About two hundred conversions in London are reported as a result of the special Easter gatherings.

Captain Narain Das, of India, who is now in this country, has recently given some stirring instances of how God is working in that country.

Nearly six thousand persons were present at meetings held recently at Openshaw, during three days, and sixty-five came forward to the penitent form.

A number of Italian soldiers recently visited the Holloway corps. Great interest was felt at the sight of so many organ-grinders, ice-cream vendors, and others, rescued from sin.

At Liverpool, recently, a touching sight was witnessed. In the course of the Army's afternoon march, they collected several hundreds of the worst characters of the town, linking arms, and drawing them lovingly to the hall, where they were heartily welcome, and listened most attentively.

A wonderful change in the condition of the town is reported since the commencement of the Army's work at Swadlincote. Many once in darkness are now living in the light of God's truth, "drunkards are sober, poachers are redeemed, some very aged sinners have been snatched from hell's brink."

SOCIETY OF FRIENDS.

The adult school in Folkestone is reported as doing well. The library is in good use. Visitors render help, and spirituality grows.

The meeting-house at West Hartlepool, which has been closed for six years, is now re-opened for Divine worship every Sunday, with good gatherings.

Elbert S. Clark is visiting various meetings, and branches of the Missionary Helper's Union, in the interest of Rock Fountain Mission, to Zulu Kaffirs, Natal, where he and his wife have successfully laboured for eight years, and are soon returning.

The Friends of Buffalo, Kansas, have had to suffer for their earnest temperance efforts. Their new meeting-house was blown to pieces by dynamite on March 19. In the same State, at Wichita, the "John Bright University" is being founded. The amount of 300,000 dollars has already been subscribed. It is hoped that English and Irish Friends will help.

"FALLEN ON SLEEP."

Mrs. Harris, a Methodist, of Castlethorpe, Northamptonshire, in her 107th year.—Rev. Andrew Morton, LL.D., late minister of St. James's United Presbyterian Church, Edinburgh.—Mr. John Hughes, of Caersws, the last of a triad of leading Welsh lyric poets.—Mrs. Maundrell, wife of Archdeacon Maundrell, C.M.S. Missionary in Japan.—Mr. G. E. Stumbles, senior deacon of Union Congregational Church, Park-road, Plumstead.—Rev. Philip Fowler, of Birstall, who entered the Methodist ministry in 1839.—Mr. Joshua Smith, a prominent and useful member of Broomhill Methodist Church, Sheffield.—Mrs. Ann Watkins, for more than sixty years a member of the Baptist Church at Aberystwith.—Mr. William Walker, an earnest and active member of the Baptist Church at Swallow Nest, near Rotherham.—Mr. J. Varney, for forty-three years a member of the Baptist Church at Wendover.—Ex-Bailie Craig, for fifty-four years an elder of the Presbyterian Church in Gorbals, and for thirty-five years a director of the Glasgow Night Asylum.—Mr. Walter Paterson, an attached office-bearer of the Presbyterian Church at Mountblow, Dalmuir.—Mr. John Stevenson, of Whitelea, for fifty-two years an elder of the Session of Stewarton Church.—Mr. R. W. Gamble, County Court Judge of Armagh and Louth, suddenly, while addressing the Dublin Synod.—Dr. Hibbert Binney, Bishop of Novia Scotia, at New York, whither he had gone in order to obtain medical advice.

Notices.

Miss V. M. Skinner, the author of the "Friendly Letters," 5, St. James'-square, Bath, has some paintings which she would gladly give to any member of the Y.M.C.A. or Y.W.C.A. who could dispose of them for some good objects.

E.M., Newport.—Apply to Secretary of the Mission to Deep Sea Fishermen, 181, Queen Victoria-street, E.C.

Communications Received with Thanks.—E.H.T. E.S. F.B. S.K.S. S.W.W. R.L.B. R.O'B. R.B. M.G.A. W.C. C.M.H. C.H.M. C.M.M. K.C. A.R.L. G.S. C.A.S. W.T.T. E.D.M. H.D.W. C.T. W.W.A.S. C.H.B. A.G.P. H.B. L.N. E.W.M. J.B.F. S.R. W.H. J.K. T.B. M.S. J.H.F. J.B.B. T.W.B. E.H. J.E.H. C.H.G. A.H. W.C. V.M.S. M.B.R. H.C. J.S. R.B. H.A.B. G.W.L. E.F.B. G.H. J.M. A.J.S. W.S.M. H.S.N. D.M. F.G.G. J.E.K.S. J.S. C.M. W.L. A.S. E.C.N. J.L.H. G.G.A. H.D.M. T.H. E.J.K. S.M. W.C. A.S. L.W. E.H. G.M. J.W.S. W.K. W.Q. C.H.B. W.A.D. R.E.A. L.W.A. H.M. P.S. A.H. F.M.S. C.Y. E.J.W. E.K.N. W.O.M. A.S. L.M.M. W.S. J.F.B.T. F.R.H.S. H.S. G.H.M. G.F. E.C.K. G.G.A. A.B.

Applicants for Tracts.—J. S. Rowe, 16, Dongola-st., Stepney, E.; J. King, 38, Gloucester-rd., Croydon, S.E.; T. De La Mare, Post Office, Guernsey; F. Fudie, 5, Francis-street, London-road, Brighton; W. Mortlock, 5, Powell's-place, Barrack-hill, Newport, Mon.; W. B. Moore, Albert-st., Wednesbury; R. Pilbey, 192, Wilmot-street, Bethnal Green; P. Humphrey, 8, Bryant's-place, Strood, Kent; E. Peters, High-street, Stevenage, Herts; H. Ellis, 174, High-street, Poplar, E.; Miss S. Tollafield, 1, Dering-road, S. Croydon, Surrey; Rev. G. L. James, Girlington Vicarage, Bradford, Yorks; H. Readings, 210, Finnis-street, Bethnal-green-road; F. Sumner, 82, Walton-street, Oxford; A. Talbot, 55, Alderney-road, Mile-end, E.; R. Tiptaft, 109, Grafton-street, Mile-end-road; W. Chapman, 12, Burrell-st., Blackfriars-rd., S.E.

The Queen's Jubilee

AND THE

TWENTY-FIRST YEAR of 'Dr. BARNARDO'S HOMES.'

AFTER careful consideration, the Trustees and Committee of "**Dr. Barnardo's Homes**" have decided to celebrate the 50th Anniversary of our beloved Sovereign's accession to the throne of this realm, and the Majority, or 21st Year of life, of the "Homes" themselves, by an endeavour to enlarge the scope of these comprehensive and national Institutions, thereby placing them upon a still wider and more solid basis.

THEY are convinced that no object can well be conceived more in harmony with the tender and womanly sympathy ever displayed by **Her Most Gracious Majesty** towards the suffering and the sorrowful, or more likely to be in accordance with **Her** own wishes, were she free to express them, than a project to promote the extension and increased usefulness of Institutions like these, whose chief work it is to rescue friendless and orphan children from the perils of the streets, and to afford to them not only education, useful training, and Christian care, but also all that is involved in the endearing names of "Home" and "Friend."

HERE, then, is the Scheme proposed for the hearty co-operation of all loyal subjects of **Queen Victoria** who love and pity helpless little children, and who may be willing, at one and the same time, to raise in **Her** honour and on *their* behalf an Enduring Memorial, the benefits of which shall be lastingly recorded in the history of multitudes of young lives.

1. TO establish in a central position a **Shelter for Homeless Street Children**, to be called the **Jubilee Shelter**, which shall be always open, night and day, to afford immediate and temporary succour to any little waif or stray who seeks admission. This Shelter would soon become an important feeder of the Parent Homes —a kind of net thrown out into the wide sea of London child-life, into which many of those "ready to perish" would be gathered.

2. TO develop, under skilled and competent control, the **5,400** acres of land already acquired in Manitoba (N.W.T. of Canada), by the establishment thereon of an **Industrial Farm** for the employment of the older and rougher lads rescued from the streets and low lodging-houses of our great cities and towns, and trained in the *Labour House for Destitute Youths* in East London. The whole settlement in Manitoba, some seven miles square, and charmingly situated near Birtle, on the Shell River, is to be called, in honour of the Queen, **Victoria Regina.**

3. TO rebuild the **Infirmary**, for Sick Children of the absolutely Destitute and Homeless class, already in operation in Stepney, but which, owing to its small size and grave structural defects, is unfitted for its purpose, and which has therefore long since been condemned. The new building, which will have all modern appliances needful for the medical and surgical treatment of **65** little patients, being most urgently required, has already been begun, and will be called **Her Majesty's Hospital for Sick Children.**

4. TO erect in our Village Home for Orphan and Friendless Girls at Ilford, Essex, a **Memorial Cottage**, to shelter in perpetuity twenty little rescued "waifs," who will therein find a happy home. A freehold site stands ready amid the fifty other buildings which constitute the Village; and there it is hoped may soon arise the new Memorial Cottage, to be called simply **The Queen's Villa.**

5. TO **redeem** and **set free** from **Rent, Mortgages,** and **all other Charges,** several of the Parent Homes (already in occupation) upon which rents and interest of mortgage have to be paid, thereby relieving the Annual Income of a heavy and continuous drain.

TO accomplish the whole of this Scheme, the Committee and Trustees of "**Dr. Barnardo's Homes**" propose to raise a **Jubilee Fund** of **£50,000**, in two several sums of **£25,000**, one of which shall be collected from among the existing Donors, and the other from the General Public.

AS regards the first of these amounts, it is estimated that if the very large number of Donors already on the books of the Institutions are willing **each** to contribute **The Small Sum of Ten Shillings**, the **£25,000** required would be at once supplied.

BUT the Committee and Trustees of Dr. Barnardo's Homes now earnestly appeal to Christian people generally for donations towards this **Jubilee Fund**, in the hope that they will respond in sufficiently large numbers to secure the collection of the other moiety of £25,000.

IF each reader of this advertisement will, within one week of observing this notice, send to the office of the Institution a Jubilee Gift of **not less than Ten Shillings**, the sum required from the General Public (£25,000), will in all probability have been received before the **Twenty-first of June**, the day fixed by **Her Most Gracious Majesty** for the celebration of the 50th Anniversary of **Her** Reign.

JUBILEE GIFTS of any amount in response may be sent direct to the Offices, 18—26, Stepney Causeway, E.; to the Bankers (**London and South Western Bank**, Bow Branch, E.; and **Messrs. Dimsdale, Fowler & Co.**, 50, Cornhill, E.C.); or to any of the following:—

(Signed on behalf of the Committee)
SAMUEL GURNEY SHEPPARD, *Chairman.*
WILLIAM FOWLER, *Treasurer.*

(Signed on behalf of the Trustees)
ARTHUR F. KINNAIRD, } *Trustees.*
JAMES E. MATHIESON, }
THOS. J. BARNARDO, }

April 25th, 1887.

18 to 26, Stepney Causeway,
London, E.

JESUS SAID:—
"Whoso shall receive one such Little Child in My Name receiveth ME."
Matt. xviii. 5.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily Prayer-meeting, 1 to 2 (Sat. excepted), St. Peter's, Cornhill. Bible Reading, Sundays, 3.30 p.m. Gospel Services, Canning Town, Sundays and Thursdays.

Y.M.C.A., Exeter Hall.—Sunday afternoons in May (men only), at 3.30, Rev. J. Gelson Gregson. Sunday evenings, at 7 (public), Mr. S. Golding. Col. Puget's Bible-readings every Saturday evening, at 8. Gospel address in gymnasium (92, Long Acre) by Mr. E. J. Kennedy, Wednesday evenings, at 8.

Y.M.C.A., The Priory, 198, Upper-st., N.—Thurs., May 5, at 8.30, special address, Rev. Gordon Calthrop. Wed., 6 to 10, anxious inquirers and strangers.

Y.M.C.A., 28, Newington Causeway, S.E.—Lecture by Dr. R. Anderson, Thurs., May 5, 9 p.m. Subject: "A Future Antichrist: A Reply to Mr. H. Grattan Guinness."

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., May 5, at 8.45, public lecture, Rev. A. W. Schapira. Subject: "A Tour in Philistia with the late General Gordon." Sun., 8, at 3.15, young men's missionary service; address by Rev. J. Hudson Taylor.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Licensing of Sin in India and various Crown Colonies and Dependencies.—Great public meeting, Exeter Hall, Strand, Friday evening, May 20. Mrs. Josephine E. Butler, Rev. Hugh Price Hughes, M.A., Mrs. Booth, Mr. James B. Wookey, and others will address the meeting. The chair will be taken at 8 o'clock by Mr. Crossley, of Manchester.

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in May, at noon, Rev. Newman Hall.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-road, W., Friday, May 6, at 3.30, Rev. Evan H. Hopkins.

Newport and Isle of Wight Conference, Leigh Richmond Hall, Newport, May 11 to 13. Revs. G. Everard, J. A. Jamieson, J. J. Luce, J. Wilkinson, and others will take part.

Dublin Believers' Meetings, Merrion Hall, Lower Merrion street, May 30 to June 3.

Great Assembly Hall, Mile End-rd., E.—Sun., May 8, at 11 and 6.30, Mr. W. R. Lane.

Conference Hall, Mildmay-park, N.—Addresses by Rev. F. B. Meyer, on "Our Lord's Inner Life as Reflected in His Great Intercessory Prayer" (John xvii.), Thursdays, May 5, 12, and 19, 3.30 p.m.

——— Sun., May 8, 3.30, Mr. P. S. Badenoch; 7, Mr. Charles Inglis.

Strangers' Rest, 163, St. George's-street, E.—Workers' meeting, Friday, May 6; tea at 6, meeting at 7. Mr. T. A. Denny will preside. Mr. Henry Varley will give the address; subject, "Saved by His Life."

House of Rest, 7 & 8, Cambridge-gardens, Kilburn, N.W.—Fri., May 6, all-day meetings, 10 30 to 9; 3, Mr. Geo. Holland on "Work in East London;" 7, "Successful Work."

Mr. Denham Smith will preach during May at Clapton Hall, Upper Clapton, Sundays, 6.30, Fridays, 7 30.

Southsea Conference, May 31 and June 1 and 2.—Subjects: "The King;" "The Kingdom;" and "Subjects of the Kingdom."

Bible Readings for German Governesses and others, Thursdays, 8 p.m.; French Bible-readings for governesses, Saturdays, 3.30, except last of the month. French Bible-classes for maids and others, Sundays, 3.30, Y.W.C.A., Morley Halls, 316, Regent-street, W.

Mr. Shuldham Henry at St. George's Hall, Langham-place, during May. Sundays, at 11 and 7, and Wednesdays, 8 p.m., at Burlington Hall, Savile-row.

Evangelistic Mission.—Bank Holiday, Mon., May 30, Kilburn Hall, conference of Christians, 4 and 6.30 p.m.; tea at 5.30.

"Bridge of Hope," 26, Princes-square, Ratcliff, E.—Monthly workers' meeting, Fri., May 6, at 3.30.

Edinburgh Castle, Limehouse, E.—Sunday, May 8, 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

Rev. Dr. Thain Davidson's monthly sermon to young men, Presbyterian Church, Colebrooke-row, Islington, Sun., May 8, 6.30 p m.

"MAY MEETINGS," 1887 (CONTINUED).

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
MAY.					
Thurs., 5	9 a.m.	Sunday-school Union	Pray mtg.	56, Old Bailey	Rev. Henry Simon.
"	10 a.m.	Sunday-school Union	Conference	56, Old Bailey	Mr. Courtney Kenny.
"	10.30a.m.	London City Mission	Meeting	Exeter Hall	Mr. George Williams.
"	11 a.m.	Church Army	Sermon	S.Mrtn.'s,Traf.-sq.	Rev. E. A Stuart.
"	12 noon	Inst. for Daughtrs. of Mssionries.	Bazaar	Cannon-st. Hotel.	Sir Robert Phayre.
"	12 noon	Moravian Missions	Sermon	S Stphn.'s,Colmn-st.	Rev.F.A.C.Lillingston.
"	2 p.m.	Sunday-school Union	Conference	56, Old Bailey	Rev. Dr. J. H. Vincent.
"	2 30p.m.	Church Pastoral Aid Society	Meeting	Exeter Hall	Mr. J. D. Allcroft.
"	3 p.m.	Missions to Seamen	"	Willis's Rooms	Bishop of Exeter.
"	3 p.m.	Church Army	"	Prince's Hall	Bishop of Rochester.
"	6 p.m.	Sunday-school Union	"	Exeter Hall	Earl of Aberdeen.
"	7 p.m.	Ldn. Soc. Prom. Xny. amg. Jews	Sermon	All Souls,Lnghm-pl.	Canon McCormick.
"	7 p.m.	Church Army	Convntion	Prince's Hall	Rev.H.W.Webb-Peploe
"	8 p.m.	British & Foreign Sailors' Soc.	Dmnstrtn.	Gt. Assembly Hall	Lord Brabazon.
Friday, 6	9 a.m.	Ldn. Soc. Prom. Xny. amg. Jews	Breakfast	Exeter Hall	Rev. C. J. Goodhart.
"	11 a.m.	Ch. of Eng. Zenana Miss. Soc.	Meeting	Prince's Hall	Sir F. Monier-Williams
"	11 a.m.	Ldn. Soc. Prom. Xny. amg. Jews	"	Exeter Hall	Sir J. H. Kennaway.
"	12 noon	Inst. for Daughtrs. of Mssionries.	Bazaar	Cannon-st. Hotel.	—
"	3 p.m.	British & Foreign Sailors' Soc.	Meeting	Mansion House	The Lord Mayor.
"	4 p.m.	Moravian Missions	"	Exeter Hall	Lord Radstock.
"	7 p.m.	Religious Tract Society	"	Exeter Hall	Sir T. Fowell Buxton.
"	7.30p.m.	Wes. Loc. Prchrs. Mut. Aid Soc.	Sermon	City Temple	Rev. H. Price Hughes.
Saturday, 7	3 p.m.	Young Abstainers' Union	Meeting	Exeter Hall	Mr. S. A. Blackwood.
Sunday, 8	11 a.m.	Inst. for Daughtrs. of Mssionries.	Sermon	Wstbrne-pk.Chap.	Rev. A. Mackennal.
"	11 a.m.	Brit.Soc.forProp.Gspl.amg.Jews	"	Whitfld'sTbrncle	Rev. Aaron Matthews.
"	11 a.m.	Seamen & Boatmn.'s Friend Soc.	"	Comrcl.Dck.Chap	Rev. E. Fergusson.
"	11 a.m.	Protestant Reformation Society	"	Ch.Ch.,N. Brixton	Rev. John G. Gregory.
"	11 a.m.	British & Foreign Bible Society	"	Mostyn-rd.Chapel	Rev. John Walton.
"	6 30p.m.	British & Foreign Bible Society	"	Colebrke-row Ch.	Rev.Dr.ThainDavidson
"	7 p.m.	National Temperance League	"	Wstmnstr. Abbey	Rev. Canon Barker.
"	7 p.m.	Brit.Soc.forProp.Gspl.amg Jews	"	Whitfld'sTbrncle	Rev. J. Jackson Wray.
"	7 p.m.	Seamen & Boatmn.'s Friend Soc.	"	Comrcl.Dck.Chap	Rev. J. Shipman.
Monday, 9	10 a.m.	London Missionary Society	Pray.mtg.	Lndn. Miss. House	—
"	3 p.m.	Ch. of Eng. Scrptre. Rdrs.' Assoc.	Meeting	Willis's Rooms	Bishop of Exeter.
"	6 p.m.	Congregational Union	"	Memorial Hall	Rev. A. Mackennal.
"	6 p.m.	Ragged School Union	"	Exeter Hall	Earl Fortescue.
"	6 p.m.	Wesleyan Missionary Society	"	City-road Chapel.	Mr. Henry Mitchell.
"	7 p.m.	Ch. of Eng. Sunday-school Inst.	Sermon	St. Paul's Cathdrl.	Bishop of Oxford.
"	7.30p.m.	Protestant Reformation Society	Meeting	Exeter Hall	Lord Robert Montague.
"	8 p.m.	Congregatnl. Total Abst. Assoc.	"	City Temple	Mr. E. Crossley, M.P.
Tuesday, 10	9 a.m.	Irish Church Missions	Breakfast	St. James's Hall	—
"	9.30a.m.	Congregational Union	Assembly	City Temple	Rev. A. Mackennal.
"	11 a.m.	Irish Church Missions	Meeting	St. James's Hall	Bishop of Exeter.
"	2 p.m.	Ch. of Eng. Sunday-school Inst.	Conference	Sion College	Bishop of Bath & Wells.
"	3 p.m.	Soc. for Relf. of Distrssd. Widows	Meeting	32, Sackvlle.-st., W.	Lord Charles Bruce.
"	3 p.m.	Soc. for Prvntn. of Crlty. to Chldn.	"	Mansion House	The Lord Mayor.
"	3 p.m.	London Miss. Society (Ladies)	"	Cannon-st. Hotel.	—
"	6.30p.m.	Cong. Ch. Aid & Home Miss. Soc.	"	City Temple	Mr. Henry Lee.
"	6.30p.m.	Brit.Soc.forProp.Gspl.amg.Jews	"	Exeter Hall	Mr. W. G. Habershon.
"	6 30p.m.	Ch. of Eng. Sunday-school Inst.	"	Exeter Hall	Bishop of London.
"	7 p.m.	Seamen & Boatmen's Frnd. Soc.	"	Cmrcl. Dock Chap.	Mr. James Sinclair.
"	7.30p.m.	Christian Blind Relief Society	"	Vctria. Hall, Vict.-pk	Mr. F. A. Bevan.
Wednes., 11	6 a.m.	Aldersgate-street Y.M.C.A.	Breakfast	186, Aldersgate-st.	Mr. George Williams.
"	8.30a.m.	United Kingdom Band of Hope.	"	Exeter Hall	Lord Mount Temple.
"	11 a.m.	London Missionary Society	Sermon	City Temple	Rev. Principal Cairns.
"	2.30p.m.	United Kingdom Band of Hope.	Conference	Exeter Hall	General Desborough.
"	3 p.m.	Sons of the Clergy	Festival	St. Paul's Cathdrl.	Rev. J. E. C. Weldon.
"	3 p.m.	Reformatory and Refuge Union	Meeting	St. James's Hall	Lord Aberdare.
"	6 p.m.	United Kingdom Band of Hope.	"	Exeter Hall	Mr. George Williams.
"	6 p.m.	Sons of the Clergy	Dinner	Mchnt. Taylr.'s Hall	The Lord Mayor.
"	7 p.m.	Irish Evangelical Society	Meeting	Memorial Hall	—
"	7 p.m.	Systematic Bible Teaching Miss.	"	Exeter Hall	Major Seton Churchill.
"	7 p.m.	London Missionary Society	Sermon	City Temple	Rev. R. H. Lovell.
"	7.30p.m.	British & Foreign Bible Society	"	Ch.Ch., Wstr.-bge-rd	Rev. Dr. Monro Gibson.
"	7.30p m.	East London Evangelisatn. Soc.	Meeting	Wstbrne.-pk.Chap	—
Thurs., 12	10 a.m.	London Missionary Society	"	Exeter Hall	Mr. J. J. Colman, M.P.
"	12 noon	British Home for Incurables	"	Cannon-st.-Hotel.	Mr. F. A. Bevan.
"	4 p.m.	Mrs. Meredith's Medical Msn.	"	316, Regent-street	—
"	6.30p.m.	Children's Special Service Msn.	"	Exeter Hall	Rev. E. A. Stuart.
"	7 p.m.	Railway Mission	"	Exeter Hall	Sir J. W. Pease, M.P.
"	7 p.m.	Colonial Missionary Society	"	Union Chap., Islngtn	Mr. Edward Crossley.
"	7 p.m.	Operative Jewish Converts' Inst.	Sermon	Palestine-place, E	Rev. Gerard D. Wyatt.
"	7.30p.m.	Seamen's Christian Friend Soc.	"	E. Lond. Tabrncle	Mr. Archibald G. Brown
Friday, 13	10 a.m.	Congregational Union	Assembly	Memorial Hall	Rev. A. Mackennal.
"	3 p.m.	Chris. Vern. Educ. Soc. for India	Meeting	Willis's Rooms	Earl of Northbrook.
"	3 p.m.	Operative Jewish Converts' Inst.	"	Exeter Hall	Earl of Roden.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, April 30, 1887.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dr. Barnardo's Hms.—E.P. 2s.6d.; M.W. 5s.; F. £3	3	7	6
Bridge of Hope, Ratcliff—E.P. 2s. 6d.; M.W. 5s.; C.P., Clevedon, 7s.; J.B., jun., 2s. 6d.	0	17	0
Barker and Hughes Defence Fund—M.S.	1	0	0
N. E. London Gospel Mission—J.B., jun., 2s.; *(Factory Girls)* M.W. 5s.; C.P., Clevedon, 7s.6d.	0	14	6
Mission to Kabyles—E.W.R.	0	5	0
Friendless and Fallen—M.W. 5s.; F. £2	2	5	0
Mildmay Mission to Jews—Widow's Mite, 3s.; T.O. 5s.; Mrs. S. 5s.; M.S. 2s. 6d.	0	15	6
Thames Church Mission—E.W.R.	0	5	0
Mission to Deep Sea Fishermen—E.W.R. 5s.; H.L.E.W. £1 10s.; Little Winnie, 6d.; *(Parents of Clerk lost in "Breeze")*—H.L. 1s.	1	16	6
Home of Industry—E.W.R.	0	5	0
E. Lond. Trning. Inst. (Rev. H. G. Guinness)—J.G.	3	0	0
Miss Mason's House of Rest—J.G.	3	0	0
Stranger's Rest, 163, St. George's-street—L.C.G.	1	3	2
China Inland Msn.—E.C.C.N.R.J. £1; A.M.J.P. 5s.; Senotes, £1	2	5	0
Mr. A. G. Brown's Work—E.C. £1; R. £2; *(Orphans)* R. £3	6	0	0
Sufferers by Earthquake in Riviera—R.A.D. £2; "Fryern," 5s.	2	5	0
Church Missionary Society—V.T.B.	0	4	0
Mr. Rabinowitz's Work—Hereford	0	10	0
Mr. Orsman's Mission—R. £2 10s.; *(Donkey Show)* R. £2 10s.	5	0	0
Mildmay Conference Hall—R.	5	0	0
London City Mission—R.	5	0	0
Free Church of Scotland—(Jewish Missions) F.	10	0	0
George-yard Ragged Schools—Much Marcle	0	10	0
Lon. Soc. for Prmtng. Xtnty. amng. the Jews—F.	5	0	0
Army Scripture Readers' Society—F.	4	0	0
Miss Weston's Work—F.	4	0	0
Mrs. Meredith's Prison Mission—F.	2	0	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
E. London Relief Work (Rev. J. W. Atkinson)—W.	0	2	0
Widow of late H. Moorhouse—J.L.	0	10	0
Gratuitous Circ. of THE CHRISTIAN *(Foreign Missionaries)*—Scotch Woman	0	10	0
	£72	10	2

[ADVERTISEMENTS.]

"Bridge of Hope."—P.W. £50.

Work for the Blind (Dr. Moon)—Earnest, £2.

Church Parochial Mission Society.—A.M.H. 5s.

London Medical Mission Holiday House Fund.—Earnest, £1 4s.

Y.W.C.A. Convalescent and Holiday Fund.—Earnest, Clifton, £2.

Bethnal-green Free Library, E. (towards £1000).—M.B. £10. Mr. F. A. Bevan, treasurer, 54, Lombard-st., E.C.

Factory Girls' Training Home.—Mr. Chorley, 2, Marquess-grove, Canonbury, N., thankfully acknowledges: Miss E. 10s.; C.W.C. £1; R.B. £1; Mrs. H. £5; Miss S. 2s.; E.S.D. 10s.; J.M. 10s.; Mrs. C. 10s.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

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Friends will please notice the *exact title,* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THAMES CHURCH MISSION

(INSTITUTED 1844).

Patron: His Grace the Archbishop of CANTERBURY.
Vice-Patron: The Right Hon. and Right Rev. Lord Bishop of LONDON.
President: The Right Hon. the LORD MAYOR.
Treasurer: SAMUEL HOARE, Esq., M.P.

The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, 60, Lombard-street, E.C.; or direct to the Offices, 31, New Bridge-street, E.C.

Rev. H. BLOOMER, *Secretary.*

The Anchorage.

HEBREWS vi. 19.

To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, *and for trained servants ready to go to situations*, apply (by letter only) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent; or to Messrs. Morgan & Scott.

LICENSING OF SIN IN INDIA,

And Various Crown Colonies and Dependencies.

GREAT

PUBLIC MEETING,

To Protest against this iniquitous system of

LICENSING IMPURITY

by the British Government, so opposed to Missionary progress among heathen populations,

WILL BE HELD IN

EXETER HALL,

LONDON,

On Friday Evening, May 20,

Under the auspices of

THE GOSPEL PURITY ASSOCIATION.

The following, among others, will address the Meeting:

Mrs. JOSEPHINE E. BUTLER.
Rev. HUGH PRICE HUGHES, M.A.,
Mrs. BOOTH, of the Salvation Army,
AND
Rev. JOHN CLIFFORD, D.D.

The Chair will be taken, at 8 o'clock, by

F. W. CROSSLEY, Esq., of Manchester.

Doors open at 7.30.

MAKE THIS IMPORTANT MEETING WIDELY KNOWN.

THE RELIGIOUS TRACT SOCIETY.

EIGHTY-EIGHTH ANNIVERSARY.

THE PUBLIC MEETING

Will be held on FRIDAY EVENING, MAY 6, 1887, at EXETER HALL.
THE CHAIR will be taken at SEVEN O'CLOCK, by

Sir THOMAS FOWELL BUXTON, Bart.

Speakers:—

REV. JAMES CHALMERS, from New Guinea.
EUGENE STOCK, Esq., Church Missionary Society.
Rev. EDW. A. STUART, M.A., St James', Holloway.
Rev. Dr. J. H. VINCENT, Chancellor Chautauqua Univ.

A CHOIR OF 600 CHILDREN, from the Elementary Schools, will sing from 6.30 p.m. and during the Evening, under the direction of MR. JOSEPH PROUDMAN.

Tickets for Reserved Seats may be had on application to the SECRETARIES, 56, Paternoster-row, London; or at the various Places of Worship throughout the Metropolis.

LEWIS BORRETT WHITE, D.D.
SAMUEL G. GREEN, D.D. } *Secretaries.*

LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSIONS.

THE ANNUAL SERMON will be preached (D.V.) on THURSDAY, MAY 5, 1887, in ST. STEPHEN'S, COLEMAN-STREET, CITY, by the Rev. F. A. C. LILLINGSTON, M.A., Vicar of St. James's, Clapham. Divine Service will commence at 12 o'clock, noon.

THE ANNUAL MEETING will be held on FRIDAY, MAY 6, 1887, in EXETER HALL (Council Room). The chair will be taken at 4 p.m., by

THE RIGHT HONOURABLE LORD RADSTOCK.

SPEAKERS:—

J. H. LYDALL, Esq.; Rev. BENJAMIN LA TROBE; R. N. CUST, Esq., LL.D.; Rev. SAMUEL HUTCHINSON, M.A., vicar of Christ Church, Penge; W. V. DRURY, Esq., M.D., Chairman of the London Association.

Rev. J. HENDRY, Mr. G. E. ROBERTS, *Secretaries.*
OFFICE: 29, ELY PLACE, E.C.

BRITISH SOCIETY for the PROPAGATION of the GOSPEL among the JEWS,

96, GREAT RUSSELL-STREET, BLOOMSBURY.

THE FORTY-FOURTH ANNIVERSARY will (D.V.) be held on TUESDAY EVENING, MAY 10, 1887, at 6.30 p.m., in EXETER LOWER HALL, STRAND. Chairman—W. G. HABERSHON, Esq. (President of the Society); supported by Alderman Sir R. N. Fowler, Bart., M.P., Revs. Dr. MacEwan, F. Gooch, J. F. T. Hallowes, M.A., F. Hastings, A. Nairn, R. Taylor, P. J. Turquand, and Aaron Matthews (one of the Society's Missionaries). Miss Hastings has kindly consented to sing a solo, and Mr. Matthews will give an account of his recent visit to America and Canada.

The ANNUAL SERMONS will (D.V.) be preached in WHITEFIELD TABERNACLE, Tottenham Court-road, on SUNDAY, MAY 8, 1887; in the morning at 11, by the Rev. AARON MATTHEWS, and in the evening at 7, by the Rev. J. JACKSON WRAY.

Mission to Deep Sea Fishermen.

THE ANNUAL PUBLIC MEETING

Will (D.V.) be held at **EXETER HALL,** on WEDNESDAY, MAY 18, 1887. Ticket holders will be admitted to the Hall at 2 p.m., and at 2.30 Mr. CHURCHILL SIBLEY will give a Recital on the Great Organ. At **3** o'clock Sir ANDREW CLARK, Bart., will take the Chair, supported by many influential friends of the work.

H.R.H. PRINCESS CHRISTIAN has kindly promised to attend and present Certificates to the Skippers of Mission Vessels who have passed an Examination in the rudiments of Medicine and Surgery. A Large Contingent of North Sea Smacksmen will be present on the Platform.

Tickets for the Afternoon Meeting, price 10s. 6d., 2s. 6d., 1s., and 6d., may be obtained at the Offices of the Mission.

At **7** p.m., a **SECOND MEETING** will be held, presided over by THOMAS GRAY, Esq., C.B., at which Addresses will be given by representative Smacksmen, illustrated by a display of specially-prepared DISSOLVING VIEWS. Tickets for the Evening Meeting, price 1s., 6d., and 3d.

Bridge House, Blackfriars Bridge, London.

The Systematic Bible Teaching Mission.

A DEMONSTRATION AND MEETING

WILL BE HELD AT

EXETER (Lower) HALL, Wednesday, May 11, 1887.

Chairman—**MAJOR SETON CHURCHILL.**

Supported by

JOHN GREEN, Esq. (Founder of the Mission).
LANCELOT MIDDLETON, Esq., will conduct the Model Lesson.

Rev. Meynell Whittemore, D.D; Rev. Joseph Matthews; Rev. Marlboro' Crosse; Rev. James Renny, F.R.S.L.; Rev. J. C. Whish; Rev. Chas. Fisher; Rev. W. Murray; D. H. Fry, Esq.; George Thomas Congreve, Esq.; Gawin Kirkham, Esq.; Rev. W. Bramston; W. Bramston, Esq., &c.

Doors open at Half-past 6 o'clock. Chair taken at 7 o'clock.

Tickets on application at Depot, 67, Paternoster-row, E.C.

Secretary—G. STONEMAN.

THE RAILWAY MISSION.

ANNUAL MEETING, EXETER HALL,

MAY 12, 1887.

SIR J. W. PEASE, Bart., M.P.,

WILL PRESIDE, SUPPORTED AMONG OTHERS BY

Lord Claud J. Hamilton (G.E.R.); Lord Mount-Temple; R. A. Allison, Esq., M.P. (M.R.); Major-General Sir H. Verney (Aylesbury and Bucks Railway); R. Barclay, Esq. (G. & S.W.R.); G. C. T. Bartley, Esq, M.P.; T. A. Denny, Esq.; E. M. Denny, Esq.; S. G. Sheppard, Esq.; G. Williams, Esq.; Colonel Puget; The Hon. A. F. Kinnaird; Wyndham S. Portal, Esq. (L.S.W.R.); Miles McInnes, Esq., M.P. (L.N.W.R.); G. Findlay, Esq. (L.N.W.R.); R. Johnson, Esq. (G.N.R.); Isaac Hoyle, Esq., M.P.; H. Cossham, Esq., M.P.; A. Hubbard, Esq.; Dr. E. Cronin, R. C. Morgan, Esq.; T. R. Armitage, Esq.; W. H. Seagram, Esq.; R. Burn, Esq.; R. S. Mason, Esq.; and others.

Speakers; RAILWAY MEN, LADIES, Mr. WM. NOBLE and Rev. JOHN McNEILL (Edinburgh).

Delegates from England, Ireland, Scotland, Wales, India, & S. Africa.
Recitals upon the Large Organ by Mr. SARGEANT.

There will be a collection. Admission free by Ticket only, to be had of Mr. D. SPENCER, 183, Aldersgate-street, E.C.; Exeter Hall, Strand, W.C.; at any Railway Mission Station and *Railway Signal* Agent. Doors open 6.15 p.m. Meeting 7 p.m.

MORELLA MARMALADE from the Kent Morella Cherry is the most delicious of all preserves. Of THOMAS GRANT & SONS, Maidstone, and 46, Gresham-street, London, E.C. Makers of the

The ANNIVERSARY MEETINGS

OF THE SOCIETY FOR

IRISH CHURCH MISSIONS

WILL (D.V.) BE HELD IN

ST. JAMES'S HALL, on TUESDAY, MAY 10.

The chair will be taken at 11 a.m. by the Right Rev. The LORD BISHOP OF EXETER. *Speakers:*—Rev. E. N. Thwaites (Salisbury); Rev. E. C. Britton (Ealing); Rev. H. Fishe (Dublin); Rev. Canon Goodisson (Clifden), and Rev. H. W. Townsend (Clerical Secretary).

THE BREAKFAST MEETING

will be held, as usual, on the same day, at 9 o'clock, when Addresses will be delivered by the Rev. H. C. Douglass (Ealing) and Rev. E. N. Thwaites (Salisbury).

Apply for tickets (Breakfast 2s. each) at the Society's Office, 11, Buckingham-street, Adelphi, W.C.

AFTER EIGHTY-FIVE YEARS

Of Glorious Service for Christ, conferring incalculable benefits upon the poorest children of Southwark,

CASTLE YARD MISSION

Stands in URGENT NEED OF HELP, to Restore the venerable building, that the invaluable work may be maintained.

One of the very First Sabbath Schools established in London, and the reputed Birthplace of the Great Ragged School Movement, Castle Yard has a pre-eminent claim upon all Christian people in its present hour of need.

The Committee of the Ragged School Union, Exeter Hall, have voted £100 towards the £2000 required.

They STRONGLY COMMEND this special appeal to the best support of the Christian Public.

The prompt and generous aid of every Reader of THE CHRISTIAN is most earnestly solicited, and

SPECIAL HELP

will be gratefully received and acknowledged by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; Treasurer, Rev. ROBERT TUCK, B.A., 23, Thornford-rd., Lewisham-park, S.E.; Bankers,

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND sincerely thanks Unknown Friends for Clothing and beautiful Spring Flowers.

The Infant Day Nursery. Free Ragged Day Schools. Evening Classes for Rough Boys. Toy Classes. Children's Services. Band of Hope. Rations of Food to Hungry Children. Mutual Industrial Classes for Lads. Meetings and Classes for Elder Girls and Young Women. Adult Temperance Meeting. Evangelistic Services. Mothers' Meetings. Mission to Inebriate Women. Room to Room Visitation.

The new and additional Buildings are now open to visitors.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-Yard, High-street, Whitechapel, London, E.

MRS. BOOTH will Lecture on "Things Unseen," on Sunday afternoon, May 8, at 3 o'clock, in the Kensington Town Hall, High-street, Kensington. Admission free.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The oldest Institution in existence for visiting and relieving the Sick Poor of London at their own homes. Now in its 102nd year.

A SERMON

Will be Preached by the Rev. HUGH PRICE HUGHES, M.A., in Exeter (Lower) Hall, on May 26, 1887, at 7 o'clock p.m. Doors open at half-past six.

Office of the Society—52, Finsbury-pavement, E.C.

REV. J. W. ATKINSON, 308, Old Ford-road, E., Urgently Appeals to readers of THE CHRISTIAN on behalf of aged and infirm East London Poor, to whom the spring days will bring but little sunshine. A timely gift will keep many honest Christian hearts known to us from the degradation of the workhouse. Every gift, great or small, will be promptly acknowledged by above. "For His sake."

PARIS CITY MISSION. — Seven Missionaries now carry the Gospel to the poor of Paris. They pass from room to room in the lowest parts of the city, reading from and supplying copies of the Word of God. One of them devotes his efforts entirely to the neglected English poor. The marked blessing of Almighty God is resting upon this endeavour to enlighten the most ignorant and depraved—leading them to the Saviour. The Committee ask for the prayerful sympathy and help of English Christians. £40 per month is needed to pay salaries.—J. M. WEYLLAND, Hon. Sec. for England, 31, Carlton-hill, St. John's Wood, N.W.

STOCKWELL ORPHANAGE.—Annual Festival and Vice-President's Jubilee, Wednesday, June 8.—Full particulars to be announced.

MRS. BOTTING'S HOME for Motherless Children, taken at any age, kept until 16 years old. Maintained, clothed, educated, and trained for service. Funds greatly needed.

23, Ridley-road, Dalston, London.

THE ANNUAL MEETING of the Church Army will be held at the Prince's Hall, Piccadilly, Thursday, May 5, at 3 p.m., the LORD BISHOP OF ROCHESTER presiding, supported by 500 C.A. clergy, officer-evangelists, and soldiers.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

VERY URGENT.—The Committee of the INDIGENT BLIND VISITING SOCIETY APPEAL for AID under exceptional circumstances. The Society was founded in 1834 to ameliorate the condition of the indigent blind of London. Its work and usefulness have increased year by year until it now regularly visits and assists nearly 900 of the poorest and most deserving of the blind. Many, being aged and infirm, receive weekly or quarterly pensions varying from £6 to £20 per annum; and upwards of 400 are receiving elementary education in the Society's classes, held in different parts of the metropolis. The claims upon the Society have become increasingly numerous and pressing, while its income has not been equal to the expenditure, thereby causing a serious deficit. Under these painful circumstances the Committee most earnestly plead for help.—Contributions will be gratefully received by W. C. LESTER, Secretary, Office, 27, Red Lion-square, W.C.

CHURCH PAROCHIAL MISSION SOCIETY, 21, John-street, Adelphi, W.C.—The Annual Meeting will be held at the Princes Hall, Piccadilly, on Wednesday, May 4, at 3 p.m. Chairman, The Lord Bishop of Exeter. Speakers, Venerable Archdeacon Lefroy (of Liverpool), Rev. James Johnson (of Lagos, West Africa), W. Haslam, G. W. Weldon (Vicar of Bickley), and Eugene Stock, Esq.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall

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NORTH-WEST LONDON HOSPITAL,

18, 20, & 22, KENTISH TOWN ROAD.

ESTABLISHED 1878.

Patron—H.R.H. PRINCESS CHRISTIAN.

Commemoration of the Queen's Jubilee:

HOW?

By raising **£2,500** to meet outstanding liabilities and working expenses, **or** (the only alternative)

By closing two Wards containing **30** beds.

WHICH IS IT TO BE?

The Committee very earnestly appeal for aid at this crisis. There is no endowment, and they are absolutely depending on the freewill offerings of sympathising friends.

This Hospital is the only institution of the kind in the North-West District. It provides **48** beds, *eighteen of which are set apart for Sick Children.* Last year **602** in-patients were admitted, and **33,687** cases treated as out-patients.

ALFRED CRASKE, *Secretary.*

THE LIBERAL HALL, Broadway, Forest Gate.—Special Evangelistic Services, conducted by Messrs. EASTTY and MYERSON, of Tottenham, for two Sundays only, May 8 and 15, at 3 and 7.

Educational.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

LESSONS in first-class Music, Singing, Painting, Organ. Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.

DALETH, Haines' Library, Notting Hill-gate.

SUPERIOR ELUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

PEMBROKE HOUSE, Brandram-road, Lee, Blackheath. High Class School for Girls. Pupils receive careful training, and thorough instruction. Their health and characters are anxiously watched over. Public examinations successfully passed every year.

PARIS. — Protestant Boarding School for young Ladies. Thorough instruction. Masters for music, painting, etc. With private bedroom, £5 per month. References: Rev. Baron Hart, 3, Lordship-terrace, Stoke Newington, London; Mr. Lockie, Secretary Paris City Mission, 71, rue des Batignolles, Paris.

Madame FLAMANT, 43, rue Trézel, Paris.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching. "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for

---

MARLBOROUGH COLLEGE for the Daughters of Gentlemen (Residents only), Larkbeare, Exeter, Devon. — Misses BAMBER and CHURTON are gratified to announce that the new Dining Hall, Music Rooms, Dormitories, Offices, and Tennis Court, will be available for use after the recess. Marlborough is surrounded by extensive enclosed grounds. Perfect sanitary arrangements. Sandy soil. Highest testimonials. Pupils accompanied from London and elsewhere.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—For terms for Boarders and Day Pupils apply to Miss SEIFFERTH, Principal.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations. The Summer Term will commence Thursday, May 12.

MACAULAY HOUSE LADIES' SCHOOL, Cambridge.—A sound and liberal Education at strictly moderate fees. Every effort made to render Pupils high-principled, useful women. Eminent lecturers. Musical and literary evenings. Pupils prepared for any examination, but over-study in no case allowed. Every encouragement offered. Strict attention to health and comfort. Ample out-door recreation. Highest references.—For prospectus address PRINCIPAL.

HOME AND SCHOOL FOR GIRLS. —A sound English education given, with accomplishments. Pupils prepared for the College of Preceptors' and Cambridge Local Examinations. Six boarders taken. Vacancies for two. Terms moderate.—Miss PEARSON, 42, Abbey-gardens, St. John's Wood, N.W.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATIONAL.—The Wife of an Officer, R.M., is anxious to recommend to parents a School for the Daughters of Gentlemen, where her niece has derived great benefit from the Godly individual training and superior educational advantages she has enjoyed. A loving, refined home is associated with the discipline so essential to the formation of a noble character.—Mrs. J. B. C., care of Housekeeper, 40, Lansdown-road, Clapham, S.W.

SUPERIOR EDUCATION for young Ladies.—Dyrcham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for

---

GERMANY. — YOUNG LADIES' COLLEGE, Zum roten Hause, in connection with the celebrated School of Art, Artistic, and Plain Needlework, at Reutlingen, near Stuttgart (Wurtemberg). Thorough instruction in languages, music, drawing, painting. German, French, and Italian conversation. Careful training and happy Christian home. Healthy climate and pretty situation. Special care bestowed on girls of delicate health. Good references in England and abroad. Moderate terms.—For prospectus please apply to the LADY PRINCIPAL, address as above.

CONCORDIA, OUCHY, LAUSANNE. —Dr. GEORGENS receives Pupils for higher class education, with every advantage and comfort. Thorough French, German, &c. Preparation for English Examinations and public schools. Commercial life, nice playgrounds. Christian influence. —For prospectus, &c., address the Principal.

Prof. E. P. GOERGENS, D.D.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea. — Boys received from six to eighteen years of age. Three separate departments. Juniors under the care of Ladies. Seniors under a staff of seven resident masters, thoroughly qualified to prepare for commerce, public schools, or Universities. Delicate boys specially cared for. Summer Term commences May 7. Cricket, athletic sports, gymnastics, sea bathing, and swimming. —For prospectus, apply to Mrs. DUFF, the Lady Principal.

COMFORTABLE HOME, with elementary instruction if desired, offered in farmhouse for one or two children. Girls preferred. Terms moderate.—Miss HOWARD, Penwood, Highclere, Newbury, Berks.

WESTGATE-ON-SEA. — Mrs. BIDGOOD wishes to receive three or four Children to Board in her Christian home. Every motherly care and attention will be given to those entrusted, coupled with a simple English Education and the advantage of a Kindergarten School, conducted by the Misses BIDGOOD and BLOTT. Terms strictly moderate. References exchanged. Weak and delicate children received by the month if desired.

Cottage, Harold-road.

HOME EDUCATION. — Summer term. A Christian Lady would receive a Gentleman's Daughter as Companion-Pupil (Finishing) on very easy terms. Superior advantages. Highest references.—20, Pencester-road, Dover.

PARENTS desiring their daughters' accomplishment in German language, will find nice comfortable Home in a German family in Lubeck. Every kind of instruction, languages, music, &c. Moderate terms. Best references to be had from Pastor Petersen, Lubeck.—Apply for particulars to Frl. KRULL, Lubeck, Charlotten Strasse 27.

A LADY can strongly recommend a Home in a nice suburb of London for two children, where they would receive every care, and a thorough education in English, French, German, music, and drawing. Good house and garden.—Mrs. CAMPBELL, 8, Sheffield-gardens, Campden-hill, London, W.

HIGH SCHOOL FOR GIRLS, 16, Cheriton-place, Folkestone. Terms inclusive. Pupils prepared for all public examinations. Of the last seven pupils sent in for examination in December six were successful. Prospectus on application to PRINCIPALS. The next Term will commence on May 11.

EDUCATION AND COUNTRY HOME. —Four little girls received. English, French, music, drawing. Terms 30 guineas yearly. Entire charge could be taken.—Miss JACKSON, Wharton House, Bourne End, Maidenhead, Berks.

Combe Down School,

BATH.

Principal: MR. W. FRANKLIN.

For nearly 8 years a Master at Monkton Combe School.)

Christian training and teaching. Preparation for Universities and Commercial pursuits. Personal attention given to younger pupils. Laboratory and Workshop.

Healthy situation, 500 ft. above sea-level. Certified sanitary arrangements. Moderate fees. References and full particulars on application.

THE OLD HALL SCHOOL.

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

STOCKWELL ORPHANAGE. —Wanted, an Assistant Teacher for the Girls'school. Must be a decided Christian and a total abstainer.—THE SECRETARY, Stockwell Orphanage, Clapham-road, London, S.W.

AN OLD-ESTABLISHED LADIES'

HURSTPIERPOINT. — School for Little Boys (near Brighton). — Home comforts. Christian training. Special attention paid to delicate, backward boys. Visiting masters. Preparation for public schools. £20.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

NEW COLLEGE, Margate.—Principal, Rev. G. HUGH JONES, F.A.S. Modern languages, classics, and thorough English. Preparation for public schools and all exams. Balliol Scholarship just won by former pupil. Commercial and Preparatory forms. Backward pupils rapidly advanced. Christian training. Fees moderate.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

CHRISTIAN PARENTS who are seeking a good School for their sons are invited to apply for a prospectus, Avenue House School, Sevenoaks. Note:—Sevenoaks is considered by many medical authorities to possess a more healthy and bracing climate than any other spot within easy access of town.

CLIFTON, BRISTOL.—A few Resident Pupils received by an ex-Public Schoolman. Terms moderate (inclusive). Open Brethren (George Müller). Beautiful and healthful neighbourhood. Holiday residence.
Mr. HOWELL, Aberdeen-terrace.

A THOROUGH EDUCATION, combined with the comforts of a refined Christian home, for the Daughters of Gentlemen. Large house and garden in one of the most healthy suburbs of London. Principals, Miss HASSELL and Miss WHIPPLE. Science Lecturer, Mr. JOSEPH HASSELL, A.K.C., Lond., formerly of the Home and Colonial Training College. Music, painting, French, and German by professors. Good references.—Ivy House, Mount View-road, Crouch-hill, London, N.

TO CLERGYMEN AND GENTLEMEN of limited income.—Vacancies occur in a superior Ladies' School at the seaside, which will be filled at reduced terms. Thorough education, home comforts, safe bathing.—E. B., care of Messrs. Allman & Co., Oxford-street, London.

LADY THOROUGHLY RECOMmends an English Lady who has been with her as Nursery Governess upwards of four years.
Mrs. STEWART, 10, Salisbury-road, Edinburgh.

RESIDENT NURSERY GOVERNESS.
Can anyone recommend a Governess to take entire charge of three little girls, eldest 9 years old. Good French and music. Christian and abstainer. Comfortable and permanent, but quiet and country home to a thoroughly competent and reliable person.—Mrs. GEORGE CHAMBERLIN, Stratton Strawless Hall, near Norwich.

GERMAN LESSONS by an experienced Hanoverian Lady. Grammar, conversation, literature. To finish or begin. Visits pupils in the country. Prep. Exams. Highest testimonials. Moderate terms. — Fraulein STEINFELDT, 17, Newton-road, Bayswater, W.

THOROUGH EDUCATION, with training in Kindergarten system, offered young Lady (not under 14) in good School, in return for services. Premium required for board, &c.
Kingston House, Abbotsford-road, Clifton.

CHRISTIAN GOVERNESSES, Companions and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

AS GOVERNESS to young children or Companion to a Lady. Re-engagement required by an experienced Lady. English, fluent French, Latin, music. Successful with boys.
W., 39, Edith-grove, Chelsea, S.W.

MUSIC TEACHER, in a good school, or Governess to young children. A Christian young Lady can be highly recommended as above. —A. T., care of George Watson, Esq., Clarence House, Cottingham, Hull.

A LADY, experienced in teaching in England and abroad, would give her services as Governess, for three hours daily, in return for a home.—Miss F., 47, Peel-street, Macclesfield.

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AS GROOM, or as Groom under coachman, by a young man, aged 18. Three years' good character.—F. CLARK, care of Mr. R. Winter, High-street, Ashwell, Herts.

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V., 12, Hamilton-terrace, Hyde-vale, Greenwich.

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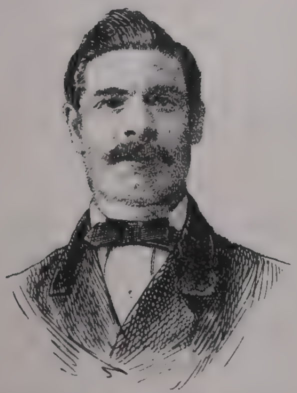
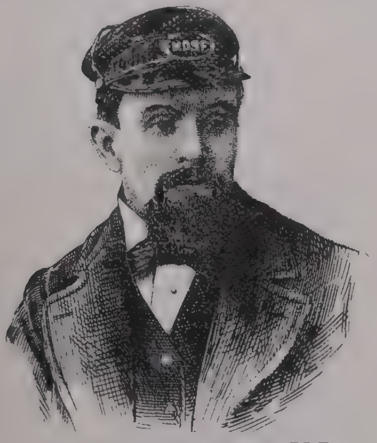
LE SIGNAL: Weekly French Journal price 8 francs a year. Editor, [illegible] With news of Mission Work [illegible]

Supplement to "The Christian," May 5, 1887.

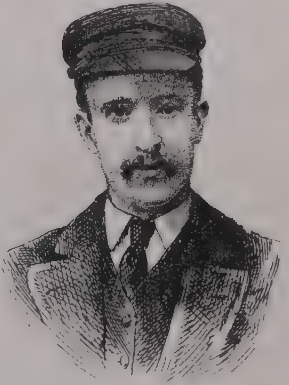
In Memoriam.



SKIPPER ALFRED SMITH.
Aged 32.
Leaves a widow.



COLPORTEUR W. FIELD.
Aged 37.
Leaves a widow and three children.



CHARLES H. PANNELL.
Aged 25.
Was the sole support of his aged parents.

Lost at sea, through collision of the Mission Yacht "Breeze" with the German Steamer "Australia," April 17, 1887, together with J. Sheridan, who leaves a widow and seven children (but whose portrait we have been unable to obtain).

AN APPEAL

To all Supporters of

The Mission to Deep Sea Fishermen

In aid of the

WIDOW AND ORPHAN AND SUPERANNUATION FUND.

REPEATEDLY during the past five years I have pointed out, both in the Press and at public meetings, that Mission work on the high seas is, and ever must be, attended with risk. There are dangers of the smacksman's life from which no care or forethought can render him secure. The wisest possible precautions are valueless under certain conditions, and although the vessel may be well found and admirably handled, yet immunity from disaster can never be guaranteed.

During the year 1885 we lost three valuable lives from the Mission ships. In 1886 men were on two occasions washed overboard, but were happily rescued. Now, in 1887, has come the heaviest blow.

The yacht *Breeze*, recently given to the Mission, left Fowey on Saturday, the 16th of April, for Great Yarmouth, in charge of Skipper Smith, with Colporteur William Field as mate, and Sheridan and White as able seamen; Charles Pannell, senior clerk in the publication department, being on board as a passenger. Had all gone well the yacht would have reached Yarmouth on Monday evening, but alas! she was run down when some miles off Beachy Head by the steamer *Australia*, of and from Bremen for Cardiff, and Pannell, Smith, Sheridan, and Field were drowned, the three first mentioned being asleep in the cabin when the disaster occurred, shortly before midnight on Sunday, the 17th ulto.

The mate was at the tiller, and White had just gone below to put the kettle on before calling the skipper's watch, when a startled cry from the mate caused him to rush quickly on deck, to find the steamer tearing towards them at full speed, and a collision already inevitable. Indeed, he had barely time to seize a life-belt before the bows of the steamship crashed into the yacht on the port side, crushing the little vessel under the waves, and in another moment the huge bulk had rushed on into the darkness. There was, of course, not the faintest chance for the three sleepers in the cabin, and they were mercifully spared the agonies of a prolonged struggle; but White reports that though the intense gloom, and the fact that he was surrounded by floating wreckage, prevented his seeing the mate, he twice heard his hail of "Steamer ahoy!" and he swam in the direction of the voice, in order to share his life-belt with the drowning man, but only to hear, with terrible distinctness, the piteous prayer, "*O Heavenly Father, don't let me be drowned!*" and then all was silent. A boat having been lowered from the steamer, White was picked up, and was landed at Cardiff two days later.

Such is the story: but the sequel is painful indeed, for four happy homes have been blighted and fifteen dependent relatives robbed of the bread winner. It is for us—for all of us who are interested in this MISSION TO DEEP SEA FISHERMEN, and who, by our prayers and our money, have contributed to its success and to the support of the workers—it is for us now to say, "These Christian men are gone to Christ, and we, for Christ's sake, and as a becoming tribute to their memory, will not suffer their loved ones to feel the bitterness of grinding poverty in addition to their already overwhelming sorrow."

For my own part, I could not rest until a special meeting of my colleagues had been called to discuss this pressing question, and I rejoice to say there was not only perfect unanimity as to the absolute duty of endeavouring to minister some relief to the temporal necessities of the mourners in the present instance, but a resolution was unhesitatingly passed affirming the desirability of at once taking steps to develop the "*Widow and Orphan and Superannuation Fund*," in order both to meet the demand thus morally made upon us, and with a view to encouraging a spirit of self-help amongst the employés of the Mission by assisting in the payment of Life Assurance premiums. The importance and wisdom of this decision will be better understood when it is borne in mind that there are now upwards of 50 men in the service of the Mission who are constantly afloat.

* * * * *

That last despairing cry of poor Field has rung in my ears night and day since I listened to the tale, and I am intensely thankful that his "heavenly Father" permitted that prayer to be overheard, although in His perfect wisdom He saw fit not to answer it, but rather to take His child home to the Father's house."

God grant that as the story passes from lip to lip many minds may picture that midnight scene, may attempt to gauge the anguish of that dying man as thoughts of his tenderly loved wife and little ones crowded upon his mind. God grant that many hearts may respond in truest sympathy to the appeal I make on behalf of the helpless and broken-hearted, and thus, by means of succour nobly and promptly given,

"*Some* tears of the poor widow may be wiped away, and *some* cries of
the fatherless be hushed."

MISSION TO DEEP SEA FISHERMEN,
BRIDGE HOUSE, 181 QUEEN VICTORIA STREET, E.C.

E. J. MATHER,
Founder and Director.

* * *

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good!

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist own.
His judgments too are right.

I long for household voices gone,
For vanished smiles I long;
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But *strengthen* and *sustain*.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

J. G. WHITTIER.

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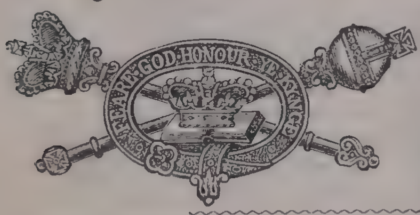

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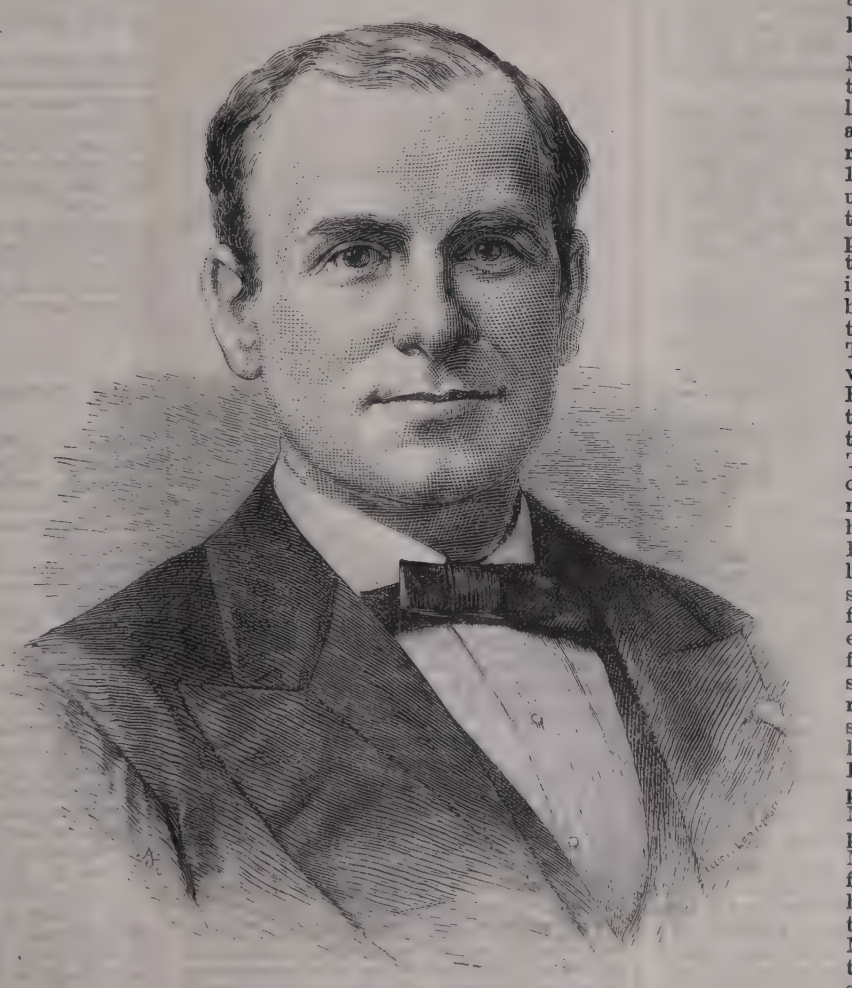
MR. WILLIAM NOBLE,

Founder of the Blue Ribbon Movement in Great Britain.

THE subject of this sketch is an illustration of what "grace, grit and gumption" can accomplish. William Noble was born near Bunhill Fields in City-road, London, in 1842. Several years of his youth were spent in the service of Her Majesty, in the Navy. The associations connected with such a life, both when at sea and on shore, led the young man to form habits which were stumbling-blocks in the way of his advancement. The years which "count as the spray" we shall pass over, referring only to those of usefulness. The "Woolwich Boys' Movement" was the first moral reform he laboured in connection with, and of which he was elected president. Then followed a season during which he improved himself by a course of reading standard works of the best character.

In the year 1871, Mr. Noble signed The Total Abstinence pledge. He then devoted his evenings to the advocacy of temperance, meeting with such success that finally the resolve was made to devote the whole of his time to the work. John B. Gough's orations had been placed in his hand by his mother. These he committed to memory, and ultimately re-delivered them before 75,000 people in the aggregate during thirteen evenings at the National Standard Theatre. The provinces were also visited and everywhere the recitals attracted much attention. The example which Mr. Noble set, stimulated other young men to do likewise.

In 1877 after six years of steady aggressive effort he made his first visit to the United States. John B. Gough, Dr. Talmage, Rev. Dr. Cuyler, Hon. W. E. Dodge, J. N. Stearn, with other prominent Christian temperance workers, joined in a hearty welcome. The visit was confined chiefly to New England and Canada. Large audiences assembled in the chief cities and towns. Whilst with Mr. Gough, in New York, he visited the Jerry McAuley Mission. This visit is best described in his own words. He says:—"On arriving at the mission hall we were ushered into a small ante-room, where we found Jerry McAuley. He asked me to pray for a blessing on the meeting, but I could not. Jerry prayed, however: 'Oh, Lord, do give us a blessing to-night—give us souls for our portion. Amen.' We went on the platform, and I saw about a hundred to a hundred and fifty of the poorer people gathered in front of us. On the walls were placards which notified one minute speeches.' Whatever can they say in a minute, I thought. Why, they said in a minute what I couldn't say in an hour. Mr. Gough spoke, and then Jerry called on me to speak for ten minutes. I felt that I ought to be sitting in the hall, and these people on the platform teaching me."


(From Photograph by Messrs. Elliott & Fry.)

The visit to Jerry McAuley's Mission led to a revolution in his life and methods of advocacy. Soon after his return to England in 1878, Mr. Noble entered upon the work of Gospel temperance, which has proved such a blessing to thousands. He then introduced the little blue badge as the insignia of the Blue Ribbon Gospel Temperance Movement, which he founded on February 10, 1878. After three months services in the National Standard Theatre, a working-man came to him with the news that a low music hall, in the district of Hoxton, had lost its licence, and was for sale. It was rented for fifteen months, at the end of which time the freeholders pressed the sale. We will not here relate the circumstances, so often repeated, which led to Mr. William I. Palmer, J.P., of Reading, purchasing the freehold. Mr. Palmer has, for the past thirteen years, been Mr. Noble's unswerving friend. A general and hall committee conduct the operations now, Mr. Noble giving more of his time to outlying missions. Mr. John T. Rae is secretary. There are also a missionary, Bible-woman, clerk, hall-keeper; and Mr. W.P. Goulding is treasurer. Among the earnest supporters of the work at Hoxton, in addition to Mr. Palmer (Chairman of the general committee and President of the movement), have been Messrs. T. A. Denny, E. M. Denny, Alfred Sutton, Samuel Gurney Sheppard, F. A. Bevan, Arthur Austin, George Williams, Joseph G. Barclay, George Palmer, and many others. The late Mr. Samuel Morley was also a very warm supporter of the work.

In July, 1885, Mr. Noble once more left England for the far West, and this time he travelled over a larger area, pushing on as far as Honolulu and Australasia. It was, seemingly, a mark of providence which led him across the Atlantic at that time, when John B. Gough passed away. On landing in the States he travelled direct to Hillside, at the invitation of his friend, passing five weeks of pleasant intercourse. Mr. Noble was the only Englishman representative of the temperance party at Mr. Gough's funeral, and acted as one of the pall-bearers. At the funeral service, Dr. Gould, of Worcester, said:—"Mr. Gough had for some time felt that his end was near. Death struck the first knell at Northfield, last summer. His friends can never forget the scene in Piedmont Church, last September, at the reception tendered to the English temperance speaker, William Noble. As Mr. Gough spoke he seemed to catch, like Elijah of old, a vision of the descending chariot of fire, and solemnly taking the mantle from his own shoulders, he put it on the shoulders of his younger brother, and then, grasping him by the hand, in words that thrilled all our hearts, charged him to stand firm and give no quarter to the great enemy until the final victory."

In addition to addressing six other memorial services in Philadelphia on the Sunday prior to his departure for Australia, Mr. Noble was invited to deliver the Memorial Address in the church at Frankfort, where the departed was stricken. Commenting upon this service, *The Frankfort Herald* said:—

> Mr. Noble is a friend, co-labourer, and a kindred spirit of the great orator, John B. Gough, whose sudden death has cast a gloom over our whole community. The mantle of Mr. Gough has fallen upon this younger but well-tried friend—for in a recent gathering in Massachusetts the great orator led forward his eloquent friend, and threw over him his garment in a most impressive manner, with the solemn charge that he would ever be faithful, and a most uncompromising foe to the evil that is desolating the fairest of society. This charge Mr. Noble now thinks he is sacredly bound to keep, and he does it without wavering.

Mr. Noble left San Francisco on March 12, 1886, for Auckland, New Zealand, and commenced his Australasian campaign on the evening he landed. Several of the meetings were held in Rev. Thos. Spurgeon's Tabernacle. The nine months' mission was continued in the large centres of population in New Zealand, New South Wales, Victoria, and Queensland. Invitations were received from all parts of the vast island continent. In Sydney Mr. Noble received an enthusiastic welcome, the mission being held under the auspices of the Y.M.C.A. and City Mission. Mr Noble met with many encouraging results in Australia, as the fruits of his Hoxton Hall labours. Frequently at the close of his meetings a man or woman would come up to him and say "I signed the pledge at Hoxton Hall." One man in Brisbane, Queensland, said he had entered Hoxton Hall penniless, broken-hearted, despairing, but was induced to sign the pledge, and now he had £700 put by in a Building Society.

In the midst of this successful campaign a cablegram came to hand from England, calling him home on account of Mrs. Noble's serious illness. This necessitated that many engagements should be cancelled. Returning *viâ* the States, Mr. Noble arrived in London on January 31; we referred at the time to the enthusiastic welcome he

Noble, we deeply regret to say, has for some time been compelled to desist through ill health from her labours in the cause of temperance. From the first she has bravely taken a stand by her husband's side in this labour of love. We trust that a period of complete rest may yet fully restore her.

Meantime her genial and active husband is busy doing battle with the omnipresent drink fiend. Since his return to England he has been actively engaged nearly every night, speaking to great audiences at Bradford, York, Hull, Reading, but principally in London, where he has visited a large number of churches and mission halls. He has arranged to conduct the service every Sunday evening in Hoxton Hall, and will be glad to welcome friends from the provinces and elsewhere. While he by no means lightly esteems the value of legal action, Mr. Noble is of opinion that the most pressing duty of the hour is the diffusion of sound ideas on the evils of the drink. To this he addresses himself, by earnest argument and plentiful illustration. Measures of restriction or abolition of the traffic would be of little avail, even if passed, without a strong public sentiment to back up the enforcement of them. Mr. Noble labours with a will, not only to create and foster this sentiment, but to lead men and women in the strength of God to abandon the evil thing. May he be long spared to use his many gifts to this high end.

ROMANISM ENDOWED.—According to *The Christian Advocate* Romanism receives in Ireland alone, out of the public funds, £687,000 annually; Romish reformatory and industrial schools in Ireland receive £112,000, and chaplains £11,000, and the interest on the State endowment of Maynooth College amounts at five per cent. to £21,000 per annum.

THE GOSPEL ALL NIGHT.—It is a blessed truth that, all through the dark night of this world's sin and woe, the Gospel is now shining with ever-increasing brightness. Mr. Pye, in his fourteenth annual report, gives an interesting account of work during the past year in connection with the effort for the spread of "the Gospel all night in the streets of London." There is little need for a further revelation of the depths of sorrow and sin reached in the darkness. Mr. Pye's report, however, will awaken fresh sympathy on behalf of fallen women, many of whom have been rescued from the paths of the destroyer by this agency, some even from self-destruction. The work consists in street visiting, midnight meetings, where all hear the Gospel, and from which those who are willing are sent to homes, and in the distribution of tracts, &c. Mr. Pye's address is, 29, Ifield-road,

THE BLUE OF TEMPERANCE.

If we could gather into one broad view
Infanticides and murderers; the dens
Of beggary, licentiousness, and vice,
With fettered slaves of misery and want—
Assemble in one ghastly hideous host,
The outcast and the orphan, drunken sets,
And fair unfortunates! O brother! sister!
If we could mingle in one deafening roar
The horrid blasphemy, the curse, the wail,
The suicide's death-cry and the maniac's shriek—
Or, if Asmodeus-like, we could but glance
Into the unnumbered, boundless rooms of hell,
All would unite to testify that Drink—
That Stream of Death—brought on such hideous scenes,
This hellish panorama; watered the seeds
Of woe and shame which blossomed in the tomb!
But, in the midst of this dark, direful scene,
Serenely shines the little bit of Blue,
Like a bright speck in yonder frowning sky.
It is the Blue of Temperance, that points
And guides its wearers to the Stream of Life,
Which breathes of fairer scenes and brighter days!
But Christ must touch the heart, or vain the Blue;
'Tis only He can guide, or vain th' attempt
To keep the temperance pledge.
O brother! sister!
Who art falling—fallen! oh, for Jesus' sake,
Who left celestial flowers for the thorns
Of this stained earth; eternal suns for clouds;
Who shows his piercèd hands and bleeding side!
His agony! his sweat! his cross! his death!
And resurrection to God's throne above!
Go! take the Blue, that breathes of sweeter hopes;
For his sake sow a virtuous seed-time *now*,
And thou wilt reap rich harvest in the *hence!*
Improve *to-day;* it is, with Christ, the star
That sheds a light upon the dim *to-morrow*,
And guides thee safely to eternity!

S. Jacobs Bertie.

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MR. GEORGE MÜLLER AT NICE.

We have had the privilege for some time of Mr. George Müller's presence in Nice. He has repeatedly conducted services in the Scotch Church, both on the Lord's Day and during the week. One cannot but regret that he did not come to the Riviera before the earthquake and the advance of the season had so much thinned the English-speaking residents. Mr. Müller's services have been greatly valued by those who have been able to attend them. His expositions of Scripture have been simple, earnest, and in every way good. Especially impressive has been his personal testimony to the Lord's faithfulness, as experienced by himself ever since his conversion, more than sixty-one years ago. He spoke much of innumerable answers to prayer, as received in his own case. Sometimes the answer has been immediate; in other cases it has been given after years of waiting. In two instances, he said, he has prayed for a particular blessing for forty-three years, without as yet having received it. But he continues pleading in the full assurance that the blessing will yet be given.

Mr. Müller is eighty-two years of age. His physical frame is as erect as it ever was, and his mind as clear. It is a great privilege to see and hear the apostolic old man.

Nice. J. Murray Mitchell.

AUCKLAND SCRIPTURE GIFT ASSOCIATION.—Last year this Association distributed upwards of 5000 volumes; about half that quantity as school prizes, and the remainder to school libraries, work lads and apprentices, in the cabins of passenger steamers, &c. A decision has now been come to, in view of the evils resulting from the Bible being a prohibited book in the public schools, to establish day-schools for young children where suitable Bible instruction and Christian training will be given. Eight of these schools, with an attendance of 220

JUBILEE TEACHINGS.

BY REV. HENRY JOY BROWNE, BARNET.

"Then shalt thou cause the trumpet of the jubilee to sound throughout all your land."—LEV. xxv. 9.

THE Jewish time moved on in Sabbatical cycles. First there was the week, culminating in its seventh day of rest. Then there was the Sabbatical year, a year of repose and abstention from toil and care, the people feeding on the superabundant plenty of the sixth or previous year. Again, moving round this, there was the wider circle of the jubilee arrangement, which ordained the fiftieth year to be a year, not only of rest and plenty, but of exuberant joy: "Then shalt thou cause the trumpet of the jubilee to sound throughout all your land."

The meaning of the word "jubilee" is a matter of dispute amongst the learned. Some aver that it is intended to convey the idea of restoration, but the majority are of the opinion that it is connected with the Hebrew word *yōbēl*, the loud sounding of a trumpet, or rather of a cornet, in allusion to the jubilant notes which must have reverberated through the hills and valleys of Judea.

The jubilee year commenced on the evening of the day of atonement, when all the sacred and blessed functions of that supreme period had been accomplished. But probably it was in the morning hours of that day, that the first trumpet notes proclaimed their joyous message to the expectant land.

(1) First let us see, in the provisions for the year of jubilee, the manifestations of a *Father's care.* Behold that bondsman—a captive, or else a self-submitted slave, for whom misfortune has forged the manacles of servitude. See how he starts at the sound of the first jubilee note. It means freedom to him, even in a time and dispensation of servitude—even in such days as those in which Cicero wrote to Atticus, and apologised for his grief at the loss of a slave—even in those in which Cato Pollio ordered his bondman to be cast into his fishpond for having fractured a vessel of glass—of which Cæsar Augustus hearing, comes and destroys all the vessels in Cato Pollio's house. Contrast Cicero's letter (as others have done) with that which Paul writes to Philemon, of which "my son Onesimus" forms the subject. Yes, the jubilee note is the sound of a Father's voice, proclaiming liberty to the captive.

Behold that aged man, sitting mournfully in an impoverished home, an unsuccessful combatant in life's battle. His hairs are silvered with sorrow, his brow is lined with care. How sad the vista of the future, with its ever-accumulating load of debt[*] and liability, which no labour of his aged hand could ever liquidate, were it not for the trumpet of jubilee.

See that wayfarer, of unfamiliar garb and aspect, returning from long banishment—a citizen, and yet an alien; it may be, unwelcome and unknown—the old familiar scenes of his youth knowing him no more; and yet he presses forward to his ancestral home, because the trumpet of jubilee has summoned him to a restored inheritance. Such a wayfarer was Ruth when she came back to Bethlehem; for it has been pointed out that if Boaz, her kinsman, had not bought back her inheritance for her, the trumpet of jubilee would have restored to her Elimelech's possession.

But yonder is another toiler amidst life's thorns and thistles—the ill-requited labourer in a world of strife and trouble, weary with the ever-recurring tale of toil which stretches from morn till evening. Sound loud for him the jubilee trumpet, and see how his drooping spirit will revive at the thought of higher and brighter scenes, throughout a year of plenty.

And this poor prodigal, this youth with haggard looks and tear-dimmed eyes, hastening to a home which hitherto has refused him welcome. See how he quickens his pace at the blast of the jubilee trumpet. A welcome is now *ensured* to him. There is a seat for him at the old fireside. A father's and a mother's love, a sister's sympathy, and a brother's companionship, are now his once more.

The year of jubilee has come!
Return, ye ransomed sinners, home.

Yes, I see in these enactments the writing of a Father's hand. "Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord thy God." Thus the portioned Canaan retained its ancient landmarks, and that which God had given was preserved to its recipients. The scarlet thread of a Saviour's genealogy was kept unentangled, as it ran through the web and woof of time.

How much we may learn from God's dealings with his people in that period when He stooped down to be their King, their Magistrate, their temporal Ruler. How much of tenderness there was in the Old Testament dispensation, how much consideration for man's needs and weaknesses, what care and provision for the happiness of others! Would that our statesmen studied more Divine statesmanship; our moralists, the morality of heaven; our political economists, the political economy of loving one's neighbour as oneself. Would that this jubilee year might be ushered in with liberating blasts, for our overworked toilers, our down-trodden women, our immolated children. "Then shalt thou cause the trumpet of jubilee to sound throughout all your land."

(2) But, secondly, see in this the presage of a *Saviour's love.* Change the scene to the banks of the Jordan, and see Him anointed for his work and mission. Follow Him up the rugged mountain path that leads to Nazareth. It is the Sabbath day. He enters the synagogue of his early home, and reads the appointed chapter for the day. Here are echoes of Isaiah's trumpet (Isa. lxi. 1): "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. And He closed the book" (Luke iv. 18). Did He mean by that action to indicate that the year of jubilee had come? Undoubtedly, for as "the eyes of all them that were in the synagogue were fastened on Him," He began to say unto them, "this day is this Scripture fulfilled in your ears." Some writers of weight affirm that it was indeed actually at that time the year of jubilee. Spiritually, and in its highest sense, no doubt it was. And yet, as Bonar beautifully points out, in his note on this chapter, Lev. xxv. (which may well be studied at this time), it was rather the prelude than the actual commencement of the year of emancipation. For not till the great day of his atonement, when the great High Priest emerged from the mystery of his own sacrifice as the evening shadows closed around the scene at Calvary, did the angels ring out their highest notes of jubilee.

See that slave of sin, the bondman of the cruellest tyrant that earth has ever looked upon, sunk in the deep dark pit of his own corruption. Is there hope for him, my brothers? Yes, he has heard the jubilee trumpet of Jesus, that brings to him that message of deliverance,

Whereby man, by sin enslaved,
Bursts his fetters, and is saved.

See that moral and spiritual debtor, with the tremendous liability of his own sins upon his head—a double bankrupt for time and for eternity. He hears the jubilee note of Jesus, and his heart leaps back again to freedom, whilst his Liberator writes "It is finished!" across the handwriting that was against him.

See that homeless alien from the commonwealth of Israel, whom justice has driven from his own paradise—driven out into a world of sin and sorrow. Why does he turn his footsteps homeward? Across the stormy seas of his own guilt the trumpet blast has reached him, and he has found once more a home. From the distant land I see the prodigal return. I join in the rapture of his welcome, and there are jubilee trumpets, sounding loud, on high.

Oh, my brothers, let us raise a jubilee memorial in the coming year. Whilst loyalty rears the marble column, and writes upon the brazen tablet its tributes to the virtues of a noble queen, let us build up our temples of living stones. The Year of Jubilee has come. Then let us have done with slavery, and debt, and doubt, and distance, and despair, and let us rejoice in our emancipation.

He is the freeman whom the truth makes free.

Oh, Christian workers, shall this be a jubilee year with you? Lift, lift your trumpets. Yours is the most glorious message that man has ever heard. "Cry out, and shout, ye inhabitants of Zion." In all dungeons where there are slaves, in all impoverished homes where there are debtors, in all dreary wildernesses where there are wanderers, in all haunts of sin where there are prodigals, amidst the pulsating din where the weary and the heavy laden toil and groan, let the trumpet of deliverance sound.

A jubilee memorial! Let it be ten thousand emancipated hearts. The world is waiting for our message. Our message can liberate the world!

Extol the Lamb of God,
The all-atoning Lamb;
Redemption through his blood
Through all the world proclaim.
The Year of Jubilee has come!
Return, ye ransomed sinners, home.

[The foregoing article can be had from this office, in neat leaflet form, price 6d. per dozen.]

CHILDREN'S COUNTRY HOLIDAYS FUND.—The new report of this fund is redolent of the sweet country air, and troops of rosy-faced children returning from their fortnight's holiday seem to pass before us as we turn over its pages. From north, south, east, and west of this great Metropolis—from the crowded and often unsavoury districts of Bethnal-green and Lambeth, of Whitechapel, and Poplar, and the Strand, to mention only a few of the twenty-nine centres where branches are formed—went, last year, 11,800 ailing and pale-faced children, to spend at least a fortnight amidst new and healthful sights and sounds, to scamper in the fields, and sniff the fresh breezes from heath, or hill, or sea. The parents themselves contributed no less than 30 per cent. of the total cost of these holidays, which were of immense benefit to the little ones. The secretary is Miss

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[*] Josephus states that debts were remitted in

ELIJAH THE PROPHET.—1.

By Rev. F. B. MEYER, B.A., Leicester.

THE SOURCE OF HIS STRENGTH.

1 Kings xix.

This chapter begins with the conjunction "And;" it is, therefore, an addition to what has gone before; and it is *God's* addition. When we have read to the end of the previous chapter, which tells the melancholy story of the rapid spread, and universal prevalence, of idolatry, in the favoured land of the Ten Tribes, we might suppose that that was the end of all, and that the worship of Jehovah would never again acquire its lost prestige and power. And, no doubt, the principal actors in the story thought so too. Ahab thought so; Jezebel thought so; the false prophets thought so; the scattered remnant of hidden disciples thought so. But they had made an unfortunate omission in their calculations—they had left out Jehovah Himself. He must have something to say at such a crisis. He must add a few chapters before the history was closed. When men have done their worst, and finished, it is the time for God to begin. And when God begins, He is likely, with one blow, to reverse all that has been done without Him, and to write some pages of human history, which will be a lesson and an inspiration to all coming time. That "And" is ominous enough to his foes; but it is full of hope and promise to his friends.

Things were dark enough. After the death of Solomon, his kingdom split into two parts—the southern under Rehoboam his son, the northern under Jeroboam, who had superintended the vast public works. Jeroboam was desperately eager to keep his hold on his people; but he feared to lose it, if they continued to go, two or three times in the year, to the annual feasts at Jerusalem. He thought that old associations might overpower their new-born loyalty to himself. He resolved, therefore, to set up the worship of Jehovah in his own territories; and erected two temples, one at Dan, in the extreme north, the other at Bethel, in the extreme south; and in each of these he placed a golden calf, that the God of Israel might be worshipped "under the form of a calf that eateth hay." This sin broke the second commandment, which forbade the children of Israel to make any graven image, or to bow down before the likeness of anything in heaven above, or in the earth beneath. So weak and sinful a bid for popularity is never forgotten in Holy Scripture. Like a funeral knell, the words ring out again and again, "Jeroboam, the son of Nebat, who made Israel to sin."

After many revolutions, and much bloodshed, the kingdom passed into the hands of a military adventurer, Omri. The son of this man was Ahab, of whom it is said, "he did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." This came to pass, not so much because his character was more depraved, but because he was a weak man, the tool of a crafty, unscrupulous, and cruel woman; and some of the worst crimes, that have ever been committed, have been wrought by weak men at the instigation of worse, but stronger, spirits than themselves.

When the young and beautiful Jezebel left the ceiled palaces of Tyre, to become the consort of the new-crowned king of Israel, it was no doubt regarded as a splendid match. Tyre, at that time sat as queen upon the seas, in the zenith of her glory; her colonies dotted the shores of the Mediterranean as far as Spain; her ships whitened every sea with their sails, and ventured to the coasts of our own Cornwall for tin; her daughter, Carthage, nursed the lion-cub Hannibal, and was strong enough to make Rome tremble. But, like many a splendid match, it was fraught with misery and disaster. intermarriage with the ungodly, without suffering for it at last.

As she left her palace-home, Jezebel would be vehemently urged by the priests, beneath whose influence she had been trained, and who, therefore, exercised an irresistible spell over her, to do her utmost to introduce into Israel the hideous and cruel rites of her hereditary religion. Nor was she slow to obey. First, she seems to have erected a temple to Astarte in the neighbourhood of Jezreel, the Windsor of the land; and to have supported its 450 priests from the revenues of her private purse. Then Ahab and she built a temple for Baal in Samaria, the capital of the kingdom, large enough to contain immense crowds of worshippers (2 Kings x. 21). Shrines and temples then began to rise in all parts of the land in honour of these false deities, whilst the altars of Jehovah, like that at Carmel, were ruthlessly broken down. The land swarmed with the priests of Baal and of the groves, proud of Court favour, glorying in their sudden rise to power, insolent, greedy, licentious, and debased. The fires of persecution were lit and began to burn with fury. The schools of the prophets were shut up; grass grew in their courts. The prophets themselves were hunted down, and slain by the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; so much so, that the pious Obadiah had the greatest difficulty in saving a few of them, by hiding them in the limestone caves of Carmel, and feeding them at the risk of his own life.

The whole land seemed apostate. Of all the thousands of Israel, only seven thousand remained, who had not bowed the knee or kissed the hand to Baal. But they were paralysed with fear, and kept so still, that their very existence was unknown by Elijah in the hours of his greatest loneliness. Such times have often come, fraught with woe. False religions have gained the upper hand; iniquity has abounded; and the love of many has waxed cold. So was it, when the Turk swept over the Christian communities of Asia Minor, and replaced the Cross by the crescent. So was it, when Roman Catholicism spread as a pall of darkness over Europe, that grew denser, as the dawn of the Reformation was on the point of breaking. So was it in the last century, when Moderatism reigned in Scotland, and apathy in England.

But God is never at a loss. The land may be overrun with sin, the lamps of witness may seem all extinguished, the whole force of the popular current may run counter to his truth; and the plot may threaten to be within a hair's breadth of entire success. But, all the time, He will be preparing a weak man, in some obscure highland village; and in the moment of greatest need, will send him forth, as his all-sufficient answer to the worst plottings of his foes. "When the enemy shall come in like a flood, the Lord will lift up a standard against him." So it has been, and so it shall be again.

Elijah was of the inhabitants of Gilead. Gilead lay east of the Jordan; it was wild and rugged; its hills were covered with shaggy forests; its awful solitudes were only broken by the dash of mountain streams; its valleys were the haunt of fierce wild beasts. "What the highlands of Argyleshire and Inverness were a century ago to the lowland towns of Scotland, that must Gilead have been to the more refined and civilised people of Jerusalem and Samaria." The inhabitants of Gilead partook of the character of their country, wild, lawless, and unkempt. They dwelt in rude stone villages, and subsisted by keeping flocks of sheep.

Elijah grew up like the other lads of his age. In his early years he would probably do the work of a shepherd on those wild hills. As he grew to manhood, his erect figure, his shaggy locks, his cloak of camel's hair, his muscular, sinewy strength, which could outstrip the fiery coursers of the royal chariot, and endure excessive physical fatigue, distinguished him from the dwellers in lowland valleys; but in none of these would he be specially different from the men who grew up with him in the obscure mountain hamlet of Thisbe, whence he derived the name of Tishbite. There were many amongst them as lithe, and he. We must not look to these things for the secret of his strength.

As he grew in years, he became characterised by *an intense religious earnestness.* He was "very jealous for the Lord God of hosts." Deeply taught in Scripture, especially in those passages which told how much Jehovah had done for his people, Elijah yearned, with passionate desire, that they should give Him his meed of honour. And when he learnt that this was lacking; as the dread tidings came, by broken snatches, of what was transpiring across the Jordan; as messenger after messenger told how Jezebel had thrown down God's altars and slain his prophets, and replaced them by the impious rites of her Tyrian deities—his blood ran liquid fire, his indignation burst all bounds, he was "very jealous for the Lord God of hosts." O noble heart! would that we could be as righteously indignant, amid the evils of our time! Oh for a coal from that pure flame that burnt on thine inner hearth!

But the question was, How should he act? What could he do, a wild, untutored child of the desert? There was only one thing he could do—the resource of all much-tried souls—he could pray; and he did, he prayed earnestly (James v. 17). And in his prayers he seems to have been led back to a denunciation made, years before, by Moses to the people, that if they turned aside, and served other gods, and worshipped them, the Lord's wrath would be kindled against them, and He would shut up the heaven, that there should be no rain (Deut. xi. 17). Flowing into this mould, his thoughts must have shaped themselves somewhat thus:—If my God does not fulfil this threat, the people will think that it is an idle tale, or that He is a myth of the past, a dead tradition. This must not be. Better far, that the land should suffer the terrors of famine, and the people experience the bitterest agonies of thirst, and that I should be torn limb from limb. It were better that we should suffer the direst physical woes that can blast our national prosperity, rather than that we should come to think that the Jehovah of our fathers is as dead as the idols of the heathen. And so he set himself to pray that the terrible threat might be literally fulfilled. "He prayed earnestly that it might not rain."

A terrible prayer indeed! Granted; and yet, was it not more terrible for the people, to forget and ignore the God of their fathers, and to give themselves up to the licentious orgies of Baal and Astarte? Remember, too, what a wrong construction might be put upon the utter silence of God Himself. Could anything be more disastrous than that the statute-book should be filled with laws which the Lawgiver could not, or would not, enforce? Nothing could be more detrimental to the true conception of God. "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes."

Physical suffering is a smaller calamity than moral delinquency. And the love of God does not shrink from inflicting it, if the plague of sin may be cut out as a cancer, and stayed. This is why there is so much sorrow in thy life. Thou art suffering a terrible drought, before which all the springs of thy prosperity are drying up. No dews of grace or rains of blessing have fallen to thy lot for many days. This is not a chance; it is the work of One who loves thee too well to permit thee to forsake Himself, without making one effort to arrest and change thee. The cornfield is fired only because He wants to bring thee to Himself (2 Sam. xiv. 30). The drought is sent only to enforce the rebuilding of the altar on Carmel's height, and the immolation of the false priests in the vale beneath.

And as Elijah prayed, the conviction was wrought into his mind, that it should be even as he prayed, and that he should go to acquaint Ahab with the fact. Whatever might be the hazard to himself, both king and people must be made to connect their calamities with the true cause. And this they evidently did, as we shall see (xviii. 10). That the drought was due to his prayer is also to be inferred from the express words with which Elijah announced nor rain these years, *but according to my word.*"

What a meeting was that! We know not where it took place; whether in the summer palace, when Jezebel was at her consort's side, or when Ahab was surrounded by his high officers of state in Samaria. But wherever it took place, it were a subject worthy of the highest art and genius. The old religion against the new; the child of nature against the effeminate child of courts; camel's hair against soft clothing; moral strength against moral weakness.

It needed no ordinary moral strength. It was no child's play for the untutored child of the desert to go, on such an errand, to that splendid court! What chance was there of his escaping with his life! Surely he would not fare better than the prophets, who had not dared so much as he! Yet he went and came unhurt, in the panoply of a might which seemed invulnerable.

What was the secret of that strength? If it can be shown that it was due to something inherent in Elijah, and peculiar to himself; some force of nature; some special quality of soul, to which ordinary men can lay no claim; then we may as well close our inquiries, and turn away from the inaccessible heights that mock us. But if it can be shown, as I think it can, that this splendid life was lived, not by its inherent qualities, but by sources of strength which are within the reach of the humblest child of God who reads these lines, then every line of it is an inspiration, beckoning us to its own glorious level. Courage, brothers! There is nothing in this man's life which may not have its counterpart in ours, if only it can be established that his strength was obtained from sources which are accessible to ourselves.

Elijah's strength did not lie in himself or his surroundings. He was of humble extraction. He had no special training. He is expressly said to have been a man of "like passions" with ourselves. When, through failure of faith, he was cut off from the sources of his strength, he showed more craven-hearted cowardice than most men would have done; he lay down upon the desert sands, asking to die. When the natural soil of his nature shows itself, it is not richer than that of the majority of men; and, if anything, it is the reverse.

He gives us three indications of the Sources of his Strength. (1) *As Jehovah liveth.* To all beside Jehovah might seem dead, but to him He was the one supreme reality of life. And if we would be strong, we, too, must be able to say: "I know that my Redeemer liveth; He ever liveth to make intercession for us; and because He lives, we shall live also." The death of the Cross was bitter, but He liveth; the spear made fearful havoc, but He liveth; the grave was fast closed, but He liveth; men and devils did their worst, but He liveth. The man who has heard Jesus say, "I am He that liveth," will also hear Him say, "Fear not, be strong, yea, be strong."

(2) *Before whom I stand.* He was standing in the presence of Ahab, but he was conscious of the presence of a greater than any earthly monarch, even the presence of Jehovah, before whom angels bow in lowly worship, hearkening to the voice of his word. Gabriel himself could not employ a loftier designation (Luke i. 19). Let us cultivate this habitual recognition of the presence of God; it will lift us above all other fear. Let us build our cottage so that every window may look out on the mighty Alps of God's presence; and that we may live, and move, and have our being beneath the constant impression: "Lo, God is here." Besides this, a conviction had been borne in upon his mind that he was chosen by God, as his called and recognised servant and messenger; and in this capacity he stood before Him.

(3) *Elijah may be rendered, Jehovah is my God; but there is another possible translation, Jehovah is my strength.* This gives the key to his life. God was the strength of his life; of whom should he be afraid? When the wicked, even his enemies and foes, came on him to eat up his flesh, they stumbled and fell. Though an host should encamp against him, his heart should not fear. What a revelation is given us in this name! Oh that it were true of each of us! Yet,

cease from our own strength, which, at the best, is weakness, and let us appropriate God's, by daily, hourly faith. Then this shall be the motto of our future lives: In the Lord have I righteousness and strength; I can do all things through Christ which strengtheneth me; the Lord is my strength and song, and He is become my salvation.

(*To be continued.*)

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SOLOMON'S TEMPLE.—2.

LECTURES BY MR. THOMAS NEWBERRY.

GOD'S TEMPLE FILLED WITH HIS GLORY.

This was the subject of the closing lecture at Mildmay Conference Hall, delivered on Thursday week. The passages of Scripture read were Exodus xl. 34, 35; 2 Chron. v. 7, 11—14, and vii. 1—3; Ezekiel xliii. 1—5; Acts ii. 1—4.

At the commencement Mr. Newberry asked, "Will God in very deed dwell with men on the earth? Behold, the heaven and heaven of heavens cannot contain Him." In reply, God says, "I dwell in the high and holy place; heaven is my throne, and earth is my footstool; but to that man will I look, and with him will I dwell, who is of a humble and contrite spirit, and trembleth at my word." No sooner had God brought Israel out of the land of bondage, and led them into the wilderness, than He said to Moses, "Make Me a sanctuary, that I may dwell among you." Marvellous condescension of Divine and infinite love! God seeking the companionship of men! What a social God is the God we adore! When God had planted the Garden of Eden, and filled it with everything that could delight the senses, He placed man there, and then, in the cool of the evening, God came and walked with our first parents. When Adam and Eve, having sinned, hid themselves, God seems to have missed their companionship, and asks, in a voice of affectionate expostulation, "Adam, where art thou?" "We have often trodden these groves," He seems to say. "We have walked in social companionship together here: Adam, my companion and friend, where art thou?"

With regard to Enoch, the seventh from Adam, this is recorded of him, "he walked with God." Thus the companionship was renewed. Mr. Newberry mentioned a charming little anecdote of a Sunday-school teacher, who in explaining the translation of Enoch to her little class of scholars, expressed herself in this simple but beautiful manner: God was walking with Enoch in the evening, as he had done before with Adam and Eve; and when they had walked so far and talked so long that it was too late for Enoch to go back to his own home, God took him home with Him. And that, Mr. Newberry added, will be the conclusion of God walking with man. In a moment, in the twinkling of an eye, for those who now walk with God, with whom God walks, Christ will come and take them home to be with Him for ever and ever.

When God had brought Israel out of Egypt, He desired to renew his companionship with them, and through them with the rest of mankind. Hence his command, "Make me a sanctuary." And no sooner was that sanctuary provided, and everything accomplished according to God's own word, than "the glory of Jehovah filled the Tabernacle." Once more, when God had planted Israel in the land that He had promised them, and had established the kingdom in the hand of Solomon, no sooner was the Temple erected, and a house prepared for Him, than again the glory of Jehovah filled the house of God.

Mr. Newberry next went on to speak of three points to be especially noticed in connection with this subject. The first was the bringing of the ark into its place in the holiest of all, and under the wings of the cherubim. The ark, as previously shown, is a beautiful foreshadowing type of the person of Emmanuel. The central

has given to his beloved Son. In heaven, as described in Revelation, Christ occupied the central place, and so on earth too after his resurrection, He came and stood in the midst of his disciples. Some interesting correspondences between the typical sacrifice and the "one offering once offered," especially that between the descent of the fire upon the altar, and the descent of the Holy Ghost, were dwelt upon. Christ having presented Himself as a sacrifice of a sweet savour, God shows his acceptance of the sacrifice by raising Him from the dead, and seating Him at his own right hand. And when the disciples were gathered together in one place, perfectly joined together, in the same mind and judgment, then the sound as of a rushing mighty wind was heard, and the glory of Jehovah filled all the house where they were sitting. Is not God the same now—the same yesterday, to-day, and for ever? Is He not desirous of renewing his Enoch walks with man? Will He not walk with the soul that walks with Him? If we make Him a sanctuary, will He not dwell in our midst? Yes, and as when all the conditions in regard to the typical sacrifice were complete, the temple was filled with glory, so now, if we would have the house of God filled with the glory of God, these two things are, as it were, the foundation principles—a crucified and glorified Christ having his own proper place and authority, and the heart of God's people uniting together in supplication, thanksgiving, and praise.

After some reference to the Millennial temple, upon the erection of which the glory of the Lord will once more be revealed and all flesh will see it, Mr. Newberry spoke, in conclusion, of the holy city described in Revelation. In this city, John tells us, there is no light, for the Lamb is the light (or the lamp) thereof, and there is no temple, no one place more sacred than another, for Jehovah, God Almighty, and the Lamb are the glory of it.

Those who have been interested in these lectures, will find in the "Supplement to the Englishman's Bible," published by Messrs. Hodder & Stoughton (10s.), the help they need to a fuller understanding and appreciation of the lessons brought before them. In this supplement, entitled Tabernacle and Temple, there are presented on the one hand the Scriptures bearing thereon, and on the other an exhaustive descriptive explanation, by a careful and prayerful study of which the reader will penetrate the meaning of the types and shadows, and obtain a fuller grasp of the glorious substance to which they ever point. Engravings, autotypes, and a map, further illustrate the deep things of God thus brought before us, and all students of the great and fascinating subject will readily acknowledge the help they have received from Mr. Newberry's work.

AUCKLAND Y.M.C.A.—The annual meeting of this Association, held recently in the new building, was a very successful one. The report breathed a thankful and hopeful spirit—thankfulness that so much had been accomplished, and hopefulness with regard to the future. The number of members was 174, and of subscribers 335, and it is intended that the present year shall be one of extended effort, to draw as many young men as possible under the influence of the Association.

SHANGHAI SEAMEN'S MISSION.—The reports of Christian effort amongst seamen are always especially interesting, and that concerning the Mission at Shanghai is no exception. Miss Fowles, the missionary, states that during the year upwards of 3000 men attended the 200 Gospel meetings at the Temperance Hall, and that abundant evidence has been given of God's blessing upon the work. Letters from sailors tell of their overflowing gratitude to God who has saved them, and to his servant for bringing to them the joyful news. In one case the whole crew decided to live for and serve God, and even ungodly captains, seeing the good results amongst their men, have said, "I wish you would all get converted." During the summer many visits were paid to ships lying off the port. As the sailors could not come ashore, the missionary went to them, many happy meetings on board being the result. Temperance work and other agencies are

THE STORY OF A GOSPEL.

The following account of the most interesting conversion of a Buddhist priest and a Confucian scholar in the interior of China seems forcibly to emphasise the question asked by the Apostle Paul, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"—

A few weeks ago I learned through a brother missionary in North China that a man to whom I sold a single Gospel of Mark eight years ago was brought to Christ through studying it, and had since been the means of leading more than fifty others to Christ. Now the following particulars have reached me from Mr. William Key, of the China Inland Mission, stationed at Sih-chau, in the province of Shan-si, dated Jan. 8. After speaking of encouragement in the work at Sih-chau, where he had recently gone, he writes:

"Most of the Christians connected with the Church here live near Ta-ning Hien (thirty miles distant). You will be pleased to know that the work commenced there through a Gospel of Mark, sold by a Mr. Chang—who I now understand is yourself—eight years ago. The Gospel was sold at a village called Wu-ch'eng, on Oct. 1, 1880. It was taken to a village called Sang-o-ts'un, ten miles further west, where it was read by two men—one a priest, named Chang-chih-pen, who lived in a temple there; and the other a friend of his, named Chü, a Master of Arts. Neither of them understood it much, but they continued to read it, and not only to read it, but to worship it, since they thought it must be a book from heaven.

"Three years after this (1883), Mr. Chü, the scholar, found a New Testament in an inn at Wu-ch'eng (the place where the Gospel was bought). He asked if the innkeeper would sell it, and finally bargained to buy it for eighty cash (about fourpence), twice the original price. He carried it joyfully home to his native village, and met with his friend the priest every evening to read it. They now got a step in advance, and began to worship Christ and the twelve apostles.

"Two years after finding the New Testament (1885), the scholar, Mr. Chü, went to the central city of Ping-yang Fu for the Government examinations, and, while there, inquired for the foreigners. He found old Mr. Sung, the first native Christian in the south of the Shan-si province, and through him was introduced to Mr. Drake. The man returned to his village to tell his friend the priest and all his neighbours the glad tidings of a Saviour's love.

"A year after he and the priest were baptized at Ping-yang; then another brother was brought in, and in the spring of last year I had the joy of baptizing four more. Since then nineteen have been added to the number. They do not all live in one village, but are scattered in different directions. Mrs. Key and I had the pleasure of spending a fortnight among them, and I don't think I have seen warmer-hearted Christians anywhere in China. They do not hide their light under a bushel. Mr. Chü is pastor of the flock, and is a man of faith and of the Holy Ghost....He has been much used in bringing in others and in building up the Christians."

Many of those whose hearts are thoroughly stirred to cry to God for the evangelisation of the world and the speedy bringing in of "Christ's heathen" (Psa. ii.), are praying for a mighty awakening in such countries as China and Africa, and surely such reports as the above, and what we now hear from the Congo, should encourage us to increased prayer and effort, "Be strong, all ye people of the land, saith the Lord, and WORK: for I am with you, saith the Lord of Hosts" (Hag. ii. 4).

The time of harvest has come; the fields are white—but still we cry, "Where are the reapers?" Here are men in China groping about in the dark, priest and people alike, dissatisfied with the slavery of idolatry and the empty but high-sounding philosophy of Confucius. By accident, or some strange providence, an itinerant missionary passes through a neighbouring village; they buy one of his foreign books, and, before heard, worship it. Then they get more light, and worship Christ and his twelve apostles—but not till after six or seven years of anxious waiting for the light of the Gospel to shine into their hearts.

These things should drive us to our knees indeed, and take such possession of our hearts and consciences that we shall be able to stand uncondemned before our Lord's last command: "Go ye into all the world," and vindicate our claim of loving Him by doing whatsoever He commands us—which we hitherto have *not* done.

A. G. Parrott (of China).

13, *Bowes-park Villas, Bowes Park, N.*

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OBITUARY.

MR. JAMES SCRYMGEOUR.

The death of this Dundee philanthropist will cause deep sorrow, not only in the town where he laboured so long, but throughout Forfarshire and Perthshire. He was an ardent temperance advocate, and with the young he was a great favourite. Mr. Scrymgeour will be best remembered for his labour amongst the poor. As agent to the Prison Aid Society he was brought into contact with the waifs and strays of society, and was ever seeking to lead them into paths of honesty and virtue. He also took a particular interest in endeavouring to rescue fallen women, and many through his influence have become useful and respectable members of society. His experience of Industrial School work was very large and varied. The widow, the orphan, and destitute knew him as a true friend.

MR. J. H. TRITTON.

In the death of Mr. Joseph Tritton, of the well-known banking firm in Lombard-street, the Church of Christ has lost one of its ripest and rarest members, and the world one of its truest benefactors. Called at an early age to the knowledge of God in Christ, his life has been one long testimony to the reality of Christian faith and life. He displayed in a singularly eminent degree the qualities of clear perception, matured judgment, and firm decision of character. For upwards of twenty-four years he held the post of Treasurer of the Baptist Missionary Society, the interests of which, as an institution for spreading the light of the Gospel to the dark nations of the earth, lay very near to his heart. Amid the changing opinions and shifting beliefs of men he clung with rigid tenacity to "the old paths," and never failed to declare his unshaken confidence in the "Old, old story, of Jesus and his Love." Although identified with the Baptist denomination, he was far removed from the spirit of sectarian ambition. For nine years past he was a constant worshipper and communicant at the Chatsworth-road Church, West Norwood, under the ministry of Rev. W. Fuller Gooch, but Christians of every name in the district where he lived found ready response to their appeals for aid and co-operation. He had for a long time before his decease been in weakened health, and he fell asleep in Jesus on the evening of Sunday, May 1. He was interred in the churchyard of Great Leighs, Essex, his country residence, on Thursday, May 5.

CURE FOR INTEMPERANCE.—A correspondent draws attention to the following prescription which has been used with success in allaying the craving, where confirmed drinkers have become abstainers:—Sulphate of iron, 5 grains; magnesia, 10 grains; peppermint, 11 drachms; spirit of nutmeg, 1 drachm. Shake the bottle. This dose (two tablespoonfuls) to be taken twice a day. A bottle containing twelve doses costs 1s. 6d.

NEW YORK MEDICAL MISSIONARY SOCIETY.—The Corresponding Secretary, in his report at the recent annual meeting of this Mission, said that in connection with the dispensary work sinners were pointed to the Saviour, and infidels, abandoned women, criminals, and drunkards were saved from their sins. As the result of the recent intercollegiate revival of zeal for foreign missions 1400 young men and 400 young ladies are resolved to spend their lives as foreign missionaries. Four hundred and fifty of these intend to take a full medical missionary course of study, and 450 a partial medical course. Fifty young men and twelve young ladies are expected to make application for admission to the Mission Training Institute in the autumn. Dr. Dowkontt, the founder of the Mission, publishes a monthly called *The Medical Missionary Record*, giving full information of the work, at one dollar per annum, at 118 E. 45th-street, New

LEPROSY IN JAMAICA.

Sir,—Very recently it was my privilege to be present at a service held in the Lazar House here. It was a very affecting sight. In the Lazar House there are 144 lepers, mostly men, but with about fifty women, and some little children in all stages of the dreadful malady. The hot tropical sun shone through the open casement into the room where these poor sufferers were assembled, to hear the words of Divine consolation from the devoted Archdeacon Douet. Behind a screen were some in a late stage of the disease, who could no longer rise from bed, but who were thus able to join in the worship. You should have seen how their faces brightened, when I distributed a few copies of *The British Workman* among them. It seems they have very few books, but these have all been read, and Archdeacon Douet wants to get them some new ones. I felt it a privilege to help a little in this direction, and no doubt there are many English Christians who would feel thankful for the opportunity of assisting in such a good work. If so, the Venerable Archdeacon Douet, Government House, Spanish Town, Jamaica, will be most grateful.

The island, I am sorry to say, is afflicted by a moral leprosy, represented by the fact that the illegitimate births are as sixty to forty legitimate, and in some districts of the island as high as seventy. Thank God! the Spirit of the Most High is breathing upon the dry bones. The ministers of the island of all denominations, with the noble-minded bishop at their head, are fully alive to the paramount importance of social purity. A fortnight since we had a remarkable meeting in Kingston, at which about seven hundred men were present. The Bishop was in the chair, and Baptists, Wesleyans, Presbyterians, and others were well represented upon the platform. Last night we had a still more interesting meeting of men here in Spanish Town, the former seat of the Government, at which the Custos—something like a Lord-Lieutenant—of the parish presided, and meetings are being arranged in other parts of the island.

The low moral state of Jamaica is largely attributable to the virus of slavery, for in the old slavery days there were hardly any legitimate births at all, marriage among the negroes being then discountenanced and hardly recognised. Here, as elsewhere in the great harvest field, we must thank God and take courage.

Yours faithfully,

Samuel James Capper.

Spanish Town, Jamaica.

THE FOLLOWING ANECDOTE OF MR. SPURGEON is well authenticated:—On a certain occasion, when dining at a lady's house in Regent's Park, with the late Dr. Brock, he (Mr. S.) remarked that £2000 had to be forthcoming for his builder to-morrow, and though nothing was in hand, the money would be paid at ten o'clock. "I wish you would not say that," Dr. Brock replied; but immediately after, while they were still at the table, a telegram came to say that A. B. had just left £2000 for the Orphanage; and then, confessing that he had never seen anything like that, the Dr. called upon all to put down their knives and forks and return thanks to God. They never knew who A. B. was, nor whence he came.—*Gleanings in Harvest Fields.*

RAGGED SCHOOL WORK AT THE WEST-END.—The forty-third annual meeting of Ogle-mews Ragged Schools was held last week. The school attendances have continued very satisfactory—about 200 on Sunday morning and evening, and 100 on week days. Amongst the useful branches of the Institution is a crêche, the charge (3d. a day) being remitted in cases of great poverty. There are seventy voluntary workers. A kitchen for the supply of penny dinners has recently been erected on a piece of newly acquired land. The great improvement manifest in the present buildings and accommodation, as compared with those in which the work at Field-lane was carried on some twenty years ago, was the subject of general

For the Young.

MRS. GINEVER AND THE ORPHANS.

[The little book from which these incidents are taken entitled, "A Retrospect," and may be obtained at ield's Bible Warehouse, 65, Regent-street, W. (1s.) contains a most simple and touching account of the rphan Homes at Holloway and Broadstairs, conducted Mrs. Ginever. The story of how she has been led nd guided, of her trust, and how wonderfully it has een rewarded, is one that will comfort and rejoice the eart of every Christian. The three Homes are capable accommodating 127 orphans, and no urgent case is fused.]

n one occasion, going the day after an auction pay for the goods, I was disappointed at finding e man I had engaged to remove them had not ept his appointment, so I employed another in is place. Upon finding it was an orphan home e said, "Now I see why I have been kept from ending half a sovereign elsewhere. You see, a'am, it's this way: I used to work on the ilway and met with an accident, so that I am ill weak in one arm. They gave me compensaon, and with that I bought a pony and cart and t up a greengrocer's shop. When it was opened, y wife and I agreed to give to the Lord the rst evening's profits. Being Saturday night we ad a goodish many customers and so we made n shillings. We thought, as the Lord had preerved my life and not left my children fatherless, ought to go to some orphanage. I'd only eard of one—that large place at Bristol—but omehow day after day has passed and I did not eem guided to send it. This morning my wife aid, 'Now do send it to-day, for business is very lack and we may be tempted to spend it.' So if ou will accept it I should prefer giving it in our wn neighbourhood." After a little talk I peruaded him to purchase out of it a few flowers r the little garden, also to come and plant them nd do what was needed when he had a spare vening, so as to give the balance in labour nstead of cash.

A similar incident occurred later on. When e first baby was received I saw in a shop winow a pretty plaid, and thought how much I hould like some of it for a pelisse; but it was Monday morning, and four shillings and sixpence as all I had in hand, so baby must wait a more onvenient opportunity. Just as I was turning way from the window the master of the shop ame, and, asking me if I were the lady who had ome orphan children, invited me to go in and elect two pounds' worth of drapery when I had few minutes to spare. "I will come at once," gladly replied, and soon selected some mucheeded material, and of course did not forget the laid.

Three months after the first six children were eceived, an application came for one recently ereft of both parents; but as no further ddition had been made to our bed-room ccommodation, and it had been a great struggle o maintain the small number already taken, it eemed impossible to help this poor child.

Still the case was most urgent, and looking up or guidance the order from the Master came: 'Take this child and nurse it for me, and I will give thee thy wages." At once I determined to ake the dear orphan into my own bed, and a elegram was sent for her to come. The Lord of he vineyard has said, "The labourer is worthy of his hire;" and I believe He is never better pleased than when we are bold enough to fix our own wages. So I said, "The old terms, please, Lord—the soul of the child." A few days after her arrival, she reminded me it was Sunday morning, and that she was going to wear all her new clothes. "How about the heart," I said; 'is that new too?" "Yes, that it is, for I went o Jesus just as you told me, and He has forgiven me, and I know it too." Those who do not nderstand children might ask, "Would a Chrisian child have thought so much about her new lothes?" I suppose a Christian man or woman ould not think it wrong to express their joy at clothes were as great a treasure to the little girl as a handsome gift would be to them, and when the Lord blesses the soul of a child He does not wish to make the young life unnatural. He has made the young of all created beings to skip and rejoice; how much more does it become a child to be buoyant and happy, who knows the blessedness of safety in the loving arms of Jesus!

This child is now a young woman, and, I am thankful to say, a church member and Sunday-school teacher.

THE MARTYR OF SOLWAY SANDS.

The tide is flowing on Solway sands,
While, bound to a rugged stake,
A fair young Scottish lassie stands
For Christ and Covenant's sake.

She could die in the bloom of her early youth
(Still a passing pain to die),
But not one word of heavenly truth
Could her guileless tongue deny.

The water had reached her praying lips,
And dashed in her upturned eyes,
And the swoon that had led through death's eclipse
Was unfolding Paradise.

But rough and torturing hands unbound
The lass from the martyr-stake,
And she found herself on Scottish ground,
Still mocked for Jesus' sake.

"Now swear to the king, or worse shall be,
And abjure your Covenant vile."
"Never," she cried, "my King is He
Who died for me erstwhile!

"I am his! I am his! I am bought with blood,
Let me go where the saints have gone;
I will pray for your king as I plead with God,
But my troth is with Christ alone!"

Then they bound her again to the cruel stake
In the hoarse advancing tide,
And saw the gurgling bubbles wake
And the fair hair floating wide.

But they saw not the gleam of the white-winged host,
Nor heard, as she heard, the strain
Of the ransomed ones on the heavenly coast
That answered the glad refrain—

"Blessing and honour, and glory and power,
For ever and ever shall be
To Him who has saved us in hell's dark hour,
And made us his people, and free."

But the latest voice in that heavenly lay—
The clearest of all beside—
Was hers who went to her death that day
In the Solway's flowing tide.

O Scottish Land! at Freedom's birth,
Though with pangs thy children cried,
It was not loss, but a gain to earth,
That Margaret Wilson died.

Rev. William Wye Smith.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, May 15, Rom. xv. 17—33; Monday, May 16, Rom. xvi. 1—16; Tuesday, May 17, Rom. xvi. 17—27; Wednesday, May 18, Ps. xxiii. 1—6; Thursday, May 19, Ps. xxiv. 1—10; Friday, May 20 Ps. xxv. 1—22; Saturday, May 21, Ps. xxvi. 1—12.

SCOTCH CHILDREN FOR CANADIAN HOMES.—On April 26 Miss Emma Stirling, of Edinburgh, sailed again for Halifax, taking with her a party of over fifty children to her pleasant farm home in Nova Scotia, from which most of them will, ere long, be planted out in approved families. Miss Stirling divides her time pretty equally between New and Old Scotland, endeavouring to keep well in hand all the multiplying threads of her work.

HOME FOR MOTHERLESS GIRLS.—There are thirty-three little girls in this Home at Hurst-road, Ocklynge, Eastbourne, fifteen of these being entirely dependent for all they need on the kind lady (Miss J. S. Lee) at its head. For the remainder, sums varying from 2s. 6d. to 5s. per week are paid by charitable persons desirous of rescuing little ones. The girls are educated and taught needlework. Friends wishing to see the Home are welcome any day (Sundays excepted) from eleven

Mr. GEORGE CLARKE in INVERNESS.

An account of this mission, kindly sent by Rev. George Robson, of Inverness, reached us too late for our last issue; some portions of it are forestalled by the report already given. Mr. Robson says:—

It is difficult to convey in writing a due impression of the work of grace which has been witnessed in this town, in connection with Mr. Clarke's mission. For once, denominational feeling was completely broken down, so far as the people were concerned; the audiences which crowded the Free High Church night after night were evidently, as the inquiry-room also proved, gathered out of all the churches in town without exception. Out of the whole series of meetings two stand prominently forth. On the evening of Sabbath, April 24, the Music Hall was packed with an audience composed exclusively of men, and such men as are to be seen only in the Highlands, in such attire and aspect also as are seen only on a Sabbath. It was a sight never to be forgotten by those who witnessed it; and when the vast assembly, led by a strong male choir rose and sang "Stand up, stand up for Jesus," the effect was thrilling. Mr. Clarke, standing at the very front of the platform, spoke for an hour, on the manliness of true Christianity in a style which was itself an admirable illustration of his theme.

The other meeting which stands out more prominently was that held on Thursday night, April 28. It was the closing meeting of the mission proper, and the address was a powerful appeal for immediate decision and whole-hearted consecration. Fully two-thirds remained to the after-meeting, which was of a peculiarly solemn character, leading up to an open declaration of personal surrender to God, in which all who stood up sang together Frances Havergal's "Take my life, and let it be." In spite of Mr. Clarke's very solemn and discouraging "fencing" of the act, the great body of the meeting took part in it, and the presence of the Spirit of God was very vividly realised in it.

Throughout the whole mission there has been a growing interest and deepening impression. Mr. Clarke's manly bearing, clear common sense, and unaffected style, combined with his transparent earnestness, have won for him the respect of classes which too often look with contempt on an evangelist, while the impression produced through his preaching has spread into circles usually impervious to such movements. Never, probably, has there been a mission which produced so deep an impression on this community. The grace of God has been seen, not only in the conversion of sinners, but also in a very manifest quickening of spiritual life in the churches. There was much prayer, and God has answered beyond our expectations. On the evening of Sabbath, May 1 (Mr. Clarke having left for Perth the previous day), a united thanksgiving service was held in the Music Hall, which was crowded in every part. "Blessed be the Lord God of Israel, who only doeth wondrous works."

WOLDINGHAM, SURREY. — Although this hamlet is only seventeen miles from London, the only provision for the spiritual welfare of those living in the cottages scattered on the Downs, has up till recently been a Sunday afternoon service conducted by a clergyman from a distance. The nearest day-school or Sunday-school is nearly two miles away. Within the last two or three months an evangelistic service has been held in the kitchen of an old public-house, which the freeholder has converted into a coffee tavern. The spirit of hearing manifested has been most encouraging. It is now proposed to put up an iron room, seating about 120 people, with a moveable partition, providing Sunday-school accommodation in the rear. As the estate (several hundreds of acres in extent) has just been opened up for building purposes, and is near a new railway station, the population will no doubt increase rapidly in the next few years. Mr. J. W. C. Fegan, Deepdale, Caterham Valley, will be glad of the sympathy of friends in

Spring Anniversaries.

LONDON CITY MISSION.

(*Exeter Hall, May 5: Mr. G. Williams, Chairman.*)

This excellent Society is in the happy position of having a large surplus, and the committee are doing wisely in considering the claims of those workers who have served them long and faithfully, by according a small increase of salary. There is to be an increase in the number of missionaries in needy districts, while some provision will be made for the widows of missionaries. The report contained a splendid record of work done, and of large results achieved in the reclamation of those out of the way.

Rev. C. H. Spurgeon

warmly regretted the absence of the Bishop of Rochester, whose heart was, he knew, thoroughly in the work. He rejoiced to see what he might term *specialties* in the mission work, such as house-to-house and public-house visitation. It spoke well for the publicans that they regarded the missioners with favour, but the office was no easy one to fulfil. "A city missionary must be no fool; if he is, he is a fool to be a city missionary," was one of the terse remarks which characterised the speech. We are, he said, as a garrison for Christ in the midst of a revolted city. In many ways Gospel work in London is easier than it was fifty years ago, but in many ways it is harder. The same influence which produces greater growth of righteousness also produces greater sin, even as sun and rain strengthen grain and weed alike.

The ideal of Christian ambition is not to live a happy life, and then go to heaven. It is a poor soul that can fulfil its destiny within the narrow circle of its own ribs! Salt is not to be kept in a box nor in an elegant salt-cellar; but it is to be rubbed into the meat to prevent putrefaction. And he is most like Christ who never confines himself within his own rank, but mixes up with his fellow-men, for the place for salt is *in* the meat. Fishermen will stand knee-deep in the water to catch their fish, and we must stand knee deep in the population. This is the truest Socialism. If Christ wept o'er Jerusalem, what tears would suffice for this great city of ours, which is not a city but a world?

When I was a boy I used to hear sermons about escaping from the wrath to come, and I used to be told that if men perished in their sins there is a dreadful hell and everlasting pain. That testimony is very much confined now, and I am very sorry for it. I believe that, in proportion as there is a doubt thrown upon that, there will be a cooling down in the ardour of Christian men in regard to these dying souls. Some may invent theories which will allow them to be quiet while men go down to hell. I cannot accept such a theory, and, therefore, I cannot rest without doing all I can myself, and I urge you to do all you can, to pluck the firebrands from the flame, and save them from going down into the pit. We are destined to an immortality of honour and glory if we serve our Master well here below; but, on the other hand, I cannot but regard a man living and dying in his sins as destined to a future of which I dare not speak. But I would have no man venture to attempt it and enter upon it unprepared. You who believe the old faith, above all men are called upon by God to work while it is called to-day, and to spend your very life in calling to men that they turn from the error of their ways, and come to the Cross of Christ and live.

Go back in history, and hear the cry in the London streets, "Bring out your dead, bring out your dead." That was the Plague of London. Suppose there had been a man anywhere in London who had found out a medicine that would heal the plague. To his surprise and amazement, when he was dying of the plague he put the phial to his lips and recovered. He has found out all about it; he has known it for weeks, and he has gone into the streets and never told his little children are getting stark and stiff, and all those multitudes in the streets with the cross on their doors, he has never told them. Why, if he were human, he would rush to his neighbours and tell them of the remedy; if he were not possessed of an evil spirit he would make it known from end to end of the city that people could be cured. Now, I need not translate that parable. Translate the meaning of it into your own lives, and as you know the Gospel of Christianity, go and spread it all around among the myriads of this great city.

After some earnest words from Rev. Burman Cassin, a valuable and thoughtful address was given by Rev. David Davies, of Regent's Park, who referred to the increasing population of London, as a difficult problem to the Christian worker. The Metropolis absorbs a large number of young men and women from the country; here they breathe a vitiating atmosphere, physical and moral, and lose the restraints of home. In places of business they are subjected to evil influences, and led to disregard manly virtue and womanly chastity. Hence the importance of going into places where these young people can be reached. The work among sailors, too, is of the highest importance, for in London they are beset with every temptation. Nowhere are so many nations represented as in London, and the City Mission work, therefore, is really proclaiming the Gospel to almost every nation in the world. The missionaries have a glorious work before them, and if it wears them out, it is—

> Better to live, and waste in living,
>   Than live in useless sleep;
> Who gives to others what's worth the giving,
>   Cannot both give and keep.

Mr. P. Cox supplied an excellent commentary on the actual work of the Society by relating incidents from his own experience. The motto of the City Mission is "London for Christ;" to achieve that grand consummation they will need all the help and sympathy that the Christian public can give them.

CHURCH MISSIONARY SOCIETY.

(*Exeter Hall, May 3: Sir J. Kennaway, Chairman.*)

There were a morning and an evening meeting; both were crowded, and fraught with interest. The total income for the year (said Rev. W. Gray) is the largest on record—£234,000 odd. Of this, £4000 were given during the February meetings. Eighteen graduates and four ladies were accepted for work during the year, and twelve young men for training. The Chairman of the morning (who is the new President of the Society) acquitted himself well in a sympathetic speech. Bishop Rowley Hill pointed out that the obstacles to the spread of the Gospel now are virtually the same as in primitive times, and the same Holy Ghost power is needed. He commented on the disgrace of "Christian" England spending 120 millions on drink, and one million on foreign missions. Canon Westcott, as a Cambridge man, rejoiced at the growth of missionary zeal in that University. Prof. Monier Williams once more vindicated the immeasurable superiority of the Bible over all the so-called sacred books of the East. Christianity, he contended, must not be watered down to suit the tastes of Hindu or Mohammedan.

At the evening meeting the Dean of Windsor, who presided, drew a glowing picture of the time when the heathen all over the world would be formed into "national Churches"—(a picture never likely to be realised, and not one to be desired, judging from the history of national Churches in the past). Rev. E. A. Stuart urged that the work of missions should be made the life-work of the whole Church of Christ. Rev. H. Williams, of Krishnagar, was more hopeful of Mohammedans than some others we have heard speak of them; he believed they would become Christians long before the Hindoos. Rev. R. P. Ashe told some very touching facts about the devotion of the converts and martyrs in Central Africa. He dilated

in gunpowder. He hoped that the Christian good feeling of England and Germany would succeed in keeping the drink curse at a distance. Rev. James Johnson, of Lagos, expressed a good deal of alarm at the spread of Mohammedanism in that part of Africa; and Mrs. Sorabji concluded the speaking with a fervent appeal on behalf of her sisters imprisoned in the Indian Zenanas.

BIBLE CHRISTIAN MISSIONS.

(*Exeter Lower Hall, May 3.*)

The Bible Christians, a branch of the Methodist body, are not a very large community, and their anniversary was not overflowing in numbers. The report stated that 120 missionaries, and 760 local preachers represent its working force at home, in Canada, Australia, New Zealand, and China. It may be remembered that several workers have lately gone to China under the wing of the Inland Mission. Mr. F. T. Gammon (chairman) rejoiced that so many sons of missionaries are following in the footsteps of their fathers. Rev. Dr. Clifford made an eloquent plea for missions, and spoke of the great good in world-wide evangelisation, done by the printing press. Dr. T. B. Stephenson also recited many encouraging facts connected with mission work, that he had met with in visiting different parts of the world.

WESLEYAN MISSIONS

(*Exeter Hall, May 2: Sir C. Warren, Chairman.*)

The great blot in the report of this Society was a deficit of over £10,000. With multiplying calls from almost every quarter of the globe this is discouraging, and indicates a leakage of missionary interest somewhere. Sir Charles Warren could speak from varied experience abroad, and he had many things to say in favour of missionary operations. One tribute was pleasant to hear—that missionary work is so well done in many parts of the world where he had been, that he was quite unable to tell to what Church the workers belonged. On the other hand, he made serious charges as to the cupidity of white traders, and said that on many points he would rather believe the word of a native than a European.

Among the other speeches were two excellent ones, full of stimulating facts, from Rev. Owen Watkins (Transvaal) and Rev. G. M. Cobban (India). Mr. Watkins said that in the Transvaal and at Pretoria it was no uncommon thing for a man on his way back from South African towns to tarry at the Missionary Station for three or four months in order to be instructed in the things of God and learn to read the Bible. These men disappear into the darkness, but carry the light with them and publish among their neighbours the good news of salvation. He told of an old chief, who, though not a professed Christian, would have two local preachers with him as "court chaplains." At one place in the region of the Elephant river, Mr. Watkins said the whole tribe turned out to welcome him, and he found a church with over a hundred members the result of the labours of a man sent out by no society, but sent of God. The one trouble now is that there are so many open doors into which they could not enter for want of men and means. At the close of an interesting speech about India, Mr. Cobban said tha if they could not get the men and the money from England, they must go to other continent and make their appeal. We must have Indi brought to the feet of Jesus, if possible, withi our lifetime; for, if we do not give India Christianity, India will give us chaos. China wa represented by Dr. Wenyon, medical missionary who told how this special work is breaking dow prejudice and paving the way for a greater influ of Gospel light and power.

THE SALVATION ARMY.

(*Exeter Hall, May 4: General Booth, Chairman.*)

As is usual whenever the Salvation Army is the attraction, Exeter Hall overflowed on Wednesday evening, May 4, with an enthusiastic audience.

General Booth was in command, and struck the keynote perhaps as much in his opening prayer as in his speech, by asking for special blessing to rest on the subscribers. But his breadth of sympathy shone forth as he also prayed for all sorts and conditions of men, from the "Skeleton Army" to members of Parliament. The report which followed occupied an hour and a quarter, and the frequent applause which it called forth showed that it was not wearisome. In fact it is impossible to convey a fair idea of the amount of work which the Salvationists undertake, and, by God's help, accomplish, in a very limited space of time.

During the year 939 young men and women had gone through the Training Homes, and "graduated at the Salvation Army University." Since January 1000 had sought entrance into it, of whom 120 were accepted. Then the travelling corps in their vans had broken up new ground, and had, besides supporting themselves, sent £218 to headquarters. They visit a village for five, seven, or nine weeks, and the results of these was an addition of 4300 souls to the ranks. Messrs. R. & J. Cory had given one of these vans, and also the *Iona*, the first vessel of the "Salvation Navy." The latter gift had unfortunately been lost, but the generous donors presented a second, "and," added the General, "we're open to receive several more."

But perhaps the most Christ-like service of all is rendered by the two branches designated "Slum-work" and "Rescue-work;" of these we cannot speak too highly. Those engaged in the former go and live amongst the poor and destitute, wash the babies, help the mothers with their work, and by innumerable acts of kindness win the hearts of parents and children, and thus gain an entrance for the Word of Life. In the rescue-work fifty godly women are engaged, who with clear heads and large hearts

> Weep o'er the erring ones,
> Lift up the fallen,
> And tell them of Jesus the Mighty to save.

In this manner no less than 1085 women had passed through the eleven Homes during the last two years. Of these 157 had proved unsatisfactory, but 613 *are known to be doing well*, whilst 75 had been passed on to other Homes. When we think how much restored peace and joy these figures represent, we cannot but thank God for the blessing which He has caused to rest upon this sphere of labour. India now has 14 corps with 114 officers. A gentleman had sent £5000 for "Colonel" Tucker's work in India, and another £1000 for English work. There had been a large increase of officers and corps in Australia, and the Government had sent another donation of £500. In Africa there were 44 corps with 110 officers. Last year the Salvation Army had 3614 officers; now there were 5037—an increase of 1420. Everywhere the Army was advancing.

Such was the burden of the General's note of praise, and he called upon his hearers then to echo that sentiment by a very liberal collection.

We can only mention in passing the three Indian converts present, who sang a hymn in their own language; the young lady of position, attired in Italian costume, who had given herself to work amongst members of that community in a building uneuphoniously termed "the cowshed;" and the fluent address of the Singalese, who described the early experiences of forty Salvationists whom he accompanied to Ceylon, where they have settled as missionaries, wearing native dress, eating native food, and even staining their skin, that they may the more easily win access to their tawny brethren.

Mrs. Booth answered the question, "Does the work last?" by showing that the Army exhibited all the elements of perpetuity, such as abundance of life, and favourable conditions of growth. The Army, she said, was "a big bouncing baby, full of life and vitality," and these qualities were themselves promises of longevity. "Salvation soldiers were not made, but born." Then the conditions of its life were equally favourable. Plenty of food and air are indispensable to life, and by the Word of God and free influence of the Holy Spirit, the Army grows in grace and in the knowledge of our Lord and Saviour Jesus Christ. This very earnest and practical address was followed by words of encouragement from Messrs. Richard Cory and T. A. Denny, whose firm friendship for the Army was once more put to the test by the needs of the exchequer, but it stood the test right well.

MISSIONS TO SEAMEN.

(*Willis's Rooms, May 5: Bishop of Exeter, Chairman.*)

The report told that many more devout officers and seamen of the merchant navy than in previous years had taken an active part in promoting godly living amongst their comrades when at sea. Nearly 10,000 seamen, fishermen and bargemen had taken the pledge of total abstinence. Over 9000 outward-bound ships and fishing vessels carried with them to sea libraries or bags of useful reading for their crews. The heavy gales of last winter made mission work on board the ships in the twelve outer roadsteads unusually hazardous. The crews welcomed the visits paid day by day to their ships, and gladly attended services, bought Bibles, accepted bags of books, &c. The fishing fleets on the east coasts of England and Ireland have received special attention.

Clergymen connected with the Missions to Seamen from Hull, Lowestoft, Southampton, and the Bristol Channel, described mission work amongst seamen and fishermen, whilst H.M.'s Consul in Japan eulogised the Society's work at Yokohama and Hong Kong, and Admiral Field, M.P., spoke of what was done amongst men-of-war's men and Royal Marines in the Queen's ships.

CHURCH PAROCHIAL MISSION.

(*Prince's Hall, W., May 4: Bishop of Exeter, Chairman.*)

With its large staff of experienced missionaries this is now a very important part of the machinery of the Episcopal Church, and splendid work it does in its special sphere. Rev. S. D. Fox, secretary, was able to report that nearly two hundred Gospel missions had been held during the year. That represents a great amount of honest, earnest evangelising, and, though no man can count up the converts, they must be many. It was stated that the work of the Society is to extend to India during the coming cold season, and that Mr. George Clarke is to work in connection with the Mission for the last three months of the year.

Bishop Bickersteth truly said that the most earnest and faithful pastor will feel the most strongly the need of occasional special efforts, in order to reach those on whom the ordinary services seem to have no effect. He could speak from personal experience of the blessings that attend these missions in the conversion of souls. Every diocese ought to have a special missioner attached to it. Archdeacon Lefroy said it was a great problem how to reach "the classes" as well as "the masses," and these special seasons of effort in the churches would do something towards that. Mr. Eugene Stock referred to the connection between home effort and foreign missions, and said he was glad to receive a letter from Rev. W. H. Aitken, stating that he was to preach a missionary sermon in connection with one of his missions. It should be impressed on converts, at the close of every mission, that Christ's commission to evangelise the world still holds good. Rev. G. Weldon bore further testimony to the work, and Rev. J. Johnson, of Lagos, expressed his indebtedness to Rev. W. Haslam's book, "From Death into Life." Mr. Haslam also spoke briefly.

NATIONAL TEMPERANCE LEAGUE.

(*Exeter Hall, May 2: Bishop Temple, Chairman.*)

Mr. Robert Rae's report was a cheering one Special note was made of the Colonial Congress; of the progress of Miss Weston's work in the navy, and the spread of the movement among soldiers in India, where the army has over 12,000 abstainers. But, after all, much remains to be done, and progress in the past is only an added incentive to future effort.

Bishop Temple spoke with becoming seriousness of the disgrace attaching to the fact that, wherever the British flag goes, the blighting curse of intemperance goes with it, corrupting not only our soldiers but the native races. We must continue, said his Grace, to make perpetual war upon this terrible evil. Rev. Peter Thompson, of St. George's in the East, enthusiastically expounded his creed, which he declared to be, total abstinence for the individual, prohibition for the State, every Christian man with clean hands and clean money, and every Christian church with a clean communion table. The venerable Mr. Thos. Whittaker said that the temperance movement had shed such a light as all the brewers, and malsters, and dabblers in strong drink could never put out. Miss Weston reported that one-sixth of the men in the British Navy are now abstainers. Rev. J. Gelson Gregson said it had been amply proved in India that the teetotal soldier was superior physically and morally to his drinking comrade. Canon Fleming and Mr. John Taylor added their quota of advocacy, and the large assembly were dismissed better equipped than ever with facts and arguments for a battle which will need to be waged for many a year.

SUNDAY-SCHOOL UNION.

(*Exeter Hall, May 5: Mr. G. Williams, Chairman.*)

It was very delightful to be told in the report of this Society that during the bygone year nearly 15,000 children from the affiliated Sunday schools had been enrolled in the membership of the Christian Church. A cordial word was said in favour of special evangelistic efforts like those of Messrs. Moody and Sankey, Mr. Hammond, and the Children's Special Service Mission.

In his presidential address Mr. Williams referred with rejoicing to the extension of the work among children on the Continent; he also highly commended the agencies for the spiritual and intellectual advancement of the teachers. Dr. Stevenson, of Brixton, enlarged with great force on the importance of carefully moulding aright the thought and belief of the young in their plastic and impressionable years. The great end of teaching and of life itself, is to form true characters, and this is what the Sunday-school teacher should aim at. A weighty and valuable utterance on home influence followed from Dr. J. Vincent, of America. Alas, there are thousands of children who have no home worthy of the name, and for these the Sunday-school should provide a spiritual home. Dr. Vincent thinks that attendance at Sunday-school, by children of the well-to-do classes, is much more prevalent in America than in this country, and he hinted that missionaries should be sent to these neglectful parents. He also urged that the teaching should not only be sound in matter but attractive in method. The subject allotted to Rev. Hugh Price Hughes was "Our Elder Scholars." He was strongly of opinion that if these are to be retained, the Churches must go forward and invent new means of utilising the week evenings as well as the Sunday, in the great work of interesting and instructing our youths. He declared it to be a monstrous thing for our costly churches to be closed nearly all the week—especially with the public-house temptations ever at hand.

Various interesting conferences were held in connection with the Union at the headquarters, in Old Bailey, and a sermon on Bible study was delivered by Dr. Vincent, in the City Temple.

THE CHURCH ARMY.

(Princes Hall, W., May 5: Bishop of Rochester, Chairman.)

These "uhlans" of the Established Church are still fighting their way to general approval, if we may judge from the cautious remarks of the Chairman at the annual meeting. His lordship himself recognises the need of such an agency, but surely he stopped short of the mark when, speaking of his diocese of South London, with its population of half a million, he did not even hint at the existence of any Gospel agency outside his own denomination. The Bishop was justly severe on those who are so careful in avoiding mistakes that they make the greatest mistake of doing nothing at all. He knew of some good, saintly clergymen who, if they had to stand up on a chair and speak to working men for five minutes without a manuscript, would almost faint. The Church Army furnishes men who can talk to their fellows in their own language and from their own standpoint. His Lordship faithfully admonished the Army officers to eschew irreverence and eccentricity, and anything that would hinder their labours being acceptable to the people.

A perfect stream of testimony followed from clergymen and others, who have experienced in their own parishes the value of the Army's operations. Rev. Evan Hopkins, of Richmond, said the reason why some of the clergy complain of the work of the Army as a failure is because they coldly look on from the outside. It is of no use going in for Army work unless one is in dead earnest. Several of the Army officers spoke, as did also Rev. W. Carlile, the leader of the work, and Rev. F. S. Webster, Principal of the Training Home.

THAMES CHURCH MISSION.

(Willis's Rooms, May 4: Bishop of London, Chairman.)

There was a good muster of friends at this meeting, and if all the absent friends had imitated the example of one, who sent a cheque for £500, they would not have been so much missed. The work of the Society extends, we believe, from Putney to Gravesend, and a good work it is, as Rev. Henry Bloomer's report showed. Over 30,000 craft of various kinds have been visited during the year, and the services have been attended by more than 142,000 persons. There has, in short, been progress all along the river line.

The Chairman said we might be apt to think that the river was a sort of no man's territory, and it was therefore in danger of being neglected. It was, however, of the deepest importance to bring our sailors, with their frank, impressionable natures, under the power of the Gospel. Rev. H. Brenan, of Grays, urged that the Mission should be specially supported by all friends of foreign missions, by reason of the influence that our seamen have for good or evil in all parts of the world. He rejoiced that the pure and simple Gospel was presented by the workers, and that so much prominence was given to temperance effort. After Rev. C. Houlston came Rev. E. A. Stuart, who dilated on a point previously mentioned—the influence of our sailors when away from home. He said the native Maoris had learned from English sailors to curse God, and the Arab boy at Suez might be heard using English oaths learnt from the lips of English seamen. The Christian public, like Jonah, had been too long asleep to the claims of those who go down to the sea in ships, and it was high time to awake and grapple with the work. Prebendary Billing spoke of the value of the Society's work in reaching emigrants who are leaving our shores.

It is a truly excellent work that the Society is doing, but we demur to the Bishop of London's suggestion that nothing is being done for the spiritual good of our seamen, except through the Thames Church Mission. There are many other agencies at work in seeking to reach the thousands of souls always afloat in the port of London; but there is more than enough for all to do.

MORAVIAN MISSIONS.

(Exeter Hall, May 6: Lord Radstock, Chairman.)

The report, read by Rev. J. Henry, contained most encouraging statements concerning the work in Greenland and many other stations. A great work of grace has been going on amongst an Indian congregation at New Fairfield, in Canada, where many Indians have professed to have received Christ.

The Chairman referred especially to the unsparing devotedness of life of the Moravian missionaries, some of whom allowed themselves to be sold as slaves that they might preach to slaves, and went to live amongst lepers that they might tell them of Christ. He was much impressed with the mention of Thibet, for a long time the only fortress not attacked. Now the Moravian brethren have a mission in Little Thibet. One in every sixty of the Moravian brethren is a missionary; if each congregation in this country supplied but one, there would be now 40,000 missionaries in the field.

Rev. B. La Trobe said that lately three volunteers were required—two to nurse the lepers in the hospital at Jerusalem. About twenty offered, and of these there were nine from Germany and three from England. Mr. R. N. Cust said there is no Society which, like the Moravians, has missionaries in all quarters of the world, and that, not amongst the educated, but amongst the most degraded peoples. Their missionaries, too, labour with their own hands wherever they go, and a great part of their income is derived from internal sources. As an open door to which not even the Moravian Church has yet gone, he pointed to the bushmen of Australia. The Moravian Church could do this work as could no other, but there is no time to be lost, for the natives are very rapidly dying out. Rev. S. Hutchinson, Dr. Drury, and Mr. Lydall also briefly spoke.

BRITISH & FOREIGN BIBLE SOCIETY.

(Exeter Hall, May 4: Lord Harrowby, Chairman)

The report furnished, of this great Society, appeared to have as much reference to the Jubilee as to the work of the year. During that period some four million Bibles, Testaments, and portions were issued at an expenditure of £231,000. The chairman lamented the fact that his predecessor in the presidency of the Society (Lord Shaftesbury) had not lived to testify from that platform to the triumphs of Bible distribution during the last half century. His lordship rejoices in the fact that nineteen-twentieths of the books issued are sold at their proper value, and not given away. This, of course, is well enough where people are able and willing to buy; but it is not probable that the Scriptures will find its way into every household in Christendom without much free giving. Not everybody who buys a Bible sets great value on its teachings, and many who receive it gratis do. The chairman was on strong ground when he said that, notwithstanding all the attacks of critics, the Book of books holds a higher place than ever in the minds of those who have followed its teachings. We wish we could believe that he was also right in the statement that the working classes generally are showing an increased interest in it.

An Archbishop, two Bishops, two missionaries, and two home pastors make a strong platform of speakers. The Archbishop of Canterbury commented with satisfaction on the growing readiness in Roman Catholic and other non-Protestant countries to further the circulation of the Scriptures, and also pointed out the vast regions of China and Japan as fields for the development of the Society's work. Dr. Young, President of the Wesleyan Conference, in the name of that section of the Church, expressed thanks for help rendered by the Society. He urged a more assiduous and devout personal study of the Bible, as well as larger distribution. Bishop Moorhouse verged on somewhat delicate ground, when he asserted that the prevailing infidelity was largely due to those Bibliolaters who thought the Bible was the sum of all kinds of knowledge, scientific as well as religious. His Grace's idea is that the Bible records a gradual unveiling of mystery, until at last the Son of God entirely withdrew the veil. Bishop Parry, of Sydney, rejoiced to believe that, notwithstanding variety and divergency of interpretation, there is substantial agreement in the Church of Christ on all the fundamental verities of the faith. Rev. E. Bryant, agent for the Society in China, spoke of that country as a gigantic field of operation, and of the importance of its work in furthering evangelistic effort. Rev. Theodore Monod related something of what is being done by colporteurs and others in France in circulating the Scriptures, and pressed home the truth that the Bible was not only inspired of old, but is still a living Book, a channel for the working of the Spirit of God. Rev. S. Macfarlane, of New Guinea, contented himself with thanking the Society for its aid.

YOUNG ABSTAINERS' UNION.

(Exeter Hall, May 7: Mr. S. A. Blackwood, Chairman.)

The seventh annual report shows that this Union, which now numbers over 8000 members, has done much in removing ignorance as to alcohol being necessary to health. One case was mentioned in which a Band of Hope has been started in a village by three lads, who were formerly members of the Union, and another in which a whole family had become total abstainers through the little ones joining. Seven new branches have been this year started. One of these is at Bathurst, N.S.W., and another at Foochow, both having been formed by young people who had left London branches.

The Chairman impressed upon all that this is a work for eternity; and temperance work he counted as second only to Gospel work. An Egyptian, a slave rescued by General Gordon, gave an animated address, dealing chiefly with the horrors of slavery, of which he has had such bitter experience. The power of influence was vividly portrayed in the addresses of Mrs. Aukland and Mrs. Reaney. The former said that such associations would doubtless prove the nurseries in which many a Livingstone, and Williams, and Elizabeth Fry would be trained. Mrs. Reaney gave some illustrations of what can be effected by personal effort, which manifestly impressed the large audience.

RELIGIOUS TRACT SOCIETY.

(Exeter Hall, May 6: Sir F. Buxton, Chairman.)

Like its neighbour, the Bible Society, this is a great trade organisation, and also a helper, by free grants, of all evangelising agencies. The trade receipts for the past year have shown a considerable falling off, but nevertheless the Society could from that source supplement the contributions to the tune of £18,000 and more, besides paying all expenses. An immense quantity of good literature has thus been scattered broadcast, through innumerable channels. The new issues for the year were 665, including 167 tracts: "Leaves for Leisure Moments" is the name of a new series. As usual the Society has done much in providing copies of the Scriptures for prizes.

There seemed to us to be on the whole a lack of substance in the speeches, but we recognise the great difficulty of saying anything fresh on such a subject. The Chairman remarked on the fact of this being a universally reading age; the great question is, What are the people to read? The Society supplies an ample answer. Rev. E. A. Stuart said he had been struck, in attending the anniversaries of many societies, to find that the R.T.S. is a friend to them all. He praised their tracts, as being both orthodox and gently persuasive in tone. This led him to administer a hard rap to certain religious papers—"penny spitefuls" he called them. He closed effectively by relating the story of his own conversion, brought about by an unknown friend handing him a tract in a railway carriage (which he declined), and by the parting remark, "Young man, remember you have a soul." Dr. Vincent eloquently pleaded for wisdom in Christian service, and adaptation to the state of those we seek to benefit. The Doctor is a good actor, but much of his vigorous speech seemed a little wide of the mark; at its close, a fellow reporter observed, "Pity he didn't mention the Tract Society!" Rev. J. Chalmers, the sturdy Scot from New Guinea, gave some interesting leaves from his missionary experiences, and hoped that when the people among whom he labours are somewhat further advanced, the Tract Society would help by grants. One very good incident he told: A prayer-meeting was held one evening in Raratonga about sending Christian teachers to New Guinea. Just at that time he had transferred to his native paper some details of the Franco-Prussian war. At the meeting a chief, who had read of the war, said that instead of sending teachers to New Guinea he thought they should send some to France and Prussia! In a brief closing address Mr. Eugene Stock commended the work of the Society.

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POOR FRENCH IN LONDON.

THE work of evangelisation which for twenty years M. Barbier has carried on amongst his poor countrymen in this metropolis is one the importance of which is very great. As is pointed out in the report lately issued, very few of the French people here either possess a copy of the Bible or know anything of the Gospel. In various ways it is sought to reach this large community, and of these, M. Barbier says, open-air preaching, which is carried on in Hyde Park, is of the utmost value. Several converted by the Word heard there are now regular attendants at the services held at the Chapelle Evangelique in Portland-street, Wardour-street, Soho. The Sunday-school held here has an attendance of sixty children, and the day-school, where the Bible is not excluded, has been so successful that the premises are becoming too small. A reading-room and literary institution, with a Home for governesses and others, as well as a registration agency, are valuable aids to the efficiency of a mission which for so many years has done a most gracious work.

M. Barbier's address is 11, Portland-street, Wardour-street, Soho, W.C.

HOME FOR DESTITUTE BOYS, MUSSELBURGH.—The annual sale of work on behalf of this Home will take place on November 4 and 5. Contributions will be thankfully received by Mrs. Logan, 26, East Claremont-street, Edinburgh.

Y.W.C.A. HOME for Young Women in Business, Pyrland-road, Highbury, N.—With heartfelt thankfulness we record that it has become necessary to take the next house, No. 41, and, by turning it into our present one, we are able to double the number of boarders, and to assemble as many as one hundred young women in the evenings to Bible-classes and meetings. Last Monday we celebrated our fourth anniversary by holding a service in the afternoon, dedicating the enlarged premises to God, and in the evening a meeting of our members, when ninety-two were present. The extension of this much-needed work has entailed expenses which the young women themselves can do but little to meet. The work can be still further extended as means are provided, as many applications for admission into the Home have even now to be refused. E. LANCASTER, Hon. Supt.

CHRISTIAN WORK IN EGYPT.—In connection with evangelical work of the Egyptian Presbytery, which recently held its twenty-eighth annual meeting, it is gratifying to state that there are sixty-five schools, including a training college, and boys and girls' boarding and day schools. In these schools there are over 5000 native pupils. Some of them are in the low Arab quarters, and waifs and strays are daily gathered in and taught the Scriptures by devoted young Christian women. The American missionaries have opened a hospital some distance up the Nile, and are doing a good work in Cairo, which, however, is not confined to the natives. Temperance work is carried on every Saturday evening, and there is a united prayer meeting on Thursday evenings besides the usual services on Sundays. There are also four Women's Missionary Societies, with a membership of over two hundred, and book and colportage work has long been established

EVANGELISATION SOCIETY.

THE report of this important Society is one that will be read with deep thankfulness of heart for the wonderful way in which God has made good his promise that his word shall not return unto Him void, and for the many who have been brought to Christ from the very lowest classes. The Society, which has now entered upon its twentieth year of work, last year held about twenty thousand meetings, the attendances at which, at a very low estimate, were about three millions. These meetings have been held in about 1100 places, in all parts of the United Kingdom—in the thickly-populated centres, in many a hamlet and village, where "every prospect pleases, and only man is vile," in more than one hundred places north of the Tweed, and amongst the inhabitants of the Shetland and Orkney Islands.

Tent missions form a very important feature of the work, and it is through these, for the most part, that country districts are reached, as they could be indeed in no other way. Last year, by means of forty-six tents, 162 different places were visited, and there were many dark spots brightened by the glorious Gospel light. Several pages are occupied with letters from ministers and others, who tell of the blessing that God has been pleased to bestow on the preaching of the evangelists, and of hundreds now living good and useful lives who before were sitting in darkness and in the shadow of death, as well as of peace, joy, and gladness brought to many hearts and homes in which these priceless blessings had never before been enjoyed or known.

The work in Scotland is of comparatively recent date, and it is only during the last three winters that the distant Shetland Islands have been visited by the agents of the Society; but nothing is more encouraging than the intense gratitude which these poor people display for the labours of the missionaries, and the liberality with which they give of their little to help the cause. "This appreciation," Rev. L. Williamson, of Reawick, Shetland, writes, "is abundantly testified by the people coming out night after night, often through darkness and storm, many of them crossing miles and miles of moss and heath and bog to be present at the services." Dr. Andrew Bonar, Rev. John Mackay, and other ministers also speak highly of the work done by the evangelists sent forth by the Society. The various incidents recorded make the report one of unusual interest.

It might be well to add, though this is generally known, that the country is not the only sphere of the Society's operations, 157 places in the Metropolitan district having been supplied with preachers during the year. The Society's office is at 21, Surrey-street, Strand; and Capt. Wm. E. Smith is the hon. secretary.

A TOKEN OF GOOD-WILL of a very thoughtful and sympathethic nature has just come from New Zealand to the British metropolis. A sum of money, amounting to £51, has been received by the Lord Mayor on behalf of the fund for providing poor children with dinners. This has been collected in schools in New Zealand for this purpose. The Lord Mayor has had the pleasure of handing the amount to the London School Board, to be spent according to the desire of the donors.

TRAINING FOR DOMESTIC WORK.—In that interesting little quarterly, *Little Women*, we learn that a training centre has been opened at 41, Wigmore-street, Cavendish-square, for the development of the system of training young people in domestic work, with which the name of Miss Headdon is inseparably connected. Arrangements will be made for girls and teachers to attend classes at this centre, and others, it is hoped, will soon be opened in different parts of the country, each working upon its own lines, under this central organisation. One will be formed in Gloucestershire, where middle-class girls from seven to fourteen years of age will receive a good English education, and be trained to gain their livelihood as teachers of this system, or as domestic workers. Miss Headdon's system is taught in three standards, the first adapted to the instruction even of infants. The great object in view is well worthy of support.

MR. HASLAM IN KENSINGTON.

A TEN days' mission has been concluded at St. Mary's Church, West Kensington, by Rev. W. Haslam. This honoured and veteran representative of the Parochial Mission Society pleaded his Master's cause with great unction and fervency, and with manifest tokens of the Divine blessing. The interest continued to deepen, and though the large church in question can accommodate 1700 persons when well packed, many were unable to obtain admission on the evening of the second Sunday.

Mrs. Haslam's Bible-class for ladies was a great success, the parochial hall proving too small to accommodate those who wished to attend. Upon this the vicar, Rev. H. J. Alcock, placed the church at her disposal. Many written thanksgivings for benefits received were sent in.

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THE GOSPEL IN SPAIN.

PASTOR Segundo Sabio del Valle has issued a very interesting report of work in connection with the Free Protestant Church at Saragossa. A Sunday afternoon meeting for youths is held, at which, after a Bible exposition by the pastor, portions of Scripture are learnt. Meetings in private houses are held on two evenings in the week, and these are sometimes attended by forty persons. Those who have become Protestants are emboldened to stand forth and make confession of their faith amongst their neighbours. There is a school connected with the Mission, and much help is given to the sick.

Through the generosity of some English friends the pastor was enabled, on one of the great feast days, to distribute gratuitously 350 New Testaments, and the way in which these were received shows that there is here a very considerable feeling in favour of the Gospel. Five new members were admitted during the year, "and several more," the report says, "will be received shortly. Others, alas! are hindered by the fear of persecution," from which even the sick and dying are not exempt at the hands of the priests and nuns. The pastor's address is, Saragossa, Spain.

Y.W.C.A., WESTGATE-ON-SEA.—This branch of the Y.W.C.A. was started in July, 1886; but the members have not as yet a suitable room for their own use, therefore the work is hindered. We earnestly ask for prayer and sympathy. Visitors to Westgate-on-Sea will be welcome at the meetings. EDITH ALLEN, Hon. Sec.

9, *Adrian-square, Westgate-on-Sea.*

METROPOLITAN RAILWAY MEN.—Much blessing was given at our annual tea; nearly seven hundred were present. After a bountiful repast, addresses were given by Rev. W. R. Mowll, Mr. Stoney, General Anderson, and Dr. Schofield and were listened to with great attention. Mr. Mowll seemed to make a deep impression, and we believe many realised their sinnership that night. We are full of praise to God for putting it into the hearts of the company to build an iron room for mission work amongst their employés; we trust it may be the birth-place of many a soul. I will gladly give any information about the work, or names and addresses of men still unsupplied with monthly packets. (MISS) E. JACKSON.

21, *Stanley-gardens, London, W.*

ENGLISH PRESBYTERIAN SYNOD.—The discussion on the state of religion, says *The British Weekly*, was on the whole encouraging. One of the best speeches was made by Mr. Lundie, of Liverpool, who said that the children of the working classes were found to a large extent absent from the ordinary Church services. He considered that the Churches were doing a very foolish thing in allowing hundreds of youths, who should become members of their churches in the future, to lapse under their eyes. Mr. Bruce spoke hopefully, and said that at no time in the history of their Church was more evangelistic work being done. Good progress was reported in Jewish missions. The medical missionary at Rabat has entered on his work under encouraging circumstances. Foreign missions attract great, and, happily, increasing interest in the Presbyterian Church, and their mission in China is in a most satisfactory state. Mr. Hugh M. Matheson congratulated the Synod on their mission in China having attained a membership not reached by any other Protestant Church in that country.

CENTRAL AFRICA.

Our knowledge of this vast region is comparatively recent; five-and-thirty years ago Central Africa was thought to be a desert land, and our maps were almost a blank. The peculiar form God has given to this continent has added to the difficulty of its being explored. In other continents, access to the interior is easy through the great rivers, but in Africa, owing to its "inverted-dish" shape, cataracts are found near the mouths of the rivers, and vessels cannot ascend. Especially is this the case with the Congo. For four hundred years the *mouth* had been known, but only in 1877, when Stanley, crossing Lake Tanganyika from the east, hit upon and descended that river, was its great extent understood. Through the discoveries of other travellers also, especially Livingstone, we have now some idea of the great features of the interior, but that is all. Enormous lakes, very many rivers, and mountainous ranges have been found out, and each year adds to our knowledge.

This beautiful land is also now known to be peopled by numerous tribes, whose languages or dialects may be reckoned by the hundred. It has long been the "slave-ground of the world," though the slave-traders' traffic was only pursued near the coast. To procure these slaves, constant wars were encouraged among the tribes, and though the traffic in slaves is now carried on with greater difficulty, tribal wars are still very constant. For centuries the chief traders have been Arabs from Zanzibar on the east, and Portuguese from both coasts; and cloth, beads, weapons, and spirits have been exchanged for slaves and ivory; but this trade has, of course, only injured the poor Africans, and there has been scarce a thought of benefiting them.

Now, through God's mercy, a better day has dawned upon Africa. While European governments have been seeking to appropriate large portions of "the dark continent," missionary efforts in South Central Africa have multiplied on all sides. The Congo is being especially made a highway for missionary societies, and already two American and an English one are working there. Several steamers, carried in pieces past the cataracts and then put together, now proceed up this river and its branches, which form a waterway of thousands of miles. Some of the large missionary societies have sought to establish themselves by the great lakes. The "C. M. S." have aimed at Victoria Nyanza, the "L. M. S." at Lake Tanganyika, but not without serious losses from fever in crossing from the east coast, and in one case, that of the Church of England bishop, Hannington, a valuable life was lost by cruel murder, and perhaps two hundred native converts have since been killed. The tribes in the south centre, however, appear to receive Europeans well, especially where Livingstone was known.

THE GARENGANZE COUNTRY.

But we must now say a little about the part most interesting to many of our readers. On our map, Lake Bangweolo looks very small, but if we think of any two towns 150 miles apart, we may form some idea of the length of this lake, its breadth being about 50 miles. We specially point out this lake (discovered by Livingstone in 1868, and on the southern shore of which he died in 1873), because about 100 miles to the *west* of it is the Garenganze capital, Mukurru, which our brother Arnot reached early in 1886. His toilsome journeys from Natal to the Zambesi, and thence to Benguella, are known to many by the little books which give a brief account of them, and particulars, so far as we have received them, of the journey from Benguella, which occupied him in 1885, are fresh in the minds of our readers. But this long and tedious route from the west coast (taking six months at least) will we hope give place to a shorter one from the south-east coast. Since 1875 the Free Church of Scotland has had missionaries at Lake Nyassa, and through the efforts of the African Lakes Company, the journey from Quilimane, on the coast, to Lake Nyassa is being made more and more easy, so that now the passage from London to Bandawe can be accomplished in about fifty days by steamers, the only land-travelling being seventy miles *viâ* Blantyre (Church of Scotland station), past the falls of the river Shiré, which flows from the Nyassa into the Zambesi. The African Lakes Company seeks to work in harmony with missionary societies, and to put down the slave trade and wars by establishing lawful commerce, avoiding also the debasing rum-traffic. They have succeeded in making a road from Lake Nyassa to Lake Tanganyika (the Stevenson road), and have not only transported steamers (in pieces) past the Shiré falls to Nayassa, but even along this new road from Nyassa to Tanganyika. By the adoption of this new route the great loss of life caused among the members of the L. M. S. by the trying overland journey from Zanzibar to Tanganyika is much diminished. Most thankful, indeed, should we be if a route is opened up by this company from Bandawe to Garenganze. As yet, only some 70 miles have been traversed westward from Bandawe, but Livingstone went over part of the district, and we trust that communications may soon be established. On Lake Bangweolo, Livingstone found large canoes in use (40 ft. by 4 ft.), and visited two out of the six islands; they contain many inhabitants. If the lake could be crossed by boat, 150 miles land journey would be saved from Garenganze, and only about 350 would remain instead of the 1000 miles (as the crow flies) from Benguella to Garenganze. The best time for travelling is probably the dry and cool season from May to November. During the wet season, Bangweolo overflows its southern and eastern shores for many miles, and the natives then resort to the higher grounds, which form islands during this season.

Lake Nyassa is 1000 feet above the level of the sea, Lake Bangweolo much higher, 3688 feet, and Garenganze is evidently far higher, according to our brother Arnot's description, and we might expect, from its lying so near the very sources of the Congo.

While the low African coast is often very unhealthy, we believe that the elevated land of the Garenganze, when once reached, would prove comparatively healthy for Europeans. It only remains for us to add that though, in the providence of God, an opening has been made by our brother Arnot to a most needy part of Central Africa, many more true labourers will be required if it is to be duly occupied. Anyone having a knowledge of languages and a taste for them would find useful employment in reducing the native languages to writing, and in translating the Scriptures, which would then require to be printed. Medical knowledge would also be a valuable addition.

We had written thus far when the Benguella mail, to our great joy, brought us further tidings from our brother Arnot, up to a comparatively recent date. We give extracts from letters to ourselves, but in order to make room for communications from other labourers we purpose publishing separately his diary and several letters to friends, which have been kindly placed at our disposal. They extend over a period of six months, and are deeply interesting, giving us some idea of this almost unknown Central African kingdom, and telling of trials in health and circumstances which, while they manifest the grace of God in our dear brother, call for our tender sympathy.

We have not heard from our brother Swan, but know that he left Benguella early in January for Bihé, expecting to meet our brother Arnot's messengers, Ocinyama and Kasoma. They appear, however, to have missed him, taking perhaps another road, and arriving at the coast early in February. About March 6, the steamer conveying our brother Faulknor was expected to reach Benguella, by which time we hope that brother Swan would have returned there, and that in two or three weeks they would set off for the interior, if carriers could be found. But even then a year would elapse from the date of brother Arnot's latest letter (Sept. 17, 1886), before they could reach him.

We purpose sending letters and funds for our brethren both to Bandawe and Benguella, with a view to their getting them either way. Our brother Arnot seems likely to be cast on God for daily bread for a year, owing to the difficulty of communication, but his confidence in God seems steadfast, and He will not fail him.—*Echoes of Service.*

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CASUALS AT GRAY'S YARD.

The number of homeless poor in our great city is very large, and on account of the depression in trade, is continually being augmented by relays from the country, for hundreds flock to London in the vain hope that here at least work is to be found. Only lately, three men, who had never been to Gray's Yard before, said they had just come up from Glasgow, Edinburgh, and Newcastle respectively. Fourpence a night will provide them with a bed in a common lodging-house, but not having enough for this many of them are obliged to walk the streets night after night, hiding in doorways and under archways, or as a last resource taking shelter in a casual ward. Anything is, however, preferable to this, and they have often been heard to say how greatly the comforts of prison life exceed those of the casual ward or the workhouse itself.

It is the custom at Gray's Yard after short Gospel services, to distribute bread and hot tea or coffee, during which time opportunity is afforded to the friends present to enter into conversation with the casuals, and thus many have been reached. The workers are continually encouraged in the work by seeing these poor outcasts brought to the feet of Jesus. At the evening meetings for the past few weeks, there have been several respectable, well-dressed men present, who were brought to the knowledge of the Lord at Gray's Yard. They are now in good employment, and two of them have several times contributed some of their earnings to the work. One of them said, he had gained so much himself that he must do something—adding, "you must let me give it for if I were not living with the Lord, I should be spending more than that in drink or something else."

The work has for some years increased to such an extent, that on several occasions a large number of these poor outcasts have had to be sent away for want of space, and there has long been a great need of new premises. A large and airy room is required for such a work, to render the atmosphere at all bearable; but hitherto the audience has been divided, and two or three small and most unsuitable apartments have been from Sunday to Sunday filled to overflowing, so that the workers are obliged to pass several hours in low unventilated rooms, closely packed with hundreds of the lowest and most unwashed of our population in a stifling and almost pestilential atmosphere, from the effects of which many suffer severely.

A freehold has at length been obtained at a cost of £6000, and £2000 more will be required for the erection of suitable premises for this Mission, and the work in connection with it for the poor of the neighbourhood. Until the £6000 have been raised it has been thought advisable not to commence the building.

The following six gentlemen have very kindly identified themselves with this scheme and given it their support. Messrs. F. A. Bevan, T. A. Denny, E. M. Denny, George Hanbury, Samuel Gurney Sheppard, and Dr. Habershon. The treasurer for the building fund is Dr. Habershon, 70, Brook-street, Grosvenor-square, W.

MIDLAND COUNTIES VIGILANCE ASSOCIATION.—The objects of this Association need scarcely be stated here, being well known to all. Especially it has been established to form a central union of Vigilance Associations in the Midland counties for the purpose of creating and sustaining a healthy public opinion on subjects which all are seeking to promote. A new periodical has now been started as the organ of the Association, in which information concerning its work will from time to time be given. Rev. W. Wastell, 20, Paradise-street, Birmingham, is the secretary.

The Christian.

May 12 1887.

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MRS. MEREDITH'S
MEDICAL MISSION MEETING

Will be held (D.V.) on **MAY 25,** at 3 o'clock, in

THE MORLEY HALL, REGENT STREET, W.

Having been postponed from the 12th instant.

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BY R. C. M.

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FRIENDLESS & FALLEN.

THE THIRTIETH ANNUAL MEETING of this Institution will be held (D.V.) at the Homes, Parsons Green, Fulham, on Saturday, June 11.

THOS. SALT, Esq., M.P., will take the chair at 3 o'clock.

Mrs. FRANK BEVAN will open the new Training Home for 50 Friendless young girls.

A Choir of 50 young girls will sing a selection of **JUBILEE HYMNS.**

Friends desirous of inspecting the arrangements of both the Homes at Parsons Green, may do so on presenting cards of invitation for the Meeting (to be obtained at 200, Euston-road) from two to three o'clock on the day of the Meeting, and also after the termination of the Meeting.

Tea will be served at 5 o'clock in a Marquee, under the shadow of the venerable old mulberry tree, as on former occasions.

There will be a Sale of Useful and Fancy Articles, many of which will be made by the Inmates of the Institution. Ladies are invited to send contributions of work to be sold on the occasion.

The proceeds of the Sale, and the contributions received on the day of the Meeting, will be applied to the proposed extension of the Open All-Night Refuge, which has been so pre-eminently blessed of God in saving young women and girls.

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

FAR-ADVANCED CONSUMPTION AT CREWKERNE (SOM.), REPORTED BY REV. CHAS. BARNES.

Mr. Barnes is Curate in the Parish of Crewkerne, and writing me March 26, 1887, he says:—

"I have seen the wonderful effects of your treatment on two persons in this parish.

"The First is Mrs. ——, about 28 years of age. Her doctor, who is a friend of mine, asked me to see her as often as I could, as he considered *her departure from this world to be only a question of a few days.* She looked like a skeleton.

"As soon as the patient commenced your medicine, it effected a marked and marvellous change. She put on flesh; grew stronger; symptoms abated. And these effects were not evanescent. She passed comfortably through the winter of 1885—6 and this last winter, and during the bitter winds of the last six weeks I have frequently met her out for a walk! *Hers has been truly a resurrection.*"

ALSO A CASE OF COMMENCING PHTHISIS.

"The Second.—I know a family named Pattemore, who have reason to be truly grateful to you. One daughter had been swept off by consumption very rapidly—and immediately another sister (her close companion and fellow-worker) showed signs of the same. She was wasting away; and the doctor said she was going into a consumption like her sister, and would follow her.

"However, your medicine at once began to reinvigorate her. She has passed well through the winter, and this day week Mr. Barnes found her at her work—sewing again!

"I am not one to exaggerate, and I ignore advertised remedies—but since I have had these cases under my eyes, I give the honour where it is due—and under God, it is due to your treatment."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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Letters to the Editor.

CHRISTIAN UNITY.

Dear Sir,—Do you think politically there is a much more important religious question than this? Is it not positively certain that spiritual work and progress must be terribly hampered with so many divisions in the Church? St. John xvii. 21—23 is conclusive to my mind, while such statements as are contained in 1 Cor iii. 1—3 put the matter beyond the shadow of a doubt. Why, if sects and divisions are immaterial, are they so deprecated in the New Testament, and why is Unity of an almost ideal perfection so passionately and powerfully urged? Surely the easiness of a new community, the indifference and false toleration with which divisions are regarded, is quite sufficient to show how little of the mind of Christ and his Apostles exists in the Christian Church.

Some time ago you published in The Christian some excellent papers on "Prayer rather than Conference," and, good as they were, they yet came short of the whole truth. Prayer, why we are deluged with it! How many thousands of prayers go up from our own little place of New Farnley! Is there no efficacy in the tens of thousands of Church and chapel prayers that are offered in the services? *But where are the answers?* We want something upon which to build our prayers, and that is *Christian life.* "Ye ask and have not."

I can fancy an Isaiah saying to us, "Hear the word of the Lord. To what purpose is the multitude of your prayers? I am full of them. Bring no more vain petitions. Wash you, make you clean," &c. We have prayer, preaching, conference, Christian literature, in abundance, and yet from all quarters comes the confession of apathy, lukewarmness, inconsistency, and questionable Christianity. Stagnation seems to prevail, and a dead weight of suppression to rest upon the Church. In accounting for this, many causes may be shown, but not the weakest among them is that of Christian Division.

Think of the uncharitableness it means—the conversion of the brother into the enemy, the magnifying of things immaterial or less important, the violence to the unity of the Spirit, above all the *carnal mind* it betrays, which, according to St. Paul (1 Cor. ii. 14), renders the Christian and the Church under its influence impervious and dead to the things of God. And then ask if it is not inevitable that a low state of spirituality must prevail with the Church of Christ in her present condition.

Is it any wonder that religion is practically so discredited and so powerless in her labours? Comforting as it may be to the Christian, the world cannot understand a true spiritual union of believers, any more than we can read in the armies of the world the great truth of the brotherhood of man. I feel sure myself that as long as our present divisions continue in all their force, circumstance, and accentuation, the Church of Christ will never rise in real religious life and power to anything like the extent of her privilege, let the preachers and the people be never so sincere. *The showers must be withheld*, because *the Church has no ability to receive* them, *and no capacity to retain them.* The Spirit of the Lord is undoubtedly and lamentably straitened. Apart from economic considerations—the waste from overlapping, both in means and energy—Christian unity would be a most powerful agency of conversion and evangelisation.

I do not commend to your readers any scheme, nor terrify them with thoughts of absorption into another Church, but simply invite them to prayer, and to a sympathetic attention to this subject. We are far off yet (*in condition*) from a united Church, and details can wait. What is wanted first is a quickened conscience, an overwhelming sense of shame that He who came to teach love, to form a brotherhood, and to gather together in Himself one great family of God, has for his followers companies of aliens, without much of the *appearance* of a family, and by no means noted for habits of love, but effecting rather a religious reproduction of the North American Indians.

God grant that He may soon say of this great and costly stumbling-block, "Who art thou, O great mountain?—thou shalt become a plain."

Believe me, yours very sincerely,

The Parsonage, William Fisher.
New Farnley, Leeds.

THEOLOGICAL TRAINING IN INDIA.

Dear Sir,—With reference to the letter signed "C." in a recent issue, permit me to say that I am aware natives of Hindostan are trained to preach the Gospel to their countrymen; but, when I offered to receive contributions for the required Theological College at Scharumpur, N.W.P., India, I simply meant that in the opinion of many, if India is to be won for Christ, it will be necessary to employ many more native Christian evangelists than hitherto has been done, because they stand the climate, and there is not, of course, any passage money, &c., to be paid on their behalf.

I have been much struck lately with the success vouchsafed to some British Missions in China, where the services of the native preachers are largely made use of; and when I mentioned the need of a theological college for Scharumpur, I simply observed that our American Missionary brethren were moving in a good direction!

I share in the greatest respect and admiration for the many missionaries I knew in India, and would regret exceedingly if my former letter could be misunderstood.—Yours truly,

Blackheath. G. G. Anderson.

SUNDAY POSTAL WORK.

Dear Sir,—It is most necessary that we should be ready with well-authenticated evidence to lay before the next Committee of the House of Commons on Sunday Postal Work. May I beg you to give me space to ask your readers to help us by sending me facts and figures to illustrate the following points?

1. Distance walked on Sunday by the letter-carrier of their district. 2. Hours on duty on the Sunday. 3. Whether such distances and hours are done every Sunday, or on alternate Sundays. 4. In towns, the time employed in the Sunday sorting and delivery. 5. Time occupied in Sunday collection and despatch of letters. 6. Whether more than one duty is laid upon the same man—*i.e.*, does he collect as well as deliver?

We have had many facts already sent to us, but every friend who will send me answers to the above will help us in the struggle to free our Postal servants from toil on the Day of Rest. No time should be lost in replying to this invitation.—I am, &c., John Gritton.

Lord's Day Observance Society,
20, Bedford-street, Strand, W.C.

SUNDAY SCHOOLS AND MISSIONS.

Sir,—Following the article on "Churches and Missions" in your issue of March 24, I shall be glad if you can find space for a few facts and figures showing what can be done by our Sunday-schools if the matter is systematically gone about.

Even our poorest Sunday scholars, although they may seldom appear to have money to put into the Mission boxes, always seem to be able to procure a supply of nuts, sweetstuff, and such like. Supposing that each one of them were to give on an average one-halfpenny per month to Missions and our teachers one-halfpenny per week, we should have the following results, calculated from the statistics of the Sunday School Army:—

	£	s.	d.
Sunday-school scholars in the United Kingdom	151,516	18	6
Sunday-school teachers in the United Kingdom	67,470	8	0
Total for the United Kingdom	218,987	6	6
Sunday-school scholars in Canada and Australia	19,125	15	6
Sunday-school teachers in Canada and Australia	8,555	2	0
Sunday-school scholars in U.S. America ..	170,520	17	6
Sunday-school teachers in U.S. America ..	93,228	6	0
Total for America, Canada, and Australia	291,430	1	0
Grand totals	£510,417	7	6

The sum thus collected in the United Kingdom alone is equal to about one-fifth part of the amount sent to Foreign Missions from this country annually. D. A. H.

5, Royal-crescent, Glasgow, W.

AN IMPORTANT QUESTION.

Dear Sir,—While sitting on Sunday afternoon with the children in our church, listening to an address given to them by our curate, he made use of the following expression, "The gift which was given to you at Holy Baptism." Now I was christened and have been confirmed, consequently, I am writing simply to ask some good clergyman to explain why conversion is needed, if, as my Church teaches, we receive the Holy Spirit in our infancy.

I am sure I did not; and should not dare to indulge the hope that the precious gift was mine now, had I not experienced a thorough change of heart at a mission not four years ago, when I was led to trust in the Lord Jesus Christ for salvation.

A Constant Reader.

WORKHOUSE CHILDREN.

Under the head of "Notes and Comments" of April 14 there is a paragraph in which allusion is made to a speech by Mr. S. Smith, M.P., respecting the emigration of children to Canada, in which it is stated that "Between the Poor Law Guardians and the Industrial School authorities there are no fewer than 80,000 children in keeping in England at present, the larger proportion of whom, tainted from birth, are likely to be paupers or worse."

As honorary secretary of a Girls' Reformatory, and a Boys' and Girls' Certified Industrial Schools, for twenty-five years, and a guardian of the poor, and vice-chairman of the Workhouse School for twelve years, I have some practical knowledge of both classes of children, and of their life after leaving these institutions. I regret very much that such a paragraph should have been published without any facts being furnished in support of such a statement.

With respect to industrial schools, by the last annual report, up to the end of 1885, presented to the Home Secretary by the Inspector of Reformatory and Industrial Schools, 81 per cent. of the boys and 81 per cent. of the girls were doing well three clear years after they had left the schools. With respect to Workhouse children: for the last six years in our Workhouse school we have kept a register of all the children who have left, or who had been in the school a year or upwards. During the last month we have gone carefully over this register, and find that 80 per cent. of the boys and 82 per cent. of the girls who left us during that period are doing well. I have little reason to doubt that other Unions in Durham and Northumberland could report similar favourable results.

Within the last fortnight I have seen the sixth annual report of the "Marston Green Cottage Homes" (the schools for the children of the Birmingham Union), known as well-managed Workhouse schools. The report gives the result for six years, the time during which the Cottage Home system has been in operation; their result is 70 per cent. of boys and 84 per cent. of the girls doing well during the same period. Three or four years ago I visited the Liverpool Workhouse School at Everton, and from what I saw and heard from the superintendents of these schools, who had filled that post for many years, I gathered that their results were very favourable. I cannot but think that a majority of our Workhouses will be able to show a similar good record, unless our Metropolitan and Southern Counties are not equally well managed with those in the Northern and Midland Counties.

Excellent work has, no doubt, been done by institutions for the emigration of children, such as Miss Rye's, Miss Macpherson's, and Mrs. Birt's, the latter of which I visited with much pleasure. No doubt Mr. Smith, M.P., and others have done good service in promoting the emigration of destitute children, but I think their enthusiasm in this direction sometimes leads them to under-estimate the results of other agencies, long established, for helping a somewhat similar class of children.

Sunderland. Thomas Blain.

MISSION TO ITALIANS IN ENGLAND.—The object of this Mission is to secure to poor Italians living in London the blessings of Christian ministry and worship. By means of mothers' meetings, Bible-classes, night schools, &c., an earnest effort will be made for the welfare, moral and spiritual, of those who are at present utterly neglected. A petition for the establishment of this agency was drawn up and signed by the poor Italians living in and around Clerkenwell. Signor Mola (who worked for some years under the C.M.S. amongst the Tamil population in and around Colombo) and his wife have the superintendence of the Mission.

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Notes and Comments.

NEXT week we hope to give a portrait and sketch of Rev. Wm. Haslam, the veteran Church Missioner, and author of "From Death into Life."

Mr. Henry Varley has gone to the seaside to recruit. We are glad to learn he is gaining health each day.

An anonymous correspondent makes the assertion that in Liverpool, where there are hundreds of Frenchmen, there is neither hymn, nor prayer, nor sermon in the French language, nor any public worship of God, from Sunday to Sunday, from the beginning of the year to the end. If this be so, it constitutes a loud call for some servant of Christ to supply the lack.

In this issue we commence the promised series of papers on the life of Elijah, by Rev. F. B. Meyer, of Leicester. We believe they will be found to be equally interesting and profitable with those recently published on the life of Jacob, which met with such acceptance from our readers. We are glad to announce that the latter can now be had in a volume, under the title of ISRAEL, A PRINCE WITH GOD. We doubt not many who enjoyed the perusal of the stirring chapters from week to week will like to possess them in this permanent form. Our publishers have produced the book in an attractive style, which renders it well suited for presentation.

We have received more than one animadversion on the review of Dr. Parker's latest volume of the "People's Bible," in our issue of April 21. In reply, the reviewer writes:—

> I am by no means one of Dr. Parker's admirers. It is very far otherwise. Ever since I read his presidential address, given some years ago, my mind in respect to him has been strongly adverse. But I felt, on receiving the volume from you, that I must do my duty by it impartially. The volume, unquestionably, is the production of a singularly gifted man. I could not but say so. At the same time I strove to set forth the Doctor's lack of evangelical perception. Your correspondents admit all that, and I am sorry they should have expected more. I could only judge the book as I found it. It is a very able work; but it is weak where I said it was, and on that point I enlarged. The same applies to Dr. Parker's other writings, some of which are more faulty. I could not in reviewing his Judges and Joshua bring in *Ecce Deus*.

That seems to us the spirit in which a reviewer should write. A book is given to him to review, and he points out what appear to him its merits and its defects. We have not forborne to express our judgment as to Dr. Parker's action when we have had occasion; but when a book is sent to us for review, we think it fair to the author and to our readers to give them our candid opinion of it. When we say that the reviewer was Rev. J. Douglas, who is referred to in another note, it will be seen that he is generous as well as courageous toward those from whom he differs.

A little paper, with the taking title of *Brotherhood*, comes to us from Ireland, the noble words of St. Paul appearing on its front page, "Bear ye one another's burdens, and so fulfil the law of Christ." Edited by Rev. Bruce Wallace, it must necessarily contain much that is excellent, and we shall watch its progress with interest. Nevertheless, we cannot but think that time is lost in advocating drastic theories with regard to land and capital, and the distribution of wealth, instead of teaching that higher development of the Christian life, which must of necessity include the everyday practice of duty to the neighbour. With the reformation of the unit the reform of the society must come.

Any weak-kneed believers who may have been troubled about Mr. Cotter Morrison's recent shallow attack on Christianity, will do well to read the able and crushing rejoinder by Dr. Fairbairn in the April and May issues of *The Congregational Review*. Mr. Morrison had the temerity to assert that the true service of man, and the service of God as enjoined by Christianity, are incompatible. On this point Dr. Fairbairn well says:—

> There can be nothing more absolutely alien to the Spirit of Christ than a service of God without any service of man. Nay, such a service He declared impossible: "Inasmuch as ye did it not unto one of these least, ye did it not unto Me." If the author had so studied as to understand the faith he so glibly criticises, he would have come to know that the religion which rose as love to God and love to man, has never allowed that God was either loved or served where man was hated or unblessed.

The current *Nineteenth Century* has an important article by Herr Katscher on German Life in London. The love of adventure, or sordid motives, he says, are bringing thousands from Germany to London every year. Many become shameless beggars, or go to the bad altogether. There are German settlers, as everyone knows, of high character, but of late years London has become one of the head-quarters of Nihilism and Communism. This foreign element among us may seem unimportant, but it is one of which we ought to take serious account.

The paper by Mrs. Fawcett in this month's *Contemporary* contains unwelcome revelations concerning young people employed in theatres. Baby children of four or five are bound by indentures to an apprenticeship of nine years to a theatre manager. At an age when they cannot throw out their little legs without tumbling over, they are kept in training three or four days a week for five hours. They are paid sixpence and upwards a night, the money too often going to dissolute parents. After ballets at the Crystal Palace, a child of seven, with her ankles swollen, arrives in London between ten and eleven o'clock, all alone. Mrs. Fawcett asserts that the moral risks they run in the dressing rooms can be better conceived than described.

The question may be naturally asked, Why does not the law interfere, as in the case of factory children? Mrs. Fawcett shows that there are holes in the education net which allow all manner of evasions. Even if these theatre children are got to school, they are fit for nothing on account of fatigue. It is greatly to be hoped that this womanly appeal may arouse public attention to a crying evil.

The history of Christianity has not, since the days of Judas Iscariot, furnished a more painful and deplorable example of treacherous backsliding than that of Mr. Baker, of the Tonga Islands, in the South Pacific. We know of a persecuting Saul becoming a Paul, the great Gentile missionary. Here we have a professed Christian missionary turning into a persecutor of the most cruel and malignant kind. The story of the crimes and outrages committed at the bidding of this recreant apostle of peace, as told in several issues of *The Pall Mall Gazette*, last week, reads like a chapter out of the history of the Neronian era. Of course, the attempt on Baker's life is not to be excused or condoned, though it is by no means surprising that a semi-savage people, goaded to despair by his cruelties, should adopt the only means of reprisal at their disposal.

The matter has come before the House of Commons, and it is to be hoped that the Government will take steps to avenge the wrongs perpetrated on a defenceless people, whose sole crime has been that they desire to worship God according to the dictates of conscience.

Nothing looks more ridiculous than an inverted pyramid. No kind of argument is more contemptible than that of which the inverted pyramid is the proverbial symbol. *The Daily Telegraph* of last Thursday illustrates this. A young woman appeared at Westminster Police-court on April 28, declaring "she had been married at Brighton the day before to a gentleman, who had brought her up to London, and then deserted her." On inquiry, the Police Inspector was soon convinced "that the Deserted Bride was an unblushing adventuress, and that her story was a fable." Whereupon *The Daily Telegraph* begins its homily thus:—

> Feather-brained people, who believe all they hear or read—especially when it implies the gross depravity of their neighbours—will do well to ponder the story of "The Deserted Bride," which, after having attracted much public attention, has just come to a conclusion. No tale could have been better adapted to their passion for sin and scandal.

After describing the statement of the girl and the proof of her imposture, the writer asks, "What could be worse, what could present a greater social peril, than such a woman as this?" and answers his question by showing that equally dangerous are the "highly moral persons who smell about for sin and crime, and would have taken everything for granted against the accused, and inflamed public opinion," &c., this last inuendo being intended apparently for *The Pall Mall Gazette*. He then proceeds:—

> In presence of these two characters—the immoral hussy who swears to any lie, and the inexperienced provincialist and new hand at London journalism who will swallow any tale if it be gross and filthy enough—the community stands seriously endangered. No one is safe......The public will do well to bear this ugly case in mind when next its indignation is invited upon a similar charge.

It will occur to every one, except the experienced Metropolitan and old hand at London journalism, that for every such fraud as this there are a hundred cases in which women are the victims of men's cruel appetite, and still more cruel desertion; that the present case is not the rule, but the exception; and that the old hand at London journalism here, as usual in matters of this kind, turns the truth upside down, and builds his pyramid with the apex for its foundation.

"The New Journalism," which *The Pall Mall Gazette* claims to have inaugurated, is a pretentious name; but to displace the old it must acquire sobriety, solidity, weight. It must be less partisan; more catholic and less Roman Catholic. Mr. Matthew Arnold thus dilates upon it in *The Nineteenth Century*:—

> We have had opportunities of observing a new journalism, which a clever and energetic man has lately invented. [That is, we suppose, Mr. Arnold has occasionally purchased a *Pall Mall Gazette*.] It has much to recommend it. It is full of ability, novelty, variety, sensation, sympathy, generous instincts. Its one great fault is that it is feather-brained. It throws out assertions at a venture because it wishes them true, does not correct either them or itself if they are false, and to get at the state of things as they truly are seems to feel no concern whatever.

[The interjected sentence between the brackets is the remark of *The British Weekly*.] The use and exposition of the term "feather-brained," which is the first word of the article from *The Daily Telegraph* quoted above, seems to identify Mr. Matthew Arnold with the writer who there poses as an experienced old hand at London journalism. We fully endorse Mr. Matthew Arnold's testimony to the "ability, novelty, variety, sensation, sympathy, generous instincts," of the New Journalism. But to his uncomplimentary and undignified compound adjective, and his exposition of it, *The Tablet*, referring to the Langworthy atrocity, well replies:—

> It may be that there was something chivalrously "feather-headed" in this resolve to venture for the poor and the weak in her quarrel with the rich and the strong, but assuredly there was nothing light-headed about the patience that has penetrated into all the long windings of a woman's grief, or the tireless, ruthless industry that has hunted down the wrongdoer, and brought him at last to bay, at the bar of public opinion. It is something for the New Journalism to claim that it has taken this one instance of insufferable wrong—of a wrong that lay buried away and rammed down by the hurrying of a thousand indifferent feet—and dragged it into the light of day and brought it to the very doors of redress. It was only a woman's fate, perhaps—and that may seem a slight thing compared with the vaster issues with which the editor of a great journal has need to busy himself. But at any rate a difficult justice has been begun, light has been let in upon one of the dark places of the earth, and it may be that here and there the thought of this will make some journalist a little happier and a little prouder in his profession.

Power ought to be employed on behalf of weakness; and it is a worthy exercise of the New Journalism, that this principle should be plainly inscribed on its banner.

We have followed with deep and growing interest, mingled with inexpressible shame and disgust, this "Strange, True Story," of "The Langworthy Marriage," in the columns of *The Pall Mall Gazette*. We wish to express our sense of the public service rendered by that courageous journal in thus exposing, in all its naked and revolting ugliness such character and conduct. Some men seem so lost to all feelings of honour, and even of common humanity, that no adequate punishment can be awarded them in this life; even the pillory of the press is robbed of its terrors, for their wealth enables them to escape to regions where a healthy public opinion is non-existent. Nevertheless, their judgment slumbereth not; God will one day arise and vindicate the cause of the seemingly helpless victims.

But in last Thursday's instalment of the story, there occurs the following passage:—

> There is in all London hardly any more un-Christian and inhuman sight than the locked door of a Christian church. All the week long, from Monday morning to Saturday night, these hallowed oases, dedicated to the worship of God and the service of man, stand locked and barred against the children of men. Quiet resting-places they are in the midst of the city's din; retreats where —if London had still been Catholic—the sorely wounded and heavy laden might have crept at all hours for a moment's seclusion, from the turmoil of the world; but which—London being Protestant—are locked up more closely than the gaol, so that no weary foot may wake the silence of their consecrated aisles. The comfortable and prosperous never think what a godless waste of opportunities for the silent ministrations of Divine things is represented by every locked-up church.

We must protest against this misrepresentation of the facts, both as regards Popery and Protestantism. No one who has seen the ever-open Romish churches can think of them, but in exceptional cases, as above described. It is disingenuous, not to say Jesuitical, thus to cast a glamour over Rome's demoralising confessional; her pagan idolatry; her blasphemous displacement of the Risen Christ, the Great High Priest, by a heathen Pontifex Maximus; her rejection of God's Melchizedek Priest, who, because He continueth ever, hath an intransferable priesthood, in favour of a crowd with no more title to be priests than those whom Jeroboam made priests from the lowest of the people. Every truth of the Gospel has been counterfeited by the harlot Church, who, like her ancient mother, has built a Babel-tower with brick for stone and slime for mortar.

If the locking-up of our churches on week days had been the sole result of English Protestantism, we might regret, as much as our contemporary seems to do, that it ever gained ascendancy in this realm. But it is only throwing dust in our eyes to suggest that there is any necessary connection between Protestantism and closed churches. Moreover, in its zeal, our contemporary has overstepped the limits of strict veracity in saying that our Protestant churches stand locked and barred from Monday morning till Saturday night. Many, if not most of them, are frequently opened during the week for some good purpose.

Nevertheless, Protestants of all denominations should be thankful that this "rib of dry rot in our ship's stout side" is once more denounced. While the devil's churches—whisky saloon and wanton playhouse—are open all the working week, it is a grave reflection on our methods of propagating the Gospel that during that period our churches should to a great extent be as sealed and silent as the grave. Every working and well-ordered Christian congregation in our populous towns ought so to arrange its forces that the church building will be used every evening for 365 days in the year. The superstitious idea of the special sacredness of church pews and bricks and mortar, has much to answer for.

We are glad to quote the following from Dr. R. W. Dale, of Birmingham, lately spoken at a Recognition service in that town:—

> As he got older he got more courage to talk to people about what they knew, and became less anxious to speak on matters of which they were ignorant. When he was young he was more venturesome; wanting to lead others in untrodden paths. But he had found that unfamiliar truths rarely sustained life and strength. It was the common truth, transmitted from generation to generation, that was likely to sustain and develop the highest and most heroic forms of Christian life.

A correspondent writes:—I have lately met with the following lines (author unknown), and would like them to have a wide circulation:—

Not to Thy cross, but to Thyself,
My living Saviour, would I cling;
'Twas Thou, and not Thy cross, that bore
My soul's dark guilt, sin's deadly sting.

The British Weekly has the following noteworthy comment upon two of the most prominent of English Nonconformist bodies:—

> Among the Baptists there has been less theological controversy than among the Congregationalists, and a more general adherence to older statements of truth. For this there are obvious reasons, in the importance attached to baptism, and consequently to conversion. For a Baptist to deny the need of an actual turning to God would be to stultify himself. Further, whatever may be said as to the question whether immersion was the primitive form of baptism, the defenders of infant baptism now-a-days prefer to rest their case on the contention that immersion was an Eastern form, not intended for all the world and for all time, rather than to contest the point of the primitive mode. Baptists are thus bound to support the authority of Scripture, and if they maintain that the Epistles are authoritative as regards a matter of ritual, they would be sadly inconsistent if they denied the same authority in matters of doctrine.

The nomination of Dr. Clifford as Vice-President of the Baptist Union was opposed by Rev. James Douglas, of Brixton, and a small minority. Mr. Douglas, in making his objection, and Dr. Clifford in his reply, were each courteous and brotherly, though each thought the other heterodox, and that that heterodoxy was deplorable and mischievous. Mr. Douglas is somewhat conservative, and Dr. Clifford liberal in politics and in theology, and they probably represent the extremes of thought within the Baptist body. It means no disrespect to Dr. Clifford personally, that Mr. Douglas should object to his holding a position so representative as Vice-President of the Union. The question is, What amount of strain will the Union bear? How far may views diverge, and the bond not break? Mr. Douglas thinks that one who has travelled so far out of the range of orthodox thought and orthodox methods of interpreting Scripture, as to teach that Abraham made a mistake in offering up Isaac, cannot be a representative of a body "bound to support the authority of Scripture."

A man convinced that he and those who feel with him are one in loyalty to Scripture with their brethren who have crossed the flood, if not with all those who are crossing now; and having enough of the courage of his convictions to express them, though expecting to find himself in a minority of one, is not a man to be lightly esteemed in these latitudinarian days, by a body "bound," above everything, "to support the authority of Scripture." In saying this, we are not expressing any judgment as to the Vice-President, for whose boldness, philanthropy, liberality, and ability, we have the highest esteem, and as to whose views on evangelical doctrine we are not sufficiently informed to do so.

HOME OF REST FOR SUNDAY-SCHOOL TEACHERS.—A convenient house at Hastings has been taken by the Committee of the Sunday-school Union as a holiday home for female Sunday-school teachers needing rest and change of air. Such an auxiliary to Sunday-school work has long been needed, there being many teachers whose circumstances, much as they need it, do not permit of their obtaining such a change as this Home will offer. All communications on the subject should be addressed to Mr. A. J. Scrutton, 56, Old Bailey.

The Book World.

Gospel Narratives in Verse. By Mrs. Marshman. 1s. 6d. *John F. Shaw & Co.* To offer to the young pages of such lines as we find here, instead of the majestic prose of the Authorised Version, seems to us a mistake.

My Later Ministry: Sermons. By Richard Roberts. *T. Woolmer.* One of the comparatively few volumes of sermons really worth reading. They are in no way tame or overdrawn, but full of sound, solid matter, clothed in strong racy language; above all, they are true to the Word of God they seek to expound.

Land, Labour, and Liquor. By Rev. D. Burgess. 4s. 337, *Strand.* The student of the many problems that cluster around these three subjects will find in this book a mine of information. The indictment against strong drink contained in the many statistical tables and arguments put before the reader could scarcely be more crushing.

A Garland from the Parables. By the late Rev. W. Edensor Littlewood, M.A. Second Edition. 2s. *W. Mack.* These flowers of thought are not unworthy of the garden from which they are gathered. Mr. Littlewood possessed the best qualities of a Christian singer—an observant eye, a harmonious ear, an imaginative mind, deep sympathy with human nature, and true love to the Saviour of sinners. The book also contains a portrait of the author.

How to Study the English Bible. By Canon Girdlestone. 1s. 6d. *Religious Tract Society.* A rich store of valuable information and eminently wise counsel is contained in this little manual; indeed, with so many handbooks to Bible study as exist, it is wonderful that so much that is original and suggestive can be supplied. Bible-class teachers will do well to follow the Canon's lead in reference to their work, and also to use their influence in placing the book in the hands of those they teach.

Surpassing Fable; or, Glimpses of our Future Home. By Rev. R. Hardy Brenan, M.A. 2s. *J. Nisbet & Co.* The author of this book has a pleasing style, a fertile imagination, and quotes freely from divers poets anything that supports his theory. Unhappily, however, he fails to see the distinction between the millennial earth and the postmillennial "new heavens and new earth," about which the Scripture reveals nothing. When, therefore, he describes the present earth purified by fire as "the eternal abode" of the saints, he connects what God has not joined together, and his book as a guide to the future becomes not only fanciful but misleading.

Sickness and the Gospel. By Otto Stockmayer. 1s. *Bemrose & Sons.* The great fact that Jesus Christ has borne our sicknesses and pains on the cross is the subject of the first part of this little work, which has now reached a second edition. The testimony of Scripture on this point, as also the conditions by which the believer may realise that to which Scripture testifies, are also clearly shown. The author, in discussing the subject of the healing of the sick by the prayer of faith, carefully distinguishes between the various lessons taught in the school of sickness, and avoids a too general conclusion. In the second part, it is shown that only at Christ's coming can we look for the complete redemption of the body. The chapter entitled "From my own experience" will be read with great interest.

The Dictionary of Religion. *Cassell & Co.* 21s. In this bulky tome a vast array of information relating to the religious world has been collected, and stated with admirable clearness and precision. The student will here find a description of the religions that have influenced the world, of the various sects that have sprung out of Christianity itself, and their distinguishing features. There are also valuable articles on the different doctrines held by Christians, and sketches of the great men who in their time have been the leaders of religious thought, and whose power is felt to the present day. The value of such a work cannot be over-estimated. Living persons, as a rule, are not included in the scope of the work. The point of view of the compilers is that of "orthodox Christianity as understood by intelligent members of the Church of England," but there seems to be an honest desire fairly to represent the beliefs and practices of other denominations.

Rest and Reaping (1d. *Morgan & Scott*) for this month speaks of the coming of age, in September next, of Miss Mason's "House of Rest," and suggests a suitable way of celebrating the event. There are, besides, several articles of considerable interest.

Daily Bread; or, Communion with Jesus. The title of this little book (1d. *Partridge & Co.*) reveals the nature of its contents, which may be briefly summarised by the words, "living upon Christ," as manifested in that Word which is, to the soul of him that truly feeds on it, what bread is to the body.

The Pilgrim's Progress. 1s. *Marlborough & Co.* This new edition of Bunyan's matchless allegory is admirably adapted for the general reader. It is printed in good type, is embellished by nearly three hundred engravings, very happily and forcibly illustrating the many phases of the pilgrim life as here depicted, and is also of a very handy size for carrying in the pocket.

Music Jubilee: A Service of Praise and Thanksgiving for the Times (1s. 6d., *Sunday-school Union*), is composed and arranged by Dr. Stainer, the well-known Organist of St. Paul's Cathedral. The compositions of eminent musicians are pressed into the service, and the whole forms a national Cantata that ought to become popular. **The Mother of Jesus** (2s., *Curwen & Sons*) is a Sacred Cantata, by T. M. Pattison. The melodies and harmonies are at once simple and expressive, and well within the compass of an ordinary choir. Both pieces are in the staff notation.

BOOKS RECEIVED.

Mr. David Stott, 370, Oxford-street, W.:—Verona and other Poems, by Mrs. L. Ormiston Chant. 5s.

Mr. F. W. Bourne, 26, Paternoster-row:—Studies in the First Epistle of Peter, by Rev. J. Cynddylan Jones, M.A. 5s.

Messrs. Seeley & Co., Essex-street, Strand:—Precious Fruit; or, The Fruit of the Spirit, by Rev. James McDonald Inglis, M.A.

Mr. William Paterson, Paternoster-row:—Lectures to Young Men on various important subjects, by the late Rev. Henry Ward Beecher.

Mr. Elliot Stock, 62, Paternoster-row:—The Mystery of God: a Consideration of some Intellectual Hindrances to Faith, by Rev. T. Vincent Tymms. Third Edition.

Sunday-school Union, 56, Old Bailey:—Normal Studies for Sunday-school Teachers: The Modern Sunday-School (2s.) and Bible Studies for Normal Students and Sunday-school Teachers, by Rev. A. E. Dunning, D.D. (1s. 6d.). What Shall I Read? Helps to the Study of English Literature, by Lily Watson. 1s. 6d. Pictures of the Past, for Little People. 1s. 6d.

PAMPHLETS.

Messrs. S. Harris & Co., 5, Bishopsgate-street, Without, E.C.:—The Priest in the Family, the Peril of the Fatherland. 2d.——*Mr. Elliot Stock, 62, Paternoster-row*:—The Gospel of Hope, by Rev. G. W. Weldon, M.A.——*Religious Tract and Book Society, 99, George-street, Edinburgh*:—Scotland and Ireland: their Mutual indebtedness in the Gospel, by Rev. Hamilton Magee, D.D. 6d.——*Messrs. Seeley & Co., Essex-street, Strand*:—"Deus Vult;" or, the Will of God for the conversion of the World, by Rev. C. F. Childe, M.A. 1s.——*The Modern Press, 13, Paternoster-row*:—The Genesis of Capital. Translated from the French of Gabriel Deville by B. J. The Nationalisation of Society, by J. Theodore D'Auton. What an Eight Hours' Bill Means, by T. Mann. The Industrial Problem Solved, by W. B. Robertson. The Nationalisation of Railways, by. F. Keddell. Mining Rents and Royalties, by J. Morrison Davidson. Socialism and Soldiering; with some comments on the Army Enlistment Fraud, by George Bateman. 1d. each.——*Mr. T. H. Grocott, Church-square, Grahamstown, Cape Colony, South Africa*:—"Catholic Christianity" tested by Holy Scriptures, by Thomas Winship. 1s.——*Messrs. Foulger & Co., 13, Paternoster-row*:—National Perils: a Sermon by Ven. Archdeacon Farrar, D.D. 1d.

SPREADING THE GOOD NEWS.—A correspondent wishes to suggest that Christians going abroad for the summer should not forget to take with them a good supply of Gospels and other Scripture portions for distribution among those whom they may meet. These portions can be had in foreign languages, at a very cheap rate, from the various Bible Societies.

TRACTS FOR ALDERSHOT.—This large camp offers a fine field for tract distribution. The 8000 men now there will soon be increased to 80,000, besides women and children, and it is supposed there will be 100,000 present for the review by the Queen in July. Thousands of visitors will also be attracted during the summer months. Special appeal is therefore made for 200,000 tracts, leaflets, &c., for distribution. Letters and parcels sent to Mr. John Poate, Sherbourne-road, Farnborough, Hampshire, will be gratefully acknowledged.

SUMMER WORK.—The summer months are upon us, bringing with them the usual difficulty in attracting people to hear the Gospel. On every hand we hear of spiritual work being dropped until the autumn season. This is a terrible blunder on the part of the Church of Christ, for every fine evening crowds of people will be seen perambulating the streets and parks. It therefore behoves Christian men and women to go and proclaim to them the "good tidings of great joy." I would appeal for the assistance of ladies and gentlemen willing to engage in open-air work. I shall be pleased if all such will write to me.

Edmund J. Kennedy.

Exeter Hall, Strand, W.C.

THE BLESSED LIFE.

How blest are they in heart and life
  Whose precious things are stored above;
Who, ever 'mid the surge and strife,
  Can rest in the Eternal Love!

For them the barren waste is glad,
  And hope makes bright the toilsome way;
And when the sky looks drear and sad,
  A glory shines behind the grey.

Because they simply trust and love,
  And do not seek to understand;
Fearless, along life's path they move,
  Safe guided by a Father's hand.

Their human hearts so closely lean
  Upon the heart of love Divine;
No gloomy shade of care is seen,
  And, all undimmed, heaven's mercies shine.

They thank their Lord for mercies past,
  They praise Him for the good in store;
And by his strong hand, holding fast,
  They trust to reach the farther shore.

Annie E. Lyddon.

THE "NATHANIEL" BAND OF MERCY (in memory of Nathaniel Heckford, founder of the East London Hospital for Children) enforces practically on the members the duty of kindness to all creatures, arising from the belief that rich and poor alike are but stewards of God's gifts for the good of others. Gifts of clothing, toys, books, flowers, &c., will be gratefully received by Mrs. Heckford, 6, The Crescent, Minories, E.C.

MEDICAL MISSIONS IN INDIA.—Mr. W. A. Redwood, writing lately to us from Malvalli, Mysore district, points out that there is a good opening for medical mission work there. Malvalli is a town of about 8000 inhabitants, and in the surrounding towns and villages there are quite 80,000 people entirely without medical help. Mr. Redwood draws a vivid and painful picture of the necessities of the district in which himself and wife are almost the only workers, and pleads earnestly for some who have consecrated their lives to the Lord to go out and help in spreading the Gospel amongst a people who seldom or never hear its sound. A school, attended by many Brahmin boys, has been established at Malvalli, and many such openings can be found in the adjacent towns and villages.

ROYAL NATIONAL LIFE-BOAT INSTITUTION.—The committee of this Institution have decided to offer a gold and a silver medal for drawings or models of a mechanically propelled life-boat best adapted to meet the conditions under which life-boats are called upon to perform their work. Also a gold and a silver medal for models or drawings of a propelling power suitable for the boats of the Institution. All models and drawings must be forwarded to the Institution not later than October 1 next, under cypher, accompanied by the fullest detailed explanations, and a sealed cover containing the name and address of the competitor, not to be opened until after a decision has been arrived at. The models and drawings will be examined by three judges, appointed by the committee, who reserve to themselves the right of withholding all or any of the medals. All communications should be addressed to the secretary, Mr. Charles Dibdin, 14, John-street, Adelphi, London, W.C.

MISS MACPHERSON'S JUBILEE PARTY.—We have received from Miss Macpherson a detailed account of the voyage of the Jubilee party of boys that recently left her East-end Homes for Stratford, in Canada. Pressure of matter prevents our giving the narrative, which does not differ greatly from those we have frequently given on former occasions. The weather was cold and rough, and most of the lads, of course, succumbed for a time. Many were able, however, to have little meetings of song and reading and prayer, and the evening prayer-meetings were times of much soul-refreshing. The lads themselves freely took part, and Mr. W. Merry, in his letter, says there is every reason to believe that many of them will go to their situations with Jesus in their hearts. Stratford was safely reached on April 1, after the long railway journey, and a hearty welcome was accorded to them. The next party of girls sail under care of Mr. and Mrs. Merry; their farewell will be at the workers' meeting on the 18th inst.

Notes on Daily Readings.

SUNDAY, MAY 15.—PSALM XCIX.

Delitzsch calls this Psalm "an earthly echo of the 'thrice holy' of the seraphim" (see Is. vi. 3). This refers to a division of the Psalm (missed in A.V., but marked in R.V.) into three parts, marked at the end of ver. 3, and of ver. 5, by the words "Holy is He," and at the last verse by "The Lord our God is holy."

5.—*Worship at his footstool; for He is holy.*—One of Rome's perversions of the Word of God is found here. The Douay Bible, following a mistranslation of the Vulgate, renders this, "adore his footstool for it is holy," on which they further add in a note, "The ark of the covenant was called in the Old Testament 'God's footstool;' but, as this Psalm evidently relates to Christ and the New Testament, where the ark has no place, the holy fathers understood this text of the worship paid by the Church to the body and blood of Christ in the sacred mysteries." This only shows how unable "the fathers" were to find a text to justify the superstitious idolatry that was gradually creeping in, even from the times of the Apostles ("for the mystery of iniquity doth already work," 2 Thess. ii. 7), and how little they are to be trusted as interpreters of Scripture.

6.—*Moses, and Aaron among his priests, and Samuel among them that call upon his name.*—The above punctuation saves the necessity of any long explanation, such as commentators give, as to why Moses is called a priest. "Call upon his name" should be "proclaim or publish his name," the prophet's function. See Deut. xxxii. 3. These three great names in Israel, the great leader Moses (all but 'king,' Deut. xxxiii. 5), the priest Aaron, and the prophet Samuel, all of them failed in their respective offices, and so enhance by contrast the glory of the Great Prophet, Priest, and King, who fails not.

MONDAY, MAY 16.—PSALM C.

This Psalm "is closely connected with the preceding series of Psalms, of which it forms the fitting conclusion."—*S.P.* "Psalms xci.—c. belong to the same time and same author...a decalogue of Psalms intimately connected together, characterised by a confident expectation of a glorious revelation of the Lord, which the Psalmist sees with the eye of faith as already present."—*Hengstenberg.* "All these Psalms are occupied with the destruction of enemies that have been sufficiently long endured, and with the deliverance of the people of God."—*Venema.*

3.—*He hath made us, and not we ourselves; we are his people.*—There is no "we are" in the Hebrew. It is better rendered by Hengstenberg, "He has made us, and not we ourselves, his people and the sheep of his pasture." "It is not we that made ourselves his."—*A. A. Bonar.*

4.—*Come unto his gates with thanksgiving.*—"The summons to manifest this joy in a religious-festive manner springs up out of a world-embracing love, the spontaneous result of living faith in the promise that all tribes in the earth shall be blessed in Abraham's seed."—*Delitzsch.*

5.—*For the Lord is good; his mercy is everlasting, &c.*—"This sums up his character, and contains a mass of reasons for praise. Everlasting mercy is a glorious theme for sacred song. Our heart leaps with joy as we bow before One who has never broken his word or changed his purpose."—*C. H. Spurgeon.*

TUESDAY, MAY 17.—PSALM CI.

"This is the Prince's Psalm, or as it is inscribed in Luther's version 'David's mirror of a monarch.' It belongs to the time during which the Ark was in the house of Obed-edom where David had left it behind through terror at the misfortune of Uzzah. David said at that time 'How shall the ark of the Lord come to me?' (2 Sam. vi. 9). In this Psalm, however, he gives utterance to his determination as king to give earnest heed to the sanctity of his walk, of his rule, and of his house; and this resolve he brings before Jehovah as a vow, to whom in regard to the rich blessing which the ark of God diffuses around it (2 Sam. vi. 11) he longingly sighs; 'When wilt thou come to me?'"—*Delitzsch.*

"It is full of a stern exclusiveness, of a noble intolerance, not against theological error, not against uncourtly manners, not against political insubordination, but against the proud heart, the high look, the secret slanderer, the deceitful worker, the teller of lies. These are the outlaws from King David's court; these are the rebels whom he would not suffer to dwell in his house or tarry in his sight."—*A. P. Stanley.*

1.—*I will sing of mercy and judgment.*—If the view given above by Delitzsch of the circumstances which suggested the Psalm be accepted, this may be an allusion to the case of Uzzah (2 Sam. vi. 7), where judgment was seen, joined with "mercy" to Obed-edom and all his household (11). To the Christian, however, the words have a more glorious application in reference to Him on whom "judgment" fell, that "mercy" might flow forth to us; and whose coming reign of righteousness will be a more perfect fulfilment than David ever attained of the vow of rectitude as king which forms the subject of the Psalm.

WEDNESDAY, MAY 18.—PSALM CII.

The title of this Psalm, "a prayer of the afflicted when he is overwhelmed and poureth out his complaint before the Lord," points to Him who above all others could say, "I am the Man that hath seen affliction." "It is a Psalm which, without apostolic teaching (Heb. i. 10), I doubt if any of us would have the boldness to apply to Christ, for in many respects it is the most remarkable of all the Psalms."—*A. Saphir.*

4.—*My heart is smitten.*—It is the same verb which occurs in Isa. liii. 4, "smitten of God." "*Smitten and withered like grass.*" "Like a plant parched by the fierce heat of a tropical sun."—*C. H. Spurgeon.*

6.—*I am like a pelican of the wilderness.*—"I have seen a pelican of the wilderness. . . . It was certainly the most sombre, austere bird I ever saw; no more expressive type of solitude and melancholy could be found."—*W. M. Thomson.*

12.—*But Thou, O Lord, shalt endure for ever.*—"This Psalm opens with the complaint of 'the Man of Sorrows.' He sees Himself deserted by his followers, reproached by the foe, and sustaining the righteous anger of God (1—11). We then listen to God's answer to this; and that answer pledges Him life and a kingdom, and display in his glory, rehearsing also the theme of praise with which Israel and the nations will then celebrate Him (12—22). Then Messiah is heard a second time solitarily musing on his griefs (23, 24), and God in like manner again answering Him—reminding Him, so to speak, of his ancient glories at creation, and pledging Him, as before, life, a kingdom, and a seed" (25—28).—*J. G. Bellett.*

25.—*Of old hast Thou laid the foundation of the earth.*—"The quotation of this verse in Heb. i. 10 seems to give it this structure and character; for it tells us that 25—27 is the language of God to the Son, and this leads us to conclude that 12—22 is the same."—*Ibid.*

27.—*But Thou art the same.*—"Jesus Christ the same yesterday, to-day, and for ever" (Heb. xiii. 8).

28.—*Their seed shall be established before Thee.*—"He shall see of the travail of his soul, and shall be satisfied" (Isa. liii. 11). "Who for the joy that was set before Him endured the cross" (Heb. xii. 2). This Psalm is, as it were, an echo of Gethsemane, and we may possibly have in 12—22 and 25—28 the very message from God, with which the angel "strengthened" the Lord Jesus (Luke xxii. 43).

THURSDAY, MAY 19.—PSALM CIII.

As the last Psalm was occupied with the sufferings of Christ, so is this with the main feature, at least, of the glory that should follow: viz., "the praise of the glory of his grace" (Eph. i. 6). Hengstenberg regards ci.—ciii. as a trilogy of Psalms. If so, the opening words of ci. may extend to the other two, "I will sing of mercy and judgment." Ps. cii. gives "the judgment" on the Substitute. Ps. ciii. the mercy to the sinner. See the praise of "mercy" in ver. 17.

1.—*Bless the Lord, O my soul.*—"Soul music is the very soul of music...By 'his name' we understand the revealed character of God."

3.—*Who forgiveth all thine iniquities.*—"Pardoned sin is, in our experience, one of the choicest boons of grace. Till iniquity is forgiven, healing, redemption, and satisfaction are unknown blessings. Forgiveness is first in order of spiritual experience, and in some respects first in value. The pardon granted is a present one—*forgiveth;* it is continual, for He still *forgiveth.*"—*Spurgeon.* Comp. 1 John i. 7, "The blood.. *cleanseth* from all sin."

Who healeth all thy diseases.—The five verbs, "forgiveth," "healeth," "redeemeth," "crowneth," "satisfieth," are all participles, and thus set forth not so much the work done as the attitude of the doer. One who is to the soul the "healer of all its diseases," may be so none the less though the soul is still sick. Earthly physicians require first that we should apply to them, and put our case in their hands; secondly, that we should patiently apply their remedies, not disappointed if the cure is not instantaneous.

12.—*As far as the east is from the west.*—"When sin is pardoned it is never charged again; the guilt of it can no more return than east become west, or west east."—*Charnock.*

FRIDAY, MAY 20.—PSALM CIV.

"God's rule in the kingdom of nature, as in the last Psalm, in the kingdom of grace, is the theme of praise. It is a Psalm of nature, but such as no poet among the Gentiles could have written. It is an echo of the history of the seven days of creation in Gen. i. Corresponding to the seven days, it falls into seven groups, 1—4, 5—9, 10—14, 14—18, 19—23, 24—30, 31—35, in which is expanded the 'behold it was very good.' Not, however, so that each single group celebrates the work of a day of creation. The standpoint of the Psalm is the commingling whole of the finished creation; nevertheless, it begins with the light, and closes with an allusion to the Divine Sabbath."—*Delitzsch.* "The purpose of the Psalm (as that of Job xxxviii.—xli.) is to make man bow in lowly faith before God's boundless wisdom, believing that He whose power created, and whose good Providence rules, the whole order of nature, is no less wonderful in his governance of the moral world."—*Kay.*

4.—*Who maketh his angels spirits.*—Better rendered in R.V.: "Who maketh winds his messengers." The next clause meaning that He uses the fiery flame to execute his commands.

16.—*The trees of the Lord are full of sap.*—"Literally, 'are satisfied' or 'have their fill.' He satisfies with his abundant rain the world of plants and trees."—*Speakers' Commentary.*

32.—*He toucheth the hills, and they smoke.*—See Exod. xix. 18: "And the Mount Sinai was all of it on smoke, because the Lord descended on it in fire; and its smoke ascended as the smoke of a furnace."

35.—*Sinners shall be consumed from the earth.*—"The one jarring string in this great concert, the one dark spot that marred the beauty of this goodly picture, shall exist no longer. Then the eternal Sabbath shall begin (Rev. xxi. 27)."—*Kay.*

SATURDAY, MAY 21.—PSALM CV.

"A Psalm nearly resembling Ps. lxxviii., and containing an epitome of God's dealings with his people, from the time of his promise to the occupation of Canaan. Its purpose is to stir up faith in Him to all time. The first fifteen verses begin the Psalm recited in 1 Chron. xvi. 8—22, when the ark was installed upon Mount Zion."—*S.C.*

6.—*Ye sons of Jacob his chosen.*—Out of the two sons of Abraham (not to speak of the others by Keturah), Ishmael and Isaac, God chose Isaac, and out of his two sons chose Jacob, who thus became the head of the family that swelled into a nation.

17.—*He sent a man before them, even Joseph.*—As in Stephen's speech (Acts vii. 9—18) so here Joseph is alluded to as a striking type of Christ, and as such his sufferings are specially noticed.

19.—*Until the time that his word came.*—"Till the season of his word's coming to pass, the promise of the Lord tried him."—*Kay.* That is, tried his faith.

20.—*The king sent and loosed him.*—The turning point in Joseph's history (Gen. xli. 14) is at the words, "Then Pharaoh sent and called Joseph." So was it at Christ's resurrection.

The Queen's Jubilee
AND THE
TWENTY-FIRST YEAR of 'Dr. BARNARDO'S HOMES.'

AFTER careful consideration, the Trustees and Committee of **"Dr. Barnardo's Homes"** have decided to celebrate the 50th Anniversary of our beloved Sovereign's accession to the throne of this realm, and the Majority, or 21st Year of life, of the "Homes" themselves, by an endeavour to enlarge the scope of these comprehensive and national Institutions, thereby placing them upon a still wider and more solid basis.

THEY are convinced that no object can well be conceived more in harmony with the tender and womanly sympathy ever displayed by **Her Most Gracious Majesty** towards the suffering and the sorrowful, or more likely to be in accordance with **Her** own wishes, were she free to express them, than a project to promote the extension and increased usefulness of Institutions like these, whose chief work it is to rescue friendless and orphan children from the perils of the streets, and to afford to them not only education, useful training, and Christian care, but also all that is involved in the endearing names of "Home" and "Friend."

HERE, then, is the Scheme proposed for the hearty co-operation of all loyal subjects of **Queen Victoria** who love and pity helpless little children, and who may be willing, at one and the same time, to raise in **Her** honour and on *their* behalf an Enduring Memorial, the benefits of which shall be lastingly recorded in the history of multitudes of young lives.

1. TO establish in a central position a **Shelter for Homeless Street Children,** to be called the **Jubilee Shelter,** which shall be always open, night and day, to afford immediate and temporary succour to any little waif or stray who seeks admission. This Shelter would soon become an important feeder of the Parent Homes —a kind of net thrown out into the wide sea of London child-life, into which many of those "ready to perish" would be gathered.
2. TO develop, under skilled and competent control, the **5,400** acres of land already acquired in Manitoba (N.W.T. of Canada), by the establishment thereon of an **Industrial Farm** for the employment of the older and rougher lads rescued from the streets and low lodging-houses of our great cities and towns, and trained in the *Labour House for Destitute Youths* in East London. The whole settlement in Manitoba, some seven miles square, and charmingly situated near Birtle, on the Shell River, is to be called, in honour of the Queen, **Victoria Regina.**
3. TO rebuild the **Infirmary,** for Sick Children of the absolutely Destitute and Homeless class, already in operation in Stepney, but which, owing to its small size and grave structural defects, is unfitted for its purpose, and which has therefore long since been condemned. The new building, which will have all modern appliances needful for the medical and surgical treatment of **65** little patients, being most urgently required, has already been begun, and will be called **Her Majesty's Hospital for Sick Children.**
4. TO erect in our Village Home for Orphan and Friendless Girls at Ilford, Essex, a **Memorial Cottage,** to shelter in perpetuity twenty little rescued "waifs," who will therein find a happy home. A freehold site stands ready amid the fifty other buildings which constitute the Village; and there it is hoped may soon arise the new Memorial Cottage, to be called simply **The Queen's Villa.**
5. TO **redeem** and **set free** from **Rent, Mortgages,** and **all other Charges,** several of the Parent Homes (already in occupation) upon which rents and interest of mortgage have to be paid, thereby relieving the Annual Income of a heavy and continuous drain.

TO accomplish the whole of this Scheme, the Committee and Trustees of **"Dr. Barnardo's Homes"** propose to raise a **Jubilee Fund** of **£50,000,** in two several sums of **£25,000,** one of which shall be collected from among the existing Donors, and the other from the General Public.

AS regards the first of these amounts, it is estimated that if the very large number of Donors already on the books of the Institutions are willing **each** to contribute **The Small Sum of Ten Shillings,** the **£25,000** required would be at once supplied.

BUT the Committee and Trustees of Dr. Barnardo's Homes now earnestly appeal to Christian people generally for donations towards this **Jubilee Fund,** in the hope that they will respond in sufficiently large numbers to secure the collection of the other moiety of £25,000.

IF each reader of this advertisement will, within one week of observing this notice, send to the office of the Institution a Jubilee Gift of **not less than Ten Shillings,** the sum required from the General Public (£25,000), will in all probability have been received before the **Twenty-first of June,** the day fixed by **Her Most Gracious Majesty** for the celebration of the 50th Anniversary of **Her** Reign.

JUBILEE GIFTS of any amount in response may be sent direct to the Offices, 18—26, Stepney Causeway, E.; to the Bankers (**London and South Western Bank,** Bow Branch, E.; and **Messrs. Dimsdale, Fowler & Co.,** 50, Cornhill, E.C.); or to any of the following:—

(Signed on behalf of the Committee)

SAMUEL GURNEY SHEPPARD, *Chairman.*
WILLIAM FOWLER, *Treasurer.*

(Signed on behalf of the Trustees)

ARTHUR F. KINNAIRD,
JAMES E. MATHIESON, *Trustees.*
THOS. J. BARNARDO,

April 25th, 1887.

18 to 26, Stepney Causeway,
London, E.

> JESUS SAID:—
> "Whoso shall receive one such Little Child in My Name receiveth ME."
> Matt. xviii. 5.

TO OUR READERS.—SEVENTH LIST.

In continuation of the list of missionaries who receive The Christian through the kindness of friends, we append, this week, the names of the ninety-two belonging to the

CHINA INLAND MISSION.

Missionary.	Address.	Sender.
James Meadows	Shaohing	M. & S.
George Stott	Wunchau	M. & S.
J. W. Stevenson	Shanghai	M. & S.
J. Williamson	Funghwo	M. & S.
W. D. Rudland	T'aichan	M. & S.
John McCarthy	Yangchau	M. & S.
J. E. Cardwell	Shanghai	M. & S.
Charles H. Judd	Ninghai Chan, Chefoo	M. & S.
Fredk. W. Baller	Gan king	Miss F. S.
Mrs. Bagnall	P'ing Yang	Mrs. E. H.
A. W. Douthwaite, M.D.	Chefoo	—
George King	Lant'an, Hupeh	M. & S.
J. Cameron, M.D. (U.S.A.)	Chefoo	M. & S.
George Nicoll	Chentu	M. & S.
G. W. Clarke	Kweihwa Ch'eng	M. & S.
Mrs. Easton	Hanchong	J. P. J.
Miss Wilson	Sha Shi	M. & S.
Mrs. Pearse	Hanchong	Miss K. A. G.
George Parker	Lanchau	M. & S.
R. J. Landale, M.A.	Ganking	M. & S.
A. C. Dorward	Sha-slü	Mr. F. B.
Samuel R. Clarke	Chentu	Mr. W. B. H.
Henry W. Hunt	Ts'in-chau	Miss M. C.
W. L. Pruen	Shashi	M. & S.
Miss C. M. Kerr	T'ai yuen	—
William Cooper	Ganking	Mr. F. B.
David Thompson	Kiuchau	M. & S.
George Andrew	Kwei yang	Mr. W. B. H.
Mrs. Andrew	Ditto	Mrs. P.
Mrs. H. Hudson Taylor	Ta ku t'ang	Mr. J. H.
Miss Mary Evans	Shashi	Mrs. M.
E. H. Edwards	T'ai yuen	M. & S.
W. Wilson	Hanchong	M. & S.
Mrs. Riley	Chentu	Miss B.
Fredk. A. Steven	Bhamô, Burmah	M. & S.
F. Marcus Wood	Gan king	M. & S.
Henry Dick	Shashi	—
Owen Stevenson	Yün nan	M. & S.
Mrs. Rendall	Chefoo	M. & S.
Miss E. Butland	Chentu	Mr. F. B.
J. H. Sturman	T'ai yuen	Mr. N. B. P.
W. E. Burnett	Ts'inchau	M. & S.
A. Langman	Kinhwa	M. & S.
William Key	Sihchau	M. & S.
Mrs. Cheney	Fuhshan, Chefoo	M. & S.
Thomas Windsor	Kwei yang	M. & S.
John Finlayson	Chau-kia-r'eo	M. & S.
Miss Cath. A. Todd	Yünnan	Mrs. J. L.
Miss Mary Black	Shanghai	M. & S.
Miss Ellen A. Barclay	T'sinchau	M. & S.
H. Parry, L.R.C.P., &c.	Chentu	—
Miss A. G. Broomhall	T'ai yuen	M. & S.
A. Hudson Broomhall	Ta, Ru-t'ang	M. & S.
Duncan Kay	Hwuychan	M. & S.
George Miller	Ning Rwoh	—
William Laughton	Sining	Mr. J. H.
Charles Horobin	Ninghsia	M. & S.
John Reid	Chi chau	Mr. J. H.
Albert Phelps	Pau ning	M. & S.
Miss C. K. Murray	Yangchau	Mr. J. H.
Miss M. Murray	Ditto	Mr. J. H.
Miss Macintosh	Yühshan	Mr. J. H.
Miss Agnes Gibson	Kweik'i	Mr. J. H.
Miss McFarlane	Yangchau	Mr. J. H.
Miss Alice Drake	Hanchong	Miss B. R.
F. T. Foucar	Tali	M. & S.
Stanley P. Smith, B.A.	Hungt'ung	—
T. E. S. Botham	Ganking	M. & S.
W. E. Terry	Ninghai Chau, Chefoo	M. & S.
W. T. Beynon	Kweihwa Ch'eng	M. & S.
Miss Jennie Webb	Yangchau	M. & S.
Miss Jane Stevens	T'ai yuen	M. & S.
W. Hope Gill	Hanchong	—
J. A. Heal	Shing Hien	M. & S.
R. Grierson	Wunchau	M. & S.
Miss J. D. Robertson	Hwuychau	M. & S.
Miss S. E. Jones	Ditto	Mr. F. B.
Miss S. Reuter	Hohchau	M. & S.
Miss Tapscott	Takutang	Mrs. T.
Miss C. Littler	Ch'ang Shan	M. & S.
Eldred S. Sayers	Wunchau	Capt. A.
Geo. Graham Brown	Chungking	M. & S.
J. C. Stewart, M.D.	T'ai yuen	Capt. A.
W. S. Johnston	Gank'ing	Capt. A.
John Brock	Ditto	Capt. A.
Wm. Russell	Ditto	Capt. A.
John Darroch	Ditto	Capt. A.
E. J. Burroughes	Yang-chau	Miss B.
Alex. Armstrong	Chefoo	M. & S.
Miss M. E. Scott	Shanghai	Mr. R. S.
Mr. C. T. Studd	Ch'ung King	Mrs. S.
Mr. Samuel Pollard	Yün nan	Miss L.

AFRICANS FOR AFRICA.

Sir,—The African Prince referred to in a recent issue (copied from *L'Evangéliste*) is not labouring under the auspices of the Moravian Missionary Society, but under that of the United Brethren of America (quite a different body), in connection with whom the Freedmen's Missions Aid Society is labouring in Africa. He is the son of the late Chief George Caulker, and was taken to America about five years ago by Mr. Gomer, the Superintendent-in-Charge of the Mission. This Mission, as many of your readers are aware, is carried on by means of men of the African race. These are able to stand the climate of tropical Africa, which is so fatal to white men.

There are at present 47 coloured agents in the field, and these, with their helps, have at present 387 towns and villages under Christian instruction. The Lord has very greatly blessed their efforts, especially during the last three years. Rev. Dr. Flickinger, who established the Mission 31 years ago, and who has during the whole of this time paid periodical visits to it, has just returned to this country. The report which he brings is most encouraging. No less than 1311 were added to the Mission churches last year, making 3426 in three years.

A large Training College for missionaries has just been erected at Spaingay, our chief station. This will greatly facilitate the work, as the agents can now be trained on the spot, instead of being sent to America or England, to complete their education. There is a very interesting fact in connection with this building; many of the stones in it, including the "Memorial Stone," have been taken from the ruins of a large slave-pen, on Plantain Island, once used for that purpose by the celebrated John Newton.

J. Gwynne Jones, Sec.

Freedmen's Missions Aid Society,
18, *Adam-street, Strand, W.C.*

CHRISTIANS AND MISSIONS.

We cannot wonder that when heathen races come to know the actual practices and manner of life of Christian nations, they lose all desire to become like us. If drunkenness, selfish trading, immorality of every kind, be the fruit of Christianity, where is its attraction? We are told on unquestionable authority that the increase of Christian converts during this century does not nearly equal the increase of population among the heathen—in other words, that there are more heathen in the world to-day than there were a hundred years ago. Can we wonder the growth of Christendom is so slow? It is more to be wondered at that we make converts at all. The best help we can give to our overtaxed missionaries is to cleanse our own lives, and seek, by every means in our power, to make Christ's rule actual in the persons and places around us.

Naturally, Christianity should extend evenly and uniformly from the centre to the circumference, not by sporadic efforts made here and there, in this place or that. The Church should be on all sides taking in what lies next to it. It would do so were the Church true to her calling, and were all her members truly Christian. Until our trade and commerce are Christianised, until our army and navy are Christianised, until our legislation and literature are Christianised, our Missions are fighting at terrible odds against treachery within, as well as against the foe without. Well might our missionaries despair, and well might the Church at home despair, were they and we not sure that Christ is King, and shall possess the world—were we not sure that, being lifted up, He will draw all men unto Him. —*Dr. Marcus Dods.*

TEMPERANCE SUNDAY.—The last Sunday in November has been recommended as a day to be observed in furtherance of the temperance cause throughout the kingdom.

MR. PASCOE'S WORK IN MEXICO.

The last Occasional Paper issued by this intrepid preacher of the Gospel contains not only an account of Gospel work and triumphs, but also of great dangers which threaten both the existence of the Mission and the life of our friend. At Toluca there is an excellent congregation, with two schools at which the teachers work gratuitously, and there was a very impressive gathering at the Lord's Supper. The city, however, was in a state of great excitement, a Catholic rising being expected almost hourly. This was in October last, and the danger was so imminent that Mr. Pascoe left in the middle of the night. On the road he was met by the commander of the Catholics, but his appearance on the scene at a critical moment warded off this danger.

During the next four months, the state of affairs got worse and worse. Threats were openly made that San Telmo was to be attacked and the Mission people exterminated, and for three weeks before the issue of this paper in March last, Mr. Pascoe says, "We were almost in a state of siege, hundreds of armed and bloodthirsty Catholics watching for a chance to pounce upon us like a tiger upon his prey." The Indian outlooks, however, were now on the alert, and a surprise was almost impossible, "the position of the house rendering an open assault a difficult task, even for 200 Mexican bravos."

Mr. Pascoe has incurred considerable odium by espousing the cause of the Joconusco Indians in a matter in regard to which they were being greatly wronged, and at length the award has been given in their favour—"a grand triumph of right and truth over wealth and injustice." We sincerely hope Mr. Pascoe's many friends in this country will, by prayer and in other ways, endeavour to sustain him at this critical juncture. Mr. J. Mercer, 29, Queen's-road, Southport, represents in this country Mr. Pascoe's Mission.

THE LATE EDWIN BAINBRIDGE.

The Bainbridge family have long been honourably known in Newcastle-upon-Tyne. Mr. Cuthbert Bainbridge, who was ever, during his short life, most earnest and zealous in the promotion of all Christian and philanthropic effort, was conjoined with the late Rev. W. Pennefather in giving an invitation to Mr. D. L. Moody and Mr. Sankey to undertake an evangelisatic mission in this country in 1873 — a mission which had such important results. When the two American brethren landed in England, both the Christian friends who had invited them had "fallen asleep;" and Mr. Moody and Mr. Sankey had to commence their work in this country without the support and countenance of either of the two honoured men who had requested their co-operation. Rev. W. Pennefather was only fifty-six years of age when so unexpectedly called to his rest on April 30, 1873. Five weeks previously (on March 22), Mr. Cuthbert Bainbridge was cut off in the midst of activity and usefulness, at the early age of 32.

It is of Edwin Bainbridge,* the second son of Mr. Cuthbert Bainbridge, that we would now speak. Left fatherless at seven years of age, he, a few months later, was doubly bereaved by the death of his mother. Thus early orphaned he and the other young children fell to the charge of the grandparents, by whom they were carefully trained. When nearly thirteen years of age the lad was sent, along with his brother, to the Leys School, Cambridge, of which Rev. Dr. Moulton is head master. Here he passed the next five or six years; excepting, of course, the vacation seasons, which were spent with his relatives. He gained the affectionate regard of his teachers and his school-fellows. He appears to have made fair progress in his studies, and to have acquired some distinction for his prowess in athletics.

The father on his death-bed had given utterance to a sentence, which probably was half-wish, half-prophecy: "And the children will grow up to be what they have seen their father be." Some passages in Edwin's school-life seemed to give promise of soul-surrender; but it is admitted that the religious history of his school-days was of a fluctuating character; and that the anticipations of earnest friends as to his personal consecration were once and again doomed to disappointment. Had the testimony of his latter days risen no higher than that of his school-life there would have been perhaps little to chronicle; but the tragic closing hours of his earthly existence were distinguished by a confiding faith, a Christian courage, and a fidelity of witness-bearing, that should not be permitted to go unrecorded.

Passing from the Leys School, he soon afterwards entered the well-known house of Messrs. Hitchcock, Williams & Co., of St. Paul's Churchyard. Here, as the result of various influences which affected him, he was led to renewed consecration, and from this period onward his Christian course seems not to have been disturbed by the fluctuations of the earlier time. In June, 1885, he wrote an interesting letter, addressed to the members of the "Leys Christian Union," a religious association formed by the "old boys" of the school, in which he gives some particulars of what was either his conversion or his re-consecration; he considers it to have been the former. This letter was published in a little monthly magazine issued by the "Union." In the autumn of this year, Cuthbert Bainbridge, Edwin's eldest brother, lost his life by a gun accident; and in less than two months his younger sister died of consumption. Cuthbert's sudden death was the means of leading another brother to form earnest resolutions as to change of life.

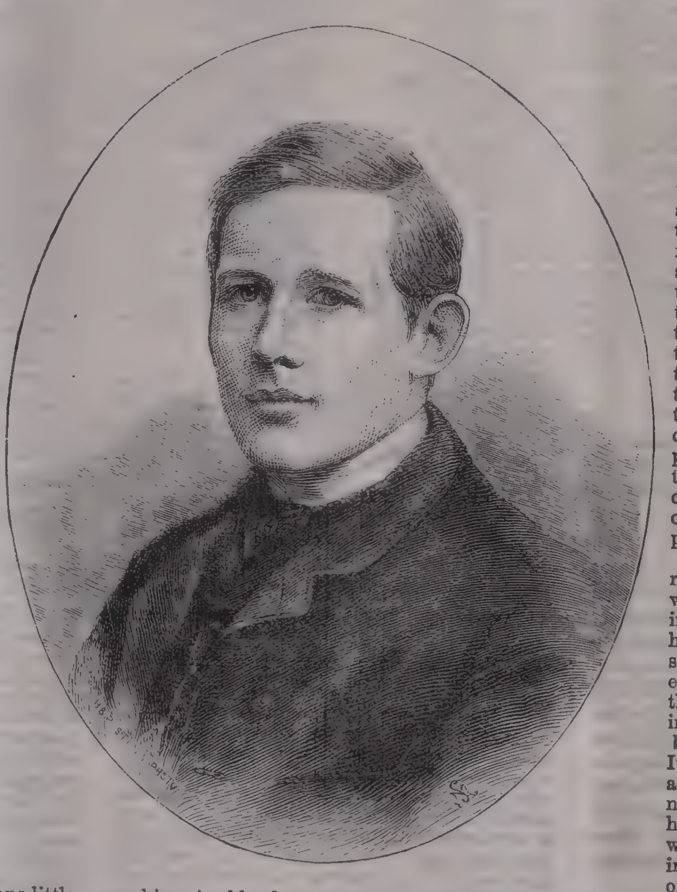
With a view to benefiting Edwin's health, as well as with the object of enlarging his mind by a wider acquaintance with the world, it was thought desirable that he should make an extended tour. Accordingly, in January of last year (1886) he started for Australia, in the steamship *Paramatta*. This tour was to embrace Fiji and New Zealand, and it was intended that the return journey should have been *viâ* San Francisco, and through the United States.

Landing at Sydney on April 3, he proceeded to New Caledonia, and then on to Suva, in the Fiji Islands. After a month's sojourn in the Fiji group, he started by steamer for New Zealand, reaching Auckland on May 24. Here he made the acquaintance of Mr. J. P. McArthur, who showed him much kindness; he also met the Hon. Granville Waldegrave, son of Lord Radstock, who was then on a mission tour to Australasia. The first Sabbath after landing Edwin went to hear Mr. Thomas Spurgeon preach, and was greatly interested in his address.

On June 4 he started for the Hot Lake district, a volcanic zone of 6000 square miles in extent, that renowned region of geysers and boiling springs. Here were to be seen the cones and craters of volcanoes that were deemed extinct. Here, too, were those wonderful "Pink" and "White" Terraces, which counted as among the wonders of the world. These terraces have now disappeared for ever; not a trace of them remains. One of the last party whose eyes beheld their beauty was Edwin Bainbridge, the subject of this sketch. On the night of Thursday, June 9, forty-eight hours after the young man had returned to the Wairoa Hotel, from the terraces, a rather smart shock of earthquake was experienced; this occasioned but little alarm, for slight seismic disturbances were not unknown in the district. M'Rae, the landlord of the hotel, went to Bainbridge's door, and called to him that this was "one of their earthquakes." But the present was not one of the familiar movements—a slight upheaval, a momentary oscillation, succeeded by quiescence. Away across Lake Tarawera rose the summit of Mount Tarawera; and suddenly, after a silence of centuries, the whole crest was blown away, and the mount burst forth in terrific eruption. There was a distance of ten miles between Mount Tarawera and Wairoa Village, and Bainbridge, M'Rae, and others stood gazing at the wonderful sight of those belching flames, scarce dreaming of possible danger. In half an hour a fall of what they believed to be rain took place; *it was the first shower of volcanic dust*. The noise was deafening; a terrific roar was occasionally alternated with tremendous explosions. The party of spectators, now numbering about a dozen, hurried to the hotel for safety. Some details of events connected with this volcanic explosion appeared in The Christian of August 5 and October 21 of last year.

The house proved no protection in that alarming crisis. Showers of stones, mud, sand, and ashes poured upon the hotel, and crushed in the roof and floors. The little party was gathered in a lower room; and there, face to face with death, young Bainbridge with calm self-possession called upon all present to unite in prayer, and besought God to help them in this their extremity. A Bible was searched for and found; and from it he read several passages, and then exhorted those present to avail themselves of this brief opportunity, urging them if they had not already given their hearts to God to do so now. He also entreated that any who might escape would let this crisis prove the turning-point in their lives . . . A terrific roar and crash now drowned his voice, and prevented his proceeding. He closed the Bible; and going to his writing-case he penned the lines, a fac-simile of which appears on the opposite page.

Another tremendous crash interrupted him. He shut the unfinished writing in his writing-case, and, leaving it on the table, he, with the party, hurried from this room, and took shelter in another. This proving equally insecure, they sallied forth in the darkness of night in hopes of finding some safer refuge. When morning broke, one of the party was missing. It was Edwin Bainbridge. Two days afterwards his body was found underneath the balcony of the hotel, which had been borne down by an enormous weight of volcanic mud, and which, in its fall, had crushed out the life of the young man just as escape seemed possible. Of the party at the hotel all were saved except young Bainbridge. And, although about a hundred Maoris are believed to have perished, no other Europeans were killed except good Mr. Hazard, the Christian schoolmaster, his three younger children, and his little nephew. These were all interred on the Lord's Day in the cemetery at Ohinemutu; and on the following Monday, after digging amongst the mud and ashes of the hotel ruins, the writing-case with these last words of Edwin Bainbridge—words so precious to his sorrowing relatives—was brought to light.



AN AWKWARD WITNESS.—M. Dœllinger and his friend, M. Reusch, who are the leaders of the "Old Catholics" in Germany, are about to publish the autobiography of the celebrated Cardinal Bellarmine (1542—1621). This autobiography was not intended for publication; it contains many facts that the Church of Rome would be glad to keep to herself, for they would not add to her glory; she has therefore done her utmost to prevent the publication of the work in its entirety; the fear that some day it will be given to the public has prevented the Church of Rome from placing Bellarmine's name in the Calendar of the Saints.—*Le Protestant.*

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* Edwin Bainbridge: a Memoir. By his old schoolfellow, T. Darlington: with Preface by Rev. Dr. Moulton. Steel portrait and numerous illustrations. *Morgan & Scott.* 2s. 6d. This volume, giving full details of a life so suddenly cut short, will be found very suitable for presentation to boys and young men.

EVANGELISTIC NOTES.

Mr. Gordon Forlong, aided by Mr. George Bruce, has lately held successful meetings at Wellington, N.Z.

Northern New Brunswick has a great religious revival in progress, which is said to be unequalled in the history of the British provinces.

Rev. J. Sprunt has concluded an eleven days' mission in the People's Gospel Hall, Northampton. The services were most helpful, and resulted in a goodly number of professed conversions.

Plymouth.—Mr. Thomas Payne has concluded a mission in St. Andrew's Hall which has been greatly blessed of God. Many hundreds gathered to hear; numbers remained to the after-meetings for prayer and conversation, and were thus led, we trust, to decision for Christ.

Dublin.—Mr. George King has held a series of very successful meetings in the Salvation Gospel Hall, Lower Abbey-street, where for a fortnight the large numbers who attended were greatly impressed by his earnest appeals. Many sinners found refuge in the Rock of Ages, and God's own children were helped by his addresses. J. S.

Rev. Geo. C. Needham has been at work in Beverly, Mass. Baptist and Congregational churches have united in the work. Large numbers of young people have been reached, and profess faith in Jesus. Mrs. Needham has given Bible-readings of an exalted character. The pastors expect much reaping during the days to come. Mr. and Mrs. Needham go next to Philadelphia.

Dr. Pentecost's mission in Cleveland, Ohio, was to close on April 24. It has been a time of great blessing to the churches of the city. A correspondent of the New York *Independent* speaks in very high terms of the Biblical and practical nature of Dr. Pentecost's preaching, and says the campaign, instead of five weeks, should have extended over six months. Still the results of the work will be far-reaching.

The Bible and Gospel Van.—Messrs. James Wharton and Leonard Weaver have worked their van during five summer seasons. In that time they have circulated about 68,000 Bibles and Testaments and 750,000 Gospel books, besides preaching the Gospel to more than a million and a half of people. They are anxious to continue and extend the work, commencing at Oldham. Communications may be sent to Mr. Weaver, at Ebenezer, Leominster.

Exeter.—Rev. J. F. T. Hallowes, of Birmingham, has been conducting a very successful eight-days' mission at the Congregational church in this city. Large congregations have been brought together, and many tokens of distinct blessing have been given. The Lord's people have been edified, and the Gospel of God's grace clearly set forth every night. The services on the last Sunday (May 1) were exceedingly rich in power and blessing.

Revival in Virginia, U.S.—An awakening of remarkable scope and intensity is reported from several cities of this Southern State. The religious interest is said to be without parallel in the history of the State, and is confined to no denomination. A leading worker has been Rev. Hugh W. Brown, who is described as "a medium between Mr. Moody and Sam Jones." Among the converts in Charlottesville and Lynchburg there are many prominent citizens. The result of the meetings held by Mr. Moody two years ago are still being felt for good. College students have been specially reached, and the interest among them with respect to foreign missions is very encouraging.

The Church Army.—Prolonged missions have recently been conducted by working-men evangelists from the Church Army at Kensal, Heanor, Croydon, Birkenhead, Dorking, Scarborough, and others are about to be begun at Bolton, Dublin, Belfast, Bristol, Birmingham. Arrangements are being made to use the light evenings in tents and barns in country places to which the working people flocked last year, when great good was done. The committee of the Church Army, 130, Edgware-road, London, W., would be very thankful to hear from any persons willing to lend them small tents for short or long periods. They are prepared to send qualified evangelists to any parish where the incumbent is willing to invite them.

Cinderford.—Those who prayed for the blessing of God to rest on the services conducted by Mr. Opie Rodway at this place in February, will be glad to know that during the last month the pastor (Rev. W. Thomas) had the joy of receiving 110 into the church. There are besides a considerable number still waiting for admission, and the Spirit of God is working mightily among the people. Some of the worst characters in the neighbourhood are being brought to the knowledge of salvation.

Rev. W. H. Aitken in Ireland.—In a warm notice of the mission at Enniskillen, *The Fermanagh Times* says:—As the mission progresses the services grow in favour, and night after night the church is crowded by congregations of devout and deeply impressed listeners. Much permanent good, we believe, has been already effected. A new spirit has been stirred up; a renewed and more healthy interest is manifested in religion. Mr. Aitken spares not himself in the labours he has undertaken, and it is astonishing to find him, notwithstanding the continuous and arduous work he has already gone through, with vigour as undiminished as on the first day. One Sunday morning he referred in a most kindly manner to the help given him by the choir, while to the co-operation and assistance of the clergy and laity of other Protestant denominations he alluded with unmistakeable warmth and feeling. And these tributes were well deserved. There has been no appearance of sectarian narrowness on the part of any members of the Protestant churches. All are aware that in promoting the mission they are furthering not the interests of a denomination but the glory of God, and in presence of such an aim all minor differences have sunk out of sight.

Written by Edwin Bainbridge
of Newcastle on Tyne. England

This is the most awful
moment of my life. I
cannot tell when I may
be called upon to meet
my God. I am thankful
that I find His strength
sufficient for me We are
under heavy falls of Volcano

Mr. Charles James, of the Gospel Purity Association, returned on Thursday from his extensive lecturing tour in the United States and Canada.

Mr. Edward Hurditch, who arrived in Melbourne in February, has been holding large and fruitful meetings in various churches of Melbourne, also in the theatre, and rooms of the Y.M.C.A., these services being arranged by the committee of the Evangelisation Society of Melbourne, connected with the Y.M.C.A. A considerable number of inquirers remained to the after-meetings, and were being dealt with on many nights down to a late hour. He is now visiting Ballarat and other parts of the colony, and purposes paying a brief visit to New Zealand for similar services.

Revival in Shropshire.—For several months past there has been a marked spiritual awakening in the little town of Oakengates, in Shropshire, which has been intensified by a series of mission services conducted by Rev. Henry Sturt, of Dewsbury, Yorkshire. All the Nonconformist bodies—Congregational, Wesleyan, Baptist, Primitive and New Connexion Methodists—united in the mission, the services being held turn by turn at the chapels of each. The results have been most encouraging, especially in regard to the young people of the Sunday-schools, on the minds of many of whom a deep, and, it is hoped, a permanent impression has been made.—*Christian World.*

VENEZUELA.—There is no Protestant mission work here, though the Government is tolerant and liberal, and there is perfect freedom of speech and worship.

CHRISTIAN WORKERS' COMMITTEE,

UNITED STATES.

Our friend, Rev. J. C. Collins, New Haven, Conn., writes with respect to this young organisation:—"The work all over the country is unusually hopeful. From every direction we hear of revivals, and the good thing about it seems to be that they are of a permanent and substantial sort. There is coming to be more system in the work, and it is being carried on with energy and persistence. It looks as if we were on the eve of one of the greatest revivals that this country has ever seen. So far as concerns the special work among those outside of the churches, our Christian Workers' Committee are getting things into shape. The Evangelical Alliance of the United States, of which Rev. Dr. Josiah Strong is general secretary, are forming plans looking towards the same thing. Our Committee, and the Alliance, will co-operate in the mutual strengthening of work."

In a bulletin of this Committee we find the following summary of its operations:—"(1) Correspondence Bureau of Information concerning Christian work; (2) Employment of young men, College and theological students and others during term time and in vacations, in practical work under capable mission workers; (3) Speaking in churches, and otherwise stimulating Christians by the distribution of tracts, pamphlets, &c., to a more active practical interest in efforts for the spiritual welfare of the classes outside the churches; (4) aiding pastors and other Christian workers in the formation of Societies or Unions for Christian work; (5) strengthening and encouraging agencies already engaged in mission work.

SOUTH SPAIN.—The schools and church that had been illegally closed last year at Puerto have, since their reopening, had daily increasing attendances. The work, under the superintendence of Rev. W. Moore, is spreading and deepening. There will probably be thirty members of the new church.

E. J. Whately.

AN ITALIAN NEWSPAPER.—A correspondent in Florence states that Signor Cav. Corazzini, of Leghorn, proposes to establish an Italian newspaper of a religious as well as a secular stamp. No newspaper of this character exists in Italy, and it would be of immense importance to have such a paper, which would be taken in by the newsrooms and read by the general public.

Y.W.C.A., DUBLIN.—This Association having arrived at the conclusion that two houses, one on each side of the Liffey, would be most suited to the requirements of the work, opened the one on the north side, at 8, Rutland-square, some time since. This is now in occupation as a Young Women's Boarding House and Institute, and one on the south side is about to be opened at 75, Harcourt-street. In this, besides the accomodation for young women in shops, &c., it is proposed to have an apartment for the use of lady members coming to Dublin, and a few bedrooms for secretaries and others. Communications may be addresed to Miss Marrable, 49, Waterloo-road, Dublin.

EDINBURGH FREE BREAKFASTS.—This Mission has now carried on its beneficent work for twelve years. Every Sabbath morning the workers go out and distribute tracts and invitations to the loafers and stragglers in the streets. In addition to the adults, from 300 to 400 boys and girls are breakfasted in an adjacent hall, and a touching sight this is. The children are visited in their homes, and many also attend a Sabbath-school in the afternoon. Many of the guests have been in good positions previously, and not a few have by the kindly help here afforded been enabled to return to comfort and prosperity, and have returned to praise God for what He has done for them. It is proposed now to erect new mission buildings, with class-rooms, &c., in the heart of the district from which the people come, and a meeting in furtherance of this object has recently been held. Mr. Thomas Dymock, 20, Dalrymple-crescent, Edinburgh, is the honorary secretary.

Among the Churches.

*** *We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

One thousand officers and soldiers of the Church Army were in London for the Conference last week.

Nearly 2000 children and young people are being taught, and about 1500 adults attend the Bible-classes in connection with St. Alphege Mission, Southwark (Rev. A. B. Goulden, vicar). The Mission is amongst costermongers and waterside labourers, and the seven different services held every week are attended by over 1000 people.

The Bishop of Manchester is promoting a scheme for the employment of working-men evangelists in his diocese. An initiatory step has been taken in furtherance of this object by Rev. E. S. James, rector of Chorley, who has engaged the services and guaranteed the stipend of an able and experienced missioner to begin the work of carrying the Gospel message to the homes of the careless and the lost.

BAPTIST.

The report of the Young People's Missionary Society states that in India alone fourteen new schools have been opened, one Young Men's Missionary Society alone finding the money for ten of them.

At the Monday prayer-meeting at the Metropolitan Tabernacle, last week, a contingent from the British and Foreign Sailors' Society was present. The meeting was greatly moved by the prayers and speech of these rough and honest men.

At the opening of the new Beulah Chapel, at Thornton Heath, 150 of the friends met Mr. C. H. Spurgeon at the first dedication service at six o'clock in the morning. In the afternoon he preached from the words, "By his stripes we are healed;" in the evening there was a public meeting.

PRESBYTERIAN.

Dr. Monro Gibson and others will take part in a series of evangelistic services to be held in Upper Norwood Church, in June.

The United Presbyterian Church has now 564 congregations, with a membership of 182,063, an increase of eight congregations and 917 members in the year.

Rev. Peter Carmichael has been giving a series of lectures at Park Church, Highbury, and the closing one, on "The Covenanters," attracted much attention.

The United Presbyterian Church is considering the withdrawal from its missions to Spain and to Japan, in consequence of continued reduction in the income for foreign missions.

The Women's Missionary Association of the English Presbyterian Church, which held its annual meeting during the Synodical gatherings in Manchester, supports several lady missionaries in the foreign field.

CONGREGATIONAL.

Mr. Archibald E. Hunt, of Hackney College, has been ordained as missionary to New Guinea.

Mr. James B. Wookey has been conducting a mission at Willmore-street Chapel, Sunderland.

Thirty-three new members have been received into Argyle Church, Bath, and there is a goodly number more to follow.

At the annual meetings of the Dorset Association, encouraging reports of the work done in the county were presented.

Mr. Leonard Weaver has been conducting successful evangelistic services at Stanley Church, Liverpool, and at its mission at Knotty Ash.

The series of services at Stapleton-road Chapel, Bristol, conducted by Rev. Alfred T. Jones, of Maindee, Newport, Mon., were much blessed. Over sixty anxious souls were dealt with through the week.

Dr. Parker has completed arrangements for his visit to America. The Beecher eulogy is to be delivered in October, and not in June. Dr. and Mrs. Parker intend to spend September in some quiet resting-place.

The church at Liverpool, in which Dr. Raffles formerly ministered, was crowded, when Rev. Hugh Price Hughes preached the annual sermon for the London Missionary Society, about 2000, mostly young men and women, being present.

In his address, as President of the Essex Union, Rev. W. Legerton said the need of the Church is a 'perennial revival." Not in ecclesiastical machinery or ritual, but in a fresh and fuller baptism of the Holy Spirit, is to be found the remedy for the weakness of the Church.

At the annual meeting of the Wilts and East Somerset Union there was a Pastoral Conference on "The Higher Spiritual Life, and how to attain it. Rev. T. Stephens, of Bath, and Rev. G. Robinson, of Mere, gave addresses on "Prosperity within the Church the only security for the progress of the Gospel without the Church."

The Congregational Union of Scotland reports that the capital of the Ministers' Provident Fund has been increased to £11,129, and of the Ministers' Widows' Fund to £11,791. Four churches have been surrendered, while no new church has been added during the year. Rev. Edward White delivered a lecture on "Wasted Lives" at the closing meeting, and Rev. Jas. Chalmers spoke on mission work in New Guinea.

SOCIETY OF FRIENDS.

A Conference of all the yearly meetings willing to join for mutual and brotherly intercourse, is to be held in the autumn in America.

The Peace Conference at Dublin was largely attended. On the Sabbath crowded meetings were held in four meeting houses in and round the city. Early in the last week the meeting was saddened by the sudden death of Sir John Barrington, a Dublin Friend. He had attended meetings on Friday and Saturday.

At the Dublin yearly meeting of ministers and elders, epistles from London and the American yearly meetings were read, and replies prepared. Indiana reported three thousand conversions during the year, half of the number joining the Friends. Dublin, on the other hand, had to deplore a decrease of sixty-one. New York appears to have united men's and women's yearly meetings in one perfectly equal body, and thus practically superseded the yearly meeting.

SALVATION ARMY.

During five months' work at Coleraine, in Ireland, eighty souls have professed conversion. "Some of these were noted drunkards."

A second German corps has been opened at Esslingen. The first station in Amsterdam has been opened, and a hall has also been secured at Copenhagen.

At the "Grecian" slum post "the lasses" are getting a splendid hold of the children, some of whom have given decided evidence of change of heart.

A good work has been commenced on behalf of the French population in London. Five meetings are held weekly, in French, at the Prince of Wales' Theatre, Tottenham Court-road. Several have already professed faith in Jesus.

On two of the Army lasses visiting, one Sunday, a lodging-house, two policemen stayed near the door all the time they were inside. Most of the men were gambling, and very few listened. The next Sunday the gambling was stopped, the men listened to the plainest truths, and not an unkind word was spoken.

Mr. Cooke, at Marylebone police-court, last week, sentenced a fellow named Mable to fourteen days' imprisonment for committing a brutal and unprovoked assault on a Salvation Army captain. It was, said the magistrate, too much the practice for people to interfere with the Salvation Army and other bodies in their marching through the streets, simply because they did not approve of their principles and practices. But the Salvationists and other bodies were entitled to the same protection as any other persons.

METHODIST.

The Juvenile Missionary Society, at Huddersfield, has raised £107 in aid of missions.

The statistical returns presented to the April quarterly meetings (New Connexion) show a considerable increase of members.

Upwards of £500 has already been received towards the mission debt of the New Connexion body as the result of the week of self-denial and prayer.

At Colchester, a farewell tea was given to the Wesleyan soldiers of the 13th Hussars, on the eve of the regiment's removal to Manchester and Liverpool.

Mr. and Mrs. Webster, of Rochdale, have been conducting a week's mission at Belton, in the Epworth Circuit, and, as a result, the life of the church has been transformed.

The mission of Mr. Hutchinson ("Joyful News" evangelist) to Chipping Norton, has been greatly blessed. The inquiry-room was filled again and again, and young and old felt the power of God's Spirit.

Rev. Mark Guy Pearse and Rev. Hugh Price Hughes have accepted invitations to conduct missions in the City Temple and Christ Church, having been invited to do so by Dr. Parker and Rev. Newman Hall.

At a Young Women's Convention, held at Hull, there was an attendance of upwards of 1200. Miss Adeline Waddy (daughter of the late Dr. Waddy) gave a plain and powerful address on the subjects of drink, dress, and social purity.

The interest in the meetings and work carried on at Houghton-le-Spring is being kept up with vigour. The lodging-houses have been visited, and the inmates induced to come to the meeting. About thirty pledges have been taken already.

During a twelve days' mission at Launceston, conducted by Rev. Thomas Cook, 138 persons entered the inquiry-room, only 20 being under fourteen years of age. A farmer's son, his two sisters, and three others belonging to the farm, were all brought to the Saviour. Some of the scenes are blessedly affecting.

"FALLEN ON SLEEP."

Rev. Thomas Powell, for forty years a missionary of the L.M.S., in the Samoan Islands.—Rev. Alex. Westwater, a United Presbyterian Church missionary in China for the past six years.—Rev. Stevenson Horne, Presbyterian minister of Slamannan.—Rev. W. M. Imrie, senior Presbyterian minister of Penicuick.—Dr. Samuel Trail, Professor of Systematic Theology at Aberdeen, and for many years minister of Harray and Birsay, Orkney.—Dr. Hibbert Binney, Bishop of Nova Scotia.—Bailie Messer, treasurer of the Galashiels congregation for twenty years.—Mrs. Catharine van Rensselaer Hall, one of the oldest religious authoresses of America, in her 89th year.—William Lawrance, for twenty-two years a class leader in the Cannock Circuit.—George Coltherd, for many years an active worker and office-bearer in the Congregational churches of Victoria.—At Cowell, New South Wales, Rev. Wm. Kimberley, an old Camden College student.—Rev. S. Dowen, minister of Townley-street Congregational Chapel, Macclesfield. — Rev. G. W. F. Gregg, for many years pastor of Northam Congregational church.

CONTINENTAL & FOREIGN NOTES.

THE WOMAN'S BOARD of the American M. E. Church, South, will reinforce its China Mission by sending out five young ladies the coming season.

NEW YORK.—Meetings were recently held to bid farewell to twelve missionaries about to join Bishop William Taylor's band of fifty-six missionaries on the Upper Congo.

INDIA.—While preaching at the Tulsipur *mela*, Rev. Mr. Knowles was overcome with heat and an attack of nervous prostration. He had made all his preparations to spend April among the Tharus, and this affliction is a great sorrow to him.

COL. GEORGE R. CLARKE still conducts nightly meetings in the Pacific Garden Mission, Chicago, with Mrs. Clarke and a company of devoted Christian men and women as helpers. The results are as wonderful as in times past. Hundreds are seeking and finding Christ.

MR. F. MURPHY'S WORK.—Mr. Joseph Cook lately was present at Farwell Hall, Chicago, and spoke in his characteristic way, and with hearty appreciation, of the efforts put forth by Mr. Moody and Mr. Murphy. Miss Willard also assisted Mr. Murphy in one of his temperance services.

PEACE ASSOCIATION IN ITALY.—A conference has been held in Rome by Mr. Hodgson Pratt, of the International Arbitration and Peace Association, in favour of founding a similar association in Rome. Many leading politicians were present at the conference, and a resolution was passed in support of the scheme.

THE AMERICAN BIBLE SOCIETY has compiled the results of its work for the past year. It has issued 977,605 volumes, besides half a million in foreign lands. The corrected proofs of the last pages of the New Testament in Ponape have been returned from Micronesia, and the last pages of the Muskogee Testament from Okmulgee. The Dakotans want a new edition in their language.

THE JEWS OF NEW YORK city complain of the hardship of having to close their stores on the Sabbath day, as they have no conscientious scruples about its religious observance. Mayor Hewitt, in replying to the editor of *The Jewish Standard*, says, "Doubtless this inflicts a hardship upon the minority, but under our theory of government it is a hardship which cannot be avoided." This is about as good prohibition doctrine, and as patly put, as anything we have read lately.—*N.Y. Witness.*

SOUTH SEA MISSION.—Finding that the work in the mission fields among the South Sea Islands, projected by the General Assembly of the Presbyterian Church of New South Wales, could not be carried out satisfactorily with one vessel at their command, viz., the well-known schooner *Dayspring*, the Board of Missions of that Church recently purchased an additional vessel, *Cairndhu*, and one that should prove very suitable for the work. It was to be despatched early in April for the New Hebrides with a number of missionaries, who are to plant new stations on different islands of that group.

THE FULHAM GOSPEL MISSION has started a rescue branch to work amongst fallen women in that neighbourhood. Tracts and Christian books for distribution would be gratefully received and acknowledged by Mr. E. C. Roper, 11, Rosaline-road, Dawes-road, Fulham.

MISS MACPHERSON'S EMIGRANTS.—At the central noon prayer-meeting, 186, Aldersgate-street, to-day (Thursday), 12 to 1 o'clock, Miss Macpherson will be present with about sixty girls and a few boys on the point of leaving for Canada. Mr. George Williams presides. These meetings are always times of deepest interest. The Christian public are heartily invited.

MEXICO.—Rev. Matthew A. Crawford, missionary of the American Board, writes to us from Hermosillo, Sonora, Mexico, April 18, as follows:—"We have been here nearly six months, and have sold over one hundred and fifty dollars' worth of Bibles and other books, and have had many conversations upon the Bible. Hope to open public services soon. We have been much interested in reading Mr. Grattan Guinness's lectures on Romanism, &c. It would be a great boon to Mexico if the lectures could be translated into Spanish. I believe God would greatly bless them to the conversion of many, and to the strengthening of others.

REQUESTS FOR PRAYER.—Prayer for blessing on the following special evangelistic efforts:—Rev. William Haslam, at the Rink Hall, Blackheath, May 17 to 23; Mr. John B. Bain, at the Y.M.C.A., Hastings, for ten days, commencing on Sunday, May 15; Sunday evening tent services at Godalming, Surrey, conducted by Mr. D. Beresford Gahan; tent mission at Wells-road, Shepherd's Bush, W., being conducted by Messrs. G. Hefford and W. Taylor; services for children and young people, being held by Mr. Banaster at Waterford.——For mission at Down Lodge Hall, Wandsworth, by Mr. Joseph Cleworth, from May 15 to 29.——For services by Mr. E. Hurditch, in Australia and New Zealand.——For special services by Mr Opie Rodway, at Mitchell Dean, Forest of Dean, Gloucestershire, on May 14, 15, and 16.

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Speakers:—Rev. CANON FLEMING, Rev. GEORGE MARTIN, H. J. ATKINSON, M.P., BENJAMIN PICKARD, M.P., W. ABRAHAM, M.P., of Wales, Mr. J. HALFORD, Mr. J. W. STANFORD, Blacksmith, Mr. GOODALL, Bootmaker, and Mr. COCKRAM, Ex-Cabman. *Doors open at Six, Commence at Seven o'clock.*

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Mission to Deep Sea Fishermen.

THE ANNUAL PUBLIC MEETING

Will (D.V.) be held at **EXETER HALL**, on WEDNESDAY, MAY 18, 1887. Ticket holders will be admitted to the Hall at 2 p.m., and at 2.30 Mr. Churchill Sibley will give a Recital on the Great Organ. At **3** o'clock Sir Andrew Clark, Bart., will take the Chair, supported by many influential friends of the work.

H.R.H. PRINCESS CHRISTIAN has kindly promised to attend and present Certificates to the Skippers of Mission Vessels who have passed an Examination in the rudiments of Medicine and Surgery. A Large Contingent of North Sea Smacksmen will be present on the Platform.

Tickets for the Afternoon Meeting, price 10s. 6d., 2s. 6d., 1s., and 6d., may be obtained at the Offices of the Mission.

At **7** p.m., a **SECOND MEETING** will be held, presided over by Thomas Gray, Esq., C.B., at which Addresses will be given by representative Smacksmen, illustrated by a display of specially-prepared DISSOLVING VIEWS. Tickets for the Evening Meeting, price 1s., 6d., and 3d.

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JUBILEE YEAR of the MONTHLY TRACT SOCIETY

(Established July 10, 1837).

The 49th ANNUAL MEETING

WILL BE HELD IN

COUNCIL ROOM, EXETER HALL, on TUESDAY, MAY 24, 1887.

CHAIR TO BE TAKEN AT 3 P.M. BY

SIR ROBERT PHAYRE, K.C.B., K.C.S.I.

Speakers:

Rev. E. BREWER, of St. Thomas', Barnsbury, N.; Rev. J. FULLER GOOCH, of Chatsworth-road Baptist Church, S.E.; Rev. ARTHUR HALL, of Craven Chapel, W.; Rev. J. KINNINGS, of Roupell-park Wesleyan Church, S.W.; Rev. J. GOSSET TANNER, of Immanuel Church, Maida Vale, W.; S. R. PATTISON, Esq., F.G.S.; Rev. T. W. BOWEN, of Norwood New Town, S.E.

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Drawing Room and Public Meetings in behalf of the Work are much desired by the Committee, and Mr. Mackenzie will be glad to book dates for addressing such gatherings in any part of the country.

RINK HALL, Blackheath.

EVANGELISTIC SERVICES, 17th to 23rd MAY, at 3.30 and 7.30, conducted by Rev. WM. HASLAM.

CONVENTION for Deepening of Spiritual Life, 24th to 26th MAY, at 11 a.m., 3.30 and 7.30 p.m., Mr. H. F. BOWKER presiding.

Revs. H. Brooke, J. B. Figgis, C. A. Fox, W. Haslam, Evan H. Hopkins, F. B. Meyer, E. W. Moore, S. A. Selwyn, and Frank White will take part.

Further information will be given by

E. P. Le Feuvre, 4, Northbrook-rd., Lee, } *Hon. Secs.*
N. O'Neill, 39, Manor Park, Lee,

Aged Pilgrims' Friend Society.

THE EIGHTIETH

ANNUAL MEETING

WILL (D.V.) BE HELD IN

EXETER HALL

(LOWER ROOM),

On Monday Evening, May 16.

The Chair will be taken at Half-past Six by

LORD GILBERT KENNEDY.

F. A. Bevan, Esq., and the Revs. S. K. Bland, J. T. Briscoe, J. Thain Davidson, D.D., D. B. Hankin, M.A., E. W. Moore, M.A., W. Sinden, and other gentlemen will address the Meeting. *No Tickets required.*

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J. E. HAZELTON, *Secretary.*

LONDON CITY MISSION.

THE EVENING MEETING

WILL BE HELD (D.V.) IN

EXETER HALL,

On WEDNESDAY, MAY 25, 1887.

THE CHAIR WILL BE TAKEN AT 7 O'CLOCK BY

LIEUT.-GENERAL SIR ROBERT PHAYRE.

Among the Speakers will be Rev. NEWMAN HALL, LL.B., and Rev. F. A. C. LILLINGSTON, M.A., and Two Missionaries labouring upon Poor Districts.

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Full particulars, Reports, &c., can be obtained post free on application to the Secretary,

Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THAMES CHURCH MISSION

(Instituted 1844).

Patron: His Grace the Archbishop of CANTERBURY.

Vice-Patron: The Right Hon. and Right Rev. Lord Bishop of LONDON.

President: The Right Hon. the LORD MAYOR.

Treasurer: SAMUEL HOARE, Esq., M.P.

The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, 60, Lombard-street, E.C.; or direct to the Offices, 31, New Bridge-street, E.C.

Rev. H. BLOOMER, *Secretary.*

HOMES OF HOPE

(Established 1860),

For the Restoration of Fallen and the Protection of Friendless Young Women. Special efforts are made on behalf of young mothers, before and after confinement.

Nos. 4, 5 & 6, Regent-square, Gray's-inn-road, London, W.C.

The applications every day are most distressing, and the Committee anxiously appeal for funds to enable them to utilise to the utmost the room in the Homes.

IMMEDIATE HELP IS NEEDED.

Henry Thompson, Esq., *Treasurer*,
38, Mincing-lane, E.C.
William Hornibrook, *Secretary.*

Contributions received by Morgan & Scott, at the Office of The Christian.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily Prayer-meeting, 1 to 2 (Sat. excepted), St. Peter's, Cornhill. Bible Reading, Sundays, 3.30 p.m. Gospel Services, Canning Town, Sundays and Thursdays.

Y.M.C.A., Exeter Hall.—Sunday afternoons in May (men only), at 3.30, Rev. J. Gelson Gregson. Sunday evenings, at 7 (public), Mr. S. Golding. Gospel address in gymnasium (92, Long Acre) by Mr. E. J. Kennedy, Wednesday evenings, at 8.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thurs., May 12, at 8.30, address by Rev. F. A. Jones. Wed., 6 to 10, anxious inquirers and strangers. Open-air service every Sunday, at 8, in the Priory Grounds.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., May 12, at 8.45, address to young men by Rev. George Wilson.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Licensing of Sin in India and various Crown Colonies and Dependencies.—Public meeting, Exeter Hall, Strand, Fri., May 20, at 8 p.m. Chairman, Mr. F. W. Crossley. Addresses by Mrs. Josephine E. Butler, Rev. H. Price Hughes, Mrs. Booth, Rev. Dr. Clifford, and others.

Metropolitan Tabernacle, Newington-causeway, S.E. —Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C. —Tuesdays in May, at noon, Rev. Newman Hall.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-road, W., Friday, May 13, at 3.30, Rev. George Head.

Dublin Believers' Meetings, Merrion Hall, Lower Merrion-street, May 30 to June 3.

Great Assembly Hall, Mile End-rd., E.—Sun., May 15, at 11 and 6.30, and week nights, at 8, Mr. W. R. Lane.

Conference Hall, Mildmay-park, N.—Addresses by Rev. F. B. Meyer, on "Our Lord's Inner Life as Reflected in His Great Intercessory Prayer" (John xvii.), Thursdays, May 12, and 19, at 3.30 p.m.

——— Sun., May 15, 3.30, Mr. P. S. Badenoch; 7, Mr. Charles Inglis.

Mr. Denham Smith will preach during May at Clapton Hall, Upper Clapton, Sundays, 6.30, Fridays, 7 30.

Southsea Conference, May 31 and June 1 and 2.—Subjects: "The King;" "The Kingdom;" and "Subjects of the Kingdom."

Mr. Shuldham Henry at St. George's Hall, Langham-place, during May. Sundays, at 11 and 7, and Wednesdays, 8 p.m., at Burlington Hall, Savile-row.

Evangelistic Mission.—Bank Holiday, Mon., May 30, Kilburn Hall, conference of Christians, 4 and 6.30 p.m.; tea at 5.30.

Convention for the Deepening of Spiritual Life, Rink Hall, Blackheath, Tues., Wed., and Thurs., May 24, 25, and 26. Meetings at 11 a.m., 3 30, and 7.30 p.m., Mr. H. F. Bowker presiding. Revs. J. B. Figgis, C. A. Fox, William Haslam, Evan H. Hopkins, F. B. Meyer, E. W. Moore, Frank H. White, and others will take part.

Mrs. Reaney's address to men and women, Stepney Meeting House, every Sunday, at 3 p.m.

Union Tabernacle, Wandsworth-road, S.W.—Sunday, May 15, at 6.30, Rev. J. Hudson Taylor.

Conference Hall, Eccleston-street, S.W.—Four Anti-Infidel lectures by Mr. H. L. Hastings, on Thursdays, at 4 p.m. May 12—"The World Without the Bible;" May 19—"The Inspiration of the Bible;" May 26—"The Mistakes of Moses;" June 2—"The Bible and Science."

Home of Industry, 60, Commercial-street, E.—Monthly workers' meeting, Wed., May 18; tea at 6, meeting at 7. Address by Mr. Reginald Radcliffe. A party of girls starting same evening for Canada will be present.

The Drink Traffic in India.—Lecture by Rev. J. Gelson Gregson, Westminster Town Hall, Caxton-st., Victoria-street, S.W., Fri., May 13, at 7.30 p.m. Rev. Canon Fleming will preside.

South-West London Protestant Institute.—Meeting, large hall of Pimlico Rooms, Warwick-street, Tues., May 17, to vote an address to the Queen, at 8 p.m., Mr. J. D. Laycock in the chair.

Edinburgh Castle, Limehouse, E.—Sunday, May 15, 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

Talbot Tabernacle, Bayswater.—Mr. C. H. Spurgeon will preach in Westbourne-grove Chapel, Norfolk-terrace, Bayswater, Tues., May 24, at 3 p.m., in aid of above. Admission by ticket only, of Mr. Evans, 27, Westbourne Grove.

RELIGIOUS FREEDOM.—The Préfet of Ardèche has just dismissed the Mayor of Satillien from his office for refusing to bury the child of Protestant parents in the parish cemetery, his action being in direct violation of the law.—*Le Christianisme.*

AIX LES BAINS.—The esteemed founder of the "Asile Evangélique," Rev. André Fournier, was called to "rest from his labours" on the 13th ult. The Convalescent Home at Hyères, which he had just commenced, will be continued under the direction of Madame Fournier and her daughters.

"MAY MEETINGS," 1887 (CONTINUED).

Date.	Hour.	Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
MAY.					
Thurs., 12	10 a.m..	London Missionary Society	Meeting..	Exeter Hall......	Mr. J. J. Colman, M.P.
"	12 noon	British Home for Incurables ..	" ..	Cannon-st.-Hotel.	Mr. F. A. Bevan.
"	3 p.m...	Eng. Pres. Women's Miss. Assoc.	" ..	S.John'sWoodCh.	Rev. Dr. Monro Gibson.
"	6 p.m...	Children's Special Service Msn.	" ..	Exeter Hall......	Rev. E. A. Stuart.
"	7 p.m...	Railway Mission	" ..	Exeter Hall......	Sir J. W. Pease, M.P.
"	7 p.m...	Colonial Missionary Society....	" ..	Union Chap., Islngtn	Mr. E. Crossley, M.P.
"	7 p.m...	Operative Jewish Converts' Inst.	Sermon..	Palestine-place, E.	Rev. Gerard D. Wyatt.
"	7.30p.m.	Seamen's Christian Friend Soc.	" ..	E. Lond. Tabrncle	Mr. Archibald G. Brown
Friday, 13	10 a.m..	Congregational Union	Assembly	Memorial Hall ..	Rev. A. Mackennal.
"	3 p.m...	Chris. Vern. Educ. Soc. for India	Meeting..	Willis's Rooms ..	Earl of Northbrook.
"	3 p.m...	Operative Jewish Converts' Inst.	" ..	Exeter Hall......	Earl of Roden.
"	7.30p.m.	Young Men's Foreign Miss. Soc.	" ..	186, Aldersgate-st.	Mr. George Williams.
Sunday, 15	——	London Missionary Society	Sermons..	Various	——
"	6.30p.m.	Seamen's Christian Friend Soc.	Sermon..	Seamn'sCh., Ldn. Dk	Rev. Cæsar Caine.
Monday, 16	3 p.m...	Royal Naval Scrip. Readers' Soc.	Meeting..	Exeter Hall......	Bishop of Sodor & Man.
"	3 p.m...	Home Teaching Soc. for Blind .	" ..	Exeter Hall......	Viscount Midleton.
"	6.30p.m.	Aged Pilgrims' Friend Society..	" ..	Exeter Hall......	Lord Gilbert Kennedy.
"	7 p.m...	Met. Tabrncle. Colportage Assoc.	" ..	Met. Tabernacle .	Mr. George Williams.
Tuesday, 17	9 a.m...	Religious Tract Society........	Breakfast	Cannon-st. Hotel.	Mr. Samuel Smith, M.P.
"	10 a.m..	Primitive Methodist Miss. Soc..	" ..	City Temple	Mr. Wm. Beckworth.
"	3 p.m...	Blind Pension Society	Election..	Cannon-st. Hotel.	Mr. J. C. Bumsted.
"	6 p.m...	Blind Pension Society	Meeting..	Cannon-st. Hotel.	Mr. J. C. Bumsted.
"	6.30p m.	Peace Society.................	" ..	Finsbury Chapel.	Sir J. W. Pease, M.P.
"	6 30p.m.	Primitive Methodist Miss. Soc..	" ..	Met. Tabernacle .	Mr. H. Adams.
"	7.30p.m.	Tonic Sol-fa College	" ..	Exeter Hall......	Rev. J. R. Diggle.
Wednes., 18	9 a.m...	Lord's Day Observance Society	Breakfast	St. James's Hall..	Mr. H. J. Atkinson, M.P.
"	10 a.m..	Lord's Day Observance Society	Meeting..	St. James's Hall..	Mr. H. J. Atkinson, M.P.
"	2 30p.m.	Church Association	Confernce	Exeter Hall......	Captain Cobham.
"	3 p.m...	Mission to Deep Sea Fishermen	Meeting..	Exeter Hall......	Sir Andrew Clark.
"	7 p.m...	Evangelical Continental Society	" ..	Stamford Hill Ch.	Rev. R. Vaughan Price.
"	7 p.m...	Baptist Tract Society	" ..	Uptn. Ch. Lambth-rd	Mr. A. Thomas, M.P.
"	7 p m...	Mission to Deep Sea Fishermen	" ..	Exeter Hall......	Mr. Thomas Gray.
"	7.30p.m.	Aborigines Protection Society..	" ..	Devnshre. Hse. Hotl.	——
Thurs., 19	11 a.m..	South American Missionary Soc.	Sermon..	——	——
"	1.15p.m.	Religious Tract Society........	" ..	S. Mary, Aldermry.	Rev. George Everard.
"	2.30p.m.	Church Association	Meeting..	Exeter Hall......	Lord Robert Montagu.
"	4 p.m...	Evangelical Alliance	Conversaz	Regnt.'s-pk. Collge	Rev. Canon Woodward.
"	7 p.m...	Seamen's Christian Friend Soc.	Meeting..	Exeter Hall......	Mr. George Williams.
"	7 p.m...	Evangelical Continental Society	" ..	Brixtn. Ind. Chap.	Rev. Dr. J. F. Stevenson.
"	7 p.m...	Wrkng. Men's Lord's Day Rst. As.	" ..	Exeter Hall......	Lord Halsbury.
Friday, 20	3 p.m...	Christian Evidence Society	" ..	Exeter Hall......	Bishop of London.
"	5 p.m...	Indian Femle. Norml School Soc.	Sermon..	Belgrave Chapel .	Rev. Nevile Sherbrooke
"	7 p m...	Ragged Church & Chapel Union	Meeting..	Exeter Hall......	Mr. George Williams.
"	7 p.m...	Infant Orphan Asylum	" ..	Willis s Rooms ..	Earl of Strafford.
"	7.30p.m.	Gospl. Tempnce Workers' Union	" ..	Birkbeck Institute	Mr. J. Rowntree, M.P.
"	8 p.m...	Gospel Purity Association.......	" ..	Exeter Hall......	Mr. F. W. Crossley.

Notices.

William Patterson, formerly of Belfast, probably a teacher, a Christian man. His aged father in New York has not heard of him for many years. Anxiously desires tidings. Communicate with Secretary, Y.M.C.A., 186, Aldersgate-street, London.

Communications Received with Thanks.—A.D.L. B.H. W.H.B. J.M.M. C.E.B. H.H. W.T. J.P. L.A.B. W.F.K. L.W.L. R.W. R.P. G.J. A.K. E.G.J. J.G. T.R. E.R.K. J.L. G.S. F.H.R. R.S. R.S.L. W.W. C.R. E.A. E.J. R.B. G.W. D.M. M.B. A.B. C.B. F.M.L. S.M.N. A.M. W.H. R.C. E.H.S. J.R. H.S.N. H.J.A. J.McA. W.B.W. M.J.W. S.T.F. B.H.K. B.M. G.K. G.N.S. E.L. A.C. J.G.M. N.P. H.L. J.W.A. S.V. H.J.B. C.P. W.E. E.T.D. A.M.M. R.T.S. M.A.C. E.C. M.C. C.H. G.H. J.H. T.R. S.R.S. A.G.B.

Applicants for Tracts.—Mrs. E. A. Veet, Morton, near Gainsborough, Lincolnshire; H. Bray, 32, Leytonstone-road, Stratford, E.; Mrs. Bull, 1, Eastnor Villas, Whitehorse-road, West Croydon; A. Mason, 108, St. Helen's-road, Abergavenny; F. Lansbury, 151, Stebondale-street, Cubitt Town, Poplar; C. Duce, 160, St. John-street-road, E.C.; E. Maidment, 3, Institute-road, Hendon, N.W.; G. Stoodley, Homesdale-street, Grange Town, Cardiff; A. Kinch, 246, Leven-road, Abbott-road, Bromley, E.; J. Derby, 8, Canora-st., Liverpool, E.C.; Rev. W. Fox, Lannarth Vicarage, Redruth, Cornwall.

◆

Subscriptions Received by Messrs. Morgan & Scott to Saturday, May 7, 1887.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan & Scott, and crossed City Bank; P.O. Orders payable to Morgan & Scott, at G.P.O.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Miss Leigh's Work, Paris—W.S.P.	30	0	0
Dock Labourers' Msn. (Mr. Coleman)—Miss B. 10s.; B.B. £5	5	10	0
Early Closing Association—M.S.	1	1	0
Barker and Hughes Defence Fund—J.B.F. £1; J.P. £1; S.W.W. 10s.	2	10	0
Salvation Army—"Thank-offering," £5; (*Rescue Work*) M. £5	10	0	0
Mr. A. G. Brown's Work—A.B.U.T.	0	4	6
Bishop Taylor's African Mission—A Friend *per* Dundee Prayer Union..	45	0	0
Bristol Orphan Houses—J.C.P.	0	10	0
Blackdown Hills Mission—J.C.P...	0	5	0
Miss Mittendorff's Hms.—J.C.P. 5s.; Meliora, 5s.	0	10	0
East London Training Institute—T.P. £1; (*Congo Msn.*) J.C.P. 10s.	1	10	0
Homes of Hope, Regent-sq.—J.W.	0	2	6
Mildmay Conference Hall—J.P.	1	0	0
St. Giles' Christian Msn.—J.P. £1; S.A.L.T. £1	2	0	0
Mrs. Meredith's Mission—J.P.	1	0	0
Home of Industry—J.P. £1; Meliora, 5s.	1	5	0
Mrs. Hilton's Crèche, &c.—J.P.	1	0	0
E. London Mission (Rev. J. W. Atkinson)—H.W.	1	0	0
McAll Mission, France—S.A.L.T...	1	0	0
Bridge of Hope, Ratcliff—S.A.L.T. £1; "Leam," £2	3	0	0
Mission to Deep Sea Fishermen—S.A.L.T. £1; T.O. 5s.; Miss B. £5; A.E.C. 3s.; (*Families of Men lost in "Breeze"*) L.H. £2; E.M.B. £1; Two Sisters, 5s.; M.L. 2s. 6d.; A.B. 1s.; A Servant, 2s. 6d.; P.G. 1s.; Mrs. A. 10s.; J.S. 2s.; E.E.S. 9d.; W.P.S. 6d.; F.M.L.S. 3d.; Misses P. £1; (*Family of Colporteur W. Field*) F.M. & T.P. £2	13	13	6
Distress in Mentone (Pastor Delapierre)—C.P., Clifton	0	15	0
Mr. H. Cook's Mission Ships—C.P., Clifton ..	0	2	6
Baptist Tract Society—"In Memoriam".. ..	1	0	0
Open-air Mission—(*Tracts*) C.P., Clifton	0	5	6
Gratuitous Circulation of The Christian—T.P.	1	5	0
Mr. Fegan's Boys' Home—S.E.S. 10s.; A Mite, 1s.	0	11	0
Dr. Barnardo's Homes—S.M.P. 10s.; O. £1; (*Jubilee Fund*) Well-wisher, 2s. 6d.; An Irishman, 10s.; J.B., jun., 2s. 6d.	2	5	0
China Inland Msn.—Meliora, £2; Gratitude, 5s.	2	5	0
Mildmay Msn. to Jews—M.H. 10s. 6d.; F.B. 5s.	0	15	6
Free Distribution of the Scriptures—O.	4	0	0
Mr. Rabinowitz—(*Hebrew Testaments*) Lady G.	1	0	0
Miss de Broen's Work, Paris—Miss G. £1; E.M.B. £1..	2	0	0
Rescue Work (Mrs. Butler)—J.C.L. £1; A Servant, 2s. 6d.	1	2	6
Training Home for Factory Girls (Mr. Chorley) J.C.L...	1	0	0
Bibles in Foreign Hotels—Miss B.	2	0	0
Indigent Blind Visiting Society—Miss B.	2	0	0
Religious Tract Society—Miss B. £1; J.H. 10s.	1	10	0
Mission to Kabyles—J.H...	0	10	0
Spitalfields Gospel Mission—A.B.B.	0	5	0
Y.W.C.A. Holiday Working Girls—Misses P. ..	0	5	0
All-Night Rescue Work (Mr. Atkinson)—Misses P.	0	5	0
Strict Baptist Mission—"In Memoriam"	1	0	0
German Baptist Mission—"In Memoriam" ..	1	0	0
	£149	3	6

[Advertisements.]

Distribution of Jubilee Testaments—T.O. 5s.

Dr. Barnardo's Homes—A Widow's Mite (Watton), 2s. 6d.

THE CRY OF THE CHILDREN.

President—Right Hon. EARL OF ABERDEEN.

Over FIFTY THOUSAND of our poorest City Children regularly attend the 180 RAGGED SCHOOL MISSIONS affiliated with the

RAGGED SCHOOL UNION.

THE operations include Sunday and Bible Schools, Day and Infant Free Schools, Week-night Schools for Rough Lads and Girls, Industrial Classes, Gospel Mission Services, Mothers' Meetings, Ragged Churches, Bands of Hope, Temperance Meetings, and Crèches. Country Houses provided for the weakly or convalescent. Emigration is also promoted, and numerous other agencies for the benefit of the poor children and their parents. Additional funds are urgently needed, and will be thankfully acknowledged by

JOHN KIRK, Secretary.

Offices—Exeter Hall, Strand, W.C.

Over 500 Children

ATTENDING

CASTLE YARD MISSION

are eagerly looking forward to the enjoyment of a

DAY IN THE COUNTRY

The Teachers being heavily burdened with the working expenses of the Mission,

EARNESTLY APPEAL

for HELP to enable them to give each poor child a

Good Dinner and Tea

that the happy occasion may this year be *specially enjoyable* in celebration of our beloved Queen's Jubilee.

The balance, if any, will be devoted to the Building Fund.

YOUR GENEROUS HELP

will be gratefully received and acknowledged by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; Treasurer, Rev. ROBERT TUCK, B.A., 23, Thornford-rd., Lewisham-park, S.E.; Bankers, LONDON & WESTMINSTER, St. James's-square, S.W., Account, "Castle-yard Mission."

LICENSING OF SIN IN INDIA,

And Various Crown Colonies and Dependencies.

GREAT

PUBLIC MEETING,

To Protest against this iniquitous system of

LICENSING IMPURITY

by the British Government, so opposed to Missionary progress among heathen populations,

WILL BE HELD IN

EXETER HALL,

LONDON,

On Friday Evening, May 20,

Under the auspices of

THE GOSPEL PURITY ASSOCIATION.

The following, among others, will address the Meeting:

Mrs. JOSEPHINE E. BUTLER.
Rev. HUGH PRICE HUGHES, M.A.,
Mrs. BOOTH, of the Salvation Army,
Rev. JOHN CLIFFORD, D.D.,
Rev. G. O. NEWPORT, of Madras,
AND
Mr. J. B. WOOKEY.

The Chair will be taken, at 8 o'clock, by

F. W. CROSSLEY, Esq., of Manchester,

Supported by Missionaries, Clergy, and Ministers of all denominations.

MAKE THIS IMPORTANT MEETING WIDELY KNOWN.

Doors open at 7.30. A Few Seats will be reserved, Tickets 1s. each; apply to Mr. JOSEPH JOYCE, 31, Paternoster-square, London, E.C.

MRS. HILTON'S CRÈCHE BAZAAR.

Under the Patronage of H.R.H. Princess Christian.

All communications
to be addressed to
Mrs. HILTON,
Founder and Hon.
Superintendent,

Langveld House,
Burdett Road,
Limehouse,
London, E.

MRS. HILTON begs to announce that arrangements have been completed for holding the Bazaar at the CANNON STREET HOTEL, City, on MONDAY, TUESDAY, and WEDNESDAY, MAY 23, 24, and 25.

THE VISCOUNTESS LYMINGTON

Has kindly consented to OPEN the BAZAAR on MONDAY, the 23rd, at TWO o'clock p.m.

The Institution is in great need of Funds, and it is very necessary to make this Bazaar successful, or some branch of the work must be closed.

Will you kindly forward your Contribution, on or before May 16, addressed to

MRS. HILTON'S CRECHE,
12, 14 & 16, Stepney Causeway, Commercial Road, E.

HOMES FOR LITTLE BOYS

FARNINGHAM AND SWANLEY (Commenced 1863).

President:—THE EARL OF ABERDEEN.

THE COTTAGE HOMES AT FARNINGHAM

Are for 300 Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught a trade, and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

THE ORPHAN HOMES AT SWANLEY

Are for 200 Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruction in lithography, telegraphy, photography, chemistry, and other subjects, to fit them for a working life.

BASIS:—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the 500 Boys now in the Homes. Over 1000 have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN; or the Secretary,

Offices:—BANK-BUILDINGS, LUDGATE-CIRCUS, E.C. A. O. CHARLES.

Bankers:—MESSRS. SMITH, PAYNE & SMITH, 1, LOMBARD-STREET, E.C.

CHRISTIAN COMMUNITY.

INSTITUTED 1772.

THE 115th ANNUAL MEETING

will be held in

EXETER (LOWER) HALL, STRAND,

On MONDAY MAY 23, 1887.

The Chair will be taken at 7 o'clock, by the President,

GEO. WILLIAMS, Esq.

The Meeting will be addressed by The Right Hon. LORD MOUNT TEMPLE; F. A. BEVAN, Esq., (*Treasurer*); the Rev. Prebendary R. C. BILLING; the Rev. T. EYNON DAVIES; Rev. W. J. DAWSON (*of Wesleyan Chapel, City-road*); Rev. R. P. DOWNES (*Editor of "Great Thoughts"*); Rev. J. DE KEWER WILLIAMS; and others.

TEA AND COFFEE AT SIX O'CLOCK, tickets for which may be obtained at the Office.

The usual Collection will be made towards the Funds of the Society.

No tickets needed for the Public Meeting at 7.

Office: Memorial Hall,
London-street, Bethnal green.

W. MORLEY, CHAIRMAN.
JAMES ATKINSON, SEC

CHILDREN'S Special Service Mission.

THE ANNUAL MEETING

Of this Mission will be held (D.V.) in

EXETER HALL, Strand

(LOWER HALL),

On THURSDAY, MAY 12, 1887,

AT SIX O'CLOCK.

REV. E. A. STUART, M.A.,

WILL PRESIDE.

T. B. BISHOP, *Hon. Secretary.*
H. HANKINSON, *Secretary.*

Office: 13, Warwick-lane, Paternoster-row.

ZENANA BIBLE AND MEDICAL MISSION

(INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY),

In co-operation with the Church Missionary and other Protestant Missionary Societies in India. Established 1852.

JUBILEE FUND FOR CHRISTIAN MEDICAL WORK AMONG THE WOMEN OF INDIA.

THE QUEEN'S TESTIMONY.

Her Majesty said to one of our medical lady missionaries, who had the honour of an interview in 1881, "We should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India."

In addition to its Evangelistic and Educational work, the Society has a Hospital and Dispensary for Women at Lucknow, where their Medical Missionary, Dr. Alice Marston, is at work.

In 1886, she reports:—

2,943 new cases.
100 patients in the Hospital.
131 patients treated in their own houses.
6,920 total attendances at Hospital and Dispensary.

The Committee desire to commemorate the Queen's Jubilee by inaugurating a Jubilee Fund for extending their medical missionary work. They have now three thoroughly qualified medical ladies, two already in India and one on the point of proceeding there. They have three other ladies, students at the London School of Medicine for Women, who will soon have completed their four years' course and be ready to proceed to India.

The Committee APPEAL for FUNDS to enable them to extend their work, and establish Hospitals for Women at Benares, Jeypore, Patna, and Fyzabad.

Contributions will be thankfully received by the Hon. A. F. KINNAIRD, Sub-Treasurer, at the Society's Office 2, Adelphi-terrace, London, W.C. *Bankers*—RANSOM, BOUVERIE & Co., 1, Pall-mall East, S.W.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND has received, with many thanks, 5s. from G. D.; Anonymous, 20s.

A FRIEND.—Shall be glad of any suitable Books for big boys and girls.

The Infant Day Nursery. Free Ragged Day Schools. Toy Classes. Mending Class for Boys. Band of Hope. Mutual Industrial Classes for Lads. Meetings and Classes for Elder Girls and Young Women. Men's Bible Classes. Mothers' Meetings. Women's Bible Classes. Temperance Meetings. Mission to Inebriate Women. Lodging House Meetings. Evangelistic Services. Room to Room Visitation, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

South-West London Protestant Institute.

A GREAT MEETING OF LOYAL PROTESTANTS

will (D.V.) be held in the Large Hall of Pimlico Rooms, Warwick-street, near Victoria Station,

On TUESDAY, MAY 17,

To Vote an Address to the Queen on the Fiftieth Anniversary of Her Accession.

Speakers.—Sir Charles E. Lewis, M.P., Lieut.-General Sir R. Phayre, K.C.B., Richard Nugent, Esq., G. de G. Griffith, Esq., M.D., The Rev. E. H. F. Cozens, M.A. (Tewkesbury, Glos.), The Rev. J. H. Hitchens, D.D., Commander B. Key, R.N. (Southsea), The Rev. J. B. Waddington (Clitheroe, Lanc.), The Rev. A. Halliday, M.A. (Portsmouth), J. P. Fleming, Esq. D.C.L. (Church Association).

The Chair will be taken at Eight o'clock, by J D. LAYCOCK, Esq. (*Treasurer of the Institute*).

A Selection of Loyal and Protestant Music will be rendered during the evening. Doors open at 7 o'clock. Admission free. A few remaining tickets for the three front rows may be had, price One Shilling each, of the Secretary, at the Committee Rooms, 180, Brompton-road, South Kensington, S.W.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The oldest Institution in existence for visiting and relieving the Sick Poor of London at their own homes. Now in its 102nd year.

A SERMON

Will be Preached by the Rev. HUGH PRICE HUGHES, M.A., in Exeter (Lower) Hall, on May 26, 1887, at 7 o'clock p.m. Doors open at half-past six.

Office of the Society—52, Finsbury-pavement, E.C.

Y.W.C.A., DUBLIN.—New Institute. Funds urgently needed for furnishing. A friend has promised £25 if £200 is subscribed before June 1.—Mrs. BURTON, Lady Superintendent, 75, Harcourt-street, Dublin.

THE BETHSHAN (Faith-Healing Home), late of 161, Islington, Liverpool, has been transferred to more suitable premises in Leeds. Divine Healing and Holiness Meetings: Sundays, 2.30 p.m.; Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christian friends desiring to be received into the house, apply to Miss Gibbs, 10, St. John's-terrace, Belle Vue-road, Leeds.

PARIS CITY MISSION. — Seven Missionaries now carry the Gospel to the poor of Paris. They pass from room to room in the lowest parts of the city, reading from and supplying copies of the Word of God. One of them devotes his efforts entirely to the neglected English poor. The marked blessing of Almighty God is resting upon this endeavour to enlighten the most ignorant and depraved—leading them to the Saviour. The Committee ask for the prayerful sympathy and help of English Christians. £40 per month is needed to pay salaries.—J. M. WEYLLAND, Hon. Sec. for England, 31, Carlton-hill, St. John's Wood, N.W.

'ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

LORD'S DAY OBSERVANCE SOCIETY.—The Annual Breakfast and Meeting of supporters and friends, will be held under the presidency of Henry J. Atkinson, Esq., M.P., at St. James's Hall, on Wednesday morning, May 18. Breakfast will be served at 9 o'clock. The meeting will commence at 10 o'clock. For tickets for the Breakfast, which are free of charge, apply as below. —JOHN GRITTON, D.D., Lord's Day Observance Society, 20, Bedford-street, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Majer-road, Stratford, Thursdays, 7 p.m.

GRAY'S YARD RAGGED CHURCH AND SCHOOLS,

JAMES STREET, OXFORD STREET, LONDON, W.

President: F. A. BEVAN, Esq., 54, Lombard-street, E.C.

Vice-Presidents:

The Rt. Hon. Lord KINNAIRD
The Rt. Hon. Lord LEIGH.
Alderman Sir R. W. CARDEN.
Rev. J. R. DIGGLE, M.A.
Rev. DONALD FRASER, D.D.
Rev. E. W. MOORE, M.A.
Rev. MARCUS RAINSFORD, B.A.
Rev. NEVILE SHERBROOKE.
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GEORGE SKEY, Esq.
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Treasurer: GEORGE HANBURY, Esq., 21, Portman-square, W.

Hon. Sub-Treasurer: PHILIP GOUGH, Esq. | *Hon. Sec.:* A. G. FRASER, Esq.

Hon. Treasurer for Building Fund: S. O. HABERSHON, Esq., M.D., 70, Brook-street, Grosvenor-square, W.

Contributions for the Building Fund to April 30.

	£	s.	d.
Howard Morley, Esq., in place of his father, the late Samuel Morley, Esq.	500	0	0
T. A. and E. M. Denny, Esqs.	500	0	0
S. O. H.	500	0	0
George Hanbury, Esq.	200	0	0
Barclay Field, Esq.	200	0	0
Miss Dudin Brown	200	0	0
W. E. G. N., 1st and 2nd	125	0	0
The Douglas Legacy, by the late Earl of Shaftesbury, K.G.	100	0	0
F. A. Bevan, Esq.	100	0	0
John Morley, Esq. (Clapton)	100	0	0
S. Gurney Sheppard, Esq.	100	0	0
W. Tarn, Esq.	100	0	0
G. Williams, Esq.	100	0	0
The Misses Willcox	100	0	0
The Rt. Hon. Lord Kinnaird	50	0	0
The Hon. W. H. B. Portman	50	0	0

	£	s.	d.
"A Friend"	50	0	0
In Memoriam	50	0	0
L. A. R.	35	0	0
Mark J. Stewart, Esq., M.P.	25	0	0
W. Lamplough, Esq.	21	0	0
The Rt. Hon. Lord Leigh	20	0	0
C. H. Bousfield, Esq.	20	0	0
W. Ellice, Esq.	20	0	0
J. H. Gladstone, Esq., Ph.D.	20	0	0
The Rt. Hon. Earl of Aberdeen	10	10	0
The Hon. Mrs. Leslie Melville	10	0	0
The Rt. Hon. Lord Radstock	10	0	0
Lt.-Gen. Sir Rbt. Phayre, K.C.B.	10	0	0
Richard Davies, Esq.	10	0	0
Lady Jodrell	10	0	0
Mrs. Hart	10	0	0
Barry Close, Esq.	10	0	0
H. T. Morton, Esq.	10	0	0
Sale of Work & smaller sums	300	0	0

Contributions are earnestly invited, and will be thankfully received by the HONORARY TREASURER FOR THE BUILDING FUND; by A. G. FRASER, Esq., 4, Inverness-terrace, W.; or by Miss A. R. HABERSHON, 70, Brook-street, Grosvenor-square, W.; or may be paid to the London Joint Stock Bank, Ld., Pall-mall Branch.

BRITISH AND FOREIGN SAILORS' SOCIETY.

Patron: H.R.H. PRINCE ALBERT VICTOR.—Thanks to Donors to our Distressed Seamen. Objects: To help Seamen Socially, Intellectually, and Spiritually. Stations: Home and Foreign Ports. Steam Launches, Floating Bethels, Ship Libraries, Institutes, etc. Proposed

"VICTORIA & ALBERT MEMORIAL FUND" OF £10,000 & UPWARDS (£1,000 already given and promised), to permanently help Aged Missionaries (themselves chiefly sailors), and Destitute Seamen. Legacies received. Contributions may be sent to the President, Lord Brassey, Great George Street, W.; the Treasurer, Thomson Hankey, Esq., Bank of England: Messrs. Morgan & Scott; or The Secretary, EDWARD W. MATTHEWS, Sailors' Institute, Shadwell, London, E.

"HOMES FOR THE AGED POOR."

THE Committee earnestly appeal for £200 for the "Building Fund," required to make up £1000, to be paid off at Midsummer. This will free two Permanent Homes from Mortgage debt.

Treasurer—Major BOILEAU, R.E., 31, Ladbroke-square, W.

Contributions thankfully received by the Honorary Secretaries, Misses E. G. and S. A. HARRISON, 5, Grandacre-terrace, Anerley, S.E.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

41st ANNIVERSARY.

SERMONS will be preached on THURSDAY EVENING, MAY 12, at 7.30, by the Rev. ARCHIBALD G. BROWN, at East London Tabernacle, Burdett-road, E.; and on SUNDAY, MAY 15, at Seamen's Chapel, St. George-street, London Docks, at 11 a.m., by Rev. G. M. Butler; and at 6.30 p.m. by Rev. Cæsar Caine.

The PUBLIC MEETING will be held on THURSDAY, MAY 19, at 7 p.m., in **EXETER (LOWER) HALL,** Strand. Chair will be taken by GEORGE WILLIAMS, Esq., President; and Addresses will be given by the Revs. H. W. WEBB-PEPLOE, M.A., Dr. JOHN CLIFFORD, and J. JACKSON WRAY. Doors open at 6.30. **A CHOIR will SING till 7.** Admission without tickets.

This Mission is in Debt and in great need of Help. Donations may be sent to Messrs. MORGAN & SCOTT; or to Rev. G. J. HILL (Secretary), at the Offices, 255, Burdett-road, London, E.

Metropolitan Tabernacle Colportage Association.

ANNUAL MEETING,

Monday, May 16, at 7 p.m., in the METROPOLITAN TABERNACLE.

SPECIAL ADDRESS ON COLPORTAGE, by REV. C. H. SPURGEON.

Thirty Colporteurs will attend.

Chairman: GEORGE WILLIAMS, Esq.

LECTURES AT THE STAFFORD ROOMS. Mr. B. W. NEWTON proposes (D.V.) to give a few Lectures on Prophetic and other parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware-road, on consecutive Tuesday mornings, at a quarter-past eleven o'clock. The first Lecture was on Tuesday, May 10.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. J. B., £100; Miss Brocklebank £10; Rev. J. E. Campbell Colquhoun, £5. Treasurer, G. J. Green, Esq., London & County Bank,

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MRS. BOTTING'S HOME for Motherless Children, taken at any age, kept until 16 years old. Maintained, clothed, educated, and trained for service. Funds greatly needed.

23, Ridley-road, Dalston, London.

TALBOT TABERNACLE, New Building.—Rev. C. H. SPURGEON will (D.V.) preach in Westbourne Grove Chapel, Norfolk-terrace, Bayswater, Tuesday, May 24, 3 p.m. A collection in aid of the above. Admission by ticket only, free, of Mr. EVANS, 27, Westbourne-grove, W.

STOCKWELL ORPHANAGE.—Annual Festival and Vice-President's Jubilee

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Educational.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

LESSONS in first-class Music, Singing, Painting, Organ, Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.

DALETH, Haines' Library, Notting Hill-gate.

PEMBROKE HOUSE, Brandram-road, Lee, Blackheath. High Class School for Girls. Pupils receive careful training, and thorough instruction. Their health and characters are anxiously watched over. Public examinations successfully passed every year.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

MARLBOROUGH COLLEGE for the Daughters of Gentlemen (Residents only), Larkbeare, Exeter, Devon. — Misses BAMBER and CHURTON are gratified to announce that the new Dining Hall, Music Rooms, Dormitories, Offices, and Tennis Court, will be available for use after the recess. Marlborough is surrounded by extensive enclosed grounds. Perfect sanitary arrangements. Sandy soil. Highest testimonials. Pupils accompanied from London and elsewhere.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—For terms for Boarders and Day Pupils apply to Miss SEIFFERTH, Principal.

MACAULAY HOUSE LADIES' SCHOOL, Cambridge.—A sound and liberal Education at strictly moderate fees. Every effort made to render Pupils high-principled, useful women. Eminent lecturers. Musical and literary evenings. Pupils prepared for any examination, but over-study in no case allowed. Every encouragement offered. Strict attention to health and comfort. Ample out-door recreation. Highest references.—For prospectus address PRINCIPAL.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

SUPERIOR EDUCATION for young Ladies.—Dyreham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for their daughters. The School is situated in a fine healthy neighbourhood."—JOSIAH SPIERS, Children's Special Service Mission.

DEVONSHIRE.—Mrs. Cooper can receive four little girls to educate with her daughter. An efficient Governess. Referees: Madame de Bunsen, Colonel Minchin, Dr. Maclean, Charles Turner, Esq., &c.—Aylesbury-terrace, Exmouth.

HEALTH AND EDUCATION among the Surrey hills. Christian home-life with carefully superintended studies. — Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

EDUCATION FOR DAUGHTERS OF GENTLEMEN, in a small, select School. Superior education, comfortable home, Christian training. First-class governesses and masters. Good references. — PRINCIPAL, Marli House, Church-road, Richmond, Surrey.

AN OLD-ESTABLISHED LADIES' SCHOOL, with house and school furniture, to be disposed of at Midsummer.—A., 346, The Terrace, West Bromwich. No agents need apply.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—35, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness,

GERMANY. — YOUNG LADIES' COLLEGE, Zum roten Hause, in connection with the celebrated School of Art, Artistic, and Plain Needlework, at Reutlingen, near Stuttgart (Wurtemberg). Thorough instruction in languages, music, drawing, painting. German, French, and Italian conversation. Careful training and happy Christian home. Healthy climate and pretty situation. Special care bestowed on girls of delicate health. Good references in England and abroad. Moderate terms.—For prospectus please apply to the LADY PRINCIPAL, address as above.

CONCORDIA, OUCHY, LAUSANNE. —Dr. GEORGENS receives Pupils for higher class education, with every advantage and comfort. Thorough French, German, &c. Preparation for English Examinations and public schools. Commercial life, nice playgrounds. Christian influence. —For prospectus, &c., address the Principal.
Prof. E. P. GOERGENS, D.D.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea. — Boys received from six to eighteen years of age. Three separate departments. Juniors under the care of Ladies. Seniors under a staff of seven resident masters, thoroughly qualified to prepare for commerce, public schools, or Universities. Delicate boys specially cared for. Summer Term commenced May 7. Cricket, athletic sports, gymnastics, sea bathing, and swimming. —For prospectus, apply to Mrs. DUFF, the Lady Principal.

Combe Down School,

BATH.

Principal: MR. W. FRANKLIN.

For nearly 8 years a Master at Monkton Combe School.)

Christian training and teaching. Preparation for Universities and Commercial pursuits. Personal attention given to younger pupils. Laboratory and Workshop.

Healthy situation, 500 ft. above sea-level. Certified sanitary arrangements. Moderate fees. References and full particulars on application.

THE OLD HALL SCHOOL.

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

HIGH SCHOOL FOR GIRLS, 16, Cheriton-place, Folkestone. Terms inclusive. Pupils prepared for all public examinations. Of the last seven pupils sent in for examination in December six were successful. Prospectus on application to PRINCIPALS. Term commenced on May 11.

HURSTPIERPOINT. — School for Little Boys (near Brighton). — Home comforts. Christian training. Special attention paid to delicate, backward boys. Visiting masters. Preparation for public schools. £20.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

CLIFTON, BRISTOL.—A few Resident Pupils received by an ex-Public Schoolman. Terms moderate (inclusive). Open Brethren (George Müller). Beautiful and healthful neighbourhood. Holiday residence.
Mr. HOWELL, Aberdeen-terrace.

TO CLERGYMEN AND GENTLEMEN of limited income.—Vacancies occur in a superior Ladies' School at the seaside, which will be filled at reduced terms. Thorough education, home comforts, safe bathing.—E. B., care of Messrs. Allman & Co., Oxford-street, London.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

ADVERTISER would be greatly obliged to any Lady who would recommend, from personal knowledge, a comfortable, Christian home in France, for a Girl anxious to acquire the language, and continue her education in other branches. Companionship and discipline desired. Terms must be moderate.
Mrs. BARRETT, Grove Lodge, Slough, Bucks.

TO PARENTS AND GUARDIANS.— Lady, residing in healthy part of Yorkshire, offers Home to three or four children, to educate with her own daughters. Experienced governess.
K., Post-office, Northallerton.

A WEST-END PHYSICIAN, with special influence at the leading London Hospitals, has vacancies for two resident Medical Students requiring coaching for any Examinations. Specially successful in backward cases. References given to Sir Andrew Clark, Sir Spencer Wells, and other heads of the profession.
HANCOCK'S Library, Bishop's-road, Paddington, W.

EXPERIENCED GOVERNESS desires re-engagement. South or West of England. Thorough English, French, Latin, music, and needlework. Highest references. Quiet Christian home desired.—L. B., 1, Apsley-terrace, Ilfracombe.

HOLIDAY ENGAGEMENT wanted. Nursery Governess, Companion. Domesticated, fond of children. Highly recommended by clergymen and others. May 19 to June 19. No salary. Travelling expenses required.
VIOLET, Post-office, Basingstoke, Hants.

GOVERNESS, or Governess-Housekeeper (experienced). Thorough English, French (acquired in France), superior drawing and music, Good performer. Personal references 3 and 8 years.
MARION, Library, 7, Torrington-place, W.C.

A YOUNG LADY (18½), seeks an engagement in a good school as Teacher of Music. Brilliant pianiste. Speaks French. Satisfactory references.
E. C., 41, Abbeygate-street, Bury St. Edmunds.

NURSERY GOVERNESS.—Re-engagement desired by young Lady (26). English, music. Good needlewoman, domesticated. Christian home essential. Good references.—Address, with full particulars, to G., Clarendon House, North Malvern.

AS GOVERNESS. — Nine years' experience. Excellent testimonials. French and German (acquired abroad), music, English, elementary drawing, and needlework.—L. J., Eastleigh, Oliver-grove, South Norwood.

A STUDENT TEACHER required at Miss GOULTY'S School, 2, Sussex-square, Brighton. —Comfortable arrangements can also be made for a Lady Boarder, for a short or longer stay.

A LADY HIGHLY recommends her late Governess. Experienced, thorough English, French, German (10 years Germany), elementary Latin, good music, singing, drawing.
D., 93, Burnt Ash-road.

MISS FRASER wishes to recommend as Governess to young children, a young Christian French Girl of 19. No accomplishments. Small salary. Can speak English.—Sunnybank, Hamilton-road, South Wimbledon.

Appointments, Situations, &c., Wanted.

MANAGER, Secretary, or Agent.— A Christian Gentleman, who has been practically Assistant Secretary to one of the largest Corporations in the world, desires full or partial employment. Skilled accountant and verbatim shorthand writer. Terms moderate.
ULYSSES, 82, Fairholt-road, Stoke Newington, N.

SECRETARYSHIP, MANAGERSHIP, or similar confidential position, desired by Christian Gentleman of large experience in mercantile, philanthropic, and religious work. Has influential connection and some private means.
EXPERT, Deacon's, Leadenhall-street, E.C.

YOUNG MAN seeks Employment. Town or country village, with opening for Missionary and Visitation work. Whole time given. Or as Secretary, Clerk, Book-keeper, &c., and give spare time. Salary secondary object. Experienced.
EBENEZER, Box 3416, Sell's, Fleet-street, E.C.

CHRISTIAN MAN AND WIFE seek employment. Wife good plain cook, man handy. Been four years in coffee tavern, also groom; little about gardening.
I. J., Soldiers' Home, Colchester.

CHRISTIAN MAN AND WIFE as Managers of Coffee Tavern, or Caretakers, or any place of trust. Ages 35, 36. Well recommended.
A. K., 8, William-street, Grand Parade, Brighton.

AS FOOTMAN, under a butler. Abstainer, age 18, height 5ft. 5in. Very willing, and would be found useful. Good references.
W. S., 32 Cranley-gardens, South Kensington, S.W.

AS COACHMAN, by steady, respectable man, singlehanded or otherwise; one or pair. Age 26, married, no family. Abstainer. Two years' good character.
H. RUMMING, 14, Brooklyn-road, Bath.

AS COACHMAN, by Widower, age 38. Total abstainer. Either in or out-doors. Drive well, one or pair. Good references. Or attend on invalid gentleman.
COACHMAN, 18, Alexandra-street, Kettering.

PAGE. — Mr. HERBERT TAYLOR wishes to find a situation, under a butler, for a Boy nearly 14 years old, who has been in his pantry twelve months.—Hadley Bourne, Barnet.

CLERGYMAN very highly recommends Christian Man as single-handed Groom and Coachman. Married. Age 32. Very handy indoors. —Rev. J. JOHN HUNT, St. Paul's Vicarage, Penzance.

AN ENGAGEMENT wanted as Housekeeper, to assist a Lady in home duties and needlework, as Useful Companion, or any position of trust. Protestant.—H., 9, Priory-road, Warwick.

MISS HOLLAND wishes strongly to recommend as Mission Woman, Matron to a small Home, or any other position of trust, in town or country, a thoroughly good, earnest, capable Woman; who, through an accident she met with, has had to give up work for some time.—For further particulars, apply to Miss HILL, 16, Cambridge-square, W.

MATRON, capable of taking entire management of Home or Orphanage, and experienced in domestic and outfitting, &c., desires re-engagement. Highest references, and personal referees. Age 30. Abstainer.
B. S., 11, Dartmoor-street, Notting-hill-gate, W.

GOVERNESS OR COMPANION.— A Lady wishes to recommend a young Lady, 29. She is a Christian, highly educated, and has a bright, pleasant manner. Sings exceedingly well. French, acquired abroad. Over three years' reference.—ALPHA, 45, Lansdowne-gardens, S.W.

A DOCTOR'S DAUGHTER, middle-aged, wishes re-engagement as Invalid's Companion, or superintend for elderly people as Lady Housekeeper (Isle of Wight preferred). A cultured, quiet, Christian home there accepted in return.—Miss J. CHANDLER, 15, Buckingham-place, Clifton, Bristol.

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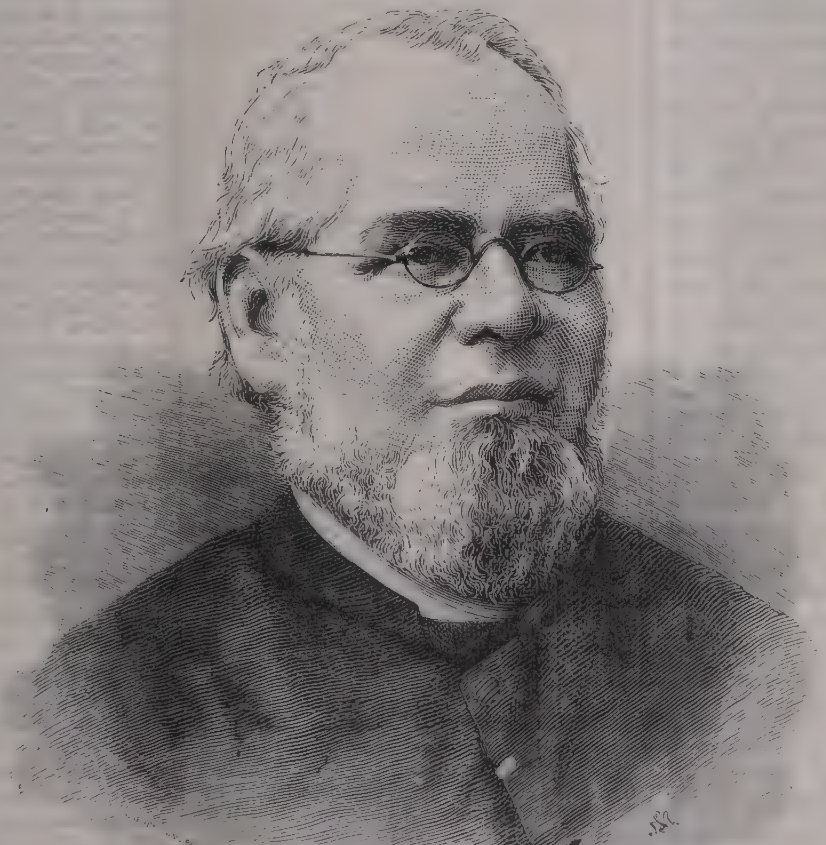
REV. W. HASLAM, M.A.

THE biographical value of a life lies not so much in its events as in its experiences. This should hold specially true of a minister's life. The distinctive changes through which his thinking passes can alone throw a satisfactory light on the actions which owe their existence to these changes. Believing this, we shall confine ourselves in the following sketch of Rev. W. HASLAM, the well-known Missioner, to a simple account of how he was led to be and do what he has been and done.

In 1841 the future looked very bright to Mr. Haslam. In the flush of early manhood, engaged to be married to one he dearly loved, and on the eve of ordination in the calling he had chosen, he felt happy and contented. All at once a thunderbolt from the blue burst upon him. He was summoned in hot haste to the bedside of the woman he thought would be his wife. She was dangerously ill, and if he wished to see her alive, he must lose no time in coming to her. After thirty hours of hard and rapid travelling, he reached the sick chamber to find a corpse in a coffin. The shock prostrated him. At first wild rebellion surged in his heart, but gradually the calm of submission stole over him, and with the calm came a sense of nearness to God new to him. Fatigue and grief brought on an illness, which threatened to be fatal. The doctor held out no hope, and death stared him in the face. But longer days were appointed to him. He slowly recovered, and went back to his duties, determined to live for the glory of God. A warm glow of gratitude animated him, and made him pray for a deeper sense of Divine love; but this gratitude was because God had saved—not his soul—but his life. He was religious, but he was not converted.

The state of his health, and his success in applying for a curacy near Truro, led him to Cornwall, where he had his first experiences of ministerial work. Of the responsibility involved in "the cure of souls" he was entirely ignorant; devotion to the Church was the controlling force in his activity. The parish was large, and he was kept very busy. With conscientious assiduity he baptized the children, married the young, visited the sick, and buried the dead. Through his labours the church was changed from an ugly into a beautiful building; and, what was better, its empty pews began to fill. His great grief was the unsympathetic way in which the people received his favourite doctrine, that being a member of the Church and partaking of the Holy Communion were the sole conditions of salvation. They knew better than that. The zealous curate never wearied of thundering against the sin of schism. He carried this to such a length that one Sabbath there was a noisy exodus of the choir and part of the congregation. He took their departure coolly, and posed as a martyr to Church principles. Fortunately for him and his hearers the death of his vicar ended his connection with the parish, and he had to seek a new sphere of service.



(From Photograph by Mr. A. Debenham, Ryde.

In 1846 he was presented by the Earl of Falmouth to the newly-formed parish of Baldhu. With characteristic energy he set himself to the task of gathering a congregation and building a church. The latter sprang into being in the course of a week; it was commenced at 5 o'clock on Monday morning, and by Saturday night the chancel was ready for Sunday use. This temporary erection gave place later on to a handsome permanent church. The people came to it, and listened respectfully to their vicar; but it was evident even to him that they found little joy in what he said. Though earnest and faithful, according to his lights, he was committing the terrible mistake of "building from the top without any foundation; teaching people to live before they were born."

Closer knowledge of his parishioners convinced him in part of his error. The truth dawned on him that souls were at least as valuable as the services of the Church. Long hours were spent by him in meditation and prayer, and facing the problem how to do good to those under his care. He could not understand what men and women meant when they talked to him about their conversion. Conversion was an enigma to him, but he thought it was not a thing of great importance, for he noticed that many of those who professed to have passed through that mysterious change did not attend God's house or come to the Lord's

Table. Little did he dream that he himself was the cause of their remaining away. During all this time he was a wanderer in the dark, yearning for light, and groping after peace of heart. His work he felt to be a failure. He had done his best, but that was powerless to influence the people. Something was wanting, and he was conscious of its absence, but what the something was he could not tell.

The time of his enlightenment was drawing nigh. The way in which it came was striking and unexpected. He paid a visit to Mr. Aitken, of Pendeen, to advise about the church that truly evangelical clergyman was then building. In the course of the conversation which ensued, he complained bitterly about the schismatics in his parish, and especially about the conversion of his gardener. Mr. Aitken rebuked him, by saying, that if he had been converted himself he would have rejoiced with the gardener, rather than complained of him. An argument followed, in which Mr. Haslam was worsted. One saying of his friend, "You do not seem to know the difference between the natural conscience and the work of the Spirit," pierced him like an arrow. He retired to his bedroom, but he could not sleep. Next morning he had to endure some more home-thrusts from Mr. Aitken, who showed him that he was a stranger to peace with God, and pointed out how the living waters of satisfaction were to be obtained only in Christ. John iv. 10 was quoted: "Thou wouldest have asked of Him, and He would have given thee living water." "Shall we ask Him?" broke in Mr. Haslam. "With all my heart," was the quick reply, and Mr. Aitken knelt down to pour out his heart in fervent prayer. That prayer melted Mr. Haslam to tears. He shook with suppressed emotion, and at last sobbed like a little child. Conviction had seized him. A sense of his being in the wrong made him miserable. It seemed to him as if he were adrift on a shoreless sea. The burden of souls led astray by his pernicious teaching weighed heavily on him. In agony of mind he rushed away from his friends, but he could not rush away from the torture of an awakened conscience.

This was on a Wednesday. Thursday, Friday, and Saturday saw him in the depths of despair and remorse. Sunday came, and the mental strain reduced him to such a state that he felt unable for the work of the pulpit. Weak in body and wretched in mind, he resolved just to read the morning prayers, and dismiss the congregation with a few words in explanation of the Gospel for the day. In that Gospel was the question, "What think ye of Christ?" While expounding the circumstances in which it was asked, a wonderful light and joy crept into his soul. Whether the light which dawned on him affected his look or words, he could never tell; but simultaneous with it came the cry from a local preacher who happened to be in the church, "The parson is converted! the parson is converted! hallelujah!" In a moment the building rang with eager shouts from joyous hearts. Mr. Haslam did not check this strange outburst. He simply asked his people to sing the Doxology. They did it enthusiastically, over and over again. Staunch "Churchmen" fled in dismay, but believers remained to bless God. There and then a revival took place, and more than twenty anxious souls found peace. The pastor's conversion was the inauguration of a blessed era for the parish, in which many were brought from darkness

For three years Mr. Haslam and his people rejoiced in the sunshine of times of blessing from on high. Great and lasting good was done. Bitter opposition had to be faced, but it was powerless to put out the fire which burned in warm Cornish hearts. Mr. Haslam was taken to task by his brethren. They accused him of being a fanatic, and of preaching doctrine different to that authorised by the Church (the latter charge came from the fact that ever after his conversion he fearlessly and constantly proclaimed that there is no salvation by the Church and sacraments, but by simple faith in the Lord Jesus Christ). He met their accusations boldly, and showed that he had solid ground to stand on. At a special meeting of clergy, convened to sit in judgment on his doctrine and action, he won a striking victory over his opponents. A proposal to censure him, and a protest against revival gatherings, had both to be abandoned. With the courage born of conviction, he kept true to the Gospel, strengthened by God's blessing on his manifold labours. Baldhu soon became too strait for him; invitations from other districts, asking him to conduct missions, reached him, and he complied with them. Wherever he went, sinners were saved, and believers edified.

It is not our purpose to sketch Mr. Haslam's subsequent activity; we must restrict ourselves to the outstanding experiences which moulded that activity. For a time conversion was the one truth and aim of his preaching, but he was gradually led to see that more than this was necessary. The place and power of sanctification began to occupy his attention. One day it flashed on his mind that his message to men included justification for believers as well as pardon for sinners. He realised that Christ rose again as well as died. Gaining heaven and escaping hell through the Atonement had been his theme, to the exclusion of the life to be lived in Christ. When the truth of the risen Christ got firm hold of him, he passed through his second great experience. In the enthusiasm which it stirred in his heart, he almost ran into the extreme opposite to that he had formerly pursued, by emphasising too much (if such a thing were possible) the need for the Christ life in believers. He exhorted converts to be unceasing in prayer to God that He might cleanse their hearts by the inspiration of his Holy Spirit, and help them to walk in close communion with Him. This pleased some, but it displeased others who did not regard sanctification as an essential accom-

somewhat impatient with those who were content to live on the lower levels. He was anxious that they should rise to the heights with himself, but the wise counsels of a friend taught him that he must be gentle and patient in leading people upwards.

Close on his realisation of the truth of sanctification followed a firm grasp of Christ's second coming as the hope of the Church. He had been in the habit, like too many Christians, of looking forward to death instead of expecting the Advent as an event which might happen at any moment. He thought of judgment and the Judge, but he had not the wistful yearning of a bride for the appearance of the Bridegroom, in whom all her desires are centred. The belief that Christ might come soon, filled him with hope and confidence, and stimulated him to the unresting diligence of the servant who may see his Master at any moment. Thus Mr. Haslam's preaching grew in comprehension of the message it had to set forth. The sun of truth which now rose upon his vision was full-orbed. He saw clearly and declared faithfully that salvation is through Christ alone, that the indwelling Christ is the believer's strength and life, and that the coming of Christ in glory is the object of the believer's faith and love.

The story of Mr. Haslam's labours as a missioner, and the rich blessing which attended them, cannot be told by us, but we will not regret that, if it leads the interested reader to get the story as told by Mr. Haslam himself. It is contained in "FROM DEATH TO LIFE" and "YET NOT I;"[*] two of the most striking volumes in the department of religious autobiography our century has seen. They have many qualities to recommend them. Fascinating as a romance, fertile in suggestions to Christian workers, strong in character studies, and written in racy English, they are not books which will be tossed aside if once begun. Their chief value, however, lies in their showing that Pentecostal blessings belong to the nineteenth as much as to the first century, and that in service done for Christ, "It is not by might nor by power, but by my Spirit, saith the Lord."

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[*] *Morgan & Scott.*

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"That is Mr. This-One's residence. He has made his fortune in the last ten years by a lucky investment in 'mines.'"

"That is the famous Mr. Z.'s residence; it is one of the finest houses in Laodicea. He came here poor less than fifteen years ago. He discovered a new principle in material science and has so successfully applied it that he has become a millionaire."

"The man who built that house had an ambition when he began business to attain to a fortune that would yield him an income of 1000 dollars for every day in the year. He reached that point, was a most estimable man, and gave away a good deal of money; but just as he was in the height of his fame and at the summit of his prosperity his health failed, and, in a fit of despondency, he shot himself."

Well, every house has its story, and one is charmed as he passes by these magnificent residences, and cannot but sigh that it is given only to a few to have such worldly splendour and comfort; though it *is* said there is much sorrow in some of the houses whose exterior only suggests affluence and comfort. Some of them are shut up, the owners off to a warmer clime in this inclement season. They will hardly get back before it is time for them to go away for the hot season, to the mountains

would ever care to go away from such homes.

In answer to a query once made by a stranger who was enraptured by the beauty of that famous avenue in Laodicea, as to whether "any of the inhabitants of that avenue ever died," "Oh yes, they die; but it is said to be very hard for them to do it, even after they have made up their minds that they must. They hardly expect to find anything equal to it in the other world, if indeed there be another world; and they suppose themselves entitled to the best in that world because they had the best here." The stranger was struck with this remark.

It was also observed that many stately churches grace this principal avenue, or were located very near to it. "Do the Laodiceans go to church?" "Oh yes, most of the people who live on this avenue are church-members, that is, the families are represented in the membership of the church; if not the husbands and fathers, the wife and some of the children, especially the daughters, are members; but even those who are not members go to church, especially on fine Sunday mornings, when the sun shines and it is pleasant to be out and greet one's friends after the services, or walk home together and admire each others' houses."

It was remarked that this city was famous for the number of wealthy men and fashionable women who are connected with the church. It is thought to be a great thing for Christianity that such leading citizens "patronise" it. It is pre-eminently a *Christian* city. "Do many of the poor people in the city who live on the back streets go to these principal churches on and near to the avenue?" was asked of the guide. "No," was the reply; "you see that these churches are built 'a little high in the threshold' for the poor, and really they would not be comfortable in them; besides, they have churches in their own quarter of the town; but these churches are the principal ones; they set the fashion both in society and religion."

It is thought to be a great card for a minister to be called to the pastorate of one of these churches; and if he will only conform to the habits and customs of the city, especially the avenue portion of it, he may have a very easy time, for they are quite content with a Sunday morning service and a short sermon. As a rule they do not go to church in the evening, though they keep the churches open in deference to an ancient custom.

"Do these churches favour revival and evangelistic meetings?"

"Well, the truth is there are a few good souls among them who are really anxious about the religious condition of the churches," was the answer; for some do doubt whether there is such genuine spiritual life in them. The pastors are somewhat anxious, and if only they could get some of their leading men interested they would be glad to do something more vigorous in the religious line. But you see they are as a rule so rich and increased in goods, that they really have need of nothing."

Nevertheless, upon further inquiry it was found that there were some very earnest souls in Laodicea, who were mourning over the "lukewarm" condition of the church, and were seeking "some gold tried in the fire," and some "white raiment" and "eye-salve," such as the Head of the Church is said to be urging upon them. It is to be hoped that they will yet hear a remonstrance and warning that is said to

now awaiting their reply, though the outcome of it is doubtful. The individual members who are in fellowship with Christ will be saved, whatever happens to the Church.—*N. Y. Independent.*

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"THE SPIRITS IN PRISON."

Several correspondents dissent from the view of Archdeacon Campbell (see article under above title, April 28) that the sons of God of Gen. vi. 3 were angels. Some seem unaware that such a view was ever before expressed. We readily admit that they have ground for their own opinion, and that there are difficulties on the other side. But we have not space to pursue the discussion. And, after all, it is much more important to learn the lesson conveyed in the narrative, which is unaffected by the question whether the sons of God were angels of God or descendants of Seth.

The lesson taught is this: That when that which is good is mingled with that which is evil, the result will not be good but evil. The good does not overcome the evil, but the evil overcomes the good. "The Nephilim (see Num. xiii. 33) were in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same were the mighty men which were of old, the men of renown" (Gen. vi. 4). Not men mighty in faith and holiness, but mighty men of the earth: mighty hunters like Nimrod; men like the builders of Babel, who sought thus to make themselves a name; men of renown like Korah, Dathan, and Abiram (Num. xvi. 2); not like the Plant of Renown whom God raises up (Ezek. xxxiv. 29).

There is no such thing in nature or in history as good leavening evil and making it good; but nature and history abundantly testify that evil leavens the good and reduces it to its own likeness. It is pre-eminently in Christendom that the throne of iniquity, which frameth mischief by a law, claims fellowship with God. Not by the union of sons of God with daughters of men; not by the mingling of seed, but by death and resurrection, is a seed of God to be attained.

THE OPIUM QUESTION.—A breakfast was recently given by the Anti-Opium Society to several Chinese missionaries and others. Sir Joseph W. Pease, M.P., president of the Society, occupied the chair. Mr. Donald Matheson, chairman of the Executive Committee, moved, "That this meeting cordially approves of Dr. Dudgeon's proposals for concerted action among missionaries and others, with a view to the enlightenment of both Chinese officials and people on the subject; and pledges itself to do all in its power to promote the establishment of a special agency in China, for the complete suppression of the opium vice." This resolution was seconded by Mr. Mark Stewart, M.P., and after an interesting discussion, was unanimously carried.

SOUTHSEA MISSION.—For six years we have had permission from the town authorities to pitch a tent on Southsea Common for Gospel services, where we have had the opportunity of preaching to people of all classes of society and denominations, and hope to be thus favoured again this summer, and to commence about the end of May, and to continue until September, holding meetings once or twice every day. The blessings given during the past have been great, and there are many in our midst to-day who are living witnesses to the power of God to save and to keep, besides the numbers who have gone to other parts of the world, and are bearing testimony for Him; and being stimulated by the past and strengthened for the future by God Himself being with us, we go forth expecting to reap more abundant blessings than in any previous year. JOHN DENNING.

STUDENTS AT CHRISCHONA.

ON Sunday, April 17, we called early on Mme. Rappard, the daughter of Bishop Gobat, at 42, Karthausgasse, Basel, and found her heart very full of Chrischona. She lived there for many years, and has been earnestly devoted to its welfare. All her children were born there, and two of them were very willing to walk with us to their birth-place as our guides, their mother remarking that to their minds there is no spot on earth so near heaven as Chrischona. We walked for some distance along the beautiful Rhine, and then commenced ascending, for Chrischona is 800 feet above Basel, on the summit of a hill, commanding on a clear day fine views of the Jungfrau, the Eiger, the Faulhorn, and many other snowy peaks of the Swiss Alps.

On the route we met several detachments of students who were going out on the Sabbath day to evangelise the surrounding towns and villages. They touched their hats and gave us a cheerful smile of recognition, as they saw where we were going. Forty different localities are thus visited regularly by the young men from Chrischona. Several Young Men's Christian Associations have thus been formed in the neighbourhood. Much prayer is offered for a blessing on these early missionary labours, and a time of careful preparation is appointed for them on the previous day. One of the caretakers told us that at five o'clock in the morning the voice of the students was often heard in the woods "reciting their sermons" and preparing for their appointed work.

The institution was established many years ago by the late Rev. Chris. Fried. Spittler, for the training of missionaries for the Home and Foreign field, and hundreds have since gone out to a great variety of service. The origin was amid much prayer and much hard work, if not positive hardship. It is called the "Pilgrim Mission," and there is a great deal of the simplicity and honest endeavour of the pilgrim spirit throughout. The present neat church on the summit of the hill was formerly like a stable, and the farm, which now covers about one hundred acres, was formerly held by a bad farmer, who entailed much trouble on the early student cultivators.

Pastor Spittler may have made some mistakes, but he set before himself a high and noble aim, and that was effectually to train young men for missionary life, and while providing for them means of education to inure them by real hard work for the vicissitudes that lay before them. The men do not now devote so many hours to manual labour as they did formerly, but the efficiency and the simplicity of the Pilgrim Mission are well maintained. The remark made to us on our arrival shows the spirit in which the work is carried on :—"When we remember how poor people give their pennies for the support of the Mission we think it ought to be all very simple."

The household to which we found ourselves introduced consists of 113 persons. In the first place, there is Inspector Haarbeck, and his family of seven; then there are four tutors, three female assistants, sixty-seven students, three farm labourers, one gardener, three shoemakers, three tailors, fourteen printers, and eight bookbinders. The students are divided into four classes, but the whole household sits down to meals together, and it was a lovely down to dinner with them. Farm servants and students, printers and tailors, all sit down together with the inspector and his family. Our hearts were lifted in praise to God for the privilege of mingling with them in their frugal meal. Before dinner was finished, a portion of Scripture was read by one of the tutors, and a German hymn of thanksgiving was solemnly sung, and then the students dispersed to their rooms.

We found the class-rooms especially well stored with Christian literature, and books for Bible exposition and study. The bedrooms are very plainly furnished, and each student selects for himself a text which answers the purpose of a motto. One of the most prominent mottoes consists of the words, "ICH-ER," the former word being crossed out, while the latter stands in full, signifying, "Not I, but Christ." Each house and every room appeared to have its appropriate text. The motto inscribed in large letters on the exterior of the building is "*Alles was Odem hat lobe den Herrn,*" "Let every thing that hath breath praise the Lord." Other favourite quotations are 1 John iv. 16; 1 Pet. ii. 24; Ps. cv. 1, 2, 3; but the leading thought of Chrischona is, "DEIN GOTT IST KONIG"—"Thy God is King;" and the practical theology of the institution seems to be: (1) God is our loving friend and house father, and (2) "As for me and my house we will serve the Lord." The students are mostly between twenty and thirty years of age, but some are younger. They are understood to consecrate themselves for life to the Lord's work, and to be willing to go wherever they are sent, due regard being paid to their varied qualifications. To use their own words, they consist of those "that can say of a truth, 'The Lord is *my* Shepherd.'" They are all expected to do some manual work, the first class working one hour a day, the second class working two hours, and the third class working three hours, daily.

The careful preparation and training of missionaries is a matter of such very great importance at the present time in connection with the development of Home and Foreign Missions, that it may be helpful to give more in detail the daily life of the students.

They rise at five in summer and winter. Before breakfast they have a quiet time for reading and prayer. They write remarks on the chapter read, and these notes are examined by their tutors. They breakfast at 6·30, and family prayer follows. After this the household work must be done, that is, sweeping and cleaning the house and its surroundings. From 8 to 12 lessons are given. Twelve is the dinner hour, after which there is a recess, when they can play on the piano or the violin. At 1 o'clock there is some manual work in the house, or on the farm, or in one of the workshops. At 4 o'clock the bell rings, assembling the whole household to a cup of coffee, and from 5 to 8 all the students are again engaged in their studies. Supper is at 8 o'clock, and at 10 o'clock everyone retires for the night, and the "senior" student extinguishes all the lamps, and locks the doors. Each of the men in the first class acts as "senior" student in turn, his duty being to see that absolute punctuality and order are observed, also to convey the wishes of the students to the inspector, and to receive and give the instructions of the inspector to the students.

Theophilus Waldmeier was trained in this Institution, and during the last thirty-seven years a large number have gone forth to distant parts of the world. Brother Argawi, an Abyssinian, is now working in his native country, and reports that "several hundreds of Jews have been brought to the knowledge of Jesus their Messiah." Brother Schneller is working other of their men have been engaged in the Galla country. But by far the larger number are located in Switzerland, Germany, Austria, and the United States, forming a sort of "Inner Mission" for the German-speaking populations and colonists. Many of them are doing exceptionally good work, while they report in all simplicity that a certain brother who was sent to Russia, "lost courage," and they were obliged to sever their connection with him.

The whole of the missionaries, present and absent, are compacted together in a way that affords them mutual cheer and strength. A number of the "Brothers"—sometimes forty or fifty—come up to the annual gathering at the old "Mother House." Regular correspondence with those at a distance is maintained. Their work is *daily* brought before the Lord in prayer in the household community, and the assurance, wherever they are, that intercession is being made for them, strengthens their faith. In addition to all this, their beloved friend, Inspector Rappard, is devoting his life to visiting each evangelist, spending a few days with him, and holding meetings among the people. At the time of our visit he was in this way travelling through the United States, visiting the isolated workers among the German colonists in the West.

One peculiarity in the work is the Home of Rescue at Pilgerhütte, adjoining the Institution. The house is for repentant prodigals, contains accommodation for sixteen or seventeen men, and is generally full. The oldest inmate is sixty-seven years old, the youngest eighteen. Some are educated men from wealthy families, others are agriculturists, but all live together in this pretty country house, and all are engaged in vigorous manual work, either on the farm, or in chopping wood, or in the printing establishment. Men who have lost position and character by their own misconduct, are thus raised up again, and restored to society. They remain in the Rescue House from three months to two years. Such work is naturally surrounded with great difficulties and discouragements. They told us that "many leave the Home of Rescue without having really forsaken the path of sin, or having turned to the Lord," while others repay the efforts bestowed upon them a hundredfold. Thus one who had ruined himself through strong drink, and was more than once on the brink of suicide, was brought to the House of Rescue. It became indeed a Home to him. He found forgiveness through the blood of the Lamb, and strength to lead a new life, and he is now working in Paris in the cause of Gospel Temperance.

The printing office is a large establishment, and sends forth light that cannot be hid. It is to a large extent on a purely commercial footing, and its funds are independent of the Pilgrim Mission. One of the most charming of its periodicals is the *Glaubensbote*, or "Faith Messenger." This has not only a large circulation among subscribers, but is a messenger of joy and instruction to the scattered workers.

After making a complete circuit of the premises, it was with thankful hearts that we turned to the house of prayer, as the bell summoned them to their afternoon service. The students formed a large part of the audience. The sermon was an exposition of Luke i. 67—80, the thanksgiving of Zacharias for the coming kingdom of the Messiah. The speaker was one of

Ritualism has made but slight inroads on this happy hill-top. The preacher wore no surplice, and no white cravat, and used no notes. He spoke with all the earnest simplicity of an address in a Friends' meeting house, and there was no intoning in his voice. The burden of his theme was the necessity for holy living, and the Gospel he declared, was the power of the Lord Jesus to enable us all to walk before Him in holiness and righteousness all the days of our life. Thus Chrischona is giving a clear message to the world, and is doing its best manfully to solve one of the great problems of the day. H. S. Newman.

Leominster, May, 1887.

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EVANGELISATION IN SICILY.

From the eighth annual report respecting this work by Signors Varnier and Scuderi much cheering information may be gained. The daily evening meetings for prayer and evangelisation have been kept up uninterruptedly in Messina, and many have been the instances of people who, drawn to them by the singing of hymns, have gone home deeply impressed by the word of God. Many of those who have been converted, having gained sufficient Scriptural knowledge, are themselves voluntary evangelists, and frequently silence the arguments of the priests.

In a recent visit to Mandanici, Signor Scuderi was used by the Lord to evangelise more than three hundred labourers engaged in constructing a road. The contractor, though before intensely prejudiced against Protestants, after hearing this evangelist speak, was convinced of his error, and, having himself received the word with joy, invited Scuderi to address the men. These, encouraged by the example of their leaders, listened most earnestly, and from that time the contractor himself read to them in the intervals of cessation from work. In many other places striking incidents of the power of the word of God have been seen.

Full liberty is given for the preaching of the Gospel to the military, and an awakening has taken place. Some of the soldiers, having determined to follow the Saviour, petitioned their officer to be allowed to join the Protestant Church. They were told that they were free to do so, and at the close of the regular service, conducted by Signor Scuderi, they stepped forward, and boldly declared before all that they would follow the Lord Jesus. Many of the officers have also asked to be enlightened in the Gospel truths.

The method of evangelisation adopted is that of not inviting or pressing the converts formally to separate themselves from the Church of Rome, or to join a separate body; but to believe the word, to adhere to Christ, and to leave sin. The plan is working well, and is one that tends very much to strengthen the converts, and to give their witness for the Gospel greater weight in the society in which they move.

THE WAYSIDE BIBLE-CARRIAGE.—During the past month Mr. John M. McAuliffe, with two brethren, have held a series of deeply-interesting meetings in connection with his carriage, in South Bucks. Many copies of the Scriptures have been distributed, upward of three thousand Gospel books sold, and five thousand tracts and papers gratuitously circulated. For thirty days there have been three hours per day of house-to-house visitation by these three servants, making for each ninety hours of cottage-door preaching. Twenty-four villages have been thus visited, and forty meetings held from the carriage, or in chapels or rooms. The average attendances at these village gatherings have been 280. Many conversions have resulted from the meetings. In this statement children are not included, but in all the meetings they have gathered to the carriage to listen to the "Baby Organ," and to join in the singing of the hymns. Mr. McAuliffe during May is visiting Northamptonshire villages.

A RABBI CONFESSING CHRIST.

RABBI LICHTENSTEIN OF TAPIO SZELE.

Dear Sir,—Referring to the interesting communication in your issue of April 28, regarding Rabbi Lichtenstein, allow me to add a few particulars:—More than two years have elapsed since he first came to see me in this city, and I have had continued intercourse with him since. Through the reading of the New Testament he was led gradually into the light, and he was soon moved mightily by the desire to testify to his brethren that Jesus is the Christ. His idea, however, from the first was that he might carry his people with him, and so he indicated that he did not wish to separate himself from them by being himself at once baptized.

A year ago, having seen some of his manuscripts, I urged him to give publicity to his views through the Press. He hesitated for some time, but at length consented. I undertook to get his pamphlets printed. The first, "The Talmud on its Defence," was not much noticed by the Jews. It was, as one of them afterwards described it, "a harmless thing." His object was to introduce himself to the public as a man who was heart and soul a Jew. The appearance of the second pamphlet, however, "My Testimony," in which he declares his belief that Jesus Christ is Israel's and the world's Messiah, was like the bursting of a bombshell. The excitement and wrath of the rulers of the synagogue here and elsewhere knew no bounds. He was summoned to a conference with the chief Rabbis and other leading Jews in our city. They maintained at first that he could not have written the pamphlet himself. He was a humble man from the country, who had attended none of the modern schools of learning, and it was obviously impossible that he could thus wield the pen; it was a "mystification," they said, he had only lent his name to what had been written by another.

One gentleman who was present said that he would lay a thousand florins on the table, if the Rabbi would take the pen and show that he was capable of writing such German. The Rabbi replied that he had not a thousand florins at his disposal, but that he could procure the sum, would lay it on the table, take up the pen, and write on any Biblical subject which they might choose to name. "And, gentlemen," he added, "you will lose your thousand florins."

When they saw that they were mistaken on this point, they pressed him to make over to them, for a sum of money, his rights of authorship with regard to the pamphlets. The offer made to him must have been tempting, for he felt, he said, as if he might have left their meeting-room almost a rich man, but he refused. They then said that if matters stood thus with him he must leave them at once, and be baptized. It will not be the first time, they thought, that a Rabbi has left their community and been baptized; but that a Rabbi in office should confess Jesus as Christ, that is not to be endured.

As he did not resign, efforts were made to get him deposed, but without success. As each Jewish congregation has its independence, a Rabbi cannot easily be removed unless the people dismiss him; and the people at Tápio Szele are by no means disposed to part with Rabbi Lichtenstein.

For pamphlets sold the Rabbi has received fully 100 florins from me, and I am glad to hear that he has given my 100 florins to the priest as a first instalment in payment of his debt to him. I shall be very thankful for any aid which friends may send me on the Rabbi's behalf.

Yours very truly, Andrew Moody.

Rudolf Quai 8, *Budapest.*

The following is from the Vienna correspondent of *The Times*:—

The New Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, has been reprinted here in a second edition of 120,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately came from England to make a distribution from Vienna, and they have been sending copies to about three hundred Rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament.

In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been thirty-five years Rabbi of Tápio-Szele, has lately startled his co-religionists by two pamphlets in which he affirms the Divinity of Christ. The pamphlets, being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognising that Christ was the Messiah.

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CHILDREN'S HOME IN SWEDEN.

In the parish of Ström. North Jemtland, is the Fridsberg Children's Home; an institution for Norwegian and Swedish Lapp children, and, as far as accommodation permits, for other poor and friendless little ones. The first thought of beginning a Children's Home was suggested by a sight of the spiritual and bodily needs which exist among so many of these travelling nomads, who, among the mountain districts, struggle hard to find the means to sustain life. A voice that could not be silenced said: "Build a Children's Home yourself, so a place will be prepared for many neglected children."

It appeared so impossible, but we laid the plan before the Lord, and, after prayer, the ground was bought. Some Christian friends interested in the plan gave us the timber gratis, and a suitable building was raised. The first year we took sixteen children, but soon we increased that number, and since then we have had from twenty-five to thirty-six at once within our walls. They receive a Christian training and education, together with the ordinary school course, and teaching in the various household branches.

The present position of the Home is such that, however painful it may be, we find ourselves compelled to decrease our numbers. The land around would bring in considerable help towards our sustenance, had we only the means to cultivate it; besides this we are in want of the necessary outhouses, though both timber and planks are on the spot. May the Lord kindle a fire of love in many hearts for this Home among the mountains. We cannot do otherwise than tell our needs and wait, looking up to Him from whom all help comes.

Augusta Waldenstrole,
Lady Principal of the Children's Homes,
Ström, Fridsberg, Sweden.

SAILORS' REST, NAPLES.—At a social meeting, held on April 20, it was stated that the influence of the work among sailors here is seen in a great diminution in the cases of outrage at Pozzuoli. A reunion of British residents from Naples, and of those employed in Sir William Armstrong's works, was recently held; and at other ports the influence of this movement, fostered by the Seamen's Rest Aid Society, is also spreading. The hon. secretary of the Society is Mr. D. M. Cameron, Thurlow House, Wandsworth-road, Clapham, S.W.

ANGLO-INDIAN PROTESTANT MISSION.—On Thursday last a meeting was held at the Protestant Alliance, 9, Strand, London, on behalf of this Mission. Mr. A. H. Guinness presided; referring to the unchecked advance of Romanism and Ritualism in India he regretted to find that the Jesuits were making unprecedented strides in that country lately, and that the "Concordat" was recently established between the Pope and the King of Portugal, without even asking the permission of Her Majesty the Queen. Rev. J. Nelson Foley, secretary, detailed the reasons which led to the formation of the Mission, and showed that the rapid strides of Romanism, Ritualism, and Infidelity among our own fellow subjects in India should be strenuously resisted. Others also spoke in favour of the movement.

ELIJAH THE PROPHET.—2.

By Rev. F. B. MEYER, B.A., Leicester.

BESIDE THE DRYING BROOK.

We are studying the life of a man of like passions with ourselves; weak where we are weak, failing where we would fail; but who stood singlehanded against his people, and stemmed the tide of idolatry and sin, and turned a nation back to God. And he did it by the use of resources which are within reach of us all. This is the fascination of the story. Prove to us that he did as he did by the spell of some secret which is hidden from us meaner men; convince us that he was cast in a heroic mould to which we can lay no claim; then we must lay aside the story, disappointment has overcast our interest, it is a model we cannot copy, an ideal we cannot realise, a vision that mocks us as it fades into the azure of the past.

But this is not the case. This man, by whom God threshed the mountains, was only a worm at the best. This pillar in God's temple was, by nature, a reed, shaken by the breath of the slightest zephyr. This Prophet of Fire, who shone like a torch, was originally but a piece of smoking flax. Faith made him all he became, and faith will do as much for us, if only we can exercise it as he did, to appropriate the might of the eternal God. All power is in God, and it hath pleased Him to store it all in the risen Saviour, as in some vast reservoir; and those stores are brought into human hearts by the Holy Ghost; and the Holy Ghost is given according to the measure of our receptivity and faith. Oh for Elijah's receptiveness, that we might be as full of Divine power as he was, and as able, therefore, to do exploits for God and truth!

But, before this can happen, we must pass through the same education as he. You must go to Cherith and Zarephath before you can stand on Carmel. Even the faith you have must be pruned and educated and matured, that it may become strong enough to subdue kingdoms, work righteousness, and turn to flight armies of aliens.

Notice, then, the successive steps in God's education of his servants.

I. God's servants must learn to take one step at a time.—This is an elementary lesson, but it is hard to learn. No doubt Elijah found it so. Before he left Thisbe for Samaria, to deliver the message that burdened his soul, he would naturally inquire, what he should do when he had delivered it. How would he be received? What would be the outcome? Whither should he go to escape the vengeance of Jezebel, who had not shrunk from slaying with the sword prophets less dauntless than himself? If he had asked those questions of God, and waited for a reply before he left his highland home, he would never have gone at all. Our Father never treats his children so. He only shows us one step at a time; and that, the next; and He bids us take it in faith. If we look up into his face, and say; "but if I take this step, which is certain to involve me in difficulty, what shall I do next;" the heavens will be dumb, save with the one repeated message, "*Take it and trust Me.*"

But directly God's servant took the step to which he was led, and delivered the message, then "the word of the Lord came to him, saying, Get thee hence, hide thyself by the brook Cherith." So it was afterwards; it was only when the brook had dried up, and the stream had dwindled to pools, and the pools to drops, and the drops had died away in the sand: only then did the word of the Lord come to him, saying, "Arise, get thee to Zarephath."

I like that phrase, "*the word of the Lord came to him.*" He did not need to go to search for it; it *came* to him. And so it will come to you. It may come through the Word of God, or through a distinct impression made on your heart by the Holy Ghost, or through circumstances, but it will find you out, and tell you what you are to do. have me to do? And the Lord said unto him, Arise, and go unto the city, and it shall be told thee what thou must do" (Acts ix. 6).

It may be that for long you have had upon your mind some strong impression of duty; but you have held back, because you could not see what the next step would be. Hesitate no longer. Step out upon what seems to be the impalpable mist, you will find a slab of adamant beneath your feet; and, every time you put your foot forward, you will find that God has prepared a stepping-stone, and the next, and the next; each as you come to it. The bread is by the day. The manna is every morning. The strength is according to the moment's need. God does not give all the directions at once, lest we should get confused; He tells us just as much as we can remember and do; then we must look to Him for more; and so we learn, by easy stages, the sublime habits of obedience and trust.

II. God's Servants must be taught the value of the Hidden Life. "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith." The man who is to take a high place before his fellows, must take a low place before his God; and there is no better manner of bringing a man down, than by dropping him suddenly out of a sphere to which he was beginning to think himself essential, teaching him that he is not at all necessary to God's plan, and compelling him to consider in the sequestered vale of some Cherith how mixed are his motives, and how insignificant his strength.

So the Master dealt with his Apostles. When, on one occasion, they returned to Him, full of themselves, and flushed with success, He quietly said, "Come ye yourselves apart into a desert place." We are too strong, too full of self, for God to use us. We vainly imagine that we are something, and that God cannot dispense with us. How urgently we need that God should bury our self-life in the darkness of a Cherith or a tomb, so as to hide it, and keep it in the place of death. We must not be surprised, then, if sometimes our Father says:—"There, child, thou hast had enough of this hurry, and publicity, and excitement; get thee hence, and hide thyself by the brook; hide thyself in the Cherith of the sick-chamber; or in the Cherith of disappointed hopes; or in the Cherith of bereavement; or in some solitude from which the crowds have ebbed away." Happy is he, who can reply, "This, thy will, is also mine, I flee unto Thee to hide me. Hide me in the secret of thy tabernacle, and beneath the covert of thy wings."

Every saintly soul that would wield great power with men must win it in some hidden Cherith. A Carmel triumph always pre-supposes a Cherith, and a Cherith always leads to a Carmel. We cannot give out, unless we have previously taken in. We cannot exorcise the devils which possess men, unless we have first entered into our closets and shut our doors, and spent hours of rapt intercourse with God. The acquisition of spiritual power is impossible unless we can hide ourselves from men and from ourselves in some deep gorge, where we may absorb the power of the eternal God, as vegetation through long ages absorbed those qualities of sunshine, which it now gives back through burning coal.

Bishop Andrewes had his Cherith, in which he spent five hours every day in prayer and devotion. John Welsh had it, who thought the day ill spent which did not witness eight or ten hours of closet communion. David Brainerd had it in the woods of North America, which were the favourite scene of his devotions. Christmas Evans had it in his long and lonely journeys amid the hills of Wales. Fletcher of Madeley had it, who would often leave his class-room for his private chamber, and spend hours upon his knees with his students, pleading for the fulness of the Spirit till they could kneel no longer. Or, passing back to the blessed age from which we date the centuries, Patmos, the seclusion of the Roman prisons, the Arabian desert, the hills and vales of Palestine, are for ever memorable as the Cheriths of those who have made our modern world. Our Lord found his Cherith at Nazareth, and in the wilderness of Judæa, amid the olives one of us therefore can dispense with some Cherith where the sounds of earthly toil and human voices are exchanged for the murmur of the waters of quietness which are fed from the throne; and where we may taste the sweets and imbibe the power of a life hidden with Christ, and in Christ by the power of the Holy Ghost. Sometimes a human spirit, intent on its quest, may even find its Cherith in a crowd; of such an one God is its all-sufficient abode, and the secret place of the Most High its most holy place.

III. God's servants must learn to trust God absolutely.—We yield at first a timid obedience to a command which seems to involve manifest impossibilities; but when we find that God is even better than his word, our faith groweth exceedingly, and we advance to further feats of faith and service. This is how God trains his young eaglets to fly. At last nothing is impossible. This is the key to Elijah's experience.

How strange to be sent to a brook, which would of course be as subject to the drought as any other! How contrary to nature to suppose that ravens, which feed on carrion, would find such food as man could eat, or, having found it, would bring it regularly morning and evening! How unlikely, too, that he could remain secreted from the search of the bloodhounds of Jezebel anywhere within the limits of Israel! But God's command was clear and unmistakeable. It left him no alternative than to obey. "So he went and did according to the word of the Lord."

One evening, as we may imagine, Elijah reached the narrow gorge, down which the brook bounded, with musical babble, toward the Jordan. On either side the giant cliffs towered up, enclosing a little patch of blue sky. The interlacing boughs of the trees made a natural canopy in the hottest noon. All along the streamlet's course the moss would make a carpet of richer hue and softer texture than could be found in the palaces of kings. And, yonder, came the young ravens—"the young ravens that lack and suffer hunger," bringing bread and flesh. What a lesson was this of God's power to provide for his child! In after days Elijah would often recur to it, as dating a new epoch in his life. "I can never doubt God again. I am thankful that He shut me off from all other supplies, and threw me back on Himself. I am sure that He will never fail me, in whatsoever circumstances of strait or trial through which He may call me to pass."

There is a strong emphasis on the word, *there*. "I have commanded the ravens to feed thee *there*." Elijah might have preferred many hiding-places to Cherith; but that was the only place to which the ravens would bring his supplies; and, as long as he was there, God was pledged to provide for him. Our supreme thought should be, "Am I where God wants me to be?" If so, God will work a direct miracle, sooner than suffer us to perish for lack. If the younger son chooses to go to the far country of his own accord, he may be in danger of dying of starvation among his swine; but if the Father send him there, he shall have enough and to spare. God sends no soldier to the warfare on his own charges. He does not expect us to attend to the duties of the field, and the commissariat. The manna always accompanies the pillar of cloud. If we do his will on earth as in heaven, He will give us daily bread. "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you."

We will not stay to argue the probability of this story being true. It is enough that it is written here. And the presence of the supernatural presents no difficulties to those who can say, "Our Father," and who believe in the resurrection of our Lord Jesus. But if corroboration were needed, it could be multiplied an hundredfold from the experience of living people, who have had their needs supplied in ways quite as marvellous as the coming of ravens to the lonely prophet.

A little boy, having read this incident with his widowed mother one wintry night, as they sat in a fireless room, beside a bare table, asked her if he might set the door open, for God's must be on their way. The burgomaster of that German town, passing by, was attracted by the sight of the open door and entered, inquiring the cause. When he learnt the reason, he said, "I will be God's raven," and relieved their need then and afterwards. Ah, reader, God has an infinite fertility of resource; and if thou art doing his work, where He would have thee, He will supply thy need, though the heavens fall. Only trust Him.

IV. God's servants are often called to sit by drying brooks.—"It came to pass at the end of days, that the brook dried up." "The whole country was like a heath; fields, and parks, and woods were scorched as by fire; fountains and brooks were mere beds of stones. No clouds drew their welcome veil over the burning orb of day. No dewdrops wept refreshing tears over the parched vegetation. The brook began to sing less cheerily, till it became a mere silver thread stealing at the foot of the great stones it used to cover; at last it stood in dwindling pools. The birds fled. The garden was a desert."

What did Elijah think? Did he think that God had forgotten him? Did he begin to make plans for himself? This would have been human; but we will hope that he waited quietly for God, quieting himself as a weaned child, as he sang, "My soul, wait thou only upon God, for my expectatien is from Him."

Many of us have had to sit by drying brooks; perhaps some are sitting by them now. The drying brook of popularity, ebbing away as from John the Baptist. The drying brook of health, smitten by a creeping paralysis, or slow consumption. The drying brook of money, slowly dwindling before the demands of sickness, bad debts, or other people's extravagance. The drying brook of friendship, which for long has been diminishing, and threatens soon to cease. Ah, it is hard to sit beside a drying brook, much harder than to face the prophets of Baal on Carmel.

Why does God let them dry? He wants to teach us not to trust in his gifts, but in Himself. He wants to drain us of self, as He drained the apostles by ten days of waiting before Pentecost. He wants to loosen our roots ere He removes us to some other sphere of service and education. He wants to put in stronger contrast the river of throne-water that never dries. Let us learn these lessons, and turn from our failing Cheriths to our unfailing Saviour. All sufficiency resides in Him, unexhausted by the flight of the ages, undiminished by the thirst of myriads of saints, who drink yonder in the uplands, near its source, as we do in these lower lands of earth and time. "The river of God is full of water." "He that drinketh of this water shall thirst again, but he that drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water, springing up into everlasting life." "Drink abundantly, O beloved!"

THE MISSION SHIP.—The launch of the *Herald of Mercy* took place at Troon, N.B, on the [illegible]th inst., the vessel being named by the Marchioness of Ailsa. The craft will hold on deck and below nearly four hundred persons. On Monday last a week of evangelistic meetings was commenced, at the close of which the *Herald of Mercy* will sail to various ports for mission work.

IN MEMORY OF JERRY McAULEY.—The superintendent of the old McAuley Mission, 316 Water-street, New York, Mr. S. H. Hadley, who was converted from a life of drunkenness five years ago at Jerry's Mission, has caused a tablet to be placed in the wall of the old mission, where Brother McAuley first began his famous work of saving the drunkard, the thief, and the outcast. At the dedication and unveiling of this tablet, a crowd, such as Water-street has probably never seen before, gathered at the mission. Mrs. McAuley, now of the Cremorne Mission, was so affected by the memories called up by the occasion, that it was with great effort she controlled her emotion sufficiently to speak. She closed by giving her own experience; how the Lord found her, seventeen years before, a poor street drunkard. Her home was in Cherry-street, just back of the Mission, in a miserable room, and her bed a bundle of straw on the floor. Some missionaries found her here, and subsequently she gave her heart to God, and had been the means, through Christ, of

THE OFFICERS' DEFEAT.

A party of gay young officers were walking up and down the Newbridge platform, waiting the arrival of the up train to Dublin, where they were going to a ball.

As the train came up to the station, with the conservativeness of railway travellers, they looked into each first-class compartment to find one empty. At length they decided on a carriage in which a gentleman sat, reading. It was such an ordinary occurrence to see a traveller reading; and they were so occupied with one another, laughing and talking together, that they did not at first notice the book he was intent upon; or, had they seen it was the Bible, they would not have chosen him for a companion.

Soon after leaving the station they began to smoke; the one sitting next the gentleman saying, "I hope you don't object to smoking?" "Indeed I do." "Then so much the worse for you." At which sally they all laughed.

He said nothing for a time; then leaning over to the officer next him he inquired, "Do you believe on the Lord Jesus Christ?" "Shut your mouth," was the ready rejoinder. Quietly looking the officer in the face, he said, "If you don't believe on the Lord Jesus Christ, you'll be damned." "Who asked you your opinion? don't be annoying us." "My not annoying you will not alter the fact; if you don't believe on the Lord Jesus Christ, you'll be damned."

"What business have you speaking to us? We don't want your cant." "Your not wanting my cant does not alter the fact; if you don't believe on the Lord Jesus Christ, you'll be damned." "Let us sit on him." "Your sitting on me will not alter the fact; if you don't believe on the Lord Jesus Christ, you'll be damned." "Shove him out of the window." "Your shoving me out of the window will not alter the fact; if you don't believe on the Lord Jesus Christ, you'll be damned."

It was getting too hot for the young fellows, and the train coming to a station, they cried—"Let us get out of this into another carriage, and leave the old hypocrite to himself." He followed them to the door, and spoke aloud after them—"Your leaving the carriage does not alter the fact; if you don't believe on the Lord Jesus Christ, you'll *all* be damned."

Some years passed; and this gentleman was travelling in England by the L. & N.W.R. At Chester, he went into the refreshment room, and while there, a military looking man came in. He looked at our friend once or twice, as if to make sure he was right, then stepping over to where he stood, said, "Pardon me! if I don't greatly err, we have met before. Do you recollect travelling in Ireland by the G.S. & W.R., and a party of young fellows getting into your compartment at Newbridge?" "Perfectly."

"Well, I am one of that party, and the one who sat next you, to whom you addressed your question. I was thoughtless and worldly then, and we were all engrossed with the gaiety of the scene we were going to that night. But your sole answer to our many insults, 'If you don't believe on the Lord Jesus Christ, you'll be damned,' lodged in my heart. I went with the rest, and dressed for the ball; but I could hardly see to attire myself properly, your words swam before my eyes.

"I attended the ball, but could enjoy nothing; for every voice seemed to re-echo your sentence. I could endure it no longer; I pleaded indisposition, and withdrew. How I cried for mercy! and, thank God, I saw that if the terrible negative was awfully true, the grand positive, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' (Acts xvi. 31), was none the less happily so. And like the Philippian jailer, I 'rejoiced, believing in God.'"

MR. & MRS. JOSEPH lately left London for the Holy Land, to establish and work a mission to the Jews, in and about Jerusalem. Our readers,

WORK FOR YOUNG LADIES.

Writing with respect to the many calls to service, in all parts of the world, for Christian young ladies, Mrs. Dawbarn, lady superintendent of the Doric Lodge branch of the East London Institute for Home and Foreign Missions, says:—

In East London we want young ladies to work amongst the thousands of girls employed in factories during the day. For want of a helping hand they too often frequent the theatres, public-houses, and music-halls, or parade the streets at night, and so go to ruin. There are also thousands of lads, equally needing sympathy and kindness, instruction and guidance; whose homes hardly deserve the name, and whose parents are all unfit to control and lead them aright. The lads want something pleasant, some freshness and brightness after leaving a hard day's work, something to learn, or something to do, and a lady may obtain a wonderful hold of them, and be made a life-long blessing, by spending her evenings among them. There are men, too, whom a kind word may win from the public-houses, and poor, hard-working, bravely enduring women, to whom you might be a ray of sunshine.

Beyond these there are the millions of heathen in lands afar who are waiting for you! Are there some of you who do not realise this, who have never heard the command, "Go ye into all the world"? Perhaps some of you are ready and willing, even anxious, to be used of God; but you do not know how to find out what you can do best, or where you are most needed. Let me tell you of our Doric Lodge Home, at Bow, which exists to help young Christian women in your perplexity. Two years since Mrs. Grattan Guinness established this Training Home in East London, having for its first object the preparation of earnest Christian women for missionary work. Many, since its commencement, have passed through their training in this Home, and are now in foreign lands acquiring the languages and winning the confidence of Mohammedan and heathen peoples. One is in New Jersey, one in Brazil, one taking hospital work in Edinburgh, and looking forward to going to the Congo, four are in North Africa, and four more now with us are expecting to join them early this summer. We should welcome you to our circle if you are longing to serve the Lord Christ either at home or abroad. We have room enough, and work enough and to spare. Our neighbourhood is a grand training-ground, and we live in a missionary atmosphere.

No doubt there are some to whom the prospect of being made a means of blessing to souls in England, seems a more possible and practicable thing than that of becoming a missionary to the heathen. If that is your call, let me invite you to come and try systematic home mission work. We should be pleased to receive any lady willing to take active part in the different operations of our work in East London, including men and women's night schools, house-to-house visitation, addressing mothers' meetings, cottage meetings, Bible-classes, factory girls' meetings, out-door work, &c. The ages of our students and deaconesses vary between twenty-two or three and thirty-five. Those only who have sound health, and who can stand a continuously active life should entertain the thought of coming to us. Full particulars will be sent to any lady communicating either with Mrs. Guinness, at Harley House, Bow, E., or with myself, at 28, Bow-road, E.

TRAVELLING CHILDREN.—Mr. George Smith, of Coalville, writes, giving some glaring instances of ignorance of the rudiments of education he has met with among gipsy and van children. He states that he explained his simple plans, and the Bill now before Parliament for improving the condition of the children, and no one objected to it. It is time, he adds, that the hand of civilisation opened a door into the many thousands of dark abodes that move to and fro before our eyes, to let a ray of light upon the tent and van dwellers and their children to guide them heavenward.

MR. SAM SMALL AND ATHEISM.

In a recent interview this Southern journalist-evangelist said, in answer to the question whether he was not at one time an atheist or agnostic :—

No, but I tried very hard to become a follower of Bob Ingersoll. When I was a stenographer at Washington I went to hear Ingersoll frequently, applauded his jokes, and tried my best to become thoroughly *en rapport* with his infidelity. I could not. Every time I heard him and imagined I was becoming his disciple, I always thought of my mother, how I had said prayers at her knee, and how she had inspired me to read the Bible; and these fond and sweet memories, trooping back to me across the dark years of my manhood from the innocent days of my youth, were angels of warning that kept me true to the faith she taught me. Thus I was saved from the fate of a howling infidel. But Bob Ingersoll is not doing any harm now. I remember when his lectures and writings were sold on every train, and were conspicuous on every bookstand. You do not see any of his works offered for sale on the trains now, and on the bookstands they are piled away in some unnoticeable corner where they do not attract any attention. Agnosticism is not gaining ground in this country.

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CHINESE WOMEN.

In a letter given in this month's *China's Millions*, Miss Annie Taylor, says :—

Lan-Chau is a very wicked city; the marriage relationship is not looked upon as sacred. Twice when visiting the sick I have had it said to me, in reference to a wife, "Do make her well, for if she dies I have no money to buy another!" A woman here is just looked upon as so much merchandise; a girl is either sold when quite young to a man she has never seen, and who will very likely beat her, or she may be sold as a slave. Wife-beating is common even among the better class. Is it to be wondered at that many of them commit suicide? Three girls took opium on the same day in different parts of the city, and all died. I was called to one of them, aged eleven, but was too late to save her. I met with a poor little girl who had been sold as a slave. She told me that her father died, and her mother and youngest sister went away, she did not know where; that her aunt took her and sold her to a mandarin's wife, who was very cruel to her, beating her and not giving her enough to eat (she looked half-starved). Now she had been sold again, and was on her way to another mandarin's wife.

Two little girls, living in the same compound as I do, have been taken away from their mother; their father being dead, the grandmother sold them, with their mother, who was to be the wife of the purchaser. He was kind to them, but, the grandmother dying, their great-aunt, who is my landlady, got one of their uncles to go to the ya-men and claim them, and give them over to her, as the eldest is now of a saleable age. Poor little things—she does beat them so unmercifully!

The women are very ignorant, not one in a hundred being able to read. A large proportion —about sixty per cent.—smoke opium. They are sunken low in degradation and vice, their very faces being disfigured by passion. They are thieves and liars, never telling the truth even in little things. And such are the mothers of immortal beings whom they are training for eternity! Who will come and help to raise them? There is no one but myself in this great city to witness for Jesus amongst them.

BRIXTON SHAFTESBURY MISSION. — The Ragged-school opened at this hall twelve months since has grown till now there is a nightly attendance of between forty and fifty. Comparatively little is done for the large number of lads who are roaming the streets of this neighbourhood. Earnest men and women willing to engage in this important work will be cordially welcomed. Communications should be addressed to Mrs. Kate Cunningham, 12,

THE WATER OF LIFE.

"The Association for the Free Distribution of the Scriptures has, since its foundation, ten years ago, freely given away, through judicious distributors, in about fifty different countries, including India, Australia, Persia, Argentine Republic, Jamaica, Demerara, Siam, Madagascar, &c, Bibles, New Testaments, and Gospels." So runs a paragraph at the commencement of the very interesting little report just issued. The total number thus circulated almost reaches three quarters of a million. Last year over £1600 was spent in this work. As we have before stated, every penny of the funds goes direct to the distribution of the Scriptures.

We get a glimpse of the work and its effects, in the reports from twenty different countries. One correspondent writes, "Your Society is of the greatest importance to France;" and another, "We know of many, young and old, converted through the Bibles and Testaments given by your Association."

At another place, a Testament given to a young girl having been thrown on the fire by her father, she walked thirty-one miles to get another. After a long time the father's heart was touched, and the entire family are now rejoicing in the salvation freely bestowed upon them. At a village in Spain a priest, who asked one who had a Testament to let him look at it, saying it was a bad book, immediately tore it up, but an evangelist gave the woman another, to her great joy. Mr. E. C. Newbery writes from Leghorn of wonderful blessing wrought simply by the reading of Testaments. Of one man it is said, "It is marvellous how God has taught him!" And others are rejoicing in Jesus. From many other parts comes testimony as to the way in which God is honouring his Word amongst all classes of people, thousands of whom have never before had a copy of the Scriptures in their hands, and whom it would be simply impossible to reach in any other way. Many are too poor to buy, but receive the Word with much gladness.

From the far East again, reports equally encouraging have been received. An Armenian pastor, says that, during the past year and a half, twenty-nine souls have come to a knowledge of the truth by reading the Bible in their own language. One missionary in India says that, while out in a tent, he visited 265 villages, travelled over 495 miles, and held 648 meetings, left copies of the Word all the way he went, in palaces, castles, houses, temples, and schools, as well as in the homes of the poor, and the retreat of the recluse. Thus it is seen how wonderfully God is blessing the work set on foot by Mrs. Robertson. But millions of human beings are yet unreached, who have never possessed a copy of God's Word. Those who would have a part in the glad work of spreading the Gospel light should communicate with Mrs. Robertson, at 1, Oak Hill Park, Hampstead, N.W.

SOUTHALL.—Miss H. J. Baxter, The Green, Southall, Middlesex, writes that the Gospel and temperance effort, carried on for the workers in the brickfields, continues to be much needed and much blessed. Help is required in connection with the meetings in the barn, and also in sustaining the temperance vans that visit the men and boys at work in the brickfields. Perhaps some kind friend might lend a pony for this latter effort. Miss Baxter will be glad to hear from any sympathising friends.

ASHLEY MISSION, BETHNAL GREEN.—The annual meeting was held on Monday, May 10, the members of the various classes having been previously entertained at tea through the kindness of Lady Smith. The chairman, Hon. Lionel Ashley, presented an encouraging report, telling of vigorous life and growth in the many meetings and classes. After earnest addresses from Lady Hope and Mr. Harris, Mr. T. A. Denny, as treasurer, expressed an earnest hope that new subscribers would rally to the support of the work. The hon. lady superintendent is Miss Bontein,

Mr. J. SPIERS at TOTTENHAM.

The once rural village of Tottenham is rapidly becoming one of the densely populated suburbs of the great Metropolis. The parish numbers more than 50,000 inhabitants. There is much to sadden the Christian heart in the state of things which prevails, but a blessed "time of refreshing" has been given during the last fortnight through the visit to this neighbourhood of Mr. Josiah Spiers, of the "Children's Special Service Mission."

For some weeks before the mission commenced it had been the subject of prayerful thought and effort. Mr. Spiers met the workers, and encouraged them by his bracing, helpful words. The matter was taken up warmly by Christians of various denominations who worked together in this effort for the children; the result was indeed cheering. Although the weather was not favourable during great part of the time the attendance was very good, and the interest manifested was most marked. The after meetings were very encouraging, and many happy children are now rejoicing in the sense of a Saviour's pardoning love. Great is the responsibility resting on parents and teachers to care for these lambs of the flock.

Not the least part of the mission has been the wide-spread dissemination of picture leaflets and Gospel hymns which have found their way through these services into hundreds of homes. We believe that if similar missions could be held in all the places round London, great blessing would result.

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BLACKGANG MISSION, I.W.

There has been at Wellow and Yarmouth, I.W., during the past month, a time of spiritual revival and great blessing from the Lord. At each place Miss Hamilton and Miss Reade have conducted a fortnight's special services. It is especially encouraging to mention, in connection with Wellow, that ten years ago these same workers were the instruments of a great outpouring of the Lord's Spirit here. Then 200 souls were won for Christ during special services lasting nearly a month, and great has been the joy to find that with comparatively few exceptions these have stood firm in their witness for the Saviour; many of them have come out as faithful workers for Him, and were amongst the active helpers on the present occasion. To the unspeakable joy of seeing the rich fruits of their labours in the past, there was added now that of seeing a goodly number won for Christ, and acknowledging his goodness in bringing them to Himself. Amongst other cases of blessing to families, a father, son, and three grown-up daughters were gathered in.

At Yarmouth there were many cases of conversion, besides a goodly array of children who, at a meeting expressly convened for them, remained behind, desiring to be led to Jesus. With the aid of the Bible Christian and Baptist ministers, open-air services were held with marked success. An interesting case of conversion was that of a sailor belonging to a ship which came into port whilst the services were being held, and who said he had been seeking the blessing for years. Much good work was done here also amongst those who frequented the public-house and attended no place of worship.

BETHESDA MISSION, PORTSMOUTH. — In connection with this work there are three mission halls, all well used and worked. In them and other rooms of the borough of Portsmouth there are nearly fifty Gospel, Sunday-school, Temperance, and other mission meetings continually going on, Sunday and every week. There are four paid missionaries, three of whom devote their whole time to the work. The Superintendent, Commander Key, R.N., Downham-street, Edward's-road, Southsea, will welcome the help of friends in

MISSION WORK IN EGYPT.

We are permitted to give the following portions of a private letter, written to a friend in England, which give a glimpse into the work of the Presbyterian missions in Egypt:—

We left Cairo to visit our churches north of Asyout, took train for Asyout, and then, on our dear old mission boat, commenced the duties of the "trip." Soon we shall have spent a month at the work, and thirty stations have been visited; they have so multiplied, the last year or two, by Divine blessing, as to be very near each other, and so Dr. Lansing has had incessant work day and night, and very little time for rest. I cannot tell you how intensely interesting these visits have been, and how our hearts have been cheered. The people are so earnest in trying to provide themselves with churches, where they may worship, and which may also serve for school purposes for the children, and seem so happy in their new love, and in the appreciation of their meagre privileges.

Besides these stations we are constantly having calls to villages scarcely enlightened, but longing to share the blessings which others enjoy, but neither time nor strength permits us now to respond to these pressing calls. How often we long for the strength and vigour of earlier years, to do more than it is now possible to do! Still, at all these thirty stations, Dr. Lansing has preached and often had communion services, besides examining schools, and attending to the varied wants of each. He often comes home after a long and weary day, so happy, saying as he enters, "Oh! I have had a glorious time today! What delight to preach to people so, so hungry for the word." I have visited the women, as far as I have been able, and have enjoyed it much. They give me a cordial welcome, and gather in crowds at my feet, to hear what I have to say for their spiritual good.

In some places there is quite a large membership, and some are able to read. I am often struck with their attainments in Divine knowledge, and their simple, trusting faith. At one place I found only five connected with the Church, but several had learned to read, and said: "Three years ago we lived and toiled like the poor beasts around us." At another place I found that twenty had been received into the Church, consistent Christian women, and regular in their attendance at the nightly meetings. At another twenty-four women were in membership, fourteen of whom had learned to read. Here the poor people had, with the help of £16 from the Mission, built a large comfortable building, with strong walls, well roofed; the furniture—some plain benches, a small table, and a lamp. This is all they aspire to.

The women preferred the carpet to sit on, which was deep desert sand, and more than fifty were thus huddled together before me. As I sat and looked upon them and partook with so many of them of the precious elements of the Lord's supper which Dr. Lansing dispensed, I felt that of these humble ones it might be truly said: "The people which sat in darkness saw great light, and to them which sit in the region and shadow of death light is sprung up." When they were building this church, the women carried the water in jars on their heads from the river (a distance of more than half a mile) for making the mortar, and were so happy in the loving service.

At Minieh I found one of our school girls of Cairo the wife of the native pastor. She is a pastor's wife, indeed, and doing a noble work amongst the women. Yesterday I rode as usual a bridleless donkey to a new station, Dr. Lansing preceding me. There was a wonderful scene as I approached a large and beautiful palm grove near the town, and a large and really imposing building was the prominent thing to be seen on the outskirts of the village; it is now nearly finished, and has been built at the sole expense of the Sheik of the town, who within the last few years has been enlightened, and now he and

CLUB FOR WORKING MEN, EALING.

This Club was opened about three years ago by Miss Peck. Moved with distress at the sight of the drunkenness in her neighbourhood, she began single-handed to try what she could do to gather the men out of the public houses; the work, as might be expected, has steadily grown upon her hands. Those of us who see a little behind the scenes wonder at the courage and power with which she has laboured during this time, sometimes quite alone, and with constant discouragements and difficulties on all sides. Miss Peck has given up her own large house, and taken two small ones that there might be a building entirely for the Club.

A most outrageous case of child assault has lately stirred in some of the people here a desire to speak plainly to working mothers about the necessity for watching and warning their little ones. Mrs. Wookey, of the Gospel Purity Association, gave an address last week, and a small but interested party gathered to hear her. The mothers were deeply moved. Mrs. Wookey's clear, powerful, natural speech appealed to every heart.

A. K. H.

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SALVATION ARMY RESCUE WORK.

We are having much blessing in our dealings with the poor girls, and even more encouragement in the result of the work than I had dared to hope. Those who are outside in the street seem to be learning more every day to look to us as true friends. The women whom I have on the streets at night would have no difficulty at all to get them to come home, but for the most part of our time we are unable to invite them, as we have no room to take them in. We have sent over three hundred girls to situations, and up to the present we have a total of about seventy unsatisfactory out of the 563 girls who have passed through the Homes, and we are praying and believing for all our lost ones.

It is, to me, a wonderful and encouraging fact that we have heard of or found again (with the exception of two or three) all those whom we lost sight of during our first twelve months' work, while the Home was in Whitechapel; and a great many of those whom we then considered hopeless are now doing well. This encourages me to have faith for all those whom God has ever put into our hands, and, at any rate, I feel sure that they hear such truths, and are dealt with in such a way, as they shall never forget, if they are with us only two or three days.

I am only grieved that we cannot do more, but our funds are very low at present, and, of course, even with the greatest care, this work becomes very expensive. Please continue to pray for us, that the Lord may keep us on the right lines, and make of me and all my helpers in this work, women of mighty faith and boundless love.—Yours in God's service,

Florence E. Booth.

150, *Graham-road, Dalston, E.*

HARDLEY (near Loddon) has recently been visited with a revival of the work of God in connection with the labours of Mr. J. Kendall, of the Y.M.C.A., Tenby, Wales.

THE VILLAGES OF ENGLAND.—In a little book published by James Clarke & Co., 13, Fleet-street, there is an account of mission work in our villages in connection with the Congregational Union, and of the trials daily endured by those who engage in it. The Congregational Church Aid and Home Missionary Society has been in existence since 1819, and has expended in the interval more than half a million for the evangelisation of rural England. Last year it helped to sustain 1031 chapels and mission stations, these aided churches being under the superintendence of 487 pastors, 129 missionaries and evangelists, and a large number of lay preachers. The work done by these is incalculably great, and it is not too much to say that our cities and places far away from these shores are the richer for their labours. Any information can be obtained from Rev. Andrew Mearns,

CHRISTIAN WORK IN SYRIA.

Not least in interest and importance of the various missionary operations going on at Beyrout, is Miss Taylor's Moslem Girls' School. In this Institution there are now thirty-two boarders and forty-five day scholars, and Rev. Thomas Young, of Ellon, N.B., who is at present in Syria, in connection with the mission work of the Established Church of Scotland, in a recent letter gives a most encouraging report of the work. All classes of Christians combine in saying Miss Taylor is doing a splendid work among a class that others cannot reach. Six of the girls, in age between thirteen and eighteen, were baptized by Rev. Dr. Jessop, the pastor of the native congregation, at the beginning of March.

The "John Wilson Memorial Schools" at Baakleen, in which there are now over 200 children, with from four to six teachers, are doing exceedingly well under the management of the American missionary of the district, Rev. W. Bird. Two ladies have just opened here a Medical Mission on a small scale. Communications with reference to this work should be sent to Mrs. E. Wilson Melville, Llandaff Deaf and Dumb School, Cardiff.

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SCUTARI MEDICAL MISSION.

The work in which Dr. and Mrs. Alexandrian are engaged in Scutari has lately encountered considerable opposition. Many speak against the Doctor in public and private, saying that he is not a physician, but a Protestant preacher (this being the most insulting name they think they can give), and that he is trying to make the people Protestants. Notwithstanding this, the work has gone forward in a most encouraging way. Since the opening of the dispensary there have been about 2300 patients in attendance.

One very sad case was that of a Mohammedan girl, whom her father brought from a considerable distance, carrying her all the way on his back. On seeing Dr. Alexandrian, he exclaimed, "Have mercy upon my only child—my only child!" But the child was already past recovery. Many who have been sufferers for years have had their health restored, and are delighted at being able to work again. To all medicine is given, and Christ is preached. Quite recently, several Jews have taken great interest in Christianity, and two of these are now believers, and come regularly for Bible instruction.

The chief difficulty at present arises from the want of a dispenser, who must, therefore, be engaged if the work is to be continued, and this will add about £4 a month to the expenses of the Mission. Communications should be addressed to Rev. T. W. Brown, secretary of the Turkish Missions Aid Society, 7, Adam-street, Strand.

MISSIONARY INFLUENCE IN FIJI.—A Blue-book of correspondence on the affairs of Fiji, just issued, gives interesting particulars of the condition of the natives in the islands, and the methods of applying English laws. Under the influence of missionary teaching most of the pernicious native customs have been abolished, and the material condition of the people greatly improved.

BARCELONA COTTAGE HOSPITAL.—For seven years this retreat for sick Protestants has proved of great value, inasmuch as those who have abjured the Romish faith can never hope to receive proper attention for either body or soul in the Catholic hospitals. It is managed conjointly by Pastors Simpson, Payne, and Empaytaz, who represent respectively the Wesleyan, Brethren, and Swiss Churches, and forms an agreeable bond of union in service. Sick members of these respective communities, who are poor in this world, find that the care which they receive greatly alleviates their pain, whilst the privilege of worshipping God without let or hindrance brings comfort to their souls. During the past year £11 was realised by the sale of used postage stamps. Friends who can collect such (except English penny stamps), will confer a benefit upon the work by sending them to Miss Von Mielecka, St. John's Vicarage, Ryde, I.W., who will also send a report and furnish in-

Spring Anniversaries.

IRISH CHURCH MISSIONS

(St. James's Hall, May 10.)

AT the breakfast which preceded the annual meeting, Sir Robert Phayre presided, and spoke cordially of the Society's operations. Rev. N. E. Douglas (Ealing) spoke upon "Our Witness." After showing that the solemn commission given to the first disciples was emphatically to be witnesses of the Lord's resurrection in Jerusalem, Judea, Samaria, wherever they went, he applied the thought of "witness-bearing" to the work of the Society. Rev. E. N. Thwaites (Salisbury) spoke upon "The Secret of Success," founding his remarks on 2 Samuel ii. 1.

At the annual meeting in the large hall, the Bishop of Exeter, who presided, strongly recommended a small tractate, written by Bishop Wordsworth, "Is not the Church of Rome the Babylon of the Apocalypse?" as one well fitted to stimulate Christians to take up the Society's work. They were now holding the fort on a cloudy and dark day; but he felt sure that in a very few years, if they remained faithful to the truth, there will be a rallying round the Society.

PREVENTION OF CRUELTY TO CHILDREN.

(Mansion House, May 10: The Lord Mayor, Chairman.)

IT is rather a significant fact that, though the Society for the Prevention of Cruelty to Animals has been in existence for about eighty years, no effort was formulated for preventing cruelty to the still more helpless children until three years ago. There was need enough for the Society, however. The history of its efforts during that short period affords a terrible picture of the inhuman way in which too many men and women treat their offspring. The child is a nuisance or burden to be got rid of in some way or other. And, alas! the mother is not less to be dreaded than the father. "Oh, mother, don't whip me any more," pleaded a little girl as her mother approached, weapon in hand, to commence, within an hour of the first, a second outrage upon her bruise-covered back. Incredible tortures the committee has punished and tried to punish. These need to be particularised to give an adequate idea of their savagery.

> Strapping a deaf and dumb boy because it was extremely difficult to make him understand; drawing a red-hot poker before the eyes of a blind girl, and touching her hands with it (this was done by her brother, but in the presence of the parents, and for fun); after beating, locking up for the night in a coal-cellar with rats; immersing a dying boy in a tub of cold water for nearly an hour, "to get his dying done;" breaking a girl's arm while beating her with a broomstick, then setting her to scrub the floor with the broken arm folded to her breast, and whipping her for being so long about it; hanging a naked boy by tied hands from a hook at the ceiling, there flogging him; savagely beating with a loin-belt, felling with fists, and then kicking in the groin, on the abdomen, and face with working boots; lashing a three-year-old's face and neck with drayman's whip; a three-year-old's back with whalebone riding whip; throttling a boy, producing partial strangulation, to stop the screams of his pain; beating on scarcely-healed old sores, then thrusting the knob of a poker into the lad's throat, and holding it there "to stop the row." Six of the cases had ended fatally.

The scenes amid which these diabolical acts were perpetrated "range from the nursery of a fine old house, and the bedroom of a villa, to the cellar and attic," and the provocations pleaded in excuse were generally only childish errors. Some have even said they thus acted because they believed the Bible, and would thrash out of the heart of the little ones the wickedness in their nature. One man, who had wreaked his vengeance on a baby fifteen months old, admitted that he did so "to vex its mother's sister," who was very fond of the baby. In the list of cases, there were twenty-two of deliberate starvation. In two of these the parents now await their trial for murder. The

prosecution was needed and richly deserved, and then to make it thorough. The report contains many practical suggestions for the better carrying out of the objects of the Society.

The Bishop of Derry pointed out that the Society does not interfere with the homes of the poor, but seeks to bring to punishment those who have been guilty of these unnatural offences. Mr. Justin M'Carthy, M.P., said the revelations of the report were sufficient to make the most contented optimist pause and ask whether there is so much reality as was sometimes fondly thought in the kind of glittering civilisation to which we have attained. He, as well as Mr. J. Lawrence Gane, Q.C., M.P., insisted on the necessity for legislation in order that the rights over their children extended even to brutal parents might be modified. The latter said the children have a right to look to the country for protection. Cardinal Manning, in pointing to one of the causes of this cruelty, denied the possibility of England being free, unless she was sober. He remarked also on the tact with which the inspectors had conducted their very delicate duties.

LONDON MISSIONARY SOCIETY.

(Exeter Hall, May 12: Mr. Colman, M.P., Chairman.)

THE heroes of this annual meeting were, without doubt, Revs. J. Lees and J. Chalmers. The former is well known for his zealous labours in China, and the latter for his romantic experiences while preaching the Gospel in the island of New Guinea. Four other speakers addressed the meeting; but, as one of them expressed it, they had "grace and sense" enough to be brief.

The Chairman pointed out that much of the work accomplished in foreign lands was due to native evangelists, and that was a result which could only be obtained after years of labour. As a nation we are a great colonising people, and we ought also to be a great christianising people. Rev. R. Wardlaw Thompson, instead of reading the report, presented its most important points before the audience in an excellent address. With tender feeling he made allusion to the losses sustained during the year, and pleaded for the means with which to extend the Society's work. They could not afford to court defeat by limiting their forces, and while the help of the Native Christians was of great value they must not indolently thank God for them. Rev. Dr. E. R. Conder ridiculed those who said that at the present rate of missionary progress the conversion of the world was an impossibility. With such people the promises of God seem to go for nothing if they do not square with the rule of three.

Following Dr. Conder, Rev. Jonathan Lees, of Tientsin, spoke for over an hour. Of course, China was the burden of his theme. He described how that land is rapidly rising to a position of importance among the great powers of the world, and pleaded for its evangelisation, on the ground of the great influence that it would have in the conversion of Asia. Confucianism and Buddhism cannot accomplish the salvation of China; "the Light of Asia" has gone out in darkness. God has opened the doors of that great land to us, and is bidding us go in and possess it for Christ. Mr. Lees related a conversation he had with some poor heathen in one of their temples, when they had asked for a teacher, and said, "We cannot find the door." Yet there was One who had said, "I am the way!" In conclusion, the speaker pleaded for a return of the spirit of the Crusaders, in order to seek a living shrine for a living Christ in the hearts of the people of China.

Dr. Monro Gibson made a brief speech, in the course of which he said, with an eye to the drink traffic among native races, that the great need for the advancement of their work was an alliance between the Gospel and commerce.

Rev. James Chalmers received a most hearty welcome. The burden of his speech was the great claims of New Guinea, and he clearly showed that missionary work in that island is of a very hopeful character. He held the atten-

methods of work, and related how, on several occasions, he had been mercifully delivered from death. He complained bitterly of the cowardly way in which Roman Catholics are taking advantage of the work already achieved, and at great peril; and spoke in glowing terms of the kindness he had often received from the natives. He believed that the winter of New Guinea's spiritual death was passing away, and that soon the spring of Christian life and faith would be seen.

B. and F. SAILORS' SOCIETY.

(Mansion House, May 6: Bishop of London, Chairman.)

THE report read by the secretary, Rev. Edward W. Matthews, refers gratefully to the work done by the Sailors' Institute, at Leghorn, Naples, Marseilles, Malta, and many other ports. Besides the visiting of ships, the Society's missionaries visit the sailors at their lodgings and in hospital. Upwards of six thousand Bibles and Testaments were sold in addition to the distribution of over 300,000 tracts, magazines, and books. As a result of all this effort, a very considerable improvement in the condition of the mercantile marine is noticeable. The moral condition of our seamen one hundred years ago, it was said, would defy description, but now the whole face of things is wonderfully changed for the better. It is proposed to establish a fund, to be called the Victoria and Albert Memorial Fund, to assist the aged missionaries of the Society.

The Chairman referred to the steady growth in the work of the Society during the sixty-nine years it has been established, and to the wonderfully improved condition of those amongst whom it laboured. The very nature of the work, he said, renders progress slow and gradual, and the results aimed at can only be brought about in a quiet, steady, and unostentatious manner. A resolution, laying it down as a solemn principle that it is the imperative duty of Christians on land to provide the means for the moral and religious improvement of sailors, was next adopted; as well as another expressing pleasure at the idea of the establishment of a national pension fund for sailors and their families, and suggesting that unclaimed wages and proceeds from wreck sales might be added to such a fund.

YOUNG MEN AT BREAKFAST.

(Aldersgate-street, May 10: Mr. G. Williams, Chairman.)

A MAY morning could scarcely have appeared more attractive than that which greeted those who gathered here for breakfast on Tuesday week. Any who had to make an early start must have felt well rewarded. Breakfast being over, Mr. George Williams discoursed on the freeing of the slave, the deliverance from the burdens of the past, and the recovery of lost possessions, which distinguished the year of jubilee in olden times.

Rev. J. Gelson Gregson at once caught the ear of the meeting by the earnestness and freeness with which he spoke. "This is terribly in earnest," he was moved to exclaim, whilst watching a battle in Afghanistan between our little army under General Roberts and the Ghilzais. In the contest against invisible foes men need earnestness, determination, strength. Mr. Gregson, by two or three illustrations from personal experience, showed the power of Christ, and the power of evil, and his address altogether was very stimulating. Rev. W. R. Mowll urged the necessity of meditation, and followed this up by a few weighty words on some of the temptations that beset young men, dwelling on the importance of keeping holy the Sabbath Day. He commended to all those words of the dying King David to his son Solomon, "Show thyself a man," and said, "If you do not know God you are not a man." Mr. Clodwell (from America), and Mr. Hind Smith, gave some interesting information as to the progress of Y.M.C.A. work in America and Ireland respectively, and a few words from Mr. John Hayward, Mr. Hodder, and Mr. Burn, the secretary, brought the twenty-fifth breakfast meeting

PROTESTANT REFORMATION SOC.

(*Exeter Hall, May 9: Lord R. Montagu, Chairman*).

This Society has been at work for more than half a century, and there seems to be greater need than ever for its efforts on behalf of the truth. Most encouraging accounts of the past year's work are given in the report. Against that the startling fact must be put that while, in 1829, there were no convents and monasteries in England, these now number 413 and 224 respectively. The chairman dealt especially with the subject of Ireland, which he described as bad in every way. He affirmed that the aim of Rome is to separate Ireland from England, and to establish a Romish autonomy in the country, and pointed in confirmation to the claim made by the priesthood that there is "a law which is higher than the law of England—the law of Rome."

Rev. Burman Cassin expressed an earnest hope that the report would wake up "sleepy England" to the encroachments of Rome. Men should stand up for evangelical truth, though they were laughed at, and though Ritualists were promoted by the Bishops, and patted on the back by Governments both Liberal and Conservative. Sound Christian men must bestir themselves, or the battle of the Reformation will have to be fought over again. He strongly advocated the preaching of the old-fashioned Gospel, and urged all to withstand Rationalism, Ritualism, and Romanism. Rev. E. N. Thwaite, in a vigorous speech, said the fight between Protestantism and Romanism is based on one word—the word "only." Protestants say salvation is by Jesus only; Romanists say we are saved by Jesus, but not by Him only. Rev. J. H. Berguer, Rev. Charles Stirling, and Mr. W. J. Fraser also spoke.

RAGGED SCHOOL UNION.

(*Exeter Hall, May 9: Earl Fortescue, Chairman.*)

As was well remarked by Mr. F. A. Bevan, at this anniversary meeting, the view presented from the platform afforded at once a justification for the work of the Union, and a proof, if such were needed, of its value. Here were gathered together some eight hundred prize takers from seventy ragged schools in all parts of London. Well-to-do children do not attend ragged schools, but these were well dressed, and as blithe and happy looking as any similar number of children that could be brought together. They acquitted themselves admirably in a bright selection of hymns and songs. A single imaginative glance from the platform to the environments amidst which these children live in Field-lane and George-yard, the Seven Dials, and many other poverty-stricken districts, was quite sufficient to reveal how much has been accomplished.

The report read by the secretary, Mr. Kirk, stated that there are now affiliated to the Union 200 local institutions, whose aim it is to reach the very poorest of the people—the children first, and through them the parents. The various efforts put forth by these institutions touch directly and indirectly from 80,000 to 100,000 lives. There are near upon 50,000 children in average attendance at 238 Sunday-schools, and the teachers muster nearly 4000. There are also Bible classes for older scholars, with more than 4000 members regularly attending; many of these, having decided for Christ, have been formed into Christian bands, while 285 have become communicants during the year.

The Baroness Burdett Coutts kindly handed to the several teachers, representatives of their schools, the books and certificates which were the reward of diligence during the year. She spoke highly of the work, insisting that it was as necessary now as ever. The Bishop of Bath and Wells spoke briefly to the same effect, pointing to the 40,000 children in London alone without any good home influence. Rev. C. Fleming Williams, Rev. J. Chalmers (from New Guinea), and others bore earnest testimony in

CHILDREN'S SPECIAL SERVICES.

(*Exeter Hall, May 11: Rev. E. A. Stuart, Chairman.*)

Mr. Bishop's account of the year's work showed that under all the different heads there has been a distinct advance during the year. In speaking of the foreign work he mentioned that Dr. Murdoch, of India, had paid them a visit in the new premises of the Mission in Warwick-lane, and on looking over the list of translators he said, "In every language you have got hold of the best men that could be found." Such an expression of opinion from such an authority, was of the greatest value. Since the conclusion of the seaside work about sixty inland towns have been visited, and much good work has been done.

The Chairman urged all to be preparing for the summer work. In visiting Hull recently he was pleased to find that there were 200 members in one branch, formed about twelve months ago, reading regularly together. This led to the suggestion that those who are privileged to form branches should visit them whenever it is possible. Hon. and Rev. Talbot Rice said that the Mission has taught children that religion is a thing for every day, and not for Sundays only, and that without love to Jesus Christ it is impossible for them to be truly happy. He was personally grateful to the Society, because he would never have felt towards children as he did but for his connection with it. Rev. W. Fuller Gooch expressed his thankfulness that the Church of Christ is waking up to her great privilege of feeding the lambs of the flock which Christ has committed to her. After pointing to seven incidents in our Lord's life directly illustrating his Divine compassion for children, he pointed out that the Society has given an immense impetus to the study of God's Word by the young, and thus conferred an incalculable benefit on the rising generation. It has taught the children also that they can be helpers in the grand work of extending Christ's kingdom. As showing the responsibility of parents, he told a beautiful story of a little fellow who told his sister he should like to make Jesus a present. She said, "Jesus will be so glad if you give Him your heart." Then, after considering, he answered, "I will, if mother will." "Oh," the sister returned, "everyone knows mother has done so long ago," and so there was no barrier in the way of her little one doing so. "Have we, as parents, all done this?" he asked. Mr. E. J. Kennedy, Mr. Spiers, and Mr. A. C. Bellingham also spoke.

REFORMATORY and REFUGE UNION.

The report, at the outset, expresses thankfulness that during the past year there has been an increase of income as well as of work. The number of children befriended by the Children's Aid officers has been larger than in any previous year, the total reaching to about nine hundred, of whom two hundred were sent to Certified and Voluntary Industrial and Reformatory Schools; about the same number were admitted to Shoeblack Brigades; and the remainder dealt with in a variety of ways. The interest taken in all branches of work represented by the Union is increasing yearly, and affiliated thereto there are upwards of 650 preventive and reformatory institutions, seventy-eight being represented on the council. The summary of the rescue officers' work shows bout 250 cases effectively dealt with; but, in addition to these, 680 were visited and investigated, whom it was found *impossible* to rescue. This is, indeed, a serious fact, attributable, no doubt, to the supposed rights of neglectful and vicious parents, which, in conflict with those of their children, the committee allude to as of most pressing moment. The remark of a late prison chaplain that from all industrial schools comes the cry, "If only the lads and lasses have no 'friends' they will probably do well," is of though it has largely increased in recent years, is thus hindered in a way which only legislation can remedy.

The Educational Inspector reports on forty-two schools and homes visited in connection with the Union that in regard to educational and industrial as well as religious work their position was very satisfactory. Much care has been bestowed on the teaching of Scripture, and on religious and moral training generally.

Forty-two cases of attempted suicide were assisted during the year, and towards this portion of the work an anonymous donor contributes £50 a year. The females receive shelter, and care for whatever period may be necessary, and the males are assisted by the purchase or redemption of tools, or by being placed in charge of relatives willing to receive them. The Female Mission is another important part of the work, in connection with which missionaries are at work nearly every night, and 829 cases have been helped during the year, making a total since the foundation of the Mission of more than 19,000. The very considerable diminution of crime, amounting to 25 per cent. as compared with last year is referred to in another paragraph of the report.

The annual meeting was held at St. James's Hall on May 11, Mr. W. E. Hubbard presiding in Lord Aberdare's absence. The cause was advocated by Mr. Howard Vincent, M.P., Mr. Samuel Hoare, M.P., and Rev. Preb. Billing. The presence of 500 children created great interest, and their musical achievements under the hearty leadership of Mr. J. Proudman elicited warm applause. Rev. F. T. Colson, M.A., also deduced some telling lessons for them from the inscriptions on the English penny.

THE RAILWAY MISSION.

(*Exeter Hall, May 12: Sir J. Pease, Chairman.*)

By common consent of all, whose opinions we have heard, this was one of the best "May Meetings" of the season. It was neither killed by respectable dulness, nor spoiled by boisterous hilarity. The splendid audience (which showed quite an array of brass buttons) cheered with a will all the really good points in the speaking, and these were by no means few. The only criticism we would offer is that rather too much was crowded into the programme, and of course the last speaker had to suffer.

The report was a model of compactness and comprehensiveness, was pitched in a hopeful major key throughout, and was excellently read. But it is not every secretary who has such a pleasantly strenuous voice as Mr. Spencer. He told of many conversions during the year; of an increase of over 50 branch missions; of an addition of 1000 members to the Railway Men's Christian Association; of an extending colportage work; of large additions to the staff of voluntary lady workers; and of growth in the adoption of temperance principles. "Railway Mission members are almost to a man out and out teetotallers." The crying needs of India and South Africa for railway workers were strongly stated and appeal was made for help in supplying them, as well as in developing the work at home.

In presenting his balance sheet, Mr. Gurney Sheppard, the faithful treasurer, made a strong plea that the great travelling public, who are so much indebted to railway-men, should give a heartier support to the work. He thought that if this country would give the Gospel to all the railway-men in Ireland, it might prove a more efficient remedy for the woes that afflict the sister isle than a Coercion Bill or the Plan Campaign.

The Chairman made a decided hit at the beginning of his speech by reading a brief letter he had received from Mr. Gladstone, commending the work of the Mission. Sir Joseph filled up his allotted fifteen minutes in excellent style, speaking of the wonderful progress made in railway matters since the days of George Stephenson, of the immense capital now invested in this direc-spiritual work of the Railway Mission. If all railway directors were as friendly to the work, it would surely advance by leaps and bounds. It was very gratifying, however, to know from the secretary that over ninety directors had written expressing regret at not being able to be present: the fact of their writing was a presumption in favour of their sympathy. Mr. T. A. Denny moved, and Mr. Handel Cossham, M.P., seconded a resolution of Jubilee congratulation to Her Majesty, and this was carried with due acclamation. Delegates from Cardiff, Manchester, Derby, Liverpool, London, Leeds, and Birmingham, having given short and red-hot testimonies about the work in their districts, some wise words of counsel and exhortation were uttered by Mrs. Gates, of Brighton, a much-esteemed pioneer in Railway Gospel work. Then Mr. Howe pleaded most eloquently for South Africa, telling something of the spiritual destitution there at remote stations. The speech of the evening was that of Rev. John McNeil, of Edinburgh, full of robust wisdom, set off with flashes of pawky northern humour. Mr. McNeil, we hope, will be heard on Exeter Hall platform again. Last of all came Mr. William Noble, who was crowded into a corner by the exhaustion of time, but who nevertheless gave a telling testimony on behalf of temperance, making effective allusion to Mr. Gough's closing days.

EAST LONDON EVANGELISATION SOCIETY.

(*Westbourne Park Chapel, May* 11: *Dr. John Clifford, Chairman.*)

This society is thirteen years old, and numbers 147 members, of whom 70 are preachers; the rest are tract distributors, or help in other ways. During the year 528 services have been held in lodging-houses, and a band of young men have been out thirteen nights scouring the streets of East London from twelve on Saturday night till half-past eight on Sunday morning, and this mode of mission work has proved highly successful. Free breakfasts were provided for over 700 poor persons who had neither homes nor means, and several young women rescued from lives of shame, and placed in decent homes. It is proposed to erect a hall in East London for classes of instruction. Mr. Harvey, in giving the report, drew some very striking pictures of scenes that he had witnessed in East London, particularly during the late prolonged and severe winter, and which seemed to have a great effect upon many of his hearers, to whom East London seemed further away than the beach of Boulogne, and is in fact a *terra incognita*.

Rev. John Atkinson said he should like some of his hearers to see one of those lodging-houses which were visited. A friend of his went to address the inmates of one, and waxing warm with his subject he took off his coat, and put it over the back of his chair. When he got cool, and wanted his coat again, he found that it was gone. In these lodging-houses are all sorts, if not all conditions, of men. There are parsons, lawyers, and other professional men, who have once been respectable members of society, but who, through their own folly, have become a disgrace to civilisation and their own families. It was amongst these that their friends were working, and they demanded their warmest sympathies and prayers. He was glad they had given the people of the West-end a chance to hear their story, and he hoped they would acquit themselves as men and women, the result being the setting up of the evangelists with some money by which they could go on with their work more easily. None of the workers in the society received pay. Yet they fed the hungry and clothed the naked, and he asked those present, as well as the people of the West-end generally, to give them help.

Rev. H. Simon, of Westminster Chapel, Rev

BAND OF HOPE UNION.

(*Exeter Hall, May* 10: *Lord Mount-Temple, Chairman*)

Last year's work, says the report, has been in every way successful. There are now in the United Kingdom more than 13,000 Bands of Hope and other juvenile temperance societies, with a membership of over 1,600,000 young people continually receiving instruction in temperance principles. Much has been done by delivering illustrated temperance lectures in Board schools and similar institutions. During the year the movement has also received considerable development in the colonies, where a large number of societies are using the publications of the Union.

The Chairman said he regarded the Union as the most successful of all temperance movements, because it has to do with the children. Even if in after years these went back and began to drink, they never lost the influence of their early days, and were far more easily won to temperance than others. The Union, he said, is a good combination of organisation with individuality, each Band of Hope being left to follow its own course of action. Miss Agnes Weston, of Portsmouth, gave an interesting account of her work amongst the "blue-jackets" in the training service, of whom about 4500 are abstainers. Mr. Arthur Pease and Mrs. Ormiston Chant dwelt on the great importance of work amongst the young, which is ever most blessed and the most lasting. Dr. Dawson Burns and Mr. Gustafson also spoke.

◆

AMONG ITALIAN JEWS.

For two and twenty years, Mr. Arias, a converted Jew, has made an annual mission tour through Italy, as an agent of the Society for Promoting Christianity amongst the Jews, 16, Lincoln's Inn Fields, London. It was a difficult work in those days when to sell Bibles in Italy was to run the risk of imprisonment, and when the hatred of Christ and Christianity was so strong among the Jews that the colporteur was often attacked with stones.

Then came the era of freedom and liberty, when Bibles could be openly offered for sale; prejudice had by this time been so far conquered, and interest and curiosity so far aroused, that numbers of Jews bought Bibles, and even New Testaments, as well as many of the useful works published in Italian by the Society. The effect of this and of the long years of patient work among them has shown itself in the gradual decrease of prejudice against Christ and Christianity, and in the friendly welcome which Mr. Arias now meets with in the towns and villages, where formerly he had been so badly received.

An English lady who visited Rome these last two winters brought with her an excellent magic lantern, and each time kindly held an exhibition for the Jews and Jewesses attending our schools. Between fifty and sixty were present on each occasion. The interest they took in the entertainment, and the fact that they retain from year to year a vivid impression of what they saw and heard then, convinces us of the helpfulness of this way of teaching, and makes us to try its effect in other places.

A good "magic lantern," with plates, would cost £15, and we have no funds available for this outlay. I wish, therefore, to make our wants known to those in England who may feel moved to help in giving a new interest to an old mission work.

We would earnestly ask those who are interested to pray that the power of the Holy Spirit may make our efforts of good effect, and that those who are addressed may be given not only the seeing eye and the hearing ear, but the believing heart, so that many Jews may be turned to the Lord in this summer's work.

Katherine Burtchell.

50, *San Nicolà da Tolentino, Rome.*

[Mrs. Burtchell's excellent work among the Jews was mentioned in Mr. Morgan's "Letters from Rome." It is hoped that the evangelist may be provided with the magic lantern very speedily.]

Miss Mary Reed (242, Cable-street, E.), who is working amongst the destitute poor of St. George's-in-the-

MEDICAL MISSIONS.

Medical missions have not yet received the full attention they deserve from the great missionary societies, and the Christian Church. A striking illustration of their value has come to light through the experience of the missionaries of the London Missionary Society, in the district of Chin-Chew, China. They find that every time the preaching stations are visited they have the pleasure of baptizing some who have been patients at Dr. Grant's Hospital at Amoy.

The latest advices by mail from Dr. Mackinnon, Damascus, report much success in Medical Mission work which he has been carrying on there for the last eighteen months. During that period he has treated more than 2000 cases, and has been enabled to proclaim the glad tidings both to Jews and Mohammedans. A telegraphic despatch has been received from Constantinople, saying that owing to an outbreak of fanaticism the Government has been forced to suspend his labours. Will our readers remember in prayer Dr. Mackinnon and this ancient city, that the Gospel may have free course within its walls.

◆

MOUNT HERMON ORPHAN HOMES.

These Homes are open for the reception of girls between the ages of five and twelve, who have either lost both parents, or whose mothers, having lost their husbands, are left with families larger than they can maintain. The little ones are here shielded and protected from evil. After being suitably trained, till between fifteen and sixteen years old, the girls are provided with suitable situations, and they are allowed to return to the Home while seeking new ones. Nineteen orphans were admitted during last year, making a total, since the Home was opened in 1864, of 500. The Lord has given a full share of blessing to this labour of love. With very few exceptions the girls turn out well, and there is good hope that many are true followers of the Lord Jesus Christ, the chief object being to instruct them in his Word, and to lead them to Him. In the Homes, at the present time, there are 120 children.

The report gives several touching illustrations of the singleness of heart with which many of the Lord's stewards support this work, and of the Lord's goodness at all times, and especially in times of need. This, as recorded in the report before us, was wonderfully manifest when the new Home, "Berachah," at Margate, was taken, and in regard to the furnishing, &c. At the first prayer-meeting, God gave a marked answer to the petitions offered.

There are now altogether five Homes, three at Cambridge-road, Kilburn, one at West Hampstead, and the other at Margate. All communications should be addressed, Miss M. A. Cole, "Mount Hermon," Cambridge-road, Kilburn, N.W.

TRAVELLERS AND TOURISTS will be glad to learn that two gentlemen have undertaken to keep a register of hotels and pensions on the Continent, where facilities for united prayer and the study of God's Word are effected, and where family worship is conducted. There is a promising field of Christian labour for those who contemplate a lengthened stay abroad at Savoy, where already at Thonon, on the Lake of Geneva, an excellent work is being carried on by several ladies amongst the poor of the district. Communications may be addressed to Monsieur Wyler, 7, Rue de l'Evêche, Geneva, Switzerland.

TESTIMONIAL TO MRS. LUCAS.—The members of the British Women's Temperance Association some time since expressed a great desire to present some testimonial to their president, and various suggestions were made to her as to the form this should take. She at once declared in favour of the formation of a fund to be used for women's temperance work. About £200 has already been received, but this, it is hoped, will be considerably augmented before the day of presentation, the 24th inst. Communications may be

The Christian.

May 19, 1887.

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Free Church Monthly, May, 1887.

Edinburgh: Andrew Stevenson, 9, North Bank-street.
London: S. W. Partridge & Co.; and Simpkin & Co.

FRIENDLESS & FALLEN.

THE THIRTIETH ANNUAL MEETING of this Institution will be held (D.V.) at the Homes, Parsons Green, Fulham, on Saturday, June 11.

THOS. SALT, Esq., M.P., will take the chair at 3 o'clock.

Mrs. FRANK BEVAN will open the new Training Home for 50 Friendless young girls.

A Choir of 50 young girls will sing a selection of **JUBILEE HYMNS.**

Friends desirous of inspecting the arrangements of both the Homes at Parsons Green, may do so on presenting cards of invitation for the Meeting (to be obtained at 200, Euston-road) from two to three o'clock on the day of the Meeting, and also after the termination of the Meeting.

Tea will be served at 5 o'clock in a Marquee, under the shadow of the venerable old mulberry tree, as on former occasions.

There will be a Sale of Useful and Fancy Articles, many of which will be made by the Inmates of the Institution. Ladies are invited to send contributions of work to be sold on the occasion.

The proceeds of the Sale, and the contributions received on the day of the Meeting, will be applied to the proposed extension of the Open All-Night Refuge, which has been so pre-eminently blessed of God in saving young women and girls.

Since the establishment of this Asylum in **1867**, more than **13,000 POOR YOUNG CREATURES** have been sheltered.

God's merciful providence has already supplied about **£500** towards the proposed extension.

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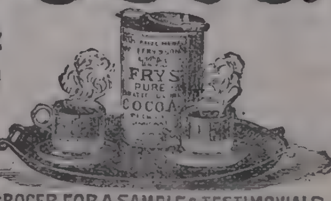

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The Twenty-first Series of Weekly Cases is now publishing, from May to August.

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

LEFT LUNG DISEASED—CASE of MISS JESSIE McTAGGART, DUMBARTON.

This patient applied to me November 5 last year. Colds upon colds neglected, had settled on the lungs, and brought her down excessively low. She was vomiting profusely a yellow and greenish phlegm. The cough was violent, causing a mixture of blood with the expectoration. At this time she was reduced in flesh, and weak in the extreme. The doctor had said, "*her left lung is diseased;* if the medicine she is taking does not help her, *I can do no more.*"

The medicine she was taking did not help her; and at once, upon this, her brother wrote me full particulars of her case. Medicine and advice was sent her.

In less than a month I received the following report:—"Your medicine has done her good already. She can now take a little nourishing food; she is more inclined to talk; and getting hopeful."

And so, after three months only under my treatment, I was delighted to receive the following from the patient herself:—

"DEAR SIR,—I write now to tell you I am so well from the use of your valuable medicine, that I have returned to my employment. My kindest thanks to you. You are at liberty to publish my case.—JESSIE McTAGGART, PARKNEUCK, ALEXANDRIA, DUMBARTON, N.B."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

JUBILEE GIFT.

We Present with all Orders for our Special Parcels for this season a MAGNIFICENT ANTIMACASSAR, size 36 by 21 inches, with a life-like Portrait of HER MAJESTY THE QUEEN in Fine Lace-work. Specially made for the Jubilee.

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New Mills, Dalkeith, May 4, 1887.

DEAR SIRS,—I beg to acknowledge with best thanks the Jubilee Parcel of Curtains, &c., which arrived to-day. Nothing could possibly be more pleasing; and, apart from the beauty and neatness of the articles, I believe that nothing could be nearly so cheap. Everybody is delighted with them, and I am sure they are deserving of recommendation to every household.—Yours truly, MRS. ANDREW WATT.

P.O.O.'s made payable to SAMUEL PEACH & SON, Lace Curtain Manufacturers, Castle Gate, NOTTINGHAM.
PRICE LISTS FREE.

For the Young.

LIGHT AT EVENING TIME.

The following stirring incident is condensed from a little book entitled, "SKIPPER GEORGE NETMAN," a story of out-port Methodism in Newfoundland, by Rev. GEORGE BOND. 1s. *T. Woolmer*, 66, *Paternoster-row*. The book is full of interest for young people, and will give them many helpful and valuable thoughts as to the higher meaning of life.

THERE was not much sleep in the settlement that night. The twinkling lights shone through the windows of the cottages, until the dawning of another day rendered them unnecessary: and as the day advanced the men gathered in knots on the hills which commanded the best view of the bay, and peered earnestly through the morning mist to catch a glimpse of the returning boats. Not a vestige of ice was in sight, though, away on the horizon, the dreamy light of the "ice-glim" in the sky showed that the white field was just beyond its rim. Hour after hour passed away; the morning was succeeded by noon, and yet no stroke of work was done in the little harbour.

Slowly the hours of the day dragged on, the suspense of all becoming every hour more painful, and the strain on those chiefly interested almost agonising in its intensity. At length, just as the night came on, a boat was seen rounding the most distant point down shore, quickly followed by another and another. The news flew rapidly, "The boats are coming! The boats are coming!" and in a few minutes the whole population of the village was clustered on the high lands, watching the boats as they were rowed up the shore. Darkness closed in long before they reached the harbour mouth, and the people, hurrying from the hills, crowded the beach and the stages to greet them on arrival, and learn the tidings they were bringing. By and by the oar-strokes, plainly heard, told that they had entered the Narrows, and as the splash, splash of the steady pulls came closer and closer, the eagerness and suspense became terrible. Here, indeed, were the anxiously expected boats, but what news were they bringing? Was it life or death? O, the suspense of that awful moment! At length a voice broke the stillness. It was Mr. Fairbairn's, and strangely tremulous and unnatural it sounded:—

"Is that you, Skipper George?"

"Yes, sir." The answer came promptly through the darkness. There was a pause. "Have you found them?"

Again there was a pause—very long it seemed to the listeners—and then the reply in broken tones—

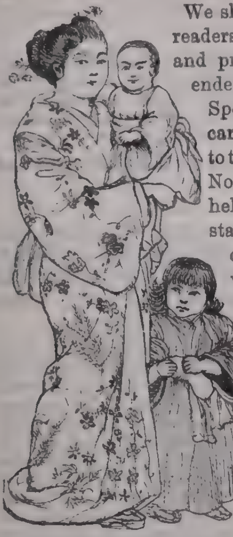
"All found, sir, thank the good Lord."

The pent-up feelings of the people could no longer be restrained. Some shouted, some cheered, some laughed hysterically, while not a few, men as well as women, burst into tears, and wept like children.

Meanwhile the boats had reached the stage, and the lights of a score of lanterns flashed down upon them. Ay, there they were, poor fellows, haggard-looking and cold, it was true, as they lay wrapped up in the blankets which their finders had brought with them, but safe and sound, there was no doubt of that. In a few minutes the boats were made fast, and the missing men restored to their friends on the stage. Who can describe that meeting—the joy that was almost too great for expression, the certainty that seemed almost impossible of realisation, the excitement and agitation, intensified by the vigils of the past night, and the strain of the anxious, dreary day that was closing so happily?

"Friends," said Mr. Fairbairn, "let us sing the Doxology," and instantly every head was bared and every voice was raised as the grand and appropriate outburst of praise rolled up to heaven. Never more fittingly, and never, perhaps, more sincerely, did those words go up from human hearts. Again and again they sang them, and the surrounding hills caught the echoes and redoubled them, until the very night itsel seemed

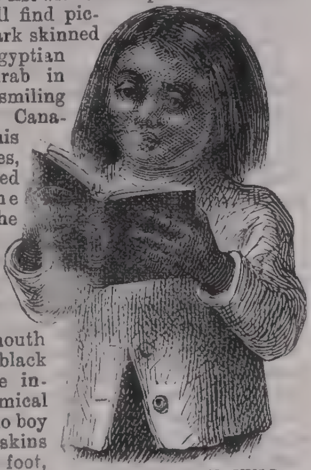
CHILDREN OF OTHER LANDS.



JAPANESE MOTHER AND CHILDREN.

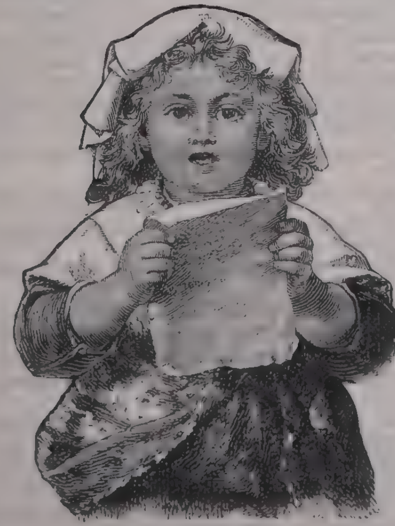
We should like our younger readers to take a lively and practical interest in the endeavour of the Children's Special Service Mission to carry the Gospel message to the children of all lands. Nothing will be a greater help to them in understanding the wide extent of this work, than a very attractive circular which the Society has printed, giving full particulars of it. Free copies of the circular may be had from the office of the Mission, 13, Warwick lane, London, E.C.

This interesting statement contains twenty illustrations representing children of different nations. By the kindness of the Mission we give three of these, but we advise our boys and girls to get the paper, and study the whole list with the help of their friends. There they will find pictures of the dark skinned Parsee, the Egyptian fellah, the Arab in School, the smiling Spaniard, the Canadian with his queer snow shoes, the bright-eyed Hindoo, the Japanese, the girl from Naples, with her splendid bunches of grapes, that almost make the mouth water, the coal black "Sambo," the inexpressibly comical looking Eskimo boy covered with skins from head to foot, the Portuguese children carried in panniers on a mule's back, and others that we need not mention.



NORTH AMERICAN CHILD.

To look at all these pictures, and get to know something about the history of the children they represent, will be nearly as good as a trip round the world. But, of course, the chief thing is to remember that they all need a Saviour just as much as we do in Great Britain. And why have *we* got so much Gospel teaching and Gospel light? Surely, that we may send some of it to all those children who are not so greatly priviledged. The pictorial tracts, of which this Mission has sent out seven millions, in forty languages, all tell of salvation through faith in Christ, and the pictures secure for them an entrance into multitudes of homes.



AN ITALIAN GIRL.

TALEBEARING.

LEVITICUS xix. 16; PSALM xciv. 9.

Oh! could there in this world be found
Some little spot of happy ground,
Where village business might go round
  Without the village tattling!
How doubly blest that place would be,
Where all might dwell in liberty,
Free from the bitter misery
  Of gossip's endless prattling.

If such a spot were really known,
Dame Peace might claim it as her own,
And in it she might fix her throne
  For ever and for ever;
There, like a queen, might reign and live,
While everyone would soon forgive
The little slights they might receive,
  And be offended never.

'Tis mischief-makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove
  What gives another pleasure;
They seem to take one's part, but when
They've heard our cares, unkindly then
They soon retail them all again,
  Mixed with their poisonous measure.

And then they've such a cunning way
Of telling ill-meant tales. They say:
"*Don't mention what I've said*, I pray;
  I would not tell another."
Straight to your neighbour's house they go,
Narrating everything they know,
And break the peace of high and low,
  Wife, husband, friend, and brother.

Oh! that the mischief-making crew
Were all reduced to one or two;
And they were painted red or blue,
  That everyone might know them!
Then would our villagers forget
To rage and quarrel, fume and fret,
And fall into an angry pet
  With things so much below them.

For 'tis a sad, degrading part
To make another's bosom smart,
And plant a dagger in the heart
  We ought to love and cherish.
Then let us evermore be found
In quietness with all around,
While friendship, joy, and peace abound
  And angry feelings perish.

[May be purchased from C. Casw l, Broad-stre , Birmingham. 25 for 4d.]

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, May 22, Ps. xxvii. 1—14; Monday, May 23, Ps. xxviii. 1—9; Tuesday, May 24, Hosea vi. 1—7; Wednesday, May 25, Hosea xi. 1—12; Thursday, May 26, Hosea xiv. 1—9; Friday, May 27 Joel i. 1—14; Saturday, May 28, Joel ii. 1—14.

MARSEILLES.—A correspondent who has lately visited Mr. C. E. Faithfull's Sailors' Rest, 40, Quai du Port, in this city, speaks of its usefulness in very high terms. An English lady devotes herself to the sailors, takes care of their money, mends their clothes, and writes their letters. Sailors of all nationalities are received in this Home, and their spiritual welfare is attended to.

MRS. HILTON'S CRECHE.—A sale in aid of the work of this excellent institution will be held on Monday, Tuesday, and Wednesday, next week, at the Cannon-street Hotel, E.C., Viscountess Lymington will open the bazaar on Monday at two o'clock. Mrs. Hilton says it is necessary to make this effort successful, or some branch of the work will have to be closed. We trust many friends will come to her help.

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we hope to give a portrait and sketch of Rev. A. J. Gordon, D.D., of Boston, Mass., U.S.A.

If the Christian Churches of the Metropolis rise to the gravity of the issue, there will be an immense gathering in Exeter Hall to-morrow (Friday), to protest against the licensing of sin in our Colonies. The interests of about one-fifth of the human race are directly affected by the operation of the C.D. Acts in lands under British rule. We call ours a Christian Government, but a Government of infidels could not have perpetrated a greater abomination. We are hopeful that the Churches will recognise the tremendous importance of this question, and that to-morrow evening will witness a gathering of such an influential character as will compel the authorities to sweep away, without delay, this "agreement with hell."

Some of our readers have expressed the opinion that we are somewhat uncharitable in our treatment of present day Romanism. We only wish we could perceive such symptoms in the speech and conduct of Popish authorities as would warrant our thinking that the broadening influences of the age have changed the old lion into a lamb. Let those who think so read the following letter, dated New York, April 13, 1887:—

> *To the Editor and Proprietor of the Catholic Herald.*
>
> GENTLEMEN,—By this note, which is entirely private and not to be published, I wish to call your attention to the fact that the third Plenary Council of Baltimore, following the leadership of Pope Leo XIII., has pointed out the duties of the Catholic press, and denounced the abuses of which journals styling themselves Catholic are sometimes guilty. "That paper alone," says the council (decree No. 328), "is to be regarded as Catholic that is prepared to submit in all things to ecclesiastical authority." Later on it warns all Catholic writers against presuming to attack publicly the manner in which a bishop rules his diocese, affirming that those who so presume, as well as their approvers and abettors, are not only guilty of very grievous scandals, but deserve, moreover, to be dealt with by canonical censures. For some time past the utterances of *The Catholic Herald* have been shockingly scandalous. As this newspaper is published in this diocese, I hereby warn you that if you continue in this course of conduct it will be at your peril.—I am, gentlemen, yours truly,
>
> M. A. CORRIGAN,
> Archbishop of New York.

What is the dreadful offence which has evoked this threatening letter, one worthy of the tyrannous days of the Inquisition? Solely the expression of an opinion, by *The Catholic Herald*, that in political matters neither Pope, Propaganda, nor Archbishop has a right to prescribe for American Catholics. We are not expressing any opinion as to the truth or error of the political views of the paper referred to; what we contend is, that freedom of conscience cannot exist where Popery has

In commenting on the action of the Romish hierarchy in this case, an American contemporary says:—

> The fact remains, that Rome claims its followers soul and body, person and property, from cradle to coffin. The more she announces her claims, the more hope will we have that some of her intelligent devotees will shake off their debasing allegiance.

For our own part we marvel they have not done so long ago.

In a review of "Italy Present and Future," by Signor Gallenga, *The Pall Mall Gazette* thus truly and forcibly depicts the condition of the inhabitants of sunny Italy, under the ban and blight of Popery:—

> No European nation has ever deteriorated as did the Italians. They were simply starving body and soul. Their minds, paralysed by an infernal obscurantism in Church and State, could harbour nothing but trifles; their physique—and this point is strangely neglected—was, and still is, lowered by abject poverty. Idyllic simplicity, picturesque rags, and smiling sunshine, conceal from the tourist in Italy what is the lowest standard of living and the most widely diffused to be found in Europe. It is not a bit of use enfranchising the peasants so long as they live on slops and messes. Breed a better style of Italians, feed them and house and clothe them better, and then leave them to enfranchise themselves, which they will pretty soon do; and not only that, but will use their votes like men. At present they vote with the priest or abstain. It is the same in every department. Italy is made. It remains, to make the Italians.

It is the same everywhere. Wherever Rome has had sway she has destroyed the manhood of the men and the womanhood of the women. Could a more damning charge be made against any system? Socially, politically, and religiously, Popery is a curse.

The virus of slavery seems to linger in the nation that paid such a heavy blood ransom to be delivered from it. The colour line is still strongly marked in the churches of the Southern States, and that is now being brought forward as an obstacle to the union of Northern and Southern Presbyterians. This caste feeling will die out, it is said; but is there not sufficient courage among the white-skinned Christians of the South to strangle such an enemy to the cause of Christ?

Mr. Justice Day last week sentenced a young man to three months' imprisonment and twenty lashes as a punishment for robbery with violence. This retributive justice is according to God. To hang Haman on the gallows he had reared for Mordecai; through death to destroy him that had the power of death: that is the way of Divine justice.

> The heathen are sunk down in the pit that they made.
> In the net which they hid is their own foot taken.
> The Lord is known by the judgment which He executeth.
> The wicked is snared by the work of his own hands.

Lex talionis is the way of God. Crimes of violence should be punished with the lash. Crimes against the person should be visited upon the person of the criminal.

It was a rough and ready, but an effective method by which the lads of the High School, Bedford, dealt with a seller of indecent photographs who visited them last week. They swung him into three feet of water, and kept him there till he promised to leave the town at once. We should not be surprised if Bedford justice were more effectual in extirpating this type of the human harpy than the more

We would request friends when remitting to us Cheques, Money Orders, or Postal Orders, to cross them "City Bank." This will effectually prevent misappropriation in case of loss in transmission through the post.

The Queen had glorious weather for her visit to the East-end on Saturday last, which increased the pleasure of the immense crowds that thronged the streets through which Her Majesty passed on the way to the People's Palace. Her kind, sympathetic face, too, betokened her gratification at the hearty expression of goodwill which greeted her appearance among her people. Such interest in their welfare as this occasion denoted, will endear her the more to the hearts of her subjects.

A friend writes:—

> I wish you would write some papers in THE CHRISTIAN really hot and heavy, on the prostitution of the churches and chapels to worldly amusements—theatricals, raffles, comic entertainments, &c. You ought to raise a trumpet voice against it. No doubt there will be a great howl in reply, but that won't matter. It seems to me that the Church of God is dying for want of some burning witnesses to tell her of her sin. The state of things is really scandalous. In many cases I do not hesitate to say that it is abominable.

Meeting another friend a few days later, he referred to the same subject, in very much the same terms.

We are glad to believe that the United Presbyterian Church of Scotland is not going to retreat and abandon their work in Spain and Japan, notwithstanding a serious deficit in the funds. Dr. Calderwood strenuously declared, at the recent meeting of the U.P. Synod, against retiring before the enemy. He says that if the matter is gone into in a Christian spirit by the whole Church the difficulty can be surmounted; nay, he anticipates already songs of thanksgiving for the coming victory. Such is the language of faith, and we hope our Scottish friends will make an answer worthy of their history.

We observe with pleasure that *The Times* is devoting somewhat more space than its custom has been, to reports of the May Meetings; though it is still very inadequate from a journal that professes to reflect the movements of the day. *The Echo* has given by far the best accounts we have seen in any of the dailies. Its candid and sympathetic, if sometimes caustic sketches, entitled, "Exeter Hall in Session," have been quite a feature of this lively evening sheet. The special bi-weekly issues of *The Christian World* are unapproached by any other publication, for the fulness, catholicity, and general accuracy of the reports.

We commend to the numerous class of our readers who are interested in the subject of "Thrift," an admirable article on "Fifty Years of Savings Banks" in the current number of *Good Words*. When hearts are saddened by the sight of a continuous and reckless spending on tobacco, drink, and Sunday excursions, on the part of the working classes, it is well to recall the fact that many of them are otherwise minded; that Savings Banks in connection with the Post-office have been a grand success; that from their commencement in 1861, forty-five millions sterling have been accumulated; and that now the colossal sum of a hundred millions stands to the credit chiefly of the working people of our

The following passage, delivered last week from the chair of the Congregational Union, and which was obviously intended to describe a phase of Nonconformist life, might well have arrested the attention of the assembly :—

> When we hear that young men born in a Christian home are known as the best billiard players in their club, and are told that it must have cost as much time and as much money to acquire this skill as would have made each one a member of a learned profession, we may well ask how much might have been accomplished if this time and money and enthusiasm had been devoted to Christian uses. When we see families making excuses for frequent journeys to London or Paris, and note that their visits synchronise with the arrival of another *prima donna*, or the putting of some new play on the boards ; and know that their zeal for Christ's service languishes exactly in proportion as their "knowledge of life" spreads ; when we see how eagerly every form of social gaiety is patronised, and how increasingly hard it is to touch the inner heart of our young people ; the question occurs—is this the end of our struggles for spiritual freedom ? was it for this our fathers suffered and our mothers prayed ?

The godly ones who have mourned over the new customs of Church members, and who have braved the reproach of being called old-fashioned and Puritanic, will see in such an influential utterance a justification of their fears. Teaching Sunday scholars in their festivals to sing secular songs and act plays, and bridging over the borderland between the Church and the world, are among the influences that will bring other grave consequences to kill the life of Christian communities.

The Synod of the Episcopal Church of Ireland has lately discussed the desirability of revising the Hymnal now in use. We observe that whilst one section express the hope that no "Moody and Sankey" hymns will be permitted, another is advocating strenuously the insertion of Ritualistic Processional ones. That hymns should be rejected simply because they have been greatly blessed in evangelistic work seems incredible. Neither is it a hopeful sign for the future of the Irish Episcopal Church that the Ritualising element is asserting itself.

A correspondent in Norway sends to us a request that at the approaching season of Whitsuntide there should be united prayer for the outpouring of the Holy Spirit on the whole of Christendom ; and that the Lord would send forth more labourers into the harvest fields of the world. Surely this is a prayer that ought to go up from all Christian hearts day and night without ceasing. Still more to be desired, perhaps, is the prayer that no action or inaction on the part of the Church of Christ shall delay the answer.

The spirit of militarism is sufficiently rampant in this country, we think, not to need any prompting from writers who are supposed to view things from the calm standpoint of the philosopher and the historian. Yet Mr. Lecky in his fifth volume of the "History of England in the Eighteenth Century" has this sentence, intended no doubt for the admonition of the statesmen of the present time :—

> One of the most serious dangers of modern popular politics is that gambling spirit which, in order to lower estimates and reduce taxation, leaves the country unprotected, trusting that the chapter of accidents will save it from attack.

Of course it is possible to err on the side of parsimony with regard to our weapons for the day of defence; but that is scarcely the advice that our statesmen need in the present day. Moreover, we fail to see why Great Britain should be at all apprehensive of attack, if she adheres to a policy of uprightness and due regard for the just claims of others. If we act on the Christian principle of doing to other peoples and nations as we would be done by, the comity of civilisation, at this advanced stage of the Christian era, ought to place us beyond the probability of attack. In keeping our powder dry, do not let us forget the first part of the famous axiom—trust in God and a faithful adherence to his laws.

An esteemed correspondent writes to us as follows, respecting a matter dealt with in our notes last week :—

> May I suggest that the reason why Protestantism closed churches on week-days, was to protest against the notion that men could only pray acceptably in a place where a priest had raised the host.

The collective wisdom of the Bishops of the Established Church of England, in Convocation assembled, has produced the following deliverance which their lordships "carried unanimously" :—

> That, in the opinion of this House, it is contrary to the principles of the Catholic Church, as maintained at the English Reformation, that clergymen should take part in the public religious services of those who are not in full communion with the Church of England, and it is desirable that the Bishops should use their authority and influence to induce the clergy of their respective dioceses to abstain from the practice ; nevertheless, the House deeply sympathises with the desire to bring all Christians into sincere communion with each other through a union with the Great Head of the Church, and recognises the fact that there are many ways of maintaining kindly intercourse with Nonconformists which are not open to reasonable objection.

With regard to "the principles of the Catholic Church, as maintained at the English Reformation," there would seem in these days to be much conflict of opinion ; and we do not care to inquire very minutely into the matter. "Let the dead past bury its dead." But we should think there can be little difference of view among those who are not influenced by sectarian bigotry or ecclesiastical assumption, that the first part of this resolution is as "contrary to the principles" of fundamental Christianity as anything can well be. We cannot but think that this intolerant deliverance will be a source of grief to all members of the Established Church who wish to preserve the unity of the Spirit in the bond of peace, and to cultivate that brotherly love which is the great outstanding evidence of Christian discipleship.

Two deeply interesting papers in the current number of *The Century Magazine* on "Finding Pharaoh," and "Pharaoh and his Daughter," will well repay careful reading. The first has reference to the discovery of the mummy of the king of Egypt to whom, more than thirty centuries ago, the Lord bade Moses "go in and speak." In the second paper there is a remarkable testimony to the accuracy of Scripture, for the author—Professor Paine—shows conclusively that Pharaoh was of Assyrian rather than Egyptian descent, a fact which explains the reference in Isaiah lii. 4, "For thus saith the Lord God, My people went down aforetime into the land of Egypt to sojourn there ; and the Assyrian oppressed them without cause ;" the latter part of which has generally been taken as an allusion to the later persecutions of the chosen people. Day by day valuable proofs are accumulating with regard to the literal truth of the Bible narratives ; yet there are numbers of so-called philosophers who seem to prefer modern speculation to the Divine dicta.

Mrs. Haweis, in a paper in this month's number of one of the popular magazines, makes an appeal with reference to the destruction of wild birds merely for the sake of their use in the so-called ornamentation of ladies' attire. We hope those who read it may be induced to take a stand against a barbarous fashion which certainly is responsible for much wanton cruelty and wholesale destruction among the beautiful feathered tribes. That 30,000,000 birds of bright plumage are killed annually "for the purpose of disfiguring hats, muffs, and screens," is, as Mrs. Haweis designates it, a "shocking and disgusting fact."

In a recent address to the Congregational Union of Scotland, Rev. Edward White made a very serious statement to the effect that, many ministers are teaching a system of moral living, but they "are not preaching the Gospel which can bring back sinners to God." Such preachers, he added, were in great danger of being called to give a tremendous account for their preaching.

The Toronto Christian Guardian has an article upon some proposed legislation in Quebec with regard to the administration of oaths ; from which it appears that it is intended to pass an Act providing that in all Her Majesty's Courts of Justice in Canada, a crucifix shall be placed in a conspicuous place, opposite the witness box, and that every witness shall be required to "lift his right hand in front of the crucifix, and to place his left hand on the Book of the Evangelists, and to cause him to swear before the crucifix, and upon the Holy Evangelists." The Act also provides for the infliction of heavy penalties upon sheriffs who neglect to provide and fix such a crucifix in the Court-houses in their districts, and that the size of each crucifix shall be decided by the Lieutenant-Governor General in Council.

Naturally, there is much excitement in Toronto and elsewhere with respect to such a recognition in the State institutions of what our Canadian contemporary terms the "rites or insignia" of any denomination, and we shall look with much interest for the development of this matter. The Romanists, unfortunately, are in the majority in the province of Quebec, but that is no reason why they should be allowed to insult Protestant feeling :—

> The exigencies of political parties, anxious to get the Catholic vote, have given to Rome an influence in Canada to which she has no right, but there is a limit to Protestant submission, and if the placing of the Romish crucifix in every Court-house in the province of Quebec, and the compelling of every witness to do reverence to it, does not bring out signs that the limit of forbearance has been reached, we shall confess ourselves mistaken.

So speaks our contemporary, and we must say the surprise will not be confined to Protestants in Canada, if the opposition to this action on the part of Rome does not take a very practical form.

MR. RICHARD WEAVER wishes us to state that he has changed his address to Fallibroome, near Macclesfield, Cheshire.

AN EDINBURGH PRAYER MEETING.

McCrie-Roxburgh Free Church stands in an out-of-the-way and dingy street in Edinburgh. It was not formerly spoken of much in ecclesiastical circles, but it has of late come into notice through the singularly fresh and fearless preaching of its minister, Rev. John McNeill. Mr. McNeill has succeeded in moving Edinburgh, and that is not an easy task. His sayings often form the subject of conversation and his methods are freely criticised. Some denounce him as sensational and inclined to lower the dignity of the pulpit, which too often means the dignity of dulness; but the many recognise in him a gifted man dead in earnest.

His church is, I hear, packed to the door on Sabbaths, and his weekly prayer-meeting is largely attended. It was to the latter I went on Wednesday evening. Rain was falling heavily and the streets were almost deserted, but every seat in the lower part of the church was packed, and some had to go up to the gallery. The audience seemed to be chiefly composed of working men and women, with horny hands and care-lined faces.

Singing and prayers were hearty, after which part of Acts xxvii. was expounded. The comments on the chapter were racy and striking. "Life is a voyage. Where are you bound for? Some of you are sinners drifting about the streets of Edinburgh, water-logged, and all but wrecked. You are hopeless and peaceless, and it is blacker and gloomier on before. Why? Because you, like the sailors, would not listen to a Paul. Faithful servants of God warned you of storms ahead, but you regarded them as fanatical preachers. All was well at first. The soft winds blew (ver. 13) and the vessel went smoothly, 'What a fool I would have been to lie at home, rotting in the harbour. Did they think I would go down in the city's depths that they should terrify me with their tales?' But Euroclydon came. Then all the bounce and brag were taken out of you. Some of you are scudding along to-night with bare poles.

"Paul was silent when he saw that the men were bent on showing their own wisdom. He waited till they were at their wits' end. God throws obstacles in a sinner's downward way; but at last He stands back, and allows him to go on his self-willed path, till in his distress He draws near to tell him how He has always sought to save him. To-night, when you are sweltering in the agony of remorse, not daring to look back on the terrible past, or forward to the dark and cheerless future, God's message to you (ver. 22) is, 'Be of good cheer.' It is not Paul, the servant then, nor John McNeill, the servant now, who speaks these words of hope, but Jesus Christ, who was always the slave for our salvation.

"But before you can receive this message you must abandon hope in self. Have you come to an end of patching up the old ship? You try to weather yon public-house, but you get stranded on it every time you come near it. You can't stop drinking, swearing, or unclean thoughts. It is as impossible as for the Ethiopian to change his skin."

The closing words of the address were an appeal to sinners to accept of this eternal salvation of God, as freely offered in the Gospel.

Mr. McNeill has an easy way of speaking; he talks, rather than preaches, and is not afraid to use homely illustrations. The common people listen to him gladly, and educated men find a stimulus for food in his bracing ministry. We came away feeling that the right man was in the right place, and that the Edinburgh ministry has received a notable acquisition. Sigma.

MRS. E. H. BRADLEY has returned from a somewhat prolonged tour in the United States and Canada, where she delivered many addresses in connection with the purity department of the W.C.T.U. She will be glad of engagements to address meetings in this country on the temperance and purity reform, or to give accounts of progress in America. Her address is now 19,

BOOKS FOR THE BLIND.

The recently issued report of Dr. Moon's Society for embossing and circulating the Holy Scriptures and other useful books states that there are now 667 different books printed from this type, which is adapted to 331 languages and dialects. This is, indeed, a triumph of mechanical genius, but it is much more. The blind in many countries are now enabled to read the Scriptures, besides books of history, geography, religious and biographical works, and their field of interest has been thus wonderfully enlarged. Last year Mr. Prescott, of the Sydney Home Teaching Society for the Blind, brought with him to this country a memorial to Dr. Moon from 500 blind persons who had learnt to read, thanking him for the great blessing his system has been to them. In Edinburgh and its neighbourhood about 250 blind are being visited by the missionary teachers, and the Glasgow societies have over 1200 cases on their roll.

Practically, of the many embossed types invented, there is now but one besides Dr. Moon's in existence. During last year more than 5000 volumes were issued in this type, making a total since the commencement of the work of 165,885. Dr. Moon's address is No. 104, Queen's-road, Brighton.

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JEWS IN RUSSIA.

In a letter to Dr. A. Saphir, dated April 19, Mr. Rabinowitz says:—"Since I returned home multitudes upon multitudes come to me to find salvation. If I were to name them all by name, and to describe to you the circumstances by which they were led to see the truth, I should then need ten clerks. On Good Friday, on the following Saturday, and on Easter Sunday, we had services in our place of worship, each day I preached about two hours long, concerning the suffering of our Lord and his resurrection. All the three days our place of worship was crowded with men, women, and children, who listened with open ears, and with faces full of awe and earnestness. On Easter Sunday, after the service was over, many of the brethren came to kiss me. Then they returned home with joy, and thankful that the Lord awakened them to their present state.

"Tell the brethren in London, Edinburgh, and Glasgow, that in the valley of Russia the dry bones of Israel are beginning to come together, bone to his bone; and those who have eyes can also see sinews and skin and flesh. But there is no spirit in them yet. Therefore, pray to the Father that He would command the four winds to breathe upon these slain, that they may live, and that the whole world may know that Jehovah spoke, and also performed."

Mr. Rabinowitz has found a Jewish Christian brother, who would make a most suitable assistant to him in his arduous work; but it depends on the liberality of Chistian friends whether this much-needed help can be given.

REV. C. MELVILLE PYM writes:—Kindly insert a request in your next issue for God to bless the means about to be used for my restoration to health. I hope to begin the waters at Kissengen in the middle of next week, and be there for two months. Ask, also, that I may be used of God there for blessing to souls.

"MERE SPECULATION."—Dr. John Hall, of New York, in a recent sermon, said: "It is claimed by some men that man has risen from a state of savagery. There is not one atom of scientific evidence to justify such a belief. There never was a barbarous race which raised itself. Others think that man is a development from lower orders of life. We have no proof of such development." The evolution theory (adds the New York *Independent*), like the future probation theory, may very properly be called a "mere speculation." There are a great many people who are always speculating about something. It is their special privilege, they think, to be wise above what is written—more especially what is written in the Bible—and the absence of Bible teaching they also seem to think is proof that their "mere specu-

AT WORK IN BOMBAY.

Since I last wrote I have received several kin letters from England, Ceylon, and India, wit gifts of tracts and money for our seamen's work Our work is still being blessed of God. Mrs Stone and I are not confined in our labour to sailors' work. We love our seamen friend very much, but our more legitimate field i among the other English-speaking peoples of thi metropolitan city. These people are growing i numbers yearly. Thousands of educated Hindus, Parsees, and Mahommedans are now to b found in Bombay. Europeans and Anglo-Indian form a very important part of the population We are very anxious to induce the educate natives to attend our church. We long for th time when the building will be thronged wit these amiable and interesting people. The are very polite, easily approached, but char abou entering Christian churches.

A few months ago we threw our drawing-roon open on a Tuesday evening, and received abou sixty specially invited guests from the ranks o the educated natives. A few native ladies wer present. We chatted, drank tea, sang hymns and had a regular evening "at home," closin with an address and prayer. Our guests seeme to be pleased with their entertainment. O course our aim was to win them to Christ. W found them ready to converse upon religiou subjects. We have had two of these gatherings At one of them ten nationalities were represented.

I should like your readers to pray for us an our fellow-workers in this Mission. Gifts o tracts for this, as for the seamen's work, woul be acceptable. In connection with our Seamen' Mission, I may refer to a matter which ha given us no little gratification. A meeting of th Port Trust of the City was lately held, and letter was submitted from the Commissioner o Police, forwarding a copy of the report of crim for the year 1886, in the Princess Dock, by Mr Ingram, the inspector in charge. He states tha the general improvement in the behaviour of th Europeans, both sailors and firemen, notice last year, continues, and considerably lighten the work of the police. This improvement h attributes entirely to the efforts of persons wh take an interest in the men. He speciall mentions the "Rest," in Frere-road, under th superintendence of Mr. Pranch, supported b the Methodists, the Seamen's Institute, in charg of Mr. Ellison, and the coffee-house opened b the Y.M.C.A., as instrumental in improving th conduct of the sailors.

We hope soon to put up a building in whic we will have a recreation room also for nativ sailors, a large and useful but much-neglecte class of Her Majesty's subjects.

Grant-road, Bombay. J. S. Stone.

P.S.—If good people in England or in othe Colonies would send us religious periodicals fo ordinary illustrated papers, sending *regularly* t our reading rooms, and for the "bags" to b given to sailors when sailing, we would be cheere very much.

THE JEWS.—Mr. W. G. Habershon presided a the forty-fourth annual meeting of the Britis Society for the Propagation of the Gospel amon the Jews in Exeter Hall on Tuesday week. Rev John Dunlop, secretary, reported that there ar now 100 workers, paid and unpaid, and three ne missionaries have been added during this yea Operations, resulting in many baptisms, have bee carried on in the large towns of England and th Continent, and in America and Canada. In Vienn 74 Jews have been received into the Protestan Church, and in South Russia there is a churc composed of Hebrew Christians. In this countr the members of the Hebrew Prayer Union numbe 351. It is estimated that since the beginning o the century 100,000 Jews have been converted t Christianity. Addresses were given by Revs. D MacEwan, P. J. Turquand, R. Taylor, W. F Gooch, J. F. T. Hallowes, F. Hastings, A. Nair

lotes on Daily Readings.

SUNDAY, MAY 22.—PSALM CVI.

ELITZSCH entitles this Psalm "Israel's un- ithfulness from Egypt onwards, and God's ithfulness down to the present time." After an troduction (1—5) it recounts Israel's failure in gypt (6—12); in the wilderness (13—33); in anaan (34—42), closing with a thankful record God's forbearing mercy and restoring grace 3—48).

6.—*We have sinned with our fathers.*—Con- ssion of sin was always to Israel the prelude to essing, and, as their standing was a national ie, no confession of this kind was genuine that d not identify those who confessed with those ho had sinned before. So shall it be when Israel shall turn to the Lord" (2 Cor. iii. 10); ey shall confess as their own sin (see Zech. xii.), "whom they have pierced") that which was ommitted more than 1800 years ago. In like anner, every truly penitent child of Adam entifies himself with his forefather's sin (see om. v. 12), and is thus permitted, by grace, to entify himself with "the obedience" (Rom. v.) of the Second Adam, the Lord from heaven.

15.—*He gave them their request; but sent lean- ss into their soul.*—A solemn warning to God's eople of the danger of cherishing carnal desires efore God, which He in punishment may grant.

28.—*The sacrifices of the dead.*—"The sacri- cial feastings (Num. xxv. 2) are called the crifices of the dead, because the idols are dead eings as opposed to God, the living one."—*elitzsch.*

48.—*Praise ye the Lord.*—So ends the fourth ook of the Psalms.

MONDAY, MAY 23.—PSALM CVII.

Under the four figures of the deliverances rought by God in answer to prayer for travel- rs in the desert (4—9), prisoners (10—16), ose who are sick (17—22), and seamen in a orm (23—32), are set forth suggestively piritual lessons which every believer will know ow to apply to soul trouble, and that without all robbing the Psalm of its literal application literal circumstances.

2.—*Let the redeemed of the Lord say so.*— This is a choice song for the redeemed of e Lord. Although it celebrates providential eliverances, and, therefore, may be sung by any an whose life has been preserved in time of anger; yet under cover of this it mainly agnifies the Lord for spiritual blessings, of hich temporal favours are but types and adows."—*Spurgeon.*

3.—*And gathered them out of the lands.*— Gathering follows upon redeeming. No matter hat divides, the Lord will gather his own into e body."—*Ibid.* The object of the death of hrist is said (John xi. 52) to have been "that e should gather together in one the children of od that were scattered abroad."

7.—*He led them forth by the right way.*—"I n the way, the truth, and the life; no man ometh to the Father but by Me" (John xiv. 6). *hat they might go to a city of habitation.*—See eb. xi. 10, 16.

12, 13.—*And there was none to help. Then they ied unto the Lord.*—How true it is that we ust be brought to the end of help from man efore we will cry unto the Lord (John v. 7, 8; om. x. 13).

20.—*He sent his word, and healed them.*—This as a special significance for the spiritually sick." Paul speaks of "healthful doctrine," healthful words" (1 Tim. i. 10, vi. 3, margin .V.)

27.—*They reel to and fro.*—Isa. liv. 11 gives e key to the spiritual application: "O thou, ssed with tempest, and not comforted."

43.—*Whoso is wise, and will observe these ings, &c.*—These providential deliverances are tended to set forth "the lovingkindness of e Lord" in a higher sphere. They are so any parables of God's way of salvation.

TUESDAY, MAY 24.—PSALM CVIII.

"We cannot find it in our heart to dismiss is Psalm (as most of the commentators have Ps. lvii. 7—11, and then to Ps. lx. 5—12, though it will be at once seen that these two portions of Scripture are almost identical with the verses before us. The Holy Spirit is not so short of expressions that He needs to repeat Himself. There must be some intention in the arrangement of two former divine utterances in a new connection."—*Spurgeon.*

1.—*Even with my glory.*—"Not only the mouth but also the soul, whose praise is acceptable to God because it is glory."—*Hengstenberg.*

6.—*That thy beloved may be delivered.*—These words in Ps. lx. follow an introductory, melancholy complaint of previous defeat. Here the man of faith is wholly occupied with the praise of God, and goes on straight to victory, relying on the Word of God. "God hath spoken in his holiness, I will rejoice."

8.—*Gilead is mine; Manasseh is mine.*—The New Testament version of this is, "All things are yours...the world, or life, or death, or things present, or things to come, all are yours" (1 Cor. iii. 22, 23).

10.—*Who will bring me into the strong city? who will lead me into Edom?*—"The strong city built on the rock, even man's hardened heart, stronger and more stony than the tomb, He has conquered and overcome; and in Him and his might are his people to carry on his warfare, casting down all the strongholds of human pride and subbornness and unrepentance."—*Plain Commentary.*

There is another application of these words which should not be overlooked. According to Jewish tradition, Edom typifies Rome. Rome means "strength," and as the "great city which reigneth over the kings of the earth," it has always been the most formidable antagonist to God's word, and God's people. Even to-day, with all our nineteenth century advantages, "the strong city" of Romanism is the chief opponent of the Gospel on the Continent of Europe, and the soul zealous for the spread of God's truth has still to cry, "Who will bring me into the strong city? who will lead me into Edom?" and to add, if entrance for the Gospel is to be obtained, "Vain is the help of man. Through God we shall do valiantly."

WEDNESDAY, MAY 25.—PSALM CIX.

"Under the sense of the treason of Judas (and in that treason Judas was the leader and representative of unbelieving Israel, Acts i. 16), Jesus here cries to Him who could both save Him from death and avenge Him on his adversaries."—*J. G. Bellett.* "We may consider Judas at the same time as the virtual head of the Jewish nation in their daring attempt to dethrone the Son of God. The doom pronounced, and the reasons for it, apply to the Jews as a nation as well as to the leader of the band who took Jesus." —*A. A. Bonar.* "This terrible series of maledictions, unparalleled in Holy Writ, as directed against an individual sinner, is little more than a special reduplication of the national woes denounced in Lev. xxvi. and Deut. xxviii."—*Neale and Littledale.*

4.—*I give myself unto prayer.*—The Hebrew is literally, "I am prayer." "The assertion that he is 'prayer' is intended to say that he, repudiating all revenge of himself, takes refuge in God in prayer and commits his cause into his hands."—*Delitzsch.*

6.—*Set thou a wicked man over him.*—In the Hebrew there is no emphatic "thou" as our translation would suggest. It is, "Set a wicked man," &c. From this to the end of v. 19 is best understood of God's sentence going forth in answer to the prayer (4), rather than as being the prayer of the Psalmist.

20.—*Let this be the reward of mine adversaries from the Lord.*—This is incorrectly rendered. There is no "let" or "be" in the Hebrew. R.V. gives it correctly: "This is the reward of mine adversaries from the Lord." This confirms the view, just expressed, of the previous nineteen verses being a judicial sentence from the Lord, in answer to the Psalmist's prayer.

THURSDAY, MAY 26.—PSALM CX.

"Luther calls this Psalm 'the true high main Psalm of our beloved Lord Jesus Christ.' Our Lord Himself attests that it was composed in the Holy Ghost, and there is no other passage of the Old Testament so frequently quoted or echoed in the New."—*Hengstenberg.*

1.—*The Lord said unto my Lord, Sit Thou at my right hand.*—Jehovah speaks to the Messiah (David's Lord), and confers upon Him that glory which was to be the reward of his suffering. This glory proves his work accepted. "God raised Him up from the dead, and gave Him glory, that your faith and hope might be in God (1 Pet. i. 21). "This 'sit thou at my right hand' is infinitely rich in consolation for the Church of God at all times. As Arndt says, I know one who sits at the right hand of God, and He is strong enough for all my enemies, and for all my misfortune. He sits on my account at the right hand of God to protect me."—*Hengstenberg.*

2.—*Rule Thou in the midst of thine enemies.*— The present sphere of Christ's rule in grace is to be found "in the midst of his enemies." Luther says, "He gives us no other mark as to the spot where He is to rule."

3.—*Thy people shall be willing in the day of thy power.*—"Not willing only, but willingness itself in the abstract; nay 'willingnesses' in the plural number."—*Witsius. From the womb of the morning thou hast the dew of thy youth.* —Delitzsch renders this, "Out of the womb of the morning's dawn cometh the dew of thy young men." The morning's dawn points to the coming of Christ. "The dew" typifies the influence of the Holy Spirit (Hosea xiv. 5). Perhaps the whole of Hosea xiv. is the best commentary on this passage. See also Rom. xv. 13; 1 John iii. 3.

4.—*Thou art a priest for ever.*—All priesthood is now summed up in the one Priest who is at the right hand of God. Hence sacerdotalism is anti-Christian.

5.—*The Lord at thy right hand, &c.*—The last three verses relate to the second coming of Christ (Rev. xix. xx.) "Wound the heads" should be "head" (R.V.), and may be an allusion to the bruising of the serpent's head, the final fulfilment of the first promise.

FRIDAY, MAY 27.—PSALM CXI.

"An alphabetical hymn of praise (each verse containing two letters). It has for its subject the works of the Lord in creation, providence, and grace."—*Spurgeon.*

3.—*His work is honourable and glorious.*—"His one special work, the salvation of his people, is here mentioned as distinguished from his many other works."—*Ibid.*

8.—*They...are done in truth and uprightness.*— "A precious word for the soul whose rest is in the finished work of Christ. Jehovah has commanded, giving it in trust to Jesus to make sure in perfect obedience the word of truth and holiness. The commandment (ver. 7), therefore, has been done." Jesus held the law within his heart to keep it there for ever. As the Fulfiller in truth of the commandment He has become its end for righteousness to every believer in his name."—*A. Pridham.*

SATURDAY, MAY 28.—PSALM CXII.

An alphabetical Psalm like the last. "This Psalm is immediately connected with the last verse of the preceding one, and may be considered as a commentary on it."—*Hengstenberg.* "The subject—the blessedness of the righteous man—bears the same relation to the preceding which the moon does to the sun; for whilst the first declares the glory of God, the second speaks of the reflection of Divine brightness in men born from above."—*Spurgeon.*

3.—*Wealth and riches shall be in his house; and his righteousness endureth for ever.*—"Often when gold comes in the Gospel goes out; but it is not so with the blessed man. Prosperity does not destroy the holiness of his life, or the humility of his heart."—*Ibid.* Comp. ver. 9, where the use he makes of his wealth is spoken of, followed by the same concluding clause.

5.—*He will guide his affairs with discretion.*— "Alas! some professedly good men act as if they had taken leave of their senses. This is not religion, but stupidity. True religion is sanctified common sense."—*Spurgeon.*

8.—*Until he see his desire upon his enemies.*— Omit "his desire upon," as not in the Hebrew. It means until he beholds them securely as being out of their reach, as Israel did at the Red Sea.

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"Then shalt thou cause the trumpet of the Jubilee
to sound on the tenth day of the seventh month,
in the Day of Atonement shall ye make
the trumpet sound throughout
all your land.
And ye shall hallow the fiftieth year, and proclaim
liberty throughout all the land unto all the
inhabitants thereof: it shall be a Jubilee
unto you; and ye shall return every
man unto his possession, and ye shall
return every man unto his family."
(Lev. xxv. 9, 10.)

"'Tis the Day of Atonement! The utmost bound
Of Israel's land hears 'the joyful sound'
Of the silver trumpet, which, loud and clear,
Proclaims the gladsome Jubilee Year.

. . . .

"The atonement is made; and the trumpet's voice
Bids every sinner 'Rejoice! Rejoice!'
The Gospel proclaims an eternal release,
And bids the debtor go home in peace."

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Spanish and Portuguese Church Aid Society.

The ANNUAL MEETING will (D.V.) be held in the MORLEY HALL, 316, REGENT STREET, W., on THURSDAY, the 26th inst., at 3 p.m. Chairman: His Grace the Archbishop of Dublin. Speakers: Rev. Burman Cassin, Rev. J. B. Cabrera (Bishop-elect of the Reformed Spanish Church), Rev. H. E. Noyes, and Sydney Gedge, Esq., M.P. No tickets required.

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The ANNUAL MEETING will be held in the LOWER HALL, Exeter Hall, on FRIDAY EVENING, MAY 20, at 7 o'clock.

GEORGE WILLIAMS, Esq., will preside.

The following friends will take part in the Meeting:—

Samuel Smith, Esq., M.P.
Mrs. Evered Poole (Eva Travers).
Rev. J. W. McCree.
Mr. George Holland.
Major John Smith (late 7th Dragoon Guards).
Rev. Dr. Tyler.
Major Evered Poole.

A SOLDIER'S REQUEST.

LADY writes from Reading:—"The other day I ceived the enclosed very encouraging letter om a soldier in Malta who seems most anxious find out who has been sending him The hristian for the past two years, which has, rough God's blessing, been the means of s salvation. It is difficult for me to find out e sender, so I write to ask you to aid me, as I el it is my duty to do my utmost to get the formation desired."

COPY OF THE LETTER.

Dear Friend,—I write to ask you if you would so good as to try and find out for me a hristian friend who has been kind enough to nd me The Christian paper for the last two ears and six months. It has followed me wherever I go, it has even found me in the Eastern oudan and in the Western Soudan, and I have ken it all through each campaign that I have ken part in. It is very nice to read and a omfort to any British soldier, both in the barrack oom and in the field. I have been trying to nd out my friend ever since I have come from gypt and have not succeeded, so, as I have seen our name in The Christian, and as I come rom Reading myself, I thought I would write to ou. I expect you will think me very forward or writing to you, but I do so long to find out ny dear friend, as I hope please God Almighty might find him or her so as I can thank them or their kindness for the good that they have one for me, for bringing me to the blessed ord Jesus and to know that He died to save inners.

My comrades one and all flock round me for he loan of the book as soon as I get it, and they it and read it over and over again, and I think lease God Almighty it may be the means of ringing them to God, for they do so like to read he Christian.

It is always directed to Gibraltar and then sent n from there to Cyprus, and then from there to Malta to me. There is no direction to say where t comes from, but sometimes there is a mark, "81 Ivanhoe," and that is all, but it comes direct rom England, so I ask you, dear friend, in God's name to do me this kindness if you will be so good.

[We withhold the soldier's name, but if any friends who send The Christian to the Royal Berkshire Regiment, Gibraltar, will communicate with us we shall be happy to forward their names to our correspondent —Ed]

PEACE AT TONGA.—Sir Charles Mitchell, High Commissioner for the Pacific, has been for some weeks engaged upon inquiry into the recent disturbances at Tonga. Replying to a question in the House of Commons on Monday week, Sir Henry Holland surmised that "by this time" the inquiry might be completed, which seems probable enough, since the High Commissioner left Fiji on March 24 for Tonga. The result of the iniquiry will be awaited with interest. A telegram published in *The Melbourne Argus*, to hand by the last mail, indicates that the situation has been horribly simplified. "The latest news from Tonga," says the telegram, "reports that all is quiet there, and that the Wesleyans have been totally exterminated." Thus order reigned in Tonga before the High Commissioner arrived. [A later telegram referred to in the House of Commons somewhat modifies this, and states that the king has guaranteed liberty to all.]

ANTI-VACCINATION CONFERENCE.—A Conference of delegates from all parts of England has been held at the Apple Tree Restaurant, Poultry, to discuss the question of the repeal of the Vaccination Acts, and the granting of Government bonuses to English public vaccinators. Mr. William Young presided, and was supported by the leaders of the movement in London and the provinces. In view of the debate in the House of Commons on the estimates a resolution was adopted, pointing out that the vote of £16,500 for bonuses to public vaccinators was distributed among English vaccinators only, and declaring that this expenditure was useless and unnecessary. A resolution was also passed, urging the appointment of a Royal Commission of Inquiry into the practice and results of vaccination, and that the operation of

FREE ITALIAN CHURCH.

The sixteenth annual report of this Church is issued, and it abounds with evidences of life and progress. The unfortunate position of the Union negotiations with the Waldenses is stated clearly. The Italians have an intenser love for nationality even than our Irish or Scotch. Their desire was to lay the basis of a great national Church, bearing the national name. For that they were willing to sink their own name and identity, to hand over all their valuable properties with their organisations, and to remove the stigma of division in face of a common enemy. But the Waldensians have insisted on preserving their own name for Italy, and making Italy Waldensian.

It is greatly to be desired for the sake of a most interesting country, that the counsels of friends of both parties should lead to a union, commendable to both and advantageous to Italy.* Everywhere there is evidence of the revived work of the Jesuits through the late brief of Leo XIII. A special interest attaches to the school work of the Church. In Rome it seems that all other evangelical schools have been shut through the ceaseless efforts of the priests. But at the head of the bridge of Sant' Angelo, the school of the Free Italian Church has kept on with its work, though no less than thirteen Popish schools all round it have been playing on it like so many batteries.

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* [We confess to a doubt whether the proposed "great national Church" would be so advantageous. What we have seen in Spain of an endeavour to establish a similar national church there does not lead us to desire it either there or in Italy. We do not think such an endeavour is founded on Scripture precedent.—Ed.].

◆

AMERICAN NOTES.

Brooklyn.—Working Girls' Clubs are held at different parts of this city, to which physicians and others have given free instruction in sanitary science, hygiene, domestic economies, first aid to injured, gymnastics, cooking, and sewing. There have been recently organised eighty bands of women, 7500 in number, auxiliary to the City Mission Society, in which the educated and wealthy classes are well represented. A new impulse is given to evangelistic labour.

Chicago.—The Adelphi Mission began three years ago last October, when Rev. and Mrs. A. H. Kirkland, of Brooklyn, held a Gospel service on the Custom House stoop, closing with a free lunch of coffee and sandwiches. The Adelphi Theatre was secured, for years the resort of harlots, thieves, and gamblers, and surrounded by fifteen pawnshops, and twenty-four drinking-saloons, and uncounted houses of evil resort. Among these people 1600 meetings have been held, average attendance 150, and 8000 profess conversion. Changed lives attest the genuineness of many of these conversions. Many drunkards, too, have become sober men. *The Mission Worker* is the monthly organ of the Mission.

SUPPER TO OMNIBUS MEN.—On Thursday night Lord and Lady William Compton gave a supper to about three hundred ostlers connected with the Chelsea and Hammersmith lines of omnibuses. After the repast, brief words of exhortation were spoken by Mr. Weylland, Mrs. Frank Bevan, Mr. A. Smith, City Missionary, and others. Last of all, the noble host wished them peace with God, improvement in their social condition, and good morning. Each man on retiring got a present of books and cards.

ORPHANS AT WALTHAMSTOW.—Dear Sir,—After eight weeks' serious illness and much suffering, I am on the way to recovery of strength, and to the taking up of my work again. We have long been seeking a house which would give us the room and convenience we have been so sorely needing for the good of our children. Such an one has just lately offered, and within five minutes of our present Home. I feel this is of God's guidance, and have, therefore, decided to take it. We hope to be able to occupy the house almost immediately, and in order to do so ask the sympathy and help of those whose hearts yearn over the little children.

Yours faithfully, Mary Parsons.

Cumberland House, Walthamstow.

DEATH—then POWER.

2 Chron. xxvi. and Is. vi.

On, past the smoking altar!
 On, past resisting priest!
Pushes self-willed Uzziah;
 Nor have his footsteps ceased,
Until he gains the Presence
 Where only Levites stand:
And while they cry, he lifts on high
 The censer in his hand.

Why does that death-like pallor
 His angry face o'erspread?
And why that awful whiteness?
 His folly now is stayed.
He hastens from the Temple
 A leper white as snow.
He leaves the throne, he dwells alone.
 Was king e'er brought so low?

But now another Temple,
 With flaming seraphim,
And "another King—one Jesus"—
 Who makes earth's splendour dim,
Bursts on Isaiah's vision.
 But the leper king had died
E'er that royal One—God's only Son—
 Poured forth his glory tide;
And the glowing coal met the prophet's lips,
 And the word came from the throne,
"Thou art healed by that touch—Go, thy roll shall be such
 As no prophet nor seer hath known."

Within another kingdom—
 Thy soul, O child of God!—
Another king holds legal sway,
 And dares uplift the rod;
Boldly he utters his mandates
 Where angels would be awed,
'Tis a leper still—'tis thy own self-will,
 'Tis a rebel against God.

Would'st thou see the exceeding glory
 Of thy thrice holy God?
Know anew the atoning power
 Of the altar's precious blood!—
That celestial touch that quickens,
 While it burns away thy sin?
Would'st thou be re-commissioned
 Many perishing ones to win?
Then too in thy innermost being
 A death, yea a burial, must be.
Thy will must be slain, and thou risen again;
 Then the word "Who will go for me?"

Heed the earthly "Go" of Jesus,
 Spoken on Galilee's hill;
For all power in earth and heaven
 Abides in the Risen One still.
But heed well this "Go" from heaven
 That rang in the prophet's soul
When self-will was slain, and from every stain
 He was cleansed by the altar's coal.

Fez, Morocco. E. F. Baldwin.

MESSRS. FULLERTON & SMITH have concluded a fortnight's mission at Middlesborough, and have now crossed the Tees for a fortnight's work at Stockton. The meetings are in connection with all the free churches in the town.

FACTORY HELPERS' UNION.—The superintendents of various missions to factory girls met in consultation last week at the Conference Hall, Eccleston-street. Mr. George Holland, who presided, said he believed the number of factory girls in the metropolis, including those not in regular employ, would reach a total of 400,000. He told something of his fifteen years' labour on behalf of these girls, of whom there are now three hundred at evening classes and meetings at George-yard, Whitechapel. As to the methods of reaching these girls he dwelt on the advantage of cookery and dressmaking lessons, on the necessity for wholesome recreation, and especially urged the importance of influencing them while young, before their characters have been moulded by the evil surrounding them. Several ladies offered to assist in the work. Any who can help should communicate with Miss E. Robarts, hon. sec., 164, Old Cavendish-street, W.

THE REGIONS BEYOND.

(*Concluded from* THE CHRISTIAN *of April* 28.)

NORTH AFRICA.

SEVEN students went out to join the mission to the Kabyle and other Berber races in North Africa, where already, scattered along the extended line of 1100 miles between Tangier and Tunis, several others had been previously labouring. Mr. J. Pryor, a Cornishman, last year formed a school for native boys in Morocco, which he will resume as soon as he has sufficiently recovered from a dangerous attack of typhoid fever. Mr. Liley has been itinerating in the province of Oran and visiting the soldiers of the Foreign Legion; and some interesting extracts from the diary of Miss Reed give a good idea of the kind of work done by lady missionaries in Algeria.

Of one feature of African life, offering a wide field to missionary effort, a graphic account follows:—

"We have to-day seen the most wonderful spectacle the Desert has to show—the Roála camp. We came upon it quite suddenly, as, crossing a low ridge of rising ground, we looked down over the plain of Saighál, and saw it covered, as far as the eye could reach, with a countless multitude of tents, and men, and mares, and camels. In the extreme distance, at least ten miles away, lay the lake of Saighál, glittering white in the sun; and the whole space between it and where we stood seemed occupied, while east and west there was at least an equal depth of camp. We have estimated the whole number of tents at twenty thousand, and of camels at one hundred and fifty thousand, and at the sight I felt an emotion of almost awe, as when one first sees the sea. It gave us, too, an immense idea of the real size of the tribe thus congregated, to find that, travelling at our usual pace, it was more than two hours before we arrived at Sotamm's (the chief's) tent, which stood, they told us, in the centre of the camp, and that during all our route we were never a hundred yards away from a tent."

THE CONGO.

The following account of a wonderful work at Banza Manteka, where Mr. Henry Richards is stationed, is from the pen of Mr. Stephen J. White, of whose early death, accentuating the dangers which missionaries so bravely face, we informed our readers at the time of its occurrence:—

"During the last month nearly seven hundred people have been blessedly converted to God, and one who saw these people five years ago, as I did, and sees them now, can see the great change, and cannot but praise God for his wonderful grace, which has brought them salvation. Their faces tell the story, and their lives confirm their profession. This evening two of the converts returned from a preaching tour, and they have visited several villages. They report five conversions. They met with a good deal of opposition, and some of the people threatened to shoot them, but they replied that they were not afraid of death now, for it was not death to them, but only going to be with Jesus. One man got up and defended them, and said he would kill anyone who killed them. From this same town a man and his family have been driven away, because he tried to teach his fellow-townsmen what he himself has learned. He is rejoicing in his new-found love. I wish those who take an interest in the work out here could just peep in at the morning and evening services, and see with what vigour the people sing the hymns of praise, the eagerness with which they drink in the Word, and the simple, child-like faith they show in their prayers. They would pray and give more liberally to forward the glorious work of 'Congo for Christ.'"

Mr. James B. Eddie supplies a review of last year's work on the Upper Congo, from which we take the following extract:—

"At our station at the Equator school work has been maintained throughout almost the whole year, and indeed since the station was first established in October, 1884. The children have shown themselves to be fairly intelligent; but work among them has been greatly hindered through want of school materials. For a long time we had only two slates among twenty, and no school-books whatever. The average attendance since school began has been about twenty. The most of them lived with us. Education is of no value in the eyes of these people, and so we need not expect them to be anxious to get for themselves, or for their children, what to them appears to be quite useless, though they think it is of great value and profit to the white man. Besides school, every morning we have a short service, reading and explaining portions of 'Peep of Day,' singing and praying, and conversing with any who are so disposed; and there is scarcely a native but is fond of conversing, and will talk and ask questions by the hour. For some time they were very much afraid to bow the head or close the eyes in prayer. The boys, who considered that to be a most important item, would urge them to do so, but instead, they would seize their arms and run off a short distance, where they would wait until the suspicious-looking business (in their eyes) of praying was over, when they would rejoin us. After a time these feelings of fear and suspicion wore off, and we very often had an attentive and inquisitive audience. Interruptions in our services are frequent: one wishes to deny the truth of some statement which does not happen to agree with his opinions or practice, another to ask some question, and a third to make some remark. But in prayer every face is covered and every breath hushed—we are speaking to God."

SOUTH AFRICA.

The mission here, under the care of Mr. and Mrs. Elbert Clarke, of Ixopo, Rock Fountain, Natal, is in a very hopeful state, and an incident thus described by Mr. Clarke well illustrates the character of the work in this region:—

"During a journey of about one hundred and fifty miles up to the Kahlamba mountains, I stayed at the kraal of a chief, where I had been before. On going into the chief's hut, to my great surprise and joy, I found him trying to spell out a few words of the Bible in Isaiah xv.—not a very profitable portion for a soul grovelling in darkness! I sat down by him, and led him to another part. In the afternoon all the people in the neighbourhood were called up, and we had a good meeting, they being most eager for the Word. After we had cooked some food, and were sitting on the ground round the fire, the chief sent to ask for one little word more before they went to sleep. Of course, I was delighted, and went at once to the chief's hut, where I found every man, woman, and child of the kraal assembled to hear the Word. There were about sixty in all; the Holy Ghost was working in many of their hearts, and a most blessed sense of God's presence was felt. In the morning, just as the day was breaking, I was waked up by a woman praying on the other side of the hut; while listening to her, I could hear in the hut to the left of me, another woman praying, and in a hut to the right of me, the chief himself was engaged in the same way. Before we left, the chief was very anxious to have another meeting; he was most careful not to begin till every one was present who could possibly come, and we had a vary impressive time. The chief plainly said before his assembled wives and children that he intended from this time to serve God, and that it was his wish that they should do so too."

ORPHAN HOMES OF SCOTLAND.—Last week the second party of children left Mr. Quarrier's Homes at the Bridge of Weir, for Canada. The first party, which left little more than a month ago, was made up of 117 boys; this was composed of 96 girls and 19 boys, who were all very cheerful looking, and were well equipped with warm clothing for the voyage. Mr. Quarrier and others

REINFORCEMENTS FOR AFRICA.

MORLEY HALL, the new premises of the Y.W.C. in Regent-street, was all too small for the cro that gathered there on Tuesday week to ta part in the Valedictory Dismissal of missionari The event had been announced with so prominence at the anniversary meetings of t C.M.S., but beyond this was the fact that t missionaries who were to take their farewell we bound for Eastern Equatorial Africa, and there is one part of the foreign mission fie more than another that to-day stimulates e thusiasm, it is that part where Bishop Hanningt was martyred, and where so many native co verts have recently sealed their faith with the blood.

The missionaries were seven in number, whom six were present—viz., Rev. J. C. Pric who is returning after a year's well-earn furlough, and will take back with him, as t result of his own labours, the first printed bo of the Scriptures in the Gogo dialect, a hither unwritten language; Rev. R. P. Ashe, of Ugand Rev. W. Roper, who is going out at his ow charges to join his friend Mr. Hooper; Re Robert H. Walker, Curate of All Souls', Langha place, who will accompany his old friend M Ashe; Rev. A. G. Smith, and Rev. W. Morri two students from the Islington College, wh were ordained last Sunday; and Mr. Dav Deekes, who goes as a lay agent. The preci destination of the missionaries will, to som extent, be left to the discretion of Bish Parker—in whose wisdom and administrati action it was pointed out the Committee feel ever confidence—when they arrive in Africa. M Smith and Mr. Morris were expected to sail the following day, but the others will probab not leave until June or July.—*Record.*

◆

THE FRUIT OF BAD READING.

THE following case, mentioned in the report the Christian Colportage Society, should p parents and young persons on their guard:—

Domestic servants have always formed a mos important class of persons, to whom this agenc has been particularly blessed. It is little know perhaps, to what an extent these are readers the highly sensational and often impure novelett and weekly serials, or how much injury is thu done. The following sad case, reported to u by one of our colporteurs, is only a sample the sad effects of this evil in too many cases:—

"I should like to bring before your notice th case of a young girl ruined by bad books an bad company. This person of whom I write i only eighteen years of age, and is the daughte of very respectable poor people. She answere an advertisement some time ago as a house maid, and obtained a situation, the parent judging the place was all right. The daughte went to the new situation. Nothing unusua occurred for some twelve months, and then th girl's parents were startled to find that thei daughter had left her place some weeks, an had been living too probably an evil life. I now appears that it was a common practic among the servants at the house to read an delight in trashy novels, and those pollutin books which work such havoc upon the young This poor young girl was filled with the wicke trash common in ordinary novelettes, and th consequence is as I have named.

"The parents pressed their daughter to come home, and promised a free and full forgiveness The girl came, but was not home many weeks before the old desire returned to walk the way of sin, and then, enticing another girl of the same age as herself, she ran away to London and was last heard of there. Before leavin home, she acted in the most cruel and heartles manner, and actually took away with her al articles of value that she could likely pawn o sell. This is a clear case of the most manifes results of bad books. Once the mind is fille with such evil things, I find the utmost difficult in dealing with people. Alas! the means to purchase, as well as the desire to get, is so easy that the work of destruction is terrible to co

TO OUR READERS.—EIGHTH LIST.

continuation of the list of missionaries who receive The Christian through the kindness of friends, we append, this week, the ames of the fifty-six in connection with

PRESBYTERIAN MISSIONARY SOCIETIES.

Missionary.	Station.	Sender.
FREE CHURCH OF SCOTLAND.		
ev. D. J. Martin	Vabre, Tarn, France	Mr. G. A. H.
ev. Dundas L. Erskine	Somerville, Kaffraria	M. & S.
ev. A. F. A. Moir	Rangoon, Burmah...	Miss K.
rs. Kenneth S. Macdonald. ...	Calcutta, India	Mrs. C.
ev. Dr. Alex. Robertson.. ..	Nagpoor "	M. H. R.
ev. George Pittendrigh	Madras "	Mrs. M. E. L.
ev. Robert MacOmish	Bombay "	Miss B.
r. B. Stewart Cowen	Aden, South Arabia	Mrs. J. F.
ev. Dr. William Carslaw ...	Shweir, Mount Lebanon, Syria	M. & S.
ev. Dr. George Henry	Livingstonia, East Central Africa	M. & S.
ev. James H. Lawrie	Aneityum, New Hebrides	Mr. J. C.
r. William Gunn	Futuna do.	Mrs. M. B.
ev. Andrew Allan	Barberton, Transvaal	M. & S.
ENGLISH PRESBYTERIAN MISSION.		
r. Donald Morison	Rampore Bauleah, India	Mr. T. P.
ev. J. A. B. Cook	Singapore	M. & S.
iss Joan Stuart...	Taiwanfoo, Formosa, China ...	Mrs. M. B.
ev. Henry Thompson	Amoy, Fuh-kien, China	Rev. J. G. T.
ev. A. L. MacLeish	Amoy do. do.	Mr. T. P.
ev. Dr. William Riddel	Swatow, China	Mrs. J. H.
r. Philip B. Consland	Chao-chow-foo, Swatow, China	Miss E. G.
r. Kerr	Rabat, Morocco	Mr. G. F. S.
UNITED PRESBYTERIAN CHURCH OF SCOTLAND.		
iss M. Slessor	Creek Town, Old Calabar, West Africa	Mrs. S.
ev. William Anderson	Duke Town, do. do. ...	Miss E. A. E.
ev. Robert Gordon	Mount Horeb, Jamaica, West Indies	M. & S.
ev. John Ross	Moukden, Manchuria, China ...	Miss F. L. E.
ev. John Jameson	Madrid, Spain...	M. & S.
ev. John Lundie	Willowvale, South Africa	Mrs. P. D.
ev. James Gray	Ajmere, Rajpootana, India ...	Mrs. J. G. W.
ev. Dr. Shoolbred	Beaur, do. do. ...	M. & S.
ESTABLISHED CHURCH OF SCOTLAND.		
Rev. Thomas Slater...	Georgetown, British Guiana ...	Miss K.
Rev. L. MacNeil	Monte Video, Buenos Ayres ...	Mr. W. C.
Rev. G. M. Mackie	Beyrout, Syria	Miss O. D.
Miss Kirkpatrick	Alexandria, Egypt...	Miss M. W.
Rev. G. F. McIrvine...	Port Louis, Mauritius	Mrs. C. C.
Rev. George Cockburn	Ichang, Shanghai, China	Mr. G. P.
Rev. John W. Youngson... ...	Sealkote, Punjaub, India	Mr. G. H.
Rev. James Edwards	Calcutta, India	Mr. R. J.
Miss Emily Bernard	Poona, India	M. & S.
Rev. W. S. Sutherland	Kalimpong, India	Mrs. McD.
Rev. D. Clement Scott	Blantyre, Quilimane	Miss F. L. E.
Miss Walker	Do. do.	Mrs. M. E. L.
Rev. Joseph Burnet	Colombo, Ceylon	M. & S.
CANADIAN PRESBYTERIAN MISSION.		
Rev. John Morton	Tunapuna, Trinidad, W. Indies	Mr. T. P.
Rev. W. L. McRae	Princestown do. do. ...	Mrs. O.
Rev. John Hendrie	St. Joseph do. do. ...	Miss W.
Miss Archibald	Couva do. do. ...	Miss S. N.
Miss Copeland	San Fernando do. do. ...	Miss F. H.
Rev. Kenneth J. Grant	Ditto do. do. ...	Miss M.
Rev. G. L. Mackay, D.D.... ...	Tamsui, Formosa, China	Miss A. L. W.
Rev. John Jamieson...	Ditto do do.	Mr. E. P. T.
Rev. D. Mackenzie	Efaté, New Hebrides	Mr. E. S.
Rev. Gilbert Reid	American Presbyterian Mission, Peking, China	Miss E. A.
Rev. J. G. Phillips	Irish Presbyterian Mission, Damascus, Syria...	Mr. T. McC.
Rev. Henry C. Thomson... ...	San Luis Potosi, Mexico	M. & S.
Rev. R. Bryan Grinnan	Kochi, Tasa, Japan	M. & S.
Rev. Thomas F. Wallace ...	Zacatecas, Mexico	M. & S.

OBITUARY.

HON. ION KEITH FALCONER.

As we go to press we receive, with deep regret, the announcement of the death at Aden, whither he had gone as a Free Church missionary, of the Hon. Ion Grant Keith Falconer, brother of the Earl of Kintore. The deceased, who was thirty-one years of age, was well known in connection with evangelical work in the East-end.

REV. C. J. WHITMORE.

On May 13 this well-known Presbyterian pastor entered into rest, in his sixty-fourth year. In 1866 he gave up secular work and devoted himself to the work of the Presbyterian ministry. He held pastorates at Millwall, Wilson-street, Drury-lane, and Kentish Town-road. It has been evident through all his work at this last charge, entered on in 1882, that his physical strength was failing. Indeed, the work at Drury-lane, and the circumstances under which it had to be carried on, were enough to break down the strength of any man. In 1879, after a severe illness, he was ordered abroad; but even then he could not wholly rest from preaching, when opportunity arose. Mr. Whitmore had a facile pen, as many sketches in these columns in past years could testify. He wrote various books of a religious and polemical order, and also many tracts, of which, perhaps, the most popular are, "Herrings for Nothing," "Tit for Tat," and "What becomes of the Infidel Leaders?" His tender heart was ever seeking to find out ways of helping the poor, many of whom will mourn the loss of a friend.

RAGGED SCHOOL HOLIDAY HOMES.—The movement, began in a very small way twenty years ago by the Ragged-school Union for giving much needed change of air to some of the thousands of pale faced children attending these schools, has expanded, until last year eleven hundred were sent away for a fortnight's holiday. The new joy and benefit to health thus conferred upon these little ones can only be revealed by those who have had the privilege of seeing them on their return. Besides the ordinary country cottage accommodation, the Committee have now three Homes, which are already full of children, besides a fourth for elder lads or girls, and some of the needy voluntary workers. The local schools share in the cost, and many Christian friends will be glad to co-operate in this good work. The secretary is Mr. John

EVANGELISTIC NOTES.

Major Cole has completed a ten weeks' series of Gospel meetings in Springfield, Mo., which resulted in some 1500 professed conversions. Twelve pastors of churches in the city addressed to him a cordial letter of thanks.

Norway.—M. Hubert, of Christiania, writes that he has lately returned from a three months' journey in the country, and he finds that a work of spiritual revival is in progress everywhere. In the districts south and east of Christiania a wonderful awakening is going on amongst the peasants.

A Ten Days' Mission in connection with the Cowgate work of the Edinburgh Medical Missionary Society has been closed. From Thursday, April 14, till Sunday, April 24, crowded nightly meetings were held. Every family in the neighbourhood was visited by the students; thousands of tracts were distributed, and hundreds, night by night, heard the sweet story of redeeming love.

New Cross Mission Band.—The Mission Band formed last summer by a few members of the South Eastern Railway have recommenced open-air work on Saturday evenings in Deptford Broadway. During the winter months a Bible-class was held. The open-air meetings have been full of encouragement. Gospel tracts, &c., will be gratefully received by Mr. E. C. Cox, 16, Amersham-grove, New-cross, S.E.

Clapham.—Mr. Herbert R. Francis and Mr. Oscar Owers have concluded eight days' services in the Mission Church, South Island-place, Clapham-road. Since the church was reopened three months ago there has been much blessing on the work. Many non-churchgoers were present at the meetings, and some professed to find the Saviour. A thanksgiving tea-meeting at the close was well attended, and it is believed much permanent blessing will result from this effort.

Soldiers at Chatham.—From April 16 to 24, Mr. W. Spencer Walton held services for soldiers at Miss Daniell's "Soldiers' Home" here. They were much blessed. Many have found peace and are going on their way rejoicing. During this year there will be great parades of our troops. Will your readers pray for blessing upon all ranks in the army, and that more of his children may be stirred up to devote their lives to work among the troops? At Miss Daniell's numerous Soldiers' Homes, there is plenty of work for ladies who desire to be God's instruments for the salvation of soldiers. E. R. Kenyon, Capt. R.E.

Merthyr Tydvil.—A nine days' united Gospel mission, conducted by Mr. Henry Thorne, was brought to a close in this town on Monday, May 9. His Bible-readings and addresses were fresh and forcible, and much appreciated by those who heard them. He was assisted in the inquiry-room by friends belonging to different denominations. In addition to the large number of professed conversions, a gracious influence has been left which will undoubtedly be felt in the churches of the town, many of whose members were drawn together at the different meetings.

Mr. E. Payson Hammond, after holding a week's meetings at Paterson, N.J., commenced at the end of April a mission at Yonkers. His first addresses were given in the Temperance Hall, which is one result of a visit to this place ten years ago. On the following Sunday morning Mr. Hammond preached in Rev. Mr. Allison's church, where many hearts were melted. In the afternoon Rev. Dr. Cole's church was crowded in every part. The majority of those present were adults, and many deeply anxious about their souls found their way into the inquiry-room.

REV. J. HUDSON TAYLOR addressed a drawing-room meeting at Woolwich last Thursday afternoon, and a largely-attended gathering in the Assembly Rooms in the evening. The deepest interest was felt throughout, and a few who remained after the evening meeting were address ed by Mr. Taylor for nearly half an hour. Very earnest was his pleading with Christians to give themselves wholly to the Lord, and to be very zealous in winning souls for Christ, whether at home or abroad.

REQUESTS FOR PRAYER.—Prayer for blessing on the following special evangelistic efforts:—Rev. W. Hay Aitken, at Thorner, near Leeds, May 23 to June 3; Mr. Herbert R. Francis, at Southampton, to May 20, and Winchester, May 21 to 29; Mr. William Day, of the Evangelisation Society, at Conference Hall, Stratford, E., to May 22; Gospel Tent Missions, at Coningsby, Lincolnshire, May22 to June 16, and at Denholm, N.B.——For special services for children and young people, at Waterford, by Mr. Banaster; at the Grove Mission, Southwark, by Mr. H. W. Pewtress, May 23 to 27; at Woolwich, by Mr. Spiers, June 6 to 10.——For blessing on the efforts of some Christian men to establish an evangelist in a hitherto much neglected village.——For special services at Victoria-park, Torquay, by Mr. John Elliott, till Sunday May 22.——For blessing on the opening of a mission hall, in connection with the Christian work for women, at Garfield House, Ryde, I.W.——That Miss Whateley (Cairo) may be restored to health, and for her safe journey to this country.

Among the Churches.

⁂ *We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

There are fifteen deaconesses and thirty associates now labouring in the poorer parishes of East London.

The Church Zenana Missionary Society has now ninety lady missionaries in India, together with 400 assistants, native Bible-women, and teachers.

The Scripture Readers' Association employs, according to the report presented at the annual meeting, 123 agents, nearly the whole of whom labour in London.

BAPTIST.

The church at Ayr, N.B., has been rapidly increasing in numbers since Rev. J. Horne (of Mr. Spurgeon's College) undertook the pastorate, eight months ago.

The Yorkshire Baptist Association, which has just celebrated its centenary, is composed of 90 churches, with 14,844 members; 124 Sunday-schools, with over 25,000 scholars.

CONGREGATIONAL.

A very successful series of mission services has been conducted at the church at Alston by Mr. Thomas Cauker, a Cornish evangelist.

During the first year's pastorate of Rev. A. H. Storrow at Falcon-square, London, the work of the church has shown increased vitality in all its branches.

Rev. George Avery, on the first anniversary of his settlement at Dorking as pastor, stated that special open services for outsiders have been conducted with encouraging results.

SALVATION ARMY.

During the last few months fifty persons professed conversion at Terrington (Norfolk), and most of them are now fighting in the ranks.

It is affirmed in *The War Cry* that "at this present moment nearly every man in the Seven Dials' lodging-houses is under deep conviction."

The Glasgow anniversary meetings, in the Globe Theatre, have been greatly blessed. At one 150 persons came forward and made a full surrender, and at another "160 were out for the blessing."

In Thrawl-street, Whitechapel, seventeen of the lodging houses are under regular visitation. In one of the worst, a woman brought to the Saviour last autumn is letting her light shine, and the walls are decorated with texts.

METHODIST.

Special services, conducted by Rev. F. M. Lowry, district missionary, at Belper, have resulted in a great quickening of the church.

Captain Warner Dennis has concluded a ten days' mission at Bridgewater. About forty turned to the Lord, many of them young women.

Rev. T. Waugh, who conducted a successful mission at Huddersfield in the autumn, returned recently to see what fruit remained, and expressed himself as thankful for what he saw.

As a result of the mission conducted by Mr. Launcelot Middleton at Langley Heath, Maidstone, in December last, many of those converted are now working in neighbouring villages. Many have been converted since.

A most successful twelve days' mission has been concluded at Blenheim-street, Newcastle-on-Tyne, by Rev. Thomas Waugh. The men's meetings were remarkable for the great influence at work, and the proportion of men amongst the many inquirers was very marked.

SOCIETY OF FRIENDS.

M. A. Marriage Allen, of Dublin, has returned from America after a successful mission there.

J. Backhouse Hodgkin and wife are visiting some of the home mission stations in the Eastern Counties.

The law has given the Friends special consideration in their marriage regulations. An effort is now being made to simplify their usages therein.

The meeting-house at West Hartlepool is now open for worship on Sabbath mornings, and for mission meetings in the evenings. An afternoon Bible-class is also held on Sundays.

A general meeting for worship was held at Brigflatts (Sedbergh) on the 6th inst. This meeting has been held twice in the year on the same premises (dated 1674) without intermission since 1701.

The proposal to establish a High Class School is being discussed in the Friends' Monthly periodicals. The children of wealthy Friends are often lost to the Society, it is thought, by want of such an institution.

In Madagascar the work is being pushed out to the Sakalava heathen. Rafaralahy, an active evangelist in the Friends' district, has felt the burden laid on him, and is "making earnest efforts to carry to his heathen fellow-countrymen the knowledge which he himself has received."

In Ohio, at West Milton, a five weeks' mission resulted in sixty-two professed conversion, thirty-five wishing to join the Friends. In the same State, at Highland, twenty more conversions, and eleven applications, are reported. At Samantha, where Emma Spencer and Lizzie Marshall held a mission, eighty professed conversion, and thirty wished membership

"FALLEN ON SLEEP."

Mr. Donald Macrae, Lochcarron, one of the notable "men" of the North, after a week's illness.—Mr. Edward Watson, for many years an esteemed member and deacon of Carr's-lane Congregational chapel, Birmingham.—Mrs. A. Richmond, the oldest member of the Methodist Society at Bilsborough.—Mr. Henry Clayfield, a deacon of the Baptist church at Blakeney for fifteen years.—Rev. F. J. Bird, pastor of the Baptist church at Walsworth-road, Hitchin.—Rev. Christopher Churchill Bartholomew, prebendary and sub-dean of Exeter, aged 84.—Mrs. Cobon, a prominent member of the Methodist church at Lyng, Devon.—Rev. Henry Hilton-Green, rector of West Kingston and hon. canon of Bristol.—Rev. Thomas Tomlinson, a Methodist minister of Nottingham.—Mr. George Barratt, member of the Methodist church at Spilsby for more than fifty years.—Mr. John Nunn, one of the eldest and best-known members of the Society of East Molesey, in the Richmond (Surrey) Circuit.—Mary Davis, wife of Mr. William Davis, Hon. Sec. of the West London Auxiliary of the Open-Air Mission.

CONTINENTAL & FOREIGN NOTES.

BROOKLYN TABERNACLE. — The people of Dr. Talmage's church have bought lots adjoining, and will add a wing, capable of seating 1000 persons, to their present edifice.

GENEVA.—The Christian Young Men's Association here, 2, Place du Poit, appears to be in full working order. During the first three months of this year 6414 persons attended the various meetings.

MICHIGAN has the good law that no placards or posters shall be displayed in public representing murders, stabbing, or personal violence. Theatrical posters sin very frequently by displaying what is an injury to public morals, and should be suppressed.

RECENT ELECTIONS IN CHICAGO and other cities, and especially the demand for united opposition to the liquor-traffic and the socialistic tendencies of the labour party, are suggesting to thinking men the power and responsibility of society as distinct from the power and responsibility of political parties. In Chicago the weakening of party ties sufficiently to allow a combination against a socialistic movement saved the city from a great calamity.

MISSIONARIES EXILED.—According to intelligence received at Vienna three Armenian Protestant missionaries residing in Tiflis have been exiled to Siberia. Just before Easter all three missionaries were arrested, thrown into prison like common criminals, and sent to Orenburg on their way to Siberia. The pretext for their arrest is, says *The Daily News* correspondent, that they displayed undue activity in making converts to their faith, but this accusation is said to be altogether false.

PERSIA —Mr. E. W. Alexander, of the Presbyterian Mission in Persia, notices a great change in Hamadan in a single year. "Hostility to us and our work," he writes, "seems to be a thing of the past." He says Americans, Jews, Kûrds, and Persians, seldom less than twenty, attend evening service, and follow one another in prayer. There are many cases for medical treatment. This dispensary at Tabriz is thronged with sick, sometimes a hundred cases are treated in a single day. A Mohammedan Count was recently baptized openly in Tabriz, a significant innovation.

THE AZTECS.—A church has been recently finished by the American Episcopalian missionaries in Mexico. The natives gave the land, and many took part in the opening ceremony, welcoming the entrance of the Bishop with music from thirty wind instruments. Bishop Hurst's address had to be translated first into Spanish, then into the Aztec language. It seems that Popery is on the decline amongst these Aztec Indians: it is to be hoped that Protestant Churches will be alive to their duty to preach the simple Gospel to them.—*Journal Religieux.*

THE BALTIC PROVINCES.—A letter from the Governor of Livonia to the Bishop of Riga commands the village priests to inform their flock that the law punishes by imprisonment for twenty months those parents who allow their children to be taught the Lutheran doctrines; that all marriages celebrated in Lutheran Churches are illegal, and the children of such marriages illegitimate; that the pupils of the Lutheran pastors can receive no Government employment; and that the children of parents who educate their offspring in the Lutheran faith, can be legally deprived of them, and their education given to the care of others.

THE RELIGIOUS CHANGES IN COREA are most important and hopeful. Only one year ago there was but one foreign teacher in connection with the Government school, and he was a professed infidel. Now the same school is in charge of three excellent Christian men, and has an attendance of thirty select scholars. The Methodist school has matriculated over forty-five students, and the Medical College in charge of the Presbyterians has an attendance of about twenty. The Orphanage, under the care of the same mission, has over twenty-five; and thus more than one hundred pupils have been brought under Christian influence during the past year. People are all the time coming to the missionaries to be taught about Christianity. One man walked twenty-five miles to hear the Gospel, and has been three times for that purpose.—*N.Y. Evangelist.*

WOLDINGHAM, SURREY. — A correspondent writes to say that he thinks the paragraph under this heading in our last issue is misleading, inasmuch as the "clergyman from a distance" referred to is the rector of the parish, who holds Wolding-

TEMPERANCE NOTES.

HOME.

Rev. Thomas Champness, at *The Joyful News* offic Rochdale, publishes some very effective temperanc leaflets.

The Greenwich Hospital Band of Hope has a membe ship of 622. Last year 322 boys left as pledged te totallers.

At a ladies' temperance demonstration, in St. Par cras, it was stated the temperance cause has become power in the district.

Lord Chief Justice Coleridge has attributed a larg amount of the litigation that occurs, to temper an passion generated by drinking.

It appears, from a reply given in the House c Commons, that teachers of national schools in Irelan must neither keep nor reside in public-houses.

The Economist states that if the drink revenue had i creased with the population, it would now be £2,000,00 more than it was ten years ago; whereas, it has falle £4,000,000.

The temperance report of the Presbyterian Churc of England, presented at the recent session of th Synod, at Manchester, spoke of increased vigour i church effort.

A writer in *The Morning Post* said, recently, he kne personally a number of M.P.'s who had won their seat by "clever and most unscrupulous manipulation of th teetotal question."

At the recent quarterly Court of the Governors of th Newcastle-on-Tyne Infirmary, Mr. W. D. Stephens sai thanks were due to the medical staff for the reductio they had effected in the consumption of spirits an beer.

At the Manchester Assizes, just held, Mr. Justic Wills remarked on the fact that out of eleven cases o homicide or attempted homicide to be tried, eight o the offences were committed on Saturday night. H clearly intimated his opinion that drink was the cause.

On May 5 the House of Commons adopted Mr. Charle Acland's amendment to illegalise the supply of intoxi cating drinks as part wages. We hear, however, that on the report, a strong effort will be made to reverse th decision, hence it is important to support the clause a it stands.

A very large number of conferences and meetings o landowners, farmers, and labourers have been held o this subject, in twenty-three counties, during the las eight or ten years, and, on every occasion when a reso lution has been moved in favour of the principle i question, it has been carried almost unanimously.

The Echo fears the great increase in drinking, in con nection with the Queen's Jubilee, "will make this yea a curse." The two pamphlets published at 337, Strand one by Lady Ellice on "The Shadow of a Comin Danger," and one by Mr. McCree on "The Queen' Health," should be widely circulated.

The new penny weekly publication entitled *Th Temperance Caterer*, will be conducted strictly as th commercial organ of the large class now engaged i temperance catering in hotels, restaurants, coffe taverns, cafés, cocoa-rooms, &c., and is calculated to b of interest and value to them. It is published b Messrs. William Rider & Son, 14, Bartholomew-close London, E.C.

FOREIGN.

The formation of a Prohibition associated press i talked of in the United States.

The Premier of Nova Scotia advises liquour-dealer to prepare for Prohibition as inevitable.

Canon Wilberforce arrived in New York on April 25 A reception was to be tendered him by the Nationa Temperance Society.

A testimonial, already amounting to £1000, is to b presented to Mr. Robert Rae, the long-time efficien secretary of the British National Temperance League.

The facilities given by the Indian Government for th sale of spirits is, if the opportunity be afforded, to b brought before the House of Commons, May 27, by Mr S. Smith, M.P.

A Moravian missionary writes from Antigua that th authorities there wink at illegal sales of drink o Sundays. The police, he says, are "venal, and open t accommodation."

Statistics show that insanity due to alcohol has in creased in Paris from 202 cases in 1872 to 548 in 188 In fourteen years 5063 out of 18,000 insane, became s from the use of alcohol.

Mrs. H. W. Smith, of Philadelphia, secretary of th World's W.C.T.U., is now in England, where she wil remain for some months devoting herself to the ad vancement of the cause.

Writing from Germany, Mrs. Mary B. Willard e pressed her pain at seeing drunkenness as prevalen there as at home. She had induced half a dozen ladie to engage to translate scientific and other temperanc articles, and send them to the newspapers.

A Temperance Alliance, similar to that in Grea Britain, is being formed in New Zealand by Sir Willia Fox. The Women's Christian Temperance Union o New Zealand has just held its second annual conve tion. There was a large delegation present, and a reports were encouraging.

Through the influence of the Women's Christia Temperance Union of Delaware, Bills have been passe by the Legislature raising the age of protection f girls to fifteen years, prohibiting the sale of impu

HRISTIAN COMMUNITY.

INSTITUTED 1772.

TH 115th ANNUAL MEETING
will be held in
XETER (LOWER) HALL, STRAND,
On MONDAY, MAY 23, 1887.
he Chair will be taken at 7 o'clock, by the President,
GEO. WILLIAMS, Esq.

The Meeting will be addressed by the Right Hon. ORD MOUNT TEMPLE; F. A. BEVAN, Esq. (*Treasurer*); e Rev. Prebendary R. C. BILLING; the Rev. T. NON DAVIES; Rev. W. J. DAWSON (*of Wesleyan Chapel, ty-road*); Rev. R. P. DOWNES (*Editor of "Great houghts"*); and Rev. J. DE KEWER WILLIAMS.

TEA AND COFFEE AT SIX O'CLOCK.
The usual Collection will be made.
No tickets needed for the Public Meeting at 7.
JAMES ATKINSON, *Sec.*, 28, Enfield-road, Kingsland, N.

The Society is much in debt, and help will be very gratefully ceive l by the SECRETARY. Donations will also be received by e EDITOR of "THE CHRISTIAN."

LONDON CITY MISSION.

HE EVENING MEETING

WILL BE HELD (D.V.) IN
EXETER HALL,
n WEDNESDAY, MAY 25, 1887.
THE CHAIR WILL BE TAKEN AT 7 O'CLOCK BY
LIEUT.-GENERAL SIR ROBERT PHAYRE.

Among the Speakers will be REV. NEWMAN HALL, L.B., and REV. F. A. C. LILLINGSTON, M.A., and wo Missionaries labouring upon Poor Districts.

HE JUBILEE CHOIR WILL SING BEFORE AND DURING THE MEETING.

Tickets may be obtained at the Mission House, 3, Bridewell-lace, E.C.

RINK HALL, Blackheath.

EVANGELISTIC SERVICES, 17th to 23rd MAY, at 3.30 and 7.30, conducted by Rev. WM. HASLAM.

CONVENTION for Deepening of Spiritual Life, 24th to 26th MAY, at 11 a.m., 3.30 and 7.30 p.m., Mr. H. F. BOWKER presiding.

Revs. H. BROOKE, J. B. FIGGIS, C. A. FOX, W. HASLAM, EVAN H. HOPKINS, F. B. MEYER, E. W. MOORE, S. A. SELWYN, and FRANK WHITE will take part.

Further information will be given by
E. P. LE FEUVRE, 4, Northbrook rd., Lee, } *Hon. Secs.*
N. O'NEILL, 39, Manor Park, Lee,

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.
HIS GRACE LORD PLUNKET, ARCHBISHOP OF DUBLIN.
Offices:—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
CAPTAIN JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THAMES CHURCH MISSION

(INSTITUTED 1844).

Patron: His Grace the Archbishop of CANTERBURY.
Vice-Patron: The Right Hon. and Right Rev. Lord Bishop of LONDON.
President: The Right Hon. the LORD MAYOR.
Treasurer: SAMUEL HOARE, Esq., M.P.

The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, 60, Lombard-street, E.C.; or direct to the Offices, 31, New Bridge-street, E.C.

Rev. H. BLOOMER, *Secretary.*

The Anchorage.

HEBREWS vi. 19.

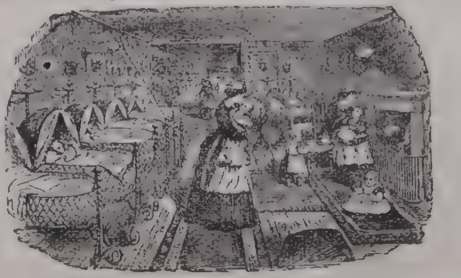
To Shelter Young Women (otherwise respectable) lately Fallen into Sin.

FOR rules of admission to the Anchorage House, and for the particulars of its work, *and for trained servants ready to go to situations*, apply (by letter only) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, and to whom, or to any member of Committee, subscriptions may be sent; or to Messrs. Morgan & Scott.

MRS. HILTON'S CRÈCHE BAZAAR.

Under the Patronage of H.R.H. Princess Christian.

All communications
to be addressed to
Mrs. HILTON,
Founder and Hon.
Superintendent,



Langveld House,
Burdett Road,
Limehouse,
London, E.

MRS. HILTON begs to announce that arrangements have been completed for holding the Bazaar at the CANNON STREET HOTEL, City, on MONDAY, TUESDAY, and WEDNESDAY, MAY 23, 24, and 25.

THE VISCOUNTESS LYMINGTON

Has kindly consented to OPEN the BAZAAR on MONDAY, the 23rd, at TWO o'clock p.m.

The Institution is in great need of Funds, and it is very necessary to make this Bazaar successful, or some branch of the work must be closed.

Will you kindly forward your Contribution, on or before May 16, addressed to
MRS. HILTON'S CRECHE,
12, 14 & 16, Stepney Causeway, Commercial Road, E.

JUBILEE YEAR of the MONTHLY TRACT SOCIETY

(Established July 10, 1837).

The 49th ANNUAL MEETING

WILL BE HELD IN
COUNCIL ROOM, EXETER HALL, on TUESDAY, MAY 24, 1887.
CHAIR TO BE TAKEN AT 3 P.M. BY
SIR ROBERT PHAYRE, K.C.B., K.C.S.I.

Speakers:

Rev. E. BREWER, of St. Thomas', Barnsbury, N.; Rev. J. FULLER GOOCH, of Chatsworth-road Baptist Church, S.E.; Rev. ARTHUR HALL, of Craven Chapel, W.; Rev. J. KINNINGS, of Roupell-park Wesleyan Church, S.W.; Rev. J. GOSSET TANNER, of Immanuel Church, Maida Vale, W.; S. R. PATTISON, Esq., F.G.S.; Rev. T. W. BOWEN, of Norwood New Town, S.E. The Rev. GEORGE GRENFELL, of the Congo, is also expected.

TICKETS will be forwarded on application to the SECRETARY,
J. R. MACKENZIE, Bridge House, 181, Queen Victoria-street, E.C.

A Jubilee Volume, comprising a brief History of the Society, its Origin and Progress, its Home and Foreign Operations, and many striking instances of the way the Lord has used its Tracts in winning souls, will be issued to subscribers of **2s. 6d.** per volume. Names of intending subscribers should be sent in at once to the SECRETARY.

Drawing Room and Public Meetings in behalf of the Work are much desired by the Committee, and Mr. Mackenzie will be glad to book dates for addressing such gatherings in any part of the country.

HOMES OF HOPE

(Established 1860),

For the Restoration of Fallen and the Protection of Friendless Young Women. Special efforts are made on behalf of young mothers, before and after confinement.

Nos. 4, 5 & 6, Regent-square, Gray's-inn-road, London, W.C.

The applications every day are most distressing, and the Committee anxiously appeal for funds to enable them to utilise to the utmost the room in the Homes.

IMMEDIATE HELP IS NEEDED.
HENRY THOMPSON, Esq., *Treasurer*,
38, Mincing-lane, E.C.
WILLIAM HORNIBROOK, *Secretary.*

Contributions received by MORGAN & SCOTT, at the Office of THE CHRISTIAN.

Friends' Foreign Mission ASSOCIATION.

The ANNUAL MEETING of this Association will be held at
DEVONSHIRE HOUSE, BISHOPSGATE ST.,
On MONDAY EVENING, MAY 23,
when Addresses will be given by JOHN C. KIRIGZETT, of Madagascar, ALBERT J. CROSSFIELD, of Reigate, and other Friends. Chair to be taken at Half-past Six o'clock.

Over 500 Children

ATTENDING

CASTLE YARD MISSION

are eagerly looking forward to the enjoyment of a

DAY IN THE COUNTRY

The Teachers being heavily burdened with the working expenses of the Mission,

EARNESTLY APPEAL

for HELP to enable them to give each poor child a

Good Dinner and Tea

that the happy occasion may this year be *specially enjoyable* in celebration of our beloved Queen's Jubilee.

The balance, if any, will be devoted to the Building Fund.

YOUR GENEROUS HELP

will be gratefully received and acknowledged by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; Treasurer, Rev. ROBERT TUCK, B.A., 23, Thornford-rd., Lewisham-park, S.E.; Bankers, LONDON & WESTMINSTER, St. James's-square, S.W., Account, "Castle-yard Mission."

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Gospel services as follows: Y.M.C.A. Mission Hall, Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m. Canning Town, Sundays, 7 p.m., Mondays, 7 p.m. (children), and Thursdays, 7.30 p.m.

Y.M.C.A., Exeter Hall.—Sunday afternoons in May (men only), at 3.30, Rev. J. Gelson Gregson. Sunday evenings, at 7 (public), Mr. S. Golding. Gospel address in gymnasium (92, Long Acre) by Mr. E. J. Kennedy, Wednesday evenings, at 8.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Conference Hall and Y.M.C.A., Stratford, E.—Special mission, to May 22; Sundays, at 3 and 7 p.m.; week-nights, at 8 p m., by Mr. William Day, of the Evangelisation Society.

Licensing of Sin in India and various Crown Colonies and Dependencies.—Public meeting, Exeter Hall, Strand, Fri., May 20, at 8 p.m. Chairman, Mr. F. W. Crossley. Addresses by Mrs. Josephine E. Butler, Rev. H. Price Hughes, Mrs. Booth, Rev. Dr. Clifford, Mr. J. B. Wookey, and others.

Metropolitan Tabernacle, Newington-causeway, S.E. —Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C. —Tuesdays in May, at noon, Rev. Newman Hall.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-road, W., Friday, May 20, at 3.30, Rev. Charles A. Fox.

Dublin Believers' Meetings, Merrion Hall, Lower Merrion-street, May 30 to June 3.

Conference Hall, Mildmay-park, N. — Address by Rev. F. B. Meyer, on "Our Lord's Inner Life as Reflected in His Great Intercessory Prayer" (John xvii.), Thursday, May 19, at 3.30 p.m.

——— Sun., May 22, 3.30, Mr. P. S. Badenoch; 7, Mr. Charles Inglis.

Mr. Denham Smith will preach during May at Clapton Hall, Upper Clapton, Sundays, 6.30, Fridays, 7 30.

Southsea Conference, May 31 and June 1 and 2.—Subjects: "The King;" "The Kingdom;" and "Subjects of the Kingdom."

Mr. Shuldham Henry at St. George's Hall, Langham-place, during May. Sundays, at 11 and 7, and Wednesdays, 8 p.m., at Burlington Hall, Savile-row.

Evangelistic Mission.—Bank Holiday, Mon., May 30, Kilburn Hall, conference of Christians, 4 and 6 30 p.m.; tea at 5.30. Addresses will be given by Rev. J. Hudson Taylor, Mr. Reginald Radcliffe, Mr. F. E. Marsh, Dr. Popham, and other friends.

Convention for the Deepening of Spiritual Life, Rink Hall, Blackheath, Tues, Wed., and Thurs., May 24, 25, and 26, at 11 a.m., 3 30, and 7.30 p.m.,

Mrs. Reaney's address to men and women, Stepney Meeting House, every Sunday, at 3 p.m.

Conference Hall, Eccleston-st., S.W. — Anti-Infidel lectures by Mr. H. L. Hastings, on Thursdays, 4 p.m. May 19—"The Inspiration of the Bible;" May 26—"The Mistakes of Moses;" June 2—"The Bible and Science."

Talbot Tabernacle, Bayswater.—Mr. C. H. Spurgeon will preach in Westbourne-grove Chapel, Norfolk-terrace, Bayswater, Tues., May 24, at 3 p.m., in aid of above. Admission by ticket only, of Mr. Evans, 27, Westbourne Grove.

Union Hall Mission.—Bank Holiday, Mon., May 30, special meetings at Union Hall. Carlisle-st., Edgware-road. Conference of Christians at 11 a.m.; open-air meeting in Regent's-park, W., Hanover-gate, at 3.30; tea at Union Hall, 5.30; public meeting, 7 p.m.

Children's Special Service Mission.—Central services for South London. Twentieth anniversary, Hawkestone Hall, Kennington-road, May 24, 7 p.m.

Sailors' Welcome Home, Ratcliff-highway, E.—Meeting, Fri., May 27, at Conference Hall, Eccleston-st., S.W., at 4 p.m. Miss Child will give a short account of the work. Chairman, Sir R. Phayre.

White Cross Society.—Annual meeting, Exeter Hall, May 26, at 7.30. Speakers: Bishop of Durham, Archdeacon Farrar, and Dr. Weldon, master of Harrow.

Conference on Rural Mission Work and How to Extend it, Exeter Hall, Thurs., May 19, 7 p.m. A number of friends will take part.

Communications Received with Thanks.—J.P.W. L.P. C.B. W.W. M.H. W.F. K.W. L.R.H. A.E.S. G.P. M.G. E.P.T. A.H. A.S. S.H.W. H.H.E. E.R.K. H.C.L. A.B. G.S. F.J. J.P.C. J.W.L. O.W. J.H. W.T.H. E.K. A.G.F. C.E.B.Y. J.B.V. A.L G.W.R.W. J.T.R. C.H.R. M.S.M. J.D. J. le R. T.C.M. R.D.F. H.C. J.W.A. W.S. L.C. J.N.B. J.T. W.C. C.M. M.E.B. T.P. R.F.H. C.E. W.J.L. S.J.P. Y.C. J.N.F. L.K.S. R.G.L. M.C. W.S.S. H.W.W. J.K. D.P. L.M.V.C. A.C. T.C.U. M.R. E.H. G.D.S. M.F. E.T. J.R. W.D. J.A. C.C. C.A. N.L.B. G.W.L. E.L. M.T. J.C.S. F.B.W. G.E.H. M.P. C.B.G. B.B. M.W.B. C.H.G.

Foggin Tor, Dartmouth.—Pecuniary help is urgently required to complete the mission chapel and cottage being erected on Foggin Tor, one of the wildest and most neglected spots on Dartmoor. The population is scattered over the moor, with no church or chapel within reasonable distance of the greater part. William Short, the originator of this Mission, the signal-man at Prince Town Railway Station, has conducted a Sunday-school on Foggin Tor for two years or more, trudging over the moor Sunday after Sunday, regardless of wind, rain, or snow, at 1,500 feet above the sea level. The Deputy-Governor of Dartmoor Prison, Lieut.-Colonel Plummer, is treasurer, and William Short, secretary.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, May 14, 1887.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d
Mission to Deep Sea Fishermen—R.K. 2s. 6d.; Budleigh Salterton, 5s.; An Irishman, £2; C.J.L. £1; God's Tenth, 5s.; (*Families of Men lost in "Breeze"*) T.N.J. 10s.; A Mite, 1s.; E.L.G. 10s.; Anon. 5s.; Policeman, 2s.; C.D. 5s.; R.A.D. £3; A.T.O. 5s.; P.G.M. 2s. 6d.; T.D.C. 10s.; (*Widows of Smith, Field, and Sheridan*) Baroness de B. and Lady G. £1; (*Parents of Clerk lost in "Breeze"*) A.R.M. 5s.; Baroness de B. 5s.; (*Widow of J. Sheridan*) A.R.M. 5s.; (*Widow and Orphan and Superannuation Fund*) C.J.L. £1; N.B. 5s.	12	3	0
Mildmay Msn. to Jews—A.E.L. 5s.; M.S. 3s. 6d.; A.E. £1; C.L.M. 5s.; Thank-offering, £1; T.D.C. 5s.; God's Tenth, £1; (*Hebrew Testaments*) C.A. £3	6	18	6
Children in Dublin (*Mrs. Smyly*)—T.N.J.	0	10	0
Training Home for Factory Girls (*Mr. Chorley*) T.N.J.	0	10	0
Stanhope-street "Help Myself" Society—M.S.	1	1	0
Dr. Barnardo's Homes—E.W. 5s.; M.A.G. £1; T.D.C. 10s.; J.M.K. 2s.; L.W. 2s.; G.N. 2s. 6d.	2	1	6
Sptlfields. Gspl. Msn.—Rev. G. 10s.; A.B.B. 2s. 6d.	0	12	6
Mrs. Heckford's Band of Mercy—Rev. G.	0	10	0
Mission to Hop-pickers (*Mr. Chinn*)—Rev. G.	0	5	0
Friendless & Fallen—Budleigh Salterton, 5s.; Mrs. A.H.L. £1; Lieut.-Col. L. £1; T.D.C. 5s.; Gloucester, £1	3	10	0
Midnight Meeting Mvemnt.—Budleigh Salterton	0	5	0
Castle-yard Mission—Budleigh Salterton	0	5	0
Mr. Fegan's Homes—Mrs. A.H.L. £1; Lieut.-Col. L. £1; C.L.M. 5s.; T.D.C. 5s.	2	10	0
Miss Weston's Work—Lieut.-Col. L.	1	0	0
Soldiers' Institute, Portsmouth—Lieut.-Col. L.	1	0	0
Aldrsht. Sldrs'. Hme. (*Miss Daniell*) Lieut.-Col. L.	1	0	0
Girls' School, Nazareth—Misses C.	1	0	0
Girls' School, Bethlehem—Misses C.	1	0	0
London Missionary Soc.—(*Tanganyka*) Misses C.	1	0	0
Soldiers' Rest Aid Society, Puzzioli—Misses C.	1	0	0
London Poor (*Mrs. S. Leonard*)—Misses C.	1	0	0
Mission to Lepers, India—Misses C.	1	0	0
Mr. C. Cook's Work—(*Foreign Prisons*) Misses C.	0	10	0
Anchorage Mission—Misses C.	0	10	0
Author of the "Starless Crown"—E.V.	0	10	0
China Inland Mission—C.L.M. 5s.; H.H.G. 15s.; C.A. £3; M.L. 5s.; God's Tenth. £1; E.N. 5s.	5	10	0
George-yard Ragged Schools—C.L.M.	0	5	0
Bible and Colportage Society, Ireland—An Irishman, £1; Misses C. 10s.	1	10	0
Rev. W. E. Hurndall's Work, E. London—T.C.E.	0	3	0
Syrian Colonisation Fund—R.S.	50	0	0
Rescue Wk. (*Mrs. Butler*)—A.T.O. 5s.; T.D.C. 5s.	0	10	0
Indigent Blind Visiting Society—Knutsford	0	5	0
Beaufoy Institute, Lambeth—M.S.	1	0	0
Bishop Taylor's Steamer—M.A.D.	0	10	0
Blackdown Hills Msn.—C.A. £1; "Leam," 10s.	1	10	0
London Medical Mission—Thank-offering	1	0	0
Marylebone Medical Mission—Thank-offering	1	0	0
Mr. Toye's Orphanage—Thank-offering	1	0	0
Bridge of Hope, Ratcliff—Thank-offering, 10s.; T.N.J. 10s.	1	0	0
Dock Labourers' Mission (*Mr. Coleman*)—Thank-offering	0	5	0
Grat. Circ. of The Christian—Thank-offering	0	5	0
E. L. Relief Work (*Rev. J. W. Atkinson*)—Mrs. T.	0	10	0
Mr. Rabinowitz's Work—M.L.	0	5	0
	£107	19	6

[Advertisements.]

Dr. Barnardo's Homes—C.R.J. 10s.

Y.W.C.A. Holiday Fund—C.L.M. 10s.

Mission to Deep Sea Fishermen—(*W. and O. and S. Fund*) C.J., Dublin, 3s. 6d.

North-East London Gospel Missions (*Factory Girls*)—Mrs. Bevan, 60, Prince's-gate, S.W., thankfully acknowledges: R.E. £10; J.L. £5; Miss E.G. 10s.; Miss B. 5s.; J.W.L. £3; J.C. 2s. 6d.; Mrs. B. 5s.; Various anon. dons. £1 1s. 6d. Total—£20 4s. Further help much needed.

Rev. T. C. Udall, 55, Greenwood-road, Dalston, E., will be grateful for votes for a pension from the Royal Hospital for Incurables, Putney, on behalf of a distressing case known to him.

Applicants for Tracts.—Miss Pearson, 104, Stamford-street, Blackfriars, S.E.; H. Knight, 14, High-street, St. Alban's; Mrs. E. Stevens, 112, Penton place, Walworth; J. Smale, 20, Stopford-rd., Surrey-gardens, Kennington, S.E.; T. Northwood, Victoria-street, Stapleford, Notts; J. W. Scrivener, British Home, Clapham-road, S.W.; T. Church, Baildon Wood-bottom, near Shipley, Yorkshire; H. Readings, 210, Finnis-street, Bethnal Green; J. Parrott, 59, Walterton-rd., St. Peter's-park, Paddington; B. S. Norton, 38, Clapham-road, S.W.; William Richardson, West [illegible], Star-lane, Peterboro';

"MAY MEETINGS," 1887 (CONTINUED).

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs., 19	11 a.m..	South American Missionary Soc.	*a* All Souls', Langham-place ..	Rev. W. Hay Chapman
"	1.15p.m.	Religious Tract Society........	*a* St. Mary, Aldermary	Rev. George Everard.
"	2.30p.m.	Church Association	*b* Exeter Hall..................	Lord Robert Montague
"	4 p.m...	Evangelical Alliance	*b* Regent's-park College........	Rev. Canon Woodward.
"	7 p.m...	Seamen's Christian Friend Soc.	*b* Exeter Hall..................	Mr. George Williams.
"	7 p.m...	Evangelical Continental Society	*b* Brixton Independent Chapel .	Rev. Dr. J. F. Stevenson.
"	7 p.m...	Wrkng. Men's Lord's Day Rst. As.	*b* Exeter Hall..................	Lord Halsbury.
Friday, 20	3 p.m...	Christian Evidence Society	*b* Exeter Hall..................	Bishop of London.
"	5 p.m...	Indian Femle. Norml. School Soc.	*a* Belgrave Chapel	Rev. Nevile Sherbrooke
"	5.30p.m.	Friends' Missnry. Helpers' Union	*b* Meeting House, Bishpsgte.-st.	——
"	7 p.m...	Ragged Church & Chapel Union	*b* Exeter Hall..................	Mr. George Williams.
"	7 p.m...	Infant Orphan Asylum	*b* Willis's Rooms	Earl of Strafford.
"	7.30p.m.	Gospel Temperance Workers Un.	*b* Birkbeck Institute	Mr. J. Rowntree, M.P.
"	8 p.m...	Gospel Purity Association......	*b* Exeter Hall..................	Mr. F. W. Crossley.
Sunday, 22	7 p.m...	British & Foreign Sailors' Soc..	*a* Edinburgh Castle............	Rev. Newman Hall.
Monday, 23	3 p.m...	Miss de Broen's Work, Paris ..	*b* Morley Halls, 316, Regent-st. .	Mr. Geo. Hanbury.
"	6 p.m...	Friends' Foreign Mission Assoc.	*b* Devonshire House Hotel	——
"	7 p.m...	Christian Community..........	*b* Exeter Hall..................	Mr. George Williams.
Tuesday, 24	3 p.m...	Monthly Tract Society	*b* Exeter Hall..................	Sir Robert Phayre.
"	6 30p.m.	Friends' Home Mission Assoc..	*b* Devonshire House Hotel	——
"	7 p.m...	Christian Education Union	*b* Exeter Hall..................	——
"	7 p.m...	British Women's Temp. Assoc .	*b* Memorial Hall	Mrs. Ormiston Chant.
"	8 p.m...	Gray's-yard Ragged Church....	*b* Burlington Hall, W..........	Lord Robert Montague
Wednes., 25	11 & 2.30	British Women's Temp. Assoc .	*b* Memorial Hall	Mrs. Tomkinson.
"	3 p.m...	Mrs. Meredith's Medical Msn..	*b* Morley Halls, 316, Regent-st. .	——
"	3.30p.m.	Mariners' Friend Society	*b* Moreland-street Chapel	Rev. Philip Gast.
"	7 p.m...	Friends' Temperance Union ..	*b* Devonshire House Hotel	——
"	7 p.m...	London City Mission	*b* Exeter Hall..................	Sir Robert Phayre.
"	7.30p.m.	Mariners' Friend Society	*b* Moreland-street Chapel......	Mr. F. W. Isaacson, M.P.
Thurs., 26	10 a.m..	Infant Orphan Asylum	*b* Cannon-street Hotel	Mr. John Deacon.
"	3 p.m...	China Inland Mission..........	*b* Mildmay Conference Hall....	Mr. George Williams.
"	3 p.m...	Spanish & Portuguese Ch. Aid Soc.	*b* Morley Halls, 316, Regent-st. .	Archbishop of Dublin.
"	3 p.m...	London Anti-Vivisection Society	*b* Criterion, Piccadilly	——
"	7 p.m...	Strangers' Friend Society......	*a* Exeter Hall..................	Rev. H. Price Hughes.
"	7 p.m...	China Inland Mission..........	*b* Mildmay Conference Hall....	Mr. T. A. Denny.
"	8 p.m...	East Londn. Evangelisation Soc.	*a* Congregational Chap., Stepney	Rev. J. W. Atkinson.
Friday, 27	12 noon	Royal Hospital for Incurables..	*b* Cannon-street Hotel	Mr. J. Derby Allcroft.
"	3 p.m...	London Aged Christian Society	*b* Exeter Hall..................	Mr. R. C. L. Bevan.
"	6 p.m...	Natnl. Refuges for Dest. Chldn.	*b* Exeter Hall..................	Earl of Jersey.
Sunday, 29	6.30p m.	British & Foreign Sailors' Soc..	*a* New Court Chap, Tollngtn-pk.	Rev. J. Ossian Davies.

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THE BATTLE OF LIFE.

"THE greatest battle the world has ever seen," says an American divine, "is the battle of bread," and none who study

> The city with its noise, its ceaseless whirl and din,
> The myriad hearts that daily beat and break therein,

will doubt the truth of this statement. Every morning sees a vast crowd leaving their homes to enter upon a struggle as real as ever a battle-field produced; hand, heart, and head combined in the conflict; every faculty of mind and body brought into subservience to the one great end.

What wonder that in such a battle many fall! What wonder if the continuous strain proves too much for the system, and, nature's cry for rest being unheeded, work becomes a misery; and, as the toilers attend to their various duties,

> The heart is sick, and the brain benumbed,
> As well as the weary hand.

How to regain lost strength is now the great problem by which men's minds are agitated. Ordinary medicinal treatment is of no avail; the cause, not the symptoms merely, must be dealt with. Debilitated systems must be strengthened and energised before they can again take their place in the "bivouac of life." Experience has taught us that to surround the body by natural influences which almost imperceptibly but surely revive the recuperative force, will soothe the overwrought nerves to rest, and restore lost energy, enabling the workers to return with wonted zeal to the task of life.

There is a wonderful power—Magnetism—little understood, whose curative attributes have been wonderfully demonstrated; and by its invigorating influences, not only is power given to resume work, but by and by labour becomes sweet; so that with such a potent element continually in action, the chances of relapse are far more remote than they otherwise would be. We do not say that in all cases where the nervous system has been shattered by continuous overwork, Magnetism will be equally successful; but we do say that the experience of many years, and the testimonials of numerous business men and weary women, to whom the advice to try Magnetism was as Milton's "Arise, or be for ever fallen," confirm us in our opinion that if it does not prove beneficial, other remedies will be of little avail.

On receipt of particulars of any case in which advice is sought, the fullest information will be forwarded, and the required treatment suggested by Mr. B. COPSON GARRATT, Medical Electrician, 16, FINSBURY-SQUARE, LONDON, E.C.

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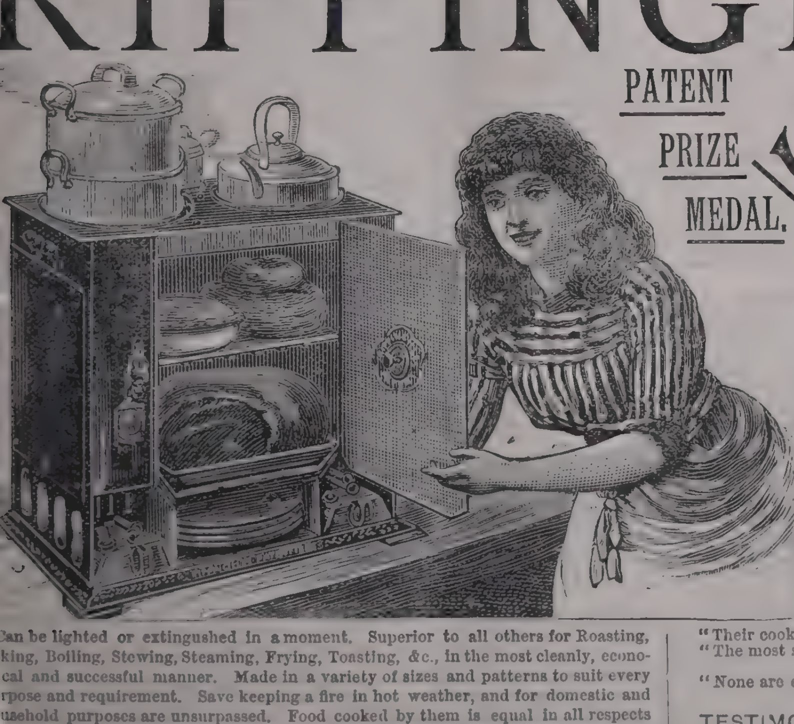

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GEORGE HOLLAND thankfully acknowledges receiving from Brighton a parcel of Tracts; Anonymous, Tracts and Clothing.

M. D.—We shall be glad of any suitable books for the Lads' Library.

The Infant Day Nursery. Free Ragged Day Schools. Evening Classes for Rough Boys. Band of Hope. Children's Services. Mutual Industrial Classes for Lads. Bible Classes for Men, Women, Lads. Sewing Classes for Poor Women. Work among Elder Girls and Young Women. Temperance Meetings. Mission to Inebriate Women. Evangelistic Services. Room to Room Visitation, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

SEA-SIDE HOMES for poor little children who have been ill and need a change. Help needed at once. Constant applications for admission. Owing to the Jubilee appeals the income has greatly fallen off. Friends of little children are asked to send a donation. Girls' Home, Lancing. Boys' Home, Ramsgate.—AULAY MACAULAY, Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting-hill, W.

STAR VILLA ORPHAN HOME, Napier-road, New Brompton, Kent.—The Orphans who are now recovering from whooping-cough, fever, and measles require special nourishment and change of air. Who will help?

Mrs. WILLIS, Hon. Lady Superintendent.

PRAYER BOOK REVISION SOCIETY. President: LORD EBURY. Office, 17, Buckingham-street, Strand, London.—The Annual Meeting will (D.V.) be held in the Council Room, Exeter Hall, on Thursday morning, May 19. The chair will be taken at 11 a.m. The following gentlemen will address the meeting:—Lord Robert Montagu, The Hon. and Rev. E. V. Bligh, Lieut.-Col. Garnham, J.P., The Hon. Rowland A. Winn, Sir W. T. Charley, Q.C., LL.D., Capt. the Hon. C. E. Hobart-Hampden, Major-Gen. Sir C. H. Pallisser, K.C.B., Geo. L. Munro, Esq., J.P., E. Bailey, Esq., and other friends of the Society.—J. BUTCHER, Secretary.

STOCKWELL ORPHANAGE, Clapham-road, London, S.W. C. H. SPURGEON, President. Annual Festival in celebration of the President's Birthday, and the Vice-President's Jubilee. Wednesday, June 8, 1887. The Grounds will be thrown open at Half-past Two o'clock. The day's proceedings will include an exhibition of Tent Life in Palestine, Oriental Curiosities, and the travelling equipment of Mr. and Mrs. Allison during their visits to the Holy Land. Musical Drill, Bell Ringing, and Singing by the Children. Processions of Children with Band and Banners. An Artistic Bazaar, designed by Murton, of Lynn, representing England, Venice, Turkey, Germany, Sweden, France, Switzerland, Egypt, and India. A Great Public Meeting, Illumination of the grounds at the close. Music by Mr. J. Proudman's Choir.

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STRANGERS' FRIEND SOCIETY.

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The oldest Institution in existence for visiting and relieving the Sick Poor of London at their own homes. Now in its 102nd year.

A SERMON

Will be Preached by the Rev. HUGH PRICE HUGHES, M.A., in Exeter (Lower) Hall, on May 26, 1887, at 7 o'clock p.m. Doors open at half-past six.

Office of the Society—52, Finsbury-pavement, E.C.

Y.W.C.A., DUBLIN.—New Institute. Funds urgently needed for furnishing. A friend has promised £25 if £200 is subscribed before June 1.—Mrs. BURTON, Lady Superintendent, 75, Harcourt-street, Dublin.

THE BETHSHAN (Faith-Healing Home), late of 161, Islington, Liverpool, has been transferred to more suitable premises in Leeds. Divine Healing and Holiness Meetings: Sundays, 2.30 p.m.; Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christian friends desiring to be received into the house, apply to Miss Gibbs, 10, St. John's-terrace, Belle Vue-road, Leeds.

ANXIETY OF SOUL.—Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

LECTURES AT THE STAFFORD ROOMS. Mr. B. W. NEWTON proposes (D.V.) to give a few Lectures on Prophetic and other parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware-road, on consecutive

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TALBOT TABERNACLE, New Building.—Rev. C. H. SPURGEON will (D.V.) preach in Westbourne Grove Chapel, Norfolk-terrace, Bayswater, Tuesday, May 24, 3 p.m. A collection in aid of the above. Admission by ticket only, free, of Mr. EVANS, 27, Westbourne-grove, W.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

METROPOLITAN ANGLO-ISRAEL ASSOCIATION.—The Ninth Annual Meeting will be held on Tuesday evening, May 24 1887. The chair will be taken by ADMIRAL BEDINGFELD at 7 o'clock. Speakers: Rev. C. W. Hickson, M.A., vicar St. Bartholomew's, Bristol; E. W. Bird, Esq. (Philo-Israel), editor of *The Banner of Israel*; Rev. George Hider, Baptist minister, Paignton, Devon; Rev. Robert Douglas, M.A., vicar Kidsgrove, Stoke-on-Trent; William H. Peters, Esq., J.P., Harefield, Exeter; Douglas A. Onslow, Esq., J.P., A.K.C. JAMES BILLINGTON, Secretary.

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EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

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LESSONS in first-class Music, Singing, Painting, Organ, Languages (classical and modern), Literature, Shakespearean readings, Elocution, Natural Science, &c. Lady has hours disengaged.

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PEMBROKE HOUSE, Brandram-road, Lee, Blackheath. High Class School for Girls. Pupils receive careful training, and thorough instruction. Their health and characters are anxiously watched over. Public examinations successfully passed every year.

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SUPERIOR EDUCATION for young Ladies.—Dyrcham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for their daughters. The School is situated in a fine healthy neighbourhood."—JOSIAH SPIERS, Children's Special Service Mission.

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BRIGHTON.—A Lady of experience (cert.) wishes to receive two young Ladies to board and educate. Practical training for intending Governesses. Good home, loving care. Terms moderate.—B., 45, King's-road, Chelsea, S.W.

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Cecil House, Beulah-hill, Upper Norwood.

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HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea.—Boys received from six to eighteen years of age. Three separate departments. Juniors under the care of Ladies. Seniors under a staff of seven resident masters, thoroughly qualified to prepare for commerce, public schools, or Universities. Delicate boys specially cared for. Summer Term commenced May 7. Cricket, athletic sports, gymnastics, sea bathing, and swimming.—For prospectus, apply to Mrs. DUFF, the Lady Principal.

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Principal: MR. W. FRANKLIN.

For nearly 8 years a Master at Monkton Combe School.)

Christian training and teaching. Preparation for Universities and Commercial pursuits. Personal attention given to younger pupils. Laboratory and Workshop.

Healthy situation, 500 ft. above sea-level. Certified sanitary arrangements. Moderate fees. References and full particulars on application.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

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MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. In-

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WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professiona life. Many matriculate at the various universities. During the last twelve years pupils have ob tained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London Universit Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritua training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

NEW COLLEGE,

Cliftonville, Margate.

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Classics, modern languages, science, and thoroug English. Backward, delicate, and young boys hav special attention. All Exams. A Commercial form Decided Christian training. Splendid premises, close to sea. Moderate fees.

HIGH SCHOOL FOR GIRLS, 16, Cheriton-place, Folkestone. Terms inclusive Pupils prepared for all public examinations. O the last seven pupils sent in for examination i December six were successful. Prospectus on application to PRINCIPALS. Term commenced on May 11.

A WEST-END PHYSICIAN, with special influence at the leading London Hospitals has vacancies for two resident Medical Students requiring coaching for any Examinations. Specially successful in backward cases. References given t Sir Andrew Clark, Sir Spencer Wells, and othe heads of the profession.—MEDICUS, Hancock' Library, Bishop's-road, Paddington, W.

THE REV. TH. MARZIALS highly recommends a French Christian young Man, we educated, thorough French, English (diplomé), a Companion to an invalid gentleman, Secreta y or "homme de confiance."—M. BARBIER, Portland street, Wardour-street, Soho, W.C.

A GOVERNESS wanted, for young children. Good disciplinarian. Fluent French music, and Latin for beginners. Certificated. A earnest Christian much valued.—Write only T. T., St. Banabas Vicarage, Addison-road, W.

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A LADY HIGHLY recommends a young Lady (20) as Governess to children under 10 Five years' experience in teaching. English, music French, drawing. Plain and fancy work. Fond o children. Domesticated. Cheerful.

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A LADY HIGHLY recommends a Christian young person to take charge of an instruct two or three children under eight; she ha lived with her in that capacity 4½ years.

E. W., 344, Walworth-road, S.E.

A CAMBRIDGE UNDERGRADUAT desires an engagement as Tutor to one or two boys from June 20.—W., St. John's, Cambridge.

A GERMAN LADY (28) is anxiou to meet with an engagement as Governess or Com panion in a gentleman's or nobleman's famil Acquirements, thorough English, fluent Fren (Paris), German, good music. Salary £70. Goo references

Miss KRONE, 4, Sussex-gardens, Eastbourne.

A FOREIGN LADY, who has live for some time at Morges, near Geneva, and for th last three years in Brussels, and who has muc experience in teaching, can conscientiously under take to teach French and German thoroughly, bot grammatically and conversationally, and would b glad to enter a school or family in Septembe Good references may be obtained.

A. C. MÜLLER, 79, Rue Joseph II., Bruxelles.

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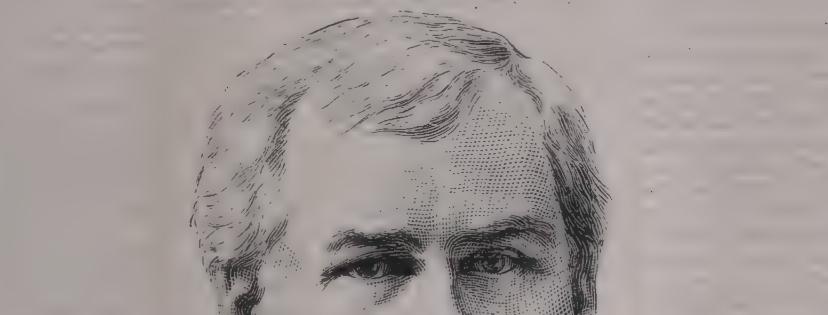

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It is only needful to mention the initial names of Dr. GORDON — ADONIRAM JUDSON — to show that he came of a godly parentage and was surrounded in his early years by the best and most gracious of influences. He was converted at the age of sixteen, and, having espoused Baptist views, entered on the customary studies to fit himself for the work of the Christian ministry in connection with that denomination. His first pastorate was at Jamaica Plain, a suburb of Boston. Since 1869 he has been pastor of the old-established and flourishing church now located in Clarendon-street, Boston. It is "one of the most aggressive and spiritually active Baptist churches in the city. It does much in the way of benevolent and missionary work, both home and foreign." We can scarcely imagine a congregation under the pastorate of so practical and large-hearted a teacher doing anything else. This pastorate has been marked by more than one fruitful revival of religion. When Messrs. Moody and Sankey were in Boston some years since, the large tabernacle in which the meetings were held, was located near his church, and Dr. Gordon threw himself heart and soul into the work. His association with the eminent evangelist has been of the closest character since. No teacher receives a heartier welcome at the Northfield Conferences than the Boston divine; and no speaker's words at these gatherings are more eagerly drunk in and carefully treasured up. Only a few weeks have passed since a series of special services were conducted at Dr. Gordon's church, by the evangelist, Dr. L. Munhall.

The prayer-meeting is the best thermometer of the spiritual vitality of a congregation. The prayer-meetings at Clarendon-street Church have been described as models of their kind. "They are made emphatically meetings for the people. The time is given to them, the pastor usually merely indicating some line of thought and giving direction and impulse to others. The result is that the people are interested in the meetings, and make them interesting to all who attend. They are known and spoken of over the city, and many strangers are attracted to them. A large share of the church's harvest of souls is won in them." Temperance effort finds in the pastor a zealous ally, and his support has taken a practical form in the establishment of the Boston Industrial Home, "an institution which has done more good for degraded humanity than ever can appear."

We might refer to Dr. Gordon's bodily presence and gifts of speech as elements in his influence, as a man and a teacher. He said in one of his recent addresses at Northfield that he had always thanked God for a three years' agricultural curriculum on a farm, besides his college course. It had given him a physical development that had stood him in good stead throughout the strain and stress of a working life. In his native country, journalists are more addicted than here, to giving analytical descriptions of the personal appearance of public men; but we have no scruple in quoting, and vouching for the exact fidelity of the following, written by a Princeton resident a little over a year ago. It is much more than a mere portraiture of the outside man; it in large measure furnishes a key to the secret of Dr. Gordon's power over his generation :—

> Dr. Gordon's personal appearance is singularly attractive. He has a well-proportioned and somewhat portly form, rather above the ordinary height; a large square head, set firmly on his shoulders; an abundance of light hair, now tinged with grey, displaying an ample forehead; a smooth face, with

clear and pleasant eyes, and expressive mouth; an alert step and graceful bearing. His countenance is one which cannot easily be forgotten. It has the sweetness and openness of a child, with the strength and intellect of a man. There is something quite boyish in it, revealing a suppressed but not extinguished capacity for fun. It is a marvellously, bright, beautiful, benign face, revealing the man, and preaching a most winning sermon before he opens his lips.

A man of action, too, clear-eyed and quick to comprehend, and as quick to act; courteous, yet frank; always with the word ready which needs to be said, and, better than all, the Word of God. It is this latter faculty of familiarity with the Scriptures, both in his mind and in his heart and on his lips and at his fingers' ends, which peculiarly qualifies him for his work as a specialist and consulting physician (so to speak) of souls. As to his manner, Dr. Gordon illustrates Luther's maxim to young preachers: "Stand up cheerily, speak out manfully, leave off speedily." He has literally a *speaking* countenance. He enters upon his service in a sunny way, "rejoicing like a strong man to run a race." It gives no impression of a task to be performed. He evidently enjoys the Gospel that he preaches more than any of his hearers.

He has a clear, rich, powerful voice, which reminds one of an organ. The awful hush which followed the closing periods of the discourses which I heard were due not only to the way in which the truth was brought to bear upon the individual soul of the hearer, but to the perfect adaptation of the speaker's tone and manner. And yet he never forgets that he is a *Gospel* preacher, nor feels it necessary to make a little frowning Sinai of himself. Through his most unequivocal putting of the most tremendous truths, and his most unflinching grapple with the heart and conscience, there is never lost that benignant and loving look and manner. I can truly say that I never knew a preacher who had such a faculty of making the Gospel at once imperative and inviting.

I know him to be a man who can hold his own in any conclave of scholars and thinkers; and yet no child would get beyond his depth in that pellucid stream, and neither young nor old could fail to be held by the interest which is imparted to the simple story. His illustrations are numerous, and made very clear and graphic, but are always felt to be subordinate. Altogether, he gives an impression of ease and self-command, which can only come from the severest discipline and preparation. But even he could not be so interesting, much less so powerful a preacher, if he were not, pre-eminently, a Bible preacher.

From this account it will be understood that Dr. Gordon's services are in great request as an evangelist. His Boston congregation has generously recognised the claims of the public on their pastor, and has provided an assistant, so that he may be set free for frequent outside service. Among young men he is a special favourite, and his words carry a double weight, because of the absence of any air of assumption in the speaker, and the gracious atmosphere of his personality. Several visits paid to the far-famed Princeton University have been seasons of much spiritual reviving among the students there. As a speaker at Christian Conferences he is always most welcome, and brings to the consideration of the topics discussed a freshness of thought and felicity of expression that make his addresses linger long in the memory. Mr. Moody, we imagine, would not think a Northfield Conference half complete without the presence and testimony of his friend from Boston, and all who have ever heard him there would be of the same opinion.

He seems to be a man of such large-hearted view and catholic sympathy that in his teaching. No subject comes amiss to him. Whether in reverently seeking to fathom the mysteries of the Trinity; in proclaiming the simple Gospel message; in pressing home the paramount privilege and duty of the believer to a complete consecration of life; in setting forth the glories of the risen Christ, and enforcing the hope of his coming again to a waiting Church; whether in faithfully pointing out the inconsistencies of believers; in denouncing the irreligious delusions of the day; or in sounding a clarion call to greater missionary devotion, Dr. Gordon is equally at home in his subject and equally effective in the presentation of it. And in all his thinking he sticks tenaciously to the evident teaching of the good old Book, as opposed to the speculative theories of man. "His mind seems saturated with Bible truth and Bible phraseology, which not only give colour to every thought and expression, but in his prayers also, which are often composed almost exclusively of Scripture passages and phrases, used to give utterance to the wants of those before him."

With respect to missions, we believe we are correct in saying that to Dr. Gordon, more than any other man, is due the happy removal of the difficulties that some little time since cast a temporary cloud over the affairs of the American Baptist Congo Mission. He threw all the weight of his influence into the scale in favour of a vigorous sustenance of the work. He is, in one respect, singular among the great body of his ministerial brethren in America, in his advocacy of the doctrine of bodily healing, by the exercise of faith in the promises of God. His book entitled "The Ministry of Healing," is a calm and dispassionate statement of his views and experiences on this vexed question. Some other works of his are published on this side of the Atlantic; all are well worthy of study as the product of a cultured and deeply taught mind. He edits a monthly magazine, *The Watchword*, which is full of matter most profitable to the devout Christian, and helpful to the evangelistic worker. "By common consent," says one of his contemporaries, "he stands in the front rank of the leaders of his denomination in America, both as a preacher and as a man of varied attainments and influence." We may add that in his life-partner he has a lady of great mental capacity, and one who is as active in helping forward every good work, as he is himself.

The extracts from an address which we give on a succeeding page will convey a fair idea of Dr. Gordon's illustrative style of

DEVIL'S SLAVES.

BY DR. G. F. PENTECOST.

TRUE-HEARTED Christians find only freedom and delight in the service of God. On the other hand, "the way of the transgressor is hard." Let me give you a few examples of the way in which the devil deludes people and persuades them that the service of sin is pleasurable and profitable, and so keeps them from God, while all the time he is binding the cruel fetters fast upon them. Here are a few of the devil's slaves:

1. *The slave of Appetite.* Take the drunkard, for instance. Perhaps in the beginning of his service he found some pleasure in the cup, nor did he suspect that the devil was forging a chain for him out of his false pleasure. But see him now: how the taskmaster Appetite is urging him on with the whip of fiery thirst. He is made to serve with rigour. Many times he has tried to escape, but the chain is already grown into his very flesh. Ask any one of them if it is not a bitter bondage.

2. *The slave of Lust.* Go to the man or woman who has been turned from the path of virtue and made to tread the path of sin, under the soft and silken lash of passion laid across their souls rather like a breath than as the lash of the taskmaster. Who can tell what the first hot, burning whelt of pain was which followed the first stroke of passion's whip? Oh, the bitter tears, the conscious shame, of that first self-loathing! But the cord becomes a knotted one, the conscience is seared under repeated lashes, and by and by that which first gave pleasure, ceases to delight. Nevertheless the taskmaster drives the slave onward, until despair and death are the end of the slavery.

3. *The slave of Mammon.* This taskmaster has many slaves in his gang. He is persuasive and flattering at first. His victims are charmed with his dominion, and deceived by his promises. Under his soft and golden lash Ambition springs up and the lust of power begins to burn in the soul. But presently he is fairly driven on to his task. Early and late with careworn face you may see him making his tale of golden brick. For this he must sacrifice his family and give himself wholly to business. He heaps up riches under the delusion that by and by he will be free to enjoy the fruit of his labours; but in the end he only hears the startling cry: "Thou fool, this night shall thy soul be required of thee." And away he is dragged to get his wages, which are—DEATH.

4. *The slave of Pleasure.* The slaves of this taskmaster are the most mumerous of all. Under the delusion of soft delights and intoxicating pleasure they are driven on in great herds. The singular feature of this servitude is that it leaves nothing behind of all its service. It lays up nothing for enjoyment. It feeds upon the passing hour, and must evermore be seeking something fresh. This service goes on until the soul wearies of it; but it must ever go on until utter languor and weariness take possession; but still the poor slave is driven on, from theatre to ball-room, and from ball-room to opera, until life becomes a mere treadmill of pleasure, and all that is truly noble dries up in the soul, and it comes to pass that she "that liveth in pleasure is dead while she liveth." Ever "stretching forth her arms after more pleasure, she brings them back again unfilled."

Surely sin is most disappointing and most wearisome. The end of it soon comes; then the awful wages are paid, and the soul is lost for ever. This is a bitter bondage, out of which I pray God every one of my readers may be speedily brought.

HOXTON HALL.—On the 31st inst. a re-union of workers, frequenters, and old friends of the Blue Ribbon Mission will be held at the headquarters in Hoxton-street. The Committee are anxious to see all who have been associated at any time in the work, present on this occasion. Further

THE CHRISTIAN'S FOOTPRINTS.

By Rev. A. J. GORDON, D.D.

"Make straight paths for your feet." The meaning is, "Make straight tracks with your feet." So many Christians go through the world without making any tracks at all! They step so softly, and glide so quietly along, that they leave no real definite impression of any sort. And I don't know but this is the most serious question after all—not, first, whether our steps are crooked or straight, but whether they are firm and decisive, and leave a deep indenture on society. If you are decided and thorough-going, whether as a worldly man or a Christian, you will make your mark; and those who follow after you will see that somebody has been this way before. But, alas! how many soft-stepping, easy-going Christians there are in the world. They are believers; but they bear no clear testimony, set no strong example, and do no distinctive work for God.

We have been taught by one of our household poets that—

> We may make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time.

But what those footprints shall be is the serious question. There is one track of beasts, and another of birds, and another of fishes; and if you will go into any geological museum, you will find specimens of each of these in the rocks which have been brought there from the strata of the earth. "These tracks were made probably centuries before the creation of man," said a geologist to me the other day, as he was showing me his cabinet. And I did not have to ask which they were—the tracks of birds or of quadrupeds: it was evident enough without inquiry. If, in the future, somebody should find your footprints in the strata of this nineteenth century, don't let them have to ask the question whether they were the tracks of a worldling or a Christian. "He left half a million when he died," it will be said of one: but that will not determine what he was. "He occupied the highest social position," it will be said of another: but I cannot tell by that his character. "He was a man of great learning," it will be said of still another: but all this settles nothing as to his character. This active, cultured, money-making age will be all trampled over with such footmarks as these, but they won't tell the decisive story as to what we were for God and for humanity.

"He turned many to righteousness," it will be said of another. Ah! that is a Christian's track! "He toiled with all his might to destroy the works of the devil." Yes, that is the footprint of a servant of God. "He gave his goods to feed the poor," it will be said of yet another. Yes, that is the sign and signature of a true disciple. Oh that the Lord would inspire us with a holy ambition to make our mark on our generation! But more than that—to stamp the marks of our Lord Jesus Christ in every step and impression of our influence. In order to this we must have what the Scripture enjoins, "Having your feet shod with the preparation of the Gospel of peace." O ye bare-footed moraltiss, thinking to stand in the presence of God, in the unsandalled feet of impenitence and unbelief, come back to your Father, and accept his reconciliation and his "Bring forth the best robe and put it on him, and shoes on his feet," before you can expect to leave the deepest footprints of a Christian example.

But how shall we make straight paths for our feet? "Take the Bible for your compass," it will be answered. True advice! And yet, do you know that if a ship's pilot should happen to have considerable metal about his person, or if he should chance to carry a strong magnet in his pocket, it might so affect his compass as to turn the ship out of its course? I believe the Scripture is the guide, and the infallible guide, of the Christian; but I know that if a Christian has some private prejudice or personal prepossession, he may so deflect the compass of Holy Scripture as to make it lead him entirely out of the way. There are Christians who have an appetite for wine, and who are running straight upon the rocks where they will be wrecked in body, soul, and estate, and who are yet steering all the time by these two texts—that at the marriage in Cana of Galilee Jesus turned water into wine; and that Paul exhorted Timothy to take a little wine for his stomach's sake. The Word is "a lamp unto our feet" indeed; but when we put a porcelain shade over that lamp, tinted and painted according to our own fancy, the consequence will be that we shall be walking in our own light instead of the light of God. And, therefore, I want to impress this lesson upon you all—that you must seek the aid of God's Spirit to interpret God's Word for you. The Bible is God's Word, and the Spirit is God's mind; and only God's mind can fully understand God's Word.

And remember that you cannot exert a Christian influence except as you are yourself personally a Christian. Every shadow is the shadow of something, and a Christian example is only possible as the image and reflection of a Christian character. For a merchant to attempt to exert a religious influence over his clerks, while he is neither religious nor prayerful nor believing: for a parent to try to set a pious example before his family, while he himself is undevout and worldly—this were like attempting to cast a shadow without a substance to give it body and outline. Influence lives happily or unhappily when the person who casts it is gone, like the image retained on the photographer's plate after his subject has left the room. But tell me, who has produced sun-pictures without a face or form to cast them? And tell me, who has exerted a Christian influence or left behind him a Christian example without himself being a Christian?

Oh, men of the world and men of society, women of culture and women of position, there are lame feet straying out of the paths of virtue and stumbling on the dark mountains of sin, which may be led back into the paths of righteousness and purity. But it will take a strong and sturdy example to influence them. It will have to be an example magnetic with Christlike sympathy, and firm non-compromise with Divine holiness and self-denial. No atom-character, floating on the currents of worldliness and self-indulgence, will arrest a wreck that may perchance be drifting down. "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord"—steadfast and unmovable, even if you cause a foam in the stream that passes by you by your seeming religious stubbornness and eccentricity. For you are called, not only to make straight paths, but to be yourself a rock, on which bruised and footsore and sliding feet may rest and find a solid support. And the Lord give you strength to be what you are required to be!

A BIBLE CONFERENCE.

It has been decided to hold a Conference in Philadelphia, U.S.A., November 15—20, of this year, on the subject of "The Plenary Inspiration of the Scriptures."

Irreverent sceptics persistently attack the foundations of our most holy religion, while professing friends of Christianity are doing incalculable injury through their adverse criticisms on the Bible. Thus timid disciples become discouraged, many of whom make shipwreck; while the army of the doubters increasees on every hand. Such a Conference is needed in order to confirm the faith of Christian believers in the canon of Holy Scripture, which, in its original languages, has been held by the Church in all ages as the product of the Holy Spirit in all its parts and terms. Men of God spake and wrote as they were moved by the Divine Spirit.

The members of the committee have selected the following topics to be presented by able, scholarly teachers, who have ever been faithful to the Bible as the very Word of God:—Importance of the Subject; Different Theories of Inspiration; Alleged Objections to Plenary Inspiration Considered; Difference between Inspiration and Illumination; the Office of Criticism with reference to God's Word; Jesus a Qualified Witness to Inspiration; Testimony of the Apostles; Canon of Scripture; the Bible and the Monuments; Adaptation of the Bible to Human Need; the Bible Inspired, not Evolved; the Bible an Organic Whole; the Testimony of Jesus to Himself; the Scriptures are the Word of God *versus* the Scriptures contain the Word of God; History of the Doctrine of Inspiration; Principles of Interpretation; the Spirit and the Word; Preach the Word; Testimony of the Scriptures to Themselves; Relation of the Personality of the Lord to the Doctrine of Inspiration; Difficulties of Conscientious Readers Considered; the Structure of the Book an Evidence of its Inspiration; Difference between Inspiration and Revelation; the Bearing of Prophecy on Inspiration.

We earnestly hope that this legitimate effort to make prominent the full inspiration of the sacred Scriptures will call out earnest prayer, that through this effort God will indeed glorify Himself in the exaltation of his Word.

On behalf of the Committee,
Geo. C. Needham, Hon. Sec.
Manchester-by-the-Sea, Mass., May 9.

THE BEAUFOY INSTITUTE.—This Institute is an outgrowth of the Lambeth Ragged Schools, and was originated some years ago with the object of attracting the working boys of the neighbourhood. As such it has proved most successful, the average attendance each evening being about fifty. Various means are adopted to interest and amuse as well as to instruct them. Besides the night school there are a club, gymnasium, and football and cricket clubs. A remark of the secretary that "the best way to get at and influence this class of boys is not only for us to know them, but for them to know us," shows that the secret of personal influence is well understood and acted upon. This branch of the Lambeth Ragged School Society's work is capable of great development, which will be undertaken in proportion as support is received. Mr. J. W. Poole, 8, Grange-road, The Chase, Clapham, S.W., is superintendent and secretary.

CHELSEA HOME FOR FRIENDLESS GIRLS.—In the twelve months since the formation of this Home 106 girls have been received, either temporarily, or for training for spheres of future usefulness. Of the forty-four comprising the latter class, seventeen are in good situations, and are doing well. The principle adopted from the first, that of family life, has proved most successful. The hon. superintendent, Miss E. A. Tournier, lives entirely amongst the girls, and there is one table and one fare alike for all. Great care is taken to enlighten them on hygienic, in addition to religious, truths, and to show them that evil passions are fed by unhealthy foods, drinks, and habits. The effect of this may be judged from the remark of one as these facts dawned upon her, "Life seems quite different." The little report is written with a complete avoidance of the sensational, but cannot fail to draw out the sympathies of Christian people on behalf of so many poor girls, utterly ignorant and uncared for as they are until they come into Christian hands. The Home is at 35, Oakley-crescent, Chelsea, S.W.

BEFORE THE JUDGMENT-SEAT.

OUR ACCOUNT.

During the last fifty years a flood of light has shone upon certain truths: *e.g.*, the present possession of eternal life; the priesthood of all believers, the heavenly calling, the union of disciples of Christ with Him, and with one another as members of his body the Church, the blessed hope of the Lord's appearing, &c.; and great profit has resulted. Then, we of the older generation, instead of letting the further insight into truth diminish our view of that which we once learned, have to see to it that we bring forth out of our treasury things new and old; and that we ourselves live under the influence of both. For the younger, if the stronger food is pressed upon them when they are not even well grounded in the elementary doctrines, will be unbalanced, perhaps endangered.

The truth which is particularly in my mind is that of our personal account to be individually rendered. "Everyone shall give account of himself to God." "It is appointed unto men once to die, and after that the judgment." Perhaps the first thought that strikes us in connection with judgment is our own sinfulness. So far, well. Yet when we consider the histories given in Scripture, as of Abraham, Jacob, Joseph, Moses, David, Hezekiah, Paul, or others, how full they are! Their defects and sins are not passed by, but their whole character and course are portrayed. Also how continually does our loving God intertwine an approving word, if possible. So in the messages to the Seven Churches, the Lord commends all He can. This consideration, if we are seeking to walk with God, relieves of its awfulness the subject of the future account and ensuing award, though it will not diminish the intense solemnity arising from the fact that our lives are to come under review. All will be caused to appear, and all will be appreciated that is possible, though a true and just God cannot pass by that which calls for reproof.

I do not advert in particular to an account of our Christian service. The subject of an account often glides into, and is restricted to, this phase of our course. Rather do I refer to the general truth, that each one shall give account of himself to God. Of himself — the at present partially hidden, unfathomed, unrevealed, individual self, moulded by millions of influences. What a marvellous history is that of every man, woman, and child! And what a combination of influences and events exists in the lives of some! The early days, the maturer, the later. The privileges, the disadvantages. The transgressions, the sensualities, the worldliness, the godlessness, the pride. The conversion, the repentance, the faith, the fruit. The strivings, the seekings, the resolutions, the promises, the vows. The temptations, the endurance, the falls, the victories. The amendments, the self-denial, the thoroughness, the vigour. The decline, the mistakes, the lukewarmness, the half-heartedness. The restoration, the confessions, the tears, the cries, the earnestness. The race, the conflicts. The obedience. The fellowship. The prayers. The bitter zeal, the sharp words, the softening love. The reverential working out of our own salvation; the inward working of God Himself. The closing in. The falling asleep in Jesus. The believer's justification in Christ having, throughout his varying experiences and training, remained absolutely secure, because it is God that justifieth, and because the ground of his justification is Christ's righteousness and blood.

Nevertheless, pardon is not impunity. Concerning God's dealings with the people of Israel, it is said, "Thou wast a God that forgavest them, though Thou tookest vengeance of their doings;" as even David and Hezekiah experienced. It is difficult for us to harmonise this twofold action, of forgiveness and yet of recompensing each one the things done in the body, according to that he hath done, whether it be good or bad. But the Scripture cannot be broken, and it states that we all, not our service only, but we ourselves, must appear, must be manifested to be what we really have been and are. And it will be before the judgment-seat—no secondary tribunal. Paul uses the name of the highest court known in the whole world when he wrote—that of the Emperor at Rome, and of Pilate his representative. It will be the judgment-seat of Christ. For the Father judgeth no man, but hath given all judgment unto the Son. And the object stated is, that everyone may receive the things done by means of the body, according to that he hath done whether good or bad.

"Receive"—the veil is not lifted as to how this will be. But such is the fact. There will be some unmistakable expression of the Lord's judgment of each one of us, with a corresponding award. Though saving all who have repentance toward God, and faith toward our Lord Jesus Christ, yet He is the righteous Governor of the universe, and recompenses righteously. He will have regard to the life we have led. He searches the reins and hearts, and will give unto us each one according to our works.

What deep emotions will pervade our whole being at the judgment, when we see all the former life in a true and perfect light in all its bearings. Will not everyone be ready to take the lowest place, when the full blessedness of the love and faith and obedience and sufferings of Jesus is seen, and felt, oh! how intensely! But these feelings will be very mingled. "Herein," the Apostle John said, "is love made perfect with us, that we may have boldness in the day of Judgment." Yet he also says, "And now, little children, let us abide in Him, that, if He shall be manifested, we may have boldness, and not be ashamed before Him in his presence." Those who had oversight in the churches and watched for souls will, as to some, give up their account with joy. Yet it is also contemplated that as to some others, it may be with grief, because the account will be unprofitable to them.

What of yourself, fellow Christian? Have you a well-grounded hope that for you there will be granted an abundant entrance into the eternal kingdom of our Lord and Saviour Jesus Christ? Or will the tree, now perhaps so fair with promise in the spring time of life, be found in autumn to have "nothing but leaves"—"nothing but leaves"? Do we not all say, "God forbid." Still, look the question fairly in the face. Are you one who is overcoming, and who, therefore, will share the throne of Christ's dominion; or will it be that you will be saved, yet only as a person escaping from a fire?

This paper is written chiefly for the disciples of Christ, but others may read it. I therefore conclude with the remark that I have shown what Scripture teaches as to the future account of believers, and that pardon is not impunity in their case. There is a time for judgment even for the house of God, but then, if the righteous person shall scarcely be saved, where shall the one who is continuing to live without God, or in the practice of sin, appear?

Wimbledon. J. Van Sommer.

◆

OUR SEAMEN.

A sailor, of twenty-five years' experience, writing to Mr. Isaac, of the Strangers' Rest, Ratcliff Highway, calls attentions to the hardships which, as a class, sailors still have to endure. From a temporal standpoint, he says, the sailor is no better off than he was twenty-five years ago. He points to the Articles as the stronghold of those who take advantage of the sailors' necessities cruelly to oppress them. These articles, he asserts to be so dishonest in character, that they are a disgrace to the shipping offices.

Poor feeding, he declares, causes two-thirds of the quarrels that occur between officers and men, and almost all the desertions in foreign parts. The meat soaked in strong brine loses 50 per cent. of nutriment in the boiling. Bread is so hard and inferior that an unlimited amount is allowed, as the employers would be the losers if it were weighed out. Half a pound of flour and one-third of a pint of peas three times a week, with an ounce each of butter and marmalade, one-eighth of an ounce of tea and a quarter-ounce of coffee per day, complete the sailor's rations. "It is upon this," says our correspondent, "that men are supposed to leap cheerfully from their warm blankets at any time, and in a few minutes to be hauling at canvas with the sleet and slush of a bitter night driving in their teeth." The custom adopted by some owners of giving shipmasters so much per day to provision the ships is also strongly animadverted upon as enabling them, "by buying cheap and inferior food, to wring a penny or two per day out of the sailors' stomachs."

Another grievance is that men are charged "two shillings for every rupee advanced to them in India, and that, if clothing is wanted, they are sent to certain traders, who are only too glad to give the masters a discount upon bills contracted by the crew. Seamen are thus forced to buy at certain shops, and I have seen twenty per cent. increase upon the retail price of an article paid, and this swindle goes on in most of the ports that our English ships visit."

The writer concludes by saying that if sailors could claim their money periodically it would be beneficial to both employer and men. "The former would have to look up sober sailers, the latter would soon find that, if he had not the reputation of a sober man, he would not obtain employment. But the truth must be told that it is to our employers' interest to make us discontented, and the law helps them to do so. The more miserable a foremast man's life on shipboard, the more ready is he to desert, leaving his wages behind him. It would be interesting to ascertain, if possible, how many wheat-laden ships from Australia, *viâ* 'Frisco, have paid full-voyage wages. I venture to say not one in ten." Notwithstanding all that is said about seamen's drunkenness, he affirms that making their lot happier would be the surest way to prevent this. Singularly enough, if owners want men, they go to the lowest crimps to obtain them. "Our employers can afford to laugh at us," he adds; "although their economy causes misery, they live happily; but the rule laid down by them for making their money pay so much per cent. is a very strong weapon in the hands of Satan for opposing the Gospel of our blessed Lord."

POPE AND PRIEST.—Father M'Glynn has been warned that unless he presents himself at Rome within forty days he will be formally excommunicated. Father M'Glynn may, of course, announce his determination to defy the wrath of Rome, and in that case a most interesting turn would be given to a struggle now very closely watched by the world.—*Record.*

For the Young.

JOHN DALE; OR, HONOURED OF THE LORD.

THIS is a true story in every particular, and happened but a few years ago. John Dale (so we will call him, for he is still a prosperous merchant in Illinois) was a poor boy, supporting his farther and mother by his daily wages. Passing by the Baptist Church one evening, he stepped in to hear the singing, was welcomed by a good deacon and shown to a seat, and the same evening he believed and was saved. Afterwards he reported to the Sunday-school Superintendent for duty, and became a sort of general helper. Whatever was doing he was ready to have a hand in it.

By and by a new church was built, and there was a debt. A committee was appointed to distribute the debt among the members *pro rata*, and to try to have each one agree to his assessment. John Dale was by this time working as clerk in a grocery store at a salary of 600 dollars a year, and he had 100 dollars in the bank. This latter amount was an important factor in his hopes, for he was engaged to be married. One day the committee on their rounds called on him at the store.

"I expect," thought John, "they have put me down for twenty dollars, possibly, but I shan't grumble. The debt must go. I expect to pay my assessment," he added aloud in reply to a question from the spokesman of the Committee.

"Then please sign your name."

John took the book, and lo! he was down for 100 dollars, the total amount of his savings.

"I was thunderstruck," said John afterwards to a friend, "for it was all I had." But without a remark he signed his name.

"I suppose they came for a church subscription," said his employer when the committee had gone.

"Yes."

"How much did you subscribe?"

John hesitated.

"A hundred dollars."

"Hundred dollars! Well, John, I almost should say you were a fool! Forgive me for saying so; but you were not able."

John explained how it had come about, expressing the assurance that as he was yet young and strong he should soon work through it; and yet in his heart he felt quite cast down. There was so much depending on that money. Perhaps he had been unwise, so he thought, in pledging his word beforehand, but having favoured the assessment, it seemed but right that he should accept it when made. Besides, had he not asked the Lord to guide him in this thing? And should he not believe that he would be guided? In this way he rolled his burden on the Lord.

At evening, while on his way to supper, a neighbour merchant accosted him.

"Say John, I don't want to take you from your present place if you are permanently engaged there, but I want a man, and if you can come I will give you 800 dollars, and begin to-morrow."

"Well," replied John, "I'll go right back and see about it."

He returned and broached the subject to his employer, adding, "Now I have no fault to find, and should like well to stay here, but you know how it is with me; I need all I can earn."

"Then the salary is all the reason you have for wishing to go."

"Yes."

"Well, we won't part on that. If you are worth 800 dollars to B., I guess you are worth it to me, and I'll give it."

"All right," said John, "I'll be glad to stay."

"And I don't care, if we'll begin with the beginning of the year if you like," continued the merchant, "it's now the end of June, so that will make you an extra hundred dollars."

"Thank you," said John, "you are very good, that just pays my subscription without touching my savings. Pardon me, Mr. C.," John added smiling, "but who's the fool now?"—*Gleanings in Harvest Fields.*

A DAY IN THE COUNTRY.

[This is part of a chapter from JERRY'S LITTLE NELL, by A. PITTIS. 1s. *Shaw & Co.* The book contains one of the most beautiful and touching stories of child life and child love we have ever read. This extract will doubtless quicken the sympathies of Christians for the many thousands of London children who are now looking forward with eager longing to their one day in the country.]

"PLEASE, sir, I want fur to know if ye'd mind if I gived me tickut for the treat to me little sister Nell, and let 'er go into the country to-morrer 'stead of me?"

"Don't you care about going yourself, then?"

"Yes, I'd like to go well 'nough, only I'd a 'undred times rather little Nell was to go; she 'ardly ever gets no treats, and she'd enjoy 'earin' the birds sing and smellen the flowers jest ever so."

"But it's against our rules, my boy, to allow any but our regular scholars to go to the treat."

"I knows it be, sir, but Nelly's such a dear little girl, and she's blind, ye knows, sir; and ye see it couldn't make no difference if she went 'stead of me. Jest say she may go, sir, and I'll ever be grateful to yer."

"Well, I will do my best about it, Jerry, but I can't quite promise that Nelly shall go, because I don't know what the teachers and the other boys will say to it; but I don't at all think any of them would mind; but I have only a certain number of tickets. You are quite sure you are willing to give up yours for your little sister?"

"Oh, quite, sir; 't would be such a treat for 'er to go into the country."

"Well, I'm very glad to see how fond you are of your little sister, my boy. Do you know of anyone who would take care of her to-morrow if she go with us? As she is blind, poor child, she will need to be in someone's special charge."

"Oh, my pal, Bob Stamp, 'll take care of 'er, sir, I'll be bound; 'ee's as nice a chap as ever lived is Bob, and 'ee's mighty good to little Nell; I wouldn't be a bit afeared of trusten 'er to 'im."

By this time Mr. Malcolm and his little companion had arrived at the school-room; but before opening the door, the former, with something very much like moisture in his eyes, stooped down and said—

"Jerry, what would you say if I were to write out another ticket, so that you and Nellie might both go into the country?"

"Say, sir? Why, I don't know, sir, that's a fact; I'd feel jest crazed, I would, and I'd jest want to turn 'ead over 'eels and yell."

"Well, I'll just mention it to the other boys, and it shall be put to the vote, and if the majority agree to your both going, you shall."

"Jerry," asked little Nell, as she lay awake that night, long after Jerry, who was thoroughly tired out, had gone to sleep—"Jerry dear, are you awake?"

The boy awoke with a start. "Yes, darlin', I'm awake. What do you want?"

"I wants to know if you thinks as 'ow poor mother knows that you and me are goin' into the country to-morrer?"

"Yes," said Jerry, reverently, "I 'spects as 'ow God 'as told 'er, 'cus He'd know that she'd be so very glad. Don't talk no more now 'cus it's ever so late, and I don't b'lieve you've been to sleep yet at all."

"No," said Nelly, "I won't talk no more. Good night."

The next morning, at about ten o'clock, amidst ringing cheers of delight, six waggons, full of children accompanied by a good staff of teachers, left St. Mark's Ragged School *en route* for Briarly Woods. Little Nell, who was arrayed in the pretty blue dress lent by Bob, had a comfortable seat between him and Jerry. She looked radiantly happy; her little face, which was usually so pale and wan, had become quite rosy with the great amount of washing and rubbing it had undergone, and at Jerry's urgent request Mrs. Watkins had curled her hair. The day was very fine, and the drive alone was a glorious treat to the poor London children, the majority of whom had never before seen a green field or wild flower; but when at last they reached the woods, and all alighted from the vans, their delight knew no bounds, and with glad shouts they rushed about in every direction, until the sound of a gong summoned them to a bountiful dinner under the trees, which, to judge from their happy faces and merry voices, they seemed fully to enjoy.

After each child had done full justice to the dinner, they all repaired to their various amusements. Everything they saw, even down to the butterflies and bees, formed an object of interest to these children, whose lives had been spent in the courts and back-yards of the city; and the numerous wild-flowers and the joyous songs of the birds afforded them intense delight. Some of the elder boys amused themselves with cricket, or had donkey-rides in an adjoining meadow, whilst most of the younger ones and the girls got into boats and swings, or took part in ring games.

To joining in the others' play, Jerry preferred roaming about the wood with little Nelly's hand in his, making nosegays of the wild-flowers—which the little blind girl carefully examined with her fingers, whilst Jerry gave her a description of their appearance—or to sit under the trees and listen to the singing of the birds.

"Don't I wish that you could see all that I sees, little Nell," said Jerry, as the two children were resting beneath a shady oak. "I never knowed the country was one bit like this; I jest feels as if I'd like to live 'ere always. Even the sky looks different out 'ere from what it do in Lunnon; and, oh, Nelly, there's a dear little rabbit a runnen up a tree as fast as ever it can go, leastways I *s'pose* it's a rabbit, 'cus don't you mind Bob was a sayen as we was comin' along that we'd sure to see lots of 'em out 'ere in the woods. There! now 'ee's got to the top, and gone out of sight. Oh, I does wish you could 'ave seed 'im, Nelly, 'ee wur such a pretty little cretur!"

"So does I, Jerry darlin', and I'd like to see all the flowers and the trees and the pretty little birds; but I think 't would be best of all to see you, Jerry. I 'avn't forgot what you're like, only it seems ever and ever so long since I seed you. Jerry dear, does you think it 'ud be a good thing for me to be able to see again?"

"A good thing!—of course I does, darlin'; I think 't would be a werry good thing indeed."

"Then I think I'll ask God if He'll let me, 'cus, don't you know, the gemmen at the Mission House was saying last Sunday that if we was to ask God for anything that we wanted very much, if 't was a good thing He'd be sure to give it to us, just as sure as a little boy's father that had lots of pennies would be sure of giving him a piece of bread if he was to ask him for it."

"But may be God wouldn't think 't would be a good thing for you to see like other folks."

"No, p'r'aps not; but if I didn't ask Him I shouldn't know whether He would or not."

"P'r'aps He'd be angry at you for asken 'im."

"I isn't a bit afraid that He'll be angry, 'cus when Jesus lived down 'ere, lots of people that was blind came and asked 'im if He would open their eyes and make them see, and He did direc'ly. I think I'll ask Him now." And with childlike faith little Nell knelt down on the soft turf, and with clasped hands asked her Father in heaven, in her own simple words, that, if it would be a good thing, her sight might be restored.

A LADIES' MISSIONARY PRAYER MEETING has been started at Brighton, at which Mrs. Hannington (the Bishop's widow) presides, and which is attended weekly by some 150 ladies.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—May 29, Joel ii. 21—32; May 30, Amos v. 1—15; May 31, Amos viii. 1—14; June 1, Ps. lxv. 1—13; June 2, 1 Sam. i. 1—18; June 3, 1 Sam. i. 19—28; June 4, 1 Sam. ii. 1—11.

CHILDREN'S SPECIAL SERVICE MISSION.—Meetings will be held for children during the coming week as follows:—Mr. H. W. Pewtress will be at the Grove Mission Hall, Great Guildford-street, Southwark, May 23—27; on June 6 Mr. Josiah Spiers will commence a mission at Queen-street Schools, Woolwich. Will our young readers pray for these services, and also for those at the seaside this summer, that many may find the Saviour.

ELIJAH THE PROPHET.—3.

By Rev. F. B. MEYER, B.A., Leicester.

ORDERED TO ZAREPHATH.

A friend of mine, spending a few days in the neighbourhood of our English lakes, came upon the most beautiful shrubs he had ever seen. Arrested by their extraordinary luxuriance, he inquired the cause, and learnt that it was due to a judicious system of transplanting, constantly pursued. Whatever may be the effect of such a process in nature, it is certainly true, that our heavenly Father employs similar methods to secure the highest results in us. He is constantly transplanting us. And though these changes threaten at times to hinder all steady progress in the Divine life, yet, if they are rightly borne, they result in the most exquisite manifestations of Christian character and experience.

Another illustration of the same truth is given by the prophet Jeremiah, when he says, "Moab hath been at ease from his youth, and he hath settled on his lees, he hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed" (Jer. xlviii. 11). Grape juice, when first expressed from its ruddy chalice, is impure and thick; it is left in vessels for a time till fermentation has done its work, and a thick sediment, called lees, has been precipitated to the bottom. When this is done, the liquid is carefully drawn off into another vessel, so that all the precipitated sediment is left behind. This emptying process is repeated again and again, till the offensive odour that came from the *must* has passed away, and the liquid has become clear and beautiful. In the case of Moab, there had been none of this unsettling process, "he had not been emptied from vessel to vessel," and in consequence the people had made no moral or spiritual progress; "his taste remained in him, and his scent was not changed." The quiet life is by no means the greatest life. Some characters can only reach the highest standard of spirituality by the disturbings or displacings of God's providence.

Is not this the key to the life of Elijah? Once he stood in the vessel, "Home"; then emptied into the vessel, "Jezreel"; then into the vessel, "Cherith"; and now into the fourth vessel, "Zarephath"; and all that he might not settle upon his lees, but might be urged toward a goal of moral greatness, which otherwise he had never reached, but which qualified him to take his stand in after days on the transfiguration mount, the associate of Moses, the companion of Christ. Take heart, ye who are compelled to be constantly on the move, pitching the tent to-night, and summoned by the moving cloud and the trumpet call to strike it to-morrow, all this is under the direction of a wise and faithful love, which is educating you for a glorious destiny. Believe only that your circumstances are those most suited to develop your character. They have been selected out of all possible combinations of events and conditions, in order to effect in you the highest finish of usefulness and beauty; they would have been the ones selected by you, if all the wide range of omniscient knowledge had been within your reach.

And yet, when a human spirit is entirely taken up with God, as Elijah was, these changes become comparatively harmless and trifling, as a gnat-sting to a soldier in the heat of battle. To one who lives ever in the presence of the unchanging God, and who can say, "Thus saith Jehovah, before whom I stand," the ever-varying conditions of our lot touch only the outer rim of life; whatever they take away, they cannot take away *that;* whatever they bring, they cannot give more than *that.* The consciousness of that Presence is the one all-mastering thought, the inspiration, the solace, the comfort, of every waking hour. And as we have seen a far-spread summer landscape through the haze of intense heat, so do all people and things and events show themselves through the all-enwrapping, all-encompassing presence of God. To fulfil his plans; to obey the least intimation of his will; to wait on his hand; to dwell in the absorbing vision of Himself; to be satisfied with the fulness of joy which fills his presence-chamber with sweetest perfume and with celestial music; this is the one passion of the happy spirit, to whom, as to Elijah, this grace is given. But such grace is for thee, through the Holy Ghost, if only thou wilt open to it all the capacities of thy heart and life. Why not seek it!

There are several lessons here.

(I.) Faith awaits God's plans.—"It came to pass, after a while, that the brook dried up, because there had been no rain in the land." Week after week, with unfaltering and steadfast spirit, Elijah watched that dwindling brook; often tempted to stagger through unbelief, but refusing to allow his circumstances to come between himself and God. Unbelief sees God through circumstances, as we sometimes see the sun shorn of his rays through the smoky air; but faith puts God between itself and circumstances, and looks at them through Him. And so the dwindling brook became a silver thread; and the silver thread stood presently in pools at the foot of the largest boulders; and then the pools shrank. The birds fled; the wild creatures of field and forest came no more to drink; the brook was dry. Only then, to his patient and unwavering spirit, "the word of the Lord came, saying, Arise, get thee to Zarephath."

Most of us would have got anxious and worn with planning long before that. We should have ceased our songs, as soon as the streamlet carolled less musically over its rocky bed; and with harps swinging on the willows, we should have paced to and fro upon the withering grass, lost in pensive thought. And, probably, long ere the brook was dry, we should have devised some plan, and asking God's blessing on it, would have started off elsewhere. Alas! we are all too full of our own schemes, and plans, and contrivings. And if Samuel does not come just when we expect, we force ourselves, and offer the burnt-offering (1 Sam. xiii. 12). This is the source of untold misery. We sketch out our programme, and rush into it, and only when we are met by insuperable obstacles do we begin to reflect whether it was God's will, or to appeal to Him. He does often extricate us, because his mercy endureth for ever; but if we had only waited first to see the unfolding of his plans, we should never have found ourselves landed in such an inextricable labyrinth; and we should never have been compelled to retrace our steps with so many tears of shame.

One of the formative words for all human lives, and especially for God's servants, was given by God to Moses, when He said: "See that thou make all things according to the pattern showed to thee in the mount" (Heb. viii. 5). Moses was eager to do God's work, and the best skill amongst the people was at his command, but he must not make a single bell, or pomegranate, or tassel, or fringe, or curtain, or vessel, except on God's pattern, and after God's ideal. And so he was taken up into the mount, and God opened the door into his own mind, where the tabernacle stood complete, as an ideal; and Moses was permitted to see the thing as it lived in the thought and heart of God; forty days of reverent study passed by, and when he returned to the mountain-foot, he had only to transfer into the region of actual fact, that which had been already shown to him, in pattern, on the Mount.

Surely some such thought as this must have been in the mind of our blessed Lord, when He said: "The Son can do nothing of Himself, but what He seeth the Father do" (John v. 19). So utterly had He emptied Himself, that He had abandoned even his own schemes and plans; He lived a planless life, accepting each moment the plan which his Father unfolded before Him, and being confident that that plan would lead Him on to greater, and ever greater works, until the world should marvel at the splendour of the results, rising from Gethsemane and Calvary, through the broken grave, to the Ascension Mount, and the glory of his second Advent. Oh, mystery of humiliation, that He who planned all things, should will to live a life of such absolute dependence! And yet, if He lived such a life, how much more will it become *us;* how much anxiety it will save us; and to what lengths of usefulness and heights of glory will it bring us. Would that we were content to wait for God to unveil his plan, so that our life might be simply the working out of his thought, the exemplification of his ideal. Let this be the cry of our hearts, "Lord, show me thy way; teach me to do thy will; show me the way wherein I should walk, for unto Thee do I lift up my soul."

II. God's plans demand implicit obedience.—"So he arose and went to Zarephath," as before he had gone to Cherith, and as presently he would go to show himself to Ahab. A Christian lady, who had learnt amongst us the blessedness of a surrendered life, and was soon after obliged to find another home across the ocean, came back quite recently, over thousands of miles of land and water, to visit the scene of that act, in the hope that she would find again her former joy, which had faded, like the hues of a too radiant dawn. But to her disappointment, though she worshipped on the same sacred spot, and listened to the sounds of the well-known voice, she could not recover the priceless jewel she had lost. At last the cause appeared. She had been living in conscious disobedience to the will of Christ, expressed through her conscience and his Word. The motives that prompted the disobedience had a touch of nobility about them, but it was disobedience still, and it wrought its own penalty.

This is the true cause of failure in so many Christian lives. We catch sight of God's ideal; we are enamoured with it; we vow to be only his; we use the most emphatic words; we dedicate ourselves upon the altar. For a while we seem to tread another world, bathed in heavenly light. Then there comes a command clear and unmistakable. We must leave some beloved Cherith, and go to some unwelcome Zarephath. We must speak some word, take some step, cut off some habit. And we shrink from it. The cost is too great. But, directly we refuse obedience, the light dies off the landscape of our lives, and dark clouds fling their shadows far and near.

We do not win salvation by our obedience; that is altogether the gift of God, to be received by faith in the finished work of Jesus Christ our Lord. But, being saved, we must obey. Our Saviour adjures us, by the love we bear to Himself, to keep his commandments. And He does so, because He wants us to taste his rarest gifts, and because He knows that, in the keeping of his commandments, there is great reward.

Search the Bible from board to board, and see if strict, implicit, and instant obedience has not been the secret of the noblest lives that ever lit up the dull monotony of the world. The proudest title of our King was the Servant of Jehovah. And none of us can seek to realise a nobler aim than that which was the inspiration of his heart, "I come to do thy will, O my God." Mary, the simple-hearted mother, uttered a word which is pertinent to every age, when, at the marriage feast, she turned to the servants and said, "Whatsoever He saith unto you, do it."

III. Implicit obedience sometimes brings us into a smelting-furnace.—Zarephath means a smelting-furnace. It lay outside the Land of Canaan, occupying the site of the modern Surafend, which stands on a long ridge, backed by the snow-clad steeps of Hermon, and looking over the blue waters of the Mediterranean. Many things might have made it distasteful to the prophet. It belonged to the land from which Jezebel had brought her impious rites. It was as much cursed by the terrible drought as Canaan. It was impossible to reach it save by a weary journey of 100 miles through the heart of the land, where his name was execrated, and his person proscribed. And then to be sustained by a widow woman belonging to a heathen people! He would not have so much minded to sustain her, but it was not pleasant to feel that he must be dependent on her slender earnings or meagre store. Surely it was a smelting-furnace for cleansing out any alloy of pride, or self-reliance, or independence which might be lurking in the recesses of his heart.

And there was much of the refining fire in the character of his reception. When he reached the straggling town, it was probably toward nightfall, and at the city gate a widow woman was gathering a few sticks to prepare the evening meal. To some it might have seemed a coincidence, but there is no such word in faith's vocabulary; that which to human judgment is a coincidence, to faith's is a Providence. This was evidently the widow of whom God had spoken. Faint with thirst, and weary with long travel, but never doubting that his needs would be amply met, he asked her to fetch a little water in a vessel, that he might drink. The widow may have had some premonition of his coming. There would seem to be some suggestion of this having been so, in the words, "*I have commanded* a widow woman to sustain thee." Her character will come out in due course, but there must have been something in her which could not be found in the many widows of the land of Israel (Luke iv. 25, 26). It was for no arbitrary reason that God passed them over, and went so far afield. She must have possessed qualities of character, germs of better things, sparks of heroism and of faith, which distinguished her from all her sorrowing sisterhood, and made her the befitting hostess of the prophet, and the glad sharer with him in his Father's bounty. To her the impression was probably given of the coming of the prophet, just as the visions to Saul and to Ananias, to Cornelius and to Peter, flashed upon them in duplicates.

She was not, therefore, surprised at the prophet's request, and silently went to fetch a cup of cold water (Matt. x. 42). Encouraged by her willingness, Elijah asked her to bring with her a morsel of bread. It was a modest request, but it unlocked the silent agony of her soul. She had not a cake, but a handful of meal in a barrel, and a little oil in a cruse; and she was about to make one last repast for herself and her son, who was probably too weak through long privation to be with her, and, having eaten it, they had no alternative but to lie down together, and die. It was very depressing for the man of God, after his long and weary march.

It is thus that God leads his people still. "All that abideth not the fire, ye shall make go through the water," *i.e.*, He will not suffer us to be tempted beyond that which we are able to bear; He will not thresh vetches with a sharp threshing instrument, nor turn a cartwheel about on cummin. But it is written, "Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean" (Num. xxxi. 23). If, then, there is aught in you that can bear the ordeal be sure you will be put into the furnace. But the fire shall not destroy it shall only cleanse you. You will be put into it by the hand of Love, and kept in it only till patience has done her perfect work. The flames shall only consume the bonds that bind you, and, as you walk loose in the fire, bystanders shall descry at your side the form of one like unto the Son of God.

IV. When God puts his people into the furnace, He will supply all their need.—Circumstances were certainly very depressing; but what are they to a man whose inner self is occupied with the presence and power of God. God had said that he should be fed, and by that widow, and so it should be, though the earth and heaven should pass away. Difficulties to faith are what gymnastic apparatus are to boys, means of strengthening the muscular fibre. Like the fabled salamander, faith feeds on fire. And so with heroic faith, he said: "Fear not; go and do as thou hast said, for thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

Our only need is to inquire if we are at that point in God's pattern where He would have us be. If we are, though it seem impossible for us to be maintained, the thing impossible shall be. We shall be sustained by a miracle, if no ordinary means will suffice. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." We reserve for future thought that unfailing meal and oil. But, ere we close, remark with what different meaning different people may use the same holy words. The widow said, as Elijah had done, "the Lord God liveth" (ver. 12). But to her those words brought no comfort, because they were repeated from hearsay, and not from a living experience of their truth. God forbid that they should be a parrot-speech upon your lips, my reader; but burnt into your inmost being, so that you may go through life fearless of all save sin, and cheering timid hearts with the assurance of an unfaltering courage, "Fear not" (ver. 13).

◆

THE FIRST EASTER.

It was the eventide. The crescent moon,
Low over Olivet's three summits, shed
Pale light upon the plains of Jordan, down
Unto the sea called Salt, which glimmered white
In livid ghastliness beneath the peaks
Of Moab's mountains, stretching to the sands
Of Edom lone and bare.
No restless winds
Sighed through the full-eared barley in the vale,
Or stirred the crested feathers of the palms,
And nature seemed like one asleep and still
Wearied by pain.
A sound of voices came
Now and again across the eastern slope
From Bethany, belovèd of the Lord;
For there a group was gathered in the lane
Before the door of him who from the tomb,
Bound hand and foot with graveclothes, and his face
Bound with a napkin, trembled into life
Responsive to the words Divine.
The man
Whom Christ Himself had raised stood in the midst,
His eyes dim in a clinging mist of tears;
For he had come from Zion, o'er the hill
By Kedron, through Gethsemane's sad shades,
With wondrous stories of the Master's death
On rounded Golgotha—the Temple veil
Rent in the midst, the quaking earth, the words
Of that strange superscription Pilate wrote
Gleaming within the gloom, as writ in fire,
"Jesus of Nazareth, King of the Jews":
The dying cry, "Lama Sabachthani,"
And, on the cross, the Crucified.
A few
There were of those who had believed on Christ,
"When they had seen the things that Jesus did,"
And these to Bethphage walked in bitter grief,
A burden on their hearts, for they had hoped
It had been He who Israel would redeem;
And in the little houses in the lanes
They talked far into the night, or dreamed
Of all that they had heard, and saw again
The sweet sad face, "marred more than any man's."

. . . . .

The first day of the week had come. The land
Lay in the solemn starlight hushed and calm,
With not a stir or sound of anything,
And ere the dawn flushed o'er the paling blue
Came Mary Magdalenè to the grave
Where they had laid the Lord. The heavy stone
Was rolled away. The Crucified was risen,
And in the valley of Jehoshaphat
Full many bodies of the saints arose
And went into Jerusalem, and there
Were seen of many.
Up into Bethany
With rod and crook a man walked wearily,
Coming at early morn from pasture fields
Where he had led the flock from out the fold;
And, as he neared his house, a rich full song
Fell on his ear. He heard the blessed words,
Read in the synagogue on Sabbath days,
"All we like sheep have gone astray. The Lord
Hath laid on Him the sin of all. Oppressed,
Like to a lamb unto the slaughter brought,
His mouth He opened not. He was cut off
Out of the land, stricken He was and slain
For our transgressions, and his soul was made
An offering for sin, and yet we hid
Our faces from Him, the despised of men."

Stepping beneath the climbing vine he cried,
"Art thou too his disciple?" The singer said,
"From death He brought our neighbour Lazarus,
And gave him back to those who wept his loss.
I would that we had prayed Him for our dead,
Our little one, Meshullemeth."
The man
Paused for a while, and sadly turned away,
For sudden tears welled up into his eyes:
But as he went into the court, he spake:
"For me, I follow not the Nazarene.
Our girl is dead, as he is: let them rest;
Nor prayers nor tears can aught avail. To-day
To them is just as yesterday."
The wife
Went to the doorway, and stood there and wept,
Dreaming she saw once more Meshullemeth—
A graceful maid, who, with the gathering crowd,
Had followed Jesus by the way. Again
They stood in wonderment when at the grave
Christ cried, "Loose him and let him go," and he
Who had been dead four days gazed round, his eyes
Dimmed by dark mysteries of death, and then
With Martha, and with Mary, and the Lord,
Walked slowly homeward in a deep amaze,
Like one who waking from a lingering dream
Sees all the fondly loved familiar things
Through clinging mists of sleep's forgetfulness.
And she remembered how in after days,
When in the dying day the Saviour came
Up from Jerusalem with James and John,
And walked full wearily along the lane,
The girl bent in hushed worship as He passed,
And Christ laid hands divine upon her head.
O sweet that thought, and even dearer still
The memory of the loving words He spake
Unto the maid, who hid them in her heart
And breathed them not, until one autumn morn,
As in the dawn a wind swept up the slope
From off the stretching plains, and brought
Perfumes of flowers in lonely far-off lands,
She sighed the Master's name, and lingering o'er
His words, she faded out of life, His eyes
Beaming in love upon her through the gloom
That slowly hid the doorway, and shut out
The date palms standing clear against the sky
And all the expanse of the dusky vale.

A sudden peace that made her half afraid,
So sweet it was, swept o'er the mother's heart
As thinking thus she gazed on Olivet
Decked with its terrace gardens and its groves;
And then there came a pang, for o'er the ridge
A girl crossed to the pathway down the hill,
A maiden like unto Meshullemeth,
And so the woman turned into the house
And sat her down to mourn.
"Meshullemeth!"
"My mother!" That was all. It was the girl
Back from the graveyard of Jehoshaphat!

Like Lazarus, the girl had nought to say
Of what there is beyond the tomb; a break
Had happened in her life. Her lips were sealed.
Each day she went about the household tasks
As in the olden time, and soon she ceased
To be a wonder in the hamlet, where
Full many seeing her believed, as did
Her father who had sternly said, "Let be,
She and the Christ are dead, disturb them not."
For walking near En-Shemesh, he had seen
Jesus Himself, arisen from the dead,
With his disciples talking by the brook,
And he had worshipped Him, and called Him Lord.

. . . . .

The wondrous forty days had gone, and He
Who died and rose "firstfruits of them that slept,"
And unto doubting Thomas showed his hands,
Marked with the nail-prints, and his wounded side,
And on the shore of Lake Tiberias
Asked softly, "Children, have ye any meat?"
And bade the loved disciples "Come and dine,"
Ascended into heaven from Olivet.
So at still Bethphage in the eventide
Her place no longer knew Meshullemeth;
But Lazarus was left in Bethany
To wait till death should whisper once again,
"Behold the Lord is come, and calleth thee."

James Bowker.

FACTORY GIRLS AND CHILDREN. — The anticipations formed of the future of our young friends, the factory girls taken from East London for training to the Country Home of the North-east London Gospel Mission, are being most happily realised. Those already sent to service have done well, and few looking at them now could realise what they were like when we received them in rags and tatters, with low-type features almost hidden by the thick heavy fringe of hair. The change in speech and manners, and better still their love for their Bibles are all so encouraging. For every £3 subscribed a poor factory girl will be delivered from her evil surroundings, and given a month or two of training, and sent to service with a small supply of clothing. The country holiday work for the little people has begun in earnest, and any parcels of clothing, specially shoes for children, would be most acceptable.

Wm. Chorley.

2, *Marquess-grove, Canonbury, N.*

WITH EAST-END WORKERS.

The familiar upper-room at the Home of Industry showed a right pleasant sight on Wednesday evening, last week. The great centre of interest was the band of bonnie lasses and lads (a hundred or so) who were there to receive a parting good-bye—God be wi' ye—before leaving London for Liverpool, *en route* for Canada. The girls were cloaked and hooded ready for the journey.

A host of grateful and gladdening thoughts troop into the mind at the sight of such a company of young immortals, gathered from strange places, and many of them the heroes or heroines of "strange true stories," more truly sensational than the wildest of imaginative fiction. Down East, there are dramas daily being enacted that might even be compared with the Langworthy marriage. Cruelties are being done, wrongs are endured, miseries are undergone, that can never reach the public ear; if they did, that ear would pall with the hearing of them. But the ears of these godly women of Commercial-street and eastwards, attuned by the love of their Divine Master, never seem to weary of taking in the tales of sadness and woe. No expenditure of self-sacrificing effort seems to lessen the glow of tender compassion that finds these wastrels, cast on the shore of the heaving ocean of society; that nurtures them with a care which is unknown to many a modern mother's heart; that washes, feeds, and clothes the little bodies till they look as though they had been reared in king's palaces; that gently instils into their opening minds the love and the true knowledge of God and his Son Jesus Christ. When all this is done, and the "raw material" has been transformed beyond human recognition, the "manufactured articles" are passed on to the goodly land across the sea, there to enrich the homes of the Dominion, and to build up within its borders a free, contented, and Christian generation. Then these good Sisters of the Guild of St. Dorcas begin again at the beginning, with the same zest and zeal as if it were their first attempt. Here, indeed, is what we call "the perseverance of the saints."

Our pen has fairly run away with us in this preamble, and we must now tell something of the meeting. A late arrival would have found Miss Macpherson hugging in her arms the boy-baby of the household. With that charming disregard for conventionality, which constitutes a great attraction of these monthly assemblies, our sister might have been heard saying to the admiring throng, "Isn't he a little dear?" When she wants to preach her most practical sermons, like her Master she takes a young child, and sets him in the midst. Her subject just now is "Adoption." "How is it," she asks, with an air of wondering surprise, "that we of the middle classes are almost frightened to death at the thought of taking into our homes another person's child? If we would only do it as to the Lord, we should see what a blessing such a child would be to us, and what a lesson of unselfishness to our own family." Later in the evening an adopted boy is taken to the front for all to see; it needed but a glance to tell that he at least has "fallen on his feet." What a lot of loving-kindness there is in this world after all—if those who have it and those who need it could only be brought together.

These parting meetings have in them an element of sadness as well as of gladness; for no motherly heart can easily brook the idea of letting her bairns leave her, especially after so much care has been expended on them. So Miss Macpherson asked her sister to "give us a word of cheer." Now Mrs. Merry and her husband were going off with this band across the sea, and she naturally thought that she ought to get, rather than to give, the word of cheer. Still, true to her name, she said she had promised one of the children she would not cry, and she would keep her word. Talking of the responsibilities of the work in Canada, she made request for prayer that all needed guidance and wisdom might be given, especially for dealing with the girls and counselling them as to their future life. Before the young people left to prepare for the long journey, Miss Macpherson said that God had been working graciously in the hearts of many of them. They soon disappeared from our sight—boys and girls—but we will follow them, it is to be hoped, with such fervour of desire as shall help to surround them with hosts of shining ones—ministering and protecting spirits specially commissioned from the throne of God.

AT WORK IN THE HIGHWAY.

The children had gone, but London's East-end, with its sins and sorrows, cannot be shipped off in a single night to Canada. So we had statements from Miss Child and Miss Steer, either of which would have been a full evening's fare. Miss Child rehearsed something of God's goodness to her in connection with the work He had given her to do in Ratcliff-highway during the past decade. She was moved to this partly by the presence of Mr. Reginald Radcliffe, who had a share in the launching of the Gospel ship that has since rescued many a shipwrecked mariner and carried him into the haven of salvation for body and for soul. The latest development of the work at the Welcome Home is "The Christian Lifeboat Crew"—a band of several hundred godly seamen who have joined hands for mutual edification and for united effort in winning their fellows for Christ. They speak in the open air, and every one helps according to the gift that is in him. On the first Tuesday evening of every month they have a meeting at the Welcome Home for prayer, conference, and testimony, and any Christian friends will be gladly welcomed. Miss Child related a somewhat remarkable circumstance. A captain came to her the other day and said, "I want to get a crew from the Welcome Home; I know you have the right sort of men, for I had a crew from here before. Every one of them turned out well, and now I want another." We looked him up a crew, said Miss Child, and one of them was one of Miss Macpherson's boys. This lad was disposed to go elsewhere, but the captain said he would give him a little extra money in order to get him. The upshot was that he gave them all extra wages to go in his ship, because he knew he should have extra good men. "I think," added Miss Child, amid the cheers of the meeting, "that is something to thank God for." Ay, verily. It is the drink, she went on to say, that does the great harm among these men, but thousands of them are now sailing the seas who do not touch the perilous stuff. A captain told her he had been on the ocean for forty years, and it was only quite lately that he had been able to secure a crew, every man of whom came on board perfectly sober. It was a little diverting to hear from her that some of her "Christian Lifeboat Crew" hold meetings on board their ships, where the captains do not like it a bit; but they find they are better men, and so they "put up with it!" Who would not commiserate them! We are of opinion that the Board of Trade should generously subsidise Miss Child, for she and her helpers are doing what no Act of Parliament could effect, in purifying the moral atmosphere around "Poor Jack." If any timid West-end Londoner and stray visitor from the country want to find the way to the Welcome Home, let them go to the Home of Industry, where a guide will conduct them to the Highway, and Miss Child "will give them a sailor to tow them back again."

The story that Miss Steer had to tell was an equally interesting, if a more painful one. Her "country house," as Mr. Radcliffe calls it, is in a side street out of the Highway, and the sisters who have been led into open sin, or those in danger of meeting this fate, are her peculiar care. She felt so thankful, she wistfully said, that those girls going off to Canada will be taken out of this London, across the sea. She never speaks in public about this work now, without laying special stress on the need of effort among the very young. She knew, alas, of many girls about the same age as those who had just left the meeting, whom she would not dare to send to Canada in their present condition. Preventive work is pressing itself on her more and more; some examples she gave of girls found in perilous circumstances in East-end lodging-houses showed the crying need of this. It is inexpressibly sad to think that even the baby lispings of some of these children are so terrible as to be a grief to hear. Miss Steer truly said that the fight she is waging is often a hand-to-hand conflict with the devil, and it needs a terrible expenditure of spiritual strength to get the evil spirit exorcised. Workers in this field, above all others, need and ought to have all the sympathy and cheer their fellow Christians can give them.

FROM HAVRE TO BIRD-FAIR.

An interesting sketch followed from Mr. Hermann, Sailors' Home, Havre, of the origin and growth of the work in which he is engaged. It, too, is a much-needed effort, because of the temptations that beset the sailor in that gay and wicked seaport, and the absence of any other place of safe resort. Then the scene shifted from Havre to Bird Fair, where, said Miss Macpherson, the sailor friends come up from the Highway and help. No need to make temperance speeches; the shining, happy faces and the rejoicing song of these sturdy sons of the sea are more convincing than any lecture. On the previous Sunday, in addition to two preaching stands, assisted by the Stratford Mizpah Band, they had a royal procession through the ten thousand men of the fair. Three men were there who had formerly been bird fanciers; they told their old mates that they had come to the Fair scores of Sundays to plan bull-dog fights and to carry them out. Now they boldly invited the traders to inspect their homes and see the change that the Gospel has wrought. Miss Macpherson invited all who have ample leisure on Sundays to spend some of it in earnest prayer to God for a rich and saving blessing on the masses who congregate in the fair to traffic on his holy day.

MR. RADCLIFFE'S ROUSING TALK.

Mr. Radcliffe is fond of going back to Old Testament times to see how in distressful circumstances God Himself wrought deliverance for his people. To-night he read from 1 Sam. xiii., describing "the miserable plight" in which the children of Israel were, when there was not even a smith in the land to make for them sword or spear. It has been something like this (said Mr. Radcliffe) in Christian England, and it is for us to encourage ourselves in God to-night. We pray "Lord teach me," but it is sometimes better for us to pray, "Lord unteach me." Let us pray that He will strip off the rags of teaching that we have been brought up in, and the lukewarmness, and the cumbrous way in which we set about getting at the masses, whether in Africa or in Whitechapel. If God would but strip us and make us willing to be children and willing to obey the Captain of our salvation, then He will gain a glorious victory. I have never heard that *He* has lost a battle yet, and I do not believe that He ever will.

Wellington said at Waterloo, "Up guards and at them!" and it was something like this that Jonathan said to his armour-bearer when they climbed up the rocks on their hands and their feet, and the Philistines fell before them. They had no dynamite, or cannon, or gunpowder; they hung only upon the living God. Let us try if we cannot climb upon our hands and our feet, and see what the Lord will do for us. We read here of certain Hebrews who had been with the Philistines, but who joined the hosts of Israel in that day of victory. Have we not many Christians living in the world—half-hearted, backsliding ones, both in the East-end, and in the West-end? Oh that they may come out of their drawing-rooms, where they are following the fashions of the world; that our Christian business men who are held fast by their love of gain, and whose hearts are set upon their treasure, may be extricated. "So the Lord saved Israel that day."

Oh, that we might unlearn; for the time is short, and the masses are perishing at home and abroad, whilst we are waiting to be untaught. Is it not an awful thing to come here and listen to Miss Steer speak of these babes of debauchery—the lisping of horribly obscene words, even before they can speak plainly? We do not read of a more awful thing in Sodom and Gomorrah.

straight to God and take our orders from Him. People ask me, "Are you not glad to see a revived interest in the Churches with respect to the heathen?" Yes; but it is only a little thing—something, as it were, on the tips of our fingers. We are verily asleep with regard to the heathen. Our missionary societies are only playing at it; our Churches are asleep. And are we not sleeping over a volcano as to the masses of our population at home, not in the East only but in the West? That part of our society that calls itself "Society" is becoming more and more corrupt. Our rich men rolling in their wealth; able to purchase anything that will minister to their vices; debauching our young children; and the poorer classes imitating the rich—an awful stench of corruption going up from Christian England into the nostrils of the living God. Do we not, in the beautiful words of the Anglican Service, need to have "the thoughts of our hearts purified by the inspiration of the Holy Ghost," so that with one accord we may come to God and receive a mighty blessing?

We want to have a revolution in many things. We must not go on as we have been going. There are not too many children on the earth. We are not going to be taught by Chinese mothers that there are too many children, and that many of the female children must be strangled. The world is full of riches in plenty, as we have seen in Canada; and the word of the Lord has never been repealed:—"Increase, and multiply, and replenish the earth." We have got sadly out of joint. I wish some of you young women especially would think about this thing. Thousands of our maiden women should be pressing forth from this place to Canada and other countries, where young farmers and others want them as wives. Here we have a disproportion of the sexes the other way. There are a multitude of women not wanted here. Their brothers go to foreign lands, but the daughters do not go. Perhaps one in a family gets married, and other three or four remain single. Would to God that He would teach us to reverse this thing. Then we would see, if maidens were scarce, that our young men would respect them, would venerate and almost worship them. As everything that gets out of proportion is undervalued, so our maidens in England to-day are not valued and placed upon the pinnacle where God's Book places them.

This is only one thing that we do in our ignorance, and that I feel sure we want unteaching about. Let us ask God to teach us, and, if we are spared to live another seven years, we may see that this work of Miss Macpherson's is only in its little infancy. Oh, let us not regard difficulties, but let us look straight to God, and see if He will not send such a flood as shall bless England and Canada and the whole world.

WITHIN FOUR DAYS OF ENGLAND.

Great is the receptive capacity of the sympathetic heart; for, notwithstanding all that we had heard before, the meeting listened with the profoundest interest to Mr. Lamb's too short statement about Christian effort in Algiers, whither he went some three and a half years ago, in connection with the Kabyle Mission. The needs of the land are great, and many more workers are wanted. He said he was returning soon, and two lady helpers would accompany him. Algiers is within four days of England, and there is a beautiful climate. There are sixteen millions of Mohammedans, not counting Europeans and Jews. Women are sorely needed to visit their Mohammedan sisters, who are inaccessible to any but women, by the modes of their life. Mr. Lamb would have said more, if time had permitted, about the unhappy condition of the young women. They are simply bought for money, and if a husband gets tired of his wife at the end of a few months, he sends her back to her father's house. Nothing will change this state of things but the Gospel. Who will go and take it to them? If we had the love of Christ burning in our hearts like a consuming fire, we should not need Mr. Hudson Taylor or Mr. Radcliffe to come and stir us up to our duty. This in brief was Mr. Lamb's message. When he had ended, prayer was made, as it was at various periods of the evening, for the workers at home and abroad, and for the safe conduct of Mr. and Mrs. Merry's party across the Atlantic Sea.

Mr. James Merry, who has been at Stratford, Canada, for some time, is now happily restored to health, and has come to this side to help in the work. Friends will like to know that this season Miss Macpherson does not purpose visiting Canada. The acquisition of the new premises in Bethnal Green and the task of fitly furnishing them for future use will keep her at her post in the East-end. Let those who go away for rest and change not forget to share her burdens in this extended enterprise.

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A VILLAGE SPRING FESTIVAL.

What vast influences may hang on one godly life, and that life an obscure one! This reflection forced itself on the mind while attending the anniversary of the Bell Bar Mission-room the other day. Probably not one in a hundred of your readers know where Bell Bar is. It is part of the parish of North Mimms, in Hertfordshire, and is situate about two miles from Potter's Bar Station on the Great Northern Railway. At Brookman's Park, in this parish, is a coachman, by name James Cheeseman, who, having experienced the pardoning love of God, sought to benefit the scattered population by telling out this same love from house to house, and in the open air. These efforts attracted the attention of his master, who built him a small iron room. The Lord was pleased to bless the efforts of this coachman, and soon the iron room had to be enlarged.

As with other Missions, an anniversary is a necessity. Sometimes a tent is used for the tea, while at other times a barn serves this purpose. This year the cart-shed did duty. The earth floor was strewn with sawdust, canvas hid the more unsightly portions of the structure, snowy table-cloths covered the rough boards, and choice flowers shed beauty and perfume all around, while the cheerful hum of conversation, and the contented and happy faces of the guests, lighted by the evening sun, might have been envied by many a more pretentious and fashionable gathering.

But it was in the crowded iron room afterwards, that the influence of this good man was more clearly seen. He made a modest statement showing that souls had been gathered to the Saviour during the year, and that these gathered ones had from their small earnings contributed to the funds of several missionary and other societies. Hearty words of cheer were then spoken by the vicar of the parish (Rev E. M. Batty), by a neighbouring squire (Mr. Samuel Gurney Sheppard), by the village schoolmaster, who shares the preaching with the coachman, by a town missionary from Hertford (Mr. Hudson), and by the secretary of the Open-Air Mission (Mr. Kirkham), all of whom had come to fraternise on this auspicious occasion. How different would it have been had this coachman been a mere worldly or wicked man. God be praised for this good work, a type of hundreds of similar efforts throughout our land.

A SUMMER RESORT.—May I direct the attention of those who wish to spend their summer holidays on the Continent to the Mission-house in Blankenburg. It is situated in one of the most beautiful parts of Germany, in the heart of the Thüringen Forest, amidst the bracing air of its pinewoods. It offers, on very reasonable terms, a comfortable home and Christian society; it will be especially attractive to those who take an interest in evangelistic work, as it is a centre of missions. Miss von Weling, a devoted worker, whose name is well-known in Mildmay Park, is at the head of the house; she speaks English, and is well acquainted with the requirements of English people. As one of the trustees of the place, I beg to recommend it. Apply to Miss von Weling, Blankenburg, Schwarzathal, Thüringen. May I also ask prayer for Münich (Bavaria), where I intend to labour during the next months. H. P. ZIEMANN.

"FISHING" AT BILLINGSGATE.

The other day Billingsgate Fish Market was a scene of unusual excitement; and that is an extraordinary remark when applied to the ever-excited salesmen who ply their trade in this salubrious part of the City. The market was "flush," and the men were excited over some bold move to crush a monopoly. A large steamer had just arrived, having brought nine hundred boxes of mackerel from the Irish coast at two and sixpence per box carriage. The carriers who were being fought charge nine shillings per box. The undue excitement is therefore accounted for.

But why mention this? Mainly because the Billingsgate Christian Workers' Association may deduce inferences from the events of that day which should cheer them. At the very time when their monthly meeting was commenced the excitement was at its highest, consequently doubts arose in the minds of many, whether the men would attend in the Subscription Room to hear the Gospel proclaimed. These doubts at one time seemed feasible. The meeting opened by the few who were present singing heartily, "The crowning day is coming." The windows in the Subscription Rooms look out upon the river, and the men on the steamers about to return to the North Sea for a fresh cargo, caught the sound of singing and looked up from their work. It was heard above the hagglings, shoutings, and din, in the market below. The strains of that well-known hymn struck upon the ears of many who by reason of the excitement had forgotten their resolution to attend the Gospel meeting. Then they began to gather one by one until the room was fairly full.

Undoubtedly the Billingsgate men are hearty in their religion as well as in their calling, for there was a tone of deep earnestness in the meeting, and a robustness in the way they sang the hymns. Old men sat there swaying to and fro, their eyes speaking their belief. Young men who had "just dropped in to see what was going on" evidently realised the depth of meaning in such a meeting. Mr. William Noble gave the address, and appealed to the men by illustrations which touched their sympathies. "If a man's religion does not teach him to leave off selling stinking fish, it's not much good to him;" they appreciated the hit. The meeting closed after the Secretary had obtained a promise from Mr. Noble to visit them again.

As a group of the workers swerved round a corner of the market, a merchant who was seated upon a tier of barrels with his men around him, his silk hat well back on his head, and seemingly benefited by the morning's transactions, saw fit to chaff those who were leaving the meeting. A sneer sat upon his rubicund face, as he said, "Halloa, been fishing for mackerel?" "Ay, sir, golden mackerel?" returned a member of the band, as the merchant subsided behind the barrels. "Q."

MISS VON FINKELSTEIN'S birthday was on the first day of May, and she hoped to celebrate it on the plains of Jaffa, by erecting there the first Gospel tent, in which her brother would preach in Arabic, Mr. Levinsohn (of the British Jews Society) in German, and herself in English.

THE STORY OF A PICTURE.—Mr. Gawin Kirkham began the nine hundredth explanation of his "Broad and Narrow Way" picture, by showing it at the Earlswood Asylum for Idiots, Earlswood, Redhill, Surrey. These poor afflicted ones manifested considerable interest in the exposition, and the majority evidently grasped the leading features. The singing displayed great attention both to tune and time, and the knowledge of Scripture was very marked. In addition to ordinary mixed audiences, Mr. Kirkham has now lectured on the picture to soldiers, sailors, policemen, postmen, railway-men, foreigners, Jews, Y.M.C.A.'s, Y.W.C.A.'s, day-schools, boarding-schools, colleges, Sunday-schools, ragged-schools, shoeblacks, to the inmates of convalescent homes, military hospitals, military prisons, and workhouses, and to strange audiences at races, fairs, boat-races, and other gatherings.

Spring Anniversaries.

MISSION TO DEEP-SEA FISHERMEN.

(*Exeter Hall, May* 18.)

SELDOM is Exeter Hall so gay with flags as Mr. Mather, the Director of this Mission, had made it for these meetings, afternoon and evening. Seldom is there a more interesting subject, or one more calculated to awaken sympathy, submitted to an Exeter Hall audience. In a series of word pictures drawn by the various speakers, besides a number of the Mission skippers fresh from the sea, and finally illustrated by a series of dissolving views, a vivid impression was given of the life of these hardy men who fish the North Sea in all seasons and all weathers, of the dangers encountered, of their utterly neglected state, both moral and spiritual, before the work was commenced, and of the vast improvement that has taken place in their condition since.

Sir Andrew Clark, the worthy chairman of the afternoon, in the course of a lively address, expressed the hope that, in order to foster a spirit of independence among the men, some system of life insurance should be organised by them. Mr. Miller said a floating ship used to be called a floating hell, but now, in many cases it is a floating Bethel. He spoke of one scene he had witnessed in the North Sea, which was better than any Exeter Hall meeting. It is a beautiful sight, when the flag is flying which tells that a service is about to be held on the Mission ship, to see one little boat after another put off from the fishing smacks, to witness the hearty greetings with which the men are received, to join in the singing and prayers, and to listen to the personal testimony of the men. Speaking as chairman of the council, he said, what they are earnestly striving for is to have a Mission ship attached to every fleet. For this purpose five more are wanted, there being seven already at work. Mr. Treves asked all to picture to themselves a floating population of 500 men. This is about the number with each fleet, with no means whatever, apart from the Mission, of obtaining medical help. However seriously a man was injured, he must be carried on board the steamer, his clothes in all probability saturated with salt water, and in that state he had to remain two days or more before he could reach England. It is very different where there is a Mission ship, for the skipper is qualified to give medical and surgical relief, and there is not that delay which has cost many a man his life. Mr. H. Smethurst (Mayor of Great Grimsby) said fishermen do not carry about with them a sentimental or negative Gospel. They want a positive Gospel.

An interesting incident of the meeting was the presentation by Lady Clark of certificates of proficiency in medical and surgical knowledge to several of the Mission skippers. The announcement made by Mr. Mather, that a gentleman (Mr. Pirie) had called at the office that day, and presented to the Mission his steam yacht, which recently cost £4000, was hailed with great acclamation.

Mr. Gray, one of the assistant secretaries of the Board of Trade, presided over the evening meeting. He bore witness to the great improvement that has taken place in the character of the fishermen during the past few years, and spoke of the help the Mission has been in raising their condition. The feature of this meeting, however, was the testimony given by several of the skippers. Of these, one must suffice as to a great extent characteristic of several others. Skipper Rose, of the smack *Rover*, said: I bless God that ever the Mission came to the North Sea. I was forty-two years old before I knew there was a God, and hundreds of my brethren are in the same condition. When I came to see the free salvation offered to a poor fisherman like me, I cannot sufficiently thank you, but God will. What joy it is to know my loving Saviour is watching and guarding me wherever I am! When I was first told about the loving Saviour, I said, "No, not for me; not for such a worthless blasphemer as me." But at last I felt that his loving, tender arms were about me, and that He had saved me. And now I and others with me will try to get all our brother fishermen to know this loving Saviour. While these testimonies were being given, the striking pictures of sea life, shown by the dark lantern, were thrown upon a screen and created much interest among the large audience that had assembled.

HOME TEACHING FOR THE BLIND.

(*Exeter Hall, May* 16: *Viscount Midleton, Chairman.*)

THE society which undertakes this good work had a most cheering report to present. There are about eighty branches in the various towns of Great Britain and Ireland, and in the Metropolis there are eleven districts under regular visitation. In London alone there are over 2200 blind persons under daily visitation and instruction in the reading of God's Holy Word, and of these over 1500 can read in Moon's embossed type, and have an abundant supply of books lent them.

Sir Joseph Pease, M.P., claimed for the poor the same amount of sympathy and the same help as is extended to the rich suffering from this affliction. He mentioned the case of one fisher lad who is able not only to take his part on shore in mending the nets and baskets and to read to his companions, but acts as stroke oar, and is as handy at sea as any. The Chairman pointed out that thousands of blind persons who would have been absolutely dependent on others but for the aid of the Society had been brought into a position of light and comfort, in which in many cases they were able also to maintain themselves. Mr. Wm. Hibbard, who has been a teacher for fourteen years, in that time has paid 30,000 visits, and has taught three hundred persons to read; five of his pupils are now teachers, while many are enjoying scholarship at the Royal Normal College for the Blind. Dr. Armitage and Rev. Alfred Dove spoke, dwelling on the unique character of the work.

MR. SPURGEON'S COLPORTEURS.

(*Metropolitan Tabernacle, May* 16: *Mr. G. Williams, Chairman.*)

THREE of the colporteurs having reported some of their experiences, difficulties, and rewards, Mr. C. H. Spurgeon gave an address. The work, he said, was forced upon him; but, as he looked back upon what has been accomplished through this instrumentality, he felt very thankful, and knew it was of God. It is one of the best possible agencies for the spread of the Gospel. There is greater spiritual destitution in many country places in England than at the East-end of London. In many villages the Gospel is not heard at all, for that cannot be called the Gospel where the sacrament is exalted above Jesus Christ. What the city missionaries are in London, the colporteurs are in the country, visiting the cottagers, speaking to them in a way that they can understand, and telling them plainly and simply the message of salvation, and of the love of God in Jesus Christ. Then the colporteurs are freely encouraged to preach, which some of them do three or four times a week, besides Sundays. They are all temperance men, heads of Bands of Hope, tract distributors, and they regularly visit the sick and dying. Mr. Spurgeon claimed for this Association that it is unsectarian. He explained that this did not mean smoothing away individual beliefs until a kind of universalism was reached, but every man, Baptist, Wesleyan, or Episcopalian, carrying out and acting upon his own convictions. He did not want anyone to go sneaking about, afraid to say what he really believed, but to hold fast to his own convictions, while allowing others to do the same. That was his view of being non-sectarian, and the chief aim of all is to win souls for Christ. He looked upon the colporteurs as supplementing the work of the Bible and Tract

These men often make a person buy what he thinks he does not want, though he really does; for there is no need in human nature so deep as the need of Christ.

The report states that the sales during the past year have exceeded those of any previous twelve months by £75, and amounted altogether to more than £9600. Eighty-seven colporteurs sold over 32,000 Bibles and Testaments, and nearly a million and a half of other publications, besides conducting nearly twelve thousand religious services and a large amount of house-to-house visitation.

A few warm words of congratulation from the Chairman rounded off a pleasant meeting.

PEACE SOCIETY.

(*Finsbury Chapel, May* 17: *Sir J. Pease, M.P., Chairman.*)

THE Chairman dwelt with sorrow on the millions of armed men now to be seen in Europe, and on the bitter ill-feeling engendered by wars, and said even statesmen are beginning to ask whether such large armaments are actually needed. The Peace Society, he added, believed in arbitration as a remedy, and that it could be adopted. The principle of arbitration is, he thought, growing in favour. Professor Stuart, M.P., in speaking of the subject in its economical aspect, said that ten shillings in every pound of the taxes went to pay for wars past and present. The Society is working to produce peace not only in this country, but all over the world, and to bring about the true brotherhood of peoples. Mr. Handel Cossham, M.P., Revs. Dr. Hoopell and R. F. Horton also spoke.

EVANGELICAL ALLIANCE.

(*Regent's Park College, May* 19.)

PRIOR to the formal meeting, the guests, as usual gathered in the dining-hall of the College for tea and coffee, over which mutual greetings were exchanged. There was a large company present. Viscount Bangor took the chair. He remarked that while they heard much of alliances in the present day, the one great need of the age was an alliance with Christ as the Head.

Canon Woodward, of Liverpool, read a brief paper on "The presence of the Lord Jesus Christ, the source of the believer's fidelity in service and victory in conflict." He said the atoning sacrifice of Calvary was not preached half so much as it ought to be. Man could only find his true rest and being in conscious union with God, and in all times the manifestation of God's presence had been the help of his creatures. To a man, however, who was vitalised by grace, Christ was everywhere present, and he endured as seeing Him who was invisible. It was only by the Lord's aid that they were fitted for service, for had He not said, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do"? They lived in a day of compromise, but by the grace of Christ his servants would be kept faithful unto death.

In introducing Rev. A. W. Clark, of Prague, to this meeting, the Chairman reminded his hearers that the liberty which Christian workers had in Austria was owing to the exertions of the Evangelical Alliance. Mr. Clark, in his address, acknowledged the great debt he personally owed to the Alliance, and then went on to give a deeply interesting account of his labours in Bohemia. Of late years they had been limited to house worship by the authorities, and so they had fitted up their hall as a dwelling-place, and thus were able to have larger gatherings than were possible in private houses. After a great struggle, they had succeeded in establishing a Y.M.C.A. in Austria, and that was the only movement in the country at all appsoaching the broad basis of the Evangelical Alliance. Sunday-school work was being carried on with success, and a society had recently been started for the

Pastor Roger Hollard, of Paris, gave an excellent little address, in which he pointed out that the light which Jesus Christ gave penetrated the hearts of men, and began a new paternity of God towards his creatures, and a new fraternity of man with man. God's blessing could only rest upon united Christian work. Pastor F. Fliedner, of Madrid, and Count Paschkoff, of Russia, also addressed the meeting.

CHRISTIAN EVIDENCE SOCIETY.

(Exeter Hall, May 20: Bishop of London, Chairman.)

This Society does yeoman service to the cause of truth by its open-air lectures, by lectures on the relations of science to religion, delivered by scientific men of the first rank, by examinations in Christian evidences, and in other ways.

The Chairman said those who would deal with scepticism must adapt their reasoning to the minds of the people. But the holiness of a Christian life is the greatest argument for Christianity, and nothing can stand in the place of that. The Bishop of Sydney mentioned that a Christian Evidence Society had been founded for New South Wales very much on the lines of this Society. In the course of an eloquent address, he showed that such work is most effective when the positive truths of Christianity are put forward, and not presented in a controversial spirit. Rev. Dr. Stevenson and Professor Balfour Stewart, in addresses of much ability and well-sustained reasoning, dealt with different aspects of the assumed antagonism between religion and science. Rev. Hugh Price Hughes said his experience of the working classes was that infidelity among them is only skin-deep. Real, downright Christianity excites their admiration everywhere. Their most trusted leaders are for the most part actively engaged in Christian work, and Mr. Bradlaugh himself would have ten times more influence as a Christian than he now has. The changed lives and happy hearts of thousands of people afford the best possible proof of the power and truth of Christianity.

VERNACULAR EDUCATION for INDIA.

(Willis's Rooms, May 13: Lord Northbrook, Chairman.)

The noble Chairman emphasised the importance of sound Christian vernacular literature in India. The spread of secular education has awakened a spirit of inquiry, and has led many to throw off old superstitions without affording them a new faith. No more effective means of meeting this state of things can be found than the wide circulation of the literature this Society publishes.

Rev. Henry Seeley said there were upwards of a hundred students in the training institutions, and the Society had sent nine hundred native teachers into the mission field. The number of pupils on the rolls is 7166. The Christian inspectors employed by the Society, not only teach in the schools under their care, but they are, in some instances, preachers of the Gospel. Another important branch of the Society's operations is the issue of school books and general literature.

Sir Robert Phayre seconded the chairman in commending the Society. Rev. H. U. Weitbrecht said the demand for literature had enormously increased of late, and had created a supply, plentiful enough, but sadly pernicious. Rev. J. Whitney gave an interesting account of the village schools of Bengal, of which there are about fifty thousand, and showed how this Society is providing Christian and efficient teachers and inspectors, and introducing the Gospel. Mr. H. M. Mody, a Parsi Christian gentleman, spoke very strongly of the need of Christian literature amongst his people. A young Christian Brahmin followed on the same lines, pleading eloquently and forcibly for well-chosen, well-written Christian books and papers. Rev. J. Murray Mitchell added, from his long experience, some telling facts bearing on the importance of the work carried on by the Christian Vernacular Society for India, and Dr. R. N. Cust pleaded for increased liberality and prayer on behalf of this important work.

WORKING MEN & THE LORD'S DAY.

(Exeter Hall, May 19: Lord Halsbury, Chairman.)

The Chairman spoke of the observance of the Lord's Day as a national duty, and pressed home the question, What would be the religious, and social, and material life of the nation without it? After pointing out two dangers which beset the work of the Association—that, on the one hand, created by those who, while professing regard for the Lord's Day, would open museums and picture galleries on that day; and that, on the other, of a too strict enforcement of the secular law for the observance of the Sabbath—he said the command received is to observe principles, leaving details to individual consciences, so far as the necessities of civil life are concerned. If the law were repealed many persons would feel obliged to open their shops in consequence of competition. Whilst the principle which their great Master enforced should be adhered to, they should not endeavour to do everything by Government, but leave something for the individual conscience. Rev. Canon Fleming urged the necessity of the Day of Rest upon the grounds of health, morality, and religion. Referring to the 500,000 barmen and barmaids employed in this country, he said if these were polled a large majority would be found in favour of Sunday closing.

SEAMEN'S FRIEND SOCIETY.

(Exeter Hall, May 19: Mr. George Williams, Chairman.)

Mr. Williams, in his opening address, gave an interesting summary of the Society's work during the past year. There are now ten Bethels and Sailors' Rests, and at that in Ratcliff-highway seven English or foreign services are held every Lord's Day, A mission boat and a Bible carriage are material aids to the work, which is carried on by fifteen missionaries and about one hundred voluntary workers. Fifteen ports are regularly missioned, besides others visited from time to time. A large amount of work is done on board ship, and it is simply impossible to estimate the amount of comfort and blessing which this Mission has been to a large number of persons.

Rev. G. J. Hill (the secretary) gave a very encouraging account of progress at the several stations occupied by the Society. There are stations at Liverpool, Fleetwood, Whitehaven, Wokington, Maryport, Fowey, Charlestown, Isle of Man, and in Ireland. Upwards of 100,000 seamen have attended the religious services held at these various places. A good work has been done in supplying libraries to foreign-going ships, in correspondence with seamen, and considerable relief has been given to destitute seamen. The Gospel Temperance meetings held at Ratcliff-highway resulted in 450 pledges being taken. Rev. H. W. Webb-Peploe, referring to some features of the work, and especially to the large number of service visits paid to ships coming into the Cornish ports, said it was a matter for deep thankfulness that so much good work is being done, far more than Christians are generally aware of. As illustrating the power even of one text, he mentioned that a sailor had told him that during seven years' absence from England he was kept from yielding to the temptations to which he was exposed in foreign ports by these words, "How can I do this great wickedness, and sin against God?" which were impressed upon him before he left. This was before his conversion; but it was ever before him, and made him resolve he would do nothing dishonouring to God, or that would grieve his mother. Mr. H. W. Maynard pointed out that the great object of the Society is to bring sailors to the Saviour. Rev. Dr. Clifford gave an earnest address on "Our duty to the Sailor for the Saviour's sake, and our duty to the Society." The sailor is continually exposed to peril, and it is the duty of Christians to do all they can to promote his happiness. In their outspokenness and honesty there is that which, if they were Christ's, would make them splendid missionaries. As in the centuries immediately preceding Christ's first coming there was a great Jewish dispersion, so now there is going on a great British dispersion; and if, instead of dissoluteness, the sailor, wherever he went, was a messenger of the Gospel of peace, what an untold influence for good he would exert. Mr. John Bell also spoke in sympathetic terms of the work, which he commended to the prayers of all.

RAGGED CHURCH & CHAPEL UNION.

(Exeter Hall, May 20: Mr. Geo. Williams, Chairman.)

Rev. Burman Cassin read the report, from which it appears that in the halls affiliated with the Union one hundred services are held every Sunday, with a total attendance of over ten thousand persons. There are also about the same number of week-night services. There are fifty Sunday-schools, with a weekly attendance of ten thousand children, in the one hundred stations to which grants are made.

The Chairman dwelt on the great spiritual needs of the Metropolis, with its ever-increasing population, by immigrants from other places. Mr. George Holland said he was deeply grieved to know that this Society was cramped in its operations for want of funds. Those who know anything of the back-slum people of the Metropolis know how important it is to have a church or chapel nestling in some retired street, where the simple Gospel can be preached. This work pays. Precious souls have been won to the Lord. He gave several striking examples of conversion.

Mrs. Evered Poole followed with a sympathetic address, overflowing with touching incident, and showing that the desire to save others is the first instinct of the saved. Mr. Samuel Smith, M.P., and Mr. Joseph Peters also warmly advocated the truly Christ-like work carried on by the Union.

Y.M. FOREIGN MISSIONARY SOC.

(Aldersgate-street: Mr. Geo. Williams, Chairman.)

The annual report, read by the hon. sec., Mr. A. L. Hall, referred to the work of those members of the Society who had already gone out into the mission field, one to South Africa, who had started a Y.M.C.A. at Algoa Bay, and several to China in connection with different societies. The members in training have been increased by six volunteers during the year. The home work of the Society, which is far from being the least important, was very satisfactorily reported on, addresses having been given at many of the metropolitan branches of the Y.M.C.A. and several prayer-meetings being well attended. A missionary shelf had also been added to the library at Aldersgate-street. The Peckham Y.M.C.A. had started a missionary association, and now had four members in training as missionaries.

The Chairman said all the Young Men's Christian Associations trained young men in such a way that they were likely to become missionaries to the heathen. He hoped the great missionary societies would find plenty of men of the right sort, who would go anywhere and do anything. He advocated the establishment of collecting societies in all our great houses of business. Rev. W. H. Barlow gave from his own experience, a few tests for candidates for missionary work. Mr. Hudson Taylor said the man whose piety is not evident at home is not the man for India or Africa or China. Let them get a note-book, make a note of one or two unconverted men they knew, and begin to pray for their conversion, and it might be that the Lord would surprise them. He concluded a deeply interesting and instructive speech by wishing that a persecution would arise to scatter English Christians after the Apostolic method. Rev. J. Chalmers, New Guinea, urged intending missionaries to learn the language thoroughly. Mr. Hudson, Mr. Minifie, and Mr. Stevens, three members of the Society who were in training to go out, spoke well and simply.

EVANGELICAL CONTINENTAL SOC.

The experiment was tried this year of holding two meetings, one in the North of London (Stamford Hill) and the other in the South (Brixton), and with success. The place of meeting was in each case a Congregational church, as the Society, though perfectly unsectarian as regards the constitution of its committee, and also its operations abroad, is mainly supported by Congregationalists. The chair at each was taken by the pastors of the respective churches, Rev. B. Vaughan Pryce and Rev. Dr. Stevenson.

The report contained a review of the past 50 years of the work in Europe and of the changes that have done so much to open the way for the entrance of the work, and also many interesting facts relative to the labours of the Society's agents during the past year. The balance-sheet showed that more than £3,000 had been actually expended in promoting the work of God in Belgium, France, Italy, Spain, and Bohemia, but it was stated that the regular income of the Society continues to decrease. At the first meeting the adoption of the report, &c., was moved by the treasurer, Mr. John Cunliffe, and seconded by Rev. T. Baron Hart. At Brixton the same resolution was spoken to by Mr. Evan Spicer and Rev. J. P. Gledstone. The following foreign brethren were then introduced and addressed the meeting:—Pastor Roger Holland, of the Luxemberg Chapel in Paris, as representative of the Free Churches of France; Rev. A. W. Clark, from Prague, a missionary of the American Board; Pastor Fliedner, from Madrid, and Pastor Appia, from Nessouvaux, in Belgium. Each speaker reported progress in many directions, but the conditions under which the work is carried on in Austria and Spain contrasted strongly with the perfect liberty enjoyed in France and Belgium.

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EVANGELISATION AT MARSEILLES.

In 1879 the Evangelical Society of Geneva commenced Christian work amongst the Italian population of Marseilles, which is very numerous, and in a very degraded condition. The work is in charge now of M. Augustus Lensi, an evangelist, who carries on a regular system of visitation amongst the families. The Bibles received from the Society for the free distribution of the Scriptures, have proved the means of blessing in many cases. Some meetings, in French held during the winter were much appreciated, but through the opposition of a bigoted Roman Catholic, who employed a considerable number of the attendants at the meetings, they were discontinued. Another branch of the work, and a most interesting and promising one, is the "Sunday"-school held every Thursday, this being a universal holiday for school children in France.

A hall is very much needed for the extension of the work, and the better accommodation of the little flock. Communications may be sent to Pastor Monod, 94, Rue Grignan, Marseilles.

"THE OFFICER'S DEFEAT," which appeared in our last, may be had of Mr. R. Holmes, Ballybrack, Dublin, price 2d. per dozen. The writer is Mr. J. C. Rainey, of Paignton, Devon.

A BACKWOODS MISSION.—In January, 1884, you inserted in The Christian an appeal from Wm. Robertson, a missionary in the Backwoods of Canada, for books, tracts, and periodicals, for the use of himself and his flock, who were all poor. Many responded to his appeal, and the papers, magazines, and books sent were much valued in a place where literature was not to be had. He was cut off last January after three days' illness, at the age of forty-six. I lately received from his widow a request that I would intimate his death, and beg the friends who have helped in this way to continue sending the tracts, &c., to her, and she will distribute them to those who will value them highly. Her address is still Front Lake P.O.,

SACRIFICES IN PALESTINE.

A lady missionary in Palestine says in a recent letter to a friend:—

I paid an interesting visit to Nablous, the ancient Shechem. The last day of my visit I rode to the summit of Mount Ebal, which commands a most extensive view of the surrounding country, and in the afternoon of the same day we went up Mount Gerizim to see the "sacrifice of the Samaritans." These are a community of about 200 people living in the midst of a Moslem population; they possess the Pentateuch and live by its laws, and as their fathers did (John iv. 20) worship on Mount Gerizim.

We reached the top about 5 p.m. and at sunset they slaughtered seven lambs. When killed they were presented to the high priest to see they had no blemish. Then all the entrails were burned, and the blood collected in a basin, a man going round to sprinkle each tent. There were thirty-seven tents besides the tabernacle, for they live here seven days. I saw a mother come out of her tent, dip her finger in the blood, and put it on her child's forehead. When prepared the limbs were tied to a pole, head downwards, fastened to a short piece of wood laid across the pole, so that it really was like a cross. They were then lowered into a furnace, and a grating placed over the top. The Samaritans then went into the tabernacle for prayer until midnight, when the lambs were taken up and eaten in haste with unleavened bread and bitter herbs, each Samaritan being girded and having a staff in his hand.

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MISSION AT SHEPHERD'S BUSH.

An Evangelistic Mission in Avenue-road Church, Goldbank-road, Shepherd's Bush, conducted by Mr. W. Spencer Walton, was concluded on Monday, May 16. It commenced by the evangelist and a number of Christians, members of the church, meeting for prayer on Saturday morning. The Divine presence felt in this meeting gave confident expectation of coming blessing. That blessing commenced the following afternoon in connection with the address to children and young persons. Many were deeply affected, and several confessed Christ. In the evening Mr. Walton preached in Avenue-road Church to a large congregation. Many were deeply convinced of their sin; and in the after meeting several professed to find peace by believing in Christ. On Monday afternoon much blessing was realised in a large meeting of mothers, and again at the address in the church in the evening. After this meeting and after each of the evening meetings during the week from thirty to forty anxious inquirers retired to the Lecture Hall in connection with the church, and were directed to Christ by earnest and enlightened Christian workers. From Tuesday to Friday, Bible readings were given each afternoon, which were much blessed to Christians.

The mission ended in a meeting for praise, attended by about six hundred persons. When all who had received blessing in the meetings were asked to rise, it seemed as if more than half the congregation immediately stood up. In addition to Mr. Walton, Mr. Spencer, of the Railway Mission. addressed this meeting in wise and earnest words. In this mission more than two hundred anxious inquirers, whose names and addresses we possess, were spoken with, most of whom we hope have found Christ. This made the praise-meeting one of intense gratitude and joy. C. Graham.

2, *Loftus road, Shepherd's Bush.*

ANIMALS' INSTITUTE.—A gentlemen offers £100 for an Institute of comparative pathology (without vivisection), to study the diseases of the lower animals, and their similarity and communability to the human subject; £50 for a Horse Institute; £50 for a Dogs' Institute; £50 for a Cats' Institute. The hon. treasurer is the Hon.

PERSECUTED JEWS.

An important meeting of the "Society for Relief of Persecuted Jews" was held on Wednesday last week, at the house of the president, Lord Brabazon. Mrs. Finn, in a powerful address, gave facts and statistics worthy the attention of those who desire to understand this pressing question. "The vast majority of foreign immigrants into this country," she said, "are Germans, not Jews, but any Jews who remain in England become valuable subjects of the British Empire. They are thrifty, sober, industrious, and law-abiding." The British Jews, besides maintaining their own poor, assist the majority of the refugees.

This Society provides work and wages, and in Palestine gives them agricultural work and training on some land near Jerusalem, acquired for the purpose. To the aged and sick, food and clothes are given. Interesting cases were cited of whole families helped to emigrate who are now prosperous, and letters were read of deep gratitude for the help given at the critical moment when it was needed. Mrs. Finn, The Elms, Brook-green, W., will be glad to hear from any lady willing to lend her drawing-room for a meeting.

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EVANGELISTIC NOTES.

Birmingham.—We are now having some grand work for the Master. Fifteen souls have been converted this last week, including some very bad characters. J. Stead.

Evangelical Mission, Bordesley.

Rev. W. Hay Aitken has been conducting a mission at Clopher (Ireland), the influence of which has been felt throughout a very large country district. Those who profess to have received spiritual help might be counted by hundreds.

Mr. and Mrs. Walter Douglas have left Ryde in the Isle of Wight, and are now in Scotland seeking further restoration of health. Prayer is asked that the Lord may be pleased to bless the means used and to bring his servant forth again to labour in the vineyard.

Bath Races.—The effort put forth on the occasion of the Bath Races by Mr. Stephen T. Crocker, of the Open-air Mission, in conjunction with the Bath public-house missionary and the members of the Y.M.C.A., was greatly blessed. Crowds listened attentively to the preaching of the Gospel, and readily received the tracts offered them.

Mr. Charles Inglis has concluded a most successful fortnight's mission in Belfast. The circus, holding 3000 people, has been filled to overflowing, and many were unable to gain admission. Fully two-thirds of the audiences have been men, many of whom came out on the Lord's side. The last Sunday night Mr. Inglis preached in the circus will long be remembered by those present. Many were broken down, and not a few professed to pass from death to life before they left the building. The Bible talks each day have been much enjoyed, and have proved a time of great refreshing to those who attended them.

HOSPITAL FOR SPEZIA.—An intimate friend of mine, who is well acquainted with the facts, wishes me to lay before the Christian public the need that exists for a Protestant hospital in this increasing city, whose famous gulf and arsenal are Italy's greatest naval centre, and where a great work is being done for our Lord. Quite a considerable number of Protestants are now to be found amongst its vast population. For some time our brethren and sisters labouring there have been feeling the need of a Protestant Hospital, as all Protestants are shamefully treated in the local hospitals by the priests and nuns. Some of them are allowed no rest, and their last moments are embittered by repeated demands that they should confess to the priest and receive the rites of the Church. Suitable premises are now offering which, with the necessary expense of maintenance, will cost £400 per annum, and the promoter of the enterprise, Mr. A. A. Coates, who is managing partner of Croce de Malta, and who is recommended by Mr. J. S. Anderson, of Spezia, is very anxious to secure the help of English Christians before embarking

MAY 26, 1887.

The Christian.

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On FRIDAY, MAY 27, 1887,
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EXETER (LOWER) HALL, STRAND.
The PRESIDENT will take the Chair at 3.30.

The following Clergymen and Gentlemen will take part in the Meeting :—

The Revs. SIR EMILIUS LAURIE, Bart., M.A.; H. W. WEBB-PEPLOE, M.A.; J. GRITTON, D.D.; J. GOSSET TANNER, M.A.; G. L. DASHWOOD, Esq., and other friends of the Society.

H. W. WEBB-PEPLOE, M A., } *Hon. Secs.*
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FRIENDLESS & FALLEN.

THE THIRTIETH ANNUAL MEETING of this Institution will be held (d.v.) at the Homes, Parsons Green, Fulham, on Saturday, June 11.

THOS. SALT, Esq., M.P., will take the chair at 3 o'clock.

Mrs. FRANK BEVAN will open the new Training Home for 50 Friendless young girls.

A Choir of 50 young girls will sing a selection of JUBILEE HYMNS.

Friends desirous of inspecting the arrangements of both the Homes at Parsons Green, may do so on presenting cards of invitation for the Meeting (to be obtained at 200, Euston-road) from two to three o'clock on the day of the Meeting, and also after the termination of the Meeting.

Tea will be served at 5 o'clock in a Marquee, under the shadow of the venerable old mulberry tree, as on former occasions.

There will be a SALE OF USEFUL AND FANCY ARTICLES, many of which will be made by the Inmates of the Institution. LADIES ARE INVITED TO SEND CONTRIBUTIONS OF WORK to be sold on the occasion.

THE PROCEEDS OF THE SALE, and the contributions received on the day of the Meeting, will be applied to the proposed extension of the Open All-Night Refuge, which has been so pre-eminently blessed of God in saving young women and girls.

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CHAPTER II.—The Northfield Summer Gatherings.
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CHAPTER XII.—Second Coming of the Lord.
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The Twenty-first Series of Weekly Cases is now publishing, from May to August.

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CONSUMPTION—CASE OF Mrs. E. BRASH, of EDINBURGH.

This patient (a widow lady) applied to me first in the Winter of 1884—5. Her mother had died of chest disease. Her own case was of eighteen months' standing. The physicians of the Edinburgh Royal Infirmary had done the best for her. She gradually became worse, but reading accounts of my treatment in The Christian, she gathered hope, and determined to consult me.

The cough, and shortness of breath, with which her complaint first came on, had become most distressing. Half-a-pint of expectoration, partly purulent, sometimes mixed with blood, was brought up daily. The pain she described as being under the left breast, and through to the back, and very severe. There was sleeplessness, hectic flushes, and chills; no appetite for food. "I have lost flesh (she says) all over my chest, and my strength has gradually declined."

Twelve letters of advice were written, spreading over nearly two years. At one time there was derangement of the stomach, and pain after food, for which some special medicine was directed. The patient, during the last year, has only taken medicine occasionally, as a preventative and precaution.

Writing me February 23, 1887, she says:—"I feel I must write and thank you for the very kind interest you have taken in my case. I have now been four months without your medicine at all, and have passed the winter well. Although we have had fogs, such as I have never seen in Edinburgh before—and I am a native of it (fifty-five years old), *by God's blessing on your means, I am in a new world.* I spread the knowledge of it far and wide. God bless all your efforts to do good.—Yours gratefully, E. Brash, 10, Rose-street, Edinburgh."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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TO OUR READERS.—EIGHTH LIST.

In continuation of the list of missionaries who receive The Christian through the kindness of friends, we append, this week, the following names of workers in miscellaneous fields.

Missionary.	Address.	Sender.
Rev. F. W. Colley	Sandwich Bay Labrador	C. A. S.
Mr. George Roger	St. Paul's River do.	Mr. F. P. E.
Rev. Alexander Grant	London, Ontario, Canada	J. B. M.
Mrs. W. Robertson	Front Lake do. do.	Several.
Mrs. John Atkins	Fonthill do. do.	J. B. M.
Rev. K. Creighton	Late of Canada	C. A. N.
Mr. G. Marsh	Douglas, Kansas, U.S.A.	M. & S.
Mrs. H. Gregory	De Smet, Dakota, U.S.A.	Mrs. N.
Rev. Jacob Freshman	New York, U.S.A....	M. & S.
Rev. David Leith	Trenton, Tennesse, U.S.A. ...	Mr. R. T. A.
Rev. Matthew A. Crawford ...	Hermosillo, Sonora, Mexico ...	
Rev. S. H. France	New Amsterdam, Berbice... ...	Mrs. A. T.
Rev. J. P. Taylor	East Coast, Demerara...	Mrs. McB.
Rev. G. A. Humble, M.D.... ...	Patagones, Argentine Republic	Mr. S. P.
Rev. J. H. Gybbon-Spilsbury...	Buenos Ayres, South America	Miss J. B.
Rev. Emanuel Vanorden... ...	Rio Grande do Sul, Brazil... ...	M. & S.
Mr. James Fanstone...	Pernambuco do.	Dr. K.
Rev. J. A. Tonjoroff	Philippopolis, Bulgaria	
Mrs. A. V. Mumford	Do. do.	Dr. A. M.
Dr. Alexandrian	Constantinople, Turkey	
Dr. Garabed Kevorkian	Do. do.	M. & S.
Mr. Kevork H. Zorian	Diarbikir, Turkey-in-Asia... ...	Mrs. E. D.
Rev. George C. Knapp	Bitlis do.	M. & S.
Mr. J. S. Cole	Free Town, Sierra Leone, West Africa	Mrs. S.
Rev. A. Egyptiades	Piræus, Greece	M. & S.
Rev. M. D. Kalopothakes ...	Athens do.	M. & S.
Mr. William Lethaby	Kerak, Kir-Moab, Syria	Mr. J. B.
Miss F. F. Fooks...	Damascus, Syria	M. & S.
Rev. C. Jamal	Salt, Ramoth Gilead, Syria ...	M. & S.
Pastor T. G. Smith	Amsterdam, Holland	M. & S.
Rev. Dr. A. Fürst	Do. do.	Mrs. R. J. G.
Mr. J. van Lindenhout	Neerbosch, Holland	M. & S.
Rev. H. E. Faure, D.D.	Doesborgh do.	M. & S.
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Pastor C. O. Berg	Stockholm, Sweden	M. & S.
Pastor G. Hubert	Christiania, Norway	M. & S.
Rev. A. W. Clark	Smichor, Prague, Bohemia ...	
Rev. H. L. Jacobson	Horsens, Denmark	
Rev. Andrew Moody	Buda-Pesth, Hungary...	Mr. J. M.
Mr. T. Fink...	Schaffhaüsen, Switzerland ...	
Rev. W. Hechler	Vienna, Austria	M. & S.
Dr. Borchgrevink	Antananarivo, Madagascar ...	M. & S.
Rev. C. G. Hiller	Winnenden, Germany...	M. A. W.
Pastor Junker	Bremen do.	M. & S.
Rev. P. Dworkowicz	Breslau do.	Miss O'R.
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Rev. G. W. Mackenzie	Frankfort do.	Mrs. M.
Pastor Bickel	Hamburg do.	M. & S.
Rev. Dr. Klee	Dantzig do.	Miss E. I.
Rev. Julius Rohrbach	Berlin do.	M. & S.
Rev. F. von Schluembach ...	Texas, U.S.	M. & S.
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Mrs. M. B. Ingalls	Thongzai do.	M. & S.
Rev. E. F. Baldwin	Tangier, Morocco...	M. & S.
Mr. W. Mackintosh...	Do. do.	M. & S.
Mr. W. Summers	Do. do.	M. & S.
Mr. Arthur V. Liley...	Tlemcen, North Africa	Mr. N. B. P.
Pastor Gory	Sétif, Algeria do.	Dr. S.
Mr. Edouard Revel	St. Etienne, France	Mrs. E. J.

The Book World.

The Joy of Her Home. By Lizzie Joyce Tomlinson. 9d. *Woolmer.* A beautiful story of the home life of three orphan children, and of the affectionate devotion which bound them together and made them strong to do nobly in the struggle for life.

Our Angel Children. By Rhoda. 1s. 6d. *Nisbet & Co.* Beginning with a simple account of her own loss, "Rhoda" seeks to comfort that numerous company who have lost infant children. From Scripture and experience she offers many true consolations.

Occasional Poems. By L. J. *Elliot Stock.* This is a pleasant little volume of verse, and the subjects chosen are of such varied and world-wide interest that they will be sure to meet the sympathy they court, from many readers. A gentle spirit and graceful thoughts pervade the little book.

Autobiography of William Dunn. *J. E. Hawkins.* Sixpence expended on a copy of this touching life-story to be given to a boy could not be better invested. But the book will have a keen interest for all readers who watch the ravages of the drink-demon, and seek to elevate the working-classes.

Verona, and Other Poems. By L. Ormiston Chant. 5s. *Stott, Oxford-street.* Mrs. Chant is a very effective speaker on the platform, but she does not excel as a poet. Her aims are good, however, and some of the sonnets—always difficult writing—are excellent. The price of the book strikes us as extravagant.

The Treasury: A Companion Tune Book to "Psalms and Hymns for Public, Social, and Private Worship." Compiled and edited by Joseph B. Mead. 3s. 6d. 25, *Bouverie-street, E.C.* In the preface to this work the compiler says:—"It is hoped that the tunes selected will be found 'capable of embodying the purest thoughts and noblest aspirations of both religion and art,'" and certainly it is one of the best collections of tunes in use, besides being one of most catholic range. The trustees are to be congratulated on their choice of a compiler.

Special Unbelief, England's Greatest Sin. By A. S. Lamb, barrister of Inner Temple. 1s. 6d. *Nisbet & Co.* Mr. Lamb thinks, and, we fear, too truly, that "justification by faith" is little understood by vast numbers of professing Christians in Protestant England, and too little preached by ministers belonging professedly to an Apostolic Church. He shows how the doctrine may be evaded and diluted, as it was among the Galatians. He rightly ascribes much of the present loose teaching on holiness and sanctification to unscriptural views of justification.

Social Arrows. By Lord Brabazon. 1s. *Longmans, Green & Co.* This cheap re-issue of a work calling public attention to some of the evils resulting from our high but unequal civilisation should do effective work at the present time.

The Child's Pictorial 2d. *S.P.C.K.* With this pleasant little monthly a well-executed chromo portrait of the Queen is given.

Life's Vicissitudes, by Mrs. C. M. Dimsdale (1s. *Nisbet & Co*) is a very pleasantly-written book, illustrating the reward of faith.

Woman's Public Testimony for Christ (6d. per doz. *Shaw & Co.*) is a little tract in which the ministry of the Word by women is abundantly vindicated.

How I was turned Inside Out (2d. *Marshall Bros.*), relates how a once brutal man was led by the remark of a Christian, that he was "under the curse of an unredeemed heart," to seek the Saviour and to rejoice in deliverance from the curse of sin.

Miss Skinner (5, St. James's-square, Bath) has published in the French language two of her "Friendly Letters." They are addressed to factory girls, and to hotel and lodging-house keepers. Travellers on the Continent will find them very useful for distribution.

Fifty Years a Queen (1s. *Bemrose & Sons*) contains nine portraits of Her Majesty, and one of each of the Royal family, besides other fine engravings. It takes up most of the important events of her life and reign, and gives an account of all the events of special interest in the inner history of the Royal family.

Mr. Kensit (18, Paternoster-row) sends us three pamphlets: "Who is your Priest?" (1d.), "Why I left the Church of Rome," by Father Chiniquy (2d.), "Reforms in the Church of England" (1d.). The latter is deservedly strong on the subject of the Ritualistic practices now so prevalent. There is also a card printed in chromo, entitled "Protestantism and Prosperity." 1d. each, or 6s. per 100.

BOOKS RECEIVED.

Mr. R. D. Dickinson, 89, *Farringdon-street, E.C.*:—The Attraction of the Cross, and other Sermons, by Rev. A. Fürst, D.D.

Messrs. J. Nisbet & Co., 21, *Berners-street, W.*:—Life's Vicissitudes; or the Reward of Faith, by the late Mrs. Caroline M. Dinsdale. 1s.

Messrs. S. W. Partridge & Co., 9, *Paternoster-row, E.C.*:—Short Meditations for Eventide, and The Jubilee Trumpet, by I. R. Carlisle, 6d. each.

Messrs. Longmans, Green, & Co., 39, *Paternoster-row, E.C.*:—The English Church in the Eighteenth Century, by Revs. Charles J. Abbey and Canon J. H. Overton New Edition. 7s. 6d.

Messrs. Dawson Bros., Publishers, Montreal, Canada:—Organic Union of Canadian Churches: with a comparison of Authorised Standards, by Rev. James Carmichael, M.C., Dean of Montreal.

Messrs. Hodder & Stoughton:—The Student's Handbook of Christian Theology, by Rev. Benjamin Field. New Edition, with extensive additions, by Rev. John C. Symons. Twenty-fifth Thousand.

Messrs. John F. Shaw & Co., 48, *Paternoster-row*:—A Handbook to the Epistles of St. Paul, by Rev. C. H. Waller, M.A. 5s.—Our Little Lady; or, Six Hundred Years Ago; and All for the Best; or, Bernard Gilpin's Motto, by Miss Emily S. Holt. 1s.

Mr. Elliot Stock:—Harps of Gladness; or, Helps to Christian Joy, by Rev. Alfred Clayton Thiselton. 1s.

Messrs. Seeley & Co.:—Righteousness and Life; or, Readings from the Romans, by Rev. J. G. Hoare, M.A.

Messrs. D. Wyllie & Son, Aberdeen, N.B.:—The Divinity of Christ; being a reply to a Unitarian attack on the Divinity of our Lord, by Rev. Alexander Stewart, LL.D.

Messrs. Gall & Inglis, Edinburgh:—Wherein Millenarians are Wrong, or Christ's Second Coming proved to be impossible until the Father has made his Enemies his Footstool, by Rev. James Gall. 2s. 6d.

Mr. T. Woolmer:—Poems, by A. B. S. 2s. 6d. Stephen Blakemore's Problem, by Edith Cornforth. Chips from a Temperance Workshop: Readings, Recitations, and Dialogues, for Bands of Hope and Temperance Societies, Edited by Oliver Pacis.

LEPERS IN INDIA.—Mr. Wellesley C. Bailey, secretary of the Mission to Lepers in India (17, Glengyle-terrace, Edinburgh), writes:—Kindly make known to the many friends of our poor lepers that I have now returned from my tour in India, where I have been greatly encouraged by what I have seen and heard, and shall be very happy to address meetings, and give information regarding the progress of the work. All friends wishing a copy of our last report, or other information of this work, should address me as above.

STAR VILLA ORPHAN HOME.—Friendless orphans or other destitute children of tender age, in danger of being cast upon the world and exposed to temptation and vice, are here provided with a shelter, where they may be plainly educated and trained in the fear and knowledge of God. There are now twenty children in the Home, which is quite full, though others are waiting to be admitted. The children are trained in various branches of domestic work, and generally leave the Home at the age of fifteen. There has been a season of trial lately through a visitation of measles, &c. An effort is to be made to build a larger Home, the need of which is much felt. Mrs. Henri W. Willis, Napier-road, New Brompton, Kent, is the hon. superintendent.

Y.M.C.A. CARDIFF.—The report presented at the annual meeting shows an addition of 100 names to the roll-book during the year, the total number being—members 150, associates 255. The average attendance at the Sunday afternoon Bible-class has been between 45 and 50. About 500 persons attend the Sunday evening service, and these are for the most part gathered from the streets by the Association workers. Several free breakfasts have been given to poor children, and a home for poor boys' shortly to be established in Cardiff is the outcome of this work. An evangelistic and village mission, begun in the autumn of last year, has also led to the formation of an evangelistic training class, which has proved very helpful to the members.

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we hope to give a portrait and sketch of the late Hon. Ion Keith-Falconer.

☞ With our next issue, the date of publication will be changed from Thursday to Friday. One reason is that at present the Bank Holiday necessitates our going to press six times a year much earlier than at other times. By the alteration this inconvenience will be obviated. There are other advantages which we need not specify. We believe the change will be a convenience to many of our readers, and, we trust, an inconvenience to none of them.

Now that there is a Government inquiry with respect to Sunday labour in the Post Office, it would be interesting to learn also what proportion of the Telegraph work on Sunday has relation to racing and betting.

The sermon by the eloquent Bishop Carpenter, at Westminster, last Sunday before the House of Commons, was not unworthy of the occasion. He had to deal with the lessons of the Queen's Jubilee, and some of his words deserved to be remembered by legislators and the depositaries of power everywhere:—

> The true glory of a nation is in the diffusion of that spirit of high reverence for gift and power which makes men scorn to use them basely or unfairly.
>
> Christianity has revealed the sanctity of power, the duty of service, and the brotherhood of man.
>
> Nothing tests men so much as the way in which they receive power when put into their hands.
>
> Garfield could say, "I had rather be beaten in right than succeed in wrong."
>
> It is possible that the mind may be so fixed upon the mechanism of legislation, that the ideals for which all these things exist are forgotten; it is possible to mistake the passing of a measure for the welfare of a people, and to imagine that the triumph of a party is the progress of the land.
>
> No legislation can take the place of earnest self-culture and self-discipline on the part of the people.

Of course these wise words may be variously interpreted, according to the prepossessions and convictions of individuals and parties; but no legislature that honestly cherishes the spirit they embody, ought to go very far astray.

Russia has, according to *The Times*, "a living armed line 1150 miles long." Germany has just committed herself to an extraordinary expenditure, within the next few years, of over £17,000,000 for military purposes. Truly, "war's a game, which, were their subjects wise, kings would not play at." But from this point of view at least, Carlyle's dictum that England contains thirty-seven millions of people, mostly fools, must be extended to the nations of the Continent with interest.

Mr. Hiram Maxim, an American inventor of an automatic machine gun, has had an audience of the Czar, who asked him why he had left his own country and come to England. Mr. Maxim replied, "that as his business was to make weapons of destruction, it was necessary for him to take up his abode in a Continent where the business of destruction was the chief occupation of mankind. In the New World they have something else to do than to kill each other. Therefore he came to the Old World, where instruments of slaughter were in request."

We quote the following significant statements from *The Pall Mall Gazette*. They will not appear so strange and singular to those who are familiar with prophecy as they may to others:—

> WHAT THE CZAR WANTS.
>
> A French traveller in the East has discovered, according to *The Wiener Tagblatt*, the ultimate aim of the Czar's policy. He would be glad enough to obtain Constantinople, but the real object of his ambition is to become "the Pope of Jerusalem." The war of 1854, the French observer remarks, had its germ in the quarrels over the Holy Places in Palestine, and was a continuation of the conflict between East and West which the Crusades left still unsettled. "Every step of the Russians toward Constantinople," says he, "is a step toward Jerusalem. It is of great significance that the Emperor Alexander III. confides much more upon the power of religious enthusiasm than either of his predecessors did." He wishes to procure a more official and ostentatious consecration of his religious authority, and to have his position emphasised as the supreme protector of the Eastern Churches and the Orthodox Faith, and so rally all the Greek-Oriental Churches and peoples around the person and office of the Czar as the Constantine and Justinian of the modern world. This bold project has been long in preparation, is never lost sight of in any diplomatic movement, and no sacrifice of money is thought too great to secure this end. "Numbers of settlements of Eastern monks, of apparently harmless and unpretending character, have been and are being founded, and Russia finds the money for the purchase of the land. Aid and counsel are always to be had from the Russian authorities. The European Powers restrict their attention too one-sidedly to the movements on the Bosphorus and ignore the extraordinary but quiet movements in the Holy Land." Two of the Vienna papers—*The Politische Korrespondenz* and *The Wiener Tagblatt*—appear to put some faith in the Frenchman's observations and predictions. The latter has no doubt that the Czar would hold a coronation on the site of the Holy Sepulchre of the world's Redeemer to be the highest possible consecration of his authority. "Many imagine that Alexander III. reckons much upon being crowned Emperor of Asia in Samarkand; but to have the crown of Asia set upon his head in the mother city of Christendom corresponds much more to his character and to the thoughts which he cherishes in the stillness of Gatschina."

It is not impossible that the present Czar may realise this "highest possible consecration of his authority." But Ezekiel xxxviii. R.V.) seems to point to another visit of the Prince of Rosh, or Russia, to the Holy City, for a darker purpose, and with a very different result.

> To finer minds, few things are more welcome and hopeful, in this Victorian era, than the growth of tolerance and the change which has come over the spirit of criticism. After ages of uncharitableness and hate exercised towards those who have differed from this or that party in the Church or in the State, we have at last arrived at the conviction that personal worth is the exclusive possession of no sect or party," &c.

Thus commences an article in *Great Thoughts* on Cardinal Manning. The statement is couched in general terms, but as prefacing a sketch of the Cardinal, it must be taken specially to refer to Popery and Protestantism, and can only be justified by the assumption, either that our Reformers were wrong in their protest, and fools in their suffering, or that the Popery of the Victorian era is an altogether different system from that of the era of Mary. None of our readers will accept the former; as an answer to the latter, see the letter on page 23, from a Member of the *Catholic* Church.

"The study of door-bells and the human nature that lives behind them is as fruitful for pulpit suggestion as the study of laws, and language, and literature." This is the ripe experience of Dr. Macfadyen, of Manchester, whose successful pastorship entitles him to speak with authority upon a much neglected department of the work of the ministry.

The Scottish Presbyterian Assemblies are now in session. The sermon with which Dr. Somerville closed his memorable Moderatorship of the Free Church was marked by an elevation of tone which, it may be hoped, will tinge the proceedings throughout:—

> Were the Free Church, from the Solway to the Pentland, from the Hebrides to the German Sea, to be swept over by the spirit of thankfulness, and were such an outburst of gratitude to issue from our people, such as has not been since the days of John Knox, might we not anticipate that an overflow of blessing, more wondrous and beneficent by far than that of the Nile, would cover our land with spiritual harvests and yield a revenue of glory to God?

Principal Rainy, the new Moderator, in his opening address, looked at the movements of opinion in our day from a Christian standpoint. Specially notable was the emphasis laid on the truth that, amid the changes of theories, Christianity is the unalterable fact. The report of the Committee on the State of Religion and Morals, and the speeches on it were interesting, as showing how God's Spirit is at work in various districts. One minister happily said this Jubilee year should be a year of spiritual jubilee in the North of Scotland. We hope to give some notes of the meetings next week.

A foreign correspondent requests us to state that the postage to all places within the Postal Union is 2½d. per ½ oz. for letters, and ½d. per 2 oz. for books, &c. He finds it a continual tax to have to pay double postage on insufficiently paid letters, often containing only printed matter, which could be sent for a halfpenny.

We have received requests to insert a list of missionaries who do *not* receive THE CHRISTIAN. This we have not space to do, but, as we have often announced, we shall be happy to forward names and addresses of such, to any friends who will write expressing their willingness to send one or more copies regularly. They should state if they have any preference as to the Society, or the country they would like to send to.

A paper on "Class Mortality," read at a recent meeting of the Royal Statistical Society by Mr. Humphrey, contains some interesting figures with regard to the duration of life in various sections of society, and there is much food for thought in some of its statistics. What, for instance, shall we do in face of the fact that while the annual death-rate among children, in the poorer ranks of life, under five years of age, is 66 per 1000, the "upper-class" children's rate is only 28, and that this difference is kept up during all the age periods. Of course much of this excessive mortality is due to unhealthy surroundings; it is, therefore, not difficult to sympathise with Mr. Humphrey in his appeal to those who have influence and power, to control, in any degree, the present wide range between the death-rates of the rich and the poor. This waste of life is a national sin, seeing that most of it is traceable to causes which are not creditable to our Christianity.

Since the Act of Disestablishment, and up to the end of 1885, the Episcopal Church of Ireland has contributed £204,568 to foreign missions. In the last year the returns for which have been completed, the subscriptions and donations amounted to £16,015, and it is believed that the sum for 1886 will be even larger. Taking into account the depression which is seriously affecting most occupations and pursuits in Ireland, these figures are eminently pleasing.

A priest in Limerick lately commenced an agitation against "English light literature," and the other evening there was a public demonstration in connection with the movement. Thousands of people walked in procession after an effigy of Satan, and a banner with the inscription, "Burn immoral literature." The local papers state that a large number of "penny dreadfuls" and other publications were committed to the flames, and that strong feeling was evinced towards the only two newsvendors in the city who have not declined to cease selling the objectionable papers. It is to be hoped that the movement will spread; but it should be remembered that the "penny dreadful" is not the worst form of noxious literature. In many instances the expensive three volume novel is quite as impure, and quite as dangerous.

A thoughtful paper entitled "The Parisian Sabbath," which appears in the current number of *The Herald of Mercy*, should be circulated broadcast among the working classes. We have always urged that those who are agitating in favour of the secularisation of the Sabbath are enemies and not friends of the working man; we would commend to their attention the remarkable statement that "there is no old stonemason, no old shoemaker, no old carpenter, no old painter, no old artisan, in Paris;" and that "a Sunday to play in, proves to be a Sunday to work in." For the working man, the abrogation of the Lord's Day rest would simply mean seven days' work for six days' wages.

A Society paper states that on a recent Sunday afternoon "an army of fashionable people went to the American Exhibition to witness a private performance of the Wild West Show. At night dances were given in several houses, and entertainments of various kinds at a number of clubs." Surely these "fashionable people" might find time during their week of idleness to visit shows, and so allow, at any rate, the poor Indians to keep the fourth commandment.

We recently defended the women who in the Lancashire and other coalfields work at the pit mouth against certain charges which had been brought against them. Legislation is now proposed which will have the effect of shutting this avenue of employment for women, and we are far from satisfied that it is called for. The occupation may not be a very womanly one, but no right-minded person, who is familiar with the state of the female labour market, can view with anything but anxiety the passing of an Act which must necessarily restrict the field of honest and virtuous industry. There are much worse things than hard, physical labour, and, if nothing better can be offered to these toiling sisters at the pit mouth, it is, at any rate, well to keep them from worse. The deputation of these women workers which visited London last week appear to have convinced the Home Secretary, at least, that no change should be made.

There is another side to the question. The employment of women tends to throw men out, and to reduce their wages. But the pit-brow women do not seem the most fitting workers to begin with in any change in this respect.

There is a thought in Canon Liddon's sermon on "Pauperism and the Love of God," which, in our days, deserves very careful consideration from those who are fond of laying stress on our Lord's words, "The poor ye have with you always:"—

> In virtue of causes which operate everywhere, and at all times, property always tends to concentrate itself in the hands of the relatively few; and thus the larger number can only support themselves by daily work, and often with some difficulty. But our modern pauperism means a much more serious thing than the existence of an unpropertied class at the base of society. It means an absence, not of the comforts, but of the necessaries of life; it means a despairing acquiescence in want as something inevitable by large numbers of men, it means the creation of a class which feels itself disinherited, so incapable of the duties as to be deprived of the rights of human society, and thus it means, in the long run, not merely class misery—misery vast and untold—but general disorder.

The fact that this pauperism is year by year "keeping pace at one end of society with the growth of luxury at the other," separates it entirely from the poverty which to some extent is an inevitable element in national life. It is well we should remember that, although there were poor in our Lord's time, there were no paupers; probably because those economic causes which to-day are so potent in creating destitution did not exist. We certainly cannot shelve our responsibility in these matters by quoting and misapplying a passage from the New Testament. For Christians the Incarnation has, as Canon Liddon says, "linked the love of God and the love of human kind together, and a division between the love of God and the love of man is just as impossible in Christian morals as a sundering of the Divine and human nature, eternally united in the person of Jesus Christ, is impossible to Christian faith."

Before domestic servants, under the attractions held out, emigrate to Texas, it would be well for them to read a terrible warning against such a step which appeared in *The Christian World* of the 12th inst.

Both at the meetings of the Baptist and the London Missionary Societies attention was properly drawn to the grave hindrances to missionary labours which are created by Christian nations. Drink introduced by merchants from Christendom; demoralising traffics which find protection and encouragement on the part of England, and which pull down the heathen and new converts to their old degradation as with both hands It is time that an unsectarian and adequate action against these abominations were taken up and came to the front.

The tone of the anniversary meetings of all the great religious societies has this year been eminently practical. Difficulties have not been evaded, nor discouragements concealed. The strain of jocularity which, in some speakers, offended devout persons a few years ago, has been happily absent. The report as to funds has been in one or two cases—notably of the Church Missionary Society—very gratifying. We somewhat miss, however, in most of the speeches that enforcement of Scripture statement and obligation which can alone sustain missionary enthusiasm.

It is at once pleasant and painful to read that Hindoos will travel fifty, and even eighty miles to ask for a teacher, and that in South India whole villages are moving towards Christianity, and pleading in vain for missionaries. The mission in the northernmost part is in the hands of the London Society. One of its friends offered £250 per annum, for ten years, towards a new station, with a European missionary and a colleague. The state of the funds compelled the directors to decline the offer. It were to be wished that a second John Angell James could have arisen and founded on the facts fervid appeals that would have aroused the conscience of the represented churches. To have been working for such results, and to be unequal to them when they come, is a serious matter to the Church of Christ.

Professor Sayce's Hibbert Lectures on Babylonian religion, just concluded, suggest an invaluable lesson, and a very weighty argument. The fragments of Babylonian hymns, quoted by the Professor, abound in puerilities and inflated exaggerations of absurd mythologies. Magic, blind chance, avenging deities, are invoked, and religious duties enjoined which violate social decencies. Contrast all this with the hymns of the Hebrews which were composed at the same time. The difference is enormous, and forbids all comparison. The Hebrew Psalms are a fountain of instruction, consolation, hope, and elevation for man. Nothing but Divine inspiration can account for such a vast difference in a contemporaneous people.

With great sorrow we receive the following from Mrs. Grattan Guinness, and confidently commend her request to the affectionate and prayerful sympathy of our readers:—

> We have had very serious tidings from our dear son, and want to ask the earnest intercessions of all his friends on his behalf. His dear young wife lies dangerously ill and delirous in fever. They are on board a French steamer in the Levant, the telegram which has just reached us being despatched from Mersina, the port of Tarsus.
>
> Join us in the earnest prayer that this sickness may not be unto death; that this precious young life, which is so full of rich promise of distinguished usefulness in the service of God, may be spared, and that our son may not be called to endure the crushing agony of losing his sweet bride on their wedding journey. The will of the Lord be done, whatever it be, for that will is always best. But we may pray, we *should* pray, and our tender heavenly Father will surely hear and answer our united supplications. Oh, ask your readers, all who know our son, his wife, or us, to help together in prayer at this time of sore anxiety and trial.—Faithfully yours,
>
> *May* 23. FANNY E. GUINNESS.

REV. W. HAY AITKEN, assisted by Rev. J. Stephens and Mrs. Crouch, will conduct a mission at Thorner, near Leeds, May 22 to June 3.

Among the Churches.

⁂ *We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

The Episcopalians of Australia are proposing to establish a mission in New Guinea.

The Newport and Isle of Wight Conference recently held was well attended, and was a time of much spiritual blessing.

The Bishop of Qu'Appelle (the Hon. A. J. R. Anson) is now in this country striving to extend Church work among the scattered population of his diocese, where a field is being opened for emigrant families and young men.

Great success has attended the meetings of the Church Army at New Southgate. "Numbers of stalwart men, navvies, gipsies, coachmen, and others have sought pardon, and are now—many of them—helping in the work."——The Church Army has been at work for three years at St. Thomas's, Preston, with great blessing to many.

Canon Gregory, at a recent meeting of the English Church Union, exposed a horrible scandal. A friend of his had occupied a prebendal stall which brought him in £5000 a year for sixty years. In return for this he had to preach two sermons a year—a task which was done for him by a minor canon for a guinea a sermon!

At the meeting of the C.M.S. Lay Workers' Union last week, a discussion was opened by Rev. E. A. Stuart on "Methods of Foreign Missionary Work, and the qualifications requisite for young men engaging in it." Mr. Stuart advocated the employment of unordained men, who might do much of the work that presses on the missionaries, and also be helpful in itineration among villages.

PRESBYTERIAN.

Rev. J. Stalker, late of Kirkcaldy, was introduced to his new charge at St. Matthew's, Glasgow, on Sunday last, by Dr. J. H. Wilson, of Edinburgh, under whose ministry he sat in his student days.

Rev. Z. B. Woffendale, of Somers Town, has concluded a week of successful mission services at the King's Cross Theatre. There was a very large number of inquirers, and thirty-five have already applied to join the membership of the church.

Miss Rainy, who recently visited the mission stations in India at the invitation of the Free Church of Scotland, says there is much more fruitful missionary work done in India than people at home realise. One thing which struck her on visiting the Zenanas was the number of little boys who got Bible lessons.

SALVATION ARMY.

A good work is being done amongst the children at Bethnal Green.

During the seven weeks the Army has been working amongst the slums at Brighton, ninety-five persons have professed to find salvation.

At Bristol, during the last five months, several persons have professed salvation through the officers visiting them in their own houses. Many fighters, pigeon-flyers, &c., are telling in their own language what God has done for them, and scarcely a week passes but some of their old chums turn to the Lord.

At Swadlincote, though the corps has only been established three months, between four and five hundred miners have confessed Christ. Those formerly the most desperate in wickedness are now as earnest for God. The churches and chapels for miles around have received blessings through the Army.

METHODIST.

The Wesleyans at Belfast reported at the recent district meeting an increase of 255 members.

A jubilee meeting of Dr. Bowman Stephenson's Children's Home was yesterday held in the Albert Hall.

Principal Edwards is engaged upon a series of expository lectures on the Epistle to the Hebrews.

A very successful mission, at New Lambton, Houghton-le-Spring, has been conducted by Mr. B. Cawood, district evangelist.

Mr. O. L. Heatley has concluded a mission in the South Molton Circuit, and nearly one hundred souls have professed conversion.

A public reception was given to Rev. Mark Guy Pearse when he reached Toronto on the 20th ult. On the following day Mr. Pearse preached to large congregations in the Metropolitan Church.

At Linkdean (Cheltenham) lately the minister held a meeting in the open air instead of the usual afternoon service, and then went to every house in the village inviting the people to the evening service. The result was very encouraging.

A great United Nonconformist Mission will be held in Norwich next October, at the close of the Triennial Musical Festival. It will be conducted by Rev. Hugh Price Hughes, whose labours in that city in 1884 were so acceptable, and resulted in large accessions to several of the churches.

At the annual meeting of the Manchester and Salford Wesleyan Lay Home Mission, Rev. C. Garrett said the Church would have to face the question of England's condition more resolutely than she had yet done. The drink traffic must be suppressed, and society should deal with the selfish capitalists who own property not fit for human tenants.

SOCIETY OF FRIENDS.

A Friends' Colony is being formed at "Los Angelos," southern California; fifty families will soon be there.

There is a good Sea-side Mission in Jamaica, where Blue Ribbon work prospers. Several Friend missionaries are in the island, and the Gospel is being received by many.

The Midland Adult Sunday-school Association recently held a Conference in Carr's-lane Chapel, Birmingham, and was able to report over 100 schools and 22,000 members connected with it.

The Friends have inaugurated Christian work in Sura, Mexico, which is the centre of twelve meeting-places. The Roman Catholic bishop is thoroughly opposed to it, and *La Verdad* is greatly enraged at the recent establishment of a Friends' Church and school at Antiguo Morelos. The Presbyterians and Friends are in perfect accord, and show a united front to the amazed and superstitious population.

BAPTIST.

Thirty-four members have been added to the Church at Wynn-street, Birmingham (Rev. Mr. Wood, pastor), during the past year.

Rev. F. C. Spurr, pastor of Long-street Chapel, Cardiff, has commenced a mission to the discharged prisoners in that town.

Special services, in connection with the Baptist Tabernacle, Hull, have been held. The congregations were good, and several inquirers came forward.

Rev. D. Gracey, Principal of the Pastors' College, has returned from his voyage to the Cape, so much benefited in health that he is expected to resume his duties as tutor immediately, to the great satisfaction of the students.

There are few churches in Liverpool more abundant in good works of every description than the Toxteth Tabernacle, a Baptist church under the pastoral care of Mr. W. P. Lockhart. In addition to large Sunday-schools, several mission stations and reading-rooms for the working classes, open every evening of the week, there is in the church itself a membership of over 700; yet Mr. Lockhart is engaged all the day in business, and has only his evenings at liberty for the many duties of his large pastorate.—*British Weekly*.

"FALLEN ON SLEEP."

Rev. Maynard Wodehouse Currie, rector of Hingham, Norfolk.—Rev. W. K. Hamilton, formerly minister of Stonehouse Free Church.—Rev. John Mearns, at Aberdeen, Wesleyan minister.—Rev. James Hutcheson, of the East parish, Greenock, for many years clerk of his Presbytery.—Rev. George Divorty, secretary of the Scottish Reformation Society, for many years pastor of a flourishing church at Yarrow, Victoria.—Mr. William Watson, late sheriff-substitute of Aberdeenshire, founder of the first industrial school in Scotland.—Rev. A. Bromwich, Methodist minister, after only two months' labour on the Gold Coast.—Mrs. Rayson, of Swineshead, near Boston, for fifty years a constant member of the Wesleyan body.—Mr. John Smith, of Padiham, the oldest member and official in the Circuit.—Mr. W. Billing Odgers, for many years a prominent member of the Congregational Church at Portscatho, Cornwall.—Mr. Joseph Stancliff, deacon, and one of the secretaries of Wycliff Chapel, Stepney.—Mrs. Morris, widow of the late Rev. V. Morris, of the Baptist Church, Whitchurch, aged 94.—Mr. John Peck, locally known as "Bishop" Peck, who for over fifty years was a local preacher in the Ipswich and contiguous circuits.—Mr. James Murray, a prominent member of the Evangelical Union church of Carlake.—Mr. John Somervell, of Kendal, who for years paid the expenses of the chair of practical theology, when it was occupied by Dr. John Kirk.—Mr. Benjamin Greenacre, for fifty years a local preacher at Caister, Great Yarmouth.—Laurea Victoria, wife of Mr. Frederick T. Snell, evangelist.

HONAN, CHINA.—This province has a population of fifteen millions, and thus far but one missionary has entered that field. The natives are said to be superior alike in physique and intellectual capacity. To this field the eyes of the Presbyterian Church in Canada have been directed, and it was decided to send Mr. Gosforth (who graduates this year from Knox College) as the pioneer missionary. Mr. Goforth is to be supported entirely by ministers in Canada who have graduated from Knox College.

BONNY, WEST AFRICA.—For three years past quarrels among the chiefs of Bonny have much interfered with missionary work. These have now been put an end to by the interposition of the Consul in virtue of the British Protectorate. A leading chief, the same who visited England, and was supposed by the newspapers to be "King of Bonny," has been degraded and heavily fined. King George, who is a professing Christian, is now restored to his throne, and complete religious liberty has been proclaimed.

BARBERTON, TRANSVAAL.—Rev. W. J. Underwood, writes from Barberton, Gold Fields, to *The Wesleyan Missionary Magazine*:—A great change for the better has come over Barberton in the last few weeks. If there is as much wickedness, it is not so bold as it was; and now from two or three quarters of the town there may be heard the voice of praise and prayer, and of them that keep holy day. The town has sprung up almost like a mushroom, and though only nine months old, it has a population of more than two thousand, while about three thousand building stands, or sites are leased from the Government, and the town is still growing with startling rapidity.

TEMPERANCE NOTES.

HOME.

A plebiscite on the liquor-traffic is to be taken in Aberdeen on June 9.

The communion wine question is receiving considerable attention in Scotland.

Parliament has decided to insert in the Truck Act a clause prohibiting the payment of the wages of farm labourers in drink.

A meeting to consider "the drink-traffic and the demoralisation of native races" was held in the Mayor's Parlour, Town Hall, Manchester, May 18.

Dr. Cameron's Bill for earlier closing of public-houses (Scotland) has been read a second time. The Government approved subject to amendment in committee.

The annual meeting of the Central Hall Gospel Temperance Mission, Newcastle-on-Tyne, was held recently. Six hundred meetings had been held during the year, and 2000 pledges taken.

Canon Stephenson, of Weymouth, says he firmly believes that he has more drunken women in his parish than men, and strongly condemns the grocers' licences which give facilities for sly drinking.

Rev. Quince Noble, of Jamaica, Presbyterian minister, lately said that he had not found so many drunken people in that island during the eight years he had been there as in one Saturday in Scotland.

The Lancet approves the restriction to be placed on the sale of medicated wines. Many, it states, are simply ordinary foreign wine, with a little medicine added, and they have been used for the sake of the stimulant.

During the past year Miss Weston's "Rests" provided 1000 beds gratis to drunken and friendless seamen; 2000 seamen, marines, and boys were entertained to free Gospel and temperance teas; 70,000 sailors were boarded and lodged.

The weekly meeting of Carrubber's Close Mission, on the 14th inst., was devoted to the rendering of Rev. Mark Guy Pearse's song service, entitled "John Tregenoweth: his mark." The musical selections were admirably given by the choir, and the readings by Mr. Brown. Many new members were enrolled at the close.

FOREIGN.

The new liquor law of Maine makes the penalty for selling a glass of sweet cider for drinking purposes, imprisonment as well as fine.

Owing, it is said, to their temperance work, the Society of Friends, Buffalo, Kansas, have had their meeting-place blown up by dynamite.

In Ceylon, in six weeks, 16,000 signatures were obtained to the World's Women's Christian Temperance Union against the drink-traffic. The natives eagerly signed.

Miss M. W. Leitch states that in Jaffna, Ceylon, the chief liquor shop is kept by a prominent member of a Christian church. Mahommedans use him as an argument against turning Christian.

Rev. J. H. Bateson, Wesleyan Army Chaplain at Mandalay, Burmah, writes, that he "must try to start something in opposition to the canteen." Had he the means, he would gladly establish a Soldiers' Home.

At a great temperance meeting in Halifax, Nova Scotia, resolutions were passed urging Christian women to organise against the drink-traffic, and claiming for women, who are ratepayers, the suffrage, with the same object.

Mr. Spensley, formerly M.P. for Central Finsbury, was present, lately, at the opening of a railway in New Zealand. The entertainment was strictly teetotal, and Mr. Spensley was "rejoiced that the health of the Queen had been drunk in tea."

No fewer than twenty-one States in the American Union have been discussing the drink evil during the present season, and in nearly everyone something has been done to check the growth of the saloon. "Never before," says *The New York Observer*, "has the feeling against the liquor-traffic been so deep, so widespread, so earnest, and so determined as now."

BERLIN increases at a rate of 50,000 a year, but churches are not being built. Moabit, the N.W. suburb of Berlin, has now over 50,000 souls, with only *one* small church, built over fifty years ago, to accommodate 500.

DAMASCUS.—The convener of the Presbyterian Mission to the Jews has recently made a very interesting report with regard to the work in Damascus, from which it appears that never before was the labour of the missionaries in that place so successful. The Sabbath-school is attended by 350 children, and the day-schools by 730; 405 natives attend the Sunday services, 131 of them being communicants. Another missionary being required, the eldest son of Dr. Crawford, himself a missionary, has offered himself and been accepted, and as he is perfectly familiar with Arabic, he can take up work at Damascus at once.

ARABIA.—General Haig gives, in the C.M.S. *Intelligencer*, a very interesting report of his tour in Arabia and the Soudan. He tells of increased freedom in some respects, though at Jeddah his copies of the Scriptures were seized by the Customs and sent on to head-quarters at Mecca. "The Hedjaz," he says, "appears to be still closed against any direct attempt to introduce the Gospel." He states that the Peninsula of Sinai would probably form an interesting field of labour for any small society, or any individual wishing to devote himself to the evangelisation of the Arab races. As to the state of the Soudan, General Haig's report is not very *couleur de rose*, but he suggests that missions should be begun at Assouan and Suakim; by and by Berber and Khartoum might be reached.

Demonstration at Exeter Hall.

LICENSING OF SIN IN INDIA AND THE COLONIES.

"I BLUSH to think that I am an Englishman." These were the humiliating words in which a London clergyman expressed himself, in responding favourably to an invitation to the great meeting at Exeter Hall last Friday evening. And they were the sombre keynote of the many words spoken at the meeting itself. In point of numbers, at any rate, the gathering was an immense success, and must have well rewarded the efforts of the conveners. By eight o'clock the great auditorium was crowded; while on the platform was a representative array of men and women who are in the front of the world's stern battle, such as one seldom sees even in that famous place of concourse. The speakers having filed into their seats, Mr. ALFRED S. DYER rose, and announced that the advertised Chairman, Mr. F. W. Crossley, of Manchester, had been unexpectedly called off to America. He therefore moved that the chair be taken by Mr. GEORGE GILLETT. It was through the personal efforts of this gentleman (coupled, we may add, with those of Mr. Dyer himself) that the Continental traffic in young Englishwomen was unearthed some eight years ago. Mr. Gillett had lately been assisting at a presentation to the Queen; he would now assist in removing that which constituted one of the foulest blots on Her Majesty's reign. Mr. Gillett having taken the chair, prayer was offered by Rev. B. Waugh. The Chairman said he rejoiced to see before him such a representation of the feeling aroused by the facts that Professor Stuart had extracted from the archives of Parliament. These papers show that in over seventy places in India alone the Government has established the regulation of vice. Moreover, it is a great effrontery that the system has been set up in Burmah since the repeal of the C.D. Acts at home. It is important to remember that the Acts are established and enforced in those remote regions against the will and wish of the natives themselves. India and the other colonies are not directly represented in the House of Commons, therefore this nation is peculiarly responsible for the continuance of the evils. It is nothing more than common justice that our fellow-subjects abroad should be treated as the House of Commons has treated the English people in regard to this question. Lord Derby said on one occasion that the regulations could not well be repealed abroad while they were enforced at home. They have been abolished here; let such a voice go forth as shall compel the Government to sweep them away in India and elsewhere.

The first resolution submitted to the meeting was as follows:—

> That this meeting, representing all sections of the Christian Church, regards with indignation and shame the fact, revealed by recent Parliamentary returns, that the British Government, instead of directing its administrative efforts to the discouragement and repression of vice in our Crown Colonies, and Possessions, has introduced the system of licensed or regulated impurity into almost every part of the world under British rule, including (besides our great Indian Empire), Jamaica, Trinidad, Barbadoes, Fiji, the Straits Settlements, Labuan, Gibraltar, Malta, and Hong-Kong. That such action is an outrage upon the most cherished convictions of the Christian Churches of this land. That this meeting, therefore, calls upon the Government to immediately issue orders for the total abolition of the said system in all our Crown Colonies and Dependencies.

In moving it, Rev. HUGH PRICE HUGHES began by saying that we had been in too great a hurry to abolish our organisation of repeal, and now we have to undo that mistake. The Government to whom we must make appeal are in this matter largely in the hands of unknown permanent officials. In the present Government there are honourable and Christian men who must entirely sympathise with the object we have in view, and it is our business to strengthen their hands in dealing with those who desire a continuance of the national disgrace. Such enactments as the regulation of iniquity in order to make it safe, are the very masterpiece of hell; nothing more abominable has ever been done in the history of any country. Horrible as the system was among ourselves, it was modified by the presence and protests of such terrible people as Mrs. Josephine Butler, of whom the permanent officials were mortally afraid. Only a few days ago, on this very platform, Sir Charles Warren declared, from his own experience, that Englishmen abroad belong to two distinct classes. There are some of high honour and Christian character, but others are utterly unchristian and immoral, and it is such people who desire the enactment of this evil legislation. In Hong-Kong, to which the resolution refers, we have it on the authority of Sir John Pope Hennessey, late Governor of that Colony, that the Chinese women placed on the Government register detested the life they were compelled to lead. Yet the then head of the Colonial office, Lord Kimberley, insisted that the regulations should continue. I hope the day is not far distant, exclaimed Mr. Hughes, when such men will be driven out of any British Government. Turning to the case of India, he referred to the barefaced character of Government action in referring to this evil traffic as a recognised "business," and the regulations were expressly made "by the authority of the Empress of India!" This statement was met with hissing and cries of "Shame," which were repeated when the speaker went on to denounce, in the name of God and man, the hateful mockery of placing the building where the Government periodical inspection in Madras is carried on, in the very heart of all the mission buildings in that city. A large map was hung in the hall representing this. Another huge map showed, by a series of red crosses, the seventy-two places in India where the regulation system prevails. Mr. Hughes drew special attention to the circumstance that these crosses were most numerous in the hill country, where Englishmen go to recruit their health! He felt deeply ashamed at the fact that native Indian gentlemen were on the platform who had come to protest, in the name of their countrymen, against the doings of the English people. Has it come to this that Parsee gentlemen in Exeter Hall rebuke the actions of a Christian country?

Mr. Hughes alluded to a statement made that missionaries in Fiji had expressed themselves in favour of the regulation of vice in that island. As a Wesleyan, he was deeply interested in Fiji, which is one of the jewels in their missionary crown. He completely demolished the libellous assertion by quoting from letters he had received from two Fiji missionaries, Rev. J. Nettleton, and the veteran Rev. James Calvert, expressing the utmost detestation of the C.D. Acts. Mr. Calvert said (and no man can know better):—"I do not believe that any of the missionaries in Fiji have any sympathy with these shameful violations of right." We must repeal those enactments, continued Mr. Hughes, in self-defence. They were once repealed at the Cape, under the rule of Sir Bartle Frere, but were afterwards reimposed. There are not wanting those who would reintroduce them again in our own country, and, therefore, we must destroy the system, root and branch, beyond all possibility of revival. We must have no truce; no compromise. We must say, as Bunyan has represented Jesus Christ saying to the devil when he asked permission sometimes to have possession of some small portion of *Mansoul*, "Never, and not an inch!" Mr. Hughes, in the close of his rousing speech, referred to an article in *The Pall Mall Gazette* of the previous day, which maintained that empire is not consistent with morality; in other words, that England must not expect those whom she sends to India to serve her there, to lead moral lives. The writer admitted that the new democracy, of which he said Mr. Price Hughes was the incarnation, are to be the future rulers of the country. Mr. Hughes said he claimed no such distinction as that which the writer had accorded him, but he did humbly claim to be enthusiastic about this—that every converted Englishman should be determined that the home and foreign policy of his country shall be brought into harmony with the teaching of Jesus Christ.

The resolution was seconded in a strong address by Mrs. BOOTH. She said she had lately learned a good deal of the conditions of life that surround women in India, and her heart went out in strong sympathy towards them, while her soul burned with indignation and grief. Referring also to *The Pall Mall* article, she passionately denied the doctrine assumed in it, that, because our soldiers in India are mostly enforced celibates, they must necessarily be immoral in their lives. Whether India had really benefited or not by English rule she did not care to argue, but at any rate we *profess* to govern it for its advantage. How does this profession agree with the fact that we sacrifice thousands of its women to a horrible life, and do not allow them the opportunity of complaint? She denounced the hell-manufactured doctrine of the necessity of vice. It is nothing less than a farce that we should pretend to call ourselves a Christian nation. Better call ourselves a nation of gold worshippers and fornicators. The sooner that we drop the title of Christian, and make haste to redeem our character, the better for our credit. Let us demand that an inquiry, by persons who are above suspicion, and free from any alliance with the workers of iniquity, shall be made into this question, and the results published to the world. Talk about our boasted civilisation! As for Christianity, she would decline to drag that sacred name into this filthy alliance. She was ashamed of her country and her governments, for all the governments are alike. And the greatest shame of all is that these Acts have been passed and enforced during the reign of a woman! As far as the dignity of human nature is concerned she would rather be a Hindoo or a Zulu to-day than an Englishwoman. What can the natives of India and our colonies think of us? How can they help coming to the conclusion that our creed tolerates wholesale vice and crime? They cannot discriminate. What effect will all this have upon them? They are not fools. They are acquiring all kinds of knowledge, and they see how we are treating their people, and training up their children to such lives. It is said that whole villages are set apart for the rearing of Indian children to minister to the passions of British officers! Will they not remember these things, and will they not teach their children to remember them, and to join in cursing the Shimeis of this nation? Will there not one day be a terrible retribution for us, and for our country? We may shut our eyes and go on in this cruel and godless legislation, but the eyes of these millions are wide open. Oh, the hideous mockery of marching our soldiers to church on one side of the street, and on the other side marching the "Queen's women" (it makes one blush to use the term, and it ought to make all England blush) to the place of inspection, to receive the devilish certificates of harlotry! There must be a day of vengeance getting ready. It is no use for us to throw the matter on to other shoulders. While we maintain and patronise the British army in its present conditions we are responsible for the vice and crime attached to the system. Let us insist on the eyes of the nation being opened to the facts, and then see what England is prepared to do.

We want to save these people. Let us show to them what real Christianity is. Let us not tell them of a religion that has no power to subdue men's evil passions, or say that, because we who profess to be Christians do not attain to the Christian standard, therefore it is not a true one. In the face of these terrible lessons that they are learning, let us teach them that there is a Saviour who can deliver from all the temptations which beset men and women alike. Let us show them, by our own lives of self-sacrifice and daily suffering for their sakes, that the Christ whom we love and follow is a real Christ. Then they will see the difference between a mock Christianity and the real Christ embodied in human flesh.

The resolution having been passed, Mr. J. B. Wookey made an earnest appeal for help in carrying on this crusade. We want a young man, he said, who has sufficient love for God in his heart and who will be willing to go over to India without any prospect of earthly reward, and work with our comrade in the fight there, Mr. Gladwin of Bombay. Then we want several ladies, with sufficient means to pay their passage, to go and work amongst the poor Indian girls. We only ask those to volunteer who are prepared to go for the love of Christ and souls. In appealing further for money to supply the sinews of war, Mr. Wookey said, that the meeting had been arranged entirely by voluntary workers. The large maps hung in the hall were made by a friend who lives down in Whitechapel. Every penny that is sent to the Hon. Secretary of the Gospel Purity Association (31, Paternoster-square, E.C.) will be used in obtaining the repeal of these Acts in India and the Colonies. The collection was then taken, and a generous response was made by the meeting, amounting to nearly £100.

The terms of the second resolution are as follow:—

> That this meeting learns with astonishment and grief that the system of licensed impurity has been established by British authority in over seventy places in India (including the principal centres of population), where we rule over more than one-fifth of the human race. That this official "covenant with death" and "agreement with hell" tends to bring shame upon the Christian name among the 257 millions of India, and is a great and grievous obstacle to the success of the missionary effort which the Christian Churches of Great Britain so strenuously support in that largest field of missionary labour. That it is an act of injustice to maintain among the unrepresented populations of India and our Crown Colonies, and Dependencies, a system which, in a less obnoxious form, has been abolished by Parliament within the limits of the United Kingdom. That this meeting therefore respectfully demands of the Government such steps as shall at once put an end to the licensing of impurity in our Indian Empire.

Its mover was Rev. Dr. J. Clifford, who said: Grave and most important business is before us. Not only are imperial interests, but human and Divine interests are at stake. We recollect the great gatherings held here in connection with clearing our own statute books of the C. D. Acts, and now we must go forward on behalf of our fellow-subjects abroad. When God delivers his oppressed people from Egypt, it is that they may be the deliverers of all mankind. The triumph that God has given us was the prophecy of another not far off in a wider field. Let us remember we are dealing with indisputable facts. We may be called enthusiasts; we admit the charge, and are proud of it. But we have the witness of these facts by those who have seen the evil. Our apathy in the past has been largely the child of our ignorance. Now we know the naked fact, and it is *the legalisation by the State of harlotry* in our British possessions. In the same way that we weigh out so many pounds of meat for our army, we number out so many prostitutes. Is not this iniquity, and shall we not rise up against it? When we think of the *entire* meaning of these facts, we must be filled with astonishment and with grief. To show the ramifications of this demoralising system, Dr. Clifford told of a fire which happened in a suburb of Calcutta. Some poor women living there were burnt out of their homes, and a subscription was raised on their behalf. The distribution of the fund was given into the hands of the police, who were authorised to give certificates to those who were to receive help. It was discovered that, in some cases, they actually put into the hands of these women, not a certificate for relief, but a paper issued for the official certifying of prostitutes! This was found not to be the result of a blunder, but either for the purpose of extorting money from the people, or from the still worse and baser motive of placing them in circumstances that would enable them afterwards to be regarded as belonging to the regulated class! Here the speaker introduced with effect some extracts from Mr. R. C. Morgan's letter from Gibraltar, in these columns last year, describing the system of legalisation in force there. Dr. Clifford said he had wept in his study that day as he read story after story of this dreadful description. Turning to India, he said, he had been told by those who know well, that in a district of Calcutta occupied by natives they had positively rid themselves of the infamous system, and now it is only among the most degraded Europeans that it is found to operate.

What does this system mean? It means the importation of German girls. He saw a letter from a missionary's wife who had worked in Calcutta for forty-three years, and she said the most painful side of the whole business was this importation of German girls for evil purposes. Surely we have reason for astonishment, and for grief, and for indignation. But we must take care to convert those sentiments into action. The resolution calls it "an affront to Christianity"; who can doubt it? All along the history of mankind, the religion that promoted ethical inward personal purity most effectually, has been the one victorious religion. Whether Tory or Liberal or Radical, the new democracy must be represented by pure men. (Prolonged applause.) If not our democracy will be our damnation. Therefore, we must not appeal so much for men who are eloquent, or men of statesmanlike genius, as for men of spotless character, and men who have an enthusiasm for social purity, which, I fear, many of our present legislators have not. Let all aspirants for Parliament know that they must keep themselves clean; if not, they will never have the Church of Christ on their side. We must have the whole of our forces engaged in this enterprise. It is a temperance as well as a profoundly religious question, therefore we want all the teetotalers with us; and all the philanthropists. Then, as we go up against these Government walls of iniquity and blow our trumpets, the walls of this accursed Jericho will come down, and we shall go forward to victory.

The audience rose to its feet to greet Mrs. Josephine Butler with a hearty cheer as she took the stand and proceeded to support the resolution. They were not prepared to accept her opening remark that her speaking days were over; but she redressed the balance somewhat when she said there was still work for her to do. She had been working hard, she said, all the week, and she looked weak and worn, but the fire in her heart burns as brightly as ever. "I am going to tell you one incident," said she—"to bring one of my fellow-creatures before you, whose blood speaks from her grave where she lies murdered." Then she described how these foreign iniquities were only discovered in 1879, and that almost accidentally, by the action of Sir John Pope Hennessey, the friend of afflicted and outraged women in Hong-Kong. A Chinese woman in that city was fined 100 dollars for some breach of the regulations imposed on those unhappy sisters. She actually sold her boy for 40 dollars, to obtain part payment of the fine; the balance she borrowed from another registered woman with whom she had to reside, in order to pay back the loan from the wages of her shame. To that house came a Government inspector, on some errand relating to an alleged infraction of the accursed rules. This inspector paid subordinates with Government money to entrap Chinese women into sin, and then to hand them over to the tormentors (a remark which caused Mr. Price Hughes to ejaculate, "Diabolical!"). When the inspector went to the house, the two women, in order to escape from his clutches, clambered on to the roof of the house, ran along the roofs of other houses with the officials in pursuit, and ultimately fell down into an open space paved with stones. One woman was killed on the spot, and the other died three days afterwards. A coroner's inquest was held, and then for the first time these hideous facts became publicly known. That was no exceptional case, but one of many like it. In her eloquently impressive peroration, Mrs. Butler said: "An outraged and murdered woman stands for ever as the central figure of this world-wide system of iniquity called the State Regulation of Vice. She was hounded to death by a human bloodhound, paid out of the taxes of the people. The taxes paid and the fines extracted go to swell the British exchequer. It is a blood tax; it is the price of souls."

A brief speech followed from Rev. G. Newport, of Madras; he said he stood there as the representative of all the |Christian missionaries of India, who look upon these Acts with the deepest abhorrence. He only wished that some missionary's wife were on the platform to represent her sisters; every woman of them would condemn the Acts. Mr. Newport went on to say that prostitution existed largely in India apart from English influence. Allied to the temple services there were in 1881, according to the census, in the Madras Presidency alone, nearly 15,000 women devoted to this horrible life. But this only strengthens the case of those who condemn the Acts, because it is the more incumbent on us as representatives of a Christian nation to bear witness against the native vices and show a higher example. Mr. Newport spoke very weighty and serious words about the temptations that surround young Englishmen in India, and to which they too often fall a prey, to their utter ruin physically and spiritually.

A third resolution, pledging the assembly to unceasing effort, "till the black blot of licensed impurity no longer stains British rule in any part of the Queen's dominion," was briefly moved by Professor Stuart, M.P., who said he wished that the agitation should strengthen the hands of those in Parliament who are endeavouring to uproot this evil. Mr. R. C. Morgan remarked on the fact that so many Christian people have no enlightened or awakened conscience with respect to those Government enormities. The first thing for every Christian who believes that these Acts are of the devil, is to instil into other Christian minds the same belief. Rev. W. T. Moore, of *The Christian Commonwealth*, urged in a few sentences that the meeting should not be content with passing resolutions, but should translate them into action, especially by returning to Parliament men of probity and purity of life.

During the proceedings telegrams of sympathy were read from Gainsborough and Edinburgh; it was stated that some 300 ministers of the Gospel in London had written expressing cordial agreement with the object of the meeting, and that several foreign missionaries now in this country had done likewise. For a complete report of the proceedings we refer our readers to a special issue of The Christian, to be published in a few days; full particulars will be given in our next.

DR. PENTECOST, of Brooklyn, writes to us, on May 11:—I shall not be on your side this summer, as I expected. I am having most blessed times, and a hundred times more work offered than I can possibly do."

UNION HALL MISSION.—Mr. Robert Bilke writes:—I am preparing to erect several tents during the present summer, if means are forthcoming, in poor and needy localities, where little or no evangelistic work is being done. In past years we have had great success, many precious souls having been led to Christ each year. I have already had applications for three tents.

M. TENZ'S MODEL OF ANCIENT JERUSALEM.—This model, representing Herod's Temple and the Sacred City in the time of our Lord, is now on view at 81, Mildmay Park, close to the Conference Hall. It is constructed according to the descriptions given by Josephus, and is the result of many years' study and labour. As a work of art even, it possesses considerable interest, but this will be greatly enhanced to students of Bible history, and to those especially who love to think of our Lord's presence in his Temple, and of the greater glory "of this latter house."

COSTERMONGERS' COTTAGE MISSION.—More suitable premises having been found for this Mission (of which Lord Kinnaird is treasurer), they were inaugurated last week by a tea and public meeting, when addresses of congratulation and exhortation were delivered by Mr. Gawin Kirkham who presided, Rev. T. C. Webster, vicar of St. Mark's Old-street, in whose parish the Vinegar-ground is situate; Mrs. Crickmay, who conducts the mothers' meeting; and Mr. Walter Penrose, the superintendent. These new premises are still in the Vinegar-ground, just off the City-road, and in close proximity to the late Mission-house, where the work has been carried on for some years past.

Notes on Daily Readings.

SUNDAY, MAY 29.—PSALM CXIII.

"From this Psalm to Psalm cxviii. is the *Hallel* which is recited at the three great feasts. In the family celebration of the Passover night, it is divided into two parts, the one half, Pss. cxiii., cxiv., being sung before the repast, and the other half, Pss. cxv.—cxviii., after the repast; to which the words, 'When they had sung a hymn' (Matt. xxvi. 30) may refer."—*Delitzsch.*

2.—*Blessed be the name of the Lord.*—"By mentioning the name the Psalmist would teach us to bless each of the attributes of the Most High, which are, as it were, the letters of his name; not quarrelling with his justice or his severity, nor servilely dreading his power, but accepting Him as we find Him revealed in the inspired Word, and by his own acts; and loving Him and praising Him as such. We must not give the Lord a new name, nor invent a new nature, for that would be the setting-up of a false god."—*Spurgeon.*

7.—*He raiseth up the poor out of the dust.*—Verses 7 and 8 are almost word for word from the prayer of Hannah, 1 Sam. ii. 8.

9.—*He maketh the barren woman to keep house.*—"The barren woman was Hannah, while Peninnah was the fruitful one. The barren woman appears also in Isa. liv. 1—3, as a type of the Church of God. It is all the more natural to contemplate the Church under this emblem as Sarah, Rebecca, Rachel, Manoah's wife, Hannah, whose long continued barrenness was removed by Divine interposition, are manifestly types of the Church."—*Hengstenberg.* Hannah's case may be a lesson to any part of the Church of Christ in particular, where spiritual barrenness is a cause of mourning. All may go well with the outward and visible Church (Peninnah), whose numbers may increase, and outward prosperity abound, while the spiritual Church, the work of grace (Hannah), may be barren; but though "her adversary may provoke her sore" on this account, let her "pour out her soul before the Lord" (1 Sam. i. 15), and many "Samuels" will be the result.

MONDAY, MAY 30.—PSALM CXIV.

"The deeds of God at the time of the Exodus are here brought together to form a picture in miniature, which is as majestic as it is charming. There are four stanzas of four lines each, which pass by with the swiftness of a bird as it were with four flaps of its wings."—*Delitzsch.*

2.—*Judah was his sanctuary.*—Delitzsch is rightly followed by R.V. in rendering this "became his sanctuary." The reference seems to be not so much to the subsequent dwelling of God in Jerusalem, as to Judah's leadership of the nation, in consequence of its being destined in Jacob's prophecy (Gen. xlix. 10) to be the ruling tribe. In virtue of this, the standard of Judah went first in the march through the wilderness (Num. x. 14), and so here practically represents the whole nation.

4.—*The mountains skipped like rams.*—The literal reference is to Sinai (Exod. xix. 18), but the spiritual lesson is "Nothing is unmovable but God Himself: the mountains shall depart and the hills be removed, but the covenant of his grace abideth fast for ever and ever. Even thus do mountains of sin and hills of trouble move when the Lord comes forth to lead his people to their eternal Canaan."—*Spurgeon.*

8.—*Which turned the rock into standing water.*—"The same almighty power that turned waters into a rock to be a wall to Israel (Exod. xiv. 22), turned the rock into waters to be a well to Israel."—*Matthew Henry.*

TUESDAY, MAY 31.—PSALM CXV.

Delitzsch calls this "a prayer of Israel for God's aid, probably in the presence of an expedition against heathen enemies." Ewald conjectures that whilst the Psalm was being sung, the sacrifice was proceeded with, and that in ver. 12 the voice of a priest proclaims the gracious acceptance of the sacrifice.

1.—*Not unto us, but unto thy name give glory.*—"This is not a doxology, but a prayer. Not for our safety or welfare so much as for thy glory, be pleased to deliver us. Self and God are the two things that come in competition. Above all forms of self God must have the pre-eminence."—*T. Manton.*

3.—*Our God is in the heavens.*—"Where He should be; above the reach of mortal sneers, over-hearing all the vain janglings of men, but looking down with silent scorn upon the makers of the Babel. This God is *our* God, and we are not ashamed to own Him, albeit He may not work miracles at the beck and call of every vainglorious boaster who may choose to challenge Him."—*Spurgeon.*

13.—*He will bless them that fear the Lord, both small and great.*—"This is a sweet cordial for those who are little in faith, and own themselves to be mere babes in the family of grace. There is the same blessing for the least saint as for the greatest; yea, if anything, the 'small' shall be first; for, as the necessity is the more pressing, the supply shall be the more speedy."—*Ibid.*

WEDNESDAY, JUNE 1.—PSALM CXVI.

1.—*I love the Lord.*—The Hebrew is literally "I love, because the Lord hath heard," &c. "Most translators so turn it as if this title, 'Lord,' were to be joined with the first clause. I deny not that the sense is made somewhat the more perspicuous, and the words run the more roundly; yet are they not altogether so emphatical. This concise and abrupt clause 'I love' declareth a more entire and ardent affection than a more full and round phrase would do."—*W. Gouge* (1650). The correct reading of 1 John iv. 19 is an exact parallel. "We love, because He first loved us" (1 John iv. 19, R.V.).

3.—*The sorrows of death compassed me,* &c.—"The very opening, and, still more, the progress of the early part of the Psalm, reminds one of Psalm xviii., and becomes an important hint for the exposition of the Psalm."—*Delitzsch.* As Psalm xviii. has for its subject Christ's resurrection, so has this.

7.—*Return unto thy rest, O my soul.*—The word "rest" in the Hebrew is plural, thereby signifying "full complete rest as it is found only in God."—*Delitzsch.*

9.—*I will walk before the Lord in the land of the living.*—If this be the language of the head, it is that also of the members as accepted in Him. "Present yourselves to God as alive from the dead," &c. (Rom. vi. 13, R.V.).

10.—*I believed, therefore have I spoken: I was greatly afflicted.*—"The whole second part of the Psalm is occupied with the thanks, as the first part is with the salvation. 'I believed' is absolute as in Is. vii. 9. 'I did believe, for I did speak,' which is a sure proof of the presence of faith. In 2 Cor. iv. 13, Paul, following LXX, reads 'therefore' instead of 'for,' without any material alteration of the sense."—*Hengstenberg.* The reference to this passage in 2 Cor. iv. 13, is not only to the words quoted, but to the whole context and spirit of the Psalm as identifying the believer with Christ in his death and resurrection.

11.—*I said in my haste, all men are liars.*—R.V. is better: "I said in my haste (alarm, marg.) all men are a lie," or as Bishop Horsley renders it "the whole race of man is a delusion."

15.—*Precious in the sight of the Lord is the death of his saints.*—The Hebrew of the last words is peculiar. "Instead of the genitive we have the preposition *Lamed*, 'belonging to.'"—*Delitzsch.* It will then literally be "the death belonging to his saints," and in keeping with the whole tone of the Psalm might refer to "the precious blood of Christ" (1 Pet. i. 19), or his "sacrificial" death considered as "belonging to" them. It is interesting to remember that these words were sung by Him before his own death.

THURSDAY, JUNE 2.—PSALM CXVII.

"This is the shortest of all the Psalms, a 'Hallelujah' addressed to the heathen world. In its very brevity it is one of the grandest witnesses of the might with which, in the midst of the Old Testament, the world-wide mission of the religion of revelation struck against, or undermined, the national limitation. It is stamped by the apostle Paul, in Rom. xv. 11, as a *locus classicus* for the fore-ordained participation of the heathen in the promised salvation of Israel."—*Delitzsch.* Hengstenberg considers it a supplemental conclusion to cxvi.

1.—*Praise the Lord, all ye nations.*—It is worthy of note that this verse is quoted in Rom. xv. 11, along with one from Ps. xviii. 49, showing how parallel this supplement to Psalm cxvi. is to the close of that Resurrection Psalm. In both the extension of salvation to the Gentiles is based on Christ's resurrection.

2.—*His merciful kindness is great towards us.*—"Is great" means also "is strong." "It is not only great in bulk or number; but it is powerful. It prevails over sin, Satan, death, and hell."—*A. Clarke. The truth of the Lord endureth for ever.*—It should not be overlooked that the reference to this Psalm in Rom. xv. is not only to show its recognition generally of the call of the Gentiles, but to justify the assertion (ver. 8, 9) of Christ's being a minister "for the *truth* of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for his *mercy.*" Whilst mercy and truth form a common ground for praise to both Jew and Gentile. Praise for truth more befits the Jew; praise for mercy, the Gentile.

FRIDAY, JUNE 3.—PSALM CXVIII.

"My dear Psalm, the beautiful cxviiith. This, I say, is my Psalm, for I love it; for although the whole Psalter and all the holy Bible is dear to me, and is, indeed, my only comfort and life, yet I am specially indebted to this Psalm, for it has often done me very great service, and has helped me out of many and great difficulties, so as no Emperor, King, Sage, Saint, or prudent person could help me, and it is dearer to me than all the honour, wealth, and power of Pope, Turk, Emperor, and all the world, so that I would not exchange this one Psalm for them all. When I make this Psalm mine, I do not take it away from anyone else. Christ is mine, and yet the same Christ belongs to all the saints likewise. I will not be stingy with my Psalm; would to God that all the world would lay claim to it, as well as I."—*Luther.*

"This is the last of those Psalms which form the "Hallel," which the Jews sung at the end of the Passover."—*A. Clarke.* "It is the concluding portion of the hymn which Christ and his disciples sung before going forth to the Mount of Olives."—*R. H. Ryland.*

10.—*All nations compassed Me about.*—"For of a truth in this city against thy holy Servant Jesus whom Thou didst anoint, both Herod and Pontius Pilate with the Gentiles, and the peoples of Israel were gathered together" (Acts iv. 27, R.V.).

14.—*The right hand of the Lord doeth valiantly.*—"Therefore, being by the right hand of God exalted" (Acts ii. 33).

20.—*This gate of the Lord.*—Better in R.V., "This is the gate of the Lord." See John x. 9.

27.—*Bind the sacrifice with cords, even unto the horns of the altar.*—Probably sung by our Lord and his disciples just before going to Gethsemane, where this binding took place.

SATURDAY, JUNE 4.—PSALM CXIX.

Much too long a portion for one day. It is impossible to do more than point out some of the general features of this Psalm. "In each verse of the Psalm (except 122) reference is made to God's word, or law, or revealed will. The words employed are law, testimonies, ways, precepts, statutes, commandments, judgments, word, promise, faithfulness."—*Kay.*

"The prominent characteristic marked throughout is a love for the Word of God, which is brought before us under no less than ten different names, thus to conciliate from the view of its inexhaustible fulness a more attentive regard to its authority, and adding fresh strength to the obligation to read, believe, love, and live in it."—*C. Bridges.*

The Psalm begins by describing under the highest aspect those whose experience forms its subject. They are "undefiled in the way," their habitual standard of walk is "in the law of Jehovah." The Psalm closes with a recognition of the wandering from God, to which even such are liable; but their plea is that as they still do not forget his commandments, He would come after them like the Good Shepherd, and restore them to the fold. Between these two are to be found the utmost varieties of Christian experience.

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. . . .

"The atonement is made; and the trumpet's voice
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Extract.

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Letters to the Editor.

INVALIDS AND PUBLIC WORSHIP.

Dear Sir,—After many years of Gospel preaching, I feel strongly that a great difficulty in getting some to hear the word preached would be overcome, if every mission-hall, chapel, room, &c., had in its possession a *Bath Chair;* old people and invalids might then be "compelled to come in" by willing workers who would be ready to fetch them.

The advantages of having such a thing attached to the place, to be used in the Lord's work, are very numerous and I need not add words to explain them. Also, some of the Lord's dear children who never get out could be cheered now and again by the ministry of the word and the fellowship in the Gospel. We owe much to many of those who are "prisoners of the Lord," who stay at home and pray for the preacher, obliged to do so, for they cannot get to hear by reason of sickness and various weaknesses.—Yours in the Gospel,

Herbert R. Francis.

Montrose, The Drive, Walthamstow.

"A MIGHTY FACTOR."

"The Catholic [Roman meant] Church is still a mighty factor for good in the affairs of men."—*Pall Mall Gazette,* April 13.

More than fifty years ago a Christian, a scholar, and a man of a certain social position, was banished from his country (Switzerland) for his courageous defence of the Gospel. He took refuge in France, and there studied the Roman Catholic Church. His verdict upon it was: "False, base, and immoral," and he added, "No one can ever know what the Roman Catholic Church is, without living in a Roman Catholic country."

The writer having lived for fifteen years in South America, on the east and west coasts, and afterwards for twenty years in Spain, can confirm from personal experience the opinion of his friend, who, at the ripe age of more than ninety, is still a witness for truth on the earth.

The *Catholic* Church was a mighty factor for good in the affairs of men, but since when has the *Roman* Catholic Church been such a factor? Has she been such in the Roman Catholic countries of Europe? Ask France, Italy, and Spain; ask Mexico, Brazil, and the South American Republics. It is impossible for a Protestant Englishman, whose family life and family ties are respected as sacred, to know the iron which enters into the soul of the Roman Catholic in *his* family life and family ties, be he rich or poor, peer or peasant.

No country in Europe has suffered so deeply from the wicked despotism of the Roman Catholic Church as Spain; and it was, therefore, quite logical that at the glorious Spanish Revolution of 1867, all over the country should be raised the cry of "Religious Liberty," by which the *people* understood, not liberty for all religions, but that *they* were to be set free from the yoke of Rome, that the power of the priest for interference in their conscience, in their family life, in their social life, in their professional or business life, &c., was for ever to be abolished. Alas for Spain that it was not so.

A sincere Protestant writer, looking at Roman Catholicism as it is in free England,* may speak of the Roman Catholic Church as "a mighty factor for good in the affairs of men"; but the poor Roman Catholic knows, from a bitter experience, that, for him and for his, it has been a factor for woe and suffering, for degradation, mental, moral, and spiritual, individual, and national. Ask him what the priest of the Church of Rome has been in his family, and tales will be told that curdle the blood.

No society can prosper in which the Roman Catholic system is dominant. The reason is very plain. God has built up society on family life; the man the head; the woman sharing authority with him, and responsible with him; the children in complete obedience to their parents. Under such discipline generations can be trained to be obedient, faithful, and moral citizens. The Church of Rome breaks up God's beautiful arrangement and substitutes its own. She introduces into the family life the priest, whose authority over the wife is more than that of the husband, and over the children more than that of the parents. For the *result,* consult the history of Roman Catholic countries in the past and in the present.

Rome is the mother of infidelity to a very great degree; infidelity, the negation of rights Divine, in its turn has given to Rome a grand-daughter, modern socialism, which is the negation of rights divine and human.

Terrible indeed is the outlook for the Roman Catholic countries where the Romish system is dominant. The Spanish martyrs of the sixteenth century understood this perfectly. Some of them were men of high position, standing on the very steps of the throne. They were true patriots, and saw that the only hope of deliverance for their country was in the overthrow of the Roman Catholic system. For this they prayed, and laboured, and suffered, and died; but not one of them was ever accused of disloyalty to his king. Where God has spoken his opinion, it must be dangerous for man to express a contrary one, and those who do so, tread on slippery places, specially if Protestant writers. Here is God's opinion: "Mystery, Babylon the great, the mother of the harlots and of the abominations of the earth." And if this be God's estimate of the Roman Catholic system, how can it be a mighty factor for good in the affairs of men? Thank God, the *Catholic* Church has been, is, and will be while time lasts the salt and light of the earth, a mighty factor for good in the affairs of men.

One of its Members.

BAPTISM AND CONVERSION.

("*An important Question.*")

Dear Sir,—In answer to "A Constant Reader," who in your issue of May 12 asked "some clergyman to explain why conversion is needed if, as the Church of England teaches, we receive the Holy Spirit in our infancy," I very briefly answer that although our Church teaches that, as in the Jewish Church, infants are admitted into covenant with God, and are recognised as his children, yet, as the Church Catechism very clearly explains, they are required when arrived at years of discretion to fulfil the conditions of baptism. These conditions are repentance and faith, and because infants by reason of their tender age cannot perform these conditions, "they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform." Now repentance and faith are also the conditions of conversion, which is consequently needed if baptism is to be of any avail.

Then with regard to confirmation, to which reference is made; if "Constant Reader" will look into the Prayer-book, he, or she, will find that Confirmation is only intended for those who have fulfilled the conditions of baptism, or, in other words, are in a converted state. May I add that the Church of England should not be judged by the teaching, or by the practice, of its ministers, or its members, but by its authorised formularies; by its standard of doctrine, found in the Thirty-nine Articles of religion, and by its book of Common Prayer.—Very truly yours,

Richard Brent.

Holmside Vicarage, Lanchester, Durham.

Dear Sir,—"A Constant Reader" describes his own conversion as the "experience of a thorough change of heart," when he was "led to trust in the Lord Jesus Christ for salvation," and in this he finds his only ground for "indulging the hope that the precious gift is his now."

And let every man speak according as He has received of the Lord, but there are thousands whose spiritual course has been very different from this. They have no remembrance of any thorough change of heart; they do not know when they did not trust in the Saviour.

And such cases should not be exceptional but usual: the service for baptism of infants in the Church of England is evidently framed with this in view. Godly persons (for only such are considered as can give God thanks that they have "been brought to the knowledge of his grace and faith in Him") are encouraged to ask great things for the little ones, even that God would give his Holy Spirit to them that they be born again, that He would receive them and release them of their sins, that He would sanctify them with the Holy Ghost, and give them the kingdom of heaven and everlasting life.

It is a lifelong, an eternal gift that is asked for, the fulness of the blessings of the Gospel of Christ, and those who pray are encouraged to believe that their prayers are heard, and to offer thanksgiving as for blessings bestowed. In this sense the Church teaches that infants receive the Holy Spirit in baptism, but it is evident the glowing words of the service are intended for the encouragement of faith, not of formalism.

W. F. Kimm.

Dear Sir,—It is truly an important question that one of your correspondents has raised in The Christian as to the relation of conversion to the gift bestowed in baptism.

The particular phrase quoted—"The gift which was given you at Holy Baptism"—is a very frequent one in the teaching of one section of the English Church; but I sometimes question whether if one of that school were asked to give a clear exposition of what it means, backed up by clear, passages of God's Word, as proofs of his teaching, he would be able to do so. He would, no doubt say, the gift is the Holy Spirit, and quote as proofs of this, Luke xi. 13; John iii. 5; Acts ii. 38; viii. 12, 13, 17, and thus try to show that this gift is attached to baptism as the divinely appointed means of conveying that gift. But if this is the true teaching of God's Word, then away with the evangelical teaching of the absolute necessity of conversion for all men, "baptized and unbaptized"; for the difference between the believer and the unbeliever lies in this, that the one has the Holy Spirit dwelling in his heart, and the other has not.

Now those who accept this teaching start with the notion that baptism is absolutely necessary to salvation, and therefore the whole Bible is read in the light of that idea; but they fail to see the fallacy of their position, for:—

(1) They take for granted that being "born of water and of the Spirit" means the outward rite of baptism.

(2) That the inward grace of which baptism is the outward sign, is always given with the outward sign.

(3) That we become believers by a mechanical act without any conscious assent on our part: in other words, that the act of the Church through its minister in baptism, is the way by which we become "children of God, members of Christ, and heirs of the kingdom of heaven."

Now if we test these three points by the Word of God, we find:—

(1) No satisfactory proof that our Lord was referring to baptism with water in his conversation with Nicodemus. In fact it is quite evident that he was not referring to baptism at all, but to the new birth; for he was to some extent blaming Nicodemus for not understanding the meaning of the words, "Ye must be born again" (= "born of water and the Spirit"), when He said, "Art thou a master of Israel, and knowest not these things?" And baptism was not then instituted as a Christian ordinance, so that it could not be this that He referred to.

(2) That the inward grace is not necessarily connected with the outward sign is plainly proved by the case of Simon Magus in Acts viii. 13—23. He was baptized, but Peter said of Him after his baptism, "I perceive that thou art in the gall of bitterness and in the bond of iniquity," *i.e.*, still an unbeliever. No saving efficacy had accompanied his baptism.

(3) The Bible in no place ever gives us the slighest ground for believing in any *opus operatum* way of salvation. Each man must believe for himself. It is by each one's own faith that he becomes a member of Christ. "As many as received Him (by a deliberate conscious act) tothem gave He power to become the sons of God, even to them which believe on his name; which were born not of blood (natural descent), nor of the will of the flesh (works), nor of the will of man (ordinances), but of God" (John i. 12, 13). If so, then I need not give up the teaching that everyone needs conversion in the true sense of a change of heart before he can enter heaven. And I can still hold and preach "Except a man be born again (= converted) he cannot see the kingdom of God." "Except a man be born of water and of the Spirit (= converted) he cannot enter into the kingdom of God."

But says one: Does not the baptismal service itself teach the doctrine of baptismal regeneration, and hence overthrow the need of conversion, except when there has been a departure from baptismal grace? For example it prays, "Give thy Holy Spirit to this infant that he may be born again, and be made an heir of everlasting salvation," before the act of baptism. And again, "Grant that this child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children." Then, after the act, it pronounces the child to be regenerate, and thanks God "that it hath pleased Thee to regenerate him with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church:" and further speaks of him as "being dead unto sin, and living unto righteousness."

True, the service says all this; and because it does say it, it is a real difficulty to many a godly sands of cases. And so he tries to explain it on the principle of hypothesis: supposing the conditions fulfilled, such would be true. But, as he is not able to read the hearts of those who come for baptism, he must take them on their profession, even though he feels morally certain that it is otherwise. One thing, however, may be said, that the whole service was drawn up for Christian parents, and no one else has any right at all to it. If worldly people use the service, and bring their children for baptism, the whole ceremony is a farce, a mockery in the sight of God.

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* Rather say as it *appears,* for the infamies and cruelties of the Middle Ages are not unknown in Eng-

But, as for the minister himself, in regard to the service, he may feel uncomfortable about it, and wish it were altered; but till that can be done he is obliged to use it. Still he has the sixth article to stand upon, which tells him that whatever is in the Liturgy, which cannot be proved by the Word of God, he is not required to believe or accept. And if the two, the Liturgy and the Articles, hontradict each other, he is not responsible for that. And, therefore, he can fearlessly go on in faith with his work of preaching the Gospel of Christ, and the necessity of a change of heart through an intelligible trust in the Lord Jesus Christ for salvation for everyone without exception. And every captious adversary who wishes for sacramental teaching and a sacramental way of salvation, and says he is contradicting his Prayer-book, he can refer to that article which sends him directly to the Word of God; and there he finds it written, "Repent ye, therefore, and be converted, that your sins may be blotted out"; "There is none other name under heaven given among men whereby we must be saved." And Jesus Christ says to any human priest who would attempt to put sacraments or anything else in the way of the sinner coming to him, "I am the way, the truth, and the life; no man cometh unto the Father but by Me"; "Look unto Me and be ye saved all the ends of the earth"; "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

Stapenhill. J. P. WATTS.

[We have received other communications, but have given preference to those from clergymen.—ED.]

CHRISTIAN LIFE IN ACTION.

DEAR SIR,—A paragraph in your issue of May 12, relative to a paper called "Brotherhood," opens the way for a few remarks on a subject somewhat difficult, but one, I believe, very pressing at the present time, viz., the right attitude of Christians towards the social and political problems of the day. In that paragraph you say you "think that time is lost in advocating drastic theories with regard to land and capital, and the distribution of wealth," and that the development of the Christian life must necessarily include the practice of duty to the neighbour. This last is quite true if we have clear ideas of what is our duty to our neighbour.

Most of the land and the wealth of this country belongs to professing Christians, and a great deal is owned by real members of the Church of Christ. Therefore it is absolutely impossible for all Christians to pass by such questions as, "What is my duty to my neighbour as an owner of land and wealth, not only in respect of that part of my income I can spare after satisfying my own needs, but as to the way I employ my land and invest my money?" Has not the time come, in the face of all the sad results of our industrial system, for Christians to inquire for themselves, instead of taking it for granted that the maxims and teachings of the world are the only practical ones on this subject. Let us see to it that we are not parties to a system which violates the moral law; but this we are unless we find that the system of land ownership, and the conduct of business affairs which prevails, is in accordance therewith.

I believe that were we to carefully study the political economy of the Bible we should be surprised at the far-sighted wisdom of the laws there laid down to regulate man's dealings with man in the material gifts and resources which result from labour in conjunction with the natural forces given for our use by the Creator of all things. If at the same time we studied the history of our present industrial development we should be equally surprised at the very recent adoption by the Church, at any rate, in theory, of many of the practices of the world in these matters. The world looks to Christians to make their faith manifest in their conduct, and then judge of our religion more from the conduct of those who profess it than anything else. They see that we point the sinner to Christ as his Saviour, but do not sufficiently emphasise by our life and teaching the precepts He taught as applicable to every-day business life. We virtually confess that we cannot see how we can in business matters apply the teaching of Christ as we find it. So general is this that it seems as if the enemy of mankind has taken advantage of the leaven of worldliness which too often gets into the Church after repeated revival of sections of it, to deceive her as to her duty in this respect, knowing full well that our failure will be a terrible bar to winning souls for Christ.

We are learning more and more that disease and death follow without fail the neglect of natural laws, and, as He who made the world and all things therein also gave us the Bible and sent his Son to die for us on the Cross, and to teach us how we should live the new life He thus purchased for us, we may be sure that his moral teaching is adapted perfectly to the world He made, and that its violation will utimately result in material failure and catastrophe. THOMAS FARDON.

Luton.

ON PREACHING GLAD TIDINGS TO ALL PEOPLE.

SIR,—I do not know that my style of *extempore* speaking lends itself very kindly to the practice of publishing in separate paragraphs detached sentences. Few speeches that are worth making can be fairly represented, like cheeses, by a fragment excavated in any direction. Hence there is some desire in my mind to supply the connection, out of which your brief paragraph of last week was excavated.

In a recent brief address in the Theological Hall at Edinburgh, I was dwelling on the fact that we are in greater danger from GNOSTICISM in the Church (or pretending to know the right way of teaching Christianity better than the Apostles) than from AGNOSTICISM outside it, the one generally leading to the other; so that it had become absolutely necessary for all young preachers to decide whether St. Paul's claim to teach with absolute Divine authority in the Church (a claim made directly or indirectly in nearly two hundred places in his history, and in his Epistles) was to be accepted as valid or not: since such a claim could not simply be passed over with indifference or neglect, inasmuch as tremendous results in eternity were alleged by him to follow the preaching of "any other Gospel than that which he preached," even the awful *Anathema*, which signifies eternal perdition (Gal. i. 1—14).

This led me to the representation of this "Gospel," as summed up in the brief form, "Forgiveness first, through the Atonement of Christ, and thorough Amendment afterwards;" the power to amend coming after the enjoyment of pardon. "We love Him, because He first loved us." All other religions, both of the East and of the West, were religions for respectable people; but Christ's Gospel alone offers a religion available for the "wicked." "I came not to call the righteous but sinners to repentance." And then I added, that I feared many professed preachers of Christianity in our time (not referring to Congregationalists exclusively) were not preaching a religion which could give any hope of immediate forgiveness to a wicked man or woman, because the study of the Holy Scriptures, the only source of such a religion, was too much neglected; and if this fear was well grounded there was great reason for such teachers to dread the execution of the awful threatenings in the Bible "against false prophets." With this explanation I abide by the drift of your representation.—Yours truly, EDWARD WHITE.

Brathay House, Tufnell Park, N.

◆

OBITUARY.

ADMIRAL FISHBOURNE.

WE regret to record the death of Admiral Edmund Gardiner Fishbourne, C.B., which happened recently at his residence in Hogarth-road, Kensington. He was for many years honorary secretary to the Royal Patriotic Fund, and to the Naval and Military Bible Society. His death has removed one of the most active and energetic Christian men of his day. We were often compelled to differ from the views he held and expressed, but we cordially recognise his fidelity to conviction, and his warm-hearted support of every good work.

CHINA INLAND MISSION.—The annual meeting of this Mission to be held to-day (Thursday) at Mildmay Conference Hall, afternoon and evening, will be one of special interest. Missionaries from South Western, North Western, and Central China will speak, besides Rev. J. H. Taylor, and Revs. J. Stephens and Thomas Champness.

MR. VARLEY at TUNBRIDGE WELLS

A MEMBER of the Committee writes:—So fa as numbers go the success has been complete Never did I see such an audience of men as sa and stood on every available space to hear th address on "Chastity." It was wisely an powerfully delivered, and must have done muc good. The mass of men listened to it wit great candour and appreciation. One of th Episcopal churches (Rev. L. S. Tugwell's) ha been opened every morning for Bible-readings which have been very valuable.

◆

MRS. HILTON'S CRECHE.

AN excellent display of saleable articles, con tributed by many sympathisers with Mrs. Hi ton's work among the children, was to be foun at the bazaar in Cannon-street Hotel, opened o Monday last by Viscountess Lymington. In a address to her ladyship, Mrs. Hilton describe the features of the institution, and said the clas of poor mothers who are benefited by it are thes who wish to bring up their families well, but ar hard pressed in the struggle of life. The Vis countess expressed much sympathy with the wor of the Crèche, in which, we, believe, she ha taken a personal interest from her very earl years.

A number of the girls from the Home in con nection with the Crèche, clad in their blue cloak and hoods, were present, and sang prettily durin the opening ceremony. It is hoped that this sal will give a much-needed replenishment to th exchequer of the institution.

REQUESTS FOR PRAYER.—For blessing o special services for children and young people a the Grove Mission, Southwark, to May 27, by M Herbert W. Pewtress.——For a blessing on mis sion at Thorner, near Leeds, conducted by Rev W. H. Aitken and Rev. J. Stephens.——For mission at St. Albans, conducted by Messrs. Fu lerton and Smith, extending from June 5 to 19.

MR. H. G. PICTON, of Sydney, for many yea resident in New South Wales, has returned to thi country for a lengthened stay. At the Antipode he was a very active member of the Christia Evidence Society, and was engaged for a year a one of their lecturers. He bears the highest cre dentials, and hopes to devote himself to simila efforts in defence of the truth in England. Hi address is Manor-road, Great Berkhampstea Herts.

SAILORS AT THE "EDINBORO' CASTLE."— Sunday evening saw a vast congregation in thi splended building. Rev. Newman Hall preache a sermon on behalf of the British and Foreig Sailors' Society, based on the text "The kingdo of heaven is like unto a net that was cast into th sea, and gathered of every kind." He closed practical discourse by telling of the work done b this Society in home and foreign ports. A ver liberal collection was given at the close.

"VICTORIA" HOME FOR WORKING MEN (4 Commercial-street, Whitechapel).—Many Chris tian working-men will be glad to know that thi Home is now opened as a lodging-house. It co tains nearly three hundred beds, and coffee ba lavatories, baths, &c. Lodgings, 4d. per night, an 2s. per week in small rooms for six; or 6d. pe night and 3s. per week in single-bedded cabin Books of seven tickets for the convenience Christian workers can be obtained at above pric from the manager, Mr. A Wilke. On each Satu day night at 7.30 to 9, a prayer-meeting for Chri tian workers will be held. All Christians co dially invited. Any interesting books for men illustrated newspapers will be gladly received b the manager, as a library is being formed.

EDWARD TROTTER.

CALCUTTA.—Miss Gardner writes in *The Missiona Link*:—My new school for higher education is going be a success in time. It is growing slowly, but it growing, and everybody is interested in it, and says it just what we need. I went lately to a large school Calcutta supported by the Government, with 150 of t brightest and most intelligent looking girls I have se for a long time. But, alas! they were getting the education with nothing of our blessed religion in it, most of the girls were Brahmo-Somaj. I have an tense desire to give this class of girls education on solid foundation of Bible instruction, for it is to the that the women of India, as a mass, in their darken

THE NORTH-EAST LONDON GOSPEL MISSIONS AND RAGGED SCHOOLS.

OUR HOLIDAY HOME.—Fourth Season, 1887.

COUNTRY AIR FOR DROOPING LILIES.

Ada's Country Change, and how she got it.

It was a Sunday afternoon last month, and the children were sitting round their teachers, in one of our Mission Schools in East London. Many interesting faces were eagerly turned towards the Superintendent as he passed through the classes, marking here and there a more delicate form. One of these was Ada M——, whose father died about a year ago, and whose mother is now bravely fighting under her severe burden to maintain herself and her family of little ones by laundry work, aided by a small parochial allowance.

Ada is one of a delicate family, and her quiet expressive face bore deeper traces of suffering than usual.

Upon enquiry we found she was attending the parish dispensary and finding her medicine could be enlarged to serve for a longer period, we took her away a day or two after to our pleasant Country Holiday Home.

Three weeks were spent under its hospitable shades, and ere their close the tinge of health again mantled the cheek, and returning strength gave back again the buoyancy of youth. We need be at no pains to describe the mother's joy, nor how the widow's heart sang for gladness over the regained health of her beloved fatherless child.

But there are hundreds more dear fatherless and motherless children about in our path, and hundreds more sharing the homes of want and care abounding in East London just now—children of the very poor, sorely needing a country change, whose parents could not possibly provide even the few shillings required by some other "Holiday Homes" to secure the advantages sought. There are about 1,500 children in our Six Mission Schools alone.

Indeed, such were the condition of several now sharing our Country Home on Brigadier Hill, that we had to clothe them and shoe them before we could take them under our care. But it is a glorious work, and the poorer the children are whom our visitors look up the more pleased we are to take them. What a privilege, then, to help in any way in this Christ-like work—one we feel sure our Christian reader will not be slow to improve.

We gladly say about **5s.** pays board and fare for one child for a week, **20s.** gives two children a fortnight, **£5** the same joys for ten, and **£10** the same to twenty. Our Holiday Home accommodates about twenty-five at a time. We are wanting to add another "Home" this Season if funds permit. Friends desiring may have a neat collecting card sent.

We need scarcely offer assurance of our concern for the best interests of their soul as well as their body. We have letters occasionally from children who have received spiritual good while staying at Elm Lodge during former seasons.

We often wish our friends and contributors could all share the joy of a visit to the Lodge and its surroundings on a summer's day, and hear the happy voices of gladsome little hearts warbling in unison with the voices of Nature. We are surrounded by beautiful country, while Pine Trees skirt the woods that fringe our large garden. Fragrant roses in abundance are also a feature of our flower-beds.

But far from here, with nothing to cheer,
Do the lily-pale faces live ;
'Mid festering smells, where gloom ever dwells,
Oh, who would not hasten to give?

We may further add that the "Home" has proved a merciful shelter throughout the whole of the past severe winter. It was our frequent experience to meet with the most sorrowful instances of grief and destitution. In one case six little children were weeping round the corpse of their departed mother, with no food and no other bed in the room. We took them away from their bitter surroundings, and many more from circumstances nearly as sad. We cannot endure to think how we should have toiled on through the scenes we did, had we not such a "harbour of refuge" in a time so dark.

We gladly mention how largely the contributions of the readers of The Christian, in past years, have contributed to the maintenance of our happy and successful "Holiday Home."

Contributions would be gratefully received, if sent to the Editor of The Christian, 12, Paternoster-buildings, E.C., or to

Yours most respectfully,
WILLIAM CHORLEY,
Director.

2, Marquess Grove,
Canonbury, London, N.

Hon. Auditors.—Messrs. THEO. JONES, HILL & CO., Chartered Accountants, 1, Finsbury Circus, E.C.
Bankers.—Messrs. BARCLAY, BEVAN & CO., 54, Lombard Street, E.C.

KINDLY NOTE.—It is to be regretted that through the prevalency of so many appeals, and numerous local and other "Jubilee Funds," we find our path hitherto more than usually difficult this year. We fear, therefore,

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Missionary address by Rev. J. Hudson Taylor (China Inland Mission), Wed., June 15, 6.30 p.m. Gospel services, Bermondsey, Sundays and Thursdays. Canning Town, Sundays, Mondays, and Thursdays. Rural mission, Reading, May 27 to 31.

Y.M.C.A., Exeter Hall.—Sunday, May 29, at 3.30, Mr. Marsh (men only); public service at 7, conducted by Mr. Golding. Whit Monday, at 8 p.m., special meeting for visitors and strangers, with plenty of singing.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., May 26, at 8.45, address by Rev. W. Hay Chapman, M.A., rector of All Souls', Langham-place. Fri., May 27, at 8.45, medical talk by Dr. T. Gilbart Smith, M.A.

Y.M.C.A., 26 & 28, Newington Causeway, Southwark.—Thurs., May 26, at 8.30, lecture on "Travels in China" by Mr. A. G. Parrott. Ladies invited.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thurs., at 7.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-road, W., Friday, May 27, at 3.30, Rev. F. B. Meyer.

Dublin Believers' Meetings, Merrion Hall, Lower Merrion-street, May 30 to June 3.

Conference Hall, Mildmay-park, N.—Sun., May 29, at 3.30, Mr. P. S. Badenoch; 7, Mr. Charles Inglis.

Evangelistic Mission.—Bank Holiday, Mon., May 30, Kilburn Hall, conference of Christians, 4 and 6.30 p.m.; tea at 5.30. Addresses by Rev. J. Hudson Taylor, Mr. Reginald Radcliffe, Mr. F. E. Marsh, and others.

Mrs. Reaney's address to men and women, Stepney Meeting House, every Sunday, at 3 p.m.

Conference Hall, Eccleston-st., S.W. — Anti-Infidel lectures by Mr. H. L. Hastings, on Thursdays, 4 p.m. May 26—"The Mistakes of Moses;" June 2—"The Bible and Science."

——— Christian workers are invited to meet on Mon., June 6, to wait on God for guidance and teaching as to fitness for service, 4 to 6 and 7.30 to 9.30.

Union Hall Mission.—Bank Holiday, Mon., May 30, special meetings at Union Hall, Carlisle-st., Edgware-road. Conference of Christians at 11 a.m.; open-air meeting in Regent's-park, W., Hanover-gate, at 3.30; tea at Union Hall, 5.30; public meeting, 7 p.m.

Sailors' Welcome Home, Ratcliff-highway, E.—Meeting, Fri., May 27, at Conference Hall, Eccleston-st., S.W., at 4 p.m. Miss Child will give a short account of the work. Chairman, Sir R. Phayre.

Great Assembly Hall, Mile End-rd., E.—Sun., May 29, at 11 and 6.30, and week nights, at 8, Mr. W. R. Lane.

Strangers' Rest, 163, St. George's-street, E.—Workers' meeting, Fri., June 3; tea at 6, meeting at 7. Mr. J. E. Mathieson will preside. Address by Rev. F. B. Meyer; subject, "Have you Received the Holy Ghost?"

Mildmay Mission to Jews.—Monthly prayer-meeting for Jews, Conference Hall, Mildmay, Fri., May 27, at 7 p.m.

Peckham and East Dulwich Vigilance Association.—Meeting, Peckham Public Hall, Wed., June 1, 8 p.m. Speakers: Mrs. Ormiston Chant, Rev. A. W. Jephson, M.A., and Major Evered Poole.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., June 3, all-day meetings, 10.30 a.m.; prayer at 3 p.m. Rev. Dr. Monro Gibson will preside; address by Mr. A. J. Arnold, of the Evangelical Alliance, on "Christian Unity." 7 p.m., "Consecration."

Annual Missionary Breakfast, Powis Hall, Powis-gardens, Talbot-road, Bayswater, W., Bank Holiday, May 30, at 9 a.m. Addresses by Rev. J. Gelson Gregson (India), Mr. and Mrs. Elbert Clarke (Natal), and others.

Missionary Training Home, 10a, Drayton-park, Highbury.—Missionary prayer-meeting, Fri., May 27, 7 p.m. Address by Mr. Robert Burn.

Notices.

G. Stephenson ("Christian Unity").—Kindly send address.

T.M. and H.P., Bromley, Kent.—Please send your full name and address.

Belfast.—Mrs. Butler's pamphlets may be had of Messrs. Dyer Brothers, 31, Paternoster-square, E.C.

Communications Received with Thanks.—G.H.M. A.S. J.M. J.H.S. W.F.K. E.M. E.D.M. W.H. C.M.C. R.B. M.L. C.J.P. H.A.B. J.P.W. M.L.W. H.F.S. A.A. T.F. L.N. C.B.K. G.W. E.R.H. J.N. E.M.B. W.W.S. W.B. A.J.D'O. J.P.E. I.M. E.H. G.P. V.J.C. J.G. J.S. A.L. E.C.N. E.A.K. C.G. P.W.R. T.P. C.A.S. G.C. C.I. W.L.T. G.H. A.A.K. M.E.L. A.C.T. W.J.L. E.T.E.P. G.W. R.C. P.A.S.W. P.H.W. G.K. T.H. W.M.O. E.W. H.P.Z. W.C. J.W. J.J.J. C.F. S.L.S. J.H. S.T.C. D.S. R.H.S. M.M. J.P.H. M.D. E.P. H.M. L.D.B. J.T.W. C.S. F.E.C. H.A.S. E.M.A. J.F. K.M. J.W.M. T.J.B. M.F.M. S.T.C. J.C. C.F. E.H. S.L.S. S.L.M. M.L.W. C.B. E.J.W. E.W.M. S.B. J.B. C.C. W.C. C.O. E.S.F. A.L. S.B. Constant Reader, A.J.B. J.W. J.M.P. E.T. H.R.F. J.G.R. R.S.N. E.M.K.

Applicants for Tracts.—Miss E. A. Kelland, Ramsdale, Basingstoke; J. Randle, 35, Union-st., Lambeth, S.E.; S. Pinkard, Pitway, South Petherton; J. Rowe, 31, Jubilee-street, Commercial-road, E.; Mrs. Olivis, 25, West Moult-street, Liverpool; Miss Hansen, 153, Great Homer-street, Liverpool; J. Winston Maskell, 4, St. John's-terrace, Brecon, South Wales; Rev. G. Ineson, Church-st., Bocking, near Braintree, Essex; S. Harris, Smart's-lane, Loughton, Essex; A. Dickinson, Colporteur, Llandaff, South Wales.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

REV. W. R. THOMPSON, of the English Presbyterian Mission at Formosa, has been obliged, on account of his health, to resign his position. He has taken this step with the greatest reluctance.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, May 21, 1887.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.
Mission to Deep Sea Fishermen—Miss G. 10s.; S.M. £2; M.E.R. 10s.; M.A.H. 2s. 6d.; S.E.M. 5s.; E.B.B. 10s.; Mrs. J. 10s.; (*Families of Men lost in "Breeze"*) Mrs. O. 2s.; Mite, 2s.; Crippled Widow, 10s.; C.C.F.A. 2s. 6d.; J.M.F. 2s. 6d.; Matt. xxv. 45, 5s.; M.E.R. 10s.; Doctor's Fee, 4s.; A.C.W. 2s. 6d.; A Reader, 3s.; E.A.T. 10s.; T.B. 2s. 6d.; E.E. 5s.; T.N.J. £1; M.L. 5s.; E.S. 10s. ..	9	3
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Author of the "Starless Crown"—S.P. 5s.; H.A.D. 5s.	0	10
Dr. Barnardo's Homes—Z.Y.X. £5; S.M. £1; Two Sisters, 7s.; Maggie, 5s.; Miss G. 10s.; A.S. 2s.; J.S.W. 2s. 6d.; E.S. £1; T.O. 2s. 6d.; Chy., £2; "For the Master's Sake," £50; W.A. 10s.; G.P. 2s.; "Anon., Islington," £1; M.O. 2s.; M.A.H. 2s. 6d.; E.B.B. 10s.; E.A.T. 10s.; L.H. 2s. 6d.; E.V. 10s.; M.M., Southsea, 2s.; C.W.H. £1 10s.; Reader, 14s. 6d.; Reader, 5s. 6d.; M.A. 2s.; M.S. 2s.; Friend, 2s.; Friends, 2s.; Friends, 2s. 6d.; T.B.W. 5s.	67	5
St. Giles' Christian Mission—S.M. £1; (*Prison Mission*) Z.Y.X. £10	11	0
China Inland Mission—Miss S. £1; J.S.W. 2s. 6d.; E.S. 5s.; The Lord's Tenth, 2s. 6d.; C.A.E. £2	3	10
Indigent Blind Visiting Society—Maggie	0	5
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Mr. Fegan's Homes—J.S.W. 2s. 6d.; E.S. 10s.; W.B.Y. 10s.; Z.Y.X. £10; (*Emigration Fund*) "For the Master's Sake," £100	111	2
Bristol Orphan Houses—J.S.W. 2s. 6d.; W.B.Y. 10s.; E.L. £1	1	12
N. E. London Gospel Msn.—H.T.R. £1; (*Factory Girls*) J.S.W. 5s.; Z.Y.X. £5; "Rescue the Perishing," £10	16	5
Mrs. Hilton's Crèche, &c.—J.S.W. 2s. 6d.; E.L. £1; Z.Y.X. £5; Miss C. £2	8	2
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McAll Mission, France—W.B.Y.	0	10
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Mrs. Birt's Sheltering Home—(*Emigration Fund*) "For the Master's Sake"	100	0
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Miss Mittendorff's Homes—Z.Y.X.	6	0
Miss de Broen's Work, Paris—Z.Y.X.	5	0
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[Advertisement.]

Dr. Barnardo's Homes—A Constant Reader, 10s.; G. (Stoke Newington) £5.

Y.W.C.A., DUBLIN.—We are requested to stat that all letters in reference to the new Home a 75, Harcourt-street, Dublin, should be addressed t

"MAY MEETINGS," 1887.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Thurs., 26	10 a.m..	Infant Orphan Asylum	*m* Cannon-street Hotel	Mr. John Deacon.
"	3 p.m...	China Inland Mission..........	*m* Mildmay Conference Hall ..	Mr. George Williams.
"	3 p.m...	Spanish&PortugueseCh.Aid Soc.	*m* Morley Halls, 316, Regent-st..	Archbishop of Dublin.
"	3 p.m...	London Anti-Vivisection Society	*m* Criterion, Piccadilly	Hon. P. Cartaret Hill.
"	7 p.m...	Strangers' Friend Society......	*s* Exeter Hall	Rev. H. Price Hughes.
"	7 p.m...	China Inland Mission..........	*m* Mildmay Conference Hall ..	Mr. T. A. Denny.
"	8 p.m...	East Londn. Evangelisation Soc.	*s* Congregationl. Chap., Stepny.	Rev. J. W. Atkinson.
Friday, 27	12 noon	Royal Hospital for Incurables..	*m* Cannon-street Hotel	Mr. J. Derby Allcroft.
"	3 p.m...	London Aged Christian Society	*m* Exeter Hall	Mr. R. C. L. Bevan.
"	6 p.m...	Natnl. Refuges for Dest. Chldn.	*m* Exeter Hall	Earl of Jersey.
Sunday, 29	6.30p.m.	British & Foreign Sailors' Soc..	*s* New Court Chap., Tollngtn-pk.	Rev. J. Ossian Davies.
Tuesday, 31	6 p.m...	Hazelwood Home for Young Men	*m* Exeter Hall	Mr. George Williams.
JUNE.				
Wednes., 1	3 p.m...	Hme. Aged Christn. Blnd. Womn.	*m* Y.M.C.A., Finsbury-park Hall	Mr. Walter Reynolds.
"	8 p.m...	Protestant Educational Inst. ..	*m* Exeter Hall	———
Monday, 6	3 p.m...	Zenana Medical College	*m* Exeter Hall	Mr. De Cobain, M.P.
"	7 p.m...	Salvation Army (France)	*m* Exeter Hall	Mrs. Booth-Clibborn.
Wednes., 8	3 p.m...	Stockwell Orphanage	*m* Orphanage, Clapham-road ..	Rev. C. H. Spurgeon.
"	7 p.m...	Army Scripture Readers' Soc...	*m* Exeter Hall	Rev. Dr. J. C. Edghill.
Friday, 10	3 p.m...	Turkish Missions Aid Society..	*m* Exeter Hall	Lord Ebury.
Saturdy., 11	3 p.m...	Friendless and Fallen	*m* Home, Parsons-green, Fulhm.	Mr. Thomas Salt, M.P.
Sunday, 12	6.30p.m.	Open-air Mission	*s* New Court Chap., Tollngtn-pk.	Rev. J. Ossian Davies.
Tuesday, 14	3.30p.m.	London Female Penitentiary ..	*m* 191, High-st., Stoke Newington	Lord Kinnaird.
"	6.30p.m.	One Tun Ragged-school Mission	*m* School, Old Pye-st., Wstmnstr.	Sir R. W. Carden.
Wednes., 15	3.30p.m.	Indigent Blind Visiting Society	*m* 35, Park-st., Grosvenor-square	Lord Ebury.
Sunday, 19	11 a.m..	Royal Assoc. for Deaf & Dumb .	*s* St. Saviour's Chrch, Oxford-st.	Bishop of Bedford.
JULY.				
Sunday, 10	4 p.m...	Reformatory and Refuge Union	*s* Kensington Parish Church ..	Rev. Canon Fleming.
Tuesday, 19	11 a.m..	Asylum for Fatherless Children	*m* Cannon-street Hotel	Mr. Henry Spicer.
Sunday, 24	6.30p.m.	British & Foreign Sailors' Soc..	*s* Stepney Parish Church......	Rev. Canon Barker.

COLPORTEURS are earnestly asked for by Christian friends in the Highlands and elsewhere, and more will be appointed as soon as funds are forthcoming. Nearly 200 are at work in Scotland and England under the Religious Tract and Book Society of Scotland. This agency for spreading the Gospel by means of the Press has been called the Greatest Home Mission in our country. Its proved adaptation gives much encouragement to the promoters. **£35** a year secures the appointment of one labourer.

Reports, with particulars, from Rev. Geo. Douglas, 99, George-street, Edinburgh.

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IMMEDIATE HELP IS NEEDED.

Henry Thompson, Esq., *Treasurer,*
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Contributions received by Morgan & Scott, at the Office of The Christian.

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FIFTY CHILDREN will be ELECTED at the next Election, to ke place on WEDNESDAY, July 27, 1887. All applications must in the hands of the Secretary on or before May 31.

CONTRIBUTIONS will be THANKFULLY RECEIVED, which ill entitle the donor to vote at the election of children for the nited Charity, which is universal in its application. FUNDS are ill URGENTLY NEEDED to pay £1,000 loan due to Bankers.

JONADAB FINCH, Secretary.

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FOR THE PROMOTION OF

SCRIPTURAL HOLINESS

WILL BE HELD IN

Highbury Athenæum,

Highbury New Park, London, N. (close to Canonbury Station, N.L.R.),

JUNE 6 *to* 11 (*inclusive*), 1887.

ORDER OF DAILY SERVICES.

Prayer and Bible Reading, 10 to 11 a.m.	Prayer and Testimony Meeting, 7 to 8 p.m.
Addresses, 11 a.m. to 12.15 p.m.	Address, 8 to 9 p.m.
Prayer and Bible Reading, 3 to 4.30 p m.	Inquiry Meeting at close of the evening service.

Opening Service, Monday, June 6, at 3 o'clock p.m., for Prayer and waiting upon God for His gracious blessing upon the Convocation.

The following persons will (D.V.) be present and take part in the Convocation:—

Rev. F. D. SANFORD (of Dr. Chas. Cullis' "Work of Faith," Boston, U.S.A.), who will preside over the Convocation.

Rev. F. J. Sharr.	Rev. C. G. Moore.
Rev. W. Darlow Sarjeant.	Rev. E. Lawrence Hamilton.
Dr. W. Woods Smyth.	F. Montague Miller.

Mr. Thomas Paine.

Also, Mrs. Baxter, Mrs. Armitage, and other Ladies.

Friends from a distance desiring Lodgings can be provided for on moderate terms, by communicating with the Hon. Secretary. This should be done as early as convenient, stating accommodation desired, &c. Any other information regarding the Convocation will be gladly given by the Hon. Secretary,

F. MONTAGUE MILLER, 284, Amhurst-road, Stoke Newington, London, N.

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President:—THE EARL OF ABERDEEN.

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Are for 300 Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught a trade, and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

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Are for 200 Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruction in lithography, telegraphy, photography, chemistry, and other subjects, to fit them for a working life.

BASIS:—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the 500 Boys now in the Homes. Over 1000 have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by Messrs. Morgan & Scott, Office of The Christian; or the Secretary,

Offices:—BANK-BUILDINGS, LUDGATE-CIRCUS, E.C. A. O. CHARLES.

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HOLIDAY HOMES & COUNTRY COTTAGES

in connection with the
RAGGED SCHOOL UNION.

No less than 1,100 pale-faced ailing children from the London Ragged Schools and Missions enjoyed a whole fortnight in the country last year.

HELP is earnestly SOLICITED that this number may be extended this season.

Already the four Homes are full of children, and their comrades by the hundred are waiting to follow them.

13, Exeter Hall, Strand, W.C. JOHN KIRK, Sec.

THE COMING OF THE LORD.

By Rev. NEWMAN HALL, LL.B.,

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ZENANA BIBLE AND MEDICAL MISSION

(INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY),

In co-operation with the Church Missionary and other Protestant Missionary Societies in India. Established 1852.

JUBILEE FUND FOR CHRISTIAN MEDICAL WORK AMONG THE WOMEN OF INDIA.

The Queen's Testimony.

Her Majesty said to one of our medical lady missionaries, who had the honour of an interview in 1881, "We should wish it generally known that we sympathize with every effort made to relieve the suffering state of the women of India."

In addition to its Evangelistic and Educational work, the Society has a Hospital and Dispensary for Women at Lucknow, where their Medical Missionary, Dr. Alice Marston, is at work.

In 1886, she reports:—

2,943 new cases.
100 patients in the Hospital.
131 patients treated in their own houses.
6,920 total attendances at Hospital and Dispensary.

The Committee desire to commemorate the Queen's Jubilee by inaugurating a Jubilee Fund for extending their medical missionary work. They have now three thoroughly qualified medical ladies, two already in India and one on the point of proceeding there. They have three other ladies, students at the London School of Medicine for Women, who will soon have completed their four years' course and be ready to proceed to India.

The Committee APPEAL for FUNDS to enable them to extend their work, and establish Hospitals for Women at Benares, Jeypore, Patna, and Fyzabad.

Contributions will be thankfully received by the Hon. A. F. Kinnaird, Sub-Treasurer, at the Society's Office 2, Adelphi-terrace, London, W.C. *Bankers*—Ransom, Bouverie & Co., 1, Pall-mall East, S.W.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks, two parcels from Unknown Friends. Spring Flowers from E. K. L.

The Infant Day Nursery. Free Ragged Day Schools. Toy Classes. Children's Services. Classes for Rough Boys. Mutual Industrial Classes for Lads. Meetings and Classes for Elder Girls and Young Women. Bible Classes for Men, Women, Lads. Mission to Inebriate Women. Band of Hope. Gospel Temperance Work. Room to Room Visitation. Evangelistic Services, and other Missionary Agencies. S. S.—Yes, more than 800 Men, Women, and Children were sent to the "Homes" for a fortnight's change last year.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. J. B., £100; Miss Brocklebank £10; Rev. J. E. Campbell Colquhoun, £5. Treasurer, G. J. Green, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. Griffith.

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Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The oldest Institution in existence for visiting and relieving the Sick Poor of London at their own homes. Now in its 102nd year.

A SERMON

Will be Preached by the Rev. HUGH PRICE HUGHES, M.A., in Exeter (Lower) Hall, on May 26, 1887, at 7 o'clock p.m. Doors open at half-past six.

Office of the Society—52, Finsbury-pavement, E.C.

Y.W.C.A., DUBLIN.—New Institute. Funds urgently needed for furnishing. A friend has promised £25 if £200 is subscribed before June 1.—Mrs. BURTON, Lady Superintendent, 75, Harcourt-street, Dublin.

THE BETHSHAN (Faith-Healing Home), late of 161, Islington, Liverpool, has been transferred to more suitable premises in Leeds. Divine Healing and Holiness Meetings: Sundays, 2.30 p.m.; Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christian friends desiring to be received into the house, apply to Miss Gibbs, 10, St. John's-terrace, Belle Vue-road, Leeds.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

JERUSALEM MISSION TO ISRAEL. Mr. D. C. JOSEPH is now working among his brethren in the Holy Land. Friends can communicate with him direct to Jerusalem, or to Mr. R. MORGAN, 138, Clifden-road, Clapton, London, E., and also HENRY TASKER, Esq., Brook Side, Andover, Hants; & Mrs. THEODORE WALKER, Leicester. *The Messiah's Witness* is sent to any friend who desires to know about the Jerusalem-Mission. Post free, 1s. 6d. per annum.

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ANNUAL MISSIONARY BREAKFAST, Powis Hall, Powis-gardens, Talbot-road, Bayswater, Whit Monday morning, May 30, 1887. Breakfast on the table at 9 a.m., punctually. Meeting at 10. Addresses by Rev. J. GELSON GREGSON (India); Mr. and Mrs. ELBERT CLARKE (Missionaries to the Zulu Kaffirs, Ixopo, Natal), and others. Breakfast tickets, One Shilling. No tickets required for the meeting afterwards.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

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Postal address, Balclutha Lodge, Southgate, N.

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"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

"HOMES FOR THE AGED POOR."

THE Committee earnestly appeal for £200 for the "Building Fund," required to make up £1000, to be paid off at Midsummer. This will free two Permanent Homes from Mortgage debt.

Treasurer—Major BOILEAU, R.E., 31, Ladbroke-square, W.

Contributions thankfully received by the Honorary Secretaries, Misses E. G. and S. A. HARRISON, 5, Grandacre-terrace, Anerley, S.E.

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CAN ANY CHRISTIAN help to get employment for a superior man, been addicted to drink, now teetotaler. Been butler, waits well. Married, no family. Excellent address. Offices, &c.
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A SITUATION is desired for an unconverted Youth (18), where he would be under Christian influence; has been used to Custom-house business. Has good character. Is active, obliging, and domesticated. Would take anything respectable.—T., Winterbourne Cottage, Sutton-grove, Sutton, Surrey.

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A LADY desires re-engagement as Lady Housekeeper or Useful Companion. No objection to travel. Three years' references.
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A LADY DESIRES an engagement as Companion to an invalid Lady, or as Companion-Governess to an invalid child. Musical. Highest references. Salary [illegible].—A. B. H., 12, Tavistock-road, Westbourne-park, London.

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HOUSEKEEPER (Working) to a Gentleman, by a respectable, middle-aged person. Active, economical, thoroughly trustworthy, and domesticated. Christian and abstainer. Reliable references if required.
C., 13, Burnhill-road, Beckenham, Kent.

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WANTED BY LADY (Open Brethren), engagement as Governess or Companion. French, English, music. No objection to travel. K., care of Mr. Lawes, Stationer, Widcombe, Bath.

A LADY IS ANXIOUS to find a comfortable situation for an old and valued Servant, for some years her own maid, now a widow. She is well suited as Housekeeper to an elderly Lady or Gentleman. The Hon. Mrs. Adams will gladly answer all inquiries.
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A DOMESTICATED, MUSICAL LADY will give her services as Companion or Housekeeper, for a comfortable Home. Herts or Essex preferred.—R. B., Mr. Craddock, High-street, Godalming, Surrey.

WIDOW LADY (Clergyman's sister) desires position, Chaperon, Amanuensis, Reader, Lady Help, Housekeeper in Gentleman's family. Small salary accepted, having some private means. Used to parish work.
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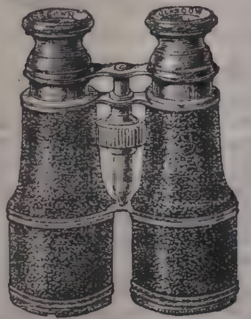

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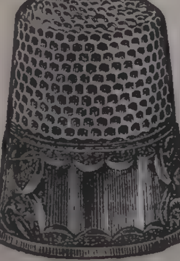

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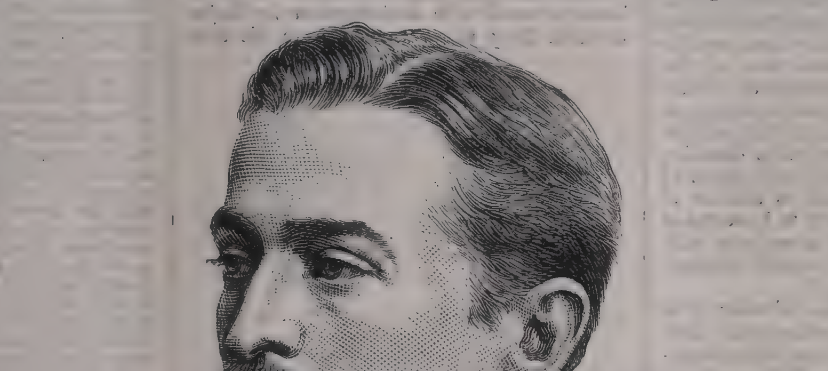
HON. ION G. N. KEITH-FALCONER.

THE mission field has claimed another martyr. There is something intensely pathetic in the sudden eclipse of any young and ardent life that has been devoted to the most sacred of ends. When the possessor of that life is one so highly gifted, by natural endowment, by the highest learning of the schools, by social influence and ample resources, as the young Scotch nobleman who has just died at his post in Arabia, at the early age of 31, the loss seems beyond all reckoning. We can but bow the head in submission and falter out, "The Lord gave; the Lord hath taken away; blessed be the name of the Lord."

The tidings that reached this country on Saturday, May 14, of the death of the Hon. ION G. N. KEITH-FALCONER, at Aden, on the previous day, evoked universal mourning in every circle where he was known. "In him," says a sorrowing friend, "the world has lost a man of widely varied gifts, a profound and accomplished Orientalist; an ardent missionary, with a zeal as keen and strong as his favourite hero Gordon, with whom he had many points in common. True missionary, true scholar, true Christian hero, he has left a mark in more fields than one which will not soon be forgotten."

Mr. Keith-Falconer was the third son of the late Earl of Kintore, whose memory is still cherished by many as an earnest evangelist and a promoter of all Christian movements. In his day, the preaching Earl was a well-known figure at conferences in the North of Scotland (where the family seat is), and at the Free Church Assembly meetings in Edinburgh. It was as a missionary of the Free Church that the son went to Aden, and as his death occurred at the opening of this year's session of the Assembly the sad event was specially referred to both by the retiring, and the newly elected Moderators.



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He was educated at Harrow, and afterwards at Trinity College, Cambridge, where he graduated in 1878, taking principal honours in Hebrew and Arabic. During his school and college course he became famed in the department of athletics. He had a fine physical development, and was one of the earliest champions in the nascent art of bicycling. We understand he was the first to accomplish the continuous journey on wheels from Land's End to John o' Groat's. At Harrow School he had acquired the ability to write phonographic shorthand, and also became a proficient in that art, turning it to much practical account in his later days. In the midst of his mental and physical studies, however, he did not neglect the spiritual life, as so many of the young men in aristocratic and athletic circles do. His two greatest interests were mission work and linguistic acquirement. Mr. Hudson Taylor is wont to say that the best preparation for the foreign missionary field is mission work at home, and this was the course pursued by our young Cambridge friend. He became an earnest helper and a generous supporter of Mr. F. N. Charrington's work at Mile End; and he helped mission work at Cambridge. His interest in home work did not flag, even when his enthusiasm was evoked in distant fields of service.

Possessing an intimate knowledge of several European languages, he had a special delight in Arabic, and spent a winter at Assiout some years ago, so as to further his practical acquaintance with it as a spoken language. In 1884 he married a daughter of the well-known City banker, Mr. R. C. L. Bevan, and for a time he seemed disposed to settle down in Cambridge, where he was appointed Hebrew Lecturer at Clare College. His thoughts, however, were specially turned in the direction of Aden as a point from which the Mohammedans of Southern Arabia might be reached. It was a comparatively untilled field, and he knew that he had unusual qualifications for the work; to this end he offered himself as an agent of the Free Church of Scotland Foreign Mission Committee, he and his young wife having resolved to devote life and fortune to the spread of the Gospel in this needy, though not healthful, region. The winter of 1885-6 was spent at Aden, and a place some eight miles distant from the city was chosen as the headquarters of a mission. A grant of land, just within the limits of the Protectorate, was secured from the British Government, for this purpose. It is stated that Mr. Keith-Falconer's ultimate intention was to attach himself to one of the largest Bedouin tribes, in order to accompany them in their wanderings through Arabia. The rude hand of death, however, has for ever frustrated this design.

Having returned for a time to this country to arrange for the consolidation of his plans, he was appointed sucessor to Dr. Robertson Smith, as Lord Almoner's Professor of Arabic at Cambridge, and there delivered a course of lectures last October, on the Pilgrimage to Mecca, which were highly appreciated. His scheme included the establishment of a medical mission and hospital, and he secured the co-operation of a young fellow Scot, Dr. B. Stewart Cowen, who had gained considerable repute as a surgeon in Glasgow Western Infirmary. The party reached Aden in December, and at once arranged for the erection of a mission house and dispensary, which are now nearing completion. A small hospital was fitted up in an Arab house where they had temporary quarters, and many Bedouin Arabs and camelmen have visited the place as patients. Mr. Keith-Falconer utilised his knowledge of the language by a frequent visitation of neighbouring villages, selling Arabic Bibles and Gospels. He made himself responsible from the first for the whole cost of the mission, and everything seemed to bid fair for a prosperous and honoured career as an ambassador of the Cross among this ancient people. His recent letters, while dwelling with hopefulness on the development of the mission work, referred to attacks of fever. One of these appears to have taken an unfavourable turn, and, as we have said, a life of rare promise and unusual devotedness was cut short on May 13.

In Scotland Mr. Keith-Falconer was well known and greatly esteemed. Last May he addressed the Free Church Assembly, and in October he held meetings at Edinburgh, Glasgow, and other places. It was natural that his unexpected, and as we might deem it untimely, death should call forth remark at this year's Assembly. The following touching tribute to his work and memory was given in Dr. A. N. Somerville's sermon as retiring Moderator :—

> It is a peculiar providence that on the very eve of the opening of the General Assembly, tidings should have reached us of the unexpected death of one of the most chivalrous, distinguished, and beloved of our young missionaries, who, amid the burning heats of Aden, at the early age of 31, has fallen under the power of that mysterious malady which has borne from the Church on earth so many of her noblest and most devoted sons. The blow that has descended is one which will be keenly felt throughout every district—I may say, in every family connected with our Church; nay, throughout the country at large. The young Christian hero was present with us at last Assembly. His noble parentage, high intellectual qualities, brilliant attainments, but above all his self-sacrificing devotion to the highest of all causes, invest his death with a power which will influence our minds during all the proceedings of this Assembly.
>
> What may be the beneficent result which God may educe from this calamity, we know not. This, however, we may venture to hope for, that the death of this noble young man may prove the means of awakening attention, greater than has ever been directed, to all Arabia's provinces, and tend to give a lasting wound to that fatal system of Mahommedanism which has so long blighted the souls of millions. What Christian Scotchman, with qualities in any way resembling those of him who has passed away, will stand forth to raise the banner of the Gospel in the place of the gallant warrior who has fallen?

In his opening address as Moderator, Principal Rainy took up the strain :—

> Whatever becomes of the mission of Ion Keith-Falconer, we have now the memory only. But it is a very profitable and admonitory memory. Very visibly he gave to the cause and kingdom of our Lord Jesus all he had. His University distinction, his Oriental learning, his position in society, his means, the bright morning of his married life, I may add his physical vigour—for he had trained body as well as mind—he brought them all to the service. He did so the more impressively because he did it with no fuss about it. We need not doubt that his free and complete gift was accepted. It was well that it was in his heart. Suddenly, to our thinking, the Lord has been pleased to take him up higher. We might think that had he been spared his life might have been fruitful, not only as a force abroad, but as an example at home; for he was the first in our Church's experience who was at once able and willing to inaugurate this special type of dedication to mission work, and his life might have been a standing appeal to others. But shall his death have no force as an appeal? Who comes next? Who will come with youth and trained mental faculties, and proved success in study and acquirements, and with position and means that make him independent, and give them all to the service? Or if all these cannot be so equally combined, as in our lamented friend, who will come with the measure of those gifts they have, giving all they have? It is sad that he is gone. But it will be a great deal sadder if it should turn out that his example fails to raise up a successor from among the young men and young women of our Church.

Since the foregoing was written we have been favoured with an interview by Major General Haig, who returned from his tour in the East last week. He informed us of the fact, in which we were naturally interested, that it was through reading a notice in The Christian, that Mr. Keith-Falconer was led to devote his life to Arabia. General Haig wrote a circular several years ago, strongly advocating the evangelisation of that country, and a brief summary of his views was inserted in our columns. This paragraph attracted the notice of the young Cambridge scholar; after a lengthened conversation with General Haig, the resolve was taken to commence work at Aden, with the results that we have already stated. When General Haig visited Aden in February last, he spent a very pleasant time with the little band at Shaikh Othman; he found a considerable portion of the mission enclosure wall erected, and the building of a dwelling-house was about to be begun. The last afternoon he was there was devoted to talking over the affairs and prospects of the mission, and all were looking forward to years of happy and successful labour for the Master. General Haig had just come down from Sanaa, in the mountainous region of the interior, and Mr. Keith-Falconer was so interested in what he heard of the people, that he purposed taking a journey thither himself.

It will not be out of place to state here that General Haig thinks the Arab peoples generally are ready to listen to the Gospel message. On the western side the Turkish Government are an obstacle, but on the eastern side and along the greater part of the Persian Gulf, that difficulty does not exist, as the Sultan of Muscat, who rules the country of Oman, is an independent prince, and somewhat under British influence, so that probably there would be an open door for Gospel effort.

Any reader who would like to get further information as to this part of the mission field can find it in the articles by General Haig, now appearing in *The Church Missionary Intelligencer.*

MEMORIAL SERVICE AT GREAT ASSEMBLY HALL.

On the evening of Sunday week a special service was held in memory of the deceased, who had been such a staunch friend to the work that Mr. Charrington is carrying on in the East-end. In the course of the service, Mr. E. H. Kerwin said: As I have been looking through some of the letters he has written to me from time to time, I cannot but feel what a valuable life has been lost to the Church of God. At the age of seventeen, now fourteen years ago, his venerable and beloved father, the late Earl of Kintore, brought him down into our midst. In one of his letters, he says, writing from his seat in Aberdeenshire, while his parent was lying dead in the house—"It is sweet for me to remember that it was my beloved father who first introduced me to Mr. Charrington and his work, and I shall ever praise God that He brought me into connection with the Tower Hamlets Mission." Some ten years ago, while he was staying at Mr. Charrington's house, I happened to take up his Bible, and on the fly-sheet I read this motto, which he had inserted with his own hand—"Henceforth, Lord Jesus, I wish to be wholly given up to Thee, that in walk and in life I may glorify Thee every day." I think if any man carried this out our brother did, even to the last moments in his life.

Mr. F. N. Charrington said: The dear brother who has passed away was my best and dearest friend on earth. In him we had not only an example of one who gave up his life and labour for the Lord, but of one who gave freely of his substance. His noble gift of £2000 to the Great Assembly Hall showed us that he truly gave as in the sight of God.

Mr. Keith-Falconer was hon. secretary of the Tower Hamlets Mission, and one of the trustees of the Great Assembly Hall, in which he conducted many services. As a preacher, he was a great favourite among the people of the East-end.

The Cambridge *Review* contains a deeply interesting notice of Prof. Keith-Falconer, by his intimate friend, Rev. R. Sinker, the learned librarian of Trinity College. Mr. Sinker gives strong prominence to his friend's missionary zeal and devotion in his vivid and loving picture of his life and character, and says :—

"There lies before me as I write a printed copy of his last public utterance in Scotland on the subject of his mission....He addresses those 'who, having the cause of Christ at heart, have ample independent means, and are not fettered by genuine home ties. Perhaps you are content with giving annual subscriptions and occasional donations, and taking a weekly class. Perhaps you think you are meant to remain at home and induce others to go. While vast continents ...... suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field.'"

LOWESTOFT SAILORS' HOME.—The words "Sailors' Home" are its own best commendation. They tell of comfort and rest, with the addition of surrounding good influences, for men who, when ashore, need such help. In this Home during the year seventy-eight shipwrecked men have been received, while nearly six thousand visits have been paid to the reading-rooms, and four hundred men have been accommodated with beds. The Home is also a depôt for the sale of Bibles, tracts, &c., and in this and other ways the men have been very largely benefited. The manager is Mr. William Johnson.

MODERN ROME.*

The past year has brought, if possible, into clearer light the immense difficulty of mission work in Italy, and the absolute necessity of direct and Scriptural methods of presenting the truth.

Here, where Christianity triumphed over Paganism, and Paganism then corrupted Christianity, the Gospel had strange work to do. Here the forms of truth clothe the anti-Christian spirit. The messenger of darkness is clothed with light; he is sprinkled and anointed, mitred and haloed, and speaking great things, so that it needs quickened spiritual senses to discern the cloven foot, and to hear the growl of the lion, and power from God to strike to the quick. This, however, is being done by the keen-edged, divinely pointed Word of Christ.

Two great facts are now being accomplished in Rome. The material city is being rapidly transformed; so also is society, and especially clerical society. The latter, like a cloud on a mountain convulsed by earthquakes, is adapting itself to the former. New streets are running in all directions, new bridges over the Tiber, new boulevards, new suburbs, new quarters, new societies, new passions, new ideals based upon a new public conscience. In a very little while there will be half a million Italians, heating, melting, fusing, in this great Roman crucible. The Pope is digging moulds into which the seething mass is to run, and form, and cool. Catholic schools are springing up in all directions, colleges, hotels, banks, monasteries, nunneries, and churches. Catholic money from all parts of the world is being invested here in the purchase of property. Each country sends a contingent of priests. The British are to the front. We have three English Catholic preachers, English monks, English nurses, English nuns to beg at our doors, to do our washing, to spy our doings, and an Anglicised Jesuit, who, according to his own account, has converted no small part of England, and who is now converting back to Popery persons who have never left the Papal Church.

All this means that the Pope is fully aware of the importance of Rome to the Catholic system. Hence he follows its development with the deepest concern, and is taxing the resources of the whole Catholic world; subjecting its interests and bartering its votes to save the city from what he calls Revolution; but what in last analysis is really Protestantism. In this Leo XIII. is wise, because Rome is the keystone of the Catholic arch, and disintegration here means Catholic collapse, a cosmopolitan unfrocking of the friars, and the waning of lamps on every Papal altar.

The persistence and vitality of Protestantism in Rome has not only called Catholic energy and resource to the centre, and made Rome the first mission station of the Propaganda, but it has also lowered the pretensions of the Vatican. Its intrigues all over Europe are no longer directed to bring about the restoration of the temporal power, so much as to secure the Church against the molesting light of Biblical truths. And should it fail to gain its ends by means of the ruling class, it will seek them among the socialistic and atheistic population which it has created in its own image and for its own purposes. This is its desire, and will probably be its doom.

Popery must not be allowed to trample under foot the will of God in his own Word, or the blood of Christ in the consciences of God's elect in Rome. She has been politically hurled across the Tiber into her own inquisition, and if Protestants were only as determined against the Spiritual, as Italy was against the Temporal, power, the Vatican, ceasing to be a temple, would become a prison indeed, and finally a tomb; the tomb of the most subtle heresy in philosophy, in politics, in religion, that ever desolated the thought, the moral sense, or the conscience of man.

The facts and figures [given in The Christian for April 14] furnish us with ground to believe that the triumph of the Gospel in Rome is only a question of "attempting the great thing," and expecting "the great thing," in answer to persevering prayer, obedient sacrifice, and untiring manifestation of the truth in Jesus. Why not have rooted in our hearts as firm a purpose to bring Rome over to the Gospel, as the committee of the Propaganda have to bring the neck of London under the Papal hoof? Does not the present religious state of Europe suggest this? Are there not tens of thousands in our churches who pray for this? Would anything help the evangelical churches and Christian missions throughout the world so much as this?

The need of the presence and power of the Holy Spirit in all our words and doings is increasingly felt by the brethren in Rome. May the churches at home be stirred up to wrestle with God in prayer, that we may look steadily to Him, and to Him only.

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[*] From Rev. J. Wall's Report of the Baptist Mission in Rome.

PLYMOUTH SEAMEN AND SOLDIERS' BETHEL UNION.—There were over sixty thousand attendances at the various meetings of this Union last year. Besides the services in the new hall every Sunday morning and evening, open-air services are held on the Barbican Pier, and much tract distribution is done amongst the ships and fishing boats. Gospel temperance and Band of Hope meetings are regularly held, and the latter numbers over two hundred members. Mothers' meetings, Sunday-school, and other agencies are also at work, with good effect. The missionary, Mr. Norrie, gives a very encouraging report of visitation on board ship. The hon. secretary is Mr. T. W. Hoppins, 42, Southside-street, Plymouth.

VICTORIA INSTITUTE.—An important meeting of this Society took place at its house, 7, Adelphi-terrace, on Monday, May 16, when Rev. W. Arthur read a paper full of powerful, logical argument, and showing a full knowledge of the latest advances of science. Aided by such materials, he demonstrated in language simple, and thoroughly to be understood, the utter untenableness, want of reason, and wholly unphilosophical character of modern atheistic arguments. The modern atheist may scoff at the Bible, but if the paper in question does not shame him out of his folly, and do a grand work for the Church of Christ, we are much mistaken. The Society which has given this paper to its members—and these are to be found in every part of the world now—deserves all encouragement, and we hope many will join its ranks this summer.—*Record.*

ABORIGINES' PROTECTION SOCIETY.—The fiftieth anniversary of the Aborigines' Protection Society was recently held. The report referred to various efforts made by the Society on behalf of the natives of Zululand, of British Columbia, of Western Australia, and other countries, and stated that the Society desired especially to promote, by every means in their power, the protection of the native races against the demoralising influences of the trade in ardent spirits. The Chairman (Sir Wm. McArthur) spoke of the remarkable advancement made during the past fifty years in regard to the uncivilised tribes brought under British influence. He characterised the recent persecution in Tonga as the greatest barbarity inflicted upon any people since the days of the Spanish Inquisition, and a disgrace to this country, having been instigated by an Englishman. Rev. James Chalmers, missionary from New Guinea, also spoke.

A SONG OF JUBILEE.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah xxxv. 10.

Lift up, O earth! thy voice and sing!
  Rejoice ye heavens! and thou, O sea!
Let mighty hallelujahs ring,
  For the glad year of Jubilee:
Till far and wide the world around
Is heard the silver trumpet's sound.

The year of God's redeemed shall dawn
  In splendour—for the orb of day
Shall rise most glorious on the morn,
  When mists of ages roll away:
Sorrow and sighing swiftly flee
Before the light of Jubilee.

O happy year of Jubilee!
  Ye captives in far alien lands,
Lift up your heads, for ye are free;
  Return where Zion's temple stands.
Ye ransomed sons of God, proclaim
Redemption through the Saviour's name.

Your harps take from the willows down,
  For "they shall sing in Zion's ways";
Joy everlasting is your crown,
  Lift up on high sweet songs of praise;
Your Father's home ye soon shall see,
For 'tis the year of Jubilee.

Then shall the universe resound
  With hallelujahs to the King,
And from creations farthest bound
  Back shall the hallelujahs ring—
He comes to reign! O Prince of Peace,
Thy kingdom nevermore shall cease.

J. H. S.

THE BIBLE IN FRANCE.

We have many times alluded to the work of distributing the Word of God done through the agency of the Crystal Palace Bible Stand. It is not so generally known how much is being accomplished in France by means of the Bible-carriage, which for many years has been going up and down throughout that country. M. Pointet's work, we are glad to say, has been its own reward. Since the Bible-carriage began running, over a million portions of Scripture have been scattered right through France, and wherever he takes up his stand he is sure to collect a large and eager audience, many, of course, listening for the first time to the Word of God, which he proclaims with great boldness. "France," he says, "is still in profound darkness. I can truly say I do not meet, in the course of a twelvemonth, ten persons in the hotels and inns at which I stop who believe in a future life." Yet there is not only great readiness to receive the Scriptures and to listen to the story of the Cross, but the seed sown remains, and often the fruit is found after many days. It is no uncommon thing for a person to produce some Gospel portion given years before, and treasured and read in the interval. M. Pointet visits the markets and fairs, and, speaking of one occasion, he says, "It was a memorable day to see the thousands eagerly accepting portions of God's Word, as well as buying New Testaments." Since the work was begun in 1869, besides the large number of Gospels freely distributed, nearly 80,000 New Testaments and Bibles have been sold.

M. Pointet's letters, contained in the report of the work of the Crystal Palace Bible Stand, give a graphic account of the reception met with in various places, of opposition sometimes encountered, and of progress. The account gives also much evidence that in the conflict with darkness and superstition the Word of God is all-powerful. The remark of one gentleman to M. Pointet, "We want a man like you at the corner of every one of our market-places," will be readily endorsed by all who understand how gross is the darkness in a land which is practically without the Bible.

Communications should be addressed to Mr. Hawke, Bible Stand, Crystal Palace, Sydenham.

CHURCH ENTERTAINMENTS.

(BY AN OCCASIONAL CORRESPONDENT.)

The following appeared in The Christian of May 19, in the columns of "Notes and Comments":—

> A friend writes:—"I wish you would write some papers in The Christian really hot and heavy, on the prostitution of the churches and chapels to worldly amusements—theatricals, raffles, comic entertainments, &c. You ought to raise a trumpet voice against it. No doubt there will be a great howl in reply, but that won't matter. It seems to me that the Church of God is dying for want of some burning witnesses to tell her of her sin. The state of things is really scandalous. In many cases I do not hesitate to say it is abominable."
>
> Meeting another friend a few days later, he referred to the same subject, in very much the same terms.

I fear the matter to which this passage refers is more serious than the writer conceives. Such strong words of remonstrance as he recommends have already been heard. The Christian, among other journals, has frequently pleaded against the new methods which have come in. They have been sorrowfully referred to in ministerial addresses and in religious conferences. There has been a hopeful impression that to terminate the scandal nothing more was needed than the protesting entreaties which drew attention to the matter. There is, however, a persistence on these new lines which painfully indicates a purpose of defiance, and about which there must manifestly be more determined action on the part of devout persons in Christian communities. The evil is becoming so discreditable to religion as to demand very solemn consideration on the part of spiritually-minded men and women in Christian communities.

The present state of the communicants of Christian churches may be thus indicated. There are first the out-and-out godly, who read their Bibles, aim in all things to obey Christ whom they love and trust, and who are forward in time, money, and labours, to sustain the cause of religion and philanthropy. There are, secondly, the lukewarm, whose names are on church rolls, but who, beyond a Sunday attendance on the sanctuary of God, take little apparent interest in the furtherance of the kingdom of Christ. There are, as a third class, those who, according to prophetic announcement of the last days, have "a form of godliness, but deny the power thereof." Customs which formerly made entrance to churches unnecessarily strait, now make it broad. Where there is rarely heard in the pulpit a reference to the Scripture teaching of the "birth from above," it naturally follows that evidences of regeneration will not be sought in the case of those admitted to church fellowship. I once heard one of the most eminent and honoured Nonconformist ministers aver that he feared one half the members of the churches of his order had never been converted to God. Since his day the very doctrine of conversion is tacitly denied in professedly evangelical communions, and where this is not so, the door of admission to churches has been thrown all but indiscriminately open. Just now there is nothing under the sun more fallacious and utterly misleading than the setting forth in figures those received into Christian societies, as proofs of spiritual prosperity.

It is chiefly this third class of persons, often young and inexperienced, who are responsible for the introduction of utterly worldly entertainments in edifices built for religious uses. Some of them have taken up what they call advanced Christian thought. They are fond of speaking of those who protest against the union of light and darkness, and the chosen fellowship of the followers of Christ with those who repudiate his claims, as "pietists," "croakers," "old-fashioned," and "puritanic." They have imbibed the current notions of a so-called liberality in religion, by which is meant, in the majority of cases, the rejection of the authority, and the denial of the spirituality, of the New Testament Scriptures.

Among these persons are often those who hold some official position in connection with church and chapel societies, and Sunday-schools. According to their light, they are anxious for the welfare of the people. They imagine that to minister to the happiness of outsiders, and of young people, is to attach them to religion. They have no conception of the root-malady of the world's evils, but seem to believe that to amuse people is to do them good. They find that the congregations to which they belong possess buildings admirably adapted for secular entertainments. These buildings, moreover, have the marked advantage over public halls that their use is not paid for. Hence you often find that the boast is made of the cheapness of these amusements, and of a balance on the right side at the end of the year. Probably the entertainment, on starting, had some thin connection with religion. There was an opening prayer, or there was sacred music introduced in the programme. But such engagements mostly proceed on a sliding scale, and the descent is inevitable. The opening prayer is found to be incongruous. The persons who are to be entertained do not tolerate the elevating.

I watched, twenty years ago, the history of the "Penny Reading" movement. It was a well-intentioned effort to draw the people from evil resorts. It soon appeared, however, that audiences fell off if the readings were of an improving nature. The price of catering to those who only cared to be amused was for the readings to descend to a lower and yet lower level of comicality and vulgarity. Sensible men saw that to draw from the doubtful in one direction, by fostering the craving for it in another, was to leave the people unbenefited. They withdrew from the movement, and it almost everywhere came to an end. The moral was unmistakable, that you could not elevate by simply entertaining men, and that entertainment without an improvement in the sentiment of those who were attracted, would be inexorably mastered by a vitiated taste, and would become, instead of a blessing, an offence.

How rapidly this deterioration has gone on in professedly church entertainments is obvious by the following from a writer of our period, who knows that of which he affirms:—

> When, for the avowed purpose of providing the ordinary funds needful for the maintenance of the Christian sanctuary and for the conduct of Christ's cause and kingdom, professional conjurors are called in, comic minstrels are employed, lotteries are organised, and the whole paraphernalia of fashionable gaiety is grafted on to the institutions of God's house; and when, with the laudable object of "entertaining" the senior scholars of the Sunday-school, or, as it is phrased, "to please the young people and keep them together," the hired harlequin is brought from the circus to flounce his tinselled trappings in the house of prayer and turn the scene of the week-night service into a dramatic playhouse—is it to be expected that, under such conditions, the work of spiritual conviction and conversion, through the instrumentality of a preached Gospel, should progress and prosper? Can it be a matter of surprise that this open dalliance with the world for the sake of monetary gain, this catering of carnal pleasures to win popular favour, vitiates the moral atmosphere in which our churches live and move, chokes the upspringing seed of Divine truth ere it buds in youthful hearts, lowers the tone of spiritual life throughout the whole neighbourhood, and renders it increasingly difficult to promote any relish for spiritual aliment, any interest in Divine worship, any concern for the salvation of the soul?*

This terrible passage from one who is no sour precisionist, but the very embodiment of all that is genial in life, ought to be pondered by Christian men. Nor is this all. This "open dalliance with the world" threatens in some places to thrust the spiritual life into the background. Not long ago I was told of two places of worship, by those who were associated with them. In one, the minister held a Bible-class at a given hour of an evening. The town was large, but few young people came to the Scripture reading, and it was mostly hurriedly brought to a conclusion, when the room was instantly filled by young men and women who came crowding in to a secular entertainment. In the other, the minister was in protest against the thing, but by earlier compliance had become helpless. At the very hour he was conducting with a few Christianly-minded persons a prayer-meeting, an adjoining church room would be filled by those who ostentatiously made palpable their preference for worldly amusement.

I cannot wonder that the writer, whose words are quoted at the beginning of this paper, should denominate these proceedings as "abominable." The dishonesty is monstrous. The rooms taken possession of by those who are absurdly trying to combine a Christian profession and "friendship with the world" were never built for these purposes. All through the land excellent men are bitterly complaining, and avowing that not a shilling of their money would they have given, had they anticipated that the edifices they so much contributed to raise, would be used to swell the current of worldliness, and to augment the perils into which so many of the young people of our period are blindly stumbling.

Nor can it be pleaded that scholars in our Sunday-schools prefer the secular to the sacred. They will learn the music of a hymn with avidity: that of a song with no such readiness. Nothing delights them more than one of those "Sacred Pieces," with connected readings, which are now so cheaply provided. I have, moreover, witnessed scores of times, in district mission efforts, that sweet Christian choruses and Christian recreations are preferred to secular amusements and theatricals. No words can, indeed, adequately describe the unspeakable poverty in sentiment of the secular songs of our times.

More than this: those indifferent to spiritual religion who are won to attend places of worship by these secular methods will carry with them into congregational life their dislike to the spiritual. Woe to pastors and churches when attendants on the sanctuary are of this order. They will be hard critics of the good, will stand in aloofness from distinctively Christian efforts, and will diffuse their carpings and prejudices like a perpetual miasma of discontent.

As for the outside world, there is no man who goes into factories, workshops, and warehouses, who does not know the contempt awakened by bazaar lotteries and raffles, and by unblushing imitations of music-halls and concert-rooms on the part of the professed Church of Christ. They at least know what these amusements do for their sons and daughters, and the measure of their disdain is in proportion to the correctness of their view of what ought to be the true and only aim of the witnessing Church of Christ.

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* The Conversion of Souls to God; with the Hindrances and Encouragements of these Times. By Rev. H. Averell Ramsey. 1d. *Darley Perrey, Dewsbury.*

The time has come when, cost what it may, spiritually minded men and women must rise in protest. The prostitution of church buildings to carnal ends is little less than a huge sacrilege. From the good men in the churches the deliverance must come. Their silent protest is not enough. They have the power to say: "This thing shall proceed no further. If well meant at first, the experiment has been a failure. It has not added saved ones to the Church of the Lord Jesus. It has been a building raised with untempered mortar. It has been a weakness and a stumbling-block to Christ's cause. Instead of winning senior scholars to Him, it has opened before them a door to frivolousness and careless living. It is a treachery of Satan against a church which otherwise would have been revived in these days; and, God helping us, it shall come to an end. If men and women want to display their gifts of entertainment, and to find evening secularities and amusements, let them henceforth go elsewhere than to the Church of God. It has its rich and satisfying joys, but, so far as we have influence, it shall not go to the worldlings to provide them."

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THE GOSPEL IN EGYPT.

WRITING from Cairo, on May 12, Miss E. J. Whately says:—The Jesuits, who have already a school in this city, have just purchased land within a few minutes' walk of my sister's mission schools. They are about to erect a church and schools in this district, which is now a very populous one, and inhabited especially by Syrian families, with a considerable sprinkling of Copts, Greeks, &c. On all these the influence of the Jesuits will be brought to bear, and every attraction used to draw them to their schools. They have unlimited command of agency and money (English influence has obtained for them a Government grant three times as large as my sister receives for a considerably greater number of scholars). They teach foreign languages well, and though intellectual development is not attended to as with us in this country, languages are the chief attraction, and a number of free scholars will be received. The effect of their teaching in this country is to train up those under them in utter indifference to all religion, and often hostility. Infidelity has been greatly on the increase since their work was established in Syria.

The only counteracting influence in this part of Cairo is that of my sister's schools. She has six hundred in daily attendance, of whom about half are free, and all these are thoroughly taught in the Scriptures. But her funds have so fallen off that she is forced to diminish instead of increasing her staff of teachers, which, of course, implies keeping the number of pupils from increasing. If help could be given her to engage even one or two additional teachers, many more non-paying pupils could he received, who, if they do not come to her school, will almost to a certainty be swept into the vortex of the Jesuits, and practically be brought up as infidels, or something very like it. The European visitors, many of them, know and care nothing of what is done for the people of the country, while many seem to think the difference between a Scripture teaching and a Jesuit school of no consequence; thus she must look for help mainly to her English friends if she is to continue her work.

VISITATION IN SCOTLAND.

BY REV. JAMES WELLS.

(*From Statement to F. C. General Assembly.*)

JUST six months ago, a visitor began in a close occupied by nineteen families. Of the churchless families then in his little parish eight still remain. Two of these had recently come from small country flocks, of which the parents were members; but nothing whatever was done to secure for them a Christian welcome in Glasgow. The apostolic plan of letters of commendation was unheeded. Buried out of sight in a great and strange city, no work to be had, the wolf perhaps howling at the door, what wonder if these lonely exiles forsook the Church which had seemingly forsaken them, and made the lament, "no man careth for, my soul." There are hundreds of such cases, and every one of them is a reproach to somebody. Many fine country families who immigrate to our city are like derelicts on the wide ocean, and became the rich spiritual prize of the man who first claims them; for the solemn emotions of the home-leaving lay a man's spirit hopefully open to the best impressions. The father of one of these families was deeply touched by the visitor's interest in him, and told me that religion was now a new thing to him, and a matter of the heart. Another young father in that close, who had not been in a church for years, was won by his visitor, and has given the most delightful evidence of a sound conversion. His wife, he said, was seeking Christ, though in perplexity. I visited her. She spoke with the most refreshing frankness. I asked what kept her back from such a decision as her husband's. Holding her baby in one arm, and rapping her breast with her knuckles, she replied, "It maun be naething but jist my ain stubbornness here." Another father, and also a widow, in that close are now promising communicants; while a drunken father has become an abstainer, and with his family frequents the sanctuary.

Pass on to the next close. Seven years ago a visitor began there, stipulating that he was to do no spiritual work. He could not, he said, as he often feared that he belonged to the lapsed masses himself. One day he knocks at a door, is asked in, and taken to the bedside of a dying woman. She tells him that she is greatly afraid to die, and implores him to make plain to her the way of life. He forgets his stipulations, quotes texts, and actually prays with her. She seems to receive the Gospel from his lips, suffers, and dies like a Christian. All the neighbours knew the woman, and her fear of death, and how it passed away, and warmly welcome the visitor as a real benefactor. Two churchless young men resolve to worship under the same roof with the man who, as one of them phrased it, had "done a power of good" to his cousin. Both became members and mission workers. The visitor got more than he gave. There came upon him the benediction promised to those who consider the poor. A new life sprang up within him and a new life opened out before him. He began to doubt whether after all he was one of the lapsed masses, for he beheld with his own eyes as remarkable triumphs of grace as are recorded in any book, and these triumphs the seals of his own ministry. Christ's work among our poor is not poor work; see how it enriches and endows the worker.

Crossing the street we come to a house of one apartment, in which the deepest poverty reigns. Here, as in many other districts, a kitchen prayer-meeting has been very successful, and splendid fruit has been gathered. One youth from that district is now a soldier in India. He recently sent his visitor, in token of gratitude, a valuable table-cover of native manufacture, and he kindly remembers his visitor in every letter he sends his mother. Another youth from that corner is a sailor in the East, and he sends his visitor botanical specimens, the seed of which, it is finely added, was first sown in the mission district. This visitor, a student of science, thus concludes his report to me:—"Were it not for this work my religion would sink to a mere system of philosophy, a thing to talk about as one talks about the constitution of matter, or the theory of light. True religion and pure lives are best maintained by Christian work!"

"But surely these are exceptional facts," someone will say. Well, they are facts and every whole-hearted visitor is privileged, I believe, to witness kindred facts, amid which the unpleasing circumstances of poverty are soon forgotten. The Christian annals of the poor might supply the brightest pages in the history of our times, for the incidents here beat those found in your novels and romances. What a pity that thousands spend their leisure hours upon unsatisfying trifles, while this fascinating work lies within their easy reach!

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THE BRIGHTON DELUSION.

(*From "The Brighton Gazette."*)

IT has come to my knowledge that these misguided people who minister at "The Sanctuary of Jehovah," in Edward-street, not content with the converts they have already obtained, are persuading a comparatively young man and his wife, with their child, to leave a comfortable home they have set up in a highly-respectable quarter of Brighton, in exchange for an apartment near the dwelling house of "Lord [King ?] Solomon." This easily susceptible couple have, so I am informed, saved a goodly sum of money.

Really it shows a very distressing state of affairs that these misguided people in Edward-street should be allowed to exert their influence over the minds of poorly educated people to the extent that is obtaining. Already we have had striking examples of the ill effects brought about by the injurious influence which "Lord [King] Solomon" and his lieutenants possess over their subjects. The time would seem to have long since arrived when stronger minds than those of the chiefs at the Edward-street Assembly Hall should intervene, and prevent these proceedings.

One man, Mr. Morley, I believe is his name, who was once under the power of this "Lord Solomon," was reduced to a complete wreck of his former self before he escaped the clutches of the pernicious influence under which he was placed. His frame was literally emaciated, and had it not been for the exertions of Mr. Smith, there is little knowing what direction his malady would have taken. In a similar manner, though, it must be owned, not in so pronounced a degree, this man's wife was affected, and are we who subscribe to missionaries for the spiritual benefit of the heathen in foreign countries to stand quietly by and allow misguided persons in our very midst to afflict the lives of the susceptible and ignorant portion of the community? Such indifference is not right; indeed, this spirit of reticence should not be allowed to continue.

With reference to the young man and his wife whom I have already mentioned, there is time yet for the sacrifice they are about to make by "Lord Solomon's" commands, to be averted. They leave their home next month, and if any charitable people, or sympathising clergyman, with time at their command, should feel sufficiently interested to take the matter up, I am in a position to give those detailed particulars of the case, which for obvious reasons I am obliged to withhold in this column.

BOOKS AND TRACTS FOR SAILORS.—The Plymouth Ladies' Association for supplying bags containing books, tracts, &c., to the crews of merchant and emigrant vessels coming into that port, in their twelfth report state that last year they supplied 900 bags in English and nine other languages. The great liners, with their thousands of emigrants on board, and the sloops of the trawling fleet, are alike supplied. Very gratefully are these bags of books received, and an account of the eagerness and delight with which they were read by both passengers and crew, enables us to follow these silent messengers, and to imagine how potent is their influence for good. The work is superintended by Mrs. Joseph Greaves, 12, Torrington-place, Plymouth.

ELIJAH THE PROPHET.—4.

By Rev. F. B. MEYER, B.A., Leicester.

THE SPIRIT AND POWER OF ELIAS.

1 Kings xvii.

Who that have travelled in Switzerland can forget the early mornings, when they have been summoned from sleep to await the dawn? A weird and mysterious hush possesses nature, as a crowd is hushed in expectancy of a king's approach. Then a strange light spreads outward from the eastern sky; at last one of the loftiest Alps is smitten with the roseate flush of dawn, then another, and another, and yet another, till the whole sisterhood of peaks, mantled with untrodden snow, is lit up and transfigured with burning splendour. But during all this time, the valleys below are swathed in mist, and veiled in darkness. And it is only after hours have passed away, and the monarch of the day has climbed slowly towards his throne, that the blessed sunlight penetrates to the tiny hamlets and scattered châlets, or sparkles in the brooks, or casts shadows from the stones and flowers.

This illustration will serve to show the difference between the dispensation which closed with the first advent of our Lord, and that in which it is our happiness to live, and which is to close with his glorious Epiphany. Each has been blessed with the ministry of the Holy Ghost, but it is in this age alone, dating from the day of Pentecost, that He has been poured forth, on sons and daughters, on servants and handmaidens (Acts ii. 17). In the previous age He was bestowed, in his especial grace and fulness, only on the *élite* of the household of faith. Every lowland valley now, the humblest and the weakest, may be bathed in his Divine and sacred influence; but, in Elijah's time, those only who were Alpine in the elevation of their character knew what his eternal fulness meant. "Holy men of God spake as they were moved by the Holy Ghost." "The prophets searched what the Spirit of Christ which was in them did signify." "The Holy Ghost was not yet given, because that Jesus was not yet glorified."

Elijah was one of these men filled with the Holy Ghost. This was the universal testimony of those who knew him best. Elisha's one desire was that he should be heir to the Spirit which was so manifestly upon his master (2 Kings ii. 9). The Spirit of Elijah was a familiar phrase on the lips of the sons of the prophets (2 Kings ii. 15). And years after, when the angel of God spoke to Zacharias in the Temple, he could find no better illustration of the presence of the Holy Ghost in his promised child, than by saying it would be the Spirit and Power of Elias (Luke i. 15—17).

The glorious ministry of Elijah was therefore due, not to any inherent qualities in himself, but to the extraordinary indwelling of the Holy Ghost, given to him as to other holy men of God, in the old time, through faith. If, then, we could but have that same Spirit, in an equal measure, we should be able to repeat his marvellous deeds. It is said that it would be possible to gather up the mighty force of Niagara, and, transforming it into electricity, carry it along a wire to drive machinery one hundred miles away; if this should be ever done, it would be a matter of almost perfect indifference, whether the wire were slender or thick; the mighty force could as well travel along the slender thread, and as well perform its marvels, as through an electric cable. So the question for us all is, whether the Holy Ghost is working with and through us in power; if He be, then, though our nature be paltry and weak, He shall effect through us the same mighty deeds as through men vastly our superiors in mental and moral force. Nay, we may even glory in our infirmities, that this Divine power may rest upon us more conspicuously, and that the glory may be more evidently God's.

Now the question arises: May we, ordinary Christian people, living in this nineteenth century, hope to receive the Holy Spirit in that extraordinary and especial measure in which He rested upon Elijah? Of course we have all received the Holy Spirit to a certain extent, or we could never have come to Jesus. All the graces of the Christian character, all our comfort, all our overcomings, are due to his presence.

Every virtue we possess,
And every victory won,
And every thought of holiness
Are his alone.

And yet it is clear that over and beyond this ordinary grace, which all believers must have, there is a blessed anointing of the Holy Ghost which gives special equipment and fitness for service. Elijah had it. Our blessed Lord, as the perfect servant, had it; when, being full of the Holy Ghost, He returned in the power of the Spirit into Galilee, and traced his marvellous power to the fact of the Holy Spirit being upon Him (Luke iv. 1, 14, 18). The Apostles had it, from the day of Pentecost, when they received the fulness of the Spirit for witness-bearing, although they must have possessed Him before for personal character (compare Acts i. 8 and ii. 4 with John xx. 22). The Samaritan believers had it, but only after Peter and John had prayed for them, "that they might receive the Holy Ghost"; although it is evident that their previous conversion and joy had been due to his blessed work (Acts viii. 15, 16). The disciples at Ephesus had it, but only after Paul had laid his hands upon them.

This is surely what we want. And this is what we may have. This special anointing for service is not only for men like Elijah, or Paul, or Peter, who soar far beyond us into the azure skies; but for us all, so long as there stands upon the page of revelation these priceless words, "The promise (referring obviously to Acts i. 4) is unto you, and to your children, and *to all that are afar off*, even as many as the Lord our God shall call" (Acts ii. 39). We are amongst the *far-off* ones, and therefore we may claim the promise for ourselves, and receive the fulness of the Holy Ghost, to equip us for our life and ministry.

But there are three conditions with which we must comply, if we would receive and keep this blessed gift.

(1) *We must be emptied.*—God cannot fill us if we are already filled. It took ten days to drain the Apostles, even though they had spent three years under the immediate tuition of Christ; but the emptying process was an indispensable preliminary to the Day of Pentecost. For Elijah, this process went on beside the drying brook, and during the long and dreary march to Zarephath, and throughout his sojourn there. It took apparently three years and six months. It was a long and weary waiting time but it was well spent, for in proportion as he became emptied of self, and self-sufficiency, and self-dependence, he became filled with the Spirit of Power; so that Carmel itself, with all its heroic deeds, was gloriously possible to him.

Are we willing to pay this price? Are we prepared for God to empty us of all that is in any wise contrary to his will? Are we content to be empty and broken vessels, that the river, in whose bed we lie, may easily flow through us? If not, let us ask Him to make us willing, *willing to be made willing.* But if we are willing, let us present our emptied nature to the Son of God, that He may fill us with the fulness of the Spirit. Let us also believe that He does fill us, so soon as we yield ourselves to Him. You do not want more of Him more urgently than He wants more of you, and the one is the condition of the other (Jas. iv. 5, R.V.). Grace, like nature, abhors a vacuum; and just as the cold fresh air will rush in to fill an exhausted receiver, as soon as it has a chance to enter, so does the grace of the Holy Spirit enter the heart that can boast of nothing but an aching void. There may be no ecstasy, no rushing wind, no fiery baptism; but, nevertheless, "the Lord, whom ye seek, shall suddenly come to his Temple," in floods of silent and golden light. "Thus saith the Lord, Make this valley full of ditches: for thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water."

Many Christians, seeking this blessed fulness, make the same mistake as is so constantly made by seekers after forgiveness and acceptance with God. They look within for evidences of the reception and indwelling of the Spirit, and refuse to believe in his presence, unless they detect certain symptoms and signs which they consider befitting. This is entirely wrong. The reckoning is not of feeling, but of faith. If we have complied with God's conditions, we must believe, whether we feel any difference or not, that God has done his part, and has filled us with the Holy Ghost. When we leave the chamber where we have made a solemn dedication of ourselves to God, we must not examine our feelings to discover whether there is such a difference in us as we might expect; but we must cry, in the assurance of faith, "I praise Thee, blessed One, that Thou hast not failed to perform thy chosen work; Thou hast entered my emptied nature; Thou art in me in power; henceforth Thou shalt have thy way with me, to will and do thine own good pleasure."

The Holy Spirit is so Divinely modest that He never reveals his own presence, or speaks of Himself (John xvi. 13). The surest symptom that He is within is the growing preciousness of Jesus, the fragrance of his name, and sympathy with his purposes. Hast thou these in growing measure? Then dost thou know somewhat of his gracious filling.

A little child was once asked her age, and she replied, "I don't feel like seven. I feel like six; but mother says I'm seven." Here was the reckoning of faith, putting her mother's word before her own feeling. And thus we must refuse to consider ourselves, to diagnose our symptoms, or feel our pulse, but must launch out upon the deep of God's truthfulness, and let down our nets for a draught of power and blessing

(2) *We must be obedient.*—We have already insisted on this, but it is so indispensable that repeated emphasis must be laid upon it. Christ reiterated his appeals for the keeping of his commands, in almost every sentence of his closing discourses with his disciples (John xiv. 15, 21, 23, 24, 31). He gives the secret of his own abiding in his Father's love in these striking words: "As the Father gave Me commandment, even so I do. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John xv. 10). Instant and implicit obedience to the teaching of the Word, and to the inner promptings of the Holy Spirit, is an absolute condition of keeping, or increasing, the store of sacred influence. On the contrary, one little item of disobedience persisted in is quite sufficient to check all further bestowments, and even to deprive us of what we have. "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword." Nor is such obedience hard, for all God's commands are enablings, and his grace is sufficient. Look out for it. If only every believer, who reads these lines, would resolve from this hour to imitate Elijah, who went and did according to the word of the Lord (ver. 5 and 10); not with the thought of merit, but beneath the inspiration of love; not in the weightier matters only, but in the crossings of the *t's*, and in the dottings of the *i's*; they would find at once, that there would open before them a life of almost inconceivable glory. It is from the heights of unwavering obedience that we catch sight of the wide and open sea of blessedness. The exact obedience of Elias is the inviolable condition of receiving and keeping the Spirit and Power of Elias.

(3) *We must live on the Word of God.*—Elijah, the widow, and her son lived on their daily replenished stores; but the prophet had other meat to eat which they knew not of: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It was on that word that Elijah fed during those long and slow-moving days. Sometimes he would climb the heights behind the little town in deep meditation upon that word which is like the great mountains; and sometimes he would pace the sea-strand, musing on those judgments which are a great deep. He could

say with another: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." And sitting with the widow and her son, he would make that word the topic of his constant talk, so that she was compelled to refer to it in these significant terms, "I know that the word of the Lord in thy mouth is truth" (ver. 24).

The importance of feeding on the Word of God is affirmed by our Lord, when He says: "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." We eat our Lord's flesh when we meditate lovingly upon his Word. The Word is in the words. His words are spirit and life.

This is the further absolute condition of becoming and remaining filled with the Holy Ghost. The Spirit works with and through the Word. What the metal is to the locomotive, what the wire is to the electric spark, what the grammar is to the teacher, what the corn-grain is to the spirit of life, that the Word of God is to the Spirit of God. If, then, we neglect the reverent study of Scripture, we cut ourselves off from the very vehicle through which God's Spirit enters human spirits. And this is the great fault of our times. Christian people will attend conventions, plunge into all kinds of Christian work, read many good books about the Bible and Christian living, but they give the Bible itself the most cursory and superficial heed. And it is for this reason that the Bible does not speak to them.

If you would know all the wondrous beauty of a forest glade, you must not be satisfied with passing through it with hasty foot, and in company with a troop of merry children, whose ringing laughter carries panic into the hearts of thousands of shy living things that, with trembling hearts, keep still in hole and brake and nest. No, you must go alone, and sit quietly down on the log of some felled tree, and wait. Then the mystery of beauty will begin to unfold itself, the fairy bowers, the mossy glens, the interlacing boughs. Presently a note will sound from yonder bough, as the signal for the outburst of many sweet-voiced choristers, and the woodland will ring with the music of the birds; whilst the squirrel runs up some neighbouring tree, and the rabbits come out to feed, and the young foxes play about their holes. All this is hidden from those who cannot wait. So there are mysteries of glory and beauty in Scripture hidden from the wise and prudent, but revealed to babes. There is no book that will so repay time spent over its pages as the Word of God.

A neglected Bible means a starved and strengthless spirit, a comfortless heart, a barren life, and a grieved Holy Ghost. If the people, who are now perpetually running about to meetings for crumbs of help and comfort, would only stay at home and search their Bibles, there would be more happiness in the Church, and more blessing on the world. It is very prosaic council, but it is true.

We must reserve for our next some account of the life which this Spirit-filled man lived in the little household with which he dwelt. Suffice it now to say that the Holy Ghost, which dwelt in him so largely, revealed itself in those very traits which must always be his fruits; gentleness under provocation; steadfastness in trial; power in prayer; life victorious over death. But we may note, in closing, the remarkable admission of the widow: "I know that thou art a man of God" (ver. 24).

We talk of the man of letters, the man of honour, the man of mark, but how infinitely better to be known as a man of God—one of God's men, a man after God's own heart! And how splendid the tribute, when we are so addressed by those with whom we have been wont to live! That familiarity breeds contempt is one of the world's commonplaces; but when a man is filled with the Holy Ghost, the more he is known, the more clearly he is proved to be a man of God.

And the power of the indwelling Spirit evinced itself in Elijah's case, in the marvellous effect produced on that widow and her child. The widow was convinced of sin, and led to the truth of God. The son was brought back from death into a resurrection-life. And such results shall accrue in your experience, if you will only seek to be filled with the fulness of God. "He that believeth in Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "Ye shall receive Power, after that the Holy Ghost is come upon you."

MOHAMEDANISM in NORTH AFRICA.

Amongst these very various tribes of Mussulmans, Kabyles, Arabs, Moors, Mzabs, we have moved, and our Christian solicitude has been awakened these last seven years, and now on the shores of highly-favoured England I again appeal for personal help on their behalf.

It is a novel experience to be amongst them—everything so eastern, and contrasted with everything at home; and to find oneself surrounded with men of the same cast of thought, identical and stereotyped in all; and to hear their reiterated objections to the most precious truths of Christianity, one needs to be enjoying and displaying a living faith in Christ, and our constant resort his bosom.

THE MEN WANTED.

In seeking to enlist labourers for this field, it is well to state that it needs peculiar gifts, and all circumstances connected with the field, locality, language, &c., should be well weighed at the outset. Kabyle must be learnt on the spot, but Arabic can be prosecuted in Cambridge as well as in London. In Cambridge, Professors Robertson Smith, and Wright, can teach both the classical and colloquial Arabic, and even ladies can avail themselves of their lectures. The contents of the Koran should be studied, for amongst the twenty different countries and languages where Mohamedanism prevails, all men of some education can read it.

Young men are wanted without encumbrances. Medicine, or some knowledge of it, is a great auxiliary; enterprising and energetic; able to take advantage of openings presented by the Lord for travel far and wide. They should be gracious and gentlemanly in manner, for they will meet with those who can appreciate good manners; brimful of love, and know how to show it, casting aside our habitual insular reserve; quick at repartee; the mind disciplined in the habit of learning languages. A moderate income, too, would be a benefit. But, above all, to be called of God, and divinely directed to this region, is the principal thing.

THE RELIGIOUS ASPECT OF THE WORK.

There is an unspeakable advantage in pursuing missionary work where there is no fear of the results. As in the Ottoman Empire, in Algeria one is safe under the French *régime*. It is true a convert may meet with opposition from his own family or village, but never violence.

One would never begin with controversy, but you quickly hear objections to the death of Christ, his Sonship, and the doctrine of the Trinity; at the same time, the admission of many Christian tenets gives a wonderfully advantageous platform from whence to set forth soul-saving truth. These for instance, the personality of God, the divine authority and inspiration of the Old and New Testaments, and the duty of Mohamedans to read them (see Sir W. Muir's manual of extracts of the Koran); the miraculous and divine birth of Jesus, who is there declared, Sura iv. 169, to be "God's Word which He cast into the bosom of Mary;" the admission of Jesus being the appointed Judge of mankind—everywhere there is an expectation of his speedy coming!—(this may be used with powerful effect to stimulate attention and arouse the conscience); the numerous miracles of Jesus, the great Physician and Healer.

The great desideratum is to awaken the people to a sense of sin, so as to feel the need of a Divine Saviour, whose death is an atonement for it; but in the denial of his death the Koran is in contradiction with itself. It is denied in Sura iv. 156, and affirmed in Sura iii. 48, and xix. 34. But the great and overwhelming difficulty with them is the Christian doctrine of the Trinity. Nothing is so undesirable as to begin with so difficult a subject, but when it is brought forward, it must be fully and candidly met, and may be done satisfactorily to their minds. It has been frequently met in the following manner:—An objector observes, "You associate other gods with the one only God." Reply: "Listen, and you will understand. You acknowledge, as an essential attribute of God, that He is the primary cause and source of all things?" "Yes." "You acknowledge the Word?" "Yes." "You acknowledge the Spirit?" "Yes." "Could you say, therefore, that you adore three Gods?" Answer: "That would be an impiety and an atrocious calumny." "Well, then, what you call the primary cause, we call Father; that which you call Word, we also call Word or Son; that which you call Spirit, we call Spirit like you. And instead of saying, 'In the name of the primary cause, of the Word, and the Spirit, one only God,' we say, 'In the name of the Father, of the Son, and of the Holy Spirit, one only God.'" "Then you do not understand these words," says the objector, "Father and Son, in a carnal sense?" Answer: "God forbid! we understand it in a spiritual manner." Objector: "Then I withdraw my accusation, and you adore but one God."

To an intelligent Mohamedan, the admission of Jesus being the Divine Word would, if well-considered, lead to the conclusion of his divinity; and such was the case, to an extraordinary extent, 350 years past, at Constantinople, when many who acknowledged the divinity of Jesus took the name of Capmessihi (friend of the good Messiah), and for his public confession of this faith, a celebrated Oulema, Cabiz Effendi, was martyred.

LADY MISSIONARIES FOR THE WOMEN.

In speaking of ladies preparing for evangelisation in this field, it is a vast and separate work. There is nothing to brighten the existence of these poor women. A lady would not be forbidden to enter their homes, and could cheer many a poor desolate one, living and dying without the knowledge of a loving and sympathising Saviour, receiving, it is true, some respect if she be the mother of a son, but being usually a laborious drudge.

How many Christian sisters there are whose lives at home are often spent without a definite object, when a glorious work here opens before them, where they might glorify the Saviour, and gather sheaves for eternity. This is no mere experiment. Such a work can be engaged in entirely amongst the natives. An English lady has built a house amongst a Kabyle mountain tribe, and, assisted by her maid and an English lady friend, has a most interesting work for women and girls. Again, two ladies have recently gone to Arzila, on the coast of Morocco, and live amongst the people without fear. They have great access to the women, and are able to administer medicine, which attracts numbers of men, as well as women, in the town, and from the neighbouring villages.

We may well despair of ourselves in looking at this great work. Let us, then, put *ourselves* out of the question, and look to the Lord, whose work it is. *He* may accomplish something to astonish us, as we have seen in woman's work in the China Inland Mission. George Pearse.

MR. A. J. BRIDGES, of the 1st Royal Inniskilling Fusiliers, now at Maritzburg, Natal, thanks the many kind friends who have supplied him with packets of Gospel and temperance literature. The papers are well received, and he is distributing them amongst the men of other corps as well as his own. He would be glad of further supplies.

REQUESTS FOR PRAYER AND PRAISE.—Prayer for blessing on the following special evangelistic efforts:—Rev. W. Hay Aitken, at Kirk Andreas, Isle of Man, June 5 to 19.——Special mission at the Wesleyan Chapel, Morden Wharf, Greenwich, by Miss Caroline Elliott, commencing on June 5.——For special blessing on our out-door meetings at Westminster.——For Saxlingham and its vicinity, that the Lord would continue and increase his work there, and provide a suited place for meetings.——Praise for much blessing given on evangelistic work in villages near Northampton.

"AS A LITTLE CHILD."

By MISS EMILY SARAH HOLT.*

Father Thomas was by nature a quiet man. His temper was gentle and even; he hated everything like noise and bustle; far more, tumult and quarrelling. He was not fond even of conversation, except now and then as a pleasant variety to a quiet life, full of thinking and reading. A man of this sort is generally an innocent man—by which I mean, a man who does no harm to his neighbours: and considering how many men and women spend their lives in doing their neighbours harm of one sort or another, that is a good deal to say of any man. But there is another point to be taken into account—namely, What good does such a man do? Why, no more than a chrysalis. And he is a poor specimen of manhood who is content to be of no more use in the world than a chrysalis, and to be as little missed when he goes out of it.

This was the point which troubled Father Thomas's meditations. It was as if an angel had come down to him, and pointed to the old smithy on the green, and said, "What are you doing for those people? God will demand an account of their souls some day, and from somebody. Are you not your brother's keeper?" Hitherto Father Thomas had gone on very comfortably, with a reflection which serves a great many of us to excuse our pride or our laziness—I wish it might never be heard again from human lips—"It is not my place." It was true, in one sense. The smithy was in Newport parish, and Father Thomas belonged to the Cathedral. He tried to quiet the angel—which was really his own conscience—with the thought that he had no business to intrude into somebody else's parish. But the angel would not be quiet.

"Will God take that answer at the Judgment Day?" he said. "You know very well that the vicar of Newport is an idle, careless man, who never troubles himself about the souls of his people: that so long as you observe the proper forms of civility, and ask his leave to visit these people, he will give it you in a minute, and be glad enough to think he is saved the trouble. That is the truth, and you know it."

Now, it is very unpleasant when one's conscience says in that blunt, downright, cutting way, "You know it;" and Father Thomas found it so. He made a few more excuses, which his conscience blew to the winds before they were well finished; and at last it laid hold of him, as it were, by the shoulders, and said, "Look there!"

Father Thomas looked there—at the cross which then hung in every clergyman's room. There were two lines carved on the wood at the bottom of this—lines which it was then not unusual to put at the bottom of these crosses.

This did I for thee;
What dost thou for Me?

"Look there!" cried the Angel Conscience. "Christ bore that heavy cross for you—bore the reviling and the agony, the spitting, the scourging, and the shame—and you won't face the Vicar of Newport for Him! You can't walk half a mile, and ask a civil question of a man from whom you expect a civil answer, for love of the Man who came down all the way from heaven to earth, and endured all the contradiction of sinners for three-and-thirty years, and faced all the malice of the devil, for the love of you! Are you ashamed of yourself, Thomas de Vaux, or are you not?"

When it reached that point Father Thomas was painting in a book. Books in those days were often ornamented with very beautiful paintings; and the one on which the priest was working represented Peter denying Christ in the High Priest's palace. He had just painted one side of Peter's hair, but the other side was still blank. But when the Angel asked that question down went the brush.

"Lord, pardon thy servant!" said Father Thomas, humbly. "I am not worthy to carry so much as the corner of thy cross after Thee. But I will take it up, and go forth. Indeed, I did not know I was such a selfish, lazy, ease-loving man as I am!"

St. Peter had to put up with only half his hair for the rest of that day, for Father Thomas determinately washed and wiped his brush, threw a cloth over his book and painting tools to keep them from the dust, put on his fur cap, and went off to see the Vicar of Newport.

When a man braces himself up to do something which he does not like for the love of God, sometimes God makes it a great deal easier and less disagreeable than he expected to find it. The Vicar was just coming out of his door as Father Thomas reached it.

"A fine day—peace be with thee!" said he. "Whither go you, brother?"

"May I have your leave, Father, to visit one of your parishioners—the smith that dwells about a mile hence, on the Newport road?"

"The saints love you! you may visit every man Jack of my parishioners, and take my blessing with you!" said the Vicar, with a hearty laugh. "I am not over fond of that same visiting of smiths and tailors, and fellows of that sort. I never know what to say to them, save hear confession, and they never have nought to say to me. You are cut from another quality of stuff, I reckon. Go your way, Brother Thomas, and make decent Christians of them if you can. There's a she-bear lives there: I wish you luck with her."

And with a farewell nod, the careless Vicar strode away.

"And into such hands as these, men's souls are given!" thought Father Thomas. "Lord, purify thy Church! Ah, dear old Bishop! You might well weep in dying."

He walked on rapidly till he came within sight of the forge. Daniel Greensmith's ringing blows on the anvil grew more and more distinct, and at last the words he was singing as he worked came to the priest's ears:—

All things turn unto decay,
Fall, and die, and pass away.
Sinketh tower and droppeth wall,
Cloth shall fray and horse shall fall,
Flesh shall die and iron rust,
Pass and perish all things must.
Well I understand and say,
All shall die, both priest and lay;
And small time, for praise or blame,
When man dieth, lives his fame.*

Father Thomas stopped beside the anvil, but the smith's back was turned, so that he did not see him.

* * * * *

"I trust, my son, thou wilt some day find thee in heaven, not by mistake," said the priest. "But if so, Daniel, thou must have a care to go the right road thither."

"Which road's that, Father?"

"It is a straight road, my son, and it is a narrow road. And the door to it goes right through the cross whereon Jesus Christ died for thee and me. Daniel, dost thou love the Lord Jesus?"

"Well, you see, Father, I'm not much acquainted wi' Him. He's a great way up, and I'm down here i' t' smithy."

"He will come down here and abide with thee, my son, if thou wilt but ask Him. So dear He loveth man, that He will come any whither on earth save into sin, if so be He may have man's company. 'Greater love than this hath no man, that he give his life for his friends.'"

"Well, that stands to reason," said Dan. "When man gives his life, he gives all there is of him."

"Thou sayest well. And is it hard to love a man that giveth his life to save thine?"

"I reckon it 'd be harder to help it, Father."

Father Thomas turned as if to go. "My son," said he, "wilt thou let the Lord Jesus say to the angels round his throne, 'I gave all there was of Me for Daniel Greensmith, and he doth not love Me for it?'"

The big smith had never had such an idea presented to him before. His simple, transparent, child-like nature came up into his eyes, and ran over. Men did not think it in those earlier ages any discredit to their manliness to let their hearts be seen. Perhaps they were wiser than we are.

"Eh, Father, but you never mean it 'd be like that?" cried poor Dan. "Somehow, it never come real to me like as you've put it. Do you mean 'at He *cares*—that it makes any matter to Him up yonder—whether old Dan at t' smithy loves Him or not? I'm no-but a common smith. There's hundreds just like me. Does He really care, think you?"

"Thou art a man," said the priest, "and it was for men Christ died. And there is none other of thee, though there were millions like thee. Is a true mother content with any babe in exchange for her own, because there are hundreds of babes in the world? Nay, Daniel Greensmith, it was for thee the Lord Christ shed his blood on the cruel cross, and it is thyself whose love and thanksgivings He will miss, though all the harps of all the angels make music around his ear. Shall He miss them any longer, my son?"

Once more Dan threw aside the big hammer—this time on the inner side of the smithy.

"Father," said he, "you've knocked me clean o'er. I never knowed till now as it were real."

"As a little child!" said Father Thomas to himself as he went back to Lincoln.

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THE SAILORS' WELCOME HOME.

A large number of ladies and gentlemen assembled in the Conference Hall, Eccleston-street, Pimlico, on Friday afternoon, to hear something of the noble work which Miss Child and her helpers are doing at the Sailors' Welcome Home, Ratcliff-highway. Sir Robert Phayre gave an account of a visit he had paid to the Home, which was exactly suited for Christian seamen, and, in the truest sense, a haven of refuge as well as a spiritual anchorage ground.

A West-end audience is rarely brought face to face with hardy toilers of the ocean who are members of Christ's army, and hearty was the reception given to the half-dozen members of Miss Child's "Christian Lifeboat Crew," as one by one they told, in simple yet touching language, of their conversion and of the preciousness of God's love. Many pleasant reminiscences were rehearsed of evenings spent in the "foc'sle." The most affecting testimony of all was that of the last speaker. He is a fireman, apparently about fifty years of age, and was brought to Christ at the Welcome Home two years ago. Here is his story in his own words: "I was one of the biggest drunkards that ever travelled the streets of London or Liverpool. For twenty years I was a slave to drink. I went to the Welcome Home after a mate, but I found the Saviour, and ever since that time I have loved and served Him. I have been fifteen or sixteen times in hospitals and asylums through drink, and I have tried to commit suicide at different times and in different forms; and nothing but the love and the mercy of God has saved me from hell and destruction."

Miss Child had intended to make a statement with regard to her work, but, as she observed, her sailor friends had spoken so well that it was quite unnecessary for her to say a word beyond appealing to the ladies present for assistance in providing bags for books for the sailors, and inviting Christian ladies who could devote their time to come and help in the work. Lord Radstock expressed the hope that the refreshing testimonies they had heard that afternoon would encourage them to live more definitely for God. He was afraid a great many people in the West-end are simply playing at Christianity. Mr. Reginald Radcliffe and Mr. J. E. Mathieson bore warm testimony to the glorious results of the efforts of Miss Child, and those of the workers at the Strangers' Rest.

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* From Our Little Lady; or, Six Hundred Years ago. 2s. 6d. *J. F. Shaw & Co.* A charming chronicle of the olden time.

* This is translated from an old French poem, written before the time of the story.

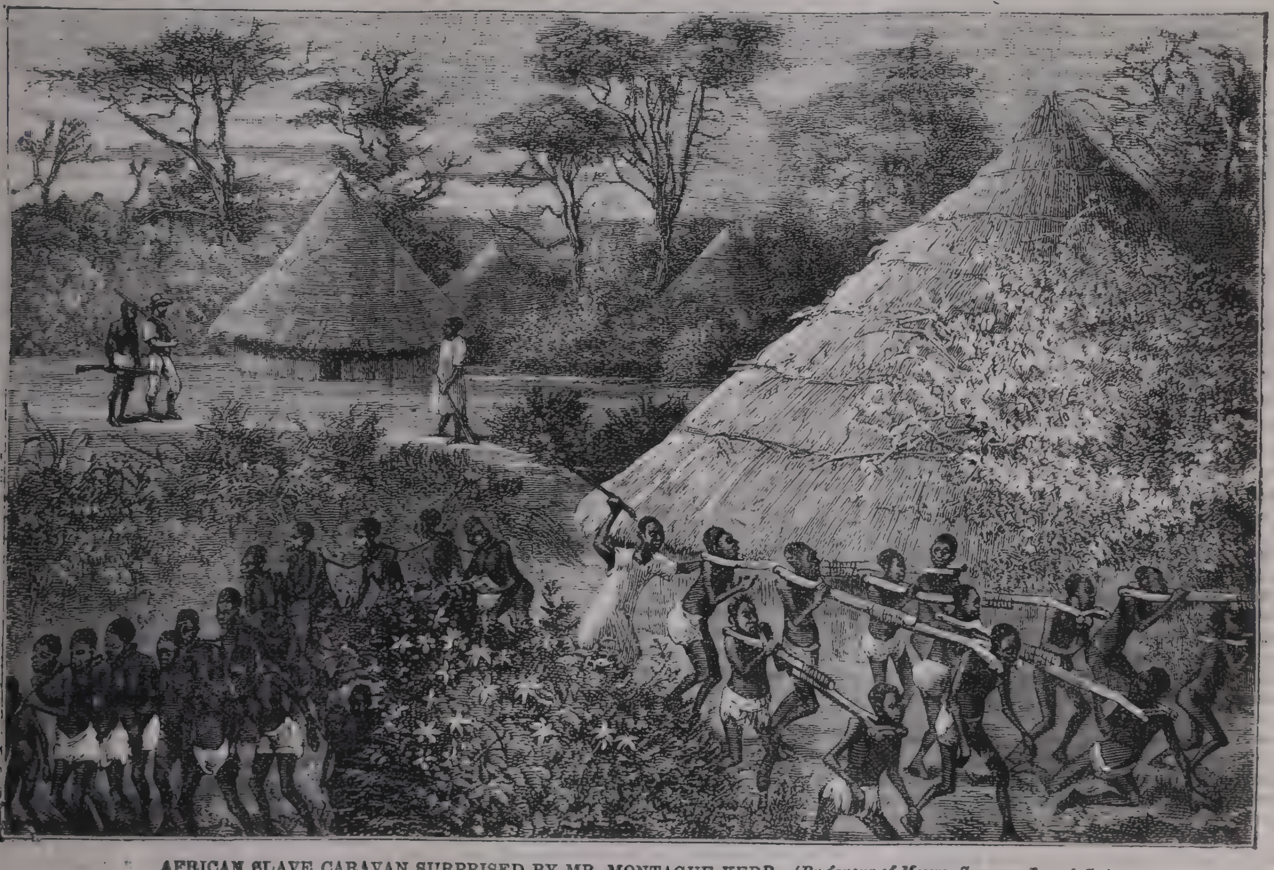
THE AFRICAN SLAVE TRADE.

In a recent circular the British and Foreign Anti-Slavery Society have collated some startling facts relating to the slave trade in Central and Eastern Africa :—

" The horrors depicted in the annexed engraving are not exaggerations. They occur daily throughout vast regions in Africa. Dr. Livingstone has fully described the horrible sufferings that are endured by the wretched slaves during their long journey to the coast—a journey often extending over several hundred miles ; and here we have a sketch made by a traveller on the spot. Let us hear Mr. Montague Kerr's description of what he saw and sketched in the Zambesi district only a year or two since :—

SLAVE YOKES.

" 'Every village shows the familiar sight of the slave in the yoke. After purchase the poor things are taken to the head-quarters of the East Coast traders, some of whom are constantly in this district. At the agents' the yoke is made secure, and it is not exaggeration to say that it is often allowed to remain upon a slave for nine months or a year, night and day, without being once taken off. Constant rubbing by the yoke upon the neck chafes the skin, and gradually ugly wounds begin to fester under the burning sunshine. Slaves, however, are to some extent looked after with a view to prevent serious bodily injury, the appearance of which would certainly depreciate their marketable value. Until all is ready for a start, the miserable slave sits waiting with all the compulsory and hopeless patience of bondage. Day after day he sees the sun rise and set. The dreary days pass by and are numbered into weeks and months, and still the victim is bound by the yoke about his neck.



AFRICAN SLAVE CARAVAN SURPRISED BY MR. MONTAGUE KERR. *(By favour of Messrs. Sampson Low & Co.)*

" 'I am not alone in thinking that in this wretched traffic in human lives there are horrors sufficient to cause the most devout to question the existence of mercy. It seems cruel that men should be begotten and should live with hearts as cold as winter's icy wind, and just as pitiless, and whose malignant oppression shows in the saddest form the dismal truth of man's inhumanity to man. Hard, indeed, it would be to show the slave that his life was anything beyond that of a beast. What else is it? Has he no hope? Yes, he has; with death his hope begins. What a satisfaction it must be for him to think that some day he must be free, away for ever from the tormenting tyranny of his fellow-men! The number of slaves in caravans vary greatly, for, like every other commodity, traffic is regulated by the unalterable laws of supply and demand. Prices also vary a good deal. When there is a good demand, a strong young man is worth from forty to sixty fathoms of Zanzibar cotton.

" 'The yoke is a young tree fixed to their necks, the weight of an implement depending upon the disposition of the slave ; for, should he be fractious, he will be tamed by the employment of the heaviest yoke. Those I saw were very heavy. This appliance of torture is made from the forked branches of a tree, about five or six feet long—some are much larger—and from three to four inches in diameter at the thickest part. Through each prong of the fork a hole is bored for the reception of an iron pin. This ready, a soft fibrous bark is wrapped round until the whole forms a thick collar of bark, making a sort of pad much rougher than a horse's collar. The forked branches vary in thickness, to suit docile or fractious subjects.'—*The Far Interior.* 2 vols. 32s. (Sampson Low & Co.)

" Mrs. Hore, the brave wife of a missionary in Central Africa, travelling through a district far to the north of that visited by Mr. Kerr, was shocked, as he was, at passing through the grim relics of slave caravans 'Every now and then I saw curious dark objects lying on or beside the path, and shortly afterwards became aware that they were the dead bodies of helpless laggards from the various hungry caravans that had passed that way. The heat and drought had been so great that these bodies were perfectly hardened and preserved. It was a terrible sight, which suggested horrors worse than mere death in connection with the diabolical system of man-hunting, and the driving of the victims in herds, on the speculation of a good percentage surviving to arrive at market. I do not mean to describe the horrors of the slave traffic, for I fear I cannot bring about the effects which so many more eloquent witnesses have failed to produce ; but I must discharge my conscience of this duty to solemnly remind and warn whoever in Christian and civilised lands may read this book, that inner Africa is as much as ever given over to all the horrors of the slave traffic so often and ably described.'—*To Tanganyika in a Bath Chair.* (Sampson Low & Co.)

" Many persons may be tempted to turn away from this picture as one so dark, and so hopeless, as to forbid all remedy. It may, however, be urged in reply, that scarcely thirty years have passed away since the Western half of Africa was desolated by a slave-trade which sent not less than seventy thousand slaves annually to the plantations of the new world, and this trade was accompanied by those horrors of the middle passage which rivalled the agonies of the long march to the coast. The extinction of that traffic is the grand result of the labours of the early workers in the Anti-Slavery cause, and entitles their successors to say : 'Let us not be weary in well doing, for in due season we shall reap if we faint not.' Every man, woman and child may help in the efforts made to 'heal this open sore of the world' by sending their mite to the Anti-Slavery Society, which has its existence for the object for which Livingstone laid down his life. *Ethiopia still stretches out her hands unto God.*" The secretary of the Anti-Slavery Society is Mr. Chas. H Allen, 55, New Broad-street, London, E.C.

An address drawn up by the British and Foreign Anti-Slavery Society has been forwarded by the hands of Mr. Donald Mackenzie to the Sultan of Morocco. The address contains an earnest prayer that His Highness will prevent his subjects from carrying on the slave trade, and will forbid the separation of families in all the slave markets of Morocco, as well as the cruel and disgraceful mutilation of children which now exists.

Spring Anniversaries.

CHRISTIAN COMMUNITY.

(*Exeter Hall, May 23: Mr. George Williams, Chairman.*)

A gratifying fact mentioned by the Chairman is that a public-house which for years corrupted the people of the neighbourhood has been acquired by the Community, and is now converted into a prayer-house. Mr. James Atkinson, secretary, said there are eleven workhouses, besides casual wards, under regular weekly visitation, and about twelve thousand persons are thus brought under the sound of the Gospel; and from time to time there have been many satisfactory cases of reformation and conversion. Thirty lodging-houses are regularly visited. In the seven mission halls, worked by the Community, 2500 services were last year conducted. Upwards of 20,000 free meals were given, nearly 5000 men were gathered in from the streets and provided with temporary shelter and assistance. Rev. Prebendary Billing bore grateful testimony to the value of the work done by the Mission. Mr. F. A. Bevan said he knew well there was no work which goes further than this in the direction of helping and saving those who most need sympathy and help. Revs. J. de Kewer Williams, R. P. Downes, and W. J. Dawson each added his quota of testimony to the importance of the Society's work.

CHINA INLAND MISSION.

(*Conference Hall, May 26.*)

The annual meetings of this Mission, held last week, and presided over in the afternoon by Mr. George Williams, and in the evening by Mr. T. A. Denny, were seasons of refreshing, and well calculated not only to stir up interest in this as well as other missionary efforts, but to strengthen faith. Mr. Denny showed how this Mission, under the management of God Himself, he reverently affirmed, through his servant Mr. Hudson Taylor, had prospered, and this for the very reason that God's servants had fully trusted Him. Our eyes, he said, have been turned too much homeward for many a year, and there has been a fearful lack of effort on behalf of our foreign brethren. But God is waking up Christians to a sense of their plain duty on this point, and is thrusting forth many from amongst those who formerly never thought that they were called to leave these shores as missionaries to the heathen. One of the difficulties in connection with this part of the work is that of discriminating between the very large number of those who offer themselves. It is a good thing, as Mr. Taylor had done, to thrust out into deep water and to trust God for everything. Narrowness of faith stints the usefulness of the Church; all things are possible to those who believe.

Mr. Broomhall had again a very encouraging report to present. On this twenty-first anniversary they could rejoice over a missionary staff numbering altogether, including forty-three wives of missionaries, most of whom were missionaries before they were married, 225; and, besides these, there were 117 paid native helpers. The work is carried on in fourteen provinces, in which there are fifty-two regular stations and fifty-six out-stations. Since the commencement of the year, twenty-six new missionaries have been sent out, and twenty-one others have already been accepted towards the hundred which they are believing for. Speaking of income, Mr. Broomhall added that there had been an increase of nearly £3000 in the amount received up to this time as compared with last year. Following up Mr. Denny's remarks as to the difficulty of selecting the right persons as missionaries, he begged that in their prayers for the Mission they would not forget to ask that those who had to decide in this matter might know the will of the Lord in regard to each one.

Mr. Hudson Taylor, speaking of the pleasure of being again at home and seeing so many friends, said God's promise that those who left home and kindred for his sake and the Gospel's should be repaid a hundredfold, had been wonderfully fulfilled to him. God's hundredfold had indeed been greatly increased; He had given him a thousandfold for the brethren and sisters, wife and children, he left behind. In thinking of all who are fellow-members with Christ, he could scarcely express his gratitude to God for bringing him into such a household, where is all that is choice and good, pure, beautiful, and grand. Reminding the audience of the vast number who every quarter of hour, in China, India, and Africa, are passing into a Christless grave, he said we must risk something if these are to be saved. When two ships have come into collision, every other consideration gives place to the one paramount effort to save the lives of those in danger. Christians also should have this intense, earnest desire to save the heathen, who are perishing by thousands every hour, and for whom, therefore, if anything is to be done, it must be done promptly. We have to praise God for 2438 persons who have confessed Christ in baptism in connection with the work of this Mission since its formation. To some this might seem a small number for so many years' labour, but the difficulties in opening up some provinces were very great. One brother for six years lived a homeless life in travelling from city to city of two provinces trying to get a settlement. Yet, though there was no direct fruit, he is not discouraged, for not only has God revealed Himself to him in a wonderful way, but in all these places the Word has been preached and tracts and other Gospel messages have been left, of which for certain there will be fruit. In another province it was years before a church was formed, but last year the missionary had the joy of baptizing ten converts.

Mr. Taylor then went on to speak of the early days of the Mission; of how he was led to face the serious problem presented by the vast country then almost entirely without the Gospel light, and of how, after vainly waiting two years hoping that others would take up the work, he determined to do so himself. He enlarged also on the well-known principles on which the work was commenced and has since been carried on, not the least important of which is the union of members of several denominations, and of various ability fitting them for different spheres of labour in this grand work. Last year, he continued, the number baptized, according to the reports already received, was 402, but as some reports had not yet come in, the probability is the actual number is about 450. This is a much larger number than in any previous year, and we thank God for it. Two telegrams have quite recently come to hand, the one telling that in the province of Shan-si nearly two hundred were added to the Church last year, and the other that some friend in China had donated £1000 to the Mission. Then, as showing the devotion of some of these Chinese Christians, Mr. Taylor mentioned the case of one whom he invited to dine with him. The invitation was declined for this reason:—It was afterwards discovered that this friend had for a long time set apart that one day in the week as a day of fasting and prayer for the conversion of his mother and other members of his family.

Rev. H. W. Hunt, who has for some years been labouring in the north-west of China, next gave a brief description of how he, sometimes accompanied by his wife, itinerated in the two provinces referred to by Mr. Taylor. Preaching in the market towns, he said, is very satisfactory work, for large numbers of people come from long distances, and are readily attracted by the singing of hymns, and then listen to the preaching of the Gospel, which in many known cases they have carried back with them to their homes, and has there brought forth fruit. Rev. W. Coope also spoke of his work in the province of Gan-hwuy, and asked the prayers of all for that Christian Chinaman who, as mentioned by Mr. Taylor, had been fasting and praying every week for the conversion of his mother. In that province, now, there are five stations and five out-stations, and last year fifty-five natives were baptized. This year, he trusted, there will be at least two hundred.

Rev. Thomas Champness, in the course of a stirring address, said the world will never be saved by the parsons, and strongly pleaded for a much larger use on the part of the Church of lay agency on the lines laid down in the pamphlet he has just issued, entitled, "Will it Hurt the Ministers?"

Mr. Reginald Radcliffe again set forth the duty of the Church to the regions beyond, and asked, in reference to the announcement that Miss Campbell, who is well known as a Mildmay worker, is going out to China, whether any thought Mildmay would be the poorer on that account? On the contrary, he believed in that Scripture which says, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Rev. Arthur Eason also gave some account of his work in the province of Yun-nan.

GRAY'S YARD RAGGED CHURCH.

(*Burlington Hall, May 24: Mr. F. A. Bevan, Chairman.*)

A very interesting *résumé* was given by Mr. A. Fraser of the origin of this unique Mission fifty-two years ago, and its wonderful progress. Last two years, he said, they had been in low water, financially, and had not gone to the expense of a report, but there had been plenty to write about. The work of the ragged school with which he was chiefly connected, is real and lasting, though quiet and unsensational. Taking children and adults together, some thousand souls are dealt with, and preached to every Lord's Day. There are now teachers in the school who were scholars at a previous period. From different parts of the world come testimonies to the fruit of the work. The ragged church, said Mr. Fraser, attended by 400 to 500 of the poorest of the poor, shows a sorrowful sight, Sunday by Sunday; and no one who has ever seen it could quarrel with the weekly dole of bread and coffee. "A very lawful bait," added Mr. Gough. As to money matters, Mr. Fraser stated that a letter by Mr. Denham Smith, in our columns some time since, had materially helped in clearing off a deficit, and now they were in the comparatively happy position of being not more than £20 in debt. As being specially responsible for the conduct of the ragged church, Mr. P. Gough referred to encouraging cases of conversion, in some cases found out years after the seed of truth had been sown. The congregations he described as "walking rag-shops." Many have been saved from suicide. "Oh, if we had some fund from which we could relieve some of the destitute and deserving ones who cross our path; it would be money well spent." A happy part of the Mission operations is the after-work on the Sunday afternoons, when Christian friends drop in and converse with any of the men who show signs of contrition. The New Year's breakfasts have grown so much, that the accommodation utterly fails. Mr. Gough wants to signalise the coming Jubilee by giving a substantial meal on Sunday morning to these poor outcasts.

Referring to the thin audience, and the coincidence of the observance of the Queen's birthday, Mr. Bevan said there were crowds in the street outside, gaping at bits of glass with gas behind them, who would be much better employed if they came and heard of the work at Gray's Yard. The children of the school, a contingent of whom were present, were the best proof of the blessedness of the work. Dr. Fraser had a severe hit at certain prevailing socialistic ideas. By no leagues, or laws, he said, can you expel sin, or unthrift, or intemperance from the world, and so long as these things exist, there will be poverty and misery. But at any rate the innocent and suffering children ought to be looked after. Colonel Puget thought the congregations at Gray's Yard were splendid examples of "Just as I am"; he bore the warmest tribute from personal experience to the genuine character of the work. A strenuous appea followed from Dr. S. O. Habershon, on behalf o the proposed new building, details of which were given in a recent issue. There can be no doub

Saviour's mission to the world, "to seek and to save the lost."

An interesting feature of the meeting was the presentation of prizes by the Ragged School Union, to boys and girls who have, with credit, retained their situations for a certain length of time.

MRS MEREDITH'S MISSION.

(Morley Hall, May 26: Rev. F. A. C. Lillingston, Chairman.)

THE Medical Mission for Women and Children in Clapham-road is but one of the branches of work to which Mrs. Meredith has devoted her life, and which are managed by the organisation known as the Evangelical Church of England Sisters. Other branches are the Missionary Institute for Women, the Mercy House Prison Mission, and Schools for Girls.

The statement presented at the annual meeting of the first-named was very encouraging. Miss Mead, one of the sisters, who is shortly going out as a medical missionary, read an interesting paper on the Medical Mission work, the object of which is to supply the physical needs of sick women and children, and to promote their highest spiritual interests by preaching the Gospel to them. There are two qualified medical women, assisted by female medical students, who are in training for Medical Mission work in India and other countries. Miss Mead gratefully acknowledged the spiritual blessing she has received while in training at the Home.

Miss Meredith's account of her work showed her deep sympathy with prison women and their children, as with others in distress, for whom she warmly pleaded. The salvation of the women is kept as the real end in view, and her experience, she said, is that the women are more in need generally of spiritual counsel than of medical and professional advice. Rev. J. Campbell Colquhoun, Rev. Mr. Mapleson, an American medical missionary, and Rev. F. A. C. Lillingston bore testimony to the importance of medical work as an adjunct to Christian effort in the missionary field, and to the truly valuable character of this Institution.

BRITISH WOMEN & TEMPERANCE.

(Memorial Hall, May 24: Mrs. Chant in the chair.)

It was pleasant, as a grateful variation from he usual order of things, to see the platform in he possession of ladies, and the proceedings of he evening certainly lost nothing of dignity or power in their hands. The business part was soon disposed of. Miss Fowler (hon. sec.) stated hat during the year there has been an addition of forty-one to the number of affiliated societies, and that there are now 359 in union with this Association. In the animated address which followed were to be found both "the feast of reason, and the flow of soul." Mrs. Chant spoke of the jubilation of the present time, and if there are some who look out upon the present state of he world with a sort of despair, she, at any rate, is not amongst them. British women, she said, have been marching on steadily for many years. Their work means the taking away from he sum of human misery, and adding immensely o the happiness of mankind. Mrs. Lewis, in an impressive address, said that till five years ago, when a mission was held in Blackburn, she had taken no active interest in temperance work. Then she took a great deal of interest in many of the men who signed the pledge, and followed up this work afterwards. Subsequently she tarted a society on the lines laid down by onathan Lees fifty years ago. The result has een most blessed. Every week the meeting is ttended by between 400 and 500 persons. Drunkards are continually being converted by he testimony of those who were once like themelves.

In a fervent appeal to those ladies who think heir duties begin and end at home, Mrs. Lewis eclared that she had never known what true appiness was till she went out to seek that of others. Mrs. Ward Pool and Mrs. Burroughes contributed much to the feast of reason, seeking to persuade those who have not yet put away from them the fatal cup.

The presentation of a testimonial to Mrs. Bright Lucas, the president of the Association, was not least in interest, to the increase of which Miss Tod, of Belfast, and Mrs. H. W. Smith, from America, gracefully contributed by their kindly words. The testimonial consisted of a cheque for £260 (which is to be used as the nucleus of an endowment fund for forwarding the work of the Association), and a beautifully illuminated address on satin, which Mrs. Lucas warmly acknowledged. Several prominent leaders of the temperance movement were present, amongst others, Mr. Raper, Mr. Rae, and Mr. Wm. Noble.

REFUGES FOR HOMELESS AND DESTITUTE CHILDREN.

(Exeter Hall, May 27: Earl of Jersey, Chairman.)

WITH seven hundred bright young faces on the platform, dull and cheerless as was the aspect of affairs out of doors, within it was cheerful enough. For upwards of an hour too these young people, under the leadership of Mr. Proudman, delighted the audience by singing in excellent voice and most harmoniously a selection of songs and hymns, the rendering of which, now soft and low as a whisper, and again awakening the utmost enthusiasm, showed how admirably they have been trained.

There are nearly one thousand boys and girls in the nine Homes, inclusive of the training-ships *Chichester* and *Arethusa*, under the management of the committee, and all these are fed, lodged, clothed, educated, and trained to earn their livelihood. Besides the refuge work, the committee support two day, two night, and two Sunday ragged schools, and in these schools upwards of 300 boys and girls receive a religious and useful education. There were 372 new admissions to the various Homes during the year, and Mr. Williams (the secretary), added to his abstract of the report the interesting statement that, notwithstanding the prevalent destitution, the number of applications for admission was not so great as in previous years, upon which a hope was built that the efforts of this and other similar institutions are sensibly affecting for good the mass of poverty. About one hundred and fifty boys have been sent to sea, more than one hundred have been placed in various situations on shore, thirty have been emigrated to Canada, and fifty girls have been placed out in service. An announcement received with much satisfaction, was to the effect that a new Boys' Refuge is about to be built in London. The site is in Shaftesbury-avenue, and the new Home will include the Ashley Club and Institute. In referring to this announcement the Chairman said they hoped to have a building which shall commend itself to all for the really good work that is done within its walls. It is intended to provide a refuge and a rescue for greater numbers than before, and also to extend a welcome to lads after they have left the school, so that they may know that an interest is still felt in their welfare. The work is essentially one of Christian sympathy, intended to raise the fallen, and to give another chance to those from whose lives hope had almost faded out, and as such he commended the institution to all.

Rev. H. Simon, in speaking of some features of the report, said he had been perfectly thrilled by reading letters from some of the boys who had left the Home, and were on board ship, or in Canada. These, some breathing the spirit of manly independence by expressing a determination to send home money to pay for the training they had received, and others full of a deep desire for the conversion of their brethren and sisters, spoke volumes for the good work done in these Homes. Mr. W. E. Hubbard said the new Home, to be called "Shaftesbury House," and the foundation-stone of which will be laid by the Prince of Wales on June 17, will be the best possible memorial of the late Earl Shaftesbury.

Rev. James Baillie spoke of the great value of the institution in training the boys to self-reliance, and of this grand work as being done by those whose hearts have been fired by love to Christ, and who, whilst others are writing down Christianity and writing poetry full of despair, are doing practical work of ministering to and caring for the orphans. Rev. R. Hawker also addressed the meeting in advocacy of the claims, not only of this institution, but of the homeless children, so many of whom are still to be found in our streets.

◆

THE GOSPEL ON THE RACECOURSE.

EPSOM.

LAST week the great Epsom carnival was held. It is a foul blot upon our civilsation and our Christianity that this festival flourishes with unabated vigour. The only consolatory feature in connection therewith is the missionary enterprise it calls forth. For twenty-eight years Miss Annie J. Alexander has successfully carried out an aggressive effort which has now been reduced to a system. This year the work was begun by twenty men arriving at Epsom on Saturday evening, and holding a meeting in the open air. These were members of the Open-Air Mission, agents of the London City Mission, and a dozen members of the Clapham Gospel Male Choir. Sunday was devoted to preaching on the race-course and in the town, the Gospel Choir exercising a specal charm in bringing the people together. The members of the choir returned to London on Monday, but relays of preachers took their place. On the evening of that day the customary gipsy's tea-meeting was held in the Town Mission Room.

The races continued for four days. during which about 70,000 tracts, books, and Scripture cards were distributed, chiefly while the people were on their way to the course. Preaching was continued each evening in the town, and on the "Derby Day" a meeting was held on the course opposite the Grand Stand. The workers are agreed as to the increasing readiness of the people to take the tracts; and the absence of opposition to the preaching was singularly striking, this negative testimony speaking volumes for the value of this patient sowing beside all waters.

CHESTER.

The following is from Rev. Francis Jewell's report to the Open-air Mission:—I rejoice to report a good three days' work during the Chester races by eleven of us, including three city missionaries. We did not go on the racecourse, but took the main lines of streets leading to the course, and worked off our tracts and copies of the Scriptures. I had my Bible stall out. We made it our centre, and supplied ourselves with penny Testaments and Gospels, &c., to give away. But we had no trouble to sell them—only to a few we had any need to give the Testaments. Some people after having them came back and paid for them. We thus disposed of over 700 penny Testaments, besides multitudes of tracts. We also had a stock of temperance cards at the stall, and induced several to take the pledge. We had a splendid opportunity of talking to the people individually about their souls, and I am sure that good work was done. The addresses were well chosen and effective, and fetched the people in crowds, proving that God could make his word more attractive than all the follies and fashions of sin.

"THE MOUNTAIN STREAM."—Under this title the Highland Temperance League sends forth its seventh annual report, which is of a very encouraging character. In the seven Highland counties there are now 200 centres of temperance, from whence healing streams spread over the whole land. The League has three agents, who together have visited about two hundred places, and enrolled upwards of 1500 members. From all parts of the country there is abundant testimony as to the value of the work thus done by the League. Mr. A. Blackhall, 6, Drummond-street, Inverness, is the secretary.

For the Young.

SWEET REVENGE.

To have our revenge is a very great temptation to almost everybody. How often do we hear, if, indeed, we do not use such expressions as, "I'll pay you out"; "You wait a bit"; "You shall pay for that." Now this is wrong; (1) because it is contrary to God's instruction, "Vengeance is mine, I will repay it." (2) Because it is contrary to the example of Jesus, who, when He was reviled, reviled not again; who was ever forgiving the wrongs that were done to Him, and who when dying prayed for his enemies, "Father, forgive them, for they know not what they do." (3) Because it leads to so much misery. From the spirit of revenge come slander, derision, strife, murder, war, and a whole string of evils. Many a young person has grown up cherishing this bad principle, and by carrying out its suggestions has broken the hearts of others, spent years in prison, and in the end come to the gallows. How much better to do as Jesus teaches us. "Love your enemies, do good to them that hate you, and pray for them that despitefully use you." "If thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head: be not overcome of evil, but overcome evil with good." In illustration of this we give the following anecdote:—

The body of a widowed mother was laid in a pauper's coffin, plain, and unadorned; no flowers were laid on it; only a coarse shroud covered it, but her hair was laid decently back, and a sweet smile rested on her pale face. The day of burial came, the undertaker was about to screw down the coffin lid, when a poor boy standing by sobbed out, "I want to see my mother." "You cannot, get out of the way, boy. Why don't someone take the brat?" was the heartless reply of the stern man. "Only let me see my mother one minute," cried the child, seizing the side of the coffin, and as he looked into the stern man's face tears started and rolled down his cheeks, on which the bloom lingered. Oh, it was pitiful to hear him cry, "Only once, let me see my mother, only once." In a moment the hard-hearted man struck the boy back, so that he reeled with the blow. He stood and panted with grief, and, with eyes extended, lips open, and a fire flaming through his tears, he lifted up his hands in wild agony and cried in the most unchildlike accents, "When I am a man, I will kill you for that."

Years passed away; the senate house is crowded to suffocation. A man stands at the bar charged with an awful crime; the judge inquires, "Does no one appear in this man's defence?" All are silent. At length a young man steps forward with firm tread and pleads the cause of the friendless man. All are struck with the splendour of his great skill; and in the end the criminal is acquitted. Feeling his obligation to the stranger, he approached him and said, "May God reward you, sir, I cannot." "I want no thanks," replied the young man. "I—I believe you are unknown to me." "I will refresh your memory. Twenty years ago, you struck a broken-hearted boy away from his mother's coffin. I was that poor miserable boy." The man turned pale and asked, "Have you reserved me to take away my life?" "No, I have a sweeter revenge than that. I have saved the life of the man whose brutal conduct has rankled in my heart for twenty years; go, and remember the tears of a friendless child." The man bowed his head in shame, and went out from the presence of magnanimity as grand as it was incomprehensible to him. The noble young lawyer felt God's smile in his soul ever after. "Be not overcome of evil, but overcome evil with good." This is the sweetest revenge. E. B.

Tunbridge Wells.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—June 5, 1 Sam. ii. 12—21; June 6, 1 Sam. ii. 26—36; June 7, 1 Sam. iii. 1—10; June 8, 1 Sam. iii. 11—21; June 9, 1 Sam. iv. 1—18; June 10, 1 Sam. v. 1—8; June 11, 1 Sam. vi. 1—16.

AUTOBIOGRAPHY OF AUNT LUCK.*

I was born at Koi Tau, a village in Po Leng. My father was a store-keeper, and I was the youngest of seven children. When I was seven years old, I was betrothed, for two pounds, to a man at Nam Leng, a village a mile from my home. I had never seen the man, nor any of his family. I took nothing from home with me but the tunic and pair of trousers which I wore. My mother and the two go-betweens, who had acted as agents in my betrothal, led me to his house and left me there. I jumped up and down, and screamed to go back with my mother. My husband's mother told me not to cry, for my home was to be with her henceforth, and my husband's grandmother carried me on her back to please and quiet me, but I kept crying more or less for years. Indeed, I never really stopped crying until I had children of my own. In the family there was my husband's grandfather, grandmother, father, mother, uncles, aunts, five brothers, and four sisters-in-law. I was told which man was to be my husband, and though he was handsome I immediately disliked him, because he seemed so old to me, being nine years older than I.

I did not see my own mother again for three years, for she was afraid I would cry and be discontented if I saw her. During the day I spooled the yarn which the elder ones spun and wove into cloth. At this I worked from daylight until dark, only stopping to eat. I had plenty to eat, and was whipped only when I nodded over my spools. Once a year one of my brothers came to see if I was well. He stayed but a few minutes when he came, because it might make me homesick if he talked much with me. When I was eleven years old I went to my father's house and stayed four months, and did the same each year thereafter until I was married. I learned to spin and weave and sew and cook. All this time I never spoke to my betrothed husband, and he only spoke to me to tell me to do something. At fourteen, when his mother told me to do so, I became his wife. I cooked rice, fed the pigs, and did other work for the family.

My husband never called me by any name whatever. When he wanted me to do anything he said, "Here, you;" and of course I knew he meant me. When I was sixteen I had a little girl, and then another and another. The third I strangled when it was born, for I was frightened, and knew I should be hated for having so many girls. My husband was a good-natured man, and he was not very hard toward me. In all the forty years I lived with him he beat me only four or five times. These were occasions when I moved too slowly in serving him, and then answered back when he scolded me. There are not ten men in a thousand in China who do not beat their wives at all.

I never believed much in the gods in the temples, and we seldom went to worship there. Once, twice, and sometimes three times in a month, I and my husband and children, with many others, used to go on fixed days to the tops of the mountains, and worship the heavens and the earth. Sometimes it was the moon we went to worship, sometimes the sun, sometimes the thunder-god. Sometimes we went to one peak, sometimes to another; and, in the course of years, we went to nearly all the high peaks in and around our district. We spent from ten shillings to two pounds each time on our offerings. Sometimes my husband sold products of the farm, and sometimes I sold one of my fat pigs to get the money. We took rice, pork, tea, cakes, fruit, sugar, pies, everything that is nice to eat, and spread it out invitingly on the rocks, and burned incense and mock money. Immense centipedes, sent by the demons to see what was brought, and how many people came to worship, crawled out of the rocks and around the offerings and back into their holes again.

One by one the elders of our family, and all but three of my children, died. When I was fifty-four, that is ten years ago, my husband died also. After that I spent more time than ever worshipping upon the mountains, but I got sick, and had no strength. My nephew, Leng, who had heard the true doctrine, used to come often to see me, and tell me that there was only one God, and He was everywhere; that He made the sun to rise, the moon to change, the wind to blow, the rain to fall, and all that is. Little by little I believed what he said. As soon as I believed, I destroyed the censers we used in worshipping false gods. My sons saw me taking them out of the house, and asked me if I was not afraid to do it; but I told them that what I had myself set up I could myself take down, and they said no more. Then I prayed earnestly that I might have strength given me to come and be baptized; and when the next communion season came, I told Leng I was coming with him to Swatow. At that time Leng was the only Christian in Po Leng, and his mother and wife beat him for worshipping God, and their neighbours applauded them. Leng said I was too weak, and must not think of coming to Swatow; but I got up off my bed, and walked very slowly the whole forty miles, and when I got here the people said a dead woman had come.

Since then I have been in all the Po Leng villages, speaking the Gospel, and can walk fifteen or twenty miles a day. Nobody dares molest me when I speak of God, and those who do not believe keep silent and listen.

CHILDREN'S SPECIAL SERVICE MISSION.

The twentieth anniversary of the Central Services for South London was held at Hawkstone Hall, Kennington-road, on May 24. Mr. Tyler reported that since the last anniversary many children had professed faith in Christ by joining the Christian Band, and sixteen had become church members. Short addresses were given by Mr. Henry Lidstone, Mr. C. A. Swinfen, Mr. Henry Hutchinson, and Rev. H. Grainger. The earnest attention of the children, and their hearty singing, showed how fully they appreciated the meeting, many remarking at its close that this anniversary was the brightest and best that they remembered.

Mr. George Banaster had a week's meetings for boys and girls at Waterford from May 10 to 17, and there were very happy times, as one and another looked to Jesus, and found Him to be their Saviour and friend. Mr. Martin Hall has been at Graffham, St. Neots, Little Stukeley, and Sandy (Beds.), holding Scripture Union meetings, and hopes to be at Taplow, June 5; Maidenhead, June 6; Burbage, near Marlborough, June 8. Mr. H. W. Pewtress had a week's happy gatherings with the children at Grove Mission, Southwark, last week, telling them of Jesus and his love. Mr. Hutchinson has been at Baildon and Ripon.

Mr. Josiah Spiers commences a mission at Queen-street Schools, Woolwich, on June 6, in which seven schools are uniting, and asks our prayers that there may be a great blessing amongst the dear children there.

MR. MURPHY IN CHICAGO.—Mr. Murphy has continued his temperance work with all the fervour and success of two months ago. It is said that upwards of 17,000 men have donned the blue ribbon. A central temperance league has been formed, with more than 800 members, to carry on the work this summer, and if possible to make it a permanent feature in the work of the Evangelisation Society. Major Whittle is the active working president of the league; Messrs. Moody, Murphy, and Farwell, honorary presidents for life. Mr. Murphy has been at South Chicago several times, where his presence was greatly needed. In this city of saloons, as elsewhere, crowds gathered to hear him. While Messrs. Moody and Murphy have been the real leaders in the present evangelistic movement, the very important part in it taken by Rev. Alexander Paterson and Mr. E. W. Bliss should not be overlooked. Quite a large number of lay helpers have given a good deal of time to visitation and service in the inquiry-room.—*New York Independent.*

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The Christian.

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CONFIRMED BRONCHITIS and BRONCHIAL CONSUMPTION—REMARKABLE CASE AT HULL.

The patient's name, Mr. Whattam—address: 25, Leonard-street, Beverley-road, Hull.

It is a little over three years since I first heard of this case, through Mrs. Lambert, a lady residing at 9, Walmsley-street, Hull. The patient had suffered for ten years. The attacks of bronchitis were becoming more frequent, and each one more severe. In the interim the cough and expectoration was most distressing. He could not lie down in bed, but was continually propped up in an arm-chair. Now clammy sweats came on. The patient was truly in a pitiable condition, and utterly prostrate. His wife adds to the above description:—"He has had several doctors, but they only relieve him slightly, and for a very short time. By what I have heard from several friends, I have great faith to believe he will be restored under your treatment."

Her "faith" was not in vain. The patient continued for nearly one year and a half under my treatment, during which time about five-and-twenty letters were written by me. The process of recovery, in a case of so confirmed a character, was, of course, slow, but was sure—and final recovery followed.

This remarkable case had almost passed from memory during the twelve months that followed, but the following letter, dated March 14, 1887, having been sent me, with a view to my publishing the case, I feel it important to bring it forward:—

"Dear Sir,—I beg to thank you, in the name of Mr. Whattam, for the very great good he has received. Three years ago his lungs were very bad indeed. *He could scarcely have been worse.* Under your treatment, health and strength have been restored, to the wonder of many, some of whom have, in consequence, sought the help of your excellent remedy.—E. J. Dearman."

To this letter Mr. Whattam attaches a postscript of earnest thanks, desiring that the particulars of this wonderful case may be made known.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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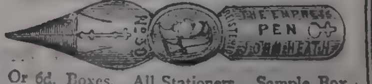

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PARIS THEATRICAL EMPLOYÉS.

During the recent visit of the Paris Hippodrome to London, over 120 French equestrians, male and female, by the invitation of the workers in the Theatrical Mission, met at Macready House; Mr. Courthope Todd heard subsequently that one of the principals received blessing through one of the addresses, and that all were favourably impressed with the kind hospitality shown them.

Thus the Lord opened a door for the extension of this special work to the Continental employés; several friends having suggested the advisability of a brief visit to the French capital, and contributed funds for the purpose, Mr. and Mrs. Todd have succeeded lately in establishing there a branch of the now well-known, and thoroughly appreciated Letter Mission. Daily text-books, evangelistic letters, and portions of God's Word in French have been circulated amongst the employees of the opera, the ill-fated Opera Comique, and innumerable other theatres, circuses, and cafés chantants.

Extracts from one or two replies will show the urgent need of such an effort. Translated they are as follows:—"I am a Catholic, but should like nothing better than to join a religious Society. In France we are put on one side; they do not trouble about us." "I am young, only eighteen, and very often dull and worried. I pray, but God does not listen to me; your letter recalled me to myself." Another refers to the fatality, by which so many in all countries are drawn to the stage, while light is thrown on the poor pay, the hard work, and the temptation to lead an immoral life to add to scanty earnings. Another's complaint is of "the bitterness of a life which I consider insupportable." Surely in such cases—

> Touched by a loving hand, weakened by kindness,
> Cords that were broken will vibrate once more.

Mr. and Mrs. Todd were struck with the modest demeanour of many of the French actresses, especially those engaged in circus life, and there can be no doubt that in Paris amongst this class there is "a great door and effectual": for, without exception, pleasure was manifested at the sympathetic interest taken in them. A foreign fund has, therefore, been opened at the Theatrical Mission Institute, and Gospel literature will be circulated amongst these Continental actresses according to the means placed at the Society's disposal.

Mr. Courthope Todd will be pleased to attend drawing-room meetings with a view to describing in detail this new branch of the Mission. All communications should be addressed to Macready House, Henrietta street, Covent-garden.

DEPTFORD JUBILEE RESCUE SOCIETY.—An effort is to be made on behalf of some of the hundreds of fallen girls in Deptford and the district. The Deptford Jubilee Rescue Society has been formed for the carrying out of this purpose, and the establishment of a large Home for these poor unfortunates is one of the propositions before it. But the committee do not propose to wait until this is ready. A Home, under the charge of an experienced and sympathetic matron, will be immediately opened, "the door of which shall never be closed, night nor day, against any girl who is willing to abandon her life of sin."

MONTREAL WOMAN'S CHRISTIAN TEMPERANCE UNION.—The fourth annual report of this Union stimulates hope in regard to the issue of the great conflict against strong drink. It reminds us that in the Province of Montreal alone there are sixty-seven Woman's Christian Temperance Unions, with over 3000 members; that in Ontario there are 170 more, with 5000 members; and that, including others in the United States. there are 200,000 praying women on the American Continent enlisted in the war against alcohol, These, again, are in active union with kindred bodies in this and other countries, the motto of all being "for God and home and humanity," and their object to unify the methods of woman's temperance work the world over. Every member of this wide-spreading organisation pledges herself to use all her influence to promote temperance. Last year nearly 300 pledges were taken by the Montreal Union, and the cause of temperance was advanced in many ways.

THE GOSPEL IN SPAIN.

At Aldersgate noon prayer-meeting on Tuesday last week, Pastor Fliedner, of Madrid, gave some interesting particulars of the progress of Christianity in Spain. One of our colporteurs, said Mr. Fliedner, sold a Bible some time since, and the priest rushed up to the man who had bought it, and, exclaiming, "These heretical books shall not come into the village," snatched it out of his hand, tore it, and threw it on the ground. The colporteur was stoned, and driven out of the village. Some weeks after, being obliged to pass through the village again, he hoped to do so unobserved, but almost immediately was recognised. "Are you not the man who sells Bibles?" he was asked, and, on his replying "Yes," instead of an angry outburst he received the invitation, "Well, then, come into our village, we want your books." The explanation of this changed manner was that the village grocer having wrapped up his goods in pages of the torn Bible, which had come into his hands, the people read those beautiful histories which they had never read before, and then had asked God to send the man back to them. Not only did he sell all the Bibles he had with him, but they made him stay with them two or three days to give them instruction.

Many illustrations might be given to show that the Bible is a living power, even without the living preacher. One, not long since made known, was mentioned. In one place a man bought the Gospel by Matthew. He was addicted to drink; but now, instead of going to the inn, he stayed at home and read the book. Soon he spoke of it to others, and quite a number of persons gathered to listen to him. Thus, without a minister or other help of any kind, from this one Gospel, a little evangelical congregation was formed. Some time after, this man died, and the priest refused to bury him, because he was "a man of the Book." Then the people appealed to Madrid, and in this way the little congregation became known.

Some persons, Mr. Fliedner said, were summoned before the magistrate by the priest, and, because they did not do as he told them, were condemned to ten days' imprisonment and to pay a fine of 50 francs. In the prison they were continually singing and praising God. After some days the judge came and asked if they were going to pay. They said they could not, but the next morning the judge appeared again and set them at liberty. The reason of this was that the priest had called on him the previous evening and told him that so many people gathered outside the prison to listen to the men singing, it was better they should be discharged, or he should lose all his congregation.

Mr. Fliedner spoke of his Children's Home, which has already become a nursery for training Gospel workers. In this Home there are now fifty children—thirty boys and twenty girls. At first he thought he would limit it to twenty, and one little applicant was kept waiting some time. But at last it seemed as if Jesus asked "Why do you not receive this child?" The only answer he could possibly give, implying that though God had given him enough for twenty children, He might not give enough for twenty-one, was so very unsatisfactory that, one after another, the number was increased. These children are carefully trained, and learn many Gospel hymns. Some time since he heard a painter singing one of these hymns whilst at his work. Many such illustrations might be added of the way in which in Spain the Gospel is permeating the minds of the people.

MR. F. E. MARSH, hitherto connected with the Evangelisation Society, has accepted a call from the Church at Bethesda Free Chapel, Sunderland, to be their pastor. Our readers will remember "Bethesda" as the scene of labour of the late Arthur A. Rees. Mr. Marsh asks prayer that he may be sustained and used of God in this new sphere of labour. His address is 11, Azalea-terrace, South Sunderland, Durham.

RURAL MISSION WORK.

A Conference on the subject of how to further this work was recently held at Exeter Hall. The gathering was a representative one, including Mr. W. H. Seagram (in the chair), Lord Radstock, Mr. J. E. Mathieson, Mr. Reginald Radcliffe, several Y.M.C.A. secretaries, and well-known evangelists. There was a general agreement as to the great necessity for the work. As to the part in it that Y.M.C. Associations are taking, Mr. W. H. Mills said 116 associations in England and Wales report that they are carrying on rural mission work and open-air missions. The work, however, had to a great extent been confined hitherto to the larger towns; now it is felt that the villages should be systematically taken up, and with a variety of work all Christian young men could be utilised.

Various suggestions were made as to how best to carry out the purpose of the conference. Mr. Mathieson threw out a hint to the effect that Christians might choose villages for their summer holidays, and that much could be done by tract distribution. The formation of a Y.M.C.A. was one of the results of his last summer's trip to a village in Yorkshire. The subject will be brought before the National Council of the Y.M.C.A. at their next meeting.

CHRISTIAN WORK IN CHICAGO.

On May 8 (says a correspondent of the New York *Independent*) Mr. Moody was to open an Institute for the instruction of Christian workers in the doctrine of Scripture, in Church History in the best methods of missionary service in the great city. Professor Moorhead, of Xenia, O., a man of great natural ability, a fine Bible student, will have general charge of the work of instruction. He will be aided by several theological professors, and by Drs. Goodwin and McPherson. It is understood that the work with and among the churches is to be carried on through the summer. Major Whittle will have it in charge. He will be assisted by Messrs. Patterson and Bliss, and such other persons as may be necessary. Thus far there are no signs of diminishing interest in religious things. Apparently there is no reason why the revival should not continue through the summer.

Mr. Moody has secured a site for his training school at the corner of Ohio and St. Clair streets on the north side. This is in addition to previous gifts of 250,000 dollars for the school. Several annual subscriptions of 600 dollars for the support of Christian women as visitors in different sections of the city have also been obtained. When fifty of these subscriptions have been obtained the Evangelistic Society will be well established.

The Independent of May 19 has the following:—"Mr. Moody took his farewell of Chicago last week. Speaking in Farwell Hall of the results of his labours in the city, he stated that from 5000 to 10,000 people a day had been reached, and the work has never looked more promising than now. The previous week had been the most successful of all. As to his future plans, Mr. Moody said:—'At Northfield, Mass., next month, I have a conference of college students from over one hundred colleges, and I anticipate an attendance of upward of 1000 students. I will remain for some time in America, probably visiting the Old World at some later date. My labours this summer will be confined chiefly to my two schools and convention work.'"

BAND OF LOVE.—At a meeting at the Grove Mission-hall, Brookby's-walk, Homerton, last week, the following resolution was carried:—"That the efforts of the George Smith of Coalville Society and Band of Love to save destitute and neglected children, to rescue the outcast, and to promote brotherly love, are deserving of the sympathy and hearty co-operation of the Christian public."

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Notes and Comments.

OUR next issue will contain portrait and sketch of Professor W. G. Blaikie, of the Free Church College, Edinburgh.

We are most thankful to say that Dr. Harry Guinness has telegraphed from Smyrna that the fever crisis is past, and his dear wife is improving in health. Mrs. Grattan Guinness writes, "Blessed be God! He has heard and answered prayer."

Mr. Wheatley, of the St. Giles' Christian Mission, does not confine his efforts solely to the reclamation of prisoners, on their release from custody. The other day he was the instrument of preventing a probable miscarriage of justice in the conviction of a man wholly innocent of the charge brought against him. If we had more of this truly Christian work, the ranks of our criminals would speedily be depleted.

We learn that Professor Henry Drummond will this year attend Mr. Moody's Summer School for students at Northfield. Any students in this country who purpose being present at the Conference, should without delay respond to the following note from Mr. Studd:—

> If those under-graduates who have determined to accept Mr. Moody's invitation will send me their names and addresses, and the £5 deposit necessary to secure a berth on a steamer, on or before June 10, I will gladly undertake to make the necessary arrangements for them; and, by applying for a number of berths together, I shall doubtless be able to secure better accommodation, at the lowest rates, than could be obtained by individual applicants. I might add that the cost of the entire trip (first class) need not exceed £50.—Yours truly, J. E. K. STUDD.
>
> 309, *Regent-street, London, W., May* 27.

There is, perhaps, no better authority than Mr. Richard Jeffries with regard to village and town life in Sussex, but it is to be hoped that in his paper in the current number of *Longman's Magazine*, on "The Country Sunday," he has drawn more than usually upon his imagination. Unfortunately it is too true of other portions of England, as it is of some parts of Sussex, that "the tonsured priest, and the monastery, and the nunnery, and the mass, and the Virgin Mary, have grown to be a great power indeed in the English lanes;" but we cannot believe that Mr. Jeffries' description of the "chapel pastor," as he terms the Nonconformist minister, is anything but a highly-coloured caricature. Surely it cannot be that there are such unpleasant elements in the Sunday hospitality as those which Mr. Jeffries affirms are not local, "but common and understood," the "cognac bottle" and the "long clay pipe" being two of them! Mr. Jeffries' picture of the minister reads like an exaggerated page from Fielding's graphic delineation of the clergymen of Queen Anne's time, and we shall look anxiously for a refutation of the sweeping statements which it contains.

We have received from Colonel Paschkoff a deeply interesting narrative, relating to the imprisonment of two Christian brethren in Russia; we hope to give it in our next issue.

The Chinese Government are at last about to take the great forward step of introducing the railway system into their vast country. It is taken ostensibly in the interests of military arrangements and of trade, but it must have an important bearing on the future of missionary work. We fear it will at the same time familiarise the people of the interior with many European habits that are at present confined to the seaport cities.

We commend to our readers "The Last Prophecy: an Abridgment of the late Rev. E. B. Elliott's *Horæ Apocalypticæ*," of which Messrs. Nisbet & Co. have just issued a third edition. For, whatever their views, all students of prophecy should be familiar with those contained in an acknowledged text-book of the Historic or Protestant system of interpretation. Many who are unable or unwilling to devote time to the larger work will be glad of this abridgment, to which is added Mr. Elliott's last paper on "prophecy fulfilled and fulfilling." (5s.)

Some weeks ago a letter appeared in *Truth*, with an editorial endorsement, and was also wired to *The New York World* by "H. Labouchere," the purpose of which was to expose and condemn the cruelty said to be practised by Canadians upon little English emigrants committed to their trust. The letter was from "a lady who had ample opportunity of seeing how the children are treated, and who was an eyewitness of a scene of harrowing cruelty in the village of Woodville, North Ontario." A flat and unqualified contradiction is given in the Toronto *Globe* to this statement, signed "Wm. Cameron, Reeve of Woodville, County of Victoria," who says:—

> At a meeting of the Village Council it was unanimously declared to be a gross libel, as far as this village is concerned, and that there is not a word of truth in the whole letter. This village was never made a distributing point. The school-room scene never took place. The twins were never separated, except in the imagination of the writer; the whole story is a falsehood, and nothing ever occurred upon which such a story could be founded.

No denial could be more thorough and categorical, and, even if it should be argued that there must have been a mistake in the name of the village, it is sufficient to refer to hundreds of young men and women who went out as poor children, many of whom are married, and not ten per cent. of whom have turned out unsatisfactorily.

Professor Phelps has finely remarked that devotion should rather spring up spontaneously from an emotive state, than be "forced out in jets of sensibility on great occasions," and he has urged that there are many Christians whose lives have no deep subsoil of feeling from which prayer would be a natural growth. To this "clear-headed form of piety," to pray without ceasing is out of the question, there being a lack of sensitiveness to the objects of faith. All those who possess a religious temperament in which there is but little emotion miss much enjoyment in prayer, perhaps because they do not cultivate and cherish sensibility, and have learned to repress those impulses which spring from a loving heart.

"A medical mission," says *Medical Missions at Home and Abroad*, "ought to be planted in every district in London."

In the midst of the intellectual complexities of a time which has been aptly described as "bewildered by the range and number of its own acquisitions," it is refreshing to go to the childlike simplicity of statement of some of our old hymns. Next to the reading of the Inspired Volume and to prayer, there are few things more likely to soothe and calm a disturbed mind, and, now that our best and noblest compositions are so easily accessible, it may reasonably be hoped that the reading and study of hymns will in the future become more and more habitual in the Christian.

The effort to organise a College Mission in the East-end of London, to be supported by Corpus Christi College, Cambridge, has given rise to a suggestion that Trinity College, Dublin, should commence one in Belfast; the condition of "the lapsed masses" in that large town has of late been the theme of much animated discussion in the ecclesiastical papers. Surely, however, if missionary effort is needed, and there are no large towns in which there is not room for very much more, Belfast ought to be prepared to provide it locally, and doubtless will do so directly the need is recognised.

The publication a few days ago of "The Congregational Church Hymnal" (*Hodder & Stoughton*) marks an era in hymnology; for the new collection consists of no less than 775 metrical hymns, almost all of which are of a high order, and none of which, so far as we know, can be taken as representative of heterodox doctrine or opinion. It is interesting to note that Watts and Charles Wesley have been drawn from in the largest measure; Montgomery, Rawson, Bonar, and Monsell the next; Doddridge, Conder, Lyte, and Newton coming not very far behind. Some old favourites are missing, however—a fact to be deplored; and it may be questioned if it is wise to set aside hymns which have not only received the seal of the Universal Church, but which have become precious to thousands of Christians by reason of the memories which cluster around them, and around the tunes to which they have been set.

An American contemporary states that in Ethiopia "a people numbering about 200,000 have the Old Testament Scriptures in an Ethiopic Version, and still adhere rigidly to the Mosaic ceremonies and laws." They are the children of Hebrew immigrants, "who, in the time of the great dispersion, settled in Abyssinia and married wives of that nation." It is interesting to remember in connection with this fact that at the time of our Lord's sojourn on earth Ethiopians as well as Cyrenians came to Jerusalem to worship, as, for instance, Simon, upon whom the Lord's cross was laid, "that he might bear it after Jesus"; and the man "of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasures," and who was baptized by Philip in the desert. There is, however, a grand promise of a greater number who shall worship the Father, "neither in this mountain, nor yet at Jerusalem," and its fulfilment cannot be far distant. "Princes shall come out of Egypt, and Ethiopia shall soon stretch out her hands unto God" (Ps. lxviii. 31).

Professor De Launay, whose deeply interesting Lectures on the Roman Catacombs have delighted and edified our readers, is about to visit and lecture in this country. The illustrations of the tombs, baptisteries, &c., which he uses in connection with the lectures, are the work of a nobleman who has been led to the Saviour by M. de Launay. We shall be pleased to receive communications for him, or they may be addressed to Mr. Bell, at the Tract Depot, 13, Cursitor-street, E.C.

Very remarkable missionary meetings were held in Trinity College, Dublin, in November, 1885, when forty students volunteered for the mission field. The movement is day by day progressing, and the guaranteed subscriptions now amount to £220 per annum, and the donations £374. It is proposed that the Trinity College Society should make itself responsible for the entire cost of the college at Fuh-chau, which is now under the charge of Rev. R. W. Stewart, and an appeal has been made to the students of Trinity not only in this respect but also for more volunteers for China.

More than 2000 people assembled in the Westbourne-grove Chapel on the occasion of Mr. Spurgeon's visit to Bayswater on Tuesday week, to preach on behalf of Mr. Frank White's building effort. Mr. Spurgeon seemed remarkably well, and preached with his old force and simplicity upon the atoning work of Christ. It was a rare sermon, and will long live in the memory of those present. The evident relish with which it was listened to by the great congregation, made up of all classes, high, low, rich, and poor, was a splendid testimony that the old, old story had not lost its power.

Rome is straining every nerve in China, and Rev. J. Lees, a deputation from that country, recently stated that the number of Chinese who are joining Rome is very large. He added that, seemingly, its funds were unlimited, and that "it adopted means in connection with its work which would cause a great outcry if adopted by Protestant missionaries." The same missionary says that the number of adherents to the Protestant faith now number 100,000, there having been 26,000 conversions last year as compared with 3000 in 1881. The number of missionaries had been increased from 350 to 534 in the past twelve years.

We were surprised to hear such an eminent Church historian as Bishop Lightfoot state in Exeter Hall the other evening, referring to the early triumphs of Christianity, that "twelve men alone spread the Gospel throughout the world, and changed the whole face of society." It would have been a physical impossibility for the twelve Apostles to do so, and no such task was imposed upon them. The command of our Lord was addressed to the whole company of believers, and we know that very soon after the day of Pentecost five thousand men (with as many women, in all probability) were scattered everywhere declaring the good tidings. It is this unscriptural idea of the exclusive character of the commission given to the twelve Apostles, that has produced the disastrous heresy of "Apostolic Succession"—a dogma, we take leave to say, which has done far more to hinder than to advance the spread of Christ's kingdom.

Mrs. Josephine Butler (The Close, Winchester) makes a strenuous appeal for the practical support of the public, in furthering the new crusade for abolishing legalised vice in the Colonies; and also in connection with rescue work at home.

In connection with the review to be found on another page of Mr. Hunt Cooke's charming exposition of the Book of Ecclesiastes, it is interesting to note the opinion of Mr. Rider Haggard, the popular novelist, given in the last issue of *The British Weekly*:—

> And there is one immortal work that moves me still more—a work that utters all the world's yearning anguish and disillusionment in one sorrow-laden and bitter cry, and whose stately music thrills like the voice of pines heard in the darkness of a midnight gale; and that is the Book of Ecclesiastes.

We are as strongly in favour of the prohibition of the deadly liquor-traffic as the most ardent disciple of the Maine Law. But we have grave doubts as to the wisdom, in the present circumstances of the temperance crusade in this country, of starting a separate "Prohibition party." As far as we can see, the result will be to divide the forces that are opposed to the drink evil, and this can only bring disaster to the cause. If temperance reformers of all shades were to show a united front in favour of a good measure of local option there would be a far better chance, we think, of securing more speedily the drastic remedy of national Prohibition.

The Keswick Convention for the deepening of spiritual life is fixed for July 25—30. We heartily rejoice in the individual spiritual benefit that has accrued in the past, and is certain to accrue in the future from these gatherings; but we confess we should like to see far more time devoted to such a pressing topic as the evangelisation of the heathen world. Such a Conference as that at Keswick, with its attendance of so many spiritually minded and devoted believers, ought to result year by year in a strong contingent of God-sent Gospellers for the whole earth. In these days of abounding privilege, such Conferences, with their special opportunities for meeting and influencing young Christians, must justify their existence by practical and beneficent results.

The gulf between rich and poor, which, to a great extent, is due to the operation of economic causes, would not only soon be bridged over but filled up, if, as Dr. Fairbairn has said, "we could all learn this simple but great principle of doing justice, of allowing each one to have his own. And if each one would make a just use of his own, it would temper and balance society, and it would then move on harmoniously and peacefully." These noble remedial measures, like most other true remedies for social unrest, are, however, to be found in a more condensed form in the utterances of Jesus, and we therefore come round to the almost self-evident proposition that it is to individual acceptance of, and obedience to, the teachings of Christ, that we must look for the salvation of society from those evils which at present look so threatening. Measures of law, which are to deal successfully with labour and wages problems and difficulties, must be based upon the Gospel, and those who strive for them, and enact them, must, even though unwilling to acknowledge the fact, be to a greater or lesser extent influenced by the Master's words.

Mr. Scott Moncrieff writes to make the appropriate suggestion that on June 21, the day fixed for the Jubilee service in Westminster Abbey, meetings should be held simultaneously at noon, not only in London, but throughout the land more or less, at which those desirous of doing so shall have the opportunity of assembling themselves together with our Queen, as it were, to wait upon God for his blessing upon her and her nation.

POWER AND RESPONSIBILITY.

The publication by *The Pall Mall Gazette* of the story of the Langworthy Marriage has a significance reaching far beyond the vindication of the lady who, with her child, has been so cruelly, so cowardly, and so maliciously wronged. It manifests the power of the Press to enable the weak, the oppressed, and the betrayed to appeal to the Public Conscience, to our common humanity, against the oppressor and the betrayer.

For there is an artificial professional conscience which leads to conduct which is inhuman—witness the readiness of lawyers to accept briefs on the side of the wicked against the innocent; and of surgeons to degrade themselves to outrages on the weaker sinner.

And the power of the Press involves its responsibility to do this; for it is a crime to have power to defend the right, and not to use the power. The Press has power to carry the appeal to the last and highest earthly tribunal, beyond the House of Lords to the people, of whom the Lords are but individuals. In publicity there is a power on the side of righteousness, than which there is no greater force among men. Evil doers fear it as they fear nothing else. They are more terrified at the present judgment of their fellow-men than at the future judgment of the Son of Man. Words more terrible to them were never spoken than those of Christ, "There is nothing covered up, that shall not be revealed; and hid, that shall not be made known. Therefore, whatsoever ye have spoken in the darkness shall be heard in the light; and that which ye have spoken in the ear in the secret chamber shall be proclaimed upon the housetops."

And if to the Press belongs this power, with its consequent responsibility, neither can the Pulpit divest itself of either. No misuse of the pulpit could be more scandalous than for the preacher to become a scandal monger; but when fraud and oppression are known to exist, the preacher has the opportunity, and therefore the responsibility, of denouncing them.

A CORRECTION.—Rev. John Wilkinson writes to say that the number of the second and revised edition of the New Testament, recently issued, was 110,000, *not* 120,000, as stated on the authority of *The Times* correspondent in Vienna. He also says that the cost of the 100,000 copies provided for the Mildmay Mission to the Jews, though to a great extent contributed by a generous Scotch donor, was not wholly so.

ORAL INSTRUCTION OF THE DEAF AND DUMB.—The work of this Association continues to progress favourably, and the Committee in their new report state that the oral system of teaching the deaf is now generally recognised as the best-known method of education for this afflicted class. The school was last year attended by fifty-nine pupils, and there were ten students in the Training College, three of whom received the Association's certificate, and have since obtained appointments, two under the London School Board. The secretary is Mr. A. S. Klugh, 11, Fitzroy-square, W.

THE CHILD AT THE GATE.

BY ARTHUR L. SALMON.

See recent reports of cruelty to children in *The Child's Guardian*.)

A little child at heaven's gate,
All weary from this world of sin,
Stands waiting to be welcomed in.

O little stranger, desolate!
And dost thou fear to enter *there*
Where never enters sin nor care?

He lifts his feeble baby-hands,
He shows his bare and bleeding feet,
With tears upon his eyelids sweet.

O little child, thy Saviour stands
And calls thee in, to lie and rest
Within the shelter of His breast.

Thy Shepherd, once Himself a child,
Will take his lamb into his arms
And soothe it after earth's alarms.

O little stranger, undefiled,
No more in heaven shalt thou know
The anguish that was thine below.

He who was wearied, hunger'd, 'thirst,
Rejected, scorned, and crucified,
For little children lived and died.

But they, the alien and accurst,
Who on this earth have wounded thee,
What shall their desolation be?

"I know you not," the Lord shall say,
When vainly entrance they implore,
"I know ye not!"—and close the door.

"When I in pain and weakness lay
Ye fed Me not, nor tended Me,
But scorned Me in mine agony."

"We knew Thee not, O Lord!" they cry;
"How could we minister to Thee,
Who knew not of thy misery?"

But He, the Master, shall reply,
With pitying look of scorn divine,
"Ye cursed a child—the pain was mine;

"Ye cursed a child—that child was I!—
Ye loaded him with misery,
And what ye did, ye did to Me."

◆

OBITUARY.

BISHOP OF SODOR AND MAN.

The Right Reverend Rowley Hill, D.D., Bishop of Sodor and Man, died on Friday night, after a short illness, at 10, Hereford-square, his residence in London. The late Bishop had suffered from indisposition for a short time past, but up to Friday morning the fatal character of his malady had been almost wholly unsuspected. From 1868 to 1871 he was rector of Frant, in Sussex, and from 1871 to 1873 he was vicar of St. Michael's, Chester-square, London. He was then appointed vicar of Sheffield, and in the following year rural dean of Sheffield, both which appointments, as also a canonry of York Cathedral, he held until 1877, when he was consecrated Bishop of the see of Sodor and Man. He was a prominent member of the evangelical party, and his death will be deeply mourned.

HOMES FOR WORKING BOYS IN LONDON.—The Hon. T. H. W. Pelham, in an envelope booklet entitled, "Sixteen Years among the Working Boys of London," gives a very interesting account of the work done in these Homes. Therefrom we catch a glimpse of the boys, many of them most unruly, and resenting the least restraint, in the midst of surroundings altogether strange to them; we see, as they come under various influences, how much depends upon the kind and loving element, and then, how in one and another the grace of God triumphs, changing their hearts. In not a few cases now the results are visible in useful and honourable lives. In the eight Homes already opened there is accommodation for three hundred and twenty lads. The little book may be had of the Hon. T. H. W. Pelham, 25, Brechin-place, S.W.

Letters to the Editor.

SCHOOLS IN ITALY.

Sir,—Since returning from Florence I have received the May number of *Il Testimonio*, the monthly organ of the Baptists in Italy, which contains the following remarks on Sunday-schools, which I have translated. M. A. H.

King's Langley, Herts.

Referring to the "Annuario Evangelico" (the handbook of the various Evangelicals), the writer says:—

"We are rather surprised to observe how limited is the work of Sunday-schools in Italy. With 22,213 Evangelicals, we have only 8000 scholars in the Sunday-schools. A sad fact, and one that shows we have not rightly understood how important it is to give our children religious education.

"The churches that give the smallest proportion of children to the Sunday-schools are the Valdesi in the valleys. With 13,205 church members, they have only 3,290 scholars. In this branch of evangelical work the Baptists have done more than any. In the churches of the Baptist Union, with their 870 members, there are in the Sunday-schools 513 children, a number for which we may be grateful to the Lord; and the more so when we consider that, among all the denominations, they only labour without the support of the day-schools, from which the others draw the greater part of their scholars. Around Spezia there are Independent Baptist churches, with a membership of 160. The principal stations beside those in which there is a settled pastor are 183. The secondary ones, that is, those visited periodically, number 178.

"Let us thank the Lord that the Gospel is now preached in 361 places, and pray for that time when there shall be a grand religious awakening in Italy, and when the 22,000 evangelicals of to-day shall become a great people, holy unto the Lord."

"CHRISTIAN UNITY."

Dear Sir,—Do we not sometimes forget that it is only through our fellowship with the Father and with the Son that we can have a true Christian unity? The radii of a circle meet at the centre, and only there. Those who have the mind of Christ in full measure cannot fail to be perfectly joined together in the same mind, and in the same judgment. But those who seek to resemble each other are surely taking an unwise course. It is those who are transformed after the image of Christ who naturally become one with each other through being one with Him. How often have we longed that all differences should disappear, and wistfully looked forward to the wondrous effect on the world of a visibly united Church? But are we ready for such a consummation? Are we so loyal and true-hearted that there would be no risk of our putting such a Church in Christ's place, and blindly and indolently following her dictates, instead of searching the Scriptures for ourselves?

It is to be feared that even we are too apt to seek spiritual health from human physicians, and take our guidance in missionary work and schemes from the experience of saints, instead of from the simple and holy teaching of the Word of God. It is such a temptation to communities of Christians to become wise above what "is written."

He is a prudent man who sets a city on a hill, and makes a home among the munition of rocks. But to build a tower (high as that of Babel), or to seek a great name, would work a snare if they led us to forget that it is the name of the Lord which is a strong tower and sure refuge. When we all speak the language of Christ, and then only, can the confusion of tongues cease.—Yours faithfully,

J. G. Robertson.

Oak-hill Park, Hampstead, N.W.

Dear Sir,—There is no more important question than this, I think, and the ministers themselves—Episcopal, Methodist, Presbyterian, &c.—are the men required to take the first step in the right direction by throwing off the priestly mien, and adopting the bearing of a brother. Ministers look upon their congregations as flocks, and the idea is most agreeable, and they send the dog after any that do not come up to their beck. The priest of Rome threatens, and then excommunicates, which amounts to an order to boycott. The priest of the Anglican Church goes as near that as he can. The priest of the Established Church cuts his parishioners in the street without warning, and the Methodist, who professes so much, sends hi stray sheep to Coventry, sticks with his own par ticular clique, and knows very few else outsid chapel or class-meeting. Ministers have to lear to put on the shepherd's garb rather than the fin gentleman's.

Is it from too much kindness that men leave th Church of their fathers? It was only the othe day a young man remarked at a meeting, that h had gone in and out of his place of worship fo over six months before anyone had moved to speak to him. Nonconformists tell me on every side o never seeing a minister inside their doors, and Churchmen tell me of never being spoken to abou their souls, except in a stereotyped way, from the pulpit. A young man remarked to me a short time ago, after having been spoken to about inward religion, "I have been going to church for the last seventeen or eighteen years, and our minister has never, personally, broached the subject to me." Then there are bickerings going on between members of the congregations, which might be allayed by ministers visiting in a kindly way; and let them visit as brethren, blind to straitened circumstances where the notice of it would hurt; careful, too, not to show too much superiority. The very humblest turns at last, and no foe is more bitter than the man who, having received you as a brother, finds you acting the aristocrat over him.

Yours faithfully,

Won't be Patronised.

BAPTISM AND CONVERSION.

Dear Sir,—In reply to the question, Why conversion is needed, if, as the Church of England teaches, we receive the Holy Spirit in our infancy, I affirm that the Church of England does not teach it. For—

(1) All that is said in the Articles about the baptism of infants is, "that it is most in accordance with the institution of Christ." The article on baptism treats of adult baptism only; infants are not included.

(2) There is not a word in the New Testament about the benefits of baptism to infants. Therefore no Church can affirm, *positively*, anything about the Spirit and grace in infant baptism.

(3) High Churchmen get their doctrine of grace, always given in baptism to every infant, from supposition, inference, and deduction only; especially they infer it from the promise of Christ, "Lo! I am with you alway, even unto the end of the world." But, as every impartial reader will allow, there is nothing in that promise which will carry so important and so tremendous a conclusion as grace given to all infants at the font, especially when it contradicts experience and observation.

(4) John iii. 5, I take it, does refer to baptism by water and the Spirit, although the sacrament of baptism was not yet instituted by Christ. But water, and the Spirit are two separate and separable things. The outward sign may be received in infancy, and the inward and spiritual grace signified by it, in old age. Time is nothing with God. Bishop Tebb saw this so clearly, that, to clench the matter for the High Church view, he found it necessary, in writing his famous sermon on this text, to alter it at the outset in this way, "Except a man be born of the Spirit, in and by water." &c., which every reader can see is a totally different statement from the words of Christ, and ties the Spirit necessarily to the water, the very thing which is avoided by the words of that text.

All the language of the New Testament respecting baptism, it is allowed by all parties, respects adults. And it is equally clear that not one word is said about the benefits of baptism to infants. And the Thirty-nine Articles are silent on the point.

I am, Sir,

Shrewsbury. A Clergyman.

SOUL-WINNING AND PRAYER UNION.—Text for June 10 (1 Cor. xv. 58):—"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE COMMITTEE OF THE SUNDAY SCHOOL UNION have taken a house at Hastings, which they are opening as a Home, where female Sunday-school teachers may enjoy a fortnight's rest, at a very trifling cost to themselves. The committee have also arranged to send to various suitable cottage homes in the country parties of poor, weak, ailing scholars, who may, amid green fields and fresh air, derive all the advantage to their minds and bodies which such a residence in the country cannot fail to impart.

Notes on Daily Readings.

SUNDAY, JUNE 5.—PSALM CXX.

ERE commence the Fifteen "Songs of Degrees," "Ascents," though what the nature of the ascents" intended it is not so easy to say. elitzsch, after recounting different views, such the ascent of the tribes to Jerusalem to orship at the feast, the ascent of the Jews from abylon, the ascents or steps in the Temple, ecides in favour of the view taken by Gesenius, that the fifteen songs have their name from eir step-like progressive rhythm of the oughts," a word in one verse being made the ep to rise to the thought of the next (see as a od specimen Ps. cxxi.), so that the word would us describe the structure of the Psalm in hich parallelism is laid aside, and a step-like rangement takes its place. Kay wisely combines these different views, regarding "these teen Psalms as a spiritual stair or ladder—steps to heaven'—by which Israel mounted wards Him who dwells in heaven (cxxiii. 1); lding, that the step-like structure "is a suitble outward accompaniment of the inward aracter of the Psalm. 'Go up, go up, my ul!' must be the motto of one who would ter into the meaning of these Psalms."

1.—*In my distress I cried unto the Lord, and e heard me.*—A suitable beginning for a song ascent. It gives the first step in the spiritual dder. Happy are they who have made sure of is first step, for many think themselves to be the way to heaven who have not passed rough this experience. "Whosoever shall call pon the name of the Lord shall be saved."

2.—*Deliver my soul, O Lord, from lying lips, and om a deceitful tongue.*—Are these "lying lips" d "deceitful tongue" those only of the salmist's earthly enemies? Or is there not ere rather an allusion to the enemies of the soul," those spiritual foes whose great leader described as "the accuser of our brethren, hich accused them before our God day and ight" (Rev. xii. 10), but of whose accusations gainst those whose righteousness is "of God," it said, "every tongue that shall rise against ee in judgment thou shalt condemn"? One the blessings of the "people saved by the ord" (Deut. xxxiii. 29) is, "thine enemies shall found liars unto thee."

4.—*Sharp arrows of the mighty, with coals of niper.*—The accusations may be like "sharp rows," and the accuser may be "mighty," t wooden arrows when put among hot coals e soon consumed.

5.—*Woe is me, that I sojourn in Mesech.*—esech and Kedar stand for wild and savage rroundings. The Christian has these in the orld around him, as well as in the body of sin nd death in which as in a tent he still dwells. ee 2 Cor. v. 1—5.

MONDAY, JUNE 6.—PSALM CXXI.

If the first step heavenward is calling upon e Lord, which brings "no condemnation," the ext is seeking for help to be kept in the midst surrounding temptations and dangers.

1.—*From whence cometh my help.*—This should e a question, as in R.V., "From whence shall y help come?" Answered in the next verse.

3.—*He will not suffer thy foot to be moved.*—The first two verses contain the half-doubting, alf-confident sentiment of the Psalmist; and e following verses, to the end, the assurance iven to him by the Spirit of God, strengthening is wavering faith."—*S.C.* The word "keep" repeated six times in this Psalm: it is endered "preserve" in A.V., in verses 7 and 8, ut rightly retained in R.V. It is the key-note the Psalm, and finds its New Testament xpression in 1 Pet. i. 5: "Who are kept by the ower of God through faith unto salvation, eady to be revealed in the last time."

6.—*The sun shall not smite thee by day, nor the oon by night.*—"In the Levant, sleeping in the oonlight (accompanied by heavy dews and osts) often causes eye-disease, and even innity."—*Kay.*

8.—*Thy going out and thy coming in.*—"The riginal of this phrase seems to occur Deut. viii. 6. See 1 Sam. xxix. 6; 2 Sam. iii. 25; 1 Kings iii. 7; Acts i. 21. The import is the daily life."—*S.C.*

TUESDAY, JUNE 7.—PSALM CXXII.

The third step is to a knowledge of the believer's not being merely an isolated soul but a member of a body; which knowledge brings with it the corresponding duties of prayer (6) and effort (9) for the peace and prosperity of the community. If steps 1 and 2 correspond to "faith in the Lord Jesus" for salvation and keeping, this step (3) brings us to "love unto all the saints."

3.—*Jerusalem is builded as a city that is compact together.*—"Fitly joined together and compacted by that which every joint supplieth" (Eph. iv. 16).

4.—*Unto the testimony of Israel.*—"Unto" is here in the wrong place; it should be "a testimony unto Israel" (R.V.).

7.—*Peace be within thy walls.*—The first step in the soul's progress (cxx. 6, 7) brought it into the condition of a sojourner in Mesech and Kedar, where no peace was to be found, for however peaceably disposed the believer may be, the world is "for war," and must be so (see Gen. iii. 15). But peace should ever dwell within the Church, and it is a sad sign of degeneracy when war is found within her walls.

9.—*Because of the house of the Lord our God, I will seek thy good.*—A good motive for seeking the welfare of Jerusalem; because it has within it the dwelling-place of God, "an habitation of God through the Spirit" (Eph. ii. 22).

THURSDAY, JUNE 8.—PSALM CXXIII.

The fourth step in the soul's progress is to the sorrowful experience of the world's contempt and scorn. This is a fitting supplement to the last step, which revealed the privileges and glories of the Church of God, and as that was a step of gladness ("I was glad when they said unto me," &c.), so this step is one of sorrow, as the soul is "exceedingly filled with contempt." But it knows where to look for sympathy and help, for having tasted of the joys of the "city of the living God, the heavenly Jerusalem, . . . the general assembly and church of the firstborn which are written in heaven" (Heb. xii. 22, 23), it is not now to earth but to heaven that the eye is turned.

2.—*Behold, as the eyes of servants look unto the hand of their masters.*—"A traveller says: 'The people of the East do not speak so much as those in the West, and a sign of the hand is frequently the only instruction given to the servants in waiting.' A homely illustration may be seen any day on the River Thames, where a boy watches attentively the hand of the captain of the steamer, and conveys his will to the engine-room."—*Spurgeon.* God's providences are to be watched as indications of his will, until the time comes when He delivers his people from the scornful treatment of an opposing world.

4.—*The scorning of those that are at ease.*—"The word denoting 'those that are at ease' is used (Isa. xxxii. 9, 11; Amos vi. 1) for 'those that are at ease when ease is sin.'"—*Sp. Com.* It properly describes the world as opposed to the Church, but when the world and the Church are mixed, then it includes "them that are at ease in Zion" (Amos vi. 1).

THURSDAY, JUNE 9.—PSALM CXXIV.

Scorn and contempt are soon followed by open persecution, and this is the next step which God's children often have to tread, but not without a sense of the Lord being "on their side," and so proving a deliverer from "the snare of the fowler."

3.—*Then they had swallowed us up quick.*—"Quick" is not the adverb expressive of haste, but the adjective which means "living." It is better to render it "alive." (So R.V.) "Anger is never more fiery than when the people of God are its objects."—*C.H.S.*

4.—*Then the waters had overwhelmed us.*—"As a river is carried along with great impetuosity, and carries away and destroys whatever it meets with in its course, thus also is the rage of the enemies of the Church not to be withstood by human strength. Hence we must avail ourselves of the protection and help of God."—*Luther.*

6.—*A prey to their teeth.*—Fire and water had been used as figures of their wrath and power, now they are compared to wild beasts. See Dan. vii. and Rev. xii., xiii.

7.—*Our soul is escaped as a bird out of the snare of the fowler.*—Even when persecution does its worst, it can but kill the body, and the released soul soars away singing, "the snare is broken, and we are escaped." But often the snare of the prison or of the persecuting power is broken (Acts xii. 6, xvi. 26),

8.—*Our help is in the name of the Lord, who made heaven and earth.*—"The French Protestants always begin their public worship with this verse."—*Treasury of David.* A custom which has probably come down to them from times of persecution.

FRIDAY, JUNE 10.—PSALM CXXV.

Delitzsch entitles this Psalm, "Israel's bulwark against temptation to apostasy." As applied to "the Israel of God" it describes another stage or step of spiritual experience, viz., preservation from the apostasy of the professing Church, and that alone by reason of God's care and guardianship of his people.

1.—*They that put their trust in the Lord shall be, &c.*—It is not of Israel after the flesh, or of its present counterpart, the visible Church, that it is said that it "is like Mount Zion, which cannot be removed, but abideth for ever," but of the true people of God in the midst of the professing body. "The separation between the visible and the invisible Church belonged even to the Old Testament. Impure portions are mingled with the people of God according to outward appearance, which do not really belong to the body, and are not animated by its life. These have no part in the promises of the true Church."—*Hengstenberg.*

3.—*For the rod of the wicked, &c.*—This should be (as in R.V.) "the sceptre of the wicked," *i.e.*, the kingdom of this world, with its present prosperity and power. This is not to be the portion of God's people; it comes not as a rest into their appointed portion or lot; and that lest they be tempted to settle down contentedly here to "mind earthly things" (Phil. iii. 19), and take part in the "iniquity" around them.

5.—*Such as turn aside unto their crooked ways.*—The apostasy of the professing Church is thus described. They forsake Christ, "the way, the truth, the life," and turn aside to ways of men's devising, "after the commandments and doctrines of men" (Col. ii. 22).

SATURDAY, JUNE 11.—PSALM CXXVI.

This is the seventh of the series of steps, and brings us to a climax, so far as the believer's experience is concerned. We seem here brought to the close of the Pilgrim's course, and find not only that his captivity is turned into joy and rejoicing, but we see him reaping in joy what he had sown in tears, and "coming again with joy, bringing his sheaves with him."

1.—*When the Lord turned again the captivity of Zion.*—"It is the exiles at home again upon the soil of their fatherland who here cast back a glance into the happy time when their destiny suddenly took another turn by the God of Israel disposing the heart of the conqueror of Babylon to set them at liberty."—*Delitzsch.* The fall of mystical Babylon is in Rev. xviii. 4, also connected with the liberation of God's people, for the cry, "Come out of her, my people," seems to point more to the rapture of the saints preparatory to the Lord's coming (chap. xix.) than to present secession from Babylonish error.

4.—*Turn again our captivity, O Lord, as the streams in the south.*—Delitzsch renders this: "Oh, lead back, Jehovah, our captive ones, as streams in the south country." As the river beds, dried up by summer heat, are suddenly and unexpectedly filled with the refreshing floods of the winter's rain, so let the captives come back, "our returning tribes flowing like fertilising streams."—*Kay.*

5.—*Shall doubtless come again with rejoicing, bringing his sheaves with him.*—"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (1 Thess. ii. 19, 20).

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19 Victory through the Blood of the Lamb
20 "My Husband's Name"
21 The Prey taken from the Mighty
22 "Sixty for One"
23 I can Dance for Joy now
34 Drawn to Jesus
25 "What I Gained, and What I lost"
26 Sorrow turned to Joy
27 "Then I must be Lost"
28 "Because I was invited"
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31 The Two Hiding-Places
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11 Joseph Round, the Miner
12 The Three Saved Ones

A SAMUEL MORLEY MEMORIAL.

It was only last year that we stood at the rave of one who—though his philanthropic ympathies belonged to every kind of Christian ork—had a special regard for our Institution, nd whose hand was always open for the supplyg of our necessities. In Mr. Samuel Morley e mourn a friend whose loving sympathy and ractical kindness, continued through a long eries of years, entitle him to be remembered—de by side with his beloved, surviving elder rother, Mr. John Morley—as the greatest enefactor of our Hospital." Such is the tribute aid to the memory of Samuel Morley by the ouncil of the Deaconesses' Institution and Hospital, Tottenham, and which found its ractical outcome on Saturday afternoon in the pening by the Princess of Wales of a new wing f the Hospital, bearing his name.

The "Samuel Morley Memorial Wing" comrises three wards—two for adults, each affording ccommodation for twelve patients, and another or children, containing thirteen beds. Through he munificence of Messrs. Howard and Charles Morley, who seem to have inherited the generous eart and the boundless charity of their noble ather, and who gave a donation between them f £4500, the new wing is opened free of debt.

On arrival at the Hospital, the Royal party were received by the Earl of Strafford, Sir Philip Cunliffe Owen, Lord Colville of Culross, Mr. ohn Morley, Mr. Joseph Howard, M.P., Dr. Laseron, director of the Institution, Sister Christian Dundas, the lady superintendent, and others, and conducted to a dais in a large beautifully-decorated marquee erected behind the building, in which about two thousand people were seated. The Bishop of Bedford having offered prayer, Dr. Laseron, on behalf of the Council, presented an address of welcome and thanks to the Princess, to which the Prince of Wales replied, saying:—"An institution like this is one well worthy of the support of all, and I am sure a proceeding like to-day, in opening a further wing of this Hospital, is a sincere gratification to the Princess to perform, especially when it should be called after the name of one I had the pleasure and privilege of knowing, whom you all know, at any rate by name, and whose loss we all most deeply deplore—the late Samuel Morley. I feel sure no more fitting name could be given to the wing than that of him who, with the members of his family—and I am glad to see one of them present to-day—have contributed so much to the prosperity of this Institution."

Their Royal Highnesses then proceeded to the entrance of the new portion of the Hospital, immediately over which the Princess of Wales unveiled a marble tablet, on each side of which was hung a large portrait of Mr. Morley, containing an inscription. The new wing having been formally declared open, the Royal party visited the three wards, stopping every now and then by a bedside to drop a kindly word to the occupant. The distinguished visitors exhibited particular interest in the poor little sufferers occupying the tiny cots in the children's ward. Standing by the bedside of a bright-looking boy of six or seven, who was run over by a tramcar and received painful injuries, the Princess of Wales had her photograph taken. Their Royal Highnesses drove off amid an enthusiastic outburst of cheering from the assembled crowds.

The total amonnt contained in the purses received in the course of the afternoon by the Princess of Wales was £152 6s.

At the annual meeting of the Institution which followed, it was stated that though the debt on the buildings had been cleared off, there is a deficiency in the current expenses of about £2000. There are at the present time 61 sisters, and during the past year there were nursed and attended 9688 patients.

THE STOCKWELL ORPHANAGE closes its financial year with a splendid balance of £5000 in hand.

FROM THE SCOTCH ASSEMBLIES.

ESTABLISHED CHURCH.

The reports bearing on the Christian activity of this Church during the past year were, on the whole, satisfactory. The Home Mission committee have made strenuous efforts to strengthen the hands of ministers in populous centres, as well as to provide for the spiritual instruction of districts unprovided with a settled pastor. Their deputy, Rev. William Robertson, was very successful in stirring up enthusiasm in the congregations he visited. A source of discouragement was found in the decrease of the funds. This not only crippled the efficiency of the agency, but also led some members to take a gloomy view of the future. Fortunately, the publication of the decrease in the funds called forth the generosity of some friends of home missions, who sent in handsome donations, so the good work will receive a fresh impetus. Professor Charteris was very hopeful in speaking of the Young Men's Guild, which owes much of its success to his capable guidance. In days when young men are but too apt to sever their connection with churches, such an institution as this Guild cannot be too highly valued. It promotes the intellectual, moral, and spiritual welfare of those brought under its influence. By its literary competitions careful study of the subjects prescribed is secured; by the prominence it gives to the White Cross Movement Christian chivalry is engendered; and by its Bible-readings the Word of God is made more familiar to young men. Its object is to enlist the sympathy and activity of its members on the side of Christ.

A welcome feature of the Foreign Missions report was the account given of the remarkable revival in the Punjaub. As the result of this awakening, no less than 593 converts from heathenism have been baptized. The founding of the Universities Mission in Sikhim was alluded to as a favourable sign of the times. An effort to raise money to erect buildings necessary for missionary purposes in China, India, and Africa had met with considerable success. It was stated that the revenue of the Foreign Missions Committee during the past year was the largest known in the history of the Church, but the increase of expenditure had lessened the advantages to be derived from this happy state of matters.

FREE CHURCH.

The gratifying progress of the temperance cause in the Church was made apparent by the statistics furnished in the temperance report. The presbyteries are being moved to action; twenty-seven of them expressed approval of Mr. McLagan's Local Veto Bill, but the majority of them stopped short of going the whole way with the Bill. The Assembly resolved to petition in favour of the principle of the Bill. Special attention was directed to the drink traffic in India and the Colonies. Grocers' licences were characterised "abominations" by one speaker. Dr. Black, Inverness, bore testimony to the change wrought in the drinking customs of the Highlands during the last fifteen years. Whisky used to be considered indispensable at weddings and funerals, but that custom is now largely a thing of the past.

The foreign mission night always attracts a crowded audience. This year was no exception to the rule. The report was tabled by Professor Lindsay. It opened with an admirable synopsis of the history of missions during the last fifty years. The Victorian was emphatically the missionary era. In it the ten missionary organisations of the United Kingdom had grown to be sixty-five, and the twenty-seven of evangelical Christendom to be a hundred and eighty-five. The 400,000 converts of fifty years ago had increased to three millions. Then the number of missionaries, ordained and unordained, was 760; now it is almost 40,000. Then the Free Church had seven ordained missionaries; now she has sixty-four, in addition to hundreds of lay workers. Interesting particulars of the past year's activity in the various stations were given. Some returned missionaries made speeches which thrilled their hearers, and helped to deepen the missionary enthusiasm which has of late seized the Scotch Churches. Specially notable was the high-toned oration—its lofty character and moving power entitled it to the proud name of oration—of Principal Miller, of Madras. He was welcomed with a cordiality accorded to few speakers, and every word he said was listened to with an eager silence, broke only by bursts of applause. His theme was the work God had enabled him to do through his College. Madras Christian College is a power in Southern India; and to direct Christian teaching its teachers consecrate their best energies. Cultured Hindooism feels through it the healing and ennobling touch of the Gospel.

Of the many speeches made during the week, Dr. Somerville's on his evangelistic tour through the Highlands is generally admitted to have been the best. It towered above the other speeches in fascinating eloquence and inspiring energy. No report can do it justice. To have seen and felt the man was far more than the words he spoke. The simple record of what he did is in itself remarkable, when his age and the difficulties to be overcome are taken into account. He visited 189 different places, and delivered 250 addresses, 48 of which were translated into Gaelic for the benefit of those who did not understand English. He paid a warm compliment to the excellent qualities of the Highlanders, dwelling specially on their eagerness to hear the Gospel. They came through marshes, over hills, and across rivers to listen to the glad tidings of salvation. But some of their customs did not meet with his approval. He gently but firmly suggested improvements in their methods of worship, which were heard patiently, and may be acted on. The real interest and force of his address lay in the marked emphasis — an emphasis felt in every sentence, though not expressed in words—placed on the value of direct evangelistic work. Throughout the Free Church there is a growing feeling that ministers should not leave evangelistic preaching to laymen, but should themselves take an active and regular part in it; and this feeling will be strengthened both by the example and teaching of the venerable ex-Moderator.

YOUNG WOMEN IN NEWCASTLE. — The Young Women's Christian Association are busy at present, having their Home, 4, Saville-place, very full with young women taking part in the Exhibition; about sixty boarders are at present located there. A mission last winter to the girls engaged in factories, &c., proved very successful.

RYDE Y.W.C.A.—A new iron room, adjoining Garfield House, the home of this Association, was opened last week. Twenty years ago, as Dr. Johnston reminded those present, this work was commenced by four persons, and now, besides having seventy-six members, upwards of two hundred young women last summer took advantage of this seaside home. This hall, which has become necessary in consequence of the increase of the work, will be open every evening for young women, and will be used for classes, social meetings, addresses, and Bible-readings. Rev. G. Warner and Mr. W. Jacobs also addressed the meeting. A tea was given on the following day to 120 young women, to whom afterwards Miss Nash gave an address.

THE SERVANTS' MISSION.—This Mission, which has been at work for over twenty years, still continues to labour successfully amongst a class of people much neglected. Much is done amongst coachmen and others, both in the day and night, on the occasion of large assemblies, when many opportunities for conversation and for the distribution of Gospel books and papers are found. The men's home is at 14, Sloane-terrace, Chelsea, and 250 have passed through this during the year, while about 200 women servants have lodged in the home for them at 162, Warwick-street, Ebury Bridge, Pimlico. From these homes many have gone forth to their work with new hearts, and have witnessed a good confession for the Saviour amongst those with whom their lot is cast. One result of this work is that there are now about 250 godly men and women enrolled as members of the Christian Servants' Association. The Superintendent is Mr. James Goodchild, 14, Sloane terrace, S.W.

The Book World.

MILLENNIAL DAWN.

This work, published in America, may be had from *Mr. Elliot Stock, Paternoster-row.* It is not at all to our mind. "The Millennial Dawn" meant is the rise of Restorationist Views, with a kind of annihilationist appendix. We are told that "'the ransom for all' given by the Man Christ Jesus does not give or guarantee everlasting life and blessing to any man, but it does give and guarantee to every man another opportunity or *trial* for life everlasting." According to this new teaching, the real probation is not here but hereafter, and the impassable gulf between the rich man and Lazarus is no longer existent. "Millennial Dawn" avers that "man, by reason of present experience with sin and its bitter penalty, will be fully forewarned, and when, as a result of a ransom, he is granted another and individual trial, under the eye and control of Him who so loved him as to give his life for him, we may be sure that the wilfully disobedient only will receive the penalty of the second trial. That penalty will be the second death," which on this authority is annihilation. Such teaching could only be accepted on the blasphemous hypothesis that Abraham was entirely at fault in treating Dives as he did, and our Lord Himself in error in endorsing the patriarch's view.

THE EVOLUTION HYPOTHESIS.*

This is an eminently profound and able work. We cannot speak of it as easy reading, for the author comes to close grips with the leading agnostic champion of the age; but the thinking is clear, and the argumentation conclusive. The aim of the book is to show, in opposition to Mr. Herbert Spencer's assumption, that the unification of knowledge is impossible, and that on no rational ground may we accept evolution as the key of the universe. Justly does Mr. Martin observe that Mr. Spencer himself must needs admit what is tantamount to a Divine Presence. There is what he calls "the Unknowable." The fact that Mr. Spencer can predicate nothing of it only makes the case worse for himself, for here is confessedly an inscrutable reality which lies at the base of all things—an absolute Power, Presence, and Force; and, if this Power behind all power be itself incapable of cognition, as Mr. Spencer contends, how is a unification of knowledge possible? A unification which leaves out the absolute factor in the consideration is an insult to intelligence.

With this finding agrees the testimony of consciousness; for unification of knowledge would mean the obliteration of the difference between subject and object. But who can say that a unifying principle has yet come to light which obliterates the distinction between the Ego and the non-Ego of which all mankind are conscious? Organic life, animal and vegetable, is conclusive on the same point. To appreciate the demarcations in nature when traced to their germinal spring, baffles research; yet it is certain "the germs out of which animals of different species are developed must have, though not discernible by us, characteristics by which they are discriminated." And even in the inorganic world itself the search for unity is utopian. Persistence of force cannot explain the existence of the universe of matter. Infinite system and endless differentiation of atom from atom must be postulated before our intellect can find any fulcrum for its lever. In a word, it is but too painfully manifest that only those may talk of the unification of knowledge who are prepared to ignore the testimony of facts on every side.

Mr. Martin's criticism of evolution is elaborate and many sided, and, to the best of our judgment, conviccing. The author deserves well of all to whom a genuine religious faith and morality are dear.

NEW WORK ON ECCLESIASTES.*

This is a little book of great value. So few have written to purpose on Ecclesiastes, that anyone who can throw light upon it is a public benefactor. The light thrown by Mr. Cooke's singularly bright and happy little commentary is clear and full. The book is as instructive as it is pleasant, giving the results of wide and critical study in simple and popular form. The writer totally disagrees with those who question King Solomon's claim to the authorship of Ecclesiastes. He believes "the argument derived from the use of words supposed to be of post-exilic origin is unsatisfactory."

His idea of the chief aim of the book appears to us to be exceedingly helpful, as being one that removes at a stroke some of the worst hindrances to our enjoyment of it. "Many," he says, "who have otherwise written excellently on this book, appear to have made a mistake as to its aim. It was not really to find out the highest good, but to ascertain if satisfaction could be found in this world. Solomon must have known that God was the chief good. Had the book been intended primarily to teach this, the conclusion would assuredly have been more glowing. The research was into what the world could really give...The voyage is not undertaken to find the golden sunlit isles, with their happy fruits; it is one of adventure into the arctic regions of life and thought. As from polar expeditions the voyager comes back, thankful to have escaped being frozen to death, glad to return home, having gained nothing but additional evidence that there is no safe passage through to sunlit seas beyond; just such is the end of him who seeks happiness in the ice-bound regions of the promises of this world."

We cannot do better than give, in Mr. Cooke's own words, his view of the connection between the Ecclesiastes and Canticles: "'Let us hear,' says the pilgrim, now that his inquiry is finished, 'the conclusion of the whole matter: fear God, and keep his commandments; for this is the whole duty of man.' The pursuit has been directed by the intellect, and the cold process of thought has led to this icy result. If, however, as I venture to imagine, the book called The Song of Solomon is really a continuation of this, and describes a pilgrim's progress, not in this world to find out what it can give, but in the region of Divine love to enjoy its rich banquets, then we may account for the frigidity of the counsel. For the piety of the Book of Ecclesiastes is the piety of the head, and the piety of the Canticles is the piety of the heart! In the latter there is the religion of emotion; reasoning is laid aside, and feeling predominates. If this view be correct, and it has not been hastily formed, then the conclusion here marks a position attained, that of a man just emerging from a cavern after his gloomy, chilling adventure. In the following book he enters a new region, where not knowledge but love is to be the pursuit. The two books are the two sides of the coin. The one is the progress of an inquiring mind to find out what there is in the world; the other, of a living soul describing how precious communion with God has been found to be."

The Mystery of God. By T. Vincent Tymms. *Elliot Stock.* We have twice before spoken in commendation of this work, which grows in popularity with each fresh issue. This third edition contains no alterations or additions. Its arguments cannot fail to make a deep impression on all thoughtful readers.

Fragmentary Records of Jesus of Nazareth. From the Letters of a Contemporary. By Rev. Canon Wynne, M.A. *Hodder & Stoughton.* Under this taking title Canon Wynne collects the various and weighty evidence borne by Paul of Tarsus to the reality and divinity of that Jesus whom he once denounced as a pretender, the antiquity and excellence of a religion he once assailed as a new and blasphemous heresy. He draws chiefly upon the four universally acknowledged Epistles, Romans, Galatians, and 1 and 2 Corinthians. His object is to show that a record admitted to be contemporary with Jesus Christ agrees in all main points with the Gospel narratives, which some critics assert to be written at least fifty years after his death. Though logically written, a loving spirit pervades the argument, and we advise not only preachers and students, but candid thinkers who doubt the New Testament story, thoughtfully to read these pages.

The White Cross Movement. By Rev. Professo Milligan. 3d. *Macniven & Wallace.* An admirable littl book for young men. It will serve to strengthen lofty ideals, and will help the movement for the promotio of purity.

The Phonographic Teacher. To signalise the fiftieth year of the history of phonography, as a published system, *Messrs. Isaac Pitman & Sons* have issued a Jubilee Edition of this handbook. It has been enlarged, somewhat rearranged, and is a complete guide to the elements of the system. (6d.)

BOOKS RECEIVED.

Mr. W. J. Overhead, High-street, Harrow:—Home Work for Willing Hearts, by Mrs. Brightwen. 1s.

Messrs. Bemrose & Sons, 23, Old Bailey, E.C.:—Cookery for an Income of £200 a year, by Mrs. Warren. 1s.

Mr. T. O. Smith, 14, Paternoster-square:—Pagoda Shadows: Studies from life in China, by Adele M. Fielde. 2s. 6d.

Mr. C. Russell Hurditch, 164, Alexandra-road, St. John's Wood, N.W.:—Notes on the Book of Revelation, by Mr. Thomas Newberry.

Messrs. S. W. Partridge & Co., 9, Paternoster-row:—Mornings at Mildmay: Notes of Lessons from the Beatitudes, by E. C. 1s. 2d.

Messrs. Hodder & Stoughton, 27, Paternoster-row:—The People's Bible, Vol. viii., Judges vi. to 1 Sam. xviii., by Rev. Joseph Parker, D.D. 8s.

Messrs. W. B. Whittingham & Co., 91, Gracechurch-street, E.C.:—Sermonic Fancy Work on the figures of our first acquaintances in literature, by J. Paul Ritchie. Third Edition. 2s.

Mr. Elliot Stock, 62, Paternoster-row:—The Kingdom of Heaven, and Dives and Lazarus, by Anglicanus—Jubilee and other Rhymings, Patriotic and Domestic, in English and Scotch. 4d.

Messrs. Longmans, Green & Co., 39, Paternoster-row, E.C.:—The Church and the Roman Empire, by Rev. Arthur Carr, M.A. 2s. 6d. Some National and Board School Reforms. Edited by Lord Brabazon. 1s.

Mr. D. Nutt, 270, Strand, W.C.:—2 Vols. English History from Contemporary Writers: Edward III. and his Wars, 1327—1360, edited by W. J. Ashley, M.A., and The Misrule of Henry III., 1236—1248, edited by Rev. W. H. Hutton, M.A. 1s. each.

Messrs. Funk & Wagnalls, 44, Fleet-street, E.C.:—Young People's Prayer Meetings, in Theory and Practice, with fifteen hundred topics, by Rev. F. E. Clark.—Doom Eternal: the Bible and Church Doctrine of Everlasting Punishment, by Rev. Junius B. Reimensnyder.

Religious Tract Society, 56, Paternoster-row:—2 Vols. "R. T. S. Library": Cowper's Letters, with Memoir, edited by Dr. Macaulay, and The Orphans of Glen Elder: A Tale of Scottish Life. 3d. and 6d. each.—Tom Larkins: or the boy who was no good, by C. A. Burnaby. 1s.—Tied and Bound; or, the Story of Nan, by Evelyn R. Garratt, 2s. 6d.—A Child without a name, by Evelyn Everett-Green. 3s. 6d.—Sundial Court, by Lucy Taylor. 2s.—Another King, by Janet Eden. 3s. 6d.

WORKING MEN IN THE EAST.—As will be seen from our special announcements, a united meeting of Christian workers for prayer, praise, and consecration will be held at 8 p.m. every Saturday at the Victoria Home for Working Men, 41, Commercial-street, Whitechapel.

MRS. BIRT'S SHELTERING HOMES.—News has been received that the boys and girls sent out to Canada this year have already found good homes. Mrs. Birt is now making arrangements for a third party to go out as soon as possible, and this she will herself accompany. Mrs. Birt contemplates giving at Jubilee time a day in the park and a tea to as many poor children as she can provide for. Her address is 1, Sugnall-street, Liverpool.

A Y.M.C.A. FOR DEVONPORT.—The need of an association which shall interest and influence for good the young men of this important dockyard has been very much felt for some time, and last week a meeting was held for the furtherance of the object. At present, having no place to go to, young men throng the principal street of the town in the evenings, and on Sunday evenings the condition of things is indescribable. Much mischief is also being done by infidel teachers. Rear-Admiral Henry D. Grant, H.M. Dockyard, Devonport, would be glad to hear from any friends interested in the movement.

THE COLLEGE LIBRARY AT TORRE PELLICE.—Rev. Professor Vinay, the librarian of this institution, has issued an urgent appeal for good theological, literary, philological, or scientific works. From want of funds no additions have been made to the library for many years, and new books are greatly needed, the more especially as this is the only evangelical college in Italy. Good French and Italian works are most in demand, as the Waldensian people generally speak these languages, but English and German books would be very acceptable for the use particularly of the professors, pastors, and others. English and other newspapers would also be gratefully received. A reading-room was opened at the commencement of the year, and this is largely used by visitors. Communications may be addressed to Major Frobisher, 118, Pall Mall, S.W.

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* The Evolution Hypothesis. A Criticism of the New Cosmic Philosophy. By W. Todd Martin, M.A., D.Lit., Minister of the Presbyterian Church in Ireland. *James Gemmell, Edinburgh.*

* The Preacher's Pilgrimage. A Study of the Book of Ecclesiastes. By Rev. J. Hunt Cooke. *Elliot Stock.*

TO OUR READERS.—TENTH LIST.

n continuation of the list of missionaries who receive The Christian through the kindness of friends, we append, this week, the llowing additional names of workers in miscellaneous fields.

Missionary.	Address.	Sender.
Mrs. E. P. Newton	Ludhiana, Punjaub, India	M. S. B.
ev. R. Boyd	Gogha, Kattiawar do.	Rev. J. B.
Miss Hill	Cuttack, Orissa do.	Mrs. K.
Miss Scott	Sigra, Benares do.	Mrs. C.
ev. Reese Thackwell	Dehra Doon do.	—
Mr. F. Nicholson	Do. do.	Mrs. N.
Miss S. F. Gardner	Calcutta do.	M. & S.
Mrs. E. Newton	Indiana, North India	Miss J. S.
Rev. A. Norton	Baitool, Central Prov., India	M. & S.
Rev. A. Stoll	Raipore do. do.	Col. C. E. B.
"Major" Tucker	Salvation Army, Bombay do.	M. & S.
Mr. W. J. Gladwin	Girgaum do. do.	Mrs. K.
Miss Myers	Nasik do. do.	Miss L. M.
Rev. D. A. Fox	Bombay do.	M. & S.
Rev. E. Chester, M.D.	Dindigul, Madras do.	—
Rev. J. Kiernan	Ongole do. do.	Gen. G.
Miss M. P. Root, M.D.	Madura do. do.	—
Mrs. Keanes	Tinnevelly do. do.	Mrs. W.
Mr. K. T. Petterson	Mukimbungu, Congo River	—
Mr. John McKittrick	Do. do.	Mr. N. B. P.
Mr. Herbert Probert	Palabala do.	Mrs. U.
Mr. J. H. Camp	Leopoldville do.	—
Mr. Joseph Clarke	Banana do.	Miss M. H. M.
Mr. C. H. Harvey	Do. do.	—
Mons. F. Coillard	Leribe, Basutoland, S. Africa	Mr. T. P.
Mr. Samuel Aitcheson	Ikweci Lamaci, Natal do.	M. & S.
Mr. Alfred Eyles	Imbinjana do. do.	Mr. N. B. P.
Rev. J. R. Cameron	Shawberry, Kaffraria do.	Miss L.
Rev. — Christman	Paballong, E. Griqualand do.	M. & S.

Missionary.	Address.	Sender.
Miss Scott	Betherlie, Orange Free State	Miss B. J. W.
Mrs. Amanda Smith	Cape Palmas, Liberia	Several.
Mr. E. O. Eöll	Port Said, Egypt	M. & S.
Mr. J. H. Gulick	San Sebastian, Spain	M. & S.
Rev. J. B. Cabrera	Madrid do.	Miss V. L.
Mr. Albert R. Fenn	Do. do.	M. & S.
Pastor Luis de Vargas	Do. do.	M. & S.
Pastor F. Fliedner	Do. do.	M. & S.
Rev. A. Burnell	Bilbao do.	M. & S.
Rev. T. Johnstone Irving	Naples, Italy	—
Mr. Stephen Burrowes	Do. do.	M. & S.
Signor J. Glover	Do. do.	M. & S.
Signor J. Enrico Gordon	Rome do.	—
Rev. A. Ben Oliel	Do. do.	M. & S.
Rev. W. C. Van Meter	Do. do.	M. & S.
Mr. C. E. Faithfull	Marseilles, France	M. & S.
Pastor Seitte	Montluçon do.	Mr. J. R. B.
Professor J. de Launay	Paris do.	M. & S.
Pastor Theo. Monod	Do. do.	M. & S.
Mr. W. J. Lockie	Do. do.	M. & S.
Mr. George Pearse	Do. do.	M. & S.
Pastor J. E. Cerissier	Do. do.	Miss P.
Miss de Broen	Do. do.	M. & S.
Rev. Robert W. McAll	Do. do.	M. & S.
Mr. R. de Cazenove	Lyons do.	Mr. J. R. B.
Pastor Rayroux	La Force do.	Mr. J. R. B.
Mr. D. Matthews	Maloga, New South Wales	—
Mr. J. G. Vanstone	Shanghai, China	Mr. J. W. R.

THE BELLEVILLE MISSION.

In the many addresses which Miss de Broen has given during her recent stay in this country, she has greatly enlisted the sympathy of her hearers. At Morley Halls, 316, Regent-street, on Monday afternoon last week, she told to a sympathetic audience the story of this Mission. The work at present, she said, consists of Gospel meetings, medical mission, day and Sunday-schools, and a night school. In speaking of the former, she begged ladies who had learnt French, German, or Italian at school, not to give up study after they left. Many Germans and Italians come to her mission hall, and in visiting she frequently meets them, and it is impossible to describe the joy and help which may be given to the poor by one who can speak to them in their own tongue. There is a large amount of work in connection with the different departments. About one thousand persons a day are relieved through the soup kitchen, and on the occasion of large funerals, tracts, which have been specially prepared by Miss de Broen, are given away in thousands. Two Gospel meetings are held every week in a neighbouring district, and four in the iron room, built since the Mission was commenced. This iron room the people call "the blessed place where we find our healing for soul and body."

The medical mission alone is the means of opening up about eight thousand new homes for visitation every year. People come from long distances to obtain the medical help here given, and Miss de Broen mentioned as one of the pressing needs of the work, further medical assistance. Sometimes as many as sixty persons have been sent away after perhaps waiting for hours for want of time to attend to them.

Miss de Broen also spoke of encouraging results, in connection with the sewing classes and the night school. Miss Burgess and other ladies added their testimony to the value of the work.

MANCHESTER CITY MISSION.—This Mission is about to resume for the summer the work commenced seventeen years ago at various wakes, fairs, and races. Last year one hundred places were visited, with much known blessing in some, where quite a revival of religion followed the visit of the evangelists. Temperance work is vigorously carried on at these meetings, and large numbers of tracts are given away, with many expressions of gratitude from the showmen and their wives. Mr. J. Swainson Langley, 100, Corporation-street, Manchester, will gratefully acknowledge gifts of tracts and other contributions for the work.

EVANGELISTIC NOTES.

Newcastle-on-Tyne.—Special services were held in Melbourne-street Mission Church, by Mr. C. J. Dymond, during this week.

Mr. Denham Smith has just concluded a month's labours, fruitful of professed blessing. He will preach at St. George's Hall during June, and in Dublin in July and August.

Y.M.C.A., Dumbarton.—At a praise and testimony meeting, which closed the fortnight's special services conducted in connection with this Association, by Mr. Rogers, evangelist, thirty-two rose, and told what great things the Lord had done for them.

Brighton.—The Open-air Mission here has recommenced its work on the beach, and the first service was attended by several hundred persons. Mr. Thwaites, the president, mentioned that the present was the 27th year of preaching on the beach. Last summer he knew, for a fact, that God saved thirty precious souls there.

Mr. George Clarke began a two weeks' mission at Dunfermline, N.B., on Sunday last. A wondrous blessing, says a correspondent, followed the mission at Perth, and rested on the crowds assembled. There is every reason to look for many to be in the realms of glory as a result of this effort in Perth.

East London Tabernacle.—Mr. R. A. Everett writes:—We have formed a Gospel Band in connection with the Young Men's Bible-class of the above Tabernacle, the object being the preaching and singing the Gospel in chapels, mission halls, &c. The band is prepared to accept engagements. All communications to be addressed to the secretary, 17, Caxton-street, Addington-road, Bow, E.

Rev. J. Mountain in New Zealand.—This evangelist, accompanied by Mrs. Mountain, conducted a very successful mission in Invercargill, New Zealand, in March. Although their arrival was not widely known, yet their mission, when it began, drew large audiences. Several found peace in fully trusting Jesus. Successful as his work was among adults, it was with the young people that Mr. Mountain's efforts had their crowning results. His pleasant and happy manner among them attracted them in large numbers, secured their attention, and won their hearts, and, what was better, won the hearts of many of them for Jesus. When Mr. Mountain took his departure, many new fast friends among old and young showed by their regret how they had learned to esteem and love him.

Hastings.—The Nonconformists of Hastings and St. Leonards have arranged to hold a united Gospel Mission in October next, to be conducted by Rev. F. B. Meyer, of Leicester.

CONTINENTAL & FOREIGN NOTES.

JAPAN.—The Government has officially announced that next year English is to be taught in all the schools; this will be of immense importance to the missionaries, whose work will be greatly helped and forwarded by this innovation.

DENMARK.—The Parliament has found a good way to lessen drunkenness, without filling the prisons. For the future, any man found in the streets in a helpless state from alcohol will be taken home in a *cab*, the expense of which will be legally claimed from the publican who served out the last glass to the drunkard!—*L'Evangéliste.*

MESSRS. CROSSBY AND HUNTER, appointed by the Methodist Church of Canada for evangelistic work, spent six weeks in Coburg, Ont. It was estimated that 300 souls were converted, among whom were some very noted professional and business men. Still greater success has followed their meetings in Picton, Windsor, and Port Hope, Ont. According to last reports they were in Detroit, Michigan, U.S.

BERLIN.—On the first of May a new large hall for religious assemblies was opened in the East-end of Berlin. That part of the city was hitherto entirely destitute of such a place. It was refreshing to hear how warmly the pastor welcomed this voluntary help in his parish. It is a hopeful beginning for the new hall that it can be used daily for evangelistic addresses during the first three weeks of its existence.—*Evangelical Christendom.*

PALESTINE.—The Turkish Government has closed many Protestant schools in Syria, imprisoned the teachers, whom they have only selected upon the promise that they will no longer work in the schools, so that the children are either without instruction, or are obliged to go to the schools where the Koran is the text book. This is all the harder to bear, that each parishioner pays a tax towards the State education, so that with this money the Government is educating their children in the Mahomedan faith.

A GRACIOUS REVIVAL is in progress on the Washougal field, where Mr. John M. Pamment has had the pastoral charge of two congregational churches during the last eighteen months. Mr. Pamment has been called to Plymouth Congregational Church, Portland, Oregon, where he commenced his pastorate on the first Sunday in April, still visiting his old field once a month. A scarcity of pastors existing here, it is often necessary to yoke the churches. Portland is the leading city of the Pacific Northwest, and has a population of forty thousand. An interest in the prayers of our readers is requested.

THE PRESBYTERIAN MISSIONARIES AT CAIRO have twelve little freed slave girls, aged from eight to fourteen, given them to train. They were offered to them by Sir E. Baring, who is our representative in Egypt, and the President of the "Slave Home" committee, a Home founded and carried on (up to the present time) by English people. For want of funds these girls would have been given over to the Roman Catholics, had not the Protestant missionaries consented to take them. The duty seemed so pressing, that they accepted the "forty pounds and about fifty yards of calico," in the faith that God would turn the hearts of his children in pity towards these "least," and that means would be forthcoming to carry on their education. In a private letter one of the missionary ladies mentions that the cost of their education will not be great, but continuous. Any shoes and simple "princess" cotton dress, made and sent to Peoples Brothers, of Liverpool, would be forwarded to Cairo.

Among the Churches.

⁂ We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.

CHURCH OF ENGLAND.

The new English Church at Copenhagen is now completed, and was recently opened for service.

Rev. Canon Camidge, Vicar of Thirsk, has accepted the bishopric of Bathurst, New South Wales, in succession to Bishop Marsden, who resigned the see in 1885.

Mr. Pryce-Jones, of Newtown, has forwarded £1000 to Rev. I. R. Evans Jones, M.A., Vicar of Llanllwchaiarn, as a Jubilee gift towards the erection of a Welsh church in Montgomeryshire.

The past year has been one of great activity in the Archdeaconry of Blackburn, six churches costing over £25,000 having been consecrated. There are also four mission buildings in process of erection.

Rev. A. H. Lang, late scholar of St. John's College, Oxford, has placed his services at the disposal of the Primate for five years, in connection with the Archbishop's Mission of Aid to the Chaldean Christians.

It is stated that Rev. J. Elliott, Vicar of Randwick, in Gloucestershire, has held the living since the year in which Her Majesty was born. Few men are privileged to labour for seventy years in the Master's vineyard.

Rev. Dr. Phillips Brooks, of Boston, is expected in London on June 10, and during his stay in England will probably preach in the Temple Church, St. Paul's Cathedral, Westminster Abbey, and St. Margaret's Church.

Missions are shortly to be started in connection with the Diocesan Lay Evangelist Mission for Manchester, at Whittle, Withnell, Ribchester, Preston, and Bolton; each mission will be conducted by an earnest working-man evangelist.

The mission work originated four years ago by the late Dr. Butler, and since carried on at Latimer-road, Notting-hill, by past and present students of Harrow School, has so increased that a new church is now being built on a site adjoining the mission hall.

At the children's service on Sunday week, at Berkeley Chapel, Mayfair, the children present contributed considerably over £100 to the offertory, which was collected on behalf of the children's Jubilee tribute for the erection of a new wing to the Children's Hospital in Great Ormond-street.

Rev. C. L. Marson, Rector of Orlestone, Ashford, writes to *The Pall Mall Gazette* that he had a petition in favour of pulpit exchange with neighbouring Nonconformist pastors laid at the post-office for signature for ten days, and only one man in the parish—the church organist—expressed approval. Mr. Marson adds that he is ready to preach in any building on the face of the earth if invited to do so.

A good, quiet work for God has been going on during the past year in connection with St Andrew's Church, Lambeth, a staff of ladies having proved one of the most effective means adopted for reaching the hearts and homes of the people, whilst the Vicar also thanks God "for that backbone of all parish work, a number of Christian people in our congregation who strengthen our hands by their petitions."

PRESBYTERIAN.

Rev. Dr. MacEwan has closed a week of special evangelistic services, which he conducted nightly in his church at Clapham.

Successful evangelistic services, lasting over three weeks, have been conducted at Ellison-street Church, Gateshead, by Mr. Wm. Thompson, jun., of Glasgow.

Rev. J. Reid Howatt, Camberwell, and his friends are going to give a Jubilee dinner to all the poor connected with the various missions sustained by them, on June 21.

CONGREGATIONAL.

An earnest effort is about to be made to form a Congregational Lay Preachers' Association for the county of Norfolk.

Mr. Edward Baker gave an address on "The duty of the churches to one another" at the recent meeting of the Leeds Association.

Rev. Samuel Pearson has returned from his Eastern travels, and recommenced his ministry at George-street Independent Chapel, Liverpool.

Revs. Robert Balgarnie and J. F. T. Hallowes, the Congregational missioners, have been almost overwhelmed with applications for their services.

One-hour services held every Sunday evening in the school-room of the church at Gosport (Rev. G. S. Smith, pastor) have been largely attended and richly blessed.

Since Rev. R. A. Cliff entered upon the pastorate of the church at King's Lynn, four years ago, the congregation has been increased six-fold, a debt of £800 has been paid off, and the church has been raised to the position of a vigorous spiritual power.

Rev. J. Ossian Davies has decided to continue his ministrations at New-court, Tollington-park. At the recent church meeting, attended by 700 members, it was agreed to give Mr. Davies all necessary help during the winter months, when, in consequence of his son's ill-health, the family must live abroad.

The visit recently paid to the Independent College at Upper Bangor by Rev. G. O. Newport, of Madras, and the excellent address he delivered, has deepened the interest of many who were present in the London Missionary Society. It is not at all improbable that some of the students will offer their services for the foreign missionary field.

BAPTIST.

The united centenary meetings of the Yorkshire and Lancashire and Cheshire Associations were held in Rochdale last week.

There are 2000 children in the Sunday-school at West Croydon Church, and about a hundred of the scholars are members of the church.

A week's special service has been concluded in connection with the church at Hull. Several ministers were associated with the pastor (Rev. F. Russell) in the work.

At the meeting of the Surrey and Middlesex Association, Rev. E. W. Tarbox read a paper entitled, "Wanted, a New Reformation," not against Popery, but against worldliness, which is growing upon the churches.

A special service for young men and maidens is held at Bloomsbury Chapel, by Rev. James Baillie, on the first Sunday evening of each month at seven o'clock. The subject next Sunday evening is "A sum in substraction."

The church at Dalston, of which Rev. W. H. Burton is the minister, has in the past nine years received into fellowship 964 members, and raised considerably over £12,000. The pastor states that within a radius of a little over two hundred yards of his pulpit there are no less than ten public-houses and beershops, and a club.

SOCIETY OF FRIENDS.

Joseph Alexander, of Sudbury, was recorded a minister May 11, by Colchester monthly meeting.

Four thousand pounds are to be spent in enlarging the recently-erected school premises at Bunhill-fields. They will then accommodate 1000 men.

Two most able discussions took place in the yearly meeting on "Marriages" and "Education," the former needing simplification, the latter extension. Large committees are to report next year.

A crowded foreign mission meeting was held at Devonshire House on Monday evening, May 23. Missionaries from Madagascar, Lebanon, and Africa spoke. Arthur Pease occupied the chair. On Tuesday the Home Mission Meeting was held, and was also well attended. The Home Mission Committee has been reappointed.

Three hundred Friends took advantage of James Garney Barclay's kind invitation to a garden party on Saturday, May 21, at yearly meeting. At the Harts-lane Mission Hall the same morning F. Sessions read an able paper to a large company of Friends on "How to revive small meetings," J. E. Ellis, M.P., in the chair. Joshua Rowntree, M.P., presided over a very enthusiastic meeting at night in Bunhill-fields, in connection with the flourishing adult school there. The good work moves.

METHODIST.

A fortnight's special services have been concluded at Miles Platting Mission, Manchester.

Rev. H. Tindall has been elected President of the South African Conference for the ensuing year.

The United Methodist Free Churches report a considerable increase of members from the foreign stations.

A Sunday afternoon Bible-class at Farnworth, begun two or three months since with about twenty members, has now an attendance of about 100.

A three years' scholarship of the Girton Hall, Cambridge, of the value of £50 per annum, has been won by Miss Macafee, of the Methodist College, Belfast.

Rev. Edward Smith, who is labouring so successfully in Clerkenwell, has undertaken some extensive additions in order to add social provision to the spiritual agencies. He is about to enjoy the much-needed assistance of a lay agent.

The Mission Band recently formed by the Blenheim-street Circuit, Newcastle-on-Tyne, is already doing good work. After one of the outdoor services, four persons clearly decided for Christ, and others were left under deep conviction of sin.

The Conference of the Methodist New Connexion, which meets this month at Stockport, is likely to be of great interest. Among the subjects to be brought forward are the employment of Connexional evangelists, new developments of home and foreign missionary work, and Methodist union.

Miss Wilson, of Carlisle, has concluded a very successful mission at the Spital Tongues Christian Mission Hall, Newcastle-on-Tyne. It has been a time of great blessing; a large number of men and women have decided for the Saviour. Over 100 adults came forward as inquirers, and many afterwards accepted the "little bit of blue."

At Ashford, Kent, on the arrival of a battery of the Royal Artillery, forty non-commissioned officers and men were invited to a tea at the Temperance Hotel. Miss Rundle and others addressed the meeting afterwards, and the testimonies of the Christian soldiers to the Saviour's keeping power were very refreshing. Several stayed to the after-meeting.

Rev. J. A. Helliwell has been conducting evangelistic services at Swan Village, West Bromwich. Every house within three-quarters of a mile of the chapel was visited, and there were large congregations. The powerful appeals to the heart and conscience were not without their fruit, for nearly two hundred persons professed to find peace in believing.

The London Mission Committee has decided to hire St. James's Hall for Friday as well as for Sunday. The Mission will probably be commenced about the middle of October, and it is expected that Rev. Mark Guy Pearse will conduct a noon service on Friday, and that meetings for the deepening of spiritual life will be held in the afternoon and evening of that day.

SALVATION ARMY.

New corps have been formed at Upper Norwood a at New Luton, in the Nottingham district.

Three new stations have been opened in Fren Switzerland. At Bale, German Switzerland, in thr weeks, over eighty persons have professed to find salv tion.

The students of the Training Home at Peterborou "keep house," even to the scrubbing of the floo During three months, 3000 houses have been visited, a prayer offered in more than eleven hundred.

At a meeting in the Rescue Home, Jersey, many p sons made a full surrender, vowing to live alone for G In the twelve months since the Home was opene twenty-one girls have been received, of whom only o has turned out unsatisfactorily.

In the Queen's Bench, the Lord Chief Justice and M Justice A. L. Smith made a rule absolute calling up the justices of Torquay to state a case for the opinion the court as to the conviction of a member of the Salv tion Army for taking part in a procession through t streets of Torquay on a Sunday, contrary to loc by-law.

On Whit Monday, in the Congress Hall, a hundre officers were commissioned as workers for Christ some of the towns of Great Britain. An appeal bei made for volunteers for India, fourteen young me offered themselves. Six of the lasses who had alrea been accepted for this work will at once go out strengthen Commissioner Tucker's hands.

Colonel Edmonds reports that Army work in Scotla continues to prosper. There have been wonderf blessings during the last six months in winning souls Christ, the number of anxious inquirers at the meetin having increased in the Glasgow district alone at t rate of nearly 50 per cent. compared with the previo half year. Within the next month seven new corps wi be opened.

"FALLEN ON SLEEP."

Mrs. Pickering, wife of Rev. Thomas R. Pickering, minister of the Bishop Auckland circuit.—Mr. Edwar Whydale, for more than fifty years an earnest membe and local preacher of the Methodist church in th Wainfleet circuit.—Mr. Edward Starkie, an active an prominent member of the Methodish church at Highan —Miss Eliza Bew, a member of the Methodist churc of Eastbury, Hungerford circuit.—Rev. Joseph Roge Jenkins, of St. Leonards, Baptist minister.—Mr. Alde man Raworth, for twenty-seven years superintendent the Congregational Sunday-school at Harrogate, an also a deacon of the church.—Mrs. Beaven, an earnes worker in the Congregational church at Holt, Wilts.—Rev. Fitzherbert Bugby, formerly minister of the Baptis church at Stretford.—Rev. Dr. Jeffrey, the well-know United Presbyterian divine of Glasgow.—Rev. Andre Bromwich, Wesleyan missionary at Accra, Wester Africa.—Mr. William Dawson, of South Terriby, Barton on-Humber, for more than fifty years a Methodist loca preacher.—Mr. Jabez F. Starbuck, for many year chapel steward and superintendent of the Methodis Sunday-school at Wisbech.—Rev. William M'Culloch LL.D., formerly Presbyterian minister at Carnbee.—Rev. Alexander Cleghorn, senior pastor of Leuchars Fife, at Melbourne, Victoria.—Rev. James Climie, lat of Scarborough.—Rev. Colin Campbell, late of Bungalore a Presbyterian minister. — Mr. George Davidson, devoted elder of St. Andrew's Church, Kingston.—Rev J. S. S. Robertson, for many years a C.M.S. missionary —Rev. George Hervey Swinny, one of the clergy connected with the Universities' Mission to Central Africa —Lord Saye and Sele, Archdeacon of Hereford, wh died at Hereford on Thursday morning.—Rev. Joh Wilson, D.D., Vicar of Holy Trinity Church, Knightsbridge.

BOHEMIA.—Rev. A. W. Clark, who has prosecuted very difficult Christian work in Bohemia for some year past, is at present in London. He has an almos romantic story to tell, says *The British Weekly*, th attraction of which is enhanced by the fact that it concerns a people of whom we insular English know little and for whom we care less.

FRANCE.—The religious May meetings have hel their calm anniversaries. The usual societies met i the usual manner, the Deaconesses' and Missionar Societies drawing the most numerous attendance 24,300 copies of the Scriptures have been disseminate by the Bible Society of France during the year. A new issue of 6500 large Bibles of the revised Ostewald has been called for and printed.

CONVERTS AT SIMLA.—On Sunday, April 17, Rev W. Carey, M.B., of Simla, baptized eight men and one woman. Four of the men are Muzbi Sikhs, cultivators from the Umballa district. They received their first impressions while hearing the missionaries preach in their villages last February. Subsequently they went to Simla, where they were further instructed, and at length they professed Christ. Another man, also a villager, first heard the truth from the lips of his brother, who was baptized at Simla in 1884. Another convert had the truths of Christianity instilled into his mind, when quite a boy, by a pious military officer who took a deep interest in the lad's welfare. For years the seed sown in his heart has lain dormant, but at last we see the fruit of this good man's work in the convert's surrender of himself to Jesus. One other, a cook in service at Simla, had a New Testament given him by a member of the church. This he read, and as a result of the study of the Scriptures and the working of God's Spirit, he was led to Christ and resolved upon following Him. The eighth, a young man, and his sister (the ninth) have been for years in the mission schools, where the truth as it is in Jesus has been impressed upon their minds. Their ultimate conversion is attributable partly to the teaching in school and the influence at home of a pious father. We hope these converts are the firstfruits of a large ingathering of souls this year.—*Indian Witness*.

rmy Scripture Readers' & Soldiers' Friend Society,

4, TRAFALGAR SQUARE, CHARING CROSS.

THE ANNUAL MEETING

WILL BE HELD IN

XETER HALL (LOWER HALL),

On WEDNESDAY EVENING, JUNE 8.

REV. DR. EDGHILL (Chaplain-General)

Will take the Chair at Seven o'clock.

General Sir Arthur Lawrence; Lieut.-Gen. Sir R. hayre; Major-Gen. E. Davidson, R.E.; Major Owen ay, R A.; Rev. W. F. R. Buckle, M.A.; Rev. T. D. arnes; Rev. J. Gelson Gregson, will take part in the roceedings.

BRITISH AND FOREIGN NTI-SLAVERY SOCIETY,

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Patron—H.R.H. THE PRINCE OF WALES, K.G.

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Treasurer: SAMUEL HOARE, Esq., M.P.

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Contributions may be sent to the Society's Bankers, essrs. Lloyds, Barnetts, Bosanquets & Co., Limited, , Lombard-street, E.C.; or direct to the Offices, 31, ew Bridge-street, E.C.

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DAY IN THE COUNTRY.

any of the dear children come from the povertytricken courts and alleys of Southwark, and it is ervently desired to give each poor child a

Good Dinner and Tea,

hat the happy occasion may be specially enjoyable his year of general rejoicing.

Every Reader is urged to Respond.

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"Mercies countless as the Sands."

CHRISTIAN WOMEN, can any one of you reckon up the mercies—national, social, and personal—of which she has been the recipient during the reign of

Our Gracious Sovereign Lady Queen Victoria?

Do not countless mercies call for repeated and ungrudging thank-offerings to Him

"Who giveth all,"

and ought not the blessing of giving, *which is greater than that of receiving* (Acts xx. 35), to be more highly valued than it has ever yet been?

Let the Royal Jubilee present itself as an opportunity for the expression of your thankfulness, and "send portions" to the spiritually needy.

The Society for Promoting Female Education in the East had been established just three years when Her Majesty ascended the throne, and it was then the only one in *Europe* formed for the purpose of taking the Gospel into the seclusion of Eastern homes, and of telling "The old, old Story" to the women and girls of *Asia* and *Africa.* It is the oldest Zenana Society in existence.

Out of gratitude, then, to the King of Kings, who has for fifty years preserved the Sceptre of this Realm in the hand of a Woman, and out of pity to the millions of heathen women who are still sitting in darkness, Christian Women, her subjects, are invited to send their Thank-offerings to this Society, which the Lord has so long owned and blessed.

And will not Christian *Men* also join in these gifts? Have *they* no Mercies to remember connected with their Queen, their Mothers, their Sisters, their Wives, and their Daughters?

Jubilee Thank-offerings will be gratefully received by Miss E. Rutt, Lower Clapton, E.; Miss L. Hope, 7, Ovington-gardens, Brompton, S.W.; Miss Webb, 267, Vauxhall-Bridge-road, S.W; and by Miss Tait, 68, Wilberforce-road, N.

CONVOCATION

FOR THE PROMOTION OF

SCRIPTURAL HOLINESS

WILL BE HELD IN

Highbury Athenæum,

Highbury New Park, London, N. (close to Canonbury Station, N.L.R.),

JUNE 6 *to* 11 (*inclusive*), 1887.

ORDER OF DAILY SERVICES.

Prayer and Bible Reading, 10 to 11 a.m.
Addresses, 11 a.m. to 12.15 p.m.
Prayer and Bible Reading, 3 to 4.30 p m.
Prayer and Testimony Meeting, 7 to 8 p.m.
Address, 8 to 9 p.m.
Inquiry Meeting at close of the evening service.

Opening Service, Monday, June 6, at 3 o'clock p.m., for Prayer and waiting upon God for His gracious blessing upon the Convocation.

The following persons will (D.V.) be present and take part in the Convocation:—

Rev. F. D. SANFORD (of Dr. Chas. Cullis' "Work of Faith," Boston, U.S.A.), who will preside over the Convocation.

Rev. F. J. Sharr.
Rev. W. Darlow Sarjeant.
Dr. W. Woods Smyth.
Rev. C. G. Moore.
Rev. E. Lawrence Hamilton.
F. Montague Miller.
Mr. Thomas Paine.

Also, Mrs. Baxter, Mrs. Armitage, and other Ladies.

Friends from a distance desiring Lodgings can be provided for on moderate terms, by communicating with the Hon. Secretary. This should be done as early as convenient, stating accommodation desired, &c. Any other information regarding the Convocation will be gladly given by the Hon. Secretary,

F. MONTAGUE MILLER, 284, Amhurst-road, Stoke Newington, London, N.

DESTITUTE CHILDREN'S FRIEND MISSION.

A DAY AMIDST THE GREEN FIELDS.

FUNDS ARE URGENTLY NEEDED to take for a Day into the Country the poor children attending our Mission Halls, also poor Mothers. We are also anxious to send others for a week or two. Will every reader send their mite early as possible to Messrs. Morgan & Scott; or to Mr. George Fuller, Superintendent, 1, Follett-street, Poplar, E.

Notices.

Mrs. Chambers, Bible-woman, formerly of Newbury, Berks: address 41, Calthorpe-street, London, W.C.

Communications Received with Thanks.—F.B.M. E.S.E. J.A.V. M.E.S. S.S.M. J.M. R.S. J.E.W. A.L.W. C.A.S. H.F. W.D. J.W.P. A.G. A.A.K. F.A.McK. C.G. M.H.S. J.A.G.S. A.J.B. E.G. B.C.S. E.J.F. A.S. W.M. R.G. F.M. W.L. A.L. H.J. W.A.B. A.L.S. L.M.M.T. J.H.S. E.M.A. C.W.W. A.S.H. T.J. H.D.G. J.D. C.E. B.G. W.F. W.P. J.S.L. E.G. H.P. C.S. H.T.R. E.J. G.K. A.M.G. E.W. C.E.C. W.A. H.D.G. J.E.M. C.E.G. F.E.M. K.E. A.E.T. G.W.G. W.R.M. J.R.C. B.P. J.T. E.P. J.O. E.W. W.T.F. M.O'K. Greta, G.M.T. M.H.S. A.P. E.S.D. J.N.F. G.H.S. J.B.T. L.B. J.C.A. H.D.G. H.P. A.W.W. C.G. V.J.C. T.M. H.St.D. J.T. A.L.S. A.G. G.B.

Applicants for Tracts.—Mons. A. Long, 39, Avenue à la Gare, Nice (French, German, Italian, or English); J. J. Madden, Great Dewlands, Rotherfield, Sussex; T. G. N. Palmer, 275, Mare-street, E.; R. Lovering, Fern Cottages, Clydach, nr. Swansea; J. H. Thompson, 36, Stainer's-road, Mile End, E.; J. Carter, Manchester-road, Rochdale; T. W. Slater, Willington, Durham; Miss R. Matthews, 107, Commercial-st., Newport, Mon.; H. Readings, 210, Finnis-street, Bethnal Green, E.; T. Alabaster, 50, Allas-road, Globe-road, Mile End, E.; H. Ellis, 174 High-street, Poplar, E.; E. Peters, High-street, Stevenage, Herts; W. C. Simmons, 37, Christina-street, Cardiff; C. T. Rogers, 48, Gayton-road, Hampstead, N.W.; H. A. Ruff, 56, Skidmore-st., Mile End, E.; H. Jones, 2, Trafalgar Cottages, Weston, near Bath; H. Newby, 20, Blanchard-road, Dalston.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

HOME.

It is said Government intend shortly to deal with the bogus drinking clubs; it will not be a moment too soon.

The United Kingdom Alliance has received through its president, Sir Wilfrid Lawson, a donation of £1000 for the Alliance funds.

Mr. Coad has had a very successful mission at Lee. Some of the worst drunkards were reclaimed, and on many religious impressions were made.

At the Royal Barracks, Dublin, temperance work is vigorously prosecuted. The Chaplain-General addressed a recent meeting, and a number signed the pledge.

In the United Presbyterian Church Theological Hall, in the Magee College, Londonderry, and in the General Assembly's College, Belfast, the students are nearly all abstainers.

Indignant letters have appeared in the Manchester papers complaining of the enormous drinking facilities provided at the Jubilee Exhibition, and of the poor accommodation for temperance people.

In Liverpool, in what is practically the parliamentary division of East Toxteth, there is a population of over 60,000, but not a single drink-shop. In all the building leases the sale of liquor is absolutely prohibited.

In reply to a deputation on the subject, the Lord Chancellor stated he should not consider brewers and wine merchants disqualified for the magistracy, but would deal with each case on its merits. As a rule, he would not appoint those interested in public-houses.

FOREIGN.

The sale of intoxicating liquors is to be wholly discontinued at the expiration of present leases within a radius of twenty miles of Melbourne at all railway refreshment-rooms.

Charles Absolom, the famous cricketer, is instanced as a living testimony to the advantages of teetotalism. He is now in his seventieth year, and his performances in the field to-day equal those of some of the best of men in their prime.

The Sultan of Morocco has closed all tobacco shops as well as liquor shops. Mohammedans as a rule are lively smokers and use tobacco and coffee freely. And yet Mohammedan nations are more temperate than Christian peoples are.

New York witnessed on the 8th inst. what *The Independent* describes as the most abstinent Sunday the city has seen since the Dutch settled New Amsterdam. The Mayor had ordered the law against Sunday selling to be enforced, but the hotel bars and saloons rigorously enforced it of their own free will to show how odious the law is. "We did not notice anything odious about it," says *The Independent*; "it seemed an uncommonly well-behaved Sunday, such as we would like to see every week."

A NEW GERMAN MISSIONARY SOCIETY has been established, called the "East African," in Berlin, under the leadership of Dr. Büttner. It has the double object of providing for the spiritual wants of the German settler and preaching the Gospel to the heathen and Mohammedan. It has also a double method of action, by establishing hospitals and direct evangelisation. A Society of Women has been formed in Berlin to send out women for this purpose; the well-known missionary, Greiner, late of the St. Chrischona Mission, who has great experience of East Africa in the Nile regions, accompanied by his niece, has been appointed, and proceeds at once.—*Dr. R. N. Cust.*

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Missionary address by Rev. J. Hudson Taylor, June 15, 6.30 p.m. Gospel services, Bermondsey, Sundays, 7 p.m.; Thursdays, 8 p.m. Canning Town, Sundays, 7 p.m.; Mondays, 7 p.m. children).

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, June 5, 3 and 7 p.m., Mr. J. Williams. Meetings for prayer, Saturdays, 7.30 p.m.; Sundays, 7.45 a.m.; Fridays, mid-day. All are welcomed.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, June 2, at 8.30, address by Rev. J. MacNeill. Sun., June 5, at 8 a.m., breakfast; address, 9 a.m., by Mr. W. T. Paton. Wednesdays, 6 to 10, anxious inquirers and strangers.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, June 2, at 8.45, lecture by Rev. H. E. Thomas; subject, "The Child is Father of the Man." Sunday, June 5, at 3.15, evangelistic service; address by Sir R. Phayre.

Y.M.C.A., 186, Aldersgate Street, E.C.—Sun., June 5, young men's conversational Bible-class, 3.15 p.m.; special address by Mr. Chas. Inglis.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thursday, at 7.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-road, W., Friday, June 3, at 3.30, Rev. S. A. Selwyn.

Mrs. Reaney's address to men and women, at Stepney Meeting House, every Sunday, at 3 p.m.

Conference Hall, Eccleston-street, S.W.—Christian workers are invited to meet on Monday, June 6, to wait on God for guidance and teaching as to fitness for service, 4 to 6 and 7.30 to 9.30.

Strangers' Rest, 163, St. George's-street, E.—Workers' meeting, Friday, June 3; tea at 6, meeting at 7. Mr. J. E. Mathieson will preside. Address by Rev. F. B. Meyer, on "Have you Received the Holy Ghost?"

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, June 3, all-day meetings, 10.30 a.m.; prayer, 3 p.m. Rev. Dr. Monro Gibson will preside; address by Mr. A. J. Arnold, of the Evangelical Alliance, on "Christian Unity." 7 p.m., "Consecration."

Bible Readings for German Governesses and others, Thursdays, 8 p.m.; French Bible-readings for governesses, Saturdays, 3.30, except last of the month. French Bible-classes for maids and others, Sundays, 3.30, Y.W.C.A., Morley Halls, 316, Regent-street, W.

Conference Hall, Mildmay-park, N.—Rev. F. B. Meyer will give two Bible-readings on "The Ministry of the Holy Ghost." Friday, June 3—"His Work on the Heart and Life." Friday, June 10—"His Anointing for Service," at 3.30 p.m.

——— Sunday, June 5, at 3.30, Mr. P. S. Badenoch; 7, Mr. Finlay Gibson.

Great Assembly Hall, Mile End-road, E.—Sunday, June 5, 11 & 6.30, and week nights at 8, Mr. John Vine.

Mission Work in France and Belgium.—Meeting at Morley Halls, 316, Regent-street, Thursday, June 9, at 3.30 p.m. Rev. W. Ostle and Pasteur Du Pontet de la Harpe will speak on "Continental Missions," and Miss Sophia L. Burgess on "Evangelisation in the Mining Districts of France." Archdeacon Richardson will preside.

Turkish Missions' Aid Society.—Annual meeting, Friday, June 10, 3 p.m., in the Council Room, Exeter Hall, Lord Ebury in the chair.

Convocation for the Promotion of Scriptural Holiness, Highbury Athenæum, Highbury New Park, N., June 6 to 11. Meetings at 10 and 11 a.m., 3, 7, and 8 p.m., each day.

Keswick Convention for the Deepening of Spiritual Life, Monday, July 25, to Saturday, July 30. Applications for lodgings, hotel accommodation, &c., should be sent to Mr. John Postlethwaite, Eskin-place, Keswick.

Mr. Denham Smith will take the services at St. George's Hall, Langham-place, W., during June. Sundays, at 11 and 7; Wednesdays, 8 p.m., at Burlington Hall, Savile-row.

Princess Louise Home.—Annual meeting, Exeter Hall, Thursday, June 9, 4 p.m., Marquess of Lorne in the chair.

Sailors' Welcome Home, 173 & 174, St. George's-st., E.—Monthly meeting of Christian Life-boat Crew, Tuesday, June 6, 7 p.m., at the above address.

"Victoria" Home for Working Men, 41, Commercial-st., Whitechapel.—United Christian workers' meeting for prayer, praise, and consecration, every Saturday, 8 p.m.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, May 28, 1887.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps.

⁂ We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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☞ *M.E., Launceston*—Please send full address.			
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Church of England Foreign Missions—Miss P...	0	4	0
Mr. Orsman's Mission—M.A.P.	0	4	0
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Bethesda Mission, Portsmouth—C.P., Clifton ..	0	7	6
Magic Lantern (Mrs. Burtchell)—C.P., Clifton..	0	10	0
Evangelistic Mission—C.P., Clifton	1	0	0
Highland Temperance League—M.S.	0	10	6
Mrs. Parsons' New Home—A.Z.	1	0	0
Repairs Scotch Church, Nice—E.F.G. & F.J.W.	0	15	0
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Miss de Broen's Work, Paris—E.F.G. & F.J.W. £1; C.G. £1; S.W. £1; G.E. & W.H.N. £2..	5	0	0
Wrkng. Mn's. Lord's Dy. Rst. As.—Thank-offering	1	0	0
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Mr. Rabinowitz's Work—G.L.D.	0	5	0
N. E. London Gospel Msn.—H.F.P. 5s.; (*Factory Girls*) G.L.D. 5s.; (*Holiday Home*) L.M. 5s.; M.L.B. 10s.	1	5	0
Mrs. Meredith's Prison Mission—G.L.D. 5s.; Mrs. R. £1; G.E. & W.H.N. £1	2	5	0
Home of Industry—G.L.D. 5s.; Mrs. R. £1; G.E. & W.H.N. £1..	2	5	0
Union Hall Mission—Friend	0	10	0
Mr. Fegan's Homes—Mrs. R.	1	0	0
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Miss Mittendorff's Hms.—S.W. 10s.; H.A.Y. £50	50	10	0
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E. L. Training Inst. (Rev. H. G. Guinness)—S.W.	1	0	0
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Y.W.C.A. Holiday Fund—T.C.E..	0	2	6
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Day in Country Fund—H.B. 5s.; Miriam, £5..	5	5	0
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Cuddalore Mission—G.E. & W.H.N.	1	0	0
Home Little Boys, Farningham—G.E. & W.H.N.	1	0	0
Chichester & Arethusa Trng. Ships—G.E. & W.H.N.	1	0	0
Field-lane Refuges—G.E. & W.H.N.	1	0	0
British Syrian Schools—G.E. & W.H.N.	2	0	0
Mrs. Mumford's Work—G.E. & W.H.N.	1	0	0
Mr. Toye's Orphanage—H.A.Y.	20	0	0
Gospel Purity Association—H.A.Y.	50	0	0
National Vigilance Association—H.A.Y.	50	0	0
Rlf. Wrk. (Rev. J. W. Atkinson)—"For His Sake"	0	10	0
Children's Home, Sweden—T.N.J.	0	10	0
	£246	13	6

[Advertisements.]

St. Paul's, Bethnal Green, E.—Mrs. Robertson, £1.

Salvation Army (Scotch Division)—An Outsider, £50.

Evangelistic Mission—Mr. C. Russell Hurditch gratefully acknowledges: Postmark, Thetford (Isa. lix. 1), £1; Friend, Nottingham (Isa. xxxii. 20), 10s.

THE MEDICAL MISSIONARY who has worked for thirty years amongst the suffering at Nazareth, has been persecuted, and his work stopped by the Government. The Roman Catholics have also suffered, but strong influence has been brought to bear on their behalf, and they are now allowed the same freedom to teach which they had before; the evangelical Christians are still under the ban of the Government. The prayers of Christians are asked for those who are surrounded by persecution, more especially the Syrian Orphanage of Jerusalem.—*Journal Religieux.*

CHILDREN'S
EASIDE HOLIDAY

Many of the little Girls — Members of the
eatrical Mission—are looking forward to this
mmer Outing. TEN DAYS at the SEASIDE
rks wonders for those whose nightly toil
nders them susceptible of Consumption, Rheu-
tism, and St. Vitus Dance. Much Spiritual
essing rested on the visit to Lowestoft last
ar. Littlehampton is proposed as the place of
ourn this Summer. Contributions are earnestly
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Mrs. COURTHOPE TODD,
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The JUBILEE YEAR!

A POEM. By R. C. M.
REPRINTED FROM "The Christian."

"Then shalt thou cause the trumpet of the Jubilee
to sound on the tenth day of the seventh month,
in the Day of Atonement shall ye make
the trumpet sound throughout
all your land.
And ye shall hallow the fiftieth year, and proclaim
liberty throughout all the land unto all the
inhabitants thereof: it shall be a Jubilee
unto you; and ye shall return every
man unto his possession, and ye shall
return every man unto his family."
(Lev. xxv. 9, 10.)

'Tis the Day of Atonement! The utmost bound
Of Israel's land hears 'the joyful sound'
Of the silver trumpet, which, loud and clear,
Proclaims the gladsome Jubilee Year.

. . . .

The atonement is made; and the trumpet's voice
Bids every sinner 'Rejoice! Rejoice!'
The Gospel proclaims an eternal release,
And bids the debtor go home in peace."
Extract.

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FRIENDLESS & FALLEN.

THE THIRTIETH ANNUAL MEETING of this Institution will be held (D.V.) at the Homes, Parsons Green, Fulham, on Saturday, June 11.

THOS. SALT, Esq., M.P., will take the chair at 3 o'clock.

Mrs. FRANK BEVAN will open the new Training Home for 50 Friendless young girls.

A CHOIR OF 50 YOUNG GIRLS will sing a selection of JUBILEE HYMNS.

Friends desirous of inspecting the arrangements of both the Homes at Parsons Green, may do so on presenting CARDS OF INVITATION for the Meeting (to be obtained at 200, Euston-road) from two to three o'clock on the day of the Meeting, and also after the termination of the Meeting.

TEA WILL BE SERVED AT 5 O'CLOCK in a Marquee, under the shadow of the venerable OLD MULBERRY TREE, as on former occasions.

There will be a SALE OF USEFUL AND FANCY ARTICLES, many of which will be made by the Inmates of the Institution. LADIES ARE INVITED TO SEND CONTRIBUTIONS OF WORK to be sold on the occasion.

THE PROCEEDS OF THE SALE, AND THE CONTRIBUTIONS received on the day of the Meeting, will be applied to the proposed extension of the Open All Night Refuge, which has been so pre-eminently blessed of God in saving young women and girls.

Since the establishment of this Asylum in 1867, more than 13,000 POOR YOUNG CREATURES have been sheltered.

God's merciful providence has already supplied about £500 towards the proposed extension.

READER, kindly help.

Donations may be sent to Messrs. Morgan & Scott, Office of The Christian, 12, Paternoster-buildings, or to

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Office: 200, Euston Road, London.

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A LIFE SKETCH.
By W. T. STEAD.

"As one of the host of more or less insignificant fellow-workers in the New Crusade since 1871, I venture to hope that in the glimpses herewith afforded into the inner source of the inspiration which created the movement and guided it to victory, there will be something that is new even to those who themselves were foremost in the fray.—W. T. Stead."

CONTENTS.

Chapter I.—Called and Prepared.
" *II.*—The Abomination that maketh Desolate.
" *III.*—Beginning the Campaign.
" *IV.*—In the Thick of the Fight.
Chapter V.—The Regulation System in Theory and in Practice.
" *VI.*—The Continental Crusade.
" *VII.*—Repeal at Last.
" *VIII.*—To Arms!—once more.

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George Holland thankfully acknowledges receiving from Friends some Spring Flowers.

The Infant Nursery opens every morning at 7.30. Free Ragged Day Schools, Morning, at 9 o'clock; Afternoon, at 2. Classes for Rough Boys at 8 o'clock on Mondays and Thursdays. Amusement Classes for Lads. For Carving, &c., at 8 p.m. on Tuesdays. Fret-work, Carpentering, Turning, and Printing on Mondays and Tuesdays, at 8.30 p.m. Boys' Mending and Sewing Classes at 6.30 on Tuesdays. Meetings and Classes for Young Women and Elder Girls, Mondays and Thursdays, at 8 p.m.; Sundays, at 3 p.m.; Saturdays at 4 p.m. Young Men's Prayer Meeting on Mondays at 7 o'clock. Evangelistic Services at 7 and 8.30 on Sunday Evenings, and other Meetings.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

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THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

THE LONDON SAMARITAN SOCIETY and Homerton Mission (Mr. JOHN JAMES JONES, Director, 98, High street, Homerton, London, E.) gratefully acknowledges the following sums for Convalescent Homes at Sandgate and Bournemouth:—Miss A. L., £1 1s.; Miss W., 10s.; Miss S., 5s.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received. Very gratefully acknowledged, a box of clothing from Anonymous, Cornwall.

SEA-SIDE HOMES for poor little Children who have been ill and need a change. Help needed at once. Constant applications for admission. Owing to the Jubilee appeals the income has greatly fallen off. Friends of little children are asked to send a donation. Girls' Home, Lancing. Boys' Home, Ramsgate.—AULAY MACAULAY, Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting-hill, W.

ORPHAN HOME FOR LITTLE GIRLS, Burgos House, Sydenham-road North, Croydon (late 83, St. James's-road). 25 little girls now in the Home. Funds urgently needed, and gratefully received by the Hon. Treasurer, Miss SMITH, Dalkeith Cottage, Wellesley-road, Croydon.

ORPHAN HOME and Home of Rest for young Servants and Children. By the sea. Supported by voluntary contributions. Funds much needed.—Hon. Sec., H. J. ALLEN, Orphan Home, Dover-road, Folkestone.

THE BETHSHAN (Faith-Healing Home), late of 161, Islington, Liverpool, has been transferred to more suitable premises in Leeds. Divine Healing and Holiness Meetings: Sundays, 2.30 p.m.; Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christian friends desiring to be received into the house, apply to Miss Gibbs, 10, St. John's-terrace, Belle Vue-road, Leeds.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street), Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

"MY LAMBS."—Rev. J. W. ATKINSON, 308, Old Ford-road, London, E., urgently appeals for help to give East-end poor and often friendless and ailing Mission Children a Day in the Country. Every gift promptly acknowledged. Urgent.

FIELD LANE REFUGES AND RAGGED SCHOOLS.

THE FORTY-FIFTH ANNUAL MEETING

WILL (D.V.) BE HELD ON

THURSDAY, JUNE 16,

AT THE

HOLBORN TOWN HALL, GRAY'S INN ROAD, E.C.

CHAIR TO BE TAKEN AT SIX O'CLOCK BY

Alderman Sir ROBERT CARDEN, Bart.

A Choir of 200 Children will sing a Selection of Pieces.

Admission Free, by Ticket, to be obtained on application to the Secretary, PEREGRINE PLATT, Vine-street, Clerkenwell-road, E.C.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

Educational.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

PEMBROKE HOUSE, Brandram-road, Lee, Blackheath. High Class School for Girls. Pupils receive careful training, and thorough instruction. Their health and characters are anxiously watched over. Public examinations successfully passed every year.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

MARLBOROUGH COLLEGE for the Daughters of Gentlemen (Residents only), Larkbeare, Exeter, Devon. — Misses BAMBER and CHURTON are gratified to announce that the new Dining Hall, Music Rooms, Dormitories, Offices, and Tennis Court, will be available for use after the recess. Marlborough is surrounded by extensive enclosed grounds. Perfect sanitary arrangements. Sandy soil. Highest testimonials. Pupils accompanied from London and elsewhere.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—For terms for Boarders and Day Pupils apply to Miss SEIFFERTH, Principal.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

SUPERIOR EDUCATION for young Ladies.—Dyreham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for their daughters. The School is situated in a fine healthy neighbourhood."—JOSIAH SPIERS, Children's Special Service Mission.

ILFRACOMBE, 2, Oxford-park.— Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

MALVERN.—High-class School for Girls. Resident English and foreign governesses. Visiting professors. A Pupil can be received for 35 guineas, inclusive fees. Half term, June 13.

Z., Royal Library.

GENEVA, Athénée 4, Pensionnat Portmann. Excellent home for young Ladies. Great advantages for music, painting, and languages. Mdlle. PORTMANN will be in London (D.V.) in July, to conduct her pupils to Switzerland.

A WEST-END PHYSICIAN, with special influence at the leading London Hospitals, has vacancies for two resident Medical Students requiring coaching for any Examinations. Specially successful in backward cases. References given to Sir Andrew Clark, Sir Spencer Wells, and other heads of the profession.—MEDICUS, Hancock's Library, Bishop's-road, Paddington, W.

SPEECH FOR THE DEAF AND DUMB.—Miss HARE (Hon. Certif. Ealing Training Coll.) receives Deaf Children as boarders or day pupils to educate on the German or pure oral system. No signs used. Lip reading lessons given to adult deaf. Defective speech cured.

Cecil House, Beulah-hill, Upper Norwood.

CONCORDIA, OUCHY, LAUSANNE. —Dr. GEORGENS receives Pupils for higher class education, with every advantage and comfort. Thorough French, German, &c. Preparation for English Examinations and public schools. Commercial life, nice playgrounds. Christian influence. —For prospectus, &c., address the Principal.

Prof. E. P. GEORGENS, D.D.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

SUPERIOR EDUCATIONAL advan-tages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

HIGH SCHOOL FOR GIRLS, 16, Cheriton-place, Folkestone. Terms inclusive. Pupils prepared for all public examinations. Of the last seven pupils sent in for examination in December six were successful. Prospectus on application to PRINCIPALS. Term commenced on May 11.

PRINCIPAL OF LADIES' COLLEGE is desirous of receiving a young Lady to join three other pupils in coaching class for Cambridge Exam.; also finishing lessons under professors in English, music, French, German, and drawing. Premium 21 guineas, if willing to assist with juniors two hours daily.—VERITY, Pond's Stationery Depot, St. Peters-rd., Holloway, London, N.

Combe Down School,

BATH.

Principal: MR. W. FRANKLIN.

For nearly 8 years a Master at Monkton Combe School.)

Christian training and teaching. Preparation for Universities and Commercial pursuits. Personal attention given to younger pupils. Laboratory and Workshop.

Healthy situation, 500 ft. above sea-level. Certified sanitary arrangements. Moderate fees. References and full particulars on application.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Classics, modern languages, science, and thorough English. Backward, delicate, and young boys have special attention. All Exams. A Commercial form. Decided Christian training. Splendid premises, close to sea. Moderate fees.

THE OLD HALL SCHOOL.

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

MORAVIAN BOYS' SCHOOL, Ock-brook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

GOVERNESS. — Wanted immedi-ately, a refined Christian Gentlewoman, able to undertake the finishing education of a young Lady. She must have cheerful, winning manners, and be able (it is hoped) to lead others to Christ.—Apply, stating qualifications and salary expected, to T. H., 5, Berrylands-road, Surbiton, Surrey. It is understood if no answer is returned to an application the Advertiser is already suited.

VACANCIES for two little Girls as Boarders, where day pupils also attend. Healthy district, comfortable home. Terms inclusive.

134, Hampton-road, Forest-gate, Essex.

BEDFORD. — Howard College. — Principal, Mrs. J. COMPTON BURNETT.—A Boarding School for Girls. High school education, and careful Christian training. During year pupils have passed Local Exams. Oxford, Cambridge, Academy, Trinity, Coll. Preceptors, and London Matric. 147 passed in four years; 33 distinctions. Report sent by return.

PREPARATORY BOARDING AND DAY SCHOOL for the Sons of Gentlemen, 15, Dix's Field, Southernhay, Exeter.—Special success with backward and delicate boys. Highest references and testimonials from parents. Terms moderate.—Principals, Mrs. FRINGS & Miss WILLIAMS.

CLIFTON HOUSE, Bracknell, Berks.—The Principal of this Educational Home (a minister's widow) receives a limited number of Boarders, who are carefully trained in all the branches of a thorough education. Moderate fees. Governess-Pupil required immediately. Small premium.

EDUCATION at the Seaside.—A Rector's Wife would be glad to hear of one or two little girls to educate with her own young daughters under a thoroughly competent Christian governess. Large house in very healthy position, overlooking the sea. Home comforts. Moderate terms. Evangelical ministry.

Mrs. DOUDNEY, Ore Rectory, Hastings.

A CAMBRIDGE UNDERGRADUATE desires Tutorship in a Christian family from the end of June till October.

BERNARD, 18, Panton-street, Cambridge.

A CAMBRIDGE UNDERGRADUATE, reading for Theological Tripos, desires an engagement as Tutor to one or two boys, from June.

J., St. John's College, Cambridge.

AS FRENCH TUTOR of English Boys, Paris Missionary Student. Fond of children. Musical. Also Protestant Gentleman, son of high official in Paris Government. Best references.

M., Ancient House, Ipswich.

A STUDENT of the College of Theology, Geneva, seeks a place in England as Tutor, during the months July, August, September; or would exchange lessons in French, for board, &c., in a family.

GREY, 20, Canonbury-square, London, N.

CAMBRIDGE Undergraduate desires the Tuition of one or more boys during any part of the Long Vacation—June-October.—P., 337, The Cliff, Higher Broughton, Manchester.

A STUDENT TEACHER required at Miss GOULTY'S School, 2, Sussex-square, Brighton. —Comfortable arrangements can also be made for a Lady Boarder, for a short or longer stay.

A NURSERY GOVERNESS wanted, not under 25 years of age, for four children. No accomplishments. Good needlewoman.—Mrs. B., Miss Woodward, Stationer, Rosslyn-hill, Hampstead, London.

ONE OR TWO LITTLE GIRLS as Boarders, weekly or otherwise, in a private school. Careful, kind training, and attention to health.—Miss JONES, 5, Cecil-villas, Cecil-road, Enfield, Middlesex.

A PARISIAN, PROTESTANT LADY, aged 18, holding Government certificate, desires engagement as Teacher in Christian home or school. —Reference to

Mrs. R. W. BARBOUR, Bonskeid, Pitlochry, N.B.

A SWISS LADY seeks situation in Christian family. Accomplishments, English, French, German, music, solo singing. Five years' experience in England. Good references.

FRAULEIN, Musikschule, Zürich, Switzerland.

LADY (20) desires engagement as Governess. Children under twelve. Thorough English and music, French, drawing, painting, rudimentary Latin, and science. Good disciplinarian. Certificated.—Miss HOPE, Mrs. Bielby, Corporation-road, Birkenhead.

ORPHAN HOME for the Sons of Tradesmen, conducted on the family principle. The boys attend the Church of England, and the National School.—Apply to the SUPERINTENDENT, Calne, Wilts.

PUPIL-TEACHER required directly, in a Ladies' School. Music. French, German, drawing. Camb. Exams. Moderate premium.—By letter only BETA, 1, Sangora-road, New Wandsworth, Surrey.

GOVERNESS (27) seeks re-engage-ment, daily or resident; thorough English, arithmetic, fluent French and German, good music, singing, calisthenics, drawing, needlework. Camb. Higher Women's Cert. 9 years' experience. Highly recommended.—H. B., Mrs. [illegible] Governess' Home and Institute, opposite Highbury Station, London N. Free of expense to Parents and Guardians. English and Continental Schools and Homes recommended.

AN OXFORD UNDERGRADUATE res an engagement during the vacation, either Tutor or to receive Pupils at home. Evan-cal. Charming mountain scenery and country. RECTOR, Maesgwartha, near Abergavenny.

CHRISTIAN GOVERNESSES, Com-ions, and Lady Housekeepers of high principles frequently supplied to Ladies seeking such, by lication to the Governess Registry, Soho Bazaar, o-square, London, W. Testimonials never dis-sed with. Free of all expense to Parents.

ppointments, Situations, &c., Wanted.

A GENTLEMAN, active, energetic, persevering, desires a post of confidence and t, supervision or office, in a good house of busi-. He would also be glad to assist in evangelical k. Excellent references.—TRUTH, Mr. Britton's, t. Mary's-place, Stamford.

GENERAL DRAPERY. — Wanted, middle-aged Man, married, re-engagement as naging Assistant. Nine years' reference from situation in country trade, and five previous if ired.
C. H. H., Bampton-street, Minehead, Somerset.

AS CASHIER OR BOOK-KEEPER, ny place of trust wanted, by a young Woman, d 25.—A. B., Holmwood, Dorking, Surrey.

EARNEST EVANGELIST (American erience) seeks engagement for long or short iods in Mission, Revival, or Gospel Temperance k. Would undertake weak cause. Solo singer.
C., 18, Shaw-crescent, Newbury, Berks.

THE VINEYARD.—A Lady offers services freely. Bible-classes, visiting sick, or tever the Master makes plain. Bed and sitting-m required.
ALPHA, 49, Drayton-park, London, N.

LADY IS ANXIOUS to find per-nent situation (with Christian abstainers pre-red) for Man who has been working at her se for four months. Can do painting, garden-, cooking, baking. Good worker; quick at uiring anything. Small wages for permanency.
Willowdene, King's-road, Clapham-park.

MISSION WORK wanted. Used to -door work and visiting; 26 years' experience.
S. M. R., 41, Calthorpe-street, London, W.C.

AS GARDENER, wanted by a thor-hly practical man, well up in all branches. d florist. 22 years' experience. Age 39. Married. ARTWRIGHT, care of Mrs. Lloyd, Rose Cottage, by.

AS COACHMAN, and good Stable-n. 3½ years' good personal character, left ough no fault. Willing and obliging. Married. e 35.
12, Park-place, Whitton, Hounslow, Middlesex.

AS COACHMAN, or Groom and chman, by Widower. Ride and drive well. One air. Christian, abstainer. Age 36. In or out rs. Good character.
18, Alexandra-street, Kettering.

AS COACHMAN, or Groom and chman. Town or country; country preferred. years' character. Married; two children. Highly ommended.—54, Courthill-road, Lewisham, S.E.

AS GROOM, or with care of small len. Age 20. Good character and references. SEPH SMITH, Foulmere, near Royston, Cambs.

HOUSEKEEPER for small Coffee use, or charge of Mission premises. Baker's dow seeks situation. Three and a half years' erience at former work—Teas, suppers. Highly ommended.
P., Southborough, Tunbridge Wells.

HOUSEKEEPER to single Gentle-, by a Widow, Christian, 12 years total abstainer. ., care of Mrs. Ledward, 76, Ellen-street, West ghton.

GOVERNESS to little children, y Help, or Companion.—A Lady is anxious to n a situation as above for an Orphan, a tlewoman, age 30. Church of England. ngelical.—Miss M. GREEN, Sibton Abbey, ford, Suffolk.

USEFUL COMPANION to assist in [illegible] and needlework. Or Secretary. Good accounts. Ten years member Y.W.C.A. 8½ rs last engagement as Governess. Excellent rences.—X., 151, Earl's-court-road, W.

RE-ENGAGEMENT as Matron, ex-ienced (Laundry) Institution, private or other-, or any position of trust. Three and half ten years' excellent testimonials, last situation.
F., 282, Mare-street, Hackney, London.

NO SALARY.—A Lady, of educa- and domesticated, is desirous of meeting with ngagement as Useful Companion or Lady keeper, or any position of trust. References. MANN, Post Office, King-street, Weymouth.

THE GUARDIANS of an Orphan [illegible] al abstainer, 17 years of age, now leaving wish to meet with an engagement, in the y for her, as Useful Companion to a Christian- [illegible] farm-house, respectable trades- [illegible] other comfortable home. Refer- [illegible] required. Salary not so much an [illegible]
A. C. [illegible] Parsonage, Woodford Wells, Essex.

AS COMPANION, Lady Help, or keeper. A domesticated Lady aged 24 seeks [illegible] Would assist in parish work.
A. A. L., [illegible] Sawbridgeworth, Herts.

A LADY DESIRES a situation for a nice Girl, requiring careful personal supervision.
Miss B., 70, High street, Hampstead.

YOUNG MAN seeks Employment. Town or country village, with opening for Missionary and Visitation work. Whole time given. Or as Secretary, Clerk, Book-keeper, &c., and give spare time. Salary secondary object. Experienced.
EBENEZER, Box 3416, Sell's, Fleet-street, E.C.

SITUATION REQUIRED by a young man, in Civil Engineer's or Contractor's Office, at home or abroad. Several years' experience on works. Shorthand writer.
F., 53, Aberdeen-walk, Scarborough.

A GENTLEMAN, middle-aged, and with considerable experience, seeks a position of trust, either with or without a view to partnership. He could invest from £1000 to £2000 in a thoroughly safe concern in London or neighbourhood.—W. A., 44, King William-street, E.C.

LADY SUPERINTENDENT, or Matron of Orphanage, Training, or other Homes; re-engagement desired. Good disciplinarian. Careful manager. Musical. Age 32.—SUPERINTENDENT, Orphan Home, Burgos House, Sydenham-road North, Croydon.

A GERMAN LADY (28) is anxious to meet with an engagement as Governess or Companion in a gentleman's family. Acquirements, thorough English, fluent French, German, and good music. Salary £70. Good references.—Miss KRONE, 1, Upton Park-terrace, Slough, Bucks.

A MIDDLE-AGED, DOMESTICATED LADY (Dissenter) seeks a Christian home in return for services rendered in household duties Good references.—E. L., 1, Station-hill, Winchester.

RE-ENGAGEMENT required, as an Assistant Matron in Home for Girls or Boys. Experienced and recommended. An abstainer.
A. B., 6, Marcia-road, Old Kent-road, London.

A LADY OFFERS her partial services to a mother with young children, or to assist with needlework, in return for comfortable home.—F., Mr. Curtice, Stationer, 37, Moreton-street, Pimlico, S.W.

RESPECTABLE LAD, age 14, wishes situation in a Gentleman's Stables. Has a little knowledge of horses. Wages of no consideration, but Christian home much desired.
C., 109, Hamilton-road, West Norwood.

AS KITCHENMAID OR UNDER-HOUSEMAID (not both), aged 19. Situation in a Christian family or institution desired.
Miss GREENE, Midgham, Reading.

LAUNDRY WORK.—Will anyone give a young woman an opportunity of regaining her character.—For particulars, Miss B., Stewart Lodge, York-road, Bournemouth.

SITUATION WANTED, for strong, respectable Girl, aged 15, to assist with children and housework, where another servant is kept. London or suburbs.
D., 10, Springfield-road, Wimbledon.

Appointments, Situations, &c., Vacant.

ASSISTANT MATRON wanted for small Refuge (Home) in North London. Abstainer. Competent to superintend and instruct in house and laundry work. Must have love to souls. One preferred who has experience in rescue work. Salary £13.—Apply, with references, to
ALPHA, 43, Hanley-road, Hornsey-road, N.

TRUSTWORTHY, MIDDLE-AGED PERSON wanted as confidential Servant and Working Housekeeper, in small family, where housemaid is kept.
Miss T., Sea View, Rottingdean, West Brighton.

W. P. COOPER, Alexandra House, Lowestoft, has vacancy for Youth (about 18) with some knowledge of the Grocery business. Small salary and comfortable home offered, with good opportunity for improvement.

A THOROUGHLY GOOD PLAIN COOK wanted. Age 30 or over. Kitchenmaid kept. Wages according to capabilities. Dissenter preferred.—Mrs. RIDLEY, The Elms, Chelmsford.

NURSERY GOVERNESS or Mother's Help.—Young Lady required, not under 25, to take the entire charge of two little girls, and able to assist with their studies and music. Bright, happy Christian desired, who understands children, and could enter into their pursuits and pleasures, at the same time guiding and controlling them. Should be strong and vigorous in health, and good needlewoman.—Apply by letter, with reference, and salary required,
Mrs. CADBURY, Moseley Hall, Birmingham.

WANTED, JUNE 18, a thoroughly well recommended Lad of 16, as Indoor Help in private family. Must be strong, intelligent, English, and a Protestant.
HELP, 43, Hertford-street, Mayfair.

SWANSEA AND SOUTH WALES NURSING INSTITUTE. — Wanted, experienced District and other Nurses.—Apply, with photo and testimonials, to SUPERINTENDENT.

BIRD'S NEST, Kingstown. — Wanted, a Christian woman to undertake the entire charge of the kitchen, and training of girls under her.—For particulars apply to Miss DAVIES, 35, Upper FitzWilliam-street, Dublin.

CAN A LADY recommend a thoroughly respectable, strong, steady Girl as Under Nurse? A good needlewoman required. Age about 15 or 16.
Mrs. WILSON, Rivers Lodge, Harpenden, Herts.

CAN ANY LADY recommend a thoroughly trustworthy Nurse, or Mother's Help, to take charge of triplets, single-handed, from the month.—118, Corbyn-street, Crouch-hill, N.

CAN ANY LADY recommend a trustworthy Nurse for three children. Must be a good needlewoman, and have some knowledge of dressmaking.
Mrs. IBBOTSON, The Roost, Sheffield.

COOK wanted, in the country. Should be middle-aged, good-tempered, and willing. Wages £20. Personal references required.—Apply by letter (stating age and references) to Mrs. S., care of Mr. Austin Withers, 22, Cannon-street, London, E.C.

WANTED FOR COUNTRY HOUSE, July 1, a good Cook, Housemaid, and Kitchenmaid. Must be believers and abstainers.
M. B. R., Eagle Hotel, Mablethorpe, Alford.

GOOD PLAIN COOK wanted, in a Ladies' School. Age 25 to 30. Abstainer and Christian character valued. Vacancy also for good HOUSEMAID.
Mrs. BURNETT, Howard College, Bedford.

GOOD WORKING COOK wanted, in small, quiet family. No kitchen-maid. Two other servants kept. Must be total abstainer and early riser, and must understand housekeeping. Comfortable home. Good references indispensable.
Mr. W. H. TOOMER, Twyford, Berks.

GOOD HOUSE-PARLOURMAID wanted, in small, quiet family. Must thoroughly understand housework, waiting at table, plate cleaning, &c., and be total abstainer and early riser. Comfortable home. Good references indispensable.—Mr. W. H. TOOMER, Twyford, Berks

WANTED IMMEDIATELY, House-Parlourmaid. Wages £17; no beer. Also Housemaid. Wages £15. Both over 20.
Mrs. STRATTON, Iping Rectory, Midhurst.

STRONG GIRL wanted, as General Servant. One from the country preferred.
Mrs. T. B. Green, 17, Tivoli-road, Crouch End, N.

GOOD GENERAL SERVANT wanted, under 20. Two kept. Comfortable. No family.—Strathaven House, Eleanor-road, Richmond-road, Hackney. London Fields Station, G.E.R.

A GENERAL SERVANT wanted, as cook in a small, quiet family, where another is kept. A Christian young woman. An abstainer.
Mrs. LLOYD, Lemsford-road, St. Albans.

GENERAL SERVANT wanted, in a family of five. Plain cooking. Wages £14 to commence. Age 20 to 24.—Mrs. WILLIAMS, 75, Mercer's-road, Tufnell-park, Holloway, N.

GOOD COOK wanted in a rather large family. Kitchenmaid kept. Must be a Christian and total abstainer. Age from 30 to 35. Wages £20, and all found.
Mrs. FOOKS, Rutherford Lodge, Worthing.

WANTED AT ONCE, good plain Cooks (town and country), House-Parlourmaids, Nurses, good General Servants. — Apply Miss MAULDEN'S Registry and Home, Church-street, Paddington-green. Ladies can be suited.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application. Mrs. LLOYD HARRIS, Proprietor.

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WEST CENTRAL HOTEL.
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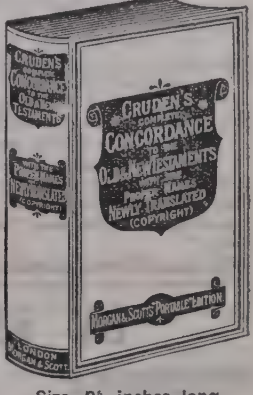
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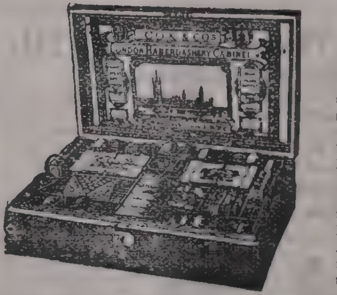

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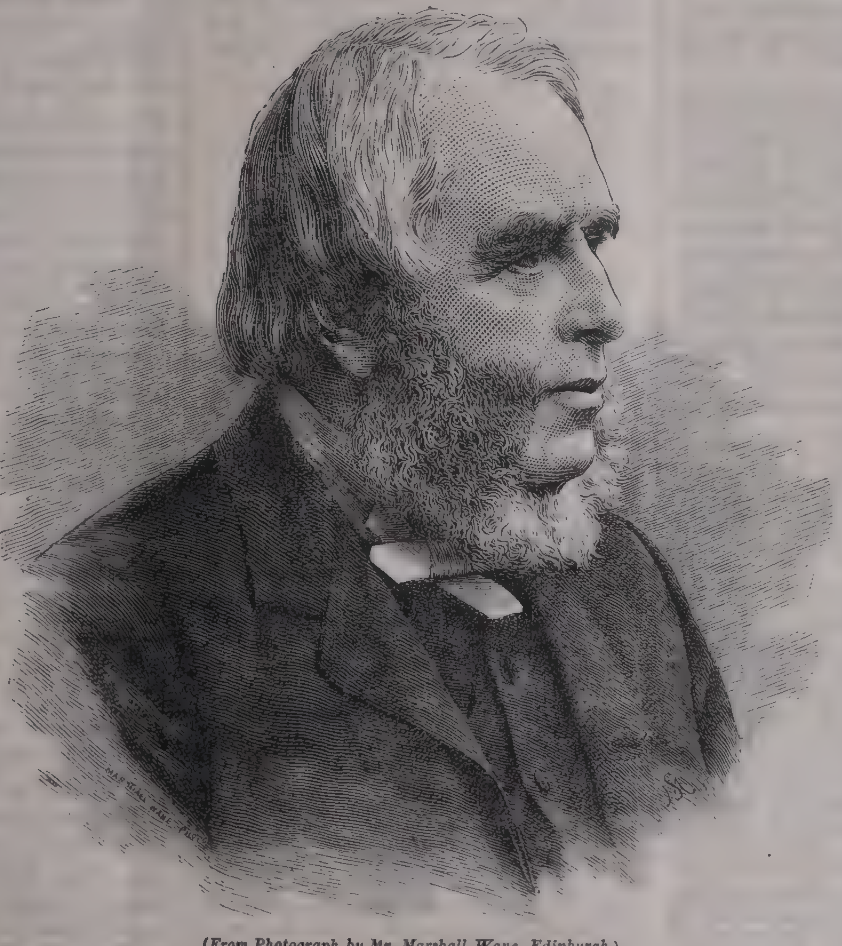
PROF. W. G. BLAIKIE, D.D., LL.D.

OF contemporary Scottish names there are few more widely known or justly steemed than that of Professor Blaikie. Honoured in his own denomination as one f its most gifted and devoted sons, his name is a symbol to the religious world outside, of the loyal, cultivated, and in the best sense catholic evangelicalism which has been a distinguishing mark of the Church of he Scottish Disruption.

It would hardly be correct to count Dr. Blaikie among the Free Church "fathers." He was ordained only one year prior to the Disruption; and so aboundng are his energies and abours still, that few perhaps realise that he was among the men of 43. Nevertheless the fact emains that he was one f those who "came ut" in that memorable ear, in spite of many nducements to abide within the Scottish "Establishment." There s this to be added, that, while he felt in its full orce the spiritual imulse of the Disruption movement, and has etained the best savour f that formative period f his church's history, e was one of those who om the first had views nd sympathies ahead of he age and beyond the mits of his own denomiation. By predisposion and in influence, as ell as in point of time, e has been an imortant link between the rst and the second enerations of the Free hurch of Scotland. His ental freshness and spiritual vitality ake him a contemporary of the younger ce of its ministers, no less than of the en of '43.

WILLIAM GARDEN BLAIKIE was born at berdeen, in 1820. His father was well nown throughout the county as an able wyer, and held the position of Lord rovost in the city. He was a man of ngular excellence and attractiveness of haracter, and his sudden death in his arly prime made a profound impression on the community. The writer remembers having heard from Dr. Blaikie himself that it was this event which brought his previous serious convictions to a point, and fixed his purpose to give himself to the ministry of the Gospel.



(*From Photograph by Mr. Marshall Wane, Edinburgh.*)

Young Blaikie was educated at the grammar school of Aberdeen, under the famous Melvin; and both there and at Marischal College, where he graduated in 1837, he held the foremost place. His student career was throughout a brilliant one. One who knew him well in those early days records that even in the University he had achieved a reputation alike for scholarship and literary taste. While in the Divinity Hall he more than once, in a competition open to all the students, gained the prize offered by the Earl of Aberdeen—then Chancellor of the University and afterwards Premier—for an essay in theology.

Soon after licence, Mr. Blaikie was ordained minister of the Established Church of Scotland, at Drumblade, in Aberdeenshire, where, as already noted, it fell to him, after a brief pastorate of a single year, to lead forth most of his flock to the formation of a Free Church congregation. This work was bravely undertaken and most successfully carried through; but the young minister's ability and zeal had already attracted attention in the South, and in the year 1844 he was called, and felt bound to undertake, the task of founding and rearing a new charge in Pilrig, Edinburgh. Conspicuous success again crowned his efforts, of which the church, manse, and schools of Pilrig are visible memorials still. A large and attached congregation gathered round him to enjoy his ministrations and support him in his varied Christian enterprises; and the story of the twenty-four years of his Edinburgh pastorate is a continuous record of unwearying service.

In the pulpit, Mr. Blaikie was careful never to offer his people what had cost him nothing. His preaching style was characterised not only by much evangelic "unction" and unwavering loyalty to the great verities of the Christian faith, but by a freshness of thinking and sympathy of feeling which gave added interest and power. In the homes of the people he proved himself a true minister and friend—with a love which, while it did not flatter the poor, was inventive for their good. At his suggestion, and with his aid, the "Pilrig Model Buildings"—the first of the kind in Edinburgh—were erected.

From his pen there came a volume, too, breathing a genuine appreciation of the troubles of the working class, and in wise, cheering, sympathetic words pointing to a solvent for them. The book was called "Better Days for Working People"; and the circulation steadily rose to upwards of 80,000. It showed so complete a mastery of the principles of social science, and was imbued throughout with so bright and genial a Christianity, that its remarkable popularity surprised nobody except perhaps its author. The historian Guizot congratulated him on knowing "how to speak to the democracy with sympathy, and at the same time with Christian freedom."

Nor was this by any means the only product of the busy Pilrig minister's pen. Besides being editor of *The Free Church Magazine* for several years (1849—53), and subsequently of *The North British Review* (1860—63), he gave to the world in book form several important Bible studies, of which his "David, King of Israel" (1856), still well known and widely read, may be taken as a sample.

In recognition of his gifts and services, Mr. Blaikie was made a Doctor of Divinity by the University of Edinburgh in 1864—the further degree of LL.D. being added by Aberdeen, in 1872. Before the latter date, however, his pastorate had closed, and his professional life had entered on its second main division.

In 1868, a professor had to be chosen for the Chair of Apologetics and Pastoral Theology in the New College, Edinburgh. The eyes of the Free Church naturally turned to Dr. Blaikie. His writings, together with his admirable ministerial record, proclaimed him gifted with the double qualification needed for doing justice to both the subjects associated with the Chair. His power of attracting and teaching young men, moreover, had been abundantly shown. It was with large expectations, therefore, that the General Assembly called Dr. Blaikie to a post, which he has ever since held with great advantage to the Church as well as credit to himself.

Professor Blaikie—not for a moment to be confounded with his no less versatile but much less reverend contemporary, Professor Blackie, of the Greek Chair in the University—has, in the second period of his career, been found as active and unostentatiously devoted as in the first. He has not sought to make his Chair an "easy chair," nor has he confounded a Professor with a man of all work. His class duties have held no inferior place in his regard; but he has faithfully discharged the trust primarily committed to him, and made the training of the rising ministry his first concern. Students are sometimes prone to count themselves "wiser than all their teachers;" but we do not envy the man who could pass from Professor Blaikie's classes without carrying with him lofty impulses, as well as grateful memories. As a teacher he is clear and concise, yet comprehensive. There is a suggestiveness as well as finish in many of his lectures which make them models of their kind; and through all his prelections, written or extempore, reverence and penetration are allied, and the ability of the teacher is fitly supported by the character of the man. While the defences of Christianity are made more palpable, and its weapons of offence more ready to the student, he is not suffered to forget that Christianity itself is a living power within the soul. None can listen to Dr. Blaikie without feeling that with him "the arguments of the mind" are indeed "the property of the heart." And his interest in the students is not confined to the class-room. To Professor Blaikie is due the credit of having organised and set afoot some fifteen years ago the New College Dining Hall—the first institution of the kind in Scotland—which gives the students the double advantage of an excellent meal at little cost, and of pleasant social intercourse together when the classes for the day are over. Many an act of kindness have individual students also experienced at the Professor's hands, both during college days and afterwards. With no patience for frivolity or indolence, he is ever ready to encourage earnestness and industry. There is in him the power of rebuke; but more congenial in its exercise is the power of kindness, and many have found him a friend in time of need.

Alongside his professional duties, Professor Blaikie, it must be added, has accomplished, since 1868, what many a man would be content and thankful to call a life work.

He has had the pen of a ready writer, and the fine literary touch of earlier years has not suffered from the exigencies of rapid execution. Besides contributing numerous articles to periodicals at home and abroad, Dr. Blaikie was editor of *The Sunday Magazine* from 1871—4, and of *The Catholic Presbyterian* from 1879—83; and he is still a coadjutor editor of the American *Presbyterian Review*, as well as a contributor to the "Dictionary of National Biography," and to the "Pulpit Commentary," in which "Jonah" and "Ephesians" have been assigned to him. Of his separate publications, only a few can be instanced here. An admirable manual of homiletical and pastoral theology, "For the Work of the Ministry," which was published in 1873, gave to a wider circle than that of the classroom the valuable results of the writer's observation and large experience. It was followed by a companion work, "Pastoral Methods of our Lord." Several other volumes have illustrated the practical bent of Dr. Blaikie's mind; but one in particular may be noted as revealing him on the devotional and contemplative side—his "Glimpses of the Inner Life of our Lord." Nor must we omit to name another of his later works, which has only to be mentioned to be recognised as one of the classics of modern biography, "The Personal Life of David Livingstone."

Then Professor Blaikie has been busy all these years with his voice as well as his pen. He has never indeed been prominent as what is technically called "a leader" in the Church. Construction rather than controversy has been his forte, or at any rate his choice; and, although, now and again, he has interposed with effect in the ecclesiastical arena, he has been less heard in church courts than many of his admirers could have wished. More than once he has been chosen to represent his church on important public occasions; and when work needing both a sound judgment and a pacific temper has had to be done in distracted congregations, the Assembly has again and again found in him a fit and willing agent. The Professor's services in the pulpit have all along been highly valued and much sought after; and, to his credit be it said, they have been freely given. Especially, in this connection, it should be mentioned, that besides frequently preaching on "occasions" throughout the country, he had the principal share, a few years ago, in originating and successfully establishing the Mayfield Free Church—now one of the most flourishing of the Edinburgh suburban charges. In the temperance cause Dr. Blaikie has done yeoman service; and in this and other branches of home mission work his bright and gifted partner has been an unwearied helpmate. He has for the last seven years been president of the Religious Tract and Book Society of Scotland, and takes a deep interest in its affairs, especially in its excellent colportage work.

One marked feature of Dr. Blaikie's later life has been the profound interest he has manifested in foreign churches. His mission of congratulation to the Union Assembly of the American Presbyterian Church, which met in Philadelphia in 1870, was much to his liking; but he has "loved the brotherhood" with something more than words. He had a chief part—and it was a work of great labour and anxiety—in organising and bringing together, in 1877, the Alliance of Reformed Churches holding the Presbyterian system. At the successive "Pan-Presbyterian Councils" — in Edinburgh, Philadelphia, and New York—he has acted as one of the clerks; and in the interval he has maintained, through *The Catholic Presbyterian* and *The Quarterly Register*, a bond of union between the churches. Struggling Continental churches have learned to look to Dr. Blaikie as their especial friend. Many a foreign student and pastor finds his way to his hospitable home in Edinburgh; and the coffers of more than one church on the Continent have owed not a little to the Professor's generosity, both of gift and effort. The cause of the Waldensian pastors, for instance, and that of the Bohemian Commemoration Fund, were pleaded by him not long ago, with a disinterested and productive eloquence, in many a Scottish pulpit.

We have, in short, in Dr. Blaikie an example of a life which has had to do with many diverse interests, but of which the unifying principle that furnishes its key is not far to seek. Devotion to Christ is the explanation of its multifarious activities; for these, however various, have been animated by the one desire *to have Christianity applied to life*—to see the individual, the family, the Church, the community, imbued with the spirit of Christ—to see Christianity influencing our literature, science, art, legislation, business, and, in short, every human interest.

The Professor is not an old man yet, and more good work—such as the Cunningham Lectures now in preparation—may be expected of him. But a long measure is already needed for his life—may it be much longer still!—if we accept the poet's standard:—

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

FIFTY YEARS' PROGRESS.

MUCH has been written, wisely or unwisely, on the progress made during the reign of Victoria; some, like our Poet Laureate, have written in a pessimistic spirit, and our late Prime Minister has replied in a more hopeful mood. Doubtless each is right in some respects, and looking at the question from his own standpoint. As in an engagement, there may be, and frequently is, success in one part of the field, and defeat and disaster in another, so in the great struggle which is going on ceaselessly in this world between the opposite forces of good and evil, it is not always easy to determine with which lie the fortunes of the day.

In the spheres of science, literature, art, education, locomotion, and commercial expansion, progress has been extraordinary, even beyond anything which the world has hitherto witnessed; truly we may appropriate to the Victorian era the prediction of the prophet, "Many shall run to and fro, and knowledge shall be increased." Mission work in heathen lands has also made gratifying progress, and we may conclude that Christian knowledge was included in that which the seer foretold.

But amidst all that has been written on this subject there are a few things which have not been sufficiently noted, and of which stock has not been taken in summing up our gains and losses of the last fifty years. These things are more plainly apparent to one who, like the writer hereof, can look back some sixty years upon public life in London. First and foremost, the teaching and practice in the great branch of the Church established in this realm has deteriorated in a painful degree. At the commencement of the reign the great Evangelical Revival of the eighteenth century had penetrated the Established Church, and wherever there was life it was the life of Apostolic Gospel teaching. Since then, activity and energy have been developed; but while they have thrust out indifference, its place has been occupied by ritualism, sacramentarianism, and sacerdotalism.

In the region of social morality great changes have taken place; some of them the effect of well-meaning but mistaken legislation. I allude in the first place to the work of two great statesmen—Brougham and Gladstone. The first, desirous "that the poor man should have his beer," covered the land with beer-shops. Anyone who could muster £2 could, quite irrespective of character, have a licence; the farm labourer, instead of refreshing himself at his home, or at the village inn, where the profits were derived from food, lodging, and forage as well as from drink, was induced to spend his evenings where consumption of drink alone was the source of profit, and where, consequently, a large consumption per head was necessary to sustain the business. The beer-house keeper had, therefore, a direct inducement to make his customers literally "drunk on the premises."

Again, Mr. Gladstone, looking at the sale of wine from the social, economic, and financial point of view, and regardless of moral results, converted every grocers' store in town and country into a retail dispensary for wine, beer, and spirits, and the basket of the farmers' and labourers' wives became the means of introducing alcoholic drink into the home circle, resulting too frequently in a painful accession of intemperance amongst women. It is quite impossible to estimate the amount and extent of moral mischief which these statesmen have, with good intentions, inflicted on their fellow subjects by these two measures, outweighing, perhaps, all the benefits, admittedly great, arising from other reforms which they assisted in inaugurating.

Another change for the worse in the same direction has taken place during the same period. I allude to the introduction of the drinking-bar. This commenced some forty or fifty years ago by the opening in London of bars for the sale of "Crowley's Alton Ale." It was not long before other brewers and spirit dealers followed suit. Clerks and employers in our cities and towns had previously taken their ale or porter with their lunch or dinners, but the system of wine, beer, and spirit bars introduced the habit of taking drams, nips, and drains between meals, and resulted in the unhealthy craving for stimulant which invariably results from taking alcoholic liquor on an empty stomach, and leads, if persisted in, to confirmed habits of drunkenness. Many are the distressing incidents which I have witnessed in connection with bar-drinking. Bars are now found at every street corner, at the chief railway stations, at the theatre, the concert-room, the music-hall, the courts of law, and even in the Houses of the Legislature. I can well recollect when, at the theatre and concert-room, nothing was permitted but the basket of the orange-woman; now drink and smoke form a material adjunct to the evening's entertainment, and if a manager were to banish them, he might as well close his house.

This introduces another recollection of fifty years' ago. There were then no "music halls." By this I mean that music and drinking were not then wedded as they too frequently are to-day. Doubtless there is necessity for the enlivening of the dull round of life of too many of the hard-toiling men, women, lads and lasses of our great cities. It is not the use of music, but its great abuse, to which I allude, and its being made to minister to the ends of drinking, and too often of indecency and profanity. In a work published this year, which is intended as a guide-book and not in any sense as a moralist, the author has nothing to say in praise of the music hall, its songs, its music, or its influence. How great that influence must be when it is stated that, in the Metropolis alone there are no less than 408 of these halls, capable of seating, nightly, 170,000 people. Some of these halls are attached to gin palaces, and in all, it is believed, with the one exception of the Royal Victoria Hall, alcoholic drink is dispensed. Ballet dancing is introduced in some of them, and *double entendre* and indecent innuendo in the songs is looked for in others as part of the evening's entertainment. Who can estimate the ill-effect of such recreation on the rising generation!

But there is yet another evil to which I will allude, which in this country and our colonies is the product of the Victorian era. It is now some twenty-two or twenty-three years since our rulers stealthily and gradually introduced into this country and its dependencies the regulation and licensing of sin, under the delusive pretexts of promoting morality and health. That this should have taken place during the reign of a Sovereign whose character is blameless, and whose Court has been exceptionally pure, makes it the more to be deplored. Secretly and insidiously has the abominable system been introduced, without the knowledge or consent of the people. They have happily put a stop to it at home, but all round the world where British influence extends, our colonists and native subjects have before them the wretched example and evil influence of degrading vice taken charge of by the British Government, and contributing to the revenues of the British Empire.

There is, of course, something to be said *per contra*, for "when iniquity comes in like a flood, the Spirit of the Lord lifts up a standard against it." It would be sad, indeed, if it were not so; but we should be living in a fool's paradise if we were to conclude that all the progress during the last fifty years has been in the direction of establishing the Kingdom of Christ.

London. B. S.

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ANTI-VIVISECTION SOCIETY.

THIS Society is doing valuable service in seeking to promote public opinion in favour of the object for which it exists—the protection of God's dumb animals from the cruel, barbarous, and most inhuman treatment they are subjected to by medical men for the so-called purpose of acquiring scientific knowledge.

The Chairman (Hon. P. CARTARET HILL) at the recent annual meeting at the Criterion said: The question that those have to face who maintain they are at liberty to treat the lower animals as they like, is, What right have they, at the expense of the intense suffering and unpardonable torture of God's humble creatures, to carry on experiments which are pronounced by the highest medical authorities, among whom may be mentioned Sir William Ferguson, to be of no benefit to humanity, and which it is clear are not sanctioned by Him who is the Author and finisher of all things? The fact that such experiments are a breach of the law of God alone, he maintained, is sufficient in a professedly Christian country like England, to put a stop to them. He gave several instances of horrible cruelty, one of which was that of a dog that had its brain, portion by portion destroyed, being allowed to linger until it was relieved by death.

Rev. H. R. HAWEIS condemned the practice of vivisection as contrary to the instincts of humanity and the dictates of religion, as well as opposed to the true teaching of science. Dr. HAUGHTON asserted that such a laboratory for vivisection as it had been suggested to form out of the bequest of Sir Erasmus Wilson would represent horrible torture and diabolical wickedness. He corroborated the observations of the previous speaker, informed the meeting that the medical profession as a whole are afraid to express their opinion on the subject, and denounced the Pasteur system of inoculation as quackery. Dr. CLARK and Rev. F. L. MEARNS argued that the inevitable cruelty of the practice of vivisection is calculated to demoralise the community which sanctions it; and at their request the meeting, which was largely composed of ladies, resolved to send a petition to Parliament craving for its entire prohibition. The latter described the present act of Parliament relating to vivisection as one of the grossest frauds ever made on the public.

THE PORTSMOUTH PROTESTANT HOME.—This Home for the reclamation of fallen women, in the principal naval town of the world, has done good work during the past year. About half of the 178 inmates who here were provided with a comfortable home, whilst being trained for service or some other useful position in life, gave distinct evidence of changed characters, and were sent into service or to their friends. Since the Home has been opened many have been brought to know and love the Lord Jesus Christ, and hundreds have been much blessed. The temperance restaurant in the new building is much valued by the public and is a great success. Communications should be addressed to Mrs. Colebrook, superintendent, Brunswick-road, Southsea.

THE LADS OF RATCLIFF.

In connection with the Sailors' Rest, in Ratcliff-highway, Mr. Isaacs and a few other workers, ladies as well as gentlemen, have taken a house and commenced a much-needed experiment among the lads and young men of the locality. The very difficulty proves the need. They rush in like a herd of wild horses, and the language of some of them necessitates the close-shutting of the ladies' ears. But here is the finest raw material in the world. Nothing pays such interest for cultivation and manufacture as humanity. Other material may be raised in value a thousand-fold, but it all belongs to earth and time; this living material, with an immortal soul, will repay millions per cent. in time and in eternity.

Visiting them a few evenings since, we found some bright young specimens of whom any parents might be proud, and who may either become useful members of society or pests to the community.

The information and knowledge which some of them had acquired, proved the Board School to be no inconsiderable power; but whether for good or evil will depend largely on the after training which the boys and girls receive. The political opinions of some of these young gentlemen were very advanced in a Republican direction. One of them told us that if this form of Government replaced Royalty there would be millions of money to divide among the people. He was very decided as to the impropriety of allowing the Duke of Connaught to leave his command and come home for the Jubilee, whereas a policeman would not be allowed to leave his post if his wife was dying. We asked him where he had picked up these views; he replied, "At school. When we had said the Collect and the Lord's Prayer, the master used to read the newspaper to us." Evidently this particular teacher had given himself *con amore* to Thomson's "delightful task, to rear the tender thought, to teach the young idea how to shoot." If we go on cramming the heads of the rising multitude with book (not to say newspaper) lore, without educating or training them to use their fingers in any useful handicraft, we may find that we are teaching the young idea how to shoot in another sense than that intended by the poet of "The Seasons," and that we are preparing for ourselves an aggravated illustration of Dr. Watts's wise deliverance that "Satan finds some mischief still for idle hands to do." We are, however, glad to know that the London School Board has decided to add to their curriculum of study a department for training in the industrial arts and occupations. The resolve is an eminently wise one, and we trust it may be carried out on the largest possible scale.

We regard, and wish our readers to look upon, with deep interest the brave endeavour of our friends in Ratcliff to bring these wild young heathens under loving Christian influence; and, although it is quite in its infancy, we rejoice to see that already a distinct impression has been made on some of them. If "the classes" wish that the next generation should enjoy what their parents leave them, they cannot do a wiser thing than seek the physical and mental well-being of "the masses." But this is taking a very low and sordid view. Those who are privileged with happy, comfortable, Christian homes cannot divest themselves of the responsibility of seeking the welfare, spiritually and temporally, of those who are less favourably circumstanced. Duty and self-interest alike demand that the generous and earnest devotion to the welfare of the poor which characterises a few living Christian men and women should become the rule amongst all who profess the name of Him who came to seek and to save that which was lost.

ELIJAH THE PROPHET.—5.

By Rev. F. B. MEYER, B.A., Leicester.

THE TEST OF THE HOME LIFE.

1 Kings xvii.

Many a man might bear himself as a hero and saint in the solitudes of Cherith, or on the heights of Carmel, and yet wretchedly fail in the home life of Zarephath. It is one thing to commune with God in the solitudes of nature, and to perform splendid acts of devotion and zeal for Him in the presence of thousands, but it is quite another to walk with Him day by day in the midst of a home, with its many calls for the constant forgetfulness of self. Blessed, indeed, is the home life on whose threshold we cast aside our reserve, our attitude of self-defence, our suspicions and our fears, and resign ourselves to the unquestioning trust of those whose love puts the tenderest construction on much that the world exaggerates and distorts! And yet it would be idle to deny that there is much to try and test us just where the flowers bloom, and the voices of hate and passion die away in distant murmurs. There is a constant need for the exercise of gentleness, patience, self-sacrifice, self-restraint. And beneath the test of home, with its incessant duties and demands, many men break down, whose character seems, like some Alpine peak, to shoot up far beyond the average of those with whom they associate in the busy world.

This ought not so to be; nor need it be. If our religion is what it should be, it will resemble the law of gravitation, which not only controls the planets in their spheres, but guides the course of each dust-grain through the autumn breeze, and determines the fall of a rose-leaf fluttering to the path. Everything will come beneath its sway—each look, each word, each trivial act. Indeed, we shall show the reality and thoroughness of our religion, when it is no longer a garment, to be put off and on at will; but when it is like our skin, to be worn always, and from which it is impossible to separate. The truly religious man will be as sweet in irritating gnat-stings as in crushing calamities; as self-denying for a child as for a crowd; as patient over a spoilt or late meal as over an operation which summons all his manhood to the front. "My grace is sufficient for thee" is the one answer of Jesus Christ to all inquiries; the one reply to all excuses, and complaints about trying circumstances. Thy home-life was chosen for thee by the unerring skill of One who knows thee better than thou knowest thyself, and who could not mistake. It has been selected as the best school of grace for thee. Its burdens were poised on the hand of infinite love, before they were placed on thy shoulders. Its pressure has been carefully measured by scales, more delicate than those which chemists use. And, now, looking down upon thee, the Master says:—"There is nothing in thy life that may not be lived in Me, for Me, through Me; and I am willing to enable thee to be sweet and noble and saint-like in it all."

In our last, we saw something of the power and Spirit with which Elijah was filled and endued. It was nothing less than the Holy Ghost Himself; and we learnt that that same glorious gift is for each of us. Indeed, it is our bounden duty never to rest until we are filled with that same fulness, and clothed in that same robe. But we are now to follow him *into a home*, and see how he bears the test of home life, and we shall learn to admire and love him the more. He lived a truly human life; he was not "too great or good for human nature's daily food." He was the same man in the widow's house as on Carmel's heights. He is like one of those mountains, of which we have spoken, piercing the heavens with unscalable heights, but clothed about the lower parts with woodlands and verdant fields and smiling bowers, where bees gather honey, and children play. He shows that when a man is full of the Holy Ghost, it will be evidenced by the entire tenour of his daily walk and conversation. In this he reminds us of Luther, the Elijah of modern times, who stood alone against the apostasy of the Romish church, but whose family life was a model of beauty—an oasis in the desert. Let those, who only know him as the Reformer, read his letters to his little daughter, and they will be captivated by the winsomeness and tenderness of that great and gentle soul.

I. Elijah teaches us Contentment.—The fare in the widow's home was frugal enough, and there was only just sufficient of it for their daily needs. Human nature, which was as strong in the prophet as in the rest of us, would have preferred to be able to count sacks of meal and barrels of oil. It would have been pleasant to go into some spacious storeroom, and, looking around on the abundant provision, to say: "Soul, thou hast goods enough to carry thee through the years of famine: take thine ease, eat, drink, and be merry." But this is not God's way, nor is it the healthiest discipline for our better life.

God's rule is day by day.—The manna fell on the desert sands day by day. Our bread is promised to us for the day. As our day, so will our strength be. And they who live like this are constantly reminded of their blessed dependence on their Father's love; they are led back again to the life of the little child; they know nothing of those temptations to self-sufficiency, which work ruin to the rich, as the growth of the southern seas silently eats away the bottoms of the mighty vessels which defy the storms, but become the prey of myriads of minute insects, working always out of sight.

If God were to give us the choice between seeing our provision and keeping it ourselves, or not seeing it and leaving Him to deal it out, day by day, most of us would be almost sure to choose the former alternative. It gratifies our sense of importance to count up our stores, our barrels, and our sacks; it invests us with so much superiority to our neighbours; it gives such a sense of security. But we should be wiser far to say, "I am content to trust Thee, Father, the living God, who givest us all things richly to enjoy; keep Thou the stores under thine own hand, they will give me less anxiety; they will not lead me into temptation; they will not expose me to be jealous of others less favoured than myself.

And those who live thus are not worse off than others.—Nay, in the truest sense, they are better off. Better off, because the responsibility of maintaining them rests wholly upon God; and they are delivered from the fret of anxiety, the strain of daily care, and the temptations which make it almost impossible for a rich man to enter the kingdom of God. If God guarantees, as He does, our support, does it much matter whether we can *see* the sources from which He will obtain it? It might gratify our curiosity, but it would not make them more sure. They are as really in existence, and beneath his eye; and they will as really come safely to our hand. The main thing is to understand the precious promise, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Then let us go on doing our duty, filling our time, working out the plan of our life. We may be as free from care as the birds, that have neither storehouse nor barn. We may laugh as merrily as the child, who comes in from school to eat, and goes out again to play, and is utterly thoughtless about its next meal. We may be entirely destitute, our pantry bare, our money exhausted, our means of livelihood gone; but our Father has ample resources; his are the cattle on a thousand hills, and the waving cornfields, and the myriad fish of the ocean-depths; his hired servants have bread enough and to spare; He has prepared a supply for our need and He will deliver it to time, if only we will trust Him.

It is impossible to tell whose eyes may read these words; but if they should be read by those whose one aim it is to be *independent*, let them consider what they mean. Do they mean to be independent of God, or of men? In point of fact they will live to see that they can be independent of neither. And the serious question presents itself, if this is a worthy aim for those who are the bought slaves of Christ. Surely we are meant to be stewards; not storing up our Lord's money for ourselves, but administering for Him all that we do not need for the maintenance of ourselves and our dear ones, in the position of life in which God has placed us. And our only worldly aim should be to lay out our Lord's money to the very best advantage, so that we may render Him an account with joy, when He comes to reckon with us.

If, on the other hand, these words are read by those who are *dependent on daily supplies*, with little hope of ever owning more than the daily handful of meal, and the little oil at the bottom of the cruse; let them be comforted by the example of Elijah. "Be content with such things as ye have, for He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5). The bottom of the barrel may have been scraped to-day, but on going to it to-morrow, there will be just enough for to-morrow's needs. The last drop of oil may have been drained to-day, but there will be more to-morrow, and enough. Anxiety will not do you good, but the prayer of faith will. Your Father knoweth what things ye have need of. He who lit life's flame knows how much fuel is required to keep it burning. Throw all responsibility on God. He who gave his own Son will with Him freely give all things. Don't listen to the arch-liar, who bids you distrust and despair; he has never yet been justified by the event; his prophecies have always proved false; his insinuations are simply beds of rank and poisonous stinging nettles, don't lie down in them, but trample them beneath your feet. Oh that we might learn, though it be in the school of privation, in whatsoever state we are, therewith to be content, and to be able to cry, with one of Elijah's compeers, "I can do all things through Christ, which strengtheneth me." "For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

II. ELIJAH ALSO TEACHES US GENTLENESS UNDER PROVOCATION.—We do not know how long the mother hung over her dying child. He may have been struck down like the little fellow who cried, "My head! my head!" and faded in one summer's afternoon; or he may have lingered beneath the spell of a wearying illness, which not only wore out his life, but overtaxed his mother's nerves, so that she spoke unadvisedly and cruelly to the man, who had brought deliverance to her home, "Art thou come to call my sin to remembrance, and to slay my son?"

A remark, so uncalled-for and unjust, might well have stung the prophet to the quick, or prompted a bitter reply. And it would have doubtless done so had his goodness been anything less than inspired by the Holy Ghost. But one of the fruits of his indwelling is Gentleness. "The fruit of the Spirit is love, joy, peace, long-suffering, *gentleness*." The nature breathed into the spirit by the blessed Spirit of God is identical with his own, which is Love; and "Love suffereth long and is kind, is not easily provoked, beareth all things, believeth all things, hopeth all things, endureth all things." Thus it happened, that without further remark Elijah simply said, "Give me thy son." If there were a momentary uprising of indignation, it was immediately quelled by the Dove which had come to brood in the nest of his heart.

We need more of this practical godliness.—Many deceive themselves. They go to fervid meetings, and profess that they have placed all upon the altar; they speak as if they were indeed filled with the Holy Ghost. But when they return to their homes, the least friction, or interference with their plans, or mistake on the part of others, or angry outburst, arouses a sudden and violent manifestation of temper. Such people have not yet experienced his special grace; there is much more for them to learn. He who first led them to Jesus is able to make them meek with his meekness, and gentle with his gentleness; He can give them victory over their natural infirmities, as well as over all conscious sin; He can work so great a transformation within them that "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

If the Holy Spirit is really filling the heart, there will come over the rudest, the least refined, the most selfish, a marvellous change; there will be a gentleness in speech, in the very tones of the voice; a tender thoughtfulness in the smallest actions; a peace passing understanding on the face; and these shall be the evident seal of the Holy Ghost, the mint mark of heaven. Are they evident in ourselves?

> Gentle Spirit, dwell with me,
> I myself would gentle be;
> And with words that help and heal,
> Would thy life in mine reveal.

III. ELIJAH TEACHES ALSO THE POWER OF A HOLY LIFE.—Somewhere in the background of this woman's life there was a dark deed, which dwarfed all other memories of wrong-doing, and stood out before her mind, as her sin, "my sin" (verse 18), what it was we do not know; it may have been connected with the birth of that very son. It had probably been committed long years before, and had then filled her with a keen agony of mind; for conscience is not inoperative even in the hearts of the children of idolatry and heathendom (Rom. ii. 18). But of later years, the keen sense of remorse had become dulled, conscience long outraged had grown benumbed, sometimes she even lost all recollection of her sin, for weeks and months together. We all have a wonderful faculty of dismissing from us an unwelcome thought, just as men try to hide from themselves the too-evident symptoms of a disease, which is sapping the forces of life.

There is a wonderful invention, recently perfected, by which sound can be fixed pictorially, and, from the picture, it may be produced again, long years after it was spoken. Imagine your hearing once again the voices long hushed in death! But memory is like this; it fixes all impressions and retains them; it never permits them to be destroyed; though it may not always be able to produce them instantly to a given call. Some memories are like well-classified libraries, in which you can readily discover even the smallest pamphlet; others are so confused that they are useless for practical purposes; yet even in these, nothing that ever came within their range has ever been lost; and whenever the right clue is presented, there is an immediate resurrection and recovery of sounds, and sights, and trains of thought long buried.

How terrible will it be, when the lost soul is met on the threshold of the dark world, to which it goes, by the solemn words, "Son, remember!" And what more fearful punishment could we imagine, than being compelled to meet again, and to confront the hideous past, summoned by an inevitable remembrancer; whilst conscience, no longer stupefied and drugged, is sensitive enough to convince of the exceeding sinfulness of sin.

It is remarkable how different the mental stimulus is, which is required by different castes of mind, to awaken dormant memories. In the case of some, the handwriting on an old letter, a picture, a scent borne on the breeze, a song, will be enough. Their own sorrow reminded Joseph's brethren of their disgraceful behaviour to their brother thirty years before. But in the case of this woman it was Elijah's holy life, combined with her own terrible sorrow. Beneath the spell of these two voices her memory gave up its dead, and her conscience was quickened into vigorous life. "Art thou come unto me to call my sin to remembrance?"

Oh, to live in the power of the Holy Ghost! Our looks would sometimes then convict the stoutest sinners of sin, as it is recorded of Finney, whose grieved face brought conviction to a young woman, and through her to a whole factory of operatives. Our holy walk would be a standing rebuke; a mirror in which the sin-pocked might see the ravages wrought by sin. Our words would then be sharp two-edged swords, piercing to the dividing of the joints and marrow, of soul and spirit.

And if any reader of this shall be conscious of some hidden but unforgiven sin, let that one know that all efforts to forget will some day be unavailing; sickness may come, or bereavement, or bitter loss; and then that sin will spring up, as if only committed yesterday, in all its horror and agony. It is said that the spirit of the victim haunts the murderer, until he makes reparation by confession and surrender. There is some truth in it, for sin is only blotted out of remembrance, both of God and the soul, when it has been confessed, and put beneath the blood of Jesus. Confess your sin, and claim that cleansing now, and you will hear the voice of God saying, "Your sins and iniquities will I remember no more."

IV. ELIJAH TEACHES, LASTLY, THE SECRET OF GIVING LIFE.—It is a characteristic of those who are filled with the Holy Ghost, that they carry with them everywhere the spirit of life, even resurrection life. We shall not only convince men of sin, but we shall become channels, through which the Divine Life may enter them. Thus was it with the prophet. But mark the conditions under which alone we shall be able to fulfil this glorious function.

(1) *Lonely wrestlings.*—"He took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord." We are not specific enough in prayer; and we do not spend enough time in intercession, dwelling with holy ardour, on each beloved name, and on each heart-rending case. What wonder that we achieve so little!

(2) *Humility.*—"He measured himself upon the child." How wonderful that so great a man should spend so much time and thought on that slender frame, and be content to bring himself into direct contact with that which might be thought to defile! It is a touching spectacle, but we must imitate it in some measure. We must seek the conversion of children, winning them ere Satan or the world attach them. But, to do so, we must stoop to them, becoming as little children to win little children for Jesus.

(3) *Perseverance.*—"He measured himself three times, and cried unto the Lord." Not soon daunted. It is thus that God tests the genuineness of our desire. These deferred answers lead us to lengths of holy boldness and pertinacity of which we should not otherwise have dreamed, but from which we shall never go back. "Men ought always to pray, and not to faint."

And his supplications met with the favour of God. "The Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." And as the prophet presented him to the grateful and rejoicing mother, he must have been beyond all things gratified with her simple testimony to the reality and power of the life which the Holy Ghost had begotten within him: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." And what was the result of all? Simply this: that woman became so ennobled and changed by her contact with that man of God, that our Saviour awarded to her a prophet's reward (Matt. x. 41). Her work was small, her conceptions obscure, her home Gentile and heathen, and yet, because her motives were noble, and her spirit in sympathy with Elijah's, it was announced by Him, at whose bar we must all stand for our reward, that she had done what she could, and that her crown should shine as brightly as that placed on the brow of the prophet of God. We are rewarded, not according to our sphere, or the results of our work, but according to the sincerity and beauty of our motives, and these may be as lofty in an obscure widow as in Elijah himself.

A HOUSE OF REST for mission workers in Scotland, three or four of whom can be received, is now open. Applications for admission should be addressed to the Lady Superintendent Fairhaven Villa, Eskbank, Midlothian, N.B.

BELIEVERS' MEETINGS, DUBLIN.

(BY OUR OWN CORRESPONDENT.)

I HAD not been present at one of these gatherings for five years, but spiritual interest and brotherly fellowship have never been more perceptible than at these. Indeed, as far as I could gather from those who have known the meetings more or less intimately during the last twenty years, there was a unanimous feeling that those held last week were quite exceptionally blessed and happy.

A reception and prayer-meeting was held on Monday evening, May 30, at which Mr. J. McVicker read the account of the feeding of the multitude, and the thought of sitting down to be fed by the Lord may be said to have formed the undercurrent of the whole conference. The early morning prayer-meetings were well attended, and the requests numerous and varied. Hearts were bound together in sympathy, in pleading each other's needs at the throne of grace, whilst the conversation and exposition over the breakfast table were also valued.

On Tuesday morning Mr. Walter Wills deduced from the story of the potter in Jeremiah, that the secret of true Christian usefulness is to have no will of our own. The clay must yield ere it can be shaped, and the power we need most of all is the power thus to yield, that God may fashion us according to his own will. Mr. H. Bennett, of Yeovil, next dwelt upon Hebrews i., viii., xii., in which Christ is respectively shown as our Sacrifice, High Priest, and Example, above Melchisedek in glory, and above Aaron in love and sympathy. Exodus v. 1 then formed the theme of a suggestive address from Dr. McKilliam, of Blackheath. The wilderness was the place of Israel's feast, and thus it has ever been with the people of God. Grumbling has often been found to prevail most in times of prosperity, whilst distress as frequently elicits expressions of joy and thanksgiving. It will be noticed that this thought was further developed next day by Mr. G. F. Trench.

Young Christians were more especially in the mind of Mr. T. Miller, as in the evening he dealt with some of the elementary truths which form an essential part of spiritual learning, but which sometimes are but dimly comprehended. He emphasised the necessary distinction between the gift of salvation, without works, and the awards for service after conversion. Next came some stirring words from Mr. Dunn, of Glasgow, on the spirit of joy, praise, and thanksgiving.

Then at greater length followed a thoughtful

ADDRESS BY MR. FRANK WHITE.

If the sea divides some of us, he said, Christ unites us. We are here as sharing in a common salvation, partakers of a common hope, standing under cover of the same precious meritoriousness of our one Lord and Saviour. This is the secret I gather of our meeting. We plead with one another as Paul pleaded with himself and others for "Christ's sake" (Rom. xv. 30; Eph. iv. 32; 2 Cor. xii. 10); for the "Gospel's sake" (1 Cor. ix. 23); for the "elect's sake" (2 Tim. ii. 10); or, as the beloved John, for the "truth's sake" (2 John 2); for his "Name's sake" (John iii.). Yea, for very "love's sake" we exhort one another, and so much the more as we see the day approaching. Those who have known Christ the longest, who have most claim to be called veterans in his service, love most to dwell on the things they first learned. Bunyan names the shepherds upon the Delectable Mountains, one Knowledge, another Success, another Experience, another Watchful; but all fed their flocks "by the highway side." Teachers and preachers who choose bye paths of their own are to be shunned, whatever their reputation for holiness. Let us learn to feed on old truths, yet with a new relish, holding fast the *beginning* of our confidence. We need no larger or smaller Bible than the one we have, no new Bible, but a spirit of understanding to study the one that we possess. Study it closely—divide, dissect its very tissues and nerves, but be sure it is to you, nevertheless, a living Word. Get into the warm current of life that runs through it.

And remember, *the life is in the blood.* Exalt Christ and his atonement. Think how our Lord met the tempter in the wilderness, not by referring him to the visible testimony received from heaven at his baptism, but by the written word: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mark, not by the Bible as a whole—not by this book, or that book, not by chapters or even verses, but by "every word." We must hold fast to every word. Critics would rob us, indeed, of the entire volume, but they begin with this word and that. "*Every word* of God is pure." Christ made much of every word, so should we.

Besides understanding for the study of the Word, we need a new sight of Christ. It is to be feared too many have left their *first* love. Whence shall we fetch more love, more enthusiasm for Christ, but from Christ Himself, by sitting with upturned face where Mary sat, at his feet. Mary sat at his feet, but she did not look at his feet; she looked, doubtless, into his face. There let us look. I know of no other secret whereby to obtain an unworldly walk. I have read of a sculptor, named Dannecker, who spent eight years in producing a face of Christ, and at last wrought out one in which the emotions of love and sorrow were so perfectly blended that beholders wept as they looked upon it. Being afterwards asked to employ his great talents on a statue of Venus, he refused: "After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen goddess?" Here is the secret of such a walk as shall compel those around us to say, "We will go with you." It has been well remarked that "the reason why so few join the Church out of the world is that so many in the Church are joining the world."

On Wednesday morning, Mr. G. F. Trench connected the several petitions of the Lord's Prayer with the principles at stake in the temptation which Jesus experienced in the wilderness. (*Temptation*), "If Thou be the Son of God;" (*Prayer*), "Our Father." (*Temptation*), "Fall down and worship me;" (*Prayer*), "Hallowed be *thy* name." (*Temptation*), Christ might have the kingdoms. (*Prayer*), "*Thy* kingdom come." (*Temptation*), That Christ should satisfy his own desires. (*Prayer*), "Thy will be done." (*Temptation*), "Command that these stones be made." (*Prayer*), Give us this day our daily bread." Having come through the fire of temptation—"Lead us not into temptation." Having endured a hand-to-hand conflict, as it were, with Satan—"Deliver us from the evil one."

Nor is this connection accidental: it is necessary. The disciples had asked, "Teach us to pray," and there is no school in which we learn to pray like that of the wilderness of trial. It was in the wilderness that Israel learnt most of their lessons. When the Lord's temptation was finished, "angels came and ministered unto Him," and thus a feast followed the fast. Compare John iv. 32—34, "I have meat that ye know not of." "Hath any man brought Him aught to eat?" "My meat is to do the will of Him that sent Me;" and Luke xxii. 42, "Not My will but thine be done."

The chief point of the temptation was that Christ should take the Kingdom at a hand other than God's; therefore He prays, "Thy kingdom come." He "learned obedience through the things that He suffered," and if we would fitly fulfil the position destined for us to "live and reign with Him" we must first submit ourselves unto His will.

"*For ever, O Lord, thy Word is settled in heaven*" (Ps. cxix. 89) was, with other passages, chosen by Mr. RUSSELL HURDITCH to urge the importance of ruling our beliefs by the Word of God. These are dangerous days, and there is great need of reality and thoroughness. During the twenty years during which these gatherings have been held men have come and gone. Thank God for those who have nobly finished their course, but others are now on the wild waste, floating without a helm, drifting, whither only God knows. We need to hold on to the sheet anchor of God's Word. With pulpits and pews full of doubts, with certitudes being thrown over, with one view prevalent to-day, another to-morrow, how good it is to come back to "Thy Word is *settled for ever.*" Mr. Hurditch's weighty words were felt to be particularly timely, as we are now hearing so much of "new revelation" independent of the Word of God.

Mr. David Baron, of the Mildmay Mission to the Jews, gave an instructive exposition of Ps. lxv. 4. (*a*) How blessed is the man whom God has *chosen!* If a prince were to marry a poor girl from among the people, she would value greatly any gifts which he might confer upon her, but none would she value so much as the fact that he had chosen her. That is the greatest blessing to her; the rest follow. God has given us many blessings, more than we can number; but none should be so dear to us as to know that He has chosen us as his people. But all choice is for a *special object.* This, in the case of the Christian, is specified in 1 Pet. ii. 9. (*b*) How blessed is the man whom God *causes to approach*, or *makes nigh;* first as regards distance (Eph. ii. 13); second by relationship (Rom. viii. 14, 15, and 1 John iii. 1, 2). (*c*) How blessed is the man whom God causes to *dwell* with Him. A dwelling-place is a place of refuge and of safety (Isa. iv. 6).

A Bible-reading was given in the afternoon by Mr. H. Varley, in which Dr. McKilliam and others also took part, and in the evening Mr. Varley spoke from 2 Kings iv. 1—7, showing that the pot of oil was a type of God's abounding grace which only the measure of our faith can limit as far as our reception of it is concerned. It is poured into *borrowed* vessels. We are not our own, but bought (1 Cor. vi. 19, 20) "vessels of mercy" (Rom. ix. 23). These vessels must be *empty* and *clean*, and derive their supply from only *one source.* In the course of his address Mr. Varley uttered an emphatic protest against the iniquitous drink-traffic which England is forcing upon the natives in South Africa; and, attention being thus directed to the foreign field, Mr. Radcliffe gave a characteristic address on the claims which the heathen have upon us to substitute the religion of Christ amongst them for the evils which as a people we have thrust upon them.

The greater part of Thursday was occupied with brief accounts of

THE LORD'S WORK

in various places, which served to establish a feeling of mutual sympathy and unity amongst the labourers present, which all felt to be of great value.

Belfast.—Crowded meetings are being held in the circus, containing some 2000 persons, and great blessing has attended the effort. A mission, commenced some six years ago, amongst poor children has also been greatly owned of God.

Bird Fair.—Mr. C. Inglis recently spent a Sabbath with Miss McPherson in the East of London. Audiences of 1300 or 1400 men listened to the preaching of the Word. As the workers passed down a street singing, a young woman rushed out of a public-house partly intoxicated, having been commissioned to upset the gathering by some companions. But the hymn chanced to recall earlier recollections to her mind. She joined in it heartily, and followed to the Home of Industry. Inquiry elicited that she had once been a Christian worker, but had fallen away. This led to her restoration, and she is now walking humbly, but consistently, in the way of peace.

The Jews.—Mr. Aschkenasi, a Jew, who was converted through reading the New Testament, is carrying on a quiet work amongst his brethren in East London. His mission-hall has proved a source of benefit to the bodies and souls of many. Mr. D. Baron, of Mildmay, gave a very interesting narrative of two recent journeys in Germany, Hungary, and Galicia, for evangelistic work, and to circulate the Hebrew New Testament among the Jews. He and his companion had to suffer a good deal of persecution, but had also very great encouragement, especially among the Hungarian Jews, where they found large numbers longing for the Word of Life. Many single towns in Hungary and

Galicia contain as many Jews as there are in the whole of Great Britain, without a person to tell them of the Lord Jesus Christ. Mr. Baron gave some exceedingly touching incidents, showing how the blessed Spirit of God has been working, through the Scriptures alone, in the hearts of Jews, and appealed to God's people for continual prayer and help in this great work.

Fulham.—Mr. Charles Inglis lately preached the Gospel with good attendant results in the neighbourhood of Fulham. Eighteen young women in one house of business professed conversion.

Mile End.—Mr. W. R. Lane, who has held a month's mission at the Assembly Hall, testified to the continuous work of God in that place. The 4000th consecutive night of meetings in connection with Mr. Charrington's London work recently passed. As an instance of the wisdom of having such halls open every night, a sailor, who when abroad had heard of this work, determined to attend one of the meetings on arrival in England. He did so, and received blessing.

South Africa.—Mr. Henry Varley sketched his recent tour through Cape Town, Kimberley, Port Elizabeth, Grahamstown, Natal, Pietermaritzburg and Durban, speaking in warm terms of the labours of Mr. Joseph Hannington. In Kimberley the strongest brandy can be bought by the natives at 6d. per quart. Missionaries have also in various places become entangled in trade, which greatly lessens their Christian influence. Mr. Howe further spoke of the work among soldiers and sailors which has been going on in Cape Town for seven years. Their spiritual needs are very great, as is also that of the Cape railway-men, who have been so neglected by Europeans. Mr. "Ned" Wright hopes to go forth to labour amongst these, under the auspices of the Railway Mission, when sufficient funds are in the committee's hands. A good work is also going on among young women in Cape Town.

Thieves' Supper.—Mr. Ned Wright addressed about 150 thieves at supper in Glasgow recently. His daughter played upon a fiddle which had belonged to the notorious Peace. One man present who found Christ determined to tell his brother, who had been converted in gaol, during a term of false imprisonment. He was acquitted, after serving 3½ years, on his innocence being established. Their mutual joy can be better imagined than described.

Bible Carriage Work.—Mr. Leonard Weaver has for six years been owned of God in his labours through the country, preaching and distributing the Word of God. Visiting a certain town, a woman told him she had found pardon some years ago from the Word preached there by a lad. The details of the case at once showed that Mr. Weaver and that preacher were the same. Thus he reaped in due season.

North Africa and Spain.—Mr. G. E. Morgan described the work he had witnessed in Morocco, Algeria, Figueras, Barcelona, and Madrid, where God is blessing the means put forth to spread the Gospel.

It was fitting that the evening meeting should be devoted to praise, and very heartily was it enjoyed by all. Mr. Frank White and Mr. Varley gave addresses. The following morning a conference of workers was held for the purpose of discussing methods of Christian service, and some useful suggestions were brought forth. The "Round Table" was shown to work well with soldiers and young men, the method being for each one present to put a paper containing a question into a basket, and these are answered severally by the leader. At one soldiers' meeting no less than three wrote, "What must I do to be saved?" Thus many who would not like to ask such questions audibly before their companions are encouraged to have the cravings of the heart satisfied.

The subject of "How to Keep Young Converts" was warmly entered into, some of the answers being, briefly, Give them plenty of spiritual instruction; feed them as they are able to bear; interest them and employ them in the work of the Church to which they belong; visit them in their homes, and make them feel they are amongst friends. In the course of some earnest remarks, which gave evident satisfaction, Dr. McKilliam deprecated "a nervous anxiety to keep young converts in our own system or denomination. Better that they should join another gathering, where the pastor feeds his flock, than remain and starve in one where provision is not made for their spiritual needs, even though they have been brought up in it." Such elasticity and breadth of sympathy between representatives of different bodies of Christians was, perhaps, one of the most pleasing features of the Conference.

REST FOR THE WEARY.

Last summer it was my privilege to receive at my seaside home a few of the Lord's tired servants, who there recruited mental and physical powers, and, I think I may say, in every case went away refreshed.

Might I suggest that the seldom-used spare rooms in many country houses might thus be utilised as "prophets' chambers"? There are weary workers who would be most thankful for the offer of two or three weeks' hospitality—workers for whom a "Convalescent Home" or Institution of any kind would hardly be suitable, and who can nevertheless ill afford the expense of seaside lodgings. Such have, perhaps, no friends to invite them to places where the air is pure and invigorating, and so they toil on till a complete breakdown comes, entailing months of enforced idleness, which an annual holiday of a few weeks would have averted.

If any Christian readers feel inclined to invite such to their houses, let me give them a hint or two: (1) Make it a rule that your guests are to *rest*. Do not get up meetings for them, or ask them to be stop-gaps for absentee teachers or ministers, for if you do, they will probably go home none the better for the change. (2) Do not trouble yourself too much about how to entertain them. Let them feel *perfectly free* as to occupation and amusement. (3) Remember they have wearied bodies, unstrung nerves, and perhaps health much shattered by labour and anxiety. Make allowance for this. Perhaps some one asks, But how am I to hear of the right people to come? Make yourself acquainted either personally or by letter with some of the great centres of work mentioned in The Christian from time to time. Most likely there will be some worn-out helper there who will be only too glad to accept your invitation.

I may add that I have found great pleasure in thus being able to make use of my house in the Master's service. I am looking forward to doing so again this summer, and if this should meet the eye of any hardworked pastor or evangelist in the great city who has been saying to his wife, "We shall have to do without a holiday this summer; we cannot afford one," let them write to me at 76, Warwick-road, Banbury, and I will see whether I cannot find a corner for them in my seaside retreat. G. M. T.

THE CRIPPLES' HOME.—In this Home for girls at Northumberland House, 17A, Marylebone-road, there are now ninety-nine inmates, twenty-two having been received during last year. Girls, not under twelve years of age, are received for three years, and, in addition to board and lodging and education on Christian principles, are taught a trade in the Industrial School. The educational inspector reports well of the work done, and very satisfactor proof of the value of the training which is not for this life only, but for the life to come, is found from time to time in letters of old girls, in lives in which they seek to impart to their children the lessons they learnt in the Home, and sometimes in joyful witness on the dying bed. The seaside Home at Bognor does wonders for these afflicted ones in increasing their health and strength. Accompanying the report there is a little booklet, entitled, "The Crutches of the Tyrol," both of which may be obtained of the superintendent, Miss E. Emes, 17A, Marylebone-road.

LONDON AGED PILGRIMS' SOCIETY.

This interesting Society held its annual meeting in Exeter (Lower) Hall. The report and balance-sheet were of a most encouraging nature. They showed that both the amount of income and the number of pensioners had been, during the past year, larger than ever before, and it was a touching evidence of the need of such a work as this, that among the recipients of the Society's bounty there are 3 persons over 90 years of age, 41 between 80 and 90, and 91 between 70 and 80. Mr. R. C. L. Bevan (chairman) warmly commended the Society's work.

Rev. H. W. Webb-Peploe spoke of the power of good work done in a small way. He said that when he heard of Mr. J. T. Morton's generous gifts of flannel and blankets and groceries during the winter, his heart went out towards those kind presents; he pictured the comfort and joy they would bring to the lonely souls who received them. It was a graphic method of bringing home to them the truth that although they were sometimes lonely, yet they were indeed, like Him in whom they trusted, "not alone, for the Father is with them."

After a few words from Rev. N. Davies, and Rev. J. Gosset Tanner, Dr. Gritton gave a helpful address on the thought that the great universal Body of Christ cannot afford to lose even its feeble members. "Feeble as we are, there would be something wanting to the Body of Christ" without us. Rev. Sir Œmilius Lawrie, in his kindly sympathetic manner, addressed the pensioners themselves. He wanted them to make their last days truly their best days. That would be attained if they were constantly asking to grow in humility, unselfishness, clearness of spiritual vision, better performance of daily work. Striving for this, they needed first the Almighty grace of God, and then the persistent effort of man.

Mr. MOUNTAIN in NEW ZEALAND.

At the close of the mission in Invercargill, says *The Southland Times* of April 4, Rev. J. and Mrs. Mountain bade farewell to their many friends, prior to leaving for the Lake district to recuperate for another mission effort elsewhere. They preach, with earnestness, the fundamental doctrines of the Gospel only, carefully abstaining from touching on questions of minor importance which distinguish and divide the churches. They have deep sympathy with the young. An onlooker would hardly venture to say whether Mr. and Mrs. Mountain are more delighted with the young people, or the young people with Mr. and Mrs. Mountain. Certain it is that one meeting is quite enough to establish a lasting attachment between them.

An important factor in their success is the prominence given to the service of song. These evangelists sing their own songs, many of which are very beautiful—hymns that will prove a permanent source of joy and strength to heaven-bound pilgrims. The young people have received them with evident delight; and while Mr. and Mrs. Mountain themselves have gone, their sacred songs remain to cheer and gladden many a fireside circle. Indeed, to know Mr. and Mrs. Mountain is to love them. Their sojourn among us lasted only ten days, and the closing scene on Monday night abundantly showed how they had endeared themselves to those who had the privilege of attending their services. Their names will long be remembered in Invercargill.

WAKEFIELD Y.M.C.A.—The first report shows that a fair amount of work has been accomplished by this Association, in regard to which much interest has been manifested. The Home has become a centre of considerable attraction to scores of young men, who here spend their evenings in an agreeable and profitable manner. The membership (including forty-one associates) numbers 126, and is continually increasing. The secretary is Mr. Henry F. Ridley.

For the Young.

CHILDREN'S SPECIAL SERVICE MISSION.

A happy work has been commenced at the united Mission for the boys and girls at Woolwich, and Mr. Spiers is still engaged trying to win them for Jesus. Mr. Hutchinson was at the annual meeting of the Ripon (United) Branch of the Scripture Union on June 1, and a good many were stirred up to read their Bibles with greater diligence.

Mr. Martin J. Hall, B.A., hopes to have Scripture Union meetings at Lydiard Tregoz, June 10; at Trowbridge, June 11 to 13; at Corsham, June 14; at Badminton, June 15, and a week's mission at Burrage-road Mission Hall, June 15—21. Mr. J. A. Greene will be at Wellington (Salop) June 10, and at Shewsbury, June 13—16. Earnest prayer is asked for all these meetings that the Saviour will gather many young people for his happy service here.

A FATAL MISTAKE.

There was a rich man in a country town who had a splendid apple tree in his garden. Everyone spoke of it, everyone admired the ripe, rosy fruit.

Some could speak of having tasted them, and described their flavour and richness. Now, as this got noised about, the rich man's neighbour began to wish he too had such a tree.

In his weedy, neglected garden there was an apple tree, to be sure, but then it was dead. Year by year it remained so. Sunshine and rain, frost and dew fell upon it, yet its bare brown branches remained the same. "Why should not my apple tree bear fruit?" said the man. "Ah! I have it!" So he went out with money in his pocket and bought two bushels of apples, two balls of twine, and a basket of leaves, and all that glorious autumn day you might have seen him standing on a ladder, carefully tying on to every leafless, fruitless bough or twig, a rosy-cheeked apple and some leaves.

Friends came to see him the next day, and through his window he pointed out to them his well covered apple tree. They were astonished, they complimented him upon the splendid show of fruit.

"We thought that tree was dead," they said, "but it quite equals your neighbour's." And the foolish man was pleased.

That night a storm of wind and rain came on, down fell the apples and leaves like hailstones.

On, on, till in twenty-four hours the old apple tree reared its head once more, bare brown and *dead*. "Of course," you say, "just what I thought." Yes, I dare say. But why am I telling you this story? Because I think so many sensible boys, girls, ay, and "grown ups" too, fall into the same fatal mistake. Have you ever seen a Christian and wished to be like him?

Have you ever heard of the happiness and glory of knowing Jesus, and said, "I should like to know it too"?

Have you ever thought, "I really must become religious; I will begin to pray, and to read my Bible; in fact, I'll turn over a new leaf"? And you do. You try and try, and try to make yourself a Christian.

You try to love God; you are a much better boy or girl; everyone says so; teacher is quite pleased with you; you feel you are really quite religious. It all looks like the real thing outside, only God and you know that you are dead, and putting on the fruit instead of bringing forth fruit. You may even deceive your best friends, but God knows it. Do you see your mistake? You have been trying to live without life. What must you do?

How can you have the real thing that will stand against the storm of temptation and trial? Just come to Jesus. Begin it all by getting life. He will make you his living child if you come to Him. Begin with Jesus, by coming to Him at once; go on with Jesus, by coming to Him day by day; end with Jesus, by going at last to be with Him where He is.

Eva Travers Evered Poole.

MISS VON FINKELSTEIN IN MOAB.

Those of our young readers who have heard any of this lady's lectures, or have read accounts of them will be interested in the following communication from her, which appears in the *Sunday School Chronicle*:—

We landed at Jaffa on May 1, having had a rough passage. A grand reception was given me next day—dinner, illuminations and fireworks, &c., in honour of my birthday. Next day we left for Jerusalem, and as it was getting very warm we left my mother here, and started off at once for the other side of Jordan, where we spent a delightful time amongst the Bedouins. The chieftain of the Jordan Territory, Sheik Raschid, accompanied us in person, and the governor of the city sent letters to the chieftains in Moab to receive us as their guests, so that our visit to them was not in the capacity of tourists, but of guests. Consequently, as soon as we crossed the Jordan Bridge over twenty mounted horsemen, with their long, flashing spears, met us by firing guns. They were accompanied by Sheik Sultan (the son of the great chieftain, Sheik Ali Diab, the famous warrior). The sight was most picturesque as they galloped backwards and forwards in their flowing garments. On arriving at the encampment the women all came out with songs of welcome, and a sheep was at once killed and roasted; water was brought to wash our hands and feet, and butter-milk to refresh us; rich carpets and silk and satin cushions and couches were spread for our repose. We spent a most charming and romantic evening.

Next day, accompanied by one of the chieftains, we left for Heshbon; here our tents were pitched near the great chieftain's, Sheik Diab, who is over one hundred and five years old. It was a most touching sight to me to see the old man rise, with the help of his attendants, and receive us with warm welcome; he raised his hands up and blessed me, as he exclaimed, "I thank God that He has allowed my eyes to behold thee, O thou daughter of our land." Again a sheep was killed, and rejoicings took place; a grand dinner was given us and all our servants. Sheik Ali Diab, the son of Sheik Diab, is now the great chieftain; the father is too feeble and old, so his son reigns in his stead. He is a magnificent-looking man about fifty, not tall, but has a fine Roman nose and eagle eye, and very courteous in his manner. All the women of course came to see me, and sang songs of welcome. Long poems were composed about me. Some of the princesses are very beautiful.

We spent a most delightful fortnight camping from place to place. The last night before our departure was a sight never to be forgotten. The chieftain and his followers spent the evening with us. Imagine a large circle of black tents on a grassy plain sheltered by hills. Our white tents looked like snow-flakes; we had Chinese lanterns hung all around them; rich carpets and rugs were strewn on the ground, and a couch of crimson satin, upon which were seated the chieftain, his wife, and myself; my brother on a rich rug, with the chieftain's sons close by. About seventy Bedouins in their picturesque garments sitting in graceful postures around, a huge fire of thorns burnt brightly, and cast quaint lights on their faces. They had three bards, and they sang beautiful songs, sometimes all the company joined in a chorus. Soon the moon rose, and the sight was like a fairy scene. Before breaking up, the son of the chieftain grasped the musical instrument from the hands of the bard, and sang a long poem full of the most beautiful imagery, descriptive of our visit to them.

The leave-taking next morning was quite trying, for all had become so attached to us, and we to them; they actually wept as they bid us farewell; and, accompanied by a large cavalcade and two chieftains, we left them, and again recrossed the Jordan into the land of Canaan; and here we are again safely in Jerusalem, very much sunburnt. We leave for Beyrout and Damascus in a few days.

THISTLES.

Beware of tattling tales; the talk in town
Is just as light, no doubt, as thistle-down.
It wafts on whispers here, on whispers there,
It floats so freely in the social air.
Alas! with all its lightness, 'tis the seed
That lodges somewhere, and springs up a weed!

BIBLE ACROSTIC.

A warning given us in love
  To save us from temptation's power
By Him who dwells in heights above
  And sends forth grace for every hour.

(1) What Jonah says were wrapped about his head.
(2) A wicked son before whom David fled.
(3) A man with famous power of speech.
(4) What Paul resolved alone to teach and preach.
(5) A prophet who composed a cheering song.
(6) A man of Judah's tribe, in counsel strong.
(7) A mountain, where a noble leader died.
(8) A captive saint, by persecution tried.
(9) That which was used to cut a sacred book.
(10) To shield her dead, a woman sackcloth took.
(11) God's messengers to help us on our way.
(12) What Moses tells us swiftly pass away.

Greta.

A YOUNG COLONIST.

The following letter, received lately by Miss Stock, of the Home of Industry, Spitalfields, from a boy in Canada, who went out in one of Miss Macpherson's parties, will serve as a good illustration of the benefits that come to those boys and girls who have been transplanted to that bright and bountiful land:—

I have half an hour to spare, so I take the opportunity to write to you. I feel rather home-sick; I call the Refuge home; you know I have no other, and I felt happier while I was there than ever I did at my own home. This is a very nice country, and I like it very much. This is only a small farm. The people are all Christians, and we have prayers night and morning. There are no churches very near, but the one we go to is about four miles away.

We have a lot of cattle, and I have to feed them, and the horses and colts as well. I went with the "boss" out into the bush yesterday to get a log to take to the saw mills; it was a good big one, too. To-day I have the team rolling the wheat. At first the horses were rather hard to drive, but I soon got used to them. We are very busy, and I get very tired when bedtime comes, but I sleep all the better. I get as many apples as I can eat, and cake as well.

I know you have been praying for me, because I have such a nice home. These people have had boys from other Homes, but not one to suit them, but Mr. N—— says I do. But it is not me; it is what the Lord has made me. I know He is with me by the way. I am kept from sin. I have a good deal of trouble with the calves, so when they won't go into the right place I ask the Lord to guide them in, and as soon as I do that they march into their place, and I can tie them up then.

Will you send me The Christian every week? I don't know how much it is a year, but if it is any more than I have enclosed, you will tell me. When you write do tell me all the news. Tell me how you get on in the Bird Fair with the meetings, because I take great interest in them, and pray for them. I have sweet communion with God in my little room, and get a great blessing from it.—Yours sincerely, G. E. D.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, June 12, 1 Sam. vii. 1—17; Monday, June 13, 1 Sam. viii. 1—9; Tuesday, June 14, 1 Sam. viii. 10—22; Wednesday, June 15, 1 Sam. ix. 1—14; Thursday, June 16, 1 Sam. ix. 15—27; Friday, June 17, 1 Sam. x. 1—13; Saturday, June 18, 1 Sam. x. 14—27.

GOD SAVE THE QUEEN.

Thee, Lord, this day we praise,
To Thee our hymn we raise,
On Thee we lean.
Safe in thy guardian hand,
Still may our country stand,
God bless our native land!
God save our Queen!

O Thou great King of kings,
Spread Thine Almighty wings
Our Queen around.
Her throne do Thou maintain,
Her heart do Thou sustain,
Long may she peaceful reign
Blest and renowned.

Oh, may thy Light Divine
Still on our Sovereign shine,
Pure and serene.
In Thee may she confide;
Do Thou her counsels guide;
Guard Thou on every side
Our own lov'd Queen.

Hark! over ocean's breast,
Borne far from east and west,
Broad seas between,
Deep sounds responsive rise;
Where'er her banner flies,
True hearts give back our cries,
"God save the Queen!"

Redhill, Surrey. M. A. Scott-Moncrieff.

[It has been suggested that Sunday-school and other gatherings of children on Jubilee day, June 21, should sing these excellent verses to the tune of the National Anthem.]

A WORKING CHURCH.

The vicar of St. Andrew's Church, Stockwell Green, E., expresses his conviction that "the Church ought not to be unused for a single hour on Sunday," and says, "I cannot forget that I am sent to those without, and the Church must close her eyes to no sores, her ears to no criticisms, her intellect to no difficulties, her heart and hand to no son or daughter of man. She has a message of light for all." The record of the year's work is an encouraging one, and shows consideration for the needs of the people. Sunday-schools, separate Bible-classes for men and women, children's services, provident clubs, district visiting, pure literature, temperance guilds, Church Army, club for young men, all add their quota of result, and keep the vicar and his three curates busy.

We echo the hope that the children's services "will prove a school of evangelical prophets, and nurture a band of preaching laymen; for in this age, as much as in the first century, 'it pleases God by the foolishness of preaching to save them that believe.'" Regarding district visiting "nothing," says the vicar, "can take the place of personal sympathy. It is only thus we can hope to make the Gospel of the kingdom a reality to those who have never seen the ideal of Christ."

LONDON BIBLE FLOWER MISSION.—The annual report of the Metropolitan Tabernacle branch of this Mission will gain many friends for the work by its winning tone. It points out how blessed is the gift of true charity. The flowers have a new beauty and a richer perfume as the thought of the pleasure they will cause the poor sufferers, to whom they are to be sent, grows upon the mind. Very beautiful are the stories of the work accomplished by these sweet messengers, or rather by the Word Divine which they so sweetly herald. Last year nearly 22,000 bunches of flowers, each telling of the Saviour's love, were sent forth into the various hospitals to do their blessed work of ministering to the sick and suffering. Tracts and books are also sent, and Sunday services are frequently held in the hospitals. Hampers (addressed, the Secretary, Bible Flower Mission, Metropolitan Tabernacle, Newington-butts) should be forwarded in time for delivery in London by ten o'clock on Wednesday morning.

WHIT-MONDAY AT KILBURN HALL.

The early part of the afternoon meeting was thrown open for prayer, with thanksgiving, for which representatives present mentioned many persons and places, including foreign labourers generally, and Mr. Edward Hurditch's labours in Australia. The first address was from Mr. F. E. Marsh, previous to his departure for Sunderland. His subject was, "Realisation by faith of the spiritual power stored for the believer in Christ." Mr. Cooper, of the China Inland Mission, gave some interesting and encouraging details of work in that land. The power of Christ, he said, as witnessed in China, is sufficient to satisfy the missionary's soul and strengthen his faith. In one village of this province seventy or eighty natives are waiting to be received into fellowship. The history of one convert was very interesting. His eyes were opened by a tract from another native, and a third person directed him to Christians living thirty miles away, who were "always talking about the Jesus religion." After journeying to them, he returned and destroyed his idols and ancestral tablet. His nephew took home the report, "Uncle's gone mad." He was persecuted and temporarily disinherited, but the influence of a mandarin was exerted for toleration, and, called before him, the convert was questioned, "Why would you retain house and land? Jesus had none." He expressed willingness to sacrifice them, if need be, but contended for his natural rights, and has built a little shanty for himself at the side of his house, giving up the latter for preaching.

Mr. Reginald Radcliffe said the disciples distributed the loaves and fishes equally to each row of the multitude, whereas we give an undue proportion of labourers and money to home work. A conviction of this fact has led some who have worked at home for years to devote their energies to the foreign field. Dr. Baedeker, with but one lung, is now preaching alone in the heart of Russia five times a day. Home work never was more important than now, when Romanism and Ritualism abound. But there are two sides to the globe. While the Lord works by solitary conversions, He also moves villages, towns, and provinces, and has often worked simultaneously in widely-separated lands, in answer to the prayers of some Christian, hidden, it may be, in a garret. In asking God to call forth the Lazaruses of China, Africa, and India, let us be careful that we do not hinder by unbelief. In moving these countries God will not leave London out of the blessing.

After an interval for tea, the evening meeting was opened with another season of prayer.

Mr. J. Hudson Taylor said that men with a knowledge of God do exploits. Such knowledge takes the anxiety out of life. Only the men who know little of God can worry. God has given us in Christ all that is necessary for time and eternity. A visit to China showed that, even where there are no missionaries, the people seem to feel a need they did not a few years ago, and it was saddening that so few could be evangelised. Mr. Taylor said that thirty-one of the 100 prayed for are already in China, twenty-three others are ready to follow, and the expenses of the outgoing missionaries are covered. In answer to prayer, there were more conversions last year than in any previous one. Over 400 were added to the church last year, and 226 were baptized in Shansi in April. One missionary had more conversions before April than in all last year.

Miss Campbell detailed the circumstances under which she was led to leave opening doors at home for China. She had asked friends to join in the prayer for 100 helpers this year for China, but had no idea God would honour her by including her among the number. Mr. Wookey, Mr. Marsh, and Dr. Popham also spoke.

THE CORPORATION OF LONDON has voted a contribution of fifty guineas to the funds of Mrs. Hilton's Crèche, Orphanage, &c., and a hundred guineas to the Bethnal Green Free Library Fund.

BRITISH SYRIAN SCHOOLS.

Of the twenty-nine schools now in existence in Syria which were founded by the late Mrs. Bowen Thompson, an excellent account is given in the Quarterly Paper recently issued. One striking fact in connection with the work is that Moslem prejudices have so far been broken down that now there are five hundred children in attendance at the various schools. One of the most beautiful things imaginable is to hear some little pupil teaching a Moslem new-comer how to pray to Jesus. Besides the eighteen Europeans, there are eighty-eight native teachers, nearly all of whom have passed through these schools, and are, therefore, well qualified to carry on the work.

The reports from the various stations occupied by the Mission are most encouraging, as showing that the Gospel is making very considerable progress amongst all classes of the people, many of whom eagerly listen to the reading of the Scriptures, and are continually praying to the Lord Jesus to give them new hearts. The Quarterly Paper may be obtained of the secretary, Miss Poulton, 18, Homefield-road, Wimbledon.

FACTORY HELPERS' UNION.

An interesting conference of workers in the E.C. district was recently held at "The Welcome," 6, Jewin-street. Mr. W. T. Paton, chairman, explained that the meeting had been called to discuss the special needs of the district as to agencies seeking the welfare of young women employed in factories. Representatives were present from the various churches, missions, and girls' clubs working in the district, several city missionaries engaged in factory visitation, as well as representatives of the Young Womens' Christian Association, Girls' Friendly Society, and Young Womens' Help Society. It was shown that much good work is being done for the better class of young women; but a need is felt for evening club-rooms, and Bible-classes, specially designed to reach the "rough" class of girls employed in a large number of factories. The plan proposed by the Factory Helpers' Union to provide evening club-rooms and improvement classes was explained by Miss Rawson, and openings for two such clubs have been offered.

The necessity for Bible-classes, and factory visitation by ladies, were spoken of by Miss Seton-Karr, who testified to the blessing received by the girls through the many classes held at "The Welcome," and in the factories. Mr. George Calvert spoke of the evils wrought by drink among the young women, and the great need of more united effort to win the factory girls over to the side of total abstinence. Miss E. Robarts said the object of the Factory Helpers' Union was to strengthen those agencies already established for the moral and spiritual welfare of the factory girls, and to facilitate communication between their superintendents, in order that girls removing from the neighbourhood of one mission may be transferred to the care of another; also to organise and sustain the following and similar agencies:—

1. Factory and workroom visitation during the dinner and tea hours.
2. Bible-classes and Sunday services.
3. Night-schools and cookery-classes.
4. Special evangelistic missions.
5. Temperance societies.
6. Excursions and entertainments.
7. Saving banks and clothing clubs.
8. Occasional employment agency and sewing-classes.
9. Evening homes, clubs, and recreation-rooms.
10. Institutes and lodging-houses.
11. Convalescent and holiday homes.
12. Training homes for domestic service and emigration.
13. Special missionaries, both men and women, to seek out girls in music halls, theatres, and public-houses, and bring them under the influence of the Factory Helpers' Union.

Workers are much needed, ladies able to take Bible-classes during the dinner and tea hour in the factories; also ladies are required to help in the evening clubs. Communications may be addressed to the hon. sec., Miss E. Robarts, 16a, Old Cavendish-street, W.

Letters to the Editor.

MISSIONARIES AND LICENSED SIN.

Sir,—The subject of licensed sin in India is occupying public attention at the present time. The awful effects of this iniquity upon missionary effort being so apparent, one cannot but express surprise at the almost total evasion of the question by returned missionaries themselves. A few days ago a gentleman—until recently a missionary in India, and one who had spent twenty years of his life in that country—was announced to preach on behalf of the society he represented in a small town not many miles from London. I attended the morning service, and, with others, was much surprised that no allusion whatever was made to the gigantic hindrance that Government-regulated prostitution is causing to missionary effort in India.

This terrible sin, so disgraceful to the British flag, was not even hinted at by the preacher! Still, it was evident, although of course not admitted, that missionary labour had been only too sadly frustrated by some cause, if not by reason of legalised iniquity; for the "success" achieved in the neighbourhood in which the rev. speaker had laboured was summed up in a few extracts from a "report" which informed us, as exemplifying that "success," how one man, a converted Hindoo, had manifested the genuineness of his conversion by persuading his mother not to buy currie on the Sabbath day; how another—a man of position—had lectured on "Major and Minor Morals," and enforced the returning of a borrowed umbrella; and, further, how a third Hindoo had, under most extenuating circumstances, "told the truth" even at the expense of great persecution.

By these observations I do not for a moment imply that the gentleman alluded to, with his companions in labour, had not done their very best in India, but I could not help feeling during the discourse, what a sad lack there was of anything like enthusiasm over conscious victory! The results quoted seemed altogether so inadequate to the vast amount of self-sacrifice which many Christian people must have made to support a missionary in India for twenty years, that I could not but be filled with a righteous indignation when reflecting on, what I assume to be, the *cause* of this unfruitfulness. Why such a mysterious silence? Ought we not to fear and obey God rather than man? As I thus mused, I could but pray that the day may soon come when the Christian leaders of the people will denounce this and all evil with unfaltering tongue; when God-fear shall have banished from them man-fear; and also when cruel and ungodly officialism shall be dethroned in favour of purity and right.

I believe that in the whole realm of philanthropy nothing can be more pleasing to God than an earnest desire and practical effort on the part of his people to extend the Redeemer's kingdom to the uttermost parts of the earth. Noble, indeed, are the men and women who, for the Master's sake, give up all—home, position, comfort, and often health—that they may carry the Gospel-light to the millions "who sit in darkness." But does it not indicate a lack of wisdom, to say the least, on the part of the churches which support missionary enterprise with so much fervour, that they, at the same time, in many cases tolerate silence upon the very cause which is rendering the expenditure of their money of little or no practical avail? A glance at the seventy-two districts in India (recently published) where licensed sin is enforced, will be conclusive to show how little Christian missions have been able to accomplish in the midst of a people who believe that licensed sin forms part of our religion. The figures speak for themselves with pathetic appeal. The talk about education, building of schools, &c., counts for little, for secular education makes the "last state" of the heathen "worse than the first," unless they receive the Gospel—the power of God unto salvation. For my own part, I can say that I attended the service above mentioned with the intention of giving to the extent of my means; as it was, I dropped a small sum into the box, and then seriously questioned whether I had not by so doing robbed the Lord.

Yours truly, Integrity.

ENGLAND AND THE POPE.

My Dear Sir,—It is well for our young people and others that you are so faithful to Protestant principles, while so many writers of the present day ignore the danger arising from the ignorance on this subject of many public men, and the connivance of others from motives of political expediency, so called.

The letter of your correspondent at page 23 in The Christian for May 26, headed "A Mighty Factor," with the Editor's note at foot, is useful, as showing how the uninformed are liable to be misled as to the true character of Popery. We must not be surprised if, ere long, under possible political circumstances, it is proposed that the Pope should be appealed to to mediate between Great Britain and Ireland.—Yours truly,

Martin Hope Sutton.

Cintra Lodge, Whitley, Reading.

This is far from unlikely. The Roman correspondent of *The Daily Chronicle* writes:—

> It is stated here that the Papal Nuncio for Munich, who will be Papal Envoy for the Queen's Jubilee, will be commissioned by the Pope to communicate his views to Lord Salisbury on the subject of the establishment of diplomatic relations with England, as also concerning certain questions affecting Catholicism in the British colonies. I now learn that the Duke of Norfolk was sent here by Lord Salisbury for the express purpose of negotiating with the Vatican for the resumption of diplomatic relations between England and the Holy See. The Duke will also present to the Pope a memoir, printed in French, on the Irish question, with the object of obtaining from his Holiness a formal condemnation of Parnellism.

On this *The Pall Mall Gazette* asks:—

> What is Lord Salisbury doing with the Pope? He has been after something for some months past, but we have never been able exactly to make out what. There has been a good deal of "nosing" round the Vatican ever since the Government came into office, and a good many people who ought to know are of opinion that Lord Salisbury is not indisposed to nobble the Pope—provided, of course, that it can be done. Prince Bismarck has done the trick, why not Prince Bismarck's ally? Certainly he stands in urgent need of some help from some quarter in Ireland just now. The landlords are only good at evictions, the Ulster men have just condemned his Land Bill, the Nationalists detest his Coercion Bill—what is a poor Premier to do? What, indeed, but to turn to the Holy Father, and seek at the chair of St. Peter the guidance and the support of which he stands so grievously in need?..His Grace [of Norfolk] has gone on a wild goose chase when he went to the Vatican to ask the Pope to cut the throat of Catholicism in Ireland..Lord Salisbury dare not offer to receive a Papal Nuncio at the Court of St. James, and without that promise he is like a man who goes penniless to market..What, then, has he to offer? Possibly four things:—
>
> (1) A British Envoy at the Vatican;
>
> (2) The establishment of denominational education in Ireland;
>
> (3) The subsidising of a Catholic University; and
>
> (4) The retention of the Irish Catholic vote at St. Stephen's.
>
> These are bribes, no doubt. But the Pope...will not do it, not because he is infallible, but simply because he is not a fool, and no one but a fool would risk so much to gain so little.

THE KESWICK CONVENTION.

Sir,—I have read the "Note" in your last week's issue, and hasten to correct what appears to me to be a misapprehension on your part as to the results of the Keswick Convention. If you had been present at that notable meeting of young men held at Keswick last year, and seen upwards of three hundred fine young fellows rise at the invitation of Dr. Cummings as dedicating their lives to the service of the Master, you could never doubt that the Keswick Convention is able to "justify its existence by practical and beneficent results."

A band of "Keswick young men" was formed during the winter, and meetings have been held for six or eight months past with much vigour. In my opinion, no one who has had the privilege of attending these meetings can doubt that lasting good was done at Keswick.—Yours truly, L. W. H.

[In our note we thankfully and freely acknowledged the benefit derived from these meetings, but what we pleaded for was that more of the time should be given to a direct and definite consideration of the needs of the heathen harvest fields. "Dedication," even in a general sense, is good, but young Christians need to have a specific direction given to their resolves, and such a gathering seems to us a most fitting opportunity for this.—Ed.]

THE DORÉ GALLERY AND THE JUBILEE.

Dear Sir,—A short time ago I noticed in the pages of The Christian a paragraph to the effect that the proprietors of the Doré Gallery were issuing free passes, for Sunday-school teachers and members of Young Men's Christian Associations, during the month of June, "in honour of the Queen's Jubilee." Knowing the Christian stand you have always taken upon the subject of what is euphemistically called "nude" art, I felt sure that you did not know the fact that Doré was one of the most industrious painters of the "nude" of his time, having produced many hundreds of paintings and engravings of those subjects. Several of his largest works (life-size) are exhibited at New Bond-street.

It is a common feature of "nude art" artists of our day that they should be also painters of so-called "sacred" subjects, and M. Doré was no exception to the rule. One of the chief "religious" subjects at the Royal Academy this year is painted by the same man who is now exhibiting a "nude" production of his at a shilling a head, which is so gross that it was either refused by the authorities of the Royal Academy or was not offered for exhibition.

On the face of it, this offer of the proprietors of Doré's Gallery looks like an act of disinterested benevolence, but it must be noted that engravings of these "nude" and other paintings are on sale.

If the evil of "nude art" extended no further than the galleries in which it is exhibited, it would be bad enough; but that is not the case. Small photographs of these works are being sold and circulated by thousands amongst the boys and youths of London.

Our duty as Christians is very clear on this point. The human body is redeemed by Christ to be the temple of his Holy Spirit, and it is an act of profanity to unnecessarily expose it either in nature or in a copy of nature.

Faithfully yours, Maurice Gregory.

(Hon. Secretary Gospel Purity Association, Department for the Suppression of Immoral Publications.)

BAPTISM AND CONVERSION.

Dear Sir,—The question asked in your columns by a "Constant Reader" is rightly described by those who have sought to answer it as a most important one. Such teaching may be justified from the Book of Common Prayer, but in the Scriptures we look in vain for any support of it. It is, indeed, the outcome of that exaggeration of the importance of outward forms, which was sadly apparent in the Church from the early centuries of its history. The error of baptismal regeneration, plainly held and taught by the Romanists, was but very partially, if at all, removed from the formularies of the English Church at the time of the Reformation. It is a wonder to multitudes how godly evangelical clergymen who preach the necessity of regeneration and conversion in all cases can continue to use a form of service which manifestly teaches this deadly error.

Many of your readers, as they perused the candid and able letter of Rev. J. P. Watts in your last issue would be grieved at heart at such words as these:—"As for the minister himself, in regard to the Service, he may feel uncomfortable about it, and wish it were altered, but till that can be done he is *obliged to use it*."

Are not these sad words? Why is he obliged to use it? Is there any consideration which should lead a minister of the Gospel to make use of expressions in his public ministry which he feels are untrue and contrary to the teaching of God's Word? Mr. Watts finds comfort in the reflection that such a minister has the 6th Article to stand upon, which tells him that whatever is in the Liturgy which cannot be proved by the Word of God he is not required to believe or accept. This is, so far, well. But how sad is the position of a clergyman who does not accept or believe the teaching of the Baptismal Service because he perceives that it is contrary to the Word of God, and yet continues to teach and use that Service constantly.

Would to God the conscience of evangelical Churchmen were stirred on the important point! Who can doubt that a firm and conscientious refusal on the part of such to use a form of service which so plainly teaches a deadly error, would bring about a revision of the Baptismal Service, from which this leaven of error would be purged away?—Yours faithfully, John E. Martin.

The Manse, Erith.

TO CHRISTIAN TRAVELLERS.

Sir,—I was glad to notice in a late copy of your paper a suggestion that tourists and travellers should arm themselves with Gospels and tracts, to scatter far and wide in the various countries where they go. I beg to enclose a list of places where Bibles, Gospels, and tracts can be obtained, as it may be a help to some:—

In London—British and Foreign Bible Society, 146, Queen Victoria-street, E.C., only Bibles, Testaments, and portions. Religious Tract Society, 56, Paternoster-row, E.C., for tracts and cards in nearly all languages. For Children's Leaflets in upwards of thirty languages, beautifully illustrated, apply to Mr. J. Spiers, 13, Warwick-lane, Paternoster-row.

For illuminated text-cards, in nearly all European languages, Drummond's Tract Depot, Stirling, at 6d. for 50. Also excellent tracts in French. For illuminated cards only, Mrs. Grimkè, Hilton Park, Prestwich, Manchester; and Mr. James E. Hawkins, 36, Baker-street, London.

At Paris—Depôt Central, 4, Place Théâtre Français, for tracts, Bibles, &c.

At Basle—Messrs. Spittler, Stapfelberg, who will send by post all over Switzerland, "Contre Remboursement." Most of the large towns abroad have agencies for the B.F.B.S. and R.T.S., where supplies can be obtained.

I perhaps may be allowed to suggest that there is also another excellent work suitable to a stay abroad, for wet days or Sundays, and that is, printing or writing texts on cards for the London Hospital Flower Mission, the cards for which can be obtained at 1s. a 100 from Deaconesses' Home, Mildmay, London; and from F. V. Hadlow, Lithographer, Brighton; or Mr. Alfred Holness, 14, Paternoster-row, E.C. The cards, when done, will be thankfully received at Deaconesses' Home, Mildmay; by Miss Alice Day, Ariton, Blackheath; or Miss Laura Headley, 17, Cavendish-street, W. Alpine flowers, if pressed, add much to the attraction of these cards.—Yours faithfully,

T. R. Fothergill.

Hotel Kitterer, Clarens, Switzerland.

AGED AND INFIRM MINISTERS.—The annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held at the Sunday-school Union House, 56, Old Bailey, on Tuesday, May 31. Mr. Frederick Nettlefold, of Norwood, presided. During the year just closed sixty-four ministers of the Congregational, Baptist, and Presbyterian denominations have been assisted by the Society, an increase of five on the number reported for the previous year.

FAREWELL TO MISSIONARIES.—The large hall of the Christian Institute, Glasgow, was crowded on Wednesday, June 1, to bid farewell to Mr. A. W. Bell, secretary of the G.U.Y.M.C.A. Missionary Society. Mr. Bell has gone to Central Africa to be one of the civil engineers in connection with the African Lakes Co. Stirring missionary addresses were delivered by Miss Fanny Boyd, who has just returned from China, Pastor and Madame Rodriguez, from Spain; and Miss Leitch, from Ceylon. Mr. Bell spoke at the close, and urged the friends present to give themselves more fully to the work of the Lord at home. A consecration meeting was held, and fully 600 people rose and expressed their willingness to do the will of the Lord. It was a solemn and a stimulating meeting.

BROUSSA ORPHANAGE.—Rev. T. W. Brown, secretary of the Turkish Missions Aid Society (7, Adam-street, Strand), in conjunction with Dr. Thomson, of the British and Foreign Bible Society, and others, recently visited the Orphanage and Schools conducted by Mrs. Baghdasarian at Broussa. He reports very favourably of the work there carried on. Besides the examination in the ordinary branches of school work, with which much satisfaction was expressed, the pupils were addressed and questioned on Scripture subjects in English, which most of them seemed perfectly to understand. The premises are in an excellent condition, and, in commending the school to the support of its numerous friends in Europe, the report concludes thus:—"Mr. and Mrs. Baghdasarian have succeeded to no small extent in attaining their high ideal of so conducting the Orphanage as to render it a pure and happy home." Mr. Brown will gladly give further information to any interested in the work.

AGED CHRISTIAN BLIND.

A large number of the friends and supporters of the Home for the Aged Christian Blind at Hanly-road, Crouch Hill, attended the annual meeting held last week in the Finsbury Park Y.M.C.A. Hall. There are at present 40 inmates—36 men and 4 women—whose ages range from 50 to 92. It is proposed to build a hall accommodating 400 people adjoining the institution, for the purpose of carrying on evangelistic and educational work among the blind of North London, who are not eligible for admission to the Home. Towards this undertaking, which will cost £850, there has already been raised about £350.

Mr. Walter Reynolds, of Highgate, who is a friend to every good work in the North of London, in his opening address as chairman, ably advocated the claims which our blind poor had upon the sympathy of the Christian community. Mr. John Hawkins commended the Home on the ground that the work being carried on by Mr. Bright is truly Christ's work. This had been proved by the blessing that God has showered upon it. Dr. Barnardo expressed his deep interest in the work for humanity which Mr. and Mrs. Bright are doing, and bade them Godspeed. Remarks were also made by Rev. T. Eynon Davies and Mr. W. O. Clough.

Mr. Bright intimated, amid applause, that the Chairman had signified his intention of contributing twenty guineas for himself, and ten guineas for his wife, towards the building fund, and doubling his annual subscription to the general maintenance fund.

Mr. TOWNSEND TRENCH in DUBLIN.

Referring to a note in *The British Weekly* respecting the evangelistic services conducted in Dublin by Mr. Townsend Trench, a correspondent of that journal writes:—

Mr. Trench is an extensive land-agent for Lord Lansdowne, amongst other wealthy proprietors, and finds himself in the forefront of the land war in some parts of Ireland. He is known to be a man of unflinching courage, an expert lawyer, and an unerring shot, and the leaders of the Plan of Campaign find him an awkward person to deal with. He maintains that he has never during twenty years evicted a tenant without having first offered him easy terms of settlement. For instance, he offered the Luggacurren tenants to accept one half-year's rent, charging them no costs where three half-years' rent were due, and to give them ample time for the balance. These were rents, moreover, that had been adjusted by the Land Court only two or three years ago, and the tenants in many instances boasted of their ability to pay, but contended they were fighting for a principle.

It is certainly a most remarkable fact, and says much for the forbearance and self-control both of the Roman Catholics and the Nationalists, that although the large hall in Dublin where Mr. Trench conducted his Mission was open to all, and was thronged every night by hundreds of listeners, the preacher never met with the slightest insult or interruption. Representatives of all denominations, including Roman Catholics, were to be daily seen in the audience, and many remained at the close of each service to the after-meeting. The workers were much encouraged by the results, although, of course, only the last day will declare what these may really have been.

THE CHILDREN'S CONVALESCENT HOME, BRIGHTON.—Those desirous of placing children needing special care, from hospitals or otherwise, at the sea-side, will be interested in learning that arrangements may be made for their reception at the Home for Children, established at 7, College Place, as a branch of the London and Brighton Invalid Home, Kemp Town. An experienced Christian matron is in charge, and the Home is under the supervision of the resident lady visitors of the Parent Home. Inquiries may be addressed to Miss E. S. Elliott, hon. sec., 66, Mildmay-park London, N.

MONTHLY TRACT SOCIETY.

The forty-ninth annual meeting of this Society, held in Exeter Hall on May 24, was very largely attended. Mr. J. R. Mackenzie (the secretary) said that nearly a million and a half of tracts were given away during last year—500,000 of these at exhibitions in London, Folkestone, Liverpool, and Edinburgh. Free grants had been made to a large number of Christian missions. With regard to the foreign work, the whole Paris stock has recently been given to the Paris City Mission, Rev. R. W. McAll's Mission, &c. The committee are also about to undertake special work in Spain, commencing at the exhibition to be held in Barcelona.

Sir R. Phayre, who occupied the chair, commended the work. He expressed his belief that the upper and middle classes could be reached only by such work as that of this Society.

Rev. Arthur Hall spoke of this as entirely different to the work of the Religious Tract Society. Rev. John Kinnings expressed his conviction that far greater and more blessed results would yet follow the work of the Society.

Rev. E. Brewer, Rev. J. Gosset Tanner, and Rev. W. Fuller Gooch, also spoke. The two first pointed especially to the aggressive work for Protestantism, which is greatly forwarded through the instrumentality of the tracts issued; and the last emphasised the claims of the better classes to a greater share in the evangelistic efforts being put forth.

CHRISTIAN EVIDENCES.

SOCIETY'S EXAMINATION, 1887.

The award is as follows:—In Bishop Butler's "Analogy": Second prize, Henry Rees, Curbar; third prize, John S. Appleby, Leeds; fourth, Elizabeth Cowen, Hoxton. In Professor Redford's "Handbook of Christian Evidence" (Part 2), Theism: Third prize, Walter H. Stapleton, Bow; fourth prize, James Fraser, Bow. In Mozley's "Lectures on Miracles": Third prize, William H. Butler, Warrington. In "Davison on Prophecy": Third prize, Edith Clarke, Château d'Oex, Vaud. In "Whately's Evidences" and Row's "Reasons for believing in Christianity": First prize, Annie Elliott, Belfast; second prize, Ada Field, Winterbourne Gunner; third prize, Frank S. Garnick, Cheltenham; fourth prize, Maggie Smith, Belfast; fifth prize, Ada Southwell, Child's Hill, N.W. First-class certificates, with honours, were awarded to S. Frances Garnick, Cheltenham; Minney Wisbey, Hoxton; and William Rian, Scarborough. First and second-class pass certificates were awarded in every division to other students.

Two features characterise the examinations just held:—(1) the increased number of students in several divisions of the advanced grade; (2) the relative superiority of attainment of those who studied in the elementary grade. The marks secured by the juniors are higher than those awarded to the seniors, an indication that, while good work has been done by some of the latter, better work has been done by some of the former. With a view to meet the case of those who have obtained marks which would justify the award of a prize, but for whom there are not sufficient prizes, the committee have created a new class to be designated "First Class with Honours," a distinction which will be noted on the certificates. All information respecting the Society can be obtained from the office, 13, Buckingham-street, Strand, W.C.

WHITSUNTIDE WITH THE SAILORS.—The Seamen's Christian Friend Society's workers in Ratcliff-highway had a very blessed season with the sailors, both in the open air and in the chapel, on Whit Sunday, Monday, and Tuesday. After a sailors' tea on Tuesday in the reading-rooms a meeting was held in the adjoining chapel, and the place was filled with seamen. Captain Dalrymple (who presided), Revs. G. M. Murphy, G. Butler, and G. J. Hill, and a number of the workers, took part in the meeting. Perhaps the most pleasing feature was when a number of Christian seamen followed each other with telling testimonies.

CITY MISSIONARIES' OUTING.

It is an excellent custom with the officials of the London City Mission to give their faithful, hard-worked servants a day's outing in the early summer. No class of public workers need or deserve it more. All the year round they labour, in season and out of season, for the welfare of the humbler dwellers in the great city. Their daily duties, in most cases, bring them into contact with much poverty and sorrow, and into atmospheres that are anything but exhilarating and health-giving. It is therefore a real economy, as well as a token of kindly interest, to let them have a day's respite away from town in the beginning of the hot season.

This year Folkestone was chosen as the place of resort, and the special train that left Cannon-street on Wednesday morning last week carried to the seaside some 800 souls, including missionaries, their wives or daughters, and a few other friends. The secretaries of the Mission, Mr. Hutchinson and Mr. Dawson, accompanied the party, as also did Mr. C. M. Sawell (who organises these outings), and other officials. On such occasions the weather is an all-important element, and this year it was tolerably favourable, with the exception of a sea-fog that crept over the land in the afternoon, obscuring the view.

These are not entirely "play" affairs; the conductors of the Mission wisely utilise the opportunity to awaken or increase among the natives of the place an interest in the Gospelising of the metropolitan city. At Folkestone a meeting was held in the afternoon at the Exhibition building, when there was a great concourse, filling the spacious building, and embracing many of the residents. Rev. J. Hutton, Wesleyan minister, having offered prayer, Mr. Walter, the local secretary of the Mission, gave a brief explanation of the character of the gathering, and spoke in glowing terms of the manner in which Mr. Sawell had made the arrangements for the excursion. He said he believed the London City missionaries were of more use as a moral and restraining force than all the metropolitan police put together.

Lord William Compton, who presided, at half an hour's notice, in the absence of the Mayor, said he had always taken a deep interest in the poor of London, and he believed it was laid to their charge to do the best for them both temporally and spiritually. Rev. C. Bosanquet, vicar of Christchurch, gave the missionaries and their friends a hearty welcome to Folkestone, and alluded to the fact that Lord Shaftesbury—who had done so much for the Mission—died in their midst. That event, Mr. Bosanquet said, had seemed to bestow a blessing upon the town. He thought the London City Mission worthy of liberal support, because, for one thing, its work would help to save London from the prevailing evils of the day. He hoped that meeting would deepen the interest of the town in their work. Rev. A. J. Palmer, Congregational minister, quoted Dr. Johnson's saying, that "Whoever was weary of London was weary of life." He thought, however, that if the great didactic doctor had been a City missionary he would have been glad to get away from London, for a day or two, now and then. Mr. Palmer forcibly urged the claims of the Mission on various grounds, saying that he firmly believed it was for the good of the commonwealth to send men to carry the Gospel to the poor, for the altar is the best safeguard of the throne.

Rev. R. F. Jeffrey, Baptist minister, followed with a hearty little address, in the course of which he said that London would never be won for Christ by the Christian pulpit as it is to-day. Rev. G. C. Martin, another clergyman of the Church of England, said the Gospel was the only solution of the social problems of the time. Mr. Dunn, late missionary to the public-houses, gave some personal testimony of the kind of work done by the Mission, and then the meeting closed with votes of thanks to all who had contributed to the enjoyment of the visitors.

The party reached London in safety at a somewhat late hour, but all seemingly pleased with the experiences of the day.

PRESBYTERIANS & PUBLIC MORALS.

The following motion was unanimously adopted by the General Assembly of the Free Church of Scotland, during its recent meeting in Edinburgh:—

> That whereas there has been introduced into, and is being pressed upon, India and the Crown colonies, a system of regulated vice, which is seriously interfering with the work of the Christian Church in these places, it is expedient that a Special Committee be appointed to look into and watch over this matter, with power to memorialise or petition the proper authorities; such memorials or petitions to be signed by the Moderator. Also, that this Committee be empowered to take suitable steps for enlightening the public mind on this subject, with the view of bringing public opinion to bear on Government, and to resist any attempt, should such be made, to re-introduce the system in our own country.

The committee includes Dr. Rainy, Moderator of the Assembly, and Principal of the New College, Edinburgh; Professors Laidlaw and Lindsay, Mr. Ferguson of Kinmundy, and others. Rev. John Dymock, Kemnay, Aberdeenshire, is Convener of the Committee, and he will be glad to receive communications on the subject, and to lay suggestions before the Committee.

◆

HARROW ROAD ON SUNDAY MORNINGS.

A correspondent writes:—Between Queen's Park and Willesden Cemetery may be seen every Lord's Day morning, from 10.30 to 1 o'clock, large numbers of working men. Indeed, they congregate there by thousands. What, it may be asked, is the particular attraction to this spot? Is it that there is a charm about the road itself? Do the men come to the temperance or social democratic meetings which are held along the line of roadway? Are they attracted to the open-air services and assemblies which at various points are held every Sunday morning? It cannot be said that such is the case. Those who hold these meetings simply avail themselves of the opportunity which the crowd presents to further the objects which they have in view.

That which has made this locality a centre of attraction is the fact that certain public drinking houses are wide open between the hours of ten and one o'clock. To see crowds of men pouring in and out of these houses at will, is a remarkable illustration of one of the most demoralising and degrading agencies tolerated in the north-west of London.

The police are there. They are either powerless to stay this Sunday morning "drink fair," or they are unwilling. In any case the whole scene is a disgrace to a civilised community.

No wonder that commercial depression exists and poverty abounds. To think of thousands of men drawn together, many of them from considerable distances, simply because they can evade the law, and occupy the hours of Sunday morning in getting intoxicating drinks, shows what fearful bondage is induced by these drinking customs.

Wherever the blame rests, this "plague spot" has been and is a weekly premium placed upon drunkenness, a constant incentive to lawlessness, intemperance, and degradation.

HOME FOR BLIND CHILDREN.—The seventeenth annual report of this Home at Goldsmith's-place, Kilburn, states that last year eight new inmates were received, making the total number in the Home thirty-four. The pitifulness of the condition of these afflicted ones is very touchingly brought out in the report. Some are babies, weak, and specially needy; one is a coloured child, very delicate, from Sierra Leone. Six of those who returned to their homes during the year were incapable of learning, or in any way gaining their living. Others, happily, have benefited so much by the help given them that they are gaining their livelihood as teachers, and in other ways. This work of training blind children appeals strongly to the sympathies of all. Communications should be addressed to Miss Emma F. Newbery, lady superintendent, 127, Portsdown-road, Maida Vale, N.

A WORD FROM AUSTRALIA.

In grateful recognition of the continued receipt of The Christian, which has been sent to me for years by an unknown hand, I send to you a few jottings concerning Christian work in Australia. For eighteen years I have been engaged in mission work in Fiji, in which land your paper came to me as a cup of water to a weary soul, and was used by me to refresh others. Now I am beginning circuit work in the city of Goulburn, having been invalided up from the tropics, after many years of exhausting heat.

For the past twelve months I have been travelling through New South Wales and Victoria, and have observed many agencies of Christianity at work similar to those you have in England. There is much of sin and ruffianism under this warm sky, and in a land of "fulness of bread"; but there is much of spiritual life, religious observance, and evangelistic effort. The religious papers of the old country are widely read here, and there are similar publications issued from the colonial press. Then the great philanthropic and evangelistic associations have their counterparts here. A most pleasing instance of this I witnessed in the great Town-hall of Melbourne at a gathering of the Y.W.C.A. The large building was packed, the Governor's lady was present, and amongst the speakers was the Rev. Dr. Bevan, who had just arrived from England, and was impressed with the hall and the audience. To look from the platform upon the sea of faces there for so good an object, was to be made to "thank God, and take courage."

The cities of Melbourne and Sydney are growing fast, but wherever the suburbs extend churches are seen rising amongst the newly-built houses. The Salvation Army beats its drums down every country town, and Hallelujah lasses testify at the corners of the streets of the cities. The Anglicans and Roman Catholics, as well as the Presbyterians and Wesleyans, of Australia, have missions to the multitudinous islanders of the south. Yet missionary zeal and liberality can scarcely be considered as the most prominent characteristic of the people of Australia. They have to plant their own churches, and struggle with home difficulties; and many of their newly formed churches are little else than missions themselves. The terrible disaster to the coalminers at Bulli has evoked a vigorous effort throughout the land to provide a fund for the maintenance of the widows and orphans; and the Governor, Lord Carrington, made a special journey of sixty miles personally to condole with the bereaved.

The disgraceful persecution of Wesleyans in Tonga has virtually closed, by the deportation from the country of the remaining confessors of the Wesleyan Church, and by the prohibition of the Wesleyan European clergymen from teaching or preaching to natives. The Governor of Fiji, accompanied by the Chief Justice, has gone over to Tonga, in a man-of-war, to make certain inquiries in which the British subjects are involved. Much indignation is felt throughout Australia at the high-handed oppression that has been rampant in the Tonga Kingdom of late. The Premier, Mr. Shirley W. Baker, who is much blamed for these proceedings, narrowly escaped with his life from native conspirators, who alleged that they were tired of the oppression that reigned in the land. Mr. Baker's son and daughter were both seriously wounded.

Some considerable stir has been made in Sydney over the central panel of the reredos of St. Andrew's Cathedral. And another stir is still active in connection with the Goulburn Cathedral, one of the clergy and Captain Rossi, a trustee, opposing the Bishop and other trustees as to certain matters connected with the building. Roman Catholicism is acquiring property and erecting convents through the colony.

Goulburn, April. Arthur Webb.

A BACKWOODS MISSION.—Referring to a paragraph under the above title, in our issue of May 26, we are requested to say that Mrs. Wm. Robertson's address is Trout Lake P.O., Ontario, Canada—*not* Front Lake.

The Christian.

June 10, 1887.

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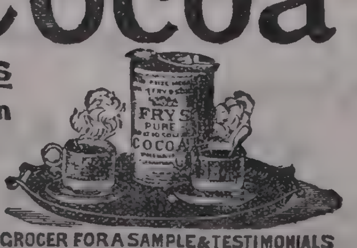

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

DISEASED LUNGS—ANOTHER CASE REPORTED BY THE PRINCIPAL of MARLBOROUGH COLLEGE, EXETER.

Miss Bessie Bamber—who has seen many marvellous results from my treatment, and who has recommended it for many years; and whose name will be found in connection with the case of a scholar of hers, reported in my work on Consumption (case 72)—writing me March 18, 1887, says:—

"A lady, aged twenty-six years (whose case I have omitted to name to you before), had severe inflammation of the lungs, which resulted in serious disease. The physician's report was alarming. She commenced with your remedy, and took that only. With that, and careful nursing, she got round. For several years she has been in perfect health.

"I have had many enquiries, and have replied, testifying to the truthfulness of your former details of cases, which really are far short of what might be said.

"I thank you for *Sunday Words* of March 6, containing a report of your Christian work at Brighton. And with kind regards and best wishes,—I remain, faithfully yours, B. Bamber."

Miss Bamber also adds:—

"My old pupil, whose case you reported some years since (case 72 of the book above referred to), is, at this moment, in robust health."

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World, Dec. 15, 1886.

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A PILGRIMAGE IN SPAIN.

Mdme. Lopez Rodriquez, of Figueras, writes:—

"The revival of pilgrimages is another sign of our times, prognosticating trouble. Nothing is better fitted to fan into a flame the fanaticism of the masses of Popish Europe than these pilgrimages. Lines of pilgrims on the roads of Europe have, in former times, been the sure prelude of the march of armies for the extirpation of heresy. Nothing is easier than to transform a band of devotees with rosary and palmer-staff into a host of crusaders, who recite their breviary or sing their aves, clad in shirt of mail and begirt with consecrated sword for the rooting out of heresy. A signal from the Vatican, and lo, these psalmers would start up into warriors. Where pilgrims are now seen every summer wending their way in peaceful guise to some favourite shrine, armed crusaders may yet be beheld marching to fight the battles of the church."—*Dr. Wylie.*

At Figueras on the morning of April 11 the town was astir at a very early hour. At 6 a.m. every church bell rang out joyously for a special service. At 7, thousands were seen hurrying to the railway station, and there we took our stand to watch the great event of the day—the starting of the pilgrims for the shrine of "Our Lady of the Mountain" at Garriguella, a village among the Pyrenees. Presently the procession sallied from the church of San Pedro, and wended its way through the streets of the town, reaching at length the road leading to the terminus. Acolytes carried banners, followed by priests; then came a long file of poor people, carrying in one hand a basket of provisions, and in the other a rosary. Most of them were women, who wore white veils, or capuchins, as they are called. The younger amongst them also wore little medals with blue ribbon, indicating them to be "daughters of the virgin." To all the poor who consented to go the pilgrimage railway tickets were given gratis, also provisions, and a day's wages to those who had work. Many would have refused, but feared to lose employment. As the procession passed by, we noticed that very few took off their hats, and low whispers of scorn were heard on all sides.

Late in the afternoon the crowd again assembled to witness the return of the pilgrims. The procession, with its brilliant display of banners, which had marched so proudly and gaily in the early morning, was destined to break up in humiliation, disgrace and disaster. One of the priests, supposing the triumph to be complete, shouted out "Viva! Carlos VII! Death to the Protestants! Viva the Inquisition!" These insults had the effect of fanning the smouldering fire of public feeling into a flame. The impatient crowd broke the procession, threw down the banners, and smashed the crucifixes and images of the Virgin and saints. The pilgrims retorted by throwing stones, which were returned with interest, not so much aimed at the penitents as at the priests. One of the latter being so enormously stout that he could not make his escape as rapidly as the rest, received more than his share. Having been the originator of the disturbance, he was finally arrested by the civil guard, and carried off to prison.

Thus ended the long-talked-of pilgrimage which the priests had got up as a grand public demonstration against the Protestants. It is over forty years since such a thing has taken place in this province, and has certainly proved a failure. We trust it will turn out for the furtherance of the Gospel; let us pray that it may be so. English people, for the most part, fancy that Rome is changed and improved since the days of the Inquisition. Her unchangeable spirit of intolerance and antagonism to the truth is strongly manifested in the following extract from a Roman Catholic paper, entitled *El Siglo Futuro* (The Approaching Century), April 10, 1887:—"No peace, no pacification, no truce, no adjustment, no reconciliation, no armistice, no tolerance; only war, and war till death, inextinguishable, indefatigable, against all that is Liberal, against all that is Protestant, or Rationalistic, or Jewish, or Mohammedan, or Pagan.

THE SALVATION ARMY.

FRANCE AND SWITZERLAND.

That portion of the Church Militant known as the Salvation Army was well represented at Exeter Hall on Monday evening last. We speak not so much of numbers, though there was a large muster of "soldiers" from home and foreign stations. Far more impressive was the simple story of heroism and devotion, told in simplest language. Traces of the severity of the conflict were visible in the worn-looking faces of the female officers. In one place, said the Maréchale, where the hall was crowded with men, smoking, cursing, vociferating, it seemed as though they would not be able to get even a hearing. Making her way across the benches straight to one man who was acting as ringleader, she put her hand on his shoulder. He was awed into silence by the action, and she was able then to secure the attention of those around. Three other girl officers followed her example, and so in four different parts of the hall an effective witness for Christ and of the power of the Gospel was given. But, Mrs. Booth-Clibbern remarked, it needs perseverance and energy, born of the love of Calvary, to plod on night after night amongst such surroundings. Another feature of the work was the extreme poverty endured by those who are engaged in the task of breaking up this hard and stony ground.

Better evidence of the nature of the work could scarcely have been afforded than that contained in the testimonies of some of the converts. The first was known as the dynamite man, and the sketch of his life drawn by himself—and verified, Colonel Clibborn said—revealed a desperado of the fiercest character. Through hearing some members of the Army who visited his village say they were happy, and that everyone could be, he was led to wish for what he had never found. At length he learnt that this happiness was to be obtained by trusting in Christ, and now the testimony of others is that he is as kind and mild and loving as before he was cruel and ferocious. A German officer (from Basle, Switzerland), and two others in Indian costume, whose faces were more eloquent even than their words, gave their testimonies, which were remarkable for the complete surrender of themselves to the Salvation Army.

Colonel Booth-Clibborn gave some statistics of the work. On March 1, 1886, there were in France and Switzerland 32 stations and 116 officers and cadets. On May 1 of the present year there were 60 stations and 196 officers and cadets. Including 48 outposts there are 108 stations where meetings are regularly held. Eighty-five cadets have passed through the Paris training home. Thirty of these were French and thirty-nine Swiss. He also gave several illustrations of the wonderful way in which the power of God has been manifest in the conversion of some of the most hardened.

The Maréchale followed, and in words full of the deepest pathos pleaded the cause of the people for whose salvation she earnestly labours. She said there is a great awakening going on throughout France, evidenced by a general restlessness, a disgust for open sin and infidelity, and a thirst for something better. The cry of thousands is, "Make me believe in something!" Roman Catholics in great numbers are coming to the Salvation Army to inquire about Jesus, and, said the Maréchale, we believe we are going to have them saved by thousands. She gave some stirring details of the work at Calais, Nismes, and other places, which were such as to awaken feelings of gratitude to God for the work thus being accomplished.

We must not omit a reference to the beautiful rendering, by the foreign contingent, of several hymns. The literal translation of two or three lines of these was also very telling, as "Yes, yes, for each one He did shed all his blood," and "The love of God, it is so sweet."

PRAYER and the USE OF MEANS.

In the June instalment of his autobiographical retrospect, which Mr. Hudson Taylor is giving in *China's Millions*, there occurs the following interesting passage:—

On September 19, 1853, a little service was held in the stern cabin of the *Dumfries*, which had been secured for me. Then came the parting from my beloved mother, which I can never forget. Our voyage had a rough beginning, but many had promised to remember us in constant prayer. No small comfort was this, for we had scarcely got outside the Mersey when a violent equinoctial gale caught us, and for twelve days we were beating backwards and forwards in the Irish Channel, unable to get out to sea. The gale increased. When we had been out nearly a week, we lay to for a time; but, drifting on a lee coast, were compelled at last to make sail, and endeavour to beat off to windward. The utmost efforts of the captain and crew, however, were unavailing, and on Sunday night, September 25, we found ourselves drifting into Carnarvon Bay, each tack becoming shorter, until at last we were within about a stone's throw of the rocks. About this time, as the ship, which had refused to stay, was put round the other way, the Christian captain said to me, "We cannot live half an hour now; what of your call to labour for the Lord in China?" I had previously passed through a time of great conflict, but that was over; and it was a great joy to feel, and to tell him, that I would not for any consideration be in any other position; that I strongly expected to reach China; but if otherwise, at any rate, the Master would say it was well that I was obeying his command.

Within a *few minutes* after wearing ship, the captain walked up to the compass, and said to me, "The wind has freed two points; we shall be able to beat out of the bay." And so we did; and, though the bowsprit was sprung, and the vessel seriously strained, in a few days we got out to sea, and the necessary repairs were so thoroughly effected on board that our journey to China was, in due time, completed.

One thing was a great trouble to me that night. I was a very young believer, and had not sufficient faith in God to see Him in and through the use of means. I had felt it a duty to comply with the earnest wish of my beloved and honoured mother, and for her sake, to procure a swimming belt. But in my own soul I felt as if I *could not* simply trust in God while I had this swimming belt; and my heart had no rest until on that night, after all hope of being saved was gone, I had given it away. Then I had perfect peace, and, strange to say, put several light things together likely to float at the time we struck, without any thoughts of inconsistency, or any scruple!

I have ever since seen the mistake that I made—a mistake very common in these days, when erroneous teaching on Faith Healing does much harm, misleading as to the purposes of God, shaking the faith of some and distressing the minds of many. The use of means ought not to lessen our faith in God, and our faith in God ought not to hinder our using those means that He has given us for the carrying out of his own purposes.

For years afterwards I always took a swimming belt with me, and never had any trouble about it; for after the storm was over the question was settled through the prayerful study of the Scriptures. God gave me then to see my mistake, probably to deliever me from a great deal of trouble on such questions as are even now being raised. When in medical or surgical charge of any case, I have never thought of neglecting to ask God's guidance and blessing in the use of appropriate means, or of neglecting to give Him thanks for answered prayer and restored health. But to me it would appear as presumptuous and wrong to neglect the use of those measures which He Himself has put within our reach, as to neglect to use daily food, and suppose that life and health might be maintained by prayer alone when food was refused.

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Notes and Comments.

NEXT week we hope to give a portrait and sketch of Professor De Launay, who is at present in England, delivering lectures on the Catacombs at Rome.

A beautiful story has been told of the late Dean Daunt; how on one occasion, when asked for advice by a girl who said that she had her doubts about a certain course of conduct, he said "Give Jesus the benefit of the doubt." The story has its commentary in the following passage from Amiel's "Fragments d'un Journal Intime," a passage worthy to be written in every Christian's note-book :—

> Whenever conscience speaks with a divided, uncertain, and disputed voice, it is not yet the voice of God. Descend still deeper into yourself, until you hear nothing but a clear and undivided voice, a voice which does away with doubt, and brings with it persuasion, light, and serenity. "Happy," says the Apostle, "are they who are at peace with themselves, and whose heart condemneth them not."

Sir Charles Cameron recently issued a report with regard to the public health and the sanitary work of Dublin. After mentioning that one main cause of the excessive death-rate of that city is "the poverty of a large portion of the population," he says the measures for lessening the mortality

> Must be sought for in the domain of political economy as well as in that of hygeia. Just in proportion as people are well fed, well clad, and well lodged, will they, by reason of their higher vitality, be able to resist the assaults of both constitutional and infective diseases.

We have no wish to discount these keenly practical remarks, for we are well aware that what are termed the "chances of life" of the upper classes are very much greater than are those of the denizens of the courts and slums. In reports of this class, however, it is but seldom that sufficient prominence is given to the terrible factor of drink, which produces so large an otherwise preventible loss of life. It would be next to impossible, without wilful blindness, to make such an omission in a report of the Irish Metropolis, and those who believe that wholesome dwellings would remedy all the moral and physical evils from which the labouring classes and the poor suffer, may take to heart the following words :—

> I do not agree with those who seem to think that an unhealthy population can be made a healthy one by merely providing them with clean and commodious dwellings. If the people of Dublin were well fed and clothed, and did not indulge in an excess of alcoholic liquors, I believe that the city would have a low death-rate, notwithstanding its wretched tenement houses.

We are rejoiced to see that our little contemporary, *Brotherhood*, to which we referred a week or two ago, has not hesitated, in its efforts to bring about "a juster and happier social order," to protest against the public-house as the greatest hindrance to the amelioration of the condition of the people. In its last issue there is a word for those Christians who do not feel any responsibility with regard to the drink traffic, and who, if they recognise the evils resulting from our national intemperance, do nothing to lessen them :—

> We are responsible for whatever we tolerate without emphatic protest, and we are responsible for what we do not, by every means in our power, try to put down.

If all our Socialistic papers would but speak out boldly on the drink question, as *Brotherhood* has done, they might do much more than they are doing at present to hasten forward a happier day for the working classes.

We have a placard before us which winds up with "All seats free. No collection." It is enclosed in a letter from the provinces, stating that the mission which it represents is in the greatest need of funds. Is there any common sense in this, sanctified or otherwise? If you can afford to give seats free in a hall or tent, well and good. But almost every cheerful giver is abundantly taxed and overtaxed in his own neighbourhood. Why should he be urged to provide for people, scores or hundreds of miles away, accommodation which they are very willing to pay for themselves? The command truly is to "preach the Gospel to every creature." There are those who have sufficient interest in the Gospel, or enough concern about their souls, to take a seat under shelter and listen to it. We know of no Scriptural reason why they should not have the opportunity of contributing to the expense incurred by the provision of this accommodation. Indeed, the evangelists' commission in Matthew x. evidently supposes that as the labourer is worthy of his meat, the responsibility of receiving and providing for him is laid upon those to whom he is sent. If it be objected, that this commission applied only to the twelve apostles, and to the house of Israel, we reply that in Luke x. the same directions are given to the "other seventy also," who were sent into Galilee of the Gentiles, and into the cities of Samaria. There is not a little morbid and unhealthy sentiment even amongst good men, which, as in the case before us, is very mischievous.

The New York *Independent* thus sets forth its ideal candidate for the Presidency of the United States :—

> If it is too early as yet to settle upon the man, it is not too early to decide what sort of a man the Republican candidate must be. He must be a man of the highest character, as well as a man of undoubted ability. The times are critical, and if the next standard-bearer of the Republican party be a man whose record is not as clear as crystal, the party is doomed to defeat. . . . We, therefore, urge all those who have the good of the whole country . . . at heart, to use now and hereafter every possible effort in . . . demanding as our leader in 1888 the wisest, the ablest, and the best man that can be found in the nation; a man who has proved himself worthy of the highest position within the gift of the people.

Nothing less than this, so far as moral worth is concerned, should be required from all candidates for office of any kind.

Mr. Stephen Burrows, of Naples, is now in England, and may be addressed, care of National Vigilance Association, 267, Strand. He purposes to resume his lectures on Naples Bay, which proved of much interest last summer. Through an unfortunate error in punctuation in a recent paragraph, it was made to appear that cases of outrage had taken place among sailors at the port of Pozzuoli, where a Strangers' Rest has been established. The reference to a diminution of disorder among seamen applied to Naples, not to Pozzuoli.

A Conference on the Second Advent of our Lord was held in Melbourne, Australia, in December last, one result of which was the designation of Rev. G. W. Gillings, on New Year's day, as travelling delegate, for the purpose of diffusing Second Advent truth in Victoria, a special fund having been raised for the purpose. A noteworthy feature of this movement is that the circular is signed by eight ministers, two of whom are Episcopal, three Presbyterian, one Baptist, and two, either now or formerly, connected with the "Brethren." The object in view is stated to be essentially practical, since, in stating the truth of the pre-millennial advent, it is desired to arouse and stimulate children of God to a more earnest recognition of their calling in Christ, and of their responsibilities in Christian life and service; and to win souls.

A significant discussion took place on May 25 at the fortnightly meeting of the Geological Society, and which turned on the antiquity of man. The veteran geologist, Professor Prestwich, F.R.S., disputed the large measures of time claimed for the Glacial period. He maintained that the close of this period was rather 8000 than 80,000 years since, and that Neolithic man (*i.e.*, the maker of stone implements) first appeared in Europe 3000 or 4000 years B.C. Dr. Evans, a high authority on the matter, contested the evidence recently adduced from Wales of a pre-Glacial man. Dr. Geikie stated that Sir W. Thomson had enormously reduced his own estimate of geological time.

Apropos of the discussions on Church Hymnals, the words of such a composer as Lowell Mason may be quoted. Writing to the late Rev. John Curwen he said :—

> I look with sorrow upon some measures in relation to congregational singing. Mechanical aids for expression divert the mind. Go into your closet, and in offering prayer and praise there do you want these marks? I have seen congregational singing driven into a wilderness by a notation called "musical expression."

The prospect of reconciliation between the Roman Church and the kingdom of Italy does not improve. "The Pope," says *The Times* correspondent in Rome, "looks forward to a great European conflict, in which the influence of the Church will be so important, that it must be paid for at the Church's own price, which will be the restoration of the Temporal Power." This is the claim on which Papal journals are taking their stand. Connected with this subject, we may add that the new general of the Jesuits is a Swiss, of vast learning, uncompromising purpose, and he is making his influence on behalf of the Papacy felt in Italy.

The late Synod in Edinburgh of the United Presbyterian Church, is said to have been spiritually the most refreshing and stimulating held for many years. Upwards of 800 ministers and elders were present. Ten ministers were appointed to act as evangelistic deputies to stir up congregations to Christian zeal, and to hold conferences to promote spiritual life and aggressive effort. Nothing could be more timely amid embittering political agitations.

The Times reports as under. We can scarcely suppose that Cardinal Manning had any personal knowledge of this transaction; but we shall be interested in learning the result of the application to him:—

> At the Thames Police-court, a man who gave the name of Martin Pechenny, of 7, Ellen-place, Ellen-street, St. George's-in-the-East, asked Mr. Biron's advice respecting his daughter Ann Pechenny, aged thirteen, of whom he had heard nothing for six months. He said that some time ago a person, through the influence of Cardinal Manning and a Roman Catholic clergyman, was sent to fetch his child away. Although he had made all inquiries as to the whereabouts of his daughter he was unable to learn anything. Mr. Biron advised applicant to write to Cardinal Manning.

A correspondence has been carried on in *The Times* concerning "Politics in the Pulpit." Nothing seems to us to have been wiser than the following:—

> SIR,—I have modestly waited for someone whose name carries more weight than mine to say the obvious word in this controversy about politics in the pulpit, in which neither side—Nonconformists or Established clergy—can throw stones at the other. There is all the difference in the world between political preaching and party preaching. Politics is the science of living and religion is its inspiration. They ought never to be divorced, and the preacher who does not enforce this connection is as much wanting in his duty as the one who employs "coward's castle" as a platform for advocating his own views. There is plenty to say about politics, especially at election times, without touching upon party questions, and without giving a hint of the preacher's leaning. If it were oftener said, perhaps party feeling would not be quite so hot.
>
> I am, Sir, &c., E. C. HAWKINS.
>
> *St. Bride's, Fleet-street.*

It is stated that of fifty-six changes in the Revised New Testament, twenty-two are simply returns to the renderings of Wycliffe, whose translation was made from the Latin version of Jerome. There are but few people who are familiar with Wycliffe's version, a fact to be regretted, for it is of singular value in its quaintness, and as Hervey Baber's edition of 1810 is sometimes to be met with in the old booksellers' catalogues we would recommend students of the Bible to look out for it.

Readers of George Borrow's remarkable volume, "The Bible in Spain," who remember what difficulty the courageous English gentleman—half gipsy, half aristocrat—had a little over twenty years ago smuggling a few copies of God's Word into Spain, will rejoice to know that to-day there are in that land nearly 12,000 members of the evangelical bodies.

Archbishop Manning a little while ago was advocating the reading of portions of the New Testament in the schools. He does not appear to be at one with his co-religionists on the subject, if we may judge from *The Universe,* for in that Romish organ the British and Foreign Bible Society was recently designated a "criminal association," and "the most flagrant instance of systematised plunder undertaken for the worst of motives, and perpetuated by the worst of agents."

AN EXCELLENT RESCUE WORK has been begun in connection with the National Vigilance Association at Finsbury Park. A house is needed, suitable for a Home, somewhere near London. Have any of our readers knowledge of one that would be suitable?

LATTER-DAY DELUSIONS.

DELUSIONS increase and multiply. The least mischievous before us just now is that of Mr. Frederick Boyce, ex-City-missionary, who claims to be a special messenger with a special message. When a man makes such a pretension there is no knowing where his vanity may lead him. But there is not, so far as we are aware, any perversion of foundation truth in the teaching of the "messenger." On the contrary, there is much sound counsel and godly exhortation.

"The New and Latter House of Israel," whose head-quarters are at New Brompton, Kent, with branches in London, Manchester, Glasgow, America, New Zealand, &c., is a foolish and flagrant heresy. Its adherents are extremely diligent, and have now taken to Hyde Park. They pretend that the "Flying Roll" is God's latest book given to the latter-day Israel as an especial revelation. A correspondent, who joined their audience on Sunday week, writes to us thus:—

> These men and women quote Scripture, profess the Gospel of Christ, and on that proceed to perfection, as they say, by bringing in the most Satanic doctrine that can be propagated—that man may, can, and shall deliberately sin against God to the day of his death, and after twice dying (the Buddhist theory in part) be transmigrated to heaven.

The charges of adultery at the Agapemone, contained in Hepworth Dixon's narrative in "Spiritual Wives," are abundantly corroborated by their own printed documents, which may be found in the British Museum, and by living testimony. Yet men and women of blameless life, and others, are so deluded that they are spreading this Satanic doctrine, clothed as an angel of light, among young women wherever they can get a hearing.

Lastly, for the present, we have the astounding impudence and chicanery of "King Solomon" at Brighton, who declares that "the sealing of the Bride of Christ by the angel of Jehovah (Rev. vii. 2, 3) terminated on Sabbath, the 15th inst. [May], at twelve o'clock, midnight, and the cry went forth, Behold the Bridegroom cometh, go ye out to meet Him." "The day of the gospel of grace is ended, and eternity has commenced."

The tree is known by its fruits. The last number of the periodical issued by this "Army of the Lord" contains a "testimony" by "Rachel," who is the wife of a seafaring man at Birkenhead, and who writes to him that she never intends returning home to him, though she has seven children, the youngest a babe of fourteen months. She has sent her keys to her husband, who finds amongst her papers quite a pile of letters from Wood, showing that she had been in constant correspondence with him. A devoted Christian worker writes:—

> I enclose you a paper by this ——. It makes my heart ache to see how his influence is extending, even to our very door, and drawing away wives and mothers to his dancing saloon. But for God using us in warning, many others would have been ensnared, as telegraphs and letters have been sent to them from Brighton, saying that if they did not forsake all, and come up there, they would be left to pass through the dreadful tribulations which are coming upon the earth.

Here we stop to make two remarks. The false doctrine of "the redemption of the body," as a present attainment by faith, is at the bottom of these damnable heresies. The Apostle says, "The whole creation groaneth and travaileth together until now, *waiting* for our adoption, to wit, the redemption of our body." And again: "We *wait* for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Rom. viii.; Phil. iii. R.V.). We cannot wholly absolve even the most Scriptural of the late teaching concerning holiness from neglecting, at least by silence, this side of the truth; while those who teach and profess the eradication of sin from the nature in the present life, and therefore have no sin, or sinfulness, to confess, but smite upon their breasts and say, not "God be merciful to me a sinner," but "The Prince of this world cometh, and hath nothing in me," are directly responsible for leading inexperienced and untaught converts to the edge of the precipice, over which they are enticed by men having eyes full of adultery and that cannot cease from sin. Peter's photograph of the deceivers and the deceived is of great value at the present crisis:—

> For, uttering great swelling words of vanity, they entice in the lusts of the flesh by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage.

We earnestly hope that at Keswick, and all other Conventions for the promotion of holiness, this frightful danger will be warned against. For it must not be forgotten that it is in the line of unsound teaching with respect to holiness, faith-healing, and perfection, that these heresies have in these latter days sprung up.

Our second remark is in the form of a question. Why is it that some, whom we cannot but believe to be real and zealous Christians, have been drawn away by these pretenders? Is not this one reason?—That they read in Scripture of a power of the Holy Spirit, of which they see almost nothing in ordinary Christian life, and, therefore, when they see something which professes to be a spiritual influence, whether it be the mild and decent delusion of Mrs. Girling, or the wild indecencies at Brighton, or the refined and loving courtesies of the adulterous Agapemone, they say, as the Samaritans said of Simon Magus, "This is the great power of God."

The only way really to meet these devices of Satan is for all true followers of Jesus to receive and make manifest the power of God the Holy Ghost. "Be not drunken with wine, wherein is riot; but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ, to God, even the Father: subjecting yourselves one to another in the fear of God."

BELFAST PRISON GATE MISSION.—At the annual meeting of this Mission, held last week, it was stated that during the year eighty-five women have been admitted to the Home at Tudor Lodge, the inmates of which earned £800 towards their own support. The Home accommodates thirty-two persons (exclusive of the matron and her assistants), and has been constantly full. The rescue work and that of waiting at the gate of the prison have been regularly maintained, and there have been many evidences of blessing. Encouraging and grateful letters have been received from those who have found work and comfortable homes across the Atlantic, and it was remarked that a greater percentage of those who go abroad seem to remain true to their good resolutions, than of those who, under apparently most favourable conditions, remain at home.

YOUNG WOMEN IN GLASGOW.

The memorial stone of the new Y.W.C.A. building, at 80, Bath-street, Glasgow, which will provide ample accommodation for those who seek to avail themselves of the advantages of this Home, was laid by Mrs. J. B. Mirrlees, on Friday last, in the presence of about fifteen hundred of the friends interested in the work. The proceedings were throughout of a most interesting character.

Mr. J. Campbell White, who presided, gave a *résumé* of the work of the Association during the twelve years of its existence, showing how it has grown steadily year by year, until larger premises became an absolute necessity. The membership numbers 1200, and last year the boarding-house was always full. Three thousand servants placed their names on the register, and many of these were sheltered till they got a place. The branches in different parts of the city are doing good work, and affiliated meetings are held from time to time in the suburbs and various churches of Glasgow. The site for the new premises, he added, cost £7000, and the buildings and furnishing would cost £7000 more, of this about £11,500 is in hand.

At the conclusion of the ceremony a procession of some 150 young men and women marched along Renfield and Sauchiehall-streets, singing Gospel hymns. They attracted considerable attention, and at the corner of Douglas-street an open-air meeting was held, several young men giving their testimonies. Subsequently a praise meeting was held at the Christian Institute, when twenty-three young women told the story of their conversion, and testified to blessing received at the Y.W.C.A.

The new building will be a handsome structure of five floors, and will be fitted throughout in accordance with the latest improvements.

MOUNT HERMON ORPHAN HOMES.—The annual sale of work for the benefit of these Homes will be held in Brondesbury Hall, Iverson-road, N.W., on Tuesday and Wednesday, June 14 and 15. One hundred and twenty orphans will sing at intervals. The sale will be opened on Tuesday at two o'clock.

EVANGELICAL ALLIANCE.—The annual Conference of this body will be held this year in Aberdeen, commencing on September 20. There will be three sittings on each of the two following days. The programme of subjects will include the following:—"The Power of Christian Union as distinct from Ecclesiastical Union"; "Christian Union essential to the Evangelisation of the World"; "The insidious advances of Romanism and Infidelity"; "The true qualifications for Christian service"; "Modern examples of Christian heroism in Missionary enterprise at Home and Abroad"; "Christianity in relation to Modern Socialism"; "Testimony in doctrine, life, and work, the best defence of Christianity"; "Study of the Word of God—the remedy for present-day worldliness and erroneous teaching."

GROVE STREET INSTITUTE, GLASGOW.—For twenty-seven years this Mission has faced the question of "How to raise the Masses," and during that time has employed a great variety of agencies. After all these years of varied effort, in the report just issued there is the statement, "Our faith remains unshaken in the Gospel as the great elevating power—the power of God unto salvation of body as well as soul." The Institute consists of eighteen halls and classrooms, the largest capable of holding 900 people, and provides work of different kinds for about 250 workers. Every room is in use throughout the whole of Sunday and every week evening. Children, young men and maidens, old men and matrons here learn to "praise the name of the Lord." The number of persons reached through the various agencies is enormous. One branch, the staff of which is composed of a number of Christian young women of the working classes, guided and helped by about forty young ladies and several gentlemen, has under its care some 300 young women, who are taught in eighteen Bible-classes on Thursday evenings, and in sewing and social gatherings on Monday evenings, while on Sundays a fellowship meeting is carried on. This record of a year's work among the masses of a great city is indeed deeply interesting. The secretary is Mr. Godfrey Pattison, 86, North Oswald-street, Glasgow.

A MISSIONARY BREAKFAST.

The annual missionary breakfast organised by Mr. Frank H. White, of the Talbot-road Tabernacle, Bayswater, was held on Whit Monday, and was largely attended. The object of the gathering is to stimulate interest in foreign missionary work; the stirring addresses which were delivered by Mr. White, Mr. Elbert S. Clarke, and Rev. J. Gelson Gregson could not have failed to contribute towards this purpose. Mr. White observed that though the Church had slumbered for centuries over missionary work, it is scarcely possible for her now to sit at ease, while the cry to save the heathen came from all parts of the world. It would be awfully criminal if the Church slept while so many souls remained to be won for Christ.

Mr. Clark gave a highly interesting and encouraging account of the work carried on by himself and his devoted Christian wife for the last twelve years among the Zulu Kaffirs at Rock Fountain, Ixopo, and other parts of Southern Africa. He recited the many difficulties which he with other missionaries had experienced in pioneer work, and told of many remarkable conversions to God. He convinced his hearers that as Christianity was spreading in Africa, the hindrances to the extension of Christ's kingdom are gradually, but surely disappearing. Mr. Clark stated that though his mission is unsectarian it is closely connected with the Society of Friends. He trusted the time is not far distant when the Friends would wake up to a true realisation of their responsibility in connection with foreign mission work.

Mr. Gregson deplored the want of labourers in India, and declared that if the Church of Christ could only be properly aroused to its duty, in five years' time every town and every village in that country would hear the Gospel. "And," added he, "is not that a thing worth doing?" If in the right spirit we asked God for men to do the work, He would supply them. Missionaries must be God-sent men. If they are, there will be no failure in the work of saving the heathen world. He was confident that the Lord would send both the men and the money necessary to save India.

RAGGED SCHOOLS AT THE THEATRE.—*The Record* states that Mr. Henry Irving's offer to admit 2000 ragged-school children to a special performance at the Lyceum Theatre has been declined.

MELBOURNE Y.M.C.A.—This Association recently conducted a series of suburban lectures on "Infidels and Infidelity," by Mr. Wilmot Oakey. The programme consisted of half-hour lectures, then half an hour to questions, finishing with half an hour's Gospel testimony from any present. The interest and usefulness of these lectures have been very great. The general secretary subsequently gave a series of Sunday evening readings in "Bunyan's Pilgrim's Progress" to large meetings in the Association Hall. It is scarcely necessary to add that the Gospel comes to the front in them. Prior to sailing for England by the *Valetta* on April 6, the retiring president, Mr. Robert Gillespie, was entertained at breakfast by the Board of Management. Resolutions were passed commending the guest of the evening to the goodwill of fellow Christians in the old country.

LEYSIAN MISSION, WHITECROSS-STREET.—A remarkably successful meeting took place recently at this Mission, 199, Whitecross-street. It originated in the need keenly felt for a long time of getting hold of the fathers of the Sunday-school children, and interesting them in the work. An "at home" was therefore arranged for their special benefit, the time fixed being nine o'clock. The hall was beautifully decorated with flowers, and after a good meal, during which there was some excellent music, the secretary, among other announcements, said it was proposed to organise a Working Men's Club, and also a company of the Boys' Brigade. The men promised their hearty support and co-operation, and also expressed the great pleasure they had derived from the meeting. On the following Saturday evening a goodly number came together and drew up a code of rules for the club, which has thus made a good beginning.

A CHILDREN'S FESTIVAL.

Dr. Stephenson's recent Jubilee festival at the Albert Hall, in connection with the Children's Home under his care, was a grand success. A procession of nearly five hundred children, representing all branches of the Home, with the exception of the Canadian, formed a most pleasing feature Lord Harrowby, who presided, alluded with deep feeling to the pitiful necessity for such homes which supply to the gutter children that "most blissful of all possessions, the English home." Pointing to the 14)0 who have already passed through the Home, he said that Christian folks who had helped to support them have also the ineffable blessing of feeling that, by God's providence, they had been the means of rescuing them in many cases from an early grave, and from a fate worse than death itself.

Dr. Stephenson in his address expressed his thankfulness that, in the sixteen years since the Home was founded, its organisation had been accomplished, and that now he and his friends can look forward to some years in which to devote their whole energies to the actual prosecution of the work. Ninety-five per cent., he added, of those who have passed through the Homes are now living respectable, useful lives. It is proposed to build two additional houses at the Princess Alice Orphanage.

◆

OBITUARY.

REV. JOHN STEWART, SOUTH AUSTRALIA.

This faithful minister of the Gospel, before h went to New Zealand in 1877, conducted missions for the Scottish Evangelistic Society in most of the towns of Scotland. He won the public esteem by his faithfulness to Gospel truth and his kind ness of disposition. Mr. Stewart was born a Kirriemuir, Forfarshire, and had been pastor of the Jamestown (South Australia) Presbyterian Church for two years preceding his death there on April last.

BAPTIST CONGO MISSION.

The latest mail brings the sad news of the sudden deaths of Messrs. James H. Shindler and Frank C Darling. Mr. Shindler, who was but twenty-eigh years of age, and who left this country in Augus last, died on March 19 from exposure to the sun the heat recently having been very great and especially trying. Mr. Darling's death took place from blood-poisoning, owing to a large internal absces from which he had suffered. He was in hi thirtieth year, and left England in 1884. He wa for several years connected with Glossop-road Baptist Church, Sheffield, and it was only in January last that he was married to a lady from that town, who is now on her way back to England

A GREEK JUDGE AND MORALS.—Dear Si —Your readers will be glad to hear that the Publi Prosecutor at Athens has taken stringent measure against publishers and vendors of immoral literature The first delinquent was condemned by the judg to one and a half month's imprisonment. Severa others who were in Court at the trial, and wer themselves accused, on hearing the sentence mad a run for the door; but the judge condemned them each one to six week's imprisonment. I wonde whether the Public Prosecutor in England woul have the courage to do likewise, and whether th judges would consider that indecent literature is s vile a thing in England as it is in the eyes of th Greek judges. Pericles Green.

Ramlé Lodge, Springfield-park, Acton, W.

A YEAR OF LIFE-BOAT WORK.—The report o the Royal National Lifeboat Institution states tha during last year twenty new lifeboats were place on the coast, all of these being furnished with th latest improvements. Altogether the Institutio now has 293 lifeboats, by whose aid 601 lives an thirty-three vessels were saved. The committee als paid rewards for the rescue of 160 persons by mean of shore-boats. No stronger appeal for the support o the institution could be found than in the fact tha nearly thirty-three thousand persons have bee saved from a watery grave, through the instrumentality of the Society, since its establishmen Reference is made to the painful disasters to lif boats during the winter. Besides medals an binocular glasses, a sum of over £6000, includin the grants to widows and orphans of lifeboat me drowned on duty, was awarded during 1886 f saving life.

Notes on Daily Readings.

SUNDAY, JUNE 12.—PSALM CXXVII.

In the first seven "Songs of Degrees" we have traced the experience of God's pilgrims from their first cry to God until their coming again with joy bringing their sheaves with them. This eighth Song of Degrees is "for Solomon," and, as is the case in Psalm lxxii. (the only other with this title), "a greater than Solomon is here." It is a distinctly Millennial Psalm. The house is at last built, when the Lord is the builder. The city is at last secured, when the Lord is its keeper.

1.—*Except the Lord build the house.*—The house which David was not permitted to build, Solomon at last erected (1 Kings viii. 19), but Israel's failure, which commenced in Solomon himself, caused it to be overthrown. The second Temple, which succeeded it, has been "laid even with the ground" for many centuries. The earthly house which the Lord builds is yet to come, but we have a glimpse of its glories in Ezek. xl.—xlviii., where Jehovah calls it "The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." *Except the Lord keep the city.*—No city has been taken so often as Jerusalem, nor will it be impregnable until the time when "the name of the city from that day shall be 'The Lord is there'" (Ezek. xlviii. 35).

2.—*So He giveth his beloved sleep.*—"Sleep" is used adverbially, and should be "in sleep" (R.V. margin). The allusion is to wisdom (to attain which men toil night and day) being given to Solomon in his sleep (1 Kings iii. 5—15). The Hebrew for "beloved" is the same as in Solomon's other name Jedidiah (2 Sam. xii. 25), and points prophetically to "the Beloved," in whom his people stand accepted, out of whom they were taken (as Eve out of Adam in "a deep sleep," Gen. ii. 21), and to whom they are given, that through them "might be known the manifold wisdom of God" (Eph. iii. 10).

5.—*Happy is the man that hath his quiver full of them.*—Happy is the man who can say "Ye are ours in the day of the Lord Jesus" (2 Cor. i. 14). "In Christ Jesus I have begotten you through the Gospel" (1 Cor. iv. 15). The literal meaning, too, will be true in Millennial days (Is. lxi. 9, lxv. 23).

MONDAY, JUNE 13.—PSALM CXXVIII.

A touching picture of Millennial blessedness. "The happiness of a citizen of Zion in his temporal prosperity, in his family enjoyments, and in the peace and honour of his country, is rehearsed. Human delights in family order and general earthly blessing will be the portion of Israel in the days of the kingdom."—*Bellett.*

2.—*Thou shalt eat the labour of thy hands.*—See this thought expanded, Isa. lxv. 21—23.

4.—*Thus shall the man be blessed that feareth the Lord.*—The parallelism between this Psalm and the close of Isaiah is very striking. Compare Isa. lxvi. 2:—"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

6.—*Yea, thou shalt see thy children's children.*—"Patriarchal family happiness is here expected; for that will be revived in the kingdom on earth, as it was when 'Joseph saw Ephraim's children of the third generation'" (Gen. l. 23).—*Bellett.* It may be that as three generations are calculated to go to a century, so in the Millennium life on earth may be lengthened tenfold, and three generations go to the thousand years. Isa. lxv. 20 seems to point to death at a hundred years old as abnormal.

TUESDAY, JUNE 14.—PSALM CXXIX.

This—the tenth of the "Step-songs"—is a retrospect. Delitzsch entitles it, "the end of the oppressors of Zion." It reminds one of Christian in the "Pilgrim's Progress," who, when at the gate of the Celestial City, "turned his head to look back," and saw the fate of Ignorance. It seems to be the close of the first series of these "Songs of Degrees," the number ten thus completing the first series.

1.—*Many a time have they afflicted me.*—"The same company have a remembrance, as in the two preceding Psalms they had a prospect, in their minds...They look back here, as there they had been looking forward." There, it was their expected blessing in Jerusalem; here, their recollected griefs in Babylon. And they look for righteous judgment upon the haters of Zion."—*Bellett.*

4.—*The Lord is righteous.*—Compare Rev. xix. 2, "True and righteous are his judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

5.—*Let them all be confounded and turned back that hate Zion.*—"The quick destruction of the enemy and the wicked, in the latter day, even in the very moment of their fullest pride, may be intimated. For this will be the fate, it would appear from the Word of God, both of Babylon and the beast" (Dan. xi. 45; Rev. xviii. 17).

6.—*Let them be as the grass...which withereth.*—A final retribution on the enemies of Zion in the professing Church, corresponding to the falsity of their profession at the first, "because they had no root they withered away" (Matt. xiii. 6).

7.—*Neither do they which go by say, "The blessing of the Lord be upon you."*—If not partakers of the blessing, there remains only the curse (see Matt. xxv. 34, 41; comp. Isa. xxxiv. 5), where Edom (type of the merely professing church) is called, "The people of my curse."

WEDNESDAY, JUNE 15.—PSALM CXXX.

Apparently the commencement of a second series of "Step-songs," consisting of five, as the first series did of ten. Though a shorter series, it is in some respects a more important one than the first, as giving a deeper view of the prominent features of the Christian's course.

1.—*Out of the depths have I cried unto Thee, O Lord.*—The first series began with, "In my distress I cried unto the Lord, and He heard me." Here we have the same view of the first step in the pilgrim's course, but a far more full analysis of its nature. Luther called it a "Pauline" Psalm, and Delitzsch says, "the condemnability of the natural man, the freeness of mercy, and the spiritual nature of redemption, are expressed in a manner thoroughly Pauline."

4.—*There is forgiveness with Thee, that Thou mayest be feared.*—"He forgives, as it is expressed elsewhere (lxxix. 9), 'for his name's sake.' He seeks therein the glorifying of his name. He gives the sinner occasion, ground, and material for reverential thanksgiving and praise, by bestowing 'forgiveness' upon him in the plenitude of absolutely free grace."—*Delitzsch.*

5.—*In his word do I hope.*—When the soul is brought to this point, deliverance is sure, this is the turning-point of regeneration. See 1 Pet. i. 23—25; Jas. i. 18.

8.—*He shall redeem Israel.*—The Hebrew word for redeem here used comes from a root which means "to cut loose from" (Gesenius). Compare the correct reading of Rev. i. 5, "Unto Him that loveth us, and loosed us from our sins in his own blood" (R.V.), contrasted with Prov. v. 22.

THURSDAY, JUNE 16.—PSALM CXXXI.

The soul that is "born again" by the word of God (see cxxx. 5) is as a "new-born babe" (1 Pet. ii. 2). "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3).

1.—*Lord, my heart is not haughty, nor mine eyes lofty.*—"Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. xviii. 4). *Things too high for me.*—It is part of the true humility of a new-born soul to admit that there are things "too high for" it. The proud self-confiding rationalism of the day finds nothing "too high for" it.

2.—*As a child that is weaned of his mother.*—R V. renders more accurately, "Like a weaned child with his mother, my soul is with me like a weaned child." The Hebrew expresses a parallel between the new position of a weaned child with regard to its mother, and the soul's position with regard to "self." To be weaned from self is no slight attainment in the Christian's course. Delitzsch preserves the parallelism thus:—

> Like a child that is weaned beside its mother,
> Like the child that is weaned, is my soul beside me.

The thought seems to be that as the child when weaned has done with the mother as a source of support and strength, so should it be with souls that are "weaned from the milk" of nature. See Isa. xxviii. 9. For the better milk provided for such, see 1 Pet. ii. 2.

3.—*Let Israel hope in the Lord.*—Souls that are weaned from self will turn to the Lord for the supply of all their need (Phil. iv. 19).

FRIDAY, JUNE 17.—PSALM CXXXII.

"The view that it was composed by Solomon himself, when the Ark of the Covenant was removed out of the tent on Zion into the Temple, is favoured by 2 Chron. v. 5, &c."—*Delitzsch.* See also 2 Chron. vi. 41, where Solomon uses the words of ver. 8, 9.

1.—*Lord, remember David and all his afflictions.*—"By 'afflictions' are meant all the care and trouble which David had in order to procure a worthy abode for the sanctuary of Jehovah."—*Delitzsch.* These were but typical of "the sufferings of Christ," which had for their object the erection of a temple for the Lord (Eph. ii. 21).

4.—*I will not give sleep to mine eyes, &c.*—"How am I straitened till it be accomplished" (Luke xii. 50). "The zeal of thine house hath eaten me up" (Ps. lxix. 9).

6.—*Lo, we heard of it at Ephratah.*—"Ephratah is the name of the district in which Kirjath-Jearim lay (1 Chron. xiii. 6)"—*Delitzsch.* "Ephratah" is also the ancient name of Bethlehem (Micah v. 2), and its use here is prophetically significant of the birthplace of Him of whom the Ark was but a type.

11.—*The Lord hath sworn in truth unto David.*—From this to the end of the Psalm is one of the most glorious passages in Scripture descriptive of "the everlasting covenant, even the sure mercies of David" (Isa. lv. 3), which mercies we learn from Acts xiii. 34, have been made "sure" by the resurrection of Christ from the dead. See 2 Tim. ii. 8; Heb. xiii. 20. See also the distinct reference to this Psalm in Luke i. 69. The soul that has grasped the full meaning of all these "covenant" promises has gained no slight step in knowledge of the things of God.

SATURDAY, JUNE 18.—PSALM CXXXIII.

1.—*To dwell together in unity.*—The words "in unity" are not in the Hebrew, and though they may be a fair expansion of the idea conveyed by the word "together," they must not be supposed to convey anything like the thought of mere external Church organisation, which often hinders rather than helps brethren "dwelling together." It is also well to remember that what is contemplated as "good and pleasant" is not the formation of a brotherhood by people dwelling together, but that those who are "brethren"—children of the same Father—should "dwell together," which can only be effected by making God the dwelling-place (1 John iii. 24, iv. 13—16).

2.—*Like the precious ointment upon the head.*—The allusion is to the holy anointing oil, the type of the Holy Spirit (Ex. xxx. 22—33). "The sons of Aaron were only sprinkled with this anointing oil; but Aaron had it poured on his head; hence he is called "the anointed priest," whilst the other priests are only anointed in so far as their garments, like Aaron's, were also sprinkled with the oil together with the blood of the ram of consecration (Lev. viii. 12, 30)."—*Delitzsch.*

3.—*As the dew of Hermon* [and as the dew] *that descended upon the mountains of Zion.*—By inserting in italics the words in brackets, our translation has lost the whole point of this comparison, which is that dew formed on the lofty snows of Hermon should descend so far off and refresh the barren and arid mountains of Zion. So the Spirit descends from the Head enthroned in heaven upon his people here below who long for Him "in a barren and dry land where no water is." Both these illustrations point to "the unity of the Spirit" (Eph. iv. 3), rather than to any unity of ecclesiastical organisation, which if it be of an exclusive kind, is far from being either "good" or "pleasant."

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TO OUR READERS.—ELEVENTH LIST.

continuation of the list of missionaries who receive The Christian, we append, this week, the following names of missionaries in nnection with various societies, to whom friends have promised to send copies since we commenced publishing these lists.

Missionary.	Address.	Sender.
v. P. E. Gottheil	Stuttgart, Germany	Mrs. C. B.
v. G. F. Schwartz	Dresden, do.	Mr. W. O.
v. Prof. Cassel, D.D.	Berlin, do.	Miss B.
ss Pick	Lemburg, Austria	Mrs. W. L.
v. H. J. Piggott	Wesleyan Miss. Soc., Rome, Italy	Miss L. P.
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ev. Robert H. Moreton	Wes. M. S., Oporto, Portugal	Miss B.
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ss Taylor	Beyrout, do.	Miss M. G.
adame Heiss	Baalbec, do.	Miss M. G.
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r. Francis J. Harpur	C.M.S., Aden, Arabia	Mrs. F. T. H.
v. Dr. Edward F. Hoernle	C.M.S., Julfa, Persia	C. M. W.
ev. J. Alfred Alley	C.M.S., Port Lokkoh, W. Africa	Miss A.
en. Archdn. Henry Johnson	C.M.S., Lokoja, Niger, do.	Miss L. A. L.
t. Rev. Bishop Crowther, D.D.	C.M.S., Tuwon, do. do.	Rev. W. F.
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ev. W. H. Sanders	Behé, do.	—
ev. Frank Foster	Eyumba Town, Old Calabar, do.	Mrs. L. W.
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iss J. Sherring (L.M.S.)	Mirzapore, N.W.P. do.	Mrs. T. W.
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Mr. J. B. McCullagh (C.M.S.)	Aiyansh, B. Columbia, do.	Miss G.
Rev. R. Lennie	New Westminster, do. do.	Miss E. C.
Rev. R. J. Roberts	Kuper Island, do. do.	W. G. S.
Rev. Jarvis Richards	Spearfish, Dakota, U.S.A.	Miss S. G.
Rev. David Peebles	Bountiful, Utah, do.	Mrs. L. E. H.
Rev. T. M. Rights	N. Spring, Pl., Indian Terr., do.	Miss N.
Rev. John Howland	Guadalajara, Mexico	Mrs. L.
Mr. Samuel A. Purdie	Matamaros, do.	Mrs. B.
Mr. John H. L. Ewens	Monte Video, S. America	Mrs. G. L.
Rev. John Roberts	Greenbay, Antigua, W. Indies	Mrs. J. L.
Rev. F. Williger	Bethabara, Jamaica, do.	Miss N.
Rev. E. Edwards (Wes. M. S.)	Harbour Island, Bahamas	Mr. J. Y.
Rev. J. R. F. Tull (W.M.S.)	St. Vincent, do.	Mrs. B.

MESSAGES from AFRICA and JAMAICA

CONTRIBUTED BY MISS LUCY GUINNESS.

We have received a letter from a coloured sister, Mrs. Juliana Thompson, who is personally unknown to us, but who has met a former Harley House student, who is now in the field. Her pleasing introduction of herself and her people, and her touching question "Won't you love us too?" we are sure will interest many besides ourselves. She writes:—

"We read in *The Regions Beyond*, with much sorrow, of the cruel murder of Bishop Hannington, and as true daughters of the dark continent do weep, mourn, and blush at the wicked action of the young king! We feel deeply for his wife and dear children, and do sincerely pray to God to support them in their great loss. Alas! Ethiopia does seem a long time stretching her hands unto God, when African kings will kill and not receive missionaries! But knowing that He that has promised is faithful we have only to hope on.

"Our mission field lies on the West Coast of Africa, in the Sherbro country, where the United Brethren are doing much work; we are in charge of a school just about two miles from the head station at Shangay. Your love seems entirely centred on the Congo opening, and your heart seems to yearn in everything you write concerning that mission, as doth the heart of a mother watching a growing babe. I feel so jealous of the Congo Mission having all your love and attention, that I will ask, Won't you love us too in the Sherbro country? We are not fast growing, nor are we so distressed as the Uganda Christians, who went to be baptized, though death awaited them; we are just thirty-four helpless school children, and a small gathering of forty elder men and women on Sunday. We stand in need of help to erect a small chapel, and of picture books for our school-room use. Our address is, Mrs. Juliana Thompson, Lesher School, Senehoo, Shangay, W.C.A."

If our hearts had been centred on the Congo, and the Congo only, as Mrs. Thompson supposes, we think we should have been obliged to make a little room in them for our African sister, and the "thirty-four helpless school children"!

From Mrs. Collie (wife of a former student at Harley House), Waldensia, Falmouth, P.O., Jamaica, West Indies:—

"Do you know of anyone who loves the Lord's work who would give me £12 a year to let me keep a child here with me? Hitherto except such as I hire for servants I have not taken any till about two years ago, when we were removed from Clarendon and came here. I then brought a girl with me to keep. Her father was dead, and her mother very ill when I took her, and her mother died about six weeks after we took her. She is a brown girl, the parents were decent people, rather above the common black people, and these are generally the ones who suffer most. I am now preparing this girl for the Government Training College. She will go up for the entrance examination next year, August, as she will then be sixteen years old, and that is the age for admission here. We are so thankful that the Government has begun a college for female teachers; it was only opened about two years ago, but it is a great step forward, and a good opening for our native girls. I would be glad if I could manage to keep another, as the two could share the same room, &c., and would only be much the same teaching.

"I have been thinking that in this Jubilee year, when in England and your great London so much money will be wasted on self, perhaps some lover of God and good works might provide the means to let me keep a girl or two here to be taken out of the foul sin of immorality, which is the leading vice of this country, and to be trained both for this life and that which is to come. The Lord has not given us the means, and our income is very small and very uncertain.

"My husband is very well, and always busy. We do love our work here, and only wish we could do more than ever for the dear Lord whose we are, and whom we serve. I would be glad to know of anyone with whom I might correspond, or who would be interested in Jamaica girls for Jesus' sake."

ANCIENT MERCHANTS' LECTURE.—During June the subject of the Merchants' lecture at Finsbury Chapel, Moorfields, E.C., is "The Problems of a Great City." The forthcoming lectures are: Tuesday, June 14, Rev. Alfred Rowland, LL.B., "Wealth and Poverty"; June 21, Rev. Colmer B. Symes, "Practical Christian Unity"; Rev. Robert F. Horton, M.A., "Municipal Reform and Spiritual Work." The hour of meeting is 12 noon.

INTERNATIONAL CONGRESS ON INEBRIETY.—The council of the Society for the Study of Inebriety announce a number of papers on various phases of inebriety as a disease, and on legislation for the cure of inebriates, to be read at the Congress to be held at the Westminster Town Hall, on Wednesday, July 6. In the morning Dr. Cameron, M.P., will preside; Dr. B. W. Richardson in the afternoon; and Dr. Norman Kerr at the public dinner in the evening. A reception to Dr. T. D. Crothers, hon. secretary of the American Association, at the rooms of the Medical Society of London, on Tuesday, and a visit to the Dalrymple Home, at Rickmansworth, on Thursday, are features of the gathering.

EVANGELISTS AT WORK.

MESSRS. FULLERTON AND SMITH.

These brethren have just concluded a fortnight's mission in Stockton-on-Tees, under the auspices of a committee representing the Nonconformist congregations. Their coming was prepared for by a series of meetings for special prayer, held in different places of worship; and at these meetings was experienced a foretaste of the coming blessing. A feeling of earnest longing and lively expectation was awakened; and now that the mission is over, there remains a deep sense of thankfulness for the measure of blessing which has attended it. The results have not been indeed precisely of the kind anticipated; the altogether careless and non-church going classes have scarcely been affected at all; but a large number of professing Christians have been quickened, and many young people connected with the various congregations have been brought to decision.

The deep impression made by the simple, earnest, and powerful addresses of Mr. Fullerton was intensified by the effective singing of his colleague, Mr. Smith, aided by a large choir, whose faithful attendance night after night was specially noteworthy. On Sunday, May 15, and again on Saturday, May 21, special services for children were held in the afternoon, at the first of which the place of meeting, the Exchange Hall, was closely packed. On the afternoon of Sunday, May 22, there was a meeting for men only, in the Exchange Hall, which was again crowded; and another for women only, in the Baptist Chapel, which was conducted by Mrs. Fullerton, by whom a similar meeting was also conducted on the following Tuesday in the Congregational Chapel.

Peculiarly solemn and impressive was the scene at the close of the last meeting, on Thursday, the 26th; when, after a powerful address on Deut. xxx. 19, "Choose life," Mr. Fullerton requested all who had decided for Christ during the mission to stand up, and when, many persons, old and young, had at once responded to this invitation, he further asked all who were desirous of joining these to stand up also. When this second request was responded to, by persons rising here and there all over the hall, a feeling of devout thankfulness filled many hearts, and earnest prayer was offered alike for those who had publicly confessed Christ, and for those who had indicated their desire to be his.

The visit of Messrs. Fullerton and Smith to Stockton will not soon be forgotten: we rejoice to believe that many will thankfully remember it through all eternity.

On behalf of the committee,
John Bogue, } Secretaries.
Robert Jewitt, }

Gospel Tent, Shropshire.—This work has now been carried on for twelve years. We pitch the tent in about eight or ten places during the season, and in these spiritually dark districts we have seen most blessed results. Many of our old helpers have passed away to their reward, consequently help is much needed. The treasurer is Mr. Radcliffe, Aston Grange, Newport, Salop.

Woldingham, Surrey.—The iron room which Mr. Fegan had undertaken to erect upon a site kindly given by the Lord of the Manor, Mr. Gilford, was opened on Whit Sunday. Nearly one hundred and fifty were crowded into the room. The Sunday-school, too, in the morning and afternoon, was commenced most promisingly. On Whit Monday services were held in the afternoon and evening attended by friends from various places. Many had to stand all the afternoon, but lost all thought of inconvenience and fatigue while listening to the searching, pointed exhortation which Lord Radstock gave upon the importance of soul-communion and life-communion with God. After tea, Gospel addresses were given, and closed a happy day spent in Christian intercourse amidst lovely rural surroundings. It has been arranged for similar meetings to be held (D.V.) on Jubilee day, afternoon and evening. The iron room is about a mile from Marden Park Station on L.B. & S.C.R.

Camelford, Cornwall.—There has been lately a gracious outpouring of the Holy Spirit in this neighbourhood. "Milk for babes" and meat for older Christians will be much needed. Earnest prayer and the help of friends are asked by Mrs. G. Male.

Haddington, N.B.—Mr. James Nelson, evangelist, of Glasgow, who during the past four months has ministered at the East U.P. Church, Haddington, has received a call from its members and adherents. The various agencies in the congregation are in a most active and healthy state, the regular attendance has much improved, while the membership is also steadily increasing. The present year is a remarkable one in the history of this church, being the centenary of the death of John Brown, author of the self-interpreting Bible, who ministered here for thirty-six years.

Dr. Munhall's work at Toledo, Ohio, U.S.A., has resulted in a great revival amongst the churches, and in a great ingathering of souls. Over a thousand young men assembled in the Memorial Hall on the second Sunday of the mission, and the address on the well-known words in Eccles. xi. 9, "Rejoice, O young man, in thy youth,...but know thou that for all these things God will bring thee into judgment," was very impressive. At the close a great throng arose to their feet in evidence that they would accept Christ. In the evening again the hall was crowded, and Dr. Munhall preached a most powerful sermon from 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ." Overflow meetings have been held at the Central Congregational Church, and the whole place has been sensibly affected. *The Toledo Evening Bell*, speaking of the "great revival," says:—"Dr. Munhall and his helpers, Professor Towner and wife, and Secretary Cobb, have by their labours made many hearts rejoice, and added jewels to their own crowns."

BELFAST SAILORS' HOME.—The report presented at the annual meeting held last week speaks in encouraging terms of the work of the year. There had been some falling off in the number of boarders at the Home, in consequence of the depression in the shipping trade; but the statistics prove that the sailors who remain in Belfast greatly appreciate the advantages of the institution. Reference was made by the Mayor, who presided, to the care taken of the effects of the men, as shown especially in the case of one who died there, the things belonging to him being then sent to his relatives. Sailors well understood and appreciated the value of such care. The recreation-room is well attended, and tends to induce men to remain in the Home during the evening. During the year fifty-one shipwrecked seamen were comfortably sheltered in the Home.

CHINESE IN NEW SOUTH WALES.—About sixteen miles from Glen Innes is situated a mining locality, where there are congregated about 2000 Chinese. Here, as in China, they worship a wooden god; they have their "joss house," and perform the same heathen ceremonies as they do in their own country. They show themselves eager to learn the white man's ways, manners, and customs; would they not as eagerly grasp the "precious truth" if it were only made known to them? What is sadly wanted here is a missionary who can speak Chinese, and tell them of the Saviour. I am sure a good work could be done amongst them, not only in the locality mentioned but in several others all over the Colony. I should feel grateful if your readers would send me tracts in Chinese for distribution amongst them. Richard Curtis.

Clairvaulx P.O., Glen Innes, New South Wales.

DEACON ABRAHAM'S ORPHANAGE.—An interesting letter concerning Deacon Abraham's work at Oroomiah, Persia, has been forwarded to us. The writer says he occasionally visits the orphanage, and is present at the lectures and meetings, especially when at the beginning of each month the pupils meet to pray for their spiritual and temporal needs. The orphans are taught to look to God as their Father, and it is often seen "how the voice of sixty or eighty children in prayer moves the mighty arm of God." Many young men, good Christians, are going forth from the orphanage, some as carpenters, teachers, and preachers, and this boys' and girls' orphanage is a great blessing in the district, and in the mountains of Koordistan. Mr. Shipley, of the Evangelistic Mission, Breachwood-green, Welwyn, Herts, who sends the letter, says the deacon has lost nearly the whole of his herd of cattle by a murrain, and this, added to the loss of the crop on his farm and vineyard, has been a serious trial.

WHO IS HAPPIER BECAUSE OF

"Who is happier because of me? Birds sing a the branches; flowers bloom; cool breezes fan my and the sky is deep and blue—all make me happie were made for that; but I am doing very little t following this beautiful example which nature s lavishly before us...I wish I knew somebody who n me. Not that I should have any one in trouble, so I might have the privilege of relieving him; but be I would like to do good in the world."—*Miss Wil "Nineteen Beautiful Years."*

Do any hearts beat faster,
Do any faces brighten,
To hear my footstep on the stair,
To meet me, greet me anywhere?
Am I so like my Master,
Dark shadows to enlighten?
Are any happier to-day,
Through words that they have heard me

Is mine a welcome visit,
Wherever I may linger?
Am I a sunbeam on the path?
A rainbow on the cloud of wrath?
Is life a boon, or is it
Touched with death's fatal finger,
A plague, a fever, spreading doom,
A shade, a shadow of the tomb?

Some are so sad and weary!
Some are so often falling!
Can I not speak a word of strength,
Till stumbling ones grow strong at length
Life is so dark and dreary!
So many tempters calling!
Can I not stand beside some heart,
Until its lonely fears depart?

Life were not worth the living,
If no one were the better
For having met thee on the way,
And known the sunshine of thy stay.
Give as thy God is giving;
To no one be a debtor!
So hearts shall faster beat for thee,
And faces beam thy light to see.

William Luff

DEEP-SEA FISHERMEN.—In *Toilers of Deep* for this month, Mr. E. J. Mather tells in b outline the story of the origin of the Mission was privileged to commence. He asks fellows in prayer and thanksgiving on Sunday ne June 12, the fifth anniversary of the prayer-me ing out of which it grew.

HOME OF REST, BEWDLEY.—During the months that this Home of Rest for Young Wom was open last year twenty-three inmates were ceived, and it is known there was much spirit blessing to many, as well as benefit to health. T Home was closed during the winter months; b if (as was the case last year) sufficient for the p pose is sent to Mrs. C. E. Gowan, 20, Beauchan square, Leamington, it is intended to make a fr start, this time at Kenilworth, which has ma attractions.

Y.W.C.A., UPPER HOLLOWAY.—The four annual report of this Association, known as t Cambridge Institute, states that during the ye one hundred members have been enrolled, the to number of associates being now two hundred a forty-four. All the classes are well attended, a the number of visits nearly 9,000, and this eveni home shows how much it is valued. The boardi house has been a cause of much thanksgivi having been constantly attended. The membe themselves, in letters and other ways, often expre their deep gratitude for the help they have receive and many have been led to a complete trust Jesus as their Saviour.

MR. VON SCHLUEMBACH.—There has pr bably been no such plain Gospel preaching her says a San Francisco paper, since Mr. Moody's la visit, a number of years ago, as that by the Germa evangelist, Mr. Von Schluembach. He led t noon meetings at the Y.M.C.A. Hall for sever weeks. The meetings, which generally gather audience of forty or fifty persons, took on su new life under Mr. Von Schluembach's leadersh that at times as many as three hundred were pr sent. Every one who had the great privilege hearing him must have gone away from his mee ings a stronger Christian than before. The Spir of God was upon him. He expects to go Germany and work during the summer, and retu to San Francisco next winter.

The Book World.

PRAISE: Meditations in Psalm ciii. By Rev. ARK GUY PEARSE. 2s. 6d. *T. Woolmer.* This bject is one after Mr. Pearse's own heart, and in ese glowing chapters he seems to revel in the un- ding of it. Every page is lit up with the glow heaven's sunshine, and if the reader of the book es not join the band of praising ones, it will not because the book does not show good cause for it.

D. L. MOODY AT HOME. 2s. 6d. *Morgan & ott.* This volume, by an American journalist, ntains several chapters describing graphically the rroundings of Mr. Moody's Massachusetts home, d the great work he carries on there, in connec- on with his Girls' and Boys' Schools. The maining chapters give choice extracts from ldresses delivered by the evangelist and other ell-known speakers, at the Northfield Conferences.

THE STORY OF OUR LORD. By FRANCES OUNGHUSBAND. *Longmans, Green & Co.* 2s. 6d. his is a nicely-arranged life of Christ, compiled om the Gospels, and told in good English prose, as to form a consecutive narrative. It is pro- sely illustrated with quaint head and tail pieces, d copies of pictures from the old masters; but, owever valuable these latter may be as a work of t, we cannot think that many of them are calcu- ted to give correct ideas of the incidents they are ipposed to represent.

THE ATTRACTION OF THE CROSS, and other ermons. By Rev. A. FURST, D.D. *R. D. Dickinson,* 89, *Farringdon-street.* A series of houghtful discourses on Old and New Testament ubjects—*e.g.*, "The Call of Abraham," "Elijah nder the Juniper Tree," "Faith," and "Rejoice Evermore." The writer's style is suggestive rather han expository or hortative. His teaching is piritual and evangelical, but on such a subject as he Prodigal's reconciliation with his father, we hould like to have seen the doctrines of grace nore emphatically brought out.

THE "VERILY VERILYS" OF CHRIST. By Rev. J. H. ROGERS, M.A., Chaplain of Holy Trinity, Pau. *Nisbet & Co.* 3s. 6d. In an age when man's words are infinitely multiplied, we ought to thank anyone who sets us meditating on the words of our Lord. Taking as a keyword the double "Amens" of Jesus, Mr. Rogers traces an interesting and by by no means forced connection between the discourses they introduce. Between the "Verily" addressed to inquiring Nicodemus and the "Verily" said after the resurrection to Simon Peter, no less than twenty-three intervene. On each of them the writer dwells in a thoroughly evangelical spirit, and with a style always incisive, sometimes very striking.

DRUM TAPS. By ELIZABETH REEVES SWIFT. 101, *Queen Victoria-street.* 1s. and 1s. 6d. A series of testimonies to the value of the Salvation Army's big drum, showing how many of England's "heathen" have been drawn by its noisy attraction to hear for the first time of God, and to find a Saviour. It is well written and attractively bound, but would be better without the miscellaneous quotations which preface the chapters. Surely the children of light should have no fellowship with the unfruitful works of darkness, nor quote from the works of an author who wrote solely for worldly fame, and whose writings have had little good influence on the minds of men.—CALLED OUT, and what Comes of it (6d.), consists of a number of articles by various officers of the Army, collected by Herbert H. Booth and Emma M. Booth, and graphically describes their work in all its branches.

GLEANINGS FROM THE BOOK OF RUTH: or, The Book of Ruth opened out by comparison with other parts of Scripture. By ROBERT BROWN, author of "Outlines of Prophecy," &c. *S. W. Partridge & Co.* This is an interesting and remarkable work. It differs from an allegory proper in being a true history allegorised after the manner of Gal. iv. 21—31. The Goel, that is, kinsman and redeemer, in Israel, was a type of Christ; and as kinsman and redeemer, Boaz comes before us in the sacred narrative. The reader keeping this in memory cannot fail to be struck with Mr. Brown's analogies. He does not expect all his readers to agree with him in every detail of interpretation. But what is of highest importance is, that here every believer will find established his "standing," or perfect acceptance in Christ, and the connection of that standing, when fully apprehended by faith, with that plenitude of the Spirit which is the power of an overcoming life and qualification for efficient service. While this book gives us sound doctrine, and generally in the words of inspiration, after the manner of inspiration it gives a doctrine to us also in that concrete form which most affects and impresses us.

SUNNY SUNDAYS. By S. M. HOLDWORTHY. *J. Nisbet & Co.* 1s. 6d. A praiseworthy attempt to make Sunday an interesting day to children above the class who attend Sunday-school, by afternoon gatherings backed up with "strawberries and cream." There is nothing striking about the teaching, and those who would imitate might improve upon the plan with advantage.

SERMONIC FANCY WORK. By JOHN PAUL RITCHIE. 2s. *Whittingham & Co.,* 91, *Gracechurch-street.* A third edition of a work we have before reviewed. Wit and humour when sanctified have an important function to fulfil, and in this case they are employed to good purpose in pointing useful lessons of moral and social value. From our old nursery rhymes striking and sensible truths are cleverly elicited.

HARPS OF GLADNESS; or, HELPS TO CHRISTIAN JOY. By ALFRED C. THISELTON. *Elliott Stock.* 1s. A series of readings for every day of the month on passages of Scripture bearing on joy and praise. The author justly observes that many neglect to cultivate Christian gladness. They are like the elder brother in the parable who refused to go in to the festive joys of the father's house. Such will be stirred to thankfulness and hope by reading this bright and suggestive little volume, while those who already rejoice will find it a means of increasing their joy in the Lord. Eminently fitted to cause the tongue of the dumb to sing.

DANIEL'S MYSTERIES UNVEILED. By FRANCIS J. B. HOOPER, B.A., Rector of Upton Warren. *Elliot Stock.* We cannot look upon this work as helpful in the elucidation of prophetic truth. It collides with the received view touching Nebuchadnezzar's image, affirming that the Roman monarchy is not foreshadowed at all therein; that Antiochus Epiphanes is Antichrist; that the Roman kingdom is the stone cut out of the mountain, and that the kingdoms indicated in the vision were the Babylonian, Median, Persian, and Grecian. The author's treatment of the whole question of numbers is intricate, and altogether we feel that his book by most readers will be deemed obscure.

YOUNG PEOPLE'S PRAYER-MEETINGS. By Rev. F. E. CLARK. *Funk & Wagnalls.* In advocating these important adjuncts to Christian work among the young, and in giving wise and timely counsels as to their theory and practice, the author confers signal benefit on all who have this special work at heart. All the more so, because his utterances are the outgrowth of experience and personal effort. Though devoted to one class of the community, the book contains much that is suggestive as to the conduct of prayer-meetings in general, which often suffer greatly from lack of wise management. The addition of a list of fifteen hundred topics suitable for use in meetings for the young is a very valuable feature of a volume which for its real utility ought to be in the hands of all who are concerned in the instruction and godly upbringing of youth.

THE KINGDOM OF HEAVEN, AND DIVES AND LAZARUS. By ANGLICANUS. *Elliot Stock.* The first part of this work is almost entirely a compilation of Scripture texts bearing upon the coming of Christ to be the Saviour of the world, as predicted in the Old Testament, and upon the life of Christ as narrated in the Gospels. In his treatment of the parable the writer pleads that its true meaning is to be found in its application to the Pharisees and Jewish hierarchy in their rejection of Christ. Dives represents the former, Lazarus the latter. The teaching is, therefore, not in his view designed to throw light on a future state, but simply denotes the condition of the Jews apart from Christ. The conclusions arrived at do not strike us as being either helpful to a clear understanding of the terms of the parable, or true to its real import, they rather lessen its value by modifying its terms.

DAYS OF BLESSING IN INLAND CHINA. *Morgan & Scott.* 1s. 6d. This is the title of a book containing an account of Mr. Hudson Taylor's visit to the province of Shan-si last year. It includes full verbatim reports of the special meetings held at T'ai-yuen, most of the addresses having been revised by the speakers. An abridged account of these meetings was given in our December number last year. The testimonies of the native speakers at the Hung-t'ung, P'ing-yang, and Hsi-ts'un Conferences are also given, together with additional matter and later intelligence. An instructive account of the whole province, taken from Dr. Wells Williams' "Middle Kingdom," is appended; and the whole is made more interesting and intelligible by a valuable map of South Shan-si, and a plan of the villages and towns of the H'ung-tung and Ch'au-cheng circuits, under the care of Mr. Stanley P. Smith and Mr. D. E. Hoste.

RIGHTEOUSNESS AND LIFE. By J. G. HOARE, M.A. *Seeley & Co.* In brief and compact form the author gives us the substance of a series of Bible-readings on the first eight chapters of the Epistle to the Romans. His exposition will be found to be strictly evangelical, presenting the fundamental truths of the Gospel so clearly that it is impossible to miss their point, or avoid their application. Just the book to put into the hands of earnest inquirers.

STUDIES IN THE FIRST EPISTLE OF PETER. By Rev. J. J. CYNDDYLAN JONES, D.D. Vol. i. 5s. *F. W. Bourne,* 26, *Paternoster-row.* We have read this volume with special pleasure and profit. Its pages sparkle with light, and are rich in developments of truth adapted to strengthen and increase the spiritual life of its readers. Vigorous assaults are made with telling effect upon modern latitudinarianism; the supremacy of revelation is maintained, the cross of Christ gloried in, and the Gospel of the grace of God earnestly set forth.

OUR SOVEREIGN LADY. By the Author of English Hearts and English Hands, and by L. E. O'R. 1s. and 2s. *Nisbet & Co.* "Jubilee" Lives are numberless, and each has its distinctive features. Miss Marsh, who generously acknowledges her niece's co-authorship, writes her graphic sketch from the standpoint of a thankful Christian. In every chapter, though full of facts, some fine or strong touch connects the world below with the world above. The last chapter, entitled "The Coming Glory," describes that Jubilee day when the King of kings, surrounded by dazzling millions, shall visibly assume the crown of a blood-bought world.

PRECIOUS FRUIT; OR, THE FRUIT OF THE SPIRIT. By Rev. J. M'DONALD INGLIS, M.A. *Messrs. Seeley & Co.* The author presents us in this volume with a sound, thoughtful, and practical exegesis of Galatians v. 22, 23, a passage which, he justly remarks, "has received too little attention in the world of letters." Though adapted to all readers, the style of the writer is scholarly and chaste; his treatment of the subject is thorough, while an appendix is added containing a valuable and suggestive *excursus* on the Epistle to the Galatians, specially addressed to students. We cordially commend this work as calculated to help greatly all who seek conformity to the mind of Christ.

WHAT IS TRUTH? 6d. *William Hunt & Co.,* 12, *Paternoster-row.* The Bishop of Liverpool in this spiritual sermon, preached on Easter Tuesday, shows that the only answer to Pilate's question, which is being repeated now on every hand, is to be found in "that old-fashioned thing, Scriptural Christianity."

GERM THOUGHTS ON BIBLE HOLINESS. By Rev. James Cuthbertson. 3d. *T. Woolmer,* 2, *Castle-street, City-road.* This little book, the subject-matter of which was given in an address at the Newcastle Convention, last year, contains a very careful exposition of the Scriptures, bearing on the practical and experimental aspects of holiness.

THE JEW IN RELATION TO THE EVANGELISATION OF THE WORLD. 6d. *J. F. Shaw & Co.* The statement that Rev. John Wilkinson is the author of this pamphlet will give the key to its contents. It is both interesting and instructive to follow the line of reasoning by which it is demonstrated that Christ's order for the preaching of the Gospel is "to the Jew first," and that this has been neglected by the Church with disastrous results.

The Jubilee Portrait Plate, presented by the proprietors of *The Illustrated London News,* is a reproduction of Angeli's picture, and is likely to eclipse anything yet attempted by journalism. It shows the highest finish, and represents Her Majesty in State robes, standing near her throne. The plate accompanies a pictoral history of Her Majesty's reign, enclosed in a wrapper printed in gold and tints, the whole forming a marvellous shillingsworth of modern journalism.

BOOKS RECEIVED.

The Christian Commonwealth:—The Dawn of Manhood, by John Clifford, D.D.

Hamilton Adams & Co.:—Witnesses for Christ. 2 vols., by Edward Backhouse and Chas. Taylor.

Kegan Paul, Trench & Co.:—Memorials of the Life of Major-Gen. Sir Herbert B. Edwards. 2 vols., by his Wife.

Mr. Elliot Stock, 62, *Paternoster-row:*—The New Religio Medici: Chapters on Present-day Subjects, by Frederick Robinson, M.D.

Messrs. John F. Shaw & Co., 48, *Paternoster-row:*—"Acceptable Words": Gleanings, practical and experimental, from the Ministry of the late Arthur A. Rees, of Sunderland, from the Notes of a Hearer.

PAMPHLETS RECEIVED.

Mr. Walter Smith, 34, *King-street, W.C.:*—The Church House, by Rev. Thomas Moore, M.A. 6d.

Messrs. Unwin Bros., 71a, *Ludgate-hill, E.C.:*—Fellow Helpers to the Truth: An Address by Rev. Robert Sewell, of Uxbridge. 3d.

Mr. C. F. Roworth, 5, *Great New-street, Fetter-lane, E.C.:*—Thoughts on Post-Millennialism and the Two Promises, by Major William Martin.

Among the Churches.

*** *We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

The Bishop of Sydney has left England for his diocese.

About 22,000 children and teachers took part in the annual Whitsuntide procession of the Sunday scholars of Manchester and Salford.

Canon Camidge, the newly-appointed Bishop of Bath hurst, is (says *The Rock*) not only one of the most devoted clergymen in the diocese of York, but is also sound in Evangelical truth, and has no sympathy with sacerdotalism.

The Bishop of Rochester, speaking at Sion College, said the colleges and schools contributed some £5000 annually towards mission work in South London, and at least ten men to its living working staff. The Bishop will this month open the last of the ten churches in South London.

Canon Wilberforce is not getting much rest in America. *The National Baptist* of Philadelphia says he "rested" by speaking once or twice a day, Sundays and week days alike. After a powerful address on the subject of Temperance to thousands of persons in Bethany Church, 800 signed the pledge.

Rev. Brooke Lambert, Vicar of Greenwich, is about to try the experiment of allowing laymen to lecture on secular subjects after the usual service on Sunday evenings. Mr. H. C. Burdett, formerly secretary to the Seamen's (*Dreadnought*) Hospital, is to deliver the first lecture on the subject of hospitals.

CONGREGATIONAL.

It is proposed to form a Congregational Lay Preachers' Association for Norfolk county.

Rev. A. J. Griffith, the pastor of the church at Sandown, Isle of Wight, is about to leave this country for Sydney, N.S.W.

The memorial stone of a new Sunday-school in Charles-street, Westminster Bridge-road, intended as a memorial of the late Lord Shaftesbury, was laid last week by Rev. Newman Hall. It will accommodate 350 children.

PRESBYTERIAN.

Special services, to extend over ten days, were commenced at Regent-square Church on Sunday evening.

During Mr. MacNaughton's ten years' pastorate at Nottingham, the membership has increased from thirty to two hundred and fifty.

The congregation at Hull (Rev. J. G. Train, pastor) occupies a front rank in missionary liberality, its latest collection for foreign missions amounting to £311.

Rev. R. Barbour, son of the late Mr. G. F. Barbour, of Bonskeid, succeeds his father as president of the Scottish Association for Aiding the China Mission of the English Presbyterian Church.

It is asserted that a proportionately greater number of students trained in the Free Church College at Aberdeen have gone abroad as missionaries than have gone from either Edinburgh or Glasgow.

Dr. Happer, the veteran Presbyterian missionary in China, is raising money in America for the college in Canton. He has received a subscription of 25,000 dollars for a professorship in the new college.

How much the little people can do! Mr. Stevenson, of Santal, says that eleven orphans are supported in Santal by the various schools throughout Scotland; and Mr. Macdonald, of Caffraria, thanks the children for the gift of a new church.

BAPTIST.

Mr. J. P. Briscoe, of London, has been conducting special services in South-lane Chapel, Downton, Wilts.

The Sword and Trowel for June contains a portrait of Rev. J. A. Spurgeon, and an article by the editor, "My Brother: a Tribute of Love," &c.

In the June number of *The Baptist Magazine* there is an interesting sketch, with life-like portrait, of Rev. A. G. Brown, of the East London Tabernacle.

Mr. Stanley has, it appears, obtained the use of the steamer *Peace*, belonging to the Baptist Mission at Stanley Pool, notwithstanding the instructions of the home committee.

A country pastor's wife, in a letter to *The Baptist* concerning Rev. Mr. Meyer's suggestion of a Prayer Union amongst Baptist ministers, expresses the hope that "one of our sisters will take up the formation of a Prayer Union for ministers' wives."

At the annual meeting of the Essex Association, held at Braintree, Rev. J. Bradford, of Leytonstone, delivered an address on "The need of enterprise in our methods of work." A resolution was passed in favour of the Sunday closing of public-houses.

Dr. Clifford, moved by the invitation of the Archbishop of Canterbury to the head masters of the public schools to an "all-day" meeting for the cultivation of the devout life, suggests similar gatherings of ministers in different localities for prayer and consultation.

The Baptist suggests that while the Methodists are entering upon a mission in the metropolis, there is a large field for Baptist effort in the counties of Surrey and Middlesex, where are to be found some of the most spiritually destitute spots in England. Ministers should arrange an organised campaign, and hold services on the "village greens" while the evenings are light.

SALVATION ARMY.

At Longton, in the Potteries Division recently, about thirty recruits joined the Army ranks.

Staff-Captain Perry, who is now in charge of Denmark, has had a very successful opening in Copenhagen.

The Marshal and Mrs. Ballington Booth have had most successful meetings in Boston, Washington, and Chicago.

SOCIETY OF FRIENDS.

The subject of pastoral work is agitating American Friends. How to have efficient and voluntary service is being discussed. There are several pastors supported by willing Friends, while the practice is questioned by others.

Although denuded of many supporters who were at other meetings, the Friends' Temperance Union's annual meeting (May 25) was a real success. Friends as a body are in hearty sympathy with the work. Mr. William Noble was a speaker on the occasion. The meeting too on social purity was enthusiastic. Mrs. Ormiston Chant was the able speaker.

METHODIST.

A series of social and religious gatherings were held at the Primitive Methodist Chapel, Trinity-street, Borough, on Whit Monday.

Services held for some time past in a cottage at Great Bentley (Ainger's-green) have been so blessed that a mission chapel is now being built.

Rev. Thomas Wakefield, after twenty-six years' labour in Eastern Africa, has been obliged to return to England on account of the state of his health.

At the annual meeting of the Pimlico Juvenile Missionary Society it was stated that the amount collected during the year was £52 6d., being an increase of nearly £14.

A special revival mission was commenced on Sunday in the George's-street Chapel, Dublin, by Rev. Charles Inwood, assisted by Rev. William Maguire, the superintendent.

Rev. Mark Guy Pearse preached the Sunday-school anniversary sermon in Elm-street Church, Toronto, and on the following evening gave a Bible reading in the same place.

At an early morning lovefeast on Whit Sunday morning in the large Centenary Chapel, Dewsbury, hundreds were present from various parts of the circuit, and sixty-six testimonies were given in one hour.

Mr. W. Thorpe, of Nottingham, has concluded a ten days' mission at Staincross, Barnsley. The service for men only was densely crowded, and there were tokens of God's saving power during the whole of the mission.

The Primitive Methodist Conference opened at Scarborough on Wednesday. In addition to Baptist and Congregational churches, seven pulpits in Wesleyan chapels will be supplied by Primitive Methodist brethren on Sunday.

Revival mission services, extending over twelve days, conducted by Mr. B. Cawood, district evangelist, have been concluded at West Boldon, near Sunderland. The chapel was filled night after night, and much blessing was realised.

Rev. Dr. Meredith has been called to succeed the late Henry Ward Beecher. He comes of an Irish Methodist family, which contributed more than one honoured name to the Methodist ministry in Ireland and in America. Dr. Meredith began his ministry in the Methodist Episcopal Church.

It is proposed to erect a permanent building on a site in Brookfield-road, Homerton, where for the past eleven years the Primitive Methodists have conducted a Sabbath-school and various other religious services. There are forty persons in church fellowship, and about 150 children in the school. The iron building in which these gatherings have been held has now been condemned by the Board of Trade. Messrs. T. A. Denny and Josiah Goodman have each promised £100 towards the required amount, £1000.

"FALLEN ON SLEEP."

Rev. Dr. M'Ferrin, the Nestor of Tennessee Methodism, and one of the most distinguished representatives of the Methodist Church in America.—Rev. Thomas Spencer Baynes, Professor of Logic in the University of St. Andrew's.—Rev. T. W. Bray, Presbyterian minister, formerly of St. Paul's, Aberdeen. — Rev. Maurice J. Evans, a well-known translator of theological works from the German.—Mr. John Aitken, the husband of Carlyle's favourite sister.—Rev. J. R. Conor, incumbent of St. Simon's Church, Liverpool.—Rev. M. W. Currie, Rector of Hingham, in the diocese of Norwich.— Captain John Burn, one of the deacons of the Congregational Church at Sandown.—Mr. H. Clarke, overseer of an Ipswich paper, who for several years officiated as minister of the Baptist congregation at Waldringfield. —Rev. Prebendary Dainty, Vicar of King's Bromley.— Rev. John Wilson, Vicar of Holy Trinity, Knightsbridge.—Mrs. E. Jackson, an active member and class leader for more than half a century of the Methodist church at Golden-hill, Leyland.—At Auburn, Canada, Rev. John Turner, formerly Wesleyan minister at Birmingham.—Rev. John Mould, a well-known minister in the Wigan Primitive Methodist circuit.—Mr. William Jenkinson, a guardian representative of the Methodist New Connexion, at Southport.—Rev. J. Martin Strongman, of East St. Kilda, Melbourne. — Mr. W. H. Councell, of Clevedon, a model class leader and faithful local preacher.—Mr. T. J. Catting, of Selby, an ardent Methodist. — Mr. Joseph Oldknow, a venerable and much respected Wesleyan Methodist, Darley Abbey, Derby.—Rev. J. Tomlinson, formerly well known as a Methodist minister.—Mr. John Trant, of Dovea, Thurles, Ireland.—Rev. Robert Kerr, of Rathmines, Ireland, a minister of the Primitive Wesleyan Church for more than forty years.

TEMPERANCE NOTES.

HOME.

An International Temperance Convention is
nounced to be opened at Adelaide, Australia, on Jun

A majority of the members of the recently ele
Parliament of New South Wales are pledged to vot
Local Option.

At the Tottenham School Board a motion to introd
temperance teaching in the schools was bitterly opp
and defeated by the clerical party!

Mr. Inglis, parish minister of Penninghame, decl
that of all the enemies Christianity has ever ha
contend with, intemperance is the most powerful.

We understand that at the Manchester Exhibition
space for the accommodation of temperance visi
has been considerably extended. Great compla
were previously made.

The Joyful News book depôt at Rochdale has issue
"Jubilee Pledge" card, those who sign the same pl
ing themselves to "abstain from all intoxicating dr
during Jubilee week."

Professor Bunge, University of Basel, has publis
an able lecture on Alcohol. He contends that it ne
imparts strength, but only deadens the sense of fati
He is in favour of total prohibition.

FOREIGN.

The London *Medical Record* states that at Bordea
owing to wine drinking, there are more deaths f
apoplexy than in any town in the world.

A great international gathering against the abuse
alcoholic liquors, similar to that held in Antwerp ab
two years ago, will be held at Zurich on the 9th
10th September next.

The split that has so long divided the Good Templ
has now been healed. A declaration was made a
meeting of the Grand Lodge of the World, at Sarato
that the coloured races have equal rights with the w
in the Order.

At the South African Methodist Conference, held
month, Mr. J. Slater, of Grahamstown, Mr. Helliers
Dortrecht, and others, complained that no progres
being made on the question of temperance. If th
were not more earnestness, brandy would soon beat
Gospel out of the field. Drink is destroying b
Europeans and natives at a fearful rate.

◆

CONTINENTAL & FOREIGN NOTE

THE McALL MISSION.—The recent sale of artic
realised about twelve hundred pounds.

THE COUNTRY OF DAHOMEY, upon the Coast
Africa, has been put under Portuguese protecti
henceforth every religion which professes to believe
God will be tolerated, and since this proclamation
human sacrifice has been offered.

HOLLAND.—More than thirty churches have seced
from the National Reformed Church; twenty of th
have been turned out their buildings, and are oblig
to worship where they can. The pastors lose th
salaries, and the most severe measures are tak
against them by the Synod. This religious persecut
affects nearly all the pastors who hold Calvinis
doctrines.—*Le Christianisme.*

FRANCE.—In 1807 there were only forty-three dep
ments in France in which there were groups of
testants. Now there are churches, official or
sionary, in eighty-five departments, not reckoning
three departments that were torn away from us in 1
and which contain a numerous Protestant populati
nor the three departments of Algeria. It has b
ascertained that in the forty-three departments af
said Protestantism has grown, and in some cases
sensibly, whilst in the forty-two others it is an en
gain. And what if we were to analyse the work of ev
gelisation carried on all over the land, with Corsica
Tunis, by our divers societies of evangelisation,
by the McAll Mission, which reaches hundreds
thousands of souls beyond the field of the home miss
societies?—*Record.*

THE BIBLE IN ITALY. — *Evangelical Christend*
states that there has of late been a great increase in
number of Christian workers in Italy. The Ameri
Episcopal Methodists, the Wesleyan Methodists,
the Baptists have largely added to their working for
The various Bible Societies, too, including the Brit
and Foreign, the Scottish, and the Italian, have sho
increased vigour, the last having recently published
Gospel of St. Luke and the Acts of the Apostles un
the title of "The Life of Jesus, and the History of
Founding of the Christian Church as narrated by
Luke." This is sold for 2d., and is having a large s
The British and Foreign Bible Society circulated
year in Italy 7322 Bibles, 18,885 Testaments, and 102,
portions, making a total since 1860, the year of its f
operations in the country, 1,298,850 copies of the Bi
or of portions of the Scriptures.

Militia at Hounslow.—Nearly a thousand militia
now in training on Hounslow Heath, and an equa
large number will gather as soon as these are disband
Tracts, periodicals, leaflets, &c., for use among the
are earnestly asked; and the kindly response to our p
appeals is gratefully acknowledged by Samuel Wesl
Parcels to be addressed to Rev. B. Scott, B.A.,
Douglas-road, Hounslow, Middlesex.

MRS. MEREDITH'S WORK.

Jubilee Fund.

THIS year of national thanksgiving it is desired to form a

JUBILEE FUND,

in aid of the great and successful Institutions established by rs. Meredith.

The fact that they were founded by women, for the relief of women d children, suffering from the worst moral and physical evils of life, is suitable appeal on the occasion of celebrating the QUEEN'S JUBILEE, To remove the difficulties of these workers would be a graceful mode of arking this year's charities.

The statistics of the Prison Mission work for the past year give the eat number of 831 women employed; 16,328 days' work were given em. Every one was paid daily wages, and had two meals provided on e premises. These women washed for the public, at a moderate charge, 0,664 articles; and for the sick poor *gratis*, 51,141 garments and dding; 3485 women had breakfast at the Prison Gate Mission, Mercy ouse, 48, Grosvenor-road; 1481 of them were employed at sewing (felt ippers, church kneelers, hassocks, &c., &c.).

All the Prisons of Great Britain, the Colonies, America, and many reign countries, are communicated with by the Prison Mission, so that e number of women applying for help multiplies continually. 12,672 ospel Letters reached the hands of prisoners at home and abroad last ear, and encouraged many to seek Divine help for their salvation. This escue Work appeals for itself, and a large response is earnestly licited, that the labours which so largely benefit society may be pursued ith increased effect.

Then, too, the work of Rescuing Children needs more accommodation than the Princess Mary Village Homes, at Addlestone, provide. £2000 is wanted to build Dormitories and Wards at the Clapham-road premises for receiving girls who, on account of ill-health, or other causes, cannot be sent to the Cottages. Next, the sum of £600 is required to complete the building of the Children's Chapel at the Homes.

The Women's Missionary Institute, on the Clapham-road, which includes the Medical Mission for Women and Children, urgently needs additional bedrooms for Students and Sisters, and for patients who cannot be treated in their own homes. £5000 is required for the necessary buildings. Last year 3070 patients were relieved at the Dispensary, where a meeting for Prayer and Gospel Addresses is held before medical advice is given; and one hundred and eighty-three mothers were attended by a lady doctor and her students, for whom is thus formed a Training School for Women's Medical Missions to Heathen Women. In the Schools of the Princess Mary Village Homes ladies find useful practice in teaching; and in these two Institutions they are prepared for Mission Work at Home and Abroad.

Contributions for the maintenance of The Prison Mission, Missionary Institute, and Medical Missions, and to the Jubilee Fund, are payable to Mrs. Meredith, 143, Clapham-road, S.W., crossed to Messrs. Barclay and Bevan.

Money for the Princess Mary Village Homes is payable to Sir Henry Selwin-Ibbetson, Bart., M.P., crossed to the Union Bank, Charing-cross, or to Mrs. Meredith, as above.

ZENANA MEDICAL COLLEGE,

58, ST. GEORGE'S ROAD, S.W.

President.
IS GRACE THE LORD ARCHBISHOP OF YORK.
ady President—THE COUNTESS OF ABERDEEN.

he Postponed Annual Meeting

WILL (D.V.) BE HELD IN
EXETER HALL (Council Room),
MONDAY AFTERNOON, JUNE 13, 1887.

CHAIR TO BE TAKEN AT 3 O'CLOCK, BY
E. S. W. DE COBAIN, Esq., M.P.

pported by Sir Richard Temple, Bt., M.P., G.C.S.I.; . Cust, C.M.S. (late Lieut.-Governor of Lahore; Rev. . M. M. Hackett, C.M.S. (Allahabad); Rev. H. U. eitbrecht, Ph.D., C.M.S. (Batala, Punjab); and . Routh.

CRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.
is Grace Lord Plunket, Archbishop of Dublin.
Offices:—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

ull particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture eaders' Society for Ireland," and *not* "Irish Scripture eaders' Society."

THAMES CHURCH MISSION

(Instituted 1844).

atron: His Grace the Archbishop of CANTERBURY.
ice-Patron: The Right Hon. and Right Rev. Lord Bishop of LONDON.
President: The Right Hon. the LORD MAYOR.
Treasurer: SAMUEL HOARE, Esq., M.P.

The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, essrs. Lloyds, Barnetts, Bosanquets & Co., Limited, . Lombard-street, E.C.; or direct to the Offices, 31, ew Bridge-street, E.C.

Rev. H. BLOOMER, *Secretary.*

"Mercies countless as the Sands."

CHRISTIAN WOMEN, can any one of you reckon up the mercies—national, social, and personal—of which she has been the recipient during the reign of

Our Gracious Sovereign Lady Queen Victoria?

Do not countless mercies call for repeated and ungrudging thank-offerings to Him

"Who giveth all,"

and ought not the blessing of giving, *which is greater than that of receiving* (Acts xx. 35), to be more highly valued than it has ever yet been?

Let the Royal Jubilee present itself as an opportunity for the expression of your thankfulness, and "send portions" to the spiritually needy.

The Society for Promoting Female Education in the East had been established just three years when Her Majesty ascended the throne, and it was then the only one in *Europe* formed for the purpose of taking the Gospel into the seclusion of Eastern homes, and of telling "The old, old Story" to the women and girls of *Asia* and *Africa*. It is the oldest Zenana Society in existence.

Out of gratitude, then, to the King of Kings, who has for fifty years preserved the Sceptre of this Realm in the hand of a Woman, and out of pity to the millions of heathen women who are still sitting in darkness, Christian Women, her subjects, are invited to send their Thank-offerings to this Society, which the Lord has so long owned and blessed.

And will not Christian *Men* also join in these gifts? Have *they* no Mercies to remember connected with their Queen, their Mothers, their Sisters, their Wives, and their Daughters?

Jubilee Thank-offerings will be gratefully received by Miss E. Rutt, Lower Clapton, E.; Miss L. Hope, 7, Ovington-gardens, Brompton, S.W.; Miss Webb, 267, Vauxhall-Bridge-road, S.W; and by Miss Tait, 68, Wilberforce-road, N.

HOMES FOR LITTLE BOYS

FARNINGHAM AND SWANLEY (Commenced 1863).

President:—THE EARL OF ABERDEEN.

THE COTTAGE HOMES AT FARNINGHAM

Are for 300 Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught a trade, and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

THE ORPHAN HOMES AT SWANLEY

Are for 200 Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruction in lithography, telegraphy, photography, chemistry, and other subjects, to fit them for a working life.

BASIS:—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the 500 Boys now in the Homes. Over 1000 have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by Messrs. Morgan & Scott, Office of The Christian; or the Secretary,

Offices:—BANK-BUILDINGS, LUDGATE-CIRCUS, E.C. A. O. CHARLES.

Bankers:—Messrs. SMITH, PAYNE & SMITH, 1, Lombard-street, E.C.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Missionary address by Rev. J. Hudson Taylor, June 15, 6.30 p.m. Gospel services at Bermondsey and Canning Town as usual.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, June 12, 3 and 7 p.m., Mr. J. G. Watson. Thurs., 16, missionary meeting. Messrs. Reginald Radcliffe, B. Broomhall, J. E. Mathieson, and others.

Y.M.C.A., 186, Aldersgate Street, E.C.—Fridays in June, 8.15 p.m., Gospel addresses by Mr. J. B. Wookey (public invited). Young men's meeting every Thursday, at 8.30. All young men cordially welcomed.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thursday, at 7.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-st., Edgware-road, W., Friday, June 10, at 3.30, Rev. Charles A. Fox.

Mrs. Reaney's address to men and women, at Stepney Meeting House, every Sunday, at 3 p.m.

Conference Hall, Mildmay-park, N.—Bible-reading by Rev. F. B. Meyer, on "The Ministry of the Holy Ghost." Friday, June 10—"His Anointing for Service," at 3.30 p.m.

Turkish Missions' Aid Society.—Annual meeting, Friday, June 10, 3 p.m., in the Council Room, Exeter Hall, Lord Ebury in the chair.

Convocation for the Promotion of Scriptural Holiness, Highbury Athenæum, Highbury New Park, N., to June 11. Meetings at 10 & 11 a.m., 3, 7, & 8 p.m., each day.

Keswick Convention for the Deepening of Spiritual Life, Monday, July 25, to Saturday, July 30. Applications for lodgings. hotel accommodation, &c., should be sent to Mr. J. Postlethwaite, Eskin-place, Keswick.

Mr. Denham Smith at St. George's Hall, Langham-place, W., during June. Sundays, at 11 and 7; Wednesdays, 8 p.m., at Burlington Hall, Savile-row.

"Victoria" Home for Working Men, 41, Commercial-st., Whitechapel.—United Christian workers' meeting for prayer, praise, and consecration, every Saturday, at 8 p.m.

Polytechnic, 309, Regent's-street.—Mr. J. B. Wookey, Sundays in June, at 3.15 (men only); 7, public.

Central Vigilance Society.—Annual meeting, Exeter (Lower) Hall, Friday, June 10, 3 p.m. Lord Mount Temple will preside. Lord Radstock, Mr. Samuel Smith, M.P., Mr. Sydney Gedge, M.P., Rev. J. F. Kitto, Rev. J. W. Horsley, and others will take part.

Clapton Hall, Alkham-rd., Upper Clapton.—Mr. J. G. McVicker will preach during June, on Sundays, 6.30; Fridays, 7.30.

Home of Industry, 60, Commercial-street, E.—Monthly workers' meeting, Wednesday, June 15; tea at 6, meeting at 7. Rev. Wm. Cooper, from Central China, and other missionaries will speak.

Zenana Medical College, 58, St. George's-road, S.W.—Annual meeting, Exeter Hall, Strand, June 13, at 3 p.m.—*not June* 6, as formerly stated—Mr. E. S. W. De Cobain, M.P., chairman. Addresses by Sir Richard Temple, M.P., Dr. R. N. Cust, Rev. H. M. M. Hackett (Allahabad), Rev. Dr. H. U. Weitbrecht (Punjaub), and others.

Rev. Dr. Thain Davidson's monthly sermon to young men, Presbyterian Church, Colebrooke-row, Islington, N., Sunday, June 12, 6.30 p m.

Missionary Training Home, 10a, Drayton-park, Highbury, N.—Fortnightly prayer-meeting, Friday, June 10, 7 p.m. Address by Rev. E. A. Stuart.

Mr. Ned Wright.—Sundays in June, Railway Mission-hall, Kensal-town.

DEPTFORD RESCUE SOCIETY.—At the public meeting held recently it was determined without delay to proceed to the carrying out of the objects of this Society, of which particulars were given in our last. The office is at 54, Shardeloes-road, Deptford, S.E., and Messrs. J. W. Russell and A. A. Knight are the hon. secretaries.

ANGLO-INDIAN PROTESTANT MISSION.—At a meeting recently held at Exeter Hall, for the furtherance of the work of this Mission, and for stimulating interest therein, the chairman (Sir Robert Phayre) gave some particulars concerning the advance of Romanism and Ritualism in India. The special object of this Mission is to promote a healthy evangelistic spirit amongst our own countrymen in that land, and a resolution was adopted pledging the meeting to support the Mission in every possible way, and appealing for £200, to enable this important work to be more vigorously carried on.

Notices.

Communications Received with Thanks.—H.A.B.M. J.B. J.D. W.R. W.A.B. J.W. P.G. H.K. G.M. G.W.C. A.P. N.H. R O. W.C.B. W.W. R.C. M.M. R.D.F. R.A. T.R.F. F.B.M. E.S. A.M.C. L.B. N.G.C. F.W. J.W.L. S.S. G.D. H.P. G.F.H. A.A.D. S.W. C.N.P. M.A.S.M. J.H. W.A. E.W.H. W.J. S.B. E.W.M. T.P. E.B. M.C. B.B. H.W. J.P.C. B M.R. Miss P. E.L. C.E.S.W. J.T. W.K.V. M.E.C. T.W.S. P.S.B. H.T. M.B.

Applicants for Tracts.—Sergeant-Major H. Payne, Cavalry Barracks, Canterbury; G. B. Taylor, 51, Sandringham-buildings, Soho, W.C.; G. Hill, 2, St. Mark's-rd., Salisbury; J. Utton, 5, Goods Station-rd., Tunbridge Wells, Kent; J. W. Stevens, 103, Lucas-street, Commercial-road, E.; E. Jones, 83, North-road, Bishopston, Bristol; Miss Rowe, Marchfield, St. Philip, Barbadoes, West Indies; Mrs. Gardener, Harold House, Waltham Cross, Herts; A. Mitson, 233, Droop-street, Queen's-park, W.; E. Pettit, 24, Angel-hill, Bury St. Edmunds, Suffolk; Miss E. A. Burrow, Pendre, Brecon, South Wales; A. Andrews, 146, Alderminster-rd., Bermondsey, S.E.; T. G. Tredennick, 149, London-road, St. Leonards-on-Sea (by T. A.); Mrs. J. Male, Camelford, Cornwall; G. Pearce, Ironmonger, &c., Camelford; Mrs. Gambell, 3, Chester-place, Mutley, Plymouth; E. Kegless, 31, Artillery-street, Brighton; J. Hindmarsh, Low Kennels, Widdrington, Acklington; W. W. Fereday, 34, Chaucer-road, Acton, W.; H. A. Ruff, 56, Skidmore-street, Mile-end, E.; R. Barrett, care of Mrs. Sutton, 50, Clapton-common, N.; Miss Elsie Martin, 16, S. Catherine's-place, Edinburgh; G. Cockburn, Chemist, Haswell, co. Durham.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Tracts for the West Indies.—Mr. H. G. Allder, Trinity Mission House, Georgetown, Demerara, British Guiana, West Indies, would be glad of a supply of English, Chinese, and Coolie tracts. He says:—"There is a large field here; there are thousands who never heard of the Saviour, and I want to do all I can to bring some of these poor souls to Jesus. I more especially need tracts in the Chinese and Coolie languages."

SPAIN AND PORTUGAL.—At the annual meeting of the Spanish and Portuguese Church Aid Society, held last week, it was stated that the work of itinerant evangelisation has been steadily carried on. Among the congregations already organised there has been an increasing desire to spread the Gospel beyond their own limits. Interesting details were given of the progress of the work, special reference being made to the Mission at Puerto del Torre, near Malaga, of which the British chaplain speaks in the highest terms.

PADDINGTON-GREEN CHILDREN'S HOSPITAL—A gratifying feature of the year's work has been the steady support given by the working classes, whose offerings have amounted to £133. There are twenty-seven beds in the hospital, and the total number of in-patients during the year was 209, while there were more than ten thousand new out-patients, the total attendances numbering nearly thirty-two thousand. Two "In Memoriam" cots were founded last year. Attention is drawn in the report to the fact that, the existing accommodation for out-patients being very insufficient, new rooms, involving an expenditure of upwards of £2000, are shortly to be built. The secretary is Mr. D. H. Pearce.

ST. HELENA SAILORS' REST.—This rest, opened in October, 1883, has since then been the means of much good among the bluejackets of the Cape squadron and the soldiers of the garrison. The weekly Bible-class, conducted by Miss Owen, assisted by a staff-sergeant of the garrison, is well attended. Under the management of Mr. Lewis, the Rest is self-supporting, and this is a great deal to have done in a place where there is so much to contend against. About £40 are now needed to replace, with teak, a flooring which has been attacked by white ants, and for other repairs to the building, &c. Miss Weston is deeply interested in the work. Communications may be addressed to Mr. Arthur N. St. Quintin, Ordnance Department, Royal Arsenal, Woolwich.

BRIGHTON AND HOVE TOWN MISSION.—The thirty-seventh annual report states that last year was one of great and special blessing in every part of the town in which the missionaries are labouring. Many volunteer helpers have come forward, and one missionary reports that by "their aid the whole of his district is visited each week." The prayer-meetings held in the various mission halls have been specially blessed, and the work among the children is carried on with great success. At one school there is an average attendance of 220. More than six hundred persons have been induced to sign the pledge. The work in the common lodging-houses has also been productive of much good. The missionaries, it is said, are welcomed everywhere. Capt. the Hon. R. Bingham, 8, Denmark-terrace, is the superintendent.

Subscriptions Received by Messrs. Morgan
Scott to Monday, June 6, 1887.

*** Donations should be sent by Cheque or P.O. Or
not by stamps.

*** We would respectfully urge all our friends, w
remitting to us, to make Cheques, Money Orders
Postal Orders payable to Morgan & Scott, and to
them "**City Bank;**" this will effectually pre
loss of same.

***** Will donors oblige us by giving explicitly and the titles of the missions to which they wish their d tions to be applied? Mistakes which sometimes will thus be obviated. Will they also bear in mind our Donation List is made up for the Printer on Mo morning? Any amounts received afterwards wi acknowledged in the subsequent week's number.**

	£
St. Giles' Christian Mission—J.E.R. 10s.; S.L.R. 10s.; G.J. 2s.; R.J. £1 5s.; M.O.M. 5s... ..	2
Day in Country Fund—Mrs. K.W. & Miss W. £5; N.B. 5s.; E.T. 5s.; E.D. 5s.; Mrs. R. G. £5; R.J. £1; South Weald, 1s.	11
Gospel Purity Association, &c.—E.M.G. £1; C.A.M. £10	11
N. E. London Gospel Mission—L.B. & J.V. 10s.; Servants, Ewell House, 3s. 6d.; Alpha, 5s.; L.G.B.A. 10s.; M.O.M. 5s.; H.S. 5s.; Mrs. S. 5s.; Inliss, 10s.; J.G.G. 10s.; C.C. 5s.; S.L.R. 10s.; J.L.H. £2 2s.; C.P., Clifton, £1; Mr. P. 5s.; E.T. 5s.; J.A. & E.E.L. £1; M.M. 5s.; Thank-offering, £1	9
Free Distribution of the Scriptures—W.W.W...	0
Dr. Barnardo's Homes—W.W.W. 10s.; A.A. & A.A. 4s.; M. 6d.; R.J. 10s.; A.W. £1; South Weald, 2s.; A Reader, 5s.; G.L.D. 5s.; M.G.W. 10s.; S.M.P. 10s.	3
Hazelwood Home—M.S.	2
Evangelisation Society—Miss S.	0
Thames Church Mission—J.O.U. 1s.; R.J. £1; C.L.M.T. £1	2
Hospital for Spezia—C.P., Clifton	0
Mission to Deep Sea Fishermen—D.C.H. 10s.; M. 6d.; R.J. £2	2
Mldmy. Msn. to Jews—D.C.H. 10s.; L.G.B.A. 10s.	1
Families of Men lost in "Breeze"—Mite, 1s.; A Widow, 2s. 6d.	0
Mr. Fegan's Homes—Mite, 1s.; G.J. 3s.	0
Mr. Rabinowitz's Work—Misses H. £1 10s.; L.G.B.A. 10s.	2
Mission to Kabyles—Misses H.	1
Congo Missions (Mr. Richards)—Misses H. ..	1
Work at Port Said (Mr. Eöll)—J.W. & K.A. ..	4
Homes for Aged Poor, Anerley—J.W. & K.A. ..	4
Sierra Leone Mission—J.W. & K.A.	3
Scandinavian Home, Leman-street—J.W. & K.A.	3
Tent Wk., Southsea (Mr. Denning)—J.W. & K.A.	3
Jaffa Medical Mission—J.W. & K.A.	4
Nazareth Medical Mission—J.W. & K.A.	4
Mrs. Hilton's Crèche, &c.—J.W. & K.A.	3
Mission to Kabyles (Tangier)—J.W. & K.A. ..	5
Rev. E. Van Orden's Work, Brazil—J.W. & K.A.	6
Clergy Distress Fund—J.A. & E.E.L.	1
China Inland Mission—J.A. & E.E.L.	0
Miss Mittendorff's Home—M.H.	0
Castle-yard Msn.—A Widow, 2s. 6d.; H.L. 5s..	0
Union Hall Mission—A Lady..	0
King Edward Ragged-schools—R.J.	
French Protestant Msn. (Rev. de la Harpe)—R.J.	
Mrs. Meredith's Mission—R.J.	
Lord's Day Rest Association—R.J.	
Church Army—R.J.	
Ragged-school Union—R.J.	
Salvation Army—Thank-offering..	
Gray's-yard Ragged Church—J.H.D.	
Bristol Orphan Hses.—C.L.M.T. £1; G.L.D. 5s.	
Mr. Archibald G. Brown's Work—A Reader ..	
Tower Hamlets Mission—A Reader	
London Children's Jubilee Fund—E.V.	
Rabbi Lichtenstein's Work—L.G.B.A...	
Mission to Hop-pickers—L.G.B.A.	
Mr. C. Cook's Wk.—(Foreign Prisons) L.G.B.A.	
Ragged Church and Chapel Union—L.G.B.A. ..	
Dest. Chldn's. Frnd. Msn.—H.L. 5s.; Crieff, 4s. 6d.	
Scripture Readers' Society, Ireland—C.A.M. ..	
Moravian Missions—(London Association) F.V..	1
Donkey Show (Mr. Orsman)—F.V.	
	£12

[Advertisements.]

St. Giles' Christian Mission—(Country Excursion
C.C. 7s. 6d.

North-East London Gospel Mission—(Holiday
M.N. £1; Miss P. 10s.; Southampton, 5s.;
(Clifton) £1; Ipswich, 5s.

Union Hall Mission (Mr. Robert Bilke)—Southa
10s. 6d.; London, N.W., £1; Weston-super
2s. 6d.; Anon. 1s.; S.J.H. £1.

REQUESTS FOR PRAYER.—For blessing
the mission conducted by Messrs. Fullerto
Smith, at St. Albans.——For blessing on
sionary Conference being held at Cambrid
For outpouring of God's Spirit on Bally
Ireland, and neighbourhood.

THE QUEEN'S JUBILEE

AND THE

Twenty-First Year of 'Dr. Barnardo's Homes.'

THE Trustees and Committee of "Dr. Barnardo's Homes" have decided to celebrate the 50th Anniversary of our beloved Sovereign's accession to the throne of this realm, and the Majority, or 21st Year of life, of the "Homes" themselves, by an endeavour to enlarge the scope of these comprehensive and national Institutions, thereby placing them upon a still wider and more solid basis.

They are convinced that no object can well be conceived more in harmony with the tender and womanly sympathy ever displayed by **Her Most Gracious Majesty** towards the suffering and the sorrowful, or more likely to be in accordance with **Her** own wishes, were she free to express them, than a project to promote the extension and increased usefulness of Institutions like these, whose chief work it is to rescue friendless and orphan children from the perils of the streets, and to afford to them not only education, useful training, and Christian care, but also all that is involved in the endearing names of "Home" and "Friend."

Here then, is the Scheme proposed for the hearty co-operation of all loyal subjects of **Queen Victoria** who love and pity helpless little children, and who may be willing, at one and the same time, to raise in **Her** honour and on *their* behalf an Enduring Memorial, the benefits of which shall be lastingly recorded in the history of multitudes of young lives.

1. To establish in a central position a **Shelter for Homeless Street Children**, to be called the **Jubilee Shelter**, which shall be always open, night and day, to afford immediate and temporary succour to any little waif or stray who seeks admission. This Shelter would soon become an important feeder of the Parent Homes—a kind of net thrown out into the wide sea of London child-life, into which many of those "ready to perish" would be gathered.

2. To develop, under skilled and competent control, the **5,400** acres of land already acquired in Manitoba (N.W.T. of Canada), by the establishment thereon of an **Industrial Farm** for the employment of the older and rougher lads rescued from the streets and low lodging-houses of our great cities and towns, and trained in the *Labour House for Destitute Youths* in East London. The whole settlement in Manitoba, some seven miles square, and charmingly situated near Birtle, on the Shell River, is to be called, in honour of the Queen, **Victoria Regina.**

3. To rebuild the **Infirmary,** for Sick Children of the absolutely Destitute and Homeless class, already in operation in Stepney, but which, owing to its small size and grave structural defects, is unfitted for its purpose, and which has therefore long since been condemned. The new building, which will have all modern appliances needful for the medical and surgical treatment of **65** little patients, being most urgently required, has already been begun, and will be called **Her Majesty's Hospital for Sick Children.**

4. To erect in our Village Home for Orphan and Friendless Girls at Ilford, Essex, a **Memorial Cottage,** to shelter in perpetuity twenty little rescued "waifs," who will therein find a happy home. A freehold site stands ready amid the fifty other buildings which constitute the Village; and there it is hoped may soon arise the new Memorial Cottage, to be called simply **The Queen's Villa.**

5. To **redeem** and **set free** from **Rent, Mortgages,** and **all other Charges,** several of the Parent Homes (already in occupation) upon which rents and interest of mortgage have to be paid, thereby relieving the Annual Income of a heavy and continuous drain.

To accomplish the whole of this Scheme, the Committee and Trustees of "**Dr. Barnardo's Homes**" propose to raise **Jubilee Fund** of **£50,000,** in two several sums of **£25,000,** one of which shall be collected from among the existing onors, and the other from the General Public.

As regards the first of these amounts, it is estimated that if the very large number of Donors already on the books of the stitutions are willing **each** to contribute **The Small Sum of Ten Shillings,** the **£25,000** required would be at once supplied.

But the Committee and Trustees of Dr. Barnardo's Homes now earnestly appeal to Christian people generally for nations towards this **Jubilee Fund,** in the hope that they will respond in sufficiently large numbers to secure the collection the other moiety of £25,000.

If each reader of this advertisement will, within one week of observing this notice, send to the office of the Institution a bilee Gift of **not less than Ten Shillings,** the sum required from the General Public (£25,000), will in all probability ve been received before the **Twenty-first of June,** the day fixed by **Her Most Gracious Majesty** for the celebration the 50th Anniversary of **Her** Reign.

JUBILEE GIFTS of any amount in response may be sent direct to the Offices, 18—26, Stepney Causeway, E.; to e Bankers (**London and South Western Bank,** Bow Branch, E.; and **Messrs. Dimsdale, Fowler & Co.,** 50, rnhill, E.C.); or to any of the following:—

(*Signed on behalf of the Committee*)
SAMUEL GURNEY SHEPPARD, *Chairman.*
WILLIAM FOWLER, *Treasurer.*

(*Signed on behalf of the Trustees*)
KINNAIRD,
JAMES E. MATHIESON,
THOS. J. BARNARDO, } *Trustees.*

June, 1887.
18 to 26, Stepney Causeway, London, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving a Hamper of Spring Flowers, from W. B.; £5 from the Croydon Y.M.C.A. and Mr. Stockwell, to purchase a small Chaise for the use of the old people staying at the "Homes" at Shirley for a fortnight's change.

The Infant Day Nursery. Free Ragged Day Schools. Meetings and Classes for Lads. Classes for Rough Boys. Work amongst Elder Girls, and Young Women. Men's Bible Classes. Mission to Inebriate Women. Mothers' Meetings. Room to Room visitation. Evangelistic Meetings and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

GEORGE YARD RAGGED SCHOOLS, &c.—"Day in the Country."—When sufficient funds are in hand, the children will be taken into the country for one day, and supplied with necessary food.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Undenominational. Ladies trained for Medical Mission work. Non-resident Students received. Partial board if desired. J. B., £100; Miss Brocklebank £10; Rev. J. E. Campbell Colquhoun, £5. Treasurer, G. J. Green, Esq., London & County Bank, Victoria-street, S.W.; Hon. Sec., Dr. Griffith.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

THE LONDON SAMARITAN SOCIETY and Homerton Mission (Mr. JOHN JAMES JONES, Director, 98, High street, Homerton, London, E.) gratefully acknowledges the following sums for Convalescent Homes at Sandgate and Bournemouth:—Miss B. and Mrs. M., 11s. 3d.; Mrs. M., £1 6s.; The Misses T., 5s.

ORPHAN HOME and Home of Rest for young Servants and Children. By the sea. Supported by voluntary contributions. Funds much needed.—Hon. Sec., H. J. ALLEN, Orphan Home, Dover-road, Folkestone.

THE BETHSHAN (Faith-Healing Home), late of 161, Islington, Liverpool, has been transferred to more suitable premises in Leeds. Divine Healing and Holiness Meetings: Sundays, 2.30 p.m.; Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christian friends desiring to be received into the house, apply to Miss Gibbs, 10, St. John's-terrace, Belle Vue-road, Leeds.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m. Railway Mission Hall, Leyton House, Major-road, Stratford, Thursdays, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

MRS. BOTTING'S HOME for Motherless Children, taken at any age, kept until 16 years old. Maintained, clothed, educated, and trained for service. Funds greatly needed.

23, Ridley-road, Dalston, London.

Educational.

PEMBROKE HOUSE, Brandram-road, Lee, Blackheath. High Class School for Girls. Pupils receive careful training, and thorough instruction. Their health and characters are anxiously watched over. Public examinations successfully passed every year.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

An undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. Funds greatly needed.—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

FIELD LANE REFUGES AND RAGGED SCHOOLS.

THE FORTY-FIFTH ANNUAL MEETING
WILL (D.V.) BE HELD ON
THURSDAY NEXT, JUNE 16,
AT THE
HOLBORN TOWN HALL, GRAY'S INN ROAD, E.C.
CHAIR TO BE TAKEN AT SIX O'CLOCK BY
Alderman Sir ROBERT CARDEN, Bart.

SPEAKERS—REV. H. J. BURGUER; REV. J. CLIFFORD, D.D.; REV. DAVID DAVIES; REV. OSSIAN DAVIES; REV. COLMER SYMES.

A Choir of 200 Children will sing a Selection of Pieces.

Admission Free, by Ticket, to be obtained on application to the Secretary, PEREGRINE PLATT, Vine-street, Clerkenwell-road, E.C.

TALBOT TABERNACLE NEW BUILDING,

Powis Square, Bayswater,
PASTOR, FRANK H. WHITE.

THE FOUNDATION STONE
Will (D.V.) be laid on TUESDAY, JUNE 14, 1887, by
GEORGE WILLIAMS, ESQ.,
AT 4 P.M.

A PUBLIC MEETING at 7.30. Chairman, FRANK A. BEVAN, Esq.

The following, among others, are expected to take part in the proceedings of the day:—Revs. H. E. BROOKE, J. FULLER GOOCH, CHARLES GRAHAM, S. H. PATERSON, M.D., NEVILE SHERBROOKE, Messrs. C. R. HURDITCH, R. C. MORGAN, and Dr. R. ANDERSON. Tea and Coffee will be provided in the POWIS HALL at 5.30. Tickets, 9d. each. An opportunity will be given to all present to place an Offering upon the Foundation Stone. *Absent friends, it is hoped, will forward their gifts to the Pastor, 12, Princes-square, W.*

THIRTIETH ANNUAL MEETING
OF THE

"ONE TUN" RAGGED-SCHOOL MISSION,

Old Pye Street, Westminster,
On TUESDAY EVENING, JUNE 14.

Vice-President Sir R. W. CARDEN, Bart., will take the Chair (D.V.) at 6.30 punctually.

The Annual Prizes will be given to the young people in situations with good characters, formerly scholars; also for flowers reared by the school children in their poor homes; repetition of Scripture by classes of boys and girls; singing by the infants, &c., &c. W. Burdett-Coutts, Esq., M.P. for Westminster, the Revs. R. I. Woodhouse and Dr. Sinclair Paterson, Mr. Curtis, Mr. Kirk, Mr. Rae, Mr. Payne, Mr. Kennedy, Mr. E. Bayliss (Blind Bible Reader), &c., are expected to address the meeting.

Funds are urgently required to meet the quarter's expenses, and will be thankfully received by the Treasurer, Mr. A. J. WOODHOUSE, 1, Hanover-square, W., and by Mrs. A. BARKER HARRISON, Honorary Secretary, 32, Eaton-terrace, Eaton-square, S.W.

Operations comprise Day, Evening, and Sunday-schools for Boys, Girls, and Infants of the destitute classes, Mothers' Meetings, Band of Hope (commenced in 1860)' Juvenile Sabbath Band, Wednesday Midday Prayer-meeting, Men's Sunday Afternoon Bible-class, Sunday Evening Mission Services, and other Christian Ministry. Late Patron, the Earl of Shaftesbury, K.G.

THE NEW WORKING LADS' INSTITUTE, WHITECHAPEL

A BAZAAR

On behalf of the BUILDING FUND, will be held in the newly-erected LECTURE HALL, on WEDNESDAY, THURSDAY, and FRIDAY, JUNE 15, 16, & 17, 1887.
The BAZAAR will be OPENED on WEDNESDAY, at 3 p.m., by
HER GRACE THE DUCHESS OF WESTMINSTER.

Tickets, admitting once either day, One Shilling. Either Evening, after 6 p.m., Sixpence.

May be obtained at the INSTITUTE, Whitechapel-rd., or of
HENRY HILL, Hon. Sec., 38, Bow-lane, E.C.

Contributions of Goods, Fruit, Flowers, &c., earnestly solicited.

ILFRACOMBE, 2, Oxford-park.—Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

MARLBOROUGH COLLEGE for the Daughters of Gentlemen (Residents only), Larkbeare, Exeter, Devon. — Misses BAMBER and CHURTON will be gratified by an inspection of the spacious Dining Hall, Dormitory, &c., recently added, and at present in use. Marlborough is surrounded by extensive enclosed grounds. Perfect sanitary arrangements. Sandy soil. Highest testimonials. Pupils accompanied from London and elsewhere.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—For terms for Boarders and Day Pupils apply to Miss SEIFFERTH, Principal.

EDUCATION.—High-class S
for Young Ladies.—Principal, Mrs. HALE,
1, Carlton-mansions, Clapham-rise, London,
Visiting masters, certificated governesse
careful personal supervision with home co
Pupils prepared for any examination. Inst
made pleasant, and no overworking counte
French, German, Latin, drawing, class-singi
drilling are included in the school fees, wh
moderate. Highly recommended by pare
pupils, and Rev. C. H. Spurgeon. Prospect
testimonials on application to Principal.
"Balham, May 29.
"I am very reluctant to recommend
because I am not always able to judge
interior arrangements; but in this case I h
utmost pleasure in standing as reference.
highly commend Mrs. Hale, and have the
confidence in her capacity, managemen
character, having known her for several yea
C. H. SPURG

BELLE VUE, AMBLESIDE.—
School for Girls. Principal, Mrs. FL
Healthy and beautiful situation; large
garden, tennis. Careful Christian trainin
thorough teaching. Cambridge Examination
dent foreign and English governesses. Mast
to 60 guineas. Reduced terms for children u

GENEVA, Athénée 4, Pensi
Portmann. Excellent home for young
Great advantages for music, painting, and lan
Mdlle. PORTMANN will be in London (
July, to conduct her pupils to Switzerland.

EDUCATIONAL HOME for
combining a first-class education, includi
guages and accomplishments, with syst
training in light domestic work and c
Evangelical ministry. Pupils prepared
College of Preceptors' examinations. Inclu
12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street

SUPERIOR EDUCATIONAL a
tages for young Ladies, combined with C
training and home comforts. Little bo
received, with entirely separate supervision.
beautifully situated in its own grounds.
scenery. Health resort for delicate childre
clusive terms, 15 to 21 guineas per annum.
PRINCIPAL, Broomfield Villa, Henfield, S

HIGH SCHOOL FOR GIRLS
Cheriton-place, Folkestone. Terms in
Pupils prepared for all public examinatio
the last seven pupils sent in for examin
December six were successful. Prospec
application to PRINCIPALS. Term comme
May 11.

CLIFTON HOUSE, Brac
Berks.—The Principal of this Educational
(a minister's widow) receives a limited nu
Boarders, who are carefully trained in
branches of a thorough education. Modera
Governess-Pupil required immediately.
premium.

GIRLS' HIGH SCHOOL, LEYT
Modern education with Christian training.
examinations passed with success. Prize for s
References: Rev. James Lunt, M.A., Rev.
Bullinger, D.D.—Principal, Miss H. R. FOR

A TRULY CHRISTIAN HOME,
education, offered by two German Ladies (
Certificated English Governess. Every hom
fort, with maternal care. Good house,
situation. Moderate terms.—Fräulein SCH
Lawn-villas, Wood Green, London, N.

PREPARATORY BOARDING
DAY SCHOOL for the Sons of Gentlem
Dix's Field, Southernhay, Exeter.—Special
with backward and delicate boys. Highes
ences and testimonials from parents. Term
rate.—Principals, Mrs. FRINGS & Miss WIL

DEVONSHIRE.—Mrs. Coope
receive four little girls to educate with her
ter. An efficient Governess. Referees:
de Bunsen, Colonel Minchin, Dr. Maclean,
Turner, Esq., &c.—Aylesbury-terrace, Exmo

HEALTH AND EDUCATION a
the Surrey hills. Christian home-life with c
superintended studies. — Misses SHRIMP
GERDS, Chertsey House, Redhill.

BRIGHTON.— EDUCATION.—
ALFRED CLARK, B.A. (Lond.), receive
twenty Sons of Gentlemen, from seven to
years of age. Terms from 45 guineas. Pu
thoroughly grounded in English subjects,
Greek, French, German, and mathemati
have been successful at Cambridge Local a
Examinations. Personal care, Christia
ence, and a healthy, happy home.—55, Buck
road, Brighton.—Referees: Rev. W. Poole
Brighton; Rev. F. Cruse, Christ Church
Worthing; Rev. J. B. Figgis, Brighton;
Mrs. H. Grattan Guinness, Harley Hous
road, London; Rev. W. Haslam, 66, Ma
Leonard's. Term commenced April 29.

SUPERIOR EDUCATION for
Ladies.—Principal, Mrs. WATKINS, F.S.Sc
ham College, North Finchley.—Pupils prep
public examinations. Fees, including
French, and drawing, 14 and 16 guineas p
prepaid.
"I have the greatest pleasure in recomm
Mrs. Watkins' School to parents seeking
Christian home and a high-class educat
their daughters. The School is situated
healthy neighbourhood."—Josiah Spier
ren's Special Service Mission.

ONE OR TWO LITTLE GIR
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WELLINGTON, SHROPSHIRE.

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MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

FRANCE, SAUMUR, Maine, Loire.—M. Bonifas, ancien pasteur, recevrait dans sa famille, pendant les vacances d'été, deux jeunes gens, qui désireraient étudier le français. Termes modérés. Séjour très agréable.

A STUDENT of the College of Theology, Geneva, seeks a place in England as Tutor, during the months July, August, September; or would exchange lessons in French, for board, &c., in a family.
GREY, 20, Canonbury-square, London, N.

A SWISS LADY seeks situation in Christian family. Accomplishments, English, French, German, music, solo singing. Five years' experience in England. Good references.
FRAULEIN, Musikschule, Zürich, Switzerland.

A FRENCH LADY seeks a Holiday Engagement from the end of July for six or seven weeks.—BETA, Royal Library, Malvern.

TWO CAMBRIDGE MEN, with experience of Continental travel, one a graduate, the other intending to graduate this month, would travel and read with two or more boys.—Address, if possible before 24th instant, S. P., care of Miss MacInnes, Fern Lodge, Hampstead, N.W.

A SWISS LADY desires re-engagement in a family. German, French, English, music, needlework, and calisthenics. Salary £40.
MADEMOISELLE, Elm Grove, Binfield, Berks.

AS NURSERY GOVERNESS.—A young German Protestant Lady; has been two years in London. Used to children.—E. L., Rockbank, Overhill-road, East Dulwich, S.E.

Appointments, Situations, &c., Wanted.

MISSION WORK wanted. Used to out-door work and visiting; 26 years' experience.
S. M. R., 41, Calthorpe-street, London, W.C.

GENERAL DRAPERY.—Wanted, by middle-aged Man, married, re-engagement as Managing Assistant. Nine years' reference from last situation in country trade, and five previous if required.
C. H. H., Bampton-street, Minehead, Somerset.

A GENTLEMAN, middle-aged, and with considerable commercial experience, seeks a position of trust, either with or without a view to partnership. He could invest from £1000 to £2000 in a thoroughly safe concern in London or neighbourhood.
W. A., 44, King William-street, E.C.

YOUNG GENTLEMAN, age 20, trustworthy, well educated, musical, would be deeply grateful for evening work of any description. Amanuensis, Copying Tutor, Secretary, or assist in any Evangelical work. Terms moderate. References [illegible] Bow-lane Dairy, Bow-lane, E.C.

AS BUTLER (country situation).—Advertiser wishes to recommend a Christian Man who was nearly three years in his service. Age 27. Height 5 ft. 8 in. Married; no family. Wife could act as Housemaid.
C. HEWITT, Esq., Hope End, Ledbury.

A GENTLEMAN wishes to recommend his Coachman, singlehanded or otherwise, with unexceptionable character. Has been in his service over three and half years. Leaves for no fault. Married. Age 37. Total abstainer.
E. L., 2, Lansdown-terrace, Great Malvern.

OCCUPATION WITH CHRISTIAN FIRM desired, in any wholesale trade. Fifteen years' experience in North and Midlands at very varied duties: warehouse, office, local travelling, &c. 28; tall, energetic, and willing. Excellent references.—IRON, 80, Kesteven-street, Lincoln.

A GENTLEMAN can recommend his Servant, a most handy Christian man. Abstainer. Can drive well, and keep in good condition horse and trap; or any other place of trust. Outdoor. Disengaged the end of June.—For particulars, R., Snakeley House, Loudwater, Bucks.

GENTLEMAN wishes to recommend his Coachman. Steady, sober, and careful driver. Knows town. Married. Age 28. No family. Three years' personal character.—B., Foxwood House, Milford-street, Wandsworth-road.

HOUSEKEEPER - COMPANION.—A Lady (35) seeks re-engagement. Salary £25. Domesticated, experienced, musical. Churchwoman. Highest references.
DELTA, 26, Cambridge-street, Hyde-park, W.

MISS HAMOND, Fakenham, Norfolk, wishes to recommend a middle-aged person as Lady's Maid. Good dressmaker.

A YOUNG GIRL, nearly 16, tall for her age, capable, and pleasing, needs a place of service, where the Mistress personally superintends. Church of England. She needs firm, kind help to become truthful.
M. J., Training School, Alverton, Truro.

CLERGYMAN'S WIFE strongly recommends her Widowed Friend as a Lady of entire trustworthiness. Kind and gentle. Desirous of Christian occupation. Capable of domestic management. Chaperon, reader, amanuensis.
K., Cliftonville, West-end, Southampton.

A LADY would be glad to hear of employment for a neat Christian person over 40. Useful Companion, or an easy place would do. £10.
A., 12, Clarence-street, Gloucester.

A LADY WISHES to recommend her Monthly Nurse. Certificated Queen Charlotte's Hospital. Now disengaged. Good references. Terms moderate.—Mrs. HAYWARD, 62, Sussex-street, Warwick-square, Pimlico, S.W.

SITUATION WANTED for a young Girl of 15, who never having been in service will require teaching. Strong, neat appearance, willing, low wages.
Miss AGNES CLOWES, Westcourt, Ipswich.

GOOD COOK.—Would any Lady be willing to try a young Woman who has lost her situation through intemperance. She is most anxious to redeem her character. Would prefer a family of total abstainers. Thoroughly recommendable in every other respect. Wages no consideration.—Apply by letter to Lady M., 14, Lowndes-street, Belgrave-square, S.W.

A LADY WISHES to find a situation for a Lad, aged 15½, under a coachman. Accustomed to stable work, and can drive.
Miss HOPE, Southborough, Tunbridge Wells.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

Appointments, Situations, &c., Vacant.

WORK FOR GOD.—An Assistant Matron (22 to 28) is required in an Institution sheltering the more innocent class of young women fallen into the sin of unchastity. Previous experience not necessary, but a true and humble desire to be used of God to assist in the winning of souls, prompted by a truly changed heart, is required.—Apply, by letter only, stating age, previous or present employment, and why given up, family circumstances, religious denomination, and if health quite sound, to Mrs. H. STUART WORTLEY, Rosslyn House, Grove End-road, London, N.W. Applications not answered are deemed unsuitable.

AN EARNEST CHRISTIAN YOUNG MAN wanted, to work in kitchen of coffee tavern few hours a day, and help in an unsectarian Mission work. An earnest open-air preacher preferred. Board and lodge in the house. State by letter wages required.—J. D., 90, Church-street, Paddington-green, London, W.

CAN ANY CLERGYMAN or Minister recommend a married Man for the management of a small Coffee House in a country village. Wife to undertake cooking and cleaning. Both must be energetic, and capable of exercising a good influence, and maintaining order pleasantly. State religious views.—A. B., Wadhurst, Sussex.

EVANGELISTS WANTED to work in town and country. Both male and female. Stamp for reply.
TRAINING HOME, 24, Clarence-street, York.

DOMESTICATED YOUNG LADY HELP required, in Christian household. One who would not object to assist generally. Happy home offered to a suitable person.—By letter only,
Marlborough College for Ladies, Exeter.

AMANUENSIS wanted at once. Member of the Church of England. State salary.—A. B., care of C. L. Alexander, Mrs. Easton, 4, Orkney-terrace, Castle-road, Southsea.

BOY WANTED AS PAGE in Gentleman's family. Age about 13. One from the country preferred. An abstainer.—Address, stating wages required, &c., Mrs. NEVILL, 17, Alexandra-villas, Finsbury-park, London, N.

NURSE.—Wanted, a Christian Woman (among Open Brethren preferred), for mental case. (Gentleman). Experienced, kind, patient. Good needlewoman. Total abstainer.
A. B. C., 12, Walcot-buildings, Bath.

A WORKING MATRON wanted, for Girls' Industrial Home. Eighteen girls in the Home. Good reference as to character and experience required. Salary £25. Must be fond of children.—Apply by letter, to
Miss SACK, 30, Longton-grove, Sydenham, S.E.

A NURSE wanted immediately for three children and baby ten months old. Age 20 to 30. Decided Christian preferred. Country.
A., care of 198, Hollydale-road, Peckham, S.E.

AS NURSEMAID in a quiet family.—A Girl wanted, about 16, as Nursemaid. Three children. Must be of good character and ability.—Write full particulars,
A. A., 24, Ross-road, Wallington.

HOUSE-PARLOURMAID wanted in the country. Must be a Christian. Strong and an early riser.—M. M., Cranwell House, Rusthall, Tunbridge Wells.

GOOD PLAIN COOK, or GENERAL SERVANT who understands plain cooking, wanted in the country. Must be a Christian, strong, and an early riser.—M. M., Cranwell House, Rusthall, Tunbridge Wells.

GOOD COOK wanted, in a Gentleman's family in the country. Three other servants kept. Wages £20.
E. F., Burleighfield, Loudwater, High Wycombe.

AS GENERAL SERVANT.—Wanted, a Girl about 18, in a quiet Christian family. Three children, for whom nursemaid is kept. Must be honest, clean, and strong.—Write full details to
A. A., 24, Ross-road, Wallington.

CAN A LADY recommend a trustworthy person, as General Servant, to a small quiet family. Quite in the country. Early dinners. Washing put out.
Mrs. CASSIN, The Firs, Tilford, Farnham.

TRUSTWORTHY GIRL wanted, as General Servant in small private family (Ladies). Must be very clean and neat in her work. Washing put out. Write particulars.
MISTRESS, 26, Winchester-road, N.W.

GENERAL SERVANT wanted, after the 21st. Must be a good cook. Three in family. A housemaid kept. An abstainer. Wages £17.—Mrs. HAWKE, 34, Queen's-road, St. John's Wood, N.W.

A RESPECTABLE GENERAL SERVANT wanted, who can do plain cooking. Housemaid kept. Small family. A quiet Christian home.—Mrs. KENNEDY, Harland Rise, Glebe Avenue, Enfield.

SECOND HOUSEMAID wanted, of four, in the country. Tall. Age 22. Wages £17. Also SECOND FOOTMAN, under butler. Wages £22. Height 5ft. 8in. Abstainers. Christians valued.—ARBUTHNOT, East Grinstead.

UPPER HOUSEMAID wanted. A very good needlewoman. Not under 26. Comfortable, quiet, Christian home in the country. Christian valued.
Mrs. STEANE, New House Park, Watford, Herts.

GENERAL SERVANT required in Boys' Home, Abbot's-hill, Ramsgate. (15 beds.) Must be strong and willing, and not object to washing. Assistance given. Wages £12.
Apply MATRON.

WANTED AT ONCE, good plain Cooks (town and country), House-Parlourmaids, Nurses, good General Servants.—Apply Miss MAULDEN'S Registry and Home, Church-street, Paddington-green. Ladies can be suited.

SCULLERYMAID WANTED. Must be quick, strong, and active.
MATRON, Lock Hospital, Harrow-road, W.

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HOME.—The friends of a Lady or Gentleman, mentally or physically weak, or otherwise requiring care and supervision (not insane), are offered a comfortable HOME at the SEASIDE, with every medical and other attention, upon moderate terms, by a married total abstainer of great experience, living in the south-west of England, within easy access of London.—SUCCESS, Kelly's Advertisement Office, 142, Fleet-street, London, E.C.

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HULME CLIFF COLLEGE, CURBAR, in the Peak of Derbyshire.—This beautiful and healthful summer resort for Christian families will be open from the middle of July till the middle of September. Climate bracing. Scenery lovely. Excursions of great interest. Close to Chatsworth and Monsal Dale, Matlock, Buxton, and Eyam. Comfortable accommodation; large grounds (through which the river Derwent flows) with farm attached. Early application needful to secure rooms. Inclusive terms from £2 2s. a week.—SECRETARY, Harley House, Bow, E.

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NEAR EPPING FOREST.—To Let, furnished House, during August and September. Two reception, one smaller room, three bed-rooms and dressing-room. Good kitchen arrangements. Bath-room; hot and cold water; garden.—HERBERT R. FRANCIS, Montrose, The Drive, Walthamstow.

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GARFIELD HOUSE, Northdown-road, Cliftonville. — Highly recommended, nice Apartments, or Board with home comforts. South aspect. Near the sea.—BETA, Garfield House, Northdown-road, Cliftonville, Margate.

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REQUIRED NEAR LONDON, West preferred.—Thoroughly good accommodation with widow Lady, no family. Terms strictly reasonable. Good references.—Only full particulars replied to.
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BEDFORD.—Large furnished House with garden and lawn tennis ground, to Let from August 2, for six weeks.—A. B. SAMPSON, Eperstone, Clapham-road, Bedford.

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TO LET, through July or longer, comfortable, well-furnished House in healthy London Suburb. Five bed-rooms, bath-room, &c. Easy access to City and West-end. 2½ guineas per week. Or would exchange for house on sea coast.—F. A., care of Messrs. Fisher & Co., 50, Lombard-street, E.C.

A COMFORTABLE HOME with many advantages is offered to a young Lady as Companion and Help in a family of two, where no servant is kept. A Nonconformist and anyone musical would be preferred.—Address, stating age and full particulars to X., care of Pichover & Co., Burnley Wood, Burnley.

CHILDREN REQUIRING CHANGE to the sea received in the home of Clergyman's Widow. Every advantage. Tuition if desired. Large house and grounds. References exchanged. Recommended by Rev. J. WHITING, Ramsgate.

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WILL ANYONE LEND A HOUSE at the sea-side, or in some bracing part of the country, to a married Clergyman needing rest and change, for a summer holiday, after July 24. Four young children.
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TO BE LET, furnished, 60, Shooters-hill-road, Blackheath. Nine rooms, and offices. Drainage perfect. Small tennis lawn. Stable and coachhouse if required.—Apply 60, Shooter's-hill-rd.

CAN ANY READER introduce Lady Boarder to Widow, living in the country, desiring Christian companionship. Terms moderate.
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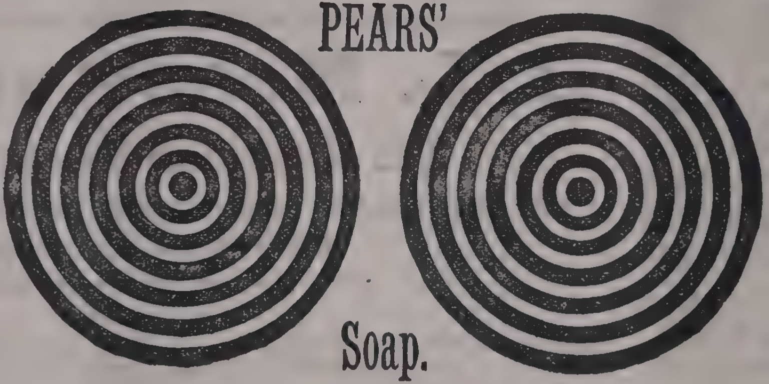

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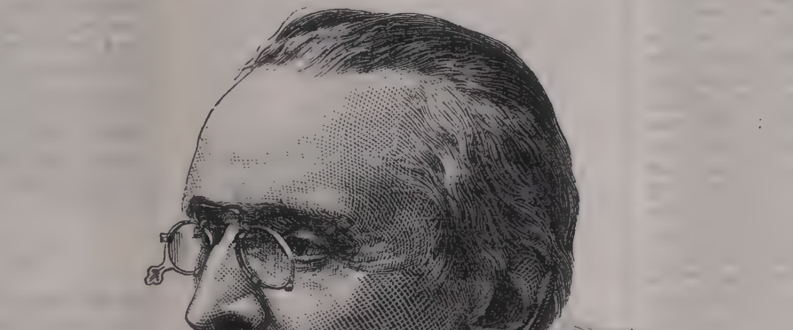
PROF. JULES DE LAUNAY, PH.D.



(From Photograph by Mr. Henry Pickering, Manchester.)

THE life of this aged servant of God is one well worthy of study, for it is full of religious facts, with God's hand leading and directing everywhere. Professor **JULES DE LAUNAY** comes of a Norman family. He is related on the paternal side to the last commander of the Bastille, and on the maternal to a long list of savants, magistrates, and men of letters. He was sent to school at an early age, and graduated at the university of Angers, completing his regular college course at LaFerté-Macé and Mayenne. There he obtained first honours, and was sent back to Paris, where he entered the far-famed theological seminary of St. Sulpice.

After a course of three years at this college, Mr. De Launay was sent to Rome to be made perfect in all branches of his theological studies, and to be prepared for entering the Romish Priesthood. With this object his uncle, the Baron des Acres de Valpinçon, took charge of him and his education, intending to provide liberally for him when he became a priest. In leaving the Church of Rome, therefore, our friend had to renounce all his family honours and earthly prospects.

In Rome he was put to study at the feet of the sacred College of Cardinals. Père Rozaven, Vicar-General of the Jesuits, his spiritual adviser, finding in him a gift for acquiring a knowledge of languages, recommended him to the care of Cardinal Mezzofanti, the most reputed linguist of his day. The Cardinal took especial care of his studies, instructing him how to acquire and become master of the most difficult languages in the shortest time; and it is to Cardinal Mezzofanti that Monsieur De Launay is indebted for his extensive knowledge and labours on the Chinese origin of our numerical and alphabetical signs—a work which he has for publication. From this

of Dactylology, or the language-by-finger speech used in the days of Cadmus, contemporary with Moses. At this time the Roman Catholic Board of Foreign Missions cherished the thought of sending Monsieur De Launay out as a missionary to Cochin-China; but, by the advice of Father Rozaven, he was joined to the Company of Jesus, and was sent to Fribourg. Here, while preparing to enter as a novice, an attack of typhoid fever brought him to the verge of death. With eternity opened before him, and all his past life revealed in its true character, instead of seeing himself a great man, with a wonderful future open before him, he found he was "poor and blind and naked"; all his self-righteous-

of Him who searches men's hearts, and in his feverish imagination he saw the fires of purgatory ready to swallow him. He felt he had everything but the one thing needful—a true and pure knowledge of the living God. He had not yet found out that the blood of Jesus Christ cleanses us from all sin. He saw the Lord but darkly; like Paul of old, he was blinded. He was groping in the dark, with no man to point him to the truth as it is in Jesus. In his terror and anguish of soul he sent for a priest, one of his own associates when at college, to bring him the *Viaticum*, or last communion. The priest, whilst lifting up the sacred host, exclaimed in a loud voice in Latin, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." "Come unto Me, all ye who are weary and heavy laden, and I will give you rest." These words were a light in the darkness to his agonising soul, but the clear, bright sun of simple trust was not yet apparent. The Lord has his own ways of leading his children.

After recovering from his three months' sickness, he crossed the Simplon to return to Rome and his studies, hoping much from the milder climate of Italy. Reading, writing, studying were all forbidden by the doctors, but an active mind like his could not repose altogether. He therefore made it a point to attend the lectures given at the "Sapienza," on the antiquities of Rome, and those given in the Colegio Romano by Padre Marchi, on the Roman cemeteries. With Padre Marchi and some students he made frequent peregrinations among the catacombs; and it was here, amidst the sombre repose of the first Christians and early martyrs, that his seeking spirit found the pearl of great price. As the light in full radiance flashed in upon his darkened soul, he exclaimed, part in peace, for mine eyes have seen thy salvation." Christ, the Son of the living God, became to him the one and only Mediator between God and man.

Among these tombs of the sainted martyrs his troubled spirit found peace, joy, light, and repose, in beholding, reading, and sketching the pictorial records and inscriptions upon the tombs of the martyrs. Here he learnt how far Popery had wandered away from the truth and teachings of Christ. In the first three centuries of bloody persecution he found nowhere a prayer for the dead, nor to the dead—nowhere a cross, but the signs and symbols of the resurrection—nowhere among these miles and miles of graves a prayer to Mary; *she is not even named.* Here there was no grovelling devotion to sculptured images of wood and stone; neither pope, cardinal, nor prelate, figured as head of the church.

In these daily subterranean excursions he formed the acquaintance of his excellency Monseigneur Rézé, first bishop of Detroit, Michigan. Accompanied every day by this prelate, with their lamps tied to their ankles, they both went in search of *truth.* Bishop Rézé had been summoned to Rome to answer charges of heresy, preferred against him by the Holy Propaganda College, and during his stay in Rome was confined in the convent of St. Lorenzo. In this convent Professor De Launay visited him many times, and received much truth from his lips. Here it was that this prelate said, "Fly Rome, my brother; you want too much light on the Scriptures to please Rome. Come with me to America and you shall be my *grand-vicaire,* and the president of my college in Detroit." But all at once this friend disappeared, and to this day the fate of Bishop Rézé remains a mystery. Professor De Launay says of him: "We visited the Holy Inquisition in company. Bishop Rézé was disgusted and horrified as well as myself with what he saw in those infernal regions. I have often thought the Bishop was murdered there."

One day, he and his two Professors of Theology and Languages, Padre Marchi and Cardinal Mezzofanti, went down into the catacombs together. Monsieur De Launay remarked that the religion of the early Christians and martyrs in the catacombs was what the New Testament taught, but not the Church of Rome, and added, "I have no more faith in our church, I cannot conscientiously remain a Roman Catholic." Then replied these two good men, "Dear brother, what you have said here in the silence of the catacombs to us will not be repeated; but do not repeat what you have said to us now to anyone else when you go above in the city, or you will disappear, and no one will know what has become of you; your death will be a mystery to your friends." Monsieur De Launay then determined to leave Rome, and go to America.

This purpose he carried out, though on landing at New York he was without friends, almost without means, and scarcely able to make himself understood in English. Happily he crossed the path of Bishop Horatio Potter, who very kindly rendered him help, and remained his firm friend as long as he lived. Through his influence employment was obtained in tuition, till M. De Launay was elected Professor of Ancient and Modern Languages in the State College of Louisiana. Here he married his first wife, Miss Goodale. Very soon he felt he could do more good preaching the Gospel than by remaining in a college. Giving up his position in that university he went about received and appreciated everywhere, especially in the colleges he visited, such as Yale, Princeton, Dartmouth, Amherst, &c., where he gave lectures on the Roman Catacombs and Biblical Archæology. He went from church to church preaching the truths to which the catacombs and the martyred lives of the early Christians bore witness; illustrating them by diagrams sketched by himself during his residence in the Eternal City.

He has been the humble instrument, in the hands of God, of bringing thousands into a clearer light in the Scriptures, of deepening their faith in the Lord Jesus Christ, and of making many infidels believers in the Crucified One. From Mobile to Halifax, from Topeka to Savanna, he preached the Gospel freely, depending on his fellow Christians for support.

After the death of his first wife, he made a tour through the churches in Canada. While there, he married his second wife, and shortly after was appointed missionary to Paris, his native city. God has blessed his work there. With his wife he has laboured in this noble self-sacrificing work for eight years. They have been so successful that strangers of all denominations, in coming to visit the Mission and seeing its workings, have exclaimed, "Evidently the hand of God is here."

The Professor is now in England, and is giving lectures on the Roman Catacombs and early Christianity, in aid of his work in Paris. Communications for him may be addressed to the care of our publishers.

MISS SHARMAN'S ORPHAN HOME.—We much regret to hear that Miss Sharman has not yet recovered from her serious illness. Consequently the annual report will not be issued till the autumn. There are now 320 orphans in the Home, and the prayers of our readers are asked that the work may not suffer on account of this trouble.

INVALIDS' HOME, MENTONE.—Some of our readers may remember, in one of the most lovely spots of Mentone, a Home for invalid ladies. It has been a peaceful and happy resting-place for many since it was founded twelve years ago by Mrs. Dudgeon. In the end of last October, when on the point of leaving England for Mentone, the Master's call was heard, and a few days' illness closed a bright and useful life on earth. One of Mrs. Dudgeon's parting wishes to her daughter was that she would care for the Home, and with this care has now come a heavy and unexpected charge. Repairs, needed in consequence of the recent earthquake, to the amount of £120, will be necessary before the Home can receive next winter's invalids. It is hoped that many friends will help in restoring a house which has been so blessed, and is so much needed for weary and over-

A DEBT OF HONOUR.

The New Haven *Register* publishes a remarkable story without giving the names of the parties to whom it relates. The substance of it is as follows:—

At the beginning of the Civil War a wealthy Southern grocer, who had recently taken his young book-keeper into partnership, fearing that his property would be confiscated, decided to go North. He told the book-keeper to use the property, valued at about $400,000, as he thought best, and that he would rely upon the book-keeper's honour for a settlement at some future time. The merchant then came North and settled in New Haven. Six years ago, wondering what had become of his estate in the South, the merchant placed the matter in the hands of Judge Morris, with instructions to investigate and collect if there was anything to collect. After some correspondence with the book-keeper at the South, the latter forwarded an acknowledgment of the claim, and an inventory showing his indebtedness to his former employer to be $648,000, and expressing his desire to return the property, but requested time to perfect his arrangements. He began remitting several years ago, and last week forwarded the last payment, including the interest. Judge Morris declines to give the details further than that his client is listed as a millionaire, and that the Southern gentleman is now a wealthy banker.

The "grocer" in this case put his property into the hands of the "book-keeper," and simply trusted to his honour in respect to a future settlement. He had no means of enforcing the claim. A sense of honour, however, led the book-keeper to refund the whole amount. That man may be set down as an honest man in the highest and best sense. An honest man is said to be "the noblest work of God."—*New York Independent.*

◆

OUR BLUEJACKETS.

By the kindness of the Duke of Westminster, a very large company assembled at Grosvenor House, on Wednesday, June 1, to hear from Miss Weston an account of the progress of her work. The Duke, who was announced to preside, but was unavoidably prevented, wrote a letter warmly approving of the work, and promising a donation of £100.

The meeting was presided over by Canon Fleming, and Miss Weston gave an account which was listened to with great interest. She stated that she had purchased and paid for the three public-houses, buying up the licences as well. At the present moment she needed money to build a house for God on their site. She told many touching anecdotes, especially one of a seaman dying at the Royal Naval Hospital, from alcoholic consumption, who, between his gasps, said, "Have you got the 'Dock Gates Inn'?" "No," she replied; "but I hope soon to do so." "You will," he whispered, grasping her arm with his skeleton hand. "I'm praying to God, night and day on my bed, to give you that place; there I learned to love the drink that has brought me here, and you'll get it and build a house to save bluejackets." Miss Weston stated that she needed £6000 for building, and £2000 to enable her to commence at once.

The Chaplain of the Fleet, and Mr. John Taylor, one of the trustees, followed with earnest commendation of the work and workers, and the meeting was closed. The collection realised £250.

THE EAST END LIGHTHOUSE.—This beneficent institution has been earnestly at work during the past year, as in the preceding twelve of its existence. The Sunday services, especially those for children, when the large room in which they are held is frequently packed, have been well attended. The attendance at the Sunday-school has also largely increased. Mothers' meetings, benevolent fund, and evening classes minister to the wants, spiritual and temporal, of those in the neighbourhood of this Old Ford Mission at Tredegar-road, Bow. Mr. C. G. Bryant is the mission

JUBILEE HYMN.

By NEWMAN HALL, LL.B.

God bless the Queen of England! so noble, good and great;
Our senators and judges, and those who guide the state;
Breathe over all their councils, wisdom and patriot health,
Thy faith and fear directing our regal Commonwealth.

God bless our English people! brave, loyal, trusty folk,
Free from all chain of bondage, scorning each sinful yoke;
May rich and poor together labour and love as one,
A happy, royal priesthood, and so thy will be done.

God bless our dear old England! with cliffs so bold and white,
Round which the angry billows so vainly roar and fight:
God bless our sons and daughters, and make them pure and brave;
By righteousness, the nation, O righteous Father! save.

God bless our beauteous England; this cultured garden fair;
With orchard, meadow, corn-field, lovely beyond compare:
Adorn her with the beauties of holiness and grace,
These fruits and flowers reflecting, O Lord, thy smiling face.

God bless our grand old England! with proud historic name;
And may she yet outrival her thousand years of fame:
But chiefly—make her steadfast in godliness and truth,
Wisdom of age uniting with all the zeal of youth.

God bless the wealth of England! her industry and trade;
And ne'er by vile ambition may she her power degrade;
First in the roll of nations let her by justice be;
Rich in good works and pleasing, O God of Peace, to Thee.

God bless our home of freedom; her oldest, dearest shrine;
Sacred by blood of martyrs guarding the "Right Divine:"
Still may the flag of England o'er freemen only wave;
But chief, from sin's dominion thy chartered people save.

God bless our land of churches! where spire and tower are seen
Thick foresting the cities, and gladdening the green:
Make all their pastors faithful, bless every house of prayer;
When Christians meet for worship be with them everywhere.

Old England! Heaven defend her! God bless our native land;
Beside her in all danger do Thou her Guardian stand.
God bless our dear old England! and may she ever be
Exalted 'midst the nations, by faith, O Lord, in Thee! Amen.

THESE FIFTY YEARS.

By Rev. WILLIAM GUEST, F.G.S.

The Jubilee in Israel began on the evening of the Day of Atonement. That day brought the past to remembrance; the Jubilee was more expressly a preparation for the future. The trumpets, which sounded joyfully on that holy night, told the weary labourer that the morrow brought a year of rest from the tilling of the earth; introduced (as scholars, such as Carpzov and Ewald, conceive) a period for more systematic teaching of the nation; retrieved for families who had fallen into poverty their patrimonial land; and thus ushered in, through instruction, rest, and the renewal of family feeling, a greater future for God's people.

The half century since our beloved Sovereign came to the throne will doubtless be commemorated by numerous and manifold references to what must hereafter be gratefully remembered as the Victorian era. I would, on the other hand, join those who will contemplate the national celebration with a view to the duties of the future, and would offer a very few thoughts which may indicate the lessons of encouragement and monition which the fifty years we are closing teach, and wherewith we may enter on the momentous years which are to come.

In *The Fortnightly Review* for this month, among other Jubilee papers, the progress of science during the Queen's reign occupies a prominent place. But certainly, during the later years of that reign, science has moved in a direction which was not intended by some of its foremost expounders. Their goal was the constant sequence of natural law without the action of the supernatural. The truth is now becoming incontestible of a magnificent order and system in nature, and a fundamental plan of living structures, which reveal an all-wise Creator. Our planet dwelling-place is becoming dearer to us, because its construction is increasingly seen to be the work of God. Its early formations and proportions of land and water; its ocean beds, and boundaries, and currents; its distributions of mountain ranges, continents, islands, deserts, and prairies—all (through the scientific researches of the Victorian era) are now disclosing, not the accidents of blind forces, but an adjustment for the human period, the majestic benevolence of which it is not in the power of human words to represent.

And that may be affirmed of the Word of God which is true of his works. I remember well, as a boy, the abounding infidelity at the beginning of the Queen's reign. As that reign proceeded, literary scepticism was distressingly strengthened by such writers as Strauss, Colenso, and Renan. But now we see these names dropping out of the world's thought. The vast learning and world-wide researches of the Victorian period, have, instead of discrediting, furnished overwhelming proofs of the historical position, literary reliableness, and authenticity of the Books of the Bible. Unscathing criticism has been overruled to confound its own advocates, and technical investigations have given a voice to ancient lands in verification of what the Scripture affirms. In the interpretation of the blessed Book there may be yet much to learn; but, as the organ of the Divine Spirit, the Bible never stood on such an unassailable foundation as at this Jubilee, when we enter on a new era.

Moreover, it has been during the last half century that the prophecy of the day of Pentecost has been fulfilled. The gift of divers tongues was a foreshadowing that the Gospel would be preached unto all nations; and the words of the British and Foreign Bible Society on this year of our Jubilee are—"There no longer exists a large language without the Bible." Amazing and unparalleled fact! Surely the blessed angels have heard the sound with acclamations of thanksgiving. Thus in nearly three hundred tongues the British and American Societies have, and mainly since the accession of Her Majesty, issued 160,577,463 copies of sacred Books that tell men everywhere of Him who came forth from the Father "MIGHTY TO SAVE."

Along, however, with these encouragements of Divine overruling, the past teaches an important lesson. Brilliant beyond all former times were the twenty-one golden years of Victoria and Albert. Education became a national aspiration. Schools of art and music were founded with high hopes. Literature poured out unwonted treasures. Questions of political economy and social science engaged a general attention. Matters touching landlords and tenants, domestic servants, model lodging-houses, savings' banks, improved horticulture and practical agriculture, marked, in an unusual manner, those years. Meanwhile the kingdoms of the earth sent their products to our Industrial Exhibitions and it was in measure believed that these international communications would put an end to war. What, however, do we now witness? The Continental nations spending on their war forces six hundred millions yearly! As to ourselves, it was said in the British Parliament two months ago, and by a member whose words carried authority, "I fear there are too many tokens that this country is going backwards in the matter of morality: an insidious laxity is creeping over society; wickedness in high places is condoned, and profligacy threatens our national life." To this picture we are compelled to add that race-hatred here, animosities there, and lawlessness elsewhere, waiting its opportunity, are the grief and peril of our period. Meanwhile in the professing church immeasurable time and talent spent, during half a century, on mere ecclesiasticisms, have rather tended to separate than to promote a spirit of unity and concord.

Far be it from us—and this should be affirmed with emphasis—to teach indifference to great social questions. But, on the other hand, after a most auspicious trial of their effects, our expectations respecting them may well be moderated. Whatever advantages our political, ecclesiastical, and social agitations have brought, they have assuredly been attended by enormous and guilty waste of time and opportunity. Nations cannot be elevated except on a foundation of personal goodness. What man needs is what Christ taught him in his prayer to ask as the crown of all things else, "Deliverance from evil." Thank God, we see what pure Christianity has been doing during our Queen's reign. There are large numbers of workmen and servants, temperate, thrifty, law-abiding, and with a beautiful dutifulness, and the inspiring motive has been the Christian religion brought home to them. The hope of our times is found in the hundreds of noble-minded young men in our cities who have been connected with Christian Associations and agencies.

The lesson, therefore, which the past fifty years of national history enforces is this, that the hope of the world does not lie, as some tell us, in ecclesiastical, political, or social reforms, but in the saving knowledge of Christ, fully, widely, and lovingly taught; and the future should witness the restraining of energies on secondary matters, that we may more habitually throw ourselves into the spirit of our religion, and be more inspired by the one enthusiasm of witnessing for Christ.

Tunbridge Wells.

DR. PARKER'S PEOPLE'S BIBLE.*

Another volume of this work has soon succeeded that which we noticed a few weeks ago. The present issue fully maintains the character and quality of the previous volumes. The more widely we differ from a man, and the more mistaken or even reprehensible we may imagine him to be, the more thankful we are for such utterances as present him in a more favourable light; remembering that "as he thinketh in his heart, so *is* he." "Charity" (or love R.V.), says the Holy Spirit by Paul, "rejoiceth not in iniquity, but rejoiceth in the truth;" and although we have been severely criticised for speaking favourably of these expositions by Dr. Parker, we must repeat that they contain not only manifold results of shrewd observation of men and things, but spiritual insight and discriminative exegesis. We know no series of expositions which so remarkably read the principles of Scripture into the events and circumstances of daily life, or so luminously illustrate daily life by the electric light of Scripture. And this makes us all the more regret that the writer and preacher should not exercise the personal spiritual influence as a Christian minister which these discourses would lead us to expect.

These are eminently chapters for the people. The style is terse, and the language homely. The culture is of the best kind—intelligible to everybody; happily free from that refined obscurity attained in the schools, and not "understanded of the common people." The book abounds with home-thrusts like this from the chapter on "Manoah's wife":—

> You would not be half the man that you are except for your wife, and yet you never say "Thank you" with any degree of heartiness and sincerity. You listen to her suggestions with a half contempt, as if she did not know what she was talking about, and then you go and work out her ideas, and get the profit of it, and say what a clever man of business you are. That is not honest; it is not just. "Thou shalt not steal."

Is not that true to life? It may do the reader good, and bring a new element into his matrimonial relations. And here is a word for women, whether wives or maids, young or old:—

> Oh woman, talk of your mission! Here is your mission described and exemplified in the case of the wife of Manoah. What do you want with your School Board and platform experiences, and those mysterious abstractions which you call your *rights?* Here is your field of operation. Cheer those who are dispirited; read the word of God in its spirit to those who can only read its cold meagre letter, and the strongest of us will bless you for your gentle ministry. Did not Paul write to the Church at Rome saying, "Greet Priscilla and Aquila"—putting the wife's name first, and that in no mere spirit of courtesy, but probably in recognition of her supreme influence in spiritual direction and consolation? Was it not Helen Stirk who said to her husband, as they were both carried forth to be executed, "Husband, rejoice, for we have lived together many joyful days; but this day herein we die together ought to be most joyful to us both, because we must have joy for ever. Therefore I will not bid you good-night, for we shall suddenly meet within the kingdom of heaven."

We have said that we find in these discourses discriminative exegesis. For example: almost incidentally and, as it were unintentionally, the key is given to the choice of Gideon's three hundred:—

> "Men are chosen now by curious signs…Men are noting one another; seeing whether they lie down on the ground and devour the water, or whether, being men in wise haste under self-control, they lap it, and pass on. The little local incident has changed, but the principle of curious and even eccentric election is operating in all life, and the men who deny the Bible, live over again its most curious instances.

In like incidental manner the true view of the apostolic (not the Divine) choice of Matthias is indicated. With reference to the sign of the dew upon the fleece, asked by Gideon, it is said:—

> Even in apostolic days the freak of the lottery was tried, and we hear but little of the happy consequences which flowed from the adventure.

We may regret the satirical form in which this criticism is expressed, but the light is there. The disciples were bidden by their departing Lord to *wait* for the promised Spirit. Nothing could have been more alien from the letter and spirit of that command than to undertake to elect an apostle, and to endeavour to ascertain the mind of God by lot; whereas the Spirit for whom they were waiting was the very one who was promised to guide them into all truth. So that it is wisely added:—

> We have nothing to do with tests for God now.… This is the age of the Spirit, the age of true spiritual or religious faith.

Another correction of a very general misconception, and one which must surely have occurred to those who think out the narrative of Scripture, occurs in the chapter entitled "Shibboleth," an extract from which we will give in an early issue.

Dr. Parker takes for granted the general view that Samson was a giant. There is nothing in the narrative to support this. There his deeds of might are attributed to the Spirit of God, who moved him at times, and who never failed him in time of need until he fell into Delilah's snare. Then he was as weak as another man. This is inconsistent with the idea that he was naturally a man of gigantic size and strength.

If preachers would study these expositions, which, indeed, are all pulpit discourses, they would perceive how it is that at noon every Thursday, in spite of his egotistic mannerism and his "voices loud and low"—too loud and too low—Dr. Parker draws a congregation largely composed of business men, including some who take a railway journey of many miles to hear words which help them in the blatant battle or the silent suffering of life.

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LONDON MEDICAL MISSION.

A note of thankfulness that the winter is past, and that, therefore, the sufferings of the poor will be lightened for a time, is first struck in the occasional paper just issued by this Mission. Some illustrations of the severity of these sufferings are given, and whole volumes of information concerning the value of such work are compressed into the single sentence, "During the first three months of the year over 6000 cases received medicine from the dispensary, and over 400 persons were visited by the physicians in their own homes, the greater proportion of these latter being supplied with such nourishing and suitable diet as they required." In the same period there were over five thousand attendances at the mid-day Gospel meetings.

Such work as this is in itself a strong plea for generous support, which is intensified by a reference to the Convalescent Home, where last year 139 patients were received, and to the Holiday House for children who attend the school, and who here spend a brief season of delight. Mr. F. A. Pring, 47, Endell-street, St. Giles, is honorary secretary.

ALGIERIA.—Mr. Liley of the Kabyle Mission has been married to Miss Sissie Hammon, late of the Tlemcen station. Their address in future will be Mostaganem, Province d'Oran, where they purpose opening a new centre, and working in a thickly populated district of

A SYMPOSIUM ON A CONVERTING MINISTRY.

At a recent gathering of members of the Somerset Congregational Union, the train-service gave the assembly an hour and a half of leisure. It was therefore resolved to employ the time so placed at their disposal in a fraternal conversation on the subject of the kind of preaching that arouses the unconverted. About fifty brethren, most of whom were ministers, attended the debate. A layman presided, opening the proceedings in a few well-chosen words, and a free discussion in very short speeches followed. Eighteen speakers in all gave utterance to their views. The following is a summary of the discussion, the points being noted in the order in which they were expressed.

Preaching ought to aim at conversion; it is little use speaking of mere generalities of faith or conduct; every sermon should seek to produce a definite impression on the religious and moral character and life, consequently every sermon ought to "appeal" directly to the conscience of the hearers.

The preacher must himself have a firm belief in the absolute necessity of conversion; there are some preachers who do not believe in it; sacramentarians have been known to speak of the doctrine of conversion as a "Dissenting dogma"; no man can convert others unless he is himself converted, and believe in converting grace.

To reach the heart and change the life, the Lord Jesus Christ must be distinctly set forward as the Saviour, in such a way as to create a profound sense of need in the sinner.

There ought to be a clear statement of the way of salvation; man's ruined state by nature, and the possibilities of his sanctification by grace, must be explained with definiteness and force.

The exceeding sinfulness of sin should be a frequent burden of the preacher's theme; it is necessary to deal with particular sins, and, if possible, to reveal the sinner to himself, so that he may see himself as lost beyond hope, apart from saving grace. To produce impressions such as these a minister must beware lest anything in himself, in the way of levity, ostentation, pride, and uncharitableness, or other sin, should cause his hearers to stumble, and so hinder the unconverted. It is his duty to follow up impressions, specially where he finds signs of the working of the Spirit; pastoral visitation often brings anxious souls to decision, who would fall back if they had not personal help from a pastor.

The pastor must try to keep in touch with his people; if he is a stranger to them, or if he falls out with any, there is a corresponding restraint on those influences that lead to conversion; love does wonders in touching the heart. The mode of presenting the truth is not unimportant; a preacher should be full of his subject, so that it may lay hold of him; Thomas Jones' saying, "It is no use a man having a sernon, unless the sermon has got hold of the man," goes to the root of the matter; earnest preaching comes of faith in one's theme and intimate acquaintance with it. A farmer who formed one of the company suggested that the fault lay sometimes with the congregation; they did not come with prepared hearts, they were too critical. There is something of good, he said, in the very poorest sermon. A duck in a ditch is searching in a dirty place possibly, but it is searching for what it believes to be good. That is the way to listen, to lay hold of what is good. The critical spirit prevents all possibility of the heart being spiritually impressed.

Such is a brief report of a most useful and inspiring conversation.—*British Weekly.*

THE JUBILEE IN PARIS.—A prayer-meeting, in English, will be held in Paris, at 23, Rue Royale, near the Madeleine, at 4 o'clock on the afternoon of the 21st inst., Jubilee day, to give thanks for the gracious reign of Queen Victoria. The room has been granted for the purpose by the McAll Mission, and strangers passing through are

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* "The People's Bible." Vol. vi., Judges vi. to 1 Sam. xviii. *Hazell, Watson & Vi*

"FOUNDATION TRUTHS."

ADDRESSES BY MR. DENHAM SMITH.

Many of your readers would like to know of the meetings again held at Clapton by Mr. Denham Smith. For nearly twenty-five years has he visited this, one of the scenes of his London labours. Twice a year (with only once illness preventing) has he done so in the building erected by his friend Mr. John Morley, of Upper Clapton, whose name in association with the spread of vital truth and in connection with the labours of Mr. Denham Smith (at Freemasons' Hall and Hanover-square Rooms) has been so long and well remembered.

On Sundays during May, the hall built by Mr. Morley, in the Alkham-road, at the cost of some eight to nine thousand pounds, has been crowded, many souls confessing to have received blessing. On the week evenings he delivered lectures to large, solemnised, and, it is believed, most receptive congregations, on "Foundation Truths," of which the following is a very brief and necessarily imperfect summary:—

"Foundation truths" were those that were vital truths. They concerned our eternal interests. All builders looked well to the foundations, and it behoved us to mark well the foundations. "Mark ye well her bulwarks." The first thing requisite was faith; for "without faith it was impossible to please God." The word was absolute—"He that believeth shall be saved: he that believeth not shall be condemned." In Rom. v. 1 we read: "Therefore, being justified by faith, we have peace with God"; or, according to the R.V., "Let us have peace with God"—let us enjoy it. Unless we have Christ in this life there will be no peace, and when we come to die it will be an awful thing to fall into the hands of the living God.

REGENERATION

is a foundation truth, and this, too, is absolute. Except a man be born from above, he can never enter heaven, but will go into eternity in the corrupt nature in which he was born. God has so spoken, and that ought to be enough.

Atonement is a vital truth. If a man denies the atoning blood of Christ, there is no salvation, no peace, and he is outside the pale of God's heaven. Whosoever denies the atonement, that man cannot be a Christ-man. Christ became man that He might suffer, and was God that He might satisfy. "Without shedding of blood there is no remission," no salvation.

This is a day of deepening unbelief. The Lord told the Jews (John viii. 44) because of their unbelief, that they were of their father the devil, a murderer from the beginning, and abode not in the truth. This showed that there was a time when Satan abode in the truth; but because Christ told them *the truth* they believed Him not. Clever people are saying now there is no devil; and that God will not punish; and that the Bible is only here and there inspired; and very soon they will get men to disbelieve the Word of God altogether. People were asleep about these things as if Satan had given them an opiate.

There were two most important things to notice—that our sins were imputed to Christ, and that God's righteousness in Him is imputed to us. How was Abraham justified? Because "he staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God." Scientific men stagger, and believe not. Oh! the sweetness of having no doubt, like a child. We are either believers or unbelievers. Abraham was fully persuaded that what God had promised He was able also to perform; and therefore it was imputed to him for righteousness. When God promises us pardon, peace, justification, new heavens, and a new earth, and the promise of his coming again, *we* are not going to *stagger* at these things. Further, "It was not written for his sake alone, that it was reckoned to him, but for us also, to that raised up Jesus our Lord from the dead." This is where we get our foundation. When we come to die our service and life are all rotten, for God will not have works put in the place of his Son "who was delivered for our offences, and was raised again for our justification." The great obstacle to a soul's conversion is

UNBELIEF.

We cannot alter the word that has gone out from the lips of God—"He that believeth shall be saved," and the awful alternative, "He that believeth not shall be damned." "If any man love not the Lord Jesus Christ, let him be accursed." The denial of these fundamental truths was going on everywhere—in the family, in the shop, in the pulpit, and in many Christian papers, so called, until very soon nothing will be left but a bloodless sacrifice, like Cain's offering. God says plainly enough, the man who believes on Christ is justified. All my sins are reckoned to Christ, and all his merit to me. Here is the cream and kernel of the Gospel; and the results are peace and access to God and Divine joy. Satan will keep a Christian years from having this peace, keep him waiting for "good feelings." But our fancied goodness is worse to God than our sins. Let us not stagger at the fourfold gift of God—faith, peace, grace, and glory. We cannot enter heaven unless justified and sanctified.

The Apostle having made the assertion, he now proceeds to apply it, and these are the fruits by which we can ascertain if we have faith (Rom. v. 3):—"And not only so, but we glory in tribulations also"—because there is a Divine submission to the will of God—"knowing that tribulation worketh patience"; *i.e.*, a meek submission of mind acquiescing in all that God does, as right—"and patience experience," or proof. How proof? It brings me to God. I confess my sins, tell all out to Him, and acknowledge that I deserve all that has been put upon me. Now, who brings me to such a state? Is it Satan, or my own self? No. It is the Holy Ghost—experience, a proof that He dwells in a believer; "and proof, hope: and hope maketh not ashamed," it strengthens hope. It is easy to be quiet when all around is peaceful; but when a tornado comes, he will be steadfast, unmoveable, because his faith is upon *a rock* that no storm or even the damp grave can touch. "God so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" and "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Before creation God had the sinner as an object of his affection. "We love Him because He first loved us." Love awakens love. If we believe this simple testimony, and, like Abraham, do not stagger, we shall not perish, but have heaven—everlasting life; "being fully persuaded that what God has promised He will perform." "Therefore, being justified by faith, let us have peace with God through our Lord Jesus Christ."

Those who are familiar with the preacher's forcible and lucid style of presenting truth will perceive that the foregoing remarks are a very faint representation of the way in which the subject was handled. The vital truths of the Word were brought out in their solid form and present application to the consciences of men. The doctrine of sin, so much denied, and of judgment for sin, were especially dwelt on. J. A.

MISS DE BROEN, writing in reference to the report of her Belleville Mission, given in our issue of June 3, points out that the soup kitchen is only open during the winter. From the wording of the report it might have been inferred that it is in operation at the present time.

RATCLIFF STRANGERS' REST.—A goodly company of friends gathered at the recent monthly meeting of workers to hear the address on the Holy Spirit by Rev. F. B. Meyer, of Leicester. It was stated that during the previous month there had been evident tokens of God's blessing on the work, both at the open-air services and inside the house amongst English, Germans, Jews, Scandinavians, and others. Reference was made to the need of more help by personal service, the want of a larger number of sailors' book-bags and also an

AT WORK IN SPAIN.

Dear Sir,—The question has sometimes been put to me, "What can women do in Spain?" The following letter may serve as an answer. The writer is an English lady who is living in Valladolid in the house and under the auspices of your correspondents, Mr. and Mrs. Armstrong. The letter describes a three days' visit to the village of Fudela, where the Spanish evangelist has been, and was at the time, working. The companion referred to is a Swiss lady:—

"Early on Sunday afternoon the people began to assemble; all the chairs and stools in the house were brought into the little reception-room, and these were soon occupied; those coming later sat on the floor, or else stood in the doorway. After two and a half hours they were still unwilling to leave, and this unwillingness seemed to increase with each meeting. An old woman, and a middle-aged man and his wife yielded to the Spirit's strivings that first evening, and prayed aloud for mercy. It was very touching to hear those two—the wife first, and afterwards her husband—at ten o'clock on Sunday night. It was nearly eleven before all left, and we gathered together with those in the house to praise God for his goodness.

"We had more than fifty women on Sunday afternoon; they could not all get in, but stood outside the window, in the little yard, and in the passage. At night from twelve to fifteen men were present, besides women and children. Some of them wanted to stay and pray after ten o'clock; as they were women we told them to come at two o'clock the next afternoon, and we would pray before the meeting. We expected two or three. However, before that hour, the room was full, and it was impossible to have the quiet moment then; but before the close they were all kneeling and repeating some simple words of prayer after Dr. R. Many, no doubt, only followed the example of others, but not a few were deeply moved, as silent tears testified. It was very difficult to get away; they wanted to know when we would return, and begged that it might be soon. On the Monday morning we had visited the school. The master has about forty boys who, at the request of their fathers, read the Scriptures every day. The old teacher is deaf and feeble, but he loves his work. His two granddaughters assist him."

While this visit was being paid, the faithful labourers, Mr. and Mrs. Armstrong, were engaged in visits to villages in the southern province of Jaen, on the slopes of the Sierra Nevada, where there had been a previous Gospel awakening. We, dwelling in a land where religion walks in silver slippers, have little idea how much these simple mountaineers are enduring for the sake of Christ. They suffer not now from torture or imprisonment, but from deprivation of work, often reducing them to a state bordering on starvation. Mrs. Armstrong writes, dating May 23:—

"For three weeks we have been living out of the world. The Lord's work grows in these mountains, but the persecutions, the trials, and the poverty are very great, only the *real* ones can bear them." Again, on May 24:—"In la Canāda we saw again, and for the third time, a manifestation of the Holy Ghost, and in Iznatoraf further proof that the church there is a part of the Church of God which He has purchased with his own blood. But the difficulties and trials are even increasing for the Christians, human aid seems almost to harm them, taking their eyes off the Saviour and so weakening their faith in Him, as the only one who can carry them over the raging waves which at every moment threaten to engulph them, and which would do so unless God prevented it, but He will (Matt. xvi. 18). The Spanish Christians can explain that verse well from personal experience. It is grievous to us, whose strength is failing for the mountain service, to see that no younger and stronger labourers offer themselves for it."

Will your readers pray that the faith of these Christians may not fail, and that other labourers may be led to go out and devote themselves to the work of winning souls in Spain.—Yours faithfully, S. Southall.

ELIJAH THE PROPHET.—6.

By Rev. F. B. Meyer, B.A., Leicester.

OBADIAH—A CONTRAST!

1 Kings xviii.

After many days the word of the Lord again summoned Elijah to be on the move. Three years and a half had passed in the retirement of Zarephath; the widow and her son had become bound to him by the most sacred ties; the humble home, with its loft and barrel of meal and cruse of oil, was hallowed with delightful memories of the unfailing carefulness of God.

It must have been a great trial for him to go; and how great was the contrast that awaited him! He had probably heard of Ahab's search for him through all the neighbouring countries. There was not a nation or kingdom whither the incensed monarch had not sent to seek him, demanding an oath from the rulers that he was not in hiding there. It was not likely therefore that he would be received with much courtesy. Nay, the probability was that he would be instantly arrested; and perhaps put to torture to extort a revocation of the words which had placed the realm under the terrible interdict of drought; and, as he contrasted the tumultuous roar of the waves foaming outside the harbour-bar with the calm peace that reigned in the haven of rest which had sheltered him so long, he might well have shrunk back in dismay. But he had no alternative but to go. He who had said, "Go hide thyself," now said, "Go show thyself." What was he but a servant, bound to obey? And so, with the implicit obedience which has arrested our attention more then once, "Elijah went to show himself unto Ahab."

In this new departure the prophet evidently encouraged himself by the words on which he had leant when first he entered the monarch's presence, "The Lord of hosts liveth, before whom I stand" (ver. 15). And there may have rung through his spirit a refrain, throbbing with heroic faith, uttered centuries before by a kindred soul: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."

But though Elijah's spirit was thus fortified against fear, it must have been very bitter to him to see the devastation which had been wrought in the land. The music of the brooklets was still. No green pastures carpeted the hills or vales. There was neither blossom on the fig-tree nor fruit in the vines, and the labour of the olive failed. The ground was chapt and barren. The hinds calved in the field, and deserted their young because there was no grass; and the wild asses, with distended nostrils, climbed the hills to snuff up the least breath of air that might allay the fever of their thirst. And, probably, the roads in the neighbourhood of the villages and towns were dotted by the stiffened corpses of the abject poor, who had succumbed to the severity of their privations. We have no idea, in these temperate regions, of the horrors of an Eastern drought. All this had been brought about instrumentally by the prophet's prayer; and it would have been intolerable, had he not eagerly hoped that his people would learn the exceeding sinfulness and evil of sin. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God."

Though the famine was sore everywhere, it seems to have been most severe in Samaria. "There was a sore famine in Samaria." And it was this famine that brought out the true

he would set himself to alleviate the miseries of his people; and, above all, that he would have turned back to God; but, no, his one thought was about the horses and mules of his stud; and his only care was to save some of them alive. And so he starts on a mission, such as is still undertaken by the petty chieftains of Eastern tribes, to find grass. What selfishness is here! Mules and asses before his people! Seeking for grass instead of seeking for God!

And yet such selfishness is as rife to-day as ever. Selfishness like this prompts the great ones of the earth to dash myriads of men against each other in the shock of battle, for the gratification of a mere personal *pique*, and regardless of the untold misery inflicted on thousands of hearts and homes. Selfishness like this makes men of wealth and fashion loll on beds of down, roll in sumptuous carriages, and feast sumptuously every day, indifferent to the hopeless wretchedness of those who earn their wealth, and are paid a starvation wage. Selfishness like this still spends on an equipage, a horse, a dog, the keeping up of a shooting-box, the round of amusements, more than it can afford for the maintenance of God's work, or for the relief of the poor. Are professing Christians clear in this matter? Are there not many who spend as much on a single dinner party as they do on the needs of a dying world? And what is this but a repetition of the sin of Ahab, who went out to find grass for his beasts, whilst his people were left to take their chance! Oh that this spirit of selfishness were exorcised by the Spirit of Christ, then missionary societies would not be hampered in their operations for want of funds; then the coffers of charitable institutions would be filled; then many a hard-working toiler would be able to give effect to schemes now blighted and arrested by the east wind of want! I do not blame Christian men for maintaining themselves in that position of life in which they were called; it is their apparent duty to retain that position as a sacred talent (1 Cor. vii. 20, 24). But I cannot understand a man daring to call himself a Christian and spending more upon the accessories and luxuries of his life than he does upon that service of man which is so dear to our Lord. This is surely the selfishness of Ahab.

It is startling to find such a man as Obadiah occupying so influential a position at Ahab's court. "Obadiah was the governor (or steward) of his house." Now, according to his own testimony, Obadiah had feared the Lord from his youth (ver. 12). This is also the testimony of the sacred historian concerning him: "Obadiah feared the Lord greatly" (ver. 3). And he had given conspicuous proof of his piety; for, when Jezebel had swept the land with the besom of persecution, hunting down the prophets of the Lord, and consigning them to indiscriminate slaughter, he had rescued a hundred of the proscribed men, hiding them by fifty in a cave, and had fed them with bread and water. But though a good man, there was evidently a great lack of moral strength, of backbone, of vigorous life, in his character; otherwise he could never have held the position he did in the court of Ahab and Jezebel.

There is no possible harm in a Christian man holding a position of influence in a court or society where he can do so at no cost of principle. On the contrary, it may enable him to render priceless service to the cause of God. Where would Luther and the Reformation have been, humanly speaking, had it not been for the Elector of Saxony? And what would have been the fate of our Wiclif, if John o' Gaunt had not constituted him his ward? But very few can occupy such a position, without putting kid on their hands and velvet on their lips; without dropping something of their uncompromising speech; or dipping their colours to the flag of expediency. And there is every indication that this was the weak point with Obadiah.

Obadiah did not believe in carrying matters too far. Of course he could not fall in with this new order of things; but then there was no need for him to force his religious notions on everyone. He was often shocked at what he saw at court, and found it hard to keep still; but then

to throw up his situation, for he would be sure to lose it, if he spoke out. He was often sad at heart to witness the sufferings of the prophets of the Lord, and half inclined to take up their cause; but then a single man could not do much, and he could, perhaps, help them better in a quiet way by keeping where he was, though it might sometimes be a little strain on his principles. The poor man must often have been in a great strait to reconcile his duty to Jehovah with his duty to his other master, Ahab. And Elijah shrewdly hinted at it, when he said, "Go, tell *thy* lord, behold Elijah is here!" Imagine a courtier of Oliver Cromwell trying to be true to the Commonwealth, and to the cause of the exiled Stuarts! The life of policy and expediency is a species of rope-walking; it needs considerable practice in the art of balancing.

There are scores of Obadiahs everywhere around us, and in the professing church. They know the right, and are secretly trying to do it; but they say as little about religion as they can. They never rebuke sin. They never confess their true colours. They find pretexts and excuses to satisfy the remonstrances of an uneasy conscience. They are as nervous of being identified by declared Christians, as Obadiah was when Elijah sent him to Ahab. They are sorry for those who suffer persecution for righteousness sake; but it never occurs to them to stand in the pillory by their side; they content themselves with administering some little relief to them, as Obadiah did to the harried prophets; and, whilst they conceal that relief from the world, they put it in as a claim to the people of God for recognition and protection, as Obadiah did. "Was it not told my lord what I did?" (ver. 13). They sometimes are on the point of throwing up all to take up an uncompromising attitude, but they find it hard to go forth to suffer affliction with the people of God, so long as they are well provided for within the palace walls.

What a contrast between Obadiah and Elijah! And it is with the purpose of accentuating that contrast, and of bringing out into fuller relief the noble character of the prophet, that we have sought to elaborate this sketch of Ahab's steward.

I. There is a contrast between the inside and the outside of the camp for witness-bearing.—There is much said on both sides of the case. Many amongst us advise that the children of God should stay in the camp of the world, joining in its festivities, going to its places of amusement, taking the lead in its fashion and its course. In this way they hope to temper and steady it, to level it up, to make it Christian. It is a fair dream, exceedingly congenial to our natural tastes, and, if it were only true, it would save a world of trouble. The poor prophets of the Lord might come back from their caves; Elijah might become Ahab's vizier; and Obadiah's conscience might settle to rest. Indeed, Elijah's policy would be a supreme mistake, and we had better all become Obadiahs at once.

But there are two insurmountable difficulties in the way of our accepting this theory of levelling up from within. (1) *It is in direct opposition to the teaching of Scripture.*—"Come out from her, my people," is the one summons that rings like a clarion note from board to board. "Come out from among them and be ye separate, saith the Lord; and touch not the unclean thing." There is not a single hero and saint, whose name sparkles on the inspired page, who moved his times from within; all, without exception, have raised the cry, "Let us go forth without the camp," and have joined the constant stream of martyrs, confessors, prophets, and saints, of whom the world was not worthy, but who can trace their kinship to Him of whom it is written, "He suffered without the gate." The only Scriptural course for God's witness-bearers is to go out to Him without the camp. In the world, but not of it. Wearing the pilgrim garb, manifesting the pilgrim spirit, uttering the pilgrim confession.

(2) *This theory will not work.*—The man who goes into the world to level it up will soon find himself levelled down. Was not this the case with Obadiah? Instead of getting Ahab to think

of water and unto all brooks to find grass for his horses and mules. Surely this was a miserable errand for one who feared the Lord greatly! But this is only a sample of the kind of things which must be borne and done by such as try to serve two masters. Compare the influence exerted on the behalf of Sodom by Abraham, on the heights of Mamre, with that of Lot, who, not content with pitching his tent towards the city gate, went to live inside, and even became one of the aldermen of the place (Gen. xix. 1). Remember that Lot was carried captive in the sack of Sodom, but Abraham rescued him. But why need we multiply instances? This matter is undergoing daily proof. The Christian woman who marries an ungodly man is soon dragged down to his level. The servant of God who enters into partnership with a man of the world cannot keep the business from drifting. The church which admits the world into its circle will find that it will get worldly quicker than the world will become Christian.

The safest and strongest position is outside the camp. Archimedes said that he could move the world, if only he had a point of rest given him outside it. Thus, too, can a handful of God's servants influence their times, if only they resemble Elijah, whose life was spent altogether outside the pale of the court and the world of his time.

II. There is a contrast between preventive and aggressive goodness.—Obadiah sought simply to prevent a great harm being done. He shielded the prophets from the sword of Jezebel, and from the touch of famine. And this was well. Preventive goodness like this serves a very useful purpose. It rears Homes, and Refuges, and bulwarks of defence, behind which persecuted and threatened lives may thrive. But, after all, the world needs something more. It is not enough to deal with the poisoned streams, a hand is needed to cast the healing salt into the fountainhead. There is an urgent demand for men like Elijah and John the Baptist, who dare oppose the perpetrators of evil deeds, and arraign them before the bar of God, and compel them to bow before the offended majesty of a broken law.

For this there is needed a positive enduement of power, which cannot be had by the half-hearted, but is the glad prerogative of those who, from the crown of the head to the sole of the foot, are servants of God. Obadiah had no power of this kind. How could he have? On the other hand, Elijah was full of it; and, because he was so, he succeeded in arresting the tides of sin when they were in full flood.

It is not enough to shelter the prophets, we must go and show ourselves to Ahab. We may be as sugar; but we must also be like salt, that stays the progress of consumption. The preventive and ameliorative, the healing agencies are good, but the aggressive are better still, because they deal with the hidden causes of things. May God send to his Church a handful of lion-like men, like Elijah, of whom this is the majestic record: "Elijah went to show himself unto Ahab"; to confront the royal culprit, to lay the king under arrest.

III. There is a contrast between the caution of expediency and the fearlessness of faith.—When Elijah told Obadiah to tell his master that he was awaiting him, the astonished courtier was incredulous. He knew how irritated and incensed Ahab had been, and that his anger was at white heat still; and it seemed madness for the prophet to expose himself to its flames. Indeed, he thought either that the prophet did not know the way in which the king had sought for him; or that the Spirit of the Lord would carry him off, before they could meet. It never occurred to him that Elijah dare meet the king if he really knew how matters stood. And, even supposing that *he* were foolhardy enough to adventure himself, surely God would prevent him from stepping into the lion's lair. In any case, he wished to have nothing to do with it. He was more anxious for himself than for the work of God, or the wishes of Elijah. Twice over he repeated the words, "he shall slay me." And it was only when Elijah appealed to God as the witness of his solemn oath, and assured him that he would surely show himself to Ahab ere the Ahab, and told him. How unable he was to form a true conception of the fearlessness of Elijah!

And what was the source of that fearlessness? Surely it is unfolded to us in the words of Elijah's sublime asseveration: "The Lord of hosts liveth, before whom I stand." God was more real to Elijah than Ahab. He was a courtier in the throne-room of the King of kings. How could he be afraid of a man that should die, and of the son of man that should become as the grass of the mower's scythe, withered by the noontide heat? The fear of God had made him impervious to all other fear. Faith sees the mountain full of horses and chariots of fire. Faith can hear the tread of twelve legions of angels marshalling for its defence. Faith can detect the outlines of those Almighty hands which hide the children of God in their hollow. And so, with unblanched face and undismayed heart, God's Elijahs go on to do his commands, though their way is blocked by as many devils as there are tiles upon the housetops. The Obadiahs assert that they will never dare to carry their proposals through, but they live to see their predictions falsified, and their mean suggestions shamed.

IV. There is a contrast between the reception given to these two types of character by the ungodly.—Ahab could tolerate Obadiah, because he never rebuked him. When salt has lost it savour it does not sting, though it be rubbed into an open wound. But as soon as he saw Elijah he accosted him as the great troubler of the time. "It came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel?" (ver. 17 R.V.). Years after, speaking of another devoted servant of God, whose advice was demanded by Jehoshaphat, this same Ahab said, "I hate him; for he doth not prophesy good concerning me, but evil."

There is no higher testimony to the consistency of our life than the hearty hatred of the Ahabs around us. One of the most scathing condemnations that could be pronounced on men is contained in those terrible words of our Lord: "*The world cannot hate you;* but Me it hateth, because I testify of it, that the works thereof are evil." Who would not undergo all the hate that the Ahabs can heap on us, rather than incur that sentence from the lips of Christ! "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad." If all men speak well of you, you may begin to question whether you are not becoming mere Obadiahs. But if Ahab accuses you of troubling him, rejoice, and tell him to his face that his trouble is due to a broken commandment, and to the idols before which he bows. If there should read these lines those who are in trouble, enduring affliction, their life smitten with drought, let them ask whether the cause is not to be found in broken vows, in desecrated temples, in forfeited oaths. If so, return at once, with tears of penitence and words of confession, unto the Lord. "He hath torn, and He will heal; He hath smitten, and He will bind up."

There, face to face, we leave the Ahab and Elijah. We need not ask which is the more royal of the two; nor need we spend our time in looking for Obadiah. We cannot but admire the noble bearing of the prophet of God. But let us remember it was due, not to his inherent character, but to his faith. "By faith he quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, stopped the mouth of this lion." And if we will acquire a similar faith, we may anticipate similar results on the meaner platform of our own lives.

THE COPENHAGEN STREET HOME.—The thirtieth annual report of this Industrial Home for Boys states that the buildings maliciously destroyed by fire have now been restored. The average number of boys in the Home during the year was fifty-seven, this much smaller number than usual being caused by the suspension of admissions in consequence of the fire, and by an outbreak of scarlet fever, which happily was soon subdued. The school inspector's report is very good. Col. M. J. J. Mignon, 182, Sinclair-road, West Ken-

SETTING LITTLE ONES IN FAMILIES.

"Ye did it unto Me." Just at this time we are called to observe the contrast between work done for love of the Saviour, and that of the lovers of their kind, as in the case of the St. Pancras Guardians and their "boarding-out" experiment. Dr. Barnardo, with the same material in hand, produces very different results from that of the Poor Law Guardians. Both parties use humanity, indeed, but the great Christian labourer has the sanctified sort, while the other only applies the common salve of earthly kindness.

Let your light so shine before men......and may glorify your Father which is in heaven. For this reason we must make our boast in the Lord, and I venture to send these few words of comment that the readers of The Christian may be encouraged to take notice of the events of the day from the true standpoint of godly motive, and Divinely-guided action.

In my little way I have to rejoice and give thanks that the practice of "boarding-out," both little children and adults, brings out most holy, happy feelings, and the results show much service "unto Him" that only at the judgment of the saints will be published.

I know of rural districts and of town streets where this work of "setting the solitary in families" is being done for the Lord's sake with much comfort, and I can report from my own knowledge that the well-known Foundling Hospital has grand success in the practice of this system.

The secret of this special kind of action is in the faithfulness with which inspection is done. For this work, no doubt, Dr. Barnardo employs the most highly cultivated Christian intelligence he can procure. The Foundling Hospital has made good selection of inspectors in its long experience, and I am happy in the work of my "sisters," who undertake to superintend the little ones. And now, let me urge Christian ladies to offer to do these services for the young, and to make a clear testimony that they do it unto the Lord.

Charitable institutions will gladly receive their help, and even public bodies will not long stand out against the economy of employing unpaid officials. There would be no difficulty in the working of such posts of honour, if the management of destitute children were solely vested in the State, and not in the Poor Law Guardians, who, however well they may manage in the case of paupers, can hardly deal fully with children's affairs. The connection between volunteer workers and the Government, in the management of schools, under the Industrial and Reformatory Acts, proves the practicable and beneficial nature of the combination. These remarks are offered for consideration in hope of inducing similar movements; and of promoting the exercise of pure religion, and undefiled before God and the Father, as given us by St. James (i. 5).

Such holiness in act and deed is well pleasing to the Master, and may profitably replace the words which are often in these days all that can be seen of Christian life. S. M.

Princess Mary Village Homes.

PADDINGTON HALL AND HYDE PARK MISSION.—The annual report tells a pathetic story of work: to name especially two classes, amongst fallen women, and those toiling in the dust yards. This is, indeed, work amongst the poor and heavy laden, whose wrongs and sufferings are such, when understood, as to excite the deepest pity and sympathy. Any who doubt this should send for a copy of this report, which may be had of Mr. John Davidge, 90, Church-street, Paddington Green, W. The evangelistic work in Hyde Park and in the hall, as well as that to which reference has already been made, has been productive of many blessed

A MISSION TOUR IN INDIA.—1.

The growing importance of mission work amongst the lepers of India, and the increasing interest awakened in their spiritual and temporal welfare amongst Christians at home, decided our Committee on sending me out to make a tour in India. The object of my going was to visit as many leper asylums as possible, and to make general inquiries into the condition of the lepers, with a view to extending our work amongst them.

Through the good hand of God I have been enabled to complete my long tour in health and safety. During a five months' stay in India I travelled over 9400 miles, visiting the Bombay, Madras, and Bengal Presidencies; the Central and North-west Provinces, Oudh, the Punjaub, and Rajpootana, besides visiting several of the native States. During the whole time—such is the hospitality of Indian life, especially amongst missionaries—I was only once obliged to stay in a hotel.

I left home on November 4, 1886, and, travelling by the overland route, reached Bombay on the 22nd of the same month. I was very fortunate in having among my travelling companions Bishop Parker (who was on his way out to take up the late Bishop Hannington's work), Mr. and Mrs. Roberts, C.M.S. (going to Nasik), Mr. Jones (Chaplain, Bellary), and Messrs. Johnson and Insell, of the L.M.S.; so we had a good band of kindred spirits. Bishop Parker left at Aden for Zanzibar, the rest of us going on to Bombay.

November 22.—Through the kindness of Dr. Vandyke Carter I was enabled to visit the Leper Ward of the J. J. Hospital. Amongst others I found four Eurasian lads (two Protestants and two Roman Catholics); one of them was a very awful sight to look upon, but, indeed, all were bad enough. The poor fellows seemed cheered by my visit; I had an interesting talk with them, and had the privilege of pointing them to the Saviour. I afterwards sent one of them a Bible which he had promised me he would read. I heard through these men of the death of two European lepers whom I had before known in this hospital; one of them (who will be known to some of your readers as the subject of a leaflet entitled "Rejoicing in Hope") bore, they told me, a good testimony to the last.

In the afternoon of November 23 the veteran Rev. George Bowen and I visited the Bombay District Benevolent Society's institution in Byculla; it is called the Dharmsala, that being the native name for a charitable institution. This place is intended for all kinds of destitute natives, but considerably more than half the inmates are lepers, who live in a part railed off rom the others. To give an accurate description of the horrors of this sad community of 150 doomed ones would be impossible; suffice it to say that it requires no little courage to pass up and down those chambers of living death. Here are to be seen "wifeless husbands, husbandless wives, children without parents, and parents without children," who have been driven out of house and home by their relatives as soon as it became known that the fell disease had laid hold upon them. We saw there a man and wife, both lepers, who had six children, several of whom are living with their parents. There were young girls there in whom the disease had only just begun, and yet they were doomed to dwell amongst those who were in the last stages of the terrible malady, and see the steps by which they too must descend to the grave. One especially I remarked, very young, with a sweet face and no mark of the disease upon her except two fatal spots on her back, just sufficient to tell her that her fate was sealed; and this poor child had been driven from her home and had wandered into this, the only refuge for lepers in the city of Bombay.*

In the Dharmsala there is no attempt made to separate the sexes; men, women, and children are all huddled together in cells, 6 × 8 feet (these I measured with a tape), two people occupying one cell, and in some cases, where there are children, there are *more* than two in one! Oh, the awful sights one sees here! I could not bring myself to describe everything. One poor fellow was spotted all over like a leopard; another with great swollen hands, one of which he was having freely bled (to relieve the itchiness, he said) by a woman with an old razor. She was tapping the hand all over with the top of the blade, and the black blood was flowing freely. As you look at poor maimed limbs and distorted faces, the latter generally wearing a dull, hopeless expression, showing clearly that all brightness has long since gone out of their lives, your heart is drawn out in pity toward them, and you rejoice to be able to tell them of the love and pity of One who was specially tender to the leper, and whose precious blood can cleanse them from the still more awful leprosy of sin.

We saw there a healthy woman with a leprous husband, and a healthy man with a leprous wife and daughter; in such cases the love and devotion of the healthy one must be very real indeed. I should never advocate the separation of husbands and wives, or of parents and children, unless with the full and free consent of all concerned; but I should never allow marriages to take place in an asylum, as they do in the Dharmsala; and in the case of the unmarried, the sexes should be kept strictly apart. I cannot but feel that a place such as the Dharmsala, in one of the most populous parts of a great city like Bombay, must be a great source of danger, while it is terrible to think that this is the only refuge in Bombay for her leprous poor.

Amongst the 150 lepers there are about twenty-five Christians, who, we were told, exercise an influence for good on the others. Mr. Bowen has baptized several; he and other missionaries visit the place from time to time, but I believe it is difficult to carry on any direct evangelistic work, as the institution is under native management for the most part. I trust that the Lord may yet give us means to put up in Bombay an asylum for lepers to be entirely under Christian management and direction.

Wellesley C. Bailey,
Secretary, Mission to Lepers in India.
17, *Glengyle-terrace, Edinburgh.*

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* Note.—Five months after this I saw this girl, when on my way home, and was shocked at the ravages the disease had made upon her in that short time.

PASTOR CHINIQUY writes, under date May 30:—"We continue to be much rejoiced by conversions from the Church of Rome. A few days ago another priest applied for a place in the Converted Priests' Home. He will be the twenty-seventh priest whom I have helped in breaking the heavy and ignominious yoke of the Papacy."

CHURCH MISSIONARY SOCIETY.—Of eighty-two University graduates who offered themselves for missionary work, eighteen have during the past twelve months been accepted by the Church Missionary Society, twelve of the men being from Cambridge, one from Dublin, and three, who will be medical missionaries, from Edinburgh and Glasgow. Four ladies also have been accepted, and a number of young men to be trained in the Islington College. This is very gratifying, but

FOREIGN AID SOCIETY.

A meeting on behalf of this Society was held on Thursday last in Morley Hall, 316, Regent-street, Archdeacon Richardson presiding. Rev. W. Ostle explained the object of the Society, which, for nearly fifty years, has assisted the various evangelical societies on the Continent by grants of money, and stimulated interest in mission work carried on in France and Belgium. M. Du Pontet de la Harpe addressed the meeting in French, and pleaded eloquently the claims that France especially has on England.

Miss Sophia Burgess gave details of the work of evangelisation amongst the miners in Pas de Calais, where a very real awakening to spiritual things gives cause for great thankfulness. At Liévin a church, capable of holding 300 persons, was opened in September last, and is filled every Sunday with the miners and their families. The singing of Sankey's hymns, admirably translated into French, is one of the greatest joys in the toiling lives of these poor people. Everywhere Christian visitors are warmly welcomed, and the desire to hear more of this "new religion" expressed. The congregation in this place is composed almost entirely of those who have come out of the Romish Church: indeed, some remain nominally Romanists, but nevertheless attend the Protestant Church, and have a grasp of the doctrines of salvation and faith in the atoning power of the blood of Christ. Miss Burgess concluded by appealing for more help for the Foreign Aid Society, to enable it to strengthen the efforts of those who are working in these mission stations.

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PERSECUTION IN SPAIN.

Your readers are aware that in cases of administering the rite of extreme unction to the dying, it is customary in Spain to go in procession through the streets, the priest carrying aloft the custodia, and an acolyte ringing a handbell, at the sound of which all passers by are expected to kneel until the procession passes. Since the establishment of religious liberty in 1868 it is no longer obligatory on all to conform to this custom, and consequently many, from conscientious scruples, refrain from doing so, although, if possible, they endeavour to get out of the way, so as not to give needless offence.

To-day a poor woman—a member of the Protestant community—was passing through one of the streets of this town, and on turning a corner came into contact with "the procession of the host." Not prepared to kneel, and unwilling to appear disrespectful she stepped aside into a door-way to let the procession pass, but the priest rushed after her, dragged her out, and with great violence endeavoured to force her on her knees. Not succeeding in this, he handed her over to two policemen, and charged her before the judge of First Instance with insulting "the established religion." The judge took the priest's declaration, in writing, absolutely refused to hear the poor woman, and ordered her off to prison to await her trial.

No one knows *when* this "trial" may come on, and so this poor wife and mother is excluded from her home for an indefinite period. When her "trial" comes it will be a mere travesty of justice, unless we can secure the services of a respectable advocate. We are anxious to make this a *test* case, to see whether, under the Spanish constitution, Protestants can be imprisoned for not offering an act of worship to the "host." We will be glad if any of your readers are disposed to aid us in securing the employment of counsel.

W. Moore.

Puerto Santa Maria, Andalusia, Spain.

A NOTE OF THANKS.—Sir,—I wish to heartily thank the unknown donor of The Christian, which reaches me weekly. The reading of it I find a great stimulus and comfort, and I should now be at loss, indeed, if deprived of the paper, and the cheering news it brings to a lonely worker.—Yours sincerely,

G. H. Macfarlane.

For the Young.

ISN'T IT BEAUTIFUL TO BE A CHRISTIAN?

A LADY told me that when a young woman she was led to yield up her heart to God through being asked the above question. She said: "I went to stay with an uncle who was very rich and very good. At the time there were some special services held in the church, and my uncle and cousins were much engaged with them. They wished me to attend them, but I did not like them. I knew they were very anxious that I should decide for Christ, but I resisted all their kind efforts. One day I was asked to take a small present to a poor woman in the village, as my cousin was very busy. I gladly consented to go, because I thought I should not have to go to the service if I did.

"On reaching the cottage, after a very little conversation the poor woman, full of gratitude to my uncle for his kindness, looked at me with such a look, and said, 'So, miss, you be the squire's niece; and isn't it beautiful to be a Christian?'

"I could see she meant it. That face told me there was calm, settled peace within. She was poor, yet she was so truly happy. I was rich, but I was miserable. For a moment I was silent. I could not answer her question. I could see the beauty of my uncle's and also of my cousins' lives. I believed it was beautiful for them to be Christians. Again the good woman asked, 'Isn't it beautiful to be a Christian?'

"'I don't know,' I replied.

"'What, miss! Then are you not a Christian?'

"She spoke so kindly to me, that I hurried away as fast as I could, her question ringing in my ears. The brightness of the Christian life in the mansion and in the cottage spoke to my soul. I became utterly miserable. There was light all round me; my own soul was in darkness.

"I returned to my room to pray. From that moment I began to seek God, and now for more than twenty years I have proved that it is 'beautiful to be a Christian.'" Young people! look to God for his help, that your life may be such a witness for Him.

THE LIGHTHOUSE.

I was at Land's End one morning watching the sea, as it rolled on the rocks on which the Longships Lighthouse stands, when I met an old man, a sailor, with a telescope under his arm. I was very much pleased, as I had been seeking an opportunity of a little talk with him, because he had been to some of my meetings. I commenced conversation in some such way as this:—

"I have been watching the sea breaking on the rocks, and there is not much wind. I suppose in a storm the waves must break against the lighthouse itself."

"Yes," he replied; "I have seen the lighthouse, lantern and all, enveloped in foam."

"Then what becomes of the light?" I asked. "Doesn't it go out?"

He smiled at me, and said, "Ah, sir, it would be sorry work for the poor mariner if the light ever went out. It is on the dark and stormy night we want it most. We can manage to do without it on a bright, clear night." What a lesson I had learnt from the old man I wanted to help!

"It is in the dark and stormy night we need it most." It is easy to shine brightly when surrounded by Christian friends; it is easy to shine when everything goes smooth and fair; it is easy when there are no clouds to cross our path; but it is not so easy when men want it most. The fiercest storm does not succeed in putting out the light; but I think sometimes it does not require much of a storm to put our light out. A little thing crosses the path, and we are put out. Where is the light when we are cross and out of temper? How welcome is the bright, stedfast light that burns steadily on when things are going wrong, when trouble comes, when accidents happen!

The lighthouses serve a double purpose. They are placed on certain points of our coasts, or on outlying rocks, to warn sailors of their danger, but they also tell the sailor where he is, and thus guide him on his way.

When a ship is homeward-bound, the captain steers for a certain point, and then alters his course on making it. Thus if a ship is coming from the west to go up the English Channel, the captain on a dark night would look out for the Longships light, off the Land's End, or else the light on the Wolf Rock; and directly he made either light, that means, directly he saw either light, he would know exactly where he was. Then he would sight the two lights on the Lizard Point, and if he wanted to go into Falmouth Harbour he would steer on until he saw the St. Anthony's light on the eastern side of the entrance to the harbour. But he would now keep the two lights of the Lizard in one, that is, he would steer on in a straight course, only seeing one Lizard light until he saw under the large St. Anthony's light a little one, and then he would alter his course; and steer straight for the harbour. If he steered for the harbour before he saw the lower light burning, he would run his ship into the Manacles Rocks, which lie ever so far from the shore. So you see how very necessary all these lights are, and that they should be burning very brightly, and also how necessary that the mariner should steer by them.

Dear young Christian, let your lower lights be burning. It is not enough that in your attendance at the house of God, and in the outward acts of your religious devotion, your light should burn brightly. It is also necessary that your footsteps, as you tread the everyday journey of your life, should be true, and each step taken in the light of God's Word.

[The two foregoing pieces are extracted from a delightful volume, containing mission addresses to the young, and entitled LIGHT FOR LITTLE LANTERNS, by Rev. J. Stephens, Children's Missioner. 2s. 6d. *J. F. Shaw & Co.*]

BIBLE QUESTIONS.

We extract the following questions from a little book, BIBLE QUERIES, published by the Religious Tract Society, which gives a question for every day in the year, with a vacant space for filling in the references. Our young readers will perhaps look up and send to us the correct references for these:—

Dost thou believe on the Son of God?
Who can count the dust of Jacob?
Who can say . . "I am pure from my sin?"
How were thine eyes opened?
Doth my father yet live?
Hath God forgotten to be gracious?
Whom shall I send?
Do I seek to please men?
What is your life?

ANSWER TO BIBLE ACROSTIC.

WATCH AND PRAY.

(1)	Weeds	Jonah ii. 5.
(2)	Absalom	2 Sam. xv. 14.
(3)	Tertullus	Acts xxiv. 1.
(4)	Christ	1 Cor. ii. 2.
(5)	Habakkuk	Hab. iii. 17—19.
(6)	Abithophel	2 Sam. xvi. 23.
(7)	Nebo	Deut. xxxiv. 1.
(8)	Daniel	Dan. vi. 16.
(9)	Penknife	Jer. xxxvi. 23.
(10)	Rizpah	2 Sam. xxi. 10.
(11)	Angels	Ps. xci. 11.
(12)	Years	Ps. xc. 9.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, June 19, 1 Sam. xii. 1—13; Monday, June 20, 1 Sam. xii. 14—25; Tuesday, June 21, 1 Sam. xiii. 1—14; Wednesday, June 22, 1 Sam. xiv. 1—17; Thursday, June 23, 1 Sam. xiv. 18—35; Friday, June 24, 1 Sam. xiv. 36—46; Saturday, June 25, 1 Sam. xv. 1—11.

SCRIPTURE PUZZLE.

The whole is a command of God, and contains thirty-three letters.

(1) Letters 3, 11, 32, 28, 22, 13. Name of an island visited by St. Paul.
(2) Letters 11, 32, 16, 5. A son of Shem.
(3) Letters 3, 2, 12, 23, 27, 31, 17, 20, 5, 28, 16. Where Abraham saw the God of glory.
(4) Letters 33, 23, 24, 7. What Jesus asks us to take.
(5) Letters 19, 25, 20, 22, 18. Something unknown in heaven.
(6) Letters 14, 4, 29, 10, 32, 26, 30, 25, 5. A small town in Palestine, made very famous.
(7) Letters 1, 7, 18, 31, 15, 23, 13, 3. A king who gave a foolish answer.
(8) Letters 32, 21, 12, 9, 8, 20. A place where a cripple lived.
(9) Letters 13, 6, 1, 16, 5. A son of Terah.

☞ Copies of the hymn given last week, to be sung to the tune of the National Anthem, may be had from Messrs. Hills & Co., 188, High-street west, Sunderland, price 1s. 6d. per 100.

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IRISH EVANGELISATION SOCIETY.

THE report of the past year's work of this Society records an increased number of meetings, of which 2,549 were held in one hundred and sixteen different places in various parts of Ireland. Five tents were at work during the summer, and many letters attest the value of the evangelistic efforts put forth. One writes that as a result of the mission in Manor-hamilton, co. Leitrim, a Bible-class and a Christian workers' band were formed. The united testimony of about forty letters is that very great blessing has followed these labours. The people flocked to the services and listened eagerly to the Word. Of the work of grace at Drumfin, co. Antrim, it is said "The old Christians of the place say that there had been nothing like it since 1859." In some cases opposition was encountered from Roman Catholics, but the work seems to have been productive of much fruit amongst this class of the population, and many were led to a complete dependence on the finished work of Christ. The wooden hall was used for nearly four hundred meetings, and, as an illustration of the friendly disposition of the people, it is stated that the cost of conveying this from place to place was borne by the farmers or other friends.

The Society's branch of the Irish National Bible and Prayer Union now numbers about 1400 members, and many besides these will join in the prayer that the Word of God may have free course and be glorified, to the peace and happiness of the people of much distracted Ireland. The hon. sec. is Mr. James Barton, Dundalk.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers has had a series of very happy meetings with the children at Woolwich. The numbers were large, and there was manifest blessing. The teachers' hearts have been much cheered. Mr. Martin J. Hall has been holding Scripture Union meetings at Burbage, Lydiard, Tregoz, and Trowbridge, and commenced a week's mission at St. James's Schools, Plumstead, yesterday (16th). Mr. Edwin Arrowsmith is to be at Plymouth June 18—19; at Bideford, June 20—21; and at Barnstaple, June 22. Prayer is asked that much blessing may rest on these various meetings for the children.

HOLIDAY HOME FOR YOUNG WOMEN.—A lady writes:—A gentleman has kindly lent for the summer months a farm-house, and has not only consented to, but welcomed the thought of my receiving girls who are not admissible to other convalescent homes by reason of wrong-doing in the past. I should feel grateful if you will allow me, through the medium of THE CHRISTIAN, to make it known to fellow-workers. It will not be a permanent Home. The purpose is to help to brighten and strengthen the sickly plodding ones, who, though sorely "let and hindered" are seeking to tread the right way. Miss Rye, 7, Westbury-road, Paddington, W., has kindly consented to see workers and girls every Monday, from 10 to 1.

PREVENTIVE WORK.

It was a happy thought on the part of Mr. E. W. Thomas and his friends to hold the thirtieth anniversary of the London Female Preventive and Reformatory Institution at Parson's Green, Fulham, on the occasion of the opening of a new Home of the "preventive" order. It is not more than twelve months ago since Mrs. F. A. Bevan attended the foundation-stone laying service, and on Saturday last, when there was again a large meeting of friends from town, she had the pleasure of declaring the new Home duly opened. There were present on the occasion a number of young girls of the "friendless" type from an adjoining Home, and they greatly added to the interest of the opening ceremony by a well-sung service of song.

Professor J. H. Gladstone presided, and, after prayer by Rev. J. S. Sinclair, Mr. Theodore Barnes, on behalf of the Committee, read an address of hearty acknowledgment of Mrs. Bevan's kind interest in the work of the Institution. In response, she expressed thankfulness to God for being permitted to take part in so good a work.

The annual report, presented by Mr. E. W. Thomas, showed that during the last year there had been admitted 872 of the fallen and the friendless, and in this number, all ages were represented, although the young predominated. It was touching to hear that there was scarcely a city or town in the United Kingdom without a representative among those who had applied for admission, showing once more that it is to London the ruined in character repair, in the hope of being lost and unknown among its many thousands.

The addresses on the occasion were hearty, sympathetic, and inspiring. Dr. Gladstone's address had an echo of the *Te Deum* in it, which the girls sang with great spirit, and his tone was one of thankfulness from first to last, for the evil which was *prevented* by the Homes of this good Institution, as well as for the hand of help it stretched out to those who, through their fall, had become lost to hope.

Mr. J. H. L. Christien wanted to see an expansion of the Open All Night Refuge which had done such good service. Rev. Dr. Davies thought that attending such a meeting by ministers would be a splendid preparation for their next day's efforts. The address of Mrs. Bevan had gone to all their hearts, and he hoped they would all work the better for it. Rev. F. A. C. Lillingston thought there could be no better way of observing the Queen's Jubilee than by giving these Homes "a good shove along."

After Mr. Frith, Mr. Nicholls, Mr. Drysdale, Mr. Seeton, and Mr. Bourne had spoken, there was an adjournment to the garden where tea was provided, and a pleasant hour or two was spent; Mr. Thomas gave some reminiscences of good Dr. Holt Yates, and the addresses he was accustomed to deliver under the mulberry tree, still flourishing in the garden of what now forms one of the Preventive Homes.

A HOME FOR GOVERNESSES and young people in business has been carried on for nearly two years at Kilburn in connection with the Y.W.C.A. The weekly payment is 12s., or less for those who cannot afford this. Kind and grateful letters have been received from those who have from time to time stayed in the house. A few young ladies are received for training in mission work. They divide their time between study, light household duties, house-to-house visitation, and other branches of Christian work, under the superintendence of a lady trained at Mildmay. Backward girls are helped and fitted for some post of usefulness. Being near the House of Rest, they have the privilege of attending the meetings there. One or two unfurnished rooms would be let to any Christian ladies, who could, if they wished, board with the household. One room is already taken as a studio by a young lady who gives lessons in painting and drawing. It is desired in this way to make the house nearly self-supporting. The address is 55, Chichester-road, Kilburn, N.W.

STOCKWELL ORPHANAGES.

Within the quadrangle formed by the buildings of this Orphanage there were to be seen and heard throughout the afternoon and evening of Wednesday, last week, such sights and sounds as gladden the heart, and, as Rev. F. A. C. Lillingston said, prove the catholicity of Christianity. First, there were the buildings, wherein five hundred orphans have their homes, bright and radiant now with flowers, and every window of which was crowded with spectators looking upon the moving throng in the grassy area below. Save for one shower, the weather was lovely, and the whole aspect of the grounds, resplendent now with the gold and white blossoms of the laburnum and hawthorn, giving off a delicious perfume, marked this as a homely paradise. The festival this year received additional interest, from the celebration of the President's birthday, and the vice-president's jubilee; in front of the buildings were several inscriptions on coloured cloth, which, in words such as "God bless our President and Vice-president," bore testimony to this fact, and to the good wishes of all.

A great audience gathered in front of the platform at the time of the public meeting in the evening. On this platform there were representatives of three generations of the Spurgeon family, and many other friends, the chairman being Mr. Barrow, one of the deacons of Mr. James Spurgeon's church at Croydon. At the back was a well-executed bust of the vice-president of the orphanage, which was one of several presentations from the congregation and other friends, while an immense cake, presented by a boy and two girls as representative of their five hundred fellows, formed the tribute of appreciation of the boys and girls of the Institution.

Mr. C. H. Spurgeon said: It is a grand thing, and a great privilege, to have something to do for the Lord Jesus. Even the beasts and the grass of the field receive from God; but to give back to God, this is a high proof of his love to us. Always have something to do for Christ, for thus you will develop graces. Faith unexercised is not faith; at any rate, it has to question its own existence. Faith exercised grows, and goes from strength to strength. Referring to difficulties in connection with the various works over which he presides, he said sometimes things go so easily that he almost longs for difficulties; for then is the time for more miracles, more wonders of God's providence. He paid a warm tribute to his brother, Mr. James Spurgeon, whom that day they especially desired to honour. In a few remarks, at a later stage of the proceedings, Mr. Spurgeon said that last year the committee received between six and seven thousand applications for admission to the Orphanage, and there were only vacancies for sixty; so that for every vacancy there were hundreds of applicants. He suggested also, to those who have means, that they should set themselves to think how best they could dispose of them. Many schemes came into his mind that he should like to see carried out. One was how to give a little help to the poor widows who, sometimes without money even for their 'bus fare, came to the office, but who yet have to be sent away without a hope for the admission of their child. Another was the erection of almshouses for some of their matrons and workers who from time to time become incapable of further work.

Mr. W. P. Olney read a congratulatory address to Rev. James Spurgeon, concluding by presenting to him, on behalf of the subscribers, the bust already referred to, and a cheque for £200. This having been gratefully acknowledged, the chairman, as representative of the congregation at Croydon, emphasised the warm appreciation which all who know him, whether as pastor or co-pastor, or as vice-president of the Orphanage, feel for the rev. gentleman. Rev. Hugh Price Hughes spoke in warm terms of the claims of this institution upon all the churches, pointing out that its unsectarian character is proved by the fact that there are more children of parents belonging to the Church of England receiving its benefits than there are of those belonging to the Baptist communion. The Orphanage, he said, is a glorious argument for Christianity, and he quoted, in conclusion, some words of Mr. C. H. Spurgeon's, that he should never forget, "The God that answereth by orphanages, let Him be God." Rev. F. A. C. Lillingston, of St. James's, Clapham, and Dr. Sinclair Paterson also joined in the congratulations, and in specially commending this truly noble work.

Rev. J. Spurgeon, senior, and Rev. C. Spurgeon, of Greenwich (the latter of whom had previously conducted an overflow meeting), by their voices, added to the harmony and enjoyment of the evening, and the proceedings were concluded by an effective illumination of the grounds.

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SPITALFIELDS GOSPEL MISSION.

The twenty-fourth annual meeting of this Mission took place on June 7, at the Gospel Hall; Dr. Frederick C. Cory presided. The work of the Mission is well known to our readers. Through the earnest unremitting labours of Mr. W. J. Lewis (who through feeble health had to leave London for Ryde), and his successor Mr. J. Sharpless, with the fellow-helpers, much good has been done in alleviating the condition of the sick and poor, and leading them to a knowledge of the Lord Jesus Christ. The superintendent gave a very interesting report of the twelve months' labour, which comprised: open-air services, working men's meetings, band of hope, children's services, lodging-house and dock labourers' meetings, mission for Jews, &c. Every Saturday evening tea and coffee is provided for about two hundred working men. Interesting narratives were given of those who had been rescued from lives of sin and misery.

Mr. R. C. Morgan expressed his very hearty sympathy with the work of the Mission. Referring to the labours of the past twenty-five years, he said there was great reason to thank God and take courage. A great deal depends upon the way in which a work is carried on. We especially want quality, as well as quantity. He exhorted the young men to trust in God, who would not allow the work to die. Mr. W. J. Lewis said that while listening to the brethren he thought, What wonders the Gospel has wrought in the neighbourhood! He had known the time when brick-bats, old tin kettles, rotten eggs, and flour, were hurled at them; men would even come into the hall with the intention to do him bodily harm, because he interfered with their sinful lives. Moreover, it was difficult to get helpers and supporters, the necessary means were so small that on his hands and knees he had to sweep out the hall with old rags, because they were not in a position to purchase a broom. He thanked God they were more ably supported now, and that they were in calm water. If it were not for his poor state of health, he would be amongst them again; his heart was with them and the glorious work they were engaged in, and he commended them to God, and wished them his blessing. Mr. George Holland and others addressed the meeting.

THE WOMEN OF CHINA.—In a little booklet containing letters from Mrs. R. Stewart, Foo Chow, there is much of interest concerning the women of China, and the way in which one and another of these is going forth from the training home over which Mrs. Stewart presides, to tell their sisters of the love of God in Christ Jesus. In the Home during the past year there have been about twenty women, whose chief study has been the Bible, of which few at first knew anything. The event of the year was the leaving of six women—four to be engaged in regular mission work, and two returning to their own homes, where, it is hoped, they will do all in their power to influence their heathen neighbours. The narratives given of these women, and the thought of their going out single-handed amongst the millions of their brethren and sisters to tell the story of the Gospel, cannot fail to enlist general sympathy, and that "*help needed from you,*" which is the object of the little book. Further information on the subject can be obtained of Mrs. J. G. Watson, Hartwood, Woodford, Essex.

TWO CHRISTIAN RABBIS.

RABBI RABINOWITZ.

Rev. Dr. Saphir has forwarded to us another letter from Rabbi Rabinowitz, dated Kishineff, May 17, in which he says: The Lord's cause is daily increasing. Every Saturday many very earnest and very respectable Jews come to our place of worship to listen to the Gospel of Christ. Who would have predicted the time when Russian-Jews would push each other for the sake of obtaining New Testaments from the hands of one of their own brethren who is preaching the Gospel publicly? Who would have thought that night after night Jews would steal into a house in order to listen to the Gospel of the Lord Jesus, with a view of obtaining through it life eternal? But "with God all things are possible."

During the Passover season one Jew sent ten roubles to be distributed among the poor of the congregation of the "children of the New Covenant," with the following remark:—"Formerly, even when I earned thousands, I was unable to give any charity out of it; but since I received the New Testament from Mr. Rabinowitz, although I earn only hundreds, I can do it very easily, and it is with my whole heart that I give ten roubles for the sake of the Lord Jesus, who taught us to do good to all men. I trust that in the future He will enable me to assist my believing brethren according to my heart's desire." As far as I am aware, adds Mr. Rabinowitz, this is the first time that a Talmudical Jew has rendered assistance to his brethren who are believers in the Lord Jesus Christ.

Mr. Rabinowitz is very anxious that a new place of worship should be built as soon as possible. The present one (for which he pays £50 a year) is too small to hold the large number of those who come to listen to the Gospel, and to join the community. He also says he is greatly in need of Judeo-Polish and Russian New Testaments.

RABBI LICHTENSTEIN'S WORK.

Rev. C. A. Schönberger, missionary of the British Society for the Propagation of the Gospel among the Jews, recently went to visit Rabbi Lichtenstein at Tapio-Szele. The visit at first appeared rather untimely, for the Rabbi's only son, a young medical doctor, was on the brink of death, but this dark cloud of affliction only served the more clearly to show that the Rabbi is indeed taught by the Spirit of Christ.

In conversation, Rabbi Lichtenstein said that his aim in writing the pamphlets, thousands of which Mr. Schönberger has himself distributed among the Jews, was to make the name of Jesus known and loved among them, and to impress them with his Gospel as the divine source of regeneration for Israel, as well as for the Gentiles. He spoke also of the trials he has had to pass through because of his stand for the truth, telling how on one occasion he was visited by three Rabbis who left nothing undone to make him recant, and how one of them, seeing their efforts were futile, asked privately for a New Testament, that he might see for himself what it was that could convince this old Rabbi of the truth of Christianity and make him so boldly confess Christ.

Mr. Schönberger was permitted to see the dying son, who said it had been his cherished hope to become the stay of his parents, especially after the publication of the pamphlets which so roused Jewish hatred against his father. He described how he himself, when practising at Pesth, was greatly troubled about these at first, and said it was not till he received his father's answer to a letter on the subject that his doubts were dispelled, and he was fully convinced that his father followed, not men, but a higher power, in raising his voice for Christ. Then Mr. Schönberger spoke to the dying young man of the love of the Saviour, and his power to save, and left him greatly comforted. Two days after, he died.

Mr. Schönberger, previous to his present appointment, had worked at Prague, where his labour was greatly blessed. Last year seventy-four Jews were admitted by baptism into the Christian Church in Vienna, and twelve of these were the direct fruit of the labours of Messrs. Schönberger and Weiss, his co-worker. The firstfruit of Mr. Schönberger's labours in connection with the British Society was Mr. Venetianer, one of the honoured pastors in Trieste, and a prince of preachers, who reviewed Rabbi Lichtenstein's pamphlet, "My Testimony."

CHRISTIAN WORK IN VENICE.

Mr. E. A. Newbery, writing from this city of the Doges, says:—As many of your readers visit this beautiful city in search of sights, may I call their attention to a place, not down in any of the guide-books, which will please the traveller, especially if a lover of God and his Son, our Saviour. I refer to the Industrial Home for Destitute Boys, carried on by Mrs. Hammond, with Signor Bernatto as manager, in Canareggio S. Giobbe, No. 923. Here will be found forty-four boys saved from the gutter, now being educated for time, and polished and modelled for eternity. Some of the wood-carving done by these boys is excellent, and a specimen of their work in the shape of a very handsome book-case is to be seen in the exhibition. A visit to the institution will be an encouragement to the workers, who have many difficulties to contend with in this land, unknown to like institutions in Protestant countries. Thousands who come to visit the ruins of Italy take away jewels, antiquities, and works of art, and forget (perhaps through ignorance) to call and see these worthy institutions and missions, which seek to aid weeping hearts almost too feeble to cry out for succour.

A GOOD WORK IN NORTH LONDON.

It will encourage and stimulate Christians in other districts to hear of what God is doing for friendless and fallen girls at Hornsey-rise. Some members of the Finsbury Park branch of the National Vigilance Association have for some time been anxious to bring some of these sisters under the influence of Christian kindness and love. It was resolved to take a house for that purpose in Hanley-road. God inclined the heart of a devoted Christian lady (Mrs. Bailhache) to offer her services gratuitously as "mother" in the Home. She is nobly devoting herself to the good work, and already the tokens of success and blessing are manifest. Although the Home was only opened in February it is now overcrowded, and we are feeling the need of more suitable premises. A large percentage of those received have professed to find in Christ a Saviour from sin, and are bringing forth "fruits meet for repentance." Several have been placed in good situations, where they are endeavouring to "adorn the doctrine of Christ."

Mrs. Bailhache, Alpha House, 43, Hanley-road, Hornsey-rise, N., will gladly receive parcels of clothing for the use of the inmates, and any other help that friends may be disposed to render.

THE CHRISTIAN PUBLIC OF CANADA, says *The Faithful Witness*, is now enjoying a rich treat in the presence and words of Rev. Mark Guy Pearse, of London. His lectures and Bible-readings are everywhere well attended, and we have reason to believe that his visit will be productive of much spiritual benefit.

BOHEMIA, ST. LEONARDS.—In this district, about eighteen months ago, a God-fearing policeman, who for some time previously had been labouring on behalf of those who attended no place of worship, commenced evangelistic services, of an undenominational character. The effort was blessed of God, many persons being led to Christ as their Saviour, and a thanksgiving service fitly closed the first year's labours. Since then the work has been extended to other parts of Hastings, where twenty-one meetings are now held weekly, for which this devoted man, who has now left the force, is responsible. Any further information may be obtained of Mr. Rowse, 116, Bohemia-road, Hastings.

TURKISH MISSIONS.

Lord Ebury presided over a most interesting and important meeting of the Turkish Missions Aid Society held at Exeter Hall on Friday last. Rev. T. W. Brown (the secretary) read the report, which was rightly described by a subsequent speaker as one of thrilling interest. In it there is an account of the three months' tour recently made by the secretary in the countries around the eastern shore of the Mediterranean. Speaking first of Egypt, where the chief agency is that of the American brethren, he said that at Alexandria, Cairo, Asyout, and Luxor, he met hundreds of Christians efficiently taught, congregations listening eagerly to the word of life, individual Christians whose knowledge of Scripture is truly wonderful, earnest and faithful native pastors, and a system of education which, in its completeness and the spirit breathing through it all, gives assurance of great results in days to come. At Bethlehem, Miss Jacomb's Christian school is a bright spot; at Jerusalem, besides the German orphanages and Bishop Gobat's schools, there is a vigorous mission of the London society, which includes in its scheme of evangelistic effort a hospital for the poor Jews and two schools in which the Bible is the chief text book. At Jaffa, again, there are the C.M.S. mission, the Mildmay hospital, and Miss Walker-Arnott's orphanage. The American Presbyterian mission in Syria that is now "like a stately cedar of Lebanon," and Miss Taylor's school for Moslem girls, were described, as well as other parts of the work in Western Turkey and elsewhere.

Rev. Burman Cassin said he believed there were most glorious prospects before the Jewish people, who yet will become a whole nation of missionaries. Rev. Dr. Murray Mitchell bore testimony to the Scriptural character of the work being done by the various Christian agencies. He dwelt especially on that of the American missions, established in Constantinople seventy years ago, and in Egypt thirty years. From the first their object has been to act on the principle of Erasmus, "give light." This has been done by circulating hundreds of thousand of copies of the Word of God, and it is this agency which has effected the changes now visible in the East.

Rev. Dr. Farnsworth, the head of the American missions at Cesarea, gave some valuable information showing the progress made since 1853. A great and glorious work, he said, is going on in Constantinople. Cesarea is one of the oldest cities of the world. The district of which it is the head-quarters, in the working of which Dr. Farnsworth is aided by two associates, includes in it the Iconium of St. Paul, and covers an area of 25,000 miles. Up to 1819 there was not a copy of the Gospels in any language that the people of the country could understand; last year, in the one district of Cesarea, 2000 copies of the Scriptures were sold. In 1853, only sixteen churches had been organised; now there are 152 churches, with a membership of nearly 9000, six hundred of whom were added last year. Dr. Farnsworth also spoke of the college at Aintab, of the famous Robert College, and the many high schools and other educational establishments, as showing how vast has been the influence exerted by Christianity during the past thirty years—an influence which is felt in the Armenian and Greek schools, and to some extent in the Mohammedan. Rev. W. Allan having pointed to many other places and institutions, not mentioned in the report, where splendid work for Christ is being carried on, Mr. Joseph Weatherly described what he had seen of work in the East, and said the attainments of these Syrian children in Scriptural knowledge put to shame that of the children in our own schools. It is evident that God is preparing that land for his coming.

REV. J. AND MRS. MOUNTAIN hope to visit India in October, for five months' work.

SOUTHSEA CONFERENCE.

No one present at the praise meeting, the morning after this sixth Southsea Conference, could go away with the shadow of a doubt as to the reality and greatness of the blessing which had been vouchsafed. The meeting was largely attended, and for a considerable time male and female voices, following each other in quick succession, audibly thanked God in a few brief sentences for some definite blessing received during the past three days. The liberty was very remarkable. Some praised the Lord that they were now able to believe Him, and as never before to trust his naked word. Many appeared to have obtained a more deep conviction of his power in them. "I am his," "I am thine, O Lord," were no uncommon expressions that morning. The fact that the glorious God Himself is the believer's portion had evidently been laid hold of with a firmer grasp of faith, and many were rejoicing, almost as in a new discovery, to find themselves possessors of such unsearchable riches and boundless resources. "The King is in the midst, and his reign is peace," was the grateful testimony of another.

The subjects proved most deeply interesting and very helpful. They were "The King"; "The Kingdom of the King"; and "The King's Subjects." You would not have room for even a brief sketch of the many valuable addresses by dear and honoured servants of God, whom He inclined to come to us. The afternoon Bible-readings by Rev. J. B. Figgis and Rev. F. B. Meyer were particularly valuable. The address of the latter at the closing meeting of the Conference, followed by some very solemn earnest words at the after-meeting by Rev. Evan Hopkins, excited earnest longings after what Mr. Meyer very happily called "the blessed life," distinctly showing it to be a privilege attainable, not by a few only, but by all believers. The introductory sermon of Rev. C. A. Fox and his address at the first meeting of the Conference made a deep impression. It was a great joy to have with us once again Mr. Hudson Taylor, and to hear from his lips fresh testimony to the faithfulness, power, and love of our covenant God. That the Jews were not overlooked anyone acquainted with our beloved brother, Rev. John Wilkinson, will be quite sure. But space would fail to name all the speakers, and to indicate the salient points in their addresses. Nor is it necessary, when it is the King's own message it matters little by whom it is delivered.

Many precious things were said. The following are just a few of these:—

"God does nothing but what, could we see the end, we should desire."

"He surrounds us with the circumstances which are best for us."

"It is better to love fellow Christians into truth, than to lecture them out of error."

"It is possible to live in Jerusalem and not to see the King's face" (1 Sam. xiv. 28).

"We must show our Christianity in our lives. Who has seen Christ in you to-day?"

"Unreality among Christians causes much scepticism."

"There have been fewer communicants in England each of the past three years for every 1000 of the people than there were in the preceding year. And why? Because (1) giving to the Lord is put in the second place, and (2) Christians are not obeying the command to 'go.' Giving brings increase; withholding, decrease. Christ emptied Himself, but God filled Him."

"Many Christians think they have to cast out lots of things, and that then Jesus will enter in. But if only you are willing to receive Jesus, He will come into your heart, and He will cast out all that ought not to be there. You have nothing to do with that. It is the Lord's work" (Zeph. iii. 15).

"At school I tried to imitate a friend of mine who could throw a cricket ball farther than any other boy; and when I learnt drawing I tried to draw the beautiful drawings of my master, but what a wretched imitation mine was in both cases. But if my friend could have put himself into my body and have thrown the ball by means of my arm, or if my drawing master could have become so identified with me that I could have drawn with his talent, the result would have been very different. The Lord Jesus is willing to come in and abide in me, and live in me the life He lived on earth."

"A friend of mine has a weather vane and whichever way the wind blows, N., S., E., or W., you see standing out distinctly the words, 'God is love.'"

"John vi. 56. You eat Christ's flesh by thinking of his words. You must read your Bible if you would be strong and well nourished....Get up early and do it. It is the secret of power."

"Phil. iv. 6. Careful for nothing. Prayerful for everything. Thankful for anything."

◆

A LETTER FROM AUSTRIA.

(FROM A CORRESPONDENT.)

Though I have been a constant reader of The Christian for the last sixteen years, I cannot remember having seen many letters or articles in it from this country. Considering the fact that Austria is one of the greatest strongholds of popery, I cannot wonder at this. Yet, I regret it very much for two reasons. Firstly, because Austria is a large empire, which, together with Hungary, contains above thirty-six millions of people, of whom many "cannot discern between their right hand and their left hand," in the sense of Jonah iv. 11. Secondly, this large and comparatively dark part of Christ's vineyard is not altogether without bright oases, where the love of Christ has produced and is still producing the fruits of the Spirit. The few and solitary servants of the Lord, who are toiling for Him in these places, have to endure many hardships and hindrances, of which Christians in countries like England, where full religious liberty exists, can scarcely have an idea.

I was much pleased, therefore, to read a little while ago a letter that appeared in your columns, about one of these bright spots in Austria, viz., Gallneukirchen, near Linz, on the Danube. Having visited the place myself, I can testify to the great good that is being done there by Pastor Schwarz and his helpers. His Deaconess-house, "Zoar" (asylum for aged and sickly persons), and his Orphanage, are institutions of great spiritual and temporal blessing to the inmates as well as to the neighbourhood, and to the country at large. Several of his deaconesses have gone to Vienna, to the Tyrol (Meran), and other parts, and work as nurses to sick people, trying, by loving, tender care, by manual labours, as well as by kind and loving words, to serve Christ, and to lead souls to Him. Pastor Schwarz and his wife are serving the Lord with much earnestness and self-denial. The work in their hands is prospering, under the blessing of God. It is a "Mildmay" in miniature.

As the travelling season has come round I will add that Gallneukirchen is a large village (in England it would be called a town), about seven English miles distant from the city of Linz, which is in a lovely situation on the Danube, between Passau and Vienna, and can easily be reached by railway, either from Munich or Passau; also by the steamers which run on the Danube from Regedsburg *viâ* Bavaria to Vienna and Hungary. The steamboat trip on the blue Danube, with its picturesque scenery, is very pleasant, similar to a trip on the Rhine from Mayence to Bonn. From Linz an omnibus goes twice daily to Gallneukirchen.

The younger brother of Pastor Schwarz is also doing a good work at Waiern, near Feldkirchen, Carinthia. In that mountainous part of Austria, unfortunately, the people are great lovers of brandy, and the immorality and drunkenness are frightful. Pastor Ernest Schwarz, of Waiern, near Feldkirchen, Carinthia, and his wife, have for several years taken in and trained for Christ a number of poor neglected children, who were forsaken most cruelly by their brandy-loving parents, and would become an easy prey of Satan if no one took them up from the streets and high roads. Pastor E. Schwarz has done this for about ten years, and has at present over forty children in his refuges. His heart longs to take in dozens more of these poor, wandering lambs, but means are scarce with him. The dwelling in which these poor children hitherto lived is far too small, and Pastor Schwarz wishes much to build a house for them. A small farm has been offered to him at a reasonable price, and if he gets the necessary money he will arrange it for a home for these destitute children.

I am grieved to see the triumphant tone in which the Jesuitical papers of this country speak of Bismarck's recent peace with the Pope, and his leaning upon Rome as an assistant against the enemies of the present German Empire. I fear much that Bismarck, or his successors, will have an experience similar to Hezekiah's with regard to Egypt (2 Kings xviii. 21). Meanwhile, the Romanists are using this new and surprising attitude of the great Chancellor for their own ends, and it may be that Bismarck will do more harm to the cause of the Gospel in his latter years than he has done good hitherto. Protestant Christians in Germany and Austria are greatly alarmed at his new policy.

The recent visit of the Queen of "Protestant England" to the monastery of Chartreuse, near Aix-le-Bains, is also much commented upon on the continent. The Papists are highly pleased, and foretell the coming return of England and her royal family into the bosom of the "only true Christian Church" of Rome! Christ's disciples feel sorrow and shame at these things, but, at the same time, we trust in Him, who said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32).

◆

PRINCESS LOUISE HOME.

The annual meeting of this Home in connection with the National Society for the Protection of Young Girls, was held at Exeter Hall on Thursday last, under the presidency of the Marquis of Lorne. The number of inmates during the past year has been ninety, and the report states that of the 1490 girls admitted since the establishment of the society 1100 have been sent into service. The new laundry, recently built at a cost of over £300, has been valuable as giving industrial occupation to a number of the girls, and this, the Chairman said, will, it is hoped, be a source of very considerable income in the future. The work of the year has resulted in ten girls being placed in good situations after periods of training averaging three years and four months, in twenty-one others being restored to their friends, and included that of meeting many at the railway stations and caring for them when necessary.

Rev. Canon Nisbet, Vicar of St. Giles's, said the first principle of the Home is that prevention is better than cure. In proof of the great need there is for such work, he said that some time since, being commissioned by the then Bishop of London to inquire into the condition of the large shops in London, one employer told him that he had one hundred "young ladies" living indoors and regularly engaged, whose character was unexceptionable. But besides these he also employed, as necessity required, five hundred "hands." "You should look after such as these," he added, "for, to a great extent, they are earning the wages of iniquity." Rev. J. F. Kitto urged that the maintenance of this and similar institutions is a matter of the greatest public importance, and said there is no better investment for the philanthropic than what they afford. Mr. Jacob Montefiore and others also bore testimony, from personal knowledge, to the value of this work. The Home is at Woodhouse, Wanstead, Essex.

PARIS.—At the opening of the Protestant Mission House, Boulevard Arago, the meeting was crowded and enthusiastic. The building will be the centre of operation for the Protestant missions of France; there, the young missionaries will be educated for their work; they will also be taught manual trades in the lower part of the house which consists of workshops.

The Christian.

June 17, 1887.

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CASE FOR THIS WEEK.

CONSUMPTION—LEFT LUNG DISEASED—Case of Miss C. STEWART, DUNKELD.

This patient's father and mother are members of the Church at Ballinluig, Perthshire, and were recommended by the Rev. D. G. FORBES, of that place.

The case is one of much interest. It was brought to my notice in June, 1886, by Mr. Duncan Stewart (the father). His daughter had been ill for ten months. She was then sixteen years of age.

It commenced through her getting wet, which brought on cough, with spitting of blood, pains in the chest and side, short breathing, &c. These symptoms continued, and soon were followed by great loss of flesh and much weakness. *Two doctors reported the left lung diseased.* "They did what they could (the father says), but no lasting good. She always got worse again."

A letter of full advice was sent at once, with medicine and prescription for the spitting of blood. (Fluid blood was being brought up every day.)

A month passed with little perceptible improvement, except that the "spitting of blood had decreased."

Aug. 31.—"Slight general improvement—still less spitting of blood."

By Oct. 26 her father was able to report:—"My daughter is decidedly improving; and gaining flesh fast. The colour is returning again into her cheeks."

Dec. 26.—"Nearly well again. Cough gone. She has gained more flesh."

March 11, 1887.—The father writes:—"My daughter is quite well now; no relapse through the winter."

The last letter (dated April 15) reads as follows:—

"Dear Mr. Congreve,—With the greatest pleasure I am able to inform you that our daughter is now in good health. She is a wonder to all who see her. Please accept my sincere thanks for your kindness and advice from time to time. I wish I could spread the fame of it throughout the world. I believe it an effectual cure for consumption, and would earnestly urge every sufferer from chest disease to give it a patient, persevering, and hopeful trial. May God spare you long! You can publish the case far and wide.—Yours gratefully, DUNCAN STEWART, RIEMORE, DUNKELD."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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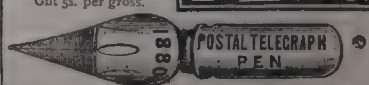

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PARIS CITY MISSION.

AN influential and well-attended meeting on behalf of this Mission was held on Wednesday last week in the drawing-rooms of Mr. Whaley B. Nutt, the Grange House, Edinburgh. Sir Archibald Campbell, Bart., who presided, spoke of the importance of city missions in all large towns, but especially in Paris, which wielded a vast influence, and was regarded by Parisians as the centre of the world. The Paris Mission was not antagonistic to the other missions in Paris, but was an auxiliary to them by supplying them with missionary visitors. No expense for renting halls was incurred, as the halls of Mr. McAll and of Miss de Bröen were always available for the Paris city missionaries. At the conclusion of these meetings the missionaries visited the homes of the people who attended, and urged the claims of the Gospel. Seven agents were employed, but this was not considered a perfect number, as seventy men were needed for Paris.

After devotional exercises conducted by Rev. J. W. Grant and Mr. Nutt, Mr. W. J. LOCKIE, the Paris Secretary and visitor to the English in Paris, made a statement as to the origin and progress of this society. It commenced in 1879 at a meeting presided over by the Rev. Dr. A. N. Somerville. Three missionaries were appointed in 1880, then five, and now seven were at work. Six of these visited the homes of the French. One only visited our own fellow-countrymen, whereas at least three English missionaries were required. There were two millions of souls in Paris, and seven Paris pastors had been waiting for six years for agents. Mr. Lockie hoped that his visit to Scotland would be the means of increased resources, and enable the Mission to increase its staff of missionaries. He gave some interesting details of cases of conversion, and trusted that this would be a year of Jubilee not only to Her Majesty the Queen, but to many poor souls under the bondage of sin, superstition, infidelity, and indifference.

Rev. Dr. A. N. SOMERVILLE, Glasgow, said Paris was an extraordinary city—beautiful but wicked. There in Paris grew rank atheism and unblushing infidelity, yet there was a Gospel light shining amidst the darkness. In 1879 he had held a six weeks' mission in Paris for the English, and had visited all the mission-halls of Mr. McAll. Mr. Lockie had acted as translator for him on one occasion. Paris reminded him of the Pillar of Cloud and of Fire. On one side all was dense darkness, on the other side bright light. He could testify that the Paris City Mission was no hindrance to Mr. McAll or the other Christian workers, as all work together in harmony. The Paris City Mission aided the missions by providing missionaries — and the directors of the missions opened their halls for the Paris missionaries to speak in. The Paris Mission thus co-operated with all Christian workers as an auxiliary force. Help was needed to extend the work—aiding the Paris City Mission they aided all the other good works. He asked every one to do what he could to assist the French Christians. At the foot of a giant mountain in the south of France he had heard the echoes of a horn—a few rough notes changed into chords of the most exquisite harmony. They rang out again and again—lingering between precipice and peak—in long-drawn-out sweetness like an Æolian harp. Thus might each pastor, each missionary, and each individual church member echo forth the Gospel, and echoes would come back from the Rock of Ages.

Rev. Dr. TEAPE said he had most carefully examined the basis of this Mission, and found that it was a Mission uniting clergymen and ministers of all evangelical denominations—each representing different sections of the Christian Church, but working together in harmony and sympathy with each other in the face of a common foe. This was as it should be. He found that seven missionaries had made in one year over 7000 effective visits, and nearly 1000 visits to the sick and dying, and that each missionary, brought nearly an average of twenty persons annually to join the church. This was therefore a real living work. The French pastors had shown their deep appreciation of it by raising £346 against £446 contributed by British Christians. Rev. Mr. BLYTH gave an interesting account of his visit to France and Belgium, and described the efforts and prayers of the Jesuits for the conversion of Great Britain to Romish superstition.

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FEMALE EDUCATION IN THE EAST.

LAST week the annual meeting of the Society for promoting this object was held at 118, Westbourne-terrace, Hyde Park, when there was a large attendance of ladies and others. Sir Thomas Fowell Buxton presided.

The annual report presented by Miss Webb took an interesting review of the labours of the fifty-three years which have elapsed since the Society was established. It was formed for the purpose of giving instruction to women in the Zenanas of India, and in their own homes in China, and is, in fact, the oldest Zenana Society in existence. The work of the Society was thus summed up: Zenana Missions, Medical Missions, Village Missions, work among the crowds assembling at native festivals, house and hut visiting, boarding, day, infant, and Sunday-schools, Bible and sewing-classes, training native Zenana missionaries, district visitors, schoolmistresses and Bible women, mothers' meetings; also branches of the Bible and Prayer Union, and the Young Women's Christian Association. At the present time the staff of European missionary ladies consists of forty; the number of Zenana ladies under instruction is above 2300, and those in the schools in all the countries mentioned, conducted by their own missionaries, or by the wives of missionaries who receive assistance from the Society in grants of money, or of boxes of work for sale, amount to over 17,000. There are thousands now gladdening the hearts of those who led them to the Saviour, adorning his doctrine, and working in his service.

The Chairman having heartily commended the work of the Society, Rev. Dr. Bennett said that last winter it was his privilege to visit Palestine, where he saw something of this Society's work, and which made a deep impression on him. One of the great difficulties of the work in Palestine was the opposition of the Government of the country to it. It seemed to him that the object of the Government of the country was not to develop its industry, but to do everything possible to hinder its prosperity. Rev. Dr. Syle, late professor of moral philosophy in the Imperial University of Tokio, trusted friends at home would feel called upon to do their utmost for India, China, and Japan. He believed that the Society was engaged in one of the best works in the world. Rev. D. Barry said he had seen the Society's work at Hong Kong, Foochow, Ningpo, and elsewhere, but he had been chiefly interested in the work in North India. While thankful for the work of ladies, he could not help thinking that their prayer should be for a native Luther to rise up in India. He believed there were vast numbers of men in India who believe in Christ secretly, and who have given up the worship of idols. Rev. T. W. Brown (Turkish Missions Aid Society) added a few words of hearty sympathy with the work in which they were engaged, and bore testimony especially to the efforts which were being made in Bethlehem.

SERMON LANE MISSION.—We are glad to learn that after more than three years of prostration and suffering, Mr. George Fuller has now so far recovered his wonted strength as to be able to attend all the meetings of the mission-hall. He desires Christian friends to join with him in thanksgiving for his restoration. He writes: "I desire to express my deep gratitude for the kind help sent for our work during my long affliction. Not one branch of the Mission suffered. All the meetings have been well attended, especially the Gospel meetings on Sunday and Tuesday evenings." The Mission is situate at 54, Liverpool-road, Islington, N.

IN WESTMINSTER ABBEY,

JUNE 21, 1887

WITHOUT, the trumpets blare
The slow procession moves
Along the aisle.
The Queen the nation loves
Enters the temple where the crown was set
(Its radiance lingers yet)
Upon her brow.
Silence awhile,
The throng is kneeling now—
And then a sound of prayer,
Of thanks for blessèd years.
And hush'd are human fears
While Heaven nears,
For God is there.

Yes! He is here, as where
The two or three
Meet in the upper room;
Is there for hearts that long,
For eyes that see,
For ears which listen for the eternal song.
Time seems a fleeting veil,
Earth's glories pale,
And far and faint we seem to hear,
Yet drawing near,
A trumpet sounding in a city fair.
The trumpet's silver sound of Heaven's Year
Of Jubilee.
Far off it tells us of a world's release,
And Heaven's depths of peace,
And echoes in our hearts—"Prepare, prepare!"
M. B.

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BISHOP TAYLOR IN LIBERIA.

TO-MORROW is the day when (D.V.) the ss. *Nubia*, containing our steamer, stuff, and a force of missionary recruits, for the Kassai country, is to pass this port, and pick me up. I arrived in Monrovia, on this trip, Jan. 26, so I have been in Liberia three months and eleven days. About two months of this time I have devoted to the work of opening new missions among utterly neglected heathen tribes, most of them as destitute of clothing and of the knowledge of God as any of the Congo tribes, as far as I went up—330 miles—last year.

Most of my journeying was in an open boat, with a captain to steer and six men to pull the oars. I thus spent six weeks on the Atlantic border, and seventy miles up the Cavalla river. It is wet season here now, and I have failed to keep count of the number of thunder-storms that swept over us, and wet to dripping nearly everything we had, but I did not even take a cold. The king and chiefs bind themselves by written agreement to give us all the land we need, for all our mission and industrial-school purposes; to clear land and plant first crop of a great variety of food for our missionaries; to build good kitchen and school-house, of their sort; and to cut and carry heavy pillars, and all the framing timber required for an English-built house thirty-six by twenty-eight feet: and all free of charge. I agree to do all that remains to make and equip the mission. We hope (D.V.) to build seventeen houses between this and Christmas, and to occupy them by thirty new missionary men and women, by January, 1888. Pray for us.—Your brother,

WM. TAYLOR.

Cape Palmas, Liberia, May 7.

CHELSEA PREVENTIVE AND RESCUE HOME.—The report of the first year's work at this Home, while showing how much may be done by sympathy and kindness, is full of suggestion to those who, with a larger acquaintance with the dangers of life, have the oversight of girls. One case is mentioned where a girl had been discharged without her wages. Fortunately, she was seen when not knowing where to go, by another servant, who took her to the Home, where she was safe. Of such, known as preventive cases, there were received last year sixty-nine, and of these only fourteen are reported unsatisfactory. Over one hundred cases were dealt with in the rescue department, and with regard to these twenty-five are doing well in service, while to all a loving hand has been outstretched. The Homes are at 28, 29, and 30, Margaretta-terrace, Chelsea. The secretary is Miss S. Maulden.

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we hope to give a portrait and sketch of the late Rev. W. Pennefather, of Mildmay Park.

Many London friends may be glad to know that the Powis Hall, Powis Gardens, Bayswater, will be open for thanksgiving, prayer, and confession, on Monday, June 20, from 7.30 to 9.30 p m. Subject: "The Queen, the Country, the Church, Israel, and the Nations." Christians are cordially invited to join in the service.

We hope our London readers will bear in mind that in the metropolitan churches on Sunday next collections will be made for the public hospitals that are such an unspeakable boon to the poorer classes of the community. Perhaps no better Jubilee thankoffering could be made than a generous donation to these institutions, which, says Mr. Spurgeon, are among the best things humanity ever did for humanity.

France is now the country which devotes the most of her resources to war preparations; but it is not creditable to any of the European Powers that four and a half millions yearly should be expended in Europe upon armies and navies. The English war debt, however, amounts to only 55 per cent. of that of France, the Russian to 78, the Prussian to 29, and the Italian to only 40. When will the nations learn the folly of war? What an amount of suffering the expenditure in proper directions of that immense sum would alleviate or prevent.

In a remarkable leading article, *The Daily Telegraph* has called attention to the gratifying fact that during the Victorian era we have made great progress in regard to the exercise of kindness towards the "lower creation." Sixty years ago "the sentiments of pity and justice towards the lower creation which now exist, and are partially enforced by law, were hardly recognised." Although much of the improved condition of things is due to the spread of education and to religious teaching, the praiseworthy efforts of the Royal Society for the Prevention of Cruelty must be recognised as an important factor in the change.

A correspondent writes:—

> Please impress on your readers the desirability of rising above the worldling's pleasures on Jubilee day, and making it a special day of thanksgiving to the King of kings and Lord of lords for our many mercies as a nation.

We would add, that with thanksgiving ought to be mingled much humiliation of spirit and confession, in view of our many national sins of omission and commission.

We hear now of "the New Journalism," "the New Puritanism," "the New Democracy," and it might appear that this is the beginning of the New Age. Not so. These are only new forms of the old elements in their old condition. God knows of no newness except in resurrection. "If any man be in Christ he is a new creation; old things are passed away; behold all things are become new." Christ risen is the Firstfruits, and God of his own will brought forth his people, "that we might be a kind of firstfruits of his creatures." It is no mean thing to have learned that there is no hope in any other newness than newness of life. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his DEATH? Therefore we are buried with Him by baptism into death; that like as Christ was RAISED FROM THE DEAD by the glory of the Father, even so we also should walk in newness of life." The time is coming when God will fulfil his word: "Behold, I make all things new;" but first "the earth and all the works that are therein shall be burned up."

The gentleman who writes over the name of "Grant Allen," in dealing with the subject of "The progress of science from 1836 to 1856," must have startled even the readers of *The Fortnightly Review*; for in his paper he goes into unjustifiable ecstasies over his own statement, far more easily made than proved, that "the sum total of energy is a constant quantity throughout the cosmos." Mr. Darwin contented himself with the application of the evolution theory to man and animals; Mr. Allen is not satisfied with the great scientist's limits, and widens the boundaries so as to include the universe. There are old-fashioned scientific people, however, who had attained to much wisdom before Grant Allen had mastered his alphabet. They prefer to retain their belief in a creation, and in the inspired statements of the Bible with regard to it, rather than to follow those misleading theories which even Grant Allen, perhaps almost unconsciously, admits are to a great extent based upon "obscure half hints."

A paper in *The National Review*, by Lord Brabazon (who has now gone to the Upper House as Earl of Meath, and we trust will do good work there in the cause of religion and of the working classes), deals with State Colonisation. It need hardly be said that the writer pleads in a very forcible manner for the adoption of emigration schemes as one effective remedy for many of the evils which are now affecting society. It is certain that there are excellent precedents for such schemes being applied, and it is high time that something should be done to relieve the congested districts of our large towns.

Much has been said of late on the prevalence and the evils of betting, but we suppose few were altogether prepared for the revelations given in two issues of *The Pall Mall Gazette* last week. "A fool and his money are soon parted," says the old proverb. It is a sore enough evil under the sun when foolish people who possess worldly substance barter it away for the sake of a passing spasm of excitement. No man can properly "afford" to squander his means in that way; but this is true in a double sense of those who labour for their daily bread. The betting mania among such persons inevitably leads to neglect of duty, fraud, theft, drunkenness, and a host of kindred evils. The recent statements in our evening contemporary, and the police-court records, fully prove this.

One might expect that all the professed Christian teachers of the day would on every opportunity lift up a faithful testimony against an evil that works such widespread ruin in the community. We trust many of them are doing so; but Rev. W. Rogers, of St. Botolph's, Bishopsgate, evidently has no such burden laid on his soul. On the contrary, he compliments from the pulpit the Heir Apparent, in his own presence, for mixing with the crowd at Epsom Downs on Derby Day! Where would be the crowd at Epsom apart from the gambling attractions of the race? This utterance of Mr. Rogers is, therefore, a direct endorsement of gambling, with all its attendant follies and crimes. No wonder if the canker spreads in Society from top to bottom. Oh, for one year of faithful Latimer in St. Paul's Cathedral!

We hear a great deal about the value of horse-racing in developing fine breeds of horses, and with regard to its being a manly national sport. The other day the Society for the Prevention of Cruelty to Animals prosecuted a "gentleman rider" for cruelty in spurring a lame horse to the winning-post. A witness had counted twenty open wounds in the animal's side, and it was bleeding from the mouth and very lame. Yet the Clerk of the Course and other persons testified that "the horse was not unfairly ridden," and that the "spur marks" were "nothing excessive," and the magistrates dismissed the case. An amendment of the law would seem to be called for in regard to this amusement.

From an article in *The New York Independent* we learn that in the United States one-third of the population are put down as communicants of churches; that the yearly increase is 407,949, or forty-six every hour, and that there are 15,325 more church buildings than there were in 1883. All this, the above paper says, must be a mighty force in the education, civilisation, and elevation of the country, and speaks well for a people who have no "established" religion.

On the other hand, an editorial in *The British Weekly* declares that from the reports and statistics of the various Nonconformist bodies, including Wesleyans and Primitive Methodists, it appears that they are all either standing still or losing ground, while in England and Scotland the State churches are said to be increasing. The Salvation Army also, according to its leaders, is advancing rapidly. The decrease in Methodism is accounted for by the fact that many from among them have gone over to the Salvation Army.

Whether there is the actual difference between Great Britain and America which these respective statements suggest is doubtful. Another and (as yet) an unknown quantity may tend to equalise the two countries. It is that "a very notable feature of the religious work of our time is the extent to which it is carried on outside of our churches altogether." The attendances at mission and undenominational services are very numerous in proportion to the whole. This is more largely the case in England than in America.

Our contemporary adds the timely and true suggestion that

> The greatest of all questions to which the churches can turn their thoughts is, How far is the separate existence of so many denominations justified? In other words, the question of Church union is the first problem which will have to be faced by the Christian wisdom of our time...So far as Christian union can be obtained consistently with full loyalty to Christ, they (ministers) will gladly go. Each church has its own special witness to bear, and cannot compromise this.

We question the accuracy of this last remark. What special witness have any of the churches to bear which requires or even justifies division? It is not doctrine but method of government which divides them, with the single exception of the Baptists.

If the denominations were each a divinely-appointed witness for one section of the truth, there would be no division and no jealousy between them. To suggest that full loyalty to Christ is any barrier to Christian union, is in direct opposition to the prayer of the Lord Himself, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." Sectarian competition and the unnecessary multiplication of opposing "interests" and "causes" are serious hindrances to the Gospel, and tend to bring the name of Christ into contempt.

Our enterprising contemporary, *The British Weekly*, is repeating an experiment made some years ago by ourselves—viz., a symposium on The Lord's Second Coming: Is it pre-millennial or post-millennial? The first paper appears this week, and is by Rev. Canon Fausset, D.D. It is a succinct and lucid exposition of the pre-millennial view; it answers some questions, solves some apparent difficulties, and says, with reference to John v. 25—28:—

> Though in some passages, as John v. 25—28, the resurrection of the good and evil is conjoined as if simultaneous, it is the usage of Holy Writ to group together like events in one place, and elsewhere to expand in detail the compressed statement. The "hour" in ver. 25, referring to *spiritual* quickening of the dead, already comprises 1800 years and more; why should not the "hour" referring to *bodily* resurrection (ver. 28, 29) comprise a thousand years between the resurrection of the just at the beginning of the Millennium, and that of the unjust at the close, in harmony with Rev. xx.?

Rev. James Gall has lately published a treatise entitled, "Wherein Millenarians are Wrong: or, Christ's Second Coming proved to be impossible until the Father has made his enemies his footstool" (*Hamilton, Adams & Co.* 2s. 6d.). This objection is thus met by Canon Fausset:—

> The objection from Ps. cx. 1, that "Christ's second coming is impossible until the Father has made his enemies his footstool," ceases, if we view the words thus:—His sitting on the Father's heavenly throne includes both the time of his gradual subjugation of enemies even now, whilst He reigns unseen, and also the time of his consummating their subjugation, both at the beginning of the Millennium, when He comes as the Son of Man and the Son of David visibly to reign, and during the Millennium, and at its close. In Acts ii. 31—35 St. Peter regards His present sitting to be for the purpose of making His foes His footstool. Other Scriptures show that the *consummation* of their overthrow shall be partly just before, and chiefly just after the Millennium (Rev. xix., xx.). Though assuming David's throne in the Millennium, He as the Son of God never gives up his session on the Father's throne.

In his chapter on the Parable of the Leaven Mr. Gall commits himself to the extraordinary idea that leaven typifies the work of the Holy Spirit. Thus:—

> The loaves that were to be waved on the day of Pentecost were commanded, not permitted only, to be baked with leaven; evidently to typify the expansive and progressive character of the Spirit's work. The hundred and twenty disciples that were present in the upper room in Jerusalem were the little piece of leaven that was hid in three measures of meal, and the firstfruits of three thousand souls that were waved before the Lord on that day were the earnest of a world-wide harvest.

This exposition has the questionable advantage of being new, and the unquestionable disadvantage of being inconsistent with itself. If the leaven typified the character of the Spirit's work, it is difficult to see how the 120 disciples were the little piece of leaven. The character of the Spirit's work and the 120 disciples are scarcely synonymous and interchangeable terms.

Far more easy and natural appears to us the view that, as the Sheaf of firstfruits represented the Lord Jesus in resurrection ("Christ the Firstfruits, 1 Cor. xv.), no leaven was or could be used in connection with it. But the two wave-loaves offered seven complete Sabbaths afterwards as "a new meal offering unto the Lord"—which were also "for firstfruits unto the Lord"—represented the Church gathered in the upper room at Pentecost. The loaves were baked with leaven to show, in contrast to the Sheaf = Christ, that while there was no sin in Him there was inherent sinfulness in them. Thus a Divine protest was entered from the beginning against the fatal delusion that the sinful principle could be eliminated from human nature in the present life. We say fatal delusion, for its necessary result is the notion that the instincts and appetites, and therefore the deeds, of the body, are pure and holy, whereas the Apostle declares, "If ye THROUGH THE SPIRIT do *mortify the deeds of the body* ye shall live." "Mortify therefore your members which are upon the earth" (Rom. viii. 13; Col. iii. 5).

Mr. Charles Cook's evangelistic work at Hyde Park Hall, and in the Metropolitan Mission Hall, is well known, especially to all who take interest in such work in the West of London. No other work has had the like acceptance in the same locality, and we regret to hear that it is seriously in need of support. We hope that Christians in the neighbourhood will help it by personal effort and otherwise, as they have opportunity.

The Christian World has great objection to "Heresy Hunting," on which subject an article and some correspondence has appeared in its columns with reference to Rev. Mr. Street's dismissal from the Congregational Church at Gerard's Bridge. Two correspondents sign a letter thus describing the preaching which gave offence:—

> That the death of Christ was unnecessary to our eternal salvation—that if three thousand Christs died, it would not make the least difference to us in any way...When Elisha made the axe to float on the water, Mr. Street said it was not a miracle, but the application of an unknown law, which everyone would understand and be able to practise some day. Balaam's ass he did not believe spoke, but that Balaam thought so. Noah's Ark he did not believe contained all the Bible said it did; and all the miracles which the Bible speaks of he laughed at, and said they were no such things, but the operation of this hidden and unknown law, which we should know some day—all this in a class where many could not read at all, others very imperfectly. All this teaching did nothing but darken their minds, instead of enlightening them.

We should not have thought it required much hunting to find out heresy in these outrageous statements. But another correspondent, in the same number, defends Mr. Street, by saying—

> Surely, Sir, we do not want a set of parrots in our pulpits who will repeat the phrases they have learned; but rather men who listen to the voice of God in them, and speak it out for Him! Mr. Street says that he holds and teaches the doctrine of the Atonement after the manner of Robertson, Beecher, and Hunter. I presume he uses his own words. Indeed, knowing the man, I am sure he does. Now, Sir, if Mr. Street is to be condemned for such teaching as that indicated by such honoured names, the sooner it is known that the majority of the present generation will stand by his side, the better—and I believe I might say, the majority of Congregational ministers.

Truly, the sooner it is known whether the majority of Congregational ministers are going to stand by such heresy as the above, and the sooner they distinctly repudiate it, as we cannot but believe they will, the better for their congregations and themselves.

The time has come for us to lay the claims of our City children before our readers. "A Day in the Country" is now an annual institution with most missions in London, and ardently longed for by the little ones. We trust that our friends will liberally contribute to our Day in the Country Fund, which will be divided amongst a number of deserving missions. The applications which reach us are so numerous that without a substantial sum in our hands it is impossible to render effective help to each.

"Only a Factory Girl" is the title of a story of exceeding pathos told by a young lady who with an elder companion spent a dark wet Saturday night, dressed as factory girls, visiting their low haunts, and learning how our poor sisters live under the shadow of our churches, and of comfortable homes. In our next we will give some extracts. Meanwhile for 3s. a dozen copies may be obtained from Miss Meredith Brown, 20, Upper Montague-square, W.

The Agapemonites find in *Songs and Solos* a verse which they sing with ecstasy, as upholding their unscriptural assumption of having attained the redemption of the body:—

> Free at last from all temptation,
>   No more need of watchful care;
> Joyful in complete salvation,
>   Given the victor's crown to wear.

But they do not give equal emphasis and prominence to the first verse, which shows that it is not to present attainments on earth, but to the bliss of heaven, that the hymn refers. This is the first verse:—

> Home at last on heavenly mountains,
>   Heard the "Come, and enter in."
> Saved by life's fair flowing fountains,
>   Saved from earthly taint and sin.

Those who, while in the body, think they are "free from all temptation, and have no more need of watchful care," will assuredly prove the folly of those who cease to watch while in an enemy's land.

DINNER TO WIDOWS.—On Monday next a dinner will be given by Mr. Holt, late of Sydney, to about five hundred widows, at Mr. W. Harrison's Mission-hall, in Soho, in commemoration of the Queen's Jubilee.

The Book World.

MODERN SCIENTIFIC ASSUMPTIONS.*

The range of this work is extraordinary. Professor Ebrard is erudite even for a German, and does thoroughly the work he undertakes. This volume contains, among other things, an exhaustive record of the religions of men in all ages—a library of information in itself, putting the reader abreast of latest modern discovery. It also deals in its earlier part in a vigorous and trenchant way with the assumptions of Darwin and Häckel, and with the false systems of Spinoza and Hegel.

We must avow especial gratification with this part of the work. The author writes with the confidence of a man who has mastered his theme and is in a position to demonstrate the justness of his cause. There is also a fine play of humour, which serves as a foil to its burden of erudition. All the well-known arguments and proofs of Darwin and his disciple Häckel are literally pounded to pieces, such as those based on the so-called laws of adaptation, heredity, struggle for existence, sexual selection, &c. A specimen or two of the robust and lively reasoning may interest our readers. Speaking of the whale's supposed origin from the hippopotamus, Prof. Ebrard remarks:—

> "But, then, the hippopotamus is by its structure compelled to go now and then to land, both to lay in a stock of breath and to gather food for itself, which consists principally of rice and sugar cane, and to a very small extent of fish. The idea that such an animal should, contrary to its nature, swim out into the sea in order to feed upon herring fry is therefore not even a hypothesis, but only a ridiculous and nonsensical fancy. . . .
>
> "The giraffe is supposed to have come by its long neck in this way: that after having eaten all the foliage on lower grounds and shorter trees, it was then obliged to stretch up its head to the higher branches; and having done so for many generations, it had new vertebræ gradually formed. But either every lower twig in the land inhabited by the giraffe had been actually eaten up—and in that case the first generation of giraffes, which could not in a day or a week acquire their long necks, must have perished of hunger; or there was so much feeding still within reach of the short necks that they might maintain their lives till the next spring; but, then, in the meantime new twigs would have been grown, for we must remember that Upper Egypt, with its luxurious vegetation, was the fatherland of the giraffe, and thus the necessity was gone for making the neck longer for at least another year. In order to make that giraffe hypothesis conceivable, it must be assumed that for 100,000 years no foliage had grown except on very high twigs, and that the height was always getting greater! Besides, a herd of animals failing any longer to find food in one district will rather wander into another region than pain their necks so fearfully by stretching and straining until new bones grow into them. This hypothesis, then, is just as absurd as it could possibly be."

From these quotations our readers may infer that this work is not only edifying in matter, but lively and robust in style. It is one of the best translations from the German we have yet seen; an apologetic work for the times; elaborate without being tedious, and by no means so formidable on acquaintance as the *primâ facie* view threatened.

SIX CHRISTIAN BIOGRAPHIES. By PETER BAYNE, LL.D. 5s. *Duguid Bayne & Co.*, 173, *Strand*. These sketches, by a master hand, of the lives of Howard, Wilberforce, Chalmers, Arnold, Budgett, and Foster, are reproduced for the benefit of the younger generation of readers. Most splendidly do they repay perusal, not only for their literary excellence, but for their kindly impartiality of view and clear perception of the true dignity of life.

THE DIVINITY OF CHRIST. By Rev. ALEX. STEWART, LL.D. *D. Wyllie & Son, Aberdeen.* This treatise is controversial in character. It refutes, with unsparing logic and considerable philosophic breadth, the positions taken up by a Unitarian minister. Because of this it ought to be helpful to men whose faith in the Divinity of Christ is shaken by the subtle arguments of Unitarians. Christians will welcome it for its pronounced utterances on a fundamental truth, and for its reverent handling of sacred themes. Written in a vigorous style, and studded with quotations from scholars of recognised authority, it is well worth reading.

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Notes on Daily Readings.

SUNDAY, JUNE 19.—PSALM CXXXIV.

The last of the Songs of Degrees, as well as of the second series which we have traced from Ps. cxxx. It presents three characteristic features of the position and occupation of "the servants of the Lord." First of all, theirs is service in the night time; secondly, it is spiritual service, prayer, and praise; thirdly, it is expectant service, "looking for that blessed hope," the Lord blessing his people out of Zion.

1.—*Ye servants of the Lord, which by night stand in the house of the Lord.*—"The night is far spent, the day is at hand" (Rom. xiii. 12). Service in the night time of "the darkness of the world" is that to which God's servants are now called. Standing is their proper attitude, for rest is still future (Rev. xiv. 13), and service "in the house of the Lord" calls for a reverential recognition of Him whose house it is.

2.—*Lift up your hands in the sanctuary.*—There is no "in" in the Hebrew, and the word for "sanctuary" means "holiness." It might be rendered, "lift up your hands of holiness," and to this apparently refers 1 Tim. ii. 8, "lifting up holy hands," in which passage the spiritual privilege of praying "everywhere" is contrasted with the Jewish limitation to the "Sanctuary." Another New Testament parallel is "praying in the Holy Ghost" (Jude 20). The Jewish attitude of lifting up the hands in prayer expresses expectation of receiving the blessings prayed for. The holiness of the hands is, however, an essential condition for such expectation. See Ps. lxvi. 18; John ix. 31; James i. 7. Prayer is to be accompanied by praise (Phil. iv. 6).

3.—*The Lord that made heaven and earth bless thee out of Zion.*—Corresponding to the two spheres of his dominion, there are two Zions, a heavenly as well as an earthly. See Heb. xii. 22; Rev. xiv. 1. It is from the heavenly that this final blessing may be expected (Rom. xi. 26). Thus the Lord's coming suitably crowns the expectation of his "night time" servants, and suitably closes a second series of Step Songs.

MONDAY, JUNE 20.—PSALM CXXXV.

The correspondence between this Psalm and the preceding one. in both commencement and ending, has led Hengstenberg and Delitzsch to regard this as a supplement to the former, and some view the two as making up one Psalm, this one having no title of its own. An interesting connection between them may be seen by regarding this as pertaining to the sphere of the earthly Zion, as the former to the heavenly. In other words, by taking it as a Millennial Psalm.

2.—*Ye that stand in the house of the Lord.*—There is no mention here, as in the last, of night time; for, if the view suggested above be taken, the night of weeping has given way to the morning of joy. The allusion to "courts of the house" is in keeping with the earthly sphere.

8.—*Who smote the firstborn of Egypt.*—Praise from the earthly Zion goes back to the formation of Israel as a nation when rescued from Egypt.

14.—*The Lord will judge his people.*—This verse is taken from Deut. xxxii. 36, and is quoted Heb. x. 30. Nearly the whole Psalm is made up of quotations from other Scriptures, as the references show. Delitzsch calls it a "mosaic."

21.—*Blessed be the Lord out of Zion, which dwelleth at Jerusalem.*—Mark the contrast to the close of the last Psalm. There it was a blessing expected (fut. tense) from the Lord out of Zion. Here the Lord himself is the object of the blessing, and that as dwelling at Jerusalem. There it was the hope of the Lord's coming. Here it is the Millennial reign.

TUESDAY, JUNE 21.—PSALM CXXXVI.

"In the liturgical language this Psalm is called *par excellence* the great Hallel."—*Delitzsch.* It consists of six triads of three verses each, followed by two groups of four verses.

10.—*To Him that smote Egypt in their firstborn.*—"Up to this point it is God the absolute in general, the Creator of all things, to the celebration of whose praise they are summoned, and from this point onwards the God of the history of salvation."—*Delitzsch.*

12.—*With a strong hand, and with a stretched out arm.*—Even thus it was in the deliverance of his people in the resurrection of Christ from the dead, wherein was shown the exceeding greatness of his power (Eph. i. 19).

13.—"*To Him which divided the Red Sea into parts.*—"Since it requires me to be an atheist that I may logically reject miracles, I prefer the far smaller difficulty of believing in the infinite power of God. He who causes the waters of the sea ordinarily to remain as one mass, can with equal readiness divide them."—*Spurgeon.*

25.—*Who giveth food to all flesh.*—"Israel's God is He who giveth Himself as the bread of life to the world (John vi. 51)."

26.—*The God of heaven.*—"This phrase is not found in the earlier Scriptures. We meet it nowhere else in the Psalms, but it is in 2 Chron. xxxvi. 23; Ezra i. 2; v. 11, 12; vi. 9; vii. 12, 23; Neh. i. 4; ii. 4; Dan. ii. 18, 19, 44; Jonah i. 9; Rev. xi. 13; xvi. 11."—*W. S. Plumer. For his mercy endureth for ever.*—Although many of the verses in which this refrain occurs describe rather acts of judgment than of mercy, even these spring from the abiding character of mercy to Israel, which shows itself in judgment upon their enemies.

WEDNESDAY, JUNE 22.—PSALM CXXXVII.

1.—*By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.*—"They did not weep when they remembered the cruelties of Babylon; but when the beloved city of their solemnities came into their minds they could not refrain from floods of tears. Even thus do true believers mourn when they see the church despoiled, and find themselves unable to succour her. In these our times the Babylon of error ravages the city of God, and the hearts of the faithful are grievously wounded as they see truth fallen in the streets and unbelief rampant among the professed servants of the Lord."—*Spurgeon.*

2.—*In the midst thereof.*—"This is most naturally understood of the *city* of Babylon; which was nearly as large as Middlesex, and had parks and gardens inside it."—*Kay.*

4.—*How shall we sing the Lord's song in a strange land?*—"The exiles in Babylon could not sing because they were in heaviness. God's hand was heavy upon them. He had a controversy with them for their sins. Songs cannot be drawn forth from the soul on which the load of God's displeasure, real or imagined, is still lying, or which is still powerless to apprehend the grace and the life for sinners, which is in Christ Jesus. And again, there is a land yet more strange and foreign to the Lord's song, even than the land of unforgiven guilt, and that is the land of unforsaken sin."—*C. T. Vaughan.*

5.—*Let my right hand forget her cunning.*—"The punishment perfectly accords with the misdeed. If I, misapplying my right hand to the playing of joyful strains on my instrument, forget thee, O Jerusalem, let my right hand, as a punishment, forget the noble art, and let my tongue, misemployed in singing cheerful songs, forget its capacity to sing."—*Hengstenberg.*

7.—*Remember, O Lord, the children of Edom.*—In the great warfare between Israel and Babylon—the people of God, and the world under its prince—the merely professing church (Edom) is found the opponent of the true church.

9.—*Dasheth thy little ones against the stones.*—As it was foretold (Is. xiii. 16) would be done.

THURSDAY, JUNE 23.—PSALM CXXXVIII.

"This is an echo of the promise contained in 2 Sam. vii.; 1 Chron. xvii. The superabundant promises, which made the throne of David and of his seed an eternal throne, is here gratefully glorified."—*Delitzsch.*

1.—*Before the gods will I sing praise unto Thee.*—"Probably the meaning is 'Before,' or in presence of the gods of the heathen (*i.e.*, in scorn of the idols who can do nothing), I will praise Jehovah."—*S.C.*

2.—*Thou hast magnified thy Word above all thy Name.*—"The promise to David that his son should have an everlasting throne. This transcended all that God had done or revealed in the past."—*Kay.* Though this be the special promise referred to, the truth conveyed by these words holds good of all the "exceeding great and precious promises" of God's Word, which are all Yea and Amen "in Christ Jesus."

8.—*Forsake not the work of thine own hands.*—"Being confident of this very thing, that he which hath begun a good work in you will perform (perfect, R.V.) it until the day of Jesus Christ" (Phil. i. 6). Those who accept the teaching of Scripture that all that the Christian can ever have within of good is "of God" and none "of self;" have in these words an argument of great value to plead before God.

FRIDAY, JUNE 24.—PSALM CXXXIX.

1.—*O Lord, Thou hast searched me, and known me.*—This thought of God's searching power makes this, "from a theological point of view, one of the most instructive of the Psalms."—*Delitzsch.* It can, however, only be enjoyed by those who are sheltered by the blood, and so able to stand so searching a contact with the light. See 1 John i. 7. Mark four divisions of six verses each.

6.—*Such knowledge is too wonderful for me.*—This refers to God's knowledge of his creature man, the verb "know" occurring three times in the previous verses.

7.—*Whither shall I go from thy Spirit?*—A new subject: God's omnipresence, as before his omniscience.

12.—*The night shineth as the day.*—"In Him is no darkness at all" (1 John i. 5).

13.—*Thou hast possessed my reins.*—A new subject: God's possession of his creature, founded on creation, with a mystical reference to the new creation in Christ Jesus.

15.—*My substance was not hid from Thee, when I was made in secret.*—Viewed as the language of Christ mystical, this and the next three verses have profound spiritual significance.

18.—*When I awake, I am still with Thee.*—"The same language before employed to express the resurrection hope (Ps. xvii. 15), when there shall be a further illustration of God's mindfulness of his purposes, and 'precious counsels' with respect to his redeemed, in anticipation of which they may repeat this Psalm with renewed feelings of wonder and admiration."—*De Burgh.*

19.—*Surely Thou wilt slay the wicked.*—"Wicked" is singular in Hebrew, as if including in one "the wicked one" and all his rebel crew; such coming judgment calls for present separation. Compare Numb. xvi. 26.

21.—*Do not I hate them, O Lord, that hate Thee?*—The distinction between persons and things as objects of hate (Rev. ii. 6), was not known in David's time; for the word spoken in Matt. v. 44, "Love your enemies" had not yet gone forth.

24.—*Wicked way.*—Lit. "way of grief" (R.V.), taken by some to mean "way of pain," *i.e.*, way leading to pain. But as the word is used (Isa. xlviii. 5) of idols, Gesenius and Rosenmüller render it "way of idolatry," a suitable termination of such a Psalm. See 1 John v. 21.

SATURDAY, JUNE 25.—PSALM CXL.

1.—*Deliver me, O Lord, from the evil man.*—The transition from the singular, "the evil man," to the plural following ("they have sharpened," *&c.*) illustrates the Hebrew mode of ideal expression, of which "the man of sin" (2 Thess. ii. 3), "the man of God" (2 Tim. iii. 17) are instances in the New Testament.

4.—*Who have purposed to overthrow my goings.*—We may be thankful that such purpose cannot prevail against those who are "called...according to his own purpose and grace" (2 Tim. i. 9); or against Him, who can say, "As I have purposed, so shall it stand" (Isa. xiv. 24).

7.—*Thou hast covered my head in the day of battle.*—"He protects the head of his anointed against the deadly blow."—*Delitzsch.* The head of the great enemy is to be crushed (Gen. iii. 15), but not that of his opponent, whose heel only is to suffer. How truly can Christians use this verse of Christ their Head. Whilst of the world and their head (1 John v. 19, "in the wicked one," R.V.) verse 9 stands true.

11.—*Let not an evil speaker.*—Lit. "man of tongue." See Isa. liv. 17, and Rev. xii. 10, 11.

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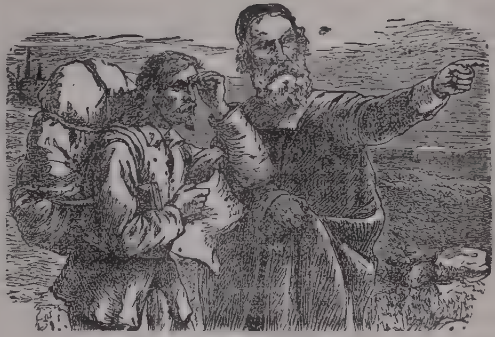

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MISSIONARY CONFERENCE AT CAMBRIDGE.

BY AN UNDERGRADUATE.

A REMARKABLE Conference was held at Cambridge last week with the object of directing the widespread missionary interest here into the most practical of all channels, viz., that of facing definitely our responsibility in regard to our Lord's last command, "Go ye out into all the world, and preach the Gospel to every creature." It had long been felt by many undergraduates that the time had come for pressing home the deep interest aroused of late years by the going-out of men who were personally known to many of us for their power and holiness of life, and who have left an ineffaceable stamp upon Christian circles in the University, and the sudden death of one whose bright, manly face was so well known here, occurring just before the circular was issued, came as a direct message to us from the Lord of the harvest.

It would be impossible to give in a small space even a summary of what was said by the speakers. We heard much, both of difficulties and encouragements in work, of scope for the employment of the most varied talents, of open doors, and the urgent need to take advantage of them at once, of the fierce temptations with which the great adversary assails the missionary, and of the Saviour's special manifestation of Himself, according to promise, to those who leave home and kindred for Him.

But perhaps the keynote of the whole was the need for absolute consecration, and the power of the Spirit, before anyone seeks to attack the kingdom of Satan in his own strongholds; for holiness of life and rich knowledge of the Scriptures, if the teacher is to lead his converts into the fulness of the Gospel of Christ. In spite of numerous examinations and the many attractions of the "May week," not only was the attendance good, but the interest grew and deepened every day. The Spirit's presence was most manifest in the intense earnestness that characterised especially the closing meetings; and God set his seal to the effort by much blessing given.

Further opportunities of hearing the missionaries were well responded to, Dr. Bruce and Dr. Maxwell speaking to a number of University men at the close of a public breakfast, a final meeting being also held on Saturday morning in Corpus. Besides these an after-meeting was held at the close of the Friday evening meeting, conducted by Mr. Meyer, who urged all present to definitely dedicate their lives then and there to the Master's service, and say "Here am I, send me," to his call "Who will go for us?" Mr. Wilmot Brooke then read 1 Cor. ii. 1—2, urging as the one qualification for missionary work the renunciation of every ambition in life except that of making known Christ crucified.

One undergraduate present told of the removal of the hindrance to his own obedience to the command, "Go ye out," by the light that had flashed upon him that very day, that, with the command "Abide in Me," Christ at once gives a willing heart the power to abide, so that he was now ready gladly to go anywhere at the Master's call. After silent prayer, all present then laid themselves at Christ's feet for service, singing on their knees—

> Were the whole realm of Nature mine,
> That were an offering far too small;
> Love so amazing, so divine,
> Shall have my soul, my life, my all.

The closing meeting next morning, though quite small owing to shortness of notice, seemed to crown all: no less than fifteen out of about twenty undergraduates present, stood up and expressed their willingness to go out to the foreign mission field, if God should open the way. Let us pray that He will make it plain to each one where He would have them work for Him.

One word as to the lessons of this Conference. We are beginning to understand that it is not merely a high privilege, but the bounden duty of Christians to take up missionary work as well as home work, that the Church's obedience to her Lord's command must be brought about by the obedience of individuals; that our duty is not to Christianise nations, but to win individual souls for Christ, and preach the Gospel as a witness in all lands; and, lastly, that our unquestioning obedience must bring a reflex blessing upon our own country. It now remains to act upon these truths. The news of the great missionary awakening in America, which has led so many hundreds of students—men and women—to dedicate themselves to Christ for the evangelisation of the world, came like a thunderclap upon us in the middle of the Conference. May the news rouse us all to a holy rivalry with them in the Master's cause!

IRISH PRESBYTERIAN CHURCH.

THE General Assembly of the Presbyterian Church in Ireland has been in session in May-street Church, Belfast, during the past week, and has been attended by a large number of ministers, elders, and of the general public. Rev. J. H. ORR, D.D., of Antrim, who has for many years acted as clerk of the Assembly, was unanimously chosen Moderator for the current year.

A lengthened and animated debate took place at an early sitting on the subject of gambling at bazaars for the purpose of raising money for religious purposes, and the subject was referred to a committee. Rev. Dr. Rogers presented the report of the committee on the state of religion and evangelisation. He dwelt on the importance of congregational prayer-meetings, of co-operation on the part of elders in Christian work, and upon the grand aim of all Church effort—the salvation of souls. Profitable addresses were delivered by Rev. J. W. Whigham on the work of grace in the south and west; by Revs. H. M. Williamson and H. Montgomery on the work of grace in Belfast; by Rev. W. J. Patton on Revival work in County Down; by Revs. S. R. Henry and R. Barron on Revival work in County Antrim, and by Rev. Dr. Mutchmore of Philadelphia, delegate from the American Presbyterian Church, on the developement of Divine grace in America.

There was no burning question before the Assembly this year, and all the proceedings were marked by earnest consideration and brotherly love, and gave promise of a year of much spiritual blessing.

OPEN-AIR MISSION.—The annual sermon was preached on Sunday evening in New Court Chapel, Tollington-park, by Rev. J. Ossian Davies, the pastor, to a crowded congregation, from the familiar and appropriate story of Jonah's mission to Nineveh. After dealing with Jonah's sermon and its striking effects, the preacher sketched the history of open-air preaching, and closed by pointing out the difficulties and advantages of this method of evangelising. At the close a considerable number of the congregation adjourned to Oxford-road, one of the entrances to Finsbury-park, where they held a capital open-air service, one of two regularly sustained by this active congregation, who thus put in practice the exhortations of their pastor.

MR. GEORGE MULLER, of Bristol, returned to Bristol on Monday evening, after a preaching tour of 37,000 miles. For the past twelve years he and Mrs. Muller have travelled no less than 130,000 miles, and addressed congregations numbering in all over a million persons. His present tour has been to the United States, where he had intended spending the winter in preaching. Yielding to a pressing invitation from Australia, he went by way of San Francisco to Australia and to New Zealand, thence to the Straits of Malacca, Japan, and China, and returned through Europe, thus having completed a preaching tour round the world. Although eighty-two years of age, he is now strong and hale, and says he has experienced no fatigue from his preaching labours. On Monday evening he was heartily welcomed by the 2000 children on his return, after this his longest absence since he founded the institution.

NORMAL COLLEGE FOR THE BLIND.

THE first of a series of special gatherings arranged by the executive took place at Upper Norwood on Saturday afternoon last. The invitation was responded to by a large number of persons, who were thus privileged to inspect some phases of training for the blind which have been considerably developed in the last three years, and which were in process of illustration in various parts of the extensive and beautiful grounds.

On the lawn under the shadow of the house was a table, at which were seated a number of the youngest children engaged in Kindergarten work. Elsewhere others, two or three years older, were deftly modelling leaves and flowers in clay; while the happiness, and even *abandon*, of their home life was shown by merry parties of little maidens singing and playing, of course under guidance, and of boys swinging and freely enjoying themselves. In this connection also the gymnasium should be mentioned, where some wonderful feats were performed, which might well excite the envy of many a seeing boy. In buildings in the lower part of the grounds boys were busily and dexterously engaged in chopping wood and in planing and sawing—"Not," said the Principal, "that we are thinking of making them carpenters, but that they may learn to be thoroughly handy and useful." In the piano department next door were young men engaged in various manipulations which will fit them to become tuners.

The event of the afternoon was the concert, and this constituted in itself a rich treat. Both vocalists and instrumentalists performed their various parts with exquisite skill and taste. In reference to this it will be of special interest to state that one of the pieces was dictated to the choir note by note by the Principal, and this having been transferred to paper, was then sung as correctly and with as much facility as though the composition had been previously rehearsed a dozen times.

Dr. Campbell, in the course of the few remarks he addressed to the audience, said that one of the songs, the rendering of which was perfect, had first been attempted by the young lady who sang it only the day before. There are about 170 pupils in the College, he also said, and he strongly insisted that the object kept in view throughout the whole course of training is to educate the pupils so that they may become practical business people, able to compete with others on ordinary terms.

HAZELWOOD.—There is virtue in the name of this Home for young men at Ryde, Isle of Wight, to hundreds of their class. Those who have once sat at its well-ordered and bountiful table, who have joined with Mr. Jacob's large family in their morning and evening worship, who have listened to his valuable expositions of Scripture, and his wise and kindly counsel, know well that the place is a power for good. The report just issued states that nearly 1300 young men last year availed themselves of the many advantages here offered them, which, besides the comforts of a home and the charm of the surrounding scenery, include also such spiritual influences as have been the cause of rich blessing to not a few.

ARMY SCRIPTURE READERS.—The annual meeting of the Army Scripture Readers' and Soldiers' Friend Society was held in Exeter Hall on June 8, Dr. J. C. Edghill, Chaplain-General of the Forces, in the chair. An abstract of the report was read by the secretary, Mr. W. A. Blake. The number of readers employed is eighty-four. A deficiency of £1000 is shown by the financial statement. Regret was expressed that no addition could be made to the Society's staff in India for want of funds. The chairman was emphatic in his approval of the aims contemplated, and the spirit in which the work was performed. Addresses were delivered by General Sir Arthur J. Lawrence, Rev. J. Gelson Gregson (from India), General E. Davidson, R.E., Rev. W. F. R. Buckle, M.A., Major Owen Hay, R.A., and Sir Robert Phayre. A few soldiers attended in uniform, and were apparently much interested.

Letters to the Editor.

SOUL AND SPIRIT.

Dear Sir,—I believe many Christians (myself among the number) were they asked *clearly* to define the difference between "soul" (Gen. ii. 7), and "spirit" (Eccles. xii. 7) would find it difficult to do so. That there is a very marked difference is evident from 1 Thess. v. 23, among other passages of Scripture. If some of your many learned readers would define it, I feel sure it would be helpful to many.—Yours faithfully,

A Constant Reader.

[This question is fully answered by Rev. J. B. Heard, in his "Tripartite Nature of Man" (*T. & T. Clark*). We shall, however, be glad of brief answers to our correspondent.]

THE DORÉ GALLERY.

Dear Sir,—The writer of the letter in your last issue respecting nude figures or paintings in the Doré Gallery cannot, I think, have visited the gallery *during the hours* Sunday-school teachers and others are invited to visit the gallery free. For on my visit I found the pictures alluded to *covered up*, and was assured they had been covered up at all times at which the gallery has been so kindly thrown open to Sunday-school teachers, the proprietors having done this of their own accord. In justice to them, the letter should not be allowed to pass unnoticed.—Yours truly,

F. W. A. Wilkinson.

St. John's Vicarage, Tadema-road,
Chelsea, S.W.

[We are glad to acknowledge the courtesy of the proprietors, who adopted this course in deference to the wish of some of our correspondents, which we intimated to them. We have received, too late for insertion in this issue, a communication from the proprietors of the gallery denying some of the statements made by Mr. Maurice Gregory.—Ed.]

A SERIOUS DANGER.

Dear Sir,—Shall I trespass too far on the freemasonry of common interest in a vital matter if I draw your attention to a serious danger which workers have entreated should be brought into notice—viz., that in our rebound from the evil of laying no blame upon man in sins between men and women, the sinning woman is now too often treated as a victim only—as if neither she nor the parents were responsible parties.

This has been specially brought to my notice by the tone of an article in *The Pall Mall* on the horrible story of Bertha Wall. That a mother so evidently guilty of great negligence, if nothing more, should be spoken of only with compassion, is monstrous. Nor is it possible that in this case the unhappy girl was a helpless victim.

The present tone is most unjust towards those

"Girls, whose fingers thin
Push from them faintly want and sin."

I know of one girl saying to another, "Oh, wait till you get into trouble, and then all the ladies will be after you." And, on the other hand, I know of a country village where the extreme severity with which illegitimate births are visited by the landlord has nearly stamped them out. The fear of consequences is a mighty help towards self-control.

But what is most sorrowful to me is the lowering of woman's sense of personal responsibility. My own limited observation would say that, though in general it is chiefly the man's fault that a woman goes over the edge of the precipice, it is chiefly her own fault that the edge was ever reached.

From our earliest girlhood we were made to feel that, if any natural fun or frolic among the young people ran too far, the girls were to blame for allowing it; and I am sure our own consciences bore out that opinion. The lives of the poor cannot be so unlike our own as altogether to reverse it.

In the noble efforts made to raise man's sense of responsibility towards women, let us not lower that most sacred sense of woman's responsibility towards man. Everyone who has touched rescue work knows how much better is prevention than cure. In trying to make cure more easy, we may lessen a strong force of prevention, if we do not take care.

I must ask your forgiveness if I take up your time with a subject you have already worked out. It is painful indeed to touch it, but the need is very great.

B. E.

LICENSED SIN IN INDIA.

Dear Sir,—Hardly any language of condemnation can be too severe when applied to the system which your correspondent, "Integrity," calls "licensed sin." And that the evil lives of Europeans are, in India, among the grave difficulties in the way of mission work, I know full well. Speaking only for that part of India which I know from having passed my whole active life in it, dating back from days when no such system of licensing sin was known, but when yet the general level of morality among Europeans was lower than it is at present, I am thus far quite at one with your correspondent. But though it may not be possible to say what strange notions may be held by individuals, I am sure that to say that, generally, the people of India "believe that licensed sin forms part of our religion," is unfair exaggeration. The Hindoos, of whose religion, be it remembered, prostitution forms a recognised part, are too keen observers to form, generally, any such opinion.

I know not who the missionary may have been whose address so disappointed your correspondent, nor in what part of that large field of India he may have laboured; but I rather think he must have misunderstood him as to the convert's mother, who was persuaded "not to buy currie on the Sabbath day;" currie being hardly an article which old ladies would proceed *to buy* on "the Sabbath," or on any other day, however busy they might be grinding and preparing. But one difficulty I *have* known to exist, namely, the idea that Christianity consists "in keeping the Ten Commandments." Possibly some even here in favoured England may be surprised at my implying that it does not. But the Gospel, as Paul preached it (*vide* 1 Cor. xv.), is, whether in India or in England, still "the power of God unto salvation." I have often dreaded the effect of setting the people to work to keep the commandments, whether the fourth or any other, before they have come to know their need, as lost sinners, of God's Gospel. This mistake dates from very early days in mission work in India, even from the days of a precious man of God like Henry Martyn, and may, perhaps, account for some of that lack of success which your correspondent mourns over.

J. G. Halliday.

Dear Sir,—In last week's number of The Christian, your correspondent, "Integrity," rightly calls for outspoken protest on the part of returned missionaries on the subject of Licensed Sin in India. But facts have come to our knowledge within the last six weeks which show that it is quite possible that we have been laying the blame on the wrong shoulders. It is more than probable that there *have* been written protests sent home by our friends working abroad in heathen lands, and that these protests have been suppressed by officials at the head-quarters of some of the great missionary societies in London.

In getting up the great meeting held at Exeter Hall, the Committee of the Gospel Purity Association were very anxious that it should be thoroughly well advertised at the great May meetings of the missionary societies, and for that purpose one of our secretaries called at all the Societies' offices in London, in order to obtain the necessary permission for the distribution of notices. The results were as follow:—

No. 1.—Wished us every success. Gave us permission; but must not be surprised if his superior secretary prevented us giving them away.

No. 2.—Was a strong supporter of the C.D. Acts. Our secretary pointed out the exceedingly small percentage of converts in places where the Acts were in operation. He replied that that was no argument, and would not give permission, and further than that left orders at Exeter Hall that *anyone giving away notices of the meeting should be given into custody.*

No. 3 said that the name of Mrs. Josephine E. Butler on the bills was quite enough to prevent him from giving permission!

No. 4 would not give permission, and would not state any reason, though the fact was pointed out that the results at the mission stations of his Society were being seriously affected by the Acts.

No. 5 had no objection.

No. 6, with pleasure.

It is needless to say that we *did* distribute the notices aforesaid, whether we had permission or not, though it was often at great inconvenience to our own helpers.

Faithfully yours in the war against sin,

Joseph Joyce.

(Secretary Gospel Purity Association's Department for the Abolition of State Regulated Vice).

31, *Paternoster-square, E.C.*

Sir,—Your correspondent, "Integrity," in your last issue, under this heading, makes two points which, I venture to think, require to be challenged. The first is that missionaries working in India, when returning to this country, and addressing meetings on the subject of mission work, are silent on the subject of the great hindrance to conversions owing to Government having licensed sin. On this point I will leave missionaries to speak for themselves. As one who has spent more than a quarter of a century in that country, I know something of native feeling respecting Christianity. I shall be surprised if "Integrity" will find missionaries attaching such importance to the Governmental licensing of sin as a factor in preventing conversions as he does. The second point "Integrity" makes is that (apparently) all mission work has been hampered for years, perhaps from the beginning, by this action on the part of Government. As missions were planted in India long prior to 1866, when Government licensed sin, his contention can only hold good for the past twenty years, and I hold that his conviction on this point is entirely erroneous, and based on insufficient knowledge.

There are places in India where missions are planted, and have been existing for years, the native residents of which are entirely ignorant of the Government action in regard to this horrid vice. More than this, the Hindu religion has more than tolerated this evil. It has sanctioned it, and temples, especially in Southern India, provides means of supporting its existence. So far do Hindoos recognise the custom, that in every large town or village you will find special localities allotted to the unfortunates for residence. It is therefore beside the mark to emphatically say that Government action, in respect to a special class of its servants, deters conversions.

Lastly, it is an entire absurdity to prepare maps showing seventy-two spots where the licensed sin exists, and call these localities districts. What would be thought of a map of England being prepared, showing, by black spots, those garrisons where a similar measure was till lately enforced, and the exhibitor thereof holding forth that licensed sin extended to all the villages and towns in the immediate neighbourhood of those garrisons? Such an assertion would be unjustified, and so is it in the case of India. The seventy-two spots are merely cantonments, and two miles outside of them "Integrity" would have very hard work to find a single villager who knew anything about licensed sin.—Yours faithfully,

J. W. Macdougall.

CHURCH ENTERTAINMENTS.

Dear Sir,—It is a terrible, yet only too true picture of the state of the church, which is given in your issue of the 3rd inst. Those who take part in providing amusements, in the name of religion, for a guilty and unreconciled world, would do well to study the following passages of God's Word:—"For the weapons of our warfare *are not carnal*, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ" (2 Cor. x. 4, 5). "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God" (James iv. 4). "Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 17, 18).

Surely the church, like God's people of old, is in Babylon. Instead of being separated *from* the world by the cross of Christ, the Lord's professing people are too often living in adultery *with* the world, who *hate* the cross in which Christians should glory. And as God, through Cyrus, invited his ancient people to leave the delights and comforts of Babylon and to come back to rebuild the Temple in the desolated city of their fathers, so does He now invite his faithful remnant to forsake the abominations of Christendom, to rebuild the living temple of the Holy Ghost.

The wiser counsels of true believers are, I am afraid, often overruled by the voice of the numerous unconverted people in our churches, to whom "the things of the Spirit of God' are foolishness (1 Cor. ii. 14), and who, in the words of Jesus, highly esteem that which, in the sight of God is abomination.

T. W. S.

Newcastle-on-Tyne.

BAPTISM AND CONVERSION.

Dear Sir,—I have been intensely interested in he correspondence appearing in your paper for he last few weeks on this immensely important ubject. Without surprise, but with sincere pain, I have read the four letters from clergymen, mbodying as they do four distinct and apparently rreconcilable views of a matter about which there an be only one true view. To enter into these four seriatim would be occupying too much of your space, but my experience so bears upon this ubject, that it may interest your readers to relate t.

Four years ago, as the result of spiritual zeal, I lecided to join the ministry of the Church of England, in the diocese of Exeter. My object was not to become a clergyman so much as to be enabled to devote myself entirely to God's work, and I, therefore, approached the necessary study in a spirit of earnestly interested inquiry, with a view of employing it entirely for future use, and not desirous of acquiring it merely for the purpose of a pre-conceived and pre-decided end. All went well until I came to the Article on baptism. This I studied with the help of a huge text book, by Bishop Harold Browne (prescribed for me), and a book on the Articles, of my own selection, by the late Dr. Boultbee, of Highbury College. I also searched the Scriptures, and compared all with the *exposition in practice* of the Church's doctrine, viz., the baptismal service. The painful result was that I was brought to a dead halt! I saw plainly two things. If I were to be a loyal and thorough "Churchman," I must necessarily hold Baptismal Regeneration, as plainly stated in the Baptismal Service, and I could not hold this, as I felt it to be contrary to the Word of God. On the other hand if I simply satisfied my examiners, and kept my scruples to myself, as some advised me to do, I was face to face with the immediate prospect of having to perform endless services at the baptism of infants, and in every case be acting the thorough hypocrite! I shrank from either course, and faced in preference complete withdrawal from candidature for "Orders," and consequently entailing much odium, very much personal loss, and a wreck of earthly prospects. Thus the Church's teaching "*unchurched*" me, and something more!

High Church theologians hold very tenaciously, and honestly, to the fearful error of "baptism and salvation." Evangelicals, to save their "Church" consistency, set forth all manner of views, few being other than a desperate attempt to evade what they secretly feel to be an unpleasant fact in "Church" doctrine. But in all such views I never, before I read "Clergyman's" letter in your issue of June 3, met with such a sentence as this, which though perfectly Scriptural, is not contained in any portion of the Church's teaching in (at any rate) preparation for "Holy Orders," viz.: "All the language of the New Testament respecting baptism, it is allowed by all parties, respects adults, and it is equally clear that not one word is said about the benefits of baptism to infants." This, from a clergyman, needs only to be compared with the baptismal service, for evidence of dire confusion of doctrine on a vital question.—Yours truly,

An ex-Candidate for Holy Orders.

Brockley.

UNION IN ITALY.

Dear Sir,—In your issue of May 19 you have published an article on "Free Italian Church," in which the writer has (unwittingly, and through imperfect information, of course), fallen into some errors, which I feel bound to correct. I shall not enter into all the details about the "Union between the Free and the Waldensian Churches," but will limit myself to two points.

(1) "The Waldensians," says the writer, "have insisted on preserving their own name for Italy, and making Italy Waldensian." Where the writer has found expressed this intention of the Waldensian Church, I am at a loss to understand. The Waldensian Synod of 1886, after carefully examining the whole question of union during two days' has voted the following resolution as to the name:—"The Union is accomplished under the name of 'Chiesa Evangelica Valdese,' allowing each congregation to call itself simply Chiesa Evangelica di . . . and wishing (*facendo voti*) that the increase in the number of the church members or the union with other denominations might soon justify the assumption of the name of 'Chiesa Evangelica d' Italia.'" I ask any unprejudiced mind to say candidly if that can ever mean that the Waldensian Church is aiming at making Italy Waldensian?

Do I need to ask the intelligent reader to observe that the Synod did not request the congregations of the Free Church to take the name of Valdese (Waldensian), but left them perfectly free to call themselves simply Evangelical Church of Milan, Venice, &c.? Do I need to call attention to the fact that far from intending to make Italy Waldensian, the Waldensian Synod emphatically expressed the wish that the time would come when the whole church might take the name which is as much desired by Waldenses as by Free Churchmen? Of the reasons for the delay, allow me to believe that the Waldenses are the best judges.

(2) The second incorrect statement, which I wish to speak about, because it misleads the readers of The Christian, is expressed in the words: "In Rome, it seems that all other evangelical schools have been shut through the ceaseless efforts of the priests." Well, so far as our schools are concerned, that is not the case. We have shut our day-schools because we had not the means to have them such as to compete efficiently with the now much perfected schools of the capital, and we have opened night schools for adults, from which we expect more *real* fruit for the evangelisation work. I do not think that anybody in the Free, or Weldensian, Church has spent more time, more thought, on the Union question than I have. The Lord knows where the fault lies, and He will make it known when He thinks proper. Meanwhile, I do not think that the hoped-for solution may be helped by judgments, at least hasty, of well-intentioned people, who evidently ignore entirely a whole side of the question.—Yours truly,

Stockholm. M. Prochet.

CORRECTION.—The report in our last issue headed "London Aged *Pilgrims'* Society," should have been "London Aged *Christian* Society."

EAST CENTRAL Y.M.C.A.—The seventh annual meeting of this Association was held in the lecture hall, Whittington-avenue, on Tuesday last week, Mr. J. H. Tritton presiding. The abstract of the report, read by Mr. Hughman, shows that a very considerable amount of evangelistic effort is being put forth by the young men here banded together. Not only in the City, but in the poorer districts of Whitechapel, Bermondsey, Limehouse, and Lambeth is the influence of the Association felt. At Canning Town, too, four weekly services are conducted by the members. The average attendance at the meetings of the banks and other prayer unions is about 120.

FEMALE SERVANTS' HOME SOCIETY.—Preceded by a tea, which was largely attended, the fifty-first annual meeting of this Society was held on Monday evening at Exeter Hall, under the presidency of Mr. T. A. Denny. The report stated that it is computed there are something like 240,000 female servants in London, of whom 10,000 are always out of place, that is, changing their situations. The importance of the Society's work in providing homes for them will, therefore, be seen. The spiritual work in the Homes, which had ever been the chief concern of the committee, has steadily progressed. The Society has been useful in obtaining justice for young women who had been dismissed wrongfully without character; sent adrift with wages unpaid, amounting in some cases to several pounds; and in other circumstances too numerous and painful to mention. In some cases residence in the Home had proved the safeguard from utter ruin. The Chairman delivered an address, in which he urged greater economy in servants towards the goods of their master, and distributed rewards for good conduct and length of service.

ZENANA MEDICAL COLLEGE.—Mr. E. S. W. De Cobain, M.P., presided at Exeter Hall, on Monday afternoon, over the annual meeting of this institution, the object of which is to train Christian women to be medical missionaries. The report stated that the Society—which is unsectarian—though only commenced seven years ago, was already the parent of medical missionary schools abroad, the pupils in their respective stations having commenced classes or schools of instruction for the natives, so that the taught, like the teachers, might go forth among their own people as Christian medical missionaries. The committee has applications from many whom they were compelled to refuse, but whom they would accept were more funds placed at their disposal. The Chairman spoke of the conquests of war and the nobler conquests of peace, and referred to institutions like the Zenana Medical Missionary College, for carrying out the latter. Sir R. Temple, M.P., remarked that of all the works of charity and beneficence now being instituted for the benefit of India, there was none more likely to be rewarded with a real result than that which was undertaken by this Society. Dr. Murray Mitchell, Rev. H. M. Hackett (Allahabad), Dr. Badenoch, Dr. Griffiths, and others spoke.

EVANGELISTIC NOTES.

A series of successful evangelistic meetings has just been held in Stanley, near Perth, by Mr. William Jack, student-evangelist.

Lurgan, Ireland.—The month's tent services conducted in this town by Rev. G. A. Webb and Mr. Ryan have been a great success. Large congregations have gathered to hear the Gospel, which has been preached faithfully, and with great simplicity of speech. Many have professed decision for Christ.

Gospel Tent Mission.—At the instance of the Marlborough Y.M.C.A., a three weeks' Gospel mission has been conducted in a tent, by Mr. W. J. Taylor, of the Evangelisation Society. The workers made a special effort to attract those who never attend church, and their labours were fully rewarded. The tent will now be sent on to the surrounding villages.

South Norwood.—Tent services have been resumed for the season at Portland-road, S. Norwood. At the opening meeting there were about 250 persons present, and earnest addresses were delivered. On the following Sunday evening the tent, which will hold about 400 persons, was crowded. An effort is being made to secure funds for the building of a small hall on the site of the tent, this being much needed in the district.

Lydd.—Two or three thousand soldiers are encamped here. Evangelistic services are being conducted under the auspices of the Y.M.C.A. on Sunday evenings; it is hoped by this means, and by the distribution of Gospel literature, &c., to counteract the influence of the public-houses, which are the only places in the town where the soldiers can go to spend their leisure time. Tracts are solicited, and will be wisely distributed.

Cannon-street, Lydd, Kent. W. G. Tester.

Messrs. Crossley and Hunter are two evangelists whose labours are being greatly blessed in Canada. In Picton, Ont., where they spent six weeks, over a thousand professed conversion, and the work has extended since in and around Picton, until now the converts number about 2500. In Windsor, where they next went, more than 800 professed to accept Christ. They proceeded to Port Hope, where over 600 sought the Lord, and the whole town was moved. Their next field of work will be in Detroit. Mr. Crossley's great power is preaching and solo singing, while Mr. Hunter's is in exhortation and conducting the after-meeting.

Hastings.—Mr. J. B. Bain's mission at the Y.M.C.A. rooms in this town has been blessed above the expectations of the most sanguine, and was extended to twenty days instead of ten, as first arranged. The meetings were crowded every day, and on the closing evening the hall was filled twice over, so eager were the people to hear the word. On this evening more than twenty confessed Christ as their Saviour. The young men have come in for a large share of the blessing. Some of the afternoon Bible-readings were taken by Rev. W. Haslam, and on one evening he spoke to the young converts. From first to last the power of the Holy Spirit has been so manifestly present, that Christian workers of long standing have said they never saw anything more impressive.

Rev. W. Hay Aitken will conduct a mission at Broughton-on-Furness from June 21 to 26.

FIGHTING GOD.—Some weeks since the Boston *Congregationalist* copied from the Chicago *Interior* the statement that Ingersoll had left off "fighting God." A correspondent who has written to Mr. Ingersoll himself has received a reply from his secretary to the effect that he has not given up his crusade against religion, and that the report to the effect that he had done so is entirely false.

CONGO MISSIONS.—We greatly regret to learn, says *The Baptist*, of a further loss in connection with the Congo Mission. From a recent letter from Mr. Holman Bentley, dated Stanley Pool, April 3, the death of Miss Martha Spearing, at Stanley Pool, on that day, after a very violent attack of severe fever, is reported. The missionaries at Stanley Pool quite hoped that the fever had been reduced, and that the patient was on a fair way to recovery, when, very suddenly, an unexpected collapse took place, and she passed to her rest about nine o'clock in the evening. Miss Spearing was well known at Bloomsbury Chapel, having been closely identified with the Sunday-school there for a very long period prior to her departure for the Congo.

Among the Churches.

**** We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CONGREGATIONAL.

The church at Galway, which has been closed for some years, is shortly to be re-opened.

The Congregational Church has now in Ireland seventy-three evangelistic stations, in addition to twenty-six churches.

The memorial stones of a mission-hall being erected by the Plaistow church were laid last week. The hall will be freely used for evangelistic services and other forms of Christian work.

The Norfolk News notes an interesting feature of the Holywell-green Sunday-school treat, Stainland. They visited the residences of several sick scholars, and hymns were sung for them.

A mission held a few months ago in the church at Trowse, Norfolk, has been very fruitful. The band of lay preachers connected with this little church conduct services regularly in four or five other villages.

A Conference of members of the Baptist and Congregational Unions, representative of every county in England and Wales, will be held at the Memorial Hall, Farringdon-street, on July 5 and 6. The assembly will deal generally with the subject of home missionary work, and particularly with the question of overlapping.

PRESBYTERIAN.

Rev. J. F. T. Hallowes, M.A., has been conducting an eight days' mission in the church at Sligo.

Revs. J. More (of Cheltenham), A. H. Reid (of Torquay), and G. Tait (of Paisley) have been conducting evangelistic services at Croydon.

Rev. George A. Smith, the brilliant young pastor of Queen's Cross Free Church, Aberdeen, has been invited to succeed Rev. James Stalker in Kirkcaldy.

Mrs. Fleming Stevenson, her children and relatives, have presented to the Assembly's College at Belfast, a portion, comprising 6000 volumes, of the library of her late husband, Rev. Dr. Stevenson, of Rathgar.

Dr. A. N. Somerville was presented on the last day of recent Free Assembly meetings with his portrait, which has been subscribed for by a large number of friends in West of Scotland, as a testimony to his missionary spirit and zeal.

The report on Foreign Missions presented to the General Assembly of the Church in Ireland, states that the Mission in India now occupies seven central stations and nine branch stations, with more than 2200 native members and adherents. A beginning has also been made in organising a native pastorate, and establishing self-supporting native congregations.

METHODIST.

Rev. John Kilner, of the Mission House, Bishopsgate, who has been seriously unwell, is now quite recovered.

There has been lately quite an "old-fashioned" revival in the secluded mining village of Darran, Merthyr Tydvil.

Open-air services are being held on Sunday evenings, near the great thoroughfare leading to Clapham Common.

Rev. F. W. Macdonald, theological tutor of Handsworth Wesleyan College, Birmingham, has in preparation a memorial volume of the late Dr. Morley Punshon.

Despite the decrease in the population of Ireland as shown in the last census, the returns showed a large increase in the number of members of the Methodist denomination in that country.

The Wesleyans, who have hitherto had no buildings of their own in Bombay, now propose to erect three chapels immediately—two in the city and one outside. About £5000 is required for the purpose.

At a meeting in City-road Chapel, on Monday evening, on behalf of army and navy work, addresses were to be given by three returned missionaries, and information afforded of progress in India, Burmah, and Egypt.

At the invitation of the Hammersmith Mission Band, contingents from the West Kensington Park, and other bands in the district, joined in an evangelistic campaign in the neighbourhood of Chiswick on Whit Sunday.

The death of Mr. Stead, district missionary in the Gambia section of the West African Mission, is reported. In less than two years Richmond College has given to the West Coast Mission three men, who have laid down their lives for Christ's sake.

The Emmanuel Mission Band, Kingsdown, Bristol, recently held a convention of mission workers, the object being to discuss the "difficulties and victories," and other details of home mission work. Such was the blessing experienced that it was suggested the convention should be held quarterly.

BAPTIST.

Rev. Archibald G. Brown, of the East London Tabernacle, left London last week for a two months' tour in the East.

Rev. D. Davies, who succeeded Dr. Landels at Regent's Park Chapel, has accepted the pastorate of the new church at West Brighton.

Rev. D. P. M'Pherson, of Glasgow, has accepted the invitation to fill the pastorate at Myrtle-street Chapel, Liverpool, so long held by the late Hugh Stowell

The memorial stone of a mission-hall on the Waltham Abbey side of Epping Forest was laid last week. Rev. W. Jackson gave an encouraging report of the progress of the mission connected with his church at Waltham Abbey.

At the recent Conference on Sunday-school work, Rev. J. T. Briscoe, of Peckham, said the characteristic features of the age were rapid advancement of education, a disposition to break through old restraints, in the assertion of a fuller liberty, and a tendency towards scepticism. In view of this spirit we need deeper godliness in our teachers; an emphasising of the moral teachings of Scripture on an evangelical basis; an infusion of more purpose into our work; and new departures in various directions.

SOCIETY OF FRIENDS.

J. R. Townsend pleads for help to extend mission work in Jamaica.

Through the labours of Caleb and Miriam Johnson, who are now in Kansas, many are joining the Society.

Samuel A. Purdie, U.S.A., writing from Mexico, gives a cheering account of the progress of the Gospel in that dark land.

For years past the Friends of Leominster have held tent meetings for a week in summer with good results. This year they are continuing the work.

The problem of "How shall we hold the young?" has forced itself upon American, as well as on English Friends. More earnest and able workers and the adaptation of ancient principles to present circumstances are pleaded for.

SALVATION ARMY.

The Army work at Tavistock is making quite a stir.

A corps has been formed at Kirkcaldy. Hundreds have joined the Army.

It is proposed to raise the number of cadets constantly in the Training Home to 600

Since the opening, about a month ago, in Holland, many persons are reported to have come out for salvation.

Commissioner Tucker, from India, and Commissioner Smith, from America, are expected to arrive shortly in England.

During the eighteen months the Rescue Home at Nîmes has been open thirty-eight girls have been received, of whom sixteen are now doing well in situations.

Colonel James Dowdle says that he saw more drunken people in Stirling in three days than in all the five months he was travelling through Canada and America. At most of the open-air and night meetings there was at least one drunken person.

"FALLEN ON SLEEP."

Rev. Frank Overbury, of Moseley, near Birmingham, for several years minister of Castle Hill Baptist Church, Warwick.—Mr. W. C. James, for many years a deacon of the Praed-street Baptist Church.—Mr. John Beveridge, deacon of the Baptist Church at Cupar, Fife.—Mr. Stead, district missionary on the West Coast of Africa.—Miss Wrathall, of Burnsall, a prominent member of the Methodist Church.—Mr. George Metcalfe, of Bainbridge, for upwards of fifty-five years a Sunday-school teacher and local preacher of the Methodist Church.—Mrs. Featherstone, of Middlesborough, for upwards of fifty years a consistent member of the Methodist Society.—Mrs. Lance, formerly of Birmingham. Some years ago she went out to Tientsin, in connection with the London Mission, and has since devoted herself to this work.—Rev. W. Reynolds, congregational minister of Salisbury.—Mr. Robert M'Ewen, for fifty years an elder of Grosvenor-square Presbyterian Church, Manchester.—Rev. D. Jones, pastor of the Congregational Churches at Cwmrhos and Tretower, Breconshire.—Mr. Dan. Isaac Davies, of Woolton, South Wales, an inspector of schools, and an intense worker for the increased efficiency of unsectarian education in Wales.

NOTES FROM IRELAND.

Salvation Army.—General Booth has been visiting Belfast. He addressed meetings in the Ulster Hall, which were well attended.

Presbyterian.—The General Assembly of the Presbyterian Church in Ireland met last week in Belfast. Rev. Robert Ross, Londonderry, was the retiring Moderator.

Methodist.—The Methodist Conference is to assemble this week in Belfast, when Rev. R. N. Young, D.D., of Handsworth College, Birmingham, is expected to preside.

Evangelisation Society.—Messrs. Thompson and Boyle, of the Irish Evangelisation Society, are conducting a series of evangelistic services at Crumlin, co. Antrim. The meetings are well attended by members of the various denominations, including the local Presbyterian and Methodist ministers.

Y.M.C.A.—For the last few weeks evangelistic services have been held on Saturday evenings, under the auspices of the Association of Belfast, in St. George's Hall, High-street, in order to meet the case of the vast numbers of young men who on that evening are found walking about the streets. So far the experiment has been a great success.

Personal.—The death of Rev. Robert Kerr, of Dublin, is announced. He was a minister of the late Primitive Wesleyan Conference, which he entered in 1841, and was in turn Secretary and President of that Conference. He took a leading part in the negotiations which led to the union of the Wesleyans and Primitive Wesleyans in

TEMPERANCE NOTES.

HOME.

We learn that nine leading assurance offices have decided to refuse to issue policies to publicans.

In *Cassell's Magazine*, "A Family Doctor" urges that alcoholic drinks, being "one and all poisons," should never be given to children.

The Welsh Calvinistic General Assembly, at its recent session in Liverpool, accepted by an immense majority the principle of Local Option and the Direct Veto.

At the "Happy Evenings for the People," at Bristol, during the season just closed, there were 39 meetings, 28,000 persons attended, and 322 new pledges were taken.

The workers in the temperance cause in connection with the Congregational Chapel, Millwall, have been much encouraged by a recent visit of Mr. Forbes, of Holloway.

Mr. George Sturge writes protesting against th common neglect to supply water freely for temperanc people at public dinners. He thinks it foolish and inhospitable.

The Jubilee number of *The Graphic* has an accoun of the drinking habits of the people of these realms a the time of Her Majesty's accession, from the pen o Mr. Besant.

The Temperance Hospital has had a successful year. Owing to a debt of £6000 fifty beds are unoccupied, the committee having resolved not to go into debt for current expenses.

Dr. Cameron wishes Parliament to make the Habitual Drunkards Act perpetual, and to decree that one magistrate may attest the signature of a habitual drunkard instead of two as at present,

We would urge temperance workers to organise open-air meetings freely during the summer. Many striking cases could be cited of converts won by such means, not only to temperance, but religion.

The publication of the criminal and statistical returns for the city of Dublin, for the year 1886, reveals the very unpleasant fact that notwithstanding the labours of the Total Abstinence Societies, there has been a great increase in the charges of drunkenness.

Last week Mr. A. F. Hills, of the Thames Iron Works, entertained nearly five hundred temperance workers at a dinner prior to a Gospel temperance mission, which Mr. William Noble is about to conduct in the densely-populated district of West Ham. The mission, which promises to be a great success, is the first effort of its kind put forth at Canning Town.

Sir James Ferguson, at the Assembly of the Established Church of Scotland, denied the charges against the Indian Government in connection with the licensing system recently brought against it by Rev. J. G. Gregson and others. The Government of India, he says, takes precisely the same means as the Government in this country does to regulate the consumption of liquor.

FOREIGN.

We regret to notice a proposal to import London barmaids to serve at the Exhibition at Adelaide, Australia.

In the district of Switzerland, which supplies tourists with Alpine guides, the temperance sentiment is stronger than in any other of the rural districts of the country.

The Empress of Japan takes an active interest in the promotion of temperance. At Singapore two branches of the Women's Christian Temperance Union have been founded.

AN EXHIBITION OF MODELS, comprising Ancient and Modern Jerusalem, Herod's Temple, Ancient Athens, Mount Moriah, Palestine, Mount Sinai, &c., will be open during the Mildmay Park Conference, at 81, Mildmay Park, near the Conference Hall. Those who intend to be present at the Conference should visit this interesting collection. No Bible student could fail to appreciate the beautiful model of Ancient Jerusalem, and, indeed, all the models are calculated to afford much assistance to readers of the Bible. Mr. Tenz, constructor of the models, will be in attendance to explain the same.—I am, yours truly, J. G. Kitchin,
Hon. Curator of the Biblical Museum.

RUSSIAN PERSECUTION.—In a private letter to a correspondent, the wife of a missionary says:—I have just returned from Russia, where my husband has been working as a missionary for fifteen or sixteen years. I stayed at Sadaiken, where the farm is which the Russians, converted to Christianity through his preaching, have rented from the Government. It is self-supporting, the produce of the land enabling them to pay their rent and maintain themselves. The flax they spin for house linen, &c., the wool for blankets, shawls, &c., they get from their own sheep, and though they underwent a great deal of persecution in former years, they held on their way, and sent out missions to other countries. Now a great trouble has come upon them. The Russian Government has decided to sell their land, and also demands £500, and if this be not paid the farm will be sold, and the band of faithful Christian labourers will be scattered

THE QUEEN'S JUBILEE

AND THE

Twenty-First Year of 'Dr. Barnardo's Homes.'

THE Trustees and Committee of **"Dr. Barnardo's Homes"** have decided to celebrate the 50th Anniversary of our beloved Sovereign's accession to the throne of this realm, and the Majority, or 21st Year of life, of the "Homes" themselves, by an endeavour to enlarge the scope of these comprehensive and national Institutions, thereby placing them upon a still wider and more solid basis.

They are convinced that no object can well be conceived more in harmony with the tender and womanly sympathy ever displayed by **Her Most Gracious Majesty** towards the suffering and the sorrowful, or more likely to be in accordance with **Her** own wishes, were she free to express them, than a project to promote the extension and increased usefulness of Institutions like these, whose chief work it is to rescue friendless and orphan children from the perils of the streets, and to afford to them not only education, useful training, and Christian care, but also all that is involved in the endearing names of "Home" and "Friend."

Here then, is the Scheme proposed for the hearty co-operation of all loyal subjects of **Queen Victoria** who love and pity helpless little children, and who may be willing, at one and the same time, to raise in **Her** honour and on *their* behalf an Enduring Memorial, the benefits of which shall be lastingly recorded in the history of multitudes of young lives.

1. To establish in a central position a **Shelter for Homeless Street Children**, to be called the **Jubilee Shelter**, which shall be always open, night and day, to afford immediate and temporary succour to any little waif or stray who seeks admission. This Shelter would soon become an important feeder of the Parent Homes—a kind of net thrown out into the wide sea of London child-life, into which many of those "ready to perish" would be gathered.
2. To develop, under skilled and competent control, the **5,400** acres of land already acquired in Manitoba (N.W.T. of Canada), by the establishment thereon of an **Industrial Farm** for the employment of the older and rougher lads rescued from the streets and low lodging-houses of our great cities and towns, and trained in the *Labour House for Destitute Youths* in East London. The whole settlement in Manitoba, some seven miles square, and charmingly situated near Birtle, on the Shell River, is to be called, in honour of the Queen, **Victoria Regina.**
3. To rebuild the **Infirmary,** for Sick Children of the absolutely Destitute and Homeless class, already in operation in Stepney, but which, owing to its small size and grave structural defects, is unfitted for its purpose, and which has therefore long since been condemned. The new building, which will have all modern appliances needful for the medical and surgical treatment of **65** little patients, being most urgently required, has already been begun, and will be called **Her Majesty's Hospital for Sick Children.**
4. To erect in our Village Home for Orphan and Friendless Girls at Ilford, Essex, a **Memorial Cottage,** to shelter in perpetuity twenty little rescued "waifs," who will therein find a happy home. A freehold site stands ready amid the fifty other buildings which constitute the Village; and there it is hoped may soon arise the new Memorial Cottage, to be called simply **The Queen's Villa.**
5. To **redeem** and **set free** from **Rent, Mortgages,** and **all other Charges,** several of the Parent Homes (already in occupation) upon which rents and interest of mortgage have to be paid, thereby relieving the Annual Income of a heavy and continuous drain.

To accomplish the whole of this Scheme, the Committee and Trustees of **"Dr. Barnardo's Homes"** propose to raise a **Jubilee Fund** of **£50,000,** in two several sums of **£25,000,** one of which shall be collected from among the existing Donors, and the other from the General Public.

As regards the first of these amounts, it is estimated that if the very large number of Donors already on the books of the Institutions are willing **each** to contribute **The Small Sum of Ten Shillings,** the **£25,000** required would be at once supplied.

But the Committee and Trustees of Dr. Barnardo's Homes now earnestly appeal to Christian people generally for donations towards this **Jubilee Fund,** in the hope that they will respond in sufficiently large numbers to secure the collection of the other moiety of £25,000.

If each reader of this advertisement will, within one week of observing this notice, send to the office of the Institution a Jubilee Gift of **not less than Ten Shillings,** the sum required from the General Public (£25,000), will in all probability have been received before the **Twenty-first of June,** the day fixed by **Her Most Gracious Majesty** for the celebration of the 50th Anniversary of **Her** Reign.

JUBILEE GIFTS of any amount in response may be sent direct to the Offices, 18—26, Stepney Causeway, E.; to the Bankers (**London and South Western Bank,** Bow Branch, E.; and **Messrs. Dimsdale, Fowler & Co.,** 50, Cornhill, E.C.); or to any of the following:—

(*Signed on behalf of the Committee*)
SAMUEL GURNEY SHEPPARD, *Chairman.*
WILLIAM FOWLER, *Treasurer.*

(*Signed on behalf of the Trustees*)
KINNAIRD,
JAMES E. MATHIESON, } *Trustees.*
THOS. J. BARNARDO,

June, 1887.
18 to 26, Stepney Causeway, London, E.

MILDMAY PARK CONFERENCE, 1887.

PROGRAMME.

WEDNESDAY, JUNE 22.

Room No. 4, 7 a.m.—Early Prayer-meeting.

Large Hall, 11 a.m.—The Grace of the King; The Privileges and Responsibilities of the Children of the King. Mr. S. A. Blackwood, Rev. Marcus Rainsford, Rev. Lindsay Young.

Large Hall, 3 p.m.—Missionary Meeting (Africa). Mr. Reginald Radcliffe, Rev. H. Grattan Guinness, Mr. G. Wilmot Brooke.

Room No. 4, 3 p.m.—Israel. Mr. T. A. Denny, Rev. Adolph Saphir, D.D., Rev. John Wilkinson.

Room No. 4, 4.30 p.m.—Prayer-meeting for Israel. Dr. Laseron.

Tent, 4 p.m.—Mission to Deep Sea Fishermen. Mr. R. Scott Moncrieff, Mr. E. J. Mather, and Fishermen.

Mulberry Tree, 4 p.m.—Prayer-meeting for our Queen, Her Government, and our Country. Mr. Harry C. Nisbet.

Large Hall, 7 p.m.—The Grace of the King. Mr. S. A. Blackwood, Rev. Edgar N. Thwaites, Rev. J. Hudson Taylor.

THURSDAY, JUNE 23.

Room No. 4, 7 a.m.—Early Prayer-meeting.

Large Hall, 11 a.m.—The Power of the King. Mr. S. A. Blackwood, Rev. Edward A. Stuart, Rev. H. M. Williamson.

Large Hall, 3 p.m.—Missionary Meeting (India and China). Mr. Leonard K. Shaw, Rev. J. Gelson Gregson, Rev. J. Hudson Taylor, Rev. Ll. Lloyd (Foo-Chow).

Room No. 4, 3 p.m.—The Mohammedans (Africa and Asia). Mr. George Pearse, Major-General Haig, Dr. And. Jukes (Dera-Ghazi-Khan).

Room No. 4, 4.30.—Prayer-meeting for Missions. Mr. Reginald Radcliffe.

Tent, 4 p.m.—The Railway Mission. Lieut.-Gen. Sir R. Phayre, K.C.B., Mr. D. Spencer, and Railway Men.

Mulberry Tree, 4 p.m.—Rescue Work among Waifs and Strays. Mr. S. Gurney Sheppard, Dr. Barnardo.

Large Hall, 7 p.m.—The Power of the King. Mr. S. A. Blackwood, Rev. E. W. Moore, Rev. F. B. Meyer.

FRIDAY, JUNE 24.

Room No. 4, 7 a.m.—Early Prayer-meeting.

Large Hall, 11 a.m.—The Glory of the King; The Privileges and Responsibilities of the Heirs of Glory. Mr. S. A. Blackwood, Rev. Henry E. Brooke, Rev. George F. Head.

Large Hall, 3 p.m.—The Lord's Supper. Rev. A. N. Mackray.

Immediately after the United Communion.

Room No. 4.—Parents' Prayer-meeting. Rev. D. B. Hankin.

Tent—Helps and Hindrances in Home Missions. Rev. H. M. Williamson, Rev. John Macpherson, Mr. W. Spencer Walton.

Mulberry Tree.—Open-air Preaching (ten minutes' addresses) and Gospel Choir. Mr. John Macgregor. Followed by The Broad and Narrow Way (Dutch Picture). Mr. Gawin Kirkham.

Large Hall, 7 p.m.—The Glory of the King. Mr. S. A. Blackwood, Rev. Geo. C. Grubb, Rev. H. Grattan Guinness.

On Sunday, June 26, Rev. John Wilkinson will preach at 3.30, on the Second Advent in relation to the Jew, and Rev. John Macpherson, of Dundee, at 7 p.m, in the Large Hall. A meeting of the Young Women's Christian Association will be held on Monday evening, June 27, at 7 o'clock, in Room No. 4, to which women of all classes are earnestly invited. A meeting of Young Abstainers' Union will be held on Tuesday, June 28, at 7 p.m., to which friends of the Temperance movement are invited.

◆

Notices.

Communications Received with Thanks.—H.D.R. H.S. M.T. E.J.M. M.S.M. J.H.H. W.T. L.F. A.S. A.G. B.F.H. A.E.W. G.H.M. E.B.B. E.McD. R.F.W. A.I S. N.H. L.B. A.C. W.G.T. A.M.G. M.A.S.M. G.O. H.S.T. W.J. H.C.A. J.W.L. W.A.B. A.H. A.M. P.M. R.B.A. H.H.E. R.K. J.R. M.K.M. R.H. O.G.M. S.T. E.G.B. G.P. B.M. W.H.H. W.C.L. W.F. D.M. E.D. T.E.K. G.G.G. C.M.M. F.J.C. W.T.R. L.C. E.J.F. T.H. F.B. A.F.C. H.S.B. N.L.B. G.W.C. F.L. J.D. J.D.C. L.O.E. B.M.d'A. T.M. W.C. A.A.H. W.S.S. J.E.M. J. de B. A.O.H. C.A.S. E.E.B. D.C.J. J.G.H. R.P.S. J.W.A. C.H S.B. M.M. T. & J.Y. M.G. J.E.H. A.R. de L. J.B. R.A.E. H.J.N. D.J.E. A.J.B. C.S.A.S. F.W.A.W. J.H. J.W.M. M.H. R.S. R.B. E.W.T. E.S.W. G.F. T.A.F. E.L. W.H.R. W.B.B. M.A.S. R.C. H.M. A.H.I. S.S.M. H.E. F.N. & S. M.R. H.H. L.H. A.R. G.J.R.

Applicants for Tracts.—Miss F. Barre, 23, Grovedale-rd., Holloway, N.; Mrs. Irons, Field-lane Refuges, Vine-st., Clerkenwell, E.C.; Mrs. M'Kean, "Ye Cloysters," 2, Stockwell-avenue, S.W.; J. Williams, Gordon House, Aldershot (for Soldiers); Mrs. E. F. Courtney, 6, Albert-rd., Pear-tree-green, Southampton; W. Hawdon, Southwick, Sunderland; T. Tinkler, Deptford, Sunderland; H. R. Barnes, 27, Park-street, Islington, N.; S. Harris, Smart's-lane, Loughton, Essex; Mrs. P. Clayton, 102, Woodhead-road, Sheffield; F. P. White, 35, Westerfield-road, South Tottenham, N.; R. Jackman, 188, Malden-road, Kentish Town, N.W.; J. P. Claxton, 2, Bowes-rd., Frindsbury, Kent; A. E. Skellam, 20, Elmsleigh-road, Wandsworth, S.W.; G. Russell, 19, Queen-street, Hill-top, West Bromwich; R. Burt, 17, Greyhound-road, Harrow-road, Kensal Green; A. Rason, 61, Ellesmere-road, Roman-road, Old Ford, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Missionary address by Rev. J. Hudson Taylor, June 15, 6 30 p.m. Gospel services at Bermondsey and Canning Town as usual.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, June 19, 3 p.m., praise, prayer, and testimony; 7 p.m., Mr. C. Boardman, jun. Young men's Bible-reading on Tuesdays, 8.15 p.m. Prayer-meeting on Saturdays, 7.30 p.m.

Y.M.C.A., Exeter Hall.—Sunday, June 19, at 3.30, straight talk by Mr. E. J. Kennedy (men only). Public service at 7, conducted by Capt. Carey Brenton, R.N.; to be followed by open-air service in Exeter-street. Open-air service on Embankment every Wednesday, 8.30 p.m.; workers' prayer-meeting, Exeter Hall, at 8.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, June 16, at 8.30, address, Rev. J. Stark. Wednesdays, 6 to 10, anxious inquirers and strangers.

Y.M.C.A., 186, Aldersgate Street, E.C.—Fridays in June, 8.15 p.m., Gospel addresses by Mr. J. B. Wookey (public invited). Young men's meeting every Thursday, at 8.30; June 16, Mr. M. C. Leite Rozas.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thursday, at 7.

Deepening of Spiritual Life.—Stafford Rooms, Titchborne-street, Edgware-road, W., on Friday, at 3.30.

Mrs. Reaney's address to men and women, at Stepney Meeting House, every Sunday, at 3 p.m.

Keswick Convention for the Deepening of Spiritual Life, Monday, July 25, to Saturday, July 30. Applications for lodgings, hotel accommodation, &c., should be sent to Mr. J. Postlethwaite, Eskin-place, Keswick.

Mr. Denham Smith at St. George's Hall, Langham-place, W., during June. Sundays, at 11 and 7; Wednesdays, 8 p.m., at Burlington Hall, Savile-row.

"Victoria" Home for Working Men, 41, Commercial-st., Whitechapel.—United Christian workers' meeting for prayer, praise, and consecration, every Saturday, at 8 p.m.

Polytechnic, 309, Regent's-st., W.—Mr. J. B. Wookey, Sundays in June, at 3.15 (men only); 7, public.

Clapton Hall, Alkham-rd., Upper Clapton.—Mr. J. G. McVicker will preach during June, on Sundays, 6.30; Fridays, 7.30.

Mr. Ned Wright.—Sundays in June, Railway Mission-hall, Kensal-town.

Conference Hall, Mildmay-park, N.—Hospital Sunday, June 19, 3.30, Dr. Laidlaw; 7, Dr. W. Burns Thomson.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Wednesday, June 22, at 12 noon, Rev. Colmer B. Symes on "Practical Christian Unity."

Edinburgh Castle, Limehouse, E.—Sunday, June 19, 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Rev. Peter Thompson.

The Queen's Jubilee.—Special meeting for prayer, Powis Hall, Talbot-road, Bayswater, Monday next, 7.30 p.m. Subjects for supplication with thanksgiving: "The Queen—our Country," "The Church of Christ," and "Israel and the Nations." Christians earnestly invited.

Union Hall, Carlisle-street, Edgware-road, N.W.—Jubilee Day, June 21, 11 and 7.

SPEZIA, ITALY.—For some time the need of a Protestant hospital has been deeply felt here. As there are now about eighty English ships calling annually at Spezia, with an aggregate crew of some 1600, this greatly increases the need. A. A. Coates, of the Hotel Royal, "Croce di Malta," Spezia, has contracted with the proprietor for a lease of a suitable house, and desires help before commencing this work.

TYROL.—Charles Theodore, Duke of Bavaria, has endeared himself to his subjects by using his skill as an oculist amongst them; he has built a house in which he performs the most difficult operations. In the operating-room the Duchess, dressed as a nurse, gives her assistance; the people of the valley of Méran have just celebrated the Duke's birthday as an expression of their gratitude to their princely benefactor.—*Journal Religieux.*

East End Poor.—Miss Mary Reed thankfully acknowledges receiving 5s. and a parcel of very suitable clothing from E. V. for the destitute poor in the East End of London. Gifts of clothing of any description will be gladly welcomed and acknowledged at once if sent to Miss M. Reed, 242, Cable-street, London, E.

Aged Governesses in Dublin.—"The Home," Harcourt-terrace, Adelaide-road, Dublin, now accommodates twenty-nine ladies, who have all known brighter days, but are glad of the happy home provided for them. A jubilee offering is appealed for to found a permanent fund for its better maintenance and increasing need.—Miss Eva MacDonnell, High Bank, Cintra-park, Upper

Subscriptions Received by Messrs. Morgan & Scott to Monday, June 13, 1887.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Aged Merchant Seamen's Institute—M.S.	0	10	0
Free Distribution of the Scriptures—H.Y.	0	10	0
N. E. London Gospel Mission—E.L.K. 10s.; M.L.C. 7s. 6d.; L.M. 19s. 10d.; K.H. 5s.; J.B.V. 15s.; A.R. 5s.; C. & E. £2; Mrs. J. A. £5; Four Little Children, 1s.; S.A.B. £1	11	3	4
St. Giles' Christian Mission—Miss P. 10s.; J.B., jun., 2s. 6d.; W.H.R. £1 1s.; C. & E. £2; R. £1	4	13	6
Bishop Taylor's Steamer—D.C.S. £33 6s. 8d.; W.A. 2s. 6d.	33	9	2
Day in Country Fund—M.H. 1s.; E.G. 10s.; E.D.M. 2s. 6d.; A.W. 1s.; A.W.B. 2s.; Well-wishers, 5s.; C.X.C. 10s.; H.D. £1; Friend, £1; E.Y. 5s.; Ryde, £1; A.R. 2s.; B.F.H.S. 5s.; Mrs. P. 2s. 6d.; S.A.B. £1; F.P. £1; O'B.U. 1s.; W.S.B. £1; K.T.P. £1 5s.; Bristol, 1s.; S.A.L.T. £10	19	13	0
Ldn. City Msn.—C.X.C. 10s.; E.Y. £1; C. & E. £2	3	10	0
Miss Whately's Schools, Cairo—S.J.K. £2 10s.; C. & M.S. £1; E.G. 5s.; K.T.P. £5	8	15	0
Bridge of Hope, Ratcliff—H.D.	1	0	0
Destitute Children's Friend Msn.—G.K.H. 10s.; J.B., jun., 2s.; C. & E. £2; Friend, 1s. 6d.; S.A.L.T. £1	3	13	6
Miss de Broen's Work, Paris—Jubilee	5	0	0
China Inland Msn.—M.A. 10s.; A.E.C. 2s. 6d.; Senots, £1	1	12	6
London Missionary Society—H.	1	0	0
Dock Labourers (Mr. Coleman)—Anon. 2s.; Bath, £10	10	2	0
Grat. Circulation of The Christian—R.F.J.	0	1	0
Mission to Deep Sea Fishermen—Rev. Dr. McG. £3; Anon. 5s.; C. & M.S. £1; Rev. Dr. McG. Parcel of Books; (*Families of Men lost in "Breeze"* J.C. 10s.; H.C. 2s.; Friend, £1; O'B. U. 2s.; L.W. 5s.	6	4	0
British and Foreign Bible Society—E.Y.	0	10	0
Friendless and Fallen—Salisbury, £1 1s.; Anon, 5s.; Valley of Achor, £5; A.E.C. 2s. 6d.; S.A.L.T. £2	8	8	6
Dr. Barnardo's Homes—Anon. 5s.; C.M.H. £1; J.E. 2s.; Friends, 4s.; Z.Y. 10s.; L. 10s.	2	11	0
Home of Industry—W.H.R. £1 1s.; E.S. £5	6	1	0
Mrs. Meredith's Msn.—W.H.R. £1 1s.; C. & E. £2	3	1	0
Hoxton Hall Mission (Mr. W. Noble)—W.H.R.	1	1	0
Mr. Fegan's Homes—W.H.R. £1 1s.; C. & E. £2	3	1	0
Mr. Rabinowitz's Work—Miss S. 10s.; Mrs. P. 10s.; S.B. £5	6	0	0
Cow Cross Mission—C. & E.	2	0	0
Castle-yard Mission—C. & E. £2; S.A.L.T. £1	3	0	0
Ragged-school Union—C. & E.	2	0	0
Theatrical Mission—C. & E. £2; S.A.L.T. £1	3	0	0
Christian Community—Thank-offering	1	0	0
E. L. Training Inst. (Rev. H. G. Guinness)—E.G.	0	5	0
Homes of Hope, Regent-square—Valley of Achor	5	0	0
Anti-Slavery Society—H.C.	0	4	0
Miss Mittendorff's Home—S.B.	5	0	0
Rescue Work (Mrs. Harrier)—M.S.	1	1	0
McAll Mission—A.E.C. 2s. 6d.; E.S. £5	5	2	6
Young Abstainers' Union—M.S.	1	1	0
Destitute Children's Dinner Society—W.H.L.	0	0	8
Kabyle Mission (Mr. Glenny)—Bristol	0	2	6
Evangelistic Mission—Bristol	0	1	6
Fridsburg Children's Home—Bristol	0	1	0
Work among Soldiers (Miss Robinson)—L.	1	0	0
Moravian Missions—(*London Association*) E.S.	5	0	0
National Vigilance Association—E.S.	5	0	0
Mr. Rohrbach's Work, Berlin—F.C.	1	0	0
Mildmay Mission to Jews—F.C.	1	0	0
Orphans' Home (Mrs. Ginever)—H.B.	0	5	0
	£183	14	8

[Advertisements.]

Evangelistic Mission—"In Memoriam," R.C.F., £1; Mrs. R. (*Day in Country*) 1s.

Day in the Country (*G. Fuller, 1, Follett-street, Poplar*)—E.C. 2s.; T.R. 10s.; Mrs. G., Parcel of Books. Remember the poor Children.

The London Samaritan Society—(*Convalescent Homes at Sandgate and Bournemouth*) Mrs. H.H. £1 10s.; Miss E.S. 10s.; Miss G. 4s. 6d.; Anon. 5s.

HOLIDAY HOMES.—Under the presidency of Mr. George Hanbury, a meeting was held in the mission-room, Portman-square, on Friday last, in the interests of the country holiday scheme of the Ragged-school Union. It was stated that last year about 1100 of the pale faced denizens of our crowded courts and streets enjoyed the boon of a fortnight's holiday. Not only had physical and mental good resulted, but in many instances the removal from ordinary surroundings had led to lasting spiritual

CHILDREN'S
SEASIDE HOLIDAY

Many of the little Girls — Members of the Theatrical Mission—are looking forward to this Summer Outing. TEN DAYS at the SEASIDE works wonders for those whose nightly toil renders them susceptible of Consumption, Rheumatism, and St. Vitus Dance. Much Spiritual Blessing rested on the visit to Lowestoft last year. Littlehampton is proposed as the place of sojourn this Summer. Contributions are earnestly solicited, however small, by

Mrs. COURTHOPE TODD,
MACREADY HOUSE, HENRIETTA ST.,
COVENT GARDEN.

SCRIPTURE READERS' SOCIETY FOR IRELAND.
ESTABLISHED 1822.

President.
HIS GRACE LORD PLUNKET, ARCHBISHOP OF DUBLIN.
Offices:—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
CAPTAIN JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THAMES CHURCH MISSION
(INSTITUTED 1844).

Patron: His Grace the Archbishop of CANTERBURY.
Vice-Patron: The Right Hon. and Right Rev. Lord Bishop of LONDON.
President: The Right Hon. the LORD MAYOR.
Treasurer: SAMUEL HOARE, Esq., M.P.

The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, 60, Lombard-street, E.C.; or direct to the Offices, 31, New Bridge-street, E.C.
Rev. H. BLOOMER, *Secretary*.

HOLIDAY HOMES & COUNTRY COTTAGES
in connection with the
RAGGED SCHOOL UNION.

No less than 1,100 pale-faced ailing children from the London Ragged Schools and Missions enjoyed a whole fortnight in the country last year.

HELP is earnestly SOLICITED that this number may be extended this season.

Already the four Homes are full of children, and their comrades by the hundred are waiting to follow them.

13, Exeter Hall, Strand, W.C. JOHN KIRK, Sec.

"Mercies Countless as the Sands."

CHRISTIAN WOMEN, can any one of you reckon up the mercies—national, social, and personal—of which she has been the recipient during the reign of

Our Gracious Sovereign Lady Queen Victoria?

Do not countless mercies call for repeated and ungrudging thank-offerings to Him

"Who giveth all,"

and ought not the blessing of giving, *which is greater than that of receiving* (Acts xx. 35), to be more highly valued than it has ever yet been?

Let the Royal Jubilee present itself as an opportunity for the expression of your thankfulness, and "send portions" to the spiritually needy.

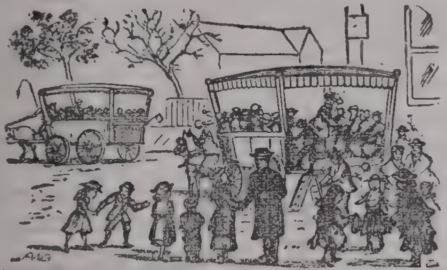
THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST had been established just three years when Her Majesty ascended the throne, and it was then the only one in *Europe* formed for the purpose of taking the Gospel into the seclusion of Eastern homes, and of telling "The old, old Story" to the women and girls of *Asia* and *Africa*. It is the oldest Zenana Society in existence.

Out of gratitude, then, to the King of Kings, who has for fifty years preserved the Sceptre of this Realm in the hand of a Woman, and out of pity to the millions of heathen women who are still sitting in darkness, Christian Women, her subjects, are invited to send their Thank-offerings to this Society, which the Lord has so long owned and blessed.

And will not Christian *Men* also join in these gifts? Have *they* no Mercies to remember connected with their Queen, their Mothers, their Sisters, their Wives, and their Daughters?

Jubilee Thank-offerings will be gratefully received by Miss E. RUTT, Lower Clapton, E.; Miss L. HOPE, 7, Ovington-gardens, Brompton, S.W.; Miss WEBB, 267, Vauxhall-Bridge-road, S.W; and by Miss TAIT, 68, Wilberforce-road, N.

DESTITUTE CHILDREN'S FRIEND MISSION.
A DAY AMIDST THE GREEN FIELDS.



FUNDS ARE URGENTLY NEEDED to take for a Day into the Country the poor children attending our Mission Halls, also poor Mothers. We are also anxious to send others for a week or two. Will every reader send their mite early as possible to Messrs. MORGAN & SCOTT; or to Mr. GEORGE FULLER, Superintendent, 1, Follett-street, Poplar, E.

"Were you in that Railway Accident?"

"No; I was mercifully preserved. Indeed, I have never been in one."

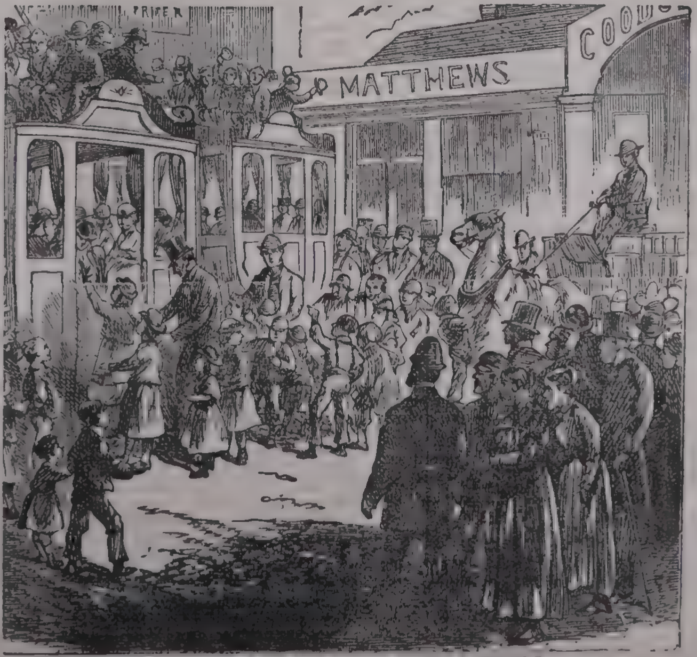
Will you then give a "thank-offering for Journeying Mercies" to the funds of THE RAILWAY MISSION? We now have 190 Missions on our list, and want to start 100 more this year. With your prayers and monetary help we can do so, for the Railway-men are appealing to us from all quarters.

We earnestly appeal for **£3,000.**

Office: *186, Aldersgate-street, E.C.* D. SPENCER, *Secretary*.

A DAY IN THE COUNTRY.

The Superintendent
and Teachers
OF THE
COW CROSS
MISSION
Band of Hope and
Sunday Schools
APPEAL FOR HELP
Once more to enable
them to give the
Poor Little Children of
"Ragged London in the
Centre"



LOADING UP VANS IN CLERKENWELL.

A romp among the daisies, with a Meat Dinner and a good Tea,
on
WEDNESDAY, JULY 6.
The number of children invited will be according to the amount we have in hand at the end of June.

WILLIAM CATLIN,
17, Claremont Square,
Pentonville
(*or Office of* THE CHRISTIAN).

Collecting Cards on application

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving Flowers and Clothing from Unknown Friends.

"A Mother."—The Flowers of the Forest Day Nursery in Angel Alley, take in forty Infants; they are clothed, fed, and cared for. The rooms are always open to visitors.

Free Ragged Day Schools. Evening Classes for Rough Boys. Mutual Industrial Classes for Big Boys and Lads. Meetings and Classes for Elder Girls and Young Women. Sunday Schools. Band of Hope. Mission to Inebriate Women. Evangelistic Services. Bible Classes for Women. Temperance Meetings. Men's Bible Classes. Open Air Services and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

"CHILDREN'S DAY IN THE COUNTRY," George Yard Ragged Schools, High-street, Whitechapel.

Received with much thankfulness from C., 2s.; S., £1.

When sufficient money is in hand, the children will be taken out into the country, and provided with necessary food.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

PARIS CITY MISSION.—President, Lord MOUNT-TEMPLE. Seven Missionaries are now employed by the above Society. They visit the people at their homes, speak at Mission halls, distribute tracts, read the Scriptures, &c. Funds are urgently needed. £40 per month is required for their support.—J. M. WEYLLAND, Esq. (Hon. Sec. for England), 31, Carlton-hill, St. John's Wood, N.W., will gratefully acknowledge subscriptions, and send reports and information.

EARNEST APPEAL FOR HELP towards Evangelical Church Mission Work in Wales.—Will any readers of THE CHRISTIAN who are able, spare a little towards the Lord's work amongst the mountains of Wales, in our large and poor parish. We have Mission rooms where the Gospel is preached, besides the parish church, and three large Sunday-schools. In two of these we want an harmonium, and funds are needed for all. We also want to give Bibles and good books to many scholars just now, and have no funds or means. We shall be very grateful for help of any kind.—Rev. ARTHUR GRIFFITHS, Maesgwartha, Abergavenny.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

MISS DUDIN BROWN is receiving many applications for admission to her little Free Home of Rest, and any who were inmates last year and wish to be received again, should apply at once, that they may be arranged for in rotation.—Address to her at, Restdene, Forest-road, Kew.

HOME FOR BLIND CHILDREN, HACKNEY, Extension Fund.—Every vacancy in the Home is filled up, and several blind children are waiting for admission. Surely it is the Heavenly Father's will we should take a larger house. A freehold has offered for £1,500. We have £50 in hand. Will Christian friends respond to our earnest appeal on behalf of these sightless children. Special contributions to this Fund will be gratefully received by Miss S. RYE, or Messrs. MORGAN & SCOTT.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

THE BETHSHAN (Faith-Healing Home), late of 161, Islington, Liverpool, has been transferred to more suitable premises in Leeds. Divine Healing and Holiness Meetings: Sundays, 2.30 p.m.; Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christian friends desiring to be received into the house, apply to Miss Gibbs, 10, St. John's-terrace, Belle Vue-road, Leeds.

SERMON LANE MISSION.—Days of Praise and Thanksgiving.—Funds are respectfully solicited to give some hundreds of children and poor Mission people a Day in the Country, a good Dinner and Tea, to commemorate the Jubilee of our beloved Queen. Also to commemorate the Twentieth Anniversary of the Superintendent of the above Mission, and his forty-second year as a Christian worker at Islington. Also a day of Praise and Thanksgiving to God for his restoration to health after three years and six months' serious

JUBILEE GOSPEL TEMPERANCE HALL.

The Committee of the WALLINGFORD TOTAL ABSTINENCE SOCIETY earnestly appeal for help towards raising the sum of £300 for building a Gospel Temperance Hall, so much needed in Wallingford. £165 have already been subscribed, or promised, two sums of which, £50 and £25, are promised conditionally that the Committee raise at least £250. That the work may not be delayed is the object of this appeal to Christian Friends for a small share of their Jubilee Offerings to so useful and permanent a memorial. Contributions will be thankfully acknowledged by the Secretaries, Messrs. F. JENKINS and J. GUTTRIDGE, Wallingford. Cheques or P.O.O.'s to be made payable to the Treasurer, W. LITTLEBOY, Esq., Benson, Wallingford.

GRAY'S YARD RAGGED CHURCH AND SCHOOLS,

JAMES STREET, OXFORD STREET, LONDON, W.

President: F. A. BEVAN, Esq., 54, Lombard-street, E.C.
Treasurer: GEORGE HANBURY, Esq., 21, Portman-square, W.
Hon. Sec.: A. G. FRASER, Esq. | *Hon. Sub-Treasurer:* PHILIP GOUGH, Esq.
Hon. Treasurer for Building Fund: S. O. HABERSHON, Esq., M.D., 70, Brook-street, Grosvenor-square, W.

£8,000 urgently required for a New Building for this long-established Work among the Casuals.

Contributions for the Building Fund since April 30.

	£	s.	d.
Already acknowledged in "THE CHRISTIAN," May	3676	10	0
Viscountess Ossington	100	0	0
R. C. L. Bevan, Esq.	100	0	0
Lady Caroline Stirling	25	0	0
Edward Bailey, Esq.	20	0	0
Mrs. and Misses Kemp	15	0	0
Miss Burmester	10	10	0
A. A. Fraser, Esq.	10	10	0
W. Lamplough, Esq.	10	10	0
J. D. Allcroft, Esq.	10	0	0
Ald. Sir Robert Carden	10	0	0
J. J. Colman, Esq., M.P.	10	0	0
Ebenezer Habershon, Esq.	10	0	0
Thos K. Hardie, Esq.	10	0	0
The Hon. Mrs. Leslie Melville	10	0	0
Lt.-Gen. Sir Rbt. Phayre, K.C.B.	10	0	0
Sale of Work and smaller sums.	285	0	0

Contributions will be thankfully received by Miss A. R. HABERSHON, 70, Brook-street, Grosvenor-square, W.; by A. G. FRASER, Esq., 4, Inverness-terrace, W.; or may be paid to the London Joint Stock Bank, Ld., Pall-mall Branch.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

Educational.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

ILFRACOMBE, 2, Oxford-park.— Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.
St. John's de Ocklynge, Eastbourne.

MARLBOROUGH COLLEGE for the Daughters of Gentlemen (Residents only), Larkbeare, Exeter, Devon. — Misses BAMBER and CHURTON will be gratified by an inspection of the spacious Dining Hall, Dormitory, &c., recently added, and at present in use. Marlborough is surrounded by extensive enclosed grounds. Perfect sanitary arrangements. Sandy soil. Highest testimonials. Pupils accompanied from London and elsewhere.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—For terms for Boarders and Day Pupils apply to Miss SEIFFERTH, Principal.

SUPERIOR EDUCATION for young Ladies.—Principal, Mrs. WATKINS, F.S.Sc., Dyreham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for their daughters. The School is situated in a fine healthy neighbourhood."—**Josiah Spiers**, Children's Special Service Mission.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

BEDFORD. — Howard College. — Principal, Mrs. J. COMPTON BURNETT.—A Boarding School for Girls. High school education, and careful Christian training. During year pupils have passed Local Exams. Oxford, Cambridge, Academy, Trinity, Coll. Preceptors, and London Matric. 147 passed in four years; 33 distinctions. Report sent by return.

WOULD ANY CHRISTIAN CLERGYMAN or Gentleman in the country receive into his family a young German Missionary for five or six weeks, on usual terms, and assist him by conversation and reading in learning English before going out to West Africa?—Kindly send full particulars to SECRETARY, Y.M.C.A., 28, Finsbury-square, E.C.

HOLIDAY ENGAGEMENT from July 15 to September 9, wanted, for a Christian German Governess, teaching also music and

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

SEA HOUSE SCHOOL, Eastbourne. —Careful Christian training, thorough and practical education, and domestic comfort. Situation particularly healthy.—Prospectus with photograph of home and grounds on application to Mr. ESAM. Half-term June 15.

HIGH SCHOOL FOR GIRLS, 16, Cheriton-place, Folkestone. Terms inclusive. Pupils prepared for all public examinations. Of the last seven pupils sent in for examination in December six were successful. Prospectus on application to PRINCIPALS. Term commenced on May 11.

CLIFTON HOUSE, Bracknell, Berks.—The Principal of this Educational Home (a minister's widow) receives a limited number of Boarders, who are carefully trained in all the branches of a thorough education. Moderate fees. Governess-Pupil required immediately. Small premium.

GIRLS' HIGH SCHOOL, LEYTON.— Modern education with Christian training. Public examinations passed with success. Prize for singing. References: Rev. James Lunt, M.A., Rev. E. W. Bullinger, D.D.—Principal, Miss H. R. FORD.

PREPARATORY BOARDING AND DAY SCHOOL for the Sons of Gentlemen, 15, Dix's Field, Southernhay, Exeter.—Special success with backward and delicate boys. Highest references and testimonials from parents. Terms moderate.—Principals, Mrs. FRINGS & Miss WILLIAMS.

A WEST-END PHYSICIAN, with special influence at the leading London Hospitals, has vacancies for two resident Medical Students requiring coaching for any Examinations. Specially successful in backward cases. References given to Sir Andrew Clark, Sir Spencer Wells, and other heads of the profession.—MEDICUS, Hancock's Library, Bishop's-road, Paddington, W.

TO CHRISTIAN PARENTS.—In a High-class Ladies' School, taking high honours in Cambridge Examinations, one Pupil can be received at half terms, 30 guineas. Home comforts. Highest references.—DELTA, Box P., 8,714, Smith's Advertising Agency, 132, Fleet-street, E.C.

BRIGHTON. — Married Physician would take into his large, well-situated house, one or two cases requiring kind supervision. Youths too delicate for school, could have masters and special care.—Letters addressed first to a former patient,
FAITH, John Beal & Son, East-street, Brighton.

GLOUCESTERSHIRE.—Mrs. ELLIOT will be glad to receive little Girls to educate with her own daughters, under an efficient governess. Inclusive terms £40 a year. No extras. Swiss

COWFOLD GRAMMAR SCHOOL, near Horsham. Principal, Mr. B. BOTTING, C.M.—Boys carefully taught and trained. Every home comfort. Healthiest spot in Sussex. Terms very moderate.—Prospectus on application.

MORAVIAN BOYS' SCHOOL, Ock-brook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Classics, modern languages, science, and thorough English. Backward, delicate, and young boys have special attention. All Exams. A Commercial form. Decided Christian training. Splendid premises, close to sea. Moderate fees.

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WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

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Head Master, E. H. VINE, M.C.P.

DUSSELDORF ON THE RHINE.— In a highly educated German family, a few Ladies will find comfortable home, pleasant society, best opportunity to study Conserv. music, painting, and German. Terms moderate. Highest references.
Mrs. HAAG, Schützenstrasse 29.

AN OXFORD UNDERGRADUATE wishes for an engagement during vacation, after June. Either as Travelling Tutor or to receive pupils at home. Beautiful mountain and river scenery. Classical, Evangelical.—Rev. ARTHUR GRIFFITHS, Maesgwartha, near Abergavenny.

A TUTORSHIP for August and September wanted by an Undergraduate about to take his degree.—Dr. CRANAGE, The Old Hall, Wellington, Shropshire.

A CLERGYMAN'S WIFE recom-mends a Lady as Governess, to children under 14. English, French, music, drawing, and elementary German.—S. F., care of Mrs. Soole, Grey Friars' Vicarage, Reading, Berks.

YOUNG LADY, Camb. cert., refer-ence of three years, teaching English, arithmetic, literature, &c., German, French, elementary Italian (acquired on Continent), music, drawing, oil painting, and needlework, desires engagement as Governess in Christian family.
A. B., Post Office, Queen-street, Cardiff.

A GOVERNESS requires a situation in a truly Christian family. Teaches good English, fluent French (Paris), German (Germany), good music, elementary Latin. Needlework. Excellent references. Liberal salary. Daily or resident.
X. Y. Z., Bennet's, Queen-street, Cheapside, E.C.

A YOUNG SWISS LADY desires a re-engagement. German, French, singing, elementary music, and needlework. Has experience in Kindergarten system.
Miss S., Rock House, Bideford, N. Devon.

FOREIGN LADY seeks daily morn-ing engagement. Thorough English, French, German, and music.
Miss GOETZ, 23, Lyndhurst-road, Peckham, S.E.

MISS GOUGH highly recommends a young Christian Lady as superior Nursery Governess. English, French, music, calisthenics. Good needlewoman. Personal references.
Y.W.C.A., 17, Old Cavendish-street, W.

A FRENCH LADY seeks a Holiday Engagement from the end of July for six or seven weeks.—BETA, Royal Library, Malvern.

MRS. EDWIN HOOPER. Governess' Home and Institute, opposite Highbury Station, Islington, N.—Board and Residence (permanency or otherwise) 12s. to 16s. weekly. References required. Many English and foreign Governesses (visiting and resident) disengaged. English and Continental schools recommended. Vacancy in first-class German school for half terms.

Appointments, Situations, &c., Wanted.

MISSION WORK wanted. Used to out-door work and visiting; 26 years' experience.
S. M. R., 41, Calthorpe-street, London, W.C.

OCCUPATION WITH CHRISTIAN FIRM desired, in any wholesale trade. Fifteen years' experience in North and Midlands at very varied duties: warehouse, office, local travelling, &c. 28; tall, energetic, and willing. Excellent references.—IRON, 80, Kesteven-street, Lincoln.

AN EXPERIENCED BUSINESS MAN, with the best of references, active and energetic, desires a post of trust and confidence, supervision or office, in a good house in any town.—TRUTH, Mr. Britton's, 4, St. Mary's-place, Stamford.

MANAGEMENT OF COFFEE TAVERN or Temperance Hotel, or first-class Boarding House, by Man, Wife, and Daughter. Many years'

GENTLEMAN recommends his father's Butler where footman is kept. Age Tall. Fifteen months' character; seven years' ious. Quiet country place preferred.
E. M. D., 27, Redesdale-street, Chelsea, S.W.

CHRISTIAN YOUNG MAN desires loyment. Has had sound business training. etarial duties, or position of trust, would be n appreciated.—E., 1, Featherstone-buildings, orn, London, W.C.

OACHMAN wishes situation. 34, ried. Thoroughly qualified. Unexceptionable ences. Christian.—No. 466, Keith & Co., ertising Agents, Edinburgh.

CLERGYMAN IS ANXIOUS to n employment for a Hebrew Christian, strong of 30, as Porter, or in any such capacity. ly recommended.—Rev. H. GOLDBERG, 77, ell-road, Highbury, N.

LADY RECOMMENDS a Boy of 13 s of age, as Page. Has not been out before. all but intelligent.—Mrs. A. WELLESLEY, 10, ville-place, Portman-square, W.

OUSEKEEPER, in Widower's y; or any position of trust, where assistance iven. Good cook, needlewoman, and sick . Congregationalist. Reliable references.
A. B., Post Office, Aldbury, Tring, Herts.

OUSEKEEPER.—Position as above red, by Lady (middle age) to Widower or e Lady. Active, and accustomed to household s. Unexceptionable references. Moderate
W., 1, Stockleigh-road, St. Leonard's-on-Sea.

LADY EARNESTLY begs employ- for young Lady as Governess (Nursery), anion, or Secretary. Small salary.
E., 13, Rose-street, Newgate-street, E.C.

URSERY GOVERNESS and er's Help. Young Lady seeks re-engagement ng children. Domesticated, fond of children. take entire charge. Church of England.
. C., care of Mrs. Wells, Harleston, Norfolk.

SEFUL COMPANION to elderly or Invalid. Young Lady is anxious to meet situation as above, in Christian family; or as ness to young children. Good reference from nt home.
s PRITCHARD, Moseley Hall, Birmingham.

LADY BY BIRTH and education s an engagement in July as Companion, or osition of trust. Four years with Mrs. Fyfe-son, 9, Queen's-gate. Reference also to es M. Baker, Esq., 10, Colville-mansions, Bays-.—IRIS, Lord's Library, 12, Gloucester-road, Kensington.

SSISTANT in an Orphan or Con-ent Home, charge of a small Home, or l work in the country. Thoroughly good onials. Unsectarian.
C. B., 11, Cannon-place, Brighton.

MIDDLE-AGED, domesticated (Dissenter) seeks a Christian home, in return rvices rendered in household duties. Good nces.—A. Z., 1, Station-hill, Winchester.

S MOTHER'S HELP, or Nursery ness, by a young Lady. Domesticated, good ewoman, and musical.
Y.W.C.A., Felpham, Bognor.

ANTED, situation in Confec-'s or Stationer's, or at Desk. Willing to give time. Domesticated. Sleep out. Excellent nces.—M. C. M., 12, Thornhill-road, Barnsbury, on.

ILLIAM CATLIN is seeking a ian Home for Rose Vollmer, aged 17, in e health through long years of ill treatment issolute mother. No salary expected. The irl is now a bright and happy Christian; she g a solo, conduct a Band of Hope, or preach spel very sweetly, but cannot do hard work. 7, Claremont-square, Pentonville, London,

LADY WISHES to recommend a oking Girl as Nurserymaid. Good needle-n. Carefully brought up by her mother, a aker.—Mrs. E. NOEL, The Manor House, ore, Middlesex.

RESPECTABLE GIRL requires on as Under Parlour or Housemaid. Age 19. ears' character as general servant. Would
A. B. VALPY, Stanford Rectory, Reading.

S. J. H. BUXTON can recom- two Girls as Nursery Maids, aged 19. One kitchen, and is short-sighted. The other sistant mistress in a school, and could teach n under twelve.—Hunsdon Bury, Ware.

DER - HOUSEMAID, age 18. recommended. **GENERAL SERVANTS** elp in kitchen. 15 and 16. Church of Eng-tuations required. Country preferred.
ATHARINE GREENE, Midgham, Reading.

LL A CHRISTIAN LADY under- train a Girl, nearly 15, strong and healthy, uses some anxiety in her home.
A. B. VALPY, Stanford Rectory, Reading.

LL ANY LADY give comfortable with food and clothes, to a Lame Girl of 17, nnot do hard work, but can make herself n many ways. Bright and intelligent.

A YOUNG GIRL, nearly 16, tall for her age, capable, and pleasing, needs a place of service, where the Mistress personally superintends. Church of England. She needs firm, kind help to become truthful.
M. J., Training School, Alverton, Truro.

AS HOUSEKEEPER to a Gentleman, by middle-aged person. Not object to work. Good manager. Thoroughly trustworthy Christian. Abstainer. Treated as one of family.
13, Burnhill-road, Beckenham.

A YOUNG LADY seeks an engage-ment for a few months as Useful Help. Thoroughly domesticated. Also a Christian home for a Girl, age 13, where she would be trained in household duties.
E., 7, Serjeant's-inn, Fleet-street, City.

WILL ANY LADY take a very respectable, well-educated Girl of 16, into her Nursery? Willing to be useful. Out of London preferred.—SECRETARY, 267, Strand, W.C.

Appointments, Situations, &c., Vacant.

MAN AND WIFE (without children) wanted for Dr. HEYWOOD SMITH'S Private Hospital for Ladies. Must be abstainers. Christians preferred. Woman a good cook, the man active and handy.—Apply mornings at
18, Harley-street, W.

COACHMAN wanted, in country. Good character, abstainer, married.
Mr. ROWCLIFFE, Glossop.

CAN ANYONE recommend a thoroughly steady and useful Man or Youth as Gardener. Must be a total abstainer, with good character.—MORGAN, Wellington House, Clevedon.

STOCKWELL ORPHANAGE.—Wanted, Matron for one of the houses (Girls). Must be a decided Christian and an abstainer, having had experience of institution work.—Apply, stating age, and enclosing copies of testimonials, The SECRETARY, Stockwell Orphanage, Clapham-road, S.W.

AS HANDY MAN AND DRIVER, Wanted a Christian, total abstainer, with good character, for a permanent situation. Must know town well, be punctual, and obliging.—Particulars by letter only to H. and D., 4, Ebenezer-terrace, Kennington-park, S.E.

BIBLEWOMAN wanted. Must be an earnest, practical worker, with tact and common sense, accustomed to visiting the poor. An educated woman, with experience in sick-nursing, preferred. —Mrs. BROWNE, Bendarroch, Garelochhead, Dumbartonshire.

A RESPECTABLE CHRISTIAN WOMAN wanted, as Mother's Help. Fond of and a good manager of children.—Address, with references, wages, and photo, to
Mrs. NICHOLSON, 20, Mill-street, Ventnor, I.W.

REQUIRED in the home of a P. M. Minister, a Christian person, who would do the work of the house and assist with children. Comfortable home. Small salary.
Mrs. ICKE, High-street, Pewsey, Wilts.

MISSION NURSES required, to labour for Christ, in connection with the Church Army.—130, Edgware-road, London, W.

YOUNG PERSON of Christian prin-ciple wanted, as Nurse to two children. Good needlewoman.
Mrs. CREW, Newhouse Farm, Harlow, Essex.

THOROUGHLY TRUSTWORTHY PERSON wanted, as Nurse to two children, one used to housemaid's duties preferred, and an abstainer. State wages and age.
P., Mrs. Brett, High-street, Staines.

A GOOD PLAIN COOK wanted, in a small, quiet family. Can any Lady recommend a steady, trustworthy person, who is a good and economical manager, and of cleanly habits. A young person who had been thoroughly well trained as kitchenmaid not objected to.
M., Shelton, Sydenham-hill, S.E.

CAN ANY LADY recommend a hardworking, clever plain Cook for a Coffee Tavern and Soldiers' Home. Willing to fall in with Superintendent's ways and plans. A Christian earnestly desired. Wages £20, all found. Must be total abstainer. Also a good strong General Servant to do housework, and assist in kitchen. £12, all found.—ARCHDU, care of Misses Case, Cornhill, Dorchester.

WANTED, FOR YORKSHIRE, a thoroughly trustworthy, good Cook, age about 36 to 40. Also House-Parlourmaid, who can wait well. Good needlewoman. Ladies' recommendations much valued.—Apply by letter to Mrs. J. ROWNTREE, 15, Queen Anne's-gate, Westminster, S.W.

CAN ANY LADY recommend a superior person as good Sewing Maid, and to take charge of little Girl, eight years old? For Westmoreland.
Mrs. WAKEFIELD, 28, Promenade, Southport.

WILL ANY LADY recommend a young Girl as General Servant. Christian home and training. Also as Mother's Help, young Lady with knowledge of dressmaking.

GOOD SINGLE-HANDED HOUSE-MAID wanted, to assist in waiting. Drawing-room taken off. Plain needlewoman. About 5 ft. 4. in. Christian servant desired.—State age (about 25), height, wages, &c.,
Mrs. STUART, Dunholme, Bournemouth.

YOUNG SERVANT WANTED, in a Christian family, for plain cooking, whom a Lady will teach. Must be strong, and lived in one situation.—A. B. C., 12, Walcot-buildings, Bath.

TWO GENERAL SERVANTS wanted in Christian home. Wages £12 and £10. Each allowed out twice on Sunday and once in week. Must be early risers.—100, Buckingham-road, Brighton.

WANTED AT ONCE, good plain Cooks (town and country), House-Parlourmaids, Nurses, good General Servants.—Apply Miss MAULDEN'S Registry and Home, Church-street, Paddington-green. Ladies can be suited.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application. Mrs. LLOYD HARRIS, Proprietor.

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(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Sir William Fox, K.C.M.G.; Rev. Charles Williams; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; T. W. Russell, Esq., M.P.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Dr. Ziemann; Miss Haslam, C.E.T.S.; Mrs. Lucas Shadwell, &c., &c. Plain Breakfast or Tea 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

LONDON.—First-class Private Hotel, 20, Bedford-place, Russell-square, W.C.—Patronised and highly recommended by Bishop and Mrs. Newman, Leamington; the Rev. J. R. O. West, M.A., Manchester; Tudor Trevor, Esq., Leeds; George Ward, Esq., Manchester; Thomas B. Dale, Esq., J.P., Warwick; James Baly, Esq., and many other friends. Tariff on application.—GRACE PERCY, Proprietress, late Librarian to the Warwick Library, and Grand-daughter of the late Rev. J. W. Percy, Warwick.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

ST. LEONARD'S-ON-SEA.—A limited number of ministers and their wives, and other Christians, are received at a comfortable private residence.—For terms address,
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HOME.—The friends of a Lady or Gentleman, mentally or physically weak, or otherwise requiring care and supervision (not insane), are offered a comfortable HOME at the SEASIDE, with every medical and other attention, upon moderate terms, by a married total abstainer of great experience, living in the south-west of England, within easy access of London.—SUCCESS, Kelly's Advertisement Office, 142, Fleet-street, London, E.C.

ILFRACOMBE.—Foster's Boarding House. Close to sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. Terms, 31s. 6d. to 42s. No extras.

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HOME OF REST, FOR CHRISTIAN WORKERS. Close to sea, with nice garden. Home comforts. Terms from 25s. to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

COMFORTABLE CHRISTIAN HOME, at a superior farm residence, for Lady or Gentleman, in healthy neighbourhood in North Hants. Bath-room, phaeton, shooting, fishing.—M. G., 20, Trafalgar-road, Old Kent-road, London.

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TO LET, private House, Norfolk Coast. Pretty country.
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ST. LEONARD'S-ON-SEA, 88, War-rior-square.—First-class Boarding Establishment. Unrivalled position. Fine sea views. Liberal table. Late dinner.—Inclusive terms from 25s. Clerical and medical references. Good tennis courts.—Address PROPRIETRESS.

ST. LEONARD'S-ON-SEA.—Board-ing Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

INTEMPERANCE.—A private Home at the seaside for limited number of the upper and higher middle classes in a cheerful little spot where Dipsomania, Choralism, Nervous Debility, &c., has been long and successfully treated. Christian influence; home comforts and amusements; highest references.—MEDICUS, Messrs. Pascoe, 28, Stokes Croft, Bristol.

ANNESLEY HOUSE,

Residence for Lady Students & Christian Workers,

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Managed by a Committee of Wesleyan Ladies, but unsectarian. Terms moderate.

Apply to the Lady Principal, Miss SHILLINGTON.

BRIGHTON.—Sussex House Board-ing Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
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TO RELIGIOUS AND OTHER SOCIETIES.—Large, light front Rooms, handsomely furnished, to be Let, for Annual, Periodical, or Committee meetings. Also Chambers, residential or otherwise. Most central position, and easy of access from all parts. Lighted throughout by electric light. Moderate rent.—Mr. THOMAS CLARKE, 63 and 64, Chancery-lane, W.C.

HULME CLIFF COLLEGE, CURBAR, in the Peak of Derbyshire.—This beautiful and healthful summer resort for Christian families will be open from the middle of July till the middle of September. Climate bracing. Scenery lovely. Excursions of great interest. Close to Chatsworth and Monsal Dale, Matlock, Buxton, and Eyam. Comfortable accommodation; large grounds (through which the river Derwent flows) with farm attached. Early application needful to secure rooms. Inclusive terms from £2 2s. a week.—SECRETARY, Harley House, Bow, E.

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GARFIELD HOUSE, Northdown-road, Cliftonville.—Highly recommended, nice Apartments, or Board with home comforts. South aspect. Near the sea.—BETA, Garfield House, Northdown-road, Cliftonville, Margate.

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Y.W.C.A., Belgravian Institute, 2, St. George's-road, Buckingham Palace-road, S.W.—Rooms, suitable for committee or afternoon meetings, to be Let in the above Institute on moderate terms. The larger room will seat 100, the smaller 18 or 20.—Apply to the RESIDENT SUPERINTENDENT.

CHILDREN REQUIRING CHANGE to the sea received in the home of Clergyman's Widow. Every advantage. Tuition if desired. Large house and grounds. References exchanged. Recommended by Rev. J. WHITING, Ramsgate.

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BOURNEMOUTH.—Superior high-class Apartments. Cheerful position. South aspect, near pines. Convenient for pleasure grounds. Sitting and bed-room from 25s. Good cooking and attendance.
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BOURNEMOUTH.—First-class private Boarding House. Beautifully situated; close to the sea and pine woods; every room commanding charming sea-views. Terms moderate.
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BOURNEMOUTH.—Furnished Apartments. Central, sheltered position. South aspect. Near pier and gardens. Hot and cold water baths. Terms moderate.

LEAMINGTON.—Two Ladies wish to Let their House for six weeks, from July 13, while absent abroad. Good servant; three bed-rooms. Terms very moderate.
Miss BAGSTER, 8, Heath-terrace, Leamington.

BLACKHEATH.—To Let, furnished, to careful tenants, two reception, six bed-rooms, dressing, and bath-room, and housekeeper's-room. Drainage perfect. Small tennis lawn. Stable and coachhouse if required.—60, Shooter's-hill-road.

SURREY HILLS. Magnificent Scenery.—To Ladies and others seeking change of air and rest. Can be accommodated with well-furnished apartments. Every comfort. Terms moderate.—Trentholme, Brownlow-road, Redhill.

STAMFORD HILL. — Furnished Apartments in house of Christian Widow Lady. Bath, piano, garden. Near station. Well recommended. Terms moderate. Would suit City Gentleman.
K., care of Burr's Library, Stoke Newington.

ILKLEY, YORKS. — Furnished House to Let, cheap. Eleven rooms, bath-room h. c., lavatory, w.c. House recently furnished; pleasantly situated. Open to Let one month or more. — Mrs. EDMONDSON, 9, Richmond-road, Ilkley, Yorks.

TO LET, middle or end July, two or three months, comfortably Furnished House. Three sitting, five bed, dressing-room; useful garden. Bracing air. Beautiful scenery. Two and half miles Paddockswood Station; seven Tunbridge Wells. Gospel ministry.
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SALTBURN-BY-SEA.—House of Rest for Christian Workers. Bracing air. Firm, broad beach. Upland and woodland scenery. Terms from 25s. to 30s.
F. J. HOLDERNESS, Station-square.

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Miss A. RODWELL, 3, Holmesdale-gardens, Hastings.

MAISON MEUBLEE A PARIS.—To Let, during July and August, a comfortably furnished House, in Paris, very centrally placed. Seven rooms. Terms £14 per month.—Further particulars from Dr. LAIDLAW, Mildmay Memorial Hospital, London, N.

NORTH DEVON, near Bideford Bay. A comfortably furnished Residence to be Let, during July and August. Containing four bed-rooms, three sitting-rooms, kitchens, &c. Terms four guineas weekly. Servant left.
T. H., Richmond Villa, Northam, N. Devon.

A LADY LIVING ALONE in small country town, wishes to meet with some Lady who is seeking a Home, to share expenses and light household duties for the summer months, or permanently if desired; or any young Lady requiring rest and change for a short time. Churchwoman preferred. Good references given and required.—Address, in first instance, to
X. Y. Z., 183, Norwood-road, S.E.

MR. FRANK WHITE can recommend furnished Apartments, to Christian families coming to London, in the neighbourhood of Bayswater and Notting-hill.—12, Prince's-square, W.

FOR DISPOSAL, a select Boys' Preparatory School, in healthy locality near Bristol. Good opening for boarders. No agents.—BETA, care of Mr. Davy, 102, Berkeley-road, Bishopston, Bristol.

A VERY NICELY FURNISHED HOUSE to Let for month or six weeks, end of July or beginning of August. Quiet seaside place, four miles from Brighton. Terms very moderate.
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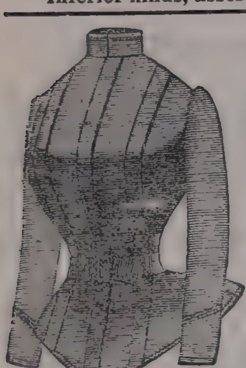

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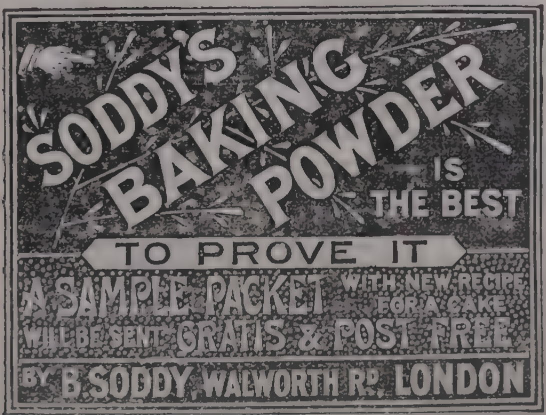
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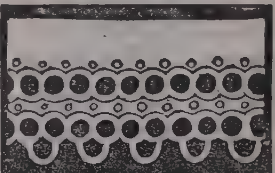

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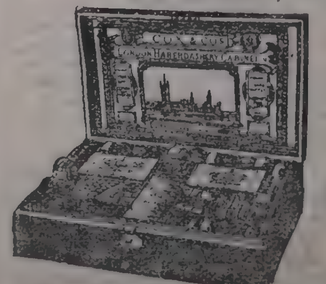

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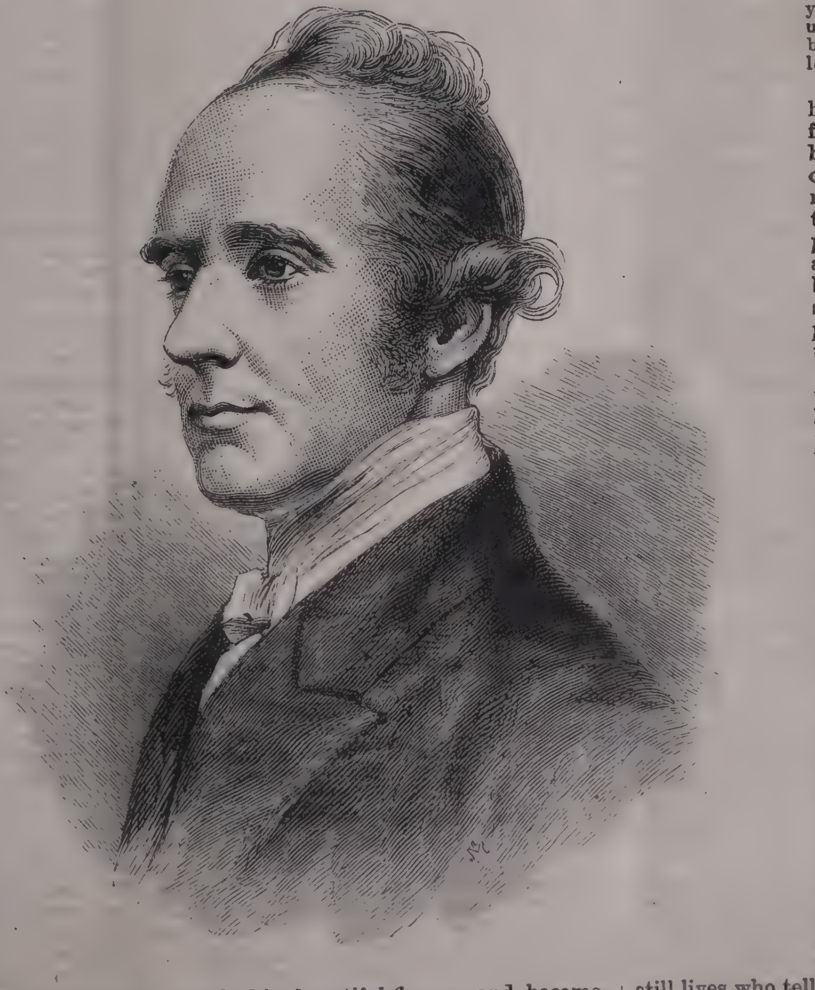
THE LATE REV. WILLIAM PENNEFATHER,

OF BARNET AND MILDMAY PARK.

THIS devoted servant of God, "whose praise is in all the churches," was born in Dublin in 1816. He was the youngest of the eight children of Richard Pennefather, Baron of the Court of Exchequer in Ireland. William's childhood foreshadowed his future character; for his sweetness, his vivacity, and his energy won for him in his home the name of "The Angel." Delicate health hindered him from going to school until he was thirteen years old. It is not possible to say when his heart was first surrendered to the Saviour, whose faithful follower he became. The dying words of his eldest sister, "Will Willy be a good boy?" made a great impression on her little brother; which was deepened by the loving entreaties of another sister, and her gift to him of "Baxter's Saints' Rest." Fifteen years after he wrote, "I shall never forget the enjoyment with which I read and re-read that wonderful book."

William entered upon school life at Westbury, near Bristol, as one who had already made his choice for God; and through his influence a little band of his school-fellows was drawn together for Bible-reading and prayer in one of the dormitories. This simple Bible-class was blessed to many, and its influence felt in the school long after William had left. Thirty-nine years later, in re-visiting Westbury, Mr. Pennefather recalled the days when, as a schoolboy, he used to walk alone over Clifton Downs, "earnestly crying to God that his life might be *useful*."

The boy had sore need of the strength of this secret communion with God, for he had to suffer not a little persecution "for righteousness' sake" from some of his school-fellows. But the example of his Christ-like life spoke to the hearts of a few of his most cruel opponents; and how more than repaid was he, when in after life four of them came, at different times, to tell him that his conduct had led them "to own as their Master, that Saviour whom they had persecuted in the person of the boy who loved and served Him." One brought him beautiful flowers, and became his fast friend. Another fell on his knees and asked his pardon with bitter tears of sorrow. Thirty years later, when preaching at Bury St. Edmunds, a clergyman met him in the street, and hailing him as an old school-fellow said, "If I know anything of Christ, or have done anything for his glory, I owe it all to you."



On leaving school, William was placed with a clergyman in Westmoreland, to continue his studies, and here a life-long friendship began with Mr. and Mrs. Crewdson; of which forty years later Mrs. Crewdson, well known as a gifted hymn-writer, wrote as follows:—

> How little could we have supposed that in the gentle youth, then in his eighteenth year, God was preparing for us one of the richest of the blessings that has marked a lengthened pilgrimage.

In Mr. Crewdson's home William Pennefather was surrounded by most congenial associations, both for his natural and spiritual tastes. Here he found poetry, painting, music, and beautiful scenery; but above all, one absorbing, unswerving purpose in life—to "serve the Lord with gladness."

From childhood, it was the desire of William's heart to enter the ministry, but just when he had begun his college course, it had to be relinquished through the failure of his health. He was threatened with consumption, and passed through many months of weary suffering, a training by which his singularly sympathetic and sensitive nature was being prepared for the grand life-work before him. Though debarred from the great wish of his heart, he thankfully availed himself of every opportunity of serving his Saviour. When staying by the seaside for his health, he interested himself amongst the fishermen and their families. One old man still lives who tells of this time that

> He would just sit down in the school like a little child, and listen, and never be tired as long as the Blessed Jesus was being talked of....I could give the names of many who, in earlier years, lived in vice and drunkenness, but who were brought into the fold by the instrumentality of this dear young gentleman. He loved his Church, yet gave the right hand of fellowship to Christians of all denominations.

Do we not see in this description of his youth, like the oak-tree seen in the acorn, the germ from which was to be developed the large-hearted convener of Conferences of Christians from all parts of the world?

When Mr. Pennefather was able to resume his college course, notwithstanding the delicacy which constantly hindered his studies, by his resolute determination he passed every examination with credit. The spiritual welfare of Ireland lay very near his heart, and the Irish Society which brought God's truth to the people in their native tongue had his warmest sympathy. With reference to its need, he writes:—

> "Poor Ireland! When will her children own the Lord our Righteousness? Would that all Christians, feeling the awful responsibility of the thousands lying under the yoke of superstition and ignorance, would unite in prayer and in the diligent use of the means which God has blessed to bring Gospel light into the regions of darkness and death."

The spiritual destitution of the Protestants in Connemara was now pressed upon Mr. Pennefather's heart, and, with characteristic energy, he undertook to visit all the Protestant landowners and farmers in the district, to awaken their interest and help in providing some place of worship and some minister for them. From the work of collecting the necessary money, Mr. Pennefather's sensitive nature always shrank; but from this time forward it seemed to be part of the allotted service of his life. He visited amongst the people, and mentions especially one poor girl, who, the morning after she had attended a Protestant church in search of instruction, was waylaid, and so severely beaten that she had kept her bed for four years—yet she cherished no resentment, but prayed for her enemies, and blessed God for the heavy trial. Mr. Pennefather was the bearer of £1 sent to her by a friend of his, and found that she had been three days without anything to eat or drink, but a bit of bread and some cold water. The needs of these poor people lay heavy on his heart, and in the face of many difficulties, he carried his benevolent plans to a successful issue, of which the secret may be found in such entries in his diary as "Got up early, and thought and prayed about my little flock at Roundstone." He feasted on the Word of God. "The Psalms," he writes, "have been to me an unfailing spring of living water"; and much he needed this refreshment in the heavy family trials and bereavements through which he was called to pass.

The discipline of his invalid life doubtless contributed to the quiet calmness which gave a peculiar charm to his character.

> "I do not hesitate to say," we find him writing, "that we should sooner give up what we think would be beneficial to the cause we have at heart, than execute it, *with the loss of resting on our God*.... We must learn to balance mind and matter, social intercourse and retirement, active service and calm meditation, public worship and private prayer. True, we cannot entirely effect this in our present imperfect state, but we should *aim* at it."

The subject of missions to the heathen often occupied his thoughts; but he came to the decision, after prayer for guidance, that he was called to labour in Ireland. In the year 1841 he was ordained, and began his ministry in the parish of Ballymacugh, where he was able to render fresh help to his beloved Irish Society. Secreted in the poorest cabins, or sitting behind walls and hedges, the Irish Scripture-readers, taking their lives in their hand, were sowing the incorruptible seed in the hearts of the peasants. These brave, poor men were willing to undertake this dangerous work, constrained by love to Christ and to their countrymen. They were carefully trained, and mighty in the Scriptures. At one time Mr. Pennefather writes of having met 232 of the readers, and of his delight in their "wonderful answers from Scripture." They had met to be examined, preparatory to receiving the Lord's Supper. 200 of them came to the Lord's table, 160 for the first time. All of them had been Roman Catholics.

A short description of Mr. Pennefather's work in his first charge may be well given, for in it we see a foreshadowing of all his future work, and the secret spring of his wide-spreading and far-reaching influence.

> "Intense and prayerful anxiety about his sermons, energy and activity in parochial work, constantly visiting his people, and being at all times at their call, exceeding anxiety for those who were in sickness or sorrow, and a deep, loving sympathy, which was never sought in vain. His was a true missionary spirit, going out to all, 'Jew, Turk, infidel, or heretic,' with no less a burning patriotism for the inhabitants of his own beloved country, longing that Ireland should once more become, not in mere name, but in deed and truth, "The Island of Saints.'"

Mr. Pennefather's next charge was the living of Mellifont, near Drogheda, in value £92 a year, and here he pursued the same course of work—to get at the people, by simple Bible-readings, and cottage meetings. One of these is thus described: "A long board served for a table, round which as many as could were seated, and the rest of the cabin was crowded with men standing. There were two candles, one stuck into a hole in the table, the other passed from hand to hand as the people read their verses. The meeting lasted two hours, and was intensely interesting." Many changed lives bore witness to changed hearts. Whilst working there, the potato famine, with its train of misery, called forth the remarkable powers of organisation which characterised his ministry. The strain on his own slender resources was great, and he had to add to his labours by collecting funds for the starving. He wrote to one friend: "I have a hundred children in my school, ninety of them Roman Catholics, I have fed them for ten months; unless I get help I must close the school." All day long his house and the school were besieged by famine and fever-stricken peasants, always relieved by him, though amongst the Protestant poor of his flock there was comparatively little destitution.

Mr. Pennefather's marriage, whilst he was at Mellifont, to Catherine, eldest daughter of Admiral King, of Angley, provided him with an invaluable helper. Without her varied gifts, her singular powers of organisation, and her perfect sympathy, his delicate and highly-strung nature could never have borne the strain which through his subsequent life fell to his share. In 1848 Mr. Pennefather had his first charge in England, Walton in Buckinghamshire, value £130, and no house; a needy, unattractive parish, with dirty cottages, dingy coal wharves, a new church, and no schools. By the end of the following summer, the crowded church had been enlarged, and schools capable of holding six hundred persons were completed. Best of all, many conversions were seen, and there was a great drawing together of the true children of God. Mr. Pennefather first preached on the wharves, and then had an old boat fitted up as a floating chapel; and much blessing resulted to the bargemen and others.

In 1852 the call came to a fresh field of labour at Barnet, in Hertfordshire, where Captain Trotter, of Dyrham Park, well known as a noble Christian soldier, had built a church, and great openings for usefulness were to be found in the neighbourhood. In addition to his usual earnest parochial work, some new and distinctive service for Christ was here begun by him, and by his admirable wife. The care of orphans had long had its place in their hearts, and when, after the Crimean War, the Secretary of the Patriotic Fund asked Mr. Pennefather if he would receive a certain number of the fatherless little ones, into his parish, he gladly consented. Beginning with six, the number was gradually increased to four hundred. He was unwearied in his care of them. His warm love for children gave him a singular power over them, and the good accomplished amongst them will only be known in eternity. Yet he found time to preach at theatres in London, and to found a Home for missionaries' children.

The autumn of 1856 saw the first of those remarkable Conferences, in connection with which Mr. Pennefather's name became known throughout the Christian world. Many, with thankfulness, recall them as the time when they first met with and accepted Christ; to many thousands more, God's grace has made them "times of refreshing from the presence of the Lord." There are not a few whose names are embalmed in the heart of Christ's Church; some already resting in the presence of the King; and others still serving in his vineyard, bearing the burden and heat of the day, who will ever be associated with the Conferences, first at Barnet, and then at Mildmay: Mrs. Daniell, the Lord's honoured worker amongst soldiers; Mrs. Ranyard, the mother of the Bible Women and Bible Nurses' Mission; Mrs. Bowen Thompson, whose resolution to devote her life to Syria was made at Barnet; Mrs. Bayly, whose wide-reaching work of Christian temperance has rescued many perishing ones; Miss Macpherson, the devoted servant of the Lord, whose life and strength are freely given to saving the helpless and hopeless from their misery, and to bringing them help and hope for this world and the next, and others, a goodly company far too numerous to be named, whose work for Christ received a fresh impetus and power from those consecrated days. And still the blessing of these Conferences goes on deepening and widening; Mr. Pennefather's place at the Mildmay Conference is now occupied (in accordance with his desire) by

Mr. Stevenson Blackwood, an honoured and devoted servant of Christ, endeared to his heart especially by their perfect sympathy in the highest subjects.

The subject of unfulfilled prophecy had occupied Mr. Pennefather's mind from his childhood, and especially in connection with the Second Advent. "That blessed hope" was deeply interwoven with his inner life, and consequently cast its golden rays upon his ministry. It was the key-note of the teaching in the Conferences both at Barnet and Mildmay; and wherever the subject was to be brought forward, Mr. Pennefather's help was sought. In November, 1863, he accepted an invitation from the venerable and beloved Dr. Marsh, to give an address on this subject at a Conference which he had assembled at Beddington. Mr. Pennefather's face as he spoke on "the Beloved showing Himself at the lattice until the daybreak," was aglow with heavenly light and love, and those who looked upon him felt that "they saw his face as it were the face of an angel."

The last call, to another and a wider field of work, came in 1864, when Mr. Pennefather accepted the pastorate of the Church of St. Jude's, Mildmay-park; and his new parish soon became a centre from which numerous streams of blessing took their rise. The most remarkable of these was the Deaconess House, with its kindred institutions, the Hospital, the Orphanage, &c., where Christian women might be trained together, without vows, for different posts of usefulness. Schools had to be built; in five years after he had no less than 1392 day scholars and 1249 Sunday scholars. The church was rebuilt, and crowded, chairs filling every vacant space. Meetings for children, for communicants, for working-men, for cab-drivers, for mothers, and holidays for each, made his life a very full one. Parochial boundaries would not suffice for the largeness of his heart. Clergymen in poor parishes, men and women labouring in ragged schools, lowly and lonely toilers for the Master in obscure places, were sure of his unwearied sympathy, and to be introduced by him to richer and more influential friends. Many could say of him, with George Holland, the apostle of Whitechapel, "Often has he called, cheering and comforting me in my work, when days were dark and friends were few."

Sympathy made him, when driving in the country, put a poor woman and her heavy burden into the pony carriage, and walk beside it, telling her the good news of salvation; it made him prepare food in the house of one dying of destitution, and give it with his own hands. It made him cross the street to knock at a door for some child too small to reach the knocker, and lift the little hanging heads of sun-struck babies in perambulators, and bid their young nurses take them to the shady side of the street. It made him carry jugs of tea to workmen employed near his house, and, no less, to listen kindly to, and answer encouragingly, the bungling questions of shy or uninteresting people. He had "a wealth of love, equally ready to cherish a ragged child, to greet an assembled congregation, or to throw sunbeams into the family circle," but with this tenderness was blended an unswerving faithfulness in rebuking evil, and an immovable firmness where principle was involved.

From his early life, his Protestantism had been clear and defined, and he viewed with deep grief the Romanising tendencies of a section in the Church of England. To one who asked his advice as to attending a church where the bread and the wine were elevated for adoration, he replied:—

> "Such an act I believe to be idolatrous, and it was to protest against this teaching that Ridley, Latimer, Cranmer, and many others laid down their lives...I say, on no account receive the elements from one who has adored them as God."

The number of letters written by Mr. Pennefather was marvellous — notes of comfort to sick ones, outlines of sermons to those who were kept from church, counsels to perplexed friends, and often at the end of some wearying day he would rest himself by writing a hymn. Mr. Aitken, his curate for five years, writes of him: "I never remember seeing him ruffled in temper, or hearing him utter a hasty or a bitter word; yet few men were ever so strained and driven as he by a thronging multitude of labours and cares." Mr. Pennefather would often insist that it was the Christian's duty *to rule over* circumstances. "The world," he would say, "is the sport of circumstances; the child of God has circumstances under his feet." His habit of mind, was communion with God; and one of his hearers truly tells the impression made by his preaching: "He seems to be feeding on the bread of life himself, whilst he is breaking it to others." A man of much intelligence, an unbeliever, when asked to go to hear Mr. Pennefather, replied: "You will never see me inside a church door; but this I will say of him, that his life is the best sermon he ever preached." His small income and his large-hearted liberality did not always fit into one another, and this fact sometimes brought him into trial, though never into debt. Money for the Lord's service came to him often as a direct gift from heaven. He was accustomed to spread the need before the Lord, and then to expect and receive the supply.

Thus the work went on, and none knew that it was drawing to a close, though anxious fears prevailed when in the winter of 1873 there were signs that his health was giving way. Then "silent Sabbaths" followed, a great trial, meekly borne; but he himself anticipated recovery. On April 28 he had prayed amongst other petitions that "we may so live that it shall be no abrupt change to step out of earth into heaven," and on the 30th that wondrous step was taken.

"At his Saviour's side,
Behold him now, in glory, glorified!
Death is behind! and on the shining shore,
Which never hears the wild waves distant roar,
He stands with Christ."

THE NORTH SEA TRAWLERS.—Rev. W. A. Bathurst contributes to *The Eastbourne Standard* an interesting account of a Sunday's work on board a Mission vessel of the Mission to Deep Sea Fishermen. "The afternoon of this memorable Sunday," he says, "was the great occasion. We assembled at three o'clock, to the number of sixty-eight, in the hold of our vessel for a meeting that lasted three hours. It began by four short addresses, from two Mission friends and ourselves, interspersed with prayer and hymns. In the last of these addresses I invited those who were on the Lord's side to testify what He had done for them. Upon this some thirty or more stood up in succession, and, in words of evident truth and soberness, told each a tale of simple and touching experience. Brief, humble, and pointed were these confessions. Not a word that was spoken did I wish unsaid. All was intensely real, and I awoke to what I afterwards found the case—that the North Sea fishermen are either *for* Christ or *against* Him; when they are on the Lord's side, He is their all in all. They are a brave, hardy race, full of manliness and simplicity, and (when enlightened) warm-hearted, zealous, and tender in conscience and conduct. In these testimonies many told of a change of heart in consequence of the prayers of, in some cases, a mother, a wife, or, in one case, of a grandmother. They gratefully told of what they owed to the Mission smacks."

THE BRIGHTON DELUSION.

We have received a long narrative (for which we regret our want of space) from Mr. D. McCallum, Jun., of Birkenhead, concerning the foolish and wicked deception practised at Brighton, which blasphemously claims to be the Army of the Lord, and to receive messages from God. We know not whether more to deplore the irreverent impudence of the mesmerist or mountebank who dates prophecies, visions, and dreams from the "Sanctuary of Jehovah," and signs himself, "Yours, in the service of our blessed Lord and Saviour Jesus Christ, the Captain of our Salvation, Called by His Grace, sealed, anointed, and named 'King Solomon,' to build His Spiritual Temple," or the folly and self-conceit and wickedness of his dupes and votaries, who, like children with a new toy, rejoice in such new names as Caleb, Jonah, Rachel, Joshua, and break their marriage vows by neglecting or forsaking wives, husbands, and children.

"Rachel," who had written to her husband (addressing him as "Dear William B——"), that she should never go back to him, has now been allowed by Wood and his prophets to return, in order to propagate their delusion. A friend writes on June 13:—

> I went to a meeting last week where they were present, and I should think for nearly an hour during the early part of the meeting Mrs. B——'s whole body and head shook so violently that I began to fear it must be a severe attack of paralysis; and yet whilst this awful shaking was going on she answered questions which were put to her quite sensibly, and when asked what all that shaking meant she said it was the same power as they had at Pentecost, when they were thought to be drunken with new wine. She has had her hair (of which she had a great quantity) all cut off, and brought down in a fringe on her forehead, and looks so altered from her former appearance. She tried to deny that she never intended returning home to her husband and children, but I have a letter before me, written in red ink (the colour used at Wood's Sanctuary), in which she says, "I shall never return. To-morrow I shall be united to Jesus my precious Saviour. This is truly the Army of Jehovah. The Lord gave me the gift of tongues this morning. I have now the gift of Divine love in perfection, also the gift of prophecy, gift of healing, raising the dead, cleansing lepers, and casting out devils!"

Another distressing case is that of "Joshua," who succumbed to the influence of Wood when in Switzerland, and now has attached himself to the Brighton "Sanctuary."

Poor Miss Webb, who gave thousands of pounds by which this delusion was set on its feet, enjoyed for some months the title of "Queen Esther," but appears now to have been sent adrift. Mr. McCallum writes:—

> Where is she now? She is not in the Home, nor at the meetings. All reports agree that she is staying with her sisters. The "outside" explanation is that the prophets directed that it was the Lord's will that she should go into apartments. Later, that she was to leave them and go——anywhere. She went to her sisters, and has remained with them since. The "inside" explanation is that she asked permission, through the prophets, to visit her sisters, that this was granted, but that her sisters refused to allow her to return. Perhaps, for the sake of the truth, the sisters will have no objection to communicate the facts to The Christian.

Much prayer should be made for these deluded people (of whom there are said to be over fifty supported by Wood), "if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

PERSONAL PUBLIC TESTIMONY.

By Rev. CHARLES F. GOSS.

We sometimes say that actions speak louder than words; but it would be hard to tell in what way the Spirit of Christ finds its most frequent or beautiful manifestation. But there is one place where it is often revealed with marked and surprising power, and that is in social meetings for prayer. Such a service, well conducted, is one of the strongest forces of human society, No two things of the same kind are so different as prayer-meetings. To go to one is to plunge through the ice into a lake; to another, to bathe when one is tired and dusty on the pilgrimage of life, in one of the four rivers of Paradise. I had rather attend a warm and earnest meeting of Christians, where the sentiments of the heart find free and natural expression, than any other assemblage of men. Everything depends upon the method of the expression of the inner life.

I.—ITS BANE.

In personal testimonies, we tell what the Lord has done for *us*, and this is both the most valuable and the most dangerous power in a religious meeting. Here, for example, are some of the *banes* of personal testimony.

(*a*) There is a constant tendency to *cant*. Ambitious people wish to be heard, and to make a deep impression. Having no real experience of the love of Christ, they fabricate one, consciously or unconsciously. In a manner as solemn and impressive as possible, they narrate this purely imaginative experience. Such an act as this must entail serious consequences. The speaker either begins to hate and despise himself for his insincerity and falls away into infidelity; or if he is not stricken with this shame, such insincere professions become the essence of his religious life, and he rests on his testimony as a proof of his salvation.

By that subtle instinct through which we read the heart of others, and that daily conduct which manifested their inner life more surely than words can, friends and neighbours at last discover this hollow mockery, and the man's testimony becomes the curse of the prayer-meeting, repelling the sincere inquirer and convincing the doubter of the untruth of religion. It is the duty of the pastor and the officers of the church to suppress the testimony of a hypocrite, for it doubly damns him and destroys the souls of his hearers.

(*b*) There is also the bane of *exaggeration*. For the most sincere Christian, through a lack of analytical power or the rare capacity to reveal inner life through word symbols, may give such an impression to both Christian and unconverted hearers as to produce disastrous results. There was an ignorant woman in a church who used to narrate the most extraordinary experiences. She told of such exaltation and exultation through the presence of Christ in her heart, that (although she weighed two hundred pounds) "she scarcely touched the floor when she went about her household duties," so she said. This testimony kept a timid, analytical, sincere, Christian soul in darkness for weeks; it so surpassed all her own experiences that she thought herself unconverted. The influence of these fearfully exaggerated statements upon young and timid Christians and upon seekers after truth becomes often terrible and fatal. They judge themselves by such experiences, which if they fail to have, they sink into despair. How often we hear the careless exaggerator, say "The Lord has kept me from *all* sin"—"He has given me *perfect* peace"—"My temptations have *all* ceased."

Such assertions are scarcely less than criminal. No intelligent human creature could stand up and make affidavit to the truth of them, and those who utter them so carelessly, ought to be rebuked, for the sake of others and for their own. There are earnest inquirers listening! Every Christian worker meets constantly with troubled souls who believe themselves unsaved because their experience does not correspond with these untruths. If there ever was anything which ought to be represented with most scrupulous regard to truth, it is the religious experience; and yet there are such extravagant misrepresentations in every free meeting of Christians where there is liberty, that we do not wonder that in some places, where there is a minister or there are people of keen discrimination, this element in social meetings is discouraged and suppressed.

Nevertheless, we cannot but regard it as a serious and fatal mistake to do so, and believe that the true method is to educate and guide and encourage personal testimonies, for the unmistakable and inestimable value they possess.

II.—ITS BLESSING.

These are some of the ways in which they prove a blessing to the church.

In them truth becomes *personal*. It is one thing to hear a man say:—"The Word of God teaches that the blood of Jesus Christ cleanseth from all sin, and you may be saved by it." It is quite another to hear him assert:—"I have myself been conscious of forgiveness of sin." I listen to the assertion:—"There is such a thing as a peace which passeth all understanding"—in *one* mental attitude, it may be of surprise or incredulity. But a thrill shoots through me when a man rises and says soberly and simply, "I have felt it!" Unconverted people are in an attitude of mind in a religious meeting to make them susceptible to such testimonies, because they take it for granted that Christians would not in circumstances so solemn say anything that was not literally true.

Not only are the irreligious helped by personal testimony, but *Christians* are stimulated. There is a peculiar sweetness and power in listening to the unfoldings of another soul's experiences. We feel the nearness, the fellowship, the communion of kindred minds. Not only the triumphs, but the defeats are revealed. We see that others struggle as we do. We are inspired, encouraged, or comforted, by mutual joys and sorrows. Wherever these personal testimonies are encouraged and guided to a truthful expression by the hand of a wise pastor, they become rich and powerful. They come oftenest from the simple and child-like members of the flock of Christ, and communicate an enthusiasm and ardour which cannot be described.

And not only do these testimonies bless others, but their influence over the heart and life of those who utter them, is incalculably great and good. There is something about the utterance of the sentiments of the heart. If we love, we love to tell our love, and merely to pour the precious essence forth from our heart is attended by divine sensations. It is the confession of Jesus Christ, and in no way is that confession so satisfactory as a personal testimony. Merely to explain a passage or give an exhortation is but little comfort to the *heart*. But to tell what the Lord has done for *us*, how dear his love, how great his peace, how faithful his promises—this is indeed a joy to the soul of the Christian.

The tendency of modern culture is toward the suppression of such testimonies; and it is a thing to be intensely regretted. What our fellow-men need to know is how the love of Jesus Christ affects our lives. Its influence on our *outer* lives they can tell by our conduct; but its influence on our *inner* lives, they cannot know, easily at least, except by our own testimony. It is a sad thing that as people become better educated and more refined, an impenetrable reserve settles down upon them; they shrink from letting others know their inner life. Every pastor of wide experience has observed that in the homes of the unlearned and simple all the facts of domestic and individual life are frankly and ingenuously confessed, while in the homes of wealth and culture, only the longest and most intimate acquaintance enables him to penetrate that reserve. This same sort of secretiveness prevails in the religious life, and the very people who are fitted by nature and education to make a clear and satisfactory revelation of their Christian experience by a testimony before religious people, are the very ones who refuse to do it.

This is to be regretted and deplored, and ought to be changed. In most cases, certainly, the minister would have to begin the changes with himself. One of the rarest experiences in most churches is that of hearing a minister speak of his own personal experience of the grace of God. The next rarest is to hear such testimonies from the officers. I can remember one, who was an exception, and to this day I recall with feelings of reverence that venerable form, and imagination reproduces the very tones of that voice retained in the chambers of memory through twenty years. He never exhorted, and he never counselled, and he never explained; but with the beautiful simplicity of a child he confessed what God was daily doing in his own heart.

How often as I have looked into the serene faces of aged Christians, I have wished that I could hear them tell how the presence of God affected them. And when I have beheld the sad and troubled faces of those who were suffering some exquisite sorrow which was hidden away from the scrutiny of men, I have thought how much peace and what relief they would receive if they should stand up in the presence of God's people and pour out the sorrow of their hearts! Wherever and whenever the Spirit of God moves vigorously upon the Church, this element of testimony of personal experience manifests itself, and wherever it prevails there are constant conversions. I believe that under wise guidance and thorough, helpful encouragement, the average prayer-meeting can be revolutionised, and the Church greatly strengthened, through the personal testimonies of believers.—*Record of Christian Work.*

JEWS AT MILDMAY.—About one hundred children, and four times as many adults, were recently entertained in the Mildmay Conference grounds on successive days. The children were addressed by Mr. J. Denham Smith and Mr. Daniells. Several of them also recited portions of Scripture from memory. The grown-up people were first addressed by Dr. Laseron, in the hall. After tea, a Gospel meeting was held in the grounds, and Mr. Kirkham exhibited his Dutch picture. A very grateful spirit was manifested by these Jewish brethren, whose prejudices are being disarmed by the Christian influence brought to bear upon them by Rev. J. Wilkinson and his fellow-helpers.

BACKSLIDING and FINAL APOSTASY.

There are certain well-known Scriptures bearing on this subject which cause great uneasiness to many sincere believers. I allude to 1 Sam. xvi. 14: "The Spirit of the Lord departed from Saul," &c. Heb. vi. 4—6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the age to come, if they shall fall away, to renew them again unto repentance," &c. See also Heb. x. 26—31; 2 Pet. ii. 20—23. Believing that these words, so terrible to the insincere, give no reason for alarm to any who trust and love Jesus Christ in sincerity, I would offer the following thoughts to any who are interested in this question.

(1) There are varying degrees of possession by the Spirit of God, short of that full possession which involves conversion. There is the possession of the intellect, as in the case of Bezaleel, of whom God said (Exod. xxxi. 3, &c.): "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship," &c. Then there is a much fuller and more wonderful and mysterious possession, exemplified by both Balaam and Saul. We are told that Balaam "loved the wages of unrighteousness." Yet how nobly he speaks! What glowing prophecies concerning Israel and Israel's Messiah he utters! (See Num. xxii.—xxiv.) None can doubt the power of the Spirit, both in him and upon him: as little can we doubt that he was a bad man at heart, and that he was never in communion with God. So with Saul. The Spirit rested upon him as the Spirit of prophecy, though oftener as the Spirit of wisdom, enabling him for his work as king. But he never seems to have been a truly spiritual man. There is no sign that his heart was ever submitted to God simply and entirely.

Christ teaches us to expect this partial possession by the Spirit, when He likens some to shallow, and others to thorny ground. In the first the Spirit's possession lacked depth: in the other it was deep, but partial—it lacked extent. Ananias and Sapphira exemplify the shallow ground; for they, we believe, received Christ at first with joy, and with much spiritual power. The thorny ground may well represent Judas. We have nothing to show that he was a conscious hypocrite when he first joined himself to Christ. Probably he had deep convictions of the truth, while it is almost certain that he, like all the other Apostles, preached Christ with spiritual power, and wrought miracles in his name. But all the while his heart was unmoved. "Many will say to Me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. vii. 22, 23).

It should be carefully observed that the men we speak of are not mere professors only, not conscious hypocrites only, but men who have been possessors—men who "were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost," &c. (Heb. vi. 4, 5). They were possessors, but their possession came short of the saving point.

(2) Heb vi. 4—6 and similar passages cannot be taken as a description of true believers. This is made specially clear in Heb. vi. by the words better things of you, and things that accompany salvation, though we thus speak." The words "better things—things that accompany salvation," show that the experience of verses 4—6, however remarkable it may be, falls short of regeneration.

Taken thus, this passage entirely accords with our Saviour's teaching: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, who gave them Me, is greater than all, and none is able to pluck them out of my Father's hand" (John x. 28). See also 1 Pet. i. 5; Phil. i. 6; and listen to John, speaking of just such cases as those we have been considering: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 John ii. 19). The real children of God are kept by the Father's power *unto* salvation. Christ will never suffer Himself to be robbed of a single member of his mystical body.

(3) The difficulty, or impossibility, of restoration to repentance is in the man, and not with God. It is explained by the fact that a man loses his susceptibility to truth and love in proportion to the clearness of the light he rejects, and to the strength of the love he resists. The power of responding to the truth and grace that are in Jesus, which is limited in every man, is decreased by every rejection of the Gospel. The more fully and powerfully Christ is preached, the more sensitiveness does he lose when he refuses his grace. You have only to carry that throughout to its full extent, and you will reach the idea of Heb. vi. 4—6. Verses 4, 5, describe the fullest possible illumination of, and possession by, the Spirit, short of true conversion. Need we be surprised then, that when verse 6 tells of the apostasy, it says that it is irrevocable. It is so of necessity. God will forgive them if they repent. But repent they cannot. Having sinned away all sensitiveness to divine truth, they *choose* ungodliness, and are married to it.

(4) While this truth is a most solemn warning to every careless and presumptuous backslider, it is in no way discouraging to those who are penitent. These dreadful passages tell of those who cannot repent; who do not desire God's grace, being gospel-hardened. Therefore, anyone who has any real desire to return to God belongs to another company altogether. God's Word puts an immeasurable distance between the easy-going, sin-loving apostate, and him who longs for the grace and pardon of his God.

Many are sorely distressed with the word "*wilfully*" in Heb. x. 26: "For if we sin wilfully after that we have received the knowledge of the truth," &c. This must mean either some definite act of conscious and chosen sin, or a course and state of sin. It *cannot* mean the former, else there had been no hope for Peter, and for the millions more of true believers who since his time have been restored after committing wilful sin. It must mean, a course or state of sin; such a state, doubtless, as I have just described, in which the sinner is past feeling, evil being his good. The Bible is full of promises to backsliders and others. *All* are urged to return to God: whosoever is willing may come to Him. Can He belie Himself? Can He forget his own words, "Him that cometh, I will in no wise cast out?"

(5) The facts I have now mentioned show us that experience alone cannot be a safe ground of assurance. Some people seem to have little or

the light of other days. They can talk well and happily of their conversion and early zeal, but there they stop. Asked "Are you a Christian?" they answer, "Yes. I was converted fifteen years ago," &c.—all in the past tense. We fancy that Saul could have said a good deal in the same way; and as for Balaam and Judas, they could have taken a foremost place at any experience meeting, while they told of wonderful things done in them and by them.

(6) Assurance of salvation should rest on a double foundation. First, the testimony of the Holy Spirit within the soul to Jesus and his Word; and, secondly, the testimony of the believer's heart and life to the reality of his consecration to God. The first is the direct vision of faith through the Word. It is not a reasoning, but a *seeing*—such a vision of God in his righteousness, goodness, and truth as impels the soul to trust Him fully. As a lost and frightened child finds full assurance of rest and restoration to home in the kind and honest face and the confident words of promise of some sympathising stranger, so the spiritually lost and weary know the full assurance of faith when the Spirit makes Jesus Christ a reality to the heart.

But hand in hand with this must go the testimony of the believer's heart and life. For as soon as there is a doubt of our own honesty before God, and of our consistency before men, the bright testimony of the Spirit begins to be withheld. The Spirit alone can maintain, as He alone can give, that spiritual knowledge of Christ which fills us with joy and peace in believing. But he is very sensitive to sin. Any sin allowed grieves Him, and moves Him to withdraw his testimony. Then the beauty of the promises fades, and the glory of the Bible becomes dim, and then it is that our assurance of faith shrivels into a mere opinion resting on a past experience of blessing, a sapless and dangerous thing.

We believe that no man can be rightly assured of his salvation, apart from present obedience, and the present testimony of the Holy Ghost within the soul;—that when carelessness or sin interrupts communion with God, then the best evidence of salvation is withheld. On the other hand, we believe, not only that every true child of God will be kept by the Father's power, but also that it is the Father's will that we should be kept by that same power in the place of communion and in the constant joy and assurance of faith.

John Pearce Clark.

TRAMCAR AND 'BUS TEXT MISSION.—The work of this Association, whose object it is to spread the Gospel by placing texts in tramcars and omnibuses, has considerably increased during the past year. Select portions of Scripture are now exhibited in one hundred of these conveyances. Communications should be addressed to Mrs. Wood, care of Miss Beard, 279, Clapham-road.

BIBLE FLOWER MISSION.—Sir,—Our Mission is suffering sorely for need of workers. The little floral messengers, with the Scripture words attached, find their way into hospitals, workhouses, and infirmaries through our lady visitors, who seek to deal personally with the inmates. By means of city missionaries, Scripture-readers, Bible-women, and school children they are carried into the homes of thousands. We are constantly receiving accounts of the way in which God is blessing his own Word. But the work is too great for our present small band of workers. The health of our superintendent has given way under long-continued strain, and the strength of others is failing. Are there no Christian ladies in London or its suburbs who will come to our help? Any information will be gladly given at the Offices of the Mission, 110, Cannon-street. Emma J. Newman.

ELIJAH THE PROPHET.—7.

By Rev. F. B. MEYER, B.A., Leicester.

THE PLAN OF CAMPAIGN.

1 Kings xviii.

When Elijah left Zarephath it is more than probable that his mind was utterly destitute of any fixed plan of action. He knew that he must show himself to Ahab, and that rain was not far away; for these were his definite marching orders: "Go, show thyself unto Ahab; and I will send rain upon the earth." But more than that he knew not. There may have flitted before his spirit dim previsions of that sublime conflict on Carmel's heights, but he knew nothing certainly; his one endeavour was to quiet his eager nature, like a weaned child, hushing it with the lullaby of an old refrain: "My soul, wait thou only upon God, for my expectation is from Him."

The plan of this great campaign for God against Baal, for truth against error, may have been revealed to Elijah on his journey from Zarephath to find Ahab, and at a sudden glance, as when a lightning-flash reveals to a benighted traveller the winding pathway he must follow through the vale beneath. But it is quite as likely that it was revealed in pieces, like the separate bits of a children's puzzle, handed out, one by one, from the parent to the child, who might be confused to do with more than one at a time. This is so often God's way, and they who trust Him utterly are quite pleased to have it so. There is even a novelty and beauty in life, when every step is unforeseen and unexpected, and opens up new vistas of loveliness in his management and Himself.

If we seek to think ourselves into Elijah's attitude of heart and mind, as he left the shelter of Zarephath, and began to pass through the incidents that culminated in Carmel, it seems to have been twofold. And surely it is of surpassing interest to learn how such a man felt, as he approached the sublime crisis of his life.

(1) *He was filled with a consuming passion for the glory of God.*—"Let it be known that Thou art God in Israel." This prayer is the key to his heart. He neither knew nor cared to know what would become of himself; but his soul was on fire with a holy jealousy for the glory of God. He could not bear to think of those wrecked altars or martyred prophets. He could not bear to think how the Land of Promise was groaning beneath the obscene and deadly rites of Phœnician idolatry. He could not bear to think that his people were beginning to imagine that the God of Abraham, Isaac, and of Israel had abdicated in favour of these false deities brought newly in. And when he was compelled to face these things, his spirit was stirred to its depths with indignation and sorrow.

Well would it be if each one of us were similarly inspired! We are very eager for the success of *our* work, *our* church, *our* sect. If these thrive we are satisfied. If these languish we are depressed. We are wholly occupied with the interests of our own tiny pools, oblivious of the great sea of divine glory lying near by, in perpetual sunshine. Is it wonderful that we have so small a measure of success? God will not give his glory to another, nor his praise to the graven images of our own conceit. But in this, also, God is willing to lift our daily experience to the level of our loftiest ideals. Only trust Him to do it; ask, and expect Him to fill you with the fire of that zeal which burnt in the heart of Elijah, consuming all that was base, corrupt, and selfish, and making the whole man a fit agent for God. This was no in-

him than it is to any one of us. It was simply one of the fruits of the indwelling of the Holy Ghost, who is equally promised to the most ignoble nature.

(2) *He was profoundly convinced that he was only a servant.*—"Let it be known that Thou art God in Israel, *and that I am thy servant.*" It was not for the slave in olden times to originate, or scheme, or plan, but to be pliant to the least expression of the master's will—to be a tool in his hand, a chess-piece on the board for him to move just where he willed. And this was the attitude of Elijah's spirit—surrendered, yielded, emptied; plastic to the hands that reach down out of heaven moulding men.

This attitude is the true one for us all. *Are we not too fond of doing things for God, instead of letting God do what He chooses through us?* We say, "We will go yonder, we will do this and that, we will work for God thus." We do not consider that we should first inquire if this were God's will for us. We do not recognise his absolute ownership. We often miss doing what He sorely wants us to do, because we insist on carrying out some little whim of our own. This is the blight on much of the activity of Christian people at the present time. They are not satisfied to be as the Apostle Paul was, "the slave of Jesus Christ" (Rom. i. 1, marg.).

(3) *He was eagerly desirous to know and work out God's plan.*—"Let it be known this day that Thou art God in Israel; and that I am thy servant; and *that I have done all these things according to thy word.*" When once a man feels that he is working out God's plan, and that God is working out his plan through him, he is invincible. Men, circumstances, opposition, are of no more account than the chaff of the autumn threshings. God's plan is his purpose; and God's purpose shall be accomplished, though earth and heaven pass away. And this was doubtless one element in Elijah's splendid strength.

This question as to our relation to God's plan is most important. Because the power and blessing of God are only to be enjoyed, in all their fulness, by those who are where He would have them be. God had the plan of the desert wanderings in his thought long before Israel left Egypt; and He worked out that plan by the movements of the cloud over the desert sands. The manna fell on any given morning, only where the cloud was brooding, shielding the host by its fleecy folds. To get the manna and the shade, the blood-redeemed must be just where God's plan required them to be. This is a parable of our lives. Would we have Divine supplies? We must keep step with the Divine plan. The fire burns only when we erect the altar according to God's word. We must not be disobedient to any heavenly vision. We must not spend our years in day-dreams, or in seeking comfort, but must be incessant in uttering the cry, "What wilt Thou have me to do?"

There are many ways of learning God's plan. Sometimes it is revealed *in circumstances*, not always pleasant, but ever acceptable, because revealing our Father's will. No circumstance happens outside his permission; and, therefore, each is a King's messenger, bearing his message, though we are sometimes puzzled to decipher it. Sometimes God's plan is revealed by *strong impressions* of duty, which increase in proportion as they are prayed over, and are tested by the Word of God.

There are many voices by which God can speak his will to the truly surrendered spirit. If there is any confusion as to what it is, it is due to one of these two causes: either the will is not fully yielded to do God's will, so soon as known, but there is some film between the two, preventing the entire permeation of the human by the Divine; or the time of perfect knowledge has not arrived, and we must be content quietly to wait for the salvation of God. It is a true rule for us all, to do nothing, so long as we are in any uncertainty, but to examine ourselves, and to be ready to act so soon as we know. We may not infrequently have the experience of the Apostle Peter repeated in our own: "While Peter doubted in himself what this vision which he

Cornelius stood before the gate" (Acts x. 17). The knocking of three men at a gate may sometimes indicate God's plan, or a dream from across the sea, or the glimpse of a weary face, just a little more weary than others around. (Acts xvi. 9, 10; John v. 6 and 17.)

The plan, as Elijah unfolded it to Ahab, was eminently adapted to the circumstances of the case.—All Israel was to be gathered by royal summons to Carmel, which reared itself above the plain of Esdraelon, a noble site for a national meeting-ground. Special care was to be taken to secure the presence of the representatives of the systems that had dared to rival the worship of Jehovah; "the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, which eat at Jezebel's table." A test was then to be imposed on these rival systems, which the adherents of Baal could not possibly refuse, for he was the Sun-god, and this was a trial by fire.

Elijah knew that the altar of Baal would remain smokeless. He was equally sure that Jehovah would answer his faith by fire, as He had done again and again in the glorious past. He felt convinced also that the people, unable to escape the evidence of their senses, would for ever disavow the accursed systems of Phœnicia, and would return once more to the worship of the God of their fathers.

It is probable that, *in the case of Ahab*, only so much of this plan was disclosed as was necessary to secure the gathering of the people. To tell him too much would be to invite criticism, and perhaps to arouse opposition. It is not likely that he would have been so pliant, unless allured by the bait of rain. "So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel."

We do not know how this was done, but doubtless the royal word would be passed through the country by a system of messengers, like those which once gave warning of the peril of Jabesh-Gilead; or, in later times, carried through the Highlands the fiery cross. But in any case this summoning of the people must have taken a few days. And it is by that interval of waiting that we are for a moment arrested. It was like the sultry hush which precedes the breaking of a tropic thunderstorm; or the momentary pause, before long lines of armed men are launched at each other in the shock of battle.

Where and how did Elijah spend that interval?—We are told that "he *came* unto all the people," when they were finally assembled on the appointed day. We may not press the word; but does it not suggest that he came from the contrary direction to that from which the people gathered? And if the people came from the whole circumference of the land, may he not have come from some ancient cave of Carmel's heights, just where the long range of hills drops suddenly down in sheer precipices on the sea?

In my opinion, Elijah spent those memorable days of waiting on Carmel itself; sheltering himself and the lad in some wild cave at night, and by day going carefully over the scene of the approaching conflict. How mournfully would he bend over the stones of that altar, which was broken down; broken down not by the wild weather, or the devastating hand of time, but by the wicked behest of Jezebel (ver. 32). How eagerly would he search out the original twelve stones, strewn recklessly afar, and covered by wild undergrowth. He would need them soon! How constantly would he stay himself upon his God, and pour out litanies of supplication for the people, and gird himself for the coming conflict by effectual fervent prayer. Would he not learn the way down to Kishon's brook beneath, and visit the perennial spring, from which he would fill the barrels again and yet again with water!

We sometimes seem to think that that answer of fire was probably so much the result of God's determination as to have been largely independent of any special exercise of the prophet's faith. We suppose that more faith and prayer were needed to bring the *rain* than to bring the leaping, consuming *flame.* We consider that the one needed the intense sevenfold prayer, whilst in the audience of the amazed people, at the moment of sacrifice. But this is a very superficial reading of the story, and it is not in harmony with the general dealings of God. "For all these things I will be inquired of." As much fervent believing prayer was needed for the fire as for the rain; and the answer by fire would never have come that day, if the previous days had not been spent in the presence-chamber of God. The prayer during ten days of waiting, in the upper room, must precede the descent of the Holy Ghost, as a baptism of fire, on the day of Pentecost.

It is a sublime spectacle—this yielded, surrendered man, waiting on Carmel, in steadfast faith, the gathering of the people, and the unfolding of the purpose of God. He had no fear about the issue, and as the days rolled by his soul rose in higher and ever higher joy. He expected soon to see a nation at the feet of God.

And he was all this, not because he was of a different make to ourselves; but because he had got into the blessed habit of dealing with God at first hand, as a Living Reality, in whose presence it was his privilege and glory always to stand.

◆

MY SEVENTH MISSION.

By Rev. P. NORTON,
Curate of St. Nicholas, Worcester.

Parochial Missions are now the order of the day. They often result in manifold blessing. All missions are not equally blessed. I have on this subject conferred with that veteran missioner Rev. W. Haslam, and also with Rev. W. Hay M. H. Aitken. Their experience agrees with mine. In some cases a mission results in abounding blessing; in other cases it falls flat. Something depends upon the missioner. It is not every good man or good preacher who is called to be a missioner. I knew an excellent man who killed his mission by preaching long didactic sermons—so long that one evening there was a stampede for the church door before his sermon was ended. I knew of another case where an equally good man, but of an irritable disposition, so ruffled and vexed the spirits of the people that he had to withdraw before his mission was over. A mission preacher should be sound in body, mind, and doctrine. He should have perfect self-control, and the gift of sharp, clear, incisive speech. He should not merely be able to send flights of arrows from the pulpit to the hearts of the King's enemies, but he should be able wisely to conduct the after-meeting, dealing tenderly with seeking souls. Above all, he should have a passionate love for his Master and for the souls of men.

For my part, I should never have dared to undertake this solemn work if the call had not come from God. It came in this unexpected way: A clergyman, who had read a little book of mine, an entire stranger, wrote, asking me to come to his parish and hold a week's mission. I went with fear and trembling, but returned with great joy, for it was, indeed, a time of refreshing from the presence of the Lord. Since then I have taken two missions a year, always with blessing, but with varying success. If it be inquired why a mission in one parish seems almost fruitless, and a mission by the same preacher, and with the same sermons, results in another parish in a glorious ingathering of souls, I reply: Something, doubtless, depends upon preparation, prayer, and faith. Better have no mission at all than not carefully prepare for it. There must also be prayer on the part of clergy and people. Prayer implies active sympathy. What blessing could be expected when (as in one case), whilst the worthy vicar was doing his best, the unworthy curate was openly deriding the mission? What blessing could be expected, when (in another case) a friend of mine took a mission, at the request rather of the congregation than of the clergy, and whilst he was holding forth in the pulpit, the rector and curate were reading books in the choir stalls, visibly indifferent? There must also be faith. A certain clergyman, who had always protested he "did not believe in missions," was persuaded to unite in a general town mission. He had an eminent missioner at his church. God laid his hand upon the missioner by sudden illness. The mission utterly broke down. According to that clergyman's faith it was rendered to him.

But even when all has been well prepared, and there are prayer and faith in a parish, results will vary. The fact is, we must look away from second causes up to the great First Cause. We must remember that God is sovereign. He doeth as He will among the inhabitants of the earth. The Omnipotent wind of the Spirit bloweth where He listeth. The work is God's. This thought kept myself and my fellow-workers humble during the marvellous success of the recent mission. It was my seventh. The blessed Paraclete seemed to take this mission into his hands. We realised that it was the Lord's doing; so, amid blessing exceeding abundant, above all that we could ask or think, we were kept very low. Our watchword was *Adam pereat, Jesus vivat*—let self perish and Jesus be glorified. The picture before us, day by day, was that of the worm threshing the mountains (Isa. xli. 14, 15). We did, indeed, thresh the black mountains of sin, but we felt that the power was not of us.

The name of the parish is —— Cross. I said upon my arrival, "When my dear Master was on earth, riches did not belong to Him, nor pleasure, nor worldly pomp, but the Cross did belong to Him. There is a happy omen in the name of this place. Let the motto of our mission be, '—— Cross for Christ.'" And so it was. The parish church stands on a hillside. The vicarage is beautifully situate upon a spot 800 feet above the sea level. In clear weather one can see the mountains of Wales, fifty miles distant. On the north of —— Cross, the wild moors of Yorkshire and the grand hills of the Peak of Derbyshire form a magnificent panorama. On the south, seven miles distant, lies the great city of Manchester, hidden by a cloud of black smoke. —— Cross lies under a cloud of a different kind. It has long been under the dark shadow of the Christ-denying heresy, Unitarianism. In the centre of the parish there stands a splendid and venerable building with heaven-pointing spire. One would suppose it to be the parish church. Alas! it is a Unitarian (once Presbyterian) chapel. It is a steeple-house, no church: it is a temple without an altar; a house without the fire of God; the symbol of the Cross is retained without, the doctrine of the Cross is denied within. Oh! that the great Shepherd of souls would in his mercy restore the wandering flock, whose footsteps echo in this icy enclosure, to the true fold.

The weather is always an important element in missions. At —— Cross the Lord did indeed favour us. Never before, at the same season, do I remember such days of cloudless beauty, such nights of serene brightness. Without the church and vicarage was sunshine; within was God-shine, for the Lord did indeed lift upon us the light of his countenance.

In my fellow-workers I was highly favoured. Never have I met with a brother more after mine own heart than the excellent vicar. He is a devoted man of large experience. He has been a world wanderer, but in all his wanderings he felt the thread of a mother's prayers drawing him to God. He has killed rattlesnakes, been in mortal combat with Indians, and chased the flying deer in the wilds of the West. He fought as a soldier, under the Stars and Stripes, against slavery in the great American war. He knows what it is to confront the levelled tube of death. He is now fighting with burning zeal a nobler battle, under the standard of the Cross, against the tyranny of Satan. Deaconess W—— (who had done good service for me in a former mission) and Sister H—— both laboured much in the Lord. Their diligent visitation of *all* the houses in the parish, their fervent prayers, their addresses at the mills and factories, their smiles of welcome to the people, their loving guidance of seekers after Christ—all these contributed much to the success of the mission.

Our Wesleyan brethren also kindly came to our help. We thought it our duty, after the manner of Nelson's command to his officers, to "shake hands in the presence of the common foe." In the language of the vicar, "when we had enclosed so great a number of fishes from the sea of sin in the Gospel net, that our boats began to sink, we beckoned to our partners that were in the other ship." We reciprocated their kindness. Our hands were greatly strengthened in God by the fact that in stately halls and humble cottages, in quiet country parsonages and in city prayer-meetings, holy voices were rising on our behalf to the throne of the Eternal. After the mission I wrote to one of these friends and said, "Sir, we marched to victory to the tune of your prayers."

The success vouchsafed was exceeding abundant. At the very first after-meeting some fifteen souls were brought in. The number increased each night. Toward the end of the mission we were detained in church until after ten o'clock in directing seeking souls. A good proportion of men and lads decided for Jesus. In some cases whole families were brought out of darkness into God's light. "The tears of penitents are the wine of angels," said St. Augustine; if so, the angels were drinking plentiful libations of wine in Holy Trinity Church during the mission. The children's services were deeply interesting. The bleating of the lambs is sweet music in the ears of the Good Shepherd, who said, "Suffer little children to come." The dear lambs looked up and were fed. The men's service was a time of speaking from the heart to the heart. I reminded those present that the men in the great Birmingham Bible-class at Sparkbrook were praying for us. It was also my privilege to address, with Brother Aitken, a mass meeting for men held in an adjoining parish.

Some of the incidents of the mission were very touching. One of the converts, in a simple prayer, said, "O God, bless everybody." A lady whose spirit was refreshed by the mission told me that she had been brought up in the cold negations of Unitarianism. The testimony was, "Many of these people die broken-hearted. Their lives are full of worldliness, and when sickness comes their creed has for them no Saviour, no comforter. Reasoning would never have convinced me. It was the hunger of my sinful heart for a Saviour that led me to Jesus." At the close of an address at a factory on "The wages of sin and the gift of God," Deaconess W—— related the following remarkable incident:—"In the summer of 1883 I was addressing a noisy crowd of excursionists who were waiting for their return train at Walton-on-the-Naze. When I had ceased speaking a man came up to me and said, 'Madam, I want you to tell me where heaven is; not out of the Bible, I don't believe that.' The Holy Spirit gave me the right word. I smiled, and putting my hand upon my heart, said, 'Heaven is here.' The man turned as still as a stone; he then put his hand upon his heart, and said, 'True, madam, and hell is here.'"

During the mission we were not without that token of blessing—a little opposition. A good old minister used to pray, "From a sleeping devil, good Lord, deliver us." We had ocular demonstration that the wrath of the great adversary was roused by the mission. We are not anxious to tabulate results; we must be careful about numbering God's Israel. But the vicar, after sober consideration, computes that upwards of one hundred were, by the Spirit of our God, convinced and converted, and that more than another hundred received spiritual blessing. All this in a comparatively small parish. At the close of the service 120 of us gathered around the holy table, full of wonder, love, and praise. We never expect a sweeter experience until we meet at the Marriage Supper of the Lamb. We sang with heart and voice, "'Tis done, the great transaction's done," and ended with Miss Havergal's hymn—

Take my life, and let it be
Consecrated, Lord, to Thee.

At the vicarage the workers agreed that it had been the happiest week in our lives. Believe me, dear reader, there is no joy like the joy of the Lord, joy in the Lord's service. Sometimes God's labourers have to go forth weeping, bearing precious seed. Even then we sow in hope, and our very tears are sweeter than the worldling's pleasures. But sometimes, even as we sow, the harvest of souls ripens around us, as in this mission. Then, indeed, the joy is great.

TIDINGS FROM FAR LANDS.

HOME LIFE IN NEW GUINEA.

On Thursday, last week, Rev. James Chalmers, who sailed yesterday for his home in the Pacific delivered an address at the Aldersgate-street Noon Prayer-meeting. He gave an interesting sketch of the home life of the natives of this recent addition to the British dominions. He counselled parents in this country to devote more time to their homes; to spend their evenings there when possible, even in preference to going to religious meetings, and to take a deeper and more active interest in the happiness and spiritual life of their children.

He had often been cheered by what he had witnessed in the villages of New Guinea and the South Sea Islands. Just as the sun went down parents and children would assemble in their homes, and then would be heard the glad song of praise ascending to the throne of God. Speaking especially of Manihiki, he said the village is built round the teacher's house. This man was one of the many grand instructors these islands have supplied. When asked on one occasion by the French Governor of Lifu, "Who told you to come here?" he replied, "My Master said to me, 'Go into all the world and preach the Gospel. That is what brought me here." For this reply, pronounced impudent, he was imprisoned for three days, and then sent away. This man made it a rule, just as the sun dipped into the sea, to ring a bell. Parents and children all then went into their homes, from every one of which would ascend the hymn of praise, sung to some grand old English tune, to the Father of all mankind. After about fifteen minutes devoted to reading of the Scripture and prayer, the people went into the open air, and there conversed together a while. From that island of Manihiki some of the grandest Christian teachers have gone forth to evangelise their brethren, and many have laid down their lives for the sake of that Saviour whom as little children they learnt to love.

Mr. Chalmers said he did not wish it to be supposed that savages have no home life. True, they have no corresponding word for the English word home. He had, however, often watched with delight the proofs of affection between parents and children. These would run to meet the father on his return from some boating excursion, perhaps, and he would take up each in his arms and kiss them all over; while the wife, perhaps with an infant in her arms, would stand on the beach to receive her husband's greeting. The desire of the missionaries was not to Anglicise these people, but to tell them that God loves them with an infinite love, that Jesus died for them. At Port Moresby, where some years ago, though the people lived a similar kind of life to that just described, there were continual wars between the different tribes, there is now peace. Here the people all gather for prayer at sunset, as at Manihiki. They have a selection of about two hundred hymns from various books, and the four Gospels have been translated into their language, and printed by the British and Foreign Bible Society. The children who have been to school give out the hymn, lead the singing, read a chapter of the Gospel, and very often too engage in prayer, when the parents cannot. In the morning there is not so much singing, but on rising about 5.30 a few verses of Scripture are read and prayer is offered. In this way the missionaries have sought, and with much success, to inculcate the spirit of worship in the home rather than of church-going, and thus backbone has been given to the religious life of the people. It is this family life in Christ, he added, which makes strong men and women. If only there were more of this in England, not so many of her sons when they go abroad would be as stumbling-blocks to the natives, who look to them to see what Christianity is like.

PROGRESS IN THE PACIFIC.

At the Aldersgate-street Noon Prayer-meeting recently, Rev. W. Wyatt-Gill, missionary from the South Pacific, gave a brief statement of work there and its results. His work since July, 1851, has been amongst eleven islands of the Hervey group. He spoke of the condition of the natives at the time—of their love of revenge and human sacrifices, of the blood feuds that existed among them, of the rule followed by all of keeping alive two children, and no more, in every family, and of the whole aspect of life as something fearful; all this has been changed through the influence of Christianity. The spiritual work has been most interesting. To see a people who once were cannibals sitting down to the Lord's Supper has been truly delightful. At the New Year's gathering it has been the custom for all the members of the Church at Rarotonga to assemble together for worship. Looking around upon this gathering, the family history of all known to him, he had seen the bread passed by one to a man whose father that man had murdered, or the reverse.

The work of evangelisation in these islands has been done almost entirely by the natives whom it has been Mr. Gill's object to train for this purpose. It is perfectly wonderful what they have done. Hundreds have sacrificed their lives to carry the Gospel to their brethren. At least sixty of Mr. Gill's own church have been killed while acting as missionaries. A brief reference was also made to the work in New Guinea, and Mr. Gill's concluding word was that the thought of the thousands of Christians in the islands where he was labouring, and in New Guinea, should increase their faith in the power of the Gospel. He had himself seen such miracles of grace amongst these peoples that he could no longer despair of any man's conversion.

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THE KABYLE MISSION.

Rev. E. F. Baldwin writes from Rabat, Morocco:—"It is now three weeks since we left Hope House. Miss Jay has gone on a trip with Mr. and Mrs. Mackintosh. The proposed alterations and additions are begun, and therefore the medical work will be discontinued for some time. Dr. Churcher thinks of spending some weeks at Tetuan for Arabic study and practice.

"We were joined by Miss Herdman and Miss Caley, at Larache, where they were working temporarily. In Larache we had some large open-air services—one in particular. There and all along we have had large and blessed opportunities for preaching the Word of Life. Miss Herdman possesses all her old energy, and much more Arabic, of course. She adapts her addresses admirably to her hearers, and is an invaluable worker. Miss Caley speaks with considerable freedom already, and makes large use of all she knows. She loses no opportunity for recommending Christ. They have quite determined to go (D.V.) to Fez next fall."

Mr. A. S. Lamb, who has just returned to his work in Algeria, also writes earnestly appealing for more Christian workers. He urges that if any prominent workers who think they cannot be spared from their spheres of labour here were to go forth, others of less prominence would fill their places, and gradually develop into workers as useful as themselves. But by their remaining at home they hinder such development, and thus limit the extension of the work of God.

TESTIMONIAL TO MR. ROBERT RAE.—The many friends of the widely respected Secretary of the National Temperance League will be glad to know that the proposal to present him with a testimonial, in recognition of his eminent and long-sustained services to the temperance cause, has been heartily responded to. The presentation will be made at Exeter Hall on Thursday evening, July 7, by the Bishop of London. Further contributions towards the object may be sent to Mr. W. I. Palmer, Hillside, Reading, or to Mr. John Taylor, 5, Tokenhouse-yard, London, E.C. Tickets of admission will be sent on application to 337, Strand, W.C.

BIBLE STUDY.

"Ye are the light of the world."—Matt. v. 14.

(1) *Christ's lamps are lit by Himself.*—"Aaron lighted the lamps" (Num. viii. 3). "I am the light of the world" (John viii. 12). "In Him was life, and the life was the light of men" (John i. 4). "Ye will not come to Me, that ye might have life" (John v. 40). "Christ, who is our life" (Col. iii. 4). "That Christ may dwell in your hearts by faith" (Eph. iii. 17).

(2) *Kept burning by the Spirit.*—"Pure oil-olive beaten for the light, to cause the lamp to burn always" (Ex. xxvii. 20). "Seven pipes to the seven lamps...and two olive-trees by it... These two olive-branches...through the two golden pipes empty the golden oil out of themselves...Not by might, nor by power, but by my Spirit, saith the Lord of Hosts" (Zech. iv. 2, 3, 12, 6). "Be filled with the Spirit" (Eph. v. 18). "As the same anointing teacheth you of all things...ye shall abide in Him" (1 John ii. 27).

The Spirit given through Christ.—"Aaron... dresseth the lamps" (Exod. xxx. 7). "Thou hast received gifts for men" (Ps. lxviii. 18). "The Comforter, whom I will send unto you from the Father" (John xv. 26). "The Spirit, which they that believe on Him should receive" (John vii. 39).

(3) *Trimmed by the Lord.*—"Aaron shall burn (on the altar) sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it" (Exod. xxx. 7, 8). (Our High Priest Himself trims his lamps, praying for them; and when He sees the light burning clear and high, He praises for them.) "My Father is the husbandman" (John xv. 1). (The pruning is entrusted to no human hand.) "Whom the Lord loveth He chasteneth" (Heb. xii. 6). (The very snuffers in the Tabernacle were all of gold; so every trial, however small, that goes against and helps to crucify self, is a golden instrument in the Lord's own hand.)

(4) *Before the Lord. In the world.*—"He lighted the lamps before the Lord" (Ex. xl. 25, xxvii. 21). But Christ's lamps are also to be "lights in the world" (Phil. ii. 15). (The light will shine in proportion as the life is lived in communion with God.) "Moses wist not that the skin of his face shone while he talked with Him" (Ex. xxxiv. 29). "I have set the Lord always before me; because he is at my right hand, I shall not be moved" (Ps. xvi. 8).

(5) *Object of burning.*—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16). "Lights in the world; holding forth the word of life" (Phil. ii. 15, 16). "Ye shall be witness unto Me" (Acts i. 8).

Janet Clark.

MR. WILLIAM MARK NOBLE is contributing to *The Christian Commonwealth* a series of articles, entitled "Sunbeams and Icicles," on a three years' tour in New Zealand, Australia, and the United States, describing the works of the various Christian and Temperance Institutions of the cities and towns visited.

FEMALE ORPHAN HOME.—Six children have been received into this Home at Tangley Park, Hampton, Middlesex, during the twelve months just closed, and ten left, there being still forty inmates. Children are eligible between four and ten years of age, and are kept till they are fifteen, when they are placed in domestic service or some useful calling. The report utters a note of thankfulness that in the thirty-one years during which this Home had been open, the absolute needs of the orphans have all been supplied, and it is just this "daily bread" for which those who are responsible continually plead, and for the provision of which these many years they now praise the Almighty Father. Reference is also made to a pleasing feature of the subscription list,—viz., that so many sums have been sent in by children, thus showing that they are being trained to take an intelligent and personal share in the work of caring for their poorer brethren. The office is at 79, Finsbury-pavement, E.C., the secretary being Mr. J. D. Cooper.

THE MUSCOVITE JERUSALEM.

Sir,—Your quotation from *The Pall Mall Gazette* a few weeks ago, anent the Czar of Russia, has led me to make the following excerpt from Dr. Cumming's "The Seventh Vial."—Yours faithfully, Wm. Walker.

119, *Newington-green-road, N.*

Ezek. xxxix. 2-4. To prove that the inveterate ambition of the Muscovite runs in the channels of prophecy, unconsciously on his part, Dr. Cumming extracts from *The Daily News*, A.D. 1855, the following interesting and illustrative account (from "The Seventh Vial," pp. 319, &c.): —"According to the *Univers*, from which these details are copied, there exists, not far from Moscow, a place rejoicing in the euphonious title of 'Voskreseenskeë.' The interpretation of this outlandish term is 'The New Jerusalem'; in other words, it is a counterfeit of the Holy City. One of its chief places of attraction is a mock tomb, called the Saviour's Sepulchre, to which crowds of the pious continually flock for the purpose of offering prayers for the deliverance of the *real* tomb. They are taught also to supplicate Heaven for the extermination of those who guard the 'Holy Places,' and to invoke a like curse upon such as have betrayed the Christian cause by becoming their allies. It appears that this imaginary Jerusalem consists of a vast temple, the site of which corresponds with that of Palestine, save in the absence of a bright sky and a glowing sun. The resemblance in the natural position is rendered perfect by immense artificial works, so as to remove the illusion almost beyond the power of discovery. On one side of the structure is a brook, upon the banks of which are inscriptions announcing that the pilgrim has reached Kedron, while on the other side is an eminence called the Mount of Olives; then, on passing a spacious crenellated enclosure, the beholder sees before him a grand edifice, in imitation of the one erected over the *holy* sepulchre, having an immense cupola and all the accessories belonging to its famous prototype. The effect is said to be quite bewildering.

"This impression increases after having penetrated into the interior, where all the details of the *true* temple are minutely copied; where the sanctums, the altars, the tombs—in all their dimensions—and where the painting and the ornaments are all of the same kind as those at Jerusalem. In the inner sanctuary, too, there are the seven lamps kept continually burning, and so complete is the deception that there is an equal degree of emotion excited among the ignorant peasantry as in the *sacred* grotto itself. Such is the Muscovite Jerusalem. The invention of this extraordinary sham is attributed to Alexis, father of Peter the Great.

"And now as to the motive for so strange a creation. Among the objects found on the wounded Russians at Inkerman was a Slavonic book, well besmeared and smoke-scented, and purporting to be a guide to the above-mentioned fabric. This work discloses a secret which the ingenuity of Western speculators has failed to worm out. It shows that the Czars have had another pole of attraction besides Constantinople; they have fixed their greedy gaze upon the fallen city of the Hebrew."

BLOOMSBURY MISSION.—*Sunday Words*, in an interesting sketch of the history of this Mission, gives also an account, accompanied with portrait, of Mr. William Harrison's work.

HOME OF LOVE MISSION.—This Liverpool Mission to the outcast has two Homes, one in Gay-street and the other in Upper Mann-street. Rev. H. J. Wood, formerly Vicar of Farnley, Yorkshire, gave up his living, worth £250 a year, that he might undertake this work; and his coadjutor, Mr. Nunn, also gave up business with the same object. Recently a mission service was commenced in the Adelphi Theatre, Christian-street, and on the first evening about one hundred of the poorest and most wretched-looking people were present. There are two other workers who assist in carrying on this work of love amongst the lowest class of outcasts, drunkards, and criminals in squalid Liverpool.

FAMINE IN CENTRAL TURKEY.

Sir,—A great calamity has befallen the people of Adana, in Central Turkey. Famine is doing its deadly work. The case is stated in simple, but pathetic terms by Rev. G. F. Montgomery, one of the American missionaries, to whom (he says) all eyes, Moslem as well as Christian, are now turned:—

"What shall I do for these poor people during this dreadful drought and starvation? There has not been any rain here this winter, except three or four small showers. The ground is as bare and as dry as it was last autumn. There is not a field of wheat in all this plain within twenty miles of Adana, except a few acres near Tarsus watered from the river. There is no barley crop, and no grass for sheep or cattle. Large numbers of the sheep and cattle have died, and the remainder have been driven off to the mountains. There was some hope of a part of the cotton and sesame crop until two weeks ago, but now that hope has gone. The vineyards, too, are drying up, and not only will the grape crop be of no account, but many of the vineyards will be wholly destroyed. Young trees, also, will be destroyed.

"The exports of this region in cotton, sesame, grapes, &c., usually amount to about £T800,000. There is no hope of any exports this year. Wheat and barley worth £T1,000,000 were raised last year. This year there will not be 100 liras worth. In the harvesting, selling, and handling of the various crops usually 100,000 men find employment and support. Here, where farming is everything, and everything depends on the crops produced, where farm life is the source of all the money that finds its way to the markets, a drought like this stops all work, and shuts off the money supply. Hence there is no money, no work, and no means whereby the common labourer can get bread. Not only the 100,000 labourers have nothing to do this year, but masons, carpenters, smiths, and merchants are without work. Eight out of every ten of our people are day labourers, dependent upon daily work for daily food.

"I see no other way, but that thousands of them must die of starvation unless help from abroad comes to them. Already many of the poor families are reduced to the last extremity for bread. Some families, not supposed to be very poor, have been shut up to a diet of dry bread for several weeks. Many are selling off their cooking utensils, beds, and every saleable article of furniture to buy bread. If obliged to do this now at the very beginning of the year, what will become of them before the year terminates? Masons and carpenters who usually earn from fifteen to twenty-five piasters per day, too spirited to beg, are asking for work at two piasters per day. Everywhere are distress and consternation. Those who can get away to other places with hope of support are moving away, and hundreds have gone."

With the knowledge of suffering like this, we who are interested in the people of the East cannot be silent. We venture to appeal to the public for contributions towards a famine relief fund, to be administered by the missionaries. Money may be sent to the Secretary of the Turkish Missions' Aid Society, 7, Adam-street, Strand.

Ebury, Wm. Arthur,
Kinnaird, Donald Fraser, D.D.

WEALTH AND POVERTY.—This was the subject of the Merchants' Lecture, delivered by Rev. Alfred Rowland, in Finsbury Chapel, Moorfields, on Tuesday last week. The worship of money, he said, is in the churches as well as in society. Pointing to the condition of the poor, and to the moral degradation and religious hopelessness to which their privations tend, he said the poor should be thought of in the spirit of the Gospel teaching. In fact, Christians were only the stewards of their property for the benefit of their brethren, and they should therefore endeavour to understand the complicated problem before them, and throw their energies into any movement which tended to its solution, remembering that God's love was not for them alone, but for all men.

An INFIDEL STRANGELY CONVERTED

A native of Sweden, residing in the south of France, had occasion to go from one port to another in the Baltic Sea. When he came to the place whence he expected to sail, the vessel was gone. On inquiring, he found a fishing-boat going the same way, in which he embarked. After being for some time out at sea, the men, observing that he had several trunks and chests on board, concluded he must be very rich, and therefore agreed among themselves to throw him overboard. This he heard them express, which gave him great uneasiness. However, he took occasion to open one of his trunks, which contained some books. Observing this, they remarked among themselves that it was not worth while to throw him into the sea, as they did not want any books, which they supposed was all the trunks contained. They asked him if he were a priest. Hardly knowing what reply to make, he told them he was; at which they seemed much pleased, and said they would have a sermon on the next day, as it was the Sabbath.

This increased the anxiety and distress of his mind, for he knew himself to be as incapable of such an undertaking as it was possible for any one to be, as he knew very little of the Scriptures; neither did he believe in the inspiration of the Bible.

At length they came to a small rocky island, perhaps a quarter of a mile in circumference, where was a company of pirates, who had chosen this little sequestered spot to deposit their treasures. He was taken to a cave, and introduced to an old woman, to whom they remarked that they were to have a sermon preached the next day. She said she was very glad of it, for she had not heard the word of God for a great while. His was a trying case, for preach he must; still he knew nothing about preaching. If he refused, or undertook to preach and did not please, he expected it would be his death. With these thoughts he passed a sleepless night. In the morning his mind was not settled upon anything. To call upon God, whom he believed to be inaccessible, was altogether vain. He could devise no way whereby he might be saved. He walked to and fro, still shut up in darkness, striving to collect something to say to them, but could not think of even a single sentence.

When the appointed time for the meeting arrived, he entered the cave, where he found the men assembled. There was a seat prepared for him, and a table with a Bible on it. They sat for the space of half an hour in profound silence; and even then, the anguish of his soul was as great as human nature was capable of enduring. At length these words came to his mind, "Verily, there is a reward for the righteous: verily, there is a God that judgeth in the earth." He arose and delivered them; then other words presented themselves, and so on till his understanding became opened — his heart enlarged in a manner astonishing to himself. He spoke upon subjects suited to their condition; the rewards of the righteous—the judgments of the wicked—the necessity of repentance, and the importance of a change of life. The matchless love of God to the children of men had such a powerful effect upon the minds of these wretched beings, that they were melted into tears. Nor was he less astonished at the unbounded goodness of Almighty God, in thus interposing to save his spiritual as well as his natural life, and well might he exclaim, "This is the Lord's doing, and marvellous in our eyes." Under a deep sense of God's goodness, his heart became filled with such thankfulness that it was out of his power to express. What marvellous change was thus suddenly brought about by Divine interposition! He who a little before disbelieved in God, was now humbled before Him. And they who were meditating his death were moved to affection.

The next morning they put him in one of their vessels and conveyed him where he desired. From that time he was a changed man. From an infidel he became a believer in the Lord Jesus Christ.—*Watchword.*

For the Young.

DAISIES

In the pocket of a little city waif daisies were found after her death. She had gathered them a short time previously on a country excursion when she first saw green fields and daisies, and asked wonderingly "Is it heaven?"

She had never seen God's garden,
The fields so green and fair,
Where the happy country children
With gleeful shouts repair.

To her it seemed like heaven,
The little city child;
The grass with dew-drops sparkling,
Where rose-tipped daisies smiled,

That little lowly flower,
White leaves and heart of gold,
But, oh, the heavenly vision
The child's sad eyes behold.

A sudden sense of beauty,
A glimpse of things unseen,
Of a world to which the daisy
Is but a link between.

She has no words of utterance,
For the strange thoughts that come,
She can only pluck the daisies
To treasure and bring home.

Home to the crowded alley,
To the garret dark and bare,
Where never blooms a flower
In the close and fœtid air.

Home! for a time to wither,
As the daisies of her love,
Then to the home in heaven,
The Paradise above!

Where the lily bells are shining,
Where fadeless roses bloom,
And flowers everlasting,
The breeze of heaven perfume.

Now lying in her coffin
Are the daisies of the sod
That woke her heart to yearnings,
For heaven and for God.

M. G

ANSWER TO SCRIPTURE PUZZLE.

"Remember the Sabbath day to keep it holy."
Exodus xx. 8.

(1)	Melita	Acts xxviii. 3—10.
(2)	Elam	Gen. x. 22.
(3)	Mesopotamia	Acts vii. 2.
(4)	Yoke	Matt. xi. 30.
(5)	Death	Luke xx. 36.
(6)	Bethlehem	Matt. ii. 1.
(7)	Rehoboam	2 Chron. xi. 3.
(8)	Lystra	Acts xiv. 8.
(9)	Abram	Gen. xi. 26.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, June 26, 1 Sam. xv. 12—23; Monday, June 27, 1 Sam. xv. 24—35; Tuesday, June 28, 1 Sam. xvi. 1—13; Wednesday, June 29, 1 Sam. xvi. 14—23; Thursday, June 30, 1 Sam. xvii. 1—16; Friday, July 1, 1 Sam. xvii. 27—17; Saturday, July 2, 1 Sam. xvii. 28—42.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Martin J. Hall held some happy services last week at St. James's Mission-hall, Plumstead, and Mr. Colin C. Walker, of Corpus Christi College, Cambridge, has taken meetings in connection with the Jubilee at Canning-town. Mr. J. W. Jordan conducted a service at Wynne-road, Stockwell, and Mr. Hutchinson addressed a large Jubilee gathering at Field-lane Ragged-schools, on Sunday, June 19. On Friday, July 1, there will be a special meeting for prayer in connection with the summer work at the seaside, at Christ Church Lecture-hall, Hampstead, commencing at eight o'clock. The attendance of friends is heartily invited.

TAKEN FROM THE STREETS.

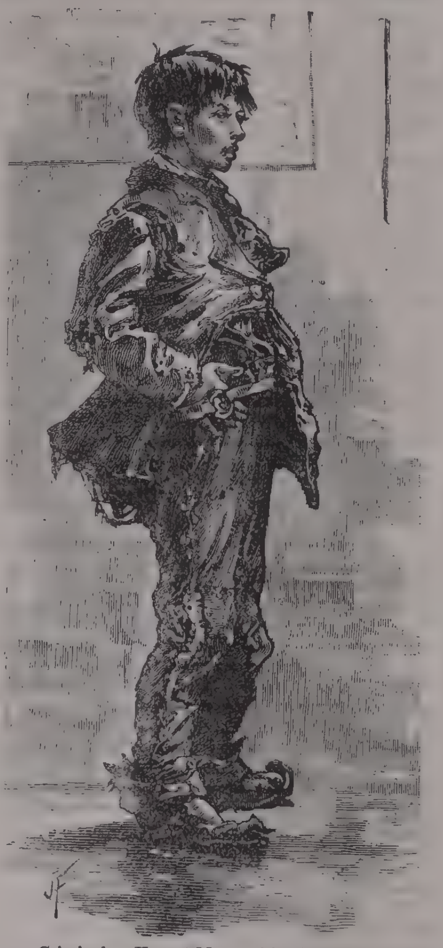
By Dr. Barnardo.

Sam Lepper is a genuine street vagabond, an orphan and friendless, but honest-looking and brave-hearted in his way. Here is his story told in his own words, as he made application for admission to the Home:—

"Yes, sir, I works on my own account, but I've got a pardner, an' we pulls together but shares ekal. No, I ain't got a father, nor 'as my pal, but he's got a mother. She ain't no good to him. Mine died a long while ago, long as ever I can remember."

"What do you do for a living?"

"Anythin', sir, but mostly 'papers and lights,' but if it's wery wet I tries for a job down by the market. Well, it ain't a bad life when you've got used to it, an' got plenty to do, an' if you knows your ways about. I'm nigh on sixteen now, and I've never been locked up, 'cos why, I never deserved it. I always keep clear of the Bobbies. I've been in one or two hobbles, though, but got out all right, not for stealin' nor nothin' like that, but for loafin' round and larkin'."



Criminal or Honest Man—which is it to be?

"Why do you wish to come into the Home if your street life is so free and so enjoyable?"

"Well, it ain't exactly enjoy'ble, ye know, but it ain't bad. There's a livin' to be got, but it's hard work, wery, and then there's the cold and the wet and the bein' down on yer luck and gettin' into scrapes sometimes, and then you see it's all wery well now when I ain't growed, but in a year or so people won't give me a job; I'll be too big for 'em then. They'll call me a man, and there's always a lot of men loafin' about with nothin' to do. There's only us boys as picks up a livin'. I'd like to go to Canada, sir. I'd be ready to go to-morrow, and if you'll give me a chance for Canada, I'll be steady and work well."

"Where do you generally lodge?"

"I used to stop at Slasher's, in Flowery Dean-street, but they've pulled it down and a heap more, so I 'ooked it to The Oval, Tabard-street: but I sometimes goes up to Notting 'ill way at nights."

Sam is a fine, manly, young fellow, and only needs a helping hand. A few months in our Youths' Labour House will open up a new life to him, either at home or in Canada.

To-day, one who knows how to do it could go out into the streets, not only of London, but of any large city, and pick up dozens, scores, and hundreds of promising young fellows who would say "That's me!" to almost every detail of Sam's simple narrative. All they want—but, alas! that is all they have not got—is a helping hand to tide them over the waves of circumstance. It is *so* little that will save them. They are plastic for good or ill to the moulding forces of their environment, and almost the turn of a finger will decide with awful fixity the great lines of their future. Criminal or honest man? The Christian public have it in their power to answer. In our Homes are scores of young fellows whose future life has been decided by just a trifle of help applied at the right moment; and outside their walls are hundreds who await, all unconsciously to themselves, like clay in the hands of the potter, the shaping hand of down-dragging vice or of saving influence. Which shall it be?

18 to 26, Stepney-causeway, London, E.

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"GOD'S GIRLS."

This is the title of a sketch of work done in connection with Mitre House, situated at 8, Three Colt-street, Limehouse, which last year was opened as a Home for friendless and fallen girls. We have first a picture of the scenes, so terrible in their scarcely hidden meaning, and only too familiar to many, amid which this Home stands, pure and inviting, a refuge for all who will flee hither from the pollution and corruption around. There, too, are "the poor lost girls, bonnetless, befringed, bold, defiant," for whom "the heart bleeds as they hasten on with careless feet to their doom." And then there is a warm and loving appeal for these "God's children, God's girls." "Because they are God's, because Christ died for them, there are hearts filled with his Divine love which yearn to save them, believing it is not the will of our Father that even one of these should perish."

The bright and blessed side of this work is then seen. During the twelve months fifty-one girls have been received into the Home, and of many a one for whom, as seen in the street, it might have seemed there was almost no hope, it is said, "We have reason to hope they have been truly converted." Ten are now in situations, and only two were dismissed for disorderly behaviour. A laundry, the cost of establishing which has added considerably to the difficulties of the year, keeps the girls actively employed, and makes the Home, which has accommodation for twelve inmates, partially self-supporting.

MONTHLY TRACT SOCIETY.—As the jubilee of this society is on July 10, Monday, the 11th, will be specially set apart for prayer, praise, and thanksgiving in connection with its work. The meeting will be held in Exeter Hall, and friends who cannot be present are asked to unite in prayer between six and seven o'clock that evening. A little tract just published, entitled "The Year of Jubilee," may be had at the Society's house, 181, Queen Victoria-street, E.C., price 6s. per 100.

CHRISTIANS ON THE CONTINENT.—In our issue for May 19 we gave the address of an office at Geneva where a register of hotels and pensions on the Continent is kept, where facilities for prayer and reading of God's Word are afforded, and where family worship is conducted. A second office, where letters can be more readily answered than at Geneva, is that of Mr. B. Green, 11, vis Petit St. Jean, Lausanne. All information concerning Christian boarding-houses, families, &c., in all parts of Switzerland, France, Germany, and Italy, will also be thankfully received by the Rev. N. L. Bluett, La Grande Borde, Lausanne.

EN ROUTE FOR CHINA.

Many of our readers will be interested in the following extracts from a private letter written by a member of one of the recent parties that have gone out under the auspices of the China Inland Mission.

SS. "Verona," nearing Penang, May 9.

You will be glad to hear that the Lord has been in our midst. On board the *Hydaspes*, between London and Colombo, five souls professed to be born of God. Mr. Broomhall had written to some friends at Colombo who arranged a meeting in the Baptist chapel on our arrival. Nine out of the ten of us spoke a few words which more or less took hold, and the chairman thought there had not been a meeting like it in Colombo since the Cambridge men were there. The audience was made up of English, half castes, and Singalese. Two souls professed to find Jesus as their Saviour. We left the meeting glad at heart, and had a delightful drive to the house of our kind host, Mr. A. M. Ferguson, G.C.B. Everything was so new to us, cinnamon trees, lemon grass, banyans, bananas, mangoes, limes, fireflies, &c. We came on board the *Verona* on the morning of May 5. Last night we sang hymns and gave short testimonies. One bright young fellow, a man-of-war's-man, whose sister had often spoken to him about his soul gave his heart to God.

I am sure our friends will cry to God on our behalf, especially when I tell you that in this ship, with its little party of missionaries, there are two hundred tons of opium, and thousands of gallons of brandy, rum, &c.—the former forced upon China by Christian (?) England; the latter to a great extent to meet the cravings of the so-called imported Christians! One of the officers has told me that we may take on at Penang one hundred and fifty Chinamen as deck passengers, and that numbers of these poor creatures will be seen lying like logs, quite insensible through smoking this terrible drug.

Near Singapore, May 11.

"Yes, we have had some blessing lately, and great encouragement. But here am I quite run down, and should have had a change years ago. Now, I set off on Saturday first, and leave Mr. Hocquard as missionary among at least 200,000 Chinese, not to speak of Malays and English. A fortnight ago he went to a place fifteen miles beyond that mountain you see in the distance. In half an hour he sold three hundred portions of Scriptures, and then spoke to the people till he was exhausted. They were willing, nay, anxious to hear, and wanted somebody to go and stay with them; but we have no one to send. Our native school here, in Penang, must be given up, not for want of funds, but for the want of someone to undertake the work. In crowds the heathen are dying, and have never heard of Jesus. Please pray for the work in the Malay Peninsula; bring it before as many of God's people as you can, and get them to pray too." Such was the cheering yet saddening statement of the work at Penang. How it makes one's heart bleed to see the heathen world in its realness, and to think of the multitudes of workers at home. While I was listening to the story there rose before me the large tent at Keswick, crowded; the Pillar Hall, Queen's Rooms, Glasgow, packed by an overflow from the larger meeting; Mildmay Conference Hall, filled with a joyous throng. How kind the faces looked as they were all turned towards the light! How those audiences listened! But in by the door there came a sound; it was a cry, and had come from the darkness—"Help! Help! Help!" Over the faces of many of those kindly hearers there passed a shade of annoyance. Some of them put their hands in such a way as to shut out the sound that had issued from the darkness—"Help! Help"—and some moved uneasily in their seats. Then a ringing command, which seemed to come from above, and fill the meeting places was given, "Go ye!" I saw young men and young women who would not go, holding on by parents, friends, or position. I saw parents offer gold and silver, and heard them praying that their children might not go. Still the order came, "Go ye," and, following in an undertone which blended with the pleading cry for help, there came the message, "Ye are my friends if ye do."

The crowds melted away in some confusion, but a few bowed figures waited here and there. They wanted to go, and I was glad. Then a great light shone in upon them. God was going to test the motives. I turned away, praying that He might send out many labourers into his harvest. Reader, has He said to you, "Go ye"?

Alex. Armstrong.

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NEWS FROM BASUTOLAND.

Will you ask prayer for this our Mission in Basutoland, and also for our brethren labouring on the Zambesi? This year the latter work has been strengthened by three missionaries from Europe, who are now working their weary way from the Diamond Fields to join M. Coillard and his fellow-workers. The journey will take about three months, if all goes well. They appear to be men prepared to support trials and difficulties for the sake of Christ's work.

We, in the Basutoland, are now encompassed about by colonies of white people. A few years since we were counted as the pioneers of civilisation, and had such great difficulties in travelling to contend with, but we can now reach our work with comparative ease. We therefore feel the call of God to us is to go forward to the far distant tribes. Although we have now many facilities for carrying on the work, still we have an immense mass of heathenism around us. It is still the time of combat. Will God's people therefore call for the power from on high to sustain us and bless us?

Our Mission in this country exerts a great influence on those tribes in the far interior, some of the young men from those parts are receiving a useful training in our boarding-schools at Morija. Some of them have already gone forth to their countrymen as evangelists, and are labouring with zeal in spreading the good tidings to those who sit in darkness.

Last Sabbath, when meeting with the congregation in this place, and seeing perhaps two thousand people listening to the word of life, and then in the afternoon, when partaking of the Lord's Supper with the church of Morija, seeing at least six hundred coming forward to "the table," how I wished you had been with us, for I am sure your heart would have rejoiced. And it is not only in the Morija district that there are large gatherings, but at several other stations large meetings were held last Lord's day. At the morning service here, fourteen adults were received as members, six of these were young men attending our upper schools. We have good hopes that they will be useful workers among their countrymen.

Our annual Conference is now about to meet on a station some sixty-five miles from this place. The infirmities of age are the hindrance to my attending these meetings; but after the return of the members, I will be able to obtain some statistics to send to you, as I feel assured they will interest you. Last April (1886) the members in our churches in Basutoland were 5190, candidates 1908. I trust that this April's report will show a good increase.

A few weeks ago the missionaries at Morija went to one of our out-stations, about fourteen miles from here, to hold a service and receive some members. It is impossible for all our members to come to our central stations on Communion Sabbaths—some are very weak in body, or aged, therefore Communion services are occasionally held at out-stations, which are under the care of native evangelists residing on the spot.

Last Saturday, we went to one of our out-stations called Thaba Tseu (the White Mountain). Some of us went in the ox-waggon, others on horseback. Directly we arrived, all the people came to greet us, and the Chief Mafa selected a sheep to give to mother for our special benefit and that of our Bible-school students. These were delighted, and immediately set to work, and soon the women were able to cook the meat. The tents were soon put up. The next day was a lovely and sunny day. We had the services in the openair, as the church was far too small. The congregation was very large, numbering more than one thousand. There were eighteen admissions to the church, and two backsliders were re-admitted; one of these was now an old man. He had been converted in his youth, but during many years he had wandered away from the good Shepherd. Now he earnestly sought to find pardon from Him. His old wife (Sara) was also received into the church. Among the eighteen candidates was the Chief Mafa's wife, a daughter of the well-known great Chief Mashesh. She is a stately and noble-looking woman. Father told her to stand up and tell the people why she believed in Christ. She stood, and with a happy but triumphant look, she told how she had employed all her energy to follow and uphold heathen customs, and how often she had saddened her father by so doing. She had been very proud of her name, and had always been one of the foremost in heathen dances and songs.

But she gloried now in Jesus alone. She was baptized, receiving the name of Belina, and it was a glorious sight when, after we had together partaken of the Lord's Supper, and we stood up to sing the Doxology, to see this woman standing among the believers and heartily singing the praises of God—she, who a few years before had daily blasphemed his holy name.

In the evening twilight we sat with our Bible-school students on the rocks, and each one chose a hymn, which we joined in singing. It was sweet and solemn, and it seemed to us that surely Jesus was there to smile on us and bless us. Such are the joys of our life. Never have I tasted any sweeter.

Yours faithfully, H. M. Dyke.

Morija, Basutoland.

[The foregoing is extracted from a private letter].

THEATRE CHILDREN.—Mrs. Henry Fawcett and Mr. Mitchell, representing the National Vigilance Association, gave evidence before the Royal Commission now sitting in the Education Acts, in the employment of children in theatres and its relation to the existing Acts. The cross-examination showed on the part of many of the Commissioners a strong appreciation of the importance of the moral effect on the children of theatre work. Both witnesses advocated an extension of the principle of the Factory Acts to children employed in theatres and music-halls.—*Vigilance Record.*

HOWARD-STREET GOSPEL MISSION.—The annual report states that much good has resulted from the efforts to relieve the surrounding destitution, especially during the past winter, and to proclaim the Gospel message. Services are held every Sunday evening, at which there is an average attendance of about a hundred. The week evening services are also well attended, and Sunday-school, temperance, and other agencies are actively carried on. The extension of the work necessitates further buildings, and a piece of ground has already been secured adjoining the hall on which it is proposed to erect an infants' class-room, a room for young men and women, and a soup kitchen, at a cost of about £200. The hon. superintendent is Mr. John Soames, who may be addressed at the Howard-street Mission, New-road, Wandsworth-road.

SEAMEN IN MARSEILLES.

DEAR FRIENDS AND FELLOW-HELPERS,—As I shall not this year have the pleasure of speaking face to face with you of this Mission at Marseilles, I am encouraged by your kind help last summer to send a few details of its progress since the opening that took place in October.

The new premises are situated on the Quay, immediately opposite a forest of ships, chiefly sailing vessels, from all parts of the world, but principally manned by Northern sailors. The house is a five-storied one, and capable of receiving thirty-three men, each having his separate room—a goodly family when the "Rest" is almost full, that has been frequently the case since the opening.

The rent and taxes amount to just £211 per annum. The basement front is used as a reading-room and dining-hall; the basement back as kitchen, larder, &c.

On the first floor is a small lecture hall, where Gospel meetings, and for prayer and the study of the Scriptures, are held. Photographs of the building may be had, post free, by remitting 2s. in penny postage stamps.

"OUR BOYS."

These are from all nations; those from the North predominate. It is a matter for rejoicing and thankfulness, and is a practical proof of the power of love, to see men of six or seven different nationalities mingling harmoniously, and evidently enjoying the comforts and quiet of the "Rest."

As a rule, it is pretty smooth sailing, though sometimes the accursed drink makes demons of those who otherwise would be as tractable as children. Here is an example of their simplicity: A most suspicious Swede came to lodge; he declared that all who had to do with sailors were "thieves and robbers." The kind and gentle influence exercised by Miss Kean acted like a charm, and the first evening all his savings were deposited with her. A few days after he said to her, in broken English, "Why you here, and so kind to us? Sailors bad men." She replied, cheerfully, "Oh! because I like to; I love them." He said nothing then, but the following day beckoned to her, and whispered in her ear, "Do you love God?" On receiving an affirmative reply, his whole face shone, and from that moment all want of confidence in anyone in the "Rest" disappeared. I frequently saw this man sitting in his comfortable room reading his large family Bible, for which he said he had paid 6s. 8d. in England. Eight, twelve, and seven o'clock are merry periods, and the appetite, more often voracious than otherwise, needs no other tempter than the abundant and wholesome food supplied, for which and their lodging is charged the moderate sum of three francs per diem. It is needless to add that no intoxicating beverages are provided.

Miss Kean has thoroughly won the confidence of the men. She is continually occupied, either writing letters for them, or to them, and looking sharply after their temporal and spiritual needs. As to the former, the fact that she has had nearly £400 entrusted to her by them during the last six months speaks for itself. In regard to the spiritual part of the work, she informs me that, in addition to her daily and frequent conversations with the men, almost all of whom understand English, she has presented eighty on the eve of their departure with bags filled with useful reading, and distributed sixty-seven Bibles and Testaments in different languages, beside many hundreds of tracts. Exceptionally she has given away several pairs of cuffs, mufflers, and some handkerchiefs, for which the poorer are always most grateful.

These articles, as also tracts, books, and pamphlets, principally illustrated, either for the bags or the reading-room, will be most thankfully received by Miss Kean.

Meetings are held frequently, but vary according to the nationality of the men in the "Rest," the larger proportion, however, are in English. Every morning family worship is conducted in French by the manager, and every evening those who like can, and frequently do, meet in the lecture hall to sing Sankey's hymns, read, or pray. The regular meetings are Sunday afternoons at 4, free tea, followed by reading out of such a book as *The Sunday at Home*, &c.; in the evening Gospel address. Tuesday evening, music and readings; Saturday evening, prayer-meeting.

I have held most interesting meetings also on board ships, when the cabin and the fo'c's'le have proved both Bethels and Bochims.

FRUIT.

Our Heavenly Father has graciously permitted us to see some, though the work is eminently a sowing one, owing to the brief stay of "our boys" often not exceeding a fortnight and frequently only a week. Those who stay longest are naturally those over whom the greater influence is gained. One of these, whose conversion was most distinct, produced such an impression in his ship, whilst loading for a long voyage, that the mate came to inquire into the cause. Said he, "There must be something real in religion after all, for Tim was the worst sailor I ever sailed with." This mate became so impressed by what he saw and heard that he came nightly until the ship left, accompanied by three others of the crew, to converse about the truth. On leaving, their captain, a Christian, declared that all his men were the better for their stay in port. These cases are all the more interesting as evidencing the influence of the Mission on outsiders, for none of these men lodged in the "Rest." I am thankful to say that this influence is gradually but surely extending, and were there more workers there would be no limits to openings and opportunities fraught with immense blessing, except those imposed by lack of time or strength.

Such a field as that afforded by over 100,000 seamen of all nations annually visiting Marseilles is surely a no small one for the mere handful of labourers working on their behalf!

"GOOD NEWS FROM A FAR COUNTRY."

Many of us know how these are "as cold waters to a thirsty soul," and can therefore understand Jack's almost childish glee at finding a letter, addressed to himslf, awaiting his arrival at a distant port. This is invariably the case with those who have lodged in the "Rest," and the pile of letters received in reply is a sufficient testimony to the gratitude the men evince, both for the kindness shown to them during their stay, and for the good words that follow them.

As all these letters differ according to the varied needs of each recipient, the labour can be imagined. One, in acknowledging a letter received from Miss Kean on his arrival at Santos, concluded a most grateful epistle with "your true friend and *pupil*." He was a Swede, and over fifty years of age.

These are a few brief notes that I trust will cheer you, and encourage you to continue your kind help, sympathy, and prayers. I never had greater need of these for many reasons, but believe that He who hitherto has so graciously guided and upheld will not fail me, nor withhold what is requisite.

To meet the remainder of the outlay incurred in necessary alterations, furnishing of the new premises, and current expenses, including rent, for the next half year, £250 are needed.

Commending this work, and the workers to your continued and effective interest, and hoping to send further details with the forthcoming annual report and statement of accounts.

Yours sincerely on behalf of Seamen,
CHAS. E. FAITHFULL.

"The Seamen's Rest"
(formerly known as "The Sailors' Rest"),
40, *Quai du Port, Marseilles.*

NATIONAL THRIFT SOCIETY.—A series of thrift meetings, in connection with this Society, was held last week in Norfolk.

BELGIAN MISSIONARY CHURCH.

THE Synod, to be held in Brussels this year, from July 10 to 14, will commemorate the fiftieth anniversary of this mission. In 1835, when the work was just begun, there were only seven Protestant churches in Belgium; now there are twenty-seven regularly organised churches, and fifty-six out-stations, with nearly 7000 members; seventeen pastors, five evangelists, and fourteen Scripture readers and colporteurs. An orphanage and a Protestant library have also been established in Brussels. A large amount of evangelistic and Sunday-school work is done by the members of the different congregations, large numbers of whom are miners; and, notwithstanding their poverty, their contributions average ten francs and a-half for each member.

It was hoped that the work might have been extended this year; but this will be impossible, in consequence of the large debt, already amounting to 39 200 francs, which, unless some help is forthcoming, will compel the committee to limit their field of action. Communications may be addressed to Miss Hardy, Bunganstown Rectory, Wicklow, Ireland.

WORK AT RIO DE JANEIRO.

MR. THOMAS HOOPER, of the Rio Seamen's Mission, sends some information concerning evangelistic work in this city. The average attendance on the Sabbath, he says, at the services in the Igrega Evangelica, a new chapel opened about twelve months ago, is about five hundred, and on week days about two hundred. It is evident the work is growing in a remarkable manner. This native church promises to become a great power in drawing the attention of the people to the Gospel. There is also a steady increase of interest in the work carried on by the various English and American churches, at which there is a considerably larger attendance than formerly.

Mr. Hooper's report of work at the Seamen's Mission is highly encouraging. Services are held at the Mission-house every Sunday, and on one evening in each week. Frequent visits are also paid to the vessels in port, on board of one of which services are occasionally held, by permission of the captain. The harbour is the largest in the world, and, therefore, only comparatively few of the crews can attend, while the captains naturally object to the men going ashore, on account of the many temptations they would meet. To obviate this difficulty a movement has been set on foot for establishing a Mission-ship, or floating Bethel, and £600 has been already subscribed towards the sum required—about £1000. Here the men lying in the port, sometimes for a considerable time, would have facilities for social intercourse, and the missionaries' opportunities for counselling the men, and for teaching them the truths of the Gospel, would be greatly multiplied. Mr. Hooper is the missionary, and should be addressed at the Mission-room, 89, Rua da Misericordia, Rio de Janeiro.

FOREIGN MISSIONS.—The decision of Dr. Henry M. Scudder and wife to go as missionaries, at their own charges, to Japan, promises to be a great godsend to that field. Dr. Scudder's addresses before sailing have excited so much interest that five others, it is said, have decided to follow him. One of these is said to be Rev. G. E. Albrecht, the German professor in Chicago Theological Seminary.

PADDINGTON-GREEN CHILDREN'S HOSPITAL.—At the annual meeting recently held, Mr. George Hanbury, who presided, said the position of the hospital as disclosed in the report, of which we gave some particulars on June 1), was very satisfactory. With regard to the new buildings, anyone who once saw the crowding in the out-patients' department would be fully convinced of the necessity for the new buildings. Those, too, who know how much is done in the hospital for poor little suffering children must acknowledge that this is indeed a good work.

The Christian.

June 24, 1887.

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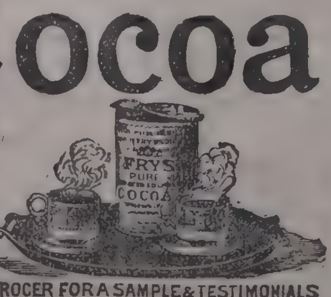

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CASE FOR THIS WEEK.

CONSUMPTION — FOLLOWING ON INFLAMMATION OF THE LUNGS —CASE OF MR. THOMAS DOWN.

This patient is sixty-five years of age, and resides at Ellacombe, Torquay. When he commenced with my treatment he had been ill for two years. I will, however, give the case in his own words:—

"I think it my duty to thank you for the wonderful cure your medicine has effected in me. I had been ill for two years. It commenced with severe inflammation of the lungs, which left me with fearful cough and every symptom of Consumption. *I had not strength to feed myself.* Everyone thought I should die, and *two doctors said there was no hope for me.* I was recommended by several to you. The effect of your medicine was marvellous. *I seemed to rally from the first dose.** I have been able since my recovery to go to my daily occupation (outdoor), which I never hoped to do again until I commenced with you. You can use my testimony as you think proper.—T. Down, 28, Cavern-road, Ellacombe, Torquay.

* Note.—It must be observed that cases differ very much. In some it may be that the first dose of medicine is followed by manifest improvement. In others the patient may continue *in statu quo* for weeks, or in chronic cases for months, before there are *visible* indications of much benefit. For further observations on this point see my book, "On Consumption."—G. T. C.

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"ONLY A FACTORY GIRL."

Out in the street again, we drift along with the crowd, which carries us soon to the door of

"THE THEAYTER,"

as the girls call it—our next destination. After some difficulty in finding the gallery entrance (which is at last discovered in a narrow and filthy lane, with nothing but an open doorway, leading on to a flight of dark, suspicious looking stairs, to notify its existence), we climb the dirty stairway, pronounce in loud tones our password of "*gal'ry two*," pay our fourpence, and are ushered, for the first time in our lives, into a theatre.

Can this be the chosen evening resort of our poor lasses?

Yes. There they sit right before us, in the semi-darkness, dozens of the very girls for whom we are looking. Most of them are with lads, some of whom have their arms round the girls' waists. The excitement of the play is at its height, and we are able to notice unobserved. Right below us is the brilliantly-lighted stage. Soft sounds of orchestral music come up through the hot, foul air, which, heavy as it is with stale tobacco smoke, fumes of drink, and the breath of hundreds of people, almost makes you gasp on entering.

This gallery might hold two hundred people at a cram. It is about half full to-night. There are not more than half-a-dozen grown-up people in it, the rest being *all young men and girls*. The play is of the most degrading type. Murders and robbery, gambling and immorality, lying and deception pistol duels, fights between men and women, treachery, and sharp practice of all kinds, are among its elements. All the worst passions seem let loose, and the hero—a perfect scoundrel, who deserves thoroughly the fate he earns for himself (that of a pistol-shot in his heart as he falls dead in the closing scene)—is represented in some ways as an attractive character, whose very boldness, handsome appearance, manliness, and gay bravado win for him the sympathy of the spectators. When at the close the actors come before the curtain to receive their due share of hooting or cheers, he earns a mixed greeting of applause and hisses.

Sitting here, it is easy to understand what an influence "the theayter" exercises over our factory girls. The bright, fairy-land-like scenery, the flowers and sunshine and swiftly changing scenes, the gaily dressed, pretty-looking girls on the stage, the soft instrumental music, the exciting play—all this lifts them out of the common-place and misery of their daily struggle for existence. Add to these attractions the social feeling of the place, the presence of their companions, the warm, dry shelter afforded them, the benches to sit down on after standing from morning till night, the freedom from the rows and quarrels of the noisy crowded room they call "home," the drink to which they can get "treated" easily enough if they choose;—remember that all this stands out in strong contrast to the monotonous round of their weary, toilsome lives—and you are no longer likely to put them the question sometimes asked them by our kind helpers, "O dear girls, why *do* you go to these dreadful theatres?"

We cannot sit the play out here; time is passing fast: so, finding our way down the filthy stone stairs, where some lads are amusing themselves by turning out the gas, "for a lark with them screamin' gals," we pass out into the chilly night air once more.

* * *

It is nearly midnight.

A damp, drizzling rain, falling chillily, is making the black mud of the pavements blacker and more slippery than ever. Surely there are no factory girls about the streets of the West End at this hour! Covering our white aprons that we may be less observed; with damp clothes, bare hands, muddy, wet feet, and a general sensation of hopeless dilapidation, we tramp, umbrellaless, through the rain—for our investigations are not yet complete.

Nobody seems to think of going to bed yet awhile. The theatres have just shut up, turning their occupants on to the streets—or, rather, into the public-houses. For at the close of the entertainments both actors and audience seek the nearest gin-palace, to discuss the play and the drink. Here, coming along round a dark corner, we meet a well-dressed woman. She is middle-aged, and decent in appearance, but staggering from side to side—quite drunk. A little further on we come upon another who has evidently fallen a stage lower. Her clothes are shabby and torn; her face, bloated and red, tells its own tale. She is dancing about with a drunken man, to the music of a nigger minstrel band. Little children and young folks are looking on, laughing rudely at the pitiful spectacle of degraded womanhood. Then the music stops, and the minstrels themselves turn into the public-house, followed by the crowd.

How easily the well-used doors swing to and fro, giving us glimpses of the scene inside! Never more attractive than on such a night as this, the gin-palaces are very full just now. Hardly daring to enter their rowdy precincts ourselves, we pass from one to another, glancing in, unnoticed, in quest of factory girls. One rough working lad, thinking we were in quest of a friend, put his head out of the doorway and said in a kindly voice, "'E ain't 'ere, old gal! 'E's gorn 'ome, 'e is." And seeing we still hesitated, he added, "Never you mind '*im*, 'e ain't a-comin' back 'ere agen to-night. You jest come into the warm, ole gal, you an' yer mate!" We went "into the warm," and had not to look far to discover the objects of our search. Numbers of these young factory girls were there, some of them with quite pretty faces, half stupid with drink, and wholly unable to take care of themselves, hearing the vilest language and surrounded by degrading and shameful sights. We have often wondered at the language and uncontrollable wildness of factory girls. After to-night's experience, we shall never wonder again, but rather marvel that, seeing their lives are such, and that such places are open to them nightly, they should ever be content to come to our evening classes and sit and sew and spell!

Out in the darkness again, in the same mud, and cold, and rain, and midnight, we follow a couple of girls (who look pretty much like ourselves) some distance down the street. Presently they fall in with a group of lads who are fencing and "larking" about in a low archway. The girls join in the affray, and then they all pass down the street together, shouting boisterous music-hall choruses as they go. The fitful gleam of the street lamps falls on the wretched and tumble-down tenements where these lads and lasses live. Is it any wonder, remembering the small, unwholesome, crowded rooms where they sleep at night, herded together in squalor and poverty, that these young people prefer the rainy, midnight darkness to their "homes"? None of them seem to entertain any idea of going to bed at present.

We turn from the main roadway into the network of narrow side streets. Most of the doors are shut here, but the inhabitants are not yet asleep. House after house we pass, from which come sounds of shouting and swearing and loud altercation. We stand and listen on a door step. The man is evidently drunk inside, and a woman in much the same condition is scolding him at the top of her piercing voice. Over the way, at an open door, another quarrel is going on. Half a dozen girls are standing about the steps watching a woman who, bareheaded and half clad, is crying in the rain.

What shall we say? How shall we draw the picture? How can we bring home to your hearts the sense of dumb pity and almost hopelessness that fills one in such a scene?

[Copies of the little book from which we extract the foregoing may be had from Messrs. Nisbet & Co., Berners-street, W. 6d-]

A public-house license was obtained for the refreshment-room of the Assembly of the Established Church of Scotland, during its recent session, though the practice had been discontinued for many years past. Naturally many members were very indignant.

ROMANISM in COUNTRY DISTRICTS.

"Striking testimony" (says *The Nonconformist and Independent*) "is given in *Longman's Magazine* as to the growth of Popery in country districts. In 'The Country Sunday,' Mr. Richard Jefferies gives another of his beautiful sketches of English rural life; but we cannot accept his picture of 'chapel folk' as altogether accurate.....We are more concerned, however, to point out how striking is the testimony borne by Mr. Jefferies to the growth of Romanism. 'Consider,' he says, 'the thousands of broad English acres that now support great monasteries and convents in quiet country places where one could scarce expect to find a barn. The buildings are there—that is a solid fact, take what view you like of them, or take none at all. There are men about country roads with shaven crown and cassock, whose dark Continental faces have an unmistakable stamp of priesthood—faces that might be pictured with those of the monks of old Spain. Women in long black cloaks, black hoods, and white coif—women with long black rosaries hanging from the girdle—go to and fro among the wheat and the clover.' This, from a writer like Mr. Jefferies, is significant indeed, and should cause Nonconformists to re-double their exertions in the rural districts."

We hope this will tend to awaken our Nonconformist friends from the false liberalism which is doing as much as anything to throw down the barriers which our fathers raised against the Romish Apostasy.

AGED PILGRIMS' FRIEND SOCIETY.

For eighty years this excellent Society has been cheering and brightening the lives of aged Christian poor, by giving life pensions and providing comfortable and pleasant resting-places. During the period of its existence the Society has granted pensions amounting in the aggregate to more than £186,000 among about 4860 recipients. At the present time the total number of pensioners is 1154, of whom over 800 are upwards of seventy years of age, 250 over eighty, and 15 over ninety. The four homes possessed by the Society, which are situated at Camberwell, Hornsey Rise, Brighton, and Stamford Hill, contain in all 178 pensioners. The Society also provides supplies of coals, groceries, nurses, medical attendance, and other comforts for the sick and infirm.

At the recent anniversary meeting the chairman, Lord Gilbert Kennedy, who takes a very lively interest in the affairs of the Society, appealed for increased support, and mentioned that the Society annually expended upwards of £7000 in pensions alone. During the past year there was a deficiency in the income of £2500. £600 are required for the sustenance of Hornsey Rise Asylum, which he had visited recently and found a model of cleanliness and comfort.

Mr. F. A. Bevan said there could be no more Christlike work than that of soothing the declining years of aged believers. Rev. D. B. Hankin pointed out that the Society was quite unsectarian, extending its benefits to members of every Protestant evangelical denomination. Rev. J. T. Briscoe reminded the meeting that what is done for the Lord's sake is done to the Lord Himself, and on this ground he commended the Society to the public. The meeting was also addressed by Revs. S. K. Bland, Burman Cassin, E. W. Moore, W. Sinden, and several other gentlemen. Mr. J. E. Hazelton, 83, Finsbury-pavement, E.C., is the secretary.

JUBILEE DRINKING.—In order to counteract, to some extent, the probably heavy drinking, for which "the Jubilee" will be made an excuse, the Gospel Temperance Workers' Union has arranged to hold in conjunction with an influential local committee, of which Mr. A. F. Hills, of the Thames Iron Works, is chairman, a monster Marquee Mission on a plot of ground off the Barking-road, Canning Town, E. Mr. William Noble will conduct the mission from June 25 until July 16.

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Notes and Comments.

IN our next issue we hope to give portrait and sketch of Rev. J. Wilkinson, of the Mildmay Mission to the Jews. It will be a Double Number, price 2d., and will contain a full report of the leading addressss at the Mildmay Conference.

"A Day in the Country" is now an annual institution with most missions in London, and ardently longed for by the little ones. We trust that our friends will liberally contribute to our Day in the Country Fund, which will be divided amongst a number of deserving missions. The applications which reach us are so numerous that without a substantial sum in our hands it is impossible to render effective help to each.

The Church Reformer for June records the fact that Rev. J. J. Gurney, of Norwich, hearing that a body of Socialists were about to assemble for a meeting in an open space adjoining St. John's Church, announced that on the Sunday in question he would preach on "Socialism." A number of the Socialists who attended were so satisfied with the sermon, that they "came again and yet again." Surely, however, *The Church Reformer* errs in stating that the Socialists "went to church and heard Mass," for St. John's is a Protestant church.

This clergyman certainly seems to have learned to love the brethren, for it is stated that he has promised to the Primitive Methodists, who are building schools in the parish, a percentage on all the money they collect during the period of the erection, and has accompanied the promise by a kindly statement that he "wishes all Christians success in their common work."

Our esteemed contemporary, *The Bombay Guardian*, a journal faithful above many, has the following :—"This is the way in which Herr Stoecker, the distinguished Chaplain at Berlin, writes about the present religious state of Germany :—

> For years back, says the Protestant champion, we have witnessed the marvellous progress of Catholicity in Germany. While our own Church threatens to disappear beneath the indifference of the upper classes, and the hatred of the lower, Rome has gained the sympathy and goodwill of princes, nobles, citizens, peasants, and labourers. The Catholics have fought a battle with the Government, and won it. For ten years the Centre has held the balance of power in the Reichstag. The social influence of Catholics is as great as that which they have won in the political arena. By means of literary and social activity they have checked the progress of Socialism. It is incontestable that the Catholic Church is far ahead of Protestantism in general esteem, that it is honoured at Court, respected in Parliament, and loved by the people. She is a power with which even the most powerful ministers have to reckon, and which they dare not long oppose.

"Our contemporary, *The Bombay Catholic Examiner*, naturally quotes this with much satisfaction. If the facts are as stated, it is important that we should note them. Can we really wonder at such a report when we call to mind that for some time past a ban has been put upon all attempts to show the falsity of the claims of Rome? It has come to be regarded as a breach of Christian charity to apply to Rome the teachings of the Bible concerning Antichrist, and while Rome boldly excommunicates all who refuse to believe in the infallible Papacy, the Protestant who speaks of Rome's teachings as unscriptural is regarded as uncharitable, fanatical, narrow-minded. An enormous advantage has thus been given to the Church of Rome, and she is making the most of it. In this too, prophecy is being fulfilled. Things are ripening for judgment."

Thou wilt stand up and have compassion on Zion.
For 'tis time to have pity on her; for the set time is come.
For thy servants yearn over her stones.
They feel pity for her dust. (Ps. cii. 13, 14.)

Dr. Kay's note on these verses is, "Thy servants yearn over her ruins :—and their love is but a drop from thy own fulness, O Lord!" Calvin says: "Though the stones be lying all about, broken and split and in confusion...the faithful do not throw away their reverence for the Temple. And so the more melancholy the desolation of the Church is, the less should we allow our affection to stray away from it."

The Bishop of Derry's sermon on "Socialism," which is printed in the current number of *The Contemporary Pulpit*, contains, like everything which Dr. Alexander either speaks or writes, much food for serious thought; yet taken altogether, we doubt if it can be considered as an entirely satisfactory contribution to the literature of the subject. It appears to us that the preacher failed to press home upon his hearers in the Chapel Royal the full Christian meaning of that rule of *richesse oblige*, to the existence of which he made a passing reference. To say that the first motto of Socialism is "I squeeze all things flat," and to draw satirical pictures of "glorified workhouses," and "perfect blocks of model lodging-houses," surely cannot be the proper way to approach a great question which, whatever may be the errors and follies of many who profess to have mastered its intricacies, must ever to the Christian man resolve itself into the sad problem of miserably requited toil, of starving women forced to a shameful life for want of bread, and of children dying before their time, slain by economic conditions which cannot be defended as being in accordance with either the teachings of Christ or the ideals of Christianity.

In a previous lecture at Dublin on the same subject (in which we find portions of the sermon), Dr. Alexander said that the ideal of Socialism was "the ideal of the stomach" and "a sublimated workhouse." He went on to add that "the infinite complexity and variety which formed so much of the enjoyment of our present life would be destroyed by it." Doubtless this latter statement is very true, but we doubt if it will commend itself to the starved needlewomen and others, whose enjoyment of life is bounded by toil and hunger.

On Hospital Sunday, last year, the Bishop of Salisbury preached in the Cathedral on "Christian Morality and Social Order," his text being Gal. ii. 10: "Only they would that we should remember the poor; the same which I also was forward to do." We commend that sermon to the careful study of Dr. Alexander, and of all who are tempted to selfishness in religion, and who fail to see under the froth and foam of the Socialistic movement of to-day the deep waters of anxiety with regard to the next meal and the next day's work, which surround so many of those who are fortunate enough not to be entirely out of employment and starving. Dr. Wordsworth did not hesitate to face the difficult problem of wealth *versus* poverty, and his words are worth remembering and following :—

> Even what might be called the innocent luxury of the wealthy is a sore and terrible trial to the starving and often uncomplaining masses of the poor. Why should there be that measureless contrast? That is a question which they ask again and again, and if no special reply is given we shall be gradually gathering up such a flood of bitter resentment as will sweep away in a revolution not only the signs, but also the homes, of religion itself. There is only one answer that can be made with any approach to reason, and that is that God has made the lots of men unequal, in order that those who have much should help those who have little—in order that the rich may help the poor.

We give the following paragraph from *The Catholic Times*, a Romish organ :—

> Our readers will probably be surprised to hear that in no less than ninety-five churches and chapels of the Anglican Communion devotions are regularly offered every month for the souls in Purgatory. The worshippers on these occasions erroneously suppose that they are offering the sacrifice of the Mass for the repose of the holy souls; but it would be wrong to doubt the efficacy of prayers offered by those whose charity has overcome the heresy of their creed, and has moved them to remember their departed friends before God.

The result of this is from time to time shown in certain of these worshippers going over to Rome, as recently Sir Charles Young and Mary Howitt have done, the latter having stated that she has "found peace" in Romanism. After passing from Quakerism to Unitarianism, and from Unitarianism to Romanism, to find peace only in the last, it must surely be very painful to Mrs. Howitt to remember her husband's death, while he was in communion with the Friends, and perhaps no less painful to remember chapters ten to fourteen of his "History of Priestcraft."

A remarkable story comes from Hampshire. The Vicar and Churchwardens of Netley Parish Church wish to prevent the inmates of an adjoining Reformatory school from attending the church, for no other reason, as it would appear, than that they are Reformatory boys. The Committee of the school, after exhausting every method of conciliation, have been compelled to enter an action at law in vindication of their rights. We cannot but hope they will be successful, though it does not seem to us that God's blessing can rest on a ministry where such action is allowed to prevail. What can be more contrary to the mind of Christ than an attempt to turn the house of God into a preserve for the exclusive enjoyment of the wealthy?

In America Christians are splitting hairs and boycotting those who differ with them in matters of opinion, while the masses are sinking into infidelity, atheism, and perdition unhindered. There are about thirty German infidel clubs in the East of London, and whole streets filled with secularists and unbelievers, whose wives dare not even go to a mothers' meeting, except by stealth.

rith four millions of atheistic, infidel, and itterly demoralising publications issuing weekly from the London Press, and going o every quarter of the world, in the heapest form for wide circulation, and vith next to nothing at hand to meet and ieutralise them.

Mr. H. L. Hastings, who has recently eturned to America, and others, have been abouring to withstand this horrible evil, nd have, within the last year and a half, irculated some 400,000 anti-infidel publications in Great Britain, and have had the atisfaction of being informed that secuarists themselves confess that there have een fewer accessions to their ranks the ast year than ever before.

There is no absolution without confession. The mere lapse of time, though it be ten or twenty years, does not re-qualify for the work of the Gospel one who has disqualified himself by flagrant inconsistency. We regret that at one of the largest evangelistic halls in London this principle is not being recognised. An evangelist whose character had been seriously compromised, and who went to America, is now advertised as Rev. —— ——, and is preaching there. It is not wise as regards the hall itself, and it obliges those who know the circumstances to stand aloof, if not positively to express disapproval. No one ought to be put forward as a preacher of Christ's Gospel who is not well reported of by them that are without.

Dr. Arnold, of Rugby (*vide* "Life," vol. i. 225), held that the great hindrance to the triumph of Christianity lay, not so much in the corruption of the religion of Christ, as of the Church of Christ. One great mark of that corruption has been the hireling officialism of ministers of Christianity. When this is not the case, nothing would carry such sway as an obvious disinterestedness of Christian teachers. This carries weight, even with error. Rev. J. A. Lambert said recently, at a prayer-meeting of the London Missionary Society, that in Benares, where he had laboured, there were 40,000 intelligent, stalwart men, who went from place to place in the service of idolatry, and who gave up for their gods lands, wives, children, and homes. This self-denial made them successful. An abstract of this pungent address will be found on page 18. We rejoice in such a faithful utterance, which has, however, a much wider application than to the Congregational body.

Mr. Lecky, in his last volumes on "England in the Eighteenth Century," says (v. 308), "The evils of a decline of the religious life are the decline of morals, a relaxation of energy, a material, selfish, epicurean cast both of thought and character." Whence comes in many quarters just now that relaxing of moral fibre which looks scornfully upon protests against great wrongs, but from the weakening of religious convictions. Lukewarmness may be more hurtful to a cause than open hostility.

Some notable things were said at the Diocesan Conference held on the 10th and 11th inst. at Lambeth. Archbishop Benson enforced the fact that the word rendered "with one soul," or "with one spiritual impulse," occurred twelve times in the Acts in the short memoirs of the Church. He believed that in parishes temperance was becoming more general, and that religion was gaining ground in education. Canon Hoare, in pleading for lively services, contended that music, which could not be followed by the people, killed intelligence; that emotion was of the very essence of worship; that Mr. Sankey's hymns might be used with advantage in churches; and that if feeling were not thrown into the liturgy it would be a dead shell.

A paper was read at the Conference on "Retreats," one of which is to be held at Canterbury at the beginning of July. The paper contended that these were nothing but quiet days; that there need be nothing ascetic or Romish about them:—

> A time of retreat has this great advantage that it at once leads the soul into a more quiet, more serene, higher atmosphere, apart from the din of earthly voices, freed from the pressure of daily work, and the ceaseless calls of "this hurrying life." The one object is that for a few days the soul may have more calm and sustained communion with God, and that the claims of the eternal world and the silent yet powerful voices of eternal truth may be heard in the depth of the soul, free from the interruption of the busy world without.

"A Public Servant" makes the following statement in a recent communication to *The Pall Mall Gazette*:—

> In the voluntary churches there are now but few of the younger and more active ministers who are not at one with the Unitarian creed in its essential particulars.
>
> It is about twelve years since I ceased to be *au courant* with what was passing in the religious world; but I have recently been inquiring into the state of religious opinion, especially in the voluntary churches, and I have been positively startled to perceive the strides which have been made in what would have been formerly called downright unbelief. The old hard-shell doctrines of predestination, election, miracles, incarnation, atonement by blood, everlasting punishment, and the resurrection of the body, are seldom now to be heard in all their vigour save from the elder men.
>
> The younger men are full of doubt, and, moreover, stand greatly in dread of Mr. Matthew Arnold's irony. He has told them that they are inferior and unlovely persons, and that their orthodoxy is something beneath contempt. They have a nervous anxiety to live up to his standard, and to prove that in spite of their Nonconformity they have as much of sweetness and light as Establishmentarians. As one means of proving this they eschew dogma, and are popular with their congregations on that account, for the congregations are more deeply honeycombed with anti-dogmatism than are the ministers · and even middle-aged men, whose own faith is still unshaken, are under the most dire pecuniary temptations to steer clear of dogma lest they should offend important sections of their hearers.
>
> Hence there is a general and growing tendency to substitute purity alone, or purity with temperance, for theological religion. It offends no one. It is a creed secure from the attacks of any organised class of existing scientists. It is common ground, uniting not only the advanced and the conservative sections of the same church, but members of different Christian churches as widely sundered as the Baptist and the Catholic.

We ask special attention to the last paragraph of the above. The tendency to substitute Purity and Temperance, together or separately, or some other social subject, for the New Testament Gospel of Jesus Christ, must have been noticed by all observant Christian men. It is one of the subtle dangers of the time, to which we do well that we take heed. For God will not give the glory due to his crucified Son to another—not even to such virtues as purity and temperance.

A correspondent states that it is not uncommon for secretaries of religious institutions, and also large business houses, to post circulars on Saturday, thus involving additional labour for the Sunday postmen. We trust the custom is not so extensive as he supposes. At any rate, it is thoughtless, selfish, cruel, and should be discontinued.

The new terra-cotta panel by Mr. G. Tinworth—"Christ before Herod"—on view at Messrs. Doulton's Lambeth show rooms, ought to be seen by all who value sanctified genius as an ally to Christian thought and aspiration. Perhaps none of Mr. Tinworth's works better show the extent to which he has drunk in the spirit of the sacred record. The figure of the Saviour, silent and dignified, despite the eager questionings of the heathen king and the accusations of scribes, seems to us a masterpiece of design and execution, and worthy to be ranked with Doré's figure of "Christ leaving the Pretorium." The artist represents Herod as having brought diseased persons to the Saviour, in order that he might witness some miracle of healing.

A smaller panel, representing the return of the Prodigal Son, is scarcely less remarkable as a work of Christian art. A reverent study, with Bible in hand, of these—indeed, of all Mr. Tinworth's Scripture scenes in terra-cotta—ought to be a distinct means of grace, in helping to a more vivid understanding of the sacred story.

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METHODISTS IN IRELAND.

At the Conference just held in Belfast an interesting and profitable conversation took place on the state of the work of God in Ireland; many cheering testimonies were borne to the power of Divine grace. Rev. Thomas Greer, of Rathkeale, co. Limerick, told a touching story about the conversion of an orphan boy, and the way in which he testified for Christ on his deathbed in the hospital, a few months afterwards, surrounded by Roman Catholics. Rev. J. S. McDade mentioned some instances of the good that has been done, and the numbers that have been reached, by the evangelistic services in a tent under his care. Rev. Caleb S. Laird spoke of the work in Sligo, and told of the conversion of a serjeant-major in the army, who now preaches the Gospel as a local preacher, and also among his companions in the barrack-room. Rev. Dr. Vance referred to the work in the south of Ireland, which he believed was in a very hopeful condition.

Rev. Charles Inwood, Conference evangelist, gave a very cheering account of his year's labours. He had received many interesting letters from persons of various denominations throughout Ireland, and held most blessed and glorious meetings in Ballinamallard, Athy, Skibbereen, and other places where the power of the Lord was wonderfully made manifest. He believed a silent, secret, unobtrusive work was going on among their Roman Catholic fellow-countrymen. Rev. James Wilson, Ballymena, mentioned several interesting cases of conversion arising out of evangelistic services, in his church in Ballymena, conducted during the year by Mr. Trench, of Dublin. Rev. James Harpur, of Crumlin-road, Belfast, said that during the year his congregation was in a state of continual revival. He had seen scores of conversions; in fact, conversions took place at nearly every service.

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OBITUARY.

MR. CHARLES GAUSSEN, OF GREYSTONES.

By a very tragic accident, this gentleman, who for over half a century has been active in all religious and charitable movements in Dublin, and elsewhere in Ireland, was called to his rest on June 11, his ninety-second birthday. He had but recently recovered from a severe illness, and on this day, when proceeding in company with his grandson to a mission service in the schoolroom at Greystones, he was knocked down and killed by a runaway horse.

FOOLS FOR CHRIST'S SAKE.

A MISSIONARY'S ADDRESS.

At the last monthly prayer-meeting of the London Missionary Society, held at the Mission House, Blomfield-street, Rev. J. A. Lambert, of Benares, read part of 1 Cor. iv., and in the course of a brief address (the following report of which is from *The Nonconformist and Independent*), he remarked that the paramount thought in the churches at present was, How to bring about a more thorough consecration to God. If they could get their people and churches to consecrate themselves to God, it would shut off one thing which struck the minds of persons outside the Congregational Church—that peculiar thing which existed among them—hero-worship, or man-worship, or party-worship. In the Corinthian church they had divided themselves into parties, with various names; and how much that prevailed among Congregational churches! Churches close by each other never came into personal contact with one another, though they belonged to the same body. Ministers were working separately, and there was a want of sympathy between them. Entire consecration on the part of the people would shut that off. They wanted more consecration to God, and to God only—the feeling that it was for God and God only that they had to live; to the glory of God in the highest, and nothing but that. They wanted consecration on the part of their ministers.

They had a strange thing in connection with their Congregational churches. They were full and rich—full of material wealth, and many prided themselves on the great amount of spiritual wealth and vigour they had; but did they realise that they must be poor, and in reality weak, and that it was impossible for them to reign as kings for the kingdom of God as long as there were those among them who were not sharers in that spiritual wealth? The wide world lay all about them, and yet how little sympathetic touch they seemed to have even with the churches around them. The Apostle said: "We are fools." Were Congregational ministers fools for Christ's sake? Were they weak? Were they despised? Did they hunger and thirst and suffer nakedness as the Apostle said that he did? Did his description apply to ministers and churches now:—"We are made as the filth of the world, and are the offscouring of all things"? One day, when he was preaching in an Indian bazaar, one of the Mahommedans stood forth and said: "I have so much hatred and contempt for you that I would not allow you to come near to sweep my door." That was a kind of thing which did occasionally occur to the missionary. But were Christians quite willing for Christ's sake to be held as fools, to be regarded as weak, filthy, contemptible? Were they ready to take just simply that position which Christ Himself took for them?

It would not do to pray unless they were ready to back the prayer with instant action, or to preach unless they were prepared to follow it up by doing what they preached. To have money, and not to use it liberally for Christ; to have influence, and knowledge, and power, and authority, and to use it for any other purpose than for his glory, was to rob God. The abundance that England had at the present time was simply overwhelming, and the only safety valve for them was to spend and throw it out as fast as it came in, and let it be used for Christ and his glory.

He had not been long in this country, but he had discovered that people in their churches were panting for something more solid, more substantial than they had. Might God put the spirit of consecration into their ministers, and enable them to live a life of entire self-denial! In Benares there were 40,000 men (Bāenhath-wallah) consecrated to the service of their gods, and they were influential because they had given up home, wives, children, lands, houses, and everything. They looked bright, earnest, intelligent, stalwart men, and they went from place to place, and their influence told because they had given up all worldly enjoyment and consecrated themselves to that service. If ministers and missionaries were to make their work tell, it must be in that way of self-denial and consecration.

MR. MOODY AT HOME AGAIN.

"Come out upon the piazza," were the first words spoken to us by Mr. Moody, as we sat chatting in his parlour with friends. I had not met him since his great Chicago campaign the last winter. As I complied with his invitation, and took possession of one of the ample arm-chairs, I did not wonder that the evangelist sought the outer world, for the restful peace afforded by the Western view. I will not repeat the story of the scenery of Northfield, now familiar to your readers, but can assure them that "the half has never been told." Each year sees changes, telling of growth and progress on this fair hillside, where once was seen a procession of men, blear-eyed and ragged, carrying jugs to be filled at the distillery. On these very grounds now are seen bright, modest maidens, making the place radiant with their pure lives.

The latest building, to add to the wealth of this Seminary Home, is the new library which is to be speedily erected. Its corner-stone was laid on June 4, with the usual ceremony, speeches, and addresses. It is to cost about 25,000 dollars, and will hold 40,000 volumes. The presence of Rev. Mark Guy Pearse was a delight, it being his first appearance at this place. The need of funds with which to secure new books for the library is more apparent than ever.

The College Conference to be held the first two weeks in July is anticipated by young men from all over our land; and especially the privilege of meeting Professor Drummond, who is expected soon.

The best work, looking at ultimate results, of Mr. Moody's life, is found in the impetus thus given to missions, setting in motion influences as far-reaching as eternity. At Mount Hermon the same zeal and enthusiasm of its 225 boys continue. A company of some eighty cadets, uniformed and disciplined by Major Butler, of Virginia, gives quite a martial bearing to the young men, and a band of twenty-five pieces renders music in fine style, their services being called into requisition on all important occasions.

The Convocation will be held the first two weeks in August, distinguished scholars coming from various quarters of our land, and some from England. Mr. Moody has had a winter which has tested his physical powers as perhaps never before. He returns very tired, and yet such is his marvellous recuperative power that a few weeks of rest are enough, and he is at unrest unless about his Master's business.

S. E. B.

Northampton, Mass., U.S.A., June 7.

THE GENERAL WELFARE OF THE BLIND.—The Association, which seeks to promote this commendable object, states in its report that ninety-one men and women are now employed in its workshops, and at their own homes, while twenty-seven others are receiving small pensions. Several industrial arts are carried on, and it is hoped to introduce others. One fact which calls forth much thankfulness is that the committee have throughout the year been able to keep all their blind workers employed. Colonel H. Lewis (28, Berners-street, W.) is the secretary of the Association.

ISLE OF WIGHT.—The annual gathering of all the Young Women's Christian Associations in the Isle of Wight, seven in number, at the invitation of the Ryde Branch, took place on Thursday, the 16th inst. They were kindly received by General and Mrs. Carr Tate in their grounds of St. John's House, which were thrown open for the occasion. About three hundred young women and many friends partook of a plentiful tea under the shade of the trees. Rev. W. Haslam gave a very impressive and suitable address, especially pertaining to Christian Associations. A very happy day was spent.

A BALLAD.

"O God, what shall I do?"
Was her wild, despairing cry;
All the livelong night she had watched by her
But only to see him die. [child,

By the side of the little cot
She sank on her bended knee,
And ever faster flowed her tears,
But never a prayer said she.

She could only think of God
As cruel and unjust,
And if she must bend to his stronger will
It should be because she *must*.

He had blighted her fondest hope,
He had taken her chiefest joy;
Nor would she care if now He would take
The mother with the boy.

With firm but loving hand
They led her from the room,
While fond friends decked in snowy shroud
Her darling for the tomb.

At last kind Nature brought
Calm sleep to her relief;
And thus awhile her burdened heart
Forgot its heavy grief.

And, in a dream, she saw
Her little one again,
Though not as when she saw him last,
On that cruel bed of pain.

By the Saviour's side he stood,
In beauty strange to see;
While round them countless children sang
A heavenly melody.

And when their voices ceased,
She heard the Saviour say:
"Children, another brother dear
Has come to heaven to-day."

"I thought my boy was dead,"
'Twas in her sleep she spoke;
But that her boy was living still
She knew when she awoke.

Pavenham Vicarage. J. E. Linnell.

STRANGERS' REST, HAMBURG.

A few days ago I had the pleasure of attending the second anniversary of the Young Men's Christian Association in connection with the Strangers' Rest in Hamburg. As some of your readers know, this Rest was founded by Mr. Reginald Radcliffe in 1880. Since the beginning of 1881, it has been managed by a committee, of which Pastor Roosen, Hamburg, is president. During this time it has been visited by about 40,000 strangers, mostly seamen, of whom fifty have professed to be converted at the Rest.

Two years ago a few young men formed a union for the purpose of spreading the blessing they had received. They invite strangers, and on Sunday evening give them a plain tea in the Rest. A few days ago this Young Men's Christian Association held its second anniversary. Among the speakers were some young men who had come to the Rest a few years ago almost in rags, and demoralised, and who are now well dressed, connected with a church, and holding respectable positions. Some of your readers were kind enough to contribute to this good work last year, and these will no doubt be interested in the progress of the work.

(Rev.) J. C. Aston, Hon. Treasurer.

Waterloostrasse 7, Altona.

JOHN WOOLDRIDGE'S TENT is now pitched in the parish of Wing, near Leighton Buzzard, Bucks, by invitation of Messrs. Hely, whose evangelistic work in connection with village missions is so well known. Mr. Wooldridge was at Wing in the winter, and the blessing vouchsafed on his preaching then led to this second visit. Those who have gone from a distance to take part, include Mr. B. Burton, of Buckhurst-hill, Mr. G. Kirkham secretary of the Open-Air Mission, and others.

Notes on Daily Readings.

SUNDAY, JUNE 26.—PSALM CXLI.

This Psalm, along with the previous and the two following ones, form a group of four of much the same character. "They all set forth the patience of faith under persecution from a malignant enemy."—*Kay.*

1.—*Lord, I cry unto Thee: make haste unto me.*—A wonderful exhibition of grace which allows a saved sinner to use such language in addressing God.

2.—*Let my prayer be set forth before Thee as incense.*—"The rising of the smoke of the incense seems to have been symbolical of the ascent to heaven of the prayers of the worshipper (Luke i. 20; Rev. v. 8, viii. 3, 4). *The lifting up of my hands as the evening sacrifice.*—The word for "sacrifice" is *minchah*, the offering of fine flour, or "meal offering" (R.V.) which accompanied the morning and evening sacrifice (see Exod. xxix. 41). The Psalmist does not compare the lifting up of his hands to the sacrifice which typified Christ alone, but to the offering of fine flour which accompanied it, which typified God's people consecrated to Him in their lives, as the drink-offering typified their consecration to Him in death. See as to the latter, Phil. ii. 17, margin, and 2 Tim. iv. 6, margin, R.V.

5.—*An excellent oil, which shall not break my head.*—Almost all critics render this (as R.V.) "As oil upon the head; let not my head refuse it." "He asks that he may both resist the tempting offers of prosperous wickedness, and may welcome reproof from a righteous man, as fragrant, cheering oil, which would strengthen him to continue in patient prayer for his enemies."—*Kay.*

6.—*When their judges are overthrown in stony places.*—A difficult passage. "The judges are the possessors of this world's power who rebel against the kingdom of David. Comp. Ps. ii. 2, 10, where, as here, a dashing in pieces is threatened to David's (Christ's) enemies."—*Hengstenberg.*

MONDAY, JUNE 27.—PSALM CXLII.

"This Psalm is expressive of the deepest sense of danger and of desertion, amounting almost to despair. But a conviction of the utter hopelessness of his condition seemed to excite in him to trust more implicitly and more exclusively in God. This resolution, as in other Psalms of a similar character, converts his valley of Achor into a door of hope, and the Psalm ends with a bright description of a morning of gladness succeeding to a night of sorrow."—*Sp. Com.*

A prayer when he was in the cave.—"David sees in his desperate position, 'when he was in the cave,' a type of the future condition of his race and of the Church. When it might come with them to an extremity, they should still not despair, but pour out their complaint before the Lord."—*Hengstenberg.*

4.—*I looked on my right hand.*—"The allusion here, it is supposed, is to the observance of the ancient Jewish courts of judicature, in which the advocate, as well as the accuser, stood on the right hand of the accused."—*J. Anderson.*

4, 5.—*Refuge failed me...Thou art my refuge.*—A common experience with God's children. The refuge they naturally look to, whatever it be, personal or ecclesiastical, must first fail them before they will come to Christ and say, "Thou art my Refuge." It is the conviction, wrought by the Spirit of God, that "the hail shall sweep away the refuge of lies" that leads souls to build on the foundation that God has laid (Isa. xxviii. 16, 17).

7.—*Bring my soul out of prison.*—This, combined with the words in the last verse, "I am brought very low," reminds us of Him who could say, "My soul is exceeding sorrowful, even unto death," and who was brought out of prison on the resurrection morning.

TUESDAY, JUNE 28.—PSALM CXLIII.

1.—*In thy righteousness.*—There is a difficulty here which nothing but the knowledge of the Gospel can explain. The Psalmist prays to be answered in God's "faithfulness and righteousness," and yet in the next verse prays that God would not enter into judgment with him, as in his sight "no man living should be justified." The Gospel key is: "If we confess our sins, He is *faithful and just* to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

3.—*For the enemy hath persecuted my soul.*—Scripture recognises the enmity of the wicked one in the persecution of God's servants much more than they themselves are inclined to do. They see their enemies in the flesh, whether their own, or that of others, and are inclined to see no further; but Scripture says: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12). The early Christians saw the Roman empire as their enemy and persecutor, but the Lord showed the Apostle John the Roman empire energised by Satan (Rev. xii. 3). Christians later on would have traced their persecution to the revived professing Christian empire but John is shown that to this Roman Christendom, the dragon gives "his power, and his throne, and great authority" (Rev. xiii. 2).

6.—*I stretch forth my hands unto Thee.*—"As a poor beggar for an alms."—*Trapp.* Comp. Matt. v. 3, which may be rendered, "Blessed are the beggars in spirit: for their's is the kingdom of heaven."

9.—*I flee unto Thee to hide me.*—So the soul flies for refuge to Christ. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. xviii. 10).

10.—*Teach me to do thy will.*—The soul hid in Christ seeks conformity with God's will through the teaching and leading of the Spirit. Rom. viii. 14.

11.—*Quicken me, O Lord.*—There is a further quickening which is still future, and which will indeed bring the soul out of trouble. See Rom. viii. 11.

WEDNESDAY, JUNE 29.—PSALM CXLIV.

This Psalm recalls the 18th, and as that is a Psalm of Christ's resurrection, so in an extended sense is this. It differs from it, however, in this, that the magnificent description of God's descent from above for the deliverance of his servant is here not a description, but a prayer. This suggests that, viewed spiritually, this Psalm may represent the believer's hopeful anticipation of his own or of the Church's resurrection, yet future, and many things in the Psalm confirm this: see for example vers. 3, 4, as expressing dissatisfaction with "the present evil age."

1.—*Blessed be the Lord my strength, which teacheth my hands to war.*—Taken from Psalm xviii. 34, 46; the mercy shown to "David and his seed" (xviii. 50) is here, as it were, claimed by one of the seed.

2.—*Who subdueth my people under me.*—If true of the Head, this is also true of the members who are to reign with Him. Rev. iii. 21, xx. 4. See 1 Cor. vi. 2, 3.

11.—*Rid me.*—This is the same verb as "delivereth" in the last verse, and confirms the thought that the former deliverer of David is asked now to deliver the speaker as one of his seed. The New Testament parallels are Rom. viii. 11, and 2 Cor. iv. 14. *Strange children, whose mouth, &c.*—The true Church longs for deliverance from her false surroundings, "Children in whom is no faith" (Deut. xxxii. 20), who have always been her worst persecutors.

12.—*That our sons may be, &c.*—Delitzsch denies that it can be so translated, and renders it, "Because our sons are," &c., and so through the two next verses, "Because our daughters are," &c.; "Because our garners are," &c. Thus it is a contrast between the true seed and the false, and an anticipation of the manifestation of the sons of God Rom. viii. 19).

THURSDAY, JUNE 30.—PSALM CXLV.

This is an alphabetical Psalm, with the exception of one letter (nun) omitted, but the reason of this evidently is to preserve a division of the whole into three parts, of seven verses each, which made it necessary to omit one letter to reduce the whole to twenty-one verses. Each of these three parts of seven verses each has a character of its own. The first (1—7) celebrates the greatness and glory of the Godhead. The second (8—14) displays the grace, mercy, and goodness of the Lord with special reference to the glories of his kingdom. The third (15—21), sets forth the administrative power of God as seen in nature, and his presence with, and preserving grace towards, "all that call upon Him in truth." It is a sort of foreshadowing of the revelation of the three persons in one God, which is more clearly unfolded in the New Testament.

8.—*The Lord is gracious, and full of compassion.*—"This memorable utterance of Jehovah concerning Himself (Exod. xxxiv. 9) the Psalmist interweaves into his celebration of the revelation of Divine love."—*Delitzsch.* Here commences what may be more specially called the revelation of "the glory of God in the face of Jesus Christ."

15.—*The eyes of all wait on Thee, and Thou givest them their meat in due season.*—The administrative power of God in nature is a pledge of his administrative skill in the sphere of grace. "All these worketh that one and the self-same Spirit, dividing to every man severally as He will" (1 Cor. xii. 11).

FRIDAY, JULY I.—PSALM CXLVI.

"The Psalter now draws to a close with five Hallelujah Psalms."—*Delitzsch.*

3.—*In the son of man, in whom there is no help.*—Kay renders this "In son of man that has no saving power," and points out the striking fact that after the Apostles in Acts iv. 12 had said of Jesus, "Neither is there salvation (the very word used here for 'help' by the LXX.) in any other," &c., they go on in ver. 24 to quote almost verbatim ver. 6 of this Psalm, showing how much it was in their thoughts at the time. Thus, by this Psalm, "was the way prepared, by despair of human help, for faith in Him who was 'Son of Man,' yet Lord from heaven."—*Kay.*

7.—*Which giveth food to the hungry.*—"The signs of Divine power mentioned in the later part of this Psalm were literally fulfilled in Jesus. This one, Matt. xiv. 15; *looseth the prisoners*, John xi. 43; *openeth the eyes of the blind*, John ix. 32; *raiseth them that are bowed down*, Luke xiii. 11. If the ancient Jews expected *help and salvation* from their Messiah; if they taught their posterity to *put trust* in this promised seed of Abraham, then their expected Messiah must be that God of Israel whom Psalm cxlvi. describeth."—*Jackson.*

SATURDAY, JULY 2.—PSALM CXLVII.

"Very generally assigned to the time of the dedication of the city wall, B.C. 445 (Neh. xii. 27), when 'the joy of Jerusalem was heard even afar off.'"—*Kay.* Whilst it admits, no doubt of a partial and preliminary application to the rebuilding of the walls in Nehemiah's time, it points on to a future more glorious event of the same kind, spoken of in Psalm cii. 16, "When the Lord shall build up Zion, He shall appear in his glory." It may also be taken spiritually in its present application to the building that is going on even now (Eph. ii. 22).

2.—*The Lord doth build up Jerusalem, He gathereth together the outcasts of Israel.*—The word "gathereth together" is render in the LXX. (Greek translation), by a word which our Lord uses in Mark xiii. 27, of his gathering together his elect at his coming. As to the "Outcasts of Israel" including Gentile believers, see Isa. lvi. 8.

4.—*He telleth the number of the stars.*—See Dan. xii. 3, and 1 Cor. xv. 41, 42.

20.—*As for his judgments they have not known them.*—"O righteous Father the world hath not known Thee, but I have known Thee" (John xvii. 25).

MR. FRANK WHITE'S TABERNACLE.

The foundation stone of Mr. Frank White's New Tabernacle was laid on the afternoon of the 14th inst., in the presence of a large number of friends. The proceedings were opened by prayer and praise, and the reading of Scriptures. After making a brief financial statement, Mr. White handed the trowel to Mr. George Williams, and heartily thanking him for the help he had already rendered, said: "It would be idle to assume that in a day like the present one could possibly enter on such a work as that in which we are now engaged without fear and trembling; but God is our refuge and strength. It is no small comfort to myself that all my fellow-workers are one with me in the determination to know nothing else in the neighbourhood but 'Jesus Christ, and Him crucified,' and are resolved at any cost to maintain a life-long testimony to the divinity and sufficiency of those doctrines commonly called 'Evangelical.' For my part I could take no pleasure in any of its stones if I did not believe the new house would remain associated with a pure Gospel, a Gospel which approaches men by way of the Cross, and addresses itself to them as to those who by nature and practice are lost, ruined sinners, and offers them without money and without price a full, present, and everlasting salvation through faith in the blood and righteousness of the Lord Jesus Christ."

Mr. Williams, in reply, said as it had been his privilege to be connected with the work carried on in Talbot Tabernacle for some time, perhaps there was a little appropriateness in his taking so prominent a part amongst them. It was in his counting-house in the City that their first pastor (Mr. Gordon Forlong) was brought to a knowledge of saving truth, and it was in connection with the Y.M.C.A. that their second pastor was brought to Christ; therefore, as he had been identified with both their pastors, he felt it a great honour and privilege in being present that day. A church commenced so thoroughly evangelical, and carried on so thoroughly after the mind of Christ, could not but prosper, could not but be a blessing in any neighbourhood.

At this stage of the proceedings Mr. Williams, we regret to say, was attacked with a severe bleeding of the nose, and fearing the effects of further exposure to the sun (the heat was intense), Mr. T. A. Denny very kindly consented to lay the stone on his behalf.

Earnest and faithful addresses followed from Dr. Paterson, Rev. H. E. Brooke, and Mr. Varley. Mr. H. Bowker, to whom Mr. White referred in terms of much affection as his oldest friend in the Gospel, and through whose instrumentality he had been led to the Saviour, was to have spoken, but was also prostrated by the great heat. Telegrams of sympathy were received from Mr. C. H. Spurgeon, Mr. J. A. Spurgeon, Dr. Popham, and the venerable George Rogers, of the Pastors' College.

The evening meeting was presided over by Mr. Frank Bevan, supported by Revs. W. Fuller Gooch, J. Fordyce, Dr. Morison, J. Tuckwell, Dr. Anderson, Mr. Russell Hurditch, and Mr. R. C. Morgan.

Mr. Bevan carried with him the hearty sympathy of all present in his commendation of the principles upon which Mr. White and his friends were proceeding in this effort, and in the strength of which they had signed a contract only to the amount of their present ability—viz., £3134. Nearly £2000 more will be required to complete the building. We hope the many friends who are at one with our brother in his earnest and much needed effort, but who were unable to be present, will send him an offering, and not allow the work to stop for lack of silver and gold. The amount contributed during the day, including 100 guineas from Mr. Williams and fifty from Mr. Denny, was £350.

BALLYMENA.—A meeting for the formation of a Y.W.C.A. was recently held in this town. There are up to the present two hundred enrolled as members and associates. During the past month twenty-five members have joined the Y.M.C.A.

LIVINGSTONE INLAND MISSION.

MR. STANLEY'S ATTACK ON THE MISSIONARIES.

By Mrs. H. GRATTAN GUINNESS.

Many readers of The Christian will have observed a letter from Mr. Stanley to Mr. Mackinnon, published by Sir Francis de Winton in *The Times* of Friday last, which will have shocked and pained them. In justice to the absent we feel bound to make a few comments on that letter, and to give the other side of the story which we received by the same mail from one of the missionaries concerned.

As the leader of a large expedition for the relief of Emin Bay—an expedition of which Mr. Mackinnon, I believe, bears the main expense—Mr. Stanley was naturally anxious to be detained as little as possible at Leopoldville, and the more so, as food was scarce there at the time. He got possession of all the boats he could, and wished to get the mission steamer *Henry Reed* as well as the rest. Now this steamer had just returned from an eight months' trip on the Upper Congo and Mobangi, and was in need of repairs and painting. Moreover, Mr. Billington, in whose charge it was, had no authority from his Board in Boston, and, consequently, no right either to lend or charter it. He was expected to have it ready to take up to the Equator station some missionaries who were to arrive shortly by the *Afrikaan*, and the interval would have been employed in preparing the vessel. He did not feel free consequently to accede to Mr. Stanley's wish. He is a cautious, conscientious man, and one who is peculiarly careful to do what he deems his duty, however difficult and distasteful, and he took the ground that he was *not at liberty* to give the little steamer.

Setting aside all law and justice, Mr. Stanley—who had no government authority whatever, but was simply a private individual legally, *claimed the property of the Mission for the use of his expedition*, and said he would enforce the claim "at all costs to all concerned." He posted Soudanese soldiers with fixed bayonets around the mission house, under the command of Major Barthelet, drove the mission servants off the steamer, and put twenty black soldiers on board, and demanded instant concession. This was clearly unjustifiable conduct, and no wonder Mr. Stanley is anxious in his letter to Mr. Mackinnon to excuse it!

The Governor of Leopoldville under the Congo Free State interfered, obliged the Soudanese soldiers to leave the *Henry Reed*, and obliged Stanley to withdraw the guard round the house. He then relieved Mr. Billington of all responsibility in the matter by requisitioning the steamer on behalf of the Government for Stanley's expedition, and it was chartered accordingly, as the missionaries would not, of course, resist the constituted authority. The same sense of duty which bound them to refuse an unauthorised demand bound them equally to obey the Government. This was bad enough; but, adding insult to injury, Mr. Stanley sends home for publication a letter imputing the basest motives to Mr. Billington and Dr. Sims, and containing besides the grossest falsehoods. Some of these I have answered in a letter to *The Times*, which will I hope be published.

The missionaries may have been mistaken in their course; personally I think they were, and that they should and might have stretched a point and lent the vessel, trusting to the sympathy of the Board in Boston with the object of the expedition. But, right or wrong, Stanley ought to have acted differently in the first place, and to have given the missionaries credit for right motives, in the second. His conduct was imperious and tyrannical, and his letter is a contemptible endeavour to justify by inuendos and falsehoods what is unjustifiable. I feel that this explanation is due to the friends of the Mission, though most of them would be perfectly able to read between the lines.

CENTRAL VIGILANCE SOCIETY.

The annual meeting of this Society recently took place in Exeter Hall, under the presidency of Rev. H. W. Webb-Peploe. The energetic secretary, Mr. Stephen Bourne, presented an encouraging report. At the instance of the Society vendors of evil literature had been prosecuted, and a number of houses of ill-fame closed, and the keepers punished. It is to be regretted that the Society should receive so little support from the public, for whose benefit it was pointed out by the various speakers, it exists. The income during the past year amounted to only £272.

Rev. Canon Leigh deplored the lack of interest among the upper classes in the work of the Society. Events show that in many things we are utterly wanting in all Christian feeling. He emphasised the importance of establishing Vigilance Committees to watch over the interests of the young, and he urged Christian people to do all in their power to encourage temperance, sobriety, and purity. Rev. Canon Barker enlarged on the necessity of educating our youth on this grave subject, and touched on the close connection between immorality and strong drink. Lord Radstock adverted to the great responsibility which rests on Christians with regard to the masses of the population. As followers of the Lord Jesus Christ, they were called upon to do all they could in stemming the tide of iniquity and in sheltering those exposed to adverse currents. He suggested as a means of creating more interest in this important subject in the West-end that the clergy should convene meetings of their parishioners.

Mr. Samuel Smith, M.P., stated that his Bill for the repression of corrupt literature had been well received by the Government, and he was not without hope that by the end of the Session it would be an Act of Parliament. Rev. J. F. Kitto, Mr. Sydney Gedge, M.P., Lord Kinnaird, Mr. W. F. Craies, and Lieut.-Colonel Everett also spoke. Several of these gentlemen referred to the great need there is for the passing of a short Bill dealing with the terrible crime of incest, which is at present unpunishable in this country.

The office of the Society is at 15, York-buildings, Adelphi, W.C.

MR. HENRY THORNE visited Nottingham on Sunday and Monday, June 12 and 13, at the invitation of the Y.M.C.A. The power of the Spirit was manifestly present at each service, many souls finding their way into the inquiry room.

DR. MUNHALL'S Revival Mission at Toledo has been remarkable in result, the full number of conversions reaching nearly a thousand. The closing service at First Congregational Church was thronged, and for nearly four hours the attention of all was fixed. After a praise service Dr. Munhall preached from the words, "Watch ye, stand fast in the faith; quit you like men, be strong." The four essentials of the rules laid down for those who then were commencing the Christian life were: Prayer, study of the Bible, have some definite work, perform every duty, not from a sense of duty, but from love to Christ. Afterwards there was an hour's testimony, during which upwards of 400 persons witnessed of the blessing they had received.

VEGETARIANISM.—The Executive Committee of the Vegetarian Society (London Auxiliary, 62, Ludgate-hill, E.C.) will send to any interested in learning more of the aims and principles of the Society a packet of literature, a dietary pointing out the best method of commencing the vegetarian system, together with recipes of vegetarian dishes, with full instructions for making them successfully. Such information will be sent free of charge on the receipt of a stamped and directed envelope. The work of the Society may be summed up in the words, humanity, health, purity, temperance, and economy. It claims the highest sanctions of religion and science; it contains a gradual, yet certain, solution of the difficult social problems of the day—*e.g.*, overcrowding in towns, the land question, housing and feeding of the poor. Last week the Society gave a vegetarian banquet to about ninety Congregational ministers in London, when addresses were given on the subject.

LONDON FEMALE PENITENTIARY.

hose who contrast the prison-like aspect of is Penitentiary as it frowningly looked upon e passers by in Pentonville-road, with its present cheerful and home-like features in Stoke ewington, will rejoice greatly at the change. he one was intensely forbidding, the other is viting ; and in passing through the airy apart- ents and into the rooms, it is impossible not to el admiration for the great changes that have ken place and which must tell enormously with e inmates. The value of the work done in the undry last year was no less than £1800. Some ears ago the inmates were largely engaged in eedlework which now is represented only to a nall amount, the laundry work having been ound much more beneficial.

The report states that seventy young women ere received into the Institution during the ast year; about the same number left, of hom twenty-eight were placed in domestic ervice, and nine were restored to their friends; xty-five still remaining under the care of the nstitution. With a view to encouragement to ell-doing, the committee have recently decided award to the inmates premiums on good ehaviour, tidiness, and industry.

Lord Kinnaird, who presided at the annual eeting on Tuesday last week, said the thought f two hundred similar Institutions in London as enough to send all to their knees, and should ead those who raised their voices against the vils that abound, to speak with no uncertain ound. He expressed the hope that the repre- entatives of the people in Parliament will take p the many social questions which are now ressing for a solution, and said, speaking for any whom he knew, they were determined that many respects the future shall be far different what the past has been. This Institution, he dded, has been a pioneer in a grand work, and e congratulated all on the great advance which as been made in the treatment of the inmates ince its formation.

Rev. W. Spensley gave an earnest address on he general subject of purity, and expressed his hankfulness for the noble work being done in his direction. Mr. Christien, as the organiser f the Midnight Meeting movement, said that in ooking back over fifty years, the progress of eligion, which is the foundation of morality, is ery manifest. The whole face of England has een altered by the spirit of religion which has een infused throughout her people. He bore estimony also to the devotedness with which adies came forward to help in such good work. Ir. J. D. Allcroft, Revs. J. De Kewer Williams, nd H. J. Berguer also bore testimony to the alue of the work done at this institution.

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"THE CHRISTIAN" ABROAD.

iss Cooke, of the Female Education Society's hinese Girls' School, Singapore, thanks the friends ho send her The Christian, which is most agerly read by the English-speaking Chinese, and nglish soldiers, sailors, and policemen.

Rev. Joseph A. Elliott, of Fyzabad, Oudh, India, riting to thank the friend who sends him a copy f this paper weekly, says:—"I give The Chris- ian to the soldiers who attend my class, and they ass it round among themselves, and finally it nds its way into the hospital. Thus it reaches any, and does some, I know, good. The soldiers re as grateful, and look out for its weekly coming s much as my wife and I do."

A great temperance meeting was held lately in the ethel Wesleyan chapel, Barbados.

The open-air Gospel temperance meetings, on Glasgow reen, have been resumed for the summer. In past ears they have been the means of much good.

Rev. J. M. Hewson, Baptist Temperance Agent, has een conducting missions in Wales, and more recently, as had successful meetings in several London Baptist hurches.

WORKING MEN'S MISSION.

The Mission in Collingwood-street, which originated entirely with working men, recently held its tenth anniversary. The report read by the secretary, Mr. Joseph Ashton, states that it has continued essentially a Gospel work of working men to their own class, and as it has extended and developed different branches of labour, men have been raised up from among its own converts to occupy the various positions of responsibility.

Of the many converts during the year, fifty-six were admitted to Christian fellowship. A senior boys' class with an average attendance of forty, and a sewing-class for elder girls. have both been productive of good fruit. Rescue work, Gospel temperance, and other societies have also been successfully carried on. Mr. F. A. Bevan, who presided, said such a working men's mission was eminently a cause for joy. Mr. Curtiss (Ragged School Union) and Mrs. Bevan also addressed the meeting. Special tent services are about to be held, and the committee would welcome the loan of a tent for this purpose for about six weeks. The superintendents are Messrs. T. and J. Young, 32, Nelson-street, Blackfriars-road, S.E.

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SOLDIERS AND MISSIONS.

Every year thousands of soldiers come from foreign lands to Great Britain to swell the ranks of the unemployed. At the same time, various schemes are being formed to assist emigration, whilst the difficulty remains of obtaining the means to send out into the world men who can spread the Gospel. Why not assist our Christian soldiers to remain in the countries where they have been serving, where they have become acclimatised, and are interested in the condition of the people?

Two years ago, at our Soldiers' Home, Cape Town, we said good-bye to a young soldier, with the words, "You must stay in China, and be a missionary, and work for Jesus." His latest letter has made us glad. He writes:—"I am pleased to let you know that, following the directions of your last letter, I asked the Lord what I could do. I am sure you will rejoice and thank Him that I have been led to stay in China. I can thank Him now that I was led through the difficulties I had at first, and also that I was made willing to be not only here, but anywhere He should choose; for I must confess I was not willing, because I wanted to go to England.

"I have joined the American Bible Society as a colporteur, and have had some three months' experience in this work which is expressly to visit all steamers with native passengers leaving this port. In this way the Word is scattered, bringing to mind the verse, 'Cast thy bread upon the waters, and thou shalt find it after many days.' To do this work I have to learn the language. I picked up a few phrases to help me to sell books, and I have a teacher, and study both the written and spoken language. Pray for me that God will help me in the study of the language, and to be 'a workman that needeth not to be ashamed, rightly dividing the word of truth.' I should be very glad if you could get me some Chinese text-cards. I should like some in Shanghai and some in Mandarin, and also in English for the sailors."

M. S. Osborn.

12, Camden Hill, Upper Norwood, S.E.

IRISH COTTAGE INDUSTRIES.—Mrs. Hart writes:—There is a permanent depôt for the sale of the products of these industries, at Donegal House, 43, Wigmore-street, London, W., where the "kells" embroideries, hand-knit and hand-woven hosiery and gloves, homespun embroideries, cloths and tweeds, hand-sewn under-linen, lace, crochet, embroidered handkerchiefs, Irish linens, &c., may be purchased, or orders given by post. By obtaining a steady outlet for the work of the Irish peasants, we look forward to being the means of rescuing thousands from destitution, and planting in large districts hope and industry in the place of despair and idleness.

THE HAVEN.

"South of the river, between London Bridge and Westminster, there cannot be fewer than 9000 lost girls and women, some, alas! not yet past the years of childhood." Such is the appalling statement which appears at the commencement of a delightfully written account of a quiet rescue work that has been going on for some time in the district indicated. Well may the writer add, "And this in Christian London!"

The Haven, as its name implies, is a place of refuge for any amongst these thousands who "wish to begin a new life," and such it has already been to many. Two large warehouse floors, over a stable, by careful arrangement have supplied the accommodation required, or rather all that was possible of attainment at the beginning of this work. There is a tiny room for the two Mildmay deaconesses, whose headquarters are in the South London House at Brixton. These, with a missionary employed by no society, receiving no pay, who from five o'clock in the evening till early morning passes to and fro in the streets, giving tracts and papers to any poor girl he meets, constitute the working staff. Such is the devotion which this man brings to his life-work, that he says, "I feel I ought never to go to bed."

Some remarkable cases are given of the blessing which has attended this work, but such work, we well know, is sure of its reward. Of those in the Home during the first eighteen months of its existence three have married and eighty were placed in suitable situations, while others were sent home to their parents or passed on to more permanent Homes, and many proofs of heartfelt gratitude for the love which has lifted them out of the mire have been given by these girls who are now living holy and happy lives. It should be added that the Haven has also been of signal use in preventive work. Clothing, provisions, furniture, or flowers, may be sent to Miss Heath or Miss Conry, The Haven, 6a, Trinity-street, Borough, S.E.

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A CARD FOR THE ANXIOUS.

The following, printed on two sides of a tinted card, should be widely circulated; it seeks to point the anxious to Christ, the true foundation:—

THE LORD SAVES.

He is all our Salvation: those only who have Christ have everlasting life.—John iii. 16; 1 John v. 12.

The Father, the Son, and the Spirit are one God, one Lord, united in saving all believers.

Satan is real, sin is real, hell is real; and, precious truth! the Saviour is real, his righteousness is real, and heaven is real.

No Theory, Church, Minister, "Priest," "Pope," "Sacraments," or "Good Works," or all together, can ever save any one soul—Jesus only can save.—Ps. lxii. 2—6; Matt. i. 21.

Salvation is all of Grace,
the gift of God, as free as the air we breathe! it is all in Christ; clearly made known throughout the Bible; is revealed by the Spirit to all who seek, and it is enjoyed in believing.—Rom. xv. 13.

Those who have the Lord and trust alone in Him are saved. All who have Christ have the Father, and are in his bosom.—John i. 18.

HAVE YOU CHRIST?

Do you believe that He is present with you? And do you trust Him and obey Him, and none other? Can you say, "Christ is all, and He is mine?" If so, you have eternal life.—John v. 24.

Having Christ Himself is being in the Way.
Having Christ Himself is having the Truth.
Having Christ Himself is having the Life. — John xiv. 6.

He saves by his precious blood all who truly trust Him.

His death is our life, and his life is our strength.

He is our perfection to delight in for ever.—Col. ii. 10.

Behold His Beauty.—Ps. xxvii. 4.

Be satisfied with Himself, and grow like Him.—2 Cor. iii. 18.

Those are most unwise who allow anything to come between their soul and the Lord Himself.—1 Thess. i. 9—10; and iv. 16—17.

Read his word with prayer for grace to know and do his will.

Having the Lord a blessed reality yourself, seek to make Him known to others by calm, meek, loving conduct;
And always mention his Name with becoming reverence.

[100 for 8d. *S. W. Partridge & Co., 9, Paternoster-row.*]

MOHAMEDANISM in N. AFRICA.—2.

THIS singularly diversified country, Algeria, has its three zones strongly contrasting one with another. The Tell, with great variety of mountain scenery and highly cultivated valleys, extends from the shores of the Mediterranean to various distances up to 100 miles inland. Here are many important French towns and villages, as well as a large sedentary population of Kabyles and others.

The high plateau, extending from the lower to the higher Atlas Mountains, is subject to great alternations of intense cold and extreme heat, inhabited chiefly by nomads, who tend their vast flocks of sheep. In the centre and west are many chotts or lakes, but on the eastern side is the mountainous district of the Aures. The Sahara has, at the foot of the great Atlas Mountains, a vast depression of sand and clay, and then a rocky plateau in some parts exceedingly high, rising up to the country of the Touareg.

The various races inhabiting these regions are greatly influenced, not only by origin, but by their surroundings of soil, climate, water, &c., and manifest a great variety of character. Some, like the Kabyles, of correct manners, brave, lovers of justice, impressionable, paying honour to woman, with others, like the Chaouia, with great looseness of manners and addicted to theft; with some, religious fervour, others with a complete absence of religiousness; here customs purely democratic, and little influenced by Marabouts, there a feudal organisation as the Touaregs, or with the rule of the Tolbas or Clerks, as with the Mzabs, the chief ruler being the elected cheikh of the Mosquèe.

These wide regions, containing some 8,000,000 of accessible population, have within the last seven years elicited the lively zeal and sympathy of a band of Christian men, and the Kabyle and Berber Mission has sent out forty brethren and sisters for their evangelisation; but, hitherto, they have only occupied the fringe of the mission field. It would be difficult to occupy a post either in the high plateau or in the central parts of the Sahara, but as this latter depends for its supplies, dates, corn, &c., on the North, and caravans are continually passing between North and South, thousands and thousands can thus be encountered at many towns on their passage which form the gates of the Atlas; many of these traffickers speak French, and all know Arabic.

I would indicate several towns which they pass on their routes northwards—Biskra, El Aghouat, through which much traffic passes, Djelfa in the Sahara; and further north on the sides of the Atlas, Jiaret, one of the most important points in the Sahara of Oran, Boghar Teniet el Ahd, Saida, Daya. In these places an important work could be undertaken for the nomads. But there is an interesting group of villages of the Ksourians, a mild race in subjection to the Haggar Touaregs, who treat them as their slaves, and although, with those in Morocco, they number 1,600,000, they allow the 40,000 Touaregs to domineer over them in Algeria. These villages, which are claimed by the French, are El Abiod, Chellala, Asla, Bou Semghoun, Thiout, Ain Seffra, Ain Sfissifa, Iche, the latter not far from the oasis of Figuig. It is to be hoped that ere long they will be enfranchised by the French and delivered from the yoke of their present masters. The military post of Geryville would be the point from whence to reach them. They speak Berber. The Chaouia constitute the transition between the sedentary and nomad tribes.

In Junisie, Kairoan is a most important place to aim at, and in Morocco, Tetuan and Mogador. One cannot overlook the vast needs of the three hundred villagers of French colonists along the Tell, neither the Spaniards, who outnumber them. Ghadames would be a very desirable spot to encounter the caravans going northwards, but it would be necessary to be under the protection of the Azgar Touaregs; but for access to and labour in all these places one needs special openings and guidance from the Lord, as well as labourers adapted and specially raised up for the work; crusaders with a Divine enthusiasm to lift the Cross above the crescent, men embued with he Holy Ghost, and caparisoned with the whole armour of God.

For such a mission one must be able to say intelligently, "Dieu le veut"—we go, constrained by the love of Christ, to seek alone the glory of God, whatever may be the results. Obedience to the command of our Lord is above all else, and surely his word, "Go ye into all the world, and preach the Gospel to the whole creation" (Mark xvi. 15) takes in these poor neglected followers of the false prophet. May it please Him to put into the hearts of many the inquiry, "Lord, what wilt *Thou* have *me* to do?" "Is it thy will that I should go to them?"

GEO. PEARSE.

Care of Messrs. Morgan & Scott.

FIELD-LANE REFUGES.

THE forty-ninth annual meeting of this admirable Institution was held at Holborn Town Hall on Thursday, last week, under the presidency of Sir Robert Carden, Bart., M.P. The report, read by Mr. Peregrine Platt, the secretary, states that the Institution continues to be the resort of large numbers of the poverty-stricken destitute, the gross attendances at the various departments during the past year amounting to upwards of 139,500. In the Bible Ragged School about 660 children of the poorest type receive instruction every week, and the Ragged Church has also an attendance of upwards of 200 of the poorest men and women every Sunday morning. The other branches of the work are highly valued. In the Industrial Homes at Hampstead 106 boys and 80 girls have been maintained, clothed, and industrially trained, while thirteen girls have been sent to service from the Servants' Training Home.

Mr. B. W. Chandler said that this institution seeks through its various agencies to act the part of the Good Samaritan, and to send forth those who come to it broken down and ready to despair, with new hope and new ideas in life Many against whom the doors of other institutions have been closed have here found a shelter. The Chairman said there was as much need as ever for the devoted labours of those who, in ragged schools and such refuges as this, seek to raise the fallen and to pour in the wine and oil of divine consolation to the broken and wounded in spirit. Rev. H. J. Berguer pointed to the two hundred children on the platform, neatly clothed, and looking well and happy, as the best possible proof of how great a work is being done by this Institution on behalf of those who were once utterly homeless and destitute. Rev. David Davies, Rev. Colmer Symes, Rev. Ossian Davies, and Rev. Dr. Clifford also addressed the meeting on various aspects of this beneficent and truly Christ-like work. During the evening the children sang several hymns and songs in a way that spoke well for the higher class of training given them.

REQUESTS FOR PRAYER.—For blessing upon the work of the Y.M.C.A., in Owen Sound, Canada.——For Jews in Canada; that the interest amongst the Christian Churches in their conversion may be deepened, and efforts put forth to win them to Christ.——For blessing on tent services at Upper Tooting, S.W.——For a week's special Gospel services at Aigle, commencing on Thursday, June 23.

WESTON-SUPER-MARE.—We have again put up our wooden-sided Gospel Tent on the most central site adjoining the Esplanade, commencing at Whitsuntide. On Whit Monday we were, as usual, on the sands, morning, afternoon, and evening, holding forth the Word of Life to the thousands of excursionists and others who attentively listened to the different spekers. We have been greatly encouraged in every meeting since. There are noon-day seasons for prayer, and two afternoons devoted to Bible addresses to Christians, besides the nightly testimony to the Gospel. A good work is going on in another of my tents at Shirehampton, and soon we expect to have six or seven tents in full swing for the remainder of the season.

JAS. A. VICARY.

The Book World.

CHRIST'S COMING KINGDOM.*

OF this remarkable book this is the second edition, the first having been speedily exhausted. In it Mr. Varley deals with the moral government of God, as it is revealed in Holy Scripture, and in the history of men. In the great theme of the book there are few Christians who do not feel, at the present hour, a deep interest; and here the devout reader will find all the great principles enunciated, sustained by the testimonies of the Divine Word. Except to known matter of fact, beyond the Word, there is in the book no appeal; but in handling "the sword of the Spirit" the writer shows himself at home. On the great outlines of prophetic truth the reader will here find much instruction; and we venture to think, no unprejudiced reader can weigh the writer's arguments on the subject without being convinced of the personal pre-Millennial advent of the Lord. On this point we quote as a sample the comment on the words of James in the Council of Jerusalem (p. 125): "After this I will return, and I will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek unto the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things" (Amos ix. 11, 12). Mr. Varley remarks:—

"In the light of these words, may I not ask my readers to observe the immense importance of an intelligent regard for dispensational truth. Did James ignore the aid of the prophetic Scriptures? But for the light of prophecy, shining clearly for the Church's guidance and instruction, the Assembly at Jerusalem might have broken up disheartened and divided. Instead of this, the assuring words concerning the Divine purpose showed that the return of the Lord must precede the conversion of the world; that the taking out of a people for his name must precede his coming to reign; that the house of David awaited his re-building; that its ruins would continue until the King Himself should set it up (Acts xv. 13—18). A Millennium without Christ never entered the mind of the Council at Jerusalem; a kingdom without the King, the glory of his people Israel in the absence of the King of glory—nay, verily."

If we contemplate, at the present hour, the internal, restless condition of the nations, and their unprecedented warlike preparations, how dark is the outlook? Men's hearts may well fail them for fear while they look for those things which are coming on the earth. This book shows that the darkest hour is before the dawn; that, however inscrutable to us it may be, in the moral government of God there is no imperfection; that through all the dispensations God has been manifesting man's incompetency to govern the world; that his rule, universally considered, has ever been one of cruelty, oppression, bloodshed, and wrong. Therefore, of rulers, there must be a change; in other words, there must be a King who shall reign in righteousness; all the wicked and the corrupters of the earth must be put away as dross. These positions are sustained by Scriptural evidence which we judge irrefragable. Of this blessed and only Potentate, whom, in his times, the Father shall show (1 Tim. vi. 14, 15), Mr. Varley remarks (p. 19)—"The words 'blessed' and 'only' are designed for comparison, and are both striking and appropriate. We recall that which history furnishes, and remind our readers of what has happened during the past twenty years to the Czars of Russia, the Emperors Napoleon and Maximilian, the Presidents of the United States, the Sultan of Turkey, the Khedive, and other crowned heads. The term 'blessed' cannot be said to belong to the experience of these earthly monarchs, but it shall attach to the coming King. Besides this, no peer or riva shall interfere with his universal sovereignty. The contrast is between the many petty earthly kings and the One Great Divine Potentate, between the corrupt and unblessed crowned heads of earth, and the One supreme and blessed Monarch of heaven."

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* CHRIST'S COMING KINGDOM; or, The Lord's Reign o the Earth. By HENRY VARLEY. *Whiting & Co.*

Mr. Varley's book is orthodox, evangelical, and sound in doctrine; clear and forcible in style; and, on the great questions handled, logical and conclusive in its reasoning. In exposition it reveals familiarity with both the letter and spirit of the Word. For the present time its great theme is one of the most important. And we think few, even though familiar with the prophetic Scriptures, will read it without receiving spiritual profit, and much instructive suggestion.

BISHOP ELLICOTT ON 1 CORINTHIANS.*

All who value critical scholarship in reverent hands as applied to the elucidation of Holy Scripture will rejoice in the appearance of another volume of Bishop Ellicott's well-known commentaries, and none the less because the subject is the, till lately, somewhat neglected one of the First Epistle to the Corinthians. We say "till lately," for now, as a subject for exposition, it has suddenly risen into favour. Witness the recently published commentaries of Beet, Edwards, Godet, and Dr. Kay, as well as that of Canon Evans in "The Speaker's Commentary." If to this we add the present work, it cannot be said that there is not abundant help available to the English reader who may wish to study this most interesting portion of the Word of God in the light of modern scholarship.

Those who are acquainted with Dr. Ellicott's former commentaries will find here the same patient examination of the exact value of the smallest Greek particles, the same accurate apprehension of grammatical details, and the same careful weighing of conflicting claims of interpretation, which characterised those useful works. We cannot speak so highly of the theological value of this book, as the notes reveal too clearly a bias in favour of Anglican High Church theology of the old type, which shows itself especially in such passages as have to do with the Lord's Supper. It is, however, but fair to say that on the much-contested verse, 1 Cor. xi. 29, "not discerning the Lord's body," the testimony of the Bishop is clear and emphatic against the thought of "the wicked and such as be void of a lively faith" receiving more than "the sign or sacrament of so great a thing."

It is, however, as a collection of materials for forming a judgment on points of interpretation that this commentary is to be valued, rather than as exhibiting a critical judgment to be always trusted. It seems strange at times how the clearest guidance of the context can be ignored, as for example, in the exposition of 1 Cor. iii. 12—15, where the Bishop in rejecting the thought of the "gold, silver, precious stones, wood, hay, stubble," referring to persons, omits all reference to a verse close by "ye are God's building," which seems to decide the question; as Bengel saw when he wrote "the former denote men that are true believers; the latter hypocrites." However, in concluding his comments, the Bishop rightly says, "The whole passage should be compared with Mal. iii. 1, &c., and iv. 1, &c.," and any one who does so may see that "jewels" and "stubble," there spoken of, evidently represent persons.

The commentary is a most valuable addition to the growing light of modern hermeneutical criticism on this interesting Epistle. It occupies a position of its own for grammatical exposition, which none of the other valuable commentaries, which have of late appeared, at all reach; in this department Bishop Ellicott still remains *facile princeps*.

The Shipwrecked Mariner. 6d. *T. Fisher Unwin.* This quarterly contains a variety of interesting information of a kind to quicken the sympathies of readers with those who "go down to the sea in ships."

BOOKS RECEIVED.

Messrs. G. Routledge & Sons, Broadway, Ludgate-hill: —Beforehand, by L. T. Meade. 1s. and 2s.

Messrs. Porter & Coates, Philadelphia, U.S.A.:—Hymns and a few Metrical Psalms, by Thomas MacKellar, Ph.D. Second Edition. Enlarged.

Mr. T. Woolmer, 2, Castle-street, City-road:—Great Britain and her Queen, by Annie E. Keeling. Illustrated. 1s. Helps Heavenward: No. 1. The Beginning of the Christian Life, by Rev. W. L. Watkinson. 1s.

Messrs. Hodder & Stoughton, 27, Paternoster-row:—Walking with God: A Memoir of the Ven. John Alcock, late Archdeacon of Waterford, by his Daughter. With Portrait and Preface by the Bishop of Cashel. 7s. 6d.

Mr. J. Kensit:—The Confessional, by Father L. Desanctis, Fourteen Years a Romish Priest, and for Seven years a Parish Priest in Rome. Translated from the Italian. Twentieth Edition. 1s. Our Beloved Queen under the Shadow of the Almighty, by A Christian Patriot. 6d., 1s., and 2s.

Mr. Elliot Stock, 62, Paternoster-row:—The two Dispensations, Gentile and Millennial: An Ecclesiastical, Secular, Political, Military, and Naval History of Europe, &c., during the last eighteen hundred years, as allegorically set forth in the Book of Revelation, and also a Panoramic Picture of the thousand years of Millennial Glory, by John Williams. 7s. 6d.

PAMPHLETS RECEIVED.

Messrs. Jarrold & Sons, 3, Paternoster-buildings:—Christ our Sanctification by his Atoning Work, by Rev. L. Price, of Pakefield, Lowestoft. 3d.

Mr. John Kensit, 18, Paternoster-row:—The Proposed Canonisation of Mary Queen of Scots, Cardinal Beaton, and Archbishop Hamilton, by Rev. W. Barras. 1d.

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Among the Churches.

**** We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

The Church Emigration Society will send out a fifth party of emigrants from Liverpool at the end of July.

The Church Army are about to commence a six months' mission in South London. The Conference Hall in the Clapham-road will serve as head-quarters.

The Bishop of Gloucester and Bristol, in an interesting retrospect of Church work in England, states, two thousand new churches have been built in the last fifty years. There have been also eight thousand restorations; the total cost of these works being more than thirty millions sterling.

CONGREGATIONAL.

The congregation of Finsbury Chapel has been nearly doubled, forty-five new members have been added to the church, and every department of work revived, since Rev. T. Kench accepted the pastorate twelve months ago.

PRESBYTERIAN.

A series of special services was commenced on the 12th inst. at St. Andrew's Church, Upper Norwood, by Rev. Dr. Monro Gibson.

Sixty new members sat down to the communion at Rev. Z. B. Woffendale's church at Somers Town on Sunday evening last week.

Rev. William Fraser, of Brighton, brother of Dr. Donald Fraser, is rather seriously indisposed, and will be absent from his pulpit for several weeks.

BAPTIST.

Rev. R. Turner Sole, late of Harrow-on-the-Hill, has resigned the honorary secretaryship of the "Missionary Training Home," Drayton Park.

The Committee of the Missionary Society have arranged to send to the Congo Mission Mr. Harrison, of Bristol College, and Mr. P. Brown, of the Pastors' College, and two female teachers, to carry on the work of the girls' school.

At the annual meeting of the Shropshire Association, the chairman, Rev. E. Stanton, gave an address on "Power from on high, the great need of the Church." A petition to the House of Commons was also adopted for the suppression of Sunday trading in intoxicating liquors.

SALVATION ARMY.

Five of the cadets in the Ceylon Training Home at one time were Buddhists.

In the course of a wonderful three days' work at St. Helen's over one hundred persons came out to the penitent form.

Since the Rescue Home at Belfast was opened in February last, eighty-three young women have passed through it—some to good situations and some to their friends.

Since the new barracks were opened at Hendon, the officers and soldiers have provided lunch and tea, and held special meetings with much success on all bank holidays.

Mrs. Webb, who has spent eight months in slum work, says that of thirty-seven penitents, twenty-three were good cases, and the other fourteen are under deep conviction. There are now twenty-five slum officers fully employed.

A new Home for the Prison Gate Brigade at Melbourne, Australia, has been opened. Since the Brigade was first formed more than three thousand ex-prisoners have been received, of whom 60 per cent. are now leading moral and useful lives. There is a branch brigade formed at Ballarat.

SOCIETY OF FRIENDS.

New York yearly meeting began on May 25, at Glens Falls. On the 27th, at a devotional meeting, there were about one hundred "testimonies" delivered.

The twenty-first annual gathering of the "Bible School Conference" met on May 24, at Mooresville, Indiana, 600 to 800 attending its three days' sittings. Among the resolutions unanimously passed were, one in favour of Social Purity, avowing the moral law to be as binding on men as on women, and one supporting total abstinence for the individual, and Prohibition for the State.

METHODIST.

Rev. Mark Guy Pearse will extend his American visit to Chatauqua.

The Sunday scholars at Kirkdale, Liverpool, raise about £100 yearly for missionary purposes.

Very successful services have been held at Penmaenmawr, in connection with the inauguration of an English cause.

Rev. T. Cook, Connexional evangelist, and Mr. Joshua Dawson, of Weardale, have recently conducted an eight days' mission at Lerwick, Shetland. Great blessing has resulted.

Sir Lionel Pilkington, Bart., an Episcopalian, has given a site on his estate near Wakefield for the erection of a village chapel, to take the place of one opened sixty-five years ago.

The missionary committee has unanimously adopted a petition to Parliament against the continued maintenance of legalised vice in India and elsewhere, and its recent introduction into Burmah.

"FALLEN ON SLEEP."

Rev. Philip Fowler, Methodist minister of Bristol.—Mr. Wm. Henry Councell, who was greatly instrumental in the rebuilding of the Wesleyan Chapel at Thornbury, in which John Wesley preached.—Mr. John Rowe, of Smethwick, near Birmingham.—Rev. W. Panckridge, Rector of St. Bartholomew-the-Great, West Smithfield. —Dr. Fleming, the Secretary of the Church Association. Rev. John Addyman, Methodist minister, of Dewsbury. —Rev. John P. Lockwood, a Wesleyan minister, well known throughout Yorkshire and the North generally.—Mr. Joseph Wilson, of Glossop-road Church, Sheffield. —Rev. John Fleming, prison chaplain of Edinburgh.—Ex-provost Ferguson.—Dr. Richard Newton, Rector of the Episcopal Church of the Covenant at Philadelphia, and the well-known author of books for the young.—Mr. George Davidson, for fifty years an elder in St. Andrew's Church, Kingston.—Rev. Dr. Cornish, Principal of New Inn Hall, Oxford.—Rev. T. Lee, Methodist minister, of Bradford.—Rev. Marshall Hall Vine, for many years Rector of St. Mary-le-Bow, Cheapside.—Mrs. W. G. Thomas, of Carnarvon, a prominent temperance worker.

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INDIGENT BLIND.

The annual meeting of the Indigent Blind Visiting Society was held on Wednesday afternoon, last week, at 35, Park-street, Grosvenor-square, the residence of Lord Ebury, its president. His lordship remarked on the disinterested labours of Dr. Armitage on behalf of the blind; to him it was due that at the present moment there is scarcely a poor blind person in London but is partaking of the benefits offered by this association.

The report states that more than nine hundred blind persons are regularly visited by the eleven blind agents of the Society, who act as missionaries; from their special knowledge they are also able to advise those whom they visit as to the best means of partially or wholly supporting themselves. Classes for instruction in reading and writing are held weekly. Fifty-two have become sufficiently good writers to be em- employed by the British and Foreign Blind Association in embossing books by hand in the Braill system. The Society pays guides for taking blind people to places of worship and elsewhere. About sixty women taught in the Society's classes are employed by Mrs. Armitage in knitting, crochet, and netting.

Dr. Donald Fraser pleaded for a Society which does so much for the helpless blind. Mr. W. J. Tennant spoke of what he has himself seen of the comfort and help given by the Society. He especially mentioned one case which showed the great intellectual delight it was the means of bestowing. Visiting a blind girl, he found her occupied in writing, and in reply to a question she said she was writing "In Memoriam," the prelude to which she then recited with an emphasis and impressiveness that would have given to the noble author, had he been present, far more delight than a dozen reviews. Rev. Styleman Herring and Rev. H. Bromley also spoke of what they had witnessed of the beneficial results of the visitation of the agents of the Society. Dr. Tyndal Robertson, M.P. for Brighton, who is himself blind, expressed his warm sympathy with its objects and work, and referred to some kindred work in his own town.

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* St. Paul's First Epistle to the Corinthians, With a Critical and Grammatical Commentary. By C. J. Ellicott, D.D., Bishop of Gloucester and Bristol. *Longmans, Green & Co.* 16s.

Letters to the Editor.

CHRIST'S SECOND COMING.

Dear Sir,—As you have introduced my name in connection with Canon Fausset's paper in *The British Weekly*, in which he professes to meet my argument taken from Ps. cx. 1, allow me a few lines in reply.

In the first place, although he quotes the title of my book it is evident that he has not read it. If he had, he would have observed that it is the Father and not the Son that is to make his enemies his footstool. If it were the Son it would be by outward judgments; but as it is to be by the Father it must be by converting grace. I have shown that the Father's work is purely evangelistic. No man can come to Christ unless the Father draw him; and it is He alone who gives the souls to Christ as his inheritance. When the Father, therefore, makes Christ's enemies his footstool, Paul shows that it is by making them subject to Christ, as Christ will at last be subject to the Father (1 Cor. xv. 28).

In the second place, Canon Fausset, in trying to escape one difficulty, falls into a much greater, which lands him in the post-Millennianism which he seeks to avoid. He says that the time when the Son sits at the Father's right hand includes the Millennium. If so the heavens must retain Him till after the Millennium. I cannot allow the Canon to escape this conclusion by saying that "Christ as the Son of God never gives up his session on the Father's throne." I could scarcely believe my eyes when I read this sentence. When the Father says, "Sit Thou on my right hand till I make thine enemies thy footstool;" does not that imply that the Son was not always to sit there? and does not Paul expressly say that He must reign until the Father has put all things under his feet; and when He has done so *then* shall the Son also be subject to Him that put all things under Him. If it is true that Christ is never to rise from the Father's right hand, then the promise to make his enemies his footstool would not be due until the Greek Calends. Canon Fausset has not even touched my argument.

I make no pretensions to be an interpreter of unfulfilled prophecy, neither do I deny the pre-Millennial coming, but I hold tenaciously that the Father is pledged to make Christ's enemies his footstool before He rises from the Father's right hand to return to earth again.—I am, &c.,

Edinburgh, June 16. James Gall.

P.S.—I reserve my defence on the subject of the leaven till next week.—J. G.

NIGHT-TIME SERVICE.

Dear Sir,—In compiling the "Notes on Daily Readings," which appeared in last week's number, I was much struck by a thought suggested by Psalm cxxxiv. 1, and, as there was not room in the space at disposal to do justice to it in the "Notes," I would ask you to allow me to lay it before your readers.

The present dispensation is one of "night" time service in "the house of the Lord." "The night is far spent" (Rom. xiii. 12); still it is "the night" during which "the rulers of the darkness of this world" are yet in possession. The attitude of God's servants is thus described: "Ye servants of the Lord, which by night stand in the house of the Lord;" and, as was remarked, "standing is the proper attitude of servants, as service in his house calls for a reverential recognition of Him whose house it is. Now, in contrast to this, mark the attitude of "the man of sin," in 2 Thess. ii. 4. "He *sitteth* in the temple of God" (the words "as God" are now omitted, as having but little authority), "setting himself forth as God" (R.V.), or, as the Greek word would almost suggest, "showing himself off as God."

If standing in the house of the Lord be the right attitude for his true servants, their rest (Rev. xvi. 13), being still future, and their reigning with Christ not having yet begun, what are we to think of the assumption of judicial authority in the house of God, such as the priest assumes sitting in the Confessional, and requiring penitents to kneel to him and confess to him as to God, and daring to pronounce absolution as God?

And what are we to think of the head of this priesthood, who claims infallibility for his *ex cathedrâ* definitions regarding faith or morals?—ominous expression, denoting the sitting one! The thought is suggestive, and as such I commend it to your readers, merely remarking that I have long had the conviction that the old Protestant interpretation of 2 Thess. ii. 4 should not be limited to the Pope personally, as being the power of evil there referred to, but should comprehend the whole priesthood, of which he is the head, and which is proclaimed to the world in those gigantic letters which surround the inside of the dome of St Peter's at Rome—*Inde exoritur unitas Sacerdotii*: "From hence does the unity of the priesthood take its rise."

Compiler of "Notes on Daily Readings."

THE DORÉ GALLERY.

Dear Sir,—Our attention having been called to a letter under the heading of "The Doré Gallery and the Jubilee," signed by Maurice Gregory (Hon. Sec. Gospel Purity Association—department for the Suppression of Immoral Publications), in The Christian, of June 10, we must request you, in vindication of our position and in refutation of the unwarranted statements made therein to our detriment, to publish the following correspondence, which we think you must have overlooked, as it should otherwise have been sufficient to cause you to refuse insertion to the letter in question:—

The Editor of "The Christian" to Messrs. Fairless & Beeforth—Doré Gallery.

12, Paternoster-buildings, E.C., May 20.

Gentlemen,—Complaints reach us concerning the "nude female paintings in the small room of the Doré Gallery." One correspondent writes:—"These reclining figures, though exquisitely painted, are sadly out of place in the sacred presence of the Lord in 'The Ascension' and 'Ecce Homo.' Cannot they be moved at least during the time in June when the free admission will be granted to Sunday-school teachers and others? They used not to be there, and the Gallery used to be a safe place to take the young to." We, therefore, beg to lay the matter before you for your thoughtful consideration. If people *do not want* to see such pictures there is no object gained in forcing them upon their gaze. Still we of course leave the matter in your hands.

Doré Gallery, 35, New Bond-street, W., May 24.

Dear Sir,—It is quite a matter of opinion whether such pictures in the Doré Gallery (Francesca, Andromeda, and La Vigne), as you refer to, are objectionable or otherwise. From our point of view we see nothing demoralising, but something distinctly elevating, in the representation of the nude form, provided the motive or sentiment of the work be of a pure and innocent character; all depends upon that. The pictures in question have *always* been in the Gallery, and they are placed in such a position that they would be unnoticed entirely unless visitors prefer to see them, when they are visible by persons penetrating round the corner of the small room where they are placed.

If there is any objection to their exhibition, the feelings of those who have a dislike to such works can easily be respected by having a curtain placed over them during the evenings which are set aside for their enjoyment. We are, dear Sir, yours faithfully,

Fairless & Beeforth.

The Editor of The Christian.

From the Editor of "The Christian" to Messrs. Fairless & Beeforth.

12, Paternoster-buildings, E.C., May 28.

Gentlemen,—We are much obliged for your kind reply, and knowing as we do the feelings of the majority of Sunday-school teachers, we are sure they would appreciate your courteous consideration in covering the pictures in question during the hours you have kindly invited their visits.

In deference to the opinions of the class of persons on whose behalf you wrote to us, and in accordance with the promise made to you in the letter quoted above, we gave orders that the paintings to which objection had been taken should be concealed from view on the evenings of the month during which free admission had been offered to Sunday-school teachers and others, and you may satisfy yourself by inquiring among such visitors that the regulation has been in force since the commencement of that period.

Although this simple statement of fact sufficiently disposes of the general objection made to the three paintings of classical type in the Doré Gallery in connection with the occasion in question, the letter of this censor of public morality contains, under the head of "The Doré Gallery," so many false statements, innuendos, and conclusions, which leave on the minds of careless readers the general impression that the gallery is a centre for the exhibition and diffusion of pictorial impropriety, that it becomes necessary for us to refer to some of these statements in detail.

We, therefore, resent the impertinent patronage of the writer of this letter in bestowing his condescendingly qualified approbation that "on the face of it this offer of the proprietors of the Doré Gallery looks like an act of disinterested benevolence, but it must be noted that engravings of these 'nude,' and other paintings, are on sale." So far from that statement being true, our orders have been that no business whatever should be transacted with persons availing themselves of our invitation to visit the gallery during the appointed period.

Another misleading paragraph in this letter is that "Small photographs of these works are being sold and circulated by thousands among the boys and youths of London." Although this statement has reference to works of "nude art" exhibited in various galleries, the Doré Gallery will necessarily be supposed to be included in this category. We are, therefore, driven by this subtle and insidious form of attack to state that no photographs—large or small—of any painting whatever has been published or sold at the Doré Gallery since its establishment nearly twenty years ago.

Although it is not our province to defend another artist than M. Doré, whose work has been singled out for attack, we cannot let the statement pass (probably unknown to the gentleman so held up to scorn, who is a distinguished member of the Royal Academy), that he "is now exhibiting a 'nude' production of his at a shilling a head, which is so gross that it was either refused by the authorities of the Royal Academy, or was not offered for exhibition." We have personal knowledge that this beautiful work, so shamefully described, was sold, and in the possession of its present owner, before the time appointed by the R. A. for the reception of pictures for the current exhibition, to which it would otherwise have been sent.—We are, Sir, your obedient servants,

Fairless & Beeforth.

Doré Gallery, 35, *New Bond-street, June* 13.

[A word of explanation is called for from us in reference to the above correspondence. The writer of the notes from the Editor had been called away from town and Mr. Gregory's letter coming in his absence was inserted without his knowledge, in ignorance on the part of those left in charge that this correspondence had taken place.—Ed.]

CHURCH MISSIONARY SOCIETY.

Dear Sir,—Pray correct a mistake in your last number. In a paragraph headed "Church Missionary Society" you say:—"Of eighty-two University graduates who offered for missionary work, eighteen have, during the last twelve months, been accepted by the Church Missionary Society," &c. Now the "eighty-two" were not all University men. That figure represents the whole number of definite offers from all kinds of candidates in the twelve months (in addition to numerous other inquiries, &c.). Out of the eighty-two, thirty-four were accepted; and of the thirty-four, eighteen were University men. No University man was refused. All this is quite clearly stated in our report.

It will be a grand day when eighty-two University graduates offer for missionary work in one year!—Faithfully yours,

Eugene Stock, Edit. Sec., C.M.S.

Salisbury-square, London, E.C.

OUR SOLDIERS.—Miss Herdman, of Melrose, N.B., addressed, on Thursday last week, a very large number of the soldiers at Canterbury. There was a deep devotional spirit in the meeting, and there is reason to believe many were led to repentance.

TEMPERANCE HOSPITAL.—The fourteenth annual report of this excellent institution is of a character to encourage the non-alcoholic treatment of patients suffering from any kind of disease. One fact is clearly brought out, that this is a general hospital, and that the cases are of the same kind as those admitted elsewhere. Nearly half of the more than four thousand in-patients treated since its opening have been non-abstainers, and the rate of mortality during the whole period has been very low. Last year over 25,000 out-patients were treated, the total number of attendances being, of course, many times larger. The hospital is in the Hampstead-road.

American Friends are making earnest efforts against Antichristian Secret Societies.

In the Friends' Syrian schools, on Mount Lebanon, there are 340 children; among them are some Drus children, who dare not acknowledge Christ on pain o death by their parents.

CASTLE YARD MISSION.

INSTITUTED 1802.

YOUR GENEROUS HELP is most urgently solicited towards giving several hundred poor children their longed-for Treat, a

DAY IN THE COUNTRY.

Many of the dear children come from the poverty-stricken courts and alleys of Southwark, and it is fervently desired to give each poor child a

Good Dinner and Tea,

That the happy occasion may be specially enjoyable this year of general rejoicing.

Every Reader is urged to Respond.

Contributions gratefully received and acknowledged by Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.; Treasurer, Rev. Robert Tuck, B.A., 23, Thornford-road, Lewisham-park, S.E.; Bankers, London & Westminster, St. James's-square, S.W., Account, "Castle-yard Mission."

CHILDREN'S SEASIDE HOLIDAY

Many of the little Girls — Members of the Theatrical Mission—are looking forward to this Summer Outing. TEN DAYS at the SEASIDE works wonders for those whose nightly toil renders them susceptible of Consumption, Rheumatism, and St. Vitus Dance. Much Spiritual Blessing rested on the visit to Lowestoft last year. Littlehampton is proposed as the place of sojourn this Summer. Contributions are earnestly solicited, however small, by

Mrs. COURTHOPE TODD,
Macready House, Henrietta St.,
Covent Garden.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ESTABLISHED 1822.

President.
His Grace Lord Plunket, Archbishop of Dublin.
Offices:—27, Lower Pembroke-street, Dublin;
AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THAMES CHURCH MISSION

(Instituted 1844).

Patron: His Grace the Archbishop of CANTERBURY.
Vice-Patron: The Right Hon. and Right Rev. Lord Bishop of LONDON.
President: The Right Hon. the LORD MAYOR.
Treasurer: SAMUEL HOARE, Esq., M.P.

The Committee earnestly appeal for **£1,000.**

Contributions may be sent to the Society's Bankers, Messrs. Lloyds, Barnetts, Bosanquets & Co., Limited, 60, Lombard-street, E.C.; or direct to the Offices, 31, New Bridge-street, E.C.

Rev. H. BLOOMER, *Secretary.*

HOMES FOR LITTLE BOYS

FARNINGHAM AND SWANLEY (Commenced 1863).

President:—THE EARL OF ABERDEEN.

THE COTTAGE HOMES AT FARNINGHAM

Are for 300 Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught a trade, and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

THE ORPHAN HOMES AT SWANLEY

Are for 200 Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruction in lithography, telegraphy, photography, chemistry, and other subjects, to fit them for a working life.

BASIS:—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the 500 Boys now in the Homes. Over 1000 have already been sent out into the world.

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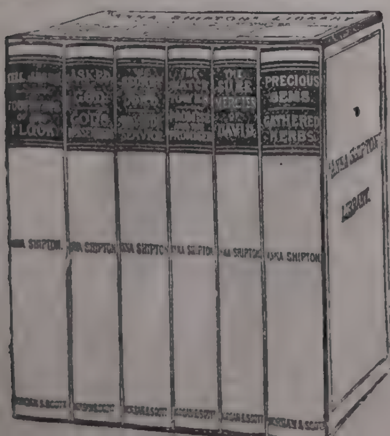

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The music of that word
Which speaks sweet pardon to the burdened soul?
Know'st thou the balm that makes the wounded whole?
The precious blood that cleanseth from all sin,
The voice of Jesus speaking peace within?

Oh brother, hast thou known
That Saviour as thine own?
Go then, his praise, his truth, his love proclaim,
Tell of redemption through his blessed name;
Tell of salvation perfect, full, and free,
The grace that sought, the love that died for thee!

Dost thou not hear Him say,
"Go, work for Me to-day;
The fields lie white, but labourers are few:
Is there no work of love that thou canst do?
No heart that waits to hear thee whisper, 'Come?'
No weary soul that longs for rest and home?"

Oh friend, if thou hast heard
His life-inspiring Word,
Go, tell the love that thy deep yearnings filled,
The wondrous peace that all thy strivings stilled.
The fields lie white,—shall not thine answer be,
"Behold thy servant, Lord: send me, send me!"

What though thy Lord shall call
Thee to relinquish all
Thy heart holds dear; to follow Him afar
'Neath Southern Cross or distant Polar star?
Fear not, nor shrink, if thus his cause thou plead;
Shall not his grace suffice for all thy need?

Or, if his word shall be
"Child, I have need of thee
Within the precincts of thy home; for there
Souls are athirst, and heads bowed down with care."
Thus in the common walks of every day
Thy lips, thy life, shall show the Truth, the Way.

Oh, canst thou idle rest,
Nor heed his last behest?
Shall myriads perish while thou sittest dumb?
Hast heard his voice?—go, then, bid others come—
The vile, the sin-stained, whosoever will;
The cleansing fountain floweth freely still.

Dear friends whom He hath loved,
Shall not our hearts be moved
To bear his message to the lost, the dying?
Beside our path poor souls for light are crying,
And hearts are cold, and sad, and Hope lies numb—
Oh tell them Jesus lives, and bid them "Come!"

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Appeals.

HOME FOR BLIND CHILDREN.—This Home, at College Avenue, Hackney, having become too small for the work, Miss RYE appeals for help with the object of purchasing a larger house, so that more blind children may enjoy its advantages.

SUMMER EXCURSIONS.—Mrs. FISHER (30, Oakley-road, N.) would be thankful to any who could grant her the use of fields or gardens in the neighbourhood of the Forest, to which she might take a few parties of Christian girls. She will find the tea and take all responsibility.

THE LITTLE ACTRESSES' SEASIDE HOLIDAY.—Earnest appeal is made for funds to carry out the arrangement of the Theatrical Mission, by which some of the most delicate of the juvenile members of Macready House will have a ten days' change at the seaside. Communications should be addressed, "Seaside Fund," Macready House, Henrietta-street, Covent-garden.

HELP FOR THE FALLEN.—Rev. C. P. BAXTER, Chaplain of the Central London Sick Asylum, Cleveland-street, W., appeals for subscriptions that he may help fallen and penitent women, who from time to time are admitted to the Asylum to lead virtuous lives, by finding suitable homes for them when discharged, and as far as possible protecting them from the vicious.

NORTH-EAST LONDON GOSPEL MISSION.—Several children of dock labourers and needy widows are now staying at Brigadier, the holiday home of this Institution. Last week a number of factory girls were provided with tea at the Mission Hall, Bow. Earnest appeal is made for funds to carry on this work. Contributions to the director, Mr. WM. CHORLEY, 2, Marquess-grove, Canonbury.

REV. JOSEPH A. ELLIOTT, Wesleyan Mission House, Fyzabad, Oudh, India, writes:—"If some of your readers would send a few illustrated Christian tracts, and some children's papers, it would confer a great benefit on us here—the soldiers and their children, the hospitals, and also the native Christians and the English-speaking natives. It will not matter if they are old; they will be welcomed when they come. If donors would put their names on the packets I could write and thank them."

THE KILBURN HOUSE OF REST.—Miss C. MASON, of the House of Rest, Kilburn, writes to say that her work attains its majority this year. She desires to mark the event in some special manner, and suggests that £2000 should be raised as a birthday present to the Institution. This would enable her to purchase the freehold of the seaside house at Eastbourne, and also put all the houses into thorough repair, which they are much needing; and a balance would be left in hand to relieve the many pressing necessities of invalided and aged Christian workers, for whom she has never yet been enabled to make adequate provision.

Forthcoming Meetings.

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THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, June 26, 3 and 7 p.m., Mr. Abraham Wallis. Meetings for prayer on Saturdays, 7.30 p.m.; Sundays, 7.45 a.m.; Mondays, 8.30 p.m.; and Fridays, at mid-day.

Y.M.C.A., EXETER HALL.—Sunday, June 26, at 3.30, Mr. E. J. Kennedy (men only); Mr. John Wood at 7. Open-air service on Embankment (Cleopatra's Needle) every Wednesday, 8.30 p.m.

Y.M.C.A., 186, ALDERSGATE STREET, E.C.—Fridays in June, 8.15 p.m., Gospel addresses by Mr. J. B. Wookey (public invited). Young men's meeting every Thursday, at 8.30; June 23, Mr. H. W. Maynard.

Y.M.C.A., PARIS.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

SOUTHPORT HOLINESS CONVENTION, June 27 to July 3; commencing Monday, June 27, 7 p.m. Meetings each day to July 1, 7 and 11 a.m., and 3 and 7 p.m.; July 2, at 7 a.m. and 7 p.m. Revs. E. E. Jenkins, Charles Garrett, Dr. T. B. Stephenson, Hugh Price Hughes, Thomas Champness, W. Darlow Sarjeant, Peter Thompson, Thomas Cook, and others are expected to take part. Rev. W. H. Tindall will preside.

METROPOLITAN TABERNACLE, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thursday, at 7.

MRS. REANEY'S address to men and women, at Stepney Meeting House, every Sunday, at 3 p.m.

KESWICK CONVENTION for the Deepening of Spiritual Life, Monday, July 25, to Saturday, July 30. Applications for lodgings, hotel accommodation, &c., should be sent to Mr. J. Postlethwaite, Eskin-place, Keswick.

MR. DENHAM SMITH at St. George's Hall, Langham-place, W., during June. Sundays, at 11 and 7; Wednesdays, 8 p.m., at Burlington Hall, Savile-row.

"VICTORIA" HOME FOR WORKING MEN, 41, Commercial-st., Whitechapel.—United Christian workers' meeting for prayer, praise, and consecration, every Saturday, at 8 p.m.

POLYTECHNIC, 309, Regent's-st., W.—Mr. J. B. Wookey, Sundays in June, at 3.15 (men only); 7, public.

CLAPTON HALL, Alkham-rd., Upper Clapton.—Mr. J. G. McVicker during June, Sundays, 6.30; Fridays, 7.30.

MR. NED WRIGHT.—Sundays in June, Railway Mission-hall, Kensal-town.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesday, June 28, at 12 noon, Rev. Robert F. Horton, M.A., on "Municipal Reform and Spiritual Work."

SAILORS' WELCOME HOME, 173, St. George's-st., Ratcliff-highway, E.—Monthly meeting of Christian Life-boat Crew, Tuesday, July 5, 7 p.m. Lord Radstock will give the address. Christian workers invited.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, July 1, all-day meetings, at 10.30, 3, and 7.

STRANGERS' REST, 163, St. George's-street, E.—Monthly workers' meeting, Friday, July 1; tea at 6, meeting at 7. Mr. J. F. Shorey will preside. Address by Mr. Gawin Kirkham, on "The Jewish Jubilee and its Lessons."

Notices.

BETHEL SANTHAL MISSION.—The Hon. Sec. of this Mission, Miss M. C. Gurney, has changed her address to Granville Lodge, Granville-road, Eastbourne.

MR. SOLTAU thanks the many friends who have kindly responded to his appeal, and sent old postage stamps to him at Sevenoaks. He begs that no more be sent for the present, as the supply is as great as can be at present disposed of to advantage.

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*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

☞ In consequence of the Jubilee Holidays, our List is made up earlier, and all amounts received after Friday, June 17, will appear in next week's issue.

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IT IS A NOTABLE FACT that the fashionable Clyde watering-places of Kilcreggan and Cove are practically placed under the Maine law. There is not a single licensed public-house from one point to the other of this favoured shore.

MANCHESTER DISTRICT Y.M.C.A.—A conference of delegates from the various associations in this district was held last week at Southport, the principal subject for discussion being the extension of Y.M.C.A. work to the villages. Mr. T. W. Gladstone (Southport) read an admirable and well-thought-out paper on "Village Lads, and what can we do for them?" Two suggestions may be especially referred to—the one that a band of young men from the town Association should from time to time visit the villages, and hold an open-air meeting or service, at the close inviting the young men to visit the Association whenever possible. The other was that two or more Christian men in a village should act as auxiliaries for the nearest Association, holding monthly meetings, and in various ways seeking to influence the young people around, and, when these leave the village, giving them letters of introduction to the secretary of the place to which they are going. An interesting discussion ensued.

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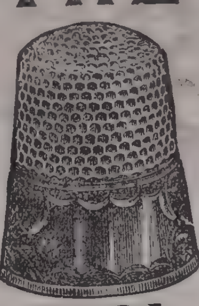

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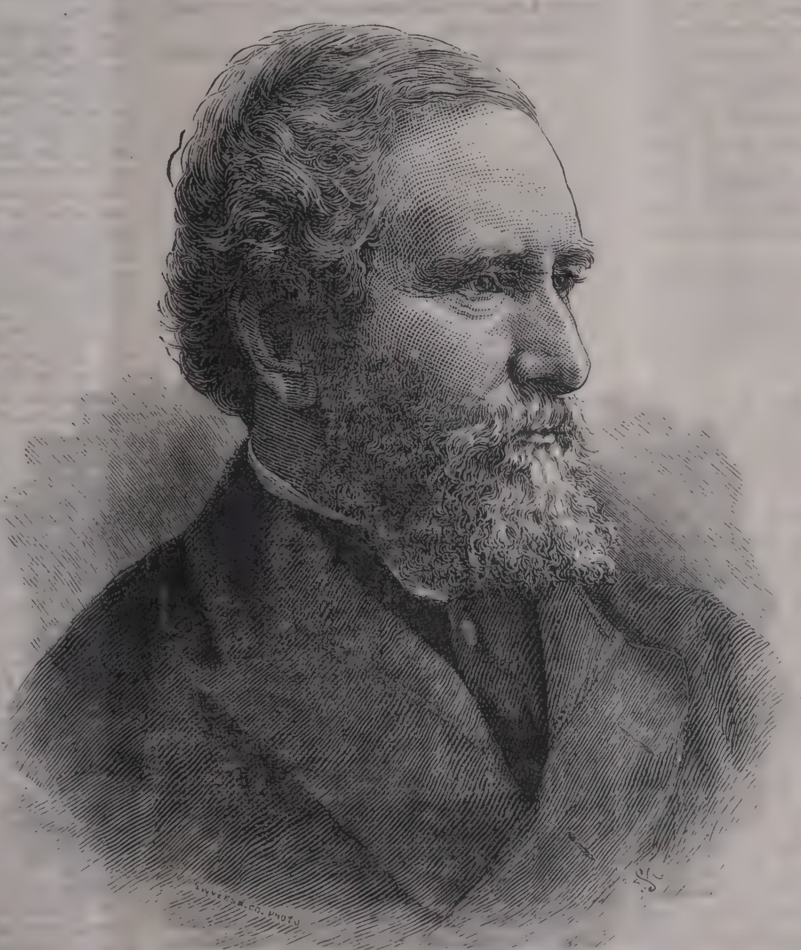
REV. JOHN WILKINSON,

Mildmay Mission to the Jews.



(*From Photograph by Mr. Benjamin Wyles, Southport.*)

HE has often been called the "Jews' man," a title given him because the spiritual interests of this oppressed people have been laid of God so heavily upon his heart. He is a man of one purpose. One is certain that if his face is seen on the platform at a Dublin Believers' Meeting, or a Glasgow Convention, or a Mildmay Conference, the Jews will not be forgotten, either in heartfelt prayer to the God of Abraham for these children of Israel beloved for their fathers' sakes, or in pleading their strong claims upon the sympathy and interest of all who love the Saviour. It is not simply a hobby—with him it is a plainly seen and cheerfully undertaken duty.

His birthplace was a cottage home in one of the quietest and most picturesque villages of old England. With pious parents, passing through childhood and school-days in happy though humble surroundings, associations were formed which still render Tealby, in Lincolnshire, dear to him. While a village lad, at the age of fourteen, he found peace and forgiveness of sins in Jesus, and began at once with the *sine quâ non* of Christian life—service. He was shy, even timid at first, however, with a natural repugnance to prayer—and speech in public. But by degrees he took part in village prayer-meetings, &c., and later on he became a local preacher in the Wesleyan body. Still he had not realised his future sphere.

The turning-point was at twenty-six years of age, at Louth. Time, place and surroundings he well remembers when first his mind was exercised upon the need of missionaries amongst the Jews. A "deputation" had been preaching in the town, and the mind of a young friend of his was

saying, "If I go as missionary to the Jews, will you come too?" "Well," was the reply, "the Lord might call you, and not me; it is a difficult sphere; the Jews are a clever race, and difficult to deal with."

When Wilkinson returned to his business, the striving between inclination and duty began. At first it was hastily dismissed; then growing stronger and stronger, till the "call" was plain, and he feared to disobey it. After meditation and prayer he wrote to the Secretary of the Jewish Missionary Society, in London, offering himself. The reply was favourable. So to the great city he came in 1851 to fit himself, by a three

for his arduous labours in after life. The curriculum embraced Hebrew, Chaldee, Syriac, Greek and Latin, and a course in logic and theology, in all of which he acquitted himself as a man in earnest. He rose at four in summer and five in winter, tramping his little room till a pathway was worn in the deal boards; acquired as much Hebrew in two years as many students in six, on the testimony of his Professor, and surpassed even in this language some of his Jewish fellow students. In a year before the usual time he had completed the curriculum, and in 1854 he left the college to become a Gentile missionary among the Jews in London.

He began by diligently searching out addresses of Jews of all classes, calling upon them at their shops and houses, introducing himself as a Gentile friend of their nation, and urging the claims of Jesus as Messiah, with his Hebrew Bible in his hand. This required tact, and often personal courage, for he got many rebuffs, and the work was up-hill. After six months of this kind of labour he reported sixty accessible families. In his journal he says:—

> In some of these, on my first call, I met with a storm of abuse; in others a decided refusal either to accept a tract or to hear a word about Christ; but on a second or third call confidence has been gained, my tracts have been accepted and read, and my visits rendered welcome.

In addition to missionary work, God had another duty for him—the arousing of the Christian Church from its apathy and prejudice towards the Jew. In this double sphere he has been engaged for thirty-three years, exclusive of his student days. Travelling, on an average, ten thousand miles a year, he has visited nearly every city and town of importance in the three school-rooms, and drawing-rooms on this subject; following out at the same time, in most places where Jews reside, his missionary calling.

We must not forget to record his marriage a few months after leaving college, with a lady of his own name. She was truly a God-sent help-meet to him; Mrs. Wilkinson is not only a loving wife and mother, but the honorary secretary and correspondent of the widely extending Mission now under his charge. In 1868 he visited Palestine and Egypt, in company with Mr. Gaze's first party.

Towards the close of 1875, the result of a long and close study of the Eastern Question seemed to indicate to Mr. Wilkinson that the "Times of the Gentiles" were hastening to a close, and that the promise of the Restoration of Israel was probably within a brief period of its fulfilment, and a strong desire filled him that every effort should be made which could be made by Christian England to reach these exiles with the Gospel before they left our shores. With this view he desired to devote himself exclusively, for a time at least, to missionary work. His request to this effect was sent to the committee, but they were unable to comply, and he resigned a connection of twenty-five years' standing. It was in February, 1876, that the resignation was tendered, and in May that it would come into effect. Meanwhile he travelled and preached for the Society as before, trusting the Lord alone for support and guidance after the term had expired. A Christian merchant in Yorkshire, with whom he made a few days' stay, said to him at the close of his visit:—

> I have just concluded a most fortunate business stroke, and am wishing to make a thankoffering to the Lord, and should like to place it in your hands for the supply of your personal and family needs. As life is uncertain, I prefer giving a three years' donation in one lump.

Putting an envelope in Mr. Wilkinson's hands, he added, "Don't open it till you reach home." The following night Mr. Wilkinson opened it, to find a cheque for £300. Within six months the donor was dead. Other Christian friends voluntarily came forward to undertake the charge of his needs during the first three years, and when the term of his connection with the Society expired he was in a position to give all his energies to Jewish mission work without anxiety "for the morrow."

For some time he had been an intimate friend of the late revered Willian Pennefather, who was a sincere sympathiser with his Jewish work. In 1873 the beloved founder of the Mildmay Institutions fell asleep in Jesus, and his work was carried on under the joint superintendence of Captain Moreton and Mrs. Pennefather. To these Mr. Wilkinson wrote, proposing that his efforts as missionary to the Jews should be connected with Mildmay work. Captain Moreton warmly responded, and this constituted the commencement of the Mildmay Mission to the Jews, in June 1876. The union with the Conference Hall is still maintained, and the present superintendent, Mr. J. E. Mathieson, is a warm sympathiser with the work.

The Mission grew and prospered, the needs of the work and his own family wants being graciously and wonderfully met in answer to prayer. In 1878 he responded to a pressing invitation from Swedish friends to visit that country to awaken an interest in Israel; for six weeks he addressed crowded public and private

Upsala and Lund, and was honoured with an audience of the king.

Tracing, in every step of this work, the loving hand of a prayer-answering God, would be a happy task, but would make this sketch too long. With unmistakeable tokens of God's favour and smile, a Medical Mission was formed in January, 1880. The Doctor who still works with the Mission is a man raised up of God, for a difficult and trying work. In 1881 we find that a little band of seventeen agents, or helpers, had gathered round Mr. Wilkinson, some of them paid and some unpaid. In 1882 a Printing House and Home for Inquirers were instituted on Newington-green, through which many young inquirers and converts have passed and received blessing. A branch mission was carried on in Glasgow for two years, until sufficient local interest was manifested to sustain it. In 1883 a Convalescent Home, to supplement Medical Mission work, was found necessary, and added to the work after the means to acquire it had come in in answer to prayer. The next and last institution was a Home and School for Poor Jewish Children, the house for which was purchased in 1884. The means for procuring this are, as in the other cases, a wonderful instance of God's reward of a simple faith.

From the time that the movement amongst the Jews in South Russia, led by Rabinowitz, came to the ears of the public, Mr. Wilkinson has taken a great interest in it, with the result that nearly £500 has been sent through the Mildmay Mission to help forward that remarkable movement. Mr. Wilkinson is the author of several small pamphlets and books on the ten tribes, and other Jewish subjects.

The Mission is now nearly eleven years old, and Mr. Wilkinson feels an easier conscience regarding the preaching of the Gospel to the resident Jews in Great Britain. London he regards as the finest mission station in the world, inasmuch as Jews are constantly passing through it to all parts; so, while retaining a permanent mission here, he is also turning his attention abroad. With the help of a gift of £3000, he has been enabled to purchase 100,000 New Testaments, in Hebrew, which are being distributed by missionaries in Europe and the North of Africa. Over 2200 of these Testaments were recently sent to as many Jewish Rabbis on the Continent. With the examples of Rabinowitz and Lichtenstein, both aroused and converted by the reading of the New Testament, it requires no extraordinary faith to pray for a Pentecostal blessing, in the awakening of many sons of Abraham through this work. May the prayers of all who love Christ and "His brethren according to the flesh" follow our brother in his unwearied efforts

AMERICAN MEDICAL MISSIONS.

The New York Medical Missionary Society organised in 1881 by Dr. Dowkontt, has recently adopted the title of The International Medical Missionary Society, whose address is 118, East Forty-fifth-street, New York City. The Doctor writes to us:—

The work has gone on from one Medical Mission Dispensary, opened in 1881, to seven—six in New York and one in Brooklyn. Over forty-five thousand medical attendances have been given to the sick poor, and wonderful cases of conversion have been met with, evidencing particularly the utility of this two-fold agency. Twenty male, and four female, students have come to us; of the former, two are in Africa—Dr. Summers and Mr. Chatelain, and four are at present labouring in America. Twelve male students were with us last winter, and a fine band of noble earnest fellows they were. Of the female students, one, who came for limited instruction only, has gone to the Congo, and three are in the city now. The wonderful movement which began at Northfield last July has gone on until now there are over two thousand missionary volunteers in this country and Canada. We are going to provide for at least fifty male and twelve female students this fall; but even more may come, as over one hundred and fifty have applied.

In assuming the new title we have joined hands with Canada, and expect this July to see a medical mission opened in Toronto, and possibly other places. In December, 1883, in company with Dr. James Cameron, of the China Inland Mission, I visited Chicago, and, as a result, Dr. H. M. Scudder, junior, opened a medical mission there. Subsequently, in March, 1885, the American Medical Missionary Society was formed in Chicago. Since the term "International" has been adopted by us, the friends in Chicago have expressed a desire for amalgamation, and possibly there will be a western division of the International with head-quarters in Chicago, a Canadian division with head-quarters at Toronto, and the eastern division with its head-quarters, and that of the Parent Society, in New York City. We now need an "International Medical Missionary College," where full medical education can be given with religious instruction, coupled with practical experience in both respects at the hospital (we hope soon to have), and the various mission dispensaries. There is great need, moreover, for some provision being made to give limited medical instruction of at least one year's duration to every missionary. Provision has already been made in this direction at our Institute for a course of forty weeks, and several are coming to attend it.

For some time past friends have been urging us to form an organisation in America similar to the China Inland Mission, but not restricted to any one land. Our Society, being composed of members of the various evangelical denominations, has decided to take this work in hand, and as men offer and means are provided for this purpose, they will be utilised. The aim will be to make such missionaries self-supporting, as far as possible, as well as more successful, by means of medical knowledge. Our first student, Dr. Summers, cost his Mission less than fifty cents for support during two years in Africa.

If any reader would like to be more fully informed as to our work, we will gladly send copies of our last report, just issued. We shall be glad to have more subscribers for *The Medical Missionary Record*, which publishes monthly accounts of medical mission work in all lands.

FOOD REFORM.—A vegetarian banquet will be given on Wednesday evening, July 6, in the large Queen's Hall at the People's Palace to about six hundred ministers, students, and philanthropists. A similar banquet to ladies only (especially for wives of ministers) will be given in the same place on July 20. Tickets, which will admit to the Conference afterwards, may be obtained of Mr. W. S. Manning, Superintendent London Auxiliary Vege

THE MILDMAY CONFERENCE.

It seems strange to us to-day that thirty-three years ago it should have appeared a hazardous experiment to invite even evangelical Christians to meet for conference on things pertaining to the kingdom of God and his righteousness, which were the very things they professed exclusively to seek. The experiment, however, signally succeeded, for God Himself had constrained his dear servant William Pennefather to make it. Last week the thirty-second Conference took place; but during the past year, as during every preceding one, some of those who came together at the first have passed into the Unseen; and every year some more or less familiar face is missed. A new generation has arisen since the first Conference at Barnet, and not many of the few hundreds who assembled there in 1856, were found among the three thousand at Mildmay in 1887.

Very mournful is it to mark the "long dark line of shadows, stretching far into the past. Every day it seems to lengthen; whither will it tend at last?"—the long dark line, the "fleeted opportunities," of two-and-thirty years. God may forgive our sinful negligence; but, like water spilt upon the ground which cannot be gathered up again, the lost and fleeted possibilities are gone for ever. But even here, where sin abounded grace has superabounded, and we contemplate with grateful wonder what God hath wrought.

In that very year, 1856, a money panic took place in the United States, which, though thousands were ruined for time, was followed by a revival of religion in which thousands were saved for eternity. In 1859, in answer to the prayers of two young men in Ireland, who had been filled with hope by reading "The Lord's dealings with George Müller," there came a flood of spiritual blessing upon Ulster, which soon extended to Wales and Scotland and England. As a necessary consequence of this revival at home, the doors of nations which had been forced by conquest, or which had yielded to commerce, were entered by missionary pioneers, who, in their turn, found new entrances and led the way, if not for conquest, at least for commerce—not always, it must be confessed, a desirable follower.

Among the very grandest and most beneficent movements of the period in which our privileged lot is cast, we rank the new belief in and expectation of the conversion of the young. Instead of the sombre idea which ran through "Pike's Early Piety"—that all good children die—a notion derived from the heathen axiom that "whom the gods love die young"—this generation has seen thousands of children saved, and their consistency has more than favourably compared with that of those whose change has come in later life. Many of these child-converts have grown up, and are now some of the most devoted missionaries in heathen lands.

The China Inland Mission, and still more recently the Salvation Army, have inaugurated a new method, marked a new era in missionary work, and brought the accomplishment of the Church's commission to evangelise the world appreciably nearer. They have shown that missions can be conducted with a less expensive staff at home, and at less outlay abroad; that Christ who gave the command, "Go ye

servants in the field; that a far greater variety of labour is required—that learned men like Paul, and unlearned men like Peter and James and John, and women like Priscilla and Phœbe, are all needed; and that sometimes, as in the case of Priscilla and Aquila, the woman may be the more prominent and perhaps the abler worker. A new enthusiasm has accompanied the new simplicity; many who have the means to support themselves have gone, and more will go, to tell it out among the heathen that the Lord is King and Saviour.

We seem to have wandered away from Mildmay; but not only those which we have mentioned, but all other home and foreign Christian works have been fostered and helped by this Conference. And last, not least, the Mildmay Institutions of many kinds in London and abroad are a worthy and most beneficent outcome of it.

While the Barnet Conference was instituted with the simple purpose of gathering together in one the children of God who are scattered abroad, a further purpose is now fulfilled by it. Amidst the decadence of sound doctrine in many quarters, and while a cold and withering Unitarianism is creeping into many professedly evangelical pulpits and churches, Mildmay and the other Conferences which have grown out of it are gathering-places for those who are faithful to the truth that saves. And while the Romanising element in the Church of England, and a spurious liberalism among Nonconformists, are breaking down the barriers which our fathers set up against the papal apostasy, these Conferences give coherence and force to those who refuse to cast contempt upon the heroic men and women who suffered unto blood to make England what she is. They are gatherings of those who at least are not ashamed of the "No Popery!" cry, against which a cry is now raised in quarters where we should have least expected it.

The subject proposed for consideration last week was naturally suggested by the Jubilee celebrated on the previous day. The rejoicings at the completion of Queen Victoria's half-century of virtuous and prosperous rule were fitly followed by the consideration of Jesus Christ as King, and the privileges and responsibilities of his subjects.

It is a wide and an elastic theme, and we cannot say that it was very rigidly adhered to. Some at least of the addresses were pretty evidently sermons or studies adapted to the occasion. Not that they were any the less acceptable on that account. Any address that is worth giving gains by pruning as well as by growth, and a message from God to men may have to be delivered often, with adaptation to time and place, as was the case with the teachings of the Lord and his Apostles.

There was not one deliverance during these three days that was not profitable, and some that seemed too full of varied matter to be very effective from the platform, will afford food for thought and subject for many a discourse, when pondered in the quiet of the study and the home.

It was the present inward rule of the King in and over the individual soul, rather than the future manifested kingdom in power and glory, to which attention was asked in the programme, and to which, almost without exception, the speakers addressed themselves. The chief exception was the closing address by Mr. Grattan Guinness, and it was fitting that the three

be concluded with such an anticipation of the future manifestation of the King and of his Kingdom.

But the morning and evening addresses were not the most important features of the Conference. The enlarged and still enlarging conception of foreign missions which God is pressing on his people was very fully recognised; and the afternoon meetings devoted to this great privilege and responsibility of the Church, are likely to be very fruitful, both in missionaries and in means. Nor must we overlook the after-meetings held each night by Rev. F. B. Meyer and others, when the duty and the way of full surrender, consecration, and faith in God for power, were simply explained and powerfully urged; with the result that many presented themselves a living sacrifice to know and do the holy acceptable and perfect will of God, and bound the sacrifice with cords of love to the horns of the altar whereon Love Eternal and Divine had offered up itself.

We expect to hear, during the coming years, of much fruit borne by the past Mildmay Conference.

A FELLOWSHIP OF WAITING.

Isaiah xxx. 18.

Oh tirèd heart! long waiting years,
  The clouds have darkened o'er thy way;
  The sun hath hid his cheerful ray;
Thy watching bringeth burning tears.

In "desert" times thy God can send
  Confiding love to chase thy fears;
  A gorgeous rainbow through thy tears
His covenant of peace will blend.

And beauty out of clouds and rain
  The golden sun's refraction brings;
  So peace from tempest 'neath God's wings,
And pleasure, too, from harrowing pain.

Thou waitest long—how blessèd this,
  To learn with perfect patience now,
  In fellowship with Him, that thou
Mayst better know his heavenly bliss.

Thy Lord, He waiteth, too, on thee:
  Oh fellowship of patience sweet;
  He teacheth thee, to make thee meet
His deeper purposes to see.

Thy lesson learnt, thy waiting o'er,
  Yet his is never at an end;
  For over thee his love doth bend,
Till thou hast reached the eternal shore.

William Henry Ross.

TEMPERANCE IN THE HARVEST FIELD.—A temperance worker, who is anxious to make a thankoffering to Almighty God for mercies received, offers 5000 copies of Mr. John Abbey's "Thoughts for Farmers," either to societies or individuals, who will undertake to place them in the hands of farmers, farm bailiffs, or estate stewards in their respective localities. It is hoped that friends throughout the country will avail themselves of this liberal offer. Applications to be made to Mr. John Abbey, 9, Bridge-street, Westminster, S.W. Stamps must be enclosed at the rate of 2d. per dozen for postage. Applications to be made before July 9.

TEMPERANCE IN THE EAST END.—By the invitation of Mr. and Mrs. J. Gurney Barclay, an interesting garden party of the East London Women's Christian Temperance Union was given at their residence, Knott's Green, Leyton, Essex, on Monday afternoon. A meeting on the lawn formed part of the arrangements, in which temperance principles were advocated on the highest Christian grounds. The Viscountess Lymington presided, and Rev. J. Lunt, vicar of Leyton, opened the proceedings with prayer. Among the company were Mr. and Mrs. Barclay, Mrs. Fowler, Mrs. William Fowler, Mrs. Paddon, Mrs. Lister, Mr. and Mrs. John Hilton, Mr. Lens, and Miss Hastings.

☞ To prevent delay in the execution of orders, it is specially requested by the Publishers that all business letters may be directed to the firm (Morgan & Scott). Also that *personal* letters for either partner may be so marked.

☞ If this paper is not kept for reference, readers are requested to give it away, or send it to any minister, Sunday-school teacher, or other Christian, or to a workhouse, hospital, infirmary, or ship. Do not let it be made waste paper.

Notes and Comments.

NEXT week we hope to give portraits and sketch of Messrs. Fullerton and Smith, the well known Evangelists.

In order to make room for our Mildmay report, we have been obliged to omit many articles of interest, among them our instalment of Rev. F. B. Meyer's exposition of the Life of Elijah; Mr. Meyer, as will be seen, was one of the speakers at the Conference. Some thousands of copies of the inner sheet of this issue were printed off before we were able to embody the speakers' corrections in one or two of the addresses.

Last week the gaze of the civilised world was focussed at Windsor and Westminster, where the Royal lady who sits on the throne of these realms held court, and celebrated the jubilee of her reign. The splendid ceremonials, witnessed by vast crowds gathered from many lands, and favoured with true "Queen's weather," passed off most happily, with scarcely an accident to shadow the memory of the auspicious occasion. As the daily papers have vied with each other in giving full and graphic accounts of the jubilee celebrations, none of our space need be set apart for that purpose. We heartily join with all Her Majesty's loyal subjects throughout the Empire in the chorus of thanksgiving to God for the mercies of the past fifty years; and in prayer that she may long be spared to occupy the exalted position she has filled so well.

The following touching and womanly letter of thanks has been addressed by Her Majesty to her people:—

> Windsor Castle, June 24, 1887.
>
> I am anxious to express to my people my warm thanks for the kind, and more than kind, reception I met with on going to, and returning from, Westminster Abbey, with all my children and grandchildren.
>
> The enthusiastic reception I met with on all these eventful days, in London as well as in Windsor, on the occasion of my Jubilee, has touched me most deeply. It has shown that the labour and anxiety of fifty long years, twenty-two of which I spent in unclouded happiness, shared and cheered by my beloved husband, while an equal number were full of sorrows and trials, borne without his sheltering arm and wise help, have been appreciated by my people.
>
> This feeling and the sense of duty towards my dear country and subjects, who are so inseparably bound up with my life, will encourage me in my task, often a very difficult and arduous one, during the remainder of my life.
>
> The wonderful order preserved on this occasion, and the good behaviour of the enormous multitudes assembled, merits my highest admiration.
>
> That God may protect and abundantly bless my country is my fervent prayer.
>
> VICTORIA, R. & I.

While the Empire has good reason, in many respects, to be thankful for the course of the past half-century, there is no less reason, we think, for humiliation of spirit and searching of heart. Poverty, sin, and

as the skeleton at the feast—sullen and discontented amid the general jubilation. How a righteous peace is to overspread that unhappy land, is a problem that seems as far off in its solution as ever. May God speedily interpose, and cut the Gordian knot that statesmen seem unable to unloose.

An interesting link between the Jubilee celebration and the Mildmay Conference, that opened on the following day, was the well merited bestowal of titular honours on the chairman, Mr. S. A. Blackwood. He will henceforth be known as Sir Arthur Blackwood, K.C.B.

It is not a pleasant reflection that in Jubilee week two women, living under the shadow of our great national Cathedral in Westminster, fought with each other like two tigresses, with the result that one of them was done to death. Says *The Daily News*:—

> For a whole afternoon these women tried to beat each other to death, while men and women and children looked on, and enjoyed the sport. The Dark Continent, in its darkest corner, could hardly go beyond that.

This typical incident may well temper our rejoicings, and cause us to face with becoming seriousness and determination the task of evangelising our home heathen that still lies before us. But, first of all, we ought to roll away that stone of stumbling that an American cleric has lately described as "the embodiment of the devil"—the gin-shop. We may multiply our city missionaries, and improve the dwellings of the poor; but while this arch-fiend is permitted to go about like a roaring lion, rending and devouring our people, these brutal and ghastly scenes will continue to bear swift witness against our boasted civilisation and our so-called Christianity.

A sympathetic and thoughtful paper in the June number of *Eastward Ho!* deserves the careful and prayerful attention of all who are interested in the alleviation of human sorrow and suffering. In these days of remarkable Christian service, in the direction of the temporal wants and needs of the poorer classes, it is somewhat rare to come upon an opportunity of doing good in a direction which would appear to have been almost entirely overlooked. Such an opportunity, the writer of this article, on the "After Care of the Insane," brings under public notice; we shall be surprised if many do not respond to the appeal which is at once practical and pathetic. It will be new to most of our readers to learn that our public lunatic asylums contain 30,000 patients, and that "for these there is no convalescent home, nor any machinery to make the step from the hospital (as we may justly call the asylum) into the active duties of life less abrupt and arduous." Yet a return to the world is more difficult in their cases than it is to ordinary patients. As a matter of fact they require even more care than do those who have suffered from bodily ailments only.

That there are many who have no homes is only too true. Many more are almost without clothing, and quite without means. To these the admirable "Association for the After Care of the Insane" desires to hold out a loving hand. With such a pre-

excellent committee, including in its ranks a number of leading asylum doctors, we have no doubt much temporal and spiritual good will result from the formation of the Society.

During the last fourteen years the number of Protestant churches in Madagascar has been increased by nearly seven hundred, making a total of twelve hundred; all of them are quite self-supporting. The number of communicants exceeds eight thousand, yet this is the island which not many years ago was justly described to the first volunteer missionary as "a hell upon earth."

Mr. Moody has issued his invitation to the usual Conference for Bible Study at Northfield during the first ten days in August. Those who are privileged to attend will be certain to enjoy a feast of fat things, provided by the evangelist and the able expositors whom he gathers around him. The chief representative of Great Britain at the Convention will be Rev. H. W. Webb-Peploe, whose gifts as a speaker at such gatherings are widely known in this country. Keswick's loss will be Northfield's gain. Mr. Webb-Peploe has such a peculiar and original cast of mind, and has drunk so deeply into the spirit of the sacred writings, as they bear on practical faith and godliness, that we anticipate for him great acceptance with our American friends. We would counsel them not to lose the opportunity of hearing his message. We hope to furnish our readers, in due course, with special reports of the two Conferences at Northfield.

Preaching at the Roman Catholic Cathedral in Edinburgh, on the occasion of the Queen's Jubilee, Canon Donlevy said that at the time of Her Majesty's accession there were only 62 priests and 24 Roman Catholic chapels in Scotland, whereas in 1887 there were 328 priests and 330 chapels, with 309 schools, 39 convents, 3 colleges, 2 archbishops, and 4 bishops. These figures may be looked at from two points of view, and the one from which we regard them is not a very pleasant one. It is while men sleep that the tares are sown; and surely there must have been lack of evangelical effort somewhere to have rendered such development of the Romish Apostasy possible in a land like Scotland.

It is noteworthy, however, that, from statistics which Rev. Dr. Blaikie, of Edinburgh, has just compiled for the Presbyterian Alliance, during the past half-century the number of Presbyterian congregations in Scotland has doubled, and that, whilst in England and Wales fifty years ag Presbyterianism was "barely visible," today there are 300 congregations in England and in Wales 500, with nearly half a millio worshippers. It is a remarkable fact, too that in the Colonies, and in several of the countries of Europe, there has been similar mighty development.

There appears a very obvious lesson t be learnt from these interesting an suggestive statistics which Dr. Blaikie ha prepared. There may be a difference o opinion as to the advantage of Confession of Faith; there ought to be none as to th importance of a definite Scriptural teaching. People care for this far more tha

Presbyterians have in Great Britain, the United States, and Canada, made such remarkable progress during the Queen's reign.

In a paper in last week's *British Weekly*, under the heading of "Books which have influenced me," Mr. Walter Besant says:—

> Unquestionably the book which most seized my imagination was the immortal "Pilgrim's Progress." It still seems to me the book which has influenced the minds of Englishmen more than any other, outside the covers of the Bible. While it survives, and is read by our boys and girls, two or three great truths will remain deeply burned into the English soul. The first is the personal responsibility of each man; the next is that Christianity does not want, and cannot have, a priest. I confess that the discovery, by later reading, that the so-called Christian priest is a personage borrowed from surrounding superstition, and that the great ecclesiastical structure is entirely built by human hands, filled me with only a deeper gratitude to John Bunyan.

The paper in last month's *Expositor* on "The New Theory of the Apocalypse," which replies to the objections against the unity of the Book, must be read with the remembrance that the "New Theory" is not so recent as some have supposed. A translation of Dr. Godet's Essay upon the Apocalypse (Biblical Studies. *Hodder & Stoughton*) was published eleven years' ago, and this refers to notions which had found advocates to the effect that the Book was a compilation of collected documents (p. 324). Many persons are apt to take as new, merely old arguments presented in a new form, and which have been refuted.

Few more suggestive passages have ever been written than those which, in his last volumes, Mr. Lecky describes the charm of French Society just before the Revolution. Illusion was upon the nation. The throne was surrounded with a more loyal traditional respect than previously. Intellectual activity was never greater. The empire of superstition seemed to be passing away. Differences of rank and classes were perceptibly softening. A new spirit of sympathy was abroad. It was believed that liberty would enlighten the world, and everyone foresaw the happiest future. Such was the optimism of the period before the awful years that came, and the fact should be borne in mind when we read the Lord's words of the last days. There may be a special charm in that which blinds men to the decadence of their own times.

New College, Finchley New-road, is a Congregational Institution. According to *The Christian World*, professors have been chosen who are amiable but inefficient, and a kind of intellectual blight has settled on the College. Some of the students have complained that lectures are dry-as-dust deliverances, and wanting in devout enthusiasm. Considerable excitement in Congregational circles has arisen. To outsiders a reflection after this order arises: students for the Christian ministry are coming to learn that the modern fashion of cold, intellectual preaching is a deplorable failure; the next thing they will have to learn is to lay aside their craving for a new and rationalised theology, which can no more have warmth than a grate of coals without fire.

"All the Psalms xcii.—c." says Dr. Kay, "are of a Liturgical character." Surely also they are of a Millennial character. Psalm

thousand years. It opens with thanksgiving and praise, and goes on to declare that "the brutish man knoweth not, neither doth the fool understand this—when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they may be destroyed for ever." That is the doom of Antichrist. "But the righteous shall flourish in the courts of our God, they shall still bring forth fruit in old age." This is in agreement with Isaiah, "There shall be no more thence an infant of days, nor an old man that hath not filled his days...and mine elect shall long enjoy the work of their hands" (lxv. 18–25). Accordingly Psalm xciii. begins, "The Lord reigneth," and Psalm c. follows—"Make a joyful noise unto Jehovah, all ye lands."

"Ring in the thousand years of peace,
Ring in the Christ that is to be."

Mr. Spurgeon in his "Treasury of David" quotes this from Henry Cowles on Psalm xcii. 6:—

> Expressively he wrote: "The man-brute will not know; the fool will not understand this," viz., that when the wicked spring up with rapid and apparently vigorous growth as the summer flowers in Palestine, it is that they may ripen soon for a swift destruction. The *man-brute* precisely translates the Hebrew words; one whom God has endowed with manhood, but who has debased himself to brutehood; a man, as being of God's creation in His own image; but a brute, as being self-moulded (shall we say self-made) into the image of the baser animals.

The conflict between God and Satan from the first has been on the one hand to debase man to the level of the beast, and on the other to raise him to oneness with God. In order to accomplish his end Satan took the form of the most subtle of the beasts, and God in the fulness of time took on Him the form of a servant, and was made in the likeness of men. Not among the most sunken savages but in the highest civilisation, does God find the brute-man. The golden head of the first of the four world monarchies is his prototype. Nebuchadnezzar, with the words in his mouth, "Is not this great Babylon which I have built," is changed into a beast, until he learns that the Most High ruleth among the children of men.

It is stated that the girl students at Wellesley College, in the United States, each give forty-five minutes per day to the house work, all that is necessary in the residences being done by the students, who are thus trained in domestic economy, doubtless to the advantage of future households. More of this practical education is required in our girls' schools, and it will scarcely be urged that such a training would in any way detract from the value of the accomplishments which hitherto have generally been allowed to crowd out everything more solid and useful.

In the past five years there have been in America 8226 recorded suicides, an alarmingly large number. The statistics are quite contrary to the generally received opinion that winter is the season in which suicides are the most numerous; for in America July is the month which has the largest number. These figures, sad as they are, do not at all reach those of Paris, where of late years there has been a lamentable increase in suicides, a fact doubtless accurately attributed to the development

After making some allowances, and taking some few exceptions, we would commend to the attention of those who are interested in the progress of the working classes, an exceedingly thoughtful and helpful paper, by Mr. Joseph Davison, on "Dietary and Social Emancipation," which appears in *Brotherhood*, for June 17. "The working classes" too frequently lose sight of the fact that greater results of labour are of little actual value if they are unwisely expended. Mr. Davison, of course, cannot shut his eyes to the importance of economic conditions over which the workman has no control, in bringing about a state of things in which poverty increases, and vice spreads almost in proportion to the increase in the national wealth; but he insists upon it, and with much truth, it must be admitted, that next to this "the reckless and injurious prodigality of the people in their mode of living is most largely accountable." He has some solemn words with regard to the waste in tobacco and drink, and he makes a singular statement: He was informed by a large employer of labour that when wages were high his workpeople went into debt, and when wages were low they paid it off.

Mr. Davison's paper does not simply refer to "the masses." His assertion that "to eat luxuriously is not the ideal of a Christian civilisation" is true of all classes. It is somewhat inconsistent for people in higher ranks of society to be endeavouring to reform the working classes in these matters, if they themselves are forgetting that luxury is as much a sin in the man of unlimited, as in the man of limited, means.

◆

MISSION TO JERUSALEM.

Mr. D. C. Joseph writes to us on May 26:—"Although it is only a little more than a fortnight since the Lord brought me to the Holy Land, I have seen sufficient to enable me to fill a volume. It causes the heart to leap with joy to see the readiness of the Jews to listen to the preaching of the Gospel. The bitter aversion against Christ has almost disappeared, and the open doors for the servant of God are an encouragement to expect greater things yet to come. Although it is not quite a year since I first visited Jerusalem, the great change which we found is something surprising. Property is rising in price, for about a mile and a half on the Jaffa-road very fine buildings are erected, and the city spreads itself as far as the Damascus gate near 'Galgato.'

"Although there is now a great restriction in the emigration of the Jews, nevertheless the more the Turkish Government forbids the entrance of the Jews to Palestine, the more they flock to it. Alas! as it was with the children of Israel in the time of Moses, so it is now. The poor Jew is oppressed and persecuted by the people of the land. But the pain is even greater when converted Jews are slighted by so-called Christians. There is an anti-Semitic spirit, not only against the unconverted Jew, but also against the converted Israelite. We ask prayer that that feeling may be uprooted from the hearts of men.

"The distress is great among the unbelieving Jews, but we are more concerned about the converted Jews who are starving in the city. There is very little provision made for the convert. We earnestly desire to be able to do in the same way as we did in London, at least give them a night's lodging and a morsel of bread."

Sir William Fox, New Zealand, writes that the

THE CHURCHES & LICENSED SIN.

The following circular is being addressed by post to ministers of the Gospel throughout this country, on behalf of the Gospel Purity Association, 31, Paternoster-square, London, E.C., being signed by all the members of the Committee. It is desired, if possible, to send a copy (with the full report of the recent demonstration in Exeter Hall) to each minister in the United Kingdom; we hope the practical sympathy of our readers will enable this to be done. It is a matter of the deepest importance that the Christian churches of this country should clear their skirts of the stigma now attaching to them; if our pastors can be enlightened as to the true state of the case, and will be faithful in the exercise of their trust, the end of our national complicity with this abominable iniquity cannot be far off:—

Dear Sir,—We are now confronted with a question of greater importance and magnitude than was that of negro slavery in the British Possessions, which half a century ago so justly stirred the hearts of the British people.

In India there is more than one-sixth of the human race under British rule. India is the largest field of missionary operations. Yet here, amidst its 257 millions of people, waiting to be won for Christ, the British Government has set up the system of licensed impurity, in its worst form, licensing the women, and licensing the keepers of dens of iniquity. This abomination is not being done in a corner, or on an insignificant scale. The God-defying system is in operation in the principal centres of population in India, including cities like Bombay, Madras, Delhi, Cawnpore, and Allahabad—celebrated for its great religious fair, sometimes visited by a quarter of a million people.

And not in India alone has British authority set up the infidel system of making "provision for the flesh to fulfil the lusts thereof." It has been established in other British possessions, including Jamaica, Trinidad, Barbadoes, Hong-Kong, the Straits Settlements, Fiji, Malta, Gibraltar, Labuan, &c.

Surely the churches of Great Britain only need to be informed of this monstrous iniquity—this terrible barrier to the progress of the Gospel in lands under our rule—to produce a demand for its abolition that our Government will not dare to disregard.

We enclose a report of a great Christian demonstration recently held on this subject at Exeter Hall, London, to which we beg your prayerful attention. We also enclose a brief paper of suggestions as to memorialising the Government. We cannot doubt that the information which accompanies this letter will lead you to share our own deep feeling of responsibility in this matter. To remain silent in the presence of this iniquity is to become an accomplice in it.

"To him that knoweth to do good, and doeth it not, to him it is sin."

"If Thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain;
If thou sayest, behold, we knew it not;
Doth not He that pondereth the heart consider it?
And He that keepeth thy soul, doth not He know it?
And shall not He render to every man according to his works?"

In anticipation of your hearty co-operation in this work for God, we are,

Sincerely yours in his service,
T. L. Boyd, Hugh Price Hughes,
Robert Chambers, Robert Scott,
George Gillett, James B. Wookey,
Jesse Herbert, J. C. Boyd,
R. Cope Morgan, Helen S. Dyer.
Alfred S. Dyer, Hon. Gen. Sec.

FOREIGN GOVERNESSES.—May I trouble you to make known to your readers that we are ready to receive applications from families requiring foreign governesses for the holidays.

C. F. Ryffel, Directress.

VISITING THE HOLY LAND.

Dear Sir,—I have lately returned home from a trip to Egypt and Palestine. It was taken principally on account of health, but we had a strong desire to see the Holy Land and the missionary work going on there and at Cairo. Everything went very well till we reached Damascus, where I was prostrated by Syrian Fever, and it took me four weeks to recover; but by the grace of God I have got over it.

The first question people put to us is "Were you pleased with your trip?" Our reply is, Pleased is no word to convey how very much we enjoyed it, how much light it threw on our Bibles, and what delight it has given us to follow the steps of the Blessed Master and his faithful Apostle Paul through the Holy Land and Asia Minor.

Jerusalem became a kind of home to us, and we felt our love for it grow the longer we stayed there. At Bethany we thought of the Saviour's home with Lazarus; on the Mount of Olives we read his last mournful farewell to the glorious city lying at his feet; on the Sea of Galilee we read his miracles; and at Capernaum the dreadful woe He saw coming on that town. At Damascus we read St. Paul's conversion, and the day was so bright and so hot as we entered, that we realised to some extent the brightness of the sun—and what must the heavenly light have been. We followed him at Smyrna and Ephesus, and at Athens took leave of the scenes depicted in our Bibles.

As we went along we endeavoured to see what missionary work was going on. At Cairo we were delighted with the American Presbyterian Mission, and Miss Whately's work; at both places they kindly permitted me to examine the children, and I was indeed pleased with the results. The Americans at Cairo, Beyrout, and Constantinople are doing a grand work.

At Jaffa I had the pleasure of seeing the Church Missionary Society's schools, but only in a cursory way, but it was a very great gratification to me to spend a Sunday evening with those six saintly ladies who manage the Jaffa Mildmay Hospital, and to have a Bible-reading with them. At Ramleh and Lydda I visited the Church Missionary Society's schools, and at Jerusalem I think I can give unqualified praise to Bishop Gobat's school. There, too, we saw the work of the London Jews' Society, and its admirably managed hospital by Dr. Wheeler. At Nazareth we went over that admirable institution, the Nazareth Orphanage, in charge of Miss Adams, and we there made the acquaintance of an earnest Church Missionary Society's missionary, Mr. Wolters. At Nablous we met another of the same Society, Mr. Fulcher, and that pretty much completes what I saw. I was too ill to see the work at Damascus, Baalbek, and Beyrout, but at the latter place Dr. Jessup came most kindly and sat by my sofa to give me an account of the work carried on at that great American centre. At Constantinople, too, I was too unwell to go and see Robert College, but both there and at Smyrna I had the pleasure of seeing the Sailors' Rest, under Miss Sargint and Miss Grimston.

You will perhaps ask me what made most impression upon me. Well I think the American missions at Cairo and Beyrout; the Jaffa Mildmay Hospital and ladies' individual work. But what struck me throughout was the earnestness of the working Christians. It is, indeed, a dreadfully uphill work—all sowing—very little reaping; but that will come—we will trust our heavenly Father for that.

We met many Christians travelling, and in the camp next to us the American ministers of the Gospel, hearing I was very ill, united in prayer for my recovery. You can imagine how deeply we were touched by this Christian sympathy.

Yours most sincerely,
W. Hatt Noble.

"THE CHRISTIAN" FOR SOLDIERS.—Mr. Henry Hull, Soldiers' Institute, Sandgate, writes:—If any of your readers wish to send their Christian to soldiers, I can furnish them with names and

A CALL TO UNITED PRAYER.

The following Circular is already in extensive circulation:—

THE STATE OF THE COUNTRY—A CALL TO UNION IN PRAYER.

Many persons feel that there is much in the state of our country, and in the condition of the Church of Christ, that calls for special prayer, and that more than ever all who love the Lord Jesus should hold the truth in the unity of the Spirit, and in devotedness of life.

Therefore many persons, some of whose names are below, acknowledging their responsibility to the Lord, the Head of the Church, to live in obedience to Him, have agreed to pray for, and strive for in the Holy Spirit—

I. That Christian life and teaching may be increasingly subject to the Holy Ghost.

II. That all who own Jesus Christ as their Lord may be witnesses unto Him by living in unity and godly love.

III. That the rulers of our country may be guided by the Lord, and that the nation at large may reverence the living God and his law in its national life (*a*) at home (*b*) abroad.

Any who are willing to join this Union are requested to sign the enclosed paper, and send it to the Hon. Secs. (if any) of their locality, or to the "Central Hon. Secs. of the Union in Prayer," 70, Portland-place, London, W.

It is hoped that the printing in each locality of names of those who join will stimulate prayer, and promote Christian love among the people of God. Signed by:—

Bishop Alford; Rev. J. Andrews.
The Bishop of Bath and Wells; Captain H. Baring; Rev. J. Bennett, D.D.; Canon Body; Rev. Horatius Bonar, D.D.; Colonel Wilmot Brooke.
Rev. Colin Campbell; Rev. Burman Cassin; Earl of Cavan; Rev. W. H. Chapman.
Rev. Sholto C. Douglas; Bishop of Dover; Rev. F. A. Drury.
The Lord Ebury.
Archdeacon Farrar; Rev. C. A. Fox; Lieut.-General Field, C.B.; Rev. D. Fraser, D.D.
Major-General Graydon; Sydney Gedge, Esq., M.P.
Rev. Evan Hopkins.
Major Douglas Jones, R.A.
Sir J. Kennaway, M.P.; Lord Kinnaird.
The Bishop of Liverpool.
The Bishop of Manchester; Lieut.-Colonel H. Macgregor; D. Matheson, Esq.; J. Mathieson, Esq.
Major-General Noble.
Rev. J. Paton; George Pearse, Esq.; Mrs. Pennefather; Rev. W. H. Peploe; Bishop Perry; Lieut.-Gen. Sir Robert Phayre; Lord Polwarth.
A. Rainey, Esq.; Lord Radstock; Dean of Ripon; the Bishop of Rochester.
Rev. H. Sharpe; Colonel Sladen; the late Bishop of Sodor and Man; Rev. C. H. Spurgeon.
Rev. J. Hudson Taylor; Earl of Tankerville; E. Trotter, Esq.; the Bishop of Truro.
Sir H. Verney.
Canon Wilberforce; George Williams, Esq.; the Bishop of Winchester; Rev. J. T. Wrenford.

N.B.—Those who wish to join, but do not wish to have their names printed, are requested to say so in their reply.

Any who desire to contribute to the expenses of a wide circulation of this Call to Prayer can enclose six penny stamps, but to avoid unnecessary correspondence the receipt of these will not be acknowledged.

Those who wish for copies of this circular can have them on application to the printers, Hunt, Barnard & Co., 20, Blandford-street, London, W.

To this is appended a blank form for a list of names and addresses of any who are willing to join the Union in Prayer, and the name and address of the person sending the list.

THE SOUTHWARK Y.M.C.A., which for a number of years had existed in a humble manner in a by-street, was six months ago removed to larger premises in the main thoroughfare (26 and 28, Newington Causeway). Since the change took place, a "Home for Young Men" has been added, and has manifestly been blessed of God; many a young man, a stranger to London, having found a welcome, and not a few savingly converted while residing with us. Among the fifty young fellows who have passed through the books in this department are to be found not only Englishmen from all quarters of the kingdom, but French, American, and Belgian citizens; a proof that such an Institu-

THE FIGUERAS MISSION.

One of the first and most interesting of our mission stations is Vilabertran. Dr. Stoughton, in his "Spanish Reformers," thus describes his visit to the place:—"In a dismantled monastery of knight templars, once the scene of a royal wedding, is a large room fitted up for worship and preaching; at the other end is an old Romish chapel, used as a parish church. The Sunday-school numbers 116 scholars. We drove over to the spot, and met there with several persons interested in the enterprise. Some rustic families, turned out of employment by the land-holder, remain notwithstanding steadfast to their Christian profession."

The following is taken from one of our "Occasional Papers":—"One Tuesday night, the weather being stormy, we feared that few would venture out to the Gospel service in the old monastery of Vilabertran. To our surprise, the congregation was unusually large. Pastor Lopez Rodriguez preached about the three young men in Daniel, urging on those present who had found Christ to come out boldly and confess Him. At the close of the service seventeen men and eight women came forward and gave their simple but earnest testimony, and their decision to confess the Lord at all costs. This they have nobly done, in the face of loss of employment and other kinds of persecution. It was indeed a solemn and joyful occasion, when for the first time these dear converts met with us around the Lord's table. Strange was the contrast between the past and the present. In that ancient hall monks of the Order of Knight Templars were wont to hold council or feast; and now a few poor, but rejoicing, believers in Jesus, the 'One Mediator,' had met to commemorate his dying love. Assembled as we were in that 'upper room,' surrounded by enemies who had once tried to set fire to the building, we were forcibly reminded of the days of the early Christians; and as then the Master was 'in their midst,' so we also realised his blessed presence. 'Be thou faithful unto death, and I will give thee a crown of life,' was the motto given to each on leaving.

"Since then *many* more converts have been added to that little band, besides a goodly number of those who attend the preaching of the Gospel. Amongst the former is kind, gentle, yet firm, Señorita Teresa (our school-mistress), beloved by the scholars and by all who know her. When we first began to teach and preach in Vilabertran, she was much opposed to the Gospel. After a time, however, she heard the beautiful texts and sweet hymns as repeated and sung by the children, and began to think that the Protestants and their teaching were not so bad as the priests made out. Finally, she yielded to the earnest persuasions of a convert to attend one of our Christmas treats. She was delighted with all she heard of the Gospel, and embraced with all her heart, and then frankly told the priest of the great change in her faith. He was extremely angry, and excommunicated her from the pulpit, at the same time denouncing most bitterly 'those Protestant wolves who had caught and stolen the lamb of his flock, the best daughter of the church in Vilabertran.'

"About a year after her conversion, having proved a consistent convert, we engaged her to be our school mistress, and found in her a valuable addition to our band of workers. For five years we have had the use of a large hall and a suite of rooms in the old monastery of Vilabertran. In the former we have held our Sunday-school and services. Through the influence of the priest with the count who owns most of the land, we have been *obliged to leave* our hall and school in the monastery. There being no other suitable building in the place, the priest told the people that 'the Protestants would be forced to give up their work.' His words would have been but too true but for the kindness of Doña Teresa and her mother, who at once offered the use of two rooms in a house which belonged to

summer, is insufferable—a great contrast to the large, cool stone church which the priest has for about two dozen of his people."

We have no liberty in Spain to hold meetings in the open air, and the necessity is therefore forced upon us to build a plain and suitable hall. We could then accommodate many more children and adults, and should not be at the mercy of a Romish landlord, nor have the burden of raising annual rent. The sum of £400 will effect this, towards which we have received £46. Rev. J. C. Stewart Mathias, Aldringham, Saxmundham, is our treasurer.—Yours in the Lord's service,

Emily Lopez Rodriguez.

◆

SPECIAL SERVICES IN THEATRES.

Lord Mount-Temple presided lately at a drawing-room meeting held at Kent House, Knightsbridge, the residence of Lady Ashburton, called "to hear an account of the work of the committee for holding special religious services in theatres, halls, &c., in London, and for erecting memorial mission-halls to the late Earl of Shaftesbury." The Chairman said there was a growing openness on the part of the working classes to listen to religious teaching in central places. What they wanted was plain, direct, personal addresses, such as were given by the agents of this Society. He was very glad to see that the Society were taking steps to perpetuate the name of the late Earl of Shaftesbury by erecting memorial halls in different parts of London.

Rev. T. C. Udall, the deputation secretary to the Services, said fourteen prominent buildings in various parts of London had been used for the services, and help had been given to two hundred mission-rooms. In these services the Gospel had been earnestly preached by clergymen and laymen who gave their services without fee or reward. The committee were anxious to double the number of buildings used for the services, and to provide a good mission-hall for everyone of the 470 missionaries belonging to the London City Mission. Mr. Jack followed with an account of the work in the Holborn District, and advocated the hiring of town-halls in preference to theatres wherever it was possible. Rev. F. Hastings said the theatre services were productive of good results, because they brought the preacher into personal contact with the people. Rev. James Chadburn, in an address, dwelt upon the importance of increasing the number of mission-halls all over London, where they could meet the people in friendly intercourse, preach to them, and feed them in bad times.

Mr. Sawell, the secretary, spoke of the East-end, with its 800,000 persons, nearly all of the working classes, and of its deep, and, alas! ever-deepening poverty; and appealed to the wealthy residents of the West to construct a bridge of *personal* sympathy with their poorer and less fortunate brethren. If that could not be done—though Lady Ashburton was doing it, both in George-yard, Whitechapel, and in Canning Town—then, at least, let there be a golden one built. Mr. Sawell added that the poor were very patient, as the last speaker had said; but, unless the West-end evangelised the East-end, the East would come to the West. They would not come to evangelise, but they would come in anger, and they would shake the very foundations of society.

SHELTERING HOMES, LIVERPOOL.—A thousand children from one of the most needy districts in Liverpool had recently a day's excursion into the country, through the kindness of the friends and supporters of this Mission. In the fields, amid the flowers, their enjoyment was complete. Mrs. Birt, in a communication, speaks tenderly of the vast numbers of sweet, gentle, lovable, intelligent children for whom, without a mother's love, there seems no room in this country, and who are often terribly ill-used. But when tended for awhile by Christian friends, for the Master's sake, and then sent to Canadian homes, they are loved and cherished as gems of the family. A fine band of boys and some nice little girls are almost ready

IN MEMORIAM.

MISS M. V. G. HAVERGAL.

One whose whole life has been a bright example of whole-hearted consecration and unswerving devotedness to her Lord has just been called from among us.

Maria Vernon Graham Havergal, well known as the writer of the "Memorials" of her sister, Frances Ridley Havergal, was second daughter of Rev. William H. Havergal, M.A., Hon. Canon of Worcester. She was born at Coaley Vicarage, Gloucestershire, Nov. 15, 1821. During her school days she gave herself to the Lord, and ever after lived for Him. For many years she was her father's right-hand in his successive parishes, looking upon it as her daily work to visit and minister to the sick and poor. When her father retired from active life in 1867, instead of settling down comfortably amidst Christian privileges and Christian society at Leamington, which was well stocked with workers, she followed God's plain leading to a true home missionary sphere in the town and neighbourhood of Bewdley. There she laboured most devotedly for about ten years, her supreme aim being to win souls for Christ, while she ministered in many ways to the temporal needs of the people; and truly her "labour was not in vain in the Lord."

On the death of her father's widow, she and her sister Frances lived together at The Mumbles, in South Wales, until the home-call of the latter, and there also she found blessed though quieter work. Since then she has had no settled home, though her head-quarters were at Winterdyne, the home of her sainted sister Mrs. Shaw, whose sudden translation to heaven is so recent, but nearly the last three years were spent with her eldest sister in Hertford, Sidmouth, and Weston-super-mare.

Much of her time has been occupied with literary work. Even at the beginning of this year she wrote in much suffering the "Outlines of a Gentle Life," memorials of her dear sister Mrs. Shaw. But wherever she has been in her various wanderings, she was ever to be found (so far as her strength permitted) ministering to the sick, and carrying to those in darkness the glorious Gospel of the grace of God.

Not only among such, however, have been her sweet ministries of love. Only the Lord knows to how many of his servants in a different sphere self-denying kindness has been shown for the Master's sake, which He will not forget, who has said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

For four or five years her life has been one of much suffering, which culminated during the four and a half months spent at Weston-super-Mare. Those who knew her natural independence of character could alone fully appreciate the beautiful patience and gentleness manifested in sickness and helplessness, as well as her unselfish thoughtfulness for those who ministered to her.

At last, suffering and weariness are exchanged for rest and fulness of joy in the unveiled presence of the Lord whom she so long loved and served. Early in the morning of June 22 she "departed to be with Christ." E. C.

GEORGE RAISON.

This earnest worker has passed away after a very brief illness, having been engaged in his much-loved work as superintendent of Mint-street Ragged-school but a few hours before his death. Formerly a scholar in Castle-yard Sunday-school, he became a member of Christ Church, Westminster-bridge-road, about twenty years ago. Since then he has lovingly laboured in many departments of Christian effort—as Sunday-school teacher in Hawkstone Hall, finance secretary to Christ Church Temperance Society, member of Southwark and Lambeth Mission Committee, helper to Mr. Benson, the evangelist, in the out-door and indoor meetings, the secretary to Rev. H. Grainger's Bible-class. Rev. Newman Hall

For the Young.

SERMON FOR LITTLE FOLKS.

The following sermon was preached by Mr. Wells, a minister in California, who is a lover of children, especially for the little ones, before the regular sermon. He talked from the fifth chapter of Daniel. The whole chapter tells

HOW A KING LOST HIS KINGDOM.

He lost it through drinking wine. He was banqueting with his lords, a thousand of them, and drinking wine from vessels of gold and silver which had been taken from the Temple of God. But while they were all drinking and making merry, their enemy was digging a trench around the city walls, into which they were to turn the river that flowed through the heart of the city, and then march in through the former river bed. And while they were thus feasting and drinking, and singing songs and making many noises, there came forth suddenly fingers, perhaps fiery fingers, and wrote on the plaster, and the king saw it, in the midst of his wine and revelry saw it, and was so terrified that he lost his strength, and his knees shook so that they smote together. He called in frightened haste for his so-called wise men to explain the meaning of the writing. They failed, and Daniel was called, who at once told the king that the words meant that he had been weighed in the balance and found wanting, and his kingdom was to be taken from him and given to another.

Now, children, do you think there are any hands nowadays writing on the walls? Is any one's kingdom being taken away because of drinking? Yes; because a man's kingdom is what he is—his character—and many a man is losing his character and himself by drinking.

I've been told that in a beautiful part of the city there is a nice home, with walnut and orange trees and flowers and lemons and drives, all to be sold because the owner drinks liquors. Can a man drink walnut trees? Can he drink orange trees? Can he drink up his home? Yes; and a whole farm, or store and business, or himself. He loses his kingdom because he drinks too much.

Are there any hands on the wall nowadays? No; but there is one upon *men*, which all may read. I sat at a table lately in a restaurant, and near me sat a man who drank a whole bottle of wine. There was a very plain writing on his face. His nose was red and his cheeks the colour of beefsteak, and red lines everywhere. The writing said he would soon lose his kingdom.

And I saw a woman, one day, in the gutter. Her face was red and bloated, her clothes were soiled and covered with the dirt of the street. She had lost whatever of beauty had been hers; her womanly purity was gone; she was altogether unattractive. She had lost her beauty, her home, her friends—her kingdom.

A rich drunkard kept two monkeys for the amusement afforded by their antics. One day he called them upon the table and gave them wine to drink. Their drunken frolics were wonderfully funny. But soon the funny stage passed, and they tumbled off to the floor, where they fell to quarrelling and fighting. The owner saw this, and said it was no worse than men did. He was so much ashamed of himself that he gave up his intemperate habits and regained his kingdom.

A quiet old Quaker was sitting by a hotel fire, when a traveller came in and called for brandy and water, or hot water and brandy—how is it?—because he was cold, or for some other reason. He lifted a pair of coloured glasses from his eyes, saying the eyes were so weak he was obliged to wear them. The Quaker said: "Friend, if thee would wear thy glasses over thy mouth, thy eyes would grow stronger."

Don't put this enemy into your mouths, or it will steal away your brains—will take away your kingdom.

Correct references to the nine Bible Questions have been received from E. F.

Correct answers to Scripture Puzzle, "Remember the Sabbath Day to keep it holy," have been received

MISSION AT BRIXTON.

A most successful eight days' mission to children and young persons has been held in Immanuel Church, West Brixton, from June 12 to June 19. The mission was conducted throughout by Rev. Vernon J. Charlesworth, of the Stockwell Orphanage, assisted on the first day by Mr. Powell, and on several other days by Mr. Chamberlayne. The singing was efficiently led by boys from the Stockwell Orphanage.

Much prayer had been offered for a blessing, and the answer graciously vouchsafed was abundant. The attendances throughout the mission were large, on the last Sunday quite a thousand souls were present. The power of the Holy Ghost was felt in every service, and was manifested in the quietness and devotion of the children, and in the number of those whose young hearts were drawn to the Saviour. Mr. Charlesworth's addresses were all marked by simplicity, earnestness, and the fullest Gospel truth. No attempt was made to get up excitement, or to press the children to openly profess that they had accepted Christ, yet a goodly number were at every service gathered into the fold of Jesus, and many more were made anxious to be his.

"I AM NOT MY OWN."

"I wish I had some money to give to God," said Susy; "but I haven't any."

"God does not expect you to give Him what you have not," said papa; "but you have other things beside money. When we get home I will read something to you, which will make you see plainly what you may give to God."

So after dinner they went to the library, and Susy's papa took down a large book and made Susy read aloud: "I have this day been before God, and have given myself—all that I am and have—to God; so that I am in no respect my own. I have no right to this body, or any of its members; no right to this tongue, these hands, these feet, these eyes, these ears. I have given myself clean away."

"These are the words of a good and great man, who is now in Heaven. Now, you see what you have to give to God, my darling Susy."

Susy looked at her hands and at her feet, and was silent. At last she said in a low voice, half to herself, "I don't believe God wants them."

Her papa heard her. "He does want them, and He is looking at you now to see whether you will give them to Him or keep them for yourself. If you give them to Him you will be careful never to let them do anything naughty, and will teach them to do everything good they can. If you keep them for yourself they will be likely to do wrong and to get into mischief."

"Have you given yours to Him, papa?"

"Yes, indeed; long ago."

"Are you glad?"

"Yes, very glad."

Susy was still silent. She did not quite understand what it all meant.

"If you give your tongue to God," said her papa, "you will not allow it to speak unkind, angry words, or tell tales, or speak an untruth, or anything that would grieve God's Holy Spirit."

"I think I'll give Him my tongue," said Susy.

"And if you give God your hands, you will watch them, and keep them from touching things that do not belong to them. You will not let them be idle, but will keep them busy about something."

"Well, then, I'll give Him my hands."

"And if you give Him your feet, you never will let them carry you where you ought not to go; and if you give Him your eyes, you will never let them look at anything you know He would not like to look at if He were by your side."

Then they knelt down together, and Susy's papa prayed to God to bless all they had been saying, and to accept all Susy had now promised to give Him, and to keep her from ever forgeting said and all she did, all she saw and all she heard, to remember, "I am not my own."

Then he taught her these lines:—

O that mine eyes might closed be,
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might ever tie
From ever speaking foolishly;
That no vain thought might ever rest
Or be conceived within my breast;
That by each word and deed, and thought
Glory may to God be brought.

—*Cumberland Presbyterian.*

MISS VON FINKELSTEIN IN JERUSALEM.

Rev. A. Sternberg, missionary of the British Society to the Jews, has lately visited Jerusalem. In a letter published in the current issue of the Society's Magazine, he says:—

"Since my arrival here I have seen a good deal of our esteemed and talented friend, Miss Finkelstein, and family. She has been constantly visited by representatives from every nationality, who listen to her words and conversation with great interest.

"A tent was stretched on the ground of Howard's Hotel in Jerusalem, and an invitation was given for a meeting to be addressed by Miss Finkelstein. Although the notice was a very short one, it was soon discovered that the tent would not hold a fourth of the people that were flocking to hear our friend's address; so the large dining-hall and the hall, together with the entrance of the hotel, had to be secured, and were soon filled up with a most interesting audience. I had never before, during the whole course of my life, seen a more vivid illustration of the company of people described in the second chapter of the Acts, than I did with my own eyes last Monday night. There were 'Parthians and Medes and Elamites, dwellers in Mesopotamia;' the orthodox turbanned Moslem, the Mohammedan with his fez, the Greek Priest with his tall hat, and laymen of the same confession; the native Christians, the ancient and modern Jew; the Dragomen and interpreters from the Consulates, cavasses; some representatives of the Jewish Mission, and there would have been more, only the Bishop had also an important conference that very evening.

"Miss Finkelstein read a Psalm and gave an exposition; Mr. Shar engaged in prayer; then followed an excellent practical address, with good sound advice to exercise a spirit of unity and Christian love. I was called upon to close the service with prayer, but before I did so I moved a vote of thanks to our friend the lecturer, which was seconded by a doctor. Refreshing drink was served, and Miss Finkelstein shook hands with everybody; the people pressed forward, kissed her hand, and many of the natives kissed her. It will be long remembered by all present as one of the most interesting meetings ever witnessed."

Last week Miss Von Finkelstein returned to England *en route* for the United States, whither she sailed on Tuesday, to fulfil lecturing engagements there.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, July 3, 1 Sam. xvii. 43—58; Monday, July 4, 1 Sam. xviii. 1—16; Tuesday, July 5, 1 Sam. xix. 1—11; Wednesday, July 6, 1 Sam. xix. 12—24; Thursday, July 7, 1 Sam. xx. 1—15; Friday, July 8, 1 Sam. xx. 16—26; Saturday, July 9, 1 Sam. xx. 27—42.

PARIS.—The *Matin*, one of the most important morning papers, published a few days ago a long and flattering article on the British and Foreign Bible Society. M. Maxime du Camp, the member of the Academy, who has published a considerable work, in ten volumes at least, about Paris, has written in the *Revue des Deux Mondes* a paper about our Protestant charitable institutions. There is a tendency to study to-day the philanthropic and Christian institutions, and particularly the Protestant organisation. This must be for us an encouragement to do even more in this

The Christian.

July 1, 1887.

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

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CASE FOR THIS WEEK.

HÆMOPTYSIS AND INCIPIENT PHTHISIS.

In October, 1884, I received a letter from Mr. James Kershaw, of Birstall. His case was very threatening of Consumption—the result of severe colds unchecked by the usual means. Severe pains came on in the chest, back, and side. The cough was violent night and day—a small vessel was ruptured, causing spitting of blood. Flesh and strength had begun to fail, inducing a strong suspicion of decided disease.

In six weeks Mr. K. reports some general improvement. "I shall continue," he says, "until I feel thoroughly well."

This case had nearly passed from memory until the following letter came to me, April 19, 1887:—

"Dear Mr. Congreve,—I write to thank you for the very great benefit I have received from your medicine. I have kept it in the house ever since. I shall embrace every opportunity to recommend it to others, and as an insurance agent I have many.—James Kershaw, Nelson-street, Birstall, near Leeds."

TESTIMONY of Mr. THOMAS DUNN, POLCARNE ST. AUSTELL, CORNWALL.

Writing me March 8, 1887, for a supply of medicine, Mr. D. says:—"I am much indebted to you for your invaluable remedy. I had it for my wife some years ago. *She is alive only through your medicine.* You can use my name."

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Letters to the Editor.

DRINK TRAFFIC IN INDIA.

Sir,—I believe that occasionally charges have been made in The Christian, and on platforms, that the Government of India, by its "Abkari," or excise system, *encourages* the sale in India of intoxicating liquors. I think that the speech of His Excellency, Lord Reay, Governor of Bombay, on the subject contained in the enclosed "newspaper cutting," from *The Homeward Mail* of the 18th inst. (which kindly return), puts the matter in its true light, and that, if you think it worth while, its appearance in The Christian will help to remove what appears to be an unjust, or shall I say an ignorant, though conscientious, impression as to the action of the Government of India in its practice of controlling the sale of liquor.

Yours faithfully, Justice.

> The object of the administration is (*a*) to check the consumption of illicit liquor, (*b*) to raise the price of illicit liquor, (*c*) to diminish the number of liquor shops—in short, to collect a maximum revenue from a minimum consumption.
>
> The Abkari Department cannot aspire ever to become a popular department. It does not enjoy that privilege anywhere as I know, and we might as well try to make the income-tax a popular branch of our administration. What we attempt in both cases is to apply stern justice. Land Revenue and Abkari are two natural sources from which the Indian Exchequer is replenished, and I have endeavoured on this occasion and on a previous occasion to make it plain on what lines this Government proceeds in both cases. Constant watchfulness over these sources of revenue is exercised by my hon. colleagues and myself, and complaints of any kind and from any quarter are carefully investigated. We have to meet the reproach, that we favour increased consumption, that we neglect the interests of the commerce, and also that we raise an insufficient revenue. On these various and contradictory indictments, we plead not guilty. We certainly do not wish to increase consumption, and we do not wish to drive the consumer to the adoption of illicit practices, and we are not conscious that our scale of duties is not such as the Act prescribes; conflicting interests cannot be conciliated. In the first, that they are conflicting, a guarantee exists that Government will have before it a complete record and an exhaustive case, from which no material facts have been eliminated. Our verdict is now before you, and whatever may be said of the Educational Policy or of the Abkari Policy, neither is a closed book, and in both cases Government will not relax its efforts to redress legitimate grievances.

Sir,—I read in your paper of the 17th June that at the Assembly of the established Church of Scotland, Sir James Ferguson denied the charges against the Indian Government in connection with the licensing system recently brought against it by the Rev. J. Gelson Gregson and others. The Government of India, he says, "takes precisely the same means as the Government in this country does to regulate the consumption of liquor." This day's post brought me the account, in a Bombay newspaper, of an interview between the present Governor of Bombay, Lord Reay, and a deputation of Christian missionaries, and several prominent reformers, and men of rank and eminence in the native population, both Parsees, Hindus, and Mahomedans, who all joined in deploring the increasing evil of drunkenness among the people and in expressing their apprehension that this evil might be an unforeseen result of the excise policy of Government.

From the Governor's statement, in reply to the deputation, which is reported *in extenso*, I cull the following expressions:—

> To those who may think the time has come to introduce the English system, I would put the question whether we have at present in this Presidency a sufficient number of competing capitalists prepared to enter upon the manufacture of spirit on the one side and the sale on the other side. I am afraid that whatever separation might be decreed in theory, in practice either the shops would gain control over the distilleries, or the distilleries over the shopkeepers; the administration is only bound to put just theories into practice for which it has a sufficient equipment. The farming system is faulty in theory, but you cannot abandon it as long as you have not the elements which are the corner stone of a different and a better fabric.

I ask you, Sir, and the readers of your paper to compare this frank utterance of the present governor, who has taken the trouble to acquaint himself with the system of excise in his Presidency, with that of the late Governor, as quoted in your paper.

The difference between the English and the Bombay system is this, that in England there are two separate classes engaged in the sale of spirituous liquor, the distillers, and the retail vendors; in Bombay the distiller of country spirits has also the monopoly of the retail sale of it. To explain this by a case in point, in the year 1884 it was my duty as the officer in charge of a district, over 6000 square miles in area, and with a population of 750,000 souls, to dispose of the farm or monopoly for both distilling and selling country spirits in it. The *modus operandi* was as follows:—Tenders were called for as to who would engage to sell the largest quantity of spirits within the period of his farm, the contractor binding himself to pay the still head duty to the State, whether he were able to dispose of the whole quantity which he engaged to sell, or not. The tenders were forwarded to the Commissioner of Excise, who accepted the tender of the farmer who promised to sell the most liquor and to pay the still head duty on it to the State. This tender very much exceeded that of the year before, and the farmer, who was an enterprising Parsee, soon began to ask for permission to open fresh liquor shops in villages where formerly none had existed. This permission, though not always granted, was accorded in some cases where he succeeded in making out that a demand for liquor existed, which was met before by smuggled illicit spirits.

The evil of such a system of monopoly, wherein the distiller is also the retail vendor of a whole district, is enhanced by allowing such a tender as I have described to be called for by the revenue officers of Government. Naturally the farmer does his utmost with such a stimulus as the probability that he may have to pay still head duty for a much larger quantity of spirits than he could sell, to increase the quantity of the liquor sold, both by increasing the number of his shops, and by putting temptations into people's way, to induce them to become the slaves of drink.

I have heard, for instance, of country spirits being sold in some localities by the liquor farmer's servants below cost price, until the appetite for it was created; whatever truth there may be in this report, it is a striking fact that so many experienced missionaries and of the most intelligent native reformers in Bombay have expressed their belief to the Governor of that Presidency that drunkenness in India is on the increase, and that this is in great measure due to the present system of excise. The former system did not present such a temptation to the liquor farmer to increase the spread of drinking, for, by it, the liquor farm of a district was given to the highest bidder in money, not to the one who engages, as now, to sell the greatest quantity during the year, and to pay the excise duty to Government on what he is unable to get rid of.

I see Lord Reay in his reply to the deputation says, it is the determination of Government to put into practice the principle enunciated in the Handbook for Revenue Officers published by Government, viz., that "the object Government have in view is to restrain, and, if possible, diminish the consumption of spirituous liquors." The first thing to be done in that direction is to call for some other kind of tender in future from intending liquor farmers than one relating to the quantity of spirits they are willing to dispose of within the period of their farm, which was the rule in 1884.

I enclose my card as a guarantee of the facts herein stated. Retired Civilian.

REV. JOSEPH COOK.

Dear Sir,—Might I suggest that Mr. Joseph Cook, of Boston, should be invited by influential Christian men of this country to give us a course of lectures, leaving the selection to those who understand the needs of our great Metropolis, and other large centres of activity. I feel sure that once the suggestion were made, some way would be opened up whereby we should have an opportunity of hearing one of the keenest Christian lecturers of our day. Trusting you will excuse this somewhat erratic request from one who is a constant reader of The Christian.

Yours truly, Y.M.C.A.

THE LATE REV. W. PENNEFATHER.

Dear Sir,—It was a great pleasure to many of your readers to be presented, in your last issue, with the portrait and sketch of the life of Mr. Pennefather. Many, who were not privileged to know him, but who derive untold benefit from the institutions, especially the Conference, which he instituted, join with his older friends in gratitude for your effort to keep his memory fresh and living before the Christian public.

I would counsel many who have not seen it, to procure his Biography (published by *Messrs. Shaw & Co.*), which has often been a stimulus and blessing to myself.—Yours truly,

Leicester. F. B. Meyer.

"WHEREIN MILLENNARIANS ARE WRONG."

Dear Sir,—In your issue of June 17 you stated that, in my little volume, under the above title, I have the "questionable advantage" of being the first to hold that the leaven in the parable represents the work of the Spirit. I suppose you are aware that the great majority of commentators—Matthew Henry, for example—hold that the leaven represents the transforming power of the Gospel. Are you sure you are correct in saying that that is not the work of the Spirit?

Again, you say that my view contradicts itself; because "the hundred and twenty" (who, I said, were the little piece of leaven that was to leaven the world) and "the work of the Spirit" are not convertible terms. True; but do you not see that the same objection applies to the parable itself, and is, therefore, a proof that Matthew Henry is right. Our Lord does not distinguish between the "meal" and the "leavening power" with which the meal is charged. He calls the meal leaven *when it is charged with leavening power*. So I call the hundred and twenty leaven, because they were the *agency*, in and by whom the Spirit was to work. If then the *leavening* be the Spirit's work, surely the hundred and twenty were the *leaven*. To say that the *noun* and the *verb* are not convertible terms, is only a grammatical truism: the idea is the same in both.

To keep the chapters short, I have not nearly exhausted the argument of the leaven. It is a most important parable; and unless you are disinclined to have it discussed in your columns I shall be happy to send you a short paper, which your Millennarian correspondents may take to pieces if they can.—I am, &c.,

Edinburgh. James Gall.

BAPTISM AND CONVERSION.

Dear Sir,—I do not think your correspondent on this subject need be at all in a difficulty as to the Church of England teaching on regeneration. As a student under our beloved late Principal Dr. Boultbee, I have, of course, also made his admirable work my study. His chapter there on Art. xxvii., according to his usual ability, gives forth no uncertain sound, and clearly shows the different views held by various schools. The whole question hangs upon the little word "rightly" in Art. xxvii. This very word implies the danger, or the possibility of some receiving the rite unworthily, as, of course, many do.

The kingdom of God consists of visible and invisible members. Those who have been baptized with water belong to the outward and visible Church, and those with the Holy Spirit to the inward or invisible. They who belong to both, have the two baptisms. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." And the whole of the service of public baptism in the Prayer-book bears out this interpretation. I have no scruple in using this service at all. After the child has been baptized, the prayer is made that "*he*" may lead the rest of his life according to this beginning. This very sentence implies a danger of falling away, which could not take place if really regenerated according to the received meaning of the word.

The doctrine of regeneration includes the necessity for continual growth, and, therefore, of periods of revival after negligence, and of conversion in the case of wilful neglect or sin.

Or, again, let your correspondent examine the words at the commencement of the Catechism: "*wherein*" I was made, &c. He will carefully note that we are most particular in stating *wherein* and not *whereby*. Between these two words there is a vast difference. Whereby would mean that baptism or the water was the means of grace, whereas it is rather God's grace by his Holy Spirit which confers the gift, and that conditionally. We cannot escape the fact that baptism embraces a covenant, and a covenant must be made between two persons, so that the whole question is a conditional one.

If the grafting is a careful and prayerful one, we may and do charitably suppose that the blessing takes place. The grafting comes first, the growth after.

The responsibility really rests upon the godparents until the child is of age—then the promises are confirmed. And here the Church of England shows her wisdom in supplying another service, clearly proving that "baptismal regeneration," so called, is not conferred by water, or, as Romanists would say, by the "intention" of the priest; but that the future life of the person is required to prove whether he is a child of God or not.

For my own part, I do not for a moment believe that when our Articles were compiled, baptismal regeneration was ever implied by our forefathers, but that it is one of the sad errors attaching to the magnified office of so-called "priests." For if we consult Article ix. we see stated that "this infection of nature doth remain, yea, in them that are regenerated," *i.e.*, baptized.

I have ventured to express my opinion, trusting that these few thoughts may, perhaps, somewhat enlighten every brother. May the Holy Spirit guide us all into all truth.—Yours faithfully,

Geo. C. Williamson, Curate.
St. James's, Holloway, N.

Sir,—Having noticed the discussion in your columns, I trust you will allow me to make an appeal to Protestant evangelical clergymen to assist the Prayer-book Revision Society in its efforts to bring about, *inter alia*, a revision of the Baptismal Services in our Book of Common Prayer.

Rev. J. P. Watts tells us that whilst the minister "may feel uncomfortable" when using the words of the Services referred to, and may "wish" them "altered," until that is "done, he is obliged to use" them! Mr. Watts may, as your correspondent, Mr. Martin, points out, find comfort in the reflection that such a minister has the sixth article to stand upon, which tells him that he need not believe or accept anything "which cannot be proved by the Word of God." But it must not be forgotten that a clergyman is bound to use—which, I presume, means to teach out of—the Book of Common Prayer, and "none other." I well remember *The Times*, when commenting upon the Boyne Hill and St. Barnabas, Pimlico, cases, remarking that evangelical combatants were in the habit, when defeated on the Prayer-book, of taking refuge in the Bible. "But," said the editor, "the manœuvre won't do." The Bible and Prayer-book either say the same thing, or they do not. If they do not, the sooner they are made to agree the better. Again, the Prayer-book itself distinctly states that revision "*should*" be made, if a "weighty and important consideration" can be shown. To this principle clergymen are as much "bound" as they are to the wording of the Services, &c. Again, the preface, in that part which relates to ceremonies, distinctly lays it down that if things are "abused," things harmless in themselves, they should be "put away." In other words, stumbling blocks should be removed.

John Newton could not "undertake to vindicate every expression in our Baptismal Service. Our reformers, though they did great things, only made a beginning. . . . Their authority gave sanction to several expressions and sentiments which the Scripture does not warrant, particularly with regard to baptism."

The late Archbishop Sumner is reported to have said that, in his judgment, the alteration of twenty words in the Prayer-book would attach twenty thousand Nonconformists to the Church. His "impression was that a commission selected by Her Majesty, of ten or twenty persons, clergymen and laymen, might well consider the matters requiring attention." I maintain, sir, that any alteration in the Book of Common Prayer in the direction of Scripture, must tend towards re-union with, or at least, bring us nearer to our Nonconforming fellow Christians. In the revision of 1662 many alterations were made, calculated rather to offend than to conciliate the Nonconformists. Next year will be the Bicentenary of the Protestant Settlement of 1688. When it is remembered that those who supported William of "Protestant Memory," set to work to revise the Liturgy and to make it more Protestant than it was, it seems, in my opinion, that the best way to celebrate that most auspicious event would be for all Protestant Churchmen to assist revisionists in their efforts, which have not met with the success they had a right to expect.—I am, Sir, yours faithfully,

Prayer Book Revision Soc., James Butcher.
17, Buckingham-street, Strand, W.C.

A VINDICATION.

Dear Sir,—I have been much pained by reading the letter signed "B. E." in your issue of June 17. I have known Mrs. Wall for thirty years, and feel I must bear testimony to her Christian character, which, even when I was a little child, I felt and appreciated. My father and mother, in whose parish she has lived for many years, highly valued her Christian influence in their midst, and considered her to be the pattern of a godly and careful mother.

Mrs. Wall's overwhelming sorrow was my mother's death-blow. It came as a thunderclap upon her when very weak, and the deep sympathy she felt with her poor friend was too great a strain upon her, and she entered into everlasting rest a week ago. I am sure she would have wished me to vindicate Mrs. Wall's character.—Yours truly,

Harriet W. Donaldson-Selby.
Whilton Rectory, Ipswich.

SOUL AND SPIRIT.

We have received several replies to the query of our correspondent on this subject. "J. H. I." says that in "Facts and Theories of a Future Life," by F. W. Grant (*Holness & Co.*), the subject is treated in an able and exhaustive manner. "A Bible Student" distinguishes thus:—"Man *has* a spirit, but *is* a soul." "J. S. H." says:—"The spirit is the Divine spark within us, and it may be in a latent or in an active condition." Others write more or less in harmony with one or other of the two views stated below.

Man, as man, is soul and body. This is the new birth of spiritual life in the soul, and this it is which truly constitutes the Christian; the new creation, which imparts to man a new endowment, a life not possessed before by him, "the Divine nature." Consequent on this it can be said to the Christian:—"Your spirit and soul and body." Nor is this spirit an entity distinct from the soul and body—it is born in them. It is life, spiritual life, which is born in the soul of the believer while he is here on earth, and in which his body shall share in the morning of the resurrection, when it shall be born from the grave, and all the redeemed shall be 'the Church of the firstborn.'"—The Ven. Archdeacon Campbell, D.D., *The Churchman*, April.

Dr. Arnold (says Rev. J. B. Heard) has well expressed the nature of man, as three aspects of the one individual man. The term *body* expresses those appetites which we have in common with the brutes; the term *soul* denotes our moral and intellectual faculties, directed only towards objects of the world, and not exalted by the hope of immortality; and the term *spirit* takes these same faculties when directed towards God and heavenly things, and from the purity, the greatness, and the perfect goodness of Him who is their object, transformed into the same image, from glory to glory, even as by the Spirit of the Lord."

In accordance with this, Mr. Heard speaks of the body as the organ of sense-consciousness; the soul of self-consciousness; and the spirit of God-consciousness. He says that "men are born into the world with a living body and soul, but with a dormant (or deadened) spirit, and explains conversion to God as the quickening of the spirit."

We must express our agreement with the views of Dr. Arnold and Mr. Heard on this subject.

FROM DR. GRATTAN GUINNESS.

Dear Friend,—The sympathy of Christian friends at home, during the days of affliction through which we have just passed, has been very precious, and I cannot but send a line of heartfelt gratitude to all who have remembered us in their prayers. Only a few weeks ago my dear wife, full of health and strength, ascended the topmost peak of Mount Hermon, and now she has suddenly been called to pass through the deep shadows of Death's Valley. Our experience has surely been a striking commentary on the words, "In the midst of life we are in death!"

On May 16 we left Syria *en route* for Constantinople. The sun was shining brightly, but the day for us was to close in storm. On the 17th fever developed, and speedily assumed a most malignant form. Delirium supervened, and for several days she lay at the point of death.

My feeling during those hours of darkness cannot be described, as I watched the one to whom I had been united in marriage but two brief months before, sinking beneath my very gaze! She stood on the brink of the river and saw the glory beyond, and heard the singing. Her victory was absolute. At last the breathing, which had become almost imperceptible, ceased, and we thought for the moment that she was gone, but no! another breath, and yet another. The darkest watch of the night had well-nigh passed; already the sky had in it the faint light that told of coming day. The stars were growing dim; and one could not help remembering that 'twas just at such an hour of old that Jesus came over the sea to his storm-tossed disciples. He came to us, in that little cabin, and we knew He was there, for "there was a great calm." The crisis was passed! The pleadings of God's people had not been in vain; and as for the first time for days she slept awhile, we silently blessed the name of the Lord!

On arriving at Smyrna, she was conveyed in ambulance to the cool, commodious, and cleanly quarters of the Jewish Hospital, conducted by Dr. Prinski Scott, where she has rapidly become convalescent, and from which we hope to remove her to London *viâ* Marseilles, in a few weeks. Her mother and sister arrived here in safety on June 4, and in the reunion our hearts are just full.

The kindest Christian sympathy has been evinced on all sides, and opportunities for Gospel work abound.

"The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him." Ought we not to pray that the life thus spared, may more than ever be consecrated to, and blessed in the Master's service?

Faithfully and gratefully yours,
Smyrna, June 8. H. Grattan Guinness, Jun.

CHRIST'S SECOND COMING.

Dear Sir,—The difficulty suggested in the letter of Mr. Gall, in your last issue, "that the Father is pledged to make Christ's enemies his footstool before He rises from the Father's right hand to return to earth again," is not insuperable. The same difficulty was suggested by Dr. David Brown in his well-known volume. Rev. J. Litch, of Boston, U.S.A., criticising the words of Dr. Brown, well says: "Your whole difficulty seems to me to originate in confounding the Father's making the Son's enemies his footstool, with empowering the Son to conquer them, and the Son's putting down all rule, all authority, and power, by virtue of that authority." Scripture testimony is not contradictory. In 1 Cor. xv. 24 it is clearly stated, "When He (Christ the Son) shall have abolished all rule and all authority and power (R.V.), then the end cometh." The Son, then (*i.e.*, at the close of the millennial age, and at the commencement of the eternal ages), delivers up the kingdom to the Father, and becomes Himself subject to the Father, thus and herein fulfilling the Divine purpose, "God sent not his Son into the world to condemn the world, but that the world through Him might *be saved*."

Your correspondent does not discern between the eternal throne of God, which Christ shares with the Father, and his millennial throne, which is not yet manifested on earth. I use the word throne as the symbol of his government over the whole earth, when his times as the blessed and only Potentate arrive. (1 Tim. vi. 16.) The testimony is as distinctive as it is conclusive which is given by our Lord in Rev. iii. 21: "To him that overcometh I will grant to sit with Me in *my throne*, even as I also overcame, and am set down with my Father in *his throne*." Here the Lord Jesus distinguishes between a throne (participation in government) which He already possesses in heaven, and a sovereignty which is yet future, viz., his throne on earth. This is in entire accord with his words in Luke xxii. 28: "Ye are they which have continued with Me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto Me; that ye may eat and drink at my table in my kingdom, *and sit on thrones*, judging (ruling) the twelve tribes of Israel." Surely your correspondent will not affirm that the Apostles are to rule over Israel's twelve tribes in heaven.

There is no difficulty when we remember that Israel is again to be re-instated, and to occupy the chief governmental position, under our Lord Jesus Christ, over the nations of the earth. It is clearly stated that all power is given to Christ in heaven and on earth. The power on earth, however, is shown as not being taken until the sounding of the seventh or last trump (see Rev. xi. 15). Then and not before "the kingdoms of this world become the kingdoms of our Lord, and of this Christ; and He shall reign for ever and ever."

The statement that "the Father's work is purely evangelistic" is fanciful, out of accord with the facts of God's past and coming judgments. We may not so limit the Holy One of Israel. The Great Head of the Church, the faithful and true Witness, well says, concerning the millennial age, "And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron; as the vessels of the potter are broken to shivers: as I also have received of my Father" (Rev. ii. 26, 27). Surely the Father is here seen as the God of judgment also. Henry Varley.

HELVETIA.—This Home for Invalid Ladies at Mentone will be re-opened (D.V.) as usual on Nov. 1, and applications should be made to Miss Dudgeon, care of Miss Keith Murray, Ochtertyre, Crieff, Scotland, up to October 15, and after that date to Miss Dudgeon, Les Grottes, Mentone, Alpes Maritimes, France.

Mildmay Park Conference,

JUNE 22, 23, and 24, 1887.

SUBJECTS.

THE KING: HIS PERSON, HIS SERVANTS, AND HIS WORK.

(1) The Grace of the King; the Privileges and Responsibilities of the Children of the King.
(2) The Power of the King; the Privileges and Responsibilities of the Servants of the King.
(3) The Glory of the King; the Privileges and Responsibilities of the Heirs of Glory.

WEDNESDAY MORNING, JUNE 22.

IN the loveliest of June weather the Conference was opened on Wednesday morning. The attendance was not so crowded as we have seen it, but the great hall was full enough for personal comfort, considering the state of the thermometer. When the strokes of the eleventh hour had died away, Sir ARTHUR BLACKWOOD, K.C.B., rose from his place in the chair, and invited the company to a brief space of silent prayer. Then he led in the following words of opening audible petition:—

> O God, the God and Father of our Lord Jesus Christ, we beseech Thee to fill each heart here with a sense of thy presence. Fill this place with thy glory. May Christ be magnified here to-day! May thy Holy Spirit bring the thoughts of every heart into subjection to Thyself! Let us enjoy true communion with Thee. Manifest to us thy countenance. Draw very near; and may every word, and every thought, and every deed, be acceptable in thy sight, O Lord, our Strength and our Redeemer, for thy Name's sake. Amen.

The first hymn in the Collection of original Hymns by the late Mr. Pennefather was sung, beginning:—

And may I really tread
  The palace of my King?
Gaze on the glory of his face,
  And of his beauty sing?

Since last Conference, the venerable Prebendary Wilson, Vicar of Islington, whose voice was wont to be heard for so many successive years in prayer during the opening moments of the Conference, has passed into the unseen. The Chairman expressed the pleasure with which they welcomed Mr. Wilson's successor, Rev. W. H. Barlow, and said he would fulfil the same office. Mr. Barlow led in comprehensive petition. Then, according to recent custom, a portion of Scripture was read by two sections of the company alternately, verse by verse; those on the platform and in the galleries composed one section, and the body of the audience the other. The portion read was Psalm xlv.; well suited to the topic of the Conference. The Chairman observed that Earl Cavan, one of the trustees of the hall and a signatory to the letter of invitation, was absent, being laid aside through an illness from which he could not expect to recover. It was my privilege, said Sir Arthur, a few weeks ago, to witness the abundant peace and joy with which our gracious Lord favours his servant in these circumstances. He writes this morning:—"I would express my message to the friends assembled at the Conference in the Spirit-taught prayer: 'Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.'" He could not send us a more encouraging or better word for the opening of our Conference.

The Chairman's Address.

May I ask you to suffer a few preliminary words of introduction? First of all, as regards the *matter* of the Conference. We have Divine authority, in the words we have just read together, for asserting that it is "good matter." For we are to speak and hear of "the things touching the King." What are the things that are written concerning the King? The King's grace; the King's glory; the King's majesty; the King's truth. And then marvellously coupled with majesty is the King's meekness. We have, further, the King's weapons: his right hand, his throne, his sceptre, his love of righteousness and hatred of iniquity; and lastly, the King's gladness,—gladness flowing from two sources: the gladness wherewith God anointed him, and the gladness He derives from the free and full surrender of his people. Thus we have indeed "good matter" for our Conference. May God show us its supreme excellence, as He alone is able to do.

In the next place, is it not opportune? Let me remind you of a word or two in the letter of invitation which bears upon this subject. It was there said:—

> At a time when every loyal subject of the Sovereign, whom the providence of God has permitted to reign over this empire for half a century, is sharing the nation's joy, and endeavouring in some fitting way to commemorate the Jubilee of our beloved Queen, it seems as if a special call came to those whose citizenship is in heaven to lift their thankful hearts higher than the earthly throne of these realms, to Him "by whom kings reign and princes decree justice," of the "increase" of whose "government there shall be no end," and who "shall reign for ever and ever."

And again:—

> Is it not fitting that on an occasion which probably none of us now living can see repeated, when thoughts of allegiance to the throne, of loyal affection to its royal occupant, and of our responsibility to maintain and increase her honour, fill the minds of millions upon millions of our fellow-subjects all over the globe, "the children of the kingdom," the servants of "the King eternal, immortal, invisible, the only wise God," should assemble to give unto Him "the glory due unto his name," to renew their vows of fealty, and to learn what He would have them to do for the extension of his all-glorious away?

I think no further words are necessary to remind you of the opportuneness of our subject. I know there has been a difficulty, and no doubt it has occasioned some inconvenience—the time of our gathering. Other arrangements were thought of, but it was considered advisable that the usual time of our gathering should not be departed from. And if, perhaps, it has prevented some from attending, it may, on the other hand, have brought some who would otherwise have been unable to come. At any rate, from what I have already said, we all feel that the connection of the two subjects of these special days, is one which ought to lift up our hearts, and be productive of good.

Then as to the *manner* in which the subject will be presented to us. It concerns *the person of the King*. It is not for theoretical discussion, but for practical instruction. Some may perhaps have thought — indeed, some objections of the sort were made to the arrangement of the passages of Scripture—that there has not been a very precise regard paid to those differences of administration in the kingdom which are indicated in the Word of God; that the different phases of the development of the kingdom of God are not very minutely observed. I may say this was done advisedly. We are not met at this time to discuss prophetic details, but to consider the person of the King, his glory, his character, and his work. No doubt there are different phases in God's economy of the development of his kingdom. There is the mediatorial kingdom; there will be the millennial kingdom; and there will be the eternal kingdom. Different views may be taken concerning certain points with regard to these phases; but we do not want to discuss them now, important as they are in their place, and right as we are in considering them. We want above all to deal with the King Himself. His kingdom is one, whether it be mediatorial, millennial, or eternal. We are *in* the kingdom of God. The Gospel is "the Gospel of the kingdom of God." Whether He reign in absence spiritually, or in presence visibly, our duties, our allegiance, our responsibility are the same, though our enjoyments may be, and will be, indeed very different. But our subjectis the King, and our privileges and responsibilities to Him now.

Another word, as to *the method* of the treatment of the subject. You will notice that the arrangement is this, that at each of our meetings both sides of the subject will be dealt with. The first speaker will deal with the things touching the King; the second with the privileges and responsibilities of the children, the subjects, or the servants of the King. Thus it will be seen that each of the larger meetings will have the whole subject, so far as possible, brough before it. Our object then is to see the King, to hear the King, and to yield ourselves willing subjects and servants to the King. Many things *might* engage and distract our attention; let us be looking unto Him. I could not help thinking yesterday (Jubilee Day), as one witnessed some parts of the great manifestation of enthusiastic loyalty to our Queen, and as the various parts of the pageant or procession passed before one: What it would have been if by some accident the Queen herself had been absent—if at the last moment something had prevented her presence? Would the presence of the princes and princesses, the military, or all the magnificent features of the scene, grand as they were, have for one moment satisfied a single heart, if the Queen had been absent? The whole thing would have been an empty show. Is it not so now? We may hear instructive addresses, as I trust we shall; we may meet loving Christian hearts and hold sweet fellowship and counsel with them; we may consider the King's work in many aspects at the smaller gatherings; but if we lose sight of the King's presence what will it all avail? There is a danger. Satan would gladly lead us away from Christ to Christians; from Christ's person to Christ's work, whether his own finished work, or the work He now permits us to carry on in his name and for Him. If the enemy can divert our thoughts to any other object, however lawful and right at certain times and seasons, from that Glorious One who is with us to-day, seeking to manifest Himself to each heart, how much his object will be gained, and what irreparable damage he will have inflicted upon us. It is the work of the gracious Spirit to take of the things touching the King and show them to us; and it will be our earnest prayer, I know, that through this Conference, that which was true of old concerning the disciples, will be true concerning us here, "They saw no man, save Jesus only."

In the beautiful, Scriptural, and touching supplications that were offered by the nation yesterday, there was one particular prayer which I feel truly applicable to our condition. It was the prayer that our Queen might continue to reign over an united kingdom, and that we might lay seriously to heart our unhappy divisions. That had a national reference; but is it not true concerning the Church of God? How rent asunder, how divided! Is it an united kingdom He reigns over? How little has the prayer yet been answered, "That they may be one." How little have we learnt "to dwell together in unity." How disunited we are. And yet it may be different. God can make us all to be of one mind in this house: yea, in his whole house. What will gladden Him more than to see his people one, with one mouth confessing Him and serving Him? It will be true one day. It will be true now that in proportion as we draw nearer to the centre, the person of the King, we shall draw nearer to one another; our differences will seem but small, and we shall be united in holy, loyal allegiance to the King of kings and Lord of lords. God grant that this may be realised in great measure at our Conference this year, and thus bring great glory to Him, and blessing to the Church militant here on earth!

The Grace of the King.

REV. MARCUS RAINSFORD.

Beloved friends, the person of our Lord and Saviour Jesus Christ is the mystery of grace. As we have been singing—

> In Him humanity
> Is one with Deity.

It would seem that the purpose and thought of the God of all love and of all grace has been, from all eternity, to unite his creatures to Himself, that He might be Himself the fountain of their life and their happiness. And this has been accomplished in our Lord and Saviour Jesus Christ. You remember his own wondrous words, "I in them and thou in Me, and they in us." When our dear Lord appeared in our nature, the bosom of Almighty God was opened for our perusal. There is a passage in the end of 1 Cor. iii. which sets forth three wondrous manifestations of grace and love; and the least of them is unspeakable. You are all familiar with it:—"All things are yours; and ye are Christ's; and Christ is God's." I take it, brethren, that that last sentence is the greatest revealed truth on record—"Christ is God's." Oh, the depths there are in it! Then follows "Ye are Christ's"; and then follows as a matter of course, "all things are yours."

It is written that it pleased Jehovah (for "the Father" is not in the original)—it pleased Jehovah, Father, Son, and Holy Ghost, that in the Lord Jesus Christ our King should all fulness dwell. Mark it: *all* fulness—all Divine fulness; all creature fulness; all salvation fulness. You remember the marvellous description of the Spirit of God, by the Apostle Paul, in Col. i., as to the fulness of the Person of our King. There we read that He is "the image of the invisible God." There are images and images. But He is "the brightness of the Father's glory and the express image of his person.' He is the fore-ordained God-man, the firstborn of every creature. "By Him were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. And He is (not was) before all things, and by Him all things consist."

Then you have his fulness as our Saviour. He is Head of the Church. Oh, how many crowns are upon that head! "He is Head of the Church, which is his body." What a near, what a tender, what an inseparable relation! And you read elsewhere, "He is Head over all things to the Church, which is his body, the fulness of Him that filleth all in all." "Who is (the Apostle goes on to say) the beginning, the firstborn from the dead." He was among the dead, but he rifled the tomb, emptied the grave, and conquered death. He spoiled the principalities and powers of darkness, making a show of them openly; and he now claims, upon the throne of God, by a double title, to be our King.

Then having made peace (what a satisfying peace it must be to God; oh, that it may be equally satisfying to us) by the blood of his Cross, it pleased God to reconcile all things to Himself, things in earth and things in heaven; and you, poor sinner, who believe upon Him, and have taken Him from the hand of God as God's gift to you—reconciled in the body of his flesh through death, that He may present you holy, unblameable, and unreprovable in his sight. This is our King; and this is the fulness of the person of our King.

In Ephesians iii. 19 we are taught what the fulness of God is. The fulness of God is love, and Christ is the manifestation of that love. In John i. 16 we see what the fulness of Jesus Christ is—grace. Think of the God we have to deal with; his name is Love; his fulness is love. Think of the King we have; his name is Jesus, and his fulness is grace. "All the fulness of the Godhead bodily" dwells in Him, and flows forth to the sons and daughters of men, in grace. Then we have this wonderful expression, "Of his fulness have all we received, and grace for grace." There are three thoughts in this, at least. One is *abundance* of grace—grace upon the top of grace; grace overflowing grace. "Where sin abounded, grace much more abounded. "Then there is the thought of the *universality* of it—all sorts of grace, all measures of grace all degrees of grace, laid upon the Lord Jesus Christ, to be received by the empty vessels that He has created for his glory. There is another thought, and what seems to me the principal one, so far as I understand the passage—grace corresponding to every grace in the King. Why is grace laid upon Jesus Christ? Does He want it for Himself? Nay. All that grace laid up in Him is to be communicated to the members of his mystical Body—grace for grace. Take grace for love. The Father loves the Son, and loves his people in Him. Take grace for life. We have our eternal life in Jesus. "When Christ who is our life shall appear, then shall we also appear with Him in glory." Take grace for election. Christ is the Father's elect One, and his people are all elect in Him and with Him. Take grace for heirship. Christ is Heir of all things; his people are heirs of God, and joint heirs with Jesus Christ. Take grace for unction. The anointing oil upon the head of Jesus goes down, down, down—even to the skirts of his raiment.

Take grace for light. Jesus is the light of heaven: they need no candle there, for He is the light thereof. His people are illuminated with his light. "Ye are the light of the world." Take grace for fellowship. Truly our fellowship is with the Father, and with his Son Jesus Christ. Take grace for promises. All the promises of God are in Him yea and amen. Take grace for union. "I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast loved them as Thou hast loved Me." Take grace for glory. When He comes by and by it will be to be "admired in his saints, and glorified in all them that believe."

All the offices of our King are offices of grace. What is his prophetic office? Teaching grace. What is his priestly office? Atoning grace. What is his kingly office? Soul-conquering grace. What is his Shepherd office? Carrying grace; tending grace; feeding grace; patient grace; long-suffering grace; watchful grace. What is his office as Surety? Debt-paying grace. His office as Mediator? Interceding grace. There is divinity in it, for He is God; there is humanity in it, for He is man. All his gifts are gifts of grace. Have you marked the little word "My" connected with the gifts of grace? "My life"; He laid it down that He might give it to us. "My peace I leave with you." "These things have I spoken unto you, that my joy might remain in you, and your joy might be full." Are you tempted, troubled, tossed about, and worried? "My grace is sufficient for you." Weak one! My strength is made perfect in thy weakness. My rest: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." My glory: "The glory that Thou gavest Me," saith He to his Father, "I have given them; that they be one as We are one." Have you ever thought that glory is just the qualification for union with God?

Now I come to a wonderful truth. All the *attributes* of Christ are attributes of grace. All the attributes of God are turned into attributes of grace, through the finished work of the Lord Jesus Christ. Do you remember that glorious verse at the end of Romans v.? Grace reigns through "righteousness unto eternal life, by Jesus Christ our Lord." So, brethren, grace is God's darling attribute. And grace is *sovereign*. "He will have mercy on whom He will have mercy." He will be gracious to whom He will be gracious. None of the other attributes of God are sovereign: they must be; they are necessary attributes. He cannot say, "I will be just to whom I will be just." He must be just. He cannot say, "I will be true to whom I will be true." He must be true. Or, "I will be holy to whom I will be holy." He must be holy. So, in order that grace might reign Christ came down, took our nature, fulfilled all righteousness, satisfied the demands of justice, holiness and truth. Now Incarnate Grace sits upon the throne of God, King of Grace as well as King of Glory, and bids us come boldly to that throne, to obtain mercy and find grace to help in the time of need.

Do you remember, how, when God had communicated to Moses that, notwithstanding Israel's wanderings and waywardness, He would not leave them, Moses said, "Show me thy glory." And the Lord said to Moses, "I will make all my goodness to pass before thee." He put Moses in the cleft of the rock, and proclaimed Himself to be "The Lord merciful and gracious, long-suffering, abundant in goodness and truth; and that will by no means clear the guilty." Jesus came down from heaven to settle that question of guilt. His own self bare our sins in his own body on the tree, and brought in an everlasting righteousness. And now He is able (it is not physical ability, but moral ability) to make all grace abound toward us, without any disparagement of his justice, or denial of his truth. To the poor hell-deserving sinner He makes all pardoning, accepting grace to abound. To the believer He makes all grace—all sorts of grace—to abound, "that he always, having all-sufficiency in all things, might abound unto every good work." This is a tempting theme. Our King is our Peace: that settles the question of the past. He is our Life: that secures us for the present. He is our Hope: that assures us for the future. When Paul would magnify Christ he says:—"By grace are ye saved, through faith." We are accepted in the Beloved to the praise and the glory of God's grace. We are forgiven and redeemed according to the riches of God's grace, in his kindness toward us through Christ Jesus, "that in the ages to come He might show forth the exceeding riches of his grace."

Now listen to the *Commands* of grace: "Receive not the grace of God in vain." "Come boldly to the throne of grace." "Be strong in the grace that is in Christ Jesus"—not the grace that is in you. Stand in grace — justified by faith, we have peace with God and access with confidence, and stand in the grace of our Lord Jesus Christ. Then may God give us grace to apprehend and enjoy it. "Grow in grace." We are pigmies in this matter. Our faith is no faith at all. We are very dwarfs, while all the immensity and fulness of Jesus Christ lie before us; when we might sing, and triumph, and boast, and have an abundant entrance into the kingdom of glory. You remember, in Rev. xxii., where He showed us the beautiful city, by his servant—the streets of gold and the walls of jasper. Imagine how the soul of the beloved Apostle would long for an entrance; and do not our souls long for an entrance, that we may behold its beauties, and listen to its songs, and share in its glories? You remember the last verse in the Bible, given to support and sustain us, until the golden gates open, and the welcome sound is heard,

> Come in, come in,
> Eternal glory thou shalt win—

"The grace of our Lord Jesus Christ be with your spirit." That is the supply for the meantime. God grant that the King, in his fulness, may supply his grace to all of us to-day, for his name's sake.

REQUESTS FOR PRAISE AND PRAYER.

At this stage of the meeting a number of requests were read out by Mr. J. E. Mathieson, and afterwards presented in audible prayer by Rev. D. B. Hankin. Among them were the following:—

PRAISE.—For a more general disposition among Jews to hear the Gospel and to read the Hebrew New Testament, several thousand copies of which lately had been sent by post to Rabbis all over Europe. PRAYER.—That the Church of Christ may be awakened to a sense of her responsibility towards the Jew.——Miss Daniell asked prayer for work among soldiers this summer.——For work at Soldiers' and Sailors' Homes.——For guidance as to special services for children at seaside places throughout the summer.——For blessing on the work of Miss Whately at Cairo.——For Morocco.——For the Dera-Ghazi-Khan Mission in Beloochistan; that a lady doctor and a much needed hospital may be provided.——For children of God led astray by an appearance of special spirituality, or by claims of gifts implying marked favour of God; that He would recover such out of the snare of the devil, and disappoint the teachers of error who creep into houses and lead captive silly women; also that in his mercy He would bring these false teachers to repentance and a knowledge of the truth.

Privileges of the King's Children.

REV. H. LINDSAY YOUNG, Portsea.

Turn with me for a moment to Rom. viii. 17:—

> If children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him.

The Apostle seems to lay great stress on that little word "if"—"If children, then heirs." And that little word is, as it were, God's real barrier, which shuts in his own children into the enjoyment of the spiritual Canaan, flowing with the milk and honey of God's eternal privileges. It is also as much a real barrier to shut out the world that still rejects the gift of God's Son. There may be some timid soul here who asks the question, "How may I know that I am a child of God?" That question is answered here:—"As many as are led by the Spirit of God they are the sons of God. How does the Spirit of God lead? I take it that the first work of the Spirit of God is to cut a man down, and leave him neither root nor branch; then to lead him, in a humble, broken frame of mind, to behold the Lamb of God, which taketh away the sin of the world. Then, by Christ's stripes, that soul is healed. "As many as received Him (Jesus), to them gave He the *right* to become the sons of God."

When we speak about God's children we are sometimes apt to take too meagre a view of the glorious doctrine of Adoption. I think the Word of God teaches us that the child of God is not merely *called* a child of God, but that he is *born* a child of God. If you look at Eph. i. you will find there a verse which teaches that this is the full meaning of the doctrine: "Having predestinated us unto the adoption of children by Jesus Christ to Himself." Dean Alford translates it thus: "Having predestinated us unto the adoption of children by Jesus Christ *into* Himself." Our brother (Mr. Rainsford) has told us that God in Christ opened up his bosom of love for our perusal. I take it that this text teaches us God goes further than that, for here He opens up the bosom of his love for our reception, and thus the child of God is taken into Himself, and becomes a child, not merely by name, but by being born into the very family of God. Does not John i. 13 teach us this? "Which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

All the privileges which belong to God's children are, of course, family privileges, and they may be divided into two classes: (1) those in connection with Sonship, and (2) those in connection with Heirship. It is a very wide subject, but I think we may sum up the privileges of the children of God under four heads—Confidence, Conformity, Chastening, and Care. The first privilege we are introduced to here is *Confidence*. "Ye have not received the spirit of bondage again to fear, but have received the spirit of adoption, whereby we cry, Abba Father." These words simply express the language of true confidence. God has planted within the heart of his children that confiding and loving spirit whereby we can draw near to our Father in heaven, and cry "Abba Father!" What a contrast is this to the former part of our experience—the old spirit of bondage, which, as it were, paralysed our souls, kept us in a state of misery, and filled us with all sorts of misgivings and forebodings about the future. That has now taken to itself wings, and fled away; instead of it there steals into the soul, implanted there by the Spirit of God, that filial, confiding spirit, whereby we can look God in the face with the most perfect confidence, and cry continually, "Abba Father." This privilege teaches us to walk in the presence of our Father; to live in his presence without restraint and reserve, but in the most perfect child-like confidence.

Let us be practical. Is it a matter of fact that we avail ourselves of this privilege? Do we confide in our Father the smallest trifles of daily life? Do we tell Him the little frictions of daily experience, the petty cares and worries, the vexations of spirit, as well as the big heavy storm-clouds of severe trials? If we do not, are we not coming far short of the privileges which He has conferred upon us? You who are parents know that your children cannot give you greater pleasure than by honouring you with their confidence. And can we delight our Father in heaven more than by honouring Him with our confidence continually? Sometimes we are apt to think that the small things of this life are too insignificant for God to be concerned about. Listen to what Christ says: "A sparrow shall not fall on the ground"—a little worthless sparrow—"without your Father." If he knows about the sparrow that flutters in the country lane, and if its fall has been determined and willed by Him, should we not say, "There is nothing in our lives too small, about which to confide in Him, and trust to his loving care."

But it is a mutual privilege. God comes and takes up the position of confiding in us. Recollect what the Psalmist says: "The secret of the Lord is with them that fear Him, and He will show them his covenant." In proportion as we confide in Him will He confide in us, and show us more of his bosom of love, and more of his purposes of love, that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Look now briefly at another privilege—*Conformity*. "Whom He did foreknow, He also did predestinate to be conformed to the image of his Son." This is the purpose of God and the privilege of every child of God. The Lord Jesus Christ is brought before us as the brightness of the Father's glory, and the express image of his person. He is held up before us as he model to which all his people are predestinated to be conformed. I take it that Christ came to this world and became incarnate, not merely to undo our death, to deliver us from eternal condemnation, to leave us an example that we might follow in his steps; but that He might be the perfect man to be reproduced in each one of his believing people. What said Paul? "My little children, of whom I travail in birth till Christ be formed in you." Can that be anything short of the reproduction of Christ in the hearts and lives of his people? Is it going beyond the teaching of Holy Scripture to say that it is the work of the Spirit of God to make Christ incarnate as it were in the hearts of his believing people, that He may reproduce his life again in us, and make us *Christ-like* in the fullest sense of the word? Some of us recollect that remarkable sentence written by Professor Godet upon this subject. He says:—

> What is the work of the Spirit of God? It is to impart Christ to us, with everything that is his, so as to make Him live again in us, as the grain of wheat which lies dead in the earth is made by the power of nature to live again in each of the grains in the ear.

Is not that a full commentary upon the words of the Apostle, "Till Christ be formed in you"? I take it that the very moment the Spirit of God flashes the light into the soul, at conversion, there is the perfect image of Christ put there, just as much as when the babe is born, that child is a perfect man or woman. The work of the Spirit of God is to develop the Divine image in the soul, and in proportion to our conformity to Christ, we are made like to the Father.

There may be some here who are amateur photographers, and will understand this illustration. We take the sensitive plate, uncap the lens, and expose it to the object we wish to photograph. The flash of light produces the image perfect in every part, but when you take out the plate you can see nothing. Still there is an invisible latent image there, perfect, as I say, in all its parts. You pour upon it what is called a developing solution. Then, first of all, there is a very blurred and indistinct image, but one after another the details come out, and at last there is the perfect image portrayed on the plate. But there is one more process. There is poured upon it what is called the fixing solution; then it is fixed and stamped so that it will not fade before the action of the light. So, it seems to me, we receive the image of Christ at conversion. The work of the Spirit is to bring out the details day by day. Then at the resurrection the likeness is fixed with the fixing solution. "When He shall appear we shall be like Him, for we shall see Him as He is."

Another privilege of the child of God is *Chastening*. You all know the passage in the Epistle to the Hebrews, "Whom the Lord loveth He chasteneth." We are there told that the great test whether we are legitimate or illegitimate children is our endurance of chastening. This is our privilege, and it is to teach us to sit loose to the world, and look more at the image of Jesus; to turn us away from earthly objects, that we may set our affection upon things above. It is not pleasant to the flesh to go through chastening, but "afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Another point on which I can only touch is *Care*. It is a wonderful thought—some person has mentioned it—that the only Being in the world who is never free from care is God; because He has upon Him the care of all his children, and He accepts the responsibility. Just look at the care that God bestows upon the children of the King. First of all, He *feeds* them. What with? "Except ye eat the flesh of the Son of Man and drink his blood, there is no life in you." In 1 Cor. xv., we read that "all flesh is not the same flesh; there is one flesh of men, another of fishes, another of beasts, and another of birds." The flesh denotes the nature of the creature that possesses it. The flesh of the Son of Man denotes the nature of Christ. Unless you spiritually assimilate and digest, as it were, the very nature of Christ, there is no real life in you. "And drink his blood." Then the blood is the life, and is the emblem employed to represent the life of Christ. Unless, therefore, we are feasting upon Christ, and imbibing his nature and assimilating it, there is no proof that we have any real life of Jesus at all. Besides feeding, God *clothes* his people. In Isa. lxi. 10 we read:—"He hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness." He not only clothes but *protects* them. "Thou hast covered my head in the day of battle." We are exhorted to put on the Lord Jesus Christ, for He is Himself a complete armour of his people. Then He *puts them to sleep.* "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." The best translation is:—"If we believe that Jesus died and rose again, even so them also *which have been laid to sleep by Jesus* will God bring with Him." There are no second causes in the matter of death, but the bodies of our dear ones have been touched with the hand of Jesus, and laid to sleep till the morning.

Lastly, those whom He has laid to sleep He will awake in the morning. Thus He wakes them up after the long sleep of death, and presents to the Father those who are glorified together with Him.

O base, ungrateful thought,
To call the grave the last long home of man!
'Tis but a lodging, held from week to week,
Till Christ shall come.

We might have dwelt upon the *responsibilities* of the children of the King, but the time has gone and no doubt they will be referred to to-night. One word in conclusion. We who listen to these truths—can we be *identified* as the children of the King? As we move in and out of our offices, or amongst our companions in life, can we be really identified as the King's children? Can it be said of each one of us that we resemble the King? God grant it may be so. Then we shall rise from the contemplation of our privileges to translate them into habits of daily life, and we shall become responsible to glorify the King.

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WEDNESDAY EVENING.

The Kingship of Christ.

REV. EDGAR N. THWAITES, Salisbury.

In Numbers xxiii. 21 these words are written:

> He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.

Yesterday in the streets of London there was a shout of a Sovereign in the midst of the great population of London. One of the most interesting parts of the pageant was this, that the bodyguard of our beloved Queen was the members of her own family. Is it not somewhat the same at Mildmay on this occasion—that the members of the family of the King are gathered to give honour to the King? While everyone of us has a heart beating in loyalty to our beloved Sovereign Lady the Queen, I hope we have a heart beating truer still in loyalty to the King of kings.

Yesterday, while eyes were fixed upon a great deal of the beauty that was to be seen, there was one person upon whom everybody fixed their eyes, and that was the Sovereign. What can we do better this evening at Mildmay than get our eyes, by the Spirit's power, fixed upon our King? Therefore, I shall ask you to notice, first of all, that *our Lord Jesus Christ is King.* In five ways He is King. First, He is King *by inheritance*, just as the Prince of Wales, if nothing unforeseen occurs, will, by his very birth, be the king of this great country. We trust the day may yet be far distant; but at the same time he is by inheritance the king of this country. In regard to the Lord Jesus Christ, God said, "This is my beloved Son." Thus we have it in Heb. i. 4, "He hath by inheritance obtained a more excellent name than they" (angels). But there is one great difference. The Prince of Wales is only the Heir Presumptive to the Throne. Our blessed Lord is Absolute Heir, and no accident can make Him fail of the kingdom which is to be his for ever. The kings of the earth may set themselves, and the rulers may take counsel, against the Lord and his anointed, yet God says, "I have set my King upon my holy hill of Zion."

Secondly, the Lord Jesus Christ is King *by choice.* You know that the President of the United States is elected by the vote of the people. The Chief Magistrate of the Republic of France is elected by the will of the people. Christ is not only a King by inheritance, but he has been chosen. Not chosen by the will of the people; for the people said, "We will not have Him to reign over us." But in Ps. lxxxix. 19, God says, "I have exalted one chosen out of the people," so that the Lord Jesus comes before us in the double character of the King. The man who is living in rebellion against Jesus as King is, therefore, committing a double and most awful sin.

Again, the Lord Jesus Christ is King *by his anointing.* You remember that Samuel anointed Saul to be king; and nearly fifty years ago, upon the coronation of Queen Victoria, the Archbishop of Canterbury of that time anointed the Queen with oil—oil upon her head and oil upon the palms of her hands—and she was anointed the sovereign of this country. Every king of this country has been anointed from time immemorial with oil, but they have been anointed by the hand of another. In regard to the Lord Jesus Christ He stands upon a pedestal quite alone. He is the unique King, for it says (Psalm xlv. 7), "God, thy God, hath anointed thee by the oil of gladness above thy fellows." The only one ever anointed by God is the Blessed Jesus.

The Lord Jesus Christ is King because He has his ambassadors. Our Sovereign sends her ambassadors to all the Courts of Europe. There are representatives of our King as ambassadors to-day who are representing Him in India, in China, in Africa, in North-West America, and in the islands of the sea. But who are the ambassadors; who are the men that are called to this great and high calling? St. Paul says (2 Cor. v. 20): "We are ambassadors for Christ; as though God did beseech by us, we pray in Christ's stead, Be ye reconciled to God." I am speaking in this hall to-night to a body of believers; but I am also speaking to a body of ambassadors. Are you obeying your King's command? The command has not yet become old, and passed away, which our Lord gave to his ambassadors between 1800 and 1900 years ago, "Go ye into all the world, and preach the Gospel to every creature." I am earnestly praying, as many of us are, that one of the results of these three days' Conference will be that some ambassadors who have been slothful in their business will be stirred up to go and make known the name of the Lord Jesus in the regions beyond.

Let me, before passing to the second head, bring one more thought to your notice—that the Lord Jesus Christ is the King *by the kiss of allegiance.* There used to be an old custom in this country, that the sovereigns upon the day that they were crowned received in Westminster Abbey six hundred kisses from the lords spiritual and temporal, of this kingdom, upon the left cheek. Our beloved young Queen, however, dispensed with that; but she received a large number of kisses upon the hand. Princes of the royal blood kissed first, then the nobility of this country gave the kiss of allegiance to their sovereign. Is there not to be with us the kiss of allegiance?—the kiss that says we are no longer the servants of the world, no longer the servants of sin, no longer the servants of our own desires. Let us rather say, "Lord Jesus, I give Thee the kiss of allegiance, and henceforth Thou shalt reign and rule in my heart."

Notice, now, *the grace of the King.* The subject is so large that I hardly know how to begin, and one scarcely knows how to finish. But I asked God to guide me, and perhaps He has led my thoughts to three or four points because He has had some message for one of his children here to-night.

The grace of the King comes out, first of all, *in his humiliation.* I think of the Lord Jesus crowned with glory from all eternity; but when I want to see the grace of the King, it is not in all the splendour of his heavenly court, but it is in his birth and in his lowly life. If we want to see the grace of the King in all its fulness, its brightness, and its glory, we see it best as we go to Calvary. At the Cross the grace of the King is written in the very clearest letters, so that, written above those words in Greek and Latin and Hebrew, "This is the King of the Jews," we see, "Here is the Grace of the King." If we want to put in one short sentence the whole of the work of Jesus upon Calvary, I say it is "The grace of the King." See the King, crowned with thorns, until the blood trickles down his brow; the purple robe hangs from his shoulders; the reed is grasped by his right hand; and we hear the words, "Behold the man!" But we say, "Behold the King of Grace." There is blood from his brow; blood from his back, which has been given to the smiters; blood from his face, where the hair has been plucked from his cheeks. I look at the great King of Grace and I hear a shout that rends the air. It is no shout of indignation from men and women whose blood is boiling with anger at the treatment of their King; it is no shout of suffering from the lips of the King Himself; it is the cry of the cruel and angry mob who said, "Crucify Him!" "Crucify Him!" Pilate says, "Behold your King;" and upon the cross was written—surely it was not Pilate's own suggestion, surely it was not the suggestion of any counsellors; it was the Holy Ghost wrote the words, "Jesus of Nazareth, the King." The men and women in those days would not have Him, but we claim Him as our King. What is this? He is purchasing to Himself a universal Church. He is here saving you and me from going down to the pit. He is paying our debt, which, if left unpaid, would have consigned us to eternal punishment. He went into the battle, and his poor body is blood-stained. Behold your King of Grace! "Ye know the grace of our Lord Jesus Christ, who though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich." Like Mordecai the Jew, who in seeking the welfare of his people rent his clothes and put on sackcloth, the Lord Jesus Christ put on the sackcloth of humanity, because He was the King of Grace, in securing the welfare of his people.

Notice, secondly, the grace of the King *in his saving power.* In 2 Sam. xix. 9 you get two thoughts in regard to the King. The tribes of Israel said: "The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines." He delivered the children of Israel from their general foes and from their special enemy. The Lord Jesus saves his people in two ways—He saves us from the condemnation of sin, and, if we trust Him, He saves us from the power of sin, too. He saves us, not only from our enemies, but also out of the hand of the Philistines—and the Philistines are not dead yet. I sometimes look at my own salvation, and at my own conversion. Before I was converted to God I was a poor prisoner in Satan's power; I was a slave working the devil's work; the chains of sin, the manacles of iniquity, and the bonds of death, were strong upon me. But how did I become converted to God? If you look at Ps. cv. 20 you will read: "The king sent and loosed him; even the ruler of the people; and let him go free." And if you want to know how I got rid of the devil's power, it was the King who sent and loosed me, and the Ruler of the people let me go free.

Now, let me take you to the third thought, the grace of the King *in his speech.* We are told in Dan. i. 19, that the king communed with Daniel, Shadrach, Meshach, and Abednego. Some of us know what a blessed thing it is—the communing of the King with his people. In Ps. xlv. 2 it is said in the Revised Version, "Grace is poured upon thy lips." And what is this? It is like honey poured only that it may drop. The grace was poured upon his lips only that it might drop. And did not it drop? It dropped so wonderfully that even people who had no love for Jesus were compelled to say, "Never man spake like this man." You will see what this was for, in Isa. lxi. 1. Grace was poured into his lips "to preach good tidings unto the meek;" and we are told in St. Mark's Gospel that "all wondered at the gracious words which proceeded from his lips." Grace, we are told in Isa. l. 4, was poured that He might know "how to speak a word in season to him that is weary." I have sometimes come up to Mildmay very weary and faint, but I have gone back refreshed and able to do my work more efficiently. Is there a weary one here to-night? The Lord Jesus had grace poured upon his lips that He might know how to speak to the one who is weary. Is there one who has been fighting with some besetting sin? You have made your resolve, you have made a pledge, you have joined a guild, and yet you have been overcome. Now grace was poured upon his lips that He might speak a word and say—what? "Come unto Me, and I will give you rest." Is there one here who is weary of temptation? You hardly know what to do; for when you have knocked down by God's grace one temptation, another

that, and you are almost overcome. The Lord Jesus says, "Poor tempted one, come to Me and I will give you rest." Is there a poor soldier here who has been battling for the Lord and has got the sweat upon his brow—a Sunday-school teacher, or some missionary whose battle is so hard that you are almost ready to throw down the sword and give it up in despair. Listen to the words of your King: "Come unto me, and I will give you rest." To-day is the day for the fight; to-morrow may be the day for complete and perfect rest in the presence of the King. Is there one here who is weary in body, in mind or in soul? Listen to the gracious words that proceed from his lips. He says, "Come, and I will give you rest."

The grace of the King is displayed *to unbelievers.* Is there any unconverted man or woman here to-night? The King is full of grace. It is only by his grace that you are not lost; it is his grace that brings you into this place to-night. If you are ready to trust Him, He is ready to take you as one of his servants to-night. To his saints it is all grace—grace in loving, choosing, calling, saving, keeping, and by and by glorifying. By God's mercy I have been one of his servants for a great many years, and the older I get, the more I am bound to say it is all grace.

My word to you in closing is this:—In 2 Sam. xiv. 28 we read that "Absalom dwelt two full years in Jerusalem, and he saw not the king's face." I cannot help thinking that I am talking to some here to-night who have never seen the King's face. You have been dwelling in Zion for years, and you have never seen the King. You have seen the Lord Jesus as your Saviour—blessed be God for that, that is something; you have seen the Lord Jesus as your Advocate—thank God for that; you have seen the Lord Jesus as your friend—thank God for that; but you have not seen Him as your King, a King to reign over every action, every thought, over your family, over your money, over everything — to reign over you, to guide you, to guard you—Jesus to be your King. In the same chapter (2 Sam. xiv.) we find "Absalom said, Let me see the king's face." Is there anybody here to-night who says to Jesus Christ, "Oh, King, show me thy face; I shall be satisfied when I awake in thy likeness"—only to see the King. There is a very remarkable verse in 1 Pet. iii. 15 (R.V.) It says there, "Sanctify in your hearts Christ as Lord." "Sanctify," or set apart. Everyone of us, as believers, have got Christ; but in that verse it says, "Set apart in your hearts Christ as King." What we want to-night is to let the Lord Jesus Christ be King. I wonder how many there are here to-night who are ready to say, "Oh, Lord Jesus, from to-night my body, my soul, my all is yielded to thee." If the Lord Jesus Christ is King you will say, "Behold, thy servants are ready to do whatsoever my Lord the King shall appoint" (2 Sam. xv. 15). A great many of us Christians are picking and choosing the work to which we call ourselves: God very often calls his people to do some disagreeable work. Thank God when we can do the work without being patted on the back. Paul got on very well without a newspaper to praise him. I sometimes wish that some of these newspapers would not praise Christians. We want the praise of the Lord, and not of man. A pat on the back hurts a man a great deal more than a blow in the face. Let us learn that what we want is just to say, "I am ready to do whatever came to Solomon, she came prepared to give him something. When she had seen the King, and heard his wisdom, and seen his servants, she gave the king 120 talents of gold, spices, and precious stones; she came prepared to give. I wonder how many in this hall have come prepared to give. How many are ready to say, "Lord, I am ready now; I have come into the hall to-night prepared to give my heart, my life, my character." If you want a good character from Christ, you will be sure to lose your character with the world. Are you ready to give up your character? If you were to go and preach at the corner of the street, do you say, "What would Mrs. So-and-so say if she were to roll by in her carriage?" and "What would Mr. So-and-so say?" What we want is this: whatever the Lord the King commands we must be ready to do it.

Give up the one hundred and twenty talents of gold. I do not know whether I may dare to say this, but I suppose I may if the Lord has led me to it, and it is this. I do not know whether any of you are ready to give some of your gold. In regard to Mildmay, there are many needs—needs in all directions. I am quite sure that a great many Christians are too heavily weighted with their money. You know that the balloon goes up higher as more sand is let out; and so a great many Christians would get nearer to their Lord if they would only get rid of some of their gold. The Queen of Sheba gave her spices. The spices may represent your talents. They may represent your voice. Go and sing for Christ in some Mission Hall. Go with your winsome ways, your kindness and gentleness, and use them for the Lord Jesus Christ. The Queen of Sheba gave precious stones. I do not know whether I speak to some ladies with jewel boxes. It would be a good thing if they were all given up for the King. Let our religion be a giving as well as a receiving religion. As soon as the Queen of Sheba gave all she had, then the king broke out royally, and gave all he had to give—all that she asked, all that she desired, besides what he gave of his Royal bounty. I wonder if some of you can trust your King as well as the Queen of Sheba trusted Solomon. I cannot help thinking that I am speaking to some to-night who may say, "I did so in the days gone by; Jesus was my King, but He is not my King now. He does not reign in my heart as He did before." What are we to say? I will give to any backslider this verse:—"They made Solomon, the son of David, king the second time" (1 Chron. xxix. 22). If, by God's grace, Jesus reigned over you in days gone by, and you are a backslider now, make Jesus the King the second time to-night. Oh! that you may have the grace to give all up now.

Children of the King.

REV. J. HUDSON TAYLOR.

Our subject this evening is "The privileges and responsibilities of the children of the King." Perhaps we need to ask ourselves a first question, *Are* we the children of a King—the children of *the* King? It may be that we do not sufficiently realise this as a fact; and if so, how can we realise our privileges and responsibilities in the position into which grace has brought us?

Some of us were listening this afternoon to an address on Africa. I do not know how it affected the minds of others, but as those vast regions were described to us—regions so vast that it seemed almost impossible for the mind to grasp them—it seemed to fill me with awe. Think of the great, the unattempted, the unbegun work in the Soudan. We all must have felt overwhelmed when it was pointed out that even the Congo region would embrace the whole of India from the Himalayas to Ceylon, that the region of the Soudan was immensely larger, and that in all that district there was not one witness for the Lord Jesus Christ.

Two thousand years have very nearly elapsed since the Great Commission was given, and at present we are told that there is not one believer in all that vast region. One could not but ask oneself, How comes it that the Lord has not sooner thrust forth some of his many servants into that vast region? We cannot tell all the reasons, but it seems to me that we may tell some of them. It may be that the children of the King are not fit to go; it may be that they are not worthy of the honour. It may be that we are not sufficiently saved ourselves to be used in regions like that, in carrying the glad tidings of salvation to others. I do think it immensely important that we should realise ourselves to be in very deed the children of the King.

We are told in the Word of God that Satan is the god of this world. No wonder *they* give him a high position. But do not we believers sometimes give him too high a position? It is natural that he should be this world's god, but cannot we look higher? Cannot we see him the servant, and not the master? Do we realise ourselves the children of the King—the King who is almighty, the King to whom is given all the resources of grace; as we have been hearing, all power in heaven and earth. Is not our want of recognition of this fact one source of our weakness, and one reason why we are so willing to stay at home? We do not feel, we do not realise, that we have a sufficient portion in Christ, and we cannot leave the other portion that we have—the enjoyments, the surroundings, the comforts of home. We do not realise that we have sufficient strength and grace in Christ to whom belong all things. We dare not launch ourselves into untold difficulty because we do not know that we are the children of the King. Oh! that we realised more fully our position as children of the King.

Now, as to some of the privileges of the children of the King. It has been very much laid upon my heart lately that very few of us have really entered as we should do into our privileges. Is it not one of the privileges of the children of a king *to abide with him?* Is it not one of the privileges of children to abide in the father's house, to see his face continually, to have precious intimacy with him, and to find his resources, and not their own, those on which we must fall back for the supply of every need? What is the branch in the vine? Is it something distinct from the vine? Is it something that in time of special danger may run to the vine and find a shelter there? Is it something that in time of special need may look to the vine, or is it a part of the vine? Is it not in vital union with the vine? Does it not spring out of the vine, and is not the whole life of the vine shared by each branch? Do we realise this privilege of the children of the King to share in the fulness of the blessing that there is in Jesus Christ our Lord? I fancy many of us may be feeling as I have often felt—that there was sap in the root of the vine, but how was I to get it into my poor, puny branch? What a mistaken thought! Christ says, "I am *the* Vine"—the whole Vine. "Abide in Me, and I in you!" We are indeed really one. What is this abiding that we are exhorted to? It is to recognise, to realise, to live in the strength of this fact, that Christ and I

but really one; and that *all* his life is in us. That just as the blood of our whole body circulates through every part of the body, and brings life and strength to each member, so, one with Christ, his fulness is ours.

Is it not one of the privileges of the children of the King to have the "eyes of our minds enlightened," as the Apostle prayed for the Ephesian Christians, "that we may know" (that we may not be in any doubt or uncertainty) "what is the hope of our calling, and what the exceeding greatness of his power to usward who believe"? We cannot discharge our responsibilities unless we understand our privileges.

Again, do we, as the children of the King realise the truth of Rom. viii. 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"? Take one of those beautiful succulent branches of the vine, and you will see it in the spring full of sap, with beautiful green leaves bursting forth, and with the promise of fruit; but separate it from the vine, and what will become of it? How soon it will wither, how soon the leaves will fade, how soon it will die and putrefy! Why does it not putrefy when on the tree? Why were the leaves so full and green? The law of the spirit of life in the vine so used chemical laws, which lead to death and putrefaction when the branch is separated from the vine, that they were for the building up of the branch and the ripening and perfection of the fruit. Have we, as children of the King, realised these glorious truths? Have I taken it home to myself that "the law of the Spirit of life in Christ Jesus hath set *me* free from the law of sin and death," and has made those very tendencies and temptations and stumbling blocks, which, apart from the law of life, are ruin and slavery to me, the very instrument through which Christ will gain victories, and through which fruit will be found to the praise and glory of God's grace?

Have we realised another of the privileges of the children of the King? That of living all along in glorious relationship to Him. The Prince of Wales is not the Prince of Wales to-day and someone else to-morrow. Have we realised the constancy of our own position in relation to our blessed Lord, and expected permanency of blessing? If one may speak for others, we have utterly failed in this. We have *expected* that sometimes we should fail, and not be abiding in Christ; that the flesh would get the upper hand, and we should need to come back again to the Lord as poor penitents seeking restoration. This should not be so. We are told of one who walked with God for three hundred years. Now we may be quite sure that God never walked with Enoch in the dark. God never walks with anyone in the dark. If a believer wanders away from his position of separation from the world, the loving Master will come to woo him back again, and with endearing words will say, "Arise, my love, and come away," but He will never say there, "Open to Me, and let Me in." So long as there is that wall, He will never attempt to cross it. Enoch must have walked with God in the light; and if *he* did that, and before he was translated had this testimony that his ways pleased God, is not the same grace that was sufficient for him sufficient for us?

Let us look at God's Word together, and see how God has sustained his grace in the lives of some of his servants. Look at Paul's words to the elders of Ephesus. He refers to the way in which God's grace had upheld him, and says, set foot in Asia, after what manner I was with you *all* the time." (Not *sometimes;* not at his better times.) "Serving the Lord with all lowliness of mind and with tears, and with trials which befel me by the plots of the Jews.... remembering that by the space of three years I ceased not to admonish every one night and day with tears" (Acts xx. 18, 19; 31 R.V.). For three years he was with them, they knew perfectly well after what manner he had been with them, from the first day, serving the Lord "*all* the time."

Again, how does the Holy Spirit lead him to speak to the Thessalonian believers? "Our Gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance; even as ye know what manner of men we showed ourselves towards you for your sake" (1 Thess. i. 5). There was not merely the word preached, but an object lesson shown. There was the life manifested in the Apostle. "And ye became imitators of us, and of the Lord." Why, that branch in the vine bore no leaves but vine leaves; and no fruit but vine fruit! Those who became followers of the Apostle became followers of the Lord. In chap. ii. 5, he says again, "Neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness." And in ver. 9, 10, "For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the Gospel of God." "Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves toward you that believe." What was the end of all this? "To the end that ye should walk worthily of God." He believed that God's grace was able to make those Thessalonian Christians walk worthily of God. These are very important words, and if you carefully read, as I have read, the Scriptures, with this thought in view, you will be surprised how many passages there are to encourage you and me to expect that God's grace will enable us to walk in the light; and not sometimes merely, but to abide in Christ, and to find constantly his blessing resting upon us.

Then take the words of the Lord Jesus Christ to the Samaritan woman: "Whosoever drinketh of the water that I shall give him shall never thirst again." Does He not say the same truth in John vi., "He that cometh to Me shall never hunger"? "He that believeth on Me shall never thirst;" and you know that expression means "at any time." The same word is used there, as is used in the passage, "No man hath seen God *at any time.*" Now we are warranted to believe that feeding habitually on Christ we should not be hungry or thirsty at any time; and should never be left, wherever the Lord may take us, and whatever He may give us, to live poor and hungry. We shall always find in Him that which will supply our need.

But is even this all, blessed as it is? What does He tell us in John vii.? "He that believeth on Me, as the Scripture hath said, out of him shall flow rivers of living water." Is it not our privilege to realise this—that in Christ Jesus we are so abundantly supplied with blessing, that without any personal fear of need we may have our hearts at rest before Him; living lives absolutely without anxiety, and without care, and without carefulness, we may be able to carry out literally the Master's command "Be careful"—be anxious, be troubled—"for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be

that passeth all understanding shall garrison your hearts in Christ Jesus."

Now comes the responsibility. If we are so blessed in Christ it is not simply for our own enjoyment. It is not simply for their own enjoyment that these gaslights are lit here. Is it not that the light may be spread throughout the hall, and that we may all see together, that the lights are lit? If the lights should fail in their duty and not diffuse the light around, would not the directors of this hall soon cease to light them? Perhaps we may find a reason for our lack of blessing in this—that we have failed in our responsibility. We have forgotten that God has given us this grace in order that we may give it out. What is living water? Is it not running water? If you could take a stream of living water and run it into a reservoir and say, "We will keep it there," it would cease to be living water, and become polluted and stagnant. If you want to keep your reservoir full of living water you must open an outlet as well as an inlet, so that there may be a continual circulation. If you ligature an artery in the human body, say in the arm, the heart will pump fresh blood in by other channels; but if you close the main vein of the arm you cannot save it, and the arm will die and mortify. And this is one reason why we do not find more blessing at home: we have not carried the blessing sufficiently abroad.

Mr. Reginald Radcliffe has drawn our attention to this fact—that we are not meeting with the blessing that we might expect at home. So far as statistics are obtainable, we are not adding to our churches as we should do. The increase of membership is in smaller percentage than the increase of population; from which it follows that there are more unconverted people in Great Britain to-day than there were twelve months ago. And if this is so, is it not a serious thing for those who work at home and are interested in the home work especially, as well as for those who work abroad and are interested in the foreign work, to take this matter to heart, and remember that our responsibilites are essentially connected with the enjoyment of our privileges, and that the enjoyment of our privileges cannot be had without fidelity to God in regard to our responsibilities?

But if we are the children of the King should not we bear his likeness? And what is the great fact of all facts which are recorded of our Lord? "God so loved the world that He gave his only begotten Son." GOD is the great Giver. Christ, also, humbled Himself and left his royal throne to take his place in the poor manger in Bethlehem. Can we know Him; can we enter into fellowship with Him unless we tread in his footsteps, to rescue the perishing, wherever they may be? Unless we empty ourselves as He emptied Himself, we cannot be filled as He was filled.

The command rests upon you and me to be filled with the Spirit. Many persons seem very much perplexed about this. How are we to be filled with the Spirit? I do not think it is at all a difficult matter, if we only approach it in a teachable spirit, willing to do his will. Unless we are willing to do the will of our Lord we cannot grow in knowledge or in grace. If I had a glass of water in my hand, how should I get it filled with air? Empty it of the water, and the air will come in of itself. And if we want our heart to be full of the Spirit of God, if we only empty out those worldly things which occupy so much space there, and surrender ourselves to God, willing to be made what He would to do what He would have us do, there will be no difficulty about being filled with the Spirit.

Let us bear in mind that the Spirit of God is not a *thing;* the Spirit of God is a *person.* God giveth not his Spirit by measure. The Spirit of God is a glorious person. What is it for those who went yesterday to see the Jubilee celebrations to be full of the Queen? What is it for the politician to be full of his leader? What is it for a mother to be full of her babe? What is it for a merchant to be full of his business, or for a miser to be full of his wealth? That is what you and I want to be with regard to the Spirit of God. The minding of the Spirit brings life and peace, while the minding of the flesh brings weakness and corruption. May God make us willing to know our privileges by making us willing to discharge our responsibilities!

We have been hearing of Africa this afternoon. Every quarter of an hour 300 precious souls are passing to Christless graves in Africa, and you have never taught them a word about your King. Every fifteen minutes 300 precious souls are passing to Christless graves in India. Can we enjoy the smile of the King while we are disobeying his command to carry the Gospel to every one of them? And in China, again, the same number, 300 souls every fifteen minutes, are passing away, without having been reached by the Gospel. Did Christ leave his throne in glory, did He come down here to die that whosoever believeth on Him should not perish, but have everlasting life? Does this Book tell us that those who sin without law are saved because they have no law? This Book says that those who sin without law perish without law. But does not their blood rest upon those who have the Word of Life and leave them without it? Does it not rest upon those who know the truth which has made them free, and who would be set much more free by the truth if they were to discharge their duty and carry the Gospel to them? As we all have our privilege of never being hungry or thirsty or weak again, but of walking with Him on and on and on, and finding his mighty power and his sovereign grace able to hold our members in his grasp, able to utilise all our powers, able to bring into subjection to Christ every imagination of the thought of our hearts, bringing them captive and making them his servants—shall we not think of those who are bondservants of Satan, and bring them also to light and to liberty?

I cannot tell you the privilege it is to go forth as Christ's messenger. I have lately returned from a visit to China, and it has been, not an occasional thing, but quite the usual thing, to find the missionaries full of blessing and boiling over. One who reached China about a year ago was not there very long before the natives gave him a name—"Mr. Gloryface"—because his face was always shining for the Lord. He left a large business in which over two thousand hands were employed. He left a very precious work for God, in which he had been happy and much blessed. But what was his testimony? "The Lord promised me," he said, "a hundredfold more than all I left for Him. He has given me a very large hundredfold. It has been the best investment I have ever made."

Ah! if we would only let the Lord invest us, He would invest us well. If we would only put ourselves in the Lord's hands, He would bless us. Many of you would know what it is to have comfort and joy and ceaseless peace, and a rest that knows no interruption, if you would only put yourselves into the Lord's hands.

the Master his own due. Only put yourself into his hand, and see if He will not bless you. I wish I could give you some idea of the blessing that God has given some dear friends known to me out in China and other lands. In the very darkest time, so far as external appearance goes, in the very bitterest trial He has been with them and blessed them. Ah! it has been out there, and not here, that some of us have learned to know the Master as "a living, bright reality" indeed. May the Holy Spirit bless you with the full blessing in Christ, and then give you to discharge the responsibility of your holy privilege and calling, for his own Name's sake!

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THURSDAY MORNING, JUNE 23.

The Power of the King.

REV. E. A. STUART

I doubt not that during the past few days you have noticed, in wandering through the London streets, strange devices of gas piping adorning the fronts of many of our buildings. You may be able perchance to make out the outlines into which these gas pipes have been twisted, and you can discern crowns, stars, and loyal mottoes. But it has seemed a poor decoration in the day time. When the shades of night began to fall, and one little touch of fire was applied, the whole started out in tongues of flame, and all brought glory to our Queen. Is it not so oftimes with the Word of God? We trace the crown, the star, the loyal mottoes, but we need the darkness, the sorrow, and trial and difficulty; we need the touch of fire of the Holy Spirit of God, and then all those things that we trace out theoretically become branded upon our very souls.

I shall never forget the first time this thought of the power of the King was thus brought home to me. I was travelling in Ireland from the Dublin Convention to speak at Belfast, when I entered into conversation with a gentleman in the carriage, who, I very soon discovered, was very deeply interested in the government of our poor unhappy sister isle. After a long journey with him, we parted before I reached Belfast. As he closed the door he took leave of me in these words: "Well, sir, the Lord reigneth." Left to my solitary cogitations as the train passed on, those three words—"the Lord reigneth"—seemed to be lit up with fresh meaning. They occur in Psalm xciii. and following Psalms, which have been described as giving to us the mystery of the Messiah. In Ps. xciii. we have the fact laid down for us that "the Lord reigneth," despite the waterfloods raging, and the seas roaring. In Ps. xciv. there is reference to Him for the adjustment of all that is now out of gear, and is going wrong, and the Psalm closes with the assurance that He will take our cause in hand. Therefore, in Ps. xcv. his Church is called upon to praise Him. In the first five verses, reasons are given for our praise; in the last six, warnings are given if we praise Him not.

But in Psalm xcvi. the desire of the Psalmist is not only that his Church might praise Him, but that all the world might praise Him. In this Psalm you have the second occasion when these three words are represented, "Tell it among the heathen that the Lord reigneth." Ps. xcvii. seems to be the Psalm of the second advent of Christ. He is coming. The very hills are shaking beneath his tread. Clouds and darkness are round about Him. Now He will overthrow every enemy. Now every idol shall

the Lord. In Psalm xcviii. we have the coronation hymn of the Great Messiah as He takes his throne. In Ps. xcix. He is reigning among his people, high in Zion, exalted in holiness; and in Psalm c. this glorious oratorio closes. You have all nations conspiring to praise the Lord their King. In Psalm ci. comes the practical application—viz., the crowning Him King in our homes and in our hearts; walking before Him in uprightness and holiness all the days of our life. And surely it is not without reason that Ps. cii. follows, reminding us that the way to the crown is through the cross; for it is the Psalm of the suffering Messiah, following the Psalms of his Power, his Majesty, and his Glory.

You notice that three of these Psalms commenced with this declaration, that "the Lord reigneth" (xciii., xcvii., and xcix.). In Ps. xciii. we have the assurance that He is the King of nature. The most unbridled, the most unruly, and the wildest elements are brought before us—the storms, the waves, and the waterfloods; but He remaineth King for evermore. In Ps. xcvii., it is his kingship over the unruly man: far more unruly than the unruly elements of creation. He sits King. Even though they may be worshipping images, those images shall be cast down, and the worshippers shall be confounded. But in Ps. xcix. He is brought before us as the King of his own people, the King of saints. We are reminded of a solemn lesson in verses 8 and 9, that He is God, that He reigneth, and that He forgives our iniquities. Nevertheless, He takes vengeance upon our rebellion; though He is a God of love, of pardon, and of pity, He is also a God of holiness. I want to bring before you just these three thoughts: first, the King; secondly, the manner of his kingdom; and thirdly, the way in which He reigns.

First of all *the King*.—What do we mean by the King? I find there is only one Hebrew word translated king in the Word of God—"Melech"—and it signifies "the counsellor." God's idea of the king is the "one mighty in counsel." Listen to Him—He will counsel you. But, while there is only this one word translated king, I find there are four words translated by the cognate word "Prince." Grouping these thoughts we may get an all round view of what we mean by "the King." We find first of all in Ezek. xlvi. 10 the word *nasi* translated "Prince." "The Prince shall be in the midst of them as they go out and as they come in." The root idea of this word seems to be the honour and dignity of the King. We love to know that He is above all principalities and powers, that He has a name which is above every name. If we have followed Him in his sorrow, we rejoice to look upward and know Him in his glory. And notice that in this passage we have the condecension of this glorious King, for the Prince is in the midst of his people as they go out and as they come in. "Thus saith the High and Lofty One that inhabiteth eternity, I dwell with him that is of a meek and contrite spirit." Oh! that you realise this glorious truth, that the King of Heaven is in your midst as you go out and come in.

I find in Isaiah ix. 6 a word representing "The Prince of Peace." He can command peace; and as when He said, "Let there be light, and there was light," so when He commands peace there must be peace. For, in the word of a king there is power, and He is the Omnipotent King. In the Song of Solomon, vii. 7, you have another Hebrew word, bringing before us the personal character of the King. He is not only

the Prince in the sense that He is excellent—the noble, the great-hearted King. Then we have, lastly, the word used in Daniel, ix. 25, where He is spoken of as the Messiah or Prince—the idea seeming to be the Leader, both for our own example and in our battlefield; the One who will win the victory and who must win it, and the One whom, therefore, we are to follow. This is our King, of glorious Omnipotence, perfect in his own upright, noble character, and the Leader whom we are bound to follow.

Then with regard to his kingdom, there are different spheres in which He exercises his kingship. There is the kingdom of *Providence*. Although a multitude of things seem to be out of gear, I do not believe He has abdicated his throne. Although there are many difficulties, and many things that seem to be wrong, yet I believe He sitteth King for evermore, even upon the throne of Providence, and we shall see that all things are working together for good, according unto the Eternal Counsellor. There is the kingdom of *Glory* still to come, both in the Millennium and in eternity; that kingdom of glory which inspires our hearts, for we know that our labour is not in vain in the Lord, but that it is all tending to the establishment of his kingdom, and to the glory of our Christ. But there is also the kingdom of his *Grace* in outward manifestation, and the kingdom of his grace in the inward experience of the individual heart. There is the kingdom of his grace in its outward manifestation.

The Gospel of Matthew seems to be pre-eminently the Gospel of the Kingdom. Fifty-eight times in that Gospel are the King and the kingdom mentioned. The subject of the kingdom forms the key-note of the whole Gospel. It may be divided into four great divisions:—The first four chapters, down to chap. iv. 23, brings before us the advent of the King. Then you have the proclamation of the kingdom. He proclaims from the Mount (chaps. v. to vii) the character of his citizens, the law of his kingdom, the regulations for carrying it on; and in chaps. viii. and ix. He comes to the practical proof of his kingdom. He shows how it is for the amelioration of this earth's sorrows and sicknesses. He proclaims what shall be the character of the kingdom, in the wonderful series of parables from chap. xiii. and onwards. From xvi. 5 to xx. 28 you have the King revealing the teaching of his kingdom to his more immediate circle. He tells them they must keep separate from the world. He fires their ardour with the revelation of his own glory, and then reveals the sacred principles of his kingdom—love and humility and confidence in God. From xx. 29 you have the King mounting his throne through the path of suffering by way of the cross. You have the King changing his capital, sitting upon his cross as upon his throne, and so winning the victories and laying the foundation in righteousness of his throne which shall be established for ever.

Such is the manner of the *outward* manifestation of the King of Grace, but we read in Luke xvii. that there is the *inward* kingdom of grace—the kingdom that is within you. What a joy this is to many of us. We have accepted Him as King because of the protection we receive; but have we experienced the liberty of his kingdom, that new birth which when once a man receives shall be like the wind blowing where it listeth? Do we know something of the provision of his a little theocracy in ourselves—the King reigning there and all brought under his dominion.

Lastly, How does the King reign? If you look into Ps. xciii., you will be able to trace your way clearly through these five great divisions which were suggested to us by Matthew Henry. He first of all shows how the King reigns, *majestically*—"The Lord reigneth, He is clothed in majesty." I must leave that to your imagination; we can only say, "O Lord, my God, Thou art very great." He reigns, secondly, *powerfully*—"The Lord is clothed with strength wherewith He hath girded Himself, the world also is established, and cannot be moved." Not only is He the Prince in the court, but He is the Commander in the camp. Not only is He clothed with majesty; He has girded Himself with the armour of his strength. He has the power to assert his sway. It is self-derived power. What is it? In the first place, I fancy it is the power of *life*. What a marvellous power is life. You may crush a little seed under the heaviest weight of stone, but it will make its way to the upper air. And your King has the power of life, that power which was displayed in the creation of the world, that power which is displayed in dead souls when the seed of the Word of God is sown therein, and it must spring forth. Our King's power is the power of *truth*. Truth must prevail. We have had philosophies that have held their sway in days gone by, but they have all passed away. Why? Because they were not founded upon truth. But our King must reign for ever, because his power is the power of truth and of *holiness*. There is a marvellous power in holiness. Our King scattered away all iniquity from before his eyes. Lastly, there is the power of *love*—a marvellous power, which draws the hearts of men unto Himself. This power is peculiar to the Lord Jesus Christ. You remember when He was upon earth He so emptied Himself that He never claimed for Himself more than the derived power—"All power"—in that passage read to us to-day—"is given unto Me." He had power upon earth. In John xvii. He says, "Thou hast given Me power over all flesh." But when He ascends up on high there is something else to be ascribed to Him. When the hosts of heaven see the Lamb upon the throne they shout with one accord, "Worthy is the Lamb that was slain to receive power." He was worthy to receive his own inherent power—the power He had before the ages. May we know what is the greatness of this power.

Then He reigns *eternally*—"Thy throne is established; Thou art from everlasting." The proudest earthly monarch must bite the dust, and the most beloved sovereign must be followed to the tomb. But our King is everlasting. He reigns *triumphantly*. "The floods have lifted up their voice; the Lord on high is mightier than the noise on many waters; yea, than the mighty waves of the sea." He is on high; the waves cannot reach Him; they are the breaking waves. It is just when the wave is breaking that it makes most noise. Therefore, be not afraid of the waves. If they toss themselves tumultuously, the noise that they are making is a sign that they are now breaking upon the shore, where He has set the sand as a barrier, that they cannot pass.

I would point out seven great floods which the Lord thus restrains by his omnipotent power. I see in Gen. vi. 7, the floods of the *punishment of sin*. The whole world is corrupt before God. He opens the windows of heaven and pours out

away. It is an awful flood when God draws up the sluices of heaven. We have not often seen these floods of the punishment of sin, but I believe they are in the treasuries of God. They are only dammed up for us just now by the grace of the Lord Jesus Christ. But that same flood of punishment which swept away the ungodly, will one day sweep away, with a flood of fire, those who exalt themselves against God. He can make an ark for his people, and save the teachers and learners of righteousness even as He did Noah and his family. Then there are the floods of *difficulty*. In Exod. xv. 8, there are the floods before the children of Israel. The floods of the Red Sea, and a great difficulty they were in. The floods before, and Pharaoh's host behind; which way could they turn? Has God sometimes brought you into these floods? Has difficulty after difficulty surged round about you till there seemed to be no way of escape? God sitteth above these water-floods, King for ever and evermore, and He makes a way through the waters for his people, and can lead them safely, so that they need not fear. In Matt. vii., there are the floods of *temptation*. We have the two men, the one who built his house upon the rock, the other upon the sand, and presently the floods came, and they beat upon that house. Ah! have we not felt sometimes the floods how strongly they have surged round about us and almost carried us off our feet in a moment; but He sitteth King above the water-floods of temptation, and can make a way of escape, so that you may be able to bear it. There are the water-floods of *ungodliness*—"The floods of ungodly men have made me afraid" (Ps. xviii. 4). We see the floods of infidelity, Sabbath-breaking, forgetfulness of God, but He sitteth King for evermore. There are the floods, in Ps. lxix. 2, of *sorrow*—"They compass me about"—floods of bereavement, of temporal difficulty, of sore soul distress; but He can bring us even out of these floods. He sitteth still the King. In Jonah ii. 7, there are the floods of *self-inflicted woe* and chastisement for the servant of the Lord who leaves his work, and these floods have swallowed us up quick; but God can draw us out of the deep mire, and set our feet upon the rock, and send us back again to our neglected work, and inspire us with fresh power. Behind all these floods there is the seventh flood, in Isa. lix. 19, the flood of *Satanic malice*. Remember that there is an enemy, and that our warfare is not against flesh and blood, but it is against principalities and powers, and behind all these floods there is one great enemy against whom we fight. Many of us have felt his power, and know the struggle is real, although some deny it. When the enemy shall come in like a flood, the Spirit of the Lord shall raise a standard against him.

Lastly, He reigns in *truth and holiness*—"Thy testimonies are very sure. Holiness becometh thy house, O Lord, for ever." This is our King. This is our kingdom, and this is the honour of his reign. I see seven visions of my King. I see Him in the power of his holiness upon Mount Sinai, as the whole world rocks beneath his tramp, and He sends forth his fiery law into the world. I see the power of his eternity in Isa. vi. Earthly kings fail, but Isaiah says, "The Lord sitteth King upon his throne." I see Him in the power of his omnipotence in Rev. iv. St. John is sitting upon his lonely isle of Patmos. He is distressed because of the persecutions without, and the heresies within, and, as he lifts up his eyes he sees the throne, and the throne is not untenanted, for One is still sitting upon it, be the earth never so unquiet. I see Him in the power of his sorrow, brought forth by Pilate as He says unto the assembled masses, "Behold your King." We accept Him though He be crowned with thorns, and though there be the blood-stained Roman sagum about his shoulders. He is our King; the King of sorrow—King of love. I see Him in the power of his dominion, in Rev. v. 12, when all heaven and earth conspire to cry, "Worthy is the Lamb that was slain to receive power," that is dominion. I see Him in the power of his victory, conquering and to conquer, upon his white horse, King of kings and Lord of lords; and I see Him in the power of his judgment seat, when He sits upon his great white throne, and gives his verdict to the assembled sons of men. "Then shall the King say to them upon his right hand, Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world." And to those who have been disobedient, "Depart, ye cursed, into everlasting fire." Oh that our hearts may be lifted up to-day as we behold the power of our King, and that we may be led into the deepest humiliation, that ever we have distrusted his power or have spurned his love.

A GREETING TO NORTHFIELD.

The **President** said he rejoiced that God had put it into the hearts of two friends to supply with great liberality the needs of Mildmay and its work. So he had not to urge the claims of these on their support on the present occasion. But he hoped that this kindness would provoke others to jealousy to help forward the work which might be said to be capable of indefinite expansion. There was another matter in which he was sure many would take an interest. Their friend and brother, Rev. H. W. Webb-Peploe, was about to pay a visit to the United States, where he would attend as a representative of this country at Mr. Moody's Conference. It might strengthen his hands, and it would certainly show their friend Mr. Moody, to whom they owed so much, if he were to be made the bearer of a kindly greeting from Mildmay. Perhaps the Conference would best signify their assent to this proposal by standing up, as a sign of sending their hearty love and greeting and sympathy with the work which has been entrusted to Mr. Moody. The entire assembly immediately rose. Sir Arthur Blackwood added that he was sure this would both cheer the heart of the friend who was leaving as well as that of the friend to whom he was going.

REQUESTS FOR PRAYER.

Mr. J. E. **Mathieson** read the requests for prayer, and asked all present to receive these requests with as much sympathy, love, and reality as God would enable them to feel. A request was made that prayer might be offered that God would save England from the power of the Papacy, and that the encroachments which had been made on English fidelity to truth might be swept away; that we make no compact with death, and that England may awake to see what the mystery of iniquity is doing. A loud Amen followed the reading of this request. Prayer was earnestly requested concerning our national sins—drunkenness, impurity, and Sabbath-breaking. In reference to Sabbath-breaking the writer of the request added:—We see in the East-end multitudes profaning the Lord's Day, and in the West-end there are smoking concerts and supper parties. "Shall I not visit for these things saith the Lord?"——For a mission engaged in sending the Gospel by means of some of the striking passages of God's Word; Mrs.

Grimké's Mission, as it is generally known.——Praise was asked for the great good done in Auckland, New Zealand, and that the mission efforts might still be for the glory of God.——Prayer was asked for a poor woman at Santa Maria who, having refused to bow down as the Host passed, has been imprisoned. A Christian minister has twice seen her through the bars of a strong prison. Many friends feel that this should be made a test case, and are preposing to take whatever steps may be necessary to prove whether such persecution shall be permitted.——Madame Vernier, of Poitiers, asked for praise to be offered for the blessing which attended mission work.——Earnest prayer was asked on behalf of the Medical Missionary Association in their efforts to multiply mission dispensaries in the needy districts of London.

Serving the King.

REV. H. M. WILLIAMSON, Belfast.

Let me read to you the King's words:—"We meet with the King as He goeth out, and as He cometh in." "Behold, thy servants are ready to do what my Lord the King shall appoint." "Surely in what place my Lord the King shall be, whether in death or life, there also will thy servant be." "Christ shall be magnified in my body, whether it be by life or by death." "Say among the heathen that the Lord reigneth." Commenting upon these sayings of the King that we have read, is like an attempt to darken counsel with words. Suppose we look at the second of these sayings. It is a grand saying, "Behold, thy servant is ready to do what my Lord (individualising it) the King shall appoint." Oh! may there be from the King such a wave of power in the heart of each believer here that we shall go forth from this Conference not to talk, but to do. Think of the King. We have been listening to the words of the previous speaker about the King. The King is one. There is no room for two kings in the human heart. Jesus, if He reigns, must reign as the only King. "The Lord God Omnipotent reigneth." He must reign until his enemies be made his footstool. "Who is this King of glory?" "Unto us a Child is born: unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." This is our King. Uncover; bow the knee, and not in word only, but with the heart, saying, "Crown Him Lord of all." It seems to me, if we were to stop all speaking, and all with one act upon our knees crown Him King in our hearts, and went forth to our homes, saying, "Christ is our King," a power would go from us that would show to the world that He reigns, and that we are really his servants. The King is invisible, therefore men despise and his enemies mock Him; but

> The crowning day is coming,
> Is coming by and by;
> When our Lord shall come in power
> And glory from on high.

"Every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him." This is our King. If now in this hall our eyes were touched with the eye-salve of the Holy Ghost to see the King, the place would be filled with the spiritual—the real glory of the King, and if our ears were opened we would hear a voice we have not heard these days: "Ye are my brethren, my bones, and my flesh: why are ye the last to bring the King back?" This is the King of whom we have been hearing; let us keep our eyes on Him while we talk about his servants.

There was a confession made by an old servant of his many years ago in trying circumstances. You remember, on the deck of a vessel, in the midst of heathen scoffers and the rude soldiers, this servant of the King stood forth and said, "Whose I am, and whom I serve." Oh! if it were only so with each of us here to-day, it would make us sources of power wherever we dwell—a time of power in London also, such as it has seldom seen. It is the highest glory of mortal man to be able to write under his name "a sinner saved by King Jesus, whose I am, and whom I serve." We must serve. Man was made to serve, for he is a creature. Unfallen he served the Creator; and, falling from that, he served divers lusts and passions—the world, the flesh, and the devil. Serve we must, and serve we do. Though other Lords have had dominion over us, his claims were still upon us, and when God, according to his eternal purpose in Jesus Christ, made us new creatures, his purpose was that we should serve. The highest thing we can predicate about man is that he serves God. This is the declaration concerning him yonder in the glory, "his servants shall serve Him." We talk about serving Him in heaven, in our fleshy imagination, as we talk of the new song, but the new service, as the new song, is learned here. No man sings the new song yonder who has not learned it on the plains of earth; and no man shall serve in the glory who does not serve here. "If any man serve Me, him will my Father honour. Where I am there also shall my servant be."

The highest thing you can there aspire to is to be a true servant of this our adorable King. But let us not misunderstand the matter. Jesus, our King of glory, is not a beggar. He does not ask, and will not receive, the service of other men's servants. He has his own servants, his own messengers, his own workers, his own warriors; and He will subdue the world by his own. There are many men nowadays who run away from their Master, and many who are ready to give a helping hand to Christ under some emotion or pricking of conscience; but Jesus Christ rejects all such service. Many men will give of their substance under excitement, or to be seen in a subscription list; but such service is not received by the King, and it may be rather said to them, Thy money perish with thee. The Lord's servants are free-born sons, and they serve because they are sons. They serve Him because they love Him, and they do his will because they delight to do Him honour. Therefore, if we are to be servants, if we would enter this service, we must enter it in a covenant ratified by blood, and become sealed thus to serve Him henceforth and for ever.

Let us look at the *privileges*. We were told yesterday that when the Queen of Sheba came to Solomon, she first wondered at his glory, and next at the glory and the privileges of his servants. "Oh!" said she, "happy are these servants of thine; they are always before thee, and hear thee, and receive tokens of thy glory and power." We serve a greater than Solomon—the King of kings and the Lord of lords; and surely we shall say to-day, "Happy are those servants to be in thy presence continually!" Privileges! why this is the first of them, "To dwell in thy presence." All true servants know this in measure as they obey Him, in measure as they yield themselves to Him. They are conscious of his presence, as much so as we are of each other. This depends measure of whole-hearted obedience. There be some servants—so called—but they are like the elder brother in the parable; they are always in the field—always doing duty. They are never in the house when the younger son comes home, to welcome him, or to share the joy of the father. They are servants of a different kind, they are always waiting for the kid, to make merry with their friends; for they have their merriment as much away from the Father as the prodigal had. Not so the true servants, they are always in his presence. It is wearisome when they are away from Him. They cannot live or work out of his presence. It is midnight, it is darkness, it is the withering of all their joy and strength, when some cloud, rising from earth, hides the King's presence.

And then they have *fellowship with the King*, which just means friendship and friendly intercourse. His heart and theirs are one. I make that the test of a man's growth in grace: he has sympathy with Jesus. His heart throbs with that of the Man Christ Jesus. He feels with Christ as He weeps over sinners. He feels with Christ as He waits to bring in the heathen in their millions. He has sympathy with Christ in the travail of his soul, and in seeking the Father's glory. Whatever is in the heart of Jesus, is, in its measure, in the heart of the true servant. There is union of heart with Him as well as communion. They have fellowship together about all these things, into which I cannot at length enter.

Let us add, *they are fellow-workers with the King*. Oh, my sluggard brother! Oh, my idle sister! here is a privilege. No man ever had fellowship with the King who did not go forth to be a fellow-worker with Christ. The first call to man is to be a son; the second is, "Go, work in my vineyard." The Lord Jesus Christ is engaged in a great enterprise. Did not our hearts tremble as we saw that awful map of dark Africa, as we thought of the millions for whom nothing has been done? I do not envy the feelings of the man who could look upon it with indifference. The servants have the privilege of being fellow-workers with Jesus, in the in-bringing of his kingdom, which is righteousness, and peace, and joy in the Holy Ghost. They do not dwell merely in the King's presence; but much more, as beside them, but separate, He is in them, and they in Him. He is in their hearts; they, body and soul, are the temple of his presence. So as fellow-workers. They are fellow-workers, not merely as in the same field, like Boaz and his reapers, but closer; they are fellow-workers as being one body. They work because Jesus works in them and by them. That is a wonderful word of the Master's, "The works that I do shall ye do also." I question if anyone has begun to understand it. As if the Master had said, He works, and yet not he, but I work in him; and he works out as I work in. "Greater works than these shall he do." Mark, He does not say, "greater works than I do," but "greater works than *these* shall I do in him, and he by Me.' It is greater work than Pentecost work, to evangelise the millions of China, Africa, and India. Oh, to have any place in the subjugation of this world to King Emmanuel!

Still another privilege—"They suffer together with Him." They are like comrades in the same battle; they have had the same conflicts, the same enemies, the same wounds. Apart from the wounds which our own sin gives us, we have the wounds we receive in the battle spiritual, which wounds we receive like the wounds Christ

He was opposed, we are. Here, how sweet to overcome by the blood of the Lamb. How sweet to tell Him of victories won over sin and self, and of souls gathered; and how pleasing it will be, when the last battle is fought and the victory gained, when the Conqueror returns on high leading captivity captive, how sweet to follow in his train. Still higher—it is written, or I would not dare say so—we have the privilege of sharing his throne. I do not know what it means beyond this—that we are all one, and where He is we shall be; the glory of the Head, the glory of the body; and the glory of the body, the glory of the Head. For He says expressly, "To him that overcometh will I grant to sit with Me on my throne." In the darkest hour, in the din of conflict, as they are ready to faint, the voice of the Captain of Salvation may be heard saying, "Fight the good fight of faith, resist the devil, and he will flee from you." And when heart and flesh are ready to fail, a word like this from the Captain's lips fills the soul with boldness and sends him forth conquering and to conquer.

What shall I say more? Who can enumerate the privileges of being a servant of Jesus Christ? It passes the intellect of an archangel; he does not know it. Who can conceive it, much less express it? To be his very own, to be bought with his blood; to have nothing about me that is not his—my body, my brain, my hands, my feet—to be wholly his; master also of my intellect, affection, will; to sit at his feet, to gaze into his eyes, to be covered with his righteousness, to enter his very heart to do his will—oh, who can realise the wonderful glory of all this? This is open to all of us. We are called to realise it. Our little sufferings for Jesus Christ, as the Apostle says, are not worth speaking of in comparison with this weight of glory.

We now come to the main thought—*our responsibility*. Let me say that the sum of our responsibility to the King may be embraced under these two things: first, to know his will; and, secondly, to do it. As subjects of our Queen we are all supposed to know the law, and ignorance of the law is no excuse. With the Bible in our hands, we, as the subjects of King Jesus, are inexcusable. We ought to know his will, and we may know it if we so desire. You with the shut Bible, who come to Mildmay Conference for a good time, you are inexcusable on the score of ignorance. You who do not make Bible reading your daily privilege, you who do not feel it a privilege to know all you can about your Master's will, it is a sin, and, I say it kindly, it is a shame. I am afraid there is not so much Bible reading now as in old times. There are many things taken from the Word and neatly dressed, and sweet and profitable, specially to babes in Christ, in the little books which adorn our tables, but at best they are the truth watered.

Let me say to my young friends, If you want to be strong, do not take anything at secondhand. Go right to the Word. Say, "Lord, by the Holy Ghost show me thy will, and help me to do it." It is our duty first to know his will, and secondly to do it—not to hear about it, not to pray about it, but *to do it*. How often we have prayed concerning duty, and when we were ready to do it, some passing trifle kept us back; and when night came, vexed we prayed, tried to think ourselves devout because we prayed so much. Many will engage in prayer as to their Lord's will, and when the side glint comes into the mind, "You ought to do this or that," we go on praying, and neglect the voice. But you should do it at once. Do not vow about it; do it. Let us exhort one another to go forth from this Conference a company of *doers*. We were born to do, and we are born again to do. God is glorified, not so much in what we are, as in the Holy Ghost using all the gifts He gives us as fellow-workers with God for the inbringing of his kingdom. It is a soul-moving thought that all creatures do the will of God except man. The crown of creation—man made to do the will of God, and made again in Christ Jesus to do the will of God; how imperfectly he does it! We would not do it when we were sinners, and now, when we are converted by the Holy Ghost, you know, and I know, what innumerable excuses we make, and how feebly and sinfully we do the will of God. It should move all our hearts to say with confusion of face and confession of sin, "Other lords have had dominion over us, but now thy servants are ready to do whatsoever my Lord the King shall appoint."

Do you not think that selfishness is a mean vice? I never knew a true Christian who would not admit this to be the very incarnation of sin—putting self where God ought to be; it is the very dethronement of God. Of all kinds of selfishness the most subtle and the most satanic is spiritual selfishness. What is too often the end of all our religion? Is it God or self? Is it not very often to feel happy in the enjoyment of pardon and peace, and so on? Is there any one thing in the life of Christ like that? No. He came down, not to do his own will, but the will of Him that sent Him. He came down not to be ministered unto but to minister, and to give his life a ransom for many. He came down not to please Himself, but to bless others. Our Christianity is most Christlike and genuine and spiritual when it is turned away from self altogether. Ah! unselfishness in Divine things is a high attainment. Whenever we get poor "I" blotted out, and Jesus Christ written over the "I," we begin to have the mind of Christ, who pleased not Himself, who, though He was rich, yet for our sakes became poor, that we through his poverty might be made rich.

Suppose you were asked to-day to look at some delicate piece of machinery. You examine it accurately, and observe its adaptation. Would you not at once say it was made to work—to produce something special? Look at a converted man! What a wonderful piece of workmanship of the Holy Ghost is there! For this purpose Jesus Christ was incarnate. For this purpose He served and suffered, He died and rose again, and is in heaven the Advocate. For this purpose the Holy Ghost is given, and you are born again. The Holy Ghost quickens you every day. For what purpose? That you might be a living witness and worker for Jesus. Thus the end of all that God does for us and in us is when all is done that God can do to make us the servants of the Most High. What a sin and shame it is for myself and you to live this idle, lazy life, when the world is perishing around us. Do we Christians really believe in heaven and hell?

Let us realise, then, that the Lord Jesus has made us servants, to go forth and do his will. Sometimes I hear it said about this service that men are either to give or go. I do not find that in my Bible. I find in the Bible that every servant of Christ must give *and* go. There is no alternative. The Lord Jesus Christ will have no service by proxy. How much shall a man give to Christ his Master? Where shall a man go for Christ, the Master, whether to his own homestead, or to the sunken in the East of London, or to the harder work in the West of London? That the Master and you must settle alone together. But if you are his servants you must give and go, and go and give. The Lord has no stewards that do not give, and no workers that do not go, and no warriors that do not fight; and when we cut ourselves off from this work we cut ourselves off from all the privileges.

We can convert nobody, but we can carry the Word. The Church of God is responsible for the evangelisation of the world, and whilst there is one being who has not heard of Christ, there is sin upon the Church—I mean upon all who profess to belong to the Lord. In the army it is not alone the officers who fight. None who have any hope that they belong to the sacramental host of the Lord God Almighty can shirk or shift their responsibility. They have their portion according to their gifts and graces and opportunities. The Lord has one instrument—the Church, and this is the work to which we are called. We are waking up a little. All power in heaven and earth is given to Him, Jesus has told us. "I beheld Satan like lightning fall from heaven." We are on the conquering side, so we must go on. Hitherto, it has been but an affair of outposts—skirmishing. The time has now come. The Captain of Salvation has ordered an advance along the whole line. Forward! "The Son of God goes forth to war; Who follows in his train?" If we do fail to evangelise the big towns we will have revolution, and we will be punished for it. Look at the work there is abroad. There is hope for India, and Ethiopia, and China. They are beginning to ground their arms at the feet of Jesus. And the sons of Jacob are doing the same. Shall we go forth from this Conference resolved, by the power of the Holy Ghost, to go on with this work in our individual places?

THURSDAY EVENING.

A Strong Man and a Stronger.

REV. EDWARD W. MOORE.

Having read Luke xi. 21—26, the speaker proceeded:—

There is a picture, justly celebrated for its beauty, which depicts Satan playing with a man at a game of hazard for his soul. But if a painter could depict it upon canvas, in the passage that I have read to you there is a more wonderful subject for his skill. Here is a siege that excels in interest all the sieges that this world's history can narrate. Here is a conflict, a single combat, before which the most stirring battles of antiquity fade into insignificance. Two mighty champions enter the arena and dispute the field, and the prize of the contest is the soul of man.

Our subject to-night is "The Power of the King"; and I am not sure that any better illustration of that power can be given than the account which these verses give of the way in which the King of kings encounters and over throws the great adversary of our race. I want for a few moments to ask your attention to the three great acts in this drama—the three leading features of this passage. There is first the condition of the sinner; there is next the conquest of the Saviour; and there is lastly implied, if not expressed, a caution for the saint. There is, first, *the condition of the sinner*. What a condition it is. It is summed up in verse 21: "When a strong man armed keepeth his palace, his goods are in peace." I will ask you to notice five particulars here specified—first, the strong man's personality; second, his power;

third, his panoply; fourth, his palace; and fifth, his peace.

Satan is a *person*. We find in the days in which we live many descendants of the Sadducees of old, who say that there is neither angel nor spirit; who, when confronted with the sin and misery that are in the world, though forced to admit their existence, tell us that they are due solely to the folly and sin of the human heart. But the Word of God speaks with no uncertain sound. It tells us that Satan is a person. See how he is described—as "a man," active, intelligent, resolute, understanding his position, prepared to hold his own against all comers, to maintain his place at all hazards. Could there be anything more exactly in harmony with the purposes and designs of the arch-deceiver than that he should circulate a report that he does not exist? It seems to me that Satan is well content to hide his personality, if thereby he can the more effectively keep his victims in their chains. If a gang of housebreakers, on entering a neighbourhood, could succeed in persuading the inhabitants that no such persons as burglars existed, could any advice be better adapted to serve their purposes of evil? If we begin by questioning the personality of the evil one, we may end by denying the sinlessness of our Lord. Those who deny the personality of the tempter have to explain how it was that the Lord Jesus Christ was tempted. There was nothing in Him that could for a moment induce Him in the direction of disobedience to his Father's will; and yet the suggestion to disobedience came, "If Thou be the Son of God, command these stones to be made bread." Where did it come from? It came from without. Therefore there is a personal tempter.

Secondly, notice his *power*. He is not only a man, but he is "a strong man." No good soldier despises his enemy. Satan is not "a hobgoblin of the nursery," at whose name we can jest; he is a terrible being. Have you never experienced his power? If you let him alone, it is more than possible, while it suits his purpose, that he may let you alone; but once begin to attack his kingdom and you will soon discover what a terrible foe you have to meet. In Mark v. you find the case of the demoniac, and you see there the power of the unclean spirit. No fetters or chains could bind him; nor is there any created power equal to the task; it must be the Divine Champion alone who can overcome him and destroy his work. His power, too, is backed by his *panoply*. You have it here—he is not only a strong man, but he is "a strong man armed." He is not content with his own strength, so to speak, for the defence of his citadel, but he arms his victim with the helmet of presumption, the breastplate of pride, the iron shield of unbelief, and the fiery darts of venom, and spite, and envy, and jealousy, and lust, and greed. He is armed to the teeth; and in this attitude he defends his *palace*. Yes, here is a palace held; a city guarded. Mark it well. A palace is a royal dwelling; but what is this palace, this dwelling? It is the human heart. Have you fully realised that you and I are nothing less, and are intended to be nothing less, than residences of Deity? Have we fully grasped the great thought that habitation is the culmination of God's dealings with us? And so habitation is the culmination of the devil's dealings too. The mystery of godliness and the mystery of iniquity run side by side, and they are both mysteries of *dwelling*.

You may trace the parallel in Scripture:—Does God enlighten? (2 Cor. iv. 6): Satan blinds (2 Cor. iv. 4). Does God work in us? (Phil. ii. 13): Satan works in the children of disobedience (Eph. ii. 2). Does God fill the hearts of his people? (Acts iv. 8): Satan fills the hearts of his victims (Acts v. 5). The sad counterpart is complete. Do you believe in haunted houses? "What," you say, "ghost stories and fables about spectres and the like." No, I don't mean a haunted house of that sort, but I *do* mean something far more real and far more terrible. Has it ever occurred to you and to me that except Christ be in possession of us we are haunted houses—houses in which the devil lives? It is one of the most startling descriptions that Scripture gives of the sinner—that Satan is "not *near* him, but *in* him." What an awful word is that in Luke xxii. 3, where you read that Satan entered into Judas, being one of the twelve! What does it imply? Every man can do what he will in his own house. An Englishman's house, we say, is his castle. What is this description that is given? Why, that Satan reigns and rules in the heart of those who are his slaves; that he goes in and out; that he opens and no man shuts; that he shuts and no man opens. When the man sleeps, it is under the gloomy shade of the evil one. When he rises, it is to do his bidding and work his will.

There is but one feature wanting, and the picture is complete. "When a strong man armed keepeth his palace, his goods are in *peace*." "Peace!" I thought I had read, "There is no peace to the wicked." No peace! Yes, there is. Come with me to yonder graveyard; stand there in the cemetery of the forgotten dead. How still it is this summer evening; not a breath is moving; scarce a blade of grass flutters; the sighing of the wind is hushed; no busy hum of voices, no tramp of living men. And yet there are hundreds with us. Yes, at our very feet. What peace is this? It is the peace of death. Is that the peace that you and I desire? That is the peace in which Satan lulls his victims to their doom. Their consciences are seared, their understanding darkened, their affections perverted, their will enslaved. Only about half an hour ago I heard a lady who had been travelling in the Riviera, the scene of the late earthquakes, say that, before the rumble that told of the terrible disaster was heard, there was a stillness that was oppressive, a preternatural stillness. It seemed as if all nature held its breath. It seemed unnatural, and it was unnatural. It was a presage of the coming storm. Even so is it with the souls that are wrapped in this deadly slumber by the prince of darkness—their slumber and peace are a presage of a terrible awakening. If the righteous scarcely be saved, where shall the ungodly and the sinner appear?

As we look at this tremendous enemy of the race we are ready to say, "Shall the prey be taken from the mighty?" Satan himself seems to stride before us like Goliath of old, and say, "Give me a man that we may fight together." But, thanks be to God, the power of the enemy only throws into stronger relief the superior power of the Conqueror. Let us return from the contemplation of the picture of the sinner to see *the conquest of the Saviour*. See it in the title He wears; see it in the assault He delivers; see it in the victory He achieves; see it in the transformation He effects.

See it in *the title He wears*. He is "the stronger than the strong." Satan is strong, but the Divine Master is stronger. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." The "Lion of the tribe of Judah" is equal to the task. Alone He descends into the arena. In the wilderness, in the first great encounter, He met his enemy alone, and He left him baffled and defeated. All through his ministry He cast out the devils by his word. They recognised Him as the Holy One of God; but on Calvary it was, as He entered into the darkness of the conflict, that the victory was complete. Then it was that He "destroyed him that had the power of death, that is, the devil; and delivered them who through fear of death were all their lifetime subject to bondage." Then it was that the prince of this world was cast out; then it was that He laid the foundation for all the individual victories which He since has gained in human souls.

The passage, however, goes on to speak of *the assault that He delivers* "when a stronger than he shall *come upon him*." Blessed be God, upon that citadel, so closely defended and guarded, armed to the very teeth, the Lord Christ does not hesitate to advance. He sends his trumpeters to summon the town. By the silver trumpets of invitation, by the rough blast of warning, He makes an entrance for his truth, and sullenly and slowly the usurper gives way. But the town is not only entered, the enemy is overcome. See the proofs of *the victory He achieves*. He strips him of the armour wherein he trusted; He causeth the shield of unbelief to fall; He strips away the coat of mail of secret sin; He takes off that iron breastplate of the hardened heart; He throws on one side all the prejudice and pride which so successfully and so long resisted his attack; and He finally divides the spoil. He takes away the heart of stone; He gives instead the heart of flesh. What is *the transformation that He effects?* The image is taken from the conqueror who, having reduced a fortress, proceeds to distribute among his victorious soldiers all the accoutrements, the treasures, and the stores found in the citadel. So here a mighty transformation takes place in the soul of the believer. Christ does not destroy the spoil, He divides it. The faculties and powers of men, ransomed and redeemed, are not to be destroyed; they are to be distributed. "What does it mean," asks one, "this division of the spoils? Is there a reference here to the Eternal Three? Are Father, Son, and Spirit represented as claiming the service of the soul they have redeemed, or is the reference to the different fields of service to which man's powers are to be devoted?" Whether this be so or not, this much is plain that the whole of the powers of ransomed man are to be laid at the feet of his Deliverer.

One word more only on this point. We read concerning Satan that he keeps his goods in peace. Blessed be God, when the transformation is effected, the greater and the stronger than Satan is also able to keep his goods in peace. I know of no proof of Satanic power so great as that recorded by the fact that the unconverted man is unconscious that he is in possession of an evil spirit. He believes he is his own master. "Who," he asks, "is lord over me?" The dominion is so complete that the peace, so to speak, is complete, too. Now, if where sin abounded grace did much more abound, may we not expect that the Victor can do for us, his willing servants, what Satan has done for his enslaved and blinded victims? He can so possess us, my brethren, that we may be in perfect peace. He has said in his Word, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." It is a glorious picture.

I close with a note of warning, for the Master closes this same parable, or history, whichever it is, with a note of warning too. He gives a *caution to the saint.* What is it? "He that is not with Me is against Me: and he that gathereth not with Me scattereth." He is saying to us, "Beware of compromise—beware of a half-and-half work in this matter of the full surrender of your being to Me."

If you are not wholly mine, Satan will come back. Mark those solemn words at verse 24: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out." What, you say, do you think that text has any meaning for the saint? Yes, I do. No doubt its first application is to the case of a man who, though convicted, is not converted; but I cannot help feeling there is here a caution for the believer, too. "Satan does not act as if he believed in the final perseverance of the saints," as I once heard a Scotch Divine say. Not a bit of it; "he desires to have you, that he may sift you as wheat," and if he can find a foothold in the house, out of which he has been cast, he will return, rely upon it. Satan always takes possession of unoccupied spaces. I am struck by the fact that it is an unclean spirit who is specially mentioned. We are not told what the seven other spirits were that he brought back with him, but we are safe in concluding that they were unclean spirits too. Perhaps he who was cast out as an unclean spirit in his grossness came back in sevenfold power in more subtle and refined temptations, but an unclean spirit still. Such things have been before now. Remember the man of God who came from Judah. He was triumphant over the world and the flesh, but he fell a victim to the lie of the old prophet of Bethel (1 Kings xiii. 18). Take heed that ye be not deceived. Is it not written that "Satan is transformed into an angel of light"? (2 Cor. xi. 14). What is the remedy for a change so alarming? There is only one that I know of—it is to let God have all. You must let the flag of Calvary float from the floor to the roof, and from the turret to the dungeon of the castle of your being; it is to let God be in possession. Light expels darkness; health expels disease; and God will keep out Satan.

Failure and its Causes.

REV. F. B. MEYER, Leicester.

Our King Himself is here to-night. I long that everyone of you should lose sight of the servant and prostrate yourselves wholly before his Master—his King and yours. Let me ask you first, if your hearts and feet and hands and head are clean? Then, if they are, come for a moment into the most holy place, and let us adore Him. As you look up into his face, does He not look benignly and lovingly upon you? And yet, methinks that in this vast audience there are some who cannot meet his glance with pleasure. Why is it that you are not perfectly happy? Why is it that your Christian life has been so much a failure—sometimes like the summer in its beauty, and then like the winter with its biting cold? What is the cause of the failure of your Christian life—for that you are a Christian there is no doubt? I think that you

world and your place in it. Perhaps some of you have read, at least, the title of a book, "The World and my Place in it." Are you quite sure that you understand your place in the world?

The great law of this world is gathered up in one word—*service.* Every fish in every stream; every bird in every woodland; every flower in every copse—all nature serves. The angels are ministering spirits; and our Lord Himself occupied the position of the true and chief Servant; for He came not to be ministered to but to minister. He took upon Him the form of a servant; and He tells us the day is coming when He will gird Himself and come forth to serve the men and women who have waited for his coming. Lift up your eyes for a moment and see the ideal servant of God—the Prince on whose escutcheon appears this motto, *Ich dien* ("I serve").

If you would know your true place, understand that you are a slave. I am addressing a congregation of emancipated slaves. Our origin was a slave origin. We were in bondage to Satan and to sin, but Jesus Christ bought us with his own most precious blood, and expects that we now should be what St. Paul in his Epistle to the Romans gloried in being, "Paul, the slave of Jesus Christ." When you truly understand that this universe is one great universe of service, and when you take up your true place in it as the slave of Jesus Christ, then the failure will pass out of your life, and you will rise up to the dignity, the glory, and the blessedness of an emancipated soul.

There are many spheres of service; I note them as I pass. There is first, in my esteem, the service of *praise.* "Praise Him, ye servants of God that stand in the house of the Lord." Praise is our loftiest duty; it is higher than giving thanks. Thanksgiving has in it something of self, for we thank God for that which we have received; but in praise we forget even the very gifts of God, and we take our stand side by side with seraphim, and prostrate ourselves before Him, and praise Him for what He is in Himself. (2) There is the service of *duty.* The kitchenmaid and shoeblack may equally serve Christ with Gabriel himself, if they only black the shoes and do the kitchen work for the love of God. There need be nothing common in this world, nothing menial, nothing small; for the worth of everything is the motive that prompts it. A man sweeping a crossing for the love of God, makes that action as great as the guiding of a planet by an angel from the same motive. There is service, therefore, of common life.

(3) There is also the service of *suffering.* Take it home to those of your dear ones who lie day and night in one posture, and long to be fed at such a Conference as this. Tell them they also serve who lie, and suffer, and wait. The Lord must have his passive virtues reflected to the gaze of angels in heavenly places. It is not enough to have only the active qualities of the Christian life revealed. He must have a great army of sufferers, who shall reveal the patience, gentleness, and sweet willingness to wait; so let the sufferers know that they serve. (4) There is also the service which comes from *cultivating the gifts* with which we have been entrusted. There is not one in this great audience but has been entrusted with some one gift at least, to use for the church; and it should be our province to find it out and use it to the uttermost. And, lastly, there is the service of *witness-bearing.* Not to make Christ King, for God the Father hath made Him so; not to convert the world; but to go through the world as heralds crying every-

Lord and Christ." That seems to be our fivefold sphere of service.

And now where is the failure? (1) *Perhaps you are doing nothing* in the busy rush of this great universe; you are inactive, idle, slothful. Do you remember that the sea which is called the Dead Sea is the one sea which receives everything and gives out nothing. There is no truer sign of incipient death than that you should be receiving everything from God, and giving out nothing in return. Why, that piece of ground that bears nothing is nigh to cursing. How nigh to cursing may some be! God has in his army fishermen, ploughers, sowers, reapers, lamplighters, lightbearers, builders, nurses, soldiers. Find your place amongst one of these and serve Him, and in serving Him begin to live as you should, not to be saved, but for love of Him who saved you. (2) *It may be that you are serving unwillingly.* There is a submission of *must*, and there is a submission of *choice.* There is a submission of a heifer unaccustomed to the yoke, but which is bound to carry it, though it chafes and frets sorely; and there is the yielding of the pliant animal that takes the yoke. What is God's plan for you I cannot tell; but God's purpose shall be fulfilled. Yet, if all the while you are murmuring and fretting and complaining, you shall still have to bear that yoke to the end of the furrow, but you will come sorely out of the conflict with bruised shoulders. How much wiser, therefore, no longer to sin against God's law, but to will God's will. And so shall you come to choose it, and to love that which at first was a yoke from which you shrank.

(3) But, granted that you are working willingly, there is a great mistake that sometimes comes in Christian work, against which we should guard ourselves, because it is opening the door to unhappiness and failure. Does not *self* too largely enter into all our schemes of service? For instance, do not we often work for *our own glory?* We like to see our names in the public prints. We are much more interested in the success of our class, our church, our sect, than we are consumed by one passion—the glory of God. We are not prepared to fail, if by our failure Christ will be even more glorified than by our success. If we see some other servant more successful than ourselves, we find it very hard to be glad; though it would be the easiest thing in the world to be glad, if we were only living for the glory of God. Is this not a constant difficulty with us? Does not the "*I*" rise up before us, and is not self constantly asserting itself?

Some of us find it a snare to be earnest, because sometimes we are tempted by our very earnestness to plume ourselves on the fact that we are more earnest than others. There is a temptation to the most spiritual, lest they should vaunt themselves upon their superior spirituality. Thus, sometimes in our most earnest efforts we are inspired by the thought of adding some laurels to our brow, and this introduces elements of unhappiness into Christian service.

And beyond this, does not self intrude in our laying down so constantly *our plans of work?* We say we will do this, that, or the other—never considering whether it be Christ's plan for us. When God called Moses to the Mount, He said, "See thou make all things according to the pattern I have shown thee"—every tassel, every fringe, every cord; and the man of God dared not use his own inventive faculty, for everything had to be received from God. Are we careful enough about this? There is a great difference between two schemes of work—work-us. How many there are of us who are working for the Master instead of allowing the Master to work through us! Surely the true thought of Christian work is to be an earthenware pitcher, or a clean mug, standing upon a shelf with a handle towards Christ for Him to use it if He sees fit; or to be as a pen in the hand of a ready writer, not writing its own thought, but pliant that the writer may use it as he will.

Then, also, self asserts itself in constantly prompting us to use *our own strength.* Most of us have too much strength for God to use us. If there is one subject more sad than another, it is to see how God takes up men, and, after a while, lays them down; takes up sections of the church and uses them, and then puts them aside; takes up some denomination and employs it for high service, and then that denomination falls into the shade. We sometimes wonder why this is. Is not the reason for it this, that the denomination, or the church, or the Christian worker has become too strong for God? When God wants to thrash a mountain and beat it small, He must have a worm for his purpose; and when God wants to bring back to himself the world that has fallen away, He chooses, not the Rabbis and the Gamaliels of Jerusalem, but twelve fishermen on the shore of the Sea of Galilee. Alas! that we do God's work for our own glory, and after our own plan and in our own strength; because we do so we are met by incessant failure.

How then shall we act to-night? If we are conscious that our life has been marred by failure and shortcoming, what is our duty? Surely our duty is to take our true place as the slaves of Jesus Christ. You will remember in Ps. cx. we are told that "Thy people shall be willing in the day of thy power"; the translation given in the Revised Version is, "Thy people shall be a freewill offering in the day of thy power."

Then what we all need to do is to look up into the face of our King. At the commencement we saw Him standing here; we looked up into his gentle and majestic face. We see still the marks of agony and death by which we were bought, and now as a great host of the redeemed slaves who belong to Him, but who have been robbing Him of the purchase of his own blood, some for five, ten, twenty, and forty years—who have been living for themselves, instead of living as his redeemed slaves—shall we not, one and all, quietly look up into his face and tell Him that from this very night we will be truly, only, and for ever his! Will you take the opportunity of so accosting Him? When you were first converted, you told Christ that from that moment you would be wholly his; but since then, though you have theoretically held that you were his servant, you have practically lived as you liked. You have spent your money as you chose; you have formed the plan of life that pleased you; you have furnished your houses and lived just in what locality your tastes liked. Practically, none of us, or very few, have been living as if we were really the bought, the purchased property, the slaves of Christ. Does it not become us to take our true position to-night? And again, I say, shall we not look up to Christ's face, and, with tears streaming from our eyes, shall we not confess to Him, with sorrow and grief, that we have been defrauding Him of his own, and have been living as if we were our own property; and then let us retrace our steps, and consecrate ourselves to Him? Oh! that there may be scores and hundreds of young men and young women especially, who, from this very hour, shall date the time when they shall begin to live as the purchased property of Christ, those who are not their own, but who are constrained by the love of the King to live no longer to themselves, but to Him who died for them, and who rose again. Will you, therefore, begin by yielding yourselves to Christ?

Next, consult his interests henceforth. A friend of mine was visiting a country house some time ago, and was interested to notice that in conversation the old butler, who had been in the family for many years, identified himself with everything in his master's ownership. "That is *our* house," said the old man. "This is *our* park land," said he. "Those are our flocks yonder." "These are our fruit gardens, and these are our children—bless them." He went forward to meet his master's children as if they were his own. Oh! when shall we become so identified with the interests of Christ that we shall have no thought for ourselves, but that our whole thought may be that what is his is ours, just as what is ours is his.

One thing more. When we shall have thus yielded ourselves to Christ, the very first thing He will do, will be to receive us; but the next thing will be to fill us. The moment you make the freewill offering of yourself to the Saviour, that moment He receives you. There may be no consequent emotion immediately; no rush of ecstacy, no lighting up of the soul. You will know it, not because any rush of joy has made you know it, but because you that you gave and reckon He took. So joy comes into the life that is taken up by the King. Just as in this hall to-night there is rushing in through every aperture the blessed cooling breeze, so into the heart there comes the gentle influence of the Holy Ghost. When the ditches are dug there is no sound of wind or rain, but the water percolates into them and fills them; and if you, to-night, shall present a surrendered, yielded spirit to the Son of God, He will receive it, and He will fill it, and He will fill it constantly, and then He will use you. Day after day, hour after hour, you shall wait upon his word, and He shall send you upon his most secret messages. He shall employ you in his most intimate work, and you shall not work for Him because He shall work through you.

The other day I heard of a great London artist whose father in early life had been the means of giving him the education which has made him what he is to-day, and it was told me that now he has brought his aged father to live with him in his mansion in this city. The occupation of this aged man in earlier life was moulding, and now that he has come to live with his son, he is still carrying on day by day the handicraft of his earlier life. The old man's great fear is lest his hand should lose its cunning and his eye its keenness. But every night when he has retired to rest his son spends at least an hour in the room in which he has been moulding all day; unknown to the father he goes over the old man's work, taking out all signs of failure, and bringing it up to the high pitch of perfection of which the old man's hand was capable in his best days. Is not that a parable of how, when our work has been done, and we are feeling that there has been so much failure and shortcoming at the very best, Jesus our King goes over it with his own hands, wiping out that which had been failure, and maturing and making it beautiful.

In closing, I would call upon my own soul, as upon yours, and would ask that this very night there may be at the foot of the cross a surrender of the whole being to Him, the reception of the Holy Ghost, and then a life of consecrated toil, which shall become a life of peace and bliss and perpetual summer, and of all the glory with which God can fill the human soul. Let this be our cry: "Oh, make of me as much as can be made during the short life I may yet have to live."

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FRIDAY MORNING, JUNE 24.

The Glory of the God-Man.

REV. H. E. BROOKE.

OUR subject this morning is not the glory of God so much as the glory of the God-Man. You may see it brought before us in the opening text of those that have been set down for to-day —"Upon the likeness of the throne was the likeness as the appearance of a man above upon it." This was the appearance of the likeness of the glory of God. We have already been dwelling upon the grace and power of the King; and to-day we are brought to this wondrous subject—the glory of the King. May we approach it in that spirit in which God's Word calls upon us to approach such a theme. You will find in Ezekiel i. 26, and in part of ver. 28, these words:—

> And above the firmament that was over their heads was the likeness of a throne as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.
>
> As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.

Bear in mind that the rainbow is the sign of the covenant; and the rainbow here is the sign of the covenant of justice having been satisfied. It was after God's justice was satisfied in his judgment upon the old world, after having swept away the ungodly with the flood of destruction, that He then revealed, in token of the covenant, the bow in the cloud. Remember that no amount of threatening cloud will ever cause a rainbow to appear. The rain must fall, and as the rain falls the bow is seen in the cloud. Now we look back to the day of rain when the floods of God's condemnation of sin fell upon the Substitute. In that rain is to be seen the brightness of the bow, which is to us a bow of hope and of covenant promise. "This is as the waters of Noah unto Me, saith the Lord; for as I have sworn that the waters of Noah should not go over the earth, so have I sworn that I will not be wroth with thee nor rebuke thee; for the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, nor shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee." Let us then take to ourselves this promise as we contemplate the glory of the King under the protection of the bow that is to be seen in the cloud in the day of rain.

Now, the person to whom our thoughts are to be directed is the Lord Jesus Christ. Before we speak of his glory, let us for a moment consider what we mean by the word "glory." It has already been said, and well said, that this word does not merely convey the thought of outward pomp, which is rather the recognition of glory, but glory points to merit—to worth which deserves outward recognition. The late manifestation of the outward pomp and earthly glory which has been bestowed upon our gracious Sovereign was not merely an outward display to which a sovereign may be entitled. I am sure that her heart must have felt that it was a tribute to a nation's sense of her worth during fifty years. So when we speak of the glory of the Lord Jesus, we must not merely think of the manifestation of the glory of the Second Coming. It is of his own Person, and inherent character and attributes as revealed to us in his sojourn here upon earth, that we should think—in fact, the moral glory of the Lord Jesus Christ. Remember that, owing to the fall, man has lost all claims to God's glory: "All have sinned, and come short of the glory of God." Man has failed to glorify God, and, therefore, God is unable to glorify man. You may remember the words spoken to a proud monarch—"God, in whose hands thy breath is, and whose are all thy ways, thou hast not glorified."

We cannot approach the subject of glory with any claim to it ourselves, but, thank God, One has appeared who has claimed the glory, and claimed it as his due. You will read of Him in John xvii., "I have glorified Thee on the earth. I have finished the work Thou gavest Me to do, and now, therefore, O Father, glorify Thou Me with thine own self, with the glory which I had with Thee before the world was." He claims it as his due, and so brings in that glory in human nature which Adam had lost. Look further in John xvii., "The glory which thou gavest Me I have given them." There is the free gift of the glory of the Lord Jesus Christ, given to all his faithful disciples and true believers. They are set free from any thought of having themselves to work out a merit or title to the glory, as He Himself wins the fight for them, conquers in the engagement, and then bestows upon them the glory as a free gift. Oh! that we may be all taken off the old ground of Adam to which we so cling, and may be enabled to cherish the hopes and expectations of those who have been brought by grace to a new ground, and that the ground of being joint-heirs with the Lord Jesus Christ.

These may seem to be simple truths. Somehow or other they seem in the present day to be sadly forgotten, and I think I may say on behalf of all believers that we wish them to be more deeply impressed upon our hearts, and that by the power of the Spirit of God we may approach thus the contemplation of Christ's glory as of a glory to which we are called—called by grace, without any merit of our own, but of which we are called to be partakers.

Now let me ask your attention to one of the most wonderful verses in the Bible, 2 Thess. ii. 14, which tells us what the Gospel calls us to: "Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." Nothing less than that. The Lord Jesus Christ has won the glory by a hard-fought fight. He came down and carried out the purposes of the Father in that wondrous work by which He defeated Satan, the great enemy, by which He brought in everlasting righteousness in his own Person, by which He put away sin by the sacrifice of Himself, and, having won the victory, He has gone back to the glory, and He has it. As I understand the subject of this Conference, it is not so much that we should go on to the future, and so contemplate the revelation of the glory, as that we should realise what the world does not see, and consequently does not believe, that God hath glorified his Son Jesus, and that He is now at the right hand of the throne of the Majesty on high, enjoying the glory which He has won as the result of his work. And what we have to apprehend is this, that every true believer in Jesus is entitled to that glory by the free gift and grant made known through the Gospel and apprehended by faith. There is not one believer here who may not say, and of whom it may not be said, "Whereunto He called you by the Gospel to the obtaining of the glory of our Lord Jesus Christ." salvation. I say, "*We* call salvation," for I do not think it is what God calls salvation. I do not think that He contemplates anything short of a fully completed salvation. We are too apt to forget that there are three distinct stages of salvation: justification to begin with; sanctification to continue with; and glorification to crown with. In a very important sense none of us are yet saved. It struck me that one of the dangers of revival preaching when it was first introduced some thirty or forty years ago, was that souls were too quickly led to suppose that, having believed on Jesus, salvation was attained, and there was an end of it; whereas God's word makes that the starting-point of a course of which the final crown is full salvation. To my mind all those passages in Holy Scripture which speak of the "race" point to this:—"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. They do it to obtain a corruptible crown, but we an incorruptible" (1 Cor. ix.). "Not as though I had already attained or were perfected" (Phil. iii. 12). "Let us run with patience the race that is set before us, looking unto Jesus" (Heb. xii.). Again, where he is speaking of his own course, and that just before the end—"I have fought a good fight; I have finished my course; I have kept the faith" (2 Tim. iv. 7).

In all these passages the Apostle's object seems to be to stir up Christians to a sense of the fact that they are not yet in possession of the crown. I do not think it is intended to throw any doubt upon the final salvation of the children of God, but I do think it is a very solemn way of drawing the line of separation between genuine and spurious faith. I am not at all afraid of genuine faith failing, but I am very much afraid of spurious faith presuming. There is a vast amount of presumption nowadays from the fact that preachers of the Gospel are not sufficiently faithful to the Word of God in adhering to its way of setting forth salvation. But it is as Scriptural to say, "I am not yet saved," as it is to say, "I am saved." Thank God, we may say both. We may say, "I am saved," in the sense that I have believed the message, and have an assurance of the result, but the result has not yet come, and I am still in the flesh; still surrounded by dangers and difficulties of all kinds. I have malicious foes, and sad examples, on the right hand and on the left, of those who have begun well and have ended ill. Therefore it befits us all to speak with a modest hope, and surely not to be ashamed of the language the Apostle himself used, when he said, "Not as though I have already attained or am already made perfect: but I press on if so be that I may apprehend that for which I was apprehended by Christ Jesus" (R.V.).

I fear that one result of this teaching is that souls are very often drawn off from the contemplation of these passages as having anything to say to salvation. One often hears some of the passages to which I have referred treated in this way. I have heard it said that these have nothing to do with salvation, that the Apostle is speaking of a different thing altogether. He is speaking of a race which you may start for—or not, I suppose—after having been saved. Now, mark the effect of that! The very object of the Spirit of God in writing these passages is thus set aside, which is to arouse the flagging faith and energy of God's children, so as to lead them to run with patience the race that is set before them. We must not give occasion to any to say, "I am

exertions to others." I commend this subject very earnestly to your thoughts. I know that upon these points Christians differ, and I would not presume to dogmatise or say that I must be right, but I do not think it would be faithful to say less than that the more I study God's Word the more I see that these passages have to do with salvation, and that it reveals a very perilous state of things in the present state of Christian life, when they are treated as though they had nothing to do with the subject. Of this crown which the Lord holds forth, He says, "Hold fast that which thou hast that no man take thy crown."

These are the encouragements to God's children to persevere in the course of self-denial and separation from the world, in godliness of life and holiness to which He has called us. Here we may rise above mere doctrine. I am very much afraid of the way of settling things by doctrine. When the Apostle Paul wanted to speak of his own assurance, he does not say "I know the doctrine of final perseverance and am persuaded," but he says, "I know in whom I have believed." He had to do with a person in whom he trusted. I do not make light of doctrine, God forbid. It is valuable to have statements of truth, the results of wisdom and experience of men of God of old, but I fear to take anything less than the Scriptural standard of personal trust in the personal Saviour. We are called to have to do with a person. He came from heaven in his own person, and gave his own person for us. He has gone back to heaven to make his person and his work the foundation of our faith, and the food of our souls. That is the meaning of the Lord's Supper. What do we mean by the bread and wine? We mean that our souls are to feed on the person and the work of the Lord Jesus Christ, and we are told to do this until He comes. And so our thoughts should go on to that day as the revelation of the glory, which we know is ours, if we are found then truly trusting in Him. These are days of great trial to faith. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. i. 7). One hears sometimes of faith as if it had no need to be tried. But this passage tells us a different story.

This is the thing in reference to which we are now on probation. We are not on probation as to whether we can be saved by works. That probation was long ago settled when Adam fell, and I believe from that day to this there has never been any probation as to whether man can be saved by his own doings. But the new probation of the Gospel is as to whether we are really trusting in Christ. We are made partakers of Christ "if we hold the beginning of our confidence steadfast unto the end." Does that mean anything? Does that mean that we are satisfied with a profession of conversion, made long ago or that forsooth we have made a confession at the penitent form? It means that this faith, if it be God-given, is a thing that God tries. All the events of our daily walk are intended to test the genuineness of our faith, and if our thoughts could be more filled with this, everyday life would become far more important in relation to the coming glory than it is to those who think they are saved when they are converted, and that the life of faith has nothing to say to salvation.

Let us on the one hand thank God for the exceeding great and precious promises which enable us to have full confidence in His faithful-will perform it unto the day of Jesus Christ." There can be no failure there. But do not let us presume, and do not let us treat this, as if every claimant to faith were already crowned. For the crowning day has not yet come. The Lord Jesus is coming again, and then those who are true believers in Him shall be crowned and made partakers of the glory of which the Apostle Peter speaks, as if he already partook when he said that he is a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed. May we thus contemplate the glory of the Lord Jesus Christ, as given to us. When He bestows it as a free gift He gives it to us that we may accept it by faith, and hold it fast to the end.

A Glorious Inheritance.

REV. G. F. HEAD, HAMPSTEAD.

In the gathering of princes who rode round the royal carriage on Tuesday, there was one who was the heir to the royal glory which we beheld. When the Prince of Wales was a babe, he was the heir, not by virtue of anything he had done, but by virtue of his birth. As yet the full glory of that royal crown has not come to him, but, in due time, if God spares him, it will be his. I want you to realise with regard to ourselves that we too are heirs of glory, not by virtue of what we have done, but because we are born of the Spirit of God, begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. The mere babe in Christ is as much an heir of God as those who have fought the good fight and almost finished their course.

I want to group together, in some measure, those verses which are placed upon the paper, in order that we may bear them away. There are four special privileges of those who are heirs of glory in Christ. We shall find, too, that there are four special responsibilities that seem to answer to the four privileges. First of all, we have in Ps. xlv. 13, "The King's daughter is all glorious within." The first privilege we have, then, is that of *inner holiness*. What does this refer to? The Church, the Bride, of course, is spoken of as "the King's daughter," as we see in the eighth verse of the Psalm. The bridegroom is spoken of as one having "all his garments smelling of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." The King's daughter is to be all glorious within—the same beauty within that He has without. So we must expect inner holiness. Very often we are too ready to be satisfied with a mixture within. We fancy a little of Christ and a little of the world may go together; a little of sanctification and a little of self. No, we are to be *all* glorious within. Every thought is to be brought into captivity to the obedience of Christ. How often thought takes to itself wings to fly away; even a Christian will indulge in vain imaginations, and then come back to find he has wandered. We are to be all glorious within also in the realm of will. Not so easy is it to take the will, and lay it at his feet, and say, "My meat is to do the will of Him that sent me, and to finish his work." "Not my will, but thine be done." It is only when we take that will and lay it at his feet, realising in some degree what He has done for us, not only in putting away the sin through his precious blood, but also in the baptism of the Holy Ghost. He comes and fills the heart until that heart is made his temple. Not only in the realm of thought and will, but also in all those countless little chambers of the heart, where so often a little thing here, or a little thing th is allowed to dwell. The Lord once said, when He was talking of prayer, that we were to enter into our closets and shut the door, and pray to the Father in secret, and the Father who seeth in secret will reward us openly, and in these secret places will make us all glorious within.

There is a second privilege, which you will find in Isa. lx. 1 and 19. I know that these verses have a primary reference to the future glory that the Lord will bring. I think the reason those who chose these texts placed them in the list was that we might get the spiritual thought to-day out of them all. This second privilege is *increasing light*. You will notice how there is the light given to us—"Arise, shine." What we want every day is more and more to feel that we do not stand still, and that we are to go on increasing, ever attaining unto the measure of the stature of the fulness of Christ. As the babe grows up we may claim as our privilege increasing light. The things that seemed to have at first a measure of light shining upon them, when we come to deeper knowledge are seen in a clearer light. We feel we are not so dependent upon little things. When climbing some mountain side you put your foot on one ledge and now upon another; you lay hold of some tree and again of some shrub; but you merely do so to enable you to climb, and as you rise higher the glory of the whole view breaks in upon your vision. We climb, and as we do so we may use these little helps the Lord gives. But as we climb higher, and the light breaks in more and more upon us, we leave these behind; so as Jesus Christ is revealed more and more to our souls we find that He is the all in all. He is the One in whom we are complete. As faith is tried more and more we find that we fall back on Him, and that He becomes everything to the soul. As the increasing light breaks in upon us we find that truths come out of his Word of which we scarcely had any knowledge before. The babe in Christ just learns justification by faith; then the words concerning sanctification by faith become clearer; the future glory breaks in more and more, and that which is the sunshine to-day seems to fade away before the grander light of to-morrow.

One of our privileges is this, that we may have increasing light through the fuller baptism of the Holy Ghost. Let us not stand still. The Apostle says, "When I was a child, I thought as a child, I spake as a child: but when I became a man, I put away childish things." So in spiritual things let us realise this. Let me seek now to take my place as the full-grown man in Christ Jesus. One into whom the full light has come, so far as it can be given to fallen nature. Then I shall realise the fulness of this gift granted to me, and know the glory I can claim.

There is a third privilege, which is spoken of in Isa. lxii. 3, "Thou shalt also be a crown of glory in the hand of the Lord." We read that there are many crowns upon the brow of Jesus. He wears the crown upon the brow of victory over death, and victory over Satan. Through death He destroyed him that had the power of death—that is the devil. He wears the crown of universal dominion. He wears the crown of power over nature. In fact, there are countless crowns upon that brow, but this passage does not speak of that. It says, "Thou shalt also be a crown of glory in the hand of the Lord." That crown in the hand tells first of all *of nearness*. There is the regalia in our Tower, and our children go and strain their eyes to look at it. They look at the royal diadems and sceptres kept under lock and key. How vast the distance between Her Majesty on the throne at Windsor and the regalia; but not so with those who can claim the privilege of the crown of glory. Had the Queen on Tuesday borne a crown in her hand, or we should have felt it was precious to her, and we should have said, "How she takes care of it"; but the Lord says that is the privilege which He gives to his children. It tells of wondrous nearness and safety. If I am in his hands, can anyone pluck me from his grasp? Paul says that he is persuaded that neither life nor death, nor principalities, nor powers, nor any other creature can separate him from the love of God which is in Christ Jesus our Lord. That is because, in his wondrous love, God has made us children of glory, and put us as a crown of glory into the hand of the Lord.

It not only speaks of nearness, but of his wondrous grace. A crown of glory! You say to yourself, What, am I a crown of glory? Am I not unworthy of such a name? I have so many infirmities, so many weaknesses, such coldness, such feebleness in prayer—I feel as though I never dared to claim the privilege of being a crown of glory in the hand of our Lord; but He gives you the glory. In one of the great empires of Europe there is the iron crown of Lombardy. You know what gives it its glory. Who would care to have an iron crown if he were king. You would say, let me have one of gold, of precious gems, and not the baser metal. Yes, but what gives the iron crown such glory? When Napoleon claimed to be crowned, he said, "I will have the iron crown," and he took it and placed it upon his head. It derived its greatness from the fact that it was used by Charlemagne. When you and I cannot claim the privilege of being a crown in the hands of the Lord remember this, it may be you are the iron crown. The very fact that the Lord has taken you and glorified you in one sense already and made you the temple of his Spirit—it is He that gives you the glory, so that you need not fear.

There is another passage we have in Rev. xxi. 11: "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." This is the glory of *future perfection*. You will see, in the passage which has been quoted, evidently reference is made to that future glory, that wondrous glory when the Bride shall descend from heaven: whether you take it as the Bride, or as the new Jerusalem, I think it is a future glory that is coming. We will take it with regard to the Bride having made herself ready, and descending from heaven ready for the Bridegroom. You will notice that the promise is that then it shall be so brought—just like the jasper stone. The jasper was a sort of crystal, and is not the jasper with which we are familiar, which is an opaque stone. So the promise is, "Her light was like unto a stone most precious, even as a jasper stone, clear as crystal."

Do we not long for that clearness now? How much opacity there is among us. When the glory of the Lord seeks to shine through us, we are like many a crystal—we seem to have something which has stayed the passage of the light. Now it is that terrible snare of egotism—we must talk about ourselves, and our own work, and what we have done. Perhaps it is the love of self, or of the world, or of something that seems to stay the glory as it is flowing through us. Men outside look at us, and say, "Is that altogether bright? Is that the character that you would call Christian?" We groan and this lack of brightness. What is the promise? It is one of future perfection—the promise that in that day, when we stand as the Bride, there shall be nothing of the old sinfulness left, and nothing of that which mars the beauty of to-day. We shall be clear as the crystal. We shall stand forth and see the Bride, and the glory of the Lord shall flow through us to the whole universe. What a glorious prospect! You remember how the disciples in Luke ix. manifested the little flaws within the jasper. They tried to cast out devils, but could not, because of their unbelief. Then they wanted to bring down fire from heaven; then they rebuked one because he was casting out devils, and because he followed not after them. Then they wanted to know who should be greatest. There we have so many proofs that the crystal was not clear. When the baptism of the Holy Ghost came, the crystal was clearer; but, as we find at Antioch, the crystal was not perfectly clear in Peter. We, however, anticipate the time when we shall be clear as crystal, and therefore we send up the cry again and again, "Even so, come, Lord Jesus—come quickly."

I am not going to keep you long upon the our responsibilities. First of all, the King's daughter was to be all glorious within. Her raiment also was of wrought gold. There is your responsibility; that the outside garment shall all be of wrought gold. The wrought gold is the real garment, like the Master and King, and, therefore, while we kneel and pray that the heart may be holy, pure, and Christ-like, we want to go forth, and let the character be wrought gold, that, when the world sees it, it may say, "He is like unto his Master." We want to take Jesus as our example. We want to be known far and wide as the most self-denying, the most self-restrained, the most tender, the most brave, the most noble. This is putting on the outer garment. The second responsibility we have in Is. lx. 1, "Arise, shine, for thy light is come." Others are to see the light. When the Lord had spoken those wonderful words in the Sermon on the Mount, and told the disciples the different characteristics of his children, He brought them to this point, "Ye are the light of the world," and, if the light, ye must shine. "Ye are the salt of the earth," and, if the salt, ye must be pungent. Take care that wherever we go the light is never placed under a bushel, but is streaming far and wide, that others may glorify our Father which is in heaven.

The third responsibility is that given to us in Ps. cxlv. We have the thought of nearness with regard to the crown. In that Psalm, at the 11th verse, we read, "They shall speak of the glory of thy kingdom, and talk of thy power." Let your lips be unsealed, and out of the fulness of an overflowing heart, realising what Christ is to you, tell it abroad and everywhere what the Lord has done for you, how the Lord keeps you, and holds you. The last of these responsibilities we have is in Rev. xix. When the Bride descends and comes prepared for the Bridegroom, the shout is heard in the first word, "Alleluia." To-day, in the midst of the difficulties of the world, and the testing of our faith, in the midst of the battle of the world, the flesh and the devil, our responsibitity is to catch the key-note of that song. Let us never stay our word of praise. Then shall we be ready in that wonderful day to join in the everlasting song, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever."

FRIDAY AFTERNOON.

The Lord's Supper.

REV. A. N. MACKRAY, Croydon.

It becomes us, according to the solemn counsel of Peter, to sanctify Christ in our hearts as Lord. This has been the great purpose and endeavour of our present Conference, and now we are gathered at the Lord's table. It is of the Lord's Supper we are about to partake; it is the Lord's body that we discern in this commemoration, and it is the Lord's death we do show forth. This, it is well to notice, is the only name which the Apostle gives to Jesus throughout his narrative of the institution of the Supper, just as it was the name by which He was invoked in the first common prayer of the faithful addressed to Christ after his ascension. Now none can call Jesus Lord, save by the Holy Ghost, for it is He who moves upon the heart, who is the Divine voucher of the Lordship, into which are gathered all that grace, and power, and glory which are the fruit of his cross and passion. This is the Lord's table. None may appoint ordinances in his Church, save the Lord, for none but the Lord would willingly accept such a sacrament as a love token. "This do in remembrance of Me." He says He would be in our worship, as in our life and love, what the sun is in our sky. Let the Passover memorial go, let the rites, and ceremonies, and victims disappear. They have served their day. He has come and fulfilled them all.

It is the Lord's table. And how tender and sweet are the proofs of that grace and power and glory gathered into His Lordship. Let usgo back in thought to that upper chamber in Jerusalem and to the first communicants. How Divine is the prevision in the appointment of this simple rite on the night of his betrayal! And who but the Lord could have had the calm assurance that his followers would keep this loving memorial of his ignominious death, would make a sacrament of his shame, and, through all the rolling centuries, would partake at a common table of that which sustains our earthly body as tokens of how He sustains and nourishes the whole spiritual being in that communion instituted by Him? The prevision has been amply justified. In the Lord's table we have proofs of his Lordship. There never have been wanting willing hands to do this in remembrance of Him, though the forfeit was life itself. Let us not be occupied overmuch with thoughts of comfort, peace, and joy in the things of this life. Let us make Him the joy of our service. We are here in view of the supreme Lordship of Christ. We want once again to bear our part in witnessing to this great fact. In this great assembly we are knit together by nothing but by the bands of a common faith. Our meeting thus is an evidence that we accept Jesus as Lord and God.

Yes, it is the Lord's table to which we have come. We are all living witnesses of His Lordship. Paul describes himself as everywhere led about as a captive in bonds to grace His triumph. It was once said, and the confession may be made by every one of us, only in a different spirit to that which prompted the words, "Oh Galilean, Thou hast conquered." He has established in the secret life-story of each one his personal love. He has by his wonderful dealings made each one willing to be his in the day of his power, by that very love Divine which he inspires, but which fills our own hearts. We do want to bring everything into captivity to his will. And some of us are glad to say, with the immortal Dreamer, to the old tyrant who long oppressed us, "I have let myself to another, even to the King of princes; and to speak the truth, O devouring Apollyon, I like his service, his wages, his commands, his condition, and his country, better than thine. Leave off to persuade me further. I am his servant, and will follow Him."

We are here to proclaim that it is his death which has given Him the Lordship. The universal sovereignty is found in the infinite sacrifice. The pierced hand has won and wields the royal sceptre. His heart was broken in sorrow for my sin. To this end Christ both died and liveth again, that He might be Lord both of the dead and the living. Who can tell what righteousness and truth, what grace and glory, are gathered up in that Lordship for the possession of which Christ willingly identified Himself with us in all our guilt, and in the wrath which was its penalty, and which pierced through his soul, even unto death? It is the Lord's table, and it can be proclaimed only in the broken bread and outpoured wine. We must adore, for we can never comprehend the mystery of the love which would not, could not obtain the kingdom, except by the sacrifice of Himself. And if this has seemed a mystery—and it often has—has it not an answering mystery in the ways of the King with other people? Is not that what it ought to be? There is rest for us whose hearts are burdened with the weary and heavy weight of all this unintelligible world. There is rest in a Saviourship and Lordship that has been won by toil and tears, by love and blood.

It is the table of the Lord, who, by his death and resurrection, became Lord of the dead as well as the living. We are not solitary worshippers here to-day. We all partake of one life, are members of one body, and belong to one family. We can think of some who have sat often at the table of the Lord in Mildmay, and, if I mistake not, at Barnet also, whose faces now we see not. How this place must be filled with saintly presences, seeing that His Lordship covers the blessed dead whom we remember now, and with whom we have worshipped. He is Lord of the dead—their type, their pattern, their rule. It is all precisely as the Lord wishes it to be up yonder. Is not this enough for us, to know that the blessed dead are in his immediate presence and glory? This, surely, is enough to confirm our faith and life. Besides, unworthy though we are, by the condescension of the King we are his guests; we have our maintenance from the King's palace, and there is enough for each and for all for evermore—there is rest for the weary, comfort for the mourner, companionship for the lonely, and succour for the tempted; recovery for the fallen, and a new departure for all who have lagged and loitered by the way. Yet it is Himself we want. It is the table of the Lord, and we must try to get into the glory of his Saviourhood that we may surrender more absolutely to the power of his Cross.

Follow me as I read some words of self-dedication, written by John Howe two hundred years ago, and which as a young man I copied out and used for my good:—

> Thou Lord of my life and hope, who hast so long striven with me, so often and earnestly pressed me hereto, so variously dealt with me to make me understand thy merciful design, who seekest to rule with no other aim and interest but that Thou mayest save, and who hast founded thy dominion in thy blood, and didst die and revive that Thou mightest be Lord of the living and the dead, and therefore my Lord, accept now my self-resigning soul. I make free surrender of myself; I bow and submit to thy sovereign power; I fall at the footstool of thy throne, Thou Prince and King of kings,

who hast loved sinners and washed them from their sins in thy blood. I glory in thy conquest. Thou hast overcome. I will from henceforth be no longer mine, but thine. I am ready to receive thy commands, to do thy will, to serve thy interests, to sacrifice my all to thy Name and honour. My whole life and being are for ever thine.

The memorials of the dying love of Christ having been partaken of, Mr. MACKRAY continued:—Let me urge you to apprehend and maintain the connection which exists between the observance of this Christian rite and the constant performance of Christian duty. The average Christian is too content with an experience in which faith and love, devotion and practice blend together as little as do the waters of the yellow Arve and the blue Rhone at their confluence below Geneva. There is an intimate connection between devotion and practice. It holds that worship to be spurious which is not seen in work, and it requires a life of such true blamelessness and innocence as that it needs all the aid of heavenly graces for the attainment thereof. The Supper of the Lord is to help us. We are preachers of the death of Christ in this communion, and we cannot better show the power of this in our own life than in the service we render and the trials we endure for his sake. No one can show a bill of divorcement between the exercise of spiritual powers and the drudgery of common, everyday life; and what God has joined together let no man put asunder. This sacramental communion with our Lord is to be the pledge and pattern of our daily intercourse with Him, and it is because life at its highest and best consists in fellowship with his suffering that we rejoice to proclaim his death in the breaking of bread, always bearing about in our body the dying of the Lord Jesus that the life also of Jesus may be made manifest in our body.

The dying of Jesus means, first of all, obedience to the will of God. In man's obedience there was a flaw or crack, growing, deepening, broadening, till it became perfect in the obedience of Christ. And we bear about in the body the manifestation of the death of Jesus, first of all, as we are loyal to God, and faithfully respond to his tests, and are simply, unquestioningly, and very often silently obedient. The dying of Jesus—it is the death of the Son. For this purpose the Son of God was manifested, that He might destroy the works of the devil, and his dying and living are to be shown forth in us. In so far as his power is manifest in us, it wounds, weakens, kills the lusts of the flesh; worldly ambition is consumed, and the soul is moved to protect others from wrong, to relieve the oppressed, to recover the fallen, and to save the lost. The dying of the Lord Jesus means more—it means the triumph of a holy, self-sacrificing, invincible life. Christ loved the Church, and gave Himself for it: He loved me, and gave Himself for me. And we are to bear about in our body the dying of the Lord Jesus. In so far as the love of Christ possesses us, our lives will be nobler and more beautiful.

But who is sufficient for this life of obedience, this holiness of life? How does the Lord's Supper help me to surrender to my Father's will, to maintain a constant conflict with the foe? First of all, in the Lord's Supper there is a lifting up, and making exclusively prominent the work and person of the Lord Jesus Christ. From the beginning to the end of life, in place of complete rules of conduct, it lays me upon the living, throbbing heart of Christ, and the love that is thus generated fills my whole soul. It is at the table of the Lord that we feel the force of the difference between a truly Christian life and all ethical distinctions.

Then if thus we are bearing about in the body the dying of the Lord Jesus, that life of Jesus is also to be made manifest in our body; in other words, if all the redeeming and regenerating forces of humanity have their focus in Christ, how should we be helped in proclaiming his redeeming and atoning love. Do all in the name of Jesus—that is the broad and comprehensive law of all Christian service.

Let me say a word now as to the social character of the Lord's Supper. This is a communion in memorial of one body as well as of one Lord. We eat of one loaf; we are partakers of one Body, and are members of one Church. How lonely life comes to be, to some as they advance along the way. Our individual labour seems so fragmentary; and what avails it thatI, in my little country parish, seek to bear about in my body the death of our Lord? But there is no such thing as isolation in Christian work, nor is there waste in Christian suffering. Even the imperfection of the individual member is necessary to the body.

Finally, there is a prophetic element in all true Christian life, and we are saved by hope. We are all Second Advent Christians at the Lord's table, and we will keep the feast till the King comes; and the kingdom cannot come till the King has come. Let us gird up the loins of our minds; let us be sober and vigilant, and then shall we enter with joy into the Lamb's great feast.

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FRIDAY EVENING.

Christ's Communicable Glory.

REV. GEORGE C. GRUBB.

We all know the old story of St. Augustine: how, when the saint was very much troubled in mind about the doctrine of the Trinity, his cogitations much disturbed him. As he was walking by the sea-shore he saw a little boy taking water up in a shell and carrying it to a hole that he had made in the sand. "What are you doing that for, little boy?" asked the saint. "Oh, father," said the child, "I am going to put all the sea into that hole." The saint was just going to say, "Silly little boy," when a lightning-flash of conviction went to his own mind, and the voice within said, "Silly man, what art thou attempting to do? Dost thou think to fathom the incommunicable Deity and essential attributes of the great God?" It seems to me that I am that silly child to-night—that I, in one half-hour, have to set before you the glory of our King, eternal, immortal, invisible, dwelling in the light unto which no man can approach. Let us look at the subject very simply. I am only going to try and say a few simple words to-night as a little child. Firstly, What is the glory of our King? and, secondly, How may I get that glory into me?

What, then, is the glory of our King? Nothing is harder than a definition. We would not have time to trace the many meanings of the word translated "glory" in the New Testament. Suffice it to say that in profane Greek it denoted the recognition which anyone received. It comes to me in the appearance that commands recognition, and then it comes to me in splendour and brilliance. By a very ancient writer, Philo, a good definition of "the glory of God" is given. He says, "The glory of God is the fulness of the good a definition of "glory" as ever I have seen. It follows from that, that Christ, who is the Revealer, must be the "glory of God;" and also it follows from that, that we can only see the glory of God in proportion as we reveal Christ to the world. I offer you a very simple Bible-reading on "the glory of Christ as a servant, and the glory of Christ as the Son of God." I will merely mention the texts, and allow the innate glory of each precious jewel to shine and flash upon you by its own power.

Let us turn, of course, to the Gospel by Mark, as the Gospel of service; and let us notice something of the glory of our Lord Jesus Christ as a perfect servant. What is to be the result of this Conference, if it is not to be a renewed service, a renewed flame of devotion upon the altar of the heart? The Conference will be a huge failure, if we do not individually learn how to serve. Notice, then, the marvellous use of the word "immediate" in the Gospel by Mark. The word occurs eighty times in the New Testament and forty of those occurrences are found, in Mark. Notice the glory of the Lord's *immediate* obedience. I hope that one result of this Conference will be, that each Christian here will make up his and her mind to obey *immediately*. Oh that we may learn that verse in Ps. cxix., "I made haste and deferred not to keep thy commandments." God has been showing you some commandments that you have deferred to keep. He has shown me some, and I doubt not but that He has shown you some, too—some commandments that you have deliberately turned your eyes away from. Go out from this Conference Hall to immediately do his commandments. You will find that the word "immediately," in connection with Christ, is used in regard to his words, in the way, in the house, as He sat at meat, in the Temple. You may enlarge that for yourself.

Notice the glory that resided in the hands of Jesus Christ. We read He took them (namely, the little children) up "into his arms." Only Mark tells us that. Then when they were disputing amongst themselves, He took a little child "in his arms," and set him in their midst. Then He took Simon's wife's mother "by the hand," and lifted her up. Again, we read that He took the blind man "by the hand." I hope we will be humble enough to take blind beggars by the hand. I think we would see something of the glory of Christ if we only humbled ourselves to have fellowship with the blind beggar. Again, the Lord saw the child with the dumb spirit, and He took him, "by the hand," and lifted him up.

What is the spiritual lesson that we are to learn from that? There was a time in the history of the Church when the laying on of the Apostles' hands could communicate the Holy Ghost. The Apostle Paul was able to say, "Neglect not the gift that is in thee (the Holy Ghost) that is given thee by the laying on of my hands." There was a time when the very shadow of the Apostle possessed healing power. Are these days gone? I hope that we need not write "Ichabod" over the Church. If the Spirit of God is in our midst, then He can give healing power into our hands. We need, when the preaching is concluded, and the pulpit is empty, to go down to the pew, and lay the loving touch upon those whom we wish to bless. We must keep in touch with those to whom we speak. A great many ministers have almost a barren ministry, notwithstanding that their sermons are very nice and well prepared, because they have not the touch of sympathy with their congregation.

Notice, also, in Mark, the glory of Christ's about the looks of Jesus. We read in Mark iii., "They watched Him, whether He would heal on the Sabbath day; that they might accuse Him. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand." There is such a thing as righteous anger; there is such a thing as being angry and sinning not. There is such a thing as the "wrath of the Lamb." What judgment there was in the angry look of Christ. Yes, we must not soften down the words, "He looked round about on them with anger." Christ will be angry one day; indeed, He will. A great many people do not believe it in these days, though. I would not like to meet the angry look of my Saviour. Then, again, in Mark iii. 34: "And he looked round about on them which sat about Him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Can we all meet the look of Christ to-night, because we are doing his will? In Mark viii. 33 we read: "When He had turned about and looked on his disciples, He rebuked Peter, saying, Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men." Peter wanted to rob Christ of the cross—the cross which is the glory of Christ, which is the glory of every follower of the Lamb. "This shall not be unto Thee, Lord." "Get thee behind Me, Satan!"

A certain young man once came to the Lord Jesus. He seemed so earnest, and he knelt down before Christ, and said, "Good Master, what shall I do that I may inherit eternal life?" Jesus looked upon him and loved him. I want every young man here to-night to settle it in his own heart that Jesus loves Him, and I want that love so to conquer your soul that you may "forsake all and follow Him"; that you may hear the same words that Christ said to that young man when He looked upon him, "Come, young man, take up the cross and follow Me." We are told "he went away sad, for he had great possessions." You may imagine the sadness which dwelt in the heart of that young man when I tell you that the same Greek word is used there as is used to describe the agony of Christ in Gethsemane. No one ever goes gladly away from the Lord Jesus Christ. If you determine to reject Him you will be very sad. Young men, let Him have his own way with you, and you will never be sorry for it. "And Jesus turned and looked on Peter, and Peter remembered the word which Jesus had spoken, and he went out and wept bitterly."

I expect there are several backsliders here to-night—perhaps a great many. I hope that the Lord will give you a look before you leave the Hall. The Church is ruined because of the multitudes of backsliders. Now, brethren, notice that there may be a great deal of true service in a look. When words utterly fail the look may accomplish the eternal purpose of God in Christ Jesus. I remember being much more struck by a look that I once got from a very holy servant of God than by anything he ever said to me.

Lastly, I want you to notice, in the Gospel by Mark, the glory of Christ's grief and sighs. "Oh," you say, "I did not think there was any glory in grief and sighs." Yes there is. We read, "He was grieved because of the hardness of their heart." And we read in a certain Psalm, "Reproach hath broken my heart." What reproaches He went through! "Is not that the has a devil, and is mad." "He casteth out devils by Beelzebub, the prince of the devils." "Thou that savest others, save Thyself, and come down from the cross;" and one of the thieves that were crucified with Him cast the same in his teeth: "Come down from the cross, that we may see and believe." Those Pharisees did no know that when they said that they were praying for the damnation of the world. O Christian, when the world believes in you, you may be perfectly certain that you have come down from the cross on which the Lord placed you. As long as you stay on your cross, the world will think very little about you.

Now, the glory of the sighs of Christ. In Mark vii. 32, we have the sigh of sympathy with the wretchedness of that poor deaf and dumb creature that lay helpless before Him. I hope your hearts are moved with the sigh of sympathy for suffering. And there was another sigh that Christ once gave (Mark viii. 12). The Pharisees came forth and began to question with Him, seeking of Him a sign from heaven, and "He sighed deeply in his spirit, and said, Why doth this generation seek after a sign? verily I say unto you, there shall no sign be given unto his generation." This was the sigh over his rejected favours; the sigh over hardened hearts; the sigh over those who were rejecting the counsel of God against themselves. If you serve your Saviour, truly, you will often have to give these two sighs—the sigh over the suffering around you, and the sigh over the rejection of the Lord Jesus Christ. The Church does not like sighing in these days. Once upon a time two men came to Christ, and said, "Master, we would that Thou shouldest do for us whatsoever we ask Thee." "What is that?" said the Lord. "We would sit, one on thy right hand and the other on thy left hand, in glory." "Ye know not what ye ask," said Christ. "Are ye able to drink of the cup that I drink of, and to be baptized with the baptism that I am baptized with?"

In asking God to show you his glory, as Mr. Fox prayed this evening, you do not know what you ask. I think it would be almost better for some of you to take back that prayer, because I do not think you really want to see the glory of God. You cannot see the glory of God down here unless you are willing to drink of the cup that He drank of, and to be baptized with the baptism that He was baptized with.

Let us go on from Mark, and turn over to the Gospel by John, to see a few rays of the glory manifested by the Son of God. In John vii. 37, we have a marvellous statement: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of him shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." The first way in which we can glorify the Son of God is by the reception of the Holy Ghost, the satisfaction of the soul's thirst. I hope there are a great many thirsty souls here to-night. I believe with all my heart that the blessed Christ can satisfy fully the need of every human soul. But He cannot satisfy you unless you seek to glorify Him. Then you may expect a transfigured life very shortly. Look at John xi. 4: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Has God cast any of your Well, I hope you will exhort them to seek the glory of God through that sickness, so that they may learn the power of Him who is the Resurrection and the Life; and if it pleases Him to raise them from their beds of sickness, they may come forth to walk without grave clothes, and to stand themselves "in the liberty wherewith Christ has made them free." How many Christians can bless God for sickness!

Turn to John xii. 16: "These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." What things? Christ riding upon an ass to Calvary. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." "These things understood not his disciples at the first." At conversion, very few Christians understand the glory of the coming King. They do not understand the coming of the lowly King to them riding upon an ass. They want to walk by themselves; they are not willing to glorify God by dying. "Certain Greeks among them came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus." Jesus' name is glorified when sinners seek to see Him. It is such a happy thing when a sinner really desires to see Christ. Probably there are some unconverted people here to-night who have never seen Jesus Christ at all. Let the desire rise in your heart, and say, "Lord Christ, open my blind eyes that I may see. At present I see no beauty in Thee that I should desire Thee, but I do want to see thy beauty. There are so many around me who tell me that Thou art beautiful; I would like to see something of thy beauty, too." Then the hour is come that the Son of Man should be glorified. But remember, if you wish to see Christ, it means death to self. "Except a corn of wheat fall into the ground and die, it abideth alone; but f it die, it bringeth forth much fruit."

In John xiii. 31, 32, we read: "Therefore, when Judas was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall immediately glorify Him." Jesus is glorified when the traitor spirit is cast out from amongst his disciples. There are a great many disciples who have never had the traitor spirit cast out of them. They are betraying the interests of Christ's kingdom, and when you betray the interests of your Sovereign it is equivalent to betraying your Sovereign Himself. God grant that we may have such a revelation of the glory of Christ that all hypocrisy and evil-speaking will die out of us. "And shall immediately glorify Him." How was Christ immediately glorified? He was glorified immediately by the agony in Gethsemane; He was glorified by Peter's denial of Him; He was glorified by the rejection of the high priest and scribes; He was glorified by that vesture of blood on Calvary; He was glorified by being lifted up between heaven and earth—a spectacle to men, angels, and devils. What a strange, unnatural glory, was it not? Do you wish to have glory? That is glory. When the traitor spirit is cast out of you, then you will probable become a spectacle to men, angels, and devils. Glory leads to the cross.

Notice, lastly, in John xvi. 14, "He," that is receive of mine, and shall show it unto you." I have set before you things that seem very sorrowful, and perhaps you say, "Dear me, my heart sickens within me. If you mean glory by all that, I am afraid I am very doubtful whether I wish for that glory." Here is something that may encourage your heart. "The Holy Ghost shall take of mine and shall show it unto you." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit." No one, except he who has experienced it, can tell the glory that can dwell in the soul of that man to whom the Holy Ghost reveals the Lord Jesus Christ. It is a glory that the world knows nothing of, and can know nothing of; for Jesus will manifest Himself unto us in a way that He will not manifest Himself unto the world. Only the overcoming soul can know it. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Oh, the glory of the vision of God.

How am I to get the glory into me? First of all by *faith.* "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" (John xi. 40). The same simple faith which you made use of in the moment of your conversion you must make use of in order to see the glory of God, and have that glory revealed to your individual spirit. You must believe that the glory is for you; that Christ means to manifest Himself to you. You must not be surprised if he does. Do not shrink from the manifestation. Then you will get the glory also (John ii. 11) by *obedience.* We read that Christ manifested forth his glory at the marriage supper in Cana of Galilee; but what was the condition upon which He manifested his glory? His mother said unto the servants, "Whatsoever He saith unto you, do it." That was the condition. You may go to the Mildmay Conference, to the Keswick Conference, and the Glasgow Conference, and you may sing the hymns, and you may pray and groan in your prayers, and ask for glory, and not a ray will come. Why? Because you have not the smallest intention of altering your life when you go out of the door. God, forgive us for our hypocrisy. Indeed, when I am saying this I am speaking to myself too.

Another way in which you will get glory into your soul is by *suffering with Christ.* "Our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory." "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." What a privilege it is to be reproached for the name of Jesus Christ! "Blessed be ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my name's sake. Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." "Woe unto you when all men shall speak well of you." Suffering is our portion here. I beseech you never take a short cut to glory. There are a great many Christians who are trying to take short cuts to glory. That was the temptation that Satan gave our Lord in the wilderness. After he had shown Him all the glory of the world, and the kingdoms of the world, he said, "All this will I give Thee if Thou wilt fall down and worship me." "Get thee behind Me," He says. Satan offered Christ glory without a cross attaching thereto; and the Church of God is being ruined to-day because it is accepting glory from the world—glory without any cross attaching thereto. Who was it that gave Christ his crown and his purple robe? Was it the Father? Not a bit of it; it was the world. And when the Church of God begins to clothe herself with purple and scarlet, and to fare sumptuously every day, I fear she is becoming like the harlot of the Apostasy. God keep us from that glory! May we be able to say, "I glorified not myself!" Christ glorified not Himself to be made a High Priest, but He received the glory from the Father.

I beseech you, then, testify as the two witnesses did, clothed in sackcloth; for sackcloth is our clothing down here, and not purple and scarlet. The world sees no beauty in sackcloth. It is very mean, and only costs a penny or two. The world sees no beauty in ashes. Oh that we might, indeed, have the ashes of God upon our forehead; that we might, indeed, have the mark set upon our foreheads, as those who sigh and cry for the abominations that are done in our midst. God teach us to walk with Him in sackcloth, to walk with Him in glory! Oh that you may be able to say "the King's daughter is all glorious within." The world sees no glory without, but the soul, if you are walking with the Saviour, knows it has the glory within. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory?" I feel certain there are many souls here that have no glory. What is the use of your temple if there is no glory in it? God wants to give you glory, brother. Then "lift up your heads, O ye gates." The gates are ponderous, rusty, cumbersome—they are choked with rubbish. Clear it away. "Lift up your heads,"—that is all you have to do. Will you do it to-night? "And the King of glory shall come in."

We all know the old story of President Lincoln. When the war was coming to an end—the war of the South against the North—the Southern generals said to President Lincoln, "Bring this frightful war to an end; think of the blood, think of the misery, think of the carnage." They proposed that the armies should retire, leaving each in possession of what they then held. Lincoln looked on the map, and brought his hand down on the table, saying, "Gentlemen, this Government must have all." That is the message I give to you to-night. God will allow the glory to flood your soul when you have really and not sentimentally given Him all.

Glimpses of Coming Glory.

MR. H. GRATTAN GUINNESS.

Our subject is the glory which remains, the glory in reserve, the life and glory which await the Church of God, the hope of God's calling. Our appeal is only to the Word of God. It must be so; we should endeavour to get rid, as far as possible, of mistiness on this great subject. We can only obtain certainty in our hope by the study of the Word of God and by faith in its teachings. We need light from above in order to understand this Word. We cannot understand the inspired Word without the inspiration of the Spirit. Oh, that the eyes of our understanding may be enlightened to know the hope of our calling!

In order to give definiteness to our expectation, to clear away the haziness that hangs over the hope, let us state some great facts which this blessed Book declares as to that which lies before the redeemed. The first glorious experience which lies before the redeemed, collectively, is resurrection; and, along with this resurrection of the sleeping saints, the transformation of the living. The Bible is full of this; even nature is full of it. The very ground on which you walk speaks about it. The leaves fall, and with them seeds which spring again. The insects have their transformations; and the most beautiful of God's terrestrial creations are those which have passed through some of the most wonderful transformations. I have sometimes thought that fairer than the beauty of any bird is the beauty of the perfect butterfly, some especially with their lustrous loveliness. Yet you know what they pass through—the three stages—first, the life of the crawling worm; then death, so to speak, of the chrysalis, and then the perfected, beautiful creature that floats upon the air, and in the sunshine. Now our lives, or our experiences, are triple. There are the three stages—the stage of life, the stage of death—the intermediate stage—and the stage of resurrection. You will find, if you study this Book, that this three-fold order is stamped upon it from beginning to end, and most markedly upon the experience of our Lord, as Him who lived, who died, who rose. It is stamped upon the very sequence of dispensations—the Patriarchal dispensation, the Jewish dispensation, and the Christian dispensation. The first was what might be called the dispensation of natural life. "I was alive without the law once." Then the Jewish dispensation was unquestionably under the law of death—the death of that which is natural, for the law was the ministration of death. The Christian dispensation is that of resurrection; it begins with the resurrection of Christ, it is marked by spiritual resurrection, and to be crowned even with physical resurrection. We know the first of these experiences, the low and terrestrial. If the Lord tarry we shall know the second; we shall sleep in Jesus. And when He comes again, then will follow the third experience, that of resurrection.

Now, what of our resurrection? You get rid of haziness in the subject at once, when you take such passages as those in 1 Cor. xv.: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." This seems to be the crowning thought of the revelation: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Well, then, that is what lies before us; this spirit, the renewed spirit, clothed at present with the body of corruption and of death, is to put off this, and put on the image of the risen glory of the Lord Jesus Christ. We are to get rid of all the weakness and all the degradation (there are dishonour and degradation in connection with the body), and all the pain, and all the unfitness for activity, and all the tendencies to slumber, and all the tendencies to decay and death—in a moment, in the twinkling of an eye, by the resurrection of the sleeping saints, and by the transformation of the living saints. Oh, crowning miracle, miracle of miracles, miracle of the almightiness of the Almighty God.

How will God exceed every other miracle, when, in a moment, in the twinkling of an eye, He builds those temples innumerable, perfect, spiritual, and glorious, which are to last throughout all eternity! These bodies are to be suited to the spirits which inhabit them, and the service in reserve for them, as instruments in the hand of the indwelling Spirit, as mediums within, the entire universe flowing into the spirit, through a perfect physical medium that can see and hear and touch, so to speak, as the body cannot now; and the spirit expressing itself, speaking, shining, looking, revealing itself in glory, in unhindered perfection, through these bodies, in the image of the risen and glorified Jesus. Oh! who can conceive the glory, the power, the incorruptibility, in reserve for the redeemed!

Then the second stage in that wonderful experience is this—*after the resurrection the rapture.* Now we are confined to earth; then, when we are fitted for heaven, we shall be set free to enter it, the earth being still the place of graves as it will be then, and more or less of imperfection and indeed the scene of judgment—the Church is to be taken out of it. When Jesus comes, He will not wait to descend to this earth, to remove his people. He will remove them before He reaches the earth. Let us try to be as clear as we can upon this. The air—what is that? People tell us that the atmosphere may be perhaps some 200 miles in height, an enormous height compared to our highest mountains, and it may be higher than that. There is plenty of room for the Church to meet Christ in the air. It may be the Church will meet Christ beyond the boundaries of that physical envelope of the world. The Church, when Jesus comes, is to ascend; when He descends, she ascends. He is free of that upper heaven. When He rose from the dead, after lingering a certain season on earth, He visibly ascended, and a cloud received Him out of their sight.

In earlier times, in the Jewish dispensation, Elijah ascended; and in earlier times still, in the patriarchal age, Enoch ascended. So, in connection with each dispensation, patriarchal, Jewish, and Christian, there is a rapture. In patriarchal times the rapture of the seventh from Adam; in Jewish times the rapture of Elijah; in Christian times the rapture of the Church. What will it be? Is it any use for me to try to say? Still, thought travels on. Oh, what will it be in this perfected form to be set free from this terrestrial life, and then swiftly to ascend, and ascend, earth fading beneath us, and the whole Church gathered and glorified! Every saint; all in Christ made perfect; gathered into one place, set free, manifested, caught up.

The next experience is clear. What is it? *After the rapture, the meeting.* The rapture is in order to the meeting. Jesus says, "I will come again. I would not go otherwise. I would not leave you, but to return. If I depart, I will come again and receive you unto Myself." "Caught up to meet the Lord in the air." What will it be for the Church to meet the Lord? And who is the Lord? He is the express image of God. He is one filled with all the fulness of the Godhead bodily. He is One in whom all power and perfection dwell. He is the brightness of the Father's glory. He is full of tenderness; his inclinations are to intimacy with his people. Wondrous condescension! Therefore it is written, "He that sitteth upon the throne shall dwell among them."

Think of the blending there of the most opposite elements and experiences. On the one hand, sitting on the throne of the universe; on the other hand, dwelling in lowliness among the redeemed. We talk about access to kings and queens, but what will be the access to the King of kings? And this will be the experience of those fitted for the society, and suited to the communion—for the saints will never see the Lord in glory until they themselves are in glory—they will not see Him until they are like Him; and then, oh! that marvellous experience—with the Christ whom we are to meet we are to be for ever; caught up to meet the Lord in the air, and so shall we ever be with the Lord—a meeting never to be followed by a parting.

That Christ is the Christ with whom we have become already more or less familiar; the Christ who spoke the Sermon on the Mount, who wept at the grave of Lazarus, who sat in the Upper Chamber of Jerusalem, who uttered the words in John xiv., and that prayer in John xvii., which seems to take in all the heights and depths of the necessities of the Church, and expresses more fully than anything else the desires of the heart of God for the Church—it is *that* Christ. It is the Christ who wept over Jerusalem in tenderness and in divine compassion as well as wondrous dignity. Oh, it is the Christ of time and of eternity, of Bethlehem, and of the bosom of the Father—the unspeakable Christ, the Redeemer, the Life, the Righteousness! And when you see Him you will be like Him, and you will be more like Him because you behold Him; and He will reveal Himself to you with increasing fulness, because you are limited, whereas He is divine and infinite. It will take all eternity for Him to communicate and unveil what is in Him—producing growth in perfection resulting from growth in knowledge. Perfect to begin with, yet growing in perfection, because growing in knowledge in his society.

Then, what lies beyond? Because it is wonder beyond wonder, and vista beyond vista. *Beyond the meeting the marriage.* What will that marriage be? There has been a marriage already. He that is joined to the Lord is one spirit. George Whitfield said that the clearest idea he could get of true religion was that of union of the heart with God. I have often thought of that. Our personal experience, as far as it is what it ought to be, has this for its very core—he that is joined to the Lord is one spirit. What will the marriage of the Lamb be, then? I cannot describe it. I can merely give some faint glimmer of its meaning and glory. The marriage of the Lamb must involve this. First, the gathering of the whole Church into unity, and then its association with Christ in publicity, before an assembled universe. There will be a manifest donation of Himself to the Church, and of the Church to Him—a publication and celebration of their oneness. It will be the commencement of a life of association with Christ, of co-operation, a union of perpetual friendship and ceaseless intimacy in the deepest oneness of mind and heart; perfection of friendship, perfection of trust, perfection of love. Oh, measureless vision! this union of the Church with Jesus Christ! The heart is overwhelmed that contemplates fairly what that oneness is, expressed by the marriage of the Lamb. It will be the joyful, blissful, and unspeakable entrance of the Church, as a whole, into an experience of oneness which is never to have an end.

Then, *beyond the marriage, lies the manifestation in glory.* I know nothing about times and seasons in such relations as these. Oh, the vanity of seeking to lay down chronologically these events, and to say this will take so long, and the other will take so long! But beyond all doubt that marriage will be followed by a manifestation. There will be the shining forth, the rising of the sun, the rising of the splendour of a day which shall never set, the revelation of the Church in that glory in which Christ Himself shall be revealed; because He shall be manifested, we shall be manifested as the sons of God, as the Bride of Christ, as the associates of his glory, as the heirs of immortality. The manifestation will not only be for the glory of the Church, and Christ in the Church (because He shall come to be glorified in the Church), but it will be for the purification of the world. It will be for the purification of the temple—the terrestrial temple; it will be for those judgments which will usher in his reign. In that Church is to be associated with Christ. If we are his, when He comes in that triple glory, we shall come with Hin.

What lies beyond this manifestation? There lies *the kingdom.* This is but the porch, the entrance to the kingdom. Do not imagine that you can easily fathom the depths, or measure the heights, or analyse the real nature of the kingdom. Do not run away hastily with superficial views upon the subject. Study the Word of God, and you will get more light. What says the Scriptures concerning that kingdom? It will be doubly double. Among the stars of heaven there are many stars which seem one to the naked eye; but apply the telescope, and you see that they are binary. So as regards certain truths. They seem one to the uninitiated, but those who study more deeply find single truths divide into binary glories. This kingdom is doubly double. It is double in sphere, and double in time. There is an earthly and a heavenly kingdom; a millennial and an eternal kingdom.

It is double as to its sphere. Paul says that in the dispensation of the fulness of times, it is the purpose of God to gather in one all things in Christ which are in heaven and which are in earth. I think that wonderful declaration casts an amazing amount of light upon the hope of the Church. The fulness of the times is that inaugurated by the Advent. The Advent will introduce the union of earth and heaven. This clears away a host of difficulties. There are all sorts of difficulties as to the Church being manifested on earth which for many a day perplexed me. The Scripture says that this is to be at the close of the fourth empire, and to be pre-millennial. But how can a glorified Christ, and his glorified Church, be here on earth in that Millennial age, dwelling among the imperfect and mortal in a dispensation which is to be closed by almost universal rebellion? I think a great many people overlook the double character of the kingdom, which is to be heavenly as well as earthly, and the declaration "If I go to prepare a place for you, I will come again." When you put together the various Scriptures on this subject. I think you will see this—at least, it seems tolerably clear and defined to me—that the glorified Church, which meets the Lord Jesus Christ at his Advent in the air, will go on with Him to that place which He has gone to prepare, and that in the millennial age the Church will enter into the experience of reigning with Christ in his kingdom and in his glory, which could not take place in post-millennial times, because at the close of the millennium He gives up the kingdom, and the Church is not to wait to enter on the kingdom, as post-millennialists imagine, until Jesus Christ is to give up the kingdom. No, no. The Church is to enter into the glory of the kingdom, and to reign while that kingdom, in its unlimited fulness, is in the hands of Him who is far above all principalities, and powers, and might, and dominion, and every name that can be named in heaven and earth.

While that kingdom lasts, while the entire universe, with its worlds, and all its powers, and angels, and principalities and dominions—while the whole of it remains subjected to Jesus Christ, as the One who was crucified and is exalted, the Church will share his kingdom and his glory; here on earth He will have another people. There is the earthly people as well as the heavenly; and therefore there are the two Jerusalems. There is a Jerusalem below, and a Jerusalem above. The natural seed of Israel below, and the spiritual seed above. Yet Christ will be manifested with his Church at the commencement of this period; heaven and earth, and all things in heaven and earth, will be under the government of the Lord Jesus Christ, in that thousand years of his unlimited kingdom, the Church being associated with Him.

Beyond all that, in the eternal state, and beyond the final acts of judgment, there lies another experience and another stage, entirely distinct — *the descent of the New Jerusalem.* During the millennial age, all things in heaven and earth are subjected to the Lord Jesus Christ and the government of the saints—everything is set to rights, all tyranny broken down, and ignorance banished, and every abomination removed. But observe this one point, that during the millennial age the unsaved dead will remain in their graves. At the end of the thousand years the sea is to give up its dead, therefore the sea will be there; whereas in the new heavens and the new earth, into which the New Jerusalem descends, there is to be no more sea. The descent of the New Jerusalem is then in the age which lies beyond. Then the tabernacle of God can dwell with men, the earth being purified. This earth, wet with the tears, stained with the blood of the Redeemer—this very earth, the scene of his conflicts and the conflicts of his Church and his saints—this earth is to be glorified and perfected, and to endure. And the very revolutions which it is following and pursuing, indicating continuance, harmonise with the whole system of the times and the seasons of redemption. In that age the tabernacle of God, which is the glorified body of the redeemed, will be with men. There will be the descended Jerusalem, and the nations walking in the light of that glorious Jerusalem. Oh, vision of exceeding and inexpressible glory, when every saint shall reflect or reveal something peculiar or personal of the glory and excellency of God, and all will be instinct with Deity, filled with all the fulness of God!

Try to realise this, in conclusion, that the great inaugural event—the coming of the Lord Jesus Christ—is distinctly placed in Scripture in a certain historical position. It is so placed by Daniel, and Paul, and John. It is *the close of the fourth Empire* at the destruction of Antichrist. Everything indicates the nearness of the termination, that we are on the eve of it now. How things ripen; how the chariot rolls; how He is moving heaven and earth. With what haste, that He may gather in his redeemed, complete his work, and clear the way by the Gospel being preached to the uttermost parts of the earth; that He may come to take his people to be ever with Him? Are you all in Him, and are you looking for that Advent? By all its exceeding and eternal weight of glory, compared to which all earthly glories are the merest vanities; by all its powers, before which all other powers wither and perish; by its eternity and perpetuity; by its height, its depth, its length, its breadth, and its divinity, I beseech you, I conjure you, count everything else but loss, and dross, and dung, in comparison with this. See to it that you gain Christ's righteousness, who is coming soon in his kingdom and glory; and that you have Him as yours. If you have never received Him before, receive Him now, that you may be ready whenever the event may happen; ready for the meeting, ready for the rapture, ready for the marriage, ready to be for ever with the Lord.

Smaller Gatherings.

EARLY MEETINGS.

As usual, the large gatherings were preceded by meetings for prayer at 7 o'clock in the morning of each day. These were held in Room No. 4, in the basement, and were well attended. On Wednesday morning Sir Arthur Blackwood, referring to the Scripture portion which some had been reading (Ps. cxxxvii.), said, though at Mildmay in body, it was possible to be in Babylon in spirit. He then read a portion of Genesis xviii., and, in commenting thereon, pointed out that Abraham recognised his position as a pilgrim and stranger walking with God. What a blessed thing if every believer could realise, like Abraham, that they had found favour with God. There is a very beautiful thought in the fact of God condescending to be refreshed by his servants. In coming to Mildmay the thought is of a time of refreshing for themselves; but, just as it is a pleasure to the parent to receive the most trifling gift from the little baby hand, so may God's people believe that He is gratified by the offerings of their love—that He in their midst is refreshed as He sees evidences of their love towards Him.

Mr. Mathieson, basing his remarks on Amos vi., pleaded for more prayer, more effort on behalf of Israel.

On Thursday morning Mr. Meyer pointed out three texts (John vi. 56, 1 John iii. 24, and iv. 16) as showing the intimate communion between the child of God and the Saviour, by faith. Implicit and instant obedience to the promptings of the Spirit, a cultivation of the spirit of forgiveness, and a tender love to all persons, are the conditions of this communion; thus may we have with us a sense of the conscious presence of God.

Captain Chapman, referring again to Psalm cxxxvii. said nothing stops singing so much as sin. We cannot sing when there is sin on the conscience. But, if the heart is right, the Christian may sing wonderfully sweetly even in a strange land. Paul and Silas were in a very strange land when they were in prison because of their testimony for Christ; yet with what power and sweetness they sang.

Rev. J. Gelson Gregson said, if we would have power, we must be content, like Moses, while God filled the tent, to stand outside. The secret of power is being as channels, without consciousness; as earthen vessels, used, but not conscious of what is in them. God can use such vessels. If we have Christ's presence, we must have power.

On Friday morning, Sir Arthur Blackwood spoke of the first manifestation of the glory of the Son of God, as recorded in John ii. We learn here that Jesus never fails to accept the invitation sent to Him, however ignorantly. Even his disciples did not know who Jesus was. We often think of glory in connection with heaven, but the glory of God is in the face of Jesus Christ, and is manifested here. His glory is seen in the conversion of souls. As we invite Jesus to a part in every circumstance of our lives, so shall we find that glory begins here.

Rev. E. N. Thwaites, drawing for illustration upon the Queen of Sheba's visit to Solomon, dwelt upon the wisdom and glory of Jesus, the satisfaction with which He fills the souls of those who come inquiringly to Him. How much more wonderful than Solomon's "house" is that which Jesus is building—taking even the vilest sinner and making him a living stone fit for a place in the glorious temple built without hands. When, like the Queen of Sheba, having seen the fulness of the riches in Christ Jesus, we are constrained to say, "the half was not told me," and to give of that we have to our King, then is the magnificence of his royal bounty displayed, and then He delights also to give us beside whatsoever we ask.

On Saturday morning the meeting was briefly addressed by Rev. F. B. Meyer, Rev. J. Wilkinson, and Rev. Gelson Gregson. The Conference was closed with a praise-meeting at 11 o'clock.

THE SOUDAN.

Mr. **Reginald Radcliffe** presided on Wednesday over the afternoon meeting in the large hall. We want prayer for Africa, he said, but not for Africa alone. In another hall the subject is, "Israel, the brethren of our Lord," and when we begin to pray for Africa, we cannot but think of the Jewish nation, and then our thoughts go on to Africa, and India, and China, to more than seventy millions of people without a single Protestant missionary. After prayer by Rev. H. M. Williamson, Belfast, Mr. Radcliffe read the passages in Genesis xii. concerning the call of Abraham, and that in Genesis xv. concerning the confirmation of the promise.

Mr. H. **Grattan Guinness** said: We need to be often reminded that the Son of God redeemed the world, and then left the Church to evangelise the world. God did not send his Son to evangelise all nations; He sent Him to redeem all people. And Christ having confined his ministry to a very small portion of Palestine, to a very few people, and to a very brief space of time—having accomplished the great work for which He laid down his life, He returned to the heaven which He had left. But ere He did so, He laid this burden on the Church—a burden of blessed fellowship with Himself, Go ye and do that work which I am not sent to do. I am the Light of the world; I am the Redeemer of the world; go ye everywhere and proclaim this great truth. Can it be that Jesus laid this command on his church, and that at this very time half the world is in darkness and ignorance? Yes, the church has kept the news from the heathen. The responsibility to evangelise the world means something tremendous, because salvation is dependent on redemption, and redemption is dependent on the knowledge of redemption, for "how can they believe on Him of whom they have not heard, and how can they hear without a preacher?" The heathen cannot hear this message unless it be published to them, and this publication needs the co-operation of those who go forth as missionaries, and of those who remain at home. There are none here to-day who have not some responsibility in this matter.

In speaking of Africa, let me remind you that the Soudan is a name which means a good deal, and it is a name also which will be more prominent in the future than it has been in the past. We have heard a good deal of Cape Colony, and Bechuana Land, and other parts of Africa. The Congo region is so vast that you might put India into it; but the Soudan, which has been almost entirely overlooked, is even greater. And yet in the Soudan there are one hundred millions of people, speaking a hundred languages. These people, unlike those of the Congo, are negroes, and they speak a monosyllabic language. Who are these negroes? It may interest you to know that we have had a good deal to do with them. The history of these negro people presents one of the most interesting of missionary problems. In the history of missions there is scarcely anything more wonderful and marvellous in the Divine dealings than is to be found in the page of God's dealings with this negro people. We talk of the number of those who have been converted from heathenism since our missionaries first went forth, but what are these compared to that vast multitude of those who have been converted from this vast region of the Soudan? You say, What do you mean? I reply, that more people have been converted who belong by right to the Soudan than from any other region occupied by the heathen. How? when? where? you ask. In Genesis xv. God says to Abram, speaking of the children of the promise, they "shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge, and afterwards shall they come out with great substance."

Now, these Soudanese have gone through a similar experience. They were taken into slavery by thousands by the Portuguese, the French, and the English, for a space of 400 years. We English people; from 1680 to 1700, transported into slavery 300,000 of the Soudanese from the west coast, and in the next 86 years we transported into slavery, to Jamaica alone, 610,000. That makes about a million. Portugal and France turned into slavery a number computed to be by no means smaller than this. When you remember the horrors of the slave trade, the horrors of the middle passage, the immense numbers of those who, packed together like herrings, died on the voyage; when you remember how the people were oppressed in Jamaica and in America, how marvellous is this. A missionary, now staying with me, tells me that the negroes in Jamaica are all Christianised, and thousands of them are preaching the Gospel. In America it is the same, and at present the negro population of America is one-seventh of the whole—altogether about seven millions, and these professedly Christian.

There is nothing more wonderful than that in the whole history of God's dealings with the heathen. I believe if we had not set our slaves free God would have judged us. This we did in 1833 at a cost of twenty millions sterling. America did not follow our example. I was in New York when news arrived of the first shot fired at Fort Sumter, which lit the flames of civil war. The whole place was thrown into commotion. After four years' war, in which a million of men were slain, the power of the South was utterly broken, and then four millions of slaves were set free. Now there are seven millions of coloured people in America, and we are met to pray for, and to endeavour to evangelise, the people from whom these negroes have sprung, and who are still neglected and in the dust.

Mr. Guinness then gave a number of facts concerning the Soudan. This is a tract of country 4000 miles in length, interposed between the broad desert of Sahara and the great Congo region. It extends all the way from Abyssinia in the East, to the Gulf of Guinea in the West, or from the Nile to the Atlantic. Of all the regions of Central Africa, the least known is the Soudan, which remains for the most part *terra incognita*. A few courageous explorers, such as Mungo Park, at the beginning of this century; Denham and Clapperton, twenty years later; and Rholfs, Schweinfurth, Gordon, and Thompson, in recent times, have partially penetrated its western and central sections, or skirted its eastern fringe; but no thorough-going attempt has yet been made either to explore or to evangelise this vast, populous, and wonderful region. Geographically, the country consists of three principal parts, the western, central, and eastern, the first being the region of the Niger, the second round Lake Tchad, and the third immediately to the west of the Upper Nile. The principal countries along the western branch of the Niger, called the Quorra River, are—Futa Jallon, Bambarra, Messina, Songhay, and Gando.

Mungo Park, who first visited Bambarra in 1795, in 1805 made a second journey to the country, but never returned. The entire population is estimated to be about two millions, and among all these there is no missionary of the Gospel. Messina has a population of four and a half millions, but no missionary of the Gospel. Songhay two millions, and no missionary of the Gospel; Gando, five and a half millions, and no missionary of the Gospel. In Central Soudan there are a group of great negro states radiating in every direction from the shores of Lake Tchad. In the great kingdoms of Sokoto and Adamawa, with a joint population of twelve and a half millions, as in the Empire of Borna and Kanem, a civilised negro state, there is again no missionary of the Gospel. In the eastern division there are the kingdoms of Baghirmi and Wadai, the one with a population of a million and a half, and the other with two millions of inhabitants, and these also without any missionary of the Gospel.

When you remember, continued Mr. Guinness, that these people are sunk in fetishism or else in Mohammedanism, that slavery is universal, that polygamy is the rule, that atrocious cruelty abounds, that cannibalism is perfectly common, so that in many parts you can go into the shambles and buy human flesh, when you remember these things and the need of these people, is it possible any longer to ignore their claim? I have a book containing a vocabulary of the language of the Haussa people. That book was published forty-three years ago: yet, though we have been in possession of their language all that time, no missionary has ever gone to them with the Gospel. Mr. Schomberg, who reduced that language to a written form, also translated this sentence into the Haussa tongue, "Son, thy sins be forgiven thee," but there is no one to go and publish that sentence. The people remain in their ignorance as before. For a thousand miles along the course of the Niger there are to be seen the remains of slaves who have perished on their way to the sea. Oh! my friends, pray for that region that still lieth in darkness, and in the power of the evil one.

Mr. **Graham Wilmot Brooke**, who has been already twice to the Soudan, and who, accompanied only by a native, is about to return to that region, said he was to have sailed that afternoon, but delayed his leaving for three weeks in order to attend this Conference. There are, he continued, four chief things present to the mind in thinking of going forth to the heathen. There is the command, Go; there are then the qualities demanded from those going, the attitude of those chosen towards Christ and the heathen, and then the blessing promised. With regard to the first, in God's Word there is no foundation for the popular idea that the claims of the heathen should come as a burden to just a few scattered individuals, to whom this great privilege is specially given. If anyone is engaged in work at home because he really believes that is the one spot in the whole world where God would have him be, then he is in his right place. But if he is thus engaged in work for the Lord because it is the nearest to his own home, the most convenient to him in regard to the position in life which he has chosen for himself, then he is disobeying the Lord's command. The qualities demanded are not very complicated—no long list of qualifications stands at the head of the Divine order for admission amongst the number of missionary brethren. The movement in which I am personally concerned has been founded, not on missionary anecdotes, not on the advice of missionaries, but because step by step it has been ordered by God. The first qualification for this service is personal acquaintance with the Almighty—"Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And another is, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." Then, as regards the attitude of the Christian towards those around him. For many years the Holy Spirit has been beckoning to some to go forth as missionaries. You remember how after Pentecost the first disciples were made to go forth by the fierce persecution which drove them out from their homes. And, alas! it has been a common practice for the Christian Church to neglect the command until compelled by adverse circumstances to obey it.

Mr. Brooke then contrasted the methods pursued by the present missionary church, seeking in too many cases the reformation of the natives rather than the revolution spoken of in Scripture as "turning the world upside down," which was the apostolic method. The first step in this was to send out everybody, except about two dozen men. These went everywhere preaching the Word; they told the people simply of the arrival of the Messiah; and then, as believers were multiplied and churches were formed, elders were appointed from their own body, and the evangelists passed on to other places. He would apply these principles not only to the Soudan, but to other fields. Speaking of the Soudan, he said in conclusion that there the harem system flourishes. He had himself seen among the Berber races an unfortunate woman who for forty years had not gone outside the mud courtyard in which she was detained. Women are very much cut off from the preaching of the Gospel.

The ordinary meeting was closed with prayer by Rev. Frank White, but those on the platform came down into the body of the hall, and brief addresses were given by Mr. Brooke, Rev. F. B. Meyer, and Rev. G. C. Grubb. Mr. Meyer said he had made it a special matter of prayer that Mr. Brooke's departure might be delayed for a short time to allow of his attending the Conference, and this answer to prayer should strengthen their faith with regard to the results of the work he was going forth to do.

[As will be seen, the foregoing report comprises all the morning and evening addresses, with the address on Friday afternoon at the Lord's Supper. In our next issue we hope to give the remainder of our report of the Smaller Gatherings.]

JUBILEE DAY ON THE CLYDE.

In company with a friend who devotes herself to prison-work and Gospel temperance in the dark dens of Glasgow, we left her lovely cottage, built so as to secure mountain views with a measure of Atlantic breezes coming up the lovely Firth of Clyde. Nothing could be more restful after the long strain of another privileged winter's service among the perishing orphans of our seething city.

Morning by morning we sail forth from Kirn on one or other of the steamers plying to and fro amongst these ever lovely lochs, surrounded by grand, quiet, old mountains, where our earliest summers were all spent.

But to-day (June 21) is a real Jubilee day of royal sunshine; we left in the *Jeanie Deans* about noon, and soon found we were in company with above two hundred girls of all sizes from the Industrial School, come for a day's holiday "doon the water."

Skirting the lovely Argyleshire coast we parted from our girl companions at Inellan and soon entered Rothesay Bay, passing steamers heavily laden with children. We found these steamers were chartered by a Mr. W. Wilson to give sixteen thousand of the very poorest waifs and strays from the streets of Glasgow, a true Jubilee treat after our own heart. In Rothesay Park we were not long ere we got permission from Mr. Wilson to go in among the bairns. They were all under fourteen, and some bits of real Scottish poetry and music did we listen to while they talked to ane anither. It is among such bare-footed, bare-headed crowds that nature oozes out the tenderest sympathy.

A fine large-headed laddie comes up to me with a confiding instinct, saying, "Leddy, see that wee lassie greetin', what's wrang wi' her?" taking me for one of the thousand voluntary helpers. On inquiry we found she had lost her boots, preferring to be without them in the great heat.

Another wee laddie sits, crying, holding his foot with a bleeding toe, and half-a-dozen girlies all round him in touching sympathy; and then the grateful "Thank ye's," when with a bit of a pocket handkerchief the toe was tied up. Another little fellow sat on the trunk of a tree crying like to break his heart, saying with heavy sobs between, "I've lost my wee sister, and I dinna ken whaur to find her."

Thousands of these children had never seen the bonnie mountains before, and such a taste of kindness from a merchant prince will not be easily forgotten; nay, it will give new and pure thoughts, and as they grow up they can take such trips themselves in days to come. The inborn sense of taking the circumstances of life calmly, made this waif and stray crowd much easier to manage than our East-end youngsters, who always feel that the pent-up steam must go off in hallooing and running.

Thousands of presents were to be distributed, and races run for them as prizes, but the hours sped whilst the lambs were being fed, and getting back from Rothesay Park to the various boats, for the four hours' sail back to the city.

We closed our day after seeing the children started, by visiting a lady friend to our blessed work, who helped us with many a garment twenty years ago.

The scene was a lovely one—looking out at ten o'clock, and not yet dark, upon the bay studded with yachts, small boats, and steamers at rest. As by an inspiration, on the hill above Toward Castle, and all along the shores at points, bonfires were burning, and rockets from the various vessels were sent up in the air, which was the balmiest that could possibly be.

A dinner was given to two hundred of the aged, waited upon by the Mayor and ministers, who also patronised the children's gatherings, visiting their burgh town. If the fine old castle walls could have spoken, what contrasts would they have drawn? No longer warlike clans bidding each other angry defiance, but the townsfolk vieing with one another who could show compassion and kindness to those who could never repay them. The chief magistrate even went to the park after the last boat was started, to find if any wee laddie or lassie had fallen asleep in a corner and had been forgotten.

Truly, in these days of Gospel temperance, and magnificent efforts like the above for the young who are poor and feeble, the heart of our blessed Lord must take joy over the Christian men and women of this day endeavouring to live unselfishly, and for uplifting the young from their misery. In all our beloved Queen's realms there could be no more happy, jubilant crowd rejoicing and wishing every year brought to them a jubilee; each accepting the Lord Jesus as their own Saviour is the glad sound to make for each heart an everlasting jubilee. In July we hope to take our old and young as usual to the Epping Forest and have our Jubilee outing. A third party for Canada is being rescued to be sent later on (d.v.). Annie Macpherson.

Home of Industry, 60, *Commercial-street, E.*

BELLEVILLE MISSION, PARIS.

A party of over seventy German people, young and old, were assembled last week for a little fête in a mission-room of Miss de Broen's, Rue Secrétan, where a meeting is held every Sunday night for the German-speaking inhabitants of that district. This Gospel meeting, as well as the children's Sunday-school, is well attended, and has by the grace of God been blessed to many. It was a pleasing sight, on this particular night, to see the smiling faces of these people as coffee and cakes were handed round, and a bunch of flowers given to each by Miss de Broen. Hymns were sung, and prayers were offered. All listened earnestly to the reading of Ps. xci., and Miss de Broen's loving words which followed.

"Ah, it is here I forget all about my pain and misery," said a poor suffering man, whose hands and feet are crippled by rheumatism. He and his wife are regular attendants at the meetings, and although the old couple depend for their living on the scanty earning of her needle, she testifies with tears of joy, "The Lord has never failed us, no, not once. Whenever the distress seemed greatest, He has sent relief." "The Lord has heard our prayer," whispered another woman that night, as I offered her some coffee, "My son has been perfectly sober and good, ever since we prayed together for him at the meeting some weeks ago."

This little gathering formed a bright ending to a busy day's work in the dispensary among our sick friends, from far and near. Will Christians at home remember to uphold us by prayer, and especially ask for much blessing on daily meetings, to be held in this mission-room by Mr. W. Hoste, of Brighton, during the summer months, when crowds pass it on their way to the beautiful Park Buttes, Chaumont, close by. E. B.

MR. JOSEPH COOK has returned to his summer home of Cliff Seat, Lake George, after a most successful lecture tour in the West. Since closing his Boston Monday Lectureship, he has been speaking six nights in the week, and often also to free audiences on Sundays. He has had, as usual, large congregations in the college towns visited. He met the students of Fisk University, and discussed the condition of the freedmen and their duties toward both America and Africa. He gave also at Nashville an outspoken discourse prepared and delivered at Sioux City, after studying the case of the hero and martyr, Rev. G. C. Haddock.

MIDNIGHT MEETING MOVEMENT.—During the last fortnight Mr. Christien, Organising Superintendent, with the aid of Mr. Knibb, of the Christian Community, High-street, Poplar, Rev. C. Neil, of St. Matthias, Rev. G. Small, and other friends, has been holding a number of meetings, at various times, of men, women, and young people, many of whom were in a most wretched condition, some not having had food or lodging for days and nights, being shoeless and homeless. They appeared to be very grateful for the kindness shown them when amply supplied with food, and listened with the most earnest attention to the truthful, affectionate addresses which were delivered. The above mission-hall is a bright light in a dark place, and the unselfish Christian workers, messengers of mercy.

STEP BY STEP.

Step by step, O blessèd Master,
 Guide us, lest we go astray;
Leading onward, leading upward,
 Leading homeward day by day.

Precept upon precept give us,
 Constant teaching we implore:
Here a little, there a little—
 Do not trust us with a store.

Lord, we are so weak and foolish;
 Line by line thy truth indite!
Word for word impart thy message,
 Else we cannot speak aright.

Side by side, O tarry with us,
 Till our pilgrimage is done;
Darkly now by faith we see Thee;
 Face to face is glory won.

Lucy A. Bennett.

PERSECUTION IN SPAIN.

Rev. J. M. Vila, the pastor of the Reformed Spanish Church at Malaga, recently commenced a mission in the adjacent village of Puerto de la Torre. He was received very cordially, the people were eager to listen to the Gospel, and it is said by the British chaplain at Malaga that on some occasions over two hundred persons were unable to gain admittance to the little room where the services were held. The village had been entirely neglected by the Roman Church and the people asserted that they had not seen a priest for twenty years. When, however, Señor Vila opened schools and began to gather a congregation, the priests thought it time to interfere, but in spite of great efforts to counteract the influence of the reformers, the people simply drove them out of the place. The *cura* then became very angry and issued a pamphlet full of reckless abuse and misstatements. To this Señor Vila replied by a pamphlet that was spirited and severe, but written in a polite and dignified style.

The priests have commenced a civil suit against Señor Vila, for "ridiculing the dogmas of the State Church," and, pending the beginning of the trial, he has been compelled to furnish bail for £80, or else go to gaol. This they did, thinking he would be unable to raise the sum in 48 hours, and would thus be put in gaol and kept there, while the church and schools would be closed. "These people have found their mistake," writes Mr. Bevan, a merchant of Malaga, "and, by the blessing of God, the work will go on, until Christ is known and loved and served by all." The Spanish and Portuguese Church Aid Society, 8, Adam-street, Adelphi, W.C., will forward any assistance sent by English Christians.

THE WRITINGS OF ST. PATRICK.

The Council of the Irish Branch of the Evangelical Alliance has undertaken the responsibility of issuing a cheap edition of the extant genuine writings of the Apostle of Ireland in a carefully revised English translation. The documents which will be published include St. Patrick's Confession, Hymn, and his remarkable Epistle to Coroticus. The simple evangelical character of these writings makes it extremely important that they should be widely known at the present time.

The task of editing the work has been kindly undertaken by Rev. G. T. Stokes, D.D., Professor of Ecclesiastical History in the University of Dublin, and Rev. C. H. H. Wright, D.D., Incumbent of Bethesda Church, Dublin, and Examiner in Hebrew, &c., in the University of London. The notes to the work will give the readings of the various MSS., as completely as possible, and will call attention to the quotations from Holy Scripture with which the said writings abound; but everything of a controversial character will be carefully excluded. The writings will be thus allowed to tell their own story, and it is hoped that the edition will be acceptable to all classes in Ireland, as well as to those elsewhere, who are interested in its early religious history, and the progress of the Gospel in the primitive ages of Christianity.

The Book World.

A Child without a Name. By Evelyn Everett-Green. 3s. 6d. *Religious Tract Society.* A touching story, well written, and full of healthy teaching for boys and girls. The charm of the book is in its naturalness and simplicity.

Hymns and Metrical Psalms. By Thomas McKellar, Ph.D. *Porter & Coates, Philadelphia, U.S.* Second Edition. A volume of sacred verse is sure to find some readers. We should call the present one better fitted for private than public use, though the author remarks that some of his pieces are used by congregations. The printing is clear, the binding handsome and combine to make Hymns and Psalms a pleasing gift-book.

Mornings at Mildmay: Notes of Lessons on the Beatitudes. By E. C. 1s. 2d. *Partridge & Co.* Among the many good things hailing from that busy centre of Christian life and influence, this record of Mildmay Bible-readings will hold a worthy place. Evidences of deep spiritual research and prayerful thought abound, and the heart and conscience are alike quickened by its perusal. The book will be very helpful to all who read it, and should have a large circulation.

Cookery for an Income of £200 a Year By Mrs. Warren. 1s. *Bemrose & Sons.* The authoress is well known in the circle of domestic literature, having contributed not a little to the comfort of many homes by her practical counsels on the important art of housekeeping. This, her latest production, will be found helpful to housewives who desire, on limited means, to provide as varied and satisfying a regimen as is any way possible. There are recipes for every month of the year.

Home Work for Willing Hearts. By Mrs. Brightwen. 1s. *W. J. Overhead, High-street, Harrow.* We commend this little book to the special attention of invalids who are incapacitated for active service, and of all who by being possessed of abundant leisure are in danger of suffering from *ennui*, or falling into habits of indolence. Ways of usefulness are opened up which do not suggest themselves to everyone, and which will be found as pleasurable to those who pursue them as they are likely to give pleasure, and do lasting good to others whose benefit is sought.

The American Sunday School. By J. H. Vincent, D.D. 3s. 6d. *Sunday School Union.* This is what our American friends would call a "live" book. One more crammed with sound, practical suggestions we have never seen, freshness and force mark every page, and one marvels at the comprehensiveness with which every aspect of Sunday-school work is treated. Sunday-schools worked on such lines as Dr. Vincent delineates, and possessed of the fervour and spiritual power for which he pleads, cannot fail to be instrumental in effecting great and gracious results. Dulness and routine would soon vanish from such institutions, if the spirit and wisdom pervading this volume were generally emulated. Superintendents, teachers, pastors, and, indeed, all concerned in the religious welfare of the young should read this book, they will find it stimulating and refreshing from every point of view.

The True Explanation of "The Mystery" which was kept secret since the world began. By James Johnstone, 8, *Dalhousie-terrace, Edinburgh.* This is in some respects an ingenious and able yet ill-balanced tractate, inspiring alike interest and misgiving. We fail to see with the author in his main proposition. We hold, for instance, that Abraham's faith was an evangelical faith, a faith enkindled with Gospel significance. How else could he have seen Christ's day afar off? No doubt there is a deep mystery of godliness in God's mode of justifying the believer in Christ. But we deny that all was dark on this point before the Pentecostal baptism came. On the subject of the baptism of water our author's reasoning is crooked and perverse to the last degree—a piece of sheer wilfulness. We know not what to say to a man who, on his own "*ipse dixit*," contravenes Apostolic precedent and authority. In Mr. Johnstone's judgment, Peter's appeal, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?" is founded on ignorance; for in baptizing Cornelius and his household with the Holy Ghost, "the Lord," Mr. Johnstone tells us, "set aside water baptism as a useless thing." It would be folly to reason with a man who, in the name of Christ, repudiates Apostolic sanction, and builds up theory on the *débris* of Apostolic mistakes. Altogether we feel about this pamphlet that only those will find it really edifying for whom originality has a greater charm than truth.

Apostolic Missions for the Present Day. By J. Gelson Gregson. 1d. *Marshall Bros.* In this little pamphlet Mr. Gregson endeavours to show wherein our modern missionary methods have diverged from those of the Apostles, and makes a definite proposal with a view to bring about some return to an Apostolic line of things. His proposal is, not to supersede the missionaries already in the field, but to supplement their labours by evangelists, who shall go out to India for a certain number of years, and at the smallest possible cost. Mr. Gregson has an especial claim to attention when he speaks on this subject. All who are anxious to hasten the day of Christ's coming should read his pamphlet.

The Student's Handbook of Christian Theology. By Rev. Benjamin Field. Twenty-fifth thousand. 5s. *Hodder & Stoughton*, 27, Paternoster-row. While from some of the chapters of this work we strongly dissent, we do not wonder at its popularity among our Methodist friends. It is a faithful transcript of Wesleyan doctrine on every point, and is written in a clear and logical manner. The author, of whom a biographical sketch is supplied, was a much respected missionary and minister of the Wesleyan Connexion; a genuine enthusiast in the matter of preaching, and one who in much bodily infirmity laid himself out to the utmost in the salvation of souls. The profits of this posthumous work, which has been revised and enlarged by the author's friend Mr. Symons, are devoted to the support of his orphan children.

Doom Eternal: the Bible and Church Doctrines of Everlasting Punishment. By Rev. Junius B. Reimensnyder. *Funk & Wagnalls.* This is an important contribution to the discussion of the solemn subject on which it treats, and deserves careful reading by all who are in doubt as to the true doctrine of Scripture. The author first brings forward a mass of evidence as to the testimony of the Church in every age, proving beyond the possibility of question that, "if there be any doctrine ever taught in the name of Christianity which can claim to be really catholic, it is the doctrine of never-ending punishment." The teaching of Scripture is ably unfolded, and the fallacies and evils of Restorationism and Universalism clearly exposed. The chapter on "The Voice of Reason" is a valuable one, showing, as it does, that even from the standpoint of truly rational inquiry the teaching of the Bible is confirmed and enforced. The volume is worthy of earnest perusal.

The Scripture Doctrine of the Church. By Rev. D. Douglas Bannerman, M.A. 12s. *T. & T. Clark, Edinburgh.* This is a work of considerable scholarship and research, but somewhat too elaborate for the general Christian public. We are by no means satisfied with the author's reasoning on the subject of Circumcision and Baptism. The present age, as the dispensation of the Spirit, is not to be confounded with its predecessor, which was mainly one of natural lineage. With the interpretation of Matt. xvi. 18 we thoroughly concur. It has for long seemed to us that the rock on which Christ builds his Church is *embodied testimony*. It is the Petrine witness to Christ's person that tells in the erection of this edifice. So also we agree in the conclusion that "it is to Peter only as the representative of such faith and such a confession that the blessing and promise of Christ are given." Further, we note with approval the doctrinal grit of this work. It is refreshing to meet with an author who is not ashamed of God's elective purpose, or of our Lord's decisive words which so emphatically teach it.

Wherein Millennarians are Wrong. By Rev. James Gall 2s. 6d. *Gall & Inglis.* Everything Mr. Gall writes is marked by vigour and independence of thought, and, although we are millennarians ourselves, we feel free to acknowledge the undoubted ability shown in this work. The book is certainly readable, spirited, and original. We cannot, however, look upon it as based on a sufficient induction of Scriptural statement The pivot of Mr. Gall's work is Ps. cx. 1:—"Sit thou at My right hand until I make thine enemies thy footstool." By this verse he holds that the fact is settled that Christ has nothing to do with the overthrow of his enemies. But this is constructing a pyramid on its apex. According to Luke xix. 27, our Lord, having received the kingdom, and returned, executes judgment on those who would not that He should reign over them. And with this agree multitudes of Scriptures, among which is to be included Ps. cx. itself. Christ, in that very Psalm, is seen executing judgment, for He is bidden to "rule in the midst of his enemies." But Mr. Gall will have it that even the Father does not subdue Christ's foes by judgment, but by grace alone. How, then, does he interpret Ps. cx, wherein we read (ver. 5), "The Lord at thy right hand shall strike through kings in the day of his wrath"? There is no denying that Mr. Gall wields a vigorous pen, and that his book will command attention. But greater praise than that we may not offer. It is a book which ought to obtain an answer.

"Acceptable Words." *John F. Shaw & Co.* These are Notes of Sermons taken by one of the congregation of the late lamented A. A. Rees, of Sunderland, and form an interesting memorial of one whose ministry was greatly blessed of God, and highly valued by all who were privileged to attend it. These pages are, of course, fragmentary and only give "Gleanings" from a wide and varied field, but many will be glad to possess themselves of a book which, while specially prepared for those who knew Mr. Rees, will be found to contain many valuable expository thoughts, helpful to all readers.

Sundays at Balmoral. Sermons preached before Her Majesty in Scotland. By the late Very Rev. J. Tulloch, D.D., LL.D. 5s. *Nisbet & Co.* This is a disappointing book. As an essayist and man of learning Dr. Tulloch has a high reputation. But the weary, sin-sick soul, and the pilgrim to Zion, will find cold comfort in these sermons. Much is said about the higher life, Christian graces, and personal responsibility—the Divinity and example of Christ. But such foundation truths as Christ's atoning death, his priestly intercession, his glorious return, and justification by faith, &c., are conspicuous by their absence. "Lovingkindness" is tenderly written, and "the Ideal of the Church" contains much Scriptural truth. But Dr. Tulloch is a broad Churchman, and from a full, magnificent verse like John vi. 68, 69, he draws with a trembling hand a few drops of doubtful refreshment. The thirsty soul must resort to simpler preachers of the everlasting Gospel.

The Meditations and Maxims of Koheleth: A Practical Exposition of the Book of Ecclesiastes. By T. Campbell Finlayson. *T. Fisher Unwin.* A handsome book, and the result of much painstaking labour. The author's aim has been "to popularise the scholarship of others, to acquaint the ordinary reader with the results which have been arrived at by some recent critics and interpreters, and at the same time to bring home to the heart the practical teaching of the book." Altogether, we are not greatly impressed with the success of his effort, although thoughtful readers will find in the book a great deal of practical truth well put. We disagree entirely with the writer's standpoint. He abandons the idea of the Solomonic authorship, and holds to that of dramatic personation. We think, too, that he has not seen with sufficient clearness that the Preacher's search was not for the chief good. His aim was to find out how much of satisfaction this world could supply. If to find the highest good had been his object, his reference to God and his service must have been far more glowing.

Marriage. By Clement Clemance. 6d. *John Snow & Co.* This is an admirable exposition of a Scripture narrative, the lesson of which should be pondered well. In the exhortation there is also much of valuable counsel in regard to this momentous matter, which, with some model love-letters, one by a Puritan worthy, and some passages from the late Charles Kingsley's writings, indicate the true spirit which should animate those who are thinking of marriage.

⁂ The price of "Lights for Lanterns" (*Shaw & Co*) is 3s. not 2s. 6d., as mentioned in a recent issue.

⁂ The little book, "Only a Factory Girl," from which we recently quoted, may be had of Miss Meredith Brown, 20, Upper Montague-st., W. Price 2d.; 2s. 3d. per dozen, post free.

BOOKS RECEIVED.

Mr. T. Shaw, 18, *High-street, Wimbledon*:—Safe Counsels, by the late Rev. Clarmont Skrine, M.A.

Messrs. Cassell & Co., Ludgate-hill:—Martin Luther: His Life and Work, by Peter Bayne, LL.D. 2 Vols. 24s.

Mr. Elliot Stock, 62. *Paternoster-row*:—Temperance and Jubilee: An Appeal to the Young Men and Maidens of the nation. Dedicated to all earnest Workers for old England's good, by A Pilgrim.

Women's Printing Society, Limited, 21B, *Great College-street, Westminster*:—The Church as distinguished from churches; The Body, the complement of the Church in Glory; The Bride, doctrinally and dispensationally considered, by F. N. Erith.

RESCUE WORK.—The Portsmouth Christian Rescue Association was formally taken over by the Wesleyans on June 15. A ladies' meeting was held in the Victoria Wesleyan Church, and addressed by Mrs. McArthur and Mrs. Hugh Price Hughes, and a committee formed.

Notes on Daily Readings.

SUNDAY, JULY 3.—PSALM CXLVIII.

"In this Psalm the loftiest consciousness of faith is united with the grandest contemplation of nature. The Church appears here as the choir-leader of the universe."—*Delitzsch.* "As a flash of lightning flames through space and enwraps both heaven and earth in one vestment of glory, so doth the adoration of the Lord in this Psalm light up all the universe, and cause it to glow with a radiance of praise. The song begins in the heavens, sweeps downwards to dragons and all deeps, and then ascends again till the people near unto Jehovah take up the strain."—*C.H.S.*

"The Psalm is divided into two nearly equal parts, of which the former (1—6) relates to the heavenly and the latter (7—12) to the earthly hallelujah. In both parts, the ground of the exhortation to praise is expressed. In the one case it is that at the word of God the heavenly hosts were created, and that to his decree they are subject. In the other case, it is that the name of Jehovah alone is highly exalted, and that it has pleased Him to raise up 'a horn of salvation' for his people."—*S.C.*

6.—*He hath made a decree which shall not pass.*—This is rendered in margin (R.V.) and in *S.C.*, "Which none shall transgress." "The verb rendered 'pass,' when used in connection with bounds or laws, seems to denote their transgression."—*Speaker's Commentary.*

7.—*Ye dragons.*—"The word seems to denote any large water animals." The latter part of the Psalm is a prophetic anticipation of the day spoken of in Rom. viii. 18.

MONDAY, JULY 4.—PSALM CXLIX.

1.—*Sing unto the Lord a new song.*—"There can be little doubt that this Psalm, like those passages where mention is made of a 'new song,' has reference to the days of the Messiah and to his final victories over all opposing foes. This was the view of Rashi, the great Jewish commentator. The 'new song' is not the Psalm itself, but the ascription of praise which shall ascend from a regenerated world at the Advent of Jehovah."—*S.C.*

2.—*Let Israel rejoice in Him that made him.*—The Hebrew for "Him that made him" is plural, which calls to mind Gen. i. 6.

4.—*He will beautify the meek with salvation.*—"'The meek' is as frequently a designation of the oppressed Church, which has hitherto, amidst patient endurance of suffering, waited for God's own act of redemption."—*Delitzsch.* The "salvation" here spoken of is not "justification," the primary stage, nor sanctification, the second stage, but "redemption of the body," the final and completing stage of salvation. See Rom. xiii. 11; 1 Pet. i. 5; Heb. ix. 28. The verb for "beautify" is often rendered "glorify."

5.—*Let them sing aloud upon their beds.*—The expression is figurative of rest after toil. See Rev. xiv. 13, "That they may rest from their labours," where the context points not to death, but to the Lord's coming.

6.—*A two-edged sword in their hand.*—Christ's people are to be his assessors in judgment (1 Cor. vi. 2), so that the symbol of judgment which in other passages is spoken of as proceeding out of his mouth is here described as put into their hand to carry out his sentence.

9.—*To execute upon them the judgment written.*—"Expressed in the whole of the prophecies, more especially those of Isaiah."—*S.C.* And, not the least, those of Daniel (vii. 18—27).

TUESDAY, JULY 5.—PSALM CL.

"We have now reached the last summit of the mountain chain of Psalms. It rises high into the clear azure, and its brow is bathed in the sunlight of the eternal world of worship."—*Spurgeon.*

Each of the last five Psalms begins and ends with Hallelujah (Praise ye the Lord), "and now in the last Psalm of all each sentence begins with the ascription of praise. Thirteen hallelujahs according to the number of tribes (Levi, Ephraim and Manasseh making three) one for each."—*J. H. Michaelis.*

1.—*Praise God in his sanctuary.*—"In this passage 'sanctuary' is the heavenly temple."—*Delitzsch.* "These are 'the days of heaven upon the earth' (Deut. xi. 21). The kingdom has come, and the will of the Blessed One is done here as there. The mystic ladder connects the upper and the lower sanctuaries. Praise crowns the scene. The vision passes before us with the chanting of all kinds of music. Man has taken the instrument of joy into his hand, to strike it, however, only to God's glory. And this is the perfect result of all things—the creature is happy and God glorified. 'Glory and honour are in his presence; strength and gladness are in his place' (1 Chron. xvi. 27). What a close of the Psalms of David! What a close of the ways of God! Joy, indeed, has come in the morning, and struck its note for the 'one eternal day.' Praise ye the Lord. Amen."—*J. G. Bellett.*

WEDNESDAY, JULY 6.—PROVERBS I.

1.—*Proverbs.*—"A proverb is the wisdom of ages crystallised into a sentence; a gold coin in the currency of thought."—*Dr. Thomas.* A proverb is "the wit of one and the wisdom of many." "The proverbs of Solomon, being inspired, are the rays of eternal ideas mirrored in the diamonds of human genius." "Wisdom in a portable form."—*Arnot.*

> Jewels five words long,
> That on the stretched forefinger of all time
> Sparkle for ever.—*Tennyson.*

2—4.—The design of the book is *moral* more than intellectual—the culture of the soul and spirit, as well as of the mind. The book has a most *practical* end. "If the world were governed by this single book, it would be a new earth wherein dwelleth righteousness."

7.—*The fear of the Lord is the beginning of knowledge.*—This is the fear of loving reverence. It is "love venerating the majestic, and adoring the good," and is quite opposed to slavish fear, which is the child of ignorance and sin. Godly fear is begotten of true knowledge and love, and casteth out that craven fear which hath torment. Sooner or later every man must choose between these. There must either be the tender, sacred fear—the fear to grieve—of the child, or the heart will eventually be possessed by that awful fear of God which makes the very devils to tremble. Filial fear is the only root of true knowledge. "He knows nothing rightly who knows not God experimentally."—*Thomas.* Who so wise as Satan? Who so ignorant and foolish? To-day ungodly men of genius may despise the unlearned. It will soon be seen that the really ignorant are those who know not God.

8.—*First*, the fear of the Lord (ver. 7); then filial obedience. God gives "parents rank next to Himself. Filial love stands near and leans on godliness."—*Arnot.*

9.—Love of adornment is a natural instinct, which, though often perverted, is often appealed to in Scripture. Here we are reminded of the surpassing beauty of filial respect. It is an ornament that "will be worn on the golden streets of the New Jerusalem, when the fashion of this world shall have passed away."—*Arnot.*

THURSDAY, JULY 7.—PROVERBS II.

This chapter has two parts; part i. (verses 1—9) teaches that, True seeking is sure finding; part ii., that, Wisdom embraced is sin escaped.

1—9.—*True seeking is sure finding.* The condition (verses 1—4) of the promise (verses 5—9) is repeated four times, and with an ever increasing intensity, as though to remind us that indifference and sloth are probably the greatest hindrances to spiritual advancement. 1.—*Receive my words.*—"The basis of all religion is the word of the Lord taken into the understanding and heart."—*Arnot. Hide my commandments, &c.*—Though received, it will be lost unless it remains, dominating the conscience, enlightening the mind, giving tone to the spirit, and direction and purpose to the life. 2.—*Incline thine ear, &c.*—"Those who hide the word within them, feeding on it as daily bread, acquire an habitual bent of mind towards things spiritual."—*Arnot.* 3.—*Criest after knowledge.*—The same process advanced a stage. "While the man was musing the fire burned. It is no longer a Nicodemus inclined toward Jesus, he cannot tell how; it is the jailor of Philippi springing, and crying with a loud voice, 'What must I do to be saved.'"—*Arnot.* 4.—*Seekest her as silver.*—The passionate cry is good, but insufficient, standing alone. Balaam could cry, "Let me die the death of the righteous," &c., but he could not *live* his prayer. Here the crying is linked with the seeking—seeking as men seek for silver. In the great multitude of worshippers how few "cry after knowledge"; and, of them, how few "seek her as silver!" Laziness brings leanness in the spiritual world, even more surely than in the temporal. "The kingdom of heaven suffereth violence, and the violent take it." Many "search for money as if it were saving truth, instead of searching for saving truth as if it were money."—*Arnot.*

FRIDAY, JULY 8.—PROVERBS III.

This chapter blazes with splendour. Our narrow space forbids extended comment; we can only indicate some of the beauties. If each reader will only read the chapter through, quietly and carefully three or four times in succession, he will need no help from us.

Note the *inwardness* of the Christian life; it is a thing of the heart, and extends outward throughout the entire life (1, 5 and 6); the surpassing value of spiritual possessions (ver. 3, 13—20); the absolute submission to God, and confidence in Him, which distinguishes it (5—7); its delightsomeness, security, peace, and glory (2, 4, 6, 8, 10, 12—18, 22—26, 33—35). Yet this is not the estimate of a mere optimist. The sorrows of life are acknowledged and accounted for (11, 12).

Observe the thoroughness with which the prompt payment of debt is dealt with. First, debt towards God (9, 10); then, debt towards our neighbour (28, 29). It is not clear whether the debt is an ordinary one, or whether it be the obligation to the unfortunate which the law of mercy lays upon the comparatively well-to-do. Anyway, the law of promptitude is clear and emphatic. Many a struggling tradesman and overwrought dressmaker, and many hopelessly poor, would be saved from sorrow and ruin, if all Christian people would remember to pay their debts, and do their alms *quickly*.

5, 6.—When nearly eighty years old, Sir Matthew Hale left it on record that, whenever he had committed his way sincerely and unreservedly unto the Lord, his path had always been made plain before him.

SATURDAY, JULY 9.—PROVERBS IV.

10, 11.—*Hear, O my son, &c. I have taught thee...I have led thee.*—"Teaching and leading are closely allied, but not identical: to lead your child in right paths implies that you go in them before him. Only a godly man can bring up his child for God...An example of some kind parents must exhibit in their families. God, in the providential laws, permits no neutrality in the family. There, you must either be for or against Him."—*Arnot.*

13.—*Take fast hold of instruction, &c. Keep her, for she is thy life.*—As the crew of a vessel abandoned in mid-ocean will risk all rather than lose the compass, for "it is their life," so will the wise keep hold of truth and righteousness: it is their life.

14, 15.—*Enter not, &c.*—"He that is not afraid of temptation is not afraid of sin; and he that is not afraid of sin, is in danger of being destroyed by it."

18.—*The path of the just is as the shining light.*—"The march of the good is a *bright* march, a *progressive* march, and a *glorious* march."—*Thomas.* Some read this verse as though it likened the course of a good man's life to that of the sun. The sun is reserved as an emblem of the Lord God Himself. What is spoken of here is not the sun, but the light which comes from the sun, between the moment of earliest dawn and that of sunrise—for to the Christian death is the sunrise of life.

23.—*Keep thy heart with all diligence, &c.*—"We should have a constant regard to the *suspicious* parts of our real character."—*Bishop Butler.*

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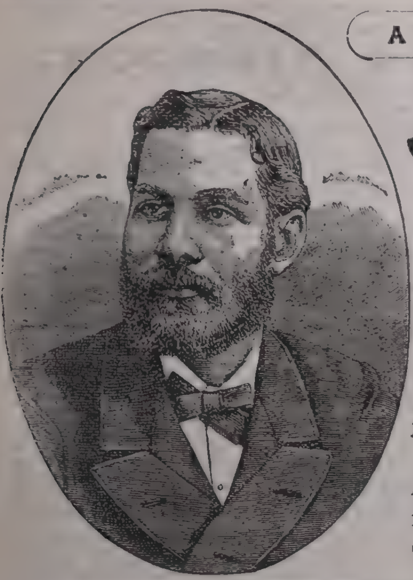

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BY HENRY VARLEY.

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The Christian Commonwealth says:—"When the first edition of this book appeared it was appreciatively noticed in these columns. It is certainly complimentary to the author that a new edition has been called for. Mr. Varley has added a chapter on 'Miracle in connection with the Coming Kingdom,' and this is, in some respects, the most valuable chapter in the book. It certainly strikes some strong blows against those who would give us the husk instead of the kernel."

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EVANGELISTIC NOTES.

Mr. Wm. Nobbs has been at work during the past few months at Hereford, Swindon, Stroud, and other places.

The Exeter Hall Y.M.C.A. have commenced holding open-air services on the Thames Embankment, near Cleopatra's Needle, on Wednesday evenings, at 8.30. They will be continued during the summer months. Friends who can assist will be heartily welcomed.

Rev. R. Montgomery, of Baptist Chapel, Uley, Dursley, is planning a six weeks' tour in counties Clare, Limerick, and Kerry, preaching, holding Bible-readings, visiting from house to house, and distributing portions of the Word of God.

Workington.—Mr. George Evens and his wife have been conducting special services in this town. The attendance increased each evening until the close, when the hall, seating 1500 persons, was completely packed. The addresses were intensely earnest, and many troubled ones professed to find peace at the Cross.

Dr. Pentecost.—In the beautiful miniature city of Montpelier, Vermont, Dr. Pentecost has finished a series of evangelistic services. The result has been gratifying beyond expectation. In a community which, from an unfortunate experience of a former revival work, has had no desire for the presence of an evangelist for the past fifty years the office of an evangelist stands amply vindicated, and for the evangelist himself there is among Christian people but one voice of appreciation and praise.—*Independent.*

Gibraltar.—Open-air Gospel meetings have been conducted on Sunday evenings lately in the Alemada (public gardens) by Capt. Armstrong (retired) and Mr. George Holmes. The gatherings have been large and attentive, including Spaniards, Moors, Jews, Maltese, and many English soldiers, German sailors, and others. Such a work has not before been attempted in Gibraltar. It is proposed to continue the meetings during the summer. The meetings at the Institute have outgrown the capacity of the largest room.

Rotherham.—An excellent work has been done in this town by Messrs. Wharton and Weaver with their Bible-carriage. Every night a crowd of working-men surrounded the van while the Gospel was being proclaimed, and many Bibles, &c., were sold. The Sunday meetings were especially blessed. Non-churchgoers listened attentively. The evening meeting, in which Christians of various denominations took part, lasted till after ten o'clock. Many received blessing, and some were led to decide for Christ.

Dunfermline.—Mr. George Clarke conducted a united town mission here from May 28 to June 13 with marked results. The features of this work have been the solidity and practical point of the addresses delivered, the harmony and hearty prayerfulness of all engaged in it, the close attention and deep earnestness of the audiences, the prayerful stillness and moral determination at the after-meetings, the general religious awakening over the town with little if anything to take exception to. Hundreds of all classes and of both sexes acknowledge that they have been helped and are glad.

Rev. Isaac F. Row, of the Anglo-Indian Evangelisation Society has returned from Upper Assam, says *The Indian Witness*, where he has been engaged for the past six months in evangelistic work amongst the widely-scattered European population. Mr. Row speaks in most grateful terms of the remarkable kindness with which he was treated everywhere by planters, Government officers, steamboat and railway agents, and others. The spiritual destitution of the province is very great, and ample employment could be found there for several earnest, godly ministers. Mr. Row hopes to re-visit Assam next season.

Dr. Munhall, assisted by Professor and Mrs. Towner, has concluded the mission at Toledo, U.S. Pastors and people of different denominations, says *The Independent*, have worked together in sweet and loving unity, and no discordant voice has been heard in the midst of the general harmony. The meetings close, but the revival will go on. Christians have been refreshed and quickened. Hundreds of precious souls have been converted. There is scarcely a church in the city, English or German, Protestant or Catholic, that has not a representation in the converts. Toledo will for all time be a better city for these glorious union revival meet-

Portsmouth.—A new hall has been opened in Rudmore-road, the Gospel work carried on for many years, chiefly by Mr. C. S. Vosper, having outgrown the old building. The Sunday-school too is very successful, many young people having joined the church from it. Mr. W. R. Lane gave the opening address and Bible-readings on several afternoons. The last fortnight in the old hall was occupied with a mission by Mr. Cornelius Smith, the gipsy.

Mr. George Clarke began a Gospel mission at Campbeltown, N.B., on Wednesday last. During July and August he will hold services in Greenock and Gourock, on Wednesdays and Thursdays of those months.

Church Parochial Mission Society.—The following missions have been arranged, for which prayer is requested:—July 17—St. Mark's, Bolton, Rev. W. S. Hill Bourne; July 6—Balne, near Selby, Rev. W. E. Cleworth; July 13—Buckhurst-hill, Rev. Jos. Cullin; July 16 to 25—St. George's, near Wellington, Shropshire, Rev. Dr. Morris.

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Among the Churches.

* * *We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

The Bishopric of Sodor and Man has been conferred upon Archdeacon Bardsley, of Liverpool.

Rev. W. H. L. Cogswell, Vicar of St. Oswald's, Chester, has accepted the Bishopric of Nova Scotia.

Rev. W. M. Statham will, it is said, be appointed to the vicarage of St. Paul's, Mill-hill, at the end of June, the present incumbent resigning in his favour.

At St. Mary Aldermary, on the afternoon of Jubilee Sunday, Rev. Dr. L. Borrett White, the rector, had a congregation composed chiefly of the lads of the Telegraph Department of the General Post Office.

The late Bishop of Sodor and Man, in a letter to Rev. J. B. Waddington on the subject of croziers, thus wrote:—"You may tell your friends that I have no crozier, and do not intend to possess one. '*Thy* rod and *Thy* staff, they comfort me.'"

BAPTIST.

Forty-one converts were recently baptized in the river that runs by the village of Isleham, Cambridgeshire, by Pastor Callaway.

In a paper on "Child Piety," read by Mr. Pritchard before the Southern Baptist Association, he advocated the provision in the ordinary services of some special portion for children, who generally constitute one-fourth, in many cases one-third, of the congregation.

CONGREGATIONAL.

Rev. Jackson Wray is about to visit the United States.

Harley-street Chapel, Bow, has been re-opened after extensive alterations. The opening services were conducted by the pastor (Rev. D. Evans Hurndall) and Rev. Newman Hall.

At a census recently taken of the Sunday morning attendance at public worship in Birmingham, Dr. Dale's congregation was found to be 75 per cent. larger than that of any other.

PRESBYTERIAN.

At a social meeting of the members of North Leith Free Church, in celebration of the jubilee of Rev. Dr. Macdonald, the senior minister of the congregation, Rev. Dr. Bonar spoke at some length.

Rev. John Gray, pastor of the West United Presbyterian Church, Irvine, has since his ordination at the close of last year, received fifty into church fellowship. Several of these as the result of recent special services.

The quarterly Gaelic service, held in Crown court Church on the 19th inst., attracted an increased attendance, including several Scotch M.P.'s and a large contingent of Highland soldiers. Rev. Dugald Matheson, Free Church minister, of Tarbet, was the preacher.

The death is announced of a Free Church missionary, Rev. P. Rajah Gopaul, pastor of a native congregation in Madras, whose admirably managed Christian schools for native girls was one of the most interesting sights of that city.

SALVATION ARMY.

A high caste Brahmin has entered the Army as cadet in Gujarat.

One hundred and fifty men and women have been enrolled in the Bury St. Edmund corps.

At the Chalk Farm Slumpost there have been some most interesting cases of conversion amongst the children.

At the station at Abingdon, which was only opened quite recently, forty-two souls came out for salvation in the first nine days.

The Army has been very successful in Oldham. Hundreds have been saved, many of whom are witnessing for Christ either in this or distant lands.

In three places in the South of Scotland (Hamilton, Blantyre, and Saltcoats) over 2,600 persons have professed conversion within the last few months.

At Stamford recently two officers were fined twelve shillings and eight shillings costs, with the alternative of ten days' imprisonment, for singing in one of the

METHODIST.

Mr. James Duncan, who has laboured for many years at Enfield, leaves England on July 2, for the United States, on a mission tour of six weeks at the special invitation of the Primitive Methodists of Boston.

Very successful services have been held at Penmaenmawr, in connection with the opening of an English church. Revs. T. H. Carthew (of Sierra Leone), W. Vivian (of Bristol), and Mr. W. Howe (of the Theological Institute), have offered themselves for service on the East African Mission stations.

"FALLEN ON SLEEP."

Right Rev. William Bacon Stevens, D.D., LL.D., Bishop of the American Episcopal Church.—Rev. Edward Marlin Chapman, rector of Low Toynton, near Horncastle.—Rev. R. F. Watson, rector of Aston-sub-Edge, Campden, Gloucestershire.—Rev. Robert Kerr, who took a leading part in the union of Primitive and Wesleyan Methodists in Ireland.—Rev. Thos. S. Scott, vicar of Holy Trinity, Anerley.—Miss Bowles, of the Church of England Zenana Mission, Amritsar, Punjaub.—Mrs. Briggs, of Cottingham, for many years an active Methodist worker.—Mrs. Pickering, of New Sheldon, wife of one of the Methodist ministers of the Bishop Auckland Circuit.—Mr. J. Bogle, who for more than twenty years led the service of praise at the English Church at Cefn, Wales.—Rev. William Jenkins, of Pentre Estyll, near Swansea, one of the oldest Congregational ministers in West Glamorganshire.—Mr. Richard Hall, formerly one of Mr. Spurgeon's deacons at Park-street.—Mr. Joseph Wilson, of Sheffield, a prominent member of the Baptist Church.—Colonel A. Angus Croll, of Beechwood, Reigate, a warm friend of the Baptist cause.—Rev. Thomas Roberts, an eminent Congregational minister.—Mr. Thomas Thistlethwaite, of Askrigg, for over forty years a faithful local preacher.—Rev. J. L. Carrick, of Spring Hill House School, Southampton.—Mr. James Ball, sen., for thirty-three years an ardent supporter of the Amalgamated Church of New Tabernacle, Old-street, and the old Hoxton Academy.—Rev. Peter Prout, for more than twenty-nine years pastor of the Baptist Church at Haslingden.—Mr. William Budden, of Ipswich, deacon for many years of Turret-green Baptist Chapel.—Mr. James Weir, of Bardon-hill, the oldest and most respected local preacher on the Hexham Circuit plan.—Miss Bowles, the earnest and devoted superintendent of the C.M.S. Alexandra School at Narowal, in the Punjaub.—Rev. Matthew Godman, forty years a Wesleyan missionary in West Africa.

SCANDINAVIAN SAILORS.—As kind friends in England and over in the Scandinavian countries are sending a number of good papers, tracts, and books for the sailors, I shall be most thankful if any lady friends would send me a number of book-bags of any pattern, colour, or size. The sailors so much appreciate the reading matter given to them when they are leaving the Home.

83, *Leman-street, E.* Agnes Hedenstrom.

REQUESTS FOR PRAYER.—For blessing on tent services just held at Southsea by Mr. Opie Rodway.——For blessing on tent meetings being held at Bampton, Westmoreland, by Mr. Thomas Cauker.——For blessing on a Tent Mission at Tamworth, commencing July 3, by Mr. John Bennet, of the Evangelisation Society.——For open-air meetings in Wellington, Somerset.——For blessing on special services at Pontymoile, near Pontypool, South Wales, commencing July 2, by Mr. Opie Rodway and others.——For much blessing on evangelistic work all over the Dominion of Canada.

LIMEHOUSE RAGGED SCHOOL.—God has greatly honoured the faith of those who have persevered with this work, and raised up devoted servants of his to carry it on amongst the poor and neglected. In the Sunday evening school there are several earnest, soul-loving teachers who tell of a Saviour's love to those who gather around them. Children's services are held on Wednesday evenings. A week-night school for lads above thirteen, taught by a certificated master, was held during the winter. Mothers' meetings are held every Monday afternoon, and in other ways a blessed influence is being exerted. The work is carried on in the Mitre Board School, and the secretary is Mr. W. E. Kirkness, 26, Gough-street, Poplar.

SERVANTS' HOME IN PARIS.—This Home was opened about eighteen months ago by Miss E. Morgan. During the first year it was managed by Mddle. Flourit. Many servant girls found there a shelter, and she also spoke earnestly to all of Jesus. After her death, the home was placed under the direction of the Paris committee for the help of young girls, who now, however, have intimated that they must close the Home at once. This is a great trouble to Miss Morgan, as this little work has already been the means of so much good, and gave promise of so much more. The yearly expense is from £80 to £100, and Miss Morgan writes that if a few friends would help she would be willing to go forward. Communications should be addressed to Mrs. N. K. James, 316, Regent-street, W.

TEMPERANCE NOTES.

HOME.

The Lancet says it is "pure nonsense" to attribute the evils of drinking, in any serious degree, to adulteration.

Mr. Axel Gustafson has been invited by some of the electors of Coventry to contest the seat as a Prohibition candidate.

Canon Wilberforce declares that the Irish question is a whisky question; the latter bill exceeding Ireland's yearly rent bill by £2,250,000.

It is stated that the Local Government Bill, in which the liquor-traffic was to be dealt with, owing to want of time will not be introduced this session.

A course of three lectures to medical students, on Alcohol, has just been given by Dr. B. W. Richardson, at the Parkes Museum of Hygiene, London.

The Lancet says, the English merchant seamen would soon find plenty of work, and a good name to boot, if they were to send "the drink" to "Davy's locker."

Major Owen Hay, R.A., said, at Exeter Hall, recently, the army canteens were "vast engines of ruin." He would be glad to put "coffee-palaces in their place."

The General Assembly of the Presbyterian Church in Ireland has again pronounced in favour of Sunday closing and Local Option. The first Sunday in December is to be their temperance Sunday.

In a recent appeal case, before Mr. Justice Denman and Mr. Justice Wills, it was decided that magistrates may refuse to renew a licence for a public-house which has for a time ceased to be so used.

The Liverpool magistrates, to their honour, refused to the publicans permission to keep open later in connection with the Jubilee. We deeply regret that in London and elsewhere permission was so easily obtained.

All interested in the promotion of temperance in the hay and harvest field, should circulate a leaflet addressed "To Farmers and Farmers' Wives," and copies of which may be had from Miss G. S. Rowntree, St. Mary's, York, 1s. per 100 post free.

A plebiscite on the drink-traffic has been taken in Aberdeen. An immense majority voted in favour of a popular veto, and of a reduction in the present number of licensed houses. Six thousand six hundred and forty voted for entire Prohibition.

FOREIGN.

Absolute Prohibition of the liquor-traffic is law throughout the 2,500,000 square miles in the North-west Territories, Canada.

Mr. Barton, Madras, says that among the Hindoos "the vice of drunkenness had disappeared till re-introduced under British rule."

Canon Wilberforce, speaking in New York, strongly condemned the dual basis of the C.E.T.S. He would have but one platform—total abstinence.

The Canadian Dominion House of Commons has rejected a proposal for a general Prohibitive law, but has again endorsed the present Local Option law.

The American Government has forbidden the importation of intoxicating liquors into Alaska, except for sacramental, medicinal, or scientific purposes.

Lord Salisbury has been urged to try to arrange with Germany and France for a uniform duty on spirits in the territories from the Senegal to the Cameroons.

Bishop R. S. Foster, of the United States, in an address to the graduating class at Boston University, said "the rum-shop is the embodiment of the devil."

The powerful temperance story by Miss Elizabeth Stuart Phelps, entitled "Jack," and published in the June *Century*, is attracting great attention in W.C.T.U. circles, in America.

Miss Frances E. Willard and Miss Anna Gordon have made a trip to the Provinces of Manitoba, where they were to hold a W.C.T.U. Temperance Convention for the far North-west. They will stop at leading towns *en route*.

In Tennessee the "Four-mile Law" prohibits drink-selling "within four miles of any chartered institution of learning in the State," anywhere but in incorporated towns. To come under the law 171 incorporated cities and towns have given up their charters. In rural districts there has been a great increase of chartered schools.

In Denmark the law provides, and it is rigidly enforced, that when a man is so far under the influence of liquor as to be unable to walk straight, the publican must take the responsibility of procuring a cab and paying the man's fare to his home, or if he cannot give his address, to the nearest police-station, where he is detained till sober, and then fined about 11s. It is also decreed that Copenhagen, with its 400,000 inhabitants, shall not have more than 300 licensed houses. The weeding-out process is already in operation, by which all public-houses in excess of that number will be closed by next year.

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Appeals.

Flowers and Texts for the Sick.—Pastor O. Tidman, of Blaenavon, near Pontypool, earnestly appeals for flowers, texts, cards, &c., for distribution in the hospital of that place, and amongst the sick.

Rev. William Stainer's Homes for Deaf and Dumb Children.—Earnest appeal is made for £200 for the erection of a laundry at the back of the Girls' Home, 80, Pentonville-road. Miss Helen Ball, secretary, Staines House, Paddington-green, W.

Southwark Y.M.C.A.—This good work is in danger of coming to a premature end, in consequence of the difficulty in obtaining sufficient funds to carry it on; and I desire to appeal very earnestly to all who love our young men to assist the Committee by a little timely help to maintain this boon for those who so sorely need it. The treasurer is Mr. E. M. Denny, and the address of the Association is 26 and 28, Newington-causeway.—George F. Assiter, General Secretary.

Notices.

Communications Received with Thanks.—A.E.L. J.E. L.B. R.T. J.S.H. W.L. G.C.W. G.H. K.M. W.W. J.W.R. E.J.K. H.W.D.S. W.H.R. P.P. J.G. E.J. J.K. J.E. T.B.B. J.M.S. W.N. W.S.M. D.C.L. J.T. M.E.P. T.L. L.A.B. W.J. R.D.F. S.W.W. J.W.J. G.L.D. J.D. D.M. H.P. T.B. G.F.A. R.E.D. T.S. B.S. S.M. H.W.B. B.W. J.W. J.B. C.J.K. R.A.E. M.H.S. E.M. P.G. R.B. J.H.T. C.C.M. W.F. F.M. P.A.E.W. W.P. H.E. E.B. M.E.D. F.B.M. S.A. O.M. J.M. T.R. A.H. D.J. A.C.P. G.P. J.G. E.T. W.B. J.W. J.C. E.M.B. P.T.M. T.R.

Applicants for Tracts.—K. Sanderson, 6, Helen-terrace, Rock-street, Sheffield; E. Kemp, 1, Grand Parade, Hastings; H. F. Varty, 44, Burdett-road, E.; H. Readings, 210, Finnis-street, Bethnal Green, E.; J. W. Stevens, 103, Lucas-street, Commercial-road. E.; A. C. Smith, Selston, near Alfreton, Derbyshire; W. Rowe, Medrose, Camelford, Cornwall; I. Brown, 22, William-street, Grays, Essex; Rev. E. W. Matthews, Sailors' Institute, Mercer-street, Shadwell, E.; J. Smart, 49, Edith-st., Consett, Durham; D. Huggins, Launceston, Corwall; W. H. Llewellyn, 24, Clarence-street, York; G. P. Alford, 13, Foley-street, Allen Estate, Maidstone; E. Tresidder, 24, Cressy-place, Stepney Green, E.; A. K. Langridge, Roselea, Chelmsford-rd., Woodford, Essex; Miss A. Cahvac, 15, Cranbrook-street, Old Ford-road, E.; J. A. Kidd, 4, Pine-terrace, Broughty Ferry, nr. Dundee; Mrs. E. Perry, 15, George-st., Tamworth; F. Tappolet, 18, Culford-road, De Beauvoir Town, N.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays in July, 3 and 7 p.m., Mr. Ransome Wallis. Prayer-meetings, Fridays, at mid-day; Saturdays, 7.30 p.m.; Sundays, 7.45 a.m. Bible-reading, Wed., 8.15 p.m.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, June 30, at 8.30, address, Rev. J. Haigh. Sun., July 3, special address, at 3.15, Rev. George Wilson. Wed., 6 to 10, anxious inquirers and strangers.

Y.M.C.A., 26 & 28, Newington Causeway, Southwark.—Mon., July 4, 9 p.m., lecture by Dr. C. Y. Biss, on "The History of Professing Christianity in Matt. xiii. & xxv."

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Southport Holiness Convention, to July 3. Meetings on July 1 at 7 and 11 a.m., and 3 and 7 p.m.; July 2, at 7 a.m. and 7 p.m. Revs. E. E. Jenkins, Charles Garrett, Hugh Price Hughes, Thomas Champness, W. Darlow Sarjeant, Peter Thompson, Thomas Cook, and others are expected to take part. Rev. W. H. Tindall will preside.

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thursday, at 7.

Mrs. Reaney's address to men and women, at Stepney Meeting House, every Sunday, at 3 p.m.

Keswick Convention for the Deepening of Spiritual Life, Monday, July 25, to Saturday, July 30. Applications for lodgings, hotel accommodation, &c., should be sent to Mr. J. Postlethwaite, Eskin-place, Keswick.

"Victoria" Home for Working Men, 41, Commercial-st., Whitechapel.—United Christian workers' meeting for prayer, praise, and consecration, every Saturday, at 8 p.m.

Sailors' Welcome Home, 173, St. George's-st., Ratcliff-highway, E.—Monthly meeting of Christian Life-boat Crew, Tuesday, July 5, 7 p.m. Lord Radstock will give the address. Christian workers invited.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—All-day meeting, Friday, July 1. 10.30 a.m., prayer; 3 p.m., Rev. Mr. Nachim, on "Work among the Jews"; 7, "Ebenezers."

Strangers' Rest, 163, St. George's-street, E.—Monthly workers' meeting, Friday, July 1; tea at 6, meeting at 7. Mr. J. F. Shorey will preside. Address by Mr. G. Kirkham, on "The Jewish Jubilee and its Lessons."

Bible Readings for German governesses and others, Thursdays, 8 p.m. French Bible-readings for governesses, Saturdays, 3.30, except last of the month. French Bible-classes for maids and others, Sundays, 3.30, Y.W.C.A., Morley Halls, 316, Regent-street, W.

St. George's Hall.—Dr. McKilliam during July. Sundays, 11 a.m. and 7 p.m. Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Merchants' Lecture, Finsbury Chapel, E.C.—Tuesdays in July, at 12 noon, Rev. Dr. H. Allon.

Great Assembly Hall, Mile-end-road, E.—Sun., July 3,

Children's Special Service Mission.—Meetings for special prayer, Friday, July 1, Christ Church Lecture Hall, Hampstead, at 8 p.m. Rev. Geo. F. Head will preside. Wednesday, July 6, Ladies' Waiting-room, Conference Hall, Mildmay, at 7.30 p.m. Mr. Jas. E. Mathieson will preside. Tuesday, July 12, St. Paul's Church Room, Onslow-square, S.W., at 7 p.m. Rev. H. W. Webb-Peploe will preside.

Conference Hall, Mildmay-park, N.—Sunday, July 3, 3.30, Mr. P. S. Badenoch; 7, Rev. Dr. Mutchmore.

Edinburgh Castle, Limehouse, E.—Sunday, July 3, 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

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Subscriptions Received by Messrs. Morgan & Scott to Monday, June 27, 1887.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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Children's Home (Dr. Stephenson)—R.J.A. ..	2	0	0
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North-East London Gospel Mission—(*Holiday Home*) L.P.R. & R. £1; M.J.H. 7s. 6d.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—Miss Child thankfully acknowledges a gift from T.O.Y.

The London Samaritan Society—(*Convalescent Homes at Sandgate and Bournemouth*) Master E.T. 5s.; Miss B.

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THE IRISH EVANGELIZATION SOCIETY has now been at work since the year 1874, and has had very great blessing. It has pleased God to use their Evangelists in the proclamation of the Gospel to bring a very large number into the fold of Christ. The Society's work is extending, and the Committee feel it to be right that the Church of God should more widely know of and be invited to participate in this work, and they desire to explain fully its mode of operation and bearing towards the different sections of the Christian Church.

MODE OF OPERATION, ETC.

AGENTS.—In the selection of Evangelistic Agents—1. Most diligent inquiry is made regarding their personal piety and suitability, from local or other friends, whose Christian character and discernment can be relied on. 2. Action is taken by one or more of the Clerical members of the General Committee associated with the Hon. Secretary to ascertain their cordial consent, as agents of our Society, to the above principles of this Society. Their willingness heartily to co-operate with the godly Ministers of each locality where they may be called to labour; and trial is made of their gifts in order to test their ability to state the Gospel accurately, clearly, and fully. The result is reported to the Executive Committee. 3. When the report is favourable the Executive Committee consider the propriety of appointment, if the Evangelist is to be a paid agent, and of approval of his employment, if a voluntary Evangelist.

MEETINGS.—The Society is prepared at all times to receive applications and to arrange for Evangelistic Meetings, in any locality, from clergymen or laymen.

MEANS.—The work of the Society is maintained by voluntary contributions, and Christians are invited to share the privilege of this work for Christ.

The Report for the past year, with some interesting details of the year's working of the Society, can be had on application to the Hon. Sec., and will repay perusal, and show this work to be a good investment for those who desire to lay out, as stewards, means in their hands for the furtherance of the Lord's work in Ireland.

Contributions will be received by the TREASURER or HONORARY SECRETARY.

Dundalk, June 24, 1887. JAMES BARTON, Hon. Sec.

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For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

THE BETHSHAN (Faith-Healing Home), late of 161, Islington, Liverpool, has been transferred to more suitable premises in Leeds. Divine Healing and Holiness Meetings: Sundays, 2.30 p.m.; Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christian friends desiring to be received into the house, apply to Miss Gibbs, 10, St. John's-terrace, Belle Vue-road, Leeds.

SERMON LANE MISSION.—Days of Praise and Thanksgiving.—Funds are respectfully solicited to give some hundreds of children and poor Mission people a Day in the Country, a good Dinner and Tea, to commemorate the Jubilee of our beloved Queen. Also to commemorate the Twentieth Anniversary of the Superintendent of the above Mission, and his forty-second year as a Christian worker at Islington. Also a day of Praise and Thanksgiving to God for his restoration to health after three years and six months' serious and dangerous illness.—GEORGE FULLER, Superintendent, 54, Liverpool-road, Islington.

The Excursion will take place one day in July.

MRS. PARSONS' Orphan Home, Walthamstow. Please notice that the address is now changed from Cumberland House to Eastfield House, High-street, Walthamstow, Essex. The Home is within five minutes of Hoe-street Station. Help is still much needed to defray expenses of removal.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen's-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

LECTURES AT STAFFORD ROOMS.—Mr. B. W. NEWTON continues his Lectures at a quarter-past eleven on Tuesday mornings.

EVANGELICAL HOSPITAL for Spezia and District.—Funds are urgently needed for the foundation of above. The annual expenses will amount to about £400. Suitable premises have already been secured.—Donations will be thankfully received and acknowledged by Messrs. MORGAN & SCOTT; or by the Director, Mr. A. A. COATES, of

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BRITISH and FOREIGN SAILORS' SOCIETY.

LEGACIES RECEIVED for the VICTORIA and ALBERT MEMORIAL FUND, to assist our aged Missionaries (themselves chiefly sailors). Already upwards of £4,000 (equivalent) given and promised.

Patron—H.R.H. PRINCE ALBERT VICTOR.

LORD BRASSEY (President) "pleads with increased confidence."

LORD BISHOP OF LONDON (Vice-President), presiding at the Mansion House Meeting, "wished the Society's operations better success, and hoped the fund of £10,000 would be completed this Jubilee year."

Contributions may be sent to the Treasurer, THOMSON HANKEY, Esq., Bank of England; or to the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, London, E.

Educational.

ILFRACOMBE, 2, Oxford-park.— Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

SUPERIOR EDUCATION for young Ladies.—Principal, Mrs. WATKINS, F.S.Sc., Dyreham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for their daughters. The School is situated in a fine healthy neighbourhood."—Josiah Spiers, Children's Special Service Mission.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

BEDFORD. — Howard College. — Principal, Mrs. J. COMPTON BURNETT.—A Boarding School for Girls. High school education, and careful Christian training. During year pupils have passed Local Exams. Oxford, Cambridge, Academy, Trinity, Coll. Preceptors, and London Matric. 147 passed in four years; 33 distinctions. Report sent by return.

GERMANY.—Young Ladies wishing to study German are received into a German family, near Berlin. Thorough instruction and a comfortable home. — For particulars apply to the PRINCIPAL, Kendrick House, 1, Marlboro'-place, Brighton.

MORAVIAN BOYS' SCHOOL, Ock-brook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

THE OLD HALL SCHOOL.

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

HIGH SCHOOL FOR GIRLS, 16, Cheriton-place, Folkestone. Terms inclusive. Pupils prepared for all public examinations. Of the last seven pupils sent in for examination in December six were successful. Prospectus on application to PRINCIPALS. Term commenced on May 11.

CLIFTON HOUSE, Bracknell, Berks.—The Principal of this Educational Home (a minister's widow) receives a limited number of Boarders, who are carefully trained in all the branches of a thorough education. Moderate fees. Governess-Pupil required immediately. Small premium.

PREPARATORY BOARDING AND DAY SCHOOL for the Sons of Gentlemen, 15, Dix's Field, Southernhay, Exeter.—Special success with backward and delicate boys. Highest references and testimonials from parents. Terms mode-

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GIRLS' HIGH SCHOOL, LEYTON.— Modern education with Christian training. Public examinations passed with success. Prize for singing. References: Rev. James Lunt, M.A., Rev. E. W. Bullinger, D.D.—Principal, Miss H. R. FORD.

SELECT GIRLS' SCHOOL, Cambridge House, 113, Green-lanes, London, N.—Christian training. Motherly care. Home comforts. Healthful situation. Preparation for Public Examinations, at which *all* the Pupils entered last Christmas passed. Reference to Rev. Gordon Calthrop, 3, Highbury-grange, N.; Doctor Pittock, Margate; and to other parents of present pupils.—Further particulars on application to the Principal,

Mrs. BRODIE.

BRIGHTON.—High-class School for Girls. Healthy situation. Home comforts. Every educational advantage. Terms moderate. Good references to clergymen and parents of pupils.—Mrs. Norton, Farndon House, Stanford-road, Brighton.

LITTLE BOYS, BRIGHTON.—Inker-man House, Lansdowne-road.—The Misses ASHBY prepare young Gentlemen for senior schools. The pupils are governed by kindness, and cheerfulness is encouraged in every possible way. The situation is very healthy, near the sea. Terms on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Classics, modern languages, science, and thorough English. Backward, delicate, and young boys have special attention. All Exams. A Commercial form. Decided Christian training. Splendid premises, close to sea. Moderate fees.

SEA HOUSE SCHOOL, Eastbourne. —Careful Christian training, thorough and practical education, and domestic comfort. Situation particularly healthy.—Prospectus with photograph of house and grounds on application to Mr. ESAM. Half-term June 15.

DUSSELDORF ON THE RHINE.— In a highly educated German family, a few Ladies will find comfortable home, pleasant society, best opportunity to study Conserv. music, painting, and German. Terms moderate. Highest references.

Mrs. HAAG, Schützenstrasse 29.

TUTORSHIP. — A Graduate of Oxford (married), with some years' experience in tuition, seeks a re-engagement as Tutor, after the summer vacation.—C. W., 3, Zingari-villas, Gipsy-road, West Norwood.

TUTORSHIP required by Cambridge Undergraduate for July, August, September, or shorter time. One or two boys, Moderate salary. Christian. Fond of boys. Athletic.—Apply at once,

F., Portland House, Keswick.

YOUR BOYS will receive sound Commercial Education and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Home comforts. Beautiful locality. 20 to 25 guineas.

TWO YOUNG LADIES will be re-ceived on half terms in a school, to study with others for senior public examination. Christian training. First-class masters and certificated governesses. Pupils very successful.

COLLEGE, 6, Upper Woburn-place, W.C.

AS FRENCH TUTORS during the Long Vacations, Paris missionary Student; also a divinity Student. Experienced, highly gifted for tuition. French, Latin, Greek, mathematics, &c. Highest references.—M., Ancient House, Ipswich.

A CAMBRIDGE Undergraduate desires Tutorship for the whole or part of the Long Vacation, July to October.

J. C. C., 3, Portugal-place, Cambridge.

A FRENCH THEOLOGICAL Student, with excellent references, is desirous of finding a Tutorship in England during the Midsummer holidays.—MM. les Pasteurs H. J. Wheatcroft, Orleans, or A. Seitte, Montluçon, France.

A RE-ENGAGEMENT as Governess wanted (to children under 13), in a gentleman's family. Experienced. Good testimonials. English (cert.), German (Germany), French. music (cert.). Miss HADDOCK, 12, Albert-road, St. John's, S.E.

YOUNG GERMAN LADY, certifi-cated, desires immediate resident or holiday engagement as Governess. Good linguist, music, needlework, elementary Latin. Fond of children. —Fraulein W., 6, Vanbrugh-park-road, Blackheath.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

A LADY, 25, desires a re-engage-ment as Governess, Companion, or Lady Help. Experienced. Musical. A happy home much more an object than high salary.

Miss KIRKHAM, Lerryn, Lostwithiel, Cornwall.

EXPERIENCED GOVERNESS de-sires holiday engagement from the present date to September 7. Could take entire charge of children. No salary. Highest references.

L. B., 1, Apsley-terrace, Ilfracombe.

REQUIRED, non-resident engage-ment as Governess, where rooms can be had near the house. Middle-aged. Highly recommended.

Miss S., May's, 159, Piccadilly.

ORPHAN HOME for the Sons of Tradesmen, conducted on the family principle. The boys attend the Church of England and the National school.—LADY SUPERINTENDENT, Calne, Wilts.

A YOUNG SWISS, of good family, wishing to improve in the English language, desires to enter into correspondence with a young Englishman.—Offers to be sent under Chiffre, A. H., at Schaffhausen (Switzerland), Poste-restant.

MEDICAL STUDENT (Honours) desires post as Tutor or Travelling Companion during August and September. Highest references.

F. M., 56, George-square, Edinburgh.

EX-ASSISTANT TEACHER (L.S.B.) trained, certificated, seeks engagement as Sub-Matron in Christian work.—M. S., Skey, Stationer, South-street, Manchester-square.

GOVERNESS (Resident), talented, seeks engagement in family of position. Good German (North Germany), French, English (cert. Oxford), brilliant good music, harmony, singing (cert. R.A.), drawing, painting, needlework. High and excellent reference. Disengaged September. —Particulars to O., Church House, Church-street, Stoke Newington.

Appointments, Situations, &c., Wanted.

MISSION WORK wanted. Used to out-door work and visiting; 26 years' experience.

S. M. R., 41, Calthorpe-street, London, W.C.

OCCUPATION in some line of Hardware desired by a Christian. Fifteen years' experience in North and Midlands at very varied duties: warehouse, office, local travelling, &c. 28; tall, energetic, and willing. Excellent references.

IRON, 80, Kesteven-street, Lincoln.

A LADY WISHES to strongly re-commend a well-educated Man, urgently in need of employment, either as Private or sub-Secretary, sub-Manager, or Confidential Agent.

Mr. D., 11, Kenway-road, South Kensington.

LADY SEEKS situation for Man, abstainer, 24, with Christian abstainers preferred, to look after pony, do little gardening, &c. Used to drive, active, willing. Moderate wages.

WILLOWDENE, King's-road, Clapham.

AS BUTLER, or single-handed.— Situation as above wanted, by a respectable, steady married Man with one child. Age 38 years. Height, 5 ft. 7 in. Good references.

B. J., Gastrell's Library, 15, Sussex-place, S.W.

WANTED, by a Christian Man and Wife, ages 29 and 30, Management of a Coffee Tavern, or any place of trust. Both are total abstainers, and can be well recommended.—C. P., Youlden Cottages, Roxeth, Harrow, Middlesex.

MANAGEMENT of Coffee Tavern, or Temperance Hotel, or first-class Boarding House, by Man, Wife, and Daughter. Many years' experience. Good caterers. Total abstainers.—MANAGER, Castle Coffee Tavern, High-street, Croydon.

MAN AND WIFE, Caretakers. Man as Porter would make himself generally useful; Wife plain Cook or General Servant. Abstainers. Good references. Town or country.

J. P., 107, Portobello-road, Notting-hill, W.

WANTED, a situation as Coach-man, by a Christian Man and abstainer. Age 30. Can have the highest references.—Miss SORBY, Connaught Institute, Lewes-road, Brighton.

AS COACHMAN. Experienced in driving pair, and single; understands hunters, 18 months' personal character; 5 years' previous. Age 27. Abstainer. Town and country. Leaving present situation, family going abroad.

W. CLARK, Queensbury House, Richmond, Surrey.

YOUNG LADY (well connected) desires engagement in Christian family as useful Companion. Domesticated, musical; and Kindergarten to young pupils. Less salary for happy Christian home.

A BOY, age 14, requires a situation in a Christian family as Stable-boy.
C., 109, Hamilton-road, West Norwood.

LADY (24) seeks re-engagement as Companion or Governess to one or two young children. English, French (diplomée), acquired abroad, music (certificated), singing. Domesticated and cheerful. No objection to travel. Good references.—D., Walser's Library, Western-road, Hove, Brighton.

AS COMPANION or Teacher, in an institution or in a family. Engagement required, for August and September, by a young Frenchman. References, Pastor de Visme, Batignolles, Paris.—J. B. COUVE, Bordeaux.

MATRON or Superintendent, experienced, seeks sphere of usefulness. Earnest Christian. Domesticated, economical manager. Can conduct Bible-classes and meetings. Highest testimonials. Temporary work accepted.
FAITH, Y.W.C.A. Bridgwater.

AS NURSE, or Attendant for in-valid. Experienced. Aged 30. Abstainer.
ANDREWS, High-street, Botley, Southampton.

A LADY IS ANXIOUS to find a situation, either as Housemaid, Parlourmaid, or both combined, for a young Woman, age 27, who is anxious to regain a character. Most excellent references can be given up to last year, when she was led astray. Having known the joy of serving the Lord, she is very anxious to get into a Christian family.—A. X., 7, Sussex-place, South Kensington.

HOUSEMAID, Upper, or where assistance is given. Four years' good character. Town or country, age 30.
R. C., 97, Malvern-road, Kilburn, N.W.

A LADY wants to find a place as General Servant for a Girl who is anxious to regain her character. Country preferred. Age 19. Has been out before.—Miss BUXTON, Easneye, Ware.

A LADY recommends, as House-Parlourmaid in a small family, a Girl of 19; or as Under-Housemaid.
Miss ONSLOW, Alresford, Hants.

SITUATION WANTED as Page, in Gentleman's house. Age 14; been out before.
W. HORSEY, Ripple Court, near Deal.

MR. HOARE, M.P., Treasurer of the Dalston Refuge, wishes to recommend Mrs. Fox as Laundry Matron, or for any position of trust. She was nearly ten years Matron at the Dalston Refuge.—Mrs. FOX, 282, Mare-street, Hackney.

HOUSEKEEPER, in Widower's family; or any position of trust, where assistance is given. Good cook, needlewoman, and sick nurse. Congregationalist. Reliable references.
A. B., Post Office, Aldbury, Tring, Herts.

YOUNG LADY, 22, cheerful, thoroughly domesticated, good reference, wishes engagement as Useful Companion, Housekeeper; or the charge of one or two young children.
M., 47, Oxford-road, Ealing, W.

Appointments, Situations, &c., Vacant.

EXPERIENCED MATRON, thoroughly domesticated and practical, wanted, for Home for Blind Children, Kilburn. Earnest Christian indispensable. Abstainer.—Apply by letter, or personally Saturday morning,
Miss NEWBERY, 127, Portsdown-road, W.

MOTHER'S HELP REQUIRED.— Experienced, thoroughly domesticated, and good needlewoman. Comfortable Christian home. One servant, youngest child 10.—Personally or full particulars, A., 33, Ferme-park-road, Stroud-green, N.

TO CHRISTIAN WOMEN.—Wanted immediately, two Hospital Trained Nurses, abstainers preferred, for Norfolk and Norwich staff of nurses.—Apply with testimonials and photograph, LADY SUPERINTENDENT, 50, Bethel-st., Norwich.

CAN ANY LADY recommend a superior person, English or foreign, as young Ladies' Maid. Good dressmaker. A little light housework. Three miles from Bristol.
T. D., Long Ashton Lodge, Clifton, Bristol.

WANTED, NURSERY GOVERNESS, Dissenter, about 25. Take charge of four children (not educate), four to ten years. Fond of children, with tact for training. Good references.
J. HICKS, Padstow, Cornwall.

WANTED, a thoroughly respectable person, as Cook, in a house of business. Good character indispensable. Teetotaller preferred.
Mrs. EVANS, 53, Sloane-street, S.W.

WANTED, a thoroughly trustworthy, experienced Cook in a Lady's family. Must understand dairy. A good manager. Not under 30.
Mrs. GIBSON, Hill House, Saffron Walden.

WANTED in a Christian family, two thoroughly experienced Servants, one as House-Parlourmaid, the other as Housemaid. Must be early risers, quick and active in their work, and of neat appearance.
KENMARE, Preston-road, Brighton.

GOOD PLAIN COOK wanted, in a Clergyman's small family. Neighbourhood of Bournemouth. Abstainer.—Apply, stating particulars, to Mrs. BISHOP, Lynwood, Poole, Dorset.

GENERAL SERVANT.—Wanted, in a quiet family, a respectable Woman, who can undertake plain cooking. Must be an early riser,

GENERAL SERVANT, who is a good Cook, wanted in a Christian home, where two other servants are kept. Must be an abstainer and an early riser. Wages £14, all found.—Mrs. ELPHINSTON, 3, St. James'-crescent, Winchester.

LADY REQUIRES thoroughly re-spectable Girl of fair height, for kitchen work and cooking under her own supervision. Good home, careful training. Honesty and cleanliness indispensable. Age, height, wages and particulars to SIGMA, at Shelley & Co.'s, 5, Leadenhall-street, E.C.

WANTED AT ONCE, good plain Cooks (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late Missionary) Registry and Home, Church-street, Paddington-green. Ladies can be suited.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application. Mrs. LLOYD HARRIS, Proprietor.

LONDON.
WEST CENTRAL HOTEL.
(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Sir William Fox, K.C.M.G.; Rev. Charles Williams; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; T. W. Russell, Esq., M.P.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Dr. Ziemann; Miss Haslam, C.E.T.S.; Mrs. Lucas Shadwell, &c., &c. Plain Breakfast or Tea 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

LONDON.—First-class Private Hotel, 20, Bedford-place, Russell-square, W.C.—Patronised and highly recommended by Bishop and Mrs. Newman, Leamington; the Rev. J. R. O. West, M.A., Manchester; Tudor Trevor, Esq., Leeds; George Ward, Esq., Manchester; Thomas B. Dale, Esq., J.P., Warwick; James Baly, Esq., and many other friends. Tariff on application.—GRACE PERCY, Proprietress, late Librarian to the Warwick Library, and Grand-daughter of the late Rev. J. W. Percy, Warwick.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London; and at 24, Surrey-street, Strand, W.C. Extensively patronised and strongly recommended. Home comforts. Terms moderate. Weekly boarders taken.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

ST. LEONARD'S-ON-SEA.—A limited number of ministers and their wives, and other Christians, are received at a comfortable private residence.—For terms address,
H., Fern Lea, Pevensey-road.

HOME.—The friends of a Lady or Gentleman, mentally or physically weak, or otherwise requiring care and supervision (not insane), are offered a comfortable HOME at the SEASIDE, with every medical and other attention, upon moderate terms, by a married total abstainer of great experience, living in the south-west of England, within easy access of London.—SUCCESS, Kelly's Advertisement Office, 142, Fleet-street, London, E.C.

ST. LEONARD'S-ON-SEA.—Board and Residence in the house of a Christian Lady; or, if preferred, separate rooms without board. Permanency much desired. House prettily situated. Very near places of worship, and almost close to the sea. Kind and loving care would be given to an invalid.—ROSELEA, care of Miss Linney, Library, London-road, St. Leonard's-on-Sea.

ROTHESAY, N.B.—House of Rest. A Health Resort and Hydropathic Establishment for Christians. Summer terms, board, lodging, and baths, from 30s. per week.—Send for prospectus to COLIN CAMPBELL, Argyle Lodge.

CROWBOROUGH BEACON, SUSSEX. Belle Vue Boarding House. Situated 800 feet above sea level; commanding extensive views, with air comparable to that of Braemar, N.B.—For particulars apply to Miss E. FERGUSON, Proprietress.

ST. LEONARD'S-ON-SEA, 88, War-rior-square.—First-class Boarding Establishment. Unrivalled position. Fine sea views. Liberal table. Late dinner. Inclusive terms from 25s. Clerical and medical references. Good tennis courts.—Address PROPRIETRESS.

ST. LEONARD'S-ON-SEA.—Board-ing Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

INTEMPERANCE.—A private Home at the seaside for limited number of the upper and higher middle classes in a cheerful little spot where Dipsomania, Choralism, Nervous Debility, &c., has been long and successfully treated. Christian influence; home comforts and amusements; highest

SUMMER HOLIDAYS in the PEAK of DERBYSHIRE.

Cliff House, on the Derwent—a beautiful and healthful resort for Christian visitors and families, is open from July to September inclusive. Good board and comfortable accommodation; twenty acres of grounds, through which the Derwent flows; and a farm attached. A variety of delightful excursions on the Moors and to the Dales of Derbyshire within easy reach, as well as Chatsworth Park, Haddon Hall, the caves of Castleton, Buxton, and Matlock, &c. A chapel and observatory on the premises. Outdoor games for young people. Inclusive terms, £2 2s.; a few best rooms 10s. extra. Apply to Mrs. H. GRATTAN GUINNESS, Harley House, Bow, E.
Early application needful to secure rooms for August.

ILFRACOMBE.—Foster's Boarding House. Close to sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. Terms, 42s. No extras.

ANNESLEY HOUSE,
Residence for Lady Students & Christian Workers,
186, EUSTON ROAD, N.W.
Managed by a Committee of Wesleyan Ladies, but unsectarian. Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

BRIGHTON.—Sussex House Board-ing Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

TO RELIGIOUS AND OTHER SOCIE-TIES.—Large, light front Rooms, handsomely furnished, to be Let, for Annual, Periodical, or Committee meetings. Also Chambers, residential or otherwise. Most central position, and easy of access from all parts. Lighted throughout by electric light. Moderate rent.—Mr. THOMAS CLARKE, 63 and 64, Chancery-lane, W.C.

GARFIELD HOUSE, Northdown-road, Cliftonville.—Highly recommended, nice Apartments, or Board with home comforts. South aspect. Near the sea.—BETA, Garfield House, Northdown-road, Cliftonville, Margate.

SEAFIELD. BOARDING ESTABLISH-MENT, Broadstairs.—Best situation in town. Close to sea. Liberal table. Home comforts. Terms moderate. Highly recommended by all who have visited. Special terms for permanent boarders.

BOURNEMOUTH.—Furnished Apartments. Central, sheltered position. South aspect. Near pier and gardens. Hot and cold water baths. Terms moderate.
Mrs. MOON, Ootacamund, St. Peter's-road.

BOURNEMOUTH, East Cliff.—Well furnished Apartments, most bracing position, seven minutes from cliff and sea. Highly recommended for good cooking and every home comfort. Charges strictly moderate.
Mrs. CLARKE, Borrowdale, York-road.

BROADSTAIRS, Y.W.C.A., sea-side Home for young Ladies in business and others. Separate compartments. Those not connected with the Association received if there are vacancies.
Miss PETTIT.

PARIS.—Board and Residence for Ladies. Beautiful house, most healthy situation. Near Bois de Boulogne. Best references from Pasteurs.—Madame VIVIER, 85, Rue de la Pompe, Passy, Paris.

SOUTH DEVON.—To be Let, for a month, from August 8th, a pleasant House, near sea and rail. Three sitting, four bed-rooms. Boating. Three guineas weekly.
Miss HAWKINS, Starcross, Exeter.

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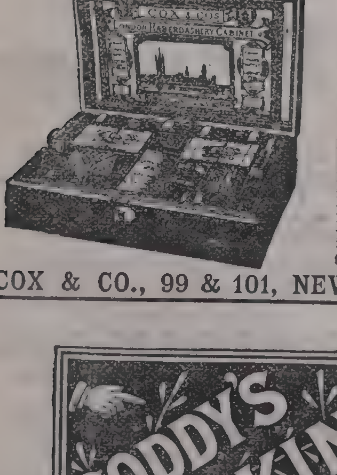

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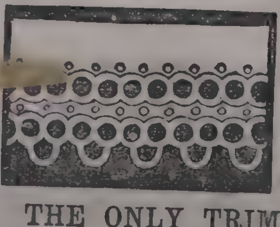

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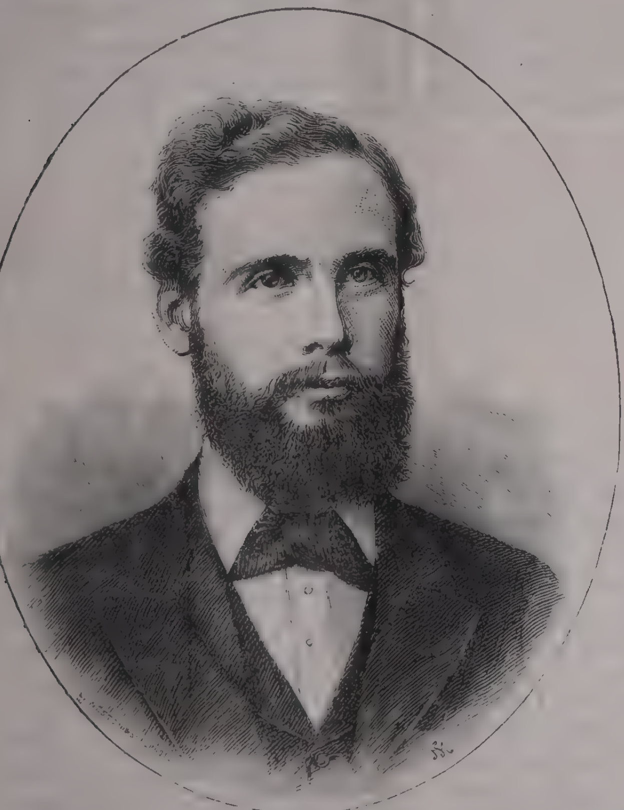
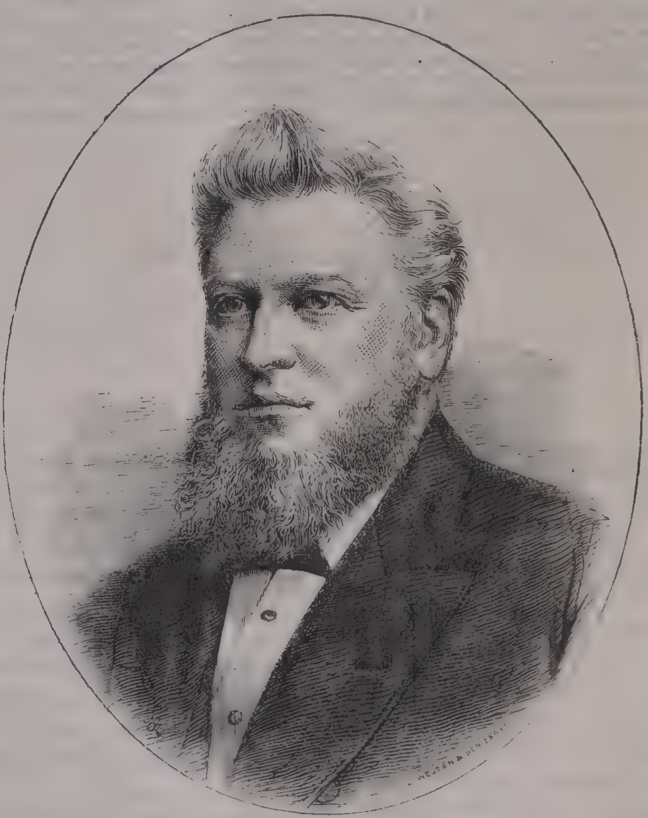
MESSRS. FULLERTON AND SMITH.

HIMSELF endowed with the gift of an evangelist, the pastor of the Metropolitan Tabernacle has gathered about him an earnest band of workers who are always ready to support him in the aggressive movement of the church. "The Evangelists' Association" enrols young men as voluntary preachers for London, and "The Country Mission" for the suburbs and the regions beyond. As Mr. Spurgeon only admits to the Pastors' College those who have had at least two years' experience in preaching, these societies have proved most useful in affording young men opportunities for gaining necessary qualifications.



Mr. W. Y. FULLERTON.

(*From Photographs by Messrs. Weston, Folkestone.*)



Mr. J. MANTON SMITH.

The two evangelists whose portraits we present to-day were students in Mr. Spurgeon's College, Mr. W. Y. Fullerton proceeding from the societies named, and Mr. J. Manton Smith from the East London Tabernacle, where he enjoyed the friendship and counsel of Mr. Archibald Brown. For nine years they have laboured together in happy fellowship, and their work is well known to many of our readers.

Born and reared in Belfast, Mr. FULLERTON has the marked characteristics of an Ulster man—keen perception, a fertile imagination, the quick leap of impromptu in utterance, and a readiness of resource in grasping the difficulties of any situation. Our American friends would call him "an all-alive man."

Having enjoyed the advantages of a good education, his attainments are considerable and diversified, and he has the faculty of laying under tribute the treasures of a cultured mind, and the careful husbandry of close observation and experience. Had he entered the army he would have been a general—that is, if promotion followed as a premium upon merit. Tall, erect, and self-possessed, his bearing is soldierly. He is too sincere to be vain, but his conscious self-respect is sometimes mistaken for pride by those who do not know the man. A true gentleman by nature, he never resorts to the tricks of art to appear one; and, being wholly consecrated to his life work, he might have sat for Cowper's portrait of "God's ambassador to men":—

> Simple, grave, sincere;
> In doctrine uncorrupt; in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impressed
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too: affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men.

In briefly tracing his career, we may note at least four Providential stepping-stones to the position he now occupies:—

(1) *Business and Conversion.*—The foremost lad in the school, it was thought he would gain a scholarship and enter upon a University career, but failing in the examination to spell the word "palliass," he lost nerve, and so missed the top place in the list. It may seem a trifling incident, but, like a drawn sword across his path, that one word diverted his course, and he entered upon a business career in which his worth was soon appreciated. Although he could never fix the time of his conversion, he distinctly remembers the incident by

which he was led to attain the rest and joy of faith. A friend said to him, "All you have to do to be saved is to take God's gift and say, 'Thank you!'"

From that moment he was assured of his salvation, and he has never ceased to give thanks. The ministry of Rev. H. M. Williamson, of Fisherwick-place Church, Belfast, was greatly blessed to him, and the Sunday-school and the cottage meeting were the spheres of service in which he soon gave evidence of the life of God in the soul.

(2) *Mr. Moody's Mission.*—It was while pursuing this modest ministry he heard of Mr. Moody's work in Edinburgh, and became possessed of an intense desire to be equally successful as a soul-winner. When Mr. Moody crossed to Belfast, young Fullerton welcomed the enlarged opportunity of service the mission afforded, and he became a constant worker in the inquiry-room—a school which has proved of priceless value to many. The hours of the day were sacredly devoted to business; but the evening found him as fresh and as zealous for his coveted avocation as though this were, after all, the one thing worth living for. Change of work to such a youth is the truest recreation; when young men crave amusement it is evident they have missed the noblest aim in life.

On being transferred to London in 1875 he was again brought into contact with Mr. Moody, and entered heartily into the services at the Agricultural Hall and the Opera House; and the calm assurance of an earlier experience now ripened into a spirit of determined aggressiveness. The sacred contagion of Moody's zeal touched him, and he soon found himself dominated by the same love for souls. Fearing to drift, as many did, in the lull which follows a mission so unique, he allied himself with the West-end Branch of the Y.M.C.A., and became a member of the Presbyterian Church, Forest-hill, but the connection was not of long duration.

(3) *The Metropolitan Tabernacle Pastor's College.*—Although he felt powerfully drawn towards the ministry of Mr. Spurgeon, having spent his first Sunday in London at the Tabernacle, it was several months before he sought an interview with the preacher, and expressed his desire to be baptized and join the Church. Admitted to the fellowship of baptized believers, he felt he had gained another vantage ground for service—not a goal where he might rest and be thankful. Ready and eager for service, he was enrolled a member of the Evangelists' Association and the Country Mission, and it soon became evident that he was no ordinary man. He was entrusted with the most important engagements, and, in conjunction with Mr. Chamberlain—a gifted soloist—his services were in constant demand. When he found himself booked for every evening in the week, it became a serious question as to whether he ought not to relinquish business, and devote himself wholly to the "work of an evangelist." It was a time for waiting upon God for guidance, and the answer was not long delayed. Mr. Spurgeon offered to receive him into the Pastors' College, but it was not till the offer had been thrice repeated that he felt assured the call was from the Lord. When he made known his decision to his employer, he remarked, "How would Mr. Spurgeon like me to take away one of his servants?" He did not see that the young man was rising to a position of greater honour than the whole world of business could offer, or that the irresistible claims of another "Master" had determined the step he was resolved to take.

As a student Mr. Fullerton had an advantage over many from his early educational training, so his studies did not compel him to relax his evangelistic labours. Every Lord's Day and almost every evening in the week were devoted to his beloved work, and he was never known to be behindhand in his preparation for the College classes. "In all the series of services he conducted, he won his way with the people, so that, invariably, the meetings grew in numbers and interest to the end;" so writes the esteemed secretary through whom the engagements were made.

(4) *Membership of the Pastors' College Society of Evangelists.*—For two years Mr. Manton Smith and Mr. A. J. Clarke, after completing their college course, had laboured together in the Gospel in various parts of the country; at length Mr. Clarke's health gave way, and the doctors advised rest and a voyage to Australia. The collapse occurred in the midst of an important mission in Bacup, Lancashire, and Mr. Smith despaired of finding an equal man to succeed his beloved partner. At this crisis, Mr. Chamberlain's health failed, and Mr. Fullerton felt the loss of such a partner was irreparable. Mr. Spurgeon could not fail to see the hand of the Lord in the circumstances by which the two men who had best endured the strain of the work were to be brought together.

Responding to the call, "arise and depart," Mr. Fullerton travelled by the night mail, and was soon yoked with Mr. Manton Smith in the fellowship of the Gospel. The union thus formed has been maintained ever since, and they are, perhaps, more closely united to-day than in any former period of their friendship. The men are unequal, but each has proved the complement of the other.

Concerning Mr. **Manton Smith**, only a few words are necessary, as he has given to the world a biographical sketch, entitled "Stray Leaves from my Life's Story," a book full of thrilling incidents and remarkable providences. It is a means of grace to read it, and it cannot fail to stimulate and encourage Christian workers. In physique and *bonhommie* Mr. Smith is a typical Englishman, and if he has missed the early advantages which his friend enjoyed, we can only say he is now different from what he might have been; w dare not say he has been less successfu on that account. Amongst his fellow-townsmen in Northampton, and the skilled mechanics of London, he gained a knowledge and an experience of the working classes which neither books nor schools could have given. He is in touch with the people, and he can grip and hold an audience with a tact and a power which many a college divine must have envied. He is so good all round—genuine, devout, earnest, versatile—and so successful in the work to which he has devoted himself, that we could not say in what respect we should like him to be other than he is. Those who know him best, cannot fail to love and admire him. On the eve of his entering College, Mr. Spurgeon wrote him a characteristic letter, from which we quote one paragraph:—"You, dear brother, are all alive. *Keep so.* It would be a great loss if you grow colder in proportion as you know more. It need not be so, and I am persuaded that in your case it will not be so. *We must win souls.* Others may be learned and ornate, but you and I must either win souls or be nobodies."

Intimacy does not always incite to reverence, but these two brethren, after nine years' intimate fellowship, live in each other's esteem. They have maintained their individuality throughout, but never were two men more really one in heart. They are wholly engrossed by their work, and are dominated by one purpose. Upon the same altar each devotes the whole of himself, and in whatever respect one may differ from the other, we only recognise in the differences distinct phases of the one offering. Those who have watched their career have noted a growing fitness in each for their respective departments of service, and a fuller adaptation for the fellowship by which each supplies the other's lack.

Mr. Fullerton is as gifted as an expositor as he is as an evangelist, and his Bible-readings are instructive and refreshing. His Gospel addresses are varied in style, but they all contain a clear statement of the way of salvation, and his appeals are as felicitous as they are powerful. The fact that he has preached in the Tabernacle upwards of eighty times is an evidence of his popularity as a preacher, as it is also of Mr. Spurgeon's confidence and esteem. In the course of his missions the largest halls in the kingdom have been crowded by eager audiences.

Mr. Smith usually conducts the service of praise and prayer, and accompanies the reading of the Scriptures with racy exposition and illustration, and thus leads up to the sermon or address of Mr. Fullerton. He has a voice of rare quality, and his use of the silver cornet is an additional charm to many. Mr. Fullerton's addresses to men only, and Mr. Smith's sermons to children, are prominent features of their work; as are also their "Song Services," usually given on Saturday evenings. Seven of these services are published, and they are admirably adapted for evangelistic meetings. Their hymn book, entitled "Evangel Echoes," contains a large number of choice hymns. In the inquiry-room both evangelists are at home; as are also their wives, and Mrs. Fullerton is very successful in the conduct of services for women only. Two facts are worthy of mention—wherever the evangelists have been they receive requests for a second and even a third visit, and they are always welcomed by many converts from their former missions. As they usually labour in connection with churches, there is a surer harvesting of results than is often realised under other circumstances. Nor is the quickening of the churches a result to be undervalued; and this has been a marked feature of their work. Ministers of all denominations and Christian workers of other fellowships, have heartily joined in their missions. Thankful, as they have been, to see as many as 1200 inquirers in the course of one mission, a deeper gratitude is awakened when they know that the good work will be maintained when they have left for other spheres. At no former period was the blessing greater than it has been since Mr. Fullerton resumed, after his illness and visit to the Holy Land last year, and they are longing and labouring for yet greater things. Invitations have come from India, New Zealand, and Canada, but at present they are held by home claims. Their engagements are usually made at least twelve months in advance, and they find an increasing difficulty in responding to requests for their services. Although they are the accredited agents of the Pastors' College Society of Evangelists, and Mr. Spurgeon guarantees them an income, they enjoy the most perfect freedom to follow the leadings of the Spirit in the missions they undertake.

For seven years Mr. Fullerton conducted a monthly journal which was first known as *The Postman*, and afterward as *The Home Evangel.* As an editor he was remarkably successful, and in the articles he has contributed to *The Sword and the Trowel*, he has revealed a literary skill of no mean order. "The King's Chambers: an Allegory," "Waymarks for Wanderers: an Exposition of the Parable of the Prodigal Son," and "Fronded Palms:" a choice Collection of Papers on Christian Life and Warfare, are books of considerable interest and value, and only need to be known to be prized.

That these two honoured brethren may be spared to labour together in the ministry to which the Lord has called them, and that they may become increasingly useful, is a prayer in which, we feel assured, all our readers will lovingly unite.

THE SALVATION ARMY IN ROME.—In a little report just published we learn something of the work and prospects of the Army in Rome, and of the weakness of Roman Catholicism in the Eternal City. As to this latter point, it is plain from the sparse attendance in the churches, and from the utter indifference of the people, that whatever strength there may seem to be in some of her extremities, at the heart Rome has lost her ancient power. The attendance at the Salvation Army Hall, already large, is rapidly growing. On one evening upwards of three hundred were present, and listened with fixed attention. Many join in the choruses, and as they sing, the people from the saloons around come to see what it all means. Some have gladly accepted the salvation so freely offered. "Already," it is added, "the Salvation Army is a living force for God in Rome."

"SHIBBOLETH."

SOMETIMES we misapply the use of this word Shibboleth, as, indeed, what do we not misapply when we come into the spiritual interpretation of the Bible? Now, the phrase is used in this sense—namely, if we cannot pronounce the Shibboleth of a sect we are regarded as heterodox. It has become quite a proverb amongst us, has this use of the word Shibboleth. Men defend themselves by saying one to another, "Although we cannot pronounce your Shibboleth, we claim to be independent and accurate thinkers."

The term Shibboleth has no relation whatever to that kind of remark. The test was put, not as a test of orthodoxy, but as a test of character. And is it not true that character is tested by little things? Regarding a Christian country, the men are comparatively few in number who are guilty of great crimes or aggravated transgressions against the State, or against one another. How many men could arise and indignantly repel great impeachments; but the question relates to little matters: and what can test character more than little experiments, minute utterances, and observations? We may not have sinned against God, or against one another, in a manner that could be called romantic or tragical, but what about the little offences, the minor immoralities, the white lies, the leaving out of the words letters which give them their real meaning? What about mispronunciation, false accent, calculated emphasis so laid on as to give colour to the thought that is being uttered? What about attitudes, postures, hints? What about unuttered defamations? What about "hesitated dislike"? It is along that line you know whether men can say Shibboleth or Sibboleth. The leaving out of a syllable changes the whole message; the introduction of false emphasis is destructive of integrity.

Let us, therefore, examine ourselves in so-called little things, and minute ceremonies and utterances. Then what hand has not done the wrong deed? What tongue has not spoken in the wrong tone, if not in the wrong language? Who, then, can claim to be white-robed? Who can say of himself that his purity is like the snow, untrodden, unstained?

We must not recede from the application of such passages by limiting them to sectarian differences or metaphysical contrasts, but follow out the exact line of thought, and then we shall come to a test of *sincerity*, a test of truthfulness, a test of character; we shall know whether a man is trying to save his life at the expense of truth.

The Ephraimite said in effect: "I will tell any number of lies, if you will only let me escape." But the Ephraimites have mocked the Gileadites—let them mock them *now!* So it shall be at the great upwinding of things. Sceptics, assailants, enemies of Christ and his Cross, have yet to meet that same Christ in an official examination. The man does not end just now. All things are to be brought up for arbitrament and final decision, and we read of those who shall pray the rocks and the hills to fall upon them and hide them from the face—the wrath, the burning countenance—of the Lamb. We must be prepared for these test interviews and final examinations; then it will be seen that all pride, and arrogance, and flippancy, will have no reply in that day. Be wise ere the sun goes down. Kiss the Son while his anger is kindled but a little. If we have spoken haughtily even against the Son of God it may be forgiven us, if we repent with our hearts. He Himself has said so. He never shuts the door upon contrition, repentance, or attempts at restitution. Wherein we have been unjust to the Bible, unjust to the Church, unjust to Christ; wherein we have been excusing ourselves from joining the war on petty grounds of not being invited: let us repent this very day, call ourselves not only sinners, but fools in the sight of God for such a mean exculpation; and with our heart, and mind, and soul, let us say or sob, "God, be merciful to me, a sinner."—*Dr. Parker's "People's Bible."*

"MY SOUL DOTH WAIT."

MY soul doth wait—yea, on his word I hope
More than the weary watchers for the morn,
Heartsick with hope deferred, who sad complain
(Longing for action which might quench the pain)
Will the night ne'er be past? this weight of woe
Be eased? this ceaseless agony be stilled?
As watch they the faint streaks, precursors of the dawn,
So wait I for the Lord. I know that He will hear,
And, though He hide his face, I still will look, nor fear.

No change! no sign! doth He not hear the cry?
Yes, fainting heart; He hears and whispers peace.
Though help be long delayed, pray on; no prayer
Is lost. Wait patiently; He knows thy care.
What though the eyes with watching long grow dim?
Hush thy wild beating, weary heart, and look;
For, though it tarry, it shall surely come—release
From haunting fear—the dread, unspoken, bitter pain
That mars thy life; list, though the ear ache with the strain.

For the heart craves an answer though none comes
Fretful or wild breaks forth the anguished cry:
"God hath forgotten me!" Surely not so;
But thou must learn to say, "I'll trust although
He slay me." Nor dictate the mode or time
Of answer. He has said, "I'll never fail;
My word stands true; only be still, and know that I
Am God. Thou know'st not what I do, then school thy will
To patient, hoping faith. Be still, my child, be still!"

The answer often comes not as we would;
Therefore we mourn, and doubt, and fail to trace
His guiding hand of love; forget his ear
Detects a whisper while the heart-wrung prayer,
Importunate, that will not be denied,
"*I will not let Thee go, except Thou bless,*"
Is e'en in part the answer, and sufficient grace
Enables for the thorn. Thou canst not penetrate
His counsel. Tho' till heaven is reached it tarry, *wait.*

Then in calm faith and patience here I lie,
Waiting before his throne. My faith may fail,
But He is true. He hears my lowest moan,
Knows all my sorrows, knows that joy has flown
Out of my life by reason of the cares
That crowd my heart—yearnings for loved ones' souls
Yet far from God. So good, true, noble, yet so frail,
Will they in peace at last triumphant win the goal?
The vision tarries, but 'twill come. Peace, troubled soul!

So God shall train me. I will quiet be,
And trust Him though I cannot always trace.
He sees the end from the beginning, makes
All things subservient to his will, and takes
The wisest, gentlest way to work the plan.
So I will tell Him all my wants, my fears,
My cares, and draw upon the treasury of grace;
I'll hope for that I see not, then in patience wait
Till that He *satisfy* my heart within heaven's gate.

MISSION AT REUS, SPAIN.—Don A. Martinez reports, in a little occasional paper just issued, that, notwithstanding great efforts on the part of Romish ecclesiastics to hinder the progress of the Gospel, the services continue to be well attended. There is also a great readiness to hear the Gospel in the villages. Over a hundred boys and girls attend the day-school, and about seventy the Sunday-schools. An adult school has an attendance of fifteen. The work in many respects is very encouraging, and such as to stimulate to increased efforts to bring out of papal bondage those who have so long been its victims. Miss Nugent, 29, Eaton-terrace, S.W., will give further information with respect to this work.

ELIJAH THE PROPHET.—8.

By Rev. F. B. MEYER, B.A., Leicester.

THE CONFLICT ON THE HEIGHTS OF CARMEL.

1 Kings xviii.

It is early morning upon Mount Carmel. We are standing on the highest point, looking northwards to where Hermon, on the extreme borders of the land, rears its snowcapt head to heaven. Around us on the left lies the Mediterranean Sea; its deep blue waters flecked here and there by the sails of the Tyrian mariners. Immediately at Carmel's base winds Kishon's ancient brook, once choked by the slaughter of Sisera's host; and beyond it stretches the plain of Esdraelon, the garden of Palestine, but now sere and barren with three years' drought. Away there in the distance is the city of Jezreel, with the royal palace and the idol temple distinctly visible. From all sides the crowds are making their way towards this spot, which, from the remotest times, has been associated with worship. No work is being done anywhere; the fires are dying out in the smithy and the forge; the instruments of labour hang useless on the walls; and the whole thought of young and old is concentrated on that mighty convocation to which Ahab had summoned them. See! how the many thousands of Israel are slowly gathering; and taking up every spot of vantage ground from which a view can be obtained of the proceedings; and prepared for any extreme, from the impure rites of Baal and Astarte, to the re-establishment of their fathers' religion on the dead bodies of the false priests.

The people are nearly gathered, and there is the regular tread of marshalled men; four hundred prophets of Baal, conspicuous with the sun-symbols flashing on their brows; but the prophets of Astarte are absent; the queen, at whose table they ate, has overruled the summons of the king. And now through the crowd the litter of the king, borne by stalwart carriers, threads its way, surrounded by the great officers of state.

But our thought turns from the natural panorama, and the sea of upturned faces, and the flashing splendour of the priests, sure of court favour, and insolently defiant. And we fix our thought with intense interest on that one man, of sinewy build and flowing hair, who, with flashing eye and compressed lip, awaits the quiet hush which will presently fall upon that mighty concourse. One man against a nation! See, with what malignant glances his every movement is watched by the priests. No tiger ever watched its victim more fiercely! If they may have their way, he will never touch yonder plain again. The king alternates between fear and hate, but restrains himself, because he feels that, somehow, the coming of the rain depends on this one man. And through the crowd, if there be sympathisers, they are hushed and still. Even Obadiah discreetly keeps out of the way. But do not fear for Elijah. He needs no sympathy. He is consciously standing in the presence of One to whom the nations of men are as grasshoppers. All heaven is at his back. Legions of angels fill the mountain with horses and chariots of fire. He is only a man of like passions with ourselves, but he is full of faith and spiritual power; he has learnt the secret of moving God Himself; he can avail himself of the very resources of Deity, as a slender rod may draw lightning from the cloud. By faith, this very day—not by any inherent power, but by faith—you shall see him subdue a kingdom, work righteousness, escape the edge of the sword, wax valiant in the fight, and turn to flight armies of the aliens. Nothing shall be impossible to him. Is it not written that all things are possible to him that believeth? He spoke seven times during the course of that memorable day, and his words are the true index of what was passing in his heart.

(1) *Elijah uttered a Remonstrance.*—"Elijah came unto all the people and said, How long halt ye between two opinions? If Jehovah be God, follow Him; but if Baal, then follow him.' To his clear faith, which was almost sight, there was no "if." He did not doubt for a moment that Jehovah was God. But he wanted to show the people the absurdity of their position. Religions so diametrically opposed could not both be right. One of them must be wrong; and, as soon as the true one was discovered, the other, shown to be false, must be cast to the winds.

At present their position was illogical and absurd. Their course was like the limp of a man whose legs are uneven; or like the device of a servant employed to serve two masters, doing his best for both and failing to please either. His sincere and simple soul had no patience with such egregious folly. No doubt they had drifted into it, as men often do into absurd and wrong positions. We are all liable to that drift of the stream. But the time had come for the nation to be arrested in its attempt to mingle the worship of Jehovah and of Baal; and compelled to choose between the two issues that presented themselves. Undoubtedly the prophet felt that if once his people were compelled to choose between the two, and to say whether the Jehovah of their fathers, or Baal, should be God, there could be no doubt as to their verdict.

The people seem to have been stunned and ashamed that such alternatives should be presented to their choice; for "they answered him not a word." Oh, for the clearsightedness of that faith which shall show men the unreasonableness of their position; sweeping away the cobwebs of sophistry with a single movement of the hand; and arraigning them at the bar of their own consciences, silent and condemned. It is needed in our day as much as ever. Everywhere men are trying to win the smile of the world and the well-done of Christ. They crowd alike the temples of mammon and of God. They try to be popular in the court of Saul, and to stand well with the exiled David.

(2) *Elijah threw down a Challenge.*—"The God that answereth by fire, let Him be God." It was a fair proposal, because Baal was the lord of the sun, and the god of those productive natural forces, of which heat is the element and sign. The votaries of Baal could not, therefore, refuse.

And every Israelite could recall many an occasion in the glorious past when Jehovah had answered by fire. It burnt in the acacia bush, which was its own fuel; it shone like a beacon light in the van of the desert march; it gleamed on the brow of Sinai; it smote the murmuring crowds; it fell upon the sacrifices which awaited it on the brazen altar. It was the emblem of Jehovah, and the sign of His acceptance of his people's service.

When Elijah, therefore, proposed that each side should offer a bullock, and await an answer by fire, he secured the immediate acquiescence of the people. "All the people answered and said, It is well spoken."

That proposal was made in the perfect assurance that God would not fail him. Had he not spent days in prayer? Had not the Divine plan been revealed to him? Was it to be supposed for a moment that God would push his servant into the front of the battle, and then leave him? Granted that a miracle must be wrought ere the sun set. There was no difficulty about that to a man who lived in the secret place of the Most High. Miracles are only the results of the higher laws of his presence-chamber.

God will never fail the man who trusts Him utterly. He may keep him waiting till the fourth watch of the morning, but the grey dawn will reveal Him stepping across the billows' crests to his servants' help. Be sure that you are on God's plan; then forward in God's name; the very elements shall obey you, and fire shall leap from heaven at your command.

(3) *Elijah dealt out withering Sarcasm.*—For the first time in their existence the false priests were unable to insert the secret spark of fire among the faggots that lay upon their altar. They were compelled, therefore, to rely on a direct appeal to their patron deity. And this they did with might and main. Round and round the altar they went in the mystic choric dance, breaking their rank sometimes by an excited leap up and down at the altar which was made, and all the while repeating the monotonous chant, "Baal, hear us. Hear us, Baal." But there was no voice, nor any that answered. "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; they that make them are like them, so is everyone that trusteth in them."

Three hours passed thus. Their deity slowly drove his golden car up the steep of heaven, and ascended his throne in the zenith. It was surely the time of his greatest power, and he must help them then, if ever. But all he did was to bronze to a deeper tint the eager, upturned faces of his priests.

Elijah could ill conceal his delight in their defeat. He knew it would be so. He was so sure that nothing could avert their utter discomfiture, that he could afford to mock them, by suggesting a cause for the indifference of their god: "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Sarcasm is an invaluable weapon, when it is used to expose the ridiculous pretensions of error, and to convince men of the folly and unreasonableness of their ways.

"And they cried aloud, and cut themselves after their manner, with knives and lancets, till their blood gushed out upon them." Surely their extremity was enough to touch the compassion of any deity, however hard to move! And, since the heavens still continued dumb, did it not prove to the people that their religion was a delusion and a sham?

Thus three more hours passed by, till the hour had come when, in the temple of Jerusalem, the priests of God were accustomed to offer the evening lamb. "But there was neither voice, nor any to answer, nor any that regarded." The altar stood cold and smokeless, the bullock unconsumed.

(4) *Elijah issued an Invitation.*—His time had come at last; and his first act was to invite the people nearer. He knew what his faith and prayer had won from God, but he wanted the answer of fire to be beyond dispute. He, therefore, invited the close scrutiny of the people, as he reared the broken altar of the Lord. As

he sought, with reverent care, those scattered stones; and built them together so that the twelve stood as one—meet symbol of the unity of the ideal Israel in the sight of God—the keen glances of the people, in his close proximity, could see that there was no inserted torch or secret spark.

Do we not want a few more, who, amid the scatterings of the present day, can still discern the true unity of the church, the body of Christ We may never see that unity visibly manifested until we see the Bride, the Lamb's wife, descend out of heaven from God, having the glory of God. But nevertheless we can enter into God's ideal of it as a spiritual unity, existing unbroken in his thought, and unaffected by the divisions of our times. Is it not clear that, during this age, the church of Christ was never meant to be a visible corporate body, but to be a great spiritual reality, consisting of all faithful and loyal spirits, in all communions, who, holding the Head, are necessarily one with each other.

(5) *Elijah gave a Command.*—His faith was exuberant. He was so sure of God that he dared to heap difficulties in his way, knowing that there is no real difficulty for infinite power. The more unlikely the answer was, the more glory would there be to God. Oh, matchless faith! which can laugh at impossibilities, and can even heap them one upon another, to have the pleasure of seeing God vanquish them, as a steam hammer cracks a nut-shell placed under it by the wondering child.

The altar was reared, the wood laid in order, the bullock cut in pieces, but to prevent any possibility of fraud, and to make the coming miracle still more wonderful, Elijah said, "Fill four barrels with water, and pour it on the sacrifice and on the wood." This they did three times, till the wood was drenched, and the water filled the trench, making it impossible for a spark to travel across.

Alas, few of us have faith like this! We are not so sure of God that we dare to pile difficulties in His way. We all try our best to make it easy for Him to help us. Yet what this man had, we too may have, by prayer and fasting.

(6) *Elijah offered a Prayer.*—Such a prayer! It was quiet and assured, confident of an answer. Its chief burden was that God should vindicate Himself that day, in showing Himself to be God indeed, and in turning the people's heart back to Himself.

Whenever we can so lose ourselves in prayer as to forget personal interests, and to plead for the glory of God, we have reached a vantage ground from which we can win anything from Him. Our blessed Lord, in his earthly life, had but one passion, that his Father might be glorified; and now He cannot resist fulfilling the prayer which advances this as its plea: "Whatsoever ye shall ask the Father in my name, that will I do, that *the Father may be glorified* in the Son."

Is it wonderful that "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench"? It could not have been otherwise. And let us not think that this is an old-world tale, never to be repeated. The fire still waits for the Prometheus faith that can bring it down. If there were the same need, and if anyone of us exercised the same faith, we might again see fire descending? Did not the Holy Ghost inaugurate this very age with flames of fire? Our God is a consuming fire; and when once the unity of his people is [illegible], and his presence is sought, He will descend, overcoming all obstacles, and converting a drenched and dripping sacrifice into food on which He Himself can feed.

(7) *Elijah issued an Order for Execution.*—It was a very terrible act; and yet what could he do? The saints of those times knew nothing of our false notions of liberality. Tell Elijah that those men might be sincere, he would find it difficult to believe it; and he would assert that they were none the less dangerous to the best interests of his people. To let them escape would be to license them as the agents of apostasy. They must die. And so the order went forth, from those stern lips: "Take the prophets of Baal, let not one of them escape." The people were in the mood to obey. Only a moment before they had rent the air with the shout, "Jehovah, He is the God, Jehovah, He is the God." They see how hideously they had been deceived. And now they close round the cowed and vanquished priests, who see that resistance is vain, and that their hour is come.

"And they took them." Some took one, and some another; each priest was hurried down the mountain side by the frenzied and determined men who were beginning to see in them the cause of the long-continued drought.

"Elijah brought them down to the brook Kishon, and slew them there." One after another they fell beneath his sword; whilst the king stood by, a helpless spectator of their doom, and Baal did nought to save them.

And when the last was dead, the prophet knew that rain was not far off. He could almost hear the footfall of the clouds hurrying up towards the land. He knew, what we all need to know, that God Himself can only bless the land or heart which no longer shelters within its borders rivals to Himself. May God clear us of his rivals, and impart to us Elijah's faith, that we also may be strong and do exploits!

THE BETTING MANIA.

A Leeds correspondent writes to *The Pall Mall Gazette* as follows with reference to articles it recently published on the betting mania:—"Here we have what is not, I believe, allowed in any other town in England, and what I consider a blot and a disgrace—that is, a daily assemblage of all sorts and conditions of men, women, and children, on a large space of ground set apart for them, just behind the Kirkgate market, and popularly known as the Midding. Here every day you will find a repetition of the scenes that take place on the racecourse, the bookmaker and all his accessories. The last time I was there there would be about 3000 persons present. Bookmakers of all grades were there—men, women, and lads. One lad I saw mounted on an empty box calling out the odds to an excited crowd of women, who were staking and losing, perhaps the few coppers for which their husbands had toiled, and which should have bought bread for their starved children. Here, too, were errand lads, shop lads, clerks, rich men and poor, all making up a scene which only wanted horses to make it complete. A man is employed to keep the motley crowd informed as to the results of races, &c. All this takes place with the full knowledge and consent of the police."

THE PURITY MOVEMENT IN AMERICA.—Mr. Samuel James Capper, of the Gospel Purity Association, has been visiting America; he lectured on the Sunday evening before returning to this country, at the Church of the Disciples, Boston, on "The White Cross." Mr. Capper also spoke in Philadelphia and New York, where meetings in earnest advocacy of the cause were held. In a letter to *The Boston Philanthropist*, he mentions that he witnessed the third reading of "The Contagious Diseases Acts Repeal Law" in the Legislative Council of Jamaica on May 2.

BIBLE STUDY.

"The precious blood of Christ."

(1) *The ground of our acceptance.*—"It is the blood that maketh an atonement for the soul" (Lev. xvii. 11). "When I see the blood I will pass over you" (Ex. xii. 13). "Having made peace through the blood of his cross, by Him to reconcile all things unto Himself" (Col. i. 20). "Justified by his blood" (Rom. v. 9). "The blood is the life" (Deut. xii. 23). "The good shepherd giveth his life for the sheep" (John x. 11). "He laid down his life for us" (1 John iii. 16).

(2) *The channel of forgiveness.*—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. i. 7). "God for Christ's sake hath forgiven you" (Eph. iv. 32). "You hath He quickened together with Him, having forgiven you all trespasses" (Col. ii. 13).

(3) *The means of cleansing.*—"The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7). "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14). "Washed . . . from our sins in his own blood" (Rev. i. 5). "These are they which . . . have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14).

(4) *The separating power.*—"Pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things . . . from your vain conversation . . . but with the precious blood of Christ" (1 Pet. i. 17—19). "Jesus, that He might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing his reproach" (Heb. xiii. 12, 13).

(5) *The secret of overcoming.*—"They overcame ...by the blood of the Lamb" (Rev. xii. 11). "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. iv. 10). "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14).

(6) *The pledge of blessing.*—"This cup is the new testament in my blood" (Luke xxii. 20). "He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. ix. 15). "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32).

(7) *Apprehension needful to spiritual life.*—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed" (John vi. 53—55).

Janet Clark.

ITALY IN LONDON.—In a loft over a cowshed, in Saffron-hill, two Salvation Army officers are carrying on a work amongst the poor Italians for whom it might almost be said, "no man cares." This room the many poor organ-grinders and ice-cream vendors have learned to regard as a sort of common home. There were some strange scenes at first, the roughs having it almost their own way occasionally. But now many of these are helpers in the work; a great transformation has been wrought. Numbers attend the meetings every night in the hall, and the open-air meetings attract crowds of willing listeners. In this cowshed loft a grand work is being done; the joy of salvation is seen in the faces of not a few, and the officers themselves are graduating in this Saffron-hill college for the larger field in Italy itself.

THE OPIUM CURSE.

I am glad to see, from time to time, some attention drawn, in the pages of The Christian, to the fearful curse of opium-smoking in China, and long for the day when England's connection with the accursed thing shall be but a memory of the past; but I fear the evil inflicted can never be atoned for.

I fully endorse the statement made by Mr. Hudson Taylor, at the Thursday afternoon missionary meeting at the Mildmay Conference—viz., that the curse of opium in China is probably greater, by far, than that of slavery has ever been in any part of the world. It is sapping the very life of the empire. Few children are born to confirmed opium-smokers, and of these, probably, a very small number escape the inherited craving for the drug, or attain to the average mental capacity of a healthy Chinaman. I have seen boys of fifteen slaves to the pipe, and many younger ones addicted to the habit of smoking it.

I have lived and slept in Chinese inns scores of times, with as many as a dozen opium-smokers in the same room, and thus had every opportunity of judging its effects. I have heard the verdict in hundreds of cities, towns, and villages in North China, and it invariably is, "One half, at least, of our adult population are addicted to the habit." All classes are enslaved—the rich, the poor, and, forsooth, the priests of Buddha also.

And not only opium-smokers themselves are the victims of this demon drug of British commerce, but thousands of poor innocent women are every year driven to end their miserable lives by taking suicidal doses, and thus leave their husbands to continue their ruinous course in peace. Few missionaries, generally known by the people, have not been called at all hours of the day and night by the friends of some such victim, to restore life if possible. I have been called to three such cases in one day, each of which was within five minutes' walk of my house; and as a rule, the thing is, more or less, directly connected with the opium pipe. One or more members of the family have brought ruin, debt, and disgrace upon the whole.

No one really conversant with the social life of the people can doubt, for a moment, the universality of the use of the drug and its baneful effects, nor very well fail to arrive at the conclusion that the curse of opium, in China, is greater than the curse of idolatry, since it ruins the body in this present life, as well as the soul, bringing untold misery to other and to future generations.

The following lines, composed by a friend of the Chinese, seem particularly appropiate, and deserve to see the light. A. G. Parrott.

13, Bowes Park-villas, Bowes Park, N.

CHINA.

Mysterious land!
What thoughts arise as we contemplate thee;
For thou dost stand
Unique upon the page of history;
And in thy strangeness dost appear
A portion of another sphere.

Ancient thou art
Amongst the ancient nations of the world;
And ever loth to part
From thy ancestral ways; thou hast unfurled
And round thee wrapp'd a mantle of reserve,
And they who fain would serve
Thy best and highest interests, are oft
Repell'd and scoff'd.

Hoary with years,
And bloated with the pride of tyranny,
Thy idol-worship rears
Its hydra-headed form in enmity
To truth and right,
Filling each vacant place
With forms fantastic—gods of wood and stone,
And in its wide embrace
Binding its devotees unnumber'd down
With chains of night.
And what is that which stalks throughout the
Ghastly and grim? [land,
Its victims bear its brand: the trembling hand,
The palsied limb,
The idiotic look, and sunken cheek—
A monster of unnatural birth,
Sprung from the bosom of the earth,
Bearing upon its baneful breath
Th' accursed opiate of death.
Near kinsman to the demon Drink, which reigns
O'er many British hearts and British brains.

O England! deep the stain that mars
The lustre of thy fame;
Not civil feuds nor bloody wars
Could so disgrace thy name.
Thou hast an evil spirit raised
Which holds, as with a spell,
A mighty nation's mind, debased
With woes unspeakable.

Hapless the country where this evil gains
Its greatest conquests; o'er whose teeming plains
Idolatry and superstition sway;
Where chilling pride and apathy display
Their front against the march of spiritual day.

But, China, thou shalt rise
And from the spell burst free;
A voice now from the skies
Is speaking unto thee.
In distant climes the voice is heard,
And men whose hearts thy woes have stirr'd,
Are speeding over land and sea
To rouse thee from idolatry.

Resistless, firm, and steady,
Rolls on the Gospel tide,
Its foremost waves already
Are bursting on thy side.
And soon o'er every city,
And every wayside green,
This deluge of God's pity
Shall flow in might serene.

Ye sons of Britain, who impatient stand
To spread the honour of your Fatherland,
Whose breasts contain the sacred fire which shone
So nobly in the heart of Livingstone—
Send forth your energies, and wide diffuse
O'er China's realm the everlasting news,
Till idols from their lofty thrones be cast,
Opium be but a memory of the past,
And truth triumphant reign o'er all that Empire
vast. W. H. P.

An article in the July *Contemporary Review*, on "Life and Thought in China," contributed by a resident in Pekin, refers, though rather cursorily, to the subject on which Mr. Parrott feels so strongly. He says:—

"After all the mischief done by opium to China, her statesmen have been none the less quick to perceive that friendly relations with England should be cultivated.... The Government has made no serious and persistent effort to stamp out the native growth of the poppy, nor does it show at present any approach to a new policy in that respect. The cure of opium smoking must be effected now by moral means. The opium revenue the Chinese Government value too much to abandon.... The people themselves have societies, the members of which avoid opium smoking, tobacco smoking, spirits, and wine. To this native propaganda are to be added the efforts of Christian missionaries, to promote the abandonment of opium smoking. The spread of a moral crusade against opium smoking will be in proportion to the extent of the mission, and the Government will necessarily regard the Christian missionary as a helper in promoting social morality. The Government is busily engaged about other things, but the time must come when they will attend to this matter of native-grown opium.

"The opium question is, perhaps, becoming less a political question than a moral one. The harm done by opium smoking in South Burmah, while under British rule, is opening the eyes of Indian Statesmen to the necessity of restricting the supply of this dangerous commodity; and there they are likely to appreciate better the views held by all Chinese, high and low, who desire the welfare of their fellowmen and their country."

Writing on the same burning topic, a travelling correspondent of *The Echo* says:—

"If you wish to see opium smoked in public it it is useless for you to go into any Chinese native city, for there the use of the drug is not permitted. To witness the degrading spectacle, you must go to some treaty port, under English, French, and German protection; such, for instance, as the English 'Concession,' as it is called, at Shanghai. There you can see the Chinaman debauching himself, 'none daring to make him afraid.' In the closely adjoining walled city of Shanghai, under Mandarin rule, the opium house would not be tolerated for an hour. A chinaman who attempted to open one would be put in the Cangue, heavily fined, well bambooed, and probably imprisoned for a lengthy period of time. But the opium house in a luxurious way is officially allowed in the English 'Concession,' and does a roaring trade. I accompanied a Chinaman who was going to smoke, and watched the operation. I left him to look over the establishment, and saw that in the building there was eighty rooms, all occupied by Chinamen doing precisely what my friend was doing, all of them becoming partially insensible at intervals; while in the corridors of the house their stood many Chinese, waiting—it was three o'clock in the afternoon—to take their turn with the pipes and the couches.

"A more sickening spectacle I never witnessed. The ashy pallor on the faces of the smokers, the sickly hue of the men waiting, their decrepit forms and feeble appearence—the whole scene of debauchery filled me with horror. And when I thought that this and many similiar houses owed their right to existence to the protection of the British flag, I felt that it was useless to trouble Chinamen to receive our missionaries. As I finished moralising, 'my' Chinaman was staggering to his feet, having previously drunk a cup of tea, and wiped his forehead with a hot wet towel, and was preparing to follow me out of this den of iniquity into the open air of the street. He was still somewhat silly, and quite unable to talk."

EXETER HOME FOR FALLEN WOMEN.—The twenty-fourth report of this Home states that during the past three years seventy-five girls have been received, of whom thirty-one have been outfitted and sent to service, after (as a rule) two years' training. There are still nineteen in the Home. It is interesting to mention that all these contributed to the Women's Jubilee Offering, though having, of course, no money of their own. The matron promised each one threepence who should learn the first seven verses of Psalm xxi. This they all did and repeated perfectly. Afterwards the verses were continually turned into a prayer for the Queen's Jubilee. Mrs. G. de Courcy Hamilton is the lady superintendent. The Home is at 44, Bartholomew-street, Exeter.

THE PARIS PRESS AND CHRISTIAN WORK.—The fact that one of the influential political newspapers of Paris, *Le Matin*, has given place in its columns to a well-studied article on the Bible and Bible societies, as also to an impartial and sympathetic account of the inauguration of the new Protestant Mission House in Paris, is worthy of note. Heretofore such notices, if made at all, have too often manifested ignorance or wilful misrepresentation. "The dedicatory discourse," says *Le Matin*, "was given by the eminent preacher of the Church of L'Etoile, Pastor Bersier. He accuses the whole Christian and civilised world of gross neglect of the heathen; specially noting the hindrances caused by the introduction of German alcohol and English opium. It behoves us, therefore, before saying, 'Lord have pity on the heathen,' to pray, 'Lord have pity on us.'" Several French religious papers refer to these articles as as encouragement to missionary work. The most important French review, *Le Revue des Deux Mondes*, begins also in the number, June 1, a series of articles on the "Protestant Associations of Paris." The author, M. Maxime Ducamp, proposes to study the principal philanthropic works carried on by Protestants. M. Ducamp has the art, not only of seeing, but of making others see; he has not the same admiration for evangelical beneficence as for Catholic good works, and his knowledge of Protestantism leaves much to be desired. "Our ecclesiastical divisions," says *La Christianisme*, "are rather perplexing, as, indeed, they may well be."

For the Young.

A MILDMAY CONFERENCE ADDRESS.

Rev. F. B. Meyer, of Leicester, gave the address at the nine o'clock meeting on the first morning of the Conference. This is a family meeting for prayer, at which, besides the deaconesses and stewards, and those engaged about the hall, the orphan children who are under training here all assemble. The speaker, therefore, generally addresses his remarks to them. Mr. Meyer took for his text 1 Chron. xii. 15—18 and 22, and said:—

Now, dear children, at the time of which I speak to you there were two kings in Israel. One of these two kings lived in the capital city, in a splendid palace, with servants and soldiers and many great men around him. If we had been living there, I think we should have been inclined to linger outside those palace gates, and, looking in upon the splendour of the king, to say, "This is a great king." But there was another king, and to find him you would have had to leave behind you the great city, to go where there were no villages or towns, where all was still and quiet, and as you went down one of those valleys in that desert place, you would have seen the mouth of a great cave. Outside were one or two men walking to and fro like sentinels, and inside were a great number of men, women, and little children. There also was one whom all loved so much, who had no crown on his head, who went in and out among them like any other, but who was their real king. We might have wondered, if we had been there, which king we should take—whether the one at that great palace, or he who lived, an uncrowned king, in that cave. If we had watched a little while we should have made up our minds, because we should have found that Saul, with all his soldiers and state, was not God's king, that he was a bad man and filled with an evil spirit. But if we had gone to the cave we should have heard the people there singing some of those sweet Psalms which we love so well—I think we should have said we would rather have been with the exiled king who had God's blessing than with him who, with all the splendour of the palace, had not God with him. You would have gone with me to that cave. The people got tired of Saul. He was a bad master—he took them to be his slaves—and he was a bad king. Yes, you would have said we won't stop any longer with Saul, we will go to the cave where David is, and be his subjects.

Now notice, the people who said this had to leave the city. They put their children and goods on asses. They left their happy homes, and went to where David was, and he came to meet them, and said unto them, "If ye be come peaceably unto me to help me, mine heart shall be knit unto you; but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon and rebuke it." Then they answered, "Thine are we, David, and on thy side, thou son of Jesse. Peace be unto thee, and peace be to thine helpers, for thy God helpeth thee." What a blessed word to say! That little word "thy" indicates proprietorship—"*Thy* God."

Do you know there are two kings to-day? There is the prince of this world, who is Satan; he is loved and worshipped by so many people. But there is another king, not seen by the people of the world. He is God's king—the dear Lord Jesus. He is outside the world: you won't find Him in the palaces or streets or markets of the world. He is outside the world, and He is God's king. I want you to come away out of the selfish, sinful kingdom of Satan, to come into the lonely place outside the city and outside the world, where Jesus is. There are a lot of people gathering around Him, and if you go to meet Him, I know He will come to meet you, and if we, Thou Son of Jesse," He will say, "My heart shall be knit with yours."

In this passage there are three comes—come out, come to, come with. (1) Before these people were able to come to David, they had to come away from Saul; and before we can come to Jesus, our great King, we must come away out of the world which does not love Him. Years ago, when there was such persecution in Scotland, all who loved Jesus had to go away from their houses and meet in the woods and open spaces. I remember hearing how a bright young girl, who knew the Covenanters were going to meet in some spot, left her home, and went towards their meeting-place. She went on and on and no one seemed in sight; but suddenly she was surrounded by a number of soldiers on horseback. They were the dragoons of Claverhouse, who, pointing their bayonets at her, bade her say where she was going, because, seeing her Bible, they thought she was going to some meeting of the Covenanters.

After a moment's silent prayer, she said, "My elder brother has died, and his will is going to be read this afternoon. My father has said all the children are to have a portion of his inheritance, and I am going to hear if there is something for me in it." They then let her pass and did nothing to her. She went out to seek a blessing. There is no such persecution for us now. But if you want to follow Christ you must leave behind bad companions, and give up sinful ways—you must turn your back on all who do not love Jesus—you must not belong to a world which has rejected Christ.

(2) Those who came to David said, "We are thine." Have you all come to Jesus and said, "Lord Jesus, I am thine." These people did not give their money, they gave themselves. That is what we have to do with Jesus—give Him ourselves. A little boy at a missionary meeting, when the plate came round, had nothing to put in it. So he said, "Put the plate lower," and then, when at his request it was put on the ground, he put his foot in it, and said, "I have no halfpennies to give, like my schoolfellows, so I will give myself." Jesus is standing here in your midst, and He is greater than anybody else. He wants you just to hear Him, and come to Him, and say, "I am thine, Jesus, from to-day."

Fifty years ago, in Westminster Abbey, there was a sight almost as splendid as that witnessed there yesterday. The Queen, then a young woman, first knelt in prayer, and then, having taken her seat on her throne, the Archbishop of Canterbury placed on her head the crown of England. As he put the crown on her head all the Peers of the realm who had up to that moment remained covered, lifted their coronets from their heads. There was a flashing of rare and exquisite jewels, a scene of great magnificence, and then, as these Peers passed one by one before the young Queen, they followed the old custom of taking the coronet from their foreheads, and touching therewith the crown on the head of their new Sovereign, thus signifying, We are thine, to defend with life and limb. Just as those great men of England touched the crown of the Queen of England, showing that they were hers for life, so I want you to come and touch the crown of Jesus, and say, "Dear Jesus, from to-day I am thine." And from the moment you do so you are his. You may then go on saying what I say a hundred times a day to myself—before I lift my eyes from the pillow, whenever Satan tempts me, whenever I get into a difficulty, and at last before I close my eyes in slumber, "Dear Jesus, I am thine, save me." Give yourselves to Jesus, dear children, and then say this as often as you can, "I am thine, save me."

(3) David did not always stay in that cave. After a while Saul was killed, his kingdom was broken, and David came to be king over all the land. When David came to be king, who do you think came with him? Why, those who had been with him in the cave, those who had gone out with him when he was exiled—these now sat with him in high places, and helped him in the affairs of the realm.

Now let me give you a parable. Once the They said, "We won't have this man to reign over us." There was only one man who still remained loyal to their prince, and when they put their prince in the pillory this man was there beside him. He sat by his side, and was bespattered with the filth thrown upon him, and when the prince was turned out of the city this friend went with him. Years passed slowly away, and the people of that great city longed to have their prince back again. And one day it was said he was coming back. The day at length arrived; the bells pealed; there was a grand display of flags, the prince came in through the city gate, and there, sitting beside him, was another. Who was that, do you think? Why, the man who had sat in the pillory and suffered with his prince—there, radiant and smiling, sat this friend—the prince and he came back together. So will it be very soon. Whatever you have to suffer now will soon be forgotten, because Jesus is coming back to be King over all the world. And who will rejoice then? Why, you and I who now are with Him in exile—we, his brethren now, when He comes again will shine forth as stars in the kingdom of God.

"ERIN'S ONLY HOPE."

IT is gratifying to read in the report of the Scripture Readers' Society for Ireland that, notwithstanding the troubled condition of the country, never was the field of work more inviting than at the present moment. Not only are the Readers never molested in doing their work, but they are heartily welcomed—by none more than by the Roman Catholics. Their testimony is that they can understand what the Protestant says, but cannot understand the priest. And the letters from Scripture Readers which form so interesting a portion of this report mention very many cases of those who most thankfully receive the visits of the Reader and attend the meetings, though sometimes compelled by persecution to desist from doing so, and of many visits to the sick and dying. One cites the case of a poor woman who sent for him to visit her just to hear again the "old, old story,' and who, he says, is truly trusting in the Lord Jesus Christ for her soul's salvation.

The itinerating work is of the most interesting character. Of this it is impossible to give even an idea in a short notice such as this; but the account is so bright and cheering, at a time when the hearts of all are so agitated by what is going on in the sister isle, that it would be well indeed if the report could have a very wide circulation. It abundantly justifies the statement which the Society has adopted as its motto, that in such work as this, in the preaching of the Gospel and the scattering of the Word of God, is "Erin's only hope."

The Readers are evidently the right sort of men. Some of them were once Roman Catholics, and their conversion was wrought through the instrumentality of the Scriptures only, and was effected in a truly wonderful manner. These men visit all classes of the people wherever they go, and a very great work is being done by them, the value of which many clergymen attest. Those who have ever visited the field, and seen the character of the work done, say that what they had read of it fell far short of the reality. The secretary is Captain James Kearney White, 27, Lower Pembroke-steeet, Dublin.

SOUL-WINNING AND PRAYER UNION.—Text for July 10 (Isaiah lxii. 6, 7):—"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, July 10, 1 Sam. xxii. 1—18; Monday, July 11, 1 Sam. xxiii. 1—15; Tuesday, July 12, 1 Sam. xxiii. 16—29; Wednesday, July 13, 1 Sam. xxvi. 1—12; Thursday, July 14, 1 Sam. xxvi. 13—25; Friday, July 15, 1 Sam. xxviii. 1—14;

A MISSION TOUR IN INDIA.—2.

Nov. 24, 1886.—Left Bombay for Poona. As one travels up the Bore Ghaut the scenery is very fine; there is one wonderful hill with a top like a large church, or cathedral, which is seen at several different points. Arrived at Poona and was very kindly received by Mr. and Mrs. Beaumont, of the Free Church Mission, who hospitably invited me to their house during my stay. Messrs. Johnson and Insell, of the London Missionary Society, my late fellow passengers, were also here. This is a place of great missionary activity; there are, amongst others, Mr., Mrs., and Miss Beaumont, and Mr., Mrs., and Miss Small, of the Free Church of Scotland; Misses Bernard, of the Church of Scotland Ladies' Association; there is also the Victoria High School, conducted by a native lady and her daughters, Mrs. and the Misses Sorabji; Mr. Sorabji is a retired native clergyman of the Church Missionary Society, and Mrs. Sorabji will be well known to many of your readers, as she has been recently addressing meetings in England, Scotland, and Ireland, and pleading eloquently on behalf of India's women.

The temperature here is much lower than in Bombay. I enjoyed the beauty of the place immensely; the trees and flowers were lovely; everywhere there was a perfect blaze of glory. As we drove through the station we saw crimson, blue, magenta, lilac, yellow, gold, orange, salmon, pink, maroon, and many tints and shades of these colours, while the deep green background served to bring into relief all the other colours to perfection.

Nov. 25.—I visited the Victoria High School to-day and was greatly pleased with what I saw, especially its distinctly Christian, one might say missionary, character. There are boys and girls, boarders and day-scholars, European, Eurasian, and native children, Christian and heathen, all learning together. It is the only school of the kind I have seen. It seems to be very popular, and I should say, calculated to do a great deal of good, as it must tend to break down class prejudice, and draw together Europeans and natives, Christians and heathen. The education given is I believe very good, as the Misses Sorabji are highly educated ladies, and seem to have a great love and gift for teaching. It was very interesting to see some of the children going through one of their Kindergarten pieces. At a recent Scripture examination a Brahmin boy, of about twelve, carried off first prize. Miss Small, who conducted the examination, says that his answers were faultless. The Misses Sorabji have also a bazaar school of poor children, which must, I think, be a power for good; they also carry on Zenana work.

Nov. 26.—A cloudy, cool morning. At 8 o'clock I walked over to the poorhouse in the camp bazaar and went over it. There were only ten inmates, of whom two were Christian lepers, a man, Mahadeo, and a woman, Sahaitri; most of the other inmates are Christians, and a regular service is held for them in a little room attached to the institution, set apart for the purpose. The poor lepers seemed gratified at my taking an interest in them.

At 11 o'clock I went to see the Misses Bernard, of the Church of Scotland Ladies' Association, who had kindly promised to take me to see some of their schools. Accompanied by Miss Bernard, I visited six of their eight city schools, and was intensely interested in all that I saw. The little girls were extremely bright and intelligent, and seemed to enter into their work with great spirit. At one school I asked some questions about the Lord Jesus, which they answered well. These ladies are doing a splendid work here and are deserving of every support. They have eight girls' schools in the city and camp, two mixed village schools, and one village night school for boys and men. They have about twenty-five girls, boarders, living with them, whom they take with them to visit in the other schools; ninety Zenanas are regularly visited; there are seven assistant missionary ladies and thirteen native Christian teachers, and a catechist is employed to preach in the villages. Besides all this, Miss Dr. Bernard has just opened a medical mission.

The Free Church missionaries are also hard at work, but I was unable, owing to my limited time, to see much of their work. They have two orphanages, one for boys, with a printing press attached, and one for girls; there is also a boys' day school. Mr. Small was out on a preaching tour, so I had not the pleasure of meeting him.

Wellesley C. Bailey.

17, *Glengyle-terrace, Edinburgh.*

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ROUGH DIAMONDS.

AN EAST-END DISTRICT.

This is the season of the year when we find tent missions in many parts of our vast Metropolis. The plan of holding meetings under canvas increasingly meets with supporters, and this year Canning Town finds favour for the first time, in the matter of a "monster marquee mission." Before mentioning the mission (a subject we must reserve till next week) some account of this populous district may serve as a background to the notice of the effort now proceeding.

One day last week we visited the district, and obtained information from some of the inhabitants themselves. Canning Town has features which are peculiar to itself. The people though poor differ from those of surrounding districts. The neighbouring docks and gigantic ironworks, and the dearth of factories where lighter work is provided, relieve it of factory hands. The "horny-handed" sons of toil who wield the hammer soon make for themselves homes, and family life when conducted in the right spirit is of a solid character.

Train from Broad-street to Poplar; Poplar to Barking-road by 'bus, and we were in Canning Town. Dr. Moir, a resident physician, kindly consented to accompany us on our ramble. Canning Town is separated from the London district by an iron bridge which spans the river Lea; and this same bridge bears a very important relationship to the drinking habits of the people. The public-houses on one side of the bridge (Canning Town being a municipal borough) close an hour and a half before those on the other side. Consequently a stream of men may be seen crossing the bridge about eleven each night intent upon another hour and a half's drinking.

In order that we might discover the general opinion in the district regarding the Mission and its probable effects, we interviewed men of every class. A grocer, bootmaker, chemist, oilman, policeman, 'bus driver, prize fighter, and loafer were each spoken to. The grocer was a converted man, and his shop was a credit to the district. He was very enthusiastic over the success and, what he believed to be, the ultimate stability of the Mission. The bootmaker was not a total abstainer, neither were the chemist, oilman, prize fighter, and loafer. The responsible members of the batch expressed a conviction that the Mission would do good. The prize fighter promised to come to the meeting, but the loafer "didn't know nothink about it." It was satisfactory to find those men who should know, expressing a belief that such a movement would benefit the people, and, judging by the good behaviour, attention and bearing at the meetings, the working men of West Ham know what is best for them.

The district is not a good field for "slumming;" for, having been of rapid growth, its streets are wide, and there are no grimy alleys worth speaking of. The 500 workers at the marquee seem of the right sort, and work for the general good. This seems the character of the West Hamites generally, and, but for the curse of the drink, many of these burly English working-men would really be "pillars of the State." Shining though their rough exteriors are noble traits of character, and the men, if freed from these besetments, would rise in their true manhood. This is why the mission is especially commendable in seeking to help such men.

But what about the opposing forces? Verily their name is legion, as proved by our ramble round the district. The saloons established in these poorer quarters seem to out-distance in splendour those of more wealthy neighbourhoods. Those in the main road are gorgeous in the possession of highly polished mahogany fronts, with corridors upon the walls of which are tile-set pictures of "ye olden dayes." Within, the lacquered work, stained glass, mirrors, ruby wines and glass, gleam, glisten, and glitter, multiplying their radiance in the light which falls from a hundred brilliant gas jets. No wonder the worn ironworker, dock worker, bargeman, or "poor Jack"—fresh from a voyage—seek some brightening of their humdrum lives in these gilded man-traps.

Far down the street upon the wet evening shines the welcoming light from the gin palace, outshining in illumination the feeble mission lamp, whose flickering light reflected in the wet pavement is as nothing when compared to the variegated radiance of a public bar, the warmth and good fellowship of which, entice the wanderer. The committee of the Marquee Mission at Canning Town are aware of this, and six circular chandeliers of iron are supplied by a monster meter within, whilst outside the electric light shows far along the road on either side, and reveals the great flags which wave in the breeze. Mr. Moody would call this "sanctified common sense." Thus the tent is filled to overflowing every night, and the one wish of these men is that they could always spend such a bright evening, and escape the snares that surround them. Many of them hate the drink, but cannot resist the temptation created by the taste they have acquired.

The prize-fighter whom we saw at the tent on a subsequent evening, was anxious to escape from the life he lived, but the evil companionships were strong, and the drink met him at every hand. He was a man of intellectual power, and if his talents were directed in the right channel he would be a power for good. We saw hundreds of great burly men outside the public-houses when they should have been at home with their families. As Mr. Noble says, "They sing 'Home sweet home' in the public-house but they never go there; 'Wait till the clouds roll by, Jennie,' and she does have to wait." There is cause for rejoicing though; for Alderman Phillips—who takes a leading part in the Mission—stated that one publican said to him, "You can pass as many resolutions as you like in council, but that great big tent you've put up is taking our customers away."

A point of importance struck us in the happy choice of situation which Mr. Noble and the committee have made for the first summer mission. Situated as it is the midst of those toiling multitudes, right near the docks, the influence must be felt by the floating population of seamen and others. In this direction we know not but that its usefulness may extend to the uttermost parts of the earth. Next week we hope to state some of the results and individual cases, who are the "rough diamonds" brought up from the mire.

"Q."

MESSRS. MATEER AND PARKER were to leave Melbourne for England on May 17. They have been doing a good work in Victoria, but found that so much evangelistic work had been in progress during the past few months that their sphere of operations were restricted. They have made many friends in the colonies, and their work has been

ALDERSHOT REVISITED.

I could scarcely say whether sadness or gladness was strongest in my breast when I found myself standing once more in "the large hall" of the well-known "Soldiers' Home." Old faces, remembered from the past, rose up to my imagination; and old voices as I had heard them in other days, when soldier lads had poured forth their hearts' feelings in words of prayer or of praise, seemed again to break on my ear. Where were those men of "The Black Watch" who had wished me "good-bye" on the platform of the railway station, just ere starting for the Curragh? Where those bandsmen of the Lancaster regiment who had played their kilted comrades out of camp? And where, again, the white-tuniced "Seaforth" whom so often I had seen in this hall? How many were still standing in the faith of the Lord Jesus—how many had fallen back; and how many had reached "a fairer country, far away, far away?" I had just begun to muse over such questions when a tall, military-looking gentleman entered the hall, and as I heard him say, "This is the place of which I heard so much in Egypt." I ventured to add, "Thousands of prayers for those in Egypt have pierced this roof above our heads."

"Did you know Col. —— in Egypt?" I asked, mentioning the name of a well-known officer connected with "the Army of Occupation."

"He was a very dear friend of mine," was the reply. "He was saved in this very 'Home,'" said I. This intelligence made the already bright face of my new acquaintance even brighter still, and led him to promise that, if possible, he would be back for the meeting at night.

The prolonged military displays, in connection with "Jubilee" rejoicing, had made it a rather wearisome time for both camp and town, having entailed a good deal of extra work on both soldier and civilian, but the meetings were as well attended as when I was there before; the prayers as earnest, and the praise as hearty; and if I felt somewhat sad to miss "the Highlander," "the Rifle Brigadesman," and the men of Leicestershire and Lancashire, I was glad to see "the Borderer," "the Inniskillener," and "the Fusilier," with the men of York, Norfolk, and of my native county, Northamptonshire. And if I failed to find the faces of officers I had met on other occasions, I was glad to discover that God had sent others to fill the places of these—one gentleman telling me that he had been converted in "the Home" but a few months before.

The "believers' meeting" in Miss Daniell's drawing-room came round as a matter of course, and such a happy time we had that "half-past ten" came all too soon, and some of us kept up a friendly chat till, as the clock struck eleven, we got orders for both lights and soldiers to be *out*, and I myself was forced to beat a retreat to my bedroom, leaving all downstairs to darkness and silence.

Undoubtedly, one of the great attractions of "The Home," is the "play-room" piano. At one time, a young sergeant of "The Norfolk" regiment would preside at this instrument; at another, a staff-sergeant of the Bedfordshire militia; then again, the music-stool would be occupied by a young civilian, while the lads standing around would select their favourite hymns from *Songs and Solos* or the popular *Christian Choir.*

Had it not been for the medals on their breasts, I could scarcely have believed that some of my singing friends had ever trodden the red field of battle; but they had, and I felt that were another war to arise, these would go forth to do, and die, as nobly as young soldiers who had belonged to "The Home" in other days had gone forth to fight and fall in Afghanistan, South Africa, and the Soudan. God bless them.

One little incident struck me as being most suggestive while I was enjoying the hospitality of Miss Daniell. I saw some young friends looking down a certain column of The Christian to see whether any generous possessor of wealth had remembered during the week to help their toiling head. With five "Homes" for the soldier already under her superintendence, and another just about to be opened in London, Miss Daniell should be supported in such a manner as to leave her mind altogether unburdened with the care that, I fear, is beginning to tell heavily upon her. I had almost forgotten, too, to say that in addition to "the Home" at Aldershot, she has two tents, conducted on "the Home" principle, in distant parts of the camp. Maybe, some friend taking these matters into consideration, will let that contribution column, already referred to, speak volumes to cheer both old and young workers, next week.

John E. Linnell.

Pavenham Vicarage, Bedford.

ALDERSHOT IN EXPECTATION.

Next Saturday the Jubilee Review will be held in the Long Valley, when probably 70,000 troops, militia, and volunteers will take part. For weeks past the place has been in a state of active preparation for this great event, and Miss Daniell, ever on the look-out to benefit the soldier, has erected a large tent in the north camp, and another in the south camp. It has been my privilege both to preach, and to find preachers for the former. The Mildmay Gospel Male Choir sang very sweetly on the second Sunday (June 26), both in the tent and in the encampment. This north camp tent will (d.v.) remain till the end of the month. Among those who take the services are Rev. George C. Grubb, Rev. James Henry, Major Liebenrood, Mr. Joseph Weatherley, Mr. J. H. Lydall, Mr. C. Russell Hurditch, Mr. Charles Cook, Mr. Charles Inglis, Mr. Ransome Wallis, Mr. William Grant, Mr. George Heath, Mr. William E. Bailey, and Mr. John Evans.

Nothing struck me more during the few days I was there than the perfect devotion of Miss Daniell to the interest of the soldiers. Tired with her Mansion House meeting, she must needs come to play and sing in the tent, even on that night.

Gawin Kirkham.

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A GOOD WORK AT CINDERFORD.

The special work commenced some months ago by Mr. Opie Rodway in connection with Rev. D. Thomas's church at Cinderford is still, we learn, going on splendidly. The school-room, capable of holding nearly five hundred people, is crammed at every meeting. Prayer-meetings are held at 7 a.m. on Sundays, Tuesdays, and Fridays in each week, and there are at least two prayer-meetings every night. "It is all prayer with our people now," writes Mr. Thomas. Nearly a hundred attend the early morning meetings on Sundays, and the place is filled with fervour and earnestness.

Among the best meetings are those of the six classes into which the new converts (about 250) were formed. These meet on different days each week for prayer, and praise, and experience, and then altogether on Tuesdays for the pastors oversight. A children's service, attendance about one hundred, is held every Friday, and also a woman's prayer-meeting and experience class.

The sewing work still continues, and there is scarcely a meeting but some are gathered in. During April there were twenty-four converts, some of these the worst characters in the place, and ten backsliders were restored. In the same month Mr. Thomas baptized one hundred persons, and there are still a large number in the converts' classes waiting for admission into the church. Cinderford has been wonderfully changed during the last few months, and there is a great move in all the churches. Mr. Thomas adds, "The church seems on fire with love and zeal for souls."

THE WAYSIDE BIBLE CARRIAGE, conducted by John McAuliffe, visited, during May and June, Towcester, Northampton, Market Harborough, and Leicester, and upwards of one hundred wayside villages. Meetings were held at noons and evenings, and thousands listened to the "Wonderful words of life."

LONDON EVANGELISTIC CHOIRS.

On Saturday afternoon there was a pleasant gathering of London Evangelistic Choirs at Addiscombe Farm, Croydon, in response to the kind invitation of Lady Ashburton. There were good contingents from the North London, South London, Stratford, and Mizpah Band, North-West, Clapham Male, Walthamstow Male, and Peckham Choirs, making a total of 240 singers. There was also a goodly number of Christian workers and friends.

On our way from Woodside Station we called to see the comfortable Houses of Rest erected by Lady Ashburton in connection with the work of Mr. George Holland, George Yard, Whitechapel. At Gordon Hall, named after the lamented General Gordon, services and meetings are held on week evenings and Sundays. Babies (with their mothers); children of different ages; toil-worn men, and weary women, find welcome and rest at these quiet retreats. A well-cultivated garden furnishes much of the vegetable food of the "Rests." The infirm and weakly are driven about in a tiny four-wheel (scarcely larger than a Ventnor "midge"), which is drawn by one or other of the two donkeys which constitute the entire stable.

At Addiscombe Farm the party were, in the absence of her ladyship, received and welcomed by Col. and Mrs. Stewart. Tables were laid upon the lawn, and the company most hospitably entertained. Afterwards a united song service was conducted by the combined choirs, interspersed with brief addresses. The volume of vocal sound rang out finely on the evening air, and in such pieces as "Tell it out!" and "Hallelujah for the Cross!" was heard at a very considerable distance.

Mr. George Holland led the party on the road homeward. He took much pleasure in showing us an iron building called "Norrington Hall," the Chalmers Institute, the gift of Miss Marsh, the well-known writer of "Life of Capt. Hedley Vicars." The Institute is for the training of young motherless girls over fourteen years of age as domestic servants. They are taught a number of extras not usually included in a servant's training. The Princess Mary has promised to receive into her establishment the first lassie who proves fit to go forth. There are at present beds for ten young persons. The two girls whom we saw gave good promise of the quality of the servants to be produced.

J. R. C.

STRANGERS' REST, RATCLIFF.—The usual monthly meeting of workers was held on Friday evening, under the presidency of Mr. J. F. Shorey, of New York, who gave an account of the rise and progress of the McAuley Mission in that city, in the management of which he has been associated during the last three years. Mr. Gawin Kirkham then gave an address on "The Jewish Jubilee and its Lessons." Prior to the indoor meeting one was held outside amid a painfully interesting audience of sailors and sinners of various shades and grades. Open-air workers are sadly needed just now, and those willing to help should communicate with Mr. T. Isaacs, Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.

MUNICIPAL REFORM AND SPIRITUAL WORK.—This was the subject of the Ancient Merchants' lecture delivered at Finsbury Chapel on Tuesday last week by Rev. R. F. Horton, M.A. Society in London, he said, exists only in a decomposed state, and hence the paralysis when spiritual work is attempted. If there were any sense of community among the people there could be no such thing as a property owner doubling, when the lease fell in, the rent of a tenant who had built up a business. Yet even deacons and ministers who might possess property would do this, and think nothing of it. It was impossible for a community so disintegrated as that of London to form any real conception of what is meant by a Church of Christ, and by a kingdom of Christ. Society should place those who sinned against society in a visible Inferno. The enthusiasm of corporate life made the growth and education of man, and he urged that a true system of local government would in time create a public spirit which would produce most important results spiritually as well as locally.

MILDMAY PARK CONFERENCE.

Smaller Gatherings.

The Claims of Israel.

The afternoon meeting on Wednesday, June 22, in No. 4 room, was devoted to addresses on the duty of the Church towards the Jews, the motto text for the gathering being "The kingdom shall come to the daughter of Jerusalem" (Micah iv. 8). After the hymn, "'Scattered and peeled,' but still beloved," General Halliday offered prayer, in the course of which thanksgiving was rendered for the patient waiting of God for Israel.

Mr. T. A. Denny, who presided, alluded to the unavoidable absence of Dr. Adolph Saphir, and remarked that he thought all Christian people might be congratulated on the great revival of the missionary spirit in these days. If such a revival really existed, how could they leave the Jew out? It was impossible to be grateful enough to that nation, for had they not given us the Bible, and, above all, the Lord and Saviour Jesus Christ? It used to be thought that a mission to the Jews was an impossible thing, or that it was a losing game, but he believed they were growing out of that now.

Rev. John Wilkinson said he believed there was a much nearer road to a large blessing on the Church's foreign missionary efforts than that which is usually taken; what that road was he proceeded to indicate. Is the world ever to be blessed, or are we playing a losing game? We who believe in the Word of God know that the world's blessing is secured, and so we are led to ask: How is it to be brought about? There was a special Divine reason in the election of Abraham, and the preservation of his posterity, to which Isa. xliii. 21, and xliv. 21, bear witness. God does not cease to take an interest in the Jewish nation, but has purposed the world's conversion by their instrumentality. It was as King of the Jews that Jesus was born, and as King of the Jews that He died. And then his instructions to his disciples were, "Go rather to the lost sheep of the house of Israel," and again in Acts i. 8, "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." That was Christ's order of preaching the Gospel, and the days of great blessing will not return to the Church until she observed that order. The Church of Jesus Christ was often spoken of as a Gentile Church, but for that Scripture gave no warrant whatever. It is a Church of Jews and Gentiles. As traced out in the Acts of the Apostles, it was very noticeable that Christ's order of Jerusalem and Judea first, and then Samaria, had been closely followed. But when the Lord had said to his disciples, "Now go to the uttermost parts of the earth," they replied, "No! we won't go." And that was what the Church was saying to-day. The disobedience of the early Christians was followed by a persecution, and "they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles." "*Except the Apostles;*" why, that idea was largely entertained to-day. The bishops and the higher clergy remained at home, and anyone was thought good enough to go out into the mission field. If, however, they followed those men who were scattered abroad, what were they found doing? Preaching the Gospel; but preaching it to Jews only. Then it was that God raised up Paul—a man who had not got into a rut—and made him the Apostle to the Gentiles. But the remarkable thing was, that wherever Paul went he preached the Gospel to the Jews first. The Jew was first in order, but not in pre-eminence. In the Epistles of Paul that order was preserved, as Rom. i. 16, ii. 9, 10 would testify. From all this it was clear that it was the purpose of God to reach the Gentiles through the Jews. No one could calculate the amount of evil to the interest of the cause of Christ wrought by the neglect of this order of preaching the Gospel. Mr. Wilkinson then directed the attention of his hearers to these three facts:—After one hundred years of missionary enterprise they had seventy times as many heathen as converts from heathendom; during the same period, however, Mohammedans had made more converts to their religion than they had to theirs; and yet it was claimed that as much had been done for Christianity as could be expected *bearing in mind the means adopted.* If they turned and looked at the Jews they saw that they were to be found in every nation having access to all the peoples of the earth. And yet the Church was so prejudiced that it would persist in going about the evangelisation of the world, all the while forgetting the Jews. With the narration of several striking instances of how the Gospel is asserting its power over Israel, Mr. Wilkinson closed a remarkable address of about an hour's duration.

During the singing of a hymn those who wished to leave did so, and then ollowed ten or fifteen minutes of prayer specially on behalf of Israel. Dr. Laseron, Rev. John Wilkinson, Mr. Denny, and several ladies led the supplications of the meeting, request being made that God would bring his ancient people to the feet of Jesus; that He would give his Church a willing heart to do his will; and that great blessing might accompany the distribution of Hebrew New Testaments among the Jews of Russia.

Next came an address by Dr. Laseron. He said it was wonderful how the reading of God's Word—whether by Gentile or Jew—brought men into harmony with God's mind. They would only understand the Bible in proportion as their wills were completely controlled by God's Spirit, and thus harmony with the mind of God would produce intense consecration to Him. He honestly believed that the Church lacks power to-day, because she does not address herself to do God's work among the Jews. Some Christians were in the habit of asking, Are Jews ever *really* converted? To such a question the history of the Church gave a sufficient answer. Without doubt God had chosen Israel for a wise purpose, or why had that nation been so wonderfully preserved? If only all the Jews in the world were to arise and come over to the side of Christ, what a power they would be! Then let them remember that if they scattered the Word for the Jews they would be blessed themselves as Gentiles. Dr. Laseron concluded by an earnest appeal to Christians to deal in a very tender and considerate manner with all those Jews who were seeking the light. A deeply interesting and stimulating meeting was then brought to a close by a further brief season of prayer.

India and China.

Mr. Leonard K. Shaw, of Manchester, presided over the missionary meeting in the large hall on Thursday afternoon. In a few words he urged Christians who would witness for Christ to cross the ocean and seek a field of labour in lands where there are thousands and thousands of miles untrodden by the foot of the missionary.

Rev. J. Gelson Gregson said servants have no right to choose their field of labour, and, therefore, we must not suppose we are going to serve the King more loyally or faithfully ten thousand miles away than could be done at home. It is well we should get rid of the halo of romance which seems to many to surround the field of labour in other lands. My subject is India. Feeling the responsibility which rests upon every man who comes home from such a field, I desire to speak of what apologists for the non-productiveness of Christian work in India call the insurmountable difficulties in connection with the preaching of the Gospel in that land. But there can be no such thing as difficulty where the King's voice is heard, and his orders are rigidly obeyed. Difficulties arise where human expediency takes the place of the royal command. In India we make this mistake. We speak of the people as an ancient people, of their religion as ancient, of their intellectual power. We have been trying to meet intellectualism with intellectualism; the consequence is we have come back, as our soldiers came back from Suakin, with their swords bent. But the sword of the Lord is as unbent as ever. We have talked also about the great power of Mohammedanism, and said we must meet it by educating the children, so that when they have grown up into the knowledge of the truth they will become followers of Christ. Oh, I have seen boys taught in mission colleges opposing the preaching of the Gospel in Indian bazaars, and I know of colleges where the pupils were in favour of theosophy, though the professors had been writing against it. Intellectualism has faced intellectualism, and the product is *nil.* We want men as missionaries who have faith in the King, in the power, the weapons, and the triumph of the King. We want men as heralds of the Gospel whose only answer, it may be, to those who object to the simple preaching of Christ, is that they are obeying the command of the King.

This question of the evangelisation of India ought to occupy our best thoughts. England is indebted to India for much. She sends her best sons to govern this splendid province, and her best soldiers to guard the integrity of the Empire, and nobly they have done their duty. Let us see that we send forth our best sons to witness there for Christ—men who have not lost faith in their marching orders, who have faith in the arm of God to sweep away all difficulties, with the same ease that the human hand sweeps away a cobweb.

There is one matter which presses much upon my conscience with regard to what we have done for India. Every Englishman who goes to that land, remember, is a missionary for Christ or for Satan. It is said we have loosened the bonds of caste. True. It is said again that we have lifted the people in the social scale, and given them education and other advantages. True. But we have lifted them out of what they had, and put them into nothing. It is the human power that destroys, the Divine power builds up. Men have not now the restraints of their caste, and I give it as my solemn conviction that it would have been better for them to have remained in the ignorance of caste, than to have been launched out into a position without the restraining power either of heathenism or Christianity.

Referring to the drink question, Mr. Gregson added: I do not say there was no drunkenness before we went to India. It was, however, confined to the lowest classes of the people. Now the cultured classes, those to whom we have been looking to take their share in the government, are the victims of habits and lusts we have introduced, and which we have fanned. So much so that often have I been ashamed to say that I was an Englishmen, and to confess myself a Christian. For the supply of the missionary field in India we want a territorial system throughout England, similar to that by which the army is supplied. Why should not every town send forth one or two evangelists to India—these evangelists to work where at present there is no missionary. What an impetus would be given to missionary effort in this way. Any evangelist could live upon fifty rupees a month, and of these it is required simply that they should witness for Christ. The King requires of his heralds that they should blow the trumpet, and that they should think of no such thing as failure. There is in India a grand field for thousands of young Christians, who are filled with the thought of the blessed coming of the Lord to establish his kingdom.

Rev. L. Lloyd, who has laboured in Foochow in the province of Fuh-kien, said the difficulty of learning the Chinese language was often exaggerated. Anyone of ordinary ability and application could learn to speak it in from twelve to fifteen months. For ten years two agents of the Church Missionary Society laboured in this district without any result, and afterwards it was even proposed to withdraw the one missionary who was left. He, however, begged to be allowed to remain at least twelve months longer, and in that time two converts came forward for baptism. Then the blessed fruit of faithful labours began to appear in great abundance. In 1876, there were in the city and the district around 1600 native Christians. And now there are nearly 6000. The work has been done mainly by the native Christians themselves, who are most earnest and zealous in seeking to evangelise their brethren. Mr. Lloyd testified to the devotion of these native Christians, and spoke of the persecution which in many cases they have to suffer. Sometimes they have come back from witnessing for Christ with their clothes stripped off them, and severely wounded. As showing their generosity, he added that though the people of this district are very poor—4½d. a day is about the rate of wages for a working man, and many who cannot afford rice live upon a kind of skilly—yet last year they gave £2000 towards the support of the native church.

Rev. J. Hudson Taylor followed. He first asked prayer in reference to an important proposition to be brought before the committee of one of our great religious societies. The proposition contemplates the sending of missionaries to the as yet untouched portions of the Chinese Empire, and is, Mr. Taylor said, of momentous importance. It is a very great pleasure, he said, to meet Major Tucker here. We last met at Colombo, and there we had a very happy season of fellowship. If only some of you would go to India or China, you would have grand conferences with the Master, who delights to come and talk with his servants when they are quite alone. This sort of conference fills the soul with joy. It is then, as we read in the Song of Solomon, we feel "the King hath brought me into his chambers." What follows going with Him into his chamber? Why, we have Him all alone. We enter into the intimacy of his love, and have the joy of hearing words that He does not speak to anyone but ourselves. We have come together to think about the glory of the King. If we at all realise the privileges and responsibilities of attending this Mildmay Conference, one direction of our Lord will have increased power for all—"be strong and do it." This is what God said to Joshua and to Solomon; this is what He says to you and to me. We have had some precious truths brought before us about India and China. Mr. Lloyd has told of 6000 brought to the Lord Jesus Christ, and made glad to suffer for Him. Let me remind you of those words "The last shall be first and the first last." It will be strange to me if some of those Christians do not get a better place in the kingdom of our Lord than some of us who attend conferences at Mildmay and Keswick, at Perth and Dundee. Those who do not think too much of the little time of this present life will be best prepared to meet the Lord with joy when He shall call them to the life beyond. Some who like very much to have reserved seats for this and other conferences would do well to seek to obtain reserved seats for a conference that will last a very much longer time. If you want to be near the King, you must suffer for Him. No one can have a true knowledge of Him who has not been in this school.

At the conference in China, of which I have spoken before, there were a number of graduates, some from Cambridge, and many more from colleges in China. Some of these latter had lost their degrees, and been turned out into the streets of their native towns, and some had been beaten. What did they do under these circumstances? Why, they rejoiced that they were counted worthy to suffer. "We had to stop in the streets, and tell the people what a dear Saviour we have found," said they. One whom God had greatly blessed and honoured, and made the means of gathering in some fifty or sixty of his fellow-countrymen, had been forsaken by his wife, and cast off by all his relatives. "God is a grand Master; I am thankful and proud to be his servant." This is his language. Chinamen are naturally very proud, and I do love to see how proud they are of their Master, how much they love his service. It is a privilege to have been among such a people.

Referring to the opium traffic, Mr. Taylor said: I have only one hope about this, that Christian people will pray about it. I have no hope in political action. We were listening yesterday to a description of the horrors of the slave trade—of the untold multitudes who must have perished before reaching their destination. But, having laboured many years in China, my solemn conviction is that all the misery and sin and suffering caused by the slave trade are not equal to the wrongs inflicted upon China by the opium traffic. That may seem a very strong thing to say, but it is not at all too strong. I could not possibly describe the incalculable misery which I have witnessed as a result of this curse which we introduced into China. As a medical missionary, I have been into many homes where people were endeavouring to kill themselves by taking opium, to escape from the greater evils they had brought upon themselves by the habit of opium smoking. If you love your country, pray God that He will raise up a standard against this horrible, awful curse, and that He will deliver us from the guilt of it.

One other thing. Read your Bible, see what God has to say, and do it. Don't put any gloss of your own upon it, don't try to explain it away. We have been in the habit of reading the parting words of our blessed Lord, "*Go ye* into all the world," in a way most destructive of their true meaning. There is not one word the Saviour ever uttered that does not mean exactly what He says in that word. Christ does not say "Send." I praise God for every missionary society in existence, but Christ's words are, "Go ye." If these people at Mildmay alone were to take up the command of Christ as they ought to do, what a change would be wrought in the missionary field. The missionary societies would not accept you, but that would not matter. Till the Church is blessed by believing that God means what He says we cannot expect much. I remember, when a young man, being very much encouraged by what a young Methodist preacher did. He had asked that he might be sent to China, but the society to which he applied said they had plenty to do in Africa and elsewhere, and could not go to China. "If you cannot undertake it, I must. God has commanded me to go. I will go, and trust God to provide." He sold what he had, and after paying his passage, he had about enough to last him twelve months. At the end of that time he had more in hand than at the beginning, and so greatly had his work been blessed that the Wesleyan Missionary Society was constrained to take him up.

Major Tucker, of the Salvation Army, said: At the very outset of his work the missionary finds there is a tremendous chasm between Christianity and heathendom, between Europeans and natives. The native instinctively feels this is a foreign religion—we are not going to give up our religion. Knowing there was this prejudice, I determined to wear the native dress. I saw many were aiming at their heads; I aimed at their hearts, and in order to this, it was necessary to disarm their prejudices, and to this end I was willing to beg our bread from door to door. I looked at Jesus, and saw this is how He went to the Jews. He lived as they did; and surely his Father would have spared his Son the humiliation and suffering of that life upon earth He willingly lived if the Jews could have been saved any other way. I looked at Paul, too, and I saw that he was willing to be all things to all men that he might save some. I threw myself, therefore, on the people, and thus was enabled to bridge over the chasm, so that now, in any town we go, thousands of people listen to the message, and seem to drink it in. The plan has succeeded. Four years ago I landed in India with four officers; last year I took out another party of forty, and now am come back for fifty more.

The next point is the agency by which to reach the natives and get them saved. Those forty whom I took out last year are a specimen of how God can use the weak things of this earth. They were selected out of a large number of volunteers, but many of them hardly knew their own language. The questions that determine the selection are these, Are they saved? Are they holy? Are they really pure? Have they had success in England? If so, we take them, and I am able to say that most of those officers are now able to speak the language. We teach them in the simplest way. As an illustration of their want of learning I may say that some did not even know the difference between a verb and a noun. In the prayer-meeting, after one of these lessons, one of the officers offered this prayer:—"O Lord, we don't know what a verb is; we don't know what an adjective is; but we do believe that Thou canst teach us the language." That young man, uneducated, not knowing anything, can now speak the Cingalese language well, and hold an audience for a long time. Within eight months of our landing in India upwards of four hundred natives were converted to Christianity, and I have brought over three of these converts to show what God can do if we trust Him, and go right in for the salvation of the people.

It is one of our rules that every work shall be self-supporting, and that is another reason for our style of dress. It is very cheap. But we were so reduced in funds we had to do it; it was not from choice. The Lord reduced us, and now if we can get our food I am quite satisfied. Anyone can support a Salvation Army missionary in India for £5 a year; £15 will pay his passage out, and £50 will build one of our Salvation Army churches there. The Lord has helped us wonderfully. Last year we had a self-denial time to help the cause in England, and we collected £40. How we got together so much I cannot tell, but, as showing the Lord's goodness, at the very time I was sending off that money to England, a gentleman, whom I had never heard of before, was sitting down thousands of miles away, and writing out a cheque for £5000. As if the Lord meant to give me his own consolation in a time of great trial, this reached us almost immediately after the death of my wife. After thanking the Lord for what He had done, I wired to England to send us fifty more officers. Then, finding there was some delay, I took ship and came myself. There is no lack of volunteers, and I am thankful to say the spirit seems to be catching hold of the children. One little tot, the other day, said to me, "If you please, what age do you take them? Am I too young?" Another brought me a shilling for India, and said she had made up her mind she would go there by and by. If uneducated people, who know nothing of grammar, can go out, and, even before they know the language, win souls for Christ, what should be your resolve? When the salvation of the heathen is brought so close to you, will you refuse to reach out your arm to help them? All difficulties vanish when you are trusting fully in the Lord Jehovah, who is mighty to save.

Mohammedans of Africa and Asia.

The afternoon meeting in No. 4 Room on Thursday was held in the interests of the Mohammedans of Africa and Asia. Mr. George Pearse, who presided, after reading Matt. xxviii. 18—20, said that when he was led to see the love of God, those verses seemed so overwhelming that he staggered under the weight of them. Afterwards he resolved to scatter the seed of the Word all over the world.

An intensely interesting address followed, by Major-General Haig, who gave a lengthy account of a recent visit to Arabia, which he had undertaken on behalf of the Church Missionary Society. He was glad, he said, in starting, that the Chairman had made reference to the love of God, for that, and that only, was the great impelling motive in all labour for the heathen. It is pleasant to think that over all the millions of heathendom there broods the immensity of the love of God, who would have them all to be saved. And why are they not saved? Simply because the Christian Church has not told them of that love. For a little while he would ask them to follow him as he described his tour through Arabia, with its millions of Arabs, and he would ask them to remember that within the limits of Arabia proper there is not a single missionary. Arabia is an immense country, with a population of about ten millions, which, hitherto, has been left outside the sphere of the missions of the Church. There has been a time in history when there were Christians in that land; but now, with a mere handful excepted, all Arabs are Mohammedans. It is natural to ask, What sort of people are they? and in answering that question the speaker described how, 1300 years ago, the Arabs poured out of their country a conquering host which swept all before it. A people capable of such victories as they achieved must have within them the material out of which something great could be formed. Some, however, might say that they had deteriorated during the years which had passed, but if they only went back in history two hundred years they found the Arabs manifesting the same characteristics.

Passing on to his own visit to the country, Major-Gen. Haig said his purpose in going was to see if there are any openings for the planting of Christian missions there. He had been able to form an idea as to what the openings for the preaching of the Gospel were, and he was glad to be able to say that the Arabs are willing to listen to the truth. In the western side of Arabia, which is under the Egyptian Government, there is less toleration for the preaching of the Gospel. One mountain which he and his companion ascended has no less than 6000 feet of terraced walls, and from the existence of such a work it is easy to draw the inference that the Arab is not that wild, untutored kind of creature he is generally thought to be. Although all the people of the districts through which he travelled were Mohammedans, he met with nothing but kindness and civility everywhere. As they journeyed they did not hide their colours, but at every khan where they stayed they always had morning prayers. They were prompted to make their meetings for devotion as prominent as possible, because Mohammedans think Christians are an utterly godless and worthless set of creatures, who never pray. When they see a Christian to be a God-fearing man they do not fail to respect him. In connection with this, Major-General Haig told how on one occasion a Mohammedan lady had joined herself to himself and his companion because, as she said, "they don't drink wine, they pray, and so they must be good Mussulmen."

Very interesting was the account which the speaker gave of his experiences among some Jews he met in a certain town. They asked him and his companion to go to their houses and talk with them about the Messiah, and, after a few feeble attempts at argument, they ended by confessing that Jesus must be He. All over Arabia he never had one unkind word spoken to him, even though he often went into the bazaars of the country, and talked and reasoned with the people out of the Word of God. Indeed, they were greatly interested in the sight of an Englishman going about in their midst, and talking to them on the subject of religion in their own tongue.

They would be anxious to know, perhaps, what his conclusions were as to Arabia as a sphere for Christian missions. He believed that wherever they had to deal with people under the Turkish power there would be opposition, and perhaps persecution; but that throughout all those parts of the country which are under independent princes there are abundant openings for the preaching of the Gospel. When such missions are undertaken he believed they would assimilate more to the character of the apostolic missions than any that have ever existed since those early times.

The attention of the audience was then turned from Mohammedans in Africa, to Mohammedans in Asia, by an address from Dr. Andrew Jukes, of Dera-Ghazi-Khan. Having said that all the people in his district are Mohammedans, Dr. Jukes went on to point that there are great differences between the Mohammedans of India. For one thing Mohammedanism in India is not such a pure religion as it is in Arabia. Although the Koran permits Mohammedans to speak to, and have intercourse with "the people of the Book," *i.e.*, the Bible, yet in India, while they will associate with the Hindoos, they keep aloof from Christians and Jews. And then Mohammedan worship has greatly deteriorated in India. It is usual to think of that religion as a pure monotheism, but in India it is far from that. Dr. Jukes then described the work in which he is engaged in the district of Dera-Ghazi-Khan, and made an earnest appeal for a lady worker, who would be willing to devote herself to the work of visiting the Mohammedan women.

Miss E. Jane Whateley, although not on the list of speakers, was called upon to give a brief account of her sister's work in Egypt among Mohammedans. She described the various methods adopted by her sister for carrying on the work, and spoke specially of a trip which is made up the Nile every year for the purpose of distributing the Word of God. A prayer-meeting followed, over which Mr. Reginald Radcliffe presided, and at which fervent supplications were presented to the Throne of Grace on behalf of all missionary enterprise.

[Several reports of the afternoon gatherings are deferred to our next issue.]

◆

NOTES FROM AUCKLAND, N.Z.

The following extracts are taken from a private letter written by Mr. J. Bridgwater, late of the London Y.M.C.A.:—

Trade is and has been very bad here, but I believe it will improve after the winter is over. The climate is splendid, and no place in the world is better for people who have an income to live upon, but it is a struggle for tradespeople and those who get their living in towns. At present the common labourer is paid better than anybody (8s. a day of eight hours) but clerks and warehousemen are badly paid. Tramcar men only get 25s. a week for sixteen hours a day; and people are wanted on the land, yet new-comers will persist in staying in the towns where they are not wanted.

The Sabbath is outwardly well observed here: all the public-houses are closed, and tramcars are not allowed to run. The churches of all denominations are well attended, and the Y.M.C.A. is working well; Rev. J. S. Hill (Episcopal Church) is president, and doing thoroughly evangelical work. We have a fine building, well and comfortably arranged, for young men, altogether better than anything we have in London, but unfortunately a debt of £7000 remains upon it. During his visit the Earl of Aberdeen addressed about 2000 men at the City Hall (formerly the Theatre Royal), and the Countess gave an address to women only in our Y.M.C A. Lecture Hall.

One bad feature here is the conduct of the youth of both sexes, more especially amongst the lower classes. They appear to have been neglected by their parents to a fearful degree.

A YEAR'S WORK, CHANGE, AND ADVANCE.—This is the title of the report for 1886 of the London Y.W.C. Association, and it contains a wonderful account of work in many departments of Christian effort. Not the least important of these, because of constant danger to which young girls are exposed in travelling without such protection, is the "Traveller's Aid." The book (6d.) may be obtained of Miss A. Ely, 17, Old Cavendish-street, W.

JULY 8, 1887.

The Christian.

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CASE FOR THIS WEEK.

LETTER from Rev. G. E. YATE, OF MADELEY VICARAGE, SALOP.

"To G. T. Congreve, Esq.

"Dear Sir,—I am able to tell you that Miss J——, in my parish, who I certainly thought would have died two years ago, has, through God's blessing on a persistent taking of your medicine, wonderfully recovered. Notwithstanding the late inclemency in the weather, she has walked three times to church, though living at a distance, and the road is a steep ascent. Your medicine has done great things for her."

I have made a large reduction for the poor of this clergyman's parish, and am always glad to do so for any Christian ministers who may be moved to dispense it to the poor.

LETTER from Mr. W. W. DUNN, DUBLIN.

This friend, who has been most zealous in recommending my treatment ever since the recovery of his wife (whose case was published three years ago, when Mr. Dunn resided at Mary Hill, N.B.), writes me March 22, 1887, as follows:—

"Dear Mr. Congreve,—I have again and again recommended you to persons suffering from pulmonary disease, and I am thankful to say it has done wonders for them. I believe yours to be a God-provided remedy for poor suffering humanity, and that it ought to have a world-wide circulation. Again and again I urge upon young people who begin to show signs of disease, not to wait until they are in the last stage, but to resort to it at once."

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SAVED TO SAVE.

By Rev JOHN McNEIL, Edinburgh.

Before this meeting breaks up and we go away to our different spheres of service, let me ask you all if you have personally come to the Lord Jesus Christ. That is the point. Let us begin at the beginning. Am I speaking to any young man here, especially any Railway-clerk? I was mostly in that department of the service, and I can say from my own experience that Railway-clerkdom is about as stiff a bit of soil as ever the Gospel plough was driven through. In Edinburgh the Railway Mission does not touch the clerks. They consider themselves outside the operations of the Society. May God give you grace and power to bring them down from their high horse! Believe me, they are just as salvable and as well worth saving as any of you.

To those of you who have decided for Christ, I would like to say a word or two about the drink. A great many Christians in the North yonder used to think that religion and whisky go well together. And I find there are many who are not yet out-and-out abstainers. I do trust that all the members of the Railway Mission have cut connection with the drink. Be total abstainers out and out. Perhaps you only take a glass occasionally, but that one glass may be really hindering your entire sanctification, or hindering your usefulness, especially in trying to save your brother Railway-men. I met a man not long ago, in my congregation in Edinburgh. He is a Christian man, and he gave up the drink, but he found himself in a difficulty about giving up another little habit, that of taking a pinch of snuff now and then. I said to my friend, "Until you give over that, you really ought not to count yourself a consecrated man. Although the devil has let go your throat, he has you still by the nose." Let every man here apply it for himself. There may be some little thing you are oth to give up. When Paul was sailing in that ship that was stranded on Melita, they cast the good wheat into the sea. Why? Because they could not make the shore with it, and they wanted to lighten the ship. You and I, my brothers, need to cast over many things that in themselves may be legitimate, in order to float freely and to make the eternal shore; for that is our destination.

I wish to say this further. I trust none of my Railway brothers, who themselves know the saving power of Christ, are keeping back from trying to save others. And I trust you have begun, as the Scripture says, at Jerusalem—that is, among those nearest to you. Is your wife saved? Because, if she is not, you are only half saved, and only the worst half. Are your children saved? There is a woman at the station. The guard sees her looking for a place in the train. He opens a door and says, "There is a seat here for one." She draws back and says, "I am not one: I am ten. There is a whole string of children behind me; what is the use of a seat for one?" Men and women, let us see to it that the whole family is in the saving embrace of Jesus Christ. Let not a hoof be left behind. God has a place in his grace, my brother, for you and your wife, and (if I may use a Scotch word) your "weans."

Then, in working for God, I trust that every man will seek to do it in his own way. Do not copy any other body. And for any sake do not make too much of those denominational divisions that too sadly exist among us. The devil is entirely undenominational. In this work of the Railway Mission let us rally around Christ Jesus and seek to save all and sundry. The Old Testament story of David and Goliath, the giant of Gath, gives us a splendid example of how any faithful Railway-man may strike his blow for Jesus Christ in his own way. You remember the state of things. There was Israel, and here were the armies of the Philistines; there came forth the great giant, who paraded up and down the valley, crying to the Israelites to send him out a man to fight. Many a shameful day the Church of God upon earth has seen, but she has seen few more shameful than this, when the trained bands of Israel stood there shivering with fear, and not one man was willing to run the risk of either gaining a glorious victory or of dying an equally glorious death. The giant went up and down, defying and insulting the armies of the living God, for forty days. But it is not safe to defy the Almighty too long. God got His man, but where? Not among the trained soldiers. He had to bring a herd laddie from the hills to do His work. You remember the snare that was put before David. He was introduced to Saul, and made known his wish to meet the giant. "Here is my armour," said the king. That was the snare; but he would not be anything else than David, even to please King Saul. He cast aside the King's device, and struck for God in his own way; and that is how he gained the victory.

There are many men who are willing to work for God, but only on "regular lines"—only as highly-trained soldiers. My brothers, let us be content to be humble common soldiers, striking our blow in our way and from our own shoulder. David not only gained a victory over the enemy, but over custom. And that is what we need to do to-day in England and Scotland and Ireland, in church work and mission work of all kinds. God help us! we are paralysed by custom. How did David act? He went down to the brook, and when he saw the giant towering there so loftily, he took his measure. He chose five smooth stones from the brook; and here is a thought that may bring help to all workers of God. Why take five stones, when only one was needed? God will not only give you the victory, but He will show that He does not do it scrimply or barely; there are four shots to come. He will make us "more than conquerors." David whirled the sling round his head, and you can hear that missive go whistling on its way till it sank in the forehead of the defiant enemy of the armies of God. That is how the devil's kingdom is going one day to end. It is weak in the head. Christ has bruised the serpent's head. The devil is not nearly so strong as we think he is; and we are not nearly so weak as we think we are. In God's name, go forward. You think you cannot do very much. You must be a very poor hand indeed if you cannot fling a stone.—*Railway Signal.*

UNION CHURCH, NORTHAMPTON. — The friends of Rev. H. Bradford, headed by Rev. Dr. Wilkinson, of Christ Church, Leamington, and Lady King-Hall, of the Elms, Sutton Bonnington, Loughboro', are raising a fund for the purchase of a house to be used as a manse in appreciation of Mr. Bradford's faithfulness to the cause of Christ.

MR. GLADSTONE AND THE HAYMAKERS.—Mr. and Mrs. Gladstone, on Sunday afternoon, entertained at tea, in the grounds of Dollis Hill, Willesden, all the haymakers in the district. The proceedings commenced at three o'clock, by Mrs. Gladstone playing a hymn upon a harmonium, which had been brought from the house. Prayers were afterwards read by Mr. Gladstone, who subsequently addressed the men. Tea was served under the trees.

WORKING LADS IN MANCHESTER.—Every effort to provide healthy recreation for the working lads who swarm in all manufacturing districts is of great importance to the social life of our country. Some time since, the Hulme and Chorlton-on-Medlock Lads' Club and Gymnasium was established, and has already done good work. The object is, by personal influence, to win the confidence and affection of those who attend, and to lead them to Jesus. Since November 600 lads have made use of the Club, which is open each evening from 6.30 to 10 o'clock; on Saturday from 3 to 10, and on Sunday from 7 to 8. Carpentry, drawing, and other classes, with football and cricket clubs, chess, and other games are some of the more prominent attractions. There is also a situation agency, savings bank, &c. A service is held every Sunday evening. Mr. Alex. Devine, Sunnyside, Rusholme, Manchester is the hon. secretary.

AFRICAN MISSIONS.

A letter, just received at the office of the Freedmen's Missions' Aid Society (18, Adam-street, Strand, W.C.), from Rev. J. Gomer, superintendent of this Mission on the West Coast of Africa, South of Sierra Leone, says, "During the last days of May a war party came to Mo Fuss, Mambo, and Rembie Stations and many other places, and plundered these towns." This Mission has had great prosperity during the last three years, many having been converted from heathenism, who are still standing true to the profession they have made. There are nearly four hundred towns in the district at present covered by the Mission, which is unsectarian, and carried on upon purely evangelical principles. The agents are all coloured men. These are able to stand the climate of tropical Africa, so fatal to white men.

It is sad to see the progress of the work thus interfered with. This dark cloud we hope and believe will soon pass away, and the work will still go and prosper. Anyone wishing more information respecting this interesting work, will, on writing to the secretary, Rev. Dr. Gwynne Jones, receive a full account of it.

JUBILEE GOSPEL WORK.

Through the kind invitation of Lady Ashburton and Lord and Lady Mount-Temple, a party of members of the Y.M.C.A. and South London Evangelistic Choir, visited "Broadlands," Romsey, Hants, on June 14, where, in celebration of the Queen's Jubilee, some thousands had gathered. Under the shade of some grand old trees a good audience was obtained and held for one hour and a half by the sweet songs of the choir, and listened with appreciation to the short addresses given between the pieces. Lord Mount-Temple gave a closing word, pointing those present from the earthly Queen to the Coming King. The choir also sang to the children, 1200 of whom were seated at tea.

The party then proceeded to Melchett Court, Wilts, the charming residence of Lady Ashburton, where a Jubilee gathering was held on June 15. Short, effective song-services were given for the household, &c., and also in a mission tent in the grounds. Many hundreds thronged to hear the singing, and the evening meeting was a time of great power. Lady Ashburton gave a short word, wherein she hoped that all would make it a Jubilee day in heaven by turning to God. Mr. W. Hutchinson, of the Children's Special Service Mission, held two or three good services with the children.

WAREHOUSEMEN, CLERKS' AND DRAPERS' SCHOOLS.—The twenty-ninth annual examination of the scholars in these schools, which are situated at Russell-hill, near Caterham Junction, took place on Saturday, in the presence of most of the members of the board of management and a considerable number of visitors from London. The boys and girls were examined in Bible reading, Scripture history, English history, and geography, in all of which they acquitted themselves well; and the boys were examined in mental arithmetic, a branch of education to which much attention is paid in this school. Mrs. Westlake delivered an address to the children, in which she said she was sorry to find that the girls did not respond to the questions so readily as the boys. There was no reason why they should not do equally as well as the boys, and she suggested that they should be mixed together in the classes. Mr. Debenham adverted to the change which had taken place in the constitution of the institution through the amalgamation with the projected Drapers' Orphanage. One of the objects of this was that the building, which cost £40,000, should be utilised to the fullest extent, and they had made a good beginning in this respect in the last few weeks by admitting 20 fresh children. The number now in the institution was 181, and he was told it would not be difficult to accommodate nearly 350. Mr. G. Cable was so pleased with what he had seen that day that he offered a jubilee prize of 50 guineas.—Mr. Edwards (Higgins, Hegal, & Co.) said he would give another 50 guineas if the last speaker would consent to the two sums forming the nucleus of a fund for a scholarship.

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Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Dr. Duff, the well known Indian pioneer missionary.

⁂ There must be many thoughtful and observant persons amongst our readers who could write Notes and Comments such as appear in our columns. Thoughts which do not occur to those who live in a crowd may come to those who from a more isolated position look on the rush and battle of life. An opportunity of appearing in print may stimulate such persons to exercise their pens and to practise a terse and condensed style of writing.

We therefore offer Four Prizes: viz.—A Guinea for the best column of Notes and Comments on current events, Fifteen Shillings for the second best, Half-a-Guinea for the third, and Five Shillings for the fourth. The considerations that will rule the award will be the importance of the subjects chosen, their suitability to our columns, the aptness of the comments, the general excellence of the style; condensation and cogency being specially desired. Contributions must reach us by Saturday morning, July 16.

In presiding lately at a general meeting of New College, Finchley New-road, Mr. S. Figgis said he could not see how they were to have the practical Christianity about which they heard so much without a large amount of theology. It was not the genius of the preacher that was so much in demand as the power of the Holy Ghost upon him. Mr. Henry Spicer spoke in a similar strain. If they were to go in for a higher Arts training, they must have a higher theological curriculum, and must inspire young men with a love for theology. This was healthy talk. Young preachers have to learn that it is not the sensible business men who cry out against such sermons, but the unspiritual, superficial hearers.

Mr. H. Spicer said wisely, also, that College managers were to blame, inasmuch as they did not sufficiently keep in touch with students for the ministry. But should not this oversight and friendly connection be applied to students in their early studies, and when they are mere youths? Above all things, that formative period needs this touch of interest and counsel.

We are glad to see open-air services are becoming popular amongst ladies and gentlemen. We know of two fashionable chapels, at least, in the North of London, from which a well-dressed contingent goes forth on the Sabbath evening to preach and sing the Gospel by the wayside. They gain the ear of well-to-do passers-by as well as poor, which open-air preachers often fail to do. We shall gladly welcome a more general adoption of this plan of campaign during the summer months. Why should not members of churches, who in comfortable seats are being "fed" and "built up" all the year round, put their spiritual strength into exercise in this way, and allow some of their brethren who are always at work to take their seats and rest awhile?

Dr. Pusey, commenting on Zech. viii. 5—boys and girls playing in the streets of Jerusalem in the coming time, says:—

> In the dreadful Irish famine of 1847 the absence of the children from the streets of Galway was one of its dreariest features. In the dreary back streets and alleys of London, the irrepressible joyousness of children is one of the bright sunbeams of that great Babylon, amid the oppressiveness of the anxious, hard, thoughtless, careworn, eager, sensual, worldly, frivolous, vain, stolid, sottish, cunning faces which traverse it. God sanctions by his Word here our joy in the joyousness of children, that He, too, taketh pleasure in it, He the Father of all. It is precisely their *laughing*, the fulness of her streets of these merry creatures of his hands, that He speaks of with complacency.

Perhaps God misses children from his Church as Dr. Pusey missed them from the streets of Galway. Remembering that Jesus said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven"; and "Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven"; and that God delights in boys and girls playing in the streets of Jerusalem, is it not strange that those who represent his kingdom now on earth should so rigidly exclude from the communion of saints, thousands of children who are unquestionably believers in and lovers of the Lord Jesus?

We hope the strongly worded and impressive impeachment of the drink trade in Africa, by Archdeacon Farrar, in the current *Contemporary Review*, will receive all the attention and consideration it deserves:—

> It seems to me one of the worst proofs of our national degeneracy that no effectual steps are taken to restrict the drink trade in general, and that, so far, against a spurious liberty and base vested interests, righteousness, compassion and morality have lifted up their voices in vain.

The Archdeacon's account of the way in which professedly Christian people have imposed the drink curse on the Dark Continent is very painful reading. He roundly asserts that the drink trade is "assailing Africa, to its utter destruction, from every point of the compass," and thus records his conclusions:—

> If these facts have not weighed on the minds and consciences of our rulers and legislators, those consciences must indeed be callous beyond reproof. Are we so wholly given up to the idols of spurious liberty and economical *laissez-faire* as to bear contentedly the weight of this burden of guilt? A nation may for a time sin in ignorance; but England can plead ignorance no longer. If she continue to dabble her hand in blood; if she continue to be liable to the deep damnation of "taking off" these dark races, does she think to be acquitted at the awful bar of God, by mumbling the shibboleths of "free trade" or "vested interests"? Let her not be deceived. The "sword bathed in heaven" is not in haste to strike; but when the hour for just retribution has come it is apt "to smite once and to smite no more."

The truest and best friend of a nation is the man who faithfully warns it of present guilt and impending judgment. We can only hope that the Archdeacon's warning may not fall on ears too pre-occupied to heed or even to hear.

Mr. Spurgeon's allusions to the recent Jubilee celebration in his current issue of *The Sword and the Trowel* are suggestively scanty. In a single sentence he records his loyalty and expresses heartfelt thanks for the fine day and the good conduct of the crowd. Then comes this postscript:—"Oh that we could see some such enthusiasm for Jesus our King." He evidently thinks Her Gracious Majesty has not as yet played her own part adequately in observing the Jubilee of her illustrious reign. In a note on the Hospital Sunday Fund he says:—

> We wish the Queen would give a hundred thousand pounds, and induce the nobility to follow her example. In the olden times a king at a Jubilee would have founded a monastery, or commenced a cathedral, and there is much more need now that our great ones should endow hospitals or build orphanages. How we wish the hint would be taken.

There is ample time yet for Her Majesty to take the hint thrown out by the Tabernacle preacher.

For several Sunday evenings past a priest at the Pro-Cathedral Church, Kensington, has been endeavouring to enlighten the benighted English mind as to the grievous injustice done to the Romish Church, in making it responsible for the Smithfield fires, the Spanish Inquisition, the massacre of St. Bartholomew, and the Gunpowder Plot. We did not hear, and have not seen any report of, the three first addresses; we cannot, therefore, say how the speaker managed to shift to other shoulders the enormities popularly attributed to the Romish hierarchy. We had the benefit, in common with a crowded congregation, of hearing the concluding harangue (for such it was) with respect to the Gunpowder Plot. The contention of this cleric was that the plot was the sole work of some dozen or fourteen men, driven to desperation by the ruthless and flagrant persecution of the reigning Protestant powers; that the Pope and his subordinates, so far as they knew of the contemplated rebellion, frowned upon and discouraged it to the utmost; and, therefore, to prolong, by a yearly remembrance of the fifth of November, the odium cast on Popery in this matter, is manifestly unjust.

We cannot now enter into the historical question, and are quite willing to give the Romish Church the benefit of any doubt that may righteously be entertained on the point. The preacher conceded that the observance of Guy Fawkes day, in so far as it reflects on the conduct of the Romish Church, is dying out; he himself, therefore, reduced his grievance to small proportions. But one singular statement he made was, in our judgment, absolutely fatal to the system he was seeking to uphold and defend. He admitted that Father Garnet, the then head of the Jesuit order, received full particulars of the intended plot, but as the intelligence was given to him *under the seal of confession*, he was positively prohibited from using his knowledge so as to unmask the conspirators and prevent the projected catastrophe. It will be seen by a succeeding note that this seal of secrecy is not observed when it suits the purpose of the popish authorities to break it. But on their own showing, a more damning condemnation of the confessional system could not be framed even by the most bigoted Orangeman. The bare statement of such a fact is surely enough to brand with the indelible stain of infamy a system which, in its practical working, in other directions, we may add, has destroyed and broken up the peace of more homes than any other single agency, not excepting the accursed alcohol.

The same speaker made a very bold defence of the Jesuits, whom he described as "the Life Guards" of the Roman Catholic Church. It will need much more, however, than bold assertion unsustained by an atom of proof, to convince the English people that this secret and unscrupulous order of priests, has been a blessing and not an unmitigated curse to mankind. It seems clear that Romish advocates in this country are becoming more and more aggressive and defiant in their policy. They must be met with their own weapons. We seek to condone no Protestant persecution of Romanists; God forbid. But it is a duty to our generation, that all who have the opportunity and the knowledge, should reveal in its true light, the character and doings of a system that proudly boasts of having as its motto, *Semper eadem;* and seldom fails to illustrate it.

The story of the Methodist invasion of Cuba, as told at the recent Conference in Belfast by Rev. Dr. Morrow, was soul-stirring in its intensity and simplicity. Four years ago there was a revolution in Cuba against the Spanish rule, the tyranny of which could not be borne. The people began to meet in dens and caves for the discussion of their political grievances, but they soon discovered, as was the case in the Garibaldian movement in Italy, that no matter where they met, their secrets were revealed, and their leaders arrested and executed. Finally it was discovered that the priests obtained the information from their wives and sisters in the confessional. Some of the people escaped to America, where they found that the Bible had something to do with the atmosphere of freedom, and going to Dr. Morrow, they asked for Bibles in the Spanish tongue, one man asking for copies for the people in Cuba. Dr. Morrow, in a singular manner, was just at the time offered 1000 dollars for mission work, and the man was supplied with the books and sent off to Cuba. Arrested at the instigation of the priests, he was set free by the mayor, and in a few days he had sold all his copies of the Scriptures; up to the present time over 20,000 Bibles have been circulated with wondrous results.

Complaints reach us now and then from missionaries abroad, especially in India, that copies of THE CHRISTIAN and other literature are sent to them insufficiently stamped. Friends who kindly forward the copies of the paper should see that the correct postage is affixed; to India or China the newspaper rate is 1½d. under four ounces; by book post it is 1½d. under two ounces.

It is proposed to signalise the Ministerial Jubilee of Rev. Dr. Horatius Bonar by a suitable testimonial, expressive of the veneration and affection in which he is held, not only by his congregation and his own church, but throughout the Christian world. Beyond the inner circles of Dr. Bonar's congregation and personal friends, there are doubtless many who have been edified and cheered by his Christian Lyrics and other writings, to whom it would be a pleasure to contribute to the proposed testimonial. Remittances for the Bonar Jubilee Fund may be sent to Mr. H. G.

If any of our readers are purposing to attend Mr. Moody's Northfield Conference in August, and wish for information as to sea routes, and how to get to Northfield on arrival in America, we will gladly advise them on the subject.

The article on "Our Working Women and their Earnings," in *The Fortnightly Review*, does not, perhaps, add much to our knowledge of a distressing social problem; but the writer says some wise things on the necessity of our young women receiving a better and more comprehensive training, in view of the vicissitudes of life:—

> The view of marriage as the one certainty, and the conclusion of their working days, does inestimable mischief to our girls...It needs little learning to know that more than half the women of working age in the kingdom work for their bread. This being so, parents would surely be wise to place in the hands of their daughters, as of their sons, a means of livelihood. For the trained worker can, if she has health, always support herself, and is able to save for old age; and, if she choose, she can remain single, or marry the man of her choice, though he be as poor as herself. If a brighter lot is in store for her, her technical training will still have done her good service in quickening her intelligence, and in thus making her a wiser mother to her children, and a more sympathetic companion to her husband; above all, in banishing much care by ensuring to her a means of livelihood in case of need.

In connection with this subject we have read with much interest the following announcement in an Australian paper:—

> A gentleman at Toowoomba has recently made an offer to the young ladies living in the Darling Downs district, which, if accepted, should prove a source of much interest and, indirectly, of much good. Being impressed with the idea that the training of young women in the present day is not such as to fit them for the position of good housewives and mothers, this gentleman has offered to give two prizes—First, £50; second, £25—to any young lady who can comply with the conditions laid down. They are:—(1) age, from fifteen to twenty-one years; (2) figure, strong, well-grown, healthy, with good carriage; (3) to be able to read English well aloud, to write a decent letter according to grammatical rules, and perform on some musical instrument, or sing moderately well; (4) to be able to cut out and make their own dresses and underclothing; dress to be neat, no artificial means (such as pads, steel-hoops, high-heeled boots, &c., &c.) allowed; (5) to be able to cook a good meal, and also prepare food for a sick room; (6) a thorough knowledge of all household duties.

Commenting on this "novel competition," our contemporary says:—"There is certainly nothing stringent about these regulations, and it will be surprising if this charitably disposed donor is not compelled to extend his prize list. Surely there are plenty of young ladies in the salubrious district to which the competition is restricted, who can answer to such qualifications. At any rate the development of the scheme will be awaited with curiosity." It seems clear to us that if our sisters wish to have their fair share of the world's work and its emolument, they must be quick to avail themselves of the many facilities for training that now exist, and are constantly increasing. When a young woman outstrips all her male competitors in classical attainment, at one of our national universities, it is much too late in the day to say that woman is of necessity intellectually inferior to man.

Another phase of this social problem persistently obtrudes itself on our attention, and will continue to do so. It is stated with great force by a lady writer in *The Pall Mall Gazette* of Friday last. While admitting that the employment of women in any industry does tend to reduce the general wage scale, she asserts, on the other hand, that "the exclusion of women from any industry tends to drive them into the one employment always open to them—prostitution." As between the two alternatives no man with a spark of common humanity left in his breast, not to speak of Christian feeling, would favour the latter. This writer urges that the stronger sex ought to make common cause with their working sisters, and give them the benefit of that organisation which has done so much to secure for themselves an adequate wage. It is humiliating and almost maddening to read the following sentences:—

> The sad central reason why women's labour is cheaper than men's is that women have a resource which men have not; they can sell their bodies when wage is below rapid starvation level. And they do. When toy-makers pay their girls 2s. 6d. a week, when binders pay their folders 5s. a week, when brush-makers pay their drawers 4s. 6d. a week, they know perfectly well that these women must make up the necessary sum for rent, food, and clothes by the sale of their bodies. Here, again, the only remedy is in loyal union between men and women workers, and the joint refusal to work for less than subsistence wage. If men, instead of taking this course, endeavour to shut women out of industrial occupations, the necessary result of their success will be the driving of women into prostitution.

It seems to us that our Christianity, nay, our very civilisation is at stake, if we do not find some effectual method of redressing this grievous wrong, and protecting the weak against the ruthless oppression of the strong.

A case which last week excited much attention and was the subject of questioning in the House of Commons, brings into relief another discreditable inequality from which women suffer. A young woman walking in one of our leading West-end thoroughfares in the early evening was arrested, taken to the police-station, and charged with immoral solicitation—a charge which proved to be quite unfounded. We sincerely wish that this offence, where there is no doubt about its commission, were far more stringently dealt with than it is; but not inhumanly, in the case of the weaker sex alone. It is nothing less than barefaced and transparent hypocrisy to make such enactments press hardly against a woman, in too many cases driven to this wrong-doing, when a man who does the same thing with a millionfold less excuse is allowed to go scot free.

We hope that those who appreciate the kindness of an employer to the young women of her establishment will note the address of Madame Bowman, 19, Southampton-row, Holborn, W.C. She went herself immediately on hearing of the outrage perpetrated on her employée, Miss Cass, and bailed her out, otherwise she would have spent the night in a police cell. Mrs. Bowman will very likely be put upon the black books of some of her customers for her kindness to another mother's child; therefore we hope others will more than supply their places. It would be a sorrowful thing if it were generally understood that so to stand by their employées when they are molested mean ostracism to the principals.

We think we hear some say, "Oh, that could never be in England!" Oh, but it could! Not long ago Annie Webb, a servant girl, was "run in" by another policeman, who suffered a month's imprisonment for his perjury—but Annie Webb was immediately dismissed by her mistress. Those women are not fit to have servants who do not treat them as they would like their own children to be treated in the same circumstances. When righteousness covers the earth as the waters cover the sea, such petty tyrannies will be impossible.

We must express our respect for the various morning and evening newspapers for the action they have taken in regard to this and other cases. The publication of some of the many cases of ignorant or cruel "justices' justice" towards the poorer and weaker members of the community is a service to society which deserves the thanks of all good men.

Prussia appears to be degenerating. Pastor Thummel, of the Lutheran Church, who some time ago was sentenced to a fortnight's imprisonment for "insulting the Roman Catholic Church," and who was released by order of the Emperor after a week's confinement, has again been brought up at Everfield. With his publisher, he is charged with contempt of court, and with again insulting the Romish Church, by certain passages in a pamphlet. He has been sentenced to nine months' imprisonment, the publisher escaping with only two. One of the "insulting" remarks is to the effect that the Romish Apostasy is "built upon superstition and idolatry," an opinion we share with Pastor Thummel, and one which "the land of Luther" ought to be the last to repudiate.

The address recently delivered to the students of Rotherham College by Professor Wilkins, of the Victoria University, Manchester, ought to be placed in the hands of every candidate for the Christian ministry, so full was it of keen, helpful wisdom. Without in any way depreciating the value of University honours, the Professor gave to the Word of God the most important place in the studies of both the candidate and the minister. In offering some valuable advice with regard to preaching, he reminded the students that men would be coming to hear them preach the Gospel who would be "pathetically eager for something which will make less heavy the weight of this unintelligible world, or help them to live a nobler and a purer life." Preaching, therefore, should be "positive," says Dr. Wilkins, and should not be apologetic:—

> The range and the effect of evolution, the definition and the nature of inspiration, the interpretation of the Mosaic cosmogony, &c., all these are matter upon which difficulties may arise, and you will be happier than many, if a generation of earnest study and thought shall have brought you to definite and well-reasoned conclusions about them. But it seems sometimes that in the Providence of God these things are being shaken, that the contrast may be all the clearer with that which cannot be shaken, but remains, even his own eternal Gospel.

BURSLEM WAKES.—This annual festival has again taken place, with its thousands of visitors from far and near. Rev. M. Graham, vicar of St. Paul's, again secured the services of Mr. J. J. Brown, of the London City Mission. He arrived on the Saturday, and at once commenced work, holding a Gospel temperance meeting. On the Sunday several meetings were held. A pleasing feature of the work was a gathering held at the vicarage for tea, by invitation of the Vicar, of between forty and fifty of the showmen, which was much appreciated by them. In the Market-place meetings were held, and attentive audiences listened, and we believe that much good was done by them, as also by the tracts and leaflets which Mr. Brown and his assistants distributed.

G. W.

THE FORM OF SOUND WORDS.

"Hold fast the form of sound words," wrote Paul to Timothy. When our thoughts become unsound we use unsound words; and, on the other hand, unsound words are a pretty sure indication of unsound thoughts. When, therefore, we hear some say that they "claim healing," we ask, are these sound words? Did any of the deaf, or lame, or blind "claim healing" of our Lord or of his Apostles? *Claim, debt, law,* are cognate, but *claim* and *grace* are antagonistic terms. If we can *claim* healing or anything else from God, we do not stand in grace. If we can claim healing we must have a right to it, and it is no more a "gift by grace." If we are justified by the law we are fallen from grace (Gal. v. 4). In like manner, if we assume to *claim* any blessing from God, we are fallen from grace; *i.e.*, we have left the ground of grace in our relation to God, and are standing on the ground of law, for this is what Scripture means by falling from grace. We do not suppose that those who speak of "claiming healing" have consciously exchanged grace for law, but we think they entertain a thought which finds no sanction in the New Testament, and which is calculated to mislead the young and the uninstructed.

It may be replied that what God has pledged Himself to give, we have a right to claim. But the pledging and the giving are both of grace, and claim is an ungracious term to use under such circumstances. "If we confess our sins, God is faithful and just to forgive us our sins," but did a believer who had sinned ever come to *claim* forgiveness as a right, instead of as a gift of grace?

We do not now dwell upon the fact that if there were any things which we could *claim*, the healing of the body is not among them.

There is another form of words which seems to us no less unsound. It is that healing by faith without means is "the better way." It is said that if persons have faith to "claim healing," that is "the better way"; but if they have not such faith they must use means. Is there, then, no faith in God in the use of means? And if it be the way of God, in any particular case, to use and bless the use of means, is not that, in that case, the better way? God's usual way of feeding people is through the growth of grain, and flesh, and fish, which are acquired by labour. But when the multitude were fainting in the wilderness, Jesus fed them on the spot, increasing the food instantaneously instead of by the usual processes, and freely giving it without their working for it. Is that, therefore, "the better way" of obtaining daily bread? Surely that miracle was not the rule, but the exception which proved the rule. The better way was for them to go back to Capernaum and Tiberias, and work for their living as they did before.

Does it require a faith higher in kind or greater in degree to perceive God in the instantaneous increase of the food, than in its growth through seedtime and harvest, cold and heat, summer and winter, day and night, which God has promised shall not cease while the earth remaineth? Is the grace of God of necessity more evident in a faith which "claims" instant cure, than in the long and patient endurance of many a sufferer whose face shines with a light from the other world? Is it certain that more glory must accrue to God, under all circumstances, from the direct manifestation of his power, than from the prayerful use of means, by some "beloved physician," and from the tender care of a loving nurse through the night watches? Is a sick-room no means of grace to others? We remember a noisy schoolboy who learned to tread quietly and to speak softly in the house where for five years his mother and sister were slowly dying, and God was showing in them his sustaining grace. Looking back over forty years, he could not say that any other would have been a "better way." Those loved ones lived not to themselves nor died to themselves. There have been some who never claimed healing, whose life has been continued in those whom their dying taught the love of God.

M.

CANON WILBERFORCE arrived at Southampton last week, after nearly three months' absence. On Tuesday next he will receive a public "Welcome Home" from his parishioners.

THE CRYSTAL PALACE.—The Temperance Fête will be held on Tuesday, July 12. Mr. William Forbes will be pleased, as in previous years, to meet preachers and singers, at three o'clock, at the Bible Stand in the Palace.

A WARNING.—The public is warned against A. J. Dixon, who has been obtaining money on false pretences by using the name of Mr. H. L. Hastings, the well-known anti-infidel lecturer, without authority. The man turns out to be an old offender, and any information concerning his whereabouts is wanted by Mr. Hastings' manager, John K. Hastings, 10, Paternoster-row, London, E.C.

JUBILEE UNITY.—At a Jubilee service at Deal every Protestant Church in the parish was represented. Three clergymen, together with the Baptist, the Congregationalist, and the Methodist ministers, took part. We gladly note that there were many such united thanksgiving services, causing great satisfaction, and giving rise to the hope, expressed on all hands, that the friendly feeling evoked will be of a permanent character.

A PLEA FOR THIRSTY POSTMEN.—May I remind friends how very acceptable a glass of lemonade is to the hot, tired postman on his round during these summer months. The publican frequently offers him a glass of beer, and shall we Christians be behindhand in thoughtfulness? Shall we not rather stretch forth a helping hand to our brother, who, may be, is fighting manfully against this strong drink? Actions speak louder than words.

F. A. S.

ILFRACOMBE.—Some members of Whittington-avenue and Aldersgate-street Y.M.C.A.'s have lately visited this place. Assisted by local friends, they held an open-air meeting on the sea-shore at Wildersmouth on Sunday, June 19. There was a large gathering of people, who seemed deeply interested throughout. Another meeting was held on Sunday, June 26, at which there were hundreds of people present on the parades and hill-side. The meetings will be continued throughout the season, at 8.15 p.m., and friends who can assist will be welcomed.

Newman R. Hughman.

SHELTER FOR YOUNG WOMEN.—A meeting of ladies interested in Miss Bromage's work on behalf of young women was held at Olive House, 5, Burton Crescent, Euston-road, W.C., on Tuesday morning to consider by what means it can be continued. Although no salary is paid for management, and the strictest economy is used, the sums received from inmates fail to meet the outlay. It was computed that the ordinary income needs to be supplemented by subscriptions of £50 per annum. Mrs. Hind-Smith pointed out the convenient situation of Olive House for girls from the country, it being close to Euston, St. Pancras, and King's Cross stations. Other ladies testified from personal knowledge of girls to whom the house has afforded real help and blessing. It was unanimously agreed that a work so much needed and so useful ought to be continued. Miss S. A. Bromage at Olive House will gladly supply further information.

ANOTHER MISSIONARY MARTYR. — News has recently been received that Rev. Dr. Reid, who left Munson U.S.A. last winter to become a missionary in Central Africa, has been killed and eaten by a tribe of cannibals.

NEW YORK.—A Bill making marriage impossible unless the man is eighteen and the woman sixteen years of age, has been enacted by the New York Legislature. This, says *The Congregationalist*, is a wise act, but we question whether it would not have been well to set the ages two years higher.

Notes on Daily Readings.

SUNDAY, JULY 10.—PROVERBS V.

This chapter contrasts the dominion and doom f vice with the satisfying pleasures of true ome life—the strange woman with the true wife.

I.—The Dominion and Doom of Vice. (1) Begins with flattery and an excited imaginaion:—*For the lips of a strange woman, &c.* (ver.). We must guard well our minds, keep a pure magination, and shun voluptuous and exciting houghts. (2) The end is everything. *Her end s bitter* (ver. 4). The pleasures of sin are only n the learning. Pleasure induces practice: ractice swiftly creates habit; and habit hardens nto necessity and doom. As the power of evil abit strengthens the pleasure lessens, till at last weariness and *ennui* make life, now so foul and dishonoured, almost insupportable. *Her feet go down to death.*—Fire does not scorch and kill more surely than lust, which is to mind and heart just what fire is to organic matter. The blazing house may make a rare show for an hour r so; but what is that to the awful ruin, desolaion, and death which it involves? That blackned, burnt-out mansion! how eloquent of blackened, burnt-out hearts! "Her feet go down to *death.*" *He shall be holden with the ords of his sins.*—A corrupted imagination, perverted affections, vicious tastes, and habits hat have become second nature—these hold him n voluntary slavery and most horrible debasement. The cords of sin are soon strengthened by the chains of despair.

II.—The Satisfying Pleasures of "Pure" Home Life. *Drink waters out of thine own cisterns, &c.* (ver. 15—19).—One of the best safeuards against vice is a high and reverent onception of the sacred beauty of true marriage. See Arnot's noble exposition of this passage, "Laws for Heaven," pages 130—133.

MONDAY, JULY 11.—PROVERBS VI.

1—5.—*If thou be surety, &c.*—Dr. Thomas eminds us that two things only can justify suretyhip: (1) A truly deserving case, and (2) ample ower in the surety to meet the *utmost* liability, n addition to those natural claims of his amily, and the work of God, which already xist. We are here reminded how easily an nsnaring engagement may be made, and warned o escape from such with the utmost promptiude.

6—8.—*Little preachers, but great sermons.* They teach that indolence can find no excuse in 1) *feebleness*, for what is an ant to a man; (2) *he activity of others*, ants don't idle because thers toil; (3) *the want of helpers*, "they have o guide, overseer, or ruler," but each works by he law of his being; and (4) *the providence of God*, God provides for the ant by helping him to rovide for himself (see *Dr. Thomas*).

9—15.—*The lazy man and the wicked man.* The lazy man (ver. 9—11). (1) *Procrastinates.* Too cowardly to profess his indolence, he proises but performs not, and so cheats himself nd his fellows; (2) *Travels steadily, but surely, o poverty.* "Laziness brings ruin. Intellectual aziness brings intellectual ruin; commercial, ommercial ruin; and spiritual, spiritual ruin." —*Thomas.* "All good principles must stagnate without mental activity." The wicked man ver. 12—15): the idle man becomes the wicked man.

16—19.—Arnot notices the parallel between he seven cursed things here, and the seven lessed things in the Beatitudes—that the *first* nd the *last* in both lists answer to each other: The proud look" to "the poor in spirit," and He that soweth discord among brethren" to Blessed are the peacemakers."

20—24.—*Keep thy father's commandment and orsake not the law of thy mother, &c.*—"There must be many joyful meetings in the better land; ut when a son, saved by the truth his mother aught him, enters into rest, and meets his mother there, the joy—oh, one would think that ministering angels must reverently stand back rom it as one too deep for them to intermeddle ith."—*Arnot.*

TUESDAY, JULY 12.—PROVERBS VII.

This chapter is a work of high art—a poetic picture of marvellous power and beauty. Every young man should hang a copy of it in the study of his imagination.

Two figures occupy the centre (ver. 7—21)—the tempter and her victim. How vividly she is painted! How real her power! She assumes the gait and the garments of love, flatters his vanity, and fires his imagination with glowing suggestions of the stolen sweets of sin. The voice of prudence is silenced by the promise of immunity—that old, old lie, "You can sin, and not suffer," and so, "with her much fair speech," she causes him to yield.

In awful contrast to this gay central scene is that painted to the right of it (ver. 22—27). There lies the victim, stark in death, transfixed by a dart. There, too, thick around him, lie "many strong men" whom she has slain.

To the left of the picture may be seen one of Wisdom's sons. He is strong and free, earnest and intelligent. Noble purpose, high thought, and settled peace are visible in his face. Near at hand stands the strange woman, the tempter. But her charms are lost on him. Wisdom so enlightens and satisfies him that he is superior to the glamour of sin.

Lesson: a heart preoccupied with Christ is safely garrisoned.

WEDNESDAY, JULY 13.—PROVERBS VIII.

Wisdom.—Is the Wisdom who cries an attribute of God, or the Person of Emmanuel? "We may safely take it for both, or either. The wisdom of God is manifested in Christ, and Christ is the wisdom of God manifested."—*Arnot.*

13.—*The fear of the Lord is to hate evil.*—"To fear retribution is not to hate sin; in most cases it is to love it with the whole heart. It is a solemn suggestion that even the religion of dark, unrenewed men is in its essence a love of their own sins. Instead of hating sin themselves, their grand regret is that God hates it. All the false religions that have ever desolated the earth, are sparks from the collision of these two hard opposites—God's hate of sin, and man's love of it... In Christ only may this sore derangement be healed. It is when sin is forgiven that a sinner can hate it. Then he is on God's side."—*Arnot.* "There is forgiveness with Thee, that Thou mayest be feared."

22—31.—This entire passage is full of the *Person* of Christ, the Word Incarnate. He could hardly have been spoken of more directly, or in plainer terms. These sublime words reveal the Redeemer looking forth with glad, loving sympathy upon the scene of redemption. They throw a wonderful light on the words: "The Lamb slain from the foundation of the world" (Rev. xiii. 8). Observe the glorious human sympathy, the perfect humanity, expressed in verse 31: "Rejoicing in the habitable part of the earth; and my delights were with the sons of men." How like the Man Christ Jesus!

THURSDAY, JULY 14.—PROVERBS IX.

In the first six verses of this chapter we hear the voice of Wisdom crying, "Whoso is simple, let him turn in hither. Come, eat of my bread." In the last six, another voice—the personification of guilty pleasure—cries, also, "Whoso is simple let him turn in hither. Stolen waters are sweet." Contrast these invitations, remembering that they are actually made to each of us, and that one or other of them is actually accepted by each.

These opening verses remind us of our Lord's parable—the Marriage Supper. We have the *banquetting house* with its seven pillars, *i.e.*, perfect in strength and beauty. Then there is *the feast*, liberal and great—the great Gospel feast (see Isa. lv.). Next, *the servants who invite*:—"Go...compel them to come in." "We are ambassadors for Christ." Then, *the guests invited*:—"*Whoso is simple...that wanteth understanding, come.*" "Go into the highways and hedges." "Whosoever will, let him come." Lastly, there is *the persuasive argument:—Come, eat of my bread, and drink of wine which I have mingled.* "All things are ready, come unto the marriage."

7.—*He that reproveth a scorner, &c.*—"A scorner is a man distinguished by self-ignorance, audacity, callousness, vanity, and irreverence. His grand aim is, by little sallies of wit and ridicule, to raise the laugh against his superiors. He belongs to the lowest type of moral character. The 'wicked man' is of the same class. The man who resents reproof is like the fabled lady who, because the looking-glass reflected the wrinkles of her face, dashed it to the ground."—*Thomas.* Just so, do many shun and spurn the Bible. It shows them their sins, and the stern condemning truth of God, so they dislike it, and grow even to hate it. *Rebuke a wise man, and he will love thee.*—We may well love a friend who rebukes wisely. He has done us a rare good service, and one that probably cost him much to render.

FRIDAY, JULY 15.—PROVERBS X.

Here we enter a new section of the book. There is less continuity and connection than before. We have now a vast collection of miscellaneous proverbs. These should be learnt by heart, if possible, especially by the younger folk, whose interest in the inner meaning of the words should be carefully awakened. We know of no educational work that can be compared with the Book of Proverbs.

1.—*A wise son maketh a glad father.*—"Do you hear this, young man? It is in your power to make your father glad, and God expects you to do it. Here is an object for your ambition. A son's wisdom is a father's joy."—*Arnot.* *A foolish son is the heaviness of his mother.*—"A son who breaks his mother's heart! Can this earth have any more irksome load to bear? Foolish son, do you ever allow yourself to think that you are bruising the bosom which you lay upon when you were a helpless infant?"—*Arnot.*

5.—*He that sleepeth in harvest is a son that causeth shame.*—*I.e.*, He that lets the occasions of life slip by unimproved. "Lift up your eyes, and behold the fields white already to harvest." Is there no shame to the indolent people of God who sleep in this great harvest day of time when the harvest that spoils is the harvest of souls?

11.—*The mouth of a righteous man is a well of life.*—His thoughts and sentiments are true and just, kind and noble. His words, therefore, are helpful, stimulating, comforting, and full of quiet power. *The lips of the righteous feed many.* —Who can measure the power of the man whose thoughts are directed by the Word and inspired by the Spirit of God? What a well of life has the mouth of *the* Righteous One proved! How great the multitude fed by his lips! "The words that I speak unto you...they are life."

SATURDAY, JULY 16.—PROVERBS XI.

1.—*A false balance is abomination to the Lord: but a just weight is his delight.*—One of the many texts that connect religion and business together. Men say that competition is making honest business impossible; and the currency given to this notion often makes the position of the honest and God-fearing trader very difficult. Here is his refuge—the truth that God *hates* trade tricks, and that He loves fair dealing. To know that God is well-pleased with his just trading—this is his strength and reward.

2, 3.—*When pride cometh, then cometh shame, &c.*—"Pride and shame constitute a pair: they must go together, whether they will or not. There is always something at hand to gall pride, where there is pride to be galled."

12.—*He that is void of wisdom despiseth his neighbour.*—If the converse of this—He that despiseth his neighbour is void of wisdom—be true, then some of us may surely discover our lack of wisdom by the ease with which we speak and think depreciatingly of our neighbour. We should do well to repeat this proverb whenever we are about to enter society. True wisdom is humble, kindly, and considerate. The self-conscious cleverness which would raise itself at others' expense proclaims its own foolishness.

17, 18, 20.—*The merciful man doeth good to his own soul, &c.*—"As we sow, we reap. Sowing righteousness is never, and nowhere, lost labour. Every act done by God's grace is living and fruitful.—*Arnot.*

24.—*There is that scattereth, and yet increaseth, &c.*—Familiar and beautiful word! Yes, but have we tested it, and are we testing it for ourselves? Are we giving out our love, toil, sympathy, time, and money boldly and generously?

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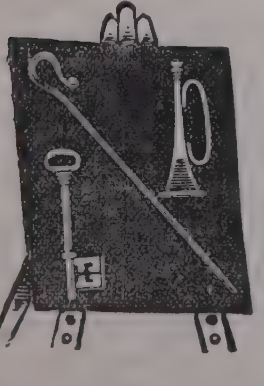

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Thou might'st leave me, but the rather
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'Tis time to turn our thoughts
To heaven's eternal King—
The tribute of our songs
To Him above to bring;
To laud our sovereign, sure is meet,
But songs to Christ are passing sweet.

The songs of earth collapse,
Their echo dies away;
The sovereign whom we love
May not much longer stay;
But Christ for ever lives and reigns,
His sceptre over all obtains.

Who sings alone of earth,
Nor strikes a higher string,
When earth shall pass away
Shall have no song to sing;
But those whose praises heavenward tend
Begin a song that ne'er will end.

Turn, then, thy thoughts to Christ,
His saving power believe,
His Word—His precious Word—
Of life and peace receive;
Then, with new-born felicity,
Sing on Heaven's song of Jubilee!

Albert Midlane.

◆

SAILORS' HOME, HAVRE.

any Christian friends travelling on the Con-nent can take Havre *en route*, they would find a ood work going on at this Institution, and their elp at the meetings of sailors, in singing or peaking, or in visiting the ships in port, would e very greatly valued.

Lady Beauchamp writes:—"God has wonder-lly interposed for the sailors, and stopped the ower of one who has systematically robbed hem in a most barefaced way for the last fifteen ears by charging thicty francs for shipping hem, and in many other unlawful ways. His ickedness has all been shown up, and the thorities have expelled him from France, and everal others who had bad houses in connection ith him have now been compelled to shut up rough the loss of his patronage. The shipping as now very largely come to the Home, and the en, being more left to themselves, come more eadily.

"During May £889 of their wages were sent to heir homes, which is a great cause for praise, ut still there is much to be done. We sadly ant spiritual workers to go after the men and et them into the meetings, which the workers re unable to do, as their time is so much occu-ied in the Home." The Home is in Rue Dauphine, Havre.

LIVERPOOL SHELTERING HOMES.—Mrs. Birt ails this week for Canada with a party of young migrants, boys and girls gathered up one by one, nd greatly improved by a few months of training n the Sheltering Home. Two parties sailed earlier n the year, one of boys, and one of girls. This hird party is a mixed one, and our readers are sked to remember them when on the sea. There s no more merciful and blessed work than rescuing nd saving the children of our great cities.

INTERNATIONAL ARBITRATION AND PEACE SSOCIATION.—At a special meeting of members, Mr. Hodgson Pratt made a report on his recent isit to Italy in aid of the European Federation f the Friends of International Concord. In almost very city on the Continent, he said, there are now people engaged in working in the interests of the eacemakers of Europe. In the Italian Parliament vote affirming the principle of arbitration has ecently been carried. In Milan he met an ex-remely favourable reception; the views of the Association were taken up by all classes, including many members of Parliament, the Freemasons' nd workmen's and political societies. In Rome, s in many other cities, he found a deepening im-ression that war was almost inevitable in the resent state of Europe. He maintained that it as the duty of everyone who loved his fellow-reatures to bring influence to bear upon rulers, nd to insist that as war could be made, so peace ould be maintained.

A FRENCH MISSION.

A promising work was commenced a short time since in the village of Dielette, about twenty miles from Cherbourg, by the wife of Mr. Thos. Ph. Sinel. Being on a visit here, she thought of gathering a few neighbours together to read the Word of God, and to her surprise over fifty persons attended the first meeting. In this village live about 200 workmen employed in an iron mine, and the low public-houses are their only places of resort.

After a little while Mr. Sinel followed up these meetings by others, and for five consecutive evenings the kitchen placed at his disposal was crowded by eager listeners—men, women, and children, some coming from a great distance. There is a Protestant church in a neighbouring village three miles distant, where, as a result of the awakening consequent upon these meetings, about forty strangers, all from Dielette, go when it is open for worship on Sundays. But as this is too far away for week-night meetings, some place where, besides a room for Bible-reading and prayer, coffee-room accommodation could be provided as a counter attraction to the public-houses, is urgently needed. Mr. Thos. Ph. Sinel, Impasse Vintras, Cherbourg, will be glad of the sympathetic fellowship of our readers in this matter.

◆

THE CHURCH ARMY.

On August 5 the Training Home of the Army at 130, Edgware-road, London, W., will receive a fresh instalment of men under the Principal, Rev. F. S. Webster. It may not be generally known that this establishment receives earnest working men duly tested by (some little) previous experience. They are trained in the practical nightly work of winning souls in the slums of London, and in a sound Bible course. In cases where it is really necessary the Society even makes small grants towards the support of the wives and children (if any) while the man is in training. This usually lasts from six weeks to four months, according to previous ability.

After labouring in England for some time, any desirous of entering the foreign mission field are encouraged to do so. Some of those previously trained have been members of various denominations, who have found that they had full and free scope in the Church of England to win souls for Christ.

Young men from twenty to thirty-five are the most usually accepted, and are either single or with small families. The evangelists usually stay from six to twelve months in one place, and receive a sufficient stipend to enable them to live in a humble fashion. The committee is at all times open to consider applications, and to give counsel and advice to truly-devoted persons desirous of labouring for the conversion of the worst, either at home or abroad.

FARTHING DINNERS.—Mr. G. H. Sargant, of Birmingham, by his close study of the problem of how most economically to feed poor children, has reached conclusions which make the efforts of philanthropists in this direction easily attainable, and should remove from amongst us what has been a cause of great pain and scandal. He has found that for a halfpenny, this to cover the cost of ingredients only, a larger "portion" of food can be supplied than the majority of children can eat. A farthing's worth, indeed, is ample for all except those with extra large appetites. Upon this basis a society in Birmingham last winter and spring distributed more than 200,000 dinners to poor school-children, with this happy result, that they lost their pinched, starved appearance, and gained in size and weight. More than this, there is a change, amounting sometimes almost to revolution, in the moral nature of some of the children. Vicious and revengeful children have become docile, and notoriously greedy children ask to be allowed to give a share, even of a farthing dinner, to a brother or sister. Of course, the general expenses were defrayed by subscriptions. Surely, no little ones should starve when they can be fed for a farthing!

OBITUARY.

PRESIDENTS HOPKINS AND HITCHCOCK, U S A.

Within five hours of each other, two Americans, distinguished as teachers and preachers, and as the heads of great educational institutions, passed suddenly away from this earthly scene. Dr. Hitchcock, President of Union Theological Seminary, and Dr. Mark Hopkins, so long President of Williams College, that President Garfield used to say that he owed more to him "than to any other man whom he had ever known," were called away, the one at ten o'clock on the night of June 16, and the other at three o'clock on the morning of the 17th.

President Hopkins, who had completed his eighty-fourth year, had the gift in a remarkable degree of educating young men. Hundreds whom he trained are now occupying high positions as instructors and in the different professions. But "above all this, he counted that man ignorant, and that life a failure, who, with all his attainments did not 'know the one living and true God, and Jesus Christ whom He had sent.'"

President Hitchcock had been eminent, not only in connection with Union Theological Seminary, where he laboured for thirty years, but as a preacher in the pulpits of New York and Brooklyn. Professional men of every class thronged to hear him whenever he preached. He also edited "A Complete Analysis of the Bible," and he knew how to rebuke the glorification of science, as shown in a marked manner on the occasion of the dinner given to Professor Tyndall on the eve of his return to England. Said he, "If ever the time came when science and religion met on some high, commanding position, as on a cliff, and locked horns in a deadly embrace, which must be fatal to one or the other, I have no fear as to which would go down into the abyss."

MRS. CAROLINE NEILD.

This lady, for many years resident at Warrington, and lately at Reading, gently passed to her rest on Friday, June 24, in the seventy-third year of her age. She was a member of the Society of Friends, and in her gentle and peaceful life, ever noiselessly busy for the Master whose she was and whom she served, she embodied in herself the Society's leading principles. Mrs. Neild was a warm supporter of the total abstinence cause, and lost no opportunity by lip and life to plead its merits and claims with those who have failed to discover them for themselves. Mrs. Neild was the sister of Mrs. Edward Shipley Ellis, of the Newarke, Leicester, a lady well known and beloved in temperance circles. Mrs. Neild's life was one of rare and beautiful completeness. Her passing away was but the sunset of a life which has finished its course. "The memory of the just is blessed." Those who most mourn her loss will increasingly rejoice in the thought of her tranquil end.

THE GRAND JURY at the Old Bailey think the law dealing with offences against girls ought to be made more stringent.

CAMPBELTOWN, N.B.—The Christian Institute erected by the Y.M.C.A. here was opened on 28th June. Lord Kinnaird presided. Addresses were given by Revs. Dr. Russell, J. Thomson, J. McQueen, D. F. McKenzie, D.D.; Mr. W. Robertson, Edinburgh; Mr. Geo. Clarke, London; Mr. R. Henderson Smith, and others. The building is a very handsome one, costing £2600, and only some £300 of a debt remains. Mr. Geo. Clarke is conducting a mission for a fortnight in it.

CHERBOURG.—A very interesting work in connection with a little Protestant church is carried on here by M. Louis Lerendu. The mission is principally to the French, but, as the Southampton steamer, and one or two English vessels are in port on Sundays, the pastor always has an English meeting, besides holding two services in the week. M. Lerendu commenced the work, believing it was the Lord's will, and with his own hands made the humble place in which the people meet the comfortable salle it is. In the town there are some French Protestants of the Reformed Church, but there is very little light amongst them, and those attending the services are, for the most part, very poor. M. Lerendu has no stated help, except a sum of £10 from the Continental Society, and though the expenses are small, there is great need for Christian help. Mrs. Hosking, 40, Rue de l'Alma, Cherbourg, Manche, France, will gladly supply any further information.

Letters to the Editor.

INDIAN ECHOES.

Dear Sir,—If the "Echoes" I may send you now and again appear late, you will, I am sure, take into consideration the fact that the voice of The Christian does not reach us here for three weeks after it is heard in England, and the echo will take equally long to travel back.

If all who spend time in writing articles in defence of particular plans, or who, in speeches and addresses, defend their own schemes at the expense of the work of others, were to unite as one man with one mind to pray for us, and not to find fault with us whose modes of working are not exactly to their way of thinking, we should, I believe, be greatly blessed. As it is, in addition to being often "cast down," we are also perplexed. Some say :—Live with the natives, and, like the natives, in huts—eating with your fingers, wearing no shoes and stockings, and marrying the sons or daughters of the soil; and many more things in this line. This method is loudly applauded at home. I am not writing to condemn it, nor any of those who practise it. If they can do so, and choose to do so, who am I to condemn? What I ask is this: Give credit to those who think and act differently, for being sincere in their service for their Divine Master.

We are having the thermometer running up to 100 degrees by 10 p.m. night after night, with hot winds blowing as off a furnace. Natives, horses, and dogs have been struck dead by the heat; and yet missionaries are put down as living luxuriously who venture to reside in a good-sized house, where, in the bedroom at 10 p.m., you can register 100 degrees of heat! There is just a little too much crying down of missionaries and mission work at home, now-a-days, by men who have lived in India, and who think that when they speak on missions they must judge those who continue at their post. The Saviour says, "Judge not." And "Who art thou," says Jesus, "that judgest another man's servant?" &c.

There have been men out here in India, who, whilst they were missionaries, worked on much the same lines as their fellow-missionaries, and, after years of experience, have received new light on some subjects, and who now appear to think that we should all get to think at once the same as they think now. We have really enough to do out here, without being hampered and hindered by criticisms, and denouncements, and often unkind and false accusations. Everyone who can recognise great men will say that the late Dr. Duff was a great man—a man who has left such a blessed impression on the minds of hundreds of the men of India. What did he once say, when the debate of the hour was on "Theories," and "Methods"? "Brethren," he said, "I have no theories. 'Whatsoever thy hand findeth to do, do it with thy might,' is enough for me, in a land where, on every hand, there is so much to do, and so few to do it."

It is the same to-day. Here we are plodding away: now with the lepers, anon with the children, there at the liquor shop, and again at the opium stall; now holding forth in the market and then in the open air—on the side of a wide thoroughfare—bathed in perspiration, as though preaching in a Turkish bath; bantered by an unsympathetic crowd, abused, reviled, laughed to scorn; having to listen to foul language; compelled to see vile deeds; surrounded by an atmosphere, which we dare not speak of too plainly, and of which friends at home can have no adequate conception. And yet there are men at home to-day who are really distracting the minds of many of God's dear children by only finding fault. To many who thus speak and feel, we in all sincerity and in good-feeling say, "Come over and *help* us; don't hinder."

Only a short time ago it was published to the thousands of the supporters of missions—although spoken at a temperance meeting—that missionaries sent their servants out here to the public-houses to fetch liquor for them. We can't afford to laugh at this. It is true or it is false. To begin with, there are no public-houses in India, as you have them at home. Moreover, it is a fact that the great majority of the missionaries in India are total abstainers, and many engaged in doing what they can to stem the tide of drink out here. That we are not all of us total abstainers, is no doubt attributable to the fact that we represent the churches at home that send us out. This will continue to be the case I fear. When you are all filled with the Spirit in England, and give yourselves to prayer for us that we may also be filled with the Spirit, then depend upon it we shall have a better state of things.

We have lately heard a voice as to the education of evangelists. It is not a new thing; it has been going on for years. It is rather a new thing at Saharunpore. Truly, we wish our dear brethren there "God-speed" in their work; but the men who would turn India upside down are not the men well up in Hebrew, Greek, &c., but men filled with the Spirit and "the love of Christ" and "the mind of Christ." Be it known, dear friends at home, that the millions of India to-day are steeped in ignorance and degradation—many who do not know their right hand from their left. To deal with such we want men who have hearts fired with love for souls. Would to God we had them! Are not many at home spending too much time in fault-finding, and so failing to pray, as they might, for this class of men? By all means train fair native preachers; but many learn so much that they are totally unfitted to go out into the villages to preach the Gospel to the poor. We must not forget the poor. Move with the people as well as with the times.

I do not for a moment mean to say that the majority of our friends at home are inclined to find so much fault with us; but it appears very clear that the number is increasing. There is no doubt much imperfection in us and in our work, but do take the best way of removing it. Let there be a basis of fact for every charge made against us. Don't make a general denouncement of us all, from a particular case or two. Where it is only a matter of opinion as to *modus operandi*, don't be too dogmatic. And above all, in humility before God, without any preconceived plan, pray Him to guide us all into the way, which is his way, and we shall all rejoice together.

Naukar.

India, June 3.

BAPTISM AND CONVERSION.

Dear Sir,—To say of a baptized infant, "This child is regenerate," will assuredly provoke the doubt and argument of some and also the disbelief and contradiction of others. But in the absence of clear disproof, may we ask, Is it more presumptuous than many other statements commonly made and widely accepted? Is it worse, for instance, than the language of after-meetings or the reports of revivals and mission services? In these cases spiritual effects are observed with conspicuous clearness and marvellous accuracy, and results are recorded with ledger-like exactness, notwithstanding the awful exposition of mistake that past experience too abundantly supplies. Is it worse than the language of gravestones and funeral sermons, which must too certainly contain many an unhappy contrast? Strange it is that many who can speak with the utmost confidence of the salvation of a newly-made convert, deem it rank presumption to declare a baptized infant regenerate, although the chances of deception must be much more on the side of the adult.

But, it will be said, while there may be an equality of assurance, there is not of foundation. "Whoso believeth is saved." We can, and do, but take the believer at his word. In the case of the infant we have no individual confession, and no Scriptural statement. Therefore we cannot have the same ground for confidence. It is true that we have no direct statement, but our Lord by some of his "ifs" has taught us the principle of the Divine extension. "If God so clothe the grass...shall He not much more clothe you?" "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" And may we not say, "If God regenerates and cleanses even from actual sin, the man who repents and believes, shall He not much more regenerate and cleanse the infant not requiring repentance, and unable to believe?" If an infant can be saved at all, is it not manifest that the way of salvation for such is marvellously simple and easy?

We have to face and answer these questions:—Do infants need salvation? Are they capable of salvation? Can they be saved while unregenerate? Is there anything to prevent their being regenerate?

Knowing, then, that God's love embraces them—believing that Christ's redemption extends to them, and taking regeneration as a new birth, the beginning of a new life, which faith may ultimately develop or persistent unbelief finally extinguish—is there anything to hinder our bringing infants to Christ in prayer, and, on the encouragement and strength of his Word and example, believing that He receives them, and gives them the very blessings He died for all to obtain? And believing it, is it wrong to say so, and baptize them accordingly? If conversion had not become almost conventional in its significance, and if it were not so highly theological in its employment, we should treat these things on simpler grounds, and be guided by the character of God as Christ revealed it, rather than by the arbitrary requirements of a formulated doctrine.

When a man describes infant regeneration in baptism as "so important and so tremendous a conclusion," it almost looks as if it were an evil to be dreaded. No benefit must be allowed that seems to mar the integrity of a doctrine. Were it not more natural for such to say, "It would be a grand thing if true, and most desirable, but at present I can see no ground for believing it." Let us hope in this respect at least that God is untrammelled with the supposed necessities of a human doctrine, and that his grace is free to move in answer to his own will and the prayers of his people. For it should be carefully noticed that the Prayer Book teaches the regeneration of infants to be the result, not of any specific, mysterious operation of the font, but of answered prayer. It founds its faith on the example of Christ with the little ones, and on the Gospel promise, "Ask, and it shall be given you." And believing that the children are dear to Christ; that they are partakers of his redemption, knowing of nothing to hinder the workings of grace, what man is there, understanding anything of God's heart, who after the prayers of the Baptismal Service (one had almost said, or without them), shall dare to say, "This child is *not* regenerate"? With a faith less given to curious analysis and high criticism, and more inclined to the larger view our Lord encouraged, the difficulty would be greatly diminished.

One thing, however, is certain, the difficulties of infant baptism are not all inside the Prayer Book. Those who baptize, but teach no regeneration, have to say what has taken place. Is it something or nothing? If something—what? Is it real or fanciful? Is it spiritual? Is it any part of the baptism? Does the child remain unregenerate? If so, what is the value of the baptismal benefit? If nothing happens, what is the position of those who religiously use an empty form?

But those who reject infant baptism—are they without difficulty? We can escape error by silence, but we cannot satisfy the truth. So with right and wrong. We may err in things undone as much as in things done, and the mere avoiding of infant baptism is not in itself security. Nor does it escape all difficulty. It may be assumed that holders of adult baptism only, believe that children unbaptized, dying before an age of responsibility, are saved. Can they be saved without regeneration? When and how does this happen? Must we suppose it carefully withheld, and given only at the last in the emergency of death, so that had they lived they had continued unregenerate? If not, when and how is it given?

Again, faith and repentance are required for adult baptism, but evidently not for infant salvation. Can they, then, who believe in the regeneration and salvation of certain infants without baptism, faith, or repentance, because of the accident of death, condemn others for believing that God regenerates an infant in answer to prayer? If they may be regenerate may they not be baptized?

Baptismal regeneration is an old and living question. The discovery of an apostolical exposition of Heb. vi. 1, 2, would finally answer it. In the absence of something equally authoritative we must wait for a settlement. In the meantime, while stoutly rejecting any operation, yet, believing in the Fatherhood of God, the redemption and faithfulness of Christ, evangelical clergymen may yet continue to say of the baptized infant, "This child is regenerate," and feel that they are not guilty of more extravagance than many others, and that whatever the present fact and the after life, they may believe that the spirit of these words is more in harmony with the Divine mind than a contrary statement, and perhaps, too, than none at all.

Should any still challenge the honesty and truthfulness of such an assertion, then, in all fairness let them refrain from pronouncing positive opinions on the actual spiritual condition of any—either living adult or departed infant—until they can read the thoughts and examine the hearts of others, and reveal some of the secrets of the other world. Otherwise, the charge of inconsistency may lawfully be returned. The language of faith is not ruled by mathematics, and, where rightly exercised, its spirit can never be untrue, notwithstanding a chance and accidental error in its letter.

Those who believe infant baptism to be repugnant to the mind of God are free to refrain from its practice. Those who can read in God's love a ready welcome and a true blessing for the little ones, are surely equally free to observe it. "Wisdom is justified of all her children." Let us seek to be the children of wisdom, and also to justify one another when true to our parentage.

W. F.

A HOSPITAL FOR THE CONGO.

Dear Sir,—Having seen in the papers mention of the loss of two missionaries on the Congo Mission, I would suggest that a suitable hospital should be fitted up for missionaries at work on this river—near one of the waterfalls, so that good water power might be available for driving machinery similar to what is used on board the Australian ships for reducing the temperature in the hold for bringing meat to England perfectly fresh through the tropics and Red Sea, so that rooms in the hospital could be kept at a temperature of fifty or sixty degrees for the fever-striken patients.

This, I think, with proper medical attendance, would soon restore them to a good state of health. A steamboat also should be fitted up on the same plan, to convey the patients to the hospital. If this were done by the united effort of the missionary societies on the Congo, it might be the means of saving many valuable lives.

Yours respectfully,
Free Library, Camelford. George E. Pearce.

A WARNING TO SWISS CHRISTIANS.

Dear Sir,—I have received the following from a lady in Switzerland:—"Two English ladies were here the other day, named Mrs. H—— and Miss H——. They informed us that they were visiting all the Christians of Switzerland in order to speak to them of 'a full salvation,' which means that none of God's people ought ever to be sick. The Lord's Supper and baptism are quite things of the past; there is no hell; God is only love; there will be no death for people of this persuasion; they will be taken up like Elijah, &c. I know of one young girl, converted about two years ago, who has been much influenced by their teaching. They say they have a mission hall at Stepney-green, and work there among the poor. They seem to know Dr. Barnardo."

Your readers in Switzerland ought to be put on their guard against these people. The Agapemone evil is the natural climax of this sort of theology.

186, *Aldersgate-street, E.C.* D. Spencer.

THE PILGRIM MISSION.—From this Mission at St. Chrischona, near Basle, commenced forty-six years ago, faithful and devoted evangelists have gone into many parts of the world. In Switzerland there are eighteen at work in different cantons, while in Austria there are six, and eight in Germany. Others have laboured in Egypt, Nubia, Abyssinia, and the Galla territory. There are now sixty-eight students in the college, forty-four of whom are from Germany, and the rest from Switzerland, Russia, Bohemia, and Moravia. These work at the trades to which they have been brought up during the afternoon, the remainder of the time being occupied with studies. Last year at the consecration meeting, held annually on the first Sunday in August, sixteen young men of the senior class were set apart for the service of the Lord. An interesting feature of the work is the Home of Rescue, where during 1886 thirty-three men of different age and rank sought shelter for a time.

ITALIAN SOLDIERS.—In a letter to *The Record*, Sr. L. Capellini says:—My desire is to see military churches established in the other cities of Italy, to which the regiments that I have visited here in Rome are drafted on leaving the capital. I visit them when I am able, but the cost of the journey and living in these cities is more than I can afford. In Africa I have many friends to whom I write continually, and to whom I send books—the greatest boon in that climate. I have just received a visit from the Swedish missionary stationed near Massaua (Massowah), who is on his way home for rest. He gives the most excellent testimony to the faith and good conduct of our brethren in the garrison there, and how regularly they attend his services when they can. I am now making ready for my annual visit to the camps and to the great manœuvres. For this immense work, which is spread over a great part of Italy, I want a great quantity of books, tracts, Testaments, and Bibles. Besides this, I require the means for my journey, and my lodging, and that of my colporteur, and one other assistant.

The Book World.

Little Folks' half-yearly volume (*Cassell & Co.* 3s. 6d.) is equal in its varied attractiveness to any of its predecessors, and that is saying about as much as can be said. The artistic part of the magazine, indeed, seems to show a distinct advance, though there hardly appeared to be room for improvement. A splendid volume for the summer days at the seaside.

For Further Consideration. By Edward Butler. 3s. 6d. *Elliot Stock.* These pages are packed full of true wisdom, the fruit of much genuine and well-balanced thought, and keen observation The studies of Tennyson's "Idylls of the King," will interpret to many the allegory of the Laureate; while the shorter pieces furnish a rare stock of "apples of gold in pictures of silver."

Great Britain and Her Queen. By Annie E. Keeling. 1s. 6d. *T. Woolmer.* A charming Jubilee volume, giving a general sketch of the fifty years' reign under Queen Victoria. The many portraits of great men of all sorts—statesmen, soldiers, literary, and scientific celebrities—are excellent. Two chapters, on "Our Colonies" and "Intellectual and Spiritual Progress," complete a very readable little book.

Neville Trueman, the Pioneer Preacher. By W. H. Withrow. *Wesleyan Methodist S.S. Union.* This stiring narrative tells a tale of the war between the United States and Canada in 1812. With the sterner records of sanguinary fratricidal strife are intermingled pleasing glimpses of pioneer evangelism, with many graphic character sketches; while through the whole there runs a golden thread of constant and triumphant love. The author assures us that he had made diligent search into ancient records, so that the reader may rely on having a faithful transcript of an important chapter in American history.

An excellent addition is made to our biographical literature in Rev. E. A. Hoare's Notable Workers in Humble Life. (*T. Nelson & Sons.*) The humble workers portrayed are John Pounds, the Portsmouth cobbler, and friend of poor children; John Duncan, the Aberdeenshire weaver and botanist; Robert Dick, the Caithness baker and geologist; Thomas Edward, the "Scotch naturalist" and shoemaker; John Ashworth, the handicraftsmen and writer of "Strange Tales"; Thomas Cooper, Chartist agitator, secularist, and latterly defender of the Christian faith; Robert Flockhart, the soldier evangelist; and George Smith, of Coalville, with whose devotion to the cause of the poor and neglected nomad children we are all so familiar. The whole makes a capital gift-book for youths of humble social rank, in the formative intellectual stage of life.

We have received three small volumes that are heartily to be commended for the stimulus they must give to a consecrated, useful life. Mary Pryor (*Hodder & Stoughton.* 1s. 6d.) was one of those ministering women in the Society of Friends, who have served their generation well without any sacrifice of true womanliness, and with a devotion and self-abnegation too rare in the opposite sex. This "life-story of a hundred years ago," written by a sympathetic and practised pen, will bring pleasure and profit to all who peruse it. More recent, and equally beautiful in its way, is Outlines of a Gentle Life (*Nisbet & Co.* 1s. 6d.) full of interest to all mothers and home keeping wives. The life was that of Mrs. Shaw, sister of the late Miss Havergal, and the memoir now gains an added touch of sad interest, from the fact that the compiler (Miss M. V. Havergal) has herself joined the company of the glorified. The Memoir of Thomas Smith Thomson (*Religious Tract Society.* 1s. 6d.) is an object lesson in consecration of life to all Christian young men. Mr. Thomson's valuable career as medical missionary in India was cut short at the age of 41; may every reader be stirred to emulate his zeal.

THE JULY MAGAZINES.

The Family Magazines for this month are very attractive. Foremost among them stands *The Sunday at Home;* it contains the opening chapters of what promises to be a most interesting story, by the author of "The Spanish Brothers." A biographical sketch of Mary Willard, by Sarah Geraldina Stock, calls for special notice. But *the* paper of this number is Rev. A. Rowland's "Glimpses into American Sunday-schools." Every lover of the Sunday-school should get this and study it. In respect to Sunday-school work, America can teach us many things. What some of these things are Mr. Rowland points out with much skill and good judgment. We are sorely tempted to mention other papers, viz., "The Beatitudes," by Rev. Richard Glover, and "What General Gordon said to Hester Armstrong," &c., but we must reserve space to notice next *The Quiver.* This opens with an exquisite frontispiece, and contains, among other good things, a capital account of mission work in Paris, by Rev. Wm. Burnet. An unpretentious collection of nice sayings and happy illustrations, &c., under the title of "Short Arrows," deserves notice, if only for the "Bible Calendar" it contains. Bible students should find this very serviceable.—*The Sunday Magazine* has a charming little poem, charmingly illustrated, by Clara Thwaites; and another, "My Treasures," by L. Hinton-Dothie. But that which gives special value to this number is Mary Harrison's article, "James Fraser, Bishop." This is a noble sketch of a true and noble man. It is one that fires and invigorates the reader, and takes hold of him with both hands.—*Good Words.* "Nehemiah," by the late Chas. Reade, D.C.L., is bright, original, and full of common sense, For example:—"He did not answer the king out of his own head, and pray for wisdom six hours after, because it was lost time. He prayed standing on the spot, and like a skilful gunner, shot the occasion flying." Margaret Howitt's article on the "Royal Duke Doctor" is worth the whole number. It is a sketch of Prince Chas. Theodore, Duke of Bavaria, and his voluntary work among all classes as an eye doctor. This noble Prince maintains a hospital on his own estate, and at his own cost, where he ministers personally to the patients. When driven in spring to a milder climate, he still pursues his work in his new home. Last year, during a ten weeks' stay at Meran, some 1200 patients resorted to the Duke, and were received by him 4000 times, whilst 200 were operated upon. Beyond its serial stories, *The Leisure Hour* contains nothing remarkable. *The Christian Treasury* maintains its high evangelical tone.

We must not overlook the Children's Magazines. For the very little ones, *Our Little Dots* is most admirable; while for the older ones we heartily recommend *Our Own Magazine. The Child's Companion* is also good.

Our Boys' Magazine (Schoolboys' Scripture Union). This high-toned, manly little magazine deserves the notice of parents. If you have boys send for a copy.

Among Teachers' Magazines, we mention *The Wesleyan Methodist Sunday-school Magazine*, and the *Church Sunday-school Magazine.* The latter is full of interest and helpfulness. We like very much its paper "On Teaching," from which we quote the following: "These words, however true, will carry but little weight. We may teach them the facts of Scripture; we may explain hard words and sentences; we may tell them of ancient manners and customs, but we shall fail to make them 'rise up and walk' in newness of life, if we be not first partakers of the power of Christ."

Evangelistic Magazines:—As usual, *The British Messenger* is capital. We notice specially its first piece, "Something's got hold of me." Still, *Friendly Greetings* is not a whit behind in letterpress, and is splendidly illustrated. *The Tract Magazine* keeps well up to the mark. We would also mention *The Gospel Trumpet*, *The Cottager and Artizan*, and *Good News.*

Magazines: Practical and Theological.—*The Life of Faith* contains a stirring letter from Stanley Smith, and a telling article, full of sanctified common sense, by Pastor Otto Funke, on deciding by lot. *The Believer's Pathway* speaks to the point, when it says, "that a speaker has sometimes finished what he has to say a long while before he sits down." *The Gospel Magazine* is good in tone, but it would be much the better for a good boiling. *Footsteps of Truth* is full of helps to Bible study. We are glad to see there Dr. Somerville's famous little parable on the Bible, called, "A Noble Temple." *The Contemporary Pulpit* has, amongst other good things, a first-rate exposition of Ps. ciii., by Dr. Alex. Whyte, Edinburgh. *The Expositor* is, perhaps, not quite up to its own high standard. It contains an excellent and suggestive sermon by Dean Church, on "The Idolatry of Civilised Men," and a splendid etching of Dr. Maclaren, with a character sketch by the Editor. We cannot close this review without commending *All the World*—the monthly record of the Salvation Army—and *Toilers of the Deep* (Mission to Deep Sea Fishermen) to our readers' best attention. They are both full of interest and stimulus. Our ever vigilant and faithful friend, *The Sentinel*, well deserves honourable mention.

MISS FAITHFULL'S INSTITUTE, 136, Regent-street, W., has within the last twelve month clothed 153 necessitous ladies, gentlemen and children, thus enabling them to carry on their daily work

Among the Churches.

**** We shall be happy to receive from our readers brief items of news for this page, respecting Christian work carried on, or progress achieved, in connection with any evangelical church at home or abroad.*

CHURCH OF ENGLAND.

Rev. W. Hay Aitken has been conducting a mission at Broughton-on-Furness.

Truro Cathedral will be opened in October by the Prince and Princess of Wales.

The Church Army Training Home will in August receive a fresh instalment of students to be trained for evangelistic work.

The Reformed Church of England is about to commence work in that hotbed of Anglican popery, Brighton, where a church upon a freehold site has been legally secured by Bishop Gregg.

St. Bartholomew's Church, Rotherhithe, recently consecrated, is the last of the ten churches erected as a result of the special appeal made by Bishop Thorold some years ago, in order to meet to some extent the spiritual destitution of South London.

Canon Overton, a plain-speaking high churchman, condemns the want of unction which characterises too much of the work of the S.P.G., and points out that the average Church Missionary Society parish is four times as fruitful as the average S.P.G. parish.

Canon Wilberforce, addressing the students at Wycliffe College, Toronto, showed by the various Greek terms used for the ministry that meekness and humility are its essential features, and warned the students against sacerdotalism and self-glorification.

The Crown Prince and Princess of Germany, who have been staying at the Queen's Hotel, Upper Norwood, attended the evening service at Christ Church, Gipsy Hill, on Sunday, June 26. An impressive sermon was preached by the vicar, Rev. R. Allen, M.A.

The Dean of Ripon thinks the evangelicals have gained a great deal during the past fifty years. He remembers the time when people would get out of their pews, slam the doors, and walk out of the church when a Gospel sermon was preached. Now even ritualists hear the Gospel.

CONGREGATIONAL.

There is a proposal to have Rev. R. F. Horton, of Hampstead, added to the professional staff in New College.

The British Weekly states, on the authority of a well-informed correspondent in New York, that it is expected Dr. Parker will settle in Brooklyn.

PRESBYTERIAN.

At a Presbyterian bazaar held in London lately, under very distinguished patronage, the expenses were £600, and the total returns £400.

The Broughton-place United Presbyterian Church, Edinburgh, have raised over £620, or one-thirtieth part of the whole amount, to liquidate the deficiency on the Foreign Mission Fund.

Dr. Marshall Lang, preaching at the Barony Church of Glasgow, on the Sunday after the Jubilee, said the service in Westminster Abbey was an hour of supreme, solemn, family union. Artistic as was the form of service, however, there was, somehow, a want of heart in it.

SALVATION ARMY.

South Africa has now fifty corps, thirty of which have been opened since Major Thurman arrived twelve months since. The officers have increased from forty-seven to one hundred and thirty.

Several officers of the Army have recently been brought before the magistrates at Stamford, and fined in heavy amounts for holding open-air meetings. Failing payment two were recently sent to prison.

The seventh anniversary of the Londonderry corps has awakened deep feeling—night after night large numbers professed to find salvation, and within four weeks over a hundred names have been taken.

There is a marked contrast between the attitude of the authorities in Copenhagen towards the Salvation Army and that of some in our own country. The Government organ expresses the hope that its coming may stir up pastors and congregations "to care more than hitherto for every class, but especially for the spiritual needs of the working classes."

BAPTIST.

This month's *Expositor* contains a life-like etching of Dr. Maclaren, with an able sketch by the editor, Rev. W. Robertson Nicoll, M.A.

A portrait and sketch of Mr. O. S. Dolby, the new pastor of Surrey Tabernacle, Wansey-street, Walworth-road, are given in this month's *Earthen Vessel*.

We much regret to hear of the death of Rev. George Pearce, who had laboured longer in India than any other missionary. He died at Ootacamund, Nilgherry Hills, on June 6. He went to India in 1826.

The Baptists of the United States gave last year for home and foreign missions, for education and other purposes, and for church support, about £1,740,000. This was the contribution of 2,700,000 members.

Mr. J. G. Brown, missionary secretary of the Pastors' College, who sails for the Congo in a few weeks, gave his farewell address at the Metropolitan Tabernacle last week. Mr. Spurgeon, speaking of the dangers of this mission-field, said, "Our lives are in God's hands, but our duty is in our own;" and further, "We cannot lengthen our lives by neglecting duty, and could we do so, it would be a wretched sort of existence."

METHODIST.

Rev. William Jackson has resigned the governorship of the Wesleyan College, Didsbury.

At Forton, near Chard, where for several years worship has been conducted in a cottage chapel, a larger building is now being erected.

A Chinese convert from one of the leading Methodist stations in China has been visiting Newcastle-on-Tyne. He speaks English well, and has addressed some Sunday-schools, and sung hymns in the Chinese language.

SOCIETY OF FRIENDS.

Great blessing has attended the labours of Evangelistic Friends in New England and Indiana. Many conversions and restorations are reported quite recently.

Special meetings have been held in Great Yarmouth' George Wood, Luton, Alexander Eddington, Norwich' and Isabella Young, of York, took part in them. As a result an adult school for men has been started on Sunday mornings, and on Sunday evenings a mission meeting is to be held.

We regret to hear that "White's Iowa Manual Labour Institute" has been burned down, and the family of fifty-three is sheltered in the out-buildings. The miscreants who burned down the meeting-house in Buffalo, Ohio, by a slip of the law, have escaped the punishment earned. Hatred to Prohibition was the cause of their deed.

NOTES FROM IRELAND.

A Training Home for girls, in connection with the Presbyterian Orphan Society, is about to be built at Belfast.

The memorial stone of a Training Home for girls (under the care of the Presbyterian Orphan Society) was laid on Saturday in Belfast.

The annual meeting of the Reformed Presbyterian Synod was held in Belfast last week. The reports on missions, &c., were of an encouraging character.

The sum of £1000 has been given anonymously by a gentleman towards the cost of erection of a Jubilee Memorial Hall for the Presbyterians in Belfast.

There are now thirty-six orphan societies in Ireland in connection with the Episcopal Church, the gross income of which was during the past year £26,000.

The Irish Evangelisation Society's tent which has been at Crumlin, co. Antrim, for about five weeks, has now been removed to Killultagh in the same county.

A fund in commemoration of the Queen's Jubilee for the education of the sons and daughters of clergymen of the Episcopal Church is being promoted in Ireland, and already a sum of several thousand pounds have been subscribed.

"FALLEN ON SLEEP."

Rev. George Beardsell, formerly vicar of All Saints', Preston.—Rev. W. H. W. Evans, superintendent of the Bacup Wesleyan Circuit.—Rev. J. Davey, for many years a Baptist missionary in the West Indies.—Mr. E. Henwood, an ardent worker in the Sunday-school of the Leysian Mission, Whitecross-street.—Rev. John Addyman, of Dewsbury, for more than fifty years a Methodist minister.—Mrs. Jones, Bryndedwydd, one of the founders of the English Presbyterian Church at Towyn.—Dr. Roswell H. Hitchcock, President of Union Theological Seminary, New York.—Dr. Mark Hopkins, formerly President of Williams College.—Mr. Ronald Johnstone, of Sunnyside, near Lanark, an elder of Sandyford Church, Glasgow.—Miss Jane Elizabeth Laughton, sister of Dr. Laughton, late of Greenock.—Mrs. Leckie, wife of the Presbyterian minister of Airth.—Dr. Hillier, of Sandwich, for many years pastor of the Congregational Church in that town.—Mr. W. G. Peachey, formerly deacon and treasurer of Harecourt Chapel, Canonbury.—Mr. Thomas Edwards, for many years senior deacon of Queen-street Church, Wolverhampton.—Mr. George Heys, of Hafton, near Padiham, who for nearly fifty years filled the offices of Sunday-school teacher, superintendent, class-leader, and local preacher in the Wesleyan Church.—General Granville Moody, the Methodist minister who at the outbreak of the American Civil War formed a company in Ohio and performed remarkable exploits in the battlefield.—Mr. Joshua Leadbetter, of Heckmondwike, for many years a zealous Sunday-school teacher and earnest local preacher of the Methodist body.—Rev. H. W. Bagnell, rector of Naffield, Oxon.—Rev. John Gibson Thomson, Presbyterian minister, Crossgar, Ireland.—Rev. H. C. Ogle, Fellow and Tutor of Magdalen College. He was to have sailed in August to join the Archbishop's mission to Assyria.—Rev. W. F. White, Presbyterian minister of Lucan, Ireland.—Rev. George Pearce, of the Baptist Mission, Calcutta.

SALVATION ARMY.—At a meeting in Exeter Hall on Wednesday evening last week, fifty additional officers for India were present to say farewell. Thirty are women. All were dressed in Indian costume. General Booth, who presided, said there are now in India eighteen corps, comprising 136 officers. Of these 54 are English, 2 Anglo-Indian, 10 Eurasian, and 69 natives. The 50 now going out will live as the natives do. The meeting was addressed by the three converted natives whom Major Tucker had brought over with him. One was formerly a Brahmin, another a Buddhist farmer, while a third had been intended for a Buddhist priest. Major Tucker spoke hopefully of the progress of the Mission in Bombay, and said the police there were now their friends.

CONTINENTAL & FOREIGN NOTES.

NIMES.—The Salvation Army has had for more than a year a Rescue Home in Nîmes, where many have been led from evil ways to occupy good places as respectable servants.

A MOSSOUTO DOCTOR, having a lunatic under his care, dug a hole, filled it with dry leaves, and then put his patient into it; after setting fire to the leaves, the hole was covered with an ox-hide. The patient was soon cured of all his woes. Alas! for the poor heathen of Lessouto.

SWITZERLAND.—Several Swiss papers are calling attention to the multiplicity of Sunday fêtes and amusements in Switzerland. Not only are the churches forsaken, but drunkenness increases, morals degenerate, and the exercise of thrift and economy is much on the wane, so that family and national life is endangered.

JAPAN has just given its first missionary student to the Bâle Mission. Geuso-Igutsi was instructed and baptized (John) in China. The missionaries who have had opportunities of closely observing him have great confidence in him. It was in 1874 that Buddhism ceased to be the State religion. Since that time the number of Buddhist priests has fallen from 240,000 to 50,000.

AT BERLIN a man named Bolle, at the head of a large model dairy, has set apart in his establishment a large room for worship, which is tastefully arranged and provided with an organ. At four o'clock every Saturday afternoon a pastor conducts divine service for the hundreds of men employed in selling the milk. A brass band is formed from among them, and they play with great enthusiasm and precision the beautiful German chorals; the singing too is very hearty.—*Le Journal Religieux.*

INDIA.—Some of the ignorant natives regard the postal institution as absolutely miraculous. In certain places the letter-boxes are worshipped. A native will take off his shoes on approaching the wonderful box, and go through his devotions before putting in the letter, and on retiring will leave a little propitiatory money-offering. Another will sometimes, after throwing in his letter, call out in a loud voice the name of its destination, that the great spirit who inhabits the box may know it.—*L'Evangéliste.*

THE McALL MISSION.—On Sunday, June 19, at the close of the English morning service, in the Salle Philadelphie of the McAll Mission, 23, Rue Royale, an English-speaking Christian accosted the minister and said he had enjoyed the meeting, and would like to give a trifle towards the work; so he drew out of his pocket a twenty-pound note, and handed that in as a gift. On being asked his name he answered, "It does not make any difference." The worker said, "Thank you! God will bless you for it!" and they parted.

SLAVERY IN BRAZIL.—A law is proposed giving freedom to all slaves in Brazil within two years. The Bill gives freedom to all the slaves in the Empire immediately upon its passage; but, to enable the masters to arrange their affairs gradually, it allows them to retain the services of their slaves for two years, paying them fair wages, however. There are several exceptions to the rule of enforced labour even for two years. A slave may buy his freedom at a price not to exceed two hundred dollars. Those who have reached an age past the time of active labour are exempt from further servitude. Husband or wife being freed, both are set free simultaneously. We trust the Bill may be carried.

IN ECUADOR the Pope still names the president, the priests still make the laws; as a natural result, in that whole country there is not a railroad, nor a telegraph, not a stage-coach, nor a highway upon which a carriage or a cart can be driven except the great roads built by the Incas before the Spanish invasion, which have never been kept in repair, and are now almost useless. There is not a railroad in Ecuador, except a tract ten miles long on the sea-coast, which was laid some years ago, but was never operated, and is now covered with tropical underbrush like a jungle. There is a law in Ecuador prohibiting the importation of books, unless they shall first receive the sanction of the church, and Jesuit priests act as inspectors at the Custom House, to prevent the dissemination of intelligence among the people.

A ROMAN CATHOLIC PRIEST, of the name of Michalet, in the diocese of Toulon in France, applied at the Mayoralty of Toulouse on June 18, in order to be married to a lady named Motel. The Mayor refused, because he had not brought a special dispensation from the Pope. The priest claiming his right according to the law, threatened to prosecute, and the Mayor then complied with his request. At the Council of Trent, 1563, celibacy was made absolutely necessary, but France, Spain, Germany, and Hungary made objections to certain clauses. At the French Revolution, the Constitution of September 3, 1791, said, "The Law considers marriage only as a civil contract." Some of the worst abuses from which France suffers would be removed, were the marriage of the priests to become general.

BASLE.—Writing on the subject of theatre-going, which now seems to be becoming more popular in this city than was the case formerly, when it was known as "Christian" Basle, the *Basle Volksbote* says:—"Even our so-called classic dramas move in an atmosphere which, once for all, cannot be called Christian. Every description of passion and feeling is represented and glorified, and even when vice is punished, it is not in a way or spirit according with the Scriptures.". "For him who has breathed the air of Christ's resurrection and ascension, for him who has moved in the element of Pentecost, the theatre is a most dangerous place. It drags him down to a lower sphere, and cannot but seriously damage the Divine life." Notwithstanding a Government subsidy the theatre, it appears, has not hitherto been a success in Basle, but some actors from Germany, presenting classic performances, have for a time, at least, made it popular. Hence the faithful protest and warning.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

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His Grace Lord Plunket, Archbishop of Dublin.
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AND
9, Paternoster-row, London.

Full particulars, Reports, &c., can be obtained post free on application to the Secretary,
Captain JAMES KEARNEY WHITE.

Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

COLPORTEURS are earnestly asked for by Christian friends in the Highlands and elsewhere, and more will be appointed as soon as funds are forthcoming. Nearly 200 are at work in Scotland and England under the Religious Tract and Book Society of Scotland. This agency for spreading the Gospel by means of the Press has been called the Greatest Home Mission in our country. Its proved adaptation gives much encouragement to the promoters. **£35** a year secures the appointment of one labourer.

Reports, with particulars, from Rev. Geo. Douglas, 99, George-street, Edinburgh.

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ESTABLISHED EIGHTY-FIVE YEARS.

One of the very first Sabbath Schools established in England, and the reputed Birthplace of the Great Ragged School Movement. Towards rebuilding this time-honoured School the Committee of the Ragged School Union have voted **ONE HUNDRED POUNDS.**

The need of the Mission is greater than ever, owing to the increasing poverty of the neighbourhood. The Teachers being heavily burdened with the working expenses of the Mission, they

URGENTLY APPEAL

for help towards giving the poor children, over Five Hundred in number, their longed-for Treat, a

DAY IN THE COUNTRY,

together with a

Good Dinner and Tea.

Very many of the children are sadly ill-clad and ill-fed, and stand in real need of the day's outing and good feed.

Contributions gladly received and acknowledged by Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.; Treasurer, Rev. Robert Tuck, B.A., 23, Thornford-road, Lewisham-park, S.E.; Bankers, London & Westminster, St. James's-square, S.W., Account, "Castle-yard Mission."

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Extract from Preface.

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JUBILEE OF MONTHLY TRACT SOCIETY

(FOUNDED JULY 10, 1837).

A MEETING

For Prayer, Praise, and Thanksgiving in connection with this Jubilee will be held at EXETER HALL, on MONDAY EVENING next, JULY 11, at 6 o'clock. All Friends cordially invited.

Tea will be provided at 5 p.m. for Subscribers and friends who apply for Tickets before Friday, 8th inst.

J. R. MACKENZIE, *Secretary*,
Bridge House, 181, Queen Victoria Street, E.C.

JUST PUBLISHED.

THE YEAR OF JUBILEE.

"ART THOU IN HEALTH." A Plain Word for Young Men. By Rev. THAIN DAVIDSON, D.D.

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The importance of these Tracts makes it desirable that they should have a large circulation, and special terms are offered for quantities.

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FOR A

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At Ventnor, Isle of Wight,

IN CONNECTION WITH

The Cow Cross Mission Home of Rest.

I HAVE an offer, direct from the Freeholder, of a very valuable piece of Land for the sum of **£750.** An estimate of a substantial building, 46 by 36, to cost **£700**; Furniture, **£50**; Total, **£1,500.** We (or any one else) can secure this most excellent site if the above amount is forthcoming immediately; if not, a grand opportunity will be lost.

The Coffee Tavern in Front

Is bound to be a success, as we shall have no rent to pay. Its position is the very best in the town, being in the centre of the High Street, near the Post Office, facing the Coach Office, in a direct line from the Railway Station to the Seashore. Back entrance opposite our "Home of Rest." A Coffee Tavern on the same principle as "Lockhart's" would, at least, be self-supporting.

The Gospel Hall at Back

Would, no doubt, be a blessing to Ventnor, and a "Conference Hall" for the Island. Our simple testimony in Open-Air during the past few months has been signally owned of God in surrounding Villages, but more particularly in Ventnor. We know of several saved souls who are longing for a meeting place that we may have fellowship together; also there are some dear saints of God who will come together over the Word, as we have seen at our Bible Readings at Pelham Villa, where also we generally have two or three of our helpers resting (a change of work would be rest to them).

Then again, we are in fellowship with the Mission Rooms at Shanklin, only four miles east, and Blackgang, six miles west, from either of which we can always get a supply of good sound Gospel Preachers.

I am so sanguine of the success of this undertaking that I will give a year's income, that is, £100 towards it, *if needed*, and I do feel constrained to ask who will help me to erect a "Jubilee Memorial" on the Isle of Wight.

Yours in the Lord Jesus,
WILLIAM CATLIN,
June, 1887. 17, Claremont-square, Pentonville, London, N.

P.S.—A List of Subscriptions will be published in The Christian *during July. Should these not be sufficient the same will be returned to the Donors at the end of August.*

Appeals.

EVANGELISTIC MISSION.—Mr. C. RUSSELL HURDITCH appeals for help to carry on tent and other work through the summer months. His exchequer is empty.

MIDLAND RAILWAY.—Miss MURRAY MACGREGOR, 17, Castle-hill Avenue, Folkestone, has a number of men waiting to be supplied with monthly packets of Gospel papers and tracts, and would be thankful for help.

ANGLO-INDIAN PROTESTANT MISSION.—Earnest appeal is made for the sum of £200, to enable this Mission to send out an agent to work amongst our own countrymen in India. Several tea growers and others have promised their support when the Mission is able to make a start. Mr. THOMAS COGSWELL, Meopham, Kent.

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TEMPERANCE NOTES.

HOME.

In the county of Shetland there was not a single arrest for drunkenness last year.

Bishop Bardsley, the new Bishop of Sodor and Man, has long been an earnest temperance worker.

Canon Hopkins says that, as a rule, even the strongest barmaids break down after a few years, the constant strain is so great. In addition there are ever present moral perils.

The Carrubber's Close Mission report (Edinburgh) states that during the year 1000 have signed the pledge. Outside the city the mission has assisted in Gospel temperance work in thirty towns and villages.

In an address, last week, at the Jubilee Tent Mission, Mr. Spurgeon said those working men who earned 25s. a week and took 10s. and sometimes 15s. of it to spend in drink, are nothing more than brute beasts.

At the Edinburgh drink-traffic plebiscite enormous majorities voted in favour of refusing all new applications for licences; of reduction in the present number; of Prohibition; and of entire popular control.

The "great gala of the North," the Newcastle Temperance Festival, was held on the Town Moor of that city on Wednesday and Thursday last week, and was in every respect a great success. This was the sixth annual festival, and the popular interest seems to increase rather than otherwise.

Dr. Marcus Dods, in a paper on "Ezra," in the July *Expositor*, says: "More disastrous and threatening to all that we value in our nation than the vice with which Ezra contended is our national vice of drunkenness. This vice is notorious, it is shameful, it makes us the scorn of other nations, and loathsome to ourselves."

FOREIGN.

The Statesman, Bengal, says the majority of great village assemblies of India would, if allowed, prohibit the liquor-trade.

The St. Louis *Globe Democrat* says the whisky-dealers of the State are becoming genuinely alarmed for their trade, and have lost their "old swagger."

In Michigan a woman recently obtained 9500 dollars as damages from a liquor-seller, who had sold her husband drink before he committed a murder.

The Greek liquor-dealers expelled from Assouan by the British Commander brought actions for damages, but have been defeated and saddled with costs.

Interviewed by *The Pall Mall Gazette*, Rev. J. Gelson Gregson defends at length his statements on the Indian drink-trade and its encouragement by Government.

The endeavour recently made to enforce the Sunday liquor law in New York has been given up for the present, and again shameful violations of the law are ignored.

Montreal Methodist Conference recently passed some most drastic resolutions against the drink-traffic, and declared its willingness to join the other churches in seeking Prohibition.

In America, in Prohibition States, drug stores have become to some extent drink-shops, and efforts are being made to prevent permission to sell spirits for medicinal purposes being misused.

A plebiscite of the Swiss people was taken, May 15, on the federal monopoly of alcohol. By a majority of 252,791 against 127,474 it was decided that the Government should have the sole charge of the sale and fabrication of spirituous liquors. It is hoped that this may check the progress of drunkenness.

PRIESTS AND THE CONSCRIPTION.—By a recent vote in the French Parliament, students for the priesthood will be compelled to serve in the Army.

VERSAILLES.—M. Alfred André has devoted part of his estate, Ombrages, Versailles, as a convalescent home, in memory of his mother. It is to be opened this summer under the direction of some deaconesses.

THE EMPRESS OF CHINA.—A remarkable tribute has just been paid to woman's power and ability by the mandarins of China. The Empress-Dowager has administered the government so well and wisely during her regency of twenty-three years, that a body of these high officials have extended to her an invitation to occupy the throne with the Emperor for some years. He is fifteen years of age, and has already taken steps preliminary to ascending the throne. In view of woman's position in China, this act seems a very significant one. While such respect is being paid to her, the iron should be struck—infant daughters rescued alive, girls' schools established, and women trained for their homes and heaven.—*Northern Christian Advocate* (New York).

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—M.E.P. J.T.B. M.W. F.C. F.W. D.McC. J.B.L. H.H. E.P.D. W.C. G.H. H.E.B. K.B. C.D. C.G. M.S.O. R.B. H.P. L.T. F.J. J.B. T.W. R.D.F. A.M.N. C.B. S.H.A. W.A. D. & C. T.L. J.S. T.C. J.T.R E.S.F. J.A.S. S.B. M.H. M.H.S. C.M.S. J.J. W.F. W.W.T. W.H. W.G.W. R.K. H.P. S.J. S.S.M. M.B. T.W. B.W.A. R.B. I.R. W.B.B. G.W. J.H.S. H.J.E. W.B.D. J.A.F. W.M. R.C. P.G.A. J.M.McA. J.J.K. E.N. L.B. W.H.P. J.E.L. A.D. H.W. T.H.G. J.F. J.B.

APPLICANTS FOR TRACTS.—J. Murphy, 139, Downham-road, Islington, N.; A. A. Clarke, 348, Hackney-road, E.; Miss B. Evans, 16, Dongola-street, Stepney, E.; W. J. Gough, 12, Speedwell-street, Oxford; E. Peters, High-st., Stevenage, Herts; W. F. Morgan, Scripture-reader, 7, Dafford's-buildings, Bath; A. Balfour, 17, Dyke-road-drive, Brighton; J. E. Cooper, 49, Selby-street, Bethnal Green; Mrs. A. Worth, St. Tudy, Bodmin, Cornwall; G. E. Pearce, Free Library, Camelford, Cornwall; J. Harms, 10, Railway Cottages, Mill-lane, West Hampstead, N.W.; T. C. Pearch, 8, Bordyke, Tunbridge; R. Richards, 4, Market-hill, Maldon, Essex; S. Harris, Smart's-lane, Loughton, Essex; L. Wareham, Castle-street, Bampton, Devon; Lucy Smith, 2, Warrington-crescent, Maida Vale, N.W.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting, 1 p.m. (Sat. excepted), St. Peter's Vestry, Cornhill. Gospel services at Y.M.C.A. Mission-hall, Bermondsey, Sundays, 7 p.m.; Thursdays, 8 p.m. Mission work at Canning Town, Whitechapel, Limehouse, &c.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sundays in July, 3 and 7 p.m., Mr. Ransome Wallis. Prayer-meetings, Fridays, at mid-day; Saturdays, 7.30 p.m.; Sundays, 7.45 a.m. Bible-reading, Wed., 8.15 p.m.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, July 7, at 8.30, address, Rev. John Morgan. Wed., 6 to 10, anxious inquirers and strangers.

Y.M.C.A., PARIS.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

METROPOLITAN TABERNACLE, Newington-causeway, S.E. —Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thursday, at 7.

MRS. REANEY'S address to men and women, at Stepney Meeting House, every Sunday, at 3 p.m.

KESWICK CONVENTION for the Deepening of Spiritual Life, Monday, July 25, to Saturday, July 30. Applications for lodgings, hotel accommodation, &c., should be sent to Mr. J. Postlethwaite, Eskin-place, Keswick.

"VICTORIA" HOME FOR WORKING MEN, 41, Commercial-st., Whitechapel.—United Christian workers' meeting for prayer, praise, and consecration, every Saturday, at 8 p.m.

ST. GEORGE'S HALL.—Dr. McKilliam during July. Sundays, 11 a.m. and 7 p.m. Burlington Hall, Savile-row, Wednesdays, 8 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, E.C.—Tuesdays in July, at 12 noon, Rev. Dr. H. Allon.

GREAT ASSEMBLY HALL, Mile-end-rd., E.—Sun., July 10, at 11 and 6.30, and week nights at 8, Mr. E. P. Telford.

CONFERENCE HALL, Mildmay-park, N.—Sunday, July 10, 3.30, Mr. P. S. Badenoch; 7, Mr. Geo. Hucklesby.

CHILDREN'S SPECIAL SERVICE MISSION.—Meeting for special prayer in connection with children's seaside services, Tuesday, July 12, St. Paul's Church Room, Onslow-square, S.W., 7 p.m. Rev. H. W. Webb-Peploe will preside.

REV. DR. THAIN DAVIDSON'S monthly sermon to young men, Sunday, July 10, 6.30 p.m., Islington Presbyterian Church, Colebrooke-row, N.

EDINBURGH CASTLE, Limehouse, E.—Sunday, July 10, 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

KILBURN HALL (*not* Town Hall), Kilburn-gate.—Bank Holiday, Monday, August 1, meetings, 4 and 6.30 p.m.; tea at 5.30.

REV. W. HAY AITKEN will occupy the pulpit at Holy Trinity Church, Scarborough, every Sunday morning and evening, from July 31 to August 28 inclusive. He will give an address every Wednesday in the same church at noon. Mr. Arrowsmith will hold children's services during the same period.

Subscriptions Received by Messrs. Morgan & Scott to Monday, July 4, 1887.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps.

⁂ We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in Country Fund—"M.B., Croydon," 5s.; Mrs. Y. 5s.; J.E.C. 10s.; J.B.S. £1 11s. 6d.; A.H. £5; C.L.M. 5s.; H.N.D. 5s.; M.H.K. 10s.; Andover, 5s.; C.W.H. £2; Mrs. S.T. 2s. 6d.; W.A. 5s.; Mrs. M. 2s. 6d.; W.S.H.M. £1; Mrs. T. 1s. 3d.; G.R. £1; C.P., Clifton, 5s.; F.H. £2; M.A.B. 5s.; M.B. 10s.; C.S. 2s. 6d.; J.L.G. 10s.; Mrs. J. 6s.; E.R.J. 10s.; M.S. 10s.; E.F.M. 10s.; H.A.D. 10s.; J.H.B. 10s.; M.S. 10s.; E.E.J. 2s. 6d.; Corporal A. 2s. 9d.; Private J. 2s. 6d.; P.B. 3s.; M.J.R. £5	25	17	0
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Friendless and Fallen—C.W.H. £5; E.L. 2s. ..	5	2	0
Sick Children's Dinner Society—C.W.H.	3	0	0
Dr. Barnardo's Homes—Mrs. T. £2; F.C.R. 2s.; A.M.N. 2s.; E.R.J. £1; F.J.B. 2s.; M. £10; Miss A.S. 5s.; M.E.B. £1	14	11	0
Mr. Fegan's Homes—Mrs. T. £2; M.E.B. £1 ..	3	0	0
National Refuges (Mr. W. Williams)—Mrs. T. ..	2	0	0
Bristol Orphan Houses—Mrs. T.	2	0	0
Castle-yard Mission—Mrs. R. 2s.; Eddie, 1d.; F.C.R. 2s.; H.T. 5s.; Tiverton, 2s.; "Meta," 5s.; M.R. 10s.	1	6	1
Home of Industry—Friend	0	10	0
Bridge of Hope, Ratcliff—Friend, 10s.; G.R. £2	2	10	0
Cow Cross Mission—E.B.L. 10s.; M.R. 10s. ..	1	0	0
Ladies' Invalid Home, Mentone—Mrs. G.P. £2; G.R.B. £1	3	0	0
Miss Sharman's Orphans' Home—Bine Linging, 5s.; A.G. 10s.	0	15	0
N. E. London Gospel Mission—Collected by Miss B. 10s.; C. £5; (*Relief Work*) M. £5	10	10	0
Anti-Slavery Society—T.N.J.	0	10	0
Mr. D. L. Moody's Inst., Northfield—Edinbro' ..	2	0	0
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Messages from Africa and Jamaica (Mrs. Thompson, &c.)—T.N.J.	0	10	0
Famine in Central Turkey—T.N.J. 10s.; G.R. £1	1	10	0
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West London Evangelistic Mission—R.	5	0	0
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Association for Stopping the Sale of Intoxicating Liquors on Sundays—M.S.	3	3	0
Mr. Rabinowtz's Work—G.R. £1; Miss A.S. 10s.	1	10	0
Working-men's Mission, New-cut—C.P., Clifton .	0	5	0
Rescue Work, Trinity-street, S.E.—C.P., Clifton	0	5	0
Seamen's Rest, Marseilles (Mr. Faithful)—C.P., Clifton	0	5	0
Work at Rio de Janeiro—C.P., Clifton	0	5	0
Theatrical Mission—C.P., Clifton, 5s.; A.G. 10s.; H.A.D. 10s.	1	5	0
Belgian Missionary Church—C.P., Clifton	0	5	0
London Samaritan Society, &c.—E.R.J.	0	10	0
London City Mission—C.E. 10s.; M.E. 5s.; Miss K. £5; (*New District*) Miss K. £5	10	15	0
Mission to Deep Sea Fishermen—Belfast, £2; (*Families of Men lost in "Breeze"*) G.H. 5s. ..	2	5	0
Bible and Colportage Society, Ireland—Belfast .	2	0	0
China Inland Mission—R.R.	1	0	0
St. Giles' Christian Mission—M.R.	0	10	0
Rev. F. H. White's Tabernacle—M.	10	10	0
London German Mission—M.S.	1	0	0
National Vigilance Association—A.G.	0	5	0
New Institute at Gibraltar—A.G.	0	10	0
Indigent Blind Visiting Society—A.G.	0	5	0
Miss Weston's Work—A.G.	0	10	0
Mrs. Meredith's Mission—A.G. 5s.; M.E.B. 10s. .	0	15	0
Congregational Church, Harrow-road—M.S. ..	1	1	0
Dock Labourers (Mr. Coleman)—Mrs. G. 5s.; Miss G. 1s. 6d.	0	6	6
Defence of a Spanish Woman—M.S.H.	0	2	6
Mr. Pascoe's Work, Mexico—M.S.	2	0	0
Mrs. J. Butler's Work—C.F.C.B.	1	0	0
United Prayer Union—C.M.R.	0	0	6
Strangers' Rest, 163, St. George's-street—M.E.B.	0	10	0
Railway Benevolent Inst.—M.E.B.	1	1	0
Free Distribution of the Scriptures—M.E.B. ..	0	10	0
Lord's Day Observance Society—M.E.B.	0	15	0
British Penitentiary—M.E.B.	0	5	0
Mildmay Mission to Jews—M.E.B.	1	0	0
Suppression of Opium Trade with China (Travelling Agent)—B.W.	1	1	0
Congo Mission (Rev. H. G. Guinness)—Speranza	0	10	0
Hyde-park Mission-hall (Mr. C. Cook)—Stanmore, 4d.; A.J.W. £1 1s.	1	1	4
Msn. to Jews, Jerusalem (Mr. D. C. Joseph)—M.J.R.	5	0	0
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Figueras Mission (Pastor Rodriguez)—E.H. ..	0	2	6
	£216	0	5

[ADVERTISEMENTS.]

North-East London Gospel Mission—(*Holiday—Home*) K.E.B. 5s.; Lady O. 10s.; E.A. £2.

The London Samaritan Society—(*Convalescent Homes at Sandgate and Bournemouth*) Miss S. 5s.; Anon., London, W., 3s.; Miss C.S. £1 1s.

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THE GENERAL AND MRS. BOOTH,

5,090 Officers, Sergeants, and Bandsmen; 4,000 Little Soldiers; Commander Tucker; and Indian Encampment. Meetings all day in the Palace and Grounds. March Past of over 10,000 Soldiers on the Racecourse. Concluding with Musical Thanksgiving, led by the Great Organ, at 8 p.m.

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No Intoxicants Sold anywhere in the Buildings or Grounds.

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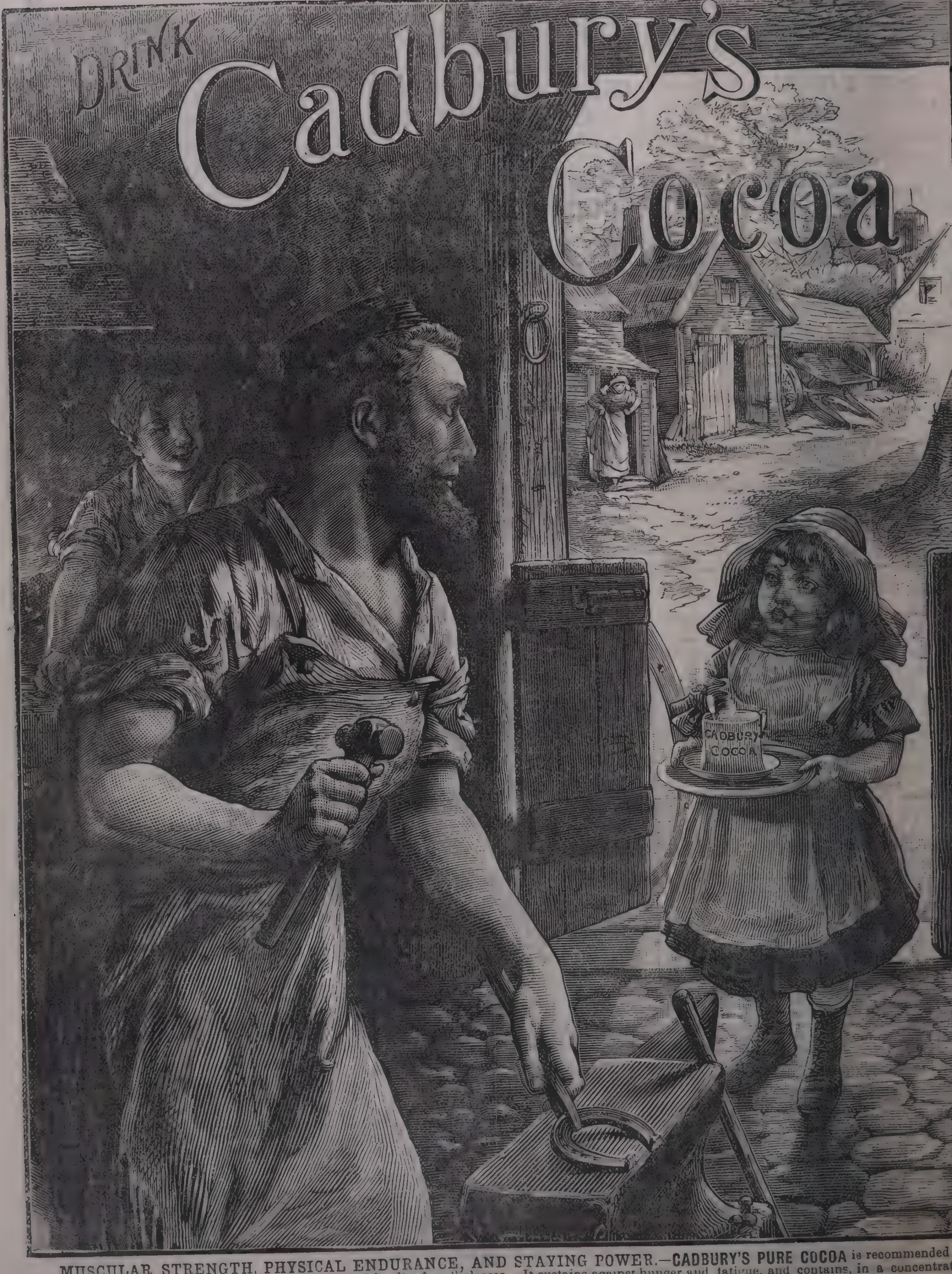

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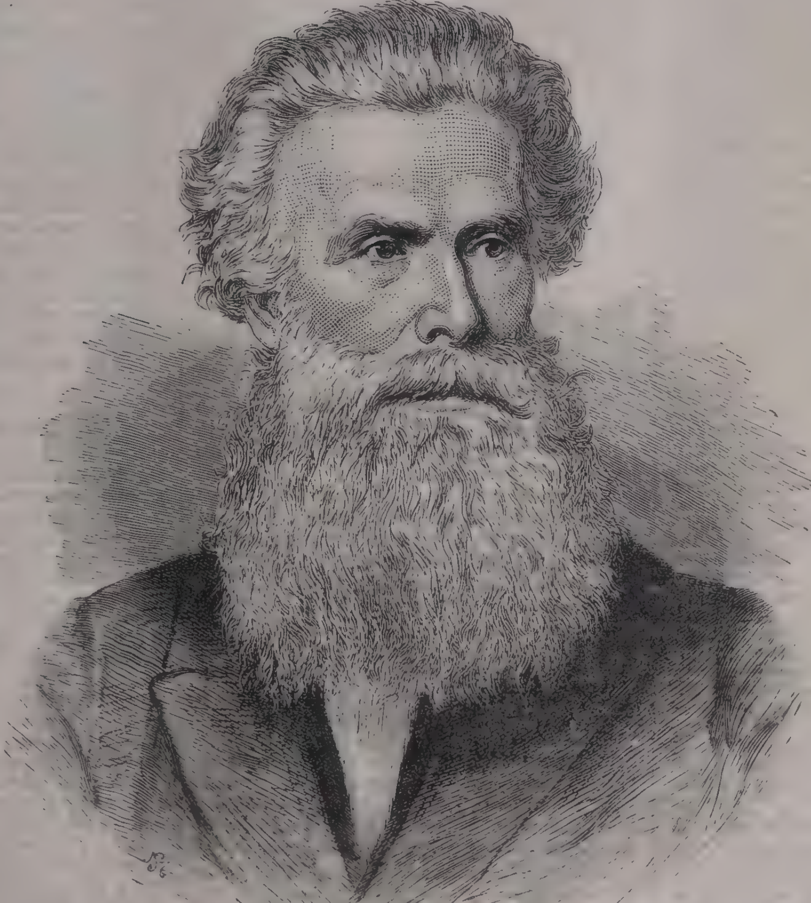
No. 911.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, JULY 15, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

THE LATE ALEXANDER DUFF, D.D.

SPEAKING of the missionary heroes who have added a special glory to the history of the Victorian era, Mr. Gladstone once said :—" Dr. Duff was one who not only stood in the first rank for intelligence, energy, devotion, and advancement in the inward and spiritual life, among those distinguished and admirable personages, but who likewise laboured so intensely in the cause, that he shortened the career which Providence would in all likelihood have otherwise committed to him ; and he has reaped his reward in the world beyond the grave at an earlier date than those whose earthly career is lengthened into a long old age. He was one of the noble army of the confessors of Christ." This is a generous and just tribute from an eminent statesman to an eminent missionary. Dr. Duff's services to the cause of missions can scarcely be exaggerated. In addition to varied and successful labours in the foreign field, he did splendid work by his eloquent writings and spirit-stirring addresses. His influence affected all the evangelical churches of the world ; and to him is due, in no small measure, the revived interest in, and cheerful obedience to, the command of the risen Lord, "Go ye into all the world, and preach the Gospel to every creature."



ALEXANDER DUFF was born in 1806, of poor but godly parents. From the cradle he was trained in the way he should go. His father's teaching told in producing a thoughtfulness and a habit of introspection which marked him out from other boys. At school and college he was very diligent, neglecting no opportunity of gaining knowledge, and winning golden opinions from his professors and fellow-students. What proved to be the crisis of his career came with the appointment of Dr. Chalmers to the chair of Moral Philosophy in his university. Dr. Chalmers had the rare faculty of inspiring with enthusiasm those who sat at his feet ; he filled them with an earnest desire to seek truth for its own sake, and a passion for high thinking and pure living. Burning with evangelistic zeal himself, he sought to imbue his students with the same zeal. Some of them were set apart for teaching in Sabbath-schools ; others were led to devote their spare time to visiting poor families and conducting kitchen-meetings. Through him a Missionary Association was formed, which helped to kindle a fire not yet extinguished, and which, we believe, will never be extinguished until heathendom is won for Christ. In this Association, and by means of the impulse given by personal contact with Dr. Chalmers, Duff learned lessons to which he was a stranger before. The duty of carrying the light of the Gospel to those who dwelt in the dark places of the earth laid hold of him, and forced him to leave home and friends for India. This was in 1829.

On the voyage out he had to face severe trials. The ship struck on a reef of rocks some forty miles from the Cape of Good Hope, and the safety of the passengers was for a time in doubt. Ultimately they were landed on a small island, whence they were conveyed to the Cape. One incident connected with this disaster made a deep impression on the young missionary's mind. Of several articles belonging to the ill-fated ship, which were washed ashore, the only thing fit for use was a Bible presented to him by his College friends. Its preservation was taken by him as a sign that the proclamation of the truths contained in the Bible, was the work to which he should henceforth consecrate his strength and talents.

Calcutta was his destination. He reached it, after passing through the horrors of another shipwreck and the dangers of a hurricane. With characteristic promptitude, he set himself at once to the difficult task of influencing the natives for good. A way to this end he found in the general desire for English education. He organised an Institution, which started with only five students. But great issues often flow from small beginnings. So it was in this case : the Institution flourished, and by and by it became a power in intellectual circles. In his anxiety to reach the upper and more educated classes of the Indian capital, Mr. Duff projected a course of lectures, in which Natural Theology and Christian Evidences were fully discussed, and in which the Gospel was clearly set forth. Not the least gratifying of the results of these lectures was the conversion and baptism of three or four young men of social standing and more than average mental power, who did much to strengthen and deepen the effect of Mr. Duff's teaching.

As the months rolled on the ice of prejudice and indifference began to melt. The natives were drawn towards the man whose one desire, it was evident, was to do them good. Just when their hearts were opening to the truth, the indefatigable worker was struck down by a dangerous disease. His constitution had been weakened by his ceaseless energy. He was ordered home, and the discharge of his duties fell to the colleagues who had by this time gathered round about him.

A calamity often proves a blessing in disguise. The friends of missions mourned Mr. Duff's departure from India as a crushing blow to the cause, but God overruled it to be the means of awakening a widespread missionary enthusiasm in the Church of Scotland. As soon as his health was in some measure restored, Mr. Duff was sent out on a tour throughout the country to plead for heathendom. What he accomplished in that tour we have not space to tell. One whose knowledge of missions entitles his opinion to respect has written, "I declare that Dr. Duff's advocacy of the cause of missions"—referring to the particular advocacy now under consideration—"was more powerful than any advocacy of the same cause that has ever been conducted in any church since the Reformation." The work of the tour began in a speech before the General Assembly of 1835, which thrilled its hearers through and through. The magnetic eloquence of the speaker fascinated his hearers, and his intense earnestness carried conviction to them. They felt that he was right, and they took to their pulpits some of the fire which entered their souls with his memorable appeal. The closing words of that appeal may be quoted as a specimen of its power and of its spirit:—

> Let us enter into a "Solemn League and Covenant" before our God in behalf of that benighted land, that we will not rest till the voices of praise and thanksgiving arise in daily orisons from its coral strands, roll over its fertile plains, resound from its smiling valleys, and re-echo from its everlasting hills. Thus shall it be proved that the Church of Scotland, though poor, can make many rich, being herself replenished from the fulness of the Godhead; that the Church of Scotland, though powerless as regards carnal designs and worldly policies, has yet the Divine power of bringing many sons to glory, of calling a spiritual progeny from afar, numerous as the drops of dew in the morning, and resplendent with the shining of the Sun of Righteousness — a noble company of ransomed multitudes that shall hail you in the realms of day, and crown you with the spoils of victory, and sit on thrones, and live, and reign with you amid the splendours of an unclouded universe. May God hasten the day, and put it into the heart of everyone present to engage in the glorious work of realising it!

In 1840 Dr. Duff began what may be called his second Indian campaign He flung himself eagerly into the work. In teaching, co-operating with other missionaries, writing for the press, and in direct missionary effort, he laboured with a zeal which was both a wonder and an inspiration to those who witnessed it. The Divine blessing visibly rested on his activity; the number of converts increased, and the Institution grew from five to 600 pupils. The Disruption of 1843 gave an impetus to the Mission, although the buildings in which it was formerly carried on had to be abandoned. In 1845 a revival broke out. It lasted for weeks, and many souls were saved. The tide of spiritual success rose so high that Hindoo envy and hatred were provoked. Strenuous efforts were made to cripple the Institution, and to win the converts back to their old faith. Plots were on foot to assassinate Dr. Duff—at least, so it was said. A time of trial, dark and grievous, followed, but the unflinching faith and courage of the missionaries carried them through. In their trouble they realised God's presence, and his presence carried fresh strength into their fainting hearts.

The great importance Dr. Duff attached to mission work was clearly shown in 1848, when he declined to fill the place left vacant by the death of Dr. Chalmers. He was unanimously chosen by the Church at home, but he thought it his duty to remain where he was. His decision must have been influenced by the communications which poured in from all kinds of people in India, begging him not to leave the land in which he was doing so much good. The Assembly of 1849 acquiesced in his decision, but asked him to return to Scotland for a time that he might again plead the cause of missions at home. To this he agreed, for he saw how very much depended on keeping alive the missionary sentiment in the Church. He appeared once more on the floor of the Assembly, and began a new crusade with a speech of moving eloquence and heart-stirring earnestness. Money was needed for foreign missions, and he set himself with all his might to the getting of it. Wherever he went, he awakened great enthusiasm. Space would fail us were we to attempt to describe how congregations quite callous to the fate of heathendom were quickened by his burning words to pray for, and give of their means to carry the Gospel to, those who never had the privilege of listening to the story of redeeming love.

He could organise as well as speak. The admirable system according to which contributions to the Foreign Mission funds of the Free Church are collected, owes much to his sagacity. In view of the great good done by the increased operations of that church in the mission field, we feel that if Dr. Duff had done nothing else than plan this scheme, he would have conferred a lasting benefit on the cause he had at heart. But he did more; through his appeals young men were led to dedicate themselves to missionary service, and the standard of Christian consecration was raised.

In 1851 Dr. Duff was elected Moderator of the General Assembly of his church, the highest ecclesiastical distinction he could attain. The honour was at once a fitting recognition of his personal merits and of the importance of mission work. In 1854 Dr. Duff went to America, where he was received with open arms. The labours he undertook were herculean, but his indefatigable energy carried him through them. In the New World as well as in the Old, he was a man of one idea. "Rescue the perishing" was his motto and his aim. That his missionary addresses were not in vain, is amply borne out by the after history of American missions.

In 1856 Dr. Duff returned to India. The welcome he met with was overwhelming in its heartiness. His third campaign opened brightly, but it was clouded in the following year by the terrible Mutiny. That event, gloomy as it looked at the time, helped in the end to further the cause of Christ. Order was evolved out of chaos, and a new start was taken in India's history. It was fortunate that Dr. Duff was on the spot at this critical period. He enjoyed the confidence of both Eurpeans and natives, and his advice was generally acted on. So it came about that his last years in India were devoted to reforms of a special nature. Ruled himself by the teaching of Christ, he sought to infuse into every question he handled, the spirit of his Master.

In 1863 the veteran missionary bade a final farewell to the land he loved and had served so well. He was called to the Convenership of the Foreign Mission Committee of the church at home, and he could not refuse the call. We cannot linger on the work he did in this capacity, nor can we speak of the power he wielded as Professor of Evangelistic Theology in the Free Church College of Edinburgh. For fifteen years after his return from India he toiled with all his old earnestness and enthusiasm on behalf of the millions of heathendom. On February 12, 1878, he passed from the earthly to the heavenly service, leaving behind a record and an example for which all Christian workers are grateful.

This is but a mere outline of a great and honoured life. We make no attempt to estimate the work done by Alexander Duff. The Day alone can declare the results of his labours. Most men, when dead, require monuments to keep their memory alive; but Alexander Duff is not of the number. The missionary enthusiasm of Scotland, and the missionary progress of India, unite in building for him a monument far more enduring than any that could be erected in brass or stone.

◆

OUR COUNTRYMEN IN INDIA.

Dear Sir,—Tidings come from India fitted to gladden, to sadden, and to move home Christians to more earnest efforts. We have tidings of blessings from various parts of India. Evangelists are welcomed by those who have been left to wander in darkness; hearts are touched, souls are saved, and solitary believers are refreshed. At the hill station of Mussoorie Rev. P. R. Mackay has succeeded Rev. J. Gelson Gregson as minister this summer of the Union Church. In the cold season he will do the work of an evangelist in the plains. He has had a hearty welcome at Mussoorie. In May a series of meetings was held in the Union Church, in which Episcopalians, Presbyterians, Baptists, and Methodists met in harmony.

Almost countless facts might be given to move compassion, and to animate hope. A Christian mother in London writes:—"I have a son labouring in tea-planting in a dark corner where not a ray of Gospel light is shining." Rev. I. F. Row, who has made a tour of five or six months in Assam, wrote in May last of much spiritual destitution in one large district in that great province. Among many admirable plans of missionary action no one is more important than an effort to multiply the number of Christ's witnesses among the Anglo-Indian dispersion.

John Fordyce.

33, *Sutherland-place, Bayswater, W.*

JUBILEE DECORATIONS.—A correspondent writes:—Now the Jubilee is over, those of your readers who have flags and decorations of no further use to them, might send them to mission halls, where their gay appearance would brighten the walls, and make them attractive to the poor, who love colour so much.

THE CHURCH'S OPPORTUNITY.*

By Rev. A. J. GORDON, D.D.

I am persuaded that the Christian Church has reached her supreme occasion in these closing years of the Christian dispensation, as the Jewish Church reached hers in the last days of the Jewish dispensation. Our times bear the aspect of a crisis of Providence—a kind of summary of the centuries, wherein the old leases of opportunity are running out, and new ones are waiting to be issued to such as may have the faith and courage to take them. Literally are we the people described by Paul as "those upon whom the ends of the ages are come." We are living at the terminal point of the old and at the germinal point of the new, and happy shall we be, indeed, if we know the time of our visitation....

For quick results and large returns there was never such an age before. "Man's extremity is God's opportunity," we are wont to say. What if I turn it about and reverently say that "God's extremity is man's opportunity"? It is such now. He is pushed for time; He is straitened for help. He will hire at the eleventh hour if labourers have not come at the first. He will take reformed drunkards and converted gamblers; salvation armies and travelling gospelers—if only his work can be done before the night cometh in which no man can work. It is God's extremity, and, therefore, man's opportunity. Obligation presses a pound to the square inch where once it pressed an ounce. The Lord is in a hurry, and it becomes us, as never before, to be in haste.

And as with the field, so with the labourers. Think of it, that in this year of grace, 1887, there are more than 2000 young men in our [American] colleges and seminaries who stand pledged for missionary service, home and foreign. There has been no such uprising in this century, nor in any century since the first. Extraordinary prayer for more men began two or three years since, and the volume of intercession has been deepening and widening in our colleges; and now the labourers are presenting themselves. But let us understand that this is God's challenge to us, not our challenge to God. It is not for us to present these men to the Lord, and say, "Behold, Lord, here are the men, now provide the money to send them." Just the contrary. We have been praying, and the Lord has sent forth labourers 2000 strong, and now He calls on us to open our purses and provide money to dispatch them to their fields. We cannot make missionaries; this is the work of the Holy Spirit. But we can make money. Oh, Church of Christ, put your pay-roll against God's muster-roll; hand out the wages as the Lord of the harvest sends forth the workmen, and so match your ability to God's occasion, and thus make a full-orbed opportunity. We have the money—enough, and a hundred times more than enough, if it were laid upon the altar. And here, undoubtedly, is where the heaviest strain of responsibility comes at present upon the purse-strings. Haven't we for a century been hearing that challenge of Andrew Fuller, "There is a gold mine in India; who will explore it, venture to explore it?"

Look at our gold mine in India—twenty-five thousand Telegus dug from the heart of heathenism whose faces now shine, precious coins fresh from the mint of the Holy Spirit. Look at our gold mine in America. One hundred and sixty thousand disciples added to our membership in the last year, a noble portion of the result of Home Missionary effort. Do you hear of any such returns as these elsewhere? And above all, that which crowns the present as the opportunity of opportunities is the signal manifestation of the Holy Spirit in our world. "And it shall come to pass in the last days that I will pour out my Spirit upon all flesh," saith the Lord. We are living under the fulfilment of this promise. The calling out of so many young men for missionary service is to my mind the most extraordinary proof of this. God never makes half a providence any more than man makes half a pair of shears. When God says to Philip, "Go near and join thyself to this chariot," it is because He has opened the heart of the rider in that chariot to receive the word of life. When God says to 2000 young men in our colleges and seminaries, "go and preach the gospel in the regions beyond," it is, I believe, because He is about to put in the hearts of these unprivileged ones a great hunger after salvation.

Whence is our peril? One danger is that we may fail through the very abundance of our resources; that excess may be thwarted by success—excess of opportunity by excess of ability. Do you not know that all history is written over with verifications of our Lord's saying to his apostle, "My strength is made perfect in weakness?" Not that there is any virtue in weakness of itself, only that it lets us down upon God and into the sway and sweep of his omnipotence. "All things are possible to him that believeth," says Jesus. But this is true only because of that other fact that "all things are possible with God," and that faith couples on our weakness to his almightiness. But the danger is that as God's favour towards us increases, our faith toward God may decrease; like the pupil of the eye which contracts more and more the more light is poured upon it. This is undoubtedly the tendency of things, such is the waywardness of human nature. So the danger is that our weakness may be made perfect through our strength.

According to recent estimates, it is computed that there are eight billions of dollars hoarded up in the hands of American Christians, a sum so great that it staggers our mathematics to compute it. Now, making a fair provision for sickness and old age, it is unquestionable that a vast proportion of this sum would still come under the description of our Lord's parable of money "kept laid up in a napkin." That napkin may be cut according to the strictest pattern of commercial integrity; it may be hemmed with the most rigid rules of political economy; nevertheless, I fear that if our Lord were suddenly to return from that far country whence He has gone, He would shake this napkin clear of its contents and exclaim, "Thou wicked and slothful servant, thou oughtest to put my money to the exchangers, that at my return I might have had my own with usury"—the usury of saved souls, the usury of evangelised nations, the usury of eternal praise returning to Him who, "though He was rich, yet for our sakes became poor, that we through his poverty might be rich."

And the most solemn consideration is that our Lord will not take one cent of this hoarded wealth by compulsion or seizure. He who saves no man without his consent, taxes no man without his consent. For our freedom of will is the most sacred thing in the universe—the very crown jewel of manhood. And God will never in any circumstance violate it. Think what an awful strain this fact puts upon your free will. The grip of avarice upon your purse-strings can strangle our missionary enterprises. But that is not all. As by a slight leverage of his bar, the workman can hold a hundred tons' weight from moving down an incline, so by the purchase of your unsanctified will you may thwart and hold back from a lost world the redemption of God, "who will have all men to be saved." Your "I will not," may defy God's "I will," who is "not willing that any should perish."

Do you accuse me of preaching to rich laymen in saying this, and so making invidious distinctions? I am speaking quite as much to ministers. In the prosperity which has come to us in these days, we have scores of pastors who are enjoying sumptuous salaries. Little to be envied is the minister who, with all his other responsibilities, has that of inherited wealth or a large salary. For in the missionary exchange of our times a dollar has come to have a well-nigh fixed equivalent in salvation; so that we may almost say that so many pounds sterling will yield so many souls saved. With this thought in mind, how can the minister who is set to "watch for souls as they that must give account" take the responsibility of carrying hoarded wealth? How, if he has a sanctified conscience, will he challenge every coin which comes into his hands, saying, "'Whose image and superscription is this?' God has ordained money as one of the means for reconforming lost souls to the image of his Son. Therefore, let who will render unto Cæsar the things that are Cæsar's; I will render unto Christ the things that are Christ's."

And having said this much to ministers, let me the more boldly speak unto you laymen who are rich in this world's goods. Oh, that you could apprehend the possibilities that are within your hands, and the narrow space of time in which you must realise those possibilities. If the early Christians did such great things with no money, what might you not do with your millions, if every ounce of gold were sanctified to the degree of 24 carats fine for God!

Ask social scientists concerning the perils which threaten our [American] Republic, and among these they will mention the out-populating power of foreign races. They tell us that the negro and the Celt are multiplying so rapidly that there is danger that our native stock may be swallowed up by them. And as the counterpart to this, they admonish us that the Americans, as they grow rich and aristocratic, evade the responsibilities of child-bearing, and so put the Saxon and Puritan stock to a constant disadvantage in the competition of races. I mention this only that I may dwell upon the analogous spiritual fact:—"As soon as Zion travailed, she brought forth children." It is the law of God that renewed souls should come forth, through the birth-pangs of prayer and faith in the Church of Christ. But the tendency is for the Church, as soon as it becomes wealthy and aristocratic, to shirk the responsibilities of child-bearing, preferring the luxuries of worship, the music and oratory and architecture of an elegant sanctuary, to the bringing forth and nursing of children. Fashionable religion frowns on the prayer-meeting exhortations as sanctified baby talk, and on simple Gospel preaching as weak pulpit milk, and on lifting the hand and rising for prayers as nursery exercises which cultivated Christians do not care to engage in. But the Church that knows its calling as the mother and nurse of souls will use all these things, because God has enjoined "milk for babes" and the rudiments of faith for children. All honour to the Church that accepts the function of child-bearing and nursing! but no honour for that Church which prefers barrenness to maternity, in order that she may be at ease in Zion. May God save us from this temptation, which culture and social position are constantly forcing upon us!

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* From the Annual Sermon before the American Baptist Home Mission Society, Minneapolis.

We have a magnificent opportunity on this continent, and we have magnificent resources, if only we will use them. Let us have done with glorying in our members, and give attention to our opportunities. It is not more men, but more man, that the Church of God needs for the accomplishment of his work. John Wesley, looking over the needs of a lost world, made the startling exclamation: "Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus and Him crucified, and I will set the world on fire with them." Therefore, I exhort that we all and altogether do these three things:

Contemplate. Lift up your eyes round about and behold, what fields are white unto the harvest, what wide and effectual doors are waiting to be entered.

Consecrate. Boast no more of numbers or resources. For "it is not by might nor by power, but by my Spirit, saith the Lord." The meekest man among us with the Holy Ghost resting upon him is stronger than the strongest. Therefore, through all our borders let us fall on our faces and wait upon God anew for the enduement of the Spirit.

Concentrate. Too long have we been using our wonderful prosperity as a magnifying glass for enlarging our own importance, and so ministering to our self-complacency. Let us use it henceforth as a burning glass for concentrating our religious influence, and bringing it to bear upon a perishing world, kindling the love of God where now there is only the love of sin and self; so shall we do our part towards setting the world on fire for Christ. —*National Baptist.*

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A PLEA FOR SIAM.

The devoted "round the world missionary" of the American Women Christian Temperance Union, Mrs. Leavitt, has paid a visit to Siam, and interviewed the king. In a letter to *The Union Signal*, she says:—

I want to call for missionaries and money for Siam. Eight millions of people to be reached, and not one-hundredth of an adequate force in the field: England raising one and a half million pounds for missionary purposes, and we less; England spending one hundred and twenty-four million pounds for drink, and we more. Oh, for men, women, money, and especially women! I say the last advisedly, after a careful study of the matter. The women I want for the field are successful, "cannot be spared," teachers and physicians, from twenty-five to thirty-five years old, full of the spirit of Christ. And the money should come from the young men who are now spending it on cigars and drink. And when these women come they will talk to women, to men, to mixed audiences, wherever God opens the way for them. But oh, dear, reverend missionary boards, don't send out any of the wine-bibbing, cigar-puffing fraternity. There is bad example enough of every sort, in all these lands, from the ungodly men from Christian lands, who are in government places, and engaged in business. Let Christian missionaries be so free from all these things that no poor soul or body can be injured by following their example.

ELIJAH THE PROPHET.—9.

By Rev. F. B. MEYER, B.A., Leicester.

RAIN AT LAST!

1 Kings xviii.

We can in a very inadequate degree realise the horrors of an Eastern drought. And it would have been difficult, in the parched land on which Elijah gazed from Carmel, to have recognised that garden of the Lord of which Moses said: "The Lord thy God giveth thee a good land, a land full of brooks of water, of rivers and depths, which spring out of valleys and hills; a land wherein thou shalt eat bread without scarceness, and in which thou shalt not lack anything." Yet so it was. The rivulets and watercourses were dry; dry as Cherith. The ploughed lands were brown, chapt, and cracked. The hinds calving in the pasture-lands forsook their young, because there was no grass. And on the hill-tops, where cooler air might be found, the wild asses stood with dilated nostrils, panting for the rain that did not come. All this was the result of sin. The iniquities of Israel had separated between them and their God, and their sins had hid his face from them. Elijah knew this right well, and this prompted him to act the part of executioner to the priests of Baal, who had been the ringleaders in the national apostasy, but whose bodies now lay in ghastly death on the banks of the Kishon, or were being hurried out to sea.

Ahab must have stood by Elijah in the Kishon gorge, and been an unwilling spectator of that fearful deed of vengeance, not daring to resist the outburst of popular indignation, or to attempt to shield the men whom he had himself encouraged and introduced. When the last priest had bitten the dust, Elijah turned to the king, and said, "Get thee up, eat and drink; for there is a sound of abundance of rain." It was as if he said, "Get thee up to where thy tents are pitched on yon broad upland sweep; the feast is spread in thy gilded pavilion; thy lackeys await thee; feast thee on thy dainties; but be quick, for now that the land is rid of these traitor priests, and God is once more enthroned in his rightful place, the showers of rain cannot be longer delayed. Can you not hear the sough of the Western breeze, which shall soon become a rain-bearing hurricane? Be quick! Or the rain may interrupt thy carouse."

What a contrast between these two men! "Ahab went up to eat and drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees." It is no more than we might have expected of the king. When his people were suffering the extremities of drought, he cared only to find grass enough to save his stud; and now, though his faithful priests had died by hundreds, he thought only of the banquet that awaited him in his pavilion. Cruel, cowardly, mean, and sensual are the least epithets we can apply to this worthless man, clad, though he was, with the royal robes of Israel. I think I can see them ascending those heights together: no sympathy; no common joy; no reciprocated thanksgiving. The King turns straight off to his tents; whilst the servant of God climbs steadily up to the highest part of the mountain, and finds an oratory at the base of a yet higher spur, or promonitory, from which a marvellous view could be obtained of the broad expanse of the Mediterranean, which slept under the growing stillness of the coming night.

Such contrasts still reveal themselves. Crises reveal the secrets of men's hearts, and show of what stuff they are made. The children of this world will spend their days in feasting, and their nights in revelry, though a world is rushing down to ruin. If only they can eat and drink, they are regardless of the needs of the perishing, and the judgments of God. Such feasted with Belshazzar when the foe was at the gates of Babylon; and filled with their frivolities the royal apartments of Whitehall when William of Orange was landing at Tor Bay. And woe to the land when such men rule! The sequence between the sensual luxury of the rulers and the decadence of the nation was well pointed out by Isaiah when he said:—"Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, until wine inflame them! And the harp and the lute, the tabret and the pipe, and wine are in their feasts: but they regard not the work of the Lord, neither have they considered the operation of his hands. *Therefore my people are gone into captivity*" (Isa. v. 11—13). May our beloved country be preserved from having such leaders as these! And may our youth be found, not garlanded and scented for the Ahab feasts, but with Elijah on the bleak uplands, where there may be no dainty viands, but where the air is fresh, and life is free, and the spirit is braced to noble deeds.

THERE ARE CERTAIN CHARACTERISTICS IN ELIJAH'S PRAYER WHICH WE MUST NOTICE AS WE PASS, BECAUSE THEY SHOULD FORM PART OF ALL TRUE PRAYER.

(1) *It was based on the promise of God.*—When Elijah was summoned from Zarephath to resume his public work, his marching orders were capped by the specific promise of rain, "Go, show thyself unto Ahab; and I will send rain on the earth." To natural reason this might have seemed to render prayer unnecessary. Would not God fulfil his promise, and send the rain, altogether irrespectively of further prayer? But Elijah's spiritual instincts argued otherwise, and more truly. Though he had never heard the words, yet he anticipated the thought of a later prophet, who, after enunciating all that God was prepared to do for his people, uttered these significant words: "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them."

God's promises are given, not to restrain, but to incite to prayer. They show the direction in which we may ask, and the extent to which we may expect an answer. They are the mould into which we may pour our fervid spirits without fear. They are the signed cheque, made payable to order, which we must endorse and present for payment. Though the Bible be crowded with golden promises, from board to board, yet will they be inoperative, until we turn them into prayer. It is not our province to argue the reasonableness of this; it is enough to accentuate and enforce it. Why should it not be sufficient to silence all questions by saying, that we have here reached one of the primal laws of the spiritual world, as simple, as certain, as universal, as any that obtain in the world of nature. Promises of abundant harvest smile to the husbandman from earth and sky, but he knows that they will not be realised unless he puts into operation the laws and processes of agriculture; and as he does so, it is not necessary for his success that he should understand the *why and wherefore;* it is enough for him to do his little part, and he finds that every promise is fulfilled in the produce shed at his feet from Nature's golden horn.

When, therefore, we are asked *why* men should pray, and *how* prayer avails, we are not careful to answer more than this: "Prayer is the instinct of the religious life; it is one of the first principles of the spiritual world. It is clearly taught in the Word of God to be prevalent with the Almighty. It has been practised by the noblest and saintliest of men, who have testified to its certain efficacy. Our Lord Jesus not only practised it, but proclaimed its value in words, which have been plunged a myriad times into the crucible of experience, and are as true to-day as ever. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.* We are content, therefore, to pray, though we are as ignorant of the philosophy of the *modus operandi* of prayer, as we are of any natural law. We find it no dreamy reverie or sweet sentimentality, but a practical living force. Whenever we stand by the altar of incense we become aware of the angel of the Lord standing hard by, and saying, "Fear not, O man greatly beloved, thy prayer is heard."

When your child was a toddling, lisping babe asked many things wholly incompatible with our nature, and its own welfare; but as the years ave passed, increasing experience has moulded s requests into shapes suggested by yourself. o as we know more of God, through his romises, we are stayed from asking what He annot give, and are led to set our hearts on hings which lie on his open palm waiting to be ken by the hand of an appropriating faith. his is why all prayer, like Elijah's, should be ased on promise. We stand on a foundation of damant, and have an irresistible purchase with od, when we can put our finger on his own romise and say, *Do as Thou hast said.*

(2) *It was definite.*—This is where so many rayers fail. They are shot like arrows into the r. They are like letters, which require no nswer, because they ask for nothing. They are ke the firing by artillery in a mimic fight, when nly gunpowder is employed. This is why they re so wanting in power and interest. We do ot pray with any expectation of attaining efinite and practical results. We wander out ke Isaac to meditate in the fields at eventide, ut we fail to ascend Carmel, with the compressed p and the resolute step of Elijah; as determined, we may, to win by prayer the fulfilment of ome blessed promise, as he was to bring the nged-for rain. Let us amend in this matter. et us keep a list of petitions, which we shall ead before God. Let us direct our prayer, as avid did, and look out for the answer, and we hall find ourselves obtaining new and unwonted essings. Be definite.

(3) *It was earnest.*—"Elijah prayed earnestly." his is the testimony of the Holy Spirit, through e Apostle James. It was the effectual, fervent rayer of a righteous man, which availeth much. he prayers of Scripture all glow with the white eat of intensity. Remember how Jacob wrestled, nd David panted and poured out his soul; the nportunity of the blind beggar, and the perstency of the distracted mother; the strong ying and tears of our Lord. In each case the hole being seemed gathered up, as a stone into catapult, and hurled forth in vehement eneaty. Prayer is only answered for the glory of hrist; but it is not answered unless it be accomanied with such earnestness as will prove that e blessing sought is really needed.

Ah! what earnestness pants and throbs on ery side. No listless attention! No flagging terest! No drowsy eye! Oh, for such violence, uided by holiness, to take the kingdom of eaven by force! Such earnestness is, of course, be dreaded when we seek some lower boon r ourselves. But when, like Elijah, we seek e fulfilment of the Divine promise, not for urselves, but for the glory of God, then it is npossible to be too much in earnest, or too full the energy of prayer.

(4) *It was humble.*—"He cast himself down on e ground, and put his face between his knees." Ve scarcely recognise him, he seems so to have st his identity. A few hours before, he stood ect as an oak of Bashan, now he is bowed as a lrush. Then as God's ambassador he pleaded ith man, now as man's intercessor he pleads ith God. Is it not always so, that the men ho stand straightest in the presence of sin, w lowest in the presence of God? And is it ot also true, that those who live nearest God e most reverent? True, thou art a child, but ou art also a subject. True, thou art a reeemed man, but thou canst never forget thine riginal name, *sinner.* True, thou mayest come ith boldness, but remember the majesty, might, d power of God, and take thy shoes from off y feet. The angels of his presence fly with iled faces to do his bidding, as they cry, Holy, oly, Holy. The most tender love, which casts t the fear that hath torment, begets a fear at is as delicate and sensitive as that of John; ho, though he lay his head on Jesus' breast, rupled too hastily to intrude upon the grave here He had slept. Our only plea with God is e merit and blood of our great High Priest. becomes us to be humble.

(5) *It was full of expectant faith.*—"Whatever things ye desire, when ye pray, believe at ye receive them, and ye shall have em." Faith is the indispensable condition all true prayer. It is the gift of the Holy Ghost. It thrives by exercise. It grows strong by feeding on the promises: the Word of God is its natural food. It beat strongly in Elijah's heart. He knew that God would keep his word, and so he sent the lad—probably the widow's son—up to the highest point of Carmel, and bade him look towards the sea, because he was sure that ere long his prayer would be answered, and God's promise would be kept. We have often prayed and failed to look out for the blessings we have sought. The stately ships of heaven have come up to the quays, laden with the very blessings we asked, but as we have not been there to welcome and unload them, they have put out again to sea. The messenger pigeons have come back again to their cotes, with the tiny messages concealed beneath their wings, but we have not been there to search for them and take them.

Sometimes we have to exercise faith on the simple warrant of God's Word. At other times, God seems to give us special faith for things which are not directly promised. The presence or absence of faith is a great test in prayer. Where it is present, we are so sure of the answer as to turn petition into thanksgiving. But where it is persistently absent, and where continued prayer fails to light up the spirit with the conviction of coming answer, then it would seem as if the Urim and Thummim stone is darkening with one of God's loving *Noes;* and He says, "Ask Me no more concerning this matter."

There is a faith which God cannot refuse; to which all things are possible; which laughs at impossibility; which can move mountains and plant them in the sea. May such faith be ours, but it can be ours only by careful and eager nurture. Such faith was Elijah's.

(6) *It was very persevering.*—He said to his servant, "Go up now, look toward the sea." And he went up, and looked, and said, "There is nothing." How often have we sent the lad of eager desire to scan the horizon; and how often he has returned with the answer, *There is nothing.* There is no tear of penitence in those hard eyes. There is no symptom of amendment in that wild life. There is no sign of deliverance in these sore perplexities. There is nothing. And because there is nothing when we have just begun to pray, we leave off praying. We leave the mountain brow. We do not know that God's answer is even then upon the way.

Not so Elijah. "And he said, Go again seven times." There is a truer rendering of this: "*Then said he seven times, Go again.*" It is not that the prophet bade him run to and fro seven times without interrupting himself in prayer; but it would appear that, again and again, the lad came back to his master with the same message, "There is nothing," and, after an interval, he was bidden to go again.

He came back the first time, saying, "There is nothing, no sign of rain, no cloud upon the clear sky," and Elijah said, "Go again." And that was repeated seven times. It was no small test of the prophet's endurance, but he was not tried more than he could endure, and with the ordeal there came sufficient grace, so that he was able to bear it.

Not unfrequently our Father grants our prayer, and labels the answer for us; but He keeps it back, that we may be led on to a point of intensity, which shall bless our spirits for ever, and from which we shall never recede. "But none of them that wait on Him shall be ashamed." Then when we have outdone ourselves, He lovingly turns to us, and says, "Oh woman, great is thy faith: be it unto thee even as thou wilt." *He waits, that He may be gracious unto us.*

(7) *And the prayer was abundantly answered.*—For weeks and months before, the sun had been gathering up from lake and river, from sea and ocean, the drops of mist, drawing them as clouds in coronets of glory around himself; and now the gale was bearing them rapidly towards the thirsty land of Israel. "Before they call I will answer, and whilst they are yet speaking I will hear." The answer to your prayers may be nearer than you think. It may already have started by the down-line. On the wings of every moment it is hastening towards you. God shall answer you, and that right early.

Presently the lad, from his tower of observation, beheld on the horizon a tiny cloud, no bigger than a man's hand, scudding across the sky. No more was needed to convince an Oriental that rain was near. It was, and is, the certain precursor of a sudden hurricane of wind and rain. The lad was sent with an urgent message to Ahab, to descend from Carmel to his chariot in the plain beneath, lest Kishon, swollen by the rains, should stop him in his homeward career. The lad had barely time to reach the royal pavilion ere the heavens were black with clouds and wind, and there was a great rain.

The monarch started amid the pelting storm, but fleeter than his swift steeds were the feet of the prophet, energised by the hand of God. He snatched up his streaming mantle, and twisted it around his loins; and amid the fury of the elements, with which the night closed in, he outstript the chariot, and ran like a common courier before it, to the entrance of Jezreel, some eighteen miles distant. He did this to convince the King that in his zeal against idolatry, he was actuated by no personal disrespect to himself, and prompted only by jealousy for God.

Thus by his faith and prayer this single man brought back the rain to Israel. "More things are wrought by prayer than this world wots of." Why should not we learn and practise his secret? It is certainly within the reach of us all. Then we too might bring from heaven spiritual blessings, which should make the parched places of the Church and the world rejoice and blossom as the rose.

BRETON EVANGELICAL MISSION.

Pasteur Lecoat, after a most successful tour in England, has returned to the chief station at Tremel in time for the "pardon" season, or series of town and village semi-religious fêtes, which continue from June to September, during which time very many precious opportunities of reaching the masses in that priest-ridden country are afforded. On his return journey he and Madame Lecoat visited the Channel Islands, where, beside interesting the old friends of the Mission, and gaining new ones, they were enabled to gather some large companies of Breton labourers, who had not for a long while heard the Gospel in their native tongue, and many heard it then for the first time. So great was the interest excited among the hearers that, as an experiment, Pasteur Lecoat yielded to their pressing entreaties, and promised to send them a colporteur-evangelist for a month, and to continue his labours among them if the means could be procured to enable him to do so.

The summer work of wider distribution of the Holy Scriptures in Breton and in French, as well as general colportage and evangelistic visitation of the people at their homes, will now be vigorously prosecuted. Any English Christian friends who may be desirous of utilising their summer holiday in seeing for themselves the work done by this Mission in the beautiful, but almost unknown, country among tourists. will be heartily welcomed at the Chief Station Tremel, par Plestin, Côtes-du-Nord. The accommodation is of the farmhouse character, the climate good, and much of real mission work to interest Christians can be seen. The route is *viâ* Southampton and St. Malo, and the Channel Islands lie in the track. A female worker, with some means, is much needed, and the language is not difficult.

LONDON MISSIONARY SOCIETY.—We learn that Mr. Arthur Marshall has been elected chairman of the board of directors of the London Missionary Society for the ensuing year, and Rev. D. MacEwan, D.D, vice-chairman. This is the second time that Mr. Marshall has been called to this honourable position. Dr. MacEwan, who is ex-Moderator of the English Presbyterian Synod, has been an active director of the Society for several years.

MILDMAY PARK CONFERENCE.

Smaller Gatherings.

The Railway Mission.

In the tent at four o'clock on Thursday, the 23rd ult., the Railway Mission had an interesting and attractive meeting, under the presidency of Sir R. Phayre. Mr. D. Spencer, secretary, rapidly set forth the object and extent of the Mission's work, urging those present to assist in it. The object is to bring the Gospel of the Lord Jesus Christ to the railway servants, of whom there are 367,000 in the United Kingdom; taking into account their wives and children, the Mission aims to reach over a million persons. Railway servants are engaged in a work which is of an arduous and responsible character, and those who travel owe the safety of their journey to the care, skill, sobriety, and oftimes the Christianity of the men engaged in running the trains. Over two hundred missions have been already started, and over four hundred meetings are held weekly in waiting-rooms, sheds, workshops, coffee palaces, mission halls, schoolrooms, platelayers' cabins, and in all sorts of places up and down the country. Many of the meetings are conducted by ladies. Reference was then made to the Railway Men's Christian Association, which, during 1886, received over a thousand new names to its list. It was also mentioned that several men were prepared to go out to South Africa and India to carry the Gospel to the railway servants there. Mr. Spencer said every Christian lady might undertake to do something in circulating *The Railway Signal* and Gospel literature, visiting the homes, speaking to one and another on the lines, or conducting meetings.

Signalman Balaam (M.R.) referred to the great change which had taken place on the railways in the past few years. Years ago there had existed a great amount of pilfering and bad language, and the idea was that no railway man could be a Christian; now, through the efforts of the Mission, hundreds are coming out on the Lord's side.

Driver Stokes said that although six or seven years ago he did not know a Christian man on the District Railway, now he believed they were to be found in all directions witnessing amongst their mates.

Mrs. Gates, of Brighton, who had been working amongst Railway-men for eleven years, gave a very encouraging and stimulating account of the progress of Christianity amongst the men, and affectionately pleaded that all her hearers might take opportunities of speaking to the men in their own districts, and as they travelled. She dwelt upon the kindliness of the guards and porters with children and invalids, and considered that they had a great claim on the Christian sympathy and practical help of the travelling public. She believed that many engine-men, firemen, and guards, habitually prayed on their journeys for the safe conduct of the passengers committed to their charge.

After Mr. T. A. Denny had invited pecuniary support for the Mission, and expressed the confidence he had in the work, Mr. George Clarke described the early days of the Mission, and the difficulties that had been encountered. The Chairman gave his experience of the Indian railways, and the means adopted to overcome the evils of intemperance, and earnestly pleaded the peculiar claims of the Mission as worthy of public support, on account of its real and effective work. Then Signalman Hole, representing the West Brompton District, told his experiences of the Mission, and how he had been led, through personal conversation, to give up gambling, drinking, and smoking, and become a follower of the Lord Jesus Christ. Mr. S. Gurney Sheppard, as the Treasurer, closed the meeting, saying that he considered it would be a privilege to anyone to help in the work. The converted men were many of them full of zeal, and it was a pleasure to work with and for them.

Home Mission Work.

Rev. H. M. Williamson, of Belfast, presided over a meeting in the tent on Friday afternoon for the consideration of helps and hindrances to Mission work. Mr. Spencer Walton said the hindrances often met with are those brought out in the early chapters of Nehemiah. A good deal of the ruin so much to be deplored results from the breaking-down of the wall of separation between the Church and the world. On all sides the Church is more or less in ruin, and before any real blessing can come to our churches and chapels the wall that has been broken down must be rebuilt. Individual members should take their part in this work. Concerts, penny readings, entertainments, the object of which, it is said, is to attract the young people—these are all hindrances to true religion, and as long as they are permitted the blessing cannot come down. Church defence is not needed, but Church purging is. Often, on entering upon a mission, everything is so cold—the evangelist finds he must begin with the members of the Church, instead of those who are outside. He finds the wall of separation has been broken down; after some time, the people begin to own how wrong they have been. The real work of the mission often only begins just as it is drawing to a close, because of this state of things. Mr. Walton spoke of four great hindrances to mission work—a worldly Christianity, denominationalism, dead professors, and drink. Restitution, and by this was meant not only the restoration of what did not belong to a person, but the restoration of good feeling so often disturbed by some petty jealousy, is also necessary. When this has taken place, then, as in Neh. v. 13, would the congregation be able to say, "Amen," and to praise the Lord.

Mr. C. Inglis said the hindrances he had met with in twenty years' evangelistic work are just those to which reference is made in Luke ix. In this chapter seven points of weakness in the disciples are recorded. The first is want of sympathy. They said, "Send the multitude away." There was also a want of watchfulness. "Peter and they that were with him were heavy with sleep." Peter made three mistakes: he was asleep when he ought to have been watching, he was talking when he ought to have been listening, and then he was working when he ought to have been resting. Then, because of unbelief, the disciples were unable to perform an act of mercy. "There is a terrible amount of unbelief in God's children," said Mr. Inglis, "and unbelief in a child of God is an awful thing." Again, there was a want of liberality. The disciples said, "We saw one casting out devils, and we forbad him, because he followed not with us." Here, again, was an illustration of the curse of denominationalism. There was a want of humility also—they reasoned together as to which should be the greatest; and in the request, "Lord, wilt Thou that we command fire to come down from heaven?" there was a great want of patience.

Dr. Mutchmore, of Philadelphia, and Rev. H. M. Williamson, also addressed the meeting, dwelling especially on the necessity there was, if the lapsed masses are to be effectually dealt with, that the Church should bestir herself, and go to the people in the spirit in which Jesus went to them—in true sympathy and love.

Mulberry Tree Meetings.

PRAYER FOR QUEEN AND COUNTRY

A meeting under the joint presidency of Mr Harry C. Nisbet and Lord Radstock was held on Wednesday afternoon under the Mulberry Tree and was well attended. Mr. Nisbet gave a brie address. Our meeting, he said, comes appropriately after a day of thanksgiving and rejoicing. We have personal and national mercie for which to be thankful. When we think of the proceedings of yesterday, we cannot but be thankful for the preservation of the Queen' health; and we thank God, too, that in the solemn observances of the day the song of glor to God took a prominent place. Then I think there was an acknowledgment by the nation tha we must look to God as the source of all tru honour and prosperity. We know very well tha our Queen must first have received from God the honour which belongs to her position, and we ma say the same of the nation. The pageant of yesterday might have served to remind us of the reproo given by Daniel to proud Nebuchadnezzar, who gave not God the glory. When we are showing our army and navy to foreigners, and boasting o our strength, it may be that we too require som such reproof from the Spirit of God to tell u that these, after all, are not the things we shoul pride ourselves upon. We meet here to-day t lift up holy hands without wrath or doubting and we spend this little while in earnest praye for our Queen, our Government, and our country We need every year to multiply our prayers, s to speak, that the vast dominions which God ha placed under British rule, and of which ou Queen is Empress, should also be regarded a the Lord's. And now our friend, Lord Radstock has a subject to bring before you which is ver dear to his heart, and after we have sung hymn he will take my place.

After a hymn had been sung, a friend presen offered brief but very earnest prayer for all th children of the Queen.

Lord Radstock said: We cannot meet to-da without feeling that there is great cause fo humiliation, and that the truly culpable one are the children of God. If things are goin wrong nationally, it is because the salt has lost i savour; it has lost its pungency and power, an instead of gaining a victory over the evil in th world, it is being overcome itself by the evil. fear there are few places in England to which w can point and say with certainty—*there* th children of God are all living in love. Than God, there is great improvement in this respec but the dangers arising out of false doctrine ar it seems to me, exceedingly on the increas For some time past there has been a yearning the hearts of several for united prayer, that the should be a concert for prayer among the chil ren of God. In connection with this yearnin friends should clearly understand two things: What have we to face? Who are to pray? B we should all recognise that there are many de children of God who never come to Mildma and are they to be excluded? What has bee laid upon the minds of many is to invite all who love the Lord, without presuming to pass an opinion on any one of them, but taking all who hold Christ to be the Head of the Church—that we should invite them to join with us in prayer. Accordingly a circular has been drawn up addressed to those who are on different lines.

His lordship then read the circular referred to (which appeared in a recent issue), and said: If all the children of God get polarity with their Lord it will not be long before they will get polarity with one another. The meeting was closed with prayer by Captain Chapman.

WORK AMONG WAIFS AND STRAYS.

On Thursday afternoon Mr. Samuel Gurney Sheppard presided over a large meeting gathered to hear about Dr. Barnardo's work. The Doctor's voice was in capital order, and was heard to a considerable distance. He began by maintaining that the command to "go out into the streets and lanes of the city" included the children, and that, apart from Christianity, a common humanity should move us to save them. He then gave some of the statistics of the Metropolis to show its vastness, and asserted that thousands are living in a state worse than beasts. Among these are the children, so easily saved, and so easily ruined. He rightly added that no work is so easy when the heart was full of love to Jesus Christ. But whether Christians moved in the matter or not, the children are not neglected, for the devil is busy among them. A fair, blue-eyed child, only five years old, was so shocking in her blasphemy and obscenity when received into the Home at Ilford, that he had to move her from Home to Home for fear of moral contamination. The state of the morals of the children is chiefly owing to the state of their homes, numbers of them having none worthy of the name.

He then described his efforts to reach big lads by his Labour House. These lads must be willing to do hard work and plenty of it, as he would have neither idle or dishonest boys. Numbers had been sent to Canada, and 150 were now in the Home. He was obliged to refuse applications every day for these trained boys. There had been conversions among these lads from time to time, with increasing numbers lately. He purposed visiting Canada again soon, and described his land there as "a thousand miles from everywhere." In speaking of the cases of girls received into the Ilford Home, he named one whose father, mother, sister, and brother were all thieves, the father saying, in answer to the Doctor's application for the child, "Anybody may take her, she's no good to us"; because she would not steal. This was a country case. The surroundings of some of the children sent to him were too shocking even to mention.

To show the extent of his benevolent work he stated that from fifty to sixty applications on behalf of children were received every day, and they were now receiving into the Homes an average of ten a day, and no really destitute boy or girl was ever turned away. Already 10,345 children had been rescued, of whom 2634 had been sent to Canada. £16 would keep a child in the Institutions for a year, and £8 10s. would emigrate one to Canada. A touching story, told as only Dr. Barnardo knows how, of a girl who took her piety into her Canadian home, and would not eat without saying her grace, brought tears to a good many eyes.

About fifty of the big lads from the Labour House stood on the outskirts of the crowd and sang some hymns very nicely.

OPEN-AIR PREACHING.

Popular as Dr. Barnardo is, the crowd on Friday to hear about open-air preaching, and to listen to the singing of the United Gospel Choir, was larger than on Thursday. Mr. John MacGregor ("Rob Roy"), the founder of the Open-air Mission, presided, and was surrounded by a considerable number of open-air preachers, all prepared to testify to the blessings of this mode of evangelisation; but time was pressing, and would only allow of brief addresses from the following:—Mr. Robert Scott Moncrieff, Edinburgh; Mr. E. J. Kennedy, Sec. Y.M.C.A. Exeter Hall; Mr. Reginald Radcliffe, Liverpool; Mr. J. Theodore Isaac, Strangers' Rest, Ratcliffe-highway; Mr. W. J. A. Rowe, Sec. South Evangelistic Choir; Rev. James Henry, Moravian Missions; and Mr. Joseph Weatherley. Near the chairman were specimens of street lamps, organ-harmoniums, "the Coloured Teacher" and hymn-sheets, to illustrate the external aids to open-air preaching.

PREACHING BY PICTURES.

But, judging from the eagerness of the crowd when Mr. Gawin Kirkham (Sec. Open-Air Mission) began to explain his allegorical picture of the "Broad and Narrow Way,"* it was evident that many of them were waiting to hear this address, which closed the garden meetings at this memorable Conference. The picture from which Mr. Kirkham lectured is painted in dull oils, and is 12 ft. high and 9 wide; and, as he told the audience, this was the eight hundred and seventh exposition in public in eighteen years. The various scenes in both roads were graphically described, and, as Mr. Weatherley (the chairman) observed at the close, it was a most interesting and striking address on a striking picture, full of Scriptural teaching.

The waiters in the large marquee, where dinner and tea is served, always look forward to the morning of the closing day of the Conference for their meeting. Nor did they look in vain on this occasion. As soon as the stewards' breakfast was over, about forty of them assembled in the marquee, and were addressed by Rev. W. F. Stubbs, vicar of St. Columba, Liverpool. Prayer having been offered by Mr. G. Kirkham, each waiter was presented with a volume of "Faithful Words" as a momento of the Conference.

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* The English Edition is published by Morgan & Scott, 1s., and the Explanation, 1d.

HOME OF REST, ESK BANK.—A Home of Rest for evangelists, male or female, was opened last week at 1, Fairhaven Villas, Esk Bank, N.B. The Home will accommodate four persons, and is the result of the earnest efforts to this end of Mrs. Grant. It is entirely unsectarian in character, and General Smith, in a brief address on the opening day, bespoke for it the support of ministers generally.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—The Western Board at their meeting on Monday week were occupied with matters connected with their agencies in China. Rev. W. H. and Mrs. Murray took farewell on their return to Peking, and were commended to God in prayer, led by the venerable Rev. David Russell, one of the four surviving directors who in 1863 gave Mr. Murray his first appointment in connection with Bible work. The Board accepted the services of two young men, both of Glasgow, who will shortly proceed to Central China, and one of whom will maintain himself. An occasional agent in South China reported good sales among the Ningpo fishing fleet. The men engaged in it are not easily got at, but he had been able to hire a boat with two men for the small charge of two shillings per day, and thus to visit the fleet and sell the Scriptures to the fishermen. The first Bible-case for use at street corners in Glasgow was on view, and was approved.

BIBLE STUDY.

Esther iv. 13—16.

I.—*Privilege of service.*—"If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place." (If we draw back when God calls, his work can go on without us, only we lose the blessing of being used.)

(1) *In fellowship with Christ.*—"They went forth, and preached everywhere, the Lord working with them" (Mark xvi. 20). "Workers together with Him" (2 Cor. vi. 1). "The Son of Man is come to seek and to save that which was lost" (Luke xix. 10). "Go out into the highways and hedges, and compel them to come in" (Luke xiv. 23).

(2) *In suffering for Christ.*—"Unto you it is *given* (granted as a favour), in the behalf of Christ, not only to believe on Him, but also to suffer for his sake" (Phil. i. 29). "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts v. 41).

(3) *In leading men to Christ.*—"Andrew...first findeth his own brother, Simon, and saith unto him, We have found...Christ. And he brought him to Jesus" (John i. 41, 42). "Philip... preached unto him Jesus...He said, I believe... and he went on his way rejoicing" (Acts viii. 35, 37, 39). "They that turn many to righteousness (shall shine) as the stars for ever and ever" (Dan. xii. 3).

II. *Responsibility of service.*—"Who knoweth whether thou art come to the kingdom for such a time as this?"

(1) *Rests on individuals.*—"To every man his work" (Mark xiii. 34). "Let him that heareth say, Come" (Rev. xxii. 17). "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14, 15). "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15).

(2) *As visible representatives of an invisible Lord.*—"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. vi. 8). "As Thou hast sent Me into the world, even so have I also sent them into the world" (John xvii. 18). "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20). "Allowed of God to be put in trust with the Gospel. Woe is unto me, if I preach not the Gospel" (1 Thess. ii. 4; 1 Cor. ix. 16).

(3) *Time is short: (a) For the workers.*—"Watch therefore; for ye know not what hour your Lord doth come...Blessed is that servant, whom his Lord, when He cometh, shall find so doing" (Matt. xxiv. 42—46). "The night cometh, when no man can work" (John ix. 4).

(*b*) *For perishing souls.*—"Behold, now is the accepted time: behold, now is the day of salvation" (2 Cor. vi. 2). "Exhort one another daily, while it is called to-day; lest any man of you be hardened through the deceitfulness of sin" (Heb. iii. 13).

III.—*Preparation for service.*—"Go, gather together all the Jews...and fast ye for me... three days...I also and my maidens will fast likewise; and so will I go in unto the king."

(1) *Prayer.*—"Elisha...prayed unto the Lord ...and he stretched himself upon the child...and the child opened his eyes" (2 Kings iv. 33—35). "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness" (Acts iv. 31). "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass" (Ps. xxxvii. 5).

(2) *Fasting.*—"Be ye clean that bear the vessels of the Lord" (Isa. lii. 11). "Abstain from fleshly lusts, which war against the soul" (1 Pet. ii. 11). "If I regard iniquity in my heart, the Lord will not hear me" (Ps. lxvi. 18).

Janet Clark

For the Young.

ONLY A PENNY.

A STORY FROM OUR LADS' EVENING CLASSES.

"Mayn't we come in too?" "Oh, Miss! it is so cold, *do* let us in!"

Such was the pitiful pleading that we had to encounter night by night last autumn from groups of big lads at the door of Berger Hall. One evening we noticed a young fellow sitting back from the rest of his class, uninterested, and looking out of sorts. Calling him aside we drew him into conversation, and the story he told us may serve as an example of the lives of many of these lads. He was a prodigal son who had run away from home two years ago and never seen his people since. He had lived as best he could from hand to mouth, but things had been getting worse and worse with him, and in the long winter season "no work" meant no food and no lodging. He had gone sometimes to a married sister who helped him now and again, but her husband did not approve of this; he himself only had two or three days' work a week, he "found it 'ard enough," he said, "to support 'er and 'er three children, let alone 'er brother!" and so the lad, too proud to take her help, was turned wholly adrift. He was a strong and handy young fellow, nineteen years old, and yet for three months could find no work to do, and now was pretty nearly starving on the streets. When the night school opened he came with the rest and had never missed an evening. We had often noticed that he looked half-famished, but tonight there was something about him worse than usual.

"Where did you sleep last night, Jim?" we asked.

"Didn't sleep nowhere!" he answered quietly. "Went fur a walk." From further questions we learnt that he and another lad in the school, both utterly homeless, were in the habit of starting about one o'clock at night, when the cold was so intense that they could no longer stand about the street corners, and walking up to London Bridge and back; reaching the East-end again about four in the morning when the busy city life was just commencing for another day.

"What do you have for breakfast then?" we asked.

"Cup o' tea and two slices of bread, if can git it;—I did 'ave tuppence to-day."

"And have you eaten nothing since—this is nine o'clock at night?"

"No; *nothin'!*"

And as he said it we looked into the lad's face and read there the truth of his story. Such a grave face it was, with such thin white cheeks and dull lack-lustre eyes! Such a heavy hoplesness, there was about it! It made one's heart ache to see that look!

The night was a bitterly cold one. February frost and icy east wind combined to pierce even the warmest wrappings. We looked at the lad's thin ragged coat, thought of that midnight walk,—and trembled!

The evening was drawing to a close and James had gone back to his class. It was the last half-hour, and a bright Gospel address was being given by our pastor to the school collectively. In the next hall the night school men were singing, sending through the double doors a volume of sound such as the combined voices of eighty or ninety working men alone can produce. Overhead the weekly choir practice was going forward with unusual zest. It needed a strong man's voice to drown the inharmonious combination thus produced, and Mr. Chaplin spoke out loudly. His voice rang right through the hall, securing the attention of every lad that was there. —Of every lad did we say? We looked round and saw James dropping asleep, just quietly going off! It was little short of a miracle; Poor lad; never had we seen such a picture of utterweariness as he presented!

The last hymn had been sung, and, as the classes were going out, we drew James aside, and slipping a penny into his hand, said, "You look hungry, my lad; go and get a cup of coffee and a bun!" A quick gleam of intelligence shone in the hungry eyes for a moment, and then he was gone. In the large hall buns and coffee are provided nightly for such of the men as can afford a penny, and into the large hall James had vanished. Our room was almost empty when he came back. What a change! Only a penny given; only a cup of coffee and one small halfpenny bun, but into that pale, pinched face had come a flush of health and a ruddy look of comfort. Oh, friends, had you seen that change you would not think even a penny a trifling or worthless gift! How many faces are there in this great London of ours that might be cheered that way by *only a penny?* And how many Christians are there willing to deny themselves of some little luxury for Christ's sake, so as to put by, for his needy ones, day by day, *only a penny?*—*Regions Beyond.*

SURE AND FAITHFUL.

"Charlie, Charlie!" clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," said one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

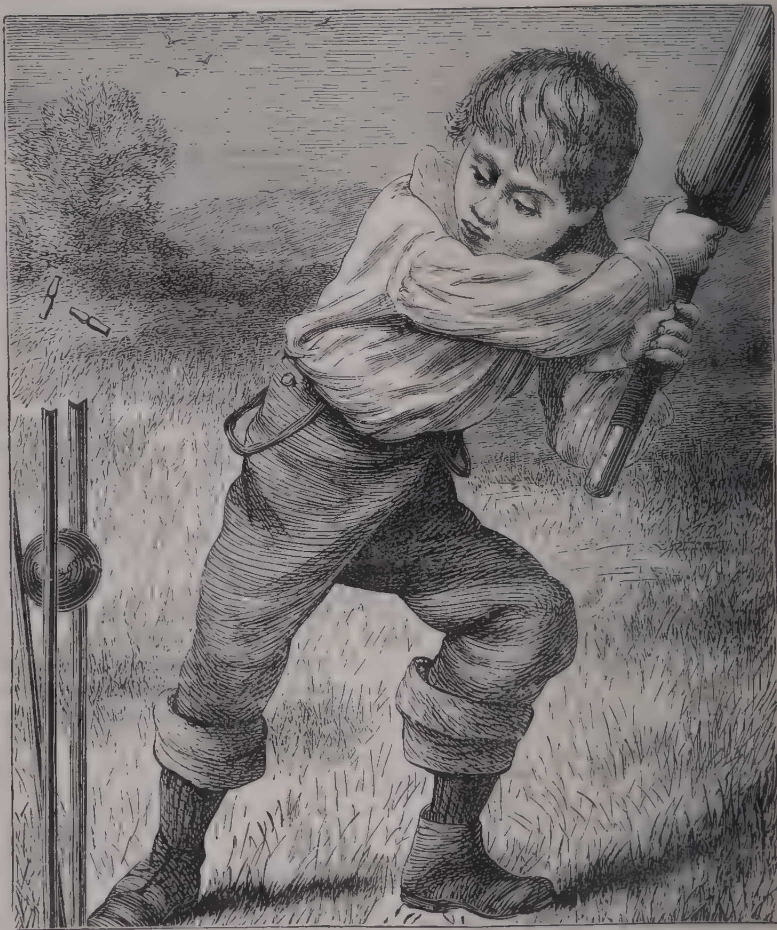
"Don't go yet! Have it out!"

"Finish the game. Try it again," cried the players in noisy chorus.

"I must go—right off—this minute. I told her I'd come whenever she called."

"Make believe you didn't hear," they exclaimed.

"But I did hear."



"She won't know you did."

"But I know it, and——"

"Let him go," said a bystander, "you can't do anything with him; he is tied to his mother's apron-strings."

"That's so," said Charles; "and it's to what every boy ought to be tied, and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes: "I call that manly; and the boy who don't keep his word to her will never keep it to anyone else—you see if he does"; and he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charlie Gray is a prosperous business man in a great city, and his mercantile friends say of him that "his word is a bond." We asked him how he acquired such a reputation. "I never broke my word when a boy, no matter how great a temptation; and the habits thus formed then have clung to me through life."

CHILDREN'S SPECIAL SERVICE MISSION.

Special services for children and young people will be held on the beach at the following places:—

Mr. E. Arrowsmith at *Scarborough* and *Filey* during August; Mr. E. T. M. Dennes at *Whitby* during August; Messrs. Hutchinson, Boutflower, Armitage at *Bridlington Quay* during August; Mr. Spiers at *Redcar* in August; Mr. George Banaster now at *Llandudno*, at *Rhyl* first fortnight in August; Mr. A. E. Bellingham, B.A., at *Llandudno* all August; Mr. H. M. Trickett at *Eastbourne* from August 1; Mr. H. W. Figgis (of Dublin) at *Brighton* from August 5; Mr. W. F. Seagrove at *Broadstairs* Aug. 6 to 30; Mr. F. Pitts at *St. Leonards* in August; Mr. Martin J. Hall, B.A., and Mr. E. Salisbury, B.A., at *Bournemouth* July 23 to August 15; Mr. Martin J. Hall, B.A., at *Southsea* in August; Mr. George Banaster at *Bournemouth* from August 15; Mr. A. Storrs at *Sandown, I.W.*, in August; Mr. W. R. Moore and Dr. Carless at *Ilfracombe* from August 1 to 31; Mr. W. Huckett at *Dawlish* and *Teignmouth* in August; Mr. H. G. Harris, B.A., at *Weston-super-Mare* August 7 to September 4; Mr. Geo. Bennett (of York) at *Aberystwith;* Mr. G. H. Chaplin at *Felixstowe* from August 5; Mr. Pericles Green at *Weymouth* in August; Messrs. Gibbard, Hughes, and Howard Staines, B.A., at *Worthing* from August 5; Messrs. G. R. Kirlew, L. K. Shaw, and other friends from Manchester propose visiting *Lytham, St. Ann's*, and *Blackpool* in August; Mr. J. H. Greene at *Dunoon* from July 16, and at *Saltburn* from August 1; Messrs. Doust and Collier at *Herne Bay* from July 18 to August 16.

FRENCH CHURCH, BAYSWATER.

On Tuesday, July 5, the "Eglise Evangélique Française," in Monmouth-road, Bayswater, which is the headquarters of the ministrations of Pasteur Du Pontet de La Harpe, was thronged with a distinguished company of friends and sympathisers, for the 25th anniversary of the church, and of the manifold mission works connected with it. Every French-speaking country was represented in the audience, and others beside, including Sierra Leone. Pasteur Du Pontet de La Harpe read the report, which gave great satisfaction. The church is well attended. The schools near Fitzroy-square have had 160 attendants during the year. The medical mission, near Oxford-circus, the work among governesses, North Kensington, the registry office for servants, have all been prosperous. The foreigners reached by this mission and brought within the sound of the Gospel may be reckoned by thousands in a single year, while many more have been benefited by the various agencies.

The Dean of Canterbury, from what he saw and heard, concluded that a work useful to all classes of society was carried on. Dr. Joseph Angus said he rejoiced at the good done and the progress made during the past twenty-five years. It was nothing more, however, than what he expected from his friend the Pasteur. It was comparatively easy to get contributions, and build churches, but to do real work, a real man was needed, a man with a soul and heart as well as with brain, and that man they had. Dr. John Bennett said, in these times of Romanist propaganda and Jesuit invasion, one must rejoice at the existence of a work like this, and wish it prosperity. Professor Gladstone, from long acquaintance and personal knowledge, testified to the usefulness of the work. He was especially connected with the schools, and assured them that the value of such an institution to the French-speaking colony in London could not be overrated. Rev. Filmer Sulivan, Rev. G. R Thornton, Mr. George Williams, and others joined in heartily commending the work.

AGED PILGRIMS' FRIEND SOCIETY.—Mr. Frank A. Bevan has consented to become joint treasurer of the Aged Pilgrims' Friend Society. 1179 pensioners are now on the Society's books. The office is at 83, Finsbury-pavement, E.C.

SHIPWRECKED MARINERS' SOCIETY.—At the forty-eighth annual meeting of this Society, held last week, it was stated 11,512 shipwrecked and otherwise distressed sailors, or their widows and orphans, had been aided by means of its funds during 1886. The total number of casualties reported at Lloyd's was, except in regard to loss of life, larger than in the previous year, an exceptionally favourable one. The report contained an expression of thankfulness for the undiminished prosperity and usefulness of the Society, and Captain Maitland referred with gratitude to the national character of the support accorded to it. He also touched on the subject of the complaints against British seamen, and whilst maintaining their superiority over those of other nations, said masters and owners were to blame for having done away with the apprenticeship system.

NORWOOD COLLEGE FOR THE BLIND.—The Crown Princess of Germany last week distributed the prizes to the students of the Royal Normal College and Academy of Music for the Blind, Upper Norwood. After a gymnastic performance, a delightful concert was given by the pupils. Sir Lyon Playfair, who presided, in the course of his address, congratulated the principal (Dr. F. C. Campbell) and the management on the wonderful progress that had been made. Beginning with two, the Institution now numbered 170 pupils, and only three out of the 130 it had prepared to fight the battle of life had proved failures. The institution not only trains persons to provide for their daily wants, but it cultivates their minds, and gives them a feeling of dignity and self-reliance. Mr. E. J. Phelps, the American minister, also spoke warmly in advocacy of the claims of an Institution, nine-tenths of whose pupils were maintained and instructed, in a great part, if not wholly, gratuitously. It was matter for deep thankfulness that now physical blindness does not necessarily mean mental blindness, as once was almost universally the case.

THE DRINK TRAFFIC IN INDIA.

Dear Sir,—I am glad to see that you are opening your columns to a discussion on the question of the drink trade in India. Permit me to say that a recent visit to that country has convinced me that the Government, in its zeal for revenue, has adopted a licensing system which, of necessity, extends that pernicious trade with great rapidity.

The province of Bengal has suffered frightfully from the vice of drunkenness, largely owing to what is called the "Out-Still System"; that is, the planting of small local distilleries and dram shops among the rural population. So dreadful was the evil that a Commission was appointed by the Government to inquire into the whole subject, the result of which was the abolition of the system. As a natural consequence the Excise revenue fell off because less spirits were consumed, and now the Government is seeking to re-introduce this abominable system in order to replenish the revenue.

I have received a very interesting letter from Mr. Thos. Evans, an old missionary, who has devoted his life to combating this vice, and I would ask you to be so good as to publish it, for it throws a flood of light on this odious system. Nothing will check the gradual demoralisation of India through drunkenness except incessant agitation at home.—Yours faithfully,

Samuel Smith, M.P.

7, *Delahay-street*, *Westminster*, *S.W.*

THE OUT-STILL SYSTEM IN BENGAL.

Sir,—Now that the people of England begin to take some interest in the drink traffic, pushed on in India in order to increase the revenue, it may be well to give them a fair outline of the whole concern. I shall consider first, the reason why this system was introduced into Bengal; secondly, the particulars in which this new system differed from the old and less injurious excise department; and, thirdly, the fruits which the out-still system has borne (1) in a large increase to the excise revenue, and (2) in a still larger crop of wretchedness and ruin to the people of Bengal.

As to the origin, or rather re-introduction, of this system (for it was practised long ago, though with far less injurious effects) it came about in this way. By a resolution of the Government of India, No. 1899, dated March 29, 1877, a new financial policy was introduced in respect to this department of revenue administration in Bengal. The Government of India may be said to have farmed out the excise of Bengal, for the period of five years, at a rate of sixty-four lakhs (£640,000) per annum. That is to say, the Government of Bengal was expected to raise annually this amount of money from its Excise Department on behalf of the public revenue of the land.

When this resolution of the Indian Government was issued to Bengal, that province, according to the report for 1876-77, was in receipt of only sixty-two lakhs of rupees on account of its Excise Department. This was something like £20,000 short of the sum imposed by the Government of India.

Here was a difficulty. The excise revenue of Bengal for years had varied from fifty-five to sixty lakhs of rupees. It seldom went up over sixty, but now sixty-four lakhs had to be found, and how could this be done?

It is the special duty of the Board of Revenue to maintain, and, if possible, to increase the income of the State. But the members of the board knew well that it would be impossible to reach the 64 lakhs from the excise, if the old "principle was adhered to." The subject, no doubt, was subjected to long and serious consideration by the members of the board, and the genius who has the credit of hitting the nail on the head, by which the extra revenue was secured, was Mr. C. T. Buckland, who had newly been appointed member of the Board of Revenue in Bengal. It was indeed what may be well called "a happy hit" so far as the fiscal success was concerned, for the excise revenue soon developed beyond the most sanguine expectations of even Mr. Buckland himself. While in 1876-77 the income from excise did not reach 63 lakhs of rupees, in 1878 79 it went up to over 70 lakhs, and the following year to 80 lakhs; or an increase of some £200,000 in less than two years. This was a grand fiscal success; but the dark cloud from which such rich showers of rupees poured into the Bengal Treasury had another aspect.

It is, perhaps, not much to be wondered at that his honour, the Lieut.-Governor, was so dazzled with the bright sea of wealth which now came flooding into the coffers of the State that he failed to hear the wail of woe which accompanied this wave of financial success, which rolled as a disastrous deluge over the land. The brilliant bribe which mammon offers to its votaries is often too tempting to the receiver to care much for the sighs and sorrows of those who are crushed to death under the ponderous wheels of the car of this merciless idol. So we need not wonder that when the social and moral devastation of the successful out-stills were brought to the notice of the then ruler of Bengal, he should in reply say, "It is naught, it is naught," which, in effect, was the answer of Sir Ashley Eden to the request of the Government of India that he should look into the complaint of the terrible manner in which the new system of excise in country spirits fostered the evil of drunkenness.

Under the old system there were many wholesome checks and restrictions, which kept the great mass of the people from any free use of country spirits. The distilleries were comparatively few in number in each district. In the district of Monghyr, for instance, we had but eleven Government distilleries under the old order, but under the new they went up in a short time to 400! In the town of Monghyr the Government distillery turned out on an average about fifty gallons per day, while the eight out-stills of the town produced no less than 1500 gallons daily, as I pointed out at the time to the Government of India.

Under the Government distillery system, only a limited amount of London proof liquor was allowed to be produced from a certain amount of material. For example, the rule was that only 2·12 gallons of proof spirits was to be manufactured from 80 lb. of *Mowah-cassia latifolia*, while under the new system as much as 20 gallons would be forced out of the same amount of material, which was charged with a large quantity of fusel oil, most injurious to health. Under the old system, the size of the stills was limited to four gallons, or sixty bottles, which were to be worked only from sunrise to sunset. But under the out-stills there was no such restriction observed, and I have seen stills of a capacity of fifty or sixty gallons.

Under the old "Sudder" system, care was taken that only pure liquor should be prepared, and that from wholesome material; while the out-stills could use any deleterious matter they wished, and force four times the proper quantity of adulterated drink from the materials used for adulteration. Under the old system the distillery was strictly watched by Government police, and the drink kept under lock and key. But the out-stills were left to the tender mercy of rentees, who could take any liberty they pleased both as to quality and quantity and sale, as long as they paid the rent due to Government.

Under the old system, the restrictions were such, and the tax levied on each gallon produced so high, that the liquor could not be sold under a shilling per bottle, while the London proof spirits fetched two shillings and more per bottle. But under the out-stills the drink is simply a vile decoction, largely adulterated, and freely diluted, which can be sold at a profit for about one penny per bottle. In short, the official oversight, and restrictions imposed upon the "Sudder," or Government distilleries were such as to produce liquor at such a price as the mass of the people could not reach; while now under the out stills the country is flooded with a vile and poisonous decoction which is sold so cheap as to be a temptation to the very beggars to drink.—Yours faithfully,

Thomas Evans.

Ootacamund, S. India, June 4.

NATIONAL VIGILANCE ASSOCIATION.

From all parts of the United Kingdom we are constantly receiving painful evidence that the sin of impurity is not confined to any class or locality; the old vice in a new form, adopting a more guarded method, is still insidiously undermining the social life of England. Not only are drink, music halls, theatres, &c., as of yore leading young women into temptation, but we are threatened with a new and most pernicious danger to our young men who are being trained in schools and colleges. Novels translated from the French and otherwise, with immoral plots and vile suggestions, are being sold in most of our commercial centres, and catalogues of these books, together with photographs of nude figures, are being circulated among the boys and young men at schools and colleges. With such seed so sedulously sown by the devil's emissaries there can be no question as to what the harvest will be.

How to circumvent these devilish efforts has been the question with the National Vigilance Association; the record of the last eighteen months' work is an encouraging answer. And we are now in a position to assert that if pure men and women will, for the sake of our common humanity, band themselves together in the fear of the Lord, the progress of this hydra-headed monster will at least be checked, and evil be overcome of good. That the conditions of such a contest involve pain and self-denial of no ordinary kind are but additional reasons why every Christian man and woman should hasten to inquire of the Lord in relation to this phase of work, "What wilt Thou have me to do?" Surely, when we remember the terrible consequences to women, especially, when evil men indulge in this hideous vice, it should create in us a determination to frustrate the hellish designs of these godless men, and inspire us with a holy zeal to prevent girls from slipping into the awful abyss, and to rescue those who have already fallen.

The great need in almost every town is a healthier public opinion in relation to the Social Purity question, and we have found that one of the surest ways of effecting this is to form a representative Vigilance Committee. With the experience we have already gained, we can very materially assist in the preliminary part of the work.

If those who sympathise can get up a drawing-room or public meeting, we are quite ready to send a deputation from London to explain what has been done in many other towns, and to show how essential it is that Vigilance Committees should be established throughout the United Kingdom.

Fortunately, the work is increasing on all sides. Wherever we are afforded an opportunity of addressing a meeting, so important is it realised to be, that a committee is always formed. Every committee so formed and affiliated to the National Vigilance Association has the advantage of legal advice and help without involving any expense to the local committee. This is an important element in connection with the work, and gives a local committee great power in dealing with the criminal forms of vice.

At present there are between eighty and ninety local committees at work. If there were 800 or 900, as there might be if good people could only realise their responsibility in relation to this work, we should have created a national public opinion, in which vice would find it difficult to live and virtue easy to thrive.

We have a right to work and hope for that time when society will consider it a far more heinous offence to rob a woman of her virtue than to steal from her purse; and we ask your readers to hasten the time when such an act will be regarded as criminal, and the law will mete out a punishment adequate to the offence. Of course we need money-help to carry on our work, and friends who contribute may rest assured that the money will be wisely used.

W. A. Coote, Secretary.

National Vigilance Association,
267, *Strand, London, W.C.*

PROGRESS IN BELOOCHISTAN.

At Aldersgate Noon Prayer-meeting on a recent Tuesday, Dr. Andrew Jukes, C. M. S. missionary to Beloochistan, gave some interesting information concerning the progress of the work. Beloochistan is a large tract of country to the east of Afghanistan, and west of the Punjaub. Up till 1878, when, in company with another missionary, he went out, there was no Christian teacher of any kind in the country. The people are all Mahomedans, and, with the exception of a few chiefs, are unable either to read or write. Within the last two or three years some have begun to see the value of education, but for the most part the people are still under the impression that there is not much good in learning.

The people are chiefly of nomadic habits, and live in secluded places on the hills, where the ordinary traveller would see no trace of them, though there might be hundreds within two or three hours' call. They are, or rather were, until brought into contact with civilisation, a truth-loving people.

The principal mission station is at Dera-Ghazi-Khan, but another, on the hills outside British territory, and known as Fort Munro, is occupied during the hot season, when the Government officials and others reside there. Here there is a medical mission and dispensary, and the missionaries are able to do a great deal of work by reason of a very interesting habit that prevails amongst the people. This is, that when they meet each other they always ask, "What is the news?" and those who have been absent from their tribe on their return to the durbar have to tell what they have heard. In this way information is rapidly spread over the hill country, and in making known the Gospel to even a few the missionary is sure that, though there may not be a very clear idea of what the Gospel is, yet, as far as the understanding has been reached, they will repeat every word that has been retained when they return to their own people.

Notwithstanding Mahomedan fanaticism and opposition, the work is growing and full of encouragement. There have been a number of baptisms, though some have not turned out well, and a great number of Mahomedans and Hindoos are always inquiring after the truths of Christianity. Some time before Dr. Jukes left for England the son of one of the chiefs, a young man about twenty-two years of age, having heard something about the Gospel, was bidden to go to Alleyghur. He inquired of the astrologers, and received for answer, "Go, and go at once." This he did, and there met Rev. T. Bomford, of Mooltán. His words made such an impression upon the young man that he determined to be a Christian, and asked to be baptized. This, however, Mr. Bomford did not feel inclined to do quite so soon. A few days after, the young man, who had meanwhile been attending the services, again asked to be baptized, and was again refused, but, producing a New Testament, he then referred Mr. Bomford to the account of Philip's baptism of the eunuch, saying, "I believe in the Lord Jesus Christ. What reason have you to hinder me being baptized?" Mr. Bomford could give no satisfactory reason, and the young chief was therefore baptized. Dr. Jukes said he had since heard that the people of Dera-Ghazi-Khan were greatly disturbed when they heard what had taken place; they said, "Our nose has been cut off; we are greatly dishonoured." He therefore asked prayer for the young man, that he may be sustained and kept faithful amid the persecution he will certainly have to endure.

GREENWICH INFIRMARY.—A Men's Missionary Working Party, for the "China Inland Mission," was started last February for some of the invalids in the Greenwich Infirmary, in connection with the weekly Flower Mission and singing. On Thursday, the 7th inst., there was a sale of the men's work, and the sum realised (£1 13s. 9d.) was given to Mrs. Hudson Taylor, who spoke in the different wards, warmly thanking the men for their missionary efforts. All flowers should be directed to Miss F. A. S., Porter's Lodge, Greenwich Infirmary, S.E., to reach before 12 o'clock on Thursday mornings.

FROM NAPLES TO LONDON.

ON BOARD AN ORIENT LINER.

On June 28, I joined the *Oroya* at Naples, and had the pleasure of meeting Dr. Young of Rome, whose Christian labours among the Jews in that city are well known. Special services were in progress on board, but the preachers were all laid up, and an Australian gentleman who took the arrangements in hand called upon the *new blood* to fall into line. We had daily Gospel meetings, well attended by the 800 passengers and crew. One night the after poop was completely covered in by the sailors, and seated, with a large electric light to play upon a map of the Bay of Naples, which was the subject of the evening. Another lecture was given, illustrated with diagrams, "The Story of the Wonderful Book," and several persons who held free-thought opinions expressed thanks for the words spoken on behalf of the good old Book. Before the passengers separated a testimonial was signed by representatives of various parts of the Colonies, Italy, and Great Britain, and given to me, showing that God had owned the services on board.

From London, accompanied by Rev. D. M. Cameron, of Union Tabernacle, Wandsworth-road, we went to

PARIS,

and formed a French branch of the International Social Purity League, and also had a conference with the English branch formed last year. From a notice in *Galignani*, this visit was owned of God to stimulate to renewed and progressive action against the social evils which abound in that city. We investigated the state of morality, and judged from what we saw and heard that society was growing more corrupt, and strong and vigilant measures ought to be put in operation, especially for the sake of the thousands of young English men and women in that great city.

JERSEY

being an island of seamen, and having had acquaintance with many at Naples, it gave me much pleasure, during a tour of ten days there, to meet with many who gave evidence of receiving spiritual benefit at the missions at Naples. Everywhere I had a hearty reception, and the attention to the Gospel was cheering. There are many earnest Christian workers on the island, but there ought to be a strong and well-organised united evangelistic effort, because over a thousand French Jesuits have made Jersey the base of their operations. This movement will require to be watched, and as the Jesuits are vigorous all over Europe at present, it is time that the friends of Gospel progress closed their ranks, and worked together with a will.

I was surprised to find that there was neither Bethel nor Sailors' Rest at Jersey, and I was pleased to hear words of sympathy spoken at public meetings in favour of a special mission for seamen. A Christian seaman, who was converted at Naples years ago, is doing a good and a quiet work, and I trust means will be used to establish something permanent there.

WANDSWORTH.

Sunday, July 3, was spent helping my old friend Pastor Cameron, of Union Tabernacle, Wandsworth road. The workers in this church were gathered by evangelistic work, and they are full of the missionary spirit. The Lord is blessing his own word in this district of the city of four millions. At the open-air meeting, between eight and nine p.m., crowds of people stood round and listened respectfully. The Londoners do verily listen with patience and respect. God has thus given an open door, and fresh thousands ought to go out into the streets and lanes of the city. The labours were not in vain; souls were awakened and converted at these services, and we could rejoice with the angels at sinners led to peace with God.

During my absence from Naples until the winter, all papers for the Sailors' Rest should be addressed to Mr. W. O. Folkes, Messrs. Shilton & Co., S. Brigida, Naples.

Stephen Burrowes.

Thurlow House, Wandsworth-road, S.W.

BLIND IN SOMERS TOWN.

Very gentle and loving is the hand stretched out in this district to those who are "lost in the shadows, feeling for the way," and who, being without sight, are unable to earn their daily bread. A spirit of deep sympathy animates all the workers, and breathes throughout the report of last year's work now issued. One hundred and fifty members, with nineteen hon. members, have received the weekly guide money, and all these have enjoyed the various privileges of the weekly gatherings, summer excursion, &c. Upwards of one hundred and twenty have been visited every week by ladies who read and pray with them in their homes, the blind being invited to choose their own books.

Pensions, amounting in the total to £328 19s., have been given weekly to the members of this Society, and an immense boon and blessing these pensions have been, enabling the blind people, in many cases, to keep up their little homes, and in others saving them from the workhouse. The great bulk of these poor people have, it is said, become blind late in life, and hence it is the more difficult for them to earn anything.

The Thursday evening entertainments form a prominent feature of the work, and so much are they enjoyed and appreciated, that there are rarely any absentees except those who are ill. Every second month also a praise and prayer-meeting is held. These meetings have been times of refreshing, and many of the blind people take an earnest part. The summer excursion, which took place last week, when one hundred and eighty blind persons and as many guides spent a happy day at Hendon, is keenly enjoyed by those whose other senses seem to be quickened by the loss of sight. Last year also two or three parties were sent to the seaside, in consequence of ill-health, for a fortnight or more, deriving much benefit from the change.

It may be mentioned that on Jubilee day 185 of these poor people spent a very pleasant evening together. The President, Dr. Dykes, gave a delightful account of the Queen's reign, and of the service at Westminster Abbey. The allowance to the guides was doubled on this occasion, and a Testament was given to each blind person.

A special effort is now being made by the Committee to raise a Jubilee fund of £500 to enable the managers to place on the Society's membership twenty blind persons, who are already approved, and who have long and patiently attended the weekly gatherings in hope of vacancies which have not occurred. The benefits of this fund, disbursed at the rate of £50 a year, would extend over ten years. It should be added that the "expenses" of the Society for the past year amount only to £16, and that therefore almost the whole of the sum contributed goes directly to aid these poor people. Mrs. Starey, 53, Hilldrop-road, Camden-road, N., is the hon. secretary.

DEACON ABRAHAM'S ORPHANAGES.—On Bank Holiday, August 1, a Sale of Work for the benefit of Deacon Abraham's Nestorian Orphanages will be held in Waterloo Workman's Hall, Andover, Hants. Mr. Henry Tasker, of Brookside, Andover, Hants, would be glad if any Christian who has travelled in Ooroomiah, or any of the American missionaries from that place who may be in England, would communicate with him.

ORPHAN HOMES OF SCOTLAND.—Mr. Wm. Quarrier says, in an Occasional Paper just issued, that he purposes visiting Canada once more at the end of this month, and while there will make arrangements for the formation of a new Home. There are between 600 and 700 children in the Homes, for whose daily maintenance in the months past "the Lord has been graciously pleased to send sufficient money, but we cannot say that we have more than a week's provision on hand." Great spiritual blessing has been conferred on the children in these Homes during the past few months. Throughout last year there were tokens of the Lord's working amongst them, and this was more especially seen during a week's special service, in May last, conducted by Mr. Thomas Eyres, children's evangelist.

THE KEITH-FALCONER MISSION
TO THE
MOHAMMEDANS OF SOUTH ARABIA.

In February, 1885, the Hon. Mr. and Mrs. Keith-Falconer projected a Mission to the Mohammedans and Sumalis around Aden. In the first week of 1887 the Medical and Bible Mission was begun in Shaikh Othman, in a native house, with remarkable success. The saving of a Jewish labourer, accidently buried in a well which he had been digging, and the healing of an Arab gardener (a man of influence in the district), opened to the missionaries the hearts of the people, near and far. During a visit on camels to the Bedawin village of Bir Achmad the relief of a poor woman who had suffered from dropsy for three years so spread abroad the fame of the missionaries that they were dragged from house to house to see sick people. In February new patients flocked to them at the rate of 150 a month. The Lord, who had said to his faithful disciples, "Lo, I am with you always," was seen to be accompanying the prayers and the labours of his three servants by the power of his Spirit. A wide door and effectual was evidently opened into the heart of South Arabia, for the first time in recent centuries.

In spite of frequent attacks of fever, Mr. and Mrs. Keith-Falconer held on, with Dr. Stewart Cowen by their side. The first of the two mission houses was slowly rising, a new well was being dug, and the garden was being prepared. It was felt that Shaikh Othman had been wisely chosen as the mission base for the interior. But on the morning of May 11, the beloved Ion Keith-Falconer was gently and suddenly taken to the Master's presence. The body of the first martyr-missionary of Arabia was carried by the loving hands of British officers and soldiers (H.M. 98th) to the cemetary of Aden Camp. There he has taken possession of the land for Christ, as, six centuries ago, in the north of Africa, did the noble of Spain, Raymund Lull, whom, alike in sanctified learning and self-devotion, Ion Grant Neville Keith-Falconer resembled.

Such a Mission to the too long neglected Arabs —so founded, so consecrated, so blessed with the promise of the Spirit—must go on. The grateful people, amid lamentation and tears, implored the Christian physician speedily to return. The Right Hon. the Countess-Dowager of Kintore and the Hon. Mrs. Keith-Falconer have lovingly resolved each to guarantee £300 a year, as the salaries of two missionaries thus continuing the arrangement made by the lamented Founder of the Mission. The Foreign Missions Committee of the Free Church of Scotland will become responsible for the other expenses. These ladies and the late Mr. Keith-Falconer had spent above £300 on the garden and first house.

I. To finish the first Mission Bungalow, and to build a second with a hospital, the sum of £1200 is required. Dr. Cowen will return in October to superintend the building operations, and *possibly* may be able to settle permanently.

II. A second missionary could go out in January, when the second Bungalow may be ready. Volunteers, in the spirit of the last appeal of the devoted missionary, will doubtless offer themselves for the work of preaching, teaching, and circulating the Word of God in Arabia. Who will apply, as an ordained missionary, to take up the work of the Founder?

What Christian is there—desiring to see Mohammedanism, in its original seat, fairly met by the Gospel of Christ, and praying that one of the most interesting of all the peoples of Asia, the Arab, may be brought to Christ now—who will not seek to have a stone in the Keith-Falconer Mission Buildings at Shaikh Othman?

T. M. Lindsay, D.D., Convener.
George Smith, LL.D., Secretary.
15, *N. Bank-street, Edinburgh.*

"WHERE IS THY GOD?"

By MARGARET SCOTT HAYCRAFT.

And dost thou ask me, where is He,
Life of my life, Sun of my way?
Where is my God? His face I see
Around me, near me, all the day.

He whispers in the morning breeze;
He shineth in the noontide glow;
His voice I hear among the trees
When dews of even softly flow.

His smile is in the wakening rose
That from the east illumes the dale;
His blessing gives the world repose
When sunset crimsons hill and vale.

The silver wavelets of the sea
Witness of Him they own as King;
The mountain-torrents, foaming free,
His majesty, his glory sing.

Where is my God? I read of Him
In flowers that twine each woodland spot;
His praises never can grow dim,
While breathes the sweet forget-me-not.

His beauty still is newly told
Where roses flush through veiling green;
His purity mine eyes behold
Crowning the lily's stainless sheen.

His love is in the simple grace
Of infant lives so fair and blest,
And in the patient, holy face
Of many a pilgrim, fain for rest.

His power I know in every breath,
In every answered prayer and sigh;
In joy, in tears, in life, in death,
O Christ, for ever Thou art nigh!

O Saviour Christ! in *Thee*, for aye,
Am I not at the Father's side?
"Where is thy God?" some, doubting, say—
Thy name I whisper, Crucified!

EVANGELISM IN CUBA.

In our issue for May 5 we gave some particulars of the beginnings of what has since proved to be a remarkable evangelistic work in Cuba. Rev. W. F. Wood, representing the Jamaica Baptist Missionary Society, reached Cien-fuegos, Cuba, in the beginning of March, and very soon a deep interest in his mission was manifested. The congregations were large; the inquirers' class numbered nearly three hundred. Applications were frequently received from other towns, asking that preachers might be sent to them.

In a letter to *The Jamaica Baptist Recorder*, dated May 10, Mr. Wood states that the Baptist Church in Cien-fuegos was organised on Mar. 23, and that up to the date named there had been 137 baptisms. Many were inquiring the way of salvation. The work of grace was not confined to those of one colour, white, brown, and black being frequently baptized at the same time. There has been considerable opposition on the part of Jesuits, who have twice broken up the school; but the work is spreading marvellously, people coming from all parts to hear the Gospel. Mr. Wood has distributed fifteen hundred Bibles and Testaments, and says if he had twenty thousand he could put them in the hands of twenty thousand Cubans within twelve months. In order to feed those who are crying for the Gospel, he is anxious to send men with Testaments and tracts to the poor who live on the estates, and to the towns and villages, he himself following in due course, preaching and baptizing. Thus, he adds, we could fill this part of Cuba with bands of baptized believers. Further information may be obtained of Rev. E. J. Hewett, secretary, Jamaica Baptist Missionary Society, Mount Carey, Anchovy (P.O.), Jamaica, West Indies.

HOME OF INDUSTRY.

OUR FOREIGN MISSIONARY INTERESTS.

"First the blade." How deeply profitable is it to watch the first yearnings in those young hearts whom God is preparing to go forth to the foreign field—"called and chosen"—causing rejoicing with great joy, when in after years they are found "faithful."

The following testimonies are written to stir up Christian women to watch for those who need developing; and as many of us are now beyond the years suitable to go, let us deny ourselves and send our representatives to the heathen. Among our own rescued children in Canada, several have shown a desire to go to the heathen, and we rejoice that they are receiving the best education that Canada can afford.

While yet young, W—— showed a fondness for reading travels. His mother, a woman of prayer, never ceased to pray for her son's conversion—then for his entire consecration of himself to serve the Lord. Over his anvil he was heard praying, "A million a month dying who never heard of Jesus! Lord, here am I; send me." He became the secretary of evening schools for stone-diggers, and while helping to teach many of them to read their Testaments, he learnt patience, and gained experience. Then most readily did he accept help afforded to pursue his studies.

Soon after this he was introduced to Mr. Hudson Taylor, who encouraged him in his earnest desire to go to the heathen. Whilst waiting to go with the first band twenty-two years ago, we remember how eagerly he sought for the youths of the streets to come in to our first London evening classes for young lads at the Bedford Institute. Two of these very lads are now valuable foreign missionaries.

Now W——, having been twenty years in China, is the third time returning to China, with his wife and youngest child. His two sons we have emigrated to Canada, and they are doing well on the farms where they are placed. We hope in due time to receive his eldest daughter, now being carefully educated, and whose desire is to follow in the steps of her parents.

G—— was a Londoner, an engine-driver, converted while attending the Youths' Classes twenty years ago in the East of London. Then Bird Fair had not assumed the proportions it has now as to numbers. Still, there G—— found us alone, distributing tracts, and there he began to tell out the Gospel message to our perishing home heathen.

G—— went to Canada, saved money, went to Oberlin College and Woodstock College. After three years he came back to England, with a soul burning for the heathen. After meeting with Mr. Taylor his way opened up to go to China. He has proved a pioneer in many provinces in scattering broadcast the seed of the glorious Gospel where it has never been heard. He is now labouring in the most northern province, and rejoicing in the prospect of penetrating into Mongolia. He is the senior missionary in Shan-si. Pray, dear reader, that we may find many more G——s, rough diamonds, in the East of London in answer to your cries.

F—— was influenced by the example of W—— and G—— ere they left for the foreign field of China. Hearing their words made an impression upon his young heart, proving the importance of holding missionary meetings, especially for the young. F—— was an East Londoner; both parents of Huguenot descent. After his conversion he had a thirst for knowledge of every kind. His Bible became a new-found treasure, and the daily Bible reading at family worship his delight. Year by year we noticed him advancing as a well-taught scribe, and proposed his returning to attend a regular course of study. F—— was the junior student at Mr. Spurgeon's College. After a period of close study his health gave way, and he returned to Canada as a fellow-worker among children. Health was restored. Here he worked most assiduously, when the Baptist Canadian Missionary Society accepted him as their representative among the Telegus in India, where now he and his wife are doing good work, well spoken of as devoted and zealous. An orphanage is being established, and a library has been given by the Religious Tract Society.

We exclaim, "What hath God wrought!" by fitting these young men, who seemed, before their conversion, very unlikely instruments; but when "chosen," how much his grace can do in fitting them and making them mighty among the heathen. Our earnest desire is that in the Jubilee Home of Industry many other bright gems for his crown may speedily be found, to his praise and glory.

Thousands of bright spirits are met with every Sunday, in Bird Fair, within a few yards of where F—— and G—— were found, and where W—— worked.

Annie Macpherson.

A CHRISTIAN SOLDIER.*

Pessimists who join with Burke in lamenting that the age of chivalry has departed should read this biography. It will teach them that the old order has but given place to the new, and that the chivalry of barbaric days is surpassed by Christian chivalry. The knights of Christ do braver and better deeds than those who derived their inspiration from mediæval codes of honour and the smiles of fair ladies.

Sir Herbert Edwardes was from boyhood a defender of the weak, and a champion of the oppressed. At school he was ever ready to protect any boy who was bullied. His generous nature led him even to bear punishment to save a friend. Though an adept at caricaturing, he never yielded to the temptation of emphasising the weaknesses of his companions. True courtesy and goodness ruled his actions. As the boy so was the man: gentle, knightly, and noble. The story of his life shines with the glory which comes from following in the footsteps of the one perfect Life. His best work was done in India, where, as a writer qualified to judge says, he rendered services to the British power, and shed a lustre around the British name, that have scarcely been surpassed by any of the historic band of whom England is proud. A series of letters, contributed in 1845 to *The Delhi Gazette*, dealing with the political and military questions of the day, first brought him into notice. They attracted great attention, and were eagerly looked for from week to week. Henry Lawrence read them with delight, and, when he was appointed Resident at Lahore, he sought out the author and took him with him.

This was Edwardes's first step in the ladder of promotion, which he climbed rapidly. Later on he won celebrity while assistant in the management of the province in the neighbourhood of Mooltan. Alone and unaided, with but a single native regiment at his back, he drove the treacherous Moolraj into his fortress, and rescued the district from his evil influence. For this and similar deeds of bravery he received the thanks of Parliament, and the admiring applause of his country. The secret of the strength which accomplished so much in the face of such odds is to be found in the words he used on one occasion, "I knew I was fighting for the right. I asked God to help me to do my duty, and I rode on, certain that He would do it."

We have not space to record his successful negotiations with Cabul, which ensured the safety of the Indian Empire, and placed his reputation as a political administrator beyond doubt. Nor can we dwell on the invaluable services he performed at Peshawur during a protracted season of danger and trial. With calm courage and unfaltering trust in God, he remained at his post, guiding the perplexed, and comforting the downcast. The tale of these years is full of the truest heroism, yet such was the humility of the man that in reviewing it, he wrote: "I feel ashamed and sad at myself to think what a careless and unprofitable life I have led." The warm interest he took in missions was never lessened by the strain of public duties; he found rest in attending the services, and his delight was to do all in his power to strengthen the missionaries. His last act at Peshawur was to give his house as a present to the mission there, so that its rent might be a perpetual subscription to the funds of the mission.

In season and out of season he pleaded for the adoption of a Christian policy in the rule of India. That policy, he maintained, was the only policy of hope. His wide knowledge, varied experience, and persuasive eloquence were all brought to bear on the advocacy of this noble plea. The closing words of his splendid oration at Exeter Hall, in May, 1860, are as applicable now as then: "If you ask me what is safe for the future—if you ask me to indicate a safe and expedient policy to the Government—I say an open Bible. Put it in your schools. Stand avowedly as a Christian Government. Follow the noble example of your Queen. Declare yourselves, in the face of the Indian people, a Christian nation, as her Majesty has declared herself a Christian Queen, and you will not only do honour to her but to your God, and in that alone you will find that true safety rests."

Faith in the Lord Jesus Christ was the guiding star of Sir Herbert's brilliant career. Few men's words and deeds were more moulded by the spirit of the Master. Religion in him was simple and sincere; more a matter of life than of creed. God's will was the motive power in all that he did. Wherever he went he carried with him the fragrance of holiness. Several testimonies to the truth of this is given in these volumes, but the one which impresses us most is that of his servant Khummah, who said, on hearing of his master's death, "I have lived with Sir Herbert all the years he has been in India, and I have followed him everywhere. My master was *such* a good man!"

The gentle goodness of the man won the hearts of all he came in contact with. His men loved him fervently, and the wild natives were subdued by the charm of his manner. His sympathetic nature was strengthened by the gracious influences of his home. We would not seek to lift the veil which covers the sacredness of love, but no estimate of Sir Herbert's life could be complete without alluding to the wife who was so dear to him. He used to call her "the most precious possession I have in the world"; and over and over again he would say, "A throne would be nothing to me if I lost my Emma." In this biography, which gives to the world a picture of her husband, Lady Edwardes has shown something of what he owed to her constant love and care. With true wifely modesty, she tries to conceal this, but in trying to do so she only makes it shine forth the more brightly.

Sir Herbert Edwardes is one more example of the truth that we live more in deeds than in years. Into the forty-nine years of his earthly career he compressed a record which men of seventy-nine might well envy. He was marvellously versatile. Distinguished as a soldier, as a statesman, as an administrator, as a speaker, and as a writer, he carved his name deep on the history of the Empire to which he devoted his energies. Great in his gifts and services, he was still greater in his humility. He lay low at the feet of Jesus, and because he honoured his Saviour he was honoured by Him. As we close the story of his life, the picture we carry away with us is less that of the fearless soldier and the able statesman than that of the true-hearted Christian who sought in everything he did to glorify his Father in heaven.

We would wish a wide circulation for this biography, but we fear that its size and price will prevent its reaching the multitude. If a new edition is called for—as we hope it will—some of the speeches, letters, and matter dealing with the doings of Edwardes's friends might with advantage be left out. Thus the book could be cheapened without impairing its value as the memorial of a good and great man. Lady Edwardes has done her work with tact and skill. She will reap her reward in knowing that many will be interested in and helped by the life she has so sympathetically portrayed.

---

* Memorials of the Life and Letters of Major-General Sir Herbert B. Edwardes, K.C.B., K.C.S.I. By his wife. 2 vols. 36s. *Kegan Paul, Trench & Co.*

The Christian.

July 15, 1887.

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I waited for the Lord my God

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Come, sing the gospel's joyful sound
I bring my sins to Thee
Time is earnest

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I've found the pearl
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Jesus shall reign where'er the sun

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When peace, like a river
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Thou didst leave Thy throne
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Say, where is thy refuge, my brother?
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Jesus! the name I love
Rock of Ages, cleft for me
Just as I am
In evil long I took delight
Come, let us join
Come, Thou Fount of every blessing
I once was a stranger
I heard the voice of Jesus
Safe in the arms of Jesus
O happy day that fixed my choice
My God, I am Thine

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Oh for a thousand
I'm a pilgrim
Shall we ever

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"Nearer the cross!" my heart can say
Down in the valley with my Saviour
Have you any room for Jesus?

No. 20. (Containing 9 Hymns.)

Come, ye that love the Lord
Long in darkness we have waited
Have you been to Jesus?
Be glad in the Lord, and rejoice!
Oh, hear my cry, be gracious now to me!
Look, ye saints, the sight is glorious
Why do you wait, dear brother?
Fierce and wild the storm is raging
Saviour, like a Shepherd lead us

No. 21. (Containing 9 Hymns.)

We are out on the ocean sailing
There is life for a look at the Crucified One
Why perish with cold and with hunger?
Behold Me standing at the door
All hail the power of Jesus' name!
Only waiting till the shadows
Come, ye disconsolate! where'er ye languish
A ruler once came to Jesus by night
I think when I read that sweet story of old

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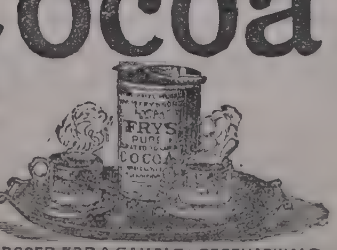

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CASE FOR THIS WEEK.

LETTER from Mr. DAVID PUGH, of WELSHPOOL.

This old patient of mine is a grocer at Hope, near Welshpool, and well-known; and has been the means of recommending many others to me. The following is an extract from his letter :—

"March 24, 1887.

"Dear Sir,—I feel it to be my duty to acknowledge the great benefit I have received from your treatment. When I first commenced with it I was completely prostrated with hectic fever, chills, expectoration, cough, and every symptom of Consumption. My *doctor pronounced it to be a very bad case.* By God's blessing and perseverance with your remedy, a gradual improvement took place, and in about five months I was able to attend to business, and ever since that time I have enjoyed fairly good health.

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Temperance.

Mr. Joseph Cook on "The Traffic."

In a letter published in the New York *Voice*, Prohibition organ, Mr. Cook says:—

This note I am writing immediately after a long lecture tour in the West and South, and with fresh recollections of the audiences I met, and the many conversations I held at or near the spots of the martyrdom of Haddock and Gambrell. The apathy of the general public in presence of these assassinations is amazing and portentous. It cannot fail, however, to prove true that the blood of the martyrs will be the seed of immense reforms. The liquor traffic, which has more money behind it than slavery ever had, is becoming as murderous as slavery was. It will perish, as slavery did, in its own lawlessness. When the liquor traffic takes the nation by the throat, but perhaps not until then, we shall take it by the throat, and break its neck. A half century of bitter experience taught us that the shifting sands of compromise were no adequate support for our feet in the conflict with slavery.

When the life and death struggle begins between law and order on the one hand, and the liquor traffic on the other, we shall be forced to plant ourselves, not on the treacherous footing of High License, but on the rock of Prohibition. If a license law is on the statute books I, as a friend of law and order, will help to execute it; but, so help me heaven, I will never vote to license either the dram-shop or the brothel. In great cities the gilded saloon, the gamblers' den, and the brothel go together. As Herrick Johnson has said:—"Low license asks for your son; High License for your daughter also." Besides giving legal respectability to an infamous traffic, High License entrenches the liquor power behind the cupidity of the taxpayers. We have all lived to see the abolition of slavery, and it is not incredible that some of us may live to see a yet greater evil, the liquor traffic, made an outlaw by both State and national enactment.

Canon Wilberforce's Tour.

Canon Wilberforce, of Southampton (says *The Hampshire Independent*), has enjoyed his American trip greatly throughout. The United States was a refreshing place to go to, and his one great wish was to study the practical effect of prohibition in the States, where drink was prohibited. He has gone very carefully into that. The answer to all the lies told about the failure of the Maine Liquor Law was simply this:—Thirty years ago, before prohibition, Maine was the poorest State in the Union. Now it is the richest. The people are so prosperous there that they do not know what to do with their money. The State of Maine saves immense sums annually. Portland city is the centre of Maine, and, of course, drink can be got there. Habitual drunkards, who cannot get any liquor in the country towns, gravitate there, and are able to get drunk surreptitiously. But the search for drink is as close in Portland as for a stolen watch. In the great town cellar they keep all the liquor that is discovered. This is allowed to accumulate for a month, and then poured down the town sewer. In one month there were seized fifty barrels of beer and two hundred bottles of spirits and wine.

Very hearty receptions were given to the Canon in every direction, and among the finest was a great public breakfast given in his honour in Philadelphia by Mr. John Wanamaker. At the various meetings in America and Canada no less than 6,500 pledges were taken, the last of his cards being used at a meeting when he gave an address in the great Chickering Hall, New York, to an immense gathering, with Dr. Talmage occupying the chair, taking no less than 600 pledges. A farewell meeting was held in Philadelphia, and a drawing-room meeting in the afternoon, with a great temperance meeting in the evening. The last place at which the Canon spoke in America was Harvard College. Altogether, since leaving home, the Canon had travelled 10,000 miles. Taking all things into account, the change has proved of much benefit to the Canon, who looks fit for any amount of work in comparison with what he appeared capable of when leaving England.

Rough Diamonds Polished.

AT A MARQUEE MISSION.

The fine weather has favoured the effort we mentioned last week, as proceeding at Canning Town in a marquee erected for the purposes of a special mission, which will close next Monday as far as relates to the removal of the tent. But the workers have decided to carry on the work, and conserve the glorious results.

During the past fortnight we made frequent visits to the tent, both at afternoon and evening meetings, Sundays and week days. A deep spiritual tone has pervaded them, whilst conviction has rested upon the people. Over six hundred of the 3400 new pledges have been taken in the homes of the people, a result which cannot be too highly estimated in this time of seeming apathy among temperance workers; and which must be appreciated when it is considered that they were secured after the nightly meetings, when the pledge-taker had time to consider the matter in his own mind, resulting in settled conviction. One lady, a moderate drinker, and church member of fifteen years' standing, having failed to see her duty in the past, became convinced, and signed the pledge. She said, "My husband has been in an asylum for fifteen years, sent there by the drink; he would have been in a happy home with wife and children now, but for moderate drinking. A man and woman went home to have their last night's "drink," and next day the woman came to sign the pledge, bringing with her the proof of the previous night's drinking—a black eye.

One evening a poor wanderer was attracted to the tent. God touched his heart and he signed the pledge. It is evident he did not reveal his state, and on the following day (Sunday) he wandered about. At night he entered one of the ditches on the Beckton-road, as report says, to wash himself. From weakness and want of food he was too exhausted to dress in the poor rags of clothing he possessed, and lay down as he was on the side of the bank. He was found in that state by the police on Monday morning, and conveyed by them on the ambulance to Plaistow Police Station in the Barking-road, unconscious and dying. They tried to feed him with a teaspoon, but he died from want in a very short time. The only clue to his identification was the pledge-card, which had written on it the name of Pfeffer. Surely this touching incident will rouse to greater earnestness those who are seeking such wanderers. It reveals but the state of hundreds of these men in this vast Metropolis, and such aggressive means may result on reaching many of them.

There is a sustained interest in the nightly meetings, and the numbers increase as the mission draws to a close. At first a great crowd of men representing dock labourers, stevedores, wharf men, and others, gathered round the public-house opposite; now, however, the crowd has dwindled away and most of the men visit the tent. Half of the men in the gas works have signed the pledge, and it is to be hoped the union will mean strength, becoming a power for good in that place.

The women's meetings have been well attended, the East London Women's Christian Temperance Union supplying the speakers in conjunction with the Hoxton Hall Blue Ribbon Gospel Temperance Mission, and local committee, who have acted unitedly in arranging and carrying forward the mission. Most of the ministers in the district have occupied the platform and preached temperance sermons from their own pulpits. Among others Mr. J. F. Shorey, of New York, preached from a local pulpit last Sunday evening.

Already many "rough diamonds" have been rescued and, surrounded by the better influences, are being "polished"; that they may become eminently useful to the cause is the heartfelt wish of every worker. "Q."

Congress on Inebriety.

Dr. Norman Kerr, who presided at the Colonial and International Congress on Inebriety, held last week, said in his opening address that the cure of inebriety is to be found, not in the nostrums of quacks and philanthropists, nor in vegetarianism, but in the adoption of sound methods of treatment, the first being the unconditional withdrawal of the poison, and in the removal, if possible, of the exciting cause. The results of the treatment at the Dalrymple Home, he said, had been satisfactory, more than half of the cases having been restored to their friends. The results are not quite so favourable in the case of females as of males.

Dr. Cameron, M.P., directed attention to the legislation on the subject, and said that, though a select committe of the House of Commons had reported in favour of the habitual control of the drunkard, it had been found impossible to secure assent to compulsion, and, therefore, they had to be content with a temporary and imperfect measure for the treatment of such inebriates as were willing to submit themselves to restraint. Several papers on various phases of the disease and its treatment were read. Among other facts brought out was this, that Colonial legislatures are far in advance of our own in reference to this subject, and especially in caring for the destitute, as well as for the rich, diseased drunkard.

A successful series of open-air temperance meetings has just been held at Aberdeen.

Another effort is being made to procure the release o detective Williams of the "Poole Perjury Case."

The opponents of the Scott Act, in Canada, have not scrupled to resort to violence to prevent its enforcement.

Sir William Gull says a large number of persons in society who were never drunk are daily dying, poisoned by alcohol.

The London and North-Western Railway have opened coffee-bars at all their principal stations for the use of their employés.

It is noticed that the report of the Royal Commission on the depression of trade makes no reference whatever to the annual waste on drink.

The Methodist Recorder says the "grandest use of the Jubilee year" would be the union of the churches for the destruction of the liquor-traffic.

In a letter from the General Post-Office authorities to the Good Templars, Glasgow, it is laid down that drink-selling may be carried on at a post-office, provided it does not interfere with postal duties.

The temperance fête at the Manchester Exhibition was attended by 40,000 people. The programme included public meetings, concerts, and band and choral contests. No intoxicating drinks of any sort were sold during the day.

That rising young writer, Mr. William Mark Noble, gives in last week's *Temperance Record* a lively account of a day's outing at Wellington College, recently provided by Mr. W. Palmer, of Reading, to the "Help Myself" societies.

Appeals.

Thames Church Mission.—Hard work has worn out our steam launch. The number of visits which the chaplain has been enabled to make is three or four times as many as could have been made without the aid of steam. We appeal for help towards the £600 required to purchase a new launch. Rev. H. Bloomer, secretary, 31, New Bridge-street, Ludgate-circus, E.C.

Bohemia.—Mr. Ruhmer, of Als-Tschau, near Neusabz on the Oder, in Germany, started a Mission Institution in 1886 for the training of teachers in Bohemia and Moravia, which has been doing excellent work. It has hitherto been supported by voluntary contributions, chiefly from Germany, but Mr. Ruhmer feels he must now appeal to sympathising friends in England. Mr. Leitritz, 179, Graham-road, Hackney, will gladly give any further information.

Y.W.C.A. Convalescent and Holiday Fund.—Many are now on the point of returning to their beautiful country seats or starting for pleasant trips. Will not some of these friends remember the hundreds of poor London girls, worn out with months of hard work behind the counter or in close work-rooms, who without their help must spend the whole summer in the stifling atmosphere of hot and dusty streets. Miss F. M. Fraser, hon. sec., 4, Inverness-terrace, London, W.

"THE GREATEST IS LOVE."

1 COR. xiii. 13.

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."—1 COR. vii. 19.

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."—GAL. v. 6.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."—GAL. vi. 15.

THE great controversy at the beginning of the Gospel was between circumcision and uncircumcision. The Apostle Paul makes a great deal of circumcision and uncircumcision, when they stand for influential realities: as when he testifies to the Galatians that if a man become circumcised Christ shall profit him nothing—he is a debtor to do the whole law. "I would they were even cut off which trouble you." Yet, looking at circumcision and uncircumcision from another point of view, he says three times over that they are nothing; but the keeping of the commandments of God; faith which worketh by love; a new creature—that is everything.

May we not apply the principle here affirmed to other and more modern controversies? Our fathers were keenly divided as to Election and Freewill, and these are very important truths. But that controversy has worn itself out, and we are practically being taught that Calvinism is nothing, and Arminianism is nothing: but the keeping of the commandments of God.

As this controversy is dying out, however, Satan supplies others, that he may divide the saints and conquer them. Premillennialism and post-millennialism, going through the Great Tribulation or not going through it: the bride synonymous with the body or distinct from it; the 144,000 commensurate with the elect, or an election out of the elect—all these are interesting and some are important questions; but in comparison with the great commandment to love one another, and the Lord's intercessory prayer that they all may be one—may we not say concerning these and many other discussions, "Election is nothing, and freewill is nothing; but the keeping of the commandments of God." "In Christ Jesus neither premillennialism availeth anything, nor post-millennialism, but a new creation. "In Christ Jesus neither perfectionism availeth anything, nor unperfectionism, but faith that worketh by love."

The application of this principle is God's panacea for all our contentions. It is in accordance with the Apostle's example and exhortation: "Brethren, I count not myself to have apprehended: but this ONE THING I do—forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect (or mature) be THUS minded; and if in anything ye be otherwise minded GOD SHALL REVEAL even this unto you." We never shall be of one mind except as God reveals the truth to us. And we are not in a position in which God will or can make his revelations to us, unless, like Paul, we are not counting ourselves to have apprehended; but, concentrating ourselves upon the one needful thing, forgetting and reaching forth, we press toward the mark for the prize of the high calling. Our progress and attainment in the race may be very different one from another, "nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

The people are weary of denominationalism. They prefer going to a religious service in a theatre or a music hall to a church or chapel. The old controversies are to a large extent played out. But in this generation a new crop of these tiresome tares has been sown by the enemy, and while we all meet from time to time on one common evangelical or missionary platform, we go back to our little sets and cliques, drawn together by this or that view of conversion, or holiness, or prophecy; and there is more intensity in the narrower clique than on the broader platform. But our own Apostle appeals to us across the centuries: "Brethren, be followers TOGETHER of me, and mark them which walk *so as* ye have us for an example....Therefore, my dearly beloved and longed for, my joy and crown, *so* stand fast in the Lord, my dearly beloved." M.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Miss C. Sharman, of the Southwark Orphan Home.

In *The Harvest Field* there is an account of a great Jain festival at Belagola, where, on the top of a hill, stands a statue of Gomateshwara, *in puris naturalibus*, 57 feet high. The Editor says:—

> A certain priest was moving about day after day perfectly nude. His appearance caused no horror. Men, women, and children rushed eagerly to see his sacred nakedness, to prostrate themselves, and to offer their gifts...Of course he would find justification in the nude image which all had come to worship. But fanaticism should not be permitted to outrage ordinary decency, and we confess unfeigned surprise at hearing that the chief officers of the Hassan district were present, and saw this without stopping it. Toleration may go a long way, but surely in presence of this it ought to have found its limit

If Government officials permit and look on at such abominations, how can the people believe that our religion is any cleaner than their own? This shows one of the difficulties missionaries have to meet.

The *Dnyanodaya*, a native paper quoted by *The Bombay Guardian*, referring to the deputation of missionaries and native gentlemen which waited on His Excellency the Governor, concerning the Abkari laws, says:—

> His Excellency assured the deputation that Government desired to restrain the spread of intemperance, and believed that it was accomplishing it through the present Abkari system...
>
> The main points in the address of the deputation, however, were hardly touched upon, in the reply. There can be no doubt that the present system encourages liquor-sellers to do their utmost to spread the habit of drinking, and unfortunately their efforts are only too successful in the upper as well as the lower classes. The Governor promised, however, that the Abkari laws should be more faithfully observed in a way to restrain and diminish the evil to its lowest degree possible. We hope the friends of temperance will not leave the subject at this point, but will use their utmost influence to create a pressure on Government and on its officials to make all possible modifications in the Abkari system, as shall tend to diminish the great evil of drink.

This agrees with the statements made by Mr. Samuel Smith, M.P., and Rev. Thomas Evans (page 9).

In the June *Contemporary* Rev. W. Arthur discusses "Methodist Union," and concludes that it should only be brought to a practical issue if it will serve purposes common to the churches it is desired to unite. There is no doubt another side to the question, but we cannot help recognising the sound, good sense of these words:—

> For my own part it is a settled principle that vital unity has diversity as its counterpart. The idea of the world under one political head, and, its offspring, the idea of a world-Church under one ecclesiastico-political head, is a hallucination that has caused more bloodshed than any other. It defies that Divine ideal of unity among accountable beings, which is that of liberty leading to diversity, and of charity accepting the diversity.

This question of Church Union is also being discussed by American Christians, through the medium of *The Century*. In the July issue a writer, from the Baptist point of view, thus vigorously states the case for unity in diversity as against organic comprehension:—

> The different denominations to-day have essential union. At present organic union is undesirable. It is possible only by making dangerous compromises. A union which is possible only to those who believe anything or nothing to secure it, is brought at too dear a price. Honest convictions must be respected. Better that men differ honestly than agree by being indifferent to all creeds. Essential union is possible and actual to-day among the great majority of our Protestant churches. There are to-day wider differences among some of the branches of the Roman Church than between some of the different churches in our great Protestant host. There are churches in New York, not Roman, of the same name, which differ more widely in spirit and life than do certain other churches bearing different denominational names. Rationalism and Romanism, in many of their distinctive features, may be found under the same church name and authority. Here is organic but not essential union. When churches of different names work along the line of their honest convictions of the teachings of God's Word, they have essential union; coming near to their common Lord, and coming near to lost men, they come genuinely near to one another. Such union is worth much. An organic union, secured by concessions, compromises, and concealments of honest convictions, is a positive damage to all concerned.

Will missionaries please note this. Mr. George Pearse writes:—"It seems to me that you could do much through THE CHRISTIAN to further the work of missions, by asking missionaries abroad to indicate openings for self-supporting missions, and occupation abroad for godly men and women desiring to maintain themselves while seeking to promote the kingdom of God." Will missionaries kindly respond to this as they find opportunity.

The Spectator holds that the late heavy vote of the French Chamber against exempting students for the priesthood from going into barracks, under conscription, sprung from a bitter anti-clerical sentiment. This feeling it maintains pervades France. Confounding priestism with Christianity, the nation has taken a significant attitude as anti-religious, and *The Spectator* argues that the French people, without religion, will not only be the most money-seeking, the most cruel, most profligate, and most dangerous people on the face of the globe, but will become the prey of the leader of some new creed.

We do not agree with very much of the article in *The Nineteenth Century* on "Artisan Atheism"; but, dealing as the paper does with the problem of the alienation of working-men from the Christian Church, there is a good deal in it which deserves attention. The writer—Mr. W. Rossiter—is the Secretary of the South London Free Library, and has considerable knowledge of intelligent artisans. According to him they are not hostile to Christianity, but think that the clergy do not try to understand their class; that in certain movements for free libraries they are conspicuous for their absence; that their thoughts appear to be too much taken up with their position and their incomes; that they do not preach the Christian religion as a crusade against wrong of all kinds among rich and poor alike; and that they do not *study* the Bible, often knowing less of it than Secularists.

We observe that *The Nonconformist* treats the article as "a terrible indictment against the system of Establishment." This is scarcely fair, since the writer says that, while among artisans "contempt for the Church is great, Dissenters are despised still more." It becomes both orders of ministers not to throw stones at one another, but to ponder the greatest of all English questions—how to come to a better understanding with working-men. There are ministers of religion who do this with the best results, and society would be little less than revolutionised if it were done by all.

The programme of the Autumnal Session of the Congregational Union, at Leeds, appears likely to contain valuable discussions upon county conferences for the revival of faith and piety in the churches of the body; upon the need of closer pastoral oversight of the young; upon the formation of Young Men's Guilds; and upon the deepening of the spiritual life of students during their college course.

Congregational Colleges are in much agitation just now. Professor Egbert C. Smyth has been dismissed from the Chair of Ecclesiastical History at Andover, U.S, for teaching doctrines in the direction of Universalism; and at Lancashire Independent College three professors have notice to vacate their chairs. This latter step would not appear to be from questions of heresy. We hope it may not be a movement towards what is called Theological liberalism, and taken out of deference to students. The new departure of Congregationalists which extends the non-residential system, and sends junior ministerial students to obtain their classical and mathematical training elsewhere, is the subject of an able letter in last week's *Nonconformist and Independent*, and will, it is hoped, be looked at all round.

It gives us great pleasure to say that the evangelist to whom we referred on June 24 has confessed his fault, and is, we trust, restored to the confidence of those who know him and the circumstances to which we referred.

Among the numerous ways (writes a correspondent) in which the Jubilee has been celebrated, there has not been one which has touched us more than this, the very smallest we have come across. In a little lodging in a sea-side town, a Christian lady and her pupils have placed nine little children from the very lowest part of London. They were chosen from the poorest families, brought down by railway, are housed and fed in the simplest way; clothing of a suitable nature has been given them, and they enjoy a treat of a few week's duration. The sea air and sea baths, the kind care, the happy, social life, and the simple Gospel teaching, will live in their memories for months.

It is a strange fact that many people who are extremely careful as to the distribution of their money are equally careless as to wasting time; yet as much good may be done by the wise utilisation of the latter as of the former. The Bishop of Oxford has, in a recent charge, illustrated forcibly the want of considerations of economy in this respect, large numbers of earnest persons being engaged in exercising themselves "chiefly on the form of the oath to be taken by the Dean of Arches," when at the same time "the sanctity of marriage, the authority of parents, the general obligations of religion and morals are called in question as they have not been for years past."

Dr. Hatch, preaching at a West-end church a Sunday or two ago, urged very strongly that the world day by day is becoming sadder, that there is little hope in this "increased wretchedness," and that "we are in sight of a depression greater than our time has yet seen, which may lead to social if not political disaster." Asking what should be the attitude of the Christian in the face of the fact, he went on to say that Christianity has had to deal with far darker ages than ours, and has conquered, but that the Christianity which would conquer again in our days must be of the primitive form:—

> It gave men and women a sense of brotherhood, and it will do it again. Every Christian addressed every other as a brother. The sentiment of brotherhood survives, and it is for Christians to realise it. To be brothers, in fact, once again, amid the competition of business—that is the secret of our deliverance from the growing sadness. When we realise that the principle of life is sacrifice, the bond of life is brotherhood, it is then, and then only, that the world will cease to grow sadder.

The Methodist Times hears on high authority, but hesitates to believe, that "the Government is contemplating the introduction of a Bill for the detention in hospital of patients who are suffering from the physical consequence of debauchery. This amounts practically to a renewal of the system embodied in the satanic Contagious Diseases Acts." All the friends of social purity, adds our contemporary, should write at once to their representatives in Parliament.

Last week we had occasion to refer, at length, to the growing boldness of Roman Catholic ecclesiastics among us, in their advocacy and defence of the tenets and practices of their church. Presuming on the ignorance, or the indifference, or the abounding charity of Englishmen, they are endeavouring to throw a veil over certain episodes in the past history of their hierarchy; and to persuade us that instead of being the mother of abominations, drunken with the blood of the martyred saints, the Papacy has been sadly misjudged and calumniated. The move is a daring and desperate one, but we do not believe that it will succeed to any serious extent.

At this juncture, however, we sincerely hail the publication of the admirable series of lectures recently delivered in Exeter Hall, by Mr. Grattan Guinness, on ROMANISM AND THE REFORMATION. During the course of their delivery we furnished our readers with an ample outline of the lecturer's comprehensive argument, but we earnestly commend the perusal of this volume, containing the lectures in their complete and revised form. We do not believe that anywhere else can be found a more sweeping indictment of the Church of Rome, compactly drawn by a master hand, and supported by overwhelming proof from history sacred and profane. It is a book pre-eminently fitted to open the eyes of the present generation as to the true origin, character, and past misdeeds of the cruel, hateful, and irreformable system that sits enthroned in the Vatican. If the rising generation of Britons could be induced to give it a candid and careful study, present day Jesuits might spin their sophisms in vain.

We are glad to see that Mr. Guinness has remodelled the closing chapters, so that the attention of the reader is not diverted from the main question by any discussion of opposing schemes of prophetic interpretation. The learned author begins his book by citing the opinion of an eminent statesman that the battle of the Reformation may soon have to be fought over again. This timely volume is one of the surest guarantees that if that battle has to be fought, it will not be waged in the dark, and that the issue of the conflict cannot for a moment be in doubt. But the facts here set forth must be deeply pondered and treasured up. We hope a cheaper popular edition will soon be called for. (*Hodder & Stoughton.* 5s.)

The excommunication by the Pope of Father McGlynn, of New York, seems likely to result in greater trouble than Rome appears to anticipate, for a large meeting of Roman Catholics not only denounced the excommunication, but protested against "ecclesiastical interference with the political rights of American citizens." Not a few of these people will probably arrive at the just inference that Rome ventures to lay her hands upon social and political rights, only because she is permitted to interfere with the even more precious spiritual rights.

THE BIBLE AND IRELAND.—From some cause which we are not able fully to explain, says *The Christian Irishman*, the sale of Bibles and Testaments among Roman Catholics as well as Protestants, is said to be unprecedently great in Ireland at present.

SOLDIERS' CHRISTIAN ASSOCIATION.—This Association, formed at the beginning of the year, is rapidly spreading, and meets a long-felt want. Branches have been formed in many places, and have proved a means of uniting together those who were previously strangers to Christian fellowship. At many of these there is a weekly prayer-meeting; this having been commenced at Sandgate by the late Miss Lucy Papillon. A special plea at these meetings is that a room may be set apart in every barrack, and on board every ship, for prayer, and the reading of God's Word. Such a room would be an immense help to all, to young soldiers especially, and would do much to foster the Christian life. In at least one regiment, there has been a daily prayer-meeting since the formation of the Association, which has had to encounter some opposition. It is hoped that Christians throughout the army will unite in supporting this movement, and also that a Sailors' Association will shortly be formed. All information can be obtained of the honorary secretary, Miss L. S. J. Deacon, Grantham House, Putney Heath, S.W.

THE POSITION OF A HINDU WIDOW, says *The Indian Witness*, is unenviable, if not indescribable. Among the keener privations of her condition is the bi-monthly fast imposed upon her. This fast is worthy of the name. The poor creatures—may we not call them beasts of burden?—are denied the right to drink water on these fast days. The widow may be a mere child, her health may be frail and her constitution debilitated, still the rule is as inflexible as fate, as unbending as ice. The life of the sufferer may be in the balance, still custom is king and obedience is necessary. A case has just been reported in a Calcutta paper where the "widow was in her teens," and although she was sick, and pleaded pitifully with her relatives for a drop of water to quench a raging fever, the boon was denied, and death ensued. How long shall "neutrality," triumph, and cruel superstitions prosper?

CHRISTIAN WORKERS IN COUNCIL.

A garden party and conference was held on Saturday, at the Homes, in Strangeways, Manchester; it was attended by some hundreds of Christians, representing many departments of Christian service, from Manchester, Liverpool, Bolton, and other towns in the county. About half an hour was first spent in rambling through the grounds and Orphan Homes. Many were the expressions of gratitude as the visitors passed from Home to Home, and room to room, where, at every touch and turn, might be seen the lovingkindness of God in raising up such honoured stewards for Him as Mr. and Mrs. Leonard Shaw and their staff of helpers. Inside, outside, and on every side there were evidences of a never-wearying desire on the part of the "mothers" and co-workers, to promote the happiness and truest welfare of the children who have been bereft of their natural guardians.

The large tent was filled to hear an admirable address by Dr. Barnardo, the subject assigned being, "The Christian Worker fitted for Service." The address was full of practical lessons, taken from the life of Hezekiah, and was listened to with much attention. Mr. G. R. Kirlew, who has for several years been associated with Mr. Shaw, gave a cheery, bright, and inspiring talk on Christian work, in which he urged the need for more hearty co-operation, especially in supplying the great lack of teachers in several of the ragged schools of the city. Two meetings were then held, one in the tent, presided over by Rev. E. H. Radbourne, to hear Rev. Thos. Pigott, a returned missionary, speak on "China's Millions" and her needs, and another under the thorn tree, presided over by Mr. Reginald Radcliffe. At the latter an instructive address was given by Prebendary MacDonald, on "Women's Place and Work in the Church." The speaker in well-chosen words, backed by various passages of Scripture, showed how it had pleased God in old as in modern times to bless the ministry of godly women.

After tea the tent was again well filled (Mr. John Thompson presiding), to hear an address from Major-General Haig, on "Arabia and the Soudan." This graphic and telling missionary address was followed by earnest words from Mr. Reginald Radcliffe, who pleaded for the countless millions of heathen that are perishing for lack of knowledge. At the close of this meeting the white heat of a missionary spirit appeared to be kindled, and some of us hung our heads with shame that at an earlier period in our Christian life we had not bestirred ourselves more on this subject of "telling out among the heathen that the Lord is King."

Mrs. Menzies, the newly elected President of the Northern Confederation of the Young Women's Christian Association, next spoke, on "Young Women in large Cities." Her forcible appeal was backed by well-chosen illustrations, showing the great perils surrounding our working sisters. Mrs. Grimké, who has so long worked for the young women of Manchester, followed with a fervid appeal for consecration of heart and life to this service for the Master, and urged that information might be given respecting towns and villages where there were no Associations for young women, that an effort might be made to form them.

The tent meetings closed with a brief address on Bands of Hope and Juvenile Temperance Societies by Mr. Hind-Smith, who enlarged upon the fact that he believed no better Institution (except the Y.M.C.A.) had been established during Her Majesty's reign than this, which now numbered something over thirteen thousand societies, and had over one million six hundred thousand enrolled members. He urged that "Prevention is better than Cure," and "Example than Precept," and recommended all Christian workers and parents to be true in bridging over the difficult period of youth, giving every encouragement by which they might keep them from the drink; he further recommended all to show their colours by wearing "the bit of blue."

The closing meeting of this Conference was held in the large room of No. 2 Home, where the subject of "Co-Operation in Christian Work" was spoken to. Much was said by Mr. J. W. McGill as to the crowding and overlapping of Christian work. He strongly recommended that there should be more systematic union, and a better organised plan of reaching the eight millions of people who are to be found within forty-two miles of Manchester. Mr. L. K. Shaw spoke of the necessity for more real and heartfelt consecration to the Lord's service. Mr. Hind-Smith dwelt upon the great need there was for personal, prayerful, and persistent effort in dealing with individual souls. Testimony was borne by several ladies who are engaged in various departments of Christian activity, special mention being made of kindness shown to the employées at the Exhibition in providing rooms for rest, &c.

W.

Y.M.C.A. CONFERENCE.

The twenty-first annual Conference of the North-eastern District Union of Y.M.C.A. Associations was held last week at Bishop Auckland. Mr. C. S. Wilson, of Sunderland, presided, and drew attention to the danger of giving too prominent a place to secular objects and secular work. Important as were self-improvement and recreation, they should take care, while providing for these, they did not "drown out" religious life.

The annual district report, giving the returns received from twenty-five associations, showed an increase of 212 members, and 82 associates over the numbers returned last year from twenty-three associations. The aggregate number of members and associates, 4164, is almost double that of ten years ago.

The Bishop of Durham pointed out that the first object to be kept in view is the promotion of their spiritual welfare. After counselling the members as an Association to steer clear of party politics, he drew attention to the article by Canon Farrar in *The Contemporary Review* on the liquor traffic in Africa. This subject he earnestly commended to their notice as one deserving most serious consideration, with a view to some remedial action.

Dr. Bruce spoke of such Associations as showing the oneness of Christianity.

Mr. Robert Burn, general secretary of the Aldersgate-street branch, London, also spoke on "How to win and keep young men," and insisted on the necessity of making the institutes as attractive as possible.

SUNDAY POSTAL WORK.—A circular just issued by the Lord's Day Observance Society urges some important pleas for the cessation of postal labour, and suggestions for lessening it, should cessation not be carried. Principal among the former is the hardship caused to the post-office servants, and the fact that an immense mass of petitions have been presented to Parliament against its continuance. A very large portion of this Sunday work is, it should be known, caused by the posting of trade circulars, book packets and newspapers, and by racing and gambling telegrams for Sunday delivery. The alternative suggestions cover a considerable amount of ground, and chief amongst them is that the post-office should permit senders of letters to determine that these shall not be delivered on Sundays. Another authorises postmasters to detain circulars, &c., till Monday.

OUR SHOWPEOPLE.—Dear Sir,—At this time of the year, when so many fairs and races are being held, and showpeople gather together in such large numbers, may I ask the sympathy of Christian friends in arranging out-door meetings and free teas for this class of people on the Sabbath day. Numerous temperance societies, city missions, and private friends have most earnestly taken up this work in Yorkshire, Lancashire, Wales, and Scotland, also in London and other places. But there are so many fairs held in the far South and the Midland counties that our Mission has not yet reached. I shall thankfully give every information respecting this work, and forward a report and copy of our showman's quarterly paper, "The Caravan," to any address.—Yours in service,

Elizabeth Millington, Hon. Sec.

Layerthorpe Grove, York.

THE CROWN OF LOVE.

By HARRIET McEWEN KIMBALL.

How can they live when earthly hopes take wings,
Who have no hope on high?
Who in life's desert find but bitter springs;
Who never see their woes to blessing turn,
Nor feel their yearning hearts within them burn
Because Thou, Lord, art nigh!

How can they live through days of loneliness,
When friends, however dear,
Seem far away; when loss and grief oppress,
And human sympathy is all in vain
To help us bear the burden or the pain,
If thou, Lord, are not near?

How can they live, who, sinning, never seek
To have their sins forgiven?
Who, knowing that the strongest yet are weak,
Ask not thy grace and never know thy peace—
The gift unspeakable of thy release,
The pardon sealed in Heaven!

How can they live who never, never feed—
Poor starving souls!—on Thee?
Needing so much who will not own their need;
Who empty go from barren year to year,
When Thou compassionate dost draw so near
Our Daily Bread to be!

My heart makes moan for them: How can they live?
It must be, dearest Lord,
Because Thou art so gracious Thou dost give
Even to those who ask not; and dost show
Pity for all; blessing thy very foe;
Sheathing in love thy sword.

So gracious, Lord! and yet to such as I
Art Thou less gracious? Nay!
The cry that should be theirs must be my cry:
Have mercy, Lord! They strangers are to Thee;
Not so am I! Have mercy, Lord, on me,
Lest I be cast away!

While Thou with me so patiently dost plead
How soon my strivings end!
While Thou dost pardon, strengthen, solace, feed,
How cold I am to all thy tenderness!
O crown of love, that Thou shouldst spare and bless
And treat me as a friend!

—(Boston) *Congregationalist.*

OBITUARY.

BISHOP STEVENS, PENNSYLVANIA, U.S.A.

The Church of Christ in America has sustained another severe loss in the death of this prelate, who was chosen as bishop of the Protestant Episcopal diocese of Pennsylvania twenty-five years ago. He was a devout and earnest man of God, and took a deep interest in Sunday-school work. He had for some time been president of the Pennsylvania Bible Society, and was greatly beloved and honoured.

REV. W. POOLE BALFERN.

After a prolonged period of weakness, followed by a few days of severe illness, this faithful minister of the Gospel was called hence on Sunday evening, July 3. His first pastorate was at Bow, in 1854. Subsequently at Spring Vale, where he built a chapel at his own cost, and at Norlands Chapel, Notting-hill, he laboured for the Master with much acceptance from his people. Weakness of health compelled his removal to Brighton, where for some time he took the oversight of Sussex-street Baptist Church, which, however, he was not able long to continue. He was well known as the author of many poems, some of which have appeared in our own columns, and of several books full of quiet pathos and power. The "Thought-Crumbs for Young Preachers," which have lately been appearing in *The Baptist*, were also from his facile pen.

WINTER AMONG HEATHEN WOMEN.—Mrs. Meredith is preparing to send out in October next three sisters, one of whom is an M.D., to labour for the winter amongst heathen and Mahomedan women. Ladies who desire to join this company, or to form others, should communicate with her. All who are going on this mission will be invited to live together during the month of September, in the Missionary Institute, 143, Clapham-road, S.W., to unite in prayer, and preparation for the work to which they are called.

Notes on Daily Readings.

SUNDAY, JULY 17.—PROVERBS XII.

9.—*He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.*—"Despised," *i.e.*, as a poor man, for social, not for moral, reasons. When it is a question of domestic comfort *versus* display, choose comfort. It seems, then, that in Solomon's day, as in ours, there were foolish folk who would do anything—even starve themselves, their children, or their servants—if only they could be "grand."

10.—*A righteous man regardeth the life of his beast.*—Kindness to animals is here laid down as a distinct attribute of righteousness. In considering them we serve that God whose tender mercies are over *all* his works. They are his creatures, given for our use, and entrusted to our care. He that is cruel to these dumb beasts shows, by that cruelty, how little he understands God, or his own responsibility. He shows, too, how unlike he is to God. To be cruel is to be mean and wicked. "Consistent kindness to brute creatures is one of the marks by which a really merciful man is known."—*Arnot.* "Blessed are the merciful: for they shall be called the children of God." Observe God's care for dumb beasts as shown in the following:—Deut. xxii. 7; xxv. 4; Ps. xxxvi. 6; clv. 9; Jonah iv. 11; Matt. x. 29.

13.—*The just shall come out of trouble.*—As the Word never promises that the just shall never get into trouble—but very much to the opposite—no good man need be surprised to find himself there. The promise is that he shall not be always there. He *shall* come out. Why? Because it is written, "I will be with him in trouble," and where the presence of God is, there is salvation. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

18.—*There is that speaketh like the piercings of a sword: but the tongue of the wise is health.*—How many speak to wound! How few to heal! Words can pierce and cut like swords. As a single sword-thrust may maim for life, so a single sentence may wound irreparably a tender heart. It is very easy to utter words that wound, especially to the clever and sarcastic, or to those who think themselves such. Far better be thought stupid and be kind, than be brilliant and cutting. We should both pray and labour for the rare gift of healing speech, while we renounce and fear the habit of attempting clever sarcasms.

MONDAY, JULY 18.—PROVERBS XIII.

7.—*There is that maketh himself rich, yet hath nothing.*—"The more an avaricious man has, the more he wants. Content is the poor man's wealth; desire the rich man's poverty." "Nothing can fill the heart of man but He that made it."—*Bishop Hales. There is that maketh himself poor, and hath great riches.*—"He loseth nothing that loseth not God."—*Herbert.* Christ Jesus made himself poor—"of no reputation"—"that we through his poverty might become rich"; "Wherefore God hath highly exalted Him, and given Him a name which is above every name."

12.—*Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.*—That fulfilling of desire which is a tree of life, "belongs only to the hope of the holy. Many discover, when at last they reach their object, that it is a withered branch, and not a living tree. When a human heart has been set on perishable things, after the sickness of deferred expectation comes the sorer sickness of satiated possession. If the world be made the portion of an immortal spirit, to want it is one sickness, and to have it is another. The one is a hungry mouth empty, and the other a hungry mouth filled with chaff: there is no peace to the wicked."—*Arnot.* How different when the object desired is God Himself! Holy men and women were faint with longing for the coming of Him who was the Desire of all nations. But when He came, there was no *satiated* desire—only satisfaction, deep and unutterable, breaking out into the song, "Lord, now lettest Thou thy servant depart in peace," &c. So with those who hunger for a personal experience of God's pardon and love. "Hope deferred maketh the heart sick." But they persevere, the desire cometh, and when it comes there comes with it a great surprise that the peace it brings is so full and satisfying. Similarly with those who hunger for our Lord's second Advent. When He comes, He will be a Tree of Life to all that wait for Him.

TUESDAY, JULY 19.—PROVERBS XIV.

2.—*He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth Him.*—Practical godliness, and practical atheism, contrasted. As the best profession of godly fear is a steadfast godly walk, so perverse wilfulness in sin is the surest sign of true atheism. There need be no profession of unbelief, but even the opposite. The man who deliberately chooses evil in the sight of God, proves that he despiseth Him. He acts either as though God were not, or as though He were not a Being to be feared by the evil-doer. The man may be a defender of the faith against speculative atheism: not the less is he, being perverse in his way, a genuine atheist.

6.—*A scorner seeketh wisdom, and findeth it not, &c.*—"It is the constant profession of those who reject the Bible that they are seeking truth. Their likeness is taken here from life. They seek wisdom, but do not find it. They want the first qualification of a philosopher, a humble, teachable spirit...Those who scorn the wisdom from above, seek laboriously for the wisdom that is beneath. The name 'Secularist' is adopted. 'Secularism' is the Latin for *this-world-ism*, and means, attend to the world that you are now in, and let the next alone."—*Arnot.* This is supreme folly, seeing it is by faith in the unseen that men steer a right course across the otherwise pathless sea of time.

9.—*Fools make a mock of sin.*—There is no folly like this, for sin is linked for evermore with sorrow, shame, and death. Sin built hell, ravaged Eden, ruined our race, and crucified our Lord. How desperately foolish must he be to trifle with sin! "He that hath slight thoughts of sin, never had great thoughts of God." Christians must be good haters, for "the fear of the Lord is to hate evil."

WEDNESDAY, JULY 20.—PROVERBS XV.

1.—*A soft answer turneth away wrath, &c.*—Observe the tremendous stress laid by the Bible, and by this book in particular, on the importance of right speech, and the harm, and folly, and sin of careless and evil speech. Take this one chapter alone, though there are others that say quite as much, if not more, about the power of the tongue. Verse 1 contrasts gentle and forbearing with exasperating words; verse 2, the knowledge spoken by the wise, with the abounding foolishness of the fool; verse 4, the healing balm of a wholesome tongue, with the crushing, wounding power of perverseness; verse 18, the inflammation caused by the wrathful with the blessed appeasement and peace which self-control and gentleness produce. The blessing of wise and timely words is extolled in verse 23, and the pleasantness of pure words in verse 26. Verse 28 reminds us that wise and helpful words are not got without trouble. Evil words are, for *the mouth of the wicked poureth out evil things.* But he who would bless others with wholesome, healing utterance must watch the door of his lips, and rouse himself to earnest diligence and thought. The heart of the righteous studieth to answer. Being righteous, he knows the vast responsibility of speech, and, being righteous, he rouses himself to the labour of true, careful, and kindly thought: he *studieth*—his *heart* studieth—to answer.

THURSDAY, JULY 21.—PROVERBS XVI.

2, 3.—*All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits. Commit thy works unto the Lord, and thy thoughts shall be established.*—"The first of these two verses tells how a man goes wrong, and the second how he may be set right again. He is led into error by doing what pleases himself; the rule for recovery is to commit the works to the Lord, and see that they are such as will please Him. If we weigh our thoughts and actions in the balances of our own desires, we shall inevitably go astray. If we lay them before God, and submit to his pleasure, we shall be guided into truth and righteousness."—*Arnot.*

8.—*Better is a little with righteousness, than great revenues without right.*—Truly a noble sentence, and one sadly needed in this age and land of eager mammon-worship! But do we *heartily* accept it as God's truth? Do we really set doing justly before doing profitably? When wealth means comfort, rest, independence, artistic and delightful surroundings, power, and possibly health, it needs all a good man's faith in the worth of righteousness to be content with comparative poverty. Yet few things are more needed to-day than a band of noble, high-minded men who have a grand unworldliness about them that keeps them keenly alive to the *supreme* value of a pure and holy character.

FRIDAY, JULY 22.—PROVERBS XVII.

7.—*Excellent speech becometh not a fool.*—It is part of the punishment of ill-doing that it forbids excellent speech. When the hands are filthy the lips are not free to speak righteousness. The fitness of things would be outraged, the speaker condemning himself and playing the hypocrite.

14.—*The beginning of strife is as when one letteth out water.*—As a tiny leak in the embankment of some great reservoir grows larger, minute by minute, till the drops become a rill, the rill a stream, and the stream a raging, devastating torrent, so one angry word may lead to another, so acts follow words, and these again lead to other acts and words fiercer and more resentful, until a whole society is devastated. Only the heedless and the foolish trifle with strife. Wise men will bear much and travel far to avoid the beginnings of anger. At first, it is easy to stop: one gentle word will do it; but once allowed to gather force, it rages like a flood.

17.—*A friend loveth at all times, and a brother is born for adversity.*—We have here two brief and practical definitions. A friend is one who changes not, but loves always; and a brother is one whose kindness is best known when most needed—in adversity. He stands by one in the dark and cloudy day. Comparatively few friends—few brothers even—reach this high ideal. Thank God, there is one Friend, one Brother, we may all have as ours, who more than answers to this description. See John xv. 13, 14; Matt. xii. 50; Heb. ii. 11; John xiii. 1; Heb. iv. 14—16; xiii. 8.

SATURDAY, JULY 23.—PROVERBS XVIII.

9.—*He that is slothful in his work is brother to him that is a great waster.*—Their *sin* is similar. Waste is sin, and so is laziness—sin against God and man, and one's own nature. They are brothers, because their sin has the same root—*self-indulgence.* Also, because it leads to the same result—ruin. "Wilful waste makes woeful want," and "The slothful man shall suffer hunger."

10—12.—*The name of the Lord is a strong tower: the righteous runneth into it, and is safe. The rich man's wealth is his strong city, and as a high tower in his own conceit. Before destruction the heart of man is haughty.*—Contrast the two towers: the one, the name of the Lord—*i.e.*, the Lord Himself; the other, the great man's wealth. The one hides in a warm, loving Person; the other in mere possession. The personal Refuge cannot fail, either in power or in love; the wealth *must* fail, sooner or later. Hiding in God, the righteous is humbled, satisfied, blessed. Hiding in his wealth, the rich man grows haughty and hard. His soul is starved. Thus he fits himself for the destruction that follows pride.

13.—*He that answereth a matter before he heareth it, it is folly and shame unto him.*—A golden word of wisdom which each reader should both learn by heart and take to heart. It applies to every department of life, rebuking well our much rashness of speech, and our frequent haste in judgment. Family life, but especially social and political life, would often be marvellously sweetened if this maxim were adopted as law. It is folly and shame to judge a cause before you have heard the other side, to speak before you know, and to speak, as is too probable, with far more self-assertion and intolerance than he who looks all round the matter.

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EVANGELISTIC NOTES.

The Evangelistic Work begun among the Chicago churches by Mr. Moody is to be kept up during the summer by Major Whittle.

Rev. John Vine has been preaching the Gospel to large congregations, at the great Assembly Hall, Mile End, with blessing to not a few, believers and unbelievers.

Major Cole has been evangelising in the State of Missouri during the whole of this year. In that time 4500 persons have professed to accept Christ as their Saviour.

Rev. John McNeil, of McCrie Roxburgh Church, Edinburgh, has taken a circus for Sunday evening services, and this place, which holds something like 2000 people, is crowded at every meeting.

Blackdown Hills Mission.—For the past three weeks tent work has been in operation daily at Dorchester, and Bampton, Devon, in connection with this Mission. GEORGE BRADLEY.

Clayhidon, Wellington, Somerset.

Preston.—A month's mission has just been held at St. Mark's, Preston, by Mr. A Wolfe, diocesan evangelist for Manchester. Meetings, both outdoor and indoor, were held nearly every night. Many persons were helped and blessed, and several professed to accept Christ as their Saviour.

The Upper Clapton Local Evangelistic Mission have again erected their Gospel tent for the summer months. During the past week the opening services have been conducted by Mr. J. B. Wookey. The presence and power of the Holy Spirit were felt in each meeting; many have accepted Christ as their Saviour and found joy and peace in believing in Him.

Beaumaris, North Wales. — Mr. Robert Westall, of the Children's Special Service Mission, held services here from June 15 to 28. The chapels here have united meetings after service each Sunday evening, held in succession at the different chapels. At two of these meetings Mr. Westall spoke with much power. There were Bible readings, at which Christians were much strengthened and cheered. Mr. Thomas Walker, and Mr. G. B. Denton, of Beaumaris, assisted Mr. Westall, who has now gone to the mountains, near Penmaenmawr.

Cullybackey, Co. Antrim.—Open-air meetings for the preaching of the Gospel are announced to be held in the grounds of Mr. Wm. Young, Finaghy, Cullybackey, Ireland, on Wednesday and Thursday, August 10 and 11. Addresses will be delivered by speakers from different parts of the kingdom. Rev. J. Hudson Taylor, Lord Radstock, and Mr. Reginald Radcliffe are amongst those who will attend and speak. In the afternoon of each day there will be a meeting for dealing with inquirers, and others for believers, for the promotion of holiness, and for the consideration of Christ's claims upon his people for the extension of his kingdom in all lands. The prayers of God's people are asked for a blessing on these meetings, and for an outpouring of the Holy Ghost on the land.

REV. W. HASLAM will be at St. Mary's-in-the-Castle, Hastings, during July and August.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, July 17, 1 Sam. xxx. 1—15; Monday, July 18, 1 Sam. xxx. 16—26; Tuesday, July 19, 1 Sam. xxxi. 1—13; Wednesday, July 20, Matt. ii. 1—12; Thursday, July 21, Matt. ii. 13—23; Friday, July 22, Matt. iii. 1—17; Saturday, July 23, Matt. iv. 1—11.

SEAMEN'S FRIEND SOCIETY, BELFAST.—The annual meeting of this Society was held last week. The report, read by Mr. Thomas Sinclair, drew attention to the great work that had been done for sailors during the half-century of the Society's existence. This Society meets the sailor on his arrival in port, welcomes him to Christian fellowship, and, by the united ministry of friendship and religion, offers to be his good Samaritan. An important feature of the work is the friendly oversight of families of seamen residing in Belfast, through which port, it is said, 50,000 sailors pass every year. Acknowledgment was made of the work done by numbers of young men, and of the missionary labours generally. Rev. Dr. Johnson referred especially to the great success which has attended the labours of Rev. Robert Crawford amongst the seamen of the port, and to the obligation of Christians to those whose occupation so often kept them from religious instruction.

Letters to the Editor.

BAPTISM AND CONVERSION.

DEAR SIR,—It may help the consideration of this subject to refer to the following quotations from the Life of Bishop Hannington.—Yours truly, CHEYNE BRADY.

Extracts from Bishop Hannington's Life.

Page 318.—After the services of the day I had a long talk with Bishop Smythies; with all his ritualism, he is strong on the point of conversion, and is very particular about baptism and communion not being administered before conversion, either to heathen or professing Christians.

Page 322.—I find the custom has been to baptize children up to the age of eight years, who have been received from slave dhows, &c. Hence they get Christian names, and are, of course, educated as far as is possible as Christians, and go out into the world as such. The education they receive, good as it is, in too many cases does not seem to lead to conversion; and so these go forth, some of them with very bad characters, yet bearing the name of converts and Christians. This is, of course, the history of the Church at home, and its bane, but might surely be prevented here without our being accused of being Baptists. Bishop Smythies, I rejoice to find, feels very strongly, as I do, and insists that in the churches of the interior there shall be no baptism till after conversion.

HINDOO PRIESTS.

SIR,—I read with pleasure the interesting extract of Mr. Lambert's address, in THE CHRISTIAN of June 24, p. 18, but was grieved to see the statement that "in Benares there were 40,000 men consecrated to the service of their gods, and their influence told, because they had given up all worldly enjoyment, and consecrated themselves to the service." Christian ministers were urged to imitate them in self-denial.

Now, Sir, my wife and I have lived nineteen years and six months in India. We have conversed with missionaries who have been twenty-five and thirty years working as missionaries, and we agree that Hindoo priests are more wicked, more foul, than the other natives of India. As for me, I have visited their homes for years, and treated them when ill, and must say, with other missionaries, that Hindoo priests are greedy leopards; their influence is a blight, their life devoted to wickedness. I dare not put on paper what they commonly do; their life is vile. Mr. Lambert's statement is liable to confirm the ungodly in their idea that Hindooism is as good as Christianity, and a Hindoo priest a better man than a minister of Jesus Christ.—Yours in our Saviour,

11, *King's-parade,* A. HAEGERT.
Durdham Down, Bristol.

"WHEREIN MILLENARIANS ARE WRONG."

DEAR SIR,—As Mr. Varley had not read my little book, but only my answer to Canon Fausset, he was not aware that I am not opposed to the doctrine of the Premillennial Coming, to which the greater part of his letter is devoted. I shall therefore only notice those parts in which he seeks to show that the Father is not pledged to make Christ's enemies his footstool before his Second Coming.

The first argument is, that when He bade the Son sit on his right hand till He made his enemies his footstool, all that He meant was, that He "empowered" the Son to do it Himself. To that I answer: (1) As the Father promised to make Christ's enemies his footstool, if He fail to do it his promise would be broken; (2) if the Son, instead of waiting till the Father fulfilled his promise, shall rise from his throne, and come down and do it Himself, He would disobey God; and (3) to say that the Father "empowered" Him to disobey, instead of solving the difficulty, only adds a third improbability.

The second argument is, that "to say that the Father's work is purely evangelistic is fanciful: He is the God of judgment also." To that I answer, John v. 22: "The Father judgeth no man, but hath committed all judgment to the Son," and John vi. 44: "No man can come to Me, except the Father which hath sent Me draw him."

But even though we were to set aside this Psalm, I have shown that there is an overwhelming amount of evidence in other Scriptures to prove that the Gospel is the one and only cure for the world's misery, and that God's word and honour are irrevocably pledged to its success. I have also shown that all the apparent "difficulties" are caused by mistranslation, and disappear when examined in the original.

The two inducements which Peter held out to the Jews to repent and believe were, first, that their sins might be blotted out; the second was that God might the sooner send Christ to earth again (see R.V.). If so, then every enemy that is brought to the footstool is a barrier taken out of the way; and there are few men who have been more honoured of God in "hasting" that joyful day than our respected brother. But if, on the contrary, it be true (which God forbid) that Christ cannot come till faith has disappeared from the earth, then one of the greatest hindrances to his coming that I know is Mr. Varley himself.

Edinburgh, July 5. JAMES GALL.

YOUNG MINISTERS AND CREEDS.

SIR,—In your issue of June 24 you quoted from the letter of "A Public Servant" in *The Pall Mall Gazette*, which stated that, "In the voluntary churches there are now but few of the younger and more active ministers who are not at one with the Unitarian creed in its essential particulars." I have waited to see if any contradiction of this statement appeared in your columns. I believe the assertion to be most untrue and harmful.

With regard to the great Methodist Churches it is ludicrously false. The Congregationalists are, I suppose it is admitted, more given to "advanced" views than any other of the numerically important Nonconformist denominations. It is uncertain and risky to make any computation from personal experience, though that experience may be extensive. Undoubtedly there are a considerable number of the younger and more active, and also of the younger and less active, Congregational ministers, whose belief is much nearer, in many important respects, to that of the Unitarians, than was the faith of their fathers. But I feel convinced that to say the views of one in ten of them are practically Unitarian, would be greatly to exaggerate the tendency in that direction. The Baptists occupy a position intermediate, in this matter, between the Pædo-Baptists, Congregationalists, and the Methodists.—I enclose my card, and am, Sir, very sincerely,

A TRINITARIAN NONCONFORMIST MINISTER.

SAILORS' WELCOME HOME.—Lord Radstock presided over the recent monthly meeting of the "Christian Life-boat Crew," and delivered an address on "The true Christian — his responsibilities and his duties." The address was replete with sound advice to Christian workers, and will not be soon forgotten by those who had the privilege of listening to it. His lordship complained that the main fault of Christian workers is that they are always superseding the Lord, and getting before Him, instead of waiting upon Him for his instructions as to how to act. The efforts put forth by the lifeboat crew for the spiritually shipwrecked continue to be greatly blessed. Branches are about to be inaugurated at Lowestoft, Smyrna and Boston.

QUEEN'S PARK CONGREGATIONAL CHURCH.—The work carried on at this place of worship in the Harrow-road (Rev. Charles Leach, pastor), has been so successful, that a new church capable of seating about 1200 persons, is in course of erection, and will be opened very soon. In the Sunday-schools there are over six hundred scholars, and many other agencies—a large Band of Hope and Temperance Society, Bible-classes for young men and young women—are actively carried on in this rapidly growing district, the population of which has been increased by more than 50,000 during the last fifteen years. Mr. Leach intends shortly to commence a series of Sunday afternoon half-hour lectures to working people, of a character similar to those given by him for many years in the Birmingham Town-hall with such marked success. Communications should be sent to Rev. C. Leach, 56 Fernhead-road, London, W.

BIBLE SOCIETY OF SCOTLAND.—The Western Board at their last meeting were much occupied with matters connected with their agencies in China. Rev. W. H. and Mrs. Murray took farewell on their return to Peking, and were commended to God in prayer, led by the venerable Rev. David Russell, one of the four surviving Directors who in 1863 gave Mr. Murray his first appointment in connection with Bible work. The Board accepted the services of two young men, both of Glasgow, who will shortly proceed to Central China, and one of whom has been able to offer to maintain himself there at his own charges. An occasional agent in South China reported good sales among the Ningpo fishing fleet. The men engaged in it are not easily got at, but he had been able to hire a boat with two men for the small charge of two shillings per day, and thus to visit the fleet and sell the Scriptures to the fishermen.

WAYSIDE SERVICE.

It may encourage some timid workers in the Lord's vineyard to hear how the Lord has gone before me and prospered my way, when taking a lodging for a few days or a week, when needing a little rest or change. Each time (with one exception) I was accompanied by a lady friend. On one occasion when evening arrived, I said if the household were used to assemble for family prayers, I should be very glad to join them; if not, I should be pleased if they would join us. The landlady came in, and we had a short portion of Scripture and prayer together. After we rose from our knees, she asked if we would mind coming into her niece's room, who had been an invalid for years from double curvature of the spine. And each night during the remainder of the week we assembled, six in number, in the invalid's room.

At another lodging, the day before we left, I heard a consumptive cough, and asked if I could see the sufferer; this request was granted. I spoke to her of Jesus, and when I asked her if she had a good hope for eternity, her reply was, "That is just what I long for." I endeavoured to tell her clearly and simply God's message of love, but I had no opportunity of seeing her again. One lodging was kept by a very respectable middle-aged woman. Having previously asked if any of her family or household would join us at prayers, she appeared at the appointed time, accompanied by two grown-up sons.

Once, when alone, I prayed that God would direct me to a lodging where I might be allowed to cheer one of his children. After I had been there a short time, I entered into conversation with the landlady. She told me she had been in much trouble—that she had prayed that God would send her a lodger, as she was in real need, but her prayer had been unanswered, and she was thinking that God had forgotten her. The very fact of my arrival had been to her a proof of his faithfulness, and each morning and evening we met together, with the little girl who lived with her, for the Word of God and prayer. When I left a few days after she was so bright, and I thanked God that He had permitted me to give her a lift heavenward. At other places I have had friendly talks with the children of the family where I lodged, inviting them to take the Good Shepherd as their Friend and Saviour. At one place a little boy got leave from his mother to stay up late one evening that he might come in for prayers.

The seed thus sown in weakness awaits the day when our Master has said, that "he that soweth and he that reapeth shall rejoice together." X. Y.

KASHMIR MEDICAL MISSION.—Twenty years ago, a young Scotchman, Dr. Elmslie, laid the foundations of this work, and the fruit of his faith and patience has been silently ripening in the years since, in a rude shed, he first treated the native patients who came to him. An interesting pamphlet, issued by the C.M.S., gives "a glimpse in the hospital wards," and shows us with what care the natives are tended, and how also earnest and prayerful effort is made to teach them of Jesus, whose gracious invitation, "Come unto Me all ye that are weary and are heavy laden" is inscribed in Persian character over the gateway of the hospital.

MISSION TO TRAMPS.—Since Miss Barnett sent forth her appeal to the masters of workhouses on behalf of tramps, libraries have been formed and sent to many unions, and in some of them ladies regularly visit the wards in which these unfortunates find a temporary shelter. In many cases blessing has resulted from the efforts thus put forth. The master of one workhouse writes that these "precious books" are read with avidity, and are "productive of good discipline, decorum, and quietude." He adds, "God has placed within the circle of your influence thousands, nay, tens of thousands, of helpless, despised, and broken-hearted creatures." The personal help of Christian friends will be cordially welcomed by Miss Barnett, 2 Eldon-villas, Battledown, Cheltenham.

A VETERAN MISSIONARY'S TALK.

Dr. Batcheler, of Midnapore, says *The Indian Witness*, gave one of the most impressive five minute talks at the last missionary prayer meeting that we have ever heard. It was full of facts and lessons gathered from a long and useful life. He emphasised the duty of preaching the Gospel. There are many kinds of labour in mission fields; but evangelistic work is of such paramount importance that it appears very clear to us that every real missionary ought to engage in it. Why should missionaries who can be kept out of evangelistic work be sent to mission fields? With the deafening cries of the perishing in our ears, and the doors of usefulness wider and more numerous than all can fill, how can ministers ask exemption from the task for which the ministry exists, and to perform which they have taken solemn vows? Educators are needed; the tables must not be neglected; but if the few missionaries divide up the work so that some permanently shelve their pulpit gifts, the work will languish. A conviction of duty and pressure of responsibility are needed by every missionary; like Jeremiah who said "I will not make mention of Him, nor speak any more in his name. But his word was in my heart like a burning fire shut up in my bones, and I was *weary* with forbearing and I could not stay."

Another point touched by the venerable missionary was that of making mission work the life work. He could not say that no missionaries nowadays come to the field to stay, but he looked back sadly to the time when he was young, when all who entered on a missionary career devoted themselves to it for life. He said that when he was at home recently on furlough, he felt out of his place and idle, and longed to be among the heathen, preaching the Gospel of light and salvation, as long as there was opportunity, in the kingdom of darkness. His words were very impressive, and had there been more incipient Duffs and Careys and Longs to hear them, there would, doubtless, have been silent resolutions formed to sever every tie, to cast aside every weight, to look no more back, but to spend and be spent for the world's great need, and to find through a grave the rest that remaineth to the people of God.

REQUESTS FOR PRAYER.—For blessing on services at Summertown, Oxford, by Mr. John Elliott, July 10 to 24.——For much blessing on a proposed effort by the British Society for the Propagation of the Gospel among the Jews, to carry the Gospel to the many thousands of Jews in Canada and the United States.

MRS. PARSONS, of Walthamstow, wishes to make known, in answer to many inquiries, that she is not connected with a Home at Eastbourne, conducted by a lady of the same name, the Orphanage at Eastfield House, Walthamstow, being the only institution which she carries on. On Monday next at 7 p.m. a thanksgiving and prayer meeting will be held there, to which Christian friends are invited.

SUNDAY, JULY 17, has been set apart as a day of special prayer for foreign missionary work in connection with the Y.W.C.A. It is hoped that a missionary subject may be chosen for the Bible classes, held on that day, and that at the close there may be a time of earnest pleading for the stirring up of a missionary spirit, and for a blessing on the work now being carried on in foreign fields.

MR. ROBERT RAE.—After nearly fifty years' devoted service to the temperance cause, Mr. Robert Rae, secretary of the National Temperance League, was presented last week, at Exeter Hall, with a purse containing £1550, in recognition of his active and earnest efforts. The Bishop of London, in making the presentation, said there were few men to whom the temperance cause owed more. A silver tea and coffee service was also presented to Mrs. Rae. In acknowledging the presentation, Mr. Rae said that since he joined the temperance movement in 1839, he had never heard an opinion expressed, a fact quoted, or anything said against total abstinence which was worth the snap of a finger. He advised all to inform themselves as to the principles of the movement, to think it out for themselves, and then they would work in it with greater fervour and perseverance. The meeting was addressed by Rev. Dr. Hannay, Canon Ellison, Rev. Dawson Burns, and others.

The Book World.

Great Thoughts from Master Minds. Vol. vii. Those who cannot derive pleasure and profit from this excellent repository of choice thinking, must indeed be hard to please. One timely feature of the volume is the biographical sketches of the leading men of Queen Victoria's reign, accompanied by their portraits.

Safe Counsels. By the late Rev. Clarmont Skrine. 1s. *T. Shaw, 18, High-street, Wimbledon.* This is a little gem, the value of which is already well known to those who treasured the deceased author's writings. To the first five chapters, which have been previously published, is now added a sixth, entitled, "Safe Pastures," written only a few weeks before Mr. Skrine's sudden and lamented death.

The Expositor (Third Series. Vol. v. 7s. 6d. *Hodder & Stoughton*) contains a set of papers on "The Origin of the Christian Ministry," by Dr. Sanday, Prof. Harnack, Prof. Harris, Rev. J. Macpherson, and Rev. C. Gore, which are very important. Dr. Maclaren contributes six most valuable chapters—three concluding ones on Colossians, and three on Philemon, which are to be continued. There are two very important articles by Prof. Godet, and a number of others, such as well maintain the high character of this magazine. It is enriched by a splendid etching of Canon Westcott.

Labour, Leisure, and Luxury. By Alex. Wylie. New edition. 1s. *Longmans, Green & Co.* We cordially welcome a popular edition of this admirable treatise on political economy. It is well fitted to check the evil tendencies of communistic agitators, who pretend to be the friends, but are really the enemies, of working men. Mr. Wylie is a large employer of labour, and has in many ways shown his interest in the welfare of the sons of toil. This is his best contribution to their prosperity, for it shows them how they may prosper without breaking the law, or trenching on the rights of others.

Walking with God: A Memoir of the late Ven. Archdeacon J. Alcock. By the author of the "Spanish Brothers." 7s. 6d. *Hodder & Stoughton.* The title is a bold one, but the subject of the memoir is not unworthy of it. Converted during College life, he devoted a long life and no small intellectual powers to the ministry of the Gospel. But he not only preached, he lived Christ. The judicious extracts from diaries and conversations show that Mr. Alcock lived very near to God. His long connection with, and cordial support of, the Home Mission and Irish Society gives material for an interesting chapter. As Dean Daunt was a typical preacher and leader, so was Mr. Alcock a typical teacher and pastor of the Irish. May both have numerous successors.

Helps Heavenward: The Beginning of the Christian Life. By Rev. W. L. Watkinson. 1s. *T. Woolmer.* The first of what promises to be an interesting and profitable series. In this day of abundant evangelistic effort, sound, bright books on Christian living are specially needed. To pastures green and still waters the lambs of the flock must be led, and this can only be done by shepherds of experience. In the chapter headed "Aspiration," we find, amid true teachings, a phrase not warranted by Scripture, "sin is not imperfection, sin is contradiction." St. John says, "All unrighteousness" (*i.e.*, all that is not perfectly righteous has the *nature* of sin) "is sin," and, though the writer adds, "The contradictory element in the Apostle was destroyed," St. Paul gives in Rom. vii. 21—23 a very different diagnosis. With this needful caution, we commend to believers a very helpful little handbook.

The New Religio Medici: Chapters on Present-day Subjects. By Frederic Robinson, M.D. 5s. *Elliot Stock.* Readers of the essays contained in this volume will find much that is suggestive and thoughtful, on themes of far more than passing interest and importance. The greater part of the book deals with sickness and disease in various forms, the author regarding them from the Biblical, as well as the medical, point of view, and in so doing refuting several modern notions respecting their treatment and design which call for exposure and criticism. The chapters on Faith-healing, the School of Sickness, the Universalism through the Flesh, are specially helpful in this direction, and will repay careful reading. Other subjects come in for review, as "The Sunday Service," "Vain Repetition," "The Church and the Army," the whole forming a series of chapters full of food for thought, and calculated to assist the formation of principles sound and practical, as opposed to mysticism and extremist tendencies.

English History from Contemporary Writers. The Misrule of Henry III. Edited by Rev. W. H. Hutton, M.A. 1s. *David Nutt.* If the succeeding volumes of the series be as carefully edited and as interesting as this one, Mr. Nutt will confer a boon on students of English history who have not access to the original authorities. We get here a modernised version of what contemporary writers and documents tell about the troublous times of Henry III. The misery wrought by ecclesiastical grievances, royal greed, and foreign difficulties are graphically portrayed. If read in connection with a standard history, this book will be a valuable aid to a right conception of the period it deals with.

The Coming of the Flowers, by George F. Root, (*Curwen & Sons*) is a truly delightful cantata. It is the song of the flowers, a song full of gladness and praise to the great Creator.

The proprietors of *The Century* are said to have under consideration a proposal to publish a new illustrated religious weekly, the illustrations to be equal to those published in *The Century*.

Victoria Regina. 1s. *Partridge.* A collection o Jubilee papers, by E. F. Cobby, which, by contrast with other crowned women, show the true glory of Queen Victoria's "matchless career."

Income Tax. 1s. *Effingham Wilson & Co.* The words, "How to get it refunded," added to the title, sufficiently explain the object and the value of this revised addition to the series of Wilson's Legal Handy Books.

God's Messages for the Little Ones. 6d. *Partridge.* A little text book, attractively got up, for the lambs of the flock. The texts (for a month) are in large type, and are happily chosen, with a few pleasant words added.

Patrick and the Priest. 1d. *The Monthly Tract Society* This is a story by Dr. Kirton, which tells how a young Roman Catholic was led to Christ through reading the Bible, and how he was able to confound the priest who denounced him.

The Holiday Annual. 8d. *Sir Joseph Causton & Sons, 9, Eastcheap.* In this collection of papers descriptive of holiday trips in our own and other lands, there is much of suggestion for those who are contemplating summer excursions.

On and Off Duty Tracts (1s. 8d. per 100), of which there are several, are just suitable either for general distribution or to give to policemen. Each has two or three well-pointed stories, with plain and simple Gospel lessons, and is well illustrated.

The Two Kings. 1d. *Hutchings & Crowsley, 123, Fulham-road.* King Self and King Jesus are the two rulers put before us in this most tastefully got-up little brochure. The tyranny of the former is in painful contrast with the love of Christ, and this is clearly and beautifully brought out.

The Jubilee Sermon (*Macniven & Wallace*) preached in the Free High Church, Edinburgh, by Dr. W. C. Smith, points the lesson omitted in many such reviews, that it is by legislation giving power into the people's hands, and education that they may use it wisely, and not by wars, yielding in most cases only a harvest of shame, that the true greatness of this country has been built up.

Temperance and Jubilee. 1s. *Elliot Stock.* The "Pilgrim" who has written this "appeal to the young men and maidens of the nation" has written as strongly of the curse of strong drink and as ardently of the blessings of total abstinence as the staunchest abstainer could desire. His facts are such as are well known, but he applies them in a terse and vigorous manner that is very telling.

The Teacher at Work, a useful volume which contains a great deal of valuable help for teachers, is, by the kindness of a friend, offered to teachers, for a short time, at half price. Application should be made for copies to F. B., care of Mr. Elliot Stock, 62, Paternoster-row, London, E.C. Twelve stamps should be enclosed; where the volume has to be sent by post, five stamps should be sent in addition.

An Earnest Life. 6d. *Morgan & Scott.* The story of the life of such a true man as George Wilkins, of Derby, "printer, preacher, and painter," is always of peculiar charm and value. In the narrative before us, written by his widow, there are many beautiful portrayals of individual traits and characteristics, but through all shines conspicuously the man of God, earnest, fervent, devoted, seeking in all things the glory of Him whom He loved and served with all his heart.

The Acres and the Hands; or, The People's Inheritance. By A. B. W. *Christian Commonwealth Office.* This pamphlet is an excellent contribution to the literature of that Land question which is so quickly taking a front place in the rank of pressing nineteenth century problems. Although the writer has no practical solution of the land difficulty to offer, he certainly labours successfully to educate his readers into understanding the primary facts and fundamental principles of the subject.

Christian Thought. *Ketcham, Bible House, New York.* The June number of this excellent periodical contains several powerful papers, one of the most remarkable being by Rev. Dr. Lord, upon "The relation of Christ's miracles to Christianity." Rev. Dr. Deems' paper on "Paul at Athens" is an excellent statement of Paul's method of dealing with the philosophers of the Stoic and Epicurean Schools who met him with their materialistic and pantheistic theories; and Professor Bowne's paper on "Logic and Life" is a masterly study in the history of belief. Far too deep for the ordinary reader, it will be invaluable to the student of mental phenomena.

"For Kings." 6d. *William Hunt & Co.* From this text the Bishop of Liverpool preached his Jubilee sermon. Amongst other reasons for thankfulness he mentions the personal character of the Queen, and makes the outspoken remark, which others would do well to note: "If that inner life [of the Queen] had been such as the lives of some of the Plantagenets, Tudors, and Stuarts, I doubt extremely whether the Royal standard would have been flying at Windsor Castle this week."

⁂ Active Service, recently stated to be by P. A. E. Wood, is from the pen of Miss M. S. S. Herdman, although the facts mentioned under the initials "A. E," refer to Mr. Percy A. E. Wood.

MORE JULY MAGAZINES.

After Work (1d. *Marshall Bros.*) is a pleasant companion for the home circle.

On and Off Duty (1d. 18, *Adam-street, Adelphi*), the monthly organ for policemen, contains much profitable reading.

The Railway Signal (1d. 186, *Aldersgate-street*) is bright and cheerful in tone, and has a large amount of news interesting to railway-men.

Old Jonathan (*Collingridge*), with the story of "A Gallant Rescue," and a variety of other stories, is more than usually interesting this month.

The Boys' and Girls' Companion (1d. *Church of England Sunday-school Institute*) combines much bright and cheerful reading with sound teaching.

The Church Worker (1d. *Church of England Sunday-school Institute*) is a magazine for Sunday-school teachers and others engaged in church work.

The Vanguard (1d. *Wells Gardner & Co.*) has an important article on "Quacks," besides much information concerning the work of the Church of England Purity Society.

The Band of Hope Chronicle (1d.) continues its useful sketches of Band of Hope addresses, and thereby does much to strengthen the effect of early temperance teaching in the minds of the rising generation.

The Home Visitor. *Wm. Hunt & Co.* This is a remarkably good pennyworth, quantity and quality being both up to the mark. Besides most interesting matter, there are several admirable illustrations.

The Reaper. 1d. *Houlston & Sons.* This is a mine of inspiration and stimulus for Christian workers and others. "Extravagances: how they help and hinder the Work," is especially worthy of attention.

Bright Words (½d. *Marshall Bros.*) will be helpful to many a pilgrim to the heavenly city. Rev. J. G. Mantle contributes a valuable little paper on "Want of Confidence," which trembling Christians would do well to read.

Illustrations (3d. *Kent & Co.*) gives us some fine views of mountain scenery in Perthshire. The detailed and illustrated guide of the route to Paris by Newhaven and Dieppe, should prove useful to travellers at this season.

The Christian Irishman. 1d. *Mecredy & Kyle, 49, Middle Abbey-street, Dublin.* There is sterling matter in this monthly. "Famous Irish Preachers," "The Land we Live in," and "Comar's Talks" are the prominent features.

Among Social magazines, The Lady's World (*Cassell*, 1s.) caters chiefly for the "Upper Ten." Its current number contains a sketch of the Baroness Burdett Coutts, and much information of an artistic and gossipy character.

The Y.W.C.A. Monthly Journal (2d.) contains much information concerning the work in Scotland and Ireland, besides reports from many branches, and articles of permanent value. It may be had from the head office, 316, Regent-street.

Woman's Work. 4d. *Partridge & Co.* "Poverty and Wealth" brings clearly out the practical side of the Christian life, and the duty of entire dependence upon God. "Dropped Stitches," and "Not Lost, but Gone Before," both contain valuable lessons.

Rest and Reaping. 1d. *Morgan & Scott.* Miss Mason this month continues her charming narrative of "The Origin and Development of the House of Rest." Rev. E. W. Moore's sermon on "The Haunted House," is a valuable commentary on Luke xi. 24, 25.

Service for the King. 2d. *Shaw & Co.* This monthly record of Mildmay missions has, besides other interesting matter, some extracts from Mr. Baron' journal, and a very encouraging account of the Gospe in the Eastern Archipelago, by Dr. Macfarlane.

The Hospital. 6d. *Whiting & Co., Sardinia-street, W.C.* This monthly has grown wonderfully in interest, and contains a mass of valuable information concerning hospital work, and on medical matters generally. "Life in Hospital" reviews the whole subject in admirable terms.

The Girl's Own Paper (*Religious Tract Society*) has a delightful account, from her own pen, of Alice King, a blind contributor to the Magazine. A sketch of female life in Algiers ought to awaken thankfulness on the part of our sisters who live in a Christian land. The summer number of the magazine, "Victoria's Laurels," furnishes one more illustrated history of the Queen's reign. The summer issue of the Boy's Own Paper is also a very attractive one.

The British Messenger. 1d. *Drummond's Tract Depôt, Stirling.* This monthly is as good and fresh as ever. "Something's got hold of me" is a powerfully written article, true to life, that will do good work amongst artisans and others.—*The Gospel Trumpet* and *Good News* (each ½d.), the former printed in large type, are amongst the best known and effective of small religious papers. The books and tracts sent out from this depôt call also for a word of commendation. "Saturday Night" (1s. per 100) in the Olive Branch series, and "Forty-five" (1d.), a hospital story of real life, are excellent illustrations.

MISSIONARY MAGAZINES.

At Home and Abroad (1d. *Wesleyan Mission House*), The Juvenile Missionary Magazine, and Jewish Advocate (each ½d.) are effective aids to missionary sympathy and effort amongst the young.

The Church of Scotland Home and Foreign Mission Record. 1d. *R. & R. Clark, 42, Hanover-street, Edinburgh.* Rev. D. B. Spence and Professor Story contribute interesting particulars of the Jewish Mission.

The Friend of Missions (1d. *Partridge & Co.*). We have an interesting glimpse of the home of the Armenian monks, where sixty are in training for the ministry, in the island of St. Lazaro. Also an account of Friends' missions in various parts of the world.

The current number of The Chronicle of the London Missionary Society (1d. *Snow & Co., Ivy-lane*) is a double one, and contains details of the College at Antananarivo, and accounts of work in the wide field in which the Society's missionaries labour.

Medical Missions. 1d. *T. O. Smith, 14, Paternoster-square.* The progress this important work is making, both at home and abroad, and the blessing it is alike in our overcrowded cities and in India, amongst a people almost wholly given up to idolatry, are well described in this monthly.

The Church Missionary Gleaner (1d.) is in the front rank of missionary publications. This month, with a speaking portrait of Mr. Mackay, taken in 1876, it gives his chart of C.M.S. progress, together with "letters from the front" in various directions. The illustrations are, as usual, excellent.

North Africa. 1d. *Partridge & Co.* "Medical Mission Work in Morocco," by Dr. Churcher; "Sowing in Tlemcen, Algeria," by Miss Read; "Labours of Love in Arzila, Morocco," and other articles, make this quarterly record of the Mission to the Kabyles and other Berber races unusually interesting.

The Jewish Intelligence (1d. *Nisbet & Co.*), as the organ of the London Society for Promoting Christianity amongst the Jews, is doing effective service on behalf of God's ancient people. There is this month, in addition to gleanings from various parts of the mission field, a capital page engraving of Mount Gerizim.

BOOKS RECEIVED.

Messrs. Ward, Lock & Co., Salisbury-square:—Christine's Crook, by S. S. Hamer. 1s. 6d.

Sunday-school Union, 56, Old Bailey:—The Voice of Praise: for Sunday-school and Home. With tunes in Old Notation and Tonic Sol-fa. 4s.

Messrs. Longman's, Green & Co.:—Wonderful Nests, by Rev. J. G. Wood, M.A., F.L.S. Illustrated. 3s. 6d. Sea Monsters and Sea Birds, by Dr. G. Hartwig. 2s. 6d. The Autobiography of a Slander, by Edna Lyall. 1s.

Messrs. J. Nisbet & Co., 21, Berners-street, W.:—Rock *versus* Sand; or, The Foundations of the Christian Faith, by Rev. John Monro Gibson, D.D. Third Edition. 1s. 6d.

PAMPHLETS RECEIVED.

Y.W.C.A., 316, Regent-street, W.:—What can I do? A Paper on "The deepening of our interest in Foreign Mission Work," by Miss A. Braithwaite. 1d. each; 6s. per 100. *Messrs. W. B. Horner & Son, 27, Paternoster-square*:—The Wisdom, Power, and Goodness of God as displayed in the Creation, by Robert Nelson. 6d.

MR. MOODY'S SUMMER SCHOOL.—A correspondent writing on July 1, says about 500 students were present at the opening of this school the previous day. The opening meetings were grand—the speakers, besides Mr. Moody, being Dr. A. Pierson, Dr. Broadus, of Kentucky, and Professor Drummond.

CHILDREN'S SERVICES are being daily conducted on the sands at Weston-super-Mare, at 11 a.m., with large assemblies. At 7 p.m. general services are attended by large and attentive congregations. The speakers are Rev. G. Bradbury, Wm. Midwinter, of Gloucester, Miss Haire, and Wm. Hallett, of Bridgwater.

HATTERCHELE MACHER KISTHESHE.—A well attended and enthusiastic meeting was recently held at Finsbury Park Hall, N., to hear a farewell address by Hatterchele Macher Kistheshe, a native of the Soudan, who was rescued from slavery by Gen. Gordon's expedition, and who is now, in company with a devoted and enterprising young Englishman, about to return to the Soudan *viâ* the Congo to preach the Gospel to some of the teeming millions located in that interesting region.

SERVANTS' INSTITUTE, WEST NORWOOD.—For some time past it has been apparent to the committee of management of this Institution that its sphere of usefulness might be considerably extended if it possessed a hall suitable for meetings, and Mrs. Woodford Fawcett has been indefatigable in her exertions to procure the necessary help, pecuniary and otherwise, to the supplying of this long-felt want. The generosity of the friends of the Institute has at length enabled the committee to take steps to erect such a hall, and the foundation stones were recently laid. The interesting ceremony took the form of a religious service, conducted by Rev. W. Fuller Gooch, who delivered an appropriate and telling address.

Among the Churches.

CHURCH OF ENGLAND.

The Synod of Nova Scotia has elected Rev. Dr. Edgehill, Chaplain-General of the Forces, as Bishop of the diocese.

The Dean and Chapter of St. Paul's have given the vacant living of St. Pancras to Rev. H. L. Paget, vicar of St. Ives, Hunts. Mr. Paget is a pronounced High Churchman.

The members of the C.M.S. Lay Workers' Union had the pleasure last week of meeting Rev. Dr. Bruce, from Persia, at Burntwood Lodge, Wandsworth. An interesting address on mission work in Persia was given.

Dr. Perowne, Dean of Peterborough, attended the missionary meeting and delivered an impressive speech in connection with the annual assembly of the general Baptist denomination held recently in that city. He also conducted a party of the delegates over the cathedral, and subsequently entertained them at a garden party.

At a "Church Defence" meeting last week, Rev. J.E.C. Welldon, Head-Master of Harrow, said that when in the South of London he not unfrequently attended Mr. Spurgeon's Tabernacle, and could assert that while he "heard much that was sound and nobly spoken, he never heard anything that could give offence to any devoted member of the Church of England."

Rev. Dr. Sillitoe, Bishop of New Westminster, British Columbia, at a recent meeting gave some information concerning the work in this large diocese, which covers an area of about 180,000 square miles. Starting in 1879 with four clergymen, he has now twenty-five, and expects soon to add three or four more. The work is much appreciated by the people of British Columbia.

A correspondent of *The St. James's Chronicle* writes that in Hastings and St. Leonards there are only four distinctly Evangelical churches—viz., St. Mary-in-the-Castle, St. Andrew's, Emanuel, and the old church at St. Leonards; the first of which (Rev. F. Whitfield's) he specially recommends to those desirous of attending a church where pure doctrinal and practical Christianity are proclaimed from the pulpit. Evangelical Churchmen should avoid Christ Church, and St. Mary Magdalen, St. Leonards; the former of which is Popish in everything but name.

BAPTIST.

In connection with the departure of Mr. F. G. Harrison, of the Bristol Baptist College for the Congo, a valedictory service was held at Tyndale Chapel.

The Baptist Missionary Society, says *The British Weekly*, has reduced its adverse balance to £1000, and this, it is hoped, will speedily be cleared. Three new missionaries will leave England for the Congo at the end of next month.

Rev. J. Gelson Gregson, speaking at the weekly meeting of Mr. Spurgeon's students, said in addition to the regular missionaries, evangelists whose sole work should be to travel from village to village, preaching and instructing the natives, should be sent out from this country.

At the meeting of the English Baptist Union for Glamorgan and Carmarthen, Rev. J. Howells, of Mountain Ash, gave an address on "The Present Outlook, and our Duty in regard to it." The only remedy, he said, for "lawless socialism" is the true socialism of the Church of Christ, which bridges the chasm between rich and poor.

CONGREGATIONAL.

Rev. P. J. Forsyth, Congregational minister, occupied the pulpit of the Episcopal Church, at Crumpsall, Manchester, on the occasion of the Jubilee service.

The new chapel at Clacton-on-Sea, erected jointly by the Congregationalists and Baptists, was opened on Wednesday. Rev. Dr. Mackennal preached the opening sermon.

The Young Men's Missionary Guild, in connection with the London Missionary Society, has now 139 members, and there are additions at every monthly meeting. These, however, will for the present be discontinued.

Great St. George-street, Liverpool, is thrown open for a special service for the people on the first Sunday evening in each month, when Rev. S. Pearson, M.A., delivers a sermon on a popular subject. His text on the last occasion was "A Penny."

Rev. John Brown, B.A., of Bedford, the biographer and editor of Bunyan, and Rev. Herbert Evans, of Carnarvon, one of the most powerful and eloquent of living preachers, have had conferred upon them the degree of D.D. by American Universities.

Before leaving for New Guinea, Rev. James Chalmers said to the directors of the London Missionary Society: "My great desire is to get back, so as to teach, preach, and live the Gospel of Christ among the natives of New Guinea." He pleaded also for men—"the very best that can be sent—godly, manly, Christ-like men."

In closing the present series of lectures to artisans at St. Paul's Chapel, Kentish Town, Rev. Edward White spoke on "The next fifty years of conflict between Christianity and Atheism." After dwelling upon the sources of atheism, he urged his hearers to *live* Christianity, for a practical Christianity is worth a thousand s—it leads men to believe that the Bible is real.

Rev. G. A. Shaw, in his address at the London Missionary Society's monthly prayer-meeting, prior to leaving for Madagascar, referred to the years of waiting in India and China before any fruit of missionary labours was seen. Central Africa, New Guinea, and Madagascar had also similarly exercised the faith of the Church. In the latter country only one-third of the natives have yet been won for Christ. Rev. R. W. Thompson mentioned that recent letters from Central Africa spoke of the serious illness of Captain and Mrs. Hore, and of Mr. Lee as having had fourteen attacks of fever.

At a floral festival held last week in commemoration of the anniversary of Christ Church, Westminster Bridge-road, of which Rev. Newman Hall is minister, it was stated that the ordinary church work includes the instruction of 6000 Sunday-school children, by 400 unpaid teachers, in Hawkstone Hall and branch schools in the district, besides several regular mission services in poor and crowded localities.

PRESBYTERIAN.

Dr. Cousland, writing from Swatow, China, gives an account in *The Presbyterian Messenger* of an alarming outbreak of persecution in Sin-un.

Rev. Dr. Somerville has declined the invitation to visit the islands of Orkney and Shetland. Rest for brain and nerves is indispensable. The call to visit Bohemia is also looming before him, and this, if entered upon, will occupy several months.

METHODIST.

There are now eighty young women in Mrs. Clegg's Halifax Training Home for female evangelists.

During a revival in Glasgow Second Circuit one hundred persons professed conversion in one month.

In connection with the Queen's-road Wesleyan Chapel, Peckham, three mission bands now hold services simultaneously. The movement commenced amongst the members of the Young Men's Bible-class.

Rev. T. Champness has now forty-three lay agents under his care and at his disposal. The applications he receives from circuits for the help of lay evangelists are far more numerous than he can grant.

A new mission hall, in Greenwich-road, Aintree, was opened on Sunday week. This is the result of mission services commenced about two years ago by a few young men connected with the society at Walton.

At the London district meeting of Bible Christians, held at St. James's Church, Forest-hill, S.E., a gratifying increase in membership and all other departments of work was reported. There are nine ministers, with fifteen local preachers, in active work. A resolution in favour of Methodist Union was unanimously adopted.

The third annual Holiness Convention was recently held at Southport, in a tent capable of seating fifteen hundred persons. Among those who spoke were Revs. W. H. Tindall, Chas. Garrett, E. E. Jenkins, T. Champness, I. E. Page, H. P. Hughes, &c. The addresses were marked by much variety, directness of appeal, and loyalty to the Word of God.

SALVATION ARMY.

Students in great numbers attend the Army meetings in Rome.

Seventy-four of the soldiers in the Talampitiya corps used to be Buddhists.

More than one hundred and seventy persons sought salvation during six months' work at Bridgwater.

Two new barracks have been opened in Dundee. Over one hundred persons professed conversion during the week.

A corps is now at work at Utah, the head-quarters of Mormonism, and some conversions have already taken place.

At Llanrwst, North Wales, after only three or four weeks' work, more than a hundred persons professed conversion, many of them the worst characters in the town.

An Irish back lane Amazon (a Roman Catholic), a woman separated from her husband because of her drunkenness, and a man who had "gone to the dogs," are amongst the cases of conversion reported by the slum-post officers.

Alexandra Palace will be the scene of the celebration of the twenty-second anniversary of the Salvation Army, which is fixed for Monday, July 18. One feature of the proceedings will be the march-past of ten thousand soldiers.

SOCIETY OF FRIENDS.

Hettie Butler, who has just graduated at the Missionary Training School, Chicago, is going out as a Friend missionary to Nankin, China.

There are many evidences that the young Friends of Philadelphia Yearly Meeting are in sympathy with progressive work, and ready to render help in winning souls.

Many Friends have expressed their readiness to spend their holidays in the vicinity of country meetings, and to help there in Christian work. Such services will be greatly valued.

C. Whitney, of Tokio, Japan, pleads for Christian teachers in that country. The way is open now for them, but may soon be closed by the appointment of heathen teachers. There is "room for almost any number" to teach elementary English.

William L. Pearson, of Minneapolis, earnestly pleads for a "School of the Prophets" or "Training Home" for Quaker missionaries, that the gifts possessed may be turned to the best account. "Consecrated scholarship" is needed, and many young people are ready. If Friends do not use them, other churches will.

NOTES FROM IRELAND.

Mr. J. Malcolm Ingles, who is a Presbyterian, has been appointed a member of the Irish Board of National Education in succession to the Duke of Leinster.

Open-air Services.—Taking advantage of the fine weather, field meetings were held in many parts of the north of Ireland, last Sabbath, and were largely attended. Such meetings were held by the Methodists at Antrim, Glenavy, and other places.

South and West.—At the last meeting of the General Assembly of the Presbyterian Church, it was resolved to send deputies from Ulster to the congregations in the south and west of Ireland, on a visit of encouragement and sympathy, and for the purpose of holding evangelistic and missionary meetings.

Methodist.—Rev. Thomas Waugh, British Conference evangelist, has visited Belfast, and has held a series of meetings which have been largely attended, and at which much good is believed to have been done. The Irish Methodist mission tent is now near Manorhamilton, in the province of Connaught, where no mission tent has ever previously been pitched. There are many evidences of Divine blessing.

Prayer for Revival.—It is proposed to hold open-air meetings on the grounds of Mr. William Young, J.P., Fimaghy, near Ballymena, for two days, about the beginning of August, for the purpose of uniting in prayer for the outpouring of the Holy Spirit, for the preaching of the Gospel, and for conference regarding the evangelisation of the heathen. These meetings will be the first of the kind in the neighbourhood.

"FALLEN ON SLEEP."

Rev. T. C. H. Croft, of Richmond.—Mrs. Stowell, widow of the late Rev. Wm. Stowell.—Mr. Walter Smith, of Southport, a member of the Methodist community, and a prominent temperance advocate.—Mrs. Dingwall Fordyce, a prominent member of the Free Church in the Blairgowrie district.—Rev. J. Jackson, of Colchester, a Methodist minister for nearly half a century.—Mr. Samuel Taylor Hake, of Great Yarmouth, a prominent member of the Methodist body about forty years.—Mr. R. L. Dawson, of Acaster, Yorkshire, for many years a Methodist local preacher and class-leader.—Mr. William Creed, a member of the Wesleyan Society at Pilton.—Rev. Colin Campbell, for more than a quarter of a century a missionary of the London Society in the district of Bangalore, South India.—Mr. William Talbot, a prominent member of the New Meeting Church, Kidderminster.—Rev. S. Cozens, pastor of Zoar Baptist Chapel, Ipswich.—Mr. Crum-Ewing, late M.P. for Paisley, a liberal supporter of the United Presbyterian Church.—Rev. W. P. Balfern, of Brighton, a Baptist minister.—Mrs. Paul, wife of Mr. John Dennis Paul, of Leicester, and an earnest member of the Baptist Church. Rev. Wm. May, of Kettering, a Baptist minister.—Rev. Peter Prout, formerly pastor of Trinity Baptist Church, Blackowen-road, Haslingden.—Mr. Charles Gaussen, of West House, Greystone, Ireland, a well-known and highly-esteemed philanthropist, in his ninety-second year.—Rev. Allan Macarthur, Free Church minister at Barvas, in the Island of Lewis.—Sir Edward Coey, a warm friend and hearty supporter of Irish Presbyterianism.

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CONTINENTAL & FOREIGN NOTES.

THE BILL raising the age of protection for young girls to fourteen years has passed the Illinois Senate.

THE ALDERMEN OF BROOKLYN have appointed fifteen women as police matrons, with salaries of 600 dols. each.

WURTEMBERG has just been celebrating the bicentenary of the birth of the theologian and true Christian J. A. Bengel.

SEVEN YOUNG MEN were graduated from Mr. Moody's School for Christian Workers at Springfield, Mass. All of them have been offered positions as secretaries of Young Men's Christian Associations.

THE CHURCHES AT ROME and elsewhere in the old cities of the Roman Catholic world, are complete museums of relics, which nine hundred and ninety-nine thousand times in a million, are gross impostures.—*New York Evangelist.*

THE BALE COMMITTEE, which occupies itself in organising evangelical worship in the different places of summer resort in German-speaking Switzerland, has provided for Axenstein, Engelberg, Mürren, Ragatz, Rigi-Kaltbad, St. Moritz, &c.

ROME AND THE CONGO.—It is stated that negotiations will be opened in the coming autumn between the Pope and Portugal, in regard to the proposed establishment of a Roman Catholic Hierarchy in the Congo State, on a similar basis to that established a little while ago in India.

A GOOD REPORT is given of rescue work in Canton Vaud. At Lausanne, out of abysses of vice and impurity, Christian love has reached some hearts, and by it has been led to believe in God's love, so that more than one young girl has said, "I will arise, and go to my Father."—*Journal Religieux.*

ROMANISTS AND THE JUBILEE.—The Berlin *Evan. Kirch. Anzeiger* says that the Romish clergy are much surprised that the Pope should have ordered celebrations in honour of the Queen's Jubilee to be held in all the Romish churches. Hitherto such ceremonies have been observed only in the case of Catholic rulers.

FRENCH REFORMED CHURCH.—The General Official Synod met at St. Quentin, June 15. The Synod gave great satisfaction to those who took part in it. Many questions were considered, and, with one exception (marriages of divorced persons), with perfect unanimity. A special commission was appointed to examine the disputed question.

CAWNPORE, the scene of one of the most terrible tragedies in connection with the Mutiny of 1857, is fast becoming the commercial centre of Northern India. Four lines of railroads connect it immediately with the ports of India, where the vast resources of the fertile Gangetic plain find an outlet. Cotton in vast quantities is shipped to England, Germany, and Italy, and grain to France and England. Besides these interests, Cawnpore is becoming the manufacturing city of Northern India. These marks of the introduction of western civilisation make the city a valuable missionary field.

THE SALVATION ARMY.

22ND ANNIVERSARY: MONDAY, JULY 18.

GIGANTIC DEMONSTRATION
AT
Alexandra Palace and Park.

THE GENERAL AND MRS. BOOTH,

5,000 Officers, Sergeants, and Bandsmen; 4,000 Little Soldiers; Commander Tucker; and Indian Encampment. Meetings all day in the Palace and Grounds. March Past of over 10,000 Soldiers on the Racecourse. Concluding with Musical Thanksgiving, led by the Great Organ, at 8 p.m.

Palace and Grounds open from 9 a.m. to 10 p.m.

No Intoxicants Sold anywhere in the Buildings or Grounds.

Admission only by Salvation Army tickets, price Sixpence each, obtainable at all Salvation Army Halls throughout the country; and at 101, Queen Victoria-st., London, E.C.

TUESDAY, JULY 19.

ALL-DAY HOLINESS CONVENTION,
AT
CONGRESS HALL, CLAPTON.

General and Mrs. Booth,
Commissioners RAILTON, SMITH, and TUCKER, and 1000 Officers.

MEETINGS at 11, 2.30, and 7.

HOLIDAY HOMES & COUNTRY COTTAGES
in connection with the
RAGGED SCHOOL UNION.

No less than 1,100 pale-faced ailing children from the London Ragged Schools and Missions enjoyed a whole fortnight in the country last year.

HELP is earnestly SOLICITED that this number may be extended this season.

Already the four Homes are full of children, and their comrades by the hundred are waiting to follow them.

13, Exeter Hall, Strand, W.C. JOHN KIRK, Sec.

FIVE THOUSAND READERS of "THE CHRISTIAN" are earnestly ASKED for a

DONATION OF £1 EACH

towards the FUND for the ERECTION of the NEW BUILDING in the Marylebone-road of the SAMARITAN FREE HOSPITAL for WOMEN and CHILDREN.

Work greatly retarded and much suffering caused for want of larger accommodation.

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A very earnest and urgent appeal is made to the Readers of THE CHRISTIAN for **HELP** towards giving **over 500 poor children** a Day in the Country, together with a Good Dinner and Tea.

Much anxiety is felt owing to the inadequate response to recent appeals. Each reader is earnestly solicited to aid the workers of this time-honoured Mission, so that the dear children may not be deprived of their longed for treat.

Contributions will be very gratefully received and acknowledged by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; Treasurer, Rev. ROBERT TUCK, B.A., 23, Thornford-road, Lewisham-park, S.E.; Bankers, LONDON & WESTMINSTER, St. James's-square, S.W., Account, "Castle-yard Mission."

Mrs. Parsons' Orphan Home,
EASTFIELD HOUSE, WALTHAMSTOW
(Within Five Minutes of Hoe-street Station).

A MEETING

To commend this work afresh to God, and to dedicate the House to His service with Thanksgiving and Prayer, will be held at

The Home, on **Monday, July 18**, at 7 p.m.

THE REV. J. HUDSON TAYLOR WILL GIVE AN ADDRESS.

— All Friends are earnestly invited. —

DOCK LABOURERS' MISSION,
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THE CALL TO UNION IN PRAYER.

In addition to those mentioned in our last issue, the circular of invitation to united prayer for our country has been signed by the following:—

Rev. H. Allon, D.D., Canonbury, N.

Edward Bailey, Esq.; Archdeacon Bardsley, Liverpool; Canon Barker; Rev. Prebendary Billing, Spitalfields; Sir Arthur Blackwood, K.C.B.; Rev. J. H. Bothamley, Bath; Henry F. Bowker, Esq.; Lt.-Col. Hon. F. Bridgeman, M.P.; Canon Brooke, Bath; Rev. R. Bruce, D.D. (Chairman of Congregational Union), Huddersfield; James Barton, Esq., Dundalk; R. C. L. Bevan, Esq.; Rev. Dr. Black, Inverness; Hon. and Rev. E. Bligh.

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Canon Jackson, Vicarage, Leeds; Canon Jacob, Vicarage, Portsea; Rev. J. A. Jacob, Bath.

Rev. J. F. Kitto, St. Martin's-in-the-Fields; Capt. R. E. Kenyon, Chatham; Dr. Joseph Kidd.

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Miss Annie Macpherson, Spitalfields; Archdeacon Martin, Alnwick; Canon McCormick, Hull; Rev. F. B. Meyer, Leicester; Lord Robert Montagu, South Kensington, S.W.; Rev. Handley C. G. Moule, Cambridge; Lord Mount-Temple, Romsey; Capt. R. E. Mason, Chatham; Mrs. Meredith; Rev. R. D. Monro; Rev. E. W. Moore, Wimbledon; Rev. S. Morgan, D.D., Leamington.

Rev. W. M. Nicholson, Bristol; Hon. H. Noel; H. Nisbet, Esq.; Rev. A. Norris.

Rev. H. O'Rorke.

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Lt.-Col. H. B. O. Savile, Bristol; W. H. Seagram, Esq., Westbury; Mark Stewart, Esq., M.P.; Rev. Ch. Stirling, New Malden; Rev. H. Pelham Stokes, Wareham; Rev. G. Savage, Isleworth; Rev. A. Sole, Winchester; Rev. J. Stoughton, D.D.; Rev. F. Sulivan, Bayswater; Rev. C. Symes.

Maj.-Gen. Tate, Ryde; Benjamin Thomas, Esq., Bristol; Rev. W. Thomas, Bristol; E. G. Tippinge, Esq., R.A., Woolwich.

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Dean of York.

⁂ In the first list printed in our columns the name of A. Rainey, Esq., was inserted in error.

ADDRESSES OF *PRO TEM.* LOCAL HON. SECRETARIES.

Bath.—6, Somerset-place.
Beckenham.—Bella Vista.
Brighton.—15, Powis-square.
Bristol.—Stapleton Park.
Dover.—Ripple-court.
Hampstead.—Trinity Lodge.
Harrow.—Roxeth Lea.
Herts (East).—Woodhall Park, Ware.
Herts (West).—Westbrook Hay, Hemel Hempstead.
London, E.—60, Commercial-street, Spitalfields.
" N.W.—Elm Lodge, Hampstead.
" S.W.—120, Queen's Gate.
" S.—Conference Hall, Clapham-road, S.W.
" N.—Conference Hall, Mildmay.
" W.—70, Portland-place.
Norwich.—Earlham Lodge.
Norwood.—Stafford House, Tudor-road, Upper Norwood, S.E.
Purbeck.—The Rectory, Wareham.
Ryde.—St. John's House.
Shortlands.—South Elms.
Weston-Super-Mare.—Dalesford.
Woolwich.—The Gables.

The names printed are necessarily only a small proportion of those who have joined the Union in Prayer, and are published as showing that the desire for prayer is felt in every part of the Church of Christ. It is believed that those who pray "of one accord," though not necessarily "in one place," will assuredly be heard, and have their prayer answered for the sake of the Name which is above every name.

Notices.

Communications Received with Thanks.—F.M.F. J.G. G.C. G.S. F.G. E.O'H. E.M. R.D.F. E.P. R.G.G. M.P.N. R.H. A.M.N. J.P. T.H.G. W.L.L. H.B. J.C.M. A.W. E.B. S.M. J.T.L. W.C.B. A.T.C. J.A.L. E.M.F. L.F. F.H.W. G.B. H.T. F.A.S. S.S. M.P. W.H. W.J. G.B.W. C.L.A. D.C.J. H.M.S. H.N. J.C. C.S.H. M.W. M.M.B. F.C.M. H.A.M. T. & J.Y. W.H.S. E.P.B. D.S. R.C. J.D. W.J.G. J.B. B.L. R.H. C.B. C.T. J.H.S. F.A.S. S.J.P. W.B.W. H.B.F. M.S.P. J.F. F.J.F. J.L. M.M.S. S.G. H.M. M.A.R. R.G. C.S. J.C.R. C.B. G.O. C.I. E.T.E.P. J.W.B. G.J. W.A.I. J.W. H.W.S. E.H.G.

Applicants for Tracts.—H. Ellis, 174, High-street, Poplar, E.; Mrs. Ham, Wadebridge, Cornwall; J. J. Browne, City Missionary, Meadfield, South Norwood, S.E.; W. Alford, Higher Town, Advent, Camelford, Cornwall; E. Yewin, 105, Southwark-park-road, Bermondsey, S.E.; J. Turner, 26, Ely-place, Kingsland-rd.; Mrs. Mayse, 65, Bradford-street, Attercliffe-common, Sheffield; Mrs. Norman, 357, Laurel-st., New Orleans, U.S.A. (English and Italian); H. Readings, 210, Finnis-st., Bethnal Green, E.; E. Tresidder, 24, Cressy-place, Stepney Green, E.; W. Gray, The Crescent, Tunbridge; J. W. Stevens, 103, Lucas-street, Commercial-road, E.; H. A. Ruff, 56, Skidmore-street, Whitehorse-lane, Mile-end, E.; H. C. Edwards, 38, Thorne-street, Wandsworth-road, S. Lambeth; Miss Cannon, 1, Richmond-park-rd., Clifton, Bristol; Miss E. Henry, 220, Kennington-park-road, S.E.; Mrs. Rhodes, 10, Caroline-place, Moscow-road, Bayswater.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Monthly meeting of workers, Monday, July 25, 6.15 p.m. Daily prayer-meeting, 1.15 p.m. (Sat. excepted), St. Peter's Vestry, Cornhill.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays in July, 3 and 7 p.m., Mr. Ransome Wallis. Prayer-meetings, Fridays, at mid-day; Saturdays, 7.30 p.m.; Sundays, 7.45 a.m. Bible-reading, Wed., 8.15 p.m.

Y.M.C.A., Exeter Hall.—Sunday, July 17, at 3.30, Mr. E. J. Kennedy (men only); public service at 7, followed by open-air meeting in Exeter-street. Open-air service on Thames Embankment (Cleopatra's Needle) every Wednesday, 8.30 p.m.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., July 14, at 8.45, address, Rev. Canon Cadman. Sunday, 17, Bible-class, at 3.15; subject, "Gideon."

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Thurs., July 21, at 8.30, address, Rev. J. E. Shephard. Wednesdays, 6 to 10, anxious inquirers and strangers.

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thursday, at 7.

Mrs. Reaney's address to men and women, at Stepney Meeting House, every Sunday, at 3 p.m.

Keswick Convention for the Deepening of Spiritual Life, Monday, July 25, to Saturday, July 30. Applications for lodgings, hotel accommodation, &c., should be sent to Mr. J. Postlethwaite, Eskin-place, Keswick.

"Victoria" Home for Working Men, 41, Commercial-st., Whitechapel.—United Christian workers' meeting for prayer, praise, and consecration, every Saturday, at 8 p.m.

St. George's Hall.—Dr. McKilliam during July. Sundays, 11 a.m. and 7 p.m. Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Merchants' Lecture, Finsbury Chapel, E.C.—Tuesdays in July, at 12 noon, Rev. Dr. H. Allon.

Kilburn Hall (*not* Town Hall), Kilburn-gate.—Bank Holiday, Monday, August 1, meetings, 4 and 6.30 p.m.; tea at 5.30.

Great Assembly Hall, Mile-end-rd., E.—Sun., July 17, at 11 and 6.30, and week nights at 8, Mr. E. P. Telford.

Conference Hall, Mildmay-park, N.—Sunday, July 17, 3.30, Mr. P. S. Badenoch; 7, Mr. Geo. Hucklesby.

The Tuesday Evening Meetings held at Mrs. Boardman's, 3, Highbury-place, will be discontinued from July 26 until September 6.

Home of Industry, 60, Commercial-street, E.—Monthly meeting for Christian workers, Wednesday, July 20; tea at 6, meeting at 7. Address by Mr. Charles Inglis.

Pakefield (Lowestoft) Conference, August 10 and 11.

Open-Air Mission.—Monday, July 25, quarterly meeting, Baptist Mission-house, 19, Furnival-st., Holborn; Rev. W. Wyatt Gill will lecture on "Missionary Enterprise in the South Seas." Tea and coffee at 6; meeting at 7.

Edinburgh Castle, Limehouse, E.—Sunday, July 17, 11, Dr. Barnardo; 3 and 7, Rev. Henry Bright.

Subscriptions Received by Messrs. Morgan & Scott to Monday, July 11, 1887.

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A Grateful Parent (as no formal testimonial) desires to bear testimony to the influence exerted over dear girls at the most important period of their life's history.—PRINCIPAL (120), 13, Rose-street, Newgate-street, E.C.

EDUCATIONAL HOME for the Daughters of Gentlemen, Chatsworth Lodge, Grove-park, Chiswick, W.—The Misses BROWN and GOOD have removed to a large detached house, with good garden and tennis lawn, in the healthy neighbourhood of Chiswick, where they receive twenty Resident Pupils. First-class education, with careful Christian training and home comforts. Children from India received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and others.

NONCONFORMIST LADIES' SCHOOL, Macaulay House, Cambridge.—Every effort made to render pupils high-principled, useful women. Health and comfort carefully studied. Preparation for examinations. Special attention to music. Visiting masters. Inclusive fees, 30 to 40 guineas per annum. Reference kindly permitted to R. J. Moffat, Esq., F.R.G.S., Cambridge; Rev. T. Graham Tarn, Cambridge; Rev. E. Henderson, Victoria-road, Clapham, S.W.; Rev. J. Rolfe Fisher, Burdett-road Congregational Church, E. Prospectus forwarded on application to PRINCIPAL.

HEALTH AND EDUCATION among the Surrey hills. Christian home-life with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

ST. LEONARD'S.—Home School for Girls. Thorough practical education, and maternal care, combined with Christian training. Professors' lessons included for French and music for 17 guineas a term.—For prospectus,

PRINCIPAL, Stewart's Library, St. Leonards.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School at Southsea for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. Terms 40 guineas to fill a vacancy.—INSPECTOR-GENERAL GORDON, R.N., View Bank, Brechin, Forfarshire, N.B.

VEVEY, SWITZERLAND.—A few vacancies in an old-established, superior Ladies' Boarding School. Principal in London till 1st September. — Address by letter, Miss BABINGTON PEILE, 8, Ormiston-road, Uxbridge-road, W.

HIGH-CLASS SCHOOL FOR LADIES, Duffield House, West Norwood. Mrs. E. A. ANDERSON, Principal. Christian parents desiring for their daughters a thorough and refined education, with decided religious influence, will find their requirements met in this establishment. Certificated governesses, resident, and eminent masters in daily attendance.

Miss ANDERSON receives a limited number of pupils at The Tower, Birchington-on-Sea, where delicate pupils can be transferred for three or four weeks, without interruption to study, the course of instruction being identified with the Parent School. — Prospectus, with terms and references, on application to Mrs. ANDERSON.

LITTLE BOYS, Brighton.—Inkerman House, Lansdowne-road. The Misses ASHBY prepare young gentlemen for senior schools. The pupils are governed by kindness, and cheerfulness is encouraged. Careful instruction. Constant supervision. Home comforts. The situation is very healthy, near the sea.

BEDFORD. — Howard College. — Principal, Mrs. J. COMPTON BURNETT.—A Boarding School for Girls. High school education, and careful Christian training. During year pupils have passed Local Exams. Oxford, Cambridge, Academy, Trinity, Coll. Preceptors, and London Matric. 147 passed in four years; 33 distinctions. Report sent by return.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

GERMAN.—The Principal of school strongly recommends a German Lady who desires temporary engagement at end of July. Good music. No salary.—K., 23, Grosvenor, Bath.

ORPHAN HOME for the Sons of Tradesmen, conducted on the family principle. The boys attend the Church of England and the National school.—LADY SUPERINTENDENT, Calne, Wilts.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

THE OLD HALL SCHOOL.
WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

SEA HOUSE SCHOOL, Eastbourne. —Careful Christian training, thorough and practical education, and domestic comfort. Situation particularly healthy.—Prospectus with photograph of house and grounds on application to Mr. ESAM. Half-term June 15.

NEW COLLEGE,
Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Classics, modern languages, science, and thorough English. Backward, delicate, and young boys have special attention. All Exams. A Commercial form. Decided Christian training. Splendid premises, close to sea. Moderate fees.

A GOVERNESS, Cam. Cert., teaching good English, advanced arithmetic, German, and French (continental), Italian, Latin, music, drawing, painting, and needlework, desires re-engagement with Evangelical Christians.

A. L. P., Bible Depôt, Blackheath, London.

MEDICAL STUDENT (Honours) desires post as Tutor or Travelling Companion during August and September. Highest references.

F. M., 56, George-square, Edinburgh.

TUTOR REQUIRED after August. Small Christian family. Four pupils over 12. Moderate salary. Only decided Christian gentleman, non-smoker, abstainer, need apply.

A. B. C., Mr. Standing, Station-square, Harrogate.

TWO YOUNG LADIES will be received on half terms as full pupils in a school, to study with others for senior public examination. Christian training. First-class masters and certificated governesses. Pupils very successful.

COLLEGE, 6, Upper Woburn-place, W.C.

MINISTER'S DAUGHTERS.— E. (19) certificated, seeks school re-engagement. Thorough English, arithmetic, Euclid, algebra, grammar, French, German, drawing. Second in England for Scripture. M. (21) daily re-engagement. Senior certificates, general subjects. Many holiday Governesses disengaged. No charge to principals.—Mrs. HOOPER'S Home and Institute for Governesses, Islington, London, N.

MUSICAL.—Young Lady desires board and residence in Gentleman's family, in exchange for lessons—piano, singing, harmony, during two hours daily. Highest diplomas. References given and required.—E. N., 58, Doughty-street, Mecklenburgh-square, W.C.

RESIDENT GOVERNESS.—A young Lady, late Student of Queen's College, London, desires a re-engagement after the holidays. Acquirements, thorough English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.

A. B., Bockleton, Tweedy-road, Bromley, Kent.

GOVERNESS.—A Lady (22) desires re-engagement as Resident Governess. Advanced English, French, music, drawing, elementary German, and painting. Excellent testimonials. References. (£30.)

GOVERNESS, Bookseller, The Bureau, Dundee.

JUNIOR GOVERNESS (20) in high-class school. English, French, German, music, drawing, physiology (cert.). One and half years' training. Church of England. Excellent references.

M. S., 18, Ashby-road, Canonbury, London, N.

TUTORSHIP. — A Graduate of Oxford (married), with some years' experience in tuition, seeks a re-engagement as Tutor, after the summer vacation.—C. W., 3, Zingari-villas, Gipsy-road, West Norwood.

A FOREIGN LADY (24) wishes an engagement as Governess, either in school or family. Can teach English, German, French, Italian, rudiments of music and singing. Liberal salary. No agents need apply.—LADY SUPERINTENDENT, Y.W.C.A., 3, Lower Moira-place, Southampton.

A SWISS LADY seeks resident, daily, or holiday engagement to not very young pupils. Fluent French, German (Paris, Hanover), thorough English, classical music, drawing.

M., 72, Park-street, Grosvenor-square, W.

GOVERNESS PUPIL.—Required in a first-class School, a young Lady of Christian principle, fond of study, and of teaching.—L. [illegible], care Mr. Sharp, Stationer, Clifton-terrace, Brighton.

DRESDEN. — German Protestant Lady would be glad to receive one or two more young ladies wishing to study languages, music, painting. Home comforts. Highest personal references. In town till end of July. Escort arranged for end of September.—DRESDEN, Keeping's Library, 96, Bishop's-road, Paddington, W.

Appointments, Situations, &c., Wanted.

THE ADVERTISER, aged 38, desires employment as Scripture Reader or Lay Helper under a clergyman of evangelical principles, and, as he has a small private income, a very moderate stipend will suffice. Has had some experience in visitation of the poor. Eastern Counties preferred. Satisfactory clerical reference.—G. H., St. Mary's Villa, Colchester.

EMPLOYMENT of any kind earnestly sought by a Gentleman, aged 41; a few years ago had good means, but now reduced, with wife and five children, to poverty. Writes clear, good hand. Perfectly honest and reliable.—Refer and apply HENRY JOHNSON, Esq., London and County Bank, Limited, Croydon.

A LADY DESIRES to recommend a Man and his Wife to do for a small family. Both are total abstainers, most respectable, and trustworthy in every way. He very handy, but does not understand gardening or horses; she a good plain cook and needlewoman. Both between 30 and 40, and have no children. Wages £40, and all found.
Y. Z., 9, Blandford-place, Dorset-square, N.W.

COFFEE PALACE.—Rev. HENRY DENING can recommend a Christian couple for above or similar post; the wife a good cook.
Kars Villa, Upper Richmond-road, Putney, S.W.

AS COACHMAN, or Groom and Coachman; or place of trust. Married, total abstainer, light weight. Two years and five months' personal character.
B., 6, Royal-mews, Maple-road, Surbiton.

AS GROOM and Coachman. Pair or single. Light weight. Ride and drive well. Abstainer. Married, one child.
W. L., 5, Gardner-road, Hampstead, N.W.

MISSION WORK.—A Lady seeks an appointment in connection with Christian work. —ALPHA, Mrs. Martin, 33, Ranelagh-road, Redhill, Surrey.

AS HOUSEKEEPER to a gentleman or elderly couple where three or four are kept; or useful ATTENDANT on invalid. Thoroughly domesticated. Thirteen months' good character. London or suburbs.
E. W., 37, Onslow-buildings, Fulham-road, Chelsea.

LADY (40) requires re-engagement as Housekeeper, Useful Companion, Matron, or Help, where servant is kept. Thorough needlewoman. Experienced in household duties. Excellent references. Dissenter.
M., 138, Cheltenham-road, Bristol.

POSITION OF TRUST desired by young Widow Lady. Experienced housekeeper. Good teacher and trainer of children. Competent manager of servants. Excellent needlewoman. Would go abroad.
Z. A., 75, Ondine-road, East Dulwich.

YOUNG LADY (23) desires re-engagement as Lady Help, Companion, or Amanuensis. Three years' reference. Good knowledge of cooking and domestic duties.
Miss MORRIS, Brastead, Sevenoaks.

A MOTHER wishes to place her daughter (16) in a decided Christian home where she will be trained as useful Companion or Lady Help for light household duties. Has excellent certificate for amiability and good conduct at school. London suburbs preferred.
MELVILLE, 42, Chetwynd-road, Highgate-road, N.

AS COMPANION or Governess to one or two children, wanted by a young Lady. Highest references. Disengaged in September.—BETA, 11, Strathmore-road, Newsham-park, Liverpool.

A LADY WISHES highly to recommend a very trustworthy, superior person either as Maid-Housekeeper, Sewing-Matron in a Home, or Matron in a young Ladies' School. Good needlewoman, capable, active, and obliging.
Mrs. C., Coombe Ridge, Kingston-on-Thames.

A LADY wishes situation, either as Matron, Superintendent in Home, School, or College, Housekeeper, charge of motherless children, or Companion. Thoroughly experienced. Excellent references.
Miss ENGLISH, Crowhurst Rectory, Battle, Sussex.

A LADY WISHES strongly to recommend a young Woman, aged 24, for a temporary post in Christian work. Could act as Secretary or Under-Matron.
L. T., 316, Regent-street, W.

HOUSEKEEPER, in Widower's family, where assistance is given, or any position of trust. Good cook, needlewoman, and sick nurse. Reliable references. Congregationalist.—A., 2, Alexandra-villas, Stanley-road, Woodford, Essex.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. [illegible] of religious character fully appreciated. Male and female servants are in daily attendance [illegible] 11 to 2. On Mondays, Wednesdays, and [illegible] the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

COULD ANY LADY take a superior Girl, aged nearly 16, who is rather delicate, to train in housework?
Miss E. M. BUXTON, Easneye, Ware.

MRS. BRAMWELL BOOTH has Girls in her Rescue Homes suitable for Cooks, Housemaids, General Servants, &c., whom she can highly recommend.—Write or call, 259, Mare-street, Hackney, London, E.

A LADY WISHES to recommend a young Woman as Sewing-Maid or second Servant in a quiet family in the country. Needs care.
B., 11, Endsleigh-gardens, Euston-square, N.W.

AS COOK in a Gentleman's family where kitchen and scullerymaid are kept. Age 23. Good character.
A. M., 13, White Cross-street, Hereford.

EXPERIENCED NURSE, in a Christian family, to a lady's first baby. Six years' character. Age 29.—C. F., 9, Rosencath gardens, Fullflood, Winchester.

AN ENGAGEMENT required as Housekeeper, Companion, or any position of trust. Domesticated, good needlewoman, &c. Excellent references.—M. R., 26, Lion-street, Abergavenny.

Appointments, Situations, &c., Vacant.

TO PARENTS.—A Dentist has a vacancy for an educated youth as Pupil, to be thoroughly taught the surgical and mechanical branches of the profession. Comfortable home in Christian family.—For terms address LICENTIATE, 68, High-street, Ramsgate.

SECOND MATRON wanted, for the Midland Orphanage, Nottingham. Salary £25 per annum.—Apply, with full particulars. HENRY TAYLOR, Jun., Alcester House, Nottingham.

TO CHRISTIAN WOMEN.—Wanted immediately, two Hospital Trained Nurses, abstainers preferred, for Norfolk and Norwich staff of nurses.—Apply with testimonials and photograph, LADY SUPERINTENDENT, 50, Bethel-st., Norwich.

YOUNG LADY REQUIRED to assist at Y.W.C.A. Institute. Great advantages to an earnest Christian desirous of training in Mission work under a trained worker. Comfortable home, without salary.
Miss PEARSON, Tavistock-place, Sunderland.

NURSE wanted, to assist mother with twin babies, also girl of six, boy four. Must be well recommended. Abstainer. £18 to £20, according to experience.
Rev. BROWN, Twickenham, Middlesex.

NURSE (superior) or Mother's Help wanted for three children, aged 2, 3, and 4. Unexceptionable references, and experienced. Good wages.—Dunlewey, Bedford-park, Croydon.

A SUPERIOR CHRISTIAN NURSE wanted, age 20 to 30, to take young baby and three little girls. A good needlewoman. Help given.—Mrs. CLEGG, Kirksbrae, Mount View-road, Crouch-hill, London.

CLERGYMAN'S WIFE, returning to Jerusalem, requires Nurse. Two children. Must be fond of children. Good needlewoman (little plain dressmaking); strong.—Thoroughly good character indispensable.
Mrs. WILSON, Colney Rectory, Norwich.

GARDENER wanted, with competent knowledge of vegetables and flowers. No glass. Must be abstainer and non-smoker. Wages 25s. No cottage. Single, and about 30 preferred.
H., Undercroft, Reigate.

PLAIN COOK, or good General, about 25. Churchwoman, abstainer. Housemaid kept. Highest recommendation necessary.—Apply by letter, Mrs. ROSS, Vicarage, Forest-gate, Essex.

A GOOD PLAIN COOK wanted, in a small family. She must be clean, active, and well recommended, and practically an abstainer.
Misses A., London-road, Reigate.

A RESPECTABLE, TRUSTWORTHY PERSON wanted as General Servant. One who understands plain cooking.—Mrs. RICKARDS, Danehurst, Branksome Wood-road, Bournemouth.

GENERAL SERVANT wanted, in a quiet family. A respectable Woman, who can undertake plain cooking. Must have good character. Mrs. W., 18, De Crespigny-park, Denmark-hill, S.E.

RESPECTABLE PERSON wanted, about 40, to assist generally. Farm-house; milk sold. Fond of children, willing, active; good needlewoman. Treated as one of the family. Small salary.—Apply, with particulars and references, to Mrs. PERRY, Pell House, Chepstow.

WANTED AT ONCE, good plain Cooks (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late Missionary) Registry and Home, Church-street, Paddington-green. Ladies can be suited.

To Let, Apartments, &c.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application. Mrs. LLOYD HARRIS, Proprietor.

LONDON.
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(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Sir William Fox, K.C.M.G.; Rev. Charles Williams; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; T. W. Russell, Esq., M.P.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Dr. Ziemann; Miss Haslam, C.E.T.S.; Mrs. Lucas Shadwell, &c., &c. Plain Breakfast or Tea 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

LONDON. — First-class Private Hotel, 20, Bedford-place, Russell-square, W.C.—Patronised and highly recommended by Bishop and Mrs. Newman, Leamington; the Rev. J. R. O. West, M.A., Manchester; Tudor Trevor, Esq., Leeds; George Ward, Esq., Manchester; Thomas B. Dale, Esq., J.P., Warwick; James Baly, Esq., and many other friends. Tariff on application.—GRACE PERCY, Proprietress, late Librarian to the Warwick Library, and Grand-daughter of the late Rev. J. W. Percy, Warwick.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London; and at 24, Surrey-street, Strand, W.C. Extensively patronised and strongly recommended. Home comforts. Terms moderate. Weekly boarders taken.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

BERNARD'S PRIVATE HOTEL.— Highly commended by ministers and visitors from America, India, and the Colonies. Upwards of 1000 testimonials. Unsurpassed for quiet, cleanliness, comfort, and economy. Trams pass the square to Holborn and King's-cross. Plain breakfast, bed, and attendance, 3s.; two 5s. 6d. Tea 10d.—Granville House, 1, Granville-square, King's-cross-road. Note address.

LONDON. — 97, EUSTON ROAD (opposite G. N. and Midland Railways).—Furnished Parlour-floor. Bed-rooms nightly or weekly. Sitting-room and Board as required, in a Christian family. Terms moderate.

ST. LEONARD'S-ON-SEA. — A limited number of Ministers and their wives, and other Christians, are received at a comfortable private residence. "I have spent three delightful weeks at Fern Lea. Everything has been done that could be done to provide for my comfort and happiness. I have great pleasure in recommending this home to Christians."—Miss ——, Leytonstone. —For terms address,
H., Fern Lea, Pevensey-road.

CROWBOROUGH BEACON, SUSSEX. Belle Vue Boarding House. Situated 800 feet above sea level; commanding extensive views, with air comparable to that of Braemar, N.B.—For particulars apply to Miss E. FERGUSON, Proprietress.

ST. LEONARD'S-ON-SEA, 88, Warrior-square.—First-class Boarding Establishment. Unrivalled position. Fine sea views. Liberal table. Late dinner. Inclusive terms from 25s. Clerical and medical references. Good tennis courts.—Address PROPRIETRESS.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

INTEMPERANCE.—A private Home at the seaside for limited number of the upper and higher middle classes in a cheerful little spot where Dipsomania, Choralism, Nervous Debility, &c., has been long and successfully treated. Christian influence; home comforts and amusements; highest references.—MEDICUS, Messrs. Pascoe, 28, Stokes Croft, Bristol.

SEAFIELD. BOARDING ESTABLISHMENT, Broadstairs.—Best situation in town. Close to sea. Liberal table. Home comforts. Terms moderate. Highly recommended by all who have visited. Special terms for permanent boarders.

BOURNEMOUTH. — Clergyman's Widow, who has had great experience in nursing, would gladly receive two or three Ladies, invalid or otherwise, in her comfortable home. Terms from 25s. South aspect.
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ILFRACOMBE.—Furnished House to Let, by the week or month. Grand views. Moderate terms.
H. BRAUND, 12, Northfield-road, Ilfracombe.

HAMPSTEAD HEATH.—Board, &c., Vacancy in a small, quiet household. Good bedroom. Open front and rear. Near to churches, station, and omnibus. References exchanged.—ZETA, Kay's, Newsagent, Gayton-road, Hampstead, N.W.

ILFRACOMBE.—Foster's Boarding House. Close to sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. Terms, 42s. No extras.

ANNESLEY HOUSE,
Residence for Lady Students & Christian Workers,
186, EUSTON ROAD, N.W.
Managed by a Committee of Wesleyan Ladies, but unsectarian. Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

GARFIELD HOUSE, Northdown-road, Cliftonville. — Highly recommended, nice Apartments, or Board with home comforts. South aspect. Near the sea.—BETA, Garfield House, Northdown-road, Cliftonville, Margate.

HYDROPATHIC HEALTH RESORT FOR CHRISTIANS.—Charming scenery. Moorland air among the Cotswold hills. Highly recommended.—For prospectus and terms, apply to S. PYALL DIPROSE, Pitchcombe View, Stroud, Gloucester.

MRS. PARSONS returns sincere thanks for all kindness from Christian friends, and begs to say she has removed to larger premises.—(Private) Convalescent Home, Shaftesbury House, Seaside-road, Eastbourne.

WORTHING HOME OF REST for Christians. Close to sea, with good garden. Every comfort. Services on the ground. Terms 25s. to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

HOME.—A Lady has opened a most comfortable home at Brabazon House, 9, South-crescent, Bedford-square, W.C., for Young Ladies visiting London. Bed-rooms, cubicles from 3s. 6d. to 4s. 6d. per week. Four reception and two bath-rooms. Meals at fixed prices. Full board, if desired, 11s. 3d. per week. Two references required.
Apply to the MATRON.

SMALL PLEASURE FARM, with excellent old-established garden, good lawn, handsome trees and shrubs, vineries, orchard house and comfortable old-fashioned Residence to Let, situated in a healthy position three miles from Maldon, three from Witham, and ten from Chelmsford. The farm contains about 130 acres, well adapted for a pleasure farm, and suitable for stock. There are gardener's and groom's cottages, and the house contains three sitting-rooms, conservatory opening into drawing-room, six bed-rooms, and the usual offices. Shooting can be had, and the whole rented at a very moderate figure.—Apply by letter to Mr. J. BRITTAIN PASH, Chelmsford.

FAMILY RESIDENCE TO BE LET, three miles from Maldon, three from Witham, and ten from Chelmsford. With or without about 130 acres of good light land, well adapted for a pleasure farm, and suitable for stock. Shooting included, or can be let separately. Plenty of game if desired. Adjoining the house is an excellent old-established garden, with good lawn, handsome trees and shrubs, vineries, orchard house, good kitchen garden, orchard, gardener's and groom's cottages, &c. The house contains three sitting-rooms, conservatory opening from drawing-room, six bedrooms, and the usual offices.—Apply by letter to
Mr. J. BRITTAIN PASH, Chelmsford.

A HOME in a family, where there is a Christian gentleman at the head, required, for a Gentleman of weak health (nerves, &c.). One whose fellowship is in accordance with 1 Cor. xiv. 37 preferred. Out of London. About £100 per annum can be paid. Replies will be treated confidentially.
EPAPHRAS, 83, Devonport-road, London, W.

FOREST HILL (best part).—Delightful detached House, good stables, garden, to Let, furnished, during August. Rent almost nominal to small family. References required.
C., Post-office, Forest-hill, S.E.

SURREY HILLS.—To be Let, furnished, pleasant Villa, facing common. Six rooms, bath, garden, good sanitary arrangements. Beautiful scenery.
T. R. HOOPER, Architect, Redhill, Surrey.

SURREY HILLS. — Magnificent scenery, charming walks. Furnished eight-roomed House to Let, for month, from July 23. Two and half guineas per week.
ROBERTS, 8, Shrewsbury-road, Redhill.

MONMOUTHSHIRE.—To Let for six weeks, comfortably furnished Country House. Three reception, five bed-rooms. Near rail. Within access of Raglan and Tintern ruins. Lovely scenery. Usk fishing.
JAYNE, Pontnewydd, Newport.

ILFRACOMBE. — Comfortable Board and Residence, with Christian family. House prettily situated. Terms for July, 30s. weekly. If two occupy same bed-room, 25s. each.
Mrs. A., Ashwell Lodge, Brookdale-avenue.

HOME OF REST, 5, Alexandra-terrace, Cliff Town, Southend-on-Sea. Inclusive and moderate terms. Close to sea and rail.
Mrs. BELL.

TO RELIGIOUS AND OTHER SOCIETIES.—Large, light front Rooms, handsomely furnished, to be Let, for Annual, Periodical, or Committee Meetings. Also Chambers, residential or otherwise. Most central position, and easy of access from all parts. Lighted throughout by electric light. Moderate rent. — Mr. THOMAS CLARKE, 63 and 64, Chancery-lane, W.C.

BRIGHTON.—Part of Furnished House to be Let for six weeks, from beginning of August. Delightfully situated near Sea and Downs. Gardens belonging to the Square. Tennis allowed. Servants will be left in the house.
Miss GOULTY, 2, Sussex-square.

SOUTHSEA. — Private Boarding House, conducted upon Christian principles. Refined and cheerful home. Late dinner. Terms moderate, and reduced during winter months. References to ministers.
PRINCIPAL, Creskeld, Nightingale-road.

TO LET, furnished, comfortable Apartments in the country. Sitting, and two large bed-rooms. Ten minutes' walk from station. Most healthy and pleasant neighbourhood. Terms 25s.
Mrs. BURNETT, Park House, Glastonbury.

A LADY to board, is desired in a private family, residing on the hill, within five minutes' walk from Crystal Palace.—A. E. C., Penrose, Belvedere-road, Upper Norwood.

A YOUNG LADY engaged during the day, would find a comfortable Home, partial board if required, with a pleasant family, close to Neasden Met. Railway.
Q., 11, Vicarage-road, Neasden.

A LADY would Let her House from August 1, for six weeks or longer, on easy terms, to a careful family. Ten minutes' walk from sea.—20, Pencester-road, Dover.

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The Two Hiding Places
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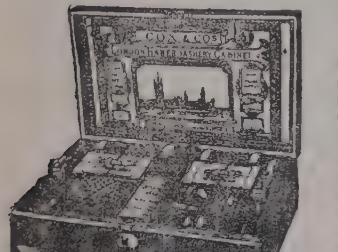

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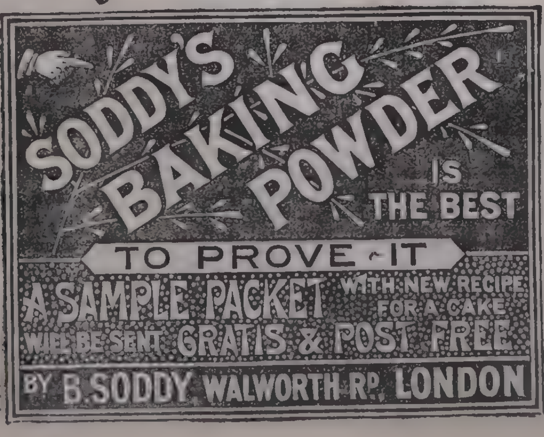

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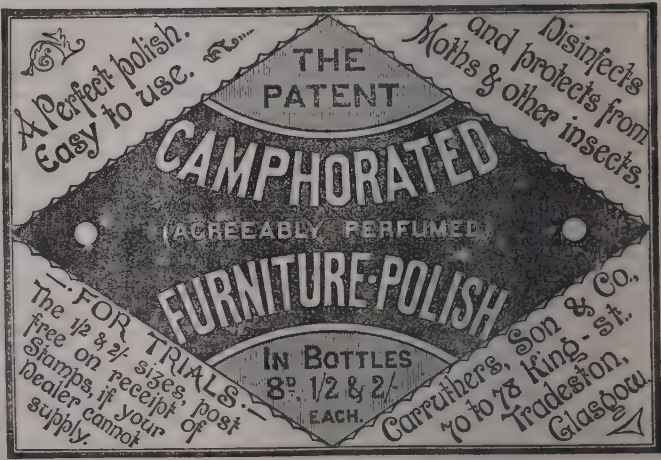

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A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

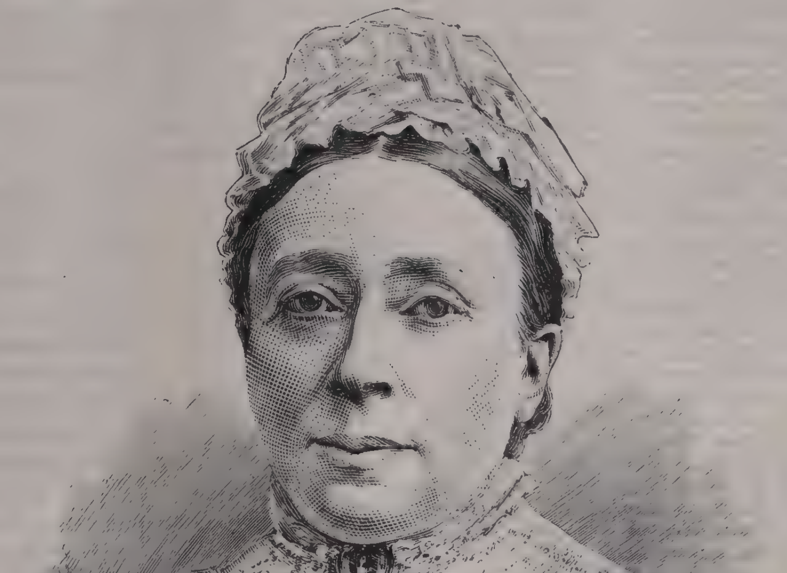
No. 912.] London: Morgan & Scott, 12, Paternoster Buildings, E.C. FRIDAY, JULY 22, 1887. Registered at the G.P.O. as a Newspaper. [ONE PENNY. POST FREE, 1½d.

MISS CHARLOTTE SHARMAN,

Of the Southwark Orphan Home.

AMONG the crowning glories of the Victorian era has been the remarkable growth of that pure religion and undefiled which visits the fatherless and the widow in their affliction. Orphans have been plentiful enough in all recorded time; yet, we imagine, it would be hard to find an institution specially devoted to their care and training, that dates its rise beyond the half century of our Queen's reign. It is fitting enough that this development of practical Christianity should have taken place under the *régime* of one who, these many years, has worn the weeds of widowhood; but it seems also to prove that the Church of Christ has been wonderfully slow to learn and practise the most elementary of its duties and privileges.

The portrait we give to-day is that of a Christian lady who has earned for herself a high place in the esteem of all who would follow closely the footsteps of the Master, in his tender love and helpful sympathy towards the friendless and helpless children. In this brief sketch we purposely refrain from bringing the personal element into conspicuous relief. It has been true of Miss CHARLOTTE SHARMAN, to a more than usual extent, that her personality has been hidden behind the work to which she has devoted the maturest years of her life. Indeed, we feel it right to say that, in the publication of her portrait, and these few details of her work, we have not taken her into our counsels at all, fearing that in her aversion to over publicity, she might have discouraged us in the performance of what is to us a pleasant task. We are hopeful, however, that she may regard this mention of her labours on behalf of orphaned girls, as an indication of the providential care of the



(From Photograph by Messrs. Elliott & Fry.)

protégées; all the more as prolonged bodily weakness has this year prevented her from preparing and issuing her usual annual narrative.

We can vouch for it that these narratives, or "short accounts," as our sister modestly calls them, make very delightful reading. If any students of God's dealings with his children would like to have their hearts thrilled by a genuine sensation, and to possess a counteractive to the self-centred influences of the holiday season, let them place a bundle of these little "blue books" in their satchel before starting on the trip to the Continent or the seaside.

some quiet hour when the mind is unbent, may not only furnish a valuable spiritual tonic, but peradventure gain for this noble Christian enterprise some much-needed help, that would otherwise evaporate into thin air, in the shape of holiday luxuries or indulgences. On a flying visit to Miss Sharman's Home in Southwark the other day, we saw quite a pile of these "blue books"; we should dearly like to believe that they will all be scattered to the four corners of the kingdom within the next fortnight.

From the very first of these, printed in 1866, we cull the following paragraph which will describe better than we could do the origin of Miss Sharman's life mission. She then wrote:—

> In the year 1862 two little orphan girls were thrown by a remarkable train of providential circumstances on my hands. They were in absolute and immediate need of protection. They had no relative or friend able to afford them this protection; and the voice of God seemed to say to me with unmistakeable clearness, "Take these children"; therefore I took them. All the service these little ones required was completed, and they were removed from my care in about a year; but, from that time, case after case has come before me, each of pressing need, and each without any hope of more efficient help than that which I could render, till I find myself surrounded by a little family.

That "little family" consisted of eight orphaned children, their ages varying from one year to fourteen years. Now, when the institution has almost attained its majority, the eight have grown into three hundred, or thereabouts, not reckoning those who have passed from underneath its sheltering wing into the great, busy working world, or have been taken home "to the Father's home on high." It was not till 1867 that the Orphans' Home was opened in West-square, Southwark, a quiet, of the world-famed Bethlehem Hospital. The growth of the Institution was rapid; if it had increased in proportion to the calls on its help, it would have been far more rapid. Very soon the one house was multiplied into four, all adjacent, and all filled with young lives welcomed and mothered in the same spirit as that which prompted the reception of the first two. In the sixth report we find that the need for consolidating the work by building one large Home had been growing more and more apparent, and had reached a crisis. It is in the tenth report, however, dated May, 1876, that we read this little paragraph, the writing of which must have given to Miss Sharman a thrill of unspeakable delight:—

> The joy of entering the first portion of the new Home will make this year one to be ever remembered with thankfulness.

We have to take a big jump, to the eighteenth report, that for the year 1884, in order to find the last report of the London Building Fund, in which we are informed that "the Orphans Home is now finished and furnished." This Home, we learn elsewhere, was erected and fitted up at a cost of over £21,500. A fine and well-appointed Home it is, as we are prepared to testify from our recent cursory inspection of it. But some reader will naturally ask how it came to pass that it took so long to build. The answer to the question will bring into view the distinctive features of Miss Sharman's work. When she started out, or rather, was led out, into this field of Christian service, she laid down for herself, guided by God, as she believed, three rules: *no voting, no begging, no debt.* That is high ground to take, especially with respect to the last two items. It is easy enough to found an orphanage without the voting system, but in the present day, when the claims on the sympathy of the Christian community are so many, it may appear to some to be sheer fanaticism to think of carrying on a large and growing work without systematic solicitation of public support, and without now and then overdrawing the banker's account. We do not feel called upon to adjudicate in the matter; our present duty is to record the simple fact that Miss Sharman has from the first year till now consistently adhered to these root principles, and so far as we know, she means to go on doing so. In the twentieth and latest report, she thus explains her position on these two points—*no begging and no debt*:—

> Instead of using begging appeals, we make known our requests to God, and in all these years He has never failed us. As to debt, the best that anyone attempts to say on behalf of it is that it is a necessary evil. But how *can* any evil be *necessary?* It seems to be the simplest deduction of Gospel logic, that good being stronger than evil, light than darkness, and Christ than Belial, evil is *un*necessary for the furtherance of God's work.

In strictly carrying out these principles, Miss Sharman has undoubtedly experienced many and severe trials of faith; but probably she would say, with the Apostle, that these have been as precious in their result as the refining of gold in the fiery crucible. In the erection of her new Home, as in the supply of daily needs, she has followed closely on the leadings of God's providence, never allowing expenditure to go by a hair's breath beyond income possessed, or actually assured. Thus the north wing was first built; then the centre block; by and by the south wing. We could gather from these "blue books" as many instances of God's clearly defined interposition, at the moment of supreme need, as would probably constitute one of the most notable collection of answers to the prayer of faith to be found in the literature of the Christian religion. Space permits of mentioning but one instance, which is thus recorded:—

> In March, 1878, a circular was issued to inform the friends of the Home that the builders had received notice to stop, as the funds were exhausted. It seemed very grievous that when all was going on satisfactorily, it should suddenly be suspended. But the question of debt was involved, and it is at such sharp testing times as these that the value is felt of adhering rigidly to the principles of right and wrong. So the notice was given . . . But a fresh instance was revealed of the faithfulness of the promise: "Before they call I will answer; and while they are yet speaking I will hear." Before the order to stop the work could be carried out, a large donation was received, which enabled us to recall the notice. While the builders were reading the letter from the architect, telling them to suspend operations, Mr. Simpson [a helper of the work] was reading one from his friend—who still wishes to remain anonymous—asking him to forward me a note for one thousand pounds for the building fund.

It is interesting to note, in looking at the early reports of the work, that among Miss Sharman's warmest supporters, at its commencement, were such men as Samuel Martin, Alexander Raleigh, Luke Wiseman, Thomas Binney, and William Brock, all of whom have now gone to their rest. The sainted Samuel Martin, as well as his congregation at Westminster Chapel, showed a special concern in the prosperity of the Institution; this has been continued to the present time by the church and Mr. Martin's successor, Rev. H. Simon. No Christian effort is better calculated to evoke the deepest sympathy of all classes than that on behalf of orphan girls, and so we are prepared to find that the Southwark Orphanage has been supported by rich and poor alike. The generous friend who contributed £1000 at the critical moment when the building was likely to be stopped, gave eight of these handsome donations at various times, all of them anonymously. The late Samuel Morley was a liberal helper in connection with the new building. On the other hand, there are some pathetic entries relating to gifts from the very poor, showing how one touch of nature—love to the helpless and the bereaved—binds the whole world in one blessed kinship of mutual endeavour. We have been glad to see frequent records of gifts from our readers, though in more recent years we regret to say these appear to have fallen off. Work among the very young does not afford the same proportion of immediate and manifest result as in some other branches of Christian service, and it is therefore in danger of being overlooked. It is slow work; but it is all the more sure. Miss Sharman receives children, when the need is urgent, at a very tender age, and, of course, long years must elapse before there is much outcome of all the care lavished on them. But the fruits will be more patent by and by; indeed they are now constantly appearing. The girls are all trained for domestic service, and, so far as we can judge, the training they receive is very thorough and satisfactory.

In addition to the large Institution in Southwark, there are now branch Homes at Gravesend and Tunbridge Wells, and one at Hastings for a superior class of orphaned girls, socially considered. At each of the Homes the house work is entirely done by the girls, so that the expense is not only lessened but experience is gained before they go out into situations. Special attention is paid to their instruction in needlework, and this secures for the girls a better position in the households they enter. It was pleasant to hear, on our recent visit, from the experienced matron who has held her important post from the very inception of the work, that the ladies whom they serve almost invariably express great satisfaction with them; no better testimony could be had as to the value of the training the girls receive, especially in these days when so many housewives are perplexed with the "domestic" problem. Everything seems to be done, not only to make the Institution a real home to the homeless ones, but to respect and to develop the individuality of the girl. With true wisdom, born no doubt of much experience, Miss Sharman says in one of her latest reports:—

> It is our earnest endeavour to store the children's minds with Scripture, and to lead them to the Saviour, but we do not aim or expect to see them full-blown saints in their infancy. In working for children one learns to be content to see first the blade and then the ear, believing that the full corn in the ear will come in due time. Plants that bloom too early are apt to wither soon.

This good work has gone on from year to year, with plenty of sunshine, and the due proportion of shadow that comes to all things terrestrial. Sometimes Miss Sharman has gratefully reported that a whole year has passed without a break in the large household circle; at other times she has had to tell of sorrow upon sorrow—many smitten with one or other of the complaints incident to youth, and some taken away from this chequered scene. But the death-rate has been extremely low, a fact that no one would wonder at who saw the excellent arrangements of the Home. Contrasting the lofty, airy dormitories and the general sanitary appointments, with the appearance of the Southwark slums through which we passed the other day on the way to West-square, we could not but feel that in the case of these children at least there are many compensations for the sorrows and trials of orphanhood. The girls had recently returned from their summer outing in the country or the seaside, and a merrier, healthier looking set of maidens we never wish to see. Our only regret is that Miss Sharman herself has succumbed to the stress of the work, and has been invalided for the greater part of this year. She is still in very poor health, and the doctor has prescribed a period of complete rest and freedom from anxiety in connection with her loved work. How far she may be able to shake off this burden we cannot say, but we hope our readers will help her to do it, as much as they can, by practical reminders of their sympathy, so that the three hundred orphaned girls may lack for no good thing. To those who may accept our hint about perusing her little reports, we may say that the address of the Orphan Home is Austral-street, West-square, Southwark, S.E.

WOMEN'S PLACE AND WORK.

By PREBENDARY MACDONALD.*

The right determination of this question seems to involve in a pre-eminent degree the extension of the Saviour's kingdom in the world. In our time, under the pressure of the world's needs and the awakening zeal of the Church, the question seems to be solving itself. Christian women are admitted, nay are urged, into spheres of labour and influence which until lately were closed to them. But whether this is right and according to the Master's will, must be decided, first of all, by the touchstone of the inspired Word.

I do not pretend that the subject is without difficulty; but the difficulty seems less to me than to some of my friends. There are two passages which at first sight seem to assign narrow limits to the place and work of women in the Church. In 1 Cor. xiv. 34, the Apostle says, "Let your women keep silence in the assemblies; let them be in subjection, as also saith the law; and if they would learn anything, let them ask their husbands at home." And, again, in Timothy (1 Tim. ii. 11, 12), presiding over the Church in Ephesus, he says, "I suffer not a woman to teach, nor to usurp authority over the man." In both these passages, the Apostle employs a first principle of human society (that God has placed woman in a subordinate position to her husband, Gen. iii. 16), to enforce a direction which, I am persuaded, was intended to be *neither universal nor permanent.*

"If they would learn anything let them ask their husbands at home." This obviously belongs to a temporary state of things. The Apostle certainly does not intend to hand over to the sorry and precarious teaching, even of *Christian* "husbands at home," the women in our time, who might have such husbands, and who "would learn anything" of Christian truth. In how many hundreds of instances, teaching "at home" has come from the wife to the husband, awakened to inquiry.

These counsels were adapted only to the condition of women in the churches of Corinth and Ephesus; a condition which was not universal, and which it was the very design of Christianity to remove. The women in Greece and in Asia Minor were in a degraded condition, and unfit for the position of teachers, or even of intelligent questioners in the church; a position, however, which they were prematurely asserting for themselves, in the new-found liberty of the Gospel. The Apostle insists on their silence in the assemblies; as only leading to disorder. This chapter, 1 Cor. xiv., is occupied with directions, for the most part applicable only to a temporary condition of things, connected with the exercise of special gifts which were not to be permanent in the Church. Yet, *even then*, this direction was not to be taken without exceptions; for he speaks (in ch. xi. 4, 5) of women as well as men "praying and prophesying" (*i.e.*, preaching, with special Divine assistance), and insists that women should pray and prophesy with their heads covered.

Moreover, there are many other lights of Scripture which prove that St. Paul did not intend his words, "I suffer not a woman to teach," to have any universal or permanent application.

The truth is, the bondage of special rules and prohibitions does not belong to the Christian religion. These were characteristic of "the Law," as adapted to the spiritually infantile condition of Israel. Christianity inspires motives and implants principles, and leaves large liberty for their application to the life of individuals and of the Church.

Thus, *e.g.*, in the establishment of Christianity, the Gospel was preached first to Jews only, but when the men of Cyprus and Cyrene came to Antioch, under the constraint of the love of Christ, and without any special direction, they broke through the barriers of prejudice and "spake unto the Greeks also, preaching the Lord Jesus" (Acts xi. 20). The need of perishing men was in their view. They felt the Gospel which they possessed was the only and the sufficient supply. The opportunity was present, and constrained by the love of Christ they used it, and God gave his sanction to their work.

And such was the Divine method for providing for the growth and extension of the Christian Church. Not as Judaism, of which the pattern was showed to Moses. Complete from the first, and to be strictly followed, the Christian system was to be a providential development, free from the yoke of multiplied ceremonies, and leaving wants to be supplied, as they arose, by the best wisdom of the Church, under guidance sought from her Living and her Present Head.

First, the need was felt of deacons, and this was supplied. Afterwards of elders in the Church at Jerusalem, &c,, and soon the requirement was felt for such work as Christian woman was well fitted for, and the want was supplied. Woman's place and work in the Church was found, as we have seen. And for some centuries she held her place and did useful work, till in the growing corruptions of what have been sadly, but truly, called "the Dark Ages of the Church," her zeal became a wretched superstition; noble gifts were suppressed or prostituted, while the opportunity for their beneficent use was abandoned in the name of "the religious life." We are devoutly thankful that no small part of the revival of spiritual and evangelical life in this century has been the awakening of all the churches to a sense of the immense value of woman's work to the life and growth of spiritual religion in the world.

The abundant blessing with which God has crowned the lives and labours of Christian women at home and abroad in this age has for ever established woman in a high place of honour in the Church, and has amply illustrated the value and importance of her work for Christ. Let Christian people become acquainted with such books as "English Hearts and English Hands," by Miss Marsh; with the grand work among our soldiers of the Daniells and Miss Robinson, and among our sailors of Miss Weston and her companions, and the work of Miss Hopkinson among the policemen and their families in Manchester, and of the thousands of "devout and honourable women" who are "labouring much in the Lord" to bring his light into the darkest dens of ignorance, and infamy, and woe. Let them read the story of the blessed lives and work of such women in the great mission field, as Mrs. Judson, of Burmah, and Mrs. Baker, of Travancore, and they will feel that the warrant which St. Peter alleged as justifying his work in the house of Cornelius is the ample vindication of woman's place and work in the Church:—"Forasmuch as God gave unto them the like gift as He did unto us, what was I that I could withstand God?"

Oh, that the prayer might go up to the —"O Lord, renew and continue the power of Pentecost in the Church! Pour out thy Spirit on thy servants and on thy handmaidens still, and more abundantly and everywhere!"

Oh, that every Christian woman, as well as every Christian man, young and old, would open their eyes to see the need around them for work for Christ, and the gifts and opportunities they possess by which the need might be supplied; and then as good stewards of the manifold grace of God would say, "Here am I; Lord, what wilt Thou have me to do?"

BIBLE STUDY.

TOGETHER WITH HIM.

(1) *Planted.*—"Planted together in the likeness of his death" (Rom. vi. 5). "Ye are dead, and your life is hid with Christ in God" (Col. iii. 3). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Pet. ii. 24). "I am crucified with Christ" (Gal. ii. 20).

(2) *Quickened.*—"You...hath He quickened together with Him, having forgiven you all trespasses" (Col. ii. 13). "God...for his great love ...hath quickened us together with Christ" (Eph. ii. 4, 5). "Because I live, ye shall live also" (John xiv. 19). "I am the vine, ye are the branches" (John xv. 5).

(3) *Raised.*—"(God) hath raised us up together" (Eph. ii. 6). "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. ii. 12). "We...should walk in newness of life" (Rom. vi. 4). "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. v. 17).

(4) *Seated in heavenly places.*—"(God hath) made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6). "Our citizenship is in heaven" (Phil. iii. 20).

(5) *Working.*—"Workers together with Him" (2 Cor. vi. 1). "They went forth, and preached everywhere, the Lord working with them" (Mark xvi. 20). "All power is given unto Me... Go ye, therefore, and teach all nations...and lo, I am with you alway" (Matt. xxviii. 18—20). "All men forsook me...notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear" (2 Tim. iv. 16, 17).

(6) *Suffering.*—"Think it not strange concerning the fiery trial which is to try you...but rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Pet. iv. 12, 13). "That I may know Him, and the fellowship of his sufferings" (Phil. iii. 10). "If the world hate you, ye know that it hated Me before it hated you" (John xv. 18). "They departed...rejoicing that they were counted worthy to suffer shame for his name" (Acts v. 41).

(7) *Glorified.*—"If so be that we suffer with Him, that we may be also glorified together" (Rom. viii. 17). "If we suffer, we shall also reign with Him" (2 Tim. ii. 12). "To him that overcometh will I grant to sit with Me in my throne" (Rev. iii. 21). "His servants shall serve Him: and they shall see his face...and they shall reign for ever and ever" (Rev. xxii. 3—5).

Janet Clark.

CHELTENHAM Y.M.C,A. — Mr. J. Fowler, Sec., reports considerable and increasing blessing in connection with this branch of the Association.

THE McALL MISSION. — Friends of this Mission will be glad to learn that Rev. Robert McAll, of Portishead, cousin of the founder of the Mission, has undertaken the important work of representation of the Mission in England. He will shortly be moving to London. His present

EDINBURGH NOTES.

"I would almost as soon leave a curse, as I would leave excessive wealth to a child," said Andrew Carnegie when presented with the Freedom of Edinburgh, on the occasion of laying the foundation-stone of the Free Public Library, the outcome of his gift of £50,000 for its origination. It does not lie in our way to ask how in America men speedily amass magnificent fortunes. This is but one of several instances in which millionaires across the Atlantic have practically emphasised the doctrine that wealth left to be appropriated after death, even for public welfare, is misapplied. The graceful pile shortly to adorn George IV. Bridge, will embody the idea in stone and lime; while "Abbotsford to let" is the most painful comment on Sir Walter Scott's heroic struggle to found a family.

⁂

If men give one or two millions for universities and the like, as instanced by Mr. Carnegie, they must have accumulated extraordinary sums before disbursing; when are men with ordinary fortunes to begin? Of course, "there is that scattereth and yet increaseth," as well as the reverse. The transference of exceptional sums of money to individuals, in the course of Providence, acting often through modern manufacturing organisations on a great scale, leaves the matter for personal determination. The rules of Christian giving apply equally to the weekly wage as well as the prosperous commercial ventures. But one considerable donation may, as in the case of the Edinburgh Public Library, float an enterprise hitherto impossible by small aggregate subscriptions.

⁂

Three to four thousand pounds are asked for, to erect mission premises, designed on the American Sunday-school system, in connection with the Drill Hall Sabbath morning breakfasts. The inhabitants of the Cowgate will not likely gain much advantage by the Free Library. But a multitude come out on the Sunday mornings to swell the two meetings severally for old and young, where nourishment for soul and body is unitedly given. Mr. Robert Wilson, 2, Queen-street, and his staff of two hundred or so voluntary workers, have often desired to come to a close grip in evangelistic operations with their guests. A site has been secured and paid for close to the Police-office and Courts of Justice, overlooking what Dr. Chalmers happily designated a rich field for territorial work. They desire some imitator of Mr. Carnegie to give but a tenth of his gift to float their mission.

⁂

In the week after the Public Library meetings, Dr. Haviland laid before the Scottish Meteorological Society some striking facts regarding the geographical distribution of cancer, consumption, and heart disease in the British islands. His researches bore that £1000 spent on cottages placed in favourable localities, such as he indicated, for the preventive treatment of patients of consumptive tendency at certain seasons of the year would do more good than £10,000 spent on consumption hospitals. Will some-one like the Scoto-American ironfounder try this experiment on the specified scale?

A MISSION TOUR IN INDIA.—3.

Arrived in Madras on the morning of Nov. 28.—Here I am the guest of Mr. R. C. Chapman of the Finance Department who takes an interest in all the mission work of this place. Madras has been rightly called "the city of magnificent distances." The only plan is to hire a conveyance by the day; even then one cannot accomplish more than four or five visits in a day: some of the places are four and five miles apart from each other. There is a great deal of earnest mission work being done in this city, and many missionary societies are represented; both evangelistic and educational work is being vigorously carried on. Among the societies at work are the Church Missionary Society, the Free and Established Churches of Scotland, the London Missionary Society, the Wesleyan Mission, and the American Episcopal Methodist.

Nov. 30.—Dr. Miller kindly took me all over his grand institution, where one sees the very cream of the educational side of missionary work. Without touching on the vexed question of Educational *versus* Evangelistic work, one cannot but see that an institution such as this must wield a tremendous influence for good. Indeed I have had some disinterested and valuable testimonies to this being the case. A police officer, in the Madras Presidency, in speaking of the Madras Christian College, said, "Miller's College! I snap up all the men I can get hold of from that institution, I find I can depend upon those who have been educated there." Dr. Miller is like a father among his boys and young men, and appears to exercise a wonderful influence over them.

I called upon Mrs. Theophilus, having been for a long time interested in her Bible-women's work. She is the daughter of Rev. Raja Gopal, of the Free Church, and the wife of a native clergyman, and is, I believe, doing immense good through her Bible-women. Two of them at one time visited in the wards of the Government Leper Hospital, and became deeply interested in some of the leper women there; but she was told by a medical missionary that it was unsafe for them to visit the asylum in their bare feet—I understand that it is customary for Madras women to go about barefooted—so it was thought expedient that the visits should be discontinued, much to the grief of those concerned.

Visited the Free Church Christian Girls' Boarding School, under the management of Miss Stephens and Miss Strong; through their kindness I was allowed to address a few words to the girls. I wish that some of the good people at home, who have doubts as to the wisdom of a high training for these native girls, could see them as I did that morning; I feel sure they would find their doubts vanishing. The most marked thing about them was their quiet, modest, ladylike behaviour.

Dec. 1.—Visited the Monegur Choultry and Government Leper Hospital, where I met Dr. Thompson, C.I.E., who spared no pains to give me a thorough insight into the working of both these institutions. The former is a large charity hospital, built largely, I believe, by native philanthropy, and aided by Government. Its extensive buildings stand on one side of the road, with wards for general patients, also accident, infectious diseases, and lying-in wards; on the other side stands the Leper Asylum, with separate wards for males and females. The asylum is beautifully kept, both as to its external and internal arrangements. The patients looked clean and comfortable, and some were fairly cheerful; others—indeed, many of them, had that dull despairing look so characteristic of those suffering from this woeful disease. I saw children there, both boys and girls, with the disease in its incipient stages, still childlike. They smiled at us brightly, and seemed so glad to be taken notice of; yet doomed to something far worse than death. Nothing seems to touch one's heart, in connection with this sad subject, so much as the terrible case of these poor children who have contracted the disease. There were altogether 149 in the asylum, of whom 105 are men, 37 women, and 7 children. In this asylum Dr. Thompson insists on remedies being used every day, and the results are most gratifying; for while no cures have been effected, the general condition of the lepers is greatly improved. Going round from ward to ward I could not but contrast this place with the Dharmsala in Bombay.

I was pleased to hear that Lady Dufferin had visited these poor lepers when in Madras; and also to find that Christian work is being carried on here. The chaplain at North Black Town visits the Protestant Christians regularly, and holds services for them, while they have not been neglected by the missionaries. Rev. G. M. Cobban, Wesleyan Missionary Society, states that for the past ten years Christian work has been earnestly and systematically carried on under the auspices of that Society, amongst the lepers of Madras; for the past four years an agent has been specially engaged to devote his whole time to this work. In addition to the services, they are regularly visited, and no pains are spared to lead them to trust in Him who was, and is, the lepers' Friend. Mr. Cobban has baptized twenty-one Hindus from among them, and these form a little church. He gives it as his opinion that there are other places in the Madras Presidency where there are good openings for work amongst the lepers, and my own opinion quite coincides with it; indeed, there is practically no limit to the amount of deeply needed and deeply interesting work which we may carry on amongst this suffering class. Wellesley C. Bailey,

Secretary Mission to Lepers in India.

17, *Glengyle-terrace, Edinburgh.*

STREET ARABISM.

In a letter to *The Manchester Guardian*, Mr. Leonard K. Shaw and Mr. Gilbert R. Kirlew, hon. secs. of the Boys' and Girls' Refuge, Strangeways, give particulars of a census of boys and girls found in the streets of Manchester one evening in the month of June. A company of thirteen workers, each taking a separate district, going out at six in the evening, found then in the streets 1174 children, of whom 800 were under fourteen years of age; again at 9.15 p.m. they found over 600, nearly 450 of these being also under fourteen years of age.

A large percentage of these, they go on to say, are far on the road to ruin, and are constantly dropping into the criminal class, their places being at once filled by others, who are allowed by thoughtless and sometimes guilty parents to engage in street hawking in the hope of augmenting the scanty income of the family. One of the saddest facts connected with the question is that prominent among the elder street arabs are many former inmates of industrial schools, workhouses, and voluntary homes. Upon their training nearly £100 a head has been expended, either by the State, or by private charity, yet, through the law allowing parents to claim what they call "their property," and to use it for their own selfish purposes, large numbers of these children drift back upon the streets, and the benefit of their previous training is lost. The necessity for an alteration in the law, which shall prevent unworthy parents from exercising the rights now given them over their children, is then strongly insisted upon.

THE SERVICE OF PRAISE.

IS ARTISTIC CHOIR-SINGING A HELP OR A HINDRANCE TO TRUE DEVOTION?

By MEREDITH BROWN.

In the present day, when every effort is made to bring choir-singing to a high degree of perfection, and one congregation vies with another which shall have the more attractive musical service, to gratify the taste of its cultured members, is there not great danger that the *æsthetic* may supersede the *spiritual*, and that artistic singing may so fill the ear of our choir members and congregations that the spirit of praise—the "melody of the heart"—may be entirely absent from the service of song? When such is the case, what blessing can be expected in our congregations? It is this that creates such a prejudice among religious people against all attempts to train our church choirs, and, in some cases, against choirs themselves. But the question is—Is this a just prejudice? Let us see.

It is beyond doubt that David aimed at superior effect in the elaborate musical services which he appointed for public worship. We read (1 Chron. xvi. 4) that he "appointed certain of the Levites...to thank and praise the Lord God of Israel," and "Chenaniah, chief of the Levites, was for song." He was choirmaster, for "he instructed about the song, because he was skilful" (1 Chron. xx. 22); showing that these singers must have been highly trained, so far as music as an art was then understood.* They were consecrated persons, too, and a special blessing seems to have rested on the musical part of the public service. Thus, in the reign of Jehoshaphat—two centuries after David—when an army of confederate kings surrounded the forces of Judah's king, and they were ready to be overwhelmed, Jehoshaphat "appointed singers *unto the Lord*, and that they should praise the Beauty of holiness as they went out before the army...*and when they began to sing and to praise the Lord*, the Lord set ambushments ('liers in wait,' Revised Version) against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten" (2 Chron. xx. 22).

One other feature of these grand musical services, all designed to make the public worship as impressive as possible, may be mentioned: the whole choir were absorbed in it. For example, at the consecration of Solomon's Temple, "it came to pass that as the trumpeters and singers were *as one*, to make *one sound* in praising and thanking the Lord, *that then* the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God" (2 Chron. v. 13, 14).

These interesting facts seem clearly to show that it is possible to combine high musical art in public worship with intense devotion; and it is difficult to see why the greater spirituality of the Church under the Gospel should make this less possible now than in earlier times. The one requisite now is that our trained and cultivated choirs should consist of those whose one object in that office shall be "to show forth the praises of Him who hath called them out of darkness into his marvellous light," and that the utmost care should be taken to select only such for that office, and to *appoint them unto the Lord*. In this case, might we not expect that a like honour would be put upon *their* service—"the glory of the Lord filling the house"?

But alas! how often do our church choirs consist largely of persons of whom it might be said, "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me" (Matt. xv. 8); and instead of valuing their office as a special honour, they are noted for frivolity in the congregation. What a contrast to the state of the primitive Church, when the hearts of the early Christians seem to have been ready to burst into song. "Be not drunk with wine," says St. Paul, "but *be filled with the Spirit*, speaking to yourselves ('one to another,' R.V.) in psalms and hymns and spiritual songs, singing and making melody *in your heart* unto the Lord" (Eph. v. 19). And in all seasons of religious awakening a prominent feature of it has been the *heartiness of the singing*. The story of redeeming love to sinners contains the very essence of spiritual song. A "multitude of the heavenly host" sang it at the Saviour's birth; the children sang Hosannah at his entry into Jerusalem; and the redeemed in glory are now singing with the redeemed on earth, "Worthy is the Lamb that was slain!" In the heart of a sinner who has been brought from darkness into light, what "melody" do these words make! and on the wings of such songs as—

> Thou hast redeemed us with thy blood,
> And set the prisoners free;
> Thou mad'st us kings and priests to God,
> And we shall reign with Thee!—

his souls mounts into the very presence of God, and he is fain to say with the sweet singer of Israel, "I will praise the Lord *with my whole heart* in the assembly of the upright, and in the congregation" (Ps. cxi. 1); for "He has put a new song in my mouth, even praise to our God; many shall see it and fear, and trust in the Lord" (Ps. xl. 3).

Reader—choir-singer—has He redeemed your soul? Have you brought your load of guilt to the foot of his cross, and has He said to you—"Thy sins are forgiven thee"? If not, how can you join in the song of the ransomed soul? Your voice is making discord in his ear whom you profess to praise.

You are singing—

> I came to Jesus, and I drank
> Of that life-giving stream;
> My thirst was quenched; my soul revived,
> And now I live in Him,—

while you have never stooped to "drink of the river of his pleasures," but are "hewing out broken cisterns that can hold no water."

There are hymns, too, expressive of contrition, which are precious to the Christian, who wants to express his deep sense of sin, and of his own vileness in God's sight: and while fully trusting and resting on Him, "who his own self bare our sins in his own body on the tree," still sees his own worthlessness, and loves to put himself among those of whom the Apostle says: "Such *were* some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus Christ and by the Spirit of our God." These can have no meaning for you.

Oh! reader, if you have not given your heart to the Lord, for your own sake do not sing such songs; for nothing is so hardening as continuing to sing hymns of the truth of which we have had no experience. As in prayer—led by one—we speak to God, so also do we in praise—led by the choir; and just as we cannot pray aright save in the Spirit, neither can we praise aright if we are not in communion with God. Cultivated voices in our choirs are of immense value, but we want cultivated hearts far more; trained voices are pleasant to the human ear, but trained hearts are music in the ear of God; and if only we can have the two combined—if every member of a trained choir were prepared to say—

> Take my life, and let it be
> Consecrated, Lord, to Thee.
> Take my voice, and let me sing
> Always, only, for my King"-

what a power there would be in it! For just as no preacher, however eloquent, can hope to reach the conscience of his hearers unless he himself is under the power of what he preaches, so neither can any singer, however beautiful his voice, touch the heart of his audience, unless

more powerfully he feels it, the more will he rivet his audience.

> What shall I sing for Thee,
> My Lord and Light?
> What shall I bring to Thee,
> Master, to-night?
> Oh for the strong desire!
> Oh for the touch of fire!
> Then shall my tuneful lyre
> Praise Thee aright.

M. B.

[This excellent paper, so well suited for distribution in high-class choirs, may be had in neat leaflet form from Messrs. J. Nisbet & Co., Berners-street, W., price 1d. A smaller leaflet, "Hints to Mission Choirs," may be had from the Author, Miss Meredith Brown, 20, Upper Montagu-street, W., price 6d. per dozen.]

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[*] "Heman, the king's seer, in the words of God"—with his fourteen sons and three daughters—"all these were for song in the house of the Lord," and "the number of them, with their brethren, that were instructed in the songs of the Lord, were two hundred

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MR. RUSKIN'S ADVICE

TO CHRISTIAN TRAVELLERS ON THE CONTINENT.

A correspondent sends to us the following extract from "The Stones of Venice," by Mr. John Ruskin, remarking that the advice it contains deserves the attention of English Christians at this time as much as when it was first written:—

There has now been peace between England and the Continental powers about thirty-five years (1851), and during that period the English have visited the Continent at the rate of many thousands a year, staying there, I suppose, on the average, each two or three months; nor these an inferior kind of English, but the kind which ought to be the best—the noblest born, the best taught, the richest in time and money, having more leisure, knowledge, and power than any other portion of the nation. These, we might suppose, beholding, as they travelled, the condition of the states in which the Papal religion is professed, and being, at the same time, the most enlightened section of a great Protestant nation, would have been animated with some desire to dissipate the Romanist errors, and to communicate to others the better knowledge which they possessed themselves. I doubt not but that He who gave peace upon the earth, and gave it by the hand of England, expected this much of her, and has watched everyone of the millions of her travellers as they crossed the sea, and kept count for him of his travelling expenses, and of their distribution, in a manner of which neither the traveller or his courier was at all informed. I doubt not, I say, but that such accounts have been literally kept for all of us, and that a day will come when they will be made clearly legible to us, and when we shall see added together, on one side of the account book, a great sum, the certain portion, whatever it may be, of this thirty-five years' spendings of the rich English, accounted for in this manner:—

To wooden spoons, nut-crackers, and jewellery, bought at Geneva and elsewhere among the Alps, so much.
To coral horns and lava brooches bought at Naples, so much.
To glass beads at Venice, and gold filigree at Genoa, so much.
To pictures and statues and ornaments everywhere, so much.
To avant-couriers and extra post-horses, for show and magnificence, so much.
To great entertainments, and good places for seeing sights, so much.
To ball-dresses and general vanities, so much.

This, I say, will be the sum on one side of the book; and on the other will be written:—

To the struggling Protestant Churches of France, Switzerland and Piedmont, so much.

Had we not better do this piece of statistics for ourselves in time?

ITALIAN AID SOCIETY.—This Society, for the special assistance of the Protestant Orphanage for girls at Florence, founded by Signor Ferretti, has issued a short account of the work. The objects of the Institution are first to provide a refuge for the orphans of Protestant Italians, and, next, to enable colporteurs and missionaries to secure a good education for their daughters on moderate terms. The Orphanage now contains thirty-seven children; eight were received during the year, and nine left. For some of these employment was found. The widow of the founder has since his death, in 1872, continued as directress, carrying on the work in the same earnest spirit in which it was commenced. Miss Reynett, 3, Cranley-place,

ELIJAH THE PROPHET.—10.

By Rev. F. B. MEYER, B.A., Leicester.

HOW THE MIGHTY FELL!

1 Kings xix.

Amid the drenching storm with which the memorable day of the convocation closed in, the king and the prophet reached Jezreel. Probably they were the first to bring tidings of what had occurred. Elijah went to some humble lodging for shelter and food, whilst Ahab repaired to the palace where Jezebel awaited him. All day long the queen had been wondering how matters were going on Mount Carmel. She cherished the feverish hope that her priests had won the day; and when she saw the rain-clouds steal over the sky, she attributed the welcome change to some great interposition of Baal, in answer to their pleadings. May not some such colloquy as this have taken place between the royal pair, when they met in the palace-interior?

"How have things gone to-day? No doubt, well; the rain has anticipated your favourable reply."

"I have nothing to tell you that will give you pleasure."

"Why! has anything happened?"

"The worst has happened."

"What do you mean? Where are my priests?"

"You will never see them again."

"Never see them again! What do you mean? Tell me quickly!"

"They are all dead; by this time their bodies are floating out to sea."

"Who has dared to do this thing? Did they not defend themselves? Did you not raise your hand? How did they die? Where's Elijah? Have the people broken into revolt?"

"Then Ahab told Jezebel all that Elijah had done, and withal how he had slain the prophets with the sword."

Jezebel's indignation knew no bounds. She was like a tigress robbed of her young. Ahab's temperament was sensual and materialistic; if only he had enough to eat and drink, and the horses and mules were cared for, he was content. He could not understand people becoming so enthusiastic about religious matters. In his judgment, there was not much to choose between God and Baal. His was the motto of the Epicurean, "Let us eat and drink, for to-morrow we die." Not so Jezebel. She was as resolute as he was indifferent. Crafty, unscrupulous, and intriguing, she moulded Ahab to her mind; and, in doing so, anticipated the symbol of the Apocalypse, in which the scarlet-clad woman rides upon the beast.

To Jezebel the crisis was one of gravest moment. Policy as well as indignation prompted her to act at once. If this national reformation were permitted to spread, it would sweep away before it all that she had been labouring at for years. She must strike, and strike at once; and where would her blow tell so well, as when aimed at the master-spirit of the day's proceedings? So that very night, amid the violence of the storm she sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." That message betrays the woman. She did not dare to kill him, though he was easily within her power; and so she mastered her wrath, and contented herself with threats. Her mind was set on driving him from the country, so that she might be left free to repair the havoc he had caused. In this, alas! she was only too successful.

Elijah's presence had never been so necessary as now. The work of destruction had commenced, and the people were in a mood to carry it through to the bitter end. The tide had turned, and was setting in towards God, and he was needed to direct its flow, to keep the people true to the choice which they had made, and to complete the work of reformation by a work of construction. From what we have seen of him, we

message with unruffled composure, laying it before God in quiet confidence, assured that He would hide him in the secret of his pavilion from the wrath of man, and shield him from the strife of tongues. Surely he will preserve a dignified silence, or return an answer like that which Chrysostom sent on a similar occasion to the Empress Eudoxia, "Go tell her I fear nothing but sin." But, instead of this, we are told (and surely the sacred historian must have heaved a deep sigh as he wrote the words), "When he saw that, he arose, and went for his life."

"*He went for his life.*" Accompanied by his servant, and under covert of the night, he hurried through the driving storm, across the hills of Samaria, and directed his course, with true Bedouin instinct, towards the extreme south of Judæa, where the pasture lands of Palestine fade into the drear expanse of the Arabian desert. Nor did he slacken his speed till he had left far behind him the country over which Jezebel's sceptre swayed, and had reached Beersheba, the town that clustered round the well of the oath, where, centuries before, Abraham had planted a grove, and called upon the name of the Lord. He was safe there, but even there he could not stay. His spirit seems to have become utterly demoralised and panic-stricken. He could not even brook the company of his servant; so, leaving him in Beersheba, he plunged alone into that wild desert waste that stretches southwards to Sinai.

Through the weary hours he plodded on beneath the burning sun; his feet blistered by the scorching sands; no ravens, no Cherith, no Zarephath were there; no human sympathy lent him its kindly aid; the very presence of God seemed to have withdrawn itself from his side. At last the fatigue and anguish overpowered even his sinewy strength, and he cast himself beneath the slight shadow of a small shrub of juniper, and asked to die: "'It is enough; now, O Lord, take away my life; for I am no better than my fathers.' Let me die here and now, and bury me with thine own hand, as Thou didst Moses in the valley of Bethpeor."

What might have been! If only Elijah had held his ground; dwelling in the secret place of the Most High, and hiding under the shadow of the Almighty; he might have saved his country; and there would have been no necessity for the captivity and dispersion of his people. The seven thousand secret disciples would have dared to come forth from their hiding-places, and avow themselves; and would have constituted a nucleus of loyal hearts, by whom Baal had been replaced by Jehovah. Yes, and his own character would have escaped a stain, which has resisted the obliterating erasure of the ages, and still remains, fraught with shame and sorrow. Elijah's influence in Israel never recovered from that one false step. He missed a chance, which never came again. And though God, in his mercy, treated him lovingly and royally as a child, He never again re-instated him as a servant in just the position which he so thoughtlessly flung away. It is a solemn thought for us all! If, for one moment, we are left to ourselves, we may take a step which may shatter our influence; and, for ever after, put us into a very different position to that which might have been ours, if only we had remained true. As children, we may be forgiven; as servants, we are never re-instated, or trusted quite as we were once.

It is noteworthy that the Bible saints often fail just where we should have expected them to stand. Abraham was the father of those who believe, but his faith failed him when he went down to Egypt, and lied to Pharaoh about his wife. Moses was the meekest of men, but he missed Canaan, because he spoke unadvisedly with his lips. John was the Apostle of love, yet in a moment of intolerance, he wished to call down fire out of heaven. So Elijah, who might have been supposed to be superior to all human weakness, shows himself to be indeed "a man of like passions with ourselves."

The old castle which from its hill watches over the town of Edinburgh, clustering beneath, was only captured once, in the whole history of Scotland; and its capture happened thus. Its ness of the rock made it inaccessible and impregnable; and they put no sentries there. And so, in the gray mist of the early morning, a little party crept up the precipitous slopes, and surprised the garrison into surrender.

Is there not a warning here for us all? It may be that some have been saying boastfully of certain forms of vice, "I shall never yield to that, or that. I have no inclination to such forms of sin. This is one of the points in which I am strong to resist." Beware; it may be that the great enemy of souls has a special design in producing in you a sense of false security; that he may assail and vanquish you in the very point in which you deem yourself impregnable, and so forbear to watch.

What a proof is here of the veracity of the Bible! Had it been merely a human composition, its authors would have shrunk from delineating the failure of one of its chief heroes. No artist would think of snapping a column, just as it was tapering to its coronal. Men sometimes complain against the Bible for its uncompromising portraitures. Yet, is not this its glory? It holds the mirror up to human nature, that we may learn what is in man; that we may none of us despair; and that we may infer that, if God were able to fashion his choicest ware out of such common earth, it is possible for Him to do as much again, in the most ignorant and degraded of his children. Is there not even a gleam of comfort to be had out of the woeful spectacle of Elijah's fall? If it had not been for this, we should always have thought of him, as being too far removed from us to be in any sense a model. We should have looked on him as we do at the memorials of a race of giants, with whom we have nothing in common. But now, as we see him stretched under the shade of the acacia bush asking for death, behaving himself with more pusillanimity than many amongst us would have manifested, we feel, that he was what he was, only by the grace of God, received through faith. And by a similar faith we may appropriate a similar grace to ennoble our mean lives.

Several causes account for this terrible failure.

(1) *His physical strength and nervous energy were completely overtaxed.*—Consider the tremendous strain which he had undergone since leaving the shelter of the quiet home at Zarephath. The long excitement of the convocation, the slaughter of the priests, the intensity of his prayer, the eighteen miles swift run in front of Ahab's chariot, followed by the rapid flight, which had hardly been relaxed for a single moment till he cast himself upon the desert sands. He was suffering keenly from a reaction, now that the extreme tension was relaxed; and this counted largely in the unutterable depression under which he was suffering.

We are fearfully and wonderfully made, and our inner life is very sensitive to our outward conditions. It has been truly said, that the most trivial causes, a heated room, a sunless day, want of exercise, or a northern aspect, will make all the difference between happiness and unhappiness, between faith and doubt, between courage and indecision. Many who send for the religious teacher would be wiser if they sent for their physician. And if any who read these lines are conscious of having lost the sunny gladness, and buoyant faith of former days; before they speak of the mysterious hidings of God's face, or lament their own backslidings, it might be well to inquire, if there may not be some physical or nervous cause. And if there be, it will attract, not the blame, but the compassionate sympathy of Him, who knoweth our frame, and remembereth that we are but dust. When we consider the speed and strain of our times, it is marvellous that there are not more amongst us suffering from the intolerable depression beneath which Elijah sank on the desert sands.

(2) *He was keenly sensitive to his lonely position.*—"I only am left." Some men are born to loneliness. It is the penalty of true greatness. At such a time, the human spirit is apt to falter, unless it is sustained by an heroic purpose, and by an unfaltering faith. The shadow of that

Master Himself when He said, "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me." If our Lord shrank in the penumbra of that great eclipse, it is not wonderful that Elijah cowered in its darksome gloom. You remind me that he might have had the company of his lad. But, remember, there is company which is not companionship. We may be more lonely in a crowd than in a desert. We need something more than human beings; we need human hearts, and sympathy, and love.

(3) *He looked away from God to circumstances.*—Up to that moment Elijah had been animated by a most splendid faith, because he had never lost sight of God. "He endured as seeing Him who is invisible." Faith always thrives when God occupies the whole field of vision. But when Jezebel's threats reached him, we are told most significantly, "*when he saw that*, he arose, and went for his life." In after years Peter walked on the water until he looked from his Master to the seething waves. "*When he saw the wind boisterous* he was afraid, and, beginning to sink, he cried, Lord, save me." So here, whilst Elijah set the Lord always before his face, he did not fear, though an host encamped against him. But when he looked at his peril, he thought more of his life than of God's cause, and was afraid of man that should die, and of the son of man that should be made as grass; and forgot the Lord, his Maker, which made heaven and earth. "*When he saw that*, he arose, and went for his life."

Let us refuse to look at circumstances, though they roll before us as a Red Sea, and howl around us like a storm. Circumstances, natural impossibilities, difficulties, are nothing in the estimation of the soul that is occupied with God. They are as the small dust that settles on a scale, and is not considered in the measurement of weight. O men of God, get you up into the high mountain, from which you may obtain a good view of the glorious Land of Promise, and refuse to have your gaze diverted by men or things below!

It is a great mistake to dictate to God. Elijah wist not what he said, when he told God that he had had enough of life, and asked to die. If God had taken him at his word, he would have died under a cloud; he would never have heard the still small voice; he would never have founded the schools of the prophets, or commissioned Elisha for his work; he would never have swept up to heaven in an equipage of flame.

What a mercy it is that God does not answer all our prayers! How gracious He is in reading their inner meaning, and answering that! This, as we shall see, is what He did for his tired and querulous servant.

How many have uttered those words, "It is enough!" The sufferer, weary of long and wearing pain. The wife tied to an inhuman husband. The Christian worker, whose efforts seem in vain. "It is enough. Let me come home. The burden is more than I can bear. The lessons are tiresome. School-life is tedious; holidays will be so welcome. I cannot see that anything will be gained by longer delay. It is enough."

O silly, silly children! little do we know how much we should miss, if God were to do as we request. To die now would be to forego immeasurable blessings which await us within forty days' journey from this; and to die like a dog, instead of sweeping, honoured and beloved, through the open gates of heaven. It is better to leave it all in the wise and tender thought of God. He wants us home, but will not let us come till we have learnt the last lesson and done the last stroke of work. And we shall yet live to thank Him that He refused to gratify our wish, when, in a moment of despondency, we cast ourselves upon the ground, and said, "Let us die. *It is enough.*"

Y.M.C.A., BATH.—Open-air work in full swing. Five meetings are held every week. Several hundreds hear the Gospel each night. The workers are from all the evangelistic churches. Mr. Stooke, the secretary, leaves in October for North China, under the auspices of the China Inland Mission.

THE ANCHORAGE MISSION.

At the commencement of the report for 1886 Colonel Stuart-Wortley, the president of this Mission, writes:—"I feel in a position to say, humbly and reverently, that God has very unusually blessed the work that has been carried on." This is abundantly justified by the following statement:—"Of the 222 young women who have passed through the Anchorage House since its opening in 1882, more than 150 are doing well, and remain in correspondence with us." Last year forty-nine young women were received.

The definite principles on which from the first this work has been carried on have, no doubt, had much to do with the happy results attained. These principles are few, but very important. On the human side they comprise reconciliation to parents, and, where possible, the securing of a regular maintenance from the father of the child. The girl, while not relieved of her fair share of responsibility, is thus freed from the terrible burden of the entire care of the child, a burden almost too great to be borne, and staggering under the weight of which, many an unfortunate has plunged into deeper and grosser sin. But the chief point aimed at has been a distinct change of heart, so that when a young woman returns to her duties in the world she will be able to meet temptation in a strength other than her own. Many of those, it is said, who are doing best, are just those who, feeling their weakness and their great need of the Saviour's help, have put their whole trust in the Lord Jesus, and then have gone forward bravely in his strength.

The complete and thorough way in which a young woman's case is taken up by the Anchorage Mission forms one of the surest guarantees both of the reality of the help extended to her, and for the discouragement of the sin which has brought her there. Communications may be addressed to Col. Stuart-Wortley, Rosslyn House, Grove-end-road, N.W.

◆

NUGGETS from Dr. G. F. PENTECOST.

"Can you give me in a single sentence what your idea of conversion is?" asked a gentleman of us some time ago. "Yes, gladly; it is surrender to Jesus Christ—spirit, soul, and body." We believe this definition is as practical as it is true.

⁂

There are two ways of ascertaining whether a reputed loaf of bread is really bread, or a reputed glass of water is water. One way is by chemical analysis; the other way is by eating and drinking. Upon the whole the common and experimental test is the more satisfactory and it is quite as scientific. Some people reach Christ by long and painful argumentation and searching into all the evidences of Christianity; while others simply take God at his word and come to an experimental knowledge of the truth and saving power of the Gospel. This is by far the better way. "O, taste and see that the Lord is good."

⁂

"The most enthusiastic business men's meeting I ever attended," remarked a gentleman in the business men's daily prayer-meeting in Cleveland, "was the Stock Exchange in Chicago." We quite believe it. If Christian business men should ever get together for an hour a day and discuss the work of the Lord with the same enthusiasm as they do stocks and grain, not a city in the land but would be brought over to the Lord's side. Nobody thinks of denouncing the meetings of the business exchanges of the country as hot-beds of excitement, or the participants as being fanatics and crazy men; yet a very moderate amount of enthusiasm manifested in the cause of Christ is denounced as fanaticism, and people are warned against the undue excitement. On the day of Pentecost there was such an enthusiastic meeting of God's people, that the disciples were charged with being drunk with new wine. Would God that all the Lord's people were so filled with the Spirit.—*Words and Weapons.*

GOSPEL HALL for CONSTANTINOPLE.

It will be remembered that some time ago an Evangelical Association was formed in Constantinople with the view of erecting a Gospel Hall, for the spread of Divine truth among the inhabitants of that cosmopolitan city. The following considerations show the importance of winning for Christ the city where Christianity was first proclaimed to be the religion of the world.

According to the latest census Constantinople proper contains over 873,000 inhabitants, of whom about 350,000 are Moslems, and the remainder so-called "Christians" of various denominations, and Jews. Among the Christians may be enumerated Orthodox Greeks, Gregorian Armenians, Copts, Nestorians, Roman Catholics, and a feeble band of native Protestants mustering barely 700. The diversity of races and variety of languages spoken in the city may be judged from the fact that the Holy Scriptures are sold in no fewer than 36 languages.

Situated partly in Europe, partly in Asia, with only the silver thread of the Bosphorus to divide two continents, Constantinople—the capital of a great Empire—is singularly well placed for exercising a preponderating influence. From the time of Constantine to our own day, politicians have seen its strategic importance, but its value as a centre for religious work is not relatively inferior. Travellers of every race and colour visit it from Europe, Asia, and Africa, and more than 100,000 persons at a time come from its provinces to engage in work there. Returning to their homes they naturally carry with them the opinions prevalent in the capital. Hence it is of paramount importance that the seeds thus conveyed be seeds for good and not for evil. Christianity should here display its banner and proclaim the Gospel in all its purity. But, alas! this is not the case. Although still a seat of Patriarchal authority, and the centre of several ecclesiastical organisations, Constantinople—the Rome of the East—the spot whence were convened those great councils which formulated Christian belief—still lies under the cloud of mediæval darkness. The form of religion is there, and no doubt religious life exists in individual cases, but this is not sufficient to purify the churches from the incrustations of error and superstition which hide and deface the person of the Saviour, and raise stumbling-blocks in the way of the conversion of Moslems and Jews.

The object which the Evangelical Association has at heart is, not to disintegrate existing Churches by drawing converts from one denomination to another, but to bring individuals under the personal influence of the truth as it is in Jesus. The raising of the standard of religious life among nominal Christians is the fulcrum whereby Moslems and Jews are to be brought to Christ.

This fact is so fully realised by the American Board of Missions whose headquarters are in Constantinople, that in their last report they say: "Unless the Armenian and Greek field in Constantinople is vigorously worked, and for years to come, there will be little hope for the other races whether in the capital or the country."

The hall in connection with the Rest in Smyrna has succeeded in making the Gospel known within a radius of 300 miles from that city, and a small coffee-room at Stamboul and the Sailors' Rest in Galata have been greatly blessed. Indeed, referring to the subject in the report already referred too, the American missionaries say, "Coffee-rooms are the most successful device we have found for reaching the mass of people;" and they have shown their readiness to co-operate in the scheme for the hall by forming part of its executive committee. The proposed hall will include refreshment and reading rooms, besides accommodation for religious services, Bible-classes, various Christian associations, &c.

A portion of the funds necessary for this enterprise has already been collected; but Mr. J. R. Van Millingen, manager of the Imperial Ottoman Bank, Stamboul, who is one of the promoters of the scheme, is now in this country, and will be glad to receive communications at

"JOURNEYING FOR THE LORD."

The writer of the following letter is a young lady who, previous to leaving England, worked with the Salvation Army in the West of London, and also among the police in Kensal Town.

Dear Friends,—I have not been able to keep a diary, but give you recollections of the Lord's dealings with me on my journey. On Thursday, January 27, Mr. S—— saw me safely on board the *Germanic*. As I was on deck in the afternoon, a gentleman asked me if I was alone. I answered, "No; I have a Friend that sticketh closer than a brother." We had a long talk. He was self-righteous, but listened while I talked of Jesus. Next day sea sickness came on; I suffered little, but had to lie up, and, having no appetite, felt weak. On the Sunday I tried to get up, but had to get back again. Willing now to wait the Lord's time, I felt resigned. When wondering why I was so useless, He reminded me that Paul was a night and a day in the deep, and, if his precious time could be so apparently wasted, why should I repine? Once, when questioning why I was so ill, the answer came, "I suffered much for thee, what canst thou bear for Me?" I said, "Yes, Lord, I can bear this." Then came the sweet consciousness that underneath were the everlasting arms, and I rested on them.

On Monday the weather was better, and I was able with assistance to sit on a deck-chair. Everyone was most kind. Next day I had to lie up again; but in a few days I was able to get up and to sit on the companion-way, where the Lord enabled me to witness for Him. Where I lay, there was just room for one to sit at my feet, and the people took it in turns to come for a talk. My business was soon known all over the vessel, hence they came looking for spiritual conversation. Of course, some would just talk and make light of it, but these were very few; most were deeply serious, and opened their hearts wonderfully. We reached port in eleven days, instead of eight, after a very rough passage. Only on that one day could anyone sit on deck.

After two days' rest in New York, the doctor and purser saw me off to Colorado. Miss A.'s brother was to meet me at Denver. I felt rather uneasy, because my train was due at Denver at 7 a.m. Sunday. I had not travelled on Sunday since 1880, when I became the Lord's. About 300 miles from Denver a conversation began with an American gentleman. I soon found he was a Christian, so told him of my trouble. We found my ticket would last till Monday, so I said I would stay over Sunday, if I knew of a respectable hotel. He was getting out at the next depôt, and recommended one there. I asked, "Is there a telegraph?" He said, "Yes, and you have just time to ask the Lord about it." I did so, and felt guided to stay. Then I wrote a telegram, saying that I hoped to reach Denver at 8 p.m. Monday. When we stopped at M'Cook, in S.W. Nebraska, my friend sent the telegram, and we reached the hotel about 10 p.m.

I awoke in the morning greatly refreshed, after my three days and nights in the train. Having a choice of Wesleyan, Congregational, and Lutheran worship, I chose the first. We got there too soon for the service, but were welcomed by the superintendent of the Sunday-school. He soon brought the minister, who, learning what I was come for, asked me to take the evening service. I felt that it was the Lord's doing, that he should thus trust an entire stranger. After the morning service, I was announced to speak in the evening, and I spoke for a few minutes, explaining how I came to be among them. Several shook hands, and welcomed me warmly. Before the evening meeting, Mr. S. said, "I want you to pray in faith for me, that I may receive a great blessing. I know I am a Christian, but I want something more." We had a large congregation, and the Lord was very present. I spoke from Luke iv. 18—19. After the address, the people flocked round, begging me to repeat the visit.

How has God fulfilled his word "Them that honour Me I will honour." I had desired to given me a true friend in Mr. S., and a good rest, with many to pray for me at M'Cook. On Monday the minister and superintendent were at the station to see me off, and gave me a hearty invitation to spend at least a week whenever possible. Mr. S. came two stations on the way to Denver with me, and said, "If I should take the mountain-fever, or find that living so high up did not suit me, I was to come straight back to Nebraska and make his home mine, and his wife would take care of me." Mr. A. met me at Denver. The evening after I arrived, I was asked to take both services at the Wesleyan chapel. See how the Lord prepares the way for his messenger. Is not He to be praised for his great goodness?—Yours in Jesus,

Colorado, U.S.A. M. S. C.

◆

THE GOSPEL IN FRANCE.

Dear Friend,—I have been thinking much of the conversation we had with you yesterday with regard to what seems to me a too high estimate of the progress of the Gospel in France. Thank God for every door He has opened in that country; but, to quote the language of an experienced French pastor, "when we come to know what remains to do—the darkness, the ignorance, the unbelief, the superstition, the prejudice that oppose the work—one is tempted to fold one's arms and to sit down in despair. And if our God were not the Almighty, one might well despair. It is not by exaggerating our success and underrating the mighty opposing force of the enemy, that we are going to conquer. I think sometimes, in reading or hearing anticipations of speedy triumph, of the old boast of one who did *not* win, "The dust of Samaria shall not suffice for handfuls for the people who follow me." I feel like repeating tenderly and sadly the warning which answered the boast, "Let not him that putteth on his armour boast himself as he that putteth it off."

Now as one who has had a look on the barrenness of one part of the land during five years, may I tell you some of the hindrances to the success of the Gospel in France? We have read The Christian carefully all this time, and, of course, its accounts of work in France always received close attention. Several times we have seen noted "Progress of Protestantism in France," followed by statistics of an increased number of pastors. I do not think it is generally known in England that a large number of Protestant pastors in France are *libéraux;* which, I suppose, might be translated in Scotch "Moderates," or worse. Some, of course, are less "heterodox" than others, but among the few whom I knew, I have heard one deny the resurrection of the body, another the inspiration of the Scriptures; a third denies the miracles of our Lord, and many entirely deny his resurrection. One consistory is wholly "liberal" (with, perhaps, the exception of one discouraged, worn-out member), and opposes actively the reception of any evangelical pastor, not only within its own precincts, but in neighbouring parishes. The dearth of pastors has admitted some terribly unworthy men into the pastorate. "Notre pasteur n'est pas pieux," an old man told us one day.

When we read in The Christian a sentiment like the following (I quote from memory, it was in a speech at the annual meeting of a society): "We rejoice at the recent decision of the Mission Intérieure to leave the evangelisation of each district to the Protestant community which it surrounds," we could not help wondering how and when the districts are to be evangelised, where the pastors are such as I have described; or where, as frequently is the case, there are no pastors at all; or where the pastor has too much to do in his own parish, or is worn out with many labours, and with the daily struggle to live and educate his children, as it is thought a pastor should do, on £60 or £80 a year.

I suppose some will say confidently the Salvation Army is going to do it. Mr. and Mrs. other night. We honour the devotedness of many of their workers; the whole Christian Church is the richer for every soul they win. But are they not too sanguine in their estimate of what they have been permitted to accomplish? As yet, at any rate, France is not stirred from end to end by the Army. Thousands of villages, millions of souls, are untouched. Two young men go into a town, and begin meetings, and sell fifty *En Avants*. The cafés are as crowded as ever; if a few Catholics are missing from mass, their absence is hardly remarked among the throng of ignorant and bigoted worshippers. It is possible that the little prayer-meeting where the few warm-hearted Christians meet, may lack some of its attendants, attracted by the zeal of the new-comers. God bless the two young preachers and multiply their converts, but God keep them from boasting. These pioneers certainly should not be left to depend for daily bread on the sale of *En Avant*. It seems injudicious, and I think unscriptural. It is pitiful to read in a home letter from one of the young preachers—"If we could live without eating, I would not mind." The daily bread should be ensured to every officer, even if there were fewer railway journeys and telegraphic messages among their leaders. This continual "shortness of bread" has seemed most wonderful to me, for God is not short of means to provide for his children. The constant begging does not glorify Him. It does not glorify Him to have one young officer say, "We have no money to pay our rent, we must get up a café Alleluia." The Lord's hand is not shortened, nor his ear heavy.

Very tenderly, and with, I trust, no judging spirit, I would venture to ask this question, Has not the attitude of the Army in France towards the Lord's Day something to do with its constant state of want? I do wish some of those who are endeavouring to secure the observation of the Day of Rest could prevail on those who have taken the heavy responsibility of directing so many young and inexperienced disciples of our Lord, to give out from head-quarters the order, "Remember the Sabbath Day!" Buying and selling are buying and selling, if it be the buying of a railway ticket, or the selling of *En Avant*, or a hymn-book, or the last publication of *La Maréchale*. In France, where the Day of Rest is all but forgotten by the world and by the Church, it is all important that it should be sanctified by those who are striving to advance the Lord's kingdom on earth. I know well what will be said in answer to this, that selling *En Avant* is "spreading salvation;" but this distinction is one which Frenchwomen and their husbands will be slow to perceive. If *En Avant* is sold at the door of the chapel on Sunday, why may not the newsboy sell *Le Petit Lyonnais*, which is to win his daily bread? A pious French schoolmaster said to me, "If God forbids to have *two* measures and *two* weights, it is not likely that He will have one measure for the world and another for the Army."

You know I am no enemy to the Salvation Army; they are doing noble work for the Master, some of them even in want of all things; but I have ventured to point out some things which hinder them having the full sympathy and co-operation which they might have from the Christian workers and from the faithful band of evangelical pastors who have toiled and prayed, and sown the seed with tears for years past, before even there was a Salvation Army.

Will you pray for them and help them? No one knows how their hearts sink within them sometimes. It is not the veteran soldiers who go carelessly to battle. It is the young conscripts who make the streets ring with their forced laughter and noisy drums. And we, who know what awful enemies are the world, the flesh, and the devil, have need indeed to watch and be sober.

Yours very sincerely,

S. R. Geldard.

MOUNT HERMON SCHOOL.—At the recent "Graduation Day" in connection with Mr. Moody's school at this place, there were five graduates, one of them being William Moody, the evangelist's elder son. In presenting him with his "parchment," Mr. Moody expressed the hope that he would carry on the work of these schools when his

JULY 22, 1887.

The Christian.

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Free from the law
I hear the Saviour say

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Stand up, stand up for Jesus
Come, every soul
The great Physician
Pass me not
Rejoice and be glad
Down life's dark vale
Almost persuaded
I heard the voice of Jesus
Let us gather up the sunbeams

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Sweet hour of prayer
I love to tell the story
Whosoever heareth!
I am coming to the cross
To-day the Saviour calls

No. 4.

O Christ, what burdens
Go bury thy sorrow
I've found a joy in sorrow
Lead me to the Rock
God loved the world
Go work in my vineyard
Brightly beams our Father's mercy
I know not the hour
Standing by a purpose true

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Come to the Saviour
Only an Armour-bearer
There were ninety and nine
Who, who are these?
Nothing but leaves
Tell me the old, old story
Oh, think of the home over there
Jesus, lover of my soul

SPECIMEN OF TYPE.

3 *"Bless me, even me also, O my Father."* (Gen. xxvii. 38.)

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LORD, I hear of showers of blessing,
Thou art scattering full and free,
Showers the thirsty land refreshing;
Let some droppings fall on me—Even me!

2 Pass me not, O gracious Father!
Sinful though my heart may be;
Thou might'st leave me, but the rather
Let Thy mercy fall on me—Even me!

No. 6.

Ring the bells of heaven
Oh to be over yonder!
There is life for a look
Rescue the perishing
Ho, my comrades, see the signal
Nothing either great or small
Come home, come home
Work, for the night is coming
Jesus the water of life has given
There is a fountain filled with blood

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Sowing the seed
I have entered the valley
Knocking! knocking!
Jesus loves me
No condemnation!
My God, I have found
There is a gate that stands ajar
All people that on earth
Yet there is room!
I hear Thy welcome voice

No. 8.

Hark the voice of Jesus crying
I left it all with Jesus
Lord, I hear of showers of blessing
There's a beautiful land
Give me the wings of Faith
A long time I wandered
Through the valley of the shadow
O happy day
I waited for the Lord my God

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The God of Abraham praise
Joy bells
Jesus, keep me near the cross
How sweet the name
One there is above all others
Beneath the cross of Jesus
Look and live
Take the name of Jesus
With harps and with viols
Not all the blood of beasts

No. 10.

Mourner, wheresoe'r thou art
Light in the darkness
I will sing you a song
What a Friend we have
Salvation, oh, the joyful sound!
I gave My life for thee
We're marching to Canaan
Come, ye sinners
Depth of mercy
Yield not to temptation

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No. 11.

There's a cry from Macedonia
One offer of salvation
Come, Thou Fount
I have a Saviour, He's pleading
We shall meet beyond the river
Arise, my soul, arise
'Tis the promise of God
Alas! and did my Saviour
All hail the power

No. 12.

I love to think of the heavenly land
Lo! He comes
There is a land of pure delight
There is a land, a sunny land
Precious promise God hath given
My faith looks up to Thee
Oh for a thousand tongues!
Oh, come to the Saviour!
Saviour, like a Shepherd
Go thou in life's fair morning
All the way my Saviour leads me

Seventh Series.

No. 13.

Will you meet me at the fountain?
The mistakes of my life
I lay my sins on Jesus
In the Rifted Rock
Amazing grace! how sweet
I have heard of a Saviour's love
Oh, turn ye! oh, turn ye!
Come, sing the gospel's joyful sound
I bring my sins to Thee
Time is earnest

No. 14.

Come, ye that love the Lord
I stood outside the gate
I've found the pearl
We shall sleep, but not for ever
'Tis a goodly pleasant land
On what foundation do you build?
To the work! to the work!
Simply trusting
Jesus shall reign where'er the sun

Eighth Series.

No. 15.

When my final farewell
Hasten, sinner, to be wise
Only Jesus feels and knows
Oh, the clanging bells of time!
Art thou weary?
They dreamt not of danger
Look away to Jesus
My hope is built

No. 16.

Shall we meet beyond the river?
When peace, like a river
By-and-by we shall know Jesus
Repeat the story o'er and o'er
Thou, whose almighty word
I am now a child of God
Thou didst leave Thy throne
Oh, my Saviour, hear me!

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Oh, have you not heard?
Jesus Christ is passing by
Lord, I hear of showers of blessing
Spirit of the living God
Day of judgment
Love divine! all love excelling
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Of thy love some gracious token

Fourth Series.

Lord, I hear of showers of blessing
There is a Fountain filled with blood
Jesus Christ is passing by
Heal us, Immanuel
There is life for a look
Jesus! the name I love
Rock of Ages, cleft for me
Just as I am
In evil long I took delight
Come, let us join
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There is a better world
Whither, pilgrims, are you going
Oh for a thousand
I'm a pilgrim
Shall we ever

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Behold, behold the Lamb.
Depth of mercy
As the serpent raised
All ye that pass by
Welcome news
Shall we meet?
Come to the ark.

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Spirit of the living God
Sinners, turn
Terrible thoughts
Hasten, O sinner
To our Redeemer's glorious
Just as thou art
Plunged in a gulf
There is a Name.

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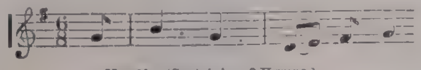
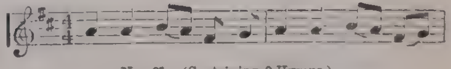
No. 17. (Containing 8 Hymns.)

Where is my wandering boy to-night?
To the work! to the work!
Low in the grave He lay
'Twill not be long—our journey here
Simply trusting every day
"Nearer the cross!" my heart can say
Down in the valley with my Saviour
Have you any room for Jesus?



No. 20. (Containing 9 Hymns.)

Come, ye that love the Lord
Long in darkness we have waited
Have you been to Jesus?
Be glad in the Lord, and rejoice!
Oh, hear my cry, be gracious now to me!
Look, ye saints, the sight is glorious
Why do you wait, dear brother?
Fierce and wild the storm is raging
Saviour, like a Shepherd lead us



No. 21. (Containing 9 Hymns.)

We are out on the ocean sailing
There is life for a look at the Crucified One
Why perish with cold and with hunger?
Behold Me standing at the door
All hail the power of Jesus' name!
Only waiting till the shadows
Come, ye disconsolate! where'er ye languish
A ruler once came to Jesus by night
I think when I read that sweet story of old

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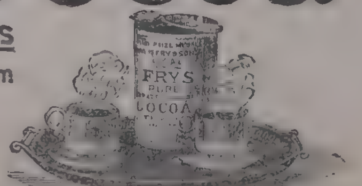

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.
CASE OF BRONCHO-PHTHISIS IN CORNWALL.

This case is furnished by Mr. W. H. Reed, of the Dunheved Iron Works, Launceston, Cornwall.

Mr. Reed is an old correspondent, having written me for various cases from Saltash and St. Germans. One very peculiar case he brought under my notice, some time since, of a man named Adams. "Everything had been tried for him, by his friends, that persons in their circumstances could get. He has quite recovered, and is in full work. His mother came to me to thank me very heartily for getting her your medicine." So writes Mr. Reed, when first bringing the case of his own workman before me, eighteen months ago.

Mr. Reed's man had been laid up for some weeks with colds, which had been followed by bronchitis. The man had got into an exceedingly weak, low state. Writing me for advice, &c., Mr. Reed says:—"*I have the greatest faith in your splendid medicine.*"

Three weeks after this Mr. Reed writes:—"I am pleased to say that your medicine is having a capital effect upon my man." His appetite had improved, hectic flushes had disappeared, cough and expectoration both were lessened. Some pains in the side were complained of, but soon removed by use of a liniment prescribed by me.

In three months he was thoroughly well, and Mr. Reed writing me recently, says:—"You will be glad to know that my man, for whom you supplied medicine last year, who, *according to public opinion, could not live*, has, with the blessing of God upon your treatment, recovered fully, and been in full employ."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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MISS DANIELL'S SOLDIERS' HOMES.

The saloon of the Mansion House was recently thrown open for a meeting, with the object of awakening interest in the last addition which this devoted lady is making to her work among soldiers. The committee of the small Home which has hitherto been all that London, the greatest city in the world, has provided for troops, had long been desirous of placing their work on a new footing. After much pressure Miss Daniell consented to accept the trust, and to add London to her already overwhelming responsibilities. As Sir Arthur Blackwood observed at the Mansion House, he, for his part, could hardly have had the heart to make such a request; and surely nothing but the conviction that the call was not only from earth but from heaven could have induced Miss Daniell to accept so heavy a burden. She has done so, we may be assured, in simple faith that "the Lord will provide," and in the confident expectation of the help and sympathy of his people.

The speakers were the Lord Mayor, who presided, and spoke warmly of his long knowledge of Mrs. and Miss Daniell, and hearty sympathy with the proposed extension of their work, Sir R. Phayre, Rev. H. Webb-Peploe, Major Owen Hay, Mr. S. Gurney Sheppard, and Sir A. Blackwood. The subject was presented in a thoroughly sympathetic and business-like manner by so representative a band of speakers. The testimony of each, from personal experience, as to the need and value of Soldiers' Homes was given with no uncertain sound.

Sir R. Phayre and Major Hay gave the weight of their judgment, not only as Christians and philanthropists, but as officers. The former quoted the saying of the great Duke forty years ago, that in every barracks there should be a place where a man could read a chapter in his Bible, and write to his mother. He described the way in which the Homes supply not only these needs, but all that can be wanted for the leisure hours of a soldier, which are the hours of his greatest temptations. This point was earnestly insisted on by all the speakers, with special reference to the temptations of London, which made it strange indeed that whilst London is the centre of Christian work for the world, and special efforts are made for Y.M.C.A., police, railway-men, postmen, &c., the soldiers who garrison it should be the only class left out in the cold.

Sir R. Phayre dwelt much upon the influence exercised by steady and God-fearing men in the Army, both at home and abroad. He stated that in India he had almost always found that the Christian men he met owed their conversion to Soldiers' Homes, an experience corroborated by Major Hay; and both spoke very warmly as to the help which commanding officers received from such men in their efforts to raise the standard of their regiments or batteries. Sir R. Phayre added that it was a work of national importance. About 30,000 recruits annually join the colours, representing an almost equal number who, within the some period, return to civil life. Of what importance it is that these should carry with them the habits of a self-controlled and Christian life. Such a soldier is eminently calculated to make a good citizen.

A strong point was made by Major Hay, who, after adding his own warm testimony to the "continual stream of blessing" in Miss Daniell's Homes, spoke of the precariousness of a soldier's life as a great call to provide him with the means of knowing Him "whose love takes away the fear of death, and every other fear." Two of his own soldier-servants had been brought to the Lord through Homes, and he believed that in the army there were but few Christians who were not much indebted to them. Sir A. Blackwood added that this indebtedness was by no means confined to the lower ranks, but that many officers and their wives had been also blessed.

There was evidently but one opinion amongst the speakers as to the need and benefit of the Homes, and especially as to the necessity of a suitable one for London, which hitherto has been so far behind in the matter. Nor was there a moment's hesitation as to the advantage which the committee have obtained by handing over their work to Miss Daniell. "I do not think it could be entrusted to better hands," said Sir A. Blackwood; and evidently this was the general feeling, only tempered by the fear of adding too greatly to her burdens, especially in the matter of finance. Mr. Sheppard, as another of her old trustees, whilst bearing testimony to Miss Daniell's work, said frankly that this fear had made him at first opposed to the idea of her adding this branch to her five other Homes; and he appealed to the citizens of London to relieve her from anxiety as to funds. It was stated by one speaker that from £4000 to £5000 would be needed, as it is admitted on all hands that Miss Daniell must make her "new departure" in a more suitable building than the small and obscure house which has hitherto served for a Home.

◆

FROM JEST TO EARNEST.

In reporting the Travancore Church Council, the Madras *Christian Missionary Record* has the following:—

Messrs. Sathiadasan and C. Chakko of Mavelikara have mentioned in their joint report an incident which is as remarkable as it is interesting. A dramatic play organised by a Rajah and other great people of Cherukol, a heathen village not far from the residence of the evangelists, was lately acted in the Cherukol temple for the first time. This drama, called "Elamathu Kaly," or the "seventh play," lasted several successive nights, being intended (like other religious performances of the Hindus) as much for amusement as to please the deity. It was proposed that there should be for one night a representation of an evangelist preaching, and a Brahmin holding a high office in the temple was elected for the purpose. Assuming the dress, tone and manners of one of our evangelists, this Brahmin appeared on the stage, announcing himself to be a Christian teacher, and invited all present to listen to him. He further challenged such as had anything to object to in his words, to come forward and state their objections. He then began to speak in praise of the Christian religion, and gave a somewhat clear and correct outline of the principal doctrines. The more intelligent members of the audience then made their objections against several points, but these he refuted one by one with such skill and ability that his opponents felt really ashamed and were silenced. After this he proceeded to attack Hinduism, and exposed the folly of idolatry in such a clever and jocose manner as to excite much merriment, and was greeted by many of the audience with loud shouts of applause.

It may appear strange how such a thing could possibly have happened. But the temple authorities in assenting to the proposal might have intended no more than to have some merriment at the expense of Christianity, while under the excitement of the moment matters unconsciously passed on from jest to earnest, and the conviction prevailing in the minds of many respecting the superiority of Christianity might have led the crowds, just for a while, to forget other considerations and applaud the pretended evangelist. Mr. Sathiadasan and his colleague had preached in the vicinity of the above temple, and warm discussions had taken place between them and the very Brahmin who acted, on the stage, the part of the Christian evangelist as above described.

MR. AND MRS. TIBBLES, who are now on a visit to England, with a view of enlisting sympathy on behalf of the American Indian tribes, are to open their campaign by conducting the service at Harecourt next Sunday evening, at 7 o'clock. Mrs. Tibbles, known throughout the States as "Bright Eyes," is the daughter of the Chief of the Omahas, and is probably the first American Indian woman

A NOBLE RECORD.

Under this heading, *The New York Observer*, in a notice of the "History of Mount Holyoke Seminary," gives a sketch of its founder, Mary Lyon, the story of whose life does indeed deserve the name of a noble record. Nurtured in a home of rural simplicity and Christian sincerity, at fifteen she was doing a hired girl's work for a hired girl's wages, and was skilled in all the household arts of the day, her own spinning-wheel supplying both the means for a winter's training in Ashfield Academy and the clothes she wore. With very limited school advantages, she eagerly seized every chance for improvement, and at seventeen began her long career as a teacher in district schools. After ten years' labour in association with Miss Grant at Derry and Ipswich Academies, in 1834 she began to devote herself to the great work of her life, and for three years laboured to found Mount Holyoke Seminary, and thus to do a new thing in education, by giving opportunities for educating young women on the same broad and thorough principles as young men.

Having formed her plans with care, Miss Lyon laid the matter before a committee of intelligent and liberal men, and a charter having been obtained, and South Hadley, Mass., fixed upon as the location of the new Educational Institute, she herself raised the first thousand dollars in two months from friends and former pupils. In November, 1837, that is, in three years from the first meeting to consult about it, the Seminary was opened for pupils.

A word is necessary here to explain the scope of the undertaking. This was comprehensive, and included, with the most thorough intellectual training and careful religious culture, the performance of household duties, and the encouragement of the principles of self-help. The object was to show that women were not necessarily unfitted for the duties of the household and for wives and mothers by reason of intellectual training. The domestic work of the institution was done by the pupils; teachers willingly served at low salaries because of their interest in the work. Teachers and taught laboured *con amore*, and their zeal for the success of the seminary was almost equal to that their leader.

Eighty scholars entered the first year—four in the senior and thirty-four in the middle class, the charge for board and tuition being fixed at 64 dollars. At the close of the first year there was a balance in hand, and for the next sixteen the annual charge was 60 dollars. The teaching was as thorough and extended as in the colleges of the time, and the Bible was pre-eminently the book of the house, its precepts being in constant use. Thoroughness in preparation and progress was insisted upon, mental power was preferred to acquisition, and education was regarded as an unending process, not an attainment that could be finished in a certain number of years. Everything that would promote health of body and vigour of mind was done at Mount Holyoke from the start, and the history of the institution is the best commentary upon the methods of its founder. And those who have succeeded Miss Lyon have followed in her footsteps.

Last year there were three hundred and fifteen students from twenty-seven states and territories and from foreign lands. The charge is now, with a largely increased curriculum and greater advantages of every sort, 175 dollars. During the fifty years the seminary has been open, the total number of students has been 12 500. The graduates have been 2000, more than half the students have become teachers, and about 140 have been foreign missionaries. Truly here is the record of a noble life and noble work.

[A Life of Mary Lyon is published by Messrs. Morgan & Scott, 1s. and 1s. 6d.]

REV. E. A. TELFER, who is lecturing in Australia, was at Ballarat in the beginning of June. He preached at two of the Wesleyan churches on May 29, and during the following week gave two

For the Young.

ORCHID.[*]

My name is Orchid. I am twenty-eight years old, and have been a Christian one year. My home is at White Pagoda, and I have lived there with my mother-in-law ever since I was two months old. My father was a farmer, and could have taken care of me; but shortly after my birth a blind fortune-teller came along and told my mother that my brother, who was two years older than I, would die unless I was removed from the family. Blind fortune-tellers are to be found everywhere. They travel about, led by a child that can see, beating a little gong to let people know they are passing. Those who wish to consult the fortune-teller call him to their door, tell him the year, month, day, and hour of their birth, and he makes a calculation of times, and tells them what is going to happen. Those who are sick, ask him when they will get well; those who have absent relatives inquire when letters or money will come from abroad; those who are going on a journey seek a lucky day for starting; and those who wish to know what is going to happen to their children, call him to predict their fates. He gives a few words of advice to the person concerned, is paid three-tenths of a halfpenny for his services, and goes on his way.

It was in this way that my parents learned that they ought to part with me. They were very sorry to have me go, but as a boy is of so much greater value than a girl, they would not risk my brother's life by keeping me. They gave me to an acquaintance at White Pagoda, who had just lost a young child, and she brought me up as the future wife of her youngest son, then five years old. As such very little girls are worth nothing, and as the bargain must be closed by money, she paid my mother one penny for me, and I became hers. She had had twelve children in all, but my husband was the only survivor. Her husband smoked opium, and spent the money his children earned, so that one of his sons had hanged himself in despair.

My mother-in-law always gave me the best she had, but that was not much. I grew strong and large, and when I was eight years old I could cook, spin, plant rice, and help to turn the pump with which the rice-field was watered. When I was fifteen, on a day chosen as lucky, I had the god of the bedstead set up in a room of my own, and lived with my husband. After some years I had two sons. My father-in-law died; and then we found that the land on which our house was built belonged to someone else. The owner tore it down and made a rich-drying place where it stood. We then mortgaged our only field for eight pounds, and with this money built two houses, which fell down soon after in a season of heavy rain.

Three years ago, a man in our village became a Christian: soon after that two Bible-women came to stop at his house. My mother-in-law and I used to take the children in the evening and go to hear them talk. My husband heard too, and we all believed at the same time. My mother-in-law went one Sunday morning five miles to Linden Chapel, and when she came back at night she went straight to the god of the bedstead, and taking it out of doors threw it away. Afterward the Bible-woman named Love came to the house, and after engaging in prayer took down the only other idol in the house, the one we had inherited from our ancestors, and put it with its fixtures in a basket, which my mother-in-law carried and threw into the river.

When my own father and mother heard that I had become a Christian, they were very much distressed; my mother cried, and my father could not eat for four days. My aunt came to tell me how displeased they were, and that they wished me to put away this new religion, but I told her to say that anything else they might ask of me I could do, but that this religion was something that could not be put away.

Last year my husband, finding the times hard, and hoping to earn something abroad, went to Manilla. Before he went, he did not call a fortune-teller to find a lucky day, and did not go to the temple to get a bag of incense ashes to wear as a charm on his breast, as he would have done had he not been a Christian; but we knelt down, with the children, and asked God to take care of us while he was gone, and bless him while away, and bring him safely back.

Last month my eldest son, eleven years old, was baptized. I did not know it beforehand, though four months' previously he had told me he wished to join the church. He did not tell me, because he was afraid the brethren would not receive him. I was surprised, and thanked God, when I saw him at the place of baptism.

My youngest son is five years old, and my mother-in-law takes care of him while I am away from home. We have a house of one room, which is mortgaged for two pounds. My husband lately sent home two pounds; but it was all used in paying my father-in-law's debts.

I have been sorrowful from my childhood up. I have never known a time when I had not reason for great anxiety. But during the past year, though my earthly circumstances remain the same, I have been almost happy. I know that there is a Saviour and a heaven, and that has taken away seven-tenths of the weight of my troubles.

"M.D.S.F."

At the meeting of the Mission to Deep Sea Fishermen, at Mildmay, Mr. E. J. Mather, the Director, told this little story, in introducing Skipper Frank Macdonald, who, after having been at sea for sixteen years, is now in the service of the Mission:—

I want to draw attention to the initials "M.D.S.F." on his guernsey. Probably you will all conclude, and rightly so, that they are the initial letters of the title of this Mission. But I heard the other day a new and very ingenious meaning attached to the letters, and the story as it reached me was this:—There was a skipper in one of the East Coast fleets who had been away from his wife and family, away from Christ, and a man who had treated his family badly. The children, especially one young girl, had often heard high words between the father and mother, and had heard the father being scolded by his wife for his selfishness, and his bad treatment of her and the children.

Through God's goodness the man was laid hold of by the Mission, and received blessing through the Mission; and when one day he appeared arrayed in a blue guernsey, with the initials "M.D.S.F.," this sharp little girl said, "I know what it means." "Why, what can it mean," said her father, "but Mission to Deep Sea Fishermen?"

"No, father, it does not; it means, *Mother doesn't scold father*." Although that girl's statement is amusing, it struck me as a grand testimony to the reality of the work the Mission is, by God's grace, doing. I know, as a fact, that there are scores of cottage homes on the East Coast to-day where *mother doesn't scold father*, because father has been laid hold of for Christ on board the Mission ship.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, July 24, Matt. iv. 12—25; Monday, July 25, Matt. v. 1—16; Tuesday, July 26, Matt. v. 17—32; Wednesday, July 27, Matt. v. 33—48; Thursday, July 28, Matt. vi. 1—18; Friday, July 29, Matt. vi. 19—34; Saturday, July 30, Matt. vii. 1—14.

ALTON HOP-PICKERS' MISSION.

The hop season will soon be here, and we are willing to go among the thousands who will visit this district, as in former years. Six tents were erected last year. We have a request from the policemen if possible to put up more; but shall be unable to take the responsibility of the six unless assistance comes beforehand.

This is our Jubilee year, for when your paper was The Revival you then took note of our efforts, and the work, more or less, has been reported by you ever since. We have lived to see some of the children who at that time were with their parents (of the travelling class), grown up and become husbands and wives and have children of their own, who remember with gratitude our visits among them, and are now settled down in villages, owning a little property, and their children put to school. We give God all the praise. A friend, E. S., has sent us a pleasing surprise of a £5 note, and wishes it to be acknowledged in your columns. May this be a real Jubilee year in every sense.

Alton, Hants. S. Chinn.

HOMES FOR THE AGED BLIND.

An important addition to the Homes for Aged Blind Men and Women at Crouch-hill, which owe so much to the devotion of Rev. and Mrs. H. Bright, the founders and hon. superintendents, was inaugurated on Tuesday, July 12, by the laying of the memorial stones of a new Jubilee Hall, to be used for evangelistic purposes. This hall has become necessary by the rapid growth of the work, there being, as Mr. Bright said, no room large enough to accommodate the inmates. But the new hall will also be open to the general public, and reference was made to the good influence exercised upon the blind by visitors who will speak a kindly word to them and otherwise prove their sympathy. The building will hold 400 persons, and is to cost £800.

Mr. F. A. Bevan, who presided, briefly addressed the meeting, expressing the deep sympathy which both he and Mrs. Bevan felt in the work. He also urged the peculiar claims of the aged blind, who are cut off from so many sources of enjoyment open to others. Ten memorial stones were then laid—the first two by Mr. and Mrs. Bevan, to whom a silver trowel was presented on behalf of the blind inmates as a token of their gratitude to these benefactors.

Mr. D. G. Wilkins, treasurer, gave a short statement of the work, and said there are now in the Homes thirty-six women and seven men.

Rev. Gordon Calthrop, speaking on behalf of many clerical brethren who could not be present, expressed their sympathy with the work, and, after a few words from Rev. H. Bright and Mrs. Bevan, the interesting proceedings were brought to a close.

CATHEDRALS.

Writing with reference to a proposed cathedral in New York, *The Presbyterian Messenger* says:—

Cathedrals belong naturally and properly to the Romish Church, which is at once hierarchical in constitution, and uses a complicated sacerdotal ritual in its worship. The influence of cathedrals is distinctly favourable to the Romish Church. The genius of Popery hangs about those ancient walls, haunts those towered and vaulted piles. There Protestantism seems to be never quite at home. As the stately structures have been left as a legacy on our hands, we must do the best we can with them. But we must frankly say that we should not consider it a good omen for the Protestant future of America if a passion for building cathedrals seized on the people. Ecclesiastical art is one of the agencies by which the mediæval spirit is trying again to establish itself in our midst. America ought not to follow in our wake, but to use its special advantages for developing to the utmost the true spiritual and practical genius of Protestant Christianity.

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[*] From Pagoda Shadows, an admirable collection of "Studies from life in China." *T. Smith*, 14, *Paternoster-square*. 2s. 6d.

WORKING WOMEN'S HOME.

The fifth report of this Westminster Home, for a class of persons for whom very little is done, shows how valuable in many cases has been the aid thus extended. A worker who had been trying in vain to find a home to which a respectable girl would be admitted without delay, recently remarked, "Had she been a refuge case, there would have been no difficulty." This home is exactly suited for respectable girls who for a time are out of employment and therefore in great need of help.

Last year seventy-one inmates were received, of whom half were under twenty years of age. Seventeen were old inmates, who are permitted when out of a situation to return to the Home, even though they have not been able meanwhile to pay back the amount previously incurred for board, which in most cases is faithfully done as far as possible. In some cases, however, the debts thus incurred can never be paid, and, therefore, the institution is much in need of outside help. Many casual cases are brought in by policemen and others. Another branch of the work is a day home or nursery, where last year over one hundred children were received, the attendances numbering nearly three thousand. There is also a work-room in which a large number of women are employed, and temperance and other work is forwarded. Communications should be addressed to Miss Cay, at the Home, 53, Horseferry-road, Westminster.

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OPEN-AIR MISSION.

SUMMER FESTIVAL.

Once a year the members, *i.e.*, the preachers of the Open-Air Mission, are fêted by some generous friend of the Society; and this festival increases in popularity each year. This year Mr. and Mrs. Henry Ford Barclay, of Monkhams, Woodford, gave the invitation, which was accepted by about 280 of the preachers, thus exceeding all preceding Festivals in the matter of numbers. Under a marquee, dinner and tea were served; cricket, lawn tennis, boating, and other exercises were indulged in; singing, with friendly chats, or more animated discussion characterised these active spirits while resting under the shade of the magnificent trees or on the hay; and a photograph of the group was taken by Mr. Eason of Dalston-lane.

During the forenoon an interesting narrative of the spread of the Gospel in Finland was given by Mr. Braxen, who, after a successful theological training for the Lutheran Church, decided to devote his life to itinerant evangelistic work. He described that country as ready and open for the spread of the Gospel.

Immediately after dinner a photograph of the previous excursion, taken at Epsom, handsomely framed and suitably inscribed, was presented to the host and hostess; and then Rev. Colmer B. Symes, of Kensington, addressed the preachers. He first congratulated them on the results of their labours, at the same time cautioning them against false ideas of results. One might forge the first link in a chain, and another the last, but the whole chain was the completed result of many workers. His next congratulation was that the preachers were sowing seeds of truth, and not only so, but it was distinctly evangelical truth. Here he discussed the theory much in vogue now that sermons should be on the lines of the Sermon on the Mount. This he dissented from, because the Sermon on the Mount was but ethical, and did not show the way of salvation. Their business was to bring men within reach of Christ, and to tell them of salvation by his atoning work. The world was desperately in need of leaders, and it was for the preachers to spring to the front, and declare the truth of God with unfaltering accents.

The day was full of summer beauty, and will long linger in the memories of these street preachers, for whose pleasure the family of the kind hosts laid themselves out with such untiring devotion.

DEEP SEA FISHERMEN.

A meeting in connection with this Mission was held at the recent Mildmay Conference, Mr. R. Scott-Moncrieff presiding.

Mr. E. J. Mather, the Director, in a few sentences, described the progress of the Mission. By God's goodness, he said, for nearly six years there has been a stirring up of sympathy in the hearts of his people on shore, which has found very practical expression towards these North Sea fishermen. There are seven Mission ships cruising in the seven fleets in the North Sea, which have driven out—I will not say are driving out, but have driven out—from those fleets with which they are stationed the devil's mission ship, that has done the devil's work for so many years. I asked a North Sea fisherman one day how many years the devil's mission-ships had been at work there, and he told me upwards of thirty years; but I met last week an old man aged seventy, who said he remembered the Dutch copers fifty-seven years ago in the North Sea. These foreign copers have wrought most terrible havoc: have ruined both the bodies and souls of the men; have greatly injured the owners, and have impoverished many families on shore.

Scores—nay, hundreds—of men have come to the vessel with wounds, and bruises, and illnesses to be attended to. When a man is suffering from a compound fracture of the leg, after his agonies have been relieved, and the skilful Mission skipper has bound up the injured limb, and put it in splints, and eased him of his suffering, then is the time—and no time better—to whisper to him of the love of Christ. No wonder that a man in the Hull fleet should exclaim as he did, when such an injury had been attended to: "God bless those kind folks on shore who send out the Mission ships!" Though we do a great deal besides preaching the Gospel, it is understood throughout the fleets that, whatever a man's motive in going on board a Mission ship, no man is allowed to leave without hearing of Christ.

Four of the Mission "skippers," or captains, then told in their own peculiarly homely and graphic way, something of their experiences of life in the North Sea, and of the great blessing the Mission had proved to the fleets. As one brief example of their touching words, we give the following:—"I will tell you of a meeting one Sunday afternoon. It was on board a little vessel, and the cabin would only hold about twenty-five comfortably; but there were thirty-five present. I did not know what to do—whether to address them, or whether to have a prayer-meeting, but the thought came to me to have an experience meeting. I took the thought, and we had an experience meeting. I read, and we sang a hymn. 'Now, brethren,' I said, 'stand up and tell us what the Lord Jesus Christ has done for you. It does my heart good if I can only see one testify as to the saving power of Christ. One man got up full of joy, and there was a friend by his side, and he put his arm round his neck, and said, 'Oh! Jack, you know what I have been. I have been a drunkard, a wife-beater—all but a murderer; but, bless the Lord, He has changed my heart,' and thus we had an experience meeting, lasting about three-quarters of an hour. It ought to gladden the heart of everyone to know that those men who have been despised have been brought to Christ, whom to know is eternal life."

The Chairman: On my own account I am able to testify, by personal experience, to the value of the work, as I spent a fortnight about a year ago on board one of the Mission vessels. One stormy day I saw them ferrying fish, and I could not help exclaiming, "How brave these men are!" Though a great deal has been done, a great deal more remains to be done. There are twelve fleets in the North Sea in the winter, and seventeen in the summer; and we have only seven Mission smacks altogether, and, I believe, there is generally one of these in port at a time. Not only are the fishermen grateful for the work of the Mission, but also the fishermen's wives and children. When I went ashore I visited eight or nine of the fishermen's wives, and it gave me great pleasure to go in and say, "Are you John So-and-so's wife?" "Yes," was the answer, with a little alarm; "have you seen my husband?" "Yes." "How was he looking?" I told her I took her address from her husband, and said I would go and see her and her children, and I told her her husband was quite well; then I was asked in, and the wife dusted the big arm-chair, and asked me to say how her husband was looking and all about the services at sea; and the Mission was blessed again and again. In five of these families the mothers called in the bairns from the door and said, "Here is a gentleman who saw father the other day," and then we had a little meeting and prayed for father, and so they gathered round, and we had a short prayer for father at sea. It was a delightful moment, and I felt it a privilege to bring five minutes' blessing to those people. I appeal to you, ladies, for there may be some who have husbands or sons at sea or far away—what would you not give to bring any comfort to your husbands or your sons? Let your hearts go out to these noble men, and pray and help them to the best of your ability as God helpeth you.

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THEATRE & PANTOMIME CHILDREN.

A drawing-room meeting was held last week at Mr. Frank Morrison's residence, Cromwell House, South Kensington, to consider the question of the employment of children in theatres. A large number of ladies attended. Mrs. Fawcett, who was not able to be present, wrote:—"I feel convinced that the facts of these children's lives have only to be made known in order to procure their inclusion within the general rule of the English law—that it is the duty of parents to support their children, not of little children to support their parents. When we know that in our own country the Factory Acts and the Education Acts have forbidden the employment of young children in nearly all industrial pursuits, it is little short of a scandal that babies of four and five years of age and upwards should still be allowed to act and dance, day after day and night after night, in the theatre. One who till lately was an actress herself has told us that she is convinced that very few of the children employed in theatres remain chaste after twelve years of age.........What we ought to aim at is the extension of the principle of the Factory Acts to the theatre children—that is, the absolute prohibition of their employment under ten years old, and the regulation of their employment between ten and fourteen."

Mrs. Ormiston Chant observed that in England 10,000 children were employed in the pantomimes every year. Many of them were Board-school and Voluntary-school children, and how, she asked, could these poor little things get through their school work after the night's excitement at the theatre? Mrs. Chant gave many very sad episodes in the lives and deaths of young girls who had been employed at pantomimes. Surely, the sacrifice of 10,000 children every year ought not to be made, simply to put money into the pockets of theatrical speculators.

Miss Davenport Hill remarked that many of her colleagues on the School Board shared her feeling that they should do what they could to keep the children from being employed at the theatres. Other ladies addressed the meeting.

GIRLS' RESCUE ASSOCIATION.—The preventive and rescue work amongst women and girls, carried on by this Association, has been greatly blessed. Some taken in years ago are now living respectable Christian lives. During the past eighteen months over 130 girls have been received in the Norwood and Eastern Homes at Reading, apart from the branches; and in consequence of having continually to refuse heart-rending cases the committee have now taken more commodious premises. The girls are employed and trained in domestic service, laundry and needlework. Communications should be addressed to the Secretary, Miss F. Janvrin, Ivy House, Saint Giles' Close, Reading.

MANUEL MATAMOROS.

DEAR SIR,—You will remember the help you got us for dear Matamoros, when a prisoner at Granada, by inserting his letters in your paper, THE REVIVAL. Many hundred pounds were contributed by the publicity thus given to them. You will remember, too, probably, his glorious confession of Christ before the Judge at Barcelona, which cost him imprisonment and death. It was as follows (and is worth reprinting in semi-Papal England to-day):—

Question.—"Do you profess the Catholic Apostolic Roman faith; and, if not, what religion do you profess?"

Answer.—"My religion is that of Jesus Christ; my rule of faith is the Word of God, or Holy Bible, which, without a word altered, curtailed, or added, is the basis of my belief, and in this I am confirmed by the last few sentences of the Apocalypse and the many distinct charges of the Apostles in their Epistles. The Roman Catholic Church, not being based upon these principles, I do not believe in her dogmas, still less do I obey her in practice."

The Tribunal appeared astonished at these words, and the Judge said:—"Do you know what you are saying?" "Yes, sir. I cannot deny it. I have put my hand to the plough, and I dare not look back." The Judge was silent, and the Tribunal arose.

During the earthquake in Malaga in December, 1884, the house where Matamoros was born was terribly shaken, and a part of it has to be rebuilt by order of the Corporation, at a cost of £200. The aged mother of this truly noble man, who is still living, can only scrape together £120 towards this, but Miss Browne, of Paris, and some Dutch friends guarantee £50 more. The remaining £30 I am trying to collect in England. The building of this part leaves a "patio," or interior square enclosure for an excellent chapel, which, with four walls already existing, need only be roofed, and this the widow also desires to see done after the proposed restoration is accomplished.

I remember the wonderful self-denial and self-sacrifice of Matamoros when in prison; after receiving more than £2000 from England, he kept none for himself, but distributed it all carefully amongst the many sufferers in Granada and Malaga, who had come under the ban of the Romish priests for reading the Scriptures. And when I visited him in 1863 in his cell at Granada I found him a living skeleton, with great patches on the knees of his trousers, when he might have worn the best broadcloth, for he had liberty to buy what he liked in food and clothing. He was not a Christian of the ordinary type; he was head and shoulders above the best of us: all had been spent on others, and nothing spent on himself.

Let us go forward in Spain and not despise the day of small things in that country. Twenty-five years ago Matamoros was a prisoner of Christ in Granada; to-day there are *three Protestant places of worship in Malaga*, his native town. And in almost every large town the Gospel is faithfully preached and a colporteur busy. According to an estimate I have recently seen, some 12,000 persons are supposed to be in favour of the reformed faith, and a great part of these are connected with the different new churches. May the good Lord water the seed sown, and help forward his kingdom and mightily shake the bulwarks and powers of darkness in this deeply interesting and long neglected country.—Yours in Christ,

WM. GREENE.

Oriolet, Loughton, Essex.

A MISSIONARY FAREWELL.—A meeting was held in the school-rooms of All Souls', Langham-place, W., on Tuesday evening, July 12, to wish the Rev. R. H. Walker God speed on his departure for mission work in Eastern Equatorial Africa, and to present him with a testimonial. Mr. Walker is (D.V.) leaving England shortly with Rev. R. P. Ashe, of Uganda. He has been curate of All Souls' for eight years, and his loss is very much

ROYALTY IN RATCLIFF HIGHWAY.

ON Tuesday of last week, Miss Child, with her friends and sailors at the Welcome Home, Ratcliff Highway, had the honour conferred upon them of a visit from H.R.H. the Princess Mary Adelaide, Duchess of Teck, who was accompanied by the Duke of Teck and Princess Victoria. A large concourse of people were found outside the Home cheering the Royal personages as they arrived. Outside and inside the Home everything seemed to speak of this festival.

As the Royal visitors entered, the sailors and assembled friends sang, after which Miss Child conducted the visitors round the house. In one of the rooms tea was partaken of, and subsequently the inspecting of the Home was pursued, in which much interest was evinced. The Royal visitors expressed their pleasure at what they had seen, and left amidst the cheers and hurras of the immense gathering of people.

INDIAN COLPORTEUR-EVANGELISTS

A NEW line of Gospel evangelism is being opened up in India. Colporteurs have done incalculable good in spreading truth in many parts of this great land. It is now proposed to have a number of active and devoted workers to operate in the large cities and along the railway lines, selling books, and preaching the Gospel from house to house as they go. They will also hold meetings, and assist others as occasion affords. Two are already engaged, an American and a Marathi. The work will first be pressed among the English who are scattered so largely throughout the country, and a call has been issued for workers, plain, hard-working men, full of faith and of the Holy Ghost, and with special tact in personal dealing with souls.

Special care will be taken in the selection of books of a directly awakening and soul-stirring order. Books and tracts promotive of Christian experience and work, warning against current errors, evil practices, &c., will be chosen. A large supply of the best tracts and tract papers will be required for gratuitous distribution; the colporteur-evangelists will, if possible, leave something at every house, whether they are admitted or not. It is expected that this agency will be almost entirely self-supporting. The men will live among the people as they go over the country, and their earnestness of heart and successful labours will, it is believed, so commend them to the people that they will be received and fed during their short stay in each station. But help will be needed in securing a sufficiently large stock of books to begin with, and continual supplies of tracts, papers, &c., for distribution. There will also be expenses in getting the agency into operation, and for this the co-operation of Christians is earnestly asked.

This colporteur-evangelism will be union and undenominational. It will be helpful to all the evangelical missions and churches. It will draw away from none, but will labour to build up all in spiritual life and soul-saving power. It is evident that a great amount of good can be accomplished through this line of work. The prayers and sympathy of our readers are requested. Any who wish to learn more of the enterprise are invited to address the "Manager," *India's Watchman*, Bombay, India.

THE COLPORTAGE ASSOCIATION. — The annual excursion of the members of this Association took place last week, when about thirty proceeded to Rickmansworth. Rev. R. Shaw, rector, very kindly entertained these friends throughout the day, which was one of complete enjoyment to all. After the tea a meeting was held, and Mr. Shaw gave an address on the words, "Buy the truth," which forms the motto of the Association. Mr. R. Paton followed with a few words of encouragement, and several of the colporteurs also gave some words of cheer to their younger brethren. The office of the Association

YOUNG MEN AND SCEPTICISM.*

TRUST *versus* dogma may be said to be the distinctive features of these sermons. It would appear, according to Dr. Clifford's informants, that the young men of the period are being shunted on to the lines of infidelity through the ill-advised attempts of preachers who cannot preach unless they have a definite creed to enunciate. Dr. Clifford imagines that the mischief might be averted, if only personal trust in Christ were made the "be all" and "end all" of ministry to young men, and if this class were told to "watch the Master work," and to listen to "his many-coloured wisdom spoken on the slopes of Mount Hattin." We believe that Dr. Clifford's sermons are grounded on a thorough misapprehension of the whole case. It is not the dogmatist in theology who is either the cause or the occasion of youthful scepticism in these days, but the men, and their name is legion, who have found no better use for their pulpits than contemning or explaining away the clearly defined truths of inspiration.

Dr. Clifford's specific is crude and inconsistent to the last degree. It is absurd to put aside for the time being "the mystery of the Incarnation, and of the Sacrifice, and of the Resurrection" and withal imagine that personal trust in Christ can redeem the situation. Why! there is no fulcrum for the lever of trust in Christ unless the supernatural and Divine be actually present and energetic in the creed. How can trust in Christ proceed unless "the mystery of the Incarnation, and of the Sacrifice, and of the Resurrection" be embodied in the faith? Are the young men of to-day likely to put their trust in a dead man or in a fellow creature that once was, simply because a friend tells them to do so? The idea is preposterous. The dogmatic in theology as represented in evangelical ministry is a *sine quâ non* of personal trust in Christ, and is not to be stigmatised by anyone as "unnecessary impositions of men."

The following quotation will serve as a specimen of the author's style and theology:—

> I have known men who have for long doubted the existence of God, and denied that we could know anything of Him, resolutely set themselves to be true and pure, and unselfish; and the changed attitude has begotten a yearning for and a trust in a truth and righteousness and goodness out of and beyond themselves; and the conviction that they must dwell in a personal source has gradually grown within their aspiring spirits; and they have come to feel that it is a personal will that is at the centre of our complicated, perplexed, and mysterious life, always giving out in work and always unexhausted—a will, and not a cold, hard material "power—not of ourselves"—the personal will of a living and loving Father."

We readily accord to Dr. Clifford the credit of being well-meaning. He is an enthusiast, and would fain put matters to rights all round. But his conspicuous talents as a reformer, are, we venture to submit, in the main issue misdirected.

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* THE DAWN OF MANHOOD. Twelve sermons. By Rev. JOHN CLIFFORD, D.D. *The Christian Commonwealth Office.*

THE EVANGELICAL ALLIANCE.—In response to a cordial invitation, signed by representatives of all evangelical denominations in Aberdeen, the next annual Conference of the Evangelical Alliance is to be held in that city on September 20 and two following days. The programme issued by the Council in London includes a number of topics of wide interest to Christendom. Among those who are to preside and give addresses are the following:—Lord Polwarth, General Sir Robert Phayre, Mr. J. Campbell, M.P., Revs. Principal Brown, Professor Charteris, Dr. Marshall Lang, Dr. Sinclair Paterson, H. G. C. Moule, Dr. Herdman, Dr. Murray Mitchell, Principal Cairns, Dr. Clemance, W. S. Swanson, W. Wyatt Gill, &c. Messrs. T. Cook & Son have prepared a circular giving details of a specially conducted tour, combining visits to many places of interest in Caledonia previous to arrival at Aberdeen. The London and North-Western Railway Company have also issued a time-table expressly for the convenience of those who may attend the Conference. Copies of the programme of proceedings and all particulars will be gladly furnished by the Secretary of

MR. MOODY'S SUMMER SCHOOL.

Our correspondent writes, with respect to the opening of this Conference at Northfield :—

There are over four hundred young men present this year. The delegates represent all nationalities and many of the colleges in the United States and Canada have sent representatives. Cambridge (Eng.) University is represented by Messrs. McGregor and Macfie. Over fifty secretaries of Y.M.C.A.'s are present, and others from all parts of the States. Among the men of note, may be mentioned Prof. Henry Drummond, from Glasgow; Rev. Dr. Broadus, Kentucky; Mr. Joseph Cook, Boston; Dr. Pierson, Philadelphia; Rev. Mr. H. Clay Trumbull, editor of *The Sunday-school Times;* Mr. R. C. Morse, International Secretary of Y.M.C.A.'s; Mr. R. R. McBurney, General Secretary, New York Y.M.C.A.; Mr. Hodder, from London, and a host of others.

The first meeting of the Conference was held on Thursday, June 30, at 11 a.m. After some words of welcome from Mr. Moody, he said he wanted the preliminary service to be quite informal. Many hymns were sung, and most of the time was spent in prayer. "We are met," said Mr. Moody, at the close, "that we may see God; let us remove everything that would hide his face from us. If this is the desire of those that have come up to this Conference, we will not be disappointed. But we must be terribly in earnest. Last year I received the greatest blessing I ever got, and the anointing I then had lasted all the year. I am expecting greater blessing this year."

Professor Drummond and Dr. Broadus were the speakers at the evening meeting. Mr. Drummond has made himself very popular among the students, and his addresses have been clear, pure, and chaste in their style. Many of the students are surprised to find in the Professor a young, handsome man; they expected to see an old man with grey hair. His "Natural Law in the Spiritual World" has had a sale of over 100,000 copies in the United States.

Professor Drummond's subject was "Preparation for Learning." He pointed out that almost everything depended upon the instrument that was brought to bear upon the work. Truth was the product of the whole man, and not only must the intellect be clear, but the body must be strong and free from disease. Dr. Broadus spoke on "Familiarity with the Bible." He said there was no danger of this familiarity breeding contempt. We want to know the contents of the Bible, and have much of it learned off by heart. Those who know their Bibles well, and know the human heart, are a great power in the world. This knowledge will be found invaluable in Christian work, in visiting the sick and afflicted, in dealing with the anxious, and in one's own experience in battling against temptation.

Mr. Moody closed the meeting by saying that we must take the whole Book. Life is too short to understand it all, and what we cannot know here, we will hereafter. Every time we read it we get something new.

On Friday morning Dr. Pierson gave a Bible reading on Philemon, from which he drew the following lessons:—(1) The Epistle is an illustration of the plan of redemption. (2) The sinner is the property of God, but has fled from God, wronged, and robbed him. (3) We may by sin break our relationship to God, but not our obligation. (4) Jesus converts and adopts. (5) Jesus sends us back to the Father, and with his blood promises to pay all our debt.

Dr. Broadus spoke for nearly an hour and a half on "Inter-Biblical History." He divided his subject into four periods. (1) The Persian, beginning with the return from the captivity down to B.C. 331. (2) The Greek, from B.C. 331 to B.C. 167. (3) The Maccabean, from B.C. 167 to B.C. 63. (4) The Roman, from B.C. 63 to A.D. 70. He showed the expectations of the Jews at this period in regard to "this age," and introduce "the coming age." (*b*) "Messiah will not be superhuman, but only a gifted king descended from David." (*c*) "He will have a forerunner, Elijah, some think several forerunners." (*d*) The Gentiles will gather to war, and the Messiah will conquer them and reign over all He does not destroy. (*e*) The dead will rise to a general judgment, after which the wicked shall go to Gehenna, and the righteous shall live on in this world with Messiah.

In the afternoon groups of young men gathered under trees in different parts of the grounds, and asked questions from Professor Drummond, Dr. Broadus, and Dr. Pierson.

This was "Dominion Day" to the Canadians, and at five o'clock they had a gathering in "Senior Glen," where the Union Jack was flying. Several speeches were delivered, and the meeting broke up after singing "God Save the Queen."

Every provision has been made for the comfort, happiness, and profit of those who have come to the Conference. It is no light work to provide for such a company for fourteen days. The regular sessions of the Conference are held at 10 a.m. for two and a half hours and at 8 p.m. for one and a half hours. But there are many other meetings. Every morning at six Mr. Moody gathers the early risers in a little glen for Bible study. Breakfast is served between seven and eight. At 8.30 a large company of Y.M.C.A. men meet to talk over their work, and try to enlist recruits for the general secretaryship. These talks have been very profitable, and it is hoped that some of the best men in the colleges will give themselves to this work. Dinner is served at 1 o'clock, and the afternoon is devoted to out-door exercises.

After supper there are several very interesting gatherings. On the brow of the hill (where a lovely view of the setting sun is to be had), a company of Y.M.C.A. men meet under a tree to confer about their work. In "Senior Glen" those interested in foreign missions assemble, and stir up one another in regard to the heathen world. At one of these meetings ten students gave their reasons for going abroad. At the close of this service Mr. Wilder, one of the students who was appointed at the last Conference to visit the colleges and stir the students to take an interest in mission work, gave a short account of what he had done. 160 colleges had been visited, and over 2000 students had expressed their willingness to go abroad if the way was opened up. But he found a great amount of ignorance in regard to mission work. At one college, with 300 students, it was asked how many men had read twelve books bearing on the foreign mission field. There were none. How many had read six books? None. How many four? None. How many two? None. How many one? Only one; and another student had read a book half through.

At the same hour a band of about twenty men from Yale College meet in "Bonar Glen" for special prayer that God would pour out his Spirit upon their college, and lead many of their classmates to Christ. In walking over the grounds one meets a small group of men having prayer together.

Mr. Moody presides at all the public gatherings, and puts the same life into the Conference that he has done at all his meetings. The singing is very hearty; Mr. Towner leads with great spirit, and his wife presides at the harmonium. A choir has been formed, and at times a double quartette party from Mount Hermon sing hymns very effectively. Mr. Sankey is present at most of the meetings, and usually sings a solo.

The importance of this Conference grows upon one day by day. Here are over 400 of the best young men in the United States. Everyone of them full of high hope for the future; everyone anxious to make the most of life; the majority of them godly, consecrated men, willing to serve their Master anywhere and anyhow. It is a mighty power, and one longs to see these noble young lives wholly laid upon the altar. So far the talking has appealed more to the head than to the heart; but one feels that, with so much prayer going up to God, as the days go by, some one will be raised up to fan this spark into

THE CANNING TOWN MISSION.

The Marquee Mission at Canning Town closed on Sunday evening, when the meeting was chiefly composed of those who had been influenced during the three weeks preceding. Mr. A. F. Hills presided, and spoke a few words of encouragement to those who had signed the pledge. Mr. William Noble closed the mission by giving an earnest Gospel address. There was a deep, spiritual tone in the meeting, and when Mr. Noble asked all present to bow the head in silent prayer, men and women stood up in all parts of the tent to be prayed for.

The tent has been removed, but the flooring and seats remain for open-air services during the week. Four thousand five hundred pledges have been taken, and, as a result of the mission, it is proposed to build a hall to seat 1600 persons, with baths and wash-houses attached.

SANDGATE CONVALESCENT HOME.

The extension of a Convalescent Home, and especially of one so admirably situated, and so happily conducted as that at Sandgate, is a fact of no small importance. It means the restoration of inestimably precious health, of peace and strength of mind, to many a sufferer. Said one who hailed from Hackney, and who had come here through the kind instrumentality of Christian friends after eight months of languishing on a bed of sickness: "To get such food as we do here and to be treated with such kindness means a great deal to a poor man."

It was a great pleasure, therefore, to be present on Saturday last at the dedication ceremony of an extension to the London Samaritan Society's Home at Beach Rocks, Sandgate. Here already about seventy persons find rest and recuperation at that critical time which follows an illness or a period of exhaustive labour. But so numerous have been the applications for admission to this Home that, as Mr. J. J. Jones, the director, said in the course of his few remarks, a friend who saw the urgency of the matter, kindly undertook to be responsible for the rent for a year and a half, and for the furnishing of a Home for men at 1, Devonshire-terrace. This Home shares with that at Beach Rocks the advantage of being just above the beach, and the inmates therefore get the full benefit of the sea air.

Rev. P. F. Tyndall, Vicar of Sandgate, expressed the interest he felt in the Home and in this enlargement, and in a kindly and sympathetic address, spoke of the blessing both to body and soul which may here be found.

The feelings of all the inmates seemed to find a beautiful expression in those well-known lines with which the brief dedicatory service commenced :—

> The King of love my shepherd is,
> Whose goodness faileth never.

And their gratitude to the management was further shown by the hearty words of an old man who acknowledged with deep thankfulness the kindness and good treatment which all alike experience. The kindness of the Earl of Chichester in sending fruit, honey, &c., for the inmates was also gratefully referred to.

The Society have already matured their plans for opening another Home at Brighton next season, those at Sandgate and Bournemouth having been so greatly blessed. It is difficult to imagine a better means of illustrating the beauty of Christian charity than by opening such Homes as these.

STATE REGULATION OF VICE.—A public Conference of men and women, in connection with the Ladies' National Association, will be held in the Lower Exeter Hall, Strand, W.C., Thursday, July 28, 2.30 p.m. Mrs. Josephine E. Butler will preside. Many prominent members and friends of the Association, and several Members of Parliament have promised to attend. It is earnestly hoped that those who approve the object of the Association will be present in large numbers. No

OUR PRIZE COMPETITION.

Considering that the offer was made at a season of the year somewhat unfavourable to authorship, there has been a tolerably gratifying response to our request for specimen Notes and Comments on current events. After a careful examination of the many contributions sent in, we have felt little hesitation in awarding the prizes as follow :—

First prize, One Guinea, to Rev. H. Vivian, Stoughton Vicarage, Emsworth, Sussex.

Second prize, Fifteen Shillings, to Mr. J. P. Haworth, Westbrook Lodge, Bolton-le-Sands, Carnforth.

Third prize, Ten Shillings, to Rev. A. L. Williams, Ampton Rectory, Bury St. Edmund's, Suffolk.

Fourth prize, Five Shillings, to Mr. J. L. Stanley, Evesham House, Gascony-avenue, West Hampstead, N.W.

In making the award we have kept strictly in view the considerations mentioned in our announcement :—"The importance of the subjects chosen, their suitability to our columns, the aptness of the comments, and the general excellence of the style, condensation and cogency being specially desired." A good many of the competitors have excluded themselves from the category by dealing only with local topics, by lengthened dissertations on one or, at most, two subjects, or by writing reflections, very excellent in themselves, but not touching directly on matters of fresh and current interest. Some have strayed into the region of purely party politics, of which the conductors of The Christian desire to know nothing in their official capacity.

As to literary form and style, the results are not, on the whole, such as we could have wished. It might have proved profitable to many of the competitors if they had gone carefully through their compositions a second, or even a third time, and rigorously evicted every superfluous word, phrase, or sentence. On our younger friends we would particularly urge this advice. The pen, used through the medium of the Press, is becoming more and more an instrument of power. But there are now so many writers that the weakest —that is, the most diffuse, cumbrous, and commonplace—must inevitably go to the wall for want of readers. With so much to choose from, people in this busy age will not read even good matter if it is not presented in an attractive form. All who aspire to influence their generation in this way, should therefore study, as far as possible, to acquire a crisp, vivid, and condensed method of literary expression.

A large variety of subjects will, necessarily, be found among the products of so many pens. But it has interested us to observe the currents of popular feeling, by noting those subjects most frequently alluded to. Judged by this test, the Regent-street case, and various important matters revolving around it, has by far the foremost place, for the moment, in public thought. We have already alluded to it, and do not feel it our duty, in these columns and under present circumstances, to dwell on a painful and unpleasant theme, which is being fully considered through the daily Press. If our secular contemporaries had been as eager in bygone days to intervene in the interests of purity and justice, we might often have been spared the performance of a task which brought upon us no little obloquy, but which we were constrained to undertake. Next to the Cass case come the Queen's Jubilee (which may now be said to be matter of history); the assumptions and doings of the Roman Catholic Church; and the Irish Question.

In succeeding columns we give most of the prize Notes, reserving others, as well as some that have not gained a prize, for future issues. In the exercise of our discretion we have not indicated the order of merit in the successful Notes, as that might have caused needless comparison.

One Note has reached us, to which we are impelled to give special prominence by quotation here. The writer (a lady) says :—

> We remember the time when our hearts were stirred and thrilled, as The Revival, and afterwards The Christian, came with its weekly record of God's glorious work in the salvation of souls; when it became to us as a continuation of the "Acts of the Apostles," and caused our spiritual pulses to throb with fresh life. Each week some record of real true revival work, strengthened our faith, and gave us something to tell our praying circle, to call forth fresh desires and prayers for a like blessing in our own neighbourhood. May I ask whether it is because such work is not, that we do not get the same now? Or is it that such records are crowded out by other things, good and important doubtless, but lacking the old vitality and fire which made them such a power for good? Perhaps there are others of your readers besides myself who would rejoice to get a genuine copy of The Revival once more.

We cannot be otherwise than grateful to our correspondent for her faithful and heartfelt words; with which indeed we fully sympathise. When the name of this journal was altered, more than seventeen years ago, it was inevitable that its contents should not consist so exclusively as before of reports of revival work. But we assure our friend that she is mistaken if she imagines that such accounts of the dealings of our God in his saving power in the hearts of men, are not as welcome as ever they were in the early days of The Revival. The temptation, indeed, has often come to us to widen the scope of the paper, so as to embrace, in a greater degree, matters social, literary or scientific; but we have strenuously resisted it, and hope to do so, while we have clear indications that God is blessing our "weekly record of Christian life, Christian testimony, Christian work and missionary enterprise." These indications we gratefully meet with from time to time, and we thank our readers for the encouragement they afford us in this respect.

One reason for the comparative paucity of stirring records of revival zeal, to which our correspondent refers, may be found in the fact that special evangelistic effort is now, happily, much more widespread than it was a quarter of a century ago, and those who conduct or witness it may become so familiar with its manifestations that they are not prompted to write about them. For such records we are largely dependent on our readers, and we can sincerely say that no kind of writing is more welcome in these pages than living, and, at the same time, sober-minded and reliable narratives of revival work. If, as our correspondent hints, there is a lack of the old vitality and fire, may God in his mercy send the churches to their knees to pray for a fresh breath from heaven.

Notes and Comments.

Our next portrait and sketch will be those of Dr. Murdoch, of the Christian Vernacular Education Society, India.

Mr. R. C. Morgan left England on Saturday last, per ss. *Aurania*, for New York, on a short visit to America, including Mr. Moody's Northfield Conference in August.

In a thoughtful paper in the current number of *Longman's Magazine*, Miss Edith Simcox discourses with much ability on the pressing question of "Women's work and women's wages." The instances she gives of the practical and successful application of the union plan are very interesting, and certainly serve to show that in certain conditions combinations of female workers may result in securing higher scales of wages for their class. Unsound economic conditions have much to do with the chronic starvation which prevails in so many "women's trades," but we have always urged that the public demand for cruel cheapness is not less directly responsible for the slain bodies and lost souls of the modern martyrs to competition. Miss Simcox sees this, for she quotes Mr. Besant's indictment :—

> Ladies deliberately shut their eyes; they won't take the trouble; they won't think; they like things about them to look smooth and comfortable; they will get things cheap if they can. What do they care if the cheapness is got by starving women? What is killing this girl here? Bad food and hard work. Cheapness! What do the ladies care how many working girls are killed?

Looking at the painful question from this point of view, Miss Simcox comes to the following conclusion, and we heartily commend her words to all those who are interested in the problem :—

> Trades unionism is not, any more than co-operation, a panacea for all the evils and dangers of our social system; it deals only with two out of the three great factors, as if the capitalist and the labourer could decide their quarrels without the intervention of that virtual employer of both—the consumer. The only real and effective protection that can be extended to the starving work-girl must come from a universal conspiracy of consumers, not to buy the produce of stolen or half-paid-for labour, spending, of course, the money so economised in employing at first hand a corresponding number of women at trade society wages.

We have frequently admitted that the wage question is one not capable of easy solution, except on the simple straight lines of the teachings of Christ, but there are some limited relations between labour and capital which can and ought to be regulated by the State. For instance, it has recently been stated that in the Army Clothing Factory the average of six weeks' wages paid to women amounted to only 4s. 7½d. each, per week, and, more recently still, that 10d., or at most 1s., is the sum paid by an East-end firm for the making of a postman's coat. Now these cases might effectively be dealt with by our Christian members of Parliament, for it is the nation's money which is being expended, or being intercepted by middlemen.

We direct the attention of those who have any practical acquaintance with the condition of our working women in London and other large cities, to the letter by Mr. Walter Besant in our correspondence columns. It will be helping on a most praiseworthy movement if such persons will in every possible way assist the committee in collecting the information they desire.

An International Convention for the development and encouragement of practical Christian work will be held in Broadway Tabernacle, New York city, for eight days—Sept. 21-28 inclusive. It will be composed of mission workers in cities and towns, evangelists, superintendents, and workers in city evangelisation agencies, Bible-readers, Sunday-school workers, prison missionaries, Christian temperance workers, pastors of churches, Christian business men, and others engaged or interested in practical home Christian work among the unevangelised classes who are not reached by the ordinary work of the churches.

The object of the Convention is a better acquaintance of such workers with each other and with their various operations; and consultation concerning the best methods for the advancement of missionary labours among the masses in the cities and towns of America. Arrangements have been made by which a number of the most prominent evangelists and mission workers will be present from the different sections of the country. The Convention is intended to be a union, an undenominational gathering of all Christian men and women engaged or interested in these special Christian works, and all such are invited to be present. The secretary is Rev. John C. Collins, New Haven, Connecticut.

The Lower House of Convocation of the Church of England recently discussed some proposed alterations in the Catechism of the Church. One of the suggested amended answers, defining the office and work of the Church on earth as being "to maintain and lead and teach everywhere the true faith of Christ, and to be his instrument in conveying grace to men," was, we are glad to see, branded by Archdeacon Farrar as both unscriptural and ambiguous.

These additions to the Catechism seem likely to lead to a new controversy between "High" and "Low" Churchmen, and if introduced into Government-supported schools will be the occasion of unhappy controversies. Several Episcopal journals have already uttered protests. Evangelicals do not acquiesce in the declaration that the mission of the Church is to convey grace to men, and many will be led to get beyond the often ambiguous term "church," to ask of whom it is composed. The only answer can be that it is made up of frail, tempted, fallible men, who may point others to the source of grace, but cannot convey it.

The debates in Convocation and in the Home Union Society have brought out some seasonable words. Dean Vaughan said he would be no party to any action which made it appear that the Church of England was the only church planted by God in the land, and which branded communions outside with being self-made. The Bishop of Winchester protested against time being taken up by discussions on ritual and polemical matter, while millions of fellow-countrymen were going into eternity, ignorant of the simplest doctrines of Christianity. It would be good for England if

Some of the Nonconformist Churches are troubled by the scarcity of candidates for the ministry. Applicants, moreover, are reported as not equal in quality to what they have been. Surely the remedy is more real life in the churches, and more of the Holy Ghost in colleges, so that effective preachers may go forth from them. To find a remedy in new arrangements for literary orders, is like Israel turning to Egypt, and not to God, for help.

The facts brought out by the London Chamber of Commerce as to the large employment of foreign clerks in City firms, seem very discouraging to young Englishmen. If youths are to succeed, it is more than ever necessary that they should study the French and German languages, and prepare themselves for life by something higher than amusement. "The stone," says the proverb, "that is fit for the wall is not left in the way."

Judging from an important communication in last week's *Christian World*, from Dr. Pressensé, France appears to be awaking to the terrible social incubus that rests upon her people through the spread of the drink traffic. He asserts that much of the evil is caused by the deleterious matter with which the manufacturers adulterate the liquor, so as to avoid revenue duty. Be that as it may, we do not see any effective way of escape from these evils except the strenuous, education of public sentiment, and full liberty given to the people to restrict or prohibit the manufacture and sale of that which works such sore havoc among them.

In reply to a question by Sir W. Lawson in the House of Commons respecting the public-houses of London being kept open (by leave of the Chief Commissioner of Police) until 2 a.m. on Jubilee night, the Home Secretary admitted that this was "an irregular mode of granting licences." Surely there are already sufficient "regular" methods of facilitating drunkenness. It is to be feared that "the Queen's health" is responsible for many a fall on the part of those struggling against temptation. To such the Jubilee celebration will have left anything but pleasant memories.

It is rather a startling fact that the poorest country in the world should be spending annually £11,000,000 upon an absolutely unproductive luxury. Yet that is the amount of the drink bill of Ireland. Mr. Mitchell Henry contended in *The Times* the other day that this was partially due to the excessive taxation of whisky as compared with beer, and that much of the distress in Ireland might be relieved by their equalisation. It seems, however, more than doubtful whether the cheapening of whisky would tend to decrease the amount spent on it. But, even if the reverse were not the case, as in all probability it would be, the amount of mere money credited to the remission of taxation would be more than debited by the impoverishment of strength and energy caused by the extra consumption of noxious spirit.

Reforms in Ireland must not be looked for solely in legislation. Her only hope of real regeneration is a spiritual awakening from the mists of superstition and ignorance, to the light and joy of the Gospel

We do not wonder that some of our evangelical contemporaries are complaining of the recent appointment to the living of St. Pancras. To place a young man, whose only recommendations seem to be extreme ritualism and personal popularity, over a parish long held by men eminent, not only for their evangelical piety, but for their general ability, is a proceeding utterly unworthy of so important a body as the Dean and Chapter of St. Paul's. We trust that our brethren will bear upon their hearts those true Christians connected with the Established Church in that parish who are now seeking guidance from on high as to their future course.

It was more than a happy thought which led to the opening of the children's ward of the Westminster Hospital by the Princess Margaret, the little daughter of the Duke of Connaught. The childish face going round the beds, and receiving from one small occupant, who acted for all, the little cot and doll, in remembrance of her visit, makes a pretty picture. But it will, we hope, prove only the beginning of many such like acts in later life. In Italy the name of Margaret has become a synonym for kindness, and every Italian cottager has a picture of his beloved Queen. May our little Princess, in her turn, find by experience the blessedness of devoting herself to helping fellow-creatures who are suffering.

A recent book (Ottley's "Rational Aspects of some Revealed Truths") says:—

> It is certainly one of the brightest aspects under which the ragged ranks of our English Christendom may be regarded, that, in respect of success in the great warfare with unbelief, we stand far ahead of any other European country. This is, so far as it goes, a practical proof that God's blessing is upon us and his presence in our midst."

Yes, it is such a proof. But why are we so highly favoured? What, in other words, has distinguished us from other nations? Probably two things, our observance of Sunday and the comparatively small number of Romanists in our midst. But the two go together. If Rome flourishes, the Sunday suffers, either directly by Rome's pernicious permission, if not inculcation, of amusements in the afternoon, or indirectly by the revolt of thinking men from her superstition. Let those who would maintain the primacy of England in the warfare with unbelief, beware how they let the Sunday become less honoured, or Romanists more successful.

We hope many of our readers have seen, or will see, the chart of C.M.S. missions sent home by Mr. Mackay from Uganda. It is exceedingly interesting and ingenious. He suggests the making of a similar chart "to portray the relations between the aggregate annual gain of all Christian missions on the population of the heathen world, and the annual increase of population of all the heathen nations." He had no statistics at his own disposal for this; but from estimates given in a geography published ten years ago, he calculates that "there is an increase of heathens of 10,000,000 every year," while the total number of Protestant Christian converts existing in the mission field seem to be only about two millions and a half; that is, "that at the present moment there are, perhaps, *four times as many heathen yearly added to the field of missions*, as there are already in it of Chris-

This, if true, is a very solemn fact. Yet it is only disheartening to those who are of little faith in Christ, or who estimate Christianity as a mechanical rather than a vital power. "There remains," as Mr. Mackay says, "the mighty transforming and sweetening influence of Christianity in the world, an influence which must grow, because the force is more vital than dynamical, organic not inorganic, and, therefore, can be estimated by no array of figures, or co-ordinates of geometrical dimensions."

"Clouds and wind without rain." How often of late the clouds have gathered, with a very threatening appearance. Many anxious eyes have been turned to them, hoping that they might be full of rain, and empty themselves on the earth. But, alas! they have dispersed, and left the earth dry and thirsty. Thus we fear it is frequently with much of the present-day ministry. There is a great appearance, a promising commencement: expectations are excited, "there is a sound of abundance of rain," but, alas! it is only the *sound*. The rain comes not, the heavenly word does not fall, and the hearers go away empty as they came. "Whoso boasteth himself of a false gift, is like clouds and wind without rain."

"Are there any among the vanities of the Gentiles that can cause rain?" Are there any among the scientists of modern days who can cause rain? A prolonged drought brings us face to face with serious difficulties, and emphasises the fact of our common dependence on God. The magicians of Egypt could multiply some of the plagues, but their magic did not exercise itself in removing them. Modern science seeks to drive God out of his universe, but it cannot supply his place with an adequate and ever available power. In the presence of a great need it is helpless. The old refuge is the refuge still. "He prayed again, and the heavens gave rain, and the earth brought forth her fruit." Are the people of God as earnest on this point as they should be?

Verily, "There is nothing new under the sun." The present-day custom of scattering—nay, heaping—flowers over the remains of departed friends is nearly three thousand years old. In a subterranean gallery near Thebes have lately been found several royal Egyptian mummies, dating from about 900 B.C., profusely decorated with flower-wreaths. These are described, with illustrations, by Professor Schweinfurth in the *Gartenlaube*, a German horticultural journal. *A propos* of the modern mania (for it almost amounts to this), we are tempted to ask, What is the meaning, and wherein lies the appropriateness, of the custom? The soul is immortal: but the flowers—how quickly they wither!

A Conference on the "Corporate Re-Union of Christendom" was announced to be held on July 19; amongst those who were to take part in the proceedings were "Roman Catholics, Orientals, and Anglicans." How slow some are to recognise that the only terms of "union" to which the Romish Church will agree are those of complete and unconditional surrender. Do "Anglicans" fondly suppose that she will meet them half way? Never, so long as *Ecclesia Romana nunquam erravit nec errare potest* is her motto. Moreover, it is not along the lines indicated in this announcement that the true unity of the Church must be sought: our Lord's ideal view of it was as

The annual meeting of the International Arbitration and Peace Association, lately held, was a timely protest against the spirit of war and unrest which is now abroad. With the Continent one vast camp, when we can almost catch the first sounds of conflict, it is well that a more peaceful note should be struck; would that it could be heard above the martial din! The movement, to be successful, must be a European one, for a single nation with a bloated armament is a standing menace to the world's peace. Upon this point the report of the Association speaks hopefully; but we must confess that, as we look around, we cannot be sanguine.

This suggests another reflection. In what infinitesimally small type are religion and religious principles printed on the national programmes! Statesmen apparently plan and plot, pluming themselves upon a treaty here, an ally there, with never a thought that they are but puppets under the control of Him who holds the fortunes of nations "in the hollow of his hand." The Bible and the Blue-book, we suppose, must not jostle one another on the same shelf. But, as Gordon said, "God is the true Governor-General."

An innovation which has been recently effected at St. Bartholomew's, Bethnal-green, might well be imitated by ministers of the Gospel in other populous places. A pulpit has been fitted to the outside of the church, overlooking the large green, which the whole population make their lounge on Sunday evenings. The pulpit is entered from the church by a small side door, and when the service inside is finished, the clergyman goes out there and endeavours to get the ear of the crowd with hymns and a sermon. Meanwhile, some of the congregation go and mix with the loungers, and persuade them at least to stay and hear the glad tidings of the wondrous love of Christ. Satan is very busy in these latter days, and we must neglect no means, however simple, if peradventure we may wrest a few erring souls from his grasp.

Count Vitzthum's recently published memoirs cast a lurid light upon the frivolity and utter heartlessness of the so-called gay world, whose sole and selfish occupation is the pursuit of mere personal pleasure. The Crimean War, he says, did not interfere in the slightest with the accustomed amusements of the London season. While at St. Petersburg gas-lighting was discontinued for want of English coal, and the hospitable houses of the Russian nobility were closed, balls and festivities were held daily in London, and it seemed to be forgotten that "far away in Turkey" the brothers and cousins of the fine ladies who were vieing in the display of their jewels and Parisian toilettes, were engaged in mortal conflict.

The imprisonment of Pastor Thummel, of Geldern, to which we referred in our issue of July 8, has excited much strong feeling in Germany, and some of the newspapers have not hesitated to speak of Prince Bismarck in anything but complimentary terms. In the Rhineland as elsewhere, Romanism is becoming impudently aggressive, emboldened by the policy of toleration with which its action

imprisoned pastor concluded his pamphlet will some day become historic:—

> How can we evangelicals meet the danger which threatens our Fatherland from the advance of the Roman Catholic Church? Its power is displayed in Parliament, and everywhere else, and its practices are pervading the lower classes. We have nought but the Word of God which must be allowed to stand.

The Pope must be beginning to regret his haste in excommunicating Father McGlynn. The latter is now addressing enormous and enthusiastic meetings of Romanists in America, who applaud his warmest denunciations of the corruption and degradation of the "scarlet lady," and scoff at the harmless thunders of the Vatican. At New York he said the Papacy was "a machine, with nothing but cupidity, and lust for money and power, to work it." This sentiment was cheered by six thousand people to the echo.

It is evident that the Pope is at last realising that he is the representative of a doomed system, incompatible with the progress and enlightenment of this Gospel age. Hence his frantic efforts to secure the co-operation of some of the Protestant powers. He is merely playing a game, and his disapproval of the work of his agents in Ireland is probably a ruse to obtain the countenance of England for his schemes of temporal dominion. But if Protestant statesmen are weak enough to give in to him, they will find that the leopard has not really changed his spots, that the harvest they will reap is of dead sea fruit, which, fair and lovely to behold, crumbles at the touch to a charnel-house of dust and ashes.

The admirable "Day in the Country" movement, which for some time was largely confined to London, is under various designations extending to other cities and towns. In Dublin, as "The Open-air Society," it is proving a blessing to thousands of children who without its aid would scarcely know that the world has anything different from the city slums. Many people have little idea of what the poor have to go through in a hot season such as the present. If we were more familiar with life as it is in the courts and alleys of our large centres of population, the subscription lists for the children's flying visit to the fields and lanes would soon assume more satisfactory proportions.

The Standard, in a recent reference to the fashions, announced that "the newest French models" of children's dress are marked by greater simplicity than has of late been the case, and the announcement is one which may well give pleasure to all those who have been pained during the past few years by the elaboration and richness of the clothing of children. There are few things less pleasing than the sight of an over-dressed child, and few things better calculated to destroy that sweet and pure simplicity which ought to be characteristic of all healthy childhood, than the habit which so many thoughtless parents have of subjecting their children to the foolish vagaries of the latest fashions.

At the recent meeting of West-end tradesmen and others with regard to the sad condition of some of our London streets by night, there were some manly and Christian utterances, respecting the unhappy women who practise their degraded and miserable calling in these public took the chair, said he hoped none would fail to put to himself the question, "If these poor women are unfortunate, who made them so?" Perhaps in consequence, the general tone of the meeting, though firm in the determination for improvement, was kindly and subdued. We certainly should not wish to see our streets cleared of these temptations at the cost of the introduction of the Continental system. We believe with Mr. Charles Mitchell, that other and better remedies can be applied. If the penalties with regard to solicitation were extended to men, as they ought to be, a great and striking improvement would soon follow. We earnestly trust that the Government will be able to bring some practical common sense to bear upon the matter, and to legislate in such a way that the whole of the shame and punishment may not fall upon the women alone.

In connection with the case of Miss Cass (writes a correspondent), there are many suggestions which, if space permitted, we would like to make. Here is one:—Before the incident is closed—for the public soon forget—let there be called a meeting of women. Let the mothers tell those present some of the tales their daughters have brought home, as the result of encounters with men in the streets. Let those young women who have no mothers to fly to, tell the meeting of some of the insults they have had to endure. If any of the wives of our legislators are present (reporters, of course, could not be admitted), surely it would not be long before the law with regard to "solicitation" is altered. (See *Pall Mall Gazette* of Tuesday last).

Mr. John Bright has made an important speech on India. He reminded those who hold that we must keep India as we won it, by the sword, that their method would soon bring our sway to an end. "Our right to India and the rule of it at present must rest upon the service which we render to the millions of her people." What better service can we render than to demand that the Government shall at once put an end to the licensing of impurity in our great tributary? "Take away these obstacles," said Mr. Newport, of Madras, in the great Exeter Hall meeting, "and by the grace of God we will regenerate India, and win her for the glory of Christ."

Several years ago a leading Unitarian minister said, in a large Midland town, that "Unitarianism had failed to draw." Dr. Crosskey has been recently delivering an address to the Unitarian students, in which, according to *The British Weekly*, he told them "they must not expect large congregations, that they are not to look for cheer and stimulus, but, on the contrary, for anxiety and burden; and that they may come to say at the end, even of a faithfully spent life, 'We are so tired, my heart and I.'" What a contrast does the saying of Paul furnish:—"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." But Paul determined to know nothing among men save Jesus Christ, and Him crucified.

The multitude which once a year seeks for rest and change from the noise and

migrate. The wearied mind and body long for a quiet resting-place, and seek it in the soothing and refreshing influences of Nature. But it is a mistake to imagine that an aimless, idle holiday can result in real benefit. By occasionally reading a few pages of a good book we can occupy the mind without overtaxing it. But to give less time for communion with God, to suspend family worship, to be carried away by the excitement and restlessness which are characteristic of so much holiday-keeping, is to suffer spiritual deterioration, and defeat the very design of the rest we are permitted to enjoy.

The terrible railway accident reported from Canada, by which fourteen lives were lost, and over a hundred persons were injured, brings again into prominence the danger to which life and property are exposed through the drinking habits of some railway employés. The driver of the excursion train which was wrecked through collision with a goods train had, it is said, been drinking. Two serious railway accidents that happened recently in the United States were said to be caused through the intemperance of the drivers. It would not be amiss if railway companies generally should consider whether they ought not to impose a strict habit of abstinence, at least, on all drivers, stokers, guards, and pointsmen.

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INFIDELS BROUGHT BACK.*

Walking along a street in the "second city of the empire," a few days ago, I saluted a middle-aged man dressed in the semi-clerical garb of a mission preacher, and I rather surprised a friend who was with me, by telling him that he, who had just passed us, was a converted infidel. The story of his being "brought back," as I heard it from his own lips, may not be uninteresting.

Mr. B—— then was at one time an avowed atheist, a professed and prominent infidel. He possesses a fine intellect; but, alas! he devoted his talent to the wicked purpose of "proving" the non-existence of the Divine Giver thereof. One evening, a kind of mock debate was held among his atheist associates, in which Mr. B—— *assumed* the part of a Christian, and towards the close of the discussion, said to his opponent, in solemn tones, "Now, my young friend, when you go home, take and read your Bible for the truth of what I have stated, and pray for help and guidance!" This was considered to be a rich bit of sarcasm, and made a "great hit."

Some time after, Mr. B—— was accosted by the same young man, who, to his surprise, asked him in *real* earnestness, "My friend, how about your soul?"

"Oh, don't bother me with such stuff," replied Mr. B——, impatiently.

"Do you remember that debate we had?" said the young man. "Well, I took the advice you gave me then; I studied the Scriptures, I prayed over it, and I have found peace! and oh, my friend, you cannot do better than *take your own advice.* You gave it then to ridicule the cause you were supposed to be upholding. Now, I beg of you to think of it *seriously*, and it will really do you good."

Mr. B—— did take his own advice, with the result that he saw the error of his ways, embraced Christianity, and has been for years zealously preaching that doctrine which he formerly reviled.

SELF-SUPPORTING MISSIONS.

TO MISSIONARIES AND FRIENDS OF MISSIONS IN FOREIGN LANDS.

It has pleased God by his Holy Spirit to awaken largely in the minds of his people lately, in this country, the claims of their Lord for service in the foreign mission field, and to lead many to consecrate themselves to this work, both brethren as well as sisters. Some have joined the existing missionary societies; some, with a sufficient income, are giving themselves and their means to the foreign field; but a still larger number, who are not adapted to study, and without means, might be eminently useful in missionary work, and prepared to labour with their own hands whilst preaching the Gospel to those who surround them. Untrodden fields abound, and, through God's working, the labourers are coming forward to occupy them, whilst the societies are unable to support them.

It has been felt that some simple agency is called for, connecting the workers with the work, and for the purpose of furthering this, the following Christian gentlemen have united to furnish, to some extent, the missing link:—

Lord Radstock, Sir Arthur Blackwood, Revs. Hugh Price Hughes and F. B. Meyer, Messrs. R. Arthington, R. Burn, J. Cory, J. E. Mathieson, R. C. Morgan, G. Pearse, R. Radcliffe, C. S. Read, D. Spencer, and H. W. Fry, hon. sec.

The movement is entitled, "The Missionary Intelligence and Registration Office"; its office is 186, Aldersgate-street, London, E.C. It is in perfect harmony with existing missionary societies. It is felt that much assistance could be rendered to this agency by missionaries in the field and friends who sympathise with mission work. Their aid is earnestly requested for information on the following queries:—

(1) Please say whether there exists, in your estimation, any special openings for Christian work in your vicinity, and whether there are any special means by which Christian workers coming specially to take up such work could support themselves—such as carpenters, joiners, masons, photographers, shoemakers, printers, &c.

(2) Are medical men wanted, and would they find remunerative employment?

(3) Are provisions easily procured, and is living moderate? Say at what cost a single man could support himself.

(4) Is the climate suitable for the generality of Englishmen, and is there a sanatorium near?

(5) Are there Christian residents near who might be likely to employ or pecuniarily assist a self-supporting missionary? Those are willing to go forth who would be content with food and lodging.

(6) Is there opportunity for ladies to be engaged as teachers, whether in European or native families? Could a lady with medical knowledge find support?

(7) What language would have to be learnt in order to evangelise the natives?

(8) Kindly furnish us with your own views as to openings for work of this kind out of the ordinary channels. The Church is awaking to its responsibilities, and we should be glad of any suggestions from you as to any supplemental agencies for strengthening existing missions to place before our brethren.

Communications to be addressed to Mr. H. W. Fry, hon. sec., 186, Aldersgate-street, London, E.C.

MR. NED WRIGHT desires to correct an impression prevalent that his anticipated work in the Railway Mission at the Cape has caused him to give up work in this country. He will go out when the way is opened up, but he is meanwhile pursuing his evangelistic labours here.

REQUESTS FOR PRAYER.—For a mission being held in Cushendall, Co. Antrim, Ireland, from July 16 till August 2, conducted by Henry Lakim.——For services by Mr. Opie Rodway and others, at Congregational Church, Penarth, near Cardiff.——For services in a barn at Poole Kaynes, by Mr. Rodway, to commence August 4.

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* This incident is taken from the July number of *The Anti-Infidel*, the editor of which says in a footnote, "We have been giving well-authenticated cases of converted infidels for months past, upwards of five-and-twenty of which are to be found in the volume just brought to a close. We shall be glad to receive from ministers, city missionaries, and district visitors, reports of any cases of the kind that have come under their

THE AGAPEMONE DELUSION.

In consequence of endeavours made by its devotees to spread this demoralising deceit among the young women in Aldersgate-street, a meeting for the exposure of its mischief and danger was recently held, in which Mr. F. Newth, Mr. R. C. Morgan, Mr. Cooper (who had been delivered from its meshes through Mr. Newth), and Mr. Henry Varley, took part.

Mr. Newth, hearing that his friend had been ensnared, and learning that there were in the British Museum pamphlets issued from the Agapemone thirty years ago, but subsequently suppressed, went there and made ample extracts from them. These abundantly proved the statements made by Mr. Hepworth Dixon as to the Great Manifestation in which "a maiden was wooed and won as none other had ever been except by the pagan gods." But the satanic glamour thrown over this transaction, by which a daring sin was declared to be the act of the Holy Spirit, was even more wicked than the sin itself.

Letters were read from a living clergyman, of the Church of England, once an inmate of the Agapemone, emphatically asserting the breaches of the seventh commandment.

Mr. Cooper said that when he learned from his friend, Mr. Newth, the true character of Mr. Prince's pretensions and their necessary results, he had immediately dissociated himself from the whole thing.

Mr. Henry Varley showed that the use made of Zech. iii. 15, "Thou shalt not see evil any more," was unwarrantable and disingenuous; the clause forming part of an unfulfilled Jewish prophecy.

As the same disastrous heresy has taken root in Wood Green, a similar meeting was held there last week in the Gospel Hall.

Mr. Morgan said that we could not be too thankful that so much attention had of late years been attracted to the subject of Holiness: for "without holiness no man shall see the Lord." But we must not be surprised if Satan exercised all his craft and subtlety to shunt souls from God's main line on to some side siding where progress was impossible and disaster inevitable.

Mr. Newth then at considerable length, in language quoted from their own publications, showed the effect on Mr. Prince's own character and life of the terrible snare into which he had fallen and had led others. He laid particular stress on the introduction given in Voice No. 1, "The Testimony." "The Son of Man so loved the earth that He gave his own Spirit, that whosoever believeth in Him should not die but be alive and abide the coming of the Lord." In the same pamphlet, this daring parody goes on to state, "That the Son of Man was in the Holy Ghost reconciling the flesh unto himself, not imputing its independence unto it; and hath committed unto brother Prince the word of reconciliation." Then from page 8 he read, "The Holy Ghost then in the servant of the Lord, in order to carry out that purpose which was committed to Him by Jesus Christ humbled Himself to take flesh." Page 9, Voice 1, "He chose flesh, a woman. He took it to Himself and, without reserve, declared that his purpose was to make it one with Him as a man is one with his wife. He took this flesh openly, not in secret or privately, and, moreover, He called on all to witness that what He did was a sign of God's love to flesh, and, therefore, to them as flesh." However, it was shown by further extracts that this wonderful gift was despised. Even in the abode of love, for on page 11 it declares, "Yea they abused it, and through their independence and selfishness brought on the Holy Ghost in flesh the judgment of God, the curse pronounced on Eve for her independence. 'In sorrow shalt thou bring forth children.'" Much more was read to the same effect; but enough is given to show the character of the heresy, a mixture of profanity and blasphemy, and, as Mr. Newth declared, "Every one seeking to maintain their moral character—let alone a Christian standing—would shun the place and the teaching as they would a pestilence."

Mr. Morgan said it might be asked why recall events which had happened nearly forty years ago? Because, while the persons concerned were now old men and women, younger people had revived these teachings, and were taking young men and women whom they had inoculated with this spiritual disease down to the place where it originated, and the same evil seed would inevitably produce the same corrupt fruit. As watchmen, they were responsible to warn the people; if after that they fell into the evil thing the watchmen would be clear of their blood.

It cannot be too often repeated that the foundation of this and kindred abominations is the fanatic and foolish claim of persons puffed up with pride, that they are already perfect; which is tantamount to saying that the resurrection is past; that Christ has already come and changed their bodies into the likeness of his own glorious body; that the redemption of the body for which Paul waited has become to them an accomplished fact. Every teacher who sets forth holiness as the attainment, by an act of faith, of a state in which sinful flesh has ceased to be sinful, instead of a continuous dependence on the saving intercession of the Great High Priest, and the operation of the Holy Spirit, is leading unwary listeners to the brink of this fatal precipice.

Miss Murray, of "Bethshan," said:—Very dear friends, with whom I have had precious fellowship, have been led away by this delusion; so that I thought, If these go, who can stand? If these earnest and devoted followers of Christ could go into such errors, I did not know what else they might be led into, or who would go next. Then this text came powerfully to my mind:—"The meek will He guide in judgment; the meek will He teach his way."

When we are converted, the pride and ambition of the human heart, if not prayed and watched against and restrained by the grace of God, will remain, though their object is changed. Spiritual pride takes the place of carnal or worldly pride, and such Christians seek to be prominent and distinguished for their Scriptural knowledge, or for their supposed attainments in the Divine life. But what is this but pride and ambition still, though the object be different? Let us call things by their right names, and remember that while the High and Holy One dwells with the broken and contrite heart, the proud He knoweth afar off. May God preserve in us the childlike spirit!

Yet let us, while children in evil, in understanding be men. We are tempted to reverse God's order, to be men in pride, and push for place, but children in understanding. I do not think some of God's precious children would have followed Mr. Wood, of Brighton, or the teachers of the Agapemone, if they had not yielded to the monstrous claim put forth by these men that they should forego the exercise of their understandings.

We must study the Word of God. I have been astonished that some who have come as patients to Bethshan, Wesleyan local preachers, and persons of other denominations, have been so ignorant of the text of the Word of God.

Then some say they have got a message from God which is proved false by its not according with his Word. People have said to me they don't know where to read, so they pray God that they may open it at the right place; then they pray to be guided where to place their finger, and the text on which it falls they conclude is God's message to them. Where is their common sense? What sane person would insult any author by reading his book like that? Why should we insult God, and trifle with our own souls by such folly?

Sometimes a text is taken hold of, because it catches the ear, but without the slighest reference to that which it is used to prove. For example, a friend wishing to correct us at Bethshan, said that we ought by no means to touch a person after he had been anointed for healing, and the reason given was that God had said, "Touch not mine anointed."

A passage was used, first by Mr. Prince, and afterwards by Mr. Wood, from Zeph. iii. 15: "Thou shalt not see evil any more," and misused to prove that Satan and all evil was cast out of the flesh. And so, like the ostrich, they hide their head in the sand, and think themselves safe from harm.

I have been pained again and again by hearing brethren and sisters, with whom I have had precious fellowship, say that sin is limited by our consciousness. The next logical step would be to say, Don't be conscious, and there is no sin. They utterly ignore the law of God, which shows that sins of ignorance *are* sin, but provides an atonement for them; while for presumptuous sins there is no provision. And if ignorance was sin then, how much more in those days of Gospel light!

Our earthly language is well adapted for our earthly uses, but for spiritual things language is insufficient, and these have to be spoken of in words derived from material things. A man wrote me very recently, asking me: "How am I to see God in my heart? Am I to expect to see Him like anyone else," or is it in a dream? And then he mentioned, with evident satisfaction, that he had had a dream, as though that were something on the way to seeing God. So again we talk of hearing God's voice, and some may think they are to hear sounds with the outward ears. When it comes to the wonderful mystery of our union with Christ, language is peculiarly liable to be misused by unspiritual minds. The teaching connected with the Church as the Bride may be travestied with a horrible grossness. I have known terrible things to happen from the endeavour to make Scripture truth go on all fours with our ideas of putting things.

I remember when our brother Mr. Carty came to our meeting, we found he held extreme views, and though he was not asked to speak, he did so when the meeting was thrown open for testimony. We were inexpressibly pained by friends once with us taking up with the wild theories of Mr. Carty, Mr. Wood, and the Agapemone.

Never on this side the grave shall we get into a condition in which we cannot fall, or when we shall be free from temptation after temptation. Christ is able to save us to the uttermost, and there is no excuse for the least vacillation; but if we cease to watch and pray and read and meditate in the Word of God, we shall surely fall.

COLPORTAGE IN VILLAGES.

Dear Sir,—If any of your readers who are interested in the outlying neglected villages would communicate with me, I should be glad to send some of our experienced colporteurs to labour in these villages for a short time during the summer and autumn. Last year, besides our regular work, we sent colporteurs to make brief visits to neglected parts, where they sold a large number of Bibles, Testaments, and Gospel books, besides having the opportunity of telling out in simple language the Gospel of Jesus Christ, as they visited from house to house.

Much blessing attended the work, and the Society is prepared to do the same thing again this year, upon receiving information as to the needs of the district.—Yours truly,

H. D. Brown, Secretary.
Christian Colportage Association for England,
37, Farringdon-street, London, E.C.

CHINESE MISSION IN LONDON.—This Mission was opened in January, 1884, and the number of visits paid by Chinese and other natives has been about 5000 a year. At a recent social gathering, of the thirty persons present twelve were Chinese, four Japanese, two Africans, and two natives of Manilla. The Mission has been the means of helping numbers from the opium dens, of which there are half a dozen within a stone's throw of its door. One proof of the good done is that the men who have once been to the Mission invariably call again after returning from another voyage. Rev. George Piercy, the founder, has, as a result of his labours, baptized two Chinese and a native of Burmah. The Mission is at Birchfield-street, West India Dock-road, E.

Letters to the Editor.

SPIRIT, SOUL, AND BODY.

Sir,—I have waited to see if any of your readers would mention, in their suggestions on this subject, the natural line of thought laid down in 1 Cor. iii. 16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Body, soul, and spirit in the Christian would seem to be analogous to the Court, the Holy Place, and the Most Holy Place in the Temple. The truth that God's indwelling presence is *abundantly* possible, as pointed out in this beautiful threefold comparison, is one calculated, I think, to yield the greatest joy to devout minds. It is very likely that the authorities you name take up this view of the matter, amongst others. B.

WEARY WORKERS.

Dear Sir,—May I suggest to some of your lady readers the pleasure and benefit they could confer on many weary workers needing change and rest, either by inviting such to their homes, or by providing holiday accommodation for them elsewhere.

When taking charge of a Y.W.C.A. Home last year, a lady asked if I knew of any needy governess, or one in a similar position, who would like to spend their holiday with her; since then, when meeting with so many tried ones, sometimes really reduced to extremities, perhaps through lack of employment, or often through illness induced by over-pressure, with scant remuneration, I have often thought: Would that other Christians might be led thus to act the part of the "Good Samaritan."—Yours faithfully, E. H.

ST. SAVIOUR'S, LITTLEHAMPTON.

Dear Sir,—Give me brief space to announce our forthcoming bazaar in aid of expenses. I have laboured here for eight years at my own charges, receiving nothing but residence, in the midst of Romanism, Ritualism, and very little of Gospel preaching.

I ask nothing for myself, but I ask evangelical visitors to come here for their holiday and lend a helping hand. The Mildmay orphans are here now enjoying the sea breezes and worshipping with us as usual. This is the seventh year I have had the pleasure of receiving them.

I shall be glad to assist any of your readers in obtaining accommodation for the seaside holidays if they will write to me, enclosing stamp.

St. Saviour's Parsonage. W. H. Simms.

LICENSED AND REGULATED VICE.

Sir,—The bare possibility of any measure such as that hinted at in your extract this week from *The Methodist Times* being brought forward to strengthen the hands of those in favour of the Contagious Diseases Acts is, indeed, enough to cause the friends of social purity to take alarm. From conversations I have had lately with friends interested in politics I am convinced that the greatest ignorance prevails regarding these Acts, and that it is only the merest fraction of our voters who know about them at all. One gentleman, who is well informed, assured me that none of his acquaintaces, so far as he knew, have the slightest idea what they really mean.

I would suggest with the view of spreading information easily and speedily on this subject:—

(1) That Christian men and women, and especially members of the White Cross Union, should inform themselves, through the medium, say, of the Extra Number of The Christian, and the Life of Mrs. Josephine Butler, what these Acts really mean.

(2) That they be untiring in their efforts to spread their knowledge amongst those who possess the right to vote, by circulating reports of the Exeter Hall meeting, especially when so many are visiting remote country districts, at this season of the year. Here is a hint to those ladies who like myself shrink from speaking on the subject. I have put a number of these reports into strong paper covers, and sent them in threes and fours to country smithies and general merchants' shops, where men are accustomed to meet. Inside the cover is written a request that the paper be lent to men who are voters. By this plan persons of very limited means can overtake large districts.

(4) Let united, unceasing, persevering prayer be made, remembering that "the kingdom of heaven suffereth violence, and the violent take it by

WORKING WOMEN.

Sir,—It is proposed, by certain persons interested in the present condition of working women, to hold a Conference towards the end of the year, at which the facts of the female labour market may be clearly and dispassionately set forth; the extent, area, and nature of the evils which undoubtedly exist, may be laid down with some precision; and, if that may also follow, remedies or alleviation may be found.

It is true that such a Conference might have been held at once, for the mere purpose of discussing methods of relief for the well-known and widely spread diseases of over-work and underpay. It is very certain that there are here in London and other large centres, thousands of women continually occupied in miserable toil for wretched wages, who never venture to hope for any cessation or relaxation of the life sentence to which they were doomed at their birth. The Conference might have proceeded on the assumption that these things have long been notorious. Yet the case for the women will be undoubtedly strengthened tenfold by the collection, the classification, and the publication of all the facts, apart from feeling, sentiment, hasty blame, and perhaps misplaced sympathy. This has never been done.

True, figures and facts have from time to time been printed in certain journals, and for certain trades; but the whole facts connected with women's industries, the hours and pay, the fluctuations of the demand, the competition of Germans and Jews, the effect of Free Trade, the freaks of fashion, the social and moral aspects of their work, have never been adequately investigated or treated. We do not aspire, of course, to collect and collate the entire facts in the brief time at command before the Conference; but we propose to attempt an indication of them, as it were, on as wide a scale and in as thorough a manner as possible.

We invite, through your columns, the assistance of all persons who have the power of collecting information, and can get access to working women. There are in every parish, and belonging to every church and chapel, ladies who spend the greater part of their lives in and among the houses of the working classes. It is more especially to these ladies, whose tact, disinterestedness, and sympathy have endeared them to the people, that we appeal for assistance. But the co-operation of men of all classes really interested in this movement is earnestly desired, and will be cordially accepted.

Your obedient servant,

Walter Besant, Hon. Treas. of the Committee of the Working Women Conference.

Adelphi Hotel, Adam-street, Strand.

Dear Sir,—As a constant reader of The Christian, I am able to note and follow from time to time the various phases of opinion and feeling on many kinds of work to which expression is given in your valuable paper. In the issue of Friday, July 8, I find the following quotation from *The Pall Mall Gazette*:—"The exclusion of women from any industry tends to drive them into the one employment always open to them—prostitution." In the paragraph below that, are given the various prices at which toymakers, binders, and brushmakers are said to be paid.

A sad statement truly, if the only alternative open to them be starvation at such prices, or better circumstances by unhallowed courses. As one who has been pretty intimately connected with the rescue of fallen women for the last twenty-four years, I should like to ask this question:—Why, if these trades be so badly paid, should so many girls be brought up to them, instead of to domestic service, the demand for the latter being so great and so constant. I turn to the advertising sheet of the same paper, and find there a young girl desiring a situation "As Under Housemaid, or Kitchen-Maid," for which she modestly asks a wage of "from £14 to £16" per annum, and very likely she may get it. This sum, in addition to board and lodging, without care or anxiety on her part, seems a very comfortable income for one in her position, and the toy and brush makers, &c, would do well to exchange their hard toil, for advantages of the kind, and have no need to purchase the necessaries of life by the loss of their virtue. In almost every paper one takes up there is a long list of "servants wanted," and the cry of those who have to keep them is, "Can you tell me of a good servant?" But would anyone succeed in persuading girls brought up to the trades above mentioned to leave their harrassing and ill-paid work for domestic service? I fear not. I fear that nine out of ten, rather than betake themselves to the dull routine of household work, or forego the sweet privilege of being their own mistress, would go on enduring semi-starvation, even though associated with moral degradation.

It may, however, be said that the remarks above quoted do not apply so much to young girls as to older women. Let me ask another question. Have the women alluded to ever made the least effort to fit themselves for more remunerative employment? If the experience of those who have to do with Homes, Refuges, and such places, be similar to my own, they will bear me out when I say it is difficult beyond belief to find women fit to fill posts where common sense, industry, order, and cleanliness are principal requirements. Hoping that some other individual acquainted personally and practically with the working of these questions may be induced to reply, I am, yours, &c.,

July 15. Inquirer.

A CORRECTION.

Dear Sir,—In the list of Hon. Secs. of the "Call to Union in Prayer" the address of the N.W. District is incorrectly given as Elm Lodge. Kindly correct this, as a house a short distance from this is called by that name. Address should be *Elm Row*, Hampstead.

Yours faithfully, Gibbard Hughes.

EVANGELISTIC NOTES.

Littlehampton-on-Sea.—Services are being conducted on the beach every morning by Mr. J. Courthope Todd, of the Theatrical Children's Mission. Other workers are to follow.

The Home Mission Committee of the Established Church of Scotland have supplied a large tent for evangelistic work among the outlying miners in the populous mining district of Lanarkshire.

Irish Evangelisation Society.—One of the tents of this excellent Society, under the charge of the evangelists, Messrs. Burrowes and Rainey, has been erected in Conway-street, Belfast, for about three weeks, and is attracting large audiences. Several local ministers have taken part in the meetings, and it is believed many persons have been led to religious decision.

Mr. E. Hurditch paid a visit to Sebastopol, N.S.W., in May last, and preached on the 15th, in the morning at the Baptist church and in the evening at the Wesleyan church. Both addresses were of a very impressive character, and the comforting assurances from Holy Writ which he put before his hearers were very gratefully received. These meetings were intended to have closed the mission in which he had been engaged, but on the following Tuesday there was a final meeting for testimony.

Bourne.—Pastor B. Dinnick and Mr. W. Greene (author of "Manuel Matamoros, the Reformer of Spain") have been conducting a united, pentecostal mission in this town. The various Nonconformist pulpits were thrown open to them on the Sunday, and during the week Bible-readings and addresses were given daily. Spiritual results were seen especially on the last evening, when a large number of inquirers remained to the after-meeting. Many Christian workers have been greatly blessed, and two ungodly men were turned to the Lord on hearing their testimony.

OBITUARY.

REV. G. M. MURPHY.

This well-known and earnest worker died suddenly on Sunday morning. There had previously been no indication of failing health. Only last Thursday he celebrated his thirty-first year's work among the masses in South London by a public meeting at his church in the Borough-road, Southwark, and on Saturday he took part in two public meetings. Mr. Murphy commenced his public work in connection with Rev. John Angell James, at Birmingham, being afterwards attached to Surrey Chapel, as the agent of the Southwark Mission.

In 1866 he became the pastor of Borough-road Congregational Church. As the founder of working men's exhibitions in London, and of the Lambeth Baths meetings for the people, as well also as a lecturer and temperance advocate, Mr. Murphy was very popular, and he delivered as many as a thousand addresses a year. He has been a member of the London School Board since 1873, and was one of the founders of the Band of Hope Union. Mr. Spurgeon and several other ministers referred on Sunday to the loss which South London has sustained by the death of Mr. Murphy, who was sixty-three years of age.

BROKEN THINGS.

The grain must be crushed ere man is fed,
Plants must be bruised to restore his health;
From a wasted barrel and empty cruse
The prophet restored the widow's wealth.
'Twas by broken pitchers that Gideon won,
On the vessel's broken pieces, Paul
And his friends were saved, and even Christ
By his broken life has ransomed all!
By the broken bodies of saints the truth
Was made to triumph, and glorious, too,
Was the broken box—Earth's broken hopes
May bring Heaven's joy and our crown in view.
And precious in God's sight appear
The broken things that grieved us here.

—*New York Observer.*

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GERMANS IN LONDON.

In a recent interview with a representative of *The Pall Mall Gazette*, some interesting particulars were given of proposed mission work among Germans in London. Mr. Carl Haupt, one of the committee, said:—

"Of the 100,000 Germans now living in London no more than 20,000 are brought under the religious influence of the Mission. A few may join or habitually visit English places of worship, but the great bulk of Germans are entirely without any religious influence. Nor are they at all anxious to be brought under such influence. In Germany a great tide of ungodliness has swept over the country, the outcome of which is that, besides creating a small party of avowed atheists, a great mass of Germans have become entirely indifferent to anything connected with their spiritual welfare, and are practically as much atheists as those who openly profess to be unbelievers. In Germany the Berlin City Mission, with its thirty missionaries, has with more or less success been trying for many years to stem this tide of ungodliness and its consequent vices among nominal Christians in Germany. But that mission is too poor to do anything for the Germans whom, with pain and grief it sees drifting further and further away from the God of their fathers in England, and it is for the purpose of trying to do something for my poor countrymen in this great city, and eventually for the Germans all over England, that I have come to England.

"One great object which I have in view, and in which our committee heartily assents, is to found an institute, unpretending, but bent earnestly on its work, which shall be a harbour of refuge for German girls coming to England in search of employment. Their ignorance of this country, and too often of the language, paves the way in many cases to almost certain ruin for them. If it were only more generally known how imperatively necessary such a home is, situated near the docks, and what a world of trouble might be forestalled by it! That only those can know who hear the sad stories of ruined bodies and souls, of which the public has hardly any idea." Colonel J. T. Griffin, Oneota, Maresfield-gardens, Hampstead, N.W., is treasurer.

CHATSWORTH-ROAD TABERNACLE.—The Gospel work begun six years ago in Rushmore-road Hall with seven members, and now continued in this building, which was opened last June, has been greatly blessed. During the three years of church life, the report just issued states, about 430 have joined the church, more than half this number having been led to Christ through the preaching and teaching here carried on. About 350 of these are regular communicants. In the Sunday-school there are upwards of 350 scholars with thirty teachers, and there are also classes for senior boys and girls. A branch Sabbath-school in Homerton-road, with temperance society and Band of Hope, and Sunday evening services in the Manor Rooms, Clapton Park, after the ordinary service in the Tabernacle, are some of the many agencies employed for winning souls to Christ. The pastor is Rev J Bain, Lindholm, Goulton-road, Clapton, N.

ROYAL INDIANS and the Y.W.C.A.

An unusually interesting gathering was held on Monday evening at the rooms of the Y.W.C.A., 316, Regent-street. At the kind invitation of Lord Kinnaird, a goodly company, most of them young women, assembled to meet an Indian Prince and Princess, two of the scions of Oriental Royalty, who have lately graced our Queen's Jubilee with their presence. These dusky potentates were colloquially addressed as the Prince and Princess, but we find them designated on the card of invitation as "Their Highnesses the Kanwar Harnam Singh Ahlu-walia, and the Kanwar Rani of Kapurthala." We must leave the curious reader to discover for himself both the precise pronunciation of their mellifluous titles, and the exact location in our great Indian Empire, of this interesting pair.

That the company on Monday evening deemed them interesting there can be no doubt. After some very cordial words of welcome addressed to them by Mr. Dashwood in the name of the Y.W.C.A., the Prince responded in most admirable and well-chosen English. He said they felt much honoured at being present in a place where so much good is being done among young women, and where so many souls are brought to Christ. With a little touch of emotion in his voice he told how glad he should be if he could see such a sight as that before him, in his own country. What India requires, said the Prince, is a change in the social condition of the women. Then His Highness bore warm testimony to the amount of good that is being done in his native land by the labours of Christian missionaries, ladies as well as gentlemen. There is no doubt much to discourage them, but let them persevere, for Christianity, being based on truth and righteousness, is certain to prevail. An excellent homily addressed to the young women by Rev. E. A. Stuart, on the duties and blessing of "the King's daughters," intervened; then the Princess kindly accepted Lord Kinnaird's suggestion, and briefly addressed the meeting, that was all on the tiptoe of expectation, in the presence of such a novel proceeding. Her Highness said she had never done such a thing before, and never expected to do it, especially in the presence of so many gentlemen—a touching little hint at the badge of female inferiority that prevails among her countrywomen. In gentle and dignified words, the Princess expressed the great pleasure she felt in seeing so many young women associated for Christian objects. The Y.W.C.A., she thought, must be a great boon to young women in a city like London, and she hoped it was appreciated. When they returned to India, the memory of this meeting would long remain with them.

Lord Radstock well remarked that the occasion would be an added link in the bonds that unite this country with India, and expressed the earnest hope that some of the Christian young women present might be stirred up to give themselves to mission work in that land. Lord Kinnaird, who presided, urged greater consecration at home, as well as abroad. Various friends offered prayer, and altogether the evening was one of happy augury.

TEMPERANCE AT THE CRYSTAL PALACE.—For one day, on the occasion of the National Temperance Fête, held last week, the Crystal Palace was, as Sir Wilfrid Lawson said, a place where the drink shops were shut up. The principles of liberty, equality, and fraternity were seen in operation. They were at liberty to enjoy themselves without being exposed to dangers sanctioned by the licensing laws. No man was enriching himself by selling strong drink to others, good fellowship existed without alcoholic excitement, and it was plainly shown that they could get on without the publican. The fête was organised by the Good Templar Order, and was attended by 32,352 persons, and was in every way a great success. Rev. George M. Murphy, Rev. Canon Barker, Mr. J. H. Raper, and Mr. Handel Cossham, M.P., were among the speakers at the afternoon meeting.

SALVATION ARMY FESTIVAL.

The immense demonstration of Salvationists at the Alexandra Palace on Monday last was a grand success from an "Army" point of view. The occasion was the twenty-second anniversary of the movement since it commenced under the title of the Christian Mission.

The weather was charming, and everybody seemed exuberantly happy. Spiritual fathers and their children met; old friends embraced each other, and the air rang with "Hallelujahs." The system of changing officers from station to station causes many happy associations to be severed, and an occasion like this must be eagerly looked forward to as a time of temporary reunion. Various provincial towns were represented, each with full band, and Irish, Scotch, Welsh, and even Italian and Indian delegates were present. The Cambridge contingent wore academical gowns over their red jerseys (though not University men), and native Indians, as well as a body of men and women about to go out under "Major" Tucker, appeared in Indian costume. No intoxicants were on sale, and for the nonce the Salvation Army had the entire Palace and grounds at their disposal, though the expectations expressed at their similar gathering in 1882, that they would "not be satisfied until the borrowed ground" upon which they then stood was their own, are perhaps as far from realisation as on that occasion. Never was so immense a crowd more orderly, and certainly the police who were on duty here and there found very little need of their services.

The forenoon was occupied by Holiness meetings in the theatre and concert hall, led respectively by "General" and Miss Booth, a parade of 3000 children, and a musical festival in the nave. In the afternoon each corps held an "open-air," but these were all within so few yards of each other that to the general spectator instrumental and vocal discord and confusion reigned supreme; for, as each corps sang its own hymns, and each band played corresponding tunes, a strange medley of prayer, praise, exhortation, and testimony was the result. We hope the General will spread his forces over a wider area another time. But the Salvationists are by their training rendered indifferent to all noise and clamour outside their open-air circle, so that each individual gathering held its own quite independently of its neighbour, and some of the testimonies were splendid, especially those of some soldiers of Her Majesty's forces who had been led to Christ through their spiritual brethren.

The Slum Brigade and Rescue Staff also held meetings. These are, perhaps, the most effective and laudable agencies of the "Army." Members of the former elect to live in low slums amongst the poorest and dirtiest people to be found, and show the practical side of their Christianity by washing babies, turning mangles, &c. Mrs. Bramwell Booth stated that the Rescue Staff had been used of God for the reclamation of over 1000 girls. She appealed to Christian ladies to offer them situations, many letters in her possession testifying to the satisfaction given by those who had entered domestic service.

The great feature of the day was the assemblage of all the forces on the racecourse by the "General" and Mrs. Booth, and from the fact that it took an hour for them to march past, four deep, with banners and decorations, an idea can be formed of the magnitude of the review.

Then Mrs. Booth gave a lecture on "The Future" in the theatre, and at night the vast area of the central hall was thickly crowded with an enthusiastic throng who joined in the musical thanksgiving, led by the great organ and one thousand instruments, and if praise is synonymous with noise, the thanksgiving was complete, for certainly everybody did their best.

But whatever may be said for or against the methods of the "Army," last Monday's festival demonstrated as an incontrovertible fact that this agency has to an enormous extent taken hold of the people of this country, and their bright faces and joyful mien presented a glowing contrast to the misery they had experienced in the service of sin.

Notes on Daily Readings.

SUNDAY, JULY 24.—PROVERBS XIX.

2.—*Also, that the soul be without knowledge, it is not good.*—"O Lord, remove our ignorance, that we may know Thee; our idleness, that we may seek Thee; our unbelief, that we may find and enjoy Thee."—*Bishop Hall.*

11, 19.—*The discretion of a man deferreth his anger, &c. A man of great wrath shall suffer punishment, &c.*—In the Word of God multiplied reproof argues very prevalent transgression. This book says a great deal about anger: we may be sure, then, that it is an evil exceedingly great. "Its presence goes far to make this world a restless sea, and its absence will be a distinguishing feature of the rest that remaineth."—*Arnot.* There is a holy anger, and he who lacks power for such is poor and weak. Still, sin, rather than the sinner, is the object of such wrath. It is an anger that is free from pride, zealous for righteousness, and closely allied to mercy and tenderness. But this holy indignation is, for most of us, a high and difficult exercise. "It is like fire in the hands of children; and we, even the best of us, are like little children. Although anger be not in its own nature, and in all cases, sinful, the best practical rule in life is to repress it, as if it were." There is an anger which is righteous and helpful; but we are, for the most part, too unwise to indulge in it freely. Practically we find that the less of anger, the more of peace and fruitfulness there is in our lives.

22.—*A poor man is better than a liar.*—Yet, most men show more honour to the prosperous man of doubtful character, than to honest poverty. Therefore do rogues flourish. "Such is the homage paid to wealth, that any man who, with some degree of adroitness, puts on its trappings, will be followed by a crowd of worshippers. When we learn practically to honour true men, although they labour for their daily bread, and turn our back upon liars, we shall be less exposed to the depredations of unjust men, and more under the protection of a righteous God. Let it become the practice to honour the honest, however poor, and swindling will die out for want of food."—*Arnot.* Trade will flourish grandly as soon as our traders attain to a true and strong faith in this saying: A POOR MAN IS BETTER THAN A LIAR.

MONDAY, JULY 25.—PROVERBS XX.

1.—*Wine is a mocker, &c.*—"The chief agent of intoxication among us is not wine at all, but a much more potent draught, which was entirely unknown to antiquity. Even the wines we use are much more powerful as intoxicants than the wines ordinarily used of old." Therefore, "the expressions in Scripture which commend wine and strong drink are *less* applicable to the liquors in ordinary use among us, and the expressions which denounce them *more.* To quote from the English Bible a text about Judean wine in support of modern Scotch whiskey, is not right."—*Arnot.*

14.—*It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.*—Most of us have read this verse with a smile. It strikes straight home, is so *pat*, and describes so neatly just what we frequently see in ourselves or our neighbours, that we are astonished. Most people complain of the dishonesty common among sellers; few consider that the buyers themselves are largely responsible for this. Their policy of *cheapening* and depreciating, pursued *as a policy*, and not on the ground of judgment, is unchristian and dishonest, and drives many sellers to the opposite policy of asking an unfair price. We are persuaded that not a little of the wrong practised by the seller springs very much from the selfishness, hardness, and even the duplicity of his customers. As it takes two to make a bargain, so it takes two to make an honest bargain.

22.—*Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee.*—"It costs more to revenge injuries than to bear them. Forgiveness is the best revenge. If there is anyone you particularly dislike, pray for him every time you think of him." The worst injury my

TUESDAY, JULY 26.—PROVERBS XXI.

1.—*The king's heart is in the hands of the Lord, as the rivers of water: He turneth it whithersoever He will.*—Turns it as the eastern farmer turns the waters of the river into the channels he has prepared, until the very desert rejoices and blossoms. So (1 Kings xviii. 10) Ahab was turned from seeking to destroy Elijah unto obeying him. So Sennacherib (Isa. x. 5, &c.) was first made the rod of God's anger, and then overthrown and turned back by God. Nebuchadnezzar's ambition was the Divine instrument for Tyre's overthrow (Ezek. xxix. 18, &c.); for Egypt's (Jer. xliii. 10—12); and for Judah's (Jer. xxxii. 28; 2 Kings xxiv. 3). Why did Nebuchadnezzar not colonise Judea as Assyria colonised Samaria? It was much to his interest to do so. This, surely, was of God, so that Scripture might be fulfilled. See Lev. xxvi. 34; Jer. xxv. 9—11; and 2 Chron. xxxvi. 21. Cyrus did God's work unconsciously when he captured Babylon, and when he showed such remarkable kindness to the Jews (Isa. xliv. 28, xlv. 1—7; and Ezra i. 1, &c.) Darius, also (Ezra vi. 22); and Artaxerxes (Ezra vii. 27, compared with Jer. xxv. 11, 12). Ahasuerus did God's will unwittingly by (1) forgetting to reward Mordecai; (2) his sleeplessness (Esther vi. 1—6); (3) by receiving Esther favourably; and (4) by his anger against Haman. The decree of Cæsar Augustus helped to fulfil Micah v. 2 (see Luke ii. 1—7). Lastly, Herod in condemning Christ brought about God's eternal purpose of salvation (Acts iv. 27, 28). See Proverbs illustrated.—*B. E. Nicholls.*

17.—*He that loveth pleasure shall be a poor man.*—"Self-indulgence is not happiness; it is a delirium, not a delight—a mere titilation of the dying nerve, not a divine thrill of our imperishable sensibilities and powers. Its music is the note of the maniac, not the strains of the seraph."—*Thomas.*

WEDNESDAY, JULY 27.—PROVERBS XXII.

1.—*A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.*—"We are not good judges of value in the public market of life. We make grievous mistakes; we often throw away the kernel and carefully keep the shell. Many things are better than gold, and one of these is a good name. A good conscience, indeed, is better than both, and must be kept at all hazards. As a substitute for a good conscience, a good name is a secret torment at the time, and in the end a cheat; but as a graceful outer garment with which a good conscience is clothed, it should be highly valued and carefully preserved by the children of the kingdom. Robes rich in texture, and comely in form, would not make a wooden image gainly; but it does not follow that they are useless to the living human frame. An idol is vile, whether it be gold, or a good name; but, as articles in the inventory of our Father's gifts, gold is good and reputation better. I do not know any department of Providence in which the hand of God is more visibly displayed than in maintaining before the world the good name of those who before Himself maintain a good conscience."—*Arnot.* Under the term *loving favour*, is set forth the joy of living in the affections of others. If a good name be so precious, and if the love of one's neighbours be so desirable, how great an evil does he commit who speaks carelessly or evilly against his neighbour, to the injury of his reputation. We should be as concerned for his reputation as we are for our own.

THURSDAY, JULY 28.—PROVERBS XXIII.

23.—*Buy the truth.*—As the wise men did (Matt. ii.) counting no journey too difficult and no expense too great. See *Parables* of the *Hid Treasure* and the *Pearl* (Matt. xiii. 44—46). Peter, James, and John left all to follow Christ, and learn of Him (Luke v. 11). So Paul (Phil. iii. 7—9; Acts xx. 24). *Sell it not.*—Seth's descendants by choosing the ungodly daughters of Cain, sold the truth for woman's beauty (Gen. vi. 2, 3). Judas sold the truth for money (John xiv. 6, and Matt. xxvi. 15). So did

(Acts v. and viii. 18, 19). Herod sold it for lust (Mark vi. 17, 18); Pilate for power and popularity (Mark xv. 15, and John xviii. 38); and Demas for this present world (2 Tim. iv. 10).

The truth is free, and yet it must be bought. Compare Prov. ii. 1—7, iv. 13, xxiii. 12; Luke xiii. 24; Jas. i. 5; Rev. iii. 11.

24.—*The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.*—There is surely no nobler incentive to a generous youth than that which this word supplies. The school or college session may be long and wearing, but that lad who goes home at the close, crowned with honour with which to gladden his parents, drinks one of the purest and most satisfying cups of gladness that human life is acquainted with. It is worth any toil to win their proud, loving approval. And is not this verse applicable to the great Father? John xiv. 21 and 23 seems to teach this truth.

FRIDAY, JULY 29.—PROVERBS XXIV.

1.—*Be not thou envious against evil men, &c.*—"When you detect in your own heart an impatient fretting against an evil doer, consider where you would have been if the Holy One had so regarded you. The gentleness of Christ is the comeliest ornament that a Christian can wear. If a Christian, whether rich or poor, envy any man's possessions, he is forgetting his place, and his prospects."—*Arnot.*

10.—*If thou faint in the day of adversity, thy strength is small.*—John xiv.—xvii. and Heb. xii. 1—13 suggest motives against fainting in the day of adversity.

11, 12.—*If thou forbear to deliver them that are drawn unto death, &c.*—"The principle that God, our common Father, counts every man his brother's keeper, pervades the Scriptures as an animating spirit. The prophets before Christ's coming, and the Apostles after it, all conspired to teach, by their lips and by their lives, that a man liveth not to himself, and dieth not to himself. You who bear the Saviour's name are not your own; ye have talents to lay out, and a work to accomplish—a Master to serve, and a brother to save."—*Arnot.*

17.—*Rejoice not when thine enemy falleth.*—He that is not concerned that his brother should perish is in great danger of perishing himself.

30—34.—THE SLUGGARD'S GARDEN.—"Even the sluggard's garden brought forth fruit, but not for the sluggard's benefit. The diligent man reaped, and carried off the only harvest that it bore—a warning."—*Arnot.*

SATURDAY, JULY 30.—PROVERBS XXV.

2.—*It is the glory of God to conceal a thing.*—There is a glory in the very mysteries of God. In presence of truths such as the Trinity, or man's freedom, and God's foreordination, the devout soul finds that which satisfies his capacity for worship. God could not be God to us if we did not find in his being and attributes that which we not only cannot comprehend, but also that which we cannot even hope to comprehend. The wise and reverent have often found a wondrous rest in these acknowledged mysteries.

5.—*Take away the wicked from before the king.*—"We need not expect that the Supreme Ruler will support our sway in the world if we elevate the wicked to the high places of authority, and sustain them there. His law is, 'them that honour Me, I will honour.' We need not expect that God will give the world to us, if we do not make it our mission to bring the world to God."—*Arnot.*

21, 22.—*If thine enemy be hungry, &c.*—"As water, though it be actually low within the distributing channel, will rise again to the height of its source, so when the compassion that flows through a believer is the very compassion that flows into him from Christ, it is a good and sufficient power to overcome the most formidable manifestations of evil."—*Arnot. And the Lord shall reward thee.*—"Those who fulfil this royal law will receive from the King a royal recompense; the winner's reward is the brother whom he has won. The work is wages, and the wages is work."—*Arnot.*

23.—*A backbiting tongue.*—"Would be comparatively harmless if it should never meet with itching ears. Alone, it would be like seed

THE REGIONS BEYOND.

In a recent circular letter, dated Harley House, Bow, E., Mr. and Mrs. Guinness say:—

You will be glad to hear that we have received tidings of the safe arrival at Banana of the party of missionaries for the Congo who left us in the middle of April, including Mr. Petterson, Mrs. Clarke, and Miss Skakle. The latter has now become Mrs. Billington. We have lately sent out for the American Baptist Missionary Union an iron church, to seat six hundred people, to Banza Manteka, and also an iron house for the American ladies connected with the Mission. Mr. Frederickson with his young Norwegian bride, sailed for Banana on the 1st of this month. The remarkable work of conversion on the Congo continues to extend.

As we are nearly at the close of the present session of the Institute, we are now preparing to send forth a fresh band of missionaries into the Regions Beyond. Nearly two years ago, we sent Mr. Frank Foster to Calabar, on the West Coast of Africa. He has proved to be just the man for the sphere, and has succeeded admirably. He preaches to large numbers every week in the Efik language, and is wholly supported by the people among whom he labours. He is now desiring to extend his work in Calabar. Within a short distance of him in the interior the natives are not only heathen but cannibals. Though it seems almost incredible, we are assured by a missionary from that part now staying with us that human flesh, as for example, human arms and hands, &c., are publicly sold in the markets with fruit and vegetables. These very people not only need the Gospel of Christ, but are anxious for a preacher. Mr. Foster begs us to send out a man suited to instruct these people, and help them in every way. The natives have already given and cleared the land needed for a mission house, and will do what they can to sustain a "white teacher." One of our students, Mr. Bill, an earnest Christian with a practical knowledge of carpentry, able to build himself a house and to instruct the people in many useful arts as well as in the Gospel, has offered himself for this sphere, and is just the man we should like to send. His voyage will cost £35, and he will require an outfit, tools, &c., and support for the first year. After that the people will be able and willing in all probability to sustain him.

We have also a band of missionaries ready for China. Five of our number, Messrs. Mills, Redfern, Ririe, Wellwood, and Dorward are prepared to enter as soon as possible on missionary work in that land. Messrs. Pease, Kennedy, Brown and Guest, who have all completed their course in the Institute, are starting for Gospel work in Canada, Illinois and California. The ceaseless flow of emigration to the great Western regions of America makes it necessary to send there as many evangelists as possible. Our Russian brother, Eugene Harasimenko, is also leaving us at the close of this session to return to his own dark country. Mr. Otto Schmidt, a German brother, is going to join Mr. Rohrbach in Berlin, and help him in the work which is so rapidly growing on his hands there.

THE UNITED STATES AND GREAT BRITAIN.—For several years past the Peace Society has been making efforts to invite the attention of influential men, on both sides of the Atlantic, to the desirability of definite diplomatic concert between the Governments of the United States and Great Britain, with a view to the mutual adoption of a treaty for providing that disputes between the two nations shall be submitted to impartial arbitration for decision. During the past month, Mr. Cremer, M.P., has rendered some service in a similar direction, by obtaining the signatures of many members of the English Parliament to a Memorial to the President and Legislature of the United States in favour of this object. Mr. William Jones, Secretary of the Peace Society, also intends to visit America this autumn, for the express purpose of promoting this and

Among the Churches.

CHURCH OF ENGLAND.

Rev. Dr. Edgehill has declined the bishopric of Nova Scotia to which he was recently elected.

The Bishop of Exeter recently entertained at his palace a number of railway guards, porters, stokers, and firemen.

Rev. A. E. Barnes-Lawrence, incumbent of St. Luke's, Bold-street, has commenced a series of open-air services in the parish.

The foundation stone of the Victoria Chapel in the Rue des Bassins, Paris, to be erected as a memorial of Her Majesty's Jubilee, was laid by Lord Lyons.

Mr. J. Clements, of the Church Association, has been appointed secretary of the Church of England Working Men's Protestant Union, in place of Mr. C. J. Thynne, resigned.

In the Chapel of Ease, just opened in the parish of St. Nathaniel's, Liverpool, the services will be rendered in the Welsh language. There are eighty thousand Welsh residents in Liverpool.

A letter from Bishop Crowther to the Church Missionary Society states that he was recently shipwrecked on the coast near Cape Palmas. No lives were lost, but the natives plundered the ship and passengers, and the bishop himself lost over £200 of public moneys which he had with him.

PRESBYTERIAN.

Miss Hope, of Busby, shortly goes to Kaffraria, to superintend a boarding school for Kaffir girls.

The temperance committee of the English Presbyterian Church are purposing to visit all the congregations of the Berwick Presbytery.

In preaching his last (for the season) monthly sermon to young men, the subject being "Physical Recreation," Rev. Dr. Thain Davidson announced that he hopes to resume these special services in September.

The evangelistic committee of the Edinburgh Presbytery of the U.P. Church report that the work has been very successful during the past year. Rev. James Primrose, of Broxburn, said that, if the better class of the congregations would go out and speak a word for the Master, the churches would be better filled.

BAPTIST.

A new monthly magazine, *Thought and Work*, has been issued under the auspices of the Midland Baptist Association.

Dr. Clifford intends during his holiday, which will be spent in Ireland, to inspect and report upon the condition of the Baptist churches in that country.

Mr. William Tye, who has been superintendent of the Sunday-school at Grundisburgh, Suffolk, for fifty years, has during that time been absent only once.

A new Baptist chapel is now being built at Northcote-road, Wandsworth Common, and so highly does a Church of England lady, living in the neighbourhood, think of the work that she has lent £5000 at 2 per cent. to assist in the erection of the building.

Prior to leaving for his new charge at Brighton, Rev. David Davies was entertained by his old congregation at Regent's Park, at a farewell tea and public meeting. During his three years' pastorate the additions to the church have been: by baptism, 106; by letter, 111.

The late Rev. George Pearce was the last of the contemporaries of Carey, Marshman, and Ward. He took the lead in establishing the Baptist missionary press in Calcutta, and for some years conducted a training institution, in which many young men became qualified for the work of pastors, evangelists, and teachers.

METHODIST.

Rev. J. S. Balmer has been elected to the chair of the Methodist Free Church Assembly.

Rev. Mark Guy Pearse is one of the lecturers at the Chautauqua (U.S.) Assembly, which opened on the 2nd inst.

Wardour Hall, formerly a Congregational church, and at present occupied by the church of which Rev. Andrew Mearns is pastor, has, in addition to St. James's Hall, been secured for the purposes of the London Wesleyan Mission.

The second monthly "at home" given by the Old Leysians at their mission hall, 199, Whitecross-street, E.C., to the members of the Working Men's Club and others connected with the hall, was a great success. This time the men were invited to bring their wives with them.

The Evangelistic and Aggressive Union of younger ministers has held its inaugural meeting. The Union is open to all ministers of the Connexion. The principal objects are to promote earnest Scriptural Christianity, and a more frequent use of those evangelistic methods which have been so fruitful in Methodism.

The Wesleyans of Nottingham recently held a very successful camp meeting in the Forest just outside the town. This was the culminating point of active aggressive work carried on for some time past by the seven mission bands, numbering about two hundred members, connected with the principal societies in the circuit.

At the annual meeting of the children and grandchildren of ministers, at the Centenary Hall, the success attending the careers of ministers' children was a matter of general comment. Rev. H. P. Hughes referred to the number of eminent men, in and out of

SALVATION ARMY.

At a large meeting in the Town Hall, Stratford, on the occasion of a lecture by Mrs. Booth, Rev. Mr. Servanté, Vicar of Christ Church, presided, and expressed his great sympathy with the work.

One of the women who testified of the goodness of God on the occasion of a recent summer outing to Epping Forest was some time previously saved from starvation by the slum-post brigade.

A Wesleyan resident of Tyldesley, for eight years, says, "Many of the sinners who seemed furthest gone and most hopeless are now godly men and women, and it is the Army that has been God's instrument in turning them from their fearful ways."

CONGREGATIONAL.

Rev. J. Jackson Wray is lecturing to large audiences in the United States.

Dr. R. W. Dale, of Birmingham, sailed to Australia last week, and on the previous Sunday took leave for the present of his congregation at Carr's-lane.

The death of Rev. T. Roberts, of Llanrwst, who was engaged on the biography of the late Rev. Dr. W. Rees, of Liverpool, will delay the publication of his work, which is looked for with considerable interest.

The Bristol Theological Institute for the training of village pastors and evangelists has, since its formation in 1863, sent out about one hundred and sixty men, many of whom have worthily occupied good positions in the pastorate of churches in the smaller towns and in country villages.

A public farewell was given to Mr. and Mrs. Shaw at Clapton Park Church on Thursday last, prior to their return to Madagascar. Mr. Shaw will not return to Tamatave, the scene of his former labours, but is going four or five hundred miles farther south to found a new mission at Ivohipeno.

The congregation of the church at Market-street, Farnworth, of which Rev. W. Hewgill is pastor, has just distinguished itself by putting into the collecting boxes £1170 on its thirty-seventh anniversary Sunday. There has for some time been a debt of £1500, mainly due to past spiritual enterprise, and this was the result of a determined effort to wipe it out.

"FALLEN ON SLEEP.'

Rev. W. Dinwiddie, for a number of years minister of Camden-road Presbyterian Church.—Alderman Robert Benson, J.P., of Preston, a prominent member of the Society of Friends.—Mr. James Lister, a member of the Baptist Church at Birchcliffe, Hebden Bridge, for nearly fifty years.—Rev. William Smith, of Craigmyle Free Church, Kincardine O'Neill.—Rev. Henry Wildey Wright, for nearly forty years incumbent vicar of St. John's, Newcastle.—Mr. David Fear, a local preacher of the Baptist Church, Doncaster. — Mrs. Thomas Archer, wife of one of the deacons of Astley Bridge Baptist Church, of which for forty years she was a consistent and useful member.—Mr. W. H. Walmsley, one of the oldest and most respected members of the Bromley Wesleyan Society.—Mr. Hugh Payne, for more than forty years a class-leader and trustee in the Yeovil Circuit of Methodism.—Mr. John Gould, one of the deacons of the Baptist Church at Chard.—Rev. Allan Macarthur, Free Church minister at Barvas, Lewis, for thirty years.—Rev. John Steel, of Portmoak, Kinross-shire.—Mr. J. W. Tawse, secretary of the Society in Scotland for Propagating Christian Knowledge.—Rev. David Stewart, of Kennoway, N.B.

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TEMPERANCE NOTES.

HOME.

The Sunday Closing Bill has been withdrawn, as there was no hope of its passing this session.

In the Election Law Amendment Bill it is proposed to close all public-houses on election days.

Three years ago Glasgow Parochial Board expended on liquors £286 4s. 6d.; last year the amount was only £2 8s. 6d.

Dr. John W. Kirton, author of "Buy your own Cherries," &c., has undertaken to conduct a series of special evangelistic services and Gospel temperance meetings at St. James's Temperance Hall, Kennington Park, commencing July 24.

On Sunday last the temperance societies in the neighbourhood of Dulwich combined for a demonstration and church parade on behalf of the Barry-road Orphanage. The service was at St. Giles's Church, Camberwell, and the vicar, Rev. F. F. Kelly, in the course of his sermon, pointed out how becoming it was that those who denied themselves of intoxicants for the sake of others should so exercise themselves in Christian charity for the benefit of poor orphans.

FOREIGN.

Chevalier de Proskow-Marstorff says that in Austria intemperance is dangerously increasing.

It is stated that in America absinthe drinking is increasing largely and with distressing results.

Dr. C. H. Hughes says, "The families of intemperate parents are the recruiting grounds for asylums."

In Belgium an agitation is being conducted to secure the secluded and scientific treatment of drunkenness as a disease.

By the German Penal Code anyone who becomes so intemperate that he cannot support himself or those dependent upon him is liable to imprisonment.

Sir Frederick Roberts, the Commander-in-Chief of the Indian army, has memorialised the Indian bishops on the subject of temperance amongst the men. He urges the amalgamation of all the various temperance associations connected with the force into one organisa-

WESTWARD HO!!!

Dear Readers of **The Christian,**

I am hoping, by God's help, to send out to Canada in August two further parties of Children, consisting of about 180 *Lads, and* 50 *Girls;* 230 *young people altogether.*

To send out all these, rescued, as the great majority of them have been, from the depths of poverty and of suffering, and trained in our Homes under Christian influences, and in habits of industry, is the truest as it is the surest way of permanently relieving the chronic poverty of squalid London.

At the same time the presence of these well trained, industrious young people will confer an inestimable blessing upon Canada, waiting with its millions of untilled acres of virgin soil for vigorous accessions to its scanty population.

Whether I shall be able to complete by this means the rescue of these boys and girls, and give this boon to Canada, or not, must depend absolutely upon the state of our Funds. To emigrate one boy or girl will cost £8 10s. 0d. *(for outfit, kit, railway fare, ocean journey, and a small residuum to meet expenses on the other side); and I dare not conclude my plans unless I see some hope that the money required will be forthcoming.*

I would therefore most earnestly invite the Lord's stewards to consider this matter seriously and prayerfully, and not to permit our present lack of funds to frustrate these wise plans for the emigration of 230 *needy little ones. The children are all ready and waiting; but, alas,*

OUR PURSE IS EMPTY!

Be it remembered, too, that **others are likewise waiting.**

Every place in our Dormitories, and Workshops, and Cottage Homes that is left vacant by the departure of a boy or girl to Canada can be filled immediately by some little homeless wanderer, to whom we can at once extend the hand of help. And thus the blessing of those who are ready to perish can be passed on undiminished in its efficacy.

The burden of these young lives lies heavily upon my heart. It is difficult to shake it off by day or night, and I can only find relief and comfort in the thought that each company of young emigrants sent out represents so many SAVED from the VORTEX OF OUR STREETS.

We are doing what we can to rescue some, but

ARE IN SUCH URGENT NEED OF PRESENT AID

that we dare not now proceed further unless Christian friends come speedily to our assistance.

There is so little time left if we are to avail ourselves of this last opportunity for this year, that I would urge those who feel disposed to help, to do so without delay.

Any gifts for the Emigration Fund *or for the general support of the "Homes" will be gratefully received and acknowledged by the Treasurer,* Mr. William Fowler, *by the Chairman of our Committee,* Mr. S. Gurney Sheppard, *or by*

Your faithful fellow-worker among perishing children,

THOS J. BARNARDO.

18 to 26, Stepney Causeway, London, E.
18th July, 1887.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Workers' meeting, Monday, July 25, 6.15 p.m. Daily prayer-meeting, 1.15 p.m. (Sat. excepted), St. Peter's Vestry, Cornhill.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays in July, 3 and 7 p.m., Mr. Ransome Wallis. Prayer-meetings, Fridays, at mid-day; Saturdays, 7.30 p.m.; Sundays, 7.45 a.m. Bible-reading, Wed., 8.15 p.m.

Y.M.C.A., Exeter Hall.—Sunday, July 24, at 3.30, Mr. E. J. Kennedy (men only); public service at 7, followed by open-air meeting in Exeter-street. Open-air service on Thames Embankment (Cleopatra's Needle) every Wednesday, 8.30 p.m.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Thurs., July 21, at 8.30, address, Rev. J. E. Shephard. Wednesdays, 6 to 10, anxious inquirers and strangers.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, July 21, at 8.45, address to young men, Rev. James Baillie, Baptist Church, Bloomsbury. Bible-class, Sunday, July 24, "Gideon's Army."

Y.M.C.A., Paris.—Bible-readings every Sunday at 4.30, and Thursday at 8.30. Visitors welcomed.

Metropolitan Tabernacle, Newington-causeway, S.E.—Mr. C. H. Spurgeon, Sunday next, 11 and 6.30; and Thursday, at 7.

Mrs. Reaney's address to men and women, at Stepney Meeting House, every Sunday, at 3 p.m.

"Victoria" Home for Working Men, 41, Commercial-st., Whitechapel.—United Christian workers' meeting for prayer, praise, and consecration, every Saturday, at 8 p.m.

St. George's Hall.—Dr. McKilliam during July. Sundays, 11 a.m. and 7 p.m. Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Merchants' Lecture, Finsbury Chapel, E.C.—Tuesdays in July, at 12 noon, Rev. Dr. H. Allon.

Kilburn Hall (*not* Town Hall), Kilburn-gate.—Bank Holiday, Monday, August 1, meetings, 4 and 6.30 p.m.; tea at 5.30.

The Tuesday Evening Meetings held at Mrs. Boardman's, 3, Highbury-place, will be discontinued from July 26 until September 6.

Open-Air Mission.—Monday, July 25, quarterly meeting, Baptist Mission-house, 19, Furnival-st., Holborn; Rev. W. Wyatt Gill will lecture on "Missionary Enterprise in the South Seas." Tea and coffee at 6; meeting at 7. Sir Robert Phayre will preside.

Great Assembly Hall, Mile-end-rd., E.—Sun., July 24, at 11 and 6.30, and week nights at 8, Mr. E. P. Telford.

Conference Hall, Mildmay-park, N.—Sunday, July 24, 3.30, Mr. P. S. Badenoch; 7, Mr. Geo. Hucklesby.

Coming Conferences.—Broadlands, Hants, Aug. 3—5. Pakefield (Lowestoft), August 10 and 11. Salisbury, September 27—30.

Sailors' Welcome Home, 173, St. George's-st., Ratcliff-highway, E.—Monthly meeting of Christian Life-boat Crew, Tuesday, August 2, 7 p.m. Mrs. Brodie, from Honduras, will give a short address.

SEASIDE SERVICES.

July:—Mr. George Banaster, *Llandudno;* Mr. J. H. Greene, *Dunoon*, from 16th; Messrs. Doust and Collier, *Herne Bay*, from 18th; Messrs. M. J. Hall and E. Salisbury, *Bournemouth*, from 23rd. August:—Messrs. Doust and Collier, *Herne Bay*, to 16th; Mr. Banaster, *Rhyl*, to 14th, *Bournemouth*, from 15th; Messrs. Hall & Salisbury, *Bournemouth*, to 15th; Mr. E. Arrowsmith, *Scarborough* and *Filey;* Mr. E. T. M. Dennes, *Whitby;* Messrs. Hutchinson, Boutflower, Armitage, *Bridlington Quay;* Mr. Spiers, *Redcar;* Mr. A. E. Bellingham, *Llandudno;* Mr. H. M. Trickett, *Eastbourne;* Mr. H. W. Figgis, *Brighton;* Mr. W. F. Seagrove, *Broadstairs;* Mr. F. Pitts, *St. Leonards;* Mr. Hall, *Southsea;* Mr. A. Storrs, *Sandown, I.W.;* Mr. W. R. Moore and Dr. Carless, *Ilfracombe;* Mr. W. Huckett, *Dawlish* and *Teignmouth;* Mr. H. G. Harris, *Weston-super-Mare;* Mr. Geo. Bennett *Aberystwith;* Mr. G. H. Chaplin, *Felixstowe;* Mr. Pericles Green, *Weymouth;* Messrs. Gibbard, Hughes, & Howard Staines, B.A., *Worthing;* Messrs. G. R. Kirlew, L. K. Shaw, and other friends from Manchester, *Lytham, St. Ann's*, and *Blackpool* Mr. J. H. Greene, *Saltburn.*

M. ALEX. LOMBARD, banker, and the indefatigable promoter of Sabbath observance, died recently in Geneva, aged seventy-four years.

JEAN DOLFUS, of Mulhouse, whose name is well known in France through his numerous beneficent institutions, recently died, aged eighty-seven.

M. SAINTON, of the Paris Mission Intérieure, is much encouraged in his evangelistic work; by the end of the year about eighty stations will, he thinks, have

Notices.

W.—Penny books by Rev. M. G. Pearse are sold at 66, Paternoster-row, and those of Rev. C. H. Spurgeon by Messrs. Passmore & Alabaster, Paternoster-buildings.

Communications Received with Thanks.—C.M.W. M.A. G.F.S.D. C.W. T.R.D. J.F. M.A.M.K. W.M. L.P. J.G.C. J.D.G. M.B.R. C.B. S.D. J.T.B. R.D.G. G.G. W.S. E.J.B. C.R. F.C. G.G.A K. J.H. E.C. G.F. W.C. R.D.F. N.H. W.H.L. J.A.H. F.S.H. W.S. J.T.B. F.W. J.E.W. R.E.R. J.G.M. H.E. W.F. W.B. H.V. A.L.W. W.D. T.C. W.D.A. W.W.P. J.P.C. J.T.M. C.W. W.H. J.F.L. V.D. J.L.P. E.S.N. M.L.F. C.E.S. K.B.D'O. L. J.P.H. D.E. D.W.C. W.R.B. H.R.P. J.W.T. J.L.S. A M.G. F.C.R. M.E.K. L.K.S. D.J.F. S.J. G.C.W. J.B. M.H.M. H.D.B. H.W. L.S. E.B. E.S. E.C.C. M.McL. H.R. T.R.H. W.J. M.G. E.H. J.F.P. S.E. L.K.S. F.B. E.J.R. E.W.S. C.W.C. J.W.T. Inquirer, J.W.S. W.K. D.J. F.A.McK. A.J. Discipulus, W.J.N. A.E.W. G.W. T.M.W. J.S. N.H.S. W.G.H. S.C. B.H.B. A.R.L. W.M. R.J.R. R.C. G.G.B. J.E.L. W.H.S. S.M.N. M.B. M.S. M.W.A.S. J.J. M.P.H. G.B.F. M.E.S. S.S. J.O.D. F.N. G.W. W.G.F. E.T. J.L. S.K. C.S.T. G.F.T. W.A. B.B. E.F.R. W.M.O. V.E.B. E.O. M.G. J.B. C.F.H. M.L.Z. C.R.F. T.E. R A.

Applicants for Tracts.—T. Burn, 6, Varden-street, New-road, Commercial-road, E.; Miss May Skinner, Beresfords, Boughton Monchelsea, Maidstone; J. Dix, 15, Devonshire-street, Cambridge-road, Mile End, E.; H. Fraser, 20, Thornburn-square, Bermondsey, S.E.; H. Baker, 9, Walden-street, New-road, Commercial-road, E.; Miss Barrett, Whittlesea Fen, Cambs.; G. Bedding, 2, New London-street, E.C.; W. Hooper, Porter, Mineral Railway, Par, Cornwall; W. M. Collings, 9, Grosvenor-place, Stoke-road, Gosport; J. Elkington, Church-street, Eastwood, Notts.; W. Willcock, 271, Deansgate, Manchester; S. S. Moore, care of Mr. Jourdan, James-street Wesleyan Chapel, Bridgetown, Barbados, West Indies; J. Staples, 11, Upper Raglan-street, Newport, Mon.; Miss Franklin, 104, Hoxton-road, Scarboro'; E. Owers, Colporteur, Rehoboth, Moorland-road, Weston-super-Mare; C. Mason, 82, Rothbury-st., Scarboro'; S. Knott, Hollins Fold, Marple, Cheshire; T. Huckerby, 222, Goodman-street, Burton-on-Trent, Staffordshire.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Appeals.

School and Home for Blind Children (Goldsmith's-place, Kilburn, N.W.).—£60 is greatly needed at once for necessary repairs to roof, bedrooms, &c. Thirty-six children received between the ages of three and eight years; nine little boys waiting for admission. Lady Supt., Miss E. F. Newbery, 127, Portsdown-road, W.

Scandinavian Temperance Home (88, Leman-street Whitechapel, E.).—Miss Hedenstrom appeals to English ladies each to furnish a room, or part of a room, in the new Home for sailors which she hopes to open in September near the West India Docks. The expense would be about £12. Two ladies have already consented to furnish a room.

Anglo-Indian Evangelisation Society.—The work of this Society is chiefly on the railways and among tea, coffee, and cinchona planters. Urgent appeals come from the secretary in India, Rev. H. G. Emeric De St. Dalmas, for extension. Evangelists are ready to enter the service when means are available. Contributions may be sent to the general secretary, Rev. John Fordyce, 33, Sutherland-place, Bayswater, London, W.

A New Temperance Hospital.—The Bethnal Green Mission Hospital, which for eleven years has proved an unspeakable blessing to thousands of sick and suffering poor in East London, does not belong to Mildmay; and being simply a warehouse, adapted as far as possible to its present uses, does not fulfil, either in capacity or general suitableness, the demands made upon us for the cure of disease and the alleviation of bodily distress. To place this mission work on an enlarged and more permanent basis has long been the earnest desire of some of our warmest friends: and through the unwearying endeavours of the Countess of Tankerville a freehold site in Shoreditch parish has been secured and paid for, on which it is proposed to erect an unpretending hospital of forty or fifty beds. The building will be commenced when the cost (probably not less than £7500, of which we have £500 in hand) is defrayed, as we do not intend to run into debt. James E. Mathieson, Mildmay Conference Hall, N

M. GEORGE BARBIER, who for many years has laboured amongst poor French in London, has visited Barnave, near Luc-en-Diois, where he was formally ordained and recognised as a pastor by seven pastors present.

THE METHODISTS are labouring hard in various districts of Saxony, and a wonderful blessing is following their efforts. Numbers of their preachers are traversing the country, and in several places large chapels are being built.

MELBOURNE.—The Thursday mid-day services for business men, which are held in Collins-street Church, are fast becoming one of the institutions of the city. We do not wonder at this, says a contemporary, for Dr. Bevan's discourses are such as meet the heart-hunger of spiritually minded men engaged in the commercial life of our busy cities. It is not advanced theology or sensational oratory which is filling Dr. Bevan's church and drawing men around him as by some magnetic power. It is the felicitous setting forth of a full-orbed Gospel of love in Jesus Christ the Saviour.

Subscriptions Received by Messrs. Morgan & Scott to Monday, July 18, 1887.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Lord's Day Observance Society—Miss L.	5	0	0
Latymer-road Mission—H.L.	2	0	0
Day in Country Fund—Mrs. B. £1; M.W. 10s. 6d.; H.T.M. 2s. 6d.; C.B.M. £5; S.T.B. £2; R.R. £1; S.G. 2s. 6d.; G.S. £1; R.W.P. 2s.; T.W. £5; L.S. 2s. 6d.; M.A.C. £3; A.B.L. £3; Bournemouth, 2s. 6d.; Mrs. D.G. £1; Miss B. 5s.; M.G.G. 5s.; C.G.L. £2; Miss Von M. 4s...	25	16	6
Dr. Barnardo's Homes—S.T.B. £3; Found, 11s.; M.A.P. £1; E.H. £5; Sissy T. 5s E.M.C. 2s. 6d.; T.B.W. 5s...	10	3	6
Strangers' Home, Limehouse—E.H.	0	5	0
Scripture Readers' Society, Ireland—W.H.H. ..	2	0	0
Bible Stand, Crystal Palace—W.H.H...	1	0	0
Mrs. Hilton's Crèche, &c.—M.A.P.	1	0	0
Miss Weston's Work—M.A.P. £1; Mr. D.P. £20	21	0	0
Bristol Orphan Houses—M.A.P.	1	0	0
Asylum at La Force—M.A.P.	1	0	0
Bridge of Hope, Ratcliff—M.A.P. 10s.; A B.L. £2; C.T. £1	3	10	0
Free Breakfasts, Colliers' Rents—M.K.W.	0	10	0
Aldershot Mission-hall (Miss Daniell)—J.B., jun.	0	4	6
Surgical Aid Society—M.S.	1	1	0
Special Religious Services in Theatres—M.S. ..	5	5	0
Home for Blind Children, Hackney—Misses C..	0	10	0
Home of Industry—Misses C. £2; S.C. £1; A.B L. £2	5	0	0
Southend Home (Mrs. S. Leonard)—Misses C. ..	1	0	0
Children's Special Service Mission—I.R.C.. ..	0	5	0
Soldiers' Home, Winchester—E.H.C.	0	10	0
South London Refuge Work, Mildmay—Misses C.	0	10	0
Famine in Central Turkey—R.W. 1s.; X A. £10	10	1	0
St. Giles' Christian Mission—Dover Friends, 3s. 6d.; G.S. 10s.; T.W. £5; A.B.L. £2.. ..	7	13	6
Ragged-school Union—Miss K.H.	0	10	0
Suppression of Opium Traffic with China (Travelling Agent)—W.O. 10s.; J.C. £5; F.W. £3; Dr. C.C. £1; G.C. £1 1s.; C.A.I. 5s.; A.H.F.B. £1; Stockwell, £8	19	16	0
Destitute Children's Dinner Society—G.S.	0	5	0
Kabyle Mission (Mr. Glenny)—G.S.	0	10	0
George-yard Ragged Schools—E.H. £5; T.W. £10	15	0	0
Rescue Work at Reading—M.S.	1	1	0
Dr. H. Bonar's Jubilee Fund—M.S.	10	10	0
China Inland Mission—T.W. £25; A.B.L. £2; M.G.G. 10s.; Three Believers, £2 5s. 2d. ..	29	15	2
Mildmay Mission to Jews—T.W. £25; C.T. £1..	26	0	0
London Medical Mission—T.W.	25	0	0
Mildmay Medical Mission, Jaffa—T.W.	5	0	0
Hyde-park Mission-hall (Mr. C. Cook)—M.S. ..	15	0	0
Railway Mission—M. £2 2s.; C.A.M. £5 5s. ..	7	7	0
Strangers' Rest, 163, St. George's-street—M.S. £2; X.A. £20	22	0	0
The Christian *to Foreign Missionaries*—M.S. .	100	0	0
British and Foreign Bible Society—Miss M. ..	3	0	0
House of Rest (Miss Mason)—S.C.	1	0	0
Friendless and Fallen—A.B.L. £2; M.G.G. 5s..	2	5	0
Mr. Fegan's Boys' Home—A.B.L.	2	0	0
Mission to Deep Sea Fishermen—A B.L.	1	12	0
Y.M.C.A., Dublin—M.S.	2	2	0
Mrs. Fisher's Work—(Day in Country) M.S. ..	3	0	0
Mariners' Friend Society—R.T.	5	0	0
Relief Fund (Pastor Thummel)—Lady C.	5	0	0
Castle-yard Mission—M.A.C.	0	5	0
Rev. J. W. Atkinson's Day in Country Fund—W.	0	2	6
Gospel Work among Foreign Jews (Mr. J. J. Aschkenasi)—C.J.	1	0	0
Irish Church Mission—X.A.	25	0	0
Tower Hamlets Mission—X.A.	25	0	0
	£460	5	8

[Advertisements.]

Dr. Barnardo's Homes—X.X. 5s.

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The London Samaritan Society—(Convalescent Homes at Sandgate and Bournemouth) Mr. F.D. 10s.; Mrs. S. £1 1s.; Miss S.M.W. 4s.

PARIS.—About a hundred and thirty patients are attended to each dispensary day, at Miss de Broen's Mission, 3, Rue Clavel, Belleville, and the New Testament is bought by many who have it not. Many visits are paid, and meetings held throughout the week, and God is graciously bringing souls to Himself through these and the other portions of the work. Very lately after various visits to a dying man at Aubervilliers, he asked his sister to tell the lady that though unable to speak when she last called, he had heard all she said—as indeed his earnest looks had already assured her His sister added that shortly before he breathed his last, his mother offered to send for the priest, but he stopped her, saying, "*Non, non; je suis sauve*"

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THE POOR CHILDREN'S AID SOCIETY earnestly appeals for help to send large numbers of ailing and weakly London Children to Cottage Homes in the country. Owing to lack of funds the Society are quite unable to respond to a tithe of the applications received, and they trust that they will be enabled to open many more Cottage Homes similar to that at Gislingham, Suffolk, before the end of the present season. Donations may be sent to the bankers, Messrs. Herries, Farquhar & Co., 16, St. James's-street; Messrs. Williams, Deacons & Co., 20, Birchin-lane, E.C.; or to the Office, 3, Agar-street, Strand, W.C., and will be gratefully acknowledged.

KESWICK THIRTEENTH ANNUAL CONVENTION will be held (D.V.) July 25 to 30. ROBERT WILSON, Broughton Grange, Carlisle; HENRY F. BOWKER, 42, St. John's Wood-park, London, N.W. For lodgings, &c., apply to Mr. JOHN POSTLETHWAITE, Eskin-place, Keswick.

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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

THE BETHSHAN (Faith-Healing Home), late of 161, Islington, Liverpool, has been transferred to more suitable premises in Leeds. Divine Healing and Holiness Meetings: Sundays, 2.30 p.m.; Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christian friends desiring to be received into the house, apply to Miss Gibbs, 10, St. John's-terrace, Belle Vue-road, Leeds.

PAKEFIELD CONFERENCE, August 10 and 11, held at Pakefield Cunningham Schoolroom, Lowestoft. — Subjects: "Our Union with Christ in His Person and Work;" "The Guidance of the Spirit by the Word alone;" "The Redemption of our Humanity, Spirit, Soul, and Body, by Jesus Christ;" "Grace received by Christians to be lived out towards others;" "Christ our King;" "Loyalty to the King." Speakers: Revs. T. Graham, Dr. Morgan, J. J. Luce, L. Price, and others.

DAY IN THE COUNTRY.—Rev. J. W. Atkinson, 308, Old Ford-road, London, E., urgently appeals to readers of THE CHRISTIAN for Help, to give a Day in the Country to Poor East End Children. Every gift promptly acknowledged. "My lambs."

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

URGENT APPEAL.—CLOTHING.—Help earnestly solicited for the many necessitous and invalid gentlewomen and children known to Miss FAITHFULL, The Institute, 136, Regent-street. The need is great. See Report.

H.R.H. THE DUCHESS OF TECK has signified her intention of being present at the Dedication of the Chapel at the Princess Mary Village Homes, Addlestone, by the Bishop of Winchester, on the 27th instant. The ceremony will take place at 3 o'clock, and an anthem composed by by Rev. E. W. Bullinger, D.D., will be sung by the children. An offertory will be made in aid of the

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REV. W. EDGAR BRADSTOCK, Ripley Vicarage, Derbyshire, will be most grateful for funds, for carrying on earnest Mission work in coal and iron district of his parish.

OPEN-AIR MISSION.—Treasurer, The Lord KINNAIRD. Bankers, RANSOM, BOUVERIE & Co., 1, Pall Mall East. Hon. Sec., JOHN MACGREGOR, Esq., M.A. Secretary, Mr. GAWIN KIRKHAM. Office, 14, Duke-street, Adelphi, London, W.C. The Thirty-fourth Annual Report, containing 17 illustrations, and many facts and incidents relating to the progress of open-air preaching, is now ready, and may be had at the Office, price 4d. Also Hymn Sheets, 3d. and 6d. per 100.

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ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. The Committee are prepared to receive a Lady Medical Missionary Student who is able to pay 50 guineas for the two years' curriculum.

DAY IN COUNTRY.—Voluntary Workers, Gee-street Mission, Goswell-road, solicit Funds to take poor Adults and Children to Epping Forest.—Donations thankfully received for HENRY RUDGLEY, Hon. Superintendent, second floor, 82, Wood-street, Cheapside; Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster. Bankers, Barclay Bevan.

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Visiting masters, certificated governesses, and
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During the last twelve years pupils have o
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A. M. T., Park-hill, Upper Tooting, S.W.

ENGLISH GOVERNESS requires reengagement in family. Thorough English, fluent French and German (acquired abroad), good music (theory, harmony), Latin, rudimentary Italian.—TELA, Gresham Rectory, Norwich.

A GENTLEWOMAN (24) desires reengagement as Governess to young children; or Companion to Lady. Five years' experience in teaching. Christian; abstainer. Highest references.
M., 18, Bentham-road, South Hackney, London.

COMPANION-TUTOR.—A Cambridge Undergraduate desires engagement for vacation in a nobleman or gentleman's family. Classical. High testimonials as to character and ability.
CANTAB, Bishopstone, Bedford.

JUNIOR TEACHER, of lady-like address, on reciprocal terms, wanted in Ladies' School, near Liverpool. Also **GOVERNESS-PUPIL**, to assist with music. — VERITAS, 20, Leicester-street, Southport, Lancashire.

Appointments, Situations, &c., Wanted.

A LADY EVANGELIST, of some years' experience, desires an engagement in town or country. Would not object to undertake the charge of Y.W.C.A. or Convalescent Home.
V. E. L., House of Rest, Kilburn.

SECRETARIAL APPOINTMENT wanted. — The Secretary of the Bournemouth Young Men's Christian Association will be open for a re-engagement, either public or private, in September.—SECRETARY, Cairns Memorial House, Bournemouth.

AS SCRIPTURE READER, &c., under an Evangelical clergyman, wanted by a young man who has a love for souls.—S., care of Rev. F. Hart, Long Clawson Vicarage, Melton

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HOME MISSION WORK, or the charge of a Congregation wanted; either connected with Christian churches or large firms. The Advertiser has had good experience, both in London and the country. Every information as to life, character, and fitness, can be had.—X. Y. Z., 42, Sunnyside-terrace, Queen's-road, Walthamstow, Essex.

JUNIOR PARTNERSHIP wanted, in a genuine business, by a Gentleman with small capital, of business experience and active working habits. Highest references. Letter only.
X., care of Housekeeper, 31, Paternoster-square.

AS BUTLER, with one footman or single-handed, in a small family. Age 29. Married, total abstainer. 1½ years' character from last place. Twelve years' previous.—C. PHILLIPS, care of Rev. Dr. Sanderson, Lancing College, Shoreham, Sussex.

A MIDDLE-AGED LADY wishes for a situation as Housekeeper to a Lady or Gentleman, or as an Attendant upon a Lady. Good references.
Miss H., West Place, Huddersfield.

REQUIRED by middle-aged Lady, a light situation, as Companion to a Lady, or any position of trust. Domesticated. Small salary.
BETA, 68, Beaufort-road, Edgbaston, Birmingham.

COMPANION, Matron, or any position of trust.—A young Lady, aged 30, domesticated, cheerful, musical, good needlewoman, seeks an appointment as above. Excellent testimonials. Moderate salary.
ALPHA, care of Miss Harvey, Bruton, Somerset.

RE-ENGAGEMENT as Matron or Governess. Training Home or other small Institution. Good plain English and Scriptural instruction, needlework, &c. Active, experienced. Good manager. Age 44. Evangelical principles. Moderate salary.—B. C., Churchman's Library, King-street, Hammersmith, London, W.

GOVERNESS, or Travelling Companion.—A Lady desires engagement for summer holidays, in any locality. Best references.—Miss GREENFIELD, 1, Oakfield-road, Downs-road, Clapton, London.

A YOUNG LADY, two years' highest references, seeks re-engagement as Companion. Good reader and amanuensis. Cheerful and musical.
G. M., 1, Osborne-place, Old Trafford, Manchester.

LADY (Member of Y.W.C.A.) seeks engagement, as Assistant to Lady Superintendent of a Home, Amanuensis, Sub-Matron, or Agency. Some position of trust. Good references.—M. A. W., care of Miss Hand, Camden-street Post-office, Dublin.

AS HOUSEKEEPER to a Gentleman, by a thorough trustworthy, respectable, middle-aged person. Highly recommended for home management, and Christian character. Abstainer. As one of family.
HOUSEKEEPER, 13, Fairfield, Beckenham.

A WIDOW, an experienced housekeeper, seeks an engagement as Companion and Housekeeper to a Lady; or as Housekeeper in a Gentleman's family. Could bring an excellent servant, if desired.—C., care of Rev. D. C. Ingram, 9, Oakland-road, Clifton, Bristol.

WORKING HOUSEKEEPER, by respectable Widow or Matron, in Children's Homes, any place of trust. Plain cook; thorough needlewoman; good manager. Small salary if could take child five.
A. B., Northington, Alresford, Hants.

USEFUL COMPANION, or Attendant to an aged Lady.—A Lady is anxious to recommend a highly respectable person, of great experience. Four years' character.—Mrs. L., 24, Gowrie-road, Lavender-hill, Battersea, London, S.W.

RE-ENGAGEMENT.—Housekeeper to a widower, or Useful Companion to an elderly Lady. Thoroughly experienced and domesticated. Good reader and needlewoman. Total abstainer, and member of a Christian church.
E. H., 19, Saudmere-road, Clapham, S.W.

CHRISTIAN LADY (Scotch) wishes situation as Companion Housekeeper, or Governess to young children. Good references.—A., Messrs. Wightman, Music Sellers, 13, Castle-street, Edinburgh.

YOUNG LADY (well connected) desires re-engagement as Useful Companion, Nursery Governess, or any position of usefulness. Domesticated, musical. Age 24.
E., Fulker's Library, Abingdon, Berks.

GARDENER, or Groom and Gardener. Age 30. Two years and nine months' excellent character.—R. WINTER, Duke's Kiln, Gerrards Cross, near Slough.

A LADY WISHES to recommend a Boy of 14, for stables or garden. Has been in service for a year.
F. C., Mr. Hallett, Bladud Library, Bath.

THE SECRETARY of the "Redhill Association for Befriending Young Women," will be thankful to hear of any Lady willing to take as General Servant, a young Woman, anxious to be reclaimed. Clean and industrious.
Mrs. HILL, West House, Redhill.

AS GOOD PLAIN COOK, in a quiet Christian family.
M., Leoni, Dacres-road, Forest Hill.

WANTED by a very respectable, trustworthy person with one child, the care of offices, mission-house, Working Housekeeper, or any place of trust. Small salary.

A GENTLEMAN, decided Christian, with high testimonials and thorough business qualifications, requires an engagement as Secretary or Manager, in any post of trust.
Mr. T., 172, Fleet-street.

A POSITION OF TRUST wanted, in a rising Drapery Business, with a view to Partnership.—B. A., care of Caretaker, 11, Rose-street, Newgate-street, E.C.

COACHMAN. — Lady MARIA CHOLMONDELEY wishes highly to recommend a most trustworthy and steady Man, who thoroughly understands horses, and lived in family many years. Married. — J. L., 14, Devonport-mews, Gloucester-square, London, W.

GARDENER, as second, where three or four are kept. Situation wanted by young man, age 21. Christian, abstainer. Good characters.
J. F. UNDERCROFT, Reigate, Surrey.

REV. NEVILE SHERBROOKE wishes highly to recommend the late Matron of his Crèche; he wishes to find her a place as Matron, or Second Matron, in some institution, orphanage, or convalescent Home.—Mrs. FRANCIS, care of Rev. N. Sherbrooke, 49, Montagu-square, W.

UPPER NURSE in Gentleman's Christian family; or single-handed to Lady's first baby. Age 25. Good character.—E. T., Bluntsmore, Mosterton, Crewkerne, Somerset.

AS WARDROBE-MAID, or a position of trust, wanted for a Widow. Good needlewoman. Highly recommended by Canon and Mrs. Chappel, Camborne, Cornwall.

A LADY WISHES to find a situation for a person in middle-age, as a Servant where the work is not very heavy, or where another servant is kept.
L. M., Conference Hall Office, Mildmay-park, N.

AS GOOD PLAIN COOK, where a kitchenmaid is kept. Age 30. Wages £26 to £30, all found.—E. GRAHAM, 4, Chesterton-terrace, Cirencester, Gloucestershire.

USEFUL MAID to elderly Lady, or Girls; or Needlewoman in institution or school. Country or sea preferred. Highest references. First-rate needlewoman. — Hon. LOUISA KINNAIRD, Plaistow Lodge, Bromley, Kent.

WILL ANY LADY, with a small household, take a Girl in the kitchen or house, who is anxious to regain her character.—Lady EDITH COTES, 8A, Gloucester-place, Portman-square.

LAUNDRESS. Single. Christian woman. Total abstainer. Would like situation in quiet Christian family.
M. C., 15, Duncan-street, Newington, Edinburgh.

AS KITCHENMAID (19).—A Lady wishes to place a Girl under a good cook, in a Christian family. 1½ and three years' good character. Abstainer.—Miss GREENE, Midgham, Reading.

A LADY SEEKS a situation in Christian family, for a Girl of 17, as Under-Housemaid. Had good training. Especially adapted to wait on Ladies.
Miss LEATHES, Reedham Rectory, Gt. Yarmouth.

YOUNG LADY seeks engagement as Companion to elderly Lady, or Mother's Help in small family. No salary.—F. T., Woodside, Mayfield-road, Moseley, Birmingham.

Appointments, Situations, &c., Vacant.

TO PARENTS AND GUARDIANS.—A wholesale Florist, Nurseryman, and Fruit-grower for Covent-garden Market, has a vacancy for a respectable Youth as Apprentice, to live out. He would have every opportunity of practically learning the business. Premium required 30 guineas. First-class references required and supplied. Further particulars on application.—FLORIST, 778, Messrs. Deacon's, Leadenhall-street, E.C.

MEDICAL ASSISTANT WANTED (indoor), for a provincial town. Must be qualified, and a Christian.—Apply to either Mr. W. HYND SMITH; or Mr. CLARENCE HOOPER, Exeter Hall, London.

AS MATRON, for a small Training Home for Girls, an energetic Christian Woman wanted, of some education and experience in the training of children, and who can teach sewing.—Apply, stating age and experience, and giving references, to The SECRETARIES, 9, Scarisbrick-street, Southport, Lancashire.

EXPERIENCED NURSE wanted, age about 30, a Christian, for baby month old and little boy aged five. Good needlewoman. Also **UNDER-NURSE**, not under 20. Strong and willing.—Write, stating wages, &c.
Mrs. SHERRARD, Hillside House, Woolwich.

GOOD GENERAL SERVANT wanted, who can cook. Personal character. Two in family. Another servant kept.—B., Springfield, Isleworth.

A NURSERY GOVERNESS wanted (Christian), for three little girls. State age, and salary required. Also, a respectable Girl as **NURSE**, age about 20, for three young children.
Mrs. POUNCY, Holme, Wareham.

NURSERY GOVERNESS wanted, to take entire charge of three children, ages 6, 7, 9. Must be strong, good needlewoman, able to cut out.

CHURCH ARMY. — Evangelists wanted, working men and others, not afraid of hard work or personal sacrifice for Christ. Not necessarily good scholars.—Apply for particulars to
Rev. C., 130, Edgware-road, W.

WANTED to hear of a Gentleman who can play well the Harmonium, and a strong voice to lead singing, and to teach a choir one evening in the week. An earnest Christian essential. Hours from half-past two until six o'clock on Sunday afternoon, and on Friday evening from half-past seven until nine o'clock.—Apply, stating full particulars and salary required (which must be reasonable), to Z. Y. X., care of Rastall & Sons, Stationers, Ebury-street, S.W.

CHRISTIAN YOUNG LADY wanted, to assist mother in care of her little children. Must be a good needlewoman. A happy, Christian home. Wages £16.—Apply by letter, stating full particulars. If photograph be sent it will be duly returned.—A. M., care Hallkeeper, Public Hall, Beckenham, Kent.

A TRUSTWORTHY WOMAN and thorough Servant wanted, for two Ladies living in a quiet country village. She must be able to cook nicely, and willing to do anything. Family washing put out. Boy cleans boots and knives, &c. State wages.—X. Y. Z., care of Mrs. Bromwich, 55, High-street, Bridgnorth.

YOUNG GIRL wanted, as Housemaid. Must be bright and intelligent. Write full particulars to
Mrs. SOWERBY, Fontenay, Bowes-park, N.

WILL SOME LADY kindly recommend a decided Christian Servant, to attend on a delicate Lady.—Address all particulars,
M. R., Langton, Tunbridge Wells.

WANTED IMMEDIATELY, good Plain Cooks, House-Parlourmaids, Nurses, good General Servants, to fill quiet, comfortable situations.—Apply to Miss MAULDEN (late Missionary), Church-street, Paddington-green. Miss M. can recommend a superior person as Attendant on invalid.

DISTRICT NURSE wanted, for country, with some training. Good walker. Salary £40, and two furnished rooms in a cottage, no board or attendance given.
Mrs. BRUXNER, Holmesland, Southampton.

AN EXPERIENCED NURSE wanted, for a Gentleman's family. Two little boys and young baby.
Mrs. ELLIS, Gardenhurst, The Park, Nottingham.

PLAIN COOK or good GENERAL SERVANT wanted, small family, to assist in washing. Small dairy. Two other servants kept. Good wages. Also **HOUSEMAID** wanted. Must wait at table, and help in laundry work.
Mrs. W., Vine House, Walthamstow.

A GOOD PLAIN COOK required, willing to assist another maid in housework.—Apply morning or evening, or by letter, to Miss MILLS, Hatfield House, Mill Hill-park, Acton, W.

GOOD GENERAL SERVANT, or plain cook, also **HOUSEMAID**, wanted, in a farm-house, one mile from Paddock Wood Station. Nurse kept. Good wages to competent persons.
Mrs. OVERY, Mascall Court, Paddock Wood, Kent.

A RESPECTABLE middle-aged Woman wanted, as General Servant to a single Lady. Must be capable and refined. Good character required.
Miss B., The Lydiate, Sandown, I. Wight.

UNDER-NURSE WANTED.—The Advertiser would be obliged to any Lady who would recommend a superior, intelligent, active young Woman. She must be a good needlewoman
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To Let, Apartments, &c.

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This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN, from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application. Mrs. LLOYD HARRIS, Proprietor.

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W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

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INTEMPERANCE.—A private Home at the seaside for limited number of the upper and higher middle classes in a cheerful little spot where Dipsomania, Choralism, Nervous Debility, &c., has been long and successfully treated. Christian influence; home comforts and amusements; highest references.—MEDICUS, Messrs. Pascoe, 28, Stokes Croft, Bristol.

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ANNESLEY HOUSE,

Residence for Lady Students & Christian Workers,

186, EUSTON ROAD, N.W.

Managed by a Committee of Wesleyan Ladies, but unsectarian. Terms moderate.

Apply to the Lady Principal, Miss SHILLINGTON.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.

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BRIGHTON.—Part of Furnished House to be Let for six weeks, from beginning of August. Delightfully situated near Sea and Downs. Gardens belonging to the Square. Tennis allowed. Servants will be left in the house.

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SEASIDE HOLIDAY HOME, with maternal kindness and every attention, offered little Girls. Terms, including laundress and sea baths, 18s. per week.—For references address, MATER, Brunswick Esplanade, West Worthing, Sussex.

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HOUSES TO BE SOLD immediately in Battersea.—Five six-roomed houses in two floors, each floor a complete dwelling, containing all necessary offices. Ground rent £3 each house. To be sold together or separately. Always let well.—

WORTHING HOME OF REST for Christians. Close to sea, with good garden. Every comfort. Services on the ground. Terms 25s. to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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Apply to the MATRON.

SMALL PLEASURE FARM, with excellent old-established garden, good lawn, handsome trees and shrubs, vineries, orchard house and comfortable old-fashioned Residence to Let, situated in a healthy position three miles from Maldon, three from Witham, and ten from Chelmsford. The farm contains about 130 acres, well adapted for a pleasure farm, and suitable for stock. There are gardener's and groom's cottages, and the house contains three sitting-rooms, conservatory opening into drawing-room, six bed-rooms, and the usual offices. Shooting can be had, and the whole rented at a very moderate figure.—Apply by letter to Mr. J. BRITTAIN PASH, Chelmsford.

FAMILY RESIDENCE TO BE LET, three miles from Maldon, three from Witham, and ten from Chelmsford. With or without about 130 acres of good light land, well adapted for a pleasure farm, and suitable for stock. Shooting included, or can be let separately. Plenty of game if desired. Adjoining the house is an excellent old-established garden, with good lawn, handsome trees and shrubs, vineries, orchard house, good kitchen garden, orchard, gardener's and groom's cottages, &c. The house contains three sitting-rooms, conservatory opening from drawing-room, six bed-rooms, and the usual offices.—Apply by letter to

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BOURNEMOUTH. — Furnished Apartments. Central, sheltered position. South aspect. Near pier and gardens. Hot and cold water baths. Terms moderate.

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FURNISHED APARTMENTS to be Let, in a good farmhouse, with or without attendance. About ten minutes from sea, and one mile from Seaton.—Mrs. RICHARDS, Bindon House, Axmouth, Lyme Regis.

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EDINBURGH.—The Maitland Private Family Hotel, west end of Princess-street, will be found to embody all the quietude and comforts of home life. Suites of rooms.

Proprietor, JAMES PATON.

SURREY HILLS, close to Common. —To Let, furnished, for two months, House standing in own grounds of two acres, three reception, six bed-rooms, morning or work-room, bath-room, hot and cold water, excellent kitchen and offices. Good tennis lawn, shubbery, and kitchen garden, stabling and coach-house.—CHALET, care of Miss Saunders, Station-road, Redhill.

WANTED TO RENT, in a seaside or country town, small Shop, suitable for a coffee-house.

H., 5, Holly-villas, Chester-road, Birmingham.

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H., 6, Westbourne-arcade, Bournemouth West.

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ILFRACOMBE. — A pleasantly-situated Villa to Let for seven weeks from August 1; 14 rooms, 16 beds. Near church and safe bathing beaches. Tennis. Offers solicited.

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HOLIDAYS.—A comfortable Home offered young people in the house of a Minister's Widow. Bracing air. Pretty scenery. Musical. Terms moderate and inclusive. Highest references.

T., 12, West Avenue-road, Walthamstow.

INVALIDS AND THE SEASIDE.— A Christian Medical Man, having taken a large house at Eastbourne for August, can accommodate one or two invalid Ladies or Gentlemen.—C., care of Keen & Ashwell, 74, New Bond-street, London, W.

A LADY, residing in a comfortable House in a good situation in Southsea, wishes to meet with another (a Christian desired) to live with her. Terms £100 a year.—For particulars address to Miss T., care of Secretary, Y.W.C.A., Clarendon-road, Southsea, Hants.

BOURNEMOUTH, 1½ miles out.— Two young Ladies can be accommodated with bed and sitting-room combined, with homely family, where are several daughters. Terms from 8s. Minister's reference.

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UNFURNISHED APARTMENTS.— Four or five Rooms, Kitchen, and Scullery to Let. 15s. per week.

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SALISBURY, WILTSHIRE DOWNS. —To Let, furnished, or exchange for one at the seaside, bracing air, one to two months, detached House. Acre of garden. Four sitting-rooms, eight bed-rooms, dressing-room, bath-room. High healthy situation. Rent moderate.

Mr. CURRY, Milford, Salisbury.

AN ELDERLY LADY desires a Home in a quiet family, or small Boarding Establishment, where only two or three ladies are received. Within an easy walk of Kensington Gardens, or six miles of London.

F. C., Jackson's Library, 24, Albion-street, W.

COMFORTABLE CHRISTIAN HOME, at a superior farm residence, for Lady or Gentleman, in healthy neighbourhood in North Hants. Bath-room, phaeton, shooting, fishing.

M. G., 20, Trafalgar-road, Old Kent-road, London.

BOURNEMOUTH, East Cliff.—Well furnished Apartments, most bracing position, seven minutes from cliff and sea. Highly recommended for good cooking and every home comfort. Charges strictly moderate.

Mrs. CLARKE, Borrowdale, York-road.

TO FARMERS.—A Widow wishes to Let or Sell, on exceptionally reasonable terms, two Farms in good cultivation near the Blackwater, Essex, and four miles from a station on Great Eastern now being made. They contain 524 acres arable, and 110 grass. Two good houses, six cottages to each, and large outbuildings. Situation high and healthy. Evangelical church and chapel near.

Mrs. Ellis, Bittadon Cottage, Barnstaple, N. Devon.

UNFURNISHED APARTMENTS.— Two large Rooms in good neighbourhood, near Sloane-street. Terms 8s. per week.

R., 13, Rose-street, Newgate-street, E.C.

SEASIDE.—To Let, furnished, for August, or longer if required, a large House, replete with every convenience. Terms moderate.

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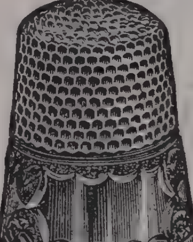

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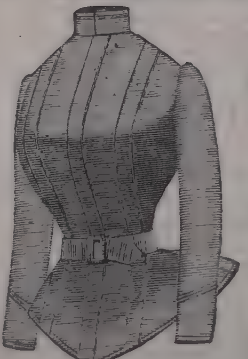

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The Christian:

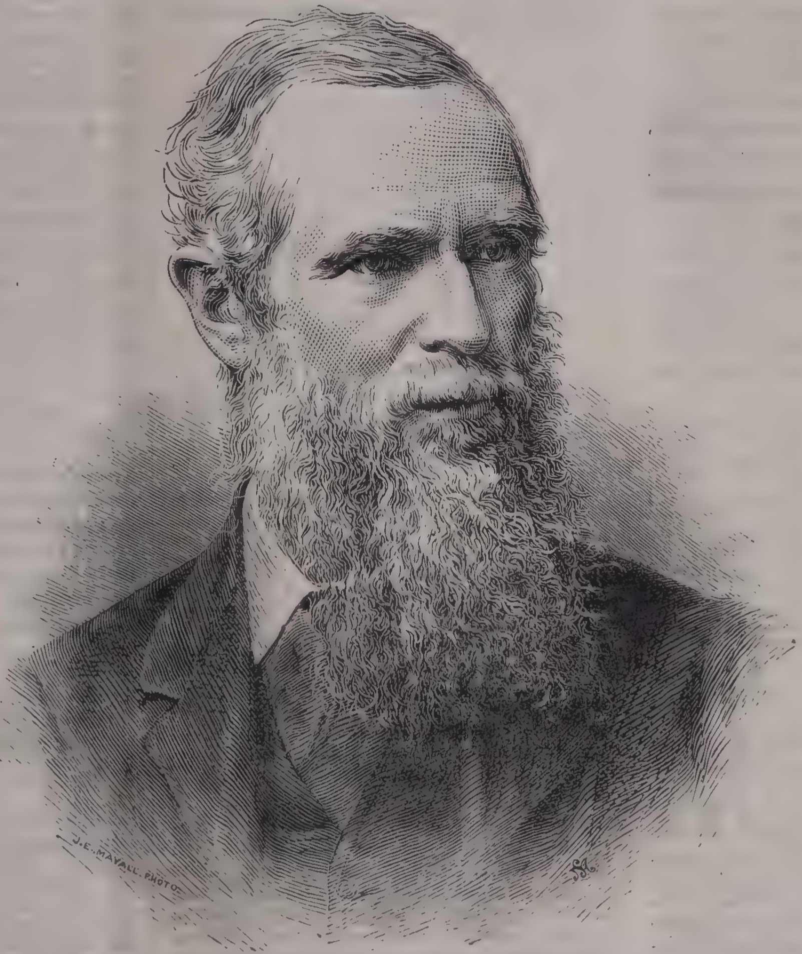
WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

No. 913.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, JULY 29, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

MR. JOHN MURDOCH, LL.D.

THIS week's portrait suggests a somewhat unusual but most important aspect of mission work in India. The educational and literary needs of our Eastern Empire are not often dwelt upon by speakers and writers who supply English readers with missionary information. It is seldom understood that of the population of India, which is more than one-sixth of that of the globe, nearly ninety-nine out of every hundred belong to the labouring classes, the vast majority being engaged in agriculture. Of "the common people" only about three per cent. can read; and of women, only little more than two in a thousand. Hinduism with all its superstitions seems almost untouched in enormous districts; and ordinary mission work, in some phases of its progress, seems to extend with terrible slowness.


J. E. MAYALL. PHOTO.

(From Photograph by Mr. J. E. Mayall, Regent-street, W.)

Of the three and a half millions of children who are at school, less than 200,000 are learning the truths of Christianity. Nearly 40,000,000 are receiving no school education of any description. It is well known that Government does not see its way to permit the teaching of the Gospel in its own schools; therefore, while the education it gives deprives the people of their own belief, it leaves them godless. While the number of readers will rapidly increase, the power to read is positively pernicious without good books to be read. If good books are not prepared in increasing numbers, the demand for something to read will be met by the production of literature of an unhealthy and sceptical nature.

The need of Christian literature in India is not, as a rule, realised by English Christians. We are so accustomed to the absolute surfeit of publications at home that are worth reading, if only we had the time to read and the money to buy, that we do not grasp the idea of the intellectual, moral, and spiritual destitution of large villages that never receive even the smallest tract or anything whatever in the way of literature.

All this darkness of ignorance has been observed by many minds with painful distinctness. The ministry at home is aided by countless ramifications of Christian influence; and Christian schools and wholesome books are ready to hand to prepare the way for, and to follow up the work of, the preacher of the Gospel. Enough has been said to place in sharp contrast the Indian missionary, who often has to be the factotum, without the auxiliary help that seems so natural to us here. The living voice should be used as largely as possible, but the printed page is also needed to deepen any impressions which have been produced, as well as to reach the scattered millions.

No one has more fully studied these matters, nor has anyone been more useful in directly or indirectly supplying the needs we have mentioned, than the subject of this brief sketch. JOHN MURDOCH was born in Glasgow in 1819. After completing the grammar school course he attended the Training Institution. Subsequently he entered Glasgow University as a student. In 1844 he went to Ceylon to take charge of the Government central and normal schools at Kandy. In 1849 he resigned his connection with Government to devote himself to the publication of Christian literature. He then laboured with his own hands, while living on the simplest native fare, in working two presses in Kandy for the printing of vernacular school-books prepared by himself. About this time his support was undertaken by the Wellington-street congregation, Glasgow, to which he belonged. In 1854 he went to India to obtain catechists to labour among the coolies on the coffee estates in Ceylon. The well-known Tamil Coolie Mission took its rise in connection with this effort. He was afterwards led to visit Madras when the South India Christian School-book Society was established. The following year he was recognised as an agent of the United Presbyterian Church of Scotland.

In 1858 he became the Indian agent of the then newly established Christian Vernacular Education Society for India (into which the School-book Society was now merged), while still retaining his official connection with his own church. In 1867, in addition to his previous duties and in connection with them, he became Indian agent of the Religious Tract Society. The honorary degree of LL.D. was conferred on him by the University of Glasgow in 1871.

Of his present life-work Mrs. Murray

Mitchell writes in her recent book, "In Southern India":—

> The Christian Vernacular Education Society does indeed a most important work in India—its master spirit being our friend Dr. Murdoch, whose indefatigable labours have mainly helped to make the Society the valuable institution it is. It was established directly after the Indian Mutiny. It trains teachers, supports primary schools, sends forth colporteurs who sell many thousand copies of the Scriptures and other publications during the year; while Dr. Murdoch scatters his admirable series of school-books broadcast over the land, and is always producing something new and fresh in other useful books.

Dr. Murdoch's beneficent scheme is designed to include all books of a healthy moral tone, possessing a Christian tendency, which treat of subjects affecting the social or moral improvement of the people, and upon which the native mind requires enlightenment.

A.L.O.E. thus described Dr. Murdoch in *The Lahore Church Gazette*:—"A veteran in the work of diffusing pure literature; an old man with the energy of youth, who has visited the countries of Europe most noted for their schools, and crossed the Atlantic three times to examine the founts of educational knowledge."

The labours of this self-denying missionary seem to increase as years multiply. He has, during the history of the Society whose agent he is, made the circuit of India more than two dozen times, to visit the C.V.E.S. colleges, consult with committees, examine depositories, and promote the work in every way. Last October he returned to his adopted country, at an age when most Anglo-Indians would have long since retired from active duty. An author, no longer living, mentions him as "that laborious, energetic, and wandering genius, whom to know is to respect." This is the testimony of one who did not favour his outspoken opposition to idolatry, the sentiments that were objected to having been expressed as follows:—

> Although in these days of religious indifference the worship of "Jehovah, Jove, or Lord" may be regarded with equal eye, every right-minded Christian will shudder at countenancing in the slightest degree the crime of high treason against the God of heaven. The British Government rightly puts down, with a strong hand, rebellion against itself; but while it forbids the teaching in its schools of the blessed words, "Believe on the Lord Jesus Christ, and thou shalt be saved," yet in Government school-books youths are taught to worship the gods of the Hindoo pantheon, and to believe that their foreheads are void of beauty unless they bear the mark of rebellion against their Creator.

Dr. Murdoch's opponent replied that it would be as true to say that, because in English schools we read the Metamorphoses of Ovid, we are thereby taught to believe that Proteus or Jove is the true God. He forgot, however, that Hinduism is still to millions a potent theology, which Roman and Greek mythology cannot be said to be. We believe it is largely due to the faithful exposure of the teaching contained in Government school-books that idolatrous and even indecent passages no longer disgrace them.

Among many other publications, Dr. Murdoch is the author of the "Indian Missionary Manual," the "Indian Student's Manual," "Hints on the Management of Tract Societies in India," "Theosophy Unveiled," "India's Needs," and "Papers on Indian Reform." He is the editor of Indian "Essays on the Bible," and other books which are sent, with a copy of the Scriptures, to every graduate in India.

The name of Dr. Murdoch has for years figured in the reports and magazines of many missionary societies, for he is known and valued as a helper by all. He lives for one object, which he thus describes:—"May the time soon come when 'many shall run to and fro, and knowledge shall be increased'; when India shall cast her idols to the moles and to the bats, and acknowledge Him as her Lord whose 'right it is to reign.'"

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THE ROMISH QUESTION.

The Conference on the corporate re-union of Christendom, to which we alluded last week, has met; but it has not, we imagine, greatly advanced the object in hand. The representatives of the Roman Catholic system were plain enough in the expression of their views, and for this all Protestants will feel duly grateful. One of them said that the difficulties of re-union would not come from Rome; but he was sufficiently honest to add that belief in the tenets of the Romish Church, and the acknowledgment of the supremacy of the Pope, were indispensable conditions. This is exactly what we said in advance last week. The Protestant portions of Christendom are not yet so bereft of sanity and common-sense as to place their necks in this noose, with their eyes open.

> The proposal that we should resume diplomatic relations with the Pope should be stoutly resisted. It is based upon the assumption that the Pope is a temporal sovereign. Now, the temporal power has been an unmixed curse to the Church of Rome and to the whole of Christendom. Are we, of all people under heaven, to assist in reviving that unscriptural abomination, which has deluged the world with blood? If our Roman Catholic brethren have anything to say to the British Government, let them say it through Cardinal Manning, or some other recognised head of their faith in this country.

We are glad to find *The Methodist Times* speaking so decidedly against our resuming diplomatic relations with the Pope; though, in confining to the Temporal Power the charge of being an "unscriptural abomination, which has deluged the world with blood," we think our contemporary omits the more important factor. Surely it was because the Temporal Power gave effect to the wicked machinations of the Spiritual Power that the two-headed monster became the "abomination" that it was, and was enabled "to deluge the world with blood."

Therefore, we still further dissent from the passage which follows:—

> To encourage the Pope to mix himself up with secular politics is to strike a terrible blow at the spirituality of the Roman Church. This insane proposal should be resisted as much in the interests of the Roman Church as of any other church. Religion is too sacred and heavenly a thing to be made the tool and plaything of unscrupulous and designing politicians. May God save the Pope from Satan disguised as an angel of light!

To speak of the spirituality of the Roman Church is like speaking of the chastity of a harlot. If Protestants are right, Romanism does not constitute a Church, but an Apostasy. The "religion" of Rome is neither "sacred" nor "heavenly," but has always been "the tool and plaything of designing politicians." There have been many spiritual men and women in Romanism, but they were not really of it, and sooner or later the mother of harlots made them know this. We echo the prayer that God may "save the Pope from Satan disguised as an angel of light," but he must cease to be the Pope before the prayer can be answered.

Very different, and far more true to history and to Scripture, are the views of Rev. William Arthur as to Popery and the Pope. If Popery, without the Temporal Power, is a "spiritual and heavenly religion, the Protestant Succession Act is unjust towards God and man." Such language as that quoted above is eminently calculated to undermine the barriers which our fathers erected against this mixture of heathenism and corrupt Christianity. To Romanists, as to all others, let us afford the fullest liberty of conscience, but let us not call evil good, and put bitter for sweet, and sweet for bitter.

We are glad to see that the committee of the Protestant Alliance have made strong representations to the Government on the dalliance with Rome indicated by receiving a Papal Envoy on the occasion of the recent Jubilee, and on the general question of the Protestant succession to the throne of these realms. Papists are ceaseless in their endeavours to further the interests of their system, with the view of regaining a coveted ascendency in Great Britain. As lovers of our country, we must be as untiring in our resistance to the greatest tyranny, and the greatest imposture, that this world has ever seen.

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THE RESCUE SOCIETY.

There are in different parts of London, and connected with this Society, eight Homes, conducted on the family principle. Three of them are for those who have already fallen, four for those from fourteen to eighteen who are in circumstances of danger, while that at 79, Finsbury-pavement, is for the temporary accommodation of girls. In these Homes last year five hundred and twenty-two girls received protection, comfort, and training.

From the pages of statistics we glean that of the two hundred and fifty who had fallen, no fewer than one hundred and twenty-three were under sixteen years of age. The inmates of the Homes were from all parts of the country—it might almost be said of the world, for there are eight different countries represented. As shown by their conduct in the Home, as well as by letters written sometimes after ten or twelve years of active and earnest, self-denying labour in the busy world, they have profited by the sad experience of the past. The report states that during the year there has been a steady, quiet work of grace amongst the inmates, and many have, it is believed, been truly converted to God. Some who have gone away unsatisfactorily have afterwards owned that the few months spent in the Home had been the means of stimulating them to a better life. Mr. C. Stuart Thorpe, 79, Finsbury-pavement, E.C., is the secretary.

BRIGHTON.—The Daily Prayer Meeting which for the last six months has been held in the Royal Pavilion in this town, will, on and after Wednesday August 3, be resumed in the newly constructed assembly room of the Y.M.C.A., 55, Old Steine.

LATTER-DAY DELUSIONS.

BY GEORGE C. NEEDHAM.

AN article appeared in THE CHRISTIAN of June 10, under the above title, the subject-matter of which ought to find a place in every evangelical publication. Editors should be much more bold to speak the word without fear; pastors plead that an *exposé* of heresy may alienate personal friends from the churches of which they are overseers. Faithful warning is, however, more golden than that silence which may encourage evil. Doctrines of demons have overflowed their banks, and are fast sweeping into the sea of social wreckage and moral death some of our fairest and most zealous fellow-Christians.

The shameful practices hinted at in the article referred to have had notable illustration in America also. For many years the varied theories of perfectionism called out doctrinal controversy. But while the false teaching was denounced from the pulpit, errorists have multiplied like the frogs in Egypt, entering even the royal bed-chamber—the Theological seminary. And so, per consequence, seed has been sown broadcast which is now bearing fruit a hundredfold. While orthodox men slept, the heterodox band scattered profusely doctrines of sinlessness, emotionalism, sexual affinities, pantheism, spiritism, and modern Buddhistic theosophy under the guise of "Christian science," and "mind-cure." And now, alas! the crop has ripened into shameless deeds. It is painful to record the villainies practised in Christ's holy name; the horrid blasphemies perpetrated under the assumption of obedience to the Spirit, the sins committed in violation of every pure instinct and contrary to every moral precept. And yet we are told that the acceptance of the above-mentioned doctrines will promote the highest development of spiritual life.

When non-Christian philosophies, and inward impressions become more authoritative than the precepts of God's Word; when the fact of present physical glorification is taught because that Christ has already come, and all millennial and eternal blessings are antedated, because prophecy has had its final fulfilment—what can be the outcome of these delusions but confusion and every evil work? To evade the Cross and escape the curse seems to be the great desideratum. Battling against sin is severe work: a sublime quiet, a blissful repose is preferable. Hence the reception given to theosophy which denies the fact of sin, and trains its devotees to charge the idea of its existence to the imagination.

The "rest of faith" is to be oblivious of all enemies; to utterly ignore the "flesh;" to deny an existence to the devil; and to cherish the world as the heaven into which we have already come, with its societies, laws, traditions, and pleasures. Nor need we pray, for prayer supposes need, and need is purely imaginary. As the creature is God, He knows no need, and prayer is, therefore, unbelief. Man's unification with Himself, and his absorption into the Deity are substitutes for atonement and salvation. A holy science is the spiritual exercise which takes the place of Bible study, prayer, and worship. A page from Emerson's transcendental sentimentalism suffices for the family worship of the household. This is the "lovely rest," which shirks responsibility, refuses the Cross, and shuns every burden of Christian work.

We have, however, lived to see *this* "rest

and simpering vagabondism. "There was a time," said a lady in public meeting, "when I was burdened for the city, when I prayed for my family, and anxiously laboured for the spiritual good of my neighbours. But all that bondage is behind me. I have entered into perfect rest. I have no burdens now—not a care. The city belongs to God; my children are his; everything and everybody are in Him. I do nothing now but sweetly rest." This sublime quiet is pictured as the highest attainment of faith; it is one act of abandonment. No more prayers; no more tears; no more burdens. Gethsemane was superfluous; Calvary unnecessary. Abandonment! Yes, promises are abandoned, doctrines are abandoned; precepts are abandoned, and Christ is abandoned, yet the victim knows not how far-reaching and subversive of all true faith is the delusion.

What is its fruit? A professional man slyly withdraws himself from the companionship of wife and children to enjoy heavenly communion with "a dear sister" who has consecrated herself to him. He sought the sympathy of other sisters who had measured these devices of the devil, and who pertly and indignantly repelled his advances. This to him was grieving the Spirit, who prompted these overtures of love on his part. The sister who is his present affinity has obeyed the Divine voice in her soul, and is now helping him in the development of a high spiritual existence!

A lady professing entire surrender to God is arrested for stealing jewellery. Her plea was this:—The Lord told her, "all things are yours." Another of exalted spiritual life went around laying her hands on the heads of preachers to impart to them the Holy Spirit, some of whom foolishly submitted to her dictum. Having laid her hands on the property of a widow, the law laid its hands on her, and put a speedy end to her anointings. But more startling crimes have come to light, and we are scarcely recovered from one shock when we are well-nigh paralysed by another, as disclosures of moral obliquity on the part of spiritual leaders are exposed.

That such apostasy, including lawlessness and licentiousness, will abound to the end, must be expected, according to prophetic revelation. But may we not inquire what are the immediate reasons for these perversions and defections. Is not modern preaching too superficial? The warnings of Scripture; its denunciation of sin; its portrayal of sin's dread penalties, and its vivid sketches of judgment to come, are scarcely noticed. An easy liberalism has insidiously crept into our theology, and sinners win sympathy because of their horrid lives from sentimental Christian workers. The mawkish religion that will present bouquets and Cologne to a cold-blooded murderer, and bolster him up with tearful sympathy, as if he were a life-saving hero, is akin to the attitude of Christians toward the ungodly. God is love; but love is justice, truth, hatred of evil, and inflexible law. It will not treat crime as misfortune, nor guilt as mere accident.

Perhaps certain doctrines have not been sufficiently enforced because of an idea that they are already familiar. But theory is never vital. Even with the commonest doctrines there should be the constant practical application of truth to the life. Salvation from sin and from sinning, the antagonism of flesh and spirit, honesty, truthfulness, relation of husbands and wives, of parents and children, of masters and servants, national life, social life,

receive due attention from preachers and teachers, from pastors and evangelists. In a word the laws of the New Testament in the Epistles, to which we are subject, need to be expounded, applied, and enforced.

Manchester-by-the-Sea, Mass., U.S.A.

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'ARETHUSA' & 'CHICHESTER' BOYS

IT was a pretty sight, and withal a very suggestive one, that was presented to the numerous visitors to these famous training-ships on Tuesday, last week, on the occasion of the annual inspection and distribution of prizes. After a pleasant run down the river from Charing-cross, we came in view of the *Arethusa* gaily decked with flags, and her yards smartly manned. Some preliminary evolutions immediately followed, and after lunch the main deck became for a time the scene of movements which showed that the good ship is now playing a far nobler part than when in days of yore she went forth to fight against the foe.

The distribution of prizes was, doubtless, the event of the day to the boys. These prizes, of which there were about eighty, were as diverse in kind as were the objects sought to be encouraged by the generous donors. Some (value £1 1s.) to the *Arethusa* boys by the Earl of Jersey, and to the *Chichester* boys by Mr. John Macgregor, were for diligence, Bible knowledge, swimming, and general smartness; other money prizes were for practical seamanship, and there were book rewards for excellence and general attention in each branch of instruction. The chaplain gave a Bible to the two boys who had given the best account of a sermon, and there were also six prizes for proficiency in general knowledge. Perhaps the prize that carried with it the largest amount of meaning (as it certainly did of sympathy, for the boys cheered their hero lustily), was a silver watch to the best boy in the ship, selected by themselves. Another silver watch was for diligence at instructions and exemplary conduct, and yet another for the sick bay attendant.

The distribution of prizes was fitly crowned by a presentation to three young men who had passed through these training-ships, and for some two or three years had been under other captains on the wider waters of the ocean. One of these is now captain of his ship. It needs no power of imagination to trace out the contrast between what might have been, if these lads had been left to themselves, and what is, as a result of the training they have received. This work is carried on in connection with the Reformatory and Refuge Union, the honoured secretary of which (Mr. William Williams) spoke in kindly words to one and another the joy he felt in beholding some of the fruits of his labours.

The distribution over, Lady Jersey, in words marked by kindly feeling and real concern, spoke to the boys of the true meaning of life, and of the training there given. A few words from the Earl of Jersey and Mr. Macgregor, and some songs well sung by the boys, closed the more public proceedings.

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OBITUARY.

REV. DR. LEWIS EDWARDS, OF BALA.

THE Welsh Calvinistic Church has suffered a great loss by the death of the founder and principal of the Welsh Methodist College at Bala. The College this year celebrates its jubilee. Dr. Edwards, father of the Principal of the University College at Aberystwith, was nearly eighty years of age. The college under his guidance rendered great service in training for the ministry in North Wales. Dr. Edwards was advanced in his political views, and a strong advocate of religious equality. He and his son are the only two known Welshmen on whom the University of Edinburgh has conferred the degree of Doctor of Divinity.

THE "DRINK BILL" of New Zealand was less by £160,000 in 1886 than the previous year, making a total

ELIJAH THE PROPHET.—11.

By Rev. F. B. MEYER, B.A., Leicester.

LOVINGKINDNESS BETTER THAN LIFE.

1 Kings xix.

The holy Apostle, whose earliest lessons of the love of God were conned, as he leant on the bosom of Christ, tells us, in words deep and simple as some translucent lake, that *we have known and believed the love that God hath to us.* They are wonderful words for mortal to utter. A lifetime would be well spent if, at its close, we could utter them without exaggeration. But surely none can know or believe so much of the love of God as those who have experienced its gentle kindness amid backsliding and failure, like that which marred Elijah's course.

That failure, as we have seen, was most disastrous. It inflicted lasting disgrace upon Elijah's reputation. It arrested one of the most hopeful movements that ever visited the land of Israel. It struck panic and discouragement into thousands of hearts which were beginning to gather courage from his splendid zeal. It snapped the only brake by which the headlong descent of Israel downwards to destruction could have been prevented. It brought discredit and rebuke on the cause and name of God. A choir of angels might well have gathered around the truant prophet as he lay upon the desert sands, and recited some such mournful words as those with which the sweet Psalmist lamented the death of Saul and Jonathan on Gilboa's fatal field: "How are the mighty fallen in the midst of battle! O man of God, thou hast tripped to thy fall upon thy high places; we are distressed for thee; how are the mighty fallen; and the weapons of war perished!"

If ever it were befitting for a man to reap where he had sown, and to suffer the consequences of his own misdeeds, it would have been so in the case of Elijah. But God's thoughts are not as man's. He knew all the storms of disappointment and broken hope which were sweeping across that noble spirit, as gusts of wind across an inland sea. His eye followed with tender pity every step of his servant's flight across the hills of Samaria. He did not love him less than when he stood elate with victory hard by the burning sacrifice. And his love assumed, if possible, a tenderer, gentler aspect, as He stooped over him, whilst he slept. As a shepherd tracks the wandering sheep, from the fold to the wild mountain pass, where eagles, sailing in narrowing circles, watch its faltering steps, so did the love of God come upon Elijah, as, worn in body by long fatigue, and in spirit by the fierce war of passion, he lay and slept under the juniper tree.

And God did more than love him. He sought by tender helpfulness to heal and restore his servant's soul to its former health and joy. At his command an angel, twice over, prepared a meal upon the desert sands, and touched him, and bade him eat. No upbraiding speeches; no word of reproach; no threats of dismissal; but only sleep and food, and kindly thoughtfulness of the great journey which he was bent on making to Horeb the mount of God. It makes us think of Him who, in after days, prepared in the early morning, upon the shore of the lake, a breakfast such as wet and weary fishermen would love—there was a fire and fish laid thereon, and bread; and He did this for those who, following the impulsive lead of Peter, had apparently determined to wait no more for his coming; but to return to the boats and fishing tackle, from which He had

It may be that these words will be read by those who have failed. You once avowed yourselves to be the Lord's, and lived for a little on the uplands, where the golden light ever shines upon the happy spirit; or you professed to enter the blessed life, and you did taste its joys, and experience its liberty and victory; or you have stood up to teach others, stirring them to deeds of heroic courage and daring. But all that is over now. You have fallen, as Milton's Archangel, from Heaven to Hell. We need not now discuss the cause of your failure; you were overtaken in some sudden temptation; or you neglected communion with God; or you refused to live up to your light. But the sad fact remains, that you have failed; and perhaps failed, as Elijah did, where everyone expected you to stand. And you are ashamed; you want to hide yourself from all who knew you in happier days; you have given up heart and hope, and lie dejected and dispirited on the desert sands; you account yourself forsaken by God and man. But remember, though forsaken by man, yet you are not forgotten of God. He loves you still, and pities you; and yearns over you, and waits beside you, with loving tendance and provender, in order to restore your soul, and give you back the years that the cankerworm and caterpillar have eaten. We have then, in this incident, four thoughts of the love of God which must be a comfort to us all; and especially to those who have fallen from Carmel's height to the level of the desert sands.

I. God's love in its constancy.—It is a fact which we all admit, but which we seldom realise in the moments of depression and darkness to which we are all exposed. It is not difficult to believe that God loves us, when we go with the multitude to the house of God, with the voice of joy and praise, and stand in the inner sunlit circle; but it is hard to believe that He feels as much love for us when, exiled by our sin to the land of Jordan and of the Hermonites, our soul is cast down within us, and deep calls to deep, as his waves and billows surge around. It is not difficult to believe that God loves us when, like Elijah at Cherith and on Carmel, we do his commandments, hearkening unto the voice of his word; but it is not so easy when, like Elijah in the desert, we lie stranded, or, as dismasted and rudderless vessels, roll in the trough of the waves. It is not difficult to believe in God's love when with Peter we stand on the mount of glory, and, in the rapture of joy, propose to share a tabernacle with Christ evermore; but it is well nigh impossible when, with the same Apostle, we deny our master with oaths, and are abashed by a look in which grief masters reproach.

Yet we must learn to know and believe the constancy of the love of God. We may not feel it. We may deem it shut up and gone for ever. We may imagine that we have forfeited all claim to it. We may think of it, as Arctic travellers, dying in the icy darkness, dream of the summers of early childhood, which they shall never see again. But, nevertheless, it has not altered; staunch as the affection of a friend, true as the love of a mother, the love of God abides unchangeable as Himself. Mists, born of the swamps and marshes of your own sin, obscure the light of that sun, but it is shining yet as brilliantly as ever; and will shine on till it has dispelled all shrouding veils, and bathes you again in its warm and blessed glow.

O man of God, lying amid the wrecks of what might have been, take heart; hope thou still in the love of God, trust in it, yield to it, and thou shalt yet praise Him, who is the health of thy countenance and thy God.

II. God's love manifested in special tenderness, because of special sin.—We do not read that an angel ever appeared to Elijah at Cherith or Zarephath, or awakened him with a touch that must have been as thrilling as it was tender. Ravens, and brooklets, and a widow woman had He had drunk of the water of Cherith, but never of water drawn by angel hands from the river of God, which is ever full of water. He had eaten of bread and flesh foraged for him by ravens and of meal multiplied by miracle; but never of cakes moulded by angel fingers. Why these special proofs of tenderness? Certainly it was not because God took any pleasure in his servant's sin, or condoned his grave offence; but because a special manifestation of love was needed to convince the prophet that he was still dearly loved, and to soften his spirit, and to lead him to repentance.

Where ordinary methods will not avail, God will employ extraordinary ones. There is one memorable instance of this, which has afforded comfort and hope to multitudes who have sinned as Peter did, and who will bless God for ever for the record of the Master's dealings with his truant servant. The Lord sent a general message to all his disciples to meet Him in Galilee. But He felt that Peter would hardly dare to class himself with the rest, and so He sent to him a special message, saying: "Go tell my disciples, *and Peter.*" It is thus that Jesus is working still throughout the circles of his disciples. So eager is He to convince the fallen of his unaltered love, that He will go out of his way to show it. He will invent new and unwonted surprises. He will employ angels with their gentle touch, and bake special cakes on desert stones. He will send special messages, entwined about the backslider's name. He will take the wandering sheep on his shoulders to bring it home. He will kill the fatted calf, never given to those who had not specially transgressed.

It may be that you are sleeping the sleep of insensibility or of despair; but all the while the love of God is inventing some unique manifestation of its yearning tenderness. He hates your sin, as only infinite holiness can. He yearns over you, as only infinite love can. He wants to convince you of what He feels, to touch you, to soften you, to win you back to Himself. All the while that you are grieving Him, and wandering from Him, He is encompassing you with blessings. Be conquered. Yield to Him. Take with you words, and turn again unto the Lord. He will receive you graciously.

III. God's love in its unwearied care.—It is most likely, that, when the angel came the first time, and touched him, and bade him arise and eat, it was evening; for we are told that he went *a day's journey* into the wilderness, before he sat down under the juniper bush. Night was spreading her temporary veil over the scorched sands, and the sun was sinking, like a ball of fire, on the unbroken rim of the horizon. And when the angel of the Lord came *the second time*, it would probably be as morning was breaking over the world. And thus, through the intervening night, the angels of God kept watch and ward about the sleeping prophet.

And it would almost seem, from the significant alteration of *an* angel in verse 5, for "*the* angel of the Lord," in verse 7, as if the Lord of all angels Himself assumed the responsibility of guarding his servant's sleep. "He that keepeth thee shall not slumber. The sun shall not smite thee by day, nor the moon by night. Jehovah shall preserve thee from all evil: He shall preserve thy soul."

None of us can measure the powers of endurance in the love of God. It never tires. It fainteth not, neither is weary. It does not fail, nor is it discouraged. It bears all things, believes all things, hopes all things, endures all things. It clings about its object with a divine tenacity, until the darkness and wandering are succeeded by the blessedness of former days. It watches over us during the hours of our insensibility to its presence; touching us ever and anon; speaking to us; and summoning us to arise to a nobler, better life, more worthy of ourselves, more glorifying to Him.

IV. God's love anticipating coming need.—This always stands out as one of the most wonderful passages in the prophet's history. We can understand God giving him, instead of a long discourse, a good meal and sleep, as the best means of recruiting his spent powers. This is what we should have expected of One who and who pities us as a father pitieth his children. But it is very wonderful that God should provision his servant for the long journey that lay before him: "Arise and eat; because the journey is too great for thee."

That journey was undertaken at his own whim; it was one long flight from his post of duty; it was destined to meet with a grave remonstrance at its close: "What doest thou here, Elijah?" And yet, the Lord graciously gave him food, in the strength of which he could endure the long fatigue. The explanation must be again sought in the tender love of God. Elijah's nature was clearly overwrought. Without doubt he had stedfastly made up his mind for that tedious journey to the Mount of God. Nothing would turn him from his fixed purpose. And, therefore, as he would go, God anticipated his needs, though they were the needs of a truant servant and a rebellious child. In wrath He remembered mercy, and prevented him with the blessings of his goodness, and imparted, through a single meal, sufficient strength for a march of forty days and forty nights. Let us pause here for a moment to adore the wonderful love of God, which gives men life and breath and all things, even when He knows that they will be used for selfish ends, and in direct opposition to his revealed will.

Surely these thoughts of the love of God will arrest some from pursuing any longer the path of the backslider. You have failed, but do not be afraid of God, or think that He will never look on you again. In thinking thus of Him, you grieve Him more, and aggravate your ill-behaviour. Rather cast yourself upon his love, as a swimmer flings himself upon the buoyant waves, which immediately close around him, and bear him up, and carry him upon their sunlit bosom. Tell Him how deeply you mourn the past, ask Him to restore you, give yourself to Him again, resume the forsaken work, re-take the abandoned post, and believe that God will again use you as a chosen vessel, and pour through you his tides of blessing, as an ocean may pour its flood through one narrow strait.

And as we close this precious narrative, may we not all receive instruction concerning those meals which Heaven prepares for us, each evening and morning, during our journey across the sands of time. At night when we come home wearied with the day's toil, before we fling ourselves into deep slumbers, the angels bid us arise and partake of that living Bread and Water, on which alone can spirits become strong. And, morning by morning, their gentle touches awake us from overdue slumbers, as they whisper: *Arise and eat, lest the journey be too great for thee.* Their neglect to obey the heavenly summons is the true cause of so much failure in the lives of Christian people. They do not feed enough on Christ. They slumber on, heedless and insensate, till the morning sun is high, and the angels have faded, with their provisions, away. May we be amongst the happy number who never need twice calling, but who rise each morning, as the first cadence of the angel voice breaks upon their ears, to eat of that flesh, which is meat indeed, and to drink of that blood, which is drink indeed. Then shall we be able to withstand all assaults, to endure all fatigue, and to abide perpetually in the realised presence of God. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

SEAMEN IN THE ISLE OF MAN.—For many years a good work has been done among the seamen and fishermen of Ramsey, by the Seamen's Christian Friend Society. A good Bethel has now been erected on Ramsey Quay, capable of seating 250 adults. Mr. W. Radcliffe, the missionary, assisted by several friends, will hold Gospel and temperance meetings on Sundays and during the week evenings. The place will be opened as a reading-room daily, and there will also be a Sunday-school and Band of Hope for the children of fishermen and seamen. The opening services were conducted on Sunday, July 17, by Revs. J. J. Hill and W. F. Sugden, and Mrs. Hill, of London. The money required for the fitting up and furnishing of the place has been raised locally, but a sum of £190 is still required to pay for the building.

For the Young.

SOME ITALIAN FOLKS.

I have a letter in my pocket. It is on thin paper, which means that it comes from abroad, and it is very precious to me. By whom was it written? I cannot tell, for I see twenty names at the bottom of the page. What address is given? It had been sent from no one's house, but from a mission-room.

What is the news in the letter? Has anything happened? Nay, if I show the crumpled sheet of paper, it will seem that my friends have nothing to tell.

This is all that is said (in French):—"We long to see you. We think of you. We talk of you always when we are together. We can sing all the hymns you taught us, and we want to learn new ones. 'What shall it profit a man if he gain the whole world, and lose his own soul?'"

I fancy I can see them all, just as when I first visited St. Raphaël in the Riviera, a few months ago. The old man Langier is always breaking stones during the hot hours of the day. He stands on a road which is on a level with the sea. The sparkling waters of the Mediterranean are close to his feet, and he can witness the colouring of deep blue, and the rocks on the shore, which are fiery red. On the other side of the road, at a little distance off, are the white villas of St. Raphaël, gleaming in the sunshine. The hills are covered with trees, with every shade of green, the olives being almost silvery-grey.

How brilliantly transparent is the atmosphere at noonday! How cloudless is the sky! Old Langier is accustomed to the bright scene, and he can gaze steadfastly whilst his eyes are not dazzled. The sun shines fiercely on his head, yet he continues to break stones, humming a hymn-tune sometimes. Langier is a happy old man. For, besides having work to do and being able to earn his daily bread, he is the door-keeper of the little hall where there have been nightly mission meetings. And it is his day-dream, his one perpetual prayer, that this hall may ever be full to overflowing with poor peasants who, like himself, should find forgiveness and peace and rest through believing in Jesus.

The families named Arnaud, Rougias, Caïs, Carcagne, Paille—who are they? I know where they live. Their houses are in the quaint Place de la République, in the "ancien village," just where the Salle de Conférence is situated. The children belonging to these families love to sit on the door-step of the mission-room. They look through the key-holes and chinks, trying to catch sight of the pretty new chairs where they had sat so often with their mothers. And little girls who are learning to read lisp out the words of the bright text on the wall, "The blood of Jesus Christ, his Son, cleanseth us from all sin."

Femme Rugias is knitting as usual. She has the key of her house in her pocket, and she has told her sailor-son to go straight to the mission-room, if he should return home after sunset. Does she not always keep a seat for her boy at the meeting? And though the chair has been empty until now, she has faith to believe that he will come some day.

As for the young girls of the village—Vincences, Adèle, Pauline, Nathalie—I can quite well fancy that I see them, as they pass through the Place de la République, on their way to work. They only wear coarse skirts, with nothing on their sunburnt necks, yet how graceful, how pretty, they look! Adèle refuses to listen to the neighbours who try to tempt her to go to the dance on Sunday night. She cannot promise to follow her companions. She thinks that Jesus has spoken to her heart. She does not care for dancing now.

At the close of the evening meeting I know exactly where the Italian youths are to be found. Régnier, Colombo, Lattanzio, &c., there they are, in the centre of the Place de la République,

talking, whilst the stars keep watch in the silent heavens. There is no difference of opinion amongst them. Surely, they say, it is better to spend their evenings in the mission-room than to waste money and learn bad habits at the café. As long as English ladies can teach them, they will be glad and willing to listen. Besides growing rich through not drinking wine, they will become wise and happy. Oh! if they could only understand all the wonderful words in the New Testament!

The Italian youths have all some small new hymn-books in their hands. For they have beautiful voices, and delight in singing. They are very glad to know that many of the spiritual songs that are sung in England have been translated by M. Valès for the use of poor peasants at Cannes and at St. Raphaël.

These are the people who sent me the letter which is in my pocket. They still come to the mission-room, night after night. For are there not some who feel they can never visit a drinking house again, and others who do not care for the dance? Though no English ladies are with them now to read or sing or speak to them, they spend each evening in their own Salle de Conférence. They are as sheep without a shepherd during these summer months. Old Langier diligently lights the lamps and arranges the chairs in the room. It is to be hoped that next winter, some gentle ladies (who perhaps are reading this week's Christian) will feel inclined to visit St. Raphaël. Meanwhile, the people must wait with patience.

Grace Grant-Brown.

14, *Ambrose-place*, *Worthing*, *Sussex*.

◆

GOD IS LOVE, AND GOD LOVES ME.

'Neath the lime-tree's shadow swinging,
Eyes cast down, and book on knee,
Sat a little maiden singing,
"God is love, and God loves me."

"God is love, my little maiden,
Tell me why 'tis thus you sing?"—
Raised she then her sweet face, laden
With the charms of youth's fresh spring.

"God is love," she said, demurely,
"All around his love I see;
God loves me, I know it, surely,
For my Bible tells to me

"How He sent his Son most holy
To be mocked and crucified;
'Twas for me,"—the tears fell slowly—
"I have sinned, but Jesus died.

"Oh, I thank my loving Saviour,
That He suffered on the tree;
Can I doubt his tender favour?
Can I doubt his love to me?"

Happy maiden! Thus I, musing,
Passed adown the dewy wood:
Thine the treasure there's no losing,
Thine the truest, richest good.

Oh to know God's love unfailing,
This the secret is of rest;
Other love is unavailing,
If we miss the first and best.

And when life's dull cares are pressing,
Lest I overwhelmed should be,
Comes assurance rich with blessing,
"God is love, and God loves me."

India. S. M. G.

"FRIENDLY LETTERS."—A "Hebrew Letter to the Jews" has been published as one of this series; it has been revised by a competent Hebrew scholar. Copies may be had from Miss Skinner, 5, St. James-square, Bath.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, July 31, Matt. vii. 15—29; Monday, Aug. 1, Matt. viii. 1—17; Tuesday, Aug. 2, Matt. viii. 18—34; Wednesday, Aug. 3, Matt. ix. 1—13; Thursday, Aug. 4, Matt. ix. 14—26; Friday, Aug. 5, Matt. ix. 27—38; Saturday, Aug. 6,

ENGLAND AND OPIUM.

A circular has lately been issued on this subject, signed by the following well-known Christian gentlemen:—Canon Basil O. Wilberforce, Southampton, Rev. W. S. Swanson (Moderator of the Presbyterian Church of England, formerly of Amoy), Rev. J. F. B. Tinling (Author of "The Poppy Plague"), Dr. John Clifford (Vice-President of the Baptist Union), Rev. Edward Storrow (formerly of the London Mission, Calcutta), Rev. J. Hudson Taylor (Director of the China Inland Mission), Rev. Edwin J. Dukes, Northfield, Bridgwater (formerly of the London Mission, Amoy), Mr. James E. Mathieson (Mildmay), Prof. W. G. Elmslie, Mr. B. Broomhall, Mr. James Clark (Street), Mr. H. Grattan Guinness, Dr. J. A. Macfadyen, and Rev. William Booth (Salvation Army). The circular says:—

"We are much concerned that more is not being done for educating and stirring up public opinion against the opium trade, and the manufacture and monopoly, by the British Government, of the drug that is spreading desolation in China. This is, perhaps, largely due to the ratification of the Chefoo Agreement, as modified by the 'Additional Article' signed in July, 1885. In the course of the negotiations eventually initiated by the British Government for that purpose, certain proposals made by China with respect to the *li-kin* dues to be levied upon imported opium were accepted by Great Britain. Under the impression that, by the tardy, unwilling, and limited concession of China's wishes about these *domestic* dues, she has at length, in relation to the opium question, been treated by this country as a Sovereign Power having the right to fix her own *import* duties, many friends of the anti-opium movement have been led to consider that the cause has been virtually gained, and that, consequently, there is no need for further agitation.

"As the result of careful inquiries, some of us, however, are prepared to affirm that China has not yet been treated as a Sovereign Power, and that the freedom accorded to her in the recent negotiations was restricted to certain matters altogether outside the obligations concerning opium imposed by the Treaty of 1860—matters recognised in that Treaty as belonging exclusively to China's jurisdiction. But, without now insisting upon this point, we would very earnestly call attention to the fact that the recent agreement has not, in any way, altered the responsibilities of the British Government with respect to the production of opium in India, or raised any barrier to the inroads of the drug in China. We hold, therefore, that it is as urgent as ever that the British public should be informed respecting the facts of this destructive and disgraceful traffic, which is the shame of England, the scourge of China, and a great hindrance to the spread of the Gospel.

"For this purpose a competent travelling and lecturing agent seems to us at present to be the greatest necessity, and we have in Rev. Goodeve Mabbs, F.R.S.S., who ably served the Anti-Opium Society as its organising secretary, a man in every way equipped for such work. We therefore respectfully, but very earnestly, invite your co-operation in finding for him the means to do twelve months' work in this cause. £400 would suffice for this purpose, of which about £100 would be required for travelling, printing, postal, and other business expenses."

We may add that we will gladly receive and acknowledge in our columns any sums sent in answer to this appeal, which we hope will meet with a hearty and widespread response.

If any reader is not conversant with this subject, and the extent to which, as a nation, we are implicated in it, let them peruse the striking pamphlet, "The Truth about Opium," published by Messrs. Hodder & Stoughton, price 6d. It contains an array of reliable facts and weighty arguments that must carry conviction to every

an example of the testimonies contained in the pamphlet, we give the following from a well-known and experienced pen:—

REV. J. GRIFFITH JOHN ON OPIUM.

"Opium-smoking in China, so far from being an innocent enjoyment, is an unmitigated curse to both the nation and the individual. The missionary is made to feel constantly that this pernicious trade, with its disgraceful history, speaks more eloquently and convincingly to the Chinese mind against Christianity than he does or can do for it. The trade has created a strong prejudice against the missionary and the Gospel. The Chinese cannot understand how the same people can bring to them a Gospel of salvation in one hand, and a destructive poison in the other. They do not see how it is possible for us to feel such a tremendous interest in their souls, whilst we are destroying their bodies by the million; and they have their doubts as to whether a people who could carry on such a traffic have a right to talk to them about religion, and exhort them to virtue. Though we as missionaries are free from the abomination, the Chinese cannot draw the line of demarcation. And then they will ask: 'Is this trade a legitimate fruit of Christianity?' But, granting that Christianity is not responsible for it, and that it is carried on in spite of Christ's golden rule—to to do unto others as we would have others do unto us—what is the use of Christianity if this trade is a specimen of its influence on the hearts and lives of men?

"It is useless to say that the Chinese are growing opium themselves, and that they will continue to do so, whether we import it or not. We have nothing to do with the possible or probable action of the Chinese in the matter. It is for us to wash our hands clean of the iniquity, and allow them to deal with it as they please. The trade is immoral, and a foul blot on England's escutcheon. It is not for us to perpetrate murder in order to prevent the Chinese from committing suicide. It is, however, by no means certain that the Chinese would not make an honest effort to stop the native growth, if we would only give them a fair chance to do so, by stopping the importation. I believe they would make the attempt, though I am not prepared to promise that the result would be satisfactory. I cannot close my eyes to the fact that opium-smoking in China has become so common, and that the habit has such a hold on its victim, that in my most calm and solemn moments, I can see no hope except in God. There are millions in China to whom the drug is dearer than life itself. Even if the foreign trade in the drug were given up, it is more than probable that opium-smoking, and consequently opium-growing, would go on in the provinces. Yunnan, Kwei-chau, and Si-chaun are red with the poppy every year; whilst in several of the other provinces it is extensively cultivated.

"The evil is now one of enormous magnitude, and I am inclined to think that no legislative measures on the part of the Chinese Government, however honestly adopted, will put an end to it. Be that as it may, our path as a Christian nation is plain enough. We have inflicted a terrible wrong on the people of China, and it is our solemn duty to try and undo it, by abandoning the trade at once and for ever ourselves, and by giving them every sympathy and aid in our power in their attempt to banish the curse from within their own borders. Would to God it were possible to bring the British Government to see the wicked character of the traffic, and to induce them to 'sacrifice their opium revenue on the altar of our national Christianity and China's wellbeing!'"

DAILY PRAYER UNION.—A preaching tour in connection with this Union has been taken by Rev. J. Worthington Atkin, M.A., of Rathbarry, co. Cork. The tour extended over five weeks, during which time Mr. Atkin preached on the work of the Holy Spirit in many places. God's blessing accompanied the preaching of the Gospel; many unconverted ones have been led to ask God for the gift of the Holy Ghost, while believers have been stirred up to consider the command. "Be

BIBLE STUDY.

THE VOICE OF THE LORD.

(1) *The Lord's voice:* (*a*) *Discovering sin.*—"They heard the voice of the Lord God...and Adam and his wife hid themselves...and the Lord God called unto Adam, and said unto him, Where art thou?" (Gen. iii. 8—19).

(*b*) *Proclaiming salvation.*—"In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto Me, and drink" (John vii. 37—39).

(*c*) *Raising the dead.*—"Jesus cried with a loud voice, Lazarus, come forth. And he that was dead came forth" (John xi. 43, 44). "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (John v. 28, 29).

(2) *The Shepherd's voice:* (*a*) *Calling to Himself.*—"The sheep hear his voice; and He calleth his own sheep by name, and leadeth them out... My sheep...follow Me" (John x. 3, 27). "He saith unto them, Follow Me...and they straightway left their nets, and followed Him" (Matt. iv. 19, 20).

(*b*) *Warning of danger.*—"The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that thy faith fail not... The cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me" (Luke xxii. 31—34). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. v. 8).

(3) *The Master's voice:* (*a*) *Calling to service.* "It shall be, if He call thee, that thou shalt say, Speak, Lord; for thy servant heareth" (1 Sam. iii. 9, 10). "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. And he said, Go, and tell, &c." (Isa. vi. 8, 9). "After the fire a still small voice...and, behold, there came a voice unto (Elijah), and said, Go" (1 Kings xix. 12—18).

(*b*) *Rewarding for service.*—"His Lord said unto him, Well done, thou good and faithful servant:...enter thou into the joy of thy Lord" (Matt. xxv. 21, 23). "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. xxii. 12).

4. *The Counsellor's voice.*—"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. xxx. 21).

(*a*) *In individual life.*—In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 6). "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away" (Prov. iv. 14, 15).

(*b*) *In family life.*—"Be ye not unequally yoked together with unbelievers" (2 Cor. vi. 14). "Wives, submit yourselves unto your own husbands...Husbands, love your wives" (Eph. v. 22—33). "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. xxii. 6). "Children obey your parents in the Lord" (Eph. vi. 1).

(*c*) *In church life.*—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church" (Matt. xviii. 15—17).

(5) *The Beloved's voice.*—"The voice of my beloved!...My beloved spake, and said unto me, Rise up, my love, my fair one, and come away" (Cant. ii. 8—13). "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20). "I have loved thee with an everlasting love" (Jer. xxxi. 3). Janet Clark.

In Victoria, Australia, the drink-interest has by various arts succeeded in preventing a sufficient majority in the towns and districts voting in favour of an amendment

The Christian.

July 29, 1887.

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The Twenty-first Series of Weekly Cases is now publishing, from May to August.

NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY

INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

BRONCHO-PHTHISIS. CASE OF MR. HUGH HUGHES.

This patient first wrote me with statement of his case September 18, 1886. He had heard much of the results of my treatment and he argued, "*if it has cured other people why not me?*"

A sister had died of Consumption. About six months before writing me he had got wet through, which brought on a very hard cough, yellow expectoration, severe pains in the right lung. Also he had suffered from intense thirst and great weakness. I might mention that in the year before an abscess had formed on the leg, which was lanced three times, and discharged for a long time, weakening the constitution. He had been under medical advice with no effect, to the time above named, when he first wrote me.

In less than a month he reports:—"The incessant cough that I have had for six months is leaving me. I felt the effect after a few doses of your wonderful medicine. I shall stick closely to your regulations."

November 2nd:—"Gained three and a half pounds of flesh."

November 30th:—"I am getting better and stronger every day. I hope to attend business next week, which I have not been able to do for four months."

December 31st:—"I have been out every day for eight weeks, and not once caught any cold."

The last letter was dated February 4th, 1887.—"I must tender my very best thanks for your kind attention to my case. I was fast declining. Friends who saw me before I commenced your treatment, and who see me now, are surprised, and say '*I am altogether a new man.*' I shall feel it my duty to tell every one of you.—HUGH HUGHES, 1, Mona View, Llanfairfechan, Wales."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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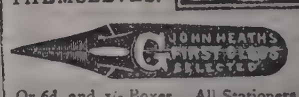

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SPECIAL EFFORT IN IRELAND.

May I ask the earnest prayers of the readers of The Christian, who have power with God, on behalf of a special effort to be made to preach the Gospel in Ireland. We propose to hold open-air meetings on a large scale, on the grounds of Fenaghy, near Ballymena (an hour from Belfast), on August 10 and 11. These meetings will be not so much in the way of conference as for the direct preaching of the Gospel, and will be similar to those held in Huntly in past years, which were so greatly blessed of God.

Preparations are being made upon an extensive scale. Special trains will be run on the lines. We expect an attendance of many thousands, with speakers from different parts of the kingdom. Above all, we expect, according to promise, the presence and power of the Holy Spirit.

It was at Ballymena the Lord was pleased to begin the mighty work of grace in 1859. Many are waiting with expectation for a gracious forth-putting of similar power now, in times of darkness and peril.

May I earnestly ask, on behalf of these meetings, the prayers of all who may read these lines. If any of your readers should have their way directed to the North of Ireland at the dates mentioned, they would be gladly welcomed.

Belfast. H. M. Williamson.

◆

FUNDAMENTAL TRUTHS.

The Council of the Evangelical Alliance earnestly desire to be fellow-helpers with all who love the Lord Jesus Christ in sincerity, and, in the furtherance and defence of the Truth of God, are always ready to use any influence that He may have given to the organization. The suggestions, coupled with requests, that honoured brethren have recently addressed to the Council, have been thankfully received and considered. The appeal made to them to take some action at the present time in the endeavour to call forth a faithful testimony to the cardinal truths of the Gospel, meets with their cordial approval, for the Council are deeply impressed with the solemn responsibility that rests upon the people of God at the present time to witness for Him, and earnestly to contend for the faith.

It is only too evident to all who are jealous for God and his truth that on one side there is a perilous growth of superstition and sacerdotalism, and on the other of unbelief and indifference to vital religion. The substitutionary sacrifice of our blessed Lord and Saviour is lightly esteemed, and even repudiated, by some prominent teachers; the future destiny of the sinner has become in consequence a vain speculation in the thoughts of many. The plenary inspiration of the Holy Scriptures, the personality of the Holy Ghost, and his presence and power in the Church of God, with other verities of the faith of Christ, are qualified or explained away in many instances. The result of this erroneous teaching and perversion of the Gospel are painfully apparent; worldliness, sensuality, and luxury, with the desecration of the Lord's Day, abound, and Christian liberty has become licence in the walk and conversation of many professed disciples of Christ.

The Council are preparing to arrange for a series of meetings in the metropolis, believing that, with God's blessing, the testimony, by faithful men of God, possessing the confidence of the Christian public, to the fundamental truths of the Gospel, would confirm the faith and encourage the hearts of many true disciples of Christ, and might lead to a revival of true religion; such testimony should also be most useful in counteracting the erroneous teaching which so widely prevails. A meeting for the purpose of private conference on the subject will be held in September, but in the meantime the Council are endeavouring to ascertain the views of brethren who are interested in the matter.

J. Field, Lieut.-Gen., C.B., } Secretaries.
A. J. Arnold,

REVIVAL IN SOUTH DEVON.

A correspondent sends an account of a good work in progress at Loddiswell, near Kingsbridge, South Devon. Mr. J. C. Rainey was invited by some of the Christians in the place, and it was found that prayer had been made by some for five years that he might take the Gospel tent here.

The tent was pitched, and the services were commenced on Sunday, July 10. Both the vicar and the minister of the Peck Trust Chapel welcomed the evangelist, and the people gave him a hearty reception, which they followed up by a constant and interested attendance at the services. The large number of working men who came surprised the local Christians, who declared they could never be got into church or chapel. How they drank in the message! One can never lose the sight of the eager, almost pained manner in which they sat night after night listening, fearful of losing the meaning of a single word. Prayer-meetings were held each night after a short address, and scarce anyone left but the children, who were sent home in good time.

For the first week there was no individual dealing, but God was doing his own work in many hearts, undermining their prejudices, and bringing true conviction of sin. Last week witnessed a widespread revival in the district, and the glad faces of the many who are now rejoicing in the Saviour are beautiful to look upon. Several were found, as one in the place expressed it, "half-saved," that is, they were unable to *rejoice* in God as their salvation. The joy of such is intense—from doubting to shouting, as our Cornish neighbours would say. The transition from fear to liberty is a great one.

◆

SCIENCE AND RELIGION.

Professor Stokes, President of the Royal Society, presided last week at the annual meeting of the Victoria (Philosophical) Institute, of which he is also president. A large company of members and their friends were present. The report was read by the honorary secretary, Captain Francis Petrie, and showed that the Society's English, Colonial, and American members was now augmented to twelve hundred, and that the Institute was aided by a continually increasing number of leading students of all branches of science in its work of bringing about a truer appreciation of the results of scientific inquiry, especially when scientific discovery is improperly alleged to be subversive of religious belief.

The President delivered an address, in which he referred to the progress of scientific knowledge. The Victoria Institute, he said, fully recognised that between Science, rightly understood, and Revelation, rightly understood, there was no opposition; if an apparent discrepancy should arise, we had no right, on principle, to exclude either in favour of the other; for however firmly convinced we might be of the truth of Revelation, we must admit our liability to err as to the extent or interpretation of what is revealed; and however strong the scientific evidence in favour of a theory might be, we must admit that we are dealing with evidence which in its nature is probable only, and it is conceivable that wider scientific knowledge might lead us to alter our opinion. One thing more the Institute recognised and laid stress upon, and that was that to arrive at the truth in regard to all knowledge, its students must work in harmony, and to work in harmony there must be mutual respect and kindly feeling, unalloyed by aught that might cause pain.

REV. K. S. MACDONALD, at a recent Missionary Conference in India, presented the testimonies of about a dozen persons who represented the broadest scholarship and profoundest study of Hindu social life. These experts represented all shades of religious belief and

FOUR MONTHS IN TEXAS.

Having been asked by many friends to write a little account of the work in which I was engaged last winter, I venture to seek the medium of your paper. I crossed the Atlantic last November in company with my friends, Mr. and Mrs. Ira D. Sankey. After remaining some little time with them in Brooklyn, I left to spend the winter with my brother in a city of Southern Texas.

I was soon called upon by the Rector, who requested that I would undertake a class in his Sunday-school. He seemed disappointed that I was of the "evangelical," and not of the "ritualistic" school of thought, and appeared to be somewhat surprised when I said I should make the Bible the text-book for every lesson. I afterwards found that few of the scholars even possessed a Bible in their homes, with the exception of an occasional "family" Bible, kept mostly as a register.

I was given a class of one girl, in whom the Rector expressed an especial interest. I soon found she belonged to the educated class, and after having spoken to her unflinchingly of the truth, and unhesitatingly concerning ritualism, I discovered she was his daughter. As her interest increased, she invited one and another of her friends; and I can never forget the earnest faces and the eager way in which those girls drank in the Word of God. They said, "It is so new to be taught like this, but we see salvation so clearly now, and the Bible is very interesting."

An interest was aroused among the married ladies; they invited me to hold a weekly Bible-reading, and we met in one of the Church school-rooms. There seemed such a hungering after the Word of God, and many of us proved it true that "He filleth the hungry soul with goodness." The Rector's sister experienced much blessing, and lent all the aid possible. We began a house-to-house visitation in a low part of the city, where I also addressed the children in a mission school on Sunday afternoon. Among individual cases, God gave me much blessing. One gentleman, avowedly a Jesuit, and himself conducting a mission, became interested, and commenced to study the Bible, the result being much spiritual enlightenment, and an earnest desire to impart the new-found truth. Now eight young men meet together weekly for the study of God's Word, and I have received a letter from the secretary of the Y.M.C.A., testifying as to the genuineness of the cases which have subsequently come under his notice.

Invitations came to give Bible-readings in a neighbouring city (some 180 miles away), where the Dean asked me to conduct a ladies' meeting in his drawing-room. I also addressed one of the Sunday-schools. Rich blessing followed these efforts, the Dean with a full heart testifying as to the manifest presence of the Holy Spirit and the personal blessing he had received.

Returning to Brooklyn, I again visited Mr. and Mrs. Sankey, and also went to Northfield, Mass., where I held a Bible-reading in the Congregational church, at Mr. Moody's especial request. He had been much interested in hearing of God's work in Texas, and, as he encouraged me to overcome my natural dread of publicity, he said that mine was "pioneer work, and a clear case of God choosing his worker." He urged me strongly to return in the autumn. I have already received invitations from eight American cities. Although I do not need financial assistance, I do need your prayers. Laura M. Heyworth.

74, *Great Portland-street, W.*

BOLIVIA, S. AMERICA.—This country is almost entirely under Roman Catholic dominion. At the present time three convents alone possess more than one hundred houses, free from all taxation. The monks live in abundance, while the people are dying from hunger. The clergy charge enormously for every religious rite. In proportion as the land and wealth pass into the hands of the clergy in that proportion the intellectual, moral and religious life of Bolivia decreases.

MR. MOODY'S SUMMER SCHOOL.

Our last week's notice embraced the leading features of the two opening days. The third day, Saturday, was a kind of off-day, but there were many points of interest in the varied proceedings. Two early meetings in The Glen enabled Rev. H. Clay Trumbull, of *The Sunday School Times*, to answer many questions on Bible study. In the forenoon Dr. Broadus discoursed on the life of Christ as portrayed in the four Gospels. It is necessary, he said, to study the distinctive representation of each evangel in order to get a rounded view of the Christ. Discrepancies in the Gospels were formerly the stock-in-trade of German sceptics, but now it is recognised that small discrepancies are a proof of genuine evidence. The close attention given to Dr. Broadus's outline study showed the perennial and undying attractions of the one perfect Life ever lived on this earth. Among the various Lives of Christ that have been written, he commended Hanna's as the most instructive, and Edersheim's as the most reliable, while he had a good word also to say for Geikie's, Farrar's, and Stalker's.

The afternoon was largely given up to recreation, but in the evening a number of five minutes' speeches were made at a meeting in Stone Hall. Mr. L. D. Wishard, the prime mover in these Summer Schools, packed into his five minutes many gratifying facts with respect to the spread of Y.M.C.A. work in distant lands. He told of the formation of the first two branch Associations in China—at Tung Chow and Hang Chow. Good news had also come to hand of progress in Turkey and Japan. The openings in the latter country, said Mr. Wishard, are wonderful. The colleges are calling for twenty young men in Tokio alone to teach English in the schools. Further details were given by Mr. C. K. Ober. Mr. Oatts, of Glasgow, and Mr. Hodder, of London, briefly reported on Y.M.C.A. work in these cities. Professor Drummond said a number of good things about seeking "to do the will of God" as the one great object in life. Building on this we shall be on a sure foundation. For soul food we can then say with Christ, "My meat is to do the will of Him that sent Me." For education we can pray, "Teach me to do thy will, O God." Do we need society? "Whosoever doeth the will of my Father, the same is my brother and sister and mother." Here is the source of happiness: "I delight to do thy will, O God." We have this assurance: "He that doeth the will of God abideth for ever."

FOURTH DAY—SUNDAY, JULY 3.

An early meeting was held in The Glen, when "Bible nuggets" were read out by Mr. Moody and others from their Bibles. Some serious talk followed about the responsibilities of sending out the many young men and women who have since last year offered themselves for service in the foreign missionary field. Mr. Wishard believed that God, who owns the riches of the world, would provide the means, if the Church provided the men.

There was a large attendance at the forenoon assembly, and Mr. Sankey sang a new hymn by Dr. H. Bonar, "But that is all." Dr. Broadus was the preacher, and his subject was the full consecration to God of the mental and spiritual powers. It was a strong and rousing utterance on the need of bringing all the powers of body, soul, and spirit into subjection, so that we may give ourselves, a living and acceptable sacrifice, to God. The sermon fired up Mr. Moody so much that he had to unburden his soul in some burning words of exhortation to concentration of aim and of effort. We want nowadays those who will boldly say, and tirelessly live out, Paul's "One thing I do." Where, he asked, are the Vanderbilts and the Cyrus Fields of Babylon? Gone from human ken; but that Hebrew youth who dared to be true to his God has stood out on the page of history these thousands of years, and

To a great throng gathered in a field by the riverside Mr. Moody spoke in the afternoon on the requisites for successful Christian work. Many of our readers will recollect the discourse and the requisites—faith, courage, enthusiasm, perseverance, love, and sympathy; each nail driven home by some supremely pathetic incident.

The chief speaker of Sunday evening was Professor Drummond, who addressed his fellow students on Christlikeness. He warned them against false methods of attaining this; such, for instance, as agonising struggle, or artificial endeavours to copy the life of Christ bit by bit. The secret of success he declared to be making Christ one's constant companion. "We all, with unveiled face, reflecting as in a mirror the glory of the Lord, are changed into the same image from glory to glory as by the Spirit of the Lord." "We are changed"; the trouble is that we try to change ourselves. "From glory to glory," the Professor declared, should be properly translated, "from character to character," the idea being that of a gradual upward transformation of character. Five minutes spent in the companionship of Christ every morning, if it is face to face and heart to heart, will glorify the whole day, and enable us to do things for his sake that we could not do for our own sake or the sake of any other. This companionship with Christ is the true secret of power over sin, of the growth of peace in the soul, and all the graces of the Spirit. Get immovably centred in this truth, and all the wealth of this world will be as nothing to the attainment of a life that mirrors Christ.

July 4, as every well-informed person knows, is "Independence Day" with our American cousins. Certain ardent youthful patriots, students at the Mount Hermon School, created a little diversion very early in the morning, but their effervescence speedily expended itself, and long before breakfast the hatchet was buried as effectually as if George Washington had never been born. Several meetings during the day were devoted to the discussion of Y.M.C.A. work, one of the most acceptable speakers being Mr. Oatts, secretary of the Glasgow Association. Prof. Drummond gave a talk at the morning session on the Canonical structure and history of the Bible. Dr. Broadus followed with an address on the Conversion of Paul. Referring to the early Christians, he maintained that though they were most liberal in their dealings with one another, they could not be called communists; this position he maintained against all comers. In the evening Dr. Chamberlain, of India, gave a foretaste of the good things that he imparted on a succeeding day, by pointing out the wonderful missionary openings in that land. Then came an eloquent setting forth of the inspiration of the Scriptures from the Boanerges evangelist, Dr. L. W. Munhall. In closing he said:—"If you would destroy the Bible, you will have to destroy all the copies of it; all the masterpieces in literature, painting, and music, for they derive their themes from the Bible; every church and almost every college and charitable institution; every Christian and every infidel, for the latter know something about the Bible. Then you will have left only a ruin, with a few Africans and Laplanders to inhabit it. I love thee (holding the book in his hand) because thou dost tell me of the inheritance beyond, so that here and now we get cheer and confidence and gladness. I commend this book to you, young men, with all the sublime possibilities of life, as God's gift to you. Have unquestioning faith in it; every morning, with confidence and faith unquestioning, publish it abroad through all the earth, and we shall at last be gathered to the home on high."

The main centre of attraction on Tuesday, July 5, was a new arrival, Dr. L. T. Townsend, a Professor from Boston, a man of strong views and very rapid of speech. He introduced himself to "the boys" by a strenuous and uncompromising defence of the story of Jonah and the great fish, contending that if we accept the miraculous at all, there need be no difficulty. The denial of the narrative, moreover, involves the veracity of Christ, as He cited the record as though it were an undoubted fact. "In a word,"

natural from the Old Testament, you have nothing left but odds and ends and shreds." Dr. Broadus gave a farewell talk on the Epistle to the Hebrews, and received very cordial thanks before he left for his Southern home.

At the evening session, Mr. Secretary Oatts, of Glasgow, gave a much appreciated Bible-reading on Nehemiah as a model Christian worker. Dr. Pierson, of Philadelphia, followed with one of his characteristic synoptical addresses on the Books of the New Testament, rapidly sketching the leading *motif* of each. To this he added a somewhat intricate, though in its way interesting exposition of the significance of the symbolic numbers in the Scriptures.

On Wednesday, Dr. Townsend gave another vigorous address, this time on "Troublesome Doctrines," as illustrated by the Atonement. He showed how the idea of vicarious suffering not only ran through the entire ritual of the Jewish dispensation, but is enfolded in the very constitution of the material universe. Then he asserted that faith in the vicarious atonement of Christ is the only thing that can and does satisfy human hearts burdened with a sense of sin. The students seemed to appreciate and to grasp the Professor's close-fitting argument.

An interesting sketch was given by Prof. Drummond of the origin and progress of the remarkable work of revival among students at the Edinburgh University. He traced the movement, from the visit of Messrs. Stanley Smith, and Studd, through its development to the present time, when holiday missions by the students are in full operation in different parts of the kingdom. A work stimulated by this has been that among the hospitals and infirmaries of Edinburgh. Another experiment has been tried by half a dozen, who have gone to live among the city poor, to spread the influence of the Gospel, and who have had remarkable results during the eight months since their undertaking was started. When asked as to the permanency of the conversions, Professor Drummond replied, emphatically: "Scarcely a man has gone back; the work has been the most thorough-going of any I have seen. The tone of the university is changed."

MR. JOSEPH COOK'S DEBUT.

While the meeting was in progress, Mr. Joseph Cook arrived, and that eminent champion of the orthodox belief was greeted with great eclat. Being called on to speak at the close of Professor Drummond's narrative, Mr. Cook said:—"God is great, and the consecrated thoroughly Christian young men of Europe and America are to-day especially his abode. These young men will be the rudder of the twentieth century. I venture to salute the college students here, and through Professor Drummond, those in Europe, as the Pilgrim Fathers of a new age. A very large nation rejoiced on the other side of the Atlantic on the Queen's Jubilee. You have sixty millions in this Continent, and not forty millions in the British Islands. Most of the young men before me will live to see a hundred millions between the Atlantic and Pacific, the lakes and the Gulf. But the English-speaking world is a unit; if, under the forms of representative government, which now control us all, we make Christianity the rudder of this English-speaking community, they will become the rudder of the world at large. You have nineteen million church members here. The illiteracy in the land is immense, the audacity of our unscrupulous classes in the great cities is becoming astonishing. I think we are on the eve of, perhaps, military conflict with the saloons; martyrdoms have already occurred, much like those which preceded the civil war. There is more money behind the whiskey shops to-day than there was behind slavery. I fear that the fact that the liquor traffic makes about 130 per cent. on its sales will induce the whiskey syndicate in this country to fight for what it calls its rights. I am not sure that in the conflict with the saloon in this country we may not see the land again covered with blood in riot, but I hope not in civil war. Then the labour question is rising with great prominence; we have sadly mismanaged affairs in the great towns. There

AMERICAN NOTES.

AT Aldersgate-street Noon Prayer-meeting on Thursday week, Mr. M. H. HODDER, who has recently returned from America, gave a brief account of what he had seen during his absence. In acknowledging journeying mercies, he said the greatness of these was brought forcibly to his mind when, on landing in New York, he heard of the terrible collision between two White Star steamers, which happened during a fog some distance from the city. He remembered too in the same fog hearing the return signal of another steamer close to that in which he was. Arriving on Saturday afternoon, he was very thankful to land and spend the Sunday on shore. Going to hear Dr. William Taylor he was very glad to partake of the communion with some 800 or 900 of his congregation. Unfortunately, as in so many places in America, there the singing is done for you. About £1000 a year is paid for professional music. In the afternoon there is a voluntary service of song, which is a different sort of thing altogether. In the evening at the Y.M.C.A. meeting, conducted by Mr. McBurney, he had a very happy time. Soon after he passed a Sunday at Brooklyn. Inquiring for Dr. Cuyler's, he suddenly found that the house at which he called was that in which Mr. Sankey lives. Dr. Cuyler took him to his Sunday-school in the afternoon, and he was glad to renew his connection with Sunday-school work by taking a class of young men. The school is held in a beautiful room, with a gallery around for friends.

In the evening he found Mr. Sankey in full form at the Y.M.C.A., and the Lord was present with them. This work is going on well in New York, throughout America, and in Canada. At Brooklyn they have a Gospel carriage for the workers, so that they may reach a good many places in the same day. In New York the Y.M.C.A. movement has so grown that recently they have been obliged to change their tactics. The head institution there will henceforward be only a branch, and in connection with the other branches will be worked from one centre, having one purse. In Toronto and Montreal, which were also visited, he found the work progressing. After leaving Montreal he made his way to Mr. Moody's home at Northfield, which is a most beautiful spot. There was a great deal going on to interest and make happy, and there was also the pleasure of seeing many familiar faces. Mr. Hodder gave some particulars as to the Conference of students, referred to in our last and present issues.

Mr. KENT, ex-president of the Sydney Y.M.C.A., followed with a few remarks on Y.M.C.A. work in Australia. This work amongst young men, he said, is God's work, and it is extending in every direction. To a very great extent they followed, almost too closely he thought, in English grooves. Whatever is done in London is done also at the Antipodes. Rejoicing himself at meeting so many of whom he had only heard before, he assured evangelists and others of a warm welcome whenever they went to the other side.

MR. JOHN WOOLRIDGE has again pitched his moving tent at Willesden, N.W. Much spiritual blessing is expected, as in former years.

UNDENOMINATIONAL CHRISTIAN MISSION. The ninth anniversary of this Mission was held recently at Pontymoil. Mr. T. M. Wintle, the superintendent of the Mission, reported that, in addition to the Sunday-schools at Pontymoil, Pontnewydd, the Cwmffrwdoer, a large warehouse has now been secured at Pontypool, where a Ragged-school and evangelistic services will be held. A noble work is being carried on amongst little girls and factory girls, who are taught to cut out and make their own garments. Young believers' meetings are regularly held, as well as frequent cottage services. A Bible-woman and colporteur are constantly engaged in visitation, and in the distribution of sound literature, and during the winter 20,000 free meals were given to children and parents.

TOLD IN CANADA.

HOW did I come out here, sir—come from over the seas?
I'd like to tell yer my story; it's a tale as is bound to please.
You wouldn't think that me, sir, wi' my cheeks now plump and red,
Was once but a bag o' bones like, an' a face as white as the dead!
But that's how this picter shows me. Look at me! There I stand—
That thin little chap in the corner, a holdin' his cap in his hand!
Where was my father and mother, as had let me grow up so?
They was both in Clawkinwell, sir—a prison that is, yer know.
Mother was there for a-thievin', father for knockin' down
A man as had call'd him names, sir, in at the "Rose and Crown";
An' I was ragged and homeless, cold an' as stiff as starch,
When I crept that night to sleep, sir—under a railway arch.
I was all right whiles I slept on, and dream'd of a better land,
Where the boys and gals is happy, and where round the Lord they stand,
But when I woke all shiverin', I wished as I wor dead!
It wor then as a gent com'd up, sir, and patted me on the head.
His was the first kind words, sir, I'd heerd for many a day;
It was good o' the Lord to send him—to put me in his way.
He laid his soft hand in mine there, and said I no more need roam,
But as he would take and gi' me food and clothes and a home.
"Sure?" sed I to the gent, sir, as into his face I look'd,
"Sure as for grub and a home, sir, at last I'm to be book'd?"
It seem'd so strange—his promise—as strange as if he'd ha' told
As I, wot 'adn't a copper, was the heir to a heap o' gold!
But he kep' his word, and took me to a place as I'll allers prize,
I thinks on it night and day, sir, wi' the tears o' joy in my eyes;
It aint not fur from the river—it's a'most close to the docks,
Where the hungry swarm, and the poor, sir, like maggits in bad meat flocks.
It's the Home wot Dr. Barnardo keeps open night and day,
The Home where the starvin' children are never a turn'd away.
Hundreds and thousands know it, and speak on it allers wi' pride,
'Cos they knows but for that 'ere place, sir, in the streets they might ha' died.
Arter I'd bin there a time, sir, the Doctor comes to me,
And sez, "Would you like, my laddie, a better place to see?"
"I begs yer parding, Doctor, but where can sich a place be?"
And the Doctor said with a smile, sir, "My boy, it's over the sea."
Well, to finish my story quickly, I and a lot o' lads more,
On a bright September mornin' sailed for the Canada shore.
And here I am alive, sir—alive and a doin' well;
And wherever I goes, this story I'll never forget to tell.
I wish now you'd pray with me, sir, before you say good-bye;
I allers prays for the Doctor, and means to till I die;
And I blesses the Lord wot told him in the courts and lanes to go,
And rescue the outcast children from want and sin and woe.
It's jist sich a work as Jesus likes on the earth to see;
Look at His words on the walls, sir—"Let the little ones come unto Me."

CHARLES W. BARKER.

FRUIT "OUT OF SEASON."

HAYMAKING had begun, one of the busiest seasons in the year for agricultural labourers, and yet, as they had been unable to come at any other time, our brother Cornelius Smith (converted Gipsy), and his wife commenced to hold a week's special services in a little town in the county of Suffolk. A general awakening could scarcely be expected when the bulk of the population were unable to attend, but this "out of season" work has left some fruit.

The first sign of blessing was that three young ladies, placed at a boarding school in the neighbourhood, found the Lord Jesus the first night they attended the meetings. An ex-publican, whose licence had been taken away for misconduct, drove six miles to the meeting, and went away happy in Christ; he had to go before the magistrate the following Monday, when he pleaded guilty, and told the judge he hoped to lead an altered life in future. A poor woman who had been attending the services for months, but undecided, and whose home was such as to make a Christian life very difficult, yielded herself to the Saviour; her once troubled face, became radiant with the peace of God. Yet another weary heavy laden one, whose life had been embittered with earthly sorrow, wrestled in the silence of the night for pardon, and came with that nameless light upon the careworn face, which tells its own tale of deliverance and rest.

One who in years gone by had been a professed infidel, but with whom for months past the Spirit of God had been striving, and whose life had been outwardly reformed, was brought in the meetings to such a point as to ask for private conversation. He was under deep conviction of sin, but lost his burden, and now dares to stand up and testify in the village where for years he has been a noted character, to the saving change he has experienced, adding that if "forty thousand men had told him, a man could be so changed as he now finds himself to be, he could not have believed it."

The last Sunday evening was a time of great gladness; five grown-up sons and daughters who had been converted within the last eighteen months, were rejoicing over their dear aged mother who was found, after a lifetime of respectable church-going, to be weeping at Jesus' feet, a poor sinner seeking Christ, while two husbands, both young converts themselves, were made unutterably glad by the conversion of their wives.

W.

CAMPBELTOWN.—The mission conducted by Mr. George Clarke in this town terminated on the 17th inst., and was a most successful one. It was warmly supported by members of every Presbyterian denomination, and Mr. Clarke addressed large congregations in their various churches. The Christian Institute, where addresses were given during the week, was filled each evening, and those on which the addresses to young men and young women respectively were delivered, were especially times of searching and blessing.

CONNAUGHT.—Rev. J. S. McDade, Methodist General Missionary, and his assistant evangelists, have for fifteen days been holding tent meetings in Manorhamilton, co. Leitrim, without molestation. Not even in Ulster have they enjoyed more abundant hospitality and hearty co-operation. The entire mission was hopeful and blessed, but Friday, July 15, was the red-letter day. From morn till eve it was an holy convocation. If such days were more frequent in every part of the province, better days would dawn on this unhappy country.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mrs. Moody, Sen., mother of Mr. D. L. Moody.

A mistake was unwittingly made in the award of our prize competition last week. The winner of the first prize is not Rev. F. H. Vivian, of Stoughton Rectory, Emsworth, but his son, Mr. H. Vivian, who has recently left Cambridge University.

We much regret that Rev. H. W. Webb-Peploe, who started on Monday week to be present, by Mr. Moody's special invitation, at the Northfield Convention, was recalled from Liverpool to London by the sudden and alarming illness of his youngest son. He has since showed decided improvement, and hopes are now entertained of his recovery.

A pastor of a densely peopled London district writes:—Many ladies have large leisure, and scarcely know how to while away the time. Some pastors could secure them noble opportunities of usefulness among their people; but I find, while professing readiness to work for Christ, they are not ready to co-operate with "obscure" ministers; they are only willing for service with workers of great name. The same indeed may be said of others than ladies.

A learned commentator said, many years ago, "The time is coming when illiterate piety will do as little for the promotion of the work of God, as lettered irreligion did long ago." Our Wesleyan friends seem to feel this. The committee who examine candidates for the Wesleyan ministry in England lately met; out of fifty-two candidates they only recommended twenty-two to the Conference! Grace let us have, by all means, but we want gifts too. Pastors must be "apt to teach," as well as "gentle towards all men."

The lovely summer weather brings but little enjoyment into the lives of many young people engaged in business. There are still shops where they are refused even the one early closing day in the week. A correspondent informs us of a country town where the proprietor of the largest shop in the place, himself a wealthy man, refuses the few hours of extra rest, or recreation, to the young people of both sexes engaged in his business. While nearly all the smaller places of business close at five o'clock every Wednesday, he persists in exacting the full amount of work from his employés. This, too, from a professing Christian man.

To those pastors and mission workers who are blessed with crowded congregations in their evening services during this oppressive weather, we would commend the example of a Baptist minister in the suburbs. This enterprising preacher has had a neighbouring plot of land fitted with seats, and into the improvised auditorium he turns his flock on sultry Sabbath evenings. A light canvas hoarding surrounds the enclosure to protect the audience from idlers, and a rustic pulpit is placed at the further end. The congregation have taken very kindly to this new departure, and increased blessing has resulted. Many outsiders have also been attracted, who, under ordinary circumstances, would probably not have heard the Gospel message.

The Under Secretary of State for India said, in the House of Commons last week, in reply to Professor Stuart, that the Government of India had been addressed on the subject of the repeal of the C.D. Acts in that country. This is a hopeful fact, though we must not be prematurely sanguine, with our past experience of official lethargy. We have reason to believe that some at least of the members of the British Cabinet favour the repeal of these degrading enactments. But the inertia of interested placemen is hard to overcome, and the outside pressure will have to be constant and cumulative before the goal is reached.

There is one feature of recent growth in the religious life of Scotland which deserves some notice. We allude to the county unions for evangelistic and other religious work. The Ayrshire Christian Union has the longest record, and is in some measure the foster parent of most of the others. Only a few of the Scottish counties have yet formed such unions, but several others may be expected to follow suit when their scattered elements have been drawn together in Christian sympathy, and a suitable leader or organising secretary is found. Lanarkshire and Perthshire have both active unions, doing a large amount of evangelistic work. Clackmanan and Kinross-shire Union is very hearty and earnest, but its sphere of work is not so extensive. Wigtonshire, Renfrewshire, and Dumbartonshire have also organisations of this kind doing more or less active service in the way of spreading the Gospel.

The great "through Siberian" railway is to be commenced at last, and in five years, if all goes well, a traveller will be able to go from St. Petersburg to Vladivostock, the naval port on the Pacific, in fifteen days. *The Times* recently had a very interesting and instructive article on this subject, in which it says that Siberia, so far from being an inhospitable wilderness of frost and snow, is a

> Huge territory abounding in every kind of potential riches. It was unknown, and practically a wilderness, because it was devoid of roads. Inquiry has demonstrated that it is a region of extraordinary fertility for a great part of its surface, and full of mineral wealth everywhere. Its climate, which was fabled to be horrible and deadly, has been proved by experience to be generally endurable, and at some points delightful.

The line is to be commenced next spring. This is another call to missionary enterprise—to some Hudson Taylor, who, trusting in Christ, and in the power of faith, will arise and take possession of this great region for our Divine Master.

How delightful it would be if Christians generally would obey the Apostle's injunction in Phil. ii. 4, with regard to the summer holidays. Much has already been done for the children of the very poor, in sending them to seaside homes, &c., but the ones and twos are apt to be overlooked in the anxiety to care for "the masses," and to benefit certain "classes" of society. Well-to-do families, purposing to spend a month or more away from the usual scene of their activities, might invite some lonely worker—a weary shop-girl, or toiling mother, or city missionary, or weakly governess—for part of the time, at least, without much inconvenience, possibly without any. Even if some sacrifice were involved, would it not be one which Christ could smile upon, and would not the joy of "doing good" more than compensate for it?

The report that reached this country last week of the death of Mr. H. M. Stanley has not been confirmed, and we trust it may prove to be altogether unfounded. Notwithstanding some errors of judgment, the cause of Christianity in the Dark Continent owes much to the labours of this intrepid explorer; and his present mission of relief is one for which all the friends of humanity must desire a successful issue.

Next week we hope to give the completion of our report of Mr. Moody's Summer School. Meantime, we may remark (especially in view of our portrait in this issue, of an Indian missionary), that the outstanding feature of the Conference seems to have been a suggested new departure towards the evangelisation of that vast country. One of the speakers at the Conference was Dr. Chamberlain, a well-known Indian missionary. At the close of a rousing speech of an hour's duration, he said, turning to the evangelist:—

> Dwight L. Moody, do you not hear Jehovah's clarion call to you to make one year's stay in India, and to teach Him to them? God rarely bestows such gifts for the work as He has upon you. In the name of the 3,000,000 young men of India who know English but who do not know God; in the name of the 250,000,000 of people who could be reached if these 3,000,000 young men were set on fire with love to God; in the name of those here in this waking vision, I call upon you to come over to India and help us.

The following day an address on Missions was given by Dr. Pierson, of Philadelphia. To him succeeded Mr. Joseph Cook, of Boston, who answered various questions, saying, among other things, that for certain classes of Indian scholars he would send out a missionary such as Professor Drummond, but for the great body of the people he would like to send such a missionary as Mr. Moody. The statement was received with tremendous cheering, and the excitement culminated with a dramatic and thrilling incident thus recorded:—

> Dr. Chamberlain, of India, rose and said that he had seen Mr. Cook, when abroad, knock the bottom out of the religion of the heathen, and that other missionaries had spoken to him, saying, "Could we only get Mr. Moody to come and put a new bottom"—the rest of the sentence was drowned in a loud cheer that went up from the audience as they rose to give expression to their feeling. At this moment Mr. Cook, drawing Mr. Moody to the centre of the platform, placed Professor Townsend, of Boston [a doughty defender of the faith], on one side and Dr. Chamberlain on the other, and cried out:—"This is an object lesson; the three are a team for India!" The effect was electric. The boys continued standing, and cheered till they were hoarse.

In one of the latest papers to hand, we see it stated that Mr. Moody is understood to be considering the matter, and "it looks as if he will go."

Many will have heard with regret of the postponement of the proposed Conference between representatives of the Congregational and Baptist denominations, with a view to the prevention of denominational overlapping in the villages. It is sincerely to be hoped that the proposal will not finally fall through, but that men of influence belonging to both sections of the Church will meet and discuss the subject in a calm and Christlike spirit. Christ's words are still true, "The harvest truly is great, but the labourers are few." While this is so, it is folly indeed for two labourers, both desirous of gathering the grain into the garner of the Lord, to waste their energies in struggling with one another for the occupation of the same spot in the harvest field. We know of one village containing only a few hundreds of people, where, beside the Established Church, there are three Nonconformist places of worship, each attended by a mere handful.

Surely this denominational overlapping can at least be prevented in the foreign mission field. We have been told by a China missionary that, desiring to leave the place where he was stationed, on account of the number of societies represented there, he consulted the senior missionary of another society, as to what place he could most advantageously occupy as a new centre of work. But he was unable to exact any promise from him that, whatever place might be selected, should be left, so far as he was concerned, to his sole occupation. The consequence is that the new centre of work chosen has already missionaries of two societies in it, while other places of equal importance have none at all; and yet both the societies referred to represent evangelical Christians.

Whilst the question of the London streets is still before the public, and the police system is under the critical gaze of a roused people, it may legitimately be asked whether the ordinary members of the police force are paid wages enough to support their families, when married, and so to be able to resist sacrificing the honour of their profession by taking monetary bribes as hush money. Would not better salaries secure a better class of constables for the most responsible of all outdoor official duties?

It will be found that many of the constables are drawn from the ranks of labourers and other workmen, and so count more for what they weigh, as examples of physical strength, than for any mental quickness of perception. Consequently the artificial moral virtues of the "force" lack that fulness of information which can do other things besides tell puzzled passengers the way to railway-stations, or "run in" a drunken costermonger. Let the police be better educated, if possible better paid, and the secret bribe of vice will less readily offer dishonourable coin to the tempted servants of justice.

"Ony Goose can Quack," is the title of a good story in *Regions Beyond* for July. The remark was made respecting a certain preacher and his discourse. It was a fine discourse, but one of little practical value. Is not one great want of the times more teaching? Would it not be vastly better if we had more exposition and less declamation? If this were attended to, surely God would honour his word, and more adequate result would be seen.

Truth out of proportion is error. In preaching and in practising we have need to observe well the balance of truth. A careful unprejudiced study of the Word of God will effect this. They which have believed in God should be careful to maintain good works. It is constantly happening that exclusive attention is being paid either to faith, or works; with the result in one case of a mere superficial and emotional religion, and in the other of Pharisaism and legality. A due attention to Scripture proportion would cure this mistake and many others.

A correspondent draws attention to the fact that open-air preachers too often seem to think little or no preparation is needed for such work. Judging from the feeble addresses we have frequently heard at open-air gatherings, we are disposed to believe that there is a substratum of truth in the accusation. There could be no greater mistake. Above every other kind of audience, an open-air crowd, composed of all sorts and conditions of people, requires to have the Gospel message presented in a workmanlike and striking fashion. No one can do that without due preparation, unless he is a genius or a man of long experience.

"Preaching in his view is proclaiming. It is not arguing or speculating: it is the delivery of a message." We fear that many of our younger ministers think this will not do. Yet Dr. Maclaren, of whom this is said in the July *Expositor*, is no mean preacher. We doubt if any sermons are more useful to read. Yet he "proclaims," and that because he has "a message." Surely this is what all Christian teachers should strive to do. There are ministers who say that their congregations are so intellectual that they must give them discussions on all the difficulties of the day. We much doubt whether the congregations really like the process. Many men do not care to hear on the Sunday what they are hearing all the week, and are disappointed at having arguments instead of a message. We entirely agree with Dr. Maclaren when he speaks of "that 'abomination which maketh desolate' called intellectual preaching." Men are asking for bread, and such preachers offer them a stone.

A company of preachers were returning one Sunday from their various labours, when some of the party commented on the stinginess of certain farmers who allowed the tired preachers to walk miles to a railway station rather than take a horse out of the stables. One shrewd brother ironically observed that he used to think the same way, but now he rather admired the men for their wisdom, for should a preacher die they could get another for nothing, but if a horse should die it would cost many pounds to replace it. Is this the policy of some of the omnibus companies in regard to their servants? The care bestowed on their cattle is far in excess of that bestowed on their men. Is it because men can be easily replaced without loss, while horses have to be bought? It is high time that the slavery which claims a man's time fifteen or sixteen hours a day, seven days in the week, should give place to some more reasonable demand.

We commend to the attention of the heads of households unblessed with children, the following paragraph from one of Miss C. Sharman's "blue books" referred to in our last issue:—

> Adoption is not yet looked upon favourably in England. The idea is, however, dawning upon some minds that to set the solitary in families, being a Divine idea, would, if carried out, work well for both the solitary and the families. I hope and believe that a time is coming when orphanages will be needless—when there shall be a holy and loving competition for the possession of any little orphan who is left friendless; when, if elections are still in use, they will be held to decide on who shall have the privilege of receiving one such little child in Christ's name, and so receiving Him; and when the very fact of a young wanderer needing shelter shall be as a voice saying to willing ears and ready heart, "To-day I must abide at thy house."

Another paragraph from the same pen may have its message to some hearts at this season of the year:—

> It is a somewhat curious fact that summer is a very trying time as to funds. It is only too clear that it *is* so in all branches of Christian work, but the *reason* is not easy to find. Can anyone explain how it is that during the months when the bounties of Providence are being showered down in rich abundance, when the glorious shining of the sun is decking the earth with flowers, ripening the fruits, and covering the land with golden harvests, filling the hearts of the people with food and gladness, the means for carrying on orphanages, missions, and other benevolent enterprises go steadily down?

We hail the movement which has been started by some members of the House of Commons in favour of national arbitration. If the old countries of Europe are inaccessible to such appeals, it is well to turn to our fellow Christians of the New World. The memorial signed by more than a hundred members of Parliament, and which advocates a union of the United States and our own in affirming that disputes, not settled otherwise, shall be referred to arbitration, is, it is reported, to be presented to the American Congress by a deputation from the Society of Friends. Their Christianity has ever been of this practical nature.

In connection with this subject, we have read with regret the discouraging words of the Prime Minister in the House of Lords on Monday evening. But we trust the friends of the movement will not abate one jot of heart or hope by reason of the difficulties in the way.

Thank God for the change that is reported of the East-end of London in its observance of Fairlop Friday. It is but a few years since we used to hear of the disgraceful doings on the road to Epping Forest on the first Friday in July. Now Mr. Richardson, the esteemed vicar of St. Benet's, Stepney, writing to *The Record*, tells us that the day is almost unobserved. He attributes this change especially to temperance work. The Bands of Hope which worked in past years are now represented by tens of thousands of men and women, and these have become a real power among the masses of East London.

But Mr. Richardson takes occasion to speak of another change. This is the growth of public opinion on the Sunday question. Throughout the borough of the Tower Hamlets there is a marked tone as to what the masses think of opening museums on Sundays, which has had its effect in political matters. For five of the present seven members of Parliament are pledged in favour of the Sunday closing of museums, and there is no reason to believe that the other two think differently. If these results can, with God's blessing, be achieved by steady work in so unpromising a place as the East of London, what may not be done elsewhere by the same means and blessing?

The Bishop of Lichfield in his annual Address to his clergy has spoken strongly against the growing custom of choral services in village churches. He intimates that they are not suitable for the labouring poor, and are not an act of intelligent worship. Complicated harmonies, without the melody that is loved, are now being introduced, and so far as the common people are concerned, they might as well be sung in Latin.

Letters to the Editor.

BAPTISM AND CONVERSION.

Dear Sir,—The important question asked by "A Constant Reader" in your issue of May 12, as to the necessity of conversion, if, as the Church of England is said to teach, "the Holy Spirit is received in infancy at Holy Baptism," has led to an animated correspondence in your columns. It is to be feared that the blowing of the trumpets has been anything but conducive to certainty in the minds of at least that portion of the laity who are disposed to stand by the teaching of the Anglican Church. Whom are they to follow? And how are they to find the clue to the maze amid such a tangle of contradictory opinion? What baptism represents, what it signifies or seals, and how far, if at all, the Liturgy agrees with the Articles, or, indeed, how far the teaching of either may be safely construed to be, are points on which clergymen have struck hopelessly dissimilar notes, so much so that it is hard to find any point of harmony, any ground which they occupy in common. Still the correspondence, even with these drawbacks, may not be without its advantages. Neither the Prayer Book nor the Articles constitute for the Christian the final court of appeal. It is the Inspired Word which is the pillar of cloud and of fire for all Zion's pilgrims, and, therefore, perplexity will not be an unmixed evil if it leads the perplexed to an earnest search for Divine guidance that, in the words of the Spirit, the Spirit's teaching may be found.

Some of the positions taken seem to me to fall to pieces from sheer lack of logical coherence. How, *e.g.*, on the assumption that repentance and faith are conditions of baptism, is it possible to admit of infant baptism at all? It is no reply to say that though "infants, because of their tender years, cannot perform these conditions, they yet promise them both by their sureties, which promise when they come to age they themselves are bound to perform." The moral liability in this case is certainly not palpable to moral sense. And, besides, is it not of the very nature of a condition to be a prerequisite? Supposing the wearing of a certain Court dress be one of the conditions of introduction to the Queen, it would follow of necessity that the condition be complied with ere the introduction take place. The putting on of the Court dress the next day, or twenty years after, could never constitute it a condition of the introduction. Either, then, repentance and faith are not conditions of baptism, or infants are logically excluded from the ordinance. A creed that would unite the two is, *ipso facto*, condemned. Either infant baptism is wrong, or the conditions of its administration are unrelated to repentance and faith.

Another theory put forth, without, however, any attempt at Scriptural proof, is to the effect that infants may be converted through the Holy Ghost conferred in baptism, but the result is not to be viewed as constant; nor are we to emphasise so much the ordinance itself as the reason or means of the blessing, as the prayer of the godly persons by which the rite in such cases is preceded or accompanied. According to this theory, baptism is an ordinance which may, or may not, be signalised by the imparting of eternal life to the infant. The whole question in this case virtually turns on the character of the parent, or friend, to whom the infant is related. If he is godly, and exercises faith in the rite, then the presumption is that the infant comes to the font a child of nature, and leaves it a child of grace. On the contrary supposition the poor infant abides in unregeneracy still. In reply to this view we need but state that if this be the sense in which "the Church of England teaches that infants receive the Holy Spirit in baptism," then it is certainly unwarrantable to pronounce baptised infants regenerate on the mere ground of their baptism, and this every clergyman, on the authority of the Prayer Book, is constrained to do. The premise is particular, but the conclusion he is bound to draw is universal. The whole theory, then, falls to pieces from sheer lack of logical coherence.

I see a similar objection in the theory advanced by another correspondent, who strongly insists that "the Bible in no place gives us the slightest ground for believing in any *opus operatum* way of salvation. Each man must believe for himself. It is by each one's own faith that he becomes a member of Christ." I thoroughly agree with this finding, and consider the proofs adduced from Scripture decisive (see John i. 12). But then, if this be so, how, on any hypothesis, can the Prayer Book be justified in pronouncing the child to be regenerate, and in thanking God "that it hath pleased Thee to regenerate him by the Holy Spirit," &c.? Is not that a manifest case of an *opus operatum* way of salvation? Your correspondent says that "the whole (Baptismal) Service was drawn up for Christian parents," and that it is "a farce," "a mockery," for others to make use of it. But, on the hypothesis that what is said of *opus operatum* is true, the Service is as unbefitting in the case of the infants of Christian parents, as it is in the case of infants whose parents are of a totally different complexion. Here again we touch a theory that cannot bear the crux of logical inquiry.

Nor does it mend matters to point out, as is done by another clergyman, that "water and the Spirit are two separate and separable things"; that "the outward sign may be received in infancy, and the inward and spiritual grace signified by it in old age." A sign can only seal what is present to be sealed. Besides, how, on such a theory, is the use of the Church of England Liturgy to be justified? There is no recognition in it of the separableness of the two things.

On the whole, I feel very much with the "Ex-Candidate for Holy Orders" that there is no escape from the conclusion that in the Baptismal Service, baptismal regeneration is taught. A later correspondent seeks to evade this conclusion by a play upon the word "regeneration." He says that "after the child has been baptized the prayer is made that *he* may lead the rest of his life according to this beginning." "This very sentence," we are informed, "implies a danger of falling away, which could not take place if really regenerated according to the received meaning of the word." But to assert this is going much too far. Even a hyper-Calvinist might offer such a prayer in behalf of a regenerated person, for it amounts simply to a prayer for consistency. But, even granting that it were otherwise, that it involved a possible falling away from grace, it would only go to show that the Baptismal Service had an Arminian rather than a Calvinistic bias. It could not be quoted in proof of the notion that the regeneration in question was strictly no regeneration at all.

With respect to the vigorous letter of "W. F.," it is open to challenge on various grounds. According to this writer, "baptismal regeneration is an old and living question," and he further asserts it to be "in itself a grand thing, if true, and most desirable." But his own theory is not "baptismal regeneration," but "regeneration by means of prayer." He asks: "If they (infants) may be regenerate, may they not be baptized?" Howbeit, baptism on the ground of regeneration is not baptismal regeneration. And why, on this footing, does "W. F." maintain that "the evangelical clergyman should continue to say of the baptized infant, This child is regenerate"? It does seem extraordinary that an ordinance, which confessedly is no means to the end, should be accredited with being the sole means of it. "W. F." thinks the doctrine of baptismal regeneration super-excellent, and yet, withal, he formulates a theory in repugnance to it—a theory of regeneration anticipative of baptism, and by means of prayer. Could self-contradiction go farther?

An additional proof of infant baptism is sought in the blessing of little children. But the action of our Lord, in respect of the little children brought to Him, by no means warrants the deduction that infant baptism is legitimate. We are told in what Christ's action on the occasion consisted, and it is impertinent to add to the record. Surely our Lord Himself is the best judge of what is involved in his blessing of the little ones. It is the climax of inconsequence to point to our Lord's example in proof of infant baptism, as if the fact of its not being recorded that He baptized the children brought to Him is a certain evidence that He did do so.

The sooner the whole question of baptism is brought to the touchstone of Scripture, the better. Baptism, as I read Scripture, is not meant to seal, or to effect regeneration, but to express avowed discipleship. Thus "Jesus made and baptized more disciples than John; though Jesus Himself baptized not, but his disciples" (John iv. 1, 2). For this reason the conditions of baptism are "repentance toward God, and faith toward our Lord Jesus Christ." "Then they that gladly received the Word were baptized" (Acts ii. 41). The Apostolic commission does not concern infants, but relates to those to whom the Gospel may be preached, and to whom exhortations to believe are relevant. Hence as faith may not be demanded of infants, neither may baptism be imposed on them. As outside the scope of the commission, their salvation is not touched, either by faith on the one hand, or by baptism on the other.

In conclusion, your correspondents have adduced varied and irreconcilable arguments in defence of the position enforced by the Prayer Book. The only argument which they have in common is the supposed analogy between circumcision and infant baptism. But this argument is a fallacious one. Circumcision set forth the fact of natural lineage, that he was a Jew who was one outwardly. Hence the Jew outwardly was in the former dispensation a member of the Jewish nation. But John the Baptist would not receive candidates for baptism on the ground of such lineage. "Think not to say, We have Abraham for our father." Abraham could beget natural, but not spiritual, children. Howbeit, in this, the dispensation of spirit, the children of faith are the children of Abraham (Gal. iii. 7). If, then, we are to reason properly from analogy, we require for baptism not natural, but spiritual life. In other words, as the Jewish dispensation was essentially material and ours essentially spiritual, the counterpart of material children is spiritual children; that is to say, the baptism of Scripture is the baptism of those who are "born again," "the children of God by faith in Christ Jesus." "For all ye who were baptized into Christ have put on Christ" (Gal. iii. 26, 27).—Yours, &c., J. D.

[We think the inquiry of our first correspondent on this subject has been sufficiently discussed, and that this correspondence had better now be closed.—Ed.]

THE GOVERNMENT OF INDIA.

Dear Sir,—With all my heart I thank God that English Christians are so vigorously agitating the "Licensing of Sin in India and the Colonies." Your Extra Number, containing the speeches at Exeter Hall, on May 20, should be sent broadcast over India and China, in the interests of social purity and national honour. It seems to me that the Contagious Diseases Act must go, before this storm of righteous indignation, but Christians should continue in prayer and be of one accord.

Seventeen years' experience as a Bengal medical missionary, compels me to entreat British Christians to pray with equal earnestness for the suppression of another licensed sin, the present "outstill system" for increasing the revenue from the manufacture and sale of intoxicating drinks in India. A recent Calcutta newspaper brings most unwelcome news, concerning fresh efforts under the new Lieut.-Governor of Bengal, for raising the revenue, and all true Englishmen should keep in mind John Ruskin's noble words:—"The encouragement of drunkenness, for the sake of profit on the sale of drink, is certainly one of the most criminal methods of assassination for money ever adopted by the bravoes of any age or country."

The Queen of Madagascar once said to those who proposed she should receive a revenue from strong drink, "I cannot consent, as your Queen, to take revenue from that which destroys the souls and bodies of my subjects." Could this Jubilee year of Her Majesty's reign be more worthily honoured than by the abolition of the present "outstill system" of excise in Bengal, that is so inimical to public health and morals?—Yours for the right, Jas. L. Phillips, M.D.

Howard, Rhode Island, U.S.A.

ROMISH PROSYLETISM.

DEAR SIR,—Being in a country district for a few weeks, I am struck by the way in which the peasants, many of the older generation of whom cannot read, are the prey of those who would lead them back to the religion of the dark ages. "Why do the people send their children to the Roman Catholic day school?" I asked of a person a little above the ordinary labourer. "Oh, you know, they are so kind to them," was the reply. And what is the teaching of this day school? I asked a child of five, "Do they teach you about Jesus?" "Yes, and about Mary, and about the devil burning people up if they are not dood," she answered glibly.

It had been proposed that the children of the neighbourhood should learn a Psalm to repeat to one of our party on the Sabbath, when it was discovered that several of them were without Bibles, and even without a Bible in the home. In this large parish there is a good but aged minister who preaches at the parish church, which is at a long distance from many of the people. There are also a large Ritualistic church recently built, a chapel (the minister of which resides twelve miles off), and a room at a coffee-house, at which an evangelist from London, or elsewhere, preaches once a week. But these agencies are some two miles from the Roman Catholic Chapel, and do not counteract the errors, nor the effects of personal visitation from house to house by the monks and nuns. Is it not time for earnest Protestants to settle in country districts thus assailed, not merely for the purpose of enjoying country ease and pleasures, but for the higher joy of labouring for Christ in his harvest field, with the glorious result of "bringing in the sheaves" at the Harvest Home.—Yours truly,

H.

P.S.—I believe it might be easier for Nonconformists to battle with the errors of Ritualism, rather than our Church of England brethren. They are not so nearly connected with the churches propagating the error. Neither are they fettered by considerations connected with the etiquette which the clergyman of a parish observes towards one of another parish, if they are not united in practice.

MR. GALL AND MILLENARIANISM.

DEAR SIR,—Can you find space for a few thoughts in reply to your esteemed correspondent, Mr. Gall? It appears to me that he is unduly pressing the text he quotes from Ps. cx., and giving it an application it was never intended to bear.

(1) He refers the session of Christ at the Father's right hand to *locality* rather than to dignity. Christ must occupy a certain definite position, and not leave it, until his foes have been subdued. Now this is contrary to what we are told elsewhere: (*a*) In the parable where the King returns and calls for his enemies to be brought and slain before him; (*b*) In the Thessalonians, where the man of sin is to be destroyed by the brightness of his coming; (*c*) In Revelation, where all kindreds of the earth will mourn when the Saviour returns. (See also Matt. xxiv.). Surely seeing that God is a Spirit and omnipresent, Christ could never be *locally* at his "right hand." It can only mean to express in human phraseology the dignity of Him whom men reject.

(2) He excludes Christ from all part in the subjugation of his foes because the Father is said to do this. This, again, is contrary to what we learn elsewhere. (*a*) In Ps. xlv., where Christ is desired to gird on his sword for conquest, and his arrows are sharp in his enemies; (*b*) In the parable above referred to where the King directs his enemies to be slain; (*c*) Where the Lord of the unfaithful servant comes and cuts him asunder; (*d*) In Rev. xix., where Christ is represented as victorious over his foes. Other similar passages might be given. Christ is repeatedly said to do the things that are ascribed to his Father—his own resurrection, the gift of the Holy Spirit, the final Judgment—are alike ascribed to both. Why should it not be so in the Scripture under consideration?

(3) The verse does not mean that Christ is to sit at the Father's right hand *only* "till" his foes are subdued; any more than the verse which says, "He shall not fail nor be discouraged till He have set judgment in the earth," means that He shall be discouraged afterwards.

I understand the text simply to declare the Father's exaltation of the Son, with the certain assurance that his foes will be overthrown.

Leicester. J. C. FORTH.

EMPLOYMENT FOR WOMEN.

SIR,—Whilst lamenting the frightfully low wages given to thousands of toiling women, and the hard struggles even of educated ladies in seeking to earn a livelihood, it is pleasing to learn that a fresh avenue of usefulness has been opened to such; I hope that very many will avail themselves of it. I refer to Lord Truro's Information Office, Southampton-street, Bloomsbury, W.C. There, and at the British Museum, numbers of busy workers may be seen daily plying their pens or searching out the questions sent from the office.

Those who have two or three languages at command are of course specially welcomed, for inquiries reach them on almost every conceivable subject from all the countries of Europe, and from India and China. Other women, less cultured, but equally industrious find employment with lower salaries. For fuller details respecting this novel enterprise see *Our Own Gazette* for July. L.

ANOTHER INEQUALITY.

SIR,—Now that attention is so often directed to wrongs and injustice done to women, will not some Christian men notice the unfairness of the divorce law as it now stands? If unfaithfulness on the part of a wife is sufficient reason why a husband should obtain a divorce, why must cruelty be proved in addition to unfaithfulness before a wife can regain her freedom?

The following case, well known to the writer, would surely appeal to any good man's sense of right and justice:—A young Christian girl was married to a man who deliberately deceived her as to his real character. Immediately after marriage the mask was thrown off, and he was found to be a drunkard and an immoral man. Yet the law says she must remain his wife, or if a legal separation be obtained, very probably she will lose the child who is as dear to her as her own life. What true mother could take her own freedom, and leave her child to be brought up by a godless, wicked man?

P.

SALVATION ARMY IN FRANCE.

WRITING with respect to the remarks of Miss S. R. Geldard, in our last issue, Mr. G. Railton, of the Salvation Army, says:—

From close personal intercourse, I do not believe that many of my comrades often know what "shortness of bread" is, though they have learnt, thank God, "how to suffer need." But the reproach that these noble souls are left to suffer because they are *War Cry* sellers unto the Lord every day they live is indeed absurd, seeing that just where we do the most *War Cry* selling on the Sunday, there the Lord gives us the most hearers and the most souls. As one of the leaders who use the railway and the telegraph to help others (and hope to use them ten times more frequently soon), nothing has pleased me more than to see the quantities of our publications sold on the Continent, on Sundays, to people utterly irreligious who come on their only day of partial leisure to our meetings, and who carry home and value the printed message of mercy which they have paid for, instead of lighting their cigars with it.

We have not one word to say against any of our brethren who so regard Sunday that they could not so use it unto the Lord. But we claim liberty to spend the day for Him in all such labours as He leads us to, and we are not at all ashamed to bear, with Him, the reproach of Sabbath-breaking, whilst He so visibly goes with us to save and bless the people.

What is far more important to the future of France and Germany, and other lands, is that the leaders of these young soldiers are unable, as quickly as they would, to send to the front the thousands who are eager to go and endure all this; but have to make shift, by dint of rail and telegraph, with hundreds of officers to fill gaps that call for thousands. We are far from losing sight of the terrible darkness and need which Miss Geldard emphasises, but instead of sitting down in despair we drum up, and march on shouting, "Blessed be the Lord," "All the ends of the earth have seen the salvation of our God"—even if somebody does think that an exaggerated report!

[We give Mr. Railton an opportunity of defending the practice of *War Cry* trading on the Sabbath, but we cannot help saying that the plea he urges is a very inconclusive and unsatisfactory one. Everything that the Christian does, is, or ought to be, done as "unto the Lord," and, according to Mr. Railton's logic, a Christian might justify the carrying on of his usual calling on the Sabbath day, by simply saying that he did it as "unto the Lord."—ED.]

HASTINGS.

SIR,—The statement of a correspondent of *The St. James's Chronicle*, which you recently quoted, with regard to the churches of Hastings and St. Leonard's, is not quite correct. St. Mary Magdalen is *not* ritualistic, and Christ Church, Blacklands, Hastings, is not mentioned amongst the evangelicals, which it decidedly deserves to be.—Yours respectfully, A READER.

EXAMINATIONS IN CHRISTIAN EVIDENCE.

SIR,—As there are many persons interested in our examinations whom we cannot reach except through the press, and as several changes have been made in our "scheme of study," will you allow us to name the books which have been set in the several subjects for April next:—

Elementary Grade.—Row's "Manual of Christian Evidences." General Evidences.—Redford's "Handbook of Christian Evidence," parts i. and iii., or Butler's "Analogy of Religion," or Row's "Christian Evidences Viewed in Relation to Modern Thought." Atheism and Antitheistic Theories.—Redford's "Handbook of Christian Evidence," part ii., and Kennedy on "Theism and Related Subjects." Miracles.—Moselv's "Lectures on Miracles," and Warington's "Can We Believe in Miracles?" Prophecy.—"Davison on Prophecy." Inspiration and Canonicity of the Holy Scriptures.—Westcott's "Bible in the Church," and Kennedy's "Divine Book."

Particulars respecting the formation of classes, the conduct of examinations, the prizes and certificates, may now be obtained of the undersigned. As many clergymen and principals of schools are probably considering how they can introduce these subjects to young people in the autumn, we invite immediate application for copies of the "scheme." Earnestly commending the matter to all who wish to guide the young aright with reference to religious truth, so that they may know the certainty of those things wherein they have been instructed.

C. LLOYD ENGSTROM } Secretaries.
T. T. WATERMAN }

Christian Evidence Society,
13, Buckingham-street, Strand, W.C.

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Appeals.

MR. JOHN WOOLRIDGE's evangelistic tent is in need of repair and more effective lighting, to carry out which £20 are required. His address is 19, Grove-road, Mile End, E.

BOOKS FOR SAILORS.—Earnest appeal is made for books for a Sailors' Rest, just opened at Amlwch, Anglesea. Contributions will be gratefully acknowledged by RICHARD MORGAN.

RESCUE WORK IN POPLAR.—Funds are very much needed for this work in the East-end of London, for which Mrs. WILKES most earnestly asks aid. Clothing of any kind, new or old, will be thankfully acknowledged, and also any information given about the work. Manor Cottage, Kerbey-street, Poplar, E.

WELCOME MISSION, CAMBERWELL.—The work of this Mission is carried on in a hall which the workers built with their own hands. There is still a debt of £50 for materials, and help is earnestly asked for the liquidation of this. Christian workers will also be welcomed, to aid in carrying on the various agencies needed in this poor district. J. H. HACKELTON, superintendent, 62, New Church-road, Camberwell, S.E.

THE SALTLEY MISSION HALL is situated in the midst of a working-class population of 8000 souls, and used weekly for evangelistic services, prayer-meetings, Bible-classes, mothers' meetings, Band of Hope, and temperance work, &c.; £180 was advanced, at interest, to meet the last payment for building, fittings, &c., and an offer has been made of £30 towards the debt, if the remainder can be obtained within a few months. We ask the kind help of Christian friends. Rev. J. LONGLEY, Saltley Vicarage, Birmingham.

SEAMEN'S INSTITUTE, CAEN, NORMANDY.—This Institute was established fourteen years ago, through the exertions of the late Mrs. Foster Reynolds, who had the welfare of seamen much at heart, her friends gladly offering help and support towards this object. The Rooms are open every evening, and on Sundays the British Chaplain holds a service for seamen. From death and other causes subscriptions lessen, and fresh annual subscriptions or donations will be thankfully received by Miss REYNOLDS, hon. sec., care of Manager, London and South Western Bank, Oxford-street, W.

OPEN-AIR MISSION.—Sir DOUGLAS FOX, of Coombe Springs, near Kingston-on-Thames, appeals by circular on behalf of this Mission, which has over 1000 members, who preach out of doors in 800 different towns and villages, and who, during the year, have circulated more than one million of tracts and papers. Although the income for the last year amounted only to the sum of £1762, all expenses have been paid. In order to carry on this good work, and to supply deficiencies caused by the death or removal of its friends, the Society is in urgent need of immediate help. The secretary is Mr. G. KIRKHAM, 14, Duke-street, Adelphi, W.C.

PAS DE CALAIS.—God is blessing the preaching of his Word in some of the communes here. In one place sixteen Roman Catholics have recently professed conversion; many have had to suffer loss on account of the change. A hall has been opened in which a neighbouring pastor, or an evangelist, sets forth the Word of

OUR SHOW PEOPLE.

Dear Sir,—Miss Millington's letter in The Christian was most opportune, calling attention to the spiritual claims of show people. I read it, and saw I had work to do at once; for Wombwell's Menagerie had been exhibiting in our town that week, and was resting over Sunday. Late on Saturday night my husband called on Mrs. Bostock, the proprietress of this show, and asked her permission to hold a meeting on Sunday afternoon; she kindly consented, and offered the large marquee for our use. We got our choir to go and render some bright hymns, and our minister gave a simple Gospel address. Mrs. Bostock herself, and a good number of her men, were present, all very well behaved. At the close of the service they politely received the tracts and little books distributed. It was a most encouraging service, and God's hand was manifestly with us.

As this large show is now making a tour through England, I earnestly ask Christians to arrange for similar services where they rest over Sunday, as they will be gladly received.

Mary E. Serjeant.

West Holm, Launceston.

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KINGSDOWN ORPHAN HOMES.

A short time since we noticed the interesting little book entitled "A Retrospect," in which Mrs. Ginever gave an account of recent trials and answers to prayer in connection with this work. The report of the thirteenth year of this work amongst the orphans has also a peculiar fragrance and beauty.

In the three Homes there have been during the past year 130 orphans. The histories of these little ones are of the most touching character, and must kindle sympathy. One is that of an infant, three weeks old, deserted by an educated woman. It gives us some idea of what the inner life of the Home is like when we read that "the cripples had been longing for a baby, and had said their babies were all getting so big, they did want a very little one so much." So the helpless one was taken as a charge to be trained for eternity, to the joy of the inmates, not less than that of their kind Mother, with whom thus to minister to Christ's unsheltered lambs is the first consideration.

On one occasion, when Mrs. Hudson Taylor favoured the children and their friends with an interesting account of the work in China, the meeting was so crowded that some of the children had to go into another room, under the care of a young lady. After a little talk to them she began to read an interesting book, when one of the cripples suggested they should pray for a blessing on the service in the adjoining room. "We often hold prayer-meetings," said they, to reassure this lady, the one adult in the room. It was a time never to be forgotten that was thus occupied by these little ones in sending up their petitions to their heavenly Father, and their faith was rewarded. Mrs. Ginever's address is 3, Manor-road, Holloway, N.

FROM THE SLUMS TO THE SEA.—To give the poor little lasses and lads of our great brick-bound Babylon a bright bracing week at the seaside is surely a most excellent and Christ-like work. Mr. H. J. Allen, of the Folkestone Y.M.C.A., not content with his already heavy and extensive work, has taken a large house, and, with the generous help of Christian friends, has had it suitably and comfortably furnished as a seaside home. Several children have already been accommodated, and quite a large number could be received at once, if sufficient help could be obtained. The cost is very trifling, and out of all proportion to the priceless blessings bestowed on the tired, feeble bairns, who come down eager to see the vast, rolling, restless sea. They are often very thin, pale and sickly, but the fresh breezes, the change of scene, the good food, and the genial surroundings of a Christian home, soon fill them with new life and energy. Mr. Allen's address is, The Young Men's Christian

EDUCATION IN INDIA.

Rev. B. H. Badley, of Lucknow, writes:—In connection with the Queen's Jubilee the friends of the Centennial High School at Lucknow are endeavouring to secure 3000 rupees with which to endow three scholarships of 1000 rupees each in this school, to be known as the "Queen's Scholarships"; one for a Hindoo, another for a Mahommedan, and the third for a native Christian student. The project is meeting with favour; about 900 rupees have been secured. It is hoped that the entire amount may be received before the year closes.

This school is doing a good work, and is one of the most flourishing mission-schools in North India. It is a boarding and day-school for young men and boys, of all castes and religions. Four hundred students have been in attendance during the past year, of which number about a hundred are Christians. The institution is proving a success not only as a literary institution, but also as an evangelising agency. The Bible is faithfully taught, religious instruction is imparted in all the classes, Sunday-school and lectures are held, and the students are encouraged to seek "first the kingdom of God." Many encouraging incidents might be mentioned in connection with it.

Scholarships to help new converts and others are urgently needed; and it is with this object in view that we are trying to raise this fund. Those wishing to help may communicate with General Gowan, Wimbledon.

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TUMKUR ORPHANAGE, INDIA.

Dear Sir,—After the terrible famine of 1877 we took between three and four hundred children into an Orphanage at Tumkur, Mysore; about one hundred and fifty now remain. Most of them are very fine lads, and amongst them are some of the truest Christians I have ever met. Every branch of our work has benefited through the Orphanage, and, just before leaving India in March, I sent two of the young men, as a first instalment, to be trained for the native ministry.

Many of them are now out earning their own living; but, in order to start them fairly we need to give them a little land, a cottage, a pair of bullocks, &c., which cost about £25; whilst to those who have passed through our workshops, and learned a trade, we need to give implements and tools which cost about the same amount. We have established two villages where we have chapels and healthy little churches, but when I left India our funds were exhausted. My wife and I have given to this work ten of the best years of our life, and we hope to go back shortly to complete it, but in order to carry it on to completion £2000 are necessary. Our villages are centres of Christian light and influence, and wherever they go our young people make known the truth as it is in Jesus. I shall be glad to answer all inquiries about the work. Letters sent to me at 2, Park-villas, Highgate, N., will be immediately acknowledged.—Yours very sincerely,

George W. Sawday.

RICHMOND.—A correspondent states that the Gospel services under Mr. A. H. Head, at the Y.M.C. Institute, have borne much fruit. Many have been brought to Jesus.

MR. WILLIAM GROVE is conducting a very successful mission in a large tent in Axe-street, Barking. Every night hundreds of working people have eagerly listened to his earnest addresses, and many, it is believed, have decided for Christ. Large numbers of the navvies in the town have come nightly, and seem much interested in the meetings.

MR. J. B. WOOKEY purposes shortly to visit Gibraltar and Malta with the view of preaching the Gospel, and seeking to unite Christians in these places in rescue work among fallen men and women. He will be glad to hear from any friends who can aid this movement in any way, or offer suggestions for its accomplishment. His address

Mission Reports.

GLOUCESTER HOME OF HOPE.

In this Home for the destitute, friendless, and fallen there were during the past year thirty-one inmates, and many applications for admission had unfortunately to be refused through want of room and funds. Great care is taken in the instruction of the girls both in domestic work and in needlework. Besides the Sunday services and week-day class a Scripture reader attends regularly and instructs in singing; other forms of Christian effort are Bands of Hope and Mercy. Miss Watkins is the head matron.

GOSPEL WORK AT STRATFORD.

The work of the Maryland Point Schools and Mission, which has now been carried on for thirty years, has been the means of relieving many poor and afflicted ones. There is a regular and continued visitation of the dwellings in the neighbourhood, and religious services are held on the Lord's day, besides Gospel temperance and other meetings in the week. At these there has been an increased attendance, while the power of the Holy Spirit has been manifested. The hon. sec. is Mr. John Stabb, 6, Norcott-road, Stoke Newington, N.

WATERCRESS AND FLOWER GIRLS.

For the thousands of girls engaged in selling flowers in the streets, classes, clubs, meetings and other means are organised to help them to earn a living in the winter. The sick, aged, and destitute are also helped in various ways. The young are removed from the streets, placed in homes, and trained for domestic service. This work is carried on by missionaries and Bible-women, aided by about fifty voluntary workers. Many very sad cases of want come continually before the visitors, and are relieved in various ways. The hon. superintendent is Mr. J. A. Groom, 11 and 12, Clerkenwell-close, E.C.

DUBLIN Y.M.C A.

The thirty-seventh annual report of this work acknowledges with thankfulness that at the various meetings God has been glorified in the salvation of souls, and that "He has used the Association as a field for training numbers of young men for his service." The Bible-class on Sunday afternoons has been well attended, and increasing interest has also been manifest in that held on Friday evenings. There has been a good deal of outside evangelistic work, and an important addition to that within the Institute is the formation of a junior branch, which, it is hoped, will prove a valuable auxiliary. Mr. George Atkinson is the secretary, the office being at Christian Union Buildings, Lower Abbey-street, Dublin.

DUBLIN SOLDIERS' HOME.

The total number of daily visits by soldiers to this Institute during the past year has been nearly 35,000; the opening of the new wing in October last greatly increased the night accommodation at the disposal of the committee. This is of the greatest importance to the soldiers, their wives, and children continually passing through Dublin as well as to those stationed in that city. The attendance at the various religious meetings in the Institute has considerably increased, and the weekly Temperance meeting is also popular with them. Evidence of the reality of the spiritua work carried on, and of much blessing to individuals, is continually manifest. The Home is at Conyngham-road, Phœnix Park-gate, Dublin.

PURE LITERATURE SOCIETY.

From the report of this Society, it is eviden that good progress is being made in what onc appeared almost a hopeless task—that of inducin the habit of reading healthy instead of perniciou books amongst our young people and the poore classes generally. Very many of the ministers o our land are co-operating by forming magazin associations, and the reports of the readiness wit which the books recommended by the Society ar received, and of distinct benefit in the variou localities, are very encouraging. At Fulham ther is a very vigorous and flourishing associatio which last year sold 24,000 periodicals, value ove £150. The list of selected books, carefully ex amined and approved, now numbers 4300.

A valuable part of the Society's work consists i providing libraries at half-price, and over seve thousand libraries in various parts of the kingdo have in this way been supplied with about sixt thousand pounds' worth of books. The Societ has also placed libraries on board many ships an steamers, and in these various ways a large amoun of good is done. Mr. Richard Turner, 11, Bucking

Notes on Daily Readings.

SUNDAY, JULY 31.—PROVERBS XXVI.

1, 8.—*As snow in summer, and as rain in harvest, so honour is not seemly for a fool.*—God has so made us that we abhor that which is morally bad, feeling that there is a detestable incongruity between honour and folly, or moral badness. In our heart of hearts we honour men only for their moral worth. Hence our better self is shocked when worthless men are made honourable. It is "as snow in summer." Yet against this law which weds honour to righteousness, and shame to sin, society is ever at war. In nothing is the real ungodliness of society more marked than in its habit of inverting God's order, and making such things as personal appearance, ability, power, wealth, or birth, the chief ground of honour, while true moral worth, as such, is only distantly acknowledged. That sturdy, godly manliness which, honouring real goodness, wherever found, abhors the exaltation of fools, is far too rare a virtue. It should be found in everyone who believes in a righteous God. But is it? To what extent mere worldly considerations guide his conduct in society, let each ask his own heart. *As he that bindeth a stone in a sling, so is he that giveth honour to a fool.*—Better—*as he that putteth a precious stone into a heap of stones, so, &c.* (*margin*). Honour given to one morally bad—a fool—is as a jewel among rubbish, a diamond in a dust heap.

4, 5.—*Answer not a fool according to his folly, &c.*—We are not to descend to his level of *spirit*, or imitate his *speech* and *temper*. "Never reprove pride with pride, nor check passion with passion, nor speak against bitterness of spirit with a bitter spirit." *Answer a fool according to his folly.*—The prohibition (ver. 4) looked only to the speaker, and the keeping of his spirit. But now, having conquered the strong, sudden temptation to answer back taunt for taunt, biting word for biting word, speak wisely and strongly *for the fool's own sake*, as his folly deserves.

MONDAY, AUGUST 1.—PROV. XXVII.

1.—*Boast not thyself of to-morrow; for, &c.*—"To count on to-morrow so as to neglect the duty of to-day is in many respects the greatest practical error among men. 'To-morrow' is the devil's greatest ally—the very Goliath in whom he trusts for victory: 'now' is the stripling sent forth against him. A great significance lies in that little word; it marks the spot on which life's battle turns. Men do not often join issue against God on the Person of Christ, or the ministry of the Spirit, on the ground of acceptance, or the necessity of faith; on all these grounds and many others the carnal mind readily acquiesces in the doctrine of Scripture, like willows bending to the breeze, but resists Christ's claim to be admitted now, as a rocky shore resists the onset of the waves. The worldly will freely agree to be Christians to-morrow, if Christ will permit them to be worldly to-day."—*Arnot.*

2.—*Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.*—This refers to *indirect*, as well as direct, self-commendation, and we stand in danger of the former a thousand times more than we do of the latter. Direct praise of self is far too gross a folly for most men of sense or education; but praising one's self by frequent reference to what one has done or said, or by skilful contrasts, not spoken even, but implied—this is often a great temptation. It will help us to remember that *all* attempts at self-exaltation are foolish. As Bishop Butler says:—"Scarce any show themselves to advantage who are over-solicitous of doing so."

TUESDAY, AUGUST 2.—PROVERBS XXVIII.

1.—*The wicked flee when no man pursueth.*—"No *man.*" There is no human enemy. His own conscience is enough. There is that undefined fear, born of conscious antagonism to God, which is the exact opposite to that holy confidence which makes the righteous "bold as a lion."

11.—*The rich man is wise in his own conceit*

tion, conceit, and pride of wealth! Why? Because to "trust in uncertain riches," to set one's heart upon them, to grow wise and great in our own eyes because of our success and skill and purpose in gathering them, and of the power they bring us, is most natural. Being so natural, the insolence of wealth has come to be proverbial. For that reason, too, a rich man who carries his wealth in humility, gentleness, and godly humanity, holding it ever for the Giver, is a rare and lovely spectacle.

13.—*He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*—"Covereth"—from whom? (1) From *himself.* Multitudes struggle ceaselessly to flee from the memory of their past. They try to forget their sin, or to excuse, or to ignore it—to bury it somehow, or anyhow. They act as though sin forgotten meant sin annihilated—as though it would cease to exist when they ceased to feel it; (2) From *God. Whoso confesseth and forsaketh.*—"Confession is false, unless the confessed sin be also forsaken; and actual amendment is unsound at heart, unless the forsaken sin be also confessed. Neither can stand alone. Confession must be made to God, for all sin is against Him."—*Arnot.*

WEDNESDAY, AUG. 3.—PROVERBS XXIX.

25.—*The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.*—A most heartening word, truly! The temptation to fear of man is common to all: to many, it is simply tremendous. Here is their refuge: "Whoso putteth his trust in the Lord *shall* be safe." No assurance could be clearer or stronger—he "shall be safe." The character of the Bible as the veritable Word of God is staked on the safety of the troubled but trusting one. If his refuge fails, this promise fails, and, with it, the whole character of Scripture—"Whoso putteth his trust in the Lord," &c. Anxious reader, will *you* be that one? And will you be so *now*?

Observe the opposition between fear of man and godly trust. It is real and everlasting. These two exist in eternal and necessary antagonism. Perfect trust in God casts out all fear: perfect fear argues no trust. Further, if we would escape the ensnaring fear, we must look up unto Jesus. Not by fighting fear directly, but by ceasing from man entirely, and resting in the promise of the faithful One, do we enter into freedom and rest. This text contrasts the degrading tendency of an ungodly life with the splendid independence natural to deep and consistent godliness. We see the one trammelled by a debasing fear, the other ennobled by an energising confidence that makes him independent as a prince.

Would that all who have charge of young children would remember that "the fear of man bringeth a snare!" So many tender little hearts are wrought upon by fear, and terrified into falsehood. Foolish threats of dreadful punishment have driven numberless children, from that confession of their fault which would have brought health and safety, into deceit and still deeper sin.

THURSDAY, AUGUST 4.—PROVERBS XXX.

1—9.—*The words of Agur, &c.*—The last two chapters of Proverbs form a sort of appendix. Whoever Agur was, he was endowed with the gift of prophecy. It is supposed that Ithiel and Ucal were two of his scholars. The subject of discourse is an inquirer's search after God. He is a *devout* truth seeker. *Surely I am more brutish than any man, and have not the understanding of a man, &c.*—"It is truly spoken, thou ancient seer; this attitude becomes thee well! This man has already worshipped oft within truth's awful dome, and hence the sweet humility that clothes him."—*Arnot. Who hath ascended up into heaven?*—"This question explains how a philosopher counts himself ignorant, a saint counts himself unclean. It is a precious, practical rule to look towards heaven while we measure ourselves. To keep the eye, not on the little which a neighbour knows, but on the much of which ourselves are ignorant, is the surest way of cherishing humility... There is

power and the subsequent request: *Feed me with food convenient, &c.* He intends afterwards to ask 'daily bread,' and therefore he begins with 'Our Father, who art in heaven.'" But nature cannot satisfy his yearning. "By a series of seven consecutive questions without a single answer, he shows that the evolutions of nature are not a sufficiently articulate revelation of God. Against that disappointment, as a dark ground to set off their beauty, lean the short and simple lines of light, *Every word of God is pure.* Then, having found God to be a Father, he exercises the right of a child." He prays: *Two things have I required, &c.*

FRIDAY, AUGUST 5.—PROVERBS XXXI.

1, &c.—*The words of King Lemuel.*—Lemuel is historically unknown. It may be that he was king of some neighbouring country, and that his mother was a daughter of Israel. Anyway, she was one on whom rested the spirit of inspiration. Two remarkable things are here: (1) A noble mother's wise and holy teaching; and (2) that teaching published and acknowledged in later life by her royal son. With filial affection Lemuel collects and reproduces the lessons of his mother.

10—31.—*Who can find a virtuous woman? &c.*—"The last page of the Proverbs displays the full-length portrait of a heroine. Look at some of its leading features. *Industry.* Her hands are full of useful occupation. Yet these are not the qualifications of a menial servant, but the accomplishments of a noble matron. A numerous class of females practically count uselessness an essential constituent of ladyhood. *Activity.* She is an early riser. Early hours appointed, and appointed hours punctually kept, cause the economic arrangements to run softly and easily. *Benevolence. She stretcheth out her hand to the poor.* Industry and activity would only make a female character more harsh and repulsive if it wanted this. When material acquisitions are great, and benevolent efforts small, the moral health cannot be maintained. *Forethought.* Miserable is that family whose female head is destitute of forethought. *Elegance. Her clothing is silk and purple.* She deserves and becomes it. *Discretion and kindness. She openeth her mouth.* Ah, this is the sorest strain. *The law of kindness is on her lips.* A grand constituent of woman's worth. *Moral discipline. She looketh well to the ways of her household.* A watchful superintendence of children and servants is a cardinal point in the character of a mother and mistress. Godly fear (ver. 30) the root of all.

SATURDAY, AUGUST 6.—ECCLESIASTES I.

"The argument (against the Solomonic authorship of this book) derived from the use of words supposed to be of post-exilic origin is unsatisfactory, whilst the internal evidence that it was the production of the learned, peaceful king of Jerusalem, seems overwhelming. The more the book is studied, the more the conclusion is strengthened that it was written by one of just the culture and experience of King Solomon."

The AIM of the Book—"It was not really to find out the highest good, but to ascertain if satisfaction could be found in this world. Solomon must have known that God was the chief good. The research was into what the world could really give. The voyage is not undertaken to find the golden sunlit isles, with their happy fruits; it is one of adventure into the arctic regions of life and thought. As from polar expeditions the voyager comes back, thankful to escape being frozen to death, glad to return home, having gained nothing but additional evidence that there is no safe passage through to sunlit seas beyond; just such is the end of him who seeks happiness in the ice-bound region of the promises of this world."—*J. Hunt Cooke.* If Solomon, with his wealth and power, honour, genius, and refinement found that the world was vain, there is small hope of others faring better. He was the prince of pleasure-seekers: yet, *all is vanity.*

What profit hath a man of all his labour?—In itself labour is good, a true blessing from God. "In all labour there is profit." It is profitless

Among the Churches.

CHURCH OF ENGLAND.

Westminster Abbey will be reopened for Divine service on Sunday next.

Dean Vaughan, Master of the Temple, is busy compiling the memoirs of his late brother-in-law, Dean Stanley.

Rev. D. Wheeler, Association Secretary of the Church Pastoral Aid Society in N.E. District, was accidentally killed last week on the Morteratsch glacier in the Engadine.

The British Weekly says that Mr. Champion, one of the ablest assistants of Mr. Hyndman in the Socialist propaganda, has been asked to speak at the Wolverhampton Church Congress.

It is in contemplation to start a Dulwich College Mission in some poor South London parish. It will be on somewhat different lines from the other public school missions, and will not improbably take the form of a Working Boys' Home.

Encouraging reports come to the Church Missionary Society from the Punjab. Sikhs, Mohammedans, Faqueers and Brahmins are among the converts. Mr. Perkins speaks of sixty-three baptisms that have lately taken place, and Dr. H. M. Clark mentions corresponding conversions in connection with his hospital work.

CONGREGATIONAL.

A special committee of the Congregational Union is preparing a scheme for the formation of Guilds in connection with Congregational churches of the country, for promoting purity of life.

BAPTIST.

The Baptist Church at Berlin has celebrated its jubilee. Seven persons formed the church fifty years ago, one of these, an artist and engraver named G. W. Lehmann, being the first pastor.

METHODIST.

Rev. Mark Guy Pearse has completed a most successful preaching and lecturing tour in Canada, and is now on his way to England.

A correspondent of *The Methodist Times*, writing on the subject of "pew rents," suggests that the seats should be free for the evening service, "then if we make that service a little more homely and less formal, we shall greatly improve our congregations in large towns."

SALVATION ARMY.

New barracks at Wimbledon will, it is expected, be opened early in August.

At Regent Hall over forty persons have professed to find salvation here on two Sundays in this month.

At Kingsdown, in the Bristol Division, meetings are held for converted hawkers, domestic servants, and trade unionists, who, marching through the streets in their working clothes, attract a good deal of attention.

SOCIETY OF FRIENDS.

Friends' work spreads on Mount Lebanon. They now meet for worship at Brumana, and at Bát Mary. The new meeting-house was opened about 1st inst.

There is some prospect of women Friends, in all the American yearly meetings, taking concerted action in foreign missionary work. They do nobly already. The coming Conference, it is hoped, will help.

Bristol and Somerset quarterly meeting was held at Street, and was a time of blessing. Jos. Storrs, Fry, and James Clark and wife, were commended to the Divine care, during their visit to the American Conference.

The Yearly Meeting of Canada has liberated John T. Dorland, Jun., and Samuel Rogers to visit within Dublin and London Yearly Meetings; and New England Yearly Meeting has released William Thompson and wife to visit England, the continent of Europe, and Syria.

"FALLEN ON SLEEP."

Rev. John Bathurst Deane, rector of Great St. Helen and St. Martin, Outwich, in the city of London.—Mr. H. P. Wilson, the oldest local preacher in the Hetton Circuit.—Mr. James Scrutton, of Caterham, for many years an active member of the committee of the London Congregational Union.—Mr. Burchell Oughton, superintendent of the Home for Little Boys, Farningham.—Rev. William Smith, Free Church minister of Kincardine O'Neil. Torphins.—Mr. Henry Stewart, president of the Kent-road Presbyterian Session.—Rev. George Alton, of Northampton, a distinguished Methodist preacher.—Rev. John Werwick, a Methodist minister, of Rochdale.—Rev. Henry Piggin, of Birmingham, for forty years a Methodist New Connexion minister.—Mrs. Elizabeth Pither, of Ascot, for upwards of fifty years of the Wesleyan Methodist Society.—Mrs. Zeal, a member of the Congregational Church at Westbury, Wilts, for upwards of sixty-five years.—Mr. Isaac Courts, of Longford, near Coventry, a Baptist local preacher.—Mr. James Smith, of Astwood Bank, a leading supporter of the Church, and contributor to every local institution for the good of the neighbourhood.—Mr. Daniel Miller, senior elder of Ballymacarrett Church, Belfast.—Mrs. Falconer, wife of Rev. A. Falconer, of Picton.—Mr. William Hood, one of the oldest Presbyterian elders in Canada.—Mr. James Cossins, of Dundee, a venerable Presbyterian elder.—Rev. Alexander Mackay, of Summerstown, Glengarry Presbytery.—Miss Mather, of Newcastle, a prominent member of the Congregational Church, who also took an active interest in all efforts to promote the cause of Christ.—Mr. John S. Brown, J.P., of Belfast, greatly esteemed by all classes as a philanthropist.—Mr. C. Samuel Bewley, J.P., of Dublin, a prominent member of the Episcopal church, and an earnest advocate of the temperance cause and other philanthropic movements.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, 1.15 p.m. (Sat. excepted), St. Peter's Vestry, Cornhill. Gospel services at Bermondsey, Canning Town, Whitechapel, Limehouse, &c.

Conference Hall and Y.M.C.A., Stratford, E.—Sundays in July, 3 and 7 p.m., Mr. Ransome Wallis. Prayer-meetings, Fridays, at mid-day; Saturdays, 7.30 p.m.; Sundays, 7.45 a.m. Bible-reading, Wed., 8.15 p.m.

Y.M.C.A., Exeter Hall.—Sunday, July 31, at 3.30, (men only) Mr. E. J. Kennedy; 7 (public), Mr. John Dumphreys. Open-air service on the Embankment (Cleopatra's Needle) Wednesdays, 8 p.m.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Sun., Aug. 7, 3.15, special address, Mr. W. Haig Miller.

Mrs. Reaney's Sunday afternoon addresses to men and women, at Stepney Meeting House, are discontinued till September.

Kilburn Hall (*not* Town Hall), Kilburn-gate.—Bank Holiday, Monday, August 1, meetings, 4 and 6.30 p.m.; tea at 5.30. Dr. Donald Fraser, Dr. Sinclair Paterson, Dr. Popham, Mr. Henry Varley, and others will take part.

Coming Conferences.—Broadlands, Hants, Aug. 3—5. Pakefield (Lowestoft), August 10 and 11. Perth, September 13—15. Salisbury, September 27—30.

Sailors' Welcome Home, 173, St. George's-st., Ratcliff-highway, E.—Monthly meeting of Christian Life-boat Crew. Tuesday, August 2, 7 p.m. Mrs. Brodie, from Honduras, will give a short address.

Monthly Prayer-Meeting for Jews, Gentlemen's Waiting-room, Conference Hall, Mildmay, Friday, July 29, 7 p.m.

Great Assembly Hall, Mile-end-rd., E.—Sun., July 31, at 11 and 6.30, Mr. E. P. Telford.

Edinburgh Castle, Limehouse, E.—Sunday, July 31, 11 and 7, Dr. Barnardo; 3, Rev. Henry Bright.

Union Hall, Carlisle-street, Edgware-road, N.W.—Bank Holiday, August 1, conference of Christians, 11 a.m.; public meeting, 7.30 p.m.

SEASIDE SERVICES.

July:—Mr. G. Banaster, *Llandudno;* Mr. J. H. Greene, *Dunoon;* Messrs. Doust and Collier, *Herne Bay;* Messrs. Hall & Salisbury, *Bournemouth.* August:—Messrs. Doust and Collier, *Herne Bay*, to 16th; Mr. Banaster, *Rhyl*, to 14th, *Bournemouth*, from 15th; Messrs. E. Salisbury and M. J. Hall, *Bournemouth*, to 15th; Mr. E. Arrowsmith, *Scarborough* and *Filey;* Mr. E. T. M. Dennes, *Whitby;* Messrs. Hutchinson, Boutflower, Armitage, *Bridlington Quay;* Mr. Spiers, *Redcar;* Mr. A. E. Bellingham, *Llandudno;* Mr. H. M. Trickett, *Eastbourne;* Mr. H. W. Figgis, *Brighton;* Mr. W. F. Seagrove, *Broadstairs;* Mr. F. Pitts, *St. Leonards;* Mr. Hall, *Southsea;* Mr. A. Storrs, *Sandown, I.W.;* Mr. W. R. Moore and Dr. Carless, *Ilfracombe;* Mr. W. Huckett, *Dawlish* and *Teignmouth;* Mr. Geo. Bennett, *Aberystwith;* Mr. G. H. Chaplin, *Felixstowe;* Mr. Pericles Green, *Weymouth;* Messrs. G. R. Hughes and Howard Staines, B.A., *Worthing;* Messrs. G. R. Kirlew, L. K. Shaw, and other friends from Manchester, *Lytham, St. Ann's*, and *Blackpool;* Mr. J. H. Greene, *Saltburn;* Mr. A. Haley, *Whitley;* Dr. Pring, *Bude* or *New Quay;* Lieut.-Col. Drury and Mr. A. J. Barnard, *Littlehampton;* Mr. E. Hughes, *St. Margaret's, near Deal;* Mr. L. Carrott, *Deal.*

Notices.

Communications Received with Thanks.—E.B. R.S. A.C.R. W.F.N. W.W. W.J.B. E.J.A. A.M. J.H.H. J.D. A.H.G. M. F.J.F. J.W.A. P.S.O. G.W.S. W.P. W.R.N. J.S. W.T. J.B. W.G. W.C.S. F.P. A.M. C.R.H. H.E.B. E.K. R.C. M.J.P. J.L. F.K. J.M.C. A.L. H.T. H.A.F. W.E. L.T. J.W. W.A.C. M.J.P. H.W.E. C. E.S. M.H. A.J.N. C.R. F.D. A.L.W. J.O. C.W. J.H.B. G.K. R.P. L.T. J.L.P. L.F. W.M.O. S.E.B. B.B. G.K. T.D. S.M. J.G.H. E.K.N. G.G.A. C.W.B. Miss F. J.M.C.A. J.I.J. G.O.R. J.G.R. H.M.W. F.J.T. F.C. G.R. W.H.S. W.J. K.T.G. W.H.N. G.M.B. F.N. H.J. M.McL. J.N. J.P.H W.C. Matron, M.J.N. F.V. F.A.A. A.M.

Applicants for Tracts.—Miss M. Skinner, Beresfords, Boughton Monchilsea, Maidstone; E. Eldridge, Post-office, Tunbridge, Kent; C. H. Macdonald, 3, Perth-villas, Green Point, Cape Town, Cape of Good Hope; W. J. Bowman, Evangelist, Earlsheaton, near Dewsbury; Maggie G. Davidson, Ravenhurst-road, Harborne; R. Underwood, 33, Coleman-street, E.C.; Bessie Higgins, 98, Cricketfield-road, Clapton, N.; J. Lloyd, Draper, Pentre, Pontypridd (Welsh and English); H. Readings, 210, Finnis-street, Bethnal Green, E.; C. Mason, 82, Rothbury-street, Scarbro', Yorks; T. Errington, Thistley House Farm, Sunderland; J. Rowe, 31, Jubilee-street, Commercial-road, E.; C. L. Bradshaw, Evangelist, Winterton, near Doncaster; Miss

Subscriptions Received by Messrs. Morgan & Scott to Monday, July 25, 1887.

*** Donations should be sent by Cheque or P.O. Orders not by stamps.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d
"*Maggie*," *Swansea*—Please send name and full address.			
Friendless & Fallen—Anon. 7s. 6d.; Gloucester, £1; H.B. £1; Laura, 10s.	2	17	6
Bible and Colportage Society, Ireland—J.M.W.	0	3	0
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St. Giles' Christian Mission—E.B. 10s.; H.B. £1; A.M.S. 10s.	2	0	0
N. E. London Gospel Mission—E.B. 10s.; (*Holiday Home*) Laura, 10s.	1	0	0
King Edward-street Ragged Schools—E.B... ..	0	10	0
Spanish & Portugse. Aid Soc.—G.E. 15s.; H.B. £2	2	15	0
Thames Church Mission—G.E.	0	15	0
Msn. Deep Sea Fishermen—G.E. 15s.; Mrs. H. 1s.	0	16	0
Irish Church Mission—G.E.	0	15	0
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Miss Sharman's Orphans' Home—M. £10; Mrs. C. £2; Lady S. £10	22	0	0
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Dr. Barnardo's Homes—South Weald, 2s.; Laura, 10s.; H.B. £2; A.P. £2; A.M.S. £1; Jabez, £1; W.O.M. 10s.; J.C.P. 10s.; (*Jubilee Fund*) A.M.S. 10s.; (*Youths' Home*) A.M.S. £1	9	2	0
Castle-yard Mission—E.A.C. 5s.; Sympathiser, 10s.; (*Day in Country*) M. 2s. 6d.; Mrs. B. £2 10s.	3	7	6
Gray's-yard Ragged Schools—(*Day in Country*) Mrs. R.G.	2	0	0
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London Medical Mission—H.B.	1	0	0
Cow Cross Mission—H.B...	1	1	0
Aldershot Mission-hall—H.B...	2	2	0
Miss Weston's Work—H.B. £2 2s.; (*Sailors' Rest*) A.M. £5	7	2	0
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Village Mission (Mr. Heley)—H.B.	1	0	0
Dock Labourers' Mission—H.B.	1	0	0
Lads' Evening Class (Mrs. Guinness)—M.	0	2	6
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Miss Leigh's Work, Paris—A.M.S..	0	10	0
Miss de Broen's Work, Paris—A.M.S	0	10	0
London Samaritan Society, &c.—A.M.S.	0	10	0
Field-lne. Ragd. Schls.—(*Day in Country*) A.M.S.	0	2	6
George-yard Ragged Schools—(*Day in Country*) A.M.S. 2s. 6d.; Mrs. B. £2 10s...	2	12	6
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Mrs. Meredith's Work—J.S.P...	0	10	0
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Latymer-road Mission—J.S.P.	0	10	0
Grat. Circ. of The Christian—Gathered Pence	0	2	0
Salvation Army—G.F.D. £5; J.C.P. 5s.	5	5	0
Theatrical Mission—(*Seaside Holiday*) E.B.S. ..	1	0	0
Home of Industry—Jabez	3	0	0
Bridge of Hope, Ratcliff—Jabez	1	0	0
Rev. J. W. Atkinson's Day in Country—S... ..	0	2	6
Church Missionary Society—W.O.M. 10s.; (*Gordon Mmrial. Msn., Soudan*) C.S.H. 5s. 6d.	0	15	6
Mission to Jews (Mr. D. C. Joseph)—W.O.M. ..	0	10	6
Keith-Falconer Mission, Arabia—C.S.H.	0	5	0
Aged Pilgrims' Friend Society—C.F.	0	10	0
Smyrna Sailors' Rest—A.P.	2	0	0
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Poor Children's Aid Society—A Reader	0	2	0
Union Hall Mission—(*Tent Work*) Lynmouth ..	0	2	0
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Syrian Colonisation Society—J.C.P.	0	5	0
British and Foreign Sailors' Society—J.C.P. ..	0	5	0
Anchorage Mission—J.C.P.	0	5	0
	£152	1	3

[Advertisements.]

Spitalfields Gospel Mission—Northampton, 1s.

Mission to Deep Sea Fishermen—M.H. 2s.; M.S. 2s.

London Samaritan Society (*Convalescent Homes at Sandgate and Bournemouth*) Mrs. B. 2s.; Miss M.P. 12s. 6d.

A CALL TO PRAYER AND PRAISE.

Through the unspeakable mercy and goodness of God,

NINETEEN NEW HOUSES

(the gifts of as many generous donors) have been completed at THE VILLAGE HOME FOR ORPHAN, NEGLECTED, AND DESTITUTE GIRLS, ILFORD, ESSEX, and it has been decided to mark the occasion by inviting CHRISTIAN FRIENDS EVERYWHERE, who have taken for years a deep interest in the progress of this work, to meet at the Village on

SATURDAY AFTERNOON, AUGUST 6,

to solemnly Dedicate all these New Houses to the service of the Lord among His Little Ones, and to inspect the whole work thoroughly.

The New Cottages to be opened are Joicey, Pussy, Syndal, St. Helena, Oxford, Cairns House, Ivy, Mayflower, Cyril, Sir James Tyler, Ilex, Hope, Peace, Clement, The Burwell Park, Curling, Mickleham, Sweet Briar, Pink Clover.

The NEAR APPROACHING DEPARTURE of Dr. Barnardo for Canada makes Saturday, August 6, the only available date; and the Committee and Trustees earnestly hope, therefore, that notwithstanding the lateness of the season, the friends of Christ's work among the Children will rally to this Call, and gather in large numbers at the Village Home on the occasion.

The Programme for the day will include—
Inspection of the Cottages;
Promenade of the Village Grounds;
Dedication of Nineteen New Cottages;
Addresses from several well-known friends of Christ's work;
Some sweet Singing by the Girls;
A Procession of Little Ones to take possession; and
Tea in the Cottages.

Fuller announcements of the Programme will be made in a few days; but meanwhile this

CALL TO PRAYER AND PRAISE

is sent out as a first notification.

Trains will leave Liverpool Street Station (G.E.R.) at short intervals between 12 o'clock noon and 3 p.m. on the 6th August, and will be met at Ilford by carriages to convey Visitors to the Village.

The Proceedings will begin at 3.15 p.m., and will probably last two hours, so that Visitors could leave the Village between 5.30 and 7 p.m.

The Return Trains will be arranged for at short intervals to suit the convenience of Visitors; but it is important that those who propose to attend should order their tickets as soon as possible. Return Tickets for the Railway, including Coach Hire, will be supplied from the Office, as below, up to Thursday evening, August 4, at the following rates:

First Class Return, and Coach Hire, 3s. 6d. Second Class Return, and Coach Hire, 2s. 9d.

A nominal charge of Sixpence for admission to the Village will be made, to prevent the Grounds being overrun by mere holiday-seekers, who probably would take but little interest in the proceedings.

A cold Collation will be provided for Visitors in a Marquee on the grounds at 2/6 per head; also Tea in the Cottages at 1/.

Refreshment Tickets should be ordered at the same time as the Railway Tickets.

All communications to be addressed to

Dr. T. J. BARNARDO.

18 to 26, Stepney Causeway, London, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness from B., Books and Clothing; "Anonymous," Tracts.

The Infant Day Nursery. Free Ragged Day Schools. Classes for Rough Boys. Toy Classes. Mutual Industrial Classes for Boys. Bible Classes for Men. Mothers' Meetings. Mission to Inebriate Women. Lodging House Meetings. Bible Classes for Women. Open-air Services. Room to Room Visitation. Men, Women, Children, and Mothers and their babes sent away for change of air. And other agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

GEORGE YARD RAGGED SCHOOLS, &c., High-street, Whitechapel, E.

"CHILDREN'S DAY IN THE COUNTRY."

Received with many thanks from "A Friend." 10s.; "Walker," 5s.; A. C. S., 2s. 6d.; Weybridge, 10s.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

THE BETHSHAN (Faith-Healing Home), late of 161, Islington, Liverpool, has been transferred to more suitable premises in Leeds. Divine Healing and Holiness Meetings: Sundays, 2.30 p.m.; Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christian friends desiring to be received into the house, apply to Miss Gibbs, 10, St. John's-terrace, Belle Vue-road, Leeds.

OPEN-AIR MISSION.—Treasurer, The Lord KINNAIRD. Bankers, RANSOM, BOUVERIE & Co., 1, Pall Mall East. Hon. Sec., JOHN MACGREGOR, Esq., M.A. Secretary, Mr. GAWIN KIRKHAM. Office, 14, Duke-street, Adelphi, London, W.C. The Thirty-fourth Annual Report, containing 17 illustrations, and many facts and incidents relating to the progress of open-air preaching, is now ready, and may be had at the Office, price 4d. Also Hymn Sheets, 3d. and 6d. per 100.

EVANGELISATION OF THE VILLAGES.—Christians please help to purchase a caravan, horse, and harness, to go with our large Gospel Tent now travelling through Kent.—H. J. ALLEN, Orphan Home, Dover-road, Folkestone, Kent.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

DAY IN COUNTRY.—Voluntary Workers, Gee-street Mission, Goswell-road, solicit Funds to take poor Adults and Children to Epping Forest.—Donations thankfully received for HENRY RUDGLEY, Hon. Superintendent, second floor, 82, Wood-street, Cheapside; Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster. Bankers, Barclay Bevan.

LECTURES AT STAFFORD ROOMS. —Mr. B. W. NEWTON continues his Lectures at a quarter-past eleven on Tuesday mornings.

THE POOR CHILDREN'S AID SOCIETY earnestly appeals for help to send large numbers of ailing and weakly London Children to Cottage Homes in the country. Owing to lack of funds the Society are quite unable to respond to a tithe of the applications received, and they trust that they will be enabled to open many more Cottage Homes similar to that at Gislingham, Suffolk, before the end of the present season. Donations may be sent to the bankers, Messrs. Herries, Farquhar & Co., 16, St. James's-street; Messrs. Williams, Deacons & Co., 20, Birchin-lane, E.C.; or to the Office, 3, Agar-street, Strand, W.C., and will be gratefully acknowledged.

RESCUE WORK IN POPLAR.— Funds are very much needed for this work in the East End of London, for which Mrs. Wilkes most earnestly asks aid. Clothing of any kind, new or old, will be thankfully acknowledged. Any information will be given about the work.

Manor Cottage, Kerbey-street, Poplar, E.

A FORTNIGHT in the country, free of cost, for invalid and elderly Ladies, earnestly solicited. They have no change. Invitations or donations thankfully acknowledged.

Miss FAITHFULL, Institute, 136, Regent-street.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

URGENT APPEAL.—CLOTHING.— Help earnestly solicited for the many necessitous and invalid gentlewomen and children known to Miss FAITHFULL, The Institute, 136, Regent-street. The need is great. See Report.

Educational.

ILFRACOMBE, 2, Oxford-park.— Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

GERMANY. — YOUNG LADIES' COLLEGE, Zum roten Hause, in connection with the celebrated School of Art, Artistic, and Plain Needlework, at Reutlingen, near Stuttgart (Wurtemberg). Thorough instruction in languages, music, drawing, painting, German, French, and Italian conversation. Careful training and happy Christian home. Healthy climate and pretty situation. Special care bestowed on girls of delicate health. Good references in England and abroad. Moderate terms.—For prospectus please apply to the LADY PRINCIPAL, address as above.

MODENA KINDERGARTEN TRAINING COLLEGE, Peckham Rye, London, S.E. Premium, forty guineas.—For particulars apply to the Principal, Miss E. M. LOTT.

EDUCATIONAL HOME for the Daughters of Gentlemen, Chatsworth Lodge, Grove-park, Chiswick, W.—The Misses BROWN and GOOD have removed to a large detached house, with good garden and tennis lawn, in the healthy neighbourhood of Chiswick, where they receive twenty Resident Pupils. First-class education, with careful Christian training and home comforts. Children from India received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and others.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

SUPERIOR EDUCATION for young Ladies.—Principal, Mrs. WATKINS, F.S.Sc., Dyreham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for their daughters. The School is situated in a fine healthy neighbourhood."—**Josiah Spiers**, Children's Special Service Mission.

NONCONFORMIST LADIES' SCHOOL.

MACAULAY HOUSE, CAMBRIDGE.

Every educational advantage offered, with careful Christian training, and a refined, happy home.

Inclusive fees, 30 to 40 guineas per annum.

Reference kindly permitted to:—

R. J. Moffat, Esq., F.R.G.S., Cambridge.
Rev. T. Graham Tarn, Cambridge.
Rev. E. Henderson, Victoria-road, Clapham, S.W.
Rev. J. Rolfe Fisher, Burdett-road Congregational Church, E.
Rev. Dr. MacEwan, Trinity Presbyterian Church, Clapham, S.W.
Rev. C. A. Davis, King's-road Chapel, Reading.

For prospectus, address PRINCIPAL.

DRESDEN. — German Protestant Lady would be glad to receive one or two more young Ladies, wishing to study languages, music, painting. Home comforts. Highest personal references. Lady now in town. Escort arranged for end of September.

DRESDEN, Keeping's Library, 96, Bishop's-road, W.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

SCHOOL FOR THE DAUGHTERS OF GENTLEMEN.

Prebendary A. writes:—I have great pleasure in bearing testimony to the Christian character and general qualifications of Principal. I make frequent visits to the school.

Mrs. C. H. (daughters were pupils):—Parents seeking thorough religious training for their daughters can, with every confidence, commit them to the care of Principal, with the assurance their highest welfare will be sought.

Rev. F. D., The Chaplaincy:—I have known Principal for many years, and can with implicit confidence introduce parents and guardians seeking for their daughters or wards highest educational advantages, based on practical Christianity.

C. B., Esq.:—I am much gratified with the progress made by my daughters. Thoroughness is a marked characteristic throughout all arrangements. The moral influence leaves nothing to be desired.

Rev. S. T., The Vicarage, desires to bear testimony to the worth of —— as an educational home. The excellence consists in the decidedly religious influence exercised, thoroughness of secular education, &c.

Dr. and Mrs. B—— feel they can but inadequately express their feelings of gratitude to —— for watchful, loving training of their niece. They will be gratified to be used as referees.

A Grateful Parent (as no formal testimonial) desires to bear testimony to the influence exerted over dear girls at the most important period of their life's history.—PRINCIPAL (120), care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon.—Residents only received. Christian parents of high social position at home and abroad are referees. The buildings are considered the most complete of any private school in England.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

GIRLS' HIGH SCHOOL, LEYTON.— Modern education with Christian training. Public examinations passed with success. Prize for singing. References: Rev. James Lunt, M.A., Rev. E. W. Bullinger, D.D.—Principal, Miss H. R. FORD.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School at Southsea for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. Terms 40 guineas to fill a vacancy.—INSPECTOR-GENERAL GORDON, R.N., View Bank, Brechin, Forfarshire, N.B.

VEVEY, SWITZERLAND.—A few vacancies in an old-established, superior Ladies' Boarding School. Principal in London till 1st September. — Address by letter, Miss BABINGTON PEILE, 8, Ormiston-road, Uxbridge-road, W.

HIGH-CLASS SCHOOL FOR LADIES, Duffield House, West Norwood. Mrs. E. A. ANDERSON, Principal. Christian parents desiring for their daughters a thorough and refined education, with decided religious influence, will find their requirements met in this establishment. Certificated governesses, resident, and eminent masters in daily attendance.

Miss ANDERSON receives a limited number of pupils at The Tower, Birchington-on-Sea, where delicate pupils can be transferred for three or four weeks, without interruption to study, the course of instruction being identified with the Parent School. — Prospectus, with terms and references, on application to Mrs. ANDERSON.

LITTLE BOYS, Brighton.—Inkerman House, Lansdowne-road. The Misses ASHBY prepare young gentlemen for senior schools. The pupils are governed by kindness, and cheerfulness is encouraged. Careful instruction. Constant supervision. Home comforts. The situation is very healthy, near the sea.

HIGH SCHOOL FOR GIRLS, 16, Cheriton-place, Folkestone. Terms inclusive. Pupils prepared for all public examinations. Of the last seven pupils sent in for examination in December six were successful. Prospectus on application to PRINCIPALS. Term commenced on May 11.

MR. E. J. KENNEDY, OF EXETER HALL, can highly recommend an educational Home for young Ladies, where only a few are received, and where the children have individual care and guidance, and all the comforts of a superior home, combined with excellent education. References to Judge Gates, Q.C., General Elder, and other parents of pupils.—D. C. L., Farley's Library, FitzJohn's Parade, Hampstead, N.W.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—Accommodation for a limited number of Boarders and Day Pupils. Pupils prepared for Cambridge Local Examinations. For terms and all particulars, apply to

Miss SKIFFERTH, Principal.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

SELECT GIRLS' SCHOOL,

Cambridge House, 113, Green-lanes, London, N.

Christian training. Motherly care. Home comforts. Healthful situation. Preparation for Public Examinations, at which *all* the Pupils entered last Christmas passed. Reference to Rev. Gordon Calthrop, 3, Highbury-grange, N.; Doctor Pittock, Margate; and to other parents of present pupils.—Further particulars on application to the Principal,

Mrs. BRODIE.

BRIGHTON.—High-class School for Girls. Healthy situation. Home comforts. Every educational advantage. Terms moderate. Good references to clergymen and parents of pupils.—The Misses NORTON, Farndon House, Stanford-road, Brighton.

LADIES' COLLEGE, Ashton-upon-Mersey, Cheshire.—Good Home School for Girls. Every attention paid to health and domestic comforts. Careful Christian training, with thorough teaching, but no over-work allowed. Great advantages for the study of music, painting, and languages. Eminent professors attend daily. Gymnasium. Good tennis and croquet lawns.

Principal, Miss BRADSHAW.

TO GODLY PARENTS.—The under-mentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

MORAVIAN BOYS' SCHOOL, Ock-brook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

HEALTH AND EDUCATION among the Surrey hills. Christian home-life with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

BEDFORD. — Howard College. — Principal, Mrs. J. COMPTON BURNETT.—A Boarding School for Girls. High school education, and careful Christian training. During year pupils have passed Local Exams. Oxford, Cambridge, Academy, Trinity, Coll. Preceptors, and London Matric. 147 passed in four years; 33 distinctions. Report sent by return.

THE OLD HALL SCHOOL.

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

NEW COLLEGE,

Cliftonville, Margate.

Head Master: REV. G. HUGH JONES, F.A.S.

Classics, modern languages, science, and thorough English. Backward, delicate, and young boys have special attention. All Exams. A Commercial form. Decided Christian training. Splendid premises, close to sea. Moderate fees.

EDUCATIONAL ESTABLISHMENT for Young Ladies at Belle Vue, Corseaux sur Vevey, Switzerland.—Mlle. ALIDA CHATELAIN, having lived in England for many years, and being conversant with all the requirements of English pupils, offers a comfortable home with thorough education.—For references and prospectus apply to Mrs. Cubitt, Earlham Lodge, Norwich, and to Mrs. Brinkley, 83, Sydney-place, Bath.

BETHANY HOUSE SCHOOL, Goud-hurst, Kent, near Tunbridge Wells.—Principal, Rev. J. J. KENDON.—Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the pupils were passed in the public examinations at the College of Preceptors, and the Local Examination of the University of Cambridge. Terms, twenty-seven guineas per annum.

LADIES' COLLEGE, Goudhurst, Kent, near Tunbridge Wells.—A happy home and School for Girls, 420 feet above sea-level. College and Cambridge examinations. Terms, twenty-seven guineas per annum.—Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

HOLIDAY ENGAGEMENT, for Au-gust and September, wanted by an experienced Protestant Governess diplomee, teaching French, German, English, and rudimentary music.—Address stating terms, MADEMOISELLE K., 21, Avenue de la Grande Armée, Paris.

A LADY would like to receive two little Girls to be educated with her own children. Excellent governess. Piano and violin lessons from a good master. Healthy country home.

The Heath, Wribbenhall, Bewdley.

TUTORSHIP, OR SMALL CLASS.—Oxford Graduate (married), with some experience in tuition, seeks re-engagement as Tutor, or opening for small class. Home or Continent.
W., 3, Zingari-villas, West Norwood.

GERMAN LADY, 26, desires permanent or temporary re-engagement in Christian family or school. She teaches German, French, English, music, and drawing. Good references.—FRAULEIN, Gordon House, 8, Endsleigh-gardens, London, N.W.

WANTED AT ONCE, a Christian (Church of England preferred), good grounding Governess, to take resident charge of two boys of 8 and 9. Both are active and intelligent, but the younger has been 2½ years on a couch, and, though now beginning to walk again, requires care as an invalid.—Apply stating salary, qualifications, and references, to Mrs. MCNEILE, Rossmore, Melrose-road, Southfields, Wandsworth.

GOVERNESS.-Wanted, in September, by a young Lady in her 21st year, a situation either in a school or family. Junior and Senior Cambridge. French and German (acquired abroad), music and singing, drawing, and painting in water colours.
F., Alfred Villa, Lordship-lane, Wood-green, N.

A GENTLEMAN accustomed to teaching, would be glad of work during the holidays. Junior Latin, English, &c. French acquired abroad.—Mr. P., 4, Pilgrim's-lane, Hampstead.

EXPERIENCED, CERTIFICATED GOVERNESS (28). Good class school or family. French, German (France, Hanover), good arithmetician, drawing, English, some Latin, algebra, advanced music. Exams. A.S.
18, Ashby-road, Canonbury, London.

A YOUNG VAUDOISE, speaking French and Italian well, and English fairly, desires situation as Teacher in school or family.—Apply to FIELDEN THORP, York; or to C. G., au presbytère, Luserne St. Jean, Province de Turin, Italie.

TUTORSHIP. — London Undergraduate desires Holiday Engagement from August 5. Experienced.
E. GLANVILLE, Grammar School, Devizes.

TUTOR. — A Cambridge Undergraduate, reading for honours and Holy Orders, is ready to coach and look after one or two boys during August or September.
H. M. MAYNARD, Kemindine, Ealing.

A LADY WISHES to recommend a School in Somersetshire, where her own little girl, who is delicate, is being educated. Full particulars. --Mrs. E. NALDER, Langhorne House, Shepton Mallet.

LADY seeks Companion for little Girl, to share bright Christian home, and careful teaching. Has much experience. Bracing, healthy locality. Highest references given and required.
C., Selwood, Hornsey-lane, N.

A GENTLEMAN seeks a comfortable Christian Home for his Daughter, to teach young children, and to be Mother's Help. Salary no object. References exchanged.—SYDNEY, Y.M.C.A., Whittington-avenue, Leadenhall-street, City.

GOVERNESS.—A Lady can conscientiously recommend a young Lady, aged 25, as superior Governess to children under 12. Thorough English and needlework, music, French, Latin, drawing, and elementary German. Certif. Coll. Precep. First-class honours. Six years' experience. Salary £30 to £35.
Miss M. GREEN, Sibton Abbey, Yoxford, Suffolk.

MINISTER'S DAUGHTER (27). Eight years' experience. Good music, piano, organ, harmonium, violin, singing, painting (water, terra-cotta, opal), needlework, Senior Honour Certif. Trinity College.—F., Mrs. Hooper's Governesses' Institute, 36, Compton-terrace, London, N. Many school and holiday governesses disengaged.

Appointments, Situations, &c., Wanted.

EDWARD W. THOMAS is anxious to recommend a Housemaid, and fairly good needlewoman, to some Christian Lady needing such a servant. Father was an hotel-keeper. Young woman most anxious for private service.
J. D., 117, Blackfriars-road, S.

AS MANAGER of Soldiers' or Sailors' Institute, wanted by converted Soldier. Understands catering. Assists in Gospel work. First-class testimonials.—G. CAMPBELL MORGAN, Evangelist, 26, Day-street, Hull.

MR. WARDLAW RAMSAY recommends Village Missionary (Scotch Established Church) for Mission work. Congregational preferred, and in England or warm climate. Lately married.—Coldham Hall, Wisbech.

AS GARDENER, sixteen years good practical experience in all branches. Excellent references. Age 30. No family. Christian and abstainer.—GARDENER, Mrs. Potter, 3, Gibbon-street, London-road, Ipswich.

GARDEN BOY wants situation under gardener. Nearly two years' good character from present situation. Sixteen years of age. Strong.
H. B., care of Herbert Taylor, Esq., Barnet.

AS GROOM AND COACHMAN.—Pair or single. Ride and drive well. Abstainer.

AS WORKING BUTLER, or single-handed Man-servant. Age 33. Single. Good references. Town or country.
R. D., 2, Bellefield-road, Stockwell-road, S.W.

SITUATION REQUIRED, by a handy Christian man. Married, with good personal character. Abstainer. Understands horses; can drive, wait table, valet, or attend invalid gentleman. Age 30, height 5ft. 11 in. Can be well recommended.
R., 17, Chester-road, South Highgate, N.W.

LADY HENRY SOMERSET, Eastnor Castle, Ledbury, can most thoroughly recommend a most trustworthy Man as Bookkeeper, Clerk, or Accountant, in a small house of business or shop. First-class testimonials. Thoroughly understands his duties.—Apply as above.

MISS BEAUCHAMP is anxious to find a situation for a quick, bright Girl of 16 as Under-Housemaid or Under-Parlourmaid. She has been trained in a Home, and had three months' experience in service.
3, Cromwell-road, London, S.W.

A YOUNG LADY (22), domesticated, educated, cheerful, wishes an engagement as useful Companion, or Lady Help. An exchange of references preferred.—MISS WILLIAMS, 36, Gloucester-road, Bishopston, Bristol.

A LADY RECOMMENDS a young Lady (23) as Governess. Certificated. Good music. Trinity College, first-class honours. Highest references. Country preferred.—ALEX., care of Mr. Bachhoffner, Stationer, Clapham.

AN ENGLISH LADY (40), well-educated, accomplished, domesticated, needlewoman, wishes re-engagement as Companion Housekeeper. Nice cooking. Good health, common sense, tact. References.—ALPHA, Coutts' Library, 233, Maida-vale, Kilburn, W.

A THOROUGHLY DOMESTICATED Lady (30) seeks engagement at once as Housekeeper, Companion, or position of trust. Abstainer. Reliable, competent. Moderate salary. Good references.
GRACE, 9, Grange-street, Burton-on-Trent.

A MIDDLE-AGED LADY wishes for a situation as Housekeeper to a Lady or Gentleman, or as an Attendant upon a Lady. Good references.
Miss H., West Place, Huddersfield.

A LADY, daughter of a clergyman, thoroughly evangelical, seeks an engagement in Mission or Parish work (experienced).—J., care of S., 69, Victoria-road, Finsbury-park, London.

BIBLE-WOMAN. — A Clergyman can highly recommend a truly pious Woman (56) to visit and read the Scriptures amongst the poor. Country not objected to.—W., care of Rev. H. W. Dearden, St. John's, Upper Holloway, London, N.

MATRON of Girls' Orphanage or Training Home.—Re-engagement required by a Lady. Good disciplinarian, careful manager. Age 33. Could partially furnish own apartments.
C. L., 10, Carlton-square, New Cross, S.E.

AS WORKING HOUSEKEEPER to a gentleman, or KITCHEN MATRON in institution. Good cook, trustworthy, well recommended.
A. B., Ivy House Mission, 160, Dalston-lane, N.

HEAD NURSE in a Gentleman's Christian family, or single-handed to a Lady's first baby. Good references.
A. S., 36, Robeson-street, Burdett-road, Bow, E.

AS NURSE to young children, wanted by a young person, age 23. Can take a baby from the month.
E. B., 167, High-street, Skelton R.S.O., Yorks.

A LADY WISHES to meet with a situation, either as Companion, Housekeeper, or other situation of trust. Excellent needlewoman. Thoroughly experienced. Reliable references.
Mrs. LOFT, Post-office, Louth, Lincolnshire.

A YOUNG LADY would give her services in needlework and be useful, in return for a comfortable home and pocket money. Lessons in music if possible. — MARGUERITE, Churchhill Home, Chiswell-street, London, E.C.

A LADY WISHES to recommend a Boy of 14, for stables or garden. Has been in service for a year.
F. C., Mr. Hallett, Bladud Library, Bath.

Appointments, Situations, &c., Vacant.

VACANCY for a young Gentleman, desirous of learning the Colonial, Mincing-lane, Leather and Hide Trades. Good references required. Residence offered in a Christian family.
HOOPER, Northside, Amhurst-park.

CHRISTIAN DRAPERS.—Thorough man of business, Christian, with £1,000, can negotiate partnership. Seeks junior partnership in good concern where help is required. Experienced in financing, buying, management. Every inquiry courted and required.
X. Y. Z., 69, Knightrider-street, E.C.

MANAGER.—An able and energetic Manager wanted of Chemical Works. Christian, and abstainer from alcohol and tobacco. Liberal salary to a good man.—Address, stating age, practical experience, and references, CHEMICUS,

CHURCH ARMY. — Evangelists wanted, working men and others, not afraid of hard work or personal sacrifice for Christ. Not necessarily good scholars.—Apply for particulars to
Rev. C., 130, Edgware-road, W.

CLERK WANTED, about 18 years of age, with some knowledge of book-keeping. Good shorthand indispensable.
B. E. 66, Messrs. Deacon's, Leadenhall-street.

WANTED, a thorough good Footman under a butler, and to assist in waiting upon an invalid Gentleman. Height not under 5ft. 8in. A Christian and abstainer preferred. — Apply by letter addressed
J. D., Post-office, Lymington, Hants.

VERGER AND HALL-KEEPER.—Man and Wife. Salary £100 a year, with residence, coals, gas, &c.—Apply by letter, with testimonials, addressed SECRETARY, Trustees of Christ Church, Westminster Bridge-road, S.E.

A STEADY, INDUSTRIOUS MAN wanted, wages 16s., to attend to horse and trap, two cows, pigs, poultry, and gardening. Good character indispensable.—SAMUEL DOWDING, Vale View, Colerne, Box, Wilts.

MATRON WANTED for Lodging Home for young servants, in S. London. Must be earnest Christian, abstainer, experienced in mission work among girls. £20.
SECRETARY, 15, St. Herbert-street, Keswick.

WANTED FOR SEPTEMBER, in Ladies' School, an efficient Lady Matron-Housekeeper, of Christian principles, understanding cooking, carving, and catering for a large household, and possessing tact and kindly sympathy.
Miss PENN, St. John's de Ocklynge, Eastbourne.

A THOROUGHLY CHRISTIAN WOMAN wanted, with best testimonials, age 30 to 35, to act as Maid to a Lady. Must be a good needlewoman, and have a knowledge of dress-making. She would have charge of house linen, and be expected to make herself generally useful. Town and country. Wages £28 to £30, everything found. Must be a total abstainer.—F., care of Playfoot, Sadler, Penshurst, Tonbridge, Kent.

CAN ANY LADY recommend a thorough Christian Girl as Nursemaid for three children, youngest 4 months. Churchwoman and abstainer preferred. Country place.
Mrs. FRITH, Southway, near Wells, Somerset.

MOTHER'S HELP, for young children, required at once. Decided Christian. Thoroughly domesticated.
Mrs. C. R. CLEMENT, Wantage.

WANTED, FOR ONE LADY, quiet place in London, a good General Servant or Cook, and a young, willing Housemaid. Both well recommended. Wages £18 (to rise) and £12. Abstainers preferred.—Write only,
F., 12, Connaught-square.

WANTED AT ONCE, a thoroughly competent Nurse, age about 30, to take charge of infant three months old. Good references required. —Mr. R. W. MARIS, 3, Fitzwilliam-terrace, Avenue, Cambridge.

NURSE.—Wanted for a country house, an experienced Nurse, for a baby 10 months old. Must be a Christian, abstainer, and good needlewoman.—A. B., *Newark Advertiser*, Stodman-street, Newark, Notts.

CAN ANY LADY thoroughly recommend a trustworthy Under-Nurse, not under 18. Wages £12 to £14. Must be really fond of children.
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3. "Repent ye, therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me, and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted.
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows, and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

The eight following are in Extra Large Type.

25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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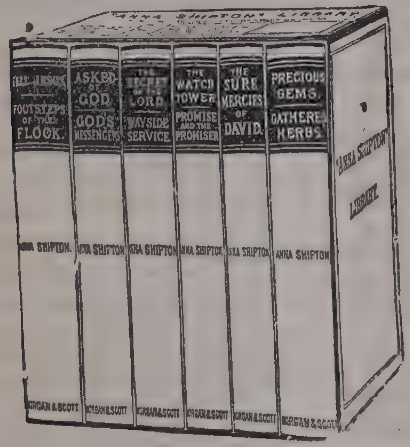

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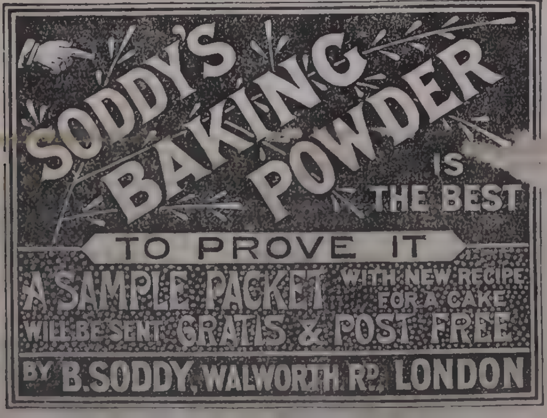

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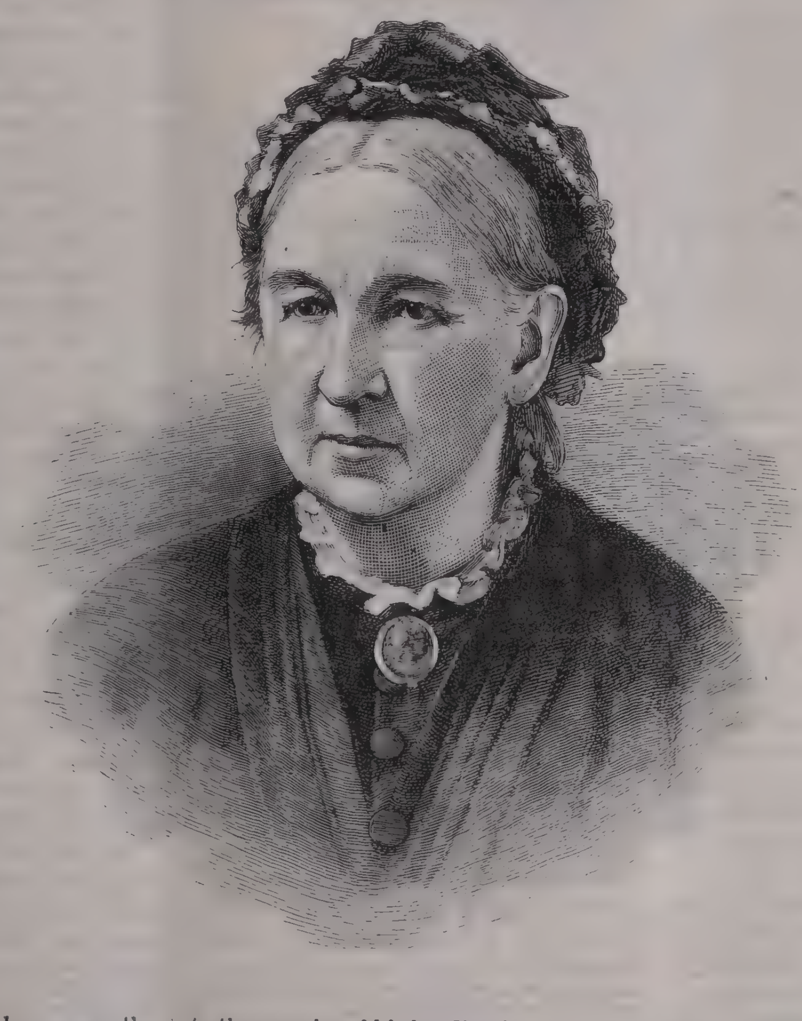
MRS. BETSEY MOODY.

ON the last day of the recent Summer School at Northfield, Mr. D. L. Moody took occasion to remark, to a little crowd of young students, that the best thing in the world for a man is to have a good mother and a good wife. The reference was primarily a personal one; and those who are acquainted with the evangelist's family will endorse his testimony. We have thought that our readers, who are interested, we believe, in all that concerns Mr. Moody, would be glad to see the portrait of his venerable mother, and to have a few facts relating to her life.

Almost every visitor to Northfield makes a pilgrimage to the house where the world-wide evangelist was born, and where his mother now spends her declining days. It is a plain and substantial frame house, about a gunshot up the hill, to the eastward, from the evangelist's own home. It is well represented in the engraving on page 3. On a seat which surrounds the stately tree in front, Mr. Moody was wont to sit, in an earlier part of his public career, and think out some of the stirring sermons, the echoes of which have gone around the world and which have led so many souls into peace and liberty.



BETSEY HOLTON was born when the century was in the early part of its fifth year. The old homestead of her youth is situated not far from the Mount Hermon Schools, across the Connecticut; so that the eighty-two odd years of her life have been spent almost within sight of her native home. The Holton family figures prominently in the early records of the district, and its members have ever been much esteemed by their neighbours for industry and rectitude of character. Miss Holton was married, at the age of twenty-three, to Mr. Edwin Moody, who had come across the hills and settled in Northfield. Dwight Lyman (the evangelist) was the sixth child of Mr. and Mrs. Moody. The husband and father died in 1841, leaving his widow with seven young children; and twins were born to her a month after his death. The farm which the husband cultivated, in addition to the exercise of his handicraft as a brick-mason, was encumbered with a mortage, and the widow was left in very straitened circumstances. But her trust was in God, and she addressed herself to the task of providing for her little ones. One who knows her well says: "Her life was a simple, plain mother's life in a country place, marked principally by the struggle in her widowhood to maintain her nine children. And she did it nobly." Her brothers helped her to retain the farm. The family were kept together until they were able to support themselves.

Many of those who heard Mr. D. L. Moody preach, on his first mission to this country, will recollect the pathetic references he was wont to make to the home-life. They will not forget the touching story of the elder son who was for a time a "wandering boy," and how the younger ones were frequently sent by the widowed mother to the post office to see if any letter had come from him. Then there was the return, the recognition, the forgiveness, and the welcome. One would like to have from her own lips some of the many reminiscences, which her memory must retain, of the youthful escapades and experiences of her sixth child; for in his case, as in that of others, we may be sure "the child was father of the man." One circumstance we heard her recall, when paying her a visit last year, which had in it a hint of coming days. She used to hear the youthful Dwight in the retirement of his own room, busily employed in "holding forth." What the topics of his discourse were she did not say, but we can scarcely imagine that even the fond mother's heart could then have anticipated whereunto this gift of utterance would grow.

Though now living these many years "on borrowed time," to use her son's expressive phrase, "Mother Moody," as the lady students familiarly call her, is wonderfully hale and well-preserved. As she sits in her arm chair, receiving her visitors, with the snows of age upon her head, and scattered around the apartment the photographs of her relatives and friends, she makes a goodly picture. Our visit to her last autumn, when attending the Convention at Northfield, was paid in the company of a brother journalist, Mr. T. J. Shanks, of *The New York Witness*, who says in his interesting volume, "Mr. D. L. Moody at Home" (*Morgan & Scott.* 2s. 6d.) :—

> Though in her eighty-second year her activity, mental and physical, is hardly abated. She does most of her own housework, and cannot be persuaded to relinquish her daily tasks. "If I give up work," she says, "I might as well lie down and die." It is evident that from her much of the untiring energy of the evangelist is derived, though she told me once in conversation that while her husband lived, he was just as hard a worker as she was. She is a great reader, and by means of several newspapers regularly taken, is at all times thoroughly informed upon the events of the day. She is now a devout member of the Congregational Church, having, with her whole family, abandoned the Unitarian for the orthodox faith. Proud as she must be of her honoured son, that son is, if possible, even more proud of his venerated mother. At the celebration of her eightieth birthday, loving friends arranged conspicuously the motto: "Her children arise up and call her blessed."

The words we quoted at the beginning of this brief sketch were spoken by her son, when the band of students passed her house on the way up the mountain for a Bible-reading, at the close of the Summer School, as stated in the report elsewhere. We may here quote what the reporter says of the occasion :—

> Mr. Moody took the crowd of nearly 300 young men around to the little house in which his mother lives. Mrs. Moody sat in the door-way, but was unable to rise on account of a sprained ankle; and indeed she has been much disappointed at not being able to attend the sessions of the Conference. Mr. Moody pointed out the room where he was born, and asked the boys to sing for his mother. They sang a college song, and "Jesus, lover of my soul." Mr. Humphrey, of Chicago, offered prayer, in which he made special mention of Mrs. Moody, and asked that her declining years might be made peaceful and useful. Mr. Moody said: "The best thing in the world for a man is to have a good mother and a good wife, and I propose three cheers for my mother." It is needless to say that the cheers were given with a will. Some of "the boys" went forward and kissed her hand.

And so we leave her, enjoying the love and esteem, not of her own kin only, but of the many who are drawn to her quiet New England country retreat, by the name and fame of her illustrious son. Our readers will pray that she may be long spared to see the continued growth of his wonderful institutions at Northfield and Mount Hermon, ere she goes to rejoin "the loved ones gone before."

◆

CURRENT RELIGIOUS PERILS.

AN AMERICAN SYMPOSIUM.

Mr. Joseph Cook's Boston Monday Lectures are now to be valued not only for what they are in themselves, but also in part for the series of Supplements which follow in their train. At the end of his latest course there appeared an interesting symposium on "Current Religious Perils," to which, among others, leading American professors, doctors of divinity, and bishops furnish contributions. The list includes one lady, Miss Frances E. Willard; and also one "layman," Hon. Neal Dow. The general excellence of the symposium is unquestionable; and the consensus of feeling is much greater in many respects than one could have expected in this age of theological unrest and incertitude.

Judging from this symposium, American leaders of religious thought take a more serious view of existing dangers, and have a keener spiritual sense of the theologically sound than we usually find among authorities in this country. We speak now not of every contributor, but of the main body. One or two of the contributions are mere jottings, while others indicate the extempore in thought as well as word, or are open to graver exception still. Hon. Neal Dow looks upon the Society of Friends as the *ne plus ultra* of attainment, and is of opinion that if only the standard set up by that community were universally adopted, it would not occur to anybody that "Christianity fails to follow Christ." Miss Willard sees all practical Christian duty described in terms of "the temperance reform, the political reform, and the woman question," and her creed is that by these reforms "the Christ-life and the world life evermore tend to become one and the same."

It may interest, if it does not edify, our millennarian readers, to know that one of the current religious perils in Dr. Steele's judgment is the belief in "the pre-millennial advent of Christ, and his personal reign on the earth." This belief, Dr. Steele holds, displacing a courageous faith in the power of the Gospel to evangelise the whole world, has as its outcome "a pessimistic, paralysing despair"; it reckons "the Dispensation of the Holy Spirit a stupendous failure," and reflects "upon the wisdom of both the Father and the Son, by whom He was sent." These conclusions seem to us much too tumultuous. The Son did not deem his own mission a failure, while He acknowledged that no man could come to Him except the Father which sent Him drew them. And why is the Dispensation of the Holy Spirit a failure because it moves within the circle of a Divinely sovereign purpose? Besides, that Millennarianism does not interfere with the world's evangelisation is shown in the prominence of that belief in the world's greatest evangelists. Howbeit, if we may not judge of the sun by its spots, no more may we of this American symposium by its blemishes.

In a masterly letter Dr. Park, of Andover, opens the symposium by specifying as among the foremost of current religious perils, "the neglect of the pulpit to enforce the Divine law." We agree with Dr. Park in regarding this as a clamant evil. Unless the law be preached, the charm of the Gospel can never be felt. Besides, this evil brings others in its train, and these Dr. Park goes on to instance, such as under-rating the evil of sin, and under-estimating the justice of God. Both these are corollaries from the foregoing. Unless the Divine imperative be felt, the burden of sin cannot be experienced, nor can the judicial value of the Atonement of Christ appear. The tendency in the present day is to eliminate righteousness from love. But this is done without reason. For the love of right is also the hatred of wrong. And a love which is separable from righteousness is a contradiction in terms. Nevertheless, it is upon this contradiction that "the new theology" is founded. "The new theological prism puts asunder what God has joined together." And herein is disclosed one of the gravest perils of the times. "The tendency of the modern pulpit is to strike out the Divine justice from the Divine benevolence, to sink benevolence into a sentiment rather than to exalt it into a principle.'

It goes without saying that where the Divine justice is underrated, the Divine grace, which has provided an atonement for sin, must needs be undervalued. Dr. Park points out this mischief, and speaks of it with the accent of an entire conviction. Thus in reply to the sentiment given expression to that "the Atonement has been overworked," he says, "That remark sounds like a funeral knell of the pulpit." And again occur these timely words :—"If ministers fail to set in bold relief the penal death of sinners and the atoning death of Christ, they lose the power *of* the pulpit, although they may retain a kind of power *in* the pulpit. They can as little preach with soul-saving effect "as an athlete can achieve a victory in the arena when his heart has been torn away."

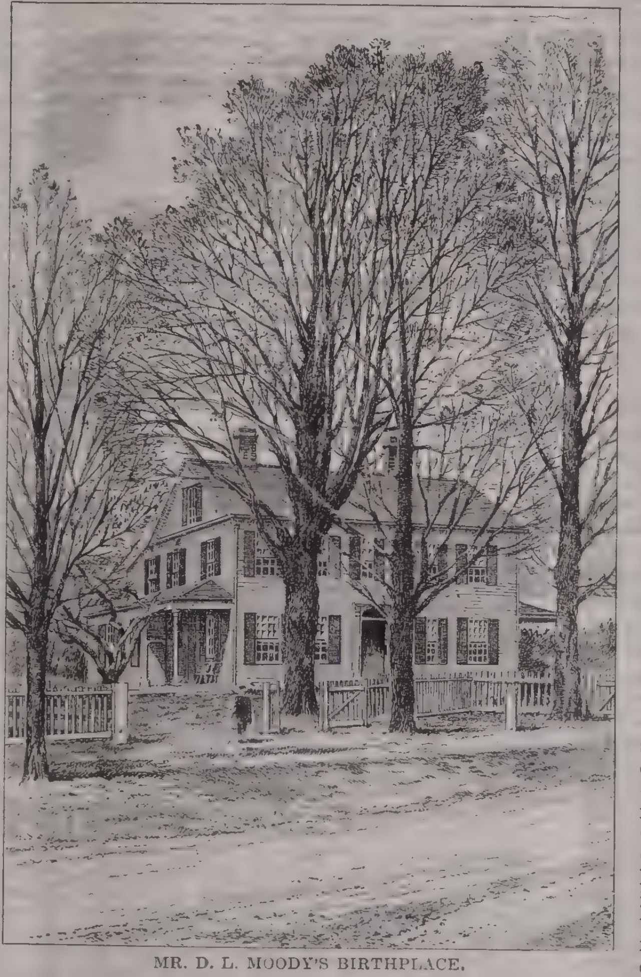
Perhaps, however, *the* peril which has most generally struck the contributors to this symposium lies in faulty views of inspiration. In almost every letter of any consequence this note of danger is struck. Dr. Boardman, of Chicago, says :—"It is now urged that the Scripture writers were enlightened, as all the followers of Christ are enlightened by gracious Divine influences, and that beyond this they had no inspiration. In accordance with this theory, every Christian man has the same inspiration for criticising the Scriptures which the various authors had for writing them." We heartily agree with this contributor as to the gravity of the peril inrooted in this sentiment. It was not so with Christ. "With Him a Scripture statement ended all questioning; He never attempted to supplement the argument 'It is written.'"

Dr. Curtis, also of Chicago, is, if possible, even more emphatic on the same point. He contents himself with designating one of "the chief current religious perils," which, in his judgment, "embraces all the rest"; namely, "the tendency to subject the ultimate teachings of Scripture to the acceptance or rejection of our moral consciousness." Professor Wright, of Oberlin Theological Seminary, enumerates likewise among the perils, that menace us "the increasing tendency to rationalistic treatment of the Bible."

Dr. Hovey, of Newton Theological Seminary, takes a similar view, for foremost among existing perils, he places "a diminishing reverence for the authority of the Holy Scriptures." While admitting that the Bible has a larger constituency than ever before, this Professor maintains that "there are abundant signs of restiveness under its authority...It is accepted by many as an incentive to independent religious study in quest of the way of life rather than as a final and sufficient revelation of that way." With this view Dr. Hamlin, of Hampton Institute, Virginia fully concurs; citing as foremost of the perils, "a general tendency to a rationalistic view of the Scriptures," and as kindred to the same, "the exaltation of the ethical judgment above the Scriptures, so that a man shall choose out of the Bible what seems to him to be true." Of the other writers who side with this finding, we may mention the well-known name of Dr. John Hall, of New York.

The next point which bulks largely in the view of many of the contributors is what Bishop NICHOLSON, of the Reformed Episcopal Church, has defined as "the now spreading doctrine of probation after death." This heresy is termed "an entering wedge"—"making ready for reinvigorating the question, whether there be future punishment at all." Like other errors, that of *post mortem* probation points the way to many more. "It leads to an utter depreciation, an emasculation, of the sacrificial sufferings of Christ." And not only so; but, as Dr. WRIGHT, of Oberlin Theological Seminary observes, "this doctrine that the Gospel will be preached in the future world to those who have not heard of Christ here... will prove more paralysing to Christian activity than Universalism, and more injurious than the Roman doctrine of Purgatory. Men are not going to spend their money and their lives in the work of blindly closing doors of mercy which otherwise would be open to unregenerate souls between death and judgment." By Rev. F. W. HUNTINGTON, of Syracuse, New York, these new views on the subject of probation are associated with the peril of lawlessness, which is one of the ominous features of these latter times. "Having lost sight of the true solidarity of the race in the first Adam, and the living gift of regeneration in the second, the individual does what is right in his own eyes." Owing to this, "a mistaken philanthropy chafes at judgment or retribution here or hereafter."

A few of the contributors are inclined to emphasise strongly "the material prosperity of the Church of God." Dr. HERRICK JOHNSON takes the lead in this respect, looking on this feature of the times as the tap root of all evil. "The Church," he exclaims, "has never yet in all the Christian ages, withstood the peril from material prosperity. She has withstood peril from hunger, and 'grown fat from wants and desertions.' She has withstood peril from Neronian wild beasts, and the blood of the martyrs has been her fruitful seed. She has withstood peril from challenging and mocking unbelief, and come out of the conflict knowing better than ever whom and why she believes. She has withstood peril from false doctrine, and, repudiating the spurious admixture, has flung her faith with a clearer articulation and emphasis in the sight of men. *But it is yet to be seen whether the Church can get rich and keep her riches and keep her Lord.* Thus far in history she has gone down before this peril. She is face to face with the peril to-day. It is instant, imminent, chief of all." While far from seeking to discount the peril incident to material prosperity we think the rhetoric of the foregoing passage needs discounting. It is necessary to discriminate between the Church and Christendom. Christendom has gone down before many perils, but the Church of Christ survives them all. We may not speak of it as going down before any peril, however seriously jeopardised thereby. Against Christ's Church the gates of hell shall not prevail.


MR. D. L. MOODY'S BIRTHPLACE.

The value of this symposium is not lessened because of the ample allowance which has to be made for the personal equation of the writers. Difference does not mean in every instance variance; while identity of conclusion has not always been reached by identity of method. As a rule the letters are strong, manly and edifying; and for the most part incisive and evangelical. Very often the landscape contemplated is virtually the same; the difference that there is being due to the diversity of standpoint. Sometimes, too, the vision is narrowed down to one or two points which are vividly seen, while in other cases the vision is more circumspective or varied. As an instance of an incisive and well concatenated letter may be mentioned that from the pen of Dr. JOSIAH STRONG, of New York, who traces all evil to the fountainhead of *a weak and uneducated conscience.* He thinks that men rarely combine "strength and beauty," and that the former is being sacrificed to the latter. "The popular demand, to-day, is for a religion destitute of deep convictions and of stern duties, a religion of mere sentiment, one which shall never make the ears tingle with rebuke, but speak only soothing words concerning love. The popular God, to-day, is a sentimental God."

Dr. MAGOUN, ex-President of Iowa College, also makes emphatic the feature of softness, or sentimentality. "A soft religion," he says, "leaves out more than half of what makes God the 'Holy, holy, holy, Lord God Almighty,' and can never realise the immorality of justifying, or treating with moral indifference a soul that persists in sin. That God can do nothing, plan nothing, permit nothing beneath his own personal character, by no means dominates the views multitudes allow in their practical religion." In substantial agreement with this is the sentiment of Professor J. E. DWINELL, of Pacific Theological Seminary, who says, "Calvinism is drawing in its points, and a theology of the humanities proclaiming its platitudes."

We have not exhausted all the names of eminent transatlantic brethren concerned in this symposium. Some not yet mentioned seem greatly alive to the peril incident to what Dr. BARTLETT, of Dartmouth College, describes as "a growing tendency to substitute a man-made scheme for a God-given religion." Thus Dr. PADDOCK, of Boston, speaks of "the too general indifference in the churches to a sound rule of faith and a sober standard of feeling." Dr. CRASWELL DEANE enlarges likewise on "the loose hold on definite dogma" characteristic of the times, and justly censures the general readiness "to change religious convictions, bartering principles for the worse than pottage mess of popularity, under the name of liberal Christianity." On the other hand, Dr. CYRUS A. BARTOL, of Boston, contravenes this view, and instances in a brief note as one of the dangers of the times, "The substitution of dogma for inspiration and interior perception; and for living devotion, stereotyped form."

Dr. THOMAS HILL, ex-president of Harvard University, makes a good point in pointing out "lack of faith" as the great danger in preacher and hearer. It is easy "calling Christ Lord;" it is not so easy "trusting his promises" and "obeying his word."

Dr. FAIRCHILD, of Oberlin College, sees "the labour problem" as one of the rocks ahead. Dr. SEELYE, of Amherst College, Mass., pleads for "deep and broad views of the Gospel." Dr. TODD, of Newhaven, Conn., fastens on the lack of religious instruction in sermons and in Sunday-schools as constituting, with sentimentalism and secularism, a serious evil that needs to be combated; while Dr. ALDEN, of the American Board of Foreign Missions, Boston, in an able letter, pertinently cites, as one of the religious perils of the hour, "the failure of many good men to discern the peril."

The space at our command will not permit us further to enlarge. Suffice it to say we agree with Dr. Alden in the conviction that the peril of the times is "the popular trend toward the unscriptural and dangerous dogma that all men will be finally saved." But we differ from him in the belief that it is possible to ward off the danger, while the universal Fatherhood of God and kindred doctrines are taught.

J. D.

MR. C. H. SPURGEON has lately been suffering from an attack of his old complaint, but he was able to preach on Sunday morning last.

THE KESWICK CONVENTION.

The thirteenth annual gathering at this lovely spot was held last week. Each year it greatly increases in numbers, as well as in interest, earnestness, and practical results. The last element was abundantly visible on Saturday morning, when, at Mr. Radcliffe's invitation, a large number offered themselves for foreign service, if the Lord should send them forth. A request was also received from Jaffa, asking for ten lady volunteers for mission work in Palestine under the Church Missionary Society.

The addresses were thoughtful, clear, and practical. Many of them demand more than cursory reading; they deserve careful study, that their precious truths may be grasped. The presence of Rev. H. C. G. Moule, of Cambridge, Rev. F. B. Meyer, of Leicester, Rev. Hudson Taylor, and other comparatively recent additions to the staff of speakers, was greatly appreciated. Rev. W. H. Webb-Peploe, too, was in his accustomed place, and many hearts rejoiced that the Lord had so ordered his steps. Dr. and Mrs. Harry Guinness were also present, the latter having been graciously restored from her dangerous illness, doubtless in answer to many prayers.

The weather after the first day was stormy, two days being especially wet; but this in no way relaxed the enthusiasm of the visitors. Every day overflow meetings had to be held, and and it was estimated that about 3000 persons attended the Conference. A large number of young men were present, whose bright faces showed that they possessed the peace that the world cannot give. Special meetings were convened for them, as well as one for inquirers, at which many difficulties were removed. For some days before and after the Convention a large number of visitors arrived and remained, various meetings being held, for prayer, praise, and preaching of the Gospel. Open-air services were conducted in the market place every night, from which much blessing is expected. The Lord was manifestly present in power throughout the week, and many left, saying, "One thing I know; whereas I was blind, now I see."

Verbatim reports of the principal addresses will be found in *The Life of Faith* for September, which will be a double number, price 2d. (*Marshall & Co.*).

TUESDAY, JULY 26.

Rev. H. C. G. Moule, of Cambridge, took portions of Ps. cxix. as his theme, and by reading the word "will" for "word" or "law" in the verses in which they occur, showed what the experience of a consecrated Christian might be. But the chief lesson which he deduced from the Psalm was the "*continual* study of the Word of God." We live in busy times, in days of imitations, when the enemy is industriously sowing his tares, and nothing is more needed than attention to the claims of the Bible. Nothing can take the place of careful, reverent, and prayerful reading, with hearts open to the will of Him who is the Inspirer. A mere cursory reading is not sufficient; pains must be taken; time must be given; and the context of each portion selected must be carefully studied. Extensive experience of young men had shown him that such patient Bible-reading was not the leading characteristic of even Christian young men of the present day, but it cannot be dispensed with without spiritual peril and loss. No amount of glow, zeal, or fire can take its place. It has been said, and the hint is an important one, "Beware of heat that outruns light." It is possible to engage in active work for the Lord, and yet to lack that spiritual strength which only the Word of God can impart. This does not involve a dull, dry, or uninteresting course of study; but the more we dig down into this precious mine, the more treasure shall we discover and bring to light. Oh, for grace to look upon this study of the Word less as a duty and more as a privilege.

A Cambridge man, now a missionary in Africa, when taking his leave at a farewell meeting, left words which deserve to be passed on. He did not advise his hearers to follow him into the mission field; but his last message was, "Watch over the morning watch." There is no time like the first hour of the day for such study: a season set apart to meet our Lord before we meet our fellow men; to direct the mind to the things of God before those of earth occupy our thoughts.

At the chief meeting of the forenoon, Rev. Dr. Elder Cumming read a careful and clearly defined statement of the principles and views which are held and set forth at these Conventions. These he clustered round four portions of Scripture, namely:—John xv. 7; 1 Cor. i. 29; Gal. ii. 20.; Heb. xii. 10, as containing in a condensed form the substance of the teaching of Scripture on the subject of holiness. From these may be deduced three general propositions:—

(1) To exhort Christians to a better life.
(2) To explain what that life is.
(3) To show how it may be obtained.

(1) Many, if not most, Christians live on a low level of holiness, and some even in habitual sin. This is not a case for argument, but for conscience. The distance between the Church and the world is becoming gradually confused, lessened, and destroyed. The Communion table has ceased to be a true picture of the Church of Christ, not only because it is approached by unconverted persons, but also because some of the Christians who sit down to it do but scant credit to their profession.

The chief opposition to the teaching of holiness comes not from the world, but from professing children of God; but we cannot cease urging that many Christians are walking in carelessness and temper, in worldliness and pride, in covetousness, selfishness, and self-seeking, thereby grieving the Holy Spirit, and dishonouring the name of the Lord. This should not be. The Apostles were men subject to like passions as we are, and yet they did not live a life of worldliness and evil. Therefore such a life is not a necessity, nor are there two laws, a higher and a lower, by which Christians are to be guided, nor two kinds of lives which they are to live. The offer of the Gospel is for all sinners, and the offer of grace is for all saints. There is, therefore, no valid excuse for sin; indeed, those Christians who are living in it are under deeper condemnation, for they know of the evil, and permit it notwithstanding.

One great cause of failure is seeking holiness in a wrong way, in our own strength. "We must do our best and God will help us" is the creed of many. But this mere asking for help is a poor and dishonouring way of serving God. When we are weak to helplessness, to despair, to flight from self and self-effort, then all things are possible in the strength of the Lord. We want *his strength*, and not merely *our strength* increased.

(2) What is this better life, as taught by the Scriptures? It is known by many names. Wesley called it, "the second blessing;" others have named it, "the higher Christian life," "the rest of faith," "the life of consecration," "the life of faith," "the blessed life," &c. But none of these are quite satisfactory or absolutely according to Scripture. It is simply *the Christian life as it ought to be.*

We do not affirm that it is perfection. With St. Paul we say that we have "not already attained." Even those who teach the possibility of a sinless life admit the existence of human depravity. This depravity is sin, and though we may not always see or recognise sin, God does. But, as regards the life of holiness there is a great difference between the condition of a Christian who lives half for self and half for God, and the one who has entered the life of faith.

The first element of this life is the absolute surrender to God of everything, as far as the soul knows. Cf. Rom. vi. 13, 16, 19; xii. 1; Col. i. 22; Heb. xii. 9; and James iv. 7. God finds out things in us of which we are careless or perhaps ignorant. Then comes a crisis—whether we will part with them or depart from them or not. If a soul yields to God in these matters, he is able to adopt this attitude:—"There is nothing *known* to me to which I am *consciously* clinging, contrary to the will of God. I have surrendered all to Him, and am willing to give up all He points out that grieves Him.

The second element is to believingly accept the fulness of God's grace. We find that in Rom. vi. 14, Paul asserts that sin shall not have dominion over us, and in 1 Cor. iv. 4 (R.V.), that he "knew nothing against" himself. In 2 Cor. ix. 8, he declares the power of God to "make *all* grace abound"; and in 2 Cor. x. 5, he speaks of "every thought in captivity" as his daily experience; while in Phil. iv. 7, "the peace of God *shall keep* your hearts and minds." Are these passages *true?* Do they mean anything? If so, we believe in the fulness of God's grace, not as a general theory, but as available for our individual need. We ask, "Is it for me?" If so, will our faith take hold of all these possessions of grace as our own? Here it is that many Christians break down. Many *give up* everything to God, but fail to *take* all He is willing to give. They surrender all, but have not the courage to take. As long as this is wanting, we cannot know the life of faith in ourselves.

The third element is the indwelling of Christ in the heart. "Christ shall dwell in your hearts by faith" (Eph. iii. 17). John xiv. 20, xv. 4, xvii. 26; Col. i. 27. This explains Gal. ii. 20, and Phil. i. 21; Col. iii. 4; 2 Cor. iv. 10, 11. The life of the vine is manifest in all its branches. When self ceases, Christ can work, and then we shall not live our own life by the help of God, but the life of Christ—Christ living in us.

The fourth element is the death of self (Rom. vi. 6, 7). If we have died to sin, we stand in the risen life which Christ lives in us. It is because self died that there is room for Christ to live in us. We are therefore exhorted to reckon ourselves dead indeed unto sin. There are other characteristics of the life of faith which we might consider; but these four will suffice.

(3) How is this better life to be obtained?—Some are unconsciously led into it, often by sorrow which strips off the coverings of a worldly life and leaves them in God's hands. Others see before them a path of duty, which they undertake and find it to be the entrance to the way of life. For the most part Christians do not grow into it, or if they do the growth is very slow and gradual. They live for a long time partially under the power of sin because they do not believe they can be delivered from it. Then, at last, there is a definite step of surrendering and accepting, and, the threshold passed, they step into a new life. This is not always accompanied by an outburst of feeling; sometimes the Spirit comes in like a flood and the heart nearly bursts with joy. Then there is a calm, a waiting for a voice in the presence of silence, but the grace has been received and a new stage entered upon. Therefore, all Christians are urged to take this step.

These things are not dreams, but known and recorded facts, by persons who have by one act of faith committed themselves to God. We have tasted, touched, and handled these things and testify that they may be enjoyed by others.

Rev. W. Haslam, taking Luke xvii. 17 as his theme, gave a brief but stirring address. Dead people, he said, do not get leprosy, but when a soul is born again he is conscious of the leprosy of sin which had not caused him any trouble before his conversion. The Lord Jesus Christ is a living Physician to whom we may bring our leprosy. We may cover it up and pretend not to see it, but other people will see it, so we had better get rid of it at once.

Picture these ten lepers, isolated from their fellow men, talking over their affliction in mutual sympathy and distress. They heard of Jesus and were talking about Him, and He appeared. As on the way to Emmaus, Jesus will always draw near if we talk about Him. The lepers cried "Have mercy upon us. We do not need to tell Thee who we are or what is the matter with us; but Jesus, Master, have mercy on us." It is not enough to *believe* that He can and will heal us. The devil believes that. We must *prove* it by casting ourselves upon Him. And Jesus said, "What would you do, if I healed you?" "Show ourselves to the priest." "Then go and show yourselves to the priest." "But we're not healed." "Never mind, *go*." And, *as they went*, they were healed. They started off to the priest before they were healed, as if they were healed. If you are seeking blessing from God, and are convinced of his power and willingness to bestow it, *thank Him* for it, whether you feel you have it or not.

> 'Tis the *promise* of God full salvation to give;

but that is not enough; you must go on to—

> Hallelujah, *'tis done;*

and you will not have gone far shouting that, before you will know for a certainty that your desire is accomplished.

One of the lepers returned and gave thanks. Only one! And Christ asked, "Where are the nine?" We must not seek cleansing only for our own selfish benefit, but that we may glorify God. We must therefore present ourselves as a thankoffering, that the Lord may do with us what He will, and send us where He pleases. He may send us to the mission field, or keep us at home, but in either case we are not to be idle. You come to Keswick; you have got a blessing. What are you going to do with it? Will you be the *one*, or one of the *nine?* Will you give yourself as a thankoffering to God, or will you go away merely to enjoy the blessing you have got?

TUESDAY EVENING.

The evening meeting was attended with heavy storms of wind and rain, and those who could not find seats within the tent, being unable to stand outside, adjourned to the neighbouring lecture-hall, where an overflow-meeting was held.

In the tent Rev. C. A. Fox selected Gen. xiii. from which to illustrate the life of faith, bringing out the following characteristics of the man of faith:—(1) When Abram received a promise from God he always built an altar. The man of faith is a man of *constant communion*. He surrendered himself to the Lord of the promise, and acted upon it. If we adopted this course what strong Christians we should be!

(2) He is a *man of peace*. "Let there be no strife, I pray thee, for we be brethren (ver. 8). Oh, for a union of all Christian brethren, to stand shoulder to shoulder, and side by side, with the Lord at the head! If when our families, our servants, our brethren disagree, we were to bring in peace; if when we were injured or insulted we were always to answer with peace; if we were willing to sacrifice a good point which cannot be maintained with good feeling; if we would abandon it without a word, so that only ourselves and God knew what it cost us, then, indeed, would there be some practical outcome of consecrated life. How can God bless a household, or family, in which there are strife and friction, unkindness and bickering between husband and wife, or brother and sister? We need peace and peacemaking to characterise our life, if we are to be like Abram—true men of faith.

(3) He is a *man of surrendered preferences* (ver. 9). He recognised the will of God as superior to all else. He took what God gave rather than chose for himself. If we acted thus we should show a principle dominating us which is not in the world. But, alas, Christians are found grasping for position, for wealth, and for reputation, not contented to leave their lot to the ordering of the Lord.

Lot took his choice of land which was "like the land of Egypt." Abram made no choice. Lot did so to his own sorrow and ruin. He "pitched his tent toward Sodom." How many Christians do the same! They are not in Sodom, perhaps they do not even face Sodom, but their back door may be open towards it, just on the border of the influences of Sodom and the world. May this Conference make us men and women of surrendered preferences, content to accept God's choice, and be guided by his advice. Play not with the world. Some parents are living for Christ, but they say they cannot bring up their children for God yet. The daughter, young, and perhaps beautiful, must enter into society first, and the son must have a taste of the world. May such be warned in time! Stand clear and stainless, keeping your place by the side of Jesus; for where He is, there only are you safe. Draw in all those trespassing affections; bring them into subjection, and give them up to the Lord who is here to receive them. Take as your guide, "Where *Thou* goest I will go, and where *Thou* tarriest I will tarry."

(4) He is a *man of good present prospects* (v. 14). Abram did not lift up his eyes till God told him to. Lot did so without such direction. Abram only had Lot's leavings, but it was good. Do not move, look from where you are; some in sorrow; some with tears running down the soul; "lift up now your eyes," whatever your circumstances may be, "and look from the place where thou art;" take a deliberate survey of God's property, and see what stretches of blessing remain yet to be possessed; stand high on a hill of promise and see Eshcol in many a hidden vale. Go to the Bible, and stand upon such a promontory as "Sin shall not have dominion over you." What a holy atmosphere is that! Or again, "My God shall supply all your need, according to his riches in glory by Christ Jesus." Walk up and down on it; stamp upon it, and see if it will bear, as Peter did upon the sea. "Look southward" to the mercy of God, "and northward," to his justice; these are both on your side, for "He is *faithful and just* to forgive us our sins, and to cleanse us from all unrighteousness."

(5) He is *a man who takes possession at once.* "Arise, walk through the land" (ver. 17). Put your foot down and appropriate it instantaneously, step by step, inch by inch, until you come to Mamre (ver. 18), and there again build your altar to the Lord. Claim God, and let Him claim you.

Rev. J. GELSON GREGSON then expressed the desire of many present as he prayed:—"What Thou willest may we will; and what Thou choosest for us may we gratefully accept."

Rev. EVAN HOPKINS followed with a specially appropriate address upon Gen. xvii. 1. God instructed Abram by scenes and successive revelations; and these were not only successive and separate, but progressive; each a step in advance of the last. Around these are grouped all the circumstances of Abram's life. Each stage is connected with some special revelation; and these are related, not only because of their importance to Abram, but as being equally important to us and all the children of faith. What God showed Himself to Abram He will also reveal Himself to us. We must see what Abram saw if we would live as Abram lived. We have in this verse, first, God's name revealed, "*I am the Almighty God.*" We have been hearing the experiences through which Abram had just been passing. He had heard God's call and had responded; he had heard the promise and reviewed the inheritance. He had received a special manifestation in chap. xv., "Fear not, Abram, I am thy shield and thy exceeding great reward." Thus he was assured of present safety and future glory.

But great and glorious as this promise was, it did not meet Abram's immediate need. He had just fallen in chap. xvi. from walking by faith to walking by sight, and failed in the very respect in which we had expected him to have most strength. Therefore the Lord now reveals Himself as "the *Almighty God.*" We, too, have to combat the powers of evil, and whilst we rejoice in having God as our shield and future reward, we need the God of power—the God who is *able to perform* the things that He hath promised.

Walk before Me. Having thus revealed Himself, He adds, "Walk before Me, and be thou perfect." Abraham was safe under the shield; now he was to *walk.* This was where he failed, but he was now commanded to walk in full view of the Almighty God; not before himself, nor his circumstances, nor his own efforts, but before the God of power. When we begin to look at ourselves and our circumstances, we cry at once, "Oh, it is impossible; I have done my best; I cannot walk in the way of holiness." Then look at Him, and walk with his eyes full upon you.

Be thou perfect. Here is a demand for sincerity. We must not have recourse to expediency, or short cuts to the fulfilment of the promise. We must not dissemble, as in fear of man. "Walk before Me, to please Me alone." Oh, how anxious we are to have the good opinion of our fellow men:—"If I give myself to God, what will So-and-so say?" Such considerations must have no place. We must please God, and walk before Him regardless of them all. The verse should be literally rendered. "*Set yourself* to walk before Me." There must be an adjustment. We have been seeking strength from within, instead of from God; and we must realise Him to be the Almighty God, When in answer to his question, "Believe ye that I am able to do this?" we respond, "Yea, Lord," we are in a position to tread out on the path of victory. The secret of failure has often been that we have not started aright with God.

After thus revealing Himself as the Almighty God, He then promises "I will make my covenant between Me and thee." The value of a promise depends on the character of the promiser. The value of the "I Will" depends on the character of the "I Am." Can his word be depended upon? If so, occupy your mind with the person, and you will soon grasp the promise.

Mr. Hopkins then informally held an after-meeting, at which many souls were brought face to face as it were with God.

WEDNESDAY, JULY 27.

The Bible-reading by Rev. H. C. G. MOULE contained some very important propositions. He took Gal. i. 1—10 as a type of the whole Epistle. The chief characteristic of the Epistle is its two-sidedness and careful balance in the presentation of different aspects of Divine truth.

(1) Looking at one side we find a great portion occupied with a dogmatic statement of the doctrine of justification by faith. See chaps. ii. 16; iii. 8, 13, 24; iv. 5. An unbalanced Gospel however good the side presented may be, is not the Gospel, and it is most important, in a movement so sacred as this Convention, that we should be kept straight and well-balanced on the lines of truth. The Galatians were getting shaken upon the doctrine of justification, and accordingly Paul lays particular stress upon it. I would, therefore, strongly urge all ministers and Christian workers to be very definite in their stand upon this ground, and on no account to lose sight of this truth, because of their grasp of any other.

(2) Having thus alluded to the first aspect of the Epistle, we are the more free to look into the second, which is the teaching of sanctification. I would most earnestly protest against the teaching of "Perfectionism," for sure I am that as it develops, in its second and third removes its results are most disastrous. The tendency in it is to be occupied with one's own condition rather than the Saviour's holiness. We must be very careful in the use of such expressions as "Not I, but Christ." I have known many cases in which Christian thinkers and workers have been led to consider themselves independent of conscience and responsibility, saying, "As it is not I, but Christ, who thinks, speaks, and acts in me, the thoughts in my brain, the words in my mouth, and the actions of my hands are those of the Lord Jesus Christ in a sense as literal as when the Son of God was upon earth." Thus the professor of a supposed exalted holiness places himself in a position which blunts the susceptibility of conscience and the sense of his responsibility. But there is no contact with the Lord Jesus Christ, no incorporation with Him, which can absolve us from the demand of conscience and responsibility as regulating the

whole act, and thought, and speech of life. We cannot place our finger on any one thing, and say truthfully, "I have no responsibility in that."

There is hardly any portion of Scripture which is so rich as the Epistle to the Galatians on the subject of the blessed bond-service of believer to Christ. Paul's joy, peace, strength and rest was in this. He gloried that he belonged, with an absolute right of property, to his Lord and Master, who loved him, and gave Himself for him. And perhaps there is no truth upon which, at such seasons as this, it is well for us to dwell. Christ does not relax his right upon us for a single moment, even though we sadly fail in our duty by appropriating portions of our time and talents for our own use independently of Him.

At the general meeting Rev. Gelson Gregson addressed those who have not Christ reigning supremely in their lives as King. God in his wondrous mercy and love enabled me to see a throne that was occupied, but which, I thought, had been emptied long ago; until He came and found the seat occupied, I did not know that self was there.

I promised a friend of mine, fifteen months ago, when sitting in my home at Mussoorie, in India, that I would come to Keswick. Five years ago that friend was here, and he found Christ to be his King. That message was brought to me in India, and I did what, perhaps, some of you have been doing since you have been at Keswick—you have been resisting, excusing, apologising, and fencing round yourself so as to excuse yourself for not accepting Christ as King. The first action in your mind is that of resistance, and you think, perhaps, that when you have attained some greater height you will have a higher prospect. If you are a mountain climber, so am I, and I have gone up 10,000 or 15,000 feet to get a better view, and I have been lost in the mist, and that is where you will be. It is not climbing up that is wanted. Perhaps you will say, "Give me time, I may grow into it." That flower-pot of yours will prevent the root from expanding, and you will soon find yourself pot-bound—a diminutive, miserable, undeveloped, and imperfect plant. Some of you are resisting, and have been ever since you came to Keswick. You have turned everything round that you have heard, and have been fighting it. But the Lord brought home the principle to me. I saw that my friend had got something that I had not, and I went to the Lord, and said, "Lord, that man has got rest that I know nothing about. He has got peace which to me has been a dream; and he talks to me about crossing the Jordan. Why, I expected to do that when I died, but he says I must do it now!" I did not understand it, and I told the Lord so, for nobody but the Lord could have done what I wanted. He showed me that the throne was occupied, and I did not know it. If anybody had said to me, Do you want to do the will of God out and out? I should have said, I do that; but I learned something different from that—God willing in me, God working in me, and what for? His good measure.

Now, so long as self is there that cannot take place, because self will say "Do it: I did it; it is my work: a glorious work, a blessed work. I am denying myself to do it." Self likes that: that is the incense that floats about the soul when self is there. But the moment that self is dethroned, and Christ is there, then you are unconscious of your work—unconscious because you are used of God. You no more feel anything; you do not feel inflated with pious gas. You are simply a branch of the vine; the sap naturally flows through it. You do not talk about bringing forth fruit; the fruit comes. But, perhaps, the reason of your non-surrender is that you fear the consequences; you will have to give up something, and you are not quite satisfied as to what God is going to do with you. You feel a drawing back, but you cannot have this rest for peace until you are in his hand. And, mark you, He will make no mistake. The stone that is for the building is never left in the road. He is too wise a Master to put you in the wrong place, and you may be satisfied that He will pose you and place you where his glory—not yours—will shine out the fullest and the brightest.

We see, then, that the moment we are willing to receive, without questioning as to the consequences, we get what we want. You know it is very easy to be pious and religious in the conventional and technical sense of the word—most easy; but we want to get rid of mechanical religion; we want to get rid of all this ecclesiastical mechanism that manufactures Christians. We want clearly and distinctly to have the mighty power of God teaching men that they are to be born into it. Last year, in India, an officer came to me, very much distressed after a service, and said to me, "I want to follow Christ, but I don't know how." No; he knew no more about the truth in that Book than if it had never existed. So I said, "You take that Book, and treat it just as you treat your general orders. When you read a general order, what do you do? Why, you go and do what it says. Well, when you read that Book, take it as a general order, and do it. The first command is that you must be born again. Are you born again?" "I am not; I do not know what it means." "He that believeth that Jesus is Christ is born of God." If you are honest, go and pray to the Master tonight, and say you do not understand. Ask Him to teach you, to reveal it to you, because it is a revelation of the Holy Spirit." "Will He do it?" "Of course He will," I said. A week afterwards he came to me and said, "Gregson, I am born again." I said, "Praise the Lord. But how do you know that you are born again?" "I feel so different. All those old things have been taken away." Some people keep themselves good by suppressing. He does not suppress; He takes it away; and then, when the devil puts the bait in front of you, you don't jump at it like a trout, because there is no desire to get at it; He has taken away the desire. This officer's wife was very much concerned about this change, and she sent for me and said, "I am not going to have this religion. What have you been doing?" I said to her, "I have done nothing; I have had nothing to do with it." "He says he has been born again." "Well, that is a blessed thing." "I don't know that," she said, "I am not, and I do not want to be." No; she was in the swim of fashion. I knew she was honest. "I am very sorry; but I had nothing to do with it." And then she turned round, and said, "He has got such a horrible temper. I wish you could get rid of that for me." Of course I said, *I* cannot do that. The next time I saw the husband, I said, "Your wife tells me you have got a horrible temper." "Well, it is rather hot, occasionally." "That is not a very pleasing thing, or very honouring to God, is it?" "Oh, that will go away, gradually." "No, it will not; it will go, or it will remain. If you like you may get rid of it. Tell the Master." "What! will He take it?" "Yes! it is a miserable thing to give Him. Say to the Master, 'I don't want this wretched thing.'" And He did take it away. I had the best testimony to that fact that I could possibly have, for his own mother-in-law said, "He is a wonderfully changed fellow."

Now, my last word is this, Let the Lord do what He likes with you. If you have not got this blessing, tell God so, and ask Him to give it to you. Last January I was in the city of Peshawur watching a native potter making his pots, with his primitive wheel and a heap of plastic mud. He took a handful of the mud and splashed it on to the wheel, and, by his artistic handling, a beautiful vase grew out of that mud. Now, my friend, stop arguing, and let the Lord lay his hand upon you, and put you upon the wheel. Let his hand turn that wheel, and let his Divine fingers mould you into a vessel to be fit for his own use.

Dr. Elder Cumming followed with some practical remarks on Ex. iii. 10, 11, and iv. 10, showing that a false modesty or pretended humility, which is in reality no humility at all, often keeps Christians back from obeying the call of God, and performing the work He has called them to do.

In the evening Rev. C. A. Fox gave some explanation of the teaching of the Convention. One great purpose of such gatherings is to press home upon the children of God that they should yield themselves unto God "as those that are alive from the dead." If that one word were willingly practised there would be growth upon growth in holy teaching, and growth upon growth in nearness to the image of Christ. This teaching was one of the primary things to be known and received by every true, simple, earnest believer. In Rom. vi. there are several "Know ye nots," and these might be divided into two parts—first, the teaching of the death-union in Christ; and, second, the teaching of the life-union with Christ. The death of Christ meant the sanctification of the child of God, and it emphatically meant newness of life. Each believer must accept the death of Christ as his own death. They must as Christians live the life of burial with Christ, and of crucifixion with Him, for, being dead with Christ, they would live with Him, having risen with Him, and dying no more. If entirely surrendered to Him we shall be filled with the Holy Ghost, and do all things well. We must witness to the power of the risen Lord in the indwelling of the Pentecostal Spirit. At the same time we must be kept in the dust by hourly and momentary dependence upon the Master; listening to his voice and yielding readily to his Divine pressure; committing everything to Him, and trusting Him in all things. Thus we should know what the teaching of the Keswick Conventions meant—the power of God to salvation to our own souls, and to the souls of all around us in this lost world.

Rev. H. W. Webb-Peploe gave an earnest address on the casting-out of the money changers from the Temple. Christ would not permit anything that defiled to be carried through the Temple. The temple of God must be kept pure. There may be many things which are good enough in themselves—even as the money, the tables, and the doves—but which must not intrude into the holy place. The temple of God, "which temple ye are" must not be defiled by the things of earth, and, as surely as we permit our hearts thus to be defiled, so surely will the Lord come with a scourge and drive them out by force, if we do not obey his command at once to "take these things hence."

THURSDAY, JULY 28.

This morning a Bible Reading, prepared by Rev. Hubert Brooke, was read by Mr. Eugene Stock; we hope to give the substance of it in our next issue.

Rev. H. C. G. Moule, whose well-balanced and thoughtful mind is of great value in exposition, occupied a portion of the forenoon. After reading 1 Cor. xiii. 9, 12; Col. i. 18, 19 and ver. 9, 10, 11 of the same chapter (purposely transforming their order), and Phil. iv., he expressed an earnest hope that no *shibboleth* would ever be formed out of the teaching at Keswick. It is no new Gospel, nor new phase of the Gospel. It is the Gospel which is as old as the Cross, and all that the promoters of the Convention desire is to draw attention to a limb of the ancient Gospel which has been in a great measure left unnoticed, and point to a quarter of the field of which the other parts remain for ever unchanged. It is the same Gospel which he learned at his mother's knee and from his father's pulpit, and will always be the same until he yields up his spirit into his Creator's hand, and sees Him as He is.

But one side, that under present consideration, he had largely neglected until recently, and here he would warn all against taking the word "holiness," and by a misuse of language confine it to a certain line of doctrine concerning the cultivation of that blessed truth.

Col. i. 18, 19.—Paul here shows the pre-eminence of Christ, after showing the walk of the Christian, in ver. 10; pointing away from self to the Saviour, considering Him not only in one aspect of his work, but as the Priest upon the throne. It seems a paradox, but Christ can be dwelling in the heart of the believer and be on the throne at the same time.

Vers. 9—11.—Here we have a picture of an all-round Christian. We need this blessed consistency; to watch against the chameleon temptations of ambition; to watch against the tremendous dangers of success, as much as against the trial of seeming failure, to watch against feelings of jealousy when we see God working through others perhaps more than through ourselves. On leaving Keswick we have to return to what may be to some the drudgery of everyday life. "This is not like the top of the mount," they cry; but, if we have Him in whom all fulness dwells, we shall find the plain brilliant with a light like Tabor; we shall see beauty in the dullest street; and shall find our ordinary life lifted into an atmosphere in which the peace of God is keeping our hearts and minds in Christ Jesus.

Phil. iv. 13.—These are not the words of an enthusiast or a fanatic, but come from a deep thinker and a temperate worker. It did not imply an unlimited power to work miracles, or to roam across the boundless plain of possibilities. But it did mean a supply of special help for special needs, to bear trials such as are described in chap. 1, whether they came from a tyrant emperor who would hand him over to execution, or whether from contentious preachers of the Gospel. He was at perfect peace beneath the will of God.

Such is the all-sufficiency of the Gospel; not for ambition or show-making, but to enable us to go through the paths of ordinary life.

Some earnest words followed from Rev. JOHN SLOAN upon Lev. xxvi. 3, 11—13, and 2 Cor. vi. 14—18. All promises are accompanied with conditions which vary according to the circumstances in which the promise is given. The Church in the wilderness were separated from Egypt by the Red Sea. That in Corinth was in the midst of heathen sin. After referring warmly to the disobedience of Christians who marry unconverted partners, and the inevitably consequent sorrow, Mr. Sloan showed that the conditions of God dwelling amongst his people were, in the first place, obedience to his commandments; and, in the second place, the formation of no unholy alliances. God is at the door, awaiting an entrance, and it is for each individual soul to decide whether the heavenly guest should be admitted.

Rev. F. B. MEYER then gave a very impressive address upon "The rest of God." On the first page of the Bible, he said, we are told of the rest of God, and ever since man knew that God, the mighty worker, had entered into the rest which was full of work, he has been seeking through the whole of the ages to enter into that rest also. And after some hundreds of years had passed, and still they had not reached it, an aged pair named their child Noah—rest—in the vain hope that perhaps he might lead the weary generations into God's rest; but their hope was vain, for the waters of the Deluge were soon sweeping over the world. Hundreds of years after that again, in the hieroglyphic chamber in the land of the pyramids, his face shadowed with coming death, but lit up also with the light of another world, an aged man, surrounded by his stalwart sons spoke of the Shiloh, the Rest-giver, who in the coming days should lead the hearts of men into the promised rest of God; and from that moment men eagerly scrutinised everyone that passed across the page of history, as much as to say, "Art thou the Shiloh, thou priest, thou prophet, thou king, canst thou give to tired men and women that rest of God of which we are dreaming and thinking, but none get?" And Joshua, himself, could only lead the people into the Land of Promise; but the rest of that land was soon broken by tumult.

At last there stood hard by the Lake of Galilee, one dressed in peasant guise, in whose pose and look there was nothing remarkable. A few women with their children at the breast; some fisher-folk come away from their nets, and boats, and other artisans and peasants, gathered in a little crowd around Him; and standing in their midst He spoke words for which the world was waiting; words which the world will never again let die: "Come unto Me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest to your souls." Oh, that we may everyone learn the secret of rest, and go away with what John Bunyan called "the little flower heartsease in our button-hole, and may in glad faces, in restful demeanour and in peace of heart, show in a more eloquent manner than ever before that we have entered into the rest of God."

It is not the rest of heaven of which I speak to-day, not the rest of circumstances, on which you may recline as upon a rosy bank; not the rest of inaction, but the rest of intense activity; and yet of utter, absolute peace, even as a factory wheel often revolves so fast as to appear to be perfectly motionless.

It seems incongruous that we should find rest by taking another yoke; surely the mission of Jesus should be to take away yokes rather than increase them. But it is *his* yoke: the yoke He carried every day. On one side is written: "I came not to do my own will, but the will of my Father," and on the other "Not my will but thine be done." It was in doing that will that He found rest unto his soul, amid the agony and sorrow of his life, because hour by hour He subordinated his own will to his Father's. The yoke, then, is the will of God. There are three steps we must take: (*a*) give up our own will; (*b*) *take* God's will; (*c*) *do* it. That will prove the secret of perfect rest.

(*a*) If we give up our will to God He will not make us miserable. If a child goes to its parents in love and says, "I want to do just whatever you want me to do and not to do anything you do not like," they would not say, "Now is our chance, we will make the most unreasonable demands we can and impose the most irksome duties upon him;" would they not rather say, "We will do all we can to make our will pleasant and agreeable to him." And so it is with God. He will not prove a hard taskmaster if we so yield our will to Him, but we shall delight to do his bidding and obey his will.

(*b*) If we take God's will it will not be an irksome yoke. If, like a restive heifer, we rebel against it, it will rub sore places in our hearts; but, if we take it quietly, it will not be a heavy burden. A gentleman visited a deaf and dumb school and wrote on the blackboard, "Why did God make you unable to hear or speak and make me able to do both?" A little fellow stepped forward and wrote, "Even so, Father, for so it seemed good in thy sight." That is taking God's will.

(*c*) But it may be difficult to do his will. Your life may be a dull dreary plain and you are to carry the yoke across it. But a yoke is meant for two, not for one, and it is *his* yoke; and, so unseen, the Saviour goes with you across the plain walking step by step, and bears it by your side.

Thus may we know the rest of God, which no trouble, difficulty, or trial can disturb. We are told that the depths of the ocean are unmoved by the storms that sweep o'er its surface; in the midst of a whirlwind there is one point of absolute calm. So, having learned the secret, may we live in the will of God, so that our souls may go through the whirlwind and the storm in perfect peace.

THURSDAY EVENING.

In the evening Rev. H. W. WEBB-PEPLOE gave a remarkably suggestive exposition of the prophecy of Haggai, of which the following is an outline:—Chap. i. 6 shows a disappointed people. In verses 6 and 9 there are SEVEN POSITIONS OF DISAPPOINTMENT. So it is with many who come to Conventions; they are hungry, but are not satisfied; they look for much, and find little. Why? Because of unfaithfulness. They are living at ease in cieled houses (ver. 4), and say, "The time is not yet come" (ver. 2) to work for the Lord; whereas, the Lord is saying, "Go work to-day." They sin in abstaining from their privileges and opportunities.

Then Haggai, whose name signifies "the festal one," comes to awake them to a sense of their neglect and need, and his message from A SEVENFOLD COMMAND. (1) In i. 5, 7, *consider your ways*, they could not charge God with failure, for three times over He declares Himself to be with them (i. 13; ii. 4; ii. 5). They were, then, to consider their ways, and charge the failure upon themselves. (2) *Go up to the mountain.* Get as near God as you can; away from the turmoil of earth; alone in his searching presence let Him deal with you, and have dealings with Him alone. (3) *Bring wood.* Get from God himself the supplies of grace which are needed for the accomplishment of the work of the Lord. (4) *And build.* Begin work: do that which has been left undone; undertake that which has been neglected, and if possible redeem the wasted time. (5) *Be strong* (ii. 4), three times repeated. People say, "Oh, if I were only like this prominent Christian or that well-known preacher! If I were strong as they, I could indeed serve the Lord. But I am only a poor, weak, humble individual; I can do nought." But the command was not only to Zerubbabel and Joshua, the two prominent men, but also, "be strong, *all ye people!*" The call is alike to preacher and hearer, to pulpit and pew. (6) *And work.* There are plenty of ways of furthering the work of the Lord; each willing hand can find something to do. (7) *Fear not.* As much a command as "Steal not," or any other, and not a mere word of encouragement. Any shrinking or cowardice is disobedience.

The result of obedience to these commands is (ii. 19), "From this day will I bless you." When we begin to obey, then, at that moment, God begins to bless, and in this is embodied the SEVEN "I WILLS" of the book:—(1) *I will take pleasure* in the humble work which we have commenced in obedience to his will.. (2) *I will be glorified.* This should be the object of all our work. (3) *I will shake* (ii. 6, 7). Through his people, who shall thus accomplish his purpose by hastening "the desire of all nations." (4) *I will fill this house with glory.* Though a Convention tent is a very miserable thing compared with the great cathedrals and churches of the land, yet, if the Lord is obeyed in it, his glory will rest upon and fill it. (5) *I will give peace* (ver. 9). This is not the first token of his pleasure. We long for peace as if it were the sum total of blessing, but it is only a personal benefit, whereas God Himself, and our fellow-men, have to be considered first. Thus God puts it some way down the list. (6) *I will overthrow* (ver. 22). Every foe vanquished; the power of sin conquered. (7) *I will make thee as a signet* (ver. 23). Compare Song of Solomon viii. 6. If we set Christ upon our heart and arm—inwardly upon the seat of the affections, and outwardly where everyone can see it, He also will set us as a signet, and use us to seal his Divine purposes.

Mr. Peploe then concluded his admirable address by quoting, in expansion of the thought, "From this day will I bless you," seven ways in which God will bless his faithful people, as set forth in the following verses of the Psalms:—Ps. v. 12; xxviii. 9; xxix. 11; lxvii. 7; cxxviii. 5; cxxxii. 15; xxi. 6. This last being the consummation of them all,—and "the blessing of the Lord it maketh rich, and He addeth no sorrow with it."

Rev. Evan Hopkins also addressed the meeting.

FRIDAY, JULY 29.

In place of the usual Bible-reading Mr. H. F. BOWKER gave an address upon "The Signs of the Times" in reference to the coming of the Lord. He had delivered a similar discourse last year, and it was by special request that he now continued the subject. Tracing the course of sin, he showed its effects from Adam's fall to the time of Christ, during which time one might surely have thought that mankind would have learnt the lessons and judgments which God taught them. But even Christ was rejected, which was the crowning sin of all, and in punishment of which the Jews are now scattered over the whole earth.

Since last year the speaker could see marked token of the still nearer approach of the end; ever seething trouble in the East, the accumulating by the nations of wealth and power, in the shape of armaments for their own destruction: all seem to be hastening us on toward the final catastrophe. In no sparing terms did he warn against the growing power and impudence of

Rome shown in so many dangerous ways, but he did not agree with those who think that the Papacy is the Antichrist, inasmuch as the characteristics foretold in 1 John ii. 22 and iv. 3 are not true of that apostasy. Although it received a great blow in 1870, it is now raising its head again. The present Pope is far more cunning than his predecessor, and is endeavouring by guile once more to lay his hand on Christendom. How many present are aware that the Jesuits have been restored to power? But this is the case and we are welcoming them in our midst. Stealthily the power of Rome is gaining ground. In the State Church there is the multiplying of decoration, music, and ceremonies, the adoption of worldly expedients, the renunciation of the doctrines of the Reformation for which our fathers bled and died. All these things, added to the ignorance of the people, hasten the march Romeward. Then amongst Nonconformists a subtle rationalism is pervading their teaching; and the "worship of humanity" by those who do not belong to either, establishes a denial of the Father and the Son. The connection of Rome and Atheism is very close. Those who admit the claims of Rome and conform with her practices are not questioned closely as to their beliefs; they may believe pretty much what they like.

There is a great lack in every country of able leaders. Men want leaders, and there are scarcely any to be found. The sons do not take the place of their fathers, and the nations of the world look in vain for some master hand to take the reins. There is thus almost a clear field for such an one as the Antichrist is described to be.

Mr. Bowker concluded with an earnest exhortation to activity in rescuing souls from the jaws of death in the little while which remains for the Gospel to be preached.

The general meeting was opened by Mr. **Robert Wilson**, who very briefly drew some lessons from Song of Solomon v. If we are reluctant to let the Saviour into our hearts, He may withdraw Himself for awhile, and we shall seek Him in grief and distress (ver. 2—6). If we speak highly of our Lord (ver. 10—16) to those who know Him not, and boldly confess his beauty and our love for Him; then (as in vi. 1) they will want to accompany us in search of Him. The world may not see much in the Bride, but if we recommend our Master, and not ourselves, they will want to know Him.

Dr. **Elder Cumming** then spoke of *the character and position of a consecrated man* as seen in Moses after his call (Numb. xii. 7). Moses alone of all the Old Testament saints is set down by God as occupying the threefold office of prophet, priest, and king (Deut. xxxiii. 1; Ps. xcix. 6; and Deut. xviii. 18). There was only one other person who filled these three offices—Jesus Christ. God made Moses the instrument by which He worked miracles—the turning of the rod into the serpent; the plagues of Egypt; the crossing of the Red Sea; the manna from heaven; and the double smiting of the rock. And then what marvellous courage God gave to this man, who had trembled before the burning bush, and thought it impossible for him to do anything; and what a marvellous change there was in Moses in respect to character, from the time when as a hot-blooded young man he smote the Egyptian man, until he became the meekest man on the earth.

The next characteristic of Moses was his insight into spiritual life. It is a mistake to suppose that Moses was a mere passive instrument; the inspiration of Moses went side by side with the inspiration of Paul. Both were taught spiritual truth by God. Moses was so enlightened as to see God's mind with regard to all the injunctions, and ceremonies, and statutes, and judgments, and laws that were laid upon the children of Israel. And from the insight into truth, there came the extraordinary communion that Moses had with God. He went to Jehovah day after day to ask how this was to be managed: it seemed, indeed, as if he could never be away from God, and God spoke to him continually "mouth to mouth, and three distinct times did Moses gaze upon the glory of God.

Then, secondly, there was the *sin of the consecrated man* (Num. xx. 8—10). Grievously did Moses sin against God and the people. The old besetting sin gained a victory after many years of subjection, and in his temper he struck the rock to which he should only have spoken. On a previous occasion the rock had been stricken, and the cooling stream flowed forth; but that having occurred once, it was only needful to speak to call the water forth. Paul tells us that in figure "that rock was Christ." The Saviour was stricken upon the Cross, and the life-giving stream gushed forth; and now it is only needful to speak the word of salvation. Thus by his temper Moses broke the perfection of the type for us, his act representing a "crucifying of the Son of God afresh, and putting Him to an open shame." For this he was forbidden an entrance to the promised land with the people whom he had led. But although this was so, he had an almost unique experience long after, for his feet then stood, with Elijah, on the mount, glistening and transfigured with the Lord Himself.

FRIDAY EVENING.

Rev. H. W. **Webb-Peploe** occupied a portion of the evening with a very thoughtful exegesis of the Epistle to the Romans, centring his thoughts round chapter xii. 1.

Present.—Not giving up under compulsion, but "delighting" to do his will. No force is needed to induce a man to give presents to his betrothed. God will not drag any gift out of us, but He will accept what we present.

Beseech.—Not "command." Again, showing that it is in our power to comply or refuse.

By the mercies of God.—These should be more than sufficient motive for such an act; indeed, "a reasonable service."

These mercies have already been recounted by the Apostle in the earlier chapters, all given "through," "by," or "in our Lord Jesus Christ." See chaps. v. 1, 21; vi. 1—11, 23; viii. 1, 37—39.

Your bodies.—If our bodies are yielded our souls will soon follow if they have not been already presented.

A living sacrifice.—Not leaving money to charities at death, but *living* for God.

Mr. Peploe, with great warmth, urged the duty of masters and mistresses toward their servants:—Have you ever spoken to your coachman about his soul? Have you ever pressed upon your footman the necessity of being born again? Have you ever told your housemaid of the love of God, or made an honest attempt to save your cook? These are the ways in which we may present ourselves as living sacrifices which will be acceptable unto God.

After prayer, Rev. W. **Haslam** spoke from Ps. xcii. 12. The "righteous" in this verse are certainly not identical with a great number of Christians of the present day, who do not "flourish" at all. The key is found in Jer. xxiii. 6: "The Lord our Righteousness." Oh to have the Lord Jesus Christ in our hearts enthroned as the mighty Lord, who has power in earth and heaven, who works for the glory of God, and who can make us do so too. Men bore with steel and blow up with dynamite; but He with a worm threshes the mountain.

Nature is full of parables of grace. The seed corn must take hold of the ground before it can spring up, and we must take hold of the Word of God before we can grow. Then the early blade appears and has to battle with the frost and the snow, the rains and the floods; just as young converts have to fight many trials, difficulties and chilling influences. But when the resurrection springtime comes and they put out their new roots along the surface, and take in the dew and the sunshine, then the fruit soon comes. A man at Grantham, who "didn't believe in God," had a beautiful field which he had sown. In the springtime a friend remarked upon the good promise which it presented of a bountiful harvest. "Yes," replied the owner, "it'll do very well if God will leave it alone." And God did leave it alone, and it didn't grow at all! Plenty of Christians would be content to be converted if God would leave them alone then. But He has something better for us. He wants us to put out our roots into, and draw nourishment from, the living Christ, and He will make us fruitful and flourishing "as the palm-tree."

Why like the palm-tree? (1) Because it *will grow in the desert*, where grass and other herbage dies, for it sends down its roots through the sand to the secret springs that lie below. Thus may we draw deep down from the fountain of living water.

(2) Because it *shoots its stem upwards, and spreads its branches around*, and is thus able to bear heat and sand-storms. Men and animals fall, but the palm-tree raises its head, and waves its branches of victory. So may the Christian echo the words of Christ, "Be of good cheer, I have overcome the world."

(3) *Its branches grow from the heart*, not from the side of the tree. Let all our Christianity come from the heart, full of praise: "Bless the Lord, O my soul, and all that is *within me*, bless his holy name!"

(4) It has no bark, but its sides are marked with steps which are the *foundations of previous branches*. As it grows higher, its lower branches drop off. The believer's life is full of *reminiscences* of rejoicings, praising God not only in present circumstances, but in those also of the past.

(5) It *bears fruit*, not on its branches but *from the heart*, whence the branches come.

(6) It not only bears "bread to the eater" but "seed to the sower." Its seeds fall and other trees spring up around it. One child of God should bear such fruit that a group of spiritual children should multiply all round.

Rev. G. **Gregson** in a powerful address urged, from Acts i. 8, that power could not be had apart from the Holy Ghost. It will not electrify the recipient, but it will irresistibly impel him to do God's work. God will not give power to be wasted by spiritual spendthrifts.

But it is given for a definite purpose, that we may be the *witnesses*. How many able men have worked in the Lord's vineyard, but we ask, "What has become of So-and-so?" and we find he has lost his power—lapsed, useless. Why? Because he did not witness for his Master. A witness is not expected to glorify *himself*. He is only to state what he sees, or knows. Self-praise has no status in the characteristics of a witness, he not being an actor in the transaction at all.

Rev. C. A. **Fox** gave a helpful word of exhortation from Jer. l. 5, concluding with an intensely earnest appeal that all present should enter into covenant with God, committing the keeping of their souls to Him, and being persuaded that He is able to keep that which they had committed unto Him. One thought in particular proved helpful to many, viz., that if any had failed in certain points perhaps they had not committed those especial things to God to keep for them. He would keep all that they committed, and if they held anything back it would be their own fault if it overcame them.

Then followed a season of prayer, and in the solemn calm which followed many wills were broken and many hearts with all their failings were committed into the faithful keeping of Him who is able to perform that which He hath promised.

On Saturday morning there was held the final

PRAISE MEETING.

The stroke of seven o'clock found the tent filled to overflowing, but not fuller than the hearts of the occupants. Each of those, seventeen in number, who had been breaking the bread of life to the multitude during the week now gave a text and a final word of loving sympathy and encouragement. Then over one hundred persons read or quoted a verse which had been helpful to them, or which might assist others. Sometimes six, ten, or fifteen would arrange to read the same verse together; there was no waiting; the only difficulty was, when the time came to conclude, to get them to stop, and then all joined in a deep heart-felt song of praise, which will, we trust, constantly echo and re-echo in every soul, through life, until they enter into the glory.

Next week we hope to conclude our report with notes of the early prayer-meetings, young men's meetings, afternoon meetings, ladies meetings, and missionary meeting on Saturday.

The Christian.

August 5, 1887.

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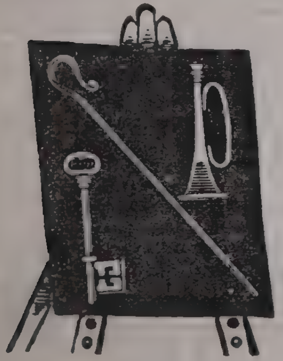

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE OF SEVERE SPASMODIC ASTHMA; A LADY AT SPILSBY, LINC.

I was consulted upon this case last winter (Dec. 10th), the patient, Miss L——, having forwarded me a full statement of her symptoms.

The complaint had commenced two years before that time, with pains in the chest, shortness of breath, and whistling sound in breathing. These symptoms had become exceedingly troublesome. The attacks would last a whole day. She began to lose flesh. An eminent London physician and others had been consulted, with slight relief.

Within one month after commencing my treatment she was much better. "I have been free from asthma for ten days" (she says), "and have been able to get out for a walk."

In two months she reports:—"My chest is much stronger. I have a cold, but it did not bring on asthma, as before, which is a wonderful thing. I continue the liniment night and morning."

In the third month she says:—"I keep on mending;" and on the 18th March I received a letter, in which she says:—"The good you have done me is wonderful. I have not had the least symptom since January. I have gained in weight also."

N.B.—Further particulars of this case will be given to any bonâ fide enquirer desirous to consult me.

NOTE. — Days of Consultation. — **TUESDAY, THURSDAY,** and **SATURDAY** Mornings **ONLY,** at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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For the Young.

COMFORTED.

OH, how my head ached, and how dark the world looked to me that Tuesday morning! My servant girl had left, and my husband had gone in search of a competent woman to do the washing. He returned very soon, highly elated.

"I've found such a nice old coloured auntie! I'm sure she'll cheer you up, Mary, whether she washes well or not."

"But the washing is the main thing, Harry, and how I do dread a strange woman coming in!" I complained. "She'll want so much waiting on, and slop my tidy kitchen all over."

"Oh, I guess not, dear! Her room looked very neat, so far as I could see from the open door."

I dropped the subject, for there is no use in trying to make a man understand a housekeeper's feelings about such things. I was not usually so despondent, but we were strangers in a strange land. I missed the dear familiar faces and voices of my Eastern home. I was homesick, and I had the the malaria. I was growing fretful, too—I, who had been noted for my sunny temper. No wonder that my husband looked at me in grieved astonishment, and little Carl patted my face in pitying wonder, saying, "Poor mamma, her feel drefful bad!"

And so things in general were looking very gloomy to me that wash-day morning. Breakfast was over, and Harry was just going out of the door as the washer-woman came. I heard him speak to her, and her cheery reply, "Ho, ho, yes,! it's a bressed fine mornin', 'deed 'tis; cherks a body right up."

I had looked out just once to see if it were a good day for drying clothes, but had no thought of blessedness, or of being "cherked up" thereby. She came in, a little lame black woman, with bright eyes and wrinkled face. I could not help greeting her with an answering smile, in spite of the reflection. "How can she do a heavy washing?"

Carl watched her in wide-eyed wonder, as she took off her hood and shawl, and hung them in the entry on a nail that she spied herself. Then she spoke to him:

"An' how do yer do, little sonny? Ain't a'feared ob a coloured auntie, I hopes, ho, ho, ho!"

He echoed her laugh slightly, and then I knew they were to be friends.

"Now, honey," she said to me, "I kin see yer ain't feelin' right smart, an' if yo'll jes' gib me a minnit to get de bearin' ob t'ings, I won't make yer no trouble; kase I can't a-bear ter be waited on. I spects de tubs an' t'ings is in de suller?"

"Yes, Mrs. Green"—

"Law, mis', won't yer jes' call me Aunt Ruby, like odder folks do? 'Pears like I feel more to hum."

"Certingly, if you like," I answered.

While I was washing the dishes, she sorted the clothes, occassionaly exclaiming over a bit of embroidery or lace, "Now I mus' be mighty keerful of dat ar!" until I was tempted to bring forward some articles which I had kept back, fearing to trust them in untried hands.

"Now, deary, I don't mean no disrespect, on'y I jes' has dat ar way ob talkin', ye know"—

"Oh, I don't mind it, Aunt Ruby; go on."

"Well, es I was gwine ter say, yer kindy strangers in dese hyar parts, I reckon!"

"Yes, we've only lived hear a few months, and oh, Aunt Ruby, I'm so home-sick!"

"Pore chile! I knows jes' how dat ar feels, kase I come from hyar from ole Kaintuck, an' I t'ought how I should die, shore 'nuff; but, law, I goten ober it arter a wh'le! I jes' settled down an' sung it out."

"Sung it out? That's a novel way."

"Yes: ho, ho, ho! I'se a drefful singer, an' wus gwine ter speak ter ye 'bout dat; ye see it helps me 'long wid my washin's wonderful, an' I was gwine ter inquire of if would 'sturb ye."

"If singing or anything else can make washing easy, I don't blame you for doing it, Aunt Ruby. I don't see how you wash at all, lame as as you are."

"Laws, chile, I'se use to dat! I'se been lame more'n ten year. I should'nt know how ter walk straight now ef I could, ho, ho, ho!"

I had finished the dishes, and said wearily, "I must go and lie on the lounge a little while, Aunt Ruby; my head aches so badly. Carl, will you come?"

"Oh, he ain't in my way a speck—de bressed lam'!" said Aunt Ruby.

Seeing that both were satisfied, I left them, leaving the door ajar so I could hear her cheery voice. After a few affectionate words to the baby, the rubbing and singing commenced.

Dere's a lan' dat ar' fairer dan day,
An' a by faith I kin see it afar;
An' a de Saviour waits ober de way
Ter prepare us a dwellin' place dar.

"Yer don't t'ink no great ob ole auntie's singin', does yer, lam'? ho, ho, ho!"

"Sin' some more adain!" answered Carl.

We shell sing on dat beauterful shoah,
De meloderous songs ob de blest;
An' our spirits shell sorrer no moah.
Nor a sigh fer de blessin' ob rest.
In de sweet, by an' by, a-by an' by,
We shell sing on dat beauterful shoah.

I heard a knock as the chorus was completed, but Aunt Ruby hastened to open the door. She received the things from the grocer's boy, and then the rubbing and singing went on:—

When I kin read my title cl'ar
To mansions in-a de skies,
I'll bid farewell to ebery fear,
An-a wipe my weepin' eyes.
Oh, glo-a-ry, glo-a-ry in-a my soul!

"I jes' better stop, lam', kase mebbe yer ma'll want ter go ter sleep, an' suz-a-me! dar's dat door open a leetle crack too; dat ar's too bad!"

She came softly to shut it, but I objected.

"Don't, Aunt Ruby. I don't want ter sleep, and I do want to hear you sing. It does me good."

"Ho, ho, ho, honey! I ain't no fine singer, I knows dat; but it's a sight o' comfort to be a-hummin' es I works; but I didn't want ter 'sturb ye a mite."

"You don't. Can you sing 'Steal Away to Jesus'?"

"Don' 'spect I kin. Most I knows is de good-enough ole hymns I was brung up on."

"Well, go on and sing them. I was brought up on them, too; they seem like the dear old home."

Let-a cares like a wild deluge come,
Let-a storms ob sorrer fall,
So I but safely reach-a my hum,
My God, my heaben, my all!

Carl same softly in, and laid his head down on my pillow, whispering, "Don' she sin' lubly, mamma?"

I drew him to me, saying, "Yes, darling. Listen!"

All hail de powah ob Jesus' name
Let angels prostrate fall,
Bring-a forth de royal dierdem,
And crown Him Lord ob all.

Silence, and the closing of the door, announced that the singer had gone to hang out some clothes. I rose, finding my head much better, and little Carl was fast asleep. I began preparations for dinner, and half unconsciously took up the last verse of the hymn:—

Oh, that with yonder sacred throng,
We at his feet may fall;
We'll join the everlasting song,
And crown Him Lord of all!

My eyes filled with happy tears as faith asserted itself. Although dear ones walk far apart in this world, it will be all right if from East and West we find the way to the eternal home.

"Aunt Ruby, are you always happy?" I asked a little later.

"Well, mos'ly, honey! I has turrible aches in my lameness when de wedder's damp, an' den it's kindy hard pullin'; but, law, I take holt an' sing it out. Dat's my med'cine, an' it's a mighty good one, ho, ho! Did you eber try it, child?"

"I used to carol a little around the house when I felt happy, but lately I've been too heavy-hearted and weary to sing or enjoy anything."

"Laws, deary! dem's jes' de times yer needs it; w'en a body has trubble, it lifts 'em right up. I knows, kase I'se tried it. I'se had a lot ob 'flictions, an' de wust ob all was w'en my ole man Dan'l died. He wus a good man, dat he wus, honey! en ef I couldn't sing 'bout de place where he's gone to, I dunno what I'd do. It makes it all seem real like, an' es ef he's jes' awaitin' fer me ter come; does so!"

I went into the pantry to mix some biscuits, wondering what dear old hymn would be her next selection. I might have known, for her loving thoughts were with "Dan'l."

Dere is a lan' ob pure delight,
Where saints immortal reign;
In-fin'te day excloods de night,
An' pleasures banish pain.
Dere eberlastin' springs abides,
An' neber witherin' flowers;
Death like a narrer sea divides
Dat-a heabenly lan' frum ours.

"Ye see, honey, dat's a sight ob comfort ter me, dat ar hymn, kase Dan'l wus a powahful han' ter lub flowers, an' jes' ter t'ink dat he has 'em all de year 'roun', an' here dey's so fleetin'! Ye see, chile, it's a sight o' comfort ter know jus' how t'ings is wid 'em w'en dey's clean gone from hyar; an' if it wusn't for de verses an' de two las' chapters in de Bible dat tells all 'bout it, I dunno what I should do. I 'spects I'd be a pore mis'sable creetur."

"It must be dreary living alone, Aunt Ruby!"

"Yessum; but I has a sight o' comforts, an' I kin read a little in Dan'l's ole Bible, and dat's sech company! He was a gran' reader, an' I use ter lis'en, till I kindy knows how de verses goes 'fore I see 'em. An' den I'se got lots o' friends, an' I'se able ter do, an' help my own self, an' I'se got a mossel o' savings put by, an' so ebery-t'ing works togedder fer good. Now, 'bout dese yere flannels; I'se berry keerful ob dem, an' hes a certain way ter wash 'em, myse'f"—

"Do just as you think fit, auntie! You know more about them than I do, and everything else worth knowing, I fancy."

"Laws-a-massy! Here dat now; ho, ho, ho! Why, I'se a pore iggorant woman; allers had to work, an 'scase any larnin'."

"Well, you know how to make the best of this world, and make sure of the next, and that is he wisest kind of knowledge, after all."

Carl woke up and asked, "Is 'e nice brack lady done 'way?"

Harry came in, rejoiced to see his wife with the wrinkles gone from her brow, and a smile on her lips.

"Why, has the headache all gone dear?"

"Yes, Harry, and a great deal of the wretched heartache with it. Our new washerwoman is a blessed comforter!"—*Congregationalist*.

THE LOVE OF JESUS.

Softly sing the love of Jesus!
For our hearts are full of tears,
As we think how, walking humbly
This low earth for weary years,
Without riches, without dwelling,
Wounded sore by foe and friend,
In the garden, and in dying,
Jesus loved us to the end!

Gladly sing the love of Jesus!
Let us lean upon his arm,
If He love us, what can grieve us?
If he keep us, what can harm?
Still He lays his hands in blessing
On each timid little face,
And in heaven the children's angels
Near the throne have always place.

Ever sing the love of Jesus!
Let the day be dark or clear,
Every pain and every sorrow
Bring Him to his own more near.
Death's cold wave need not affright us,
When we know that He has died,
When we see the face of Jesus
Smiling from the other side!

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, Aug. 7, Matt. x. 16—31; Monday, Aug. 8, Matt. x. 32—42; Tuesday, Aug. 9, Matt. xi. 1—15; Wednesday, Aug. 10, Matt. xi. 16—30; Thursday, Aug. 11, Matt. xii. 1—13; Friday, Aug. 12, Matt. xii. 14—30; Saturday, Aug. 13, Matt. xii. 31—50.

ELIJAH THE PROPHET.—12.

By Rev. F. B. Meyer, B.A., Leicester.

THE STILL SMALL VOICE.

1 Kings xix.

Refreshed by sleep and food, Elijah resumed his journey across the desert to Horeb. Perhaps no spot on earth is more associated with the manifested presence of God than that sacred mount. There the bush burned with fire; there the law was given; there Moses spent forty days and nights alone with God. It was a natural instinct that led the prophet thither, and all the world could not have furnished a more appropriate school. Natural scenery and holy associations lent all their powers to impress and elevate the soul.

Forty times the prophet saw the sun rise and set over the desert waste. I do not know that anyone has perfectly explained the meaning of that symbolic number which so frequently appears upon the page of Scripture, and is so often associated with failure and temptation. I can only note the fact of its frequent repetition in passing. Thus, at last, the prophet came to Horeb, the mount of God. We have to consider how God dealt with his dispirited and truant child.

I. God Spake to Him.—In some darksome cave, among those rent precipices, Elijah lodged; and, as he waited, in lonely musings, the fire burned in his soul. But he had not long to wait. "Behold, the word of the Lord came unto him."

That word had often come to him before. It had come to him at Thisbe. It had come to him in Samaria, after he had given his first message to Ahab. It had come to him when Cherith was dry. It had come to summon him from the solitudes of Zarephath to the stir of active life. And now it found him out, and came to him again. There is no spot on earth so lonely, no cave so deep and dark, where the word of the Lord cannot discover and come to us.

But though God had often spoken to him before, He had never spoken in quite the same tone—*What dost thou here, Elijah?* The accent was stern and reproachful, "Thou art my servant; thou art set to do my will; if ever thou wast needed, it is now; the tide is on the turn; a great reformation is almost ripe. Why hast thou left thy post. How camest thou hither without my bidding or my leave?" Elijah shrank from a direct reply. If he had answered truly, he must have confessed that he was utterly in the wrong, without a single word of extenuation or excuse. He had done wrong in leaving his post, and that first wrong step had been aggravated by every one which he had taken since, plunging him further and further into the dark.

If the prophet had answered that searching question of God with shame and sorrow; if he had confessed that he had failed, and asked for forgiveness; if he had cast himself on the pitifulness and tenderness of his Almighty friend, there is not the least doubt that he would have been forgiven and restored. The past would never have been named against him, and the results of his fatal flight would have been repaired. God would Himself have stood in the breach, until his child could hasten back again to his post, and lead on the glorious work which he had so nobly commenced. But instead of this, he parried the Divine question, and evaded it. He did not try to explain how he came there, or what he was doing. He chose rather to dwell upon his own loyalty for the cause of God, and to bring it out into striking relief by contrasting it with the sinful backslidings of his people. "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away." All this was well known to God, and I do not think the prophet would ever have alluded to it, unless he had been hard pressed to find an excuse to palliate his own cowardice and neglect of duty.

In point of fact, he was thoroughly demoralised with unbelief and fear. The sky of his soul was covered with clouds so dense that no star of comfort glimmered through their murky curtains. He did not care to realise that the fault lay with himself, and he therefore sought to show that others were to blame for the pass to which the cause of God had come. His was a noble nature, under a temporary cloud. A palace in ruins. A splendid vessel rolling rudderless in the trough of the waves. There was, no doubt, truth in what he said. He was full of zeal and holy devotion to the cause of God. He had often mourned over the national degeneracy. He keenly felt his own isolation and loneliness. But these were not the reasons why at that moment he was hiding in the cave; nor was this an answer to that searching question "What doest thou here, Elijah?"

How often is that question put still! When a Christian worker, sorely needed, deserts his post, because of some unforeseen difficulty, or to secure selfish gratification and ease; to that couch of indolence, or to that forest glade where soft breezes blow, the question comes, *What doest thou here?* When a child of God is found in the theatre, the dancing saloon, or the place of evil companionship; sitting in the seat of scorners, or walking in the way of the ungodly; again, must the question come as a thunderbolt out of a clear sky; *What doest thou here?* When one, endowed with great faculties, digs a hole in the earth, and buries the God entrusted talent, standing idle all the day long among the loungers in the market-place, again must the inquiry ring out, *What doest thou here?*

Life is the time for doing. The world is a great workshop, in which there is no room for drones. God Himself worketh as the great Master-builder. All creatures fulfil their needful functions, from the angel that hymns God's praise to the wasp that buries a corpse. There is plenty to do. Evil to put down; good to build up; doubters to be directed; prodigals to be won back; sinners to be sought. *What doest thou here?* Up, Christians, leave your caves, and *do*. Do not do in order to be saved; but, being saved, DO.

II. God taught him by a beautiful natural parable.—He was bidden to stand at the entrance to the cave, but this he hesitated to do, until afterwards. Did that hesitancy arise from a guilty conscience, reminding him, that all was not right between him and God?

Presently there was the sound of the rushing of a mighty wind, and in another moment a violent tornado was sweeping past. Nothing could withstand its fury. It rent the mountains, and brake in pieces the rocks before the Lord; the valleys were littered with splintered fragments; but *the Lord was not in the wind.* And when the wind had died away there was an earthquake. The mountain swayed to and fro, yawning and cracking; the ground heaved as if an Almighty hand were passing beneath it; *but the Lord was not in the earthquake.* And when the earthquake was over there was a fire. The heavens were one blaze of light, each pinnacle and peak glowed in the kindling flame; the valley beneath looked like a huge smelting-furnace; *but the Lord was not in the fire.*

How strange! Surely these were the appropriate natural symbols of the Divine presence. If we had been asked to describe it we should have used these first of all. But, hark! a still, small whisper is in the air—very still, and very small, like the trembling echoes of a flute which is being played among the hills. It touched the listening heart of the prophet. If the more tumultuous outburst of power had expressed the storm and passion of his nature, this elicited and interpreted a sweeter, nobler self, and cast a softening spell over his tempest-tossed spirit, and seemed to be the tender cadence of the love and pity of God which had come in search of him. Its music drew him from the cave, into the innermost recesses of which he had been driven by the terrible convulsions of nature. "And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave."

What was the meaning of all this? It is not difficult to understand. Elijah was most eager that his people should be restored to their allegiance to God, and he thought that it could only be done by some striking and wonderful act. He may have often spoke thus with himself, "Those idols shall never be swept from our land, unless God sends a movement swift and irresistible as the *wind*, which hurries the clouds before it. The land can never be awakened except by a moral *earthquake*. There must be a baptism of *fire*." And when he stood on Carmel, and beheld the panic amongst the priests, and the eagerness amongst the people; he thought that the time, the set time, had come. But all that died away. That was not God's chosen way of saving Israel. And because He did not go on working thus, Elijah thought that He was not working at all, and abandoned himself to the depths of despondency.

But in this natural parable God seemed to say:—"My child, thou hast been looking for Me to answer thy prayers with striking signs and wonders; and because these have not been given in a marked and permanent form, thou hast thought Me heedless and inactive. But I am not always to be found in these great visible movements; I love to work gently, softly, and unperceived; I have been working so; I am working so still; and there are in Israel, as the results of my quiet gentle ministry, 'seven thousand, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.'" Yes, and was not the gentle ministry of Elisha, succeeding the stormy career of his great predecessor, like the still small voice after the wind, the earthquake, and the fire? And is it not probable that more real good was effected by his unobtrusive life and miracles than was even wrought by the splendid deeds of Elijah?

We often fall into similar mistakes. When we wish to promote a revival, we seek to secure large crowds, much evident impression, powerful preachers; influences comparable to the wind, the earthquake, and the fire. When these are present, we account that we are secure of having the presence and power of God. But surely *Nature* herself rebukes us. Who hears the roll of the planets? Who can detect the falling of the dew? Whose eye has ever been injured by the breaking of the wavelets of daylight on the shores of our planet? "There is no speech, nor language, their voice is not heard." At this moment the mightiest forces are in operation around us; but there is nothing to betray their presence. And thus was it with the *ministry of the Lord Jesus*. He did not strive, nor cry, nor lift up, nor cause his voice to be heard in the streets. Whilst men were expecting him at the front door, with blare of trumpet; He stepped into his destined home in the disguise of a peasant's child. His going forth is ever prepared as the morning. He comes down as showers on the mown grass. His Spirit descends as the dove, whose wings make no tremour in the still air. Let us take heart. God may not be working as we expect; but He is working. If not in the wind, yet in the zephyr. If not in the earthquake, yet in the heart-break. If not in the fire, yet in the warmth of summer. If not in thunder, yet in the still small voice. If not in crowds, yet in lonely hearts, in silent tears, in the broken sobs of penitents, and in multitudes, who, like the seven thousand of Israel, are unknown as disciples.

But Elijah refused to be comforted. It seemed as if he could not shake off the mood in which he was ensnared. And so when God asked him the second time: *What doest thou here, Elijah?* he answered in the self-same words, with which he had tried to justify himself before. "And he said, I have been very jealous"...

It is pleasant to think of those 7000 disciples, known only to God. We are sometimes sad, as we compare the scanty number of professing Christians, with the masses of the ungodly. But we may take heart. There are other Christians beside. That harsh-seeming governor is a Joseph in disguise. That wealthy owner of the garden in Aramathea is a lowly follower of Jesus. That member of the Sanhedrim is a disciple, but secretly, for fear of the Jews. For every one entered on our rolls of communicants, there are hundreds, perhaps thousands, whom God shall reckon as his, when He makes up his jewels. But, if you, dear reader, are one of that number, I entreat you, do not remain so; it puts you in a false position; it robs the cause of God of your help and influence; it is an act of treachery to Christ Himself. Beware lest, if you are ashamed of Him, the time may come when He shall be ashamed of you.

We are all doing more good than we know. Elijah thought that he was doing nothing except when battling with idolatry and sin. He never thought how often he was helping those 7000, by the indirect influence of his example. We, perhaps, accomplish less by our great efforts, than we effect by a consistent life, a holy character, a daily shining. Lighthouse keepers never know how many weary longing eyes turn in the darkness to the silent light they maintain through the dark night.

III. God sent him back to work for Him.—"Go; return." It was very good of God to use him again at all. He would have been justified in dismissing his servant, who had failed in so important a juncture. But notice, He did not employ him again in the post he had deserted. Nor does Elijah ever seem to have been entrusted with the same widespread national influence, after the flight from Jezreel, that he had been honoured with before. Indeed, he was here commissioned to anoint the three men who were to share amongst them the work which he might have accomplished, if only he had been true to his opportunities. "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu, the son of Nimshi, shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shall thou anoint to be prophet in thy room." Does it not remind you of the case of Moses, who, for one sin, was forbidden to enter Canaan; and was commanded to resign the post which he had held so long to his servant Joshua?

One solemn lesson remains. Let us beware. God will never put us away as his children; but He may put us away as his servants. Who does not recall the names of some, once eminently honoured, but now laid aside? Let us beware lest this fate befall any one of us. It may. One false step; one hurried desertion of our post; one act of failure; one outburst of passion; any one of these may be enough to force our heavenly Father to cast us away, as Samson did the jawbone of the ass, with which he had slain heaps upon heaps.

We may not forfeit heaven; that is guaranteed to us too certainly by the blood of Jesus. We may even be favoured by a glorious and triumphant entrance thither in an equipage of flame. But never again shall we stand on Carmel's height, with such an opportunity of usefulness. Others must take up the work as it drops from our hands.

ANCHORAGE MISSION.—We are requested to state that all letters as to the admission of young women to this Mission be addressed to Mrs. Stuart-Wortley, Rosslyn House, Grove End-road, N.W. Questions connected with the legal part of the work (affiliation cases) may be addressed to Colonel Stuart-Wortley.

MONTREAL SHELTERING HOMES.—A large company assembled on the occasion of the recent dedication of two houses for rescue purposes. Miss Barber, who has many ladies associated with her, and is heartily supported by the W.C.T.U., has long been engaged in work amongst the fallen, and the scheme she has been devising whereby unfortunate women, on their release from prison, could be sheltered and cared for, and led to lead a new life, has now taken practical shape. She could not be discouraged as to the work, she said, so long as she knew that Jesus came "to seek and to save that which was lost." Over the door is the motto in gas, "God is love," placed there in imitation of Mr. Moody, who once said if he could not preach the words into the hearts of the people, he would burn them in. Bishops Bond and Ussher and other leading men of the city took part in the dedication, and expressed their warm sympathy with the work.

ITALIANS IN LONDON.

Dear Sir,—It may be interesting to some of your readers to learn that evangelistic work has been carried on among Italians in London, and blessing vouchsafed in connection with it during the past quarter of a century. A Bible-class is held each Sunday afternoon by Professor Leone Levi (honorary secretary of the Mission), and there is a Sunday-school, conducted by other devoted friends. The President of the Society is Professor J. H. Gladstone.

There has been a constant house-to-house visitation by the missionary, Count V. di Sergolina, who has truly had a chequered history, having sacrificed all earthly possessions to his love for his countrymen. He was condemned to the Papal dungeons (with the confiscation of all that belonged to him) by Pio IX., and suffered much misery. The following brief narrative was related to some of our committee by a lady, who is well known as an earnest and self-denying friend to the Italians at home and abroad. I give it in her own words:—"I was sketching by the roadside near Bagni di Zucca, a lady sitting beside me distributing Bibles, when a poor workman passed us. My friend offered him a Bible. He said, 'You need not give me one. I was in England for eight years, and attended the Sabbath-school in Hatton-garden, and there learned to love my Bible. I brought it to Italy, and now, in my home in the mountains, I read it with my wife. We have given up confessing to the priest, and confess and pray to God alone.' You may be sure I listened with interest, and found that Count Sergolina had been his teacher. I have been looking out for the Count ever since, and only a few months ago made his acquaintance, and found him to be indeed a saint well disciplined in the school of suffering."

This is one testimony out of many to the watering of the seed sown. The committee has met with severe loss within the last two years in the death of two of its most valued members—Mr. J. H. Fordham and Mr. Robert Glover.

Yours faithfully, J. G. Robertson.

Oak Hill Park, Hampstead, N.W.

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A NEW TRANSLATION.

[*Literally from the Hebrew.*]

2 Samuel xxiii. 1—5.

1.—Now these, of David, are the latest words:—
David, the son of Jesse, hath declared,
Even the man exalted hath declared,
Touching the Anointed One of Jacob's God,
The pleasant theme of Israel's [sacred] psalms:—
2.—The Spirit of Jehovah spake in me,
And on my tongue was his prophetic word.
3.—To me said Israel's God, Israel's Rock
Spake of a ruler over Adam's race,
A righteous ruler, reverencing God.
4.—And as the light of morning shall He rise,
Sun of a morning unobscured by clouds;
By [whose] bright shining after copious rain,
The tender herbage [springeth] from the earth.
5.—Although my house be not so with [my] God,
Yet hath He made a covenant with me,
Eternal, ordered in all things, and sure,
[Which] *though* all my salvation and delight
He will not cause it, yet, to issue forth.

Blackheath. W. C. S.

MR. & MRS. WOODFORD FAWCETT, Bressay House, Tulse Hill, recently gave their annual tea and garden meeting to the servants in the immediate neighbourhood. Two hundred and eighty invitations were accepted, and tea was provided on the lawn. A Gospel temperance meeting was afterwards held in a tent, presided over by Mr. Josiah Nix. Addresses were delivered by Mr. and Mrs. Hind-Smith, Mrs. Golding and Mrs. Fawcett. Fifty-five pledges were taken and several professed to decide for the Lord.

FROM THE ARGENTINE REPUBLIC.

The following is from a missionary who went out from Mr. Guinness' Training Institute:—

I came to this country about five years ago and commenced labouring in the Gospel chiefly among the English people who are scattered over the vast plain of the Argentine Republic, where by the grace of God I was permitted to see some fruits of my labours. After three short years I was compelled to return to England in consequence of broken-down health, the resul of overtaxing my strength, in endeavouring to reach the solitary families who had never been visited, and who were too far out ever to reach a place of worship.

I am thankful to say that something is being done for the spread of the Gospel in this city, and some three or four places in the interior. In Buenos Ayres, Rosario, and a few other towns, services have been held, but the only permanent efforts for the spread of the Gospel among the Spanish multitudes of the Republic are in Buenos Ayres and Rosario, as far as I can gather. But Spanish Scriptures have found their way into many towns. When we consider the immense tract of country—the Argentine Republic being more than nine times the size of Great Britain—and the many towns still without the Gospel, we see how great the need is.

One striking feature at the present time is the readiness of the people here to listen to the Gospel. Not long ago they were as difficult to reach as the people of their mother country, Spain; now they seem to have very little respect for the priests, disregarding their teaching, and disbelieving it too. They are ready, no doubt, for the Gospel; but, if still left without it, will, I fear, soon sink into the grossest infidelity.

Yesterday the sad news reached me of the death of a young Spaniard—the first-fruits of my work in Spanish. He avoided any who were likely to speak to him of salvation. Alas! there were very few to avoid; but desiring to learn English, and I not speaking Spanish at the time, he kept as much as possible with me, when near. I learnt a portion of Scripture to repeat to him, and that was all the Spanish I knew at the time. God owned the Word in blessing to his soul. He at once began to serve the Lord, living on his own private means. He was very bright and intelligent, with a great power of attraction, so that many gathered round him to listen. God blessed him, and made him a blessing.

When I was leaving this country, as he and I walked up and down the landing-stage, he suddenly stopped, saying, in Spanish, "Tell me, Brother Ewen, are there *no* Christians in England?" "Yes," I answered, "hundreds of thousands." "Then," with a most sad face, he continued, "why do they not come out here? Do you know that Buenos Ayres is so ready for the Gospel that you have only to announce a meeting, and the people crowd in until there is not room to stand?" After serving the Lord faithfully, he entered into his rest, after a few days' illness.

We much need the prayers of the Lord's people for our work here, and we long to see many labourers sent forth into this ripe field for Gospel work.—Yours faithfully in the Lord,

J. H. L. Ewen.

Poste Restante, Montevideo, Uruguay, S.A.

YOUNG PEOPLE'S BIBLE AND PRAYER UNION.—The object of this Union is to help young people so to use the Word of God that it may send its clear light upon their daily path, and also assist them to prove the efficacy of prayer. Like all others established with this object, the Union works in a very important sphere, and, as shown by many letters received, has already been the means of much blessing. The little publication, *Lighted Footsteps*, contains besides a monthly letter, much that will interest and instruct. It is published at a farthing, the yearly subscription, including postage, being fourpence. Communications to be addressed Rev. W. Darlow Sarjeant, Greenwich.

WATCHING FOR SOULS.

The bulky volume giving an account of Gospel effort in connection with the Evangelistic Mission, just issued by Mr. C. Russell Hurditch, director, is very aptly designated by the words at the head of this notice. In all the places referred to, where the work of evangelisation has been going on in connection with this Mission, there has evidently been an earnest "watching for souls," and in many cases a precious ingathering.

The work, both in London and the provinces, is of a very comprehensive and far-reaching character. In the Metropolis there are some ten centres constantly occupied. Kilburn Hall (opened in 1868) is the first to which reference is made, and a very encouraging fact in connection with the work here carried on is that the members and workers are themselves the spiritual fruit of the ministry of the Gospel preached under that roof. A Sunday-school, with an average attendance of three hundred and fifty, mothers' meeting, young women's Bible-class, and other agencies, are actively carried on. Malden Hall, between Haverstock-hill and Kentish-town, is another hive of Christian industry. Here there is a men's Bible-class, with a weekly attendance of sixty or seventy, and a Sunday-school, with about five hundred children; and a large amount of open-air and evangelistic effort is continuously in operation. During the winter children's special services are held every Tuesday. The personal testimonies added to the notice given of this work, are of the deepest interest. This hall, it is added, is too small for the many claims upon it, and more accommodation is urgently needed.

Turning in another direction we come to Bignold Hall, Forest-gate, which, in its enlarged form, capable of holding 700 persons, was opened in 1884. About thirty of the new converts last year formed themselves into an open-air band of evangelists, holding services twice a week. The mothers' meeting here has been very greatly blessed, and there is, besides the regular Sunday-school, a Bible-class for women, the number regularly attending being between fifty and sixty. Dalston Hall was opened in 1882, and some very interesting cases of conversion are given in connection with the work here.

From 1874 to 1885 services were held during the winter in the Oxford Music Hall, and, like the theatre services generally, were made the means of spreading the Gospel news amongst large numbers of persons who seldom or never attended a place of worship, and who had long been strangers to the truths of the Bible. Other music halls were also similarly made use of by this Mission. At West Kensington Hall, again, where Dr. Popham labours with unremitting energy, frequent services are held in the week, as well as on the Lord's Day, and have been abundantly blessed.

The account of work in the provinces is even more extensive and certainly not less interesting than of that in London. The Wiltshire branch of the Evangelistic Mission was commenced at Swindon in 1880, and since then the Central Hall has continued to be the centre of numerous Christian agencies, by which many have been led to Christ; some in wonderful ways. The workers go out into the streets and surrounding villages, and cottage meetings are frequently held. At Stretham, near Ely, Cambridgeshire, there is also, in connection with this Mission, a mission-hall and workman's reading-room, where the Gospel is faithfully preached, the services and meetings being well attended. It is a cheering sight, wrote a visitor, "to find about one-third of the population of a large village gathered into the pleasant well-arranged mission hall on Sunday nights to hear the simple preaching of the Gospel, while goodly numbers also assemble at morning and afternoon services in the same place." From this place also the Gospel is carried to many villages around.

Then there is in this volume, which we heartily commend to the attention of our readers, a cheering record of occasional missions in various counties. In glancing through it, it is impossible not to feel deep thankfulness as we see in how many and varied ways the Lord has blessed these labours of his servants to the salvation of men and women. The book is published by *Messrs. Shaw & Co.*, 48, *Paternoster-row*, or it may be had at the office of the Mission, 164, Alexandra-road, St. John's Wood, N.W. (1s.)

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PRINCESS MARY VILLAGE HOMES.

OPENING OF THE CHILDREN'S CHURCH.

These Homes are charmingly situated at Addlestone, on reaching which the visitor will get some glimpses of lovely scenery—of the winding Thames, of the green Surrey lanes, and of a wood, from amidst the cool depths of which rises the red tower of the village church. Entering the gateway of the Homes, on our left is the church, the dedication of which on Wednesday last week drew together a large company of visitors. In front is the lawn lit up with flowers, and around are the houses in which, now gathered in families, reside two hundred of the children of the criminal classes—some whose parents (one or both) are in prison, others who have been rescued from cruel and wicked guardians, and from a career of infamy for which they were intended. Each Home contains ten children of varying ages, and is presided over by a "mother," who, as letters from some who have left the Homes testify, well and truly acts this part to those committed to her care.

The Homes, which on this occasion were thrown open to the inspection of visitors, were spotlessly clean, and, in contrast with the scenes from which the children have happily been rescued, must be paradises of peace and joy. The children are educated, and trained in laundry-work, and as domestic servants.

The church, which cost £1200, will hold about 350 persons, and a portion is set apart for the inhabitants of the locality. The Princess Mary of Teck, and a number of aristocratic visitors were present, and the event occasioned great interest in the locality, the building being quite full. Very pleasant was it during the service, in the prayers and in the singing, to hear so clearly and harmoniously the children's voices. An anthem sung by them was admirably rendered.

The Bishop of Winchester, in a brief address at the close of the service, dwelt especially on the value of Christian education for the young. It is impossible, he said, to conceive a better investment than that of depositing Christian truth in the hearts of the young, and it is equally impossible to say how great will be the return for that investment by which one child is taken from poverty and evil surroundings and trained in right principles. The responsibility of Christians, then, in this matter is as plain as is the reward.

Sir H. Selwin Ibbetson, the treasurer, drew attention to the remarkably good reports received from Her Majesty's and the diocesan inspector, and referred to the financial position of the Homes. Mrs. Meredith also mentioned as a most important fact that, of the hundreds of children who have passed through the Homes, not one per cent. has gone back into paths of degradation and vice.

ANTI-TOBACCO SOCIETY.—The nineteenth annual report of this Society states that there are now over five hundred members, sixty-six having joined during the year. A large number of telling tracts and pamphlets on the question of smoking, especially as it relates to juveniles, has been issued and circulated. It is a promising sign that the demand for this literature is increasing, and the effort to meet it forms a prominent feature in the Society's operations. The committee suggest the adoption of a pledge against tobacco as well as drink, by Bands of Hope, and that instruction on the nature and effects of tobacco might be included in ordinary Sunday-school addresses. Mr. Frank Spence, 56, Peter-street, Manchester, is the hon. sec. of the Society.

BIBLE STUDY.

WITHOUT THE CAMP—WITHOUT THE GATE.

I.—*Without the camp; the leper's position*—type of the sinner (Lev. xiii. 45, 46).

(1) *Clothes rent.*—"All our righteousnesses are as filthy rags" Isa. lxiv. 6). "When the King came in to see the guests, He saw there a man which had not on a wedding garment....Then said the King to his servants...Cast him into outer darkness" (Matt. xxii. 11—13).

(2) *Head bare and lip covered—signs of mourning.*—"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. lvii. 20, 21). "The way of the wicked is as darkness" (Prov. iv. 19). "Destruction and misery are in their ways; and the way of peace have they not known" (Rom. iii. 16, 17). "The wages of sin is death" (Rom. vi. 23).

(3) *Unclean.*—"We are all as an unclean thing" (Isa. lxiv. 6). "They are altogether become filthy; there is none that doeth good, no, not one" (Ps. liii. 3).

(4) *Cast out.*—"Without the camp shall his habitation be" (Lev. xiii. 46). "There shall in no wise enter into it anything that defileth" (Rev. xxi. 27). "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii. 15).

II.—*Without the gate; where Jesus suffered.*—(In type): "The bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung" (Lev. xvi. 27). (In fact): "Jesus also, that He might sanctify the people with his own blood, suffered without the gate" (Heb. xiii. 12).

THE OUTCAST SINNER MEETS THE OUTCAST SAVIOUR.

He is (1) *Covered.*—"He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. lxi. 10).

(2) *Rejoicing.*—"He hath put a new song in my mouth, even praise unto our God" (Ps. xl. 3). "Because thy lovingkindness is better than life, my lips shall praise Thee"...My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips" (Ps. lxiii. 3—7).

(3) *Cleansed.*—"Ye are washed...ye are sanctified...ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11). "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 7). "Washed...from our sins in his own blood" (Rev. i. 5).

(4) *Brought nigh.*—"Now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ" (Eph. ii. 13). "Where I am, there shall also My servant be" (John xii. 26). "These are they which...have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14). Janet Clark.

INVALIDS' AUXILIARY TO MISSIONS.—The Edinburgh Medical Missionary Society have for some time had in working a plan what might well be adopted on a large scale. It is that of enlisting invalids to aid those who are suffering and in spiritual darkness, by their work. Many who are quite laid aside by ill-health are yet able to do a little needlework, and quite a number of invalid ladies are enrolled as an auxiliary of this Society. Their work is sold once a year at a bazaar, held usually in November, and last year the total proceeds amounted to £130, which was distributed in sums of from £15 to £5 amongst sixteen different missions in various parts of the world. The work, by giving something of interest to the broken life, must be beneficial to the invalid herself, and the report shows how much of blessing there is in this watering of parched ground, almost, it might be said, with tears. Miss Cowan, Westerlea, Murrayfield, N.B., is one of the secretaries.

THE PURITY CRUSADE.

FOREIGN TRAFFIC IN YOUNG GIRLS.

A special meeting of the committee of the National Vigilance Association was held last week to hear a report from Mr. Coote, the secretary, who has recently been to Rotterdam, with the object of moving the authorities there on this subject. From what transpired it appears that numbers of English girls, from representations made by German agents here, are engaged nominally to sing at *cafés chantants* in that city, as well as in many other places on the Continent. Too late they find out that for the most part these places are dens of infamy. Many sad cases were mentioned in which girls have been ruined as a result of having been thus entrapped.

After considerable discussion it was resolved to memorialise Government with the view to an international law to the following effect:—"That it shall not be lawful to employ any girls (minors) of any nationality foreign to the country in which they are proposed to be employed, in any place of entertainment where spirituous liquors are sold, unless they can produce proof of the consent of their parents or guardians; such consent to be properly ratified to the satisfaction of the consul."

A telegram was handed to the secretary at the close of the meeting which ran as follows:—"Many thanks; friends have prevented girls from going." This related to a case where it had come to the knowledge of an employer that some girls in his establishment had been engaged by a firm on the Continent. He wrote to Mr. Coote for particulars as to the character of this firm, the result of which justified the gravest suspicions. The girls were thus prevented from running into a snare of the most dangerous kind. This, obviously, is a field of investigation in which employers and friends of those who are tempted to undertake service in foreign lands may unite with the Society in ascertaining such particulars as will effectually safeguard the girls. The office of the National Vigilance Association is 267, Strand, W.C.

LADIES' NATIONAL ASSOCIATION.

A very earnest and serious spirit pervaded the proceedings of the annual public meeting, on Thursday last, of this Association for abolishing State-regulated vice. Mrs. Josephine Butler, who presided, said this was the first meeting of the Association since the great repeal victory. Some of the repeal societies dissolved in consequence of that victory, but the instinct of the Ladies' Association to keep together had been justified by events. There is a great work yet to be done, not only in vigilance effort at home, but in securing repeal for India and the British Colonies. There are indications on the part of some professed repealers, especially on the Continent, to favour compromise; on the other hand, the system is in danger of being revived in this country in another form. On the Continent, unhappily, there is a defection from the high ground of stern, unbending principle; the miasma that surrounds this system of regulated vice seems to have blunted the moral perceptions of some of the friends there. We, therefore, need to pronounce once more with great distinctness on this vital and central point. The International Conference of the Federation comes off at Lausanne in the first week of September, and Mrs. Butler hoped there would be a large attendance of British repealers. She read the first resolution, which, among other things, strongly protested against the exercise of any discretionary power, in regulating public morals, on the part of the police.

Mr. Stansfeld, M.P., explained that while Prof. Stuart, M.P., as a younger man, had now taken the lead of the Parliamentary agitation, he was ready to stand by the Professor's side and render all the help he could in this warfare. He contended that not only the repression of crime but the discouragement of vice is a part of the work to be undertaken; this latter function cannot safely be entrusted to policemen or to magistrates, but rather to the watchful action of the Christian public. In earnest and eloquent language Mr. Stansfeld urged that we must never rest till we get perfect equality as between man and woman on all moral questions. He held up to scorn and contempt "the gross, and monstrous, and brutal iniquity of men who dare to invade the sanctity of womanhood, merely to gratify their degraded passions." Referring to the Cass case, he protested against the morality of a district and the liberty of innocent women being at the mercy of a tainted man like Constable Endacott.

The resolution was cordially supported by Prof. Stuart, M.P., Mr. Rowntree, M.P., and Mr. C. B. McLaren, M.P. Mr. Rowntree thought that the decision of the House of Commons in the case of Miss Cass was among the brightest spots of the present session. He did not remember any previous instance of the House of Commons adjourning simply to vindicate the cause of a wronged and innocent woman. All these three honourable members expressed the strong opinion that the voice and influence of women will never have their due weight on these moral questions till they enjoy the Parliamentary franchise.

A resolution supporting the thorough repeal of the system in the British Colonies was moved in a pathetic speech by Miss Helen Taylor. The long oppression to which women had been subjected, she said, had taught them the truth on these moral questions, and it was now time that they should teach their teachers. A "morals police" *is* needed, but the best morals police in the world are the virtuous women. In earnestly supporting the resolution Mr. Crossley, M.P., said the initial cause of this evil was the large standing army and navy. When, he asked, will the day come when international differences are settled in a peaceful manner, and thus remove a perennial cause of sin and wrong? Mr. H. J. Wilson, M.P., followed in the same line of remark, and urged the need of vigilant action both at home and abroad. He made the excellent and practical suggestion that the promoters of repeal in this country should provide their friends in the Colonies with an ample supply of such literature as will inform their minds, and arouse them to earnest co-operation.

In moving a resolution with respect to India, Mrs. Pearsall Smith said that while sitting in the meeting she had seemed to hear the cry of millions of her helpless sisters in that land. Without any voice of their own that can reach the powers that be, we must speak on their behalf. She pressed home upon her English and American sisters their responsibility to do something in this matter, and said that when Mrs. Butler gives the word of command, all must be ready to act.

Mr. Bhaget Ram, barrister of the Middle Temple, in supporting the resolution, read an extract from a Lahore paper, describing the excesses and enormities of the "morals police" in India, as an illustration of the need of reform. He pleaded most pathetically for the cause of his oppressed and degraded countrywomen.

Prof. Stuart, in giving a brief *résumé* of the present state of the repeal movement in Parliament, said that Repeal has been obtained in Jamaica, Barbados and Trinidad through the Colonial Office, and it is in process of accomplishment in other places. In Malta, Fiji Islands, and in Hong Kong there is as yet no movement in this direction, and our attention must be given to these places, especially to Hong Kong. We have as yet gained nothing in India. Three years ago an effort was made under the viceroyalty of Lord Ripon, but as yet the authorities have not moved a step towards repeal. The independent colonies cannot be directly acted upon from Parliament, but we can move them by example and persuasion. The great obstacle rests with the permanent officials who uphold the system, and we must hammer into them the fact that this nation will not endure the continuance of these ordinances. We must, if need need be, endeavour to "stop the supplies" in Parliament, in order to get rid of this horrible system of conniving at and bolstering up iniquity.

THE GOSPEL IN FRANCE.

Sir,—At a time when Popery is making so much apparent progress in England, it will be interesting to your readers to notice what is done in a neighbouring country to enlighten the heathens of Rome, and to plant the flag of the Gospel in France. The report of the Société Evangélique de France for 1887, just published, will be interesting to English readers, not only because it speaks of faithful work done for the advancement of our Lord's kingdom, but also as a warning. If Popery is allowed to gain strength in England, the religious condition of the country in the future will be similar to that of France, where the supporters of evangelical truth encounter enormous difficulties. The aim of the Society is to form amidst the Romish population evangelical churches. By the clear, simple preaching of the Gospel, one by one souls are converted, and then set free from Rome's thraldom. Such converts are often still very ignorant, and need much patient teaching and loving encouragement. Nearly always a sharp persecution is immediately raised against them by their family and the Romish devotees, but such is the Lord's power to keep even the weakest of his sheep, that they are enabled often to face and overcome all. Slowly, but steadily, such small churches are formed; they begin to have on a Sunday regular services, then twice a day, often a week-day service. This year's report shows that they have felt the need to multiply prayer-meetings, and great results are expected from these.

Of course no opportunity is lost to preach the Gospel to larger congregations. Purely religious conferences are held in town halls, in barns, in dancing-rooms, &c. Funerals generally bring together large congregations, and often the Word spoken before an open grave is found to be the means of the conversion of a precious soul. The need of a fresh and powerful baptism of the Holy Ghost is much felt and desired; in one instance, at Tonquerve, the answer to long-continued prayer seems to have been given. A revival has taken place, and many conversions have been obtained. In the other stations, the Lord does not try his servants' faith over and above what they can bear, and He allows them to see here and there precious tokens of his presence.

This Society has also schools in several localities. The influence of religious education thus given is incalculable. It is much to be regretted that our restricted means prevent the opening of such evangelical schools at all our stations. They are the great need of France. Notwithstanding much opposition of the efforts made by the Government officials and priests, the schools are doing very well against the crushing competition of Government schools.

Many most interesting incidents of the work are given in the report. Those able to read French might obtain a copy by sending a postcard to Mons. le Pasteur Mouron, 76, Rue d'Assas, Paris, Secretary and Director of the Society.

C. W. Cremer, Pasteur.

ANCIENT JERUSALEM.—Herr Tenz is desirous to arrange a series of exhibitions of his famous model of Jerusalem, during the ensuing autumn and winter seasons. With the proceeds he hopes next spring to revisit his native country, Switzerland, and there also give lectures and exhibitions with the view of awakening an interest in Scripture. Three years ago he was grieved to find religion so little regarded, and that young people were rapidly drifting into indifference and infidelity. And it is in his mind that in the way already referred to, and by describing the discoveries made by the Palestine Exploration Fund, he may secure the attention of the Swiss people, and lead some to think of their spiritual condition. The object will doubtless commend itself, both to those who are already familiar with Herr Tenz's admirable models, and to those also who would thus aid the spread of the Gospel light in Switzerland. His address is 21, John Campbell-road, Kingsland-road, N.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Dr. T. B. Stephenson, of the Children's Home, Victoria Park.

A contemporary speaks of an article by Rev. H. C. G. Moule in the July *Churchman* as "a kind of sermon" upon 1 John i. 7. It is something very different. It is a careful examination of the true meaning of the expression, "And the blood of Jesus Christ, his Son, cleanseth us from all sin." Mr. Moule gives a useful *catena* of the New Testament passages which speak of the blood of Christ, and shows that it always refers to the blood as shed, not to it as in the body. It always refers, that is to say, to the *atoning* work of Christ.

Mr. Moule further slightly examines the usage of "cleanse," pointing out that when it is connected with "blood" it also always refers to atonement; and he eventually comes to the conclusion that the whole sentence does not speak of Christ purifying our motives, affections, &c., but of the continual application of his atonement. It is true that the life of the exalted Head flows to and through his believing members, united to Him by the Holy Spirit. This passage, however, looks another way; it means very directly, simply, and singly, the believer's shelter, daily and hourly, within the sprinkling of the propitiatory blood; within the application of the merits of the atoning death.

A lady subscriber, resident in Cork, writes to us with respcct to the cruel practice of compelling young women serving in place of business to *stand* behind the counter all day long, with only a brief interval for rest. She speaks of several who, during the past week, have been invalided through debility resulting from this continued strain. The question was fully ventilated in these and other columns some time since, but we do not know that any distinct advance was gained in the direction of a more humane treatment of those young people. Many employers seem to have no heart and no conscience as to what they owe to those in their service.

We would suggest that in large towns, where the wearing pressure of this constant strain is most deeply felt, Christian women should meet to consult, and should take united action in practically impressing the heads of firms with the absolute necessity of providing seats for young women engaged behind the counter.

At the conference of the Association for the Reform and Codification of the Law of Nations, Mr. H. Richard, M.P., offered statistics in relation to the military armies of Europe which may be relied upon. They justify the plea for arbitration unless the nations are prepared to see their industries shattered, and the interests of Europe brought to ruin by debts which now amount to £4,500,000,000. Surely the words of the prophet respecting the unrighteousness of human politics are becoming portentously true—the world is "wearied with the length of its way." It is so far gratifying to know that the conference, composed of men of mark from Europe and America, came to a unanimous vote in favour of settling international disputes by arbitration.

Intelligent young men who hear much of the scepticism of certain literary circles may be urged to read an article in the new *Quarterly Review* on Mr. Cotter Morrison's "Service of Man." While the book is said to be the most bitter and unscrupulous attack which has been made on Christianity in England during this generation, it is shown to be a tissue of misrepresentations, feeble and illogical in argument, and a disgrace to the writer as repeating objections to which unanswerable replies have been made, but which the author has not taken the trouble to read.

The recent unique success of Miss Ramsay in the Cambridge Classical Tripos suggests a word of warning against the danger of allowing mere intellectual studies to exclude the cultivation of the spiritual gifts and qualities. The tendency of much of the present-day education is to run off the lines of sound religious teaching. The enlargement of the mind and accumulation of knowledge are excellent things, but they should be the means rather than the end. That is the only real "higher' education" which leads from the intellectual to the spiritual.

The late Bishop Wordsworth struck the true key-note when he said :—

> If woman is rightly trained, her body will be subject to her soul, her soul will be informed by her mind, her mind will be warmed by her heart, and all will be refined, sublimed, and transfigured by the Holy Ghost. In physical science the study of God's works will lead her upward to admire their Divine Author. She will long to contemplate hereafter those Divine attributes and qualities in the Divine mind which are the cause of these glorious visible effects. In the study of history she will trace the Divine footsteps. In the reading of wise amd noble poetry her imagination will be disciplined to be a handmaid of her faith.

In Mr. Augustine Birrell's recent Life of Charlotte Brontë (*Walter Scott*, 1s.), it is stated that her father asked an elder sister of Charlotte what was the best mode of education for a woman, when the young girl replied, "That which would make her rule her house well." Without adopting this as adequate, it may be supplemented by the conclusion to which an excellent article on the subject arrives, in the new *Edinburgh Review*. If the destiny of woman is, to regenerate the coming age, and to infuse a nobler, more gracious, and less sordid spirit, women must do this, not by trying to become men, but by being more than ever women : by purity, self-restraint, gracious innocence, tenderness, reality, and truth." The young women of this age will make a fatal mistake if, for the sake of cultivating manners, or intellect, they pass over the cultivation of those moral emotions which have in all ages made woman an angel of blessing and influence among men.

This is holiday time. To those who are contemplating a visit to the Continent (from which they will probably return jaded and dissatisfied), it may opportunely be said, Why not try England? There are numbers of beautiful spots on our own coasts and in our own valleys where really healthful rest and change can be had. Seek out one of these. The motto of too many holiday-seekers is, "Anywhere, anywhere out of England." They will talk glibly of the Alps, Normandy, or the Riviera, whilst knowing nothing of their own country. Let such for once cast off the wretched fear of being thought "out of fashion," and spend one year's holiday in their own island. They will be gainers in health, contentment, and purse.

Thus far by way of protest; now for a plea. Let those whom God has blessed with ample means and opportunity for holidays, leave a mite behind them for the poor children of our joyless courts and dark alleys, to whom "a day in the country" is a green spot in the memory for many a week. Let them remember, too, the many over-worked ministers and helpers in the East of London and in our large towns, who, wearied in brain and body, cannot afford the sorely needed rest and change. To have helped to light up a young life for a few hours, or to give a brief respite to some struggling worker for God, will lend an additional sweetness to the giver's own holiday.

The season for this "Day in the Country," we may add, is fast passing away. Our fund has yet not reached the needful limits, and we should be glad if those friends who purpose helping in the matter will kindly do so speedily.

In a letter to Cardinal Rampolla, just published, the Pope, after alluding to his relations with Italy, France, Austria, Spain, and Belgium, expresses a wish that the good influence of "the Church" may be felt in other Catholic States, "*and in the English Colonies.*" May this wish never be fulfilled! To flourish upon the decay of others has always been the characteristic of Roman Catholicism, and a slight perusal of history suffices to show its blighting effects. Pope Leo further says that it is the duty of the See of Rome "to strengthen religion in all parts of the world." But let it ever be remembered that to all true Roman Catholics "religion" means only *their* religion, and that the progress of this has in all countries run parallel with national deterioration.

The present year is the tercentenary of the death of John Foxe, the martyrologist. Though three centuries have passed since the old writer penned his graphic narratives of those who were faithful unto death—"the martyrs of Jesus," as the inspired Apostle designates them—the volume has lost none of its interest, and its perusal is as necessary to-day as ever it was. There can be no real communion between light and darkness, and those who in the pages of old Foxe find Rome "drunken with the blood of the saints," will do well to remember that if she seemingly is less cruel to-day it is only because she lacks opportunity.

A little volume which has recently been issued by the Irish Association for the Prevention of Intemperance, gives the results of over eight years of labour with regard to the Sunday closing of public-houses in the sister island. The record is indeed a cheering one, seeing every result achieved has been reached in spite of the strongest possible opposition. There was an immense decrease in the number, not only of Sunday, but of week-day arrests. If the five large cities and towns had not been exempted from the operation of the Act, doubtless still more striking results would have followed. As it is, the figures are full of encouragement to all who desire to see Ireland progressing, and who cannot fail to observe that drink is one of the most potent of the evils under which she is suffering.

When it is remembered that about one hundred and fifty members of the House of Commons are in one way or other connected with the drink trade, it becomes less hard to understand the difficulties with which the temperance party in Parliament have to contend. Yet day by day it is more clearly seen that before England can make any further great and lasting progress she must be freed from the crushing burden of the drink bill and its attendant consequences. There is little use in increasing the national wealth so long as that wealth is taken from those who can least afford it, in exchange for a commodity which degrades them.

The Presbyterian Orphan Society of Ireland, under whose care during the past twenty-one years, nearly eight thousand orphans have been sustained and educated, finds difficulty in securing suitable situations for the girls who are supposed to be sent out into the world at fourteen years of age. It has, therefore, been decided by the committee to establish a Training Home to which, at the age in question, the girls will be drafted and there instructed in cooking and domestic work, and the mending and making of their own clothes. Already approving friends have subscribed nearly £3300 towards the erection of a building in Belfast for the purpose.

We heartily commend this example to other societies. The supply greatly exceeds the demand so far as the shop-girl class is concerned; and in regard to most employments which are considered suitable for females the labour market is greatly overstocked; whereas there is a lack of well-trained girls for domestic employment. Unfortunately the prejudice against domestic service as being less "respectable" than an engagement in a shop will take some time to overcome, but there is no reason why our large societies should not combat it by supplying girls who have been trained to look upon it as desirable and honourable. In a Christian home the position may be, and ought to be, a happy one, and Christians, by paying some attention to the temporal and spiritual needs of those employed in their homes, may do much to remove the prejudice to which we have referred.

Who can estimate the money locked up in art collections? Of late years many of these have been scattered under the auctioneer's hammer, and the prices paid, whether taken singly or collectively, give a striking view of England's wealth. They also give a view of the tastes of the upper classes, which is far from reassuring. Of this we have an instance in point, in the recent sale of the Lonsdale collection at Christie's. A portrait of Madame de Pompadour, 78 inches by 62, was there knocked down at £10,395! It is painted by Boucher, an artist whom she befriended in her career. The position of La Marquise de Pompadour (can titular gilding cleanse a sepulchre?) was purchased and maintained by the sacrifice of all that was pure and noble in woman. We may safely say that Louis XV. would have been a vastly better man had he never known her. We do not care to name the reputed purchaser. What surprises us is that anyone should wish to possess the picture of a courtesan, infamous beyond her peers; and more, that they should value it at such a price!

Mr. Ruskin, in an admirable passage which will be found in "The Queen of the Air," dealing with the subject of indiscrimate charity, congratulates certain persons on the freedom of their conscience from that sin, his own, "being bitterly burdened with the memory of many a sixpence given to beggars of whom I knew nothing, but that they had pale faces and thin waists." The kindly sage is not the only charitable person who feels the problem of the street beggar to be a difficult one, and any attempt at its solution is, therefore, of more than passing interest.

One such experiment is now being tried in Dublin. The committee of a Boys' Home in that city have issued shilling books of twelve tickets, each ticket entitling the bearer to a good meal, or two tickets to a meal and a bed. The plan is an excellent one, and we trust it will be successful in enabling people to avoid on the one hand the pain of refusing charity to mere children who, in many cases, are really destitute and deserted, and on the other, the danger of deception, and of the encouragement and support of professional vagrancy.

A domestic servant writes to say that a sick club, where she could pay a small sum weekly so as to be able to draw out something when obliged to leave a situation through sickness, instead of sinking all her savings, is a great desideratum. She thinks thousands would be glad to join it, and it would be a good way for servants to help each other. We shall be glad if any reader can inform us whether such an institution exists.

It was scarcely to be expected that the movement for amalgamating the Wesleyan and New Connexion Methodist bodies would approach an issue at the Wesleyan Conference just concluded. But the spirit in which the project was discussed was on the whole gratifying to the friends of union; the labours of the committee appointed to consider the subject must surely tend in the same direction. In these days of infidel and Papist activity it behoves all true disciples of Jesus Christ to sink minor differences, and, banding together, fight shoulder to shoulder against their common foes.

In this connection the results of Methodist union in Canada and Ireland may be of interest. Since the union took place it is agreed on all hands that greater energy and prosperity have resulted from the concentration of effort and purpose. The friction formerly caused by the existence in the same village of more than one Methodist community has been smoothed away; strife and rivalry have vanished; Sunday-schools are more efficiently conducted. There is greater zeal and unanimity in the management of the various church enterprises; while the ministers are better paid, and, having smaller circuits, can devote to the rescue of souls the time formerly spent in travelling far afield.

Dr. Joseph Parker's noonday, and midweek, service in the City of London has been an undoubted spiritual factor in the lives of many during the past eighteen years. The best proof that it has met with continued acceptance was to be found in the sight afforded by the City Temple on Thursday week, when the spacious building was as full as on a Sunday morning. The Doctor's last exposition, prior to his lengthened visit to America, was most evangelical and practical, even when stripped of its rhetorical and dramatic robing. We note that *The New York Evangelist*, referring to Dr. Parker's rumoured settlement in the late Mr. Beecher's pulpit, wonders whether his evangelical tone will please the Brooklynites. The Doctor himself says he hopes to resume his London ministry early in April.

We have seldom read a more discreditable report of a meeting on a grave public question than that which appeared in *The St. James's Gazette* of Friday last, of the anniversary of the Ladies National Association for abolishing State-protected vice. The animus which runs through it, not to speak of several gross misstatements, is a scandal to any respectable journal claiming to exercise an elevating influence on the community.

Several correspondents of *The Brighton Times* write to that journal, circumstantially accusing Mr. Wood (the self-styled "King Solomon") and his assistants at the hall in Edward-street, Brighton, of bribing the police, so as to wink at their blasphemous performances and protect them from a too inquisitive public.

The friends of humanity and of the lower orders of creation are deeply indebted to M. Lutaud, the French doctor, who, last week in the Princes' Hall, exposed so thoroughly the Pasteurian experiments in the treatment of hydrophobia. From a close personal investigation of the matter, he was able to show that, instead of the number of deaths from rabies having diminished, they have actually increased under the speculative *régime* of M. Pasteur. Moreover, his experiments have introduced a new and serious peril, occasioned by the frequent inoculations; and the lecturer was not slow to assert that some of the cases of death resulted not from the bites of rabid animals but from this laboratory poison introduced into the system.

The report of the English Government Commission, of which we have heard so much, was ridiculed and riddled to pieces by M. Lutaud; if the facts he stated can be well put before the British public—as we believe they will be—we may safely say that M. Pasteur's vivisective treatment for hydrophobia will be relegated, so far as this country is concerned at any rate, to the limbo of exploded delusions.

A friend, in sending a second contribution to the fund for engaging the services of Rev. G. Mabbs as lecturer on the Opium Question, says:—

> I have much pleasure in doing so, as I consider it is high time that pressure were put on our Government, and that our nation wash its hands of this abominable traffic.

Sunday Tennis parties are fast becoming fashionable, if we are to believe the Society journals. A contemporary, not in that category, states that on a recent Sabbath there were a number of receptions; one club had a special musical entertainment; another had a concert; a third had a glee party engaged; and that there is some talk of Sunday dances. These people may pay their servants for the additional labour, but they rob them of their God-given rest, and take from them that which money cannot compensate them for.

St. Giles' Christian Mission.—Owing to the long absence, through illness, of the Superintendent, Mr. Geo. Hatton (who is now in greatly improved health, and it is hoped will soon be able to resume his work in St. Giles), the funds of this Mission are entirely exhausted, and the Committee make an urgent appeal for help to carry on the work. Donations should be addressed as usual to Mr. Geo. Hatton, Superintendent St. Giles' Christian Mission, 4, Ampton-street, Regent-square, W.C.

"NOTHING TO DO."

Walking through Bedford, the other day, I encountered a young corporal of the militia. We had met a little before, in the Soldiers' Home, at Aldershot, when, together with several of his comrades, he had come to our mission services. Something in his manner, as well as in his honest face, had drawn my attention to him, and seldom had I heard a lad more quaintly express his feelings in prayer; so that it gave me the greatest pleasure to meet with him again, and to take the hard hand he stretched out to give me a soldier's greeting.

"I am going into the 'Sixteenth.'" "Is your mother willing?"

He had before told me how his mother's wishes had kept him from enlisting in the "regulars," and I now saw that his face grew grave at the mention of her name. "Nay, I cannot say she is willing," he replied, "but she feels that now she must give her consent, for I can get nothing to do."

Poor lad! As I wished him "God-speed," and, with his face towards barracks, and his back towards home, he hurried on to enlist, I felt a peculiar sadness settling down on my own soul. I had grown accustomed to hear the same words, "Nothing to do." "Nothing to do;" but I had never more thoroughly realised the agony held in them, than when thus made to ponder the enforced separation of that young militiaman from his mother.

A few weeks before, I had heard a poor father attempt to commend his son to God ere letting him start for a foreign shore, and, oh! how the old man's voice had faltered! He fain would have kept him at home, and the lad would fain have stayed; but, though strong, steady, and industrious as any young man in his native shire at home, he could find "nothing to do."

Time was when in the summer months the labourer could in some measure make up for what he had lost in the winter. From the hoeing of the early spring, to the reaping of the autumn, with mowing, or haymaking between, he found himself in constant request. It is not so now. The hoe is not used half so much as it was, while the mower and reaper are fast disappearing from the fields, elaborate machinery being made to supplant the scythe and the sickle.

"How long have you been out of work, John?" I asked an old Befordshire man a few weeks since.

"Oim sure I do'ant know, master; it's so long that Oive forgotten count."

"Stooping is too hard for you, Archibald," said my wife to another old man of the same county, who was pulling up weeds at a lady's garden gate. "Ha' woodn't moind hard work, mum, if Oi could get it to do, but this is the fust job this wick." It was then Saturday morning, and I don't believe the British Isles could produce a finer specimen of the typical English labourer than that old man had been.

"What does this mean, Philip?" I asked one of our parishioners, only last week, whom I met with a bucket of water in his hand.

"Nothing to do, sir," said he, sadly. "For two and twenty years I worked for the same old master; he has gone, and now I've nothing to do." Had I been asked to have given Philip a character, I should have written him as "sober, steady, honest, and industrious, having brought up his family respectably in a cottage as cleanly kept as any in the county." Yet such a man had to tell the same sad story—"Nothing to do; nothing to do."

Some blame the times, some the landlords, some the farmers, and some the labourers themselves. The times are said to be exceptionally hard; the landlords to be too slow in lowering the rents that had been unduly raised in seasons of prosperity; the farmers are charged with refusing labour to the hurt of the farms and themselves, and the labourers are told that they now reap the fruit of what they sowed when, yielding to the advice of professional agitators, they claimed higher wages a few years ago.

I will not now attempt to show whose the fault may be, or where it may be found, if it should lie in circumstances rather than in persons. I only wish to call attention to the fact that our country parishes are becoming depopulated, and while the best of our villagers are being driven away to other lands, others are being compelled to crowd into already crowded towns, to increase the poverty and misery already found there to such a frightful extent. The land, too, is becoming most awfully impoverished. "We used to have nine loads to the acre from that field," said an old farm baliff to me the other day; "now," continued he, "they count it a good crop when they get three." I fear it will be long, poor souls, ere they find "the cow," but if the present system of farming is to be continued, our villagers must have the "two or three acres," and at a very moderate rent, too. I scorned the idea when it was first mooted; I now believe that if generally adopted it would long delay the evil day that I fear will, sooner or later, dawn on Britain. Something must be done; all will not be able to emigrate, nor will those who remain at home patiently submit to the starvation of their loved ones and themselves.

Poor people, numbers of them have been compelled to part with their independence; their sturdiness of character has been broken down by the necessity of getting employment, and as farm bailiffs, foremen, and others, who have managed to secure a little power, with place, naturally demand an acknowledgment of their own dignity, it often fares ill with poor Hodge when he ventures to say more than that his soul is his own; and he can only say this at his peril.

Some may ask, "But what has all this to do with Christianity"? I answer, "Very, very much." To say nothing of the world outside—if the Church had made more of the royal law—"Thou shalt love thy neighbour as thyself," we should never have arrived at the present state of things. There have been among us noble exceptions to the rule; but, as a rule theory-mongering has been more popular with us than practical Christianity, and as the salt that should have seasoned the world has been losing greatly in savour, so the world again has been fast yielding to the corruption that is ever caused by selfishness. I hope yet to find opportunity for bringing the sorrows of the poor under the notice of their richer neighbours, to the benefit of both. John E. Linnell.

Pavenham Vicarage, Bedford.

FRIENDLESS AND FALLEN.—Mr. E. W. Thomas, 203, Euston-road, N.W., writes:—Since returning to town last autumn, after a brief period of rest, great and signal mercies have been vouchsafed by God in the prosecution of the work of the Homes and Open All-night Refuge. The work of 1886 may be briefly summarised thus: 537 young women and girls were admitted to the Homes; and 648 were received into the Open All-night Refuge; 2,964 Gospel, temperance, and other classes and services were held in the Homes, very many by ladies. The new Preventive Home at Parson's Green has been opened, the costs for building and furnishing being fully met.

SEVERED TIES.

A few more sweet and sacred ties
  Time's ruthless scythe shall sever,
Then we to that bright land shall rise
  Where partings shall be never.

The blossoms fair that round us bloom
  Are soon all withered lying;
We sadly place them on the tomb,
  Fit emblems of the dying.

The streams which quench our thirst to-day
  To-morrow cease their flowing;
Dark night o'ertakes the brightest way,
  Its sombre shadows throwing.

O land whose blossoms never fade—
  Thou land whose breezes vernal
The richest perfumes ever lade;
  Dear home of spring eternal—

Thy river's clear and crystal tide
  Doth never cease its flowing;
By that fair stream so deep and wide
  The tree of life is growing.

Thou realm of everlasting day,
  Thou land of light undying,
Whose bliss shall never pass away,
  Where songs shall be for sighing;

Blest sunny land! whose golden gate
  Nor sin, nor sorrow enter,
While 'mid these tearful scenes we wait,
  Our hopes on thee we centre.

—*New York Observer.*

FAMINE IN CENTRAL TURKEY.

Sir,—The appeal of Lords Ebury and Kinnaird and others, on behalf of the sufferers by famine in the province of Cilicia, has been responded to in a measure, but it received less attention than it deserved. The distress all over that region is very extensive and very severe, and there are signs of epidemic disease, which, in the emaciated condition of the people, is sure to be extensively fatal. Out of a population of 200,000, at least 70,000 are absolutely dependent upon charity. It is to the credit of the Turkish Government that they are awake to the urgency of the case, and have sent supplies of food. But their utmost efforts are altogether inadequate, and, unless help comes from Britain and America, it will be impossible to cope with the evil and save the lives of the famine-stricken people.

The American missionaries are nobly exerting themselves, and using the contributions which have already come from the United States. But England and Scotland have yet to show their practical benevolence. By instruction of my committee I have just remitted a first contribution of £50, but what is that among so many necessitous people?

Tarsus is in the very centre of Cilicia; will not the words of the man of Tarsus, when pleading for the poor Christians of Judea, move many to a similar exercise of liberality?

T. W. Brown, Secretary,
Turkish Missions' Aid Society.

7, Adam-street, Strand, W.C.

HEBREW NEW TESTAMENTS.—Rev. J. Wilkinson, of the Mildmay Mission to the Jews, 79, Mildmay-road, N., writes:—The Lord is marvellously answering prayer, and opening doors for the distribution of the Hebrew New Testaments abroad; we ask friends of Israel to praise God, of to continue in earnest prayer for showers and blessing.

THE BRITISH CONFERENCE OF Y.M.C.A.'S will be held this year at Dundee, September 6 to 9. Among the subjects to be discussed are:—"The place prayer ought to hold in Association work, and how best to conduct prayer-meetings." "How can the Y.M.C.A.'s protect young men on entrance to city life, and provide for their social intercourse?" "The qualifications for soul-winning, and how best to develop and train workers." "The place and importance of the Bible-class and fellowship meeting."

MR. MOODY'S SUMMER SCHOOL.

A striking feature of this Conference, as of its predecessor last year, has been the interest manifested in the mission field. Many of the students present had offered themselves for work abroad before going to Northfield, and a good many more have given themselves since Conference began. Three meetings were set apart to receive reports of the foreign field, and these occasions were most interesting. Powerful addresses were delivered by Dr. Chamberlain, from India, Mr. Joseph Cook, of Boston, and Dr. Pierson, of Philadelphia. At times the enthusiasm manifested was very great.

Dr. Chamberlain said he had been in India for twenty-five years. Doors are now open all over that country. The moral condition of the people is very low. The two great obstacles to Christianity are caste and endowed temples. Thirty-five missionary societies are at work. All India is in a state of ferment. Hinduism has lost its hold in most of the provinces, but the people are veering towards infidelity. They say that preachers come often enough to shake their faith in Brahminism, but not often enough to accept of Christianity. We have seized the strategic points, but we are too weak to make the assault, and so we send back for reinforcements. Send your choicest sons and daughters, exclaimed the speaker, and let the shout be heard that reinforcements are coming. We want 5000 missionaries within the next five years. A hundred thousand young men have been brought into the Church in India, but have not yet developed into workers. We must have a work that will reach them by a loving presentation of the Word of God.

Mr. Joseph Cook followed, in the line of missionary work and its importance. Both infidelity and Christianity, he said, are now preparing for a final assault on the whole world. The next fifty years are likely to be the best that most of us have seen on the globe. Providence, in the present political and social circumstances of the world, calls upon every one to cherish, not national, but international schemes for the propagation of Christianity. In our days, such is the velocity of travel that the whole of the globe is not so large as the outskirts of the Roman empire were to the city of the seven hills. Why should we not lift the whole world into our bosoms? It is very important to break into the educated classes of India, China and Japan, with the whole power of the Gospel. The door to the educated classes is through the students. Young men are the best agents to preach to young men. In the headquarters of Hindooism, English is understood. English is the key to commercial advancement and society. Think how immense this opportunity is to you who speak the English tongue, who have no prejudices to encounter in India. I advise you, young men, to be Pilgrim Fathers, not only of the next age in America, but of the next age in Asia.

Dr. Pierson said: If you oppose this movement it will grind you to powder. If you are indifferent toward it, it will sweep by and leave you where you were before. If you co-operate with it, it will bear you on to triumph and glory. It is of immense importance that we should discover what that plan is. After showing several of the providential signs of the times, he continued, If you come to present yourselves to the boards of the various churches, and they meet you with the response that they have no funds to send you with, go, if necessary, as the China Inland missionaries have gone, in the belief that God will prepare the way; or, as that grand man, Bishop Taylor, ventured into the heart of Africa, depending on Almighty God.

On Sabbath afternoon, July 10, a missionary meeting was held, when delegates from different countries were present and took part. There were Mr. La Flam, from Canada; Mr. Robinson, who leaves soon for Syria; Mr. Moore, from Alaska; Mr. Macfie, from Cambridge, England; Mr. Forman, and others. After the addresses a number of young men gave brief testimonies. It may be stated that during the twelve days of the Conference a good many men have offered themselves for the mission field.

One of the acceptable speakers of the Conference was Mr. H. L. Hastings, of Boston, who gave rousing and very able, argumentative talks on Christian Evidences. He combated infidel objections, and defended the Bible in a way with which many on this side the Atlantic have recently been made familiar. Another strong advocate of the evangelical faith was Dr. Townsend, also of Boston, who delivered an impressive discourse on "Primitive Orthodoxy." Mr. Joseph Cook gave some specimens of his splendid skill as a defender of the faith. His lines of argument and exhortation are well-known to those who have read his Boston Monday lectures.

The last Saturday of the Conference was almost wholly given up to recreation and games, and was a lively time. The athletic programme concluded with the "tug of war," in which representatives of New England and of Old England, were pitted against each other. The champions of the Mother Country had rather the worst of it.

On the last Sunday the meetings were largely attended. Buggies came from all parts of the district filled with the farmers and their families. In the forenoon, Mr. Moody, by special request, gave his well-known address on "The Work of Holy Spirit." The evening address was delivered by Professor Drummond, on "Love." It was, perhaps, the best of all the able addresses delivered by the popular young Professor from Scotland. Mr. Moody at the close hoped that all those present would read 1 Cor. xiii. every week, and live it out in their lives.

Monday forenoon was given over to answering questions. Two hours were taken up, and Mr. Moody was in his happiest form. Many of the questions had reference to the work of the Y.M.C.A. In answering these, Mr. Moody again and again referred to the importance of effort among young men, and told how much he himself was indebted to the Association. Mr. Moody manifested much interest in the formation of Mizpah bands, and got representatives from the old country to tell of the bands in London and Glasgow. At the evening meeting Professor Drummond took farewell of the delegates, and received a perfect ovation.

Tuesday was the "last day of the feast," and was the crowning point of the Conference. At ten o'clock, in the Stone Hall, most of the two hours were spent in prayer, waiting upon God for a baptism of the Holy Ghost. It was a very solemn time. Mr. Moody suggested that the next hour should be spent alone with God, waiting for the promise of the Holy Ghost. It was touching to see the young men making for their own rooms, climbing the mountain side, or seated under some tree, reading the Bible and engaging in prayer.

In the afternoon "the boys," to the number of 250, met Mr. Moody at his house, and climbed the mountain at the back of the seminary to have a Bible reading. All had their Bibles with them, and the Sermon on the Mount was read from beginning to end. Comments were made from time to time, and when the Lord's Prayer was reached all repeated it aloud. Many of the brethren led in prayer, and all descended, going down much quicker than they went up.

The final evening session was a praise-meeting. Testimonies were given as to blessing received, and during the two hours allotted to this part of the proceedings seventy-two delegates spoke. They represented different colleges and Y.M.C.A's. Many testified to the blessing received at the Conference last year, and how much had been done in the colleges by the representatives when they returned. Before closing, Mr. Moody read the greeting from "Mildmay," and, by a unanimous vote, the thanks of the Conference were given to the friends in London, and an expression of Christian love accorded. The "boys" started for their homes next morning, and the small country station was a lively scene. For more than half-an-hour, college songs and hymns were sung. Mr. Moody and other friends were at the station; many and hearty were the good-bye greetings they received as the cars moved off.

CHURCH PAROCHIAL MISSIONS.

In their annual report of the Church Parochial Mission Society the Committee state that although Missions no longer possess the charm of novelty, yet well-prepared and well-conducted effort is always accompanied with manifest tokens of the Divine blessing, and leads to as much permanent result as in the earlier times. During the year nearly two hundred missions have been held; one of exceptional interest was a "flying mission," covering two Welsh dioceses, those of St. David's and Llandaff. Though but a day or two was spent in each place, yet there was much encouragement for an extension of the movement, and for holding regular missions in the more populous parishes.

Attention is drawn to the fact that much of the missioner's success depends largely upon his "helpers in Christ Jesus." And we are also reminded of the far-reaching influence of such missions, manifesting itself often in most unexpected quarters. Rev. W. Hay Aitken is the general superintendent. The secretary (Rev. S. W. Darwin Fox) should be addressed at the office, 21, John-street, Adelphi, W.C.

BRUSSELS CITY MISSION.

This Mission, begun in 1880 by a few Christian brethren from England and Brussels, and, continued by the Dutch Evangelical Church, has wonderfully extended and become a rich blessing. Besides the regular work of evangelising and colportage, the Flemish Training School plays a very important part, and is likely to do so still more in the future. Several young men have gone forth from this institution to labour in different parts of the country for the extension of Christ's kingdom, and have proved themselves good and successful evangelists.

In four suburbs of Brussels there is a hall or tent in which services are held every evening in the week. These have been opened one after the other, as the work extended and opportunity offered, and many persons have been there led to a knowledge of God, and to trust in the Saviour. The colportage work is very extensive and successful, and there is also a good deal of evangelisation among children at the various halls. It is hoped that soon it may be possible to open a central hall, a Christian boarding-house for women, a library for young men and children, and an establishment for the sick and convalescent. Communications should be addressed to Mons. N. de Jonge, pastor, 38, Rue de Berlaimont, Brussels.

EVANGELISTIC NOTES.

The Church Army.—In various parts of the country a number of tents, in which the evangelists of the Church Army are working, are attracting large crowds, and much blessing is attending their efforts to rescue the careless.

Somersetshire.—A six weeks' mission, in a tent, has been held at Keinton Mandeville, by Mr. Hilton, of the Evangelisation Society. He is a very attractive speaker. The meetings were well attended by villagers and those living in the vicinity. All sections of the Church united. We have great reason to praise God for what has been accomplished, and that ever Mr. Hilton was sent among us. When the mission was closed the tent was taken down and erected at Castle Carey, where the work is now being carried on with encouraging prospects. S. J. Matcham.

Edinburgh. — Mr. David Buchan, of 25, Springwell-place, Edinburgh, sends particulars of mission work amongst the labouring classes in a poor locality in that city, conducted by Rev. Pressley-Smith, of the Scottish Episcopal Church. This mission (the St. Martin's) has been carried on in a small hall, and has grown in two years from fifteen communicants to about one hundred and fifty, not including a large attendance. An iron church has been bought for the accommodation of the rapidly increasing congregation, whose esteem the minister has gained by his self-sacrificing efforts.

INFIDEL LITERATURE.

The circulation of infidel literature has increased to alarming proportions. Throughout the English-speaking world there flows a constant undercurrent of vile, corrupting, indecent, immoral, sceptical publications. The ordinary public are somewhat familiar with the polite sneers of scientific scepticism and the infallibility claimed for a few of the unbelieving literati of the present day by men who know little of the Bible, and simply repeat the baseless arguments and self-sufficient assumptions of their sceptical prophets; but ordinary Christians have no conception of the sewer-currents of infidel filth and immorality which flow beneath their feet. They do not read such publications. Unfortunately, there are people who *do* read them, and millions of them are sent out from the press every week. The issues of benevolent societies shrink almost to insignificance, in comparison with the vast amount of this abominable literature, which is neither catalogued, advertised, nor sold by respectable booksellers, but which, nervertheless, makes its way and does its work.

It has been found in New York that the walls of immense buildings have sunk, in consequence of their foundations being eaten into and undermined by myriads of *rats!* The foundations of religion and social order are being similarly undermined. Multitudes of people are as truly beyond the reach of religious influences, as though they were in heathen lands; and, while Christians and ministers are writing thoughtful essays on "How to reach the Masses," and talking of amusements, entertainments, athletics, and the like, they seem to be overlooking the real fact, that "the masses" are becoming not only indifferent, but infidel, agnostic, atheistic, and ungodly. Men cannot read from week to week the millions of sceptical, atheistic, socialistic, and immoral publications which are issued from the press, without undermining the foundations of all faith, debauching the conscience, and sinking into immorality and anarchy. Especially is this true when, through intemperance or business depression, poverty prevails, and the pressure of untoward circumstances tries the faith of the most devout, and breeds discontent among the poor and suffering.

The workshops of every great metropolis are saturated with scepticism and infidelity. What are Christians doing to meet it? They are treating objections with silent contempt. They are sending out pleasant little tracts, which infidels use for lighting their pipes. They are talking Christian evidences in places where infidels do not come. They are writing expensive books to gather dust on the shelves of ministers' libraries. They are uttering polite and polished platitudes in the ears of men who curse their religion, and sneer at them as fools and hypocrites. And while sceptics are plying them with questions which they do not answer, and making assertions about the Bible which are absolutely and palpably false, they are, in some cases, making apologies and concessions, and talking "higher criticism," to men who care no more for their words or their arguments than leviathan cares for the tickling of a straw.

Is it not time for some change of programme? Is it not evident that this battle must be fought on somewhat different lines? Is it not time to take the offensive, and adapt ourselves to the circumstances of the case? If Christian men are to stop the mouths of unbelievers, and rout their motley hosts, they must have the courage of their convictions, know their ground, understand what they believe, and why they believe it, and be not afraid to speak plainly. It must be done by the using of the sword of the Spirit, which is the Word of God, and carrying *the war into the enemies' camp*. The work will not be accomplished by conciliatory concessions, which are only met by blasphemy and vituperation; nor will it be accomplished by discussing the personal character of a few unsavoury infidel leaders, who glory in their shame. It must be done largely by brief, cheap, pointed publications, which lay solid foundations, and do *positive work* in the defence of the Gospel of Christ. These publications should be scattered by millions, not only wherever the English language is spoken, but in every country over which infidelity is spreading its slimy trail. These publications should show the falsity of infidel assertions; the absurdity of the scientific guess-work which infidels accept; the beneficent influence and power of Christianity; and the horribleness of heathenism and infidelity. Plain, pointed, terse, and vigorous tracts, dealing in facts which cannot be denied, and arguments which cannot be resisted, should be produced cheaply, and sent by millions through the world.

Out-and-out atheists are comparatively few, but they are exceedingly busy, and their profane sneers, ribald jokes, false assertions and wild theories are scattered by millions through the land, and strengthen the hearts of the ungodly in their wrong-doing. And if Christians allow them to go uncontradicted, what can their readers say but that silence gives consent to such false statements. Is it not, then, high time that men who fear God recognise the presence of this fatal peril, and gird themselves for this conflict? Or, will they fold their hands, and allow the work to languish, embarrassed for lack of means and effort, until, as in France a century ago, the social fabric is rocked by convulsions, and submerged in seas of blood?—*The* (*Boston*) *Christian.*

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A MISSION TOUR IN INDIA.—4.

December 2.—At Arcot there is a branch of the Established Church of Scotland Mission under Rev. Mr. Rice and a native pastor, in which there seems to be a good deal of evangelistic, as well as educational, work done. I find the following remark regarding this Mission in the report for the year:—"Fifteen years ago it was as bigoted a place as any in this part of India. Everything done by us was met with the most strenuous opposition—opposition schools, organised opposition to the preaching. How different now! Our missionary and catechists welcomed; a native church, with almost thirty communicants, in the village itself."

I drove out in a "jatka" to Ranipett, the station of the Mission of the Reformed Church of America, and spent a delightful day with the missionaries, Rev. Mr. Conklin and his wife, and Dr. Heckhuis, a medical missionary. I visited Dr. Heckhuis's dispensary; he has been put in charge of the Government hospital and dispensary here, and is of course allowed to carry on his work as a missionary. Afterwards went with Mr. Conklin to his seminary and theological school. After breakfast a number of beggars assembled at the mission-house to receive alms; they come once a week, when they have the Gospel preached to them, and at the same time receive a few coppers each. Amongst them was a poor leper whose hands were in a fearful state; when it came to his turn to receive his money, the poor fellow, with a delicacy of feeling which it was touching to behold, covered up his poor maimed hands with the cloth which he had round him and then stretched it out. Dr. Heckhuis tells me there are many lepers in this district, and has kindly promised to inquire if there is any way in which they can be reached, as a special class. Afterwards there was family worship at the mission-house, in which the heathen servants were invited to take part.

In the afternoon drove round this very pretty little station, and saw the house which had been built by the Government to receive King Theebaw, when sent to India as a State prisoner, but which was never occupied by him, owing to some sudden change on the part of the authorities. Ranipett stands on high ground, and the climate is dry and good. Mr. Conklin and Dr. Heckhuis went off in the evening on an evangelistic tour, and I left for the railway station of Arcot, about four miles distant. It has been a truly missionary day, and I have enjoyed it immensely.

Dec. 3.—Arrived at Vellore railway station about 10 p.m., where I was met by Mr. Paterson's messenger, with a kind note of welcome. Vellore is a very pretty and interesting place; it is surrounded by low hills of a very rocky formation, and has an interesting old fort and pagoda which are worth a visit. The town is very clean and the climate is said to be good. There are two missions working here, the Reformed Church of America, with Dr. Scudder and family, and the Established Church of Scotland under Mr. Paterson. The Church of Scotland has a very fine school of nearly 400 boys, and also a girls' school with an average attendance of 80; I had the pleasure of visiting both. In the latter, where there was a Eurasian sewing mistress in charge, the girls sang two Tamil lyrics very prettily, also "Jesus loves me" in English.[*] Of the boys school the report for the year says:—"The chief object of the school is to give the pupils religious instruction. When the boys meet in the morning they assemble in the hall, and the school is opened with reading from the Bible and prayer. In the evening the boys assemble again, and the school is closed with prayer. Every class has a Bible lesson daily. Mr. Samuel and the other Christian teachers took these lessons." It is interesting to see five Christian natives at work in this school.

Mrs. and Miss Scudder have a girls' seminary here; but, my stay here being so short, I was unable to see anything of it, or of the other work of these well-known American missionaries, though I was glad to have the pleasure of making their acquaintance.

Dec. 5—Bangalore is one of the prettiest stations I have seen in India; it has magnificent trees and flowers, beautiful public buildings, and is kept like an English nobleman's demesne. The climate is exceptionally good, and is now cool enough to admit of our wearing ordinary English clothing. There are numerous missionary societies represented here, and a great deal of good work being done. Amongst others, I was able to call upon Rev. Benjamin Rice,[†] a veteran of the London Missionary Society, who has been labouring here for fifty years, and whose jubilee they were just about to celebrate; also on Mr. Slater, of the same Society, Mr. Henderson, of the Wesleyan Mission, and Miss Mullins, an honorary worker, who has already won her way to the native heart, and is a great favourite. It was curious to find a "Brixton Villa" in Bangalore, the name of her house. I am the guest here of Mr. Jollie, Scottish chaplain, and his good wife, and have had the privilege of joining in their Communion. Mr. Jollie has been here many years, and is, I believe, greatly respected, being an earnest and devoted labourer.

There is a very nice leper asylum here, belonging to the Mysore Government. A lunatic asylum stands on one side of a large enclosure, and the leper asylum on the other; both are beautifully kept. I was fortunate enough to find the doctor in charge going his morning rounds, and he kindly went round with me. There were twenty men and ten women in the leper asylum; men and women occupy quite distinct quarters. The doctor pointed out one man, and said, "That is a very good man, and he appears to be always happy whenever I come." I spoke to him for a few moments, and found out that he was a Eurasian, and a Protestant; the poor fellow did seem quite happy, but told me that he was greatly annoyed by not being able to feel the ground under his feet; in other words, he had no feeling whatever in his feet. What a comfort to such poor sufferers when they are resting in Christ, and what a blessed thing to be able to tell them of his love. There does not seem to be any special opening for work here at present, as the doctor in charge is opposed to missionary effort. **Wellesley C. Bailey.**

Secretary, Mission to Lepers in India.
17, *Glengyle-terrace, Edinburgh.*

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[*] I am sorry to see by the report that this school is to be given up, and the money hitherto spent on it devoted to another department of work.

[†] Since my visit this aged servant of God has been called to his rest.

Notes on Daily Readings.

SUNDAY, AUGUST 7.—ECCLES. II.

1—11.—The Palace of Delights. "He enters thoroughly into an examination of the value of a magnificent home. The picture of the palace of delights here presented is very charming. There is nothing coarse or barbaric. Added to the delights of cultivated nature were the pleasures of art. In all the description there is nothing low-thoughted. The pleasures spoken of are not the pleasures of sin, but such as a cultivated, righteous, pure-souled man might rejoice in. The description presents a picture of a perfect earthly home, unsurpassed in all literature. *Whatsoever mine eyes desired I kept not from them: I withheld not my heart from any joy: for my heart rejoiced in all my labour.* He did not languidly test the enjoyment. He did not cultivate that contemptible spirit too often displayed by those to whom fortune has been kind, and look on all around with a supercilious coldness. Yet what is his conclusion? *All was vanity, and a striving after wind* (R.V.). To gain a delightful home is the universal aim. For this, God is neglected, the soul starved, sometimes bodily health is sacrificed, and even the moral law is broken. On the majority of surburban villas might be written, 'Vanity of vanities,' saith the occupier, 'all is vanity.' The description before us is painful in its exhibition of selfishness. Personal gratification is the one prominent idea. It presents a singular contrast to the account given by Job of his prosperity:—"I delivered the poor that cried, &c. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy, &c. (Job xxix. 11—16)."—*J. H. Cooke.*

12—26.—The Plain of Discontent. The pleasures of sense intoxicate: reaction, in the form of discontent, follows. *I turned to behold wisdom and madness and folly.* Failing of satisfaction in his home of pleasure, he goes outside to examine it. He feels that if he has failed no one else can succeed, for *What can the man do that cometh after the king?* If Solomon was unhappy amid his wealth, what hope for him that cometh after?

MONDAY, AUGUST 8.—ECCLES. III.

The Desert of Fatalism.—"The weary plain of discontent led on to the gloomy desert of fatalism. He could not rest in the dissatisfied spirit he has just described." He made an effort to find rest in honest toil, and the cheerful enjoyment of simple and ordinary blessings:—"There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour." But it will not do. "This also is vanity and vexation." Then he flies to fatalism. Everything is fixed and foreordained. "To everything there is a season." Multitudes of all ages and classes are prone to fatalism. "What is to be, will be." "Every bullet has its billet," are popular expressions of this feeling. Even amongst Christians the doctrine of Election is sometimes perverted to almost pure fatalism, and, as a result, people have been heard to say:—"If I am to be saved, I shall be saved. If I am to be lost, I shall be lost." "Three rays of light came to the Preacher as he wandered in this dreary desert:—(1) *God hath made everything beautiful in his time.* The original plan was that there should be beauty everywhere; but there is not. Ugliness has crept in. This is not God's doing. An enemy has been here. (2) *God hath set eternity in the heart of men.* Such is really the correct translation of the clause in the eleventh verse. The one great distinctive feature (of mankind) is that man has ever a thought of eternity. (3) *No man can find out the work that God maketh from the beginning to the end.* These three ideas united, the belief that God does all things well, that He has destined us for eternal existence, and that his glory is beyond our comprehension, must be found at the base of all right thought."—*J. H. Cooke.*

TUESDAY, AUGUST 9.—ECCLES. IV.

1—4.—The Gloomy Caverns of Infidelity.—Fatalism leads on to infidelity. There are three forms of it:—(1) *Materialism* (iii. 18—20): "As the one (the beast) dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence over a beast." This is exactly what our modern Materialists say to-day. If they are honest, they too will add, "All is vanity." (2) *Secularism* (iii. 21, 22): "There is nothing better, than that a man should rejoice in his own works; for that is his portion," &c. Take care of this world, and leave the next, if there be another, to take care of itself. This is a clear statement of that very secularism which is now so popular. (3) *Pessimism,* or religion without God, and, therefore, religion without hope (iv. 1—4): *I praised the dead more than the living, &c.* Pessimism is the natural outcome of Secularism. It asserts that life is not worth living, and is a reproach on God. It is the essence of both Buddhism, and of that New Buddhism which is now in fashion among many of the wise and learned of our land.

5—12.—The Garden of Friendship.—"One thing is evident—selfishness will not do. *The fool foldeth his hands together, and eateth his own flesh. Better, &c.* The man who grasps for himself all he can is a fool. Better share what you have with another. Half a portion with peace and affection is better than a whole with vanity and vexation."—*J. H. Cooke. Two are better than one, &c.* (9—12). For three reasons:—(1) *If they fall, the one will lift up his fellow.* Being all of us liable to mistake and folly, we need a friend to correct and rescue us. *Woe to him that is alone when he falleth.* (2) For the maintenance of the spirit's warmth: *How can one be warm alone?* Anything that keeps good people apart, lessens their zeal, and does the devil's work. (3) For defence: *If one prevail against him, two shall withstand him.* Our readers will discover for themselves how perfectly the Great Friend rescues his friends when they fall, warms and inspires their hearts, and defends them in the day of battle.

WEDNESDAY, AUGUST 10.—ECCLES. V.

1—7.—The Temple of Public Worship.—"The key to Ecclesiastes has been well stated to be the seventy-third Psalm. There Asaph looked at all things in a murmuring spirit, 'until,' said he, 'I went into the sanctuary of God.' Although as yet Solomon is far away from the peace of the blessed life, yet he here turns aside to the house of God and finds some help."—*J. H. Cooke.* Reverence in worship is the lesson taught here; not reverence in manner only, though that lesson is sorely needed, but the reverence of simplicity and truth. "Numbers of attendants at our places of worship can never have hought seriously over what they were engaged in. Were they invited to a palace to pay court to an earthly monarch, they would be more careful to be in time, to attend to the regulations, and regard the minutest point of etiquette. Reverence is the highest feeling man's nature is capable of, the crown of his moral manhood, the very essence of true religion."

In the multitude of dreams...vanities: but fear thou God. "Instead of fearing God and obeying Him, persons will dream dreams, and use a multitude of words. One man dreams he will get to heaven by his own sincerity. Another dreams that, at some future day, some great influence may come over him that shall lift him up into the region of true piety. Another dreams that he shall, by and by, find leisure and go heartily into religion. Dreams are worthless: words are empty air. Fear thou God!

8, &c.—The Mansion of Riches. Money is like sewage: pour it on your fields, and it will grow flowers and fruit; keep it in your home, and it breeds fever."—*J. H. Cooke.*

THURSDAY, AUGUST 11.—ECCLES. VI.

The Mirage.—"In the chapter before us, the pilgrim perceives that the glory of this world is a delusion. Riches and honour cannot satisfy the thirst of the soul. He who is turned aside by them finds life a failure. *God giveth him not power to eat thereof* (ver. 2). Possession and power of use are two very separate things. There are rich men who are using their riches in laying up treasure in heaven. Such a grace is rare, although almost everybody imagines he could use wealth well if he had it. Unless God gives the power, the rich man, like nine out of ten, like nine hundred and ninety-nine out of a thousand of the rich and famous people round about us, will find his wealth rule him, rather than he rule his wealth, and he will be fettered with golden chains. The terrible feature of the mirage is that it not only deludes, but attracts away from the right path. Listen to the prophet Jeremiah:—'My people have committed two evils; for they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.' Then to the Apostle John:—'Whosoever will, let him take the water of life freely.' But, above all, to Jesus Christ:—'If any man thirst, let him come unto Me, and drink.'"—*J. H. Cooke.*

12.—*Who knoweth what is good for man in this life?*—Contrast this with the Psalmist's assurance, "He shall choose our inheritance for us" (Ps. xlvii. 3).

FRIDAY, AUGUST 12.—ECCLES. VII.

The Dwelling of Sorrow.—"The preacher found vanity and vexation of spirit: the world's brightest promise proved but a mirage. Now he turns right round, and will inquire what trouble can do. After all, it is better to be good than to be happy. He must be nearer the chief good who has a good name, than he whose life is gay. So he begins: *A good name is better than precious ointments.*"—*J. H. Cooke. And the day of death.*—If for *and* you read *then,* the sense is clear: "A good name is better than precious ointment, *then* the day of death will be better than the day of one's birth." See Phil. i. 23.

It is better to go to the house of mourning (ver. 2—4).—"It is needful that the sun should set, and the dark night come on, if we would see the stars. So sometimes the sun of feasting and laughter must decline if we would look at the skies. The rainbow is never seen unless there is a storm cloud."

Trials make the promise sweet,
  Trials give new life to prayer,
Trials bring me to his feet,
  Lay me low, and keep me there.

As the crackling of thorns under a pot (ver. 6).—"A brief flash of light whilst the food is being cooked; for which evanescent gleam men turn their backs on the Sun of Righteousness, the Light of the world."

Take no heed unto all words that are spoken; lest thou hear thy servant curse thee (ver. 21).—The ancient form of the modern proverb, "Listeners hear no good of themselves." We have seen engraved on an old wall: "They say. What say they? Let them say."

SATURDAY, AUGUST 13.—ECCLES. VIII.

1.—*A man's wisdom maketh his face to shine.*—He speaks of the beautifying power of true wisdom. We have often wondered to see how true religion will elevate and refine a face that hitherto has been coarse and uncomely. When the conscience is tranquil, the mind full occupied with pure and noble thought, and the affections entirely set on Jesus Christ Himself, the face grows sunny: wisdom maketh it to shine. Above all, communion with God, brings light and beauty to the face (Ex. xxxiv. 29, 30). What beauty there will be in that world where all are wise with highest and holiest wisdom, where the Lamb is the light which all behold, and where everyone is like Him! *The boldness of his face shall be changed.* Austerity is softened by the pure kindness of heavenly wisdom into gentle benignity. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good works" (Jas. iii. 17).

3.—*Be not hasty to go out of his sight,* rather "Be not *terror-struck, &c.*"—Great men love to see self-possession and independence mingling with the respect which their servants show them. Sinners are terror-stricken before God, and would hasten from his presence. He would have them take hold of Christ, and be at peace with Him. He loves to see his children look up to Him with bright and trustful faces, saying, "Abba Father" (John viii. 33—36; Rom. viii. 2; 1 John iv. 18). He cannot be served acceptably by cringing slaves. We must first get the child's heart of loving fear and holy confidence. Then will our words and work be well-pleasing to Him.

Letters to the Editor.

CHRISTIANS AND SOCIALISTS.

Sir,—In The Christian, for June 24, you very kindly made reference to my gift to the Primitive Methodists in my parish for their school, and to my preaching to the Socialists of Norwich. In regard to the first of these, I have to say that our respected Member, Mr. Colman, has made the offer of subscribing ten pounds for every forty pounds collected up to a certain sum. I myself can only claim an inferior liberality, having given ten pounds to the building fund.

As to the second point, I must thank you for the thoughtful way in which you speak of the miseries and wretched surroundings out of which Socialism springs. My experience of the last few weeks teaches me that there is a great field still open for Christian effort among a class untouched even by the Salvation Army. Ought we not to be thankful that the Socialists of England claim a place in our churches, and come in their hundreds to listen attentively to the preached Word?

Are we not tempted to forget how much of our Lord's work on earth was eminently social and most intensely practical: He went about doing good? Are we not in danger of drawing too hard-and-fast a line between the deserving poor and the multitudes who, as we say, have only themselves to blame for their penury and need? In spite of the noble army of Christian workers labouring on all sides, is there not an ever-increasing self-indulgence among the wealthier classes? If we look at the lists of subscribers to our various Christian societies, whether for home or foreign missions, do we find the names of our nobility or of our merchant princes? Surely very few!

These are the subjects on which I have been speaking lately with the earnest hope of stirring up others to meet the Socialists half-way. For there are several features in their movement which are surely excellent. Their temperance (here in Norwich they meet at a café where no strong drink is sold), their readiness to hear when they are not lectured or preached at, their ardent desires for universal peace, for efficient education and the like;—surely all these healthy elements afford hopeful ground for Christian effort and Christian sympathy.

When we look abroad, and see in Germany, France, and Russia the repulsive form which Socialism takes, does there not seem to come to us across the silver streak, so conducive to our nation's peace, a voice of solemn warning that we strive to make the more healthy Socialism of England the object of our untiring labour, so as to make it in these democratic days the greatest force in the European politics of our day and generation? Would not the mere fact of Christian men laying aside all prejudice and sectarian spite, making now one brave simultaneous effort, open to us more widely the windows of heaven, bringing down in all its converting energy, the grace of the Eternal Spirit of the Father and the Son? Might there not be on all sides a gracious uplifting of the veil of the covering that is spread over the many souls whom the ministrations of individual ministers, however earnest, have as yet failed to convert?

I cannot but think that many of the problems connected with our legislation for the people will be solved by an enlightened Socialism. How much is now admitted on all hands to be within the range of statesmanship, such as education and the guardianship of the poor, which not so very many years ago was looked upon as outside its domain; and I for one have good hope that in the near future still more may be done by the State for the people of England.

Yours faithfully, J. J. Gurney,
Vicar of St. John de Sepulchre, Norwich.

ROMISH INTOLERANCE IN SPAIN.

Sir,—As you were kind enough to insert a letter containing an appeal for help to employ an advocate to defend the case of Maria Ripol, a poor woman at Puerta Santa Maria, who was cruelly treated by a priest, and then thrust into prison for refusing to kneel to "the host," I am thankful to say that I have received to date the sum of £38 7s. 10d. from one hundred and twelve contributors, but as some of those sent a collection, the number of subscribers is considerably more.

Rev. W. Moore, who first brought the case to public notice through *The Standard*, and who has sent me the latest information, reminds us that "Cosas de España," are proverbially and provokingly slow, so that the trial as yet has been only of the patience of the contributors, and not of the accused. Indeed, his impression is that the publicity of the case, both on the spot and in this country, has alarmed the authorities, and that they will now allow the matter to drop. It is understood that the judge who sent Maria Ripol to prison has got notice of removal, and it is rumoured that the priest who committed the outrage has been in some way reprimanded.

A singular fact, tending to confirm this, is that on the release of Maria Ripol on parole, through the efforts of the advocate engaged in her behalf, ten other prisoners, chiefly women, were liberated from the same prison, one of whom had been awaiting her trial for nine months, charged with gleaning grapes last vintage, and the others had been there for various periods on equally trifling charges. The people of Puerto Santa Maria give the credit of this remarkable jail delivery to the Prostestants, let us rather attribute it to Him who has said: "The needy shall not always be forgotten."

Meanwhile the fund remains in the hand of the treasurer, as no estimate can yet be made of the probable costs.—Yours faithfully,

Donald Matheson.
120, *Queen's Gate, S.W.*

SALVATION ARMY IN FRANCE.

Dear Sir,—Having been intimately connected for nearly five years with the Army operations in France, will you allow me to correct the statement as to officers having to depend upon the sale of *En Avant* to obtain their daily bread, which Miss Geldard, your correspondent, implied was the case. In any time of necessity officers can always apply to headquarters or to their local staff-officers. That there are cases where officers would rather undergo hardships and privations, to avoid asking for money where they know it is so scarce, is nothing more than significant of the glorious spirit of self-sacrifice and abnegation which predominates in our ranks, and to which certainly may be attributed one of the secrets, if not *the* secret of so much success, where others have so signally failed. This "shortness of bread," to which Miss Geldard refers, is the continual source of anxiety and trouble to the two devoted and dearly beloved leaders of the Continental ranks. And officers who have allowed, perhaps I might say, their zeal to get the best of their discretion, have often to be remonstrated with in consequence of allowing their bodies to suffer and to weaken, for not keeping their leaders informed as to their real position.

Fearing that others are placed in a similar position to myself, viz., of having loving parents at home who would be naturally much troubled on reading Miss Geldard's letter, I feel bound to say that the most tender-hearted of parents could not interest themselves more, nor look with more care after the temporal as well as the spiritual welfare of their children, than do Mr. and Mrs. Booth-Clibborn of the large number of young and devoted disciples of the Lord who place themselves under their direction.

Hence this beautiful spirit of union and love which penetrates throughout the ranks, uniting the officers to their leaders in the most tender bonds of affection.

It is not so much the Salvation Army which is going to bring poor ignorant and benighted France back to the Master's feet, but it is the "Army spirit:" *i.e.* the Master's Spirit alone, imbuing the soul with deepest realisations of entire consecration and lived out sacrifice, seeking alone the glory of God and the salvation of men.—Yours sincerely, in the Master's service,

Jersey. R. Greville Thonger.

LITTLEHAMPTON.

Dear Sir,—The letter from Rev. W. H. Simms which recently appeared in The Christian conveys a very incorrect and unjust impression concerning the extent of Gospel preaching in Littlehampton. It is true there is a Roman Catholic church here; it is true the parish church is what is known as "High"; it is, however, also a fact that at St. John's (Church of England), of which Rev. G. S. Jellicoe is incumbent, there is what Mr. Simms himself would not call other than "Gospel preaching." Dr. Hurndall, an unassuming man of great ability and eminent piety, has at the Congregational chapel the largest regular congregation in the town, and he preaches the Gospel with all plainness. A goodly number assemble at the Wesleyan chapel, and it goes without saying that there the preaching is Gospel preaching. I have no reason to doubt there being Gospel preaching at St. Saviour's Reformed Episcopal Church, where Mr. Simms has laboured for eight years; but it is not Gospel preaching to slander well-known, able, and earnest preachers and their co-workers in the manner Mr. Simms does in the letter referred to.

Yours very truly, Chas. H. Knight.
Littlehampton.

The Book World.

Winged Life in the Tropics. 2s. 6d. *Longmans, Green & Co.* This is a reprint from "The Tropical World," by Hartwig. Good pictures, accompanied by a readable description of the objects they illustrate, always find admirers, and these characteristics being prominent in this book, it will soon become a favourite with young and senior readers.

The Voice of Praise is the title of a new hymn and tune book published by the *Sunday School Union.* It is a large collection of popular and standard hymns, including nearly all the old favourites associated with Sunday-school days. An edition of words and music specially suited for use at the instrument contains each tune in the Old and Sol-fa notations. Price 4s. 6d.

Unpolished Gems of Scripture. Vol. i. By Rev. J. Hawker, Honiton. *Elliot Stock.* In this volume the survey is restricted to the Book of Job and a portion of the Psalms; the author's intention is to canvass the whole of Scripture, taking first in order the poetical books. We cannot doubt, from the result thus far, that the vein struck will repay working. The object is to brighten the precious Scriptural gems in those instances where the English rendering leaves them in the rough. For this task Mr. Hawker evinces competent scholarship, and considerable delicacy of perception. This is a book worth having, and we heartily commend it to our readers.

Wild Animals of the Bible; Domestic Animals of the Bible; Birds of the Bible. By Rev. J. G. Wood, M.A., F.L.S. 3s. 6d. each. *Longmans, Green & Co.* The writer of this excellent series of books has unwittingly appropriated for the third one mentioned, the title of a work by James Bowker, F.R.G.S., published by Messrs. Morgan & Scott; but each of these volumes is replete with description and illustration of a most interesting and instructive character, throwing light upon many obscure Scriptural allusions. The tone in which they are written blends the natural and the spiritual in such a way as to render them attractive companions to the Bible. The binding and style are good, and, separately or together, they would make very acceptable gift-books.

God's Provision for the Healing of the Nations. By Elizabeth Warmisham. 3s. 6d *Marshall Brothers.* The authoress in the preface gives us to understand that she was led to search into the foundations of the Christian faith in consequence of the mine of Darwinian theory having been sprung on an unsuspecting Christian public. In this work she shows how the whole subject of Christian evidence shaped itself to her mind, and, having herself found by this method "a divine harmony in the outer world with the reason of man and the statement of the inspired volumes," she hopes that the MSS. in which her convictions resulted "may prove beneficial to other minds in establishing their faith in the divine oracles of inspiration." On this point we are by no means so sanguine as the amiable writer herself. The work is exceedingly multifarious. Multitudes of topics are discursively glanced at, and none of them powerfully discussed. The book lacks grip and coherence of parts. We doubt not, however, that many readers will find it refreshing, although, for an apologetic work, we certainly desiderate far more pith and point and system.

Solomon: his Life and Times. By Archdeacon Farrar. 2s. 6d. *Nisbet & Co.* This addition to the useful series of "Men of the Bible" will be read with interest and profit. The knowledge possessed by the author of Oriental life and customs adds much to the reader's appreciation and understanding of the book. All the chief events in the life of the wisest of kings are dealt with in a masterly way, and much information is given which preachers will value.

Rock *versus* Sand; or The Foundations of the Christian Faith. By J. Monro Gibson, D.D. *Nisbet & Co.* 1s. 6d. We cordially welcome a third edition of this instructive and soul-strengthening manual; it has done good service in its former issues, and is bound to do yet more in these days of shifting beliefs. Dr. Gibson treats his theme with a thoroughness and force which are all the more striking because of the popular and interesting style in which he writes. It is weighty, but not ponderous; deep, yet clear, full, and not in any sense wearisome. Such books are in these days a real God-send, and have a blessed mission to fulfil.

The Atonement. By Henry Harris, B.D. *Henry Frowde.* This little volume purports to be an inquiry into the Scripture Doctrine of the Atonement, and its place in the Christian system. While admitting the ability of the writer, and the presence of some important truth in his argument, we have nevertheless read his book with little satisfaction. It fails to present the momentous theme on which it treats with anything like adequate clearness. The Atonement doubtless, as the author says, involves deep mysteries, but at the same time it is presented in the Bible with a fulness which imparts to the believing soul a rest and peace beyond that which this treatise would induce or sustain.

Freedom from Sin: What it is, and what it is not. By Clement Clemance, D.D. *John Snow & Co.* Dr. Clemance has conferred signal service on the Christian Church in the publication of these expository notes on Romans vii. and viii., presenting, as he does, a view of Scriptural holiness to which attention needs just now to be widely drawn. The doctrine of the eradication, in the believer, of the old nature, which lies at the root of so much present-day error, is working terrible mischief around us; a refutation of it, which at the same time shows a way of triumph over the presence of inbred sin, will be found in this valuable *brochure.* "To warn the formalist, to spur the sluggish, to lift up feeble and trembling souls," is the author's aim, as stated by himself; admirably does his tractate answer such ends, and very helpful will it prove to every prayerful aspirant after "true holiness."

The Church of England: Her Early History, Her Property, and Her Mission. By Rev. E. B. Trotter, M.A., Vicar of Alnwick. 5s. *Longmans, Green & Co.* These five lectures give, in a popular form, an answer to many questions which are daily asked. The first two, "The Making and the Organisation of the Church of England," are specially interesting, and as the writer quotes largely from such recognised authorities as Bright, Trench, and Lord Selborne, his statements may be relied on. Lecture iii. on "The Temporalities of the Church" deserves careful study. The least satisfactory lectures, to our mind, are iv. and v., the Duty of the Church to the World and her Duty to God, the first being too circumscribed, the second hardly spiritual. If the Church of England is to retain her candlestick, her missionary spirit must increase, her discipline be stricter, and her proclamation of God's truth be less mixed with traditions of men.

SOME AUGUST MAGAZINES.

THE EXPOSITOR

is solid and good, as it always is. It has a capital article, "Crucified and Risen with Christ," by Professor Beet, one of the clearest and most accurate of modern exegetes. Dr. McLaren continues his admirable Exposition of Philemon with great insight and spiritual power. The opening article, by Canon Westcott, on the Revised Version of the New Testament, is full of instruction for the Bible student. We give the following as a sample:—

"The rendering (in the A.V.) of two words by the one word 'crown' has been injurious. The common word for crown (*stephanos*)—the significant name of the first martyr,—suggested to the Greek reader simply the victor's wreath. This is the thought of 'the crown of life' (Rev. ii. 10); 'the incorruptible crown' (1 Cor. ix. 25); 'the crown of righteousness,' 'the crown of glory,' 'the crown of gold' (Rev. iv. 4—10); and the very crown of thorns, the victor's wreath of 'the Man of Sorrows.' But in contrast with this there is the 'Diadem,' the symbol of sovereign dignity. The word is found in the New Testament only in the Apocalypse, viz., Rev. xii. 3; xiii. 1; xxix. 12."

THE QUIVER

falls considerably below its own standard of excellence, and calls for little remark. We like best its "Notes of Christian Life and Work," and are also interested with a sermon by the late William Jay, of Bath, preached Feb. 9, 1840, on the occasion of the marriage of Queen Victoria, and now published for the first time.

GOOD WORDS

has a charming article, charmingly illustrated, by Charles Wymper, artist, on "The Harvest of the Woods." We are glad to see another paper on Nehemiah—"Nehemiah's Work," by the late Mr. Charles Reade. This number is valuable for its biographical paper on "James Russell Lowell," the American poet. This paper is as interesting as the subject of it is noble. We wish that our space would allow us to quote at length. We must be content to extract a few of his own lines, written when the hopes of the Abolitionists were low, and when it seemed as though the slave power of the Southern States would live and extend:—

History's pages but record
The death-grapple in the darkness,
'Twixt old systems and the Word.

Truth for ever on the scaffold, Wrong for ever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own.
Then to side with truth is noble, when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just.

FOOTSTEPS OF TRUTH

opens with an address by Mr. Hudson Taylor on "God's Infinite Resources," delivered at Kilburn Hall. This is just the sort of address one would expect from such a man—simple, searching, constraining, and full of spiritual power.

SUNDAY MAGAZINE.

We must mention first of all the story of Mrs. Tucker's Life, told by Dr. A. H. Japp. It has about it that peculiar inspiring power, that touch of fire, which always comes with a life of singular nobleness and self-denial. We prescribe this article as a capital tonic for jaded or dispirited Christian workers. The following passage suggests something of the general character of her life:—"It was her delight," says Mr. Tucker, then an Indian civil servant, but now Major Tucker, of the Salvation Army, "to reduce our expenses to the very lowest limit. When we were married I was anxious to make her as comfortable as possible, and had got together some fifteen servants; but she soon made havoc amongst them, and our expenses after marriage were much less than mine had been when I was alone. For this she was severely blamed. But it was her delight in this way to save money to help others. She was always planning to relieve real distress." It is interesting to know that afterwards, when they became poor, "the same liberality which she had shown towards others was shown towards her by others." She was gifted both as a speaker and hymn writer. The following verses are hers:—

Sometimes I'm weak and weary,
  And look and long for rest;
Then Jesus draws me closer
  To his sweet sheltering breast.

He whispers all his secrets,
  And I begin to sing,
And realise the shadow
  Of his almighty wing.

Oh, Jesus, blessed Jesus,
  How good Thou art me!
I'm in the land of Beulah,
  And soon Thy face will see!

Lovers of children, especially if they love poetry as well, will spend a delightful half-hour over Alexander Lamont's "The Poets and the Child-life." The pictorial illustrations of this article are exceedingly fine. The one on page 529 is worthy of a good frame. We must also mention Mrs. Pennington's wise little papers on "Starving Scholars." She writes with authority, for she is the moving spirit in the "Board School Children's Free Dinner Fund." She pleads for the abolition of school fees; telling of the bitter privations suffered by multitudes of the respectable poor in their struggle to keep their children at school, also of the ruinous lapse of attendance, and irregularity in attendance, springing from the same cause. But her chief plea is for manual training in the Board Schools. Believing, as we do, that this is one of the most pressing, and, at the same time, one of the most promising of all the many great social reforms that now claim our attention, we hail this timely paper.

The Young Standard-bearer (½d., *Church of England Temperance Society*) contains this month a touching and well-written poem in memory of "Daisy," by Ernest Rickman.

Lady Sophia Palmer contributes to the August number of *The Quiver*, a paper on "Jerusalem as it is," containing her experiences of the city during a recent visit to the Holy Land.

The Light of the Gospel (1d. *Partridge & Co.*) is capital story of how the Gospel light is spreading in the dark places of Ireland, where Roman Catholicism has long done its best to quench the light.

Davidic Strains from the Prophetic Lyre. By William Frith. *Partridge & Co.* 6d. An instructive and Scripturally sound exposition of the Second Psalm, well calculated to help the study of prophetic truth.

Light and Help to Cheer and Gladden. *G. Stoneman*, 67, *Paternoster-row.* 4d. Cloth, 6d. An admirable selection of Bible texts, accompanied by pointed appeals, and illustrative hymns, printed in large type, exactly suited for distribution among the aged and infirm.

Christ our Sanctification. By Rev. L. Price. 3d. *Jarrold & Sons.* The author shows what are the hindrances to faith, and then, very beautifully, the sanctifying effects of the blood of Christ, and how, according to the degree of our faith in Christ, we are made partakers of what we believe.

Buy your own Cherries. *Jarrold & Sons.* Dr. J. W. Kirton's charming story, which so admirably points its own moral, needs no commendation after this lapse of time. The illustrations, by Gordon Browne, with which it is now embellished, give it, however, a new value, and the little book now issued is a very attractive one. (4d.)

The Days of the Son of Man, Are they to be? By the Author of "Maranatha, Is it True?" *S. W. Partridge & Co.* 8d. Written in dialogue form, this volume presents, in a powerful and attractive style, the arguments to be adduced in proof of the pre-millennial advent and personal reign of our Lord. For young men of thoughtful and inquiring turn, it is just the book we should cordially recommend as adapted to guide them in their investigation of this momentous theme.

The Confessional. By Father Desanctis. 1s. *John Kensit*, 18, *Paternoster-row.* This is a valuable exposition of the Romish Confessional which, as is conclusively shown, is alike contrary to the Word of God and to the teaching of St. Chrysostom and others of the Fathers. The present cheap edition, scattered in numbers amongst our people, may do much to expose the system and to teach the true doctrine that confession should be to God alone, as from Him alone can the penitent hope for forgiveness.

BOOKS RECEIVED.

T. Fisher Unwin: Only a Curate, by E. G. Egemot. 6s.

Eyre & Spottiswoode: The Royal Album of Great Names, by L. Fewkes.

Thomas Laurie, 28, *Paternoster-row:* A Treatise on the Principle of Sufficient Reason, by Mrs. P. F. Fitzgerald.

Robert Banks & Son: Memoir of Bishop Titcomb, by Rev. A. T. Edwards. 2s. 6d.—My Jewels, by Sarah Sharp. 2s. 6d.

Messrs. J. Curwen & Sons, 8, *Warwick-lane:*—Common Praise: A Practical Handbook of Nonconformist Church Music, by F. G. Edwards. 3s. 6d.

Messrs. Simpkin, Marshall & Co.:—Eternal Scenes from the Poets, and their View of the After-life: Studies in Criticism and Reflection, by J. Waldyve Willington.

Wesleyan Methodist Book Room: God and Nature, by Rev. N. Curnock. 1s.—Our Lovefeast, by John Brash. 1s.—Stories about the Early Christians, by A. F. Perran. 1s.

PAMPHLETS RECEIVED.

"*Home Words*" *Office*, 7, *Paternoster-square:*—Three Jubilee Notes: "Praise, Prayer, and Practice," by Rev. Charles Bullock, B.D. 1d.—*National Temperance Publication Depôt*, 337, *Strand:*—Communion Wine: A Lecture by Rev. Dawson Burns, D.D. 2d.—*Messrs. E. Marlborough & Co.*, 51, *Old Bailey:*—The Sevenfold Law of Ministerial Training, and Can We be sure of God? by Rev. John Clifford, M.A., D.D. 4d. each.—*Messrs. S. W. Partridge & Co.:*—The Light of the Gospel; or, The O'Tootles of Imaal. 1d.—*Messrs. S. W. Partridge & Co.:*—The Rapture at the Coming of the Lord: Will it include all, or some only, of the Redeemed? by Frank H. White. ½d.—The Athanasian Creed, by F. H. Dinnis. *Elliot Stock.*—The Kingdom of God, by F. J. B. Hooper. 1s. *Elliot Stock.*—Lockett's Shorthand Instructor. 1s. 125, *Longacre, W.C.*

THE QUEEN OF ITALY possesses a large Hebrew library, containing the most recent works on Jewish literature. The Queen has a thorough knowledge of Hebrew, and reads the Old Testament in the original with much facility.—*Christianisme.*

JEWS IN FRANCE.—From a letter in the *Christianisme* it appears that an anti-Semitic epidemic is arising in France. Big volumes and small leaflets containing monstrous calumnies against the Jews, and exciting to pillage and assassination, are widely distributed in the streets and public places in Paris.

MR. W. MAPSTONE who has been for some years engaged as one of the Evangelisation Society's preachers, whilst holding secretarial engagements in the Y.M.C.A., is now desirous of throwing himself entirely into work, as an evangelist. He would be glad to hear from friends who are organising mission work for the coming autumn and winter seasons. Address care of Mr. Robert Burn, Y.M.C.A., 186, Aldersgate-street, E.C.

A CHINA MISSIONARY'S LETTER.

This interesting letter has been forwarded to us by the kind friend who forwards a copy of this paper to the writer :—

Amoy, May 30.

The Christian has been specially interesting of late for its missionary news. I have been wishing to show my gratitude by sending some information, so that the minds of its readers may be more than ever interested to seek the reign of Christ on earth.

I am just returned from a monthly missionary prayer-meeting, attended by missionaries, pastors, preachers, scholars (male and female) of five grades, also church members and inquirers, as well as outsiders. Our largest chapels are used for these gatherings. Each chapel of the three missions is taken in turn, for this monthly prayer-meeting is one of the best proofs of the unity of Christians here. Those who assemble are connected with work, and workers spread in the surrounding country to a great extent. Several millions of people are evangelised by these few missions; any news is always welcomed, and is a means of quickening. To-day a venerable pastor of the American Mission was, happily, present, and gave a considerable account of a great trouble through which some of his people had passed, in breaking away from ancestral worship. Long and wearisome was the trial of vexation and litigation which had to be passed through. It seemed again and again as if no help was to be obtained against the persecutors. At length, however, the light broke, and relief was secured.

I should like to point out that this *endurance of suffering* is one of the most certain proofs that the good spirit of patience is at work in the heart of the converts. True, through the influence of Christian natives, some countenance is secured for Christianity, but the trials of Christians are endless; and in many many cases they are enabled to give a good confession and to glorify God in the fires. Another sign of good is *money-giving.* Money is the centre of force amongst the Chinese. Now, amongst these three missions at work in Amoy, there is raised annually, say, some 5000 dollars for the furtherance of the cause of Christ. And this, not by force, as heathen contributions are raised, and not for benefits of a material kind. Even where a church cannot support or be supplied with, a pastor (that is, a fully-equipped minister), in many cases a preacher is selected, and supported. Under proper training, the Chinese are able to make wonderful progress in Christian duties of a business order, as well as in educational matters; by all which the better life is enlarged, enriched, and made more influential.

Another sign of good is *the zeal shown in gathering in relatives, friends, and acquaintances.* A Chinaman is hardly supposed to enter upon any serious proposition, except with those with whom he is acquainted. The greater the bond of relation or friendship, the more effective the appeal. Thus any Christian who is really alive, is a power for good amongst his connexions. There is less individuality than in the West, but, on the other hand, progress can naturally be looked for in an accumulated ratio. If you hear of some converts, you may readily hope and pray for more. I suppose most of the converts are brought in by relatives and friends, and there is yet all too much work to train and watch over them.

Another sign of good is the gracious spirit of *tenderness and thoughtfulness* which marks, at least, the more fervent Christians. Even if there is much less than we would see of this, yet it is very impressive at times. At the New Year's prayer-meetings, so sure as there is a quickening, do you observe the petitions sent up for mutual forgiveness, and cessation of hostilities between individuals and families. There is something to appeal to and to work upon in the Christian; and the volcanic passions of human nature have a check in the presence of Christ.

One more sign of good, viz., *reforms, e.g.*, as to foot-crushing, the marrying of children into heathen families, the bringing up together of little boys and girls who are to be man and wife, the prevention of concubinage, of trade in children, of the murder of infant girls, the efforts for the education of women, for the defence of those who suffer from infant betrothals, such as you have heard of in India lately—all these and similar things are signs of *good* which may seem small to us, but is real and progressive.—Yours sincerely,

J. Sadler.

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Among the Churches.

CHURCH OF ENGLAND.

Rev. C. W. Fowell, vicar of Corton, Lowestoft, has seceded to the Church of Rome.

The Church Missionary Society's Home at Limpsfield, for the children of its missionaries, was recently opened.

Letters from all parts of India show that much interest is being aroused by the coming Special Winter Mission.

The Sunday afternoon open-air services on Douglas Head, Isle of Man, which were so popular under the late Bishop, have been resumed.

A new mission church has been opened at Spelter, in the parish of Llanfynwyd, by the Bishop of Llandaff, by the assistance of the Bishop's Fund.

The Archbishop of Canterbury and Mrs. Benson recently gave their annual garden party to the poor of Lambeth in the grounds of the Palace.

The Record says that Mr. Paget, the new vicar, has inaugurated his work at St. Pancras by adopting the Eastward position, and by abolishing the evening Communion.

The Bishop of St. Asaph has issued a notice, in which he enjoins churchwardens "to allow no person to shut their pews against any parishioner, or to fancy that they have any claim to more sittings than they can occupy" in pew appropriated churches.

At a mass meeting of the Church Army held recently at Preston, there were three or four hundred soldiers present, most of whom had been rescued from drunkenness and sin by the Church Army. A number of working men and others testified as to the blessing received.

CONGREGATIONAL.

Rev. Joseph Boyle has retired from his pastorate at Barbican chapel, which he has held for twenty-five years, and intends to spend the remainder of his life in semi-retirement in Scotland.

METHODIST.

A great camp-meeting has been held at Diss. It is computed that over 2000 persons were present.

The meeting for working men, at Rochdale, in connection with the Methodist Conference was a great success. The large chapel was thronged.

Nottingham Wesleyans recently held a very successful camp meeting, which formed the culminating point in an active aggressive effort carried on for some time past by the seven mission bands.

The Wesleyan Conference have formally appointed Revs. Hugh Price Hughes and Mark Guy Pearse to the West Central London Mission. Mr. Pearse was in the Conference on Tuesday, sunburnt by travel, but apparently in excellent health and spirits.

SALVATION ARMY.

Miss Eva Booth has for some time been, and is still, very unwell.

An Italian *War Cry* is now published at Rome. The first issue contains a portrait of the General.

The Stamford magistrates have sent another Army officer hand-cuffed to Leicester jail, for obstructing the thoroughfare.

As a result of a most successful three days' campaign at Ipswich, many are said to have yielded themselves fully to God.

The opening of a Salvation Army Hall, Amsterdam, is a great success. The hall has been quite full and great interest was manifested.

The Army is making rapid progress in Denmark. At first there was some trouble at Copenhagen, in consequence of the crowds who gathered about, but the police did there duty and now all is orderly.

The new opening at Longtown, in the Carlisle division, has been wonderfully blessed. More than one hundred and twenty have professed conversion in the three months, some of these the worst characters in the neighbourhood.

SOCIETY OF FRIENDS.

When in America, Canon Wilberforce showed at once the largeness of his heart and his historic sympathy with those who fought side by side with his honoured grandfather, by addressing the graduates of Haverford College. While warning them against the unknown dangers of the future, and the foolishness of dependence on philosophic knowledge, he urged them to give space in their hearts to Christ. The future influence of America will be increasingly great, and he would advise them to take as their motto the word " consider.'

Those wishing to know how teetotalers can enjoy themselves should have accompanied Class I. of Birmingham Adult School on July 11 to Buxton, or Cambridge School to Claylieth, a week earlier, or Leeds School, class A, to Boston Spa. Malton, Radcliffe, and Scarborough Schools and excursions all teach the same lesson, and show the immense and increasing blessing flowing from the Friends' First-day Schools. The glorious weather all through completed the pleasure of these annual red-letter days.

PRESBYTERIAN.

Rev. Dr. MacLeod, of Pont-street Church, London, is about to make a three months' tour in the United States.

About 12,000 members have been added to the Presbyterian Church in Canada during the past twelve months, and nearly 400 stations have been established in Manitoba in the same period.

Children's sermons, as a part of the Sunday services, are growing in favour. Among the Presbyterians in London Dr. Monro Gibson, for instance, has long set an example in giving a portion of the morning to them.

Dr. Walter Morison, of Westbourne-grove, has published the two Jubilee sermons preached by him. In one of these, Dr. Morison contends that "true politics, social science, and benevolence are applied Christianity."

BAPTIST.

Rev. Archibald G. Brown is expected to resume preaching at the East London Tabernacle, after his visit to the Continent, on Sunday next.

Mainly at the instigation of Sir Morton Peto, the Kent and Sussex Association has taken in hand the work of evangelising these two south-eastern counties.

Rev. W. Stott has completed the twenty-fifth year of his pastorate at Abbey-road, St. John's Wood. A largely attended meeting of the congregation was held to celebrate the event.

Revs. H. Grattan Guinness and W. Knight Chaplain have accepted a unanimous invitation to the pastorate of the church worshipping in the Poplar and Bromley Tabernacle, Brunswick-road, E.

"FALLEN ON SLEEP."

Mrs. Hargreaves, an active member of Park Church, Halifax.—Mr. Edward Cowdry, an earnest Christian worker at Sutton Veney, Wilts.—Mr. Jeremy Hunt, one of the oldest members of the Congregational body in Darwen.—Mr. Joseph Firth, of Morley, for sixty-four years connected with Gawthorpe Old Sunday-school, near Ossett.—Mr. George Jackson, an earnest worker of Princess-street Wesleyan Chapel, Sheffield.—Rev. George Curnock, of Middleton, a hard-working Methodist minister.—Rev. Philip S. Smith, of the Oxford Mission, one of the most lovable and devoted of missionaries.—Rev. Professor Wallace, who for over twenty years filled the chair of Christian ethics in the Belfast College of the General Assembly.—Rev. Canon Ware, Proctor in Convocation for the Archdeaconry of Sheffield, and vicar of Barnborough, near Doncaster.—Rev. Joseph Hargreaves, formerly a Methodist minister. — Rev. Francis Cameron, late rector of Charlton, Kent.—Rev. A. Wagentreiber, curate of Tunbridge Wells.—Mr. James Taylor, a prominent member of the Baptist Church at Rhyl.—Rev. John Rees, for twenty-one years minister of the Congregational Tabernacle at Rodborough.—Rev. T. J. Monson, rector of Kirkby Underdale, in the East Riding.—Rev. R. W. Dibdin, for many years minister of West-street Chapel, St. Giles.—Mr. James Leitch, for nearly fifty years a loved and valued elder in the Presbyterian church, North Sunderland.

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TEMPERANCE NOTES.

HOME.

The Women's Sunday Closing Memorial to the Queen has received an enormous number of signatures.

Sir G. Otto Trevelyan has strongly reasserted his opinion in favour of the Direct Veto.

The measure fixing the closing of public-houses in Scotland at 10 p.m. has passed the House of Commons.

The open-air meetings on Sabbath evenings, on Glasgow Green, are being continued with encouraging success.

During the recent Glasgow Fair 300 to 400 showmen were entertained to tea by the British Women's Temperance Association.

The Bishop of London is not ashamed of his teetotal principles. Nothing stronger than lemonade was served to the guests at a garden party recently held at Fulham Palace.

A Dorsetshire clergyman writes to *The Church of England Temperance Chronicle* that cider has caused the failure of his Band of Hope. Parents compel their children to drink it as it is given as part of their wages.

The prizes offered to medical students for the best essays on three lectures by Dr. Richardson have been awarded as follows:—1st, 10 guineas, Mr. Edward J. Pritchard, Westminster Hospital; 2nd, 5 guineas, Mr. Bedford Pierce, St. Bartholomew's Hospital.

FOREIGN.

In America there are now about thirty successful hospitals for inebriates

The second international meeting against the abuse of alcoholic liquors will be held at Zurich on September 8, 9, and 10.

The Canadian temperance party hope to prevent the re-election of any of the 112 anti prohibitionists now in the Canadian House of Commons.

The Union Signal states that the Temperance Hospital, Chicago, has successfully demonstrated that alcohol is unnecessary in the treatment of disease.

A sad accident occurred recently on the Danube; 400 persons were aboard a boat going a pilgrimage. The boat was overloaded and sank, 300 being drowned. The boatmen were intoxicated.

Mr. Matthew Burnett, at Wagga Wagga, made a very successful start on his mission in New South Wales; 400 persons took the pledge and donned the blue ribbon. He proposes to go through the towns and villages of New South Wales

A CALL TO PRAYER AND PRAISE.

Through the unspeakable mercy and goodness of God,

NINETEEN NEW HOUSES

(the gifts of as many generous donors) have been completed at THE VILLAGE HOME FOR ORPHAN, NEGLECTED, AND DESTITUTE GIRLS, ILFORD, ESSEX, and it has been decided to mark the occasion by inviting CHRISTIAN FRIENDS EVERYWHERE, who have taken for years a deep interest in the progress of this work, to meet at the Village on

SATURDAY AFTERNOON, AUGUST 6,

to solemnly Dedicate all these New Houses to the service of the Lord among His Little Ones, and to inspect the whole work thoroughly.

The New Cottages to be opened are Joicey, Pussy, Syndal, St. Helena, Oxford, Cairns House, Ivy, Mayflower, Cyril, Sir James Tyler, Ilex, Hope, Peace, Clement, The Burwell Park, Curling, Mickleham, Sweet Briar, Pink Clover.

The NEAR APPROACHING DEPARTURE of Dr. Barnardo for Canada makes Saturday, August 6, the only available date; and the Committee and Trustees earnestly hope, therefore, that notwithstanding the lateness of the season, the friends of Christ's work among the Children will rally to this Call, and gather in large numbers at the Village Home on the occasion.

The Programme for the day will include—
Inspection of the Cottages;
Promenade of the Village Grounds;
Dedication of Nineteen New Cottages;
Addresses from several well-known friends of Christ's work;
Some sweet Singing by the Girls;
A Procession of Little Ones to take possession; and
Tea in the Cottages.

Fuller announcements of the Programme will be made in a few days; but meanwhile this

CALL TO PRAYER AND PRAISE

is sent out as a first notification.

Trains will leave Liverpool Street Station (G.E.R.) at short intervals between 12 o'clock noon and 3 p.m. on the 6th August, and will be met at Ilford by carriages to convey Visitors to the Village.

The Proceedings will begin at 3.15 p.m., and will probably last two hours, so that Visitors could leave the Village between 5.30 and 7 p.m.

The Return Trains will be arranged for at short intervals to suit the convenience of Visitors; but it is important that those who propose to attend should order their tickets as soon as possible. Return Tickets for the Railway, including Coach Hire, will be supplied from the Office, as below, up to Thursday evening, August 4, at the following rates:

First Class Return, and Coach Hire, 3s. 6d. Second Class Return, and Coach Hire, 2s. 9d.

A nominal charge of Sixpence for admission to the Village will be made, to prevent the Grounds being overrun by mere holiday-seekers, who probably would take but little interest in the proceedings.

A cold Collation will be provided for Visitors in a Marquee on the grounds at 2/6 per head; also Tea in the Cottages at 1/.

Refreshment Tickets should be ordered at the same time as the Railway Tickets.

All communications to be addressed to

Dr. T. J. BARNARDO.

18 to 26, Stepney Causeway, London, E.

THE GOSPEL IN HIGHWAYS.

IN attempting to "preach the Gospel to every creature," the Open-Air Mission has had no mean share. The extent of its operations in proportion to its funds entitles it to a foremost place among present-day religious enterprises. The new report,* just out, is a singularly interesting record of last year's work. Its seventy-four pages are carefully divided into sections, easily found by an index, illustrated by sixteen pictures, and printed with great neatness and care.

The scene of Epsom race-course on the Sunday before "the Derby," proves the urgent need of such efforts as the Mission puts forth. An immense number of young men and women are attracted hither, so that at times it is difficult to move among the surging throng to distribute tracts. Opposite the winning-post some of the brethren are found preaching the glorious Gospel of the grace of God. That these efforts are not in vain is shown by the story related in the report of a betting man's conversion.

Many interesting details are given of the work in the 797 towns and villages where it was carried on in England, besides reports of foreign members. Those who judge mission work by results will not be disappointed in these pages. The 224 members who sent in reports were able to testify to many professed conversions within their own knowledge during the year. Specimens of these are given. The following is furnished by Mr. George Fuller, superintendent of the Sermon-lane Mission, Islington:—

"Among those led into our hall last summer by the open-air preaching was an infidel lecturer from America, who had often addressed large gatherings in different halls in America, and in the West-end of London, in Liverpool, and other places, as a paid Secularist lecturer. He is well educated, and has a good knowledge of Scripture. While listening to the open-air preaching, he was convinced of his sinful state, went with us into the hall, stayed for the service, and at the after-meeting gave an account of himself; and if ever a man prayed to God in earnest for mercy it was this man. With tears running down his face, he told of the evil he had done to thousands, and how he now hoped to be the means of blessing to thousands. He has now given up all for Christ, and has taken up the cross to follow where He shall be pleased to send him."

Another instance of blessing is thus recorded:—

"Some children are singing at an open-air meeting at Millwall, near the banks of the Thames, in East London. The captain of a coasting vessel is passing by, and attracted by the sweet voices of the children, he stops to listen. He is thus lured to come inside. There he hears the word preached in the power of the Holy Ghost, and it comes home to his heart. At the end of the service his conflict with the powers of darkness is so severe that he is compelled to cry aloud for mercy. The struggle is severe as he believes God has given him over in just judgment, and it is far into the night before he can be brought to trust the word of promise, 'Him that cometh unto Me I will in no wise cast out.' Whenever his vessel is near, he seeks again the humble mission hall where God met with him. Just before Christmas the friends associated there saw him again, when he was bright and happy in the work and service of God."

Preachers will peruse this report with special interest, and the chapters on "The Art of Securing an Audience," and "The Need of Adaptation" contain some timely hints. We earnestly hope that its circulation will serve to quicken the energies of the churches, and lead to more active efforts for the evangelisation of the masses.

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* May be had at the office, 14, Duke-street, Adelphi, London, W.C. Price, 4d. By post, 5d.

THE BROTHERS YOUNG, of the Working-men's Mission, Collingwood-street, New Cut, are holding six weeks' special Gospel services in a large marquee in the Lower Marsh, Lambeth. The attendances have been good, and many souls, it is believed, have been brought to the Saviour. The last Sunday in July was a time of special blessing.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Gospel services at Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m. Mission work at Whitechapel, Limehouse, Canning Town, &c.

BIBLE READINGS for German governesses and others, Thursdays, 8 p.m. French Bible-readings for governesses, Saturdays, 3.30, except last of the month. French Bible-classes for maids and others, Sundays, 3.30, Y.W.C.A., Morley Halls, 316, Regent-street, W.

CONFERENCE HALL, Mildmay-park, N.—Sundays in August 3.30 and 7, Mr. Ned Wright.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Prayer-meetings, Fridays, at mid-day; Saturdays, 7.30 p.m.; Sundays, 7.45 a.m. Bible-reading, Wed., 8.15 p.m.

GREAT ASSEMBLY HALL, Mile-end-rd., E.—Sun., Aug. 7, 11 a.m., 6 30 p.m., and week nights at 8, Mr. W. Bradlaugh.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Sunday, Aug. 7, at 3.15, address by Mr. W. Edwyn Shipton.

POWIS HALL, W.—Sunday, August 7, Captain Baring 11 and 7 p.m.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Sun., Aug. 7, 3.15, special address, Mr. W. Haig Miller.

MRS. REANEY'S Sunday afternoon addresses to men and women, at Stepney Meeting House, are discontinued till September.

COMING CONFERENCES.—PAKEFIELD (Lowestoft), August 10 and 11. PERTH, September 13—15. SALISBURY, September 27—30.

MR. SHULDHAM HENRY at St. George's Hall, Langham-place, during August; Sundays, 11 a.m. and 7 p.m. Wednesdays, 8 p.m. at Burlington Hall, Savile-row.

SEASIDE SERVICES.

AUGUST:—Messrs. C. H. and E. Collier, *Herne Bay*, to 16th; Mr. Banaster, *Rhyl*, to 14th, *Bournemouth*, from 15th; Messrs. E. Salisbury and M. J. Hall, *Bournemouth*, to 15th; Mr. E. Arrowsmith, *Scarborough* and *Filey*; Mr. E. T. M. Dennes, *Whitby*; Messrs. Hutchinson, Boutflower, Armitage, *Bridlington Quay*; Mr. Spiers, *Redcar*; Mr. A. E. Bellingham, *Llandudno*; Mr. H. M. Trickett, *Eastbourne*; Mr. H. W. Figgis, *Brighton*; Mr. W. F. Seagrove, *Broadstairs*; Mr. F. Pitts, *St. Leonards*; Mr. Hall, *Southsea*; Mr. A. Storrs, *Sandown, I.W.*; Mr. W. R. Moore and Dr. Carless, *Ilfracombe*; Mr. W. Huckett, *Dawlish* and *Teignmouth*; Mr. Geo. Bennett, *Aberystwith*; Mr. G. H. Chaplin, *Felixstowe*; Mr. Pericles Green, *Weymouth*; Messrs. Gibbert Hughes and Howard Staines, *Worthing*; Messrs. G. R. Kirlew, L. K. Shaw, and other friends from Manchester, *Lytham, St. Ann's*, and *Blackpool*; Mr. J. H. Greene, *Saltburn*; Mr. A. Haley, *Whitley*; Mr. Pring, *Bude*; Lieut.-Col. Drury and Mr. A. J. Barnard, *Littlehampton*; Mr. E. Hughes, *St. Margaret's, near Deal*; Mr. L. Carrott, *Deal*; Hon. W. G. Scott, *Elie* (*Fife*); Mr. Hindley Jones, *Folkestone*; Mr. W. Davidson, *North Berwick*; Mr. H. G. Harris, *Weston-super-Mare*.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—D.B. W.G. J.C. J.R. S.J.M. H.S.W. Mrs. S. E.P. C.T. V.M.S. C.A.R. C.H.K. A.J.C. A.C.R. J.W. E.B. W.J.C. J.E.M. M.G. J.J.G. J.G.R. S.P. J.R. P.F. R.D.F. P.H. J.W. T.W.B. J.E.L. J.P.H. B.M. O. McE. C.S.S. W.C.B. A.K. C.E.C. R.G.T. A.D. H.V. D.M. R.P. J.T. A.B. R.C. R.S. E.S. R.C. A.T. G.H.P. D. McL. D.C.J. A.L.W. M.D. W.F.G. W.H. J.G.M. E.C.D. W.C.B. A.L.S. J.B. H.V. J.T.M. S.N. C.A.S. R.D. C.J.D. W.F. J.M. S.R. M.J.W. T.G.Y. Miss K. H.A.C. J.S. J.T.F.

APPLICANTS FOR TRACTS.—Henry Knight, 14, High-street, St. Albans; F. C Young, 151, Cable-street, St. George's East, E.; F. Sumner, Crofton House, Lennox-street, Weymouth; W. H. Carpenter, 26A, Sutterton-street, Frederick-street, Caledonian-road, N.; H. Wilson, 401, Rutherglen-road, Glasgow; E. Hannant, London House, Harrow; Miss S. Pattinson, Brook Cottage, Brough, Westmoreland; H. C. Curtis, East Harnham, Salisbury.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

SOUL-WINNING PRAYER UNION.—Text for August 10 (Hosea xiii. 9):—"O Israel, thou hast destroyed thyself; but in Me is thine help."

SUNDAY TRAINS IN IRELAND.—All friends of the Sabbath will rejoice to hear that an earnest effort is being made to induce the Northern Counties Railway Company to cease running cheap excursion trains on the Lord's Day. Already over three hundred of the shareholders have signed a memorial to the directors against Sunday excursion trains.

Subscriptions Received by Messrs. Morgan & Scott to Saturday, July 30, 1887.

*** Donations should be sent by Cheque or P.O. Orders not by stamps.

	£	s.	d
Dr. Barnardo's Homes—J.G. £2; F.C. £5; M.E.D. 10s.; W.H. £2; F.B. 5s.; C.O. 10s.; T.C.E. 2s. 6d.; W.N. 10s.; M.H. 2s.; Waiting for the Master, £20	30	19	6
London City Mission—F.C.	5	0	0
Suppression of Opium Traffic with China (Travelling Agent)—J.H. £5; J.B.H. £1; Rev. R.W.B. £2; R.C. £5; A.R. 5s.; M.R. 1s.	13	6	0
Mr. Fegan's Home—M.E.D.	0	10	0
Mr. C. Cook's Work—W.M.C.	5	0	0
Day in Country Fund—M.E.D. 5s.; Mrs. W. 3s.; C.S. 2s.; D.X. £1; W.M.C. £5; F.J.W. 10s.; Mrs. H. 5s.; L.H. £1; J.H.F. and Family, £3; M.A.P. 2s. 6d.; Mrs. H. £1; A.G.H. 10s.; E. J. Surbiton, £1; C.M.P. £1; H.A.T. 10s.; J.W.W. £1 1s.	16	8	6
N. E. London Gospel Mission—F.J.W. 10s.; E.C. £1 19s. 8d.	2	9	8
Miss de Broen's Work, Paris—Prov. iii. 9	1	0	0
Families of Men lost in "Breeze"—Prov. iii. 9	0	4	0
Gospel Purity Association—M.G.H.	1	0	0
Bridge of Hope, Ratcliff—M.G.H. 10s.; E.E.S. 10s.	1	0	0
McAll Mission—C.J.A.	2	2	0
National Vigilance Assn.—E.V. £1; T.N.J. 10s.	1	10	0
China Inland Mission—W.H. £2; E.E.S. 10s.; J.G. £10; Waiting for the Master, £100; C.C. Pair of gold earrings, pearl, and diamond	112	10	0
Mildmay Msn. to Jews—W.H. £1; Clifton, £50	51	0	0
Female Education in the East—F.B.	0	15	0
Hitchin Colportage Association—M.S.	0	10	6
Working Men's Lord's Day Rest Association—M.E.O.	0	5	0
Labour Aid Society—M.E.O.	0	5	0
Church Missionary Society—E.E.S.	0	10	0
Thames Church Mission—E.E.S.	0	10	0
Friendless & Fallen—E.E.S.	0	10	0
Rescue Work at Reading—E.E.S.	0	10	0
Miss Daniell's Soldiers' Homes—T.N.J. 10s.; "A Broken Vessel," £10	10	10	0
Miss Sharman's Orphans' Home—T.N.J. 10s.; C.P., Worthing, 2s. 6d.; T.C.E. 2s.; Waiting for the Master, £20	20	14	6
Missionary Intelligence and Registration Office—T.N.J.	0	10	0
Soldiers' Home, Malta (Rev. Laverack)—C.P., Worthing	0	5	0
Italian Aid Society—C.P., Worthing	0	5	0
Gospel Hall for Constantinople—C.P., Worthing	0	3	6
Indian Colporteur Evangelist—C.P., Worthing	0	5	0
St. Giles' Christian Mission—C.P., Worthing, 5s.; "A Broken Vessel," £5; M.R. 2s.	5	7	0
Home for Aged Blind Christian Women—R.H. 5s.; C.M.P. £1	1	5	0
Congo Mission—C.M.P.	1	0	0
Defence of Spanish Woman—T.S.M.	0	2	6
Mrs. Ginever's Orphans' Home—"A Broken Vessel"	10	0	0
Miss Cole's Orphans' Home—"A Broken Vessel"	10	0	0
Rebuilding of Manuel Matamoros' House, Spain—"A Broken Vessel"	10	0	0
Germans in London (Young Girls)—"A Broken Vessel"	10	0	0
Salvation Army—R.J. £2; (*R. C. S.*) "A Broken Vessel," £10; (*Slum and Gutter Work*) "A Broken Vessel," £10	22	0	0
Sailors' Welcome Home (Miss Child)—"A Broken Vessel"	5	0	0
Mrs. Fisher's Work—"A Broken Vessel"	5	0	0
Work in the Brickfields, Southall—"A Broken Vessel"	5	0	0
Ragged Church and Chapel Union—"A Broken Vessel"	5	0	0
Mr. Pascoe's Work, Mexico—"A Broken Vessel"	5	0	0
Fridsberg Children's Home—"A Broken Vessel"	5	0	0
Mrs. Hilton's Crèche, &c.—E.H.	1	0	0
Rev. J. W. Atkinson's Day in Country Fund—B.	0	2	0
Y.W.C.A. (Holiday Fund)—M.R.	0	2	0
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Free Distribution of the Scriptures—R.J.	0	10	0
Moravian Missions—(London Association) R.J.	2	0	0
Asylum at La Force—R.J.	0	5	0
Turkish Missions Aid Society—R.J.	0	10	0
Ragged-school Union—R.J.	0	10	0
London Samaritan Society, &c.—R.J.	1	0	0
Special Religious Services in Theatres—R.J.	0	10	0
Watercress and Flower Girls' Mission—R.J.	0	10	0
E. L. Training Institute (Rev. H. G. Guinness)—R.J.	5	0	0
Home Teaching Society for Blind—R.J.	0	10	0
Costermongers' Mission (Mr. Penrose)—R.J.	0	2	6
Homes for Working Girls (Mr. Shrimpton)—R.J.	5	0	0
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SOLDIERS' & SAILORS' REST, MALTA.

It has been decided to go
FORWARD IN THE NAME OF THE LORD,
And on August 8 we must pay down the Purchase Money—*i.e.*—

£3,000.

After all the help which we have received, and for which we are most thankful, it appears that, to enable us to secure the premises, we must borrow over half the amount.

Some friends and well-wishers to our work in the

ARMY AND NAVY

Will perhaps help us now it is definitely understood that the property is to be secured.

Cheques and Money Orders may be made payable to Rev. J. LAVERACK, Malta, and will be gratefully acknowledged.

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SCRIPTURAL PROOFS

THAT GOD OFFERS US IN OUR LORD JESUS CHRIST PERFECT DELIVERANCE FROM ALL SIN, INWARD AS WELL AS OUTWARD, IF WE WILL BUT RECEIVE HIM AND BELIEVE ON HIS NAME FOR ALL THAT GOD HAS MADE HIM TO BE TO US. (*John* i. 12; 1 *Cor.* i. 30.)

BY

J. P. WILSON.

"Holiness by faith in Jesus,
Not by effort of thine own,
Sin's dominion crushed and broken
By the power of grace alone.
God's own holiness within thee,
His own beauty on thy brow;
This shall be thy pilgrim brightness,
This thy blessed portion now."

Miss HAVERGAL.

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1887.

THE above is the title-page of a book of 408 pages, price in cloth two shillings, consisting of the contents of three little books, "*First Sheets of Scriptural Proofs,*" "*Further Sheets of Scriptural Proofs,*" and "*Third Series of Scriptural Proofs,*" hitherto sent out separately, and only to applicants by letter for them, now put together for general publication. The object of the book is simply to direct attention to *what God says in his Word* on the extent of deliverance from sin given us in our Lord Jesus Christ. Many letters have been received from readers of the separate parts, showing that this object has been attained in their case. The following are extracts from a few of them :—

"Reading your books has driven me more to the precious truth; and our loving Father has opened more light to me—more than ever I expected to get. Praise his dear name!"

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"I have read your little book, lent me by a friend, and I do desire heartily to thank my God that it was put into my hands.

"Though for years I have known my Saviour's love, and experienced the incoming of the Holy Ghost in power in my soul, yet since reading 'Scriptural Proofs' I have had a fresh revelation of what Jesus is to me in his capacity of Saviour; and I have been able to grasp Him in a fuller and more comprehensive faith as my deliverer from indwelling sin; and that on the truth of the living God as shown so clearly in your little book.

"My heart goes with every line of it. I do trust and believe it will be blessed wherever it is read: there is so little of man in it, and so much of God.'

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"DAY IN THE COUNTRY,"

George-yard Ragged Schools, High-street, Whitechapel. E.

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For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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The terms are 8s. 6d. per week, including laundress.

In addition to these (and with a view to extended usefulness), there are other aged persons who have not filled either of the positions named. but who have passed through much sorrow, and whose friends cannot receive them into their own homes, but would be willing to pay for their support elsewhere. The charge to such would be 10s. per week, and as their numbers increase a separate house would be taken, so as not to encroach upon the prior claim of the others.

The chief object of this work is to benefit those who have been true women, and who are now in life's last years unable to care for themselves, to whom the reading of God's Word free from toil and anxiety would be valued; and to the faithful child of God who has reached seventy. and even eighty years, there may always be found something to do for the Master in the little vineyard around her.

In accordance with the wishes of Mr. Samuel Morley, no intoxicants will be introduced—to use his own words, "Such things were not required." It is scarcely necessary to add that his request will be faithfully carried out.

Subscriptions and donations will be thankfully received, and, through the kindness of Messrs. Morgan & Scott, may be sent to the Office of THE CHRISTIAN. Applications for admission (in the first instance by letter) should be addressed to the Hon. Superintendent, Miss E. COALES, Morley Home, 25, Chatham-place, Hackney, E. Proverbs iii. 6.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

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For prospectus, address PRINCIPAL.

MR. E. J. KENNEDY, OF EXETER HALL, can highly recommend an educational Home for young Ladies, where only a few are received, and where the children have individual care and guidance, and all the comforts of a superior home, combined with excellent education. References to Judge Gates, Q.C., General Elder, and other parents of pupils.—D. C. L., Farley's Library, FitzJohn's Parade, Hampstead, N.W.

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Principal: DR. CRANAGE, M.A.

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The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

EXCHANGE OF PUPILS desired by Principal of a high-class Boys' School in West London for two daughters, 10 and 12, together or separately. Christian training.

M., 9, Seymour-villas, Anerley.

MISS WATTS recommends a former pupil as Governess to young children, in a high-class Christian family.

The Laurels, Wetherden, Stowmarket.

A GENTLEWOMAN desires re-engagement as Governess. French, thorough English and music.—Miss G., 2, Dilston-terrace, Gosforth, Newcastle-on-Tyne.

A YOUNG LADY, aged 20, who has lived three years in Germany, seeks a situation as Nursery Governess to young children.

D. P., 26, Augustus-road, Edgbaston, Birmingham.

A LADY (aged 24) who has had some years' experience in teaching, requires a re-engagement as Governess. Acquirements, thorough English, music, French, drawing, and elementary German. Good references.

KATE, Paston, North Walsham, Norfolk.

TUTORSHIP, OR SMALL CLASS.—Oxford Graduate (married), with some experience in tuition, seeks re-engagement as Tutor, or opening for small class. Home or Continent.

W., 3, Zingari-villas, West Norwood.

PENSIONNAT EVANGELIQUE.—Wesleyan Young Ladies' College, Nimes, South of France.—Situated in one of the finest towns of the South of France. Has been in existence for more than forty years. Large premises; extensive garden. The climate of Nimes, remarkably dry and healthy, makes the residence in that city most profitable for delicate young ladies Moderate terms.—Apply for prospectus and admission to Pastor O. PRUNIER, Principal and Chaplain, 1, rue de Sauve, Nimes, France. The next term will begin on October 1. Pastor PRUNIER has a vacancy for two young ladies in his own house, if parents prefer a family home to a residence in the school, terms being a matter of private arrangement.

EXPERIENCED ENGLISH GOVERNESS seeks engagement in private school or family. French, German (Paris and Germany), music, singing, rudimentary Latin.—Miss MOLYNEUX, at Dr. Cranage, The Old Hall, Wellington, Shropshire.

MORNING GOVERNESS (Certificated Senior Cambridge. desires re engagement. English, French, German, singing, drawing (full South Kensington certificate), water-colour painting, good music (pupil of Lindsay Sloper).

K., 31, Loraine-road, Holloway, N.

GOVERNESS wanted, take entire charge four children, youngest child six. English, French, music, good needlewoman.—Mrs. COOKE, Kings Pyon, Weobley, Herefordshire.

CLIFTON, BRISTOL.—A few Resident Pupils desired. Locality celebrated for healthfulness and beauty. Instruction, training, companionship, personal, not delegated to others. Evangelical (Open Brethren).

Mr. HOWELL, Aberdeen-road.

Appointments, Situations, &c., Wanted.

YOUNG LADY (23) desires re-engagement as Lady-Help, Companion, or Amanuensis. Three years' reference. Good knowledge of cooking, and thoroughly domesticated.

Miss M., Burgh-common, Beccles, Suffolk.

A LADY WISHES to recommend a Boy of 14, for stables or garden. Has been in service for a year.

F. C., Mr. Hallett, Bladud Library, Bath.

FARMING.—A Gentleman wishes to place his Son with one who will conscientiously train him in its duties. Moderate terms. References exchanged.

G. S. W., 1, Sisters-avenue, Lavender-hill, S.W.

PARTNERSHIP.—A Gentleman of commercial experience, with small capital, seeks to join a conscientious man in any genuine established business, where energy and integrity would be appreciated. References exchanged. — W., care of Mr. King, 38, Hindman's-road, East Dulwich.

YOUNG SOLICITOR (23) requires Managing Clerkship. Well up in conveyancing, common law, and general office routine. Knowledge of Union accounts. Town or country. Highest references.

DONALD MACLEAN, Mount Hill, Carmarthen.

SECRETARIAL APPOINTMENT wanted. — The Secretary of the Bournemouth Young Men's Christian Association will be open for a re-engagement, either public or private, in September.—SECRETARY, Cairns Memorial House, Bournemouth.

AS SCRIPTURE READER, &c., under an Evangelical clergyman, wanted by a young man who has a love for souls.—S., care of Rev. F. Hart, Long Clawson Vicarage, Melton Mowbray.

VOYAGE TO INDIA.—Young Lady seeks engagement as Companion to elderly Lady, or to assist in the care of children during the voyage to India. Speaks English, German, French, and Hindustani. References exchanged.

CAWNPORE, 125, Brockley-road, Brockley, S.E.

EDUCATED LADY seeks employment. Mother's Help, or generally useful in any capacity. Very musical. Good references. Home more desired than high salary.

M. S., 82, Albert-road, Croydon.

GENTLEWOMAN (24), decided Christian, abstainer, five years' experience, seeks re-engagement as Governess to young children; or Mother's Help, where nurse kept. Highest references.

M., 18, Bentham-road, South Hackney, London.

LADY, HIGH-PRINCIPLED, most trustworthy, being alone, wishes appointment as Housekeeper, Companion, &c., in quiet Christian family. Advertiser will appropriate entire salary to Christian and charitable purposes.—Address in first place to

Q. R. S., 2, George-place, Gourock, Greenock, N.B.

A LADY, aged 29, desires a re-engagement in some Christian work, either in an orphanage, or Bible work among the poor. Good references.

A. B., 8, Ashbourne-grove, East Dulwich.

MISSION WORK. — Appointment wanted, City or otherwise, by young man. Fair speaker and singer. Good recommendations.

A. MARKS, 21, Clement-street, Bath.

A YOUNG CHRISTIAN relinquishing his employment as Barman for conscience' sake, seeks a similar situation in a Temperance Hotel. Can be well recommended.

C., Warren Mills, Wetherden, Haughley, Suffolk.

GARDENER, Single-handed or otherwise. Married. Long experienced in all branches. Twelve years last situation. Cause of leaving, breaking up of establishment. Good character.

H. MORGAN, The Green, Chingford, Essex.

GARDENER, single-handed, aged 34, married, used to bees, cows, and poultry. One year's good character, and eight years from previous place. Total abstainer, and Christian.

F. BARTLEY, Abbott's Ann, Andover, Hants.

AS PAGE or Stable Boy, or work under a Butler. Advertiser recommends a strong Lad, age 16. Total abstainer.

Rev. E. CADOUX, Warsash, Hants.

A LADY DESIRES to place a Girl (16), strong and willing, to work in a Christian home as Under- Nurse.

Mrs. HANDLEY MOULE, Ridley Hall, Cambridge.

A LADY seeks a re-engagement as Companion-Housekeeper, to either a Lady, Gentleman, or aged couple. Has served in a similar capacity for the last two years. No objection to invalids. Salary no object. Comfortable home most desirable.

H. L., 14, Blenheim-villas, St. John's Wood, N.W.

A MIDDLE-AGED LADY desirous of working for the Lord, would take pleasure in aiding any Lady so engaged, in return for board and residence. Earnest Christian. Bracing air necessary.—F. G. PADDON, Confectioner, 3, Victoria-street, Clifton, Bristol.

LADY STRONGLY RECOMMENDS very respectable person, has lived as cook in her family eighteen years, as Cook-Housekeeper to single Gentleman, Care of invalid person, or any post of trust.—Letter only,

Miss ROBARTS, East Heath, Hampstead.

A LADY WISHES to recommend a well brought up, educated girl of 18, as Schoolroom or Children's Maid. Good needlewoman. Fond of children.—The LADY SUPERINTENDENT, Crole-Wyndham Memorial Home, Shooter's-hill, S.E.

AS GENERAL SERVANT in a small Christian family away from Plymouth, for a girl (18) wanting to separate herself from undesirable companions.

Miss SPOONER, 23, Portland-square, Plymouth.

MISS SHERIDAN wishes to recommend a Christian Girl, aged 20, slightly lame, as good Sewingmaid. Can help well with dressmaking. Would not object to look after a child.

Frampton Court, Dorchester.

PLAIN COOK, by a young Woman, aged 21. Abstainer. Understands dairy work.—E. G., 3, Clarence-villas, St. Mary's-grove, Richmond, S.W.

COMPANION, AMANUENSIS, or Mother's Help. A young Lady wishes for engagement as above. Can teach music, French, and English well to young pupils. Has some knowledge of nursing.

L. J., Mr. Halliday, 88, Rathmines-road, Dublin.

GENTLEMAN (27) wishes situation as Bookkeeper or Cashier. Gave up last situation being connected with the drink traffic. Total abstainer. Highest references given if required.

J. R. KAY, Cockenzie, N.B.

Appointments, Situations, &c., Vacant.

MANAGER OF CHEMICAL WORKS.—Wanted, an able and energetic Manager of Chemical Works. Christian, and abstainer from alcohol and tobacco. Liberal salary to a good man.—Address, stating age, practical experience, and references, CHEMICUS, care of Housekeeper, 13, Rose street, Newgate-street, London, E.C.

R.N. PENSIONER wanted, a Christian Man and his wife, to take charge of the Newry Sailors' Home.—Apply at the Home.

AS ARTICLED PUPIL, wanted in a Christian Civil Engineer and Architect's office, a well-educated young Gentleman with a good knowledge of and taste for drawing. Every opportunity for acquiring a varied and extensive knowledge of the profession, and a Christian home found.

J. LONDON STRAIN, C.E., West Lodge, Buxton.

OFFICE JUNIOR wanted, quick at figures, good writer, and with first-class references.—Apply in own handwriting to BARRAUD & LUND'S, 49, Cornhill, E.C.

MATRON.—A thoroughly Christian Woman wanted, as Matron in Rescue Home. Accustomed to fine needlework.—LADY SUPERINTENDENT, Albion Hill Home, Brighton.

WIDOW OR SINGLE WOMAN, not under 25 years of age, wanted, to assist in training boys to kitchen and other household work in an Orphan Home and Industrial School. Salary £25 per annum, with comfortable board, lodging, and washing. Must have good health, be fairly well educated, and understand domestic duties, including cooking.—Apply by letter, stating qualifications, previous employment, whether widow or otherwise, and enclosing copies of testimonials addressed, HOUSEKEEPER, Boys' Home, Chelmsford.

UNDER MATRON.—Wanted immediately, for the Birkenhead Rescue Home, an experienced Under-Matron, accustomed to laundry work. Not under 27. Total abstainer.

Miss FRIPP, 40, Balls-road, Birkenhead.

CONVERTED COUPLE wanted (confectioners), or Saved Business Widow, to manage Temperance Tavern. Those accustomed to address evangelical meetings preferred.—Enclose photographs and testimonials to JOHN POTTERTON, Fison, Horningsea, near Cambridge.

A PRACTICAL PERSON wanted, to occupy a portion of her time in District Visiting, and to attend a Mothers' Meeting, &c.

M. B., 44, Central-road, Withington, Manchester.

A STRONG, active, Christian young person wanted, as Useful Help. Must be thoroughly domesticated and well recommended. Small family. Send carte and reference.

Mrs. D., 16, County-road, Walton, Liverpool.

CAN A LADY recommend a truly trustworthy, competent Cook-Housekeeper, to a quiet family. Must write good hand, and understand accounts. An abstainer, and under 40 desired.

H., Undercroft, Reigate.

A THOROUGHLY DOMESTICATED MOTHER'S HELP wanted. Must understand cooking, ironing, and needlework. Comfortable Christian home as one of family. Salary £16.

A., 33, Ferme-park-road, Stroud-green, N.

ATTENDANT to invalid Lady wanted August 20. Thoroughly good Christian woman, good reader, patient, obliging, total abstainer, good plain sewer. Not over 35. Salary £14.—Miss THOMPSON, The Hall, Desford, near Leicester.

HOUSE-PARLOURMAID wanted, for Tunbridge Wells. Help given. Small family.—Write for and with particulars,

58, Great Cumberland-place, Hyde-park.

NURSE, THOROUGHLY EXPERIENCED, to take charge of three young children, youngest (twins) 10 months old. Must be good-tempered and fond of children. Good needlewoman, not under 27 years of age. Total abstainer preferred.—Mrs. VULLIAMY, Springfield, near Douglas, Isle of Man.

COMPETENT NURSE required in September, in abstainer's family, for three little boys; youngest four months. Also good PLAIN COOK. Housemaid kept. — Mrs. ALEXANDER, Bridwold, South-park-hill-road, Croydon.

AN EXPERIENCED NURSE wanted, to live on the Continent. Must be well recommended.—M. C., Hiscoke's Library, Richmond, S.W.

WILL ANY LADY recommend a Christian young person as Nurse, to two children, and to assist in housework. Must be cheerful, and a good needlewoman.

Mrs. RUSSELL, Elmhurst, Harrow.

COOK.—Wanted, in a quiet country situation, trustworthy, good Cook. Age about 40. Three in family. Four servants. Half assistance. Small dairy. Man and wife might suit.

Mrs. SMALL, Claydon, Winslow.

HOUSE-PARLOURMAID wanted, in a quiet Christian family. Must be good waitress, quick, and of neat appearance. Very little housework, and man for boots, knives, and windows. Wages £20.

Mrs. H., 4, Cambridge-villas, Aldershot.

A HOMELY, kind, industrious, middle-aged Housemaid wanted, long character, for one invalid Lady. Country situation. Three servants kept.—Apply letter only, care of Miss W., 6, Banstead-road, Sutton, Surrey.

FACTORY GIRLS.—Will any Clergyman recommend a Lady, experienced with above, to work in Ipswich and manage club-room. Singing needful. Board and lodging provided.

Miss WALFORD, Bramford, Ipswich.

CAN ANY LADY recommend (for private house) a trustworthy, thoroughly respectable, steady person, for two Ladies at seaside, as General Servant. Housemaid kept. Must cook nicely, and well understand kitchen duties.—A. B., care of Miss Sherborne, 2, Atlantic-terrace West, Weston-super-Mare, Somerset.

A GOOD GENERAL SERVANT wanted, who can cook plainly well, by a Widow Lady without family. No fringe. Early riser, not over 35, very respectable and quiet. Parlourmaid kept.—F., Claybon, Cumberland-park, Acton, W.

A STEADY, INDUSTRIOUS MAN wanted, wages 16s., to attend to horse and trap, two cows, pigs, poultry, and gardening. Good character indispensable.—SAMUEL DOWDING, Vale View, Colerne, Box, Wilts.

GOOD PLAIN COOKS wanted (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late missionary) Registry and Home, Church-street, Paddington-green. Please send stamped envelope for reply.

CHURCH ARMY. — Evangelists wanted, working men and others, not afraid of hard work or personal sacrifice for Christ. Not necessarily good scholars.—Apply for particulars to

Rev. C., 130, Edgware-road, W.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

Mrs. LLOYD HARRIS, Proprietor.

LONDON.

WEST CENTRAL HOTEL.

(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Sir William Fox, K.C.M.G.; Rev. Charles Williams; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; T. W. Russell, Esq., M.P.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Dr. Ziemann; Miss Haslam, C.E.T.S.; Mrs. Lucas Shadwell, &c., &c. Plain Breakfast or Tea 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

LONDON. — First-class Private Hotel, 20, Bedford-place, Russell-square, W.C.—Patronised and highly recommended by Bishop and Mrs. Newman, Leamington; the Rev. J. R. O. West, M.A., Manchester; Tudor Trevor, Esq., Leeds; George Ward, Esq., Manchester; Thomas B. Dale, Esq., J.P., Warwick; James Baly, Esq., and many other friends. Tariff on application.—GRACE PERCY, Proprietress, late Librarian to the Warwick Library, and Grand-daughter of the late Rev. J. W. Percy, Warwick.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London; and at 24, Surrey-street, Strand, W.C. Extensively patronised and strongly recommended. Home comforts. Terms moderate. Weekly boarders taken.

LONDON.-LAW'S BOARDING HOUSE, 15, Thavies-inn, Holborn-circus.—Quiet and homely. Centrally situated for business or pleasure. Five minutes' walk of St. Paul's Cathedral and General Post Office. Terms moderate.

ST. LEONARD'S - ON - SEA. — A limited number of Ministers and their wives, and other Christians, are received at a comfortable private residence.—For terms address,

H., Fern Lea, Pevensey-road.

CROWBOROUGH BEACON, SUSSEX. Belle Vue Boarding House. Situated 800 feet above sea level; commanding extensive views, with air comparable to that of Braemar, N.B.—For particulars apply to Miss E. FERGUSON, Proprietress.

ST. LEONARD'S-ON-SEA, 88, Warrior-square.—First-class Boarding Establishment. Unrivalled position. Fine sea views. Liberal table. Late dinner. Inclusive terms from 25s. Clerical and medical references. Good tennis courts.—Address PROPRIETRESS.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

INTEMPERANCE.—A private Home at the seaside for limited number of the upper and higher middle classes in a cheerful little spot where Dipsomania, Choralism, Nervous Debility, &c., has been long and successfully treated. Christian influence; home comforts and amusements; highest references.—MEDICUS, Messrs. Pascoe, 28, Stokes Croft, Bristol.

BOURNEMOUTH. — Clergyman's Widow, who has had great experience in nursing, would gladly receive two or three Ladies, invalid or otherwise, in her comfortable home. Terms from 25s. South aspect.
Mrs. H., Estens, Surrey-road South, Bournemouth.

ILFRACOMBE.—Foster's Boarding House. Close to sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. Terms, 52s. 6d. per week. No extras.

ANNESLEY HOUSE,
Residence for Lady Students & Christian Workers,
186, EUSTON ROAD, N.W.
Managed by a Committee of Wesleyan Ladies, but unsectarian. Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

BOURNEMOUTH.—WESTON HALL. —En Pension. Close to sea. New house, newly furnished. Six public rooms. Forty bed-rooms. Lawn tennis. Excellent cuisine. From 44s. per week inclusive.

BLACKDOWN HILLS, Somerset. Three miles from Wellington.—To be Sold, a compact country Residence, with nine acres of land, and if desired, thirty-six acres of plantation adjoining. Contains four sitting-rooms and seven bed-rooms, besides excellent kitchen and offices. Roomy stables and outbuilding, with good cottage. Excellent water and drainage. Commands magnificent views.—For further particulars apply to Messrs. HARE & SON, Taunton.

MADEIRA.—A pleasant Home for visitors, summer or winter, at the house of a Missionary. Good table and attendance. Terms moderate.—D., 183, Rua dos Ferreiros, Madeira.

THE HOME FOR BEFRIENDING YOUNG SERVANTS (established by Mrs. Spalding, Ore-place, 1884), will now be carried on at Jeruel, Quarry-road, Hastings. Invalids, aged or others, requiring rest will be received.
Misses MARCHANT and HARDING.

BUXTON, Derbyshire.—Alpine Boarding House, Hardwick-square, most pleasantly situated near baths and gardens, with every home comfort.—Proprietress, Miss PALMER.

SURREY, near Box Hill. To be Let, from middle of August, newly furnished detached House with garden, two reception, four bed-rooms, for two, three, or four weeks as required.
F. A. P., 47, Eudell-street, W.C.

ILFRACOMBE.—Furnished House to Let, near Bathing Beaches. Two sitting-rooms, five bed-rooms, usual offices. August, five guineas weekly. If let for August and September, four.
Ashwell Lodge, Brookdale-avenue.

BOARD AND RESIDENCE for one or two Christian Gentlemen, at Sydenham, opposite Park. Five minutes' from station. Terms moderate.—First instance, apply by letter, HOME, 12, Kirkdale, Sydenham.

SEVENOAKS.—House to Let, furnished, for a few weeks, in this healthy locality, close to Knole Park. Two reception-rooms, four bed-rooms.—Write
J. M. S., 2, Gracechurch-street, E.C.

BRIGHTON.—Board and Residence offered to Ladies seeking comfortable, quiet home. Six received. References exchanged. Terms moderate and inclusive.
A. G., Shaftesbury Lodge, 10, Powis-square.

SUPERIOR APARTMENTS in country house. Situation high and pleasant, one mile from large town.—E. C., 18, Iron-gate, Derby.

INTEMPERANCE.—Private Home for six Ladies. Terms from 1½ to 3 guineas weekly. Highest professional references given, for which, with other particulars, apply to
Miss PUDNEY, Buxton House, Earls Colne, Essex.

WINDERMERE.—To Let, for a month or six weeks, pretty and comfortably furnished Cottage, containing sitting-room and three bed-rooms. Terms £2 10s. per week.
Mrs. MAWSON, Bread-street, Windermere.

TOOTING JUNCTION. — GOTHIC VILLAS, Robinson-road, to Let. Select, healthy locality. Healthy Christian surroundings. Good train service. Parish roads. Contains three bed-rooms, two sitting, bath-room, kitchen, scullery, &c. Every convenience. Plan of drains, certificate; side entrance. Large garden. Good landlord. Low rent. Free to Michaelmas.

A LADY residing in a pleasantly situated Villa, commanding view of St. Michael's Mount, would be glad to receive a Lady to share her home.—X. X., Marazion, Cornwall.

SEASIDE.—To Let, furnished, for August, or longer if required, a large House, replete with every convenience. Terms moderate.
G. R., York House, Whitby, Yorkshire.

BOURNEMOUTH, 1½ mile from Pier.—Two young persons can be accommodated with combined sitting and bed-room with homely family, where are several daughters. Terms from 8s. to 10s. 6d.—DELTA, London House, Winton.

HASTINGS.—The Mount Pleasant Laundry, St. John's-road, worked by the Association for Care of Girls (without intoxicants). Assists to support the Training Home, and also the Refuge. Manageress will send for visitors' washing on receipt of post-card.

BOURNEMOUTH.—To Let, Furnished, from August to September 12, a detached Family Residence, near the sea and pine woods. Large garden and tennis lawn. Use of bathing tent. Terms moderate.
D., Thorncliffe, Bournemouth West.

BUXTON.—A really comfortable Home offered in a Gentleman's family for one or two Ladies (sisters), with or without maid. Within three minutes' walk of baths and gardens.—Apply in the first place to
Mrs. M., Bow Wood Farm, Cromford, Derbyshire.

COUNTRY HOUSE wanted, within 100 miles of London. Healthy locality. Four large bed-rooms, two good sitting-rooms, large garden, stable accommodation; near railway station. Rent £25. If possible, few acres available.—Full particulars to
S. T., 3, De Beauvoir-square, Kingsland, London, N.

HYDROPATHIC HEALTH RESORT FOR CHRISTIANS.—Charming scenery. Moorland air among the Cotswold hills. Highly recommended.—For prospectus and terms, apply to S. PYALL DIPROSE, Pitchcombe View, Stroud, Gloucester.

MRS. PARSONS returns sincere thanks for all kindness from Christian friends, and begs to say she has removed to larger premises.—(Private) Convalescent Home, Shaftesbury House, Seaside-road, Eastbourne.

ST. LEONARD'S-ON-SEA.—Board and Residence in the house of a Christian Lady; or, if preferred, separate rooms without board. Permanency much desired. House prettily situated. Very near places of worship, and almost close to the sea. Kind and loving care would be given to an invalid.—Roselea, care of Miss Linney, Library, London-road, St. Leonard's-on-Sea.

FOLKESTONE.—Board and Residence during the summer holidays, on moderate terms. Special arrangements made for families. Good ground for cricket and lawn tennis.
PRINCIPAL, Grove House School.

ROOMS, clean, quiet, inexpensive, wanted by Christian young Man, engaged during day. No objection to share with another Christian man. Camberwell or neighbourhood.—All particulars to F. P., Chagford, Devon.

EASTBOURNE.—To Let, for a few weeks, in a good situation, a comfortable Residence. Two sitting, children's room, seven bed, and bath-rooms. Moderate rent.
R., 27, Hyde-gardens, Eastbourne.

BOSCOMBE.—To Let, furnished, Whole or Part pretty Villa. Near evangelical church, and sea. Good garden. Bracing air. Good attendance, and board if desired. Officer's widow. Moderate.—M., Cadogan Moor, Bournemouth.

A WIDOW with small means would be glad of a Home (country preferred) for an inebriate son. Strict vigilance required. State terms.
N. J., Mrs. Gerrard, 9, Dorset-street, Southampton.

TORQUAY. — To Tourists and others.—A home from home in a Christian family, on reasonable terms. Private bed-room and sitting-room if desired.—19 and 20, Fleet-street, Torquay.

HASTINGS.—To Let, furnished, for month or longer, detached Residence, commanding splendid sea and land views, near Hydropathic Establishment. Three reception, five bed-rooms. Rent moderate.—TRUTH, News Office, Hastings.

ROTHESAY, N.B.—House of Rest. A Health Resort and Hydropathic Establishment for Christians. Summer terms, board, lodging, and baths, from 30s. per week.—Send for prospectus to COLIN CAMPBELL, Argyle Lodge.

FOR SALE, OR LEASE, a large, well-built House. Good south frontage, and many rooms. Admirably adapted to Scholastic or Institution purposes. Good garden. Terms very moderate. ZETA, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

BOURNEMOUTH. — Furnished Apartments. Central, sheltered position. South aspect. Near pier and gardens. Hot and cold water baths. Terms moderate.
Mrs. MOON, Ootacamund, St. Peter's-road.

COMFORTABLE CHRISTIAN HOME, at a superior farm residence, for Lady or Gentleman, in healthy neighbourhood in North Hants. Bath-room, phaeton, shooting, fishing.
M. G., 20, Trafalgar-road, Old Kent-road, London.

WORTHING HOME OF REST for Christians. Close to sea, with good garden. Every comfort. Services on the ground. Terms 25s. to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

CROMER, 3, Suffield-park.—Furnished House to Let, containing nine bed-rooms, three large sitting-rooms, kitchen, and offices; garden.—Terms of
Mr. MATHEWS, London-road, Reigate, Surrey.

Miscellaneous.

ANXIOUS INQUIRERS.—Numbers have received blessing through writing. All anxious ones are invited to write.—2 Cor. i. 3, 4.
EVANGELIST, Clapham, S.W.

ASTHMA.—Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.—C., Mr. G. A. KEYWORTH, Hastings.

LITTLEHAMPTON.—The Summer Bazaar in aid of St. Saviour's Church will be held in the new Jubilee Hall, on Tuesday, August 9. Help from friends will be gratefully received.
Rev. W. H. SIMMS.

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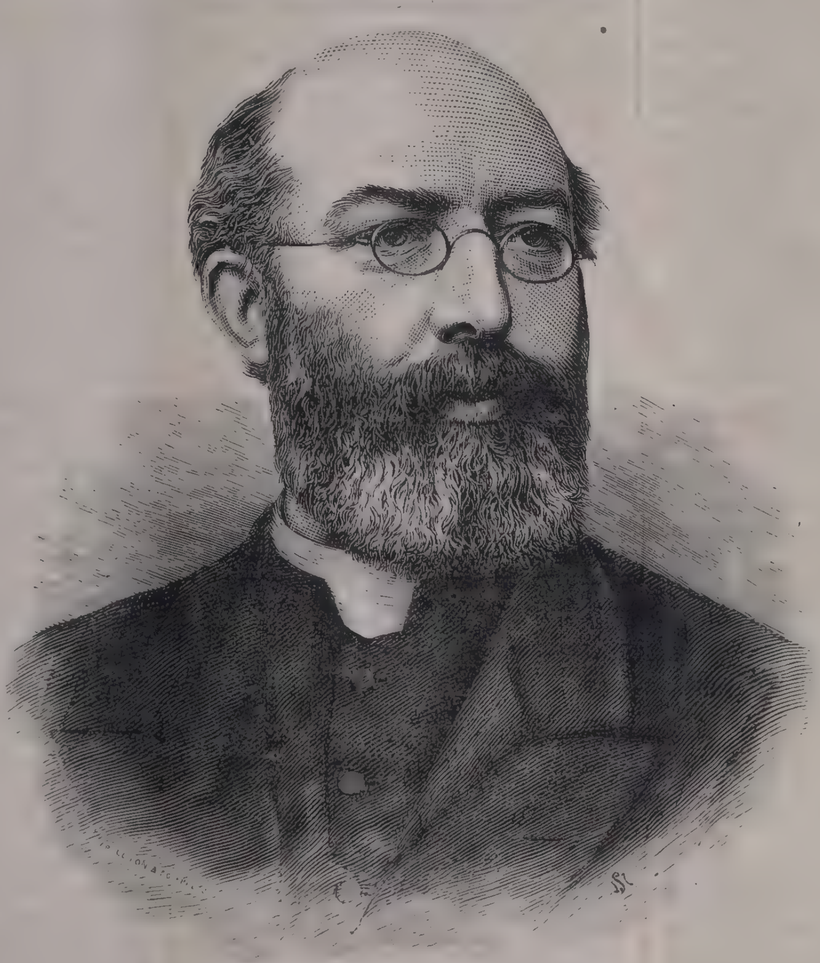
REV. T. B. STEPHENSON, LL.D.

ONE of the most unanswerable arguments in favour of Christianity is found in the present attitude of civilised society towards the weakness of childhood, as compared with that which prevailed in the pre-Christian days. Never was the force of an eminent writer's statement more fully recognised than now: "The wealth of a nation consists not in its mines and manufactories, not in its armies and ironclads, but in the souls of the children who are born into it; and if the children are neglected the penalty must be paid in a thousand forms of national loss."

The founding of the Children's Home by Dr. STEPHENSON eighteen years ago is a powerful illustration of the influence of Christianity on child-life. This institution has now six branches, in addition to the London centre, and the story of its beginning and development is full of interest. Like the little seed in the parable, that became a great tree, because it had a vital force in it that nothing could kill, this idea of caring for the outcast and orphan children has assumed large proportions, because it has in it an expansive and living energy. Its vitality assures its growth.

Dr. Stephenson, who has been the principal of the Home since its commencement, was born in Newcastle-on-Tyne in 1839. He was educated at Wesley College, Sheffield, took his B.A. degree at the London University in 1859, and was trained for the Wesleyan ministry in the Richmond Theological Institution. His first sphere of labour was Norwich, and the influences by which he was surrounded in this city had not a little to do in shaping his after-life. Surrounded by working men on whom infidelity and socialism had gained a strong hold, he was led to turn his attention to the condition of the working classes, and the physical and moral destitution which he saw around him awakened his deepest sympathies.



(From Photograph by Messrs. Appleton & Co., Bradford.)

Removing to Lancashire, Mr. Stephenson passed through the horrors of the cotton famine, and was greatly troubled by the neglect of the children which was produced by the factory system. Though expecting to go to Leeds in 1868, he was appointed by the Conference to labour in London, where his fame as an enthusiastic and aggressive worker had preceded him.

A few months after his arrival in the Lambeth circuit, he entered upon the work for which God has so richly endowed him, and which has been crowned with ever-increasing success. He tells us that for months he had been going in and out amongst the wretchedness, vice, and crime that infest the neighbourhood of the notorious New Cut. There he became acquainted with comedies and tragedies in real life, the sight and sound of which brought to quick maturity the dreams, and wishes, and vague purposes of many preceding years.

Inviting two friends to meet him in consultation on "a new and interesting subject," the idea of a Home for destitute children took definite shape. Interesting and enthusiastic as was the immense meeting held a few weeks since in the Albert Hall, presided over by the Earl of Harrowby, it was not more interesting and enthusiastic than that first meeting of three.

With the exception of one or two voluntary agencies, scarcely anything was being done at that time to reclaim the outcast children who swarmed in the streets of London. The School Board had no existence, and it was possible for children to drift into the streets and to live there for years without home or protection, until they were driven by crime or disease to the prison or workhouse.

In a small house in a poor street of Lambeth the first children were received. One of the first boys was Harry, alias "Captain Boss," a well-known ragged fusee-seller at the "Elephant and Castle," whose home was a fish tub in the corner of an omnibus yard, a habitation which he shared with a wretched cur. After remaining in the "Home" for some years, Harry was one of the first batch of emigrants to Canada. A happy home was found for him there, where he remained for seven years, and not very long since he called on the resident agent of the Children's Home in Canada to ask for his advice in investing his savings, which amounted to £150.

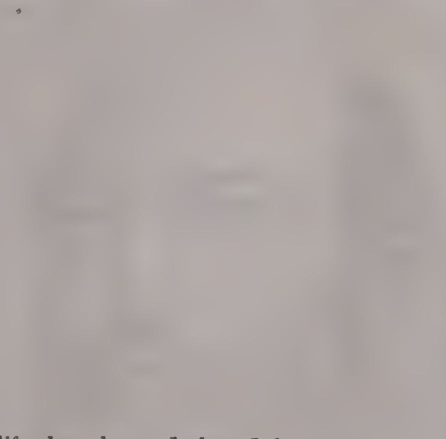
So desperate was the character of the mother of another of the first lads, that, had he been left in her hands, he could never have become anything else than a violent criminal, but Dr. Stephenson took this boy under his loving care, and a few years ago he came on a visit to England, a tall, well-dressed Canadian settler, with the blue ribbon in his button-hole, and full to overflowing with his plans and projects. He gave a temperance address at the Home in London, and no one could listen to him without seeing another illustration of the words, "Instead of the thorn shall come up the fir tree, and instead of the brier the myrtle tree."

The little house at Lambeth was soon more than filled. The stable at the back was converted into a dining-room, and the hay-loft above it into a dormitory, the number of children having increased within twelve months from two to twenty.

From the first Dr. Stephenson has kept before him three cardinal principles in this work among the children. It is, first, a distinctly Christian enterprise, a mission from Christ Jesus to his neediest little ones. The children in the Home live in a religious and moral atmosphere. Religious services, Bible-classes, prayer-meetings are exercises in which they are brought up with regularity. The simplicity of many of their prayers is both touching and amusing. "O Lord," prayed a boy who had come from Newgate to the Home, "bless our fathers and mothers! and don't let them throw the poker at each other to-day, but may they be as tame as mice." Another of this boy's prayers is worth quoting for its quaint simplicity. At a time when the boys had established a prayer-meeting among themselves, he would go round to bring them to it; and on one occasion, having been somewhat unsuccessful, he prayed:—"Lord, bless all the boys, and make them want to come to the prayer-meeting, and don't let them say again, 'No, I can't; I've got to sew a button on my trousers.'" The last report of the Home says:—"We have good reason for thankfulness that so many of the children hold consistently a profession of faith within the limits of a child's capacity and practice."

The Home, in the second place, provides industrial training, which opens to the children spheres of permanent employment. Besides the necessary household work, the boys are employed in printing, carpentry, shoemaking, painting and glazing, and engineers' work. By this arrangement many of the boys acquire such a knowledge of their various industries that they are able to command good wages from the moment of leaving the Home. The girls are, as a rule, destined for domestic service. They are taught that such a sphere in life is to be welcomed, and that a domestic servant upon whose word and work equal reliance can be placed, is in a far happier and safer position than the machine or factory hand.

In the third place, the training of the children in family life is a fundamental principle of the Home. When Dr. Stephenson began his work, this principle was not so largely recognised as it has now become in the working of these institutions, and he was determined to reproduce, as far as possible, true family life in this Christ-like work among the little ones. The idea was borrowed, with adaptations and improvements, from Wichern's wonderfully successful experiment at Hamburg. The principle is very simple. The children have either lost the advantage of family care through the death of the parents, or they are without it through poverty or vice. The sorrow and peril of the children is that they are without a home. Christian love endeavours to supply what these lack by placing them in separate groups under the care of "mother" and "sister." Theoretically the number in a family is fixed at twenty, though sometimes, rather than neglect a needy child, this number is slightly increased. "All that is needed for the domestic life is provided in the house. Their meals are taken there; they sleep there; they pass their hours of leisure there; it is their home. And it is sacred to them; no other children being admitted except as visitors. In this way," says Dr. Stephenson, "we believe that we gain an individual knowledge of the children, and a specially appropriate dealing with each child, without which the best education of heart and conscience, as well as of intellect, can never be accomplished." One result of this system is that Christian women of a higher class than are usually engaged in such work are employed as matrons; the other is that houses can be built or purchased in succession, the cost coming within the amount which individuals or groups of friends feel at liberty to devote to such an enterprise. Dr. Stephenson says, very truly, "Surely there could be no better investment of money than in thus providing a home for successive groups of children, whose early life has been darkened by such heavy clouds of sorrow."



In 1871 the work of the Home was transferred to its present headquarters, Bonner-road, Victoria Park. At first there was but a range of workshops divided into suites of rooms by wooden partitions. As the work attracted sympathy and help, improvements and additions were made, and house after house was built, until now there are nine houses with adjoining workshops. Nor must we omit the Home Chapel, a beautiful though simple building, where public worship is held, and where great pains are taken to make the service interesting and effective, the singing being led by a carefully trained choir of the children.

One of the most interesting and successful branches of the Home is the Wheatsheaf Farm, Edgworth, Lancashire. This farm—consisting of 100 acres of land—together with £5000 in cash, was the gift of Mr. James Barlow, J.P., of Bolton. Here are six houses for the children—the foundation stones of two additional ones having just been laid—the Governor's house, and extensive farm-buildings, with labour-master's cottages, required for a training farm. The farm work is of a comparatively simple character, but fourteen years' experience at this branch of the Home proves that for lads of a restless, roving temperament, whose case nothing will meet but hard work in the open air, there is no employment so suitable or healthful as that which is here provided; while for boys who are suffering from weakness or bodily ailments no influence is so beneficial as that of kind Nurse Nature. Mr. Barlow, who lives near this branch of the Home, has more than once publicly stated that he has never had so much satisfaction from any of the good works which he has attempted to aid as from this enterprise.

At the suggestion of the late Dr. Punshon, who was then resident in Canada, parties of children were sent out to that great and enterprising country. Through Dr. Punshon's liberality and influence a commodious house, with eight acres of land attached, and situated conveniently near to the city of Hamilton, was secured as the headquarters of the Home in Canada. It is found that on the average the children do better in the colonies than in England. The boys go into the homes of Canadian farmers, where they are treated as members of the family; often proving to be the best kind of emigrant the Colonial Government can obtain. When the children have gone to their situations they are not lost sight of. By correspondence and inquiry, and by personal visits, the Canadian agent keeps himself acquainted with their circumstances and condition. He takes the kindliest interest in them and affords them constant assistance, until they have attained years at which they may be considered capable of managing their own affairs. More than one lad, safely and comfortably settled in Canada, has sent home money to bring out his mother or sister too.

The latest development of the Home is the special provision which has been made for orphan children. Mr. Jevons, of Birmingham, offered a few years ago the sum of £10,000 for the erection of an orphanage, on condition that a like sum should be contributed by those who were in sympathy with this special effort. The amount was secured, and on a beautiful site on the border of the well-known park of Sutton Coldfield, a block of buildings has been erected, which, when completed, will consist of twelve houses, with schools, chapel, workshops, and all needful appliances. There are about sixty children in residence, and no one can visit this branch of the Home without being impressed by the happy, intelligent faces of the children, and the atmosphere of peace and love that pervades the life of the institution, which by the Queen's special permission is called the Princess Alice Orphanage.

Other branches of the Home are found at Gravesend, where there is a large Industrial School, and at Ramsey, Isle of Man, where there is one of the pleasantest and most economical "Homes" in the United Kingdom.

The attention which was called in the summer of 1885 to the dangers surrounding the life of young girls, led Dr. Stephenson to establish several invaluable agencies for the protection and aid of girls and young women. Any girl going to London and finding herself homeless, friendless, or exposed to circumstances of peril, can be sure of temporary shelter and protection by night or day at the Children's Home. At the Inquiry Office reliable information can be obtained respecting the character of situations to which young women propose to go. Suitable lodgings are provided for girls in the interval of leaving one situation and entering another, and young women passing through London are met and piloted through its hidden but awful dangers. Dr. Stephenson is anxious to have Associates of this Girls' Helpful Society in every town and village in the land. This is entirely an unsectarian institution, and welcomes as its associates Christian ladies of any denomination, seeking only the moral and spiritual benefit of the girls without any regard to denominational interests.

A Girls' Parlour has also been opened in Bonner-lane, in the East-end of London, to meet the case of the thousands of young women who, from their surroundings, can know nothing of true home life, and who must spend their evenings in the music-halls, or in the streets, unless some provision is made for spending a pleasant evening amid influences not only morally safe, but elevating in their tendency and helpful in the highest sense. A bright, comfortably furnished room, with a piano, is placed at their disposal, and a few lady friends are present each evening to provide for the enjoyment of the girls, and to make them feel at home.

Dr. Stephenson needs nearly £15,000 per annum to sustain these organisations. As he depends on voluntary gifts, he believes it to be his duty to do all that Christian simplicity and propriety allow in bringing the claims of the work before the public mind, and at the same time to bring it before God in daily, hourly, believing prayer, that He may move the hearts of his people towards it. No day has passed since the foundation of the Home without united prayer on its behalf. Working on these lines, and carefully avoiding unworthy and paltry expedients to secure money, he has proved how "blessed is the man that maketh the Lord his trust." It is needless to say how much more good might be accomplished by a permanent increase of income, many worthy applicants being now refused admission through lack of funds.

It will be taken for granted that Dr. Stephenson has a large, loving heart, and a faith that laughs at impossibilities. God has richly blessed him with a sanguine temperament, and an enthusiastic spirit, both of which are indispensable in a work like his. "The wise and active conquer difficulties by daring to attempt them;" and while timid, calculating men are studying how to avoid one difficulty, Dr. Stephenson has overcome a score. He is exceedingly popular both with his own brethren and with the Methodist people at home and abroad, and there are already unmistakable indications that if his life is spared he will very soon occupy the highest position in the Wesleyan Methodist Church.

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Salvation Army in Switzerland.

MISS S. P. BLUNDELL writes:—Last night (July 31) the, Mayor of Chamouny having cheerfully granted the use of the Town Hall for a "Conférence populaire avec musique," we had one of the quietest, crammed meetings one could wish. The brass band of the town stood and played before the door to welcome two French travellers who had passed three consecutive days and nights on the highest summit of Mont Blanc. This, of course, brought all the population together, and when the two intrepid men had received the felicitations of the authorities, priests, and townsmen, the people were ready gathered to fill the hall.

About a hundred guides and others, with a sprinkling of women and children, thus heard, at the foot of Mont Blanc, of the mountain of Sion; the white-robed multitude washed in the blood of the Lamb; the great white throne; the awful judgment; the day of grace; the sacrifice on Calvary; the gracious invitation; and the Almighty power of the Spirit. Bright "Army" hymns, with violin accompaniment, floated out through the wide open windows, and echoed around.

*COMMUNION.**

BY MR. WILLIAM STEWART, DUNDEE.

"Truly our fellowship is with the Father, and with his Son Jesus Christ."—1 JOHN i. 3.

THE Apostle John, above all others, is entitled to write upon the subject of communion and fellowship. Think of his life, and you will find how rich his experience was. In Jairus' home, in the west end of Capernaum, he is one of the few privileged to be present when the little maid is restored to life. When in the transfiguration glory, heaven came down and kissed Mount Hermon, and when the midnight of earth gave place to "the light that was never on sea nor land," John is present. In the upper room of Jerusalem, at the first Communion feast, he leans "on Jesus' bosom," and hears the beatings of that heart of love. In the Garden of Gethsemane, in the hour of deepest anguish, he is near. Outside the city gates, at the foot of the Cross, he stands, and alone, of all the twelve, receives a message from that Cross. Long years after, an exile on surf-beat Patmos, he holds high communion, and writes, "I was in the Spirit on the Lord's Day." No wonder John can write so well upon this lofty subject of fellowship. In the early Christian Church John is always represented by an eagle, and it was, indeed, on the strong eagle wings of faith and love that he soared into high and holy fellowship.

We should all strive after such fellowship with our Lord. True, we may not be like John, the disciple "whom Jesus loved." We may have no place among the sacred triumvirate, or among the Apostolic twelve. We may not stand among the seventy honoured in being sent forth as heralds of the Master, or among the one hundred and twenty, whose mighty, ten-day prayer-meeting was the prelude of Pentecost. We may not be numbered among the five hundred who beheld their risen Lord with transporting joy, on a mountain in Galilee; or among the three thousand who in one day were converted in Jerusalem.

Our life and our experience may be far removed from these, but as Christians it is our sacred duty and our blessed privilege to live in communion with our Lord. He is unchangeably the same as when a seraphic John or a consecrated Paul lived on earth in fellowship with Him. Passing generations have weakened none of his interest in his people, nor have rolling ages lessened any of his mighty love. "Jesus Christ, the same yesterday, and to-day, and for ever."

What is communion? It is prayer. Then all Christians live in communion? Alas! no. Many are constantly doing what Peter, to his life-long regret, once did, but never repeated: they are following "afar off," and the danger is that they may grievously fall, and deny the Master.

Communion is indeed prayer, but prayer in its widest application, such as the Lord expressed: "Men ought always to pray and not to faint." It is prayer in its loftiest sense, as when the Apostle wrote: "Pray without ceasing." It is a living in prayer, holding converse with a Saviour dear and near. By day and by night; in the home and on the street; at work and when at leisure; in the church and during the sermon; in every place and at all times should the believer strive to maintain this "fellowship." Communion is, in one mighty sentence, being "filled with the Holy Ghost."

We speak of the wonder of saving grace and of redeeming love, and we do well so to speak, but the marvel does not end there.

How often do we find that men benefit some brother man in order to quiet his importunity, or to get rid of his presence. Yet how differently does the Lord deal with men, for He bestows the benefits of grace and salvation in order to bring men nearer to Him; and the nearer the better, as indeed his servant writes: "Ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. i. 9).

But how is this communion to be promoted? (1) The Christian must oftentimes be alone. This "aloneness" is necessary for prayer and meditation. The danger nowadays, amid numerous meetings and multiplied conferences, is to neglect this. We find Christ said to his disciples: "Come ye yourselves apart into a desert place and rest awhile." As one has well remarked, "the mystics and hermits forgot that word '*awhile;*' but our danger is in neglecting the injunction altogether."

Study Christ's life-work, and see how much it presses this secret retirement and solitude upon us. At the beginning of his public ministry stands the solitary wilderness, while at its close lies the utter loneliness of Gethsemane.

Read the narrative of those three wondrous years, and see how the Saviour maintained fellowship with his Father. Over and over again He retires to be alone; and of all this He can say, as He did of one of the outstanding acts of his humiliation:—"I have given you an example, that ye should do as I have done."

No house has He—then He betakes Himself to the mountain solitude. You find Him alone in prayer the whole night preceding the ordination of the twelve disciples. After feeding the five thousand He again retires to be alone. In Gethsemane's garden, consecrated by the blood of suffering, He was alone; for, although the chosen three were within "a stone's cast," they had deliberately shut themselves out of sympathy with Him in this the "hour and the power of darkness."

And He it is who speaks of the closet and its shut door and secrecy; and thus He teaches all his followers that such quiet retirement and prayer are a *sine quâ non* of all communion.

Such was the experience of Ezekiel, when the Lord said unto him, "Go forth into the plain, and I will talk with thee there." Divine converse and fellowship in the solitariness of the plain; not by the crowded banks of the river Chebar, where gathered the captive Jews. And such must be the experience of all true hearts that seek to know more of the love of God.

In the life of William C. Burns it is told that as he and his brother lay long awake one night in their common sleeping chamber in the quiet manse of Kilsyth, after some months of separation, talking eagerly of all their plans of life, they heard the well-known sound of their father's voice at prayer in an adjoining room. William Burns was hushed to a momentary seriousness, and whispered:—"There can be no doubt where his heart is, and where he is going." It was not long after, that his conversion took place. There ought to be nothing more natural to the man who has set his "affection on things above," and whose steps are tending heavenward, than living in communion with his God.

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* An Address delivered at a Conference in connection with the Perthshire Christian Union, in the City Hall, Dunkeld.

(2) In order again to promote this communion, the believer must live on God's Word. This Word is the basis of fellowship, and without it the intercourse is impossible. You may as well clip the wings of the eagle, and expect the royal bird to soar into the illimitable heights of the blue heavens, as try without prayer and the Word to rise into fellowship. These are the two wings on which the earnest heart must rise. A boat with but one oar in the rowlocks will make no progress; there is only the useless turning round and round. But insert the other oar, and how easy to make progress. Prayer and the Word are the two oars, and faith and love the strong arms that use them; and when to these are added the Spirit's gracious blessing, the soul will move into the fulness of communion.

(3) Once again, communion must be promoted by growing into it. "Grow in grace." This is work not merely for the Sabbath day, but for every day, and for every place. Conversion may take place in one night, but communion is a constant and life-long work. And to the believing heart it is a blessed and joyful experience, as, indeed, John immediately adds, when speaking of this "fellowship," "And these things write we unto you, that your joy may be full."

Christian friends, strive after this communion; earnestly seek it, and it shall be yours; you will find that it will wondrously raise and ennoble life, and it will bring you many a moment of rapturous triumph and of jubilant victory.

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THE GOSPEL on THE WATERS.

I have returned from Folkestone after a three weeks' mission on board our new vessel. As an outcome of the third visit to this port, a resident Christian gentleman is having a Seamen's Bethel constructed at the North Foreland Coffee House, and employs a missionary to work among the fishermen, seamen, their wives, and families. He has undertaken the expenses and oversight of this local Seamen's Bethel; at the same time he wishes me to assist him as far as is practicable, by an occasional visit in our mission ship, *Herald of Mercy*, which has now sailed to other ports, for the preaching of the Gospel.

A letter from the captain of the *Mystery*, French mission schooner, now at Nantes, tells how the Lord is using this craft for the drawing in of the French people, to hear his word. He says:—"Since Sunday we have had crowded meetings every night, and hundreds disappointed; many waiting until 10 o'clock in hopes to get on board for the second meeting, which lasts until eleven at night. Souls we believe have been led to Jesus. The Lord is truly blessing us in our work here in connection with Messieurs Borel and Bisson, of Mr. McAll's Mission. The people drink in the water of life. If the ship were three times as large she would be filled with these French people."

The time is again drawing near for the relief of troops in India, &c., and the usual supply of bags (5 by 7 inches), Bibles, and Testaments, is much needed; also comforters and cuffs will be gladly accepted for the benefit of our fishermen and seamen, they prove a great comfort to these toilers on the deep. H. Cook.

Seamen's Friend, Gosport, Hants.

COLPORTAGE IN VILLAGES.—Mr. J. McAuliffe, of the Wayside Bible Carriage, Otley, Yorks., writes that during one week's work in the dales of Derbyshire, the total number of persons gathered in the open air was 2100; number of printed messages and cards sold and given away, 4370. On several evenings anxious souls were dealt with.

ELIJAH THE PROPHET.—13.

By Rev. F. B. MEYER, B.A., Leicester.

GO, RETURN!

1 Kings xix.

It is a very solemn thought, that one sin may for ever, so far as this world is concerned, wreck our usefulness. It is not always so. Sometimes, as in the case of the Apostle Peter, the Lord graciously restores, and re-commissions for his work, the one who might have been counted unfit ever again to engage in it. "Feed my sheep. Feed my lambs." But against this one case we may put three others, in each of which it would seem as if the sentry angel, who forbade the return of our first parents to Paradise, were stationed with strict injunctions to forbid any return to the former position of noble service.

The first case is that of *Moses*. No other man has ever been honoured as was he, "with whom God spake face to face." The meekest of men. The servant of the Lord. The foster-nurse of the Jewish nation, whose intercessions saved them again and again from destruction. Yet, because he spake unadvisedly with his lips, and smote the rock twice, in unbelief and passion, he was compelled to bear the awful sentence: "Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Most earnestly did he plead for a revocation of that terrible prohibition. But he was silenced by the solemn reply, against which there was no appeal: "Let it suffice thee; speak no more unto Me of this matter."

The second case is that of *Saul*, the first, ill-fated king of Israel, whose reign opened so auspiciously, as a morning without clouds; but who soon brought upon himself the sentence of deposition. Yet it was only for one single act. Alarmed at Samuel's long delay, and at the scattering of the people, he intruded rashly into a province from which he was expressly excluded, and offered the sacrifice with which the Israelites were wont to prepare for battle. "And it came to pass that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came. And Samuel said, What hast thou done? Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which He commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue ... because thou hast not kept that which the Lord commanded thee." Thus early in his reign, and before his further disobedience in the case of the Amalekites: for that one act of disobedience, revealing, as it did, a sad state of moral decrepitude, Saul was rejected.

The third case is that of *Elijah*. He was never reinstated in quite the position which he had occupied before his fatal flight. True, he was bidden to return on his way, and work was indicated for him to do. But that work was the anointing of three men, who were to share amongst them the ministry which he might have fulfilled if only he had been true to his opportunities, and faithful to his God. God's work must go on; if not by us, then, through our failures, by others brought in to supply our place. "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room." Those words rang out the death-knell of Elijah's fondest dreams. Evidently, it was not for him to be the deliverer of his people from the thraldom of Baal. Others were to do his work; another was to be prophet in his room.

All those who hold prominent positions amongst us, *as public teachers and leaders*, may well take warning by these solemn examples, standing on the plains of time, as Lot's wife on those of Sodom. We may not all be tempted, as Elijah was, to unbelief and discouragement. But there are many other snares prepared for us by our great enemy, and strewn over with fair appearances, as the hunter strews earth and grass on the top of the pitfall, which he has cunningly dug in the pathway between the river and the lair of his prey. There is the adulation given to the successful man, in which so much of the human is mingled with thankfulness for the help or comfort given. There is the desire to be always prominent, foremost on every platform, and first in every enterprise, to the utter neglect of private prayer. There are the insidious attacks of jealousy, depreciation of others, comparison of their standing with our own. And, in addition to these, are other modes of failure, more gross and evident than they, to which we are all prone, and by which, alas! too many have been mastered. Any one of these may compel God to cast us away from his glorious service; employing us only in some humbler ministry, or to anoint our successors.

As children He will never cast us away; but as his servants, He may. Let us beware. One false step; one hurried desertion of our post; one act of disobedience; one outburst of passion: any one of these may lead our heavenly Father to throw us aside, as Samson did the jawbone of the ass, with which he had slain heaps upon heaps. We shall not forfeit heaven; that is guaranteed to us by the precious blood of Christ. We may even be favoured by a glorious and triumphant entrance thither in an equipage of flame. But we shall never again ride on the crest of the flowing tide, carrying all before us. Others shall finish our uncompleted task.

But with the danger there are sufficient safeguards. Let God prune you with the golden pruning-knife of his holy Word. Look into the mirror of revealed truth to see if there is any trace of blemish stealing over the face of the soul. Offer your spirit constantly to the Holy Spirit, that He may detect and reveal to you the beginnings of idolatries and heart sins. Be very zealous of anything that divides your heart with your Lord. "Watch and pray, lest ye enter into temptation." Have perpetual recourse for cleansing, to the blood shed for the remission of sin. Trust in Him who is "able to guard you from stumbling, and to set you before the presence of his glory without blemish, in exceeding joy."

But now, turning to the further study of the words with which God dismissed his servant from Horeb, let us notice three distinct thoughts.

I. The variety of God's instruments.—Hazael, king of Syria; Jehu, the rude captain; and Elisha, the young farmer. Each was as different as possible from the others; and yet each was needed for some special work in connection with that idolatrous people. *Hazael* was destined to be the rod of Divine vengeance to Israel at large; by whom God began to cut them short, and to make them like the dust by threshing. Ah! cruel indeed was his treatment of them! (2 Kings viii. 12, x. 32, xiii. 3, 7). *Jehu* was to be the scourge of the house of

Ahab, extirpating it root and branch. *Elisha's* ministry was to be genial and gentle, as summer rain and evening dew; like the ministry of our Lord Himself, whom he prefigured, and of whom his name significantly spoke.

It is remarkable how God accomplishes his purposes through men who only think of working their own wild way. Their sin is not diminished or condoned because they are executing the designs of Heaven. It still stands out in all its malignant deformity. And yet, though they are held accountable for the evil, it is none the less evident that they do whatsoever God's hand and God's counsel determined before to be done. This fact is often referred to in Scripture. Joseph comforted his brethren, after his father's death, by telling them that though they thought evil against him, God meant it unto good, to save much people alive. David forbade his men to slay Shimei, because, though the cursing of the king was a foul act of treason, yet, probably, "the Lord had said unto him, Curse David." And our blessed Lord, when about to be delivered into the hands of wicked men, said that *the Father* was putting the cup into his hands (see also Acts ii. 23).

Men may do evil things against us, for which they will be condemned; and yet those very things, being permitted by the wisdom and love of God, are his messages to us. Before they can reach us, they must pass through his environing, encompassing presence; and if they do, then they are God's will for us, and we must meekly accept our Father's discipline, saying, "Not my will, but thine be done."

II. No one can entirely escape from God's personal dealings.—God's nets are not all constructed with the same meshes. Men may escape through some of them, but they cannot escape through all. If they elude the Gospel ministry, they will be caught by some earnest worker, apt at personal dealing. If they manage to evade all contact with the living voice, they may yet be reached by the printed page. If they evade all religious literature, they may still be the sudden subjects of the strivings of the Spirit. "Him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay."

We do not read that Elisha ever wielded the sword; and yet the ministry of gentle love is sometimes more potent in slaying souls than the more vigorous ministry of an Hazael or Jehu; and out of such slaying comes life.

Let us not compare man with man. Let us not despise any sect, or denomination, or body of Christian workers. What is inoperative with one, is God's voice to another. We are totally unable to estimate the essential use of men. And let us not envy one another; because each of us has some special gift, which qualifies us for the use of the dear Master, and enables us to touch some who would be unreached if it were not for us. "Many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you."

And as we look around on the entire range of ministry by which the world is filled, we may be sure that every one has at least one chance, and that God so orders the lives of men that once at least during their course they are encountered by the kind of argument, which is most appropriate to their character and temperament, if only they will give ear and yield.

III. God never overlooks one of his own.—Elijah thought that he alone was left as a lover and worshipper of God. It was a great mistake. God had many hidden ones. "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." We know nothing of their names or history. They were probably unknown in camp or court; obscure, simple-hearted, and humble. Their only testimony was one long refusal to the solicitations of the foul rites of idolatry. They groaned and wept in secret, and spake often one to another, while the Lord hearkened and heard. But they were all known to God, and enrolled amongst his jewels, and counted as a shepherd tells his sheep. He cared for them with an infinite solicitude, and it was for their sake that He raised up the good and gentle Elisha to carry on the nurture and discipline of their souls.

It has often been a subject of wonder to me how these 7000 secret disciples could keep so close as to be unknown by their great leader. Otto of roses will always betray its presence, hide it as we may. When salt has not lost its savour, it cannot be hid. And the work of God in human hearts must, sooner or later, discover itself. It is to be feared, therefore, that the godliness of these hidden ones was very vague and colourless, needing the eye of omniscence to detect it. But for all that, God did detect it, and He prized it. He did not quench the smoking flax, but fanned it. He did not despise the grain of mustard-seed. He watched its growth with tender love and care. You may be very weak and insignificant, not counted in the numberings of God's captains; not deemed worthy of a name or place amongst his avowed servants; and yet, if you have but a spark of faith and love, if you strive to keep yourself untainted by the world, you will be owned by Him whose sceptre is stretched out to the most timid suppliant. But remember, if your inner life be genuine, it will not remain for ever secret, it will break out as a long-hidden fire; it will force its way into the light as the buried seed in which there is the spark of life.

It may be that God, by these lines, will speak to some backslider, saying: Go, return! Return to Me, from whom you have wandered. Return to my work, which you have deserted. Return to the posture of faith, from which you have fallen. Return to the happy, holy childlikeness of former years. "Return, ye backsliding children, and I will heal your backslidings." Oh, that the response may be, "Behold, we come unto Thee; for Thou art the Lord our God!"

NOVELS.—In *Harper's Magazine* Mr. W. D. Howells, himself a novelist, says some plain things concerning novel-reading. It may be safely assumed, he says, that most of the novel-reading which people fancy is an intellectual pastime, is the emptiest dissipation, hardly more related to thought or the wholesome exercise of the mental faculties than opium eating; in either case the brain is drugged, and left weaker and crazier for the debauch. If this may be called the negative result of the fiction habit, the positive injury that most novels work is by no means so easily to be measured. If a novel flatters the passions, and exalts them above the principles, it is poisonous; it may not kill, but it will certainly injure; and this test will alone exclude an entire class of fiction, of which eminent examples will occur to all. Then the whole spawn of so-called immoral romances, which imagine a world where the sins of sense are unvisited by the penalties following, swift or slow, but inexorably sure in the real world, are deadly poison; these do kill. The novels that merely tickle our prejudices and pall our judgment, or that coddle our sensibilities or pamper our gross appetite for the marvellous, are not so fatal, but they are innutritious, and clog the soul with unwholesome vapours of all kinds.

LIVING WORSHIP.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which [marginal rendering] is your *spiritual worship.*"—R.V.

King of heaven, dwell within!
Be this breast thy temple-home;
All my heart's affection win,
Never more from Thee to roam.

King of heaven, reign within!
Rule and order all my life;
Keep from each besetting sin;
Give me conquest in the strife.

King of heaven, guide my feet!
Make them swift to do thy will.
Through life's maze and mystery,
Sun of heaven, light me still!

O my King! I want to live,
Wholly taken up by Thee;
Every moment to Thee give,
For thy love, so full, so free.

Let my life my worship be;
Let my actions sing thy praise;
Till, in heaven's great symphony,
Hallelujahs there I raise!

A. S. D.

MRS. AMANDA SMITH.

In a letter lately received by Mrs. Davis, of Foxrock, co. Dublin, Mrs. Amanda Smith writes:—

"*June* 16, 1887, *Duketown, Old Calabar.*—You will wonder why I am here. I was obliged to have a change from the steady work from last November after my return from Lagos, and the rough travelling and exposure from March till the time I left Cape Palmas on May 7. I felt the Lord would have me do what I could in helping Bishop Taylor in his work of opening stations among the natives in Liberia so long neglected.

"He has, by the blessing of God, opened ten self-supporting industrial schools and missions. Travelling was rough on the river, and up the Crue Coast, all in an open surf boat; in the rainy season we were often drenched five or six hours at a time. Then on land we went through the bush up the hills and little narrow native footpaths, sometimes in a hammock with my feet up and head down, then down a hill so steep that I would be almost sitting straight up. Then sleeping in a native house, a good fire on the floor, but no sign of a chimney, and after my day's journey to have headache from the smoke, and cry for two or three hours. It was all new to me, but I asked the Lord to give me strength to go through it, and He did.

"For the first six weeks I seemed to improve, but I overdid myself, and caught cold, and suddenly I broke right down; it seemed as if I should die from sheer weakness and exhaustion, and I thought I had better return. As Bishop Taylor was leaving by steamer with a party of his missionaries for the Upper Congo, I went with him to Old Calabar. Mrs. Luding kindly took me into her very comfortable home, and has been most attentive; I have had quiet rest, and have done a little visiting among the poor women of the town.

"I left my work at Plukey, and my night-school at Cape Palmas in charge of a faithful sister, whose heart the Lord has touched. I told the Bishop about Plukey, and took him there; it is a large town, but they have no land for a school farm, so the Bishop thought it best not to take it up now, but go where there was plenty of land, so as to establish the principle of self-support in the beginning. I feel I cannot let this work drop there; poor hungry children must be fed, and the Lord will provide, so I hold on this year to see what can be done....

"The Presbyterian mission at Calabar is one hundred and ten years old, or near it, and has done a good work; but, oh! how much more there is to be done; pray for the work here."

Mrs. Davis will be glad to receive help to fill a box she is about to forward to Mrs. Amanda Smith.

TALKS ON SPIRITUALISM.

At the Y.M.C.A., 186, Aldersgate-street, on the last four Friday evenings, Mr. Oscar Owers has given a series of clear and trenchant addresses on this subject. The audiences have been large, although confined to men; showing that in the height of summer it is possible to secure congregations, if the subject is practical and interesting. Additional zest was given on these occasions by questions freely put by those in the audience, which were readily and clearly answered by the lecturer.

The course commenced by a Scriptural proof of the personality of the devil and demons; followed by evidence that spiritualism is exclusively evil and demoniac, that it contravenes the teaching of God's Word, and that it is condemned by God as an abomination. The third lecture showed how other modern delusions and beliefs opposed directly or indirectly to the teaching of Scripture, emanate from the devil. The concluding lecture pointed out the dangers by which men are at present surrounded, and the increasing perils that will probably gather in the near future; the only defence and security is a simple reliance on the inspired Word of God.

Many incidental proofs have already been afforded that the meetings have been eminently useful. Personal cases of impression will be followed up. Other Y.M.C.A.'s will find similar meetings profitable.

BIBLE STUDY.

OUR CONVERSATION.

(1) *Before conversion.*—"With their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness" (Rom. iii. 13, 14). "An evil man, out of the evil treasure (of the heart) bringeth forth evil things" (Matt. xii. 35).

(2) *The Christian's prayer.*—"Set a watch, O Lord, before my mouth: keep the door of my lips" (Ps. cxli. 3). "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer" (Ps. xix. 14).

(3) *His manner of speech.*—"Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv. 6). "She openeth her mouth with wisdom; and in her tongue is the law of kindness" (Prov. xxxi. 26). "Thy lips, O my spouse, drop as the honeycomb; honey and milk are under thy tongue" (Cant. iv. 11). (Honey and milk were characteristic of the land of Canaan—the Bride of Christ speaks the language of the heavenly country.) "The heart of the righteous studieth to answer" (Prov. xv. 28).

(4) *The subject matter.*—"Thou shalt talk of them (God's words) when thou sittest in thine house, and when thou walkest by the way, &c." (Deut. vi. 7). "My tongue shall speak of thy righteousness, and of thy praise, all the day long" (Ps. xxxv. 28). "Talk ye of all his wondrous works" (Ps. cv. 2). "Speak not evil one of another, brethren" (James iv. 11). "Comfort one another with these words" (concerning the Resurrection and Second Coming) (1 Thess. iv. 18).

(5) *The Lord's approval.*—"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. iii. 16, 17). "While they communed together and reasoned, Jesus himself drew near, and went with them" (Luke xxiv. 15). "He that loveth pureness of heart, for the grace of his lips the king shall be his friend" (Prov. xxii. 11).

Janet Clark.

HOME OF INDUSTRY.

NEWS FROM OUR CANADIAN FAMILY.

Our letters from across the sea are of the deepest interest, in summer arriving often twice a week. Mrs. Merry tells of lights and shadows; sweet surprises come just when we are bowed down by the bitter sorrows of many a poor child while rescuing the fifty-second family. This week a youth writes, "I never forget the Bible lessons, or the time of evening prayers," and asks to be prayed for, as he desires to become a true Christian. This lad works at a sawmill in the backwoods. Who will correspond with such, sending them light upon the way? Our correspondence is with hundreds of the young, and help is needed in following up this blessed work by letters and books. Another writes to the Home saying he has become a Methodist Episcopal minister, and has four appointments in the State of Pennsylvania.

My nephew, William Merry, reports hundreds he has visited this summer in the homes of the farmers, &c. His last letter tells of ninety-five visits, and he found only one doing badly; all the rest he reports as doing well and in good homes. The following are a few touches, written at the time:—One boy, who had gone to town with the "Boss," was spoken of by the people living near as one of the best boys in the neighbourhood. Another bright little fellow, who went out this year, is very much liked by his master, who says that if he continues as he is now, he will never want a good home. A girl who went to Canada in 1884 is in a home with people who love Christ, and are loving and training her for Him. A boy, who was just a year in Canada, was being induced to run away by a bad boy, when our visitor called and advised him to have nothing to do with him; which shows how necessary is good counsel from time to time. Another boy, who went out in the spring, is reported as "going to make a farmer," and is much liked by the master and mistress. A dear orphan and destitute girl who went out at the age of ten, thirteen years ago, is now teacher in a high school, and an earnest Christian gave (we are privately told) ten dollars (£2) to a widow in distress with a large family. How cheering, thus to see our children taking a real interest in the aged widow in her time of need. Rejoice with us, all ye that help us by your prayers and means to rescue one more. These home-touches of the poor and needy show how our God thinketh upon them. Let us praise Him together in our hearts for all the past, and trust Him "till He come."

The Home is like an inn, with the children coming and going, being placed and replaced, refitted, prayed again with, and sent on their various ways amongst these kind Canadians. We are looking to sail with the fifty-second party on August 18, hoping to return for the opening of the new Home at the end of October. We ask again the prayers of all who watch with us for precious souls among the young.

Annie Macpherson.

60, *Commercial-street, E.*

UNIVERSAL MERCY BAND.—By permission of Lady Ashburton, the annual meeting of the British Empire Division was held at Kent House, Knightsbridge, on Thursday afternoon, July 28, the President, Lord Mount Temple, in the chair. The report of the Secretary stated that in the Division over 100,000 members, in some 470 Mercy Bands, have taken the promise to try (hourly and daily) to be kind, just, and merciful to all human and dumb creatures, and to try to protect them from cruel treatment. The Bands make property safer, good order surer, and human and dumb life more sacred and happy in the world. The American Division has over 400,000 members in some 5700 Bands, whilst both have largely over 500,000 members, in over 6170 Bands. The president, officers, and others gave addresses. Rev. Thomas Timmins, 12, Argyle-square, King's Cross, London, W.C., is the secretary.

WORK IN CAPE TOWN, S. AFRICA.

Dear Sir,—Perhaps a few lines upon this subject may call forth praise to God for his unspeakable goodness. I started last year in August with Mr. Henry Varley for this place, and it has been my privilege to follow up the mission which undoubtedly paved the way for much of the result that has followed. As you have already heard, many gave themselves to the Lord under Mr. Varley's powerful preaching. Of these a goodly proportion have become workers, and are scattered about in different parts of the colony, and the day of the Lord will reveal how much work was really done.

After parting with Mr. Varley in December last, my time was much occupied with evangelistic work, both amongst soldiers and civilians; many more came out on the Lord's side, and almost every week since we have had professions of conversion. Out of forty-eight men who have been baptized, thirty-six are non-commissioned officers and private soldiers.

We are about to start on an evangelistic tour through the colony. Mrs. Osborn, 12, Camden-hill-terrace, Upper Norwood, S.W., could give all particulars about the work in South Africa. We ask for the prayers of your readers that many more souls may be born again throughout the colony.—Yours very truly,

Joseph Hannington.

A SOUTHWARK RAGGED SCHOOL.

The unsavoury district of Kent-street, behind the imposing church of St. George-the-Martyr, Southwark, retains many of the characteristics of the olden times, when, as the only outlet to the Old Kent-road, passengers to or from the south-eastern counties were compelled to pass through its squalid surroundings. It was in this street, presenting a picture of unparalleled squalor and degradation, that the heroic pioneer ragged-school teacher, Thomas Cranfield, commenced operations, about ninety years ago. His work was very far-reaching, and it may be said to have been taken up in the middle of the present century by those who erected the present school at Lansdown-place, where from three to four hundred children now receive Christian teaching.

The ragged-school tree has sent forth many branches, and one way of teaching the poor people to make home attractive, is represented by the art of window-gardening. How plants can be made to thrive in the atmosphere of such a locality is a mystery we will not attempt to explain; but all who looked upon the rows of plants that were arranged in the Lansdown-place schoolroom the other evening must have acknowledged that the teachers, who are chiefly made up of friends from the Metropolitan Tabernacle, had good reason to be proud of their pupils. The prizes, consisting of wearing apparel, &c., were distributed in a very graceful style by Mrs. James Stiff, who addressed a few words to each winner. The congregation of parents and children presented many of the characteristics of the ragged schools when Lord Ashley conducted the crusade forty years ago; and the sight of such an assembly suggested what a vast field of Christian enterprise such a locality as Kent-street represents. The fact that the Lansdown-place teachers remain bravely at their posts, notwithstanding every drawback, entitles their cause to support. The treasurer of the school is Mr. J. Passmore, jun., 4, Paternoster-buildings, E.C.

NORTH QUEENSLAND.—Mr. H. A. Chambers, evangelist, Johnstone River, Queensland, writes:—If ever earnest evangelists were needed, it is in this part of the colonies. There are many of the bush towns where the Gospel is seldom preached, and there are white people here living like heathens. The labourers are few, and help is much needed. I shall be happy to receive copies of Mr. Sankey's hymn-books, and tracts, from any friends who feel led to send them.

The Christian.

August 12, 1887.

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CASE FOR THIS WEEK.

ADVANCED CASE OF BRONCHO-PHTHISIS—MISS TIFFIN, OF COCKERMOUTH.

I have received a letter recently, March 23, 1887, from Mrs. Tiffin, High Green, Gilcrux, near Cockermouth, (the sister-in-law of this patient), in which, writing on behalf of another case, she says:—"We have seen the wonderful effect of your treatment on my husband's sister (Miss Tiffin, of Moorland Close, Cockermouth), *who was at death's door, but is now strong and well.*"

The patient was under my treatment altogether for four years, but not regularly all that time. After getting better the medicine was discontinued for several months and resumed, and this on several occasions, but in the end she has thoroughly recovered, as above stated by Mrs. Tiffin, though from the brink of the grave.

CASE OF A CHILD AT SHIFFNALL.

The Mother, Mrs. Sarah Higgins, of Decker Hill, Shiffnall, writing me in March of this year says:—"I think it only my duty to write and thank you. *My little girl was given up by two doctors,* but has been *completely cured* by your excellent medicine. I wrote for your book in October last. She has taken the medicine all the winter, and is now perfectly restored, and goes to school as formerly.

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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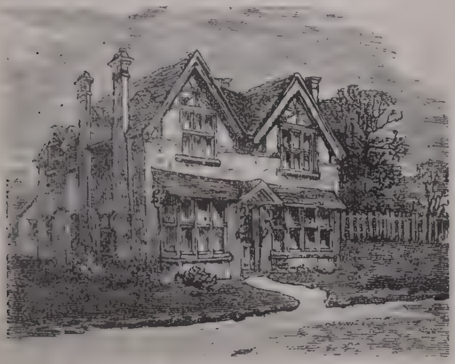
FETE AT ILFORD.

It would have been well worth going down to Ilford on Saturday, even in such awfully sweltering heat, to see the array of "little women" that crowded the raised platform in the tent; and to hear their sweetly harmonious voices. An outsider can, indeed, know but little of the plenitude of prayer and pains that must have been expended, before the flotsam and jetsam of our city streets and slums could have been so marvellously transformed. Society thinks it does well if it pays the bill; and if Dr. Barnardo happens to sound an unusually shrill note of appeal, that selfsame society is a little prone to complain at the disturbance. If society would graciously condescend to do the real work of these Homes for a month or two, it would probably return to its function of supporting the work, with a sigh of relief, and congratulate itself on having to carry the lightest part of the burden by far.



ONE OF THE NEW COTTAGES, ILFORD.

The narrative that Dr. Barnardo had to tell to his assembled friends on Saturday, as to the origin and growth of these Village Homes was truly a wonderful one, marked by the clearest tokens of the Divine interposition and the Divine approval. We felt a special interest in the story of the first Cottage, as this journal had a small share in the transaction, and we mean to reproduce it at length some day soon. Suffice it for the present to say that, in 1874, the ground on which the Village stands was a ploughed field; now it is one of the handsomest, largest, and most promising institutions of the kind to be found on the earth's surface. The earlier cottages were erected in the shape of a parallelogram, but the dormant artistic instincts of the Doctor rose in rebellion against the purism of his architect; the recent additions have entirely changed the aspect of the place, and almost completely rubbed off the "institutional" trade-mark of precision.

On Saturday no less than nineteen new cottages were formally dedicated and opened for use, some of them, however, having been for a little time in occupation. These nineteen beautiful Homes, for the most part, have been built, through the generous kindness of individual friends, who desired, in this appropriate way, to erect a lasting memorial to some dear departed one. The finest house of all is "Cairns' House," set in a conspicuous corner, fitly perpetuating the name and memory of one of the best friends Dr. Barnado's work has ever had. Having inspected some of these new cottages, we can only call them gems, for beauty of arrangement. We would repeat a remark we recently made regarding a similar Institution, that many English girls, who are supposed to be beyond the need of a helping hand, might well wish to be born destitute, if they could ensure their being taken in hand by Dr. Barnardo, and given a place in one of these charming poetically-named cottages at Ilford.

Dr. Barnardo is the Oliver Twist of philanthropists. When he may get to the end of his tether no sane person would venture to guess, but as yet he has never been within sight of satisfaction: he is always audaciously asking for more. When one remembers, however, the object of his persevering solicitude, all remonstrance is instantly cut short; we certainly hope and expect he will get all he asked for on Saturday. First of all he wants to build on the one vacant corner of his Village a Jubilee memorial, to be called "Queen's Villa." If Her Majesty would graciously consent to go down and lay the foundation-stone, the money for that would, we think, be speedily forthcoming; for, of course, every donor would be presented to the Queen. We make Dr. Barnardo a present of the suggestion. Then he wants to build a Hospital, at a cost of £3500, of which he has £2000 in hand. A Children's Church, too, he insists on having, and that will swallow up another £2700—cheap at the money, as he told us. Once more he purposes to erect a Quarantine House, where the human material, in which he deals so largely, may be received in the rawest of its raw state, and scrubbed into shape a bit before entering in any of the more refined processes of schooling and training, which make the girls ready for being transplanted to Canadian soil.

After seeing the girls themselves, and hearing Dr. Barnardo's lucid and telling narrative, of course nobody present on Saturday wished to perspire in the tent any longer; still they patiently sat and listened while Lord Kinnaird, Mr. Gurney Sheppard, and Mr. Henry Varley added their earnest advocacy to that which had gone before. Lord Kinnaird asked for special prayer, in view of the near departure of Dr. Barnardo for Canada with a party of boys. This was not forgotten, and after the tent proceedings were over, the company dispersed to have tea in the various cottages, and to enjoy a last inspection of the Village before returning to town.

BOY EMIGRANTS HIVING OFF.

The noon-day prayer-meeting at Aldersgate-street was monopolised on Monday by Dr. Barnardo and a detachment of his lads, who left Euston on Wednesday as emigrants to Canada. An unusually bright appearance was lent to the hall by such a contingent of young fellows, all of whom were attired in white sailor suits. The crowded audience evinced the liveliest interest in the proceedings.

Mr. M. Hodder, as chairman, introduced Dr. Barnardo, who delivered a stirring little address upon various aspects of his emigration work. The present party, consisting of 157 members, is the eighteenth that has left the Homes since 1882. 2483 boys and girls have been emigrated since the commencement of the work, including 626 sent out in the sixteen years prior to 1882, so that the party now *en route* will bring the total up to 2640. Of the 157 it appeared that 107 had been taken directly from the streets of our large cities; 61 were complete orphans; 52 had a father only; 27 a mother only; while 17 had both parents alive, so that 72 per cent. were either orphans, or had only a mother living. Dr. Barnardo emphasised the fact that no boys were ever emigrated who had not been carefully tested by residence in the Home, as to their moral fitness, and as to their physical capacity. The result had been that out of the large number of children already sent out, 99 per cent. had absolutely succeeded in life. It was mentioned that donations to defray the cost of emigrating one hundred and twenty of the lads (£8 10s. per head) had been already received, leaving thirty-seven lads then to be provided for.

The party were earnestly commended in prayer to God, and the meeting closed with the singing of various hymns by the boys, which were much appreciated. A large farewell meeting, presided over by Sir R. N. Fowler, M.P., took place on Monday evening at the Edinburgh Castle, and a special meeting also was held in the Board-room, at Euston Station, just prior to the departure of the boys for Liverpool.

MR. STANLEY—Letters have been received at Stanley Pool from Mr. H. M. Stanley, stating that he arrived at the falls of the Aruwhimi River on June 18, and was preparing to begin the overland march. All was going well with the expedition.

THE RAILWAY SERVANTS' ORPHANAGE at Derby was recently opened. The work of this Institution was commenced only eleven years ago, but having steadily increased, the new building, which will accommodate 300 children, became a necessity.

THE GOSPEL IN FRANCE.—With reference to Pasteur Cremer's letter in our last week's issue, Miss Sophia Burgess, of 7, Christchurch-road, Hampstead, writes us that friends not able to read French will find extracts from the recent reports of the Société Evangélique de France, and other Continental Societies in the report of the Foreign Aid Society. A copy will be sent to any friends really interested in the work if early application is made.

MR. W. SPENCER WALTON will hold Gospel missions at Wakefield in September, and at Leamington in October. At the close of the missions, Conferences on the Christian life and the evangelisation of the world will be held; the dates of the Conferences are: Wakefield, September 20—22; Leamington, October 18—20. Rev. F. B. Meyer is expected to speak at the former; Rev. J. Hudson Taylor, Mr. Radcliffe, and Rev. J. Gelson Gregson at the latter.

A SURGEON'S HEROISM.—Mr. W. C. Lysaght, M.R.C.S., assistant medical officer of the Bristol Royal Infirmary, has sacrificed his life in an effort to save a patient. About a fortnight ago a man was admitted to the infirmary suffering from an affection of the throat, supposed to be diphtheria. The operation of tracheotomy was performed by Mr. Lysaght; but, the tube becoming choked, the last chance of saving the man's life was for some one to apply his lips to the tube and suck the moisture. This Mr. Lysaght did, but without avail, for shortly afterwards the patient died of suppressed scarlatina. Mr. Lysaght caught the disease in its worst form and died. A window is to be erected in the infirmary to his memory.—*Pall Mall Gazette*.

EVANGELISTIC MISSION.—The usual Bank Holiday Conference in connection with this Mission was on August 1, at Kilburn Hall. Workers, converts, and friends from all parts of London, and some places beyond, assembled in goodly numbers. Mr. Greene's account of experiences in Spanish evangelisation, and of the work amongst Jews in Jerusalem, was listened to with evident interest, which was also the case with Mr. Lord's recital of his travels in Palestine. Weighty addresses were also given by Mr. G. Hucklesby, Mr. Walter, Dr. Sinclair Paterson, Mr. Henry Varley, and Dr. Donald Fraser. Some of the addresses will be found fully reported in next numbers of *Footsteps of Truth*.

THE FERNLEY LECTURE. — Dr. Dallinger, F.R.S., the Governor of Wesley College, delivered the Fernley Lecture in the Grosvenor-street Chapel, Manchester. The spacious building was crowded in every part, many of the ministers and representatives attending the Conference being present. The subject of the lecture was "The Creator, and what we can discover of the method of creation." The existence of the Creator was defended by many exhaustive arguments based upon scientific deductions. Current theories were examined and tested in a masterly manner, and set forth with a force and perspicuity that repeatedly evoked applause. All attempts to account for life in any other way than as springing from a Creator had broken down. The difference between existence and non-existence was immeasurable. The disparity between matter and mind was infinite. There was no "evolution" that had not first been "evolved" by the infinite mind. There was evidence on every hand of "concurrent adaptation," but whether the creation of man be mediate or intermediate the demonstration is all the same. The Creator is Divine. Between man at his best and the highest intelligence of the ape there is an infinite gulf. The true crown of manhood is the soul.

THE KESWICK CONVENTION.

EARLY MORNING PRAYER-MEETINGS.

These gatherings were felt by many to be not the least profitable of the Convention; indeed, but for them, subsequent meetings would not have been so heartily enjoyed. The quiet calm of the morning hour, the beginning of the day with God, the mutual sympathy with fellow Christians in presenting their requests at the throne of grace, and the helpful words of counsel and encouragement from the appointed speakers all combined to open the heart for the reception of the Lord's truth at the later gatherings of the day.

On Tuesday morning the address was given by Rev. F. B. Meyer, who, in dealing with some of the initial truths to be learned, spoke, (1) of the right place to be *in*; (2) of the right ground to be *on*; (3) that we should look for the answer to our prayers to the right quarter; (4) that we should seek the answer to our prayers for the right end; (5) that we ourselves should be in the right attitude.

Our judicial standing and our personal experience are two different things. If the soul rests in this thought, our own judicial position before God is not affected by our personal experience. Let us be clear why we want blessing. Do you want it so that you may be on the same level as your friends? or that you may be more comfortable? I do not say God will not meet with you on that ground, but that is not the highest motive. If you want to see God's truth, say, Lord, I want to know Thee for thine own glory's sake, that Thou mayest be glorified. This is the loftiest motive for which we can live.

On Wednesday morning, Rev. Hudson Taylor spoke from Genesis xxii. a very special word of comfort and help. The temptation of Abraham was an act of confidence in him by God. The very trial He is sending you is a vote of confidence in you. He can trust his reputation in the hands of some when He cannot in others. Then there must be an emptying before there can be a filling, and there can no more be a vacuum in the kingdom of grace than in that of nature. If you take a glass of water, you may empty it by upsetting it, or you may put mercury into the water, and it being a heavier substance will *displace* it. So also God's good grace will, if we will let it, displace the world and sin.

On Thursday, Rev. Geo. Head, of Hampstead, gave an exposition of the miracle of feeding the multitude, and the lessons therefrom. Our Lord anticipates the wants of his people. "Whence shall we buy bread that these may eat?" If it were bread, He created it; if a home for his mother, He found one. He has opened the way for you to come here and learn more of Him and find special grace for perhaps special need. Notice how Phillip looks into the old purse, and says, Whence? He puts the purse on one side, and the bread on the other. You are face to face with that difficulty at home or in your work, and God has brought you here that you may try Him and his power. Phillip reckoned without God, and so with us; often the Lord has assisted and helped us, and yet, some new and special trial opening on us, we go back to the old thing and say, "I cannot." The moment the loaves got into the hands of Jesus they met all the need of the multitude. Jesus lets us know the *whence*, but the *how* is hid from us. The whence is Himself, and so the great secret of all joy is to realise that all our need is satisfied in Jesus Christ. The question is, What is my Lord? Is Jesus *sufficient?* If we have Him we have that which will send us to our homes with joy and gladness, and our need will always be met.

On Friday Rev. Colin Campbell spoke upon the widow's cruse of oil, and, judging from the frequent allusions to it in subsequent testimonies, the message was evidently used to the blessing of many. He pointed out that it was not until the last vessel had been produced that the supply of oil ceased. The faithfulness of God exemplified in that far-off age may be realised in the experience of every believer to-day. We may be poor and needy ones, but "God shall supply *all* our need, according to his riches." The supply of the Holy Spirit of God, as typified by the oil, is only limited by the extent of our capacity to receive it. Then, having received the supply of oil, the widow was to sell it, pay her debt, and live. The Holy Spirit is given unto us to help us to live the Divine life, and to discharge our indebtedness to our fellow men.

MEETINGS FOR YOUNG MEN.

These were held on two mornings, in the Lecture Hall, seating about 300, owing to the number of persons unable to get into the tent. They were seasons of deep searchings of heart, of humiliation and confession, and resulted in many restorations and great blessing.

Those present were invited first of all to state in a word or two of prayer any known causes of failure, and among those given were idols in the heart, self-consciousness, neglect of private prayer and Bible-study, and, in Christian work, pride of eloquence, thought, or style. Then followed testimony, which was given with great spirit. Many laid stress upon "the morning watch" as a great channel of power if kept, and an immediate cause of spiritual declension if neglected. The power of sin was also exhaustively considered, evil thoughts being the chief source of trouble. Many testified to the keeping power of the Saviour to preserve his children even from these. A distinction was drawn too between *thoughts* and *trains of thoughts.* An evil thought may not ripen into sin if instantly checked, but if allowed to form one of a train the harbouring of such is sin, and often bears fruit in evil deeds. Among other useful and practical hints which fell were these:—To realise the presence of Christ; the presence of man often restrains us from sin; how much more should that of Christ. To keep the body in subjection, as regards exercises, habits, and diet, all of which have a great deal to do with the force of many temptations.

LADIES' MEETINGS.

The ladies' meetings, held daily during the time of the Keswick Convention, were very full of the presence of God. Their object was to form an after-meeting, in which the truths of yielding to the Lord could be dwelt upon, and pressed more in detail. The first meeting opened with an address from Miss Nugent, and was followed by a few words from Mrs. Tottenham, on the subject of Expectation and the need of waiting definitely on God for blessing (Psalm lxii. 5). We need him to make us *thirsty*, and He makes us hunger and thirst that we may be *filled*. But waiting times need not be idle times. Are we willing, like Elijah, to go on waiting, going again and again to God, although at first there may seem to be nothing? (1 Kings xviii. 42—45). They whose eyes are upon the King must get blessing (Psalm cxxiii. 2). Don't let us miss God's lesson through *hurry*. The disciples lost a first sight of their Master by hurrying on too fast (John xx. 10, 14; Prov. viii. 34).

The next day Mrs. Bannister spoke on the subject of Altars (Gen. xxxv. 14, and Joel i.), tracing how, through sin and neglect, God's altars lacked the meat offerings and the drink offerings, and how the land had lost all its fruitfulness as a result; and urged strongly on those who had gone back, or never yielded to the Lord's claim, the necessity of at once giving Him all, and again giving Him the drink offering of a poured-out life.

On Thursday, Mrs. Tottenham and Miss Trotter both gave short addresses, the former on Psalm lxxxiv. 2 (R.V.), "Singing for Joy," and spoke on the joy of Christ's service, and how God wants our lives to be songs of praise. Then, when we yield to Him, He will speak through us and our lives will set others singing too. Miss Trotter's words on John vi. 16 were full of power, as she pleaded that the Master's voice of comfort might draw many hearts to Him, and that the weary toiling ones might take Him into their hearts, and so find rest. Mrs. Bannister spoke briefly on Luke xiv. 26, 27, 33—the three "Cannots."

On Friday, the closing meeting was taken up with a few words on the joy of whole-hearted surrender to the Lord of everything, leaving Him to apply the tests of its reality, and trusting the Master to put his yielded tools to the best use: Mrs. Tottenham closed with a few words on the abundant blessing offered by God to those who look for it (Psalm lxv. 9, marg.). A spirit of deep earnestness was felt throughout all these gatherings, and we have much reason for praise.

AFTERNOON MEETINGS.

On Tuesday Rev. J. A. Jacob spoke from Ps. lxxxi., from which he deduced some important lessons. The Psalm begins in a joyous strain, but ends in grief; the major followed by the minor. This characterises many Old Testament utterances, but in the New Testament we find generally that joy succeeds sorrow. Christians should be an essentially joyous people. Certainly this is a mark of those who attend Keswick Convention year by year—their happiness arises out of a life of victory. Is not this a thing to be thankful for amid so much sorrow and trouble? The world is sad because it has lost sight of God, and of a sense of his love.

When spiritual joy wanes, Christians often throw blame on God, and undervalue their privileges instead of confessing their shortcomings. The Israelites were to blame: they had experienced the goodness of God, but instead of valuing and enjoying their privileges, they let them go. Then there is the sad lament in vers. 8, 9 for those who might have been so different from what they were. Such a life is not only sad to the individual, but it is a loss to the cause of God, inasmuch as we cannot work for God if we are spiritually out of joint. There may be troubles and clouds, but these are but as the tunnels on the railway, and we do not give up our journey because of them. We must trust God in the darkness as well as in the light, for He is with us there, even in the valley of the shadow of death.

Rev. John Sloan followed with some solemn and searching words from 2 Tim iii. 1—8. The first weapon the devil used against the Church was persecution, but after a while that lost its effect, and ceased, and religion became fashionable. Now it is by cunning, and not by force, that he seeks to conquer. Alas, there has crept in "the form of godliness," without its power. The world is perishing for lack of knowledge of the love of God, and as it looks at the professed people of God, does it see a people who, as they go through life, bear all its troubles and trials with calm serenity, their minds set on things above? Or do they see that Christians set their affections on things of earth; that they are as much cast down if business goes wrong as other men? If so, why is it? Because they do not believe that God will supply their need abundantly, nor that He is quite as good to them as He said He would be. The magicians of old did what Moses did, and Pharoah was not convinced. So the devil has his sham Christians to-day who "withstand" the true work of God, and the world looks on in wonder and contempt. It is an awful thing to "have the form of godliness" without its power.

On Wednesday, Capt. Baring, speaking from Prov. xxii. 17, said that man by nature carries his head too high to hear what God would say to him. Low down is the best place for hearing, and for seeing. If we occupy this position we shall be able to preach the Word effectively.

Mr. William Sloan also spoke very suggestively and helpfully on Eternal Life, from Rom. vi. 23. Eternal life is the gift of God, not only in its initial stage of conversion, but all through, moment by moment; and if He be the giver, and we the receivers, then must we always be dependent upon Him. The characteristic of the new life is that we should be dead *to* sin, even as by nature we were dead *in* sin. Our experience of death to sin will be in proportion to our life in Christ.

On Thursday, Rev. Colin Campbell said that God's people must launch out into the deep and seek the regions beyond. We want to get back to the earlier experiences of the Christian Church. The book of Joshua is a wonderful parable of the book of faith, a shadow of the better land. But after the blessed experiences of victory in Joshua comes the sadder experiences of failure in Judges, where we have a picture of the life lived by the majority of Christians. Times of victory are alternated with grievous falls. *Conquering* to-day and *conquered* to-morrow. How then can we know the blessed life that is a stranger to defeat? The remedy for failure is to be found in union with Jesus. In Joshua we find Jesus as our Captain, but if we would stand fast we must bring Him into closer relationship as the Bridegroom of our hearts. Our resting place is the heart of Jesus; there it is that we know the rest of which we have been hearing. We must get low down to his feet, and He says "I will make the place of my feet glorious."

Rev. Hudson Taylor, followed upon the subject of abiding in Christ taking for the ground-work of his discourse John xv. What is meant by abiding in Christ, and how to abide in Him are questions that arise in many hearts. God has, however, fully answered them in his Word. This subject is closely connected with the feeding of the multitude in John vi. Those who had been fed followed the Lord Jesus, and were exhorted to seek "the true bread which cometh down out of heaven, and giveth light unto the world." And again he says "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." As a father makes provision for his children, so has God done for each of us. The Lord Jesus delights in comparing and contrasting God's gifts to us in Christ, with those natural gifts with which we are all familiar. We have often drunk of natural supplies, and have thirsted again; but He has promised us that if we drink of the living water we shall never thirst. Then He contrasts natural food with the supernatural food with which He fed miraculously the millions of Israelites in the desert, and when we go to Christ there is ample provision for all conceivable needs. He is Himself the Bread and Water of Life, and this receiving of life is not the privelege of any spiritual aristocracy, nor an exceptional attainment of exceptional Christians, but may be enjoyed by the humblest believer.

Nor is it by a process of striving and wrestling that we grow. No, but we all, mirroring as in a glass the glory of the Lord, are changed into his likeness. It is what *He* is, not *you*. There is fatness in the roots of the vine. How may I get it? By union with the vine. The branch has not to strive, but simply to abide in the vine. If a person banked some money to the credit of the China Inland Mission, but did not advise us of it, we should not draw, because we did not know of it; so, to abide is to live on the constant knowledge that I and the Lord Jesus are one. This will be strength in need.

A TESTIMONY MEETING.

Friday afternoon being the last, was given up to testimony, which must have caused joy in the presence of the angels. Short, clear, bright words, indicated that many souls had leapt into the blessed liberty of the life of faith, or had quietly and restfully stepped out into the ocean of God's fulness and love. We can only quote a few. It was interesting to trace, from the allusions and quotations in these testimonies, the particular points in the various addresses which had especially given light.

A lady thanked God for the revelation of Jesus as a Saviour mighty to keep. Since last year she had been in great darkness of soul. It was like going through a tunnel (an illustration which had been used by one of the speakers) which was very dark, but she was on the rails all the time. Now she had got light and power.

A minister said he had been trying to consecrate himself instead of trusting Christ. A number of resolutions were pasted up in his study which he should tear down immediately he got home. His whole life had been revolutionised.

Another minister said:—I have chiefly been enabled to see in the Lord Jesus a supply for every need. The temptations and cares of life seem wonderfully taken off when one realises that He *shall* supply every need.

Perhaps the most touching was the case of a minister from Ireland, who said:—I belong to the Disestablished Church of Ireland, but, thank God, my visit to Keswick has established me. I came to see the scenery, but I have been so entranced by the meetings that I have not been a mile out of Keswick. I wandered about the town for some time, and could not get lodgings, and at every house I heard of this Convention. At last I got a little bedroom, 8 feet square, and came to the meetings. Here I got a great blessing to my soul, and spent the night in praising God, and that little room was the most blessed place I was ever in.

Some scores of other most interesting testimonies were given, of a very varied character but showing that during these days the Spirit of God had been at work in blessing many with deeper, fuller views of Himself as their all and in all.

EVANGELISATION OF THE WORLD.

This meeting on Saturday morning, coming as it did at the close of such a week of blessing, proved to be of very deep and solemn interest, and a sacred seal to the consecration of hearts and lives which had taken place during the week. But it should have a special interest to the readers of The Christian from the fact, which was mentioned in the meeting, that the report of the similar meeting held last year was written by the invalid daughter of the late Canon Battersby. It was her last work for Christ on earth, for very soon after last year's Convention she entered into the jöy of the Lord she loved so well. Few knew what a labour it was for her with her feeble fingers to do much writing, and none can tell what a deep love she had for the work of Christ abroad. But her devotion to her Master's cause should stir all of us up to give the powers we have to Him.

Mr. Reginald Radcliffe opened the meeting by an earnest plea for Christ's millions. He said there are two great hindrances, which seem, more than others, to interfere with the sending of the Gospel to the heathen: (1) The difficulty which we all have in realising the needs of those far off, when we have so many wandering sheep around our doors; (2) the traditions which are growing, thick as weeds, in the Protestant churches of England and America. The Word of God comes as a rebuke to us to-day, "Thus have ye made the commandment of God of none effect through your tradition" (Matt xv. 6). What a change would take place if we were to leave the tradition, and take our commands direct from the Word of God. When a church is formed in any place, is it only to cultivate that little parish? Never. When a soul comes to Christ it should be a well of living water. If a clergyman, with his staff of workers is merely cultivating their parish, he is a warrior without generalship. It is not Christ's war. If a man is converted, and understands that Christ is his keeper, he must have the mind of Christ with regard to the heathen.

A few weeks ago I had to do with one of the largest parishes in the world, not West Africa, not the Sahara, but the Soudan. It is 2000 miles long and 500 miles broad, and contains a population of from 50 to 70 millions, proselytised by Mohammedans, and as yet never touched by us. What have all the Protestant churches of England and America given to this land? Only two lads, who a few weeks ago sailed down the Mersey on their way to Africa. One was young Wilmot Brooke, and the other a Soudanese lad, who, after seeing his father murdered before his eyes, and having been sold as a slave, was at last rescued and brought to England by the Rev. C. T. Wilson, of the C.M.S. And yet with all this we say, "Lord Jesus, come quickly." It was not Christ's command which sent us to Africa in the first instance, but the tragic death of Livingstone. With one of the many church steeples in this land we could supply 10 missionaries in China, and so in many cases, instead of pointing the road to heaven, they are blocking up the way.

Rev. J. Hudson Taylor said: I have just received a letter from my daughter, who is working in China alone, in a district as large as Wales. Thank God, He is making her a blessing there. But think how few are the workers. What are we doing for the heathen? Some of us came up here hungry and thirsty, and we all delight to sing—

I came to Jesus, and I drank of that life-giving stream.

But now the Master is Himself thirsty. He is still asking of you and me, "Give Me to drink." He is thirsting for souls. Shall we do nothing to satisfy his thirst? Parts of the world may be very dear to us, but they are not the whole world. We do want to get into sympathy with "Our Father," and whilst we remember the needs at home, let us think that there is no one in England who is not within easy reach of some one who can point him to Christ. But in France, Germany, India, Africa, China, &c., there are millions who will never hear the Gospel unless we take the Gospel to them. Will you not try to satisfy Him who gave his life to satisfy you?

To some who have it in their hearts to offer themselves to the Lord for missionary service I should like to say a word. Thank God, we do not live in a world of accident. God rules and guides all. It remains for us to work where we are, until God opens the door. Wait on the Lord. Perhaps He has some lesson to teach you in your present sphere, some work not finished, some duty neglected. We ought to be more urgent to learn the lesson than to get the trouble past. Children, don't lay aside any God-made barrier. Beloved parents, shall we say, "God take this thistle, but don't take the fair flower from my home?" Shall we not say, "Master, take the very best treasure?" Shall we not slake the thirst of our Saviour by giving our best to Him?

Mr. Eugene Stock said Mr. Radcliffe had been speaking of new fields of work, but we must not forget the old fields. The appeal, he said, which had reached the convention from Jaffa, asking for ten ladies to go out at once to Palestine, was made entirely apart from the committee, for the letter came to the chairman directly from China. May God send out the ladies, and, if any are unable to support themselves altogether, the C.M.S. Committee will be glad to make up the deficiency. Dr. Jukes, from India, sends this message:—"Urge those present not to hinder the going out of those who should go." The February simultaneous meetings of the C.M.S. have borne abundant fruit. The congregation of St. Paul's, Onslow-square, have given an offering of £3000 in addition to their ordinary collections. This is to be applied to sending ladies to East Africa, and volunteers are urgently needed.

Rev. H. W. Webb-Peploe asked prayer that God would lead some ladies to offer for the work in East Africa, saying that whoever were sent would have the very earnest prayers and sympathy of his congregation.

Deeply interesting personal testimonies followed from Miss Trotter, who hopes shortly to take up missionary work in North Africa; and Miss Campbell, who is leaving soon for work in connection with the China Inland Mission. Miss Clay, of the Punjaub Village Mission, said more workers are needed among the villages of the Punjaub. There are hundred of villages where no worker has ever been. Now in these districts there are many inquiring the way of life. There is a great work going on, and now is the time to reap the sheaves, as well as to sow the seed. Rev. James Johnson, of Lagos, spoke of the necessities of Africa, and Mr. T. W. Piggott, of the China Inland Mission, advocated the claims of that vast field. Towards the close of the meeting Mr. Radcliffe invited (1) all missionaries present who had actually been out in the field to rise, that they might be seen and prayed for. There were twenty or thirty. (2) Then he asked any to rise who were fully resolved to go out if God opened the way. Over fifty persons at once stood up, and "Thank God" burst involuntarily from hundreds of lips. There was perfect quiet; not the smallest excitement; but tears stood in many eyes at the sight. (3) Once more, Would those who desired guidance about the future rise? Fifty or sixty more stood up. Rev. F. B. Meyer concluded with an earnest appeal that there might be real practical results. Fruit of this impressive meeting has already been seen.

[We are obliged to hold over for a week our notes of the Bible Reading by Rev. Hubert Brooke.]

Notes and Comments.

OUR next issue will contain portrait and sketch of the late Professor A. Hodge, of Princeton University.

A correspondent sends to us a contribution to several home and foreign mission agencies, as a birthday thank-offering, and suggests that other friends might adopt this method of celebrating their natal day.

The Church Missionary Society Gleaner has a good suggestion with regard to old missionary magazines. It is that they should be sent to hotels in the tourist districts. In such places English visitors are often at a loss for something to read in the evenings, and they would be specially glad of anything that would give fresh information about the Master's work, or recall to the memory facts and needs easily forgotten. We believe the hotel-keepers would not, as a rule, make any objection to receiving and placing on their tables interesting missionary papers.

Through the death of Mr. John Swift, the oldest of the magistrates at Eastbourne, the British and Foreign Bible Society gains a contingent interest in £300,000. We are told that Mr. Swift was a quiet, devout, Christian; doing good, without any flourish of trumpets, and not allowing his left hand to know, as it were, the beautiful deeds of his right. Locally beloved, his life was a chapter in moral equity. Old age mellowed and strengthened his Christianity. This good magistrate undoubtedly lived near God; and God gave him a spiritual and charitable mind.

The musical enthusiast who once said he did not care who made a nation's laws, so long as he could write its ballads, could not have anticipated the mischievous song-lore of the present day. That the giddy multitude, not spiritually in communion with Christ, should sing songs of a vicious sort, only illustrates the natural downward tendency of unregenerate tastes. Still, it is an unwelcome sign of the times that the most popular melody of the street crowd just now, should treat pugilism and animal brutality as a mere passing joke. Never since drunkenness received musical endorsement by irreverent song-writers a few years ago, has melody been so much prostituted to unworthy purposes.

This question of popular song-writing is a serious one, as many of the compositions undoubtedly assist in the moral deterioration of the masses. The music-halls, with their demoralising associations, do much to promote vice by insidious appeals to men's worst thoughts and passions. The olden cleanness of sentimental and patriotic poetry, sad to say, finds no place in these morally and socially damaging productions.

It is painful to reflect upon the fact that the world of fashion continues to patronise the pigeon-shooting tournaments at Hurlingham and other centres where "sport" simply means a heartless butchery of birds. A country correspondent says that since the rejection of the Cruelty to Animals Amendment Bill, two years ago, these trap-shooting matches have increased to an alarming extent; so much so, that very soon the harmless dove will be a scarce object. Let all who love the Master plead and protest against cruelty so selfish and baneful.

"The annual congregation of stray cats in the West-end squares has already commenced" reads like a sentence from *Punch*. But it is no laughing matter for the cats. It means that, owing to the thoughtlessness of many who now leave town, or to the worse than thoughtlessness of the caretakers left behind, hundreds of cats are now starving. We have known even true Christians commit such a sin against these domestic friends, more from ignorance, of course, than wilful cruelty; still these things ought not to be. Far better put them to a merciful death by sending them to the Dogs' Home at Battersea, than let them starve by slow degrees. We are thankful that the Society for the Prevention of Cruelty to Animals is on the alert.

Mr. Ruskin has lately been persuaded to state his views on early marriage. He urges that "no man should marry till he has made himself worthy of a good wife, and is able to maintain her and his children in comfort." Good advice, indeed, so far as it goes, though few will heed it. We would supplement it by asking the young among our readers not to forget the Scriptural admonition about believers not being "unequally yoked." Many a good, well-dispositioned young woman incautiously weds a careless and irreverent man, because he happens to be earning good wages, and can start a home. In not a few of these ill-conditioned alliances the woman's weak nature, harrassed by family trials, yields to evil habits. In a few years all the happy and hopeful spirituality of the once devout maiden is gone.

The strange ideas and assumptions of some of the Ritualistic clergy are strikingly illustrated by a controversy being carried on in the columns of *The Standard*. Presumably under the impression that the baptismal ceremony is an infallible passport to salvation, they have taken to refusing to read the burial service over unbaptized infants. But, as the clergy are compelled by law to read this service over baptized adulterers, profligates, thieves, and even condemned murderers on their way to the scaffold, it seems very strange that they should have any scruples about doing so over the bodies of children, who have never broken a single commandment in the Decalogue.

Are we not hearing a little too much of "Artisan Atheists" and of working-men sceptics of all kinds? Whatever amount of atheism there may be among the artisan and labouring classes, we are afraid there is very much more in middle-class society; and it would be only fair to our toiling friends that another side of the case should be stated. The uneducated irreligion of the workman may be, and is, bad enough, but it is by no means so evil in its effects as the educated, though none the less ignorant, scepticism of his master.

A question has come to the front which the friends of Evangelical Protestantism need to watch anxiously. The Vatican makes the minimum of reconciliation with the King of Italy to be the sovereignty of the pontiff over the City of Rome. It is urged in influential quarters in England and Italy that a civil governor might rule in the name of the Pope, and that such a compromise would solve what has been regarded as an insoluble problem. With the example of the past before our eyes, we may be justified in holding doubts as to any equitable rule where priests have a controlling influence. Those who lived in Rome when the Pope was its temporal ruler know well that of religious liberty in any true sense there was none. It was hard to get even a Bible through the Custom House, and not a copy could be bought. The police were the creatures of the Papacy, and to complain of injustice was dangerous. We must think of good men who have witnessed for the Gospel in Rome, and at such a time must stand by them.

Sir Wilfrid Lawson's righteous indignation has quite excusably been aroused by the incessant postponement of much-needed reforms in the regulation of the drink traffic. On his motion, a resolution in favour of Local Option was passed in the House of Commons in 1885, and twice subsequently endorsed there, but Government still defers any attempt to give effect to these expressions of opinion. Bills for conferring the blessings of a sober Sunday, and for shortening the hours of sale on week days, have been immolated upon the altar of some more clamant, though not more important, question. It would be strange if sobriety-loving Englishmen did not begin to manifest some impatience at this continued neglect of their crying needs. The time cannot be far distant when a serious attempt must be made to secure attention for such vital issues, and a legislative solution of what might well be called the "English question."

Those of our readers who are interested in the sad statistics of the drink traffic and its results should study an interesting paper entitled, "Toxicopolis," from the powerful pen of Dr. B. W. Richardson, which appears in the current number of *Longman's Magazine*. Although great prominence has been given to the extent of the trade in intoxicating liquor, few persons will be prepared for the facts as summarised by the writer, and we are sure they will be received with much surprise. If all the public-houses in the United Kingdom were grouped together, says Dr. Richardson, they would make a city of 180,000 houses, with 900,000 inhabitants; and with attendants and frequenters a city the size of the Metropolis would be the result.

The Doctor adds that although these inhabitants would in some respects differ little from those of other great cities, they would differ materially in the "commercial value of life," which would be so low as to be "practically uninsurable." "When the curve of suicide rises, the curve of the increase of revenue derived from Toxicopolis is a tower of strength to the Revenue Department." He might have gone a little further and shown easily that whenever the Revenue from drink increases, the outlay in the repression and prevention of crime, the relief of poverty, and the treatment of insanity and disease increases in proportion.

From the summary of crime in France, which has just been issued as an official paper, it appears that homicides have largely increased, and suicides nearly doubled during the last nine years. The number of accidental deaths is abnormal, and the Minister of Justice surmises that many suicides are hushed up as cases of natural death. Furthermore, deaths from delirium tremens are in many cases included among the accidental, and the great accretion of lunatics is to be largely attributed to alcoholic excess.

But the most serious aspect of the report is the alarming tendency to the exculpation of homicide, which, as *The Times* very justly points out, throws into dismal relief the degeneration of popular sentiment. Seventy-four per cent. of convicted homicides are declared by juries to be more or less excusable, and of the small residuum over four-fifths are reprieved from execution by the intervention of Government. Truly this is an alarming picture, and one which might well be taken to heart by those who scoff at the religious devotion and solid characteristics of Englishmen. We learn from these facts that irreligion is the foster mother of murder and suicide, and that the vices which Frenchmen lightly dub "vivacity" and "spirit" are sure passports to present lunacy and violent death, followed by the certain degradation and degeneration of the race.

It would appear from the columns of the extremer Romanist organs that the Popish antics of the Ritualists have in no way conciliated for them the mammon of unrighteousness which they seem to take for their model and guide. Could anything, for instance, be more venomously direct and offensive to them than the words of *The Universe*, which paper contemptuously asks whether anyone can be

> Such a greenhorn as to suppose that an Anglican with Ritualistic symptoms is anything more than a dishonest heretic subscribing to what he does not believe, and promising to fulfil certain duties which he deliberately intends to neglect.

We would commend this passage to the attention of those "greenhorns"—to adopt the choice phraseology of the Romanist organ—who have lately been airing their Utopian schemes for the reunion of Christendom with the ingenuous impression that the friendship and sympathy of Rome would impel her to abate one jot or one tittle of even the least extravagant dogmas for the benefit of incorporation with them.

The scandal of the threatened duel between two leading French statesmen is difficult to reconcile with the boasted civilisation of the nineteenth century. If it were not so melancholy an evidence of savagery and false views of "honour," the whole affair would be supremely ridiculous. The extreme publicity given to it, probably necessitated by the political intention of the affair, was very effectively ridiculed by *The Times*, when it suggested that the duel should be put off until the railway companies had had time to organise special excursions to view the interesting contest. Without being accused of Pharisaical self-righteousness, we may congratulate ourselves that this iniquitous and barbarous system has effectively been put down in our country, not only by legal sanction, but by public opinion and common sense as well.

The Church Missionary Society reports that the opposition of the Turkish Government to their Mission Schools in Palestine, so far as the education in them of Mohammedan children is concerned, has culminated in an order from Constantinople forbidding the attendance of Moslems altogether. At this we are more grieved than astonished. It was not at all likely that a bigoted Mohammedan power would be pleased at the influence of Christian teaching, through schools, on its children. Nor do we see that anything can be done by this country officially to cause the decree to be reversed. But this we can secure, that, save as regards the teaching of Mohammedan children in schools the missionaries are left wholly unfettered and unmolested. We fear that this has hardly been the case of late.

The following, from *The Church Missionary Gleaner*, is good advice :—

> The best way, while still engaged in a home occupation, to qualify yourself for missionary work, is to do thoroughly whatever you are doing, to study the Bible systematically, and to seek to bring souls to Christ. A knowledge of practical teaching may be useful; and of nursing, &c.; and, of course, of cooking, and all household work. Speaking and writing any foreign language, also, is a good preparation for learning another by and by.

We presume that the counsel is intended for an intending lady missionary, but, *mutatis mutandis*, it would apply equally well to men.

Quite a flutter of surprise, and not a little regret has been caused among the coteries of English capitalists, by intelligence that the Chinese Government have granted large monetary concessions, including the establishing of a bank with a capital of £200,000,000 sterling, to an American financial syndicate. Is it not just possible that the feelings which animate the Chinese authorities towards this country, on account of the opium traffic, may have had something to do with the loss of this large transaction to the financiers of Lombard-street?

In his forty-eighth annual report of the Scriptural Knowledge Institution, just published, the venerable George Müller, stating the various objects aimed at in his missionary tours, says :—

> I aim at the removal of sectarianism, at promoting brotherly love amongst true Christians. With this object in view, I go amongst all real believers, by whatsoever name they are called, provided they are sound in the foundation truths of our holy faith. Though not agreeing at all with some of their opinions and practices, I nevertheless preach amongst all; having seen for many years how greatly the heart of the Lord Jesus must be grieved by the disunion that exists among his own true disciples. On this account, therefore, I have sought (in my feeble measure) to unite all true believers; but, as this cannot be done by standing aloof from our brethren in Christ, until they see eye to eye with us in every point, I have gone amongst them, and have united with them, in so far as nothing has been required of me which I could not do with a good conscience.

We commend these weighty and seasonable words to our readers as an example of practical dealing with the question of Christian Unity. Would that all Christians of every denomination were like-minded!

Before returning to India last week, with fifty additional mission workers, Colonel Tucker of the Salvation Army was interviewed at the office of *The Pall Mall Gazette*. He gave his questioner a glowing account of the great progress the Army had made in carrying the Gospel to the natives of our vast dependency, and spoke with an unhesitating enthusiasm of its future. "We will never give up the fight," he exclaimed, "until we have won India." We quote one short paragraph which seems to us to carry an implied impeachment of all Indian missions in the past. If Mr. Tucker is right, the well-worn methods that have hitherto been followed had better be abandoned at once. The English and American Churches certainly cannot afford to subscribe large sums of money for the support of missionaries in India, if the result is, as Mr. Tucker asserts, to create a "chasm" between the foreign teachers and the natives who are supposed to be taught. This is what he said, according to *The Pall Mall* :—

> We are bridging the chasm that has hitherto yawned between the English and natives in India. The English look down upon the natives; the natives detest the English. The English despise the native habits; the native resents English arrogance. Thus it is that between the two there is no bond of union. We are creating that bond. The natives are learning with amazement to recognise the fact that there are English who for sheer love of their souls, are ready to cease to be English, in order to meet them as brothers on common ground, and to most of the natives it is a revelation indeed. They think we are a different kind of English to the others.

Mr. Tucker at any rate may claim the credit and the courage of having put his own principles into practice; which is more than can be said for all the advocates in this country of extremely self-abnegating methods of mission work in India. But we should like to have the views of some who have laboured long in that field, as to their being "no bond of union" between the natives and those who are preaching the Gospel in their midst. The charge is a serious one, and it ought to be met.

There would seem to be another side to Mr. Tucker's operations, if we may judge from the following editorial note, which appears in *The Indian Witness*, of Calcutta, dated July 9 :—

> We are glad to see that a benevolent English gentleman has given £5000 to the Salvation Army for the promotion of their work in India. As a sincere friend of the Army, and with an unselfish desire to see them prosper, we urge General Booth to use part of this money in paying Mr. Tucker's passage away from India, and sending out some person to take his place who can distinguish between peculiarity and piety. Unless something of this kind is done, the work in India will sink into obscurity. There must be some control in England, or the Indian "Army" will be badly disorganised.

The reception which the Papal manifesto, conveyed in the now famous letter to Cardinal Rampolla, has obtained at the hands of the Italian press is very encouraging to all who have the Protestant cause at heart. Official, independent, and provincial papers alike unite in a chorus of condemnation of the Papal pretensions. "These proposals," says the *Opinione*, "would entail the destruction of the nation." The *Venezia* asserts that at all hazards the "tangibility of the national unity" must be maintained. Even the Ultramontane journals are dissatisfied with the attitude of the Pope, and find no words to palliate his indiscretions.

A lesson in chivalry and unselfishness is often taught us by what we are pleased to call the "lower animals." The other day a little girl fell into a canal in one of our large manufacturing towns. Several men were standing by and viewed the event with indifference. One said it was no business of his, and another callously remarked that he had enough trouble with his own "brats" at home without bothering himself about other people's. At this moment a large Newfoundland dog arrived upon the scene, and without a moment's hesitation plunged in, bringing the child to land. Surely it is a crime morally removed but one degree from murder, tamely to stand by and let a fellow-creature die. Had the poor child not found so gallant a rescuer in her four-footed friend, it must be surmised that it would have gone hard with the culpably timid spectators when they came before the coroner's jury.

For the Young.

BENNY'S TEMPERANCE WATCH.

Two lads were standing in the street, near a shop-window, talking. They were both about the same age. One, slightly the bigger of the two, was decently dressed, though in several places his clothes had been carefully mended. The other seemed to have been far less fortunate. Squeezed into clothes that were too little for him, his limbs had resented by bursting through in several places, particularly at the elbows and knees. A hurried attempt at patching them had also proved a failure, and a dirty shirt peered out lower down. Poor fellow! one or two of his toes were peeping out from each worn-out boot. It was altogether an interesting contrast.

"My father came home drunk last night," said the latter one, not as though it were a subject for regret, but in quite a matter-of-course way. It was evidently a commonplace thing, and he was not old enough to understand the difference it made to him. This was plainly shown by his next remark: "I shall get drunk when I'm a man, like my father;" and he began to stagger about, in imitation of what he hoped to do in the future.

"But I shall not get drunk," replied the other, "'cause I'm teetotal. And my father never gets drunk, 'cause he's teetotal. We're all teetotallers."

"Humph!" returned the first, with a sneer, "I wouldn't be teetotal." He had by this time ceased his staggering, and come back to the window, just in front of his companion.

Taking hold of his coat, and looking him straight in the face, the bigger lad asked, with energy in every word—

"Wouldn't you rather have a watch than get drunk?"

"Eh! wouldn't I! I would, I think," he replied. His eyes glistened at the mere thought, and he capered about as if it were already in his pocket.

"Well," said the other, "and so would I. My father's promised that if I save all my pocket-money, and keep my pledge, he'll buy me a watch when I'm big enough to take care of one;" and then, with the air of one who has vanquished his opponent entirely, he added: "I'd a lot rather have a watch than get drunk."...

Benny Clark, the lesser and more poorly-dressed of the two boys, was sitting at home, looking thoughtfully into the fire. His father had just finished his tea, and was pulling his chair towards the fire to indulge in his usual nap, when Benny startled him by saying: "Father, I do wish you were like Arthur Wilson's father."

After the first surprise was over, he asked: "What for, Benny?" Benny was a little reluctant in replying, but drawing his little stool close to his father's knee—for James Clark was an indulgent father, and had never ill-used his wife and children, even when in drink—he looked up into his father's face, and said, rather shyly; "'Cause then I could have a watch when I'm big enough, like Arthur Wilson." His father indulged in a laugh, but it was not a hearty one. Benny related what Arthur Wilson had told him, leaving out his own share of the conversation.

"Whatever made you begin talking about all that, Benny?" he asked, carelessly.

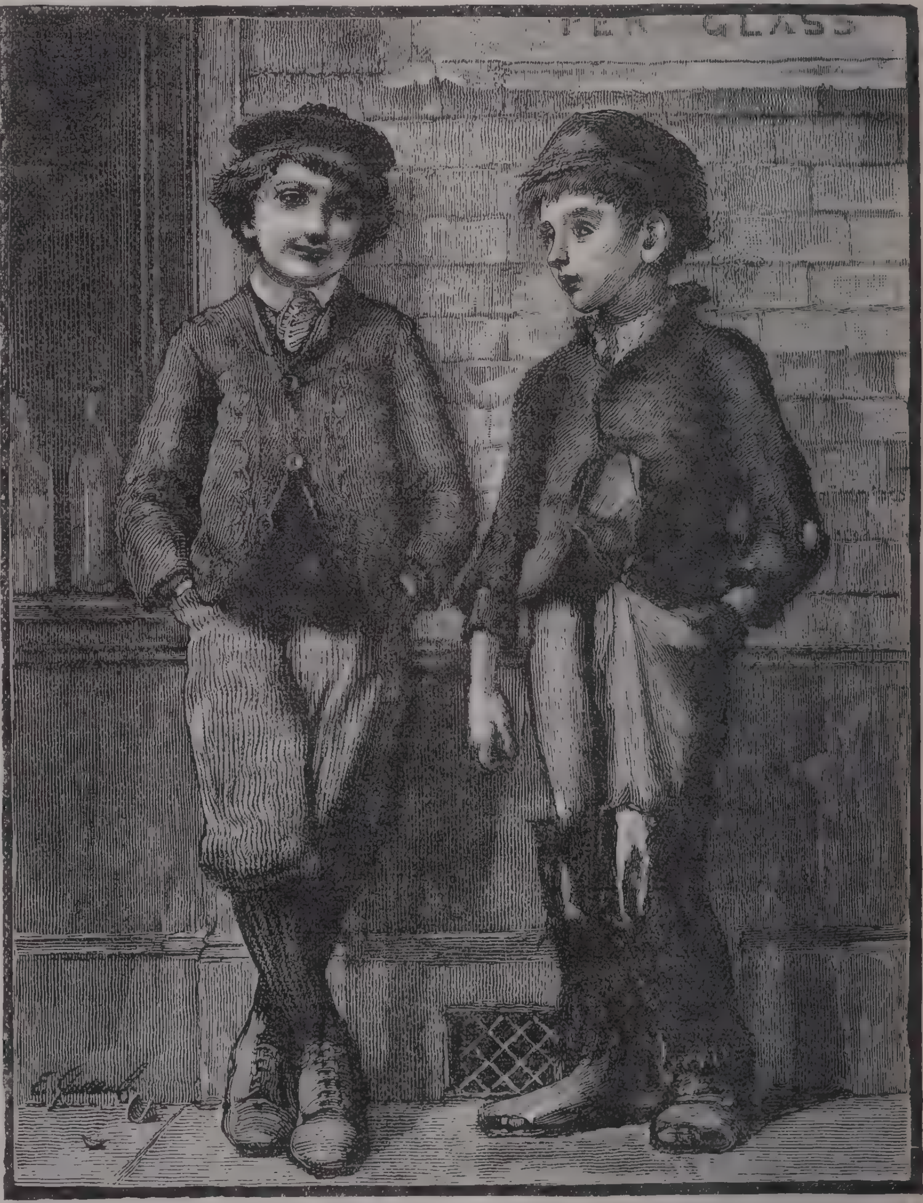
The boy's face flushed. He already felt ashamed of his first words to Arthur Wilson, and did not like to repeat them to his father. But Mr. Clark, not understanding his embarrassment, and being more interested than he cared to admit, said: "Come, what was it?"

"Well," said Benny, hanging his head, "I had been saying that when I was a man I should get drunk, like you do sometimes, and Arthur Wilson asked me if I wouldn't rather have a watch than get drunk." He raised his head, and added, more energetically: "But I've changed my mind; I'd a deal rather have a watch."

What was it that made James Clark suddenly push back his chair, and look so very hard in his son's face? He saw nothing there but the simplicity of childhood. Ah! the shaft had struck home! What! his Benny be a drunkard! "Get drunk like you do sometimes," he repeated to himself. Was his son following—would he follow in his steps? It had never struck him like this before. He could not bear to think about it. Rising hastily from his chair, and going to Benny, he put his hand on the little fellow's shoulder, and looking into his fair, brown eyes, said in a hoarse whisper: Benny, you must *never* get drunk, do you hear? *never*."

Meeting-time came, and found Benny with a bright and happy face amongst the pleasant group of children on the platform. His father was also there. Half-ashamed of being found in such a place, and persuading himself that he had only come to listen to Benny, and satisfy the boy, he had taken a seat about half-way down the school-room, where he would not be much noticed, and could see and hear all that went on.

Benny's recitation was soon called for. It was repeated without a mistake, and when at the close of it the people cheered, Benny turned his eyes to where his father sat to see if it met with his approval. His father smiled, and Benny was satisfied.



"I'D A LOT RATHER HAVE A WATCH THAN GET DRUNK."

Benny did not understand his father's strange look, but he replied: "No, father, I'll never get drunk, and you'll perhaps buy me a watch, will you?"

"We'll see," replied his father, and strode out of doors. But not away from his thoughts.

The next day the two boys came home from school together. "Wouldn't you like to come to our Band of Hope to-night, Benny?" said Arthur; "I'm going to say a recitation."

"I haven't signed," said Benny. "But you could come without signing, if you like.

The Band of Hope meetings took a strong hold upon Benny. He was a regular attendant, and when one night the chairman gave him a recitation, telling him if he learnt it well he should say it at a public meeting, his joy knew no bounds. He rushed off home, read it aloud to his mother, and set to work to learn it at once.

At the close of the meeting James Clark was halting between two opinions. Should he decide now, and sign the pledge, or go on in the old way? He felt dissatisfied with himself and his mode of life, yet scarcely dare venture on the new path opened before him. In this state of mind he stood waiting for Benny when the meeting was dispersing. Soon Benny made his way over the empty forms, past the groups who were discussing the meeting, straight to his father."

"Didn't I say it right?" he asked, proud of his success. "You did, my lad. Splendidly!"

"Yes; I shall never get drunk, father, I won't ever taste;" then lowering his voice almost to a whisper: "and I *do* wish you wouldn't either, father.

It was the turning-point that decided the fate of that father. Looking into those eager eyes, he felt that for his sake, and the sake of his boy, he must decide at once. The answer came, firm and straight—

"Well, I won't."

A beam of joy lit up Benny's face. "And you'll sign now?" he asked, eagerly.

"Yes," replied his father; and they passed forward to the table, where James Clark signed the pledge.

Gradually a revolution took place in the home, as the pratical benefits of the pledge made themselves felt. The watch left the pawnbroker's care, and again took its place in the owner's pocket. Benny's garments were exchanged for good serviceable clothes, while Mrs. Clark's face assumed a pleasant and contented smile. Nor was Benny's watch forgotten. Carefully he saved up his spare pence, and deposited them in the savings bank. His father added to the sum occasionally, not merely to gratify the boy's wish, but as a mark of love and esteem for the son whom he now loved more than ever. The friendship between Arthur Wilson and Benny was continued, and ripened with their years.

At length Benny's sixteenth birthday arrived. As he came downstairs he met quite a chorus of "Many happy returns of the day." The table seemed covered with birthday presents, but most of all a neat little case attracted his attention. He opened it, and found inside a wash-leather pocket a beautiful silver lever watch. After looking the long-waited-for treasure over and over, he opened its case, and found inscribed thereon, "Benjamin Clark, with father's love."

He was not long before taking the news to his friend, who, after congratulating him, said, "Shall I show you mine?"

"What! have you got one, too?"

"Yes; I got mine a few days ago, on my birthday. See, here it is." Another watch, with Arthur's name inscribed on it, but otherwise similar to Benny's, lay before him.

"Well, haven't they arranged it nicely? Shall we call them 'temperance watches'?"

"Yes, we will. It's a good idea."

And so the two watches received the name of "temperance watches," and splendid service they have both done and are still doing in the temperance cause.—*Band of Hope Review.*

ONE LITTLE RHYME.

One little grain in the sandy bars;
One little flower in a field of flowers;
One little star in a heaven of stars;
One little hour in a year of hours—
What if it makes or what if it mars?

But the bar is built of the little grains;
And the little flowers make the meadows gay;
And the little stars light the heavenly plain;
And the little hours of each little day
Give to us all that life contains.

St. Nicholas.

SEASIDE SERVICES.

August:—Mr. E. Arrowsmith, *Scarborough* and *Filey*; Mr. Hutchinson, *Bridlington*; Mr. Dennes, *Whitby*; Mr. Spiers, *Redcar*; Mr. J. H. Greene, *Saltburn*; Mr. Haley, *Whitley*, *Newcastle-on-Tyne*; Captain Chapman, *Cromer*; Mr. Chaplin, *Felixstowe*; Messrs. C. H. and E. Collier, *Herne Bay*; Mr. Seagrove, *Broadstairs*; Messrs. Carrot and E. Hughes, *Deal*; Mr. Trickett, *Eastbourne*; Mr Figgis, *Brighton*; Mr. Pitts, *St. Leonards*; Mr. Barnard, *Littlehampton*; Messrs. Gibbert Hughes and Howard Staines, *Worthing*; Mr. Hall, *Southsea*; Mr. Salisbury, *Bournemouth*; Rev. A. Storrs, *Sandown*,; Mr. Pericles Green, *Weymouth*; Mr. Symonds, *Swanage*; Mr. Huckett, *Dawlish* and *Teignmouth*; Mr. Harris, B.A., *Weston-super-Mare*; Mr. Moore, *Ilfracombe*; Mr. Bellingham. *Llandudno*, *Colwyn Bay*, *Llanfairfechan*, &c.; Mr. Greening, *Tenby*; Messrs. Kirlew, and K. Shaw, *Lytham*, *St. Ann's*, *Blackpool*, &c.; Hon. W. G. Scott, *Elie* (*Fife*).

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, August 14, Matt. xiii. 1—17; Monday, August 15, Matt. xiii. 18—30; Tuesday, August 16, Matt. xiii. 31—43; Wednesday, August 17, Matt. xiii. 44—58; Thursday, August 18, Matt. xiv. 1—12; Friday, August 19, Matt. xiv. 13—23; Saturday, August 20, Matt. xiv. 24—36.

Letters to the Editor.

JUDICIAL OATHS.

Dear Sir,—I should be glad if some of your readers will be good enough to reply to the following:—Does a believer in Christ do right or wrong in taking an oath in a County Court for proof of a debt owing to the firm by whom he is employed? I am aware that Scripture states, "Swear not at all," but yet it also says, "Obey those who are in authority over you." This matter has been on my mind, and I should be glad of light upon it.—Yours respectfully, Frederick J. Bantin.

253, *Oxford-street, London, W.*

"Mr. GALL AND MILLENARIANISM."

Dear Sir,—Under this heading Mr. Forth alleges that I have given the promise contained in Ps. cx. 1, an application which it was never intended to bear; and that it does not contain any pledge that the Father will make Christ's enemies his footstool before returning to the earth again. His first argument is, that "sitting at God's right hand" refers to dignity, not locality; consequently Christ could be sitting at God's right hand, and reigning on earth at the same time. I readily acknowledge that God being a Spirit cannot literally have a right hand; the expression, therefore, must be figurative; but it must be figurative of something, and, as Christ is man as well as God, there must be locality. I might quote many passages on the subject, but two are sufficient. The first is Mark xvi. 19, "So then after the Lord had spoken unto them, He was received up into heaven, and sat down at the right hand of God." Surely that proves that "sitting at the right hand of God," whatever it may be, is a heavenly state of some kind, and in heaven. This is confirmed by Heb. viii. 1, where it is said that our great High Priest "is set on the right hand of the throne of the Majesty in the heavens;" proving, not merely that Christ was in heaven, when He sat down, but that the throne on which He sat down was in heaven. When He leaves heaven, therefore, He leaves the Father's throne. The passages which Mr. Forth quotes to prove that the right hand of God is not necessarily in heaven are Luke xix. 27, Matt. xxiv. 51, and Rev. i. 7, which speak of the last judgment. As for 2 Thess. ii. 8, which he quotes in the old version, I have shown in my book that it is a gross mistranslation, and that it does not refer to the Second Coming at all.

Mr. Forth's second charge is that I exclude Christ from *all* part in the subjugation of his foes, because the Father is said to do this. This assertion is not only incorrect, but is the very opposite of what I have stated. So far from holding that Christ will not overthrow his enemies by executing judgment upon them, my whole argument is based upon the fact that that is his peculiar function.

Making Christ's enemies his footstool must mean either "executing judgment upon them" or "making them loyal and obedient subjects." Millenarians hold that it means "executing judgment." I hold that it means "making them loyal and obedient subjects." First, because it is the Father that is to do it: and as "the Father judgeth no man, but hath committed all judgment to the Son," and as the Father's work is peculiarly evangelistic, it cannot be by executing judgment. Second, because I have shown that throughout Scripture "the footstool" is always spoken of in connection with homage, never judgment. Third, Paul in 1 Cor. xv. 25—28 gives an *inspired* comment on the passage; and he there tells us that the subjection of Christ's enemies is to be a moral and political subjection, the same in kind, though not in degree, as the future subjection of the Son to the Father. In ver. 28 he uses the very same verb for both (*hupotassō*). Mr. Forth suggests that it is not at all certain that it is really *the Father* who is to make Christ's enemies his footstool; inasmuch as there are some things, such as creation, the resurrection, &c., which are attributed to both. But Paul emphasises the fact, that it is the Father who is to do it, from which he infers (ver. 27) that "He is excepted who did put all things under Him."

Your respected correspondent thinks that I "unduly press" this passage; but when he reflects that it is five times quoted in the New Testament, besides being referred to in other ten passages, chiefly in connection with the Second Coming, he will see that it is worthy of the prominence that I give to it.—I am, &c., James Gall.

Edinburgh, August 3.

THE CLEANSING SHOWER.

The dust was thick on the garden flowers,
For summer's drought was long;
And the high-road passed near the leafy bowers,
And the stormy winds were strong.

But there fell a shower of refreshing rain,
And the drooping flowers looked up,
And washed their beauty till fair again,
With a full and o'erflowing cup.

My heart is a garden, beside the path,
With many a dust-stained flower;
And in summer's season it often hath
Great need of a cleansing shower.

For the dust will settle as days go by,
And the soul's bright beauty dies;
But a shower of blessing from yonder sky!
And anew its beauties rise.

Lord, send the shower on the sunburnt leaf;
Let the cleansing waters fall;
And the gathered dust of care and grief—
One moment will purge it all!

Showers of blessing—oh, then life's cares,
And worries, and fears, will end;
While the fragrant sweetness each blossom bears,
Will freely to Thee ascend.

William Luff.

EVANGELISTIC NOTES.

The Church Army.—A branch of the Army has been at work for some weeks in Belfast with marked success.

Dr. H. Grattan Guinness commenced a Gospel mission in the Poplar and Bromley Tabernacle on Sunday last.

Rev. J. F. T. Hallowes' recent mission in Sligo was in every respect successful. Professing Christians were edified, and others were brought to an open declaration that they would serve God in the discipleship of Christ. Christians of all Protestant denominations took part in the meetings, and all reaped much spiritual benefit from the visit of this devoted mission preacher. Mr. Hallowes will conduct a mission in Belfast, Donegall-street Church, in September (11 to 18).

Tent Services.—Evangelistic addresses were given from July 17—29 in the villages of Middleton, Blaxhall, and Stratford St. Andrew, by Mr. W. R. Bradlaugh of the Evangelisation Society, the vicar of each parish attending the meetings. At Stratford the Methodist Chapel was closed on Sunday, the 24th, and in consequence large congregations sat in and around the tent. Rev. A. J. Begbie, Vicar of Framsden, and Dr. Brodie also spoke. The tent has now moved to Ipswich.

Oxtead, Surrey.—A mission has recently been commenced in this picturesque country parish by local friends. Open-air meetings are held both morning and afternoon on Sunday, and in the evening a cottage service is held. Some who before the mission was started were habitual frequenters of the public-house, are now found at the meetings. In these "droppings of the rain" our hearts are filled with gratitude to God for his mercy.

14, *High-st., St. Alban's.* H. Knight.

Mr. W. E. Bailey, the sailor evangelist, has recently been holding a series of ten days' Gospel meetings at Miss Daniell's Soldiers' Homes, at Aldershot and Colchester, and is proceeding to Chatham for similar work. His testimony has been much blessed, several soldiers in each place having come out decidedly on the Lord's side, and many have also donned the blue ribbon. All who know this brother's hearty, natural, and simple way of testifying and preaching will rejoice in these tokens of the Master's favour. R. B.

For Readers in Scotland.—Mr. G. Kirkham, secretary of the Open-air Mission, 14, Duke-street, Adelphi, London, W.C., desires to ascertain whether any friends in Scotland will arrange for him to give addresses on his far-famed picture, "The Broad and Narrow Ways." The fact that he has expounded it in public 817 times in eighteen years may be taken as an indication of its fitness to convey instruction. God has used this lecture to the salvation of souls. Any minister who wishes his people to have an interesting and instructive evening, or any committee in charge of a home mission, would do well to arrange for the lecture.

KESWICK CONVENTION.—The price of special issue for September, of *The Life of Faith*, containing addresses at the Convention will be 4d., not 2d., as stated in our last.

Among the Churches.

CHURCH OF ENGLAND.

Westminster Abbey is once more open for "Divine service," after being closed to the public for thirteen weeks in connection with the Jubilee services.

Rev. Glanffrwd Thomas, of the Cathedral at St. Asaph, held an open-air Welsh service, on the common there, on Sunday week, which was attended by some five hundred people.

A correspondent of *The Freeman* states that in Merionethshire, with a population of 38,133, there are two Episcopal livings of the value of £5842 per annum, the gross congregations only reaching 627.

Rev. William H. Metcalfe has resigned the rectory of Everton, near Retford, as he finds that he holds views which he does not consider in accord with the doctrines of the Anglican Church. Strangely enough he is the patron of the living, and has presented another incumbent.

The Council of the Church Association have appointed Mr. R. Stewart Clough as their organising secretary. *The Church Intelligencer* says that Mr. Clough is "a veteran in work of this kind, having served as organising secretary to the Spanish and Portuguese Mission for a long series of years."

Bishop Lightfoot, preaching at Lichfield Cathedral recently to upwards of 200 clergymen and students, said that the term "missionaries" fitly describes a large proportion of the English clergy to-day. The sudden massing together of large populations at the great industrial centres causes a practical heathenism, he said, which is the problem with which they have to cope.

CONGREGATIONAL.

Rev. G. S. Barrett, of Norwich, has declined the call to Allen street, Kensington, much to the delight of his present congregation

Rev. Henry Batchelor, formerly of Blackheath, has resigned the pastorate of St. James' Church, Newcastle-on-Tyne, where he had ministered about six years.

It appears from the annual report of the London Missionary Society just issued, that the two Congregational churches that raise most for foreign missions, are Highbury, Bristol (Rev. H. A. Thomas's), over £1000; and Bowdon, Cheshire (Rev. Dr. Mackennal), a little under £1000.

The British Weekly says:—It is commonly reported that Congregational pastorates are much shorter than they used to be. Notwithstanding the difficulties connected with the removal of ministers, considerably more than half the Congregational ministers have changed their sphere of labour within the last ten years.

METHODIST.

A Conference of Methodists from all parts of the world is to be held in New York, on similar lines to the Œcumenical Conference of 1881, held in London.

Mr. Chas. Garrett, who has for some years been an agent of the Manchester Wesleyan Mission, and formerly secretary of the Bristol Y.M.C.A., has decided to devote himself entirely to special evangelistic work.

Rev. Owen Watkins, who was recently sent out to the Transvaal to look after the gold-mine discovered on the property of the Wesleyan Mission at Barberton, has returned and was present at the Conference on Friday week.

A speaker at the recent Wesleyan Conference said he had attended a Diocesan Conference lately held in York, in which it was urged several times that they should guard against Methodism and its doctrine of conversion. And some of the least fair were sons of Methodist preachers.

For the real solution of all delicate and momentous questions, says *The Methodist Times*, the supreme necessity is a deepening of the spiritual life. Let Scriptural holiness revive among us, and all difficulties will disappear. Christlikeness will both purify our hearts and illuminate our minds. We believe, that we are on the eve of a great revival of religion. Our prospects are growing brighter every month. The decisions of the Wesleyan Conference are full of hope and joy. All signs point to the best and happiest days we have ever known.

PRESBYTERIAN.

Principal Rainy is to reside at Kingussie during the next two months, and will preach in some Highland place of worship every Sunday.

Next year is the jubilee of the Presbyterian Church in Victoria, and a beginning has been made towards raising a thanksgiving fund of £60,000.

Dr. Kerr, the English Presbyterian missionary in Morocco, is successfully carrying on medical work, which has gained for him the esteem of the people.

The Established Church of Scotland are about to establish a Deaconess Home. Miss Alice Maxwell, daughter of Sir William Maxwell, of Cardoness, has been appointed superintendent.

Dr. Oswald Dykes is convener of a sub-committee which has been appointed to draw up a well-considered set of questions in regard to methods of home mission work among the non-churchgoing.

The Established Church of Scotland Foreign Mission Committee have appointed Rev. William S. Sutherland, who is now on their Indian Mission staff, to succeed the late Rev. William Macfarlane at the University Mission, Darjeeling, Bengal.

The Free Church of Scotland contemplates an extension of evangelistic work in India, and towards the outlay Mr. J. Campbell White, of Glasgow, offers £1000, and Principal Miller, of Madras, has promised £600 if the Assembly sends a missionary to the Conj-veram district. Home congregations are being urged to form missionary associations to aid the work.

BAPTIST.

The debt of the Missionary Society has been reduced to about £400; in April it was £2385.

Rev. W. Williams, of Upton Chapel, Lambeth, has completed ten years of his ministry there. Nearly 700 have been added to the church during this pastorate.

Arrangements have been made for the departure for the Congo of Messrs. Harrison and Brown, on the 24th inst., by the African mail steamer *Nubia*, sailing from Liverpool.

SOCIETY OF FRIENDS.

A new meeting-house has been opened at Saltburn-by-the-Sea.

The returning missionaries from Madagascar are expected home about the 23rd inst. A medical missionary is much needed there.

The calls from all parts of the State of Oregon are, "We want you Friends to come and organise a Friends' church." About 300 members are there now.

The Hobart annual meeting, recently held, was encouraging. Adult schools are needed, and there is some prospect of a quarterly periodical for Australasia.

The use of tobacco among Friends in Canada is likely soon to be dealt with as an offence for Christians. A committee was recently appointed to draw up a minute advising against its use.

Of the Western Indians under the care of American Friends, there appear to be at schools, day and boarding, an average attendance of 400 pupils, and in five meetings 335 members within the limits of Kansas yearly meeting. The year's increase is 100.

The priests in Matamoros, Mexico, are opposing Friends and Presbyterians. Excommunication is hurled against their aiders and abbetors. Yet they thrive. Julia L. Ballenger has 315 names of scholars on her roll. There is a boys' school with 70 pupils, and 80 to 100 Sabbath-school scholars.

SALVATION ARMY.

Doncaster has been much blessed in connection with a visit from Mrs. Booth.

Commissioner Davey, late of Exeter, is about to proceed to Jamaica, to begin Salvation Army work there.

It is proposed to secure a hall in a district of South London, where the Army has at present no work going on.

Australia has sent a reinforcement of fourteen officers to India. They have also remitted £400, with a promise of more.

The War Cry announces that five hundred soldiers are wanted at once to sell that paper in London slums, streets, and suburbs.

The new barracks at Wimbledon will be ready for opening in about a fortnight. The Army have had to preach there in the open-air for the last two and a half years.

A lady in Scotland has resolved to celebrate the Queen's Jubilee by sending a thankoffering of £200 to the Army, to be divided equally between France and India.

We are pushing on into Mormondom, says *The War Cry*. When Provo City, Utah, was opened the other day, the Mormon high priest billeted the Divisional Officer and another Mormon the captain.

A correspondent says there is a great work to be done in Denmark by the Army, and it is sure of a rich harvest. During the past nine weeks nearly three hundred have been brought to anxiety of soul through the meetings.

The Salvation Army, says Mr. William M. Noble, are doing a real, sterling work in Melbourne, and one cannot speak too highly of the influence they bear. The Rescue Brigades, Homes of Hope, indeed all the various depôts, corps, and associations of the work are in full swing—exercising a wonderful power for good.

Speaking in Georgia recently, Rev. Sam Jones said:—"We have some preachers in Georgia, who do not do much themselves, and consequently do not like the Salvation Army. Some day a member of the Army will be sitting close up to God, while many a 'D.D.' will be away off in a corner feeling very lonesome."

"FALLEN ON SLEEP."

Rev. Thomas Shadforth, rector of Beckley, near Rye.—Mr. John Shields, senior deacon of Kingsfield Congregational Church, Southampton.—Mr. J. W. Webster, of Abbey-road Church, Barrow-in-Furness, one of the founders of the Baptist cause in that town.—Mr. Benson, of Small Heath Congregational Church Birmingham, an earnest worker in the district.—Mr. Thomas Haworth, a prominent member of the Wesleyan body in Accrington.—Dr. Engall, for some years an elder in Rev. Z.B. Woffendale's church at Somers' Town.—Rev. W. Hammond, Primitive Methodist minister of Beccles.—Rev. Samuel Nicholson, of Lisburn, Ireland, for forty-four years an earnest and devoted preacher of the Methodist New Connexion, in the Irish mission field.—Rev. W. F. Satchell, late English chaplain and missionary in Brazil.—Mrs. Louisa Marshall, an earnest worker of the Baptist Church at Watchet.—Rev. W. H. Beever, rector of Llandyssil, Montgomeryshire.—Mr. John Shaw Brown, an elder in the Presbyterian Church in Ireland, and a liberal giver to all its schemes.—Mr. David Guthrie, a member and liberal supporter of the Free Church, Stranraer, N.B.—Rev. Colin Campbell, of the Established Church, Kilninver, N.B.—Dr. Andrew Fergus, a member of Dr. Marcus Dods' congregation, and one of the greatest authorities on sanitary matters in Glasgow.—Mr. William B. Smith, poet and evangelist, and one of the office-bearers of Rev. Dr. Scott's (Free Church) congregation, Saltcoats.—Rev. Peter Maclaren, of Fraserburgh, N.B., a zealous minister of the Established Church.—Rev. Alex. Millar, for a short time minister at Banchory Ternan.—Rev. Robert Best, an ex-president of the Lancashire Congregational Union, and a widely esteemed minister of the denomination.—Mr. Daniel Jones, for more than thirty years a deacon of the Welsh Methodist Church at Aberavron.—Mr. Dan. J. Davies, founder of the Welsh Sunday-school Union for Cardiff.

TEMPERANCE NOTES.

In connection with the exhibition at Adelaide, South Australia, a three days' temperance convention is to be held.

The Queensland Temperance Record laments that over ten millions of the peoples' wages are swallowed up in drink.

The Wesleyan Conference had a discussion on the drink trade with native races, and it was resolved that a remonstrance on the subject should be sent from the Conference to the Government of the Transvaal.

A Danish gentleman, writing in *The War Cry*, says:—"For its size, Denmark is the most drunken country in the world. There are 10,000 licensed houses—one for every 200 people! Thirteen hundred of these are in Copenhagen."

A resolution of the Bombay Government on the Abkari Policy of the Government has been published. One of the prominent ends to be aimed at is "to secure to consumers a supply of raw toddy at low prices." *The Bombay Guardian* asks if this is the kind of victory that honours Government?

On Sunday night a large open-air gathering, outside Hoxton Hall, was addressed by Mr. J. F. Shorey, of New York, and Mr. William Noble. Mr. Shorey, who is shortly leaving for America, again delivered a pointed and earnest address. Mr. Noble is about to undertake some extended missions in the North of London.

The bar-room has gone from Atlanta for ever, says *The Atlanta Constitution*, and the people with remarkable unanimity say amen! There is very little drinking in the city. Our experience has demonstrated to us beyond a doubt that a city of 60,000 inhabitants can get along and advance at a solid and constant rate without the liquor-traffic.

Mr. Samuel Smith, M.P., has received another long letter from Rev. Thomas Evans, missionary at Ootacamund, South India, in which Mr. Evans answers the question, "Has the out-still system resulted in the increase of drinking and drunkenness, or not?" He holds that it has, and cites the opinions of numerous observers in different parts of Bengal. He appeals to English people to put a stop to the cause, even if it involve a falling off in the excise revenue.

The Indian Witness is grieved that the Army Tota Abstinence Society has undergone a change since Rev. J. Gelson Gregson left, by substituting "temperance" so called for "total abstinence" as the condition of membership. We believe, adds *The Bombay Guardian*, this to be a step in the wrong direction, and fear it may be a fatal one. Situated as the soldier is, the only temperance for him is total abstinence.

CONTINENTAL & FOREIGN NOTES.

IT IS A FACT worthy to be observed, says a correspondent, that the religious radical party in France is losing ground both in number and in influence. Many men who were lights of the party some twenty years ago have either adopted another profession or joined the evangelical ranks.

THE CHRISTIAN SOCIETY for the Promotion of Public Morality in Germany is doing good service. It is publishing tracts for young merchants, for artists, for soldiers, for fallen girls, and for parents. It is also urging the importance of some supervision being exercised by the State over the railway bookstalls.

NEW YORK.—Thirteen hundred employés of the Elevated Railroad on the Second and Third Avenue lines in this city have signed an application to the directors of the company for the opening of a branch of the Young Men's Christian Association, and have agreed to pay twenty-five cents a month, provided a branch is opened for their use.

ITALY.—An interesting account of the Genoa Harbour Mission, under the direction of the Rev. Donald Miller, Presbyterian Minister at Genoa, has lately been published. From it I see that 6176 sailors attended during the past year the services held on the missionary boat, The Bethel. The average attendance at the services on Sunday evenings was from 60 to 100—809 availed themselves during the season of the use of the reading-room in the evening. Many captains, who make no profession of religion, speak in praise of the Mission and its good effects on the sailors. Signor Cappellini has left Rome for the north of Italy, where he is indefatigably working, as usual amongst the soldiers in camp.—*Record.*

JEWS AND THE GOSPEL.—From the report for 1886, issued by M. Fattin, a missionary to the Jews at Kischineff, Bessarabia, we learn that he had had interviews with 131 Jews from several different parts of the Russian Empire. Several of these had been baptized, and 2667 books and tracts had been distributed. An agricultural colony is in formation, where a certain number of these Christian Israelites who are without resources may be able to earn a living. There are, the Report states, symptoms of a remarkable religious movement in all parts among the Jews; they are seeking the truth, and many are very near accepting the Gospel, simply through reading the New Testament. This impression is confirmed by some interesting details in the *Réveil d'Israël*. This spiritual fermentation is very much the result of the testimony to Jesus Christ borne by Rabbi Lichtenstein, Hungary, as well as to the Kischineff movement.—*Journal Religieux.*

Notes on Daily Readings.

SUNDAY, AUGUST 14.—ECCLES. IX.

1—6.—One of the mysteries of Providence is here boldly stated. All are at the Divine disposal, and yet to all, the wise as well as the foolish, there is given one common lot. *No man knoweth either love or hatred*, &c. The R.V. is better: "Whether it be love or hatred, man knoweth it not; all is before them" (ver. 1). No man can tell what favour or disfavour will be shown him in the future: all is in God's hands. We cannot make our own future. "There's a divinity that shapes our ends." *This is an evil*, &c. (ver. 3). To Solomon the fact that "there is one destiny to the righteous and to the wicked" was a great stumbling-block; and little wonder, since his views of the future life were so dim and dark. *Madness.*—"In this book madness sometimes denotes unreasoning and obstinate folly in refusing to obey or submit to God." *For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.*—In life there is hope, consciousness, power of enjoyment, and the possibility of reaping the fruits of one's toil. Whereas, to him, the dead seemed to be altogether cut off from life, knowledge, power, and reward. Better be a dog, the meanest of the beasts in the estimation of an ancient, and live, than be a lion itself and be dead. "Heaven had not yet dawned before the eyes of men, as 'the Father's house of many mansions.'" *For the living know that they shall die: but the dead know not any thing*, &c. (ver. 5). The knowledge that they must die should induce in the living sobriety and gravity of life. It should also lead them to a wise and thankful use of the present with all its good.

7—10.—*Go thy way, eat thy bread with joy*, &c. —This, at least, is certain, the gloom of death should not cloud the present, which God has given us to enjoy. This passage, taken in all its connections, does not mean that we should drown thoughts of death in dissipation, only that we are to be full of natural activity, and enjoying gratefully the natural joys God has given.

MONDAY, AUGUST 15.—ECCLES. X.

1.—*Dead flies cause the ointment of the apothecary to send forth a stinking savour*, &c.—A very little folly will spoil a noble name. As "one sinner destroyeth much good," so "a little folly" is strangely powerful for evil. The higher a man's reputation, the more effectively does the indiscretion, or the foolish madness, do its evil work. How often is the life-influence of a true-hearted Christian spoilt through some little fault—some weakness which he despises as too small for very serious notice!

2.—*A wise man's heart is at his right hand; but a fool's heart is at his left.*—"*Right* and *left* are used metaphorically for *dexterous* and *unskilful.*" The meaning is, "A wise man will use his understanding dexterously; a fool employs his to no purpose, or to a bad one."

3.—*A fool...saith to every one that he is a fool.* —This may mean that he thinks that he only is wise, and so speaks of all others as fools—a sure sign of folly! Or it may mean that his conceit, forwardness, and loquacity are ever urging him to such self-revelation, as brings him shame. Self-conceit is as certain a mark of folly as humility is of wisdom.

4.—*Leave not thy place*, &c.—If a foolish ruler be angry with thee, don't throw up your office suddenly in a fit of responsive anger. Restrain yourself, and pacify him by gentleness and wisdom.

8.—*Whoso breaketh an hedge, a serpent shall bite him.*—Hedge, or fence—a thick, quick-set hedge, or an old wall, perhaps. In either case the haunt of snakes. God's laws—his moral hedges—have serpents, which bite all who break them. "A serpent *shall* bite them."

TUESDAY, AUGUST 16.—ECCLES. XI.

1—6.—*Cast thy bread upon the waters*, &c.— "The main object of this passage is to inculcate an unanxious and unwearying beneficence. The 'casting of bread,' and 'the giving of a portion,' point, especially, to deeds of kindness and liberality; whilst the 'sowing' and 'reaping' may be regarded as pointing to well-doing in general. The whole passage seems to be a protest against that despondency and over-anxiety which are so apt to lower our generosity, and to relax our faithfulness in duty. It is ours to sow: the harvest is with God. No doubt we ought to sow as wisely as we can; but we ought to remember that the harvest may be different from what we anticipate. If we begin to calculate too much, we shall calculate badly. Do good in faith. Be venturesome in your beneficence. Be generous without calculation."—*J. C. Finlayson.*

2.—*Give a portion to seven, &c.; for thou knowest not what evil shall be*, &c.—"Many men are prevented from doing a great deal of good in the day of their prosperity by their anticipation of a possible day of adversity. Their thought is, 'We must take care of ourselves; we know not what might happen.' 'Just so,' says Ecclesiastes, 'You do not know what will happen; and this is the very reason why you should do your duty now, without over anxiety as to the future.'"—*Idem.*

4.—*He that observeth the wind*, &c.—*I.e.*, with inactive anxiety, being always afraid of destructive storms. The lesson is: Be hopefully, boldly industrious both in benevolence and in ordinary duty.

WEDNESDAY, AUG. 17.—ECCLES. XII.

5.—*The almond tree shall flourish.*—The almond tree, covered with its pink-white blossoms is a charming figure of an aged saint. But Jewish writers state that the clause should be, *The almond tree will be despised.* If so, it will refer to that loss of delight in objects of beauty which frequently comes with the extreme feebleness of great age.

6.—*Or ever the silver cord be loosed, or the golden bowl be broken*, &c.—"In the centre of the house there used to hang a golden lamp suspended by a silver chain...Now light comes from it no more, the chain and the lamp are broken, the light of life has gone out for ever. Just without the house there is the well; over it was the wheel by which the pitcher was lowered...The pitcher will be needed no more, it is wrecked; the wheel can be used no more, it is destroyed. The activities of life exist no longer."—*J. H. Cooke.*

13.—*Let us hear the conclusion*, &c.—"If, as I venture to imagine, the book called 'the Song of Solomon' is really a continuation of this, and describes a pilgrim's progress, not in this world to find out what it can give, but in the region of Divine love, to enjoy its rich banquets, then we may account for the frigidity of the counsel. In the following book he enters a new region where, not knowledge, but love is to be the pursuit. Instead of finding but vanity and vexation of spirit, he is filled with satisfaction and joy."—*Idem.*

THURSDAY, AUGUST 18.—CANTICLES I.

1.—*The Song of songs, which is Solomon's.*— Written probably by Solomon, but certainly under inspiration; whence "a greater than Solomon is here." The text which gives the key both to the meaning and purpose of the book is John iii. 29: "He that hath the Bride is the Bridegroom." Compare also 2 Cor. xi. 2; Eph. v. 25, and similar passages, for "proportionally no book of the Old Testament is so frequently referred to, implicitly or explicitly, in the New Testament as this one."—*Hengstenberg.* The Bride is Israel, but not "Israel after the flesh," but the people of God, the believing remnant (Zeph. iii. 13; Rom. xi. 5), with whom believers from amongst the Gentiles are now associated as "fellow-heirs, and of the same body" (Eph. iii. 6). In other words, "the Israel of God" (Gal. vi. 16). The Church which Christ loved, and for which He gave Himself (Eph. 5. 25).

2.—*Let Him kiss me with the kisses of his mouth: for thy love is better than wine.*—"We love Him for the sorrows He has endured, and He loves us who thus prize his love (John xiv. 21). If these affections be not understood as passing between Christ and the saint, if we do not, without reserve, allow this satisfaction in each other, our souls will not enter into much of that communion which the Scripture provides for. We want these affections to make us happy and to set us free. It is a divine method of delivering us from the tyranny of carnal or worldly desires."—*J. G. Bellett.*

4.—*Draw me...the King hath brought me into his chambers.*—See a prayer for this drawing (Eph. i. 17), and then the bringing in to the King's chambers (Eph. i. 20—ii. 7).

5.—*I am black, but comely.*—Black by nature, comely by grace, "perfect through my comeliness which I had put upon thee" (Ezek. xvi. 14).

12.—*While the King sitteth at his table, my spikenard sendeth forth its fragrance* (R.V.).— The spiritual lesson will appear by comparing John xiv. 23 and Rev. iii. 20. So long as the heart has such a guest, the graces of the Christian may well emit their fragrance.

FRIDAY, AUGUST 19.—CANTICLES II.

1.—*I am a rose of Sharon, a lily of the valley* (R.V.).—"The district intended by Sharon is one of which Eusebius and Jerome speak, between Tabor and the lake of Tiberias, for Shulamith is a Galilean, she calls herself a flower from the neighbourhood of Nazareth."—*Delitzsch.*

2.—*As the lily among thorns.*—Thorns are the emblem of the children of this world. The curse under which they lie, and their repelling attitude towards all overtures from God being thus described; see 2 Sam. xxiii. 6, 7.

3.—*As the apple tree.*—"The word here rendered 'apple tree' is mentioned four times in the Song, and again Prov. xxv. 11, and Joel i. 12. The Targum identifies it with the citron, of which Virgil praises the fragrance, the tenacity, and density of its foliage, and the reviving, healing power of its fruit."—*S. C.*

I sat down under his shadow with great delight. —Such is the sin-convinced sinner's reason for coming to Christ, the shade or protection which He affords from the intolerable rays of God's justice. But these very rays ripen the fruit found in Christ to refresh the weary soul.

8.—*The voice of my Beloved! behold He cometh.* —Delitzsch and others who attach importance to the dramatic structure of the book find here the beginning of the Second Act. Six Acts are thus arranged, i.—ii. 7, ii. 8—iii. 5, iii. 6— v. 1, v. 2—vi. 9, vi. 10—viii. 4, viii. 5—14. These may, however, be regarded as separate Idyls.

10.—*Rise up, my love, my fair one, and come away.*—"The Spirit of Christ invites his saint into the liberty of the present time. All the darker and colder age is passed. All that dispensation which kept the soul in bondage and fear is over. 'The darkness is past and the true light now shineth.'"—*J. G. Bellett.*

SATURDAY, AUGUST 20.—CANTICLES III.

1.—*By night on my bed I sought Him...but I found Him not.*—In ver. 14 of last chapter, "The Beloved has asked to see her countenance, and hear her voice, and the Bride answers... insinuating the vineyard duties imposed on her by her brethren (i. 6.) which prevent her from immediately joining Him." — *S. C.* This delay in responding to his invitation induces the slothful slumber from which she now rises to find Him, who (as in v. 6) "had withdrawn Himself." If Christ's call to communion with Him in heavenly places be refused, even on the ground of vineyard duties, it may sink the soul into slumber from which it may not be so easy to rise to find Him, but let ver. 5 encourage those who are searching for Him "with all their heart" (Jer. xxix. 13).

5.—*Nor awake my love, till He please.*—This charge to the daughters of Jesusalem marks the close of an act or idyl; it occurs besides at ii. 7 and viii. 4. It should be, "Nor awake love till it please" (so R.V.), "that love should not be awakened out of its sweet dream."—*Delitzsch.*

6.—*Who is this that cometh out of the wilderness?*—The commencement of a new idyl or act, the subject of which "is the Bride's entry into the City of David, and her marriage there with the King. The Christian Fathers make most things here refer to the espousals of the Church with Christ in his death and resurrection."—*S. C.*

11.—*The crown wherewith his mother crowned Him in the day of his espousals.*—The Jewish Church, "of whom as concerning the flesh Christ came" (see Rev. xii. 5), crowned Him with a crown of thorns, fitting emblem of the 'curse' which He was then "made for us" (Gal. iii. 13).

Appeals.

Lavender Bags.—Mrs. Stanley Puckle, The Hollonds, Langton, Tunbridge Wells, Kent, appeals for lavender with which to fill bags to be sent to India, Burmah, Gibraltar, and other places to sick soldiers in hospital. A text is attached to each bag.

Southsea, Portsmouth.—Mr. John Denning, Ebenezer Cottage, Inglis-road, Southsea, Hants., says, "During the past three years we have desired to build a new mission hall for Christian work at Southsea. About a month ago we invited tenders for the erection of the same, and it is now in course of erection. The cost of the whole will be about £880, and we have received towards this sum, in donations and promises, over £700. To open it free of debt, which we are most desirous to do, we shall need about £180."

Boys' Home, Southwark.—During the last few weeks we have been much embarrassed by poverty. Of late our receipts have day by day dwindled down to almost *nil*. We have yet two most trying holiday months before us, and I am most anxious that we should not drift into serious debt, with its hampering, wearying anxieties. Will you kindly consider our perplexities at this season, and try to help us to tide over our difficulties, so that our Homes may still be a boon and blessing to thousands of waifs and strays? Yours faithfully, J. W. C. Fegan, 95, Southwark-street, S.E.

HOP PICKERS.—By means of Gospel books, meetings, free teas, gifts of old garments, and personal conversation, we hope to carry on our mission, as in former years, amongst the hop pickers in these parts during September. We shall be grateful for help from your readers again. Parcels of clothing, &c., may be sent *viâ* Wrotham, London, Chatham and Dover Railway.

Plaxtol, Sevenoaks. Geo. Gillingham.

ULSTER SOCIETY FOR DEAF, DUMB, AND BLIND.—The annual report of this excellent non-sectarian Society is issued, and shows that during the past year 121 pupils, of whom 24 were blind and the remainder deaf and dumb, received training in the Institution. The children are well taught in Scripture, English history, geography, &c., and are also instructed in some trade by which they will be able to support themselves in after life.

THE OTHER SIDE.—A police official, writing in *The Pall Mall Gazette* as to the mistake in the Cass case, says:—"Often an officer has apprehended women on the first occasion of public wrong doing, and in many instances in this way has been instrumental in saving them from ruin. If they are not caught on their first appearance in the streets their ruin is inevitable. They are rarely molested afterwards, for they take care to give the police no cause for arresting them; and a good constable, ever ready to prevent crime, seeks to nip it in the bud."

RESCUE WORK IN DUBLIN.—The rescue work of our Vigilance Committee has grown so much in the last three months, it has been found necessary to have a "Residence" on the family principle, for those who are rescued. A lady who has been working for the past twelve months amongst our rescued girls, has offered her services to reside with the girls, thus bringing them into a sympathetic Christian influence. From past results, we look forward to a good work being done among our fallen sisters, by this means. To carry out out our intentions we need help from our English friends. Yours faithfully.

58, *Lower Gardiner-st., Dublin.* Russell Dowse.

"ARETHUSA" AND "CHICHESTER" BOYS.—In our issue of the 29th ult. we referred to Mr. W. Williams as the secretary of the Reformatory and Refuge Union. It should have been "National Refuges for Homeless and Destitute Children"—the Institution so many years associated with labours of the "Good Earl," Lord Shaftesbury. We are glad to hear that Lord Jersey, who has succeeded Lord Shaftesbury in the honourable post of President of these refuges and ships, is taking great personal interest in the inmates of the several branches of the Society, and occasionally provides them with a day's outing at his country-seat at Osterley-park.

SUNDAY POSTAL LABOUR.—The Commons' Committee on this subject have met to consider its report, and it is understood that two recommendations were adopted. One is to the effect that in provincial towns a special meeting shall be called to consider the question of the Sunday delivery of letters, and that a majority of two-thirds of those present, if they constitute a majority of the whole body, shall be deemed to settle the matter. In rural districts the question will be decided by a majority of two-thirds of the ratepayers, a proviso being that in villages where the delivery of letters is discontinued, the letters shall continue to be distributed at the post-office window.

Notices.

Will Mr. G. E. Wilder please send us his address.

Magic Lantern.—Pastor G. Pons, "Chiesa Valdese, San Tommaso, Naples," would be glad if any Christian friend could direct him where to obtain, at the lowest price, a magic lantern with slides of the Pilgrim's Progress, views in the Holy Land, &c.

Communications Received with Thanks.—E.F.H. J.H. F.J.B. E.A.D. A.N. W.K.C. J.E.L. S.C.J. H.K. C.M. J.L. M.B.G. C.R.H. A.L.W. G.H.M. M.C.W. W.F.H. W.L. C.T. T.T. J.S. W.A. J.G. R.D.F. S.J.C. A.M. A.B. J.J.P. N.L.B. T.R.P. J.H.G. G.K. H.V. J.W.B. J.H.I. W.K. F.H.W. A.H. W.H. W.A.B. S.A. J.G.M. A.Y. E.S. G.G. D.S. E.J.W. T.M. J.D. T.W.B. J.T.B. W.F. C.M.M. A.J.B. R.C. J.T.H. J.W.A. J.B. E.A.S. D.P.L.H. Mrs. F. A.A.H. J.L.S. J.J.B. J.E.M. N.J.R. S.B. H.B.W. M.B. C.A.C. H.M.B. J.C.W.

Applicants for Tracts.—A. Clark, Evangelist, Park View, Tonbridge; Miss Edwards, care of Mr. R. W. Jones, draper, Criccieth, North Wales; Jennie Haigh, Evangelist, 63, Wylam-street, Gateshead; A. Wilson, 65, Cromwell-road, Peterborough; T. Pearce, Gospel Hall, East Ferry-road, Poplar, E. (English and Norwegian); G. Beale, Melbourn-street, Royston, Cambs.; A. Solomon, 28, Falkland-road, Kentish Town, London, N.W.; M. A. Edmunds, The Priory, Abergavenny, Mon.; L. Wareham, Castle-street, Bampton, Devon; H. C. Keen, 1, Wellesley-place, Maldon-road, Kentish Town, London, N.W.; E. Gladman, 40, Buross-street, Commercial-road, London, E.: E. E. Tresidder, 53, Redman's-road, Stepney, E.; Mrs. Fifield, Pirbright, Woking (Soldiers); N. C. MacDonald, Doune Cottage, Carloway, Stornoway, N.B. (Gaelic); Mrs. Wheeler, 28, Salop-street, Dudley; United Christian Mission, Chapel-street, Goole; E. Peters, High-street, Stevenage, Herts; W. Barrett, 1, Orchard-lane, Sittingbourne; W. A. Derby, 96, Lambeth-road, Liverpool, N.; J. Savage, 30, Waterloo-road, Runcorn, Cheshire; E. H. Arnot, 2, Matilda-road, Pollokshields, Glasgow; L. Lowrison, 5, Thornton-buildings, Selby; N. J. Raven, 6, Castle-street, Douglas, Isle of Man.—The Weekly Tract Society is just now making special grants of its tracts at one-third of the published price. Application should be made to the Manager of the Weekly Tract Society, 62, Paternoster-row, London.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Gospel services at Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m. Mission work at Whitechapel, Limehouse, Bermondsey, Canning Town, &c.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, August 14, 3 and 7 p.m., Mr. John Bennett. Young Men's Bible-reading, Tuesdays. 8.15 p.m. Missionary Prayer-meeting, Mondays, 8.30 p.m. Tract Society, Wednesdays, 8.30 p.m.

Conference Hall, Mildmay-park, N.—Sundays in August 3.30 and 7, Mr. Ned Wright.

Mr. Shuldham Henry at St. George's Hall, Langham-place, during August; Sundays, 11 a.m. and 7 p.m. Wednesdays, 8 p.m. at Burlington Hall, Savile-row.

Edinburgh Castle, Limehouse, E.—Sunday, Aug 14, 11 a.m. and 7 p.m., Mr. H. Grattan Guinness; 3 p.m., Rev. Henry Bright.

Great Assembly Hall, Mile-end-rd., E.—Sun., Aug. 14, 11 a m., 6 30 p.m., and week nights at 8, Mr. W. R. Bradlaugh.

Coming Conferences.—Y.M.C.A. Dundee, September 6—9. Perth, September 13—15. Wakefield, September 20—22. Salisbury, September 27—30. Leamington, October 18—20.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, August 17; tea at 6, meeting at 7. Dr. McKilliam will give an address on "The Hope of Israel." A party of young men leaving shortly for China will be present. A party of boys leaving the same evening for Canada will be present to say farewell.

DRUMMOND'S TRACT DEPOT, STIRLING.—The foundation-stone of the new and much larger depôt, which it has been found necessary to build, was laid on Saturday last, by Mr. George Williams, of London.

REQUESTS FOR PRAYER.—For blessing on a tent mission and beach services at Newquay, Cornwall, to 21st inst., conducted by Mr. John Lomas, of Falmouth.——For blessing on special services at the Riding-school, Torquay, being conducted by Mr. John Elliott.

Subscriptions Received by Messrs. Morgan & Scott to Monday, August 8, 1887.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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St. Giles' Christian Mission—L.H. 2s. 6d.; D. McL. £5; X.Y.Z. £1 10s.	6	12	6
Miss Sharman's Orphans' Home—T.O. 5s.; Hackney, 5s.	0	10	0
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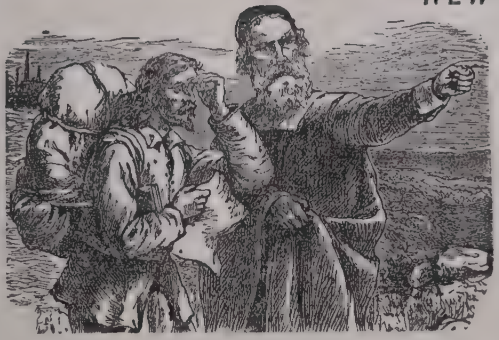

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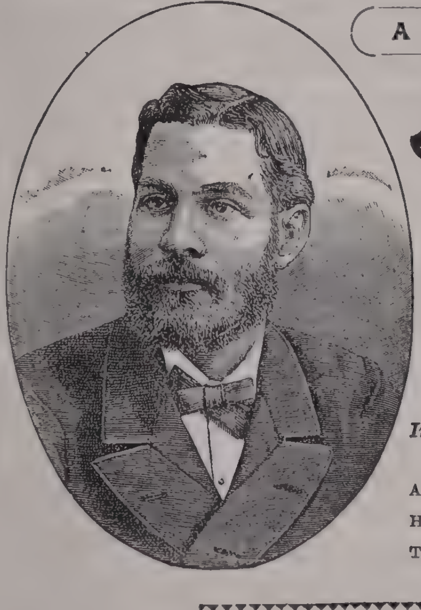

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Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DAY IN COUNTRY.—Voluntary Workers, Gee-street Mission, Goswell-road, solicit Funds to take poor Adults and Children to Epping Forest.—Donations thankfully received for HENRY RUDGLEY, Hon. Superintendent, second floor, 82, Wood-street, Cheapside; Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster. Bankers, Barclay Bevan.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Committee can give two partially free Scholarships to Ladies wishing to become Medical Missionaries. Board, residence, instruction included. Next term opens September 22.—Address the HON. SEC.

PERTH CHRISTIAN CONFERENCE. —The Annual Conference will (D.V.) be held in the City Hall, Perth, on Tuesday, Wednesday, and Thursday, September 13, 14, and 15. Forenoon Meeting at 11. Afternoon 2, and Evening at 7 o'clock. Information regarding lodging, &c., will be furnished by Mr. CHRISTIE, Bookseller, St. John-street.

EVANGELICAL HOSPITAL for Spezia and District.—Funds are urgently needed for the foundation of above. The annual expenses will amount to about £400. Suitable premises have already been secured.—Donations will be thankfully received and acknowledged by Messrs. MORGAN & SCOTT; or by the Director, Mr. A. A. COATES, of Grand Hotel Royal, Spezia, Italy.

NOON-DAY PRAYER-MEETING, Brighton, is held in the Assembly-room, ground-floor of the Y.M.C.A., 55, Old Steine.

EVANGELICAL MISSION TO ISRAEL, JERUSALEM.—We are very thankful to the readers of THE CHRISTIAN who have sent us help, and if those friends would favour us with their names and addresses we would send them our monthly journal, *The Messiah's Witness*, which gives a statement of the Lord's work in Jerusalem. Kindly send to Mr. R. Morgan, 138, Clifden-road, Clapton, E.—D. C. JOSEPH.

Educational.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

SUPERIOR EDUCATION for young Ladies.—Principal, Mrs. WATKINS, F.S.Sc., Dyreham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for their daughters. The School is situated in a fine healthy neighbourhood."—Josiah Spiers, Children's Special Service Mission.

HEALTH AND EDUCATION among the Surrey hills. Christian home-life with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

MR. E. J. KENNEDY, OF EXETER HALL, can highly recommend an educational Home for young Ladies, where only a few are received, and where the children have individual care and guidance, and all the comforts of a superior home, combined with excellent education. References to Judge Gates, Q.C., General Elder, and other parents of pupils.—D. C. L., Farley's Library, FitzJohn's Parade, Hampstead, N.W.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—Accommodation for a limited number of Boarders and Day Pupils. Pupils prepared for Cambridge Local Examinations. For terms and all particulars, apply to

Miss SEIFFERTH, Principal.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

MODENA KINDERGARTEN TRAINING COLLEGE, Peckham Rye, London, S.E. Premium, forty guineas.—For particulars apply to the Principal, Miss E. M. LOTT.

BRIGHTON.—2, Sussex-square.— Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations.

WIESBADEN.—LADIES' SCHOOL.— Miss BEYERHAUS is now in England, and will escort pupils in September.

The Manor House, Oaken, near Wolverhampton.

SCHOOL FOR THE DAUGHTERS OF GENTLEMEN.

Prebendary A. writes:—I have great pleasure in bearing testimony to the Christian character and general qualifications of Principal. I make frequent visits to the school.

Mrs. C. H. (daughters were pupils):—Parents seeking thorough religious training for their daughters can, with every confidence, commit them to the care of Principal, with the assurance their highest welfare will be sought.

Rev. F. D., The Chaplaincy:—I have known Principal for many years, and can with implicit confidence introduce parents and guardians seeking for their daughters or wards highest educational advantages, based on practical Christianity.

C. B., Esq.:—I am much gratified with the progress made by my daughters. Thoroughness is a marked characteristic throughout all arrangements. The moral influence leaves nothing to be desired.

Rev. S. T., The Vicarage, desires to bear testimony to the worth of —— as an educational home. The excellence consists in the decidedly religious influence exercised, thoroughness of secular education, &c.

Dr. and Mrs. B—— feel they can but inadequately express their feelings of gratitude to —— for watchful, loving training of their niece. They will be gratified to be used as referees.

A Grateful Parent (as no formal testimonial) desires to bear testimony to the influence exerted over dear girls at the most important period of their life's history.—PRINCIPAL (120), care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

ILFRACOMBE, 2, Oxford-park.— Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon.—Residents only received. Christian parents of high social position at home and abroad are referees. The buildings are considered the most complete of any private school in England.

EDUCATIONAL ESTABLISHMENT for Young Ladies at Bells Vue, Corseaux sur Vevey, Switzerland.—Mlle. ALIDA CHATELAIN, having lived in England for many years, and being conversant with all the requirements of English pupils, offers a comfortable home with thorough education.—For references and prospectus apply to Mrs. Cubitt, Earlham Lodge, Norwich, and to Mrs. Brinkley, 93, Sydney-place, Bath.

GIRLS' HIGH SCHOOL, LEYTON.— Modern education with Christian training. Public examinations passed with success. Prize for singing. References: Rev. James Lunt, M.A., Rev. E. W. Bullinger, D.D.—Principal, Miss H. R. FORD.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School at Southsea for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. Terms 40 guineas to fill a vacancy.—INSPECTOR-GENERAL GORDON, R.N., View Bank, Brechin, Forfarshire, N.B.

SELECT GIRLS' SCHOOL,

Cambridge House, 113, Green-lanes, London, N.

Christian training. Motherly care. Home comforts. Healthful situation. Preparation for Public Examinations, at which *all* the Pupils entered last Christmas passed. Reference to Rev. Gordon Calthrop, 3, Highbury-grange, N.; Doctor Pittock, Margate; and to other parents of present pupils.—Further particulars on application to the Principal,

Mrs. BRODIE.

PENSIONNAT EVANGELIQUE.— Wesleyan Young Ladies' College, Nimes, South of France.—Situated in one of the finest towns of the South of France. Has been in existence for more than forty years. Large premises; extensive garden. The climate of Nimes, remarkably dry and healthy, makes the residence in that city most profitable for delicate young ladies. Moderate terms. —Apply for prospectus and admission to Pastor O. PRUNIER, Principal and Chaplain, 1, rue de Sauve, Nimes, France. The next term will begin on October 1. Pastor PRUNIER has a vacancy for two young ladies in his own house, if parents prefer a family home to a residence in the school, terms being a matter of private arrangement.

HIGH-CLASS SCHOOL FOR LADIES, Duffield House, West Norwood. Mrs. E. A. ANDERSON, Principal. Christian parents desiring for their daughters a thorough and refined education, with decided religious influence, will find their requirements met in this establishment. Certificated governesses, resident, and eminent masters in daily attendance.

Miss ANDERSON receives a limited number of pupils at The Tower, Birchington-on-Sea, where delicate pupils can be transferred for three or four weeks, without interruption to study, the course of instruction being identified with the Parent School. — Prospectus, with terms and references, on application to Mrs. ANDERSON.

FRAULEIN EIBACH, Villa Schönblick, Wiesbaden, Germany, receives a limited number of pupils. Professors attend, and there is a resident French governess. Great advantages for languages, music, singing, and painting. References and prospectus on application.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

DEVONSHIRE. — Ladies' School, Heyop House, Axminster.—Principals, the Misses REECE. Careful Christian training; thorough teaching. Home comforts. Pupils prepared for public exams. Governess-Pupil required on reciprocal terms. Another at small premium. The ensuing term commences September 14.

BRIGHTON.—High-class School for Girls. Healthy situation. Home comforts. Every educational advantage. Terms moderate. Good references to clergymen and parents of pupils.—The Misses NORTON, Farndon House, Stanford-road, Brighton.

LADIES' COLLEGE, Ashton-upon-Mersey, Cheshire.—Good Home School for Girls. Every attention paid to health and domestic comforts. Careful Christian training, with thorough teaching, but no over-work allowed. Great advantages for the study of music, painting, and languages. Eminent professors attend daily. Gymnasium. Good tennis and croquet lawns.

Principal, Miss BRADSHAW.

LADIES' COLLEGE, Goudhurst, Kent, near Tunbridge Wells.—A happy home and School for Girls, 420 feet above sea-level. College and Cambridge examinations. Terms, twenty-seven guineas per annum.—Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

PRINCIPAL OF LADIES' COLLEGE requires Governess Student. Finishing lessons under Professors in English, music, French, German, and drawing. Preparation for exams. Premium 18 guineas. Home comforts. Light duties.—SCHOLASTIC, Pond's Stationery Depot, St. Peter's-road, Holloway, London, N.

THE OLD HALL SCHOOL.

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells. — Principal, Rev. J. J. KENDON.—Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the pupils were passed in the public examinations at the College of Preceptors, and the Local Examination of the University of Cambridge. Terms, twenty-seven guineas per annum.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea.—Boys prepared for commerce, public schools, or the universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys, requiring a mild climate, receive every kindness and constant care. The autumn term will commence on September 17.—For prospectus apply to Mrs. DUFF, the Lady Principal.

HARRINGAY SCHOOL, Green-lanes, N.—Sound Christian education, for professional or commercial pursuits. Careful supervision, plentiful dietary, healthy locality, easy of access. Terms moderate from entry. Principal, J. S. COOMBES.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

TO GODLY PARENTS.—The under-mentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

CLIFTON, BRISTOL.—A few Resident Pupils desired. Locality celebrated for healthfulness and beauty. Instruction, training, companionship, personal, not delegated to others. Evangelical (Open Brethren).

Mr. HOWELL, Aberdeen-road.

NEW COLLEGE, Cliftonville, Margate.—Principal: Rev. G. H. JONES, F.A.S. High-class education, with individual attention. Prep. for exams., and commerce. Christian training. Splendid premises, loftily situated, close to sea. Moderate fees.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commences on Friday, Sept. 9.

KELVEDON SCHOOL, Essex, is recommended to parents by the Hon. Captain MORETON, late of Mildmay. His letter and prospectus can be had of Mr. GEORGE FOSTER, Kelvedon, Essex.

BOARDING SCHOOL for Tradesmen's Sons, in a healthful country village. Prospectus and information can be obtained of JONADAB FINCH, Esq., 73, Cheapside, who has no interest in the school.

FRENCH, for Diplomacy, the India Civil Service, the Army, &c. — A London French Pasteur, who receives into his family two young Gentlemen desirous of acquiring conversational French, has a vacancy.

French Parsonage, Bayswater.

A LADY RESIDING in a healthy London suburb, and having an experienced daily governess (minister's daughter), would be willing to undertake the charge of a little Girl, aged 12, for a few months, to be educated with her own. Preparation for exams. if required. Every home comfort and motherly care.

D. E., Messrs. Fisher's, 50, Lombard-street, E.C.

KEMPLEY HOUSE, Bristol.—Mrs. PRESCOTT, Principal. — Prospectus sent. The education of Her Majesty the Queen was conducted on the principles of moral education; and Her Majesty has been pleased to accept a copy of Moral Education by Rev. P. Prescott, and Sir Henry Ponsonby has received the Queen's commands to thank him for the book.

YOUNG LADIES from Abroad will find a happy home in which to study English. Christian care. Pretty neighbourhood. 48 miles from London.

Rev. and Mrs. CHINN, Alton, Hants.

PARIS.—Madame DODIN recommande des Institutrices et des Gouvernantes françaises et étrangères. Des Pensionnats en France et a l'etranger.

Mme. DODIN, 51, Rue de Provence, Paris.

TUTORSHIP, OR SMALL CLASS.— Oxford Graduate (married), with some experience in tuition, seeks re-engagement as Tutor, or opening for small class. Home or Continent.

W., 3, Zingari-villas, West Norwood.

GOVERNESS WANTED, early in September. An earnest evangelical Christian (Church of England), refined gentlewoman, total abstainer, experienced, good disciplinarian, cheerful, healthy, and active, competent to teach a girl 11, and boy 10 years of age, thorough English, arithmetic, French, elementary Latin, good music, singing, drawing, needlework, and calisthenics.—Apply by letter, stating full particulars, qualifications, examinations passed, age, salary expected.—SURGEON, General Theobald's, Cliffansty House, Weston-super-Mare, Somersetshire.

RESIDENT GOVERNESS.—A young Lady, late Student of Queen's College, London, desires a re-engagement after the holidays. Acquirements, thorough English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.
A. B., Bockleton, Tweedy-road, Bromley, Kent.

GOVERNESS (23), certificated, desires re-engagement in small school or family. Good English, arithmetic, music, French, elementary Latin and drawing. Knowledge of Kindergarten. Children under 12. References.
M., 11, Frederick-place, Clifton, Bristol.

MISS MARSH recommends a young Nursery Governess, for four years a Sunday-school teacher. Principal referee, Mrs. Hutt, Wilton Rectory, Norfolk.

TRADESMAN'S DAUGHTER (well educated) requires situation as Junior Governess in school or family. English, French, music, drawing.—Miss K. PETERS, Dallington, Sussex.

Appointments, Situations, &c., Wanted.

SPHERE OF WORK desired by an ex-Clergyman of Baptist views. Married. Aged 38.
ALEPH, 301, Camberwell New-road, London.

A LADY IS ANXIOUS to find a good situation for a Coachman. Was five years with the late Sir R. Hamilton, Bart., K.C.B., as head coachman. Good horseman. Careful driver: would suit elderly people. Married. Total abstainer. Country preferred.—Mrs. PELLY, Avenue Villa, Grand Parade, Eastbourne.

GARDENER (Under), in or out of the house. Age 23. Christian and abstainer. Good character.
G. ALDRIDGE, Ridge, near Barnet, Herts.

BUTLER, where footman is kept, or single-handed. Age 30. Good character. Total abstainer.
J. W. TAYLOR, Templeton, Roehampton.

COACHMAN requires a situation. Married. Age 29. 4½ years' good character.
J. OSBORNE, Barvin's Park, Northaw, Potter's Bar.

AS THOROUGH INDOOR MAN-SERVANT. Understands all Butler's duties. Can attend on an invalid if required. Well recommended. Town or country.—D. TURNER, Wavington House, Woburn Sands, Beds.

WANTED FOR A CHRISTIAN young Man, 38 years of age, of good address, strong, active, and kind-hearted, a situation as Companion or Attendant upon an elderly invalid Gentleman, Church Verger, Messenger, or Scripture Reader in a country parish. Satisfactory clerical references. Small wages required.—A. B., St. Mary's Villa, Balkerne Hill, Colchester.

YOUNG MAN seeks situation in Christian family as Under Gardener, or could look after horse and carriage, and small garden. Would make himself generally useful.
H. BAILEY, Cedar Tree Villa, Bishopstoke.

A LADY WISHES to recommend a Boy of 14, for stables or garden. Has been in service for a year.
F. C., Mr. Hallett, Bladud Library, Bath.

A GENTLEMAN recommends a nice little Boy, 13 years old, life teetotaller, as indoor servant, under another.
Dunkeld Lodge, St. Albans.

AS MATRON in a Girls' home.—Wanted by a Christian woman (40), experienced in training children. Good needlewoman and cutter-out. Very good references.
Miss BOND, Vine Cottage, Brasted, Kent.

TWO LADIES, fond of, and used to young people, desire the care of Children's Home or Orphanage. Experienced in teaching. Good recommendations.
J. L., 58, Queen's-road, Peckham.

A CHRISTIAN LADY is desirous of a situation in Mission work, or as Housekeeper. Highly recommended. Salary not so much a consideration as a comfortable home.
S. S. H., 4, Montague-place, Milwall.

LADY HIGHLY RECOMMENDS a well-connected, accomplished, and thoroughly domesticated Doctor's Daughter as Lady-Housekeeper, Companion, or Amanuensis. Experienced Continental traveller. Unexceptionable references. Dissenter.
M., 336, Messrs. Deacon, Leadenhall-street.

WANTED, BY A LADY, some practical Training in Nursing in a Cottage or small Hospital. Owing to family ties she can only give three or four hours a day.
J. M. F., Home Lea, Bickley, Kent.

A LADY with considerable experience in housekeeping and work amongst the poor, wishes for a useful post, where she can combine the two.—E. B., 245, Stockport-road, Manchester.

A LADY DESIRES a re-engagement as Companion, or Companion-Housekeeper, to an elderly or invalid Lady. Thoroughly domesticated. Highest references.—M B. W., J. F. Jones Lloyd, Esq., 19, Victoria-street, Tenby, S. Wales.

HOUSEKEEPER, Companion to elderly Lady, or care of motherless children, by experienced Christian Lady. Thoroughly domesticated, and useful needlewoman. Cooking. Highly recommended. £20 to £25.—F. A., Hickox's Library, Finsbury-park, London, N.

YOUNG LADY is anxious to find an engagement as Companion. Willing to travel. Salary not so much an object as pleasant home.—A., Mr. Nicholls, Bookseller, Weston-street, Upper Norwood.

AS COMPANION, and to assist in Christian work, or few hours allowed for such. Fond of needlework. References given from last employers.
A., 56, Fentiman-road, Clapham-road, S.W.

MISSIONARY going to India under the C.M.S. in October, is anxious to procure a situation for his sister as Useful Companion to Lady. At liberty after middle of September.
CURATE, 23, Grange-road, Didsbury, Manchester.

A RESPECTABLE, middle-aged person wishes for an engagement as Companion or Housekeeper to one or two ladies. Good needlewoman. Good reference.
J. L., 11, Thomas-street, Blackhill, co. Durham.

CHRISTIAN PERSON seeks situation as Lady's Maid to elderly or delicate Christian Lady. Could assist housekeeping. Dressmaker; efficient needlewoman. Thoroughly experienced. Six years' excellent testimonials.—A. B. C., Mr. Walser, 36, Western-road, Hove, Brighton.

SUPERIOR LADY'S MAID.—A Lady wishes to recommend her English Maid as above, to one Lady. She is a Christian woman, aged 40, accustomed to travel.
Mrs. B. D., Melville, Ladybank, Fife.

AS ATTENDANT, or Useful Companion to elderly or delicate Christian Lady, by a person, age 40. Cheerful, obliging, well-educated, and musical.—MATRON, Alnwickhill Home, Liberton, Midlothian.

WANTED, IN A CHRISTIAN FAMILY, a situation as Sewing or Useful Maid to an elderly Lady. Good needlewoman, and knowledge of dressmaking. Three years' excellent character.—S. SIMPSON, Harrold, Beds.

A SUPERIOR CHRISTIAN NURSE desires situation (to children out of arms). Good needlewoman. Excellent references.
J. P., 36, Alexandra-road-hill, Southampton.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

A LADY IS ANXIOUS to obtain a situation in a Christian family for a motherless Girl, nearly 16, as Under Nurse or General Servant.
W., 269, Camden-road, N.

LADY WANTS situation for a well-trained, respectable Girl, 16, as Under-Housemaid. Also for two respectable Girls of 14, who have not been out before, who need kind mistress to train them.
B., 11, Endsleigh-gardens, Euston-square, N.W.

WILL ANY CHRISTIAN Lady undertake, as a work for Christ, to receive a strong young rescued Girl as Housemaid or General Servant.—Miss A. K. HAMPER, 8, Grosvenor, Bath.

AS USEFUL MAID to elderly Lady, or any place of trust, with light duties. Good needlewoman. Christian, in fellowship with Open Brethren.
M. H., 162, Warwick-street, Pimlico, S.W.

EDWARD W. THOMAS is most anxious to obtain employment in London for a Man, who for conscience sake has given up the stage. Married, has three children.
200, Euston-road, N.W.

Appointments, Situations, &c., Vacant.

MANAGER OF CHEMICAL WORKS.—Wanted, an able and energetic Manager of Chemical Works. Christian, and abstainer from alcohol and tobacco. Liberal salary to a good man.—Address, stating age, practical experience, and references, CHEMICUS, care of Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

CHURCH ARMY.—Evangelists wanted, working men and others, not afraid of hard work or personal sacrifice for Christ. Not necessarily good scholars.—Apply for particulars to
Rev. C., 130, Edgware-road, W.

MALE AND FEMALE EVANGELISTS wanted, not afraid of real hard work, and willing to make sacrifice for Christ. Send stamp for particulars to United Christian Mission, Goole, Yorks.

EXPERIENCED COACHMAN wanted, willing to make himself useful. Personal character indispensable. Wages £1 1s. and rooms.—Apply with full particulars, by letter, to C. C., care of Messrs. Bull, Victoria-terrace, Surbiton.

MAN AND WIFE.—Wanted, a steady, respectable Man as Under-Gardener and Cowman, and wife as thorough Laundress, for Staffordshire.
M. D., 5, Adelaide-terrace, Ilfracombe, N. Devon.

PARIS.—Wanted, a Gentlewoman, a consecrated Christian, not under 32 years of age, musical, and with a knowledge of French, to supervise gentleman's small household, and engage in Medical Mission work.—Dr. X., May's Advertising Offices, 159, Piccadilly, London.

HOUSEKEEPER (Working), with small means, wanted to assist a Widower (in general stores), no family.—G. C., 12, Great Harding-street, Gough-square, Fleet-street, E.C.

LADY wanted, to assist Daughter attend invalid mother. Must sleep in invalid's bedroom, be strong in lifting. Age over 35. Comfortable country home for a member of Church of England. Small salary. . . . .
G., 3, Messina-avenue, West Hampstead.

TWO GOOD LAUNDRY WOMEN wanted, in a Ladies' School early in September. Mother and daughter, or two sisters. Rooms, firing, gas, and £70 per annum.—Address by letter only,
A. B., Southdown, Wimbledon.

CAN ANY LADY recommend for Brighton an energetic, thoughtful Christian Girl, about 18, as Maid to young children out of arms. Must be an abstainer, and a good hand with her needle.—Mrs. D., care of Mr. Diprose, Cotswold Hills Health Resort, Stroud, Glos.

WANTED, IN CLERGYMAN'S FAMILY, a Mother's Help. Five children in nursery. Under-nurse kept. Must understand care of an infant, and be good children's dressmaker.
Mrs. SAVORY, Palgrave Rectory, Diss.

COOK.—Wanted, for Stoke-upon-Trent, a good Plain Cook who must well understand a dairy and baking. Assistance after two o'clock. Also HOUSE-PARLOURMAID, who must be a good waitress. For a gentleman's family.—Address letters, with full particulars, to
Mrs. A., 5, Adelaide-terrace, Ilfracombe, N. Devon.

GOOD PLAIN COOK wanted, in family of two Ladies. Quiet, comfortable place.—Apply at once, giving reference for character, to
Mrs. GORHAM, Ockbrook, near Derby.

GOOD PLAIN COOKS wanted (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late missionary) Registry and Home, Church-street, Paddington-green. Please send stamped envelope for reply.

ASSISTANT NURSE wanted.—Required for 1st September, an Assistant Nurse. Good wages. Everything but uniform found. Apply to MATRON, Lock Hospital, Harrow-road, W.

HOUSE AND PARLOURMAID wanted, for a small and quiet family. Ten miles north of London. Wages £15.
Mrs. KNIGHT, The Grove, Enfield-highway, N.

NURSEMAID, about 16, thoroughly trustworthy, and able to sew well, for four young children. Also strong Girl as HOUSEMAID. State wages required.
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LIST OF THE TEXTS.

1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye, therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me, and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted.
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows, and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

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25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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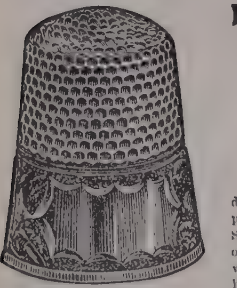

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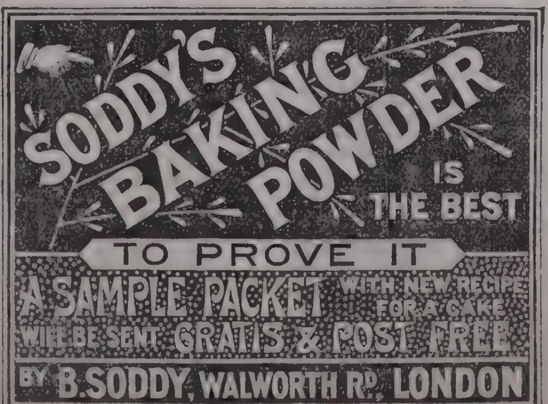

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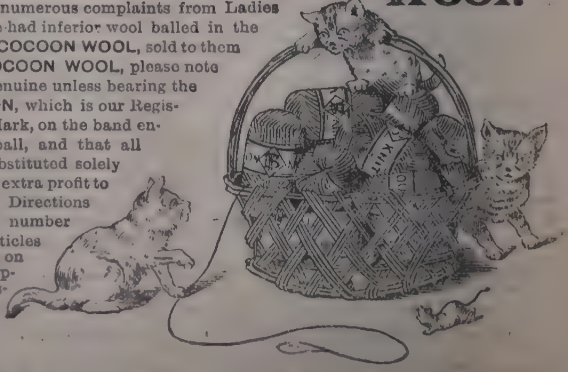

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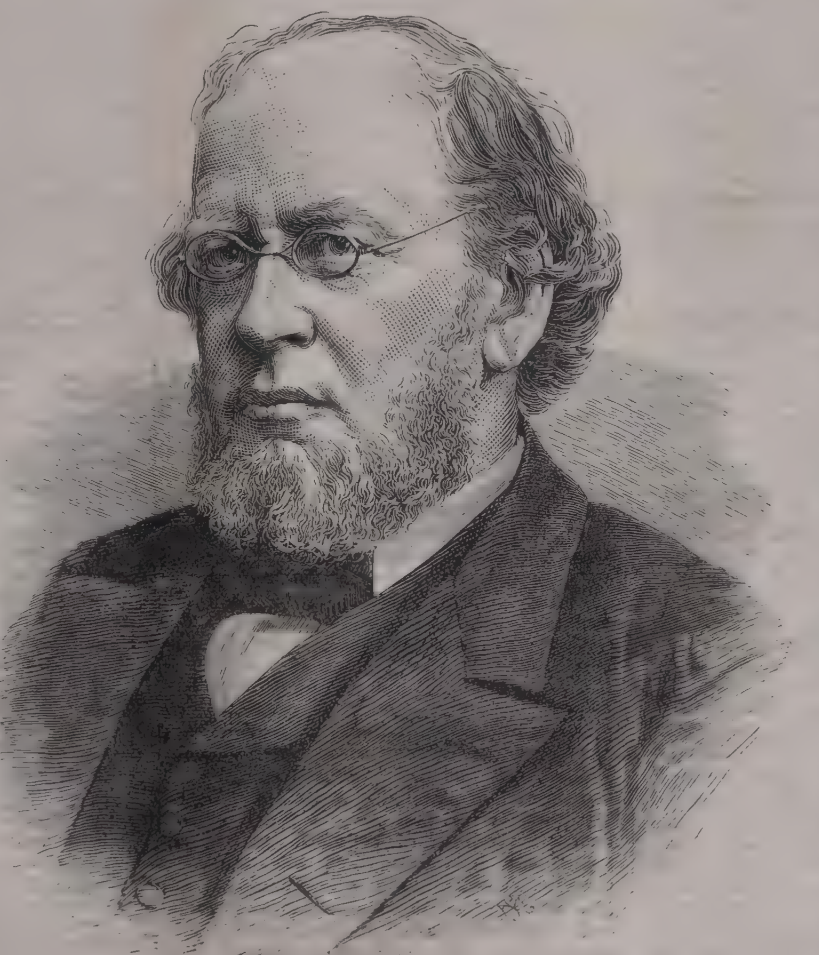
THE LATE

PROF. A. A. HODGE, D.D. LL.D.

"GOD must surely have had some wonderful work for him to do yonder, in cutting short the great work he was doing here." So said a life-long friend of Dr. ARCHIBALD ALEXANDER HODGE, in the bewilderment of sorrow on hearing of his unexpected death. It is a sentiment which has found an echo in many hearts. The Church of God on earth has been made distinctly poorer by the recent summons to this eminent servant of Christ to "come up higher." We could ill afford, it would seem, to spare him. But God reigns, and He doeth all things well. What we know not now, we shall know hereafter. The Christian heart is often called to exercise the faith that is willing to wait.

The younger Hodge held a place all his own in the esteem and affection of the Church. It has sometimes been found that a distinguished paternity is more of a burden than an advantage, in the race of life. But the subject of our sketch had an individuality that could not be dwarfed by comparison with even so great a father as Dr. Charles Hodge. In some departments, indeed, he did not so much as come into competition with him. Even had he lived as long, he would never, for instance, have become as voluminous an author; for he was constitutionally averse to "the drudgery of writing." The editorial tact and patience which carried *The Princeton Review*, "ball and chain," for fifty years, and made a success of it all the time, were quite beyond him. Nor would he ever have grown into the ecclesiastical statesman his father was; for the guidance of church polity and the settlement of cases did not lie much in his way.

On the other hand, he could travel where his father might admire but could not follow. The great qualities of the latter as a theological thinker were inherited at their best by his eldest born—his intuitive insight, his analytic power, his logical force, his comprehensiveness of vision with respect to the relations of truth, his absolute intellectual honesty. On the emotional side of his nature, too, when the upper crust was pierced, Dr. A. A. Hodge was even more tender and warmly devotional, if that were possible, than the saintly patriarch who by eight brief years preceded him to heaven. But there was in him, besides, an unmistakable dash of that indescribable something which we call *genius*; giving to his other faculties their peculiar range, and to his other qualities their quite peculiar charm; playing in eccentric humour, or flashing in occasional great thoughts; glowing in pathos or in scorn, or calmly beaming in the luminousness of some poetic fancy. Dr. Paxton, at his funeral, referred to this "transcendent something" in the younger Hodge, which those who really knew him—not the readers of his books, but his personal intimates, and his students—could not possibly fail to recognise.


(From Photograph by Mr. Anderson, New York. U.S.A.

Archibald Alexander Hodge was born in Princeton, New Jersey, in 1823. His father, Dr. Charles Hodge, had been associated, in the preceding year, with his revered former teacher, Dr. Archibald Alexander, as Professor of Oriental and Biblical Literature in Princeton Seminary, and after him he named his firstborn son. The boy's mother was Sarah Bache, the great granddaughter of Benjamin Franklin; a young lady of unusual beauty both of person and of character. He had the untold advantage, in early years, of nurture in a genuinely pious home. As is often in such circumstances the case, he never could recall the time when he first came under religious impressions, though he did not by his own act "join the Church" till 1842.

In his father's house he was brought into contact with some of the brightest intellects of the time. His own development is said to have been slow; yet he graduated in Arts in 1841, and showed such aptitude for mathematics and natural science that he remained for some time in the capacity of tutor by the side of the famous Professor Henry, of Princeton College. In 1843 he definitely entered on the study of theology in Princeton Seminary, from which he graduated in 1847.

To the joy of his father—whose influence did more than the world knows for the heathen abroad—"Archie" gave himself promptly and decisively to the foreign field. The Mission Board thankfully accepted him, and in the autumn he sailed with his young wife for India. They settled at Allahabad, where Hodge did valuable service, while permitted to remain. It was soon seen, however, that this could not be his life sphere. His own health suffered, and his wife's gave way so completely that there was no alternative but to bid farewell to India. They returned with their two children to America in 1850. Two effects of Hodge's stay in India, however, never left him. One was an intense admiration for British rule, which often showed itself in a half-earnest, half-jocular disparagement of the institutions of "the model Republic." The other was an abiding impression of the importance and hopefulness of the missionary cause, of which he could speak to his students not only with the authority of experience, but with the glow of an enthusiasm which had felt it a greater sacrifice to leave the mission field than to give up home to enter it.

Soon after his return, he received a call to a small-rural charge in Maryland, called Lower West Nottingham. There, on a salary of about £120, he settled quietly down to pastoral duty for nearly five years, till, in 1855, he was called to Fredericksburg, Virginia. It was here that his combined gifts as a theological teacher and an apt extemporaneous speaker, became known to himself and others; and, as Professor Patton in his admirable memorial discourse records, "from that time, and increasingly until his death, he was preeminently a preacher." Hodge hit on a plan, which ministers might often adopt with advantage, of systematic preaching; so that, by the time he was removed to his next charge, in Wilkesbarre, Pennsylvania (1861), he and his Virginian flock had travelled together, in church and class, over the whole field of an exact, though popularised theology. His ministry was at the same time, in the highest and directest sense, a fruitful one—notably in Wilkesbarre, where the pastor's heart was gladdened by a marked revival of religion, during which "many were added to the Church of such as were being saved."

By this time he had budded into authorship. The "Outlines of Theology,"—since used as a text-book in so many Divinity halls—had especially attracted favourable attention. His reputation as an oral instructor had also spread; and, in 1864, he was unanimously elected to the Chair of Didactic Theology in Allegheny Seminary. Thus was definitely opened the influential professorial career which continued to grow in eminence and power till it was cut short, to speak after the manner of men, so prematurely in the autumn of last year.

Dr. Hodge remained at Allegheny for thirteen years, and many a student here caught the inspiration of his theological enthusiasm. He published at this time his monograph on the "Atonement," and his admirable "Exposition of the Confession of Faith," besides his suggestive "Questions in Theology." It is interesting also to notice that during nearly the whole of this period he was preacher as well as professor; first for a year, during a vacancy in a church in Pittsburg; and then, from 1866, as the regular pastor of the North Church, Allegheny, where men of mark in various walks of life gathered weekly to hear him. Whatever may be said of pluralities in general, those best qualified to judge declare that in this case, at least, the pulpit and the chair, so far from hindering, seemed only to inspire each other.

In 1877, what Hodge regarded as the crowning honour of his life, and what was certainly a high mark of his Church's confidence in him, was conferred, in the call which transferred him from Allegheny to be the associate and successor of Dr. Charles Hodge in the chair of Didactic and Polemic Theology in Princeton. The writer was present at his inauguration on November 8 of that year, and had the inestimable privilege of studying under both the Hodges during the one memorable session in which Providence was to permit their joint services to the Church. It was a thankful day for the father, to have associated with him such a son. It was a humble rather than a proud day for the son, to be called to succeed to such a father.

His opening address, directed to showing that dogmatic Christianity is the essential ground of practical theology, was a masterpiece of sound, compact theological reasoning, which itself proved him to be both qualified and disposed to perpetuate the best traditions of the Princeton School. It showed him thoroughly prepared to be a *vitalising* teacher of his students, and to fulfil the induction charge, to "give them theology, give them orthodoxy, give them exposition, proof, demonstration, give them learning, but to give it to them *warm*." The genuine personal diffidence with which the new Professor closed his address was all the more striking because of the firmness and force, as well as keen ability he had just displayed in handling principles and enunciating truth.

Ere many weeks had passed, the Junior Professor of Theology had a firm hold on both the affection and the admiration of his students; and though none could ever dislodge "the Old Doctor" from their hearts, it is much to say that, ere that one year of colleagueship had run its course, the son was enshrined along with him there. They were alike, and yet different. Alike in their strength of conviction; alike in their loyalty to the Word of God; alike in the vitality of thinking, which made them the reverse of shallow enunciators of well-worn formulas; alike in the sobriety of thinking, which was careful to hold the speculative faculty controlled by reason, and to rein the imagination in by common sense, they had each, at the same time, his own way of viewing truth, and his own method of presenting it. By the time the writer knew them—father and son—the younger Hodge was beyond question the more impressive teacher of the two; but comparison at that stage would have been palpably unfair to the beloved veteran, the Nestor of Princeton, and of the Church. None rejoiced more than he in his colleague's acceptability, and in the pledge which that opening session gave of continued prosperity of the best kind for the Institution he had served and loved so long and well.

The eight years of Dr. A. A. Hodge's Princeton professoriate—his last eight years of life—were years of ripened power and ever-widening usefulness. "Men far and near," says his eminent colleague, Professor Patton, "corresponded with him and sought his counsel. He had the confidence of the Church as few men had. The North loved him; the South honoured him. In Canada, in Great Britain, and over the wide missionary area, his judgments on theological matters were deferred to and quoted with respect. If a theological question was under debate, a few lines from his pen in a religious paper went the rounds of the Press. Dr. Hodge was in the zenith of his power when he died."

Enough has been said to indicate that his published writings are no adequate representation of the varied gifts of their author, or of the influence wielded through his personality. Several of his books will live. The "Outlines of Theology" will be used long and widely as a class-book; for it will be difficult to find a work of the same size where so much theology is so clearly presented, or at once so briefly and so interestingly discussed. Some of the many notable contributions of his pen to encyclopædias and theological reviews are of permanent value. But Hodge was greater than any of his writings, and none could come into close contact with him without becoming conscious of a latency of power in him from which yet higher results might safely be anticipated. The great work he did was the work he accomplished in human intellects and hearts, and is to this hour accomplishing through these in every part of his own great country and every quarter of the world.

It was in the class-room that he shone, or in a company small enough and congenial enough for him to "commit himself unto them." His extraordinary analytic acumen, wedded as it was to a singular faculty for apt illustration; his contagious earnestness, with its other side of playful humour and quaint hyperbole; his burning sympathy with all that is good, and burning indignation at everything false or mean; his personal modesty, amounting even to shyness, with its counterpart of fearless and candid courage in defence of the truth—qualities like these made him a model Professor and an invaluable friend. To those who knew him, his personal character gave added force to all his utterances; and those who knew him best could best appreciate the utter candour of his spirit and the utter generosity of his heart.

Professor Warfield, the distinguished alumnus of Princeton, who has since been appointed Dr. Hodge's successor in the Princeton chair, has well said:—

> Nothing can give the faintest conception of the beauty of his Christian character, or of the astounding greatness of his ordinary conversation. His intimate acquaintances feel that a great light has gone out from their lives in his departure. No one can enter in where he entered into our hearts, and no one can rule as he ruled by our firesides, and at our tables. But unless you have lived under the same roof with him, I should despair of conveying to you any adequate idea of what he was.

Hodge's life, like his theology, centred in Christ. With all his pleasantry in private—exuberant enough sometimes—his deep personal piety was never brought into question. His prayers at the family altar, and indeed everywhere, were the outpouring of a profoundly religious spirit; full of an adoration without awe, and of a confidence without unseemly familiarity, and suffused with the glow of a love that embraced together God and the world for which Christ died.

As a speaker Dr. Hodge had few adventitious charms. His presence was not imposing; his face in repose looked almost sombre; his voice was lacking both in tone and compass, and he had none of the orator's arts. Yet his audience was always interested, and oftentimes enthralled. One of his latest achievements, which gave promise of great future service in a similar line, was the delivery in Philadelphia of twelve lectures on the most abstract theological subjects to a miscellaneous audience of ladies and gentlemen, which remained crowded to the end. These lectures attracted much attention in the daily Press, and will be issued soon as a volume of "popularised theology."

His unique power as a preacher was very happily described by Professor Patton in his memorial discourse. Of one of his typical sermons, he there says:—

> It was a union of theology, philosophy, Christian experience, knowledge of human nature, quaint humour, elaborate description a metaphor; dropped as a diamond unobserved might fall out of a casket; facile utterance, a disdain of elocution, few gestures, the face lighted up, the eye opened wide as though the speaker saw a vision of glory, the voice trembling when the Saviour's name is mentioned, the sensitive frame responding to the pressure of emotion, and emotion finding vent at last in involuntary tears.

This is no fancy sketch. It was fully realised in a sermon preached by Dr. Hodge in a Glasgow pulpit, in June 1884, during his visit to the Presbyterian Council in Belfast. None who were present on the occasion will readily forget it. The theme was, "My Father's house of many mansions," and in its treatment the theology of the intellect was permeated with the chastened tenderness of deep and catching Christian emotion; so that, while the hearer's mind was enlarged with wonderful thoughts of heaven, his heart was yet more touched, and not a few of the listeners were seen to join their tears with the preacher's, who never in a church were seen to weep before.

The *variety* of heaven was one of Dr. Hodge's favourite topics; and he has now gone to the place—a bright and influential place it will be—which Christ has prepared for *him*. One Sabbath last autumn he was discoursing with even more than usual fervour, in Princeton College Chapel; he caught a chill, and before the week was over, on November 12, he had gone to be for ever with the Lord. "We shall not meet here any more," were his last words in his closing lecture in Philadelphia, "let us pledge one another to reassemble in heaven. We part as pilgrims part upon the road. Let us take our way heavenward; for, if we do, we shall soon, some of us very soon, be at home with the Lord."

REV. D. SHEARER, of Perth, W. Australia, would feel very thankful to some friend of tract distribution for a parcel of well-selected tracts for distribution in W. Australia. Circumstances have arisen which enable him to enter upon this work on a larger scale, and the need is great.

MISSIONARY MEETINGS.—Miss F. Boyd, of the China Inland Mission, writes to us, urging that more time should be given on Sabbath days to the holding of missionary meetings. She says: "Many of our most loyal helpers by prayer, gift, and service, are those whose work only leaves them Sunday as a free day to attend such meetings. We would be so glad if ministers and others would take this matter up, so that all over the country time be given on Sunday for foreign missionary meetings. I have lately attended some interesting *open-air* gatherings for this purpose in Scotland and the north of England."

THE ROOT OF RITUALISM.

I OBSERVE you have closed your columns to the discussion of the question of baptismal regeneration, as taught in the Church of England Service in connection with that ordinance. Not in the Church of England alone is an uncertain sound uttered; if you will turn to the Shorter Catechism in use in all the Presbyterian churches throughout the world, you will see that the answer to the question, "What is baptism?" unmistakably teaches the same unscriptural doctrine, which one would suppose was once and for ever negatived by the words of the Apostle John, speaking by the Holy Ghost, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13).

But I would now ask permission for a few words upon the manner of observance of another ordinance of our Lord and Saviour Jesus Christ, whereby, more than by any other means, Popery is being rapidly spread in this country. Even evangelical people in the Church of England, in their somewhat unreasoning admiration for their ritual and liturgy, seem unaware of the subtle dangers which underlie their method of commemorating our Lord's death.

I speak not at length upon what is called "early celebration" of the ordinance, which is creeping into so many evangelical congregations, frequently accompanied by fasting beforehand; whereas we know that our Saviour instituted the rite immediately after the evening meal. But in the face of the whole teaching of the Epistle to the Hebrews, and especially of the statement in Heb. vii. 24, "He, because He abideth for ever, hath *a priesthood that doth not pass to another*", (margin), how can Gospel-enlightened men and women countenance the practice of receiving the bread and wine from a man separated from them by an altar rail, robed in the white garment of a sacrificing priest; whilst they assume the attitude of kneeling, totally unsanctioned by Holy Scripture, leading up so readily to adoration of the real presence (materially) of Christ in the bread and in the wine. Moreover, in this manner of observance there is a marked denial of the "communion" of the body and blood of our Lord. Let me illustrate this by an incident which occurred only last year:—A friend of mine was one of a small company kneeling at the rails to receive the bread and wine from the officiating clergyman; and, when he had drunk of the cup, my friend (accustomed to the observance of the Supper after another sort) was passing the cup almost unconsciously to the worshipper next to him: the clergyman of course prevented this act of "communion," took the cup and passed it on; thus isolating, as is always done in the Church of England service, each worshipper from all the rest. The bread and the cup must pass through priestly hands. Why do our good friends, the evangelical clergy, suffer themselves to be called "priests," or lend the sanction of their weighty examples to practices which are according to the precepts of men, and (may I add) so dishonouring to the sole, the exclusive, the all-sufficient priesthood of our ascended Lord?

This object lesson in the Church of England observance of the Lord's Supper has been received into the minds of hundreds of thousands, and is bearing bitter fruit in the lives of tens of thousands of those learners in the England of to-day. Of what avail to tell them in sermons that all believers are (in a sense) "priests unto God," when the communion of saints is denied, and a separate order of priests is week by week displayed before their eyes? And, it is to be feared, there steals upon the mind of the man most averse to priestly pretensions, and grows upon him in the habitual exercise of priest-like functions, a consciousness that he is something different from his people, that he possesses a power which they do not share, and that he can communicate or withhold blessing in connection with the sacraments of the Church: in short, that a spirit is engendered utterly at variance with the thought of the minister being "servant of all"; quite alien to the spirit of Him "who came not to be ministered unto, but to minister, and to give his life a ransom for many."

I write in no spirit of controversy; but, when one hears lamentation, even from one's Church of England friends, about the spread of ritualism and the encroachments of Rome, is it not time to go to the root of the matter and see whence the evil springs?

M. J.

LONDON'S VICE TRAFFIC.

A PAMPHLET strongly setting forth the condition of things in some of our West-end thoroughfares at night, has been written by Mr. Henry Varley. We understand he has taken steps to distribute copies among members of Parliament, and also in the districts referred to. The following is Mr. Varley's practical suggestion for coping with the evil:—

"What is needed is that Sir Charles Warren should for a season be armed with absolute and despotic power, and, without the slightest favour to titled and other profligates, quietly send out carefully selected detectives two and two. These should be supplemented by special constables ready to act as witnesses if necessary. These detectives should be instructed to 'run in' 'the gentlemen' (?) and the women guilty of solicitation. There are any number of these "human dogs" to be caught red-handed in the act. The first night's work would land in the station-house from twelve to twenty men, and amongst them some well-known names. Let them have the benefit of examination before Sir Charles Warren himself, and let the daily Press properly report the cases, and publish the names of the debauchees. Three days of this work, and the neighbourhood would be cleared of thousands of these human dogs which infest the streets. They would run like whipped hounds from the scene of their nightly debauch. There is nothing these prowling night fiends dread so much as publicity. A month's honest and effectual working would break up this hell upon earth."

A WARNING.—Young men in the provinces who may be meditating replies to advertisements offering situations in London, should read a little sketch in the August issue of *The Association News* (186, Aldersgate-street, E.C.), headed "Cash Security Required."

SCANDALOUS. — The "Ruby" match-boxes of Messrs. Bryant & May cost the company 2½d. per 144 boxes. The women who make them have to find paste, hemp, and firing for drying purposes. They can gain, if skilful, ¾d. per hour, or less than 10d. for twelve hours' work. If they work eight hours per diem, and take a holiday on Sundays, they would realise the handsome salary of 3s. per week. The company pays its shareholders above 20 per cent. dividend. This seems to me hardly a fair division between those who toil and those who do not.—*Truth*.

HOP PICKERS. — Many thousands of the poorest from our towns and cities flock into Kent for work in the hop gardens during September; and a few earnest hearts seek to embrace this opportunity of reaching them with the Gospel and leading them to Christ. Our headquarters are at Goudhurst, and our day work and camp visits within walking distance of this centre. Our open-air services are held in the neighbouring villages from three to seven miles distant. The past two years we were able to open another centre at Yalding, and place two or three missionaries there, to work on similar lines to those at headquarters. Parcels of clothing, or tracts, should be sent, carriage prepaid, to Rev. J. J. Kendon, Marden, South-Eastern Railway. J. BURNHAM.

Blenheim Villa, Brentford, Middlesex.

ELIJAH THE PROPHET.—14.

By Rev. F. B. MEYER, B.A., Leicester.

NABOTH'S VINEYARD.

1 Kings xxi.

In a room of the palace, Ahab, King of Israel, lies upon his couch, his face towards the wall, refusing to eat. What has taken place? Has disaster befallen the royal arms? Have the priests of Baal been again massacred? Is his royal consort dead? No, the soldiers are still flushed with their recent victories over Syria. The worship of Baal has quite recovered the terrible disaster of Carmel; Jezebel, resolute, crafty, cruel, and beautiful, is now standing by his side, anxiously seeking the cause of this sadness, which was, perhaps, assumed to engage her sympathy, and to secure, through her means, ends which he dared not compass for himself.

The story is soon told. Jezreel was the Windsor of Israel; and there stood the favourite residence of the royal house. On a certain occasion, whilst Ahab was engaged there in superintending his large and beautiful pleasure-grounds, his eye lighted on a neighbouring vineyard, belonging to Naboth, the Jezreelite, which promised to be so valuable an addition to his property that he resolved to procure it at all hazards. He therefore sent for Naboth, and offered, either a better vineyard in exchange, or the worth of it in money. To his surprise and indignation, Naboth refused both. And Naboth said to Ahab, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."

At first sight this refusal seems churlish and uncourteous. But a little consideration will justify the refusal of Naboth, and aggravate the subsequent guilt of the royal pair. By the law of Moses, Canaan was considered as being, in a peculiar sense, God's land. The Israelites were his tenants; and one of the conditions of their tenure was, that they should not alienate that which fell to their lot, except in cases of extreme necessity; and then only till the year of Jubilee. The transfer was always coupled with the condition that the land might be redeemed at any moment, before that time, by the payment of a stipulated price. If these two conditions had remained in force, Naboth would have felt less compunction at this temporary alienation of his paternal inheritance; but both had probably fallen into disuse, and he anticipated that if it once passed out of his hands, his patrimony would become merged in the royal demesne, never to be disintegrated. Taking his stand then on religious grounds, he might well say: "The Lord forbid it me." His refusal was in part, therefore, a religious act.

But there was, without doubt, something further. In his mention of "the inheritance of his fathers," we have the suggestion of another, and most natural reason, for his reluctance. Beneath those vines and trees his fathers had for generations sat. There he had spent the sunny years of childhood. Many a holy memory was associated with that spot; and he felt that all the juice ever pressed from all the vineyards in the neighbourhood, would never compensate him for the wrench from those clustered memories.

Naboth's refusal made Ahab leap into his chariot and drive back to Samaria, and, like a spoilt child, turn his face to the wall in a pet, "heavy and displeased." At the close of the previous chapter we learn that he was heavy and displeased with God; now he is agitated by the same strong passions towards man. In a few more days the horrid deed of murder was perpetrated, which, at one stroke, removed Naboth, his sons, and his heirs, and left the unclaimed property to fall naturally into the royal hands. There are many lessons here, which would claim our notice, if we were dealing with the whole story; but we must pass them by, to bend our attention exclusively on the part played by Elijah amid these terrible transactions.

I. Called back to service.—How many years had elapsed since last the word of the Lord had come to Elijah, we do not know. Perhaps five or six. All this while he must have waited wistfully for the well-known accents of that voice, longing to hear it once again; and, as the weary days, passing slowly by, prolonged his deferred hope into deep and yet deeper regret, he must have been driven to continued soul-questionings and searchings of heart; to bitter repentance for the past, and to renewed consecration for whatever service might be imposed upon him. Using a phrase employed of another, as remarkable for physical force as Elijah was for spiritual, we may say, "the hair of his head began to grow again."

It may be that these words will be read by some, once prominent in the Christian service, who have been lately cast aside. They have been removed from the sphere they once filled. They have found audiences slip away from them, and opportunities close up. They have seen younger men step in to fill the ranks from which they have fallen. This may be attributable to the sovereignty of the Great Master, who has a perfect right to do as He will with his own, and who takes up one and lays down another. But before we lay this flattering unction to our souls, we should inquire whether the reason may not lie within our own breasts; in some inconsistency or sin, which needs confession and forgiveness at the hands of our faithful and merciful High Priest, before ever again the word of the Lord can come to us.

It is also quite possible that we are left unused for our own deeper teaching in the ways of God. Hours, and even years, of silence are full of golden opportunities for the servants of God. In such cases our conscience does not condemn us or accost us with any sufficient reason arising from ourselves. Our simple duty, then, is to keep clean, and filled, and ready; standing on the shelf, meet for the Master's use; sure that we serve if we only stand and wait; and knowing that He will accept, and reward, the willinghood for the deed. "Nevertheless thou didst well, in that it was in thine heart."

II. Not disobedient.—Once before, when entrusted with a Divine commission, he had arisen to flee for his life. But there was no vacillation, no cowardice now. His old heroic faith had revived in him again. His spirit had regained its wonted posture in the presence of Jehovah. His nature had returned to its equipoise in the will of God. He arose, and went down to the vineyard of Naboth, and entered it, and strode through its glades, or waited at the gate, to find the royal criminal. It was nothing to him that there rode behind Ahab's chariot two ruthless captains, Jehu and Bidkar (2 Kings ix. 25). He did not for a moment consider that the woman, who had threatened his life before, might now take it, maddened as she was with the draught of human blood, of which she had been drinking so deeply. All fear was but as the cobweb swinging across the garden pathway, and swept before the child rushing resolutely forward. Who does not rejoice that Elijah had such an opportunity of wiping out the dark stain of disgrace, which attached to him from the moment when he had forsaken, so faithlessly, the post of duty? His time of waiting had not been lost on him!

III. Acting as an incarnate conscience.—Naboth was out of the way; and Ahab may have solaced himself, as weak people do still, with the idea that he was not his murderer. How could he be? He had been perfectly quiescent. He had simply put his face to the wall and done nothing. He did remember that Jezebel had asked him for his royal seal, to give validity to some letters which she had written in his name; but, then, how was he to know what she had written? Of course if she had given instructions for Naboth's death it was a great pity, but it could not now be helped! and he might as well take possession of the inheritance! With such palliatives he succeeded in stilling the fragment of conscience which alone survived in his heart. And it was then that he was startled by a voice which he had not heard for years, saying, "Thus saith the Lord, Hast *thou* killed, and also taken possession?" *He* killed! No, it was *Jezebel* that had killed. Ah, it was in vain to shift the responsibility thus. *Hast thou killed?* The prophet, guided by the Spirit of God, put the burden on the right shoulders.

Often a man, who dares not do a disgraceful act himself, calls a subordinate to his side, and says:—"Such a thing needs doing; I wish you would see to it. Use any of my appliances you will; only don't trouble me further about it—*and of course you had better not do anything wrong.*" In God's sight that man is held responsible for whatever evil is done by his tool in the execution of his commission. The blame is laid on the shoulders of the principal, and it will be more tolerable for the subordinate than for him in the day of judgment.

Further than that, but on the line of the same principle, if an employer of labour, by paying an inadequate and unjust wage, tempts his employés to supplement their scanty pittance by dishonest or unholy methods, he is held responsible, in the sight of Heaven, for the evil which he might have prevented, if he had not been wilfully and criminally indifferent.

It is sometimes the duty of a servant of God fearlessly to rebuke sinners who think their high position a licence to evil-doing, and a screen from rebuke. And let all such remember that acts of high-handed sin often seem at first to prosper. Naboth meekly dies; the earth sucks in his blood; the vineyard passes into the oppressor's hands; but there is One who sees and will most certainly avenge the cause of his servants. "Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat" (2 Kings ix. 26). That vengeance may tarry; for the mills of God grind slowly. But it will come, as certainly as God is God. And in the meanwhile, in Naboth's vineyard stands Elijah the prophet; and in the criminal's heart stands conscience, with its scourge of small cords, weighted with jagged metal. This lesson is enforced again and again by our great dramatist, who teaches men who will not read their Bibles that sin does not pay in the end; that, however successful it may seem at first, in the end it has to reckon with an Elijah as conscience, and he always finds out the culprit; and with God as an avenger, and He never misses His mark.

IV. Hated for the truth's sake.—"And Ahab said to Elijah, Hast thou found me, O mine enemy?" Though the king knew it not, Elijah was his best friend, Jezebel his direst foe. But sin distorts everything. It is like the grey dawn which so obscures the most familiar objects that men mistake friends for foes, and foes for friends; as in the old story, the frenzied king of Wales slew the faithful hound that had saved his child from death. Many a time have men repeated the mistake of the disciples, who mistook Jesus for an evil spirit, and cried out for fear.

When Christian friends remonstrate with evildoers, and rebuke their sins, and warn them of their doom, they are scouted, hated, and denounced as enemies. The Bible is detested because it so clearly exposes sin and its consequences. God Himself is viewed with dislike. It cannot be otherwise. The Egyptians hated the blessed pillar of cloud. The Philistines sent away the ark of the covenant. Wounds shrink from salt. The broken bone dreads the gentle touch of the physician. The thief hates the detective's lantern.

Let us not be surprised if we are hated. Let us even be thankful when men detest us; not for ourselves, but for the truths we speak. Let us rejoice and be exceeding glad. When bad men think thus of us, it is an indication that our influence is at the very antipodes to the bent and tenor of their lives. "What evil thing have I done," said a philosopher, "to make all these bad men speak well of me?" "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad, for great is your reward is heaven, for so persecuted they the prophets which were before you."

Oh, do not turn from the surgeon's knife; or the lighthouse gleam; or the red warning light; or the deep baying of the hound; as if these were your foes. It is you that are wrong, not they. "Turn ye, turn ye, for why will ye die?"

V. A true prophet.—Each of the woes which Elijah foretold came true. Ahab postponed their fulfilment, by a partial repentance, for some three years; but, at the end of that time, he want back to his evil ways, and every item was literally fulfilled. He was wounded by a chance arrow at Ramoth-gilead, "and the blood ran out of the wound into the midst of the chariot;" and as they washed his chariot in the fountain of Samaria, the dogs licked his blood. Twenty years after, when Jehu sent out to see, there was nothing of Jezebel left for burial; only her skull and feet and palms escaped the voracious dogs as she lay exposed on that very spot. The corpse of Joram, their son, was cast forth unburied on that same plot, at the command of Jehu, who never forgot those memorable words. And there, in after days, the armies of Israel were put again and again to the rout, saturating the soil with richer fluid than ever flowed from the crushed grapes of the vines. God is true not only to his promises but to his threats.

Every word spoken by Elijah was literally fulfilled. Jehovah put his own seal upon his servant's words. The passing years amply vindicated him. And as we close this tragic episode in his career, we rejoice to learn that he was re-instated in the favour of God; and stamped again with the Divine *imprimatur* of trustworthiness and truth.

UPPER TOOTING.—For the past five weeks the Gospel has been preached in a tent here by undergraduates from Cambridge, and others. Christians have been revived, and sinners saved.

THE TILLAGE OF THE POOR.

Great was my indignation when I once heard a public speaker claiming for the Government the right to acquire the neglected land of the country, and use it for the public good. "Here is a blow at the very roots of justice," said I, "and a most unprincipled fellow he must be who advocates it." But, a little while afterwards, one of my friends informed me that some two or three farms on a neighbouring estate were likely to be left untilled. Not able to find tenants, their owner had tried to farm them himself—sowing down, and grazing a good part of the ground to escape the expense of tillage. Unable to continue such a system, he had determined to leave the land to its natural condition.

Poor man, one felt pity for him; a thorough gentleman I believe him to have been; but I very soon felt that one's pity must not exhaust itself upon him, for I found that men representing twelve families, who had laboured on the farms, had been suddenly thrown out of employment.

Ah, few besides himself know the full meaning of the words when some master tells the labouring man that there is nothing for him to do. It is with a slow step and a heavy heart that he turns his face homewards to tell the sad tidings to the patient partner of his many sorrows. Kindly words and a pleasant manner have the baker and the grocer (the butcher is not known so well) when shillings and pence go down on the counter in return for the goods the cottager asks. But no wonder that the shopkeeper's face grows grave, and his manner becomes somewhat cool when he finds himself paid with promises rather than with hard cash. All honour to village shopkeepers generally! There may be exceptions to the rule, but, as a rule, they are a kindly class of people; I have known some of them trust a family for ten or twenty pounds, when there has been but little expectation of ever getting the money.

But turning back to those labourers mentioned, What were those twelve poor men to do? No work for them meant no money for them, yet many would be wanting money *from* them—money for rent, for fire, for food, to say nothing about clothing, shoes, and the like. Unable to emigrate, forbidden to beg, unwilling, and determined not to steal, they must have found themselves in a hard case, indeed, and a hard task the parson of that place must have had, if he ever endeavoured to persuade them that the land that had fed them was lying idle according to the will of God. We hear much and rightly enough about the sacredness of private property; but, taking the mind of God, as this is revealed in his Word, we cannot believe that He has intended private property to be held in such a way as to inflict cruel wrong upon the commonwealth generally. Is it not written, "Much increase is in the tillage of the poor," and I am persuaded that the frown of God lies heavy on our land, because the tillage of the poor is so largely rejected from it.

Having mentioned the allotment system in my other short paper, I may say that I know we are constantly told the poor do not care to have allotments. But whence has the idea arisen? I went through some allotment ground the other day to learn from the labourers who were working upon it that they had to give nearly four pounds an acre for it: other land in that parish, I believe, was letting for less than thirty shillings. Then, again, in many places, the regulations are so vexatious that a spirited labourer would almost starve before acknowledging himself subject to the petty tyranny of the "would-be" philanthropist.

Some reader may possibly say that I would have people pander to the lawless spirit of the age. I heard a lady, a few nights since, most eloquently declaiming against "lawlessness." On the table at which we were sitting were beef, ham, and chicken, with sweets, fruits, and other "nick-nacks" that well-nigh covered the snow-white cloth; and the thought afterwards occurred to me, as I remembered "The Sermon on the Mount," that with that well-spread table before us, and so many of the suffering poor around us, the Lord might see lawlessness in quarters where we little wished or expected it. One night, I believe at the same table, our conversation turned on "The Higher Christian Life," which, as far as some seemed to understand it, was a life of perfect peace. Oh, that the Church of Christ, both as a whole, and in each individual member, would cease from dwelling so much on these fond fancies, and cultivate practical Christianity. The highest Christian life, I imagine, is the life that is most like what Christ's life was; and is it not written of Him, that "Though He was rich, yet for our sakes He became poor?" Yes, nor did He spend the most of his days in the passive contemplation of comforting spiritual truths. He went about doing good, and healing all that were oppressed of the devil.

As some candid friend may possibly have a word to say as to my questions about those twelve labourers, on the supposed thriftlessness of the poor, I will speak on another occasion of the labourer's opportunities for laying up money against a rainy day.

John Ed. Linnell.

Pavenham Vicarage, Bedford.

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BRIGHTON Y.M.C.A.

The re-opening of Steine House, on August 3, after thorough renovation, and, to a great extent, reconstruction, in consequence of the extensive fire, will be welcome intelligence to many of our readers. The most valuable improvement is the enlargement of the reading and assembly-rooms. The former, which is now on the first floor, is a spacious beautiful room, opening on to a large verandah overlooking the Steine, Aquarium, and sea; the latter is on the ground floor, and is capable of seating three hundred persons. This will prove a most valuable centre for much Christian work in the way of meetings during the week, and above all for the large and deeply interesting conversational Bible-class which meets on the Sunday afternoon, and has for so many years been largely blessed to many a soul.

It is to be hoped that the partial disorganisation of the work of the Association during the re-building may now speedily be recovered, and that young men will recognise the advantage of joining the Association, where every possible provision is made for wholesome social comfort and recreation.

SHOP SLAVERY AT THE SEASIDE.—Mr. Walter Besant's movement for the amelioration of the lot of working women will perform a useful function if it only brings to the light of day such facts as the following: During the week beginning the 19th of July the girls of from fifteen to eighteen years of age employed at a great toy and drapery "bazaar" at a well-known seaside resort worked for 89 hours, less 4 hours for meals; net total, 85 hours per week. These excessive hours are said to be regularly worked by girls under eighteen years of age in many seaside shops and bazaars during the summer months. It is scarcely surprising to learn that many of these girls are so exhausted at the week-end that they are obliged to remain in bed all Sunday, and have little or no pleasure in their lives.—*Pall Mall Gazette.*

LETTERS FROM NORTHFIELD.—I.

CROSSING THE ATLANTIC.

Leaving Liverpool, July 12, in the Cunard steamer *Aurania* we reached Sandy Hook on Sunday night, 20th, a somewhat slow passage for this vessel, having been delayed twelve or fifteen hours by fog. There was nothing more than a ripple on the ocean all the way.

The *Arizona* (Guion Line) left Queenstown two hours ahead of us; but, taking a more northerly and shorter course, and probably having no occasion to slacken speed, she landed her passengers early on Sunday, whereas we landed on Monday morning. This, however, was to me and others no disadvantage. It is more than a pity that the Mail service should require vessels to start on Saturday afternoon, making Sunday a busy day at Queenstown and on the Quay at New York.

During the voyage two deaths occurred; one was that of a child of a steerage passenger, who was buried at night; the other that of a Presbyterian minister, whose remains were brought on to America. *The Nashfield American* thus speaks of him:—

> Rev. Dr. William Eldred Ward, who died on board the steamer *Aurania*, received in Cumberland University the foundation of that practical and scholarly education which was afterward so powerfully and successfully utilised in educating the thousands entrusted to his charge. He graduated with high honours, and shortly afterward he entered the ministry of the Cumberland Presbyterian Church. In the year 1865, when the South was just recovering from the first shock of the terrible struggle which for four years had demoralised its population, crippled its schools and colleges and impoverished its people, Dr. Ward conceived the idea of establishing a private seminary for young ladies which would prove an honour to the community and a self-sustaining institution. For twenty-two years he laboured incessantly in the fulfilment of his promise, and the success which crowned his efforts is fully demonstrated, not only in the magnificent school buildings that he has left, but also in the after life of the many who graduated under his supervision. "Ward's School" is to-day a household word throughout the South—especially in the Lone Star State.

Safety is the first object of the Cunard Company, and nothing could exceed the care and circumspection of Captain Haines and his officers. I would advise inexperienced travellers, however, not to take return tickets, as the fares are cheaper from the American than from the English side. The provisioning of the ship must on this occasion, one would think, have been done by a very second-rate contractor. I should not like to repeat the uncomplimentary remarks that were made about it. The White Star Line is said to be more attentive to the comfort of its passengers; and the German Lloyd steamers to be more agreeably purveyed.

Our second Sunday was a very pleasant one to many of us. In the morning the prayers and Scripture lessons were read by two of the passengers, the captain being detained on the bridge by the fog. £16 odd was collected after the service for Orphanages at Liverpool and New York. In the afternoon some hymns were sung in the saloon; among the singers were Mr. Dodge, of New York; Mr. Herbert Francis, who accompanies me; Miss Miller (daughter of the late Mr. Andrew Miller, well-known in London as a successful merchant and no less successful evangelist); Miss Middlemist, a London Post-office official; and Mr. Pells, son of the late minister of Soho Chapel, and who is going to take charge of the New York branch of the business of Messrs. Crossley & Co., of Halifax. We then went and had some hymns with the steerage passengers, and as they enjoyed them, we asked if they would like a meeting in the evening from seven to eight. Many hands raised expressed their willingness, and with the permission of the captain we returned at the appointed time.

After singing several hymns, some chosen by themselves, I asked a man who had come to the front if he knew anyone who would open with prayer, or if he would. He readily responded, and all our hearts were touched by his fervent and appropriate supplications. Then Mr. Francis and Mr. Andrus (an American missionary, returning from Eastern Turkey) spoke briefly and well, after which two young men—one a steerage, the other a saloon passenger (a young lawyer, whose father has, I believe, been Mayor of Hastings several times)—volunteered to give their testimony. They were remarkably good. The former is a born preacher. I expect to hear again of Joshua Stansfield. He took up the words "plenteous grace" from the hymn we had just been singing, and standing with his face toward those immediately before him, and the saloon passengers who were standing three deep at the rail of the upper deck, he gave a telling address, as Scriptural in matter, as earnest and unself-conscious in manner, and as compact in form, as I have heard from minister, evangelist, or street-preacher, for many a long day. He afterwards told me that he was going as a preacher (local or otherwise) among the Episcopal Methodists at Detroit. He had been a working man; then took a small business. Some new Resolution had prevented his being accepted by the Methodist body in Yorkshire, but being commended to America, he had sold his share of the business, and was on his way. He told them he feared the knowledge he had been able to acquire was not sufficient; but they replied, if he could preach the Gospel and visit the people, that was what they wanted. I thought how superior a zealous Christian, endowed with those two qualifications, would be, to many more pretentious men, not half so well read either in the Bible or the human heart.

We spent in our meeting two hours instead of one, and at the close I told the people I should be glad to hear from any of them, and they would find my address on the hymn-sheet. This led to many more asking for it than our hymn-sheets could supply, and gave the opportunity of distributing a quantity of little books or tracts containing it. I expect to hear from many of those people, some in prosperity, some in want and sorrow.

The only sombre feature of our evening was the regret expressed by some of the wives and mothers that we had not begun before; their men had had nothing to do, and it would have been so good to have had such meetings every day. I think, however, that we followed the cloud, and entered the door when it was opened to us.

The way in which we were joined by some whom we had not thought of as being Christians interested us much; and the expressions of thanks from several touched us greatly. A gentleman going to the Bahamas said he had feared he should pass a very dull and unprofitable day, but it had been quite otherwise. The tallest man in the ship meeting us next morning before landing, offered his hand and thanked us warmly. With those "Good-byes" and "God bless yous" in our hearts we left the vessel full of thanks and praise.

I have given these details to induce and encourage others who travel by land, or who go down to the sea in ships, to pray and watch or opportunities and opened doors.

R. C. Morgan.

MR. MOODY'S CONVOCATION.

The Convention began on the evening of August 2, in the midst of a heavy thunderstorm. That was unpleasant for the moment, but it cooled the atmosphere, and gave promise of less torrid heat in the succeeding days. In his opening prayer Mr. Moody turned the circumstance to account: "As the wind and storm sweep over the earth, so may thy blessing sweep over us." The first address was by Rev. W. W. Clark, of New York, an able expositor of Scripture, and a favourite on the Northfield platform. He spoke on "Christian Assurance," showing by text, parable, and illustration that the Christian may *know* of a truth that he *has* eternal life. The application was: If we know that we are saved, let us go out and work for the salvation of others.

Testimonies followed from a number of friends present as to the blessedness they had experienced in life and work from this confident assurance. Mr. Moody, in his own energetic and epigrammatic way, described those who ought not to have assurance—the unconverted professor, the cowardly non-confessor, and the slothful disciple. His specific for the cultivation of assurance was, being busy about the Master's work and dwelling little on self.

At the first morning assembly, on August 3, an address on "Faith" as the first element of the Christian life was given by Prof. Green, Princeton; and Mr. R. C. Morgan discoursed on "Men of one Idea," as illustrated by the life of Nehemiah.

The attendance of visitors gave promise of a large assemblage during the Convention. A movement, broached by Mr. Moody last year, for the erection of a spacious hotel at Northfield to fitly accommodate the growing numbers of visitors, is gaining strength, and seems likely to become accomplished fact, as the evangelist's projects generally do. A few years will, in all likelihood, see Northfield one of the most attractive and best patronised of New England summer resorts.

"A HOME FROM HOME."

An attempt has been made by Mr. George W. Fowler in Liverpool to provide for young men employed in houses of business in that city a residence which will offer the advantages of a Christian home, instead of those of an ordinary lodging-house. Having taken a house, and furnished it in a superior style, he calls it in memory of his late father, the "John Fowler House." It will be placed under the care of a lady matron, and will be conducted on Christian principles, strictly unsectarian.

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THE BETTING MANIA.—In our southern colonies this iron-hearted monster has seized upon the very vitals of the people, and is sapping at the roots of their national honour. High and low, rich and poor, it is as a disease in the community, and attacks men of every mien; in the senate, in the court-house, upon 'Change, in the social circle, right down to the meanest loafer who can scrape a sixpence together. Children are not exempt from the taint. It is a sad fact that upon the evening after the Melbourne Cup is run, there are always two or three suicides to be counted among the countless atrocities which rise in judgment against the abominable institution. Melbourne on "Cup Day" is like a "city of the dead," for it is practically deserted; whilst at Flemington the racecourse is covered with a surging, grabbling, heated, excited, furious, desperate multitude, whose very lives, to judge by appearances, must hang upon the issue. What countless tales of misery are told, the outcome of the blasting, withering result of the day's adventure.—*Wm. Mark Noble.*

August 19, 1887.

The Christian.

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3 *"Bless me, even me also, O my Father."* (Gen. xxvii. 38.)

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LORD, I hear of showers of blessing,
Thou art scattering full and free,
Showers the thirsty land refreshing;
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2 Pass me not, O gracious Father!
Sinful though my heart may be;
Thou might'st leave me, but the rather
Let Thy mercy fall on me—Even me!

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Shall we gather?
Oh, bliss of the purified
Just as I am
When He cometh
Have you on the Lord believed?
Safe in the arms of Jesus
There are angels hovering round
Guide me, O Thou great Jehovah
Free from the law
I hear the Saviour say

No. 2.

Stand up, stand up for Jesus
Come, every soul,
The great Physician
Pass me not
Rejoice and be glad
Down life's dark vale
Almost persuaded
I heard the voice of Jesus
Let us gather up the sunbeams

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There's a land that is fairer than day
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One more day's work for Jesus
Sweet hour of prayer
I love to tell the story
Whosoever heareth!
I am coming to the cross
To-day the Saviour calls

No. 4.

O Christ, what burdens
Go bury thy sorrow
I've found a joy in sorrow
Lead me to the Rock
God loved the world
Go work in my vineyard
Brightly beams our Father's mercy
I know not the hour
Standing by a purpose true

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No. 5.

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Come to the Saviour
Only an Armour-bearer
There were ninety and nine
Who, who are these?
Nothing but leaves
Tell me the old, old story
Oh, think of the home over there
Jesus, lover of my soul

No. 6.

Ring the bells of heaven
Oh to be over yonder!
There is life for a look
Rescue the perishing
Ho, my comrades, see the signal
Nothing either great or small
Come home, come home
Work, for the night is coming
Jesus the water of life has given
There is a fountain filled with blood

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Sowing the seed
I have entered the valley
Knocking! knocking!
Jesus loves me
No condemnation!
My God, I have found
There is a gate that stands ajar
All people that on earth
Yet there is room!
I hear Thy welcome voice

No. 8.

Hark the voice of Jesus crying
I left it all with Jesus
Lord, I hear of showers of blessing
There's a beautiful land
Give me the wings of Faith
A long time I wandered
Through the valley of the shadow
O happy day
I waited for the Lord my God

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Jesus, keep me near the cross
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One there is above all others
Beneath the cross of Jesus
Look and live
Take the name of Jesus
With harps and with viols
Not all the blood of beasts

No. 10.

Mourner, wheresoe'r thou art
Light in the darkness
I will sing you a song
What a Friend we have
Salvation, oh, the joyful sound!
I gave My life for thee
We're marching to Canaan
Come, ye sinners
Depth of mercy
Yield not to temptation

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There's a cry from Macedonia
One offer of salvation
Come, Thou Fount
I have a Saviour, He's pleading
We shall meet beyond the river
Arise, my soul, arise
'Tis the promise of God
Alas! and did my Saviour
All hail the power

No. 12.

I love to think of the heavenly land
Lo! He comes
There is a land of pure delight
There is a land, a sunny land
Precious promise God hath given
My faith looks up to Thee
Oh for a thousand tongues!
Oh, come to the Saviour!
Saviour, like a Shepherd
Go thou in life's fair morning
All the way my Saviour leads me

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No. 13.

Will you meet me at the fountain?
The mistakes of my life
I lay my sins on Jesus
In the Rifted Rock
Amazing grace! how sweet
I have heard of a Saviour's love
Oh, turn ye! oh, turn ye!
Come, sing the gospel's joyful sound
I bring my sins to Thee
Time is earnest

No. 14.

Come, ye that love the Lord
I stood outside the gate
I've found the pearl
We shall sleep, but not for ever
'Tis a goodly pleasant land
On what foundation do you build?
To the work! to the work!
Simply trusting
Jesus shall reign where'er the sun

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No. 15.

When my final farewell
Hasten, sinner, to be wise
Only Jesus feels and knows
Oh, the clanging bells of time!
Art thou weary?
They dreamt not of danger
Look away to Jesus
My hope is built

No. 16.

Shall we meet beyond the river?
When peace, like a river
By-and-by we shall know Jesus
Repeat the story o'er and o'er
Thou, whose almighty word
I am now a child of God
Thou didst leave Thy throne
Oh, my Saviour, hear me!

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Of thy love some gracious token

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Jesus Christ is passing by
Heal us, Immanuel
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Rock of Ages, cleft for me
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In evil long I took delight
Come, let us join
Come, Thou Fount of every blessing
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Oh for a thousand tongues
I'm a pilgrim
Shall we ever?

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As the serpent raised
All ye that pass by
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Shall we meet?
Come to the ark.

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Plunged in a gulf
There is a Name.

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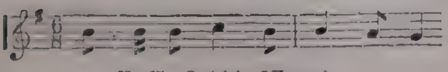

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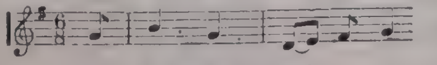
To the work! to the work!
Low in the grave He lay
'Twill not be long—our journey here
Simply trusting every day
"Nearer the cross!" my heart can say
Down in the valley with my Saviour
Have you any room for Jesus?



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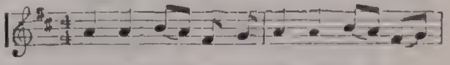
Long in darkness we have waited
Have you been to Jesus?
Be glad in the Lord, and rejoice!
Oh, hear my cry, be gracious now to me
Look, ye saints, the sight is glorious
Why do you wait, dear brother?
Fierce and wild the storm is raging
Saviour, like a Shepherd lead us



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There is life for a look at the Crucified One
Why perish with cold and with hunger?
Behold Me standing at the door
All hail the power of Jesus' name!
Only waiting till the shadows
Come, ye disconsolate! where'er ye languish.
A ruler once came to Jesus by night
I think when I read that sweet story of old

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CASE FOR THIS WEEK.

LETTER from REV. E. V. STEPHENS, BIBLE CHRISTIAN MINISTER.

Writing me from Holmesdale Road, Sevenoaks, Feb. 8, 1887, on behalf of a poor man needing medicine at reduced charge, Mr. Stephens says:—"The medicine I had from you strengthened my chest so that I can now preach and sing with great ease."

It was two years ago that Mr. Stephens first wrote me from Liskeard in Cornwall. He had had a Cough for four months; the expectoration had become purulent; profuse perspirations followed—appetite also failed. The doctors pronounced the disease to be Chronic Bronchitis.

Mr. S. commenced with my medicine at once as directed; and took an alkaline tonic, as he suffered also from nervous exhaustion and stomach derangement. Letters very soon reported an improvement, and correspondence continued until writing me in the July following. He says:—"I am happy to tell you that I am free from chest disease."

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UPPER BURMAH AND OPIUM.

By Rev. GOODEVE MABBS.

A few days ago, in Parliament, ryce asked Sir John Gorst about the sale of opium and spirits in the newly-annexed province of Upper Burmah. In substance Sir John replied that, under the regulations of March 19, 1886, licences for the sale of these deleterious articles were issued subject to the condition that they should not be sold to the Burmese. He said that the suspension of such licences would stimulate the importation of opium, the manufacture of spirits, and the sale of both; but the Secretary of State would advise that stringent precautions should be taken to prevent the issue of licences and the sale of these drugs, where the population is purely Burmese.

On several accounts Sir John Gorst's reply is remarkable. Tacitly it admits that both opium and spirits are injurious to the Burmese, as well it may. In your issue of February 3 last I quoted an official statement on the subject, made by the Chief Commissioner, of what was then British Burmah, but is now known as Lower Burmah, in which he sums up the official evidence before him in a black catalogue of evils. The report of the Committee on East India Finance, in 1871, also furnished some sad and graphic details: "Prior to the introduction of British rule into Aracan, the punishment for using opium was death. The people were hard-working, sober, and simple-minded. Unfortunately, one of the earliest measures of our administration was the introduction of the Abkari rules of the Bengal Board of Revenue. The Assistant-Commissioner, Mr. Hind, who had passed the greater part of his long life amongst the people of Aracan, described the progress of demoralisation. He saw a fine, healthy generation of strong men succeeded by a rising generation of haggard opium smokers and eaters, who indulged to such an extent that their mental and physical powers were alike wasted. Then followed a fearful increase in gambling and dacoity. Indeed, so disastrous were the results of our opium policy in Upper Burmah that the Government of India were at last obliged to take means largely to restrict the consumption of opium.

But if the smoking of opium produces "demoralisation, misery, and ruin" among the Burmese, as Commissioner Aitcheson declares that it does, why not also among their Chinese neighbours, many of whom also reside in Burmah, or resort to it for the purposes of trade? Is it because we do not look to them for "the development of the land revenue" that we are criminally indifferent to their welfare? Or, is it because our opium trade is so profitable that we are unwilling to surrender it? The Chinese declare that the regular use of the drug in their country produces effects similar to those ascribed to it in Burmah, and they object to it on these very grounds. In 1839 they forcibly resisted its introduction, even at the risk of war, and defeat did not induce them to legalise the trade. Indeed, this was not brought about by us until 1860, after our third victorious campaign.

But were it admitted that only the Burmese are likely to be injured by opium, what could be more futile or more disingenuous than to issue licences for the sale of opium and spirits in Upper Burmah on the condition that these articles should not be sold to the Burmese? Allowing for human nature, is there any probability that such a condition would really be observed? And if the people of Burmah are more susceptible than others to the seductions of opium, as the limitation would imply, must not that fact increase the improbability? This must be so well understood by our Indian officials that the condition referred to seems to have been formulated chiefly to throw dust into the eyes of the British public.

But the Secretary of State believes that to suspend the issue of licences would be to stimulate the importation of opium. How can this be? As the monopolists in British India we can withhold the drug if we please; and as the rulers of Burmah we can exclude the importation. But from the province of Assam on the one hand, which, for the sake of revenue, we have allowed to be debauched, opium doubtless in any case will be more or less smuggled in. On the other hand, from the Western provinces of China, where during the last twenty years opium has been cultivated in increasing quantities to satisfy the craving which our selfish and wicked policy has done the utmost to promote, the less potent and the cheaper drug is doubtless making its way into Burmah. Can we keep it out, or shall we lessen the evil of its introduction by licensing shops to sell our own stronger opium as well? But then we shall share in the profits, even if we ruin our customers; and we call ourselves a Christian nation!

Hitherto it has been our policy for the most part to protect our Indian subjects from the disastrous effects of opium, while we promote its sale among the Chinese. In Lower Burmah we took a different course until the people rose up against it with a great and bitter cry. Now, whilst hypocritically pretending that we wish to protect the Burmese from the evil, we profess ourselves powerless to prevent it, because the curse that we have so long imposed upon China, and which in a less degree we have permitted in Assam, has come home to roost in our possessions in Upper Burmah! Is it not time for Great Britain totally to change her opium policy and to make an end of the trade once for all?

◆

SANCTIFICATION AND HOPE.

BIBLE-READING BY REV. HUBERT BROOKE, READ AT KESWICK CONVENTION.

Taking 1 Pet. iii. 15: "Sanctify in your hearts Christ as Lord, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (R.V.), he said:—

There are three things suggested by this passage. First, sanctification as here implied; second, the hope of the believer; third, the reason of the hope to questioners. A time may be near us all when the hosts of infidelity will come upon us like a flood, or when we shall be met in our home surroundings with persecution. But let us not shrink from it, or seek by devices or subterfuges to escape giving our testimony, but sanctify the Lord in our hearts; and thus we shall make fresh discoveries of grace, and thank God for the danger that brought us nearer Him.

It seems quite out of place to tell men they are to sanctify the Lord, but its meaning is to separate, to devote to one end and aim. It is to separate Christ from all other lords, and to yield Him the position of Lord and Master and King. You are to do to the Lord Jesus Christ what Israel did to David (2 Sam. v. 3); they anointed him King. Was that his first anointing? No. Twenty years before the Lord had done this, but the people did not admit his claims; they withheld the absolute authority of autocratic power which was his by right, but now at last they make Him king, definitely, once for all.

What was the experience of the Israelites should be that of every saved soul. Of the increase of *his* government there is no end. Enemies must be subdued north, south, east, and west, till from Dan to Beersheba all is brought into settled peace and perfect control. And this aspect is perfectly true for the believer, who, having made Him King once for all, is then only in the right condition to recognise his authority over will, home, pleasures, joys, all. If his claims are thus recognised, one part after another of your being will be brought under his dominion, and thus in your little round of life there will come a foretaste of the glory that is yet to be. Of the increase of his government there shall be no end.

Such is the theory of sanctification in its double aspect, but the theory is a poor thing alone; a cold doctrine; clear, perhaps, to the eye but, when translated into a matter of experience, when it is enthroned in the heart, and holds undivided rule there, a blessed thing indeed! What, then, is the "hope" here mentioned? Assuredly the second coming of Christ, when these bodies shall be changed and glorified; and, if such be the future of these bodies of ours, let them now be treated and used as becomes the glorious future to which they are called.

Our third clause urges us to be ready with the reason of this hope. It is a fact that Christ dwells in the believer's body now (Col. i. 27; Rom. viii. 11), and, if God raised Christ with a glorified body, He will likewise so raise ours, and death shall have no more dominion over us. Are you able to give a reason of your hope? Have you grasped this result of the Divine indwelling? It is possible to be a spiritual pauper for lack of the inheritance which is yours. Hence Paul's indignant questions beginning in several parts of his Epistles, "Know ye not?" If Christ be not sanctified in your hearts, your reason will fail you when inquiry comes, and your power will be gone.

There are three deductions as to the truth of sanctification:—(1) The principle on which this Divine indwelling takes place and is sustained. (2) The prejudices with which this truth is met by objectors. (3) The perversions of those who are led into it and are sometimes led astray.

As to the first, as ye have received Christ Jesus, so walk in Him, and as there are three great factors concerned in our reception of Christ, viz., the Word, the Spirit, and faith (Gal. v. 26), so these three are connected with the indwelling of Christ in the believer (Eph. iii. 17). Let, then, this question come home to each one of us: Does my sanctification rest on this threefold basis?

To those who oppose this blessed truth it is sufficient to say that the underlying principle of sanctification as of justification is: there must be working in, before working out. There must be faith first, then fighting. Life and health first, then growth. But saddest of all is the perversion of this truth by those who once enjoyed it. It is important to remember that a gift can neither be given nor received gradually, but its benefits can be gradually enjoyed. Some have said, "I am now absolutely without sin." Of such we can only say, "If we say that we have no sin we deceive ourselves, and the truth is not in us." Beware of claiming more than God's Word warrants, and honour its restrictions as well as its promises. The man who can say he is sinless, is condemned by God's Word as making Him a liar. Our text shows that the heart can be yielded to Christ's dominion, but this presence of Christ in the heart does *not* mean that the believer is sinless. It *does* mean that sin shall not have dominion over us.

Like old Zachariah, we can rejoice that, being delivered out of the hands of our enemies, we can serve Him without fear. Every believer is invited, commanded, and enabled to sanctify Christ as Lord in his heart, and it is a shame to us if we do not do it. Jesus will bear all the burdens of, and deliver out of all temptation, the believer who absolutely trusts Him. That you may know the mighty power of the Word, pray over it, compare spiritual things with spiritual, search, dig deep into it, build high into it, obey it, delight in it, meditate on it day and night. It is the only unfailing guide, the only ever-watchful guardian, which shall be with thee when thou walkest by the way, when thou liest down and when thou risest up; the only companion which never wearies and never fails.

BENEFIT SOCIETIES FOR SERVANTS.—In answer to our recent query we have received the addresses of several societies established for the benefit of domestic and other servants. Several friends draw attention to the sick club in connection with the Y.W.C. Association, 316, Regent-street, W. Among the other institutions named are, the General Domestic Servants' Benevolent Institution, 32, Sackville-street, Piccadilly, W.; Church of England Temperance Women's Benefit Society, 112, Palace-chambers, Westminster, S.W.; Daughters of Temperance Sick and Burial Society, 138, Bedford-street, Lower Moss-lane, Hulme, Manchester; Family Temperance Benefit Society, Kensington Hall, Balm-street, Kensington, Liverpool.

For the Young.

LESSNOS FROM FLOWERS.

I think that flowers are very important things, not only for beauty, but for teaching. In support of this I will remind you that of Solomon, the wisest man of his time, the first thing said in his praise was that he spoke of trees, from "the cedar that is in Lebanon," beautiful to look at, majestic in size, "to the hyssop on the wall," a little weed, which was used in the Passover sprinkling. And by way of contrast to this commendation of a wise man, one of our greatest poets, wishing to condemn a man for his stupidity, said of him—

A primrose by the river's brim—
A yellow primrose was to him,
And it was nothing more.

I think he meant to say that if we have the sense to listen, a flower has a good deal to say to us.

Will some of you spell the word "flower"? You see, it has six letters, the first of them being **F**. Let us see if *Faith* is taught by flowers.

Mr. Smithies, who used to conduct *The British Workman* paper, was a very kind-hearted man. Many years ago he went to visit the Lancashire people when they were starving. At this time they had no work, because no cotton came into the country for a long time, so they had nothing to weave in the factories. In one house he found two old people sitting in a room where there were no tables, no chairs; in fact the poor man had sold nearly everything he had, except a very nice flowering plant in a pot in the window. Mr. Smithies said, "Well, you can get one or two shillings for that." The old man replied, very firmly, "We cannot sell that." "Why not?" "Because that flower, by growing so nicely in our miserable room, and by being so bright when everything else was dull, has preached to us all the time, 'Trust in God.' We said, it seems as though God meant it to keep up our faith. We cannot now sell that which has been our helper in our trouble."

The next letter, **L**, cannot be made to stand for a better word than *Love*. How plants love the light, and how they grow out towards it. Not many yards from my house is a small window which is beautiful from the street all the year round with flowers, but if you look at these plants from the room inside, the flower stand is dull and ugly enough. The flowers love the light, and we, the passers-by, have the pleasure of looking at the bright blossoms, because they grow towards the light.

You know how a climbing plant will cling to its support, how it seems to love it and depend on it, and follow the course of the stick, or string. Think of the French bean, or the more beautiful canary creeper, and you will see how a plant may be made to creep almost anywhere. And that is the reason, my boy, why your father is very careful who is your friend; because if you are intimate with a bad young man, or a silly young woman, you will be drawn by your friendship into their ways. You do not know how dull, how very sad, or how very full of pain those poor people in London may be, who will get your flowers. I know how much they are valued in a hospital, which is generally a bright and cheerful place. But how much more precious must they be in dirty homes, in narrow back streets, in courts and alleys, where the sun shines seldom, if at all. And your bunches may go to cheer the hearts of some lonely ones.

And now to a fresh letter in the word *flower*—the letter **O**. *Order* and *Obedience* both begin with the same letter. If I had to show you how the creation obeys the command of God, I should ask you to find all the plants you could get—the green scum from a pond, sea-weeds, ferns, mosses, and flowering plants—and I would try to make you understand how they all stand in their classes, how some of them have more parts than others, and how all of them can be sorted out, classified, and arranged in their orders. There are said to be about eighty thousand different kinds. But remember this; seeds from one of these would not raise another plant; each plant has its own seed. You may see on a piece of paper three or four kinds of fine dust—it appears like dust—but one dust will grow up into ferns, another into puff-balls, and so on; but the puff-ball dust never makes ferns, nor the fern seeds (or spores) ever come to be puff-balls. So that the growth of plants is always orderly; and when the seeds of good corn and of weeds are mixed up at the time of sowing, the corn sprouts up from the corn seeds and the weeds spring up from the weed seeds.

There was a very dirty cottage, indeed, in Long Row, Avonbury, and the dust and cobwebs in the window left little room for the light to come in. Mrs. Smith, who visited some of the poor people about there, thought she would try the effect of a plant, so she took a nice geranium just coming into bloom down to Tom Tinker's wife. The poor woman had few things given to her, so she took care of this plant, giving it some of the tea left in the potnight and morning; then she cleaned the windows to let the plant have some light; then she took away the cobwebs, but so much light came in, and the plant looked so bright, that they could see how dirty and untidy the room was; and then they made the room neater, and whitewashed the walls, all because the plant, by its beauty, had taught them to love *order*.

Flowers teach us to *work*. The word work is suggested by the fourth letter, **W**. Silently the buttercup makes honey (not butter) in her cup; if she did not it would be useless for the busy bee to improve the shining hour. And all flowers, all plants, whether they have flowers to make honey or not, are industrious workers. Where would you get your coal if plants had not grown up, fallen, and become matted together in the great marshes in the ages long ago? How could your house be built without the planks and beams which grow in great dark forests of pine?

The largest trees in the world are those which grow on the mountains on the other side of America. Some are much higher than the highest point of St. Paul's Cathedral, and one is so large at the bottom that an archway has been cut in the stem large enough for a horse and cart to be driven through; yet the seed is very small indeed. What work, what patient toiling there must have been in the growing seed, in the tiny plant, and in the tree, for it to become so great. Try to think how small the result must be each day in such an enormous tree; and when you think how small your efforts are to do right, and to follow Christ, remember the great tree, and hope, and pray that your little efforts are recognised and encouraged by your Father in heaven.

We will now try to see whether the letter **E** shows that flowers teach us *Earnestness*. If there is a comfortable, well-to-do-looking plant, it is the sungreen—a great cushion of thick juicy leaves in circular nests, and sometimes a large strong stem with blossoms rising out of the middle. And all this healthy growth, this solid vegetation has sprung from what? Rich, moist earth? No, the dry surface of a tile on a house-top. The plant was meant to grow, so it set about in earnest, found food and moisture in a wonderful way, and that is how to make the very best out of small means.

It reminds me of a young German, who came to Bristol about sixty years ago. As soon as he had found a small quiet home for himself, he at once gave all the money he could possibly spare towards supporting a cottage for a few orphans. It was wonderful where the money came from, and it is still more wonderful how the thousands of pounds are sent every year to keep the two thousand orphans who are now under the care of George Müller. The two cases are much alike; we see the plant on the dry stone, we think of rich earth as being needed for the roots to pick up their nourishment. We forget the sun which gives the true light to the sungreen. So men are apt to forget that the prosperity of the Müller orphan houses is dependent on the power of the Highest, who makes men give their money. No, not *their* money, his money lent to them, to support these poor little children.

The last letter in our word is **R**. It will best represent *Righteousness*, or leaving out the middle, *Rightness*. A man who used to examine horses for me employed this word *right*, when he wanted to give a very good report, either of the horse's body or character. Any anxious question about the sight, or the wind, or the temper, or the near hind leg, was answered by "He's right, sir." He did not say "all right," or "quite right," simply "right." It was this horsey man's certificate of merit. And this word "right" will include most of the others which we have been thinking about. Faith in Christ, love to God, obedience to parents, orderliness, industry, heartiness in work, all will appear in the child or the man who is "right" with God.

God has made man in "his own image"—the most perfect body, mind, and soul—but sin has come in and spoilt the beauty of all; the man is no longer "right," he is crushed, or bruised, or in some way disfigured. What is to be done? Christ comes and offers to give his "rightness" to us, to set us right again. How happy are those of you who, while quite young, have given your hearts to Christ, and have asked Him for his rightness.—*Sunday-school Chronicle.*

SEASIDE SERVICES FOR CHILDREN.

August:—Mr. E. Arrowsmith, *Scarborough* and *Filey*; Mr. Hutchinson, *Bridlington*; Mr. Dennes, *Whitby*; Mr. Spiers, *Redcar*; Mr. J. H. Greene, *Saltburn*; Mr. Haley, *Whitley*, *Newcastle-on-Tyne*; Captain Chapman, *Cromer*; Mr. Chaplin, *Felixstowe*; Messrs. C. H. and E. Collier, *Herne Bay*; Mr. Seagrove, *Broadstairs*; Messrs. Carrot and E. Hughes, *Deal*; Mr. E. Jaquet, *Walmer*; Mr. Trickett, *Eastbourne*; Mr. Figgis, *Brighton*; Mr. Pitts, *St. Leonards*; Mr. Barnard, *Littlehampton*; Messrs. Gibbert Hughes and Howard Staines, *Worthing*; Mr. Hall, *Southsea*; Mr. Salisbury, *Bournemouth*; Rev. A. Storrs, *Sandown*; Mr. Pericles Green, *Weymouth*; Mr. Symonds, *Swanage*; Mr. Huckett, *Dawlish* and *Teignmouth*; Mr. Harris, *Weston-super-Mare*; Mr. Moore, *Ilfracombe*; Mr. Bellingham, *Llandudno*, *Colwyn Bay*, *Llanfairfechan*, &c.; Mr. Greening, *Tenby*; Messrs. Kirlew, and Shaw, *Lytham*, *St. Ann's*, *Blackpool*, &c.; Hon. W. G. Scott, *Elie* (*Fife*); Rev. W. J. Hindley, *Margate*.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, August 21, Matt. xv. 1—14; Monday, August 22, Matt. xv. 15—28; Tuesday, August 23, Matt. xv. 29—39; Wednesday, August 24, Matt. xvi. 1—12; Thursday, August 25, Matt. xvi. 13—28; Friday, August 26, Matt. xvii. 1—13; Saturday, August 27, Matt. xvii. 14—27.

CONVERTED PRIESTS.

In *Le Signal*, M. Reveillaud writes on behalf of those Roman Catholic priests who are leaving Popery. No better symptom of the great movement which is to deliver France from the fatal yoke of Popery, can probably be found than this desertion from the ranks of the clergy. In spite of menaces and anathemas, in spite of the opposition of family, and of public opinion; at the risk of abandoning friends, of being treated as Pariahs, without position and perhaps without bread, many of these men are obeying the voice of conscience.

As their church excommunicates them, it is to the Protestant Church they turn. Should we not then receive them, extending to them a helping hand? With the Jesuit education, which falsifies the conscience and corrupts the heart, can we wonder if some are false and unscrupulous? But this is supposing the worst; thank God, in most cases these liberated captives seek to bring true liberty to others. The revelations made by these ex-priests of the secret desires of many of their colleagues to come out too, should lead us to offer help and sympathy to them. It is for us to seek to fulfil the Lord's promise to such as forsake all, that they "shall receive a hundredfold more now in this time."

COPENHAGEN.—We make more progress in our work than ever before, and now hold from thirty to forty meetings in the open air every week. We have also well-attended meetings in the Bethesda three evenings weekly. The Salvation Army is doing good work, and, although I cannot agree with them in all things, I am glad that these good earnest Christian people have come to preach the Gospel here, as we want as many workers as possible to stir up this pleasure-seeking population of Copenhagen. W. Wright.

Letters to the Editor.

QUALIFICATIONS OF A MISSION PREACHER.

SIR,—Having been for some months entirely devoted to mission work, I wish to chronicle certain impressions which I have received in the course of it as to the needed qualifications for such ministry, which may possibly be of use to others. I would lay stress on the following points :—

(1) The mission preacher must appreciate the work of the regular pastor. In the past the unjust depreciation of pastoral work has in part been the cause of the unjust depreciation of evangelistic agency. Alas! for evangelists who talk as if a darkness that might be felt enveloped congregations until they come to disperse it. God blesses justice in Christian work and the proper valuation of the labour of all his servants. The true evangelist will often realise: "Other men have laboured, and I am entering into their labours."

(2) If the mission preacher is wise, he will not lay too much stress on visible results. But why should we not copy the angels, and rejoice at once over sinners as actually converted to God? Simply because we have not angelic insight. We can only know men by their fruits, and must wait before we confidently pronounce on them until those fruits have time to show themselves. The bane of evangelistic labour has often been its premature boastfulness of results which have not seldom been tabulated and set forth in print with much blowing of trumpets. And this insatiable demand for the visible may easily lead to improper ways of attempting to secure it—namely, the putting of pressure on persons, leading them to say more than their genuine convictions would warrant.

I believe fully in the "inquiry-room" and the supplementing of public discourse by private teaching; but it is an awful thing to approach closely a human soul, and he who treads its avenues ought to put his shoes from off his feet and walk with a God-inspired wariness, knowing that he may easily do harm as well as good. To heal men's moral hurts slightly; to tell them that they are converted before God's Spirit does, is to help them to a formal profession, and the Church to members unworthy of the name. Nor can I advocate the instant opening of the Church's doors to those who think they are converted through the mission. "Let these also first be proved." Let the pastor have some interviews with them. Let there be time for the chaff (if any) to blow away. Premature church membership must be a great evil; for those who are members of the church, not of Christ, regard themselves as standard gold, "hall marked," as it were, by pastor and deacon.

(3) The mission preacher must trust more to God's truth than to man's anecdotes. Not thus have the greatest spiritual victories been won. I have been struck, in reading that admirable and helpful book by Rev. Owen Jones, entitled "Some of the Great Preachers of Wales" (a book truly for all ministers), with the fact that the discourses of these men which God so richly blessed were properly sermons, for they have in them an unmistakable theological backbone. The "address" of which I complain is a kind of invertebrate sermon—the place of the theological backbone being supplied by a loosely-jointed series of anecdotes. Certainly for such congregations as we have in ordinary missions the "sermon," as containing more of real teaching, is better than the "address." The possibilities of the "sermon" are very great. It may be brightened by a judicious use of anecdotes, and popularised by apt illustrations, without losing its distinctive character.

(4) The mission preacher must beware of merely denouncing sin in general. He must analyse sin into sins. The common sins of life, not those of ancient Babylon; the commonplace sins of life, not simply those which are the rarer and more tragical exhibitions of iniquity, should have such a place in his preaching that the average offender shall see himself guilty.

(5) The mission preacher must frequently insist on the great retributive laws, and the anger of God against sin. In his brief ministry he must beware of giving the impression that while there is much for the obedient to hope for, there is nothing for the disobedient to dread, in the life to come. No futurist fancies, no teleological speculations should hinder him declaring that for the unforgiven the great retributive laws overleap the bounds of time, and follow the wilful sinner into the "ages of ages." These austere truths must be uttered not austerely, but with the inflexible resolution of the man who sides with the justice of God while he sighs over the sin that makes the exercise of that justice inevitable. It is so much easier for us to preach the more genial verities, that preachers need carefully to watch themselves lest the tragical side of truth should be almost insensibly suppressed by them. It would be a wholesome exercise not only for evangelists, but for pastors generally, to go through a list of a year's sermons, and to find out what proportion of them contained any reference to punishment beyond the present world.

(6) I think the mission preacher should speak to Christians as well as to the unconverted. I have found a short exposition of Scripture given to the former during the "reading" to be useful. I am sure that in our special services we should largely aim at the elevation of the spiritual life of the Church. One of the reasons why God cannot give some churches many converts is that they are not ready for them, and would not know what to do with them.

(7) Most important is it that the mission preacher should approach and continue his work in the spirit of earnest prayer for the souls of men. Professor Finney has recorded that if ever that spirit declined in him for a single day, to the same extent his work declined. Definite prayer for each mission seems, from my experience, to be the Divine order. Successful prayer for one mission is not enough to secure the blessing for the next. New triumphs demand new entreaties.

(8) Above all, the mission preacher must be filled with the Spirit. His brief ministry especially needs that the Spirit of God should work in him mightily, and so should work through him mightily. All the ill-self in him—the vain, proud, obstructive self—must come to the vanishing-point, that so from that point the Spirit of God may advance upon him with a large baptism of gifts and graces. Truly, whether we are evangelists or pastors, we shall find that the death of self is the life of the sermon. I would merely add to this that hitherto I have found the work of conducting special services amongst Congregational churches a matter of real delight both from the sympathy of the pastors, the kindness of the members, and from the fact that not a few persons have professed to receive spiritual benefit—how many I can only leave for the Great Day to declare.—I am, Sir, yours faithfully,

Birmingham. J. F. T. HALLOWES.

A WORKING MEN'S ASSOCIATION.

SIR,—The extract you give in a recent issue of THE CHRISTIAN, from your Boston namesake, in reference to infidel literature, must have been read with painful interest by all your readers. The description is very true as regards our English workshops, and, though the Christian Evidence Society does good service, no adequate force seems to be brought to bear against the tide of unbelief and infidelity.

With the personal influence of openly professed opponents of Christianity in the workshop, the attractions of the public-house, the opportunities of desecrating the Sabbath made so alluring by Sunday excursions, is it a matter for surprise that so many take the downward course, especially as so many of our places of worship are practically closed against the "working man," or, at least, his presence is not encouraged?

Some direct effort ought to be made to reach our working classes, and I think this can best be done, if not *only* be done, *by* working men. In my experience of workshops and factories I have noticed that among those employed there is frequently a small sprinkling of really converted men; but with so many against them they are either silenced by timidity or overborne by the weight of opposition. The forces against them are united in opposition; but they are separated, and, like the Israelites in the time of Nehemiah, need the sounding of the trumpet to call them together. Why should we not have our Christian Association for Working Men, somewhat after the manner of the Y.M.C.A., to bring together Christian working men for mutual help, and so form an aggressive body against the evils of the day?

I have felt this matter laid upon me for some months past, and now bring it forward in the hope that others may be stirred up to see the necessity for something being done.—I am, &c.,

JOHN J. BENNY.

65, *Evershot-road, Crouch-hill, N.*

"NOTHING TO DO."

SIR,—THE CHRISTIAN is welcomed every market night (Saturday) in the country farmhouse of which I am mistress, but though I have taken the paper through a newsagent for many years I have never ventured to address you before. I am led to do so now by the interesting contribution under the above heading, in your issue of August 5, by Rev. J. E. Linnell. He says rightly that our country parishes are becoming depopulated, the land impoverished, our best villagers driven away into other lands, or compelled to crowd into already over-crowded towns, &c., and goes on to say, "I will not now attempt to show whose the fault may be, or where it may be found, if it should lie in circumstances rather than in persons."

But the tone of his paper does to my mind cast a reflection upon the farmers, when he speaks of their being "charged with refusing work to the hurt of themselves and their farms, and labourers are told that they now reap the fruit of what they sowed, when, yielding to the advice of professional agitators, they claimed higher wages a few years ago." I cannot understand farmers who would act in such a foolish and vindictive way as that; self-interest, if no higher motive, would teach them better. The times are exceptionally hard, and farmers cannot afford to keep the hoe going in the summer months so as to help the poor to face the winter now as they used to. It is not, I am sure, from any resentful remembrance of undue pressure in the days we saw some fifteen or sixteen years ago, but just because their capital has dwindled away, and present prices are so low that the cost of production must be made as low as possible. It is over-production and foreign competition we farmers have to cope with now.

I know we are all too ready to study self, and think our rights are greater than our neighbours'. Still I must call Mr. Linnell's attention to the fact that the poor are not the only sufferers from the depressed times. How many farmers there are with hair whitened before its time, and hope and health gone, with "nothing to do"? I may speak, for I have been associated with farming all my life—with working farmers I mean, not gentlemen farmers—and we have tried to help the labourers always; having men now working for us whose fathers worked for our fathers. But we are brought so near to other lands now by means of telegraph and steam, with perfect machinery abroad to help, and perfect appliances for transit; besides which, foreign consigners are favoured by our railway companies to the prejudice of the home-producers.

Then there is our climate. That is in higher hands than ours, but it is certain that the foreigner can grow better quality than we can, and undersell us on our own soil. I cannot wish food dearer while there are so many poor in the land, but I should be thankful if the conditions of English farming were such that we could meet our expenses, and give employment to a happy and contented set of labourers.

Our men have no hesitation in saying "their soul is their own," and it is perfectly right they should speak out if they have a grievance. They are a valuable class of men, and I regret to see or know of them being out of work; it means mischief to themselves, and to others.

Mr. Linnell's closing paragraph touches the root of the difficulty—selfishness, and a lack of conscience toward God all round. If present trials lead us as a people to be more frugal, and, above all, more God honouring, we may take Psalm ciii. as our song yet, and thank Him for adversity. I enclose my address, but prefer signing myself,

Yours faithfully, PETERBOROUGH.

SINS OF OMISSION.—James says that "to him that knoweth to do good, and doeth it not, to him it is sin." The sin, here defined, is one of omission. The opportunity of doing good is present and seen, but the good is not done. The obligation to do good is disregarded, and this is sin. A fearful amount of sin in this form is committed by men.—*Independent.*

Among the Churches.

CHURCH OF ENGLAND.

The Church Missionary Society have accepted Miss Emma Goldie for work in China at her own charges.

A special mission will be held at Hardsfield on October 15 to 25, the missioner being Rev. G. Howell.

In a paper read at the annual meeting of the Bangor Diocesan Conference, Rev. R. W. Griffith, rector of Llandegal, said that the Church was for the people—not the people for the Church.

Rev. F. E. Wigram, honorary secretary of the Church Missionary Society, who has been on a visiting tour of some of the Society's stations, is expected to reach England about the first week in September.

Rev. R. P. Ashe is on his way back to Africa. Rev. James Johnson, of Lagos, has taken leave of the Church Missionary Society committee on his return to West Africa. Mr. Johnson has spoken freely of the spiritual benefits received by him from this visit.

The Beckett Home for Waifs and Strays, at Meanwood, towards which £1200 was contributed by Miss Beckett, of Gainsborough, was opened on Tuesday, last week, by the Bishop of Ripon. The Home will accommodate thirty girls.

The next presentation to the living of Chilcompton was recently submitted for sale at Tokenhouse Yard, but no offer was made for it, though it was described as a very desirable investment. The present incumbent is seventy-eight years of age.

The Daily Chronicle notes that several Church livings in different dioceses, recently offered for sale, have not only not been sold, but have not elicited a solitary bid.

There are said to be 700 men ordained every year in the Anglican Church. The number of vacancies which occur every year, together with the number of new livings, is about 550, so there are about 150 ordained every year for whom there are no churches.

On a recent Sunday Mr. Henry Varley preached with much acceptance in the pulpit of Rev. Dr. Bennet's church in Chelsea. If some of the more courageous clergymen of the Church of England would imitate Dr. Bennet's example, and invite Nonconformist ministers or laymen to preach for them, the wall of partition between the State Church and other denominations would soon fall down.

A writer in *The Nonconformist*, describing a visit to All Saints' Church, Margaret-street, on Monday week, when "the occasion was the burial service of the late Mother Superior of All Saints' Sisterhood," says:—"What with the posing of the clergy, the genuflections, bowings, and prostrations of the majority of the congregation, the *coup d'œil* made it difficult for an outsider to realise that this was a ceremonial in a Protestant church."

Letters dated March 14, from Mr. Mackay, in Uganda, state that a great fire has destroyed King Mwanga's house, and the Arabs had persuaded him to give orders that all his young men were to read the Koran: both of these circumstances causing some alarm among the Christian converts. One Christian had been arrested, and, it was believed, put to death. Emin Pasha has sent to Mr. Mackay two tusks of ivory, value £55, as a contribution to the Church Missionary Society, in acknowledgment of Mr. Mackay's services in his behalf.

CONGREGATIONAL.

Rev. John Morgan, of Whitefield Tabernacle, Leonard-street, City-road, has returned from his annual evangelistic tour in Devonshire, having visited Exmouth, Totnes, Ashburton, Chudleigh, and Weston. The meetings held were generally well attended, and many testified to great good received.

SALVATION ARMY.

"Captain" Roberts, of Swansea, has been sentenced to fourteen days' imprisonment for an alleged obstruction.

The Army have recently commenced work in Amsterdam. There are already over one hundred "soldiers" there.

A column and a half of last week's *War Cry* is devoted to the reporting of cases of faith healing in connection with meetings by Major Pearson.

A correspondent of *The War Cry* says that Liverpool is steeped in vice, and there are to be seen sights hardly equalled in Marylebone or Seven Dials for depths of misery, squalor, filth, and wretchedness.

While travelling on a road on the side of a mountain in Switzerland, the Maréchale sustained a serious accident, through a large piece of stone falling from the mountain above on to her arm, and bruising it seriously.

PRESBYTERIAN.

The fourth meeting of the General Presbyterian Council falls to be held in London next year, between June 26 and July 6.

At the last meeting of the London Presbytery it was reported that the Foreign Mission fund is the only scheme which does not show a decrease.

The amount received to the present time on account of the Free Church of Scotland Sustentation Fund is £1000 less than last year. There is a growing feeling that there is a lack of energy in the management.

The London Presbytery have arranged to receive the Independent congregation at Hackney, ministered to by the late Dr. M'Auslane, into the fellowship of the church on September 28.

Two young men were recently dismissed from a hotel at Gairloch, N.B., for refusing to drive out pleasure parties on the Lord's Day. This was made the occasion of a large and representative meeting in the Free Church, to protest against Sabbath desecration in the hotels in the summer season.

SOCIETY OF FRIENDS.

F. L. de Carteret, of Jersey, is engaged in evangelistic work during the summer months, and has conducted various services with acceptance.

Thomas Little, of Manchester, late teacher at Rawdon, goes out to Friends' Mission, Brumana, Syria, where his services are needed, and will be heartily welcomed.

George Wilkie, late head master of Rawdon School, is likely to settle in Kent for teaching and evangelistic work, under the auspices of the Home Mission Committee.

A series of tent meetings has just been concluded at Gloucester, including street-preaching, Bible-readings, and children's meetings; forty-six gatherings in all were held satisfactorily.

Josiah Dillon has reached Manchioneal, Jamaica, and finds the work progressing there. Meetings for worship, Sunday-school and temperance work are all well sustained. Drink ravages the island, and the English show a terrible example. The Friends are starting a day-school.

BAPTIST.

The seventh anniversary of the pastorate of Rev. H. W. Taylor at St. Albans has been signalised by the addition to the church of forty members.

Broadmead Chapel, Bristol, was reopened, after alterations, on Sunday week, when Mr. J. Manton Smith preached morning, afternoon, and evening.

The pastor of Queen's-street Chapel, Erith, has taken much interest in the fruit-pickers in Kent; short services, with bright singing, have been conducted in the vicinity of the huts.

At George-street Chapel, Plymouth, on Thursday week, farewell was said to two members of the church, Rev. J. Percy Bruce and A. G. Shorrock, who are shortly proceeding to China as missionaries.

The annual meetings of the Christian Association (Campbellites), occupying two days, were held at the West London Tabernacle, Notting-hill, last week, under the presidency of Dr. W. T. Moore. The secretary reported an increase in the membership of the churches affiliated with the Association, in London, Liverpool, Birkenhead, Chester, Saltney, Southport, Southampton, Cheltenham, and Guernsey. It was announced that 304 had been admitted by baptism.

METHODIST.

Rev. J. Champness has now over forty *Joyful News* evangelists.

It is said that twenty years ago there were only sixteen Wesleyan chapels in London, while to day there are ninety.

Mr. R. McLean, evangelist, is conducting a successful mission at the Methodist Free Church, Cross Stampford-street, Leeds.

Rev. John Bond has a list of one hundred local Wesleyan preachers ready to take work within forty miles of the Bank of England.

Special services have been conducted in connection with the United Methodist Free Church, at West Vale, by Miss Cook, of Halifax.

Rev. W. T. Davidson will deliver the Fernley Lecture next year. The subject will have reference to the place of "Conscience" in the spiritual life.

A Vigilance band of young men in connection with the New Connexion Church at Oldham, are holding open-air services for the people in the streets.

A new lecture and reading-room at the Wesleyan Church, St. John's-square, Clerkenwell, was opened last Sunday, when Rev. Thomas Champness preached on the occasion.

Rev. Dr. Pope, who, since he retired from the theological professorship at Didsbury Wesleyan College, has gradually become weaker, is lying seriously ill at his residence, near Manchester.

A united camp-meeting was held in the Cattle Market by the congregations of the Primitive Methodist Leeds First Circuit, on Sunday week, when it was estimated that two thousand persons were present.

At the Wesleyan Conference it was decided that memorials be signed by the President and Secretary, and forwarded to the Prime Minister, Secretary for India, and Secretary for the Colonies, praying for the abolition of the State regulation of vice in India, and other Crown colonies and dependencies.

In a few weeks, says *The Methodist Recorder*, the London Wesleyan Mission will have actually commenced work in the West-end of London, and no doubt its beginnings will be watched with keen interest. But the other centres, already so successful, must not be forgotten.

Writing to *The Methodist Recorder*, a correspondent, who has full knowledge of the country, says that no young missionary fresh from England should be sent to any station in West Africa, except in company with a minister of some experience of the climate, and of the kind and quantity of work that may be safely attempted by new arrivals.

The Southern Cross, of Melbourne, says the Tongan Government seem to have sadly failed in the execution of their most generous promises made to Sir Charles Mitchell, of toleration and forbearance. Thirty Wesleyan churches were re-opened after H.M S. *Diamond* left; but a law subsequently passed had the effect of closing half that number.

The Bible-class which meets in the Old Market-street Wesleyan Chapel, Bristol, on Sunday afternoons, has a history such as is identified with few organisations of the kind. It was started seven years ago by Mr. C. R. Parsons, the well-known author of "The Man with the White Hat." The class, which is for men, was commenced with thirty-three members, but the number now stands at six hundred. Mr. Parsons is enthusiastic in the work, and stirs the zeal and energy of those who become associated with him.

"FALLEN ON SLEEP."

Rev. George Austin, for forty-one years Primitive Methodist minister in various circuits.—Rev. A. B. Taylor, for thirty-eight years the esteemed pastor of the Baptist Chapel, Rochdale-road, Manchester. – Mrs. Thomas, wife of a former missionary of the Baptist British and Irish Home Mission.—Mr. Wm. Downs, one of the best friends of the Baptist Church, Ayr.—Mr. J. W. Newby, senior deacon of the Congregational Church, Sheen Vale, Mortlake.—Mrs. Edward Ingle, an invaluable worker in connection with the Baptist Church at Willingham.—Rev. F. Abel, C.M S. native pastor at Fyzabad, Oudh; he was connected with the Society for over fifty years.—Mr. Robert Arkley, of Duminald Castle, near Montrose, N.B., a staunch Free Churchman.—Rev. S. W. Reid (Free Church minister), of Helensburgh.—M. A. Alford (*née* Coates), an earnest worker among the needy poor at Stonehouse, Gloucester.—Rev. R. J. W. Wright, for thirty years vicar of Selston.—Mr. James Palmer, a Baptist local preacher, of Saltash.—Mrs. Wray, wife of Rev. W. Wray, Primitive Methodist minister, of Forest Hill.—Mr. W. Crook, an active member of the Baptist Chapel at Pole-street, Preston.—Mrs. Baldey, wife of Rev. Frederick Baldey, of Southsea.—Mrs. M. Edwards, of the Calvinistic Methodist Church at Brecon.—Rev. J. Bowen Jones, of Bargold, Wales.—Rev. Robert Cooke, a prominent minister of the Wesleyan body, at the age of 75 years.—Rev. W. Harley, Wesleyan Minister, Hornsey.

CONTINENTAL & FOREIGN NOTES.

GENEVA.—At the Federal shooting match held at Geneva, occasion was taken by the different religious societies to sell and gratuitously distribute Bibles, portions, tracts, &c. A large pavilion was erected for this purpose, ornamented by scrolls, on which were passages of Scripture, banners, &c. When the feverish excitement, the smoke and noise are over, it is hoped the still voice of peace may speak to many hearts.—*Journal Réligieux.*

MADAGASCAR.—The revision of the Malagasy Bible, which has been in hand, with some interruptions, for over thirteen years, has now been completed. On May 2 the usual prayer-meeting held by the missionaries at Antananarivo on the first Monday in the month, was made a special occasion of thanksgiving to God for the successful completion of the undertaking. Queen Ranavalona sent the Prime Minister to the service with a message of congratulation and thanks to the revisers and the Bible Society for the great gift of the Revised Bible to the Malagasy. Nearly half a million copies of the old version have been circulated among the people.

THE VICE OF GAMBLING, says *The Indian Witness*, is increasingly prevalent among all classes of Europeans and Eurasians in India. Young men in commercial establishments and government offices are being demoralised and ruined by scores. I know of professing Christians who have become ensnared and sadly corrupted by dabbling in race lotteries. I fear that our ministers know very little of what is going on under their very noses. If they do know, they appear to be remarkably careful not to let the fact be known. Light should be thrown on this whole business by those who are able to do so, and whose duty it is to grapple with immorality of every kind.

JEWS AND CHRISTIANITY.—In a series of articles on "Contemporary Religious History," *The Journal Réligieux* gives a very interesting account of Rabbi Scheinmann, of Poland, now in banishment in Siberia, who has been led to see that Jesus is the Messiah. He accidentally met with some of Mr. Rabinowitz's writings and Professor Delitsch's account of the Jewish movement in Bessarabia. About thirty Jews gather in his house, whom he teaches. One Rabbi amongst them was prepared to confess Christ in the little community last Whitsuntide. M. Scheinmann says the Jews in Siberia are much more ready to believe than those in Russia, because the former have no Rabbis to stifle the germs of thought.

A REMARKABLE CIRCULAR.—We read in *The Temoignage* that M. Catacano, the Inspector of Schools in Italy, has issued to the teachers a circular with which he says:—"You will have to develop and strengthen in the soul of the children, faith in God, the supreme and infinitely merciful Being. You will prove to the child by your own life, that man's object and aim is to become like God. Thus only may the solution of many educational and social problems be found out. A system of education which excludes religion cannot be perfect. Without doubt children should be taught the love of country; but it is still more noble to instil into their minds love to the God of mercy, and charity towards all men; this is the source of all virtues. I invite you, with a view to this end, to make your children read the Gospels."

MR. SPURGEON.—At the Metropolitan Tabernacle, last Sunday morning, Mr. C. H. Spurgeon announced that he had so far recovered from his recent attack of illness as to feel justified in hoping to be able to attend for some time to come to the usual ministrations connected with his church without being temporarily laid aside.

THEATRICAL MISSION. — Mrs. Courthorpe Todd writes from Macready House, Covent Garden:—The dormitories in Macready House are closed (although one floor is entirely furnished) until the whole of the purchase money for the building has been obtained. £2300 has been received, and we are waiting for friends to contribute the rest of the sum required, £2200.

Notes on Daily Readings.

SUNDAY, AUGUST 21.—CANTICLES IV.

The first six verses of this chapter may be thus summarised. "The king in a lyric song of five stanzas commends the beauty of the bride by images taken from various scenes and objects in different parts of his kingdom (1—5). The bride briefly answers (6)."—*S.C.*

6.—*Until the day break, and the shadows flee away.*—She "shuns the loving words of praise, and requests that she may be permitted to betake herself to the lonely places planted with myrrh and frankincense. 'Mountain of myrrh' and 'hill of frankincense' are appropriate names for places of devout meditation where one holds fellowship with God."—*Delitzsch.*

7.—*Thou art all fair, my love; there is no spot in Thee.*—There seems to be a distinct allusion to this verse in Eph. v. 27, "Not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," and as this is evidently the final state of the Church in glory (see the Greek for "a glorious Church") when "presented to Himself," it suggests that this scene (7—15) refers to the Lord's second coming (see Rev. xix. 7) when "the marriage of the Lamb is come, and his wife hath made herself ready."

8.—*Come with me from Lebanon, my spouse.*—"The order and collocation of words in the Hebrew is grand and significant, 'With me from Lebanon, O bride, with me from Lebanon shalt thou come, shalt look around (or wander forth) from the height of Amana,'" &c.—*S.C.* (which adds that the context favours the translation in brackets, "*wander forth,*" which is that of the LXX., the Syriac, and Kimchi). The snowy heights of Lebanon are typical of heaven, and amongst them, in all probability, lay the scene of our Lord's transfiguration, earnest of his coming kingdom.

16.—*Awake, O north wind; and come, thou south...Let my beloved come into his garden, and eat his pleasant fruits.*—May not this refer to a well-recognised scene connected with the Lord's coming, his awarding his saints their meed of blame or praise (north or south wind) as He reviews their works, those "fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God" (Phil. i. 11); see also 1 Cor. iv. 5.

MONDAY, AUGUST 22.—CANTICLES V.

1.—*I am come into my garden,* &c.—This first verse properly belongs to the last chapter, and is the close of the scene which may fitly be called the coming of the King. "The Song of Solomon here attains its highest elevation, and its former half is fitly closed."—*S.C.* Comp. Rev. xix. 9.

2.—*I sleep, but my heart waketh.*—The commencement of the second half of the Canticles, or (viewing it as composed of six Acts) of the Fourth Act. This Act or Idyl goes on to vi. 3. Hengstenburg calls the first three Acts the history of the union, and the last three of the reunion. If the first part ends with the coming of the King and the marriage supper of the Lamb, the second part goes back to the commencement of a Christian's sad experience of personal declension, or, as it is in Rev. ii. 4, "Thou hast left thy first love."

It is the voice of my beloved that knocketh.—As Christ is the first to seek the soul, and bring it unto union with Himself, so is He the first to seek reunion, where want of watchfulness has induced a temporary alienation of heart. See Rev. iii. 20, which distinctly points to this verse in giving Christ's remedy for Laodicean lukewarmness.

3.—*I have put off my coat; how shall I put it on?*—This refusal to readmit the Bridegroom proceeds from a lazy slothful condition of soul, unwilling "to do the first works," and so the Bridegroom withdraws Himself.

7.—*The watchmen that went about the city.*—The soul that is earnestly seeking renewed communion when Christ finds little sympathy from the mere ecclesiastical watchman.

10.—*My beloved is white and ruddy.*—The word for white means "dazzling white" (*Gesenius*) (see Mark ix. 3). The word for "ruddy" means "red"; it is used (Isa. lxiii. 2) of a garment sprinkled with blood. The words are suggestive of the beginning of a well-known hymn—

Jesus, thy blood and righteousness.

TUESDAY, AUGUST 23.—CANTICLES VI.

1.—*That we may seek Him with thee.*—The seeking soul may, whilst seeking reunion with Him, tell out his praises to others, who may thus be drawn to seek Him for their own salvation.

3.—*I am my beloved's, and my beloved is mine.*—"Repeated from chap. ii. 16, with a significant inversion. In that day of early love her first boast was her possession of Him, "My Beloved is mine; now she begins by confessing that she is his (comp. vii. 10). Thus invoked, He at once appears and addresses her."—*S.C.*

8.—*There are threescore queens,* &c.—"An allusion to what may have been historical fact when the song was written."—*S.C.* In its application to the "greater than Solomon" we must beware of a fanciful interpretation which would here distinguish between the Bride as a choice selection from amongst the saved, and the queens and concubines as the rest of the saved. These latter may, in figurative language, correspond to the "ninety and nine" of the parable; but if Eph. v. 25—32 and other like passages are to be believed, the Bride comprehends all the saved of this and past dispensations up to the coming of Christ at all events.

9.—*She is the only one of her mother.*—"Jerusalem which is above is free, which is the mother of us all" (Gal. iv. 26). *The queens and the concubines...praised her.*—See Eph. iii. 10, which points to the heavenly intelligences being meant by "the queens" and not souls on earth.

10.—*Fair as the moon, clear as the sun.*—"In these idyls the Lord looks on the saint as altogether lovely. And so in his eyes is the believer. A sinner in himself, he has by faith taken on him the beauty of Christ. He is 'in Him.' He has 'the righteousness of God' upon him. He is 'accepted in the beloved.'"—*J. G. Bellett.*

13.—*The company of two armies.*—"In thus translating the Hebrew word '*Mahanaim*' A.V. follows the Ancient Versions, LXX., Vulg., and Rabbinical commentators."—*S.C.* And so preserves the spiritual meaning which accords with Rom. vii. 14—25 and Gal. v. 17.

WEDNESDAY, AUGUST 24.—CANTICLES VII.

The first nine verses contain the Bridegroom's praises of the Bride, and the tenth her renewed acknowledgment of her being his possession, a truth which has its new Testament expression in 1 Cor. vi. 19, 20. "Ye are not your own, for ye were bought with a price" (R.V.).

10.—*I am my beloved's, and his desire is toward me.*—"The life that I live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20). "This verse is often interpreted as though Paul were expressing his devotedness to his Master. But this is not so. This robs the verse of its exquisite glory. He is rather speaking of the joy of his soul in the knowledge of what a devoted and glorious Lover he had."—*J. C. Bellett.*

12.—*Let us see if the vine flourish.*—The spiritual meaning seems to be that the Bride, who at a former stage of her spiritual experience was not only incompetent to be the keeper of others' vineyards, but had not even kept her own, now that her communion with her beloved is restored, proposes, with Him "working with her," to visit the vineyards, "to see if the vine flourish." Comp. Phil. iv. 17: "I seek fruit that may abound to your account," also, Rom. i. 13: "That I might have some fruit among you also."

THURSDAY, AUGUST 25.—CANTICLES VIII.

The first four verses form the conclusion of Act or Idyl v. which began at vi. 10. They express a longing for such personal communion with Christ, as was granted to the Old Testament church during his stay upon earth. Sprung from the same mystical mother (Rom. ix. 5), He presented Himself in flesh and blood, and valued even the kiss which testified to a sinner's gratitude (Luke vii. 45).

2.—*Who would instruct me.*—Better as in marg. (R.V.) "that thou mightest instruct me." So Delitzsch, who quotes Jerome, Luther, and the Jewish Targum as taking it so. The paraphrase of the latter is interesting, "I would conduct thee, O King Messiah, and bring thee into the house of my sanctuary, and Thou wouldest teach me." Luke x. 39 is an instance of literal fulfilment, and all discipleship is fulfilment in spirit.

5.—*Who is this that cometh up from the wilderness.*—The commencement of the sixth or last Idyl. The last closed with the Bride a disciple at the feet of Jesus. Here we have the result of his teaching. See Eph. iv. 21, &c. *I raised thee up under the apple tree.*—Referring to ii. 3 as a picture of the soul's first coming to Christ. This was the time of regeneration.

6.—*Love is strong as death; jealousy is cruel as the grave.*—"The energy of love is compared to the energy of death and hades; for love scorns both, outlasts both, triumphs over both" (Rom. viii. 38).—*Delitzsch.*

8.—*We have a little sister.*—"All are not alike in the liberty of the dispensation. Such draw out the sympathy of the saint established in the grace of God."—*J. G. Bellett.*

14.—*Make haste my beloved.*—"Even so, come, Lord Jesus" (Rev. xvii. 20).

FRIDAY, AUGUST 26.—ISAIAH I.

1.—*Isaiah, the son of Amoz.*—His name, "the Salvation of the Lord," anticipates the chief subject of his prophecy. "There are two Jewish traditions respecting him—one that his father Amoz was brother of King Amaziah; the other that he himself died a martyr's death, being sawn asunder by order of Manasseh. Neither of them is improbable, and the second found acceptance with several early Christian writers."—*Kay.*

2.—*Hear, O heavens, and give ear, O earth.*—"The message of the prophet begins with an echo to the sublime appeal in the Song of Moses, the parting voice of the Law, "Give ear, O ye heavens, and I will speak, and hear, O earth, the words of my mouth' (Deut. xxxii. 1). Moses predicts the perverseness and rebellion of Israel. Isaiah, the foremost of the prophets, opens his message by proclaiming that the warning given 700 years before by Moses is now fulfilled. The same witnesses summoned before to give solemnity to the warning must now attest its fulfilment.—*Birks.*

16.—*Wash you, make you clean.*—No ceremonial washing, such as those "diverse washings" which almost characterised the law (Heb. ix. 10), is here meant, but that washing in "the fountain opened for sin and for uncleanness," of which these were but types; in other words, faith in the coming propitiation could, and could alone, make scarlet sins white as snow.

SATURDAY, AUGUST 27.—ISAIAH II.

The last chapter closed with a Zion "redeemed" (27), and "the destruction of the transgressors and of the sinners" by fire. This chapter goes on to Millennial days, and describes a restored and exalted Jerusalem, a centre of blessing to the whole earth.

3.—*We will walk in his paths.*—"This return of God's favour to Zion after long desolation will be life from the dead to the nations of the earth."—*Birks.*

4.—*They shall beat their swords into ploughshares.*—See the exact opposite of this foretold by Joel iii. 10, but he refers to events before the coming of Christ, while Isaiah here contemplates those which follow, as the closing words of the verse show, "Neither shall they learn war any more."

12.—*For the day of the Lord shall be upon.*—"More exactly, 'For the Lord hath a day.' He has it in reserve; ready to be brought out, when the time of forbearance is over."—*S.C.*

16.—*Upon all pleasant pictures.*—"It seems to include all beautiful works of art, viewed in connection with ships, as being the imports of a luxurious commerce."—*Birks.*

19.—*They shall go into the holes of the rocks, and into the caves of the earth.*—This is referred to in Rev. vi. 15, which seems in consequence to point to the same great day of the Lord.

MASTER AND SERVANT.

O Saviour, Thou as man did'st tread
  Among the ways of men;
And, Lord of all, in serving all
  Did'st help thy brethren then;
And shall thy servant, called by Thee,
Ashamed of serving others be?

The thorns of life thy feet have torn,
  And sharp words pierced thy heart;
Yet from the hard world's cruel sneer
  Thou did'st not shrink apart;
And shall thy servant fear the thorn,
Or shrink from that which Thou hast borne?

With toil oft weary, Thou did'st know
  Of loneliness the pain;
Yet from thy Father Thou did'st win
  New strength to toil again;
And shall thy servant's courage fail
When in thy might he must prevail?

Prostrate, alone, the bitter cup
  Thou drankest tremblingly;
Thine eyes, while anguish wrung thy soul,
  Looked on eternity;
And shall thy servant's hand put by
The cup thy hand did glorify?

O Saviour, Thou did'st bow thy head,
  As man to die—alone,
And through the darkness of the grave
  The way to life hast won;
Then shall thy servant dread the night,
With Thee to welcome him in light?

EVANGELISTIC NOTES.

Killultagh, Ireland.—A four weeks' mission in a tent has been held at this place, conducted by Messrs. Thompson and Boyle, of the Irish Evangelisation Society. Considering the thin population of the district the meetings were well attended, and no doubt many received lasting blessing.

Marlborough.—At the suggestion of Miss Daniell, the "Soldiers' Friend," the Y.M.C.A. has for some time entertained the various brigades of artillery passing through this town. On their arrival the men are invited to a free tea, after which there is a bright Gospel service. The kindly attention and Christian sympathy thus displayed are greatly appreciated by the men. Other Y.M.C. Associations in the provinces might follow this good example.

An interesting and enthusiastic meeting, the first of its kind, was held in the Victoria Wesleyan Chapel, Manchester, on August 3. The occasion was the gathering together of a number of the "Joyful News" evangelists, headed by Rev. Thomas Champness. Mr. Champness gave a brief account of the history of the movement. He had been cordially supported by Mr. Barlow, of Bolton, as well as by a number of other good men who believed in the usefulness of lay agency. He related the successful work his men had been enabled to do in Camden-street Chapel, London, and their labours in what he called "No Man's Land," which was a tract of country in Worcestershire. It was on his heart to send two men to Africa, which was a land dear to him, because in it was laid some honoured dust which he could not forget. Two of his men were ready to embark for Africa, and already he had received considerable sums towards the cost of their maintenance in that distant place. Nine or ten of the evangelists spoke during the course of the proceedings; they gave accounts of their conversion, call to the work, and the results which they had been permitted to see.

THE ARGENTINE REPUBLIC.—Mr. R. C. Denew, one of the workers at the Polytechnic, has just gone out to South America as a self-supporting missionary. He was moved to decide upon the Argentine Republic by hearing that multitudes of the people were discovering the hollowness of the Romish religion, and that many were eager to listen to the Gospel. A number of his Polytechnic fellow-workers were at the railway station to bid him good-bye and God-speed, on the day of his departure. We are sure many of our readers will join in prayer for a blessing on his labours.

Notices.

Rev. John M. Pamment, late pastor at Portland, Oregon, has returned to England. He may be addressed, care of Mr. Gawin Kirkham, Open-air Mission, 14, Duke-street, Adelphi, London, W.C.

Communications Received with Thanks.—C.M. J.J.S. F.A.R. T.C. W.W. S.J.C.E. W.A.R. J.T.D. J.T. F.B. G.T.G. A.S. A.B. J.G.R. J.P.H. W.D. J.E.L. E.G. F.B.M. G.G. E.B.V. A.J.W. C.R.P. S.B. H.J.B. J.W. F.D. P.J.W. M.T. W.D. J.C.W. W.H.R. R.D.F. W.A. W.C.J. M.H. F.G. C.W. J.J.M. R.S. E.L.H. J.M.P. A.C. T.R.H. A.L.W. J.S.K. G.P. C.K. A.B. W.J.P. A.W.B. A.C. H.V. J.V.S. J.D. J.T.M. W.G. G.L. C.A.S. J.G.H. P.J.D. S.M. J.B. R.C. E.M.T. J.G. W.H. H.G. W.J.G. G.B. J.G. W.C.B. C.W.B. W.F. H.V. A.N. E.C. P.M.R. W.H.S. M.G. F.J.F.

Applicants for Tracts.—Thomas Glover, Grange House, Eastbourne; Miss J. Savage, 30, Waterloo-road, Runcorn, Cheshire; A. Smith, 31, Calderon-road, Leytonstone; J. Preston, 4, Back Browning-street, Stafford; R. D. Browne, 108, Mildmay-road, London, N.; A. Kilby, 3, Burdett-road, E.; F. H. Curtis, 24, Barden-road, Tonbridge, Kent; F. Tappolet, 18, Culford-road, De Beauvoir Town, London; E. Hannant, London House, Harrow; C. Brabazon, 12, Bridge-street, Birkenhead, Cheshire, J. B. Gillespie, 67, Seagate, Dundee; Edwin M. Potter, 6, Suffolk-road, St. Ann's-road, Stamford Hill, N.; H. Readings, 210, Finnis-street, Bethnal-green, E.; A. Hine, Fairview Cottage, Chipping Campden, Gloucestershire; W. Sherwood, 85, Donnington-gardens, Reading, Berks.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Gospel services at Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m. Mission work at Whitechapel, Limehouse, Bermondsey, Canning Town, &c.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, August 21, 3 p.m., praise, prayer, and testimony; 7 p.m., General Anderson. Missionary Prayer-meeting, Mon., 8.30 p.m. Tract Society, Wed., 8.30 p.m.

Conference Hall, Mildmay-park, N.—Sundays in August 3.30 and 7, Mr. Ned Wright.

Coming Conferences.—Y.M.C.A. Dundee, September 6—9. Perth, September 13—15. Wakefield, September 20—22. Salisbury, September 27—30. Leamington, October 18—20.

Edinburgh Castle, Limehouse, E.—Sunday, Aug 21, 11 a.m. and 7 p.m., Mr. H. Grattan Guinness; 3 p.m., Rev. Henry Bright.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, September 2; tea at 6, meeting at 7. Address by Mr. Henry Varley: "The Irrationality of Unbelief." A party of ladies leaving for China will be present.

Carlisle Holiness Convention, September 5, 6, and 7.—Particulars of Mr. C. I. Clapperton, 10, Murrell-hill, Carlisle.

Great Assembly Hall, Mile-end-road, E.—Sunday, August 21, 11 a.m., 6 30 p.m., and week nights at 8, Mr. W. R. Bradlaugh.

TEMPERANCE NOTES.

Texas has rejected Prohibition by a majority of 50,000. The large towns are responsible for the defeat.

The late Rev. G. M. Murphy's work at the Lambeth Baths will be carried on as formerly during the next winter season.

The World's W.C.T.U. have issued a call to a World's Temperance Week of Prayer, for the overthrow of the drink curse and the opium trade, November 7 to 13.

It is said that Reading is one of the best temperance towns in the country. At a temperance fête recently held there, there was a procession of Band of Hope children over a mile long.

Some employers in Germany, noting the evil effect which brandy drinking has upon their workmen, have tried the experiment of supplying coffee gratuitously with a most satisfactory result.

Mr. R. T. Booth is now in England, and purposes, after a few weeks' rest, to advocate Gospel temperance in this country during the next few months. It is his present intention to leave early in December for New South Wales, which is to be his future home.

On Saturday week at the Assembly Rooms, Mile End-road, London, "Bright-eyes" gave an address on temperance. She expressed surprise, not to say disgust, that women were frequently to be seen in the public-houses of England or under the influence of drink, and stated her sorrow at hearing that drunkenness was increasing amongst the women of this country.

Subscriptions Received by Messrs. Morgan & Scott to Monday, August 15, 1887.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

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Gospel Tent Mission (Mr. Wooldridge)—Lady C.T.	0	4	0
Mr. A. G. Brown's Work—A.T.O. 10s.; R. £3; (*Orphan's*) R. £2	5	10	0
Miss Sharman's Orphans' Homes—A.T.O. 10s.; A.P.F. £1	1	10	0
Bridge of Hope, Ratcliff—M.R.	0	5	0
Children's Dinners (Rev. Porter)—G.F.	0	12	4
Mr. Fegan's Homes—H.H.S. £1; C.C. £1	2	0	0
Miss de Broen's Work, Paris—H.H.S.	1	0	0
St. Giles' Christian Mission—Miss G. 10s.; L.P. 7s. 6d.; Thine Own, 5s.; C.C. £1	2	2	6
Miss Whately's Mission, Cairo—V.W.	1	0	0
McAll Mission—V.W. £1; C.C. £1	2	0	0
Midnight Meeting Movement—W.H.R.	1	1	0
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Mr. Faithfull's Work (Seamen's Rest)—M.A.McC.	0	10	0
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Church of England Zenana Mission—L.P.	0	7	6
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London Hospital—R.	5	0	0
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Signor Variner's Work in Sicily—A.F.W.P.	0	5	0
Home for Aged Blind Christian Women—R.L.S.	0	5	0
Defence of Spanish Woman—A Friend	0	5	0
Evangelistic Mission—W.H.R.	1	1	0
Society for Suppression of Vice—W.H.R.	1	1	0
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Special Religious Services in Theatres—W.H.R.	1	1	0
Friendless & Fallen—W.H.R. £1 1s.; W.J.H. 2s.	1	3	0
Evangelisation Society—W.H.R.	1	1	0
Famine in Central Turkey—Thine Own, £1; E.R.T. 4s.; T.N.J. 10s.; G.N. 5s.	1	19	0
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Aged Pilgrims' Friend Society—C.G.	1	0	0
Tumkur Orphanage—F.A.V.	1	0	0
Mrs. Meredith's Msn. (Children Fund)—E.S.W.	2	2	0
Mildmay Mission—R.	3	0	0
Mildmay Mission (Bethnal Green Hospital)—R.	2	0	0
Mildmay Mission to Jews—R.	3	10	0
Bristol Orphan Houses—C.L.M.T.	1	0	0
Church Missionary Society—R.A.C.	0	3	0
Miss Robinson's Work, Portsmouth—C.C. £2; (*Alexandra*) C.C. £2	4	0	0
Anglo-Indian Evangelisation Society—C.C.	1	0	0
Scripture Readers' Society, Ireland—C.C.	1	0	0
Dublin City Mission—C.C.	1	0	0
Tower Hamlets Msn—C.C. £1; (*Rescue Work*) £1	2	0	0
Marylebone Medical Mission—C.C.	1	0	0
Working Men's Lord's Day Rest Association—C.C.	1	0	0
Sunday Rest Association—C.C.	1	0	0
Children's Home (Dr. Stephenson)—C.C. £2; E.F.H. 7s. 6d.	2	7	6
Children's Week by the Sea (Mr. Allen)—T.N.J.	0	10	0
Home of Industry—Ryde	5	0	0
Ch. of Eng. Zenana Missionary Soc.—E.F.H.	0	8	6
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Rev. Dr. MacEwan, Trinity Presbyterian Church, Clapham, S.W.
Rev. C. A. Davis, King's-road Chapel, Reading.
Rev. W. Williams, Upton Chapel, Lambeth, S.W.

For prospectus, address PRINCIPAL.

EDUCATIONAL ESTABLISHMENT for Young Ladies at Belle Vue, Corseaux sur VEVEY, SWITZERLAND. — Mlle. ALIDA CHATELAIN, having lived in England for many years, and being conversant with all the requirements of English pupils, offers a comfortable home with thorough education.—For references and prospectus apply to Mrs. Cubitt, Earlham Lodge, Norwich, and to Mrs. Brinkley, 93, Sydney-place, Bath.

GIRLS' HIGH SCHOOL, LEYTON.— Modern education with Christian training. Public examinations passed with success. Prize for singing. References: Rev. James Lunt, M.A., Rev. E. W. Bullinger, D.D.—Principal, Miss H. R. FORD.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School at Southsea for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. Terms 40 guineas to fill a vacancy.—INSPECTOR-GENERAL GORDON, R.N., View Bank, Brechin, Forfarshire, N.B.

SELECT GIRLS' SCHOOL,

Cambridge House, 113, Green-lanes, London, N.

Christian training. Motherly care. Home comforts Healthful situation. Preparation for Public Examinations, at which *all* the Pupils entered last Christmas passed. Reference to Rev. Gordon Calthrop, 3, Highbury-grange, N.; Doctor Pittock, Margate; and to other parents of present pupils.—Further particulars on application to the Principal,

Mrs. BRODIE.

BRIGHTON.—High-class School for Girls. Healthy situation. Home comforts. Every educational advantage. Terms moderate. Good references to clergymen and parents of pupils.—The Misses NORTON, Farndon House, Stanford-road, Brighton.

PENSIONNAT EVANGELIQUE.— Wesleyan Young Ladies' College, Nimes, South of France.—Situated in one of the finest towns of the South of France. Has been in existence for more than forty years. Large premises; extensive garden. The climate of Nimes, remarkably dry and healthy, makes the residence in that city most profitable for delicate young ladies. Moderate terms. —Apply for prospectus and admission to Pastor O. PRUNIER, Principal and Chaplain, 1, rue de Sauve, Nimes, France. The next term will begin on October 1. Pastor PRUNIER has a vacancy for two young ladies in his own house, if parents prefer a family home to a residence in the school, terms being a matter of private arrangement.

HIGH-CLASS SCHOOL FOR LADIES, Duffield House, West Norwood. Mrs. E. A. ANDERSON, Principal. Christian parents desiring for their daughters a thorough and refined education, with decided religious influence, will find their requirements met in this establishment. Certificated governesses, resident, and eminent masters in daily attendance.

Miss ANDERSON receives a limited number of pupils at The Tower, Birchington-on-Sea, where delicate pupils can be transferred for three or four weeks, without interruption to study, the course of instruction being identified with the Parent School. — Prospectus, with terms and references, on application to Mrs. ANDERSON.

FRAULEIN EIBACH, Villa Schön-blick, Wiesbaden, Germany, receives a limited number of pupils. Professors attend, and there is a resident French governess. Great advantages for languages, music, singing, and painting. References and prospectus on application.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

SALCOMBE COLLEGE, Loughton, Essex.—Principal, Mrs. VIVIAN, assisted by certificated English and Foreign governesses and professors. College detached, situated on a hill. Two acres of recreation grounds, lawn tennis, and croquet. Close to Epping Forest, and 12 miles from London. Pupils prepared for university and other examinations. Excellent class-rooms, and well-furnished sitting-rooms. Terms moderate, and inclusive. References, Revs. J. Angus, D.D., W. Durban, B.A., J. A. Spurgeon; also W. Keeping, M.A., F.G.S., W. Olney, F. A. Owgan, M.D., J. Passmore, Esqs. Prospectus, with view of College, and addresses of referees, on application. No governess-pupils received.

LOWESTOFT. — CLAREMONT HOUSE.—The Misses BIGNOLD receive a limited number of gentlemen's daughters as Resident Pupils. Careful Christian training, with thorough education and home comforts. References kindly permitted to the Bishop of Exeter; the Rev. J. B. Pelham, Norwich; J. C. Worthington, Esq., Lowestoft; E. Courthorpe Todd, Esq., Macready House, Covent-garden; and other friends and parents of pupils.

LADIES' COLLEGE, Goudhurst, Kent, near Tunbridge Wells.—A happy home and School for Girls, 420 feet above sea-level. College and Cambridge examinations. Terms, twenty-seven guineas per annum.—Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

VEVEY, SWITZERLAND.—A few vacancies in an old-established, superior Ladies' Boarding School. Principal in London till 1st September.—Address by letter, Miss BABINGTON PEILE, 8, Ormiston-road, Uxbridge-road, W.

SUPERIOR PRIVATE SCHOOL (Girls'). Home life. Resident governess. Masters attend. Good bracing air, high ground. Small number only received. References to parents.—Misses MAW, Lime Bank, Upper Oldfield-park, Bath.

SCHOOL FOR GIRLS, Warminster, Wilts.—Healthy neighbourhood, house detached, tennis lawn, &c. Masters from Clifton, Bath, Salisbury. The usual Public exams. Resident French governess. A few vacancies.—For prospectus, &c., address the Misses CRUSE, Cambridge House.

SUPERIOR EDUCATIONAL advan-tages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

EASTBOURNE. — Ladies' College (for the daughters of Gentlemen). Established 1871. A few Boarders received. The College is examined by the University of Cambridge. Referees, Rev. W. Bathurst, vicar of Holy Trinity Church, parents of pupils and others.—For prospectus, &c., apply to the PRINCIPALS, the Misses Deacon, Grassington-road, Eastbourne.

PETERSFIELD, HAMPSHIRE. — Ladies' School. Principal, Miss HENSON. Good education on Christian principles, combined with domestic comforts. Pupils prepared for College Preceptors' exams. Terms very moderate. Ensuing term commences September 14.

A LADY WOULD LIKE to receive two little Girls, over ten years of age, to be educated with her own children. Excellent governess. Piano and violin lessons from a good master. Healthy country home.
The Heath, Wribbenhall, Bewdley.

PUPIL-TEACHER required, Ladies' School. Good education, English, French, music, for 16 guineas per annum. Duties light. Christian training. Preparation for College Preceptors' exams. Healthy situation.
Miss HENSON, Petersfield, Hants.

THE OLD HALL SCHOOL.
WELLINGTON, SHROPSHIRE.
Principal: DR. CRANAGE, M.A.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—Principal, Rev. J. J. KENDON.—Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the pupils were passed in the public examinations at the College of Preceptors, and the Local Examination of the University of Cambridge. Terms, twenty-seven guineas per annum.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea.—Boys prepared for commerce, public schools, or the universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys, requiring a mild climate, receive every kindness and constant care. The autumn term will commence on September 17.—For prospectus apply to Mrs. DUFF, the Lady Principal.

HARRINGAY SCHOOL, Green-lanes, N.—Sound Christian education, for professional or commercial pursuits. Careful supervision, plentiful dietary, healthy locality, easy of access. Terms moderate from entry. Principal, J. S. COOMBES.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

TO GODLY PARENTS.—The under-mentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

CLIFTON, BRISTOL.—A few Resi-dent Pupils desired. Locality celebrated for healthfulness and beauty. Instruction, training, companionship, personal, not delegated to others. Evangelical (Open Brethren).
Mr. HOWELL, Aberdeen-road.

NEW COLLEGE, Cliftonville, Mar-gate.—Principal: Rev. G. H. JONES, F.A.S. High-class education, with individual attention. Prep. for exams., and commerce. Christian training. Splendid premises, loftily situated, close to sea. Moderate fees.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects. Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-[illegible] Brighton.—Referees: Rev. W. Poole Balfern, [illegible] Christ Church Vicarage, [illegible] B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commences on Friday, Sept. 9.

The COLLEGE, HERNE BAY.
Established 1866. A Christian home and a good School. Remarkable health. Notable success in public exams. Reasonable and strictly inclusive fees. Inquiry and inspection invited.—Prospectus, views, references from J. B. TURNER, Principal.

HURSTPIERPOINT (near Brighton), Sussex Preparatory School. Home comforts. Christian training. Visiting masters. Special attention [illegible] backward boys. Preparation for public [illegible] Pupils passed with distinction. Twenty [illegible] children received.
LADY PRINCIPAL, Hamilton Lodge.

HOME AND EDUCATION for the Sons of Gentlemen under twelve years of age, 74, Broadhurst-gardens, South Hampstead. Principals, the Misses DOUGLAS MCMILLAN, assisted by three certificated lady teachers. Pupils prepared for the public schools. The children of Anglo-Indians received for education and entire management during absence of parents. Referees: The Venerable Archdeacon Philpot, Surbiton; the Recorder of London; and James Ewen Mathieson, Esq., Mildmay.

CHIPPENHAM. — An excellent School for Boys. Healthy and beautiful country. First-class gymnasium. Tennis ground. A bathing place near. Greatest attention paid to character and Bible teaching. Terms very moderate.
H. B. BARDWELL, Orwell House.

EDUCATION IN HIGHGATE.—The Rev. G. D. BARTLET, M.A., receives ten Pupils (from 10 years) to board and educate for Commercial or Professional life, or for Public Schools. Individual attention, thorough grounding, careful Christian training, with the comforts of a superior home, are afforded. Fees from 60 guineas per term. Highgate is strongly recommended by the medical profession.

LITTLE BOYS, Brighton.—Inker-man House, Lansdowne-road. The Misses ASHBY prepare young gentlemen for senior schools. The pupils are governed by kindness, and cheerfulness is encouraged. Careful instruction. Constant supervision. Home comforts. The situation is very healthy, near the sea.

TWO PUPILS can be received on very moderate terms in a high-class School, to study with pupils preparing for Senior Cambridge examinations. Careful training.
Y., Royal Library, Malvern.

EXCHANGE.—Required, two little Girls (under 10) to educate with resident governess, in exchange for two Boys 12, 13. Comfortable Christian home. Healthy neighbourhood.—MATER, Temple Guiting Vicarage, Winchcombe, Cheltenham.

KEMPLEY HOUSE, Bristol.—Mrs. PRESCOTT, Principal. — Prospectus sent. The education of Her Majesty the Queen was conducted on the principles of moral education; and Her Majesty has been pleased to accept a copy of Moral Education by Rev. P. Prescott, and Sir Henry Ponsonby has received the Queen's commands to thank him for the book.

JUNIOR MASTERSHIP or Tutor-ship required by Christian young Man holding London University Matriculation (first division) certificate. Total abstainer, non-smoker. Excellent reference as to ability.
G. W. E., 7, Henrietta-street, Bath.

A CHRISTIAN GOVERNESS wanted for four children. Ages six to thirteen. Experienced teacher, and good musician.—Mrs. STRANGMAN, Shanagarry, Middleton, Co. Cork, Ireland.

WANTED IN SEPTEMBER, an experienced Resident Governess, for girl aged 12½, and boy 11 years. Must be a true Christian, an efficient teacher, firm, kind, and cheerful. Will be required to instruct in thorough English, French, music, Latin, drawing, arithmetic, calisthenics, and needlework. References required from minister and present situation, also photograph, particulars of experience, age, and salary required. (Wesleyan preferred, not Church of England, or Plymouth Brethren).—Apply to
Mrs. RENNIE, Hurworth, near Darlington.

RESIDENT GOVERNESS.—A young Lady, late Student of Queen's College, London, desires a re-engagement after the holidays. Acquirements, thorough English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.
A. B., Bockleton, Tweedy-road, Bromley, Kent.

GOVERNESS. — A young Lady desires a re-engagement in Ladies' School or private family. Trained teacher. Acquirements, English, French, music, drawing. Highest references.
M. D., 5, Kenilworth-villas, Hastings.

AS GOVERNESS.—A Lady recom-mends a young Lady (23) to children under 14. Certificated for English, French, drawing, College of Preceptors. Pianoforte, music, Trinity College 1st class honours. Evangelical Church. Highest references. Country preferred.—ALEX., Anglesea Villa, Marine Parade, Clacton-on-Sea.

MORNING GOVERNESS (Certifi-cated Senior Cambridge, desires re-engagement. English, French, German, singing, drawing (full South Kensington certificate), water-colour painting, good music (pupil of Lindsay Sloper).
K., 31, Loraine-road, Holloway, N.

GERMAN LADY, 37, desires resi-dent engagement as Governess or Companion. Thorough English and French, Spanish, music, elementary Latin and drawing. Best testimonials and references. State salary.—FRAULEIN, Horswell House, Kingsbridge, Devonshire.

Appointments, Situations, &c., Wanted.

SECRETARIAL APPOINTMENT wanted. — The Secretary of the Bournemouth Young Men's Christian Association will be open for a re-engagement, either public or private, in September.—SECRETARY, Cairns Memorial House, Bournemouth.

AS CLERK, CASHIER, &c.—Age 24. Two years' experience as above, and six years as junior warehouseman. Highest references, and testimonials. Moderate salary.
LEXICON, Box 3589, Sells, 167, Fleet street, E.C.

EVANGELIST, Bible-reader, or other Christian work. Appointment desired by Son of a Medical Man. Age 23. Unsectarian. Good references.
W. G. B., care of Mrs. Crouch, Nutfield, Surrey.

SITUATION WANTED, where honesty, sobriety, and perseverance will be appreciated. Painter and decorator. Well up in all kinds of repairs. Six years last situation.
LEGRYS, 43, Mount Pleasant-road, Stroud-green, N.

A CHRISTIAN YOUNG MAN, of consumptive tendencies, seeks some light employment in Bournemouth, Ventnor, or Torquay, for the winter months. Good business training as Draper. Salary not so much an object as comfortable home. First class references. Would be glad to help in Christian work.—E. WHITE, Lydd, Kent.

GARDENER.—A Lady wishes to hear of thoroughly comfortable situation for a young Gardener, of high respectability and qualifications. Church of England, abstainer, and non-smoker.—Mrs. HODGKIN, Reigate.

A CHRISTIAN WORKER (life ab-stainer) earnestly seeks some useful occupation. 17 years with late employer (deceased). Settlement desired, rather than much pecuniarily. Highest references. — B., 8, Alexandra-grove, Plymouth-grove, Manchester.

AS COWMAN and General Manager; wife to have charge of dairy and poultry. Respectable, married people, about 30. Can be well recommended from present situation; also recommended by Mr. Wood, Potter's Bar. Leaving because farm is let.
W. T., Hook Farm, Potter's Bar, N.

MRS. JOSEPHINE BUTLER wishes to find some Christian work, especially of a Rescue kind, for Rebecca Jarrett, who is now resting with her. Rebecca is not strong for much travelling or movement. God has blessed her labours since her release from prison, and she loves the lost.—The Close, Winchester.

A CLERGYMAN strongly recom-mends a Lady as Parish Helper and Organist, or Companion, or Matron; also, a Governess for children under twelve, and a Nursery Governess.
VICAR, Terrington, Lynn.

YOUNG LADY seeks situation in Jeweller's business; 18 months' experience. Good references. Member of Christian church. Open to an engagement end of September.—Miss DOWLING, 1, Elwyn-villa, Holdenhurst-road, Bournemouth.

VICAR'S DAUGHTER requires position at once as Companion to Lady or motherless girls. Has had exceptional advantages in music and singing. Would give lessons in both accomplishments. Is agreeable, good-tempered, ladylike, very musical. No objection to travel. Excellent references and testimonials. Salary from £25. Comfortable home desired.
ZETA, 2, Union-terrace, Notting-hill, W.

A LADY (35) of great experience, thoroughly domesticated, desires re-engagement as Housekeeper, Companion, or any position of trust. Highest references. Churchwoman. Salary £25.
BETA, 26, Cambridge-street, Hyde-park, W.

AS COMPANION and Attendant upon an invalid or elderly gentleman. Engagement wanted by a Christian Man of good birth and education. Good reader and amanuensis. Excellent references.—DELTA, Mr. Bastin's Pure Literature Depot, All Saints'-road, Westbourne-park, W.

A CLERGYMAN'S DAUGHTER (26), active, experienced, economical, musical, seeks re-engagement Lady Housekeeper, or any position usefulness. Comfortable home more desired than high salary. References given.
Z., 37, Camberwell-road, London.

A GENTLEWOMAN desires an en-gagement as Companion or Housekeeper in a small family. Salary no object.—Miss FIRTH, care of Mrs. Spence, 10, Nixon-street, Newcastle-on-Tyne.

A LADY, who has had much ex-perience in travelling, both in the East and on the Continent, is desirous of meeting a young Lady wanting a Chaperone. Speaks several languages.
A. B., Broomfield Villa, Henfield, Sussex.

A LADY SEEKS a situation as Companion to an elderly or invalid Lady or Gentleman. Is a good reader and amanuensis. Salary not such an object as a Christian home.—Miss M. M. A., 103, Victoria-road, Tranmere-park, Cheshire.

A CHRISTIAN LADY is desirous of a situation in Mission work, or as Housekeeper. Highly recommended. Salary not so much a consideration as a comfortable home.
S. S. H., 4, Montague-place, Milwall.

A YOUNG LADY (24), daughter of officer in the army, desires engagement as Companion or Governess to children under 12. Four years' reference.—E. S. M., 15, Beacon-street, Low Fell, Gateshead-on-Tyne.

CHRISTIAN PERSON seeks situa-tion as Lady's Maid to elderly or delicate Christian Lady. Could assist housekeeping. Thoroughly experienced. Dressmaker; efficient needlewoman. Six years' excellent testimonials.—A. B. C., Mr. Walser, 36, Western-road, Hove, Brighton.

AN EXPERIENCED CHRISTIAN Worker, seeking rest of voice, will be glad to take charge of a house, or fill any place of trust for few weeks. Good accountant and correspondent.
F. M., 9, Manor-road, Brockley.

WILL ANY CHRISTIAN Lady or Housekeeper receive a young Girl (14), slightly lame, to train as Servant. Willing and teachable. Not been out before. Full particulars upon application.—Miss THORNE, Westwood, Beulah-hill, Upper Norwood, S.E.

A CHRISTIAN WIDOW LADY, middle-aged, with one little girl, who has worked with Mrs. Josephine Butler in rescue and preventive work, desires a situation in any institution over working girls, orphans, or others. Has had large workhouse experience. Excellent recommendations, Canon and Mrs. Butler's included. Is willing to go to Australia.
Mrs. S., Albert Cottage, High Cliff, Winchester.

SITUATION wanted, to wait on elderly Lady. Respectable person, age 48. 24 years' character. Comfortable home required, rather than high wages.
A. M., 89, Elswick-road, Lewisham, S.E.

WANTED BY A CHRISTIAN PERSON with one child, any place of trust. Can do housework, plain cooking. Small salary. Good reference from S. A., Training Home.—A. B., Mr. Parish, 1, Clapton-pavement, Clapton, E.

A LADY SEEKS a situation as Housemaid in a small, quiet family for a steady, Christian Girl, of 20, in or near London.
MARY HARGRAVE, 35, St. Leonard's-street, Pimlico.

AS SINGLE-HANDED Housemaid, or useful Maid. Age 29. Christian and abstainer. Would appreciate living in a Christian family, in or near London.
M. W., 16, Sixth-avenue, Queen's-park, N.W.

AS UNDER-HOUSEMAID, or single-handed in a small family. Age 18. Good character.
VICK, Bancroft, Hitchin, Herts.

WANTED, BY A YOUNG LADY, a situation as superior Mother's Help, or useful Companion. Salary £20. Musical. Good references.—S. M. H., The Poplars, Norman's-place, Altrincham.

A LADY RECOMMENDS a young person as useful Maid. Thoroughly trustworthy, obliging. Good manners and appearance. A most useful assistant to an invalid.
E. B., 2, Leigh-villas, Southend, Essex.

A LADY RECOMMENDS, as Under Laundry Maid, or single-handed in a small family, a young Woman of 19. Tall, and understands her work well.—Miss ONSLOW, Alresford, Hants.

A GOOD PLAIN COOK, where other servants are kept. Middle-aged.
R. A., 47, Elswick-road, Lewisham, S.E.

A LADY WISHES to recommend a strong, healthy, willing Girl as a Servant in the country. Wages not so much an object as careful training, and watchful supervision.
Miss J., 3, Durham-place, Kensington, W.

USEFUL MAID.—Age 32. Excel-lent needlewoman. Abstainer's family, about 20 miles from London, preferred.
M. R., 9, Westbury-road, Paddington.

Appointments, Situations, &c., Vacant.

MANAGER OF CHEMICAL WORKS. —Wanted, an able and energetic Manager of Chemical Works. Christian, and abstainer from alcohol and tobacco. Liberal salary to a good man. —Address, stating age, practical experience, and references, CHEMICUS, care of Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

CHURCH ARMY. — Evangelists wanted, working men and others, not afraid of hard work or personal sacrifice for Christ. Not necessarily good scholars.—Apply for particulars to
Rev. C., 130, Edgware-road, W.

WANTED, FOR HOUSE in the country, a single Man for general work. Must understand gardening, be able to take care of horse and carriage, and milk two or three cows well. Abstainer preferred. Comfortable home.
RODGERS, Queniborough, Leicester.

CHRISTIAN YOUNG LADY wanted, good singer, and able to play harmonium, to help in evangelistic Mission work.—Reference, &c., care of J. Smith, Lime Tree-place, Stowmarket.

HOSPITAL - TRAINED NURSES wanted, for District work. Also a Surgical, Medical, and Monthly Private Nurse for Burton-on-Trent Nursing Institution.—LADY SUPERINTENDENT, 41, Duke-street, Burton-on-Trent.

NURSE WANTED, for the Maryle-bone Home for Incurable Women of rather a superior class. Must be a Christian, and have had experience in nursing. Not under 30.
Mrs. UNDERWOOD, 23, Dorset-square, London.

A YOUNG LADY (Christian) wanted, as Nursery Governess to four Children under 10. Music, French, and needlework. One who can play the harmonium preferred.
Mrs. HAIG, Birchington Bay, Kent.

NO SALARY.—Can anyone recom-mend a useful Companion. Truly converted, and a worker. Thoroughly ladylike. Church of England. Good reader and amanuensis. Strong health. Age 26. Home comforts offered.
Miss H. NISBET, 10, Victoria-square, Clifton.

COMPANIONABLE, domesticated, godly person wanted, to assist mistress, and be generally useful. Must be good needlewoman. Abstainer. State religious views, age, salary, references, capabilities.—Mrs. SPEAR, East Hall, Wennington, Rainham, Essex.

GOOD PLAIN COOKS wanted (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late missionary) Registry and Home, Church street, Paddington-green. Please send stamped envelope for reply.

A THOROUGHLY RESPECTABLE, trustworthy person wanted, in September (not under 35), as Cook in a small Convalescent Home.—LADY SUPERINTENDENT, Convalescent Home, Clevedon.

COOK-HOUSEKEEPER wanted, in quiet family. Must be an abstainer, write good hand, keep accounts, and have personal character for competence, integrity, and activity. Under forty.—Mrs. H., Undercroft, Reigate.

GOOD PLAIN COOK wanted, or General who can cook well, and HOUSE-PARLOURMAID for private family. Must be strong, and have excellent characters. Good wages.
Mrs. G., 3, Lansdowne-place, Brighton.

CAN ANY LADY thoroughly recommend good Plain Cook, trustworthy, help in housework. £16 to £18. All found except beer. Abstainer preferred.
Mrs. E. D., 30, Pevensey-road, St. Leonards.

HOUSE - PARLOURMAID wanted, good waitress. Also GENERAL, to cook well. Neat, respectable. Early risers. Age 25. Wages £16. Small family. Dissenters; abstainers.—Mrs. WOODROFFE, Charnwood, New Malden, Surrey.

AN EARNEST CHRISTIAN Gentlewoman, to teach and have the charge of four children (eldest 11½). Church of England. Very good music, singing, French, needlework. Country home. Every particular in letter, otherwise not answered.
WIDOW, Anderson's Library, Dumfries.

WANTED, IN SEPTEMBER, an experienced, cheerful Nurse, over 26, to go with a Lady to South America. Willing to make herself useful in any way. Youngest child 11 months. Must be a good sailor. Abstainer preferred. Highest references required.
H. M. A., 55, Lee-park, Blackheath.

THOROUGHLY TRUSTWORTHY and experienced Nurse wanted, for baby four months old. Age not under 27. Good needlewoman.
Mrs. A., Athol Lodge, Venner-road, Sydenham, S.E.

WILL ANY LADY recommend a superior, thoroughly reliable young person, as Nurse to two children, 3 and 6. Competent needlewoman. Abstainer. Healthy. Officer's family.—Mrs. F. CROSBIE, 53, Forsyth-street, Greenock, N.B.

TWO SERVANTS WANTED by September 1, for small family; General Servant able to do good plain cooking, and Nurse Housemaid. Healthy and strong. Christians preferred.—Apply by letter, stating wages, to
Mrs. SCRIVEN, 13, Hammersmith-terrace, W.

SUPERIOR GENERAL SERVANT wanted, in small family. No children. Help given. Slight knowledge of cooking required. Good wages. Call after 2.—Mrs. LANE, 45, Fordwych-road, West Hampstead, N.W.

WILL ANY LADY recommend a respectable Girl, age 16 or 17, as General Servant in a small family. One not having been out before not objected to.—Mrs. A. LONGLEY, The Villas, Aylesbury, Bucks.

A TRUSTWORTHY, willing person as General Servant, wanted in September, in a small family. No children. Good character required. Boy kept.—Send full particulars to Mrs. ALLEN, Fernbank, Ware, Herts.

To Let, Apartments, &c.

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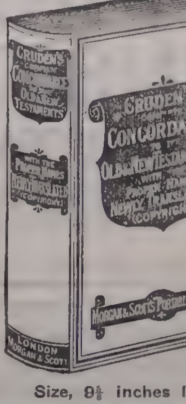
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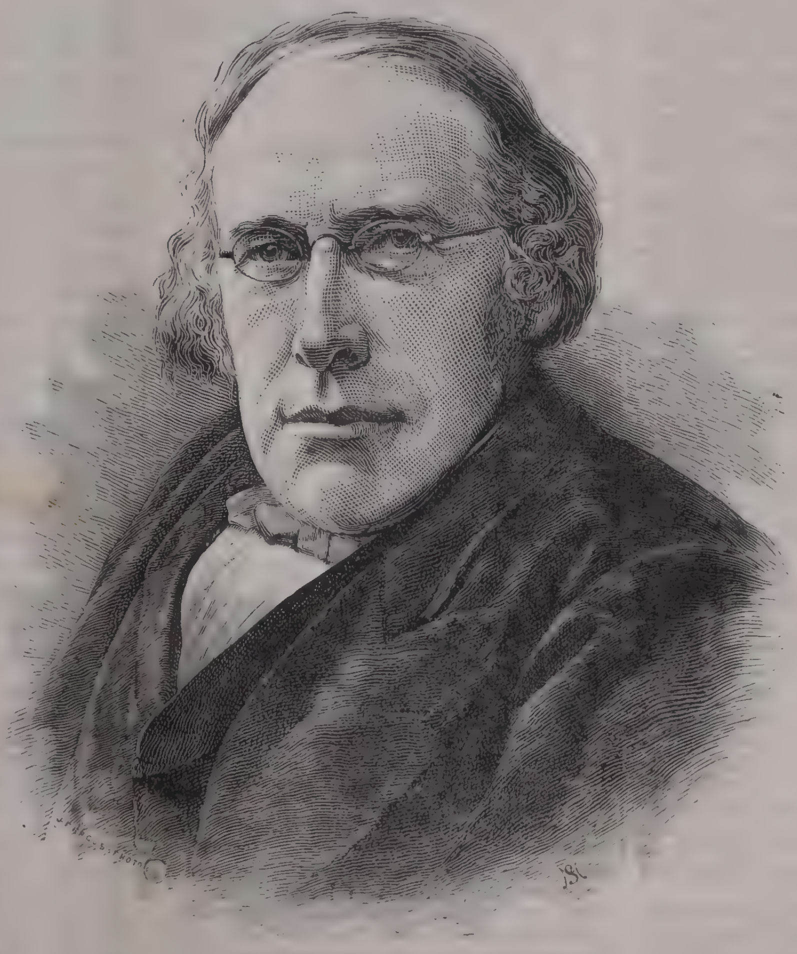
THE LATE

REV. JOHN KER, D.D.



(*From Photograph by Mr. John Fergus, Largs.*)

THE subject of this sketch was one of the most remarkable of men. During his too short public career he had few peers as a preacher or platform speaker, and those who knew him best believed that he would have excelled in any vocation to which he might have devoted his rare and varied powers.

Not only as a minister, but also—and, perhaps, even more—as a man, will Dr. Ker occupy a peculiar place in the memory of his friends. For all who came into personal relationship with him owned the strange fascination of his wondrous personality. There was an influence about him which acted like a charm; there was a power in his commonest conversation which cast a spell over all who heard him, and he will long be remembered as one of the holiest, noblest, most unselfish, most Christlike of men.

JOHN KER was born, in 1819, in Peeblesshire, at a farm in the beautiful vale of the Tweed; and the first few years of his life were passed in that classic region. When he was scarcely removed from childhood his parents settled in Edinburgh, where his school-days were spent. From the earliest formation of any purpose he had resolved to be a minister of the Gospel. His parents confirmed and blessed the choice, and their desire for him was that he might be thoroughly educated for his chosen work. He was sent to the High School of Edinburgh, and there he laid the basis of that exact and varied scholarship which in after years he carried forward in so many directions. It is remembered that he had very early formed the habit, upon which he acted to the end, of narrating to those about him the substance of what had been occupying his attention, as the sure means of fixing it in his memory; the manner in which he did this gave sure promise of the power that was developed so largely in the speaker and preacher of subsequent years. When he was sixteen years of age he entered the University of Edinburgh. His friend, Principal Cairns, remarks of him thus:—

> He listened to the first course of Sir William Hamilton in 1836, and rose to the highest place in that gifted class, leaving all behind in speculative subtlety, as well as in the brilliancy and original colouring of his essays.

He entered the Divinity Hall of the United Secession Church in 1838, and there, as at the University, his exceptionally rare powers were noted alike by the professors and his fellow-students. The winter of 1842 3 he spent in Germany at the University of Hallè, where he was specially interested in "the learned and pious Dr. Tholuck"; he supplemented his studies in Germany by a walking tour as far as Vienna and Milan before he returned to Scotland.

After some hesitation between Canada and Scotland as the sphere of his future work, he "took license as a preacher" in connection with the United Secession Church, and was settled as a minister at Alnwick, in Northumberland, in 1845, when he was twenty-six years of age. The state of his congregation was such as to call for special courage and devotion. He spoke of it a few years later as "ground that when I first saw the field, seemed bare and barren, which gave me then fainting of heart and discouragement." But his courage rose in the face of difficulty. His presence was soon felt to be a new power, and the influence of his preaching reached far beyond his own congregation, which revived and grew.

In addition to the need for evangelistic work in Alnwick itself, his attention was attracted to a number of villages within a radius of 6 or 8 miles, the inhabitants of which were really without the public means of grace. To meet that clamant need he organised a band of evangelists — young men of his own congregation — inspired them with his own zeal, and sent them forth, two and two, to visit and to preach. He himself preached three times almost every Sabbath—twice in his own pulpit, and the third time in one of the outlying villages.

His work as a whole in Alnwick (and it extended to about six years) was a splendid endeavour to reduce to actual fact the great ideal he had set before him, of what a Christian evangelist and minister ought to be. It was crowned with great success among his people and in the neighbourhood, and gave him valuable experience, furnishing him still better for more extended work in the coming years. In 1851 a change of sphere was successfully pressed upon him by the Sydney-place United Presbyterian congregation in Glasgow, with which he remained connected until his death in 1886.

Of Dr. Ker's labours in Glasgow a volume might be written, and the half not be told. The fullest catalogue of them would fail to give any adequate idea of the marvellous energy with which he threw himself into the manifold labours that claim the attention of a zealous minister and a patriotic citizen. The popularity and acceptability of the young minister—he was only thirty-two—at once rose to full flood. Hundreds upon hundreds applied for admission to membership in his congregation, until the large church was crowded. And beyond his own congregation, in the city and in all parts of the country, his services were craved, and all too willingly granted. He seemed to feel that he had been "sent to preach," and in fulfilling his great behest he must have felt the joy of the strong man who runs a race.

But while preaching was his delight and joy, he was no less enthusiastic in pastoral work. He was original and ingenious in the methods he took to extend his personal influence to every class in the congregation; one might almost say to every member in it. In the enkindling and directing of congregational activity he was inventive and sagacious, as he was also wise and practical, and he led on the congregation in the Gospel enterprise, carrying the knowledge of Jesus where it did not exist.

Dr. Ker did not limit himself to what might have been called the engrossing work of a large city congregation. As a Presbyter in a large denomination, and as a citizen in a great city, he was ever ready—too ready. Two and even three addresses at as many meetings on the same evening, public work for three, four, or even five evenings in the week, were not "unknown quantities" to him in these years.

But it was not possible that labours of such volume and momentum could be indefinitely continued, and early in 1858 his strength failed him. He was compelled to pause in the middle of a public address, and it was too surely discovered that his health was utterly broken, and his power for active labour absolutely gone. For a long time his weakness was extreme. For months together he would not have one conscious moment free from severe pain. He had to wander, as we have heard him phrase it, "under the death-shade." But the weary pilgrim held on, desiring to live, and breathing many a time the prayer, "O spare me that I may recover strength before I go hence and be no more." He moved about from place to place in our own and in other lands, and learned by a strange experience that it was "good for a man both to hope and quietly to wait for the salvation of the Lord."

After a time, strength, though at best in limited measure, came slowly back, and was often again weakened. Power for public work returned, but fitfully and unreliably; and was often withdrawn, or rather, expended by its exercise. For his pleasure in preaching always impelled him to do so up to, and often beyond, his power; then came again the necessity for rest, and the constrained silence.

During all these years—twenty-eight of them!—of weakness and suffering, it could be seen how the grace of Jesus Christ was sufficient for him. It was exemplified in endurance, patience, hope, purpose. He appreciated the delights of friendship, and was continually acquiring new friends, while he never lost an old one. He was a welcome guest in many a home, and was especially the children's friend. He was a great conversationalist, and his wit and humour were of the brightest sparkle. He retained his intellectual grasp upon all subjects of thought, and his capacious memory lost none of its gathered stores. He watched the movements in the ecclesiastical, political, and literary fields with intense interest. His culture was advanced, his knowledge widened, his wisdom increased, his penetration sharpened, his comprehension enlarged. He became in every way a greater and a grander man.

His chosen life purpose and plan were indeed broken, and his work of necessity was intermittent and fragmentary, but he was by no means an idle man. He loved work and, as he could, he filled his hours with it. He wrote innumerable letters to a large and ever-widening circle of friends. In 1868, he published a volume of sermons, known now as the "First Series," which continues to advance into new editions, and which the best intelligence of the churches will not willingly let die.

But all through the years, as his strength permitted, he persevered in preaching, as that work in which he had supreme delight.

Some years he was able to preach with considerable frequency—at first chiefly in his own pulpit, and latterly in smaller churches, which gave him less strain and wear. In successive winters he took charge of the preaching stations at Rome, Pau, San Remo, and Nice. As he grew and ripened with the years, his preaching became more tender and beautiful; his sermons had a breadth and strength, a richness and completeness about them, which nothing but an experience such as his could have given.

He was possessed of all the elements which are requisite for a great preacher. His voice was singularly sweet and expressive; though not of large volume, it was remarkably penetrating, and able, without apparent effort on his part, to fill the largest hall. His style was simple and natural, flexible and flowing, transparent and brilliant. Such was his power of clear statement, such his wealth and variety of illustration, that he never failed to make his subject interesting to all, and to carry his audience with him to the very end. He had pondered much upon all the greatest subjects of human thought—upon God, the soul, life, eternity. He had devoutly pressed his meditations to the utmost edge of the known and knowable, and gazed earnestly into the infinite mysteries—"the azure, deep even to darkness"—into which our faith glances off; and what was insoluble he held firmly in abeyance (a favourite phrase of his), until such a time as all shall be made manifest by the Great Enlightener, when He appears. It may be noticed that he rarely, if ever, introduced matters of distracting speculation into his preaching; but it could be inferred that he had an immense reserve of thought upon them all, as he the more simply and earnestly preached Jesus, who "casts his illumination upon our future destiny, as well as upon our present duty."

In 1876 he was elected by the Synod of the United Presbyterian Church, with affecting and enthusiastic unanimity, to the chair of Practical Training in its Divinity Hall, a chair which had been created very much because Dr. Ker was there to fill it. He did not consider that the state of his health was such as to warrant his acceptance of this professorship, but he frankly offered to do what he could, and with few interruptions he performed the duties of the chair during his remaining years. These became to him the great, and toward its close, almost the exclusive work of his life; that he might perform them perfectly he spared no amount of thought and labour. Genius has been defined as the "capacity for taking pains," and at no period of his life was the word, in the light of this definition, so applicable to him. He prepared lectures upon such subjects as would instruct and inspire the students, and into these lectures he put the results of immense research, and long and patient thought. In addition to these lectures, he conducted conversations in his class upon the different points of the pastoral work; he gave opportunity for personal conversation with the students upon any points of difficulty that might be pressing upon them; he showed himself friendly to each and all. His great aim was to teach the students how all their past studies should now converge upon, and be utilised by them in the great work of their life, and in making the office of the minister a living power in the midst of every Church. As might have been predicated, his influence upon the students was very great, and many of them, now scattered in this and other lands, will to their latest day be encouraged and strengthened in their labours, as they call to remembrance his words of wise counsel, and think of him, "the man greatly beloved," and of his life, which was so manifestly filled with the Spirit of Jesus.

To the end, he had increasing delight and pleasure in reading and studying the Bible: trying how by divisions and illustrations, he could the better understand it himself, and how it might be made more perfectly understood, and more earnestly valued by others. It was a pleasure, never to be forgotten by those who enjoyed it, to sit with him in his home, and hear him go over his note-books, which were filled with divisions of texts, outlines of sermons, comments upon Scripture incidents, remarks upon Psalms in endless variety. If opportunity had been extended to him, these would all have grown into fitness for the pulpit. If he had been spared, they would have been given to his students for their help and guidance.

But in the midst of all this preparation for further usefulness, with so many purposes for the good of others in his heart, with such high resolves to labour on while it was day, the night suddenly fell; the silver cord was loosed, and the golden bowl was broken. He passed peacefully into the silent land early in the morning of October 4, 1886.

Since Dr. Ker's death an admirable work of his, entitled "The Psalms in History and Biography," has been published. This work was in the press and ready for publication when he was called away. It had received the finishing touches from his own hand, and has a special interest from the fact that it was the last effort of his mind. A second series of "Sermons" has also been published. A third volume has been given to the public, entitled "Scottish Nationality, and other Papers," in which his fervour of thought and classic purity of diction are well illustrated. Whether as author, preacher, or professor, his name and memory will be a sacred possession in many a household for many a year.

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BELIEF AND FAITH.

By A. S. C. AMOS.

EVERYONE who has had any experience of personal dealing with anxious souls knows how often, in answer to the question, "Are you a believer?" the reply is, "Yes, I have been a believer all my life. My mother trained me to believe all about Christ. I do believe I am a sinner; that Christ died for all sinners, and that He died for me; but yet I couldn't conscientiously and honestly say, I am saved." And all who have heard this reply know how difficult it is to find a satisfactory answer to it. Of course the staple argument is, "You believe in a historical Christ, you don't believe in a present Saviour; all your belief centres in a dead Christ, you have no firm belief in the risen Christ: yours is a merely intellectual belief, it is not a belief of the heart."

But how often does this utterly fail to carry the slightest conviction! To any thoughtful mind, the Christian's answer means nothing. The retort is simply, "I do believe all that you say I don't. I am perfectly convinced that Christ is still present to save, otherwise I wouldn't now be seeking salvation. I as firmly believe that Christ rose as that He died, for my authority is the same for both; and as for the heart, I as heartily assent to the truth of an atoning sacrifice by Christ for my sin as I assent to the fact that I exist; and yet I am not saved. You say that is faith, and that whoever has faith is saved; but with me this is not true; I am still an unsaved soul."

Now, the Christian worker is often baffled at this point. He knows that these are not the cavillings of an indifferent worldling, but the true experience, the bitter experience, of an anxious, inquiring soul, and he is at a loss to know what next to say. This embarrassment arises from the fact that so many really zealous Christian workers do not clearly distinguish in their own minds between faith and belief, and consequently are unable when they meet this difficulty to make it clear to those really yearning for that saving faith which they are perfectly aware means more than their so-called intellectual belief.

Now, faith is in its very nature belief, but belief may have little connection with faith. Faith invariably looks to the future, while belief has altogether to do with the past, for it is all the outcome of past experience. No doubt belief may go into the future, but, immediately it does so, it is no longer simple belief, it has become faith. If I say I have faith in a man, I mean, I believe all I have heard about his honesty, &c., in the past, and would have no hesitation in trusting him in the future; that is, I would risk a good deal with him, having perfect confidence that he *will* not betray me. Or, again, if I had a sum of money to invest and wished to know how I might advantageously invest it, a friend who knew this might say to me, "A certain railway company is paying a very high dividend just now, is worked on the very best principles of economy and management, is thoroughly solvent, and is in every way a perfectly reliable security for your investment." Now, all this might be true, or it might not, but my future action would depend upon whether or not *I* considered it true. If I did, then I would be said to believe my friend's report, but here my belief would entirely rest on my past experience of knowing what was told me. Suppose, however, that I went further and determined to invest my money in that company's shares, what would that mean? Just simply this: I am going to do more than believe my friend's report; I am going to entrust that company with my money, and expect it to give me a good yearly return. That is, I will have full faith in the company, that while I so trust it, it will not deceive me, it will not betray my confidence, it will keep my money safe. Mark, how "will" occurs in each of my expectations.

Thus faith rests upon belief. It has its roots in the past, but itself is entirely taken up with the future. It is here that we see how "faith" and "trust" are synonymous—words which are so puzzling and so unintelligible to an inquirer. Mere belief will never save a soul—"the devils believe and tremble." But when the anxious one says: "I not only believe all I have heard about Jesus in the past, but my belief will now become faith for the future, and I will entrust all to Him in undoubting expectation that He will be faithful to his promises in all time coming, and save my soul in fulfilment of these promises"—at that moment belief develops into faith, or faith springs out of belief, the new life dawns, and the soul is saved.

When such is the case it would be incomparably better if, instead of provokingly ignoring the anxious one's difficulty, and disturbing him by distinguishing between intellectual and heart belief—a distinction about which he knows nothing—we just commence at the point where he is and lead him up from his historical belief to future trust and faith. By doing so we should show that we can sympathise with him in his difficulty, and that just *because* we sympathise, we are prepared to show him a way out of it. Assuring him that while we are asking him to trust for the future, that very trust or faith rests upon the past, or rather, springs out of the past (for, of course, it really rests, and must always rest on the personal Christ), we can encourage him to proceed out of what belief he has into the higher belief or faith which he has not, just as one proceeds out of one's belief in a friend's honesty to a full and undoubting trust of him for the future. "Faith is the substance of things *hoped for*, the evidence of things *not seen*."

HACKNEY-ROAD MISSION.—The eighteenth report of this Mission states that the meetings held in the mission-hall and in the open air have been largely attended, and have been a source of blessing to many. The Sunday-school and Band of Hope are progressing steadily. Not only has the Gospel been preached to the poor through this agency, but last winter, as in previous years, their bodily wants were alleviated, and many were thus enabled to tide over the long and trying season. The address of Mr. John Girling, the pastor, is 47, Mildmay-road, N.

MR. MULLER'S ORPHAN HOUSES.

THERE can be no better illustration of the rest, and peace, and fruit of the life of faith, than that supplied in the records sent out year by year by this aged and greatly honoured servant of God. The report before us is the forty-eighth, and who can estimate their value as, passing from hand to hand and into many lands, they have inculcated a spirit of trust in the promises of our heavenly Father, and of consecration to his service?

The objects of Mr. Müller's institutions are five in number, and a few words may be devoted to each. The first is to assist day schools, Sunday-schools, and adult schools, in which instruction is given on Christian principles. Thus we find that there are thirty-eight day schools and twenty-nine Sunday-schools entirely supported by the funds of the Scriptural Knowledge Institution, and that in these schools there are 5664 pupils. The teaching has been greatly blessed. There have been instances in which fifty and sixty children were converted in one school in twelve months, and Mr. Müller states that whilst travelling on missionary journeys in thirty-eight different countries, he has over and over again met persons who were converted in those schools.

The circulation of the Holy Scriptures is the next object, and the report states: "Our particular aim in circulating the Holy Scriptures is to seek out the very poorest of the poor, through visits from house to house, in order to find out the need of the Holy Scriptures, and to supply persons either entirely gratis or on the payment of a small amount." In this way through the medium of this institution 219,263 Bibles, over a million Testaments, upwards of twenty thousand copies of the Psalms, and more than two hundred thousand other small portions of the Holy Scriptures have been circulated.

The aiding of missionary effort comes next. For some years after his conversion Mr. Müller earnestly desired himself to go as a missionary to heathen lands. As the door was shut to him, he then determined to help on missionary operations to the utmost of his power, and has been enabled to aid the work in various parts of the world by contributions amounting altogether to the magnificent sum of £214,649. During the last year one hundred and thirty-eight labourers in Word and doctrine were thus assisted at a cost of over £6000. Very interesting reports from missionaries in China, India, Spain, and other countries are appended, and show how valuable is this help to many a simple labourer in God's great harvest-field.

The circulation of tracts and such publications as may be calculated, with the blessing of God, to benefit both believers and unbelievers comes next in order. To show the extent to which this portion of the work has reached, it will be enough to say that eighty-eight millions and a half of such publications have been sent all over the world, while thousands of Christian men and women have helped in this service.

The orphan work, though last, is by no means least. Of it, however, it would be almost a work of supererogation to say much. The history of the Orphanages on Ashley Down is known the whole world over. To board, clothe, and Scripturally educate *destitute* orphan children is the object sought in these Homes. "I aimed," says Mr. Müller, "from the beginning at the salvation of the children, and far beyond what I at first expected to accomplish the Lord has been pleased to give me." Last year there were 2067 orphans in the Homes, and of about two hundred who, having completed their training, went forth into the world, seventy-six were believers, while, Mr. Müller adds, "God has given us the joy of seeing thousands of them brought to believe in Him."

Of the many pages in this deeply-interesting report, which show how this wonderful work is sustained from day to day by believers in all parts of the world, we have no space to speak. Refreshing, indeed, is such a record. The report may be obtained from Messrs. Nisbet & Co., Berners-street, London, W. (6d.) Mr. Müller's own address is The New Orphan House, No. 3, Ashley Down, Bristol.

ELIJAH THE PROPHET.—15.

By Rev. F. B. MEYER, B.A., Leicester.

THE OLD COURAGE AGAIN.

2 Kings I.

In order to understand the striking episode before us, we must think ourselves out of this dispensation, the main characteristic of which is gentle mercy; and we must imagine ourselves back in the age that ended at Calvary. It is very important to have a right understanding of our times. We must not judge the past ages by our own high standards of forgiveness and love, learnt in the life and death of Jesus Christ, the last and supreme revelation of God. And we must not import into our own age methods of thought and action which were once permissible and necessary, because cognate to the spirit of their times.

This lesson was once impressively taught by our Lord to his disciples. Fresh from the Transfiguration, He was on his way to the cross. For some reason He did not take the usual route along the eastern bank of the Jordan, but chose the directer course through Samaria. Travelling thus, they had probably reached the spot, of which we are soon to speak, which was once scorched and blackened by the cinders of Ahaziah's troops. Below them, in the ravine of the hills, lay a village, to which they sent a deputation, asking for entertainment in the night which was darkening over them. But religious bigotry triumphed over natural feeling, and the request was absolutely refused. Oh, if they had known that He was about to purchase the redemption of a world; and to institute a religion, in which there should be neither Samaritan or Jew, but one great brotherhood in Himself; they would surely have bade him welcome, and have pressed Him with hospitality, even though the mighty transaction was to take place within the limits of their hated rival, Jerusalem! "And when his disciples James and John saw this, they said, Lord, wilt not Thou that we command fire to come down from heaven and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of." It was as if He had said, "Remember that in Me you have passed into a new epoch; the affairs of the kingdom of heaven will be managed on altogether different lines from those with which you are familiar. I shall not destroy the law and the prophets, but I am introducing a code which shall fulfil them after a new and diviner fashion. The new *régime* of mercy is already begun."

Let us clearly define to ourselves the difference in the dispensations. This is after the Spirit of the Son, dwelling in the bosom of the Father; *that* was after the spirit of the servant, clad in ardent zeal for the glory of God. *This* glows with the lambent fire of the Holy Ghost; *that* with the devouring fire of destruction. The keynote of *this* is salvation; of *that*, vindication. The Old Testament brims with striking teaching of the holiness and righteousness of God. God, our Father, was as merciful and longsuffering then as now, and there were given many sweet glimpses of his loving heart, which became more numerous as the ages brought nigh the incarnation of the love of God. But men cannot take in too many thoughts at once. Line must be on line, precept on precept. And so each preliminary age had some one special truth to teach; and that truth was accentuated, and brought into prominence by special proofs and episodes. The age of the Mosaic Law, which shed its empire over the times of Elijah, was pre-eminently the era in which those awful and splendid attributes of the Divine character—God's holiness, justice, righteousness, and severity against sin—stood out in massive prominence, as some of us, from the ancient capital of Switzerland, have seen the long line of Bernese Alps, rising above the plain in distant and majestic splendour; cold in the grey dawn; or flushed with the light of morn and eve. It was only when those lessons had been completely learnt, that mankind was able to appreciate the love of God which is in Jesus Christ our Lord.

Critics, who insensibly have caught their conceptions of infinite love from the Gospels which they affect to despise, find fault with the Old Testament because of its austere tones and its severe enactments; they point out many things inconsistent with the gentler spirit of our times. There is nothing surprising here! It could not have been otherwise, in a gradual unfolding of the nature and character of God. The holy men who lived in those days, had never heard the gentle voice of the Son of Man speaking the Sermon on the Mount. They had, however, very definite conceptions of the righteousness and holiness of God, and his swift indignation on sin. This inspired many of the Psalms in the hymnal of the Old Testament saints. This stimulated them to do deeds from which our gentler nature shrinks. But for this, Levi had never slain his brethren, or Joshua the Canaanites; Samuel had never hewed Agag in pieces before the Lord, and Elijah had never presumed to slay the priests of Baal, or call down fire from heaven to destroy the captains and their men.

And, as we read these deeds, we may well sink *into quiet self-questioning*. We need not fall into the extreme of Cromwell and his soldiers, and introduce the speech or acts of those bygone days into our dealings with the enemies of truth and God. But we do well to ask whether, granting that we forego the outward manifestation, there is the same hatred of sin, the same zeal for the glory of God, the same inveterate enthusiasm for righteousness, as there was in those days of force and decision and unswerving righteousness.

These considerations will help us to understand the narrative that awaits us, and will relieve the character of Elijah from the charge of vindictiveness and passion; so that we can consider, without compunction, the rising up again in his breast of something of his old undaunted courage and heroic bearing.

The story is as follows:—Ahaziah, the son of Ahab, had succeeded to his father's throne and his father's sins. He shrank in cowardly fear from the hardihood of the camp, and the dangers of the field; leaving Moab to rebel, without attempting its re-subjugation; and leading a self-indulgent life in his palace. But the shafts of death can find us equally in apparent security, as amid threatening dangers. He was leaning on the balustrade that fenced the flat roof of the palace, when suddenly it gave way, and he overbalanced himself, and was flung to the ground. Many are the balustrades, on which we lean in hours of peril, which fail us to our hurt! When the first panic was over, the king was seized with intense longings to know how his illness would turn; and, in a strange freak, he sent messengers to one of the ancient shrines of Canaan, dedicated to Baalzebub, the god of flies, the patron saint of medicine, who had some affinity with the Baal of his parents. This was a deliberate rejection of Jehovah; a daring choice of those ways which had brought the wrath of God on his father's house. It could not pass unnoticed, and Elijah was sent to meet his messengers, as they were speeding across the plain of Esdraelon, with the announcement of certain death:—"Thus saith Jehovah, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die."

The servants did not know the stranger. They may have been imported Tyrians, who had never mingled in the life of the nation, and who, therefore, were ignorant of the mighty prophet of God. Years also had probably elapsed since his last public appearance. However, they were so impressed by that commanding figure and authoritative tone, and so awed by that terrible reply that they determined to return at once to the king. They found him lying on the divan, the raised platform, covered with cushions, to which he had been carried from the scene of his accident. And they told him the reason of their speedy return. Ahaziah must have guessed who he was that had dared to cross their path, and send him such a message. But, to make assurance surer, he asked them to describe the mysterious stranger. They replied that he was a man of hair." Long and heavy tresses of unshorn hair hung heavily down upon his shoulders; his beard covered his breast, and mingled with the unwrought skins that formed his only dress. It was enough; the king recognised him at once, and said, "It is Elijah, the Tishbite."

Two emotions now filled his heart. He wanted, in exasperation, to get Elijah in his power, to vent on him his wrath; and he, perhaps, cherished a secret hope that the lips which had announced his death might be induced to revoke it. He therefore resolved to capture him, and for that purpose sent a captain and a troop of fifty soldiers; and when they were struck down in death, another captain and his band. These men exceeded their duty; instead of simply acting as the tools and instruments of the royal will, they spoke with an unwarrantable insolence. "Thou man of God, the king hath said, Come down." Either they did not hold him to be a prophet, or they gloried in putting the power of their master above that of Jehovah. In any case, the insult was less against Elijah than Elijah's God.

There was no personal vindictiveness in the terrible reply of the old prophet. I do not suppose for a moment he considered the indignity done to himself. I believe he was filled with consuming zeal for the glory of God, which had been trodden so rudely under foot, and which he must vindicate in the eyes of Israel. "If I be a man of God let fire come down from heaven and consume thee and thy fifty." And in a moment the fire leaped from its scabbard, and laid the impious blasphemers low. That there was no malice in Elijah is clear from his willingness to go with the third captain, who spoke with reverence and humility. "And the angel of the Lord said, Go down with him; be not afraid of him. And Elijah went down with him unto the king."

(1) *What a thought is suggested here of the meekness and gentleness of Christ.* How wonderful it is to think that He who, by a single word, could have brought fire from heaven to destroy the bands that came to take Him in Gethsemane, left that word unspoken. He threw them on the ground for a moment, to show them how absolutely they were in his power; but He forebore to hurt one hair of their heads. It was a marvellous spectacle, which the legions of harnessed angels, who in mid air waited for a word to bring them to his rescue, must have beheld with speechless amazement. The explanation is of course found in the fact that He was under the compulsion of a higher law, the law of his Father's will; the law of self-sacrificing love; the law of a covenant sealed before the foundation of the world.

The only fire He sought was the fire of the Holy Ghost. "I came to cast fire upon the earth; and what will I; would that it were already kindled." He strove not to avenge Himself, or vindicate the majesty of his nature. "He endured the contradiction of sinners against Himself." "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." "When He was reviled, He reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." Oh, matchless meekness! Oh, wondrous self-control! Oh, glorious example of the spirit of his own teaching! May grace be given to each of us, his unworthy followers, to walk in his steps, and to emulate his spirit; not calling for the fire of vengeance, but seeking the salvation of those who would do us hurt; dealing out not the fire of heaven, but those coals of fire, heaped on the head of our adversaries, which shall melt them into sweetness, and gentleness, and love.

(2) *There is also suggested here the impossibility of God ever condoning defiant and blasphemous sin.* We have fallen on soft and degenerate days when, under false notions of charity and liberality, men are paring down their conceptions of the evil of sin, and of the holy wrath of God, which is revealed from heaven against *all* ungodliness and unrighteousness of men.

It is quite true that God yearns over men with unutterable pleading tenderness. "He is not willing that any should perish, but that all dying sparrow in the recesses of the deepest woods over whose last agonies the Almighty does not bend with sympathetic interest, and alleviating tenderness, so there is not one waif of humanity excluded from the warm zone of his infinite compassionateness and tender pity. In every outbreak of human sin; in the lot of every lost man or woman; over every street fight; at every public-house doorstep; amid the blasphemous orgies of every den of impurity and shame, that love lingers, full of tears, and longings, and entreaties. "God so loved the world."

And yet, side by side with this love to the sinner, there is God's hatred to his sin. This longsuffering lasts only so long as there is a possible hope of the transgressor turning from his evil ways. "If he turn not, He will whet his sword." The wrath of God against sinful men, who have definitely elected their sin, slumbereth only; it is not dead. It broods over them, held back by his desire to give every one the chance of salvation. They may be thankful therefore, that their lot has fallen in this parenthesis of mercy. But "because sentence against their evil work is not executed speedily, therefore their hearts are fully set in them to do evil." Yet the time of forbearance will end at last, as the waiting did in the days of Noah. Then fire will fall, of which the material flame that fell on these insolent soldiers, is a slight and imperfect symbol. And it shall be discovered how bitter a thing it is to encounter the wrath of the Lamb, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ."

We need more proclamation of this side of the Gospel. There is an alarming lack amongst us of the sense of sin. Our vast populations are indifferent to the message of mercy, because they have not been aroused with the message of the holy wrath of God against sin. We need again that one should come, in the power of Elijah, to do the work of John the Baptist, and to prepare men by the throes of conviction for the gentle ministry of Jesus Christ. The crying need of our times is for a deeper conviction of sin. And if this shall be ever brought about, it must be by the religious teachers being led to study the law as well as the Gospel, and to realise for themselves, as they can only do through the teaching of the Holy Spirit, the exceeding sinfulness of sin. Then when Elijah's fire of conviction has smitten human confidences low in the dust, there will be room for an Elisha to bind up broken hearts with the message of mercy.

(3) *We are also assured of Elijah's full restoration to the exercise of a glorious faith.* In a former time the message of Jezebel was enough to make him flee. But in this case he stood his ground, though an armed band came to capture him. It was as if he were able to repeat the familiar words without exaggeration: "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." And when he was bidden to go down with the third captain to the king, he did not hesitate, though it was to go through the streets of the crowded capital, and into the very palace of his foes. We are reminded of the entrance of Luther into Worms; and of the remonstrance of Ambrose to the mightiest emperor of his time. Do you ask the secret, and why he was able to stand so calmly beside the couch of the dying monarch, delivering his message, and retiring unharmed? Ah, the answer is not far to seek. He was again dwelling in the secret of the Most High, and standing in the presence of Jehovah. His faith was in lively and victorious exercise. He was able to gird himself with the panoply of God's mail, invulnerable to the darts of men and devils. And thus might he have spoken with himself, as he passed through the threatening perils of that crisis: "By Thee have I run through a troop, and by my God have I leaped over a wall. As for God, his way is perfect. He is a buckler to all those that trust in Him."

Is it not beautiful to behold this glorious outburst of the faith of Cherith, Zarephath, and Carmel? The old man, nearing his reward, was as vigorous in this as in his first challenge to Ahab. His spiritual eye was not dimmed, nor his force of character abated. He bore fruit in old age, like one of God's evergreens, which are full of sap. Glory be to Him who restores the soul of his faltering saints, and brings them up from the grave, and sets them again as stars in his right hand, and deigns to use them once more in his glorious service!

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BIBLE STUDY.

GOD'S THOUGHTS.

(1) *Unlike and beyond man's.*—"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. lv. 8, 9). "Able to do exceeding abundantly above all that we ask or think" (Eph. iii. 20).

(2) *Very deep.*—"O Lord, how great are thy works! and thy thoughts are very deep" (Ps. xcii. 5). "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. xi. 33).

(3) *To us-ward.*—"Many, O Lord my God, are...thy thoughts which are to us-ward" (Ps. xl. 5). "Every good gift and every perfect gift is from above, and cometh down from the Father" (James i. 17). "I am poor and needy; yet the Lord thinketh upon me" (Ps. xl. 17).

(4) *Of peace.*—"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jer. xxix. 11). "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him" (Isa. lvii. 19).

(5) *Precious.*—"How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with Thee" (Ps. cxxxix. 17, 18). "Exceeding great and precious promises" (2 Pet. i. 4).

(6) *For ever.*—"The counsel of the Lord standeth for ever, the thoughts of his heart to all generations" (Ps. xxxiii. 11). "Can a woman forget her sucking child?...Yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before Me" (Is. xlix. 15, 16).

His thoughts manward find expression—

(1) *In Christ.*—"In the beginning was the *Word*" (John i. 1). "He that hath seen Me hath seen the Father" (John xiv. 9). "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19). "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him" (1 John iv. 9).

(2) *In the Scriptures.*—"All Scripture is given by inspiration of God" (2 Tim. iii. 16). "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). "Search the Scriptures...they are they which testify of Me" (John v. 39). "He read Esaias the prophet...Philip began at the same Scripture, and preached unto him Jesus" (Acts viii. 28, 35).

(3) *In nature.*—"Unto Thee, O God, do we give thanks; for that thy name is near, thy wondrous works declare" (Ps. lxxv. 1). "His tender mercies are over all his works. All thy works shall praise Thee, O Lord; and thy saints shall bless Thee" (Ps. cxlv. 9, 10). "The fowls of the air...your heavenly Father feedeth them. Are ye not much better than they?" (Matt. vi. 25—34).

(4) *In his servants.*—"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20). "Ye are manifestly declared to be the *epistle* of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. iii. 3).

Janet Clark.

REFRESHING AFTER RAIN.

All day the heavy clouds have hung
Above the landscape parched and dry,
The swallows sweep along the ground,
As if they fear an angry sky.

A vivid flash—a thunder peal—
Sharp twittering in every nest—
And then, with sudden rushing rain,
The long expectant earth is blessed.

From every dry and drooping leaf
The heavy dust is washed away;
The rose exhales a sweeter scent,
And purer blooms the lily-spray.

'Twas worth, indeed, the gloomy clouds,
For now the sun shines forth again,
And thankfully we breath anew
The cool refreshing after rain.

The sultry hours are in the past,
And fainting ones look bright again:
Ah! many sufferers could tell
What peaceful times oft follow pain.

Fear not because the cloud is nigh,
A hidden blessing may be there,
Trust God; He knows, and will not give
A burden that you cannot bear.

The cloud, the grief, are sent by One
(Remember, if the doubt should rise)
Who knows thy frame and all thy needs,
Thy Father, tender and all-wise.

Alice M. Stevens.

18, *Ashby-road, Canonbury, N.*

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RAGGED SCHOOL UNION.

People often complain of societies that they are too many, and of reports that they are too "dry." After perusing the new report of the Ragged School Union, we feel sure they will own that this agency could not be dispensed with: for, as the eucalyptus and the sun-flower aid in neutralising the miasma of the natural marsh, so does this blessed agency act in the moral atmosphere of this huge city.

The late Lord Shaftesbury was intensely fond of this Union, and never wearied in attending its meetings, both at head-quarters and wherever a Ragged School was planted. No doubt it owes some of its popularity and usefulness to his persistent advocacy; but to its late secretary, Joseph Gent, it owes a great deal, and its present secretary, John Kirk, is not a whit behind his predecessor in entire devotion to the interests of the ragged children of London.

The report before us gives interesting details of the manifold branches included in the society's operations. There are about 200 schools in the Union, attended on Sunday by 48,074 children, taught by 3884 voluntary and 182 paid teachers. 163 schools have Gospel services and ragged churches, with an average attendance of 28,697. Then there are Bible-classes, Christian bands, prayer-meetings, open-air services, and mothers' meetings among the religious agencies. The educational work includes day and night-schools, industrial classes, school exhibitions, cookery classes, &c.; while the philanthropic embraces bands of hope, penny banks, libraries, soup-kitchens, children's dinners, shoe clubs, burial clubs, barrow clubs, &c. The amount spent on this good work was £6209, of which a good account is given in these pages. Those who want a bird's-eye view of the bright side of "Ragged London" should send 6d. for this report, which is prettily illustrated, to the office of the Union, 13, Exeter Hall, Strand, London, W.C.

"BEHOLD, HE PRAYETH," were the words which announced to the world that Saul of Tarsus had become a believer in Christ. "Behold, he does not pray," are words which may be used in our times to announce the falling away of many a sceptic from faith in the Redeemer.—*Independent.*

A NEW LIFE OF LUTHER.*

WE gladly welcome anything that may remind our generation of the most apostolic of men since apostolic times. Luther was indeed an apostolic man, if the title denotes not only love for Christ and appreciation of the central points of his teaching, but also deep sincerity of character and self-denying zeal. Yet Luther's life is so full of interest, that for this very reason it must be difficult to describe. It is hard to make a selection of facts and sayings when so few can be omitted without loss. But whether it is from the nature of the subject, or whether it is from careful study, these volumes seem to be written in the right perspective. The important events of Luther's life stand out before us. There is no danger, after reading Dr. Bayne's work, of mistaking the less for the greater facts.

No one, for instance, would be likely to pass over the importance, almost the supreme importance, of the day when, still under the influence of his friend's sudden death while hunting, and of the lightning flash near Stotternheim (reminding us of the still greater "fusile Apostle"), he decided to leave all the worldly distinctions that even then lay in front of him, and to beg admittance at an Augustinian convent. Much less will one overlook those greater moments, though they are not confined within so brief a space of time, when he realised his exceeding sinfulness, and found out the inefficacy of human righteousness, even though it were assisted by Divine grace; when he was convinced by Staupitz that his efforts were useless, and he fell back on the Bible itself, to learn from it that righteousness is given by God, and that "the just shall live by faith." It was then that he found the secret of all true life. It was then that he became able to speak by experience about justification.

"I want to know," he says, a year or two later, to one placed under his care (for he became a convent vicar, or superintendent of convents), "I want to know what your soul is about; and whether, discarding its own righteousness, it is learning to breathe spiritual life, and to trust in the righteousness of Christ. For in this age of ours, presumption is a burning temptation with many, and chiefly with those who strain all their energies to be righteous and good. Not knowing the righteousness of God, which in Christ is freely and in richest bounty given to us, they seek to work themselves up to such a pitch of goodness that they may have confidence to stand erect and unabashed before the face of God in the adornment of their own virtues, their own merits. Salvation by such a method is impossible. In this error you were once involved. So was I. But now I fight against it—only I have not yet put it down.

"Therefore, my sweet brother, learn Christ, and Him crucified. Learn to sing aloud to Him; and to Him, despairing of yourself, to say, 'Thou, Lord Jesus, art my righteousness; I also am thy sin. Thou didst assume mine, and didst give thine to me; Thou didst assume what Thou wast not, and didst give me what I was not."

It was this experience too that many years afterwards gave him such clear insight to reject the proposed reconciliation with Rome, when the Romish theologians agreed to accept his doctrine of justification by faith, if only they might say, "by faith that worketh by love."

We cannot resist quoting from another letter written when he was still convent vicar:—"The Cross of Christ has been sent out, in multitudinous fragments, to all the world, and to each man comes his portion always. Thou, therefore, throw it not away, but rather receive it as a thrice sacred relic, not into a gold or silver casket, but into a golden heart, a heart imbued with gentle charity. 'For if the wood of the cross was consecrated by the touch of the flesh and blood of Christ, in such manner that its fragments are held in the highest honour, how much more do the injuries, persecutions, passions, and hatreds of men, just or unjust, become the most sacred relics when, not by the touch of his body, but embraced in the charity of his most bitterly wounded heart and Divinely efficient will, they are kissed, blessed, and consecrated, so that cursing becomes blessing, injustice equity, suffering glory, and pain gladness."

Many people hardly realise how long a time passed after Luther's acceptance of Christ before he came forward as a Reformer. His spiritual crisis "had occurred, and in essentials had ended" before 1509, but all went quietly enough till 1517. Then, indeed, came the nailing of the Theses to the door of Wittemberg Church, which were simple statements on the Spirituality of repentance, against making a gain of godliness, and blame of Church and Pope; but "the pen that he used was so long that its extremity reached even to Rome, wounded the ears of a lion that was couched there, and shook the triple crown on the Pope's head."

From this time till 1525 comprises practically the remainder of Luther's life. All is stir, all excitement. Now he is disputing against Eck at Leipzic. Now burning the Pope's Bull. Now appearing single-handed at Worms before the Emperor and the Diet. Now carried off by his friends to be "among the birds" on the Wartburg (where, again like Paul, his enforced rest and isolation lead to fresh thoughts and deeper teachings). Now translating the New Testament, and ever and always writing to friends and acquaintances and stirring them up in the good cause, and solving difficulties they have referred to him. And now again taking the more difficult position of trying to hinder his followers from excesses, and of choosing the side of order against anarchy in the Peasants' War.

It is wonderful what events are crowded into those seven or eight years. They gone, he has less external activity, but he never ceases work. He has become almost a second Pope, and, as Dr. Bayne loves to point out, enjoyed his position by better right than the Bishop of Rome.

If our readers do not know much of Luther's life, we can only advise them to be in ignorance no longer. Apart from his work, Luther himself is a fascinating character. Christianity to him meant brightness and joy. He practised what he told his child's tutor:—"'A sorrowful spirit dries the bones,' and is everywhere condemned and proscribed by the Spirit that is Divine. Joy is the duty of youth, and sadness is to be rooted out of the heart. The first thing, therefore, to be done by one vexed by despondency is to lay it absolutely down that sadness is of the devil, and that God is a God of solace and joyfulness—a God, as Christ said, not of the dead, but of the living. What, indeed, is life but joyfulness in the Lord?" Ask his method, and he answers:—"Out with the secret: I have no power at all except what Christ gives me. If He leaves me, I tremble at a shaken leaf; if He holds me up, I am conscious only that the praise is his." Or again, "Be thou, silent and unworking, a Sabbath in which Christ may do wonderful things."

Our readers will wish to know our opinion, not so much of Luther, who is beyond praise, but of how Dr. Bayne has fulfilled his task. Certainly he has done it well. His style, indeed, is not altogether to our liking. It is too self-conscious. But it is vivid, and very popular. It would have been a strange anomaly for anyone to rise from the perusal of much of Luther's writing, and give out his impressions in stiff classical English. Dr. Bayne also falls once into the serious mistake of suggesting that the difficult verses Matt. xvi. 18, 19 are an interpolation, although there is not a shadow of external evidence for omitting them.

Members of the Established Church will probably smile when they read his assumption that one fact demolishes Lord Selborne's argument of the existence of a National Church before the Reformation. Others, besides, will complain that he has said too little about Luther's translation of the Bible, and has omitted all reference to many of his theological views, *e.g.*, those on the Canon. But these are comparatively small points. Luther himself stands out clearly before us. As we read Dr. Bayne's work, we learn to know Luther more and to love him better. We can only hope that a cheap edition will ere long be published.

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AFRICAN MISSIONS.

REV. T. L. JOHNSON, who is well known in this country as the organiser of the African Mission for sending coloured men to Africa, was present at the Aldersgate Noon Prayer-meeting on Tuesday last week. He briefly and simply recounted how as a slave Jesus found him; how after awhile he conceived the idea of going to his brethren in Africa; and how, after labouring some time in the Cameroon country, he was led into the work to which now his life is devoted—that of kindling in the hearts of coloured people in America a missionary interest in the African races who are yet without a knowledge of the Saviour.

Mr. Johnson said numbers of coloured men in America are willing and ready to go to Africa, waiting only the means; and referred to Dr. Scholes and Mr. Ricketts, already in the field. For these, and also for the success of the work, fervent prayer was made. Mr. Johnson sailed on Saturday last for America, where he purposes labouring in this cause among his coloured brethren. His address will be, Box 478, Post-office, Chicago, Ill.

PREVENTION OF CRUELTY TO ANIMALS.—The Society which undertakes this noble work has issued a bulky report. In the opening pages we learn how much of the recently beneficent legislation and the more humane treatment of dumb animals is due to its efforts. Much has been done by the publication of special periodicals, and by encouraging young people to write essays on the subject, to raise the tone of feeling and conduct with respect to the dumb creation. A less satisfactory, though not less necessary, portion of the Society's work consists in the prosecution of those who offend against the law by cruelty to animals. More than four thousand convictions were obtained last year. Mr. John Colam, 105, Jermyn-street, St. James's, S.W., is the secretary.

DUBLIN UNITED SERVICES.—The annual convention held in the Irish metropolis is perhaps the most widely known of the various spiritual agencies organised by this committee. There are, however, many others not less important. The first is the daily noon prayer-meeting held in the Christian Union Buildings, and this, with the Sunday afternoon Gospel service, uniting ministers and laymen of all denominations. A free breakfast, given to between 500 and 700 of the poorest of the city every Sunday morning, is also an institution of great value. There are besides children's services, mother's prayer-meetings, and other similar means of reaching and securing the interest of the people. Last year an effort was made to reach the sailors of the port by means of social and evangelistic meetings, the attendance at which was very encouraging. The office is at Christian Union Buildings, Lower Abbey-street, Dublin, and Mr. Robert Cotter is the secretary.

KINGSTON, JAMAICA, Y.M.C.A.—This Association is doing a good work, and evidence of the spirit with which it is animated is afforded by the way it has conducted the branch of the White Cross Army, formed some time since by Mr. S. J. Capper. Mr. Cunha, one of its foremost members, and also an effective worker in the Purity movement, is now in this country, and hopes to interest many in the work of the Association. This is invaluable in a country where there is but little voluntary effort, but unfortunately it does not meet with such general and sympathetic support as do similar associations in England and America. There is still a large balance remaining on account of the building, and the interest on this somewhat cripples the efforts of the Association. Any sympathy and contributions given to Mr. Cunha for the furtherance of this work, will be a cause of great encouragement to those who are banded together in carrying it on in the face of difficulties not known here. Mr. Cunha's address is 25, Lime-street, London, E.C., care of Messrs. Park, McFadyen & Co.

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* MARTIN LUTHER: HIS LIFE AND WORK. By PETER BAYNE, LL.D. 2 vols. 24s. *Cassell & Co.*

The Christian.

August 26, 1887.

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CASE FOR THIS WEEK.

PHTHISIS
Mrs. M. HART, PLYMOUTH.

This patient, residing at BELLEVUE-FARM, HIGHERHOOE, PLYMOUTH, first wrote me about her case nearly three years ago. She had then severe Cough, decidedly purulent expectoration, exhausting night sweats, rapid loss of flesh and strength.

The patient took my medicine regularly for nine months; afterwards only on and off, which somewhat retarded the cure. After nine letters of advice (the last dated April, 1885), I heard that she was nearly well.

I have recently had a letter from her, dated June 9, 1887, in which she asks me if it is not time now to publish her case.

"Mine was a very bad case (she writes). The Plymouth physician gave me up, and said I was *fast going to the grave*, and told my husband there was *not the least hope*. My own doctor said there were holes (cavities) in the lungs. But through God's great mercy, your treatment has been the means of restoring me. I can now take long walks and attend to all my domestic duties. Many think mine a wonderful case."

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"RUN, INDIAN, RUN!"

BY REV. EDWARD A. RAND.

Big John, Little John, and Uncle John—those three are in my story. Big John was Little John's father, a stout brawny Indian. They all lived at the north, on the edge of the wild Canada woods. Oh, how far-reaching and hushed, so still save as some solitary bird cries overhead, and the wind, with its soft, unseen fingers, touches those harps with which the pines are hung, and then fills all the air with a sea-like murmur! In the Indian settlement, on the margin of the great forest, it was noisy enough There were about fifteen families in this cluster of homes overlooking the rapid little river that made an animated pattering with its feet or crystal down in the ravine all day.

Did I say that three were in my story? There was a fourth one, "Father Robert," as they call the Protestant missionary, Rev. Robert Rantoon. Everybody liked him—a brave, faithful, generous servant of the Lord Jesus. Big John had a piece of news to tell one day as he came down the little river of crystal in his canoe of birch-bark. "Father Robert is coming to-morrow!" he shouted, as he reached the settlement.

"Good, good!" grunted several Indians, while Little John clapped his hands to think of the picture-book and picture-paper that Father Robert was likely to bring him. He sat thinking awhile, and then said to Big John and Uncle John, who were squatting before a crackling, red camp-fire, at which was stewing a kettle of deer-soup—

"Oh, look here!" They accordingly looked.

"Couldn't we make a house for Father Robert?" said Little John. "He can have it for his own, and he will like that." "Yes, yes!" said both the Indians.

A house! A house that was to be raised, covered, finished, and furnished in twenty-four hours! What a feat in house-building! Besides, there were the materials to be brought together. However, there was no cellar to be dug, and this was so much gain.

"Get your hatchet!" cried Big John to his boy. "Uncle John, get yours!"

Off they went into the depths of the silent, shadowy woods, and cut half a dozen straight poles about twelve feet long. Then they stood before several birch-trees, and eyed them sharply, but shook their heads at each, and turned away.

"Hullo!" shouted Uncle John, picking out another candidate for inspection. "This will do." "Yes, this will do," said Big John.

They now made incisions in the bark, so that it would come off in nice large pieces. As it was the month of July, when the bark peels readily, they made quick work with this tree. Then they visited other tall, stout trunks, and made them take off their coats speedily.

"There, that will do," said Uncle John.

They now had timber for the house-frame, also boards and clapboards for the walls, shingles for the roof, laths and plaster, or, in other words, poles and birch-bark. With the poles they made a framework like a cone, securely lashing together the pole-tops. Strips of birch-back were sewed together, and then laid over the cone-like frame, and the house for Father Robert was completed! There was a hole left in one side, and that would serve as a "door." When a fire was needed inside, the smoke would escape at the top, where the poles were tied together: and wasn't that good as a "chimney"? Little John gathered a soft, fragrant heap of hemlock-tips: and wasn't that a "bed"? One's lap would serve for a "table," and the tent had as many "chairs" as there were chances to squat down on the thick green turf. In Indian-land, living is very cheap.

Father Robert was much pleased to see this piece of "real estate," and said he would use it at once; and, though he was in a great hurry to preach to some neighbours fifty miles away, he would certainly stop long enough to give one sermon before his own door. As the birch tent was prefaced by a very pretty plot of green grass, where the Indians could sit in sermon-time, Father Robert called it his "church," and a very grand roof did the arching forest boughs give it.

"I am rich," he said. "I have a church, and a parsonage next to it. To pay for your kindness, you shall have a service and sermon."

When he reached his sermon, he said:—"I want to preach about temptation. I wish to make three points. Each one of you get three little sticks, and it will help you to remember. My first 'stick,' or point, is, Indians are good at running." This "stick'' pleased his auditors very much.

"My next 'stick' is that it is always best to run from temptation; and my third 'stick' is that Indians should therefore run from temptation."

A universal smile and grunt of satisfaction greeted this statement, and all felt that Father Robert was a better preacher than ever. He now talked at length upon his subject, urging his hearers, whenever moved to do wrong, to get away from temptation as fast as possible. "Are you ever inclined to take anything that belongs to another? Stop looking at it. Don't stay with it. Run, Indian, run! Are you tempted to drink fire-water?"

Here several countenances lighted up as if a little of the article would be acceptable just then. Little John looked at his uncle, and gave a sigh, for he knew that Uncle John took a very positive fancy to the dreadful whisky-bottle.

"Say, are you tempted? Don't look at the bottle. Don't stay near it. Run from it, Indian, run!" shouted Father Robert, his fine deep voice ringing through the forest depths. Would they run, though? We shall see.

Father Robert expected to be back on the afternoon of the fourth day, and that very day Little John had a temptation. He chanced to be near the missionary's tent, and, moved by a curiosity which even boys with a pale face know something about, put his eye down to a rent in the wall of birch-bark. Near the door—a piece of white cloth dropped over the hole in the side made the door—Little John saw a silver dollar!

There it was, shining very bright in a beam of sunshine admitted at one side of the cloth door. It had been dropped by the missionary—they do not have money that they can afford to drop—and Little John asked himself if the missionary would ever miss it if he—he—took it. How many things that dollar would buy! He was moving his head a little to get a better view of the dollar, when he seemed to hear a voice: "Stop looking at it."

Little John turned away. "Don't stay with it!"

Little John took two paces off from the tent. "Run, Indian, run!"

Away went Little John as fast as he could gallop—anywhere—just to get out of the way of temptation! He was running hard, his head down, when suddenly he collided with an object rather soft and big, but firm. He looked up, and found he had run into somebody who was saying, "Ugh! Ugh!" It was Uncle John.

"Look out, there! Why, I should think you were running away from one of Father Robert's temptations!"

Then he fastened his sharp black eyes on Little John.

"Now, you were, Little John, were you not?" Little John nodded assent.

"Oh, oh!" groaned Uncle John. What was the matter? Had his nephew bumped him too hard? Not that, not that.

"Oh, oh!" continued Uncle John. "I ought to run! I'm tempted!" Then he shouted, with fierce energy, "And I will run, too! Come, boy, help your uncle! Run!"

"Where, where?" "I am tempted to go after fire-water; but let's run for the river!"

Away they went, leaving behind them the whisky in a neighbour's tent, and soon were drinking of the pure river water.

When Father Robert arrived at his camp, Uncle John told him about his temptation; and then the missionary told him to run to one other place of safety, even God. Uncle John fled there quickly.

This is a story about redskins; but won't it do also for folks that have a white skin?—*Sunday-school Times.*

SEASIDE SERVICES FOR CHILDREN.

August:—Mr. E. Arrowsmith, *Scarborough* and *Filey*; Mr. Hutchinson, *Bridlington*; Mr. Dennes, *Whitby*; Mr. Spiers, *Redcar*; Mr. J. H. Greene, *Saltburn*; Captain Chapman, *Cromer*; Mr. Chaplin, *Felixstowe*; Messrs. C. H. and E. Collier, *Herne Bay*; Mr. Seagrove, *Broadstairs*; Mr. Livesey Carrot, *Deal*; Mr. E. Jaquet, *Walmer*; Mr. Trickett, *Eastbourne*; Mr. Pitts, *St. Leonards*; Messrs. Gibbard Hughes and Howard Staines, *Worthing*; Mr. Hall, *Southsea*; Mr. Geo. Banaster, *Bournemouth*; Rev. A. Storrs, *Sandown*; Mr. Pericles Green, *Weymouth*; Mr. Symonds, *Swanage*; Mr. Harris, *Weston-super-Mare*; Mr. Moore, *Ilfracombe*; Mr. Bellingham, *Llandudno*, *Colwyn Bay*, *Llanfairfechan*, &c.; Mr. Greening, *Tenby*; Hon. W. G. Scott, *Elie* (*Fife*); Rev. W. Talbot Hindley, *Margate*; Mr. H. B. Claxton, *Penzance*.

Paignton.—Rev. T. Cameron Wilson, Vicar of Christ Church, and Mr. J. Crofton Rainey are having most encouraging meetings on the Sands. Many visitors have come forward and expressed their pleasure and interest.

CONTINENTAL & FOREIGN NOTES.

SOUTHERN RUSSIA.—The remarkable spread of Protestantism in Southern Russia is causing grave consternation among the authorities there, and probably attempts will be made to put it down by violent means. The police are instructed to keep strict watch over all that transpires, and to leave no new method untried to prevent the spread of the Gospel, and to keep the people in ignorance of its truths.

ROMISH AND PROTESTANT MISSIONS.—The Roman Catholic Church has a missionary society called, "The Propagation of Faith." In 1885 this Society received seven millions of francs, while the principal Protestant societies received and spenty thirty-seven millions of francs! The tree is known by its fruits, and yet the Roman Catholics do not hesitate to say that Protestants cannot prove their faith by their "works."—*Le Témoin de la Vérité.*

THE DAY OF REST.—The shop assistants at Marseilles have formed themselves into a league for closing their shops on Sunday, and they have persuaded the wholesale houses to do the same. At Bâle, too, a committee for the observance of the Day of Rest has been formed, and a circular has been issued to the tradesmen of the town, praying them to close their shops and offices on the Lord's Day. The circular cites the example of England and the United States of America, where commerce is suspended for once day in seven.—*Le Témoin de la Vérité.*

NORWAY.—A correspondent writes:—I have just returned from a visit to Norway, and have met a large number of Christians there. You are probably aware that the brethren who have separated from the Established Church have not that measure of religious liberty which we enjoy, and are still subjected to a considerable amount of persecution on the part of the "priest." It was my pleasure to be associated with two brethren in Moss, for a day or two last month, who had spent three or four days on bread and water in the town prison, nearly opposite the priest's house, for baptizing seceders from the church without his permission, which they conscientiously refuse to do. There is a very earnest and vigorous work in that little town, and the hall was crowded on the evening that I gave an address. The Christians in Norway desire an interest in the prayers of your readers.

JEWISH CHRISTIANS IN RUSSIA.—*The Echo* of Berlin publishes an interesting summary account, by Professor F. Delitzsch, of the remarkable movement amongst the Jewish population of Southern Russia, under the leadership of Mr. Rabinowitz. In Kischeneff no fewer than fifty thousand Jews, it is stated, have become Christians. No pressure has been exerted on the part of the Russian authorities, and the new converts have not joined the Russian Orthodox Church. They have constituted themselves into a Judæo-Christian community, and call their places of worship by the old familiar name of synagogue. The Russian Ministry of Worship has conceded State acknowledgment to these new and flourishing Christian congregations, so that they are freed from all interference on the side either of the Russian ecclesiastical or the Jewish authorities, and are left at complete liberty to develop their own organisation and doctrine.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, August 28, Matt. xviii. 1—14; Monday, August 29, Matt. xviii. 15—22; Tuesday, August 30, Matt. xviii. 23—35; Wednesday, August 31, Matt. xix. 13—30; Thursday, September 1, Matt. xx. 1—16; Friday, September 2, Matt. xx. 17—34; Saturday, September 3, Matt. xxi. 1—16.

MR. MOODY'S CONVOCATION.

THE third day of the Conference saw an increased and deeply interested company, to whom, at the morning session, Rev. W. W. CLARK delivered a vigorous talk on the harmony of the four Gospels. He examined in detail the well-known distinctive characteristics of each record, and showed conclusively that their separate, and, in some small particulars, divergent narratives, constitute a much stronger body of evidence than could have been furnished by one. As to the development in the Gospels, as they are arranged in the New Testament, he pointed out that Matthew announces Jesus risen; Mark, that He is risen and ascended; Luke goes further and adds the promise of the Holy Spirit; while John is beyond them all in declaring Christ's promise to come again. Dr. Clark added a few remarks on the inscription on the Cross, which is used by infidels to prove the Scriptures uninspired, because of the differences in the quotation of this inscription in the different Gospels. He showed by arrangement of the renderings of the title that they were all one. In closing he said:—"From this study we may learn that the Bible not only contains the Word, but is the Word, and that Divine truth is conveyed, not only through the letter, but in the letter. These letters are four beautiful pictures, four records, but there is only one person described." The address was illustrated by blackboard diagrams, and the platform was crowded at the end of the meeting with those who wished to copy them in brief form.

At the same meeting Rev. E. P. HAMMOND related several incidents in illustration of the passage, "I, if I be lifted up from the earth, will draw all men unto Me." He described the conversion of an infidel, as the indirect result of a disturbance in front of one of Mr. Moody's meetings, and told one or two other similar anecdotes; but his most impressive story, says *The Springfield Union*, was that of a Catholic's conversion to Christianity, published in the tract, "The Story of a Bible."

The event of the evening was an address by Mr. FRANCIS MURPHY. We quote from the *Union* report:—

The announcement that Francis Murphy would speak on "temperance" filled Stone Hall to overflowing. No words can describe his spirited manner, animated gestures, and, above all, the tenderly pathetic voice, which brought the tears to many eyes, as he told the story of his life. One half the time the audience were convulsed with laughter; the other half they were weeping almost as freely. He introduced his subject by saying he believed in the power of the Gospel to save drunkards, and Jesus Christ will do it if we will only let Him. There are a lot of us that have got out of sorts about catching this kind of fish; whenever we want them caught, we send the policeman after them, and try to save them by the courts, instead of by the power of Christianity. It is love, mercy, and kindness that this world is starving for to-day. If the Church would come out of its strait-jacket and take common men by the hand, it would be all right. Any temperance work that doesn't fill up the churches, and help the ministers, and bring the spirit of revival into the Church, don't amount to much.

His talk led to the story of his conversion, which was told in his own inimitable way, and held the audience spellbound from beginning to end. He inveighed strongly against the practice Gospel. "Don't be in too much of a hurry to skin a man. There are many men who, as soon as they get a man into church, sharpen their knives and get ready to cut him all to pieces." Some of the words of advice and appeal, which were scattered through this part of the address, were the following: "I want you to be so kind that sinful men will fall in love with you. People will have no more faith in you than you have in them. God help us to have faith in men, some fulcrum of power that is to seize the heart of men, and raise it on God's throne." In conclusion, Mr. Murphy graphically described the conversion of a drinking infidel in Chicago, last winter, when he and Mr. Moody were working together.

Mr. T. E. MURPHY, who had arrived the same afternoon, spoke briefly, at the conclusion of his father's appeal, in favour of the Blue Ribbon movement. It was at once a disappointment and a sorrow to many, as to himself, that Mr. Murphy had to leave Northfield next day on account of the illness of his daughter.

On the morning of the fourth day Prof. W. H. GREEN, of Princeton, presented an exegesis of the book of Job, which, though it occupied an hour, held the attention throughout, and gave the leading features of this wonderful book. In comprehensiveness of grasp, logical argument, and polished style, remarks our Springfield contemporary, Prof. Green has not been excelled upon this stage. After paying the tribute due to its literary excellence, he spoke briefly of some of the difficult questions raised with reference to Job. It is doubtful whether the book be a drama or merely a discussion on the theme of God's providential dispensations. The objection is raised that the Satan of Job is a different person from the Satan of the later Scriptures. It is claimed that here he must be an officer of heaven, that his name means "one who goes to and fro," instead of "an enemy," and that the idea of evil spirits was unknown till the Persian period; but all these statements can be disproved. After dismissing with a word the objections to the genuineness of the introduction and conclusion, Prof. Green took up the object of the book. It contains new disclosures about God's providence, but it also brings out the question of individual personal salvation. Job presents us with a type of Christ on the Divine side in his Redeemer, and on the human side in Job himself. It further illustrates the method of Divine revelation, the truth being given to hungry and thirsty souls, not to the indifferent. The theme was expanded in a most interesting, able, and profitable way.

Rev. W. W. CLARK followed, and gave the results of a recent study of the Bible for the special purpose of reconciling the apparent contradictions of Scripture. The paper was full of valuable thought. The Bible, he said, is full of paradoxes, that is, of seeming contradictions. One truth apparently refutes another, and the alleged discrepancies are legion. Neander says that God is a self-revealing and a self-concealing God. No wonder that his Word is mysterious, and his ways past finding out. The Bible is often two-sided in its testimony; that is, there are counter truths which often lead to the unfair inference that the Book contradicts itself. Many seeming contradictions arise from differences of time, place, and surroundings. Truth is many-sided, flinging back from each of countless facets a ray of a different hue. We must never set up one side or statement of truth in opposition to the other, or attempt to weaken the point of one by means of the other. Having illustrated his view by a reference to many Bible teachings he closed, by saying:—We must hold to the whole Bible as it is; God has given us two eyes to read, two ears to hear it, and two feet to walk in his paths. Such is his love, goodness, and mercy, that even upon the cross of Christ we see that the secrets of his wisdom are "double of understanding," and Divine truth has its two-fold form. Testament and the truth of the Old met together, the righteousness of the law and the peace of the Gospel have kissed each other. There is a very old stanza, whose author is unknown,

> Though various Scriptures seem to clash
> And leave the mind in doubt;
> If well with prayer you study them,
> You'll find their meaning out.

A crowded audience came together in the evening to hear Professor DRUMMOND, who seems to have been as popular at the Convocation as at the preceding Summer School. Before he spoke, Mr. Moody and the audience had read together the Sermon on the Mount. The Professor's talk was a practical application of that immortal Sermon. The mistake of the Christian world, he said, is that we expect to have the beatitudes without fulfilling the conditions attached to each of them. How often do we pray that we may have the kingdom of heaven, without thinking that before that can be given we must be poor in spirit. How often do we pray for mercy, without raising the previous question: Are we merciful? How often do we expect to be filled, when we have never made sure that what we are hungering and thirsting for is real righteousness. That is a fundamental cause of the anxiety and longing which so abound in the Christian Church. There is nothing more affecting in the world than the spiritual longing in people's hearts. Everywhere in America I have struck that stratum; it reveals itself in spite of itself. Two or three nights ago I lectured in a place two or three hundred miles from here. I intended to lecture on science, but when I saw the faces of the people and read their thoughts, I shut my specimens, and instead of opening my museum, I opened this Book, and took out some crumbs of the bread of life.

What I should like to point out to you is a principle which will give stability, and certainty, and vitality, and permanence to the Christian experience of any one of us, no matter how dishevelled and unsatisfactory it may have been in the past. That principle is that every effect produced upon the soul of man is dependent upon a previous cause: instead of praying for effects, pray for causes, and that you may be allowed to fulfil them. Let me lay the basis in nature, which can help us immensely in the Christian life. Nothing happens in this world by chance. There is no "perhaps" in nature; there is a cause for everything that we see, or feel, or hear. Though we may not always be able to trace the causes, there is nothing without a cause in the world. It is the same in religion. If a man has religious joy and peace, these things have not come down like snowflakes from heaven, they have come from Divine causes, which can be produced anew. More, if we fulfil these causes, they cannot but be produced anew. If you can get that spirit into your life, you have an infallible rule of action.

This was applied, in reference to the possession and growth of joy, patience, faith, love, and other of the Christian graces and attainments. As to friendship he observed, "You can't get a higher definition of the Christian's relation to God than friendship. There is no degradation in the level of common things; God made them all. He made the laws of society, that in and through these things we might learn that his other laws are the same laws in another relation." He closed as follows:—What we have to pray for is to get into that relation, and to be constant there, and then everything else will come. The work of driving a ship across the Atlantic is spent in keeping it in position. Pray that you may be kept in the right position with reference to Christ. Somebody says, "I wish I could keep it up." You have nothing to keep up; it is not an "it," it is a "Him." We think it is religion to be filled with enthusiasm, but religion is a personal matter.

Under Mr. Sankey, Mr. Towner, and Mr. and Mrs. Stebbins, the service of song, as may be imagined, was of the most attractive and impressive kind. An additional interest was given by the presence of Fanny Crosby, the well-known blind authoress of many of the Gospel

PIONEERING IN SOUTH AFRICA.

Writing from Ikwesi Lamaci, Natal, on April 16, Mrs. Samuel Aitchieson, says:—

"When I look over our meetings and see the red-clayed heathen mingling with the neatly clothed Christians, the contrast is far more striking than I can portray. Then, to note the wistful faces of the heathen—so anxious to learn all—some hoping that to 'come out' does not mean so very much after all, that something may still remain of the old ways. None but themselves know what leaving heathenism really means.

"Recently our Government has taken some interest in native education, and appointed an inspector to visit and report on what is being done. If trades are taught they will give some help toward maintaining the school. We hope, at the inspector's next visit, to show him much improvement. It is difficult to get the boys to keep at trades a sufficient length of time to learn them, but my husband is doing what he can towards this end. During the year he has erected a carpenter's shop, also a blacksmith's shop, and a kind friend in the colonies has given us a forge and bellows.

"The changes of climate are very trying at times; but on the whole we have fairly good health, for which we are deeply thankful. You will remember the little native girl (Squillett), brought me eight years ago by her father to adopt. She is a bright, intelligent child, and very useful in little things, and would be more so if she were bigger, but she seems as if she would never grow. You will also remember George Ujabas, who was in England, and returned with my husband, and has been studying at Lovedale. He has been with us for nearly a year as native evangelist, and also helps in the day-school. But preaching and pleading with his people seem to be his forte. He carries the glad tidings with such power and earnestness to the heathen, and they listen with so much attention, that our prayer is that the word may sink into their hearts, and that fruit may soon show itself for his labours. I feel sure it will, for he is a faithful messenger of the Gospel. We hope to be able to retain George with us, and that funds will come in for his support. I have about twelve girls in my sewing class; they are just now very busy upon various garments, to show the inspector on his next visit. They are able to make clothing for themselves now; but I find it difficult to keep up a supply of sewing materials. Many of the boys and girls, being the children of heathen parents, cannot get anything from home. They come to us naked. A request for help to clothe them would be met with scorn; for putting on garments is one step towards better things, and not to be recognised. So we must do all or nothing for them. Many friends might be glad to send us cast-off clothing, remnants of dress-stuff, calico, patchwork, cotton, needles, &c., if they only knew the need. Such parcels, if sent to the Y.M.C.A. Rooms, Birmingham, will be forwarded to us.

"My husband has been recently to Malan Cliff. Mr. and Mrs. Christison still continue in the work there. I fear they have not much support beyond what we can spare them, but they are resolved to go on in faith and love to the Master. We earnestly pray that friends may be raised up for them. There is a vast field of labour there before them; the ground has been broken, seed has been sown; shall it now lie waste? My husband has decided to erect them a cottage close upon the location, and right in the midst of the people. The huts there are now nearly worn out, and they need a dwelling-place. Doors and windows are already being made in the workshop."

Miss Bryson, 1, Belmar-terrace, Pollokshields, Glasgow, or Miss Macpherson, Home of Industry, 60, Commercial-street, Spitalfields, London, will gladly receive money help or material for this Mission among the Kaffirs.

CAMP MEETINGS AT PONTYPOOL.

The annual camp meetings in connection with the Undenominational Christian Mission, Pontypool, were renewed on Sunday the 13th inst., when successful gatherings were held in a large temporary theatre, at present pitched in the market-place, and in the very midst of a teeming population. Addresses were delivered in the afternoon and evening of Sunday and Monday, to crowded audiences by T. M. Wintle, the hon. superintendent of the Mission, Rev. O. Tidman, Mr. Opie Rodway, Rev. F. C. Spurr, Mr. John Kirk, Miss Haire, local ministers, and others, and not without "signs following." There were also overflow meetings held in the open air each evening.

On Tuesday evening new mission premises were opened in Pontypool, making the fourth centre of this aggressive agency under Mr. Wintle's care for teaching the poor and the godless in this neglected mining district. The building is located in a poor part, and is in many respects suited for the purpose. There are two floors with separate rooms, which will be used for factory girls' meetings, for a ragged school, for free dinners in winter, for classes for rough lads, as well as Gospel services, prayer-meetings, &c. The meetings in the new building have been continued nightly by Miss Haire, and much blessing has already been vouchsafed, and several have professed to have found peace in believing.

A full report of the Mission will be sent on application to Mr. T. M. Wintle, Pontymoile, near Pontypool.

TELEGRAPH CLERKS.—An interesting social gathering of about fifty telegraph clerks was held last Friday afternoon at the Y.M.C.A. Aldersgate-street, by invitation of Mr. R. Burn. Addresses were given by Mr. M. H. Hodder, Mr. G. E. Morgan, Mr. Putterill, and Mr. Burn. These were followed by a few testimonies, and several came forward before their companions as desirous of accepting Christ.

SIERRA LEONE.—The history of the mission and education work, carried on for nearly a hundred years by native agents associated with the Countess of Huntingdon's Connexion, in a place at one time desolated by the abominations of the slave trade, is deeply interesting. Recent reports state that there are now sixty native preachers and exhorters, fourteen native congregations, many of them largely attended—one of them at Waterloo, numbering over 500 communicants, with schools in and around the colony. The pamphlet containing the account, from which we gather these interesting particulars, may be obtained of Mr. F. W. Willcocks, 132, Queen's-road, Finsbury Park, N.

ARTILLERY-LANE MISSION.—For fifteen years this Mission has carried on its work of visitation in the lodging-houses of the district, and Christ crucified has been preached in the common kitchens. Here often from two hundred to five hundred of the most depraved men and women are gathered together, and great blessing has resulted from these labours. A free breakfast is given during the winter months to those destitute ones whom the workers gather in from the streets during the night. Penny dinners were also given to poor children twice a week, and upwards of a thousand substantial meals were supplied free. The hon. secretary is Mr. E. J. Hampton, 3, Frederick Place, Northwold-road, Upper Clapton.

MR. D. C. JOSEPH, writing from Jerusalem, says:—Your heart would leap for joy to see a large gathering of Jews from different countries standing in the open air to listen to the sound of the Gospel. Our large room is now, on Saturday, too small for us, so we, as it were, are driven out to the open air. Our garden is close to the road, and situated between two synagogues. The first Saturday, when coming from their synagogue, the Jews were arrested by the sweet voices of the orphan children of Sister Charloto's School singing Gospel hymns. They seemed paralysed, for they never heard open-air preaching before. Now we have a large gathering—men, women, and children; some come in the garden, others stand outside, to listen to the glad tidings of the New Covenant. Pray the Lord to send more labourers to Jerusalem among his people.

MISS MACPHERSON'S GOOD-BYE.

The proceedings at Miss Macpherson's meeting last week were full of living interest. A large company had come together before the thunderstorm burst upon London, which must have inconvenienced many on their homeward journey. During Dr. McKilliam's address the lurid lightning gleamed out of the darkness in brilliant, rapidly succeeding flashes, followed by loud, cannon-like peals of thunder, that seemed partly muffled by the pouring rain. The elemental strife without lent a touch of added grandeur to the lofty and mysterious themes on which the speaker was earnestly expatiating.

In the latter part of the tea hour Miss Macpherson held the undivided attention of the friends, by her object lesson in emigration. The party with whom she was to leave London for Canada the same evening, were ranged in front, and she gave little glimpses into the life-histories of some of the girls and big lads, a goodly number of whom are in this band. She told very touchingly of a Christian lady who had for some time entertained in her country house a small party of girls; one of these a dark-eyed, wise-looking little lass, stood on a chair as she repeated, with great composure and perfect correctness, the Twenty-third Psalm, which the lady had taught her. So delighted is this lady with the result of her experiment that she is now entertaining a still larger family of poor children. This is a form of practical Christianity that ought to be catching. Miss Macpherson had many things to say about the delights and attractions of Canadian life, and we only wish all the able-bodied unemployed of our over-crowded island had been there to hear.

Dr. McKilliam, the chief speaker of the evening, said he had been induced to take up the subject of "The Hope of Israel" by the fact that Gospel work among Jews is being largely developed in connection with the Home of Industry. He read lengthy passages from both Testaments that referred to coming times of glory and blessing for the chosen people. The Doctor believes we are living, so to speak, in the interlappings of the present and the future dispensations. He set forth in clear, if somewhat dogmatic, array his views as to the approaching and near future. In brief his points were these:—In a few years at most, this Gospel age will close, and Christ will come to accomplish the rapture of his elect Church. The Jews will ere then have returned in large numbers to Palestine, and Jerusalem will be reconstructed. An Antichrist will arise, who will draw after him those Jews who are still in unbelief, and then will come the period of great tribulation. When that is accomplished, Christ and his saints will appear at the beginning of the thousand years of peace. Repentant Israel will look on her Lord whom she has pierced, and there will follow the times of refreshing foretold by prophet and apostle. The Jews will be constituted missionaries to the whole earth. This, so far as we could catch it from the detailed address, is Dr. McKilliam's programme, as constructed from his study of the prophetic word. His main point, of course, was the coming place of dignity and power in store for the Jew, and he urged that we should all do our utmost to secure the conversion of Israel now.

Half a dozen young men who leave this week for China as missionaries, in connection with the Inland Mission, testified in a more or less bright and emphatic way as to the circumstances that led them to enter on foreign service, and all united in desiring the intercessory prayers of the stay-at-homes. Mr. Robert Scott, who presided, led in prayer for a blessing on Miss Macpherson's outgoing band, and other friends gave voice to the earnest petitions of the meeting for the China missionaries. Miss Macpherson hopes to return, we believe, early in October.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. James Barlow, of Bolton, the well-known Manchester merchant and Christian philanthropist.

The Sentinel for September states that the Gospel Purity Association has sent letters on the subject of licensed sin in India and other British possessions, to nearly 40,000 ministers of the Gospel in Great Britain, and to about 1500 missionaries in India.

The ingenuity which Society exerts to surround with a glamour of romance the horrible business of wholesale slaughter, is worthy of a better cause. It was a lady—the Marchioness of Londonderry—who last week presented new colours to a military company at Dublin. If it were possible to produce a photograph of the carnage of a battlefield, no lady who saw it would ever touch any part of the trappings of the agents in it.

There need be no difficulty (writes a correspondent) with a Sunday-school, although some teachers have gone for a needed holiday, without providing substitutes. The superintendent has only to change the form of teaching. Instead of classes, let five or six of the teachers present each give a short, bright address, say from six to eight minutes in length. With singing between, it will be found a delightful change. The speakers must be tied to time, and everything should be arranged beforehand. Our correspondent writes from personal experience.

Visitors to the little island of Lindisfarne one Thursday this month must have been rudely startled by the appearance of an army of masquerading picnickers who that day took the place by storm. Laden with knapsacks and luncheon baskets, and bearing shoes and stockings in their hands, a procession of some thousand Popish pilgrims waded barefooted through the sea, with a Papal Zouave and Papal banner-bearers at their head, to celebrate the centenary of one of their saints, and, erecting an altar in the ruined monastery, they sang the Mass. It is sad to learn that several clergymen of the Church of England countenanced these proceedings by their presence, some of them even joining the processions and attending the Mass.

The principle insisted upon by Mrs. Fawcett, at a recent meeting, that "it is the duty of parents to support their children, not of little children to support their parents," is of course broadly true, but it is not capable of universal application; for there are thousands of families in which the young children must of necessity begin bread-winning at a very early age, if the wolf has to be kept from the door. The interference of the State in such cases would simply mean the infliction of poverty upon deserving people. Circumstances would, therefore, seem to point to the regulation rather than the entire suppression of what may perhaps not inaptly be termed child-labour, and an extension of the restriction clauses of the Factory Acts might meet the case, at any rate for the present. There is room for our Christian philanthropists to continue to work, however, in the direction of influencing public opinion, and in disseminating healthy views upon the subject, which is at the same time both a pressing and delicate one.

We think it was the present Bishop of Durham who said some years ago that there was much reason "to forebode that Greek scholarship has reached its height in England, and that henceforth it may be expected to decline." He will certainly take the recent letter of three Head Masters of English public schools as a fresh proof of the accuracy of his statement. They declare that for their part they will not henceforth make a knowledge of Greek a *sine quâ non* for entrance to their schools. Even if this be not generally adopted, it cannot but tend to make the study of Greek optional, and by reducing the number of students, almost certainly diminish their excellence.

But what does it matter to us as Christian people whether the Bishop of Durham be right or not? This much, that if the study of Greek declines we lose one of the most important means we possess for arriving at the true meaning of the sacred volume. Translations, however Greek their very English may be, can never take the place of detailed examination of the *ipsissima verba* of the sacred writers. And the power for this can rarely be attained except by long practice and severe training in classical Greek.

"Sir, there is nothing for them to do but to go to the public-house." This was the remark made by the police to a clergyman, who gives in *The Churchman* some account of Christian work among the hop-pickers of Kent. As they return home they are often obliged to wait at the railway-station, and there is no place from which they can obtain refreshments but the public-house. The result may easily be imagined.

But it is not only the hop-pickers who feel at country railway-stations the need of someone else to go to than the publican. At many stations large numbers of country people leave and arrive; but while near every station may be found an inn, there is very seldom any other place of refreshment. And the weak brethren fall from the company they are obliged to seek. Cannot the friends of the temperance cause do something? Coffee-rooms or coffee-stalls might hardly pay at small stations, but at junctions they would more than pay. Taking one place with another, a company that extended its work to every country station ought not to be too great a risk. At any rate the good that it would do towards the formation of temperate habits among the country folk, is simply incalculable.

There is schism in the camp of the Parisian "realists" — those foul-minded writers who seek to hold the mirror up to the worst characteristics of fallen human nature. The latest production of their leading author is too bad even for his disciples; they declare that he evolves his characters out of his own "diseased inner consciousness," and they protest accordingly. This furnishes a glimmer of hope that the reign of realism may be on the decline. Every decent member of society would right gladly assist at its funeral obsequies, by applying a torch to the whole pile of this "devil's catechism."

A resident at one of our most popular watering-places informs us that an experiment of short "one-hour services" has been made during August at some of the largest local places of worship. These abbreviated services, in the height of the seaside "season," have been crowded to overflow, and thousands of visitors have been among the eager worshippers.

The movement for providing poor little London children with the great boon of a day in the country cannot be too highly commended. At the same time it should not be forgotten that there are others besides children to whom this very happy form of charity would be quite as welcome; and the kind thoughtfulness which prompted the offer, recently accepted by a Metropolitan Board of Guardians, to enable a hundred aged paupers to spend a day in the country, might, with advantage, find imitation. The case of these poor friendless old people, who have failed in the struggle for existence, and for one cause or another are condemned to a miserable and cheerless old age, is so pitiful that it is a real act of Christian charity to care for them in our prosperity, and to try to cast even one ray of sunlight upon the dark and cloudy evening of their lives.

A significant correspondence is being carried on in one of the Ritualistic organs for the purpose of searching out and announcing what holiday resorts offer to their visitors "Catholic privileges," in addition to the ordinary and more material attractions of nature. For the benefit of anyone unaware of the meaning of the term, it may be explained that "Catholic privileges" are only another name for the Popish performances of the High Church ritual. A contemporary sarcastically remarks that "Catholic privileges" are now-a-days as essential to the popularity of a fashionable watering-place or holiday resort, as a good band or a toboggan slide.

Dr. Chamberlain, medical missionary to the Telugus in India, has been able to lift a corner of the curtain which envelops that dark land, and this is what he has discovered. A Brahmin priest came to him secretly by night, and acknowledged that he was convinced in his heart of the truth of Christianity. "But," said he, "we mean to hold on to our highly endowed heathen temples. We Brahmins cannot afford to let you succeed. We have got to fight you." The cry is still re-echoing throughout heathendom, "Great is Diana of the Ephesians." But this admission, and the adoption of this policy of despair, ought to give fresh courage to every worker in the foreign field.

Now that so little is being heard of the recommendation of the Royal Commission on the Housing of the Poor, it is pleasant to find that at least one lady, Miss Octavia Hill, is hard at work in the noble task of improving the condition of the people. Miss Hill has succeeded in proving that the work of benefiting the poor tenant can be made remunerative to the property owner, and in doing this she has made many homes bright and cheerful. The recent gathering at Lambeth Palace grounds, of seven or eight hundred of her poor tenants from Southwark was a testimony to the value of the labours which have been as successful as they have been unostentatious.

We have not always been in agreement with the Charity Organisation Society. A recent step, however, which the Medical Sub-Committee have taken, has our heartiest approval. A circular letter, with regard to poor children who are discharged from hospitals, says:—

> Anyone walking through the wards of one of our hospitals will find his heart wrung by the spectacle of scores of patient little sufferers, whose young lives are prematurely clouded by an affliction, the gravity of which they are mercifully unable to appreciate. Yet here the spectator sees their lives at their best. Let him think what they must be in many cases, when the poor invalids go away from the comfortable cots to squalid and crowded rooms, where a struggle with downright want is being waged, and where the helpless can scarcely fail to be regarded as a burden, and hindrance, and misfortune.

The remedy for this lack of material comfort and alleviating treatment, as the letter points out, is an effectual system of visitation, "so that each poor child should have his or her friend, whose task it would be, in every way that human kindness could devise, to make the little life easier and brighter." We trust that many will find it a pleasant privilege to assist in so noble a work.

Although the Irish Sunday Closing Act does not apply to the four largest cities and the largest town in the sister island, its effect in lessening the consumption of intoxicating liquor, and consequently in reducing statutable offences and crime, has been remarkable. In 1877, the year before Sunday closing came into force, the Irish Drink Bill amounted to over twelve million pounds sterling, but in 1885 it had been reduced to about ten and a half millions; the arrests for drunkenness had fallen from 110,903 to 87,132. Similarly the limitations by two hours of the time during which on Sundays public houses in the four exempted cities, and in Belfast. are allowed to be open, substantially reduced the arrests in those places. Yet there are many professing Christians who object to legislative interference with the drink traffic.

While we do not think that Christian workers ought to look for any exceptionally favourable treatment at the hands of the authorities, neither ought they tamely to submit to the repression of the privileges they enjoy as ordinary citizens. Some of our provincial civic potentates appear to be making a dead set against the preaching of the Gospel in open spaces within their jurisdiction. The Stamford magistrates have gained an unhappy notoriety by sending successive batches of "Salvationists" to prison for preaching in a large square on Sundays, when no possible charge of obstruction could be equitably maintained. We are glad to see that the matter is receiving attention in Parliament, and hope these dispensers of "justice" will be constrained to change their views as to what justice really is.

Similarly, the Margate bench of magistrates have fined several earnest evangelists for delivering the Gospel message on the spacious Parade, where ample room was left for traffic, and no obstruction of any kind was proved. The Eastbourne authorities, also, have refused to permit colporteurs to vend Bibles and good books on the beach; for what imaginable reason we have not been able to learn. The moral of all these discreditable acts is that much greater care should be taken in electing these depositaries of power, so that men may be appointed whose sympathies lie with things that are of good report.

Public attention has been called to another phase of the gaming evil to which we lately alluded. Mr. Justice Manisty the other day at Leeds condemned the wholesale gambling of the Stock Exchange, and remarked upon the inconsistency of putting down betting whilst allowing what was "corrupting a very large portion of the community." Substitute stocks and shares for horses, and where is the difference between betting on the race-course and speculating "on 'Change"? Honest *bonâ fide* business of course there is, but the proportion is like that of the bread to the sack in Falstaff's bill.

An appeal is being made for funds to complete the Wakefield bishopric. But to make more bishops is to begin at the wrong end. An "overseer" with £5000 or £6000 a year and a "palace," makes little impression upon the masses of our cities and towns; his influence does not percolate so far down. We want an army of earnest self-denying lay-workers and preachers. Moreover, the way in which the Episcopal bench declines to interfere with Ritualistic vagaries, even when it does not openly encourage them, will assuredly not tempt lovers of Protestant truth and simplicity to open their purses.

While much has been done to improve the condition of the children of the poor, much remains to be done. In an article on "Starving Scholars," in the current number of *The Sunday Magazine*, Mrs. Pennington shows the necessity of educating the fingers as well as the brains of the young. She speaks of "boys on whom teachers were eager to bestow a good recommendation when they left school, as now qualifying in forlorn and miserable idleness, in wretched courts and slums, for becoming the roughs and thieves of the next decade." This arises from their utter incompetence to do any kind of manual labour. The writer of the paper believes that by forming labour classes in connection with our Board Schools, to give the boys a manual training, this evil might be remedied, and these lives shaped to better uses.

Could not the animosities unhappily existing between Irishmen and Englishmen be appeased by the soothing influence of a closer acquaintance? If tourists would repair more frequently to Ireland, it is certain they would enjoy a very pleasant and novel experience. When we consider how many Irish landowners live away from the country, and drain it of its resources without any return, and how prevalent are the poverty and misery of the people, it seems that the expenditure of English money in Ireland would be a just and charitable departure. Apart from this consideration, the beauty of much of the scenery, the originality of the people, and the interest of personally examining the political problem, furnish so strong an attraction that it is strange it has not already proved irresistible.

BLIND PENSION SOCIETY.—This Society celebrated its twenty-fifth anniversary by distributing at its fifteenth half-yearly meeting in May last £3467 to 510 blind pensioners. Beginning at £6, the amount of the pension increases as the pensioners grow older. The good thus wrought in ameliorating the lot of the blind, and giving them such help as enables them still to live in their own homes, is unspeakably great. Mr. W. Elliott Terry, 235, Southwark-bridge-road, is the secretary.

HEREFORDSHIRE CONFERENCE.

This Conference, for the deepening of the Christian life, and the promotion of the missionary cause, was held at Leominster on Wednesday and Thursday last week, and the attendance was uniformly good. Among the speakers were Rev. J. Hudson Taylor and Mr. Reginald Radcliffe. The former dwelt on the fulness of blessing provided for the Church. Our circumstances are all intended to be spiritual helps, and everything that touches us should be an inlet of blessing. In speaking of the fulness of this blessing, Mr. Taylor pointed out that we must not be content with a little knowledge of God, and that there will be always more to learn. In order to this we must be engaged in work for Him; unless we are seeking to save, we cannot be companions of the Saviour.

Mr. Radcliffe dwelt on the demands of the world on the Christian Church, and the duty laid on the Church to meet those demands. A review of the history of missions showed how slack the Church has been in fulfilling the Divine command. Even in this century of missionary effort, how little we are doing for the heathen. He greatly feared the spirit to suffer for Christ's sake is not prevalent among us in these ease-loving days. A letter from Mr. Stanley Smith spoke of present success in China as but the precursor of showers of blessing.

TRAM AND 'BUS TEXT MISSION.—The little report of this Mission for spreading the knowledge of the Word of God states that the number of texts displayed to the thousands who travel in tram-cars and omnibuses has been increased to one hundred. An application for texts to be placed in the North London cars has long been awaiting attention through want of funds. All communications should be addressed to Mr. W. Walters, publisher, 53, Paternoster-row, E.C.

ORPHAN HOME FOR LITTLE GIRLS.—There are now twenty-four children in this orphan home at Burgos House, Sydenham-road, North Croydon. Since it was opened, two years ago, thirty-one children have shared its benefits, many of these being in an absolutely destitute condition. The educational examination at the beginning of the year was very satisfactory. It is hoped, as soon as possible, to start an emigration fund in connection with the Home. Miss E. J. Smith, Dalkeith Cottage, Wellesley-road, Croydon, is the hon. secretary.

THE UNIVERSITIES MISSIONS movement appears to be gaining ground, and much may be hoped for from the consecration of gifted and scholarly young men to the Lord's work in foreign lands. Rev. H. Lang, late scholar of St. John's College, Oxford, has volunteered for five years' service in connexion with the Mission to Assyria, and it is stated that Rev. H. C. Ogle, Fellow of Magdalen, Oxford, has now volunteered for the same Mission. Both will shortly start for Kurdistan, where they hope to join Canon Maclean and Rev. W. H. Browne, and the native lay helper, Dr. Hormuzd.

HOPE LODGE, BALLARAT.—Some little while since we referred to this Home for Inebriates, which twelve months ago was started by Rev. W. L. Morton, minister of the Ebenezer Church, Ballarat. Since its inauguration, twelve months since, eighty-four men have been received, of whom a large number, by the kindly aid given to them, have been enabled to throw off their habits of intemperance, and to recover their lost positions in society. The men themselves contributed by their earnings £175 towards their expenses whilst in the Lodge, and in several cases have since sent donations in proof of their gratitude. Mr. Morton's address is Ebenezer Manse, Ballarat.

NURSES AMONG SOLDIERS IN INDIA.—Lady Roberts' thoughtful and practical suggestion on behalf of the lady nurses in the Indian military hospitals deserves warm support. The immense boon which their presence is to our sick soldiers can only be realised by those who ever visited the hospitals before their arrival. The attendance on the sick was of the roughest description, and in many cases where good and careful nursing was indispensable to recovery, many valuable lives were sacrificed through its absence. The only gap in the original scheme was the want of any retreat in the healthier localities for overworked nurses, and this it is now proposed to remedy by the establishment of "homes in the hills" where they may retire and recuperate their strength.

Letters to the Editor.

MISSIONARIES AND LICENSED VICE.

Dear Sir,—The advocates of repeal in England must not be surprised if a few missionaries and Christians in India do not see all at once the importance of this movement. Think how slowly the bench of Bishops in the House of Lords acted in their commanding position. Think how long it took scores of ministers in the United Kingdom to see the question in its true light. Then remember that only a few breezes of your tempest of agitation ever reached India. Remember, too, that missionaries are about the busiest class of men on earth. They are generally, and rightly, too, jealous of what they may, at first glance, deem side issues; so that, when asked to look after a complex question of Government regulations, it is most natural that they should hesitate to undertake the study of such a dark problem.

Is it not possible that missionaries in India are, as a body, more under the influence of Government officials than an equal number of ministers in England? Thrown much together in the stations, more so in the comparative isolation of the smaller stations all over India, it would be quite natural if the missionary should hear the Government side of vice-regulation presented in its most plausible form. When first in India, I lived with a Christian Surgeon-Major. Sometimes he would remark, "I have an awful job to-day." And I learned a little of the strange law. But it was years before I discovered the principles and workings of those Acts. During eight years, 1872-80, I do not remember seeing more than two or three items about the subject. In one station my hall for religious services was next to the Lock Hospital. I was there two years, saw the persons frequently, but did not realise what the licensing meant. Now I see one grand reason why my labours in that vicinity were so comparatively fruitless. It was only when I went to England and read some of Mr. Dyer's books that I learned the real character of those laws.

Those who are awaking to see and feel the enormity of this Government crime, and its powerful bearing upon mission work at large, will be surprised and sad to hear a missionary speak as though only a few natives in a few stations would recognise the connection of Englishmen and the Government with these vice-promoting laws; and intimating that outside of two or three miles from the stations, the natives know nothing of the matter! The mildest expression I can use here is to say that such an impression is exceedingly erroneous. The people of India are clever. They belong to our race—the Indo-Germanic. They use their eyes, ears, tongues, and brains. They travel about much. The railways are moving multitudes daily. The travelling masses will tell all the news—or more! And does not every observant person know that news of this sort will spread more rapidly than any other kind? Remember that such questions are at home in India, and there is more readiness than reticence upon these topics.

It is a terrible fact that multitudes know of the cruel shame of our nation in the immorality of some of its laws and representatives. They must necessarily associate English laws and officers with Christianity. I am confident that a wise and strong agitation in favour of Purity and Repeal is a most essential part of mission work at the present time. Many missionaries are of the same opinion. Recognising the fact that India is behind in the Repeal cause, but that proper agitation will meet with a warm response from this land, let good people in England push the campaign more vigorously than ever.

Above all else let us remember God's solemn indictment, four times stated in four verses, "My holy name ye have profaned among the heathen whither ye went" (Ezek. xxxvi. 19—23).

Bombay, July 25. Wallace J. Gladwin.

JUDICIAL OATHS.

Sir,—There is no doubt in my own mind that all persons who acknowledge Jesus as Lord should obey his very definite injunction, "Swear not at all" (Matt. v. 34). Refer also to James v. 12, "Swear not," &c. Scripture cannot directly contradict itself. By a careful reading of Heb. xiii. 17, the advice to "obey them that have the rule over you, and submit to them; for they watch on behalf of your souls," seems, surely, to relate to eldership, and care, and guidance in spiritual things.

Another ground of objection to be called upon to speak under an oath is that the practice must depreciate the value of one's word, or affirmation; whereas the "yea" at all times should mean yea, and the "nay," nay.—I am, &c.

Bridgwater. F. J. Thompson.

Dear Sir,—A correspondent in your issue of August 12 wishes to be assured as to his Christian duty in regard to giving evidence on oath in a court of justice. Probably many of us are exercised upon that subject at some period of our lives.

To proffer an oath is one thing; to be put upon oath is another. Also to volunteer an oath upon an ordinary matter, and to volunteer it upon a special occasion, are distinguishable. It would seem that the Jews freely interlarded their promises with oaths. They swore by the heavens, the earth, Jerusalem, the head, the Temple, the gold of the Temple, the altar, the gifts upon the altar. These were in connection with voluntary promises; and if they avoided the use of the word Jehovah, they viewed such oaths as of less importance. But an oath is an oath, and the Lord Jesus forbids all oaths in our communications. The R.V. renders communication "speech," *i.e.*, our ordinary expressions. We are to speak truly, and there leave it.

But these were not oaths for the purpose of evidence. If they had been, surely the Lord Jesus, when Himself adjured, would have replied that He had taught his disciples never to swear privately or publicly, and that He could not be put on oath. On the contrary, when the high priest said to Him, "I adjure Thee by the living God that Thou tell us whether Thou be the Christ the Son of God," He accepted the position. I note in passing how much the above adjuration corresponds to the words in use now—"the evidence which you shall give shall be the truth, the whole truth, and nothing but the truth: so help you God."

I will not intrude on your full columns with some remarks on voluntary oaths on very special occasions (as 2 Cor. i. 23), but only add my conclusions on the whole subject, namely (1) there is no moral evil in an oath in itself; (2) it should not be proffered in ordinary speech; (3) if put upon oath by the powers that be, we should accept the position and comply, and by our reverential seriousness spread a sense of God; (4) that voluntary oaths in special exceptional circumstances can be justified when we render our account.

Yours truly,

Wimbledon. J. Van Sommer.

Dear Sir,—A Christian may swear, not only when called upon to do so by the competent legal authority, but whenever his conscience bids him to emphasise that which he wishes to tell his neighbour, to meet his spiritual needs, by a solemn appeal to God.

For this direction the following passages of Scripture are a warrant when rightly considered, not as isolated passages, but as parts of a whole, viz., the New Testament. The Lord Jesus says: "Swear not at all" (Matt. v. 34), and in accordance with this the Apostle James writes in his Epistle v. 12: "Swear not." But against this apparently absolute command not to swear, we have the action of the Lord Jesus and the writings of Paul. We read in Matt. xxvi. 63, 64: "And the high priest said unto Him (viz., Jesus), I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto Him, Thou hast said." The form of the high priest's address to the Lord Jesus, and the form of our Lord's answer, are exactly the form of a Jewish oath in a court of law.

Paul writes in terms which leave no doubt that he thought it necessary, in the spiritual interest of the people to whom he addressed his letters, to appeal to God (in other words to swear) in confirmation of his words. "For God is my witness," &c. (Rom. i. 9). "For God is my record," &c.—"record" is in Greek the same word as the above "witness"—(Phil. i. 8). "Now the things which I write unto you, behold, before God, I lie not" (Gal. i. 20). "God is witness" (1 Thes. ii. 5). "I call God for a record"—again for "record" the same Greek word as for "witness"—(2 Cor. i. 23).—Yours faithfully, A Bible Student.

Dear Sir,—I am glad to see that the conscience of your correspondent, Mr. Bantin, is troubled about the practice of swearing in courts of justice. Let me refer him to an excellent four-page tract by Mr. F. Sessions, of Gloucester, entitled "Judicial Oaths" (*W. Sessions, 15, Low Ousegate, York*), in which he will find (1) evidence that Christ prohibited every kind of oath; (2) an historical account of the noble protests against judicial swearing which have been raised by bodies of devout Christians at various periods of the Church's history; (3) extracts from Acts of Parliament, under which any person may now claim to affirm in an English Court of Justice, providing that he entertains a conscientious objection to the taking of an oath.

If Mr. Bantin wishes to see the subject discussed in a more exhaustive and philosophical manner, he should refer to Dymond's "Essays on the Principles of Morality" (*S. Harris & Co., Bishopsgate Without, E.C.*).—Yours truly, Alfred W. Brown.

Cotswold House, Evesham.

MISSIONS IN INDIA.

Sir,—With some reluctance I accede to the wish expressed in a recent number regarding the Salvation Army in India, compared with ordinary missionary operations. I am in full sympathy with Major Tucker, and should deeply regret writing a word that was depreciative of him or his work.

At the outset, let me point out that you have inadvertently misstated his case: He does not say there is a "chasm" between foreign teachers and the natives, the latter hating the former and the former despising the latter; it is of the "English" he speaks. The civil, military and mercantile communities form the bulk of the English in India; the missionaries are but as a drop in the bucket to them: no doubt our weakest point as a nation is the discourtesy with which we generally treat the natives; but Major Tucker is the last man to place the missionaries in this category. To represent the Salvation Army as antagonistic to, or in competition with the ordinary labourers in the field, is extremely mischievous. The Salvationists, as a pioneer force, rather complete the grand army now seeking to win India for Christ, and there is no reason why all the various divisions should not work in perfect harmony for the advancement of the Master's kingdom. Would the spiritual wants of England be met by the teaching of the Salvation Army alone? What a void would be created if all other spiritual agencies were obliterated. So in India the Salvation Army has its sphere of labour, but we need a great variety of talent and labour; there is a place suitable for all God's servants, every man in his own order. The body has many members, and there is work for all, and no need for schism.

Recently there has been a tendency to elevate one branch of labour at the expense of another. Missionary organisations have been depreciated and attacked, without any attempt to improve them. Major Tucker did not begin where William Carey did. He stands on vantage ground, the result of a century of faithful labour. He joins the fight when the outworks have been carried. Fifty years ago he would have met with a very different reception from that now accorded to him. I have itinerated among the villages when I could not obtain a drop of water to drink. At my first appearance they would rush to the outskirts and form a congregation, and thus prevent my entering, lest I should pollute them; and, whilst listening, they would hold a cloth to their mouths, that my breath might not reach them. Now I can travel without tent, sleep in their huts, eat with them of their own food, and, as far as is needful for the purpose of the Gospel, be as one of them. The messengers of the churches surely may be sustained in any way found convenient. The Apostles' necessities were ministered to once and again. It is not the amount of money supplied to a missionary, but the spirit in which he labours and the use he makes of it. The societies seldom, if ever, inform a missionary, when sending him out, as to how he will be sustained; many go out at their own cost, and give themselves and all they have to Christ.

The people of India have a natural tendency towards asceticism, and this has not been sufficiently borne in mind. But it is connected with tremendous evils. Millions of religious mendicants live by begging, and produce nothing. Christian begging is in great danger of bringing into existence another army of useless loafers. In adapting ourselves to native habits, we must not imitate that which is evil. The religious marks on the foreheads of the Hindus merely exhibit so much self-righteousness, and are in spirit Pharisaical and unchristian. Why should we adopt a practice so objectional that even Hindu reformers have condemned it, and in their popular rhymes held it up to contempt? The Jesuits became European Brahmins and wore the sacred thread. They became so much like the Hindus that the people thought it scarcely worth while to make the little change demanded by Christianity; and their failure is patent to the world by their own confession.

Whilst helping the Salvation Army with our prayers and our gifts, let us not forget that in India they have not yet served out their apprenticeship, they are only putting on the harness. The strength and endurance of their agents have not yet been tested by the fierce hot winds of Northern India. I remember six natives being struck dead in one day by the sun in Agra, and with tatties and punkas in full play, in a good European house, I have dined with the thermometer at 100 degs. In such a climate, when all appliances available for modifying the heat are used, Englishmen can often only just exist; in a native hut most would die.

To send out evangelists, unattached to any society, and leave them to wander about getting all the money they can, or to dabble in land and speculate, and give no account of themselves to anyone, is likely to inflict terrible evils on India. True, the officers of the Salvation Army keep their agents well in hand; but, if they go out by hundreds, as seems likely, many of them new converts, untried, novices in experimental religion, what is to hinder them from throwing off the reins and adding to the number of English loafers, whom Government is obliged to ship to England at a great cost to the country.

I was sorry to see in *The Pall Mall Gazette* Major Tucker's statement that in India Christianity had failed. True Christianity never failed anywhere, and never can. Indian literature, education, and thought are becoming permeated with Christian truth. You meet proofs of it wherever you go. Tabulated converts are the smallest part of the fruit of Christian labours. Hindu cruelties and impurities hide themselves; the moral atmosphere is revolutionised. Forty years ago I have witnessed in the public streets at midday, scenes of indescribable obscenity that cannot even be whispered. Christianity a failure! It has already wrought miracles, and will yet triumph over every difficulty. We want, for the redemption of India's 300,000,000 of poor priest-ridden, superstitious sons and daughters, men and women of every variety of talent, full of the love of Christ—doctors, educationists, evangelists, preachers, pastors, Zenana ladies, artillery, dragoons and infantry, pioneers and engineers, regular and irregular. We want them to work harmoniously together, in the place for which they are fitted, without depreciating each other; then the Lord will send showers of blessing, and sower and reaper will rejoice together.

JAMES SMITH (late of Delhi).

DEAR SIR,—You truly say that Mr. Tucker's *implied* charge (for, I think, he hardly makes a direct charge) against all those who have spent their lives labouring for the Lord in India, is a serious one, and should be met. You may, perhaps, have room for the testimony of one who has spent all his best years in that land. True, I had left it before Mr. Tucker's peculiar modes of work were introduced, and in the years which have since slipped by changes have doubtless taken place. I can only speak for those parts of India which I know, namely, the South and West. Sadly, I must testify to the truth of some of his words, "The English despise the native habits, and the natives detest the English." True in the general, but not without exceptions. I have constantly found that the missionary, British, American, or German, and especially when working away from the larger centres of population and of vice, is trusted by the natives, and looked upon as a true friend and adviser, even where the Gospel is not accepted; and I know that it is the prevailing desire of the majority of missionaries that it should be so. I am not a missionary, and therefore feel the more free to give my testimony.

No doubt all our missionary methods are capable of improvement, and especially in the direction of greater simplicity of life, where it is possible. But, if not quite to the same extent, others, long before Mr. Tucker, have sought to come nearer to the level of those among whom they labour.—Yours faithfully, J. G. HALLIDAY.

"THE ROOT OF RITUALISM."

DEAR SIR,—Although I am one of those who have left the ministry of the Church of England for conscience sake, I cannot but, from the standpoint of my signature, protest in all brotherly love against the unfairness of the charges which your correspondent M. J. brings against the evangelical clergy in reference to their mode of administering the Lord's Supper.

He speaks of "a man separated by an altar rail." Is he aware that the word "altar" does not occur in the Prayer Book, and that the evangelical clergy distinctly repudiate the word as applied by the High Church and Ritualistic clergy to the Communion table?

He speaks of the clergyman as being "robed in the white garment of a sacrificing priest." Is he aware that all undergraduates wear such a white robe at the college chapels of their Universities as well as their seniors, and that the surpliced choirs of all cathedrals as well as churches are a standing protest against the unfair assumption that the Church of England regards the surplice as the garment of a sacrificing priest. The unauthorised sacerdotal vestments of Ritualism show that the Ritualists themselves admit this.

As to the minister putting the bread and wine into the hands of the people rather than let them pass them from one to another, no one surely imagines that this is intended to hinder communion (in the sense that M. J. takes the word) as between the communicants themselves.

Some one must take the elements to those who are to partake, and from practical experience I have found that the minister himself doing so tends least to disturb that true communion of spirit with the Lord in prayer, which is at such a time the most important meaning of the word "communion." Looking out for one's neighbours to hand the bread and wine to you, and then having to hand it on to another, tends in my judgment much more to disturb the spirit than does the mode in which a true minister will seek to act, not as a sacrificing priest, but as a servant.

I grant that one very great improvement which might be made is by the communicants remaining in their seats, and the ministers coming to them. This is done in Trinity College, Cambridge (and for aught I know in other colleges), much to the advantage of the communicants.

But my object is not to discuss a subject on which differences of judgment are sure to prevail, but only to point out that however much M. J. may prefer the mode of observing the Lord's Supper which he advocates, it is surely both unfair and contrary to brotherly charity to accuse the evangelical clergy of a sacerdotalism which they repudiate, and which the matters referred to by M. J. in no wise really signify.—Yours very truly,

A MEMBER OF THE
COUNCIL OF THE EVANGELICAL ALLIANCE.

UNION IN PRAYER.—Since our last notice of this movement, local honorary secretaries have agreed to receive the names of those who wish to join, at the following places:—2, Kingswood-terrace, Gillingham, Chatham; Whatcombe, Blandford, Dorset (North); 34, Mayfield-terrace, Edinburgh; Manor House, Hastings; St. Luke's Vicarage, Ramsgate, Kent (East); 35, Node-hill, Newport, Isle of Wight; St. Aldate's Rectory, Oxford; 67, Cottage-grove, Southsea, Portsmouth; 2, Kingswood-terraee, Gillingham, Rochester; Holy Trinity Parsonage, Scarborough; Comprigney, Truro; St. Clement's, Winchester; 2, Queen's-terrace, Aberdeen; 19, James-street, Liverpool.

THE PREACHERS' NEED.—The great need of the present day is earnest and deep study of the Word of God; it is said of Blaise Pascal, that no one could incorrectly quote from Scripture without his being able at once to point out the error; how few in the present day have that deep knowledge of the Word, which ought to be a lamp to our feet and a light to our path. So often we hear a sermon which too plainly shows how little (not how long) time has been devoted to searching the Scriptures on the subject of the sermon. What is this but neglecting the sword of the Spirit, and using weapons manufactured by human skill? "Ye do err not understanding the Scriptures," like the Sadducees of old; and, I have sometimes thought, if some preachers could be shut up for one year with no other literature than their Bible it would be an immense gain for themselves and their congregations.—*Le Signal.*

EVANGELISTIC NOTES.

Mr. William Sampson (Cornish evangelist) is conducting a mission at Saffron Walden.

Mr. J. C. Rainey is now engaged with a Gospel tent at Kingskerswell, and blessing is being experienced in the conversion of souls.

At Invercargill, New Zealand, a hundred conversions are reported as the result of a mission campaign by Mr. and Mrs. Mountain.

Bridgwater.—Very successful meetings have been held here for the last three weeks, in a large tent belonging to the Evangelisation Society. Mr. G. C. Norrish is the evangelist. It has been decided to continue the Mission for a while longer.

Askham, Westmoreland.—A Gospel tent mission has been conducted in this village by Mr. T. Cauker. The meetings grew in attendance and interest and were the general topic of conversation in the village. Several cases of professed conversion took place.

Evangelistic Mission.—During the past few months, tent missions have been held with very encouraging results:—At Banbury and district, Bounton, Wroxton, Barking, Margate, and Bristol, striking and cheering instances of conversion are reported. All communications to be addressed to C. Russell Hurditch, 164, Alexandra-road, St. John's Wood, N.W.

A Month's Mission was closed on Monday, August 15, at Whittle-Le-Woods, Lancashire, which has been conducted by Mr. A. Wolfe, Diocesan Lay Evangelist for Manchester. Abundant blessing has been realised and at the farewell-meeting on Monday night over one hundred men and women stood up to testify of blessing received during the mission; many of them had never been in any place of worship for years. Mr. Wolfe is commencing a month's mission at Ribchester, on August 24, and asks prayer for blessing.

East Grinstead.—Mr. J. Lovell, of the Evangelisation Society, has been holding services in a tent at Forest-row, East Grinstead. They have been greatly appreciated by many who attended, while some of the more careless have been made thoughtful. One gentleman, converted last year at Dane Hill through the instrumentality of similar services, has since built there a mission hall for the continuance of the work. At Plowhatch also there is a permanent building, and Christian work is actively carried on throughout the whole of the district of which this place is the centre.

Westerfield Hall, South Tottenham, N., has, in spite of many difficulties, been secured for Christian enterprise, though the main portion of the purchase money has yet to be raised. The services have been attended by large audiences, who appreciate the free entrance to unallotted seats, and the gratuitous services of the conductors, while the open-air services held twice on each Sunday have afforded opportunity for preaching the Gospel to many thousands in this populous locality. Mr. R. H Eastby, Market Buildings, West Green-road, will be happy to give any information to interested friends, and to receive contributions. J. W.

THE COW CROSS MISSION HOME OF REST.—Having at times one or two spare beds at Ventnor, we shall be pleased to accommodate some other tired Christian workers of the various evangelical denominations needing a fortnight's rest or change of air and scene. Terms according to means. We also desire that our Home of rest may become a little centre of work on this island, and that accredited evangelists may be sent to any place on the Isle of Wight or along the south coast of England, for which no remuneration will be asked beyond travelling expenses. W. CATLIN.

Pelham Villa, Tulse Hill, Ventnor, I.W.

MRS. GRIMKE'S TEXT CARD MISSION.—This Mission is accomplishing much in making known the message of the Gospel throughout the world. A large number of cards have already been published in various languages. A letter was lately received by Mrs. Grimké, in which the writer said he could use cards in Arabic freely if they could be supplied. A Persian card given to a boy was instantly read amidst a group of camel-drivers returning to Kabul. Mr. Hacker, in Mysore, sends particulars of one whose conversion was due to reading one of these cards. From all lands there has come abundant witness of much blessing through these portions of the Word of God. They are artistically got up and look very attractive. Mrs. Grimké's address is Prestwich, Manchester, or they may be obtained of the publisher, Mr. E. Kaufmann, 129, Cheapside, E.C.

Among the Churches.

CHURCH OF ENGLAND.

The Rock has this week an admirable portrait and sketch of Canon Basil Wilberforce.

Canon Trotter, after eighteen years labour as vicar of Alnwick, is about to leave to undertake missionary work in Qu'Appelle Diocese, Canada.

The late Miss Ball, of Islington, has bequeathed £50 each to six curates whose respective incomes are less than £100, and who have four children apiece.

Classes will be held in the Derby chapel of Manchester Cathedral during the winter months for instruction in Christian Evidences, and other subjects.

Rev. R. J. W. Wright, vicar of Selston, Notts., whose death we mentioned last week, was, it is said, only twice absent from his church during the thirty years of his incumbency.

The Christian Leader says:—The efforts of high Anglican ecclesiastics to conciliate the Copts have been unsuccessful. The Coptic patriarch failed to return the visit of the newly-appointed bishop of Jerusalem.

The Bishop of Bedford, who has been staying at Barmouth, held children's services on the sands on Sunday afternoons during his visit. About two hundred were present on each occasion, and the services were much enjoyed.

Bishop Moorhouse, of Manchester, declared the other day:—"Curates have no business to marry when they are young. Churchmen are not called upon to establish a fund for encouraging improvidence." The duty of Churchmen, we suppose, says *The Christian Leader*, is to give Bishop Moorhouse a stipend equal to the stipends of a hundred curates.

Canon Wiberforce recently delivered an outspoken address on the subject of Foreign Missions. There should be more flexibility, he said, and less rigidity in the Episcopal Church abroad [and at home, too, we should be inclined to add]. If the Church would successfully oppose the advancing tide of sin and evil, it must not base itself upon its pride of pedigree, but rather upon its life and power to-day, in this nineteenth century.

SOCIETY OF FRIENDS.

The Sunday-school at Brumana, Lebanon, opened last month with a hundred and ten scholars, while the old meeting-house is now used for mothers' meetings and a day-school.

At Birmingham, the Severn-street adult scholars are appealing to the magistrates to reduce the number of public-houses, and to enforce existing laws respecting them. They feel the question to be one for working men.

In India three hundred villages have been visited during the year, and the orphanage work is hopeful. "The Lord has given us an open door in Madagascar, as well as in India. He has given us the high privilege of assisting to build up the Malagasy people into a Christian nation."

CONGREGATIONAL.

A committee has been formed to raise a fund in memory of the late lamented Rev. G. M. Murphy; part will be applied to purchase an annuity for his widow, and the remainder to the erection of a memorial building.

The anniversary services of the London Missionary Society, held in Guernsey and Jersey, have been very successful. All the Nonconformist ministers in the town took part in the united communion service held at the close, in Guernsey, and this service was especially solemn and impressive.

Open-air services have been held twice every Sunday by the pastor of Craven Chapel, Regent-street, London, since April 24. On a recent Sunday, Regent-street being repaired, the services were held in the centre of the street, and large crowds were attracted by the excellent singing of the mission band. Rev. R. Balgarnie, late of Scarborough, has undertaken to conduct an eight days' mission at Craven Chapel, commencing October 1

BAPTIST.

Rev. J. Gelson Gregson has accepted the call to succeed Rev. C. A. Davis, at Sion Chapel, Bradford.

Mr. C. H. Spurgeon preached at Foot's Cray last week. Though weak in body, the sermon was marked by his accustomed vigour.

The first Protestant bell rung in the City of Mexico—that of the Baptist Church—was heard on July 3 last. The church, commenced in February, is now finished.

Rev. P. T. Schoburgh, a native pastor of Jamaica, at present in this country, is seeking to raise funds for the erection of three chapels in destitute districts of that country.

The Church at Leominster has held its 257th anniversary. At the public meeting it was stated that for forty-three years the ministrations of Joshua Thomas, the Welsh historian, and many others of equal note, had been enjoyed.

We are requested by Rev. W. T. Moore to say that the Christian Association, whose anniversary we briefly noticed last week, do not adopt or recognise the name of "Campbellite," mentioned in our paragraph, which was culled from a contemporary.

A new building is to be erected in Porchester-road for the Westbourne-park Institute, founded nine years ago, in connection with Dr. Clifford's church. Besides lecture hall, capable of seating over 1000 persons, there will be reading-room, class-rooms, chemical laboratory, gymnasium, and other advantages.

SALVATION ARMY.

Four new corps have been opened in the neighbourhood of Burton.

A slum-post has been opened at Haggerston, which makes the thirteenth now at work.

The War Cry contains a report of an all-night meeting at Exeter, at which a female officer "became entranced;" she was followed by others, and it is asserted that they "began to speak with other tongues."

PRESBYTERIAN.

Rev. Dr. Wilson, of Free St. Paul's Church, Dundee will complete the fiftieth year of his ministry on September 22.

Dr. Cairns, recalling the fact that John Knox had a hand in drawing up the Anglican prayer-book, recently said he did not think it would have been any worse if he had even a greater share in its composition.

The members of the North Parish Church, Aberdeen, having protested against the selection of thirteen new elders by the Session, without a vote of the congregation being taken, were told the Session might select any person they liked, and the congregation could do nothing except go somewhere else!

Rev. David Macrae, in a lecture at Dundee on "The Press and the Langworthy Case," said that if Mr. Stead had only done as much in the way of slaughtering men on the battlefield as he has done heroically in saving the innocent and delivering the oppressed, he would no doubt have had honours showered upon him at the hands of royalty.

The question, "Why do our young people leave the Church?" is exercising the minds of English Presbyterians. A solution may perhaps be found in the statement of one who says his minister has not been three times at the Sunday-school during five years, and that there is the most chilling indifference about Christian work amongst the young.

METHODIST.

The annual camp-meeting at Littleborough has this year been a great success.

The Methodists at Framwellgate Moor, near Durham, have united in holding protracted camp-meetings and open-air services with excellent spiritual results.

At the quarterly meeting of London First Circuit of the New Connexion, it was resolved to hold a convention of workers, and prepare for an energetic winter campaign.

A special meeting to consider the state of the work of God in the district has been held by the Sunderland and Newcastle District Committee of the Primitive Methodist Church.

The Methodist Evangelist has this month a portrait of the President of the New Connexion Conference (Rev. J. K. Jackson), together with an appreciative sketch of his useful life.

Recently at Sheffield the Primitive Methodists held a circuit united camp meeting. Short Gospel addresses were delivered by several ministers, and many received special blessing.

The Methodist tent services in Springfield, near Enniskillen, under the superintendence of Rev. John S. M'Dade, general missionary, were largely attended and most successful.

The report of the Missionary Society of the New Connexion is very satisfactory. Home missions generally give great encouragement. The reports from all departments in China are cheering.

Mission services, commenced in May last, in a shoemaker's shop at Partridge Green, in the Horsham Circuit, have resulted in the erection of a chapel. At the opening service recently three hundred persons were present.

Rev. George Warner, who has for twelve years been an evangelist of the Primitive Methodist Church, and Revs. W. Woollas and G. Clements, sailed last week for Melbourne. Mr. Warner expects to spend a year amongst the Australian churches.

The Christian World, in an article on "Is Wesleyanism Wasting?" prompted by one on "The Decadence of Dissent" in *The Saturday Review*, shows from the "Tabulated Returns of Village Methodism," that, notwithstanding many disadvantages, there has been an increase in village membership in almost all parts of the country.

Rev. Hugh Price Hughes conducted an evening open-air service in the village of Corton, near Lowestoft. The audience numbered several Members of Parliament, amongst these being Professor Stuart, who read the two Scripture lessons. Mr. Hughes followed with a powerful address from Gal. vi. 7, 8: "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap."

NOTES FROM IRELAND.

A writer in *The Belfast Witness* says:—"The meetings at Fenaghy have in inaugurated a new era in aggressive church work in Ulster."

The annual Christian Convention in Dublin is to be held this year from September 26 to 29, and will be addressed by well-known speakers. The afternoon of each day is to be devoted to the consideration of "Foreign Missions," "How to Reach the Masses," and "Circulation of the Scriptures in Foreign Parts," &c.

The annual meetings of the ten districts into which Ireland is divided for Methodist purposes were held last week, and at each of these an earnest conversation took place as to the best methods of promoting a revival of the work of God in the land. The Belfast meeting decided on holding a convention in Belfast, for the purpose of waiting upon God for the deepening of the spiritual life, and with the object of considering the question generally.

"FALLEN ON SLEEP."

Rev. Arthur Newcombe, of Granborough Vicarage, Winslow, Bucks.—Mrs. W. W. Howland, the oldest missionary in the active service of the American Board. —Mr. J. B. Mardin, one of the most active workers in the Congregational church at Wellingborough.—Rev. H. Clere, Vicar of Twickenham.—Rev. G. Hand, formerly Vice-Provost of King's, Cambridge.—Rev. A. F. Forde, Vicar of St. Peter's, Eltham.—Rev. C. B. Wollaston, hon. Canon of Chichester.—Rev. H. H. Rose, one of the oldest clergymen resident in Birmingham.—Mr. James Barlow, a prominent member of the Wesleyan Connexion at Bolton, and President of the British Temperance League.—Rev. William Winterburn.—Rev. W. Hammond, of Beccles, a Methodist minister for more than forty years.—Mr. William Rains, an evangelist and temperance advocate, well known in the East-end of London.—Mrs. Cross, wife of Rev. Thomas Cross, Methodist minister.—Rev. John Mahantappa, of the London Missionary Society, Belgaum.—Mr. John Brown, for nearly thirty years treasurer of Carluke Church.—Mr. Alexander Potts, one of the founders of the church at Kirkud, and one of its first deacons.—Rev. L. C. J. Daniel, formerly Vicar of Hofe, Derbyshire.—Rev. E. L. Barnwell, of Milksham.—Rev. Henry Gordon Merriman, D.D., Rector of East Woodhay, near Newbury.—Miss Wear, a prominent member of the Wesleyan body at Kettlewell.—Mr. Thomas Murrell, for some years leader among the Methodists in South Shields Circuit. —Mr. W. Peirson, an active member of the Methodist church in the Petersfield Circuit.—Mr. William Chaddock, of Burslem, where, as well as in Congleton Circuit, he was an earnest friend of the Methodist church. —Rev. George Austin, for upwards of forty years a Primitive Methodist minister.—Mr. John Hargest, of Llanfitangel-Talyllyn, a man of sterling integrity, and deacon of the Calvinistic Methodist Church for more than fifty years.—Professor Goldschmidt, the celebrated Danish scholar.—Rev. George Bryan Walker, LL.D., Rector of Landbeach, Cambridge. — Mr. Richard Jefferies, a well-known author of books on rural life.—Rev. John Cardeaux, Rector of Hooton-Roberts, Rotherham.—Rev. Hyla Holden Rose, one of the oldest clergymen in Birmingham.—Professor Spencer F. Baird, of New York, head of the Smithsonian Institute.

TEMPERANCE NOTES.

The Habitual Drunkards Act expires in 1889. A Bill before Parliament proposes its permanent re-enactment.

Mrs. Mary Clement Leavitt writes that all the American missions in Burmah have incorporated total abstinence in their work.

The Honolulu Friend attributes the peaceful character of the recent revolution in Hawaii largely to the influence of the Blue Ribbon League.

Mrs. Margaret E. Parker, who is now in California, has abandoned her proposed visit to the Sandwich Islands, because of the political troubles there.

At the Great Assembly Hall, Mile-End, on Sunday last, Mr. R. T. Booth began a sixteen days' crusade against intemperance. Five thousand persons were present, and a number of pledges were taken.

The superintendent of the Schuylkill Division of the Reading Railroad has positively forbidden the use of liquor by employés, whether on or off duty, and has directed the immediate dismissal of any man who is reported as having been seen drinking a single glass of spirits or beer.

Rev. G. Mackenzie Cobban, writing to *The Christian World*, says the statements that the Hindus are a nation of teetotallers is a pure fallacy. The literature of India proves that the earliest Brahmin settlers were spirit-drinkers. Mohammedans also, he says, have been accustomed to drink intoxicating liquors, in spite of the Koran.

Appeals.

Florida, U.S.A—The Bishop of Florida appeals to those who have friends in that country for aid to build a church at Leesburg, Sumter County; £90 are needed. There is no church for the population of 10,000. Remittances to Mr. G. H. Waring, Senior Warden, Leesburg; or to the publishers of this paper.

Tramps' Mission.—Aid is sought in carrying on a mission to tramps, recently started at Langloan, Coatbridge. A breakfast is given every Sunday morning to all the tramps in the town, the Gospel being preached to them afterwards. Contributions to Mr. J. H. Bowie, Union Bank, Coatbridge.

Mission to Platelayers on Midland Railway.—I have now a number of men waiting to be supplied with monthly packets of Gospel papers and tracts, and should be thankful if some of the Lord's people would help in thus sowing the seed by sending packets to our railway-men. Miss Murray MacGregor, 17, Castle-hill-avenue, Folkestone.

REQUESTS FOR PRAYER.—For blessing on the work at Tanner's Lane Mission, Ipswich.——For blessing on Gospel services by Rev. W. Thomas, of Cinderford, and Mr. Opie Rodway, of Stroud, in the Forest of Dean, Gloucestershire——For blessing on Gospel services on the beach, at Penarth, South Wales.

Notes on Daily Readings.

SUNDAY, AUGUST 28.—ISAIAH III.

This chapter gives a sad picture of the downward progress of the nation in sin and folly.

4.—*I will give children to be their princes.*—"Ahaz came to the throne at twenty, Manasseh at twelve, and the reigns of Amon, Jehoahaz, and Jeconiah ended at the ages of twenty-four, twenty-three, and eighteen years. The want of all wisdom in the rulers would cause a rank growth of lawlessness and oppression."—*Birks.*

16. — *Because the daughters of Zion are haughty.*—"The women of Judah next receive a message of severe rebuke. Their luxury, pride, and wantonness would have a large share in hastening the national ruin. The inventions and devices of fashion, whether in modern Paris or in ancient Jerusalem, however trivial or transitory, are all noted in God's book of remembrance, and have moral results for good or evil that endure for ever."—*Birks.*

18.—*The bravery of their tinkling ornaments.*—"The multiplied external decoration, being the expression of inward pride and impurity, only made their deformity in God's sight the greater, only made them less like the holy women of old time, 'whose adorning was the hidden man of the heart' (1 Pet. iii. 3)."—*S.C.*

26.—*Her gates shall lament and mourn.*—"The sudden transition from the daughters of Zion to Zion herself" points to "an allegory aimed at the Levitical Church as a whole. What were the priestly dresses and the fair beauty of the Temple now but the meretricious ornaments of the apostate city (i. 21)."—*Kay.* How applicable now to apostate Christendom!

MONDAY, AUGUST 29.—ISAIAH IV.

1.—*And in that day seven women shall take hold.*—"The division of the chapters is a wrong one here, as this verse is the closing verse of the prophecy against the women."—*Delitzsch.* "This last stroke completes the picture of desolation. The fire will have consumed the youth of the land, and the maidens will no more be sought in marriage."—*Birks.*

2.—*In that day shall the branch of the Lord.*—A title of the Messiah, and, as such, referred to Him in Zech. iii. 8, vi. 12. "The words 'glory' and 'beauty' are those which are used in Exod. xxviii. 2, 40, of the priestly robes. His holiness would be the reality, of which the 'holy attire' was but a figure."—*S.C.* The expression, "fruit of the earth" is best explained by John xii. 24.

3.—*He that is left in Zion...shall be called holy.*—"The word 'holy' denotes that which is withdrawn from the world, or separated from it. The church of the saints, or holy ones, is that which has been left from the smelting, and their holiness is the result of washing."—*Delitzsch.*

4.—*When the Lord shall have washed away.*—Two distinct actions are spoken of—a washing away of filth, and a purification for bloodshed in the midst of Jerusalem. The one was accomplished by the death of Christ (Zech. xiii. 1), the other by the destruction of Jerusalem. Josephus says, of the flames which he saw approaching the temple, "It is God Himself who, siding with the Romans, is bringing on it *fire of purification*, and is sweeping away a city laden with such pollutions."—*Jewish War*, vi. 2.

5.—*Upon all the glory shall be a defence.*—"Over all the glory shall be spread a canopy" (R.V.) The word for canopy "is the name still given by the Jews to the wedding canopy, *i.e.*, a canopy supported on four poles under which the bride and bridegroom receive the nuptial blessing. Such a canopy would float above Mount Zion in the form of a cloud of smoke and blaze of fire."—*Delitzsch.* The word is the more appropriate if this cloud over Jerusalem be the dwelling-place of Christ and his Church.

TUESDAY, AUGUST 30.—ISAIAH V.

The parable of the vineyard (1—7) is followed by six denunciations of woe against the covetous (8—10), the "lovers of pleasure more than lovers of God" (11, 12), the openly ungodly and profane (18, 19), the reversers of God's moral code (20), the self-satisfied as to their own wisdom (21), those who, inflamed by strong drink, were judicially unjust (22, 23). This is followed by a solemn warning of the certainty of approaching judgment (24, 25), and an intimation of the nature of that judgment, the invasion of the land by foreign nations (26—30) with the prospect of increasing darkness as the storm-cloud settled down upon the guilty land.

4.—*I looked that it should bring forth grapes.*—"The owner of the vineyard looked for grapes, as the Lord at Nazareth 'Marvelled at their unbelief.'"—*Birks.*

19.—*That say, Let him make speed and hasten his work.*—An unbelieving taunt like that of the scoffers at the cross—"Let Him come down from the cross."

29.—*Their roaring shall be like a lion.*—A connection may be traced between this description of the invasion of the nations and Daniel's vision of the four great empires which were successively to subjugate and keep the Jews in captivity. The first of these—the Babylonian—is shown under the figure of a lion (Dan. vii. 4).

WEDNESDAY, AUGUST 31.—ISAIAH VI.

1.—*In the year that King Uzziah died.*—"The national glory of Israel died out with King Uzziah, and has never revived to this day. It was in this year that Israel as a people was given up to hardness of heart, and as a kingdom and country to devastation by the imperial power of the world."—*Delitzsch.* "This answers very nearly to the usual Varronian date for the founding of Rome. The times of the Gentiles and the predicted judgment on Israel run side by side."—*Birks. His train filled the Temple.*—"It is the word used in Exod. xxviii. 33, 34 of the flowing borders of Aaron's ephod-robe. The appearance then is as a 'priest upon his throne' (Zech. vi. 13)."—*S.C.* The sin for which Uzziah was smitten, who died this very year, was for attempting to unite in his own person the priestly and kingly office, which the Lord here shows can alone be united in Himself. We learn from John xii. 41 that Isaiah here beheld the glory of Christ.

5.—*Woe is me! for I am a man of unclean lips.*—The one to be used in God's service must first be made conscious of his uncleanness in God's sight, and that with reference to the very organ about to be specially used. So Peter when called to be a fisher of men (Luke v. 8) is brought to say, "I am a sinful man, O Lord."

6.—*A live coal from off the altar.*—The fire, which had on the altar consumed the sacrifice, typified God's justice satisfied by Christ's propitiation. Hence it could be said, "Thine iniquity is taken away, and thy sin purged."

9.—*Go, and tell this people.*—Not "My people," for they had corrupted themselves. See Exod. xxxii. 9, as a parallel case.

13.—*In it shall be a tenth.*—"In the lowest state of the Jewish people there would be 'a remnant according to the election of grace.'"—*Birks.*—*Shall return*—to God (x. 21).

THURSDAY, SEPTEMBER 1.—ISAIAH VII.

1.—*And it came to pass in the days of Ahaz, &c.*—"This passage (with viii. 1—4) is the historical pedestal of the great prophecy of Immanuel, as chaps. xxxvi.—xxxix. is in like manner for the later visions. God's predictions of the future are always fast rooted in the soil of present history."—*Birks.*

8.—*Within sixty-five years shall Ephraim be broken, that it be not a people.*—This refers to an event which occurred just sixty-five years afterwards: "The carrying away of the last remnant of the Ephraimitish population, and the planting in their place of colonies from Eastern Asia by Esarhaddon (2 Kings xvii. 24; Ezra iv. 2)."—*Delitzsch.*

12.—*I will not ask, neither will I tempt the Lord.*—"A better and easier bargain he thought could be struck with the Assyrian; how insatiable soever they might be they did not ask the heart. How many nowadays rather perish in sin and misery than be converted."—*Hengstenberg.*

14.—*The Lord Himself shall give you a sign.*—"You" is plural, showing that not Ahaz, but the house of David, is here addressed. The unbelief of Ahaz postpones the sign for 740 years, and then it was given in Messiah's birth.

15.—*Butter and honey shall He eat.*—"'Butter' is better rendered 'cream.'"—*Hengstenberg.* "The Divine Child should be a true human infant, fed with the produce of the land which 'flowed with milk and honey.'"—*Kay.* The early Christian writers regarded this as an announcement of the true humanity of Christ, as the last verse announced his Divinity. This view has some support in Luke xxiv. 42, where our Lord eats to give proof of his humanity. The words *that He may know* are better rendered in R.V. "when He knoweth." "Jesus 'refused the evil,' even when it was offered to Him in the form of universal empire (Matt. iv. 8). He 'chose the good,' even when it was surrounded with the horrors of the hour of darkness."—*Kay.*

16.—*The land that thou abhorrest shall be forsaken of both her kings.*—Ahaz might well be said to "abhor" the land into which he was introducing the Assyrian, that germ of all its future misery. The point of time referred to in "shall be forsaken of both her kings" is the death of Herod, and of his son Antipater, who reigned conjointly with him (Josephus, Ant. xvii.1.1), and was killed five days before Herod died (*Ibid.* xvii. 8, 1). See Matt. ii. 20:—"*They* are dead which sought the young child's life." Thus was Gen. xlix. 10 re-affirmed. No king of the Jews reigned after Herod; his sons were but tetrarchs.

FRIDAY, SEPTEMBER 2.—ISAIAH VIII.

3.—*Call his name Maher-shalal-hash-baz.*—The name means "Spoil speedeth, prey hasteth" (so R.V. marg.). "This is plainly a sequel to the former message. The promise of Immanuel was a pledge of God's unchanging mercy to the house of David. This birth of Isaiah's son and his name were a pledge of the speedy fall of Pekah and Rezin by the Assyrian."—*Birks.*

6.—*The waters of Shiloah that go softly.*—The name "Shiloah" means "sent" (see John ix. 7), typical of Christ and his salvation.

13.—*Sanctify the Lord of Hosts Himself.*—The word "Immanuel" in ver. 10 (translated "God is with us") identifies the coming Saviour with the Lord of Hosts. This verse therefore is freely quoted in 1 Pet. iii. 15, "Sanctify in your hearts Christ as Lord" (R.V., best-attested reading).

14.—*He shall be for a sanctuary; but for a stone of stumbling, &c.*—For a "sanctuary" to those who take refuge in Him, *i.e.*, to those who believe. For a "stone of stumbling" to those that "being disobedient," or refusing to believe, are in consequence appointed to stumble. This seems to be the meaning of 1 Pet. ii. 8.

15.—*Behold, I and the children whom the Lord hath given me are for signs.*—Isaiah and his two sons were by their very names, typical of Christ and his heavenly and his earthly people. Hence Heb. ii. 13 quotes these words in this sense.

SATURDAY, SEPTEMBER 4.—ISAIAH IX.

1.—*Beyond Jordan, Galilee of the Gentiles.*—"The same region, the borders of the Sea of Galilee, where the sorrow of captivity had begun, was to witness the first dawn of the joyful change (Matt. iv. 14—16)."—*Birks.*

2.—*Have seen a great light.*—The light of God's salvation proclaimed by Him who is the light of the world.

3.—*Not increased the joy.*—Another reading in the Hebrew is to be preferred, "Thou hast increased their joy." So R.V.

5.—*For all the armour of the armed man . . . shall even be for burning.*—This (the reading of R.V.) is much to be preferred. See Luke xi. 21.

6.—*For unto us a child is born, &c.*—This glorious prophecy not only sets forth Christ's person and offices, but does so in a sort of chronological order: (1) "Unto us a child is born"—*The Incarnation.* (2) "Unto us a son is given"—*The Resurrection*, in which he was "declared to be the Son of God with power" (Rom. i. 4). (3) "And the government shall be upon his shoulder"—*The Ascension*, when all power was given unto Him in heaven and earth. (4) "And his name shall be called Wonderful, Counsellor" (so LXX.)—*The day of Pentecost*, when He sent forth the "Spirit of Counsel." (5) "The mighty God"—*the second Advent.* See Ps. l. 3; Is. xxv. 9; Titus ii. 13 (see R.V.). (6) "The everlasting Father," or *the Father of the coming age*, as the LXX. (Alex.) has it, as Adam is the father of this age. (7) "The Prince of peace"—*The Millennium* succeeded by the New Heavens and New Earth.

The Book World.

STORIES ABOUT THE EARLY CHRISTIANS. By ANNIE FRANCES PERRAM. 1s. *T. Woolmer.* Just the sort of book to put into the hands of young people to counteract the influence of the trashy fiction of the day, and to fill their hearts with some of the beauty and nobility of the lives so lucidly sketched. Mr. Woolmer issues from his press much good and useful literature. Could not he publish a series on the lines and in the spirit of the work under notice?

OUR LOVEFEAST: Testimonies to Christ's full Salvation. Edited by JOHN BRASH. 1s. *T. Woolmer.* This little book contains some really good papers on holiness, as viewed by those who seek to know and to do the entire will of God in "the rest of faith." We commend the sensible, practical, and Scripturally spiritual set of papers before us, feeling sure that those who read them thoughtfully and prayerfully will be the better for the happy, healthy experiences set forth in these well-printed pages.

GOD AND NATURE. By Rev. N. CURNOCK. 1s. *T. Woolmer.* A precious little volume of refreshing truth, in beautiful language. "It aims to be an aid to the devout reading of Nature and of select Biblical Nature studies," says the author, and this it certainly is. It is a book to carry in the coat pocket during the holidays, to be read on the hill-top, or by the waves of the seashore.

A CONSECRATED LIFE. Memoir of Bishop Titcomb, D.D., with an introduction by the Right Rev. the Lord Bishop of Rochester. By Rev. ALLEN T. EDWARDS. 2s. 6d. *R. Banks, Racquet-Court.* Those who did not know the subject of this impartial and unpretentious little memoir, should get the book, that they may learn something of the beauty and the power of his truly consecrated life. The writer, who knew Dr. Titcomb, can say that the pen and ink sketch of his life, and his protographic presentment here given, are eminently true to nature—a nature not only lovable, gentle, amiable and meek, but eminently Christian, wise and practical.

ONLY A CURATE; or, Experiences and Reminiscences of Clerical Life. By E. G. EGOMET. 6s. *T. Fisher Unwin.* Under the form of a story many abuses in the discipline and management of the Church of England are exposed, and improvements suggested. The writer's experience seems to have been singularly unhappy. In comparing the Church of England with colonial churches, and even with Dissent, he gives all praise tothe latter, and showers on the former contemptuous adjectives *ad libitum.* If the author be an adherent of the Established Church, which we rather doubt, he must be an aged man, for he describes officials, churches, and parishes as they were forty or fifty years ago.

THE INTERCESSORY PRAYER OF CHRIST. By Rev. JOS. G. RAINSFORD. 1d. *Partridge & Co.* A very helpful exposition of John xvii., given first in the form of an address to young men, and now published as a booklet.

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BOOKS RECEIVED.

Mr. J. Kensit, 18, Paternoster-row:—Rinalpho's Dream, by William Marshall.

Messrs. Longmans, Green & Co.:—Household Prayers for four weeks, with additional prayers for special occasions, by the late Rev. J. E. Riddle, M.A. New Edition. 3s. 6d.

PAMPHLETS RECEIVED.

Mr. J. Hagyard, 31, St. Nicholas-street, Scarborough:—A Pastor's Farewell at Scarborough, on closing thirty-six years of work in that town, July 31, 1887, by Rev. Robert Balgarnie. 4d.—*Mr. Edwin Potter, Market End, Coggeshall:*—"Spiritual Power," an address at the annual meeting of the Essex Congregational Union, by Rev. Walter Legerton. 2d.—*Messrs. Nisbet & Co., 21, Berners-street, W.:*—Old Paths: No. 2—Justification, by Rev. J. Rate, M.A.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — F.A.F. W.S. F.L. W.F. T.R.G. M.B. A.M. M.D. P.B. W.C.B. S.R. C.F. S.P. J.W. H.F. W.C. A.M.S. T.H. J.S.T. F.J.T. A.B.M. J.P.H. T.T.W. H.G.D. R.M.B. S.S. R.C. A.W. H.V. C.R.H. W.H. M.G.M.M. M.B.W. W.R. J.K. W.M. H.E.B. W.T.M. J.W. T.E. C.H. J.C.A. W.H.S. R.C. J.C.R. A.L.W. J.B. E.J.S. J.J.S. L.D. R.B. J.E. N.H. W.S.W. R.D. M.M.B. J.G. G.T. G.D.W. C.W.P. O.P. C.O.B. Fides, J.S. G.C.M.D. J.W. C.H.J. G.M. W.H.T. W.F.B. T.R. G.L. P.P. T.S. J.W.L. C.B. J.O.J. J.S. G.C. R.C.B. J.O.J. W.H.R.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

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Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Gospel services at Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m. Mission work at Whitechapel, Limehouse, Bermondsey, Canning Town, &c.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, August 28, 3 and 7 p.m., Mr. William Grove. Meetings for prayer, Sundays, 7.45 a.m.; Mondays, 8.30 p.m.; Fridays, midday, and Saturdays, 7.30 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, August 28, 3.30 and 7, Mr. Ned Wright.

COMING CONFERENCES.—Y.M.C.A. DUNDEE, September 6—9. PERTH, September 13—15. WAKEFIELD, September 20—22. DUNDEE (Kinnaird Hall), September 20—22. SALISBURY, September 27—30. CLIFTON, BRISTOL (Victoria Rooms), October 4—6. LEAMINGTON, October 18—20.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E. — Monthly workers' meeting, Friday, September 2; tea at 6, meeting at 7. Address by Mr. Henry Varley: "The Irrationality of Unbelief." A party of ladies leaving for China will be present.

EDINBURGH CASTLE, Limehouse, E.—Sunday, Aug. 28, 11 a.m. and 7 p.m., Mr. H. Grattan Guinness; 3 p.m., Rev. Henry Bright.

"CHRISTIAN LIFE-BOAT CREW."—Monthly workers' meeting, Tuesday, September 6, 7 p.m., Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway. Dr. McKilliam will give a short address.

GREAT ASSEMBLY HALL, Mile-end-road, E.—Sunday, August 28, 11 a.m., 6.30 p.m., and week nights at 8, Mr. R. T. Booth.

MILDMAY MISSION TO JEWS.—Monthly Prayer-meeting for Jews, gentlemen's waiting-room, Conference Hall, Mildmay, Friday, August 26, 7 p.m.

THE MEETINGS at 3, Highbury-place, will be resumed on Tuesday, September 6, 6.30 p.m.

Y.M.C.A., FINSBURY PARK HALL, SEVEN SISTERS'-ROAD, N.—Missionary valedictory service, Sunday, Aug. 28, 7 p.m. Addresses by Rev. C. G. Moore, Mr. Arthur Eason, and several ladies about to go to China. Mr. Henry Holme will preside.

ZENANA MEDICAL COLLEGE.—The usual Saturday Bible-reading and Prayer-meeting is suspended during the vacation. It will be resumed on September 24.

FORTHCOMING CONFERENCES.

SUBJECTS OF CONFERENCE.

WAKEFIELD, September 20, 21, 22.

Subjects: Peace and Position, Surrender and Sanctification, Conflict and Conquest, Unction and Usefulness. Closing day—Evangelisation of the World. *Mission subjects:* Railway Mission, Bible Carriage Work, Church Army, North Africa, China Inland Mission.

DUNDEE, September 20, 21, 22.

Subject: The Man of God completely furnished by the Word—(1) for the New Life, (2) for Holiness, (3) for Service.

CLIFTON, October 4, 5, 6.

Subject: The Pastoral Offices of Christ. Addresses on (1) "Christ the Good Shepherd" in His Vicarious Death (John x. 11); (2) "Christ, that Great Shepherd of the Sheep," in His Triumphant Resurrection (Heb. xiii. 20); (3) "Christ the Chief Shepherd," at His Second Appearing (1 Pet. v. 4).

Subscriptions Received by Messrs. Morgan & Scott to Monday, August 22, 1887.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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Mildmay Mission to Jews—Of Thine Own	0	10	0
Theatrical Mission—Liskeard	0	2	6
George-yard Ragged School—C.G.L.	1	0	0
Mr. Faithfull's Work (*Seamen's Rest*)—J.E. junr.	1	0	0
Freedman's Mission Aid Society—C.G.	1	0	0
Miss de Broen's Work, Paris—G.C.G.	5	0	0
Famine in Central Turkey—Island, £1; A. 2s. 6d.	1	2	6
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Fresh Air Mission—Hastings	0	10	0
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PERTH CHRISTIAN CONFERENCE. —The Annual Conference will (D.V.) be held in the City Hall, Perth, on Tuesday, Wednesday, and Thursday, September 13, 14, and 15. Forenoon Meeting at 11. Afternoon 2, and Evening at 7 o'clock. Information regarding lodging, &c., will be furnished by Mr. CHRISTIE, Bookseller, St. John-street.

NOON-DAY PRAYER-MEETING, Brighton, is held in the Assembly-room, ground-floor of the Y.M.C.A., 55, Old Steine.

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EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

SALCOMBE COLLEGE, Loughton, Essex.—Principal, Mrs. VIVIAN, assisted by certificated English and Foreign governesses and professors. College detached, situated on a hill. Two acres of recreation grounds, lawn tennis, and croquet. Close to Epping Forest, and 12 miles from London. Pupils prepared for university and other examinations. Excellent class-rooms, and well-furnished sitting-rooms. Terms moderate, and inclusive. References, Revs. J. Angus, D.D., W. Durban, B.A., J. A. Spurgeon; also W. Keeping, M.A., F.G.S., W. Olney, F. A. Owgan, M.D., J. Passmore, Esqs. Prospectus, with view of College, and addresses of referees, on application. No governess-pupils received.

LOWESTOFT. — CLAREMONT HOUSE.—The Misses BIGNOLD receive a limited number of gentlemen's daughters as Resident Pupils. Careful Christian training, with thorough education and home comforts. References kindly permitted to the Bishop of Exeter; the Rev. J. B. Pelham, Norwich; J. C. Worthington, Esq., Lowestoft; E. Courthorpe Todd, Esq., Macready House, Covent-garden; and other friends and parents of pupils.

LADIES' COLLEGE, Goudhurst, Kent, near Tunbridge Wells.—A happy home and School for Girls, 420 feet above sea-level. College and Cambridge examinations. Terms, twenty-seven guineas per annum.—Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

VEVEY, SWITZERLAND.—A few vacancies in an old-established, superior Ladies' Boarding School. Principal in London till 1st September.—Address by letter, Miss BABINGTON PEILE, 8, Ormiston-road, Uxbridge-road, W.

SCHOOL FOR GIRLS, Warminster, Wilts.—Healthy neighbourhood, house detached, tennis lawn, &c. Masters from Clifton, Bath, Salisbury. The usual Public exams. Resident French governess. A few vacancies.—For prospectus, &c., address the Misses CRUSE, Cambridge House.

SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.
PRINCIPAL, Broomfield Villa, Henfield, Sussex.

EASTBOURNE. — Ladies' College (for the daughters of Gentlemen). Established 1871. A few Boarders received. The College is examined by the University of Cambridge. Referees, Rev. W. Bathurst, vicar of Holy Trinity Church, parents of pupils and others.—For prospectus, &c., apply to the PRINCIPALS, the Misses Deacon, Grassington-road, Eastbourne.

PENSIONNAT EVANGELIQUE.— Wesleyan Young Ladies' College, Nimes, South of France.—Situated in one of the finest towns of the South of France. Has been in existence for more than forty years. Large premises; extensive garden. The climate of Nimes, remarkably dry and healthy, makes the residence in that city most profitable for delicate young ladies. Moderate terms. —Apply for prospectus and admission to Pastor O. PRUNIER, Principal and Chaplain, 1, rue de Sauve, Nimes, France. The next term will begin on October 1. Pastor PRUNIER has a vacancy for two young ladies in his own house, if parents prefer a family home to a residence in the school, terms being a matter of private arrangement.

DEVONSHIRE. — Ladies' School, Heyop House, Axminster.—Principals, The Misses REECE. Careful Christian training; thorough teaching. Home comforts. Pupils prepared for public exams. Governess-Pupil required on reciprocal terms. Another at small premium. The ensuing term commences September 14.

ALTRINCHAM, CHESHIRE.—Mentmore House.—Home School for a limited number of Girls. Healthy neighbourhood. Visiting professors. Inclusive terms. Prospectus and testimonials from parents of former pupils on application to PRINCIPAL.

WIESBADEN.—LADIES' SCHOOL.— Miss BEYERHAUS is now in England, and will escort pupils in September.—Address, Care of Gen. Martyr, Mowbray-road, Upper Norwood, S.E.

BRIGHTON.—2, Sussex-square.— Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations.

FOLKESTONE. — Grove House School.—Thorough commercial training. Careful preparation for all public examinations. Good ground for cricket and football. Prospectus and reference on application to PRINCIPAL.

SUPERIOR PRIVATE SCHOOL (Girls'). Home life. Resident governess. Masters attend. Good bracing air, high ground. Small number only received. References to parents.—Misses MAW, Lime Bank, Upper Oldfield-park, Bath.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The next term will begin (D.V.) on Friday, September 16.

EDUCATION GRATUITOUS, superior, offered to a Gentleman's Daughter in a select school. Small amount required towards board, &c. References exchanged. Strictly confidential.
MARION, May's Advertising Offices, 159, Piccadilly.

HIGHER CAMBRIDGE EXAMINATION.—The Classes in connection with the N. Lond. Coll. School will be resumed September 19. Students specially prepared for Groups R (religious knowledge), A (English literature and language), B (languages), C (mathematics), H (History).
Miss TOPLIS, 202, Camden-road.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-super-Mare.—Mrs. CHARLES NASH receives a limited number of Pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Evangelical ministry. Resident English and foreign governesses and the best visiting professors in regular attendance. References kindly permitted to the Right Rev. the Lord Bishop of Exeter; the Rev. W. Hunt, M.A., Vicar of Holy Trinity, Weston-super-Mare, &c. Also to many parents of pupils at home and abroad. —Prospectus on application.

THE OLD HALL SCHOOL.

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—Principal, Rev. J. J. KENDON.—Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the pupils were passed in the public examinations at the College of Preceptors, and the Local Examination of the University of Cambridge. Terms, twenty-seven guineas per annum.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea.—Boys prepared for commerce, public schools, or the universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys, requiring a mild climate, receive every kindness and constant care. The autumn term will commence on September 17.—For prospectus apply to Mrs. DUFF, the Lady Principal.

HARRINGAY SCHOOL, Greenlanes, N.—Sound Christian education, for professional or commercial pursuits. Careful supervision, plentiful dietary, healthy locality, easy of access. Terms moderate from entry. Principal, J. S. COOMBES.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

HOME AND EDUCATION for the Sons of Gentlemen under twelve years of age, 74, Broadhurst-gardens, South Hampstead. Principals, the Misses DOUGLAS MCMILLAN, assisted by three certificated lady teachers. Pupils prepared for the public schools. The children of Anglo-Indians received for education and entire management during absence of parents. Referees: The Venerable Archdeacon Philpot, Surbiton; the Recorder of London; and James Ewen Mathieson, Esq., Mildmay.

CHIPPENHAM. — An excellent School for Boys. Healthy and beautiful country. First-class gymnasium. Tennis ground. A bathing place near. Greatest attention paid to character and Bible teaching. Terms very moderate.
H. B. BARDWELL, Orwell House

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

CLIFTON, BRISTOL.—A few Resident Pupils desired. Locality celebrated for healthfulness and beauty. Instruction, training, companionship, personal, not delegated to others. Evangelical (Open Brethren).
Mr. HOWELL, Aberdeen-road.

NEW COLLEGE, Cliftonville, Margate.—Principal: Rev. G. H. JONES, F.A.S. High-class education, with individual attention. Prep. for exams., and commerce. Christian training. Splendid premises, loftily situated, close to sea. Moderate fees.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commences on Friday, Sept. 9.

The COLLEGE, HERNE BAY.

Established 1866. A Christian home and a good School. Remarkable health. Notable success in public exams. Reasonable and strictly inclusive fees. Inquiry and inspection invited.—Prospectus, views, references from J. B. TURNER, Principal.

HURSTPIERPOINT (near Brighton), Sussex Preparatory School. Home comforts. Christian training. Visiting masters. Special attention to delicate, backward boys. Preparation for public schools. Pupils passed with distinction. Twenty guineas. Indian children received.
LADY PRINCIPAL, Hamilton Lodge.

EDUCATION IN HIGHGATE.—The Rev. G. D. BARTLET, M.A., receives ten Pupils (from 10 years) to board and educate for Commercial or Professional life, or for Public Schools. Individual attention, thorough grounding, careful Christian training, with the comforts of a superior home, are afforded. Fees from 60 guineas per term. Highgate is strongly recommended by the medical profession.

LITTLE BOYS, Brighton.—Inkerman House, Lansdowne-road. The Misses ASHBY prepare young gentlemen for senior schools. The pupils are governed by kindness, and cheerfulness is encouraged. Careful instruction. Constant supervision. Home comforts. The situation is very healthy, near the sea.

KEMPLEY HOUSE, Bristol.—Mrs. PRESCOTT, Principal. — Prospectus sent. The education of Her Majesty the Queen was conducted on the principles of moral education; and Her Majesty has been pleased to accept a copy of Moral Education by Rev. P. Prescott, and Sir Henry Ponsonby has received the Queen's commands to thank him for the book.

RESIDENT GOVERNESS.—A young Lady, late Student of Queen's College, London, desires a re-engagement after the holidays. Acquirements, thorough English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.
A. B., Bockleton, Tweedy-road, Bromley, Kent.

AS GOVERNESS.—A Lady recommends a young Lady (23) to children under 14. Certificated for English, French, drawing, College of Preceptors. Pianoforte, music, Trinity College 1st class honours. Evangelical Church. Highest [illegible] Country preferred.—ALEX., Anglesea [illegible] Marine Parade, Clacton-on-Sea.

JUNIOR MASTER wanted, possessed of good teaching ability and high Christian principle. Salary £20 to £30, resident.—D. D. D., Charles Tayler & Co's. Advertisement Offices, 154 to 157, Fleet-street, E.C.

POST - OFFICE, Telegraph, and Sorter Examinations.—Students prepared at the Classes in connection with the North London Collegiate School, 202, Camden-road.

CHRISTIAN TRAINING and Modern System of Education for Boys of all ages. Comfortable home. Warrington College, Warring[illegible] Maida-vale, London, W. Principal, WILLIAM P. BONWICK; well known to Rev. [illegible] Shepherd's-bush, and Rev. E. [illegible]

WANTED, A GOVERNESS, for a [illegible] in Kensington. Fluent French, [illegible] and music for beginners. A [illegible] wanted.
Mrs. THORNTON, 2[illegible], Bedford-place, Brighton.

A NURSERY GOVERNESS wanted, [illegible] three children [illegible] Good [illegible] to
[illegible]

A LADY (wife of Solicitor), living in large detached house with good garden, wishes to meet with two little Girls to educate with her youngest daughter under excellent governess. Children whose parents are abroad not objected to. Highest testimonials given and required. — For further particulars apply to
ALPHA, *Record* Office, Fleet-street, E.C.

A LADY, EXPERIENCED in teaching, desires engagement as Governess to children of about 12 and under. English, French, elementary German, music, drawing, needlework. Moderate salary.
A. B., Post-office, Bromsash, Ross, Herefordshire.

A CHRISTIAN NURSERY GOVERNESS wanted, to take charge of two little girls. French and music required. None need apply who have not been out before.—State terms to Mrs. TISSINGTON TATLOW, St. Thomas, Rathfarnham, co. Dublin.

REQUIRED, AN ENGAGEMENT as Governess to children under 12. Thorough English, music, and rudimentary French. Good references. Accustomed to care of children.
H., 6, Osborne-villas, Margate-road, Ramsgate.

CAN ANY LADY recommend Foreign Home or School for Young Ladies. Christian influence. French chiefly spoken. Select. Highest references required.
X. Y. Z., Mr. Craine, Bookseller, Ramsey.

AS GOVERNESS TO LITTLE CHILDREN.—English, French, music, drawing, painting, needlework. Five years' reference. Fond of children. Would go abroad.—E., Rev. E. A. Richings, Friston Lodge, Grange-road, Eastbourne.

AN EXPERIENCED GOVERNESS desires a re-engagement in either private family or ladies' school. Acquirements, English, fluent French (acquired abroad), music, drawing, elementary German. Highest references.
E., The Ferns, Wickham, Chichester.

A GOVERNESS, teaching thorough English, German, and French (Continental), elementary drawing and music, and good needlework, desires re-engagement. Church of England. Highest references.
Miss BOYS, The Priory, Boxgrove, Chichester.

EDUCATION.—Principal of Ladies' College requires Governess-Student. Finishing lessons under professors in English, music, French, German, and drawing. Preparations for exams. Premium 18 guineas. Home comforts. Light duties.—MATERNAL, Pond's Stationery Depot, St. Peter's-road, Holloway, London, N.

GOVERNESS. — A Lady can confidently recommend a young Lady, aged 25, as Governess to two or three children under twelve. Thorough English, music, French, Latin, and drawing. Coll. Precep. Church of England.
Miss M. GREEN, Sibton Abbey, Yoxford, Suffolk.

Appointments, Situations, &c., Wanted.

BARRISTER of exceptional commercial experience, wishes to join a good established business, in which his experience and a substantial part of his time would be useful. To an aged business man requiring conscientious help, this is an invaluable opportunity. Must be London district.—A. B., 171, Queen Victoria-street, E.C.

YOUNG MAN SEEKS employment in country town or village. (Any needy place). Experience as secretary, collector, clerk, and for missionary. Remuneration, Colos. iv. 1.—EBENEZER, Box P. 1938, Smith's Advertising Agency, 132, Fleet-street, E.C.

EARNEST EVANGELIST, American experience, seeks re-engagement for long or short periods in Mission Revival or Gospel Temperance work. Would undertake weak cause. Solo singer.
C., 18, Shaw-crescent, Newbury, Berks.

AN EVANGELIST (unsectarian) is anxious to hear of an opening for Evangelistic work. Twelve years' experience. Age 35. Married. Full particulars on application.—M., Chateau Beaufort, Hengist-road, Bournemouth, Hants.

MARRIED MAN, Christian, abstainer, age 26, height 5 ft. 10 in., seeks employment of any kind. Used to refreshment business and horses. Good characters and recommendation.
T. HOLLAND, 86, Pimlico-road, Pimlico.

GARDENER, Single-handed. Age 34, married; total abstainer, and Christian. Understands cows and poultry. One year's good character. Eight years from previous place.
F. BARTLEY, Abbotts Ann, Andover, Hants.

A LADY STRONGLY recommends Christian Gardener, who has lived in her family 7½ years. Leaving through death of master and mistress. Thoroughly understands his duties, both under glass and kitchen gardening. Industrious and obliging. Situation desired with quiet Christian family or widow lady, where two are kept or help given. Country preferred.—G. W., Grove Cottage, Great Totham, Witham, Essex.

AS GARDENER in a Christian family. Understands greenhouse, flower and kitchen garden, and willing to be useful. Christian and abstainer. Age 33.—F. THOMPSON, The Downlands, Rottingdean, near Brighton.

AS GARDENER (Under), under glass; or in good garden. Three years' character. Age 21. Abstainer.
M. M., East Knoyle, Salisbury, Wilts.

AN ORPHAN BOY is desirous of being placed in a Christian family, where, in exchange for his services, he will have an opportunity of learning a trade.
RELTON, 22, Lyal-road, Bow, E.

NO SALARY.—Young Man wishes to enter quiet private family. Town or country. Would make himself generally useful, act as amanuensis, or do light out-door work, in return for board and home comforts. References.
G., West Court, Chalk, Gravesend.

CLERGYMAN'S WIFE warmly recommends her widowed friend (Clergyman's Sister) as Companion-Housekeeper to Gentleman or Lady. Practical housekeeper; knowledge of cooking. Experienced, sweet-tempered; accustomed to parish work. Has acted as chaperon, reader, amanuensis.
HOPE, St. Kilda, St. John's-wood, Bournemouth.

MRS. KYNASTON STUDD would be glad to hear of a situation as Mother's Help or otherwise, for a young Widow who has been given to intemperance, but who has been in a Home for over a year. Good needlewoman; is fond of children, and can make herself generally useful.—Mrs. KYNASTON STUDD, Edinburgh House, Cromer.

A CHRISTIAN LADY, German (40), speaking English and French, desires a situation as Companion to an invalid Lady. Ten years' experience as deaconess. Understands all kinds of plain and fancy needlework. — Miss MITTIG, 66, St. Albans-crescent, Wood-green, N.

MATRON OF ORPHANAGE or Training Home. — Re-engagement by a Lady. Good disciplinarian. Careful manager. Age 36. Could partially furnish own apartments.
C. L., 10, Carlton-square, New Cross, S.E.

AS MATRON in a Girls' Home.— Wanted by a Christian Woman. Nonconformist. 40. Experienced in training children. Good needlewoman. Very good references.
Miss BOND, Vine Cottage, Brasted, Kent.

A CHRISTIAN WIDOW LADY having recently given up her home, seeks a situation as Companion-Housekeeper to elderly Lady or Gentleman. Satisfactory references.—W., St. Lawrence Hall, St. Lawrence, Maldon, Essex.

RE-ENGAGEMENT required, as Companion Attendant to Lady, by thoroughly experienced, trustworthy, middle-aged person. Mental cases not objected to. Good references.
B., Messrs. Wilson & Co., 104, Cheapside, London.

CHRISTIAN LADY from Devonshire (small income) seeks, as Companion to Lady, or as Housekeeper. Valuable to one needing help on the "narrow road."
S., 9, Ranelagh-road, Pimlico.

A CHRISTIAN LADY (30), abstainer, desires a re-engagement, either in an orphanage, care of motherless children, or similar work. Good references.
A., 89, Malpas-road, New Cross, S.E.

AS SUPERINTENDENT, Assistant, Matron of a Home, or any position of trust, by an active, energetic, Christian Lady. Six months' voluntary services. Good references.
M. V., Osborne House, Ardwick, Manchester.

A LADY WISHES re-engagement as Companion, or position of usefulness, to elderly Christian Lady requiring daughter's care. Domesticated. Good needlewoman. References exchanged. Nonconformist.—M. G., Manor Farm, Quenington, Fairford, Gloucestershire.

WANTED RE - ENGAGEMENT as Kitchen or Assistant Matron in small institution, orphanage, or convalescent home; or Working Housekeeper in Christian family. Two years in Mission work.
C. L., Sturge House, 32, Bow-road, E.

A YOUNG LADY, just left school, requires a situation as Assistant in Confectioner's or other light business. Understands bookkeeping. Fair musician. Christian family. — RUSSELL, James Tibbald & Co., Albert Embankment, S.E.

A LADY highly recommends a Gentlewoman for any position of trust. Competent manager in all home duties. Excellent needlewoman. Good salary required.
Mrs. DANVERS, Rose Lea, Castle Bar, Ealing.

A DOMESTICATED YOUNG LADY desires an engagement as Mother's Help in a Christian family, minister's preferred, where servant is kept. Highest references.
E. D., 4, Earl's-court-road, Kensington, W.

NURSE IN GENTLEMAN'S FAMILY, to first baby preferred. Wages £20 to £22. Age 30. Member Church of England.
C. F., St. George's-square, Bishops Waltham, Hants.

SITUATION AS COOK wanted, in Gentleman's family. Wages £30 to £35.—M., W. J. Cook, Northumberland House, Dartrey-road, King's-road, Chelsea.

WANTED, FOR A GIRL of 15, a place as Kitchenmaid in the neighbourhood of Lewisham or Blackheath.—MATRON, Training Home, 19, Horsham-road, Dorking.

A SITUATION AS UNDER-HOUSEMAID wanted by a young person who has been out before. Age 18. Good reference.—L., 2, Loughboro'-buildings, Cambria-road, Camberwell, S.E.

MARRIED COUPLE, highly recommended by a Lady, seek employment as Caretaker of offices, chambers, &c. Husband a useful handy-man. Both are total abstainers.
T. H., 4, Ebenezer-terrace, Kennington-park.

Appointments, Situations, &c., Vacant.

YOUNG MEN yearning to win souls, either at home or abroad, should apply to the Church Army, 130, Edgware-road, London, W. They are trained as Evangelists free of expense; those specially competent receive a small weekly grant during training, which usually lasts about six or eight weeks, for the support of their families (if any). Devout women, 25 to 35, are trained as Evangelistic Nurses.

A CHRISTIAN LADY wanted, as Governess, and to take charge of three children. Must have held similar situation, and be fully competent to teach thoroughly English, French, music, drawing. Interview necessary.—Mrs. SPENCER, Victoria House, Clarence Parade, Southsea.

LADY-HOUSEKEEPER.—A Gentlewoman required to act as Housekeeper in a Gentleman's family. She must be cheerful, thoroughly domesticated, a good manageress, economical, fond of children, and willing to act as Companion to an invalid Lady. A Lady's recommendation would be appreciated.—Address, stating age, salary required, and previous experience, with references to FIDES, 17, Gracechurch-street, E.C.

A MOTHER of a large family is desirous of finding a Lady (Protestant and abstainer), not over 40, who will be able to assist her in the management of her household, and at same time be competent to read French and German with her eldest daughter, aged 17. Supervise the music practice of four children. Be well used in the management of servants (five kept), and all the details of housekeeping. Practical experience in all the above essential. Salary dependent on capabilities, but will not exceed £60.—ALPHA, care of Lee & Nightingale, Advertising Agents, Liverpool.

BIBLEWOMAN wanted, to visit six hours daily. Must be an earnest Christian, able to sing, and conduct mothers' meetings. Testimonials required.—Mrs. WATSON, Bank, Cockermouth.

A YOUNG LADY wanted, to assist the mother in the care of two young children. Small salary, but comfortable home. No nurse kept.
Mrs. GRAVELY, 5, Silver-street, Wellingboro'.

PROBATIONER for a Mission Hospital required. Must be an earnest Christian, and able to manage boys.
SUPERINTENDENT, Church House, Bow-road, E.

COOK-HOUSEKEEPER.—A Vicar, with three young children, will feel thankful to any Christian Lady who can recommend the above. She must be a true Christian, teetotaller, experienced, and willing to make herself useful in any way she can. A happy home.—X. X., care of Housekeeper, 13, Rose-street, London, E.C.

GARDENER.—Wanted by a market grower commencing business, a truly Christian man (any denomination), accustomed to growing crops for market. Advancing wages as business increases, but willing to accept small till ground bearing crops. Well up in glass culture.
H. EASTY, Cornard, Sudbury, Suffolk.

GARDENER wanted. Must be married, without children. Wife to keep the gate, and be willing to give assistance in the house when required. Must be abstainers.—MATRON, Convalescent Home, Stanmore, Middlesex.

YOUNG GIRL wanted, to help and train under good, able servant. No children. Christian privileges.—Apply by letter only to Mrs. BAYLEY, 10, Holwood-road, Bromley, Kent.

WANTED, AS COMPANION, by a Widow Lady of delicate health, a young Lady, and to assist in light home duties. A good reader indispensable.—Apply by letter to X. Z., care of Oscar Berry & Co., 6, Arthur-street East, London, E.C.

YOUNG CHRISTIAN NURSE wanted, for delicate Baby (18 months). Cleanliness and good, cheerful temper chief requisites. Needlework required.—Full particulars to LADY ADVERTISER, 11, Carlton-crescent, Southampton.

REQUIRED, Nurse for two children. Baby from the month. Must be an abstainer, and not object to washing. Age 24. £14.
M. M., 12, Blomfield-road, Uxbridge-road, W.

A LADY TRAINED NURSE wanted, for a Convalescent Home for persons recovering from scarlet fever. Salary £40.—Address by letter to Miss MARY WARDELL, Convalescent Home, Stanmore, Middlesex.

A TRUSTWORTHY PERSON, age 20 to 30, wanted, as Nurse in a tradesman's family. Good needlewoman. A comfortable home. Good wages for a suitable person.
Mrs. CLARE, 242, Brixton-hill, Brixton.

GOOD GENERAL SERVANT wanted, who can cook. Wages £16. Age not under 20. Abstainer and early riser. Small family. No children.
M., Mr. Virgo, 54, The Broadway, Wimbledon.

GENERAL SERVANT wanted, in a quiet family. Good character, trustworthy, and one who would value a Christian home.—Apply, stating wages, &c., to
Mrs. HOOPER, Elms-road, Redhill, Surrey.

GOOD PLAIN COOKS wanted (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late missionary) Registry and Home, Church-street, Paddington-green. Please send stamped envelope for reply.

A PLAIN COOK wanted, for small school in the country. Industrious, and able to iron well. Age from 20 to 30.
Dyrham, North Finchley, near London.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.
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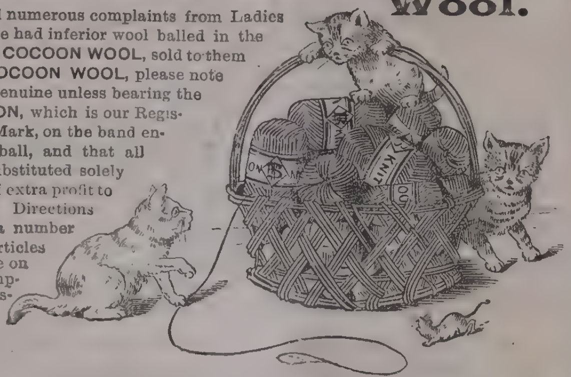
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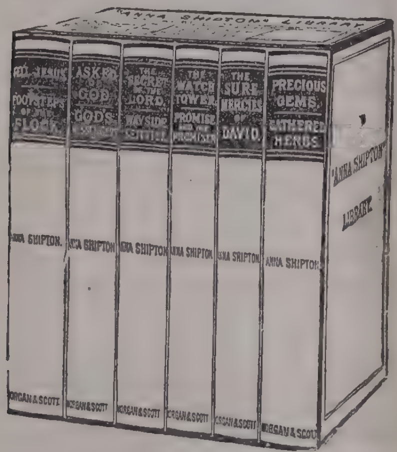
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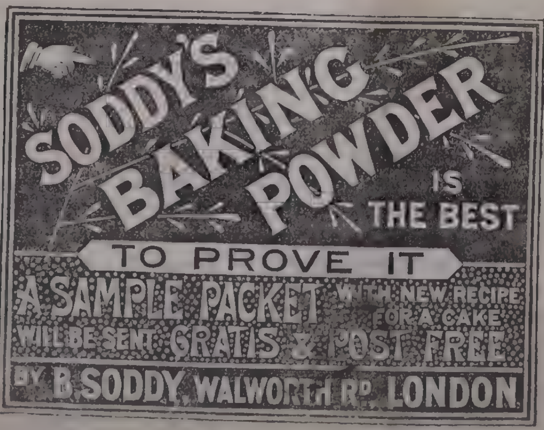
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THE LATE

MR. JAMES BARLOW, J.P.

IT is often urged that, whilst persons freed from business cares may lead the higher life, a man who is constantly engaged in commerce, and who has to rub shoulder to shoulder with men of the world, cannot maintain a high standard of spirituality. The subject of our present sketch was a living contradiction to such a libel upon the power of God.

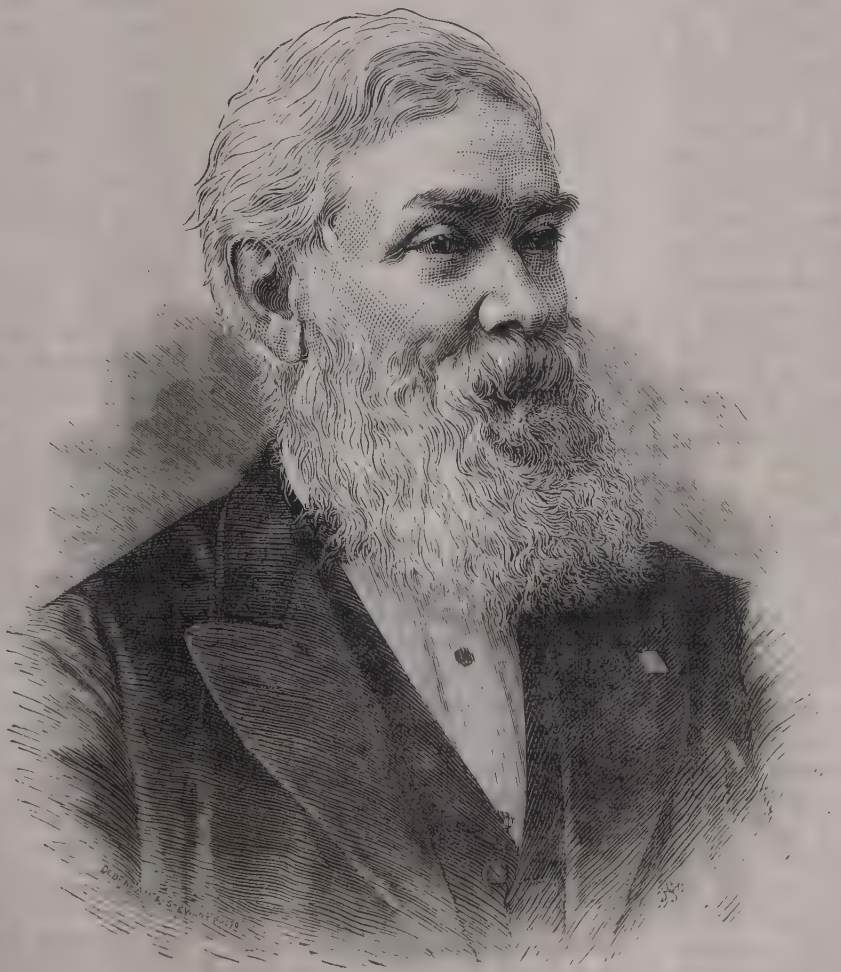
James Barlow's life was one of such devotion and self-sacrifice as to be specially worthy of admiration and study. Some of the teachers of Christianity would have us believe that religion consists in the art of doing good; but this is not a cause, it is a consequence. True religion consists in being good, and the effect—doing good—must follow. It was Mr. Barlow's deep personal spirituality that was the source and secret of the long and effective service which he rendered to the world.

JAMES BARLOW was born at Tottington, in 1821. His father was in humble circumstances—half farmer and half weaver. When not attending to his cattle and fields, he worked at the hand-loom at the rear of the farmhouse. He was well known and esteemed as a godly man, with a strong and consistent attachment to the Methodist Society. The atmosphere of his home was fragrant with Christian influences, and though James sustained a great loss, when he was but four years old, in the death of his mother, his young life was rightly directed, and from his youth he feared the Lord.

This was one great secret of his power. There was strength and stedfastness about his character, because the fear of God was the ruling principle of his life from youth onwards. He learnt something of both farming and weaving, but his tastes lay in the direction of the latter employment. While but a boy he attended the Manchester market for his father, and evidenced a shrewdness in buying and selling which gave promise of the business capacity which he afterwards developed.

His first experience of business life after leaving home was most unfortunate. He entered into partnership with a Manchester salesman, but the union was unhappy, and Mr. Barlow not only lost all the capital he had invested in the business, but found himself considerably in debt. With the energy and determination which always characterised him, he set to work to retrieve his position, and soon discharged all his liabilities, entering into business in Bolton in 1846, in the quilt trade. From this period his career was marked by a series of splendid successes.

He had not been long in Bolton before he resolved to introduce steam in the place of hand power. In this he was strenuously opposed by some of his workpeople. None of these obstacles diverted him. The business became firmly established, and grew until it attained its present dimensions, finding employment for nearly 3000 persons, and paying £100,000 yearly in wage.



(From Photograph by Messrs. Debenham & Stewart.)

Mr. Barlow's workpeople soon found that he meant well by them, and from that time there were repeated evidences of the mutual good feeling which existed. When the firm entertained their staff in 1857, Mr. Barlow spoke on the relations which ought to exist between employers and employed, and declared it to be the duty of employers to give their hands full employment, if possible, and the largest remuneration the state of trade would allow. He wished them, he said, to regard him always as a friend.

In 1876 the firm took their workpeople generally into partnership with them, and a goodly number of shares in the concern are now held by the employés.

Matthew Henry points out that when Abraham came up from Egypt he brought a great number of souls. "In the old time," he says, "a man's servant was a *soul*." To-day, with too many masters the servant is simply a *hand*, into which they put as little wages as possible, and out of which they get as much work as they can. Mr Barlow saw behind the hand a living soul. He realised that business does almost more than anything else to train the habits of millions; demanding men's thought and energy, asking of them the exercise of their judgment, requiring the verdict of their conscience every hour, and that it was supremely important that business should be carried on with the strictest adherence to the laws of Christ.

Of his municipal life we need only say that he was twice elected to the position of chief magistrate of Bolton, and when his services in this capacity were acknowledged, special reference was made to the "calmness, fearlessness, and inflexibility with which he had done that which was right, ever looking to that higher source from whence he derived his strength."

Mr. Barlow has left many a lasting monument of his labours as a Christian philanthropist. All through his life he was an enthusiastic temperance advocate. He was a liberal supporter of the United Kingdom Alliance, and in 1876 was elected President of the British Temperance League, which office he held to the time of his death. He laboured most energetically to secure healthy habitations for the people, and originated a movement for providing halls for working men where they might obtain refreshment and recreation without the temptations of the public-house.

In the Social Purity Crusade he took the deepest interest, and when attention was directed two summers ago to the awful perils surrounding the lives of the daughters of the poor, his whole soul was stirred with righteous indignation. So deeply did he feel the disclosures then made, that his physical system received a shock which for a short time completely prostrated him.

In James Barlow, the strength and gentleness which have ever been harmoniously blended in the lives of the truly great were clearly marked. As Rev. C. Garrett said at the funeral, "While he had an iron will, he had a wonderfully tender heart." His was just the nature children loved, and young life had to him a special charm and interest. Nothing illustrates this more strikingly than an incident which took place during the late Conference at Manchester. A little waif was brought to the Central Hall, where the Conference was assembled, by one of the missionaries—a boy with scarcely a particle of clothing about him. Mr. Barlow heard his story, and then patting him on the head said, not "I will send someone with you," but, "You shall go home with me."

One of the most successful branches of the Children's Home was his gift. It consisted of 100 acres of ground, and an endowment of £5000. His interest in the work at Edgworth was so intense, and his sympathy with the children so real, that when the news of his death reached the Home, the boys who were playing at cricket soon lost all interest in the game, while one threw down his bat, and with tears said, "I can't play while Mr. Barlow is lying dead," and so the game was abandoned.

Many men who attain the position occupied by Mr. Barlow are content with impersonal service. Not so with him. His was the highest type of sacrifice, because it was personal. He gave many princely donations to forward the kingdom of Christ among men, but, better than all, he gave himself. From his youth he found a congenial sphere of labour in the Sunday-school, and on one occasion declared publicly that the happiest portion of his life was when he had a class of young men before him, endeavouring to instil into their minds the great doctrines of salvation.

He was a faithful adherent of the Wesleyan Methodist Church, filling all the offices, receiving all the rewards open to laymen with his usual grace. Nearly thirty years ago he entertained the late Charles G. Finney, of America, for three months, and witnessed a marvellous outpouring of the Spirit in Bolton. Mr. Finney speaks of his host in his autobiography as "a man of sterling piety, and very unsectarian in his views and feelings."

Mr. Barlow returned on Monday evening, August 16, from a short holiday in the Lake District, in company with Rev. C. Garrett. He rose as usual in the morning, and appeared at the breakfast table. On going into another room he was seized with apoplexy, and became unconscious. In half an hour he passed away, in the presence of his wife and daughters, not having regained consciousness, nor having spoken to anyone.

> There was no last word of love,
>   So suddenly the sorrow on them fell.
> His bright translation to the world above
>   Was clouded with no shadow of farewell.

On the following Friday the earthly remains of Mr. Barlow was laid in the grave amid the tears and sympathy of thousands of people, including representatives of nearly all the philanthropic and religious bodies of the district. He needs no monument: his friends have only to look around to find abundant evidences of the fidelity with which he served his generation according to the will of God.

"BELIEF AND FAITH."

I HAVE read the article in THE CHRISTIAN of this week, entitled, "Belief and Faith," in which the writer calls attention to the importance of distinguishing between belief and faith, whilst conversing with anxious inquirers who say they believe and yet are not saved.

I find it most helpful in dealing with such individuals to show them the distinction and the connection between the *warrant* of their faith—the *Word of God*, and the *object* of their faith—*the Son of God.* The following incident will show what I mean :—

One evening at the close of an evangelistic service an intelligent young woman, who, with a number of others, had stayed to the inquiry meeting, and who lingered behind, said to the writer, "I am sorry I cannot say what each of my companions has said to you. I cannot say that I am a Christian."

"And what do you think it is that prevents you being one?"

"I do not know. I desire to be one, and for some time past I have been under a deep sense of sin; but I cannot find rest."

"Have you been dealt with while in this anxious condition?"

"Yes. Several individuals have spoken to me."

"Tell me something like what passed during these conversations, if you can recall them."

"Generally those who spoke to me turned my attention to some text of Scripture, such as John iii. 16. That was more frequently the verse than any other. Then they read it, or requested me to read it, and after it was read they asked me if I believed it. I said I did; that I had been taught from a child to believe the Word of God."

"And what did they say to that?"

"They said that if I believed John iii. 16 I was a Christian. I told them that I believed John iii. 16, and I knew I was not a Christian, for my life was not a bit changed. Then I could not be believing the verse, they said; I was only thinking I was believing it."

"And what followed?"

"Then they turned me to some other Gospel verse, in the hope that I might, by a change of passage, see it clearer."

"Did you see it clearer in the new verse?"

"No."

"And what did they do then?"

"Some of them argued with me, and tried to show me that I was not believing the Word; and others gave me up, saying they could make nothing of me."

"When you were pointed to John iii. 16, and asked if you believed that verse, and you replied that you did, were you not asked any question connected with your belief of the verse?"

"No. What question should have been asked?"

"This one, or something like it: Has your belief of that verse led you to trust Christ?"

Here my inquirer paused for a moment, evidently reflecting on the meaning of the question, and replied—

"Then there is a belief of the Word, and a trusting of Christ."

"Yes; we speak of the *Word* of God as the *ground*, or *warrant* of our faith, and of the *Son* of God as the *object* of faith. Perhaps this illustration will help you to understand the distinction. A lady friend of mine, who has money of her own, came to me once to get my opinion regarding a gentleman I knew, who had offered her a very good return for her money, if she would invest it in his business. I was able to speak confidently of my friend, and the lady was satisfied. But, tell me, when did she *trust* this business man?"

"Oh, not till she put her money in his hand."

"You are quite right. And just suppose that, after hearing my testimony regarding him, she had thanked me for my information, saying she believed every word I had said, but never went near him, or trusted him with her money, would her belief of my word have been of any consequence to her?"

"No. I see that clearly, and *that is just what I have been doing.*"

"Yes, it is; for while you have had the testimony of the Father and of the Holy Spirit as to the trustworthiness of the Lord Jesus Christ (and that, you say, you have not doubted), yet at the same time you see you have not acted on your belief, you have not trusted Christ. Let us turn now to John iii. 16, 'God so loved the world that He gave his only begotten Son, that whosoever believeth *in* Him.' Observe, it is not whosoever believeth about Him, but whosoever putteth trust in Him, 'should not perish, but have everlasting life!'"

She thanked me, said she quite understood it, and went away, I have no doubt, believing the Word, and trusting the Lord Jesus as her Saviour. A. M.

A BUDDHIST PRIEST ON CHRISTIANITY.

Criticisms of Christ and Christianity are numerous enough, but few of them are free from prejudice. To be the friend or foe of a system affects our opinions regarding that system; only one who occupies an entirely neutral position can give a thoroughly unbiassed judgment. This being so, it is with peculiar interest that we read the opinions of a Buddhist priest on Christianity, as they are set forth in an article in *The Nonconformist* of August 18. Kenjin Kasawara came from Japan to this country in search of knowledge. He studied hard and successfully. The tutor who taught him English found that his acquaintance with Christianity was extremely superficial, and conceived the idea of putting him face to face with the Christ of the Gospels, in the hope that he would give utterance to the impressions made on him by those records of the person and life of the Saviour. The plan was carried out, with the result that we have honest criticisms of Christianity from the standpoint of an intelligent Buddhist. The pupil did not know how deeply interested his teacher was in the opinions he expressed with simplicity and candour. This unconsciousness adds to the value of the opinions.

Mr. Kasawara was, to begin with, naturally struck by the coincidences between Buddhism and Christianity he met with in the Gospels. Many moral ideas and aspirations were identical; but a serious difference emerged in the emphasis laid on the Christ. His supreme conception as a Buddhist was that of the "Infinite Light," but Jesus, while claiming to be the Light, rose to a higher platform of Divine manifestation when He spoke of Himself as the expression of Infinite Love. The opening verses of John's Gospel had a peculiar charm for the follower of Buddha. Difficult as they are to many theologians, they were not difficult to him. He said that God was always necessarily manifested, that He could only be known by manifestation, and that, therefore, the Word or manifestation was from the beginning, was with God, and was God. This manifestation, or Word, becoming flesh is John's idea of Jesus the Christ, just as it is the Buddhist's idea of the Buddha. Mr. Kasawara apprehended that the Word of God means that God revealed Himself in the person of the man Jesus. "Man," according to him, "can only rise to the conception of God by the help of humanity. The ideal man must needs be the image of the invisible God."

Of the person and character of Christ, as presented in the Gospels, he spoke in terms of highest admiration. He could think of nothing more morally beautiful in spirit and life. The consistency of the portraiture carried with it the evidence of its truth. In every word and deed were the consciousness of superior grandeur and intimate relations with the invisible essence. On one occasion the tutor asked his pupil how he should describe Christianity to his Buddhist friends. He expressed the conviction that "Christ has spoken the first and last word of true religion, and is the first and last example of it in the purity and perfection of his own personal life." Buddhist as he was, he could not help hoping that Christianity would spread over Japan. Through the preaching of Christ his fellow countrymen would, he believed, be lifted up into a nobler and happier life. He readily, if sadly, admitted that Christianity was immensely superior to his own religion in the emphasis it laid on individuality, and in the hope of personal immortality it held out. The beauty and grandeur of the doctrine of the resurrection impressed him greatly. He never heard a Christian minister preach, but he thought such a man would always be talking about Christ and seeking to bring all human life to Christ. (Would that it were so!)

These are some of the conclusions reached by an unbiassed and intelligent critic of Christianity. It must be remembered that his sole source of information was the four Gospels. His tutor did not in any way influence his judgment. We cannot help wondering that Mr. Kasawara did not go further when he went so far. Perhaps the absorbing nature of the studies he was engaged in prevented him from following up his studies in Christianity. Sanskrit engrossed his time and thoughts. His health, always delicate, was seriously impaired by devotion to research. Soon after he left Oxford on a mission to the Buddhist communities of Ceylon he grew worse and died. His friends bear witness to the beauty of his life, and his criticisms of Christianity prove the rare candour of his thinking.

◆

"Such PEOPLE are so THRIFTLESS!"

With these words, the hard case of the unemployed villager has often been dismissed from the conversation and consciences of those who have discussed it around some well-spread dinner-table. Some often-told story of ham and eggs for breakfast, or tinned salmon discovered in a cottage at tea-time, has served to settle the whole question, and to relieve minds that had just begun to realise responsibility in the matter of what was threatening to become a painful burden.

"How did they manage to get the money thus extravagantly spent?" I have often asked, when told how labourers have been found revelling in luxuries excluded from the tables of richer neighbours; and at such times I have discovered a desire on the part of certain fast talkers to leave the matter veiled in mystery. But determined to have the truth, it has generally turned out that the amount supposed to have been squandered in salmon, &c., has been the residue of a labourer's weekly pay (never averaging more than eleven shillings through the year), when the price of fire, rent, clothing, and a host of other money-demanding matters, together with that of food for a man, a woman, and three or four children has been taken from it. Instead of allowing thriftlessness, the circumstances in which a married villager generally finds himself enforce necessary thrift, and it becomes simply marvellous how many large families manage to subsist at all.

I was watching a number of youths who were bathing in the Ouse last week, when one of them got out of his depth. As there were so many in the water, his struggles were unnoticed, till someone shouted, "Jem's drowning." Instantly a splendid young fellow shot through the water, and, slipping his arm under the other as he came up the second or third time, brought him to the bank, and then coolly returned to teach some lesser boys to swim, as if nothing unusual had happened. Admiration for his pluck, skill, and strength having awakened an interest in him, I found that, though he was as big as many married men in factory districts, yet, being under thirteen years of age, he was kept by law to school, and was consequently dependent on his parents for his very food.

At sixteen years of age, if paid as other lads, that young hero will only get about five shillings weekly on a farm; and having from the time of going to work to keep himself and clothe himself, to pay a pound a year into some benefit society, and another to his shoemaker—to possibly lose several weeks in every year through scarcity of work—with wages only rising ultimately to about eleven or twelve shillings a week, how much money will he probably have saved, if spared to reach man's estate? Let there have been ten pounds stowed away in the elm box holding all his other earthlies, and he will not have done amiss.

But then there may come a time when he shall be weeks, and possibly months, without work; and how about the ten pounds then? Oh, how it went to my heart, last "Plough Monday," when I found I had spoken roughly to two young men from a neighbouring village, who, with blackened faces, were begging halfpence. "I have had no work, sir, for thirteen weeks," said one of them, sorrowfully. "Nor I for eleven," added the other, and there was little prospect of their obtaining work then.

I spoke to a young man, the other night—steady, industrious, and almost a life-long "abstainer"—who had, at one time, saved a nice little sum of money; but, having had some dispute with his employer, he lost his work and remained for five or six months with scarcely anything to do. Then, of course, was lost for ever the greater part of a life's earnings, and the poor lad found himself on a level with those that had made no single effort to raise themselves.

Some would have us to believe that money saved by the wife while in service is stored up against an evil day. But it is small opportunity for saving money that the girl who becomes a labourer's wife finds while she is out at service. For the first year or two, she needs all she gets to pay for clothes and shoes, and, then, so many are the appeals from home when the mother is sick, the father out of work, and the little baby born or buried, that, poor lassie, the whole of her savings generally disappears in the purchase of the plain but necessary furniture that is found in the cottage home.

At marriage, the possibility of saving anything vanishes altogether, and happy the couple that can keep wholly out of debt. Formerly a labourer could manage five pounds extra in harvest, if working sixteen or seventeen hours out of the twenty-four. It is seldom he can do this now. Harvest "extras" are now possible but to few, and as, within a short distance of where I sit to write, machines are being worked that not only cut the wheat but bind it into sheaves, I suppose that ere long they will cease entirely.

If privileged another week to have a last word, on the aged poor, I believe I shall find it possible while giving a few simple but truthful details, to stir up something like indignation against the present order of things, and possibly against some of ourselves as being involved in this. But I would now conclude this brief article by commending to its readers a passage from Holy Writ. It is this:—

"*While we have time*, let us do good unto all men, and specially unto them that are of the household of faith." I was so struck on Sunday night with the first four words that I could not help repeating them—"*While we have time.*"

Another Scripture tells us that this "time is short," and experience makes us feel that it is ever growing less. Oh, then, to do good while opportunity lasts! Rightly or wrongly rejecting the idea of some that at the end of Matt. xxv., the Lord Jesus speaks with reference to the treatment of missionary Jews; and believing that in the sick and needy, hungry, thirsty, and naked ones of whom He speaks to those on either side of Him, are those believers which are found in the poor that surround us, I would fain myself remember, and have all my brethren in Christ remember, that what is done to any one of these is done also unto Him. John E. Linnell.

Pavenham Vicarage, Bedford.

THE GOSPEL ON THE CONTINENT.—The forty-seventh annual report of the Foreign Aid Society for the Diffusion of the Gospel on the Continent contains a number of facts concerning the work being done by this instrumentality, and the way in which the Gospel is making its way amongst the country people in many villages of France and Belgium. Six well-known continental societies are aided by the funds of this Society, and the accounts from the various stations are full of interest. They show that still it is true, as when Christ was upon earth, that "the common people" hear Him gladly as He speaks through his Word, whilst the learned and rich too often turn a deaf ear to the story of his love. It will suffice to say that by one of the societies thus helped—the Société Evangélique Belge—the Gospel is regularly preached in eighty-three different places, whilst fifty-seven Sunday-schools, regular colportage and other work, attest the earnestness with which evangelistic work is being carried on in many a town and village on the Continent. The importance of such work makes it the more regrettable that want of funds should have suggested the advisability of giving up some of the stations. The secretary of the Foreign Aid Society is Rev. H. J. Browne, M.A., Barnet, N.

ELIJAH THE PROPHET.—16.

By Rev. F. B. MEYER, B.A., Leicester.

EVENSONG.

2 Kings ii.

It was the cherished wish of Dr. Chalmers that there should be granted to him a Sabbatic decade, after the six decades of work, between the sixtieth and seventieth years of life, so completing its entire week. And it was surely a natural desire on the part of one who ranks amongst the foremost workers of our time. Whether or not this had been a specific desire of Elijah, in God's gracious providence it fell to his lot. And after a life full of storm and tempest it came to pass that at eventide there was light and peace, and a parenthesis of rest, as if the spirit of the world which he was about to enter were already shedding its spell over his path. There is always something beautiful in the declining years of one who in earlier life has dared nobly and wrought successfully. Younger men gather round the veteran to whom they owe the inspiration and model of their lives, and call him father, enwreathing his grey locks with crowns in which love is entwined with reverence. Harvests sown years before from seeds almost forgotten, or reckoned lost, yield their golden returns. Memory rescues from the oblivion of the past many priceless records; whilst hope, standing before the thinning veil, tells of things not perfectly seen as yet, but growing on the gaze of the ripened spirit. The old force still gleams in the eye, but its rays are tempered by that tenderness for human frailty, and that deep self-knowledge, which years alone can yield. The crudities are ripened; the harshnesses are softened, the bitternesses are mellowed. Marah waters no longer forbid the thirsty lips, but an Elim invites the weary. And from those revered lips flow rivers of wise and loving counsel to the younger generations grouped around. Such a life-evening seems to have been Elijah's. He did not reach a great old age. In all likelihood he showed no signs of physical decay. His eye was not dim, nor his natural force abated. He probably betrayed his age more in the deeds he had done, and in the mellowness of his spirit, than in the infirmities of the natural man. Still there is little room for doubt that the noon of his life was well passed when he prepared himself for his final journey. And it must have been very grateful to him, as it was most fruitful of blessing to his country and to the cause of God, that there was granted a time of comparative calm at the close of his tempestuous career.

For those years of retirement were valuable, in the highest degree, both in their immediate results upon hundreds of young lives, and in their far-off results on the coming times.

I. The work of the closing years of Elijah's life.—His life has been called a "One-man Ministry," and there is much in it to warrant the description. This one man was, as Elisha said, "The chariot of Israel, and the horsemen thereof." He made his age. Towering above all the men of his time, he cleft his way through the crowds of meaner souls, and withstood the onslaughts of evil, as a rock shakes off the waves that break on it into volumes of spray. By heroic exploits, and by deeds of superhuman might, he strove single-handed against the tides of idolatry and sin that were sweeping over the land. In this he reminds us perpetually of Martin Luther, and of John Knox; all these men were spiritual giants; by reason of their faith, which could appropriate the power of God, as the lightning-conductor can rob the thunder-cloud of its electric stores, and bring them to the earth.

But, though largely successful in keeping the cause of true religion from dying out, Elijah must often have realised the desirability of carrying on the work more systematically, and of leavening the country more thoroughly with the influence of devoted men. So, under Divine direction, he carefully fostered, if he did not altogether inaugurate, an institution which was a relic of former times, and known as the Schools of the Prophets.

The Christian traveller among the Western Isles of Scotland will hardly fail to visit one small, bare, lone spot, far out amid the roll of the Atlantic waves. It is thy shore, Iona, of which I write! No natural beauties arrest the eye or enchain the interest. There is but one poor village, with its two boats, and a squalid population. Yet who can visit that low shore, and stand amid those crumbling ruins, without intense emotion, since it was there that Columba built the first Christian church, to shed its gentle rays over those benighted regions; and to shelter the young apostles who carried the Gospel throughout the pagan kingdoms of Northern Britain. With similar emotions should we stand amid the ruins of Bethel, Gilgal, and Jericho, where, in his declining years, Elijah gathered around him the flower of the seven thousand; and educated them to receive and transmit something of his own spiritual force and fire. These were the missionary seminaries of the age; the repositories of sacred truth and learning; and beneath his influence, an Isaiah, a Hosea, an Ezekiel may have first received impulses which have since thrilled through the world.

These young men were formed into separate companies of fifty, in different towns. They were called "sons," the chief among them, like the *abbot* of a monastery, was called *father*. Clad in a simple dress, they had their food in common, and dwelt in huts slightly made of the branches of trees. They were well versed in the sacred books, which they probably transcribed for circulation, and read in the hearing of the people. They were frequently sent forth on the errands of God's Spirit, to anoint a king, to upbraid a high-handed sinner, or to take the part of oppressed and injured innocence. It was, therefore, no small work for Elijah to put these schools on so secure a basis that, when he was gone, they might perpetuate his influence and guard the flames which he had kindled.

II. The attitude of his spirit in anticipating his translation.—The old man clung to those young hearts, and felt that his last days could not be better spent than in seeing them once more; though he resolved to say nothing of his approaching departure, or of the conspicuous honour that was shortly to be conferred on him. *Here is the humility of true greatness!* He foresaw that he was to enjoy an exodus, to which, in the whole history of the race, there had been but one parallel. Yet he was so reticent about it that, if he had had his way, no mortal eye would have beheld it. Anyone less great would have let the secret out, or have contrived to line the heights of the Jordan with expectant crowds of witnesses. But, instead of this, he kept the secret well locked up within him, and tried to dissuade Elisha from accompanying him a single step. "Tarry thou here." Perhaps that loyal heart feared attracting to himself, either then or afterwards, honour due only to God.

Alas! what a rebuke is here for ourselves! The prophet's evident desire to die alone shames us, when we remember how eager we are to tell men, by every available medium, of what we are doing for the Lord. There is not a talent with which He entrusts us, which we do not parade as a matter of self-laudation. There is not a breath of success that does not mightily puff us up. What wonder that our Father dare not give us much marked success, or many conspicuous spiritual endowments, lest we be tempted further to our ruin! Oh, when shall we be free of ourselves! Would that we could live so perpetually facing the sun that we might never see the dark shadow of self. "I could not see for the glory of that light." The Holy Spirit of life, *alone*, can set us free from the law of sin and death. Let us urge Him to hasten the performance of His gracious office; and to give us the sweet humility of this man, who was willing to efface himself that men might think only of his Master and Lord.

We are also deeply impressed by the *calm tenor* of the prophet's course through those closing days. He knew that ere many suns had set he would be standing in the metropolis of the universe among his peers, understanding all the mysteries that had puzzled his eager spirit, and beholding the face of God; and we might have expected him to fill the preceding hours with ecstatic offices of devotion. But instead, he spent the days, as he had often spent them before, visiting the schools of the prophets, and quietly conversing with his friend, till the chariot swept him from his side. And, as we consider that spectacle, we learn that a good man should so live that he need make no extra preparation when death suddenly summons him; and that our best method of awaiting the great exchange of worlds is to go on doing the duties of daily life. That was a wise and true reply of Wesley to the inquiry, "what would you do if you knew that you would have to die within three days?" "I should just do the work which I have already planned to do; ministering in one place; meeting my preachers in another; lodging in yet another, till the moment came that I was called to yield my spirit back to Him who gave it." When our summons comes, we should wish to be found, not in the place which sentiment or a false sense of religious propriety might suggest, but just doing the work which we have been appointed to do; and in the place where duty would demand our presence at that very hour. The workshop and the factory are as near heaven as the sanctuary; the God-given task as fair a height for ascension as Olivet or Pisgah.

III. The affectionate love with which he was regarded.—It strongly showed itself in *Elisha*. The younger man stood with his revered leader, as for the last time he surveyed from the heights of Western Gilgal, the scene of his former ministry. And, in spite of many persuasives to the contrary, he went with him down the steep descent to Bethel and Jericho. He followed him even though they had to cross the Jordan, which means death and judgment. The sacred historian accentuates the strength of their affection, as he says thrice over, *they two* went on; *they two* stood by Jordan; *they two* went over. And again the strength of that love, which the cold waters of death could not extinguish, approved itself in the repeated asseveration: "As the Lord liveth, and as thy soul liveth, I will not leave thee." It is sweet to think that there were in the rugged strong nature of Elijah such winsome qualities as could elicit so deep and tenacious an affection. We catch a glimpse of a tenderer side, for which we had hardly given him credit.

Unusual emotion also welled up in the hearts of the young men, whose reverence shared the empire with their love, as they beheld their master for the last time. With delicate reticence they would not speak on a topic which he did not mention; but, drawing Elisha aside, they asked him whether the moment of separation had not come. "Yes," said he in effect, "but do not speak of it. Let there be no parting scene. Give and receive the parting farewells in expressive silence." And thus the old man tore himself away from them.

But in all their intercourse, how real and near the Lord seemed. To Elijah it was *the Lord*, who was sending him from place to place: "the Lord hath sent me." To Elisha, it was the living *Lord*, to whom he constantly appealed; "as the Lord thy God liveth," living on the other side of the great change through which his master was to pass to Him. To the prophets, it was the *Lord*, who was taking their head and leader to Himself. Surely those who speak thus have reached a position in which they can meet death without a tremor. And what is death but, as we shall see in our next, a translation!

What is the Lord to thee, my reader? Is He a dear and familiar friend, of whom thou canst speak with unwavering confidence? Then thou needest not fear to tread the verge of Jordan. Otherwise, it becomes thee to get to his precious blood, and to wash thy garments white, that thou mayest acquire a right to the tree of life, and to enter in through the gates into the city.

For the Young.

DR. BARNARDO'S EMIGRANTS.

In the August number of *Night and Day*, just issued, Dr. Barnardo gives some interesting particulars of the party of 158 lads with whom he sailed for Canada on the 11th instant. We extract the following from "Personal Notes," which are headed:—

Posted at Moville, off the Coast of Ireland,
August 12, 1887.

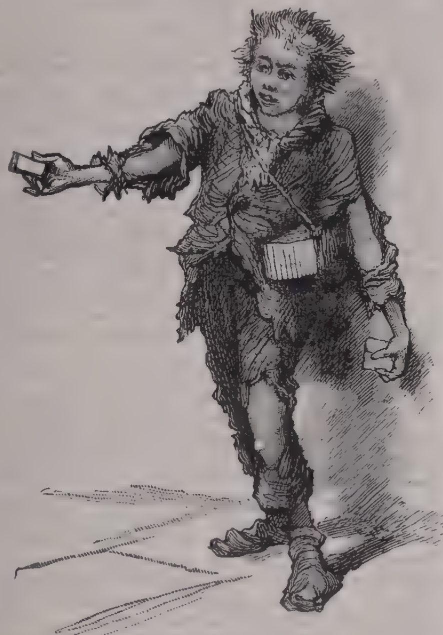
There were three farewell meetings for the young Canadian emigrants who travel with me: one at the Y.M.C.A., Aldersgate-street, at 12 noon on Monday, the 8th instant, presided over by Mr. Matthew Hodder; the second at the "Edinburgh Castle," on the same evening at eight, presided over by Alderman Sir R. N. Fowler, Bart., M.P., one of the Vice-Presidents of the Homes; and the third in the Board-room at Euston railway-station, on Wednesday, the 10th, at 2.30 p.m., just prior to the boys going into the train. This last meeting was presided over by Colonel Howard Vincent, C.B., M.P., another of our Vice-Presidents. The boys were in thoroughly good spirits, and looked a stalwart, well-grown set of lads, evidently much delighted with the prospect of adventure and of the new life which lay before them. Well might they be so! For, of the 158 going out, no fewer than 107 had actually been rescued from the streets of London, where hunger, cold, the fiercest temptations, and the greatest misery, had been their unhappy lot for years.

Of one of these lads a very vivid impression abides with me. He was admitted to the Homes as far back as November twelvemonth, and has therefore had nearly two years of careful training and instruction. But the forlorn wretchedness of the boy when first I encountered him can hardly be well described. Certainly the view of him which our little picture gives does not do complete justice to the utter misery of his appearance. He is now nearly fifteen years of age, and was therefore then between twelve and thirteen. On the day I met him he had matches to sell; but, owing to bad weather, and what he called "ill luck," had disposed of very few.

Although but a mere child, he had no home of his own, and had never remembered any other dwelling than the common lodging-house, to which he turned with perfect naturalness as to his only home, when he earned pence enough to pay for a bed. The lodging-house Harry occupied was neither better nor worse than some hundreds of such houses in the great metropolis which have been described again and again in the pages of *Night and Day*. There were a few boys there like Harry, honest but poor, while there were a good many others who were downright thieves, and who, although as young as Harry, were already proficient in dishonesty.

The companionship of a decent but hungry and friendless lad with such young thieves is a source of the very gravest danger to him, and is manifestly one of the most active causes in the manufacture of young thieves. Harry struggled hard to keep honest, and up to the day I met him had been fairly successful; but it was a long-continued and stern conflict with starvation, loneliness, cold, and wretchedness, in which the poor boy was often sorely pressed to give up and become a thief. The day I met him the weather was bitterly cold, and the clothes he had on were the merest rags, affording but little warmth or shelter. He had only had one halfpennyworth of bread within the preceding twenty-four hours, and there was before him the dull and hopeless outlook which a November day in London presents to any homeless boy who, like Harry, is "down on his luck."

Conversation with him soon led to the poor boy's telling me all about himself. I went away with him to the lodging-house where he told me he had slept for a week, and the deputy, a decent Irishwoman, confirmed much of Harry's story, and told me that (with a kindness which did her infinite credit) she had often, when he had no pence, allowed the "poor motherless cratur," as she said, to sleep on the settle in the kitchen rather than turn him out, as was her strict duty to have done, into the cold streets. I gave Harry the offer of the Home—an offer which he gladly accepted. I made the fullest inquiry into his story. I traced out every clue I could get as to his relatives, and discovered that the history he gave me was fairly accurate, and that the statement which arrested my attention at the first, and which I am sure our Legislature would hardly have credited, was actually true—that Harry never had had any other dwelling than the common lodging-house, and that during all his life he had been compelled to herd with thieves and persons (male and female) of abandoned character and life! Harry was not a bad-looking fellow, especially when he was washed and dressed. He entered our Home, did fairly well at school, and settled down with great content in our carpenters' shop. Having a musical ear, he became a member of our band, and was always a cheery, well-conducted, civil, honest boy. Grown strong and hearty, Harry's present appearance gives no evidence of his past sorrowful history, and in his emigration outfit he really looks a bonny youth, and, better than all, I believe the lad's heart has been truly given in faith and hope to the Saviour. Certainly his life and conduct manifest a great spiritual change.



"Box o' lights, sir!"

I am delighted to know that Harry is one of my fellow-passengers to the fair Dominion of Canada, and that never again will the cold, bleak streets of London, and the hunger and misery of a neglected and friendless condition, be his experience. I think the kind-hearted solicitor, who, having heard of Harry's story, at once expressed a desire to pay £8 10s., the amount needed for his emigration, must always feel thankful when he reflects from what Harry has been saved, and remembers the bright opening presented through his benevolence to the poor London street-boy. But every one of the 158 lads who are Harry's companions has also been carefully trained in our Homes, there developing an honest and industrious character and a first-rate physique, and so asserting his eligibility for Canada, for I have long determined, as has been before announced in the pages of our Magazine, that no lad shall leave us for Canada who is not thoroughly honest, industrious, and of good physical health. Only by keeping the moral and physical standard of our young emigrants high, and by determining that nothing shall induce us to send out the maimed, the halt, or the blind, or even the doubtful, can we hope to win and retain the confidence of the Canadians in our scheme. They very properly, and, I think, justly, too, resent and protest in the strongest way, against the residuum of our streets being shunted upon their shores. I, at least, spite of all that has been said to the contrary, have taken the utmost care to keep myself free from the reproach of having encouraged a class of emigration calculated in my judgment to inflict grave injury upon the Dominion, and even upon the unfortunate emigrants themselves.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, September 4, Matt. xxi. 17—32; Monday, September 5, Matt. xxi. 33—46; Tuesday, September 6, Matt. xxii. 1—14; Wednesday, September 7, Matt. xxii. 15—33; Thursday, September 8, Matt. xxii. 34—46; Friday, September 9, Matt. xxiii. 1—15; Saturday, September 10, Matt. xxiii. 16—28.

SEASIDE SERVICES FOR CHILDREN.

August:—Mr. E. Arrowsmith, *Scarborough* and *Filey*; Mr. Hutchinson, *Bridlington*; Mr. Dennes, *Whitby*; Mr. Spiers, *Redcar*; Captain Chapman, *Cromer*; Mr. Seagrove, *Broadstairs*; Mr. Livesey Carrot, *Deal*; Mr. S. C. Woods, *Walmer*; Mr. C. P. Harford-Battersby, B.A., *Eastbourne*; Mr. Pitts, *St. Leonards*; Mr. Hall, *Southsea*; Mr. Geo. Banaster, *Bournemouth*; Rev. A. Storrs, *Sandown*; Mr. Harris, *Weston-super-Mare*; Mr. A. J. Barnard, B.A., *Littlehampton*; Mr. Moore, *Ilfracombe*; Hon. W. G. Scott, *Elie* (*Fife*); Rev. W. Talbot Hindley, *Margate*.

Seaton.—Gospel and song services have been regularly held on the beach at this favourite South Devon watering-place. Special meetings for young men have also been held, as well as others for united prayer and conference. The attendance has steadily increased, and there has been evidence that these services have not been in vain.

Redcar.—Mr. Spiers is holding beach services at this watering-place, and there has already been great blessing, many having already received Christ. Every day there is a large distribution of good Gospel literature. The 16th, being Mr. Spiers' birthday, was a very happy day. The crowds on the sands were evidently much impressed as the preacher spoke on Heb. xi. 7 (the preparing of the ark by Noah), and Matt. ix. 27—29 (the story of the two blind men). In the afternoon there was a cricket match for boys and girls on the sands, and the day was closed with a Chinese lantern procession along the pier, followed by singing. Two indoor children's services have been held, and at each from eighty to ninety stayed behind, and many found the Saviour.

◆

ITALIAN PENINSULA MISSION.

This Mission has just been founded for the proclamation of the Gospel in the unevangelised parts of Italy. Two evangelists have gone to an old Ligurian village inhabited by a fanatical people, descended, it is said, from a Turkish colony. Sufficient Gospel work was done in two visits to arouse the sleeping enemy, and as our brethren entered the village for the third time, they found that a united attack, by stoning, was about to be made upon them. They remained calm and fearless, and witnessed to many of the salvation in Christ alone. It was only when a shower of huge stones poured over them that they retired, one of them receiving three wounds, which, happily, did not prove serious. "We left the scene assured that persecution against the Gospel is the best method of propagating it."

According to the means the Master may send us, other evangelists will be sent on two by two to those who sit in darkness.

John S. Anderson.

Glenaiken, New Kilpatrick, N.B.

BUFFALO BILL AND THE INDIANS from the American Exhibition are announced to be present at the Great Assembly Hall, Mile-end-road, on Sunday morning next, September 4, at 11 a.m. Mr. James B. Wookey will be the preacher.

MIDNIGHT MEETING MOVEMENT.—Mr. Christien, organising superintendent of this society, has been holding well-attended and important meetings of the fallen, in Lancashire, Cheshire, and Warwickshire. In Birmingham 100 women were gathered together in a few hours. Many of them were dreadfully wild, but upon being induced to listen to those who had kindly invited them to a free supper, their demeanour changed, and the usual results of faithful Gospel teaching was evident to all. This society is doing an excellent work, and greatly needs the help of Christian friends. The offices are at 8a, Red Lion-square, W.C.

A STRANGE EXPERIENCE.

It was in this way. A few of us had been talking together. There was much zeal and much piety, but we all agreed that things generally in the Churches were far from happy. We longed for the days of the early Church and a return of those early preachers. "Oh," said one, excitedly, "if St. John could only come among us! How quickly would he kindle the flames of holy love! I can fancy how his very voice and manner and countenance—yea, his very presence—would be living with Divine power! What ascensions, what inspirations we should have! Even the most lukewarm and icebound would be made to glow with devotion."

"Yes," said another, "and the saintly Paul, with his fervency and zeal and lofty spirituality! How he would thrill us with his impassioned words, and hold us spellbound as he spoke of the 'no condemnation,' the 'more than conquerors,' and 'the eternal weight of glory'! How he would send us forth into the world like 'giants refreshed with wine,' full of enthusiasm for a living Christ!"

"Ah," said a third, and his voice quivered slightly, "if *He* could come and speak to us; He whom we all love! Should we not wonder, and bear Him witness at the gracious words? Should we not drink them in more eagerly than thirsty land the showers? Would not tears of sweetest delight stream from our eyes, as He spoke, in his own simple, perfect way, of the Father and the kingdom? Oh, that we could sit at his feet, if it were only for one short hour!"

It was not long after our conversation, and still filled with these thoughts, that I went to pay a long-promised visit. Having rather carelessly arranged my trains, and starting somewhat late on Saturday afternoon, I was compelled to leave my journey unfinished; and so, instead of the quiet little country home, I found myself on Sunday morning a stranger in a large city. Leaving my lodgings conveniently early, I sought and found a place of worship. The preacher, of course, was perfectly new to me, and I examined him carefully. His face had a sweet, loving expression, but tender and sad; and womanly gentleness seemed strangely mingled with strong decision of character. His voice was rich and firm, delighting equally in sweetest music and loudest thunder. As he gave out his text I was full of eager expectation. "God is love, and he that dwelleth in love, dwelleth in God, and God in him." It was, like the sunrise, quiet, gradual, glorious; but, oh! just as we were beginning to bask in the sunshine, suddenly the air was darkened, the storm-clouds gathered, and almost as suddenly burst in torrents of rain and peals of thunder. We all trembled—his cannonings of sin and unrighteousness and uncharitableness were so terrible. His earnestness was unquestionable; but honey more completely turned to gall could not have been, for a more solemn sermon I never heard. "Well," said I to myself, "if you sought effect you have got it, but a better understanding of St. John and of the Gospel of love would be good for you and your hearers. Oh, that the Lord would send us an Apostle!"

In the afternoon I sought another church, keeping my first acquaintance at a goodly distance. Again misfortune seemed to follow me. This time the preacher was anything but prepossessing, but his text was promising—"Being justified by faith, we have peace with God." Now, I thought, prejudices aside—bodies are not minds—here comes a sermon. And the sermon came. Such loads of arguments and Old Testament references! I was literally tired of Abraham and David and Isaiah and old Jewish types. I longed to hear the good old Gospel of the grace of God, and was thankful when he finished. I sighed again for an Apostle.

In the evening, regretting my experiences, I turned to a more remote part of the city; and, if anything, seemed more unfortunate than ever. I must confess that the preacher was remarkably impressive. There was a majesty and grandeur in his face that spoke of indomitable will and unflinching courage, but at the same time a strong touch of tenderness and what I thought far too much sadness for a Christian and a minister of the great Joy-giver. His text rather alarmed me—"Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." I will say that there was a fair amount of loving invitation and encouragement, and a glowing picture was given of the glories of the kingdom; but then such wailings, warnings, and such denunciations of sin, impenitence, and Christian inconsistency! We were told, too, so fully about the narrow way, the cross, reproach, tribulation, and worldly persecution, that I quite trembled, and rejoiced to be in the open air again. "Well, well," I thought, "trying to drive and frighten people to heaven! He can never have read, 'God so loved the world,' 'Come unto Me, all ye that labour and are heavy laden.' Well, this is a happy Sunday; three sermons and scarce one bit of the Gospel. Where is the Church? Oh, for one day of the Lord Himself!"

So, wrapt in sad thought and wonderings, I walked along, thinking more of the sermons than the path I took; and, as might be expected, presently encountered the body of a man, who was standing still, but looking away from me. The sudden recall and the foolishness of the accident made me feel uncomfortable, but his pleasant face and kindly voice soon reassured me. "You look sad," he said. "Yes, I am a little," and somehow I was led to confide in him my whole day's experience. "Come in with me a while; we may be able to comfort you. I have a few friends, and was looking for another, but perhaps he will be here shortly." I readily assented. We entered the house, and being brought into a little garden at the back, I found, to my intense surprise, *the very men of whom my thoughts were so full.*

Somehow, they seemed to know me, but—whatever impelled me to it I could not tell—without waiting, I spoke my mind plainly to them:—"Well, gentlemen, I believe you have preached in all sincerity, and your earnestness is beyond praise; but together you have completely spoiled my Sunday. Have you no idea of love, sir; of winning and drawing souls to Christ? Are you going to thunder them to heaven? And you, sir, who taught you the Gospel of logic and argument and Jewish history? Take my advice: ponder the Epistles of St. Paul—learn the doctrines of grace. And you, sir," turning to the third—but as I looked into his face I quailed, and language failed me; and suddenly a strange feeling overpowered me, as though a great shadow had been withdrawn, and a light from heaven had broken in upon me; and, without waiting to be told, I felt and knew that I was in the presence of the Lord, and of the Apostles St. John and St. Paul. Then I awoke.

It was only a dream, but it has set me thinking I have thought that if we really had the preaching of Christ or the Apostles, many Christians would be violently displeased at it, and, failing to recognise the nature and scope of the word, bitterly denounce the preacher.

While many offend foolishly, and many preach acceptably, I have thought that as men preach according to Christ so will they drive away as well as draw hearers; and that perhaps some of the first to leave would be those who clamour loudest for Apostolic preaching.

I have thought, too, that Christ's word has a unity. The word of love and anger, of pity and reproach, of encouragement and warning, of comfort and exhortation, of praise and reproof, are all his; and the soul that truly receives one will receive them all, and read his love as clear in the thunder as in the sunshine.

W. F.

THE FULHAM GOSPEL MISSION exercises vigilance in rescuing children from vice, and carries on rescue work. The preaching of the Gospel is also attended with blessing. The superintendent is Mr. E. C. Roper, and the headquarters of the Mission are at 85, Estcourt-road, North-end-road, Fulham.

MARAH; or, BITTER WATERS MADE SWEET.

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter. Therefore they were called Marah."—Exod. xv. 23.

Bitter are the waters now in Marah's fountain,
Sad the disappointment which here the traveller finds,
When after three days' wandering 'mid wilderness and mountain,
On spring, well, and watercourse, he fondly sets his mind.

Loud were the murmurings when ancient Israel halted,
With their myriad army-host, around this sacred well;
Bitter as these waters, when their tribes revolted,
Were the loud curses which there on Moses fell.

Bright were the gleams of joy on all their sunburnt faces,
When the healing tree was cast into the bitter wave;
Fast fled their angry looks and sorrow's faintest traces:
Deep was their gratitude to Him who thus could save.

So, in our pilgrim-life, with highest expectation,
We look for bliss unfailing in pleasure or in sin,
And find by sad experience, as we find from Revelation,
"Vanity of vanities!" all is bitterness within.

At length, we seek the tree of life, whose power the waters healing,
Doth sweeten all life's bitterness, turns mourning into joy;
To pilgrims in life's wilderness such blessedness revealing
As gives a peace that knows no end, no measure, no alloy.

Written at Marah. J. Oswald Jackson.

KNOWLEDGE OR FOOD?

How vast is the army of inactivity which has to be maintained by the industrious classes of the Metropolis! Nearly 88,000 paupers were relieved during the first week of the current month in London. To those who know the sins and sorrows of the city it would appear that a still larger number is qualifying for admittance into this helpless company. The possibility of cutting off any portion of this river of misery at its source is a problem still waiting solution.

To know how to be of real help is half the battle, and how few have the time and the will even to discover this. Mr. Henry Eyre, M.P., has been devoting portions of the past six months to a series of visits to the East-end, with the view of finding out how many hungry children attend school. He has interviewed in class 20,000 children. He has found that out of that number 13 per cent. have insufficient food, and 7 per cent. are always in a state of hunger.

He found that, in a class of about fifty children, twelve had no breakfast, four no breakfast or tea the preceding evening, and that one or two would hold up their hands to signify that they had not broken their fast since breakfast the day before. The dull, listless eyes, worn looks and nervous manner, of these children confirmed the statement. Is it not a farce to suppose that starving children can profit by the instruction of their teachers?

What, then, is the use of compulsory attendance? The reply is, it brings a child into a situation where its condition can be investigated and its wants relieved. We would like to see the meshes of the School Board net so close that not one destitute and hungry child could escape it. Mr. Eyre does not think that the feeding of these little ones should be undertaken by the State; he thinks it would be much better done by private charity. What harvests are to be reaped in working in such a field as this!

Another worker in this field of inexhaustible resources is Miss Agnes Lambert, who, in the current *Nineteenth Century*, details some of her efforts to establish school banks as a part of elementary education. It is an excellent idea, and we rejoice to know that this lady's work is meeting with hearty appreciation. And the moral effect of a bank account is found to be worth more than all the figures that fill its money column.

SEPTEMBER 2, 1887.

The Christian.

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CASE FOR THIS WEEK.

ADVANCED CONSUMPTION.—A YOUNG LADY OF B——, IN SUSSEX—also HER SISTER.

The father of this young lady, writing me May 14, requests me not, for special private reasons, to publish his name, but he adds: "You are at liberty to show this letter to anyone, and you may refer any person privately to me."

"My daughter, 16 years of age, was very, very ill. Her symptoms—an exceedingly bad cough, expectoration mixed with blood, great pains in her sides, and weakness, so that she could scarcely stand. Dr. J., her medical attendant, said *he could do no more for her—she must die.* An old patient of yours earnestly recommended your treatment. I followed the advice you sent me, and she persevered for nearly two years. Her recovery was so unlooked for that everyone who knew her was amazed. She has since married.

A sister of hers in business at Manchester was taken ill there, had medical advice there, also at Torquay where she was ordered, and since then was under one of the surgeons at Brompton Hospital, but got gradually worse the whole time, and came home last year in a pitiable state. She is now wonderfully better, and in a fair way to recovery.

My gratitude is due to you under God.—Yours faithfully, S."

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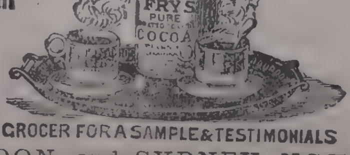

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LETTERS FROM NORTHFIELD.—2.

This extensive valley of the Connecticut is one of the loveliest spots in the world. As we sit on Mr. Moody's piazza, and watch the sun set, sometimes in silver whiteness, sometimes in golden glory, behind the opposite hills, those words of Mrs. MacAndrew's poem "Coming" are brought to mind:—

It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight,
And watch the sinking sun;
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of Me;
While you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of my feet:
Therefore, I tell you, Watch!
By the light of the evening star,
When the room is growing dusky
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

Speaking of Mr. Moody, it was my pleasure, with Mr. Herbert Francis and Professor Drummond, to be his guest. We know a man by living with him, and I was glad, but not surprised, to find that as Mr. Moody is mellowed by time, so he is more esteemed and loved in his own town, and in America generally, as the years go by.

My last visit was in 1881, when the Northfield Schools consisted only of the Seminary and the Recitation Hall, now known as the East Hall. To these have been added Marquand Hall, the Stone Hall, Western Hall, and another, the Library, is in course of erection. While on the other side of the river, at Mount Hermon, where in 1881 were only the wooden farmhouse and buildings, there stand the large building known as Recitation Hall, with its noble class-rooms, its library containing 400 volumes, and chapel capable of seating 400 persons.

The Convention (which followed the Summer School) was held from August 2 to 12, and brought together some 600 people from various parts of the country; and, as they were coming and going, and some only stayed a few days and others supplied their places, fully a thousand strangers must have visited Northfield during the ten days. On Sunday evening the people from the town and surrounding villages doubled the congregation.

Mr. Moody's plan is to give great liberty to those who speak, and instead of a set programme he leaves the subject to themselves, asking only for the best address, exposition, or exhortation they can give.

Mr. Sankey for several days, and Mr. and Mrs. Stebbins during some of them, led the singing, and sang special pieces to the delight of the congregation; while Mr. and Mrs. Towner, on whom most of the work fell, and the Mount Hermon Male Choir, admirably fulfilled their parts.

On one occasion when Fanny Crosby, the blind hymn writer, was present, she and all the congregation were gratified by Mr. Moody calling special attention to her hymns, and having some of them sung. "Safe in the arms of Jesus" was one of them.

In the early days Rev. W. W. Clark, of New York, gave some very helpful lessons on the black board. One of these was on assurance; another on the characteristic differences of the four Gospels, which he showed to be far more important than to construct a harmony of the Gospels; for the former leads us to study what the Holy Spirit has given, while the latter is an attempt to put together what He has purposely set forth from different points of view. It is interesting to know the order of events, but far more necessary to consider Jesus as King, as Servant, as Son of Man, and as Son of God.

Our old friend, Rev. Payson Hammond, to whom we owe so much for teaching us that young children may easily be led to Jesus, thrilled the meeting with the story of a Roman Catholic lady, who, under distress of soul, had sought the help of her confessor, and been told to seek pleasure as an anodyne to her convictions, but strayed into Exeter Hall, and found the Saviour, and the peace of God.

Mr. Francis Murphy and his son came over from Pittsburg, and spoke on Gospel Temperance in their inimitable way. Dr. Green, professor of Hebrew at Princeton College, read an excellent paper on the Christian graces in 2 Pet. i. 5—11; and another on the Book of Job.

Professor Drummond's addresses formed a prominent feature of the Convention, as they had of the Summer School in July. The easy, cultivated, and deliberate style of the professional lecturer was of itself an attraction; and the logical method of his statements made it easy to follow his line of thought. One of his addresses was based on the affirmation that the true purpose of human life is not to get good, nor even to do good, but to do the will of God.

Mr. Herbert Francis, of London, gave a thought on the security and practical life of believers, taking John x. 28 as his text, and illustrating it from Exod. xxviii., where the breastplate of the high priest is described. The names of Israel were placed on the shoulders according to their *birth*, and on the breastplate according to their *tribes*. All believers are equally secure, but having gained or lost position by faithfulness, or unfaithfulness in service. He gave the meaning of the names engraven on each stone, and its spiritual lesson. A concise Bible-reading, about which many questions were afterwards asked.

Mr. Moody conducts all the meetings, and keeps everything going in a way that no other man in the world seems to have attained to. And he continually tells some interesting incident, or makes some happy suggestion for the comfort of his guests, or the benefit of the outside world. He praised the reporters, and urged the purchase of the papers for transmission to friends. A gentleman had met with a young man in a boat on the Hudson, with an open Bible, studying a lesson which he had found reported in the newspaper.

Mr. Clark, who has been already mentioned, recited various useful sayings, which were carefully taken down, *e.g.*:—

(1) "The New is in the Old contained; the Old is by the New explained."

(2) "The New Testament is enfolded in the Old; the Old is unfolded by the New."

Rev. Jacob Freshman, with whom many of our readers are acquainted, spoke about the Jews, and elicited from his audience 150 dollars.

Mr. Moody gave an address on Sunday morning on the Lord's coming, which put no programme of the order of events between us and Him, but set the blessed hope before us in the way that made those who received it, thirty and forty years ago, speak of their joy in receiving it as like a new conversion. This led to some smaller meetings on the subject, the last of which was closed, at the request of a (I think post-millennial) minister present, with the hymn beginning—

Blest be the tie that binds
Our hearts in Christian love.

Dr. Gordon, of Boston, and Dr. Pierson, of Philadelphia, arrived in time for the few closing days, and contributed greatly to the profit of the Convention.

Dr. Pierson spoke of the perfect law of liberty as a mirror, connecting James i. 23—25 with 2 Cor. iii. 12—iv. 6, to which Professor Drummond had referred. Dr. Pierson said there were three mirrors—Creation; the New Creation; and the Written Word. But creation and Christians are both imperfect mirrors; the only perfect one is the Word of God. He also spoke of the dark and bright side of the pillar of cloud; and at another time gave what he considered a more accurate division of the dialogue in Solomon's Song.

On Sunday afternoon a number of short addresses were given, introduced by Rev. Mr. Wilson, of Philadelphia, who read of the serpent lifted up (Numb. xxi. and John iii). Then Mr. Bridgman, publisher, of Northampton, Mr. Moore, merchant, of Boston, Mr. Dixon Williams, evangelist, of Lebanon, Tennessee, gave brief pointed practical talks of five to ten minutes. They were followed by Mr. Ellsing, pastor of a mission church in one of the most degraded parts of New York. His story of the condition of the people, a thousand of whom were packed into one tenement house, was appalling, relieved only by the manifestation of God's love and power in the salvation of some despairing or abandoned creature. One of these was a poor mother who had determined to throw herself from the window, when she saw what seemed a cross of fire in the sky. This symbol of salvation astonished and arrested her. She told a neighbour of it, who replied, "Oh, that is the gilded cross on the top of the mission church." The troubled heart went there, and was delivered from her sins and sorrows by finding Christ.

On Monday morning Mr. Moody gave a remarkable address on prayer, of which the conditions were adoration, confession, restitution, thanksgiving, unity, forgiveness, faith, perseverance, submission. It was full of incidents and pungent, stimulating application.

Dr. Pentecost, who came for two days only, ably followed on the same subject. On the next evening he spoke on Ps. viii. 3—6, with Heb. ii. 5—9. Man in three relations—Attached to God; Detached by sin; Re-attached by Jesus Christ.

I notice incidentally a humorous little story told at the dinner table, illustrating somewhat sadly the tendency of business to break up family life—not only in America, but in England also. A boy had disobeyed his father, who boxed his ears. The child went crying to his mother, and she asked, "What is the matter?" "I've been struck on the head." "Who struck you?" "A man." "Well, what man? Who was it struck you?" "The man that stays here Sundays." It is to be feared that many children only know their father as "the man that stays there on Sundays."

Dr. Gordon spoke with force and unction from Heb. i. ii., on the exaltation and submission of Jesus; and, again, on the anointing of the priest and the leper with the blood of redemption and the oil of consecration, on the ear, the hand, and the foot. Speaking of the hand, he told of an avaricious man whom he had gone to visit when dying, and as was his custom he wanted to take his hand while he prayed with him. But the dying miser would not give his hand, and when life was gone, the key of his safe was found in his death grasp. There are, added Dr. Gordon, eight billions of dollars stored up by Christians in the United States, like the Lord's talents wrapped in napkins and hid in the earth. If that money were used for Christ He would at his coming receive his own with usury of saved souls. Speaking of the ears, he said that too often what went in at the ear went out at the tongue, which became coated with the malaria of scandal. We want our feet consecrated to go after the sinner. How beautiful are the feet of those who enter into the places of the poor to tell them good tidings of peace!

R. C. Morgan.

The eighth day commenced with a lecture on Pre-millenianism, by Rev. W. W. Clark, who had the whole scheme marked out in a diagram on the blackboard. His argument was essentially this: Christ is the subject of the Bible; in the Old Testament we are told He is coming; in the Gospel He is here; but in the Acts and Epistles of the New Testament his return is prophesied. By the light of the New Testament we can distinguish the Old Testament prophecies concern his First and Second Comings. The Second Coming is a personal return, and does not refer to death. Twenty passages were quoted in support of this view. It is to be a visible appearing in clouds of glory, for He would never tell us to look for what we could not see. The coming is pre-millennial. The scheme of the pre-millennial doctrine was then given, which is briefly this: The first dispensation was that of conscience, which lasted during the 2083 years between Adam and Abraham; the next was that of promise, for 430 years, down to the time of Moses. This was followed by the dispensation of the law, which lasted 1441 years, to the time of Christ; then came the Messianic dispensation of 33 years; and we are now living in the dispensation of the Church, which has already lasted 1887 years. When Christ comes again, and catches up the saints into the air, there will be a time of tribulation on earth, when from all sinners will be picked the elect who shall be saved through this tribulation, The Book of Revelation, chapters vi.—xix., covers this period. Then Christ shall descend again with his saints and with the holy angels, and reign over them and the elect for a thousand years. The dead will rise, and the good participate in this reign; at the end of the thousand years Satan shall be loosed a little while, and then in the day of judgment he shall be cast into the lake of fire, and the sheep and goats shall be divided. All these points were backed by plenty of references, and it was stated that this doctrine was accepted, not only by the apostles, but by Luther, John Knox, and Calvin. Its power was said to be such as would keep hearts, minds, and thoughts on Christ and his coming.

At a Ladies' Foreign Missionary Meeting, Mrs. Blatchford, secretary of the Woman's Board of the Interior, dwelt upon the joy of seeing Jesus, this sight enabling the heart to grasp a little of that knowledge which passeth understanding. Miss Gouldy, from Osaka, Japan, made an earnest appeal for more helpers, and pictured the change among the people, from her arrival in 1872 to her return in 1883.

The morning session was enlivened with a number of short speeches. Mr. H. L. Hastigns read and commented on the story of the woman whose daughter was tormented by a devil (Matt. xv. 21—31). The prayer of the mother was an outcry of the soul in distress, and the simplicity of the prayer made it a model for anyone in trouble. It consisted of three words—one about heaven, one about earth, and one, the golden link, that bound the two together. Mr. Hastings concluded by picturing a vision of Christ as the King of Glory, reaching out to all burdened ones the golden sceptre, and saying, "What is thy request?"

Professor Drummond then addressed the meeting. He said: We want a life based on principles, or there is no use in our religion for ourselves or others. In answer to the question, "How can we be sanctified and made whole, which is the same thing as holiness?" he said: First we must give up all false methods, such as trying to live by rule, &c. The true method he founded upon the Bible and upon Nature. In 2 Cor. iii. 18 there is a principle set forth, and if the cause is fulfilled the effect cannot fail. "We are changed." The change is not the result of our effort. The glory of Christ is his character, and of this glory we shall be made partakers. The only reserve in the passage was to the effect that men should not veil their faces, should not shut out the light from God's love. To those who make Christ their constant companion his promise is that they shall become like Him, being changed into his image.

Dr. Gordon followed with an exposition of sanctification, based on Old Testament Scripture, comparing for this purpose Lev. xiv. 14 with Lev. viii. 23.

At the afternoon meeting Mr. Moody devoted half an hour to the answering of questions. One was, "How to awaken in the ordinary Church an interest in revivals?" The reply was characteristic: First, get revived yourself. Don't scold the Church, but talk about the love of God. Another was, "How to cause the unconverted to attend church?" The reply being, give them something, and there will be no trouble about it. Have good singing and short meetings.

Both the subsequent speakers selected themes suggested by Prof. Drummond's morning address. Mr. George C. Needham, of Manchester, took Christ's Loveliness for his subject, reading the last few verses of the fifth chapter of Solomon's Song. The unfolding of Christ, he said, was the object of the Conference. Expounding the picture given in the passage read, he insisted that Christ is really "altogether lovely" to the true believer.

Dr. Pierson followed with an admirably ingenious exposition of the passages of the Bible referring to mirrors, as showing the Christian's duty to reflect Christ, which was insisted on by Prof. Drummond in the morning. He said in reference to Prof. Drummond's address, that it had "lifted us about as high as we have been at any time during these meetings." He took up the subject where it had been left, and applied certain passages of Scripture to it. In 2 Cor. iv. 1, he called attention to the connection between the Gospel and the glory of which Christ had just been speaking. What is the mirror in which we are told that we catch glimpses of the person of Christ? There are three mirrors undoubtedly referred to in the Bible, which reflect the glory of Christ; the creation, the new creation in the human soul, and the Word of God. The difficulty with the first mirror is that the reflection is only partial, and with the second that it is imperfect. The only true mirror is the Word of God.

The evening session was occupied entirely with short speeches. Mr. Hastings, Mr. Moody, Mr. S. E. Bridgeman, of Northampton, and Rev. H. L. Wayland, of Philadelphia, each contributed something of value. Dr. Gordon urged the necessity of a balance between knowledge and soul. Some men and some churches are all one, and none of the other. The twofold blessing of knowledge and life is the best that any can have.

Professor Drummond's speech, which closed the session, was the speech of the evening, and this we shall reserve till our next issue.

SOUL-WINNING & PRAYER UNION.

The members of this Union, which is now in its eighth year, join together on the 10th of each month in waiting on the Lord for a fresh endowment of power from on high, to bring souls to Christ for the glory of God. There are now 3219 members. The *Soul Winner*, a little paper published monthly, contains the promise for each month, which the members are requested to plead at the Throne of Grace, as well as special requests for prayer and thanksgiving, information about the home and foreign work of the Union, and lists of texts for daily devotional Bible-reading. Mr. J. C. Smith, Newport-on-Tay, is the secretary.

Promise for September 10 (Mark xi. 24):—"All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

FOREIGN POSTAGE.—We are often informed by missionaries to whom friends kindly send The Christian, that the copies are insufficiently stamped, as a consequence of which the recipient has to pay double postage. Will senders please be careful to ascertain the correct postage?

A MOTHERS' PRAYER MEETING has been held for nearly fifty years in Glasgow. It received fresh impetus on the first visit to that city of Messrs. Moody and Sankey. Round this gathering of Christian women many hallowed associations linger, and many of the Lord's best blessings have descended on the families which they represent. Young mothers are earnestly invited to join as members, and also ladies, who, though unmarried, are called upon to take charge of the young. The gatherings were resumed on Thursday last, Sept. 1, at 18, Sauchiehall-street.

MORAVIAN CHURCH.—The story of this church, its claims on Christian sympathy and aid is told in a little book by Dr. J. R. Macduff. It is one that should touch to the quick the hearts and consciences of those who are asleep in Zion, and stir up a warm and fervent interest on behalf of a church which has from its earliest days been fired by the missionary spirit. The heroism of these early missionaries is, we think, scarcely matched in the history of missions. There are now employed in the various fields 319 European and native missionaries. The book may be obtained of Mr. G. E. Roberts, 29, Ely-place, Holborn, E.C.

COTTAGE HOME, KINGSTOWN.—The new building for this home will, it is hoped, be opened in a short time, but some £400 are still required to defray the cost of erection, about £2200. The home is for very young children, and the many applications continually received show how great is the need. Several urgent cases have lately been received and boarded out, there being at present no room in the Home. Amongst these are the two children of a soldier whose wife is dead, and two others of a man who died in hospital and left to the care of a clergyman. These are illustrations both of the need for the Home and of the kind of work it is doing. Miss Rosa M. Barrett, 6, De Vesci-terrace, Kingstown, co. Dublin, is the hon. sec.

THE GOSPEL IN CHINA.

Mr. C. H. Judd writes from Ninghai, near Chefoo, on July 4:—

The Misses Parker, Webber, and Groves, with my wife, self, and three youngest boys, left England on March 25, and had a very happy voyage per French mail. Miss Parker went to Yangchoo, and we left Miss Webber at Chefoo.

Dr. Cameron opened a station here a few months ago, with a suitable native house, and procured a proclamation from the authorities giving permission to open a dispensary. Circumstances have, however, prevented this being done at present. On May 24 I came here and joined our brother in Christ, Mr. Terry, who is still studying the language. Before long one soul professed faith in the Lord Jesus, and we have been greatly pleased with his conduct. Others have become interested.

And now has come Satan's opposition. About three weeks ago stones were thrown at our doors and shutters, then fireworks were ignited and pushed under the door, and filth thrown outside. After one evening meeting stones were thrown at me, but without injuring me. But Saturday evening a severe bang came at our shutters. One of the offenders was caught, spoken to kindly, and then released. Shortly after numbers of stones and tiles were thrown at and into the house. This threw my dear wife into such hysterics that I feared for her recovery.

We had sought the Lord's protection and guidance, and felt that He alone must be our keeper and stay. But it appeared right to send to the magistrate, and let him know what was going on, and help was very kindly sent, and the ruffians scattered. My wife, however, passed a restless night, and was too weak to risk any further attack or danger. We therefore engaged mules, and sent her with Miss Groves and the children to Chefoo, about twenty miles distant, accompanied by Brother Sturman, who had been over on a visit. This morning the magistrate has put out, voluntarily, a proclamation in six different parts of the city, forbidding anyone to give us further annoyance. What this is worth we do not pretend to say, but under our God's hands it may prove of great value. I know that many of your readers will plead with God, in faith, that Satan's evil attack may turn back on his own head, and that we may be kept in peace, and many souls saved.

THE AINU OF JAPAN.

The island of Yezo, in Japan, is about the size of Ireland. Parts of the island are inhabited by a curious people called Ainu. They are Japanese subjects, extremely poor, ignorant, and dirty. They can speak a little very corrupt Japanese, but cannot read or write it, and are unable to follow an address in that language. None of the people understand English, or any foreign language, and it is said that there is only one foreigner who understands their language. Happily, this one man cares for their souls. He is Mr. John Batchelor, a missionary of the Church Missionary Society. He has reduced their language to writing, and has taught a few of the people to read it, and by their help he has translated part of the Gospel of Matthew.

A little church has been formed, consisting of four members, and a few more of the people are under instruction. They have offered, if the Church Missionary Society will put up a small building as a chapel, to give the land, pay all taxes, keep the building in order, and pay for fires, cleaning, &c. It is "the day of small things" among the Ainu, who have hitherto been downtrodden, and driven back by people of stronger thews. They are not a promising race, but the leverage is now being applied which alone can exalt any people. And even the Ainu are not too degraded for the Gospel to lift them up, and make them men.

MISSIONS IN CHINA.—*The Chinese Recorder*, which is edited by Rev. L. H. Gulick, M.D., gives a statistical summary of Protestant missions in China, of which the following are the main items:—Number of societies engaged in missionary work, 38; total number of missionaries, 919; of whom 446 are men, 316 are wives, and 157 are single women; native ordained ministers, 140; unordained helpers, 1,296; communicants, 28,000; pupils in schools, 10,579.

A MISSION TOUR IN INDIA.—5.

DECEMBER 6, 1886.—I left Bangalore, and travelled as far as Jollarpett with Mr. Beattie, a chaplain who has just been appointed by Government to succeed Rev. J. Gelson Gregson, in his temperance work amongst the soldiers. To one unlearned in the logic of these subjects it does seem a little strange that the authorities should, by the canteen system, themselves provide the necessity for the temperance chaplain.

On reaching Shoranur, I had to leave the train, and travel south by road to Trichur, taking the common mode of conveyance in this part of the country—*i.e.*, a bullock-cart, which seems as if it had been invented to demonstrate how uncomfortable it is possible to make carriage exercise. Travelling in a bullock-cart without springs is at all times excruciating; but in my case it was intolerable, as I had unfortunately contracted fever at Coimbatore, and every bone in my body was aching. The journey from Shoranur to Trichur lasted only seven hours, but to me it seemed interminable. At last, travelling through a lovely country, the bullock-cart pulled up at the C.M.S. Mission House, and I was very heartily welcomed by Mrs. Bishop, wife of the missionary, Rev. J. H. Bishop, who was away on a preaching tour.

I am now in Travancore territory; it is very different to anything else I have seen in India, and is specially interesting. It is a native State, and while in some respects under what one might call very enlightened rule, it is in others terribly backward. For instance, this town of Trichur is said to be the *crême de la crême* of Brahminism; and caste in all its hideousness reigns supreme. Mrs. Murray Mitchell, in her very interesting book, "In Southern India," says, in speaking of Trichur:—

> Caste is intensely and exceptionally strong, and, as elsewhere, stands in the way of all progress. The degradation of the lower castes, consequent on the absurd and oppressive laws of caste, is terrible here, and hardly to be believed. For example, no native Christian, however educated and intelligent, nor any person of low caste, can obtain employment in a public office, for fear of polluting those officials who may be of higher caste! Then the school difficulties are endless. The children of some of the inferior castes dare not even approach a school where higher caste lads are taught. The disabilities are inconceivable, and so are the injustice and inequality of the laws. Women, too, are degraded to a degree you hardly find equalled in these days of reform in any other part of India. It is terrible to look at some of the poor, miserable-looking creatures, with hardly any clothing, and no sense even of decency.

Notwithstanding this sad picture, mission work is being faithfully and earnestly carried on by Mr. and Mrs. Bishop, and by the Misses Coleman of the Church of England Zenana Mission. To Mrs. Bishop belongs the honour of having started the first day-school for Hindu girls in this place. Recently there has been quite a revival in the native church, under the preaching of Mr. Rowe, of the Anglo-Indian Evangelisation Society; Mr. Bishop had invited him, and though he laboured under the disadvantage of preaching through an interpreter, his message was greatly blessed.

There are two interesting boarding schools here, one for boys and one for girls. There are more Christian girls than boys, as the latter are drafted off to a Christian college at Cottayam. I was awakened at five o'clock this morning by the girls singing their morning hymn; it was very pretty.

December 9.—The route to Allepie is by boat along the Backwater, a series of lakes, connected by canals which are filled by the numerous streams and rivers coming down from the hills. I am in a long boat, rowed by ten men, at one end of which is a little covered-in space, dignified by the name of cabin, in which my bedding is spread for the night, the ten oarsmen occupying the rest of the boat; fine fellows they are too, of tremendous muscle, and full of endurance. It is forty-five miles to Cochin our next stopping place.

December 10.—I passed a very trying night, suffering a good deal of pain owing to the fever still keeping its hold upon me. Had I been well this journey would have been by no means unpleasant. The endurance of these boatmen is to me marvellous; they have pulled steadily all night, enlivening the proceedings every now and then with song, which from its style and strength was anything but soothing to my poor feverish brain!

At 6 a.m. we arrived at the Pallypuram Leper Asylum, and I went on shore to see it. The poor lepers were greatly taken by surprise by such an early visit from a stranger. Most of them had not yet come out of their houses. This is an excellent asylum, clean, airy, and in good order; the men and women are kept apart. The inmates are mostly Roman Catholics, and low caste people (all natives). There is one Protestant; he, too, was once a Roman Catholic, but became a Protestant twenty years ago. He was servant to a European, had been in England, and could speak a very little English; he became a leper about two years ago. He said he was in the habit of reading the Bible himself, but he did not like reading it to the others, as the priests would be angry with him. Though in a native state this leper hospital belongs to the British Government. A C.M.S. missionary, after having paid a visit to this place, says there is plenty of room for more patients if only more funds were granted. There are many lepers, he adds, in Ernakulam and Pallypuram itself who should be sent there. According to the last census report there were 148 lepers in native Cochin.

It appears to me that there is a grand opening for our Leper Mission here; for £100 a year we could get sixteen more poor sufferers admitted, bringing the total number up to fifty; and might have an interesting mission work amongst them. I saw the usual sad, sad sights that are never absent from these leper asylums, but was especially struck by a young leprous mother with a dear, bright little baby in her arms. Surely this poor child must be drinking in poison every day!

WELLESLEY C. BAILEY,
Secretary, Mission to Lepers in India.
17, *Glengyle-terrace, Edinburgh.*

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AN INDIAN PRINCE ON MISSIONS.

PRINCE HURNAM SINGH, who, with his wife, came to this country as the representative of the Kupparthalla principality at the Jubilee celebration, recently presided at a crowded missionary meeting held in Inverness. The Prince was brought up at the station of Jullundhur, in which there was an American Presbyterian Mission, and having been baptized as a young man, has ever since evinced a strong attachment for Christianity.

In the course of his address he said missionaries and Missions are doing much good in India, though its people are not readily coming forward to embrace Christianity. The strong hold their own religion has upon them, and the great sacrifices necessary on giving it up and becoming a Christian, explain this. But the seed is being steadily and patiently sown by humble pioneers of the Gospel, and in God's own time there is no doubt it will bear abundant fruit. Many Hindoos believe on Christ in their heart, who are afraid to acknowledge Him openly. There is every reason for the friends of Missions to be encouraged, for castes and prejudices are dying away, and people are already longing for something firm and lasting, which can be found in the religion of Christ alone. What India wants is more workers of all denominations, more mission schools for boys and girls, more medical men, and, above all, women to educate the women of India.

WATCH.

Christian Pilgrim, watchful be,
Many eyes are watching thee.
Satan watches to enthrall;
Worldlings watch to see thee fall.
Saviour, watch thy servant too,
Guide and guard him safely through.

—*New York Observer.*

CONFERENCE AT DUFFTOWN.

THIS annual gathering, which was commenced in 1885 by Rev. James Smith, was again held on Tuesday and Wednesday, August 16 and 17, in the Town Hall, Dufftown, Banffshire, N.B. Hitherto the Conference has occupied one day only, but this year the conveners, with some fear and trembling, decided to extend the work so as to cover two days. The result justified the wisdom of the arrangement. Enthusiastic audiences came together, and the spirit of expectancy, unity, and power was most manifest. The subject for study was, "The Gospel: its Present Power and Future Prospects." Tuesday morning was occupied with the first of these two themes: Present Power, taken in its two divisions of power to save, or Regeneration, and power to sanctify, or Consecration. A hearty, clear, and powerful statement on regeneration was given by Rev. D. Smith, of Grimsby (late of Formosa), emphasising it as a fundamental doctrine of Scripture, showing its moral necessity for man, and the Divine means by which it is effected. Dr. Elder Cumming, of Glasgow, followed with a soul-searching and practical address on consecration, showing the necessity for and hindrances to complete surrender of the whole man to God for holy living and testimony.

Wednesday morning was occupied with the second part of the main subject, namely, Future Prospects, taken in its two divisions of present prospects among the nations, or Evangelisation, and the future prospect of hope, or the Second Coming of Christ. The first of these themes, Evangelisation, was treated in a masterly manner by Dr. J. Marshall Lang, of Glasgow, whose heart-stirring address was full of instructive facts and spiritual force. The second theme, the Second Coming of Christ, was set forth as a Scriptural fact and as a cheering and practical hope, by Rev. J. Smith, Dufftown.

Open Conference meetings were held in the afternoon of each day: on Tuesday, when Dr. Elder Cumming presided, and testimonies on regeneration and consecration were given by Dr. Gauld, Mildmay Medical Mission; Rev. W. Hutcheson, Coats; Rev. J. Smith, and others; and on Wednesday, when Mr. James E. Mathieson, of Mildmay, presided, and short addresses were delivered by the Chairman; Rev. H. L. Mackenzie, from China; Rev. D. Smith; and Mr. J. Archibald, of the National Bible Society, on Evangelisation and Christ's Second Advent. These talks, in open conference, helped greatly to add light and clear up difficulties.

Evangelistic meetings were held on the two evenings of the Conference days, when the Town Hall was crowded, and earnest addresses were given by Rev. W. Hutcheson. The Lord blessed the testimony to the saving of some.

Altogether, the Conference was a time of refreshing and great joy—a season of saving and sanctifying power.

CONTINENTAL BIBLE AND HOTEL MISSION.—In connection with this Mission, large numbers of Bibles have been given away in hotels and pensions on the Continent. Every landlord is first asked if he will receive such as a gift, and many readily accept it. They give a receipt for the Bibles (large ones, which are considered as inspiring more regard both on the part of the proprietor and his guests), the names of the hotels are inscribed in the books, and they are then placed on the chimney-pieces or wardrobes. In many cases Bibles are also given to the servants, and in this quiet way thousands of Bibles have been distributed in Roman Catholic countries. Even in Naples, Sicily, South of France, and Spain, where most bigotry prevails, hotel-owners and others have promised to take care of the books, and in each place some society or resident Christian gentleman seeks to keep up the interest in them. The conviction is growing that the Bible itself is the most powerful missionary for the Lord Jesus, especially in Roman Catholic countries; and when it is remembered how many opportunities for conversation are thus opened up, the importance of this Mission's work is at once obvious.

Notes and Comments.

OUR next issue will contain portrait and sketch of Mr. Henry Thorne, the Travelling Secretary of the Y.M.C.A.

It is an encouraging sign of the growth of a healthier public feeling that two hundred members of Parliament have signed a memorial to the President and Congress of the United States in favour of establishing a Court of International Arbitration. United as the two countries are by so many bonds of ancestry and mutual intercourse, a war between them would be an even greater calamity than between Continental nations. Moreover, "nothing succeeds like success," and the establishment and skilful conduct of such an Anglo-American tribunal would be a most powerful and practical argument in favour of a more general, if not universal, system of International Arbitration.

The recent inquiry into the loss of the steamship *Tasmania* points a sad but instructive moral upon our national vice. After an exhaustive investigation, in which everything of any importance was placed before the Court, the Wreck Commissioner expressed his conviction that "the Lascars were almost the only sailors in this case who conducted themselves thoroughly well." Further than this, two of the assessors—practical seafaring men—said that in circumstances of difficulty and danger they would as soon have a Lascar as a European crew to command. And why? Simply because the oft-despised Lascar, though inferior in physical strength, has been proved to be sober, obedient, and well-behaved, whereas "Jack Tar" is too often intemperate and surly.

A good deal has been said by the English Press against the bull-fights of which, from time to time, we hear as taking place in France and Spain. An advertisement is before us announcing a lion and bull fight at Gibraltar on Sunday, the 21st ult. This advertisement was published in *The Chronicle*, the official organ, and the promoters are an Anglo-American company stationed on the Rock. The encounter was to take place outside the garrison lines, but that it should be permitted at all, and especially under the ægis of the British flag, is surely a disgrace to this country. Curiously enough, almost immediately under this advertisement is another of the Gibraltar Society for the Prevention of Cruelty to Animals, inviting anyone witnessing an act of cruelty to give information to the Secretary. We hope the Government will take steps to prevent, if possible, such heathenish exhibitions in future, or at any rate to show its disapproval of them.

This, unfortunately, is not the only case which calls for notice. On the same day (Sunday), at Malaga, there was to be a large fête and band contest for £200, in which three English military bands from the Gibraltar garrison were to compete with three Spanish bands. The English bands were to be conveyed to and from Malaga in one of H.M. warships. Such a contest would not surely be allowed between military bands at home! Neither should such God-dishonouring desecration of the Sabbath day be countenanced by our authorities, military or otherwise, abroad. In too many cases, alas! there is but little honouring of God on the part of our officials amongst the peoples with whom their lot is cast.

There are many farms for sale in the New England States, and young English farmers, with a moderate capital, may find good opportunities to settle there, instead of pushing on into the wild far West.

What a change has come over the Church of England since Whitfield and Wesley were practically turned out of it for irregular, *i.e.*, open-air preaching! The parish church of Lambeth is under the shadow of the Archbishop's Palace, and close by this church the rector, the Hon. and Rev. T. G. Pelham, preaches from a pulpit on wheels to large crowds on summer Sunday evenings, and this pulpit is wheeled into the Archbishop's premises for its weekly rest. Nor are the curates a whit behind their rector in prosecuting this branch of ministry, for no less than three of them were present at a meeting in Lambeth-walk a few evenings ago.

This parochial preaching might be increased with immense advantage both to the workers and the parishioners. The refinement of the ladies in this Lambeth band (one of whom played a harmonium) evidently had a soothing effect upon the rough men and dejected women, who are more likely to believe in the reality of religion, and eventually to come inside to worship, after seeing earnest, educated men and women go out into the highways "to seek and to save that which was lost."

With respect to the operation of caste in India, referred to in Mr. W. C. Bailey's letter on another page, the following, from *The Indian Witness*, will be read with painful interest:—

> We sympathise with the native brethren of Travancore, who are being seriously injured by Mr. Ragunatha Row's decision that Christians being of no caste, are therefore low caste. The High Court of this self-styled model native State has confirmed the magistrate's decision. Mission schools have been broken up, and Christians refused the privilege of sending an address to Her Majesty, because they were "low caste;" and also refused the privilege of drawing water from tanks resorted to by "high caste" people, and likely to be compelled to keep off certain streets where these people walk. If the English Government can overlook such an atrocity, they may expect to hear that as the Queen Empress is of "low caste," the laws of the Empire are not binding upon people of "high caste"! The attention of humane people is being turned to the caste legislation of Travancore, and we cannot doubt the result.

The Times has published a defence of missions in Central Africa. Professor Lenz, on his return last spring from an expedition of adventure, criticised severely the methods and results of missionary work in general. But such travellers, who earn by rapid exploration of the country a condign worship and renown, should not seek to minimise the yet more arduous labours of those who devote their whole lives to the interests of the dwellers in the Dark Continent. The work already accomplished there is enormous; the natives are stimulated to greater industry by the acquirement of civilised methods and arts; they are induced to abandon the sensual orgies of their heathen rites; they learn the use of books, clothes, trade, and money; and, above all, they obtain the priceless heritage of assured salvation through the perfect love of Christ. Those who are tempted to criticise what has yet been left undone should reflect upon the vastness of the field of labour, and rather bow the head and return thanks to God for the great blessing which has already been vouchsafed upon the labours of his servants.

The Christian Million has some remarkable statistics of the drink traffic. It appears that the great brewers and distillers are rapidly absorbing their smaller fellows, and extending their control over all licensed houses. The traffic is gradually becoming more and more of a monopoly, and independent publicans will soon be absolutely extinct. And meanwhile, despite the undoubted spread of temperance, the profits of the monopolists have been largely on the increase. The annual profits of the firm of Guinness have risen from £550,000 in 1885 to £850,000 to-day, and the Allsopp profits from £204,000 to £350,000 during the same period. The only source of congratulation in this concentration of the liquor trade is that we have thus in some sense a realisation of the longing of Nero. If the traffickers in this engine of destruction have but one neck, it will be the easier, when the day of reckoning comes, to destroy them.

We hope the forcible article in *The Echo* last week, on behalf of the young women at City restaurants, will receive the attention it deserves. The writer calls attention to a flourishing restaurant—a type of many—at which thirteen hours per day are demanded for 15s. per week. Of this sum 2s. 6d. is deducted for "glass money" *whether breakages occur or not*:—

> Here are young girls, many of them originally of good social position, and most of them of pleasing appearance and address, placed from morning to night in positions where they are peculiarly exposed to the temptations of unscrupulous seducers. Handicapped in every way, unable to resent the *doubles entendres* with which the City cad think sit no shame to ply a modest woman, so long as she is behind a bar, wearied to death with continual standing, is there much to wonder at if she falls a victim to one smooth-tongued among the many which she has to listen to, and takes the first fatal step downwards? The rest is merely a question of time. Her employer cares little. It never even occurs to him, probably, that he has been the most important factor in the ruin of a human soul, and the vacancy left when the plunge into the dark waters of sin is made soon fills, and the story is told over again.

The editor of *The British Weekly* complains of our having seriously mistaken the meaning of his article on "The Coming Battle." We, however, could see no way of escape from the inferences which the article in question compelled. The writer affirmed that only Hebrew scholars could appreciate the arguments relating to the Old Testament canon, and that virtually the foremost Hebraists everywhere were ranged under the destructive banner. But we believe that the article was much too alarmist, and we cannot but note that Principal Douglas, in the following issue, considerably qualified the picture drawn.

The British Weekly then, in its issue of August 26, charged us with teaching that "if the Old Testament critics are so unanimous in their conclusions they must be yielded to." This we repudiate. What we pointed out, and substantiated, was that according to the premises of *The British Weekly* the hostile critics were, for the time being at least, victorious. Our contemporary relegated the whole question of the Old Testament canon to Hebrew scholars of highest repute, virtually denying to others the right or capability of judgment. But it is open to Christians generally, whether Hebraists or not, to see the folly of much, if not all, of the advanced destructive criticism, for if our Lord quotes the Psalms, for example, as written by David, what room is there for the theory that "David wrote no Psalms?" We do not believe that the outlook is so dark as represented. But whether or not, we are fully assured that no bone of Scripture can be broken.

We welcome the decided opinion expressed by the Bishop of London on the subject of ballet dancing, as shown in his recently published correspondence with Rev. Stewart D. Headlam. The latter, whose advocacy of the stage far eclipses his zeal for the Gospel, applied to his lordship for "a general leave" to officiate in the diocese. But the Bishop replied that, being of opinion that Mr. Headlam was doing serious mischief by his encouragement of the ballet, he was not prepared to give him further facilities for doing so. This has called forth the following remonstrance, signed by fifty-nine "ladies at present dancing in London," to the Bishop's implied charge that the dress of the ballet is indecent:—

> We, members of the Christian Church, earning our living by dancing, protest against this monstrous and shameful charge, which you, the chief pastor in the diocese, have brought against us, and declare that it is absolutely false.

Mr. Headlam also endeavours to persuade the readers of *The Pall Mall Gazette* that the influences of music-halls are most elevating, and that the endeavour of the Bishop "to keep Christian people away from them, and to leave the artistes to be patronised by the depraved," is largely responsible for the dreadful state of things which was recently brought to light concerning the ruin of English girls in Continental dancing saloons. We would rather bear the responsibility of the Bishop in keeping people out of such places, than that of Mr. Headlam, whose influence leads multitudes into the jaws of ruin, from which, with strange inconsistency, he then endeavours to snatch them, and poses as the champion of modesty and virtue. We agree with the Bishop's words, "To encourage them to go into temptation, when our Lord has taught them to pray that they may not be led into temptation, is, in my opinion, most mischievous."

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THE C.M.S. IN METLAKAKTLA.

DEAR SIR,—From the paragraph in your paper of the 19th referring to the Metlakaktla Mission, you are evidently under the impression that the original cause of the difference between the Church Missionary Society and Mr. William Duncan was the fact that the Society did not allow the Indian Christians of Metlakaktla, "to develop their Christian and Church life, according to their own circumstances and ideas." The real cause of the difference was that Mr. Duncan refused to allow the Metlakaktla Christians to receive the Lord's Supper, on the ground that from their previous ignorance and superstition they could not understand the nature of that ordinance.

As some of the converts had been Christians for more than fifteen years, and had frequently been very highly spoken of by Mr. Duncan for their piety, the Society could not consent to this restriction. This led to Mr. Duncan's severance from the Society, and the majority of the Indians followed him. A minority of about one-sixth, one hundred in number, adhered to the Society. These the Committee felt that they could not desert. Hence the existence of two bodies of Christians in the same Indian settlement. But there seems to the Committee no reason why these two bodies should not live amicably side by side.

Our annual report, just printed, will show that the blessing of God is very markedly resting on the Society's labours in the North Pacific Coast.—Yours very sincerely,

CHR. C. FENN, Sec. C.M.S.

JESSIE VEITCH: A WORKER FOR GOD.

THERE recently died in Edinburgh, at the venerable age of eighty-one, a woman who was literally worn out in the Master's service. Jessie Veitch was for many years a burning and shining light wherever she went. Her life emphasised the power of the words she spoke. It was evident to all who came into contact with her that the constraining love of Christ ruled and moulded her actions. She could not be idle; one who knew her well tells us that she grudged every hour that was not spent in doing what would promote God's glory, and the salvation of souls. Man's praise was nothing to her; but the approbation of "King Jesus," as she loved to call our Saviour, was to her what the sun is to flowers. She drank deep of the Spirit of Christ; it was her meat and her drink to do the will of our Father in heaven. After a long life of obedience and unceasing effort, she has gone to the restful service that lies beyond the grave at the honoured age of eighty-five. "Blessed are the dead which die in the Lord: they rest from their labours, and their works do follow them."

Miss Veitch was one of the saintly McCheyne's converts. His influence was strong on her to the end. His way of putting truth, and some of his favourite expressions, were often on her lips. The love he bore to Jews seized hold of her. After coming to Edinburgh she joined Dr. Moody Stuart's congregation. In it were a number of the sons of Israel. She sought them out, and helped them as much as she could. Her best work was done in the Canongate, where she laboured as a Bible-woman with striking success. Day and night she climbed long stairs and entered squalid homes with the message of life. Fatigue seemed to be unknown to her. No case was too hopeless, no rebuff too severe for her. After years of sowing in tears she had a reaping-time of joy. Only the Day can proclaim the results of her self-denying service, but even on earth she was privileged to see some of the fruit which sprang out of it. She conducted meetings in Chalmers's Close, a locality densely crowded with men and women who never went to church. Her loving ministry had a unique attraction for the lapsed. They felt sure of her friendship, and the Gospel as told by her sounded very sweet. She preached Jesus with a yearning tenderness which drew tears from eyes unused to weeping, and which softened hard hearts.

During the thirty years she was an agent of the City Mission, she did more than any one man or woman to raise the fallen, and comfort those who had no comforter. This is heartily admitted by workers for God in the dark places of Edinburgh.

But the Canongate was too small for Miss Veitch; her sympathies went beyond her district. She took a deep interest in soldiers. At the Castle, Piershill, and Leith Fort she was a welcome visitor. Her womanliness and sweet unselfishness paved the way for speaking about Christ. The roughest soldier could not resist her winning earnestness. She did not come with a preaching air, and so repel those she wished to help. With the tact which was her power, she made men feel first she was their friend, and then because she was their friend, she spoke to them about their spiritual welfare. She might justly be called the Miss Robinson of Scotland; she did in her smaller sphere what the latter has done in a larger sphere. The two came into contact more than once, and were, we understand, closely attached to one another.

Miss Veitch was laid aside from active service during the last two years; but she was not idle. She wrote many letters of comfort and advice, and sent hundreds of tracts to soldiers and others in whom she was interested. Death was gain to her, for it was a summons to see the King in his beauty, and to be with the Saviour she loved. Her funeral was largely attended. Many soldiers were present. When the coffin was lowered into the grave, Peter Jackson, a dear friend and valued fellow-labourer of Miss Veitch, fulfilled a promise he made to her by singing, "My Jesus, I Love Thee." So, through the last scene in her earthly history there rang a note of that love which blessed and gladdened her life. It was characteristic of the woman that, after her death, it should be discovered that out of her scanty earnings she had saved enough to pay her funeral expenses, and to leave her room in perfect order for the next occupier. Her desire was to be in everything worthy of the name she bore.

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SOME SEPTEMBER MAGAZINES.

THE Bishop of Ripon, Rev. Dr. Thain Davidson, Rev. Charles Garrett, Rev. C. Spurgeon, and Rev. S. A. Barnett (Warden of Toynbee Hall) are among the contributors to the September number of *The Young Man*.

The Sunday at Home is bright, healthy, and useful, as it always is, containing a stimulating paper on "High Ideals," by Lily Watson; a charming and suggestive one, by J. F. Mayo, on the relations of children, the middle-aged, and the aged, and the ways in which they each help one another; and the concluding chapters of the interesting series on "Life in New Guinea," by Rev. James Chalmers.

Good Words has a good paper by Rev. J. G. Wood on "Some Phases of Animal Life," and a very bright and breezy one, entitled "My only Day after the Deer." We like best, however, Robert Walker's biographical sketch of Josef Israels, the Dutch artist. There is much more than pleasure, or even instruction, to be got from this paper; it is calculated to invigorate and inspire.

The Leisure Hour contains another paper by Prof. Patisson, F.G.S., on "The Coral Reefs of England," which should be of great interest to those concerned with the Evolution controversy. His conclusion is that neither among living corals, nor among the vast collection of fossil ones, gathered from so many different geological strata, can any traces be found of the law of Evolution; "there is no appearance whatever of any change or transformation from one species to another." In these days, when the vast problems which are connected with labour and capital press so heavily, and weary the heart and brain of Christian philanthropists, it is delightful to hear of some wise and noble pioneer who, in his own sphere, has faced these questions and answered, not in thought and theory only, but in practice. Such a one was Karl Metz, a German manufacturer, whose story is told by Rev. John Kelly with much force and skill.

In *The Sunday Magazine* Alexander Lamont's concluding paper on "The Poets and Child Life" is itself a poem, in which lovers both of children and poetry will revel. The pictorial illustrations equal the poetical. Henry A. Harper's paper "Goschen to Sinai" brings out the interesting fact that the cross was used as a sacred symbol by the Assyrians, Phœnicians, and Egyptians as early as 825 B.C. and 1600 B.C. It was not commonly adopted by the early Christians. "Before 300 A.D. Christian emblems were the fish, the lamb, the dove, the palm-branch, and others." The cross was a heathen sign. "Dr. Schliemann, speaking of the cross, says, 'It is the most ancient of all religious emblems, but *as an emblem of Christianity* it came into use *after* Constantine.'" Dr. Samuel Cox supplies a delightfully fresh and suggestive article on the proverb: "A word fitly spoken is like apples of gold in pictures of silver." Formerly he turned from this saying with discontent and aversion. Its metaphor seemed grotesque and uncouth. "Massive apples of gold in any conceivable framework of silver would furnish forth a very heavy and loaded style of ornament, offensive to all artistic taste." But now he has learnt, from Neil's "Palestine Explored," that "apples of gold" is a poetic name for the orange in more than one Eastern tongue. "If the gold of the proverb is figurative, why should not the silver be figurative also, and point to the creamy white blossoms of the orange tree? Take it *so*, and the Proverb at once becomes as true to nature as it is beautiful in itself. For the orange tree is one of the few trees which bear blossom and fruit together. . . The beauty of the golden fruit is set off by its framework of white fragrant blooms." There is also an admirable sketch of the Friends' Adult Schools in Birmingham.

MR. RICHARD T. BOOTH, the well-known advocate of total abstinence, has during the last twelve days been holding a Gospel Temperance Mission at the Great Assembly Hall, Mile End (Mr. F. N. Charrington's). On Monday evening last, before a magnificent audience in point of numbers, he gave the narrative of his "Personal Experiences of the American War."

TESTIMONY OF G. B. STUDD.

GIVEN IN SHANGHAI, MAY, 1887.

About four years ago, I started in life, as men say. It had always been my ambition to go to the Bar, and so I began to read law. I had only been reading for a few months when I was overtaken by a very serious illness—an illness that laid me on what, for some time, seemed to be my death-bed. Then it was I began to think of my past life, and I could not but see that it had been very unsatisfactory and full of ingratitude to God. I made resolutions, that, if God would raise me up, I would live a better life and begin to do some Christian work. But they were resolutions with reservations—*I was not prepared to live entirely for God.*

In his infinite mercy God did raise me up, and I did begin to do a little Christian work; but it was very little, done fitfully, and left undone when any small excuse offered. I went back to work at law, but I got ill again and had to leave England for a time. I returned after a few months with fresh vigour to work, and settle down this time really for good, I thought, and after eighteen months' hard work I began to look forward to doing something in my profession. However, last October I was again overtaken by illness, and was ordered to go away to Australia for the winter. I felt very despondent: it seemed as if I was never going to get on.

At this time it was suggested to me that possibly I was not intended for the Bar. This suggestion, however, did not please me, as I was quite set on it; and I went away hoping to get back to England in the spring, well, and equal to work at my profession. I spent four months in Australia and was just starting again for home when I got a letter from my brother [C. T. Studd] here, saying that if I would return by China he would come down to within a reasonable distance of the coast and see me. Right glad I was to get that letter, for I wanted to see my brother; I had not seen him for two years and a half. As I was getting near Shanghai I began to think to myself, I won't stay very long in China: my brother is so keen about missionary work he will perhaps be persuading me to stay and go inland with him: and I did not want that. I arrived at Shanghai about ten days ago, on (May 19), and found to my great surprise that he had come here to meet me. When it was suggested that I should stay with my brother at the Inland Mission House I was somewhat alarmed; for I was afraid of being thrown too freely into the society of such earnest Christian workers. I did not know what they might not want me to do, and I was afraid of being identified too much with Christians by men of the world. Yes, I liked the good opinion of men; and the world does not like much real religion. Religion is tabooed even as a subject of conversation: it throws, I suppose, too strong a light on men's lives, and, as the Bible says, "Men love darkness rather than light because their deeds are evil."

For the first day or two it was all right, though I could not help noticing the calm and the peace amongst the people with whom I was living. No troubles or difficulties seemed really to bother them. They had their trials and difficulties, but these did not seem to burden them. With me it was quite different: I was sometimes vexed and troubled by small, petty things. I asked the secret of this peace, and was told, "Oh! whenever we have a difficulty we lay it *definitely* before the Lord in prayer, and He always does according to his promise: 'Cast thy burden upon the Lord, and He *shall* sustain thee.'" That was all very well, but I did not understand it. I believed in prayer, but I knew nothing of it as such a power in everything.

Unconsciously I began to wish that I might have this peace, this settled calm. I knew I had not got it myself, and I saw that in was something worth having. I began to ask how I might get it, and was told to *submit myself entirely to the Lord Jesus and trust Him for everything.* I did not feel I could do that: I did not want to submit myself *wholly;* I didn't know what it might lead to; it might lead to my going to missionary work in China, and I didn't want to do that, as I was determined to go home and go back to the Bar. I then heard there were to be some revival meetings in Shanghai and that made me quite determined to go away *at once.* I thought they might want me to take part in them, which I was afraid to do; so I took my passage in the Japan Mail starting on Friday last. However I began to feel such a craving, such a hungering for this peace that I made up my mind at all costs that I must have it, and after much prayer *I surrendered myself to the Lord Jesus*, trusting that He would make my will his own. That was on Wednesday; and since that time I have had such peace, such joy in my soul, that I cannot express it in words. I know it has made me feel altogether a different creature, and really last Thursday and Friday I could scarcely believe that I was not in a trance, that I should not suddenly wake up the old self: but no, thank God! it is no trance, but just this, the Lord Jesus Christ is my Keeper. He kept me then, He keeps me now, and He will continue to keep, I know, so long as I trust Him. I felt that I must confess before men what the Lord Jesus had done for me, but I do not hesitate to say I was frightened at standing up and confessing before men that I was on the Lord's side. My stumbling-block through life had been fear of man. I liked to stand well with my fellow-men; to be applauded by them; to have a good reputation: and I had always been afraid of being too religious, lest men should sneer and give me the cold shoulder; and, oh! I couldn't stand that.

I still felt the fear of man, but I was trusting Jesus for everything, and so I just trusted Him to take that away from me and make me boldly confess Him. Thank God! He did answer my prayer, and I did confess on the platform on Thursday night in a few words what I had been, and what the Lord Jesus had now done for me.

I was still going away by the Japan Mail next day; I was quite sure of that. But my first thought on Friday morning, even before I was half awake, was just this:—You confessed last night that you had been a coward in the past, but henceforth you were going to stand up for Jesus; and now, isn't it just like firing the first shot in the battle and then running away to shelter, if you go away to-day instead of waiting for those meetings? I could not go away then. At once I went and got my passage transferred, and I am staying on here to tell out the story of God's love to me.

Now, I have not told you all this long story about my past life because I like talking about myself, or because I want to hold myself up as a good example to you; God forbid. You will admit it is not a nice thing to have to confess of cowardice. I feel I must testify to the infinite mercy and wondrous grace of God to me. It may be there are some here now who are in the same position as I was, afraid to come *right out* on the Lord's side, because they fear that the world will say, what their friends will say—in fact because they fear man rather than God; and this too after having come to Jesus for the forgiveness of their sins and having accepted from Him salvation as a free gift. Surely this is cowadice indeed. You may say I can't overcome this fear of man; no, I don't suppose you can, in your own strength. I know I couldn't; but if you trust the Lord Jesus in this thing, He will overcome it for you. His strength will be made perfect in your weakness if you will put yourself *unreservedly* into his hands. Oh! I wish I could make you believe what real joy and real peace you can find in Jesus if you will only trust Him *fully*. The Christian's life is not an unhappy one *then.* I can now understand what I never could fully before, the self-denial of my brother and others who have given up home and comforts in order to preach the gospel in China, and to live as Chinamen. Why, I see now it is truly their greatest pleasure to tell of the love of Jesus, and to be always on his service—it is no hardship to them—they have given up a sham that they might obtain a *reality*. Their sole aim now, and I pray God that mine may be for the future, is to be telling of the love of the Lord Jesus, and of the salvation which He is offering to every man who will only believe. Don't let anyone here now refuse that salvation because he is afraid of what his fellow-men will say. "O taste and see that the Lord is good; blessed is the man that trusteth in Him."

THE GOSPEL IN INDIA.

MESSRS. MATEER AND PARKER.

A cheering visit has been paid by Messrs. Mateer and Parker, Mr. Spurgeon's evangelists, to the mission station at Trevandrum. On the first Sunday they addressed the native congregation in the morning, and again in the evening spoke to an audience of about 150 Hindus at the Free Reading Room. In response to invitation, many inquirers, Hindu and Mohammedan as well as Christian, came to the mission house, for counsel in the Christian life.

A ten days' mission was subsequently held in the London Mission church. The meetings were well attended by English, and Eurasian, and native Christians, with a varying proportion of Hindus and Roman Catholics. The addresses on some of the later days were translated sentence by sentence into Tamil or Malayalam, both these languages being well known. Many remained to the inquiry meetings.

A visit was then paid to Neyattunkara, one of the pastorates in the district, about thirteen miles from the capital. This pastorate comprises seven congregations with 1500 people, and is entirely self-supporting, as is another pastorate at Nellikakuri. The congregation on Sunday morning numbered upwards of a thousand, including some two hundred Hindus, curious to hear the preaching and the singing. The meetings here, which lasted several days, were closed by a testimony meeting, and the pastor subsequently wrote: "A hundred and twenty souls were awakened, and believed in the Lord Jesus Christ, while others were quickened." A country station of a much poorer class was next visited. The chapel is large and central, and on Sunday morning about eight hundred persons came in from the surrounding congregations.

The evangelists were much struck with the extent and value of the work accomplished by the mission, and Rev. S. Mateer, the Society's missionary, says of this period: "The past month has been a time of reaping in this mission district such as we had not been privileged to enjoy before."

Rev. G. M. Bulloch, L.M.S., Ranee Khet, North India, says:—"We have here a small band of true-hearted Christians, and there is evidence that God's Spirit is working in the hearts of more, inducing them to decide for Christ. We have around us, on these mountain tops, during the summer months, rather more than 2000 European soldiers. They sometimes find it monotonous, and are glad of something good to read. I shall be glad to receive religious publications for distribution among the men. There is plenty of scope for it, as well as great need. Our work amongst the natives is also being vigorously prosecuted. We have three day-schools for boys, two for girls, and sixty zenanas are regularly visited; there are three Sunday-schools, and three village preachers are always on the move, making known the glad tidings, sometimes meeting with encouragement, and oftentimes with disappointment. We have some Chinamen in the province who came here in connection with tea-planting. The other day I met one of them rather tipsy, with a bottle of native spirits in his hand. I remonstrated with him, but his reply was, 'The Sahib' (meaning the European) 'drinks lots, and very strong, so why do you grudge me this little drop?'"

NEWS FROM UGANDA.

DR. ALEX. MACKAY, of Ventnor, has received a letter, dated March 16, from his son, the imprisoned missionary in Uganda, in which he says:—"About three weeks ago I received your long-looked-for letters, which have been of great comfort to me, as they give the assurance that you and many more are continually remembering in prayer the struggling little church in this land of darkness. I have not the least doubt that, to a very great extent, we owe our preservation to the believing prayers of Christian friends in England, and wherever else anyone takes an interest in the progress of the Gospel in East Africa. I can give you more than one striking proof of this assertion. Very recently the King gave out, on more than one occasion, that he meant to have another grand massacre of the Christians. But the prayers of God's people restrained him from his purpose, and that, too, by a marvellous intervention. His mother heard of his fell purpose, and sent to advise him not to kill his best friends in the country. I believe also that the two biggest chiefs ventured to remonstrate with him, and recommended him to let alone the Christians, who had been guilty of no crime.

"Thus, for the present we are delivered from another spell of dread and horror. Still, one lad has been secretly murdered, and several others had to flee for their lives, executioners having been sent for their arrest. But the converts are now more on the alert, and are ready to flee on the first suspicion. One can only wish they had any quarter to flee to, for this miserable country has made enemies of all its neighbours, and therefore the persecuted Christians have little hope of finding shelter anywhere. On the south is the impassable barrier of Lake Nyanza; east is the Nile, issuing out of the lake, with cruel enemies beyond; north is a country constantly at war with Uganda; west is the river Katonga, seldom fordable, and such fords as there are perpetually guarded. Notwithstanding all this, a few have risked their lives and have finally left the country, while the greater part of those in hiding manage to secrete themselves in remote parts of the kingdom. There is no little risk, however, in that, as the natives are continually travelling about in all directions within the limits of the country, and refugees may thus be detected and caught any day. One lad sitting by me now was thus detected recently. He at once fled, and his enemy went after him. He had nearly escaped, but, seeing this, his pursuer speared him in the back of the leg, and took him prisoner. Being sure of being condemned to death when brought to the capital, he contrived to break his bonds, and effected his escape."

Writing to another friend on March 5, Mr. Mackay says:—"Notwithstanding the exceeding great power of the enemy, and all the wrath of man, we are still preserved—a little flock amid prevailing heathenism. The day for which we long and pray, when this dreadful land of darkness will become permeated by the light of life, is drawing near. The stone is rolling—the stone cut out without hands, and it shall fill the earth. Our work goes on as far as opportunity and strength permit, and our numbers increase. We look for the time when some active steps will be taken to bring these savage lands more into living contact with Christian civilisation, for the progress of the race has hitherto been chiefly the effect of such intercourse."

A telegram from Zanzibar, dated August 27, says that messengers who have arrived there from Uganda report that Mr. Mackay has obtained permission from King Mwanga to return to the coast.

ROMISH MISSIONS.—The New South Wales Government having offered a free grant of 300,000 acres of land to any missionaries who would undertake the task of civilising the native races of the colony, the Pope has requested the Propaganda to send missionaries at once, lest they should be anticipated by Protestants.

THE GOSPEL IN AFRICA.

A MOVE is being made for the cause of West Africa. Rev. James Johnson, from Lagos, has spoken to many in meetings in England on the backward state of the women of West Africa, and of the great need among them for Christian women's teaching. This great subject is now under the consideration of Mr. Darwin Fox, Mrs. Meredith, and others, who are forming an organisation for helping out women missionaries to that coast. Good and earnest men are doing their part, and the field now remains open and ready for women to enter it. The Africans are asking if any Christian women could be spared for them, that in coming their influence may be felt on the social life and homes in that country.

It is proposed that a party should leave England for this purpose, at the end of October, for Sierra Leone, to stay four months, visiting the women in houses, huts, hospitals, and forming a branch of the Y.W.C.A. in that town. Inquiries may be made to Miss E. Buxton, Easneye, Ware; or addressed to "West Africa," Morley Halls, 316, Regent-street, W.

MARYHILL, N.B.—Mr. W. D. Dunn has been preaching in a tent here for some weeks, and the Spirit of God has been working in a wonderful manner among the people. Christians have received a great quickening, and many unsaved have been gathered in. Mr. Dunn is now at Dundee. Prayer is requested that rich blessing may accompany the word spoken. A. J. S.

SCRIPTURES IN NORWAY.—A lady who has just returned from Norway writes to suggest that Christians going to Norway on a holiday should take a quantity of Gospels, little books, text cards, and tracts for distribution, and for which there is plenty of scope. Our correspondent says that the people in some districts live at great distances from chapels or churches, and Bibles being much dearer there than in this country, they are most eager to get them.

BIBLE COLPORTAGE SOCIETY OF IRELAND.—The report of this Society describes the great and successful work silently carried on in that country through its agency. Thousands of Bibles and Testaments, and other good books have been sold, and the Gospel preached to persons who, but for the colporteur's visits, would have still been in the darkness of ignorance. The Society, through its agents, the number of which is larger than formerly, is scattering the Gospel seed in many parts of Ireland, for whose evils and sufferings the grand truths thus proclaimed are the most effectual cure. Rev. John Elliott, Armagh, Ireland, is the hon. sec.

SUNDAYS IN SWITZERLAND.—I have just returned from a few weeks' visit to Switzerland, and spent happy days in the midst of our great Creator's mighty works, with the exception of the Sundays, when, almost invariably, the sermons to which I listened were nothing but "dry bones." Cannot Christians travelling about help one another to make Sunday a really happy day? Surely there are many laymen who could give a bright Gospel address, introducing in a short service suitable hymns; say after *table d'hôte* on Sunday evenings, from eight to nine o'clock, so as not to interfere with any of the services. Notice of this could be sent round at meal time. Christians might thus be brought together, and words of help and sympathy be spoken to weary hearts. E. T. G.

BEACH ROCKS CONVALESCENT HOME, SANDGATE.—The London Samaritan Society's Home at Sandgate continues its beneficient work on behalf of those "in city pent" who sorely need such a change. Recently, there was a large public gathering in the grounds on the occasion of a presentation by the inmates to Dr. Chubb, who, by giving his services to them, has established a lasting claim on their gratitude. The Vicar of Sandgate presided, and, with Dr. Campbell, expressed his high sense of the value of the institution. Mr. Jones, the director of the Society, said that in this Home at Sandgate, and in that at Bournemouth, there was accommodation for eighty inmates. He referred also to the blessings conferred by these Homes on those who would otherwise have been unable to obtain the change of air and rest they so much needed. Dr. Chubb also spoke in acknowledgment of the presentation. Communications for the society should be addressed to Mr. J. J. Jones, 98, High-street, Homerton.

EVANGELISTIC NOTES.

Mr. H. Varley preached in the Tabernacle, Shoreditch, last Sunday evening to a full audience, composed largely of young men, a large number of whom confessed Christ in the after-meeting.

Oban, N.B.—Occasional open-air services have been held here during the season by various visitors on the parade. Rev. T. Walker, M.A., United Presbyterian minister, lent his aid in convening them.

Clapton.—Rev. W. Sawyer, Wesleyan Methodist evangelist, has recently been conducting a series of open-air services in the neighbourhood of Clapton Park and Homerton. Special power and blessing have attended the meetings.

Lay Evangelists' Mission, Diocese of Manchester.—Missions are about to be commenced in connection with the above at Ribchester, Lytham, Withnell, Manchester, Oswaldtwistle, Ashton-under-Lyne, Bamford, Rochdale, and Chorley, in each case to be conducted by a trained working man evangelist, under the guidance of the vicar of the parish. Rev. E. G. James, Rector of Chorley, is superintendent of the Mission.

Yarmouth Sands.—Mr. Charles Cook, of the Hyde Park Mission, and Mr. Charles Inglis, have been holding a fortnight's mission on Yarmouth Sands. The meetings were well attended, and the audiences attentively listened to the Gospel message. Several came forward and told of blessing received, and many decided for Christ. On Sundays the concert stand on the sands, seating 1500, was hired, and filled twice during the day.

Bristol.—A successful three weeks' mission, conducted by Mr. David Newell, of the Evangelistic Mission, was concluded in St. Silas' Parish on Saturday last. The meetings were held nightly in a tent, which was generally well filled, and the evangelist's appeals to the unsaved were most solemn. Many, mostly from amongst the young, were brought out into the joyous liberty of the Gospel of peace, and it is hoped that Mr. Newell will soon visit the district again.

Largs, N.B.—In June a very interesting work originated with a week's meetings by Mr. Rogers, Y.M.C.A. evangelist. So evidently did God bless, that, on his departure, the Christian visitors to the place took up the work, and carried it forward in the open air every night for eight weeks or more. Every evening on the pier-head crowds of visitors gathered together to hear the singing and short Gospel addresses. Many praise God to-day for the short summer holiday spent at that place. The Established, Free, United Presbyterian, and Baptist Churches joined in the work. Prayer is requested for continued blessing.

The Gospel and Bible Van.—Messrs. Leonard Weaver and Wharton paid a visit to Walsall recently with their van. Crowds of people were attracted every night by the preaching of the Gospel, and many expressed the fervent wish that they had so heard the truth before. The masses have been reached as they seldom are. On the Sunday evening, when about 1500 persons were present, hundreds joined heartily in the singing, and listened intently to the Word. Many derived a great blessing. A large number of Bibles, Testaments, and other books were sold. These evangelists intend finishing the season in the Black Country.

REQUESTS FOR PRAYER.—For blessing on the work at Pontymoile, near Pontypool.——For blessing on a mission at Airdrie and Coatbridge, from September 3 to 25, conducted by Mr. George Clarke.——That God in his mercy may so guide the course of events, that the Gospel may spread and his name be glorified in Ireland.

MISS WESTON'S SAILORS' REST.—The Crown Princess of Germany and other members of the Royal Family visited this Sailors' Home last week, going over every part of the building. Much interest was manifested in Miss Weston's description of the different features of the work. At the two Rests 70,000 men sleep annually, and last year 1025 pledges were taken after the Saturday night temperance entertainments. The Crown Princess was especially pleased to hear of the crowded Bible-classes and the earnest spirit of prayer animating the men, and said she would like such an institution in connection with the German Navy, and that something must be done to copy the Portsmouth Sailors' Rest at Kiel. She also promised to endow a cabin in perpetuity at the Portsmouth Sailors' Rest.

Among the Churches.

CHURCH OF ENGLAND.

At a conference on Church Army work, held recently at Lowestoft, several working men bore testimony to its happy results.

The Church Army is holding meetings on the beach at Eastbourne, and hundreds are being attracted by the proclamation of the grand old story of the Cross.

The Hon. J. G. Adderley, son of Lord Norton, who has for twelve months been head of the Oxford House, Bethnal Green, has resigned that office, having decided to take holy orders.

The labours of the Church Army at Dudley have been already greatly blessed. Many meetings are held in the open air, and the indoor meetings are also well attended. There has been evidence of a great spiritual awakening.

One of the subjects on the programme of the Church congress, to be held this year, under the presidency of Bishop Maclagan, at Wolverhampton, is "The Priesthood of the Laity." Amongst others will be Child Life in our Great Cities, Hindrances to Religion in Common Life, and Socialism in its Relation to Christianity. One morning will be devoted to papers on the Epistle to the Hebrews.

PRESBYTERIAN.

The Scots Church, Melbourne, has been crowded since the arrival of Dr. Cameron Lees.

The church at Shandon has more than doubled its membership since Rev. Hugh Miller, M.A., settled there in 1882.

Rev. W. S. Swanson, Moderator of the English Church, is still actively engaged in stirring up the missionary zeal of the Church.

In the Presbyterian Orphanage at Ballina, which for many years has been under the care of Rev. T. Armstrong, there are at present more than sixty orphan or neglected children.

An evangelistic evening service announced to be held in the school at Gobshealloch, on the occasion of the visit of Rev. Duncan Munro, from Manitoba, had to be held on the hillside on account of the large gathering.

Rev. Henry Montgomery has just entered on the sixth year of his pastoral charge of Albert-street Presbyterian Church, Belfast, and during that time nearly five hundred new members joined the church for the first time.

BAPTIST.

Rev. F. B. Meyer, of Leicester, preached twice for Rev. Newman Hall on Sunday last, Dr. H. Grattan Guinness occupying his pulpit in Melbourne Hall.

Special sermons were preached by Rev. Dr. Clifford in the Baptist Church, Waterford, on the occasion of the two hundred and thirty-fifth anniversary of its foundation.

The pastor of Queen's-street Chapel, Erith, has been conducting frequent services, with bright singing, amongst the hop-pickers in Kent, and in other ways manifesting a kindly interest in them.

Rev. George Grenfell who left Liverpool last week on his return to the Congo, to take the place of the late Rev. T. J. Comber, is described in *The Athenæum* as a "prince among missionary explorers."

The church at St. George's Park, Great Yarmouth, is giving itself zealously to evangelistic effort. Much of this is for young men, of whom about eighty are gathered into a Bible-class, and there is also a similar class for young women. The pastor, Rev. G. P. Mackay, is also aided by an efficient staff of local preachers, whose services in the neighbouring villages are highly appreciated.

SOCIETY OF FRIENDS.

Sarah Barcroft, of Grange, county Tyrone, has just been recorded a minister of the Gospel by Grange monthly meeting.

William Edward Turner, of Liverpool, and William Hobson, of Cardiff, were both present, and had considerable service in Belfast meeting, on Sunday, August 21, and on the following Thursday.

SALVATION ARMY.

There are over six hundred soldiers on the roll of the Oldham corps, more than a hundred having joined in the last seven months.

Though the Army has been established so short a time in Denmark, there are already over a hundred soldiers, besides several officers.

During three days' special meetings at Nottingham there were 150 seekers, and one hundred stood up to testify their decision to live henceforward for Christ.

The Toronto *War Cry* has the authority of the Government Instructor for saying that since the advent of the Army amongst the Indians of the Six Nations liquor has almost entirely disappeared from the Grand River Reserve.

The Army officers, having been refused permission to hold meetings in Stuttgart, have applied for a hawker's licence, so that they may sell *War Crys*, and hope by private meetings and conversations to secure a footing in the place.

Eighty-six souls have been brought to Christ during the last six months in Norwich as the result of Army effort. Four members have collected sufficient money to maintain a cadet in training. A slum brigade and drunkards' rescue brigade have been started.

A young engineer, impressed with the necessity for missionary work in British Guiana, has just thrown up his position and gone to the headquarters of the Salvation Army, with the money to pay for a training that will qualify him to go and pilot a contingent of the Army there.

CONGREGATIONAL.

Rev. R. Balgarnie will conduct an eight days' mission in Craven Chapel, Foubert's-place, Regent-street, commencing on October 1.

During Rev. Ll. H. Parsons' twelve years' pastorate of Emanuel Church, Leicester, a debt of £7000 has been liquidated, and the church roll increased from 40 to 250.

Several subscriptions have been already promised to the fund for providing for the widow of Rev. G. M. Murphy, and for carrying on his work at the Lambeth Baths.

Congregationalism is growing in Pennsylvania. It has now ninety-five churches in that State, and has made a net gain of eighty per cent. in church membership since 1880.

Rev. J. Edward Reilly, formerly of Passage West, co. Cork, has commenced his ministry at Straide, co. Antrim. Already the congregations are increasing, and in many respects there are signs of revival.

Several hundred railway employés were present at Redland-park Church, Bristol, on a recent Sunday, when Rev. W. R. Thomas preached a special sermon on behalf of the Great Western Railway Employés' Widows' and Orphans' Fund.

Rev. J. Ossian Davies gave a powerful sermon in defence of the Bible at New-court Chapel, Tollington Park, on Sunday morning last. His deduction from internal evidences was, "It is too un-human to be less than super-human; it is too super-human to be less than divine."

METHODIST.

Rev. John Bond has a list of one hundred local preachers ready to take work within forty miles of the Bank of England.

The annual camp meeting at Middlesborough was largely attended. A public love feast in the evening closed the day's services.

A powerful camp meeting has just been held at Woodlands-street, Bradford, Primitive Methodist Second Circuit. It is considered the most successful open-air service held here for many years.

The Sunday-school at Baptist Mills, Bristol, has now on its books 2336 scholars. The juvenile missionary society raised last year £142, nearly the whole having been contributed in halfpence and pence.

At Darlington, recently, a band of sixty or seventy Methodists processioned, after the usual evening service, down the main road, led by the minister, who gave two or three invitations, and short and pointed addresses were given.

Rev. Gideon Draper, D.D., sailed for New York last Saturday after two and a half years of continuous work for the Master in London, in spite of bodily weakness. His address will be 805, Broadway, New York. He desires prayer for guidance as to future service.

Rev. E. E. Jenkins, M.A., preached on Modern Thought in the Mint Wesleyan Chapel, on the occasion of its reopening. In presence of the great problems of life, he said, the wise are just where they were in Paul's time—not in the field, but at home, criticising, writing, and disputing. On the other hand, every beneficent course now at work springs from the Cross.

For the last four weeks very successful evangelistic services have been conducted in the Methodist Mission tent at Springfield, co. Fermanagh, by Rev. J. S. McDade and others, and have resulted in gathering many precious souls into the fold of Christ. It is believed that about two hundred persons were converted during the mission. A large number also enrolled their names as total abstainers.

Sir William McArthur, of London, has just laid one of the memorial stones of a new lecture hall in connection with the Methodist church, Enniskillen, and in addition to furnishing the building at his own cost, has promised £1000 to the undertaking. Sir William spent a portion of his youth in Enniskillen, and in the course of a most interesting address stated that he owed more than he could express to some of the excellent men who were then living at Enniskillen, and that impressions were made upon him at that time which he had never lost.

"FALLEN ON SLEEP."

Rev. J. B. Vinton, Baptist missionary at Rangoon for twenty-six years.—Mr. Robert Johnson, of Edinburgh, an active elder in the Tron Church.—Rev. John Kinnison, of Medina, Jamaica.—Rev. John Jones, vicar of Llandysilio Gogo.—Rev. George Lawrence, one of the oldest Presbyterian ministers in Canada.—Dr. Nelson, the oldest Presbyterian minister in Queensland.—Mrs. Heaviside, wife of Rev. Canon Heaviside, of Norwich.—Rev. J. Johnston, vicar of Haxey.—Mr. G. Cummings, a prominent and useful member of the church at Blythe.—Rev. A. Bryce Muir, of St. Paul's Presbyterian Church, Higher Tranmere.—Canon Wesley, of St. Patrick's National Cathedral, Dublin.—Rev. Thomas Hayes, vicar of Barnoldwick.—Rev. John Cordeaux, rector of Hooton Roberts, near Rotherham.—Rev. John Henry Hughes-Hallett, rector of Westbere.—Rev. R. Holgate-Brown, vicar of St. Paul's, Stayley, and honorary canon of Chester.—Rev. John Tyrrwhit Drake, rector of Cottisbrook, Northamptonshire.—Rev. Edward Lowry Barnwell, of Melksham, Wiltshire. — Rev. Edward Herbert Smith, rector of Killamarsh.—Mr. William Ferguson, F.L.S., a botanist, of Colombo, and a member of the Baptist denomination.—Rev. James Edwards, of Finchley, sixty years a Baptist minister.—Mr. William Abbott, the oldest member of the Methodist Society at Raunds, Northamptonshire.—Mr. John Jones, one of the oldest members of the Baptist Church in the Welsh Carnarvon Circuit.—Rev. H. S. Faull, for some years minister in the Wesleyan Connexion.—Mrs. Dorothy Parkin, a prominent member of the Methodist Church at Haworth, near Gateshead-on-Tyne.—Dr. Atkins, of Mile-end, an active and earnest member of Globe-road Chapel, and an earnest philanthropist.—Mr. Michael Scoates, for many years connected with the Ramsgate Methodist Society.

CONTINENTAL & FOREIGN NOTES.

SIBERIA.—A Polish converted Jew, M. Scheinmann, exiled for his religion to Siberia, has there begun a work of evangelisation.

CONSTANCE. — M. Strohmayer, formerly burgomaster here, and who took a prominent part in the Congress of "Old Catholics" in 1875, has now joined the Protestant Church.—*Le Signal.*

PERSIA.—The Shah has authorised the American missionaries to establish at Teheran a hospital in which, without regard to nationality or religion, all applicants for relief may be received for treatment. Dr. Torrence, physician to the Mission, has been appointed director of the hospital, and the Shah has named him Grand Officer of the Order of the Lion and the Sun of Persia.—At the meeting of the American Bible Society, in New York, on August 5, it was reported that two colporteurs had been thrown into prison in Persia, and their money and Bibles confiscated.

MASSACRE OF A MISSIONARY PARTY.—According to information from Cooktown, North Queensland, the natives of Motu Motu (New Guinea) have massacred the missionary teacher and five friendly natives who were with him. The district had been in a disturbed state for some time, and even the Government agent, who was residing on the island, did not appear to be safe with the natives. Immediately the news of the massacre of the six missionary people reached Port Moresby, the special commission at that place left in the cutter *Ada* to give assistance to Mr. Edelfelt, the Government agent at Motu Motu, and to inquire into the massacre.

CHRISTIAN UNION.—The English Episcopalians and the French Reformed Church are unitedly erecting a wooden châlet church at Champéry (Valais). It is to hold about two hundred persons, and will serve for the worship of the two denominations in the morning and evening of the Lord's-day. We may hope that this example of Christian unity, economy, and love will be followed in other places; an edifice erected for the worship of God ought never to be vacant. There are buildings in Paris where two and even three sections of the Church of Christ assemble for worship at different hours on the Lord's day.—*Le Signal.*

HOBART TOWN.—Pastor G. Soltau conducted a fortnight's mission here recently. The addresses of the first week's afternoons were on the Tabernacle, the evenings being especially devoted to Christians. The attendance, small at first, grew until in the second week hundreds thronged the Town-hall to hear him. Two meetings for men only, when four hundred were present on each occasion, were times of much heart-searching and plain dealing with sin. The closing meeting was a very crowded one, and the Lord owned his word to the conversion of several. Some of the Government charitable institutions were visited, and at the Asylum for the Infirm and Aged at New Town a very happy half-hour was spent, many weary faces being made bright as they listened to the Gospel story.

RELIGIOUS PERSECUTION IN SPAIN.—Mr. Blamire writes concerning the work that several members of the church at Marin, Pontevedra, have been suffering persecution from their friends at the instigation of the priests. A wife and seven children were cruelly beaten and turned from their home because the mother, a Christian, would not go to confession. In another family a daughter was sent adrift for the same reason. A third, while quietly buying bread, was severely beaten and abused, but her quiet demeanour so touched her persecutors that some of them afterwards invited her to meet them at one of their houses, and to bring her Bible with her and explain how she could bear so patiently their abuse when, before her conversion, her behaviour was so different. This strange meeting lasted several hours, the people themselves reading the Bible, and this woman explaining the Gospel message and testifying to the love of God to guilty sinners like herself. So effectual was her testimony that several of her hearers were melted to tears, and, doubtless, there will be fruit from such sowing of the Word of God.

The past few months, says Mr. Blamire, have been a time of keen opposition on the part of the priests, who have combined to wage war against the truth. The authorities also have lent themselves to the hindrance of the spread of the Gospel in a way that shows that the records of the Acts of the Apostles are repeated even in these days. The testimony of the past few years to the truths of the Gospel has, however, been preparing the way for a great work of God, to be seen, it may be, at no distant date. Already there has been much precious fruit. Both at Marin and in San Tomé many have been brought to Christ, and several more are now asking for Church membership. Meetings have also been begun in a village named Cela, but here, again, fresh opposition was encountered. The man in whose house the meetings were held was fined eight dollars, and those who attended were also fined in smaller amounts, but so many have an intense desire to hear the Gospel that this opposition will, it is believed, only forward the cause of truth.

Mr. Blamire concludes by saying that the Gospel ought to be taken more rapidly to the regions beyond, and that he should hail the coming of God-sent brethren who would help to speed it onward. The opportunities for making known the Gospel are great, and the Church of God should make the most of them.

Mrs. Blamire desires also cordially to acknowledge the kindness received from many friends when recently in this country.

Notes on Daily Readings.

SUNDAY, SEPT. 4.—ISAIAH X.

"The whole of this section (ix. 8—x. 34) is closely connected in itself, and with those that precede and follow. After the completed promise of the coming Immanuel, the destined heir of David's throne, it resumes the warning of ver. 24—30, describes the first stage of it as already fulfilled in the Syrian invasion of Rezin and Pekah, denounces the unrepenting stubbornness both of Ephraim and Judah, and goes on to predict more fully the Assyrian desolation."—*Birks.*

5.—*O Assyrian, the rod of mine anger.*—"There are two views presented of the Assyrian in these chapters. Really, he was a rod or a staff in God's hand wielded by his righteous anger (x. 15). In his own self-deifying thoughts, he smote the nations with a sceptre that was all his own (xx. 24)."—*S.C.* It is well to remember that under the name of "the Assyrian," the first of the Gentile powers that subjugated Israel, is set forth Gentile domination to the end, including its last or Antichristian form—"the beast that goeth into perdition" (Rev. xvii. 11).

12.—*When the Lord has performed his whole work.*—A grand prophecy, which yet awaits its ultimate fulfilment in the last representative of Gentile power (Dan. vii. 11).

20.—*Shall no more stay upon him that smote them.*—Israel's calling in the aid of Assyria is no doubt alluded to (chap. viii. 6), but it has had many fulfilments, none, perhaps, more signal than in the fourth century after Christ, when the Roman empire, which had so long smitten the Church of Christ, became their stay.

21.—*The remnant shall return.*—R.V. is more accurate—"a remnant." The Hebrew words are "Shear-jashub," the name of Isaiah's elder son. From St. Paul's quotation of the next verse (Rom. ix. 27) it is evident that "Shear-jashub" typified the elect remnant of this and the former dispensation, with whom believing Gentiles are now joined (Eph. iii. 6) as a heavenly people; whereas "Maner-shalal-hash-baz" typifies Israel after the flesh, a prey and a spoil to their enemies now, but hereafter to be brought to repentance, and restored to their land.

MONDAY, SEPT. 5.—ISAIAH XI.

1.—*And there shall come forth a rod out of the stem of Jesse.*—"There is a strongly marked contrast between the worldly power hewn down in chap. x. 33 and the root of Jesse, for when a cedar is cut down it sends forth no fresh suckers."—*Kay. And a Branch shall grow out of his roots.*—The Hebrew for "Branch" is "*netzer.*" "In the historical fulfiment even the ring of the words of the prophecy is noticed: the *netzer,* at first so humble and insignificant, was a despised *Nazarene* (Matt. ii. 23)."—*Delitzsch.*

2.—*And the Spirit of the Lord shall rest upon him.*—"There are seven spirits which are enumerated in order, from the highest downward. The Spirit of Jehovah is the heart of all. It corresponds to the shaft of the seven-branched candlestick and the three pairs of branches proceeding from it."—*Ibid.*

4.—*With the breath of his lips will He slay the wicked.*—This is referred to in 2 Thess. ii. 8, in connection with the destruction of Antichrist at Christ's second coming.

6.—*The wolf also shall dwell with the lamb.*—"The words, taken literally, correspond to Gen. i. 30 and to Rom. viii. 21. The creatures will be subject to man, when man is subject to God."—*Birks.*

9.—*The earth shall be full of the knowledge of the Lord.*—A promise not to be fulfilled till Christ's coming, and Antichrist's destruction (4).

10.—*And in that day, &c.*—"The vision returns from a picture of the completed redemption, to mark two main steps in its progress. The first is the reconciling of the world when Israel was cast away; and the second that recovery of them which will be 'life from the dead' (Rom. xii. 15).—*Birks.*

15.—*And the Lord shall utterly destroy the tongue of the Egyptian Sea.*—"Signal acts of Divine power, as in the Exodus, are to attend the restoration (Micah vii. 15—17)."—*Birks.*

TUESDAY, SEPT. 6.—ISAIAH XII.

"The prophecy closes fitly with a song of praise, the utterance of restored Israel, and this links itself with the five-fold burden of the previous vision (v. 25; ix. 12, 17, 21; x. 4) in a most impressive contrast. The hand of God, once stretched out in judgment, is now extended in mercy. His anger once sore and heavy is now turned away."—*Ibid.*

3.—*With joy shall ye draw water out of the wells of salvation.*—"The water was that which they had once rejected—the water of Shiloah (viii. 6)—the teaching and work and spiritual grace of Him who said, 'If any man thirst let him come unto Me and drink.'"—*S.C.*

5.—*This is known in all the earth.*—R.V. renders this "Let this be known in all the earth," which accords with Israel's function, after their reception into Divine favour, to make known to all the earth the name of their God.

6.—*Great is the Holy One in the midst of Thee.*—"It is the knowledge of the Holy One of Israel, made known through the proclamation, that brings salvation to all the nations."—*Delitzsch.* "Blessed themselves, the house of Israel shall be a blessing to others. All nations are loudly invited to share in Zion's gladness, and in the joy of their long-delayed and full redemption."—*Birks.*

WEDNESDAY, SEPT. 7.—ISAIAH XIII.

"The first series of Isaiah's prophecies (i.—xii.) is followed by a second, composed of burdens on the Gentile nations (xiii.—xxiii.), and summed up in a common sequel of judgment and blessing (xxiv.—xxvii.)."—*Birks.*

1.—*The burden of Babylon.*—"The original meaning of 'burden' is seen in 2 Kings ix. 25, where it is used of the Divine sentence upon Ahab, 'The Lord lifted up upon him this burden.' The sentence issued against an individual or a community hung as a heavy weight, which at last dragged them down."—*Kay.*

The sight granted to Isaiah was prophetic vision, for when he wrote Babylon was not yet the great empire it afterwards became. As there was a literal Babylon, and afterwards a mystical Babylon (Rev. xvii.), so this prophecy includes both. For in a sense, which the Jews themselves admit, the Babylonish captivity is not yet over. Hence ver. 10—13 plainly depict the end which is still future.

3.—*I have commanded my sanctified ones.*—Most commentators take this expression to denote the Medo-Persian armies which took Babylon; but, allowing that this may be the primary or literal fulfilment, the ultimate fulfilment seems that spoken of in Rev. xix. 14.

5.—*To destroy the whole land.*—The word "land," both here and in ver. 9, is the ordinary word for "earth," and the parallel expression in ver. 11 ("world") points to its being better to render it by "earth."

10.—*The stars of heaven, &c.*—It is much better to take this literally (as so often referred to in the New Testament—Matt. xxiv. 29; Rev. vi. 13) than to regard it as a mere figurative description of the destruction of Babylon.

17.—*I will stir up the Medes against them.*—A rapid transition from the final to the primary fulfilment, from the mystical to the literal.

20.—*It shall never be inhabited.*—The objection raised that "Hillah is on the site of Babylon" is scarcely justifiable. The boundaries of the city are still undiscovered. "No vestige of its mighty walls has yet been found."—*Rawlinson.* "The wild Arab, for long ages, has shrunk with superstitious terror from the ruins of ancient Babylon."—*Birks.*

THURSDAY, SEPT. 8.—ISAIAH XIV.

1.—*For the Lord will have mercy on Jacob.*—A primary and literal fulfilment took place when Babylon was taken by Cyrus, who restored the Jews to their own land; but a still further fulfilment is to be expected when the mystical Babylon shall fall.

4.—*Thou shalt take up this song against the king of Babylon.*—"Who is the king to whom the song refers? His conquests, pride, and boasting suit with Sennacherib or Nebuchadnezzar; but his sudden fall at the time when the city is taken and the exiles return, answers to Belshazzar alone. Hence a variety of interpretations. But the true reference is to the dynasty viewed as one collective person, just as in Dan. vii. 17—24, viii. 20—23."—*Birks.* But it is also probable that Satan, the real monarch of the mystical Babylon (see Rev. xii. 3, xiii. 2), is the one in whom the prophecy receives its ultimate fulfilment. See Rev. xx. 3.

12.—*How art thou fallen from heaven, O Lucifer.*—"The Hebrew word for Lucifer is here 'the Morning Star.' Lucifer (the Latin for the Morning Star), as a name given to the devil, was derived from this passage, which the fathers interpreted as relating to the apostasy and punishment of the angelic leaders."—*Delitzsch.*

16.—*Is this the man?*—The word here used for "man" is often rendered "one," and therefore does not here necessarily prove that any particular man is meant.

22.—*Will cut off from Babylon the name, and remnant, and son, and nephew.*—The word "nephew" is better rendered "son's son" (R.V.). "After the storming of Babylon by the Medes, the new Babylonian kingdom and royal house, which had been established by Nabopolassar, vanished entirely from history."—*Delitzsch.*

29.—*Rejoice not thou, whole Palestina.*—Better in R.V., "O Philistia, all of thee," R.V. "The word in Scripture always means the land of the Philistines, not Palestine in the wider sense. The broken rod referred to is the king of Assyria Tiglath-Pileser, whose son Shalmaneser is the 'basilisk' under whom Samaria fell; Sennacherib is the 'fiery flying serpent.'"—*Birks.*

FRIDAY, SEPT. 9.—ISAIAH XV.

1.—*The burden of Moab.*—This and the next chapter contain a prophetic announcement of the approaching judgment upon Moab. "Shalmaneser, before his long and tedious siege of Samaria, spoiled all the open country, both east and west of Jordan, when Moab suffered an almost entire devastation."—*Birks.* If it be asked what interest had Israel in Moab that their destruction should be thus a subject of prophecy? the answer is that Solomon (1 Kings xi. 7) had built "an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem." Jehovah's answer to this insult is the description of the approaching doom of a nation whom their false God could not save. But this is done with the utmost sympathy for the sufferers. "There is no other prophecy in the book of Isaiah in which the heart of the prophet is so painfully affected by what his mind sees, and his mouth is obliged to prophesy. All that he predicts evokes his deepest sympathy."—*Delitzsch.*

5.—*His fugitives shall flee unto Zoar, an heifer of three years old.*—Jer. xlviii. 34 (a parallel passage) shows that "it is the lowing cry of a young heifer to which the prophet compares the lamentation of the fugitives."—*Birks.*

SATURDAY, SEPT. 10.—ISAIAH XVI.

1.—*Send ye the lamb, &c.*—"This passage (to the end of ver. 5) has been very diversely explained. Many moderns take it for a consultation of the Moabites to renew their tribute to Judah (2 Kings iii. 4), followed in ver. 6 by the reasons of the men of Judah for rejecting their prayer. But this wholly distorts it, and destroys its real force. It is a voice of the Spirit of God to Moab, through the prophet, exhorting them in their distress to take shelter within God's covenant, by renewing their allegiance to the house of David, and lending shelter to the Israelites who might suffer from this Assyrian foe. They would then share with Judah in the deliverance near at hand. 'The lamb' is a collective term for the lambs of sacrifice, of which Moab supplied an ample tribute under David and Solomon. The ruler is Hezekiah, whose accession was close at hand."—*Birks.*

4.—*Let mine outcasts dwell with thee, Moab.*—They had formerly done so in the days of the Judges (Ruth i. 2), and one of the daughters of Moab had thus been taken into the Royal line of David's house, and had become one of the progenitors of the Messiah (Matt. i. 5).

12.—*He shall come to his sanctuary to pray; but he shall not prevail.*—"He will not submit to the merciful and faithful King; he cannot extort assistance from his idol gods."—*Kay.*

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TEMPERANCE NOTES.

HOME.

There was not a single arrest for drunkenness in the Shetland Isles last year.

Mr. Frederick Sherlock is retiring from the editorship of *The Church of England Temperance Chronicle.*

A plebiscite on the liquor traffic is to be taken at Burnley. The points will be the veto, reduction, and restriction of licenses.

Mr. Ryan, secretary Cabmen and 'Busmen's Association, W.E., reports the meetings have been well attended and many pledges taken.

Rev. Robert Hill, M.A., Free St. Luke's, Glasgow, was the chief speaker at a recent Sabbath evening open-air temperance meeting on Glasgow Green.

A highly successful week's mission has just been concluded at Barking, Essex. A camp meeting held on the Sunday was attended by over 2000 persons.

The Methodist New Connexion Band of Hope Union reports an increase on the year of 11 bands and 1299 members; totals, 256 bands, 32,837 members.

It is said that the new Bishop of Sodor and Man, Dr. Bardsley, will be the first bishop of the Church of England who has been a total abstainer all his life.

The Central Review urges that the National Temperance League should more directly than hitherto aim at influencing the working classes in favour of temperance.

The Medical Press and Circular gives results of more than one thousand observations on the influence of tobacco on those engaged in its manufacture, and finds it exceedingly hurtful.

In the five exempted cities and towns in Ireland, the total Sunday arrests for drunkenness for the past official year were 2·115; those for the whole of the rest of Ireland were only 2·716!

A deputation, representative of the churches generally, waited recently on the Birmingham magistrates to urge the enforcement of the licensing laws, and the restriction of the traffic.

A "Lecture Bureau," intended to be a medium of communication between temperance and other societies and lecturers, entertainers, &c., has been opened in London by Mr. William Tarver.

Mrs. A. Allan, Glasgow, recently entertained the Glasgow City missionaries, with Rev. J. Renfrew, their superintendent, to a trip to Arran and back, on board the temperance steamer, *The Ivanhoe.*

In the House of Lords the Duke of Argyll heartily supported Dr. Cameron's Earlier Closing Bill (Scotland). Lord Lothian was in favour of excluding towns of over 50,000 inhabitants from the ten o'clock closing rule.

A temperance demonstration, in which all the churches assisted, was held lately at Rawton, Durham, and was very largely attended. Tea was served in the Drill Hall, lent for the occasion by the Marquis of Londonderry.

There are twenty-seven workhouses in the kingdom where intoxicants are not allowed. Notwithstanding that the experience of these shows that stimulants are unnecessary, enough money to maintain 2000 more paupers is yearly squandered in strong drink.

The Baptist says that one of the "unbiassed" minds of the denomination, remonstrating with that paper for showing interest in the temperance cause, says that amongst other modest statements, are the following:—"Total abstinence is as much of the devil as is infant sprinkling;" that "there is as much sin in giving up drink as in taking too much;" and, finally, "that temperance has done more real harm than all the drunkenness outside the church!"

FOREIGN.

A considerable trade in intoxicants is carried on by Germans with the Samoan Islands.

A temperance society, consisting of Chinese Christians, has been formed at Foochow. Brass buttons were adopted as a badge instead of the blue ribbon.

Mr. T. C. Rayner, barrister-at-law, has just concluded in *The Alliance News* a valuable series of articles on "The law relating to the granting of licences."

At the recent meeting of the Wesleyan Methodist Conference, Newfoundland, an encouraging report was presented of the temperance work of the year.

The new Belgian liquor law provides for stated inquiry into the character and business conduct of publicans, and makes it illegal to give credit for drink.

The Auckland Leader says that city celebrated the Queen's Jubilee with great enthusiasm, without the aid of alcohol, and so as to advance the cause of temperance.

In the late session of the Newfoundland House of Assembly a motion for an appeal to the people on the question of Prohibition was lost by the casting vote of the speaker.

The Pioneer Press, St. Paul, Minnesota, complains that drunken men are to be met with on the streets in such numbers as to be a nuisance. St. Paul has a "high license" law, fee 1000 dollars!

It is stated that since the departure of Rev. J. G. Gregson the basis of temperance societies in the Indian Army has very unwisely been changed from simple total abstinence to that known as "dual."

The Catholic Total Abstinence Union of the Archdiocese of Chicago reports an increase of 400 members during the past six months. The retiring president condemned Sunday picnics—a hopeful sign.

The Earl of Onslow stated in the House of Lords, recently, that the United States Government "did not see its way to enter into an international agreement" on the drink-traffic with certain native peoples.

From *The Times* we learn that at the Port of Havre drink is used as a prime agent for leading the sailors into the lowest debauchery. Mrs. Bernal, wife of the British Consul, has established a Sailors' Home there, and with good results.

Notices.

M. E. C.—Please send name and address.

COMMUNICATIONS RECEIVED WITH THANKS. — G.A.C. H.B.P. J.H. R.S. J.E.H. J.L. T.F. J.E.R. E.B. J.S. H.K. R.A.B. A.E.B.L. G.J.E. F.P. W.S. J.F. M.P. C.A.B. J.E.L. M.E.C. J.H S.M.H. P.J. J.C.A. N.R.H. W.D. J.S.A. J.E.M. R.D.F. J.W. M.C.W. A.E.W. C.B.S. W.G.L. T.O.L. A.J.B. M.B.G. W.C.B. W.A. A.V.W. E.W. J.F. G.K. J.C. T.J. M.H.S. H.V. E.B. J.A. A.M. J.M.R. R.S.H.S. J.A.M. W.H. E.G. K.H.Z. J.E. M.A.B. J.B. B.H.G. R.C. A.W.C. W.P.B. J.H.L.C. M.F. T.E. R.W. A.M. J.P.H. E.K.N. S.R.B. C.A.S. J.H. E.H.S. G.W.S. H.Z. W.H.C. J.D. E.C. H.H. A.S.C.A. C.F. J.M. L.B.G. C.M. E.B. C.C.F. M.J.M. W.D.

APPLICANTS FOR TRACTS. — H. Morley, 13, Church-street, Old Town, Eastbourne, Sussex; E. Peters, High-street, Stevenage, Herts; Miss L. Smith, 2, Trafalgar-Cottages, Weston, near Bath; E. Martin, 4, Upper Thames-street, London, E.C.; A. Coker, 12, Hall-street, St. Paul's-road, Burdett-road; M. Mayse, 65, Bradford-street, Attercliff Common; E. Roper, 11, Rosaline-road, Dawes-road, Fulham, S.W; W. Grundy, 19, Bollo Bridge-road, South Acton, Middlesex; J. W. Hogg, 24, Wellington-street, Garston; Miss A. Day, 159, Cassland-road, South Hackney, E.; C. Skinner, 13, Water-lane, Homerton, E.; H. Akhurst, 4, Elm-villas, Eltham, Kent.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Meeting of members at Mr. Cawston's, Bromley Hill, September 3. Parties leave Cannon-street 2.53, and 3.13 p.m. Gospel services at Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m. Mission work at Whitechapel, Limehouse, Bermondsey, Canning Town, &c.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, September 4, 3 p.m., Rev. J. Banfield; 7 p.m., Mr. Finlay Gibson. Meetings for prayer, Sundays, 7.45 a.m.; Mondays, 8.30 p.m.; Wednesdays, 8.30 p.m.; Fridays, midday, and Saturdays, 7.30 p.m.

COMING CONFERENCES.—Y.M.C.A. DUNDEE, September 6—9. PERTH, September 13—15. WAKEFIELD, September 20—22. DUNDEE (Kinnaird Hall), September 20—22. EVANGELICAL ALLIANCE, Aberdeen, September 20—22. SALISBURY, September 27—30. CLIFTON, BRISTOL (Victoria Rooms), October 4—6. LEAMINGTON, October 18—20.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E. — Monthly workers' meeting, Friday, September 2; tea at 6, meeting at 7. Address by Mr. Henry Varley: "The Irrationality of Unbelief." A party of ladies leaving for China will be present.

"CHRISTIAN LIFE-BOAT CREW."—Monthly workers' meeting, Tuesday, September 6, 7 p.m., Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway. Dr. McKilliam will give a short address.

BIBLE READINGS for German governesses and others, Thursdays, 8 p.m. French Bible-readings for governesses, Saturdays, 3.30, except last of the month. French Bible-classes for maids and others, Sundays, 3.30, Y.W.C.A., Morley Halls, 316, Regent-street, W.

ZENANA MEDICAL COLLEGE.—The usual Saturday Bible-reading and Prayer-meeting is suspended during the vacation. It will be resumed on September 24.

MR. NED WRIGHT will preach on Sundays during September at Earlham Hall (formerly Maberly Chapel), Balls Pond-road, at 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Sept. 4, 3.30 and 7, Mr. W. R. Lane.

GREAT ASSEMBLY HALL, Mile-end-road, E.—Sunday, September 4, 11 a.m., and 6 30 p.m., Mr. R. T. Booth.

EDINBURGH CASTLE, Limehouse, E.—Sunday, Sept. 4, 11 a.m. and 7 p.m., Mr. Henry Varley; 3 p.m., Rev. Henry Bright.

CHRISTIAN EVIDENCE SOCIETY.—The lecturing operations in the open spaces of the Metropolis have been continued vigorously during the summer. Their September list is before us, giving titles of lectures and names of lecturers at the following stations:—Battersea Park, Bethnal Green-road, Camberwell Green, Clapham Common, Clerkenwell Green, Columbia-road, Hackney-road, Hyde Park, Kensal Green, Kingsland Green, Midland Arches (St. Pancras), Mildmay Grove, Mile-end Waste, Old Pimlico Pier, Peckham Rye, Plaistow Green, South Tottenham, Victoria Park, and Whitechapel. The subjects indicate affirmation and defence of the truth; there appears to be very little direct attack on infidelity; and this appears to us to be the best policy and most likely to achieve gratifying results. Tract distribution accompanies every lecture.

Subscriptions Received by Messrs. Morgan & Scott to Monday, August 29, 1887.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Dr. Barnardo's Homes—M.J.F. £1; Natal, £5; F.N.Z. £25; Devonian, 10s. 6d.; M. 5s. ..	31	15	6
Msn. Deep Sea Fishermen—M.J.F. £1; M. 4s...	1	4	0
Mr. Eoll's Work, Port Said—M.J.F.	1	0	0
Society for Prevention of Cruelty to Children—M.D.A.	0	10	0
Home of Industry—Haggai ii.8, £5; Natal, £2 10s.	7	10	0
Mrs. Butler's Work—M.M.	0	2	6
Salvation Army—M.M. 2s. 6d.; M. 4s.; (*France*) Natal, £3	3	6	6
Working-men's Mission, New-cut—M.M.	0	2	6
Mr. E. Wright's Work—M.M...	0	2	6
Church Army—V.T.	0	5	0
Suppression of Opium Traffic with China (Travelling Agent)—F.W.M. £2; Misses G.S. and R.M. 10s...	2	10	0
Day in the Country Fund—L.H.E. 5s.; Scott, 1s.; J.S.W. £1; Miss B. 5s.; J.J.B. 10s.; W. 2s. 6d.; E.A.A. 5s.; S.E.M. £1; M.F.B. 5s.; M. 2s...	3	15	6
Mr. Fegan's Boys' Home—Miss G. £1; E.M.G. 10s.; Natal, £2; Mrs. G.P. 10s.; E.S.D. 5s...	4	5	0
China Inland Mission—H.H.E. £1; Natal, £5; J.P.P.B. £50; Foy, 2s.; M. 5s.; Little Canadians, £1 0s. 7d.	57	7	7
Ragged-school Union—G.M.	0	5	0
Mildmay Mission to Jews—Thank-offering ..	1	0	0
Spezia Mission (Mr. Clarke)—Mrs. C.R. £5; C.C.F.A. 10s.	5	10	0
Irish Evangelisation Society—Natal	3	0	0
Gray's-yard Ragged School—Natal	2	0	0
George-yard Ragged School—Natal	2	10	0
Marylebone Medical Mission—Mrs. G.P.	0	10	0
Open-air Mission—Mrs. G.P.	0	10	0
St. Giles' Christian Mission—Birthday Offering	0	8	0
Fresh Air Mission—Faithies	0	2	6
Bridge of Hope, Ratcliff—G.L.M...	0	10	0
Children's Week by the Sea (Mr. Allen)—W. ..	0	2	6
British Syrian Schools—F.N.Z. £25; M. 5s. ..	25	5	0
Mrs. Hilton's Creche, &c.—F.N.Z.	25	0	0
E. L. Training Institute (Rev. H. G. Guinness)—F.N.Z.	25	0	0
Hyde-park Mission-hall (Mr. C. Cook)—C.C.F.A.	0	10	0
Miss Weston's Work—Isle of Wight, £10; M. 5s.	10	5	0
Scandinavian Sailors' Home—Isle of Wight ..	10	0	0
Miss Daniell's Work, Aldershot—Isle of Wight, £10; M. 5s.	10	5	0
Woolwich Soldiers' Home—Isle of Wight	5	0	0
Pastor Rodriguez's Figueras Mission—Isle of Wight	10	0	0
Miss Sharman's Orphans' Home—Isle of Wight	10	0	0
McAll Mission—Isle of Wight	10	0	0
Miss Anstey's Colar Mission—M.	0	5	0
Miss Leigh's Work, Paris—M.	0	5	0
Mr. Fenn's Work, Spain—M.	0	5	0
Mr. Rabinowitz's Work—M. 5s.; J.A.R. £2 1s. 1d.	2	6	1
Mr. Wall's Work, Rome—M.	0	4	0
Children's Home (Dr. Stephenson)—A.N.	0	2	0
Gee-street Mission—M.G.G.	0	5	0
Mrs. Collie's Work, Jamaica, for Child—A reader	6	0	0
Converted Priests (M. Revillaud)—T.N.J.	1	0	0
Runcorn Gospel Msn—A Friend, 1s.; E.J. 2s. 6d.	0	3	6
Bethel Santhal Mission—M.H.G.	1	0	0
Scripture Readers' Society for Ireland—M. ..	0	5	0
	£233	10	2

[ADVERTISEMENTS.]

Hop-pickers' Mission.—T.O., Yes.
Evangelistic Mission—Anon., Northampton, 5s

THE SLAVE TRADE.—On the West Coast of Africa, we learn, the work of suppression is being carried on with vigour and success, but on the East Coast, notwithstanding the vigilance of the British cruisers, the cruel trade is still very brisk. From Egypt comes the gratifying news that under the vigorous management of the Slavery Department the nefarious system is dying out, and in Brazil whose present emperor is fully alive to the evils of the trade, there is good reason to hope that ere long it will exist only as a memory. But there is still a great work to be done. A letter received by the Secretary of the Anti-Slavery Society points to Abyssinia as the great hunting-ground of the dealers in human flesh and blood. Few Parliamentary grants will be better spent than the paltry £2400 voted during the small hours of one morning last week for the suppression of this revolting traffic.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness from H. W., 5s.; Ross-shire, a Box of Flowers.

The Infant Day Nursery. Free Ragged Day Schools. Children's Services. Toy Classes. Band of Hope. Children's Scripture Union. Sunday morning, afternoon, and evening Schools. Classes and Meetings for Elder Girls and Young Women. Mutual Industrial Classes for Lads. Men's Bible Classes. Mothers' Meetings. Women's Bible Classes. Temperance Meetings. Mission to Inebriate Women. Evangelistic Services and other agencies in operation. An interesting "Record" of Work done during 1886, will be sent to friends, who would like one, free of charge.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

GEORGE YARD RAGGED SCHOOLS,

"Day in the Country."

Received with many thanks from J. K., 7s.; C. F., 7s. 6d.

About 800 Children have been taken out for a Day in the Country to the following places, Petersham Park, Clivedon, Highgate, and Theydon Bois. About 600 Adults have been taken to Neasdon, Theydon Bois, and Buckhurst Hill. They were supplied with necessary food. 150 Little Children will be taken in a day or two.—GEORGE HOLLAND, George Yard, Whitechapel, London, E.

EVANGELICAL ALLIANCE.

ABERDEEN CONFERENCE.

SEPTEMBER 20—22.

The following, among others, have consented to take part in the proceedings: The Earl of Aberdeen, Lord Polwarth (the President), the Lord Provost of Aberdeen, Sir W. McArthur, General Sir Robt. Phayre, Wm Ferguson, Esq., J. A. Campbell, Esq., M.P., the Revs. Professor Charteris, Principal Cairns, H. C. G. Moule, Dr. Murray Mitchell, Dr. Herdman, Dr. Clemance, Principal Brown, J. S. Russell, Dr. Sinclair Paterson, W. L. Watkinson, W. S. Swanson, W. Wyatt Gill, J. Mitford Mitchell, D. Beatt, and Dr. S. C. Morgan, and Donald Matheson, Esq.

Programme, containing full particulars as to the addresses which will be given, on important subjects, will be forwarded on application to the SECRETARIES of the ALLIANCE, 7, Adam-street, Strand.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

HOME FOR BLIND CHILDREN, College-avenue, Hackney, E.—The present house having become too small, it is proposed to purchase a Freehold, which will be placed in the hands of Trustees. Contributions will be gratefully received by Miss S. RYE, or Messrs. MORGAN & SCOTT.

PERTH CHRISTIAN CONFERENCE.—The Annual Conference will (D.V.) be held in the City Hall, Perth, on Tuesday, Wednesday, and Thursday, September 13, 14, and 15. Forenoon Meeting at 11. Afternoon 2, and Evening at 7 o'clock. Information regarding lodging, &c., will be furnished by Mr. CHRISTIE, Bookseller, St. John-street.

NOON-DAY PRAYER-MEETING, Brighton, is held in the Assembly-room, ground-floor of the Y.M.C.A., 55, Old Steine.

URGENT APPEAL.—CLOTHING.—Help earnestly solicited for the many necessitous and invalid gentlewomen and children known to Miss FAITHFULL, The Institute, 136, Regent-street. The need is great. See Report.

THE LONDON SAMARITAN SOCIETY for Convalescent Homes at Sandgate and Bournemouth. Mr. C. A. R., £1 1s.; Miss R. F., 5s.; Anon., 2s.; Collected by Mrs. E. O., 13s.

THE BETHSHAN, Leeds.—Meetings for Holiness and Divine Healing, Sundays and Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christians wishing for teaching on Divine Healing, can be received into the house.—Miss GIBBS, 10, St. John's-terrace, Bible Vue-road, Leeds.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

BRITISH and FOREIGN SAILORS' SOCIETY.

LEGACIES RECEIVED for the VICTORIA and ALBERT MEMORIAL FUND, to assist our aged Missionaries (themselves chiefly sailors). Already upwards of £4,000 (equivalent) given and promised.

Patron—H.R.H. PRINCE ALBERT VICTOR.

Lord Brassey (President) "pleads with increased confidence."

Lord Bishop of London (Vice-President), presiding at the Mansion House Meeting, "wished the Society's operations better success, and hoped the fund of **£10,000** would be completed this Jubilee Year."

Contributions may be sent to the Treasurer, Thomson Hankey, Esq., Bank of England; or to the Secretary, Edward W. Matthews, Sailors' Institute, London, E.

MRS. BOTTING'S ORPHANAGE for Motherless Children, taken at any age, kept until 16 years. Maintained, clothed, educated, and trained for service. Contributions would be thankfully received.—23, Ridley-road, Dalston, London.

Educational.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School at Southsea for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. Terms 40 guineas to fill a vacancy.—INSPECTOR-GENERAL GORDON, R.N., View Bank, Brechin, Forfarshire, N.B.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

SUPERIOR EDUCATION for young Ladies.—Principal, Mrs. WATKINS, F.S.Sc., Dyreham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for their daughters. The School is situated in a fine healthy neighbourhood."—Josiah Spiers, Children's Special Service Mission.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—Accommodation for a limited number of Boarders and Day Pupils. Pupils prepared for Cambridge Local Examinations. For terms and all particulars, apply to

Miss SEIFFERTH, Principal.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

GIRLS' HIGH SCHOOL, LEYTON.—Modern education with Christian training. Public examinations passed with success. Prize for singing. References: Rev. James Lunt, M.A., Rev. E. W. Bullinger, D.D.—Principal, Miss H. R. FORD.

BRIGHTON.—High-class School for Girls. Healthy situation. Home comforts. Every educational advantage. Terms moderate. Good references to clergymen and parents of pupils.—The Misses NORTON, Farndon House, Stanford-road, Brighton.

ILFRACOMBE, 2, Oxford-park.—Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

SOUND EDUCATION FOR GIRLS.—Ascham School, Oxford.—University masters. Special advantages for science, languages, music, and art. Arrangement for Anglo-Indian children. Terms moderate. Vacancy for governess-student. Reference kindly permitted to Rev. Canon Christopher, Oxford.—Address, PRINCIPAL.

HOME TUITION. — A Christian Lady wishes to meet with a little Girl as Companion to hers. Terms moderate.—Address in the first instance, M., 31, Richmond-road, Dalston.

SUPERIOR PRIVATE SCHOOL (Girls'). Home life. Resident governess. Masters attend. Good bracing air, high ground. Small number only received. References to parents.—Misses MAW, Lime Bank, Upper Oldfield-park, Bath.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The next term will begin (D.V.) on Friday, September 16.

EDUCATION GRATUITOUS, superior, offered to a Gentleman's Daughter in a select school. Small amount required towards board, &c. References exchanged. Strictly confidential. MARION, May's Advertising Offices, 159, Piccadilly.

SELECT GIRLS' SCHOOL,

Cambridge House, 113, Green-lanes, London, N.

Christian training. Motherly care. Home comforts Healthful situation. Preparation for Public Examinations, at which *all* the Pupils entered last Christmas passed. Reference to Rev. Gordon Calthrop, 3, Highbury-grange, N.; Doctor Pittock, Margate; and to other parents of present pupils.—Further particulars on application to the Principal,

Mrs. BRODIE.

FRAULEIN EIBACH, Villa Schönblick, Wiesbaden, Germany, receives a limited number of pupils. Professors attend, and there is a resident French governess. Great advantages for languages, music, singing, and painting. References and prospectus on application.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

LOWESTOFT. — CLAREMONT HOUSE.—The Misses BIGNOLD receive a limited number of gentlemen's daughters as Resident Pupils. Careful Christian training, with thorough education and home comforts. References kindly permitted to the Bishop of Exeter; the Rev. J. B. Pelham, Norwich; J. C. Worthington, Esq., Lowestoft; E. Courthorpe Todd, Esq., Macready House, Covent-garden; and other friends and parents of pupils.

LADIES' COLLEGE, Goudhurst, Kent, near Tunbridge Wells.—A happy home and School for Girls, 420 feet above sea-level. College and Cambridge examinations. Terms, twenty-seven guineas per annum.—Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

VEVEY, SWITZERLAND.—A few vacancies in an old-established, superior Ladies' Boarding School. Principal in London till 1st September. — Address by letter, Miss BABINGTON PEILE, 8, Ormiston-road, Uxbridge-road, W.

SCHOOL FOR GIRLS, Warminster, Wilts.—Healthy neighbourhood, house detached, tennis lawn, &c. Masters from Clifton, Bath, Salisbury. The usual Public exams. Resident French governess. A few vacancies.—For prospectus, &c., address the Misses CRUSE, Cambridge House.

SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

EASTBOURNE. — Ladies' College (for the daughters of Gentlemen). Established 1871. A few Boarders received. The College is examined by the University of Cambridge. Referees, Rev. W. Bathurst, vicar of Holy Trinity Church, parents of pupils and others.—For prospectus, &c., apply to the PRINCIPALS, the Misses Deacon, Grassington-road, Eastbourne.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.—Pupils successful at Cambridge, St. Andrews, and Royal Academy Local Examinations, and London Matriculation. Boarders received in the house of the Head Mistress at moderate terms.—Full particulars on application to

Miss MARY E. PAGE.

BOURNEMOUTH.—MOIRA COLLEGE for Ladies.—Principals: Miss CONNAH and Miss INGHAM. Children requiring care receive especial attention. References to well-known gentlemen, and to the parents of past and present pupils. Prospectuses on application.

THE PRINCIPAL of well-established Ladies' School, in the country, has vacancies for Boarders. A good education and home comforts offered, on moderate terms. An hour from London.

M. E., 95, Talfourd-road, Peckham-road, S.E.

MRS. ROBERT BILKE receives young Ladies to board and educate. Christian home life. Thorough teaching. Moderate terms. Indian children received. Term commences September 5. Greenhill Park College, Greenhill-road, Harlesden.

COOMBE LODGE SOUTH, Hamilton-road, Reading. — Miss PUGH receives into her parents' home a few Girls for instruction. Domestic arrangements those of a comfortable home. Situation healthy. Large play garden.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-super-Mare.—Mrs. CHARLES NASH receives a limited number of Pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Evangelical ministry. Resident English and foreign governesses and the best visiting professors in regular attendance. References kindly permitted to the Right Rev. the Lord Bishop of Exeter; the Rev. W. Hunt, M.A., Vicar of Holy Trinity, Weston-super-Mare, &c. Also to many parents of pupils at home and abroad. —Prospectus on application.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations.

GENTLEMAN'S DAUGHTER will be received in a School near London, as Companion-Pupil to little girls from India, aged 8 and 10, on very moderate terms. Entire charge if desired. Christian training.—Madame S., Rue Victor Hugo 16, Boulogne-sur-Mer.

CHRISTIAN HOME, with good education offered to two little Girls in seaside village. Terms moderate. Also young Lady to assist and pay £20 per annum.—A. B., Mr. Clarke, School Stationer, 108, High-street, Southampton.

STUDY.—Exquisite mountain and river scenery in South Wales. Very healthy.—An Undergraduate of Oxford, Classical scholarship, will be glad to take one or two pupils for the month of September.—Rev. A. GRIFFITHS, Maesgwartha, near Abergavenny.

ALTRINCHAM, CHESHIRE.—Mentmore House.—Home School for a limited number of Girls. Healthy neighbourhood. Visiting professors. Inclusive terms. Prospectus and testimonials from parents of former pupils on application to PRINCIPAL.

THE OLD HALL SCHOOL.

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells. — Principal, Rev. J. J. KENDON.—Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the pupils were passed in the public examinations at the College of Preceptors, and the Local Examination of the University of Cambridge. Terms, twenty-seven guineas per annum.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea.—Boys prepared for commerce, public schools, or the universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys, requiring a mild climate, receive every kindness and constant care. The autumn term will commence on September 17.—For prospectus apply to Mrs. DUFF, the Lady Principal.

HARRINGAY SCHOOL, Green-lanes, N.—Sound Christian education, for professional or commercial pursuits. Careful supervision, plentiful dietary, healthy locality, easy of access. Terms moderate from entry. Principal, J. S. COOMBES.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

HOME AND EDUCATION for the Sons of Gentlemen under twelve years of age, 74, Broadhurst-gardens, South Hampstead. Principals, the Misses DOUGLAS MCMILLAN, assisted by three certificated lady teachers. Pupils prepared for the public schools. The children of Anglo-Indians received for education and entire management during absence of parents. Referees: The Venerable Archdeacon Philpot, Surbiton; the Recorder of London; and James Ewen Mathieson, Esq. Mildmay.

CHIPPENHAM. — An excellent School for Boys. Healthy and beautiful country. First-class gymnasium. Tennis ground. A bathing place near. Greatest attention paid to character and Bible teaching. Terms very moderate.

H. B. BARDWELL, Orwell House.

THANET LODGE SCHOOL.—Principal, Mrs. HENRY W. BUTCHER, widow of the late Rev. H. W. Butcher of Margate. Conducted on the public school principle. Vacancies for Boarders. Four only received. Term commences September 12.—24, Finsbury-park-road, London.

A MORNING GOVERNESS wanted. Good English and music.—Apply by letter only, E., 24, Fitzroy-street, W.C.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

CLIFTON, BRISTOL.—A few Resident Pupils desired. Locality celebrated for healthfulness and beauty. Instruction, training, companionship, personal, not delegated to others. Evangelical (Open Brethren).
Mr. HOWELL, Aberdeen-road.

NEW COLLEGE, Cliftonville, Margate.—Principal: Rev. G. H. JONES, F.A.S. High-class education, with individual attention. Prep. for exams., and commerce. Christian training. Splendid premises, loftily situated, close to sea. Moderate fees.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commences on Friday, Sept. 9.

The COLLEGE, HERNE BAY.

Established 1866. A Christian home and a good School. Remarkable health. Notable success in public exams. Reasonable and strictly inclusive fees. Inquiry and inspection invited.—Prospectus, views, references from J. B. TURNER, Principal.

HURSTPIERPOINT (near Brighton), Sussex Preparatory School. Home comforts. Christian training. Visiting masters. Special attention to delicate, backward boys. Preparation for public schools. Pupils passed with distinction. Twenty guineas. Indian children received.
LADY PRINCIPAL, Hamilton Lodge.

EDUCATION IN HIGHGATE.—The Rev. G. D. BARTLET, M.A., receives ten Pupils (from 10 years) to board and educate for Commercial or Professional life, or for Public Schools. Individual attention, thorough grounding, careful Christian training, with the comforts of a superior home are afforded. Fees from 70 guineas per term. Highgate is strongly recommended by the medical profession.

LITTLE BOYS, Brighton.—Inkerman House, Lansdowne-road. The Misses ASHBY prepare young gentlemen for senior schools. The pupils are governed by kindness, and cheerfulness is encouraged. Careful instruction. Constant supervision. Home comforts. The situation is very healthy, near the sea.

KEMPLEY HOUSE, Bristol.—Mrs. PRESCOTT, Principal. — Prospectus sent. The education of Her Majesty the Queen was conducted on the principles of moral education; and Her Majesty has been pleased to accept a copy of Moral Education by Rev. P. Prescott, and Sir Henry Ponsonby has received the Queen's commands to thank him for the book.

RESIDENT GOVERNESS.—A young Lady, late Student of Queen's College, London, desires a re-engagement after the holidays. Acquirements, thorough English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.
A. B., Bockleton, Tweedy-road, Bromley, Kent.

HOME (South Downs), with education, for children. A Lady will gladly receive one or two little ones into her pleasant home by the seaside, to whom she will devote much time and affection. Terms £40 inclusive. References offered.
S. W., care of George F. Austin, Stationer, Lewes.

THE PRINCIPAL of a high-class Private School wishes to meet with a Christian Graduate in Arts as a Junior Master, capable also of taking the higher forms in Latin and Greek.—Address, stating qualifications, &c., HEADMASTER, 13, Rose-street, Newgate-street, E.C.

DOCTOR'S SISTER (31) seeks re-engagement as Governess. Thorough English, arithmetic, elementary Euclid, algebra, Latin, drawing, good grammatical French, German, music, and needlework. Certificated.—M. R., Mrs. HOOPER, Governess' Home and Institute, opposite Highbury Station Upper-street, London, N. Many governesses disengaged. No preliminary fees. Board and residence (permanency or otherwise), 12s. to 16s. weekly. References required.

GOVERNESS-PUPIL required in a High-class Girls School. Premium, 20 guineas per annum. English, French, music, and painting from professors.
H. W., 133, Salisbury-square, Fleet-street, E.C.

GOVERNESS - PUPIL required at once, to assist with juniors, and to receive lessons. Good country school (Girls). Premium small. Home comforts. Healthy neighbourhood.
Misses WISEMAN, Kelvedon, Essex.

CHRISTIAN TRAINING and Modern System of Education for Boys of all ages. Comfortable home. Warrington College, Warrington-crescent, Maida-vale, London, W. Principal, WILLIAM P. BONWICK; well known to Rev. Charles Graham, Shepherd's-bush, and Rev. E. Payson Hammond, America. Term begins September 9.

PRIVATE EDUCATION.—MR. HERBERT TAYLOR will be glad to hear of one or two sons of gentlemen, to educate with his own son, about 14 years of age.—Hadley, Barnet.

ENGAGEMENT required as Daily, Resident, or Companion Governess, to elder girls. Useful. English, French, elementary Latin, good music, drawing. Experienced, 12 and 3 years. Age 35. Reliable references. Good salary. Neighbourhood of Warrington or Bowdon preferred.
E. H., care of P. Proudfoot, Esq., Lymm, Cheshire.

JUNIOR GOVERNESS.—A young Lady (19) would be happy to give her Services, in return for board, laundress, and lessons in music, French, and German.
C. H., 5, Morland-road, Croydon.

GERMAN LADY, 29 (certificated), desires engagement Daily Governess. English, elementary French; certificates music (Royal Academy, Berlin); high class needlework (Lette Verein). State salary. Best testimonials.
FRÄULEIN, Rock Villa, Liss.

AS GOVERNESS.—A Lady recommends a young Lady (23) to children under 14. Certificated for English, French, drawing, College of Preceptors; pianoforte-music, Trinity College, 1st class honours. Evangelical Church. Highest references. Country preferred.—ALEX., care of Mr. Bachhoffner, High-street, Clapham, S.W.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

A LADY, over 25, wanted, in London, to teach a girl 7, and superintend two older girls out of school. Good needlewoman. School-room maid kept.
Mrs. LYLE, Rocklands, Ilkley, Yorkshire.

DAILY GOVERNESS wanted, to instruct four Girls, ages 7 to 13, in English, music, and drawing. Must be a Christian.—Apply by letter only, stating terms, which must be moderate, to
A. J., 17, Portland-road, Finsbury-park, N.

REQUIRED, for young Lady, just left school, an engagement as Governess to young children, or Companion to a Lady. Would assist in light duties.—A., Mr. Ogle's Library, New Barnet.

A YOUNG LADY seeks re-engagement as Governess to children under 12. Certificated English, French, music, drawing, and mathematics, elementary Latin. Good references.
EMILIE, 11, Frederick-road, Clifton, Bristol.

RE - ENGAGEMENT desired by Clergyman's Daughter (21), as Governess in Preparatory School for Boys.
C. L. G., Dovedale, Walton-park, Clevedon.

WANTED FOR END OF SEPTEMBER, a young Christian Lady as Nursery Governess to four children (two at day school). Must be able to undertake wardrobes, and teach two children of 6 and 7. Good music required. Must have filled similar situation.
Mrs. MORRIS, Dunkeld, Walthamstow, Essex.

THORNCLIFFE, BOURNEMOUTH.—Principal, Mrs. DEW. Thorough education, with Christian training and home comforts. Situation most bracing. Terms moderate. Ministers' daughters from 20 guineas. Autumn term commences September 14.

GERMAN GOVERNESS.—Wanted, a Christian Young Lady, to take entire charge and teach three children. Good English, French, music, and needlework.—Apply by letter, stating references and salary, to Mrs. TAYLOR, Holly Lodge, Keswick-road, Putney.

GOVERNESS - STUDENT required, in select finishing school, near London. English, French, music, German, and drawing under first-class masters. Premium 18 guineas. Light duties. Home comforts.—MATERNAL, care of Mr. Pond, Stationer, St. Peter's-road, Holloway, London, N.

Appointments, Situations, &c., Wanted.

BARRISTER of exceptional commercial experience, wishes to join a good established business, in which his experience and a substantial part of his time would be useful. To an aged business man requiring conscientious help, this is an invaluable opportunity. Must be London district.—A. B., 171, Queen Victoria-street, E.C.

CLERGYMAN'S WIFE warmly recommends her widowed friend (Clergyman's Sister) as Companion-Housekeeper to Gentleman or Lady. Practical housekeeper; knowledge of cooking. Experienced, sweet-tempered; accustomed to parish work. Has acted as chaperon, reader, amanuensis.
HOPE, St. Kilda, St. John's-wood, Bournemouth.

BUTLER, with boy under him or single-handed.—A Lady wishes to find a situation, in a family of abstainers, for a Man-servant who has lived with her for nearly three years. He thoroughly understands his duties.
Mrs. G., Sandford St. Martin, Steeple Aston, Oxon.

AS GROOM or Gardener, or both combined. — Wanted, situation, by an earnest Christian, 37. Married. Twelve years with the Rector of Hadley. Family gone abroad.
WILLIAM PURROTT, Hadley, Barnet, N.

A LADY WISHES to recommend a young Man as Coachman. Country preferred. Steady, conscientious, good knowledge of horses and work.—W. MONK, Queen-street, Chipperfield, King's Langley, Herts.

COACHMAN, or Groom and Coachman. Thoroughly understands his duties. Excellent character. Ride and drive well. Age 30. Married. A Christian.
L. H., 41, Tennyson-road, Penge, S.E.

COACHMAN, thorough. 4½ years' good character. Recommended by Mr. J. R. Wood, Barvins.—J. OSBORNE, High-street, Potter's Bar.

GARDENER. — A young Man, single, age 21, highly recommended, abstainer, seeks situation. Can do anything required in an ordinary country garden. Is handy about lamps, or in house.
W. WINGATE, Longton Matrovers, Wareham.

MISSION WORK desired by an ex-Deaconess of nearly five years' experience in London. Baptist views.
A., 26, Charlotte-street, Leamington.

MR. JOHN M. PAMMENT, just returned from America, having experience during last 14 years in business, secretarial and pastoral duties, desires a re-engagement. Can give highest references.—Ware, Herts.

YOUNG MAN seeks employment as Missionary, Secretary, Collector, Clerk, &c. Country town or village (any needy place). Remuneration, Col. iv. 1.—EBENEZER, Box 1,970, Smith's Advertising Agency, 132, Fleet-street, London.

READER, CHRISTIAN WORKER.—Advertiser earnestly seeks employment.
T. H. DENISON, Glencar, Sligo, Ireland.

AS HONORARY ORGANIST.—Gentleman who has had some experience wishes to give his services as such, in or near Manchester.—For further particulars write ORGANIST, E. Walker, 56, Downing-street, Manchester.

A YOUNG LADY seeks re-engagement in China, Toy, or Fancy business, early in October.—M. F., Pier Bazaar, Weston-super-Mare.

A LADY WISHES to recommend a young Lady as Wardrobe-keeper. No objection to school or institution work. Is thoroughly trustworthy, and willing to make herself generally useful.
C., Cavendish Library, Weymouth-street, W.

WANTED, BY A YOUNG LADY, a situation as superior Mother's Help, or useful Companion. Salary £20. Musical. Good references.—S. M. H., The Poplars, Norman's-place, Altrincham, Cheshire.

LADY HIGHLY RECOMMENDS a well-connected, accomplished, and thoroughly domesticated Doctor's Daughter as Lady-Housekeeper, Companion, or Amanuensis. Experienced Continental traveller. Unexceptionable references. Dissenter.
M., 336, Messrs. Deacon, Leadenhall-street.

NO SALARY.—Can anyone recommend useful Companion? Good reader, amanuensis. Good health. Age about 30. Home comforts offered. Everything found, save wine and beer.—M., 32, Park-road, Bromley, Kent.

HOUSEKEEPER, Companion, or care of motherless children. Experienced, domesticated, musical. A Lady (35) seeks re-engagement. Highest references. Churchwoman.
BETA, 26, Cambridge-street, Hyde-park, W.

AS WORKING HOUSEKEEPER, or any place of trust wanted, by a thoroughly trustworthy person with one child. Total abstainer. Small salary. Good reference.
X. Y., Post-office, Clapton-road, Clapton, E.

DOMESTICATED LADY (28) seeks situation as Help in a family. Good needlewoman. Or as Useful Companion to a Lady. Musical, good reader, and amanuensis.
F., 109, Hertford-road, London, N.

RE-ENGAGEMENT.— Housekeeper or other position of trust, by Lady who has had charge of a widower's household, and much experience in care, training, &c., of motherless children. Five years one engagement. Domesticated, cheerful, reliable.—Address first,
M., Downton, Newsagent, Southsea.

COMPANION, CHAPERONE, or Lady Housekeeper. Advertiser is experienced in housekeeping, and active in habits. No objection to travel. Can give references in England and Ireland.
E., Mrs. Hatchell, Maryboro', Ireland.

A GENTLEWOMAN, abstainer (25), decided Christian, wishes for a situation as superior Help, either in a family or school. Good music.
STELLA, 41, Nightingale-road, Clapton, London.

A LADY RECOMMENDS an Officer's Widow, as Companion or Housekeeper to an invalid or elderly Lady or Gentleman. Middle-aged, abstainer. Salary £25.—Mrs. B., care of Mrs. Donaldson-Selby, Folkestone-road, Dover.

WANTED, TO PLACE a young Woman as Laundress in a Christian family or institution. Abstainer. Capital ironer of shirts, &c.—For particulars, apply M., 267, Glossop-road, Sheffield.

AS PLAIN COOK in a quiet family in or near Tonbridge Wells.—M. A., 85, London-road, Southborough, Tonbridge Wells.

A YOUNG LADY (27) desires re-engagement as Governess to young children, or Companion to a Lady. Seven years in last situation. Good references.
Care of M., 4, Queen-street, Derby.

RE - ENGAGEMENT AS HOUSE-KEEPER. Farmer's Daughter, over 40, thoroughly experienced. Tradesman or private family. Or as Companion-Housekeeper to an elderly lady and gentleman. Highest references.
G., 46, Leconfield-road, Highbury, N.

RE - ENGAGEMENT required as Housekeeper, or Attendant Companion to Lady, invalid or otherwise. Thoroughly domesticated. Good needlewoman. Good references.—BETA, care of Mrs. Brown, 20, De Crespigny-park, Denmark-hill, S.E.

A CHRISTIAN LADY desires a situation as Companion-Housekeeper, or Mother's Help. A native of Scotland. About 30 years of age. Thoroughly domesticated. Can be highly recommended. Has no objection to going abroad.
J. M., Kippelaw, Dalkeith, near Edinburgh.

A YOUNG CHRISTIAN, age 23, wishes to meet with a situation, either as Companion or Maid to a Lady. Good needlewoman; has a knowledge of dressmaking. Bright and cheerful. Total abstainer.
F. E., 9, Manor-road, Brockley, S.E.

AS YOUNG LADIES' or Children's Maid, or to take entire charge of children, by a respectable young person, age 19. Knowledge of dressmaking.—G., Park House, Glastonbury.

A HIGHLY RESPECTABLE elderly person, with her daughter, 20, seeks a comfortable Home with Christians. Domesticated, light duties. Salary £12 together.
Mrs. DAWSON, 9, Oxford-road, Kilburn, London.

AS USEFUL MAID, or Maid-Housekeeper to an elderly Lady. Good needlewoman; plain dressmaking. Good reader. Age 34.
B., 3, Derby-street, King's-cross.

USEFUL MAID in a family, or to wait on an elderly Lady. Good needlewoman. Age 22. Willing to make herself generally useful.
J. SHARPE, 8, Hartley-street, Dover.

A LADY RECOMMENDS a useful person (35). Very kind and trustworthy, fond of children; dressmaking and sewing. Not very strong. Many stairs objected to.
Miss PARISH, Old Town Hall, Hackney.

A LADY RECOMMENDS a young Lady as Nurse to children over a year. Or as Companion and Help, or in any useful capacity.
Z., 34, Loftus-road, Shepherd's-bush.

A LADY SEEKS situation as Under Housemaid, for a steady, respectable Girl of 17, who has been in her service nearly a year.
Mrs. LUNT, Leyton Vicarage, Essex.

MRS. CORDEAUX, Woodford Green, Essex, desires to obtain a situation for a young Woman of respectable family, as General Servant. Without character, but is anxious to gain one. Wages £12.

AS UNDER - SERVANT, out of London. Will any Lady take a Girl, nearly 16, who has been in training home for one year.
Miss MALAN, 42, Stanhope-gardens, London.

Appointments, Situations, &c., Vacant.

COUNTRY BUILDER AND CONTRACTOR'S BUSINESS.—Wanted, with a view to partnership, a Carpenter and Joiner (Christian) well up in the business, and able to contract for work. About £600 required. Every investigation can be had by applying in the first instance to
A. CLARK, 268, Kingsland-road, London.

AUDIT CLERK.—Occasional employment. Must be quick at figures, and good writer.—Apply by letter only,
R., 27, Clements-lane, E.C.

EVANGELIST wanted, by Gospel Temperance Union, to give Spiritual and Temperance addresses, and work in connection with hall holding 1,200. Opportunity for Christian with small income.—PARKER, Fell-road, Croydon.

MATRON.—Wanted, for a small Home, a Matron, capable of training and managing young girls. An abstainer and decided Christian desired.—Miss TURSTED, Lewes.

PRINTERS. — Working Foreman Compositor wanted. Scottish country news and jobbing office. Capable of taking control. Energetic. Christian principles. Testimonials. State wages. Week 48 hours.
Box 3628, Sell's Advertising Offices, London.

A KITCHEN WORKING HOUSE-KEEPER wanted, for a farm-house. A servant kept.—Mrs. COLEMAN, Butter-milk Hall, Buntingford, Herts.

HOSPITAL TRAINED NURSES wanted, for district work. Also a surgical, medical, and monthly private Nurse for Burton-on-Trent Nursery Institution.—LADY SUPERINTENDENT, 41, Duke-street, Burton-on-Trent.

NURSE WANTED for three little Girls, from 8 to 3 years of age, and a baby five weeks old. Good needlewoman. Wages £18 to £20. No beer nor beer money. Country. Three other servants kept.
Mrs. MAXWELL, Thorpe Rectory, Tamworth.

A CHRISTIAN PERSON wanted, for household work, and attendance on invalid Lady.—State full particulars to
A. B., 8, Stafford-road, Swanage, Dorset.

A CHRISTIAN NIGHT NURSE wanted (trained) for Mildmay Mission Hospital, Turville-street, Bethnal-green.
Apply to MATRON.

A LADY wanted immediately, to assist in the Y.W.C.A. Home. No salary.
51, Old Steine, Brighton.

CAN ANY LADY recommend a clean, steady Girl, about 20, who has a fair knowledge of cooking. Two in family. Housemaid kept. State wages.
S., North's Library, Hove, Brighton.

AS PLAIN COOK in a Gentleman's family, a steady respectable person wanted. Wages £16. All found.—Apply by letter first, to Mrs. G. M. ROBINSON, Long Heath, Watford, Herts.

A GOOD PLAIN COOK wanted (for Devonshire). Christian and abstainer.—Apply by letter to
C. A. M., 13, Cathcart-hill, Highgate, London.

GOOD PLAIN COOK wanted. Also PARLOURMAID. Ages about 30. Wages £20 and £18. Dissenters.
4, The Grove, Highgate-road, N.W.

COOK WANTED, for Harrogate, by October 1. A thorough good Plain Cook. Clever manager. A good baker. Assistance given. Abstainer valued.—Mrs. WENTWORTH FAWKES, Frant Rectory, Sussex.

WILL ANY LADY recommend a nice clean strong Girl, about 16, for clergyman's family, to go between nursery and kitchen. The girl is required for Harrogate. Wages given £8.—Mrs. WENTWORTH FAWKES, Frant Rectory, Sussex.

GENERAL SERVANT wanted, in a small family; one who would be glad to improve herself under cook-housekeeper. Some housework. Active, early riser, abstainer. Age 20 to 25.
UNDERCROFT, Reigate, Surrey.

AN EXPERIENCED General Servant, between 25 and 30, who can cook plainly well for a Widow Lady, living alone. No fringe; early riser. No washing. Parlour-maid kept.
Clayton, Cumberland-park, Acton, Middlesex.

TRUSTWORTHY, ACTIVE General Servant wanted, of Christian principles, who can cook well. Small family. Early dinner. Housemaid kept. All found except beer. Abstainer preferred. Age about 30. Wages £20. Must have good personal character. Write stating age, length of character, why leaving, &c., to B. C., care of Mr. Jenkins, Stationer, &c., The Ridgway, Wimbledon, S.W.

AS SINGLE-HANDED HOUSEMAID. —Can any Lady recommend a good single-handed Housemaid, who thoroughly understands her work. Age about 30. A Christian servant desired.
Lady A., Neale Lodge, Upper Norwood.

AS HOUSEMAID and to wait at table, in a quiet, private family, a respectable young Woman wanted. Wages £18 to £20. Good personal character indispensable. Dissenter preferred. —Address, stating age, length of character, and full particulars, M. S., Post-office, Finsbury-pavement, E.C.

A HOUSEMAID wanted, for the London College of Divinity. Must be strong and healthy. Member of the Church of England. Age from 25 to 30. Wages £16, all found.—Miss CLARKE, Willmount, Athenry, Co. Galway, Ireland.

WANTED, in Christian Private Dressmaking Association, First and Second Hands, outdoors. First Hand entire management, measuring, fitting, &c. Second Hand good machinist.—Letters, Madame CATHERINE, Manager, 21, Norfolk-road, St. John's Wood.

GOOD PLAIN COOKS wanted (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late missionary) Registry and Home, Church-street, Paddington-green. Please send stamped envelope for reply.

To Let, Apartments, &c.

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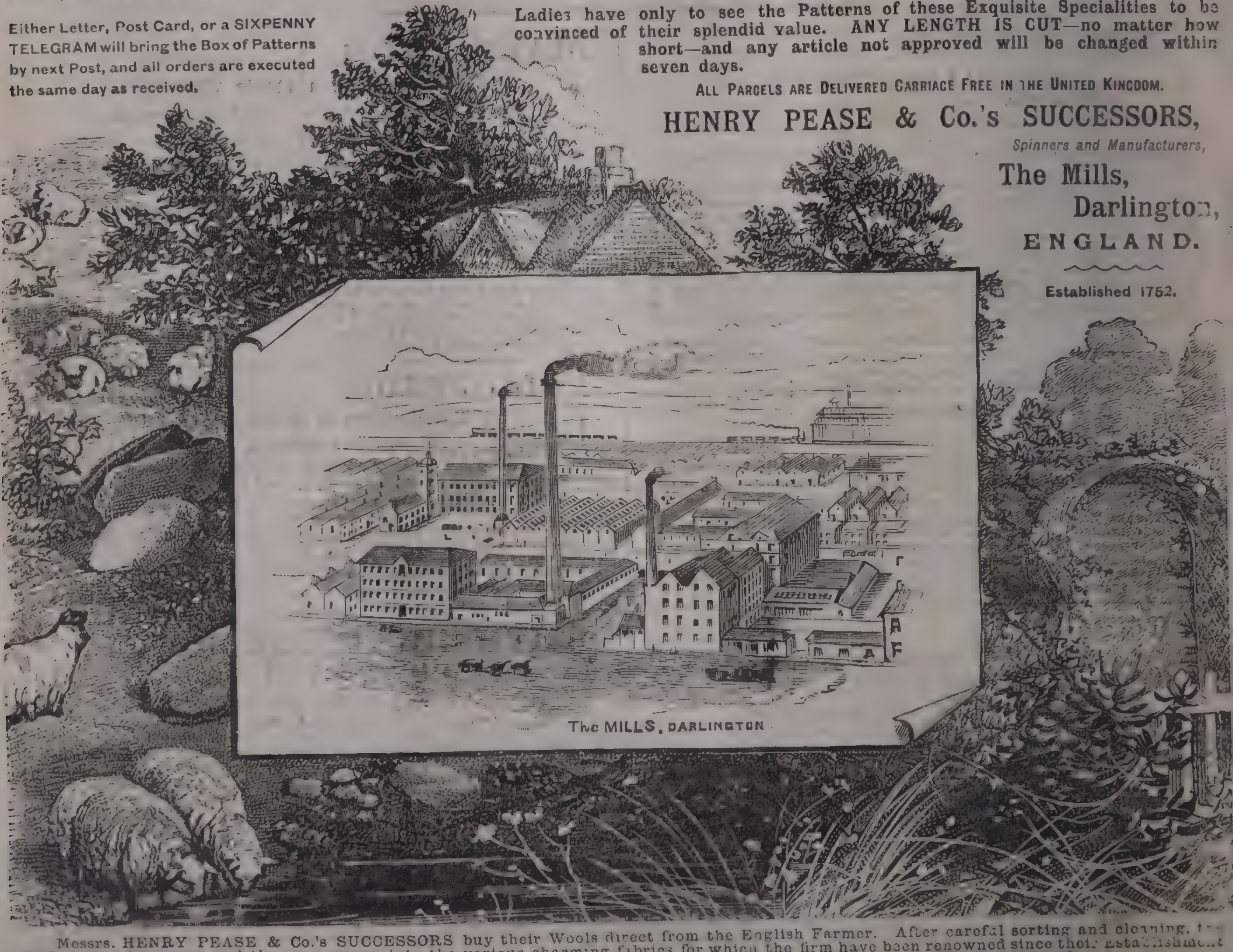

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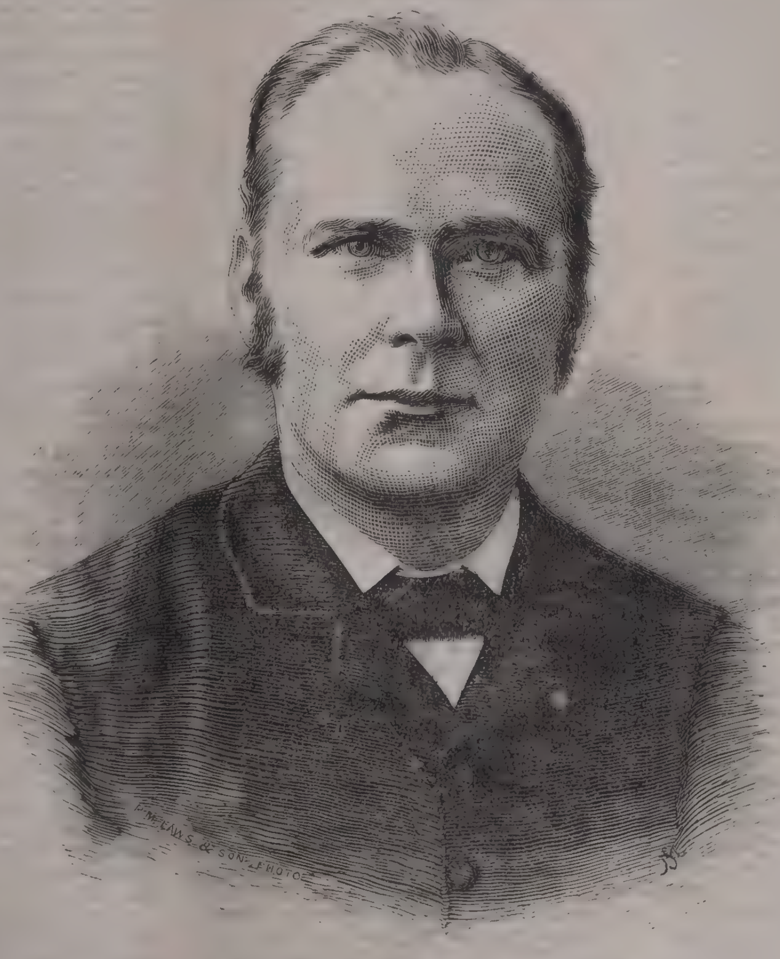
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When about sixteen years of age, he attended a social party at Margate, when he met with some young people who were being prepared for confirmation. Desiring to conform to the usages of the Church of England, he applied to the curate of St. John's Church, Margate (Rev. Robert Brown, M.A., now rector of St. Clement's, Ipswich), with a view to preparation for the confirmation service. At a meeting with this earnest and devoted servant of the Lord, Luke xv. was read, and while it was being expounded, the arrow of conviction was sent home to the heart of the young candidate. The point of the arrow was the resolution of the prodigal, "I will arise and go to my father." Rising from his seat, young Thorne went to the Father with a prayer for mercy. The good clergyman directed him to the Saviour, and he found "joy and peace in believing."

Thus, in a moment, the stream which had been running strong in one direction was diverted into another channel, and this at the prompting of a voice as strange and mysterious, and as little heard by others, as that which said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Previously there had been the trust in self, as the architect of his own fortunes. Now there must be faith in God, as the unseen, yet so near, guide of life. Before, the thought had been how to please men, how best to cultivate mind and voice with this object in view. The "new man" feels that the praise of men becomes as the vapour that soon passeth away—he will henceforth strive to live as seeing Him who is invisible—his delight now to listen to that "still small voice," the eager question ever rising to his lips, "Lord, what wilt Thou have me to do?"

This crisis in his life led the young actor to abandon his profession, and for some time he earned his living in a secular calling, working in his spare time as Sunday-school teacher, open-air preacher, and as honorary secretary of the Margate branch of the Y.M.C.A., which he helped to form.

Before he was twenty years of age, he was busily engaged as an evangelist, taking meetings as the Lord opened the way in Buckinghamshire, Sussex, and Kent. He was often in sore straits financially, but was never suffered to want, his needs being met again and again by remarkable interpositions of Providence. For several years Mr. Thorne laboured as a missionary at Newcastle-upon-Tyne. Here he established what afterwards became well known as the Ouseburn Mission. Great blessing rested upon the work done here amongst the lapsed masses of the people. Many were converted; Sunday-schools, cottage-meetings, penny banks, temperance societies, and other agencies, religious and philanthropic, were started, and a commodious mission house was erected to meet the requirements of the work.

In 1872 Mr. Thorne entered upon what promises to be his life-work, succeeding Mr. Hind-Smith as General Secretary of the Leeds Branch of the Y.M.C.A. Here he laboured with much acceptance and blessing for a number of years, and became acquainted with Mr. Moody, Rev. W. Hay Aitken, and other eminent evangelists. The rousing missions in which Mr. Thorne took part during his residence in Leeds rekindled his former love for direct evangelistic work, and, with the understanding that he was to be free to engage in such work as the way might be opened, he accepted the appointment he now holds as a representative of the National Council of the Y.M.C.A., which has its headquarters at Exeter Hall. This appointment was made in 1881, and has been followed by the most remarkable results. In the course of the six years which have intervened, Mr. Thorne has laboured in more than a hundred towns in England, Ireland, Scotland, and Wales, and has visited the Channel Islands, the Isle of Man, and a considerable number of towns on the Continent of Europe. The attendances at many of the meetings held have been enormous, and everywhere large numbers of young men and others have been led to the experience of newness of life.

At Ipswich Mr. Thorne met his old friend Rev. Robert Brown, and addressed a meeting of young men in the vestry of St. Clement's Church, taking for his subject the words, "I will arise and go to my Father." This portion of Scripture—blessed to his own soul many years before at Margate—was, it is believed, blessed to others here.

During Mr. Moody's last mission in London, Mr. Thorne was set apart by the National Council to take such part as Mr. Moody might direct. He rendered important service during a period of nine months in conducting men's meetings, overflow meetings, and in personal dealing with young men, and Mr. Moody afterwards wrote: "I have known Mr. Thorne for a number of years, and esteem him much for his own worth and his work's sake."

Mr. Thorne never forgets that he is the agent of the Y.M.C.A. He works under the auspices of the Association, and seeks by all legitimate methods to promote their welfare. Many very important branches have been formed as the result of his efforts, and others have been quickened and helped. His plan is to get the committee of the local Association to form a committee representing the churches to co-operate with them in this work, and he uses all possible means to garner the result of his work into the fellowship of the churches.

Mr. Thorne's district extends from the south of Warwickshire to the north of Lancashire, and includes Wales and the Isle of Man, but he has the privilege of going beyond these limits to any part of England during three months of each year.

During Mr. R. T. Booth's mission to Leeds Mr. Thorne put on the blue ribbon, and he has done much to promote the cause of temperance. He became a total abstainer shortly after his conversion, as the result of a sermon preached by Dr. Close, the late Dean of Carlisle. He is an accomplished sacred orator. His style is spiritually forcible and sensible. He uses anecdotes wisely, to make the theological framework of his address the more attractive and interesting. Added to this, he has genuine sympathy, especially with young men, to whom his ministry is much blessed.

Mr. Thorne has prepared several papers to be read at various Conferences of Y.M.C.A. delegates, besides publishing two or three works of more than passing interest. Amongst others may be mentioned "Bible Readings on the Gospel of Mark." He is also a frequent contributor to some of the monthly magazines.

WHAT LIVE I FOR?

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
For the good that I can do.

SYMPOSIUM on the SECOND ADVENT

In this article we purpose drawing the attention of our readers to a few of the more important aspects of the discussion upon the Second Advent which for some weeks past has been proceeding in the pages of *The British Weekly*. No one will deny the rapidly growing interest in the subject of the Second Advent. The change of late years which has come over the minds of evangelical Christians on this question is very marked. And now the flow of the tide is more decisive than ever.

The signs of the times, as Canon Fausset indicates, agree with Daniel's prophecy as to "the time of the end." It would, indeed, seem as if the long-sealed book were being opened at last. The results of deepened and widened inquiry thus far have been mainly in favour of pre-millennial beliefs. Nor can we think that the recent symposium in *The British Weekly* will limit the flow of the tide in that direction. Everywhere, so far as we can judge, and we have noted for many years the modern trend in this respect, there is a stirring up of expectation in view of the near approach of the coming King; the hope of the Church is more and more being directed to the personal Advent of the Bridegroom; there is the looking for and hasting unto the coming of the day of Christ, the concentration of desire in the one cry, "Come, Lord Jesus, come quickly."

With respect to the symposium with which we are at present concerned, the whole contention has centred on the one inquiry, *Will the Second Advent be before the Millennium?* the affirmative view being taken by Canon Fausset, Mr. and Mrs. Grattan Guinness and Professor Godet, while the negative aspect has been maintained by Professor Agar Beet and Principals Edwards and Brown.

It is certainly unfortunate for the negative side of this discussion that those representing it are so often at issue one with another. Thus, in respect of Rev. xx., which is brought forward more prominently than any other passage in this symposium, the three negatives negative each other's positions. And what is still more unfortunate for their cause, the leader, Professor Beet, has his principal quarrel with reputed Scripture itself. In his opening letter he admits that Rev. xx. is against himself, but declines to allow a few verses of what he calls the most mysterious book of the New Testament "to outweigh the plain and harmonious teaching of the Gospels and the Epistles." Such a course was far from assuring, but worse follows; for, in his summing up, Professor Beet places the entire Book of Revelation under the ban of modern scholarship. "Few scholars," he says, "will deny that its authorship is involved in serious difficulty. Consequently, any doctrine which rests only on the Book of Revelation rests on a foundation altogether different from, and inferior to, that of all the great doctrines of the Gospels. This question of authorship led me to approach the matter in discussion from the solid platform of the agreement of the other New Testament writers." It pains us to transcribe such a sentiment as this. Certainly the scholarship of the kingdom of God has never arrived at the conclusion alleged, either in this or any foregoing age. Besides, the symposium was not constituted to re-edit the Bible, but to bow before its recognised and unquestioned Divine authority.

Principal Edwards, Aberystwyth (Negative II.), however, makes no attempt to weaken or suspend the authority of Rev. xx., or, to evade the obvious meaning of the passage. He says: "I am bound to admit that the spiritual interpretation of the passage completely breaks down. It is quite impossible to suppose that the words 'they lived,' in verse 4, mean the life of regeneration, but that the same words in verse 5 mean the life that follows a resurrection. I frankly accept the interpretation that finds in the passage the doctrine of two resurrections, and that a long period, symbolically designated a thousand years, comes between the resurrection of the saints and that of the rest of the dead."

Having conceded this point, he goes on: "This passage contains no hint that Christ comes before the thousand years begin." Well, supposing it did not, it is perfectly evident from other Scriptures that in the concession he had made Principal Edwards had relinquished his whole case. For, as 1 Cor. xv. 23 and 1 Thess. iv. 14—17 shew, it is at Christ's coming that the saints living and dead are translated. If, then, Rev. xx. proves, as Principal Edwards admits, that there is an interval of a thousand years between the resurrection of the saints and that of the rest of the dead, and Paul's testimony in 1 Cor. xv. and 1 Thess. iv. certifies that it is at Christ's coming the saints rise, it must be admitted that the premillennial coming of the Lord Jesus Christ is demonstrated. The only conceivable way of evading this conclusion is either to dispense with the Book of Revelation altogether, after the manner of Professor Beet, or else to read into the passage a figurative meaning, which is the course adopted by Principal Brown (Negative III.).

A further serious weakness on the part of the negative side is seen in the disposition to pass judgment on the question canvassed, not entirely by an appeal to Scripture, but on *à priori* grounds touching what is probable or credible. Thus Principal Edwards defines the question as "partly one of inherent probability, partly of interpretation"; and, having taken this course, he pronounces judgment against the premillennial view, because, in his opinion, "inherent probability" points the other way. On the same lines, Hume constructed his fallacious argument against the miracles of Christ and his Apostles, and from the same armoury such sceptics as the author of "Supernatural Religion" still draw their hostile weapons. The fact is, such a division as Principal Edwards institutes is unworthy of a Christian apologist, and is a method which stultifies itself. For, as Canon Fausset urges, supposing it were as alleged, yet "the improbability is no greater than that there should be a resurrection at all. We believe, not because it is probable, but because God hath *said it*, and 'the Scripture cannot be broken.'"

Turning to the affirmative side, we regret that no real attempt is made to meet the case for the premillennial view as submitted by Mr. and Mrs. Grattan Guinness. Briefly put, the aim of these writers was to show, in opposition to Professor Beet, that premillennial beliefs are supported by a wide induction from the prophetic Scriptures. Professor Beet would allow nothing to tell in favour of the premillenarian save the passage in Rev. xx., which he himself shelves. It was, therefore, meet, and not a matter for censure, as Principal Brown thinks, that Mr. and Mrs. Guinness, in their reply, should show cause, by an appeal to the prophetic Word, for an opposite finding, and in our judgment they have eminently succeeded in this. They have shown, *e.g.*, from the symbolic prophecy of Daniel, "that the anti-Christian power continues to the Advent, and that the Advent introduces the Kingdom." Next, 2 Thess. ii. is cited to prove "that the Advent immediately succeeds the rule of the Antichrist, leaving no room for a millennial kingdom between." And, finally, the sequence of events in the Book of Revelation supports this view. This would seem to indicate the following order: first Antichrist; then the Advent for his destruction; then the Kingdom.

We hope to allude further to this subject in our next issue. Meanwhile our readers, we feel assured, will welcome the following paragraph from Canon Fausset's summing up, bearing as it does on a point on which much confusion of thought has rested. "The question is asked, Is the millennial reign of Christ earthly or heavenly? Herein was the error of the later Chiliasts. They confounded what will be distinct, the earthly and the heavenly glories. The saints in transfigured bodies shall 'not in any sense be subjected to earthly weakness, or circumscribed by the limitations of the present life,' but shall be 'equal unto the angels' (Luke xx. 36). But as they are to have authority over cities they must have subjects (Luke xix. 17). These subjects are the nations of men *in the flesh*, with Israel at their head. These shall be 'circumscribed by the limitations' of the flesh. But Satan (who, with his demons, had hitherto been 'Prince of the power of the air,' and had thence tempted and assailed man) being bound, and Christ with the transfigured saints from the heavenlies, whence Satan shall have been supplanted (Isa. xxiv. 21), ministering as king-priests unto their brethren in the flesh, in a manner analogous to our Lord's manifestations during his forty post-resurrection days on earth, there shall ensue a blessed age of peace and all but universal righteousness, described by Isa. lxv., lxvi. Isaiah's language about the Millennium foreshadows the final perfect state, which shall only be when the present sin-tainted home of man shall be burnt up at the close of the Millennium, to be replaced by the new heavens and new earth wherein shall dwell righteousness. Not the millennial earth, where, though much restricted, sin still shall have place, but the new heavens and new earth, shall be the fitting and eternal home of the transfigured saints."

THE WILL OF GOD.

By PROFESSOR DRUMMOND.

AN ADDRESS AT NORTHFIELD CONVENTION.

In answer to the question how to find out God's will, he read the following from the fly-leaf of his Testament. First, pray. Second, think. Third, talk to wise people, but don't regard their judgment as final. Fourth, beware of the objection of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings; it is a mistake to think that His will is always in the line of the disagreeable. Fifth, meanwhile, do the next thing, for doing God's will in small things is the best preparation for doing it in great things. Sixth, when decision and action are necessary, go ahead. Seventh, you will probably not find out till afterwards, perhaps long afterwards, that you have been led at all.

The Professor then went on: I am reminded by the addresses of to-night, and by this, the second last night of the Conference, that in a few hours we shall all be off the mountain top, and down again into the valley, and I remember that mountain tops were never made by God to be inhabited. They are places to go up to and have a look around, and rest a little, and take a good view, and get near heaven and then come down again. The use of a mountain in nature is to send streams down into the valleys, where are villages and towns and cities, and that is the use of a conference like this. What we are to take with us is some running stream of this mountain, that it may refresh and satisfy the body of the world that God has given us to influence. But for the most part we shall have to go and live commonplace lives. Most of us will not have to go home to pulpits, but to household duties and business and professional cares. I shall have to lay down my Bible, and take my geological hammer, and open my closet and take out my fossils and skeletons. Is it a downcome, or all the same to God? The answer is contained in the words which I have read to you.

I wish that we could all get into our minds one other little principle. What is the end of life? The end of life is, not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, "What is the end of my life?" is, To do the will of God, whatever that may be. Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen, I have no ambition to win souls, my ambition is to do the will of God, whatever that may be;" that makes all lives equally great, or equally small, because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life after it is all over is to have done the will of God. No man or woman can have done any more with a life; no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairy-maid or a scavenger can do as much. Therefore the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and prosperity and adversity, to the will of God, wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are, you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading. The definition of an ideal life: "A man after mine own heart, who will fulfil all my law." The object of life: "I come to do thy will, O God."

The first thing you need after life is food: "My meat is to do the will of Him that sent me."

The next thing you need after food is society: "He that doeth the will of my Father in heaven, the same is my brother, and sister, and mother."

You want education: "Teach me to do thy will, O God."

You want pleasure: "I delight to do thy will, O God."

A whole life can be built up on that one vertebral column, and then when all is over, "he that doeth the will of God abideth for ever."—*Springfield Union.*

◆

BIBLE STUDY.

DIVINE UNDERTAKINGS.

Ex. vi. 6—8.

(1) *I will bring you out.*—"He sent from above, He took me, He drew me out of many waters" (Ps. xviii. 16). "He brought me up also, out of an horrible pit" (Ps. xl. 2). (The Father) "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. i. 13).

(2) *I will rid you out of their bondage.*—"The Lord hath anointed Me...to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. lxi. 1). "Sin shall not have dominion over you" (Rom. vi. 14). "The glorious liberty of the children of God" (Rom. viii. 21).

(3) *I will redeem you with a stretched-out arm.*—"Who is this that cometh from Edom?...I that speak in righteousness, mighty to save...And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto Me; and my fury, it upheld Me" (Isa. lxiii. 1).

(4) *I will take you to Me for a people.*—"Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine" (Is. xliii. 1). "Ye are a chosen generation, a royal priesthood, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God" (1 Pet. ii. 9, 10). "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. iii. 17).

(5) *I will be to you a God.*—"This God is our God for ever and ever; He will be our guide even unto death" (Ps. xlviii. 14). "God is light" (1 John i. 5). "God is love" (1 John iv. 8). "God, that comforteth those that are cast down" (2 Cor. vii. 6). "God is able to make all grace abound toward you" (2 Cor. ix. 8). "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. xxi. 7).

(6) *I will bring you in unto the land.*—"The ark of the covenant of the Lord of all the earth passeth over before you into Jordan" (Josh. iii. 11). "When He putteth forth his own sheep, He goeth before them" (John x. 4). "He brought me to the banqueting-house, and his banner over me was love" (Cant. ii. 4).

(7) *I will give it you for an heritage.*—"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17). "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. xv. 13). "Sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (2 Cor. vi. 10). "My beloved is mine, and I am his" (Cant. ii. 16). "All things are yours...and ye are Christ's, and Christ is God's" (1 Cor. iii. 21—23).

I will—"Where is boasting then? It is excluded."

Janet Clark.

ELIJAH THE PROPHET.—17.

By Rev. F. B. MEYER, B.A., LEICESTER.

THE TRANSLATION.

We have reached at length one of the sublimest scenes of Old Testament story. We should have been glad to learn the most minute particulars concerning it; but the historian contents himself with the simplest statements. Just one or two broad, strong outlines; and all is told that we may know. The veil of distance, or the elevation of the hills, was enough to hide the receding figures of the prophets from the eager gaze of the group that watched them from the neighbourhood of Jericho. And the dazzling glory of the celestial cortège made the only spectator unable to scrutinise it too narrowly. What wonder then, if the narrative is given in three brief sentences. "They still went on, and talked; and it came to pass that there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

But there was one symptom, at least, of the coming wonder, which was clearly witnessed by more than the solitary companion who had so faithfully and tenaciously kept by Elijah's side. The two friends halted for a moment before the broad waters of the Jordan, which threatened to bar their onward steps; and then Elijah's spirit was thrilled with the old omnipotent faith; such as had so often enabled him to overcome the working of natural laws, by the introduction of the laws of that higher sphere which only answer the summons of a mighty faith.

True, he took off his well-worn mantle, and wrapped it together, and smote the waters. But that, at the best, was only an outward and significant sign. At that same moment, his spirit was grappling the power of the Infinite God, and was bringing it to bear on the hurrying stream. He knew that the Lord had sent him thither, and that his road lay further into the country on the other side. He saw no means of pursuing the God-marked path. He was sure that, since his way led through the waters, God was prepared to make it possible and easy for him to tread it. And, therefore, he dared to strike the waters, believing that Divine power was working in every stroke; and the waters parted hither and thither, leaving a clear passage, through which they went.

Child of God! your path seems sometimes to lie right through a flowing Jordan. There is no alternative but that you should go straight on. Forward moves the cloud. Forward points the sign-post of circumstance. Forward bids the inward prompting. But how, when Jordan rolls in front? Now is the time for faith. Where God's finger points, there God's hand will make the way. Believe that it shall be so. Advance in unfaltering faith. Step down the shelving bank, and the waters of difficulty shall part before you; and you shall find a pathway where to human vision there was none. So through parting Jordans you shall march to your reward.

I. THE FITNESS OF THIS TRANSLATION.—There was fitness *in the place*, not the smiling plain of Esdraelon, with its cornfields and vineyards, and dotted hamlets, speaking of the toils and homes of men. Not the desert of Sinai, so closely allied with the memory of his fatal fall. Not the schools of Gilgal, Bethel, or Jericho. None of these would furnish a fit setting for his farewell to his earthly ministry. But, away from all these; amid the scenery familiar to his early life; in view of localities for ever associated with the most memorable events of his nation's history; surrounded by the lonely grandeur of some rocky gorge; *there* God chose to send his chariot to fetch him home.

There was fitness *in the method*. He had himself been as the whirlwind that falls suddenly on the unsuspecting world, and sweeps all before it in its impetuous course, leaving devastation and ruin in its track. It was meet that a whirlwind-man should sweep to heaven in the very element of his life. His character was well depicted in the panorama of the desert, with its shivering wind, and its glowing fire. And nothing could be more appropriate than that the stormy energy of his career should be set forth in the rush of the whirlwind, and the intensity of his spirit by the fire that flashed in the harnessed seraphim. What a contrast to the gentle upward motion of the ascending Saviour!

There was fitness *in the exclamation* with which Elisha bade him farewell. "He cried, My father, my father, the chariot of Israel, and the horsemen thereof." Doubtless, amid that sudden flash of glory he hardly wist what he said. Yet he closely hit the truth. That man, whom he had come to love as a father, had indeed been as an armed chariot of defence to Israel. By his faith, and prayers, and deeds, he had often warded off evil and danger with more certain success than could have been effected by an armed troop. Alas! that such men are rare. But, in our time, we have known them; and when they have been suddenly swept from our side, we have felt as if the Church had been deprived of one main source of security and help.

II. THE REASONS FOR THIS TRANSLATION.—(1) One of the chief reasons was, no doubt, *as a witness to his times*. The men of his day were plunged in sensuality, and had little thought of the hereafter. At the very best, the Jews had but vague notions of the other life, and those notions were probably still further darkened by the obscuring influences of idolatry and sin. But here a convincing evidence was given that there was a spiritual world into which the righteous entered; and that, when the body sank in death, the spirit did not share its fate, but entered into a state of being in which its noblest instincts found their befitting environment and home—fire to fire; spirit to spirit; the man of God to God.

A similar testimony was given to the men of his time by the rapture of Enoch before the Flood, and by the ascension of our Lord from the brow of Olivet. Where did these three wondrous journeys end, unless there were a bourne which was their befitting terminus and goal? And as the tidings spread, thrilling all listeners with mysterious awe, and as they heard that no sign of the rapt ones could be discovered by the most diligent search, would there not break upon them the conviction that they likewise would have to take that wondrous journey into the unseen, soaring beyond all worlds, or sinking into the bottomless pit.

(2) Another reason was evidently the desire on the part of God *to give a striking sanction to his servant's words*. How easy was it for the men of that time to evade the force of Elijah's ministry, by asserting that he was an enthusiast, an alarmist, a firebrand. It would be convenient for them to think that his denunciations and threats began and finished with himself. The workings of a distempered brain! And if he had passed away in decrepit old age, they would have been still further encouraged in their impious conjecturings. How would they have known that he spake the truth of God? But the mouths of blasphemers and gainsayers were stopped, when God put such a conspicuous seal upon his servant's ministry. It was as if Jehovah had stepped out of the unseen to vindicate him, and to affirm that he was his chosen ambassador, and that the word in his lips was true. The translation was to the life-work of Elijah what the resurrection was to that of Jesus. It was God's irrefragable testimony to the world.

As a servant, Elijah had failed in one fatal moment, and by that moment's failure had missed a splendid chance; but for all that, the general tenor of his ministry was such as God could approve, and concerning it He could bear his sanctioning testimony to men. It may sometimes happen that our Father will greatly honour his servants in the eyes of men, whilst He will be very strict in his private dealings with them, in reference to certain failures in duty of which only He and they are aware.

III. THE LESSONS OF THIS TRANSLATION FOR OURSELVES.—*Let us take care not to dictate to God.* This was the man who lay down upon the ground, and asked to die. If he had had his will, he would have had the desert sands for his shroud and the desert winds for his requiem. How good it was of God to refuse him the answer he craved! Was it not better to pass away, missed and beloved, in the chariot which his Father had sent for him, and with which Ahab's, though he had run before it, could bear no comparison!

This is no doubt one reason why our prayers go unanswered. We know not what we ask. We ask for things which we would not dream of, if we only knew the infinite superiority of the lot which our Father has planned out for us. We shall have to bless Him for ever, more for the prayers He refused, than for those He granted. When next your request is denied, reflect that it may be because God is preparing something for you as much better than your request as the translation of Elijah was better than his own petition for himself.

(2) *Let us learn what death is.*—It is simply a translation: not a state, but an act; not a condition, but a passage. We pass through a doorway; we cross a bridge of smiles; we flash from the dark into the light. There is no interval of unconsciousness, no parenthesis of suspended animation. "Absent from the body," we are instantly "present with the Lord." Oh, do not think of death as the gaoler of a prison-house, in which he is collecting the saints against some final order for their liberty. It is nothing of the sort. It is but the grim disguise of one of the angels of God's presence-chamber, specially commissioned to bring faithful souls into the audience-room of the King. As by the single act of birth we entered into this lower life, so by the single act, which men call death, but which angels call birth (for Christ is the Firstborn from among the dead), we pass into the real life. The fact that Elijah appeared on the Transfiguration Mount in holy converse with Moses and with Christ, proves that the blessed dead are really the living ones, sentient, active, intensely in earnest; and they entered that life in a single moment, the moment of death. Would it not be truer to speak of them not *as the dead, but as those who have died, and are alive for ever.* It must be remembered, however, that while it is far better for the emancipated soul and spirit to be with Christ, present with the Lord, the blessedness will not be complete until the resurrection of the body, which will then have put on incorruption and immortality.

(3) *Let us see here a type of the rapture of the saints.*—We do not know what change passed over the mortal body of the ascending prophet. This is all we know, that "mortality was swallowed up of life." There was wrought on him a change like that which took place in the grave of Joseph, when the crucified body of Jesus became transformed into the risen body, which was largely independent of the laws of nature, but which was so like the body which he had worn for thirty-three years that it was readily and universally recognised. Corruption put on incorruption. The mortal put on immortality. The body of humiliation was exchanged for the body of glory.

Such a change, unless Christ tarry longer than the term of our natural life, shall be the portion of many who read these lines, "Caught up to meet the Lord in the air." It becomes us then to walk as Elijah did, with alert and watchful spirit, talking only on themes that would not be inconsistent with an instantaneous flash into the presence of God. Thus, whenever our Father's carriage comes for us; and wherever it overtakes us; whether in the storm at sea, or in the railway accident; in the tumult of a catastrophe, or in the gradual decay of prolonged illness; may we be prepared to step in, and "sweep through the gates, washed in the blood of the Lamb."

Was it not some reference to this august event that was in the mind of the great Welsh preacher, Christmas Evans, who, when dying, majestically waved his hand to the bystanders and looked upward with a smile, and uttered these last words, *Drive on.* "The chariots of God are twenty thousand." May we not suppose that one awaits each departing spirit, standing ready at hand to convey it into the presence of the King, to whom be glory for ever and ever!

For the Young.

"MY LITTLE CRIPPLE."

"How good of you to live in the East-end," says some sympathetic friend; which always makes me feel ashamed as I reply, "How good of the Lord to allow me such a privilege!" Life here *is* life, and those who see the toiling, struggling people of the Mile End-road from morning till night, and night till morning, must realise "Life is real, life is earnest."

In Mr. Charrington's Great Assembly Hall, Mile End-road, which stands as a good peck of salt in the midst of much corruption, while a meeting was being conducted, though during a violent storm of thunder, lightning, and rain, a gentleman said to me, "There is a poor little cripple in a cart at the end of the aisle; will you go and speak to him?" From his description I knew it was a little favourite of mine, so I hastened towards the spot. There was a sort of vehicle, once a little invalid carriage, but now only a skeleton of bare boards, shaky and decayed. The springs had been worn out with rust, the two little shafts had disappeared, and the whole machine smelt musty.

In it, with large, soft, brown eyes, was my dear little cripple boy, Arthur P——. Two very small thin hands and arms were the only visible limbs. His little chest was unnaturally rounded outwards, his head buried between his shoulders, his whole appearance sad and touching. Beside him were his two little steeds, regular East-end arabs, about eight or nine years old, quite a picture in themselves, hatless, shirtless, shoeless, their dear little faces (and they were really pretty) begrimed with mud and mire, their other garments remarkably scanty, their childish hands not yet spoiled by hard toil. I noticed how they closed their bright eyes at the prayer, and laid a little finger over each, as if they could not otherwise keep them shut: to them it all seemed a "living, bright reality," and I felt the better for being near them. Just picture these children driving their little friend through thunder, lightning, and rain on a week evening to hear words of life! They came also from a good distance, and had to pass through some very crowded and difficult streets to reach the hall; and they were not his brothers, only his little friends!

I first saw this little cripple boy on a bright Sunday evening in the midst of a Mile end throng, when four of these little prancing steeds were careering him along at full speed, taking him home from the Sunday-school. I stopped them, and asked him all about himself. He had such sweet manners and a sweet voice, and his eyes said more than words. I took his name and address, and called next day. I found him surrounded by squalor and misery, with a drunken father, and a mother who seemed a good, kind soul—a faithful wife even to a drunkard. There were several other children, and all lived upstairs in one room, while in the entrance apartment lived, or rather existed, a married daughter, her husband, and two children. They were "boot finishers," so everything and everybody looked black, and it seemed as if they always remained so.

My little friend was carried down from the top room by his mother and placed upon the foot of an uninviting couch; he always remains in the same stuck-up position, and cannot even lie down to sleep. After chatting to him for some time, I noticed how thoughtful his face was, and I said: "Tell me, dear, what you are thinking of?" He waited some seconds, and then whispered softly, "Jesus." Oh! how my heart thanked God for that precious answer, and for his knowledge of that name which is above every name. "And now tell me, dear, is there anything in particular that you would like to have?" No answer came. So I turned to a little sister and asked her what she thought he would like best. She answered, without hesitation, "To take a walk, lady." Oh! how sad, and, alas! those little folded legs could never unbend. "Nothing else, Arthur?" I inquired. "No, lady," he replied. He did not ask for clothes, or money, or even food, but his request was an impossible one, "to take a walk!"

And now my young readers, what do you think of this little sketch? not a fancy one, but a true and living picture of a living being, not very far off from any of you in this great city, a picture to which, alas! there are many similar. I should like to give him a nice new comfortable little carriage, I should like to procure for him many things which he sadly needs. I should like, finally, to get him into some nice "Home" for such sufferers, where he would have cleanliness and good food. But there are so many others to be helped, that it is difficult to do so much for one. Will any of you who may read this help me with ever so little?

13, *Rose-street, E.C.* R. B.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, September 11, Matt. xxiii. 29—39; Monday, September 12, Matt. xxiv. 1—14; Tuesday, September 13, Matt. xxiv. 15—28; Wednesday, September 14, Matt. xxiv. 29—41; Thursday, September 15, Matt. xxiv. 42—51; Friday, September 16, Matt. xxv. 1—13; Saturday, September 17, Matt. xxv. 14—30.

SEASIDE SERVICES FOR CHILDREN.

North Berwick.—During August, services have been held here under the auspices of the Children's Special Service Mission, every Sabbath afternoon. The meetings were held on the Links at Point Garry, a beautifully situated spot at the west end of the town, and conducted by Mr. Robertson, of the Carrubbers Close Mission, and Mr. Copplestone, of the Scottish Evangelistic Association, Edinburgh. The average attendance has been about a thousand, half of these children.

Southsea.—A children's mission, held by Mr. Martin J. Hall, is just drawing to a close. God has abundantly blessed his Word, to the conversion of very many and the building up of others. The meetings all through have been quiet and well attended, when the weather permitted. There has been a real work going on amongst the children.

A CHINAMAN'S BELIEF.

The following is from a former worker in the Home of Industry:—Kwei Hwa Ch'en is on the frontier of the desert, and is the depôt for the Mongol trade, consequently there is a large single male population of a migratory kind, and the moral tone of the place is very low. Opium dens and gambling-houses abound. If addressed upon eternal things they are not affected as a person at home. A Chinaman says:—My soul, well, what is it? Who knows? Doubtless what possesses my body and causes me to act is the soul of some being of a former life; so that, if I sin, it is not I, but the soul of a former being, and why should I forego what I like when the opportunities are rare and uncertain? As regards eternity, some, but very few, attain eternal bliss—only those who have been very good or have lived as ascetics. They may ascend to heaven and be introduced to the immortals and become gods in due time; but us poor illiterate people, who do not know a character, and have no time or means to do good works, what will become of us? Perhaps, if we have taken great care of pieces of paper with characters, and have kept our kitchen clean, and have not destroyed life, the gods after punishing us lightly will send us to the wheel of life to be turned out as poor people, such as beggars, or as infants only to live a few days and then to return to receive the completion of punishment, and finally to be born again as animals...

The above is just an outline of a Chinaman's inner self. Their souls are dead; how much do we need the Holy Ghost to awaken them from their indifference! My work is open-air preaching, and the people as a rule, listen well.

G. Clarke.

SOUTHSEA.—The new mission hall now in course of erection will, it is expected, be ready for opening about the end of this month. Mr. Denning has already received upwards of £700 towards the £800 which the building is to cost, and it is hoped that the remainder may be provided before the day of opening. Mr. Denning's address is Ebenezer Cottage, Inglis-road, Southsea, Hants.

"WE WOULD SEE JESUS."

John xii. 21.

We would see Jesus—
Thus those Greeks of old
Breathed forth the longing of our souls to-day.
We would see Jesus,
Or the heart grows cold;
No other hope have we, nor strength, nor stay.

We would see Jesus—
Brother, thou must give
To hungry souls the one true, living bread;
We would have Jesus,
For we cannot live
On "stones" of man's own rhetoric instead.

Tell us of Jesus—
For we long to know
More of his love who suffered, bled, and died:
Show us his righteousness,
His beauty show,
Hold to our gaze the Lord, the Crucified.

Tell us of Jesus—
Ye who minister
Within his courts, tell us of his free grace
Tell us of Jesus,
Not some sinister
Distorted Gospel where He hath no place.

We would know Jesus—
Living, real, and near,
We would behold in all who bear his name
His lovely image,
Shining bright and clear!
His approbation all they seek of fame.

Shining for Jesus,
Thus thy light shall glow
Strong in his light; nor flicker and grow dim.
Living for Jesus,
Thus the world shall know,
His mighty power, and souls be won for Him.

Living for Jesus—
He shall live in thee,
His beauty shine in all thy words and ways;
Thus, only thus,
This earth reclaimed shall be,
And every heart shall hymn the Saviour's praise.

India. S. G. M.

BRITISH HONDURAS.

Rev. Edward J. Walkom, of the Wesleyan Missionary Society, Belize, British Honduras, writes: "It may encourage some fellow-toilers to know that in this remote and comparatively unknown colony a gracious work is going on among the native peoples. Our own Church, among others, has been blessed by an increase of seventy-one members on this quarter's number of members. This, with a roll of 800 members before, in a town of some 5000 inhabitants and one church, is only one among many. Our Gospel Temperance Mission is doing real and effective service, over a hundred having taken the blue since the last anniversary. My Band of Hope reports over 200 members, with an average weekly attendance of 160.

"Only a few months ago a new mission was begun in Spanish Honduras. To-day we have over 100 regular pupils in the day-schools, and on Sundays many an interested Spaniard, nominally Roman Catholic, may be seen standing at the open windows—"like doves to their Master's windows"—listening with reverence to the preaching of the old, old story by our missionary. A great work opens before us in these Central American States. Pray for us."

Mr. Walkom would be glad of some tracts for distribution in the hospital, gaol, and asylum, which are generally crowded.

MR. J. B. WOOKEY starts on Thursday, September 15, for an evangelistic mission in Malta, Gibraltar, &c. He will be present at the Noon Prayer-meeting, 186, Aldersgate-street, on Monday, September, 12, to be specially commended to the Lord's care.

TEMPERANCE RESTAURANTS.

We alluded last week to the conditions under which the assistants live at some of the City restaurants where intoxicants are sold. But those engaged in temperance and vegetarian dining-rooms are little, if any, better off. Twelve hours' work a day, with one less on Saturday (an additional one or two hours being required for reaching home and business night and morning), are given for 9s. a week (in some houses only 8s.), with relics of the previous day's provisions for dinner. Then, when the rooms are let for club-meetings or concerts, they are detained two hours longer still, for which they receive no extra payment; but, to make up for the privilege of leaving late, they have to come earlier than usual the next morning to get the place straight for the day!

But the lack of consideration often shown them by the ladies and gentlemen upon whom they wait is, perhaps, quite as painful to bear as are these hardships. A large proportion of these assistants have been well educated and well brought up. Daughters of clergymen and ministers many of them are, and others have had parents with comfortable incomes; but by adverse circumstances they find themselves obliged to contribute to the family purse. Their sensitiveness is, therefore, not to be ridden over roughshod, as if they were automatic waiting machines.

There are some who say that "they must conquer their sensitiveness, and adapt themselves to present circumstances." But, alas! such conquest would mean a disregard of womanly feeling, which might prove most disastrous. While, therefore, it is perhaps hopeless in the present state of competition to expect employers to pay more wage than they are obliged, we do appeal to Christian people, who so largely frequent these restaurants, to exercise a measure of courtesy and consideration, and, perhaps, by an occasional word of cheer, to alleviate the monotony of their life. When it is remembered that many of them, coming from the country, are deprived of the kindly and saving influences of the home, while others have lost one parent, or both, there is ample scope for Christian ladies to make themselves their friends, and thus, perchance, save some from becoming—first, lonely, then, by successive stages, downhearted, despondent, despairing, careless, and lost.

We cannot speak too highly of the work done on their behalf by Miss Gough, who, with noble devotion, has given up her life to this cause. But there are hundreds of ladies who are unable thus to give their time to it who might, nevertheless, incidentally and privately, follow the example of their Lord; whose mission it was "to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

A MISSION VOLUNTEER.—The National Bible Society of Scotland has appointed two new agents for colportage work in China. One of these, Mr. James Murray, has offered to go out entirely at his own charges. Mr. Murray, though still a young man, has been successful in the publishing business, and proposes to devote his means and his business experience to the furtherance of Bible work in China, where two sisters are already engaged as members of the China Inland Mission.

SYDNEY CITY MISSION.—The twenty-fifth annual report of this Mission states that the meetings have grown in attendance and influence. There are now ten missionaries employed, and week after week souls are led to Christ, and individual lives as well as homes and families are made happy. During the year upwards of 2500 temperance pledges were taken, and more than sixty converts became church members. Much as is being done, it is felt that an extension of the work of this agency is necessary to keep pace with the growth of the city. Rev. J. Blanksby is the general secretary.

THE WIDE WORLD-FIELD.

The Master's call has reached not a few devoted hearts, and many are coming forward ready to proclaim Christ's boundless love and sovereign grace to every creature. Unoccupied fields abound on every side. Let me indicate some spots where the need seems to me the greatest.

For Spanish-speaking evangelists what vast openings are presented in South America, where there are fifty millions of Spanish-speaking people. The language is easily acquired. The growing Argentine Republic, with its provinces of Rio de la Plata, affords a fine field for emigration and evangelisation. It is ten times as large as Great Britain, though it has only three millions of population. It has a healthy climate, fertile soil, no forests to clear, land to be had cheap, nearly 2500 miles of railway completed and making, and civil and religious liberty. There are also the neighbouring small republics of Uruguay on the coast, with a climate like the South of France, and Paraguay in the interior, each with about half a million of people. The command of the language gives one access to multitudes on the northern part of Africa, as well as to Spain itself. There are ten millions in Mexico who speak Spanish.

For French-speaking evangelists there is a great cry, from many towns and villages in various departments of France, for evangelical teaching. They say, "We have done with the priests, but do not want to drift into *la libre pensée*; but this, their earnest cry, cannot be responded to. The small body of French Protestant Christians are doing their utmost, but cannot overtake the need. How many Christians in England, knowing the French language, would find a pleasant and economical residence and a warm welcome in towns and villages in these unoccupied districts.

There is another unoccupied field which no one is caring for—the boat people and their families plying on the river and canal "*chalands*," or barges, on the 4575 miles of rivers and the 2900 miles of canals throughout France. When they have been met with, they evince much accessibility and desire for instruction in the things of God. How pleasant it would be for two young men to make excursions on these boats, often passing through lovely parts of the country, instructing not only the boat people and their families, but the residents in the towns and villages on the river side. The boat people, too, might be met with at the dépôts where they congregate, such as Dunkirk, and numerous places in the interior.

For those who only know their own English tongue vast regions are open to them. An English evangelist, Mr. J. Law, of Orillia, Lake Ontario, writes:—"It has been repeatedly stated that 14,000 towns and villages west of the Mississippi never hear the Gospel preached, and that in many of these towns and villages there is not even a building with the name of a church, nor a preacher of any kind to tell the people of a Saviour, and to warn them to flee from the wrath to come." Western Canada likewise presents a wide field for evangelisation.

But the country in which we have been labouring for six years (Algeria) presents some encouraging recent facts, and invites labour for the Sahara. Whilst access to the Sahara from the East, through Tripoli, has been interrupted, it is not so in the West. The Asgar Touaregs have taken Rhat, and massacred half the Turkish garrison, which consisted of forty men, retaining the remaining half as prisoners. This was in consequence of some of their number being arrested for pillaging caravans. The Governor-General of Tripoli, Ahmed Rassim, has sent 500 Arab Goums to retake the town. It is a remarkable fact that the Belgian Consul was for many years a resident in Murzouk, but that is more distinctly in Fezzan, to the east of Rhat. The western route to the Sahara, through the Province of Oran, by the completion of the railway on August 1, from Arzen to Ain-Sefra, opens up the way to the Ksour villages, and is not far from the Oasis of Fignig. The region of the Ksours, running N.E. to S.W., is inhabited by a moral and gentle Berber-speaking race, who have been the serfs of the Hoggar Touaregs, who oppressed them, but now they will be under the protection of the French, and enfranchised from this yoke of ages. The railway will attract the caravans from the South, and form a new and speedy route to the North. Thus a fresh door is opened to the Sahara, and to these Ksourians for evangelisation.

Monsieur Vasseur, of the Dépôt Central, 4, Place du Théâtre-Français, Paris, would happy to give information respecting openings for Christian work in France, and the various consuls of the Spanish-speaking countries would give all needed information about South America.

G. P.

◆

WOMEN FOR WEST AFRICA.

West Africa has for many years been a point of no little interest. Since 1816 we have watched the rise and progress of our colonies, along the Gold Coast to beyond the Niger. In both Sierra Leone and Lagos the towns are laid out with well-built houses and streets planted with trees. Education is provided for every native child, in the form of national schools, high schools for girls, grammar schools for boys, and a college in each of these towns. English is spoken, and the Sabbath day is observed. There are many able native gentlemen, some of whom while under English supervision are holding responsible posts, proving that negroes possess capacity and talent, and that there is in them the nucleus of an African civilised nation. There is a desire among the people to maintain high and good principles, and there is a growing interest in the welfare of their country.

In these territories, including Sierra Leone, Gambia, Gold Coast, Lagos, and the Niger districts, commerce is increasing, and factories and farms are multiplying. Every week the harbours are visited by vessels from England and America, belonging to three or four steamship companies, for carrying passengers and cargo.

This country has had some disadvantages. Being out of the usual route of travellers, it loses much that would be gained, socially and commercially, by contact with Christianity. Another disadvantage lies in the extreme heat and damp of the climate. From these reasons intercourse has been greatly hindered, advance in some points is slow, and heathen ways are still, to a certain extent, practised.

Just now many minds are turned towards West Africa, not in regard to colonial rights, or trade, or education, but to the social interests of a people so long connected with ourselves.

We know that, in spite of the measure of English help and self-help, the people are wanting personal Christian influence. They are lacking the touch of social virtue. Their women need still to rise to fill their appointed place, and to be an influence within their homes of womanly grace and love.

Good and earnest men, both African and English, have done a chief part in being themselves examples to the people, and in preaching to them the truths of eternal life.

But the work among women only women can do, and this field now lies ready and open for Christian women to occupy. It is time to go to this field, from which so little fruit has yet been gathered. All forms of woman's work are wanted now in this dark country, and response will be found among the few African women who are already bringing forth fruit to God.

A ladies' meeting on this subject is convened by Mrs. Darwin Fox, Mrs. Meredith, and Miss E. Buxton, on Thursdays, at Morley Hall, 316, Regent-street, W., where letters may be addressed to "West Africa."

SEPTEMBER 9, 1887.

The Christian.

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SCRIPTURAL PROOFS

THAT GOD OFFERS US IN OUR LORD JESUS CHRIST PERFECT DELIVERANCE FROM ALL SIN, INWARD AS WELL AS OUTWARD, IF WE WILL BUT RECEIVE HIM AND BELIEVE ON HIS NAME FOR ALL THAT GOD HAS MADE HIM TO BE TO US. (*John* i. 12; 1 *Cor.* i. 30.)

BY
J. P. WILSON.

"Holiness by faith in Jesus,
Not by effort of thine own,
Sin's dominion crushed and broken
By the power of grace alone.
God's own holiness within thee,
His own beauty on thy brow;
This shall be thy pilgrim brightness,
This thy blessed portion now."
Miss HAVERGAL.

LONDON:
S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, E.C.
1887.

THE above is the title-page of a book of 408 pages, price in cloth two shillings, consisting of the contents of three little books, "*First Sheets of Scriptural Proofs*," "*Further Sheets of Scriptural Proofs*," and "*Third Series of Scriptural Proofs*," hitherto sent out separately, and only to applicants by letter for them, now put together for general publication. The object of the book is simply to direct attention to *what God says in his Word* on the extent of deliverance from sin given us in our Lord Jesus Christ. Many letters have been received from readers of the separate parts, showing that this object has been attained in their case. The following are extracts from a few of them:—

"*Reading your books has driven me more to the precious truth; and our loving Father has opened more light to me—more than ever I expected to get. Praise his dear name!*"

"*I have read it carefully, and can find nothing of man in it, but all in it to be the revealed power of God. I have received great encouragement and strength from the reading of it.*"

"*Thank you so much for your little book. It has helped me to realise more fully 'the glorious gospel of Christ.'*"

"*I have read the 'Proofs,' and they have opened my eyes greatly to what may be obtained by faith and prayer.*"

"*I have read several parts of it many times over. It seems to me just the kind of book to put a solid scriptural foundation under the faith of those who are conscious of a real and godly change of heart, and of an eager desire to be wholly the Lord's.*"

"*I rejoice greatly in it. It is well calculated to stimulate an earnest desire in the hearts of the Lord's dear people to search the Scriptures more diligently and prayerfully, like the Bereans, 'daily whether these things were so.'*"

"*I have read your little book, lent me by a friend, and I do desire heartily to thank my God that it was put into my hands.*

"*Though for years I have known my Saviour's love, and experienced the incoming of the Holy Ghost in power in my soul, yet since reading 'Scriptural Proofs' I have had a fresh revelation of what Jesus is to me in his capacity of Saviour; and I have been able to grasp Him in a fuller and more comprehensive faith as my deliverer from indwelling sin; and that on the truth of the living God as shown so clearly in your little book.*

"*My heart goes with every line of it. I do trust and believe it will be blessed wherever it is read: there is so little of man in it, and so much of God.*"

Notes on Daily Readings.

SUNDAY, SEPT. 11.—ISAIAH XVII.

1.—*The burden of Damascus.*—" The riches of Damascus (the capital of Syria) and the spoil of Samaria were carried away by Tiglath at about the close of the third year of Ahaz. He died perhaps a year before Ahaz, and all Philistia rejoiced because the rod that had so lately smitten them was broken (xiv. 29). Shalmeneser (King of Assyria) seems at the outset of his reign to have inflicted on Damascus a heavier and final blow. In the time of Ezekiel and Daniel the city had revived, and was again subdued by the Chaldeans. But it had received no threatening, like Babylon, of final desolation. It revived under the Persians, Greeks, and Romans, and not least under the Saracens, and became one of the chief cities of the East."—*Birks.*

4.—*The glory of Jacob shall be made thin.*—" 'Jacob' here refers chiefly to the Northern Kingdom, which was called the Kingdom of Israel. Their state would be like a man wasted away with pining sickness, like the few scanty ears left by the corn-reaper in a harvest-field, like gleaning grapes of the vine, or the shaking of the olive tree. All these are striking figures for a very scanty remnant. Very few Israelites, but still a few were left in the Northern Kingdom (2 Chron. xxxiv. 21)."—*Ibid.*

12.—*Woe to the multitude of many people.*—" The world power after it has done its work of punishment is itself broken."—*S.C.* *Make a noise like the noise of the seas.*—It is probable that it is to this verse our Lord refers in Luke xxi. 25, " The sea and the waves roaring," as he uses the same Greek verb as the LXX. here do in translating the phrase, " rushing of mighty waters." If so, it shows that these three concluding verses refer to the last great struggle (Rev. xix. 19).

14.—*At eventide trouble; and before the morning he is not.*—Or as R.V. " they are not," showing how the morning dawn—the coming of Christ —annihilates the power of the enemy.

MONDAY, SEPT. 12.—ISAIAH XVIII.

1.—*Woe to the land shadowing with wings.*—" This chapter, from the various interpretations which the whole prediction and its separate phrases have received, is a kind of sacred enigma. Besides many secondary variations, and proposed applications to Rome, England, or America, expositors have been chiefly divided on two main questions: whether the land of ver. 1 is Egypt or Ethiopia, and whether the same people or Israel are described in the 2nd and 7th verses. The result of a careful and repeated comparison of these various criticisms and expositions is that: (1) The power addressed is neither Egypt nor Ethiopia separately, but the conjoint Egypto-Ethiopian Empire. This was ruled by So and Tirhakah (xxxvii. 9) in the days of Isaiah. This Ethiopian dynasty in Egypt was a rare exception to its long series of native Pharaohs. It lasted about fifty years, and began seven or eight years only before the date of these burdens; (2) the first word is not a 'Woe,' but ('Ho') a Divine call to honour God and assist his people; (3) the people to whom the messengers are to go, the 'scattered and peeled,' are the Israelites, whether dwelling in Palestine, or exiled in Egypt; (4) the main drift of the whole is to form a contrast and joyful sequel to the three previous burdens, by predicting the honour to Zion and its temple under Hezekiah through the signal display of God's power for the protection of his chosen people."—*Birks.*

2.—*A people terrible from their beginning hitherto.*—"It is surprising that there should have been any controversy as to the nation meant. The last chapter set the nations before us as crowding together to *spoil* Israel. Here we have a people whose land is *spoiled.* The nations were there represented under the figure of rushing waters, as the Assyrian (viii. 5—8) was compared to 'the waters of the river.' Here we have a people 'whose land the rivers have spoiled,' whilst the description of 'a people terrible,' &c. (as above), scarcely belongs to any nation at all except Israel."—*Kay.*

7.—*In that time shall the present be brought unto the Lord.*—Fully admitting a primary fulfilment of this chapter in the days of Hezekiah, when Tirhakah, king of Ethiopia, appears as obeying the summons and coming to the help of Judah against Assyria (xxxvii. 9), it is not only possible, but probable, that a further fulfilment is yet in store.

TUESDAY, SEPT. 13.—ISAIAH XIX.

1.—*The burden of Egypt.*—" This 'burden' of Egypt contains, first, a warning of political downfall and decay, and, next, a promise of conversion to God's service in later times. Its date was before the expedition of Sargon (xx. 1), which thus forms its foreground. The priests in Herodotus (ii. 141) traced the old monarchy down to Sethos in the time of Sennacherib, and reported that a time of great division and anarchy followed. Such exactly is the picture in ver. 2." —*Birks.*

4.—*A fierce king shall rule over them.*—" A king, in predictions of wide range, often denotes a series or dynasty of rulers. Every feature in this verse answers to the Persian dynasty, which began with Cambyses, a stern and cruel king, and ended with Ochus, one of equal or greater cruelty."—*Ibid.*

5.—*The waters will dry up from the sea.*— " The Nile here is called the sea."—*Delitzsch.*

18.—*In that day shall five cities in the land of Egypt,* &c.—This " was fulfilled by the large influx of Jews under the Ptolemies. Philo reckons that there were nearly a million Jews in Egypt. A firm footing was gained by the people and faith of Israel, even in the land of the old Pharaohs."—*Birks.* *The city of destruction* refers to sun-worship destroyed. The word for destruction closely resembles, and so is a play upon, the Egyptian word for On, the Sun-god, and alludes to the coming overthrow of this old form of idolatry.

24.—*In that day shall Israel be the third with Egypt and with Assyria.*—The fulfilment of this seems yet future, as nothing like it has yet occurred.

WEDNESDAY, SEPT. 14.—ISAIAH XX.

" Between the death of Ahaz and the fourteenth year of Hezekiah, the Jews, alarmed by the growing power of Assyria and faithless towards God, were eager in their desire to get help from Ethiopia and Egypt. This sin is sternly reproved in a later message (xxxi. 1—6)."—*Birks.*

3.—*Isaiah hath walked naked and barefoot three years.*—" With the great importance attached to the clothing in the East, a person was looked upon as naked if he had only taken off his upper garment. The strange and unseemly dress of the prophet whenever he appeared in his official capacity, for three whole years, was a prediction of the fall of the Egypto-Ethiopian kingdom at the end of these three years."—*Delitzsch.*

6.—*The inhabitant of this isle shall say.*— " The word 'isle' in Hebrew use is not limited to islands only, but includes all the borders of the sea. It is here applied to Palestine. When worldly helps are most needed their failure is most conspicuous. No sooner had Egypt ceased to wield the rod of an oppressor than it became a treacherous friend, the staff of a broken reed, to the Church and people of God."—*Birks.*

THURSDAY, SEPT. 15.—ISAIAH XXI.

"This chapter contains three burdens, on the Desert of the Sea, Dumah, and Arabia. The watchman of the first burden reappears in the second, and Dumah and Seir belong to Arabia." —*Birks.*

1.—*The burden of the desert of the sea.*— " Isaiah is fond of symbolical names (xxix. 1, xxx. 6), and 'desert of the sea' is a name of this kind applied to Babylon and the neighbourhood. The continent on which Babylon stood was a desert, and the Euphrates used to overflow the whole just like a sea. The true interpretation is found in Jer. li. 13, l. 38, who was acquainted with this oracle."—*Delitzsch.*

2.—*A grievous vision.*—" The vision represented in quick succession three scenes: (1) The lawless oppressor (Babylon) carrying on his ravages; (2) Media and Persia summoned to undertake a siege; (3) the groaning bondsmen delivered."—*S.C.*

5.—*Prepare the table, watch in the watch-tower, eat, drink.* — " This description of arrogant security is remarkably applicable to Babylon; which was full of festivity on the night of its capture by Cyrus."—*Kay.* Applicable also to that great world power (the mystical Babylon) (Rev. xvii., xviii.), whose sudden destruction is threatened by our Lord in almost similar language (Luke xvii. 26).

10.—*O my threshing, and the corn of my floor.* —In its last application to the final destruction of Babylon the great this is parallel to Matt. iii. 12. See also Rev. xiv. 8—14.

11.—*The burden of Dumah.*—" Another mystical name supposed to point to Edom. The word itself means silence, and is used in an allegorical way of the land of the dead " (Ps. xciv. 17, cxv. 17).—*S.C.*

12.—*If ye will enquire, enquire ye: return, come.*—A call to repentance and faith, even to Edom—type of the professing Church—though sunk in the sleep of death.

FRIDAY, SEPT. 16.—ISAIAH XXII.

1.—*The burden of the valley of vision.*— " Nearly all commentators, ancient and modern, understand the valley of vision to be Jerusalem. But the difficulties of this view are very great. Grotius and Birks have another hypothesis, which is not merely free from these difficulties, but the reasons for adopting it are numerous and strong. It is that the valley of vision is Samaria, the capital of the Ten Tribes."—*Kay.*

5.—*For it is a day of trouble, and of treading down.*—" The scene of these opening verses is the valley of Samaria, at the close of its three years siege by the Assyrians."—*Birks.*

8.—*He hath also removed the covering of Judah.* —" Ephraim in a military view was the covering or sheltering veil of Judah against northern invaders. By the fall of Samaria this shelter was removed."—*Ibid.*

15.—*Shebna, which is over the house.*—Shebna on account of his pride is threatened with removal from his office, and exile and subsequent death in a far country. His place is to be filled by Eliakim (whom we find in office, xxxvi. 2, associated with Shebna apparently in the inferior post of " scribe " and apparently not yet banished), but it is easy to see that the two men are but types, the one of Judaism, the other of Christ, who Himself appropriated the language of ver. 22 (Rev. iii. 7).

20.—*My servant Eliakim.*—" This is the first appearance of 'the servant of the Lord,' who occupies so prominent a place in Part ii. Eliakim means 'God will raise up.' "—*S.C.*

25.—*In that day shall the nail that is fastened in the sure place be removed.*—There seems a contrast intended between " the nail fastened," and " the nail " of which it is said (23) " I will fasten him." The one is Shebna's estimate of his own position (16—19). The other is the result of Jehovah's fastening. " This last verse repeats the warning to Shebna."—*Birks.*

SATURDAY, SEPT. 17.—ISAIAH XXIII.

10.—*The burden of Tyre.*—" The burdens are a series of which this of Tyre, the one great maritime power of those days, is the last. Tarshish is Tartessus in Spain, one chief emporium of Tyrian commerce. Ships of Tarshish thus became a title for all vessels used for long voyages. 'Chittim' is Cyprus and the sea-coasts of the east of Europe."—*Birks.*

15.—*Tyre shall be forgotten seventy years.*— " Jeremiah, who predicted that the Jewish captivity in Babylon would last seventy years (xxix. 10), also foretold that all the nations round about should serve the King of Babylon seventy years (xxv. 9—11). 'One king' means, in prophetic style, one dynasty, and included Nebuchadnezzar's son and son's son (Jer. xxvii. 6, 7)."—*S. C.* " The 'one king' is the first of the four kings of Dan. vii. 17, or the Chaldean sovereignty."—*Birks.*

18.—*And her merchandise and hire shall be holiness to the Lord.*—In the sense in which the Babylonish captivity is not yet over. nor will be till the cry " Babylon is fallen " (Rev. xviii. 2), it may be also said that the degradation of Tyre still continues, and that the promise of this verse is a millennial one, recalling a similar promise to Jerusalem (Zech. xiv. 20) to be fulfilled in millennial days.

INQUIRY MEETINGS in the OPEN AIR.

"Can after-meetings be held in the open air?" is a question sometimes asked. Mr. John McAuliffe, of Otley, Yorkshire, who travels a good deal with his "Wayside Bible Carriage," writes an interesting account in the affirmative. He says:—"Mr. Spencer Walton has been with me of late in the peaks of Derbyshire. In twenty days we have addressed at least 9000 people. At Tideswell we had from ten to twenty each night seeking the Lord in the open air, and we have also borrowed chapels to deal with them. At Whitby-by-Sea I was with dear Alfred Haley on the seashore, and in a crowd of 600 adults about 100 persons rose in solemn silence to confess Christ—very many, of course, experienced Christians. At Buxton we are now having wonderful meetings in the open Market-square, and after-meetings held with the greatest quiet, the anxious being dealt with and their names taken as at similar meetings indoors. I feel this is an important matter in connection with open-air preaching. I would say to my brethren: Hold your after-meeting, dealing with inquirers as if under a roof, and the results, as in our present work, will be amazing."

MISSION TO ZULU KAFFIRS.

Mr. and Mrs. Elbert S. Clarke propose leaving England on their return to South Africa in October. The annual sale of work in aid of the Mission will be held at Darlington early in November; contributions of work, or of useful and fancy articles, will be thankfully received by Mrs. Fothergill, Pierremont-crescent, Darlington.

The growing importance of the Mission, and its consequent increasing needs, make it desirable to invite the extended co-operation of Christian friends. As the old Mission waggon is worn out, it will be necessary to buy a new one for itinerating work. In addition to a dwelling-house at Entakamu, and a larger school house at Hope Vale, there are two places where there are converts with no place to meet in. At one of these the school children have to squat on the floor of a wretched hut, in which the only light is admitted by a doorway two feet high.

Mr. Clarke erected the buildings himself at the three stations—Rock Fountain, Hope Vale, and Entakamu—but the increasing claims upon his time for evangelistic and medical work make it desirable that he should be relieved of such labour.

Additional native teachers are required in several districts where the Gospel has only been preached during Mr. Clarke's itinerating journeys, and where the people would gladly welcome a native evangelist and schoolmaster.

THE BIBLE IN IRELAND.—A small Colportage Society in Ireland, with but limited means, has been very successful during the past twelve months, by means of its agents, in selling copies of the Scriptures to Roman Catholics, six colporteurs having sold 348 New Testaments, 558 portions of the New Testament, Douay Testaments, 380, and 529 religious books. Much may be hoped for from this circulation of the Scriptures in Ireland, and we wish the work were extended a hundredfold.

FISHERMEN ASHORE.—The Missions to Seamen has for six years been working amongst the fishermen of Lowestoft with much blessing. Of these hardy men there is a remarkable leaven strong in the faith. An old wooden shed has hitherto served as the base of operations, but it has now been resolved to erect a new Missions to Seamen Institute at a cost of £500. This will be open to fishermen and seamen, strangers, and natives of various nations who frequent Lowestoft. Fourteen fishing smacks now hoist the Missions to Seamen flag in the North Sea as duly authorised mission helpers, and it is believed the result of this new effort will be that large numbers of men will be reached, from whom, by God's blessing, many more living witnesses for Christ on board their vessels and volunteer helpers may be obtained. These helpers cost the Society nothing, and are doing a great work for God on the seas. Rev. T. C. Chapman, Vicar of St. John's, Lowestoft, is the honorary chaplain.

MISSIONARIES AT BIRMINGHAM.

An exceedingly interesting Conference on Home and Foreign Missions was held at the Y.M.C.A., Birmingham, last Friday. The first hour, which was devoted to prayer and Bible-reading, gave a good spiritual tone to the proceedings of the day, and Rev. F. B. Meyer's brief but well-worked-out *résumé* of the dispensation of the Holy Spirit was most helpful and stimulating.

At the next sitting stirring addresses were delivered by Mr. Reginald Radcliffe, Rev. Jos. Odell (Birmingham), and Miss Campbell, the key-note of each being embraced in the watchword, "All for Jesus."

The Conference was resumed in the afternoon, when the speakers were Rev. Henry Lewis (missionary in Newfoundland and Labrador), Miss Campbell, Rev. J. Gelson Gregson, and Rev. F. B. Meyer. There was a large attendance, and the audience listened with rapt attention to the heart-searching appeals.

This was followed at seven o'clock by a meeting for prayer and praise, conducted by Rev. G. Sherbrooke Walker (Birmingham), a meeting remarkable for its spiritual power and for the large number who took part in prayer.

The proceedings of the day closed with the annual meeting of the Young Men's Foreign Mission Society, in which Mr. Lewis, Miss Campbell, Mr. Gregson, and Mr. Radcliffe took part. The thought of personal consecration ran through the meeting from beginning to end, and a solemn feeling of individual responsibility was aroused that will long be remembered. At the end a good number signified their intention of going to the mission field, or as being ready to go when the Lord should call them.

This Conference was the first of its kind that has been held in Birmingham, but the hope is expressed by many that it may not be the last.

N. E. LONDON GOSPEL MISSIONS.

A meeting for prayer and praise was held on Tuesday week in Earlham Hall, Balls Pond-road, Islington, to inaugurate the opening of this building in connection with the North-East London Gospel Missions. For a long while it has been known as Maberly Chapel, where Dr. Leask and others ministered; and has been secured by Mr. Chorley for a term of years. Having been neatly "done up" it presented a cheerful appearance to the guests, many of whom entered it for the first time. It was in Tottenham-square, at the rear of this building, where Mrs. Weitbrecht commenced the work, and which Mr. Chorley undertook about eighteen years ago. Since then branches have been opened in six other localities, and a country Holiday Home near Enfield. So the work grows, and the blessing of God rests upon it.

Mr. Albert A. Head, of Richmond, presided after tea, and the body of the Hall was by that time comfortably filled. Mr. Wm. Chorley, the director of the Mission, read the Scriptures, and gave a brief account of how the building was secured, and then Mr. Head delivered a concise address on Christ as the Door. He was followed by Mr. Gawin Kirkham, who, after a retrospect of the past eighteen years, dwelt upon the purposes for which the building would be used. Mr. Humphreys, Mr. Charles Hart, and others, also delivered addresses, between which there was a good deal of lively singing.

AN INFIDEL RECLAIMED.—On a recent Sunday a very gratifying incident occurred at Clerkenwell-green, one of the open-air spaces frequented by working men, where the representatives of the National Secular Society, the Christian Evidence Society, the London City Mission, and others, hold open-air meetings every Sunday during the summer. It was there, from the platform of the Christian Evidence Society, that Mr. George Cottee, (to use his own expression) "on the very spot where he formerly blasphemed, with all the earnestness of which he was capable, testified to the saving power of the Lord Jesus Christ." He then gave a sketch of his career, and told how he had been brought out of darkness into light.

THE WEST LONDON MISSION.

The arrangements for this Mission are now almost complete. There will be three services in St. James's Hall each Sunday, commencing on October 23. The services in the morning will be conducted by Rev. Mark Guy Pearse, and those in the afternoon and evening by Rev. Hugh Price Hughes. Mr. Pearse will also conduct a prayer-meeting every Monday evening in Wardour Hall, and preach in St. James's Hall every Friday at noon. Some appropriate service or meeting will be held in Wardour Hall every week evening. This hall, which is in Wardour-street, about one minute's walk from Oxford-street, is surrounded by densely populated artisan quarters, and as many of these artisans are foreigners, the problem of how best to reach them is somewhat complicated.

Music, both vocal and instrumental, will play an important part in the work of this Mission. Mr. R. Heath Mills has been appointed director of the musical arrangements, and there are to be three bands. For evangelistic services in St. James's Hall and for Saturday evening concerts, the orchestral band will be used, and the brass and drum and fife bands for outdoor work. Mr. Hughes earnestly appeals to those who can play any musical instrument to offer their services. "We want volunteers, earnest Christian men," he says, "who will help us to employ the mighty attraction of music to bring the people within sound of the Gospel."

WORKING MEN'S MISSION.

The six weeks' tent services recently conducted by the Working Men's Mission, Collingwood-street, on a piece of vacant ground in the New-cut, have been productive of most beneficial results. Testimony thereof daily reaches the Mission superintendents (Messrs. T. and J. Young), whose labours are unceasing. With regard to one branch of the work of the Mission not generally so well known as others—that of rescue—the following incident, related recently by Mr. T. Young, will give an idea of the good work performed by this institution:—

Some three years ago, when returning from an open-air service and proceeding to the mission hall, they were informed that a young girl who had been induced to run away from home had been drugged at a coffee-house in the New Cut. On her recovery she made her way to the Mission, through the efforts of whose officers she was got into the Servants' Home in Blackfriars-road. The poor girl's mother, having been communicated with, came and took her daughter home. During those three years nothing further was heard of her by the conductors of the Mission until, some days ago, she, accompanied by both her parents and two brothers, appeared at Divine service at the hall, the whereabouts of which she had been for long endeavouring to find out. The parents' gratitude for the interest taken in the girl was very great, and at the close of the service the whole family made a profession of faith and conversion. The young woman has become a member of a Y.W.C.A., and is now in a respectable situation.

REV. DAVID McKEE, of the Congregational Church, Agnes-street, Belfast, recently gave some account of the work of the Lord through his instrumentality in that city at the Noon Prayer-meeting, Aldersgate-street. His ministry has been blessed to the salvation of many notorious sinners, and during an evangelistic mission held in the early part of the year about fifty persons gave their hearts to God. He is visiting this country in the hope of clearing off the debt which rests upon the church, and which is felt to be a great hindrance to aggressive work for the Master.

OUR AGED POOR.

Visitors to the pretty little village of Brookleigh may have often met, on "The Suffield-road," a venerable-looking man, wearing an old-fashioned high-crowned hat, and leaning rather heavily on a stout walking-stick. This has been my old friend, Isaac Hipkiss, whose thatched cottage, with its lower window all gay with geraniums, stands endwise to the main road, as one enters the hamlet from the neighbouring market-town.

Few would think the old man had lived out his eighty-fourth year; but if God shall spare him a few more months, he will have completed his eighty-fifth. Losing his wife about ten years ago, he has lived ever since in a widower's loneliness; for, driven by stern necessity to seek a livelihood elsewhere, his children had all left him ere the mother died, and seldom have their father's eyes been gladdened with the sight of any of them since they left home.

But he always seems, more or less, cheerful. His next-door neighbours are very kind to him, and he most gratefully acknowledges their attention. He daily waters the favourite window flowers that his wife, when she left him, bequeathed to his care; he reads his well-used Bible; and, when the weather permits, takes a walk along the same old road that his boyish feet trod eighty years ago.

Isaac worked on a farm till within a month of completing his eighty-first year, his old employer retaining his services till leaving the neighbourhood himself. Then he was forced to fall on the parish, which was only allowed by "Poor Law" restrictions to give him three shillings and sixpence a week, a part of this, I believe, being furnished by his own children. This, when other of life's necessaries had been paid for, left the old patriarch just twopence per day to live upon.

Isaac is a Christian, an old-fashioned Methodist. More than forty years ago, he fancied when in the field at plough, he heard a voice that bade him pray. Looking round and seeing no one, he thought he must have been deceived; but when he had turned his horses, and come back to the same place, again the same voice, in like manner delivered the same command. He was alarmed, and had nearly sunk down on his knees when the thought that his master might find him kneeling sent him on with his team once more. Yet a third time, at the same place was the sound of that same voice, and unable to resist the impulse any longer, he dropped to the ground between the plough handles, and Isaac Hipkiss had called on the name of the Lord. "Ah, sir," I have heard him say when I have sat by his fire on a winter's evening, and listened to his life story, "never mortal man, I think, heard the music I heard then; the heavens were all full of it, and sometimes, even since then, I have caught the same sweet strains." At such a time, I have watched his face, and said in an undertone to myself, "It will not be very long, Isaac, ere you hear that music again."

But after seventy-four years of toil, and after being a member of the Church for nearly fifty years—twopence a day to live upon!!

May be he had saved a little money; it could only have been a very little, when he reluctantly bade farewell to the farm on which he had laboured so long; but the aged poor will endure almost anything rather than touch the few pounds, or, more often, shillings, that have been hidden away in some corner of the cottage. "We never know what may happen," they say. Poor souls, they mean that the little hoard may be needed for life's last hours, and to gain for them decent interment at death. But I feel such a case as Isaac's is a reproach both to the country and the Church. I do not blame individuals; I am thinking rather of systems, for Isaac is but one of tens of thousands of worn-out, honest labourers, many of whom are less favoured by the parish, and less cared for by the Church than he. If the parish could allow him more, I know this would be secured to him by the parochial guardian of the poor; but this gentleman is left quite helpless in the matter. I have no political creed, but would to God we might have some common-sense legislation on behalf of the aged, the widow, and the orphan.

Care is taken, and rightly, too, that the beasts of the field are protected from cruelty and neglect, but the old and helpless poor are left comparatively unheeded. As one, however, looks in vain to Parliament, since both its "Houses" have degenerated into mere debating societies, one must seek, with God's help, to rouse the Church to a sense of its privileges and duty in the matter. It is far from a healthy symptom to me, that her Christian conventions are multiplying so fast, and that at few, if any, of these such practical subjects as this in question are ever brought to the front. We never get a new idea that will stand the test of God's Word from any "prophetical conference"; and when good men and women meet for "the deepening of spiritual life," it must be confessed that we only hear the same thing over and over again.

Let us have a Conference at Mildmay or elsewhere on "Practical Christianity," and great shall be the blessing that shall follow it. History repeats itself. Israel of old would often fast while seeking special favour from God. But, said the Lord, on a certain occasion, "Ye fast not this day so as to make your voice to be heard on high…Is not this the fast that I have chosen?…Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thy own flesh?…If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in darkness," &c. We often have special meetings to seek special blessings from God, and often have to wonder that we get no answer to our prayers. Might not Isa. lviii. be studied with advantage by ourselves? Some of the old Puritans would reply, "Yea, verily."

One word in conclusion. A good lady wrote to me a short time since, and offered me the sum of £500 towards the restoration of a church. I prayed God's richest blessing upon her. Such piety was practical, indeed; but at the same time I advised her never to put her money into bricks and mortar, except to erect some very plain building in a neighbourhood where this might become quite necessary for God's people to be enabled to meet in peace. Numbers of kindly hearted Christians are now being induced by ecclesiastics to give their money to the so-called "restoration" and "beautification" of ancient churches, where the Gospel has, possibly, never been preached, and, probably, never will be. Thus Papal, or semi-Papal architects and artists ultimately obtain the money given, and all the pleasure to be gathered from their handiwork is to be found in the blended effect of sculpture and stained windows.

For my own part I have never found "fretted roof and columned aisle" render any aid to devotion, while the stone faces of mitred bishops, and monks, with the sensual expression that the French sculptor has mockingly left upon their features, have often sent my thoughts in another direction than towards heaven. Nay, none of these things, for—

Jesus, where'er thy people meet,
There they behold thy mercy seat;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground.

But often has my heart been thrilled with delight when I have found myself walking through some well-arranged almshouses, and have discovered some aged brother or sister in Jesus rejoicing to share with others the provision made for the poor, through the foresight of some practical philanthropist. And does not the eye of the old speaker brighten when he, or she, utters the words, "I am provided for, you see, for life"? Ah, more so than if such a one were left, in poverty and need, to gaze on the beauty of a stained glass window. A hint to some who may take it if they will. John E. Linnell.

Pavenham Vicarage, Bedford.

ADULT SCHOOLS, BIRMINGHAM.

Many of our readers have heard something of the wonderful work done by the Sunday Morning Adult Schools in Birmingham and elsewhere. Those who have will want to know more, for it is one of the most remarkable and promising movements of our time. It seems to supply the best answer yet discovered to the tremendous questions, How shall we keep our elder scholars? and how shall we reach the working-class?

Mr. B. Clarke tells us, in *The Sunday Magazine*, how they accomplish these ends in Birmingham by means of Sunday Morning Schools. He first visited a class of men taught by Alderman White. At 7.30 a.m. he found 250 men present. A chapter was read, a short prayer offered, the visitor introduced, and then the school session began. About one-half sat down for a writing lesson, while the rest gathered round their several teachers, reading in turn, in free, unstilted fashion, everyone being at liberty to add his quota. The writing lesson is popular, partly because it gives the teachers a good opportunity for a little talk with the men one by one, and so has a social value. There were other large classes in this Severn-street school, the total number of men being nearly 3000. One large class of upwards of 200 constituted the junior division, and consisted of lads from sixteen to twenty years of age.

A savings fund has been instituted. By this means, some £16,000 of the men's savings have been invested in the savings bank, and £18,000 in building societies. "This recognition of the social and material interests of the scholars has had much to do with the success of these classes; and when churches and religious societies show more practical sympathy with the working classes in the life they now lead, they will have more influence over them in ministering to the life that is to come…Mr. White, from an intimate knowledge of at least 200 homes of the members of his class, is able to speak of the improved appearance and increased comfort which have resulted from attendance at the school. "Happy, indeed," exclaims Mr. Clarke, "must be that town where those enjoying social advantages and position meet Sunday by Sunday in brotherly intercourse with their humbler brethren!"

Some 15,000 of these adult scholars are now to be found within ten or twelve miles of Birmingham. When Alderman White was asked what were the qualifications necessary to the establishment of a successful school, he replied: "Sanctified common sense, that is the only ingredient……There is no occasion to have fun, or nonsense, or tomfoolery, on Sundays or week days, in order to interest the working-man in the truths of the Gospel, and it is delightful to find how the efforts of teachers have been abundantly blessed by the Great Husbandman; and how large a harvest of souls has been gathered. I do not think there is a church in Birmingham that is not the richer in numbers for the work of the Adult Sunday-schools."

From the fortieth annual report of the "Friends" Firstday School Association, we learn that Birmingham schools have an average attendance of about 3000 scholars, and that the "Christian Society" associated therewith numbers 800 members, meeting at 11 places, with an evening attendance of 1500. At Ackworth, Bradford, Croydon, Doncaster, and Sunderland, schools for women have been opened, while one at Leicester has been given up. New premises have been opened at Dewsbury, with a tea-meeting of nearly 700 persons. Bristol has an afternoon attendance of 550, and last summer, at Norwich, a united demonstration was held in the grounds of J. J. Colman, Esq., M.P., Norwich, 1700 were present. Surely the blessing resulting from such work cannot be estimated.

FISHERMEN'S BETHEL AT FOLKESTONE.—A new Bethel and reading-room for the sailors of this port was recently opened. On different days a large number of fishermen, their wives, and about four hundred fisher boys and girls were entertained at tea. Gospel addresses, with singing, which was heartily joined in, followed each meeting. On the next Lord's day, three Gospel services were held on board the *Herald of Mercy*, from Gosport, which had come over for the opening. The evening service, when Mr. Holmes and other evangelists gave addresses, was especially impressive, and many of the hardy men present were much moved. Mr. Cook, the missionary connected with this vessel, requests us to say that the bags for which he asked in a previous number, to be supplied to the troops going out to India, must be 8 in. by 7 in. Cuffs, comforters, Bibles, &c., are also needed, and should be sent to Mr. H. Cook, Belle Vue-place, Stoke-road, Gosport, Hants.

LETTERS FROM NORTHFIELD—3.

Let me frankly confess that I like America. It is a great country. There is plenty of room to move, and whatever possibilities are latent in a man here find possibilities of development. Character and capacity find their level, and though a man may, like Jabez, have been born in sorrow, here he can rise above it; and though at home he may have been a Benoni, here he will be a Benjamin—a man of the right hand; for he is not handicapped by the contemptible influence of caste. He may be "a poor fellow with no past," but here "a man's a man for a' that," and if he be honest and industrious and ordinarily intelligent, he will find remunerative scope for his activities.

But there is no place in America where I feel so much at home as in the Convention at Northfield, and similar gatherings of warm-hearted Christian people, who value a man because he is a Christian brother, and receive him all the more kindly because he comes from the motherland across the sea.

Having remarked upon the purveying for the *Aurania* on our outward voyage, I must say that on our return we found it, with some inconsiderable exception, all that could be expected.

Continuing my brief notes, I must mention the graphic and effective expositions of Mr. H. L. Hastings, the proprietor and editor of an American monthly which bears the same title as our own—The Christian. His recent visit to England and his racy and pungent lectures on Infidelity have done good service, and have sensibly weakened the atheistic propaganda, for which we owe him a debt of lively gratitude. I am sorry that it was accomplished at considerable cost to himself, which he was little able to afford, and, having contributed my own modicum of help, it would give me pleasure to receive and remit the like from anyone else who feels under obligation to him.

From my rough and scanty notes the following outlines of two of his expository addresses are compiled; they may afford interest to general readers, and suggest points which teachers and preachers may find worthy of extension.

THE DRAUGHT OF FISHES.

"We discuss anxiously the question, 'How to reach the masses'; the trouble in the days of Jesus was how the masses could reach Him. They pressed upon Him to hear the word of God. Often the masses hear somebody else's word, which is by no means so good. He saw two ships, out of which the fishermen had gone, and were washing their nets. They had fished all night for nothing, and thought something was the matter with the nets—they were foul with weeds, and sand, and bits of stick. The net itself was enough to frighten the fish away. There are lots of old nets that never catch anything. There are other nets that want mending, and will not succeed in catching men until they are made sound.

"He entered into Simon's boat and sat down—a very sensible thing: not stand and tire Himself as we do. He taught the multitudes. I presume there were people then (as there are now) who thought it was all foolishness of Simon to lend his boat to one whom they thought an ecclesiastical tramp, who had to go about from place to place, and had no pulpit to preach in. But Simon thought otherwise; he suspended his business to have a meeting on the shore. He was repaid very promptly; no man ever lost by what he lent to the Lord. 'Put out into the deep.' It is necessary to go to fish where the fish are; it will not do to build a fish-house on the top of a hill, and ask the fish to come and be caught, you never saw a fish come ashore for that purpose. We want to learn a lesson about deep-sea fishing.

"They enclosed a great multitude of fishes, and the net brake. It would have lasted ten years without catching anything; there are lots of old nets and old methods that are good enough as long as you don't catch anything. Now the nets were breaking, and they would have lost all, but they beckoned to their partners in the other boat to come and help them. They didn't have to hold a consultation first; there was no old quarrel to settle; they just beckoned, that was enough. They filled the boats; there was fish enough for both. Oh, there are plenty of fish in the sea, only you've got to go into the deep to catch them!

"When Peter saw it he did not hunt up a reporter of *The Galilee Gazette* to describe the wonderful draught they had caught. There was not a man there so surprised as Peter; he fell down at Jesus' knees and said, 'Depart from me, for I am a sinful man, O Lord!' For they were all astonished. It is a greater thing to catch a man than a whale; but you must learn how. 'Follow Me, and I will make you to become fishers of men.' And they left all and followed Him. They learned of Him, the meek and lowly of heart, as the boy learns of his father how to prepare his bait and his tackle, and to keep himself out of sight, and to be quiet, like Him who caused not his voice to be heard in the street; and gentle, not breaking the bruised reed."

THE SYRO-PHŒNICIAN MOTHER.

"The Saviour found many people whom He never would have met with if He had stayed in one place, and preached from one pulpit. The demon-possessed girl (Matt. xv.), whose mother encountered Him in these outskirts of the Lord's land, was what we should call a spiritualistic medium. The woman acknowledged the Messiahship of Jesus, and asked his help, though she was outside of the favoured nation. The disciples begged the Lord to 'send her away, for she crieth after us.' Have you been crying after any of his disciples, and been told that they are not sent to any such people? Forty years ago a school-mistress, who was interested in an unfrequented place very difficult of access, went from time to time to one minister after another to beg them to go and preach there. They each declined, and then she would cry. But at last one said he would go; and, climbing mountains and swimming rivers, he reached the spot, and a hundred souls were converted in that lonely place.

"It used to be 'to the Jew first,' but for ages it was to the Gentile first and last, and to the Jews not at all. If the Master had said to you He was not sent to any such people as you, very likely you would have gone away in dudgeon; but the Canaanite woman came and worshipped Him. Some of you haven't got a gift of prayer! You can never pray above a whisper. You know what the 'gift' is. The man who has it begins by telling God of his omnipotence, and his omniscience, and his omnipresence; then goes on from everlasting to everlasting. Then prays for the missionary cause all over the world, and for his ancient people the Jews; then for their beloved pastor and the church officers; and for the church and congregation—and so on, and so on. You can't do it. You haven't the gift; you get aground before you are out to sea. But he that has the gift can do it, and people say, 'What a beautiful prayer he makes!' Yes; he's been making that prayer for many years, and his father before him; but it don't mean anything. It's a long prayer, because it was the prayer of his father before him, and his grandfather, and his great grandfather, and the minister and the deacons. But you can't make it; you don't know how.

"Now you people that haven't 'a gift in prayer' can learn this one that the woman prayed—'Lord, help me.' Three words: one for heaven—Lord; one for earth—me; and a golden link to unite them—help. It's a good prayer. It wouldn't hurt the minister going into his pulpit; a good prayer for the business man, who wants to go straight, when others want him to go crooked; good for the housewife, when the kettle won't boil, and the dinner is behind, and everything seems to go the wrong way; good for the father and mother who want to guide the household in the fear of God. I think you can learn that prayer, though you have no gift; there is no meeting where it would be out of order, no circumstances in which it would be out of place.

"What does the Lord say? 'It is not meet to take the children's bread and to cast it to the dogs.' Then I may as well go home. I didn't come here to be insulted. I heard you say, 'Come unto Me, weary and heavy laden, and I will give you rest'; but if that's the case, I may as well go home again. No, she didn't go home. She had no particular business at home at that time. You must get down to some point where you can agree with the Lord on something. If He says you are a sinner, and you bring a certificate of good conduct, you cannot come to a good understanding with Him. If He says you're a fool, and you produce your diploma as Doctor of Laws and Logic, you are likely to get nothing. If He says you are poor and blind and naked, and you say you are rich and increased with goods, you will repeat the old experience, that while He filleth the poor with good things, the rich He sends empty away.

"He called her a dog, and she took the dog's place. 'It isn't just right to take the children's bread, and give it to the dogs.' 'Truth, Lord, yet the dogs (literally the puppies, the little dogs) snap up the crumbs that fall from the table; the master will never mind that.' And Jesus answered, 'O woman, great is thy faith; have your own way.' And she went home, and found her daughter gently and restfully asleep once more; the devil had gone out of her.

"I've heard about people in Beulah Land, whose 'life flowed on in endless song, above earth's lamentation,' and they thought they had great faith; but this woman of Sidon had nothing but cloud; she had never learnt to pray, never been to the Temple, was surrounded by idolaters, had devils in her own house; yet Jesus said, 'O woman, great is thy faith.' She wouldn't go when she was told; wouldn't take hints, accepted rebuffs, was content with the dog's place, and to pick up the dog's crumbs; and she did not testify of herself, but the Lord testified of her that her faith was great.

"We don't know what she had seen or heard of Jesus on which her faith was based; but the instinct of need led her to the flowing fount of every blessing. I remember a German woman who had a faithless husband, and they were in great need. She told the Lord she was willing to be the second who should be sent empty away, but she wouldn't be the first. They had three letters all at once demanding payment of money. She spent the night in prayer, and in the morning came forth with 'the light that never shone on land or sea' beaming on her face. And help came, and the unbelieving husband was bowed down at the feet of Jesus.

"There may have been something in the look of the Saviour's eye, or a tone in his voice, that told the woman to go on praying. My little daughter once came, and asked me for a five-cent piece to go and buy something. I began to give her a little lecture in domestic economy; but I caught her whispering out of the corner of her mouth to her little companion who was standing by, 'He's a-going to give it me.' I thought I had better draw my remarks to a close; though she was willing to listen, for she knew how it was going to come out. So this woman: 'He calls me a dog, but, oh! He's going to give it me.' 'O woman, great is thy faith. Be it unto thee even as thou wilt. The devil is gone out of thy daughter.'

"Dear friends, if you talk and listen to the Saviour as she talked and listened, you will receive the same kind of answer that sent her home rejoicing."

I have given these addresses at some length, not because they were the most significant or weighty utterances at the Convention, but because nothing is to me, and I think to others, more interesting and profitable than to read new-world experiences and lessons out of these inspired old-world narratives.

R. C. Morgan.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Principal Brown, D.D., of the Free Church College, Aberdeen.

All hopes that France may use her influence at Monaco, that the gambling hell there might be suppressed, have disappeared for the present. France herself has gone into the same business. That is to say, for the paltry sum of 423,000 francs, the right to open gaming tables in Tonquin has been granted.

We greatly regret to see that the recent gales have not only done immense damage to crops and property in general, but have unfortunately impeded evangelistic work in several districts. Many Gospel tents have been torn to atoms, and internal fittings greatly damaged. Mr. Russell Hurditch's "Evangelistic Mission," amongst others, has suffered heavily in this respect, to the extent of about £300, many largely attended services having to be temporarily suspended to substitute other tents for those damaged, as the work will probably be carried on for a month longer. The large tent on Southsea Common has similarly suffered.

It is confidently expected that the excavations being made at Sidon will yield remarkable testimony to the truth of Holy Writ. A number of sarcophagi have been found, one containing a Phœnician mummy in a singular state of preservation, and a large quantity of valuable jewellery; the case also contained an inscription of seven and a half lines in Phœnician characters, and another in Egyptian hieroglyphics, the supposed date being between 1500 and 800 B.C. It is thought that the body may prove to be that of Ethbaal, father of Jezebel.

An interesting discovery has recently been made on the shores of the Lake of Tiberias, where Herr Schumacher has succeeded in discovering the whole of the wall of Herod's city of Tiberias, which is three miles in length. Within the wall ruins were found, probably of Herod's palace, on the hill at the south-western corner of the Lake. The discovery has shown that in the time of our Lord Tiberias must have been a great and stately city, dominated by Herod's stronghold upon an elevation five hundred feet high. Day by day explorers, English and foreign, are throwing light upon the truth of the Word of God.

In the face of the recent numerous and bold attempts to bring home to John Wesley a keen sympathy with, and belief in, the doctrines and practices which have usually been looked upon as originating with the Oxford Tractarians, it is interesting to note that Lilly, the Romanist critic and historian, apparently fails to find in the great founder of Methodism any such sympathies or tendencies, but he readily gives Wesley all the credit which Lecky has yielded somewhat grudgingly. This testimony is all the more remarkable, coming as it does from a Roman Catholic philosophical writer, who surely would have found elsewhere, if he could, the most striking figure in the religious life of the eighteenth century. The passage appears in the author's "Chapters in European History."

An essayist who in a recent volume, sent out under the name of *Obiter Dicta*, thoughtfully deals with some widely different topics, says, in reference to the "rotten foundations" of much of our modern commercial and domestic life, that "the verdict to be striven for is not 'Well guessed' but 'Well done,'" and the remark is not without its application to the spiritual life of to-day. In the midst of interesting though profitless speculation, there is a great temptation, only too widely yielded to, to neglect the more practical duties of the Christian, and to substitute dogma for obedience to the teachings of the Master, severing the inner and outer lives, instead of endeavourlng to balance them so that each may act and re-act upon the other. Wherever this due balance is not preserved, the life is not complete in the fulness of Christ, and no effort should be spared to restore the equipoise, so that neither the utterances nor the example of Jesus may be treated with neglect.

The disgraceful position our country occupies with regard to the production of opium in India and its use in China forces upon our notice all public reference to the demoralising results of our unrighteous policy. In a recent number of *The North China Herald* a description is given of the greatest opium den in China. It is in Shanghai, and it is said to form an attraction which is spoken of throughout the length and breadth of the Chinese Empire. It is visited by throngs in all stations in life. There is said to be a horrible wistfulness observant upon visitors as they enter, which is changed to a peculiar, dazed expression which comes after the smoker's craving has been satisfied with the transient sensation which they call pleasure. Buddhist and Taoist priests and women jostle each other as they wait their turn from morning to midnight.

The Lancet has done yeoman service in condemning the mischievous system of licensing grocers' shops. The evils of this lamentable custom are of more alarming magnitude than might be imagined. The multitude of persons who are induced to give way to the pernicious habit of drinking by the facilities thus extended to them is enormous. It is so easy to pander to the vice in secret by ordering in private supplies of drink with the groceries and household stores, and the publicity of the wineshop or tavern is thus entirely obviated. The importance of this particular flaw in our very imperfect licensing laws has been overshadowed by their other hideous deformities, but the extent and importance of the evil make it deserve well of the attention of the legislature.

Amid the clamour and dust of the political fray it is refreshing to hear such a peaceful note as that which was struck at Baltimore, co. Cork, the other day, when the Baroness Burdett Coutts opened an Industrial Fishing School for the instruction of Irish boys in all pertaining to that pursuit. The success which has attended the Baroness' judicious encouragement of this native industry may well stimulate others, especially absentee landlords, to follow her example. One such well-managed enterprise, which teaches the people to help themselves, is worth a dozen Acts of Parliament. If Irish seafaring men only made good use of the natural advantages of their country, much of the present destitution and discontent would disappear.

It is a matter of soul-searching regret to consider how bitter and remote from the brotherly fellowship that is of Christ, the prejudices of race and colour are still in the United States of America. The telegraphic intelligence informs us that the "Foresters'" Friendly Society in Chicago has refused to admit negroes to the benefits of the institution. It becomes a mere farce to speak about the brotherhood of man, and his inalienable right of freedom and equality, if the commonest privileges of citizenship are confined to one race. The negroes have shown great patience and forbearance under much tribulation, and they have proved by practical religion and faith what a firm hold the truths of the Gospel have taken upon them; it is most cruel and wrong that their patient virtues should be rewarded by this and such-like ostracism, as if they were lepers or outcasts. Their white masters might with advantage learn a lesson in Christian humanity and charity from the "niggers" they so contemptuously despise.

A shaking of dry bones—and more than that; for the missionary spirit is reviving among the natives of Syria. It is in only a small extent indeed, but when we read that two native Syrian students in the mission college at Beyrout have offered their services for missionary work in East Africa and Uganda, we cannot but feel thankful for this sign of blessing upon Syria. When a country, like an individual, begins to carry the Gospel to others, blessing in that country is not far off. "He that watereth others shall be watered also himself."

The British public has a short memory, and Professor Max Müller has done well to remind it, in a letter to *The Times*, of the case of the Indian lady who refuses to recognise as her husband the man to whom she was married when both were children. He also proposes that an asylum or institution should be opened at Bombay or Calcutta for the poor persecuted child-widows of India, of whom there are seventy-nine thousand under nine years old! The suggestion is a good one, and furnishes a practical opening for the sympathies and energies of that happily increasing number of ladies, both here and in our Eastern Empire, who are interested in Zenana work.

There is a general feeling of apprehension in Italy in reference to the question of the proposed reconciliation between Church and State in that country. Negotiations with this object have been commenced by the Vatican, and many politicians, and those who once altogether repudiated the Papal assumptions, are, it would seem, now ready to welcome the proposition on the ground of the advantages that would thereby accrue to the State. On the other hand, those engaged in the work of evangelisation in Italy are naturally anxious. One speaks of the proposition as a black cloud hanging over the horizon. Already, it is said, the priestly hierarchy are lifting up their heads and speaking great things, and the imprisonment of a colporteur in Sardinia for selling Bibles at a public fair is cited as evidence of the spirit of persecution already abroad. It is inconceivable how any nation which has once thrown off the shackles of Rome can deliberately put them on again; and all true lovers of freedom, as well as all Christians, will join in the earnest wish that the machinations of the Papal power may yet be frustrated.

The recent shocking revelations with regard to the horrible traffic in children in Newcastle-on-Tyne may well cause Christians in other large centres of labour to look around them, and to endeavour, in the Master's name, to unearth and put an end to similar conditions in their midst. We fear there are few large towns in which there is not a band of these child martyrs to vice; and the idea propounded by the Chairman of the Newcastle Board of Guardians, that there are difficulties in the way of dealing with immorality of the kind, should only spur Christians on in their resolve to lessen the amount of suffering which has to be borne by the little ones.

Drunken parents may be, as was asserted at the Newcastle meeting, responsible to a great extent for the disgraceful condition of things; but vicious men are more so, and it will say but little for our English Christianity if a great effort is not made to deal with both. The cry of the children reaches heaven, surely it should be heard by Christian men and women.

The death of Judge Lawson, one of the ornaments of the Irish Bench, of whom it has been said that he was "a humble believer in the Saviour," reminds us that he was for many years of his life a Sunday-school teacher. Because "not many wise, not many noble, are called," it is the more interesting to note the names of those who, distinguished in science or literature, or in other ways, are happy in walking after the Master, and in doing lowly work for Him.

It is said that when cholera attacks an Indian village it carries off many of the adults, but leaves the children comparatively untouched. The result is that there are in proportion many more orphans in India than at home. If this be true, have our missionary societies yet fully realised it? To us who look on from a distance it seems that to gather these poor children into orphanages, and train them up under thoroughly Christian influences, would go a long way towards gaining India for Christ.

The National Vigilance Association has been prosecuting vigorous investigations in reference to the employment of English girls in Continental "cafés chantants." It is ascertained that girls are enticed to these places ostensibly to pursue their calling as artistes, but they soon find out what is really required of them. One case is cited in which such demands were made, but the young woman having her husband with her was providentially delivered. Another, however, under seventeen years of age, was not so fortunate; she was drugged, and found herself alone in a foreign hotel, with the result that she had to remain in hospital for a long time.

Their employers take care that these poor girls owe them money for dresses, &c., which they compel them to wear, so that if they escape they are either arrested for debt, or if they apply for civil proceedings they must deposit a large sum of money according to the Strangers' Law, and engage an advocate, before their case will be listened to. This is impossible, and if they succeed in applying to the British Consul his only course is to send them home at the expense of the Consulate. Thus, even if they finally escape from the snare, they can obtain no compensation for the loss of their belongings, and, worse than all, have lost what they can never regain. Nothing but repeatedly aroused public indignation will stir our legislators to act on behalf of these poor women, but we trust that the National Vigilance Association will receive hearty support to carry on its noble work. At the same time, we warn young women not to accept such situations at any price.

The case of "Captain" Harris, who has been discharged from the Salvation Army on what appear to be most unjust grounds, is exciting considerable interest in Luton and Retford, where the Captain and his wife are much esteemed for their works' sake. Mr. Harris, in a private letter to a friend, spoke of eight of the "soldiers" under his charge as living inconsistently, one of them having endeavoured to address an open-air service while intoxicated, and others being "wife-beaters, drunkards, and lazy men who would not work." Two officers were sent to investigate, but they only called upon the secretary of the corps, who *entirely supported* the allegations.

Mr. and Mrs. Harris seem to have served the cause literally "in weariness and painfulness, in hunger and thirst, in fastings often." They have received testimonials of the warmest character from their corps, and from a local clergyman, the Congregational minister, the Free Church minister, a landowner in Luton, and the secretary of the corps above referred to, all of whom speak of their consistent and earnest Christian life with the greatest confidence. A full statement of the case appeared in *The Luton Reporter* on Saturday last, two columns being devoted to the subject. It is very desirable that a statement should be made from head-quarters, if the facts are not as stated!

MR. ALBERT R. FENN, of Madrid, expects to be in England about September 12, and writes that his address will then be The Limes, Bath-street, Southport. He will be glad to avail himself of any opportunities for pleading the cause of the Gospel in Spain.

THE AGED PILGRIMS' FRIEND SOCIETY has just published as an envelope tract the address delivered at one of its meetings by the late Rev. Dr. Stanford. It is a thing to thank God for, said he, that this Society has "since its commencement assisted by pension 4800 aged pilgrims, and that it has 1152 now in the reception of similar assistance."

REQUESTS FOR PRAYER.—For blessing on a mission to be held at Bethesda, near Saundersfoot.——For blessing on services at Glastonbury, by Rev. Walter Bradbury.——For blessing on a mission at Belfast, from Sept. 11 to 18, to be conducted by Rev. J. F. T. Hallowes.——For blessing on a special mission, to be conducted by Mr. James Dykes, at Miss Papillon's Soldiers' Institute, Sandgate, from Sept. 4 to 16.——For blessing on the means of grace in Raphoe and neighbourhood, Co. Donegal.——For blessing on a prayer-meeting recently established in Galway, Ireland.——For the spread of the Gospel in Ireland, and that the eyes of its Roman Catholic inhabitants may be opened to receive and love the truth.——For blessing on a mission, to be conducted by Mr. J. B. Bain, at Lewes, Sussex, from Sept. 18.

MISSIONS IN CHINA.—The American Presbyterian Mission at Shanghai have published a "Directory of Protestant missionaries in China, Siam, and the Straits Settlements," compiled by Rev. I. M. W. Farnham, D.D. The oldest missionaries now in China are, it seems, Rev. William Muirhead, of the London Missionary Society, Shanghai, and Rev. J. V. N. Talmage, D.D., of the American Reformed Mission, Amoy, whose services date back as far as 1847. A list of missionaries who have entered China since 1799 is given. In the last-named year Marsham, the pioneer of Chinese Protestant Missions, arrived from England. Morrison, of the London Missionary Society, followed in 1807. The American Board was first represented in 1830, the Church Missionary Society in 1844, the English Presbyterian Mission in 1847, and the Wesleyan Mission in 1850.

A WORD OF WARNING.

Mr. Spurgeon's statements, made in last month's *Sword and Trowel*, with regard to the spiritual condition of many Nonconformist churches, are more than confirmed in the present number. His first words were words of warning, at which, in accordance with the spirit of the times, many a jibe was levelled, even Mr. Spurgeon's ailments being made use of to give point to these sneers. Now he brings forward the evidence on which his averments are founded, and we are bound to say that what he advances is very much in accord with our own observation. One well-known Congregational minister, who is preparing a book on this painful subject, says, "Alas! it seems to me that many [ministers] have no kind of Gospel to preach;" and again, "Some of our colleges are poisoning the churches at the fountains. I very much fear that an unconverted ministry is multiplying." Mr. Spurgeon's conclusion, supported by the testimony of many ministers and others, is that "a heterodox party exists in many congregations," and he adds these striking words:—

> A chasm is opening between the men who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the Fall and yet talk of the evolution of spiritual life from human nature; we cannot recognise the punishment of the impenitent and yet indulge the "larger hope."

These solemn words should arouse the faithful to a sense of the danger, and to a more earnest stand for the truths of the Scripture, as indeed for Scripture itself. As our readers are aware, not only are portions of the New Testament called in question, and this by professing Christians, but the authenticity and inspiration of the Old Testament are distinctly denied by others; while so assiduously has the enemy worked in sowing doubts in men's minds, that multitudes regard as fable those Scriptures upon which the ancient Jewish Church fed, which Christ Himself endorsed and quoted from, which the first Apostles made the basis of their appeals as telling of and revealing the Messiah, and to which the Holy Spirit again put his seal by the conversion of multitudes. Mr. Spurgeon deserves the thanks of the Church for calling attention to such a serious state of things, which, indeed, for a long time has been a heavy burden on many minds.

BRAZIL.—Rev. E. H. Soper, Baptist Mission, Rio de Janeiro, writes:—"Since I last wrote to you our mission here in Rio de Janeiro has been reinforced by the arrival of Rev. W. B. Bagby, wife, and family, and Miss Rice, from America. We feel encourged in our work by the signs of God's favour and blessing resting upon us, and are led to look for grand results in the near future. All the evangelical churches of Rio have united in the effort to build a hospital for Christians in this city. We ask prayer that God may bless the efforts put forth here for the advancement of the cause of Christ Jesus."

"ONCE BETTER OFF."—A little paper with this significant heading draws attention to a Society, the United Kingdom Beneficent Association, which is doing a truly great work amongst those of the upper and middle classes who from reduced circumstances are in distress. Many poor and infirm ladies are in this way helped, annuities of from £20 to £25 being granted. Since the foundation of the Society upwards of £116,000 have been thus paid in annuities, besides £9000 in temporary relief to candidates in distress. At the present time there are between forty and fifty annuitants. Miss Bullar, Basset Wood, near Southampton, will give all necessary information.

CABMEN'S MISSION.

A correspondent writes:—In the short sketch of the late Miss Jessie Veitch, given in your last week's issue, reference was made to Peter Jackson. He is an indefatigable worker for God. For many years he has reached a class of men too often neglected by mission organisations. He was a cabman, and so could touch his brethren of the whip at points inaccessible to one outside the fraternity. His quaint earnestness, loving importunity, and Christlike zeal have been largely blessed. Over and over again he has been privileged to see his labours crowned with the highest success. Persecution, bitter and prolonged, has followed him in some quarters; but he was too brave and true to flinch from his duty, or to lower his colours. His coach-house used to be covered with Gospel cards. He called it "a recruiting station for the King." On the door of his cab he got painted a fine crest, which he termed the "royal arms of heaven," composed of a garter bearing the motto, "Thy Word is truth." In the centre was a hand holding an open Bible; on one page was inscribed John iii. 16, and on the other side Heb. ii. 3.

Often would he drive through the streets with a large text on each side of the cab, and one on his breast. At markets, race-courses, and public demonstrations he used to be a prominent figure. Wherever he went he showed or preached the Word of God. Some laughed at him: many passed heedlessly by; but not a few trace their first spiritual impressions to his unconventional method of proclaiming the Gospel. He is now old and feeble. The cab is given up, but still he finds delight in speaking a quiet word for his Master, or in going to the meadows to preach in the open-air. His quaint but forcible way of presenting truth produces an effect where more elaborate sermons fall to the ground. The long and arduous service of Peter Jackson entitles him to an honourable place among Christian heroes in humble life.

SMITHFIELD MARKET. — A correspondent strongly urges that efforts, similar to those put forth by Miss Weston and Miss Robinson amongst sailors and soldiers, and by Lady Hope amongst railway-men, should be set on foot for the large number of men engaged in Smithfield Market. Any friends willing to help in the matter should take counsel with Mr. J. Sayers, Central Market, Smithfield, E.C.

THE CHURCH MISSIONARY SOCIETY will hold a valedictory dismissal of missionaries going to India and China on Tuesday, October 11. There will be a large number, both returning after furlough and going for the first time. The C.E. Zenana Society will hold a farewell meeting to lady missionaries at the Mildmay Conference Hall, on September 30, at 3 p.m. The party of missioners going to India to conduct special mission services for the native Christians are to sail on October 20. The party consists of Rev. Filmer Sulivan and Mr. E. Clifford, for North India; Rev. Henry E. Fox and Mr. Swann Hurrell for the Telugu country and Madras; Revs. Gilbert Karney and B. Baring Gould for Tinnevelly and Travancore; and Revs. George C. Grubb and Francis W. Dodd for Ceylon. Much prayer is desired for a blessing on the mission.

THE CHRISTIAN COMMUNITY.—The 115th annual report brings again before us the important and comprehensive character of the work of this missionary agency. This, as is well known, is of various kinds, and conducted from several centres; but the regular visitation of the workhouses by members of the Community, and the Sunday morning breakfasts to those who during the night have been gathered into the hall as to a blessed place of refuge from the streets, are features of peculiar interest. Such work amongst the very poorest in the haunts to which poverty has driven them, and in the Unions, which are the last resource of the destitute, is blessed indeed. In one of these workhouses there are 200 deaths in a year, and a guardian affirms that many have died happy as a result of the labours of members of the Christian Community. Mr. J. Atkinson, 28, Enfield-road, Kingsland, N., is the secretary.

THE STRANGERS' REST.

The monthly meeting of the workers at the Strangers' Rest, Ratcliff-highway, which was held on the evening of Friday last, and over which Mr. Green, of Highgate, presided, was of a most refreshing character. The secretary, Mr. Isaac, made an earnest appeal for more helpers. At this season of the year many of the regular workers are away on holidays, and it is found exceedingly difficult to supply their places. There is a grand field, said Mr. Isaac, for doing work for the blessed Master in this locality. The attention of the people at the open-air services has been very marked. It is a usual thing to see the poor unfortunate women and girls who walk the Highway standing with tears in their eyes listening to the story of the Cross. Mr. Isaac intimated that the institution is now free of debt, but about £30 is required to effect much needed repairs on the outside of the Rest, which presents a somewhat dilapidated appearance.

Mr. Henry Varley's address on "The Irrationality of Unbelief" was a stimulating and impressive one. Mr. Varley treated his subject in a calm and temperate manner, keeping in view throughout the fact that Christ's is such a beautiful cause to maintain that it should always be defended with moderation.

Rev. C. G. Moore then introduced to the meeting Mr. and Mrs. Tomkinson, and Misses Hook, Waldie, Ferriman, Cutt, Holme, and Bastone, who are to sail next week for China to labour in connection with the Inland Mission. One after the other they told how they had been led to dedicate themselves to the work of the Master in heathen China, and asked all Christian friends at home to remember them in prayer.

CARRUBBERS' CLOSE MISSION.—This centre of Christian influence in Edinburgh, writes a correspondent, has had a noble history, and promises to have a still greater future. It has taken a new start since the handsome hall was opened. Night by night meetings are held in it. Many men and women who would never otherwise hear the Gospel gather to listen to the glad tidings of salvation. A special feature in its work is the Saturday evening Gospel temperance demonstration, at which lively and telling speeches are made, sweet songs sung, and readings full of the best teaching rendered with elocutionary effect. Visitors to Edinburgh often find their way to this meeting, and they come away feeling grateful for such a powerful factor in the raising of the lapsed masses.

VICTORIA DOCKS.—Little more than twelve months ago the People's Mission was started in the neighbourhood of these docks, with the object of taking the Gospel to the poorest and most abandoned classes of the district. With Bible and tracts in hand, the visitors have gone from house to house speaking to the people, and open-air meetings have been held in the streets, and many, both Protestants and Catholics, have gladly listened. Many free teas have also been given. At all such meetings the Gospel has been faithfully preached. The result of this effort is that some of the worst characters in the neighbourhood have been converted, and much good has been done. The mission-hall was formerly a stable. Communications should be addressed to Mr. John Waite, hon. sec., 22, Woodstock-street, Canning-town, E.

HOLIDAYS FOR THE HALT AND MAIMED.—Amongst the happy parties of children and mothers sent recently to village homes on the permanent establishment at Brigadier-hill or the North-east London Gospel Mission there have been many cripples. In one case, that of a boy of twelve, a crutch and stick had to be provided before he could leave the back streets for the first time in his sorrowful life. Another was that of a widowed mother who for forty-nine weeks had not left her bed. During the summer months about forty at a time have been sharing these country holidays, and it is a privilege to listen to their unstudied but hearty expressions of thankfulness for such blessing. The gracious work will be continued as long as funds permit. The superintendent, Mr. W. Chorley, 2, Marquess-grove, Canonbury, will supply all information.

OBITUARY.

EMMA JANE WORBOISE.

This well-known and popular writer passed quietly away at Clevedon last week. She had for twelve months been out of health and unable to follow her literary labours. She was a most felicitous writer, and as the author of a large number of poems and numerous tales of a strongly evangelistic character, had attained a high repute.

MR. S. R. BRIGGS, TORONTO.

This earnest philanthropist, whose name is well known in connection with the Willard Tract Repository, and whose loss will be greatly felt in the religious world, was called home on Sunday. Commencing life in the lumber trade, he devoted his leisure to the publication and distribution of sound and religious literature, and thus prepared the way for the larger scheme with which in later years his name was so intimately associated.

He was the compiler, in conjunction with Rev. John H. Elliott, of a useful volume of "Notes for Bible Readings." He was ever active in all evangelistic work, and will be greatly missed, especially in Canada.

REV. W. SYKES, SOUTH AFRICA.

Intelligence has been received by telegram from Barkly, dated August 27, of the death of Rev. William Sykes, of the London Missionary Society, Inyati, Matebeleland, South Africa. Mr. Sykes left this country in 1858, and before a year had elapsed he had to mourn the death of his wife, which took place at Kuruman. In August, 1859, Mr. Sykes set out with the late Dr. Robert Moffat for Matebeleland. After some delay the missionary party settled in the valley of Inyati, which had been granted to them by the chief, Moselekatse, for their occupation. At this station Mr. Sykes has toiled on with brave heart and unconquerable faith ever since, and with but very little sign of spiritual awakening amongst the natives. During a visit to Cape Town Mr. Sykes made the acquaintance of his second wife, a sister of Mr. Kolbe, a Rhenish missionary, who has proved a most helpful companion to him in his missionary work. Mr. and Mrs. Sykes were in England for two years in 1873—5, and in 1884 had to withdraw from the mission for a few months owing to failing health, which, however, was sufficiently restored to allow of their return, in June of that year, to their labours at Inyati.

In a letter written a few months ago, Mr. Sykes said:—"Pray ask your friends—everybody that loves the Master—to join in pleading for the long-looked-for outpouring upon this poor Mission. I have long held to the plough-tail, and had many a tossing and shaking in trying to make a garden for the Lord in the very heart of a dense thicket, and have been often weary and sore both in body and heart; but, through grace, I never dropped my hold of the plough-tail yet, and do not mean to do so, unless compelled by physical exhaustion; and if the time come (as I thought it had come some year and a half ago) that I am silenced through weakness of the flesh, I trust that the willing spirit will still be found crying, 'Behold! behold the Lamb!'"

HOP-PICKERS AT ALTON.—Six tents are up and at work. Large congregations have been gathered, consisting of tramps, gipsies, pickpockets, ticket-of-leave men, and nearly every grade in society. The Lord is pleased to let us see that our effort has not been in vain in rescuing the perishing. Many can bear testimony of the power of the truth in their own souls, and seen in the formation of their characters. The terrific storm of Friday has hindered our tent work much. These have been blown down, and much damaged. We hope some of the Lord's people will remember us in prayer. S. Chinn.

BISHOP TAYLOR'S STEAMER.—The steamer company is now in the midst of hard work in the endeavour to haul the steamer to its destination by means of a road engine. Roads have to be improved, bridges built over, and numerous other obstacles overcome, in consequence of the explorer, Mr. H. M Stanley, having exhausted all the manual labour of the country. Bishop Taylor, however, is, as ever, "full of faith and confidence," and sends healthy accounts of his party and work. Some fifteen or twenty missionaries are expected to start for Liberia next month as pioneers for some of the stations founded by the Bishop during the past spring.

THE GOSPEL IN INDIA.

Mr. W. A. Redwood writes from Malvalli, in the Mysore territory :—

A year ago with my family I began work in this dark neighbourhood. We have one native Christian helper who was converted here, but there are scores of thousands of heathen to work amongst, most of whom are as dark and ignorant as the cattle they graze. It must be "line upon line," before they understand even the simplest truths.

They live in villages scattered over a tract of country as large as Devon and Cornwall, with no roads to most of them. The moral condition of the people is too terrible to describe, and, in addition, many of the villages are situated in jungles whose atmosphere is charged with malaria, and where, humanly speaking, it would be dangerous to go. Tens of thousands of poor heathen in this great Empire live and die in such places without once hearing the name of Christ. We endeavour to reach them with the Gospel; we treat them freely with medicines for all kinds of diseases, and thus gain their confidence.

We have opened a mission school which is well attended, where many heathen boys are learning the Word of God and listening to the Gospel daily. We are now opening a reading-room in this town for high-caste Brahmins and others, to read the Word of God and useful books and papers. We want, also, to open a similar room in Kollegal, a large native town, where a good few of the natives can read English. For that, useful English books are needed.

Our native helper is in charge of the school, so I am left alone to reach the people. The two principal towns in this district, Malvalli (8000 souls) and Kollegal (10,000 souls), are more than I can attend to alone, without the hundreds of villages. We are, therefore, greatly in need of helpers. A brother to travel with me, and a sister to visit the women with my dear wife, would be a help and comfort to us. We also ask the prayers and sympathy of your Christian readers. The field is large, and we are few and weak. There are many things we would gladly do to further the work if we could.

We would establish schools in many towns and villages. The heathen are asking for them. They would be lights where only gross darkness reigns at present; we would build a mission hospital, which would be a boon to the natives, and a power for good. A medical man would have a grand sphere to labour in the Gospel with his professional skill. We would also, if we could, build a school-room for our school, and a dwelling-house. There is no house room in the neighbourhood to welcome European helpers to as yet. The natives live in low mud-built houses; Europeans cannot.

But, however much these things are needed, they are not the chief object in view. Our greatest concern is for the salvation of souls. Many are beginning to understand the truth, and some seem ready to forsake all for Christ's sake.

MISSION TO ARABIA.—At the last meeting of the Foreign Missions Committee of the Free Church of Scotland, Mr. Alexander Paterson, M.B., C.M., Edinburgh, son of the committee's first medical missionary to Madras, and grandson of Dr. Chalmers's, "Missionary of Kilmany," was appointed a medical missionary to South Arabia. This Mission, it will be remembered, was founded by the late Hon. Ion Keith-Falconer. At the request of his widow, a memoir of Mr. Keith-Falconer's life and varied career as student, home evangelist, foreign missionary, and scholar, is being written by his friend and tutor, Rev. Robert Sinker, B.D., librarian of Trinity College, Cambridge. Mr. Sinker has trained many missionaries and scholars, and his intimate knowledge of the whole life of the pioneer missionary to Arabia, justifies us in expecting a volume worthy of Ion Keith-Falconer, and certain to stimulate the Church, and attract many to similar self-sacrifice.

PROTESTANTS AT MARÉ.

The persecutions to which the native Protestant Christians on the island of Maré have been so long subjected seem likely to come to an end. When the annual report of the London Missionary Society was printed the banished pastors and deacons were still in exile in New Caledonia where they had been imprisoned for two years. The report says: "Those who dissent from the Established Protestant Church have not yet obtained liberty of worship, and are not allowed to have pastors."

We now learn that Rev. John Jones, the London Society's missionary at Maré, has had a successful interview with the Governor of New Caledonia, and the exiled teachers have been allowed to return to their homes, and religious liberty is to be granted to the Protestants of Maré. Writing, on May 12, to the friend who sends him a copy of The Christian weekly, Mr. Jones says: "I am happy to say that the Protestants of France are now stirring on our behalf, and the exiles have been restored this week to their homes." Two of the teachers died in captivity, several are in feeble health after their protracted confinement, and one deacon, who during the whole time has been kept separate from the others on a small lonely islet, is still a prisoner.

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ST. GILES' CHRISTIAN MISSION.

This Mission, with which the names of Mr. George Hatton and Mr. William Wheatley are so intimately associated, has just issued its annual report. The Mission deals especially with three classes—the adult poor of the parish, the children, and with discharged prisoners. This latter branch reaches an ever-widening circle of those who have been "in trouble," as they themselves phrase it, and remarkable testimonies have recently been forthcoming as to the manner in which God has blessed this rescue service. The men are met at the gates of the prison on the morning of discharge, their wants kindly attended to, and work found for them, with the result that hundreds thus looked after are now leading steady, honest, sober, industrious lives, and very many of them genuine Christian lives. Connected with this branch is the preventive work amongst the lads, and it is a usual thing now for the magistrates in the City when a lad is brought before them to communicate direct with the Mission. In this way many have been saved from a life of crime. Adjoining the Brooke-street Home there is now a Lads' Institute, where about fifty lads can be accommodated while work is being found for them, and this new branch will doubtless prove a valuable adjunct in this preventive service.

Of the Sunday-schools at the various branches —Neal-street, Vere-street, Brooke-street, Mount Pleasant, and Brewer's-court—the superintendents give satisfactory accounts. The total attendances at the different services in the five schools average about 1300, and when the auxiliary work of bands of hope and other agencies is considered, it is obvious that a vast amount of good must be done in the poor districts in which the schools are situated.

Each of these stations is again the centre of mission effort, of regular house-to-house visitation, and of many beneficent agencies for alleviating human suffering and woe. Not the least of these are the visiting of common lodging-houses, and the dispensary, at which medical advice and medicine are given at nominal charges. The address of Mr. George Hatton, the superintendent, is 4, Ampton-street, Regent-square, W.C.

UNION HALL MISSION.—Mr. Robert Bilke, the superintendent of this Mission, has removed from 18, Greenhill Park-villas, to Abergeldie, Greenhill-road, Harlesden, N.W., where all communications for the Mission should be addressed.

THE GOSPEL IN AFRICA.

Rev. E. A. Shoreland writes from Kimpoko, Stanley Pool, Congo :—

We are extremely grateful for the manner in which you supported the efforts of our beloved Bishop to raise funds for our steamer. By the time you receive this the steamer will probably have arrived at the mouth of the Congo.

You may understand the longing I and the three friends appointed with me to a station on the Kasai river have for its arrival and construction, for we have been anxiously waiting to reach that destination for a year. We have been doing what we could by way of preparation, but that is very little, as the language of that country is unwritten, and altogether dissimilar to that spoken here at Kimpoko. With the steamer we are expecting ten or twelve recruits from America.

Many are the qualifications for this work. We need Christian mechanics of good common school education, who, besides knowing their craft, can tell plainly the story of the Cross. Christians of scholastic attainments, able to grapple readily with the mysteries of unwritten languages, that so we may speedily have a Gospel literature; Christians of the medical profession will find here only too large a field for practice, as centuries of ignorance and vice have left their impressions on both the souls and the bodies of the people.

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FRIENDS OF ISRAEL.

The annual meeting of the society which bears this name was held recently at Basle, on the occasion of the missionary festival in that city. Some missionaries working amongst the Jews and other friends of the work were present, and engaged in earnest prayer for Israel. The president, Professor von Orelli, pointed out that what was especially needed in this work was an out-pouring of the Spirit of God.

Rev. P. E. Gottheil, from Stuttgart, gave it as the result of his long experience, that the Jews as a people do not know the law as a holy one, and need a mighty power to bring them to the fear of God and to a sound repentance. They need to be led to Jesus just as John the Baptist was taught to do it. The opinion was generally expressed that in Germany there is an entirely changed feeling on the part of Jews towards Christianity, and many instances were mentioned where Jewish populations had received witnesses for Christ in a very friendly and benevolent manner.

Mention was also made of a deeply interesting movement amongst Jews in Siberia, brought about in a manner which again shows how true it is that "God moves in a mysterious way." Some twenty years ago a Polish Jew having confessed Jesus as the Messiah, a conspiracy was formed against him, and on a false charge he was condemned to Siberia. While there he heard from Rabbi Rabinowitz, and having received further instruction, he has been enabled to gather around him a number of his brethren, who now are believers in the Lord Jesus. This society of Christian Jews, which will, it is hoped, be the nucleus of a much larger body, seems to be in a flourishing condition.

A friend from Sweden also gave a satisfactory picture of activity amongst the Jews in that country. In the minds of all present at this interesting gathering there was the joyful assurance that the time for the salvation of Israel draweth nigh.

THE KAFFIR BIBLE.—The task of revising the Kaffir Bible has recently been completed, and it has been placed before the British and Foreign Bible Society to be printed and published. The revision has occupied nearly twenty years, and in the number of revisers was the late eminent Kaffir missionary, Rev. Tiyo Soga, whose son, Rev. Dr. W. A. Soga, is following his father in the ministry and missionary service of the United Presbyterian Church. One of the revisers, Rev. A. Kropf, who has been associated with the work from the commencement, has come to London to see the work through the Press.

NO PRAYER IS LOST.

"Whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. xxi. 22.

No prayer is lost! Each silent-breathed petition
Ascends to heaven, and there by all is heard;
In Jesus' name each one obtains admission,
And angels bend to catch that magic word.

No prayer is lost! Once passing heaven's portal,
And reaching God th' Almighty Father's ear,
It doth become thenceforth a thing immortal,
Its issues stretching far beyond Time's sphere.

We may not guess how man God's plans can altar,
But yet we know no prayer can be in vain,
And though ofttimes our trembling faith may
falter;
No prayer of ours but brings eternal gain.

No prayer is lost! We pray ofttimes scarce daring
To hope our prayer has reached the Father's ear,
Forgetting He his children's wants is sharing,
And sympathising with their every fear.

As helpless mariners whose water failing
Behold a ship afar, and cry for aid,
Scarce thinking that their cry will be availing,
So often have we to our Father prayed.

No prayer is lost! Then let not patience weary,
Although the answer may be long delayed,
Pray on! The skies to-day so dark and dreary,
To-morrow in bright hues may be arrayed.

All power, all might is his, the King of heaven,
And thou hast therefore but to ask and have;
For unto those who ask all things are given,
Can He withhold from those He came to save?

Fairelie Thornton.

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EVANGELISTIC NOTES.

Mr. W. R. Bradlaugh has had a very novel experience at Brighton, having been evicted from one of "King Solomon's" meetings, on the assertion of a "prophetess" that he was "full of the devil."

Barnet Fair.—Tent services have been conducted during the fair by Col. Puget and other friends. It is most important thus to bring under the sound of the Gospel many whose ordinary manner of life excludes them to a great extent from its influences.

Mr. J. M. Scroggie will commence a six months' special mission in the East-end of Glasgow on Sunday, September 11. The meetings will commence in the Free Church, Charlotte-street, and be continued in succession in thirteen other Free Churches. Much prayer is requested for blessing on his effort.

Aldershot.—A tea-supper was recently given to about 250 men and their wives at Miss Daniell's mission, all, the men being representatives from nine stations in the neighbourhood. The gathering was in every way a success. Major Owen Hay gave a searching and interesting address, which evidently made a deep impression.

Ipswich.—Mrs. Dorin and Mr. Gilbert, both of Clapham, have been giving Gospel addresses each Sunday evening in Brook's Hall Mission Room, which has been well filled with eager and earnest listeners. The Saturday night gathering for prayer, which has been carried on now for about two years, has largely increased in numbers, and is much valued.

The Great Assembly Hall, Mile End-road, was crowded to excess on Sunday morning, when the Wild West Indians were present, and when Mr. James B. Wookey preached. Many were attracted to the service out of mere curiosity to see the Indians, but judging from the rapt attention of the whole congregation, there is good ground for hope that the powerful, yet simple, earnest, and impressive words which fell from the lips of the zealous preacher, comforted many weary sinners, and caused anxiety of soul within them.

GIFFORD HALL MISSION, ISLINGTON.—At the annual flower show held recently, 240 exhibitors were represented, and eighteen prizes awarded. An exhibition of pets and competitions in singing and reciting added to the interest, and there were about 500 visitors.

The Book World.

Common Praise: A handbook of Nonconformist Church Music. By F. G. Edwards. 3s. 6d. *Curwen & Sons.* This book would be of little interest to general readers, but it contains some useful hints to organists, choirmasters, and those in charge of the service of praise. The author addressed a number of questions to the organists and choirmasters of churches of every denomination. A judicious summary of the replies to these questions, followed by the author's summing up, would have been interesting and useful. It is a pity that the author has swelled out his volume with giving many answers in detail, some of which are both frivolous and unworthy of publication.

William Carey, the Shoemaker who became "The Father and Founder of Modern Missions," by Rev. J. B. Myers, Association Secretary of the Baptist Missionary Society; and Robert Moffat, the Missionary Hero of Kuruman, by David J. Deane. 1s. 6d. each. *S. W. Partridge & Co.* These volumes commence a series of "Missionary Biographies," and if those which follow are equal in interest, style, and general get-up, they will deserve a wide circulation. We concur with the opinion expressed in the preface of the first-named book that there is "nothing more likely to promote missionary enterprise than acquaintance with the labours and spirit of the men, who, in the high places of the field, have been the messengers of the churches and the glory of Christ."

"A 1" is the title of a new weekly illustrated paper to appear early in November. Mrs. Stephen Menzies is the editor, and the paper will be similar in size, style, and tone to *Our Own Gazette,* but of a more general character, to a great extent devoted to the interests of young men.

Father, Come Home, and A Fatal Fall, are among the new issues of Horner's Penny Stories for the People. These stories, written in a style to reach the hearts of the people, and each containing the Gospel message, are well adapted for distribution by those who are visiting amongst the poor. *W. B. Horner & Son,* 27, *Paternoster-square.*

SEPTEMBER MAGAZINES.

On and Off Duty (1d. *Marshall Bros.*), as the journal for policemen, does excellent service.

The Sentinel (1d. *Dyer Bros.*), as the organ of the Social Purity Movement, is doing a noble work.

Our Boys' Magazine (1d. 13, *Warwick-lane*) contains, amongst other good matter, a short sketch of Robert Moffat.

After Work (*Marshall Bros.*), and The Home Visitor (*Wm. Hunt & Co.*) are both welcome visitors to many households.

The Gospel Magazine (6d. *Collingridge*) contains in every page much that will help to sustain and comfort God's children.

The Life of Faith, in a double number (price 4d. *Marshall Bros.*), contains a general report of the Keswick Convention, and several of the addresses in full.

The Children's Friend. 1d. *Seeley & Co., Essex-street.* The literary contents and illustrations of this monthly are alike delightful to mind and eye, and constitute a good claim to the title.

Our Own Magazine is looked for with increasing eagerness by thousands of members of the Children's Special Service Mission. And well it may be; the current number is a charming one.

Bright Words (½d. *Marshall Bros.*), The Lantern (1d. *Mizpah Hall, High-street, Poplar*), and The London City Mission Magazine (1d. 3, *Bridewell-place, E.C.*), are each in their respective spheres doing much good.

Y.W.C.A. Monthly Journal. 2d. 316, *Regent-street.* The evils of the Scottish Feeing Markets, and the advantages of the "Travellers' Aid" Society at the London railway stations are both put before us in this admirable journal.

China's Millions (1d. *Morgan & Scott*) holds a prominent place amongst missionary journals, and this month, besides news from the different provinces, gives accounts of progress in Cheh-kiang and of glad tidings from Shan-si.

The Railway Signal (1d. 186, *Aldersgate-street*) is one of the best companions for the working man's home that is published. It is full of interesting articles that will at once inform and elevate the mind. To railwaymen it has of course a special interest.

The Young Men's Magazine (1d. *Elliot Stock*) has an article descriptive of the work of Rev. W. H. Murray in reducing the Chinese language to a system of dots and dashes, by which, in a very short time, blind people are enabled to read, and, being taught the Scriptures, are now doing valuable service amongst their countrymen.

The Christian Treasury (6d. *Marshall Brothers*) continues its valuable series of articles on "Standard Bearers, or Heroes of the Scottish Faith." Mr. Charles Fowler's contribution, "The Necessity of a Creed," is also well deserving of notice, as setting forth definitely and clearly the authenticity of the Old Testament, and the fact that its authority rests on no less sure a foundation than that of having been received in its integrity by Christ Himself, as well as the Apostles.

The Family Physician (7d. *Cassell & Co.*) has some extremely good hints on the making of tea and coffee, of which every housekeeper should possess herself.

The second volume of Bishop Ellicott's excellent Commentary on the Old Testament (*Cassell & Co.*) is now completed, taking the reader as far as the Kings.

The Illustrated Missionary News (2d.) and The Jewish Herald (1d.), both published by *Partridge & Co.,* also give interesting glimpses of other lands and of missionary effort therein.

The Expositor has, amongst other good things, a very excellent paper by Dr. Chadwick, on "Asking in Christ's Name," and a continuation of Dr. Maclaren's exposition on Philemon. But the chief article of the month is one in which Principal David Brown, of Aberdeen, gives some "Personal Reminiscences of Edward Irving." Dr. Brown was assistant to Irving during more than two years of the most important period of his life. This gives a remarkable interest to his testimony.

The Fireside.—This monthly, high-toned, interesting and healthy as it is, deserves a wide popularity. We congratulate Rev. Charles Bullock, its editor, on the present number. There is a poem by Mrs. Charles, some charming lines (anonymous) entitled "The Chicken's Grace," and four little verses by Clara Thwaites, on "The English Boy." The editor contributes a very well-written sketch of the late Rev. W. Poole Balfern, entitled "A Poet of the Sanctuary."

The Sword and Trowel.—The notices of books, for which this little magazine is famous, are unusually bright and interesting this month. We strongly recommend every preacher of the Gospel to buy this number. The trumpet tones of warning given in the editorial call for our most serious attention. But even more valuable is a really remarkable treatise entitled, "The Preacher and his Work." This latter should be separately printed, and sent to every preacher in the land, lay and cleric.

The Quiver.—From a number of very useful and interesting papers we select two for special notice. The first, a short study from Nehemiah's life, by Dr. Chadwick, Dean of Armagh, is a noble little paper. It contrasts Nehemiah *the courtier,* when, confessing his timidity, he says, "Then was I very sore afraid" (Neh. ii. 2), with Nehemiah, *the patriot-leader,* as he exclaims, "Should such a man as I flee?" &c. (Neh. vi. 11). The other paper we would notice is headed, "John Gossner's Work for Christ." It is long since we have read so noble a tale of Christian mission work as the one that is here sketched.

◆

Appeals.

The Thames Church Mission is in urgent need of books, magazines, tracts, &c. Any parcel will be doubly valuable now, as the stock is almost exhausted. Communications to the secretary (Rev. H. Bloomer), 31, New Bridge-street, Ludgate-circus, E.C.

Seaside Change for Poor Children.—Mr. J. W. Weston, of the Grove Mission, Great Guildford-street, appeals for help in sending poor and weakly children to the seaside. Since June he has been able to send parties of seven or eight girls for a fortnight's change to Southend, and last month made arrangements for sending a similar number of boys. Further help is now urgently needed.

Foreign Books.—Will friends kindly spare us a few French or Italian books for the International and Continental Division of the Y.W.C.A.? We desire to have such as will attract and interest our girls, but, above all, those that will help them on in their Christian life. We have only very few French, and none in the other languages, and are very anxious, seeing how much they are appreciated, to form a small lending library.—The Secretary, Int. & Cont. Division, 316, Regent-street, W.

Costermongers' Cottage Mission.—This Mission, situate in a very neglected neighbourhood, recently opened a new hall, much required for a largely increased work and overcrowded attendance. The workers are sadly distressed and harassed for want of help to enable them to combat with the evil surroundings, and they ask for the prompt sympathy of Christian friends. Mr. Walter Penrose, the superintendent, has now laboured and lived here for fifteen years. His address is Vinegar Ground, City-road, E.C.

NEW ORLEANS.—Out-door preaching in various places has been a feature for several months past in this city. The congregations have been large, and generally very attentive to hear the Word. As an evidence that good has been done, five new Sunday-schools have been started by the mission, to be conducted by the churches nearest to them. These schools are the nuclei of future congregations, while young preachers are receiving good training in these out-door meetings.

NEW HEBRIDES.—A fresh outburst of feeling on the New Hebrides question has been caused in Victoria on the receipt of news that trespasses have been committed by the French against the Presbyterian missions in the islands. The monthly organ of the Free Church o Scotland says:—We have still cause for much anxiety about the future of the New Hebrides. The French continue to send settlers to the islands, and to act as i they had some claim to them. Treaties exist which clearly exclude such a title; but their Government i said to be taking up this childish position—that as we in their opinion, have no right to remain in Egypt, the will remain in the New Hebrides until we leave tha country. The situation is very unsatisfactory, if no critical, and the Australian colonies are become ver impatient under it.

Among the Churches.

CHURCH OF ENGLAND.

The amount promised for the Church House scheme now amounts to £45,000.

The Bishop of Bedford was prevented from preaching at Whittington, Salop, of which parish he was formerly the rector, by the sudden death of his wife at Barmouth.

September 17 has been fixed for the opening of the new English Episcopalian Church at Copenhagen, which the Royal and Imperial families now in Denmark will attend.

Rev. Robert Catterall, rector of St. Philip's, Bradford-road, Manchester, an earnest mission preacher, has been appointed by the Bishop of Manchester as diocesan missioner.

A branch of the Church Army has been opened at St. Saviour's, Southwark, and good work has already been done in the narrow streets and small courts which abound in the neighbourhood.

St. Helen's, Bishopsgate, which the late Bishop Blomfield always spoke of as the Westminster Abbey of the City, is, under its new rector, Rev. J. L. Airey, to be opened daily for two hours each in the middle of each day.

The Church Army has recently held many successful meetings, and had much blessing at Esclusham. At one meeting six young men, and at another five came forward to confess Christ, and resolved to live to his glory. Five other men signed the pledge at the close of a temperance meeting.

Rev. T. A. Nash, rector of Lowestoft, speaking at a Church Army Conference held in that town, said, after four years' experience of its working, many in the parish had become good Bible-reading and good Bible-living Christians through its efforts. He believed it would be a powerful agent in bringing the masses from degradation and alienation.

Bishop Ryle says Rome will never rest till mass is said in St. Paul's, and Lambeth Palace is once more an appanage of the Vatican. Is it hazarding too much to add that therefore Rome never can have rest? Surely not, unless it be admitted that the faith and fervour of our fathers, who broke the yoke of the Romish Church, are dying out amongst us!

The Bishop of Bangor, in the course of his charge to the clergy of the diocese, after pointing out signs of progress for which all should be thankful, speaking of temperance and other work, said, after all, Christianity was the only true temperance and purity society, and was the true mode of meeting every evil to which corrupt nature is liable. Temperance and purity are the inseparable fruits of godliness, and can only be attained by prayer through Christ, although much is and may be done by societies.

Among the speakers at the approaching Diocesan Conference at Wrexham will be Canon Blackley and Canon Basil Wilberforce, on Thrift and Temperance; Mr. Stanley Leighton, M.P., on the best means of promoting social intercourse among Churchmen; Mr. P. P. Pennant, on the extension of Church work; and Mr. Trevor Parkins on the Church Patronage Bill; besides, of course, many of the clergy of the diocese. The Bishop of Exeter is to preach, and Sir Watkin Wynn will preside over a public meeting.

PRESBYTERIAN.

Rev. George Wilson, of St. Michael's, Edinburgh, has been giving on Sunday mornings an able and interesting series of addresses on "The Writers of the New Testament."

About twelve thousand members have been added to the Canadian Church during the past twelve months, and nearly four hundred stations have been established in Manitoba in the same period.

The young men's guild is breaking fresh ground in many places. A guild choir has been formed in Edinburgh; a field club at Aberdeen, and special mission districts have been undertaken by the Edinburgh and Greenock councils.

Many admirers in India of the genius of Dr. Horatius Bonar are subscribing to the testimonial which is being raised in honour of his jubilee. The contributors include members of all the evangelical churches.

METHODIST.

About four hundred persons attended the circuit camp meeting at West Park, Sunderland, and the spiritual influences of the services were very fruitful and encouraging.

Rev. T. Champness recently announced that he and his wife had resolved to sell the little property they had, and to devote the amount to the support of two lay missionaries in Africa.

The "Tent Mission" is doing excellent service amongst Methodists in Ireland. *The Methodist Recorder* says:—"We are quite sure that work by tents and travelling caravans might be done all over England, which would turn the summer into months of spiritual harvest."

Six young men from the Missionary College at Richmond are about to leave for the mission field. Two go to India, one of these to the Santali tribe in the North-west of Bengal, another to Montserrat in the West Indies, a fourth to Burmah, and two others to the West Coast of Africa.

At the second anniversary of the Mission at St. George's Chapel, Cable-street, East-end, it was stated that every branch of the work has been attended by great success. Upwards of 500 men and women, many of whom had been formerly living in ignorance, have been won for Christ, and are now living a pure and holy life. Hundreds of pledges have been taken. About 800 children are regularly attending the Sunday-schools and Band of Hope.

SALVATION ARMY.

The Army work in Ceylon is progressing rapidly. In one district many high-class Buddhists have joined, and two stations have been formed.

Upwards of three thousand persons attended the all-day camp meetings held at Ipswich. During the last five months this corps has been greatly blessed, and scores of persons have confessed Christ.

At Stratford-on-Avon, upwards of one hundred and fifty persons have come forward for salvation in the past two months. The town is divided into districts, every house being visited by two of the lasses.

The Stamford Watch Committee have, at a special meeting, adopted a resolution empowering the chief constable to abstain at his discretion from taking actual proceedings against any further persons for preaching until the appeal is heard and decided.

SOCIETY OF FRIENDS.

George Wood, of Luton, who has been labouring in Manchester for a time, is going to Painswick, Gloucester, where work is much needed.

Isabella Young, of York, joined by Agnes Thompson, of Barnard Castle, has held an eight days' mission at Stockton-on-Tees. The attendance was fair, and the results enbouraging.

Jehu and Sarah Newlin, after varied and acceptable service in London and Dublin yearly meetings, and in Syria and elsewhere, left Queenstown on the 21st ult. for their home in America.

The deputation of Irish Friends to the American Conference left home in time to attend Ohio yearly meeting, and had a good passage out, while the English deputation sailed for America on Saturday, the 3rd instant.

A very touching epistle has been addressed by Thomas Kimber, of Long Island, N.Y., to "Friends, young and old, west and east." He is on his death-bed, and earnestly pleads for the "old theology" of "the all-sufficiency of a personal and living Saviour, not only by his atoning death to reconcile us to God, but that being reconciled we are saved by his life."

BAPTIST.

The Baptist Magazine has this month a portrait and sketch of Rev. J. T. Wigner.

Rev. D. P. Macpherson, B.D., of Glasgow, entered on the pastorate of Myrtle-street Chapel, Liverpool, in succession to the late Rev. Hugh Stowell Brown, on Sunday last.

The current number of *The General Baptist Magazine* contains an article upon Samuel Medley, the Baptist hymn-writer, author of "Awake, my soul, in joyful lays," and many other hymns.

Last Sunday Rev. Dr. Duncan, late of Huddersfield, entered upon the pastorate of Hornsey-rise Chapel, vacated by Rev. Frank Smith. The Chapel morning and evening was quite full, and a very hearty welcome was given to the new minster. One of his first innovations is a "Question Box," in which any who are in spiritual difficulties may deposit written queries, which will be answered from the pulpit. This excellent plan might be universally adopted with advantage. Dr. Duncan is also announced to give a course of popular lectures on the successive Thursdays of this month.

CONGREGATIONAL.

The Evangelical Magazine for September contains a capital photograph of Rev. J. Morgan Gibbon, the popular minister of the church at Highgate.

Rev. James Craig, of Dublin, for several years connected with the Irish Church missions in that city, has taken up the work in Galway as missionary pastor.

Dr. Hiles Hitchens will commence, on Sunday next, a series of sermons to young men at Eccleston-square Church, to be delivered on the second Sunday evening in each month.

Dr. George Macdonald, the eminent novelist, has recently been preaching in various Congregational churches near London. Amongst others, in Lewisham-road Church and Brixton Independent Chapel.

At the sixteenth anniversary of the church at Clifton-road, Brighton (pastor, Rev. W. Crosbie), the congregations were unusually large. The various institutions of the church are in a healthy condition. There are 550 members, of whom fifty were added during the first six months of this year.

The Croft Church, Hastings, has been taken over by the Robertson-street Church, and will be converted into a mission station. This makes the ninth station now connected with this church, all of which are in a healthy condition, as shown by the fact that there are over fifty candidates from them waiting admission to the church.

Mrs. G. S. Reaney recommences her Sunday afternoon Services for the People at Stepney Meeting-house on Sunday next. For five years her Sunday afternoon hearers have contributed over £570 *in pence* to her Convalescent Home at Folkestone, where over *fifteen hundred* patients, chiefly from the East-end, have been received in a little more than four years.

NOTES FROM IRELAND.

Rev. Charles Inwood, Methodist Conference evangelist, has just concluded a month's tent mission at Harold's-cross, Dublin. The meetings were well attended, and a goodly number professed conversion. They were not molested in any way.

It has been decided to form a Local Preachers' Association in Dublin, similar to one already existing in Belfast, with the view of promoting a deepening of the spiritual life in the hearts of the members, and preparing them generally for their work.

It has been arranged to hold a convention for the promotion of practical holiness at Belfast during the first week of October. The convention will be on the lines of that held annually at Keswick, and several of the speakers who have taken part in the latter have signified their intention of being present.

During the past fortnight Rev. Gilbert Mineden, Rev. Charles Garrett's colleague in Liverpool, has been conducting a series of mission services in the Methodist Church, Agnes-street, Belfast. Although many people were out of town owing to the holiday season, the services have been well attended, and several are believed to have been led to decision for Christ.

"FALLEN ON SLEEP."

Rev. J. Young, for some time Methodist minister at Castletown, Isle of Man.—Mr. Joseph Foster, who for nearly half a century took an active part in Methodist work at Bebside Colliery, near Bedlington.—Rev. J. Austin, of Luton, for many years a Methodist minister.—Mr. Richard Sands, the father of the temperance movement in West Cumberland.—Mr. George Andrews, senior deacon of New Cross-street Baptist Chapel.—Mr. John Broom, for many years associated with the Baptist Church at Cheltenham.—Mr. John M'Innes, an elder in Blackfriars, Glasgow.—Mr. James Wilson, for many years an office-bearer in St. John's, Glasgow.—Mr. John Thomas, a prominent member of the Methodist Church, Pocklington.—Rev. Neil Forsythe, Presbyterian minister of Carlow, Ireland.—Mr. J. Howell, one of the oldest members of Zion-hill Church, Tisbury.—Mr. Thomas Knowles, for sixty years an active and earnest member of the Congregational Church at Gomersal.—Rev. Hunting Jollye, of Knodishall.—Rev. F. B. Jobling, rector of Great Comberton, Pershore.—Rev. A. S. Grenfell, formerly assistant-master of Repton School.—Rev. John Tyrwhitt-Drake, rector of Cottesbrook.—Rev. H. Ross-Lewin, curate of Benfieldside.—Rev. J. Haviland, formerly rector of Hartlebury.—Rev. S. Armstrong, of Corton, near Lowestoft.—Rev. George Sarvent, one of the senior ministers of the Methodist body.—Mr. George Minto, member and class-leader of the Methodist Church at Haswell for fifty years.—Rev. H. B. Britten, Methodist minister at Churchill, in the sixty-second year of his ministry.—Mr. W. C. Tyack, an active member of the Methodist Church at Camborne.—Mr. R. Garnett, a devoted labourer in the Methodist Church at Ulverston.—Rev. James Williamson, M.A., pastor of the Withington Congregational Church.—Rev. James Hildyard, rector of Ingoldsby, near Grantham.—Mr. William Iles, member for nearly fifty years, and senior deacon of the Congregational Church at Chedworth, Gloucester.—Rev. James Nicoll, minister of St. Stephen's, Glasgow.—Mr. W. Bell, for more than thirty years a prominent member of the Methodist Church at Hull.—Rev. Canon Westby, one of the oldest ministers in the Dublin diocese.—Mr. William Saul, for more than fifty years an active member of the Methodist Church at Holt, Norfolk.

THE EARL OF ABERDEEN has accepted the presidency of the King Edward-street Ragged Schools and Mission, Spitalfields, of which the Seventh Earl of Shaftesbury was president from 1846 until his death in October 1885.

THE POWER OF THE GOSPEL.—A Christian missionary, on entering upon work in a new district in China, was very kindly received by the mandarin, who promised to do all in his power to help on the work. "I have not heard your doctrine," he said, "but I have seen it. I have a servant who was formerly a perfect devil, but since he received your doctrine he is another man, and I can now rust him."

GIFFORD HALL, NEAR DUBLIN.—Open-air services, in which ministers and laymen of various denominations have united, have been held outside this hall during the summer. The Gospel has been faithfully preached, and large numbers have listened, while many have received blessing. A special mission, to be conducted by Pastor F. J. Ryan, Baptist minister, will also be held shortly, for which special prayer is asked. Communications should be sent to Mrs. Kershaw, hon. sec., Blackrock, Dublin.

FINSBURY PARK HALL, Y.M.C.A.—On Sunday, August 28, a series of meetings were conducted in this hall by members of the China Inland Mission who are about to sail to that million-peopled land. The series really commenced with a prayer-meeting the previous evening, when the power of God's presence was felt by all there. The 9.30 meeting for prayer on Sabbath morning was addressed by some of the young ladies who have given themselves up to this work of the Lord. The children's service at eleven was taken by others who are going out. The Bible-class conducted by Mrs. French at 9, Colings-road, had a very blessed time of refreshing under similar auspices, whilst Mr. Holme's large Bible-class for young men had the privilege of having some of the veteran missionaries who are about to return to China. These meetings culminated in the large and memorable meeting at 7 p.m. Every available seat was filled, whilst numbers were unable to get in. Five of the young ladies, who are to sail on September 9, told in a simple, clear, and pathetic way the story of their call, and asked for the prayers of all for their future work. The intense interest manifested by the packed audience was very marked. A special feature of this meeting was the large number of young men and women present.

The Religious Tract Society's List.

THE LAND OF THE PHARAOHS. Including a Sketch of Sinai. Illustrated by Pen and Pencil. By the late Rev. SAMUEL MANNING, LL.D., author of "Those Holy Fields,' "Swiss Pictures," &c. NEW EDITION, revised and partly rewritten by RICHARD LOVETT, author of "Norwegian Pictures," &c. With many new Engravings. Imperial 8vo. 8s. Handsome cloth, gilt.

This book has been carefully revised throughout, and in parts re-written. Section IV. is entirely new, giving a necessarily brief sketch of recent discoveries in Egypt, including the marvellous find of mummies at Deir-el-Bahari, and the interesting work of the Egypt Exploration Fund. Many of the old engravings have been omitted and replaced by 54 illustrations of the best class, including engravings of the mummied face of the "king who knew not Joseph" and his father, Setil.

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

RECENT LETTER FROM AN OLD CORRESPONDENT.

MR. C. CLARKE, STEAM PRINTING WORKS, HAYWARD'S HEATH, SUSSEX.

(In a former letter Mr. Clarke says:—"You remember I wrote you on behalf of Miss L. M. Her own doctor gave her no relief, nor did she meet with any at the Brighton Hospital. *With your treatment I am happy to say it was altogether different.* She felt relieved from the first dose, and kept mending until well.")

The particulars of the case to which Mr. Clarke refers are as follows, and are taken from the statement-sheet now before me:—"Consumption in the family. First symptoms extreme weakness, with fainting fits, followed by diarrhœa and copious yellow expectoration, and spitting of blood. Breathing short, hot flushes, palpitations, and gradual loss of flesh. Had been to the Sussex County Hospital at Brighton. Blistering and other treatment had proved of no avail. Evidently getting worse day by day."

The patient recovered, and Mr. Clarke describes it as A MARVELLOUS CURE.

"In the same letter Mr. C. speaks of the case of MRS. SMITH, of SOUTH-ROAD, HAYWARD'S HEATH:—Mrs. Smith was also given up by her doctor after long treatment as an *incurable case of Consumption*, but she has quite recovered under you."

In the LAST LETTER above referred to, dated May 14, 1887, Mr. Clarke says:—"As to the two cases of Consumption I reported to you, the subjects are well. The case of Mrs. Smith was a most wonderful cure. *She was given up by clever doctors, and told there was no hope for her.* There seemed only a step between her and the grave. She was so weak and wasted, and could not walk. But she rapidly recovered under your treatment, has since had a child, and is *now as hearty a person as one would wish to see.*"

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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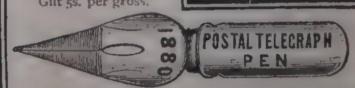

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TEMPERANCE NOTES.

HOME.

A Temperance Volunteer Fire Brigade has been formed at Hounslow.

Great Britain has 13,000 Bands of Hope and juvenile temperance societies, with an aggregate membership of 1,600,000.

A temperance mission for soldiers was held lately at the Soldiers' Home, Conyngham-road, Dublin, and with good results.

The League Journal states the Scotch "distillers are in a bad way," and that "the Scottish banks are less or more involved"

At Georgie. Edinburgh, a new distillery, capable of producing 1,000,000 gallons per annum, has just commenced operations.

Nonconformist temperance workers generally are requested to remember Temperance Sunday is to be the last Sunday in November.

According to the Revenue Returns, the national consumption of alcohol in 1852 was about one and two-thirds of a gallon, and in 1886 one and four-fifths.

Clause 6 in the new Truck Bill provides that farm servants and labourers may be given food and other items as part of their pay, but no intoxicating drink.

The jubilee anniversary of the Western Temperance League is to held at Street, Somerset, in October. Rev. Charles Garrett is to preach the official sermon.

The Medical Press and Circular thinks Governments of both parties have shown themselves unduly generous in conferring honours on wealthy liquor makers and dealers.

The time for securing signatures to the Women's Jubilee Temperance Memorial has been extended, and it is hoped all women over sixteen who have not signed will do so.

The test ballot on the liquor traffic, taken at Burnley, shows a large majority in favour of the Local Veto, against any increase and in favour of restriction in the number of licences.

Mr. W. E. A. Axon puts the drink bill of the city of Manchester, in 1886. at £1,275,161 8s. 4d., and states it is the lowest since 1877. Yet it amounts to more than the State and local taxes combined.

A clever seizure of an illicit still was made recently in the crofter township of Alligan, on the Torridon estate, in the parish of Applecross. One of the smugglers is described as a Free Church elder.

Mr. John Dillon, M.P., states that landlords in Ireland, for the sake of increased rents, had given undue facilities for the increase of public-houses in many of the towns. One with 1200 inhabitants had 56 public-houses.

Mr. Richard T. Booth has continued his mission at the Great Assembly Hall during another week. On Sunday evening he addressed a vast auditory, taking for his motto the Pauline declaration, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation." On Monday evening he repeated his lecture, "Personal Experiences of the American War." About five thousand persons were present.

The Hon. John P. St. John lately had a public discussion with a liquor dealer. The latter for peroration said, "We have the drunken men on our side; we have the foreign element on our side; and we have the money on our side; money is a power, and don't you forget it." Mr. St. John closed his speech in reply thus:—"We have the sober men on our side; we have the women on our side; we have God on our side, and God is a power, and don't you forget it."

FOREIGN.

Pennsylvania reports 998 Women's Christian Temperance Unions.

Forty-four of the seventy-five counties of Arkansas have no saloons.

In Manitoba a local option campaign is being organised for the entire province.

The Chinese Imperial Navy is to be supplied with beer. The first order amounts to 216,000 bottles.

A Japanese Professor of Chemistry has been sent to Europe by his Government to study the art of brewing.

There is a Good Templar Lodge at Chili, South America, and its constitution has been translated into Spanish.

A comprehensive return of drink licences issued in Upper Burmah since its annexation has been requested by Parliament.

A floating bar-room has been started opposite a suburb of Missouri, Kansas. On several occasions the local courts have held it outside their jurisdiction.

The Times' Berlin correspondent states that Prince Bismarck, who is a large distiller, is in favour of the proposed company for a monopoly of the spirit trade.

M. Catusse, Director-General of Indirect Taxes, France, is visiting the chief European capitals to study the laws on alcohol, and report thereon to the French Parliament.

The Mayor of Toronto, a prominent temperance worker, and General Neal Dow, are expected in England shortly to assist in the agitation in favour of the direct Veto.

Dr. J. B. Johnson, of Washington, says a dram drinker's heart beats thirteen times oftener than that of an abstainer, and this is the ultimate cause of "a drunken nose."

Recent experiments by Professor Hare, M.D., University of Pennsylvania, and Professor Duggan, Baltimore, proved that alcohol hinders digestion.

The Royal Niger Company is anxious to check the excessive importation of spirits by the West Coast routes. The French and German traders refuse to join in any such attempt.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Gospel services at Y.M.C.A. Mission Hall, Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m. Mission work at Whitechapel, Limehouse, Bermondsey, Canning Town, &c.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, September 11, 3 p.m., Rev. J. Knaggs; 7 p.m., Mr. Finlay Gibson. Bible-readings, Sunday, 3 p.m., young men; Tuesday, 8.15 p.m., young men; Wednesday, 8.15 p.m., public Bible study.

Y.M.C.A., The Priory, 198, Upper-street, Islington, N.—Sunday, Sept. 11, 3.15, Bible-class, subject, Eph. i. 1—14, Mr. S. Pewtress; 8 p.m., open-air meeting; 8.30 p.m., evangelistic meeting; Wednesday, 6 to 10, welcome to strangers and anxious inquirers.

Bible Readings for German governesses and others, Thursdays, 8 p.m. French Bible-readings for governesses, Saturdays, 3.30, except last of the month. French Bible-classes for maids and others, Sundays, 3.30, Y.W.C.A., Morley Halls, 316, Regent-street, W.

Zenana Medical College.—The Saturday Bible-reading and Prayer-meeting will be resumed on Sept. 24.

Mr. Ned Wright will preach on Sundays during September at Earlham Hall (formerly Maberly Chapel), Balls Pond-road, at 7 p.m.

Edinburgh Castle, Limehouse, E.—Sunday, Sept. 11, 11 a.m. and 7 p.m., Mr. Henry Varley; 3 p.m., Rev. Henry Bright.

Great Assembly Hall, Mile-end-road, E.—Sunday, September 11, 11 a.m., and 6 30 p.m., and week nights at 8, Mr. Joseph Clarke.

Clapton Hall, Cazenove-road, Upper Clapton, E.—Sundays, 6.30 p.m., Fridays, 7.30 p.m., Mr. C. Russell Hurditch, during September.

Children's Special Service Mission.—Mr. J. H. Greene at St. Leonard's and Hastings from Sept. 9.

Dr. Thain Davidson's monthly sermon to young men, Presbyterian Church, Colebrooke-row, Islington, on Sunday, Sept. 11, 6.30 p.m.

Mrs. Reaney's Sunday afternoon service will be resumed on Sunday, Sept. 11.

Rev. John Wilkinson, of Mildmay, will preach at the Powis Hall, Bayswater, on Sunday next, at 11 a.m. and 7 p.m.

Coming Conferences.—Perth, September 13—15. Wakefield, September 20—22. Dundee (Kinnaird Hall), September 20—22. Evangelical Alliance, Aberdeen, September 20—22. Salisbury, September 26 to October 2—*Subjects:* The Source of Faith, Life in Christ; the Life of Faith, Life for Christ; the Fruition of Faith, Life with Christ. *Mission subjects:* God's work amongst the Sailors of the Royal Navy, by Miss Weston; George-yard Mission, by Mr George Holland; Medical Mission at Dera Ghazi Khan, by Dr. Andrew Jukes. Glasgow (Queen's Rooms), September 27—30. Dublin Y.W.C.A., September 30. Clifton, Bristol (Victoria Rooms), October 4—6. Leamington, October 18—20.

Y.M.C.A., BRIDGWATER.—The ninth annual report of this Association states that fifty-nine new members have joined during the past year, and that interest in the Association has been well maintained. The Sunday afternoon and week evening Bible-classes, and devotional meetings have been regularly held. The open-air mission has continued its labours on Sunday morning and evening in the courts and alleys of the town, and occasional services are also held in the lodging-houses. By these means many have been brought to decision for Christ. Mr. J. Nash Rees is the secretary.

MAISON DE DIEU, BEXHILL.—In the beginning of the present year this "Home of Rest" was opened by two or three ladies connected with the Hastings Evangelistic Mission for the benefit of Christians engaged in active work in London and other cities and towns when needing rest. Though the expense of furnishing and the responsibility of carrying it on rests upon Miss Fullagar, Mrs. Thorn, and Mrs. Charrington, it is hoped that ere long it will become self-supporting. It is also intended as a centre for aggressive and other work for the Master amongst the visitors and residents. On Friday afternoons a holiness meeting is conducted by Miss Fullagar, and a Bible-reading every Sunday afternoon by Madame Ravennes, the hon. lady superintendent, and the services already have been owned of God in the saving of souls and restoring the backslider. These meetings are open to all.

Notices.

Communications Received with Thanks.—J.P. W.H.R. I.R. T.J.Y. J.H.S. H.N.M. E.M.F. J.S.C. H.H. W.A.C. J.D. H.C. G.K. J.W. H.H. K.Y.W. G.S. W.C.B. C.A.S. M.B. G.H. E.J.W. I.R. A.H. J.H. J.A.J. L.M.S. S.S.M. H.C. J.S.D. J.E.C. C.R.H. D.S.S. W.H. J.P.M. W.H.S. F.T. A.L.W. L.F. T.M.C. G.L.N. P.W. A.M.S. A.B. H.W. S.C. J.P.H. J.J.B. E F. M.S. A.B. T.S.J.C. C.E.C. W.H.H. H.C. J.E.L. E.H. W.T. J.J.M. E.B. W.H.

Applicants for Tracts.—H. Haigh, 5, Park-place, Selby; Miss Nellie Scott, 24, Albert-road, Morley; W. H. Doggett, Cherryhinton, Cambridge; A. Webster, 16, Mayola-road, Clapton, E.; A. B. Hodgkinson, 31, St. Woollos-road, Newport, Monmouthshire; G. T. Binstead, 75, High-street, Peckham; E. Ramsay, 74, Ferry-road, Dundee; G. Bancroft, The Manse, Saundersfoot; J. Smith, 2, Gordon-villas, Waverly Estate, Farnham, Surrey; W. E. Jones, 5, Lewis-road, Coldharbour-lane, Camberwell, S.E.; J. Poate, Sherbourne-road, Farnborough, Hants; J. Taylor, 28, Cressy-place, Stepney-green, E.; W. A. H. Robinson, Drumshambo, Ireland; J. Robert, 35, Lawrence-street, Dundee; Miss Sims, Oak Lodge, Upminster, near Romford, Essex; E. E. Tresidder, 53, Redman's-road, Stepney, E.; W. Dell, 7, Serjeant's-inn, Fleet-street, E.C.; J. J. Browne, Meadfield, South Norwood, S.E.; W. Lippett, 1, Walken's-buildings, Lich-street, Worcester; G. E. Archer, 4, Fitzroy-terrace, Broomsleigh-street, West Hempstead.

Will F.A.V. send name and address to Rev. G. W. Sawday (of Tumkur Orphanage), Strathblane, Laton-road, Hastings.

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Subscriptions Received by Messrs. Morgan & Scott to Monday, September 5, 1887.

⁂ We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
W. & A.F. Aberdeen (Aug. 2), please send full address.			
Miss Sharman's Orphans' Home—A.E.C. 2s. 6d.; C.B. 5s.	0	7	6
Day in the Country Fund—E.F. 2s. 6d.; G.B. £3 3s.; M.E.O. 2s. 6d.; A.M.B. 10s.	3	18	0
Children's Country Holiday Fund—F.H.	0	10	0
Society for Prevention of Cruelty to Children—Mothers' Meeting	0	5	0
Bible Flower Mission—M.E.O.	0	2	6
Manuel Matamoro's House—D H...	0	10	0
China Inland Mission—E.W.O.	0	5	0
Dr. Barnardo's Homes—F.C. 5s.; C.B. 5s.; H.I.M. £2; (*Emigration Fund*) P.G. £5; "Inasmuch," £100; H.I.M. £16; (*Free Dinners*) H.I.M. £2	125	10	0
Castle-yard Mission—My Sunday Class	0	3	6
Free Distribution of the Scriptures—W.C.L. ..	1	0	0
Church Missionary Society—P.S...	1	0	0
George-yard Ragged Schools—T.B.W...	0	5	0
Mrs. Meredith's Prison Mission—M.N.	0	5	0
Mildmay Mission to Jews—Miss S.	0	2	0
Missionary Training Home—Friend	0	1	0
McAll Mission—In Loving Memory	10	0	0
Grat. Circ. of The Christian—"A Tried One"	5	0	0
Suppression of Opium Traffic with China (Travelling Agent)—C.M.	1	0	0
Mr. J. Wooldridge's Tent Work, Willesden—R.C.	1	0	0
	£151	4	6

[Advertisements.]

Dock Labourers' Mission—Clitheroe, 4000 text cards; S.S. £5.

Mission to Deep Sea Fishermen—M.K. 10s.

Evangelistic Mission—P.O. 5s. (Walworth-road).

SUNDAY POSTAL LABOUR.—The Select Committee appointed to consider the question of Sunday labour in connection with the Post office outside the Metropolitan district have recommended that the collection and delivery of circulars on that day be discontinued and that in any town where a vote of two-thirds of the members of the town council or local board pronounces in favour of the same, and in any village by a vote of two-thirds of the ratepayers, the collection and delivery of newspapers and letters be also discontinued. A window delivery is recommended in all cases of discontinuance of house-to-house delivery. A further recommendation is to the effect that the indoor duties of the Post-office service be so arranged as to relieve all sorting clerks and indoor officials, so far as possible, on alternate Sundays, and that the rural messengers should, by the employment of substitutes, at the expense of the department, be wholly relieved from work on every alternate Sunday.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving—In memory of Percy Everard, 3s. 6d.; E. L. M., 5s.; Anonymous, a Parcel.

The Infant Day Nursery. Free Day Ragged Schools. Band of Hope. Children's Services. Mutual Industrial Classes for Lads. Meetings and Classes for Elder Girls and Young Women. Bible Classes for Men. Mission to Inebriate Women. Mothers' Meeting. Bible Classes for Women. Temperance Meeting. Evangelistic Services. Room to Room Visitation, and other missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

THE TYNDALE MEMORIAL CHURCH will be "a witness for the Reformation." It will stand between the Homerton Roman Catholic Church at one end of the Brookfield-road, and the St. Augustine's Ritualistic Church at the other end. Nearly five hundred pounds is already subscribed. The total cost of the entire premises will be £1000. Donations should be sent immediately. "The King's business requires haste."—Rev. JOHN FLETCHER PORTER, 59, Driffield-road, North Bow, London, E.

THE LONDON SAMARITAN SOCIETY for Convalescent Homes at Sandgate and Bournemouth. Miss S., 5s.; Miss C. L., £2 2s.; Mr. W. T., 2s.; Anon, 2s.

PERTH CHRISTIAN CONFERENCE.—The Annual Conference will (D.V.) be held in the City Hall, Perth, on Tuesday, Wednesday, and Thursday, September 13, 14, and 15. Forenoon Meeting at 11. Afternoon 2, and Evening at 7 o'clock. Information regarding lodging, &c., will be furnished by Mr. CHRISTIE, Bookseller, St. John-street.

URGENT APPEAL.—CLOTHING.—Help earnestly solicited for the many necessitous and invalid gentlewomen and children known to Miss FAITHFULL, The Institute, 136, Regent-street. The need is great. See Report.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Committee will receive a Lady as Student, who can pay 50 guineas towards her two years' training (including board, residence, and instruction), the remainder being contributed by friends.—Address The HON. SEC.

THE BETHSHAN, Leeds.—Meetings for Holiness and Divine Healing, Sundays and Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christians wishing for teaching on Divine Healing, can be received into the house.—Miss GIBBS, 10, St. John's-terrace, Bible Vue-road, Leeds.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

Educational.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School at Southsea for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. Terms 40 guineas to fill a vacancy.—INSPECTOR-GENERAL GORDON, R.N., View Bank, Brechin, Forfarshire, N.B.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood Green.

SUPERIOR EDUCATION for young Ladies.—Principal, Mrs. WATKINS, F.S.Sc., Dyreham College, North Finchley.—Pupils prepared for public examinations. Fees, including music, French, and drawing, 14 and 16 guineas per term, prepaid.

"I have the greatest pleasure in recommending Mrs. Watkins' School to parents seeking a good Christian home and a high-class education for their daughters. The School is situated in a fine healthy neighbourhood."—Josiah Spiers, Children's Special Service Mission.

New Hall College, SUTTON COLDFIELD, WARWICKSHIRE.

Second, Head Master, Mr. W. P. HUTTON, B.A.; Mr. S. H. ALLISON, B.A., with other efficient Resident and Visiting Tutors. Twenty acres of grounds and woods. Special classes in Chemistry, Carpentering Engineering, Shorthand, and Drawing. Distinguished successes in London Matric., Oxford Local, College of Preceptors', and Science and Art Department Exams. And above all, sound Christian training.

Principal, FREDK. W. W. HOWELL.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—Accommodation for a limited number of Boarders and Day Pupils. Pupils prepared for Cambridge Local Examinations. For terms and all particulars, apply to

Miss SEIFFERTH, Principal.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

BRIGHTON.—High-class School for Girls. Healthy situation. Home comforts. Every educational advantage. Terms moderate. Good references to clergymen and parents of pupils.—The Misses NORTON, Farndon House, Stanford-road, Brighton.

ILFRACOMBE, 2, Oxford-park.—Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

SOUND EDUCATION FOR GIRLS.—Ascham School, Oxford.—University masters. Special advantages for science, languages, music, and art. Arrangement for Anglo-Indian children. Terms moderate. Vacancy for governess-student. Reference kindly permitted to Rev. Canon Christopher, Oxford.—Address, PRINCIPAL.

EDUCATION.—Germany.—Count and Countess Korff highly recommend Fräulein HERMANNI'S School in Wiesbaden (formerly Hermanni and Brügelmann). Fräulein HERMANNI receives a limited number of pupils. There is a resident French governess, and best professors attend. Excellent Christian influence. Great advantages for languages, music, singing, and painting.—Fräulein HERMANNI, Dotzheimer Strasse 10.

FRENCH EVANGELICAL HIGH SCHOOL FOR GIRLS.

Terms moderate and strictly inclusive.—Applications to be made to the

HON. SECRETARY, Springfield, Reigate.

KEMPLEY HOUSE, Bristol.—Mrs. PRESCOTT, Principal. — Prospectus sent. The education of Her Majesty the Queen was conducted on the principles of moral education; and Her Majesty has been pleased to accept a copy of Moral Education by Rev. P. Prescott, and Sir Henry Ponsonby has received the Queen's commands to thank him for the book. A GOVERNESS-PUPIL wanted.

SUPERIOR PRIVATE SCHOOL (Girls'). Home life. Resident governess. Masters attend. Good bracing air, high ground. Small number only received. References to parents.—Misses MAW, Lime Bank, Upper Oldfield-park, Bath.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The next term will begin (D.V.) on Friday, September 16.

COOMBE LODGE SOUTH, Hamilton-road, Reading. — Miss PUGH receives into her parents' home a few Girls for instruction. Domestic arrangements those of a comfortable home. Situation healthy. Large play garden.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hanworth House, Weston-super-Mare.—Mrs. CHARLES NASH receives a limited number of Pupils, and endeavours to combine the highest educational advantages with maternal care and Christian training. Evangelical ministry. Resident English and foreign governesses and the best visiting professors in regular attendance. References kindly permitted to the Right Rev. the Lord Bishop of Exeter; the Rev. W. Hunt, M.A., Vicar of Holy Trinity, Weston-super-Mare, &c. Also to many parents of pupils at home and abroad. —Prospectus on application.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Terms vary according to the individual requirements, and the accomplishments needed. The Rev. J. B. Figgis, of Brighton, is kindly willing to bear his testimony to the School. Pupils can prepare for the Cambridge Examinations.

SPA, BELGIUM.—A few young gentlemen would find a comfortable Home, with the advantage of learning French and German, in a Protestant family.—Apply to Monsieur REUTER, Professeur, Charmilles, Spa. References kindly permitted to Monsieur le Pasteur, Nicolet, Spa.

SCHOOL FOR GIRLS, Warminster, Wilts.—Healthy neighbourhood, house detached, tennis lawn, &c. Masters from Clifton, Bath, Salisbury. The usual Public exams. Resident French governess. A few vacancies.—For prospectus, &c., address the Misses CRUSE, Cambridge House.

SUPERIOR EDUCATIONAL advantages for young Ladies, combined with Christian training and home comforts. Little boys also received, with entirely separate supervision. House beautifully situated in its own grounds. Lovely scenery. Health resort for delicate children. Inclusive terms, 15 to 21 guineas per annum.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

EASTBOURNE. — Ladies' College (for the daughters of Gentlemen). Established 1871. A few Boarders received. The College is examined by the University of Cambridge. Referees, Rev. W. Bathurst, vicar of Holy Trinity Church, parents of pupils and others.—For prospectus, &c., apply to the PRINCIPALS, the Misses Deacon, Grassington-road, Eastbourne.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.—Pupils successful at Cambridge, St. Andrews, and Royal Academy Local Examinations, and London Matriculation. Boarders received in the house of the Head Mistress at moderate terms.—Full particulars on application to

Miss MARY E. PAGE.

BOURNEMOUTH.—MOIRA COLLEGE for Ladies.—Principals: Miss CONNAH and Miss INGHAM. Children requiring care receive especial attention. References to well-known gentlemen, and to the parents of past and present pupils. Prospectuses on application.

THE PRINCIPAL of well-established Ladies' School, in the country, has vacancies for Boarders. A good education and home comforts offered, on moderate terms. An hour from London.

M. E., 95, Talfourd-road, Peckham-road, S.E.

SELECT GIRLS' SCHOOL,

Cambridge House, 113, Green-lanes, London, N.

Christian training. Motherly care. Home comforts Healthful situation. Preparation for Public Examinations, at which *all* the Pupils entered last Christmas passed. Reference to Rev. Gordon Calthrop, 3, Highbury-grange, N.; Doctor Pittock, Margate; and to other parents of present pupils.—Further particulars on application to the Principal,

Mrs. BRODIE.

FRAULEIN EIBACH, Villa Schönblick, Wiesbaden, Germany, receives a limited number of pupils. Professors attend, and there is a resident French governess. Great advantages for languages, music, singing, and painting. References and prospectus on application.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

LOWESTOFT. — CLAREMONT HOUSE.—The Misses BIGNOLD receive a limited number of gentlemen's daughters as Resident Pupils. Careful Christian training, with thorough education and home comforts. References kindly permitted to the Bishop of Exeter; the Rev. J. B. Pelham, Norwich; J. C. Worthington, Esq., Lowestoft; E. Courthorpe Todd, Esq., Macready House, Covent-garden; and other friends and parents of pupils.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea.—Boys prepared for commerce, public schools, or the universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys, requiring a mild climate, receive every kindness and constant care. The autumn term will commence on September 17.—For prospectus apply to Mrs. DUFF, the Lady Principal.

HARRINGAY SCHOOL, Green-lanes, N.—Sound Christian education, for professional or commercial pursuits. Careful supervision, plentiful dietary, healthy locality, easy of access. Terms moderate from entry. Principal, J. S. COOMBES.

HEALTH AND EDUCATION among the Surrey hills. Christian home-life with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

HOME AND EDUCATION for the Sons of Gentlemen under twelve years of age, 74, Broadhurst-gardens, South Hampstead. Principals, the Misses DOUGLAS MCMILLAN, assisted by three certificated lady teachers. Pupils prepared for the public schools. The children of Anglo-Indians received for education and entire management during absence of parents. Referees: The Venerable Archdeacon Philpot, Surbiton; the Recorder of London; and James Ewen Mathieson, Esq., Mildmay.

CHIPPENHAM. — An excellent School for Boys. Healthy and beautiful country. First-class gymnasium. Tennis ground. A bathing place near. Greatest attention paid to character and Bible teaching. Terms very moderate.

H. B. BARDWELL, Orwell House.

THE OLD HALL SCHOOL.

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

FOLKESTONE. — Grove House School.—Thorough commercial training. Careful preparation for all public examinations. Good ground for cricket and football. Prospectus and references on application to PRINCIPAL.

PREPARATORY SCHOOL (near Brighton).—Home comforts. Christian training. Special attention to delicate, backward boys. Visiting masters. Preparation for public schools. Twenty guineas. Indian children received.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

WINCHESTER HOUSE, Kingston-hill, Surrey.—Mr. LUSCOMBE, M.R.C.P., receives Gentlemen's Sons, and to the advantage of a thorough education (modern and classical), careful training, and individual attention, adds the comforts of a very healthy, well-ordered home. Terms moderate. Autumn term, September 19.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

CLIFTON, BRISTOL.—A few Resident Pupils desired. Locality celebrated for healthfulness and beauty. Instruction, training, companionship, personal, not delegated to others. Evangelical (Open Brethren).

Mr. HOWELL, Aberdeen-road.

NEW COLLEGE, Cliftonville, Margate.—Principal: Rev. G. H. JONES, F.A.S. High-class education, with individual attention. Prep. for exams., and commerce. Christian training. Splendid premises, loftily situated, close to sea. Moderate fees.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commences on Friday, Sept. 9.

The COLLEGE, HERNE BAY.

Established 1866. A Christian home and a good School. Remarkable health. Notable success in public exams. Reasonable and strictly inclusive fees. Inquiry and inspection invited.—Prospectus, views, references from J. B. TURNER, Principal.

CHRISTIAN TRAINING and Modern System of Education for Boys of all ages. Comfortable home. Warrington College, Warrington-crescent, Maida-vale, London, W. Principal, WILLIAM P. BONWICK; well known to Rev. Charles Graham, Shepherd's-bush, and Rev. E. Payson Hammond, America. Term begins September 9.

EDUCATION IN HIGHGATE.—The Rev. G. D. BARTLET, M.A., receives ten Pupils (from 10 years) to board and educate for Commercial or Professional life, or for Public Schools. Individual attention, thorough grounding, careful Christian training, with the comforts of a superior home, are afforded. Fees from 70 guineas per term. Highgate is strongly recommended by the medical profession.

LITTLE BOYS, Brighton.—Inkerman House, Lansdowne-road. The Misses ASHBY prepare young gentlemen for senior schools. The pupils are governed by kindness, and cheerfulness is encouraged. Careful instruction. Constant supervision. Home comforts. The situation is very healthy, near the sea.

THORNCLIFFE, BOURNEMOUTH.—Principal, Mrs. DEW. Thorough education, with Christian training and home comforts. Situation most bracing. Terms moderate. Ministers' daughters from 20 guineas. Autumn term commences September 14.

JUNIOR MASTERSHIP or Tutorship required by a Christian Young Man. London University Matriculation. Excellent reference as to character and ability.
A. B., 7, Henrietta-street, Bath.

GOVERNESS-PUPIL required to assist with juniors and music. Accomplishments. Certificated governesses and professors. Premium £12.—PRINCIPAL, Clifton House School, Bracknell, Berks.

MARRIED GRADUATE prepares Backward Boys for different examinations. Home comforts.—M. A., 14, Regent-street, Cambridge.

TUTOR, disengaged.—A Gentleman of considerable experience, who has been long accustomed to the mental and moral oversight of a large School, desires a re-engagement. Conducted upon Christian principles.
W. E. BARKER, 34, Burney-street, Greenwich.

A YOUNG LADY, holding Cambridge certificate, desires an engagement in a School as Junior English Governess. Could also undertake French and arithmetic if required.
O. E., Post Office, Sherborne, Dorset.

YOUNG LADY (accustomed to teach) seeks engagement as Governess to children under twelve; or as Companion to a Lady. Excellent references.
Miss F. ROOKE, West Amesbury, Salisbury.

UNE JEUNE DEMOISELLE Hollandaise désire trouver une place de Gouvernante dans une famille Chretienne, de préférence dans une famille Hollandaise. Lettres affranchies sous les initais C. P., au Libraire F. W. Egeling, à Amsterdam, Hollande.

GOVERNESS.—Wanted by young Lady (20), engagement in school or family, school preferred. English, French, music, drawing (freehand and models with shading).—E. COLLINGS, Somerset House, Clevedon, Somerset.

A GOVERNESS wanted for two children, 6, 7. Low salary. Comfortable home. Evangelical. Rev. Edward Moore's ministry. Age about 26. Good disciplinarian. Apply personally, Mrs. WARREN, 22, Spencer-hill, Wimbledon.

YOUNG CHRISTIAN LADY (18) is seeking daily engagement as Governess to young children. Has no objection to assist as Mother's Help (superior). — COSMO, Dennett's Library, Hill-street, Upper Clapton.

GOVERNESS WANTED, Clergyman's family, three Girls, 14, 13, 8. Good music, drawing, and painting. Thorough English, French, needlework, calisthenics. Comfortable home. Moderate salary. North German not objected to.
Mrs. BRIGHT, Wimbledon House, Clifton, Bristol.

A YOUNG LADY, of some years' experience, desires re-engagement as Governess to young children. Subjects, English, arithmetic, music, French, and elementary drawing. Salary £25.—H., 2, Lockhart-place, St. Andrews, Fife.

CHRISTIAN NURSERY GOVERNESS, French or English. Must have had experience. Entire charge. English, French, music, drawing (rudimentary). Testimonials and lowest salary.—Y., care of Mr. T. H. Lewis, High-street, Bangor, N. Wales.

FOREIGN OR ENGLISH Protestant Nursery Governess wanted. Fluent French required.—Apply by letter, stating age, salary, and experience, to Mrs. WILLIAMS, 23, South Hill-park-gardens, N.W.

A CHRISTIAN NURSERY GOVERNESS wanted, to take charge of two little girls. French and music required. None need apply who have not been out before.—State terms to Mrs. TISSINGTON TATLOW, St. Thomas, Rathfarnham, co. Dublin.

REQUIRED IN LADIES' SCHOOL, someone to undertake personal care, &c. Must be capable and refined, and willing to throw warm interest into the various duties.
S., at Horncastle's, 61, Cheapside, London.

RESIDENT GOVERNESS.—A young Lady, late Student of Queen's College, London, desires a re-engagement after the holidays. Acquirements, thorough English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.
A. B., Bockleton, Tweedy-road, Bromley, Kent.

GOVERNESS-STUDENT required, in select finishing school, near London. English, French, music, German, and drawing under first-class masters. Premium 18 guineas. Light duties. Home comforts.—MATERNAL, care of Mr. Pond, Stationer, St. Peter's-road, Holloway, London, N.

HOME, WITH THOROUGH TEACHING, offered to a well-connected Girl, for 38 guineas per annum, in a small finishing school, South Coast, to fill an unexpected vacancy. References to clergymen and officers of high rank, whose daughters are pupils.—LADY PRINCIPAL, 46, Medora-road, Elm-park, Brixton-rise, S.W.

ARTICLED PUPIL required (not under 14), in a small first-class school, South Coast, to assist one hour daily. Happy home with superior advantages offered. Preference to officer or clergyman's daughter. Premium 25 guineas.—LADY PRINCIPAL, 46, Medora-road, Elm-park, Brixton-rise, S.W.

A CHRISTIAN YOUNG LADY (aged 20) desires situation, middle of September, as Resident Governess to young children. English, music, French, elementary Latin, and drawing.
N., 3, Victoria-road, Cotham, Bristol.

Appointments, Situations, &c., Wanted.

AN EVANGELIST (unsectarian) is anxious to hear of an opening for Evangelistic work. Twelve years' experience. Age 35. Married. Full particulars on application.—M., Chateau Beaufort, Hengist-road, Bournemouth, Hants.

YOUNG MAN seeks employment as Missionary, Secretary, Collector, Clerk, &c. Country town or village (any needy place). Remuneration, moderate.—EBENEZER, Box 10,042, Smith's Advertising Agency, 132, Fleet-street London.

SECRETARIAL.—Having resigned the Secretaryship of the Bournemouth Young Men's Christian Association, the advertiser will be glad to fill another situation. — CHARLES F. HAINES, 35, Saxon-road, Selhurst, London.

AS SECRETARY or otherwise, by an energetic Christian Gentleman, in connection with some charity or mission. Salary no object. References exchanged.
C., 67, Oswald-road, Dover.

GROOM - GARDENER. — A Lady highly recommends her young Servant. Understands all departments of gardening, also cows, &c. Is an earnest Christian and abstainer.
Mrs. GRAVES, Slangham Common, Hayward Heath.

GROOM AND COACHMAN.—Christian man, married, desires situation as above. Single or pair. Town or country. Willing to be useful. Good references.
J. BENNETT, 2, Albion-terrace, Leytonstone, Essex.

AS GROOM, under a coachman, or to look after cob and trap. Age 17. Two years good character. Abstainer.
S. WOODROFFE, Ewell, Epsom.

GARDENER (Head).—The Hon. Miss ONSLOW, Upton, Alresford, Hants, highly recommends her head gardener (Thomas Oldham). Thoroughly competent to manage any place. Age 36, married. Leaving through reduction in establishment.

AS FOOTMAN, under a butler, or otherwise. Age 21. Height 5 ft. 9 in. Twelve months' good character; 3½ years' previous. Disengaged September 8.
J. K., 10, Westend-terrace, Winchester, Hants.

MRS. HENRY FORD BARCLAY is anxious to find a Butler's situation for a respectable, experienced married man with three children, ages varying from 18 months to 10 years. Is willing to go out as a single man if desired. Age 38.
Woodford, Essex.

ANY PLACE OF TRUST wanted by advertiser. Christian, abstainer. 30 years one situation. Good penman. Used to tea warehouse, docks. Any gentleman would find him a very handy man. Good reference.
F. W. H., 35, Sidney-street, Commercial-road, E.

COMPANION-ATTENDANT TO LADY.—Re-engagement required, by experienced, thoroughly reliable, middle-aged person. Nervous cases not objected to. Good references.—ALPHA, care of Mr. Ingham, Chemist, Upper Tooting, Surrey.

A GENTLEWOMAN of experience, accustomed to the care of invalids, the duties of an amanuensis, and the control of a household, including men servants, desires a position in which her services will be valued.
DOROTHY, Court Hill House, Lewisham.

AN ENGAGEMENT wanted, by a certificated Nurse, as Attendant to a Gentleman or Lady. No objection to go abroad. Highest references.—S. R., 2, Alconbury-road, Upper Clapton.

A LADY highly recommends an intelligent, practical, refined Woman, possessing tact, to control or assist in home. Competent manager, economical and reliable. Good needlewoman. Salary required.
ALMA, Rose Lea, Castle Bar, Ealing.

A LADY IS ANXIOUS to obtain a situation as Amanuensis or Companion to an Elderly or Invalid Lady, for a young lady aged 27. Can be well recommended.—Miss M. GREEN, Sibton Abbey, Yoxford, Suffolk.

A CHRISTIAN LADY, middle-aged, desires engagement as Companion or Housekeeper to elderly or invalid lady or gentleman, care of motherless children, or other Christian work.
ALPHA, 5, Cornwallis-gardens, Hastings.

A RE-ENGAGEMENT wanted as Companion to an elderly Lady. Good reader. Very cheerful.—X. N., Shelley & Co., Advertising Offices, 5, Leadenhall-street, E.C.

COMPANION TO A LADY. — A young Lady who has the highest recommendation, desires to find a situation as above.
The Rev. PREBENDARY WILSON, Tottenham.

A KIND CHRISTIAN HOME required for a Girl of 18 as Mother's Help. No salary, but godly training and kindness desired.
Miss A. GREEN, Malvernbury, Great Malvern.

CLERGYMAN'S WIFE can strongly recommend conscientious young woman. Tall, good manners. Personal character. Suitable for very light parlourmaid's place; wait on lady or child above six. Plain sewing, no dressmaking.—Mrs. DENING, 112, Upper Richmond-road, Putney, S.W.

A LADY WISHES to recommend, as Housekeeper or Companion, or for a position of trust, a middle-aged, superior Christian person, who has had much experience in domestic management, and who would be a cheerful and an intelligent companion to an invalid or elderly Lady. She would be willing to accept moderate remuneration.—For address and further information, apply to Mrs. SEAMAN, Tower House, Putney.

VOYAGE TO INDIA.—Young Lady seeks engagement as Companion to Elderly Lady, or to assist in care of children, in return for half passage money. Conversant with English, German, French, and Hindustani. Musical. References.
BANDI, 125, Brockley-road, London, S.E.

A LADY WISHES to recommend her Governess as Companion or Lady Housekeeper. Will be happy to answer any inquiries. Engagement wanted September 13.
Mrs. BATEMAN, 1, Elms-road, Clapham-common.

EXPERIENCED CHRISTIAN LADY (German), speaking English and French, desires a situation as Companion to a Lady requiring kind, conscientious care, or as assistant in any work for the Lord. References to the Rev. Dr. Malbaum, Chaplain of the German Chapel Royal, St. James.
M. A., 3, Lawn-villas, Wood-green, N.

A GENTLEMAN can strongly recommend his Housekeeper, middle-aged, as a trustworthy, economical, and thoroughly efficient person, where another servant is kept, to a gentleman or invalid lady. Salary not so much an object as a quiet Christian home.—Mr. FAWKES, Sunnyside, Queen Adelaide-road, Penge.

AS HOUSEKEEPER to a Gentleman, by a superior middle-aged person. Thoroughly trustworthy. Good plain cook. No objection to work. Moderate salary. Christian and abstainer. Highly recommended.
HOUSEKEEPER, 13, Fairfield, Beckenham.

AS SEWING MAID, or Mother's Help. Age 17. Good needlewoman and machinist. Small salary. Good home, or would go to dressmaker and take lessons as part of salary. Country preferred.
SECRETARY, Conference Hall, Clapham.

THE MATRON of the Female Orphan Asylum, Brighton, desires to hear of a similar post in Institution or Convalescent Home. Four years' excellent testimonials. Disengaged in October.
Mr. CORMACK, Female Orphan Asylum, Brighton.

A DOMESTICATED YOUNG LADY desires an engagement as Mother's Help. Has a knowledge of drapery, millinery, and would undertake children's wardrobes, and entire supervision. Highest references.—35, High-street Uxbridge.

A YOUNG LADY, in her twentieth year, desires engagement as Mother's Help, Nursery Governess, or Lady's Companion.
A. O. H., 2, Lockhart-place, St. Andrews, Fife.

A LADY WISHES to recommend a young person suitable as Nurse to one or two children. Useful with needle.—Further particulars apply to Miss COOKSON, 30, Oxford-road, Kilburn.

A LADY is anxious to find a good situation as Under-Servant for highly respectable, trustworthy young woman, aged 20. Good needlewoman. Aberdeenshire preferred.
Miss DUNCAN, Aboyne, N. B.

Appointments, Situations, &c., Vacant.

HUSBAND AND WIFE wanted. Earnest Christians. No family. Ages between 30 and 40. Wife as Lady Housekeeper. Gentleman Good Correspondent. If musical so much the better.—Apply by letter to C. A. M., 13, Cathcart-hill, Highgate, London.

AS FARM BAILIFF and Head Gardener. — Experienced and trustworthy Man wanted. Must understand tillage and stock. 127 acres of arable. Wife must undertake dairy and poultry.—Miss ONSLOW, Alresford, Hants.

VOLUNTARY ORGANIST wanted, October 1, for a Liverpool church. Member of Church of England, communicant, and Christian. Address, with qualifications and references, Rev. SIDNEY PIKE, Sefton-park, Liverpool.

AN EARNEST CHRISTIAN LADY WORKER wanted for a country parish. Mission service in small room. Bible-classes, &c. Must be an Episcopalian.—Address, stating particulars, Mrs. H., Wightwick House, near Wolverhampton.

FEMALE REFUGE HOME, DUBLIN.—Matron wanted, an earnest Christian worker (Irish considered most suitable), to take chief control for at least six months.
RICHARD SCOTT, 16, Kenilworth-terrace, Rathgar

COACHMAN WANTED. — Single man. Total abstainer. Must be willing to make himself generally useful. Age under 35. References and application to be sent in at once to H. GRATTAN GUINNESS, Jun., Harley House, Bow, London, E.

HAIRDRESSER'S ASSISTANT.—Decided Christian, for Ladies' and Gentlemen's hair-cutting, and board work.
W. PURKISS, High-street, Rotherham.

LADY HELP (experienced) wanted immediately in Ladies' School. Christian desired.
Miss L., Manadon Villa, Plymouth.

A STRONG, EXPERIENCED, and earnest person wanted, age about 25, as Biblewoman. £35 to £40.
VICAR, 45, Grange-road, Bermondsey.

YOUTH about 16 wanted, for the China and Glass Trade. Abstainer and Christian preferred.—MANNERS, Walton-on-Thames.

PARISH NURSE. — Wanted, hospital trained Nurse. Christian person who would seek the spiritual as well as physical welfare of the sick. Salary £60.—Apply, with references, The VICAR, St. Stephen's Vicarage, Tunbridge.

INDIA.—Wanted, by October 1st, for Simla (good climate), experienced, Protestant Head Nurse. Good tempered, fond of children, abstainer, healthy, obliging. 30 to 40. Unexceptionable references. State wages. Only suitable applications answered.
Mrs. H., 18, Ness-bank, Inverness, Scotland.

A LAUNDRY MATRON wanted for Rescue Home, to teach inmates.
Mrs. SHETTLE, London-street, Reading.

AS MOTHER'S HELP. — Wanted, in clergyman's family, a conscientious, ladylike Young Girl. Three children, youngest 20 months. One servant.
Mrs. HUDSON, 53, St. George's-terrace, Swansea

CAN ANY LADY recommend, as Second Nurse (where three are kept), a thoroughly nice, high-principled Girl, of about 22, who has been well trained as Nursery Maid, under a head nurse? Good needlework essential. Town and country.—ALPHA, Pilgrim's Hatch, Brentwood.

AN ELDERLY LADY requires a Widow to share her house free, and she work for remuneration. Age over fifty. Evangelical. Abstainer preferred.
BROWN, Stationer, Eltham, S.E.

USEFUL MAID ATTENDANT.—Wanted for an elderly invalid lady, suffering from rheumatism and nervousness, living alone in drawing-room apartments in Brighton, a strong, active, good-tempered, and thoroughly trustworthy person, age about 36, able to read aloud, write well, and do plain needlework. Must be a Protestant. Good wages, and a comfortable home.—Address,
404—Library, 4, Waterloo-street, Brighton.

A PARLOURMAID wanted. Abstainer. Must have good references and experience. Christian preferred. Age under 30.—Apply at once to Mrs. H. GRATTAN GUINNESS, Jun., Harley House, Bow, E.

HOUSE-PARLOURMAID wanted, in private family of two. Good character essential. Quiet comfortable home. Good wages.—Apply first by letter to
S. L., 13, Lancaster-road, South Hampstead, N. W.

HOUSE - PARLOURMAID wanted. Aged about 24. Tall, and of neat appearance. Two in family. Good personal character indispensable.
13, Warwick-road, Maida Vale.

GOOD PLAIN COOK wanted in private family of two. Good character essential. Quiet comfortable home.—Apply first by letter to
S. S., 13, Lancaster-road, South Hampstead.

GOOD PLAIN COOK wanted in October. Age about 30. Understand dairy. Kitchenmaid kept.—Address, by letter only,
R. M. J., Lowood, Shooter's-hill, Kent.

A GOOD PLAIN COOK wanted. Church of England. Wages £20.—Apply by letter to DINGLEFIELD, Bournemouth.

A SUPERIOR HOUSEMAID wanted. Age under 35. Total abstainer. Good references. Able to do needlework. Wages according to ability.—Apply at once to Mrs. H. GRATTAN GUINNESS, Jun., Harley House, Bow, E.

AS HOUSEMAID, and to wait at table, in a quiet private family, a respectable Young Woman wanted. Wages £18 to £20. Good personal character indispensable. Dissenter preferred.—Address, stating age, length of character, and full particulars,
M. S., Post-office, Finsbury-pavement, E.C.

AS HOUSEMAID. — Wanted, a Christian Girl, about 18. With reference.
A. B., 11, De Montfort-square, Leicester.

GOOD GENERAL SERVANT wanted where another is kept, by a widow lady. A quiet, comfortable home. A good character indispensable. An abstainer. Age not under 23.—Apply first by letter to A. B., 2, Clarence-terrace, New Hampton, Middlesex.

A RESPECTABLE GIRL wanted, about 15, to help a mother in her home. Must be obliging, trustworthy, and fond of children (two only). Small remuneration given
ROUGHTON, Chemist, Sheepshed, Loughboro'.

CAN ANY LADY recommend strong, active Girl as General Servant in clergyman's family? Work systematically arranged. Boots cleaned by nurse. Abstainer.
WINCHILSEA, Sidcup, Kent

RESPECTABLE YOUNG GIRL wanted, in Clergyman's family, near country town, for Housework, and to attend to three children, youngest three years.
MATER, Bowlish, Shepton-Mallet, Somerset.

A LADY WOULD be willing to train and clothe a poor but respectable Girl. She would have a happy Christian home.
5[illegible], Chichester-road, Kilburn, N.W.

GOOD PLAIN COOKS wanted (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late missionary) Registry and Home, Church-street, Paddington-green. Please send stamped envelope for reply.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road. and many others. Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.
Mrs. LLOYD HARRIS, Proprietor.

LONDON.
WEST CENTRAL HOTEL.

(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Sir William Fox, K.C.M.G.; Rev. Charles Williams; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; T. W. Russell, Esq., M.P.; Dr. Norman Kerr: Frederick Sherlock, Esq.; Dr. Ziemann; Miss Haslam, C.E.T.S.; Mrs. Lucas Shadwell, &c., &c. Plain Breakfast or Tea 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

LONDON.—First-class Private Hotel, 20, Bedford-place, Russell-square, W.C.—Patronised and highly recommended by Bishop and Mrs. Newman, Leamington; the Rev. J. R. O. West, M.A., Manchester; Tudor Trevor, Esq., Leeds; George Ward, Esq., Manchester; Thomas B. Dale, Esq., J.P., Warwick; James Baly, Esq., and many other friends. Tariff on application.—GRACE PERCY, Proprietress, late Librarian to the Warwick Library, and Grand-daughter of the late Rev. J. W. Percy, Warwick.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London; and at 24, Surrey-street, Strand, W.C. Extensively patronised and strongly recommended. Home comforts. Terms moderate. Weekly boarders taken.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—97, EUSTON-ROAD (opposite G.N. and Midland Railways).—Furnished Parlour-floor. Bed-rooms nightly or weekly. Sitting-room and Board as required, in a Christian family. Terms moderate.

ST. LEONARD'S-ON-SEA.—A limited number of Ministers and their wives, and other Christians, are received at a comfortable private residence.—For terms address,
H., Fern Lea, Pevensey-road.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

INTEMPERANCE.—A private Home at the seaside for limited number of the upper and higher middle classes in a cheerful little spot where Dipsomania, Choralism, Nervous Debility, &c., has been long and successfully treated. Christian influence; home comforts and amusements; highest references.—MEDICUS, Messrs. Pascoe, 28, Stokes Croft, Bristol.

BOURNEMOUTH.—Clergyman's Widow, who has had great experience in nursing, would gladly receive two or three Ladies, invalid or otherwise, in her comfortable home. Terms from 25s. South aspect.
Mrs. H., Estens, Surrey-road South, Bournemouth.

ILFRACOMBE.—Foster's Boarding House. Close to sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. Terms, 42s. per week. No extras.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

MRS. PARSONS returns sincere thanks for all kindness from Christian friends, and begs to say she has removed to larger premises.—(Private) Convalescent Home, Shaftesbury House, Seaside-road, Eastbourne.

ROTHESAY, N.B.—House of Rest. A Health Resort and Hydropathic Establishment for Christians. Summer terms, board, lodging, and baths, from 30s. per week.—Send for prospectus to COLIN CAMPBELL, Argyle Lodge.

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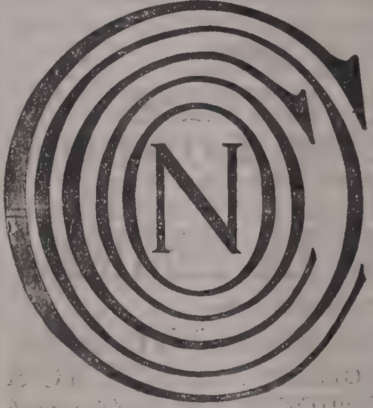

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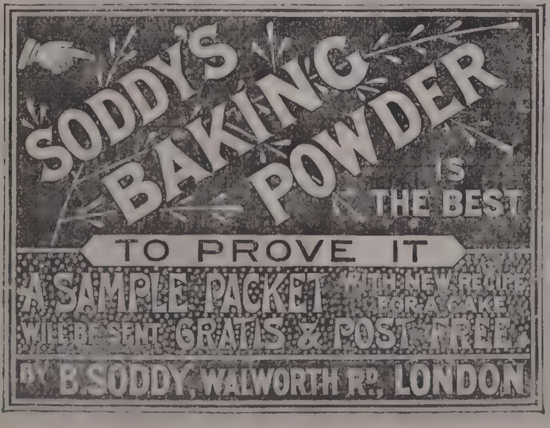
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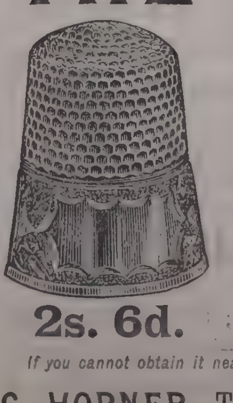

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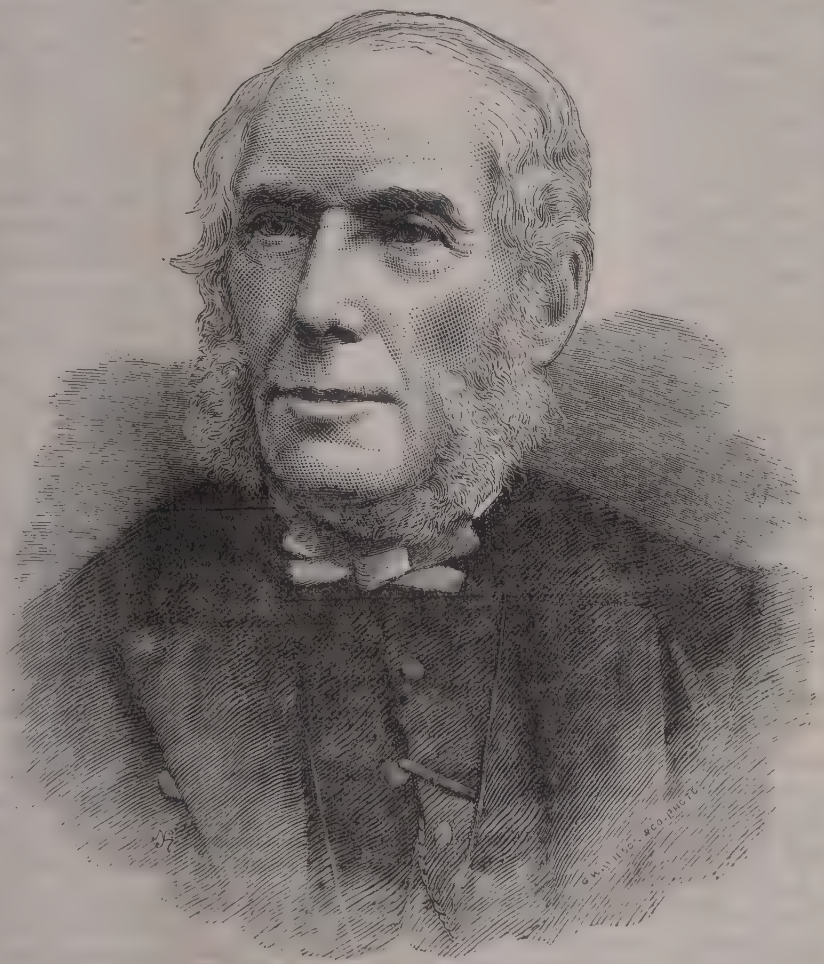
REV. PRINCIPAL BROWN, D.D.

DR. DAVID BROWN is well known in England and America as the writer of the important volume on the Second Advent which bears his name, and still more, perhaps, from his Commentary on the Gospels, the circulation of which in Great Britain, the United States, and the Colonies has been very large.

Born in 1803, in Aberdeen, where his father was twice Chief Magistrate, he went through the usual curriculum of literary study at the Grammar School and University, taking his M.A. degree in 1821. During his Divinity course, through the study of German theology and too close association with a learned friend, his Biblical views became so perverted that he contemplated abandoning all thought of the Christian ministry. A six months visit to Edinburgh, however, was blessed to his recovery from rationalistic tendencies, and on his return to Aberdeen he was the means of a complete change upon his learned friend. This prepared him for an intercourse the following day with Rev. Dr. Malan, of Geneva, which issued in the remarkable conversion of "Rabbi Duncan" (as he was called), afterwards Rev. Dr. Duncan, Professor of Oriental Languages, New College, Edinburgh, the memoir of whose life Dr. Brown subsequently wrote.

Becoming a licentiate of the Church of Scotland in 1826, Dr. Brown remained at home in close study till 1830. He then became assistant to Rev. Edward Irving for above two years, when on discovering the character of the "gift of tongues" which were supposed to be revived in the church, he was obliged to break the connexion. Returning to Scotland, he became assistant to the parish minister of Dumbarton, where he left some cheering fruits of his teaching.

In 1835, he accepted a call to a small rural charge in Banffshire, over which he was ordained the following year. There his ministry was remarkably blessed, especially among the young, who, with their children, now grown to manhood, erected a hall in his jubilee year (1886), which was opened by himself and at which an address was presented to him, making touching allusions to the value of his ministry.



(From Photograph by Messrs. Wilson & Co., Aberdeen.)

At the Disruption of the Church of Scotland, in 1843, he joined the Free Church of Scotland. A few months later he removed to Glasgow as minister of Free St. James's. It was during this ministry that his book on the Second Advent was written.

In 1857, he was appointed Professor of Divinity in the Free Church College, Aberdeen, in the autumn of which year the beginnings of one of the most remarkable religious awakenings which that part of the country had ever seen took place.

Dr. Brown recognised in this movement a work of God, and threw himself into it with all his heart, standing, with one exception, alone among his brethren. He was asked to take charge of the Sunday morning service at 9.30, which had been established. This he did for twelve years, during which time the numbers hardly ever diminished, until it became evident that the need for it no longer existed.

In 1870, Dr. Brown was appointed a member of the New Testament Revision Company. In 1876 he succeeded to the Principalship of his College. But scarcely had this taken place, when the case of Professor Robertson Smith obliged him to take a stand in opposition to that gentleman, whose views of the Old Testament, in his judgment, shook the foundation on which Christianity itself rests. Dr. Brown's early experience, and the difficulties through which he had himself passed, made him keenly alive from the very first to what would prove the fatal result of these views in the Church, if not checked.

In 1885 Dr. Brown was unanimously elected Moderator of the General Assembly and in the following yea he retired from his Professorial office, after thirty years' service; still, however, retaining the office of Principal.

Dr. Brown has always had strong convictions of his own, but he associates freely with those who differ from him. Last September, at the desire of the Council of the Evangelical Alliance, he delivered a powerful address at its Annual Conference at Ryde, on "The Scepticism of the Day, and how to meet it," which has been published. At the Conference of the Alliance next week at Aberdeen, the address of welcome is to be delivered by him.

SYMPOSIUM on the SECOND ADVENT.

Second Notice.

In again commenting on the above symposium, as recently held in the pages of *The British Weekly*, we cannot but regret that more care has not been taken, on the part of some of the contributors, to distinguish between things that differ. By both Professor Beet and Principal Brown 2 Cor. v. 10 is assumed to have an indubitably post-millennial meaning. But the Apostle there is writing, not of the whole world, but of Christendom, the professing Church of God. "We shall all be made manifest at the judgment-seat of Christ." Unquestionably Christ's coming will have a judicial bearing in respect of the professing Christian community. He "comes to reckon with his servants." "Judgment begins at the house of God." To some who say "Lord, Lord," He will say, "I never knew you." But this truth, so far from substantiating post-millennial ideas, does the very opposite. The faithful servant receives authority answering to his fidelity over five or ten cities. And "to him that overcometh" is given power over the nations.

A similar line of criticism is called for in view of Mr. Beet's assumption respecting the Parable of the Tares. It is extraordinary that a parable which points so strongly in a pre-millennial direction should be assumed, without a tittle of proof, to be of an opposite complexion. If the harvest in this parable be, as Mr. Beet takes for granted, the general judgment, where amid the continuous intermingling and general confusion of the tares and the wheat is there room for the Millennium? To take the *harvest* there as meaning the general judgment is really to leave the Millennium out altogether.

But leaving these matters of detail, special attention is called to the significance of 1 Cor. xv. "The whole passage," as Professor Beet justly observes, "refers to the dead in Christ;" and the order of events as therein certified to us is: (1) *Christ the firstfruits*, (2) *they that are Christ's at his Parousia*, (3) *the end*. Professor Beet's contention, however, is that the word rendered *then* in ver. 24—"then cometh the end"—while it "certainly denotes order of time, by no means implies a long interval." Therefore, we may hold that the whole passage is in consistence with the post-millennial belief. But, in our judgment, there is a preliminary point which demands notice.

It is this:—How, on the assumption that Christ's Second Coming is post-millennial, should the circle of limitation be drawn in connection with that event around Christ's people? Why say, "afterward they that are Christ's at his coming"? The post-millennial hypothesis denudes such a specification as this of all significance; for it is an essential feature of that hypothesis to relate the Second Advent with the general resurrection and judgment. Indeed, Professor Beet distinctly alleges that the return of Christ is "followed *at once* by the resurrection of the dead, by the final judgment of good and bad, and by the eternal glory." But that certainly is not in accordance with the express teaching of 1 Cor. xv. There Christ's return is by the Holy Ghost distinctly confined to Christ's people. When the last trumpet shall sound we are told that "the dead shall be raised incorruptible." But Mr. Beet admits that these and suchlike references only concern the dead in the Lord. It is only such that rise in glory, in incorruption, and so on. But, if so, what becomes of Mr. Beet's allegation that Christ's return is "followed at once by the resurrection of the dead and by the final judgment of good and bad"? Such an assertion is made without the slightest ground of justification, so far as 1 Cor. xv. is concerned. We are bound to maintain on the authority of that passage, as well as 1 Thess. iv., that coincident with Christ's return and the sounding of the last trumpet the sleeping saints shall arise, and those who are awake shall be changed; but to go beyond this is to act irrespective of any warrant which these Scriptures supply.

Mr. Beet in his summing up says:—

> It is quite true that the dead without Christ are not mentioned. But it is quite easy to believe that they will be raised either at the same time as, or immediately following, the dead servants of Christ.

But there is not the least ground for this. What it may be found easy or otherwise to believe is of no moment at all. The prime consideration is, do we, in what we hold, tread the solid rock of Divine testimony? Have we Scriptural authority for our faith? Or is it constituted of imports from other sources? In making our appeal to 1 Cor. xv. we cannot doubt that the saints are raised when Christ comes. Scriptural testimony bears one out in that. But if we go farther, and say that we find it easy to believe that the dead out of Christ rise at the same time as the dead servants of Christ, or immediately after, then we may quote, in so doing, the opinion of Professor Beet; but we cannot quote, in support of our notion, the inspired authority of 1 Cor. xv.

Practically the witness of 1 Cor. xv., considered *per se*, amounts to this. It assures us of a certain order, and that order tallies with the premillennial belief. We cannot fix the interval of time intervening between any of the events of which that order is composed. It is no argument to say that 1 Cor. xv. 23, 24, "does not suggest a long interval between the rising of the servants of Christ and *the* end," for, as Canon Fausset pertinently observes in reply, "neither does it suggest a long interval between Christ's resurrection as 'the first-fruits,' and that of 'them that are Christ's at his coming!' *Yet already more than eighteen centuries have intervened.*"

The facts of history, therefore, in connection with this very order, furnish their own refutation of the position which Mr. Beet finds it so easy to take up. Reasoning from analogy in this matter, God puts no hard strain "on our faith by requiring us to believe (Rev. xx.) that an interval of a thousand years will intervene between the first resurrection (that of his saints), and that of the rest of the dead."

While constrained to differ from very much that Professor Beet has written, we quite agree with him in his contention, as opposed to Dr. Godet (Affirmative III.), that the original means "when He delivers up," or "shall deliver up the kingdom" (see 1 Cor. xv. 24). Professor Godet has certainly made a slip in urging that the original reads, "Then cometh the end, when He *shall have* delivered up the kingdom." Mr. Beet is doubtless supported by the Greek when he says:—

> St. Paul does not say that the end is to be preceded by Christ's surrender of the kingdom of God, but rather suggests that the surrender is itself the end.

Our difficulty, however, is to see wherein Mr. Beet is able to make any capital out of this technical advantage. It is true the surrender of the kingdom to God is the end. But it is to be noted that when Paul writes, "Then cometh the end, when He shall deliver up the kingdom to God," he immediately adds these significant words, "when He *shall have* put down [or brought to nought] all rule and all authority and power." The testimony then of Scripture, as our readers we think will perceive, is this, that when Christ comes with a view to the consummation indicated, the surrender of the kingdom of God, there is a certain work to be done, *the putting down or bringing to nought of all rule and authority and power*. And is it not in connection with this very process that the Millennium begins to be? He destroys Antichristian powers, He binds Satan, He causes wars to cease unto the ends of the earth, He places the whole civil polity of the world on a theocratic basis—Christ's dominion ultimating in the utter overthrow of the final insurrection (Rev. xx.), and in the destruction of death itself—for "the last enemy shall be destroyed—death." Then when all rule and authority and power are brought to nought, the end is reached, and the kingdom delivered up to God, even the Father.

In connection with the battle-ground of this controversy we have next to cite the *conflagration* of 2 Peter iii. From this Scripture, Principal Brown, who is by far the ablest exponent of the negative view, reasons with marked ability, and we heartily wish Canon Fausset in his summing up had given more attention to what he had to say on that point. The issue, it seems to us, very largely depends upon the extension of meaning to be assigned to *the Day of the Lord*. All agree with Principal Brown that "the Day of the Lord is the day of the Second Advent;" the expression being one which must be ranked among the key-words of this subject—Parousia, Epiphany, and Apocalypse. But words are never exactly synonymous, and there is this feature which characterises the Day of the Lord, namely, that it conveys some idea of extension in time which the other key-terms do not. By the use of the word *day* the Advent is spread out in time. The question is, How far? It is argued that it is a begging of the question to say that *the Day of the Lord* means a thousand years. But is it less a begging of the question to reduce it to twenty-four hours? Certainly it cannot be denied that if "one day is with the Lord as a thousand ears," the Day of the Lord may scriptur- ly cover the whole Millennial period. esides, it must not be forgotten that the erm *the Day of the Lord* is of Old Testa- ent origination, and that in Old Testa- ent prophecy it marks decisively the illennial era. Zechariah xiv. demonstrates e point, "Behold the Day of the Lord ometh...and his feet shall stand in that ay upon the Mount of Olives...And the ord shall be King over all the earth; in hat day there shall be one Lord, and his ame one...In that day shall there be upon he bells of the horses HOLINESS UNTO THE ORD." It is evident that the description iven by Zechariah of the *Day of the Lord* s that of an era. Tremendous judgments ntroduce it, but prolonged peace and righ- eousness follow; yet, as ver. 16, 17 indicate, here shall be the existence of the leaven f evil, for all things are not, even in the illennium, made new. Mr. Brown thinks t absurd to place the general conflagration t the end of the Millennium, because such thing would make the warning "to the scoffers pointless." We cannot agree with im there. The *Day of the Lord* bristles with horrors for the scoffers at both its ermini. It is not a silken-footed thing, ut comes with feet of burning brass. "When they are saying 'peace and safety,' then sudden destruction cometh upon them." Can we wonder that Peter, speaking to scoffers, should by the Holy Ghost be led to describe the scoffer's doom in the lurid light of that general conflagration in which the race of scoffers shall finally perish from off the earth? As flax before the presence of fire, so shall the enemies of our King perish at his appearing and his kingdom.

We need not dwell on Principal Brown's further argument, that the premillennial theory of the first resurrection "collapses," since the saints raised at the opening of the Millennium are not all "that are Christ's," but *martyrs only*. For, as Canon Fausset points out, "Rev. xx. 4 disproves the objection, since it designates THREE CLASSES to 'live and reign with Christ a thousand years': (1) The saints transfigured at Christ's coming 'who sit on thrones;' (2) the martyrs beheaded in the great tribulation; (3) such as worshipped not the beast."

It cannot be denied that there are some Scriptures where the subject of the resurrection is treated in its general bearings, and where the temporal distinction between the first and second resurrections is altogether sunk. John v. 28, 29, is the leading instance. But if, like binary stars, the two resurrections sometimes appear as one, we ought not the less to value and receive those Scriptural teachings which reveal the distinction in order and time that subsists between them. It is with this as with many Old Testament prophecies of the Messiah, wherein his birth and Messianic glory stand out on the prophetic chart without even a suggestion of Calvary and the Cross (Isa. ix. 6, and xi. 1—6).

In bringing our remarks to a close, we much regret that Principal Brown does not essay to meet the affirmative argument as grounded on 2 Thess. ii. 8. He admits it to be a strong passage on the affirmative side, "the only strong passage," in his judgment; nevertheless, he allows the affirmative argument, as based thereon, to stand intact, doing no more than to suggest that Dr. Godet's remarks evince that the pre-Millennial school are not at one in their interpretation of it. Howbeit, the affirmative argument entirely coheres. Both Dr. Godet and Mr. Guinness contend that it is in the present economy the mystery of iniquity works, culminating in the Man of Sin, who is destroyed by the visible parousia of Jesus. "How, then, can we place such a condition as the Millennium before the Parousia?" exclaims Dr. Godet. "It is the Millennium of Satan, the reign of the Man of Sin which, according to St. Paul, will precede the Millennium;" and with this statement the other affirmatives concur. Hence, were there no other strong passage on the premillennial side than 2 Thess. ii., it is of itself sufficient to establish the main contention of the premillenarian.

J. D.

CARLISLE CHRISTIAN CONVENTION.

THE extent to which the subject of Scriptural holiness is entering into the Christian life of the present day is shown by the multiplication of conferences for its promotion throughout the country, where thousands are eagerly seeking to know the fulness of the blessing of the Gospel of peace. The Keswick Convention has been the parent of many similar gatherings, which themselves are winning their way and producing each year wider circles of blessing.

This may be said of the Carlisle Convention, held again last week, and which bears testimony to the interest aroused, not only in that city but in the north generally.

On Tuesday, Mr. **WILLIAM SLOAN**, of Glasgow, spoke from Luke xix. 1—10, showing that Jesus will always come where there is a seeking soul, and we may go further back, and say that Jesus had given the very desire which he now sought to satisfy. How many of us, like Zaccheus, seek blessing in our own way, but our plans all come to nothing, and He says, "Come down." It is when in personal contact with the Lord that we find what He would have us to do. Naaman said "I thought." So many *think* that the Christian life is something to be reached after, and striven after, and ultimately attained. But God says "Come down" from these thoughts.

But we are called not merely to "come down," but to "receive" Jesus. Zaccheus thought to get a passing look, but Jesus said, "To-day I must abide at thy house." The true life is to have Him abiding with us, and entering into all the circle of our life. Many Christians go with their troubles to Christ, but how good to have Him in the heart, ready when trouble comes! Let us make haste, and come down, and receive Jesus to the joy of our hearts.

Mr. **HUDSON TAYLOR** followed, on Rom. viii. 1. When Adam fell, he became ex centric towards God, and self became the centre. The Fall put *self* where God should be, but God wants to be Himself where He ought to be, and if He thus takes his right place in our life, the law of the spirit of life in Christ will make us free from the law of sin and death. And then, if this is so, all the circumstances of our daily life will be seen in their proper light; nay, God Himself will become *our great Circumstance*. Because God is God, He always surrounds us with absolutely perfect circumstances, and if they are not having their due effect on us, the fault is not in God but in *us*. God will always supply all our need.

If He brings us into trying circumstances, it is that He may bless us there. Job's circumstances were very trying, but God, like a glad father, knew that his son could bear the trial. And Job's testimony at the end was:—"I have heard of Thee by the hearing of the ear, but now mine eye *seeth* Thee," and Job repented in dust and ashes, as everyone does who sees God. Some of us may be tempted to wish that we had other circumstances than those God has in perfect love provided. But grasp this truth, and you will see nothing to regret, and you will just be brought to this point—that in these circumstances you will be able to glorify his great name. If we will but let God in, and let Him have our whole life, we shall get a wonderful revelation of his love! I may be thirsty, and there may be water in the glass, but it is no use there; I must use it. And so, if we will only appropriate his life, we shall find what a blessed life it is.

After a few words on Heb. xiii. 20, 21, Rev. E. W. Moore closed with prayer.

The afternoon address was given by Rev. F. B. **MEYER** on "The Acts of the Apostles," which he thought might be more appropriately called "The Acts of the Living Saviour."

In the evening, before an overflowing audience, Rev. W. **HASLAM** spoke happily from the three H's in Ps. cxlvi. 5. Very early in the meeting there was a consciousness of the power of God present, and as Rev. C. A. Fox followed with a brief prayer many re-echoed his words:—O convince us that it is impossible to go on half-heartedly. Let us be wholly thine and Thou wholly ours. Enter even *closed* doors, as on the resurrection morn, and fill hearts not yet wholly thine. Mr. Fox then gave an address on Luke v. The empty vessels, the launching out into the deep, and the breaking nets were all made to tell their story of redeeming love, and disappointed ones were shown that whereas all had been failure and sorrow, with Jesus in the boat, all will henceforth be well.

Mr. **MEYER** here told how three years ago he had received blessing through the visit of Mr. C. T. Studd to Leicester. He went one morning into the room where he had slept. There he stood in all the beauty of his early athletic manhood. He had put on his cricketing suit over his ordinary clothes to keep out the cold. He had been up since four, and the guttering candle told the story of his long morning watch with Christ. He said, "I've got nothing you may not have." "Well, how did you get it?" asked Mr. Meyer. "I let go all, and gave myself to Christ." "But, I think, I must have done that." "Well," said he, "go and face it out between yourself and God." As Mr. Meyer continued to tell how that giving up of everything to God was accomplished, the vast audience was deeply moved at the recital, and it seemed that many must have passed the Rubicon marking off the old selfish walk from a joyous newness of life as they entered into the liberty wherewith Christ makes free.

Next day Mr. Meyer took the petitions, and Mr. Sloan spoke from Gen. xlv. 1—15. At 11 a.m. Mr. Meyer, who was leaving, gave his final word from Jude 21, and a very helpful word it was. Mr. Sloan followed on Ps. xxxvii., trust, delight, commit, rest. Mr. Fox closed with the prayer that God would keep our hands on the plough, and our eyes on Himself.

In the afternoon Mr. Moore discoursed on 1 Cor. iii. 16, and the interest culminated in the evening meeting, which was crowded to excess. Mr. Haslam opened on "Behold I stand at the door and knock," Mr. Fox closing with an address on "The five-ranked army of the Lord"—the foolish things, the weak things, the base things, the despised things, and the things that are not. At the close a large proportion of the audience stood up to testify of blessing received.

Carlisle. J. W. BRAITHWAITE.

THE FAMINE IN CENTRAL TURKEY.—Rev. T. W. Brown, secretary of the Turkish Missions' Aid Society, 7, Adam-street, Strand, W.C., writing in reference to this subject, says, on the authority of Rev. G. F. Montgomery, one of the missionaries of the American Board, "This famine business is growing serious." The poor people are eating leaves and grass brought from a distance, and many have committed suicide. The relief fund, started some time ago, has amounted to £300, of which nearly the whole has been already sent forward, and the missionaries are doling out wheat to the poor families on their list to keep them from starvation. The destruction by fire of the town of Zaytoon, by which 8000 persons were rendered homeless and destitute, has added to the prevailing misery in this district, and but for the help of the missionaries, who immediately sent on a ton and a half of dried biscuits, the poor people would indeed be in a bad case. Mr. Brown appeals earnestly for help to meet the painful necessities of the position, and adds that every penny goes to meet the distress, the expense incurred in raising the fund being defrayed by the society.

ELIJAH THE PROPHET.—18.

By Rev. F. B. MEYER, B.A., Leicester.

A DOUBLE PORTION OF ELIJAH'S SPIRIT.

2 Kings ii.

There is one incident for ever associated with the translation of Elijah; which, though it largely concerns his friend and successor, is so characteristic of the great prophet himself that we must not pass it over without some notice. It is deeply significant. We are told that, after they had passed the Jordan, the two friends *went on and talked*. What sublime themes must have engaged them, standing as they did on the very confines of heaven, and in the vestibule of eternity! The apostasy of Israel and its approaching doom; the ministry just closing, with its solemn warnings; the outlook towards the work upon which Elisha was preparing to enter; these and cognate subjects must have occupied them.

It was in the course of this conversation that "Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee." It was a very wide door flung open by the elder to his younger friend. And, at first, we are surprised to think that Elijah could offer to supply anything for which Elisha asked. Is not this rather the prerogative of God? Surely God alone can do whatsoever we desire when we pray; and even He is limited by the fulfilment, on our part, of certain essential conditions. But we must remember that Elijah was intimately familiar with the mind and heart of his brother. It was not in vain that they had spent those years of ministry together. It was with the object of testing the spirit of his friend that the departing seer had urged him again and again to leave him. And it was only when Elisha had stood the test with such unwavering resolution that Elijah was able to give him this *carte blanche*. He knew that that faithful soul would ask nothing for which he could not exercise his mighty faith, or which God could not, and would not bestow. He was only a man of like passions with ourselves; cast in the ordinary mould of human nature; but, by close and intimate communion with God, he had reached such a pitch of holy boldness that the very keys of spiritual blessing seemed put into his hand, so that he might dispense to kindred spirits the priceless gifts of God. Why should not we strive after and attain "like precious faith"?

I. Elisha's large request.—Elijah's confidence was not misplaced. Elisha's reply wrought along those lines which he had anticipated. He sought neither wealth, nor position, nor worldly power, nor a share in those advantages on which he had turned his back for ever when he said farewell to home, and friends, and worldly prospects. "And Elisha said, I pray thee, let a double portion of thy spirit be upon me."

What did Elisha mean by this request? I do not interpret his request to mean that he should have twice as much of the faith and spiritual force as characterised his master. What he intended was to ask that he might be considered as Elijah's eldest son, the heir to his spirit, the successor to his work. There is a passage in the law of Moses which clearly proves that "the double portion" was the right of the firstborn and heir (Deut. xxi. 17). This the prophet sought, and this he certainly obtained.

It was a noble request! He was evidently called to succeed to Elijah's work, but he felt that he dare not undertake its responsibilities, or face its inevitable perils, unless he were specially equipped with spiritual power. It is not often that we can count an Elijah among our friends, but when we may, we shall do well to invoke his intercessions on our behalf; that we may be endowed with a similar spirit. And there is at least One to whom we can all go with this sublime request, sure that He is more eager to give us his Holy Spirit than the tenderest earthly father to satisfy his children's hunger with bread. Oh, for this spiritual hunger, insatiable for the best gifts! Men of the world hunger for name, and rank, and wealth, and they get what they seek because they will take no Nay. Blessed should we be if we were as eager after the Spirit of God, and if, instead of giving up opportunities of usefulness, because we did not feel qualified to fill them, we rather sought and received a new baptism of power, a fresh endowment of the Holy Ghost. Who need shrink from attempting Elijah's work, if first he has received Elijah's spirit? Instead of relinquishing a work for which you do not feel naturally qualified, wait in the fervency of entreaty, and in the expectancy of faith, until you are endued with power from on high. There is no work to which God calls you for which He is not prepared to qualify you. Let it never be forgotten that Elijah himself did what he did, not by inherent qualities, but because through faith he had received such copious bestowments of the Spirit of God; and what he did we may do again, the weakest and humblest may do, if only we are prepared to wait, and watch, and pray until our Pentecost breaks upon us with or without its sound of rushing wind, and its tongues of flaming fire.

II. Let us clearly understand the two conditions imposed on Elisha.—(1) *Tenacity of purpose.*—Elijah tested it severely at every step of that farewell journey. Repeatedly he said, *Tarry here*. But he might as well have tried to uproot a cedar of Lebanon, or to stir Carmel from its base. Neither Gilgal, with its panoramic scenery, nor Bethel with its memories of the angel-haunted dream, nor Jericho, the border-town, were able to attract or retain him. And though their course lay through the Jordan-flood of death it sufficed not to deter that eager spirit. Elisha knew what he sought; he read the meaning of the discipline to which he was being exposed; and his heroic resolution grew with the ordeal, as the waters of a stream grow against an arresting dam, until they overleap it and rush merrily on their way. It was thus that the Syrophœnician woman prevailed with Christ. It was thus that the Apostles waited for the promise of the Father, undaunted by ten days' delay.

Before giving us the Holy Ghost, our Father will certainly try us, to see if we can live without Him. If we can, we may. And it is only when we give signs of a resolution, which will take no denial, but detains the angel with its imperative importunity, and vows its unalterable determination to be blessed—it is only then that God, who had never been really reluctant, and had only been testing us, turns to us with a smile, and says, "Oh, child, great is thy importunity, be it unto thee, even as thou wilt." "The kingdom of heaven suffereth violence, and the violent take it by force."

How often we persuade ourselves that we can acquire the greatest spiritual blessings, without paying the equivalent price. Thus James and John thought that they could obtain a seat each on the throne for the asking. They did not realise that the cross preceded the crown, and that the bitter cup of Gethsemane lay between them and the coronation-anthem. We must pass through the Jordan: daily must we take up the cross and follow Jesus; we must be conformed to Him in the likeness of his death, and in the fellowship of his sufferings. The old nature must be crucified. The Divine will must be lovingly accepted, though it cost tears of blood and bitter sorrow. Then, having evinced the steadfastness of our purpose, we shall approve ourselves worthy to be the recipients of God's supreme gift.

(2) *Spiritual insight.*—"If thou see me, when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." There was nothing arbitrary in this demand. And it would have been hardly possible to have devised a completer criterion of the spiritual condition of this eager aspirant. To see the transactions of the spirit world requires a spirit of no ordinary purity, and of no ordinary faith. No mere mortal eye could have beheld that fiery cortège. To senses dulled with passion, or blinded by materialism, the space occupied by the flaming seraphim would have seemed devoid of any special interest, and bare as the rest of the surrounding scenery. Perhaps there was not another individual in all Israel, with heart pure enough, or spiritual nature keen enough, to have been sensible of that glorious visitation. Had we been there, we should probably have been unconscious of anything, save the sudden disappearance of the prophet. But since Elisha saw it all, it is clear that his passions were under control; his temper refined; his spiritual life in healthy exercise; and his whole being of such an order, as to admit him into the foremost rank of the spiritual world, without risk. Such must we be, by the grace of God, ere we can aspire to possess or wield similar powers. Our reception of the Spirit will be in exact proportion to the subjection of the flesh, and the consequent vigour of our inner life.

III. The answer.—"He took up also the mantle of Elijah that fell from him." Ah, that falling mantle! How much it meant! It is said that the bestowal of the mantle has always been considered by Eastern people an indispensable part of consecration to a sacred office. When, therefore, Elijah's mantle fluttered to Elisha's feet, he knew at once that Heaven itself had ratified his request. He knew that he had Elijah's post. He believed that he was anointed with Elijah's power. I do not for a moment think that there was any emotional or sensible indication of the mighty change which had been wrought upon him. His spirit was still. There was no tremor in his pulse; no thrill of consciously added power in his frame. The torrent of spiritual force had entered him as quietly as light enters the world and as the forces of spring thrill through the woods.

If, in patience and faith, we claim of our Father the filling of the Holy Ghost, we must never ask ourselves *if we feel full*. We must believe that God has kept his word with us, and that we are filled, though no celestial sign accompanies the entering glory of that power "which works effectually in them that believe." But others will become aware of the presence of something that we never had before, as they see us stand by some tameless Jordan, and behold the turbulent waters part hither and thither before our stroke.

Directly we receive some great spiritual endowment *we may expect to have it tested.* It was so with Elisha. "He went back, and stood by the bank of Jordan." Did he hesitate? If so, it was but for a moment. He had seen Elijah go, and he believed, though probably he did not feel, that, therefore, the double portion of his spirit had fallen to his lot. He, therefore, acted upon the assurance of his faith. "He took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha."

As soon as Jesus had been anointed with the Holy Ghost, He was led into the wilderness to be tempted. The title "Son of God," uttered over the waters of baptism, was made the subject of Satan's wildest attacks; "If Thou be the Son of God . . ." So must it be ever. But difficulty, temptation, and trial avail to bring into greater prominence, both for ourselves and others, the reality and glory of the blessing we have received. The parted Jordan proves the presence of the Spirit.

"Where is the Lord God of Elijah?" That cry has often been raised when the Church, bereft of its leaders, has stood face to face with some great and apparently insuperable difficulty. And sometimes there has been more of despair than hope in the cry. But though Elijah goes, Elijah's God remains. He takes his weary workers home, but He is careful to supply their place, and to anoint others to carry on their work. It is his work, not ours. On Him is the responsibility, as to Him shall be the glory. If you ask where He is, an answer close behind you whispers, "I am here." Catch up the mantle of the departed. Emulate their lives. Seek their spirit. Smite the bitter waters of difficulty in unwavering faith, and you shall find that the Lord God of Elijah will do as much for you as for the saints who have been swept to their reward, and are now mingling with the great cloud of witnesses that are watching your conflicts, your triumphs, and your joys.

OPIUM SMOKING IN LONDON.

By Rev. GOODEVE MABBS.

AT opium is smoked in certain "dens" in the st of London has long been generally known. om time to time notices of visits paid to them some of them evidently imaginary—have ap- ared in the public prints. But because opium oking is mainly a Chinese vice, and the *bitués* at these places have been understood to Chinamen, the public has looked upon the atter with mild curiosity rather than with elings of reprobation or alarm. So long as the basing habit only cursed the people of China, e British public regarded the matter as too mote for serious concern.

But to-day the conditions of the problem are anging. The exclusiveness of the Chinese is ving way. China *begins* to open her arms to estern civilisation and to send forth her people trade with other countries. Already there is Chinese question in America, in which our ustralian colonies may soon find their own are. Here, in London, the Chinese are en- ring into trade; and increased facilities for mmunication with their country are likely to ing them over in greater numbers. Hence the il habits and vices which we have fostered nong them, and which they are beginning to aturalise in our midst, can remain a matter of lfish unconcern to us no longer. What if the pium curse should come home to roost upon our wn roof-tree?

Dr. Kane, of New York, who has given much tention to the subject, in the preface to a book ntitled "Opium Smoking," published in 1881, akes the following alarming statement:—

"That opium-smoking is a vice that impera- vely demands careful study at the hands of mericans is made manifest by the fact that ne practice, comparatively unknown amongst us x years ago, is now indulged in by some six housand of our countrymen, male and female, hose ranks are being daily recruited from the ver-curious, foolish, indolent, or wilfully vicious; nat large and small towns in the West, and rge cities in the East, abound in places where nis drug is sold and smoked; and that in some f our States it has been found necessary to enact ws imposing a heavy money penalty and im- risonment upon the seller and the smoker."

Dr. Kane shows how this disastrous vice has een propagated in America, by means of the pium dens which in the first instance were stablished by Chinese immigrants, in California nd elsewhere. And if this has been the sad esult of our opium policy in America, may not similiar result follow in England?

In East London and near the docks there are no ss than seven different opium dens. In one street, here five years ago there were only two, there re now four within a few yards, and there is a fifth ear by in a side street. Some of these "dens" re in private houses, which make no outward ign to the public of the uses to which they are ut. Others are only entered through small eneral shops, kept by Chinamen, which serve s blinds to the unwary. Of course every Chinese shop does not conceal an opium den; nd, even where this is the case, strangers might ind it difficult to ascertain the fact. In the case of house which I once visited, and where I knew that pium smoking was carried on, the practice was ehemently denied, and I was refused admittance eyond the shop. Yet a few weeks later, taking vith me two Chinese missionaries, I obtained ull access to all the smoking-rooms.

The opium dens are houses of call for the loating Chinese population, who come over as tokers and cooks in the steamers. Here, late n the evening, smokers and non-smokers con- regate, to solace themselves with the poisonous umes, and to talk over the news of the day. Besides the ponderous opium pipe, the tiny Chinese tobacco pipe is in constant use; and ome are smoking cigarettes. In this mixed ssembly the unwary are brought under tempta- ion, and novices are led for the first time to moke opium. In varying quantities, the pro- rietor of the house sells the smoking extract, black and treacle like; and the smoker consumes it on the premises, at his leisure, in repeated inhalations. If many are present, dense white smoke, having a sickening odour, rises from where, upon low benches and couches, recumbent forms inhale the poisonous fumes, through pipes whose inverted bowls are held over the opium lamps. No loud sounds of revelry, such as greet you in public-houses, are heard here; a general air of quiet pervades the place. Not with repulsive turbulence does the opium-fiend work. Vampire-like, he lulls his victims into a state of quiet and submissive unwariness, whilst he fastens upon them, and gradually drains the springs of their very life. In various stages of the habit men lie there. Upon some the vice has not yet made any marked impression. Others are hollow-cheeked and glassy-eyed. Whilst the emaciated forms, and the yellow, parchment-like skin upon the wrinkled faces of others, proclaim them far gone in the baneful practice. The latter are chiefly the keepers of the dens, and a few permanent residents, for smokers whose appearance thus proclaimed their addiction to the habit would not find employment in the ships. The Chinese manager of a large commercial concern stated publicly at Liverpool that although his company had in their employ men who sometimes gave way to drink, yet they never knowingly employed an opium-smoker, regarding him useless.

On one occasion a man, who appeared to be far advanced in the habit, told me that he had no occasion to work, and that for two years he had done little else but smoke opium, upon which he had spent a large sum of money. On my remarking to him that if opium smoking was good for Chinamen it must also be good for Englishmen, he replied with an energetic "No." A repetition of my opinion drew from him the significant ejaculation, "No! poison!" "Then," said I, "why do you smoke?" He told me that he had gone to such a length with the habit that, without recourse to his pipe, he should be utterly weak, and unable even to walk across the street. He would willingly give up the practice if a doctor would take him in hand and cure him of the remorseless craving; but without medical aid and supervision it would be impossible for him to do so, since not only would the abandonment of the pipe bring on intense sickness and pain, but also it would probably cause his death. These are grim terrors to face with a weakened will; the more so because they are very real. But such is the tyranny of the opium habit!

It has been said that in China opium takes the place of alcohol. My observations, however, have convinced me that advanced opium smokers are not content with their pipe, but often use spirits also. On one occasion, among half a dozen smokers in a single room, I found two in different parts of the room each with a bottle of gin by the side of his opium lamp. In another case which came under my notice, the keeper of one of these dens, after having on the previous day voluntarily smoked forty pipes of opium, under medical observation, asked for spirits with his breakfast, and not being able to obtain them, he remarked, "No gin, no breakfast." On two or three occasions after an opium debauch, this man lost his reason for several weeks.

But these opium dens are objectionable, not only because of the evils which follow directly from indulging the habit of opium smoking, but also because of their vicious accessories. Especially in the earlier stages of the habit it fosters the indulgence of the ruling propensities; hence gambling, and other forms of immorality, are carried on in these places. In almost every house used for opium smoking a gaming table may be found, and on two occasions I have surprised a number of Chinamen at play, the evidences of which were hastily removed on my appearance. In several cases the dens are reputed to be more or less houses of ill-fame, under disguise, or to be associated with such. Dr. Kane states that in America many young girls have been enticed to smoke opium, in order that their ruin might thereby be the more easily accomplished.

It is noteworthy and not re-assuring that no less than three European women are associated in keeping these opium dens. The English wife of one Chinaman uses her influence to keep the house clear of vicious associations, a course which does not add to her husband's profits. This, however, is more than can be said for the Irish wife of another. Another woman, Italian by birth, herself keeps a house which is resorted to chiefly by Lascars. Although but middle aged, she has smoked opium for years, and she wears the evidences of the practice upon her visage. During the last two years the change which it has wrought in her appearance is very marked.

Suppose that it should become generally known to the hard-worked and sorely tried men and women of the East of London that, in the practice of opium smoking, without subjecting themselves to the outwardly repulsive accompaniments of alcoholic intoxication, they could for a time lose their cares and their burdens in a sense of rest. Suppose that, in ignorance of the real consequences of the habit, they should be beguiled into smoking opium in these dens, with their accessories for the practice of other vices also. Who can tell how the plague might thus be spread in our very midst, and with what dire results to our social life?

Dr. Kane avers that in the United States, Americans, both men and women, of all ranks and conditions, resort to these dens of infamy. "Men and women, young girls—virtuous or just commencing a downward career — hardened prostitutes, representatives of the 'Woodburn' element, young clerks and errand boys who could ill afford the waste of time and money, and young men who had no work to do, were to be found smoking together in the back rooms of laundries, in the low, pestilential dens of Chinatown, reeking with filth and overrun with vermin, in the cellars of drinking saloons and in houses of prostitution. No one can question the fascination of a vice, the strength of a habit that will lead people into such degradation for the gratification of an abnormal appetite. No one can question the certainty of moral ruin, the charring and obliteration of every honest impulse and honourable sentiment, the sweeping away of every vestige of modesty, by such associations and such surroundings. It needs no signboard to mark the terminus of this road."

If moved by no higher impulse, then even from a selfish point of view, surely it is time for British Christians to rise up in earnest against our detestable opium trade with China! Again, I say, what if the opium curse should come home to roost upon our own roof tree?

[Rev. Goodeve Mabbs will be happy to correspond with any who desire to promote the delivery of lectures or addresses on the Opium Question in their neighbourhood during the ensuing winter season. His address is 73, Godolphin-road, Shepherd's-bush, W.]

OBITUARY.—Many will hear with regret that Miss Coles of the Mount Hermon Girls' Orphan Homes at Kilburn and Margate, fell asleep in Jesus on Saturday last, after a few weeks' illness, resulting from the rupture of a blood-vessel. Prayer is earnestly asked that the relatives and orphans (about one hundred and twenty in number) may be comforted in this sad bereavement, and that the trustees may be guided in the consideration of the wishes of the deceased as to the future of the work.

MR. WOOKEY'S MISSION TO GIBRALTAR.—There was a large attendance at the Noon Prayer-meeting, Aldersgate-street, on Monday last, to commend in prayer Mr. Wookey, prior to his leaving for Gibraltar yesterday (Thursday), to conduct a Gospel mission amongst the troops there stationed. In a brief address Mr. Wookey pleaded for prayer on behalf of the fallen women and girls on the Rock, amongst whom, he fears, absolutely nothing is being done. He expressed the hope that, by God's blessing, he will be enabled to unite Christians together for the starting of some rescue work in their interest. Mr. Wookey had intended to have gone on to Malta, but as the quarantine regulations consequent on the outbreak of cholera on that island would have prevented his returning in time for important engagements in November, this part of his mission has been reluctantly given up. Letters sent to Mr. Wooke at 90, Almack-road, Clapton, E., will be forward to him.

For the Young.

MAKING FRIENDS WITH CANNIBALS.

BY REV. E. B. SAVAGE, NEW GUINEA.

No doubt most of your readers know that there are tribes in New Guinea which have never yet come under the influence of civilisation, and to whom the white man is unknown. The first meeting with one of these tribes is a most interesting and thrilling experience. Such an experience has just fallen to my lot, and it may interest some to hear a few details respecting it.

A little to the south-west of the Fly River, and just outside the Papuan Gulf, are three islands—Saibai, Dauan (or Tauan), and Boigu. Opposite to Boigu on the mainland is the Maicassa River. Somewhere about this district there exists a tribe of New Guineans known as the Tugeri men, whose precise locality is as yet a mystery. Even the natives of these near islands know nothing of their whereabouts; whether they have any fixed habitation, or are simply wanderers from place to place. The latter is perhaps the more probable.

How, then, you ask, are they known at all? Only from one fact, viz., that they make periodic and predatory attacks upon these islands, and even upon villages on the mainland. They are essentially New Guinea warriors, and their name is a terror wherever it is known. Not long ago they came down upon the people of Boigu, killing all who had not escaped into the bush or to some other island, and carrying off all they could lay hands on, both food and household effects. Only last year, I believe, they made a raid upon Saibai, but for the first time were defeated, owing to the Saibaians having firearms. Directly the north-west season sets in, the natives of these islands, especially those of Boigu, begin to live in mortal fear. It is only during this season, from November to March of the next year, that the Tugeri men venture outside the bush. This year I have been fortunate enough to meet them, and, what is better, to make friends with them.

We were on our way to the Fly River, and called at Saibai, where we have a prosperous mission station. At Boigu is another mission station which I was desirous of visiting. I went in the Government cutter, accompanied by the two Saibaian chiefs and the native crew of the cutter. The day before, news had come from Dauan that fires were seen on the mainland, by which all knew at once that the Tugeri men were there, doubtless making their way to Saibai. On Friday, as we proceeded to Boigu. we observed the fire nearer than on the previous day, and forthwith concluded they were come for the purpose of attacking the Saibaians and paying off the old score. So we turned our cutter round, making again for Saibai. I wished to go near to find out, if possible, if their intentions were friendly or otherwise, but could not prevail upon the Saibaians to accede to this request. They were afraid, because we were only a small party with one boat; they said, "if they come upon us, what shall we do?"

We reached Saibai shortly after sunset. It was decided that some should watch during the night, and that all should prepare to go on the morrow to meet their foes, to come to terms of peace, if possible, otherwise to prevent them from landing at Saibai. Nothing was seen of them that night. Next morning a number of canoes went to spy out their encampment, and to see if they had come any nearer during the night. We waited anxiously for their return, and it was not till between ten and eleven at night that we heard the shouts of the returning party. The news was far better than we expected. They had seen some of the Tugeri men, had made signs of peace, and, to their surprise, were received with a show of friendship. The little band had gone ashore amidst this fierce force of cannibals who had a short time before declared that they would be revenged for their past misadventure by taking the heads of the two Saibaian chiefs with that of their teacher.

This threat was, however, not carried out, for they came away without a mishap. Presents were given on both sides. The Saibai men gave what they possessed, whilst they received in return the various adornments of these savage people. I had told them to hoist the banner of peace, and by no means to show signs of war. They came back rejoicing, many of them praising God for preserving their lives and putting kindness into the hearts of their former and much-dreaded foes. I was quite as thankful as they were for God's loving-kindness, and for the prospect there seemed of the door being opened to those hearts where spiritual darkness and death had reigned so long—a door through which the blessed Light of Life might enter.

We had a long talk till nearly midnight, and I suggested we should take advantage of this friendly feeling by going next day (Sunday) to pay them another visit, and to worship God in their presence. They were rejoiced at this proposal, and expressed the greatest willingness to spend the Sunday in this way. The Tugeri men had asked them to come again on the morrow. Some of the Saibaians thought they wanted to allure them into the bush and then kill them; nor would they venture forth without all the guns and tomahawks they could muster.

When we reached their rendezvous, we could see nothing of the Tugeri men. Some of our men went cautiously ashore, and shouted, as only these natives can shout. Presently an answering shout was heard which told us they were near. The men came back to the canoes, and we all waited close to shore to receive them. They came rushing out of the bush to the water's edge, in all, I should think, about five hundred. A fiercer looking lot of men I have never seen, even in New Guinea. As they came. they shouted as with one voice, "Kaia, Kaia," although what "Kaia" meant was not at all clear to us. Soon, however, we discovered it to be a word expressive of friendship, which was followed by a slapping of the stomach and sides. They had left their bows and arrows in the canoes at a distance, and came without a single weapon—always a sign of amity.

For over ten minutes not a man of them would come near, when they saw the guns, &c., of the Saibaians. They showed the greatest signs of fear, and it was not till I told every man to leave these weapons in the canoes that their fears subsided. Then they came near, most cautiously at first, but afterwards with less trepidation, and soon we were completely surrounded by them, shaking hands, exchanging presents, and endeavouring to show them that our mission was one of peace, and the bringing of glad tidings to the needy and sinful.

It was amusing to watch them as they first caught sight of me, a white man, probably the first they had ever seen. They were as much afraid of me as of the guns, hatchets, &c., of the Saibaians. It was in vain that I held out something calculated to tempt them near. They stood at a safe distance, not daring to come into close proximity, whilst the greatest alarm was depicted upon their faces. After more than a quarter of an hour's coaxing, one plucked up courage enough to try the experiment of taking a piece of calico. He would come a little way, then stand perfectly still and look, as if to say, "Shall I, or shall I not?" At last he came near enough to snatch the piece of calico which I offered, and retreated as fast as his legs would carry him. This gave courage to others, and one after another came, till they no longer thought of running away, but were delighted to shake hands and receive presents, the like of which they had never seen before. We remained with them till nearly sunset, when I bade them return to their own district, and give up the bad practice of fighting. They drew up their many canoes in a line, and, standing in the water, they struck up their war song, giving us to understand that *that* was how they sang when their foes were slain, but that we were now their friends. Then away they went, continually pointing in the direction of the Maicassa River, as much as to say, "We are going home."

Who will venture to say that this was not
good day's work? If measured by appearance
or by the depth of good impression *visibly* mad
upon their hearts, then the work of that da
was infinitesimally small. But does Go
measure in that way? Are spiritual impressior
to be calculated by appearances or by mathematical rule? Simply to have made friends
any such tribe in New Guinea is something fo
which to bless God with all our heart and soul.

The beginnings of good in such lives must nece
sarily be small, but are none the less importa
on that account. The huge mountain is n
levelled at one blast; whole forests are not cleare
in a day; the tiniest flowers that scent our ga
dens, and please the eye of man, need many day
of heaven's sunshine and rain before coming
perfection. So must it be in the kingdom
God, especially in the case of those whose eye
have never been turned to the light. The firs
struggle towards the new dawn, the first breat
of the new life, may be known to none but Goo
and heard nowhere but in heaven. Let me as
everyone who reads this simple story of missio
ary work in New Guinea to pray that God ma
send out his light and his truth that shall le
these benighted souls into life and liberty.
L. M. S. Chronicle.

CHILDREN'S SCRIPTURE UNION.—The followi
are the portions for the ensuing week:—Sunday, Se
tember 18, Matt. xxv. 31—46; Monday, September 1
Matt. xxvi. 1—13; Tuesday September 20, Matt. xx
14—30; Wednesday, September 21, Matt. xxvi. 31—4
Thursday, September 22, Matt. xxvi. 47—58; Frida
September 23, Matt. xxvi. 59—75; Saturday, Septemb
24, Matt. xxvii. 1—14.

◆

GOSPEL WORK IN CEYLON.

Rev. H. R. Pigott, Baptist Mission, Colomb
Ceylon, sends us an interesting account of t
way in which the Lord is blessing evangelist
effort there. He first gives an account of
week's mission services conducted by Messr
Mateer and Parker, two of Mr. Spurgeon's eva
gelists, whose visit to India we recently notice
All the meetings were well attended, and those
the close were so crowded that hundreds we
obliged to stand. Many persons came forwa
at the close of the various services to confes
Christ, and altogether at the English servic
alone, between sixty and seventy persons pr
fessed to have found peace and joy in believin
At several of the outlying stations mission se
vices were also held, at which numbers accept
Christ, and at the close a number of the peop
assembled under the cocoanut trees, when, led
Mr. Parker, the Doxology was sung.

Mr. Pigott continues:—We have also gl
tidings to report nearer home. During the la
seven days eleven of our boarding-school gi
have accepted the "gift of God." Only o
now, of thirty-one in the school, remains u
converted! At Nandella at the after-meeti
a number of Christians came forward and
quested us to pray for them, that they might
made more useful in Christ's service. In t
evening a man came to the house where I w
staying, and informed me that my sermon h
been the means of leading him to Christ th
day. A letter from Mr. Samuel Perera,
Grand Pass, informs me that he had just
turned from Makadita, where he had be
assisting Benjamin and D. Saram in a "tou
in that district. He says:—"Several meetin
have been held, and the result was the abunda
blessing of God. About twelve persons—Bu
dhists and Roman Catholics—being led by t
Holy Spirit, came forward to accept the f
salvation of our Lord." Thus during the l
eighteen days 186 persons—116 of them S
ghalese—profess to have come to Christ. "T
Lord hath done great things for us, whereof
are glad."

THE WEST CENTRAL MISSION.—It is n
authoritatively announced that this Mission will
opened on Friday morning, October 21, on wh
day Rev. C. H. Spurgeon will preach in St. Jame
Hall at noon. In the evening of that day th
will be a public meeting in the same hall, o
which Mr. Robert D. Perks will preside.

The Christian.

SEPTEMBER 16, 1887.

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SCRIPTURAL PROOFS

THAT GOD OFFERS US IN OUR LORD JESUS CHRIST PERFECT DELIVERANCE FROM ALL SIN, INWARD AS WELL AS OUTWARD, IF WE WILL BUT RECEIVE HIM AND BELIEVE ON HIS NAME FOR ALL THAT GOD HAS MADE HIM TO BE TO US. (*John* i. 12; 1 *Cor.* i. 30.)

BY
J. P. WILSON.

"Holiness by faith in Jesus,
Not by effort of thine own,
Sin's dominion crushed and broken
By the power of grace alone.
God's own holiness within thee,
His own beauty on thy brow;
This shall be thy pilgrim brightness,
This thy blessed portion now."
Miss HAVERGAL.

LONDON:
S. W. PARTRIDGE & CO., 9, PATERNOSTER ROW, E.C.
1887.

THE above is the title-page of a book of 408 pages, price in cloth two shillings, consisting of the contents of three little books, "*First Sheets of Scriptural Proofs,*" "*Further Sheets of Scriptural Proofs,*" and "*Third Series of Scriptural Proofs,*" hitherto sent out separately, and only to applicants by letter for them, now put together for general publication. The object of the book is simply to direct attention to *what God says in his Word* on the extent of deliverance from sin given us in our Lord Jesus Christ. Many letters have been received from readers of the separate parts, showing that this object has been attained in their case. The following are extracts from a few of them:—

"*Reading your books has driven me more to the precious truth; and our loving Father has opened more light to me—more than ever I expected to get. Praise his dear name!*"

"*I have read it carefully, and can find nothing of man in it, but all in it to be the revealed power of God. I have received great encouragement and strength from the reading of it.*"

"*Thank you so much for your little book. It has helped me to realise more fully 'the glorious gospel of Christ.'*"

"*I have read the 'Proofs,' and they have opened my eyes greatly to what may be obtained by faith and prayer.*"

"*I have read several parts of it many times over. It seems to me just the kind of book to put a solid scriptural foundation under the faith of those who are conscious of a real and godly change of heart, and of an eager desire to be wholly the Lord's.*"

"*I rejoice greatly in it. It is well calculated to stimulate an earnest desire in the hearts of the Lord's dear people to search the Scriptures more diligently and prayerfully, like the Bereans, 'daily whether these things were so.'*"

"*I have read your little book, lent me by a friend, and I do desire heartily to thank my God that it was put into my hands.*

"*Though for years I have known my Saviour's love, and experienced the incoming of the Holy Ghost in power in my soul, yet since reading 'Scriptural Proofs' I have had a fresh revelation of what Jesus is to me in his capacity of Saviour; and I have been able to grasp Him in a fuller and more comprehensive faith as my deliverer from indwelling sin; and that on the truth of the living God as shown so clearly in your little book.*

"*My heart goes with every line of it. I do trust and believe it will be blessed wherever it is read: there is so little of man in it, and so much of God.*"

Notes on Daily Readings.

SUNDAY, SEPT. 18.—ISAIAH XXIV.

"Chaps. xxiv.—xxvii. We now emerge out of the prophecies relating to the typical forms of national life, into others of a broader character, which concern the world at large. The deluge of Divine justice has come forth over the world. The central people Israel first, and then all the surrounding nations, have been brought low. The silence of death reigns. Yet songs arise from the uttermost part of the earth (xxiv. 16); and 'after many days' the King of Glory returns to reign in Zion (xxiv. 23), to 'destroy the vail that was spread over all nations,' and 'swallow up death for ever' (xxv. 8), so that they who dwelt in the dust awake, arise, and live (xxvi. 19). Israel is recovered, and her restoration is as life from the dead to the nations. She 'blossoms and buds, and fills the face of the world with fruit' (xxvii. 6)."—*Kay.*

1.—*The Lord maketh the earth empty.*—The word "earth" is rendered in R.V. (margin) 'land." The reference seems local. The very ambiguity of the word is, however, perhaps intentional, as what took place in God's judgment of the land for Israel's sins is a premonitory warning of what will take place on a larger scale when Christ returns to judge the earth. To us, at all events, the final fulfilment is the most important.

15.—*Glorify ye God in the fires.*—"The word has been variously explained, but Isaiah's own use of the word seems the safest guide (xxxi. 9, xliv. 17, xlvii. 14, l. 11). It means in these places fire or fire-light alone. The two phrases will thus answer to the twofold description, 'in the midst of the land, among the nations.' The faithful remnant, both in the land itself, in the fires of affliction, and as exiles even in the farthest isles of the sea, will glorify Jehovah."—*Birks.*

16.—*Glory to the righteous.*—Or "to the Righteous One," as it is singular. There is little doubt that Christ is the subject. When the glory of Christ is seen, the leanness of self is discovered (Luke v. 3).

22.—*As prisoners are gathered in the pit.*—See Rev. xix. 20, xx. 3.

MONDAY SEPT. 19.—ISAIAH XXV.

2.—*Thou hast made of a city an heap.*—"The cause of rejoicing appears to be the downfall of the city of confusion (xxiv. 10)."—*Kay.* See as parallel Rev. xviii., xix.

6.—*A feast of fat things.*—"The blessings of the Gospel are described under the figure of an ample feast (Isa. lv. 1—6; Matt. xxii. 1—4; Luke xiv. 15—20). This feast is expounded in the Gospel, and is the full provision of mercy in the atoning sacrifice and resurrection of the Son of God."—*Birks.*

7.—*The face of the covering cast over all people.*—"The day of God's visitation will sweep away all unrealities, and awake mankind out of their slumber to the perception of eternal truth."—*Kay.*

8.—*He will swallow up death in victory.*—This we learn in 1 Cor. xv. 54 refers to the first resurrection, or the full salvation of those "who are Christ's at his coming."

9.—*Lo, this is our God; we have waited for Him.*—The Second Advent is often described as a revelation of Christ's Godhead. See Ps. l. 3, "Our God shall come, and shall not keep silence." Titus ii. 13, "Looking for that blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ" (R.V.)

9.—*We will be glad and rejoice in his salvation.*—These words are referred to in 1 Pet. i. 8.

11.—*As he that swimmeth, &c.*—The outstretched arms seem best explained as being Divine power put forth for the destruction of his enemies. He will "overcome their resistance as easily as the swimmer parts the yielding waves with his hands."—*Birks.* Compare John xxi. 18, 19, and Heb. ii. 14.

TUESDAY, SEPT. 20.—ISAIAH XXVI.

1.—*We have a strong city, &c.*—This is one of the passages on which Heb. xi. 10—16 rest. "This city is thought of as still empty; for like paradise it is first of all a creation of God: those who open the gates must be angels. The righteous nation must be the church of the righteous."—*Delitzsch.* The condition of entrance is "keeping the truth."

4.—*Trust ye in the Lord for ever.*—There is considerable controversy as to whether saving faith is belief of testimony merely, or trust in a person. This verse is strong evidence for the latter view.

8.—*In the way of thy judgments, O Lord, have we waited for Thee.*—God is a God of judgment, and sinners as such are exposed to his wrath, but the Cross of Christ is God's provision for judgment against sin being borne by the Substitute, so that to those who trust in Him there is no condemnation. Those who look to the Cross wait for Him and find Him "in the way of his judgments."

12.—*Thou also hast wrought all our works in us.*—"In us" should be "for us," as the Hebrew preposition is not "in" but "for." R.V. renders it rightly. "Peace" does not depend upon what God works "in us," but what He has wrought "for us."

18.—*We have not wrought any deliverance in the earth.*—Suitable language for the Church of Christ when contemplating how very little she has done for the world. This leads on to the next verse, where the resurrection is contemplated as that which must first take place before (xxvii. 6) "Israel shall blossom and bud, and fill the face of the world with fruit."

20.—*Come, my people, enter thou into thy chambers.*—1 Thess. iv. 17.

WEDNESDAY, SEPT. 21.—ISAIAH XXVII.

1.—*Shall punish Leviathan the piercing serpent.*—The two names here given to Leviathan, "serpent" and "dragon," are found together in Rev. xx. 2, which seems to be the fulfilment of this prophecy: "He laid hold on the dragon, that old serpent," &c.

2.—*A vineyard of red wine, I the Lord do keep it.*—The failure of Israel under their own keeping is set forth in Isa. v. 1—7. Restored and converted, Israel will know the blessing of "the Lord is thy keeper" (Ps. cxxi. 5).

4.—*Who would set the briers and thorns against me in battle.*—"Thorns and thistles are a figurative representation of the enemies of the Church (2 Sam. xxiii. 6, 7)."—*Delitzsch.* Or, strictly speaking, of Israel, as this chapter is a millennial scene. The "briers and thorns" congregate at last under Satan's influence, and attack "the camp of the saints, and the beloved city" (Rev. xx. 9). But (as here described, "I would burn them together") "fire came down from God out of heaven and devoured them."

7.—*Hath he smitten him, as he smote those that smote him?*—"A contrast is here drawn between the trials of Israel and the severe judgments on their adversaries. Their afflictions have been meted out in thoughtful wisdom and love, as medicine to cure their sins. Their suffering has been great, who fell on the stumbling-stone, and were broken; but those on whom it falls it will grind to powder (Matt. xxi. 44)."—*Birks.*

9.—*This is all the fruit to take away his sin.*—The word "take away" is not the ordinary sacrificial word for bearing sin, but one meaning to remove, so that the sanctification of Israel, rather than the justification, is here meant.

THURSDAY, SEPT. 22.—ISAIAH XXVIII.

A section now commences which goes on to the end of chap. xxxv. It contains six woes (as chap. v. contains six woes), xxviii. 1, xxix. 1—15, xxx. 1, xxxi. 1, xxxiii. 1.

1.—*Woe to the crown of pride of the drunkards of Ephraim.*—"This expression means 'Samaria, the metropolis of the kingdom.' It stood on a hill in the midst of a rich and fruitful valley. 'It would be difficult to find (says Dr. Robinson) in all Palestine a situation of equal strength, fertility, and beauty combined.' Some take 'drunkards' literally; others, for those drunk with worldly pride. Both ideas may well be included in the warning."—*Birks.* Chap. xxix. 9 and li. 81 illustrate the metaphorical meaning.

5.—*A diadem of beauty unto the residue of his people.*—The word for "residue" is the already well-defined "Shear" (remnant, x. 21), the people who turn to God in the midst of nationa apostasy.

9.—*Whom shall He teach knowledge?*—Th weaned ones are the spiritual babes, the littl children, of whom our Lord says, "of such is th kingdom of heaven."

11.—*With stammering lips, &c.*—The Apostl Paul, by connecting this verse with the las clause of ver. 12, "yet they would not hear," argues (1 Cor. xiv. 22) that tongues are a sig to them that believe not; but most expositor think that he uses it as an accommodation rathe than as an explanation of this passage.

16.—*Behold I lay in Zion for a foundation stone.*—Distinctly explained of Christ in Rom ix. 33, x. 11, Eph. ii. 20, 1 Pet. ii. 6—8.

24.—*Will the plowman plow all day to sow?*—"Will he always continue in that one stage c ploughing, of which the sole use is to prepar for the seed-time that follows? The severes dealings of God with Israel were meant in lik manner to prepare the entrance of his heavenl message into the hearts of his people."—*Birks.*

FRIDAY, SEPT. 23.—ISAIAH XXIX.

"The sure foundation has been laid in Zio (xxviii. 16). Therefore, all who fight agains Zion, be they Jew or Gentile, shall be overthrown. The analysis of the chapter is as follows:—(1) In 1—6 the prophet paints th humiliation of literal Zion in the presence of he enemies; and then, in ver. 7, passes suddenly t the overthrow of those enemies. (2) In 9—1 he tells the worldly Jews that they must b punished as God's enemies. (3) In 18—24 h shows what the effect of this punishment woul be. The chaff would be scattered away, and th true Israel come forth to view."—*Kay.*

1.—*Woe to Ariel.*—"It is agreed that this is symbolic name for Jerusalem, though the exa meaning of the word is doubtful. It is rendere by the old Greek translators Aquila and Symmachus, followed by Gesenius and Ewald, "Lio of God." The Targum, followed by Delitzsch an Jewish authorities generally, take it to refer t the altar, the word being similar to one use (Ezek. xliii. 15, 16) of the altar."—*S. C.* Birk combines both, as, in fact, the chief city of Juda would be suggested by "the lion" (Gen. xlix. and "the altar" (1 Chron. xxii. 1).

14.—*A marvellous work and a wonder.*—Fro the quotation of the words which follow, "th wisdom of their wise shall perish," in 1 Cor. 19, it would seem that the great work of redemption is here referred to: ver. 22 ("the Lord wh redeemed Abraham") confirms this.

SATURDAY, SEPT. 24.—ISAIAH XXX.

1.—*Woe to the rebellious children.*—The goi down to Egypt spoken of in ver. 2 seems to poi to the northern kingdom of Israel being he referred to. They "concluded an alliance wit So, King of Egypt, which was the occasion Samaria's downfall."—*S. C.*

15.—*In returning and rest shall ye be saved.*—The Hebrew for "returning" (Shubah) reca the latter part of the mystic name "Shea jashub" (x. 21). In New Testament langua "returning and rest" mean "repentance a faith." See Acts xx. 21. *In quietness and in con dence shall be your strength.*—These two wor are found together in xxxii. 17, and compari the two passages together, it would seem th in this verse, when applied in their deepest Ne Testament meaning, the first clause refers justification, the second to sanctification.

18.—*The Lord is a God of judgment: bless are all they that wait for Him.*—It is in the Cro of Christ that this character of God is most fu displayed. From this to the end of ver. follows a beautiful description of the walk a ways and work of the real people of God.

24.—*The oxen likewise.*—"The words 1 Cor. ix. 9, apply to this no less than to the la and prove that it includes a higher reference the preachers of the Gospel.—*Birks.*

27.—*Behold, the name of the Lord cometh fr far.*—"The fall of the Assyrian is here foreto in words most impressive and sublime. T issue of their fierce hostility serves here as t type of an event still more awful (Rev. xix. xx. 10, the overthrow and fiery judgment Anti-christian ungodliness in the last days." *Birks.* "Tophet" means "place of burning."

LADIES AND FOREIGN MISSIONS.

Many ladies attend missionary meetings, and year fter year listen to urgent entreaties for them to elp forward the great cause of the evangelisation f the world. Some of them might go out, if they new exactly what to do, and where their services ould be most needed. Missionary societies are ot always helpful in this matter, and it is in the ope that a few suggestions may be useful that his letter is written.

With Miss Cavendish and another lady I have ately visited Egypt, Palestine, and Syria, and he opening for women's work in these countries much impressed us; and what is the case in hese places will probably be so in other Mohammedan lands. Women only can gain access to women in them.

A few Kaiserwerth, or Mildmay, deaconesses, a mall company of American ladies planted anywhere effect great things. They attract to their dispensaries, hospitals, and schools, men as well as women and children. Deeds of love and offices of kindness win their way far and wide, especially in the East.

Why cannot a greater number of English ladies combine to do good works? Union is strength. We do not so much require this power of combination in England, and we are, therefore, inclined to underrate its value. Individual work hrives with us, and in the hands of Christian adies it has been specially blessed and owned of God. But in foreign lands it is different. Individual efforts are poor and faint in comparison with work in association. Women are now pressingly needed in every mission field, and hey cannot accomplish much in an untrained tate. This training is better secured in households formed for the purpose in the countries where the work is to be done, or in countries with tolerably good climates, as near to them as s possible, than in England. For instance, for missions to be done by women where the Arabic anguage is spoken, centres could be formed for Palestine, at Carmel or Jerusalem; and for Egypt and North Africa, in Alexandria or Cairo. Suez would make a good starting-point for the Soudan. Medical missions and schools for girls are the great need in these countries.

Funds for these mission stations ought not to be difficult to find. Many stewards of the Lord's gold and silver are women of education and mental power and gifts. A few of these "honourable women" could equip many of their poorer sisters, whose wealth may be of another kind, but whose contribution to the missionary households would be not less useful than that of those who possess wealth. The world may say, and even the Church will possibly say, "To what purpose is this waste?" but He who sits "over against the treasury" has need of it.

A three days' prayer-meeting for the heathen and Mohammedan women is being held on Thursday, Friday and Saturday this week (Sept. 15—17), at the Conference Hall, Clapham-road, to which all ladies interested in foreign missions are cordially invited. Methods of work will be discussed, and the subject of West African women will be specially considered.

M. A. Lloyd.

Women's Missionary Institute, Clapham-rd., S.W.

P.S.—Some ladies in the Bible lands visited by us much need help in their mission work, and have asked us to mention this to any sisters at home, willing to help them in bearing the burden and heat of the day abroad. I shall be glad to reply to any letters on this subject addressed to me. Stamps to be enclosed for answers.

TEMPERANCE WORK IN SWITZERLAND.—A "Café Tempérance" has recently been opened in Montreux, close to the "Débarcadère," the resort of boatmen, coachmen, and others, especially on market days. Temperance work is making progress in Switzerland, and it is hoped that those who owe so much to the beautiful scenery and climate will help forward this undertaking. Communications may be addressed to Mrs. P. W. Stephens, Tyringham, Beckenham; or to Mrs. Bayley, Clarens, Switzerland.

CHRISTIAN WORK IN BARCELONA.

The story of last year's missionary work in this Spanish city should encourage all who are imbued with the missionary spirit. "Protestant missions, properly conducted, are no sham in Spain, and primitive Gospel preaching is no dead letter in the land of Torquemada." So says a writer in the *Wesleyan Missionary Notices*, and goes on to speak of "grand Christians in our midst." A visit to the classes or fellowship meetings would show that there are about one hundred and thirty brethren able to testify hat God in Christ has become their salvation, while the muster rolls contain the names of ome thirty lamented Spanish saints, who, after living consistent lives, passed by triumphant deaths into the glory beyond. The story of the conversion and death of one of these appended at the close is a truly blessed one. In the last twelve months about thirty young converts have been added to the Church, having been converted not merely from Romanism to Protestantism, but also from sin and unbelief to holiness and saving faith in the Crucified. Though this ingathering is not so large as in some previous years, yet there is abundant reason for thankfulness and for joyfully going forward. The attendance at the Tuesday night class meeting is so large than an adjournment from the vestry to the chapel has more than once been necessary.

In answer to the question, "What has Jesus done for you?" put at one of these class meetings, a young Spaniard said, "Four years ago I was invited to attend the services; I went, heard the Gospel preached, and on leaving the chapel was presented with a copy of St. Mark's Gospel. I read it that very night, and as I read I wept, for it revealed to me my sin; but it did more, it revealed Christ to me. I accepted Him, and believe that Christ entered my soul that very night."

The quarterly society meeting is especially interesting. On these occasions, after special prayer, praise, and exposition of Scripture, information is given concerning the work done and the funds contributed by the members, and then all those who have been duly tried and approved are received into fellowship, the meeting closing with the sacrament of the Lord's Supper. The first meeting this year, when about ninety members were present, proved a very hallowed season.

In the day-schools, which are not carried on without much difficulty, on account of Romish opposition, there are over four hundred children, only a few, however, attending the Sunday-school. The examinations have been of the most satisfactory character, and it is satisfactory also to note that the contributions of the scholars have amounted to so large a sum as £192.

The cottage hospital has, it is needless to add, proved a great blessing, and a "Joyful News" evangelist has been doing very effective work in the villages.

This work is carried on by Revs. R. Simpson and F. G. Smith, 10, Calle Abaixadors, Barcelona.

A WORK OF MERCY.—In the Homes of Hope, 4, 5 and 6, Regent square, W.C., established for the purpose of rescuing from ruin domestic servants who had either fallen or were exposed to special temptation, 2769 cases have been dealt with during twenty-seven years' work. Of this number 964 belonged to the class of young mothers, who were thus saved from falling into deeper and continued sin; and more than 300 were rescued from surroundings of great temptation unfallen. Nearly all these cases turned out well, and about seventy per cent. of the others. This is good testimony to the loving Christian training and judicious influence which the inmates enjoy, and which forms a special feature of the work in these Homes. The committee are also anxious, as far as possible, to do something for the multitude of young girls to be found in the streets at night, and whose conduct and surroundings leave no doubt that they are on the high road to ruin. Mr. Wm. Hornibrook, 17, Bloomsbury-street, W.C., is the secretary.

YOUNG WORKWOMEN IN THE CITY.

Mrs. Fisher, of The Welcome (Cross Key-square, Little Britain, E.C.), writing concerning this work, says there has been cause for great encouragement during the last few months, not only in seeing souls brought to Christ, but in the Gospel services and in the workrooms. There has been evidenced in many an increased hunger and thirst for the deeper things of God. The great depression in trade has caused much trial amongst these young people, which it is painful to the visitors to be unable to relieve. Most cheering has it been, through the kindness of friends in the country, to send away for change and rest some delicate, overworked girls. A lady who had taken a house at Weston for a month, having a spare room, gladly received one girl who was in delicate health, paying her travelling expenses, and taking the greatest interest in her comfort and well-being. On two Saturday afternoons recently about 250 of the girls have been entertained at tea by a friend in a garden at Blackheath, and great blessing resulted from the services subsequently held. These facts may stimulate others to do likewise, and thus to have a part in such good work. Mrs. Fisher will heartily welcome any who can help with personal or other service.

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THE CHURCH ARMY.

The new report of the Church Army will be welcomed by evangelical Christians as showing that there is in the Church a vigorous spirit, earnestly seeking, by going amongst the people, the salvation of souls.

The Church Army has now been some time in existence, and, like many similar organisations which have trodden in new paths, was received with scant favour at first. We are glad to see now that not only do several of the bishops speak highly of a movement which marks a fresh departure in the aggressive effort of the Church of England; but that, in more than fifty testimonies from clergymen, the results of some years' experience of the Church Army system in their parishes are spoken of in the highest terms. Hundreds sunken in vice have been raised from their degradation, and are now actively serving God and praising Him for the change wrought in them.

During the year there has been an increase of forty officers, the number standing now at 105. Around London especially the work has steadily increased, new openings having been made at Paddington, Notting Hill, Hornsey, New Southgate, Kensal Green, College Park, Croydon, Hackney, and Peckham. Nor have the claims of the missionary field been neglected, for India, Canada, and Nova Scotia have absorbed several of the officers.

Ten thousand regular communicant members, all humble speakers in the cause of Christ, make up the rank and file of the Army, many of whom were drunkards and blasphemers. The attendance at the 70,000 meetings held annually (30,000 of these in the open-air), numbers about five millions, and some five thousand converts formed the crown of blessing to last year's labours.

The report, price 3d., may be obtained at the Church Army Publishing Office, 3, Amen-corner, E.C., or at the headquarters, 128 and 130 Edgware-road, W.

THE BAND OF HOPE UNION.—A further increase in the number of Bands of Hope, and of the members associated with them, is a healthful sign of progress given in this year's report. The total number of societies in the United Kingdom at present is 13,450, and there are 1,652,463 associated members. During last year one hundred lectures were given to children of the upper standards in Board schools. This is an important feature of the work, the attention of children being thereby stimulated, as shown by the fact that 8000 papers were written by them on the subject thus brought before them. The report gives much interesting information relative to the development and expansion of the movement.

LADY VISITORS IN WORKHOUSES.

There can be hardly a second opinion as to the immense amount of good that lady visitors have done in many of our workhouses, especially in ministering sympathy to the inmates, and in bringing the light of the Gospel to those who are too old or too ill to have any hope of leaving. This being the case, what can be the reason that of late years there has been a very decided attempt on the part of the guardians of some of the workhouses to prevent these ladies from visiting the wards? The most recent is that of the Bromley workhouse, where two charges were made against the visitors, the first being that "four ladies visited the male ward, and sang a quartette hymn, and that the old men had to wait for their dinner until the ladies left." The second was that a lady visited the lying-in ward and said that the inmates "were all doomed."

With regard to the first charge I may say, as a visitor of more than ten years to another workhouse, that I have never known anyone to be admitted to the wards at meal times, much less that the dinner should be detained until the ladies left; so that if this was the case the fault must have been more with the master than the visitors. And as to the second, perhaps the inmates may have understood the Gospel message in a different light to the intelligent guardian who recorded the lady's words.

No one except those who visit workhouses can have any idea of the way in which the inmates look forward to visitors, whether male or female; in their dull, monotonous life anyone from the outside world who sympathises with them is received with joy; and many are the cases of those who have been placed in convalescent homes, businesses, and service through the instrumentality of these ladies.

My experience shows that in many cases the guardians have no objection to theatrical entertainments or concerts being held in the wards; but when it comes to personal dealing with the inmates, that is quite a different thing. The brightest Christians I have ever met with have been some of the sick ones in the infirmary, many of whom are missionaries in their own ward, and by their good example in every-day life show forth the truth of the Gospel, that "Ye shall know them by their works." It seems strange that when ladies are willing and anxious to visit these places they should be denied admittance by guardians who, perhaps, do not visit the wards themselves more than once a year, at Christmas, and if they did at any other time it would be only a formal visit.

In the infirmary I now visit, all the lady visitors and the City missionary were turned out some five years ago on a similar charge to that now made use of at the Bromley Workhouse, only in that instance the principal charge was that the Roman Catholics objected to the Protestant visitors. I, however, was permitted, at the inmates' request, to continue my visits, and after a time others were again admitted, with certain restrictions. But the missionary never got back, though he was looked upon as the true friend of the inmates. A Lady Visitor.

WORKING MEN'S MISSION.—A branch of this mission is about to be commenced at York-street, Walworth. The opening services will be held on Sunday next.

METROPOLITAN TABERNACLE.—The annual report of the Blue-ribbon Total Abstinence Society in connection with the Tabernacle states that during the year forty-nine meetings have been held on Wednesday evenings, at which 277 persons have signed the pledge. The meetings have been of a varied character, and large audiences have been gathered. The Sunday-night meetings in the open air have also been kept up, and thirty-five pledges have been taken. The special event of the year was the seven days' mission, when 317 persons signed the pledge. The following is a summary of the work accomplished:—Number of meetings held during the year, 89; number of pledges taken, 654; bringing up the total figures since the starting of the Society (five years ago) to—number of meetings held, 432; number ot pledges taken, 19,975.

CHINA ADVANCING.

At a recent celebration of the Emperor's birthday, held in Shanghai, one speaker, Mr. Wong, in most fluent English, remarked:—"Fifty years ago China was almost a hermit nation, but she had trade forced upon her, and her ports were opened by strength of arms. The way may have been harsh, but she now sees the advantage of it, and she is glad that she has encouraged the interchange of trade. . . . In the fifty years that have passed, China has advanced wonderfully, though not so fast as Japan. That country has gone too fast, and saddled herself with a debt too heavy to bear. China is advancing slowly but surely. . . I am in favour of admitting foreigners to all parts of China, and ask that my countrymen be admitted to other countries. We are all human, and should all have human rights."

The civilisation of China is little understood in the West. With an imperial Government above, there is very remarkable local freedom. In general, law and order reign, though in some regions robbery and murder are frequent; not more so, perhaps, than in Chicago and San Francisco. Family life is the basis of everything. Marriage is respected, and property descends securely from father to son. In no country is learning more highly honoured. America might take a lesson from China in competitive Civil Service examinations. Various forms of religion, some of them richly endowed in lands and buildings, sway the minds if not the hearts and consciences of the people.

Win China to Christ, and the most powerful stronghold of Satan upon earth will have fallen. Contrast it with Africa. Outside of the Mohammedan kingdoms, which are powerful and aggressive, Africa is split up into numberless petty kingdoms and tribes, uncivilised, non-homogeneous, brutal in manners, and corrupt in morals. In Oceania we have the same prospect —a low civilisation, and no political or moral force. In Turkish lands the "sick man," to adopt the language of European politics, has long been "on his last legs." Persia is not a strong kingdom. Close to China, plucky little Japan is going on with immense strides in the adoption of Western civilisation.

China is the grand field to which the attention of the Christian world should be directed. China influences, politically or otherwise, more than one-fourth of the population of the earth. Win China to Christ, and the prophetic voices heard in the sublime vision on Patmos may be quoted, in ringing tones of triumph, as fulfilled:—"The kingdom of the world is become the kingdom of our Lord and of his Christ."—*Foreign Mission Journal.*

GOSPEL PURITY ASSOCIATION.—A summary of the second year's work at home and abroad of this Association has just been issued. Its lecturers addressed 263 gatherings in the United Kingdom, and in this way a large amount of public interest was attracted to the subject, branches being formed in various places. Already, as our readers know, the efforts of the Association have contributed largely to the repeal of the C.D. Acts in several of the Crown colonies, and in America and other countries its influence has been very powerfully felt. Mr. A. S. Dyer, 31, Paternoster-square, E.C., is the hon. secretary.

NOVEL MEETING IN TRAFALGAR-SQUARE.—At four o'clock on Tuesday morning last week Rev. Thomas Jackson, of Clapton, and Rev. W. Sawyer, Primitive Methodist ministers, in company with Mr. W. Green, of Highgate, held a Gospel Temperance meeting in Trafalgar-square, taking their stand between the fountains and the side of the square next the National Gallery. The meeting was orderly throughout, and each speaker was listened to attentively by an audience of from three to four hundred persons. At the close 450 persons were supplied with tickets for a threepenny breakfast, and a few minutes after the distribution the square was practically deserted. Many of the recipients of the tickets, upon leaving the square, called out, "Thank you, gentlemen." "It is kind o' you, this is." "God bless you!"—*Daily News.*

SHUT OUT, AND SHUT IN.

Shut out from life's fair joys,
From spring's bright flowers:
From summer's smiling scenes—
With weakened powers,
I lie a prisoner in my little place,
And sing God's grace.

The busy world goes on,
My hands are still;
My feet no longer haste
To do my will;
But I have learned to yield, and idle lie
While others ply.

It was not ever so,
For I have yearned
Some toilsome place to fill;
My heart hath burned
With dreams of mighty deeds, wherewith to bring
Praise to my King!

Shut out from home's dear cares,
When I would fain
Labour for those I love
With hand and brain;
Shut out from paths my feet erewhile have trod —
Shut in with God!

Shut in with God! ah, this
The secret is,
The spring of all my peace,
My source of bliss;
No sting hath suffering, and no place hath fear,
For God is here!

Shut out from life's sweet toil,
Shut in with pain;
Yet Thou hast changed each loss
To brightest gain;
And Thou hast taught me, though to learn so
This truth to know. [slow,

Whether by fervent toil,
Or lying still,
He only truly serves
Who does thy will;
Then where, and how Thou wilt, thy servant use:
I would not choose.

India. S. M. G.

MISS WHATELY'S CAIRO MISSION.

Miss E. J. Whately, writing from Switzerlan concerning her sister's mission work at Cairo says:—"Help is peculiarly needed just now, especially for the medical mission, as the autum is always the time for operations on the eyes, &c. and after the unusually hot summer they hav had at Cairo, there will be almost certainly great increase of patients. These poor sufferers unable to pay the smallest sum for medical help come daily in crowds to the doctor, and day b day those who await their turn hear the Word Life read and explained. Many of them sho that they really value it. Lately, when m sister, after reading and talking for some tim rose to go, a young woman laid hold of he dress, saying, 'Do stay and talk some more t us.' A poor Moslem, ill of an incurable com plaint, listened to the first chapter of St. John' Gospel and then said most earnestly, 'Have yo an old copy of the Gospel you could let m have? Indeed I would gladly pay for it!' H brought away two *new* Gospels with him withou price, and though the poor suffering body ma not long survive, we trust he has found the tr healing of the soul. It is a great time for see sowing, but means are urgently needed." Mi Whately's address is 21, Belmont-park, Le S.E.

A SAFE CHALLENGE.—It is related of the la Rev. G. M. Murphy, that when challenged to di cuss with Secularists, he proposed to let the deba take the form of an exhibition, on their part, of dozen men who had been reformed from vicio habits by the adoption of Secularist principl while, on his part, he would produce an equ number of persons thus reclaimed by religion. is needless to say that the terms were not accept

THE GOSPEL IN INDIA.

Rev. F. Auvache, late of the Home of Industry, ow in charge of an English-speaking church n Cocanada, India, sends the following particulars concerning the work in which he is ngaged :—

I have charge of an English-speaking church, ith a membership numbering nearly fifty Eurasians, most of them being very poor. The Lord has blessed the message to one soul, and he signs are most encouraging. There is a arge Eurasian population in Cocanada, all of whom speak English, as do also many of the atives. We have a temperance band in connection with our church, with meetings every month. Evangelistic meetings for the natives re held regularly in the Gospel hall, which ften is quite crowded. There is also a fairly ood Sunday-school, and we hope soon to have large boarding-school for the poor Eurasian hildren.

The darkness is very dense—such ignorance, uch superstition, and such cruelty, and all nder the name of religion. It is counted nlucky to allow any person to die in your house, it matters not who that person may be, father, mother, husband, wife, or child—all are the same. If a person becomes sick he is then subjected to all kinds of hurtful devices, uch as branding with a hot iron to keep way evil spirits, or painting the whole body ver with mud. If he improves, well; if not, ut continues to grow worse, he is placed outide, and allowed to die. Only the other day we heard of a sad case of a little child, who, being aken with spasms, was simply thrown out of the house, and the poor little creature remained ut in the rain for two whole days, until death eleased it from its sufferings. Such conduct makes one's blood curdle, yet what can we do? The same parents are so superstitiously religious hat they would feel compelled, were we but to touch them in passing, to abstain from eating any ood for many hours, besides taking sundry baths o cleanse them from the defilement of our touch. Nothing but God's grace is any use here; and, hank God, many of these poor deluded people are coming into the light as it is in Jesus.

Rev. James Smith, Principal of Ahmednagar College, writes :—

We have a Y.M.C.A. in connection with the college and high school here, which has at present about twenty members in all. We are doing what we can for the heathen in this city; t is, as elsewhere, up-hill work, and a knowledge of what is going on elsewhere is no little comfort and encouragement to our band of Christian workers. We have under our care about 300 Hindoos and Mohammedans, and are building to accommodate still more.

I am a lay reader, having been brought to Christ five years ago, through the instrumentality of a converted Buddhist. Since then I have worked for the Lord, and it has been my happy task to conduct most of the services in Gampola, with an occasional visit of a minister. We number about 150 Christian souls in Gampola, ncluding natives, who form the larger portion, and are most sincere. We have the Blue Ribbon movement. There are two Church Missionary Society schools, for boys and girls, in which Christ is taught, by one who was converted from idolatry to Christianity, and who confesses Him as his Saviour. Then there is the work of spreading the Gospel among the villages which surround us on all sides: many heathens have been led to Christ, and have remained firm.

J. H. Guyon.

88, *Byrde-street, Gampola, Ceylon.*

LONDON CITY MISSION.—On Monday, last week, about fifty members of the London City Mission, Webber-street, Blackfriars, had their excursion to New Malden. A very pleasant day was spent, and after tea several addresses were given, interspersed by vocal and instrumental music of an excellent character.

Y.M.C.A. CONFERENCE AT DUNDEE.

The recent gathering, which assembled on the 6th and dispersed on the 9th September, was the largest and most enthusiastic in the history of the Association. It was also characterised by a marked spirit of devotion. Notwithstanding the distance of the trysting-place, many delegates came from the furthest points of England, from Ireland, and from Wales, until the aggregate considerably exceeded 400. The proverbial charm of Scottish scenery was on this occasion added to the attraction of the Conference. To such an extent was the opportunity of seeing the Highlands availed of, that Oban on the preceding Sunday contained enough delegates to form of themselves a good sized conference.

Kinnaird Hall was well filled on Tuesday evening at the delegates' reception, under the able presidency of ex-Provost Moncur. The heartiness manifested by speakers and hearers was all that could be desired. Local ministers spoke words of welcome to the delegates of each of the three nationalities. Mr. George Williams, who was warmly received by the audience, responded for England with all his wonted geniality. Rev. Henry Montgomery spoke for Ireland, and told a story of a Christian gentleman who, in writing to John Wesley, concluded with the text "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed," and slipped in two five-pound notes. The good man in writing back thanked him heartily for the kind words, for the text of Scripture, especially for the expository notes!

Each morning between three and four hundred delegates attended at the half-past nine o'clock prayer-meeting. Mr. Williams took the chair for the first session of the Conference. Amongst other visitors introduced during the sittings were Mr. Gillies, chairman of the Melbourne Association, and the Hon. John Harris, president of the Association at New London, Connecticut. A kind congratulatory telegram was received from the Earl of Aberdeen.

Mr. Williams spoke a few hearty words concerning the believer's complete acceptance and comeliness in Christ Jesus; and urged the importance of humility, remarking, "It is good for a man to be nothing. The devil can hit something, but he can't hit nothing."

The Chairman gave Scotland the place of honour in the proceedings, and first called upon Mr. Kennedy, Scotch National Secretary, to give a report on Scottish work. He said that in Scotland the 251 Associations numbered 24,423 members. During the year a young men's evangelist had been appointed. He had wrought with good success and much acceptance. The travelling secretary had devoted much time during the year to the Shetland and other northern islands, and his visit had been attended with much blessing.

The Irish report was given by Mr. McCann, travelling secretary. He said that although the times had been unfavourable for the work there had been much blessing. Eight new associations had been established during the year, making a total of fifty-three. Great good had resulted from a visit paid by Mr. Hind Smith. In closing Mr. McCann said that Irish Association men knew that they had the sympathy and prayers of their English brethren. They also wanted the cheer of an occasional visit.

On behalf of the English National Council Mr. H. W. Mills had a most cheering report to present. England had been slow to organise her Association work; America and Scotland had long anticipated her. But during the last five years all leeway had been well made up. Twenty-one districts had been organised; and the District Union was now the chief factor in the work of extension and consolidation. In 1883 there were 192 Associations in England; in 1884, 227; in 1885, 270; and in 1886, 364, showing an increase of 172 Associations in four years. There are now 60 secretaries set apart for the work. The total for Great Britain and Ireland in 1883 was 388 Associations; in 1887 it is 615. In the world at large there were in 1883, 2548 Associations; in 1887 there are 3561, showing a net increase in four years of 1013. The report proceeded to point out that good organisation, invaluable in its sphere, could never take the place of spiritual power, the vital necessity of the work.

The remainder of the time was occupied by brief reports from a few of the district secretaries, Mr. Williams himself giving a cheering report of the work in the city of London.

At the noon meeting which followed, Mr. W. A. Campbell, of Glasgow, gave an earnest, practical address on "Personal Consecration," and after dinner, on the re-assembling of the Conference, two brief sessions were occupied in considering, first, the place of prayer in relation to Association work; and, secondly, how to make the work of the district unions more effective.

In the evening Mr. George Chambers, of Dublin, presided. Mr. W. T. Paton introduced a very useful and interesting paper, on "The Protection and Social Entertainment of Young Men entering upon City Life." The burden of the paper was to urge upon association workers, while fully maintaining the spiritual work amongst young men, to give increased attention to render attractive the social side.

On Thursday morning Mr. R. Anderson, of Belfast, presided, and called at once upon Mr MacPhail, of Greenock, who addressed himself to the important subject of the qualifications for soul-winning. He was followed by Dr. H. Grattan Guinness, who urged as amongst the highest qualifications the power of sympathy, the possession of sound common sense, and "the three g's," grace, grit, and gumption. He drew a lively parallel between medical and spiritual diagnosis. Theoretical and practical study of the soul and its difficulties must be blended in order that workers may be properly trained and developed. A most earnest discussion followed.

In the afternoon the Chairman, Mr. Macfarlane, gave a long account of the work and organisation of the Glasgow Association. Mr. Parsons, of Bristol, then described his successful Bible-class work in that city. He was followed by Rev. William Robertson, of the Established Church of Scotland, whose well thought-out remarks and suggestions were very acceptable. In the course of the conversation that followed, Mr. W. T. Paton gave a lively anecdote in illustration of the many unrevealed mysteries in the Word of God. He said, on one occasion a lad, carrying home the family dinner from the baker's, was met by an acquaintance, who inquisitively wanted to know what was under the cover. The lad replied, "If father had wished you to know he would not have put the cover on."

At the final session of the Conference proper, an invitation to the Association to hold the next British Conference in Dublin, was warmly extended and heartily accepted.

A public meeting was held in the evening in the Kinnaird Hall. Lord Kinnaird presided. Interesting addresses were given by three of the travelling secretaries.

On Friday a large company visited the beautiful grounds of Earl Camperdown and afterwards proceeded to Rome Priory, where they were most heartily received by Lord and Lady Kinnaird. Photographic groups were taken. Dinner was served to four hundred guests in the marquee, and a few speeches made.

The Conference next year is an international one, and will be held, if the Lord will, in Stockholm.

SEAMEN AT BILBAO.—The sixth report of the Reading-rooms for British Seamen, established at Luchana, Bilbao, Spain, affords interesting evidence, if such indeed were needed, of their value. Nearly 34,000 visits were made to the rooms; one hundred services and Bible-classes were held, and as results 500 seamen signed the pledge and much spiritual blessing was imparted. Many letters received from seamen afloat testify to the benefits received, and the sailors' hearty appreciation of the kindness of those who thus interest themselves on their behalf. Rev. A. Burnell, of the Missions to Seamen, and Mrs. Burnell, aided by occasional visitors, now carry on the work.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. F. N. Charrington, of the Great Assembly Hall, Mile End-road, E.

Mr. George Müller has been heard from, passing through Port Said on his way to New Zealand.

We deeply regret to learn that Miss Marsh is dangerously ill with congestion of the lungs. Her family ask the prayers of God's children that her life may be spared to them, and to the Church of Christ at large. We are also requested to ask that no inquiries should be made, as they cannot conveniently be replied to.

Mr. George Smith, of Coalville, has been only too true a prophet. The Temporary Dwellings Bill, which would have secured for the 30,000 gipsy, van, and other travelling children the same protective regulations and advantages as other working-class children have, has been swamped by the Parliamentary flood of useless talk and unseemly wrangling. That such an Act is necessary has been proved again and again. Only a week or two ago Mr. Smith told the Select Committee that there is scarcely a gipsy camp without its idiot or imbecile. It is a national disgrace that a Christian people should merrily spend millions per annum on ironclads and big guns, and yet grudge the few hundreds required to rescue these neglected ones from the mire of ignorance and depravity.

The Economist has an interesting letter from a German correspondent upon the position of the Sunday Labour question in that country. It appears that whilst there is a large amount of Sunday work, especially in Saxony, the general opinion is in favour of either total or partial prohibition. The employers, however, are not disposed to be content with six days' labour, and very many of the working-class associations advocate only partial prohibition. It cannot be too strongly urged upon both employers and employed that this Sunday labour is an injurious and short-sighted policy, alike from an economic, moral, and religious standpoint, and it is hoped that the German Government will be strong and bold enough to sweep away the objectionable system altogether.

It would be well if ladies, who imagine that fine feathers are necessary for their transformation into fine birds, could know what horrible cruelties are sometimes perpetrated to procure their adornments. A contemporary gives details of the procural and preparation of the so-called "osprey" plumes, now in so much vogue, which would lead a tender heart to hesitate about ever wearing them again. These feathers are taken from the egrets and smaller herons, who only possess them during the breeding season. To procure them the heronries in Florida are subjected to a wholesale massacre at the very time when the little birds are most dependent on their parents' care. An eye-witness describes the scene of the butchered herons and their starving nestlings as heartrending. There is a French proverb which says that to be beautiful woman must suffer (*il faut souffrir pour étre belle*), but it is sad to think that the suffering should be transmitted to innocent and lovely birds.

It is to be regretted that all three sermons preached before the British Association at Manchester, by the Bishops of Carlisle, Bedford, and Manchester, eloquent though they were, and containing much that was good, should in more or less direct terms have commended the unscriptural scientific theory of Evolution. This boasted Darwinian structure is founded on hypothesis, and buttressed by assertion. Until it has been *proved* that man was not always man, but gradually developed from the very lowest form of life, we are old-fashioned enough to be content with the Bible account of the creation. The Bishop of Bedford suggested that we may hitherto have read our Bibles wrongly; but "In the beginning" is, surely, plain enough. Why should pseudo-science be ever trying to get behind it these inspired words?

For some years back Miss Whately has been actively engaged in the work of endeavouring to Christianise the people of Cairo, there being at the present time no fewer than six hundred children being taught the Scriptures in her mission schools. Unfortunately, however, the work is hampered for want of funds, and the number of teachers has had to be decreased, whereas the Jesuits, who are building large schools in the locality in which Miss Whately's work is centred, are stated to have unlimited money at their command. A contemporary states that Miss Whately, who is working on similar lines in Palestine, has asserted that "English influence has obtained for the Jesuits a Government grant three times as large as that which her sister receives for a considerably greater number of scholars." We should be glad if one of our Protestant members of Parliament would make some inquiries with respect to the matter.

"Prevention is better than cure." If any further testimony be needed to the immense value of such agencies as Boys' Refuges and Prison-gate Missions, it is furnished by an article in the current number of *Murray's Magazine*, by the Surveyor-General of Prisons. From it we learn that whereas fifty years ago, with only half of our present population, there were 50,000 convicts in those "sinks of iniquity and nurseries of crime," the hulks, there are now in England only 7414 convicts, and 2000 persons under police supervision and at that time the yearly average of executions was forty-six, now it is only fourteen. Education, temperance, Christian activity, may all justly claim to share the credit of this vast improvement, but the real secret is one of principle: our forefathers looked upon the criminal as a beast to be got rid of, by hanging or otherwise, as soon as possible; we nowadays choose the better part, by saving lads before they drift into vice and crime, and treating even the felon as capable of better things.

We note from the thirtieth report of the Commissioners of Inland Revenue that during the half-year ending in March last, while the amount of drink consumed in England was decreased by 626,527 gallons, the consumption in Ireland had been augmented by 210,616 gallons. It is painful to find that an increase in "circulating wealth" is being accompanied by increased intemperance. A French writer, who is now travelling through Ireland, has given the name of one district in which the rental is £14,000 per annum, and the expenditure upon intoxicating liquors £20,000. As our Presbyterian contemporary, *The Witness*, has remarked, "Ireland will not have her prosperity materially added to by merely transferring money from the pocket of the landlord to that of the publican."

There is a lesson for English Christians in the pleasing fact that the native converts in Japan have, during the past year, contributed no less an amount than £5377 to mission work, the average wages of many of them not exceeding 10d. per day. Such generosity is a practical way of showing what the Lord has done for them.

Last week we referred to the recent dismissal of "Captain" and Mrs. Harris from the Salvation Army. We have received a private letter from a friend not connected with the Army who appears to be conversant with the facts of the case; his judgment is that the dismissal was, under all the circumstances, quite warranted. The authorities at headquarters also assure us that they have acted towards Mr. Harris with great forbearance.

It is stated in the report of the Inspectors of the London School Board, on the year's examinations in Scriptural knowledge, that "there is no evading the conclusion that in the past the subject has not, at all schools, received the attention which is due to it." There is a tendency to curtail the length of the lesson by overlapping with ordinary work, and if necessity compels that a child must lose a lesson it is the Bible lesson which suffers." This is a matter which concerns others beside the parents of the children.

The address of the Secretary of the Girls' Friendly Society calls attention to a much neglected duty. How often do well-intentioned mistresses imagine that when they have cared for the physical well-being of their dependents they have done all that can be required of them. What a field of opportunities lies open, to care a little for their souls. Some ladies devote an hour a week to reading aloud some wholesome and improving story to their domestics. Much, too, may be done by the judicious selection and loan of elevating books suited to the requirements of each, to counteract the "penny dreadfuls" and sensational novels.

The fruits of French irreligion and de pravity were instanced in the recent scandal of the prize distribution at Saint Ouen. The municipal authorities selected atheistical and immoral books for distribution as prizes to the children of the public elementary schools. This shameful attempt to corrupt and pervert the minds o the young naturally aroused considerabl indignation, and many of the parents are said to have destroyed the books then and there. It is satisfactory to learn that the central authorities have discountenanced such proceedings, and that the offenders have been punished. The objectionable books have all been returned, but the poo children who have been bereft of the prize they had earned, must have been cruelly disappointed.

Christians must rejoice at the news whicl comes from India, of the decline in idol worship. The great Juggernaut car, whicl used to afford terror and admiration t thousands, is now almost deserted. N many years since it was not only considered an honour to be permitted to assist in rolling the Juggernaut car, but it was believed that to be crushed beneath its wheels would gain an entrance to heaven! So many deaths occurred that the English Government had to put a stop to this form of suicide. The fact that labourers have to be hired to draw the car shows how public opinion, enlightened by Christian influence, is gradually changing for the better. Similarly the shrines of other idols are fast losing their hold upon the people. Such proofs of the efficacy of Gospel missions in reclaiming fellow-creatures from the mists of degraded superstition should be a conclusive answer to any who are disposed to question the advantages and blessings which spring from their labours.

There is plenty of noble heroism away from the tented field, and many a humble follower of Jesus going about in imitation of the Master. Day by day evinces a truer and higher courage than that which finds its outlet in war. Three ladies who have distinguished themselves in this labour of love, and who have served not only in hospitals, but also in the field in the late Zulu war, recently received from the Queen the decoration of the Royal Red Cross, and the honour was richly deserved. But the many who cannot expect such recognition of their work on earth will have the commendation of the Master Himself: "Inasmuch as ye did it to the least of these ye did it unto Me."

A writer in *The Morning Post* draws a terribly dark, but we fear only too true, picture of the attitude of the working classes towards religion. He says:—

> The social conditions which have developed during the past fifty years are unfavourable to the existence of even the lower forms of religion. The increasing severity of the struggle for existence in England tends to coarsen and materialise the minds of those who have to engage in it. It is notorious, for instance, that the great body of London working-men do not attend any place of worship, and probably the same might be observed in any great city. It is declared to be impossible to serve God and mammon, and when men have to choose between serving mammon and starvation, most will accept the former alternative.

But the question naturally arises, If the "lower classes" do not attend places of worship, whose fault is it? The Gospel has not lost its power, and the fields are white unto the harvest. Only the other day we heard of a district, in one of our eastern cathedral cities, which was thoroughly evangelised by one earnest minister of Christ, who, when he went to the place two years ago, found it sunk in darkness, vice, and neglect. There are to-day large congregations of anxious hearers, a Sunday-school with 400 children, a men's Bible-class of 80 working men, and a large band of working men helpers. Religion yet has a deep-rooted hold upon men, though many do not admit it until brought face to face with the solemn realities of eternity, but when the Gospel is simply and lovingly *brought* to them, and not *preached at* them, its power to save is undiminished.

MISS VON FINKELSTEIN has returned to this country, after her visit to the United States, where she delivered her Palestine lectures at the various "Chatauqua" assemblies. Early next month she enters on a fresh lecturing campaign in England and Scotland in connection with the Sunday-school Union.

LETTERS FROM NORTHFIELD.—4.

New England is in many respects older than Old England. English habits and modes of speech which were brought over by the Pilgrim Fathers, but which have become obsolete in England, still survive in these Eastern States. Examples of the home life of our forefathers of the Pilgrim era are more readily found here than at home. We spent no more delightful day in America than at Hillside, six miles from Worcester, the residence for more than twenty years of John B. Gough, and still of his widow and their three nieces. It did not seem as though "Uncle John," as he was and still is lovingly called, had really passed away. To the great world he was the eloquent orator, the impassioned advocate of total abstinence; but no mere oratory could ever have touched and moved and swayed those who heard him, as did his burning speeches. The secret of his power cannot be known until one has been to Hillside, and there we learn at once that however great and good he was on the platform, he was greater and better at home. None but a good man could leave behind him the fragrance of reverence toward God and of kindness toward man which are the atmosphere of Hillside. None but a man of very exceptional individuality could have lived as he does, not only in the memory but in the very life of the dear ones whom he has left, and to whom his presence is still a reality, not by any spiritistic delusion, but by the force of his intense and affectionate personality. Especially is this true of Mrs. Gough, an old-time Puritan Christian matron, who seems the very model of the diligent, thrifty, and capable "virtuous woman" sketched in the last chapter of Proverbs. I did not know Mr. Gough until his last visit to England, but that one day at the home where his life was spent, though he himself is there no more, has given me a better acquaintance with the man than hearing his finest speeches, or than such acquaintance as was possible in London could have done.

We spent a few days with our friends Mr. and Mrs. George Needham, at Manchester-by-the-Sea, a very pretty and varied seaside resort. They are doing good work in connection with Conferences for the study of the Word, during the summer months, in addition to evangelistic work among the churches during the rest of the year.

It was a great pleasure to spend a Sunday with our dear friends Mr. and Mrs. Hammond, at Vernon, Conn. His work among the children I regard as one of the greatest blessings which God has bestowed on this generation. He has a pressing invitation to Australia, which one cannot but hope he may be able to accept. The chief difficulty is the way Mrs. Hammond suffers at sea. Pray that they be rightly guided.

The subject of Prohibition is a very lively one just now in America. The Women's Christian Temperance Union, which comprises some of the ablest and most earnest women on that continent, are advocating it with all their might, and a third party is being formed with this for their platform. They take the ground that the liquor traffic is a crime, and that it is immoral to license it at any price.

The Republican party, which has done far more for temperance than the Democrats, will be most weakened by the formation of this third party, and it is to be feared that more immediate harm than good will be done by it. Legislation cannot go beyond the public conscience, and many even very advanced Christians are not prepared to say that to sell or buy or use alcoholic drinks of any strength or weakness is essentially immoral. On the other hand, if it be put on the ground of expediency, there is no hope of so drastic a remedy as Prohibition being carried until the people have been educated up to it; and in the mean time the possible would be lost in endeavouring after the impossible. The majority of level-headed and all-round men are not, I think, with this movement on either side of the Atlantic, and it seems suicidal of our warm-hearted sisters, who did so much and so nobly in the Whisky War, to risk the practically doing nothing by attempting to do more than is within the range of present possibility.

I was speaking only this week to one of the most ardent teetotallers I know, a business man, and often a public advocate of total abstinence, and one who has suffered severely but joyfully for the cause. He said if he could shut up all the public-houses in the country at a stroke he would far rather close a fourth of them, for in the former case a reaction would come which would do more mischief than the drastic remedy had accomplished good. R. C. Morgan.

HOW to EVANGELISE the VILLAGES.

A correspondent of *The British Weekly* writes as follows:—The village chapel at West Ilsley, on the Berkshire Downs, the foundation-stone of which was laid last week by Mr. George Palmer, of Reading, is the last outcome of a very remarkable work carried on for more than forty years by Mr. Henry Fuller, a grocer, who lived in Ashampstead. This good man, noting the spiritual destitution around him, held meetings in cottages, barns, on the hillsides, wherever he could get the people together, and simply and earnestly preached the Gospel to them. A deep impression was produced, and a number of persons were brought to Christ. Drawn by a request from Compton, a village three miles away, he next carried the Gospel there, and then turned his eyes in the opposite direction, to the beautiful village of Streatley-on-Thames, where he assembled the people in a barn and preached Christ.

His work next reached out as far as East Ilsley, on the Downs, where the great fortnightly sheep-fair is held, and to West Ilsley, which lies beyond it. In all these places, except the last, this earnest tradesman built small chapels, giving and collecting the needful money to the extent of about £1200. He gathered round him a band of plain earnest preachers and allotted them their places on each Sunday, himself constantly travelling fifteen or twenty miles in all weathers to preach three and sometimes four sermons. For more than forty years he acted as pastor of these churches, without any fee or reward except the inward joy and anxiety of his own heart. Frequently he left business for an hour at mid-day for the purpose of prayer, and was often overheard at three in the morning in earnest prayer for the salvation of souls. His name is fragrant in all that district of Berkshire. Upon his death in 1876, his work was taken up by the church at King's-road, Reading, of which he was a member, and is being carried on with a good measure of success. This church has five other village churches and mission stations under its care, and a band of preachers who preach the Gospel every Sunday over an extensive circuit.

Here lies the practical answer to the much-debated question of maintaining Christ's work in the villages. Organisation is needed, but the organism must have the energy of a powerful spiritual life in it. Systems will not evangelise the villages, but men like Mr. Fuller will do it.

MISS LEIGH'S RETURN TO PARIS.—The friends of Miss Leigh will be glad to know that she has returned safely to her work in Paris, after a sojourn of some months in the United States and Canada. She received a warm welcome at Havre at a reception kindly given by Mrs. John Currie, which was attended by about sixty English and American residents. Rev. H. Chesshire, British chaplain, conveyed the good wishes of those present to Miss Leigh, and on reaching Paris a praise-meeting was held with her fellow-workers. Her address is 77, Avenue Wagram, Paris.

IRISH CHURCH MISSIONS.—Interesting conferences of the missionaries of the Society for Irish Church Missions have recently been held at various centres in the West of Ireland. The conference in Errismore on Friday last was followed by a deeply interesting service in Irish, conducted by mission clergymen, and was attended by a large and most attentive congregation, who appeared to take a deep interest in every part of the proceedings. A considerable number of visitors were present, and a most earnest address was delivered in Irish by Rev. T. Clesham, of Ashleagh, who selected as his text Matt. xi. 28. The hymns used were Irish versions of well-known hymns set to familiar airs.

PAKEFIELD CONFERENCE.

The tenth Conference for the promotion of growth in grace has just been held at Pakefield, Lowestoft. This year's Conference has been a time of much blessing, and regarded by many as the most successful that has been held. Much prayer was offered for the presence, power, and blessing of the Holy Ghost, and much expectation of blessing was entertained, which was not disappointed. The attendance has gradually increased, and this year has been the largest of any. A considerable number of clergymen attended, many of whom took part in the meetings.

The first subject, "Our Union with Christ in His Person and Work," was opened by Rev. C. Graham.

The centre of Christianity, he said, is Christ. Not merely a creed about Him, or a church of his name, or ordinances of his own appointing, but Himself. Unlike other great and good men whom God has sent into the world to testify to the truth, Jesus Christ invariably called attention to Himself, made Himself prominent—"Come unto *Me.*" Further, He made Himself to be the essence of all He promised to give—He is the Bread of Life, the Water of Life, the Light of the World, the Resurrection, the Way, the Truth, and the Life, &c. Whatever Christianity is, it is in Christ. Beware of a religion which interposes anything or anyone between your soul and Christ. Romanism does this systematically. Ritualism is to the same effect. All benefit from Christ is by personal union with Him. St. Paul's frequent expression "in Christ," must not be explained away. If it be true that it means no more than to be a Christian, it is equally true that to be a Christian means no less than to be in Christ. All our privileges are in Him, not apart from Him, to be gotten from Him, and not enjoyed without Him. We are partakers of every blessing as we are partakers of Christ. We are accepted in the Beloved. In the words of Hooker, "Such are we in the sight of God the Father as is the very Son of God Himself." So in Him is our sanctification. Separate from Him we can do nothing. The whole secret of holiness is abiding in Him, and so receiving out of his fulness grace for grace, as the branch receiving the vital sap from the parent stem brings forth its fruit.

In dealing with the second subject, "The Guidance of the Spirit by the Word alone," Rev. John J. Luce quoted many passages showing that the Holy Spirit does vouchsafe direct guidance to the people of God, and that in ordinary matters of life. But we are to "try the spirits whether they be of God," and this by the written Word of God, which contains the whole of God's revealed will, which is abundantly sufficient. This is the final court of appeal, to which the Lord Jesus ever submitted.

The third subject, "The Redemption of our Humanity—Spirit, Soul, and Body—by our Lord Jesus Christ," was opened by Rev. L. Price. He said, we must understand the fall to understand redemption. The knowledge of God and ourselves are the two great branches of Divine truth. To redeem us from ruin was the great object of Christ in coming into this world. As yet we see through a glass darkly, but God's purpose is, we should know even as we are known. St. Paul pressed forward that he might apprehend, even as he is apprehended of Christ Jesus. Faith in Christ and his redeeming work results in the salvation of humanity, and a remarkable change in spirit, soul, and body—a new creation. It is our privilege to live and grow in the knowledge of the redemption of our humanity in Jesus Christ, in spiritual communion, spiritual understanding, and spiritual yielding of the members of our bodies as instruments of righteousness unto God. It is the purpose of God in redemption that all the powers and capacities of our nature, and every natural relationship He has appointed, should be converted and used by his Spirit, for his service and glory, and to promote the present and eternal welfare of one another. St. Paul teaches that Christian life is to flow very much in the channel of natural relationships. Husbands are to love their wives as Christ loved the Church, and gave Himself for it. Wives are to submit themselves unto their husbands as unto the Lord. Parents are to bring up their children in the nurture and admonition of the Lord. Children are to honour and obey their parents according to God's commandments. Servants are to obey and be faithful to their masters; and masters to be kind and forbearing, knowing that their Master also is in heaven. Thus in consequence of the redemption of every part of our nature, every duty of life is to be converted for the service and glory of God, and to promote the true happiness of man. Let us know our humanity as united to Christ by his incarnation, as redeemed by his obedience, death, and resurrection, as the temple wherein He dwells by his Spirit, and thereby put off the old man and put on the new. In conclusion, he showed that grace received by Christians is to be lived out towards others, giving illustrations from Scripture of the riches of that grace which comes to us through Christ Jesus, that it permeates every fibre of the being, and is sufficient for the exercise of every power with which God has endowed us, as well as for every condition of life.

Other addresses were given, setting forth very forcibly the great truths of the Gospel, the importance of strict adherence to the Word of God and loyalty to Christ our King.

THE SAILORS' WELCOME HOME.

The Christian Lifeboat Crew held their monthly meeting at the Sailors' Welcome Home, Ratcliff-highway, on Tuesday evening last week. Miss Child, in the course of a few words with reference to the work, observed that, being largely composed of sailors, the Lifeboat Crew go all over the world, and the influence of its members was felt wherever they were. At Smyrna, where a branch has recently been started, the work is progressing satisfactorily, the membership gradually increasing. Miss Child also mentioned that she had received a letter from a friend in Anglesea, North Wales, stating that a Sailors' Rest had been opened there on June 21, that God had already shown his power and blessing in connection with the undertaking, and asking Christians in London to remember the new institution in prayer.

A practical and stirring address was given by Dr. McKilliam. After emphasising the importance of doing individual work, the speaker complained of the half-heartedness, coldness, and want of zeal on the part of many Christian workers. He laid considerable stress on the point that no one should undertake the terrible responsibility of doing a single thing for Christ unless they felt convinced that they were truly saved, that they were washed in the blood of Jesus. We must have life from God, remarked the Doctor, before we can do any real and fruitful work for Him.

Some eight or nine men, principally sailors, afterwards gave their "testimonies." It is cheering and comforting to listen to these weather-beaten toilers of the deep as they fearlessly stand up and proclaim Christ as their Captain, and as the only safe haven of refuge in the hour of peril. One aged mariner made an earnest and characteristic appeal to his unsaved brothers. "Come to-night," said he, "and sign articles, step on board the vessel of Salvation, and drop your anchor in the Bay of Christ."

EVANGELISTIC WORK IN CANADA.—The Board of French Evangelisation of the Presbyterian Church of Canada has just issued its report. There are at present seventy-eight preaching stations supplied by the Board. Twenty of the missionaries employed are ordained ministers, and thirteen of them conduct service in both French and English. Last year upwards of two hundred members were added to the French congregations, nearly all being converts from the Church of Rome. Eighteen colporteurs are continually at work, visiting from house to house in some of the most densely settled French districts, and in this way large numbers of the Scriptures, tracts, &c., are distributed. In the twenty-nine schools maintained by the Board there were last year nearly one thousand pupils. Communications should be addressed to Rev. R. H. Warden, 198, St. James-street, Montreal.

The Book World.

The Light of the World. 1d. *Kensit, Paternoster-row.* This vigorous little monthly, edited by Rev. Z. B. Woffendale, has in it much that will tend to the attainment of its object—the spread of Christianity and the cure of infidelity.

Twenty-five Years' Work of the C.E.T.S. By Canon Ellison. 4d. 9, *Bridge-street, Westminster.* An exhaustive history of the work of this Society is here presented in very attractive form. It is a record of temperance progress of a very encouraging character, and the various fields of labour are seen at a glance.

A-Fa; or, The Story of a Slave-girl in China. By Roderick Macdonald, M.D., of the Wesleyan Mission Hospital, Fatshan. 9d. *T. Woolmer.* A beautiful and touching story of a Chinese slave girl, most of the incidents of which have come under the author's own observation. The book has several original illustrations, and cannot fail to interest the young in mission work in China, where, says Dr. Macdonald in his preface, "the scope for Christian philanthropy is vast beyond description."

Life on the Congo. By Rev. W. Holman Bentley, of the Baptist Missionary Society. 1s. 6d. *Religious Tract Society.* This book is a valuable addition to the literature on the Congo. Here we have, in small space, and for little money, a graphic description of the vast country, its physical features, vegetation, climate, people, &c., with a sketch of mission work there. It has an excellent portrait of Mr. H. M. Stanley, and several good illustrations. There is an introduction by Rev. George Grenfell, who has done good service, both as a missionary and explorer in the country, and who has recently returned there.

The Philosophy of the Gospel. By Rev. Hugh McIntosh, M.A. *James Nisbet & Co.* The title of this book might lead the reader to expect a theological and learned, if somewhat dry, treatise; on the contrary, the discourses which compose it, while thoughtful and well-reasoned, are singularly lively and popular; and all through the volume the author's aim is successfully attained—namely, to show that the Gospel of God's grace is the one only remedy which meets human wants and woes. In three successive sections Mr. McIntosh illustrates (1) the Gospel's adaptation to the nature of man; (2) its application to human life; and (3) its relation to the Divine man. Without claiming for these discourses profound thought or faultless diction, one can well understand that their author, wherever he preaches, will be listened to both with pleasure and profit, for his style is picturesque, pointed, and persuasive, and his theology is eminently that of the old school, which is the school of the Bible and the Puritans.

MILDMAY MISSION TO THE JEWS.

The new premises at the German Church, Aldgate, of the Medical Mission, were dedicated to the Lord on Friday afternoon last. Rev. J. Wilkinson stated that the medical work was commenced in rooms belonging to the old German Church in Hooper-square, Leman-street, E., nearly eight years ago. Driven out by the railway extension, it was removed to Cannon-place, till the Germans, who have been good friends and landlords all along, and who offered to build rooms to its needs in proximity to their new church, completed both. Thus the Mission, without the initial cost of building, has at its disposal a lofty and airy suite of rooms, suitable in every way and in the heart of the Jewish quarter. A good-sized room for meetings is on the first floor, and a passage leading from this is flanked on one side by Dr. Dixon's consulting-room and a dressing-room, and on the other by the dispensary and a consulting room for the second doctor.

Dr. Dixon, in a short address, said the new rooms were much brighter and better. The poor people had sometimes to wait three and four hours before they could see the doctor. During this time, the missionaries speak with them, and ladies sing to them, but a few more Christian ladies are wanted to help in this way. Several friends engaged in praise for all the blessing vouchsafed to this Mission and prayer that it may be increased tenfold, upon each department and worker. May God grant, it for his own honour and glory and the good of Israel.

Letters to the Editor.

FEEDING THE HUNGRY.

Dear Sir,—In reference to the article in your issue of Sept. 2, headed "Knowledge or Food," I should like to show what can be done by private means.

Last winter a soup kitchen was opened in the neighbourhood of Clerkenwell, supported wholly by a gentleman whose heart went out to the hungry poor. 260 quarts of soup were sold daily at 1d. per quart, and by this means over 200 families were provided with good nourishing soup, whilst many a tale of distress came under my notice.

Hungry children were soon seen standing round the door, and the charity was increased by giving 100 children a daily dinner consisting of soup, with either jam or plum pudding. 5626 such dinners were given to these children from April to July last.

I quite agree with Mr. Eyre, M.P., that this work should be carried on by private charity if possible, and at least a similar work opened in every parish. There are many quietly doing this blessed work, but more are needed. If properly carried on, the expenses are not great, a few subscriptions covering the demands. Having had the privilege of being the honorary superintendent, it has proved one of the most deeply interesting works I have been engaged in, and I trust these few lines may enlist the sympathy of those whose time is unoccupied, that their hearts may be drawn out to help to feed the hungry ones during this coming winter.

I shall be pleased to give any information on the subject. Catherine Moore.

102, *Regent's Park-road, N.W.*

SUNDAYS IN SWITZERLAND.

Dear Sir,—I notice, in your issue of Sept. 2, a complaint from a correspondent as to the "dry bones" character of the sermons he has usually met with at the Continental chaplaincies in Switzerland. May I be allowed to say a word on the other side.

I have spent a good many Sundays at such places during the last few summers, and this year at Zermatt, the Riffel Alp, Zinal, the Eggischorn, and Grindelwald, and I think I never received more helpful spiritual teaching anywhere, at home or abroad, and I know many who can bear the same testimony.

I, for one, shall never forget a Sunday spent at Zinal. The Lord's Supper was observed at eight a.m. Special request was made by the visitors that the ten o'clock service should be held in the wood behind the hotel. The chaplain readily consented. A suitable spot was selected amongst the moss-covered boulder stones under the shadow of some beautiful fir-trees. One large boulder served as reading desk. The visitors selected their positions, two invalids being comfortably placed. Could this picture be described it would indeed interest all who love nature and nature's God. As the clergyman faced the little group in this delightful temple of nature he had the glaciers and snow mountains towering up into the sky about three miles distant on the right, although the distance does not seem so great, with other mountains capped with snow miles away down the valley on the left.

A glorious sun shining through the trees with a beautiful blue sky, making the scene one never to be forgotten. Most of the English speaking visitors in the hotel had come out to this service as well as a Swiss pastor and party who had just had a French service in the hotel. There were also in the group a vicar of an important London suburban parish, a curate of a large country town, a vice-principal of a boys' school, a London trademan, a mathematical teacher, a painter who is an exhibitor in the Royal Academy, and family, a musician, the son of a lawyer, with several ladies more or less engaged on the behalf of others when at home. In this little company almost every prominent view of religious thought was represented, and of various sections of the Church of Christ, yet here gathered to worship God in simplicity and sincerity

The text selected was, "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18).

It seemed comparatively easy to contrast the purity of nature with the impurity of unwashed, unforgiven, human mankind, and then to tell of the scapegoat carrying away the sins of Israel into the desert. Then the congregation were told of their need of Jesus, and how He had borne all their sins upon the tree, of the cleansing of his blood, and of the white robes. In such a place how pointed the way of life! Thus, in the midst of all these glories of God's Books of Creation, we still rejoiced in his glorious, Book of Revelation.

There are no doubt many instances such as your correspondent refers to, but it is not always the case.—I am, yours truly, W. Weston.

EVANGELISTIC NOTES.

South Norwood.—The tent services in connectiowith the London City Mission have been continued since June. Much blessing has resulted, many persons having given evidence of change of life. The meetings will be continued until the 20th inst.

Mr. Spencer Walton has been holding Bible-readings and open-air meetings at Brixton recently. The former were a great blessing to many of the Lord's children, and at the open-air meetings many hundreds gathered to hear the Gospel message.

Dublin.—Rev. Charles Inwood held a continuous mission in Harold's-cross, Dublin, during the month of August, in a tent erected for the purpose. Much good was done and many professed conversion. Not the slightest annoyance or molestation was experienced during the time.

Manchester.—A month's mission is being conducted at Ribchester, near Preston, by Mr. Augustine Wolfe, Diocesan evangelist. Meetings are held nightly. One evening, sixty men and women went into the inquiry-room to be spoken to about their souls, and over forty decided for Jesus; it was a time never to be forgotten. The mission is under the guidance of Rev. F. J. Dickson, rector of the parish, who enters most heartily into the work.

Messrs. Fullerton and Smith.—After a season of rest these brethren are again busily engaged in evangelistic work. They have just closed a successful mission at Bury St. Edmunds, and go thence to Stowmarket and Wisbech. The work at Bury has been marked by the happy, practical union of Christians of all denominations. Most of the meetings were held in Garland-street Baptist Chapel, and large congregations gathered to hear the Gospel. The closing services were crowded to excess, and a deep and widespread interest created. The inquiry-meetings were opportunities for leading many to decision for Christ, and the separate services for men only and women only (the latter conducted by Mrs. Fullerton) have been eminently useful in extending the interest and area of the work. M. Cumming.

Appeals.

Help is asked for the erection of a much-needed mission-room, near Walmer, Kent, in a district combining two or three parishes. Communications may be addressed to Col. Sladen, Ripple-court, Walmer; or to Earl Cavan, Weston-super-Mare.

Fuel for the Poor.—Rev. J. W. Atkinson, 308, Old Ford-road, E., appeals for funds, for the purchase of coal and coke whilst they are cheap, for distribution amongst the poor during the coming winter. Last year the Relief Committee was enabled to place an order for eighty tons, to be supplied in small sacks, and it is hoped that this year it may be possible to provide for the relief in this way of a much larger number of the destitute poor.

Seamen's Coffee Rooms, Calcutta.—A reading-room, with a library, is about to be added to these coffee-rooms, at 19, Lall Bazaar. A lady in America has gathered, among her friends, a number of books, but many others, papers, and tracts are also required. The book-post can be utilised for single books or small packets; boxes or parcels can be sent cheaply by freight. Rev. Ray Allen is the superintendent, and it is gratifying to state that it is said of this resort for sailors from all lands that "every sailor who goes there gets converted."

THE BIBLE IN IRELAND.—In a paragraph in our issue for Sept. 9, in reference to the work of the Irish Church Colportage Mission, the number of portions of the New Testament sold was by an error put at 558 instead of 7558. A very exceptional opening is now offering in many places for the furtherance of the work. In one county alone nearly three thousand books have been sold this year by one colporteur.

THE EVERLASTING LIGHT.

"The Lord....an everlasting light."—Isa. lx. 19.

God changes weal to woe, and sunny things makes dim,
Lest, loving earth below, our hearts be turned from Him;
Through pathways dark and strange, through sorrow, and through gloom,
He leads us to a realm of light, beyond the silent tomb.
And by each gloomy night He sends us kindly warning,
To wait the everlasting light that cometh in the morning;
And though our pathway wend through ways now dark and dim,
We know our Lord is at the end, and all is light with Him. Evan.

STRONG YOUNG MEN.

On Sunday evening, at the Presbyterian Church, Islington, Rev. Dr. Thain Davidson resumed his monthly sermons for young men, which for ten years have been a feature of his ministry in North London. There was a crowded attendance, mainly of youths from fifteen to twenty-five years of age.

Having read the story of Samson, Dr. Davidson addressed his young hearers from the words of 1 John ii. 14: "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." He took up the text under its three divisions, speaking first of the *nature* of the strength the Apostle was referring to, not so much physical and intellectual, important as these were, as moral and spiritual; secondly, of the *secret* of such strength, having the Word of God abiding within the soul; and thirdly, of the *evidence* of it, overcoming the wicked one in all the various forms, in which he seeks to destroy.

It was delightful to see so large a gathering of "City youths," and to mark the earnestness with which they listened to the affectionate appeals of the preacher.

"ONCE BETTER OFF."—In a notice of the work of the United Kingdom Beneficent Association, in our last issue, the number of annuitants was given as between forty and fifty. It should have been between four and five hundred. Communications should be addressed to Miss Bullar, Basset Wood, near Southampton.

CHINA INLAND MISSION.—A party of ten left England for China under the auspices of this Mission last week. Mr. Eldred S. Sayers, of Bing-yâi, near Wenchow, writes, on July 4:—"You will be glad to hear that the work is going forward. Nineteen have been baptized this year, and there are many inquirers. Many of the Christians are real, devoted, earnest men—entirely 'new men.'"

REQUESTS FOR PRAYER.—For blessing on an eight days' mission at Lewes, conducted by Mr. J. B. Bain, Sept. 18 to Sept. 25.——For blessing on fourteen days' special services in Broomielaw Free Church, Glasgow.——For blessing on a mission at Brandeston, Suffolk, Sept. 18 to 25, to be conducted by Rev. W. Courtnall.——A lady requests prayer that the way may be opened up for her to go to India as a missionary.——Señor and Madame Rodriguez request prayer on their returning to work in Spain, after a brief sojourn in England.——For blessing on a mission at Cage-lane Hall, Plumstead, by Mr. Climie, Sept. 18 to 25.

THE ANTI-INFIDEL TRACT ENTERPRISE.—We have several times alluded to Mr. W. R. Bradlaugh's monthly paper, *The Anti-Infidel*, and its value in controverting the arguments of atheists. It should also be generally known that Mr. Bradlaugh is engaged in an arduous and important work—viz., the publication of anti-infidel tracts for circulation in India, Australia, and other countries. A correspondent, writing from India, says such tracts are much needed there, as "infidelity is growing among educated natives." This, alas! is almost universally true, and it is impossible to over estimate the value of the work Mr. Bradlaugh has undertaken. Information as to the terms on which parcels of these tracts are supplied can be had at the Anti-Infidel Tract Depôt, 70, King's Cross-road, W.C.

Among the Churches.

CHURCH OF ENGLAND.

The work of the Church Army at St. Luke's, Cheltenham, is resulting in much spiritual blessing. Good open-air meetings are frequently held.

The Bishop of Lichfield says that £400,000 could be annually raised for church work, if every Church family in England contributed one halfpenny per week.

The vicarage of St. Mary's, Kidderminster, vacant by he death of Canon Claughton, has been accepted by Rev. Sidney Philips, M.A., rector of Nuneham Courtney, Oxfordshire.

Dr. Bardsley, the new Bishop of Sodor and Man, preached for the first time in the island on Sunday week. In the afternoon he addressed 10,000 people on Douglas Head.

At Egremont the Church Army have just started temperance meetings, and over thirty pledges have already been taken. At the Gospel meetings many souls have come forward seeking salvation.

Forty-nine lay readers recently went into residence at Keble College, Oxford, with the object of more fully preparing themselves for their work. Qualifications of the successful Sunday-school teacher, and the measure of the responsibility of the laity were amongst the subjects discussed.

The Bishop of Carlisle, in his sermon in Manchester Cathedral, preached in connection with the visit of the British Association to that city, declared that the priests of Christ and the priests of science must be fellow-soldiers and fellow-workers, because science was truth and Christ the spirit of truth itself.

The twenty-seventh annual conference of the Evangelical Union for the diocese of Carlisle will be held at Ulverston on the 20th and 21st inst. Rev. E. A. Stuart, vicar of St. James's, Hollowav, will preach the introductory sermon on the 19th, and during the conference Canon Fausset, of York, will read a paper on "Bible Exegesis."

At a meeting of the parishioners of St. Peter's, Carmarthen, it was resolved to build a new church for the accommodation of the Welsh-speaking people. The vicar, Dr. Rowlands, said, as the parish church was filled with English people, they were under an obligation to provide something better than a schoolroom for the Welsh. £500 is already in hand.

PRESBYTERIAN.

Dr. Thain Davidson's first sermon in Islington after returning from his holidays was from the words "Strength and beauty are in his sanctuary."

The current number of *The Free Church Monthly* has an admirable obituary notice of the late Rev. W. C. Forrester, of Auldearn, from the pen of Professor A. B. Davidson, of Edinburgh, the great Hebraist.

CONGREGATIONAL.

During the first year's pastorate of Rev. T. Johnstone at Knottingley thirty-three new members were admitted into the Church.

Mr. Anthony Rippiner, a member of the church at Oundle (Rev. J. Beaty Hart, pastor), after a course of study and evangelistic work at Creaton (Rev. W. D. McLaren, M.A., pastor), has accepted an unanimous invitation to labour as pastor evangelist at the Crozens, Hereford (Countess of Huntingdon's Connexion).

SOCIETY OF FRIENDS.

J. Rendal Harris has just paid a brief visit to Cambridge Meeting on his holiday trip from America.

"The proposed Biblical Department" of college education for those called to missionary and other active service in the church, still occupies the anxious thoughts of many American Friends. Not a few young people who have devoted themselves to Christ are deeply interested in the subject.

In laying the corner-stone of a new college at Earlham, Barnabas C. Hobbs most ably urged the educational and spiritual mission of Friends in America. "Let no disciple of Doubting Castle ever enter here to teach noble sons and loving daughters of Christian homes that there is no God; that scoff at salvation by blood upon the altar. We want here men and women of faith and prayer."

SALVATION ARMY.

The fifth anniversary of the Salvation Army in Canada has just been celebrated in Toronto.

In Northampton during the last five months, about two hundred persons have come forward as penitents.

At a recent demonstration of the Limehouse corps ninety per cent. of the enrolled "soldiers" joined in the procession.

At Zurich the Maréchale and Colonel Booth-Clibborn have had some blessed meetings, in one of which there were nine souls at the penitent form.

The new German-Swiss Training Homes are just opened at Zurich under the direction of Major Patrick, with twenty-two young men and women.

From Belfast and other parts of Ireland very encouraging reports are received. There are at present twenty-five unfortunates in the Rescue Home, which is doing good work.

BAPTIST.

Special services have been held by Rev. James Billington, of London, during the last three weeks, in the parish churches of Bervie, Peterhead, Laurencekirk and other places in Scotland; large congregations have gathered on each occasion.

Rev. Charles Spurgeon, son of Rev. C. H. Spurgeon, will preach in Glasgow on Sabbath, October 9, and on the following evenings he will deliver some of his public lectures, notably, "Street Characters and Cries," and "Hoarding Information, or Lessons from Advertisements."

The autumnal session of the Pastors' College commenced on Tuesday, last week, when eighteen new candidates for the ministry were admitted. There are now over eighty students in the college. Mr. Spurgeon, in his address, expressed the hope that all could say, "As long as we live we will preach Christ crucified."

At a missionary conference in connection with the London Baptist Association, held in the chapel at Highgate, Rev. E. S. Summers, returned missionary from Serampore, Bengal, referring to the increase in the number of native Christians during the last few years, said no doubt if at the present day they could send out ten times the number of missionaries, the results would be proportionate.

METHODIST.

Mr. E. P. Telford, the Methodist evangelist missioner, is arranging to go on a mission tour in Canada and the United States.

The anniversary sermons in the new chapel in Garfield-road, Ryde, Isle of Wight, were preached by Rev. Mark Guy Pearse.

A nine days' mission, held in Castle-street Chapel, Saffron Walden, and conducted by Mr. W. Sampson, has been greatly blessed.

Southwark Chapel, which has just been reopened, has a membership of about 450, mainly artisans and labourers, who, out of their slender earnings, contribute largely towards its support.

On a recent occasion the Bedford Home Mission Band commenced one of their field-days with a prayer-meeting at six o'clock in the morning, when between seventy and eighty persons were present.

The Wrigley Mill Wesleyan Mission Band has during the summer been holding out-door services, in which the vicar and curate of the parish have heartily joined. There has been great blessing throughout.

In several Primitive Methodist circuits protracted services to continue every night for a week have been arranged for in the interests of the children of the Sabbath schools, in some cases to be followed by a second week in the interest of adults.

A new chapel, to seat three hundred persons, with Sunday-schools adjoining for two hundred children, is being erected at Millwall. The population between the East and West India Dock and the Millwall bridges is between 7000 and 8000, and at the present the total religious accommodation from all sources is for only about 1500.

As a complement to "The Sufferer's Bible," issued some time since, Rev. Thomas Champness has now published "The Old People's Bible." It contains a few wise words of introduction, and then there follows all that the Bible has said about old age, with special passages for their comfort. It is printed in large type, and on good thick paper.

Joyful News mentions the curious coincidence of three ministers who occupied the pulpit in a Wesleyan Chapel on the same day, each preaching from the same text, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." The happy result was that at the close of the day four persons came to Jesus, one saying, "After three invitations from the same pulpit I could hold out no more."

NOTES FROM IRELAND.

Rev. J. F. T. Hallowes, M.A., of Yorkshire, who recently conducted a series of successful mission services at Sligo, is conducting this week special evangelistic meetings in Donegal-street Independent Church, Belfast.

Several people have been led to the Saviour in meetings which are just now being held in the Methodist Gospel Hall, Lombard-street, Dublin, and the spiritual life of many of God's people has been greatly quickened.

The annual meeting of the Good Templar Grand Lodge of Ireland was held last week in Belfast, and a resolution approving of the reunion of the two branches of the Good Templar order on the basis of the Boston Conference was agreed to.

Successful Gospel temperance meetings have just been held at Carrickfergus. Appropriate addresses were delivered by Messrs. Samuel Glasgow, T. B. Herring, Daniel Bowman, and others, and much good is believed to have been done.

During the past month evangelistic services have been conducted at Bushmills by Messrs. Simpson and Ballentine, students of the General Assembly, and it is believed much good has been done. During the same time Gospel meetings have been conducted at Strabane by Mr. Thompson, and at Lisnafillan, near Ballymena, by Mr. Boyle, both of the Irish Evangelisation Society, with encouraging results.

The Evangelisation Committee appointed by the Dublin District Meeting has arranged to have a series of services for consecration during the second week of October, to be conducted by Rev. Charles Inwood, Conference evangelist, in different Methodist churches in Dublin. These services are to take the place of an all-day meeting such as was held last year. Arrangements have also been made for holding special missions on several country circuits.

"FALLEN ON SLEEP."

Rev. Peter Logan, for 35 years minister of the Abbey, Culross.—Rev. M. Whyte, minister, of Lockerbie.—Rev. Alex. Yule, Free Church minister, of Blairdaff, Aberdeenshire.—Rev. D. C. Porter, pastor of the Mount Holly Church, New Jersey.—Mr. Alexander Thorburn, for fifty-seven years an elder of the church at Stranraer.—Dr. Daniel Curry, one of the most prominent ministers of the Methodist Episcopal Church in America.—Rev. John Johnstone, vicar of Haxey.—Rev. H. B. Britten, a veteran Wesleyan missionary.—Rev. Buchan Warren Wright, vicar of Norton Cuckney, Notts.—Mr. William Milner, for upwards of half a century an ardent member of the Methodist Society at Blackrod, in the Wigan Circuit.—Mrs. Glyn, wife of Rev. Carr John Glyn, rector of Witchampton, Dorset.—Mr. James A. Rickon, the oldest local preacher in the Chatham district.—Rev. Edmund Childs, incumbent of Swift's Alley Church, Dublin.—Mrs. Sawtell, who for many years took an active part in the work of the Home and Colonial Training College.

TEMPERANCE NOTES.

HOME.

The Queen, a lady's newspaper, condemns grocers' licences as leading to female intemperance.

Vigorous opposition to the granting of new licences at the recent Brewster Sessions was generally successful.

At a special meeting of the Portsmouth Working Men's Liberal Union a proposal to establish a drinking-bar in connection with the Union was defeated by a very large majority.

The Manchester, Salford, and District Temperance Union has for sixteen consecutive weeks held open-air Gospel temperance meetings in Manchester and Salford, 400 pledges have been taken.

It has been decided to erect a memorial to the late Mr. James Barlow, and that this shall take the form of workshops and baths, to be erected at the Children's Home, Edgworth, at a cost of £2000.

The British Medical Association has presented a memorial to the Government asking for an inquiry into the mortality through drink, which, they assert, amounts to one-tenth of the total death-rate of the United Kingdom.

In a recent case at Southwark Police Court, Mr. Montagu Williams said he "should like to see police constables generally showing more regard for the public and less for beer-house keepers and licensed victuallers."

At the British Association, Manchester, several references were made to the evil fruits of drinking. Dr. Martin thought that until men became more conscientious and more elevated in tone they would become dissipated and drunken.

FOREIGN.

"The Curse of the World" is the title of an important new work on inebriety, by Daniel Wilkins, Chicago.

Out of one hundred Baptist periodicals in the United States, every one favours Prohibition on the liquor traffic.

Mr. Moody describes the liquor traffic as "hellish," and out of which men should get "as Lot out of Sodom."

Mr. Valentine, late M.P. for Cockermouth, writes from Tacoma, Wellington Territory, that the prohibitory law there works well for both the Indians and the settlers.

A petition in favour of total Prohibition of the liquor traffic is to be presented at the ensuing session of the Swedish Reichstag. It is said that 300,000 signatures have already been obtained.

Rev. G. T. Beatty, secretary of the Soldiers' Total Abstinence Society of India is to begin an extension tour on November 1, and in the interests of the Society will hold meetings at various important stations.

Vice-Consul Archer, of Porto Alegre, reports to Lord Salisbury that the British workmen who go to Brazil are generally given to drink, and are unsteady and unreliable. Even British employers there prefer foreigners.

During a Gospel temperance mission held in a large marquee at St. Alban's, Mr. William Forbes, at the Sunday night service, gave an address on "Heaven, and how to get there." So great was the assemblage that the sides of the tent were removed, and hundreds of persons stood outside.

An agent of the London Missionary Society, writing from Bengal, gives an account of a temperance society in India, which has on its Committee Hindoos, Mohammedans, and Christians. What India needs, he says, is regulation of the drink traffic in the interests of the people and not in the interests of revenue.

In Canada the churches are fully alive to the importance of the temperance question. In the Methodist church, which stands first in all the provinces except Quebec, every minister is a total abstainer. In the other churches it is difficult to find ministers who take intoxicants although there is no rule to bar their use.

An American professor recently published some interesting statistics about centenarians. It appears that the proportion of women to men among them is about two to one, which he attributes to their greater temperance both in eating and drinking, and their comparative immunity from the greater risks and perils of life. Some 25 per cent. prove to have been total abstainers for life, and the great majority are "small meat eaters." They are mostly spare people, accustomed to hard exercise and early rising, and, in fact, to healthy habits generally.

THE INTERNATIONAL FEDERATION OF ABOLITIONISTS.

The beautifully situated city of Lausanne was selected for this year's annual Convention of the British, Continental, and General Federation, on September 5, 6, and 7. The programme announced a meeting of the executive for ten o'clock on Monday morning; but they began their business at eight, and were engaged until noon. So numerous was the attendance that the hall engaged had to be abandoned in favour of the great hall at the Theatre Casino.

Mr. Percy Bunting was elected to fill the presidential chair, in the absence of M. de Levaleye, the president, who was ill. Mr. Bunting rapidly reviewed the past history of the Federation, during the eleven years of its existence; then passed on to describe the victory gained in England by the repeal of the laws which had attempted to regulate vice by a legalised protection, and regretfully alluded to the fact that notwithstanding the utter failure of those Acts to avert the evils they professed to cure, there still remained many scientific men who believed it possible to inaugurate some system of compulsory examination which would succeed. The Federation would not admit this possibility, on any argument whatever, for reasons founded on eternal principles of righteousness and justice, upon which their constitution and all past resolutions were founded.

M. Prof. Secretan delivered the address of welcome. This cannot be epitomised, but it is hoped an English translation of this and other noteworthy speeches may be supplied in some popular form.

Mrs. Josephine Butler succeeded these gentlemen with her opening address. She brought her hearers back to first principles, and reiterated the cry of danger from compromise, which has ever characterised her deliverances in England, both by voice and pen.

This meeting did not close till six o'clock, and at eight two other meetings were advertised; one, for men only, in the same theatre, was presided over by M. Delessert. The speakers were MM. de Paguy, of Brussels, Allier, Prof. Montauban, Roehrich, of Geneva, and Hirsch, of Paris. The audience was sympathetic, and the speeches were such that many an English pulpit might profitably resound with moral and Christian teachings as pure-toned, emphatic, and practical, in lieu of so many unpractical, unimpressive essays on theology.

The second meeting was for women only. It was held in the Methodist Church, at the other end of Lausanne. Above 500 women were present. Their voices sweetly blended in a tune familiar to English ears, as they sang the favourite French hymn similar in sentiment to our Te Deum. This reverential women's meeting reminds us of two devotional meetings previously held, which formed a fitting prelude to the week's convention.

On Tuesday, at 8 a.m., the Hygienic Section began its deliberations and its discussions. Here arose the anticipated storm. Members who had not been warned were indeed surprised to find an old foe not only resurrected, but arrayed in a new dress, and introduced with new apologies for its reappearance. A delegate from one of the Continental cities advocated that the State should retain a discretionary power for enforcing the medical examination of women in certain circumstances, whereupon Mrs. Josephine Butler rose and delivered an impassioned address, in a most uncompromising spirit, protesting against the *visite forcée* (enforced medical examination) under any form, as an outrage upon womanhood. At the close of her speech the entire female portion of the audience rose *en masse*, and with their hands raised above their heads exclaimed, "Au nom de Dieu," protesting in the name of God against the degradation of their sex.

No resolution could be taken, beyond appointing a special committee of seven, including the chairman of the Hygienic Section, Dr. Hochreutiner. English friends reassured themselves that no dangerous compromise would be effected, when they knew that our long-proved and fully-trusted leaders Prof. Stuart, Mrs. Butler, and Pastor Monod were on this special commission.

In the Legislative Section, Mr. Capper, with his big voice and cheery manner, introduced new life. His speech is indescribable. It may be compared to a sudden mountain breeze rushing through a stifling valley, where malarious vapours had accumulated; and when it has passed through, the fumes have vanished and life revives. So here, the previous part of the proceedings had created forebodings, and other evil thoughts, but his address was most refreshing, and, therefore, heartily welcomed.

Wednesday's doings can only be briefly noted. The hygienic discussion was renewed at 8 p.m. The special commission reported; and, finally, a resolution was almost unanimously passed to this effect, "That as the previous resolutions passed at Geneva, and repeated at succeeding conventions, had explicitly stated the principles of the Federation, as opposed to the proposed course, they could not now receive the suggestion." So, at great loss of time, and trial of patience, this old enemy was once more reinterred.

The Legislative Section resumed its deliberations, and Mr. Bunting's speech was the chief event of that session.

It was practical, logical, clear (even to nonlegal minds), and everybody was convinced of the necessity for a new International law to give power to arrest and punish the criminals now actively engaged in the modern White Slave Trade, but who defied detection because there does not exist legal authority to convict them even when caught red-handed.

Of the afternoon meeting, and the little storm which arose over the election of the president, and the final compromise which accepted the conditional presidency of our revered Mrs. Butler as the president if M. Laveleye really refused to continue, and the adieux, and the crowning meeting of all, which took place in the crowded theatre at night, what can be said? Only this, that as at the marriage feast the best was kept till last, so all said who heard the eloquent speeches of M. Steinheil from Alsace, of M. de Pressensé, Senator of France, and Mrs. Butler, that they excelled themselves and entranced the audience.

Mrs. Butler's brief but impressive speech, addressed mainly to the male audience, was as follows: In this Federation, she said, we stand on neutral ground in matters of religion, but come with me for a moment to the Temple at Jerusalem and behold a scene there. The Temple is crowded by men of all ages, from the father of the family to the youth little more than a boy, and there before them all is one woman, alone, bowed to the ground, her head bent hopelessly and helplessly, the gazing-stock of the pitiless throng. But near her we see another form—it is the Prophet of Nazareth. The crowd of men press round the two, eager to condemn her. They say how she has sinned—caught in the act. "What shall we do with her? The law says, Stone her, but what, Master, sayest thou?" Jesus of Nazareth stood long silent; at last came the words, so condemnatory in their very gentleness—"Let him that is without sin cast the first stone." In all ages, even to the present day, this scene has been repeated. The Church, Science, the State, Society, all say, "What shall we do with her?" "With *her*," mind you, not "with *him*," the partner of her sin; him they let go free, while they repeat the question, "What shall we do with *her?*" The law says, Stone her—the law of Society, the law of the Church. The same long silence! At last, in our days a voice begins to be heard. We are in a new era; the dawn begins, the woman is alone with Him, the only just judge. He speaks — He answers — and his answer vanquishes her accusers; they are speechless, they leave her to her God.

Now I would speak to you men. I beg you before you close your eyes in sleep this night to ask your own consciences what has been your part in this sad scene. If you flinch, if you refuse, you are not worthy the name of soldiers or of men. You are unworthy to wear the sword if you dare not first turn its point against yourselves. Without you men this woman would still have been pure, she would never have fallen. Think of it. Judge yourselves. I leave it to your conscience to answer.

Would that all English repealers had heard those speeches, and *understood* their burning words! Would that the battle-cry "To arms! To arms!" might speedily arouse and reunite the disbanded army of confederates in moral revolutionary movements in England and America! Then, indeed, would the eyes of the world rest upon English-speaking nations; and verily the ears of the world and the Governments thereof would tingle, and the reign of righteousness and truth be speedily ushered in. If English-speaking Christians everywhere would only act *for one year* the Gospel they profess to believe—would only work as they profess to pray, surely the kingdom of our Lord Christ would speedily come, and the nations would bow down to Him! Then should we be *all* included in one mighty International Federation of Abolitionists.

E. H. B.

A GERMAN CONFERENCE.

Last year a Conference of Christian workers took place at the mission-house, Blankenburg, Schwarzethal, Thüringen, on the principles of the Mildmay Conferences, and was attended with great blessing. This year the Conference took place on August 31 and September 1, and showed a large increase of attendance and interest. It was visited by ministers and laymen of various churches and denominations. Several of the leading evangelists in Germany took part. Dr. Ziemann presided.

The subjects under consideration were:—Our Position towards God, the Brethren, the World; Evangelisation of the World, and the Coming of the Lord. The spirit of unity was deeply touching, and every one left stirred to new devotion and service for the Lord. Surgeon-Major Latchford, of Aldershot, who was present, gave the testimony that, though he did not understand a word of German, he felt the power of the meetings, and was especially struck by the happy faces of those present. Much regret was caused by the absence of Dr. Baedeker, who is labouring in Russia.

This mission-house is open all the year round for visitors, and offers on moderate terms good accommodation. There have been during the past few Sundays English service, at the last of which Major Latchford gave testimony to Miss Daniell's work among soldiers at Aldershot.

LICENSING OF SIN IN INDIA.—A soldier who has spent some years in India, writing to us on this subject, makes some very serious allegations. He says that only 150 yards from the bungalow in which his company was stationed, opposite the left British Infantry lines, Peshawur, there was a row of small huts for native prostitutes. It is almost impossible for a soldier to escape from the importunities of these women, who in the bazaars and elsewhere are ever haunting and soliciting him. When moved to another place our correspondent says he found the condition of things just the same. Here, securely posted by the British Government, was a body of harpies only too ready to fan the lusts of the immoral, and to prey on those who might, but for such incitements, remain free from the fearful contamination surrounding them.

EVANGELICAL ALLIANCE.—The annual Conference of the British section of the Alliance will be held at Aberdeen on Tuesday, next week, and two following days. The Conference will open with a conversazione on Tuesday evening, followed by a public meeting, at which an address of welcome will be delivered by Principal Brown, D.D., on behalf of the local committee. Brief addresses by the President of the Alliance (Lord Polwarth) and others will follow. Morning, afternoon, and evening meetings will be held on the two following days, at which some of the speakers will be Professor Charteris, D.D., Rev. J. S. Russell, Dr. Sinclair Paterson, Rev. S C Morgan, D.D., Rev. W. S. Swanson (late of China), Rev. H. C. G. Moule, Principal Cairns, D.D., Rev. W. Wyatt Gill (late of Rarotonga, South Seas), Rev. C. M. Clemance, D.D., and Rev. J. M. Mitchell. The morning and afternoon meetings will be held in the hall of the Christian Institute, the evening gatherings will take place in the large music-hall adjoining, both buildings being in Union-street.

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"This is a capital and useful book. Mr. Moody stamps all he does with his own vigorous personality, and a description of the work carried on near his home in Northfield, Mass., is interesting as evidencing the intensely practical character of one who is certainly no mere roving evangelist."

Methodist Recorder, July 7, 1887.

"This is no mere biography. It is a faithful, full, and fervid picture of Mr. Moody at work in his various organizations at his own home. . . . This beautifully got up and nicely illustrated volume ought to be in the hands of all Christian workers. It will be of the highest service to them. It teems with all kinds of useful hints suggested by an almost unique experience."

Oldham Chronicle, June 25, 1887.

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NOTICE TO THE READERS OF "THE CHRISTIAN," WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASES FOR THIS WEEK.

"SAVED FROM AN EARLY GRAVE." TESTIMONY OF MR. CUNNINGHAM.

This gentleman writing me July 19, 1887, says:—"I thank my Heavenly Father for saving me from an early grave by your advice and medicine. Four doctors before that could do nothing for me. One said I should die in three months.

"You may use my name when and where you wish.—Samuel Cunningham, 69, Dover-street, Belfast.

CASE OF A CHRISTIAN WORKER—MR. E——. LETTER DATED MARCH 1, 1887.

Mr. Congreve has a letter which was addressed to the Editor of a leading religious weekly, from which the following is an extract:—

"I think, in justice to Mr Congreve, some grateful recognition of his services should appear. The weekly advertisements in *The Christian World* are sufficient evidence of the usefulness of his treatment, but many cases have come under my personal notice of those who have been greatly benefited thereby, and I have often heard persons say that they honestly believed it saved their lives at some critical period.

"I myself, a few years back, had several attacks of hæmorrhage from the lungs, and after being given up by my own doctor was several months in hospitals, but on trying Mr. Congreve's treatment found great benefit, with the result that I was able to resume business (from which I was absent twelve months), gradually progressing, till I now feel in good health. I am actively engaged in mission work, having conducted the services at a mission-hall for many months past, not being absent on a single occasion throughout this severe winter.

"Asking your favour of the insertion of this letter in justice to Mr. Congreve, and enclosing my card,—I am, Sir, yours faithfully, &c., Grateful.

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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CONTINENTAL & FOREIGN NOTES.

THE twenty-second Protestant Church in Rome is at present in course of erection.

SIR R. N. FOWLER has been informed in the Commons that the Pope and the propaganda have not secured a grant of land in New South Wales.

NEW YORK.—It is reported that Billy McGlory, for many years keeper of a gambling, drinking, and dancing house in Hester-street, has transformed his establishment into a place for mission labours, and has himself become a missionary after the example of the late Jerry McAuley.

GREENLAND.—Dr. Robert Brown, who has visited Greenland for botanical and geological investigations, says that mission stations are now scattered at intervals, and from being a simple missionary, the Greenland priest has become the "parish minister"; for there is not one professed pagan in all Danish Greenland.

CHINESE IN AUSTRALIA.—There is in Sydney, N.S.W., a Chinese Y.M.C.A., which was organised some months ago by Rev. George Soo-Hoo-Ten, a Chinese missionary, and now numbers one hundred members. It combines the advantages of a friendly society with those of a more strictly moral and religious character. It need hardly be said that no gambling or opium smoking is allowed, and in case of sickness or need help is afforded. We trust that the Association will have a lasting influence for good on those who visit the institution, and be the means of leading many of them to the Saviour.

A GRAND REVIVAL.—The Moravians have an important mission on the Moskito Coast, Central America, among a mixed population of Indians, Creoles, and Spaniards. It was begun in 1849. Down to 1881 it had been quite successful, and at the beginning of that year there were about a thousand communicants. A most remarkable religious awakening then occurred, all classes were seized with an overpowering conviction of sin. The result of that revival was the adding of 1,500 or more to the list of communicants. Few have fallen away, and the field of the mission has been greatly extended.

SIGNOR CAPELLINI has once more gone on his mission of visiting the grand reviews and *campi d' instruzione* which are being held at this time of the year. Fifteen years of experience have shown that religious literature is a great help in the diffusion of Christian truth. The spoken word reaches but the few comparatively of those soldiers of the King's army whose souls and welfare are so dear to Signor Capellini's heart; but Bibles, religious books, leaflets, &c., can be spread among the ranks by thousands; and, with a view to a copious distribution, he has gone forth, with six cases of books of all kinds, to his mission.

BUDDHISM IN JAPAN.—*The Japanese Gazette* regrets "to say that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western sciences cannot stand together. They are inconsistent the one with the other." The Buddhists continue to make a most vigorous effort to counteract the spread of Christianity in Japan, and the Honganji sect was never so busy. One school in Kioto alone is to be rebuilt at a cost of twelve thousand dollars, and other Buddhistic seminaries and colleges are being started in various parts of the country.

IMPRISONMENT OF AN EVANGELIST.—In the Hungarian town of Mako a young baptized Jew, twenty-four years of age, Joseph Greger by name, has been summoned to appear before the civic tribunal to answer for having engaged in a propagandist work "in favour of a religion not recognised by the State." M. Greger, once an atheist, was converted to Evangelical Christianity by the perusal of a New Testament given him by a fellow-passenger in the course of a railway journey. The missioner and his associates have been condemned to an imprisonment of some weeks. The action was set on foot by a Catholic employer of labour, whose anger was roused by the refusal of a convert to work on Sundays.

"THE INDIAN METHODIST TIMES" states that in the three provinces of Su-chuan, Kwi-chow, and Yunnan, to which access has now been obtained by the annexation of Upper Burmah, there is a population of a hundred millions! And yet, in the second of these, at least there are millions of acres of fertile soil uncultivated for want of inhabitants. Our contemporary then asks whether it is a Utopian dream to think that the divided Methodists of some English town might come together, bury their differences, sell their superfluous meeting-houses, set free one or two preachers, and send them out to proclaim the Gospel. The question with its suggestion, on behalf of these millions, may have interest for others besides Methodists.

JAPAN, says *The Japan Gazette*, bids fair soon to rival the most favoured nations of the West in her religious progress, as well as in her advancement in educational and Governmental affairs. The Mildmay meetings, and all the great religious Societies' anniversaries held in England and America, in the month of May, have already their counterpart in Japan. This year the tide of these has been at its flood for nearly the entire month in Tokio and vicinity. The meetings may be said to have commenced with the fourth Biennial meeting of the General Assembly of the United Church in Japan, where fifty-seven churches, represented by their delegates, and a nearly equal number of natives and foreign ministers met in Tokio, and a large number of clergymen of other churches were invited to sit as corresponding members. The proceedings were marked by the utmost harmony. Following this was the fifth general Conference of the Japanese Evangelical Alliance, made up of representatives of all the Protestant churches in Japan. The meetings were very largely attended: the discussions were mostly on methods of church and mission work.

FORTHCOMING CONFERENCES.

SUBJECTS OF CONFERENCE.

Wakefield, September 20, 21, 22.

Subjects: Peace and Position, Surrender and Sanctification, Conflict and Conquest, Unction and Usefulness. Closing day—Evangelisation of the World. *Mission subjects:* Railway Mission, Bible Carriage Work, Church Army, North Africa, China Inland Mission.

Dundee, September 20, 21, 22.

Subject: The Man of God completely furnished by the Word—(1) for the New Life, (2) for Holiness, (3) for Service.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C. — Daily Prayer-meeting, 1 to 2, St. Peter's, Cornhill. Gospel services at Y.M.C.A. Mission Hall, Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m. Mission work at Whitechapel, Limehouse, Bermondsey, Canning Town, &c.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday evenings in September, 7 p.m., Mr. Finlay Gibson. Young Men's Foreign Mission Society, Mondays, 8.30 p.m.; Tuesday, 8.15 p.m., young men's Bible-reading; Wednesday, Tract Society, 8.30 p.m.

Y.M.C.A., The Priory, 193, Upper-street, N.—Thursday, September 15, 8.30 p.m., address, Rev. Talbot Hindley; Sunday, Sept. 18, 3.15, Bible-class, subject, Eph. i. 15—23, Mr. S. Pewtress; 8 p.m., open air meeting; 8.30 p.m., evangelistic meeting; Wednesday, 6 to 10, welcome to strangers and anxious inquirers.

Zenana Medical College.—The Saturday Bible-reading and Prayer-meeting will be resumed on Sept. 24.

Mr. Ned Wright will preach on Sundays during September at Earlham Hall (formerly Maberly Chapel), Balls Pond-road, at 7 p.m.

Edinburgh Castle, Limehouse, E.—Sunday, Sept. 18, 11 a.m. and 7 p.m., Mr. H. Grattan Guinness; 3 p.m., Rev. Henry Bright.

Great Assembly Hall, Mile-end-road, E.—Sunday, September 18, 11 a.m., and 6.30 p.m., Mr. Joseph Clarke.

Clapton Hall, Cazenove-road, Upper Clapton, E.—Sundays, 6.30 p.m., Fridays, 7.30 p.m., Mr. C. Russell Hurditch, during September.

Children's Special Service Mission.—Mr. J. H. Greene at St. Leonard's and Hastings from Sept. 9. Mr. Spiers, now at Dover.

Y.M.C.A., Exeter Hall, Strand, W.C. — Mr. Henry Thorne will give an address entitled, "From the Stage to the Cross; or, the Story of my Life," on Thursday, October 6, 8 p.m. Dr. Henry Grattan Guinness will commence on October 16 a four months' mission in Exeter Hall on Sunday nights.

Union Hall, Carlisle-street, Edgware-road, N.W. — Meetings for praise, prayer, and conference, and for hearing accounts of the Lord's work in London and the country will be held on Thursday, September 22, 4 p.m.; tea, 5.30 p.m.; evening meeting, 7 p.m.

Home of Industry, 60, Commercial-street, Spitalfields, E.—Monthly meeting for Christian workers, Wednesday, September 21; tea at 6 p.m.; meeting, 7 p.m. Mr. Gawin Kirkham will give an address, subject, "The Example of Jesus in Work and Worship."

Open-air Mission.—Mr. C. H. Spurgeon will address open-air preachers on "Winning Souls for Christ" at the Metropolitan Tabernacle, on Monday evening, October 3. Tickets may be had at the office, 14, Duke-street, Adelphi, W.C.

St. George's Hall, Langham-place, W.—F. C. Bland will preach during September, Sundays, 11 a.m., 7 p.m.; Wednesdays, Burlington Hall, 8 p.m.

Christian Life and Christian Experience. — Four days' meetings in the Assembly Rooms, Defoe-road, Church-st., Stoke Newington, N., Oct. 4, 5, 6, 7. Bible-readings, 3 30 p.m.; addresses, 7.30 p.m. Rev. F. D. Sanford, of Boston, U.S.A., Dr. Woods Smythe, and others.

Coming Conferences.—Wakefield, September 20—22. Dundee (Kinnaird Hall), September 20—22. Evangelical Alliance, Aberdeen, September 20 — 22. Yorkshire Evangelical Union, autumn Conference, Bridlington, September 22 and 23. Salisbury, September 26 to October 2. Glasgow (Queen's Rooms), September 27—30. Dublin (Christian Union Bldgs.), September 27—29; Y.W.C.A., 30. Blackheath Y.W.C.A., Alexandra Hall, Secretaries and Members, October 3—5. Belfast, Convention for the Promotion of Practical Holiness, October 3—8. Clifton, Bristol (Victoria Rooms), October 4—6. Leamington, October 18—20.

Notices.

Will Mr. Jas. L. Hunt, Bristol, please send full address.

Communications Received with Thanks.—W.S.W. E.J.B. J.A.J. L.F. L.C.K.N. F.C.B. M.F.N. E.B. A.H.G. C.C.L. E.L.R. L.C.M. L.O'C. A.V.W. J.D. M.B. E.W.M. F.B.M. A.L.S. H.E.B. R.D.F. C.J.A. W.L. J.E.L. R.G.W.R. R.C. H.P. A.W. G.H.S. J.L.S. D.S. H.M. A.G.B. L.P. G.K. W.W. L.M.H. J.G.H. C.P.T.L. H.V. R.C.B. R.B. S.H.W. J.W.A. J.E.B. G.M. R.D. R.C. W.I. H.H.E. J.T.D. G.F. R.B.P. J.W.L. E.H.B. J.B. A.B.P. L.L. C.M. R.B. J.P.H. M.L.T. M.C. C.F. W.N.C. F.G. J.B.H. L.L. L.P. J.H. F.S.Y. J.B. W.L.L. J.D. C.M. H.E. C.R.H. T.D. E.H.K. F.G. H.T. J.S. W.G. G.F.T. F.H.W.

Applicants for Tracts. — A. Tull, 40, High-street, Andover; F. C. Young, 151, Cable-street, St. George's, E.; T. Glover, Grange House, Eastbourne; M. C. Coates, Gloucester, West Bournemouth; Mrs. Brenton, Dodbrooke, Kingsbridge, Devon; C. Brabazon, 12, Bridge-street, Birkenhead, Cheshire; A. Ferrie, 49, Virginia street, Glasgow; Pastor F. E. Marsh, Sunderland.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Subscriptions Received by Messrs. Morgan & Scott to Monday, September 12, 1887.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Dr. Barnardo's Homes—E.K. 3s; A.D. £5; L.H. £1; Thank-offering, £2 2s.; Rho. 10s.; Well Wisher, £2; B. £1 10s.; C.H.S. £2 ..	14	5	0
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Sailors' Welcome Home (Miss Child)—C.W.H...	5	0	0
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Day in the Country Fund—Elitta, 5s.; Misses C. £1; M.E.B. 5s...	1	10	0
Miss Sharman's Orphans' Home—Elitta	0	6	6
British Syrian Schools—Misses C.	1	0	0
Home for Aged Blind Chrsn. Women—Misses C.	1	0	0
Miss Leigh's Work, Paris—Misses C.	1	0	0
Kabyle and Berber Mission—Misses C.	0	10	0
Girls' Orphge., Clifden, Connemara—Misses C..	0	10	0
Free Distribution of the Scriptures—Misses C ..	1	0	0
Mrs. Mumford's Work, Philippopolis—Misses C.	1	0	0
The Christian *Tract Fund*—J.H.	0	0	6
Rescue Society—A.D...	1	0	0
George-yard Ragged Schools—A.D.	1	0	0
E. London Training Institution—A.D. £1; (*Congo Mission*) Meta, £2..	3	0	0
Gray's-yard Casuals—Friend..	0	2	6
Ragged-sch. Union—Friend, 2s. 6d.	0	2	6
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Dock Labourers (*Mr. Coleman*)—C.H...	0	5	0
Sufferers by Fire at Exeter—E.T...	1	0	0
Families of Men lost in "Breeze"—Collected M.M.M.	0	5	6
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Destitute Children's Dinner Society—C.H.S. ..	1	0	0
Birds' Nest Mission, Dublin—C.H.S.	2	0	0
Mr. Toye's Orphanage—C.H.S.	1	0	0
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My Little Cripple—T.H. 10s.; Widow's Mite, 2s. 6d...	0	12	6
Suppression of Opium Traffic with China (Travelling Agent)—C.M. 10s.; W.S. £1	1	10	0
	£87	15	6

[Advertisements.]

Spitalfields Gospel Mission—Scotland, Box of Clothes; C.H., Great Yarmouth, 5s.

Anxious Inquirers—Praise is offered for the many who have written lately. All are earnestly invited to write. Address—Evangelist, Clapham, S.W. (1 Tim. i. 15).

Mission to Deep Sea Fishermen—Miriam, £5.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND sincerely thanks F. M. P. for £1; "Gertrude," for Cuttings from Plants, &c., for the gardens, at the "Homes," and at the Orphanage, so acceptable.

The Infant Day Nursery. Free Ragged Day Schools, Classes for Rough Boys. Sunday and Week-evening Schools. Band of Hope. Children's Services. Day Industrial Classes for Boys. Mutual Industrial Classes for Lads. Library for Lads. Classes, Meetings, and Library for Girls. Mission to Inebriate Women. Mothers' Meetings. Women's Bible Classes. Temperance Meetings. Men's Bible Classes. Room to Room Visitation. Servants' Training Institute for Motherless Girls, and other missionary agencies in operation.

Friends are invited to visit the institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E.. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

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For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

THE TYNDALE MEMORIAL CHURCH will be "a witness for the Reformation." It will stand between the Homerton Roman Catholic Church at one end of the Brookfield-road, and the St. Augustine's Ritualistic Church at the other end. Nearly five hundred pounds is already subscribed. The total cost of the entire premises will be £1000. Donations should be sent immediately. "The King's business requires haste."—Rev. JOHN FLETCHER PORTER, 59, Driffield-road, North Bow, London, E.

BARBICAN MISSION TO THE JEWS, E.C.—Our Mission having for some time past been suffering through the death of some of our warmest supporters, as also through the depression of trade, felt alike by many organisations, we find it needful to make a special effort for increased funds on behalf of our work in the East Central District, by holding a Sale of Useful and Fancy Articles at the end of October (D.V.). The kind contribution of articles by Christian friends towards that object, or other help, is earnestly requested in the interest of God's ancient people.—Parcels to be sent to Mrs. WARSCHAWSKI, 11, Torriano-avenue, Camden-road, London, N.W.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

FUEL FOR POOR.—While Coals and Coke are still cheap, will the readers of THE CHRISTIAN again help our Mission Committee to place a substantial order for same, for distribution in small sacks among the deserving East End Poor during the coming winter months. By purchasing at once, great saving effected. Every gift will be promptly acknowledged by Rev. J. W. ATKINSON, 308, Old Ford-road, London, E.

SUNDAY SCHOOL EXTENSION on the Continent.—Special fund devoted to this work now exhausted. Seventeen missionaries employed, but Committee without means to pay salaries falling due, and other grants already pledged. Appeals therefore, to all friends of religious education for immediate and generous assistance. Contributions gratefully received by Mr. J. E. TRESSIDER, Financial Secretary, Sunday School Union, 56, Old Bailey, E.C.

THE SOCIETY FOR PROMOTING FEMALE WELFARE has several excellent Matrons, useful Maids and others on the books, now waiting for engagement. Also well qualified Governesses and Companions. For application an Introduction required from a member, or Evangelical Clergyman.—Miss HUTCHINSON, 22A, Devonshire-street, Harley-street, W.

HOME FOR BLIND CHILDREN, College-avenue, Hackney.—A Jubilee Extension Fund has been started to obtain a larger house, which is absolutely necessary for the health of the children.—Contributions gratefully received by Miss RYE, or Messrs. MORGAN & SCOTT.

BUNYAN BICENTENARY.—Powis Hall, Talbot-road, Bayswater. A Lecture, entitled, "John Bunyan and his Book," will be given (D.V.) on Monday, September 26, 1887, at 7.30 p.m., by Mr. FRANK H. WHITE. Illustrated by many beautiful and costly Dissolving Views, all hand-painted, specially prepared for this Lecture. Admission 6d. Proceeds to Building Fund.

MRS. BOTTING earnestly appeals for Warm Clothing, Blankets, or contributions to get them, for the extra little orphans received in her Home.—23, Ridley-road, Dalston, London.

THE PARKHALL CONVENTION will be held (D.V.) on the 21st, 22nd, and 23rd instant. Mr. Bowker, the Rev. Wm. Haslam, Rev. Evan Hopkins, and others will take part in the proceedings. Conveyances will meet visitors at Polmont Station.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

URGENT APPEAL.—CLOTHING.—Help earnestly solicited for the many necessitous and invalid gentlewomen and children known to Miss FAITHFULL, The Institute, 136, Regent-street. The need is great. See Report.

FUNDS ARE URGENTLY NEEDED for the Enlargement of a Sunday-school carried on by a working-man. Contributions will be thankfully acknowledged.
J. FIDGE, 5, McKerrell-road, Peckham.

THE LONDON SAMARITAN SOCIETY for Convalescent Homes at Sandgate and Bournemouth.—Miss H. M., 5s.; Mrs. M., 5s.; Mr. H. C., 5s.; J. S. W., Esq., £1 1s.

THE BETHSHAN, Leeds.—Meetings for Holiness and Divine Healing, Sundays and Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christians wishing for teaching on Divine Healing, can be received into the house.—Miss GIBBS, 10, St. John's-terrace, Bible Vue-road, Leeds.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.
Postal address, Balclutha Lodge, Southgate, N.

Educational.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School at Southsea for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. Terms 40 guineas to fill a vacancy.—INSPECTOR-GENERAL GORDON, R.N., View Bank, Brechin, Forfarshire, N.B.

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THE OLD HALL SCHOOL.

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

LOWESTOFT. — CLAREMONT HOUSE.—The Misses BIGNOLD receive a limited number of gentlemen's daughters as Resident Pupils. Careful Christian training, with thorough education and home comforts. References kindly permitted to the Bishop of Exeter; the Rev. J. B. Pelham, Norwich; J. C. Worthington, Esq., Lowestoft; E. Courthorpe Todd, Esq., Macready House, Covent-garden; and other friends and parents of pupils.

YOUR BOYS will have a happy Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Christian influence; unlimited diet; beautiful neighbourhood. 20 to 25 guineas.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

HIGHBURY HOUSE SCHOOL, St. Leonard's-on-Sea.—Boys prepared for commerce, public schools, or the universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys, requiring a mild climate, receive every kindness and constant care. The autumn term will commence on September 17.—For prospectus apply to Mrs. DUFF, the Lady Principal.

PREPARATORY SCHOOL (near Brighton).—Home comforts. Christian training. Special attention to delicate, backward boys. Visiting masters. Preparation for public schools. Twenty guineas. Indian children received.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

WINCHESTER HOUSE, Kingston-hill, Surrey.—Mr. LUSCOMBE, M.R.C.P., receives Gentlemen's Sons, and to the advantage of a thorough education (modern and classical), careful training, and individual attention, adds the comforts of a very healthy, well-ordered home. Terms moderate. Autumn term, September 19.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED ON HIGH GROUND, WITH VIEWS OF THE SEA, on the South Coast, a short run from London, in which a thorough and a first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

NEW COLLEGE, Cliftonville, Margate.—Principal: Rev. G. H. JONES, F.A.S. High-class education, with individual attention. Prep. for exams., and commerce. Christian training. Splendid premises, loftily situated, close to sea. Moderate fees.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commences on Friday, Sept. 9.

THE PRINCIPAL of a high-class Private School wishes to meet with a Christian Graduate in Arts as a Junior Master, capable also of taking the higher forms in Latin and Greek.—Address, stating qualifications, &c., HEADMASTER, 13, Rose-street, Newgate-street, E.C.

EDUCATION IN HIGHGATE.—The Rev. G. D. BARTLET, M.A., receives ten Pupils (from 10 years) to board and educate for Commercial or Professional life, or for Public Schools. Individual attention, thorough grounding, careful Christian training, with the comforts of a superior home, are afforded. Fees from 20 guineas per term. Highgate is strongly recommended by the medical profession.

THE RECTOR of a parish, one hour from London, M.A. Oxford, married, can receive one Boy to educate. Preparation for public school or examination, or as required. Training for God on Evangelical principles.—RECTOR, care of P. C. F. Tatham, Esq., 11, Queen Victoria-street, E.C.

SEAFORD COLLEGE, SUSSEX.

A High-class Private School at Moderate Fees.

The finest and healthiest site on the South Coast. Twenty acres of grounds close to the beach. University masters. Good moral, physical, and intellectual training.

All information from the PRINCIPAL.

UN PENSIONNAT Delles. Françaises (fondé 1863) recevrait deux sœurs ou cousines (l'aînée au pair).—Ecrire pour details, FERRIER-ROMAN LACROZETTE, Valence, Drôme. References échangees. Cours du College. Prix modérés. Ladies received.

LITTLE BOYS, Brighton.—Inkerman House, Lansdowne-road. The Misses ASHBY prepare young gentlemen for senior schools. The pupils are governed by kindness, and cheerfulness is encouraged. Careful instruction. Constant supervision. Home comforts. The situation is very healthy, near the sea.

HOME, WITH THOROUGH TEACHING, offered to a well-connected Girl, for 36 guineas per annum, in a small finishing school, South Coast, to fill an unexpected vacancy. References to clergymen and officers of high rank, whose daughters are pupils.—LADY PRINCIPAL, 46, Medora-road, Elm-park, Brixton-rise, S.W.

IN THE COUNTRY.—A Gentleman wishes to place his Son, aged 17, with a Clergyman, Minister, or Tutor, of decided Christian character and Evangelical views, residing in the country, to prepare for London University Matriculation.—Reply, stating particulars and terms, to
B., care of Mr. Collins, 319, Oxford-street, W.

EDUCATION.—A young Lady, experienced in teaching, wishes for an engagement in a good family of Evangelical sentiments, where intellectual culture and Christian principles will be appreciated. She holds a diploma, is certificated, and has resided two years in France. References exchanged, and good salary.
F. E. L., 9, Norfolk-crescent, Bath.

EXPERIENCED GOVERNESS (27), Architect's Daughter, Nonconformist, seeks re-engagement. Thorough English, arithmetic, fluent French (France), German (Germany), Latin, music, singing, harmony, drawing, needlework. Three years' reference. £50 to £60.—E. HOOPER, Governess' Home and Institute, Compton-terrace, London, N. No charge to parents. English and Continental schools recommended. Vacancy for Governess-Student in high-class Hanoverian school. Premium 24 guineas. Also, two sisters can be received in same school on reduced terms. Escort next month. English references.

AN EFFICIENT GOVERNESS, Practical Housekeeper, or Companion. Held similar positions. References. English, French (eight years in France), German, music, needlework, cooking. Moderate salary.
Miss BAYLEY, 28, Kilburn-park-road, N.W.

A GERMAN LADY (19), well educated, desires a situation as Governess in an English family. English, French, and music.—Apply, in first instance, to Mr. SCHWEICHHARDT, 129, Cheapside, London, E.C.

KINDERGARTEN.—A young Lady seeks an engagement as Resident Kindergarten Teacher in a good school. Country or seaside preferred. Elementary Froebel certificate. Good testimonials.—B. P., Miss Moffat, 14, Blythe-villas, West Kensington-park, W.

GOVERNESS, well connected, desires re-engagement, small school or family. Certificated English, French, music, drawing, and mathematics. Elementary Latin. Knowledge of Kindergarten. Children under 12. Christian home desired.
IMMEDIATE, 11, Frederick-place, Clifton, Bristol.

FRENCH LADY, experienced in teaching, desires engagement in Christian family as Governess. English, French, music. Highest references. Moderate salary.—C. McDOUGALL, 56, Keston-road, Peckham Rye, London.

A FRENCH LADY, used to travelling, as Companion for this winter. Board and lodging required. Good references, both English and French.
M. U., Maison de la poste, Chabeuil, Drome.

LADY, certificated, experienced, and highly recommended, teaches thorough English, French (Paris), music, singing, drawing and painting, and needlework. Used to parish work. Resident. Good remuneration.
R. H., 1, Edwardes-terrace, Kensington, W.

A LADY IS ANXIOUS to get a situation for a Swiss Governess in December. Teaches music, and four languages. Scotland preferred. Highly recommended. Diplomée.
Mrs. COLE, Stoke Lyne, Exmouth.

A YOUNG TUTOR required for little Boys, eight and nine years. Daily or afternoons. Must be Christian, just from college.—Apply by letter, SIGMA, 4, Cranley-gardens, S.W.

PARENTS, GUARDIANS.—Home offered, with education, every attention, Christian training to young children by a Lady, who with sisters conducts small select Day School. Terms moderate.—ALPHA, 32, Mall-road, Hammersmith.

TUTORSHIP.—Assistant Tutorship or Secretaryship required by Oxford Graduate (married). Some years' experience in tuition. Home or Continent.
W., 3, Zingari-villas, Gipsy-road, West Norwood.

MARRIED GRADUATE prepares Backward Boys for different examinations. Home comforts.—M. A., 14, Regent-street, Cambridge.

NURSERY GOVERNESS.—A young Lady desires appointment to teach two or three young children. Terms moderate. Excellent references.—N. G., care Lee & Nightingale, Advertising Agents, Liverpool.

CHRISTIAN NURSERY GOVERNESS.—Take charge two little girls. French and music required. None need apply who have not been out before. State terms.—Mrs. TISSINGTON TATLOW, St. Thomas, Rathfarnham, Dublin.

GOVERNESS-STUDENT required, in select finishing school, near London. English, French, music, German, and drawing under first-class masters. Premium 18 guineas. Light duties. Home comforts.—MATERNAL, care of Mr. Pond, Stationer, St. Peter's-road, Holloway, London, N.

ARTICLED PUPIL required (not under 14), in a small first-class school, South Coast, to assist one hour daily. Happy home with superior advantages offered. Preference to officer or clergyman's daughter. Premium 25 guineas.—LADY PRINCIPAL, 46, Medora-road, Elm-park, Brixton-rise, S.W.

RESIDENT GOVERNESS.—A young Lady, late Student of Queen's College, London, desires a re-engagement after the holidays. Acquirements, thorough English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.
A. B., Bockleton, Tweedy-road, Bromley, Kent.

GOVERNESS-STUDENT required in Ladies' College. High-class advantages, with the comforts of a refined Christian home. Royal Academy professors attend. Fees nominal.
A., Westwood College, Stroud, Gloucestershire.

Appointments, Situations, &c., Wanted.

A GOSPEL TEMPERANCE WORKER is now open to conduct lively services, or to take charge of a Mission for a few months. Well recommended. Terms moderate.
LINDSAY, 4, Kingswood-road, Clapham-park, S.W

WANTED BY A YOUNG GENTLEMAN, aged 24. The position of Secretary, or Assistant Secretary, to a Christian Institution. Experienced, evangelical. Total abstainer and non-smoker. Salary moderate.
PITMAN, The Old Hall, Wellington, Salop.

A LADY, Principal of a large and important Girls' School, is desirous of finding an appointment for her nephew, aged 26, in Bank, Insurance Office, or Counting House. Some experience. Good character. In return for bonâ fide situation, she offers, board, lodging, and first-rate education to a young Lady.—KENT, care of Messrs. Relfe, 6, Charterhouse-buildings, Aldersgate, E.C.

AS BUTLER, or single-handed, by a respectable, steady, married Man, with one child. Height 5 ft. 7 in. Age 35. Good references.—B. J., 88, Arthur-street, Fulham-road, South Kensington, London, S.W.

YOUNG MAN, 24, seeks situation in Coffee Tavern. Three years' experience. Or Christian work, alone or combined, under an Evangelical clergyman. Good reference.
A. B., Crown Coffee Palace, South Norwood.

YOUNG MAN seeks employment as Missionary, Secretary, Collector, Clerk, &c. Country town or village (any needy place). Remuneration, moderate.—EBENEZER, Box P., 2,000, Smith's Advertising Agency, 132, Fleet-street, E.C.

LIGHT SITUATION wanted, by young Man, aged 21 (served apprenticeship to Ironmonger). Salary no object, if with a Christian family in the country.—J., care of Mr. Thomas, 444, Kingsland-road, London, E.

GROOM AND COACHMAN.—Christian man, married, desires situation as above. Single or pair. Town or country. Willing to be useful. Good references.
J. BENNETT, 2, Albion-terrace, Leytonstone, Essex.

CHRISTIAN MAN seeks situation as Lodge-keeper, Gardener, or otherwise. Either town or country. Wife would assist in light duties. References from Ministers.
J. B., 151, West Ferry-road, Millwall, E.

GARDENER, single-handed or otherwise. Christian, abstainer. Good character. Wife willing to be useful, dairy or small laundry.—C. SEARLE, Church-road, Little Heath, Potter's Bar, Herts.

HOME WANTED, for a young Woman, not strong enough for housework, but could take a place as Children's Maid, or any light work. First-rate needlewoman (machine and hand-sewing). Good, trustworthy, and respectable. Country preferred.
Miss BEVAN, Trent Park, New Barnet, Herts.

TO PRINTERS.—Situation wanted as Manager or Overseer, having had considerable experience.—R. R., 9, Pentonville-road, opposite "Angel," London, N.

YOUTH wants a situation as indoor Apprentice to a Grocer and Tea-dealer. Excellent character. Christian home desired. London or country.—F., care of Rev. F. A. Warmington, Broad-street, Lyme-Regis, Dorset.

AS COMPANION or Travelling Companion to a Lady, by a young Lady. Bright disposition, and thoroughly domesticated. Salary £20.—G. A., care of Mr. Eeles, High-street, Uxbridge, Middlesex.

COMPANION.—A Lady by birth and education, with good knowledge of German, French, and Italian, seeks a situation as above. Age 40.—T. M., Park Hill, Tooting.

COMPANION TO A LADY.—A young Lady who has the highest recommendation, desires to find a situation as above.
The Rev. PREBENDARY WILSON, Tottenham.

A DOMESTICATED MUSICAL LADY will give her services, as Companion or Housekeeper, for a comfortable home.—E. B., Mr. Dorrofield, 38, Queen-street, Watford, Herts.

HIGHLY RECOMMENDED, an earnest Christian young Lady, very cheerful, as Useful Companion to a Lady interested in Christian work. Good correspondent. Willing to assist young ladies with lessons. Daily engagement preferred, W.
A. B., Adams' Library, Stratford-road, Kensington.

A GENTLEMAN'S DAUGHTER desires a Christian home for the winter in Switzerland or France, as a Companion to a young Lady. Conversational instruction in English given in exchange for board.—X. Y. Z., Bethany, Felixstowe.

A LADY DESIRES an engagement, as Companion to a Lady, invalid or otherwise. Fond of children. Would go as Lady's Help.
H. B., Nye's Library, Tunbridge Wells.

MOTHER'S HELP, or Nursery Governess, and care of young children. Daughter of English Officer. Church of England (evangelical). Very successful. Last situation three years. Highest references.
LAWFORD, Benavon, Lisburn, Ireland.

A LADY WISHES to recommend a valuable middle-aged person to wait on an elderly lady.—C. C., care of Mrs. G. Lunell, 24, Montpelier, Weston-super-Mare.

WOULD ANY LADY going to New Zealand, take a respectable Woman, as Nurse or Attendant on the voyage. An early answer.—Miss HAMMOND, 114, St. Donatts-road, Lewisham High-road, S.E.

MIDDLE-AGED (country) Woman, as Companion-Attendant, or Housekeeper to invalid or elderly Lady, where servant is kept. Excellent references. Small salary.
M. D., 22, Mostyn-road, Brixton, S.W.

SUPERIOR PERSON, aged 42, decided Christian, desires re-engagement as Useful Maid, Working Housekeeper, or any place of trust, where the duties are light. Is thoroughly trustworthy, domesticated. Good plain needlewoman. Salary moderate. Good references.—E. A. T., 37, Southwold-road, Upper Clapton, London, E.

AS COOK, where kitchenmaid is kept.
M. E., Beaconsfield, Cambridge-park, Twickenham.

A LADY SEEKS situations for two respectable Girls, 19 and 20; been in service, in or near London. Also first places for two, 15 and 17. Country.
Miss MOORE, Maulden Cottage, Ampthill, Beds.

VOYAGE TO INDIA.—Young Lady seeks engagement as Companion to Elderly Lady, or to assist in care of children, in return for half passage money. Conversant with English, German, French, and Hindustani. Musical. References.—A. B., care of Foy & Lewis, Solicitors, 46, Gresham-street, London, E.C.

Appointments, Situations, &c., Vacant.

LADY AND GENTLEMAN, Christians and abstainers, to assist in the management of the South Devon Health Resort.—C. F. CARPENTER, Bishops Teignton, South Devon.

HENSHAW'S BLIND ASYLUM, MANCHESTER.—Sighted Certified Schoolmaster and Schoolmistress wanted.—The Schoolmaster must qualify himself to teach the boys and girls the usual branches of a good elementary education by means of the appliances used for instructing the blind, which are easily acquired. He will be required also to perform such other duties as are specified in the regulations of the Board. Salary £60 per annum, with board and residence in the institution. The Schoolmistress must also be similarly qualified. Her duties will be to instruct the pupils, under the supervision of the Schoolmaster, and to teach the girls sewing, knitting, netting, and woolwork, also to assist the Matron in the general discipline of the establishment. One having a knowledge of the "Kindergarten" system preferred. Salary £35 per annum, with board and residence in the institution. Married couples, if qualified teachers and without children, are eligible. Applicants must state their age and send testimonials (copies only), addressed to the Secretary, Bloom-street, Salford, on or before Monday, September 26th inst.—By order,
JAMES W. RATTRAY, Secretary.
Manchester, September 7, 1887.

A FEMALE MISSIONARY required to work in connection with a Baptist Church.—Apply by letter to Rev. W. BROCK, Hampstead.

MISSION WORK.—The Committee of a charitable institution desire to meet with a Lady about 30, to collect and canvass for subscriptions in the morning, taking partial charge of an infant's nursery later in the day. A Christian woman, fond of Mission work, would find this a congenial sphere of usefulness. Salary and commission about £60 a year.—Apply by letter, stating particulars, to HON. SEC., 4, Maitland-park-road, Haverstock-hill, N.W.

TO CHRISTIAN PARENTS.—The Principal of a long-established Newspaper and General Printing concern is prepared to receive a Youth of good character, fair education, and with good literary tastes, as Apprentice for five years. Every facility would be afforded for his acquiring a knowledge of the entire management of a newspaper, including the practical part of printing. Premium required.—Address, in the first instance, A. B., care of Mr. J. Wass, 2, Brookside-villas, Lordship-lane, Wood-green, London, N.

MATRON REQUIRED, for Earlswood Idiot Asylum, near Redhill, Surrey. Ladies, either widows or unmarried, should be about 35 to 40 years of age, of good presence and administrative ability. Salary £80 per annum, with board and residence in the Asylum.—Applications, with testimonials and carte-de-visite, to be forwarded on or before the 26th instant, to the SECRETARY, 36, King William-street, near London Bridge, E.C., from whom printed particulars of the duties may be obtained. The successful candidate will be required to enter upon her duties forthwith.
JAMES DOWNING, Secretary.
September 12, 1887.

TO GARDENERS.—Required, for a public Institution. Must be of consistent Christian character, abstainers, and competent for hot-house, fruit, flower, and general gardening. Preference will be given to those who have been accustomed to the discipline of boys.—Apply by letter to
A. B., 11, Albert Mansions, Victoria-street, London.

ORPHANS' HOME.—Wanted, a Work-room Mistress, thoroughly competent to instruct in the very best plain needlework. She must be actuated by Christian principles, and plain in her style of dress.—Apply by letter, with copies of testimonials only, to Miss SHARMAN, 20, West-square, S.E.

MATRON required (middle-aged) for Christian Association of Young Men in Paris, to superintend small sleeping accommodation branch. Salary £24. Knowledge of French preferred.—Apply by letter, with full particulars, to Y. M., 12, Gloucester-road, South Kensington, S.W.

MAN AND WIFE wanted, without children, as Housekeepers, at small Institution, near Mildmay, for Young Men. Man to take oversight at meals, &c. Wife to cook (no dinners), mend, &c. Both must be earnest, even-tempered, evangelical Christians, and abstainers. Kitchen and bed-room provided, also gas, firing, and small weekly salary.—Apply by letter only to W. MOC., 6, Balfour-road, Highbury New Park, N.

UNDER-MATRON.—Wanted immediately, for a small Rescue Home, Eastbourne, an experienced Laundry-Matron. Total abstainer.—M. O., West Down House, Cornfield-place, Eastbourne.

A YOUNG MAN wanted, light weight, as Coachman, and to do odd work. One horse. Clothes, live and sleep in the house. £20 a year.—O. BUCKINGHAM, Runnymede Park, Egham, Surrey.

COACHMAN WANTED.—Single man. Total abstainer. Must be willing to make himself generally useful. Age under 35. References and application to be sent in at once to H. GRATTAN GUINNESS, Jun., Harley House, Bow, London, E.

PARISH NURSE.—Wanted, hospital trained Nurse. Christian person who would seek the spiritual as well as physical welfare of the sick. Salary £60.—Apply, with references, The VICAR, St. Stephen's Vicarage, Tunbridge.

HOUSE-PARLOURMAID, for a family of four. Age over 23. Wages £16. Early riser. Church of England. Good plain needlewoman. Able to take care of good plate and furniture.
60, Shooter's-hill-road, Blackheath.

A PARLOURMAID wanted. Abstainer. Must have good references and experience. Christian preferred. Age under 30.—Apply at once to Mrs. H. GRATTAN GUINNESS, Jun., Harley House, Bow, E.

GOOD PLAIN COOK wanted, on September 29, for a quiet private family. Age about 40. Total abstainer.—Miss SMITH, Bracicombe, The Drive, Hove, Brighton.

A DECIDED CHRISTIAN wanted, as Cook and Housekeeper. Age about 30. Strong and active.—General GRAYDON, Stafford House, Tudor-road, Upper Norwood.

COOK AND HOUSEMAID required, in a private family of two. Must have good characters and be abstainers.—Write, stating wages required, and all particulars, to R. C., Porchester Lodge, Lancaster-gate, London.

GOOD PLAIN COOK, for a family of four. Early riser. Church of England. Wages £18, no beer, all found. Two other servants kept.
60, Shooter's-hill-road, Blackheath.

A SUPERIOR HOUSEMAID wanted. Age under 35. Total abstainer. Good references. Able to do needlework. Wages according to ability.—Apply at once to Mrs. H. GRATTAN GUINNESS, Jun., Harley House, Bow, E.

GOOD PLAIN COOK wanted very shortly, for large but quiet family. Must be thoroughly recommended. Help after 12 o'clock. Wages £28, all found but beer.—Apply on 22nd inst. to Mrs. H., 43, Hertford-street, Mayfair, W.

A TRUSTWORTHY, MIDDLE-AGED COOK wanted, for a Ladies' Home at Tooting. Wages £20. Total abstainer preferred.
Mrs. PALMER, Park Holme, Upper Tooting.

COOK WANTED.—Strong, active, middle-aged Woman, for a large family. Baking, no dairy. Kitchenmaid kept. Must be a decided Christian, with good references.
Colonel SLADEN, Ripple Court, Deal.

COOK (plain) and HOUSEMAID wanted, at once, for small family near London. Good character needful.—Write, stating wages, to Mrs. HAWKINS, Hillside, Pinner, Middlesex.

USEFUL MAID. Good needlewoman. Willing to wash flannels, &c., and make herself generally useful. Wages according to capabilities. Church of England. Age over 28.
60, Shooter's-hill-road, Blackheath.

USEFUL PERSON wanted, to assist in domestic duties. Farm-house.—Mrs. RICHARDS, Bridge House Farm, Coates, Whittlesea.

A GENERAL SERVANT wanted; a quiet, comfortable home. Must understand plain cooking. Not under 20. Abstainer. Nurse kept. —M. J. M., 58, Wharton-road, West Kensington-park, W.

UPPER HOUSEMAID wanted in gentleman's family. Thoroughly conscientious; must be experienced, accustomed to good furniture. Excellent references required.—Apply, stating age and wages, to Mrs. M., Juniper Hall, Dorking.

GOOD PLAIN COOKS wanted (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late missionary) Registry and Home, Church-street, Paddington-green. Please send stamped envelope for reply.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.
Mrs. LLOYD HARRIS, Proprietor.

LONDON.

WEST CENTRAL HOTEL.

(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Sir William Fox, K.C.M.G.; Rev. Charles Williams; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; T. W. Russell, Esq., M.P.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Dr. Ziemann; Miss Haslam, C.E.T.S.; Mrs. Lucas Shadwell, &c., &c. Plain Breakfast or Tea 1s. 3d. Beds, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH, Proprietor.

HUTCHINSON'S PRIVATE HOTEL, 24, Guildford-street, Russell-square, the most central position for all parts of London; and at 24, Surrey-street, Strand, W.C. Extensively patronised and strongly recommended. Home comforts. Terms moderate. Weekly boarders taken.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON.—Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

BUXTON.—A really comfortable Home offered in a Gentleman's family for one or two Ladies (sisters), with or without maid. Within three minutes' walk of baths and gardens.—Apply in the first place to
Mrs. M., Bow Wood Farm, Cromford, Derbyshire.

BOURNEMOUTH.—Clergyman's Widow, who has had great experience in nursing, would gladly receive two or three Ladies, invalid or otherwise, in her comfortable home. Terms from 25s. South aspect.
Mrs. H., Estens, Surrey-road South, Bournemouth.

ILFRACOMBE.—Foster's Boarding House. Close to sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. Terms, 42s. per week. No extras.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 53, Old Steine.

MRS. PARSONS returns sincere thanks for all kindness from Christian friends, and begs to say she has removed to larger premises.—(Private) Convalescent Home, Shaftesbury House, Seaside-road, Eastbourne.

INTEMPERANCE.—A private Home at the seaside for limited number of the upper and higher middle classes in a cheerful little spot where Dipsomania, Choralism, Nervous Debility, &c., has been long and successfully treated. Christian influence; home comforts and amusements; highest references.—MEDICUS, Messrs. Pascoe, 28, Stokes Croft, Bristol.

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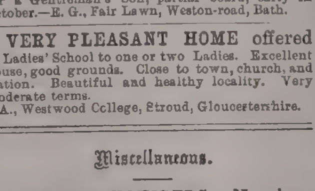

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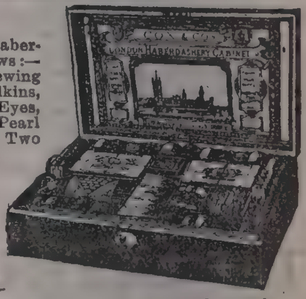

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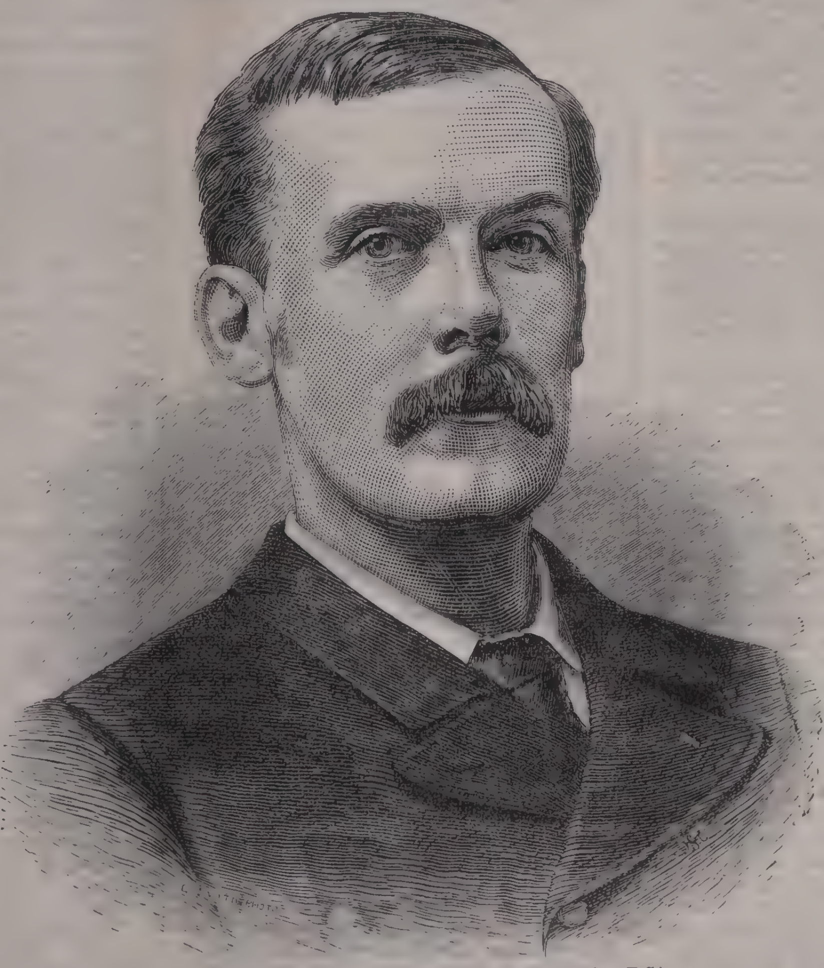
MR. FREDERICK N. CHARRINGTON,

Tower Hamlets Mission, Mile End.

THE career of this true-hearted soldier of Christ has been an extraordinary one since the hour when, as a young man, light first broke in upon his soul. His earliest thought then was "Christ died for us, and we ought to do something for Him," and he at once set to work in a night-school for lads, afterwards joining Mr. Kerwin in an evangelistic effort amongst rough boys in a hay-loft. It was not long before the rubicon of his life was reached. As the light grew brighter and his conscience was touched by the misery and wretchedness with which he was brought in contact—misery caused by strong drink — he resolved to give up his connection with the great firm of which his father was the principal, and to relinquish the golden prospects to which by birth he could look forward.

Seven years after this resolution he had an opportunity, under his father's will, of returning to the place in the brewery which he had given up. But the glittering fetters, having been once shaken off, had no attraction. In the meantime his convictions had been deepened and strengthened, and he was more than ever determined to devote his whole life to the service of God. Such decision as Mr. CHARRINGTON had displayed marked him out as a man of firmness of character and strength of conviction, with a will made ready by grace to act out that which he knew to be right. And since the time when his great decision was taken, he has stood forward as a bold and fearless champion of truth; as one of the foremost and most active evangelists in the East of London as the denouncer of those who in various ways, though too often behind the scenes, are the aiders and abettors of evil.



(From Photograph by Mr. Edward Smith, Cheapside, London, E.C.)

Two or three illustrations of how fearlessly he has bearded the lion of strong drink in its den must suffice, though many might be given. During his connection with the brewery he was elected on the House Committee of the London Hospital which, strangely enough, then as now, was composed almost entirely of great brewers and distillers. With his new-born abstaining zeal, Mr. Charrington was not long in showing his colours, and one day moved that the committee should be instructed to inquire how many patients were in the hospital directly through the drink traffic. Of course the suggestion was not very favourably received. On another occasion, when the committee had resolved upon an appeal to the public for £100,000 to build a new wing, Mr. Charrington directly taxed some of the members of the board with creating, by the drink which they sold, the necessity for the enlargement, which, he added, if they would do as they ought, they should pay for themselves.

Later on, our friend interested himself in another matter of considerable importance to the hospital, which brought him again into conflict with the majority of the House Committee, by whom the appointment of a young Ritualistic curate to the chaplaincy of the hospital had been determined upon. To defeat this purpose Mr. Charrington did what had not been done for a hundred and sixty years previously. On the day when the question was to be decided, the House Committee found themselves confronted with a crowded meeting of Governors, in whom the power of veto is vested; and the victory was won.

The School Board election of 1881 afforded Mr. Charrington an opportunity for protesting against brewers and distillers representing the Tower Hamlets at the Board. Having nominated Miss Hastings, a well-known Christian worker in Whitecross-street, he went to a large meeting at the Bow and Bromley Institute. Arriving at the moment when Mr. William Hoare, the brewer, was saying, "We must do something for these wretched, ragged children," Mr. Charrington mounted one of the back seats, and exclaimed:—

> You, Mr. Hoare, and you, Mr. Buxton, with your beer, and Sir Edmund Currie with his gin—it is you who make all these wretched, ragged children; and I am ashamed to see Christian ministers and clergymen, and even temperance men, on the platform backing up these brewers and distillers.

There was a momentary silence; then the whole audience broke into ringing cheers. The result of this action was that Miss Hastings was returned at the head of the poll, while Mr. William Hoare was defeated, and Mr. Edward North Buxton, then Chairman of the Board, retained his seat by only four votes.

We must not close this part of the subject without reference to one of the most difficult fights in which Mr. Charrington has engaged, known at the time as "The Battle of the Music Halls." A pamphlet with this title (price 1d.) may still be had at the Book Saloon, 31, Mile End-road, E. Several sad cases in which both men and women had been ruined through going to these low places of entertainment, having been brought to his notice, Mr. Charrington determined to investigate the matter for himself. He found things much worse than he had imagined, and then with evidence enough, according to the terms of the Act in that case made and provided, to close the several places arraigned, he went to the Quarter Sessions at Clerkenwell, and opposed the granting of the licences. But the magistrates, with a few honourable exceptions, renewed the licences, though Mr. Charrington's case was fully proved.

Another memorable protest on behalf of public morality was witnessed in November last at the Mansion House, when Mr. Charrington created much consternation among many of those assembled, by his persistent demand that intoxicants should not be sold at the People's Palace, not then opened. Thanks to his faithful testimony and that of other Christian workers in the East-end, the directors yielded the point, and this popular place of resort is free from the allurements of the drink.

These examples of how much can be achieved by bold and decided action, as well as his recent success in securing the closing of houses which had long been dens of infamy, should encourage others to stand up against the evils which are pressing hard on every side.

Of the work at the Great Assembly Hall, which is itself an evidence of the truth of those words, "Them that honour Me, I will honour," so much has from time to time been said that it is needless to speak of it at any length here. A new feature of the work is the formation of a body known as "The Crusaders' Band," which is to be a distinctly aggressive force, pledged to fight against intemperance and impurity, and also to influence the working-class vote at municipal and other elections, in favour of those whose principles are acceptable and sound. The Sunday gatherings in the Assembly Hall must be seen to be rightly appreciated. Some have wondered at the respectable appearance of a great number of the audiences, but this, in itself, is a tribute to the work done; for having been changed in heart, the people have been changed outwardly; they were filthy and ragged once, now they are clean and well clothed. There is, however, a great ingathering still going on, for already this year the names of nearly four hundred anxious inquirers have been taken, and these are regularly visited. In the Sunday-schools there are upwards of six hundred children, and evangelistic meetings for young people are held every Sunday morning and evening, with an attendance also of about six hundred. Many other agencies—band of hope, mothers' meeting, &c.—are in full operation.

Another new feature of the work is the taking of a coast-guard station for the purpose of a Convalescent Home. It is delightfully situated close to Rottingdean, near Brighton, surrounded by the Downs and facing the sea on the top of a high cliff. This will be a great boon to many toilers connected with the Hall.

Special mention must be made of the Rescue Home, which has accommodation for fifteen inmates, and which has proved a very effective aid to the work. In another direction, so also is the provident club, established ten years ago. That the advantages of this club, which "shares out" every year, are well understood by the working people of the district, one fact will suffice to prove. Last year the sharing out amounted to £2000, but the next distribution will, it is expected, reach £3000.

We must not omit to add that a determined effort is now being made to reduce the heavy debt on the Great Assembly Hall—an effort to which we wish all success.

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FOREIGN MISSIONS.

The new era in foreign missions has begun. Its signs multiply. Precursors have been following each other rapidly, or springing up simultaneously in many lands. Churches in the United Kingdom and the United States are fired with new zeal to aim at fulfilling the royal commission of our risen Lord. The supporters of missions have been startled to find how little, comparatively speaking, has been done, and how much remains to be accomplished. The spirit of self-sacrifice is deepening and extending. Men and women are consecrating themselves in increasing numbers to go to "the uttermost ends of the earth" in the service of the King. Volunteers multiply for the foreign field as never before, in Britain and America, ready to go, paid or unpaid, or under-paid, when the way opens.

The grace of giving does not develop so rapidly as the readiness for personal service. Hence many excellent societies have a difficulty in extending their operations. But in this matter, too, there are signs of a new departure. Men of large means, and some of them of high rank, are giving up a too expensive style of living that they may give more largely for the missionary enterprise. Others with large and loving hearts, having less to give, are preparing to take their part in the world-wide work. Many do give up to their ability; but this cannot be said of all who profess to love the Lord. We need a deepening of the spiritual life that Christians may "abound in this grace also." There is need that millions be added to the Churches of Christendom, not only that they may themselves be saved, but that they may come "to the help of the Lord against the mighty."

Meanwhile let earnest Christians remember that in reference to the duty of self-denial "every man must bear his own burden." There is no substitution here. To admire the self-denial of others, and to make it an excuse for withholding "more than is meet," not only tends to spiritual poverty but transmutes a stimulant into a sedative.

Much wisdom is needed by leaders of thought and action in the Churches to direct the intensified zeal of many, whether for personal service or the support of the great work. There should be much prayer for "the wisdom that cometh from above" for the Directors of missionary societies, and for all who are helping on the new departure.

The fields of action are vast and various; but I may refer to India, with which I am best acquainted. India has special claims on British Christians. Its missionaries are numerous from the United Kingdom and the Continent, the United States and Canada; but even if doubled, there would be much land to be possessed, so vast is our Eastern Empire. The great question is how new efforts can be turned to the best possible account—whether by aiding and extending existing societies or otherwise?

All the Protestant Churches have missions in India, and some of them have many stations. All who are qualified and called for the work may therefore find spheres in connection with their own Churches. Every Society has a base of operations, and some have many well-organised centres with branch stations. To supplement these by new recruits and larger means, would be more practicable and extensively effective than any new effort. Facilities for acquiring new languages are at once available, and experienced missionaries would be ready to welcome and guide young and fervent evangelists.

I am aware that some object to present modes of missionary action in India, and especially the educational; but even those who have done most for schools and colleges have purely evangelistic work also. I think with the movers in the new departure that evangelistic work should be greatly and rapidly extended; but this can easily be done in connection with existing societies. The Foreign Mission Committee of the Free Church of Scotland, whilst maintaining its educational institutions, has resolved to increase its evangelistic work. For this object one generous friend has given £1000, and others are ready to follow. In London the directors of one of our greatest societies are seriously considering a plan in harmony with recent appeals; other committees are probably equally ready to advance.

Some would prefer an undenominational society. There are societies that accomplish their objects best by being undenominational, or, as a missionary at Bombay happily expressed it, "pan-denominational." Such are the Bible, Tract, Christian Vernacular, and Anglo Indian Evangelisation Societies. But the existence of so many admirable missions makes it important for harmonious action, and in the interests of Christian union, that an earnest effort be made to extend *all* these missions.

Whilst I would urge the rapid extension of purely evangelistic work, I would not depreciate other modes of action. In evangelistic tours during fourteen winters in nearly all parts of India, and in Burmah, I have been a witness of the work and the fruits of many missions; and my conviction is that the Lord has signally owned the efforts of his servants whether evangelistic, educational, literary, or medical, or in Zenanas, and that all these plans are mutually supplementary, and working together for India's good.

The facilities all over India, and in Burmah, for honorary volunteers, for fully qualified missionaries, and for those who feel called of the Lord to go forth two and two simply as evangelists, must be reserved for another paper. JOHN FORDYCE.

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ELIJAH THE PROPHET.—19.

BY REV. F. B. MEYER, B.A., LEICESTER.

THE TRANSFIGURATION.

LUKE IX.

WORDSWORTH and all his followers were students in the school of Jesus Christ. Never breathed a more enthusiastic lover of Nature than He. Lilies could not grow at his feet, or birds wing their homeward flight over his head, without attracting his swift attention. His daily talk was of wandering sheep and whitening corn; of living wells and summer rain, and the changing hues of morn and eve. We cannot wonder therefore at his snatching brief opportunities for communion with the scenes of natural beauty; or that He often climbed the everlasting hills—the natural altars of the world; obviously intended not for habitation but for worship.

Such an occasion is the one referred to here. Wearied with his toils, and requiring time for private intercourse with his friends, to prepare them for the approaching tragedy, of which they were strangely unconscious, He travelled northwards with his disciples, avoiding the larger towns, until they reached one of the smaller villages, nestling on the lower slopes of Mount Hermon, which towers into the clouds, and forms a majestic barrier on the northern frontier of Palestine. There they seem to have rested for about a week. Think how they may have spent those days! Watching the snows on the upper peaks flush in the dawn; and glow in the sunset, as if aflame. Revelling in the fertility, which centuries before had been compared to the fragrant oil, anointing the high priest. Visiting the ancient forest of cedars, from which Hiram's servants had hewn the beams of Solomon's temple, or the mountain springs, where the familiar Jordan had its source. A week would quickly pass amid engagements such as these, blended as they must have been with intercourse on the loftiest themes.

After eight days Jesus took with Him his three mighties, Peter, James, and John; and as the evening shadows darkened over the world He led them up to some neighbouring summit, removed from the sight and sound of men. He went to brace Himself for the coming conflict by prayer, and perhaps for the earlier part of the night the favoured three bore Him fellowship; but they soon grew weary, and presently as afterwards in Gethsemane, were wrapt in heavy sleep; though dimly conscious of their Master's presence, as He poured out his soul with strong cryings and tears. We know not how many hours elapsed ere they were suddenly startled from their slumbers, not by the gentle touch of morning light, but beneath the stroke of the unbearable glory, which streamed from their Master's person. The fashion of his countenance was altered; the deep lines of care that had seamed it were obliterated; the look of pensive sadness was gone. "His face did shine as the sun," not lit up as that of Moses was by reflection from without, but illumined from within, as if the hidden glory of the Shechinah, too long concealed, were bursting through the frail veil of flesh; kindling it to radiance as it passed. "His raiment," the common homespun of the country, "became white and dazzling," more resplendent than the glistering snow above, and as though angels had woven it of light. But perhaps the greatest marvel of all was the presence of the august pair, "which were Moses and Elijah; who appeared in glory, and spake of his decease [his exodus—out of death into new and resurrection life] which He was about to accomplish at Jerusalem."

I. CONSIDER THE PROBABLE REASONS WHY THESE TWO, AND ESPECIALLY ELIJAH, WERE CHOSEN ON THIS SUBLIME OCCASION.—*The first reason might have been that they should attest the dignity of the Lord Jesus.*—He was approaching the darkest hour of his career, when his sun should set in an ocean of ignominy and shame; and it seemed as if heaven itself were astir, by embassy, or delegation, or deputation, to assure his friends, and to convince the world, of his intrinsic worth. Should seraphs be commissioned? Nay, for men, unable to realise their rank, would be simply dazzled. Better far to send back some of the human family, who had passed into the unseen, but whose illustrious deeds still lived in the memory of mankind, giving weight to their witness. Yet who should be selected?

There might have been a fitness in sending the first Adam to attest the supreme dignity of the second; or Abraham, the father of them that believe. But their claims were waived in favour of these two, who might have more weight with the men of that time, as representing the two great departments of Jewish thought and Scripture; Moses the founder of the Law; Elijah the greatest of the Prophets.

It is impossible to exaggerate the prominence given to Elijah in the Jewish mind. At the circumcision of a child a seat was always placed for him, and at the annual celebration of the Passover in each home, wine was placed for him to drink, the cup for which, among richer Jews, was made of gold, set with jewels. And it was universally believed that he was to come again to announce the advent of the Messiah. It would, therefore, have great weight with these disciples, and through them with after-ages, to feel that he had stood beside Jesus of Nazareth offering Him homage and help. And it was partly the memory of the allegiance rendered by Elijah to his Master that led Peter to say, in after-years, that he had been an eye-witness of His majesty.

Astronomers tell us that our sun, with its attendant worlds, is only a satellite of some other mightier star; and that these wondrous orbs are circling round some far-distant centre, known as Alcyone. If this be so; and if our mighty sun is only a satellite, what must not be the glories of the central body, whose majestic progress it attends! And if Elijah were so illustrious, what must not be the glories of that wondrous Being, to whom he was only a servant amongst many!

Another reason may be found in the peculiar circumstances under which they left the world.—Moses died, not by disease, or by natural decay, but beneath the kiss of God. His spirit passed painlessly and mysteriously to glory, whilst God buried his body. Elijah did not die. Disease and old age had nothing to do in taking down the fabric of his being. He did not sleep. but he was "changed in a moment, in the twinkling of an eye." We may not penetrate into the secrets of that mysterious border-land, which these two passed and repassed, in their holy ministry to the Saviour's spirit. But we feel that there was something in the method of their departure from our world, which made that passage easier.

Yet another reason is suggested in the evident fulfilment of their ministry.—They had been originally sent to prepare for Christ. "We have found Him," said Philip, "of whom Moses in the law and the prophets did write." "Moses." said Jesus, "wrote of Me." "The testimony of Jesus is the spirit of prophecy." But the Jews were in danger of forgetting this, and of attaching more importance to the messengers than was justifiable. They clung to the stars even when the sun was steadily climbing up the sky. It was the death-warrant of Stephen, that he seemed to them to slight the Old Testament, by hinting that it would be abrogated and superseded by the New. Peter himself was quite prepared to treat Moses and Elijah on an equality with his Master, by building three tabernacles, one for each. This could not be, and therefore they were swept away by a cloud, and Jesus only was left, and the voice of God was heard insisting that they should listen to Him alone. It was as though God said (uttering words that lifted a dispensation from its hinges), "As ye have listened to the Law and the Prophets, so now listen to my Son. Do not put yourselves again under the law, or rest content with the prophets, however lofty their ideals and burning their words, but give to Him all the veneration and attention that you have been hitherto wont to reserve for them. Pass from the anticipation to the reality, from the type to the perfect fulfilment. They are taken, but all that made them helpful is left."

We, too, must sometimes climb transfiguration mounts, and see our beloved caught away from our gaze, and then return towards an unkindly and wrangling world; but let us remember that our hearts are bereft of their supports, to drive them to find all and more than all in Jesus. He is enough for any heart, however lonely and desolate. He suffices for heaven, and surely He can for earth. All that is good in anyone was first in Him, and remains in Him for ever without alloy. And as one after another is caught away, we are still rich with unsearchable wealth, we are still able to cope with all the devils that await us in the vales beneath, though we have "no man save Jesus only."

Such may have been some of the reasons that led to the appearance of these men on the transfiguration mount. Standing there for a moment and then receding into the land of glory, from which they came. Attesting his dignity, and then withdrawing, that the interest excited by their presence might not be focussed on themselves, but turned at once and more intensely on the person of Jesus Christ.

II. CONSIDER THE THEME ON WHICH THEY SPOKE.—They spoke not of the latest tidings of heaven, nor of their own wondrous past, nor of those high themes that engage celestial interest, but of the decease (*the exodus*) which He was to accomplish so soon at Jerusalem.

Great men love great thoughts.—And where could there have been found a greater subject than this wondrous death, and of his glorious resurrection, which was to affect all worlds, and to involve the Son of God in shame and sorrow so unfathomable. Herein they fitly precede the greatest thinkers of mankind—

Galileo, Kepler, Newton, Milton, Faraday, who have sought in the Gospel of the Cross the sea-room needed by their leviathan intellects.

Heaven was full of it.—Angels, forsaking all other interests, were absorbed in wonder, awe, and love, as they watched each step towards the destined goal. May we not imagine all the life of heaven arrested and pausing before that stupendous tragedy? It was natural, then, that these latest comers from those shores should talk of the one all-engrossing topic in the land which they had left.

Their own salvation depended on a successful issue.—If ever there were men who might have stood a chance of being accepted on their own merits, surely these were such. But they would have been most particular in disclaiming any such distinction. Looking back on their careers, they were deeply sensible of their imperfections and their sins. Moses remembered the petulance of Massah. Elijah recalled the faithlessness and fretfulness of the desert. And, in the light of eternity, they saw evil in many things which had seemed passably good in the twilight of earth. Should Jesus fail in his undertaking, they must resign their seats. Their only hope of salvation lay where ours does, in his overcoming the sharpness of death, and opening the kingdom of heaven to all believers.

And surely our Lord would lead them to dwell on a theme so constantly present to his mind.—He had always anticipated the hour of his death. It was for this that He had been born. But now it seemed very near. He stood within the shadow of the cross. And it must have been grateful to Him to talk with these lofty spirits of the various aspects of the joy that was set before Him. Moses might remind Him that if, as God's Lamb He must die, yet as God's Lamb He would redeem countless myriads. Elijah might dwell on the glory that would accrue to the Father. These thoughts were familiar enough to the mind of our blessed Master, yet they must have gladdened and strengthened Him, as they fell from other lips. The more so, when they conversed together on the certain splendour of the resurrection morning that should follow his decease.

Let us learn how men view the work of Christ in the light of eternity.—They do not dwell primarily on the mystery of the holy incarnation, or on the philanthropy of his life, or on the insight of his teachings. All these things are dwarfed by comparison with his death. That is his masterpiece—the Mont Blanc of the glorious range of his achievements in our mortal flesh. Here the attributes of God find their completest and most harmonious exemplification. Here the problems of human sin and salvation are met and solved. Here the travail of Creation meets with its answer and key. Here are sown the seeds of the new heavens and earth, in which shall dwell righteousness and peace. Here is the point of unity between all ages, all dispensations, all beings, all worlds. Here blend men and angels, departed spirits and the denizens of other spheres; Peter, James, and John, with Moses and Elijah, and all with the great God Himself, whose voice is heard falling in benediction from the opened heaven.

The nearer we get to the Cross, and the more we meditate on the decease accomplished at Jerusalem, the closer we shall come into the centre of things, the deeper will be our harmony with ourselves, and all other noble spirits, and God Himself. Climb that mountain often, in holy reverie, and remember that in all the universe there is no spirit more deeply interested in the mysteries and meaning of our Saviour's death than that noble prophet who now seeks no higher honour than to stand for ever as near to the beloved Master, as he did, for one brief space, on the Transfiguration Mount.

☞ *Next week will appear the last of these chapters on Elijah. The whole will shortly be published in book form. Early orders are requested.*

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LETTERS FROM NORTHFIELD.—5.

One evening during the Convention a very striking deliverance was made by Rev. Dr. Strong, on the present position and future prospects of the United States. He described the extent and resources of the great Republic, her States and her Territories, in such vivid colours, statistically, socially, politically, and poetically, that one almost began to wonder how the Creator made room for so great a nation on so small a planet.

Nevertheless, all that he said was true. And here it may be well to remark that what often seems to an islander mere bounce and exaggeration, is the natural form of expression to the inhabitant of a great continent. Our ideas accord with our surroundings, and an untravelled Englishman, who has scarcely room to move in this thickly peopled little garden, where we tread one another down, cannot understand the effect produced upon the mind by a vast extent of country where there is room and a welcome for everyone who is able and willing to work.

Dr. Strong is the author of a book published by the American Home Mission Society, entitled "Our Country," of which his lecture was an epitome. In his first chapter he argues that the closing years of the nineteenth century are one of the great focal periods of history. This is illustrated by a graphic sketch of the progress made during the century, and specially during the past forty years. He says:—

Anyone as old as the nineteenth century has seen a very large proportion of all the progress in civilisation made by the race. When seven years old, he might have seen Fulton's steam-boat on her trial trip up the Hudson. Until twenty years of age he could not have found in all the world an iron plough. At thirty he might have travelled on the first passenger-train. Fifty years later the world had 222,000 miles of railway. In the first thirty-three years of his life he had to rely on the tinder-box for fire. He was thirty-eight when steam communication between Europe and America was established. He had arrived at middle life (forty-four) when the first telegram was sent. Thirty-six years later the world had 604,000 miles of telegraph lines. Our century has been distinguished by a rising flood of inventions. The English Government issued more patents during the twenty years succeeding 1850, than during the 250 years preceding.

With the exception of astronomy, modern science is almost wholly the creation of this century. Another evidence of progress is found in the *great ideas* which have become the fixed possession of men within the past hundred years—individual liberty, and consequent abolition of slavery; honour to womanhood, whose fruitage is woman's elevation; the enhanced valuation of human life, &c., &c.

The next step of our author is, quoting an English writer, that "ten years in the history of America is half a century of human progress." And then that ten years in the West are equal to half a century East of the Mississippi. There is there a tremendous rush of events, startling even in the nineteenth century. *The Times* has described this development of the West as undoubtedly the most important fact in contemporary history, and without any cognate phenomenon in the past. And as it is without a precedent, so it will remain without a parallel, for there are no more new worlds to conquer.

The next step of the argument naturally is the vastness of the domain and the resources of the United States. As to size. Take Great Britain and Ireland. France, Germany, Austria, and Italy; add Spain, Portugal, Switzerland, Denmark, and Greece. Weld them into one mighty empire, and you could lay it all down, *three times over*, in the United States, west of the Hudson River. This vast territory is compact, unified by railways, rivers, and lakes. As to resources, there are 2,970,000 square miles, of which 1500,000 are arable, and in excess of those of China by hundreds of thousands of square miles. Its agricultural resources could sustain and its manufacturing resources enrich a population of 1000,000,000. The United States raise half the world's supply of gold and silver; iron ore is mined in twenty-three States; the coal beds are inexhaustible, and while English coal-pits are being deepened and cost of coal increasing, here there is coal enough near the surface to last for centuries. Already the mining industries exceed those of Great Britain, and are greater than all Continental Europe, Asia, Africa, South America, and the British Colonies collectively.

As to manufactures, cotton is being manufactured where it grows. Wool, woods, hides, metals, the best machinery and tools, and the most ingenious and intelligent operatives in the world are found in the United States. Herbert Spencer testifies, that "beyond question, in respect of mechanical appliances, the Americans are ahead of all nations." Matthew Arnold has said, "America holds the future."

We do not wonder, therefore, that "it is proposed to show that the progress of Christ's kingdom in the world for centuries to come depends on the next few years in the United States."

But just as the States as a whole cast Europe into the shade, so the Eastern States will be overshadowed by the Western States and Territories; for with more than twice the room and resources of the East, the West will have probably twice the population and wealth of the East. By the West is meant the portion west of the Mississippi, and not including Alaska. Beyond a peradventure the West is to dominate the East. By reason of her greater population in the future, "the West will elect the executive and control legislation. The West will direct the policy of the Government, and, by virtue of her preponderating population and influence, will determine our national character, and therefore destiny." The star of empire, rising in the East, has ever beckoned the wealth and power of the nations westward, until to-day it stands still over the cradle of the young empire of the West, to which the nations are bringing their offerings."

But there are perils peculiar and imminent. (1) Immigration. (2) Romanism. (3) Mormonism. (4) Intemperance. (5) Socialism. (6) Wealth. (7) The City.

There are expellent forces in Europe and attractive forces in America; and it is to the West rather than to the East that immigration makes its way. Immigration is demoralising. A good deal of piety even in our churches will not bear transportation. In spending a few summer weeks at a watering-place it is commonly left at home. A considerable element of the American-born population are apparently under the impression that the Ten Commandments are not binding west of the Missouri. Is it strange, then, that those who come from other lands, whose old associations are all broken and whose reputations are left behind, should sink to a lower level? Accordingly the foreign element supplies 75 per cent. of the crime, 63 per cent. of the wholesale dealers in liquors and wines 75 per cent. of the brewers and maltsters, over 60 per cent. of the saloon-keepers.

The other perils noted above are thus summarised as to the political aspect. "Immigration has fed fat the Liquor power; and there is a Liquor vote. It feeds Mormonism; and there is a Mormon vote. It is the strength of Romanism; and there is a Romish vote. It is mother and nurse of American Socialism; and there is to be a Socialist vote. Immigration tends strongly to the cities and gives them their political complexion. And there is no more serious menace to our civilisation than our rabble-ruled cities."

All these perils are intensifying in the West, with this disadvantage that whereas New England was slowly peopled, under the initiative of a God-fearing original stock, speaking the same language, the West is being settled at unexampled speed, by well nigh every variety of race, representing every variety of religion and irreligion—peoples different in antecedents, language, customs, habits, ideas, character—and agreeing only in the universal and unbending purpose to make money.

If then, as Milton says, "Childhood shows the man, as morning shows the day," what will be the manhood of the West, unless the churches of the East are speedily aroused to some appreciation of their opportunity and their obligation to evangelise the West?

Then follows a very optimist chapter on the Anglo-Saxon race as the hope of the world's future. It is said that every great race has been the representative of some great idea: Egyptians—life; Persians — light; Hebrews — purity; Greeks—beauty; Romans — law. The Anglo-Saxon is the representative of two great ideas closely related—civil liberty, and pure, spiritual Christianity. The result of the competition of races will be the "survival of the fittest," *i.e.*, the Anglo-Saxon race. "Is there room for reasonable doubt that this race, unless devitalised by alcohol and tobacco, is destined to dispossess many weaker races, to assimilate others, and to mould the remainder, until, in a very true and important sense, it has Anglo-Saxonised mankind?"

Till the war-drum throbs no longer, and the battle-flags are furled
In the Parliament of man, the federation of the world.

These are the links in the chain of the author's reasoning: "The Anglo-Saxon holds in his hands the destinies of mankind for ages to come. The United States is to be the home of this race, the principal seat of its power, the great centre of its influence. The great West is to dominate the nation's future. This generation is to determine the character, and hence the destiny of the West. Then may God open the eyes of this generation. From the pyramid top of opportunity on which God has set us we look down on forty centuries. It is in the hands of the Christians of the United States, during the next fifteen or twenty years, to hasten or retard the coming of Christ's kingdom in the world by hundreds, perhaps thousands, of years."

That is a grand conception. Whether it is according to the Scriptures of truth is another question. But so far as preaching the glad tidings to every creature, preaching the Gospel of the kingdom for a witness to all nations, we should act as if it were.

The last discussion is on "Money and the Kingdom." For Christians to apprehend their true relation to money, and the relation of money to the kingdom of Christ and its progress in the world, is to find the key to many of the great problems now pressing for solution. God's claim to the whole rests on exactly the same ground as his claim to a part, therefore every dollar and cent we possess is to be employed in the way that will best honour God. Missionaries are called to make great sacrifices to God. But the rich man has more power to send than the missionary has to go; he can, perhaps, send one, two, or twelve. He is called to make as great sacrifices in *sending* as the missionary in *going*. The needs of the world to-day are boundless; hence every man's obligation to supply that need is the full measure of his ability.

"But," says one, "I must not give of my capital, because that would impair my ability to give in the future." True, giving one dollar out of capital may prevent your giving five, fifteen years hence. But for missionary work one dollar now is worth ten dollars fifteen years later.

This principle is not acted on. There are many noble gifts and givers; but they only help to demonstrate that great multitudes in the Church have not yet learned the first principles of Christian giving. Ten million professing Christians between 1870-80 gave on an average fifty-five cents each for home and foreign missions. But hundreds of churches give nothing; and of those that do many members give nothing. A church in Hartford gave 1100 dollars to home missions. Said one lady to another, "Didn't we do well this morning?" "No, not as a church," was the reply; "for one lady gave 600, and one gentleman 300." The great majority of church members give only a trifle or nothing at all for the work of missions.

The wealth of Church members in the United States of America, in 1880, was 8728 million dollars. Of this one-sixteenth of one per cent., or one dollar out of 1586, is given in a year for the salvation of seven or eight hundred million heathen. The annual increase of wealth of Church members from 1870-80 was 391 million dollars, over and above all expense of living and giving; while the annual contributions to missions, home and foreign, were five and a half million dollars.

When the heathen come to the light they are much more Christian in their conceptions of duty and privilege, and shame us by their giving. It is an amazing circumstance that in 1881 the 1200 members of the United Presbyterian Board in Egypt—most of them very poor men and women—raised £4546, or more than 17 dollars each, for the support of churches and schools. But it is far more amazing that Christians in rich America should give only fifty cents each to missions.

Most Christians give something or nothing as they feel like it. They might as well attempt to live a Christian life, and be honest or not as they felt like it. The reformation must begin with the pulpit. Too many ministers have not laid hold of this truth about giving; or at least, it has not laid hold of them.

Duty and danger alike call to adequate and unstinted giving. "*The saving power of the Church is its sacrificing power.* The Church's remedy for social discontent and dynamite bombs is Christianity as taught in the New Testament." The present danger of the civilised world is knowledge multiplied and popularised, and wealth multiplied and centralised.

Immorality and crime increase much more rapidly than church membership. "Our churches are growing, our missionary operations extending, our benefactions swelling, and we congratulate ourselves upon our progress; but we have only to continue the same kind of progress long enough, and our destruction is sure."

He who receives but does not give is like the Dead Sea. All the fresh floods of Jordan cannot sweeten its dead salt depths. So all the streams of God's bounty cannot sweeten a heart that has no outlet; that is ever receiving yet never full and overflowing.

These facts all deserve and demand our best consideration, for what is true of the churches in America is true also in England.

We need not show that Dr. Strong's facts refute his theory as to the Anglo-Saxon race and the coming kingdom, and the next twenty years. The facts are real, however unreal the theory may be. And what he says about the duty and privilege of giving, and the dangers and disasters consequent on not giving, is all true; but our hope is in God, and it would be an injustice to Dr. Strong not to state that in the beginning of his dissertation on money he says:—"God forbid that I should attribute to money power which belongs only to faith, love, and the Holy Spirit. In the problem of Christian work money is like the cipher, worthless alone, but multiplying many fold the value and effectiveness of other factors."

A few weeks ago some young workwomen wrote to Mr. Goss, the minister of the church originated by Mr. Moody at Chicago, representing their isolation from genial and appropriate social intercourse, and asking if he could not do something to meet their needs in this respect. My last interview with Mr. Moody was at the train when he was going to Chicago under the circumstances stated in the following extract from the American notes in our contemporary, *The Nonconformist and Independent*:—

"Rev. C. F. Goss, the pastor of Mr. Moody's church at Chicago, recently preached a sermon, in which he described, in very appropriate terms, the special temptations to which working girls in that city are subject, suggesting the necessity of making some healthful provision in the case of those who are living in great cities without the safeguards of home, and proposing an organisation, with an adequate building, on a site adjoining the church. The details of his scheme, and how it should be carried out, were embodied in the discourse of Mr. Goss. Some members of the church, including six members of the church committee, objected to this sermon, the objection being, not so much to any specific utterances in the sermon itself, with which, indeed, in form and phraseology, no fault could be found, as to the treatment of such themes in the pulpit; in other words, to the introduction into the pulpit of anything except what are called simple Gospel sermons. Mr. Goss thereupon resigned, and Mr. Moody promptly went to Chicago to give him his cordial support. In a special sermon founded on the whole of Luke's Gospel the evangelist said, 'I believe firmly that the cause of Jesus Christ has suffered more in the last sixty years by one worker pitching into another than by any other thing. If a man doesn't preach just your way, don't pull him down. Don't get a harp of just one string, and then harp, harp, harp all the time on that.' As a result, the church, by a vote of 380 to 18, declined the resignation of the pastor, and accepted that of the six objecting members of the committee."

We need to correct the narrow and unworthy view of the Gospel which practically denies that godliness "has the promise of the life that now is as well as of that which is to come." How much of the narrative of the four Evangelists would be open to objection on this false principle!

R. C. Morgan.

◆

CLEANSING AN AUGEAN STABLE.

"This is a grand victory!" we involuntarily exclaimed, as last week we looked upon a row of fifteen closed houses that had long been used as places of evil resort. For forty years Lady Lake's Grove, Mile-End-road, has been notoriously the most disorderly and irreclaimable of any of the streets or by-lanes of East London. The houses were the resort of the lowest and vilest people. They have been a crying scandal to the neighbourhood all these years; yet the local authorities, who had the power, moved not a hand to remedy the evil. Until the passing of the Criminal Law Amendment Act two years ago, private individuals were powerless to act.

At length Mr. F. N. Charrington was impelled to intervene. He took out summonses against the owners of these houses, and at a trifling cost a clean sweep has been made of all their inhabitants. Even before the date when the summonses were returnable, fourteen out of fifteen of the houses were vacated, and the only woman who refused to leave was sentenced by Mr. Lushington, the magistrate, to three months' hard labour. Mr. Charrington several times visited the people, bearing earnest testimony against the wickedness that was going on, while assuring the girls of his desire for their welfare. Ultimately, twenty-five of them accepted his invitation to a breakfast in the Assembly Hall. Difficult as it was to secure their serious attention, they at last listened quietly to questions as to their future prospects, and whether they intended to continue their dreadful life. It is satisfactory to state that several have since been received into the Rescue Home connected with the Hall and that three or four of the keepers of these houses have resolved to abandon their shameful calling.

Y.W.C.A., PLYMOUTH.—This Association has lately received a large increase of members, compelling the resolution to secure larger premises. In the new Institute twelve boarders will be received. The members are principally connected with the large houses of business in Plymouth, and every effort is made to reach young servants, for whom it is hoped, when the new premises are entered upon, to form a junior branch, especially for apprentices and girls just leaving school. Communications should be addressed to the president, Mrs. Laycock, Charles Vicarage, Plymouth.

PERTH CHRISTIAN CONFERENCE.

Last week we have had the privilege (writes an esteemed contributor) for the twenty-fifth time of attending this annual gathering at Perth. The interest in the meetings was in no wise abated; the warmth of Christian fellowship was as intense and as happy as ever. The prevailing feeling at the closing of the three days was expressed in the words, "The last was the best." Very much of the presence and power of the Lord was enjoyed. While some speakers failed who were expected, others were sent providentially at the time they were needed, and their message was peculiarly seasonable and instructive.

The subject of the Conference this year was "The Kingly Office of Christ." The confident hope that He shall soon return to reign was impressively vindicated in this year of national jubilee. During these three days of privileged ministry and meditation the leading elements of the Kingly office and work of Emmanuel were dwelt upon; notwithstanding diversity of thought, in respect to the future manifestation of the kingdom, a feeling of unity of spirit and brotherly confidence prevailed. One thing we were thankful for, that in many of the addresses the "blessed hope" was prominent, so that, while active in the Master's service, believers are to be looking for, and waiting for, his appearing.

The Conference commenced on Tuesday forenoon. In the much-regretted absence of Lord Polwarth, Mr. Ferguson, of Kinmundy, took the chair. He spoke a loving welcome to all present, and then introduced the subject on the programme. While we cannot think too much, he said, of Christ as Prophet, and of Christ as Priest, because of his atonement for sin, yet to think of Him as King enhances the other offices He came to fill. Christ is the Saviour-Prince, and at the same time the princely Saviour. As the lowly Saviour He came to earth, and laboured and died, but He is the Prince still.

Rev. J. Wilkinson, of Mildmay, with all his characteristic zeal, gave from Old Testament prophecy, striking testimony to the Person of the King, and to the purpose of God to bring all things in subjection under Him. So replete was the address in bringing out the wonderful harmony of Scripture that it seemed as if a fresh mine of Divine truth were struck. Quoting with facility the Hebrew, he found complete harmony between the "Jehovah Angel" of the ancient patriarchal and prophetical cycles, and the New Testament, "Jesus, the Christ." So clear and effective was the exposition that we felt we could revel more than ever in the beautiful consistency of inspired revelation concerning the adorable Person, and the kingdom of our Lord.

Principal Cairns followed, and spoke of the duties and privileges of those who are the subjects of the King; closing with an earnest expostulation.

In the evening Mr. Stuart Gray, of Kinfauns, presided. Mr. Arnold, of the Evangelical Alliance, took up the important subject of "The union of all Christians," giving illustrations of the power and beauty of oneness in Christ. He was followed by Rev. Sholto Douglas on "The Keeping Power of Christ," as brought out in John xvii., this great purpose being expressed in the 26th verse, "That the love wherewith Thou hast loved Me may be in them, and I in them." Mr. Wilkinson in the closing address of the evening presented the Apostolic order for evangelisation work—"beginning at Jerusalem."

A large gathering again filled the City Hall on Wednesday forenoon, Lord Kinnaird in the chair.

The first speaker was Dr. Herdman, of Melrose, who took up the subject of "Christ as King, in Relation to the Salvation of Souls." He spoke of many as willing to rely on Christ's atonement for salvation, but not willing that He should be King over them. When Jesus comes, however, He comes to reign as the King of Glory. In the second part of his address he pictured the blessedness of having such a King to defend us from all enemies, to provide out of his boundless resources for all our need; One who is able to keep us from falling, and to present us faultless before the presence of his glory, all power having been placed in his pierced hands.

The second address was by Rev. Mr. Collinson, Rector of Walton. His subject was "The duty and privilege of the King's people to rejoice in Him" (Ps. cxlix. 2). Three texts in connection with Christian joy were given: Phil. iv. 4; Rom. xiv. 17; Gal. v. 22. Then followed some precious words on the reasons why we should be glad. There is joy when an heir is born. Then the King knows all that concerns us; He loveth his people. He knows, and loves, and preserves his people, and gives them the power to rejoice in Him.

The forenoon meeting was closed by Rev. J. Hudson Taylor in an address full of practical wisdom and encouragement. Duty and privilege, he said, could not be separated. Every duty must be an unspeakable privilege, and every privilege a duty. God our Father wants to link us to Himself; He would have full possession of our hearts. He wants all our affections, and then we will have a key to his mysteries. God has linked duty and privilege so closely, that if we want a full blessing we must take care to have it in God's way. He wants us to draw what we will from his treasure, and then give out to others. "It is more blessed to give than to receive," is his law; so if we would have the blessing of the receiving, we must have the giving too. The speaker adapted the beautiful similes of the living water, and the vine and its branches, with their growth and fruitfulness, to the activity of the Christian life, and closed with a practical application drawn from the experience of the Bride in the Song, for the conduct of the Church in these days.

On Wednesday evening Dr. Sinclair Paterson gave a stirring address on Gospel Temperance, and pleaded for the Gospel as the Divine and perfect provision for deliverance from drunkenness. Mr. H. Grattan Guinness spoke on the prophetical aspect of Christ's kingdom, and Mr. W. Lane closed with a most heart-stirring word to the unsaved. Mr. Guinness showed most clearly from Scripture that though in the present dispensation the kingdom of Christ is a spiritual kingdom, running alongside of all other secular governments, yet that in the future this kingdom is intended to destroy and replace all earthly governments, when the stone cut out of the mountain without hands shall break in pieces the great image of Daniel, and fill the whole earth.

Thursday forenoon brought us to the closing part of our glorious subject. We were shown first, by Mr. W. Balfour, who occupied the chair, the result of all the Church's conflicts and trials and discipline on earth, when she shall be presented "a glorious Church" before the presence of the King's glory. When the holy angels shall gaze on her with admiration, they shall be able to say, "How like Christ she is."

Rev. J. Fordyce, looking through the telescope of promise, as he called it (while he left his friend, Dr. A. Bonar, to use the telescope of prophecy), sought to make these glorious hopes tell on our present position in the world. The prospect of being more than conquerors, the certainty of victory, &c., bring a power to bear upon our present work, so that with the Apostle Paul we can say:—"I reckon that the sufferings even of this present time are not worthy to be compared with the glory that shall be revealed in us" &c. (2 Cor. iv. 17, 18; 1 John iii. 3).

Then followed the venerable Dr. Andrew Bonar, who in his own fervent, simple style held up before believers present the mirror of the Word, and showed us reflected in it the glory of the kingdom yet to be revealed, when "the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ." In Ps. lxxii. we have the glory of the kingdom dwelt upon, when this earth shall be the dwelling-place of the righteous, and when Jerusalem shall be the City of the Great King; when seraphs shall behold from heaven and see our earth glittering afar in its new glory; when one spot in it shall be brighter than any other, to mark the spot where the God-man died, where the atoning sacrifice was offered, and where God had been most of all glorified. In this new earth rivers of gladness shall flow, the reproach of barrenness shall be past; one song shall be on all lips, "Worthy the Lamb that was slain." "The vales shall shout and sing, the very atmosphere shall be changed, when the blight of the curse is gone. The glory of the kingdom we can feebly imagine, but who can describe the glory of the King? On his resurrection morning even, we have no description of his glory, though it is said of the angel who rolled away the stone from the sepulchre, that "*his* countenance was like lightning." So we need not try to describe it. "But when He shall appear we shall be like Him." Dr. Bonar urged Christians to tell out the Gospel of the Atoning Blood over all the earth, and to shun all teaching where that is left out. He closed by reminding us how near the time of Christ's kingly manifestation may be, when the prayer shall have been answered—"Thy kingdom come, thy will be done on earth as it is in heaven."

The Communion of the Lord's Supper, which as usual closed the Conference proper, was a very hallowed and refreshing hour. Dr. Herdman presided, and gave an affectionate and solemn word, well suited to the memorial feast. After the Supper, Rev. Mr. Collinson commended the love of Christ, and the believer's rest and joy in that love. Many, we believe, felt it to be a season of real communion.

At the evening meeting Sir Robert Phayre presided, and in fine sympathy of spirit referred to the subject of the day. The first address was given by Mr. Wilkinson, on the present movement amongst the Jews, indicating much more sympathy with and inquiry into the truth of Christianity. He was followed by Dr. Sinclair Paterson, who set forth the atoning work of Christ as the only ground of the sinner's salvation. The closing address by Mr. W. R. Lane was a most fervent and awakening appeal to the unconverted, founded on Rev. xx. 11.

Numbers remained to an after-meeting each evening, and some, we believe, were led into the joy of sin forgiven. Many left the Conference with thankfulness of heart for such a refreshing season.

MR. WILLIAM NOBLE will conduct a Gospel temperance mission from September 24 to October 11, in a marquee to be erected upon a plot of land in Gillespie-road, Highbury-vale, N., placed at the disposal of the large and representative council which has been formed, by Mr. H. C. Stephens, M.P. An attractive programme of meetings has been prepared, the speakers including many of the best known advocates of the cause, and a hearty interest is apparent amongst the workers of the district.

AMERICAN BIBLE SOCIETY IN CHINA.—This Society has during the past year added to its list of publications the Book of Psalms in Shanghai Colloquial, and the latter half of the New Testament in Canton Colloquial, besides other editions of portions of the Scriptures. 234,894 volumes have been distributed, nearly 190,000 of these by colporteurs, who visited close upon 7,000 places, and travelled 99,000 miles. There are 52 native colporteurs, superintended by eleven foreigners, besides eight others, mostly Englishmen. The visitation work of these men, including that of junks and steamers, is of the most interesting character.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—Mr. A. S. Annand, the second of the two young men who have lately been accepted for service in China, sails on the 26th inst. for Hankow, whither his companion, Mr. James Murray, had already preceded him. Rev. Dr. A. N. Somerville made a statement in reference to the mission he is about to undertake in certain provinces of Austria, in which the Board agreed to give him all the assistance in their power. Encouraging reports have been received from Pernambuco and Sitapur, India, where Bibles sold by the Society's colporteurs had been instrumental in much good. It was reported that Bibles had been supplied to 110 widows, orphans, and other sufferers from the recent explosion at Udson Colliery.

The Christian.

September 23, 1887.

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"**The addresses** which compose the book flash with the brightness of evangelical truth, expressed in clear and graceful diction. No Christian is likely to read the volume with a due measure of care without being wiser, and purer, and happier, and more devoted to his Master. It surpasses any book we have seen on Jacob and his eventful career. Its perusal makes us feel that Jacob was a man of like passions with ourselves, and that the record given us of him is given for our instruction. Most heartily do we commend Mr. Meyer's book, and hope that our readers will obtain copies for themselves."—*Irish Baptist Magazine*, Aug., 1887.

"**With admirable tact** the conduct of Jacob is depicted, and the application of its lessons to present day life vividly shown."—*Footsteps of Truth*, July, 1887.

"**The portraitures of the leading characters** in this book are drawn with peculiar force and accuracy. We quite agree with the author in his opinion that, upon merely human grounds, Esau was a better man than Jacob. It was grace, and grace alone, that made the difference. Isaac's pandering to his fleshly appetite, Rebecca's favouritism, and Jacob's subtlety, may well suggest the need of watchfulness, and prompt the cry 'Lead us not into temptation!' With the exception of a statement here and there, we cannot but regard this work as one well worthy of a deliberate and most thoughtful perusal. It abounds with lessons of greatest moment and importance, and is worthy of a place in every household. We have read the work throughout with deepest interest, and, can most strongly recommend it."—*Gospel Magazine*, July, 1887.

"**A noble book,** calculated to be of the highest usefulness, and we are thankful of the opportunity of commending it."—*Baptist Magazine*, July, 1887.

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The Rock, June 17, 1887.

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"**This is a capital and useful book.** Mr. Moody stamps all he does with his own vigorous personality, and a description of the work carried on near his home in Northfield, Mass., is interesting as evidencing the intensely practical character of one who is certainly no mere roving evangelist."—*Methodist Recorder*, July 7, 1887.

"**This is no mere biography.** It is a faithful, full, and fervid picture of Mr. Moody at work in his various organizations at his own home. . . . This beautifully got up and nicely illustrated volume ought to be in the hands of all Christian workers. It will be of the highest service to them. It teems with all kinds of useful hints suggested by an almost unique experience."
Oldham Chronicle, June 25, 1887.

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Notes on Daily Readings.

SUNDAY, SEPT. 25.—ISAIAH XXXI.

"WE have here a brief summary of what has been so frequently set forth about Samaria, Jerusalem, and Assyria. Samaria, in spite of her Egyptian alliances, shall fall; Jerusalem shall be protected by Divine love; while the Assyrian shall be driven away in terror."—*S.C.*

1.—*Stay on horses, and trust in chariots.*—"Egypt was noted for chariots and horses from the earliest times, and they are the most marked feature in its monumental remains. The law of God had an express warning against trust in these chariots and horses of Egypt (Deut. xvii. 16; Psalm xx. 7)."—*Birks.*

2.—*Yet he also is wise.*—"These words are ironical. The All-wise has at least a share in the wisdom they claim so proudly."—*Ibid.*

5.—*Passing over He will preserve it.*—"There is a plain reference to the deliverance out of Egypt; for the word rendered 'passing over' is the one used in Exod. xii. 13, 23, 27. The very land to which they resorted for help ought to have reminded them of God's love and power."—*Kay.*

6.—*Turn ye unto Him from whom the children of Israel have deeply revolted.*—The allusion to the Passover recalls the whole history of Israel's revolt from the God who then delivered them.

8.—*Then shall the Assyrian fall.*—The primary fulfilment was the destruction of Sennacherib. The final one is that of Antichrist.

MONDAY, SEPT. 26.—ISAIAH XXXII.

"The mighty king of Assyria and his princes have disappeared. In their stead is seen (as by the rapid change of a dissolving view) the righteous King and his princes. See as a parallel the transition from the fall of Asshur in x. 33, 34 to the reign of Messiah in xi. 1—10."—*Kay.*

2.—*A man shall be as a hiding place from the wind.*—"This man is represented as exercising Divine prerogatives. The Lord Himself is said to be 'a refuge from the storm' (xxv. 4), and 'a shadow from the heat.' The righteous King is Immanuel."—*Ibid.*

5.—*The vile person shall be no more called liberal.*—"This reign of the promised Messiah is to be marked by a higher and purer standard of moral uprightness and benevolence. Hateful sins shall no longer be disguised under specious titles. The flatteries of the world shall cease. Counterfeits of goodness will be exposed, and sin be seen in its true light."—*Birks.*

9.—*Rise up, ye women that are at ease.*—"The promise of the Messiah's kingdom in the preceding verses is like a gleam of bright sunshine in a stormy sky. But the prophet reverts at once to his office of a watchman, to warn his people of the coming evil."—*Ibid.*

15.—*Until the Spirit be poured upon us from on high.*—"The desolations caused by national sin will cease only when true repentance has followed the promised outpouring of the Holy Spirit. Such a Pentecostal blessing still awaits the land of promise at the final recovery and ingathering of Israel."—*Ibid.*

19.—*The city shall be low in a low place.*—"'The city' must be Jerusalem, whose course from the false peace to the true lay through a humiliating punishment."—*Delitzsch.*

20.—*Blessed are ye that sow beside all waters.*—"Such was Isaiah's work: to scatter the seed of the word during the stormy years of Assyrian invasion. His teaching took root in Hezekiah's heart, so that his affiance in God seemed to Rabshakeh either folly or fanaticism (xxxvi. 4, 5). Yet through that seeming 'folly' Hezekiah won deliverance."—*Kay.*

TUESDAY, SEPT. 27.—ISAIAH XXXIII.

1.—*Woe to thee that spoilest.*—"This woe refers plainly to the overthrow of the Assyrians, on which all these earlier predictions converge, while the later ones diverge from the contrasted event of the Babylonish captivity."—*Birks.*

14.—*The sinners in Zion are afraid.*—"Even for the sinners in Jerusalem there is no abiding in the presence of the Almighty and Just One who has judged Assyria; the act of judgment is regarded by the prophet as having just occurred. They must either repent or they cannot remain in his presence who is a 'consuming fire' (Deut. iv. 24, ix. 3)."—*Delitzsch.* Comp. Num. xvii. 12, 13.

15.—*He that walketh righteously, and speaketh uprightly.*—"The words are not an answer to the previous questions, but a transition from the deep alarm of one class to the peaceful security of the other. How safe are they whom his favour encompasses like a shield. Their wants even in this life shall be provided for."—*Birks.*

17.—*Thine eyes shall see the King in his beauty.*—The New Testament reiteration of this promise is in our Lord's own words in John xvii. 24.

18.—*Thine heart shall meditate terror.*—Better in R.V., "Shall muse on the terror." "Freed from danger the faithful will reflect with wonder on their deliverance."—*Birks.*

20.—*Look upon Zion.*—"The figure changes to a city seated by some noble river which fertilises the land and brings to it a world-wide commerce, while no hostile ship can gain access thereby."—*Ibid.*

22.—*The Lord is our judge, the Lord is our lawgiver, the Lord is our king.*—This threefold view of the Triune Jehovah strikingly corresponds to the New Testament revelation of the God and Father of our Lord Jesus Christ who has both judged and justified his people in Him; of the Son of God who says, "If ye love Me keep my commandments;" of the Holy Spirit who, as King, leads (Rom. viii. 14), and leads to victory.

WEDNESDAY, SEPT. 28.—ISAIAH XXXIV.

This and the next chapter are entitled by Delitzsch, "Finale of the judgment upon all the world, more especially upon Edom, and redemption of the people of Jehovah." Those expositors who can never rise above the historical events which occurred in the prophet's lifetime, are here much perplexed; but those who recognise the Spirit's mode of using present events as typifying greater things to come, admit that "we are here entirely carried away from the stage of history. We are transported directly into the midst of the last things."—*Delitzsch.*

4.—*All the host of heaven shall be dissolved.*—The New Testament references to this verse are Matt. xxiv. 29; 2 Pet. iii. 10; Rev. vi. 13, 14. The agreement of the Greek with that of the LXX. in the last-quoted text is important as showing that the Sixth Seal refers to the same great event, rather than to mere political convulsions in Constantine's time.

5.—*Idumea...the people of my curse.*—Literalism here fails, but the mystical interpretation is consistent, and is abundantly confirmed by other Scriptures. Edom (Esau in contrast to Jacob) typifies professing Christendom in contrast to the true Church or people of God. Edom, in Isa. lxiii., corresponds to "the vine of the earth" in Rev. xiv. 18, which is evidently the professing Church. See Matt. xxv. 41, for "the people of my curse."

8.—*The day of the Lord's vengeance.*—"The words recur lxiii. 4, where the context assigns them to the last days."—*Birks.*

9.—*The streams thereof shall be turned into pitch.*—These words describe "A bituminous conflagration. Of such a change Petra and its neighbourhood offer no trace; while the words which follow answer strictly to the account in the Apocalypse of the fall of that mystic Babylon, which is also the mystic Edom."—*Ibid.*

16.—*Seek ye out of the book of the Lord.*—"It is plain that the prophet notes his own prophecy as part of a greater whole, to which it belonged beforehand, and in which it would be reckoned."

THURSDAY, SEPT. 29.—ISAIAH XXXV.

1.—*Shall be glad for them.*—R.V. omits "for them" and so does Delitzsch, as not being justified by the Hebrew.

3.—*Strengthen ye the weak hands, &c.*—"The Apostle in Heb. xii. 12 quotes these words and applies them anew. His mention of Esau (xii. 16) perhaps alludes to xxxiv. 5, while the charge to follow after holiness (Heb. xii. 14) alludes to the highway named in ver. 8."—*Birks.*

5.—*Then the eyes of the blind shall be opened.*—"The miracles of our Lord are here foretold, including his higher mercies to the souls of men."—*Ibid.* And, it may be added, including, and perhaps principally alluding to, his highest mercies to the bodies of his saints in resurrection glory. "He will come and save you" points to this. See Phil. iii. 21; 1 Cor. xv. 42, &c.

8.—*It shall be for those.*—The Hebrew will bear being rendered, "He is for them" (or theirs). Comp. Rom. viii. 31, "If God be for us who can be against us." See, too, Ps. lvi. 9, "'He Himself is theirs.' He is their guide, they cannot possibly go wrong. So of old (remarks Calvin) He who redeemed Israel out of Egypt Himself guided them."—*Kay. The wayfaring men though fools.*—The expression "the wayfaring men," refers to whoever is in the way spoken of. "Whoever walks the road, even simple ones, do not go astray."—*Delitzsch.*

9.—*No lion shall be there.*—Bunyan's lions were chained, and Christian, by keeping "in the midst of the path," got no harm. To those who are in Christ—the true way of holiness—Satan, the roaring lion (1 Peter v. 8), cannot approach, although he "goeth about seeking whom he may devour."

FRIDAY, SEPT. 30.—ISAIAH XXXVI.

"The four chaps. which follow, xxxvi.—xxxix., are found nearly all in 2 Kings xviii.—xx. They consist of two portions: xxxvi. and xxxvii. contain a history of the event which had been predicted nearly thirty years before (viii. 5—10), and frequently alluded to afterwards (x. 12—19, xiv. 24, xxx. 28, xxxi. 8). It was stated definitely that the stream of Assyrian conquest, after it had overflowed Samaria, would 'reach even to the neck' of Judah (viii. 8), and then be suddenly turned back. The fact of the prediction is unquestionable. The actual overthrow of the Assyrian is as certain as any event in the world's annals. These two chapters then are the historical goal of chaps. vii.—xxxv."—*Kay.*

5.—*On whom dost thou trust, that thou rebellest against me?*—"The words are not an inquiry, but a haughty defiance. What simpletons you must be to trust in the help of your God against so mighty a king."—*Birks.*

7.—*Is it not He, whose high places and whose altars Hezekiah hath taken away?*—"Rabshakeh knew that the reform which put down the high places in Judah was odious to a strong heathenising party."—*Ibid.* He thus seeks to weaken the allegiance of Judah to their king.

10.—*The Lord said unto me, Go up against this land.*—"Isaiah, thirty years before (x. 6—8), had summoned the Assyrian in God's name to tread down Israel 'as the mire of the street.' Rabshakeh knew the Jewish language, and this prediction may easily have come to his ears. But the half truth became practically an utter falsehood."—*Birks.* He overlooked the promise of mercy to the house of David, and to "the remnant that was left" (xxxvii. 4).

SATURDAY, OCT. 1.—ISAIAH XXXVII.

1.—*Hezekiah...went into the house of the Lord.*—"Hezekiah thus appealed to God's own promise (2 Chron. vii. 15, 16). His prayer (ver. 17) alludes to this promise. Faith is soon followed by triumphant victory."—*Birks.*

4.—*Lift up thy prayer for the remnant that is left.*—There is an allusion here to the distinct promise to "the remnant" as opposed to the mass of the nation who had been given over to judgment (vi. 13, x. 21).

7.—*He shall hear a rumour, and return to his own land.*—"The report, first of the advance of Tirhakah (ver. 9), then of the destruction of his own army. The promise is at first given in indefinite terms. A fuller revelation will be given in answer to his later prayer."—*Kay.*

18.—*Of a truth, Lord, the kings of Assyria have laid waste.*—"Faith does not seek to evade any seemingly adverse facts."—*Ibid.*

22.—*The virgin, the daughter of Zion.*—The Lord puts the answer to Sennacherib's blasphemies into the mouth of the faithful Church represented by "the virgin" (2 Cor. xi. 2), "the daughter of Zion" (in Isa. i. 8, 9, a parallel expression for the "very small remnant").

31.—*And the remnant that is escaped...shall again take root downward, &c.*—Never did this remnant so fulfil its destiny as when "the corn of wheat" (John xii. 24) fell into the ground and died; then, indeed, it bore much fruit upward.

For the Young.

ANOTHER "JOHN THREE SIXTEEN."

This story is true, and I have tried as nearly as possible to tell every word and incident just as they occurred.

Mary and Jennie sat in Jennie's room in their night-dresses, toasting their toes by the fire. They had undressed and put up their hair, which was to fluff out into frizzes and crimps at school the next day, and now Mary was wondering why in the world Jennie didn't put out the light, so that they could go to bed.

The girls had not known each other very long, but they had "taken to" each other at first sight, and the liking had increased with their intimacy. They were both away from home at a finishing school, and Mary was staying with Jennie that night.

But Jennie did not put the light out just then, as Mary was thinking she would, but reached over to the table and got her Bible. "Shall I read for both?" she said. Mary nodded assent.

Mary was a Church member, but had not thought of her Bible till she saw Jennie take hers. When Jennie had read her chapter, she said, "Shall we pray together, Mary?"

Mary nodded again, thinking they would kneel in prayer. But when Jennie added, "And will you lead us, dear?" she only stammered, "Oh, no-o, no-o; you do, please!"

They knelt, and Jennie prayed just as she had been used to do at home, and they went to bed. It did not occur to her that she had done an odd or unusual thing. She had come from a sweet Christian home, where the heavenly Father was daily called upon in simple and unaffected fashion.

Long after Jennie had gone to sleep Mary lay awake, thinking more seriously than she had ever done before of all her light, careless life.

Presently Jennie heard a little moan. Mary had complained of her tooth during the evening, and Jennie thought she was suffering again.

"Does your tooth ache so badly, dearie? Just you lie still a minute, and I'll have a hot flannel ready in half a minute."

"No, no, Jennie," putting out her hand to stop her, "it's not my tooth. I'm so unhappy; it's my heart that's aching"; and with that Mary put her arms around her neck, and cried as if her heart was breaking indeed. Jennie, awe-struck and wondering, could not say a word, but presently Mary found voice to say—

"It all comes of what happened before we went to bed. You know I belong to the Church, and even go to communion, but I never realised that I wasn't a Christian at all, till then. You know your Bible, and then you asked me to pray and I couldn't. I never had anything make me feel so in all my life. I thought how dreadful it is for me to pretend to be a Christian, when I didn't know even how to pray when you asked me. It cut me like a knife, and I've felt it ever since, I couldn't endure it any longer, without talking to you about it. Oh, Jennie dear, I am so unhappy!"

"Have you prayed?" said Jennie.

"Oh, yes, over and over again, but I don't seem to get any help or comfort. Do you think I've been so wicked that God can't take me?"

"No, no, no!" cried Jennie. "Don't you remember what Jesus said, 'I came not to call the righteous, but sinners'? Don't you want to be a Christian?"

"Oh," groaned Mary, "I think I'd give my right hand to know that my sins were forgiven."

"Do let's pray," said Jennie. And with her arms around Mary, she asked God, "for Christ's sake, to help Mary to trust in Him, and to forgive her sins." Then she said, "Don't you remember that verse, Mary, 'For God so loved the world, that He gave his only-begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life'? Just think, *whosoever*—whosoever believeth."

There was a silence, during which Jennie was earnestly praying in her heart for Mary. Oh, how we can fancy we hear her, in simple words, but with entreaties, pleading with Jesus that by his Spirit, He would just make it all clear to Mary. Yes, and poor, broken-hearted Mary, how she was longing to know what Jennie knew so well. And the evil one, how he would be trying to make it more cloudy and difficult than ever. However, it did not last long that night; for God's Holy Spirit soon made it all so clear and simple, that presently Jennie felt Mary's arms tightened about her, and the hot tears dropping on her shoulder.

"Oh, Jennie," she sobbed, "I'm crying for joy; I see it all so clearly now. He died for me, for me. I know my sins must be all forgiven, for his sake. He died for me. Oh, I am so happy!"

"So am I!" cried Jennie, her tears flowing also for pure joy. "But isn't it simple, when you come to it? Just believe, and let Jesus save you. Just believing that He has done it all."

"Oh, I could die for Him," said Mary; "couldn't you?"

"Yes; but I think He wants us to live for Him," said Jennie softly.

The girls, as they lay talking and rejoicing, did not think that just then there was a new jubilee in heaven over another sinner brought in; but so it was.

It was a new lesson to Jennie, the experience of that night. She had never before realised so much how true it was that Jesus had taken her place and Mary's place, and died in their stead. It was now so simple to Mary, but doubly so to her, and they both rejoiced together.—*Indian Witness.*

"LITTLE WOMEN."

Mrs. Hilton, of the Stepney Crèche, has issued her new annual report, and our young readers will expect to be furnished with the details she gives of the progress of the children in the Home under her motherly care.

Annie, a little curly headed child of three, was brought to us by her grandmother, who begged us to take care of her, as her mother was in the habit of coming home at night intoxicated and beating the little thing violently. We did not have to keep her long, as the idea that she was not considered fit to have charge of her own child, seemed to take such hold on the young mother that she dropped her evil habits. She was induced to sign the pledge, and in a short time we were able to give her little child back to her, feeling that she would be safe and happy.

A dear baby, aged eight months, was received while her mother was in London Hospital with inflammation of the knee. She was very ill for a long time, but finally recovered, and received her baby back looking plumper and rosier than when she left it.

Julia and Maggie, whose mother is dead, are with us while their father is in University College Hospital. He is dying of consumption. Little Mary is with us while her mother is in St. Luke's Nursing Home. Florrie, four years old, was received while her mother was in a hospital. Rose and Alice, aged four and two years, were brought to us when their mother died, as their father could not take care of them.

Willie, aged nine months, father dead, mother homeless. Mother and child were found sleeping on the steps of a lady's house. The mother was very ill. The lady undertook to care for her if we took the baby. In a few weeks his mother was able to take charge of him. John, Mary, and Mabel, received while their mother went into London Hospital. Their father was unable to take care of them, as he suffers from chronic rheumatism.

Florence, aged three years, received while her mother went into Victoria Park Hospital. The mother has since died, so Florence is now one of our permanent cases.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, September 25, Matt. xxvii. 15—26; Monday, September 26, Matt. xxvii. 27—38; Tuesday, September 27, Matt. xxvii. 39—54; Wednesday, September 28, Matt. xxvii. 55—66; Thursday, September 29, Matt. xxviii. 1—10; Friday, September 30, Matt. xxviii. 11—20; Saturday, October 1, 2 Sam. i. 1—12.

FROM THE DOMINION.

With our family of fifty-five we sailed from Liverpool on August 18, and arrived at Stratford, 640 miles inland, August 28, ending the entire journey of 3500 miles, and startling Mrs. Merry with a right royal English "Hurrah" in the middle of the night. Beds were ready for the young travellers. As all along the railway journey they had been well fed, nothing but repose was required.

Our Home here is most lovely for situation—a place of rest indeed! Our boys and girls are having the London life of hurry and sorrow blotted out while they make the acquaintance of Canadian ways among the animals, or in the garden and orchard. Mrs. Merry has neither gardener nor stableman; all is done by the boys. The conservatory is filled with flowers that can be cultivated in the farmhouses to which these lads are wending. The parlours are covered with notable Canadian rag carpets, and they see all bespeaking economy and making the best of everything. Simplicity marks the table as well as the house. One realises that the blessing of the Lord rests upon the Home.

A week of pleasant intercourse and a public meeting in the Town Hall next Sunday—then the distribution commences. In the prospect of this locating and the long-expected start in life for themselves, each young heart throbs keenly. For this we have prayed, and now expect wisdom to the rightly placing each. It is blessedly happy work, although involving much toil. The work among the young is now looked upon as one of the very best ways of filling up the country with the very best kind of citizens. There is room for thousands more—not the lazy and idle witless, drunken noodles, who live by begging that they may simply eat and drink.

A note received from a youth who came out last spring indicates the possibilities of this emigration work. He writes:—"I get along splendidly with farming, and like it immensely. I am going to stay here all winter for my board, and I am going to school, as I wish to prepare myself, and then offer as a missionary for the heathen. I think the country is beautiful, and I was never so well in all my life as since I came out here." This youth has not only got rugged physical health, but the desire for mental improvement. His call to the foreign field will be tested by the society he may offer himself to.

As a thankoffering to the Lord for his manifold loving kindnesses, we have had a Bible carriage built, suitable for the country. We hope to attend the autumnal fairs at Toronto, &c., during September, and to sail on October 6 by the *Parisian* for the dear old dens of the East of London, where we expect to seek to win a few more jewels for the diadem of our Lord and Master.

Canada is rich just now in lovers of the young as visitors. But the country is all too large for any chance of our meeting Mr. Quarrier, Dr. Barnardo, and many others who are on this side, opening up fresh districts for the receiving and supervision of the many more to follow. The Canadians are excellent judges, and prefer quality to quantity. We ask continued prayer for the 4455 now brought to Canada from the Home of Industry. Pray especially that the Bible carriage may be greatly blessed in the spread of the Scriptures.—Yours, a servant on behalf of children,

Annie Macpherson.

MR. W. E. BAILEY.—We regret to learn that this earnest evangelist is suffering from over pressure of work; he is now seeking renewed strength in complete rest, and would be thankful to have an interest in the prayers of our readers.

BURNHAM, SOMERSET.—A children's service was held on the sands of Burnham every morning during the month of August and part of September; they were conducted by Mr. A. C. Trew, of the Country Towns Mission Society. Great spiritual blessing attended these meetings; many of the little ones testified to the good they received, and not a few adults were impressed.

A PROPHETIC LETTER.

[The following letter from Anthony Norris Groves to J. N. Darby, written fifty years ago, is reproduced by request.]

My Dear Darby,—As the stormy weather threatens a little delay, I am not willing to leave England without a few words in reply to your note, and a short explanation of some other points that interest me. I have ever regretted having had so few opportunities of seeing and conversing with you since my return to England, and thereby explaining many things that might have allowed us to depart on the whole more happily than now, yet I wish you to feel assured that nothing has estranged my heart from you, or lowered my confidence in your being still animated by the same enlarged and generous purposes that once so won and riveted me; and though I feel you have departed from those principles by which you once hoped to have effected them, and are in principle returning to the city from whence you departed, still my soul so reposes in the truth of your heart to God, that I feel it needs but a step or two more to advance, and you will see all the evils of the systems from which you profess to be separated to spring up among yourselves.

You will not discover this so much from the workings of your own soul as by the spirit of those who have been nurtured up from the beginning in the system they are taught to feel the only tolerable one; that not having been led like you, and some of those earliest connected with you, through deep experimental suffering and sorrow, they are little acquainted with the real truth, that they may exist amidst inconceivable darkness; there will be little pity and little sympathy with such, and your union daily becoming one of doctrine and opinion more than life and love, your government will become — unseen, perhaps, and unexpressed — yet one wherein overwhelmingly is felt the authority of *men;* you will be known more by what you witness *against* than what you witness for, and practically this will prove that you witness against all but yourselves as certainly as the Walkerites or Glassites: your Shibboleth may be different, but it will be as *real.*

It has been asserted, as I found from your dear brother W—— and others, that I have changed my principles; all I can say is, that as far as I know what those principles were in which I gloried on first discovering them in the Word of God, I now glory in them ten times more since I have experienced their applicability to all the various and perplexing circumstances of the present state of the Church; allowing you to give every individual, and collection of individuals, the standing *God* gives them, without identifying yourself with any of their evils. I ever understood our principle of communion to be the possession of the common life or common blood of the family of God (for the life is in the blood); these were our early thoughts, and are my most matured ones.

The transition your little bodies have undergone, in no longer standing forth the witnessess for the glorious and simple *truth,* so much as standing forth witnesses against all that they judge error, have lowered them in my apprehension from heaven to earth in their position of witnesses. What I mean is, that then all our thoughts were conversant about how we might *ourselves* most effectually manifest forth that life we had received by Jesus, knowing that that alone could be as the Shepherd's voice to the living children, and where we might find that life in others; and when we were persuaded we had found it, bidding them, on the Divine claim of this common life (whether their thoughts on other matters were narrow or enlarged), to come and share with us, in the fellowship of the common Spirit, in the worship of our common Head; and as Christ had received them, so would we to the glory of God the Father; and farther, that we were free, within the limits of the truth, to share with them in *part,* though we could not in *all,* their services. In fact, as we received them for the life, we would not *reject* them for their systems, or refuse to recognise any *part* of their systems, because we disallowed much. Trusting that if this inter-communion could be established, to effect all we desire by being upheld by God, in walking in the light, as the Christ-like means of witnessing against any darkness that might be in them, according to the rule of the Lord; John iii. 19:—"This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil, neither will they come to the light lest their deeds should be reproved." A more difficult ministry of witness than a preaching one of words, or separating one of persons, yet possessing a *much more* mighty power over the hearts of others, and a much more influential one in blessing; and which, dear brother, I know no heart more ready to acknowledge than your own.

The moment the witnessing for the common life as our *bond* gives place to a witnessing *against* errors by separation of persons and preaching (errors allowably compatible with the common life), every individual, or society of individuals, first comes before the mind as those who might need witnessing against, and all their conduct and principles have first to be examined and approved before they can be received; and the position which this occupying the seat of judgment will place you in will be this: the most narrow-minded and bigoted will rule because his conscience cannot and will not give way, and therefore the more enlarged heart must yield.

It is into this position, dear Darby, I feel some little flocks are fast tending, if they have not already attained it. Making *light* not *life* the measure of communion. But I am told by our beloved brethren, C. and H., that if I give up this position of witnessing *against evil* in this PECULIAR WAY OF SEPARATION from the systems in which any *measure* of it is mixed up, I make our position one of simple, unpardonable schism, because we might join some of the many other systems.

I cannot be supposed, of course, to know fully *their* ground of acting, but I thought I knew *yours,* at least your *original* ones. Was not the principle we laid down as to separation from all existing bodies at the outset, this: that we felt ourselves bound to separate from all individuals and systems, *so far* as they required us to do what our consciences would not allow, or restrained us from doing what our consciences required, and no further; and were we not as free to join and act with any individual, or body of individuals, as they were free *not* to require us to do what our consciences did *not* allow, or prevent our doing what they did? and in this freedom did we not feel brethren should *not* force liberty on those who were bound, not withhold freedom from those who were free?

Did we not feel constrained to follow the apostolic rule of *not judging other men's consciences,* as to liberty, by our own; remembering it is written, "Let *not* him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth; seeing that God hath received" both the one and the other?

Now, it is one of these two grounds; their preventing me from, or demanding from me, other than the Lord demands, that divides me in a *measure* from every system; as my *own proper* duty to God, rather than as witnessing against THEIR evils. As any system is in its provision narrower or wider than the truth, I either stop short, or go beyond its provisions, but I would INFINITELY RATHER BEAR *with all their evils* than SEPARATE from THEIR GOOD. These were the *then* principles of our separation and inter-communion; we had resolved never to try to *get men to act* in UNIFORMITY, *further than they* FELT in UNIFORMITY; neither by frowns or smiles; and this, for one simple reason, that we saw no authority given us from God thus to act; nor did our experience lead us to feel it the best means at all of promoting their blessing or our common aim of a *perfect spiritual uniformity* of judgment; whilst to ourselves it afforded a *ready* OUTLET to the PROPENSITIES of the FLESH, under the appearance of spiritual authority and zeal for the truth.

But in all these matters we desired that our way might be bright as the light, and our words drop noiselessly as the dew, and if, at the last, they remained "otherwise minded," we would seek of God, that He should reveal even it unto them. There is something at present so like building what you destroyed, as if when weak you can be liberal and large, but when holpen with a little strength, the *true* spirit of sectarianism begins to bud; so that being "*one of us*" has become a stronger bond than oneness in the power of the life of God.

I know it is said (dear Lady Powerscourt told me so) that so long as any terms were kept with the Church of England, by mixing up in *any* measure with their ministrations, when there was nothing to offend your conscience, they bore your testimony most patiently, but after your entire rejection of them, they pursued you with undeviating resentment, and this was brought to prove that the then position was wrong, and the present right.

But all I see in this is, that, whilst you occupied the place of only witnessing against those things which the divine life within themselves recognised as evil, and separating from them ONLY SO FAR as they separated from Christ, you established them as judges of themselves, and of themselves they were condemned; and at the same time you conciliated their heavenly affections, by allowing all that really was of the Lord, and sharing in it, though the system itself in which you found these golden grains, you could not away with. But the moment your position and your language implied a perfect separation, alike from the evil and the good, and a rejection of them in consequence of their system, without discrimination, you no longer had their consciences with you, but they felt that though only a brother in a Father's house, you exercised more than a Father's power, without a Father's heart of mercy, and they, therefore, appealed from you to your common head, both in behalf of themselves and their systems.

There is no truth more established in my own mind than this, that to occupy the position of the maximum of power, in witnessing to the consciences of others, you must stand before their unbiassed judgment as evidently *wishing* to allow in them *more* than their own consciences allow, rather than less, proving that your heart of love is more alive to find a covering for faults, than your eagle eye of light to discover them. I send you this letter as we were the first to act on these principles, rather than to H—— and C——, whose faith and love I do so truly desire to follow. They have written to me two very long and kind letters, which I purpose more effectually and fully to answer by meeting the positions contained in them in a little tract, which I hope to prepare on the voyage, and finally to publish.

I particularly regret not meeting you at Bristol, as I had much to say to you relative to Rhenius and other things connected with India, for my heart would naturally seek sympathy and fellowship with you and those dear brethren with whom I have no dividing thoughts relative to the great bearings of truth, or the truths themselves, in which lie the power and peace of the Gospel—neither in the objects or principles of ministry do I differ; my difference with you is only as to the manner in which you maintain your position of witnessing for the good against the evil. I feel no one ever expects me, when an acknowledged *visitor* in the house of another, to be answerable for the ordering of that house, or as thereby *approving* it—they would naturally come to the house in which I had control, and where the acts were looked upon as *mine,* to form such a judgment; and even in such a case, if I was but *one* among many in the government, no honest mind would make *me* responsible for faults, against which, in my place and according to my power, I protested; because I submitted to those acts of others, rather than forego a *greater* good or incur a greater evil. If it is said man cannot discriminate, nor feel the *force* of my witness, unless I separate, not by heart and life, but by contiguity of person, altogether from all kinds of false systems, my answer is, that

He, whose place it is to judge, and to whom we are called to approve our hearts, can, and to *Him*, in this matter, I am content to stand or fall.

Some will not have me hold communion with the S——, because their views are not satisfactory about the Lord's Supper; others with you, because of your views about baptism; others with the Church of England, because of her thoughts about ministry. On my principles I receive them all; but on the principle of witnessing against evil, I should reject them all. I feel them all, in their several particulars, sinning against the mind and heart of Christ, and letting in, in principle, the most tremendous disorders; and it is not for me to measure the comparative sin of one kind of disobedience against another. I make use of my fellowship in the Spirit, to enjoy the common life together, and witness for that, as an opportunity to set before them those little particulars into which, notwithstanding all their grace and faithfulness, their godliness and honesty—they have fallen. Nor shall I ever feel separation from the good for the sake of the evil, to be my way of witnessing against it, till I see infinitely clearer than I now do, that it is *God's*. I naturally unite fixedly with those in whom I see and feel most of the life and power of God.

But I am as free to visit other churches, where I see much of disorder, as to visit the houses of my friends, though they govern them not as I could wish; and, as I have said, I should feel it equally unreasonable and unkind, for any brother to judge me for it, though I leave him in perfect liberty to judge himself. You must not, however, dear brother, think, from anything I have said, that I shall not write freely and fully to you, relative to things in India, feeling assured in my own heart, that your enlarged and generous spirit, so richly taught of the Lord, will one day burst again those bands which narrower minds than yours have encircled you with, and come forth again, rather anxious to advance ALL the living members of the living Head into the stature of men, than to be encircled by any little bodies, however numerous, that own you for their founder. I honour, love, and respect your position in the Church of God; but the deep conviction I have that your spiritual power was incalculably greater when you walked in the midst of the various congregations of the Lord's people, manifesting forth the life and the power of the Gospel, than now, is such that I cannot but write the above as a proof of my love and confidence that your mind is above considering from whom these remarks came, rather than what truth there may be in them.

Yours very affectionately in the Gospel,
A. N. GROVES.

Milford Haven, March 10, 1836.

EASTBOURNE HOUSE OF REST.—Dear Sir,—I have lately been privileged to spend a week at Miss Mason's House of Rest for Christian Workers at Eastbourne. It would be difficult to give an adequate idea of its happy society and hallowed atmosphere. I cannot conceive of an institution commending itself more warmly to a generous nature for support than one that cherishes the valuable lives of those whose mission it is to seek and to save the lost.—Yours very truly, C. S.

MOTHERS' LYING-IN HOME, SHADWELL.—Some papers giving details of the work here show how blessed an influence it exerts upon the women and their husbands. The kindness received, and the comfort enjoyed, with the good food, produce often a wonderful effect upon the poor woman, who, before she leaves, becomes bright and cheerful, and eager to go back to struggle again for her little ones. Many a husband, too, has been so much impressed by the cleanliness around him, and by the evident improvement in his wife's state, that he has gone back to his home resolved to do better by "the missus" in future, while husband and wife join in exclamations of thankfulness "for them as keeps such places up." Most distressing is the condition in which these poor women are often found when first visited—in many cases almost starving. The visitors do much in supplying clothes for the infants when necessary, and in keeping up the good change wrought by residence in the Home. Mrs. M. Lily Ashton Warner is the lady superintendent and secretary.

A REMINISCENCE OF REVIVAL.

IN connection with the brief sketch, given in our last issue, of the life of Principal Brown, of Aberdeen, we may mention the following facts relating to a work of grace in which he took an active part:—

During the Cattle Show, held in Aberdeen in 1857, the late lamented Mr. John Gordon, of Pitlurg and Dyce, started a daily prayer-meeting—an entire novelty at that time. He rented a small room to begin with, confident, though few others were, that it would succeed. Such was its success that the numbers were crowded out of one place after another. Mr. Brownlow North then began to preach to immense audiences; after him, Mr. Reginald Radcliffe, and the late Mr. Macdowall Grant, of Arndilly, held crowded meetings every evening, while the days were spent in dealing with the awakened, and the Sunday services extended from morning to night. The movement did not sensibly rise above the lower strata of the middle class and working classes, but the results were very real and deep. As one instance it may be stated that, whereas the lads in almost every draper's shop of the principal street would, before this, be found on the Saturday nights either in the theatre or in the public-house, now, if you wanted one to conduct a prayer-meeting, you could hardly go wrong by going to one of these lads. It was on the departure of Messrs. Grant and Radcliffe that Dr. Brown was asked to take charge of the Sunday morning service, which they left crowded. He continued to conduct it for the long period of twelve years.

The statement in our sketch that Dr. Brown "joined" the Free Church of Scotland at the Disruption in 1843 is liable to be misunderstood by those not conversant with the circumstances of that stormy period in Scottish Church history. As one of those who, at that time, and in obedience to the call of conscience, left office and emolument in the Establishment, Dr. Brown, of course, bore his part in the founding of the Free Church, which has since then done so nobly in ministering to the spiritual needs of the Scottish people.

Requests for Praise and Prayer.

PRAISE.—The family and friends of Miss Marsh wish to express their gratitude to the readers of THE CHRISTIAN who have joined with them in prayer to God that her precious life might be spared, and also their deep thankfulness in being able to tell of the gracious answer He has sent, in the improvement in her state, which now gives hope of a measure of recovery; and they venture to ask for a continuance of those kind and still much-needed prayers.

PRAYER.—For blessing on a mission at the Y.M.C.A., Birkenhead, Oct. 9 to 24, to be conducted by Mr. Henry Thorne.——For blessing on mission work in Scotland, by Mr. M. L. Gillanders.——For blessing on services held at Ruspidge, Forest of Dean, Sept. 17 to 20; at Blakeney, 20 to 24, and at Sydney, 24 to 28, by Mr. Opie Rodway.——For blessing on special services at Tresham, Gloucestershire, by Mr. J. Hixon Irving, Sept. 24 to 29.——For blessing on evangelistic services by Mr. George Williams, at the Presbyterian Church, Bristol, for a fortnight, beginning Sept. 20.——For an awakening at Kenninghall, Norfolk, that the Lord will lead souls to Himself.——For blessing on evangelistic meetings, to be conducted by Messrs. Gourlay and Falconer, beginning on the 26th inst., at Scalloway, Shetland.——For blessing on testimony given at Homburg during the past fortnight, and that several undecided ones may be brought out.——For blessing on Lord Radstock's proposed visit to Spain.

BURSLEM.—All the Nonconformist ministers and churches in Burslem are uniting in a great evangelistic mission to the people, to take place next month. The services, which will be preceded with a week of prayer, will be carried on simultaneously each evening in all the chapels. The whole town has been mapped out for house-to-house visitation for all the people, rich and poor.

DONCASTER RACES.

BY GAWIN KIRKHAM.

THE awful railway accident which ushered into eternity twenty-three souls on their way to the races will make "the St. Leger week" of 1887 a sadly memorable one. But few people at a distance, and especially those not interested in racing, can have any idea of how Doncaster is wholly given to the idolatry of the race-course during this race-week. A few years ago a police inspector said to me while I was giving tracts at the entrance to the course: "Sir, if you wish to see the greatest example of folly on the part of the British nation, come to Doncaster on a Leger day."

The following facts will help to illustrate the truth of this assertion. During the four days of the races last week between 1400 and 1500 railway trains stopped to set down passengers at Doncaster Station, requiring the aid of 130 additional hands. Imagine the numbers that drive and walk, and some faint idea may be formed of the vastness of the crowd. In addition to the ordinary police of the town, 280 extra men from the West Riding were brought in to regulate the traffic and look after the crowd on "the Leger day." Sixty-three special telegraph clerks were employed, and twenty-six messengers, and on the first two days 20,707 messages were despatched, containing 150,953 press words. During the first three days the receipts from stands, paddocks, and enclosures were £10,462 16s. Think of that in these times of agricultural and commercial depression! More than ten thousand pounds spent in three days, for sitting and standing room to see horse-racing!

But that fact pales before the possibilities of the winnings at this great carnival. The owner of the winner of the chief race won £25,000, and another gentleman won £14,000 by the same race. The money question comes to the front in another way also. It is the custom to sell a number of horses after the races, and on this occasion I noticed that one had fetched £3,000. Is it any wonder, therefore, that there should be such a fascination about horse-racing, and that so many should be drawn into it to their ruin? Some of the newspapers have discussed the question as to whether the fame of the St. Leger is on the wane. Royalty was not represented this year; but in an alphabetical list of the company, published by a local paper, and occupying a column, nineteen letters of the alphabet commence with the nobility, giving scores of names of dukes, marquises, earls, and baronets.

With such a tremendous tide of worldliness, it may reasonably be asked of what use a Christian open-air mission is at such a time. I answer, it is of value, first as a testimony. It is necessary to remind these gamblers and pleasure seekers of eternal realities, and many of them are only to be met with on such occasions, as they never voluntarily put themselves under the sound of the Gospel. It is interesting to note that Canon Tebbutt, the vicar, preached a sermon on the evils of gambling in the parish church on the previous Sunday; text Matt. xvi. 26. Again, this work is comparatively easy. My friend, Mr. W. W. Waters, of Southport, and myself were able to preach on the course itself before the racing began, and had a good hearing. And under the able leadership of Dr. A. Christie Wilson very encouraging meetings were held in the streets each night, at which some ladies rendered admirable service, both by singing and speaking. A well-attended afternoon prayer meeting was held each day in the Y.M.C.A. rooms. Tract distribution is also wonderfully easy. I have given tracts at Epsom races at the rate of 1000 an hour, but at Doncaster at the rate of 2,000 an hour, each tract being given to a separate person.

The success of the work is another reason for these efforts at races. It was in connection with mission work at Doncaster races that Mr. Edwin Kerwin, now so prominently connected with the Tower Hamlets Mission in London, was brought to the Lord. And from time to time souls are thus gathered into the kingdom of our Lord and Saviour Jesus Christ.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. S. Macfarlane, of the London Missionary Society, New Guinea. The number will be enlarged to thirty-two pages, and will contain a special report of the Evangelical Alliance Meetings at Aberdeen.

The statement made in a letter from Liberia, inserted on another page, calls for the earnest attention of all who value the good name of Great Britain. It is nothing less than infamous that, for the sake of gain, British shippers should compass the ruin of these West African natives in the way described. We have not given the name of the Steamship Company mentioned by the writer, but can communicate it to any friends who are interested in this deplorable business.

We note with satisfaction that the special commissioner whom the proprietors of *The Pall Mall Gazette* have despatched on an interviewing tour round the world is to make strict inquisition into the present aspects of legislative iniquity in Hong Kong. It is only by letting in the wholesome light of day into such nests of corruption, that there is any hope of seeing them cleansed, and we hope that may prove to be the result in this dependency of the British Crown.

Rev. F. E. Wigram, one of the secretaries of the Church Missionary Society, who has lately returned from a visiting tour in the East, sends an account of his impressions to *The Record*. He says there is scarcely a mission field he visited that is not undermanned. Surely this fact gives point to the earnest appeal by Mr. Fordyce, on a previous page, that the churches should advance in the grace of giving, so as to enable the many volunteers to be despatched to the places that need them so much.

Quite apart from its political bearings, the generous gift of Mr. Brunner, M.P., of £1000 as the nucleus of a relief fund for poor and distressed Irish, during the coming winter, is much to be commended. In his letter Mr. Brunner says:—

> The prolonged drought of this summer has compelled a large proportion of the small farmers of Ireland to sell their cattle at ruinous loss, and the people are poorer to a considerable extent than they were twelve months ago.

We do not wish to trench on debatable ground, but we imagine all shades of politicians will agree that one way of lessening the strained relations between the English and Irish peoples is to minister to the genuine wants of the latter. Irish discontent ought not to stop the flow of Christian charity.

In view of the approaching Christian Conferences at Dublin and Belfast, we would suggest that these gatherings be made the occasions of special and united prayer, that the work of God may be greatly revived throughout the sister island; also that wisdom and directing grace may be given to all who have any part in the government of the country.

The fact that the Irish Sunday Closing Bill has been extended for another year, is something to be thankful for in face of the growing drink bill, which, on the authority of Canon Wilberforce, "is now £2,250,000 per annum in excess of the whole rental of the island."

The machinery for "extension of time" in public-houses seems to be in as unsatisfactory a condition as most of our chaotic liquor laws. It is extremely difficult to conceive a case in which "extension of time" is defensible at all. Everyone is equal before the law, and none, however exalted, can claim exemption from its sanctions. The doors of the ale-house are very properly closed at certain hours to the labouring man, but a practice has arisen, when a mayor or a magistrate is dining in licensed premises, to override the law, and grant the special privilege of extension of time for the occasion. Public attention ought to be called to the impropriety and unfairness of such proceedings, and to the harmful example that is being set to those who already find it no easy task to withstand temptation. If local magnates wish to frequent public-houses and taverns, they ought to do so under precisely the same conditions as their poorer neighbours.

Some suggestive statistics as to cigarette smoking in America have recently been published. It appears that this form of smoking is immensely on the increase. This is a momentous fact when it is considered that cigarette smoking, even as compared with other forms of smoke consumption, is especially deleterious. An eminent physician is of opinion that the harmfulness of the habit is to be measured by the amount of nicotine absorbed, and the intensity of the heat carried into the lungs, and that in these two points the cigarette is most injurious of all.

Smoking we believe to be a bad habit, under the most favourable conditions. But if people *will* smoke, common prudence would dictate that the indulgence should take the least hurtful form. Happily, the public opinion of society in this country has as yet confined smoking to the male sex. In Russia, we believe, the smoking of cigarettes is an almost universal habit among women, even the educated and otherwise refined.

In a paper by Rev. A. Robertson, which appears in *The United Presbyterian Magazine*, there is an account of the condition of the patients in the Civil Hospital at Venice, and the facts are far from creditable to the authorities. Of the wards set apart for the Roman Catholic patients, Mr. Robertson says, "Such wards we had never before seen;" and he adds, "All are airy, spacious, and well lighted, and the floors, furniture, and pretty, soft, white-covered beds are of the most exquisite cleanliness. The patients are well cared for, and look contented, as well they might be."

This is very gratifying, but when Mr. Robertson asked if there were any Protestant patients, the reverse of the medal became visible, for he was shown a separate ward, and "instead of fifty beds where a hundred could be, here are twenty in a space fit for but ten. No more soft spring mattresses and white coverlets, but bedding of rough maize leaves, and coloured cotton, workhouse-looking quilts." Cannot some Protestant residents in, or visitors to, Venice, look into this?

We congratulate the Metropolitan police authorities on the acumen and zeal displayed in connection with the arrest of the batch of men and boys at a gambling club in South London last week. Evidence is constantly coming to light that these so-called clubs are wholesale centres of demoralisation, and we trust there will be no slackening of the crusade against them. If our police protectors were half as earnest in coping with social immorality as they appear to be just now in hunting the gamblers, we should soon see an outward improvement, at least, in the aspect of our city streets.

Mr. Stewart Headlam is not the only clerical champion of the stage. Preaching at Plymouth the other evening Rev. C. R. Chase defended the theatre as being calculated to do as much good as the church. A very grave responsibility rests upon ministers who, by utterances such as this, place a stumbling-block in the way of their flocks. The fact that the clergyman sees no harm in the theatre is only too readily seized upon by those who would fain justify their indulgence in this morally and religiously unhealthy amusement. For either clergy or laity to patronise the theatre as a school of morals is like going down to the Philistine camp to sharpen the sword; the result is not a raising of stage life, but a lowering of the Christian standard.

The words of Richard Cecil on this subject, uttered eighty years ago, are as true now as then. Speaking before the Eclectic Society, and acknowledging that he himself had been "an old play-goer," he said:—"I do not give people credit for either piety or good sense who pretend to justify the play, and yet hold religion. I know what the atmosphere is. As to serious people, it is impudent hypocrisy for them to attend plays, if we know what is meant by spiritual religion."

At the recent Trades Union Congress one of the London delegates said that the working men were not in favour of the Sunday opening of museums and art galleries, whilst another asserted that they had decided unanimously in favour of it. If this latter statement be true (which this very difference of official opinion, on the face of it, renders more than doubtful), the feeling of the working classes has marvellously changed for the worse since 1882, when half a million of working men deprecated Sunday opening, and supported Mr. Broadhurst in opposing it in the House of Commons. We prefer to believe that the great bulk of them are at heart opposed to this secularisation of the Lord's day.

The working men are being made the stalking-horse for the wealthy and leisured and fashionable classes, who would like to see the Continental Sunday acclimatised in England. The Sunday Museum is the thin end of the wedge for the Sunday forge or factory. Were the employer to run his works seven days per week, it would only be pushing the principle to its logical conclusion. It is significant that the working classes on the Continent have had enough of this, and are demanding their day of rest. That the open art gallery will be an antidote to the public-house is an obvious fallacy, for the *closing* time of the former would dovetail with the *opening* hour of the latter, and among many Continental nations, notwithstanding these Sunday amusements, drunkenness is on the increase.

A suggestion is made in an Irish contemporary that a short service in the Celtic tongue in a number of churches in Ireland might be "a testimony in the right direction, and an evidence of a desire to meet the spiritual requirements of the Irish in their own tongue." The experiment is one worth trying, for with the Latin of the Mass on the one hand, and the English of the Protestant service on the other, there must be many people in the sister island to whom, even if they are to some extent bi-linguists, the Gospel message would come with power if spoken in their own tongue.

Dr. Martineau's admission that Unitarianism in England is losing ground is not difficult of proof, and an Irish contemporary has not hesitated to state that "in Ireland Unitarianism will soon be extinct." We cannot agree with Dr. Martineau that the cause is to be found in "defective organisation," for the real weakness of Unitarianism lies deeper than that, and is to be found in the fact that the living Christ is absent from its teaching. "I, if I be lifted up, will draw all men unto Me," Jesus said; and all organisations which fail to present Christ as the Divine Redeemer, bearing our sins "in his own body on the tree," must necessarily fail in attracting lost and weary sinners.

The terrible disasters which have recently happened in this and other lands cannot but remind us that there is a God that judgeth in the earth. Jesus has, by his lesson concerning the eighteen on whom the tower of Siloam fell, forbidden us to judge that those who have been burned in blazing theatres, or crushed in railway collisions, or scalded to death by steam, or blown to atoms by explosions, were greater sinners than other men. Often, as in the earthquakes last spring, the heaviest calamities have fallen upon those who seemed the least guilty. Our deepest and kindliest sympathies are evoked for those who have suffered in all these catastrophes, and for bereaved survivors; but it would not be wise to forget that in all such events God is speaking to us, not so much to shun seismic centres for building sites, or to provide our public places with sufficient means of egress, or to avoid the madness of suspending precautions for safety when the danger is most imminent—though all these may be included. But the first and most imperative warning surely is, "Except ye repent, ye shall all in like manner perish"—and the catastrophe by which the soul perishes is infinitely more terrible than any which can happen to the body.

The Independent leads the van in opposing the new departure at Andover Theological Seminary, favouring the notion of a second probation for the heathen after death. It gives extracts in uncompromising condemnation of the theory, from twenty-four evangelical papers of all denominations, which by no means exhaust the stock of clippings. And it has, besides, a large batch of letters from the best-known clergymen and laymen in the country. Except one [*The Christian Union*, formerly edited by Rev. H. Ward Beecher], it believes "the entire evangelical press of the country to be opposed equally to the business methods of the Andover Theological Seminary in the misuse of the trust funds of that institution, and to its new theological speculations concerning future probation."

It may not be uninteresting to quote the following passage from Fichte, in connection with the note in our issue of last week, as to the Temporary Dwellings Bill:—

> Christianity yet carries in its breast a renovating power of which we have no conception. Hitherto it has only acted on individuals, and through them on the State indirectly. But whoever can appreciate its power, whether he be a believer or an independent thinker, will confess that it is destined some day to become the *inner organising power of the State*, and then it will reveal itself to the world in all the depth of its ideas and the full riches of its blessings.

When that day comes, and we pray that it may be hastened, our rulers and legislators will find time to deal with the questions which affect the moral and spiritual well-being of the people, recognising primarily the Divine law that "righteousness exalteth a nation."

A question once put by Rev. F. Arnold to Canon Mozley is not unworthy of the consideration of the three bishops who preached before the British Association at Manchester, and, directly or indirectly, commended the modern theory of evolution. The conversation had turned upon Darwin's views, and Mozley had remarked that they enabled us to understand better the Mosaic cosmogony, when Arnold pithily said, "I would just like to ask you in what stage of development, from the ascidian to the ape, and from the ape to savage humanity, did God say, 'Let us make man in our image?'" Mozley replied at once that this difficulty was insuperable.

It is painful to think of the wrongs that are done in the blind pursuit of wealth. A gross example has recently been unearthed in the north of Scotland by a correspondent of *The Scotsman*. At Fraserburgh during the herring season some 2500 young women are imported into the town from distant places, to assist in preparing the fish for the market. The fish curers undertake the responsibility of housing these workers; this is how they are reported to do it:—

> It is said to be no uncommon thing for nine or twelve women to be put into one room, which is sometimes not more than fourteen feet square. In none of the houses (referring to a particular street) are there lavatories. It is easy to imagine, but too much for the imagination to dwell upon, the picture the correspondent asks us to draw—of the ten or a dozen "gutters" coming into one of these fourteen feet square rooms on a rainy day, with their clothes wet and filthy from their work, and spending the night there without any sanitary conveniences. It hardly needs, as a finishing touch, to suppose the addition for a time of masculine visitors, with pipes and whisky, to thicken the atmosphere. Pity for the girls will move most people who hear of such a state of things; but with what sort of feelings are we to regard the capitalists who house the women in this way?

It is to be hoped that publicity may produce a wholesome revolution in this urgent matter; but it reflects great discredit, not only on an honourable calling, but on the sanitary authorities and the Fraserburgh community generally, that such a scandal should have been allowed to exist.

There have been many expressions of regret that the splendid (Large) Exeter Hall could not be more frequently utilised for Sabbath evening services for the people. Our readers will note with pleasure that Dr. Grattan Guinness is to commence a Sunday evening Gospel campaign there on October 16, to extend over the winter months. We trust that prayer and effort will go hand in hand in making this special mission an undoubted success.

This year of grace will long be famous for its memorial celebrations. Last week our American children were celebrating the centennial of their national constitution. The marvellous progress the United States have made during their brief national career, and the gigantic strides they are seemingly determined to make in the near future, are dwelt upon in the current editorial "Letter from Northfield," on a preceding page. May our friends across the Atlantic have the grace to use aright their wonderful opportunities.

Next week the Jubilee of Phonography will be observed at an International Shorthand Congress in London. Mr. Isaac Pitman, the inventor of the phonographic system of short and swift writing, has unquestionably been one of the great benefactors of his generation. At the Congress next week his many friends will present his bust to his family; he well deserves the honour. Very appropriately at this time, the Book of Common Prayer is just issued by Messrs. I. Pitman & Sons in beautiful phonographic dress, as a companion volume to the New Testament, published a few months since by the same house. These volumes ought to be possessed and studied by every young man who practices, or is acquiring the knowledge of this popular system of stenography.

Temperance sentiment is very strong in the United States. The Third Party—*i.e.*, the Prohibition Party—has just held an enthusiastic Convention at Syracuse, New York; out of more than 800 delegates, 637 were formerly Republicans, and 134 Democrats. The New York *Independent* on this reads a lesson to the Republicans, of which these are the heads:—

> (1) The Third Party was made possible by the blunders of the Republican Party. Its leaders sought to maintain friendly relations with the Saloon and anti-Saloon elements, which so disappointed and disgusted earnest Temperance men that the Third Party is the result.
>
> (2) The Third Party is maintained largely by the blunders of the Republican Party—their broken pledges to submit a constitutional amendment weaken the faith of Temperance Republicans, and they secede to the Third Party.
>
> (3) The majority of the Third Party can be brought again into the Republican fold when that party severs its alliance with the Saloon, and enters into an alliance with the people against the Saloon, instead of manœuvring for party advantage.
>
> (4) The longer the Republican Party plays fast and loose with this issue, the more difficult will the Third Party make it for it to redeem any pledges it may make.
>
> Let the Republican Party announce as a fundamental principle of its creed that the people have a right to deal with the Saloon as they will, and that the Saloon must submit to the fiat of their votes, either through Local Option, or State Prohibition, and it will take an impregnable position. Let it accept honestly and positively the platform of the anti-Saloon movement, and the Third Party will soon cease to trouble it.

It would be well for Great Britain and Ireland if the temperance sentiment were half as strong here as in America. It is a rare thing there to find a non-abstaining Christian family.

A correspondent of *The Daily News* calls timely attention to the brutalities inflicted upon animals during transit across the sea. The picture he draws, from personal observation, is a most revolting one, though it applies to the comparatively short water trip from Cork to Bristol. Those who read it may imagine what are the sufferings of cattle during the fortnight's voyage across the Atlantic. Some of the details that have been communicated to us, as to the wanton cruelties exhibited by the drovers towards these unfortunate beasts, are too horrible for repetition in print. We believe the Society for the Prevention of Cruelty to Animals take some steps to prevent needless cruelty in process of landing; there seems to be great need for reform in the treatment during shipping, and passage across the ocean.

One custom is a peculiarly barbarous one. If an animal is killed on the voyage, the insurance is lost. To save the insurance, animals wounded from the action of storms or from any other cause, no matter how terrible the hurt, are allowed to linger on in their agony till death mercifully releases them. Can anything be more unrighteous, from the standpoint of the Scripture truth that "the righteous man regardeth the life of his beast"?

"REPLENISH THE EARTH."

Those people who urge that the earth is rapidly becoming over-populated may find food for wholesome thought in Mr. William Hoyle's last little work, published since his death, "Wealth and Social Progress in relation to Thrift, Temperance, and Trade." Mr. Hoyle shows pretty conclusively that the earth, if properly cultivated, is capable of supporting a population one hundred times larger than it now does, and that the harvests of the sea could support three times as many more.

The painful fact that one-sixth of our population in Great Britain and Ireland is living in dire and constant poverty, and another third always on the verge of destitution, is attributed by Mr. Hoyle to the huge national waste of £400,000,000 per annum in various ways, and to our national expenditure upon the drink bill, the yearly loss from which is set down as £210,000,000.

Mr. Hoyle had no sweeping remedies to propose. Looking on the drinking habits of the age as responsible for most of the national poverty and degradation, he urged sobriety and self-denial, and in his figures and arguments there is much to encourage those who, in working upon total abstinence lines, believe that they are helping to remove that which is not only a barrier in the way of our national prosperity, but also in the way of the spread of Christ's kingdom.

VALLADOLID.—The work here is not prospering; the difficulties are great. Many souls for fear of losing their means of livelihood dare not declare themselves as Protestants. Yet the Lord blesses evangelists amongst the villages, where, as a rule, they are well received. The little meetings are sometimes crowded, and the kitchens too small to contain those who come to hear. A sober-minded industrious man at one of these meetings saw that the preacher possessed something that he had not; the Holy Spirit worked within him, and at another meeting he fell upon his knees, and prayed to be delivered from the burden that oppressed him. His wife also was converted.

MISSIONARY CONVENTION.—At Lakeside, Ohio, recently, thirteen missionaries, on furlough from China, India, and Africa, met twenty-seven missionary candidates, some already under orders, and others still in various educational institutions or in business, but regarding themselves as called of God to the work. Dr. Thoburn, the veteran Indian missionary, presided, and his earnest, sensible, practical words were of great value to all present, as were also the addresses of the other returned missionaries. But the meetings, which lasted a week, were not mainly for speech-making, but rather for counsel. In the convention, questions on climate, languages, food, clothing, studies, native etiquette, methods of work, and many other matters were asked and answered without number. Months of reading and correspondence would have been of less value. Yet, throughout, the supreme stress was laid on the Divine call, and the spiritual equipment. All went away enlarged in mind, strengthened in purpose, and quickened in faith.—*British Weekly.*

OFFICIAL CORRUPTION.

One of the great social sores of our day is the corruption that prevails in official circles. This is one of the principal root sources of many of those evils which have so long baffled philanthropists and Christian workers.

In the course of recent inquiries, we came across some facts that too fully bear out this statement. It is an undoubted fact that many of our public civic offices are filled by men who have no principle to guide them other than that of self-interest. Anyone who will investigate the affairs of those districts where social evils abound will be horrified to find that much of the real blame lies on the shoulders of men of prominence, on the Vestry or Board of Guardians. "Who is the absolute owner of those houses?" we lately inquired, with respect to a number of closed houses of ill-fame. The answer was, "A vestryman!" In some way this man, years ago, got into office, and his official position gave him a security in promoting his self-aggrandisement which he could not otherwise have had. In the recent disclosures at Newcastle, and, indeed, in hundreds of other cases, the miscreants who fatten on the evils that are poisoning our social and civic life, are men in places of authority and power, against whom, in too many cases, even the police are afraid to move.

"In our Vestry," said a friend, "there is a regular clique who support each other, and work into each other's hands." At some meeting a majority will condemn certain houses. Some member of the ring will buy them next day, their value being now greatly depreciated. By this fraudulent ruse a considerable sum of money is often made. Even members of Christian churches, we are credibly informed, will not scruple, in their official capacity, to make money by thus setting at nought the laws of God and man.

It is amazing how apparently respectable men, when in such positions, seem altogether to ignore conscience. The medical officer of a large parish in East London, with a salary of some £500 a year, was maintained in his position by such a clique as that we have alluded to, long after it was found that he was utterly unfit for the place. The recital we heard of the way in which he misused his power amongst the poor, was such as to excite our utmost horror. Yet it was only after a long struggle that he was dislodged from his post, though his gross misconduct was well known to all the Vestry officials.

What is needed is that Christian people should recognise and exercise their stewardship in local government. Two or three men who would act as in the sight of God, might do wonders at any vestry or board of guardians, as we could adduce instances to show. If our local parliaments were cleansed of those whose object is to advance self-interest, or to pander to lust, we should soon find many an Augean stable cleansed. Never was there a time, we think, when it more behoved Christian people to take their full share in governing, whether in these local assemblies, or in the Imperial Parliament. "Righteousness exalteth a nation" is not the motto by which hundreds of our public men are guided. The public conscience is being aroused, as it has seldom been before, with regard to the prevailing evils at home and abroad. But that is not enough. Feeling must be translated into action, and action of the right kind will only be taken by those who fear God and regard man.

THE FIGUERAS MISSION.

Every second Wednesday in the month a missionary meeting is held at Clapton Hall, Stoke Newington. At the meeting held on the 14th instant, we had the pleasure of welcoming our friends, Mr. and Mrs. Rodriguez, who have been carrying on for some years the Spanish Evangelistic Mission at Figueras, N.E. Spain. Mr. Rodriguez spoke a little in Spanish, which his wife translated, telling of God's faithfulness in this work, but we were particularly interested in hearing the details from Mrs. Rodriquez. Their latest effort, she said, is editing and publishing a small monthly paper, *El Heraldo*, by which means they hope to carry the Gospel message into the houses of rich and poor, thus reaching people where neither they or their helpers can enter. *El Heraldo* has only existed about a year, and has already five hundred subscribers. Mr. and Mrs. Rodriguez circulate many more copies by freely using the post.

The work at Bisbal commenced in a humble way, with one convert who walked from that town to Figueras, a distance of thirty-six miles, whenever he could attend their Sunday meetings. On refusing to give up his Bible to be burnt by the priest, he was excommunicated, and his wife commanded to leave him. His position was lonely and difficult: after a time he gathered a little band round him for the study of God's Word. Mr. Rodriguez received an invitation to go and speak to them, and, accompanied by his wife, he went there. There are now twenty-one believers, gathered out amid much opposition; they much need a hall. The work at Vilabertran has been carried on for some years. The hall where the meetings were held has been lost through the influence of the priests, and services are held in the top rooms of a house belonging to a Christian Spanish lady. It is greatly desired to erect a hall to seat about three hundred. Towards the needed £400, the sum of £150 has been subscribed.

Mr. and Mrs. Rodriguez return to their happy, though difficult work on September 28. I am sure I may ask the prayers of your readers for much increase of blessing, that they may be used in turning many from darkness to light, and from the power of Satan to God.

Henry Llewellyn Shelton.

28, Lordship-park, Stoke Newington, N.

FUNERAL SERVICE IN A LODGING-HOUSE.—Recently, in one of the lodging-houses at the East-end, known as "The Prince of Wales," a service of a very unusual character was conducted by members of the East London Evangelisation Society. Every Sunday evening some of the lodging-houses in the neighbourhood of Flower and Dean-streets are visited by these workers. On this occasion, the proprietor of the house having died shortly before, it was resolved that the service should be of a special character. The congregation assembled in the kitchen. Those who at first seemed indifferent, soon assumed a reverential attitude, whilst many joined heartily in the responses to the prayer. Mr. Harvey, secretary of the Society, gave a practical and touching address.

WIDOWS' FRIEND SOCIETY.—This Society visits "the widow and fatherless in their affliction," and in so doing confers benefits upon individuals and society the value of which it is impossible to estimate. The poor widow, with her little ones, almost half starved, are cheered and helped by the assistance given to keep the home together, and often but for their help there would be no alternative but the workhouse. Last year relief was granted in eighty-five cases, this relief being of a permanent character, such as providing in whole or in part washing utensils, sewing machines, &c., and thus enabling the widow to secure a maintenance for herself and children. The thankfulness expressed by many of these poor people for this assistance is of the most touching kind, and if more widely read would move many to take a part in this beneficent work, which accomplishes so much at a little cost. The office is at 27, King-street, Cheapside, the secretary being Mr. M. Kenchington.

"A LITTLE POT OF OIL."

O Lord, it cannot really be
Of use to any, nor to Thee or me:
Why send me then
To borrow now again
From this and that,
Who coldly looked on me before
And turned to all I had to say
So deaf an ear?

Ah! me, but He has said,
And I must go, and quick obey;
Haste, lads, and borrow not a few,
But empty vessels
Mind they all must be,
And bring them here to me.

They come and now the door is shut;
Mother and sons are busy there within
Pouring the oil,
That blessed oil of Heaven.
They, the starving ones,
Are pouring out their all
Into these empty vessels;
All are full,
And not one drop has stayed

Till *all* are full.
Ah! precious measure
Of his heavenly grace,
Fulness itself,
Fulness of grace.

E. H. G. W. D.

"A WORK OF DEATH."

The following painful facts are extracted from a etter recently received by Mrs. Robertson, of Hampstead, from Miss M. A. Sharp, of the American Mission in Liberia:—

I have in former letters mentioned that the heathen were eager listeners. They are like the young man who came to Jesus to know what he must do to be saved. He heard attentively, but went away sorrowfully. So they turn away and come again; but even then the truth is sapping the foundations of their beliefs and superstitions, and their customs are undergoing a change: the way of the Gospel is being prepared. "Christian England" helps to keep them in their degradation. English steamers stop and take in Kroo men here, to do the work of the steamers while on the south coast. They try to make the Kroo men take their pay entirely in rum. Some steamers have refused to hire unless they would agree to take their pay in rum. Then, for the space of a week after the men return home, the scene beggars description. Men and women are given up to drunkenness day and night, during the time. I go to the town to teach, but the din and drunken orgies are deafening and disgusting. Then there is a cessation and decent times till the next steamer returns with Kroo men.

The companies may not know of this; it may be the greed of the steamer officials. I wish the attention of some of the temperance people in London could be called to it. Of course the heaviest cargo is rum and gin, but what I speak of is paying off labourers in this nefarious stuff. Public sentiment in England should be aroused to the work of death that England is doing on the West Coast of Africa. The heathen are bad enough, but when a great Christian nation will bring them still deeper down in degradation by her greed of gain it is dreadful. O for the time when the commerce of the seas shall be His. If you were to put a check to this terrible plague you would be doing a grand work toward hastening on the redemption of this dark land.

NEW SOLDIERS' INSTITUTE, GIBRALTAR.—Sir A. E. Hardinge, Governor and Commander-in-Chief, opened the new Soldiers' Institute on the 8th inst. The building is most substantially erected and admirably fitted up. It consists of library, refreshment bar and kitchen, reading-room, quarters for the Superintendent, lecture-room, bath-room and accessories. In the afternoon over 100 men partook of tea. In the evening a crowded and enthusiastic meeting was held.

EVANGELISATION IN BASUTOLAND.

Rev. H. Moore Dyke, writing to us from Morija, Basutoland, says this station was commenced by the Paris Mission in Basutoland in 1833, and has always been a most important centre of evangelisation, there being a large population in the neighbourhood. The church numbers upwards of a thousand communicants; but, owing to the impossibility of all these assembling at one time, several out-stations have been formed, at the largest of which the Lord's Supper and baptism are occasionally observed. On Sunday, July 17, a very numerous congregation assembled at one of these, called Kolo, about fifteen miles from Morija, many heathen being attracted by curiosity to witness the baptism or confirmation of thirteen adults. Of this meeting an interesting account is given by Rev. A. Mabille, who conducted it. He says:—

"Seeing such a large concourse of heathen, I said to them, when concluding the morning service, that I would much like to meet with them in the chapel, the service, for want of room, having been held in the open air. I told them I had some special words to say to them, and that the Christians would do well to remain outside and pray for the conversion of the heathen. As soon as the baptismal service was ended a great number of the heathen flocked into the chapel. There was no need to urge them, they themselves saying to the Christians, 'You are not to come in, it is *our* meeting and we wish to be alone with the teacher.' I went in with a fellow-missionary, and a native evangelist, my wife, and a very few Christians. I was quite astonished to find about 400 heathen. I told them I had a special message for them, but that first I wished them to answer a few plain questions.

"My first was, 'Do you believe that the God of whom you have heard from the missionaries is truly your Creator?' There was a very general answer, 'Yes, we believe this.' My second question was, 'whether they regularly came to the services on the Lord's Day to pray to God their Creator.' Some replied 'Yes'; but others (the greater number), 'No.' I therefore repeated my question in plainer words, asking whether their not keeping the Lord's Day was not a transgression of the law of God?—'Yes.' I proceeded to ask whether they did not know they were continually transgressing God's law; that they knew God had told them not to lie, not to steal, not to commit adultery, and I then put the question in plain terms, 'Do you not tell lies? Do you not steal? Do you not commit adultery?' To this there was a general reply, 'Yes.' My astonishment increased at every answer, for the Basutos are most unwilling to bind themselves to any statement by giving a straight-forward answer. Generally speaking, when we, after an exhortation, ask them to tell us what they think, instead of a plain answer, they will say, 'We know that you teach us God's truths, we wish to be saved, but do not know what prevents us from being converted; God likes some and hates others;' but, as to answering a plain question by a simple yes or no, this is almost unheard of.

"I then observed, 'As you confess that you have broken God's laws, do you believe there must be a judgment day fixed by God for you?' 'Yes, we believe it?' My fellow labourer here added a few words about the reality of that judgment. Feeling this was a glorious opportunity for drawing in the net, I then asked, 'If there be any here who truly desire to be converted, let him lift up the hand.' Several lifted up their hands, some timidly, some courageously. After prayer, the meeting having dispersed, about forty remained behind for further instruction—men, young men, women, and girls, mostly adults.

"I again asked them whether they had well understood what I had said. They replied, 'O yes, we understand.' My wife went from one to another warning and exhorting them, 'Do not trifle with the Lord God; this is a serious matter.' 'Yes, yes, we understand. We wish to be saved.' 'Will you allow me to write your names down, that we may know where you live, and that we may follow you and visit you.' Hearing this, about four went out; I was surprised not to see them all go out, for generally they are much afraid of having their names written down. I took down thirty-five names, twenty-seven of these were of people living at Kolo, or in the neighbourhood; six of them came from other out-stations in the vicinity; and two from more distant villages. They then promised to attend a special meeting to be held the following week, as to the result of which from their behaviour on the occasion referred to I cannot doubt."

Mr. Dyke adds that several young men who had been trained in the schools at Morija, having returned to their native land, are now most earnestly labouring to raise their fellow-countrymen. Several of these are attached to the Swiss Protestant Mission, whose stations are in the most northern part of the Transvaal Republic in the Zoutpansbergen, above the tropic of Capricorn. One of these young men who left a few months since with a Government certificate of competency as a teacher, has been appointed by the Swiss brethren to take charge of one of their out-stations. Several letters written by him to old friends at Morija are of great interest, breathing, as they do, the spirit of humility and devotion to the work of evangelisation in which he is engaged.

WORK AMONGST FACTORY GIRLS.

Miss Meredith Brown, Hon. Secretary of the West London Institute for Factory Girls, writes as follows, from 20, Upper Montagu-street, London, W.:—

Just before leaving London for two months' rest, I learned that one of our girls in whom I had been much interested had attempted to commit suicide, and that she lay in the hospital in a precarious condition. As soon as she was convalescent I sent for her. "Did you intend to take your life?" I inquired. "Yes," she said; "my mother had not been sober for seven weeks, her abusive language was unbearable, and she kept food from me too. My father also drank, and there were seven of us in two small rooms, and I could stand it no longer." A lady in the south of England, to whom I telegraphed, kindly took her under her care, and after a few weeks' rest and medical treatment, a place was got for the girl. Another girl came to me a few weeks ago for shelter. "I went to a music-hall," she said. "I didn't pay, I was treated—and—I never went home again . . ."

It is to counteract the terribly degrading and demoralising influences of these low theatres, music-halls, and dancing saloons—the only recreation of 150,000 young factory girls—to afford innocent and healthy amusement and instruction and fit them for the duties of life, and to provide a temporary shelter for those whose homes drive them to such terrible extremities as I have described, which is the object of this effort.

The response to our appeal from all quarters has been most encouraging, and it will interest those friends who have so kindly contributed towards the effort to know that we have got the sum required for the purchase of the buildings, which have been secured for £750; but £800 in addition is needed to adapt the premises to a factory girls' institute, and for fitting and furnishing. Of this sum we have in hand about £150. I shall be glad to send collecting cards or a dozen copies of "Only a Factory Girl" for gratuitous distribution for 2s. post free.

HOME FOR INVALIDS, HASTINGS.—The third anniversary of the Home in Quarry-road was held last week, and the workers were much cheered by the kind sympathy and interest expressed by those present. Rev. Mr. Bolton presided and gave encouraging testimony of the work from his own observation, having watched its development from the beginning. The room was well filled with servants in the evening, who were addressed by Mrs. Thorpe and Miss Langham.

Letters to the Editor.

EVOLUTION.

Dear Sir,—Now that even bishops in their sermons have taken to commending evolution, it may be well to remind ourselves of two things.

(1) What it is that evolutionists really mean. The followers of Haeckel and others do not hesitate to assert that "worms, originated by means of spontaneous generation from the inorganic compounds of carbon, &c., are the direct ancestors of man." Observation, however, goes to prove that life is only derived from life. Again, we are told, "the evolution theory is perfectly irreconcilable with the idea of a personal Almighty Creator." And "Darwin's theory turns the Creator out of doors, and leaves no room for the agency of such a Being."

(2) That evolution is, up to the present moment, only an unproved theory. Evolution is, as you truly observe in your last issue, "founded on hypothesis, and buttressed by assertion." (*a*) In the current number of *The Nineteenth Century*, the Duke of Argyll points out that Mr. Darwin was entirely mistaken in his theory of coral reefs. It has been quite exploded by the researches of Mr. Murray in the *Challenger* expedition. Well may the Duke head his article "A Great Lesson." (*b*) Sir William Thomson, from a study of solar phenomena, utterly denies the possibility of that infinite series of geological ages, which is the first demand of the evolutionist. (*c*) Professor Max Müller, of world-wide reputation, points out that the crowning faculty of articulate speech constitutes an impassable barrier between man and beast. (*d*) Dr. Carruthers, of the British Museum, states that the whole testimony of the vegetable kingdom entirely contradicts the hypothesis of evolution. (*e*) Professor Owen says:—"No instance of change of one species into another has ever been recorded by man." And again, "Man is the only species of his genus." (*f*) The eminent Professor Virchow, of Berlin, declares that "Man has not descended from the ape, or from any other animal whatever." (*g*) The famous scientists Humboldt, Brewster, Agassiz were also opposed to this unsound and degrading doctrine.

In these circumstances the premature conversion of the bishops seems even more to be lamented than the flippant tone and temper of leading advocates of this pernicious materialism.—I am, yours faithfully,

H. Heber Evans.

P.S.—The above quotations are taken from an interesting pamphlet, "Mr. Gladstone and Professor Huxley on the Mosaic Cosmogony," by Rev. B. Wray Savill, Rector of Shillingford. Third Edition. 1s. 6d. *Longmans.*

THE VILLAGE POOR.

Dear Sir,—As I am unable to reply to all the letters I have received with reference to my short papers in The Christian on the condition of our village poor, will you allow me to assure those who have questioned my motive in writing them, that it has neither been my aim nor desire to attack classes or to pain individuals. I have simply sought to bring the sorrows of these people under the notice of their richer neighbours.

Since I penned my first paper on the scarcity of work, thousands of men all through the country have been discharged from their employment, because, with the harvest ended, their employers have needed their services no longer. A large farmer has just told me that in the parish to which he belongs there will probably be thirty or forty men out of work all through the winter. In another village not far from here, fourteen labourers were to be dismissed last Saturday night. Poor souls, what are they to do? They got deeply into debt last winter, nor have they been able to recover themselves during the few summer weeks that have just come to an end.

There *must be* State-aided emigration for those who are willing to cross the sea, and there *must be* public works for those who cannot leave England. There will, doubtless, be a loud clamour raised against increased taxation, but if the selfishness that raises it shall be successful, I venture to say that it will prove its own punishment. Alas, for the owners of property, if those who have hitherto suffered so patiently should be driven to desperation! And a wondrous power to rouse a parent has the cry of a hungry child! I feel I could manage to endure the pangs of poverty myself; but were my Charlie, Jack, or Rob, or my little Ethelwyn, to appeal to me for food, and I had no food to give them, perhaps I should not regard revolution with the same kind of horror that it has for me now. God give the spirit of understanding and wisdom to those who possess this world's wealth, when remedial measures shall be proposed to meet the present distress. Selfishness, just now, will find it pay to play the part of generosity. As for the children of God, now should be our opportunity to show whose we are, and whom we serve. We are going to be weighed in the balances; God forbid that any of us shall be found wanting.

In conclusion, I would thank, in the Master's name, all those who have sent aid to my old friend Isaac Hipkiss. If these will kindly give their own address I will acknowledge their contributions direct to themselves. That the Lord will accept their offerings, as given to his Son in the person of his poor old servant, is the earnest prayer of

John E. Linnell.

Pavenham Vicarage, Bedford.

◆

DIED AT HIS POST.

SUDDEN DEATH OF REV. W. FRASER, BRIGHTON.

The Brighton community were startled and grieved on Sunday last by the news that Rev. W. Fraser, the esteemed pastor of the Presbyterian Church, Queen's-road, while delivering his morning sermon, had succumbed to heart disease, after an attack of ten minutes' duration. For some months he had been known to be suffering from that insidious complaint, and Sunday last was but the third Sunday on which he officiated after returning from a lengthened period of holiday rest. The deep regret felt in Brighton at his tragically sudden decease will be shared by large numbers in Scotland, where he was well known as an acceptable minister of the Gospel of Jesus Christ. He was brother to Dr. Donald Fraser, of Marylebone, and was about the age of sixty-seven when the sudden call came. In an obituary notice, *The Sussex Daily News* of Monday says:—

His qualities were of a sterling kind, just such as bade fair to endure, and to enable him to minister with success for a long series of years. With a pleasing voice, and calm, but not monotonous, manner, and with a wide acquaintance with not only the Scriptures, but with literature generally, Mr. Fraser could never be uninteresting; and at times he was particularly happy in his presentations of truth. Besides carrying on the regular services of the church, and taking the pastoral oversight of its institutions, he took a warm and practical interest in many movements of a religious character outside of his own ministerial sphere, joining heartily with Christians of all denominations in any kind of work, having for its professed object the advance of the kingdom of God in the world. In this connection his appearances upon public platforms were frequent, and always welcome. In aggressive mission work he was also thoroughly at home, and took an active part in such movements as the Sunday evening services, which, for a time, were held in the Gaiety Music Hall in North-street, in the young men's service at the Odd Fellows' Hall, the Y.M.C.A., the Brighton Town Mission, the Open-air Mission, and other unsectarian movements.

YOUNG MEN'S EMIGRATION SOCIETY.—In connection with this branch of the Manchester Y.M.C.A. work, the twenty-fifth party of young men this year sailed for Canada on September 15, per ss. *Parisian.* They go out to join some of those already established on farms there.

THE NUMBER OF CONVICTS in Great Britain at the present time is only one fifth of what it was fifty years ago, though the population has so enormously increased. In 1837 there were fifty thousand, and, if the proportion of criminals had kept pace with the population, the numbers now would be nearly one hundred thousand.

VALEDICTORY MISSIONARY MEETING.—On Tuesday week a largely attended meeting was held at Park Chapel, Camden-town, to bid farewell to several missionaries of the London Missionary Society, who are about to proceed to various parts of the mission field. The following missionaries were present:—Rev. Jonathan Lees and Mrs. Lees, Mr. F. C. Roberts, M.B.C.M., the Misses Browne, Gilfillan, Pearson, and Winterbotham, Rev. C. D. Helm and Mrs. Helm, and Rev. Bowen Rees.

EVANGELISTIC NOTES.

Mr. George Clarke has been preaching the Gospel at Airdrie, N.B., to large gatherings; many tokens of blessing have followed the proclamation of the word.

Mr. J. M. Scroggie is to evangelise for six months in the east end of Glasgow. Thirteen Free Churches in the east end have combined for a well-sustained effort.

Mr. John Elliott, of the Evangelisation Society, has recently held a mission at the Congregational Chapel, Puriton, Somerset, which has resulted in much blessing.

Baltonsborough, Somerset.—A most successful mission has been held in this place by Mr. Henry Hilton, in a tent belonging to the Evangelisation Society. People came from long distances to hear the Gospel, and many professed conversion.

Lancaster.—Mr. Thomas Cook, the Wesleyan evangelist, has been conducting a mission in this town with great blessing to many. After the services on Sunday, the 11th, and again on the following day, large numbers came forward, and professed their desire to follow Christ.

Southsea.—The new hall, erected in connection with Mr. J. Denning's Mission, was opened for Gospel work on Sunday last; a public meeting was held on Wednesday. We regret to learn that the mission tent on Southsea-common has been considerably damaged by the recent gales.

The Protestant Mission, which was started six years ago by Mr. James Butcher, in the Girls' Board School-room, Turnham Green, is doing a quiet work. The Gospel is preached with earnestness and force, and, judging by the attendance, with success in winning souls to the Lord Jesus.

Nottingham Goose Fair.—This great annual carnival takes place on October 6, 7, and 8. The secretary of the local Y.M.C.A. is again organising a special band of workers for open-air work, &c. Gifts of tracts will be very acceptable, and the prayers of God's people are earnestly desired.

H. Johnson, Sec.

Goldington, near Bedford.—A quiet work, in a quiet way, has since last November been carried on amongst the inhabitants of this village. A Bible-class and prayer-meeting have been held weekly, and well attended. Cottage and Gospel meetings, presided over occasionally by Rev. J. E. Linnell, of Pavenham, Bedford, have been held from time to time. Much blessing has resulted.

Royal Victoria Hall, New Cut.—It will be interesting to note that the Sunday evening Gospel services are sustained with interest and blessing, under the practical management of a committee, with Mr. Neal Horne as hon. secretary. An address was given on Sunday evening by Mr. John Kirk, which was followed by a Gospel temperance address. There was a large attentive audience, and the effort evidently meets a want in this poor neighbourhood, with its teeming throngs of non-churchgoers.

Blackdown Hills Mission.—For the past eleven years we have had two tents at work, one in Dorchester, under Mr. E. Venn, where the Lord has greatly blessed the Gospel, so that a large number have been converted, and added to the Lord. Another has been erected in various villages in North Devon—Bampton, four weeks; Dulverton, three weeks; Bishops Nympton, three weeks. At the last-named place the tent was blown down in the late gale, and sustained considerable damage, which will require very considerable repairs before it can be used again. Mr. Veasey, who had the charge of the latter tent, has had many tokens of blessing in each place.

Geo. Brealey.

Clayhidon, Wellington, Somerset.

Gospel Tent Work.—Through the good hand of our God upon us, we have closed our summer tent campaign in Somerset and Gloucester. A season of happy fruitful work for the Master under canvas has been experienced, and many have been the trophies of his grace from amongst sinners, and the restored and revived ones amongst saints as the result of the Gospel preached and sung. We have been privileged to conduct tent services in many places, giving particular attention to dark and needy villages. At Weston-Super-Mare our wooden-sided tent was much appreciated by the visitors and residents, and during the fourteen weeks of the tent mission 210 services were conducted. The gale of August 31 blew our canvas roof to ribbons, so that we were compelled to remove the meetings to the Gospel Hall, Waterloo-road.

Jas. A. Vicary.

Ebenezer House, Dalrymple-road, Bristol.

Among the Churches.

CHURCH OF ENGLAND.

At Egremont since the Church Army has commenced its work, more than forty persons have professed conversion.

The Ven. H. J. Matthew, Archdeacon of Lahore, will in all probability succeed Right Rev. Thomas Valpy French as bishop of that diocese.

Rev. Stewart Headlam has appealed to the Archbishop of Canterbury against the refusal of the Bishop of London to give him a general licence for the diocese.

There has lately been much blessing in connection with the Church Army services at Christ Church, East Greenwich. The meetings in the tent and open-air have been well attended, and many persons have professed conversion.

St. Giles' Fair, held at Oxford recently, was the occasion for a special evangelistic effort by the members of the Church Army connected with St. Aldate's. Open-air meetings were held throughout the day, and the earnest addresses were attentively listened to.

The English Episcopalians and the French Reformed Church are unitedly erecting a wooden châlet church at Champéry (Valais). It is to hold about two hundred persons, and will serve for the worship of the two denominations in the morning and evening of the Lord's day.

During the past year the missionaries of the Rochester Diocesan Society have paid more than one thousand visits to police-courts and cells, had interviews with eight thousand accused persons, and visited six thousand houses, besides dealing with two hundred and fifty special cases.

PRESBYTERIAN.

The congregation of the pretty little church in Midvale-road, Jersey, has increased so much under the ministry of Rev. Dr. M'Caw, late of Manchester, that an enlargement of the building has become necessary.

SOCIETY OF FRIENDS.

J. B. Hodgkin and wife are paying very acceptable visits to Friends' mission stations in the West. Workers who feel their isolation are thus encouraged and helped.

J. H, Douglas, U.S.A., has been greatly blessed in his tent meetings all through the summer. Hundreds have been brought to decision, or helped to a higher level in the Christian Life. He has gone to Iowa yearly meeting with his tent.

Jonathan Grubb, of Sudbury, has been engaged in Birmingham, notwithstanding his advanced years, in holding meetings with the public, visiting hospitals and workhouses, and extending sympathy to the poor. He has long been occupied, as the way opened, in this Christ-like work, greatly to the comfort and help of the sorrowful and needy.

A successful mission has been held at Painswick, Gloucestershire, conducted by George Wood, Frederick Sessions, and F. de Carteret. Bible-readings in the afternoons and Gospel meetings in the evening were held, and the local ministers threw themselves heartily into the work; as might be expected, the united effort has been greatly blessed.

METHODIST.

"Children's Day," a prominent feature in the Methodist churches, falls this year on October 16. Year by year, says *The Methodist Times*, "it has been increasingly a season of blessing among our children and young people, and a day whereon much fruit has been gathered as the result of patient seed-sowing on many a previous Sabbath."

At Farnworth, on a recent Saturday evening, was provided a supper of potato pie and buttermilk for upwards of three hundred people, at the charge of a penny each. Many of them had often been convicted for drunkenness, and their remark was that the publicans had never treated them like that. At the close of a glorious meeting, many signed the pledge, and ten professed their desire to lead a new life.

The open-air services conducted for twenty-seven years past, during the summer, by Mr. John Skidmore, of the Middle Lock Chapel, West Bromwich, were recently closed for the season. Some ten or twelve thousand people were present at the final meeting, held a mile from the town. The address was full of illustration, expressing great truths, which evidently went home to the hearts of these Black Country people.

CONGREGATIONAL.

Rev. Colmer B. Symes, late of Kensington, has accepted a call to the Leytonstone Congregational church.

Rev. Arthur Mursell is to deliver a new lecture at the City Temple on October 17, its title being, "Breathing Books and Living Libraries."

Rev. H. Elwyn Thomas, of Arundel-square Church, has commenced a series of "Monthly Services for the People." The subject of his first address was, "Who, what, and where is Christ?"

The church at Dresden, Stafford (Rev. J. H. Howshall, pastor), is entering upon its winter's work in earnest. It has arranged to carry on cottage services in various parts of the neighbourhood, a young men's improvement class, a weekly system of tract distribution, band of hope, &c.

An eight days' mission at Carr's-lane Chapel, Birmingham, has been conducted by Rev. J. F. T. Hallowes. Many professed to give their hearts to Christ, and not a few Christians were aroused. Congregations of 400 to 500 came together every evening; the workers spared no trouble to get outsiders into the chapel.

While Rev. Newman Hall was on his tour in Switzerland, the chaplain at Bel-Alp, a young man of twenty-six, and the representative of the Society for the Propagation of the Gospel, waited upon him one Saturday night and requested him not to attend the Holy Communion next morning, on the ground that he had not been confirmed!

BAPTIST.

Bristol Baptist College has sent out during the last five years twenty-four men, fifteen of whom have been settled at home, while eight have been accepted for service in the mission field.

At the third quarterly conference of the North-west Kent branch of the London Baptist Association, interesting accounts of mission work carried on at Orpington, Woolwich, Erith, Charlton, Greenwich, and other places were given.

Mr. Bilborough, whose recent death was referred to by Mr. Spurgeon on Monday last week, has been for many years very active in seeking to rescue fallen women, and has been the means of reclaiming one hundred and fifty of such characters. As far as can be known only two of this number have returned to their evil life.

SALVATION ARMY.

We are glad to learn that Miss Eva Booth is better, and that good hopes are now entertained of her recovery.

One of the cadets at Rome had recently a very narrow escape from an attempt at assassination. Fortunately, only a slight wound was inflicted.

In the twenty-five Corps of the Devon Division, 1473 persons have professed to find salvation during the year, of whom 343 have become soldiers, bringing up the total at present enrolled to 1743.

At Chipping Norton, since the Army commenced work five months ago, over three hundred persons have professed conversion, the majority of whom are now doing good service in the ranks.

Four hundred families are thoroughly visited every week in Seven Dials by the cellar, gutter, and garret lasses, besides lodging-house and other work. In three weeks, thirteen poor creatures, sunk in the deepest wretchedness, have been won for Christ.

A room containing "nothing but a narrow bed, a table, a chair, and a box," and so small that the chair must be put on the bed before the little party could kneel down, is the picture given in *The War Cry* of the Grecian slum-post. Good work is being done by its devoted officers.

NOTES FROM IRELAND.

The third jubilee of Moravian home mission work in Ireland is being observed in various places in this country.

As the result of a remarkable work of revival going on in the Methodist mission tent at Churchill, Rev. J. S. McDade, general missionary, has postponed an intended mission in the Irvinestown circuit.

The report of the Belfast branch of the Missions to Seamen has been issued. During the year the chaplains have boarded, by means of the new mission steam-ship which fully answers the purposes for which it was intended. 1022 vessels anchoring in the Lough.

Rev. Dr. Hall, of New York, who has been for some time on a visit to his friends in Ireland, has returned to America. Before setting sail he conducted a most impressive service in the Presbyterian church at Queenstown, at which several of his fellow passengers were present.

Strabane.—At the request of a number of earnest workers in this town, the Irish evangelisation Society sent a tent in which Messrs. Thompson and Nesbett have been holding services for the past few weeks. The meetings have been well attended and a good work done for God and eternity.

Evangelistic services were conducted each evening last week in the United Presbyterian Church, Belfast, by ministers of various denominations, among others Revs. H. M. Williamson, James Harpur, and James Cregan. There was an encouraging attendance, and good is believed to have been done.

"FALLEN ON SLEEP."

Rev. Robert Stephenson Ellis, formerly chaplain to the British Legation at Copenhagen.—Rev. John Parkin, rector of Halton, "the father of the Church," as he was called at Hastings, having gone to that town fifty-three years ago.—Rev. Simon Fraser, of Fortrose, one of the oldest ministers in the Free Church.—Rev. Daniel Katterns, for thirty-four years co-pastor and pastor of the Church at Mare-street, Hackney.—Mr. J. R. Robertson, for many years an active elder in Regent-square.—Mr. William Nelson, senior partner in the well-known publishing firm of Thomas Nelson & Sons, and an eminent Christian philanthropist.—Rev. Canon Swainson, D.D., Master of Christ's College, Cambridge.—Miss Wear, of Liverpool, well known in that city and throughout the West Riding of Yorkshire as an earnest worker of the Methodist Church.—Bishop Harris, of the American Methodist Episcopal Church.—Dr. M'Millan, of Liverpool, for upwards of fifty years a devoted worker in the Methodist Church.—Mrs. Hugh Jones, of Bangor, for forty-four years an earnest member of the Methodist Church.—Mr. Ralph Green, a prominent member of High-street (Methodist) Circuit, Lincoln.

SIR ANDREW CLARK, BART., M.D., will on Friday evening, the 7th of October, give an address at the Young Men's Christian Association, Aldersgate-street, the occasion being the commencement of a series of "Friendly Talks to Young Men." Sir Andrew specially desires to address himself to young men who are troubled with sceptical doubts.

THE BETHEL CHRISTIAN WORKERS' ASSOCIATION, of Barbados, West Indies, is doing a grand spiritual work among the blacks of that island. It stands greatly in need of tracts. The people thirst for the Gospel. Parcels should be addressed, L. C. Abrams, secretary, Bethel Christian Workers' Association, Nelson-street, Bridgetown, Barbados, W.I.

TEMPERANCE NOTES.

HOME.

In *The Alliance News* the terrible "Fruits of the Traffic" are still recorded weekly, and are as painful to read as ever.

Lady Henry Somerset has been creating considerable sensation in Worcestershire with her Gospel temperance tent services and peripatetic preaching.

The World's Women's Temperance Union has issued an earnest address asking for the repeal of the Act allowing licences to grocers and confectioners.

"Tips for Tricyclists" advises its clients never to take stimulants when on a journey. If they do, they will become jaded and feverish, possibly for the entire day.

The Irish Temperance League Journal, discussing "the barrenness of the session," argues that only by "squeezing" Governments will any effective temperance reforms be won.

Manchester Diocesan Temperance Sunday is to be November 20, when, it is expected, many temperance sermons will be delivered in various churches in the diocese.

Complaint is made that on Sundays Welsh people on the English border cross to the English side and indulge in liquor to excess. If England had Sunday closing the nuisance would cease.

A recent plebiscite of the inhabitants of Inverness showed an overwhelming majority of votes, not only in favour of a reduction of licences, but of local option to suppress the traffic by popular vote.

Four hundred pledges were taken during a seven days' Gospel temperance mission in Manchester, conducted by the Canning-street branch of the Manchester, Salford, and District Temperance Union.

The City Press states that quite respectable-looking girls may now be seen entering public-houses in London, both with and without members of the male sex. What miserable wives and mothers such will make!

The memorial to the Government referred to in our "Temperance Notes" last week, emanated, not from the British Medical Association, but from the British Medical Temperance Association, the members of which are all total abstainers.

The old Victoria Theatre in the Waterloo-road, now known as the Royal Victoria Coffee Music Hall, was recently the scene of a temperance demonstration to inaugurate the new season. Dr. Dawson Burns, Mr. Robert Rae, and other prominent temperance men were amongst the speakers.

FOREIGN.

In Burmah whisky is becoming a fashionable drink.

An organisation has been formed at Kimberley, South Africa, to protect the natives at the gold mines from the evils of the drink traffic.

The proposal to change the basis of the Indian Army Temperance Societies from total abstinence to "dual" is practically abandoned.

In Iowa, under Prohibition, the contractors of prison-labour are said to be losing enormously, owing to the lack of convicts to complete the orders!

In Ireland and Canada industrial exhibitions are held in connection with temperance organisations. One such was held recently, with success, at Coburg, Canada.

The Berlin correspondent of *The Daily Telegraph* says the quantity of beer middle-class Germans consume on holiday occasions is something enormous, and by English people would scarcely be believed.

In an article in *The Forum* General Greely, of Arctic fame, testified that for all subject to severe and exhausting toil, or to exposure to extreme cold, alcohol is not only unnecessary but positively injurious.

Rev. James Johnson, of Lagos, West Africa, addressed to the Colonial Secretary a respectful but earnest protest against the drink trade with that colony. The Secretary replied that unless France and Germany cooperated, British action would be useless.

◆

Appeals.

Plymouth Y.W.C.A.—Earnest appeal is made for funds for the purchase of the new Institute, furniture, &c., for this Association; £2000 is urgently needed on account of a considerable extension of the work. Subscriptions to Miss Lewis, 3, St. Andrew's-place, Plymouth.

Books for Missionaries.—An excellent work is being done in connection with the Missionary Leaves Association, in sending helpful books on the Christian life to C.M.S. missionaries. Many letters of grateful acknowledgment are received. Any help towards this effort will be welcomed by Mrs. Malaber, 20, Compton-terrace, Upper-street, Islington, N.

Rev. George Friedman, missionary of the British Society for the Propagation of the Gospel among the Jews in Lithuania, makes earnest appeal for funds to support a colporteur, to go amongst the millions of Jews in that country, who do not even know of the Gospel. He speaks of much work done in his immediate locality, of much willingness to listen to the Scriptures, but says it is impossible, without the aid of a colporteur, to reach distant parts of the land. Mr. Adler, of the Mildmay Mission to the Jews (Conference Hall, Mildmay, N.), was recently in the field with Mr. Friedman, and would answer any inquiries.

FULHAM GOSPEL MISSION.—In our recent notice of this Mission it was stated by mistake that the superintendent was Mr. Roper; that office is held by Mr. W. A. Chant, of 4, Cranmore-terrace, Bishop's-road, Fulham, S.W.

GAZE'S ORIENTAL TOURS—Annual Autumn Tour leaves London October 31, for Alexandria, Cairo, Pyramids, Suez Canal; and CAMPING TOUR THROUGH PALESTINE, returning via Asia Minor, Turkey, Greece, &c.—H. GAZE & SON (Originators and First Conductors of Oriental Tours), 142, Strand, London.

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

ADVANCED CONSUMPTION.—AN "INCURABLE CASE."—REPORTED BY REV. D. POWELL, B.M., RHAYADER.

It is nearly two years ago since Mr. Powell first wrote me on behalf of Mrs. Like, of Painscastle, Radnorshire.

Two of the patient's sisters had died of Consumption. She herself had been always weakly. Some time since a slight cough was observed, which became constant and violent, with difficult expectoration, mingled with blood, and was accompanied with pains in the side and back, flushings, disordered secretions, heart affected, extreme weakness, loss of flesh all over. An eminent physician of Builth had pronounced *her lungs to be badly diseased*, and the *case hopeless*.

In less than a month, Mr. Powell reported her to be receiving benefit—a little improvement in all the symptoms.

The patient gradually recovered health and strength.

Writing me May 20, 1887, Mr. Powell says: "I am happy to inform you she is quite restored, and I have been taking every opportunity to recommend your treatment."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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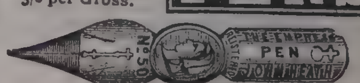

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C. — Daily Prayer-meeting, 1 to 2, St. Peter's, Cornhill. Gospel services at Y.M.C.A. Mission Hall, Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday evenings in September. 7 p.m., Mr. Finlay Gibson. Young Men's Foreign Mission Society, Mondays. 8.30 p.m.; Tuesday, 8.15 p.m., young men's Bible-reading.

Y.M.C.A., Exeter Hall, Strand, W.C. — Mr. Henry Thorne will give an address, entitled, "From the Stage to the Cross; or, the Story of my Life," on Thursday, October 6 8 p.m. Dr. H. Grattan Guinness will give a special medical lecture to men only, Oct. 12, at 8 30. Dr. Guinness will commence a four months' mission on Sunday nights, beginning October 16, at 7.

Y.M.C.A., The Priory, 193, Upper-street, N.—Thursday, September 22, 8.30 p m., address, Rev. J. E. Davies. Wednesday, 6 to 10, welcome to strangers and anxious inquirers.

Y.M.C.A., Burlington Hall, 23, Savile-row, W. — Thursday, September 22, at 8.45, lecture to young people by Rev. Oswald B. Sharp. Subject—"Sweetness and Light." Sun., 25, Bible class for young men.

Zenana Medical College.—The Saturday Bible-reading and Prayer-meeting will be resumed on Sept. 24.

Mr. Ned Wright will preach on Sunday next at Earlham Hall (formerly Maberly Chapel), Balls Pond-rd., at 7 p.m.

Clapton Hall, Cazenove-road. Upper Clapton, E.—Sun., 6.30 p.m., Friday, 7.30, Mr. C. Russell Hurditch.

Union Hall, Carlisle-street, Edgware-road, N.W. — Meeting of Christian workers, Thurs., September 22, Praise, prayer, and conference, 4 p.m. Address by Dr. McKilliam, of Blackheath, on "Be Filled with the Spirit," 7 p.m.

Open-air Mission.—Mr. C. H. Spurgeon will address open-air preachers on "Winning Souls for Christ" at the Metropolitan Tabernacle, on Monday evening, October 3. Tickets may be had at the office, 14, Duke-street, Adelphi, W.C.

St. George's Hall, Langham-place, W. — Mr. F. C. Bland will preach on Sunday, at 11 a.m. and 7 p.m.; Wednesday, Burlington Hall, 8 p.m.

Christian Life and Experience.—Four days' meetings in the Assembly Rooms, Defoe-rd., Stoke Newington, N., October 4, 5, 6, 7. Bible-readings, 3 30 p.m.; addresses, 7.30 p.m. Rev. F. D. Sanford, of Boston, U.S.A., Dr. Woods Smythe, and others.

Coming Conferences. — **Salisbury**, September 26 to October 2. **Glasgow** (Queen's Rooms), Sept. 27—30. **Dublin** (Christian Union Buildings), Sept. 26—29; Y.W.C.A., 30. **Blackheath** Y.W.C.A., Alexandra Hall, Secretaries and Members, October 3—5. **Belfast**, Convention for the Promotion of Practical Holiness, Oct. 3—8. **Clifton, Bristol** (Victoria Rooms), October 4—6. **Leamington**, October 18—20.

Chelsea Chapel, Lower Sloane Street.—Dr. Rossvally will lecture at this chapel on the evenings of Monday, Tuesday, and Wednesday next week.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E. — Monthly workers' meeting, Friday, October 7; tea at 6 meeting at 7. Mr. M. H. Hodder will preside. Rev. G. A. Bennetts, B.A., will give an address. Subject—"Our Sources of Strength."

Edinburgh Castle, Limehouse, E.—Sunday. Sept. 25, 11 a.m. and 7 p.m., Mr. Henry Varley; 3 p.m, Rev. Henry Bright.

Great Assembly Hall, Mile-end-road, E. — Harvest Festival, Sunday, September 25. Preacher, at 11 and 6 30, Mr. Joseph Clarke.

Children's Special Service Mission.—Mr. J. H. Greene at St. Leonard's and Hastings, from Sept. 9. Mr. Spiers, now at Dover. Mr. H. Hankinson, Edinburgh, September 24—27. Mr. Arrowsmith, York.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W. —Friday, October 7, all-day meeting. 11 a.m., prayer and testimony; 3 p.m, address by Mr. Frank H. White; 7 p.m., Mr. Henry Varley.

Hyde Park Hall Mission.—Closing meeting in Hyde-park, Sunday, September 25. Metropolitan Music-hall.—Opening night, Sunday, October 2, 6.30 p.m.

THE BRIGHTON DELUSION, we are glad to hear, has been exploded, for the present at least. The meetings are suspended, and the hall in Edward-street is closed. The recent successful summonses for assault brought against the doorkeepers appear to have been the instrument in putting a stop to this travesty of everything sacred.

Subscriptions Received by Messrs. Morgan & Scott to Monday, September 19, 1837.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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Home for Aged Christian Blind—M. £1 1s.; (*Jubilee Hall*) £3 3s.	4	4	0
United Kingdom Band of Hope Union—M.S.	1	1	0
China Inland Mission—J.S. £1; J.F.C. £1 1s.; J.C.P. £1	3	1	0
St. Giles' Chstn. Msn.—M.B.P. 5s.; J.C.P. 10s.	0	15	0
Working Men's Mission, New Cut—C.P., Clifton	0	5	0
Msn. to Zulu Kaffirs—C.P., Clifton, 5s.; C.J.A. £1	1	5	0
Work among Sailors (Miss Weston)—H.F.C.	5	0	0
Anglo-Indian Evangelisation Society—E.F.	0	10	0
Mrs. Mumford's Work, Philippopolis—Mrs. H.M.	0	5	0
Shipwrecked Mariners' Society—T.R.F.	1	0	0
British Home for Incurables—T.R.F.	1	0	0
London City Mission—T.R.F. £1; J.F.C. £1 1s.; B.F.H.S. £1	3	1	0
Sunday Rest Association—T.R.F.	1	0	0
Reformatory and Refuge Union—T.R.F.	1	0	0
Society Prevention Cruelty to Animals—T.R.F.	1	0	0
Female Lock Hospital, Harrow-road—T.R.F.	1	0	0
Irish Church Missions—T.R.F.	5	0	0
Woman's Mission to Women—T.R.F.	0	10	0
Naval Scripture Readers' Society—T.R.F.	0	10	0
Cancer Hospital, Brompton—T.R.F.	1	0	0
Metropolitan Drinking Fountain Assoc.—T.R.F.	0	10	0
St. Marylebone Female Protection Soc.—T.R.F.	1	0	0
Earlswood Asylum—T.R.F.	1	0	0
Free Dist. of Scriptures—T.R.F. £1; R.S.B. £1	2	0	0
Church Association—T.R.F.	1	0	0
Scripture Texts Association—T.R.F.	0	10	0
Mr. Rabinowitz's Work—B.H. £1; G.R. £1; R.S.B. £5	7	0	0
Dr. Barnardo's Homes—J.F.C. £1 1s.; W. and A.F., Aberdeen, 6s. 8d.; T. & F.C. £5; 2 Cor. viii. 12, 4s. 6d.; Collected by an Invalid, 5s.; E.P. 5s.; R.S.B. £10	17	2	2
Mildmay Mission to Jews—J.F.C.	1	1	0
Home of Industry—J.F.C. £1 1s.; T. & F.C. £5; J.C.P. 10s.	6	11	0
Homes of Hope, Regent-square—Valley of Achor	0	15	0
Friendless and Fallen—Valley of Achor, 15s.; W. & A.F., Aberdeen, 6s. 8d.	1	1	8
Mariners' Friend Society—Livingstone Hotel	0	2	0
Mr. Fegan's Boys' Home—W. & A.F., Aberdeen, 6s. 8d.; Beta, £2; J.C.P., 10s.	2	16	8
British and Foreign Bible Society—T. & F.C. £5; Beta, £2; P.W. £50	57	0	0
London Society for Promoting Christianity among Jews—T. & F.C.	5	0	0
Soldiers' Home (Miss Daniell)—T. & F.C.	5	0	0
Joshua Poole—M.S.	10	0	0
Grat. Circ. of The Christian—G.R.	0	1	3
Bristol Orphan Houses—Beta	2	0	0
Children's Special Service Mission—Beta	2	0	0
Mrs. Hilton's Crèche, &c.—Beta, £2; J.C.P. 10s.	2	10	0
Grove Mission, Southwark—Beta	1	0	0
Costermongers' Mission (Mr. Penrose)—Beta	1	0	0
Thames Church Mission—Beta	1	0	0
Society for Relief of Persecuted Jews—Beta, £1; J.C.P. 10s.	1	10	0
Gray's-yard Ragged School—Beta	1	0	0
Suppression of Opium Traffic with China (Lecturing and Travelling Agent)—Beta	1	0	0
Ragged-school Union—Beta	1	0	0
Midnight Meeting Movement—Beta	1	0	0
Society for Prevention of Cruelty to Children—Beta	1	0	0
McAll Mission—Beta	1	0	0
Smithfield Market Men (Mr. J. Sayers)—T.N.J.	0	10	0
People's Mission, Victoria Docks—T.N.J.	0	10	0
Gospel in India (Mr. Redwood)—T.N.J.	0	10	0
Scripture Readers' Society, Ireland—R.S.B. £5; J.C.P. 10s.	5	10	0
Fuel for Poor (Rev. J. W. Atkinson)—O.	0	2	0
Famine in Central Turkey—P.G.M.	0	4	0
Miss Mittendorff's Orphan Home—J.C.P.	0	10	0
Mrs. Meredith's Prison Mission—J.C.P.	1	0	0
E. London Training Institution—J.C.P. £1; (*Congo Mission*) J.C.P. £1	2	0	0
Salvation Army—J.C.P.	1	0	0
Gospel Purity Association—J.C.P.	1	0	0
Soldiers' Institute, Portsmouth—J.C.P.	0	10	0
Chambers Mission—J.C.P.	0	10	0
Mrs. Ginever's Orphans' Home—J.C.P.	0	10	0
Mission to Deep Sea Fishermen—J.C.P.	0	10	0
Bridge of Hope, Ratcliff—J.C.P.	0	10	0
Royal Hospital for Incurables—T.R.F.	1	1	0
Work amongst Kabyles (Mr. Geo. Pearse)—A.H.	25	0	0
Kabyle and Berber Mission (Mr. Glenny)—A.H.	25	0	0
McAll Mission—A.H.	50	0	0
French Protestant Mission to Basutos—A.H.	25	0	0
M. Coillard's Mission to Zambesi—A.H.	25	0	0
Mr. Pascoe's Work, Mexico—A.H.	25	0	0
Belgian Evangelical Missionary Society—A.H.	25	0	0
Mr. James Fanstone, Pernambuco—A.H.	25	0	0
Pastor de Jonge, Brussels, Training Scripture Readers—A.H.	25	0	0
Asylums at La Force—A.H.	10	0	0
	£463	1	6

[Advertisement.]

"*My Little Cripple*"—Acknowledgments, with many thanks.—"A Trifle," 1s.; Miss M. F. Robson, 5s.; M.H.G. 3s.; M.L.S. 1s. 6d.; Daisy, 1s.; Mrs. Vellacott, 2s.; Anon. 1s.; Private Soldier, Ireland, 2s. 6d.; M.B. and L.B. 1s.; E. Horwood, 2s.; Mrs. Mayer, 5s.; A Trifle, 2s.; Mrs. Douglas Fox, 6s.; Muriel Brotchie, 2s. 6d.; Miss Cockseyde, 5s.; W.B.D. 2s. 6d.; Two Servants, Tunbridge Wells, 2s. 6d.; Mrs. Dunn, £1; Anon. 2s. 6d.; Miss Bayles, 10s.; Mr. Campbell Morton, 2s. 6d.; Mr. John Ainslie, 1s.; M.L.S. 2s.; Ajax, 1s.; C. Style, 5s.; Miss Wilmot, 1s.; New Barnet, 3s. 6d.; Mrs. Bishop, 5s.; C.M.F. 5s.; "True Light," 2s. 6d.; The Briars, 2s.; Alice Dawson, 5s.; Mrs. Cole, 1s.; Anon. 2s. 6d.; A Sufferer, 2s.; C.R.G. 2s.; M. P. Barclay, 5s.; Grannie, Mother, Winnie, and Dora, 14s.; M. A. Nichol, 2s.; M.A.B. 2s. 6d.; S. Dawson, 1s.; A.F. 1s. 6d.; R. B. Pim, 1s. 6d.; Mr. and Mrs. G.F.P. 2s. 6d.; Miss Napier, 2s. 6d.; J.H.E. £1; F.D.P. 2s. 6d.; Miss Watts, 5s. 9d.; Southway, 1s.; Anon. 2s.; Christian, 10s.; M. A. Edwards, 2s.; M. 5s.; Nellie, Willie, Mother, and Grannie, 10s.; Minnie O. 2s. 6d.; Three Little Children, 7 Stamps; Earlswood Common, 2s. 6d.; J.C. 1s. 2d.; Mrs. R. Holden, 1s.; Mrs. Evans, 10s.; Louie Stewart Murray, 12s.; E.B.G. 10s.; Mrs. W. Spicer, 7s. 6d.; M.M. 1s.; Anon. 1s.; C. H. Hannant, 2s. 6d.; H.R.J. 10s.; Anon. 10s.; F.C.D. 2s.; Miss H. B. Grant, 3s.; A Sympathiser, 2s.; Mrs. Davidson and Sons, 7s.; Birdie, Willie, Jack, and Mrs. Strangman, 3s.; E.A.D. 1s.; Mrs. Roche, £5; S. W. Court House, 5s.; Mrs. Chater, 5s.; Mrs. Strong, 2s. Any Contributions not mentioned here have been already acknowledged directly by post by R. B.

Notices.

Mr. W. Burns, 9, Rosemary-street, Belfast, asks if any reader can inform him where the hymn can be found in which the stanza occurs beginning—

"See the Saviour prostrate lying;
See God's wrath upon his Son."

Alice Kitton.—The pamphlet that would best serve your purpose, we believe, is "The Ten Tribes: where are they not, and where are they?" by Rev. John Wilkinson (*Partridge & Co.* 4d.).

Communications Received with Thanks. — H.L.D. F.B.M. R.D.F. A.D. C.S. E.A.H. W.H. W.C.B. H.J. E.W.C. T.G. A.B. C.C. J.E.L. A.K. J.H. C.H. E.M. J.T. H.V. L.C.A. G.B. H.H.E. T.P. A.T. H.L.S. R.C. W.J.S. L.E.H. J.L.S. J.P.H. J.M. R.T.B. W.H. J.B. J.H.I. G.F. G.R.C. C.C. L.E.O'R. E.B.S. G.S. R.G. J.F. Miss W. R.B. J.M. N.W. F.L. J.M.A. W.F. S.S. M.M.H. G.E.A. T.B. J.A.V. E.B. W.S. J.K.

Applicants for Tracts.—Miss E. G. Webster, Grimston Lodge, Ealing, W.; W. Hooper, Mineral Railway, Par, Cornwall; Mr. Taylor, 28, Cressy-place, Stepney Green, E.; J. Rowe, 31, Jubilee-street, Commercial-rd., E.; F. Taylor, Boys' Refuge, Strangeways, Manchester; A. F. Solloman, 67, Hayfield-road, Oxford; Miss F. Haydon, 10, Culverden Grange, Tunbridge Wells; J. Lawson, Mission House, Oldbury, near Birmingham; W. Rowe, Medrose, Camelford, Cornwall; T. G. Tredennick, 149, London-road, St. Leonards-on-Sea.

RESCUE THE PERISHING.—A midnight meeting was held last week by Mr. R. T. Bodker, of 30, Holland-road, Brixton, in St. John's schoolroom, Church-street, Waterloo-road, S. E. About forty-five were present. Three went to Homes, and others promised to go next day.

GOSPEL WORK AT LOWESTOFT.—The annual meeting of the Sailors' and Fishermen's Mission, under the charge of Mr. Wm. Johnson, was held recently in the Bethel. Many striking testimonies were borne to the blessings here received. The work has been diligently and faithfully continued for thirty-seven years, Mr. Johnson having guided its operations during the whole time. Gospel meetings, which are often blessed seasons of prayer and praise, are held every night all the year round. Open-air meetings, led by Mr. H. Cook and his Gospel band of workers, mostly fishermen, who speak out of the fulness of their heart of the love of Christ to them, are maintained three or four times a week, and numbers have joined the various churches as a result of this effort. At the annual meeting Rev. L. Price, rector of Pakefield, with several Nonconformist ministers, expressed their deep sense of the value of this agency.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from L., 10s.; Captain Bruce, £1 and Clothing.

The Infant Day Nursery. Free Ragged Day Schools. Day Industrial Classes for Boys. Evening Classes for Rough Boys. Mutual Industrial Classes for Lads. Bible Classes for Men, for Women, for Lads, and for Elder Girls. Mission to Inebriate Women. Room to Room Visitation. Temperance Meetings. Mothers' Meetings. Various Thrift Agencies. Evangelistic Services. Lodging House Meetings, and other missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

THE TYNDALE MEMORIAL CHURCH will be "a witness for the Reformation." It will stand between the Homerton Roman Catholic Church at one end of the Brookfield-road, and the St. Augustine's Ritualistic Church at the other end. Nearly five hundred pounds is already subscribed. The total cost of the entire premises will be £1000. Donations should be sent immediately. "The King's business requires haste."—Rev. JOHN FLETCHER PORTER, 69, Driffield-road, North Bow, London, E.

BARBICAN MISSION TO THE JEWS, E.C.—Our Mission having for some time past been suffering through the death of some of our warmest supporters, as also through the depression of trade, felt alike by many organisations, we find it needful to make a special effort for increased funds on behalf of our work in the East Central District, by holding a Sale of Useful and Fancy Articles at the end of October (D.V.). The kind contribution of articles by Christian friends towards that object, or other help, is earnestly requested in the interest of God's ancient people.—Parcels to be sent to Mrs. WARSCHAWSKI, 11, Torriano-avenue, Camden-road, London, N.W.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Committee will receive a Lady as Student, who can pay 50 guineas towards her two years' training (including board, residence, and instruction), the remainder being contributed by friends.—Address The HON. SEC.

A FEW BIBLE CHRISTIANS united to build a Chapel at Gloweth, near Truro (no other being accessible), but a debt of £110 was incurred, which they feel should not attach to any House of God. The Chairman at their last annual meeting kindly promised ten per cent. on any sum collected by them this year; but they, being mostly agricultural labouring men, with very limited means, have failed, through local resources, and fear to lose the benefit of this kind offer. Will some of the Lord's stewards extend a helping hand? — Donations would be gratefully received by

C. F. JARVIS, Chevelah House, Truro.

SUNDAY SCHOOL EXTENSION on the Continent.—Special fund devoted to this work now exhausted. Seventeen missionaries employed, but Committee without means to pay salaries falling due, and other grants already pledged. Appeals therefore, to all friends of religious education for immediate and generous assistance. Contributions gratefully received by Mr. J. E. TRESSIDER, Financial Secretary, Sunday School Union, 56, Old Bailey, E.C.

HOME FOR BLIND CHILDREN, College-avenue, Hackney.—A Jubilee Extension Fund has been started to obtain a larger house, which is absolutely necessary for the health of the children.—Contributions gratefully received by Miss RYE, or Messrs. MORGAN & SCOTT.

BUNYAN BICENTENARY.—Powis Hall, Talbot-road, Bayswater. A Lecture, entitled, "John Bunyan and his Book," will be given (D.V.) on Monday, September 26, 1887, at 7.30 p.m., by Mr. FRANK H. WHITE. Illustrated by many beautiful and costly Dissolving Views, all hand-painted, specially prepared for this Lecture. Admission 6d. Proceeds to Building Fund.

THE BETHSHAN, Leeds.—Meetings for Holiness and Divine Healing, Sundays and Tuesdays, 2.30 p.m.; Thursdays, 7.30 p.m. Christians wishing for teaching on Divine Healing, can be received into the house.—Miss GIBBS, 10, St. John's-terrace, Belle Vue-road, Leeds.

MRS. PARSONS' ORPHAN HOME, WALTHAMSTOW.

THE ANNUAL SALE in aid of this work will (D.V.) be held at the Home on TUESDAY and WEDNESDAY, October 4th and 5th, commencing each day at 3 o'clock.

Funds are urgently needed, and Gifts of all sorts for Sale are earnestly solicited, Provisions, Groceries, Garden Produce, and Articles of Household Use, as well as Plain and Fancy Work, Children's Clothing, Ornaments, &c.

Address—MRS. PARSONS, Eastfield House, Hoe Street, Walthamstow, Essex.

EVANGELICAL MISSION TO ISRAEL (Jerusalem).—We thank the friends for their prayers and support during the summer. We are thankful to say that the sympathy was not in vain; the Lord hath blessed the work. Now we need again to ask the friends on behalf of the winter work; the Lord who hath answered prayers in the past, will also answer in the future.—The following will receive help: Mr. R. MORGAN, 138, Clifden-road, Clapton, London; Mrs. T. WALKER, The Hall, Glenn Magna, Leicester; H. TASKER, Esq., Brookside, Andover; at the Office of THE CHRISTIAN; or to Mr. D. C. JOSEPH, Mission House, Jerusalem. Cheques to be crossed, Messrs. Beagham & Sons. Letters to Jerusalem with valuables to be registered. Pray for the peace of Jerusalem.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

Educational.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School at Southsea for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. Terms 40 guineas to fill a vacancy.—INSPECTOR-GENERAL GORDON, R.N., View Bank, Brechin, Forfarshire, N.B.

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"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

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EDUCATION IN HIGHGATE.—The Rev. G. D. BARTLET, M.A., receives ten Pupils (from 10 years) to board and educate for Commercial or Professional life, or for Public Schools. Individual attention, thorough grounding, careful Christian training, with the comforts of a superior home, are afforded. Fees from 20 guineas per term. Highgate is strongly recommended by the medical profession.

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A High-class Private School at Moderate Fees.

The finest and healthiest site on the South Coast. Twenty acres of grounds close to the beach. University masters. Good moral, physical, and intellectual training.

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UN PENSIONNAT Delles. Françaises (fonde 1863) recevrait deux sœurs ou cousines (l'aînee au pair).—Ecrire pour details, FERRIER-ROMAN LACROZETTE, Valence, Drôme. References échangées. Cours du College. Prix moderes. Ladies received.

LITTLE BOYS, Brighton.—Inkerman House, Lansdowne-road. The Misses ASHBY prepare young gentlemen for senior schools. The pupils are governed by kindness, and cheerfulness is encouraged. Careful instruction. Constant supervision. Home comforts. The situation is very healthy, near the sea.

PARENTS, GUARDIANS. — Home offered, with education, every attention, Christian training to young children by a Lady, who with sisters conducts small select Day School. Terms moderate.—ALPHA, 32, Mall-road, Hammersmith.

A FRENCH LADY, used to travelling, as Companion for this winter. Board and lodging required. Good references, both English and French.

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MARRIED GRADUATE prepares Backward Boys for different examinations. Home comforts.—M. A., 14, Regent-street, Cambridge.

AS GOVERNESS in a family. A thoroughly experienced Christian Lady, meeting with Open Brethren preferred.—Please state full particulars as to age, qualifications, and salary.

Mrs. PALSER, Marshfield, Chippenham.

GOVERNESS WANTED for three children in the country, age about 25. Must speak German. — State acquirements, salary, and all particulars, to

H. P. B., 3, St. James's-street, London, S.W.

YOUNG FRENCH LADY (Protestant) required, in a Gentleman's family, to teach French music, and drawing under the direction of an English governess. Will have lodgings with a neighbouring family.—Mrs. JAMES BACKHOUSE, Hur[illegible] Gr[illegible], Croft, D[illegible]ngton.

XPERIENCED CHRISTIAN GOVER-ESS desires re-engagement. School or family. orough English, advanced arithmetic, French, mentary Latin. Salary moderate. Competent take entire charge or management of household.
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EXPERIENCED FRENCH PRO-ESTANT GOVERNESS seeks re-engagement. glish in all its branches, rudimentary Latin, vanced music, singing, needlework, &c. Highest ferences.—Y. Z., Mr. Killmark, Stationer, 10, rrock-street, Gravesend.

A CHRISTIAN YOUNG LADY sires a re-engagement as Useful Governess. nd of children. English, French, German (ele-entary), pianoforte, singing, drawing (cert.), d painting.—P., Penarth Library, near Cardiff.

YOUNG LADY (19), desires en-gement as Resident or Daily Governess to ildren under twelve, in good school or family. omfortable home more than large salary. Eng-h, French, music, elementary German, Latin, awing.—M., care of Mr. Bartlett, Stationer, Dul-ich, S.E.

GOVERNESS-STUDENT required, select finishing school, near London. English, rench, music, German, and drawing under first-ass masters. Premium 18 guineas. Light duties. ome comforts.
PRINCIPAL, 16, Dalmeny-road, Tufnell-park, N.

RESIDENT GOVERNESS.—A young ady, late Student of Queen's College, London, esires a re-engagement after the holidays. Ac-uirements, thorough English, music, drawing, ainting, French, and the rudiments of Latin. ood testimonials.
A. B., Bockleton, Tweedy-road, Bromley, Kent.

ppointments, Situations, &c., Wanted.

A LADY, Principal of a large and nportant Girls' School, is desirous of finding an ppointment for her nephew, aged 26, in Bank, In-urance Office, or Counting House. Some experi-nce. Good character. In return for bonâ fide ituation, she offers, board, lodging, and first-rate ducation to a young Lady.—KENT, care of Messrs. elfe, 6, Charterhouse-buildings, Aldersgate, E.C.

AN ENGLISH LADY (26), re-uires re-engagement as Governess. Good certifi-ated teacher and disciplinarian. Decided Christian. vangelical views. Good references. Liberal alary. Also, for her younger Sister (Miss C. M. aily), a bright decided Christian, a situation as ompanion or Nursery Governess (children under 8).
Miss G. L. BAILY, 2, Enderby-villas, Ramsgate.

A LADY WISHES to recommend, Housekeeper or Companion, or for a position of rust, a middle-aged, superior Christian person, who as had much experience in domestic manage-nent, and who would be a cheerful and an intelli-ent companion to an invalid or elderly Lady. She vould be willing to accept moderate remuneration. –For address and further information, apply to Ars. SEAMAN, Tower House, Putney.

AS HOUSEKEEPER to doctor, or ninister, where servant is kept. Or to look after n invalid, wanted by a highly respectable person. –Mrs. MEDHURST, Victoria House, Old Steine, Brighton.

A LADY HOUSEKEEPER (32) seeks engagement. Experienced in management of hildren and servants. Good references. Musical. ond of mission work.
L. P., Nicholls', Westow-hill, Upper Norwood.

A LADY, fully experienced in the duties of Matron, Housekeeper, &c., earnestly seeks re-appointment in Institution, College, or School. Practical and trustworthy. Highest references.
M. B., 2, North-road, Clapham-park.

A CHRISTIAN LADY, middle-aged, desires engagement as Companion or Housekeeper to elderly Lady or Gentleman, or other Christian work. Country desired.
Miss P., 10, Selkirk-terrace, Pittville, Cheltenham.

LADY seeks situation as Lady's Companion, or a re-engagement as Governess. Subjects. English, advanced arithmetic, drawing, Latin, French, German. Yorkshire preferred.
M. M. C., Deanhead Vicarage, Huddersfield.

A LADY WISHES to recommend a Lady as Companion. Conscientious, agreeable, good reader. Six years in last situation. Or would not object to the entire charge of motherless children. Salary moderate.—Miss JONES, Mount Pleasant, Victoria-road, Clevedon.

CLERGYMAN'S DAUGHTER (26) seeks re-engagement, Housekeeper to Widower with children. Thoroughly domesticated, active, fair musician, plays organ, harmonium, piano, sings. Willing to assist any active work of Chris-tian usefulness. Testimonials and references.
W., Hendle House, Station-road, Redhill, Surrey.

MATRON, considerable experience, now at liberty, earnestly seeks an immediate re-engagement. Two and a half and eight years' ex-cellent testimonials.
MATRON, 4, Constantine-street, Plymouth.

A HIGHLY RESPECTABLE elderly person with her daughter, 20, wishes for a comfort-able home with a Christian family. Domesticated. Plain cook. Highest references. Salary together, £12.
Mrs. DAWSON, 4, Cliff Parade, Southend-on-Sea.

MAID, or assist in Housekeeping. Good dressmaker, milliner, &c. Accustomed to travel. Church of England. Two years and seven months' character.
E. L. M., Swan Cottage, Thorpe-road, Staines.

SECRETARIAL.—Having resigned the Secretaryship of the Bournemouth Young Men's Christian Association, the Advertiser will be glad to fill another appointment.—CHARLES F. HAINES, 35, Saxon-road, Selhurst, London.

TO PROVISION OR OTHER MER-CHANTS.—Wanted, by a Gentleman in fellow-ship with Open Brethren, a situation as Buyer, Salesman, Correspondent, &c.
EXPERIENCE, 13, Rose-street, Newgate-street, E.C.

GROOM. — Mr. WILBRAHAM TAYLOR wishes to hear of a situation for a tho-roughly steady, respectable Boy of 16, who has been about two years in his stables.
Hadley Hurst, Barnet.

A CHRISTIAN MAN, single, age 38, who is a Sunday-school teacher and lay preacher, seeks employment in any useful capacity. Used to horses; handy and industrious.
J. HOLMES, Cheriton, Alresford, Hants.

SITUATION WANTED, for a re-spectable man, many years abstainer, aged 59, who has been in domestic service all his life. Healthy, active, and intelligent. Small wages required.—J. WILKINS, St. Mary's Lodge, Renfrew-road, Ken-nington, S.E.

YOUNG MAN seeks employment, country town or village, with opening for mission-ary work. Experience as Missionary. Collector, Secretary, Clerk, &c.—EBENEZER, Box P., 2037, Smith's Advertising Agency, 132, Fleet-street, London.

YOUNG MAN wishes to enter quiet family. Town or country. No salary. Would make himself generally useful, act as amanuensis, or do light out-door work, in return for board and home comforts. References.
G., West Court, Chalk, Gravesend.

YOUNG MAN, abstainer, seeks en-gagement as Clerk, Missionary, or in any position of trust. Over three years' experience in a City firm. Excellent references.
R., 67, Maynard-road, Walthamstow, Essex.

AS CARETAKER, or Bailiff, or Manager of a Coffee-shop.—Wanted, by a steady, competent, and reliable Man, aged 37 (with wife and two children), a situation in town or country. Has also had considerable experience as a Butler.
Dr. FRANCIS, Brondesbury, London, N.W.

AS CASHIER. — A Parent seeks situation as above for his Daughter, aged 16, or to serve in fancy shop. Has not been out before.
M. R., 13, Rose-street, Newgate-street, E.C.

RE-ENGAGEMENT as useful Help, or Companion to one or two Ladies, in any place of trust. Willing to assist generally. References.
C. H. GOODING, 40, High-street, Halstead, Essex.

UNDER-MATRON. — A domesti-cated person of decided Christian principles desires a situation as above. Ministerial references can be given.
E. R., Howard Institute, Pentonville-road, N.

HOME WITH SALARY for Gentle-woman, highly recommended for position of trust, as Housekeeper, Secretary, or Superintendent. Energetic, educated, experienced. Fluent French. Fond of children.
RELIABLE, Tilney's, 31, Ship-street, Brighton.

A LADY WISHES to find a situation as Schoolroom-Maid for girl of 18. Has learnt dressmaking. — Miss CHAPMAN, St. Margaret's Mansions, Victoria-street, London.

AS YOUNG LADIES' or Useful Maid, by a young German, speaking perfect French. Thorough good needlewoman. Wages £20. Also, Daily engagement required for Gover-ness, with Art Teacher's certificate. French and English. High schools preferred. Highest testi-monials.—Madame BARBIER, 10, Charlotte-street Portland-place, W.

AS USEFUL ATTENDANT to in-valid or aged Lady or Gentleman, by a trained Nurse, aged 38. Disengaged October 31.—Please reply with full particulars, BETA, W. G. Mead, Registry Office and Fancy Repository, Ealing Dean.

A LADY DESIRES to recommend her Governess (who has been with her for 12 years), Companion, Lady-Housekeeper, or any position of trust. Thoroughly domesticated. Capital needle-woman. Dissenter.
Mrs. F. EVERETT, Swaffham, Norfolk.

A GENTLEWOMAN, experienced in the care of invalids, the duties of an Amanuensis, and the control of a household, including men-servants, desires a re-engagement in which her services will be valued.
DOROTHY, 205, High-street, Lewisham.

A LADY STRONGLY RECOMMENDS Girl of 16. A Christian, active, clean, nice man-ners, fond of children. Suitable for school-room maid or under a nurse.
Miss PENN, Ocklynge, Eastbourne.

A RE-ENGAGEMENT wanted, as Mother's Help in a Christian family, by a young Lady (26).—F., 2, Gun-street, Reading.

A LADY SEEKS situations for two Girls in Christian homes as Under-Housemaid and Kitchenmaid. Not London. Ages 17 and 15. Had excellent training.
Miss LEATHES, Reedham Rectory, Great Yarmouth.

AS ASSISTANT MATRON among Young Women, or Assistant Housekeeper in busi-ness house. Age 33. Good references.
B. M., 88, Bendlesham-road, Clapton, E.

EMPLOYMENT wanted by respect-able middle-aged person, healthy, active, a good plain cook, also fond of young children and the care of them. Salary not so much an object as a comfortable home.
E. C., 9, Brunswick-place, Parson's-green, S.W.

CHRISTIAN MAN seeks situation as Coachman, or Groom and Coachman. Married; age 30. Excellent character. Ride and drive well.—COACHMAN, 41, Tennyson-road, Alexandra-district, Beckenham, S.E.

RE-ENGAGEMENT wanted as Nurse Attendant to invalid Lady. Experienced in nursing. No objection to travel. Good references.—Apply by letter, giving particulars, to C. STEWART, Burr's Library, High-street, Stoke Newington.

CLERGYMAN'S WIFE wishes to find a place for respectable Girl, about 13, fond of children, in kind Christian family.
W., Pishill Vicarage, Henley-on-Thames.

AS NURSEMAID, by a Christian Girl of 18. Fond of children. Three years' character. Christian home valued, near London.
Miss LYNN, 70, Fleet-street, E.C.

COMPANION TO A LADY. — A young Lady who has the highest recommendation, desires to find a situation as above.
The Rev. PREBENDARY WILSON, Tottenham.

A LADY DESIRES an engagement, as Companion to a Lady, invalid or otherwise. Fond of children. Would go as Lady's Help.
H. B., Nye's Library, Tunbridge Wells.

Appointments, Situations, &c., Vacant.

LADY TEMPERANCE SPEAKER and organising Secretary of experience wanted.
Mrs. GAMBLE, Prestwich, Manchester.

CARETAKER, to reside in the house (no children), wanted at Lowestoft, for the Y.W.C.A. —For full particulars apply
Mrs. CHAPMAN, 49, Old Nelson-street, Lowestoft.

AN ASSISTANT MATRON wanted to work in kitchen department and take entire charge during the Superintendent's absence. A decided Christian and abstainer. Salary £20. Must be neat in appearance.—Miss LEE, Home for Mother-less Little Girls, Hurst-road, Ocklynge, Eastbourne.

WORKING KITCHEN-MATRON wanted, in a Home for intemperance. An abstainer and decided Christian desired. Over 30.—Apply to LADY SUPERINTENDENT, West Holme, Hounslow.

AN EXPERIENCED, well-connected, middle-aged Lady required to take charge of a gentleman's household and family, who would be a companion to his daughters, and teach one of them. State parentage, age, past experience, ac-quirements, salary required, and religious views, fully, to B. A., May's, 159, Piccadilly.

RELIABLE UPPER SERVANT wanted, experienced in illness, to attend invalid Lady. Must be good needlewoman. Reading aloud desirable. — Mrs. BAYLY, 9, Kempshott-road, Streatham-common, S.W.

CAN ANYONE recommend a re-spectable Christian person who could undertake the duties of a small house in the country, and attend an aged Lady.—Mrs. HARVEY, Holt-street, Non-ington, Wingham, Kent.

CAN ANY LADY recommend a useful, superior Christian Woman, for a large family in the country, capable of training and managing boys. A good needlewoman, able to cut out, and make clothes with a machine. Strong, active, and methodical.
Colonel SLADEN, Ripple Court, Deal.

LADIES' MAID wanted at a quiet country house. Good character indispensable. Wages £25.—Write META, May's Advertising Offices, 159, Piccadilly, W.

A LADIES' MAID wanted in the country, about 60 miles from London. State age and wages required, by letter to A. B. R., May's Advertising Offices, 159, Piccadilly, W.

A MAID to children out of arms wanted. Age about 25. Only one thoroughly accustomed to and fond of children need apply. Must be a good needlewoman and cutter out. All found except beer. Personal character indispen-sable. Will be required about October 10, for a Lady residing in Hampstead.—Address until 28th instant, Mrs. LITTLE, Southgate, Bournemouth.

CAN ANY LADY recommend a good Nursery-maid (French Protestant preferred), who has been out before. Not under 16 years. Three children in the nursery.—Mrs. A. COOTE, 12, Lan-caster-road, South Norwood-park, S.E.

COMPETENT NURSE WANTED, in abstainer's family; age not under 25. Three little boys, youngest six months. Help given in the nurseries.—Mrs. ALEXANDER, Bridwold, Croydon.

ATTENDANT NURSE wanted, for an elderly invalid Lady. Strong, intelligent person; kind; abstainer. Church. Moderate salary; if faithful, well recompensed.—FIDES, care of Mrs. Parnell, High-street, Ryde, I. of Wight.

HOUSEKEEPER wanted, in the City. Must be a good plain cook, and have an unexceptionable personal character. Good wages given to a thoroughly reliable person. Age 25 to 35.—Apply by letter to X., 20, Deacon's News Rooms, Leadenhall-street, London, E.C.

COACHMAN WANTED.—Must be an earnest Christian and abstainer. Willing to make himself useful in the house or garden. Guinea per week and lodge.—Mrs. MILLS, Cranwell House, Rusthall, Tunbridge Wells.

AN UPPER LAUNDRY-MAID wanted, where two are kept. Experienced getting up shirts, table linen, and fine things well. Age 30. Single, a Protestant. Wages £23, all found. Good character indispensable. Apply by letter, with full particulars,
Mrs. C. LEA WILSON, Beckenham, Kent.

A PERSON wanted to wait on two invalid Ladies, and to assist servant. Abstainer. Salary 5s. a week.
D., 29, Bouverie-road, Stoke Newington.

RESPECTABLE GIRL (14 to 16) wanted in Minister's family as Nurse, for two children out of arms. Must speak correctly. From the South preferred.
WESTROPE, 3, Eldon-terrace, Wakefield, York.

GOOD PLAIN COOKS wanted (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late mis-sionary) Registry and Home, Church-street, Paddington-green. Please send stamped envelope for reply.

GOOD PLAIN COOK wanted, im-mediately. Dining-room and hall. Early riser. £20 to £22 to competent person. All found but beer.—Mrs. MCGREGOR, Glenisla, Vermont-road, Norwood.

PLAIN COOK WANTED.—Strong, middle-aged woman, for a large family. Baking; no dairy. Kitchenmaid kept. Must be a decided Christian, with good references.
Colonel SLADEN, Ripple Court, Deal.

GENERAL SERVANT wanted, age 20 to 30. Early riser. Willing. Good character. Wages according to capabilities. Small family. No washing.—Apply by letter, Mrs. TAYLOR, Fernside Holwood-road, Bromley, Kent.

KITCHEN-MAID wanted, under Cook-Housekeeper. Comfortable place in a small, quiet family. Some housework. Age 20 to 25. Strong, abstainer.—Mrs. H., Undercroft, Reigate.

CAN ANY LADY recommend a clean, steady Girl, about 18, as General Servant. Two in family. State wages.—Mrs. JOHN BAGSTER, Bicton Lodge, Dagmar-road, Selhurst, S.E.

GENERAL SERVANT wanted (plain cooking). One from a training home preferred.
WALBURGA, Westgate-on-Sea.

AS GENERAL SERVANT.—A strong, neat Girl wanted. BOY to clean knives, windows, and boots.
KENSIT, Bookseller, 99, East-road, Hoxton.

To Let, Apartments, &c.

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40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recom-mended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.
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W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Rail-ways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

LONDON. — Suburban Christian Home for Gentlewomen with limited incomes, and Christian workers. Terms very moderate and inclusive. Home comforts. References.—Apply first by letter to SECRETARY, care of 50, Tranquil-vale, Blackheath.

BUXTON.—A really comfortable Home offered in a Gentleman's family for one or two Ladies (sisters), with or without maid. Within three minutes' walk of baths and gardens.—Apply in the first place to
Mrs. M., Bow Wood Farm, Cromford, Derbyshire.

BOURNEMOUTH. — Clergyman's Widow, who has had great experience in nursing, would gladly receive two or three Ladies, invalid or otherwise, in her comfortable home. Terms from 25s. South aspect.
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ILFRACOMBE.—Foster's Boarding House. Close to sea. Home comforts. Highly recommended by Clergy and Ministers. Conducted on Christian and Temperance principles. Terms, 42s. per week. No extras.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

MRS. PARSONS returns sincere thanks for all kindness from Christian friends, and begs to say she has removed to larger premises.—(Private) Convalescent Home, Shaftesbury House, Seaside-road, Eastbourne.

INTEMPERANCE.—A private Home at the seaside for limited number of the upper and higher middle classes in a cheerful little spot where Dipsomania, Choraism, Nervous Debility, &c., has been long and successfully treated. Christian influence; home comforts and amusements; highest references.—MEDICUS, Messrs. Pascoe, 28, Stokes Croft, Bristol.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

WORTHING HOME OF REST for Christians. Close to sea, with good garden. Every comfort. Services on the ground. Terms 25s. to 2 guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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Miss PUDNEY, Buxton House, Earls Colne, Essex.

BOURNEMOUTH. — Mancetter, West Cliff.—Superior Boarding House. Best position. Close to the sea. Very comfortable house. Moderate terms.—PROPRIETRESS.

BOURNEMOUTH.—Large and airy suites of Apartments. Close to principal churches, and near pier and gardens. Hot and cold baths. Terms moderate.
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RAMSGATE.—A Family Residence to Let, standing in about one acre of land. Kitchen and flower garden, lawn, pasture, and stable. Three sitting-rooms, six bed-rooms, and attic. Kitchen on ground floor. Rent £75. Also a Villa with seven small bed-rooms and three sitting-rooms, standing in its own garden, £52. Also Houses of less rent.
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VENTNOR, ISLE OF WIGHT.— "Pelham Villa," eight rooms to Let, Furnished, during winter months 31s. 6d. (with services of housekeeper 40s.) weekly.—Mr. CATLIN, 17, Claremont-square, Pentonville, London, N.

WINTER HEALTH RESORT.—Subscriber will be glad to hear from any of the Lord's people seeking comfortable boarding during part or whole of winter months.
C. CAMPBELL, Argyle Lodge, Rothesay, Scotland.

SEAFORD.—Boarders received by a Widow Lady. Best aspect. Every home comfort. Terms only £1 per week.
WIDOW, 10, Pelham-place, Seaford, Sussex.

BROADSTAIRS.—Seafield Boarding Establishment.—Best situation in town. Close to sea. Liberal table. Home comforts. Terms moderate. Highly recommended by all who have visited. Special terms for permanent boarders.

HYDROPATHIC HEALTH RESORT FOR CHRISTIANS.—Charming scenery. Moorland air among the Cotswold hills. Highly recommended. — For prospectus and terms, apply to S. PYALL DIPROSE, Pitchcombe View, Stroud, Gloucester.

BEXHILL.—Residential and temporary Home of Rest, for Christians, Station-road. Bracing air. Sea views. Pretty scenery. Including board 1 to 2 guineas per week. Reduction in exceptional cases.

"A Home from Home for Young Men."
THE "JOHN FOWLER HOUSE," 68, Mount Pleasant, Liverpool.—This House has been specially furnished and prepared as a Home for Youths and Young Men occupying situations in Liverpool, but whose homes are at a distance from the city. "Home from Home" for Young Men, governed on Christian principles, strictly unsectarian. Young Men desirous of securing accommodation should apply at once for terms.

A YOUNG WIDOW would like to Let two Furnished Rooms for the winter months, or permanent. No children. Either Lady or Gentleman. Terms moderate.—Mrs. DOWDY, 11, Howard-place, Littlehampton, Sussex.

C. F. CARPENTER'S HEALTH RESORT,

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This select and comfortable Health Resort is situated in one of the healthiest and, for scenery, one of the most beautiful parts of South Devon, about 2½ miles from the coast. It is specially recommended as most suitable for delicate persons, and those needing rest and pleasant change. It has accommodation for about thirty visitors, and "has all the comfort and charm of a gentleman's country home." There is a first-class suite of Baths, which are given under medical supervision. Extensive Private Grounds. Tennis Court. Carriage and Pair. Prospectus and Testimonials sent on application.

DIETARY ARRANGEMENTS.—Cup of Tea or Milk on rising for those who desire it. Breakfast at 9; Luncheon 1.30; Coffee 2.15; Afternoon Tea at 4; Dinner 6.30; Coffee 7.15; Milk, Cocoa, and Biscuits at 9.15.

BOURNEMOUTH.—To Let, furnished, sitting-room and two bed-rooms. Pleasant and cheerful situation. South-east aspect. Good cooking and attendance. Piano. Inclusive terms, 25s. weekly.—Mrs. MATON, 54, Holdenhurst-road.

BOURNEMOUTH. — Comfortably furnished drawing-room and two bed-rooms, on one floor. Good cooking, attendance, and piano. 25s. per week.
Mrs. NEWBURY, East Cliff Pharmacy.

EASTBOURNE.—A Lady will Let her thoroughly well-furnished House, for the winter months. Three reception, five bed-rooms, bath, hot and cold. South aspect. Very warm and cosy. Plate, linen, and piano. Near station and sea. Terms 3 guineas, inclusive.
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WESTON-SUPER-MARE.—A comfortable Home is offered to one or two Ladies in a detached villa, pleasantly situated. Terms on application.—L. C. R., Cross's Library, Weston-super-Mare.

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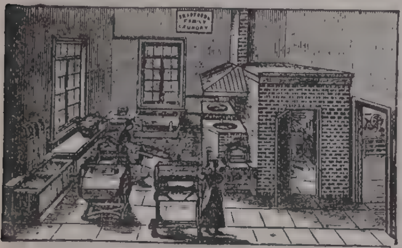

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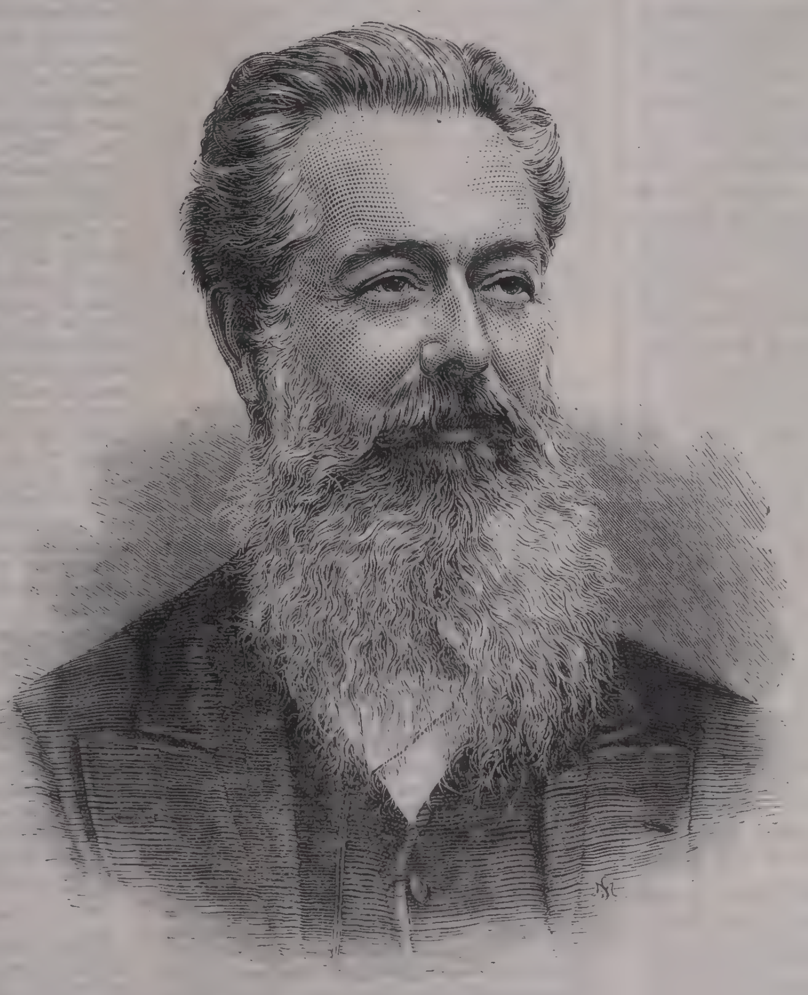

(*From Photograph by Mr. J. W. Lindt, Melbourne.*)

Mr. Macfarlane's arrival was a time of great rejoicing. He resolved to settle at Chepenehe. There he set to work with his customary energy to superintend the converts, and also to erect a substantial mission-house. He made a tour round the island, visited the fifty-five villages, and inquired thoroughly into the affairs of the mission and the condition of the people. The majority were little more than nominally Christian; some were still cannibals; morally, socially, and spiritually they were very low when compared with our ideas of Christians, although high indeed if we try to look down into the pit whence they had been drawn. The Christian life of the best of them was such as we are accustomed to see in children, with many heathen habits and superstitions added. The time, however, soon arrived when a church should be formed and a higher standard introduced. There were plenty of candidates, some 2000 natives being anxious to join the "ekalesia" (church), but Mr. Maclarlane felt that few were really suitable. Eight churches were formed, of about thirty members each, and, notwithstanding the many trials and persecutions, they rapidly increased. The first annual arrival of the *John Williams* found the mission prosperous, with a school-book and a hymn-book, the work of the missionary, and printed at the mission press on the adjacent island, already in the hands of the people.

Dr. Macfarlane felt that the future strength and usefulness of the mission depended upon the development of the powers of its converts, and resolved, in 1863, to establish a seminary for the training of native pastors for the churches on the Loyalty Islands, and pioneer teachers, for the heathen islands around. Numerous applicants were recommended by the teachers of whom twenty were selected. They were not only trained in the knowledge requisite for their calling, but various trades were taught. Heathen people think much more of men who can build good houses, make canoes, boxes, and furniture, than they do of those who only talk of things of which they cannot in their dark state perceive the value. In 1866, Dr. Macfarlane completed the translation of the New Testament into the Lifu language.

The priests having written a letter in the name of Ukenezo to the Governor of New Caledonia, requesting the location of soldiers at Lifu, a man-of-war arrived early in May, 1864, and landed a number of troops commanded by a young officer, who was styled commandant of the Loyalty Isles, although the formality of annexation had not been gone through. Then began a series of brutalities, such as had not been equalled by any European nation for many years. The missionaries were silenced, and confined to their houses; teachers were seized; Protestant chiefs, and prominent Christians, deacons and others, were imprisoned, starved, and horribly ill-treated by a degraded soldiery, because they would not become Roman Catholics.

Mr. Macfarlane was not the man to submit to a continuance of such ill-treatment without protest. While instructing the natives not to resist their oppressors, he went to New Caledonia and saw the Governor. Failing to obtain redress, he appealed through the the British Government to the late Emperor of the French, who ordered a Commission of Inquiry, with the result that the Commandant, and afterwards also the Governor, were superseded, and a certain amount of liberty accorded. The French Government, however, asked that Mr. Macfarlane might be stationed elsewhere.

The Directors of the London Missionary Society had long been desirous of founding a mission on New Guinea, and here was an energetic and eminently qualified missionary ordained by events, ready for the arduous work. After an adventurous pioneering voyage and a careful survey of the new field, extending over five months, Mr. Macfarlane returned to England, and prepared to prosecute the work boldly. By a generous gift of £2000 from Miss Baxter, of Dundee, the London Missionary Society was enabled to purchase and fit out a small steamer, called the *Ellengowan*. This little vessel steamed from London to New Guinea in 1874, and was employed in placing and removing teachers, surveying and exploring. Finding the coast unhealthy, both in the West, on the Peninsula, and at South and East Capes, Dr. Macfarlane determined to ascend the rivers, and see if high land could be found. In this, however, he failed.

He concluded that a healthy island was the only possible resort for founding a central station and sanatorium. Murray Island appeared the most suitable. Dr. Macfarlane determined to train natives, and accordingly opened a Seminary and Industrial School on Murray Island. The education given is similar to that given in the South Sea Colleges, and there are workshops for various trades, such as carpenters and blacksmiths. Besides building houses, they have repaired the mission vessels and built the *Mary*, a fine little vessel of twenty tons, under the superintendence of Mr. Bruce, their instructor. Thirty young men have been sent out as teachers to their countrymen, and sixty are now there undergoing a four years' course.

The New Guinea Mission differs from all other such modern efforts in one thing: the success has come early. They have not had to wait for twenty or thirty weary years, as in so many cases; but promptly and with no uncertain sound about it, the Word has entered in and given light and life. Most delightful has it been to Dr. Macfarlane to witness in three or four years after the placing of teachers, with much anxiety and many prayers, a change so thorough and rapid in the ways of the people.

Not only in Lifu and New Guinea has Dr. Macfarlane helped the missionary cause, but throughout Australia, New Zealand, and the United Kingdom his cheery voice and soul-stirring words have created a deep interest in the great dark island. A high appreciation of his courageous and laborious service has also been expressed in many ways, both publicly and in private. The Senatus Academicus of St. Andrews University have conferred upon him the degree of LL.D., while the Royal Geographical Society have elected him a Fellow. We regret being unable to give an account of his explorations, and the great service he rendered to Captain Everill's expedition up the Fly River.

We trust that the new work which he has undertaken, as a special agent in raising funds in the Midland and Eastern Counties of England for the London Missionary Society, will be equally successful. At the same time our hearts send up the prayer that from the lava slopes of Murray Island may go forth to New Guinea a continual stream of men filled with that Divine fire which will overrun the great land with its wonder-working power, and bring newness of life wherever it flows.

BRETON EVANGELICAL MISSION.

The efforts to make known the Gospel amongst the Breton people are meeting with much encouragement. Large numbers come to Guernsey and Jersey during the summer months, and this year Pasteur Lecoat, with his wife, has been labouring amongst them. These people are mostly Catholics, and from communes where the agents for the Mission have not yet penetrated; but in Jersey they are free to listen, which they would not be in their own homes, and this they were very willing to do. Many asked for further instruction; in response, members of the various Protestant churches in Jersey formed themselves into a committee, and a month's mission was undertaken. Much earnest work was done, with evident result, and the hearty thanks of the poor labourers gave hope that the good seed sown will yet bear fruit.

There are many well-grounded converts amongst the Bretons, who might be sent out to evangelise, and thus largely extend the work. A number of friends have visited the mission station at Tremel this summer, and one lady has undertaken to erect a building for a girls' day school. Another visitor has given a substantial amount to start a permanent work amongst the Breton labourers at Havre.

The Bible carriage is an immense success, though the local magnates and priests, who really govern in Brittany, are bitterly opposed to this means of circulating the Scriptures. But for the action of the Bishop, there would, no doubt, be more open acts of violence, such as were formerly perpetrated.

Mr. Joseph Wates, 4, Princess-road, Lewisham-hill, S.E., is secretary to the Mission.

WORLDLINESS AND ITS REMEDY—1.

By Rev. CLEMENT CLEMANCE, D.D.

AN ADDRESS TO THE EVANGELICAL ALLIANCE, ABERDEEN.

The topic on which I have been announced to speak has been chosen by the Alliance, but it will give me greater freedom of utterance, perhaps, if I am permitted at the outset to say that, for the method of treatment and for the sentiments uttered therein, I alone am responsible.

I have to speak upon :—

"*The Study of the Word of God, the Remedy for Present-day Worldliness and Erroneous Teaching.*"

By "erroneous teaching" we here intend such as is seriously erroneous; that which is subversive of, or detrimental to, Christian faith and life; not, of course, those minor differences which the Alliance assumes to exist among the varied Christian churches here represented; but such errors as are born, in fact, of worldliness and carnality. There are such: for we find that while the Apostle John sets forth worldliness in one form, the Apostle Paul sets forth carnality in another. When the former says, "Love not the world"; by "the world," he defines his meaning to be that which indulges in "the lust of the flesh, the lust of the eye, and the pride of life." When we read the Apostle Paul's first Epistle to the Corinthians, we are not a little astonished to find that, in his third chapter he actually charges members of the Corinthian Church with being carnal, and walking according to man; that is, with assimilating their conduct to that of unsanctified, unregenerate men! This is the more remarkable, inasmuch as the forms of carnality specified by him are totally different from the forms of worldliness specified by St. John. There are among the Corinthians "envying, and strife, and divisions"; everyone of you saith, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Thus we see that while the Apostle John warns against earth-born worldliness, the Apostle Paul condemns church-born carnality.

So that if we witness a considerable amount of both kinds of worldliness in our day, it is no otherwise than was the case in apostolic times. Its forms may vary, but the essence thereof is the same. The like spirit may assume legion forms. Supposing we were asked, What do you look upon as the features of present-day worldliness in the professing Church and among professing Christians? in replying, we should find it helpful to arrange the phenomena which may be witnessed under the two divisions to which we have referred: even the carnality of the Church, and the earthliness of the world.

CHURCH CARNALITY.

There are forms of thought and life in Christendom, connected with the name, profession, and ritual of religion, which savour of carnality, and of walking according to man. Briefly to specify some of them is all that our space and time will permit, selecting those against which the very existence of this Alliance is a needed and constant protest:—

(1) It is a piece of carnality, when, assuming large and pompous titles, men would dominate over the body of Christian people, ignoring the fact that as Christians they are kings and priests unto God, and claiming a dominion over their faith, which, were they true successors of the Apostles, they would entirely disavow.

(2) It is a piece of carnality when the rue unity of all believers in Christ is gnored, and when Church unity is supposed to consist in the observance of like forms, the assumption of the same names, or subjection to the same towering hierarchy.

(3) It is a piece of carnality when the enforced connection of a Christian church with a secular State is regarded as putting on that church the seal of legitimacy. We are as far as possible from indicating any opinion as to whether a church should or should not be connected with the State; all that we maintain now is that such State-connection can never *create* a true church, nor can the absence of it put on a church any brand of inferiority whatsoever.

(4) It is a piece of carnality when the validity of a church claim is supposed to depend in any way on the succession of an official priesthood in a historic line of consecration. To the Ritualist's doctrine, *per se*, we fully subscribe—viz., that the presence of the Holy Ghost alone can seal a church's validity; but the mischief creeps in when man would limit the presence, the power, and the seal of the Holy Ghost to one specific line, after the commandments and doctrines of men.

(5) It is a piece of carnality when men attribute any spiritual virtue to the water of baptism, or to the bread and wine in the Lord's Supper. Both these pieces of superstition are "earth-born clouds," and are both condemned in the third and sixth chapters of St. John's Gospel.

(6) It is a piece of carnality when the members of any one Christian fellowship arrogate to themselves the exclusive right to the title of "Church," and put on other Christian people a mark of depreciation, by calling them members of a "sect."

(7) It is a piece of carnality when men regard the observance of any forms, however appropriate in themselves, as making or constituting a true Christian. He is not a Christian who is one outwardly, but he is a Christian who is one inwardly; and baptism is not merely that of water but that by the Holy Ghost—in the Spirit and not in the letter; whose praise is not of men, but of God.

(8) It is a piece of carnality when men love to fasten their gaze rather on the points on which Christian people differ, than on those far higher ones on which they agree. When such differences are exaggerated, and made barriers against interchange of service, and manifestations of brother love, oh! it is a Christ-grieving piece of carnality. The tendency of some to split up into parties over small differences of opinion is surely most foreign from the mind of Christ.

When we think of all these signs of a carnal spirit in varied departments of Christendom, it is with trembling, yea, almost with terror that we read, "judgment must begin at the house of God!"

EARTHLY WORLDLINESS.

Over and above the carnality of the Church there is also a very considerable element of earthly worldliness in many individuals who bear the Christian name.

This is, in some sort, a less serious evil than the others, because, although it may indicate a character of a lower type, yet it is one which attaches to individuals, and which we have no reason to think marks individuals in one church rather than in any other. Are not such features as these too commonly witnessed in our day?

In the thorny region of *politics* how much more do some make of party than of principle, so that the conception of the true politician as one who contends simply and solely for equity in the nation, comes in many cases to be almost ignored?

In the *commercial* world we too often find that men make haste to be rich; even now there are some who devour widows' houses, and yet make long prayers! In *social* circles a man is sought out and flattered according to his wealth, rather than according to his worth! In *private* life a torpor is often to be observed, and a grievous indifference, to the advance of our Lord's kingdom. Many will spend thousands of pounds on a single picture who care not to give as many pence towards the subjugation of the world to God. Numbers who bear the Christian name are steeped in luxury, corrupted by conventional maxims and customs, live as if they would rival the veriest worldlings in display, caring far more to stand well in society than to uphold the great and mighty cause of God. To them the sacred day of rest is far from being as sacred a day as it was to their fathers; and, with all this looseness in religious matters, there is a manifest deterioration of character. They seem to aim neither at the government of motive, temper, nor tongue, and, notwithstanding their Christian profession, they read their Bible so little that they know less of what is in it than of what is said about it and against it; hence their "helmet of salvation" is knocked almost out of shape by the enemy's blows; they cease to be able to formulate their faith and to fit it to what they think is "modern" thought, so that they make one fear that unless the mischief be checked, they will ere long drift away from the very name and faith of the Christian, and from all association with the Christian Church!

THE REMEDY.

Now, the question will, must, come up—ought to come up. *What is the remedy for these forms of worldliness?* In reply, we at once make our appeal to the Book which all the churches accept as the Word of God, and we would cry aloud, STUDY THAT! Nor do we at all care to conceal our very strong conviction that the lack of such study is at once the *effect* of much worldliness and the *cause* of a great deal more.

We are not unaware of the risk we are incurring, at such a time as this, of the charge of defective reading being laid at our door, on account of the title of our paper. For no one can doubt that by the expression, the Word of God, we mean the Word of God as contained in the Scriptures of the Old and New Testaments, *i.e.*, in the Bible; and that we indicate thereby its unity. It may be asked, Is it not too late in the day to speak of the Bible as if it were a unity, seeing that it is a library, a literature, made up of some sixty or seventy books, diverse in age, in style, in value, and in the character of their contents? Is it not too late to speak of it as a unity, when just now it is by accomplished Hebraists being separated into its several documents, those documents again into their several parts, and those parts assigned to their several periods?

THE BIBLE A UNITY.

Our reply is calmly and deliberately, but most emphatically, No! For whatever may turn out to be the ultimate conclusion as to the human channels through which, or the methods by which, each separate document has come to our hands as it is this day, nothing can shake the solid fact that there is, beneath the surface, a record of a progressive, historic redemption, which is seen to be moving forward through the pre-Christian ages, in preparation for the first coming of Him who is the light of the world; of the carrying on of that redemption by means of the sufferings of Christ and the glory that should follow; and also of the actual application of that redemption to man, through the power of the Spirit, in the converting of the sinner and the training of the saint, showing us that the Second Divine Paraclete is thus leading on redemption to its culminating point and its perfect seal, the dwelling of God in man and the rest of man in God. *This* unity of the books cannot be destroyed, nor even disturbed, by any criticism whatsoever!

But there is in the Bible even something more than this wondrous unity, even a living and breathing Spirit; and, in fact, without the Spirit of Christ first breathing into the writers, such a unity as we have described could not possibly have been brought about.

(To be concluded.)

BETHEL SANTHAL MISSION.

The twelfth annual report of this Mission gives a graphic account of the work. There is, first, the description of the dedication of a new chapel in Doodhiani. Large numbers, it is said, are convinced of the truths of the Gospel, but are afraid to confess Christ openly. The work of education is a difficult one, yet last year there were thirty-six boys and young men and twenty-two girls in the training schools. There were also twelve village schools, whose great need is better teachers. Mr. A. Haegert, who, with his wife, is at present in England, sends to us the following particulars:—

"The work of this Mission is carried on by fourteen native preachers and eleven schoolmasters. Since May ten persons have been baptized, and there is hope of more to follow; 240 men and women have been baptized since 1883. During the last twelve months eleven new chapels have been completed. They have been built under great difficulty, one, when half erected, having been destroyed by the devan (landlord's manager). There are also nine dispensaries covering about 1000 square miles, and last year sufferers from 115 villages sought medical relief. Some lives were saved, and much misery removed."

Miss Hollyer will leave this country for India at the beginning of October to resume her mission work among the Santhals. Two other ladies going out as missionaries will accompany her as far as Madras. Miss Hollyer intends to carry on her tent-work amongst the heathen villages, so as to reach those who have not heard the Gospel before. Miss Adam will, it is hoped, accompany her on this tenting mission, which will last till the end of February.

Further information can be obtained of Miss M. C. Gurney, Granville-lodge, Granville-road, Eastbourne.

THEATRICAL TEA MEETING.—On Wednesday, last week, an interesting meeting was held in the schoolroom of the Bible Christian Chapel, Waterloo-road, when, in response to an invitation by Mr. William Forbes, a number of ladies of the ballet, and others employed at theatres, met for tea. The guests seemed to thoroughly enjoy themselves. After tea several hymns were sung, and Mr. Forbes then delivered a short and homely address on the "Brazen Serpent." A gentleman present offered some remarks on the fact that Christ becoming a surety for us, made his life and death efficacious on our behalf, by our looking to Him—in other words, believing in Him. Miss Forbes sang some solos during the evening. There was evident interest felt in the proceedings, as shown by the earnest attention to the speakers. A number of flowers sent from the Flower Mission, each bunch having attached to it a text, were distributed to the guests as they left the room.

ELIJAH THE PROPHET.—20.

FILLED WITH THE HOLY GHOST.

Luke i. 15, 17.

What may not one man do in one brief life, if he is willing to be simply a living conduit-pipe through which the power of God may descend to men? There is simply no limit to the possible usefulness of such a life. There, on the one hand, is the oceanic fulness of God; here, on the other, are the awful need and desolation of man, guilty, weak, bankrupt, diseased; all that is required is a channel of communication between the two; and when that channel is made and opened, and kept free from the silting sand, there will ensue one great, plenteous, and equable flow of power carrying the fulness of God to the weary emptiness of man. Why shouldest thou not be such a channel, my reader?

There is a splendid illustration of this in the life of Elijah, of which we are now taking our farewell. For more than a hundred years the tide had been running strongly against the truth of God. Idolatry had passed from the worship of Jeroboam's calves to that of Baal and Astarte, with the licentious orgies and hideous rites which gathered around the ancient worship of the forces of Nature. The system was maintained by an immense organisation of wily priests, who had settled down upon the national life like a fungus growth, striking its roots into the heart. The court was in its favour. The throne was occupied by an effeminate man, the weak tool of his unscrupulous and beautiful wife—the Lady Macbeth of Jewish history. Jehovah's altars were thrown down; his prophets silenced and in hiding; his faithful worshippers a mere handful, whose existence was so secret as to be known only to Him. The lamp of truth had been overturned, and there was only a tiny spark of light feebly burning, to show where once the light of true religion brightly shone.

Into such a state of things Elijah came, unarmed, from his native trans-Jordanic hills; a highlander, unkempt, unpolished; unaccustomed to the manners of a court, or the learning of the schools. Withal a man weak where we are weak, tempted where we are tempted, of like passions with ourselves. And at once the tide began to turn. The progress of idolatry received a decisive check. The existence and power of Jehovah were vindicated. New courage was infused into the timid remnant of true-hearted disciples. Altars were rebuilt; colleges were opened for the training of the godly youth; a successor was appointed; and an impetus given to the cause of truth, which was felt for many generations.

Perhaps the greatest tribute to Elijah's power with his contemporaries is in the fact that his name and work stood out in bold and clear outline for nine hundred years after his death; surpassing the whole school of Jewish prophets, as the Jungfrau rears her snow-clad peaks above the giants of her chain; and furnishing a model with which to set forth the power and courage of the forerunner of our Lord. The Holy Spirit, speaking in Malachi, the last of the prophets, could find no better symbol of the pioneer of the Christ than to compare him with the famous prophet who, centuries before, had swept to heaven in the chariot of flame: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come." The bright angel, Gabriel, standing four hundred years after amid the ascending incense of the holy place, found no easier method of conveying to the aged priest the type of the wondrous son that was to gladden his old age, than to liken him to Elijah. "He shall go before his face in the spirit and power of Elijah." Whenever a notable religious movement was stirring through the land, the people were accustomed to think that the prophet of Carmel had again returned to earth; and thus the deputation asked John the Baptist, saying, "Art thou Elijah?" and when a mightier than John had set all men musing in their hearts, as the disciples told our Lord, many of the common people believed that the long expectation of centuries was realised, and that Elijah was risen again. It was commonly believed that no other of woman-born was great enough to precede the Messiah; and that he would anticipate his advent by an interval of three days, during which he should proclaim, in a voice heard over all the earth, peace, happiness, and salvation. Other religions, the Mohammedans and Zoroastrians, have also held his name in veneration and esteem, and Christian buildings have risen to his memory.

All these things are evidences of the towering greatness of Elijah's character and work. He was the Knox, the Luther, the Charles Martel, of his time. With all the failures and mistakes to which such natures are prone, he was a great man, and did a noble work. And the secret of all was to be found, not in any intrinsic qualities, but in the fact that he was filled with the Holy Ghost. Let us pause here, and ask ourselves if we can give our thoughtful assent to this statement. If we cannot, we must count much of our time and labour in these chapters wasted, for our one aim has been to establish this point. But if we can, then, as we close these chapters of stirring, sacred biography, we may resolve that we will never rest until we, too, are filled with the Holy Ghost. We will not rest satisfied in being imitators merely, but we will seek to be filled with the same Spirit, that He may work again through us the marvels of the past.

If I may venture so to put it, God is in extremity for men who, thoughtless for themselves, will desire only to be receivers and channels of his power. He will take young men and women, old men and children, servants and handmaidens, in the waning days of this era, and will fill them with the selfsame Spirit whose power was once reserved for a favoured few. Besides all this, the positive command has never been repealed which bids us be "filled with the Spirit" (Eph. v. 18). And we cannot reiterate too often that those who feel themselves bound to strict temperance in respect to wine by the former clause, should feel the latter one to be equally imperative. Moreover, what God commands, He is prepared to do all that is needful on his side to effect. Then when, like John the Baptist, we are filled with the Holy Ghost, like John the Baptist, we shall go "before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord, a people prepared for Him."

I.—This filling of the Holy Ghost was the characteristic of the Primitive Church.—On the day of Pentecost they were *all* filled with the Holy Ghost, women as well as men; obscure disciples as well as illustrious apostles; and, to guard against the leakage which is, alas! too common to us all, they were filled and filled again; those who are described as filled in Acts ii. 4 are spoken of as filled again in Acts iv. 31. New converts, like Saul of Tarsus, were bidden to expect this blessed filling. Deacons called to do the secular business of the Church must be men filled with the Holy Ghost. That he was a good man, full of the Holy Ghost, was a greater recommendation of Barnabas than that he had parted with his lands. And even churches, like those in the highlands of Galatia, were no sooner brought into existence by the labours of the Apostle Paul than they were filled with the Holy Ghost. In point of fact, the Christians of the first age were taught to expect this blessed filling. And the early Church was a collection of Holy-Ghost-filled people. Probably it was the exception, rather than the rule, *not* to be filled with the blessed presence of God the Holy Ghost.

There is no formal conclusion to the Acts of the Apostles, because God meant the story to be prolonged, through the ages, after the same manner. Let us not think that God resembles some who put a portico of marble to a building which they finish with common brick. He did not give at Pentecost an experience which He either would not or could not maintain. Pentecost was simply meant to be the specimen and type of all the days of all the years of the present age. And if our times seem to have fallen far below this blessed level, it is not because of any failure on God's part, but because the Church has neglected this holy doctrine. Christians have seemed to suppose that the filling of the Holy Ghost was the prerogative of a few; the majority of them have never thought of it as within their reach; and the Church has been simply paralysed for want of the only power that can avail her in her conflict against the world; a power which was distinctly pledged to her by her ascending Lord. We never can regain or hold our true position until all believers see that the filling of the Holy Ghost is equally for them as for the first Christians, and that the barriers are broken down which once limited it to a few. We do not seek the sound of rushing wind, or the coronet of flame, or the special gifts which were conferred for a special purpose. These are the minor accessories of this filling, with which we can dispense. But what we cannot dispense with, and must not dream of missing, is the distinct filling of the Holy Ghost. No doubt He is in us if we are Christians, but we must never be content until He is in us in power. Not a breath, but a mighty wind. Not a rill, but a torrent. Not an influence, but a mighty, energising Person.

II. We must comply with certain conditions, if we would be filled.—(1) *We must desire to be filled for the glory of God.*—A lady told me lately that she had been seeking the power of the Spirit for long, in vain. She could not understand the cause of her failure, till she came to see that she was seeking Him for the joy that He would bring, rather than for the glory that would accrue to God. Not for our happiness or comfort; nor yet for the good that we may be the better able to effect; but that "Christ may be magnified in our bodies, whether by life or death."

(2) *We must bring cleansed vessels.*—God will not deposit his most precious gift in unclean receptacles. And we need cleansing in the precious blood, ere we can presume to expect that God will give us what we seek. We cannot expect to be free from indwelling sin, but we may at least be washed in the blood of Christ from all conscious filthiness and stain.

(3) *We must be prepared to let the Holy Spirit do as He will with and through us.*—There must be no reserve, no holding back, no contrariety of purpose. The whole nature must be unbarred, and every part yielded. There is a law in physics that forces work in the direction of least resistance. Let us place no resistance whatever

to the working of the Holy Ghost. He who resists least will possess most.

(4) *We must appropriate Him by faith.*—There is no need for us to wait ten days, because the Holy Spirit *has been given* to the Church. This is included in the spiritual blessings with which our Father *hath* blessed us in Christ Jesus. We need not struggle, and agonise, and convulse ourselves in the vehemence of entreaty. We have simply to take what God has allotted to us, and is waiting to impart. Open your mouth wide, and He will fill it. Dig the ditches, and, though you can discern no evidences of the entering floods, they shall be filled. Ask as a little child asks for its breakfast, already on the table. So soon as you ask, you do receive, though you experience no rush of transcendent joy; go your way reckoning yourself filled, whether you feel so or not; and as the days go on you will find that you have been filled, and are being filled with new power, and joy, and wealth. You will not long be left to the reckoning of faith, for you will be made aware of a virtue going out from you, which shall heal and save.

III. Time would fail to enumerate all the blessings that will ensue.—It is a well-known fact that the germs of disease are always latent around us; but they are powerless in the presence of buoyant health. They can only work their fell designs on the weakly and unhealthy. The *Phylloxera* thrives only on degenerate vines plant the hills with a hardier species, and the progress of the disease will be instantly arrested. And the same explanation will indicate how the blight visits the potatoe fields, and the grouse disease decimates the sportsman's bags. There is a true analogy here. When luxurious living and false teaching invade a church, you may be sure that there is an unhealthiness there which has made the *nidus* for the evil. And if you would get rid of it, there is no expedient so good as to bring about soul-health through the mighty indwelling of God the Holy Ghost. And when He comes into the heart, He brings with Him all manner of lovely things, which before were rare exotics, but which become the naturalised products of the Spirit.

There is victory over sin.—The law of the Spirit of life in Christ Jesus makes us free from the law of sin and death, just as the law of the elasticity of the air makes the bird free from the predominating power of the down-pull of gravitation.

There is the indwelling of the Lord Jesus.—Christ dwells in the heart by the Holy Ghost; so that sometimes the first and only symptom of the blessed filling we have received consists in the growing fragrance of his name.

There is the quickening of the mortal body.—An expression which certainly points to the Resurrection, but which may mean some special strength and health imparted to our present mortal bodies; the tabernacles and temples of his indwelling.

There are all the fruits of the Spirit, which come with linked hands, so that it is impossible to admit one of the golden sisterhood, without her introducing all the radiant band. Love brings joy, and joy peace, and peace longsuffering, and similarly through the whole series; so that the heart becomes at length tenanted, as was the grave of Christ, with angels.

There is also power for service.—No longer timid and frightened, the Apostles give their witness with great power. The Gospel comes in power and demonstration through consecrated lips and lives. The very devils are exorcised, and great crowds are brought to the feet of Christ.

This and much more is awaiting the moment in thy life, my reader, when thou shalt definitely avail thyself of thy privilege and become filled with the Holy Ghost. Then, as time rolls on, thou shalt work great deliverances among men, careless of praise or blame. Perhaps thou shalt know what it is to pass upward to meet Christ in the air. But certainly thou shalt stand beside Him in the regeneration when He shall appear in glory. And then in all the radiant throng there shall be nought to divert thy gaze from "Jesus only," or thy thought from the decease (the exodus) which He accomplished at Jerusalem.

And amid the myriads of stars that shall shine for ever in the firmament of heaven, not one shall sparkle with more brilliant or more steady glory than Elijah; a man of like passions with ourselves, who through faith subdued kingdoms, wrought righteousness, obtained promises, out of weakness was made strong, waxed valiant in fight, swept to heaven unhurt by death, and stood beside Christ on the Transfiguration Mount. Prophet of Fire, till then, Farewell!

[These chapters will shortly be published in book form.]

THE BIBLE IN RUSSIA.

Writing from Moscow to acknowledge a contribution of £20 from Mrs. Robertson of the Association for the Free Distribution of the Scriptures, Dr. Baedeker says:—

I had in anticipation of your Association's liberality already expended about £6 for the poor Esthonians. It is really sad to find that the Lutheran Church and pastors have left these dear people in such gross ignorance of the things of God. They have preached sermons to them, but they have not instructed them to search the Scriptures; and even the educated Germans of the Lutheran Church are lamentably ignorant of the truth as revealed in the Word of God. The consequence is that the Esthonians and Letts are easily persuaded to leave the Lutheran and to join the Greek Church whenever any pecuniary advantage is presented to them. Of the more enlightened Germans, many are infidels, although they still belong nominally to the Lutheran Church. The nobility, which consists only of Germans, look upon their poor Esthonian and Lettish brethren as belonging to an altogether different race.

But to the poor the Gospel is preached, and it is a real joy to meet with them and to give them even a morsel of the bread of life. What is greatly needed amongst Lutherans is Bible-readings, Bible in hand; and for such, a band of men and women who know their Bibles would be a real blessing. The land is so enormously large before me that I cannot stay long enough in one place, but I do not lose sight of this great need, and I trust some friends may take up the matter. The Lutheran pastors are so overburdened with mere official duties that they cannot, even if they were capable and willing, find time for Bible-readings for the people. They do not, as a rule, encourage them to use their Bibles, but give them prayer-books and hymn-books instead. The great lack of Scriptural knowledge is certainly one of the causes why there is so little conscious faith, and so much wavering to and fro.

With all this it is sad that the Lutheran pastors, as a rule, are more intolerant than any others against those who want to preach Christ and Him crucified. I shall be thankful if this matter is laid on the hearts of English Christians for much prayer. During say twenty years' experience as an evangelist, the Lutheran clergy have been my only opponents in Germany, as well as in Russia, and also in America. Here in Russia the Lutheran Church claims possession of whole provinces of nominally Lutheran colonists. Whilst they have not the men nor the means to provide preachers, they strongly oppose any free evangelist on the ground that the land is theirs. I know of large provinces in South Russia chiefly inhabited by Germans where a pastor is only able to visit the different colonies once or twice a year, and on these occasions all official duties are performed, the Lord's Supper given, the money (one rubel a household) received, and he departs again. During the pastor's absence a sermon is read every Sunday by the schoolmaster, who in many cases is by no means a spiritually-minded man. There is something radically wrong in a system which will not tolerate the Gospel to be preached by any but the appointed pastor, who alone claims the right to preach, to administer the Lord's Supper, and the baptism of infants. There are many good-living pastors in the Lutheran Church who sigh and groan under the burdens and restrictions, yet they cannot free themselves, or go beyond the prescribed limits.

I am now on the way to the Volga, where there are many large German settlements. I go to Nischney Novgorod, thence by steamer to Kasan and Samara, and thence to Orenburg, to visit my exiled friends who were sent there from Tiflis because of their religious propaganda. I hold permission from the civil authorities which enables me, under the form of popular lectures, to make known the Gospel of the grace of God, in spite of the opposition by the pastors. I know you will lay this matter before the Lord, that I may have meekness to endure, and yet hardness as a good soldier of the risen Christ.

AMONG THE HOP-PICKERS.

It has again been our joy, in company with Mr. T. S. Heley and other friends, to visit the hop-yards of Hereford and Worcester. As on former occasions, we worked our way from Wing, Leighton Buzzard, to the scene of picking, visiting with pony and carriage the villages in our route and some out of our route.

By the kindness of local friends we were enabled to do the work with less fatigue than on any other tour. Among such friends we would specially mention Mr. Edwards, of Frome Hill, who has been working for God in a lonely corner of the vineyard for twenty five years, and Mr. Turner, of Eardiston, a Christian farmer, who threw his house open to receive us in the name of the Lord. Other friends showed us no small kindness.

By the pickers themselves we were well received, many of them proving their good-will by the offer of the cider they seemed to enjoy so much themselves. As far as we could judge we reached about 7000 persons in the hop-grounds; they were of various classes and ages. Some we sought to rebuke, others we tried to comfort. Three deaths were met with, reminding us that the enemy was in the field, and that we were dealing with dying men and women.

We had many happy meetings in the hop-yards while the people were at work, as well as individual talking at the separate bins. Some were so ignorant that they could not read; others were so eager to exhibit their attainments that they read the tracts out to their companions. The influence of our visits were manifested in the behaviour of the toilers. In many cases we found hymns were started as we passed round, while almost all bad language was, for the time at least, silenced. As we drew near one group, a wasp was flying round the man's head. Putting up his hand in a rage he shouted, "Get away, you——" Seeing us approaching, he did not finish the sentence, but gave us the chance of telling of One who is always listening.

When leaving the district we passed several of our Sunday congregation, who sent their benedictions after us. On the way home we held open-air meetings in the towns through which we passed. In the courts of Worcester we had three short meetings, without a word of interruption. Will readers pray the Lord to bless this effort?

William Luff.

LOVE—THE SUPREME GIFT.

AN ADDRESS AT THE NORTHFIELD CONFERENCE.

BY PROFESSOR HENRY DRUMMOND.*

EVERY one of you has asked himself the great question of antiquity as of the modern world: What is the *summum bonum*—the supreme good? You have life before you. That is the burning question for you to face: What is the supreme object of desire—the supreme gift to covet? We have been accustomed to be told that the greatest thing in the religious world was faith. That has been the key-note for centuries of the evangelical religion; and we have learned to look upon that as the greatest thing in the world. Well, we are wrong. If we have been told that, we have been told wrong. I have taken you in the chapter which I have read to-night (1 Corinthians xiii.) to Christianity at its source; and there we have read, "The greatest of these is love." It is not an oversight. Paul was speaking of faith just a moment before. He says, "If I have all faith, so that I can remove mountains, and have not love, I am nothing." It is not an oversight; and it is not prejudice. A man is apt to recommend to others his own strong point. Love was not Paul's strong point. There is a beautiful tenderness which the observing student can detect as Paul gets old—growing and ripening all through his character; but the hand that wrote, "The greatest of these is love," when we meet it first, is stained with blood. Nor is Paul singular in singling out love as the *summum bonum*. The three masters of Christianity are agreed about it. Peter says, "Above all things have fervent love among yourselves." And John goes farther, "God is love."

And you remember what Christ Himself said about it—"Love is the fulfilling of the law." Did you ever think what He meant by that? In those days men were working their passage to heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ came and said, "I will show you a more excellent way. If you do one thing, you will do these hundred and ten things, without ever thinking about it—unconsciously. If you love, you will fulfil the whole law." And you can readily see for yourselves how that comes to be. Take any of the commandments. "Thou shalt have no other gods before Me." If a man love God, you will not have to tell him that Love is the fulfilling of the law. "Take not his name in vain." He would never dream of taking his name in vain if he loved Him. "Remember the Sabbath day to keep it holy." He would be too glad to have a day to meditate upon the object of his affection. Love would fulfil all these laws. And so, if he loved man, you would never require to tell him to honour his father and mother. He would do that without thinking about it. It would be preposterous to tell him not to kill. He would never dream of it. It would be absurd to tell him not to steal. He would never steal from those he loved. He would rather they possessed the goods than that he should possess them. It would be absurd to tell him not to bear false witness against his neighbour. If he loved him it would be the last thing he would do. And you would never have to tell him not to covet what his neighbour had. He would be rejoicing in his neighbour's possessions. So, you see, "love is the fulfilling of the law."

Now, Paul had learned that; and in this argument which has been read this evening we have a most wonderful account of the *summum bonum*. We may divide it into three parts. In the beginning of this little chapter we have love contrasted; in the middle of it we have love analysed; towards the end of it we have love defended as the supreme gift.

LOVE CONTRASTED.

Paul begins by contrasting love with other things that men in those days thought much of. I shall not attempt to go over those things in detail. They are very obvious. He contrasts it with eloquence. How many men covet eloquence!—and what a noble thing it is—the gift of playing upon the minds and souls and wills of men—of moulding them! Paul says: "If I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal." He contrasts it with prophecy. He contrasts it with mysteries. He contrasts it with faith. He contrasts it with charity. Love is greater than faith, because the end is greater than the means. And love is greater than charity, because the whole is greater than a part. Love, I say, is greater than faith, because the end is greater than the means. What is the use of having faith? Is it to connect the soul with God? It is to become like God. For "God is love." That is to say faith is in order to love. The end is greater than the means. Love, therefore, obviously is greater than faith. It is greater than charity, because the whole is greater than a part. Charity is only a little bit of love, but there is a great deal of charity without love. It is a very easy thing to toss a twenty-five cent piece to a beggar. It is a very easy thing to do that when the love is in withholding. We purchase relief from the sympathetic feelings which are aroused by the spectacle of misery, at the cost of a quarter of a dollar. It is too cheap—too cheap for us, and it is often too dear for the beggar. We must either do more for him or less. Then Paul contrasts it with sacrifice and martyrdom; and I beg the little band—shall I not say the large band?—of missionaries (and I have the honour to call some by this name for the first time)—shall I not say to you missionaries, Remember that though you give your bodies to be burned, and have not love, it profits nothing—nothing! You can take nothing greater to the heathen than the impress and reflection of love of God upon your own character—nothing. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India: from the day you land, that language of love—understood by all, and eloquent to everyone—will be going forth from you, consciously or unconsciously; and it is the man who is the missionary, it is not his words. In the heart of Africa, among the lakes, I have come across black men and women who remembered the only white man they ever saw before—David Livingstone; and as you cross his footsteps in that dark Continent, you see men's faces light up as they speak of the kind Doctor who passed there years ago. They could not understand him; but they felt the love that beat in that great heart. They knew that it was love—that that life was laying itself down for Africa—although he spoke no word. Take into your sphere of labour where you are laying down your life, that simple charm, and your life must succeed. You can take nothing greater. You may take every accomplishment; but if you give your body to be burned, and have not love, it will profit you and the cause of Christ nothing.

LOVE ANALYSED.

After contrasting love with these things, Paul in three verses, very short, gives us an amazing analysis of what this supreme thing is. I ask you to look at it. It is a compound thing, he tells us. It is like light. And as you have seen a natural philosopher take a beam of light and pass it through his crystal prism, and as you have seen it come out on the other side of the prism broken up into six component colours—red, and blue, and yellow, and violet, and orange, and all the colours of the rainbow—so Paul passes this thing, love, through the magnificent prism of inspired intellect, and it comes out on the other side broken up into its elements, and in these words we have the spectrum of love—the analysis of love. Will you observe what these things are? Will you notice that they have common names; that they are virtues which we hear about every day, they are things which can be practised by every man in every circumstance of life; and how by a multitude of small things and ordinary virtues the supreme thing, the *summum bonum*, is made up? The spectrum of love has nine elements—nine colours—nine ingredients: Patience—"love suffereth long." Kindness—"and is kind." Generosity—"love envieth not." Humility—"love vaunteth not itself, is not puffed up." Courtesy—love "doth not behave itself unseemly." Unselfishness—love "seeketh not her own." Good temper—love "is not easily provoked." Guilelessness—"thinketh no evil." Sincerity—"rejoiceth not in iniquity, but rejoiceth in the truth." Patience; kindness; generosity; humility; courtesy; unselfishness; good temper; guilelessness; sincerity—these make up the supreme gift—the stature of the perfect man. We make a great deal of peace with God. God says much about peace on earth and good-will toward men. And you will observe that all these things, all these virtues and graces, are in relation to men—in relation to life—in relation to the known to-day and the near to-morrow, and not to the unknown eternity.

There is no time to do more than make a passing note upon each of these ingredients. Love is *Patience*. Love passive. The normal attitude of love—love waiting to begin; not in a hurry; not petulant; not hasty; calm; composed—waiting to begin when the summons comes, but meantime wearing the ornament of a meek and quiet spirit.

Kindness. Love active. Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that He spent a great proportion of his time simply in making people happy—in doing good turns to people. There is only one thing greater than happiness in this world, and that is holiness; and that is not in our keeping—God reserves that for Himself; but what He has put in our power is the happiness of our fellow-creatures, and that is to be secured by our being kind. After we have been kind—after love, after long waiting, has gone out into action and done its beautiful work—we must then exercise the third of these graces; go back into the shade again, and say nothing about it. "Love vaunteth not itself, is not puffed up." "Love vaunteth not."

Generosity. That is love in competition with others. Whenever you have done a good turn—done a good work—you will find other men doing the same kind of work. Envy them not. Envy is a feeling of ill-will to that man who is in the same line as ourselves—a feeling of ill-will—and we hate ourselves for cherishing it. That will spring up the moment you get to your field—be it in this land or in any other land—unless you have learned generosity: to envy not. And then, after having learned that, you have to learn the further thing; to go into the shade—to hide, and not let your right hand know what your left hand has done.

Humility. Love hiding. "Vaunteth not itself, is not puffed up." And the fifth ingredient is a somewhat strange one to find in this *summum bonum*: *Courtesy*—love in relation to etiquette. "Love doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy has been defined as love in little things. And the secret of politeness is to love. Love *cannot* behave itself unseemly. You can take the most untutored persons and put them in society, and if they have love as a reservoir in their heart, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was because he lived to love everything—the mouse, and the daisy, and all the things, great and small, that God made; and so he could go into any society—into courts and palaces—from his little cottage on the banks of the Ayr. We heard the other day from one of the speakers on this platform about the meaning of the word "gentleman." It means a gentle man—a man who does things gently, with love. "Love doth not behave itself unseemly."

Unselfishness. "Love seeketh not her own." Observe: Seeketh not even that which is her own. In Britain the Englishman is devoted to his rights. He likes to stand up for his rights—

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* Reprinted, with the author's revision, from *The British Weekly*.

his rights as a man and his rights as an Englishman. And I fancy you have the same kind of patriotism. You stand up for your rights; and every man as an individual or as a citizen feels a sense of property over what he calls his rights. It is the privilege of that man to give up even his rights, if necessary, for the sake of another. "Seeketh not her own." It is easy to give up things that we are not quite certain are our own; but the things that are obviously yours—that are legally yours—that you have earned perhaps by years of labour and sacrifice of trouble or money—to give up those things which are your own, that is the hard thing. And yet the most obvious lesson of the Gospel is that there is no happiness in having and getting, but only in giving. I say, *there is no happiness in having or in getting, but only in giving;* and half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others. And he that would be great among you, let him serve. He that would be happy, let him remember that it is more blessed—more happy—to give than to receive.

The next ingredient is also a remarkable one: *Good temper.* "Love is not easily provoked." Now, we are inclined to look upon bad temper as a very harmless infirmity, We speak of it as being a mere infirmity of nature—not a thing to take into very serious account in estimating a man's character—a kind of accident—a matter of temperament, and so on. And yet here, right in the middle of this analysis of love, Paul plants that thing; and the Bible again and again comes to that little infirmity, as we call it, and makes a great deal of it. It is not a little infirmity to smile at. The peculiarity of ill-temper is that it is the vice of the virtuous. It is the one blot on an otherwise noble character. You know men who are all but perfect, and who would be almost entirely perfect, but you say they are hasty—they are touchy—they are ill-tempered. Now, there is nothing that a Christian has to take more trouble to eradicate for ever from his being than ill-temper. It requires the struggle of years—perhaps of a lifetime; but it has to be done. It has to be done. It is not to be looked upon as an accident of temperament; but it is a sin—one of the blackest of all the sins. It is the symptom of an unloving nature at bottom. A want of patience—a want of kindness—a want of generosity—a want of humility—a want of courtesy—a want of unselfishness—are all symbolised in one flash of evil temper. It is the revelation of what is inside a man, and therefore the man who has that must have his whole nature sweetened. It is not enough to deal with the temper. You must go to the root and sweeten the whole nature, and then temper will die away of itself. But how can a man who has not had a victory over that part of his nature have a part in God's people in this world or in the next world? How is it possible? Why, a man with a temper such as I have described would make heaven miserable for all the people who are in it; and except such a man be born again he cannot enter into the kingdom of God. Christ says, "If you offend me of these little ones, it were better for you that a millstone were hanging about your neck, and that you were cast into the depths of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love.

I shall spend no time over the last of these two virtues. *Guilelessness.* Courtesy is love in society. Unselfishness is love undying. Good temper is love restraining. Guilelessness is love believing. And, *Sincerity* is love learning. Guilelessness is the grace for suspicious people. "Thinketh no evil." The way to win a man is to believe in him. That is the greatest secret of the Christian worker. The way to elevate a man is to believe in him and trust him. Love "thinketh no evil" imputes no motive—puts the best construction on every action. What a delightful frame of mind to live in! And then love is sincere—wears no masks. "Rejoiceth not in iniquity, but rejoiceth in the truth;" rejoiceth not in *our* doctrine—in this church's doctrine or in that church's doctrine, in this ism or that ism—but rejoiceth in the truth.

(*To be concluded.*)

ENGLISHWOMEN IN BRUSSELS.

Dear Sir,—I have been on the Continent, and have found something that I think will interest your readers, especially those who are concerned about the difficulties and dangers of our young country-women on the Continent—an institution started by two English ladies, Mrs. Jenkins and Miss Young, at the end of last year, at 26, Rue de Vienne, Brussels. It is intended to do for Englishwomen in that city what Miss Leigh's Home is doing for them in Paris. The only qualifications for its hospitality are to be an Englishwoman, and engaged in some calling for a livelihood. Recently I spent two months at Brussels, on an errand that was held to promote me to the aristocracy of labour under the second rubric, and, therefore, qualified me to share the hospitality of this Home. I cannot bear too high testimony to the kindly and considerate care taken of its guests, nor to the loving sympathy shown in their individual cares and interests, which goes so far towards making a place home-like.

The Home has only been established since last November, so that it has not so many thrilling stories to tell as older institutions have; yet it has already its share. I saw one young girl welcomed, who had, unannounced, fled there for refuge from a position of danger into which her own wilfulness had led her. Another, equally without notice, was received to be nursed, because her health was breaking down in a situation where no consideration was shown to her. There is a large room specially set apart as the Invalids' Room, and was only recently vacated by two cases of illness which had been carefully nursed back to health. The Sunday afternoon tea is a bright spot in the week in many dull young lives, and some maturer ones too, an occasion when troubles can be lightened by pouring them into sympathetic ears, and week-day hardships evaporated in a hearty laugh over their narration.

Besides this reception, there is a sort of Sunday-school, a gathering of the children of English working parents residing in Brussels. The little ones are amused for a time, to win their confidence, and make them enjoy coming, then they are gathered into classes for Bible teaching; after that they have tea, then they sing hymns, and, finally, those who are old enough are taken to evening service at the little English church.

Perhaps during the darkening autumn days, when leisure time can less freely be spent out of doors, some English children would like to make gifts for a Christmas tree for these little compatriots in a foreign land. There is the poor girl who lost her little sister from diphtheria, and moped and pined after her for months, till she got a little bit cheered by the weekly meeting with other children. And there is the naughty little girl who pretended she had hurt herself and could not walk, until it was found that nothing was the matter, and then owned that she had done it, "pour rire," which I will leave French scholars to translate. And there are the two little people who are locked into their room alone day after day, while their parents are away at work; and, though, from what I hear, I am afraid they quarrel sometimes, yet now they often enliven their dulness by singing some of the pretty hymns they learn on Sunday afternoons. And many others besides. Perhaps somebody could spare some old children's hymn books.

This institution is gradually winning favour among its fellow-citizens, English and Belgian. A Belgian gentleman sent it a present of furniture while I was there, which was much valued, as the house is not yet fully furnished, for the terms for board and lodging do not cover current expenses, and the enterprise is only making a struggling commencement of existence as yet. But it is much needed, and is likely to do a good work. I am sure, when English Christians know of its existence, they will not be behindhand in showing it sympathy and help. These two ladies are bravely establishing (on an unsectarian basis) an advance post of the great national work of caring for our young women abroad. They are ready in any way in their power to befriend unprotected Englishwomen; to receive them into their house; to nurse them if sick; to visit them at home, in situations, or in hospital; to make search and inquiry for those who are missing or who are causing anxiety to their friends.

Edith A. Huntley, M.D.

Women's Medical Mission,
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BIBLE STUDY.

GOD'S WORD IN RELATION TO MAN.

(1) *Convincing.*—"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12).

(2) *Converting.*—"Of his own will begat He us with the word of truth...Receive with meekness the engrafted word, which is able to save your souls" (James i. 18, 21). "Being born again... by the word of God, which liveth and abideth for ever" (1 Pet. i. 23).

(3) *Quickening.*—(Keeping alive as well as making alive.) "Thy word hath quickened me" (Ps. cxix. 50). "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). "The words that I speak unto you, they are spirit, and they are life" (John vi. 63).

(4) *Healing.*—"He sent his word and healed them" (Ps. cvii. 20). "Speak the word only, and my servant shall be healed" (Matt. viii. 8). "Sorrow not, even as others which have no hope...Comfort one another with these words" (1 Thess. iv. 13, 18).

(5) *Enlightening.*—"Thy word is a lamp unto my feet, and a light unto my path" (Ps. cxix. 105). "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. cxix. 130). "I understand more than the ancients, because I keep thy precepts" (Ps. cxix. 100). "Let the word of Christ dwell in you richly in all wisdom" (Col. iii. 16).

(6) *Strengthening.*—"Where the word of a king is, there is power" (Eccles viii. 4). "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage" (Josh. i. 8, 9). "We have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net" (Luke v. 5).

(7) *Cleansing.*—"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word...Thy word have I hid in mine heart, that I might not sin against thee" (Ps. cxix. 9, 11). "Now ye are clean through the word which I have spoken unto you" (John xv. 3). "Sanctify them through thy truth: thy word is truth" (John xvii. 17). "Christ...loved the Church, and gave Himself for it; that He might cleanse it with the washing of water by the word" (Eph. v. 25, 26).

(8) *Testing.*—"The word of the Lord tried him" (Ps. cv. 19). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). "Jesus answered and said, It is written, *&c.*" (Matt. iv. 4, 7, 10). "Whosoever ...shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. v. 19).

(9) *Resting.*—"The word of my lord the king shall now be for rest" (marg.) (2 Sam. xiv. 17). "The people rested themselves upon the words" (2 Chron. xxxii. 8). "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5).

Janet Clark.

For the Young.

THE LITTLE BIT OF BLUE.

You have made a solemn promise
That the sparkling cup of wine
Ne'er shall wet your lips, and, vowing,
You have prayed for help divine,
That through trials and temptations,
God may ever keep you true:
Now, to show the side you've chosen,
Wear the little bit of blue.

Oft the soldier,* spent with fighting,
Lets despondency have sway,
And, alone midst hostile forces,
Almost longs to quit the fray;
But the well-remembered colours
Nerve his hand to strike anew,
So, to help despairing comrades,
Wear the little bit of blue.

For your own sake, for your brother's,
For the Saviour's, who has died;
For the fallen, sinning drunkard,
Bear your standard far and wide:
Never blush to own your colours,
Still your onward course pursue;
For the tempter shuns the wearer
Of the little bit of blue.

If with speech you are not ready,
Though you long the truth to spread,
Everywhere your silent preacher
Has a word to say instead;
For the youngest knows the story
It is telling by its hue;
Then, to help the great cause forward,
Wear the little bit of blue.

Alice M. Stevens.

18, *Ashby-road, Canonbury, N.*

AMONG THE CHINESE.

Miss Webb, a missionary in Yang-Chow, formerly a worker at the Home of Industry, writes in a recent letter:—

Last Saturday we had our children's treat, which all had been looking forward to for over a fortnight...In all we were about thirty-six, and a real happy day each and every one had...We had plenty of singing; all the favourite hymns the girls had learned at Gan-King—"Jesus is coming again," "Redeemed,"&c....It was very pretty outside the city wall; up the river, so green and fresh, there were some gardens with beautiful flowers. We were bound for a place which has a temple (most of the Chinese temples are in lovely spots), but, while still some distance off, were told the water was shallow and the boat could not go farther. So after a meal, the most of us set off for a walk, Mr. Wang as leader. All the little ones came. Didn't the children enjoy the liberty of racing around in this quiet spot?

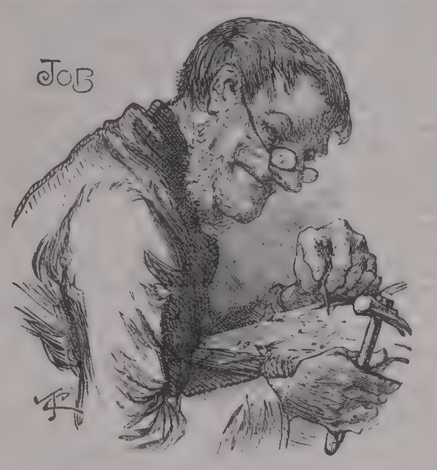
This temple has a great number of "gods;" someone said 3000. Oh! such horrid-looking great things; the girls said they were afraid of them. Praise God, these dear girls know, and many of them love the true God.

Some woman entered our house, and when telling her of Christ and his death on the cross for her, she asked who nailed Him to the cross; another asked if it was for his sins. Do pray that the women who hear the Gospel may have God's Spirit given them to aid their understanding; they know nothing about spiritual things. We had joy last week here; two of our girls have decided for Christ. We ask your prayers that they may grow strong Christians, so that when they leave us, it may be to spread the Gospel they themselves have received. There are still those in our school not yet upon the Lord's side.

Outside of this house there are several huts made of straw mats; although the people living in them are very poor, yet from each hut a number of crackers have been sent off, in hopes of driving the spirits away and such like. How sad it is to see men and women believing such things can help them; how long ere they shall all hear of Christ. God grant it may soon be, and that many of his children at home, who could come out to this land, may be willing to do so and help in this great work. In this city Yang-Chow, there are only seven of us; two are engaged here in the school. There are some native Christians, but "what are they among so many." Jesus sees, and surely grieves over all these large cities and many villages where He is not made known, as He did over Jerusalem when upon earth.

"THE GATE OF HEAVEN."*

It was arranged that Martin Magnus should meet his class in the cottage of Job Patient. The aged couple looked forward to this as a great privilege. It was wonderful how Job had mended broken articles of furniture, pounded fresh sand on the floor, and helped his "old woman," as he called her, to tidy things in readiness for the meeting. The diamond-panes in the window were as bright as they could be. The clock face shone with an extra polish. The crockery over the carved oak dresser glittered in the firelight. The round table was so spotlessly clean, that the grain of the wood made a study for the painter. The well-worn Bible, with brown calf binding and green baize cover, was laid upon the table; and the hymn-book, with yellow edges and large type, was placed beside it. All that could be done to spread a look of comfort in the meeting-place was done as a labour of love.



Mary Patient still busied herself with so many last touches, that Job said, "Now, mother, we've got th' house ready, let us keep a bit o' time to ask God to give us ready hearts. Happen a little tidyin' up within may help to a good meetin' as much as a clean kitchen and a bright fire."

The old couple knelt side by side on the hearthstone. In simple words and expressive faith they told Jesus how freely they opened, not only their cottage, but their hearts also, and trusted He would fill them with his presence. . . .

As Martin Magnus knelt by the arm-chair in Job Patient's cottage, the old clock struck out one, two, three, four, five, six, seven—hitting the last blow with a will which made old Job lift up his head and smile, as much as to say, "Well done, old clock, I never heard thee strike seven on 'em better! Thou'rt ringin' the chimes for a good meetin', and we shall hev one."

Mr. Magnus gave out the hymn:—

O for that tenderness of heart
Which bows before Thee, Lord,
Acknowledges how just Thou art,
And trembles at thy word.

He then called upon Job Patient to lead the meeting in prayer. Simply, like a little child, but with a reverence which told how his spirit was speaking face to face with Deity, the old man responded to his leader's call:—

"O Lord, we hev gladly made ready our cottage for Thee. If it wur a palace it would be honoured by thy presence. We canna invite Thee to a mansion. We canna offer Thee gold and silver, but such as we hev give we Thee. We welcome Thee to our home, an' we welcome Thee to our hearts. The pulse travels a bit slower than it used to do. The sperrit gives notice to quit the old body; but, blessed be thy name, the heart is as waarm to Thee as ever. If our weak voice trembles in its singin', an' our dim eyes make us fumble o'er thy precious Word, Thou knows we don't love it any less. We would sing like seraphs if we could, an' be quick o' sight an' foot to do thy biddin'. The old tabernacle's well nigh worn out. It's in the stage o' labour an' sorrow, but the soul is young as a little child. When Thou gives it a new house to live in, it shall praise Thee wi' all its powers. Bless our leader. Give him something to say as shall do us good. Make all our hearts tender. Help all on us to bow before the Lord. Take away any threads of the old veil that still hang between Thyself an' us. Let us see how holy Thou art, how wise an' good, how slow to anger, how ready to forgive, how Almighty an' All-sufficient. 'Blessed is the man whose strength is in Thee.' 'Blessed is the man that trusteth in Thee.' Thou says he's blessed, an' the Psalmist says he's blessed, an' I says he's blessed. O Lord, I know an' feel it! Lead everyone on us afresh into this blessedness, for Christ's sake!"

The influence of prayer rested upon the little assembly as the dew of heaven. A presence filled the place, which constrained the leader to read the testimony of Jacob: "This is none other than the house of God, and this is the gate of heaven."

"Thank God!" ejaculated Job. "If we hev gotten to th' gate, He'll let us in."

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. J. H. Greene, *St. Leonards* and *Hastings*, from September 9. Mr. Spiers, now at *Dover*. Mr. Martin J. Hall, *Manchester and neighbourhood*, from September 26. Mr. G. Banaster, *Burton-on-Trent*, October 23 to Nov. 7. Mr. W. G. Macro, Wesleyan Mission hall, *James-street, Haggerston*, October 4—7, at 7 o'clock. Mr. T. Sayer, Congregational Chapel, *Barking*, Oct. 18—21; *Hackney Wick*, October 24—28. Mr. Arrowsmith, *York*, Oct. 1—9.

"A HEARING EAR is better than a jewelled ear." We often think of this when we see the diamonds sparkling in the ears of the fair, but careless women. Anent of this we wonder how many women who wear a cross around their necks or swinging at their girdles are really taking up the cross of true discipleship and following Christ.—*Dr. G. F. Pentecost.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, October 2, 2 Sam. i. 13—27; Monday, October 3, 2 Sam. v. 1—12; Tuesday, October 4, 2 Sam. vi. 1—11; Wednesday, October 5, 2 Sam. vi. 12—23; Thursday, October 6, 2 Sam. vii. 1—17; Friday, October 7, 2 Sam. vii. 18—29; Saturday, October 8, 2 Sam. ix. 1—13.

ITALIAN Y.M.C.A. AT GENEVA.—Last year a number of young Italians and Swiss-Italians formed themselves into a Christian Association, adopting the name of "Circolo Diodati," in honour of the great Geneva-Italian theologian, John Diodati, translator of the Italian Bible. This Y.M.C.A. is composed of students, clerks, and workmen, all hard-working people, against whom, as foreigners and mostly poor, there are sometimes strong prejudices. The Association numbers 45 members, of which about forty are converted Roman Catholics, with a committee of three Divinity students. During the past year it has done well, and excellent results have been obtained, as far as the literary, moral, and religious improvement of the members and of the large Italian-speaking population of Geneva is concerned. One great hindrance in the work is the want of a hall of their own. With a sum of £60 to £80 a year they would be able to rent a suitable place where they could have a reading-room, keep and increase their library, hold their social and public meetings, have the evening classes for the young and the working people, and an Italian Sunday-school (which numbers between seventy and eighty poor children, mostly of Roman Catholic parents). The president is Pastor T. D. Malan, B.D., 35, Champel, Geneva.

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* The authoress of course means the fighter in the battle between sobriety and intemperance.

* From Father Fervent, by Rev. John M. Bamford. 2s. 6d. *T. Woolmer.* A most charmingly written narrative, with the Methodist class-meeting for its theme.

AMERICAN NOTES.

FROM OUR SPECIAL CORRESPONDENT.

"Camp-meeting John Allen" has fallen asleep in Jesus. He lived to a ripe old age. Eight years more would have made him a centenarian. He died in the midst of his beloved work, ministering at his three hundred and seventy-fourth camp meeting. From the time of his conversion, which occurred in camp, until his death, he rejoiced in this free and informal effort to plead with the unsaved. Rev. John Allen was a man of ordinary gifts, of which he made extraordinary use. His life was sweet and simple, his preaching vigorous yet tender, while his wit was of a quaint inoffensive order. The kindly old man was for years an attraction on the camp ground, enjoying the fellowship of God's people with great zest, and ministering enjoyment to others through his genial and cheerful sanctified nature.

⁂

The revival of interest in foreign missions is unabated. Within a year two thousand two hundred young men and young women have volunteered under the standard, with its motto, "the regions beyond." They now await the generous impulse of the Christian Church to send them forth. More Taylors are in order—Hudson Taylors and William Taylors, to lead this sacramental host to fields of warfare and victory.

⁂

A propos of missions, statistics reveal the fact that the revival spirit has not yet gotten hold of the pocket-book. Only *two per cent.* of all monies contributed for religious purposes is dedicated to the evangelisation of the nations. *Ninety-eight* per cent. is spent on the home field. The average amount from our church membership towards sending the Gospel to the heathen, is 1s. 4d. English churches have given per member the sum of 4s. 8d., while the Moravian Churches of the States, as a distinct body, have reached the encouraging amount of 18s. 8d. This discovery reveals the fact that costly churches at home are absorbing nearly all the wealth flowing into the Lord's treasury. The Moravians have no expensive buildings. They refuse to spend large amounts in luxurious fittings or extravagant salaries. Their last annual gift amounted to £40,000.

⁂

We are now face to face with the problem of placing among the benighted nations the 2200 volunteers. How shall they be sent, and how sustained? Eight billions of dollars are held in the hands of professing Christians. How are these hands to be unclasped? By diffusion of knowledge regarding the world's crying need; also "by prayer and fasting."

⁂

In a sense foreign missionary work is prosecuted at our doors. Major D. W. Whittle has spent his summer vacation in home and foreign evangelism. Pitching his tent in a certain locality, he next invaded the surrounding homes, and by a system of visitation on the part of his fellow-helpers made the acquaintance of 273 American families. 880 German, 95 Scandinavian, 40 Irish, mixed, 58. Two hundred and thirty-six families of the above number were entirely away from church or Christian influence.

⁂

The Chicago Evangelisation Society, through their lady visitors, have come into the homes of *four thousand families*, many of whom had only then become closely acquainted with Christian visitors. The ladies were received with unanimous goodwill, and frequently with earnest expressions of gratitude. We suggest that our young theological students spend their summer vacation in this school of human nature. Coming into personal contact with the spiritually destitute would transform many an effeminate youthful divine into a rugged and experimental labourer.

Prohibition as a political question is now coming squarely before the people. Republicans and Democrats are in a stew over the audaciousness and aggressiveness of this Third Party. Without expressing an opinion we record facts. At the New York State Prohibition Convention, when the question was put, "How many delegates are members of the Church?" every person present rose to their feet. This Convention opened its business session after a two-hours' prayer meeting. Thus far the leaders have shown their colours. The rock upon which the Party is threatened with shipwreck is the "Woman's Suffrage" question. The women who claim to have given birth to the Party cry loudly against non-recognition. The Socialistic, American and Labour Parties are all preparing for the struggle. Coming conventions may develop many political surprises.

⁂

The last few years have brought many new men into evangelistic work. Some are ex-pastors, and others ex-secretaries of Y.M.C.A. Amongst others, Dr. L. W. Munhall, Fay Mills, S. M. Sayford, and Rev. W. W. Clark, may be mentioned. These are all strong men, both intellectually and theologically. The older veterans show no abatement of zeal; most of them are about to commence protracted services throughout the country. The following names will be familiar:—D. L. Moody, E. P. Hammond, Thomas Needham, D. W. Whittle, S. H. Pratt, George C. Needham, and George F. Pentecost. Brethren, pray for these servants of Christ.

⁂

Midsummer Bible Conferences are rapidly multiplying in this country. There can be no common centre to which all may flock; hence the need of their establishment in several localities. The Niagara Believers' Meeting has grown in healthy influence, and is now generally recognised as an important summer school for Bible instruction. The Northfield Conference has already become world-wide in its scope, and Christians are met there from the ends of the earth. The youngest of these non-sectarian gatherings, known as "The Crescent Beach Conference," has closed its fourth anniversary. A committee of brethren, members of various evangelical churches, have erected a unique building, containing halls, kitchen and dining-rooms, bedrooms, and a large dormitory. Christian workers seeking seaside recuperation can be well accommodated at reasonable rates, and throughout the summer evangelistic meetings will be held. The plan of the Conference worked well this year. The morning hours were spent in mutual social Bible study, the afternoons to expository addresses, and the evenings to evangelistic preaching. Messrs. Erdman, Pierson, Sturgis, Bixby, Sayford, with Mr. and Mrs. George C. Needham, taught and preached.

⁂

The Baptists of Boston have entered upon a scheme to evangelise the city. The denomination has already made conquests by the establishment of mission churches, but now an old church building has been renovated at considerable expense, and transformed into "The Baptist Tabernacle." Nightly meetings are already in progress, and as the work proceeds all practicable religious and philanthropic work will be added. Prominent evangelists will aid in the movement, the opening services being under the care of Evangelist Munhall.

TRISTAN D'ACUNHA.—I should be much obliged if you would kindly allow me to ask some of your nautical readers how a book packet should be addressed to reach Tristan d'Acunha. This lonely island in the South Atlantic—about 1400 miles from the nearest inhabited land, St. Helena—has a population of one hundred persons, the descendants of shipwrecked English sailors; and as they can read, I should like to post them, now and then, a few Gospel publications, if I could do so with a prospect of their getting them. I believe the island is within the Cape station of the Royal Navy, and its ships occasionally visit it; but I do not know through what official at the Cape I could send. Whalers also call, but I do not know where they sail from.

9, Brockley road, S.E. J. Green.

MISSION AT WAKEFIELD

A general mission of twelve days, in connection with the Y.M.C.A., has been conducted by Mr. Spencer Walton, and was followed by a three days' conference. The meetings have been characterised throughout by signal tokens of Divine power in convicting and converting sinners. One prominent feature of the work has been the marked spirit of unity between the workers, belonging to different denominations. Meetings were held during the day in mills, factories, for policemen, railway-men, lodging-houses, and on one occasion to the inmates of the workhouse; the majority of these were conducted by Mr. John McAuliffe. Much interest and blessing attended Mr. Walton's Bible-readings given each afternoon; the same may be said of Mr. McAuliffe's "good-night pillows" at the close of the meetings, when the Christians gave each other a promise to sleep upon.

The three days' conference was a season of much soul refreshment and stimulus. Addresses were given by Mr. Reginald Radcliffe, Rev. F. B. Meyer, Rev. J. Luce, Mr. E. H. Glenny, Mr. Scott Moncrieff, Mr. T. W. Piggott, Mr. Eliot Walton, and others, besides the two mission preachers, Messrs. Spencer Walton and McAuliffe. The need for more entire consecration of life, and the claims of the great heathen world were alike pressed home on the hearts of all believers. All through the Conference a wonderful stream of blessing flowed. Both speakers and hearers received very definite blessing, and several, by letter and word of mouth, have owned it was one of the happiest conferences they were ever at. The children were not forgotten; about one thousand were collected and addressed by Mr. Alfred Haley, secretary of the Y.M.C.A., and Mr. John McAuliffe, with manifest tokens of God's presence.

One feature of the mission has been the number of young men converted—quite two-thirds of the converts; this will greatly increase the membership of the Association. A Y.W.C.A. is also to be launched, and many young women have already given their names as desiring to join.

MISS VON FINKELSTEIN will commence her lectures for the season on Monday, Oct. 3, at the Brixton Wesleyan Chapel, when she will give her new lecture on the Life of Jacob, which is expected to present the life of the patriarch in some new light. She will repeat this lecture on the following evening at the Lewisham High-road Congregational Chapel.

THE YOUNG MINISTER who has not read and studied the sermons and writings of John Bunyan, Flavel, Charnock, Thomas Adams and Henry Smith, has lost a treat and passed by mines of spiritual truth which he is not likely to come up with in a thousand modern books. After being in company with these old masters of the Word, ordinary books and sermons seem like the veriest skimmed milk.—*Dr. G. F. Pentecost.*

PASTOR C. CHINIQUY recently returned from an evangelising tour of six weeks in Manitoba (900 miles from his home in Illinois), and was grieved to learn of the bankruptcy of his publisher, which will leave him very poor. He writes:—"It has been my unspeakable joy to receive a great number of abjurations from the errors of Popery." Any assistance for this zealous old Christian worker we shall be happy to receive and forward to him.

THE QUEEN'S JUBILEE.—The Executive Committee of the Memorial from the Women of England have resolved that the memorial sheets in the hands of the workers, and those persons interested in closing the public-houses on the Sundays in the different parts of England, be returned to Mrs. Spring, the secretary, No. 2, Y.M.C.A., Mount Pleasant, Liverpool, by October 1. It is hoped that the memorial to the Queen will be presented by a deputation of representative women, should Her Majesty graciously agree to receive one. The memorial in its present state includes upwards of three-quarters of a million of the signatures of the women of England.

DUNDEE CHRISTIAN CONFERENCE.

The meetings of this Conference were held on September 21 to 23, when the Word was felt to be with power both among believers and the unsaved. We note the following particulars of interest in the teaching, and reports of the progress of the Kingdom :—

The general subject was, "The man of God throughly furnished to every good work, by the Word." The believer, although not perfect in attainment, is completely furnished by the Scriptures as a builder is, who has all the materials necessary for erecting a house. Christ conveys to us his mighty power by the Word, for the new life, for holiness, and for service. Holiness is a distinctively Christian grace, the product of the Spirit of God. Some heathen philosophers have been eminently moral and virtuous, but they have ever been strangers to holiness, the fruit of Christ reigning in the soul. Every regenerate soul is engaged in a life and death conflict against evil, and is distinguished from other men by his aspirations and desires heavenward. Nevertheless, we get sanctification by faith, even as we get justification. As we are justified by receiving Christ, so are we sanctified by receiving Him into our heart and into all the avenues of our life.

The ancient heathen associated service with servitude and degradation. Christ ennobled it, and revealed it as worthy of our highest aspirations. There is a ministry to the saints which first claims our attention. We are to do good to all men, but especially to the household of faith. This is a ministry both of instruction, restoration, and consolation.

The Church has also a ministry to the world. Here there is a great difference between the Christian idea of service and that of the John Stuart Mill school. The Christian idea implies the immortal worth of every human being. Other systems speak of corporated immortality. Christianity affirms individual immortality. Again, the Gospel holds the key which is to solve great social questions, such as that of capital and labour, and the relationship of the rich and the poor.

In regard to the conversion of the young, important Scripture truths were stated. Children are specially near the kingdom, and have not the difficulties and unbelief to contend with which occupy the minds of adults. The numbers of unconverted teachers and unconsecrated workers, and the inconsistent lives of Christian parents are sufficient to account for the comparative want of fruit from Sabbath-schools and children's services.

Conversions, as a rule, take place early in life; some say between the ages of sixteen and twenty-four. May we not rather say before the age of sixteen? Peculiarly interesting cases were mentioned of the conversion of little ones of four and five years, and of their surprising knowledge of the Scriptures, and of loving service rendered by them to the sick and the aged. Looking at the dark side of the picture, the practical banishing of Christ from the homes of many professing Christians, largely accounts for the worldly lives of many young people. Conversation at the table is occupied with worldly and ambitious schemes, and rank, wealth, and luxury, are presented as the chief objects of attraction in life. In pleasing contrast with this picture of worldliness, the speakers of the Conference were of one heart and mind in pleading with Almighty God not to exalt their children to lofty and easy positions in society, but that, possessing saving grace, they might become thoroughly consecrated to the Lord.

The children of godly parents need to be converted, even as others. Grace is not hereditary, but, as the question was asked, Why should it not be so? Are not promises given to believing parents? (Prov. xxii. 6; Acts ii. 29; xvi. 31).

Again, it is of vast importance that believers very early in life should learn actively to serve Christ. Very few men, indeed, at the age of thirty would learn a trade, and even if they did they would not be proficient in it. Most of those who serve Christ to purpose learn to do so in the bloom of youth. The devil is seeking to damage the Church by making her question whether children and Jews can be converted. Yet children are the hope of the Church, and Jews are the hope of the world.

Rev. John McNeill, Edinburgh, who delivered two addresses which riveted the attention of the vast audiences and fired the souls of many, said that when a student he had felt the tendency to spiritual deadness and unbelief, but had been preserved from being swept over the precipice by the sense of reality in religion which his father's prayers offered up at the family altar had begotten in his soul.

Most encouraging reports were given by missionaries of the rapid spread of Christianity among the heathen, and of the ingathering of Jew and Gentile to Christ. Rev. John Wilkinson, Mildmay, told of doors wide and effectual being opened up particularly in Austria and Russia, for the diffusion of the Gospel among the Jews.

Mr. John Anderson made an interesting statement regarding Gospel work in India. Although many there are prejudiced by the subtle power of the Church of Rome against the pure evangel, yet in their inmost souls they are yearning for Christ. Mr. William Lyons, British and Foreign Seamen's Society, made a most fervent and touching appeal for sympathy and prayer on behalf of our sailors. They have a special claim upon our regard. Their average life is only twelve years. Many of them never hear a sermon for twelve months. No class of men have such a faculty for speaking. When converted, they can all say a word for Jesus, in their honest, blunt style.

Rev. Dr. Orr, Hawick, spoke of the allegation frequently made—that, in proportion to the amount of money and labour expended on missions to the heathen, the results have not been satisfactory. In a speech wherein he made statistics interesting and eloquent, he scattered this allegation to the winds, by mentioning well accredited facts regarding the wonderful triumphs of the Gospel in the South Sea Islands, Madagascar, Africa, India, China, and Japan. Truly the Lord takes delight in these first beginnings to spread the Gospel among the nations. With fervent gratitude let us cry "What hath God wrought?"

We are persuaded the Conference will bear rich fruit in the consecrated lives of many believers, and in the salvation of not a few.

R. M.

THE ATONEMENT OF CHRIST was not designed to *make* God merciful, but to make *way* for the exercise of his mercy, without prejudice to the rights of his justice, and the demands of his law.

EDINBURGH UNIVERSITY.—Young men going as strangers to Edinburgh, and wishing to become acquainted with Christian friends, are invited to write to Rev. F. Stewart Sandeman, Shirley Warren, Southampton.

OLD POSTAGE STAMPS.—Miss Von Mielecka, who receives collections of stamps on behalf of the Cottage Hospital, Barcelona, has moved from Ryde to Lady Anne's House, Stamford, Lincolnshire, and requests that all communications may be directed there. All used stamps (*except English penny ones*) are acceptable.

BRITISH AND FOREIGN SAILORS' SOCIETY.—In acknowledging a donation of literature, Rev. E. W. Matthews, secretary of this Society, Mercer's-street, Shadwell, London, E., says :—We could put into immediate circulation tons of Scriptures, and suitable books and papers, such as The Christian. Parcels or boxes, with any knitted cuffs, comforters, &c., in view of the coming winter, may be sent carriage paid to me.

A GOOD WORK AT READING is being carried on by Mr. and Mrs. Day on behalf of the fallen. The sad interest which attaches to many of the cases which they have been the means of rescuing, cannot but deeply touch the hearts of those who are brought into contact with them. The work is not confined to Reading, but the Home is open to comers from all parts desirous to lead a better life. The address is Ivy House, St. Giles'-close, Reading.

Letters to the Editor.

"THE VILLAGE POOR."

Dear Sir,—Many of us are as sympathetic towards the poor as your correspondent Mr. Linnell is; and, having been in the business of agriculture all our lives, know, as a consequence, far more of its details. As regards the counties of Gloucester Hereford, and Berks, in particular, Mr. Linnell is utterly wrong in stating that good ordinary labourers never get more than an average of 11s. per week, or boys of sixteen about 5s.

The present are deeply distressing times, and they are going to become much worse, and the coming winter will prove my assertion. The general public will sympathise with labourers thrown out of employ, but will not lift a finger to get at the true causes which are rendering home industries unprofitable. The same public demand to be fed on "cheap foreign food;" they heavily tax home producers to their ruin, and let foreigners undersell us, and run us out of our own markets, throwing land out of cultivation and labourers out of employ. Three million acres have gone out of corn cultivation in recent years, and labourers lose for every acre so thrown out of cultivation. We must inquire into the causes of this trouble, and not merely excite sympathy for its effects.

Yours very truly, Jas. Hunt.

West of England Association
for the Preservation of Agriculture,
Westbury Park, near Bristol.

LADY VISITORS IN WORKHOUSES.

Sir,—Agreeing with the momentous remarks of your lady correspondent in a recent issue of The Christian, with regard to the many hindrances she has met with from the Guardians, in her endeavours to minister sympathy to the inmates, I should like to say a few words relative to my experience in the capacity of secretary to an infirmary in one of our provincial towns. I was connected with the Institution for some years, but during the last six months of that period a change was made in the nursing staff of the hospital, and a new matron and complement of nurses were engaged, who addressed each other as "Sister" and wore a distinctive uniform. The result of this change soon became apparent by the restrictions placed in the way of "visiting," which the matron was allowed to control; the consequence was that anything like a few moments quiet converse with a patient could never be obtained during visiting hours.

One lady who had visited the Institution for years, and of whose grateful ministrations I can bear willing testimony, told me some time ago that she could not now take a walk round the wards without being followed by "a Sister;" or, if the "Sister" was out of the way, she would find herself installed beside a Roman Catholic Sister of Mercy. She feelingly remarked on the contrast between the time when she was allowed to speak to each patient, and give such words of consolation as she felt led to do.

In this particular instance representations have been made to the Board, but matters have gone on just the same. From what I can learn, I fear there are many other institutions "governed" in the same way. This seems to show that Jesuitical influences in our public institutions are gaining ground. These "Sisters" hold diplomas, which are in too many instances the only things considered by the authorities, who appear to have no thought for the real spiritual well-being of those committed to their care. Beyond providing in the by-laws "that the morning and evening prayers shall be read," they actively repress, by every means in their power, the efforts of those who seek to "rescue the perishing."

J. S.

THEATRICAL MISSION.—The Mission carried on at Macready House, Henrietta-street, Covent-garden, continues to be much appreciated by the young people of the profession; even during the slack month of August, nearly four thousand attendances were registered at the Institute. Christian friends are much needed to assist in visiting cases of illness and distress; and it is the earnest desire of Mr. and Mrs. Courthope Todd that the rest of the money for the complete purchase of the building may be forthcoming.

PERTH CONFERENCE.

LADIES' MEETINGS.

In addition to the words of good cheer spoken by many ladies, in expounding various passages of Scripture, interesting reports of work were furnished from near and from far-distant fields.

At the tea meeting on Tuesday, Mrs. Mackenzie, from Swatow, said that in 1870 there were only three baptized adult Christians in that southern port; there are now 700. Many of these are women who are much more accessible than in India, as they are neither restricted by caste, nor secluded in Zenanas. In the large Mission Hospital there were from 1400 to 1500 patients last year; among these there were often from 60 to 100 women at a time, all hearing the Gospel preached. There is a large girls' school, given by the liberality of an Edinburgh friend. Seventy girls who have been there are now in homes of their own; twenty-five of them have married young teachers and preachers. There is also a house for training Bible-women, under the superintendence of Miss Ricketts. Much has to be done in the way of house-to-house visitation in the town and the district; and the women, who are very ignorant, need instruction. The Gospel does much for these poor women.

Miss Campbell, Glasgow, pleaded for more workers among policemen. There has been great blessing in Glasgow during the winter. An East-end branch was opened by a week of special meetings. The men have only every third Sunday to themselves, and many of them attend no place of worship. The wife of one man pointed to his Bible, and said he never went out on his beat now without reading a verse to strengthen him. Miss Gordon, of Midmar, has agreed to act as secretary for the North of Scotland, but many more workers are needed.

Mrs. Osborne spoke of work among soldiers, chiefly in Gibraltar. Some of the troops have been nicknamed the "praying Derbyshires" and "praying Shropshires." Miss Archibald and Miss Macdonald have volunteered to help in the work, but more workers are needed to visit the hospital, to distribute tracts, which are eagerly received by the men on board the troopships, and to look after the women and children, who are sorely tempted and much neglected.

At the breakfast on Wednesday morning, which was a united gathering, representing both the Y.W.C.A. and the G.F.S., Mrs. Gordon, of Parkhill, referred to preventive work among young women, which seeks not only to deliver from evil, but to bring unto Christ. Often it is the girls who made most profession and of whom we were most hopeful who fall into sin. Let us honestly tell them of the temptation and of the strong power to help. We need wisdom in this point.

Mrs. Tait gave a short account of the Scotch G.F.S. The motto is, "Seek ye first the kingdom of God." The chief object is to raise the standard of purity. The Perth branch was started in 1880, and there are now nearly 900 members and associates. They have regular Bible-classes, also classes for sewing, cookery, &c., and a prayer-meeting every Sunday morning, conducted by the members themselves

Mrs. Oatts, having recently returned from America, emphasised the necessity of watching our young women who emigrate. Many go in utter ignorance, and without a single friend. The United States Government does much for those who land at New York in a friendless condition, sending them to a Home, where they are looked after by a Christian matron, and lodged till they find situations. But those who have a little money to start with are more independent. The Y.W.C.A. is not yet organised in every town in America as it is here, but in most places someone can be found willing to help. In New York, Miss Clarke, 416, East 26th-street, is ready to meet young women on arrival. She only needs to be told the name of the vessel and date of sailing. She has a restaurant at her Mission, and can find lodgings when necessary.

Mrs. Cupples mentioned that the Y.W.C.A. work in Edinburgh is growing; a restaurant has now been added to the Servants' Home.

In Miss Stewart's unavoidable absence, Mrs. Gordon said that much good work had been done among the herring fishers this season. The Y.W.C.A. had four agents at work, while the Established Church and Free Church also employed lady workers. In spite of illness and many evils there had been much blessing.

The tea-meeting on Wednesday afternoon was largely attended. After an exposition by Mrs. Gordon, Miss M. Petrie said a few words about the students' branch of the Christian Women's Education Union. The object of the Union is to combine intellectual teaching with religious training. It is composed of girls above sixteen years of age, who no longer receive regular instruction, but are anxious for further education. There are now 1450 members; all these students promise to give half an hour every day to prayerful, intelligent study of the Bible under guidance. Among those who joined lately were a Roman Catholic and a Unitarian. It is impossible to show statistics of this work, yet there must be very definite results. Thus students add knowledge to the faith they imbibed in childhood, and are furnished to every good work.

Miss B. Mudie spoke of her work with Miss Geldard in the Drôme Valley. Miss Geldard had it laid on her heart some time ago to make a special effort for the children round about. Only in one village out of ten is anything regularly being done for them. She found she could employ a paid teacher to teach the children in five villages every week. In every village but one some room or school has been provided free of charge for meetings. In one village a Christian lady offered to teach. The French pastors who come very occasionally are cheered by the improvement in the children.

Miss M. Leitch spoke of work in Ceylon. She and her sister belong to the American Board of Missions, and have been seven years in Ceylon. They have never been home-sick for one moment, and it is their ambition to work there for forty years. They are the only missionaries among 20,000 brown faces. The C.M.S., the Wesleyans, and the Americans began work in Ceylon about the same time, seventy years ago. They work very harmoniously together. Their divisions are like the low mud walls which divide the rice-fields. When the rice grows up, in the time of fruit no partitions are seen—only one splendid expanse of rice. When the missionaries first began work in Ceylon, no woman knew how to read, people thought they could not learn; 15,000 children are now in Christian schools in Northern Ceylon, and 5000 of these are girls. The natives give a tenth of their wages, a tenth of their farm produce, the first of their lambs, chickens, &c., to the Lord. The women measuring out the daily allowance of food for their household, lay aside one handful for the Lord's work, which is collected week by week by the treasurer, instead of a collection once a year when funds are low! Thus they have raised £1500 to endow a school which is self-supporting. If a tenth of the income of this country were given to Foreign Missions the sum would be £100,000,000 a year, instead of about £1,250,000, while £122,000,000 is spent in strong drink. Miss Leitch concluded with an appeal for £30,000 for a Christian College which has been established in Jafna fourteen years.

Miss M. Douglas said a few words on behalf of Miss de Broen, who was unable to be present herself; 130 people are attending the Medical Mission four days a week, and Miss de Broen would gladly welcome any ladies who would help in this work.

A devotional meeting was held on Friday morning, the subject of which was "Praise." Interesting and profitable words were spoken by several of those present.

In the afternoon a meeting was held in connection with the Christian Women's Education Union. Lady Massey, who presided, spoke of the importance of Bible study. Mr. Müller says he has read the Bible through nearly one hundred times, and never tires of it.

Mrs. Bannerman, of Perth, read the annual report. Copies of the rules of the Students' Branch may be had from Miss M. Petrie, Hanover Lodge, South Kensington, London, S.W. In connection with the School Branch, including monthly letters to school girls, secretaries are needed for Edinburgh and Glasgow. This "Union," which is growing in Scotland, is fitted for girls of independent and critical bias.

Mrs. (Professor) Lindsay, from Glasgow, spoke of the use Christian women can make of education for God. It may be done directly by teaching others what we know. It may also be used indirectly. An educated nurse, for instance, is able to carry out a doctor's directions, note symptoms, and draw inferences in a way an uneducated person cannot do. Education enables us to see, discern, decide, and act. There is scope for every talent—teaching, cutting out, wood carving, cooking, sick nursing, &c. On School Boards and Parochial Boards Christian women may do work for God. At the same time the home sphere must not be forgotten.

Miss Petrie dwelt on the reflex action of spiritual and intellectual growth.

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ALDERSHOT MISSION TO WOMEN.

A work which merits wide recognition and imitation in localities where similar need exists (says *The Nonconformist*) has been carried on for over four years at Aldershot for the rescue of fallen women. In 1883, with the assistance of a few friends, Rev. J. P. Gledstone, of Streatham-hill, placed at the camp a lady-missionary, Miss Tummon. With no personal friends there to begin with, she was kindly received by a few Christian people for her work's sake; and by degrees she, observing a strictly undenominational attitude, received help from the various churches of the locality. The plan pursued has been for her to live in a small cottage in the midst of the camp (3, Elizabeth-cottages, Central-avenue), to give shelter to any repentant young women over whom she could obtain influence, and then to secure their admission into a "Home" or domestic service. A great number of women have passed through Miss Tummon's hands, for the subsequent career of whom she has had occasion to bless God and take courage.

She has had many disappointments, too. Still the brave missionary woman keeps on her way, and can rejoice in the thought that between three and four score of fallen women have been snatched from the foulness to which they had sunk, and been restored to wholesome life and hope by her means. But it is a hard, very hard, life for a Christian woman to live; and she should receive from her Christian sisters every encouragement and much sympathy. It is no small thing for a woman to live in daily contact with vice, with sorrow, and with hideous suicide and other nameless forms of death. It is hoped, therefore, that both individuals and churches will give heed to her work, and will encourage, sustain, and extend it by every means in their power.

FORTUNES are often enough made by questionable methods; but it is not a fortune we need be in quest of—it is our wage; and our Father is rich enough to find in food and raiment every son of his who does his work.—*Dr. O. Dykes.*

UNION HALL MISSION.—The meeting of Christian workers held at the hall of this Mission in Carlisle-street, Edgware-road, last week was well attended and most profitable. Mr. R. Bilke, the Director of the Mission, asks for an interest in the prayers of our readers in connection with the winter work at the various halls.

YOUNG WOMEN IN BOURNEMOUTH—In connection with the Y.W.C.A. here, a restaurant has lately been opened for the exclusive use of young women engaged in business houses. Meals are provided at a very reasonable figure, and the need for such a place is shown by the way in which it is appreciated. The social, as well as the physical benefits of this branch of the work, are of growing importance, and every town Y.W.C.A. ought to have its restaurant.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Miss Cole, of the Mount Hermon Orphan Home, Kilburn.

The increasing scope and demands of the rescue work carried on by Mr. William Quarrier in Glasgow have necessitated the establishment of a distributing home in Canada, specially connected with the Glasgow headquarters, and responsible to it. Mr. Quarrier has recently visited Canada and established such a Home at Brockville. We do not doubt that this arrangement will further the interests of our good brother's remarkable work—one of the most wonderful that this generation has produced.

Last week Rev. Dr. Somerville left these shores on an evangelistic tour in Bohemia, Hungary, and other places in Eastern Europe, his first halt for work being at Prague. He is accompanied by his grandson, Mr. G. A. F. Knight, son of Rev. G. H. Knight, of Aberdeen. The mission will extend for several months, and the regions to be visited are very interesting historically in their relation to the Gospel, for there Christ's witnesses have suffered for the truth in great numbers. The first martyr for the truth in Scotland, more than a century before John Knox, was a Bohemian Christian, Paul Creud, who came as a medical missionary to our then dark island and perished at the stake in 1432. We earnestly bespeak the prayers of our readers on behalf of this new enterprise of the veteran evangelist.

Now that the harvest-thanksgiving season is upon us, and "church florists" are advertising their wares, a protest may fitly be entered against churches being turned into horticultural shows on the occasion of these functions, which apparently must be celebrated with due *éclat* whether the harvest be good or bad. By all means let us give thanks to Him who gives us "the kindly fruits of the earth," but this can be done without cartloads of vegetables, fruits, and flowers. The profuse and elaborate decorations which are so much in vogue tend rather to attract the wandering eye than to quicken the thankful heart. And in view of the falling off in this year's crops and the general commercial depression, which may for aught we know be God's way of dealing with us for our national sins, a note of humiliation may well be mingled with our thanksgivings.

Mr. Denham Smith's health is causing grave anxiety, and his family feel themselves utterly unable to answer the many letters of inquiry and sympathy addressed to them. Since he was brought from Ireland to London, in August, the most unremitting care and attention have failed to increase the much-needed strength, nor has the past month at the sea done much to diminish the concern felt by his family and many friends. Neither pain, weakness, nor languor has been able to disturb the perfect peace of mind which to those who see him makes it difficult to realise that one so thoroughly active through years of unselfish and untiring labour, has been so suddenly invalided. His complete happiness of heart is unchangeable in that same trust and rest in God which have strengthened so many for the last half century of constant speech and work for his Master.

It appears from an article in *The Nineteenth Century* that the passion for stimulants is finding vent to an alarming extent among the upper classes in the subcutaneous injection of morphia. Dr. Zambaco gave some very saddening details at the Medical Congress at Athens, showing the prevalence of the habit.

It is satisfactory to know that the reckless slaughter of sea-birds has not been suffered to go quite unchecked. At the Belford Petty Sessions last week two hundred and thirty-nine excursionists were prosecuted by the Society for the Prevention of Cruelty to Animals, for wholesale shooting of wild birds on the Farne Islands, and had to pay fines and expenses to the amount of £70. It is hoped that this will be a wholesome warning to those guilty of this cruel and brutal "sport." Excursionists, however, are not the only offenders; with too many of the upper classes, to be killing something appears to be synonymous with amusement.

By a letter from the British Consul at Bilbao, which was read the other day before the Cardiff Chamber of Commerce, further attention is called to the blot on the British seaman's escutcheon, to which allusion was made in these columns a few weeks ago. The Consul asserts that between 150 and 200 British seamen nightly get drunk at Bilbao, that the English sailors there are the most drunken, obnoxious, and quarrelsome class in the world, and that they outrage order and decency with impunity. These are serious and sweeping charges, which we feel slow to believe, especially as there is a Seamen's Mission at that port. It is hoped that the proposed investigation will prove them to be grossly exaggerated. The admitted vices of individuals should not be indiscrimately fastened upon a whole class.

But this medal has a reverse side. There has been a vast increase of total abstinence amongst seafaring men and bargemen of late years. Of this a striking illustration is afforded at Bristol, where, out of forty-nine public-houses which ten years ago were the haunts of sailors, twenty-two have now disappeared, and of the remaining publicans eight attend the Seamen's Church. Most of the sailors' lodging-houses have become respectable, and only two crimps remain out of fifty. This great improvement is no doubt due to the various mission efforts among seamen, as well as the stricter laws affecting the operations of the land sharks.

As the Kilburn House of Rest has followed the order of all living things, and grown year by year from a tiny seed to a widely-recognised mission, it is only right that its majority should be marked in some special manner. It is, therefore, purposed to celebrate the event by a public meeting in Exeter Hall on Tuesday evening, October 20. A large number of the Christian workers who have passed through the House are expected to be present. A "Majority Fund" of £2000 is being raised.

In the last two numbers of *The Sword and the Trowel* Mr. Spurgeon has sounded an alarm as to the doctrine and practice of some Nonconformist preachers and people of the present day. Some of the religious newspapers have contained editorial articles and letters from correspondents in contradiction or corroboration of Mr Spurgeon's view; while others have declined, on various grounds, to express an opinion when asked to do so. Mr. Spurgeon's terms were perhaps too general; in his next issue he may possibly write more definitely and give specific instances; though this is delicate and difficult ground to tread upon. For our own part, we do not at present intend to enter into this discussion. By and by we may find it profitable to take a review of the whole inquiry and its results.

A small volume entitled, "Christ and the Beginnings of Christianity, by a Physician of the First Century," and containing the Gospel by Luke and the Acts of the Apostles, was presented by Professor A. R. Simpson to each Member of the Ninth International Medical Congress just held at Washington. The following is the Preface:—

> Of all the treatises that physicians have ever penned, there are none that we could so ill afford to lose, or overlook, as the two reprinted here.
>
> The Hippocratic writings, with which "the beloved physician" of St. Paul seems to have been familiar, have long ceased to be of more than antiquarian interest. The systems of medicine which guide the practice of one epoch have each to make way for others evolved in the generations following. Doctrines and practices in favour at this International Congress are sure to be modified, and may be even superseded, at the next. The lapse of five years takes the bloom off the best of the text-books; and in ten they are discarded, or have to be well nigh rewritten.
>
> But wherever humanity has touched its highest levels, its most beneficent workers have had these treatises by Luke in their hands; and no writings that have since appeared can take their place, or supersede their power in purifying and enriching the life-blood of mankind.
>
> It must interest every member of the profession to find one of themselves, himself not personally acquainted with the founder of Christianity, pursuing those inquiries into his history which enabled him to write the fullest and most human Life of Christ; and to see him afterwards settling himself to record the first movements of the Christian life, from its source in the chief seat of religion at Jerusalem, past the chief seat of philosophy at Athens, on to the centre of power in Rome.
>
> It has seemed to me that my fellow-members might enjoy the perusal and re-perusal of these treatises on their journey homewards. On our last journey we can have no better *vade-mecum*.
>
> *University of Edinburgh.* A. R. Simpson, M.D.

Some months ago Mrs. Josephine Butler wrote, and Mr. Fisher Unwin published, a pamphlet dealing with the Irish problem, entitled, "Our Christianity Tested." An Irish Christian has lately written a reply with the title, "Our Christianity Defended," which is published by Mr. Kensit, Paternoster-row. Those who are interested in the study of this burning question, and have read one pamphlet, should read the other.

Mr. John Bright, writing to a gentleman in Toronto on the liquor traffic, considers that the whole question and its solution depend upon public opinion, which, while it may agree to important restrictions, will, he thinks, for some time, if not always, refuse absolute prohibition; he advocates as the most practical remedy a severe system of taxation which would decrease the number of houses and increase the cost of drink. While recognising with the veteran statesman that summary total prohibition at one stroke might by the inevitable reaction do harm, it is maintained that the public conscience is already quite ripe for the establishment of popular local control and progressive restriction. Let the people once obtain this power and they will speak out with no uncertain sound.

Evangelical Alliance Conference at Aberdeen,

SEPTEMBER 20, 21, and 22.

(From our Special Reporter.)

Although the Evangelical Alliance has repeated its visits to both the capital cities of Scotland, it has never penetrated so far into North Britain as "the Granite City" until this year. Last week, therefore, the annual Conference of the Society was held for the first time in Aberdeen. Early associated with the Alliance, there were numerous cordial supporters in the city, of whom only a few now survive. The other faithful friends of Christian union have since passed to their rest, but they have left behind the heritage of their prayers and goodly example for the encouragement of their venerable colleagues who still remain. One of them, Rev. Principal Brown, was the chief mover in the hearty invitation to the Alliance, and his initiative has been cordially sustained by the members of the Local Committee, who are representative of all the denominations of evangelical Christians in the city.

Notwithstanding the distance, there was a considerable number of members and friends present from the South of England, who have been well rewarded, not only by the sunny weather which has tempered the wind, but by the warmer greeting they have received from brethren in the North, with whom they have met in spiritual converse and prayer. The arrangements provided by the Committee were fully consistent with the comfort of all attending the Conference, many of whom accepted private hospitality, Lord Provost Henderson leading the way in the "entertainment of strangers." The meetings were held in the spacious Music Hall in Union-street, the finest thoroughfare of the city, and also in the accessible rooms kindly placed at the disposal of the Alliance by the Y.M.C.A.

As usual, a *conversazione* ushered in the preliminary meeting. The latter, a public gathering, was attended by two thousand five hundred persons at least, and it was a significant circumstance that, in addition to the demonstration of ministers on the platform, many were in the body of the hall. Ladies were present in large numbers, and it would seem that the Countess of Aberdeen took this fact into account when, on the following day she called together a meeting of the gentler sex in the large hall of the Christian Institute, held as soon as the afternoon Conference was over. As the gathering was considered private, the press did not intrude, and therefore only a brief account has found its way into the newspapers. What does appear, however, is well worthy of record as a sort of "meetinglet" dropped in among the greater assemblies of the Evangelical Alliance Conference. The record is a simple, but gratifying one. "After prayer, led by Mrs. Gibbon, and a few words from Lady Aberdeen, an account of life and work amongst West London factory girls was given by Miss Meredith Brown, the result of her own experience and that of her friend Miss Grattan Guinness, who accompanied her during her six nights' investigation. The Hon. Edith Waldegrave—a daughter of Lord Radstock, and whose sisters assist Miss Brown in work amongst this class in the evenings—spoke a few words, and closed the meeting with prayer."

Presiding at the opening meeting of the Conference, the Earl of Aberdeen touched upon the scope and operations of the Alliance, but the point he emphasised was its primary object, viz., the promotion of harmony and union among Christians, who were, he said, thirsting and craving for more union, or rather—as he seemed to imply—for a greater manifestation of the union existent amongst all true believers in Christ. That membership in different churches and different denominations of evangelical Christians was no bar to such union was illustrated by the representative character of the platform. Deprecating the bigotry which divided members of Christian churches, the noble Chairman called attention to the growth and development of human knowledge, which, as part of the Divine order and plan, had, of course, its influence and bearing upon religion. Then he drew from all this a valuable and wholesome lesson, not that we are to regard ourselves as more advanced or enlightened than others who retain other views, but that, while we need not feel disturbed at a loosening of the hold on subordinate points, there should be a corresponding increase of intensity and of earnestness regarding that which is vital. The applause with which this inference was received accentuated one of the leading principles of the Evangelical Alliance. The conclusion of the whole matter, Lord Aberdeen summed up in the words of an eminent preacher, who says:—"The real unity of Christendom is not to be found at last in identity of organisation, nor in identity of dogma, but in the unity of spiritual consecration to a common Lord—so earnestly sought by every soul, that though their apprehension of Him whom they are seeking shall be as various as are the lights into which a hundred jewels break the self-same sunlight, the search shall be so deep a fact, so much the deepest fact in every soul, that all the souls shall be one with each other in virtue of that simple fact, in virtue of that common reaching after Christ, that common earnestness of loyalty to what they know of Him. There is the only unity that is thoroughly worthy either of God or man."

The testimony of Principal Brown, who, of course, led the way in the "addresses of welcome," spoke volumes for the Alliance, and for Christian union all over the world. "I have never found," he said, "the slightest difficulty in getting alongside of all who love the Lord Jesus Christ. At these great gatherings for praise and prayer I have found myself in full sympathy with all present, without knowing to what denomination they belong until it was told me afterwards."

The Lord Provost, who followed, felt all the more delight in welcoming the Alliance, because Aberdeen was redeeming its character of former times, when that good and eminent Christian, Samuel Rutherford, was put into prison in their city. The presence of a veteran missionary from the South Sea Islands led the Lord Provost to mention the interesting fact that the last idol worshipped in the Island of Erromanga, where John Williams was murdered, was now preserved as a relic in Aberdeen.

The welcome Lord Polwarth (President of the Evangelical Alliance) acknowledged as "pre-eminently Christian and kind," showing, he said, that, although the city of Aberdeen is built of granite, cold and hard, the hearts of the people are intensely warm and kindly dispositioned. Taking a review of the past five and twenty years, the Master of Polwarth rejoiced that the spirit of bitterness, antagonism, and censoriousness had diminished, and that a spirit of forbearance, Christian sympathy, and Christian love had widely extended. He anticipated a still further enlargement from the holding of this Conference in Aberdeen.

After a few brief but cheering words from General Sir Robert Phayre, up rose Rev. Dean Vahl, of Denmark, to whom so much of the success of the International Conference in Copenhagen was due. Reverting to that memorable gathering, he bore this striking testimony:—"There were many attending those meetings who, though they did not understand the foreign language in which some of the brethren spoke, were yet so impressed by the utterances that they felt that the Spirit of God was over the whole Conference, and that such an influence reached their own hearts." He prayed that a similar blessing might rest upon the Conference in Aberdeen.

A thrilling address was given by Rev. W. Wyatt Gill, who has for thirty-six years been labouring as a missionary in the South Sea Islands. The story he told touched many a heart. He is at present on a visit to this country for the purpose of superintending the printing of a translation of the Bible into the Rarotongan tongue. A gentleman in London asked him why he went so far, and persisted in taking so deep an interest in the proceedings of the Alliance. This was his reply: To the Alliance they owed the universal week of prayer, which had been an unbounded blessing to the inhabitants of the South Pacific; to the Alliance also they owed the continual supply of information regarding the movements of the Christian Church throughout the world. The Alliance had been the means of saving some of the islanders from Jesuitism and death. There was an island not far from New Caledonia which he knew very well, and which was evangelised by a number of his own people. Some few years ago the people of that island were persecuted to the very death. He happened to be in Aberdeen about that time, and he should never forget the bitter days and nights of pain which he endured knowing what was going on in that place. On one occasion fourteen girls had their fingers pounded off—not cut off, which would have been merciful, but pounded off. If anyone said that the priests knew nothing about this procedure, he could reply that, to his knowledge, one of them lent his rifle for the purpose. It was due to the representations made by the

Council of the Alliance that the French Governmens at last interfered to prevent the continuance of a thing which they should never have allowed at all. It was through the influence of this Alliance that 800 of the converts of the South Pacific Mission were alive. He knew of no other society that would have helped them in their dire distress, and ever since that time there had been peace and prosperity for these poor islands. Out of the small group of islands he referred to he knew at least 100 individuals who had gone literally to the death for the sake of the Gospel of Jesus. Arrows had slain some, clubs had slain some, and others had been poisoned by the natives of New Guinea. He had sometimes felt appalled at the loss of life. Despite Romanism, however; despite arrows, and despite the cruelties of the heathen world, he believed that at no distant time the nations of this world shall become the nations of the kingdom of our Master, and that He shall reign for ever.

Mr. **DONALD MATHESON** (Chairman of the Council) then addressed the meeting on "The Evangelical Alliance—its influence on the Christian Church, its Services in Defence of Evangelical Truth, and its efforts on behalf of Religious Liberty." The speech gave to the Aberdonians full information respecting the spirit, aim, and work of the Society. A few words of congratulation from the Noble Chairman brought to a close one of the most remarkable meetings of the Alliance.

WEDNESDAY MORNING.

The days of the Conference were alternately sunny and cloudy, but with no sign of rain. On Wednesday the granite-built houses which line Union-street were enwreathed in a thin veil of mist of a kindred grey tinge. But the ardour of the friends of the Alliance was not abated one jot, and as bright and numerous a throng filled the Christian Institute as on any other day. There have been more than the average number of excellent addresses at this Conference, the Scottish divines almost excelling themselves by the eloquence and moral power of their speeches, especially when they touched in any way on Christian union. Professor Charteris's address, of which we give a full summary, was one of the most charming and acceptable, and was as gracefully delivered as it was chaste in style.

The President, Lord **POLWARTH**, led up to the attractive topic of the morning by drawing a parallel between the Evangelical Alliance and the granite rock from which the City of Aberdeen derives its poetic title. It was an ingenious thought, drawn, however, not from the hardness of the stone, but from the fact that it is composed of different particles welded compactly together by the very turmoil of nature in other times, and now presenting a firm and enduring whole. So, said the Master of Polwarth, in the Christian Church there are diversities of the component parts, but they are one, and firmly united in Jesus Christ.

Christian v. Ecclesiastical Union.

BY PROFESSOR CHARTERIS.

We must seek at the outset to define the terms we use. Ecclesiastical union I take to mean the bond which unites men in a church; Christian union is a bond which binds them together in Christ. It needs no argument to show that the latter is higher far. It may need consideration to see that one can exist without the other. If a church consisted of those who are really called of God out of the world to be the body of Christ, the pillar and ground of the truth, and if those so called were consistent in doing the works of Christ—consistent as a corporate body in union with the Divine Head—then there would be no controversy at all, and the union between members of a church would be the same as union between members of Christ. On the other hand, if membership of a church were merely an external matter; if the contention of some brethren were true that all organised churches are a sinful blending of the Church with the world, there would again be no controversy; and ecclesiastical union would only be vicious and bad. Further, if Christian union, as found in such an Alliance as ours, were altogether and only good, and if in it we realised all we need to be and do as disciples of Christ, the natural and necessary conclusion would be that all denominational churches should be abolished, and our banner should float above the widespread ruin……

There is a power in ecclesiastical union. Those who have been comrades in a hundred fights are bound close together. Those who have toiled at lifting the same load of other men's undone things, have learned the worth and power of each other's force, and have rejoiced in it. Those who have anxiously consulted together how to make the best of some gift to a mission in which they are interested, where to found a new station with funds happily increased, where to send the brave young volunteer whose offer to go wherever he is sent has made them glad: those men have learned to respect each other's fairness and patience and purity of purpose. It is not a little thing this—"We went to the house of God in company." "We have laboured together in the Gospel." Many of the closest friendships of the best men have been with brothers in the same church. No man who has had such experience can ever deny the power of ecclesiastical union to foster the highest friendship. If the union between members of a church led always and only to this comradeship in the highest things, then would it be my easy task to say that those two are one, as a part is one with a whole, as the first stage of a journey with its last, or as a pure body with a pure indwelling soul.

But unfortunately there is another side, and we must next look at it, for there we see what often prevents membership of a church from being brotherhood in Christ. We are struck first of all with the fact that whatever be the theory of church organisation there is no security for the profession which is sealed with membership being better than consistent hypocrisy, or let us say sad self-deception. The dream of some in all ages has been to have a pure Church without spot or wrinkle or any such thing, holiness without stains, joy without shame and sorrow. But it is a dream—though a most attractive dream, whose unsubstantial beauty dazzles eager souls while young and inexperienced; and from the days of Ananias and of Demas, until now, the unworthy have found their way into the visible Church of the living God. Then, further, we have to remember that much denominational work is not of a high order; much of the necessary work of ecclesiastical union is not what calls on the highest elements of Christian life. It is true that even those things might be so done as to elevate the work into high spiritual occupation; but there is something in such denominational work as we all know best which drags us down and narrows us. That one denomination has built a church in any locality is a reason for every other denomination which can afford it building another church quite near. We thus deny the adequacy of each other's ministrations. It seems a horrible necessity that we should exact if we are to hold our own, as the phrase is. As things stand among us in Great Britain, denominations rise and fall with the fall and rise of others; and the sum total of the heads we all count on our muster days is always much the same in itself, or at least in proportion, to the whole population of the country, though the items are from time to time differently apportioned among the various sections of the Church which seek to claim them. It is, not so much that we are willing to be poor for Christ's sake, as that we seek to beggar our neighbours. Apollos' party consists of those who left Paul; Cephas' party is made up of those who tired of both the others, and so on. It is, in the opinion of many of us, very doubtful whether home missions, as at present conducted, are capable, as a whole, of doing any lasting good. If they represent denominations, they are competing efforts; if they are undenominational, they lack vital connection with the organised body of Christ. We see the poor and non-churchgoing playing off our rivalries to the detriment of the cause dear to us all; we see the same thing—a little less in the concrete—amid the more cultured and professedly Christian. The spirit of rivalry is in everything. If we do not grudge that others succeed, we have at least a great longing that the success had come to those of our own way of thinking. What is all this but proof that we are carrying the carnal into the spiritual; and with our spirit of division rending the body of Christ? . . . . . .

The only mode of attaining to the better way is first of all to realise that it exists, and then to let God guide us into it. It exists as distinct; beneath the husk and trapping there is a core of good which is alone essential and abiding. For Christian union is union in Christ, which clearly means that each one of the united ones is in Christ. The more simply each is in Christ, the more attainable and the more complete the union between them all. The disciples had to forsake all and follow Him that they might be freed from all entanglements and complications of worldly business, and even home ties, and find companying with Christ, and under Him with each other, the great fact of their lives. Thus they were free to be attached to one another then; so it must still be. Until we forsake all and follow Him, we are not his disciples worthy of the name. But to forsake all—how hard! All that hinders it must mean. How hard that still is. I must bury my father; I must keep my possessions; I must abide in my home circle with my wife; to forego all these is hard enough, but harder still to escape the subtle snare of ecclesiasticism. So our Christian union is hindered because we carry our contentions into the very holy of holies, polluting the temple with faction as the partisans of John and Simon in the last agonies of Jerusalem.

I wonder whether this factiousness be curable. It surely is, for how it can exist passes all wonder. If we read our Bible we find no shadow of ground for it. We find the inner heart everything, the accidents of place and circumstance nothing. The Saviour's Sermon on the Mount deals, first of all, with the disposition, the heart; and then shows how that is worked out in our relation to our neighbour, and in our relation to God. The teachings of Paul are all to the effect that to be in Christ, together in Him, together with Him, is everything. The only Epistle which recognises distinctly sectional and hostile divisions within the Church, the Corinthian Epistles, treat them as equally right and equally wrong; and Paulinians and Apollosians are alike told that they are carnal and walk as men. The whole strain of the high teaching in the Epistle to the Ephesians is to show how apostles and prophets and all the rest of them, Jewish ancestries and Gentile surroundings, were but stepping-stones to the high unity of fellow-citizens with the saints, and of the household of God. And so also say they all. I can find no place in the whole New Testament which justifies our infinite divisions, our infinitesimal distinctions: no place which even leaves room for them. They have been foisted in by the supposed necessities of truth and righteousness in later times; in reality, by the actual predominance of an unsanctified heart. We have dared to interpret, "First pure, then peaceable," as though the injunction stopped at "pure." We have interpreted "Speaking the truth in love," as though there were no love and no need of it in the whole chart of the Christian life, or at least as though in love were not as essential a part of the proposition as speaking truth. Yet all this is wrong, and we know it. We must come to a conclusion, as strange as it is true, that our denominational peculiarities were not provided for in the New Testament.

Such being the actual and distressing fact, such the beautiful desired ideal, what shall we do? Very obviously we have to keep Christian unity first and uppermost, reducing the other to its true place of subordination. The sectarian or sectional adhesion is what we cannot help; it is as needful meanwhile as clothes in our climate. But we can help overvaluing it. Many who think in their hearts that the life eternal is more important than clothes, do, notwithstanding, think far more about clothes than about immortality. Even so many who believe that churches are less than Christ; and that there is nothing in all that divides us so great as the one Lord, one faith, one baptism, one divine eternal Father that invite us, nevertheless give more of their toil by day, their thought by night, to their church than to Christ; to the specialities which are accidental than to the unity which is eternal. Wherefore let us be jealous of this lest it hinder us. Especially let us be anxious to do justice to individuals. It is easiest to get at a man's real attitude in great questions by observing his opinion of representative men who have taken a side in them. It is easy to see what views are disliked in heart by observing what men are suspected and disparaged. The heroes of the battle are the glory of all the host, and Shaftesbury, and Duff, and Livingstone, and Pattison, and Gordon—who cares to tell what section of the Church could claim them? In the work and fame of such men—and there are many others—everyone of us has a kinsman's share.

The very fact of meeting and knowing each other will bring us nearer together, and make it impossible for us to be so alienated in feeling as we might otherwise be. We have common work to do. The greatest task is to do our several things in a higher mood than is now usual. This is, I think, the unity for which our Lord prayed. To have diversities of operations in the one work is no hindrance of unity; neither is it a necessary hindrance to have diversities of opinion and organisation in things where the Lord has prescribed no rule. If only we could work in the consciousness of that, our denominations would simply be an illustration of the great modern principle of the division of labour, and our ecclesiastical unions be no more than a vigorous attempt to do some work in the spirit of Christian union.

After the warm applause which followed the concluding sentence of Professor Charteris's address had subsided, one of the original founders of the Alliance, and a Member of Council, Rev. J. S. Russell (London), read, according to custom at these Conferences, "The Practical Resolutions," which embody in succinct form the leading principles of the Evangelical Alliance. As it was Mr. Russell's privilege to be present at Freemason's Hall, in 1846, he was enabled to give a graphic and authoritative description of the scene at the formation of the Alliance. Brethen, he said, took each other by the hand, although strangers many of them, embraced one another with tears, smiles, and exclamations of praise and thanksgiving, finally joining, with still deeper emotion, in the Doxology. "That was a scene" (said Mr. Russell) "which, I suppose, for thrilling interest and excitement, enthusiasm, and Christian feeling, has never been surpassed since the Day of Pentecost." Turning to another original member, he continued, "Why, we found then that the Millennium was very near, Dr. Brown." For the Evangelical Alliance he claimed that it had done something to bring Christians into co-operation for common objects. It had united them to interpose between the persecuted and the oppressors. They never dreamed of incorporation, though even in those days there were some far-sighted men who looked forward to it. "Co-operation leading to incorporation" was a favourite phrase of Dr. Chalmers, who was charmed with the sound as well as the sense of the words; but whether incorporation come or not, co-operation was most desirable, and it had the advantage of being possible at once. Alluding to the inculcation of brotherly love and united prayer, even in the midst of discussion, Mr. Russell produced an excellent recipe for keeping the temper when people differed as in controversy they would. "We can hardly hate those for whom we pray. We can hardly help loving those for whom we pray much."

The report, the adoption of which was moved by Rev. Dr. Wylie, and seconded by Rev. J. de Kewer Williams, was presented by Mr. A. J. Arnold (one of the secretaries of the Alliance).

REPORT.

In their report, the Council noted the fact that in Scotland, during the last six or seven years, a revival of interest has taken place, and the numerous meetings held in connection with the secretarial visits, have resulted in the addition of over nine hundred new members. Progress had been made in England as well, no less than 850 members having been enrolled at headquarters alone. Year by year the observance of the January Week of Universal Prayer grows in extent and importance. In order to reach the interior mission stations of such vast countries as China and India, and also other distant places, in good time, the programme is despatched in large quantities early in the month of September. An increasing number of copies are required year by year, and it is a matter of still greater interest that the Week of Prayer programme is now translated into a great number of languages, including Greek, Hebrew, Arabic, Syriac, Turkish, Chinese, Japanese, Burmese, Rarotongan, Tahitian, Hindustani, Tamul, and many of the dialects of India. Thus native Christians everywhere are enabled to take an intelligent part in this world-wide concert in prayer, and Christians of all nations now, with one consent, offer their praises and supplications together before the throne of grace during the first few days of each new year.

An increasing interest has been manifested among the foreign branches of the Alliance. The Evangelical Alliance of the United States have decided to enlarge and extend their work by the formation of local branches throughout the country, by holding Conferences for the discussion of pressing and important questions in morals and practical religion, by collecting and publishing facts and statistics bearing upon all branches of Christian work, and by faithful and wise efforts to unite all evangelical Christians in such a way as to secure prompt and hearty co-operation in any important movement for religious liberty, evangelical work in cities, and the diffusion of correct information upon religious and moral subjects. The maintenance of the principle of freedom of conscience has always been one of the great objects of the Alliance, and several cases have engaged the anxious attention of the Council.

Arising out of the report, a resolution, bearing upon the important subject of Testimony to the Fundamental Truths of Christianity, was passed on the motion of Rev. Principal Douglas, seconded by Rev. Hubert Brooke. It was to the following effect:—

> That this Conference very cordially approves the proposal of the Council, for arranging a series of special meetings in the Metropolis, when faithful testimony to the cardinal principles of the Gospel should be borne by men of God who possess the confidence of the Christian public. The members of the Conference deeply realise with the Council the urgent need at the present time for such witness to God and his truth, and they commend the whole matter to the sympathy, prayer, and support of evangelical Christians, whether members of the Alliance or not.

WEDNESDAY AFTERNOON.

There was an undiminished attendance at the afternoon sitting, General Sir Robert Phayre presiding, and all present listened with great pleasure and deep attention to two able and forcible addresses: one on the first and the other on the second part of the selected topic—"The Insidious Growth of Sacerdotalism and Scepticism: (*a*) The True Antidote; (*b*) Christian Responsibility in contending for the Faith."

Sacerdotalism.

This subject fell to the lot of Rev. Dr. Sinclair Paterson, who charged the Church of Rome with contradicting deliberately—not of set purpose, however—the leading truths of the Gospel, and driving men away from the one foundation which God Himself has laid. Therefore, he said, "No truce, no peace with Rome." Union of a very wide kind was being talked of, not only between the Greek and the Anglican, but between the Greek and the Anglican and the Roman Catholics. All who resisted Sacerdotalism as unscriptural could have nothing to do with that union. The summary of Dr. Paterson's address, put into a single sentence, was:—Popery adds to and subtracts from the Word. It is in the Church of Rome that you have the fullest development of that sacerdotalism, which simply means that the priesthood on earth takes the place of the Priesthood on high. As for toleration, depend upon it all the tolerance we could give the Church of Rome would be taken advantage of to overturn and to overthrow the principles of the Gospel we loved; for Rome crushed every obstacle that interposed in its way and would not be stayed by any force except that which was greater than its own. The Priesthood of the Saviour is vital. He and He alone has done the work, and there is no salvation in any other. Salvation by proxy has no place in the Gospel.

The Growth of Infidelity.

By Rev. W. L. WATKINSON.

It is not my opinion that infidelity is really advancing in our midst. There is much inquiry amongst men touching the great articles of evangelical religion; but, confident as we are in the truth of our faith, this need inspire no anxiety. Indeed we may regard whatever vitality our systems of scepticism display as an indirect evidence of the reality and energy of the religious faith of our nation. Professor Tyndall has shown that the cold ice of the Alps has its origin in the heat of the sun, and that any lessening of the solar fire would cut off the glaciers at their source; that more heat and not less is required for the production of a glacial epoch. And so vigorous systems of sceptism can only exist whilst a living faith works and shines in the hearts of the multitude. But, as we see in Switzerland, changed conditions are causing the ice fields to retire rather than to advance on the green pastures and the vineyards, so I believe infidelity is really gaining no ground amongst us, and that in many aspects of the times we have much reason for gratitude and encouragement.

The advocates of unbelief are, however, active, and it is the duty of all Christian men to contend earnestly for the faith once delivered to the saints. I am expected to speak of "the insidious advances of unbelief," and these are, of course, specially dangerous. The infidelity of our day, seeking to advance theories and doctrines of the most fatal character, does not always openly declare itself, but tries to mask its real character and programme; by a variety of subtle disguises it hides the fraud by which it would destroy us.

What are those insidious advances of unbelief which ought to inspire our solicitude? It seems to me the chief peril lies in this—the attempt of infidelity to identify itself with the great words which command human reverence, the great institutions and movements which evermore command human sympathy. Here is the real danger, that whilst infidelity aims to destroy faith in the doctrines which give to life its sacredness, its preciousness, its hopefulness, it should hide the fraud by identifying itself with terms, systems, sentiments, and movements which are truly noble and which directly and powerfully stir the hearts of men. It is the special business of the Church to take care that infidelity be not permitted to gain ground by thus concealing its true character and consequence. It is our duty then:—

(1) To resist the attempt of infidelity *to set itself forth as a religion.* The religiousness of human nature is too evident to be long denied, too intense to be long ignored. Our heart and flesh cry out for the living God; prayer is one of the deepest instincts of our nature; our thoughts persist in the endeavour to wander through eternity. It is perceived at last by even sceptical thinkers that a sentiment so profound, general, persistent, influential as the religious sentiment must be reckoned with, and some object be found for its exercise and satisfaction. This object some have found in literature and art. Others have sought an object for the religious instinct in patriotism. Others, again, have sought the satisfaction of the pious sentiment in friendship. But Comte, chiefly, with consummate ingenuity and boldness, sought to create a religion which was not a religion, to elaborate out of earthly elements a great scientific system which should wear the complexion of a faith, speak the language of theology, use the ceremonies of worship, and thus displace Christianity by presenting another and plausible satisfaction for the inextinguishable religious instinct of the race. Here, then, is a special danger. Whilst infidelity mocks the religious sentiment, it is far less dangerous; but when it proceeds to cheat that sentiment it behoves the Church faithfully and painfully to expose the attempted fraud so full of peril. All Christian men must keep before society the fact that this whole system is the blankest atheism; that, however disguised by religious names and symbols, it is a huge fraud, seeking subtilely to destroy the souls of men.

(2) To resist the attempt of infidelity to display itself *as the champion of morality.* Men generally have a profound belief in the reality and obligation of moral law, even when they violate it; they reverence duty, even when personally they neglect it; they sincerely admire noble character, no matter how painful their own shortcomings. So long then as infidelity appeared in association with a lax morality it was the less dangerous; it inspired in society generally suspicion and revolt. But this is not the position of contemporaneous infidelity. Our representative unbelievers express the greatest anxiety on the score of morality, they affect to decry supernaturalism, because of its moral inefficacy, and boldly advance what is declared to be a superior morality of their own. Here is an insidiousness the Church of Christ must carefully watch and duly provide against. Hitherto it has been felt that religious faith was the sustainer of morals, and we must continue to let the world know that the position is unchanged.

It must be made clear that the Church of Christ teaches *the highest moral code.* No moralist can produce a code of morality that excels the purity and beauty of the righteousness of God. The Bible differs from all other books in the frankness with which it relates the faults and errors of its heroes, Moses, Job, Abraham, David; the stains on their splendour are acknowledged with unfaltering faithfulness. And yet it is in this very book that we read of One of absolute, matchless moral perfection. "He did no sin, neither was guile found in his mouth." It was the maxim of Winckelmann, the great art critic, that the portrait ought to be the ideal of the individual; but there was no need to idealise the life of Jesus, the literal life traced by prosaic pens is an ideal so majestic, so lovely, that it has in all generations extorted alike the admiration of infidels and the love of saints. The Church of Christ must keep before the eyes of men the glory of her Lord.

Finally, it is our duty:—

(3) To resist the effort of modern infidelity, to identify itself *with the cause of humanity.* There *is* a great deal of human nature in man, and any cause that manifests sympathy with man is bound to be so far popular. Modern infidelity expresses the deepest interest in man as we find him, in man as a citizen of this world; it claims to be the special champion of human nature and human development; it is the religion of humanity. It is eager to identify itself with science, knowledge, progress, enterprise, government, culture, happiness. Now, if unbelief succeeds in thus connecting itself with movements and themes intrinsically noble and infallibly popular, it hides its real contempt for human nature, and, under shelter of the fraud, gains disastrous prevalence. We must seek to prevent this calamity by showing how truly the religion of Christ is the religion of humanity. Some Christians insist on evangelical teaching, and they understand evangelical teaching in such a narrow sense as to give great advantage to scepticism. This must be avoided.

We must show that the religion of Christ is not ghostly only, but that it concerns itself immediately and warmly with man as he is here and now. That salvation comprehends civilisation, that the culture of the soul involves making the best of our personality at all points, that to secure the prizes of eternity is in a line with the realisation of the riches of earth and the true pleasures of life.

We must be careful to show also that the religion of Christ is adapted to develop every human capacity and susceptibility, and to direct, strengthen, and satisfy human life at all points. The Church of Christ is really as wide as nature, as wide as man, as wide as life. Let us fully recognise that "all things are ours," that we must save all men, and give them direction in all things. Christianity does not abolish art as Mahomet did; it does not proscribe music as Plato did; it does not assume to contract science as Comte did; its aim is to realise the world, and life and death, things present and things to come. Let us give no place to infidelity, by narrowing the scope of evangelical education; let us constantly and confidently affirm that the truth as it is in Jesus is reviving and perfecting as the sunshine, and that nothing is hid from the heat thereof.

In concluding his admirable paper Mr. Watkinson dealt with the methods to be adopted. He commended the work of the Christian Evidence Society; urged that the pulpit and the school should be used in due proportion as educating agencies on this subject. As a practical word he said that the conflict with unbelief will be largely determined by the energy of the spiritual life of the churches, and by the growth of aggressive evangelical effort.

WEDNESDAY EVENING.

As on the preceding evening, the audience at the public meeting held on Wednesday nearly filled the Music Hall, which accommodates at least 3000 persons. Mr. William Ferguson, of Kinmundy, occupied the chair, and on the platform were eminent ministers and laymen of the churches. "Christian Union Essential to the Evangelisation of the World" was the theme which had, to the honour of the missionary spirit of Aberdeen Christians, drawn together so large an assembly, and which kept them spellbound with the thrilling addresses of missioners and missionaries. The speakers were Rev. Dr. S. C. Morgan, Leamington; Rev. W. S. Swanson, late of China; Rev. W. Wyatt Gill, of the South Sea Mission; Dean Vahl, from Denmark; and Mr. J. van Millingen, Constantinople, These brethren extolled the virtues and emphasised the need of Christian union in Gospel work at home and abroad. It is high time, they urged, that evangelical Christians of different name should sink minor differences of view, and stand shoulder to shoulder in the presence of the common foe. Mr. Swanson told of the benefits accruing in China from closer union between different bodies of Christians, and urged that the home directors of missions should not throw obstacles in the way of united work in the foreign field. Mr. Gill believed that the work of evangelising the islands of the South Pacific is being better done to-day by the six Protestant missions working harmoniously side by side, than by any single society or organisation. Dean Vahl protested against the Romish view that unity is synonymous with uniformity. Mr. van Millingen said that they would have to solve the Eastern question in the way that Constantine the Great did, by making the Cross the standard of the Empire. They were trying to carry out the principles of the Alliance in Constantinople by forming an Evangelistic Association in which all sections of the Christian Church were leagued together.

[A report of Thursday's proceedings will appear in our next issue.]

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HEATHEN CALCUTTA.

In *The Missionary Link* for September there is a letter from Miss Gardner, late of Cawnpore, who last year commenced a new educational work in Calcutta among girls. She says:—

The life here is new to me and I find it difficult to adapt myself to the noise and confusion, and most of all, the many interruptions to one's work, that one meets in a big city like this; and then spiritually it is so dead. Coming, as I did, from a month spent at Northfield, Mass., I found the contrast almost painful. It is necessarily so in any big centre like this, and must be especially true of a heathen city. Seen from one point of view, Calcutta could hardly be called a heathen city. Driving along its beautiful roads, lined on both sides with palatial residences, or through the thoroughfare of English shops, or on the promenade at night, when the drive is crowded with every shape, size, and description of conveyance, carrying all sorts and conditions of Europeans, there is not much to remind one of anything, except the refinement and luxury of civilisation.

It doesn't take one long, however, to get to the other side of the picture, as I found out a night or two ago, when fifteen minute's drive took me away from it all, into the very heart of heathendom. We went to Kalighat, the most hideous and vilest of all idol temples that I have known in India. The place was crowded, and it was with some little difficulty that we found our way through a labyrinth of lesser temples to this, the great temple of all, with the horrible image of Kali grinning at the crowd who were prostrate before her. They had finished the daily sacrifice when we arrived, so we were spared that much. Two hundred animals had been offered that day to propitiate the bloody goddess. The saddest part of it all was the number of young children, some of them little girls, who stood about, taking it all into their young minds. Not knowing what else to do to relieve my own mind, I turned to the priest who was conducting us and said to him, "You know this is all wrong; these people may be deceived, but you know better." To my surprise he did not try to defend himself, and I found, after some further conversation, that he had at one time been taught in a mission school in Calcutta, and knew all about the better way. He is evidently doing this as a way of making a livlihood, not having any conscience in the matter. I did not spare him after that discovery.

So heathenism and civilisation lie very close together in this big city. If it were heathenism and Christianity, I should feel more hopeful. We are apt to consider civilisation and Christianity as going hand in hand; they certainly ought. One has only to live awhile in India to find how far apart they are. If all with "one mind and one spirit" would "strive together for the faith of the Gospel," there would not be much question of the downfall of heathendom. Pray for us that we may be "strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulness."

PORT SAID.—Mr. Eoll, who labours here, devotes much of his time to visiting the ships in the harbour. He has been able to stop many men from going to the places of evil which abound. His knowledge of several languages enables him to speak to those on board ships of different nationalities. House-to house visitation is extensively carried on, copies of the New Testament being in many cases gladly received. Suitable premises for carrying on the work are much needed.

A BOYS' HOME IN SOUTH LONDON.

By Miss HESBA STRETTON.

In the High-street, Clapham, there stands in a row of houses an old-fashioned dwelling, not a large one, which bears across its front the name "The Carter Home for Destitute Boys." Looking at its small frontage it seems impossible that under its roof over sixty friendless boys find a shelter; but upon entering it we discover a block of building running back upon the small space of ground, which was originally a garden. Here are the dining-room, school-room, and lavatory; whilst above them are two large dormitories, which, with the addition of two good-sized bedrooms in the house, hold the beds for the boys. There is no space lost; the beds stand close to one another; but they are all clean, tidy, and comfortable. The dining-room, which is also the play-room, is crowded, and there is no quiet place for learning home-lessons in. The boys were at tea when we saw them, sitting closely together, but showing bright and lively faces. Our opinion, however, was that both in dining-room and dormitories a little more elbow-room was certainly desirable, especially for the restlessness of boyhood.

Somewhat lower down the street there is a substantially-built, detached dwelling, which is now in the market. It is called "St. Joseph's College," and was built for a Roman Catholic school some years ago; a freehold property, with every arrangement suitable for the sanitary and convenient occupation of it by at least one hundred boys. There are large rooms for meals and school, and healthy dormitories. At the back there was a long range of buildings, which could easily be converted into workshops, where a variety of trades can be taught. The boys already learn shoemaking, chair-caning, and basket work; but in these larger premises carpentering, baking, and printing, all or some of them, might be undertaken. Last year the boys earned the goodly sum of £669 11s. 1d. by their own labour, and with greater facilities we may fairly look for larger results.

The advantages of possessing these larger premises would be that a hundred destitute boys could be admitted in place of sixty; that all sanitary arrangements would be radically better; that more trades could be taught; and that the training shops would be all in one block, instead of being, as they are now, on the other side of the street, and not so immediately under the eye of the master.

The specialty of the Carter Home is the free intercourse maintained between the boys and the life outside. Those boys who have not passed the required standard are not taught in the Home, but attend the different Board Schools in the neighbourhood; and they go to Sunday-schools like other boys. Those who have left school go out to work by the hour, day, or week as house boys; whilst others find employment in delivering circulars. They have a flourishing trade in firewood, and go out with their own van and pony attending to orders. These occupations bring them into wholesome contact with ordinary life, and lay a foundation for good habits as workmen in the future. Boys thus engaged during the day have school in the winter evenings, under an efficient Board School master; and last year earned not only a good Government grant, but also a very favourable report from the Government Inspector as to the tone and discipline of the school.

The Master and Matron of the Home appear exceedingly well suited for their work, and take a deep interest in the welfare of the boys. Letters come from emigrated boys which show how really they regard the place as their home, and the Master and Matron as their friends. Not long ago a young man in good circumstances came with the young lady he was going to marry, and told her there how destitute and miserable he had once been. Another rescued boy, whose mother is a vagrant gipsy, is now entering Mr. Spurgeon's College to be trained as a minister. Such as these are the great successes; but there are many smaller ones, smaller in our eyes, but not so in the sight of God, when boys who would probably have grown up idlers, drunkards, or thieves, have been trained into honest, industrious, and God-fearing workmen.

The report of the Carter Home for the last year lies before us, containing interesting statements of a few of the cases helped during the year. Anyone wishing to see it for themselves should send a post-card with their name and address, to Mr. Gray, Carter Home, Clapham, S.W., and the report would be gladly forwarded. One point in it is worth marking—nearly all of the Committee live at Clapham, thus having the Home under their immediate notice. They are, moreover, of various denominations, though this does not appear on the title-page; and the Home is altogether unsectarian. No one asks to what church the little victim of its parents' sins or misfortunes belongs.

This modest little Home seems deserving of more notice, and more support, and the moment is come for it. St. Joseph's College is waiting to be bought, the committee of the Carter Home are waiting to buy it. All that is needed to bring them together is the money. It is a small cup we bring to the great fountain of charity always springing up so abundantly in our midst. But a small cup can be quickly filled, and the waters are for the healing of the sorrows, wrongs, and sufferings of children.

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A VETERAN'S JUBILEE.

An interesting and enthusiastic meeting was held in the Shoreditch Tabernacle, Hackney-road, E., on Monday evening, to celebrate the Jubilee of Mr. John Wilson, who has been labouring as an evangelist in London and the country for fifty years. He came to London fifty years ago, and from that time, in season and out of season, he has served the Lord. He has preached the Gospel as an evangelist, and visited the people in their homes, caring for their souls. He has led many lost ones to Christ, and has been mainly instrumental in erecting over thirty chapels and mission halls.

Mr. Joseph Peters, who presided, said he knew few men who during their lifetime have been so active in Christ's cause as Mr. Wilson. Rev. W. Cuff, in giving similar testimony, said that what we want in the present day is more men of such earnest character and sterling worth.

Mr. Benjamin Scott, the City Chamberlain, who has known Mr. Wilson for over forty years, presented him with an elegant illuminated address, and gave an interesting sketch of his useful career. Other friends also spoke.

REQUESTS FOR PRAYER.—For blessing on a little effort to win souls to Christ in one or two places in and adjoining the New Forest, on Sunday, Oct. 2, by an evangelist.——For much blessing on a three weeks' mission, commenced on Sunday last, in the Presbyterian Church, Bow-road, E., by Mr. Wm. Thomson, of Glasgow.——For an abundant blessing on a mission at Claypole, Lincolnshire, from Oct. 8 to 18.——For much blessing on a mission at the Christian Union Buildings, Dublin, after the Convention, conducted by Mr. George Clarke.——For blessing on the work of the Gateshead branch of the United Christian mission.——For blessing on a Gospel mission to brickmakers, at Southall, to be held in October.——For much blessing on a mission at Bexhill, from Oct. 2 to 9, to be conducted by Mr. John B. Bain.——For blessing on special services by Mr. Opie Rodway, at Claremont Chapel, Bath, Oct. 1 to 4; Primitive Methodist Chapel, Lydney, 8 to 11; Bible Christian Chapel, Bream, 13 to 17.——For blessing in connection with opening of the new building of the Plymouth Y.M.C.A. on Oct. 5, and on a ten days' mission for young men to follow.——For an Undergraduate about to commence mission work in the N.W. Provinces, India.——For a blessing on evangelistic services now being held in the Borough Hall, Newport, Isle of Wight, by Mr. S. Hilary Le Cheminant.

The Book World.

THE TESTIMONY OF FULFILLED PROPHECY.

"Mamma, how do we know that the Bible is true?" The mother was a thoughtful, highly cultured lady, and the questioner her little daughter. Yet the question was exceedingly puzzling. How many, indeed, of us could answer it shortly and simply, even after hours of thought. Our friend, the mother, after a few moments of earnest and, doubtless prayerful, thought, said: "We know the Bible is true, Ella, *because of the Jews*." She then explained how exactly the prophecies respecting the Jews had been, and were still being, fulfilled. It was the most direct and satisfactory answer possible.

Not long after hearing of this incident from the lady herself, we read that Frederick the Great once asked his chaplain to give him there and then a short, direct proof of the truth of Scripture. "The Jews, sire," was the quick reply. It is said that the monarch recognized the weight and power of this answer. He knew that the history of the Jews, from the time of Christ down to the present hour, answered to the story of their future which their own prophets foretold, as a key answers to a lock. Here, therefore, was the certain handiwork of God. The book that could speak thus must be inspired.

We have often compared these two incidents, and reflected on the complete satisfactoriness of the argument from revealed prophecy. It could be comprehended by the little child, and yet it filled the mind of the great king with respect and wonder. We have often observed how God, in his wisdom, has made the great fundamental truths of our faith—such as the Being of God, or the Divinity of Jesus Christ—capable of proof so simple and certain that it is within the reach and the comprehension of all true and earnest souls. The proof of the inspiration of the Bible afforded by the testimony of fulfilled prophecy is an apt illustration of our meaning.

We are led to make these remarks by the appearance of a half-crown book, entitled, "What are we to believe? or, The Testimony of Fulfilled Prophecy;" by the Rev. John Urquhart, of Weston-super-Mare (*W. Mack*). We often say that the Bible is its own witness, though we may have a most unworthy conception of the wonder and majesty of its testimony to the Divinity of its message. This book, so small in bulk but so large in thought, sets forth a great mass of such testimony in lines so clear and powerful that we pity the man who could read it without amazement and awe. It is a book to make one worship and to exclaim:—"Verily, the Lord reigneth, He knoweth that which shall come upon the earth, He sitteth King for ever." It is the very book to put into the hand of an intelligent Agnostic, so clear and fair and satisfactory is the statement of the argument from its careful commencement, through its well-defined progress, to its magnificent conclusion. The cream of many great books is to be found in these 230 pages. Nevertheless, all is simple and compact. Prophecies regarding Tyre and Sidon, Egypt, Idumea and Philistia, Judea and Babylon, the coming of Christ, his history and worth, and the history of the Jews, are compared with the undoubted facts of history. This comparison is made with great fulness of knowledge, and masterly ability, and the result is gloriously conclusive. We say "gloriously;" for Mr. Urquhart does far more than prove the Divine inspiration of the Bible. He does so by revealing its own inherent glory. The reader is more than convinced: he is instructed, humbled, and brought near to the mighty works of God. He sees anew how

Glory gilds the sacred page
Majestic, like the sun.

He is also made to see God in history, as well as God in the Bible. We commend it to every intelligent reader. Many are given to the study of unfulfilled prophecy. To them, especially, would we recommend such a book as this; for the study of fulfilled is the almost necessary prelude to the study of unfulfilled prophecy.

A new edition of Dogs and their Doings, by Rev. F. O. Morris, B.A. (2s.), has been published by *Messrs. S. W. Partridge & Co.* It is a most interesting little volume, full of lively anecdotes; it cannot fail to influence the young in teaching them to practise kindness towards this animal, which is, in many ways, one of the best friends of man. The life-like illustrations, by Harrison Weir, Sir Edwin Landseer, and others, greatly add to the attractiveness of the book.

Household Prayers. By Rev. J. E. Riddle, M.A. *Longmans, Green & Co.* 3s. 6d. Those who require helps of this kind will find Mr. Riddle's volume well suited to their purpose. The addition of a course of Scripture readings for every day in the year, with a selection of prayers for special occasions, gives completeness to the work.

The Herald of Mercy. Annual volume. 1s. *Morgan & Scott.* This volume cannot fail to prove one of the most interesting and attractive of the season. The illustrations are admirably executed and most effective, while there is an abundance of live narratives, the point of which cannot be missed, and which indeed make this monthly a herald of good things.

Rinalpho's Dream. By William Marshall. 3s. *J. Kensit.* In a poem of five cantos the author endeavours to expose the conspiracy which, he asserts, is in force to betray England into the hands of Papal Rome. The conception is bold, the language strong and vigorous, and there is, doubtless, much sober truth in the picture drawn; but the poetry is not of high order, and the expressions used not always in good taste.

A new weekly paper called *The Vegetarian* is about to be published in the interests of simple and rational diet.

Christine's Crook. By S. Hamer. 1s. 5d. *Ward, Lock & Co.* A thoroughly healthful story, and one that it will be quite safe to put into the hands of our young folk. While deeply interesting, the lessons inculcated are of a character to enoble and purify.

Messrs. Nisbet & Co. announce for publication in October the Autobiography and other Memorials of Miss Maria V. G. Havergal, the sister and biographer of Frances Ridley Havergal.—A new book by Dr. Macduff, entitled, St. Paul in Athens. The City and the Discourse, with illustrations.—Christianity and Evolution: or, Modern Problems of the Faith, by various Writers.—A new Volume of Verse, by Miss F. R. Havergal, &c.

Among their forthcoming new books, *Messrs. Hodder & Stoughton* announce the following:—"Life of Samuel Morley," by Edwin Hodder; "Modern Science in Bible Lands," by Sir J. William Dawson, F.R.S.; "Life of W. Morley Punshon, LL.D.," by Professor F. W. Macdonald; "The Ancient World and Christianity," by E. de Pressensé, D.D.; "The Sower and the Virgin," by Lord Robert Montagu; "The Key Words of the Bible," by Dr. A. T. Pierson; "The Books of the Bible," by the late Dr. W. P. Mackay.

Messrs. Cassell & Co. announce, among many other new publications, "The Holy Land and the Bible," by Rev. Cunningham Geikie, D.D., 2 vols.—the completion of the illustrated edition, and a cheap edition of Dr. Geikie's "Life of Christ;" a popular edition of "The Life and Work of the Seventh Earl of Shaftesbury, K.G.," by Edwin Hodder; some new volumes of the "World's Workers" series, including, "The Earl of Shaftesbury," by Henry Frith; "Sarah Robinson, Agnes Weston, and Mrs. Meredith," by E. M. Tomkinson.

BOOKS RECEIVED.

Religious Tract Society:—Dibs: A Story of London Life. 1s. 6d.

Mr. F. Woodhouse, 47, Pevensey-road, Eastbourne:—The Gospel in the Old and in the New Testament.

The Revelation of Christ, by Rev. J. McAuslane, Crawley, Sussex. 1s. 3d. and 1s. 6d. post free.

James Nisbet & Co:—Elijah: His Life and Times, by Professor Milligan. 2s. 6d.

Mr. C. W. Mayo, Dean-street, Fetter-lane, E.C.:—The Call of God to Fellowship, by the Author of "A True Christian."

S. W. Partridge & Co.:—The Last of the Abbots, by Rev. A. Brown, 1s.; Temperance Stories for the Young, by T. S. Arthur (New Edition), 1s.; The Strait Gate, by Annie S. Swan, 2s. 6d.; Eaglehurst Towers, by Emma Marshall, 2s. 6d.; Three People, by Pansy (New Edition), 2s.

Elliot Stock:—The Rainbow round the Throne and other Sermons, by the late Rev. F. Tucker, with sketch of his life by his son; Correspondencies of the Faith and Views of Madame Guyon, by Rev. H. T. Cheever; The Book of the New Covenant of our Lord and Saviour Jesus Christ.

PAMPHLETS RECEIVED.

Mr. George Herbert, 117, Grafton-street, Dublin:—The Conditions of Effectual Prayer, by Rev. D. Mullan, B.A. 2d.—*"The Christian Commonwealth" Office, 73, Ludgate-hill, E.C.:*—The Conversion of the World, by Rev. W. T. Moore, LL.D. 6d.—*Messrs. J. Curwen & Sons, 8, Warwick-lane, E.C.:*—Winter: its Spiritual Lessons; A Service of Song for Sunday-schools, by A. J. Foxwell. 6d.—*Mr. J. Kensit, 18, Paternoster-row, E.C.:*—Ireland: What she once was, and what she might be. Ritualism and Ritualists; or, The true nature of Ritualism, by J. Spencer Palmer. 2d. Two Sermons on "Confession and Absolution," and on "Purgatory," by Rev. Talbot A. L. Greaves, M.A. 3d. The Suicide: A Poem, by James Reed. 2d. Leaflet on some Objective Truths and their Subjective Treatment. 6d. Reforms in the Church of England; where specially and most urgently called for, by A Clergyman. 1d. Christianity and Infidelity: Notes on Ingersoll, by Rev. L. A. Lambert. 6d.—*Messrs. R. Banks & Sons, Racquet-court, Fleet-street, E.C.:*—The order of the Faith in a Series of Scripture Readings for the help of the children of God, by S. T. Belcher. 6d.

SOME OCTOBER MAGAZINES.

SUNDAY MAGAZINE.

There is much admirable reading in this number. Miss Linskill's extremely clever story, "In Exchange for a Soul," loses none of its tragic interest as it nears the close. For philosophic insight and vigorous delineation of character it stands high in the fiction of the year. Many readers will follow with deep interest Mr. Hastings' excellent sketch of St. Petersburg; this little incident, given as authentic, is very touching:—Dr. Karrell, the Court Physician, being congratulated by the Czar on his jubilee of service, hoped his Majesty would attain the same age. "No chance of that," said the Czar. "Why not?" "I am too closely watched and threatened by the Nihilists." "Ah, your Majesty," said the physician, "there will be no Nihilism when every Russian has a Bible, and reads it." "I know it, I know it," said the Czar energetically; "and I can tell you that I value the Book, and read it daily." Says Mr. Hastings in closing, "When Russia gains constitutional liberty and comes into line with the rest of Europe, she will have a mighty influence in making history."

Among the other attractions of the number is a charming talk (finely illustrated of course) about birds and bees, by that master-student of nature, Rev. J. G. Wood. But the most valuable paper is a brief one by Dr. Oswald Dykes on

MAKING AND SPENDING MONEY.

It ought to be printed as a leaflet and scattered by thousands in the marts of commerce and counting-rooms of all our great centres of trade. Speaking of the mass of the working community he says:—

"We have to live. In order to live, even, we have to succeed where many fail. In order to succeed we have to excel, to surpass, or outstrip our fellows. How to do this as a Christian? How to mingle in such a fray on Christ's own lines, keeping the heart pure and the eye single? How to avoid the false and wrong way of seeking after work and pay, and success and wealth—the way which kills everything within a man, deadening his soul to brotherhood and piety? How to find and love a better way, the right and safe one, that will bring us as much as we need or can wisely use of this world's goods, but keep us to the end pitiful lovers of our kind and humble sons of God? If that be possible, how to do it?"

For the wise answers to these questions we must refer the interested reader to the article itself, contenting ourselves with quoting further two or three closing sentences:—

"I do not know that a wise man will risk superfluous wealth, even in order to do good with it. There is nothing more difficult in this world, Christ says, than to possess much without suffering in one's soul, or imperilling one's chances of heaven. . . . Let him who has, pray for wisdom that he may spend it well. Let him who wants, pray that he may get in lawful ways from God's hand, with God's blessing. Let him who has enough, thank Heaven and rest content."

GOOD WORDS.

Here, again, Mr. Wood is in his element in describing some "phases of animal life." Mr. Underwood continues his appreciative sketches of American notabilities. This time it is Nathaniel Hawthorne. Mr. Langbridge's poetic agility and sympathy are seen to advantage in the little poem "A Regular Bad Un." A warm word of praise must be given to Mr. Vincent Tymms' Sunday readings on the "Heart's Immortality," which contain much thoughtful and practical writing. Here is a word of counsel and warning:—"It is possible to be a diligent student of the Christian Scriptures, an eloquent exponent of the Great Teacher's words, and a sincere admirer of the beauty which shines in Him, as the chiefest among the sons of men, and yet to become petrified by familiarity with all that is holiest in spirit, and mightiest in moral motive, while disobedient to the maxims, and ungoverned by the principles of the Gospel. A life of thought unaccompanied by healthy social action, must bring death to the heart, and the more directly the thinking is concerned about religion, the speedier will be the process."

Next month *The Lady's World* (Cassell & Co.) is to be enlarged, under the title of *The Woman's World*, so as "to include the more elevated regions of woman's thought and effort." Special attention will be given to the question of the employment of gentlewomen of education.

Notes on Daily Readings.

SUNDAY, OCTOBER 2.—ISAIAH XXXVIII.

"THIS and the next chapter are the historical starting-point of chaps. xl.—lxvi."—*Kay.* Hezekiah's failure "in the business of the ambassadors of the princes of Babylon" (2 Chron. xxxii. 31) hastened the long-threatened punishment of Judah; but this very punishment—the Babylonish captivity—is made typical of the doom of sin, and thus made the means of exhibiting the mercy and grace of God in the message of the Gospel.

1.—*In those days was Hezekiah sick unto death.*—"The days of the Assyrian invasion. That it was Hezekiah's fourteenth year is evident, for we are told that fifteen years were added to his life, while the whole length of his reign was twenty-nine years."—*S.C.* *Thou shalt die, and not live.*—See Jer. xviii. 7—9, as to how such warnings are conditional.

6.—*I will deliver thee...out of the hand of the king of Assyria.*—"No proof that the sickness was before the Assyrian calamity, for Hezekiah would need this assurance against the risk of renewed invasion, when rage and vexation had succeeded panic."—*Birks.*

17.—*Behold, for peace I had great bitterness.*—R.V. makes the meaning clearer, "Behold, it was for my peace that I had great bitterness." As though he saw in the sickness God's gracious design to lead his soul into peace. So Birks and Kay. *Thou hast in love to my soul, &c.*—Hezekiah seems now to have found peace with God through faith in the coming propitiation for sin. It may be that his self-righteousness (ver. 3) needed to be overthrown like that of Job (xlii. 6).

MONDAY, OCTOBER 3.—ISAIAH XXXIX.

2.—*Hezekiah was glad of them, &c.*—"The interval between the deliverance of Jerusalem and the visit of the Babylonian envoys was long enough to have enabled Hezekiah to replenish his treasury, partly, no doubt, by the gifts brought him from surrounding nations (2 Chron. xxxii. 23)."—*S.C.* The avowed motive of the mission was to congratulate Hezekiah on his recovery. In 2 Chron. xxxii. 31, it is said, "to inquire of the wonder that was done in the land" (either the destruction of the Assyrian host, or the solar phenomenon (xxxviii. 8), or perhaps both), but in all probability an alliance was sought by Babylon, which was beginning to throw off the the yoke of Assyria. It was apparently Hezekiah's favourable reception of these advances, combined with pride of heart (2 Chron. xxxii. 25, 26) in displaying his treasures, that brought upon Judah the punishment of the Babylonish captivity. "God left him, to try him, that he might know all that was in his heart" (2 Chron. xxxii. 31).

7.—*Of thy sons...which thou shalt beget.*—"One of the minute coincidences of real history. Hezekiah had at present no sons, since Manasseh, fifteen years later, succeeded him at the age of only twelve years."—*Birks.*

8.—*Good is the word of the Lord which thou hast spoken, &c.*—"It is a strange blindness in some modern critics to see in this reply only a selfish egotism. Two feelings are plainly expressed: humble submission to the justice of God's sentence, and thankfulness for the merciful limitation."—*Birks.*

TUESDAY, OCTOBER 4.—ISAIAH XL.

The concluding portion of Isaiah (xl.—lxvi.) consists of three parts, of nine chapters each: xl.—xlviii., xlix —lvii., lviii.—lxvi. "This arrangement has hardly been disputed by any one since Rückert first pointed it out."—*Delitzsch.* Each part closes with a solemn denunciation of the doom of the wicked. "There is no peace, saith the Lord, unto the wicked" (xlviii. 22), "There is no peace, saith my God, to the wicked" (lvii. 21); and at the close of the third part the doom of the wicked is described by the undying worm and unquenchable fire" (lxvi. 24). God, as the deliverer, is the chief figure of the first part. The Servant of God and his great work is the chief figure of the second part. The third commences with the work of the Spirit of God—conviction of sin. "Show my people their transgressions, and the house of Jacob their sins" (lviii. 1); and after deep confession of sin (lix. 9—14) the Spirit of God is expressly mentioned as secured to God's people by covenant (lix. 21). Thus this three-fold division of the subject agrees with the New Testament teaching as to the doctrine of the Trinity.

2.—*For she hath received of the Lord's hand double for all her sin.*—R.V. is better "That she hath received," &c. "There are three messages of comfort, which correspond to the three divisions just pointed out (xl.—xlviii.), "Her warfare is accomplished" for God is her deliverer; (xlix.—lvii.), "Her iniquity is pardoned" for the servant of God is her sin-bearer; (lviii.—lxvi.), "She hath received (or 'receives,' the same tense as the other verbs) of the Lord's hand double." It is disputed whether this means double punishment or double blessing, but lxi. 7 favours the sense of double blessing. The last section lviii.—lxvi. unfolds this double blessing when first the Spirit of God has convinced the people of sin (lviii.) and brought them to repentance (lix). "For all her sins" will thus mean (as in the expression "for all that"), "Notwithstanding all her sins." The New Testament parallel is, "Where sin abounded, grace did much more abound" (Rom. v. 20). Gesenius, Ewald, Stier, Birks, and others take "double" to mean "double blessing."

9.—*Behold your God.*—The first and second Advent viewed together.

10.—*His reward is with Him, and his work before Him.*—These words occur again (lxii. 11), and seem there to refer to "the holy people, the redeemed of the Lord," who at Christ's coming will constitute his reward and display his work. See 2 Thess. i. 10. "The Chief Shepherd" will come with his flock. See next verse.

31.—*They that wait upon the Lord shall renew (change) their strength.*—After a glorious description of God's power (12—29), the chapter closes with the putting forth of this power in his people, both now in sanctification and hereafter in redemption of the body (Rom. viii. 23).

WEDNESDAY, OCTOBER 5.—ISAIAH XLI.

2.—*Who raised up the righteous man from the East.*—Literally, "righteousness." "This is referred by most modern critics to Cyrus and his victories, but by the Jewish expositors, and by many Christians also, to Abraham. The reasons for this older view are really decisive."—*Birks.*

3.—*He pursued them, &c.*—"Refers to that signal victory, the earliest recorded in the world's history (Gen. xiv. 15)."—*Ibid.* *By the way that he had not gone with his feet.*—This has a striking spiritual meaning if Abraham's faith be understood, which was "reckoned to him for righteousness" (Rom. iv. 9). Viewed in this light, the victory spoken of would be the far greater one over spiritual enemies.

5.—*The isles saw it, and feared.*—"The call of Abraham and his later triumph were a voice of God to those early generations of mankind recalling them from their ungodliness and growing idolatry. But instead of hearkening to this voice, the nations plunged still deeper into idolatry and superstition."—*Birks.*

8.—*The seed of Abraham, my friend, whom I have taken from the ends of the earth.*—It is to this that Heb. ii. 16 refers, "He taketh hold of the seed of Abraham" (R.V.). The spiritual seed are evidently meant. The "righteous man," or abstract "righteousness," of ver. 2 would therefore seem to be not Abraham only, but all who like him believe, as described Rom. iv. 11, 12.

10.—*The right hand of my righteousness.*—The righteousness of God (as explained Rom. iii. 21, &c.), which is "unto all them that believe."

14.—*Fear not, thou worm Jacob.*—In the light of this glorious revelation of God as the righteousness of his people, it is meet that their wretchedness and misery in themselves should be clearly set forth.

25.—*I have raised up one from the north.*—This is generally admitted to be Cyrus.

THURSDAY, OCTOBER 6.—ISAIAH XLII.

1.—*Behold my servant, whom I uphold.*—The quotation of these opening words in Matt. xii. 18 leaves no room for controversy as to the person intended being the Lord Jesus Christ.

3.—*A bruised reed shall He not break, and the smoking flax shall He not quench.*—A "bruised reed" is in xxxvi. 6 the figure of a nation not to be trusted as a support to lean upon. The "smoking flax" is the wick of the lamp, which instead of burning so as to give light, emits smoke which might well provoke one to quench it. Both are apt emblems of the Jewish Church, which in our Lord's time was not to be trusted, and which, instead of giving light for which it had been set (Ps. cxxxii. 17), gave forth the noxious fumes of false doctrine. But, corrupt as it was, the Lord neither broke the reed nor quenched the flax until He had by his finished work set judgment in the earth, and then "in his name did the Gentiles trust." In Matt. xii. 14, &c., the passage is said to be fulfilled by our Lord's withdrawing Himself to avoid collision with the leaders of the Jewish Church.

19.—*Who is blind, but my servant?*—"The blind and deaf in spirit are to fix their eyes on Him, that sight and hearing may be restored. Theirs was the blindness and deafness of idolatry and self-righteous pride. He, too, is blind and deaf, but in a sense wholly opposite, by unspeakable forbearance and grace (see Ps. xxxviii. 13; Num. xxiii. 21)."—*Birks.*

FRIDAY, OCTOBER 7.—ISAIAH XLIII.

3.—*I gave Egypt for thy ransom, Ethiopia and Seba for thee.*—"Egypt, Ethiopia, and Seba were not parts of the Babylonian Empire; but they should be added to the Persian Empire as the reward of Israel's emancipation. They were actually annexed by Cambyses, the son of Cyrus."—*Kay.* They are reckoned in the Persian Empire in Esther i. 1.

5.—*I will bring thy seed from the east.*—"This promise, which had an initial fulfilment in the return from Babylon, and a larger one in the gathering in of Gentile converts (Matt. viii. 11), looks on yet further to the final recovery of Israel."—*S.C.*

16.—*Thus saith the Lord, which maketh a way in the sea.*—"The fall of Babylon has been foretold with the preface, 'Thus saith the Lord' (ver. 14). With the same preface the Jews are now reminded of the mighty power of God at the Exodus."—*Birks.*

19.—*Behold, I will do a new thing.*—"The 'new thing' most moderns apply to the return from Babylon, but the Christian Fathers, and Jewish Talmudists, to the times of the Messiah. The event predicted is some greater antitype of the desert journey in the days of Moses. But the return from Babylon fell very greatly short of the wonders of the Exodus. This seems a strong proof of the Messianic reference."—*Ibid.*

27.—*Thy first father hath sinned.*—The root of the evil is thus traced to its source in Adam (Rom. v. 12).

SATURDAY, OCTOBER 8.—ISAIAH XLIV.

3.—*I will pour my Spirit upon thy seed, &c.*—The two evils of a corrupt nature in consequence of Adam's sin, and of false teaching of a church apostatising from God, can only be successfully overcome by that new nature, the result of spiritual birth, and by the teaching of the Spirit who leads into all truth.

5.—*One shall say, I am the Lord's, &c.*—A beautiful picture of new-born souls dedicating themselves to the Lord's service, but not all in the same way. With some, the constraining influence of "ye are not your own, ye are bought with a price," is paramount. To others, the experiences of the "worm Jacob" present a picture of their own, on which, perhaps, they are apt sometimes too exclusively to dwell. While a third class (corresponding to the "young men" of 1 John ii. 13, 14) show forth in action (of which the "hand" is the type) that they are the Lord's, and seek to attain the higher experiences of Israel—the prince who had power with God, and prevailed.

22.—*I have blotted out, as a thick cloud, thy trangressions.*—After a striking description (9—20) of the folly of idolatry, the true ground of knowledge of God by his people is here set forth: "They shall all know Me...for I will forgive their iniquity" (Jer. xxxi. 34). Compare Ps. cxxx. 4, "There is forgiveness with Thee, that Thou mayest be feared."

THE CRY FOR SABBATH REST.

The cry of earth's unrest—
  Of ceaseless toil's dull pain,
From north to south, from east to west,
  Like murmur of the sleepless main,
In growing volume seems to say,
"Oh, for a restful Sabbath day!"

The steamboat's surging throb.
  Where mammon chafes the tide—
As if the very waves to rob
  Of rest which Heaven had ratified—
Resounds, as though it would inveigh
'Gainst outrage on the hallowed day.

The railway whistle shrill,
  Piercing the peaceful air,
Where else the loudest sounds had still
  Been chime of bells, and praise, and prayer,
Screams down the thundering iron way,
Demanding back the Sabbath day.

The clattering tramway cars,
  Bearing their goodly freight
Of comfortable worshippers,
  To many a sanctuary gate,
Cry out, "Must Christians, too betray
The sanctity of God's own day?"

The weary toil-worn horse,
  Through seven days doomed to plod,
Would fain the mute appeal endorse,
  Uprising to a righteous God,
From hearts that have no hour to pray
Through all the toiling Sabbath day.

Attend, ye sons of toil,
  To history's lesson plain,
That seven-day labour's cruel coil
  Follows in "Sunday pleasure's" train.
Then prize your rest; God's law obey,
And sanctify the Sabbath day.

Belfast. W. Maxwell.

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THANKSGIVING at BLACKGANG, I.W.

This harvest festival was held on Sept. 22. There were about two hundred and forty to tea and about three hundred and fifty at the meeting; many could not get inside the hall. Rev. H. J. Tressidder, of Newport, presided. It was indeed a thanksgiving; for, after Mrs. Reade's few words of welcome to the visitors, twenty or more brethren and sisters spoke of the goodness of God—some of individual mercies that they had received of Him during the year.

One of the visitors told of his riding in a railway carriage, when a farmer asked him as to the means of securing a good harvest. He told the farmer he had the best book on the subject, and would read a few words to him from it. He read from Ps. lxvii., "Let the people praise Thee, O God, let all the people praise Thee. Then shall the earth yield her increase." The farmer immediately left his seat and went to another part of the carriage. One of the sisters said a few appropriate words on "His paths drop fatness," and that He makes the seeming barren heart of the poor, the meek, and the lowly to flourish because He dwells there. The meeting was profitable throughout, and God was glorified.

This Mission has been going on now for thirteen years. The ladies are as zealous as ever. Miss Hamilton and Miss Edith Reade still go about conducting missions in the villages and towns of the island. G. K.

HYDE PARK.—Mr. C. Cook writes:—We closed the season on Sunday last. This has been one of the most difficult years we have ever had. Fifteen years ago there were only two meetings held in the Park on Sunday afternoon, both of them for Gospel preaching; now all sorts of things are preached. Yet we have gone on, and have rejoiced over many souls who have found and confessed Christ. God willing, we are hoping to re-open the Metropolitan Music Hall in October, but hardly feel justified in doing so until we meet a claim of £35 we owe for the past season. The hall holds over 2000, and it is filled during the winter months by the artisan class.

EVANGELISTIC NOTES.

Mr. John Wooldridge's tent meetings in Harlesden continue to be successful. It does one's heart good, says a correspondent, to see the number who stand up and boldly confess Christ.

Mr. Scroggie in Glasgow.—Great blessing has attended Mr. Scroggie's work in Trinity Free Church during the past fortnight. Next Sabbath he moves to East Campbell-street Free Church.

Bayswater.—Services have been held for the past month in a tent in Moscow-road, Bayswater, by Mr. Charles Cook and Mr. John Short. Many cases of blessing have been seen. The meetings are being continued.

Raphoe, Co. Donegal.—Evangelistic services have been conducted here by Messrs. Simpson and Ballantine, Assembly's College, Belfast. Their earnest Gospel addresses were listened to by large and attentive audiences.

Belfast.—A special revival mission, in conducting which Rev. John E. Green will be assisted by several ministers of the town, has been commenced in Donegall-square Methodist Church. There will be a meeting for prayer every day at noon, and an evangelistic meeting at 8 p.m.

Galashiels.—Mr. G. R. Cairns has concluded ten days' meetings in connection with the Baptist Church here. All the evangelist's addresses were wonderfully impressive. The Christians have been greatly stirred up. One of the greatest attractions was the solo singing. Mr. Cairns leaves many here who will follow him with their prayers; and thank God for sending him into our midst. A. T.

A six days' mission among the soldiers at Canterbury was brought to a close last Saturday. The results awaken praise and thanksgiving to God. The power of his Spirit has been felt at all the meetings, many men having stood up to confess Christ. Addresses were delivered by the Dean of Canterbury, Canons Fremantle and Foxell, the Army Scripture Readers, and Miss Herdman of Melrose. Prayer is asked for the converts that they may stand firm.

Upper Clapton.—We have recently opened a mission in a very needy district of Upper Clapton, and at present use two rooms in a dwelling-house. The success that has attended our efforts is such that already we are crowded out, and greater accommodation is required. If any of the Lord's stewards would like to meet the expense of a mission room, will they please communicate with me? Thomas Jackson.

41, *Powerscroft-road, Clapton, E.*

Edinburgh Castle, Limehouse.—Mr. Henry Varley conducted the morning and evening Sunday services during September. A growing interest was shown by steadily increasing congregations, and the Holy Spirit made use of this faithful preacher to bless very many. His addresses on the High Priesthood of Christ, and the Righteousness of God, will be long remembered by those who heard them. During October, when Dr. Barnardo will still be absent in Canada, the Sunday services will be conducted by Ned Wright.

American Evangelists.—We gather from the Chicago *Record* that Mr. Moody will probably labour in the South-west this autumn.—Major Whittle is busy in Iowa.—Dr. Pentecost is at work in various parts of New England.—Dr. Munhall, with Mr. and Mrs. Towner, are now in the middle of a mission at Toronto.—Major Cole has resumed work in Missouri, where he saw such a remarkable revival of religion last winter and spring.—Messrs. Jones and Small have arranged a whole year's campaign, to extend across the American continent.

South Norwood.—During the past fifteen weeks a tent, capable of holding about 400 people, has been erected for the purpose of carrying on evangelistic meetings, conducted by agents of the London City Mission and the Evangelisation Society. A closing tea and thanksgiving meeting was held on Tuesday week, when it was stated that over 10,000 attendances had been registered at the various Gospel, temperance and prayer-meetings, and much thankfulness was expressed for the blessing which had been vouchsafed in the salvation of souls, the restoring of backsliders, and the arousing and comforting of God's own children. A strong desire has been manifested by the people and also by members of the local branch of the London City Mission, that a mission hall should be erected for the continuation of this work. A site has been selected, and the building of an iron hall, to accommodate about 250 persons, could be erected and fitted up for about £300; one half of this has been collected or promised.

Gateshead.—Very successful open-air services have been held here for the last four months by Miss Haigh, in connection with the Gateshead branch of the United Christian Mission. Hundreds have listened to the Gospel message, and earnest entreaties of the evangelist, eternity alone will reveal the good done.

Rev. W. Haslam's forthcoming engagements are as follows:—Oct. 1, Smith-hills, Bolton-le-Moors; Oct. 23, St. John's Church, Chelsea; Nov. 5, All Saints', Liverpool; Nov. 20, St. George's, Holloway, London.

Rev. R. Balgarne's mission engagements till Christmas:—Oct. 1—9, Craven Chapel, London; Oct. 11—13, Leeds (Congregational Union); Oct. 15—21, Camberwell Green Church; Oct. 22—28, Camberwell New Park Church; Oct. 29 to Nov. 6, Tollington-park Church; Nov. 7—15, Nottingham; Nov. 16—23, Yarmouth; Nov. 27 to Dec. 2, Cardiff; Dec. 4—11, Liverpool.

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CONTINENTAL & FOREIGN NOTES.

JAEN.—Messrs. Armstrong have visited this province and find the work of grace growing.

AT IZNATORAF a note of praise ascends for the joy, humility, and love which prevail amongst the workers. The elders watch over the flock, one of them devoting himself to the work without any remuneration.

GREECE.—This Government permits the free distribution of the Scriptures, and protects the colporteurs. The Gospels in original (old) Greek are used as a reading-book in the higher classes of the primary schools.

INDIA.—*The Indian Messenger* says that of the 42,000,000 children in India who ought to be at school only, 3,500.000 are receiving any education, and less than 200,000 of these are learning the truths of Christianity.

BERLIN.—The *Evan. Anzeiger* calls attention to the backwardness of the evangelical section in providing church accommodation for the existing and increasing population, as compared with the readiness of other religious bodies.

BRESLAU.—A meeting of German Rabbis has been held here to appoint a commision which shall undertake a translation into German of the Talmud. All that is doubtful is to be removed from the text, and an accurate harmonious view of the Jewish law is to be given.—*Evan.-Kirch. Anzeiger.*

THE LEGISLATURE of the State of New York have raised the age below which girls cannot legally consent to their moral ruin, from ten to sixteen years. The age of "legal protection for unmarried women of previous chaste character" against enticement into houses of ill-fame is twenty-five years.

MISS STURROCK, of the Society for Promoting Female Education in the East, reporting on the work of the Shaftesbury Home, Peelton, S. Africa, mentions the existence of a Blue Ribbon Army of one hundred and twenty day-school girls, as well as a Young Women's Christian Association of forty-nine members.

MADAGASCAR.—Rev. Thomas Brockway, of the London Missionary Society, writing from Ambositra, in the Betsileo country, Madagascar, says:—"The work of God prospers amongst us. In no one year have I before admitted so many to Church fellowship, and the good influence is spreading through Central Madagascar."

FATHER GAVAZZI, now in his 79th year, is still pleading the cause of his Divine Master and of his country. In the last number of the *Piccolo Messaggere*, there is a stirring article from his pen on "Suicide." He calls on newspaper editors to cease from chronicling these events, the very notoriety thus given to them being, he thinks, one reason why they are so common.

PARIS.—A correspondent, who sends us an account of a recent visit to one of the conference halls of the McAll Mission, adds that he left Paris with the conviction that this Mission is the most living form of Christianity at work in the gay city. The secret of its power and its success has lain, he believes, in the prayerful spirit of faith and sympathy in which it is carried on.

MORMONS IN SWITZERLAND.—After an inquiry which established the fact that the Mormons are recruited from Switzerland, and that therefore the complaints of the United States Government are justified, the Swiss Federal Council has received from the Berne Cantonal Government a demand that any Mormon propaganda in Switzerland shall be prohibited.

MORMONISM.—There are 400 Mormon bishops in Utah, 2,423 priests, 2,947 teachers, and 6,854 deacons. Salt Lake City is divided into wards of eight or nine blocks each, and a bishop is put in charge of each ward. Under him there are two teachers, whose business it is to learn the employment and income of every resident of the ward, and report the same to the bishop. Then the bishop collects the tenth of each man's income and turns it in to the church authorities. The same complete system exists all over the territory. As the bishops get a good commission on their collections they make very zealous and persistent collectors.

RUSSIA.—Three Protestant missionaries at Tiflis (two Baptists and a Lutheran) were recently arrested for propagating their doctrines, and thrown into prison with the common criminals, and clothed in the prison dress. After ten days' imprisonment, the authorities allowed them four days to arrange their affairs, and they were obliged to sell all they possessed within that time. Then they left Tiflis with their families for Orenburg, in the Ural Mountains, where they were to remain for four years. An immense crowd assembled to bid them adieu. They started on their journey in deep snow, at a time when travelling was both painful and dangerous.—*L'Evangéliste.*

Among the Churches.

CHURCH OF ENGLAND.

Canon Body has trained a number of ladies, who are willing to reside among the miners in order to teach, nurse, and otherwise help to humanise the pitmen and their families.

BAPTIST.

Messrs. Fullerton & Smith have been conducting a series of special services at Stowmarket, assisted by Rev. Luther Caws and members of his church.

Rev. Dr. S. Cowdy, formerly minister of Arthur-street Chapel, Camberwell, recently completed his jubilee as a preacher, on the same day on which he reached his seventieth year.

The completion of Rev. Thomas Fisk's ministry in Kidderminster was the occasion of much congratulation. Upwards of £750 was contributed by the congregation towards the debt still remaining on the new church. Mr. Fisk mentioned that whereas at the commencement of his ministry only fourteen joined in Communion, since then five hundred have joined in Christian fellowship with them, and for some years there have been four hundred children in the Sunday-schools.

SOCIETY OF FRIENDS.

A Y.M.C.A. is being formed at Painswick, Gloucestershire. As a result of the United Gospel Mission just concluded there, the clergyman and minister unite in the work.

A Mexican Missionary Society was started by Friends in Mexico on July 3. Its object is firstly to educate its own members, and secondly to extend the Gospel of Christ, especially in Mexico.

The Friends in Ulster number about one thousand one hundred members, besides about half as many adherents, meeting in fourteen places, in five counties. They carry on educational and missionary work, and during the last thirty years have considerably increased.

At Western quarterly meeting, held in Leominster, on September 21, Dr. Tregelles Fox, a returned medical missionary, gave a very interesting address on Madagascar. Besides touching on the history, races, and language of the island, he described the formation, last year, of the "Medical Missionary Academy," which has since licensed several native doctors to practice the healing art, and has at present fifty students under care.

METHODIST.

At Belle Vue, Leeds, an adult Bible-class, held on Sunday afternoons, has over a hundred members, an increase of thirty in three months.

The Wesleyan Mission is doing grand work at the East-end. At Spitalfields the congregations have been nearly doubled, and several persons have come out altogether on the Lord's side.

Instead of disbanding during the winter months, when work in the open air is impracticable, the Nantwich Wesleyan Mission Band have during the last three years conducted cottage and other meetings with the best results.

The closing meeting of Mr. E. Telford's very successful mission in Bethesda Chapel, Hanley, was attended by about two thousand people. A large number of inquirers' names were taken, and great public interest has characterised the services.

The *Joyful News* caravan has been in the Western Midlands lately, and its progress has been marked with much blessing. At Rochdale and other large towns the masses have been reached, hundreds listening with great attention to the Word of Life.

A large Soldiers' Home, containing above twenty rooms, is being erected by the Primitive Methodist Society at Aldershot, where Rev. G. Litton and his assistants are carrying on a successful work among the soldiers. The Home will soon be ready for opening.

CONGREGATIONAL.

Mr. Frank Pursell Joseland, son of Mr. Alfred Joseland, was ordained on the 14th inst., in Angel-street Chapel, Worcester, to mission work in Amoy, China.

Additional property has just been secured by the Church at Lewisham High-road, adjoining its mission hall in Napier-road, Deptford. Class-rooms, reading-room for working-men and boys, &c. will now be added to the existing premises.

Rev. R. H. Lovell, preaching at Bromley in aid of home missions in the villages, said they had in Kent, including seventy-six churches, 123 places for preaching the Gospel. Of all these only fifty-one are even able to help the common fund, leaving seventy-two needing support.

Those acquainted with Rev. G. S. Reaney's work at Stepney, largely aided, as it is, by the labours of his gifted wife, will be sorry to learn that on account of the ill-health of his children, and to some extent of his own, requiring change of climate, he will probably be obliged to leave this country.

The Chicago Advance says:—Rev. Charles D. Tenney, son of Rev. Daniel Tenney, of Englewood, New Jersey, and until recently a missionary of the American Board in China, has been appointed private tutor to the sons of Viceroy Li Hung Chang, who is, without doubt, the most influential man in the Chinese Empire.

At the annual meeting of Mansfield College, Oxford, held in the lecture-room of Carr's-lane Chapel, Birmingham, Rev. Dr. Fairbairn said the departure had resulted in unanticipated good. The increase in the number of students meant an increase of men already educated and prepared to enter into the work of ministerial training. A further sum of £10,000 is required to complete the building fund, which now amounts to £28,000.

SALVATION ARMY.

There are now six hundred cadets in training for officers.

At Lutterworth, a town of 3000 inhabitants, where the Army has been at work about five months, one hundred and fifty persons have professed conversion.

The Army has opened a Home for gentlemen inebriates, of which particulars can be obtained on application to Captain Gysin, at 101, Queen Victoria-street, E.C.

Mr. G. Railton, after a general review of the work in various parts of the world, says, "We are going forward all round the world faster than we know ourselves, and with glorious hopes for the extension of the Army everywhere."

PRESBYTERIAN.

Mr. George Williams commenced a series of evangelistic services on Sunday last in Dr. Millar Nicolson's church, Bristol.

An eight days' mission was recently held at the Presbyterian Hall, Lewes, conducted by Mr. J. Barnabas Bain.

The Maharani Dhuleep Singh, whose death took place recently in London, was educated at the American Presbyterian Mission, under the personal care of Dr. Lansing.

A new hall has been added to the church at Canonbury (minister, Rev. George Wilson). A week of special services in connection with the opening was commenced on Monday last.

Rev. R. M. Thornton delivered on Sunday evening, at Camden-road Church, the first of a course of Monthly Sermons to Young Men, to be continued during the winter on the fourth Sabbath of the month. A "Young Men's Guild" is to be formed next Sunday morning at 9.45. Subject, "Amusements: where should a Christian draw the line?" introduced by the pastor.

At Brunswick-street Church, Manchester, Rev. W. Rigby Murray has established a special service for young women on the third Sunday evening of each month, in addition to one for young men on the first Sunday evening. These are very largely attended. A series of special musical services on Sunday afternoons, for the benefit of non-churchgoers, is also about to be organised.

NOTES FROM IRELAND.

The early and unexpected death of Rev. R. J. Jones, of Ballycastle, co. Antrim, an earnest and devoted Methodist minister, has taken place.

The annual meetings of the southern branches of the Irish Temperance League have been held in Cork, Waterford, Limerick, Tralee, Mallow, &c., and have been well attended.

Rev. Chas. Inwood has closed a successful series of evangelistic services in the Methodist Church at Bray. The word came with power to many hearts, and the addresses on Holiness were especially impressive.

Rev. H. Grattan Guinness, of London, preached on Sunday week, in connection with the opening services, in the handsome new Presbyterian Church at the Crescent, Belfast. He lectured the following evening on "The Second Advent."

A Convention for the Promotion of Holiness was held on Monday and Tuesday last week, in East-wall Methodist Church, Londonderry. There was a good attendance, and appropriate addresses were delivered by Revs. Jas. Donnelly, R. C. Johnson, and Chas. Inwood.

The annual Conference of the Church of Ireland Young Men's Association has been held in Belfast; addresses bearing on the spiritual improvement of the members were delivered by Revs. W. E. Burroughs, James Gallie, Mr. R. L. Hamilton, J.P., and others.

"FALLEN ON SLEEP."

Mr. John Allaway, a valued member of the Baptist Church at Thames, New Zealand.—Mrs. James Pugh, wife of the Baptist minister at Stratford-on-Avon.—Mr. Henry Bobby, an ardent member of the Baptist Church at Diss.—Mrs. Payne, an active worker in the Methodist Society at Market Rasen.—Rev. James Ormerod Hill, for twenty-seven years pastor of Eignbrook Congregational Church, Hereford, and formerly of Merthyr Tydvil.—Mr. W. J. Lewis, for many years deacon of the Poultry Chapel.—Mr. Thomas Jameson, a devoted member of the Vicarage Walks Baptist Church, Walsall.—Rev. Hugh Rose, first minister of St. George's Presbyterian Church, Stockton-on-Tees; afterwards of Grosvenor-square Church, Manchester.—Mr. Thomson (killed in the explosion on board the *Elbe*), a Presbyterian elder, and father of a probationer of the London Presbytery.—Rev. Canon Swainson, Master of Christ's College, Cambridge.—Mr. J. S. Parkman, of Finchley, for many years one of the most distinguished laymen in the Primitive Methodist Connexion.—Rev. Robert Grant, the oldest Fellow of Winchester College.

MOROCCO.—There are at least 250,000 Jews in Morocco, besides tribes in the Sahara, who are not mentioned in the statistics of the Synagogue. The Jew of Morocco (as everywhere else) bears the distinct mark of nationality. The climate of the country, and their employment and habits have had their effect upon their appearance; their women are beautiful, and generally modest and industrious. Intellectually their condition is at a low standard, but they show much force of character, and on an emergency evince a courage that amounts to heroism. It is the Jews who have given a stimulus to commerce in Morocco, who have introduced civilisation and intercourse with European nations. The Jews of the interior have just been visited by a Christian missionary, Mr. T. E. Zerbib, of Mogador. These people are less instructed and poorer than the Jews of the coast; but the fanaticism of former days has given place to complete indifference. Still Mr. Zerbib has induced them to buy the Scriptures, and a large number of religious tracts has been distributed. —*L'Ami d'Israël.*

TEMPERANCE NOTES.

HOME.

The enormous advance in the use of opium in one form or another is exciting attention.

The fourth National Coffee Tavern Conference was held lately at Saltaire. Forty-three towns sent delegates.

There are now fourteen mission smacks with the North Sea Fleet, and their temperance work has been greatly blessed.

Alderlee, a favourite resort of Manchester people is, one of the justices says, made intolerable on Sundays by hordes of roughs from Manchester, who freely use the public-houses.

The Reformer fears an attempt is being made in Glasgow to revive the "dark box" arrangement in public-houses; one strongly condemned as encouraging drunkenness and immorality.

The English Anti-Tobacco Society and Anti-Narcotic League, during the nineteen years since its formation, has issued 213,234 pamphlets and 1,308,064 leaflets. Its operations extend to the Continents of Europe and America.

FOREIGN.

A writer in *Scribner's Monthly* says "a wine-drinking clergyman is a soldier disarmed."

Four hundred convicts in the State prison of Nashville, Tennessee, have signed an appeal to the State in favour of Prohibition.

The new Belgian liquor law is now in operation; owing to its severity, not only against drunkards, but also against those who supply the liquor, its operation will be noted with great interest.

The International Temperance Congress was held September 8 to 10 at Zurich. Important papers were read and discussed. An agent of the United States Brewers' Association tried to pass as a friend to the objects of the Congress, but was exposed by Mr. J. Malins.

The owner of a manufactory in Rhode Island one Saturday paid his workmen 3500 francs in new bank notes, which he took the precaution to mark. The following Monday when the publicans of the place gave in the receipts of the Saturday night, 2000 francs worth of these very notes were found amongst them.

In the annual address before the Chautauqua Missionary Institute, Dr. Alexander Sutherland, Missionary Secretary of the Methodist Church of Canada, declared that if it had not been for the whisky of the white man, the Canadian Government would never have had an Indian trouble to settle, nor have needed to shed one drop of the red man's blood.

In Sweden and Norway no intoxicants can be sold except at a place where good food, coffee, and other non-alcoholic drinks are also kept constantly on hand. The dealer is allowed to make a profit on the latter, but he is stringently prohibited from selling any intoxicating liquor except at cost. The idea is that dealers will thus endeavour to promote the sale of non-intoxicating drinks, upon which he does make a profit, and discourage buyers from drinking liquors upon which he makes none.

LA CANADA.—Some poor peasants who were offered work by a rich landowner told him they "were Protestants, and they could not work on the Lord's day." He replied, "Very well, as long as you work well I shall say nothing about that." During their work he often told them to come to his house to sing and recite their hymns, and to explain the Gospel to his family, and when they had finished the work he promised not to forget them when he next wanted men.

NEW GUINEA: A TEACHER MASSACRED.—Intelligence has been received at the office of the London Missionary Society that a native teacher has been killed. The man who has fallen was one that could ill be spared. He was a Rarotongan, Tauraki by name, who had done yeoman service at Motumotu, a station not far from Port Moresby, and he fell a victim to a murderous attack made by an inland tribe with whom the Motumotuans were at enmity. His adopted child and five Motumotuans were killed at the same sime, and his wife was so severely wounded that, although she eventually recovered, she had been left for dead by the murderers, being pierced by no less than six arrows.

JEWS IN PARIS.—A blessed work is being carried on among the thousands of Jews in this city. Rev. L. C. Mamlock, missionary of the London Jews' Society, gives Gospel addresses in various parts of the city during the week, and these are well attended by Jews who listen attentively to the word spoken. A French hymn is first sung, which is heartily joined in, and then the Scriptures are read in Hebrew, French, and German, the lecture following. Thus week by week large numbers of Jews in Paris have the everlasting Gospel preached to them, and at their request Bibles, Testaments, &c., are distributed amongst them by the colporteur and other Christian friends who aid in this work. A mission-room is greatly needed.

ROMANISM IN SCANDINAVIA.—*The Weekly Register* a Roman Catholic organ, says:—"The Church [of Rome] continues to make great strides in Scandinavia. Many Lutherans have been converted at Stockholm, and there is so much good will towards Catholics that at a recent Fancy Fair held for a Catholic hospital the sum of 38,000 francs was obtained, mostly from non-Catholics. Though Catholic emancipation in Denmark dates from only 1848, there are now 4000 Catholics in the country, served by some 30 priests, with schools taught by sisters of religious communities. The Jesuit fathers have a college in Copenhagen, with over forty students. In Norway, before 1845, Catholic priests were forbidden the country under pain of death. Twenty years ago there were only 130 Catholics; now there are over 800, with 20 priests; while sisters of charity have the management of two hospitals and eight schools."

Appeals.

MRS. CAMBIE, 40, Lucerne-road, Highbury, London, N., appeals fo Gospel books and tracts for distribution amongst railway-men in connection with the work of the Leeds Railway Mission.

A NORWEGIAN LADY has it laid upon her heart to carry the Gospel to her own country. She hopes to go soon, and asks any who are interested to communicate with her, and she will gladly give particulars. Address—NORWEGIAN, care of MRS. DEAN, 83, Cheesehill-street, Winchester.

THE FINSBURY-PARK VIGILANCE ASSOCIATION is in great need of help for the furtherance of its work in connection with the Rescue Home, of which MRS. BAILHACHE, 43, Hanley-road, N., is superintendent. Any who are interested in this truly noble effort to rescue our tempted and perishing sisters are requested to communicate with Mrs. Bailhache.

UNION HALL MISSION.—Mr. R. BILKE, Abergeldie, Greenhill-park, Harlesden, N.W., writes that there is a great need for better accommodation at the Queen's Park Hall, Kilburn-lane (one of the branches of this Mission). There is land at the back of the hall on which a capital room could be erected at a small cost. He earnestly desires help towards this object.

TUMKUR ORPHANAGE, INDIA.—Rev. G. W. SAWDAY, 7, Hobart-street, Leicester, earnestly appeals for help to enable him to carry on his Indian Orphanage, where 130 boys (now Christian, but formerly heathen) are being trained, and sent out into the world as evangelists, teachers, blacksmiths, carpenters, &c. His funds are exhausted, and £2000 are urgently needed for this important and successful work.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—R.D.F. W.H. A.A.G. W.F. O.W.T. C.P.P. W.G. L.B. T.M.M. O.R. L.C. M.C. H.W.S. T.S. M.E.H. J.H F.F.S. E.C. C.S. J.E.P. T.E.S. R.M. H.W.B. J.G.C. W.L. R.C. W.J.G. W.C.S. A.S. W.F. S.W. H.V. S.W.D.F. E.A B. W.H. W.Q. G.C. G.P. W.R.B. E.E.H. A.S.W. J.D.F. R.B. E.L.C.T. G.A.H. R.H. E.J.W. W.S.M. S.M. W.C. J.T.M. W.M. E.S.T. R.S.S.H. D.M. J.B. J.P.H. C.M. G.H. R.W.F. T.J. J.S. H.B. J.N.C. G.W.H. A.G.B. T.P. W.A. W.B. A.T. J.W. W.McC. W.J. T.B. F.G.H. T.F.M.B. W.H.R. B.E.K. E.S. J.E.S. J.A. S.S. H.V. M.W.L. J.T. G.K. G.M. R.G.W.R. G.H.C. Reader, S.H.B. W.C.B. J.J.M. C.H.B. L.E.B.

APPLICANTS FOR TRACTS.—R. Mowatt, 7, York-street, Bethnal Green, E.; F. Smith, 81, Virginia-row, Bethnal Green, E.; H. A. Crabb, 94, Redman's-road, Stepney Green, E.; W. D. Lloyd, 13, Squirries-street, Bethnal-green-rd., E.; J. Johnston, 6, Balgay-st., Dundee, N.B.; J. Galt, Town Missionary, Tunstall, Staffs.; J. Lawson, Mission House, Oldbury, nr. Birmingham; G. E. Pearce, Free Library, Camelford, Cornwall; J. E. Savage, 30, Waterloo-road, Runcorn, Cheshire; J. Scudder, 4, Stanley-street, Ponder's End, N.; F. Tappolet, 10, Culford-road, De Beauvoir Town, N.; R. Armes, Whittington, Stoke Ferry, Brandon, Norfolk; J. Whitehouse, 20, Day-street, Walsall; W. Rowe, Medrose, Camelford, Cornwall; A. Spence, 21, Westfield-place, Dundee; W. J. Redman, 57, Saltoun-road, Brixton, S.W.; Miss Rose, 13, Vivian-road, Roman-rd., Old Ford; Miss H. Baxter, Post Office, Willingham, Gainsborough, Lincolnshire; W. Ridge, 10, Gordon-road, Stoke Newington, N.

FOREIGN AND COLONIAL POSTAGE.

DESTINATION.	News-papers under 2 oz.	News-papers under 4 oz.	Printed Papers under 2 oz.
	d.	d.	d.
India, Ceylon, Burmah, Siam, China, Singapore, and Japan (*via* Brindisi)	—	1½	1½
China, Japan, and Ceylon (*via* French Packet)	—	1½	1
China and Japan (*via* U.S.A.)	—	1	1
Mauritius	—	1	1
Australia, New Zealand, New Guinea, Fiji, Samoa, and other South Pacific Islands	—	1	2
Tahiti and Society Islands	—	½	½
Cape Colony and Natal	—	1	2
South Africa, outside Cape Colony (Transvaal, Bechuanaland, &c.)	—	1½	3
Zanzibar and East Africa	—	1½	1½
West Coast of Africa (including Congo)	—	1	1
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Egypt, Syria, and Palestine	½	1	½
Persia (*via* Vienna)	½	1	½
Central and South America	—	1	1
Borneo (*via* Brindisi or French Packet)	—	1½	1½
West Indies	—	1	1
Morocco, Algeria, and Tunis	—	½	½
Continent of Europe	½	1	½

The above scale of Foreign Postage Rates will be found useful as a guide to those friends who forward papers to friends abroad. It should be cut out and preserved for reference.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

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THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily Prayer-meeting, 1 to 2, St. Peter's, Cornhill. Gospel services at Y.M.C.A. Mission Hall, Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, October 2, 3 and 7 p.m., Mr. J. Weatherley. Prayer-meetings—Sunday, 7.45 a.m.; Monday (missionary), 8.30 p.m.; Friday, mid-day; Saturday, 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Mr. Henry Thorne will give an address, entitled, "From the Stage to the Cross; or, the Story of my Life," on Thursday, October 6, 8 p.m. Dr. H. Grattan Guinness will give a special medical lecture to men only, in the Large Hall, on October 12, at 8 30. Tickets to be had at Exeter Hall. Dr. Guinness will commence a four months' mission on Sunday nights, Oct. 16, 7 p.m.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Sunday, Oct. 2, at 3.15, special address by Rev. H. J. Berguer. Wednesday, 6 to 10, welcome to strangers.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Friday, September 30, lecture on "The Temperance Question" by Rev. W. E. Barter. Prayer-meetings each evening through the week, at 8.30.

MR. NED WRIGHT will preach on Sunday next at Earlham Hall (formerly Maberly Chapel), Balls Pond-rd., at 7 p.m.

CLAPTON HALL, Cazenove-road, Upper Clapton, E.—Sun., 6.30 p.m., Friday, 7.30, Mr. C. Russell Hurditch.

OPEN-AIR MISSION.—Mr. C. H. Spurgeon will address open-air preachers on "Winning Souls for Christ" at the Metropolitan Tabernacle, on Monday evening, October 3. Tickets may be had at the office, 14, Duke-street, Adelphi, W.C.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Herbert Taylor during October—Sundays, 11 a.m. and 7 p.m.; Wednesdays, at Burlington Hall, Mill-street, Conduit-street, W., at 8.

CHRISTIAN LIFE AND EXPERIENCE.—Four days' meetings in the Assembly Rooms, Defoe-rd., Stoke Newington, N., October 4, 5, 6, 7. Bible-readings, 3 30 p.m.; addresses, 7.30 p.m. Rev. F. D. Sanford, of Boston, U.S.A., Dr. Woods Smythe, and others.

COMING CONFERENCES.—BLACKHEATH Y.W.C.A., Alexandra Hall, Secretaries and Members, October 3—5. BELFAST, Convention for the Promotion of Practical Holiness, October 3—8. CLIFTON, BRISTOL (Victoria Rooms), October 4—6. LEAMINGTON, October 18—20.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, October 7; tea at 6, meeting at 7. Mr. M. H. Hodder will preside. Rev. G. A. Bennetts, B.A., will give an address. Subject—"Our Sources of Strength."

CONFERENCE HALL, Mildmay-park, N.—Sunday, Oct. 2, at 3.30, Mr. P. S. Badenoch; 7, Mr. William Grove.

GREAT ASSEMBLY HALL, Mile-end-road, E.—Sunday, October 2, at 11 and 6.30, Mr. Joseph Clarke.

SAILORS' WELCOME HOME, 173, St. George's-st., Ratcliff-highway, E.—Monthly meeting of the "Christian Lifeboat Crew," Tuesday, Oct. 4, 7 p.m. Miss Grimston, of Smyrna, will give an address.

EDINBURGH CASTLE, Limehouse, E.—Sunday, Oct. 2, 11 a.m. and 7 p.m., Mr. Edward Wright; 3 p.m., Rev. Henry Bright.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, October 7, all-day meeting. 11 a.m., prayer and accounts of work; 3 p.m., Mr. Frank H. White on "The Abundant Entrance"; 7 p.m., Mr. H. Varley.

KILBURN HALL, Kilburn-gate, N.W.—Mr. C. Russell Hurditch will speak upon "The Power of the Gospel, as Illustrated in the Life and Labours of the late Miss Cole," Sunday, October 2, 7 p.m.

MR. HENRY VARLEY will preach on Sunday next, 11 and 7, at Haven-green Baptist Church, Ealing, W.

MONTPELLIER ROTUNDA, Cheltenham.—Expository lectures on "The Temples of Solomon and Ezekiel" will be given by Mr. Thos. Newberry, illustrated by a beautiful model of the Temple and its vessels, on Monday, Tuesday, Wednesday, October 10, 11, and 12.

HYDE PARK HALL MISSION.—Metropolitan Music-hall.—Opening night, Sunday, October 2, 6.30 p.m.

BURGESS HILL, NEAR BRIGHTON.—For some time services have been held regularly in a schoolroom here, and in consequence of notice having been received that the schoolroom can no longer be used for this purpose, a small house and shop have been taken in which to hold the meetings in future. The shop is to be fitted up as a coffee-bar, and a reading-room is to be opened. The people in the village are mostly very poor, and help is asked for this effort. Communications may be addressed to Mr. T. JONES, Secretary of the local Y.M.C.A., 2, Church Villas, Burgess-hill, Sussex.

Subscriptions Received by Messrs. Morgan & Scott to Monday, September 26, 1887.

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Children's Fortnight Holiday Fund—E.E.S.	0	10	0
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SPECIAL MISSION IN INDIA.—The funds available for the Special Mission to the Native Church of India and Ceylon now amounts to nearly £1400. We hear, however, with much regret, that Rev. F. W. Dodd has broken down, and that he may not be able to go out. It is, however, hoped that Colonel Oldham, who is so well known as an evangelist at Bombay, will in any case go out as a ninth missioner. Before the mission starts a meeting will be held, at which the missioners will be commended in prayer to God.—*Record.*

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AN urgent appeal is made to Christians in Britain to help in the foundation of a Protestant Hospital for Spezia, of which this increasing city and its neighbourhood have been for some years greatly in need.

Spezia, whose famous gulf and arsenal are Italy's greatest Naval centre, is rapidly becoming a rich field for evangelisation. The Gospel has now been preached here for more than 20 years, converting many souls from Romanism, and we have to-day several growing churches of various denominations. There is also being carried on a most important and hopeful educational work in the Evangelical Schools, which are daily attended by an average of 600 children.

About 80 English vessels called at this port during the past year with coals, machinery, mineral ore, and corn, and the day is not far when that number will be more than doubled. This greatly increases the need of a Protestant Hospital also for the poor sailors who may meet there with an English pastor and friends, that will understand and cheer them up, especially when their ship happens to sail and they are left behind sickly and lonely.

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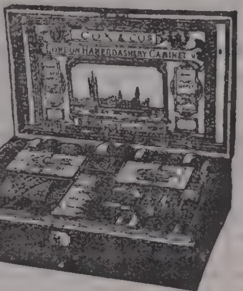

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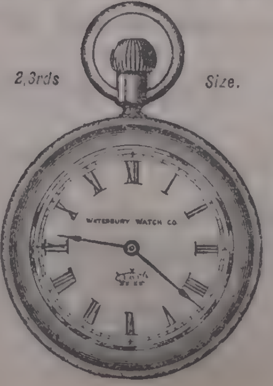
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THE LATE MISS MARY ANN COLE,

Of the Mount Hermon Orphan Homes.

THERE lies before us an unpretentious little pamphlet of sixteen pages, dated January 1, 1866. At the head of the cover are these words, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." This pamphlet constitutes the first report of the Orphan Homes, founded and conducted by our late much-esteemed friend, Miss MARY ANN COLE; the text upon its forefront correctly expresses the beautiful spirit of self-abnegation which from first to last marked her devoted life. The story of her experiences is eminently calculated to reflect glory on the Lord whom she so faithfully served, and also to encourage the faith and efforts of other servants of Christ.

Miss Cole was born in 1837, at Portsmouth, and was for some years engaged in the service of a large firm in the West-end of London. From the time of her conversion, in 1860, she was possessed with a strong desire to know the Lord's will as to her future service. While seeking this knowledge by prayer, she did not sit down and wait for a special revelation before doing anything, but rather looked for the answer in the common course of Providence. Whatsoever her hand found to do, she did; without delay she engaged herself in Sunday-school work. About this time she was asked by Mr. C. Marshall, afterwards minister of Grafton-street Chapel, to attend a meeting for prayer. Amongst other petitions offered there was one that the Lord would incline some person to begin a day-school in the rooms which were then occupied, without receiving a salary; but in faith that God would send many children who should pay two or three pence weekly, according to their age. The chief object was to bring the little ones to Jesus. Miss Cole tells in her first report how a desire to respond was laid upon her heart. It was an important step, as she would have to give up her situation, and had no other means of support. However, every obstacle seemed to yield before her trusting faith; she resigned her situation and commenced the work forthwith.

(From Photograph by Messrs. Boning & Small, Baker-street, W.)

The children came by tens; each succeeding week more were added, until they numbered fifty.

Thus the work went on for about five years, during which time the school increased to more than one hundred children, who were instructed in the Scriptures, and in the elements of a plain education. In February, 1864, a strong desire arose in Miss Cole's mind to add to the school a Home for Orphans. After earnest prayer, a removal was made from 51, Great Marlborough street, to Castle-street, where, with her helpers, she began to occupy the rooms above the school; they were originally workshops, and very old, requiring many repairs to make them habitable.

That which mainly influenced her in seeking to establish a Home was the fact that, although many of the scholars in the day-school were brought to the knowledge of Christ, yet there was much discouragement, chiefly from their ungodly parents, who neglected them all day, and at night let them go on the stage. The school was near to one of the largest theatres in London, where they could earn 6s. per week at certain seasons of the year. This led her to pray for a Home where they could receive Christian training.

The first year three orphans were received; at the end of three years there were twenty, but the place was too small for the requirements, so that a removal was made to 55, Cambridge-road, Kilburn; a kind friend becoming security for her. The work continued to grow, and in 1869 a further enlargement took place, by the addition of the house, No. 49, in the same road. In November, 1870, a legacy of £500 was received, and she was enabled to purchase the house 49, Cambridge-road. By and by she was enabled to take a third house for the growing wants of the Institution.

From remarks in the twelfth report it appears that Miss Cole contemplated the erection of a separate building as an Orphanage. This idea was never carried into effect, but an approach to it was made in the erection some years after of a cottage in Mill-lane, West Hampstead. A gift of £500 had been received for the purpose of building a cottage to accommodate twenty of the most delicate of the orphans. This branch of the Home, named "Praise Cottage," was opened in 1883, and is now filled with a bright, happy family. The latest addition to the Institution is that of a Convalescent Home at Margate. The need of such a place had long been felt, and made the subject of much prayer. At length the way was opened, and the fulfilment of the desire is recorded by Miss Cole in her last report.

As to the means of supporting her in her chosen work, the principle upon which Miss Cole acted from the first was that of simple trust in God; the annual reports record many encouraging and edifying examples of needs graciously supplied in answer to prayer. She resolved not to incur any debt, not even to the extent of running weekly accounts with the tradespeople. Her faith was many a time severely tested, but she was able to record that at every moment of trial deliverance came, sometimes in very marvellous ways. The children were taken into her counsel in laying these burdens before God, and were thus nurtured in a practical acquaintance with the principle of trusting God for the supply of daily wants.

The number of orphans at present in the five Homes is 120. Since the commencement of the work 500 orphans have been received and trained. Communication is kept up with old scholars and former inmates as much as possible. Many of the children have given satisfactory evidence of true conversion, and their subsequent life in the Home and in various situations has confirmed the testimony of their lips.

Miss Cole's physical strength was never great, and for a long time previous to her lamented departure she had been in a very delicate state of health. At the close of 1885 the bursting of a blood-vessel laid her aside for a considerable time; though after a while she returned to her work, yet it was painfully evident to all her friends that her illness had seriously undermined her health. A few weeks ago she went to reside at the newly opened branch at Margate, with the hope of recruiting her strength, but the second rupture of a blood-vessel again laid her low. As weeks passed by it became evident that the end was drawing nigh. When it became clear to herself that no hope of recovery remained, she proceeded with great calmness and cheerfulness to make final arrangements for the future of the work, especially committing it to the care of her beloved cousin Mrs. Parry, who, for ten years had aided her in it, and on whom the work of superintendence now devolves.

Thus, after a life of quiet, lowly service for Christ, characterised by child-like simplicity of faith, and an unwearying devotion, our friend fell asleep in Jesus, on September 10, in the fiftieth year of her age. The funeral took place on September 15 at West Hampstead Cemetery, the remains being followed to the grave by the orphans, and a large number of friends.

The responsibility which now rests upon Miss Cole's successor is no light one, and we fervently hope she will be encouraged and sustained by the practical sympathy of many friends.

MR. WILLIAM CATLIN writes:—The requisite amount not being forthcoming in September, the idea of building in Ventnor has been abandoned by us, though a friend of ours in the neighbourhood is in treaty for the site. The moneys I received have all been returned to the donors except one small sum sent anonymously. Through the Lord's mercy I am again at my post in Clerkenwell with a renewal of health, and, as it would appear, just in time to secure more commodious premises for our mission work in the very centre of this great metropolis.

WORLDLINESS AND ITS REMEDY—2.

AN ADDRESS TO THE EVANGELICAL ALLIANCE, ABERDEEN.

By Rev. CLEMENT CLEMANCE, D.D.

THREE METHODS OF STUDY.

In precise accordance with the triple aspect of the Holy Volume, are there three methods of studying it.

(1) It may be studied, from a linguistic and historic point of view, as indicating in its own line the evolution of the race, of thought, of language, and of literature. For this kind of study, scholars alone are competent.

(2) It may also be studied with the aims and ends of a reverent historic student, as he notes therein the forward movement of God in providence and redemption; his revealed righteousness and salvation in Christ; the authority of the risen Saviour as Adminstrator of the affairs of earth, and as sending down the Holy Ghost to complete and consummate redemption's mighty plan.

(3) Or, it may be studied likewise for devotional and practical ends, as a book inspired by the Holy Ghost, in which his inbreathing is distinctly perceived, and through which He inbreathes new life to those who thus study it. In such cases, there will be at least four purposes for which the study thereof will be pursued. (1) That we may thereby come to a better knowledge of God and of his ways. (2) That we may know and follow it as the adequate and only rule of faith and practice; (3) that we may learn therefrom what our Lord would have us be and do; and (4) that we may absorb into our own being the spirit of truth and love which pervades the Book.

Of these three orders of study, none need be barren in blessing to the reverent inquirer; the first, however, will be limited to a few; the second, though open to more, yet requires for its thorough pursuit more leisure than most have at their command; the third is open to us all, and incumbent on all.

Each order of study, again, will probably lead the student to adopt a distinctive formula as expressive of the issue thereof. We should not wonder if the result of the first should be summed up thus:—*Early authorship; late editorship.* This seems, practically, to meet the claims of ancient traditions and the demands of modern (believing) criticism. If the second course of study be adopted, the results of it might be put thus:—*The later the date, the brighter the light;* while the pith of the Book's contents may be summed up in the words, *He cometh; He came; He is coming again.*

But the third kind of study will yield results that are richer, grander far. There is diffused through the Book a Divine aroma, the fragrance of which will exhale as we bend over its leaves: there breathes through all the Divine Spirit, and in the in-breathed word will be heard the whispers of the Father speaking to us as children, "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; when thou awakest, it shall talk with thee"; so that we shall come to feel and to say, in the words of one of the most distinguished critical scholars of this age:—

> If I am asked why I receive Scripture as the Word of God, and as the only perfect rule of faith and life, I answer, with all the fathers of the Protestant Church, "Because the Bible is the only record of the redeeming love of God; because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him his will for our salvation. And this record I know to be true by the witness of his Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul."

Even so. "Speaking to my soul." Here the devout scholar and the unlettered Christian meet. They do not conflict with each other: they strengthen and confirm each other's faith. Such conclusions as these do not conflict with any genuine scholarship whatever, though they far transcend any results to which scholarship alone can attain. These, the highest results of all, may be indicated in words like these:—

"I will never forget thy precepts; for with them Thou hast quickened me." "The law of thy mouth is better unto me than thousands of gold and silver." "We have known and believed the love that God hath to us." "As many as walk according to this rule, peace be on them, and mercy, and on the Israel of God!"

This, this is the study of the Word, for which we claim that it will be the corrective of worldliness and of erroneous teaching.

Shall we now, instead of thinking either of the Book which is studied, or of the study of it, turn our attention to the man who so studies the Book?

THE STUDENT.

Let us set him before us. Look at him. He comes day by day to the heart of the Book. He feels the heart-throb thereof. He inbreathes its spirit. The inspired volume inspires him. A power is in it, and goes along with it, that attends no other book in the world, and its formative action will be shown in the growth and transformation of the man. The truth in the page will be transmuted to life in the soul; and it is on account of the positive results thereof on his thinking and action that it will become so powerful an antidote against worldliness and error.

The loving words of the Father, as in the Book He speaks to his children, will sweetly subdue and control him. They will be as gentle whispers to him by day and by night; kind monitions to guard from ill, tender comforts to soothe in sorrow, and faithful guides to direct in perplexity. They will gird him for service, shield him in temptation, nerve him for conflict, check him in peril, and sustain him in care. The redemption in Christ Jesus, there set forth on historic lines, will be a reality within him, its own witness and seal that the Word is truth. He will be brought thereby into close contact with the unseen and eternal, and the reality of the invisible kingdom of our Lord will be to him placed beyond a doubt, because of its actual existence within him. He will himself manifest that very knowledge which some deem hopelessly beyond his reach, and will be the living proof of a supernatural potency to which the world can never attain. Yea, more! His whole caste of thinking and life will be moulded by, and will be a proof of, the reality of God's saving power. The same mind will be in him that was also in Christ Jesus, for in his view the very noblest order of character will be that which can sacrifice and suffer for another's weal. While Christ crucified *for* him will be the centre-point of his hope, Christ formed *within* him will be the main feature of his life. In a word, he will grow like the truth on which he feeds, absorbing the spirit of the Book so that, in his own spirit, temper, acts, and conversation, he will hold forth the Word of life as a lamp on the pathway to the "Father's house!"

The positive effects of the study of the Word being such as these, it cannot but also be that such forms of worldliness and error as those to which we have already referred will be impossible to him. Since his thinking, feeling, action, tastes, sympathies, are moulded by God's Word, apart from "the commandments and doctrines of men," he will care less and less for human tradition, his inquiry will ever be, What hath the Lord spoken?

To him the religious divisions of Christendom will be—must be—a cause of sorrow; nor will he be slow to perceive the carnality out of which many of them arise. His religious convictions being formed under the teaching of the Word of God only, the artificial boundaries which man has set up will be deemed of little worth. High-sounding names will be nothing to him. The pompous titles of ecclesiastics will be shorn of their value. The true unity of believers in Christ will be seen. The fact that the true Church is the creation of the Holy Ghost alone being once recognised, the figment of Apostolic succession will be disallowed. He will not believe in the magic words of an official priesthood imparting to the water, bread, or wine, any spiritual efficacy, nor in their ensuring that any such efficacy shall attend their use. Those who are good enough for Christ to receive, he will deem good enough for him. The points on which believers are one he will dwell on with delight, and he will care less for those which part them as yet off from each other.

Nor will the earthly worldliness be in a less degree shorn of its pretentious attractions and deceptive glare. Every sphere of life will be sanctified by the Word of God and prayer. He will increasingly deprecate party spirit in politics, and will care more and more for righteousness alone. In commerce nothing but integrity will be allowed. In social life he will court not the great so much as the good. He will delight to consecrate his gains to Christ, because he has yielded himself to Him, and will set conventional maxims and customs at nought when they conflict with the word of Christ. He will care less to stand well in society than to be approved of his Lord. With the Word that reveals Christ to him there will come a power that transforms him into the same image from glory to glory, and that proves him to be in no unintelligible sense a temple of the living God. The world will cease to charm. His whole nature will be reset in the reverse direction. "For me to live is Christ" will express his sole conception of a life worthy

The convictions of such a one will be as remarkable for their strength as for their governing power. As those convictions were not formed by man, so by man they cannot be disturbed. The Positivist may come and urge on him the service of humanity. He will reply that the world has never yet seen such glorious service for man as that which has been inspired by the Spirit and the Word!

The Agnostic may come, saying, You can never know God. He will reply, Friend, it is too late in the day for you to tell me that. I have found Him here. For "hereby do we know that we know Him, if we keep his commandments."

Let the Anti-Supernaturalist come and say, The supernatural is impossible. Again, he will reply, It is useless to tell me that, for through the Spirit which breathes in the Book I have risen with Christ and am seeking the things which are above, where Christ sitteth at the right hand of God.

Let the Materialist come, and say, You are but matter and force. He will reply, That all depends on what kind of force you mean. I know that in and through the Book there is a Divine force creating anew my whole nature, and thrilling through every fibre of my soul.

Let the Secularist come, and say, Ah! one world at a time is enough for me! Then he will reply, You are mistaken. You suppose that we are thinking only of a present world and a future one; if that were all, you might possibly be right. But it is not so; there is a lower world and an upper one. They are both present. In both I live. Already I am in the higher world, and actually sit in the heavenly places in Christ, and once in this realm they cannot die any more!

FINAL WORD OF APPEAL.

Christian Brethren,—We must get men back to their Bibles. No serious ill nor serious error will have root-hold or foot-hold where the spirit of the Book is absorbed into the soul. If the Bible is universally studied thus, our churches will thrive; if its study be neglected, they will assuredly decline. If professing Christians cease to be able to wield aright the Spirit's keen and piercing sword, the hierarchies of error will soon ride over them in triumph. We must have men who, through the Book, have convictions which the world cannot impart, if we would have men whose convictions the world cannot destroy. Yea, and we must have men who study the Book in order to translate it into holy living. Thank God we have many such, but we want of such thousands more. To form such men was the Book given. This result it will have, when read with faith and prayer and made the food of the soul; a result which, as described by an Apostle, is one which we may well crave for ourselves and others, "That the man of God may be perfect, throughly furnished unto all good works." We may not aim at less. We cannot wish for more.

FACTORY GIRLS, BARKING.—Rev. Thomas Davies, Congregational minister, Barking, writes with respect to this work:—In addition to the many clothed and placed in situations in and around London, about twenty-six have, during the last few months, been sent to Canada, under the valuable auspices of the Self-Help Emigration Society. Several others are willing to emigrate. The season for Canada, however, is now nearly closed, and my resources are almost exhausted. I hope still to send a few more out there in the early spring. Reports from those who are already gone

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THE LORD IS COMING!

Jesus, Lord, the days are fleeting,
  Swift, the index moves of time,
Pointing to the blissful meeting,
  In the glory-cloud sublime;
When, at last, from heaven descending,
  Thou wilt come to claim thy bride,
And, her woes for ever ending,
  Seat her, glorious, at thy side.

Ah! how long her heart hath waited,
  On her pilgrim path of woe!
Persecuted, scorned, and hated,
  By the World—her ruthless foe.
Oh, with what abiding sorrow,
  In the world's ensnaring coil,
Hath she waited for the morrow
  Of her lengthened day of toil.

But the end, the end is nearing,
  And her watchful eyes discern
Symptoms of her Lord's appearing,
  Tokens of his glad return.
So she waiteth, fondly waiteth,
  Patient in expectant love,
Strong in hope that ne'er abateth,
  And a faith that nought can move.

W. C. Stather.

THE SPEZIA MISSION.

In the year 1866, the Spezia Mission took form and shape, and demonstrated life by the sailing away from Liverpool, in the good ship *Morocco*, of its first three pioneers, resolved on giving to the Italians the bread of life. Now it gives evidence of having been planted by the wisdom, love, and power of God Himself in Italian soil, for the benefit of that long oppressed land. It embraces upwards of twenty stations, with twenty sub-stations, eight Bible day-schools, attended by more than four hundred scholars, and thirteen Sunday-schools; the whole work superintended by five British missionaries, assisted by twenty-four native helpers, conducting thirty-five public weekly evangelical Italian services, with over 160 communicants; in addition, meetings are held for the edification of the church, and a special mission to Italian women and young men, averaging 130 meetings in the year. The Bible day-schools furnish one of the most helpful agencies for benefiting multitudes of Italian youths, the present happy results of which are manifest to all who look for them; while at the same time they are closely allied with blessings as far-reaching as eternity.

Is there not a fitness in asking the friends of the Mission, now that it has attained to its majority, to give it a position that will help it to be a vessel of mercy to the now languishing millions of Italy? An earnest and united effort on the part of all the friends of the Mission might, with ease, put it in possession of an income of £5000. This sum would give a new impulse to many agencies now in operation, besides aiding largely to enter numerous fields awaiting the earnest teacher and evangelist; and, at the same time, would bring in ample funds for sustaining, in efficiency, the Orphanage which is now, through the great liberality of earnest Christians, rapidly being prepared to receive inmates.

Edward Clarke.

Casa Alberto, Spezia, Italy.

THE MISSIONARY TRAINING COLLEGE at Puerto Santa Maria, in Spain, is about to be re-opened after the summer vacation, and Mr. Moore is most anxious to find one or more friends who would be willing to support a student at the College for a year. The cost is £30. He has now seven young men whose maintenance is provided for, but he would like to take three others. The training of native evangelists is at present the great need of Spain, as efficient and trustworthy men are few, and their training in Switzerland,

AMERICAN NOTES.

FROM OUR SPECIAL CORRESPONDENT.

Bible-carriages have not as yet come into vogue with us. We hear of only one, superintended by Mr. C. Montgomery in San Francisco, but Gospel-carriages will likely become an American "institution." Mr. Henry Pearson, of Boston, has had one on the road for two summers, which has proved an excellent evangelising agency.

* * *

The carriage is a large covered waggon with seats for twenty persons and room for an organ. It is drawn by two stout horses, and awakens curiosity on its onward march. A large platform is attached by irons and chains to the rear, so that the preacher has behind him the organ and occupants of the carriage, who are generally singers and fellow-helpers. It was the writer's privilege to preach from this moving pulpit in the city of Lynn to a very large congregation on the high rock overlooking the ocean. The scenery was magnificent, the day charming, the congregation attentive, and the occasion one of unusual solemnity. Large numbers of Irish Catholics listened with interest, and with becoming respect. Mr. and Mrs. Pearson carry on their mission through the Gospel-carriage from town to town as a work of faith and labour of love.

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How frequently one meets with illustrations of Mr. Spurgeon's world-wide influence. When Rev. Sam P. Jones (better known as the evangelist, Sam Jones) entered upon his first circuit a dozen years ago, as a Methodist preacher in Georgia, he had only three books—the Bible, the fifth volume of Mr. Spurgeon's "Sermons," and an old volume of "Sermon Skeletons." He writes:—

> Of course my Bible was the book of all books to me, but I read and re-read the volume of Spurgeon's sermons until my soul was stirred with the spirit of the man. I remember how I have frequently read the text of one of his sermons, and then read the sermon. Then I would read my text and say, "If Spurgeon treated his text that way, how shall I treat mine"? And much of the directness of my style I owe to Spurgeon, the grandest preacher of the nineteenth century, if what a man does is a test of what a man is.

We wish Brother Sam had imbibed the London preacher's doctrine as well as style; we doubt not that his power would thereby be multiplied.

* * *

A propos of Sam Jones, here is an astonishing fact, that when in Chicago he preached to a million and a half of people daily. Such a phenomenon illustrates the tremendous energy and aggressiveness of American journalism. Not only did the Chicago papers publish his sermons in full, but those of St. Louis and Cincinnati did the same. Nine thousand words of two, three, or four daily sermons, were flashed out from Chicago on eighteen different telegraph wires every night. These different leading journals have an aggregate circulation of 300,000. The common allowance is that of five readers to a paper, which figures up to the astonishing number of 1,500,000. When will English journalists see that in order to conserve the best interests of their constituents, they should utilise their columns more for religious reports? Let the old "Thunderer" but lead in flashing out the light of God's word, and in thundering forth the precepts of his law, and others will soon follow.

* * *

Another item of American enterprise had illustration in Chicago last November, during the session of the great Prophetic Conference. There were generally six addresses delivered daily throughout all the sessions, and every word appeared next morning in an eight page special of *The Inter-Ocean.* The newspaper plates were duplicated for Mr. F. H. Revell, the publisher, from which he issued in less than two weeks the book called "Prophetic Studies," containing twenty-five lengthy addresses, besides special letters, &c. Within four weeks from the close of the Conference nearly 10,000 copies of the book were sold. In addition, thousands of *Inter-Ocean* copies carried the teaching of this Conference far and near. We heartily wish that Mildmay and other noble Conferences had such aid from the secular Press of London. Our journalism is not more religious, but simply more enterprising, than that of Great Britain.

* * *

Two highly important Conventions are to be held later on; one on "The Plenary Inspiration of the whole Bible," arranged to take place in Philadelphia, November 15—20; the other under the auspices of the Evangelical Alliance, to consider the present lapsed condition of religious life in the States. Great interest is already shown towards the discussion on inspiration. Leading theologians will present its many phases, but entirely from the old orthodox standpoint of verbal inspiration.

* * *

There is still great public interest shown in the case of Edward McGlynn, D.D., the excommunicated priest of New York City. The ecclesiastic, as you will know, was "cut off from the communion of the Church, from its sacraments and participation in its prayers, and deprived of Christian burial after death." This severest penalty has previously been visited only upon four priests during Rome's foothold in these United States. It has now lost its terrors after the rough handling McGlynn has given the Pope, the Propaganda, and the whole priestcraft. Many priests are in sympathy with the deposed pastor of St. Stephen's, but we wait to see who will dare to ally themselves with him in his independent attitude towards Rome.

* * *

McGlynn's influence, unlike that of every other excommunicated priest, holds sway over the Catholic people. He was always deservedly popular; now he is the idol of thousands whose allegiance to holy mother Church is strained almost to the breaking point. Before five thousand people (five thousand more vainly sought entrance to the spacious building), nearly all of whom were Roman Catholics, of every grade in the social scale, the doughty priest, in a thrilling speech, of purely Protestant sentiment, among other bold utterances remarked:—

> It has become necessary to teach you to distinguish between the blunders, the stupidity, the cupidity, and the actual crimes of a mere ecclesiastical machine, and that ideal Church of Christ without spot, without wrinkle, the spouse of our Lord and Master, purchased with the terrible price of his blood, whose garments are washed exceeding white, whose teachings have fired the hearts and inspired the minds of saints, and seers, and sages, and have taken barbarous nations from the woods and from their rude huts to civilise them and [illegible] them the greatest nations of the world! It is necessary that we should learn to distinguish between men and Christ, between the allegiance that we owe to the Christian Church and the very limited obedience that we owe to an authority whose only reason for being is that it may build up and not tear down; that it may, in the language of Christian piety, edify and not disedify; that it may convert men to Christ and not drive whole nations from Him; that it may exemplify in every land and age the humility, patience, charity, and self-sacrifice of the Master; that it may teach men in a selfish age to forget themselves; that it may fire them as did the Master with the divine enthusiasm of humanity; and that it may, in spite of the cupidity of perverted hearts, teach men to be unselfish, and in spite of the passions that disintegrate human society and separate man from man to-day, cause to prevail the magnificent Gospel of the brotherhood of man and the fatherhood of God. As long as the Catholic people of Ireland, of America, of Poland, or of Germany consent to let the Roman machine, of which the Pope himself is but a mere puppet, do what it pleases with them, so long will this Roman machine, with the Pope at its head, continue to use poor Paddy, and the poor American Catholic, and the poor Polish fool, and the poor German fool, as so many pawns on the political chessboard, to be sacrificed at any time for whatever can be got in return. The whole of this policy is largely prompted, instigated, and animated by the frenzied desire for the restoration of the Pope's rotten old temporal throne, that everybody but a fool or a member of the Roman machine sees clearly is as dead as Julius Cæsar.
>
> They have excommunicated me because I refused to go to Rome to be censured and punished for my opinions as an American citizen. Well, no man can excommunicate me. There are only two beings in all the vast universe that can separate me from God. One is that infinite wise, good, and merciful Being, our Heavenly Father. He could do it; but He never will until I consent first to separate myself from Him. Then there is only one other being in all the universe, and that is Edward McGlynn. He can separate me from Him. I am conscious that I am frail, that I am very weak, but I am intensely conscious that I am only desirous of doing in all things the will of God. I will trust in his infinite love, in his infinite power, in his infinite goodness to all men, all women and children. I would also suffer perpetual banishment, permit myself to be burned at the stake, rather than permit anything to separate me from the holy will of God, my Maker, my Master, and my Saviour. In such cases as mine their excommunications lose their terrors. An unjust excommunication is not worth the paper it is written on. It is with his own conscience one has to deal.

Such words coming from an excommunicated priest, cheered to the echo by thousands of Romanists, indicate the removal of prejudice, and the forsaking of traditions on the part of a priest-ridden people. For eight years Father O'Connor, a converted priest, has been preaching Christ to large congregations of Irish Catholics in New York City. Surely his faithful work has been preparatory to a greater.

* * *

Father Chiniquy has lived to see his eldest daughter married to the pastor of the French Protestant Church at Lowell, Mass., Rev. Joseph Morin. This is the first time in this Republic that a former Romish priest has been spared to witness such a ceremony. A large procession of Protestants and Catholics followed the venerable pastor and his happy company from his house to the church, on September 3, carrying openly a copy of the Bible crowned with flowers. In his address Father Chiniquy vehemently arraigned the priestly vow of celibacy.

* * *

Rev. W. F. Davis is hoping to excite opposition against Boston's city law which forbids public preaching on the Common without the Mayor's permit. Several arrests were made, but Dr. Gordon, the Salvation Army officers, and others paid the fine imposed, and immediately procured legal permission for the future preaching. Under this arrangement they receive police

Davis thinks the law should be revoked, and preferred the prison cell to freedom on payment of fees. We are sorry our brother is behind the bars, but we cannot see how the revocation of such a law can do good. Infidels, spiritualists, and others would then engage in their unholy war upon the ignorant masses. The present law guards the preacher, and we know of none who are properly recommended to the Mayor who have been refused the permit. The same law is extant in New York, Chicago, and other American cities.

[There is, however, not a little to be said on the side of Mr. Davis. We had a long talk with him at Boston; and we shall be glad to see a book which is in preparation on this subject, and of which we have received a prospectus.—Ed.]

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LETTERS FROM IRELAND.—1.

THE DUBLIN CONVENTION.

"Whatsoever things are lovely and of good report, if there be any virtue and if there be any praise, think on these things." Truly there is more profit in thinking of the good than the evil; and while it is needful to warn and to protest against inroads of error and lapses into evil practice, it is far more joyous and more strengthening to take note of the wonderful works of God, and to speak often one to another of the operation of the Holy Spirit in taking the things of Christ and showing them to men.

These remarks have been suggested by the proceedings at the Convention held last week in the Christian Union Buildings, Dublin. It is quite true that although Conferences and Congresses multiply they present a very partial exhibition of Christian union, and that the burning questions of the time are very much avoided, lest the apparent harmony should be broken. It is also to be regretted that a good deal of the union annually manifested on the platform, evaporates during the year, when each has returned to his own sphere. Yet when all this has been said, and the advantages of these gatherings have been still further discounted by friendly and hostile criticism, a residuum of good remains which more than justifies their existence, their continuance, and their multiplication.

At the opening of one of the sessions at Trinity College some months ago the Bishop of Cork animadverted on these Conventions and expressed his disapproval of "Churchmen" attending them. He has been followed by other critics. The speech of the Archbishop of Dublin, which is reported fully on another page, may be regarded as in some sort an answer to such narrow-minded criticisms, the nature of which may be gathered from the Archbishop's address. It does seem that here and everywhere Christians are beginning to find out that it is better to seek out and to emphasise those things wherein we agree than wherein we differ. The Archbishop's address was a noble manifesto on behalf of Christian unity.

The impetus given by these Conferences to the new missionary interest and zeal arising on every hand, is of itself of unspeakable value. For probably, now that missions are accorded so prominent a place, and "the thoughts of men are widened" not merely "by the process of the suns," but by the information and exhortation pressed upon them, enterprises are seen to be possible which a few years ago were

God is working as though these were the ways of which He has specially said, "a short work will the Lord make in the earth." The addresses of Dr. Lansdell, Revs. Ebenezer Jenkins, E. Collison, and Grattan Guinness, concerning Eastern Europe, India, British Columbia, and the world at large, were but an example of the urgent pressure on the Christians of this generation to "look on the fields, for they are white already to harvest," and to "launch out into the deep."

It was very gratifying to listen to the words of Dr. Macfadyen, who represented the Congregational body at this Convention. They were entirely on the lines of evangelical orthodoxy—as devout and spiritual in conception as they were eloquent and beautiful in expression. I thought, indeed, that the exegesis of the "earthly things" and the "heavenly things" in John iii. 12 was open to question, but all the doctrines taught were according to the truth of the Gospel, as maintained by the fathers of the body of which he is a prominent and a deservedly valued minister; and all hearts were moved as he dwelt upon the love unto death, of Jesus the Son of God. If the same truth were universally preached in Nonconformist pulpits, with like fervour and directness, there would be no room for "down-grade" papers.

A very profitable afternoon was spent in considering the evangelisation of "the masses," including "the classes"; for verily East-end and West-end sinners prove themselves to be made of one blood; and it is the blood of Jesus which makes atonement for the soul of each alike. The remark of our American brother, H. L. Hastings, should not be forgotten in connection with this discussion:—"We now are puzzled how to reach the masses; in the days of Jesus the question was how the masses could reach Him."

The expositions of Rev. Henry E. Brooke were most helpful, and the attention paid showed how highly such instruction is appreciated and accepted. Nothing could have been more harmoniously or fittingly arranged than his address on "The Ministry of Reconciliation" as preliminary and preparatory to the stirring appeal in which Rev. John Smith imitated the Apostle Paul in "opening and alleging" the fulness of the blessing of the Gospel of Christ—the gift of power, sought and used for the glory of God. One of the speakers made a remark well worth preserving, "The secret of failure in Christian life and work is a qualified consecration."

The Convention is being followed in the same building by a mission conducted by Mr. George Clarke, who is now on the staff of the Church of England Parochial Mission. His recent visits to Inverness and other towns of Scotland, with very remarkable results in the confession of Christ by hundreds of his hearers, was spoken of with enthusiasm by Rev. W. Ross, of Glasgow, who was himself a prominent and powerful speaker at the Convention, and whose evangelistic work during the last four years in the most degraded part of Glasgow has brought sheaves into the kingdom of God, with which the harvesting of the majority of reapers can by no means compare.

Dublin. R. C. Morgan.

ITALY.—The tribunal of Lucera has just sentenced two priests to thirty days' imprisonment and a fine for having threatened a Bible colporteur; also for using violence and tearing up the copies of the Scriptures which he was selling. They were also to pay the law costs and for the damage done to the stock-in-trade of the colporteur. We may now hope that the Word of

SALVATION WORK IN CEYLON.

A very interesting letter has been recently received from Jai Bhai, a faithful soldier and witness for the Lord Jesus in Ceylon in connection with the Salvation Army. He writes:—

God is wonderfully blessing us. It is about six months since I got back from England. We have now fourteen stations and fifty officers in Ceylon, and about half of these are natives. This is very encouraging, especially when I remember that when I got here but a few months back we had only six or seven, and now we have nearly thirty. Among the native officers I rejoice to say are some of the holiest and most devoted men and women I have ever met. If these heathen countries are to be saved, most of the work will have to be done by the natives themselves. We Europeans can, I suppose, but just start the work. The climate and the trying nature of the work are against us, and at the most, I am afraid, we cannot expect to be in the war more than a few years; but if we can raise up a large body of men and women who can stand the climate and know the language, to carry on the work on our lines, our lives will be well spent.

Thank God, we have some wonderful victories already! Only a few weeks ago we opened three new stations, and in these alone about fifty souls have professed salvation, forty of whom were heathens. The work seems most solid, and the converts have every appearance of being most spiritual. As in other countries, so in Ceylon—God has helped us to rescue some of the deepest-dyed sinners. In the little town of Gampola (about fifteen miles from Kandy, the ancient capital of Ceylon), where we have recently opened work, we have had about twenty-five converts, amongst whom were some of the worst characters of the town, including Buddhist gamblers, thieves, drunkards, a money forger, &c. The whole town wonders at the change in their lives.

Another victory has been in a small village, named Nodugamawa, where, but a few weeks ago, we sent two godly Singhalese lads from the Training Home. The village was a purely heathen one—all were Buddhists. For three weeks our lads held meetings in the village, and spent the day in visiting the people in their houses. The lads lived in the "Amblain" (public rest house) and begged their food from the villagers. The Buddhist priests and leaders abused them, came to argue with them, and spoke against them, but it was all in vain. God was working in the hearts of the people, and, during the fourth week, no less than thirty Buddhists sought salvation. Now we have about sixty soldiers in the district.

Our European officers are doing wonderfully well. God has helped them with the language, and they have made great progress. They have already been used to the salvation of scores of the heathens. The European lass officers, I am glad to say, enjoy good health; in fact, we have not a single one on the sick list. God has wonderfully preserved them. I am sorry to say that some three or four of our European men officers here have had a lot of bad health, principally through working in a district so well known for its fever, that it is feared alike by native and European. In this district God has given us over one hundred souls, nearly all Buddhists, and, sickness or health, we cannot and will not neglect these poor souls. It has cost us heavily though, and I am very anxious to do something in the way of providing a Home of Rest for our sick officers.

A LADY WORKER WANTED.—Dear Sir,—Will you allow me through your journal to entreat some Christian lady, in the Lord's name, to come over and manage a second mother's meeting in this poor and populous parish? The day and hour would be fixed to meet her wish, and the mission-woman would be at her service as assistant. It is intended for factory women, and for the mothers of factory girls. The need is great, and the welcome will be hearty in the Lord.—Yours truly,

Wm. Adamson.

Evangelical Alliance Conference at Aberdeen.

THURSDAY MORNING, SEPTEMBER 22.

Dr. A. J. Campbell, M.P., had been announced to preside, but he was unhappily prevented by bereavement. Col. **Malcolm**, of Burnfort, in taking his place, gave expression to the sympathy of all present with him in his great sorrow.

On the subject of the morning two addresses were given. The first selected speaker was Rev. H. C. G. Moule (Cambridge), whose paper, in his absence, was read by Rev. Hubert Brooke, who concurred in the views conveyed in the address.

Qualifications for Christian Service.

By Rev. H. C. G. MOULE.

Christian service, in its full idea, is a phrase practically co-extensive with Christian life; and Christian life is, in the intention of the Gospel, nothing less, nothing narrower, than the whole life of the Christian, morning, noon, and night; alone, in private, in society, in public; at all times and in all places. As he always exists, as a Christian, in and by his Master, so he always exists for his Master. He has, in the reality of the matter, no dissociated and independent interest. But, if I understand to-day's theme aright, Christian service means the service of direct and special work and effort. It means such things as preaching and teaching, evangelisation at home, missionary enterprise abroad, testimony for our Lord Jesus Christ in more or less definite ways, in private or in public; or again, such philanthropic undertakings as have regard indeed to the material and bodily and social benefit of men, but are yet carried on avowedly and distinctively on Gospel principles, and in which the workers confess themselves to be also believers.

As to true qualifications for this service, I must limit myself by the simple method of reading in the word *some*. A few words, first, on qualifications of a kind which seems to me extremely important, though, perhaps, not directly contemplated in the setting of the subject. I mean qualifications in respect of the message which the worker carries, and the Gospel principles on which he works. I mean the urgent need for the Christian worker of our day to take care of his personal hold upon articulate, fundamental truth, as well as care over his spirit of zeal and love. My own experience lies a great deal among young Christian men of devoted earnestness, and their energy for the Lord is often both a rebuke and a cordial to my own soul. But I find very often amongst them not only, what is inevitable, very incomplete information as to important details of great truths, but a certain indifference to care and thoroughness in such matters. And I have seen, in some cases, the saddest possible warnings, in a practical way, against the danger of such indifference on the part of men who were all the while glowing with zeal. I have seen the crudest heresy as to our Lord's person welcomed (to use the words used to me) "with enthusiasm" by men who were full at the time of devoted word and work. I have seen young men of intense religious fervour, but who had come to treat the old beliefs of Christians, and even the warning of the Word itself, with impatience and neglect, in favour of supposed

and independent spiritual lights, fall down the worst precipices of Mount Error, and learn with sad distinctness to call darkness light, and light darkness. So I cannot but take every occasion that offers to utter, in humility, but with all the force I can, my warning in this direction. Zeal is not enough; courage is not enough; the victory over the fear of man is not enough; willingness to endure hardness is not enough. There must be humble and laborious pains about the solidity and rightness of the message, as well as about the energy of the messenger.

One qualification for service, in the way of doctrinal truth and principle of life, often lacking at the present day, is a deeper reverence, a more adoring awe, in view of the claims of God. To me this side of Divine truth seems to be minimised, in a degree quite remarkable, in much earnest message-bearing of our day in the Evangelical Church. The just assertion of what I may call the humanitarian side of the Gospel seems to me to tend now seriously, in quarters otherwise loyal to the Word of God, to run to a dangerous extreme. One would sometimes think, as one reads and listens, that God was under exterior obligations in the matter of man's salvation; that the words *guilt* and *law* were landmarks of past thought, not of eternal fact; that there was little or nothing in God to fear. I am convinced that it is a matter for earnest thought, prayer, and watching, on the Christian worker's part, for his soul's faith, and for his life's service. Let his message, if he would be true to his Master's word, be leavened with profound convictions of the guilt of sin, the depth of the fall, the awful sanctity and fixity of the law of God (I do not mean laws of nature, but the perceptive edict of the holy will of our King and Judge), and the wonder of pardon, and the miracle of grace, and the unutterable necessity, as well as beauty of the Cross, of the Propitiation. Again, in balance and in harmony with this great mass and range of truth, let the working servant of the Lord carry always with him the principle and the message expressed in the words, "Christ in you." Let him not substitute those words for "Christ for you"; let him not hide the truth of our deliverance and sanctification. Let neither truth check the other.

But I turn to the more obvious side of my subject which has to do with what I call the personal rather than the doctrinal qualifications of the servant of the Lord. Here I would recur to what we observed in setting out upon the subject: the full idea of the phrase, Christian service, as taking in the Christian's whole life. I recur to it because there is surely a deep and organic connection between the recognition of that full idea and a true and happy exercise of service in its more special sense. Would the worker be what the Master would have him be as a worker? Then let him be a consistent man all round. Would he serve in testimony? Then let him serve in everything.

To turn to another point, of special brightness in the bright circle of consistency. I refer to that great qualification for Christian service, an honest and unaffected self-forgetfulness—let me call it selflessness—in the worker's soul, with

the work, the enterprise, the organisation, the connection, is *mine* is to be kept in jealous check. The first symptoms of religious envy are to be by the Lord's servant as promptly and thoroughly dealt with as would be those of a formidable bodily disease; or rather what is far better, the servant is to remember beforehand the danger of infection, and to live therefore in that germ-killing air, the presence and the peace of God. It is a sorrowful sight, but not a very rare one, to see some otherwise admirable Christian ill of this disease already, and not taking the least action against it; to see a man manifestly equipped with powers and tact in many ways, but with whom one fellow-worker after another "finds it very hard to work."

This leads me to say a little of the all-importance to the servant of Jesus Christ of the maintenance of his own personal joy and glory in his Master. The sad secret of the spirit I have just sought to deprecate lies in the subtle substitution, somewhere and somehow, of self for Christ Jesus. It is calling the work "mine" instead of "his." It is working for my credit rather than for his glory. It is attracting, or trying to attract, to me, not altogether to Him And where shall we go for the remedy? It must be to Him. It must be found in the renewal, without one cloud between, without even the cloud of our own restless activities between, of our sight of Him, of the views of the fair beauty of the Lord, and of the blessedness and pleasantness of our lot and part in Him.

I have read somewhere of a servant of Christ, of other days, a man singularly rich in the gift of spiritual influence with individuals. He was asked to disclose something of his secret. His reply, in essence, was that it lay, as far as he knew, in a sense of profound contentment with his blessed Master, in which his soul was kept through grace. Jesus Christ irradiated him within and for Himself. He was, at the very centre of his soul's consciousness, deeply happy to belong to "His King who had saved him," and to be used by that great and wonderful Possessor as should seem best to Him. And this took fiction and anxiety out of his life in a very wonderful way, while it kept that life, so to speak, always directed, peacefully and unwearily, towards the thought of service, towards the idea of being used, And the service was all the happier because it was not the source and *sine quâ non* of the man's happiness. The source and secret was Jesus Christ; and that secret acted equally, whether marked success attended action and speech, or apparently no success at all; whether the servant was put by the Master into the front rank of action, reaping in the harvest field, or told to sit down in a corner and sharpen the sickles of others; whether he was called to speak to a multitude in spiritual power, or to lie still on a sick bed. That Divine Spirit, in its blessed paradox, was the source at once of workfulness and of repose. And in a very marked degree it preserved the worker from the infection of the sins of envy, of jealousy, of selfishness. Ah! in the air of a life so hid with Christ in God, do we not feel instinctively that such sin could not breathe? "The fruit of righteousness is sown in peace"; in the peace of God, in the most sacred laws of the life of the children of God that their activity has its root in passivity; heir strength has profoundly much to do with weakness; their rising up and going on with giving way and sinking down; with that opposite of positive effort which is yet so fruitful of work —"Yield yourselves to God."

In a succeeding address Dr. **Herdman**, of Melrose, expatiated on such qualifications as aith, humility, self-denial, and an earnest study of the Word of God.

Dr. **Murray Mitchell** followed, with a engthy address on "Modern Examples of Chrisian Heroism in Missionary Enterprise at Home and Abroad." Men are accustomed to speak with admiration, he said, of mediæval missions, but he contended that many workers for God of modern times have shown as great courage, self-denial, and true heroism, as in any preceding age. The first example adduced was Hans Egede, Norwegian clergyman, whose heart was greatly tirred with reference to the spiritual state of Greenland. It was not till thirteen years of agonising effort had passed that he was able to nter on the actual work of the mission. Egede worked in Greenland for fifteen years. His lot was one of sore toil, much trial, often of bitter disappointment. But there were converts; and, aint yet pursuing, he held on his way, until he ost his noble wife. Then, in shattered health, he returned to Denmark, to take charge of a ollege for training missionaries, his eldest son emaining as a missionary in Greenland.

Moravian Mission history Robert Murray McCheyne regarded as "the most striking xample of self-devotedness in the cause of Christ" which had occurred in what he called "these days of deadness." Sixty-eight years go the Moravian Church had its attention urned to the frightful disease of leprosy as xisting among the Hottentots of South Africa. The Colonial Government had erected an asylum or lepers in a sequestered spot, and the Moravian Mission was asked to take the management of he institution. Rev. Mr. Leitner and his wife, an Englishwoman, cheerfully accepted the ppointment. To every natural sensibility the ffice was most repulsive; and it was then believed that the disease was infectious, and that he missionary to the lepers would soon become imself a leper. In 1846, Government removed he Leper Hospital to Robben Island, seven miles from Cape Town. In 1867, the Colonial Government appointed a chaplain of the English hurch to visit the island, and dispensed with he services of the Moravian missionaries; but, efore this occurred, the missionaries had carried n the work with loving assiduity for forty years. There was never any lack either of men or omen to take it up; nor did anyone who had ccepted it afterwards recoil from the agonising ministry. They chiefly lived and died among —or at least, mingling with—the miserable ufferers, from the mere sight of whom all others hrank.

Other like instances of heroic endurance and evotion were referred to in connection with issions to the American Indians, to Madagascar, Polynesia, Fiji, Africa, and elsewhere. Men id down their lives that they might bear ithful witness to the truth of the Gospel of hrist. Only recently we have heard of some of he African converts at Uganda who have had to al their testimony with their blood. The case Bishop Hannington is fresh in the memories all. Time failed to speak of heroism in home issions. There are no higher names in human Fry, Florence Nightingale, and such like. Let us rejoice to think that there are many now working in the slums of our great cities and elsewhere who are doing as arduous and noble service as if they had proceeded to the high places of the field, in the wilds of Mongolia or of Central Africa. Most of them may be unknown on earth, but their record is on high.

THURSDAY AFTERNOON.

Mr. **Donald Matheson** presided at the afternoon gathering in place of Sir W. McArthur, detained at home through indisposition. A discussion on "Christianity in relation to our Non-churchgoing Population," was preceded by an address from Dr. J. H. **Wilson** (London). The most recent census returns of church attendance, he said, show an appalling amount of spiritual destitution throughout the country. Dealing with the question as to how it is to be met, Dr. Wilson recounted in some detail the efforts made by Dr. Chalmers in Edinburgh, through his plan of territorial missions; and the movement of a similar kind, inaugurated by himself and other friends in Aberdeen a good many years ago. In this later effort the Gospel of Jesus Christ was the central force employed in the uplifting of the people, while many auxiliary agencies of a more "secular" kind were set in operation, and found to be most helpful in the work. That endeavour, begun in a humble way among the lapsed masses of Aberdeen, has now developed into a well-sustained and permanent work, including two self-supporting churches, and has been the means of raising many from degradation to honest, honourable Christian life. Dr. Wilson further described something of the splendid work of the home evangelisation accomplished in London by the City Mission and kindred efforts.

The **Chairman** said there was something wrong in the fact that the poor formed a great proportion of those who did not go to church; yet God, in his grace and love, and our Saviour in his Word, had said that the Gospel was to be preached specially to the poor. The Gospel ought to be presented in a more attractive form. In London the difficulty now is, that in almost every district there is overlapping. On the other hand, he was sorry to hear that in the country districts all over the north of Scotland, farm labourers, men and women, were comparatively neglected in regard to Christian missions.

Rev. **Alex. Campbell** (Montrose), from thirty years' experience among the classes referred to by the Chairman, spoke of a successful work that had been accomplished without eleemosynary aid, largely by getting into personal contact with the people. If all the ministers of Scotland (not to speak of England) were to adopt cottage meetings for the poor, parlour meetings for those who were a little higher in the social scale, and drawing-room meetings for the rich, there might be 3000 evangelists added to the number of workers in Scotland within the next month. He believed there was no other scheme by which they could ever make an impression upon the masses of the people than that of going down amongst them. It is not enough to send a missionary and a Bible-woman, valuable as those workers are, but the minister himself must go and personally invite the people to come to the meetings. The Chairman having asked how the ministers could find time for this with their many other duties, Rev. Alex. Campbell replied that he combined the visiting of the people with the which all in it are invited. Instead of having a service in every house, which would be very laborious, if not impracticable, he took a district of six or eight families, and invited these to the meeting. If there were any cases of sickness, he prayed, read, and spoke to them; but as many were out at work in the daytime, he gave them an invitation to the evening meeting. In that way he combined, as a minister, pastoral visitation with missionary operations. Unless a similar plan were adopted throughout Great Britain and Ireland, they would never evangelise the masses of the people.

Principal **Brown** thought that in the evangelisation of the masses they required to go by system as much as possible. Hap-hazard, even in the way of preaching the Gospel to high or low, might be blessed, but that kind of work could not be depended upon. They must address themselves to the condition of the class they dealt with. They must try and know the evils, and whence they spring, in order to get rid of them.

Dr. **Cairns** (Edinburgh) agreed that the spiritual state of the poor was better now than formerly, and that they ought not to lose heart about the "lapsed masses." They ought rather to be encouraged. If the population is increasing, and if the difficulty referred to is to be met, the number of Christians also is increasing in all the churches. They could not attend a Conference in any large town in Scotland or England without hearing of the immense amount of work going on in such centres as London, Edinburgh, and Glasgow. What they wanted was a more living state of the Christian Church. They could bring men to Christ only by themselves holding to the truth, and not by zeal alone. They must hold fast to Christian doctrine, while he would welcome any number of evangelists. He had, as a professor of theology, endeavoured to inculcate upon all students for the ministry that, however intellectual they might be, and how large their congregation, when they entered upon their duties as pastors, they must be evangelists, and so give full proof of their ministry. Every summer he visited congregations in the country, and, calling upon the people, held district meetings. Much valuable work could be done in that way. He thought that every minister should "do the work of an evangelist" during the summer in the rural districts, holding open-air meetings and utilising every means by which it was possible to reach all classes of people.

Rev. J. **Mitford Mitchell** (Aberdeen) said that in his last two parishes the causes he found most hard to overcome were intemperance and the very unsuitable houses in which the poor were obliged to live. He wished he could invoke the aid of the civil magistrate to have a sort of effective censorship over the houses of the people in such districts. Humanly speaking, it was impossible to train up a pure-minded family in some of the houses. The necessity which existed for seeing that no family was permitted to live in an uninhabitable house should be impressed upon all who were proprietors of houses, as well as upon those who had the guardianship of our civic affairs. There was a further cause. He had always found it difficult to follow up the work which he took in hand owing to the migratory habits of the people. They got hold of a family, they saw them for a few weeks, and then they would go away to another place where no organisation existed that worked in the same way. After assuming, of course, that the great factor in regenerating man was the Gospel of Jesus Christ, he suggested as practical which he had been speaking of; (2) to flood non-churchgoing districts with earnest and kind visitors—men and women who would go to their fellow-creatures and strive to influence them in a kindly human way; and (3) congregations might spend a certain portion of the Lord's Day most profitably in visiting their poorer brethren. He thought that one of the great evils of the present time was the system of seat rents in churches. If a poor man came in it was often very difficult for him to be at once shown to a seat. All sittings ought to be free; that was his strong opinion. Different kinds of people required different kinds of services. The religious gatherings in the poorer districts ought to be less constrained, and less formal.

THURSDAY EVENING.

The last meeting was perhaps the best, and certainly the largest, of all. There was scarcely a seat vacant in the vast hall, the only space being at the very back of the gallery. The platform was almost packed with Christian ministers and laymen from nearly every important centre of England and Scotland. Representatives were there from the mission field—from the South Sea Islands, Denmark, and Constantinople. A quiet, solemn peacefulness pervaded this final gathering. Christian brethren had met, and were soon to part, some for ever; but they had met as one in Christ, and they felt the consolation that the same presence which had brought them together would keep them still united in spirit. Lord POLWARTH, as President of the Alliance, struck the right key-note, especially for such an occasion. He exhorted all present to be prayerful and expectant, and implored the aid of the Divine Spirit. The prayer was answered. The choice of speakers was a happy one, and their order too. Dr. Cairns, whose thunderous eloquence reached every ear and every heart, came first; Dr. Clemance, quiet and calm, but fervent withal, next. The parting speeches intervened, then, finally, the noble chairman's spiritual counsel. The whole plan of the meeting was evidently the result of judicious forethought on the part of the Secretaries of the Alliance, and its purpose was fully accomplished.

Testimony in Doctrine, Life and Work.

BY PRINCIPAL CAIRNS.

I would not make light of the express defence of Christianity for its own sake by what is called Christian apologetics. These have their place and use. Still I am prepared to assert that there is in the testimony of doctrine, life, and work, without any express apologetic teaching, the best defence of Christianity. I consider testimony in doctrine to mean the faithful setting forth of the truth as it is in Jesus; testimony in life we understand to be the beauty and attraction of the Christian character, as under the influence of the Spirit of God produced by doctrine; testimony in work embraces those wider results and fruits of Christian doctrine, character, and life, which take, as it were, collective shape; which make up the religious enterprise of the Christian Church as a Divine institution, and the regenerator of human society.

In regard to testimony in doctrine, the most central is testimony by the voice of the Christian pulpit. There is in Christianity that which, when set forth faithfully, earnestly, and fully, will commend itself to the hearts and consciences of men as supplying a felt necessity of their

ministry which deals with apologetic themes in an apologetic way, which takes up the objections, say, of writers like Renan and Herbert Spencer, and deals with other so-called attacks on Christianity, we shall find that such a preacher must also deal very much in distinct and full statements of Christianity which have in them nothing at all of an apologetic character. No doubt, to combine both is best. All preachers, for the confirmation of their own faith, and for express apologetic teaching where that is needful and might be edifying, ought to know objections and difficulties; but the testimony of the pulpit that constitutes the best defence of Christianity is that which is occupied in setting forth the truth of Christianity in itself, as the Divinely appointed remedy for the sin and misery of our fallen and yet redeemed race. The best answer to unbelief is God's own voice uttered in his own Word. The best way of urging home the truth is simply to state the truth, and to urge the hearer to yield to what he himself feels of the reality that is in it; in this way, by accepting Christ as his own Saviour, and putting the matter to the test, he may receive the crowning testimony and evidence of personal experience. On this point all ministers have something to learn. There is a danger of being drawn aside into too much even of a good thing in apologetic discussion and argument; we must keep in the main to the great work of the pulpit—the statement of Christian truth, and the inculcation of Christian duty, largely in the words of Scripture, though any additional wisdom and learning that we can bring to bear upon these will be welcome in their own place.

Then there is testimony in connection with Christian life, through the beauty and attraction of the Christian character. No doubt the graces and virtues of the Christian character are there for their own sake, and because they are in harmony with the very nature of things. Yet we know that the testimony and influence of these are made much of in Holy Scripture. The question is, How are these Christian graces and virtues to tell? There are two sides on which we may regard testimony in life. There is our testimony as Christians to that part of Christian morality which the world can appreciate, which so far coincides with the world's own code and counsels, while it transcends the world's own practice. There is also that most important part of Christian morality, or of Christian life, which is distinctive, which the world cannot so appreciate, and which the world, unhappily, does not so recognise.

As to the first of those great branches of what might be called Christian morality, or the practical illustration of Christian life. It is worth noting that the world itself has had its moral standard elevated to a large extent by the moral standard of Christianity. Does not the world expect from Christians a higher standard of moral example than from other men? Is not the world shocked with the inconsistencies of Christians? Would it be shocked with such inconsistencies if it did not admit that the Christian's standard is after all right and true? What a purchase we have as Christians through this admitted progress of Christian ideas in regard to morality, even in the heart of the world! Take the great Christian virtue of truth. What a rise would there be, so to speak, in the shares of the Christian Church as a great joint stock company, if every professing Christian's word were as good as his bond. In regard to temperance, what progress there would be were

drinking truly sparing and abstemious. Should we not find it easier in the end to agree, although I may be permitted to hold that after all total abstinence is the more excellent way? Further, if there were, as a rule, to be expected from Christians an avoidance of all transgressions of the great law of Christian purity and righteousness would there not be an immense impression made, more than has yet been made, on the world?

Then there is the second department of Christian virtue, where the world is slow to recognise the virtues of Christians, where it is impatient almost of the application of the Christian standard, and where it wonders that Christians should be so peculiar, so enthusiastic even, in holding certain moral principles and affections, and striving so earnestly to carry them out. There is Christian morality as contrasted with pride, Christian forgiveness as contrasted with self-assertion and revenge, meekness and gentleness as contrasted with the opposite tempers. The world has been made to confess, as it were, against its own will, that this patient, self-denying, humble, meek, and high type of virtue, going about doing good, clothed with the garb of gentleness, and crowned with thorns, is, after all, something greater, nobler, and more sublime than the magnanimous theory of the philosophy of the stoic, who is a kind of god to himself, who holds indeed to a brotherhood, but to a brotherhood of reason rather than of love. Has the world not been made to know, in connection with such instances and such marvels of Christian courage, as well as of Christian meekness and forgiveness, that there is in this virtue drawn from the cross of Christ something which it can feel, although it cannot fully comprehend it? Should we not strive to be clothed more with the humility, meekness, and gentleness of Christ, with the forgiveness that overcomes evil with good, with the patience that can endure wrong and injury? How are we ever to teach the world this kind of Christian virtue unless we ourselves so far exemplify it?

Lastly, there is testimony in Christian work, which is Christian faith translated into organised activity. There is this perfect equation in the Christian Church: faith equal to works, works equal to faith. If there is so much faith in the Church, there will be also so much work in the Church; and as in the Church, so in the world. Faith expresses itself in prayer, and must, by the grace that prayer draws down, also express itself in Christian activity. Here is the truth of that grand Protestant principle on which the Evangelical Alliance stands, and ever must stand, that justification and sanctification are not the same thing—though both are the outcome of the same divine principle, working by grace in the soul. In the world of nature we rejoice over such great discoveries as those of the conservation of energy, whereby it is proved that so many varied energies are really expressions and manifestations of the same great principle. But in the world of the new creation it is not enough that we have conservation of energy. We need creation of energy, the beginning of energy, a new fountain of energy opened up. It is by drawing from this fountain, constant and inexhaustible, that all the graces and virtues of the Christian character record and express themselves in works of faith and labours of love. There are as many workers in a congregation o in the Christian Church as there are livin Christians. No doubt there are special paths o work, but every Christian who deserves the na work which deal with the rescue of the fallen, with disease, insanity, and ignorance, and those more special works which deal with such fields as intemperance. Last of all, there are those who go forth to represent us and be our voice to the heathen. What grand success has already within human memory crowned the stupendous work of foreign missions, though it is the work of little more, comparatively, than two generations. Let us be encouraged by the testimonies of history. Here is something the world never could have produced.

In closing, Dr. Cairns appealed to all to go on in the path of personal influence and example, to struggle on the right hand and on the left against evil and sin; then these facts of world-wide import and impression would witness for Christianity more than all their apologetic addresses, and all their Chairs of Apologetic Theology, could achieve; whereas, if facts like these were blotted out, their whole apologetic theology would sink, and sink deservedly, in confusion. Let them go forth in the name of the Living God, and in his name, though weak in themselves, they would be strengthened to do glorious exploits.

On the same subject Dr. Clement Clemance, of Camberwell, delivered an address, which made a profound impression upon all who heard it: last week we gave the first, and to-day the concluding portion of it. Between these addresses short speeches were interposed, in the course of which Mr. Donald Matheson, on behalf of the Alliance and its friends visiting from a distance, expressed gratitude for the great kindness and hospitality received during the Conference. Confirming the belief of Mr. Matheson, the chief host, the Lord Provost, said that many had been quickened in their faith, many had received a blessing, and many induced to feel more united with their fellow-Christians in the work of extending the Kingdom of Christ. A similar testimony was borne by Rev. D. Beatt, who spoke for the Local Committee, whose efforts to promote the success of the Conference were beyond all praise. The Secretary (Mr. A. J. Arnold) rejoiced in these happy fruits of his repeated visits to Scotland, that had prepared so many Christians beyond the Tweed for this great gathering, pronounced to be the most satisfactory of any Conference held within several years past.

In the concluding address, Lord Polwarth emphasised what had been repeatedly urged during the deliberations of the Conference—viz., the immense responsibility which lay upon every member of the Church of Christ, to live together as brethren, to work for Him, to show forth his glory, to serve Him continually.

Two or three features incident to, if not immediately connected with, this visit of the Alliance to Aberdeen, call for particular mention. Prior to the Conference, prayer-meetings were held, and the blessing of God invoked upon its proceedings; when the Conference assembled the spirit of devotion, as well as brotherly love, entered largely into its deliberations. A full hour was set apart for prayer and praise on one of the mornings. On another, the harmonious feeling thus manifested in the Conference itself became more declaratory and solemn, when a considerable number of clergymen and Nonconformist ministers assembled for a united communion service in the West Parish Church. The officiating clergymen were Rev. J. Mitford Mitchell, West Parish, Rev. G. W. Thomson, Free West Church, and Rev. James Stark, Belmont Congregational Church. A few loving words fell from the lips of Mr. Stark, who said that as Christians they had met that morning to give expression and visible testimony to their essential unity in the way the Lord Himself had directed. Mr. Thomson followed, in the same spirit of brotherliness, with a comment on the words of Christ, "Ye are my friends if ye do whatsoever I command you." About four hundred were present to partake of the memorials of the Lord's Supper.

The second striking feature which deserves special notice has been the "entertainment of strangers." The Lord Provost and Mrs. Henderson, not satisfied with receiving guests to dinner day by day, culminated their hospitalities in a garden party at Devanha House, on the afternoon of Thursday. Between four hundred and five hundred friends, most of them from a distance, were received. Music, beautiful gardens and conservatories, made the visit exceedingly pleasant. Rev. J. De Kewer Williams, of London, was in the act of saying as much to the Lord Provost, when a crowd pressed round him, and perforce he became the spokesman for the rest. On their behalf, as well as on his own, he thanked the host and hostess for their exemplary hospitality. Brimful of humour, but sincere, Mr. Williams' speech made such an impression upon the Lord Provost, that for a time he could not compose himself to respond. As each guest arrived, a card printed in gold was presented, containing a plan of the grounds and a programme of the music.

ZENANA MEDICAL COLLEGE.

Dear Sir,—Miss Proctor, one of our students, who continues to feel a deep interest in our work here, writes from the Mission School, Schurjat, Beyrout, Syria, under date August 11:—"This is a very large village, having over 7000 inhabitants; but for a great part of the year we have no resident doctor. Most of the people are very poor, and unable to call in medical assistance from Beyrout, so they are very glad to avail themselves of the advice and medicine I give them freely, and I may be very thankful for the results of the treatment the Lord has hitherto given me. Last year we had a bad epidemic of measles, which extended to great part of Lebanon, and was most fatal in some villages. Thank God, only two of the cases that came under my care were fatal, and those not from measles, but from sequelæ."

Miss Adie, another of our students, is doing a great work on the Lebanon, and kindly sends liberal contributions to aid us in the work. Two of our students (Miss Marsh and Miss Rainsford) have just completed their curriculum and passed most successful examinations, being highly commended by the examiners.

As we open our new session, we desire a large blessing upon the College and its inmates, and we would ask our kind friends to bear us in mind at the Throne of Grace with special reference to this important work,

G. de Gorrequer Griffith, Hon. Sec.

53, *St. George's-road, S.W.*

THE CARE OF GIRLS.—The Lewisham Association of Ladies, which has this as its beneficent object, has issued its first report. This is a very pleasing one, and shows how much may be done in the way of aiding the friendless by kindness and tact. The Home will accommodate six girls, and "all who come are received, provided there be a vacancy." Many have come and have been helped in a variety of ways. They have been of several classes—little girls brought by their struggling mothers, others rescued from unworthy parents, and young women who have fallen. As a result of the work to the present, eleven girls are now in service, five are in other homes or schools, and five have been restored to their parents. The Home is at 4, St. Germain's-villas, Lewisham, and Miss Bateman is the matron.

MESSRS. FULLERTON & SMITH.

Commencing Aug. 27, at Bury St. Edmund's, after their summer vacation, these evangelists have had a very successful campaign in the Eastern counties. The town of Bury is full of interesting relics of Catholic times, and is still fragrant with the memories of earnest evangelical preachers, amongst whom the most famous was Cornelius Elvin. It was as co-pastor of Mr. Elvin that Mr. Cuff developed those qualities which have brought him such a wide renown as the pastor of the Shoreditch Tabernacle. The Baptist Church at Bury may be said to have a live man as its pastor, and he it was who sought the co-operation of Messrs. Fullerton and Smith. From the outset the meetings were large and the people in downright earnest for the mission. A spirit of prayer was general, and every possible effort was made to bring the Gospel to bear upon all classes of the community. The outcome of the work is not to be estimated by the number of conversions; believers have been quickened, and the work thus begun in earnest will not be allowed to flag. Surrounding villages have been moved, and prayer will continue that the wave of blessing may compass a still wider range.

From Bury the evangelists went to Stowmarket, and here the Congregational Chapel became their headquarters. The minister, Rev. Luther Caws, threw himself heartily into the work, and the chapel was crowded at every service. Conversions were numerous, but the entire church was aroused to new consecration, which must tell upon hundreds for good in the town and district. One old man, reputed to be godly, but who could not be said to be cleanly, was so affected that he soon "set himself in order." It was a new experience to himself, and a matter of wonder to those who knew him, for tears to course down his cheeks "without making ruts." This would have pleased Rowland Hill, who once gave a poor member of his church a few pence, with the advice, to "get a little soap." Wisbech was the next town in the list, and here, too, the evangelists found the people "waiting to receive them."

For some time past, after a long period of comparative deadness, the churches have been on the move, and a yearning desire has been manifested for conversions. This is ever a sign of spiritual life, and when an effort corresponding to the desire is made, blessing is sure to follow. The public hall was full at each service, and the people were eager for the Gospel.

From reliable reports which have reached us we are rejoiced to learn that, in some instances, whole families have been converted, and the daughter of a former pastor of one of the churches was led to decision.

The mission has proved the wisdom of the evangelists in selecting a number of small towns as the centres of their work, and it indicates one of the most promising fields for evangelistic effort. "Towns and villages" were the appointed spheres of labour to the disciples who were "sent forth two and two," and the order cannot be improved. Such a ministry cannot be over-estimated, for our small towns and villages are the feeders of the great centres of population.

The evangelists proceed to Taunton, Weymouth, Jersey, and Cambridge, and in January they hope to conduct a series of meetings in Edinburgh and Glasgow. The readers of The Christian, we are sure, will follow them with their prayers, and, as opportunity offers, accord them their earnest co-operation. C.

PHYSIOLOGY AND TEMPERANCE.—The Committee of the United Kingdom Band of Hope Union announce that Dr. Benjamin Ward Richardson, F.R.S., will deliver a course of eight popular physiological lectures, to be illustrated by beautifully prepared diagrams (which will be shown by the oxy-hydrogen lime light apparatus), at the Memorial Hall, Farringdon-street, on Friday evenings in October and November, beginning on 14th inst. Tickets for the course will be four shillings; single tickets, one shilling. Apply to Mr. Charles Wakeley, secretary of the Union, 4, Ludgate-hill, E.C.

For the Young.

NOMA.

Away out in the Cascade forests of Oregon, at the foot of one of the great mountains of the North-west, is a little settlement that, till two years ago, never had a sermon preached in it, and as to a Sunday-school, there was none. On Sunday the men and boys went hunting, or lounged around the houses; the women and girls visited, or fished, or took walks through the woods; and not a few of the people worked the same as on any other day. In riding through the place, I have found persons splitting rails, or doing other work by the roadside, and met others going hunting with dogs and guns.

Hearing how neglected the neighbourhood was, I went to preach to them. A boy carried the news to all the little cabins scattered through the timber, that there was to be preaching. Almost everybody came, and brought his dog with him. What a lot of dogs there were! Sometimes they would get under the floor and fight. Sometimes an owner would have to go out during service and thrash his dog soundly, to make him quit barking at other dogs. This did not occur at one service only but at several, and is one of the trials of missionary work. What frontier preacher has not been obliged to say, "Please put that dog out"?

And the people, how eagerly they listened! Refined people from the East, who had come to win a home here in the Western forest, who had heard eloquent and world-renowned preachers, sat by those who had grown up in the wilderness, and both listened intently, as people seldom do in cities. They thirsted for the Gospel in the fullest sense of the word.

Among others, there was one little girl whose name was "Wyoming," so called because she was born in that territory. They called her "Noma" for short. It was the first sermon she had ever heard, though she was a girl of thirteen or fourteen years. Her home was poor; her surroundings poor in the extreme. There was a large family to care for, and, she being the eldest, the burden fell heavily on her. Bitter poverty, scolding, complaint, and profaneness made up the atmosphere of her home. To her the love, the sweet peace, and the grand promises of the Gospel, came like a burst of sunlight. How her eyes glowed! She drank in the words of the sermon with an intensity that was like a burning thirst.

Again and again she came. God's Spirit began to stir her heart. Impulses to be better, aspirations to live a loving and patient life, asking God to help her, began to lift her out of the old ruts, and found expression in the one childlike wish, "I want to be good." I visited her home. Dirt and rags, crying children, a public road running by the very doorway, dogs and guns, a patient mother, whose life was one long, long toil and heartache—that was little Noma's home. The child was ragged and dirty, but with a frank, honest face.

After a while we had protracted meetings, and strong, rugged men were softened like children. The fountains of the great deep of sin were broken up. Hard, stained natures were opened to the cleansing, healing power of the Saviour's love. The children, too, many of them, consecrated their lives to the Master, Among these was Noma. Her childish face grew strangely sweet and beautiful, her eyes shone with light, when she rose in the meeting and told us that she was going to be a Christian, and follow the Saviour.

From that time onward Noma was a different girl. When I went to her home, I was almost startled at the change in her—she had become so gentle, so winning, so womanly. I remember once I passed by the doorway to visit a neighbour beyond, and saw Noma barefooted and ragged, spading in the garden. I told her I would visit there when I came back. When I returned she had put on a pair of old shoes, and brushed up her poor clothes to make them look as neat as possible. Before she was converted she would not have done that! Do you smile at this little incident? To me the putting on of those old shoes has an indescribable pathos and dignity. She did so want to be womanly, and there were so many things to crush her down!

Well, what became of her? Our little heroine is still living, and, amid unsympathetic and squalid surroundings, kind to her mother, patient with her brothers and sisters—living a gentle life of trust and goodness; loved more and more by all who know her, growing more womanly and spiritual day by day. Into that starved, hungry soul came the presence of the Lord, and lifted it out of the dust and transfigured it with spiritual beauty. Now I am writing of a child to children; and let me tell you this, there are many children like Noma, poor and hopeless, never, or seldom, hearing a sermon. How rich our lives are, how poor and barren theirs! Will you not try to help them? Out of your pocket money how much do you give to our Sabbath-school work, or our Home Missionary Society, to send the Gospel to little girls like Noma? They want to be good. They would like to hear of Christ, if someone would only come and tell them. Will you not try to help?—*Congregationalist.*

A GOOD EXAMPLE.

Dear Young Friends,—How much may be done by good example! Our companions are often watching us when we little think it, as you will see by something that happened only a very short time ago.

A young woman had been staying at the Ilkley Hospital, in Yorkshire, for a few weeks, and some short time after her return home she received this letter:—

"My Dear Friend,—You will think I have forgotten you in the time you have been absent, but you are mistaken if you do, for I can never forget you. I am so sorry that you are not better, but I know that you are content to be just what your Heavenly Father wishes you to be. You will be surprised to hear that from me, I expect. But, dear Mary, your Saviour is now mine. I often think of the time when you used to go to the communion on Sunday mornings at eight o'clock, how I used to laugh at you, and ask you why you rose so early, and I often think of the answer you gave me, when you said it was 'not too early to begin the day with Christ.' Those words clung to me, and I could not get rid of them, but I made my mind up that I would watch you, though you never knew it, and I went home thinking of the words you had spoken to me. I never used to go to Sunday-school in the mornings, though I went in the afternoons, but the first Sunday I could not lie in bed, so I got up and prepared to go to the school, when my companion came in and said that she hoped I was never going to school the first thing. She said she wanted me to go out with her, but those words again, 'not too early to begin the day with Christ,' settled it, and I went; and I am glad I did, for the lesson seemed to have been got ready for me. When I got home I prayed that God would forgive me, and He has done so, and I feel so happy. You can understand how I feel, and I want you to pray for me, that I may be kept steadfast. I know you have prayed for me already. I have written this to let you know, and in the hope it will encourage you in the midst of your trials and troubles, for I know it must be hard to suffer; and although you cannot get out to tell of his loving and saving power, He knows what you have to suffer, and if you bear it patiently He will say at last, 'Well done; she hath done what she could.' Ever your true Christian friend, A. H."

Does not this tell us all that we should earnestly ask God to help us so to live for Christ that others may be drawn to love Him?

W. F.

"DO IT WITH ALL YOUR MIGHT."

"Whatsoever thy hand find to do, do it with thy might."

Never put off till to-morrow
The thing you can do to-day.
Never let pleasure borrow
An hour that pain must pay.
Though a storm on your path seems brewing,
And clouds may obscure the light,
Whatever you deem worth doing
Is worth doing with all your might.

If ever you turn from the labour
Appointed for you to do,
Let it be to assist a neighbour
Less stalwart and strong than you.
Stand not as a cold beholder
Of woes that may meet your sight;
Relieve them, and work on bolder,
And do it with all your might.

Ah, this is life's lesson, and, learning
Its wisdom and truth, you will gain
Such treasures that even their earning
Will take all the sting out of pain.
When the dark shadows round you have vanished,
And Nature is smiling and bright,
Be sure they were scattered and banished
When you struck them with all your might.

Again let the maxim be spoken,
Once said by the wise and the true,
And lay it to heart as a token
Of what courage and patience can do.
When life's tumult is raging around you,
If you gird up your loins for the fight,
Battle on until conquest has crowned you,
And battle with all your might!

—*New York Independent.*

SOUL-WINNING AND PRAYER UNION.—Text for October 10 (1 John iii. 22):—"Whatsoever we ask we receive of Him, because we keep his commandments, and do those things that are pleasing in his sight."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, October 9, 2 Sam. xii. 1—14; Monday, October 10, 2 Sam. xii. 15—23; Tuesday, October 11, 2 Sam. xiii. 37—39, xiv. 1—11; Wednesday, October 12, 2 Sam. xiv. 12—24; Thursday, October 13, 2 Sam. xiv. 25—33; Friday, October 14, 2 Sam. xv. 1—12; Saturday, October 15, 2 Sam. xv. 13—24.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Martin J. Hall, *Manchester and neighbourhood*, from September 26 to October 12; *Hazlemere*, October 25—29. Mr. G. Banaster, *Burton-on-Trent*, October 23 to Nov. 7 Mr. W. G. Macro, Wesleyan Mission-hall, *James-street, Haggerstone*, October 4—7, at 7 o'clock. Mr. T. Sayer, Congregational Chapel, *Barking*, Oct. 18—21; *Hackney Wick*, Oct. 24—28. Mr. Arrowsmith, Institute, Clifford-street, *York*, October 1—9. Mr. J. H. Greene, *Stansfield, Suffolk*, October 29 to November 6. Mr. H. Pewtress, Centenary Schools, *Kennington-park*, October 18—28. Mr. G. V. Arrowsmith, Markham-sq. Schools, *Chelsea*, Oct. 18—20. Mr. H. Hutchinson, Mission-hall, *Church-hill-road, Walthamstow*, October 24—28.

A CAUTION.—Rev. John Wilkinson wishes to caution the Christian public against a man begging with letters stamped with "Mildmay Mission to the Jews," and purporting to be from Mr. Wilkinson.

BY THE RIVERSIDE.—Many are the means adopted by the Thames Church Mission of taking the Gospel to seamen. Its boats are ever busy going to and fro, carrying missionaries to preach to emigrants and sailors on board large ships, or in other cases bringing seamen to little mission halls ashore. One such place of assembly is at East Greenwich, and is known as Bugsby's mission-room. It is an "upper room," over a shop, close to the river, and hither, week after week, come, brought by the Mission boats, seamen from coasting barges and ships that have just dropped anchor. The services are thoroughly hearty, and are joined in by the seamen in a way which shows that they love to hear the Gospel message, and to sing the praise of the Saviour, and that they are at home in this primitive little meeting-place. So eager are the men to attend these services, which last only an hour, that in many cases, when their ship has only just come in, and they have been hard at work the night previous, they have gladly availed themselves of the opportunity presented of assembling with others to worship God.

The Christian.

October 7, 1887.

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A DAY'S CONFERENCE IN THE INTEREST OF THE YOUNG.

FOURTH AUTUMNAL CONFERENCE,

EXETER LOWER HALL, STRAND, W.C.

THURSDAY, OCTOBER 27, 1887.

Conference of Ladies engaged in all kinds of Preventive and Rescue Work on behalf of Young Women and Girls.

MRS. FRANK A. BEVAN WILL PRESIDE.

MORNING CONFERENCE, 11 to 1 o'clock.

FOR LADIES ONLY.

SUBJECTS FOR CONSIDERATION:—

I. How to reach the Young Women of the day with healthful and cheerful occupation when working hours are over.
II. How to reach, and influence for good, Young People of all classes when school days are ended and life is just opening before them.

SUBJECTS FOR CONSIDERATION:—

AFTERNOON at 2.45.

I. How to influence for good the Mothers of the neglected classes.
II. How to induce Domestic Servants to attach themselves to respectable Servants' Homes, so as to secure them respectable lodgings when out of situation.

LUNCHEONS AND TEAS CAN BE OBTAINED AT EXETER HALL.

Friends attending these Conferences are most earnestly asked to take part in the discussions, in order that all may profit by the varied experiences of each other.

"Sacred Songs and Solos" will be used at each of the meetings.

This Conference is convened under the direction of the Committee of the "London Female Preventive and Reformatory Institution," in the hope of increasing the effectiveness of all organisations designed to protect virtuous girls, and reclaim the erring from the paths of destruction.

OFFICE: 200, EUSTON ROAD, LONDON, N.W. **EDWARD W. THOMAS,** *Secretary.*

"And when He was come near, He beheld the city, and wept over it."—Luke xix. 41.

The Second Edition of Mr. Thomas's book, entitled, "Twenty-five Years' Labour among the Friendless and Fallen," price 2s. 6d., can be obtained at the Bookstall, Exeter Hall, on the day of meeting. PROFITS DEVOTED TO PREVENTIVE AND RESCUE WORK.

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A SPECIAL PLEA.

SINCE the great recent developments of Mission work in China, and the free access of the Missionary to every part, there has been presented a far wider opportunity for the distribution of CHRISTIAN LITERATURE.

Thousands now receive and read the Tracts telling of SALVATION THROUGH CHRIST, where formerly only a few would accept them.

Miss Gordon Cumming, in her "Wanderings in China," tells the story taken from the North China Tract Society's Report of the "Chinese Cornelius," to whom the light came through reading a Chinese version of "The Peep of Day." This is a sample of what is going on in various parts of the world.

In many directions the people of this great country are first made familiar with Christian Truth through reading the publications issued from the Mission Presses.

A voice has often been raised in Missionary gatherings, crying, "CHINA FOR CHRIST!" Will the friends of the Religious Tract Society help to realise this grand result by additional contributions to enable the Missionaries at the different chief centres to spread much more widely the knowledge of the wonderful love of God in Christ, by means of specially adapted publications?

Thus CHINA'S MILLIONS will be familiarised with the truth concerning the One living and true God, who will have "all men to be saved, and to come to a knowledge of the truth."

Contributions should be addressed to the Secretaries, Religious Tract Society, 56, Paternoster-row, London, E.C.

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President:—THE EARL OF ABERDEEN.

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BASIS:—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the 500 Boys now in the Homes. Over 1000 have already been sent out into the world.

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The Infant Day Nursery opens at 7.30 a.m. Free Ragged Day Schools at 9 a.m. and 2 p.m. Sunday Schools at 10 a.m., 3 p.m., 6.30 p.m. Band of Hope, Mondays at 6.30 p.m. Children's Service, Wednesdays at 6.30 p.m. Work among Elder Girls and Young Women, Mondays and Thursdays at 8.30 p.m., Saturday afternoons at 4 p.m., and Sundays 3 p.m. Bible Class for Women on Fridays at 8 p.m. ; for Men at 8 p.m. Mission to Inebriate Women, Meeting at 3 o'clock on Thursdays. Temperance Meetings, Mondays at 8.30 p.m. Evangelistic Services on Sundays at 7 and 8.30 p.m., and other missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received. Gratefully acknowledged, Anonymous, 2s. 6d.

THE BENEVOLENT OR

STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury pavement, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—Private rooms and cubicle wards to accommodate Ladies and Gentlemen requiring medical and surgical treatment, have been recently added to this Hospital, and are furnished with every modern convenience and comfort. Terms, including attendance of resident medical officer of Institution, from £2 2s. to £5 5s. per week. Patients are at liberty to consult any doctor in addition, at their own cost, whether a member of the medical staff or otherwise.—For further particulars apply to DIRECTOR or LADY SUPERINTENDENT of above Institution.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. (undenominational). Ladies trained for Medical Mission Work. Two years' curriculum. Ladies may train for Midwifery alone. Non-resident students received. Partial board if desired. R. C. L. Bevan, Esq., £45 ; J. Barton, Esq., £27 10s. ; Lady Ellice, £5 ; George Sturge, Esq., £5 5s. ; Miss Scott, £5.—Treasurer, G. J. GREEN, Esq. ; Hon. Sec., Dr. GRIFFITH.

EVANGELICAL HOSPITAL for Spesia and District.—Further subscriptions are urgently needed for the foundation of above. Suitable premises have already been secured. The annual expenses will amount to about £400. Donations will be thankfully received and acknowledged by Messrs. MORGAN & SCOTT, or by the Director, Mr. A. A. COATES, Spesia, Italy.

Referee, Rev. F. B. MEYER, Leicester.

THE SAN REMO Home for Invalid Ladies.—This Home will re-open as usual on November 1. The damages caused by the recent earthquakes have necessitated considerable extra expense in structural repairs to the house, and it is hoped that those who know what a boon the above institution has been to many for the last nine years (and any who have it in their power to help), may be glad of this opportunity of showing their interest in, and aiding by their contributions to relieve it of its unforeseen debt.—All communications connected with the above work to be addressed to Miss MACDONALD LOCKHART, The Lee, Lanark, N.B.

NERVOUS DISEASES. — Special provision is made in the National Hospital for the Paralysed and Epileptic (Albany Memorial), Queen-square, Bloomsbury, for persons of the middle classes in straitened circumstances, who pay 21s. per week. Apply to the Secretary-Director.

INEBRIATE HOME for Gentlemen.—The Salvation Army has opened a Home in the North of London.—Friends of patients should apply by letter, marked private, addressed Mr. [illegible]AIN, 101, Queen Victoria-street, London, E.C.

SUNDAY SCHOOL EXTENSION on the Continent.—Special fund devoted to this work now exhausted. Seventeen missionaries employed, but Committee without means to pay salaries falling due, and other grants already pledged. Appeals therefore, to all friends of religious education for immediate and generous assistance. Contributions gratefully received by Mr. J. E. TRESSIDER, Financial Secretary, Sunday School Union, 56, Old Bailey, E.C.

£100 WANTED, towards a New School and Gospel Preaching Room in course of erection in a thickly-populated and needy district. Memorial stones to be laid by R. CORY, Esq., J.P., Cardiff, on Monday, October 10, 1887.—Donations gratefully received by

Pastor O. TIDMAN, Park-street, Blaenavon.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m. ; Mondays, 7 p.m. ; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

Educational.

SEASIDE EDUCATION.—An Officer can highly recommend a Christian Home School at Southsea for a few Girls of good position. Pupils have successfully passed R.A.M. and R.C.P. Examinations. Terms very moderate. Terms 40 guineas to fill a vacancy.—INSPECTOR-GENERAL GORDON, R.N., View Bank, Brechin, Forfarshire, N.B.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation ; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

ILFRACOMBE, 2, Oxford-park.— Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

EASTBOURNE. — Ladies' College (for the daughters of Gentlemen). Established 1871. A few Boarders received. The College is examined by the University of Cambridge. Referees, Rev. W. Bathurst, vicar of Holy Trinity Church, parents of pupils and others.—For prospectus, &c., apply to the PRINCIPALS, the Misses Deacon, Grassington-road, Eastbourne.

COOMBE LODGE SOUTH, Hamilton-road, Reading. — Miss PUGH receives into her parents' home a few Girls for instruction. Domestic arrangements those of a comfortable home. Situation healthy. Large play garden.

SPA, BELGIUM.—A few young gentlemen would find a comfortable Home, with the advantage of learning French and German, in a Protestant family.—Apply to Monsieur REUTER, Professeur, Charmilles, Spa. References kindly permitted to Monsieur le Pasteur, Nicolet, Spa.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

CHIPPENHAM. — An excellent School for Boys. Healthy and beautiful country. First-class gymnasium. Tennis ground. A bathing place near. Greatest attention paid to character and Bible teaching. Terms very moderate.

H. B. BARDWELL, Orwell House.

BOURNEMOUTH.—MOIRA COLLEGE for Ladies.—Principals : Miss CONNAH and Miss INGHAM. Children requiring care receive especial attention. References to well-known gentlemen, and to the parents of past and present pupils. Prospectuses on application.

SOUTHSEA, UPPER MOUNT, (formerly Holland House).—Educational Home for the Daughters of Gentlemen. Very highly recommended. Oxford Local and other examinations. Prospectus, references, and all particulars on application to the Principal, Miss POYNTING.

WINCHESTER HOUSE, Kingston-hill, Surrey.—Mr. LUSCOMBE, M.R.C.P., receives Gentlemen's Sons, and to the advantage of a thorough education (modern and classical), careful training, and individual attention, adds the comforts of a very healthy, well-ordered home. Terms moderate. Autumn term, September 19.

OCKBROOK MORAVIAN LADIES' SCHOOL, established eighty years. Pupils successfully prepared for the public examinations. Particularly healthy situation. Third term commenced September 14.—Apply for particulars to Miss OSBORNE, Ockbrook, Derby.

LAUSANNE.—The President, Con-tinental division Y.W.C.A., desires to recommend most highly the Pension de Famille, 7, rue Beau Séjour, of Madame HENRIQUET, widow of a devoted French Pastor. It commands fine view of Lake and Alps. Five to eight francs a day. Mlle. HENRIQUET gives lessons in French and singing when desired. Baths (hot and cold).

EDUCATIONAL HOME for the Daughters of Gentlemen, Chatsworth Lodge, Grove-park, Chiswick, W.—The Misses BROWN and GOOD have removed to a large detached house, with good garden and tennis lawn, in the healthy neighbourhood of Chiswick, where they receive twenty Resident Pupils. First-class education, with careful Christian training and home comforts. Children from India received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and others.

SOUTH OF FRANCE. — Boarders wanted in French Clergyman's family near Montpellier. Good opportunity for young girl or boy wishing to be educated at the College with the children of the house. English known.

Mr. LUIGI, Pasteur, Béziers, Hérault.

TO PARENTS AND GUARDIANS. —Wanted, by a qualified Dental Surgeon, with good West-end practice, and holding hospital appointments, young Gentleman as Pupil. Premium required.—For particulars apply to H. A., South Lea, Carlingford-road, Hampstead, N.

GIRLS' ELEMENTARY SCHOOL to be disposed of. County town ; 30 scholars. Present Proprietress physically unequal. Scope for considerable enlargement.—Address for particulars,

V. S., 5, Avenue-villas, Weymouth.

A LADY would be glad of two little Girls (age from 10 to 14), to board and educate with her own children, under a competent governess. Christian training and home comforts.

Mrs. W. S. FRY, Rosecroft, Snaresbrook, Essex.

PASTOR T. D. MALAN, B.D., 35, Champel, Geneva, receives one or two young men. Home comforts, extensive grounds. University and colleges at hand. Best opportunities for the rapid acquirement of French and German. Particulars and references on application.

PARIS.—Select Home for English and American Ladies, 35, Rue de Lubeck, Avenue du Trocadero.—Miss DIXON begs to announce that the Home will be opened on Thursday, October 20. French lessons daily, by a French Lady (diplomée). Terms on application. References kindly permitted to the Rev. G. W. Olver, B.A., Wes. Mis. Sec., Mission House, Bishopsgate-street, London ; Rev. W. Gibson, B.A., 86, Boulevard de Versailles, St. Cloud, Paris ; Rev. D. A. de Mouilpied, 11, Avenue Flachat, Asnières, Paris ; Rev. W. H. Price, 57, Elgin-road, Addiscombe, Croydon ; Rev. B. Hart, 4, Rue Roquépine, Paris ; Sir W. McArthur, K.C.M.G., 79, Holland-park, Kensington, London, W.

SPEECH, AND EDUCATION, for Deaf Children, by a certificated Teacher (pure Oral System). Lip-reading lessons given to the Adult Deaf.—Mrs. CHARLES HALL, 58, Lordship-park, Stoke Newington, N.

TRAVELLING TUTOR. — Theo-logical Student (M.A., Edin.) would superintend Education of a few young people in Christian family wintering on the Continent. Salary no object. Thorough knowledge of music.—X., care of Rev. J. G. Mackintosh, The Mound, Edinburgh.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

MORAVIAN BOYS' SCHOOL, Ock-brook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

EDUCATION IN HIGHGATE.—The Rev. G. D. BARTLET, M.A., receives ten Pupils (from 10 years) to board and educate for Commercial or Professional life, or for Public Schools. Individual attention, thorough grounding, careful Christian training, with the comforts of a superior home, are afforded. Fees from 20 guineas per term. Highgate is strongly recommended by the medical profession.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—Accommodation for a limited number of Boarders and Day Pupils. Pupils prepared for Cambridge Local Examinations. For terms and all particulars, apply to

Miss SKIFFERTH, Principal.

A CERTIFICATED MISTRESS wanted for a Church school, infants' department. Salary £50.—Address, with references, The VICAR, St. John the Baptist, Roughtown, Mossley, Manchester.

CHRISTIAN GOVERNESS wanted, in a plain small school of great girls. Plain English, good French, moderate music. Needlewoman. Disciplinarian. Domesticated.—Write, stating age, salary, previous occupation, N. N., 74, Marquess-road, London, N.

WANTED, BEFORE NOVEMBER 1st, a Governess for a Girls' School of about 40 children, situated in Hill-street, Pocock-street, Blackfriars. A Christian woman who has had some experience in teaching, and is a good disciplinarian, specially desired. Salary £40 per annum, and a room for residence if required.—Apply by letter only to

Mrs. GOODMAN, Oaklands, Dealtry-road, Putney.

A GOVERNESS wanted. Decided Christian. Fluent French. Latin and music for beginners. Certificated. — Write only, to Mrs. THORNTON, St. Barnabas Vicarage, Addison-road, Kensington, W.

RESIDENT GOVERNESS.—A young Lady, late Student of Queen's College, London, desires a re-engagement after the holidays. Acquirements, thorough English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.

A. B., Buckleton, Tweedy-road, Bromley, Kent.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

CHRISTIAN NURSERY GOVERNESS. —Take charge two little girls. French and music required. None need apply who have not been out before. State terms.—Mrs. TISSINGTON TATLOW, St. Thomas, Rathfarnham, Dublin.

NURSERY GOVERNESS wanted, to instruct three young children, and to assist with child, two years old. Requirements, good English, elementary French, and music.

Mrs. W., 4, Kensal-place, Kensal-green.

UNE JEUNE DEMOISELLE HOLLANDAISE désire trouver une place de Gouvernante dans une famille Chrétienne, de préférence dans une famille Hollandaise. Lettres affranchies sous les initiales C. P., au Libraire F. W. Egeling, Amsterdam, Hollande.

EXPERIENCED GERMAN GOVERNESS, certificated, seeks re-engagement. School or family. Thorough French and Italian, music. Speaks English. Excellent references.

B., Macniven & Wallace, Princes street, Edinburgh.

GERMAN LADY, holding the diploma of Higher Examinations in France, desires situation in School or Gentleman's family. Referee, Madame la Vicomtesse de Gasparin, Orange, Vaucluse.

B. T., 41, Regent-street, Portobello, N.B.

DRESDEN.—German Lady will be glad to receive one or two more young Ladies wishing to study German, music, painting. Highest references in London. Home comforts (bath-room).

Frl. MORAND, 8, Walpurgis-strasse, Dresden.

Appointments, Situations, &c., Wanted.

A LADY, Principal of a large and important Girls' School, is desirous of finding an appointment for her nephew, aged 26, in Bank, Insurance Office, or Counting House. Some experience. Good character. In return for bonâ fide situation, she offers, board, lodging, and first-rate education to a young Lady.—KENT, care of Messrs. Relfe, 6, Charterhouse-buildings, Aldersgate, E.C.

THE EVANGELIST of the Swanage Mission is open for a re-engagement, where pastoral and evangelistic work would be required. Testimonials, and past experience, on application. EVANGELIST, 8, Grosvenor-road, Swanage, Dorset.

YOUNG MAN seeks employment, country town or village, with opening for missionary work. Experience as missionary, collector, secretary, clerk, &c. Moderate remuneration.—EBENEZER, Smith's, Box 2,058, 132, Fleet-street, London.

POSITION OF TRUST OR PARTNERSHIP.—The Advertiser (well known), who has held a chief clerkship for twenty-one years with good general commercial experience, including investment of capital, executorships, &c., seeks to obtain a position of Trust and responsibility, or a Partnership (subject to a year's trial), with a conscientious person in a sound established business. Small capital.—W., care of Mr. King, 38, Hindman's-road, East Dulwich.

MEDICAL.—Young Medical Man desires Partnership with a Christian. Can give reliable references. Or would negotiate for practice.

B., 110, Hampton-road, Redland, Bristol.

ANY PLACE OF TRUST wanted by Advertiser, a Christian man, abstainer, good penman. Thirty years' reference. Any gentleman would find him a very handy man.

A. B. C., 35, Sidney-street, Mile End.

SCRIPTURE READER. — Wanted by a young Man, an appointment as above. Experienced in Mission work. Total abstainer. Good references.

SPES, 9, Darncombe-street, Moss Side, Manchester.

ABROAD.—Christian wants situa-tion in General or Drapery Store. Has been for past nine years engaged in wholesale drapery trade. Age 23. Could invest £100. Sound business experience.—W. G. NORDEN, Buckhurst-hill, Essex.

A LADY with great experience is open for engagements to give Gospel or Temperance Addresses in Mission hall or school-room. Highest references.

E. H., 14, Edith-villas, Upper Edmonton.

CHRISTIAN WORK.—A Lady, who likes Visiting and Christian work, offers her services, and in return asks for consideration in board, &c.—Write, D. S. P., May's, 159, Piccadilly.

MATRON requires re-engagement. Charge of Convalescent or Preventive Home. Good housekeeper, cook, and needlewoman. Highest references.

M., 88, Central Hill, Upper Norwood, London.

AS WARDROBE-KEEPER in a School or look after Ladies' Wardrobes, wanted by a middle-aged person, well recommended from present mistress.—E. CAMPBELL, Hawkwood, Chislehurst, Kent.

A LADY RECOMMENDS a Christian person for any position of trust, to wait on a Lady, or as Wardrobe-keeper. Excellent needlewoman. Age 30.

Mrs. BIRTITT, Elgin-park, Redland, Bristol.

AS CHILDREN'S OR USEFUL MAID. —Good needlewoman, willing to make herself generally useful. Age 21. Good reference.—L. R., Navarino Villa, St. Boniface-road, Ventnor, I. W.

A LADY HAS MUCH PLEASURE in recommending her Monthly Nurse. Experienced, and of excellent character.

Mrs. S., Birchwood, Dedham, Colchester.

LADY HOUSEKEEPER or Companion.—A Gentlewoman of experience, well qualified for responsible post and management of children, seeks re-engagement. Musical, and fond of Mission work.
L. P., Mr. Nicholls, Bookseller, Upper Norwood.

LADY, EXPERIENCED IN HOUSEKEEPING, wishes re-engagement as Housekeeper. Can take entire charge, or would be Companion to and assist Lady.
N., care of Mr. Stoner, 118, Norwood-road.

AS HOUSEKEEPER (age 28), to Bachelor, or Widower with children, where one servant is kept. Good manager. Excellent references.—Letters,
FAITH, 129, Tyneham-road, Lavender-hill, S.W.

AS MOTHER'S HELP, by a young Lady. 25 (farmer's daughter, not out before). Good plain needlewoman, and not afraid of work. Excellent character. Wages moderate.—A. M., care of A. McCreath, 2, Gresham-buildings, Basinghall-street, E.C.

AS YOUNG LADIES' MAID, or Sewing Maid, wanted by young person in her 20th year. Good dressmaker. Highest reference.—H., care of Mrs. Rhodes, Argyle House, Cinderford, Glos.

COMPANIONABLE YOUNG LADY (21) seeks situation as Useful Help. Cheerful, fond of needlework, domesticated. Refined Christian home particularly desired. References exchanged.
16, Church-street, St. Clement's, Ipswich.

RESPECTABLE YOUNG PERSON seeks situation, as Maid in Christian family. Good dressmaker and hair-dresser. Two years' good character.—A. B., Mr. T. Bowell, Farmer, North Lopham, Norfolk.

A LADY RECOMMENDS a trustworthy Christian servant as Cook. 7½ years' good character. Deaf. Wages £16 Refer to
Miss TROTTER, 30, Oxford-road, Kilburn, N.W.

AS PLAIN COOK AND HOUSEMAID.—Situations wanted, by two young persons about 20, in a private family. Good references.—G. C., 4, Victoria-place, Havelock-terrace, Battersea, S.W.

WILL ANY KIND LADY take a young Woman into her service as House-Parlourmaid or Plain Needlewoman, who is anxious to recover her character?
Lady F., 1, Cranley Mansion, Gloucester-road, S.W.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

REQUIRED, for a young Lady of bright and cheerful disposition, the charge of one or two little children. Comfortable home, and moderate salary.—Mrs. BADHAM, The Girls' Collegiate School, Folkestone.

AN ENGAGEMENT wanted, as Companion Housekeeper, Wardrobe-keeper, or the care of young children. Thoroughly domesticated. Good needlewoman. Excellent references. Age 3[illegible]. — E. M., Hancock's News-rooms, Bishop's-road, W.

Appointments, Situations, &c., Vacant.

A CHRISTIAN MAN wanted, as Working Partner in the Coachmaking business to take the place of one deceased. Capital required from £200 to £300.
R. ELLWOOD & Co., Radcliffe.

TO CHRISTIAN WOMEN.—Wanted immediately, for Norfolk and Norwich staff of nurses, two thoroughly trained Nurses. Abstainers preferred.—Apply, with photograph and testimonials. LADY-SUPERINTENDENT, Nurses' Home, Norwich.

COACHMAN WANTED, in Kent, 12 miles from London. Single, abstainer, Christian. Wages commence at £26, and board in house. State age and height.—W., 35, Lincoln's-inn-fields.

CORRESPONDENCE CLERK wanted; thoroughly competent at shorthand. Good hand, and willing to be useful. Must be a Christian, and well recommended.
X. Y. Z., 186, Aldersgate-street, London, E.C.

OPEN DOORS.—Voluntary workers greatly needed for simple Gospel Addresses in workrooms in the City, for Classes, &c.—HON. SEC., Welcome, Y.W.C. Institute, Little Britain, E.C., full particulars there.

RESPECTABLE YOUNG WOMEN wanted, to train as Nurses for Cambridge Nursing Home. Age 24 to 32.—All particulars from LADY SUPERINTENDENT, 13, Fitzwilliam-street, Cambridge.

CAN ANY LADY recommend a thoroughly good Parlourmaid, Housemaid, and Kitchenmaid, to reside at the seaside. Seven in family. Five servants kept.—Mrs. HARLAND, Rosendale, Bridlington Quay, E. Yorks.

EVANGELISTS wanted, male and female. Not afraid of hard work, or making personal sacrifice for Christ.—Apply with full particulars (enclosing stamped envelope) to SECRETARY, United Christian Mission, Goole, Yorks.

CHRISTIAN LADY wanted to assist in establishing, and to take charge of a Home for Working Girls, in pleasant suburb.—Write to SECRETARY, 8, Wemyss-road, Blackheath, S.E.

A YOUNG LADY wanted, in a clergyman's family, to assist a mother with two little children. Comfortable home, with trifling remuneration.
A. M. E., 108 Hampton-road, Forest-gate, E.

HOUSEKEEPER.—Wanted, an active and experienced person to act as Working Housekeeper in a house of business with about sixty assistants. One who has filled a similar post preferred. Must be an abstainer.—Apply, stating age, experience, and salary, enclosing portrait if possible, to
Mrs. W. MOORE, 3, Christchurch-gardens, Reading.

ATTENDANT to Invalid Lady wanted, October 29. Thoroughly good Christian woman. Good reader, patient, obliging. Total abstainer. Good plain sewer. Not over 35. Salary £14.—Mrs. W. THOMPSON, The Hall, Desford, near Leicester.

WANTED FOR THE SHELTER, 4, Harcourt-road, Dublin, two Women, to fill the posts of Matron and Laundry-Matron.—For particulars apply to the LADY SUPERINTENDENT.

A PARLOURMAID wanted. Must have good references, and experience. Christian preferred.
Miss L. BRODIE, Devonshire-place, Eastbourne.

CAN ANY LADY recommend a House-Parlourmaid, where assistance is given in both house and parlour work.
Mrs. W. S. FRY, Rosecroft, Snaresbrook, Essex.

GOOD PLAIN COOKS wanted (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late missionary) Registry and Home, Church-street, Paddington-green. Please send stamped envelope for reply.

GOOD PLAIN COOK wanted, for family of two, to bake and wash. Wesleyan. Abstainer. Good-tempered, trustworthy. Quiet, country. Age about 35.
Mrs. P., Withnell Fold, Chorley, Lancashire.

COOK WANTED (25 to 40), at the West Central Temperance Hotel. Wages £25 to £30, all found. Twelve servants. Teetotaller and attendant at place of worship preferred.—Applications, London or country, with full particulars, by letter only, to
F. S., 101, Southampton-row, London, W.C.

PLAIN COOK (thoroughly good) wanted for country vicarage. Not under 30. Must be a total abstainer, good manager, clean, active, early riser. Good character from last place. Wages £25 and all found.—Mrs. G. S. BATTY, North Wymms Vicarage, near Hatfield, Herts.

STRONG, STEADY GENERAL SERVANT, over 17. Others kept. Early hours. Comfortable home. No boots or knives. A little washing. Abstainer. Christian valued. State wages.—Mrs. CORYTON, Selwood, Hornsey-lane, N.

GENERAL SERVANT.—Wanted, a trustworthy young Woman from 18 to 20, who prefers a quiet place. Three in family. Wages £12.
M., Mr. Norbury, Stationer, Brentford, Middlesex.

CAN ANY LADY recommend a General Servant, fond of cooking, willing to help housemaid, for a small family in Guildford. Wanted at once.—Mrs. B., Kingston House, Hyde-street, Winchester.

A NEAT GIRL required, to assist generally in household duties, about 18 to 20.—Mrs. HARRISON, The Library, 118, Church-road, Upper Norwood.

CAN ANYONE recommend a respectable Christian person who could undertake the duties of a small house in the country, and attend an aged Lady.—Mrs. HARVEY, Holt-street, Nonington, Wingham, Kent.

COOK (thoroughly Good Plain) wanted, in gentleman's family. Age 25 to 30. Personal character required.—Apply by letter, stating wages and full particulars, to Mr. RIDER COOK, Woodford, Essex.

A JUNIOR CLERK wanted, in a Steel and Wood Shipbuilding Firm. Age about 25. Must write a good hand, possess a knowledge of shorthand and accustomed to general routine of similar works. Good references required as to character, &c. Member of the Church of England preferred. Salary 35s. per week.—X. Y. Z., care of Messrs. Marshall & Son, 125, Fleet-street, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.
Mrs. LLOYD HARRIS, Proprietor.

LONDON.

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(*Continued on page vi.*)

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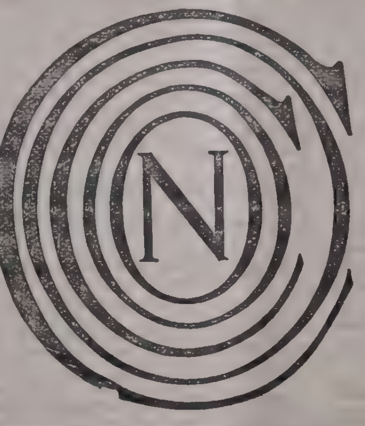

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CHRISTIAN UNION.

BY HIS GRACE

THE ARCHBISHOP OF DUBLIN.

An Address at the Dublin Convention.

We are met together for the purpose of recording and celebrating the triumphs of the Gospel, which we have all, I trust, found so precious to our own souls. I would venture for a few moments to deal with a question which must be of interest to all present—the aim and object for which the Convention has been summoned. I think there are some misconceptions abroad with reference to it, and in the interests of truth and charity it is right that these misconceptions should be dispelled. The aim and tendency of this Convention are threefold. First, to quicken and deepen spiritual life; second, to promote Christian work; and third, and chiefly, to further the cause of Christian union. We meet together that by brotherly intercourse and mutual exhortation we may stir one another up to more personal holiness and more entire consecration to the service of our common Master. In so doing, this meeting does not claim in any way to be included in the same category with the constituted acts of public worship which are solemnised by each of our churches respectively. No doubt, we have here God's Word read, and hymns sung, and prayers offered up; but the same takes place at meetings of a Bible Society, and when we are told that those who attend these meetings deprive themselves of the ground upon which they would warn their congregations of leaving their own churches and gadding about to the churches of other denominations, it is just as irrelevant as if the charge were brought against the Archbishop of Canterbury or anyone else who might take part in a Bible Society meeting. The charge is based on a misconception, and is only justifiable on such a ground. After this explanation I trust that such a charge will never again be repeated.

Again, this Convention does not identify itself with any peculiar doctrine in theology, least of all with any pretended new discovery in the region of theology. It is our desire and privilege to tell the old, old story, which is ever fresh, ever new. Again, we do not ask those who speak at this Convention to deal with any subject that might form a battle-field for controversy, and, therefore, when it is made an objection to our meeting that we do not deal with the questions of the three orders of the ministry, or with the sacraments, it does not at all follow that we do not ourselves attach deep importance to those questions; nay, rather, the very reverence we feel for such holy things prevents our wishing them to be dragged in the mire of polemical strife. That is another misconception, and I trust, after this explanation, that charge will not be heard again.

The Convention aims at the furthering of all practical work in the field of Christian labour. I might tell of the free Sunday morning breakfasts given within this building, where waifs and strays are fed, and have the Gospel preached to them. I might speak of many other charitable works—all based on the same principle of united action—the Prison Gate Mission, the Young Men's and Young Women's Christian Associations, the Dublin by Lamplight Mission, and other institutions, in which those who take part in this Convention show an active interest. In the words here spoken and in the prayers here offered up, all the various Christian churches in this city, and throughout the land, have found an unspeakable blessing. Eternity only will reveal the stimulus which has been given to Christian work, and the blessings that have been brought down from above by means of the meetings of this annual Convention.

The object which specially recommends the Convention to me is the aim and tendency of

Christian unity. Let us pause and remind ourselves of the fact that must be patent to every thoughtful mind, that during the last quarter of a century there has arisen in the hearts of Christians throughout the world a craving for unity such as has never before been manifested—a longing that they might be able to return to the spirit of those early days when Christians were of one mind and one soul, and therefore walked in gladness and singleness of heart. I seem to hear the echo of the words of that old man, the eloquent Dr. Dollinger, to which I listened many years ago, when I had the privilege of attending the Bonn Conference. In closing his wonderful address on that occasion he used these words—he was speaking of the importance of Christian unity with the view of meeting the needs of heathenism:—"Oh! that we were united among ourselves, that we might preach one Gospel to the heathen. How beautiful would it be if there were but one Christian Church and Christian doctrine, or, at least, a number of churches united together by agreement in the main elements of the Christian faith, that we might preach to the heathen in the name of that unity."

I find in *Church Bells*, articles every week by a godly layman of the Church of England, Lord Nelson, containing utterances on the part of Episcopalians and non-Episcopalians all tending in the same direction—a yearning for further unity. Anyone who studies these utterances must admit that, as regards this desire for unity, the present age is quite exceptional. In the annual report of the Home Reunion Society of the present year it is stated that Canon Medd, at the request of the society, has given notice of the following resolution, which the committee trust will be passed at the next session of the Convocation of the province of Canterbury:—

> That in view of the growing feeling of the serious and far-reaching evils of disunion among Christians, of the vast importance of the whole subject, especially Home Reunion, His Grace the President be respectfully requested to direct the appointment of a joint committee to confer, and from time to time to report on the relations existing between the Church and the separated communities, especially in this country, and generally to make any suggestions as to measures which might tend, by God's blessing, to the furtherance of the union among English-speaking Christians of all who hold the essentials of the Christian faith.

Only a few days ago I read that at the fifth General Synod in connection with the Church of England, held in Sydney, Bishop Barry alluded to the importance and desirability of unity amongst the various sections of the Church; and at a later stage the Bishop of Adelaide moved a resolution praying that the Conference at Lambeth in 1888 will consider what steps should be taken to promote greater visible unity amongst those who hold the same creed. When we find almost all parts of the world seething and burning with this desire for Christian unity, are the Christians in Ireland to remain still and hold their hands? Let us remember for one moment that there is, perhaps, no country in the world where unity is of more importance amongst Christians than in Ireland. I speak not now of the Roman Catholic religion as the reason for that unity, but of a greater enemy which is approaching—I speak of those foes in the shape of secularism and infidelity, lawlessness, and Christlessness, which are gradually making their way onwards. How is this union to be brought about; are we to attempt at once to realise something of an immediate fusion of all our churches and denominations? I think not. There will be such a fusion—when sorrow, and suffering, and party spirit and division fly away, and when all meet around the Throne and realise the oneness for which our dear Saviour prayed. But if there cannot be fusion, why should there not be federation? Why should we not retain our own standards, articles, and views, and yet find some way of meeting together from time to time and showing to the world that upon essentials we are all agreed. If we cannot have a solid bar of iron, we may have a chain of many links, each, it may be, of different substance and shape, but yet all bound together by a common bond of adhesion. I believe such a thing is possible;

recommendations which I have read, and which are to be laid before the English Convocation in 1888, something will be done by the heads of the Established Church to invite reciprocal action on the part of the heads of the other denominations, and that something may be done in the direction of federation.

But still that may be some little time off, and what are we to do in the mean time? There is another step in the great flight that leads to the heavenly platform which we can mount at once, and that is the step of fraternisation. We can all acknowledge each other as brethren even now. It is time, I think, for us to resolve that we shall no longer be glaring, or snapping, or snarling at one another, and devouring one another. It is time that we should not be content merely to sit still and discourse on the blessings of union, should it ever come to us, and so on. We must be ready to rise up, meet our brethren half way and take each other by the hand, look one another in the face, and hear one another speak. That is what we are doing to-day in this Convention. When I am asked to come and take part in a convention which has this object in view, how could I at such a time and under such circumstances, in the sight of God dare to refuse, merely because I should meet on this platform my Presbyterian, Methodist, and Congregational brethren?

Well, I will not judge others; I will not even judge those who may sit in judgment on me. There are occasions when I feel greatly perplexed as to whether or not I am following the indications of a higher guidance. No such scruple troubles me now. If I look merely to the interests of my own Church, I feel that in coming here I am strengthened and raised up in the eyes of the people of this land. I believe that if I were to do otherwise—if I were to imply that those who take part in this Convention were acting inconsistently with loyalty to their own Church—if I were to describe the Irish Church as so narrow or exclusive or wanting in true catholicity as this, I believe there are some of the members of the Church, and some of its most earnest members, who might begin to ask themselves, Has this Church limits large enough to include me? If I look to the interests of unity, if I look to the interests of the Church of Christ throughout the world, I feel that by refusing such an invitation I should be inflicting a wound on the sacred cause; and therefore I feel it my duty, as well as my pleasure and privilege, to come and take the chair at this meeting. So long as this Convention keeps within those lines which it has so wisely marked out for itself, I trust I shall always be ready to comply with a similar invitation if it should reach me, and occupy, as I do to-day, the position which it is my honour to fill.

THE FIRST OF THE GREAT PUBLIC MEETINGS to be held in Scotland, under the auspices of special committees of various religious denominations, to protest against the licensing of sin in British possessions, will take place at Edinburgh, on Tuesday, Nov. 15. It is intended to have meetings also at Glasgow, Dundee, and Aberdeen. Mr. Henry J. Wilson, M.P., Mrs. Josephine E. Butler, and Mr. James B. Wookey are the invited speakers from the South who are expected to be present at all the meetings.—*Sentinel.*

SAILORS' REST AID SOCIETY.—Mr. Stephen Burrowes writes:—From the local committees and the seamen frequenting the Rests in the Bay of Naples very encouraging notices are received. Our agent in the Naples Rest is very helpful in caring for the men ashore, and making them comfortable in the only Home for seamen in that dangerous city. The visit to Jersey last June resulted in the establisment of a new Seamen's Evangelistic Mission, under the charge of a local committee. It is hoped to open a Rest at St. Helier's shortly. Tracts are needed for this Mission, and may be sent to Mr. E. Kent, missionary, 36, Aubin-place, Don-road, St. Helier's, Jersey. About November three evangelists will accompany me to the Mediterranean. One of the evangelists can preach in several languages, and between us we can manage English, Italian, and French, while former experience in work among soldiers and sailors will help to make this special mission highly interesting, and by God's blessing

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Thain Davidson, D.D., of Islington Presbyterian Church.

Our readers are desired to bear in mind that a season of universal prayer on behalf of Sunday-schools and work among the young is fixed by the Committee of the Sunday-school Union for Sunday and Monday, October 16 and 17.

Seeing that the *St. Stephen's Review* calls the late shocking outrage upon decency, family life, and hospitality "a moral peccadillo"—exclaiming, concerning the House of Commons, "What absurd nonsense it is to demand the elimination of a man from *such* a house for a moral peccadillo"—it is worse than "absurd nonsense" for the same Review to issue the following circular:—

[*To be signed and returned as soon as possible to A. E. Tarry, St. Stephen's Review*, 21, *John-street, Adelphi, London.*]

A MEMORIAL TO MESSRS. W. H. SMITH AND SON.

We, the undersigned Newspaper Proprietors and Journalists, having observed with regret the scandalous and disgraceful character of the articles and news from time to time published in *The Pall Mall Gazette*, and believing that such publications demoralise the public taste, and thus injure the sale of respectable papers, respectfully request the firm of Messrs. W. H. SMITH & SON to desist from selling *The Pall Mall Gazette* on their bookstalls, and to thus re-establish the character of the English Press.

We are far from endorsing many things which appear in *The Pall Mall Gazette*, but it has done such service in the cause of morality as to make this "memorial" ridiculous. There are, however, publications sold on the bookstalls which ought by all means to be banished from them.

Rev. Robert McAll, cousin of the founder of the Mission in France bearing that honoured name, has removed to London, as representative in England of that important work. He will be glad to communicate with any who are interested in the spread of the Gospel in France, and who desire to help forward the work by arranging for meetings, &c. His address is 17, Tressillian-crescent, St. John's, S.E.

We commend to the attention of our readers the recently issued report of the Howard Association, which has for its objects "the best methods of crime-prevention and penal treatment." It contains much interesting and instructive matter, both in the nature of information and suggestion. *Inter alia*, treating of "juvenile pauperism and crime," the Association advocates an extension of the boarding-out system for pauper children, to be followed up by organised emigration. Speaking of intemperance, the report alludes to the great increase of secret drinking-clubs, and attributes these mischievous institutions to the prohibitive measures now in force, instancing the case of Cardiff. But, it may be pertinently asked, if these unlicensed places are so numerous, why do not the united forces of the police and the magistrates suppress them? The machinery is ready to hand; let it be put in motion. And *àpropos* of clubs, the gentleman's luxurious haunts ought to be subject to the same restrictions, with regard to hours of closing and other matters, as the working-man's bar-parlour.

Our London Y.M.C.A. Associations have now entered upon their winter's work. The leading branches, at Exeter Hall, Aldersgate-street, &c., have sent out very comprehensive and attractive programmes—educational, social, and religious. We trust that many recruits will be enrolled in the ranks at this juncture. Those who can persuade a young man to join one of these Associations may be doing him a service the beneficial outcome of which will reach forward to eternity.

Mr. George Hatton, of the St. Giles' Christian Mission, has returned to London from a three months' stay in Switzerland, where he went hoping to recruit his health. He is better than he was before this season of rest, but we regret to say that he has not received so much benefit from the change as was expected. At Lucerne, on the homeward journey, he had to call in medical aid, and remain under treatment for ten days. Our readers are desired to remember Mr. Hatton in prayer that his health may be perfectly restored.

Pastor Thümmel, of whose recent imprisonment in Germany, for testifying on behalf of Protestant truth, our readers have been informed, is still being pursued by Romish emissaries. From a letter received from his wife by an English lady, it appears that the pastor is now involved in his third lawsuit with his Popish enemies. Twice before he has been sentenced to terms of imprisonment, but the first sentence was quashed on appeal, and the second time he was released after serving eight days, out of the three weeks awarded. An appeal against a third sentence of imprisonment—this time three months—is now pending, and is expected to come on this month. Meantime the cause of evangelical truth is progressing.

Next year at Kieff, in Russia, a large cathedral now in course of completion will be opened, and the nine hundredth anniversary of the introduction of Christianity into the Empire celebrated, with much pomp, upon the spot where tradition has it that the first baptisms took place. After nine hundred years, however, the teachings of Christ still have to permeate Russian society, and the Cross yet has its greatest triumphs in the future.

In answer to many inquiries concerning Mr. Denham Smith's state, we deeply regret to learn that for the past week he has been sinking hour by hour. On several occasions it was thought he had passed away, but the wonderful vigour which has always been one of his characteristics, still sustains him. His perfect calm and happiness in the presence of imminent death are continual; God has been good in easing him of pain.

A weekly critical paper, noticing four recent books, says that "three are decidedly nasty, and the remaining one is peculiar, rather than nice." Alluding to two of them the reviewer says, "In such there is nothing but what must oppress the heart, and very much that will soil the imagination of the reader;" and of the other it would be impossible to speak too sternly, the story being made up of impurity and blasphemy. "We do not hesitate to say," the critic concludes, "that these novels mark a new and sad feature of the age, and it will be an evil day for England when they attain here the same popularity as they have reached abroad."

We have frequently urged that the evil day has already been reached when such books can be issued by any English firm, and we can only appeal earnestly to fathers and mothers to keep a sharp watch upon the literature of the circulating library, and upon the volumes purchased by their children. Contamination must necessarily follow contact with publications of the kind, and it is deeply to be regretted that those who are responsible for their dissemination cannot be brought under the clauses of a recent Act for the protection of the young.

The wholesale slaughter of the birds is going on almost unheeded, and it is stated that the destruction now takes place on so large a scale as to threaten the existence of a number of our most useful species, and that it is carried on chiefly "by men who sell the skins and plumage to be used for ornamental purposes, principally for the trimming of women's hats, bonnets, and clothing. These men kill everything feathered." Quite recently *Punch* had a kind and timely plea for the birds, "an appeal to the ladies of England," and it says but little for those ladies that such an appeal should be necessary. We trust that all Christian women will refrain from following an unworthy fashion, of which our contemporary says:—

Many a fashion gives employment
  Unto thousands needing bread;
This, to add to your enjoyment,
  Means the dying and the dead.

The Romanist party in Italy have obtained a certain amount of success in the elections for the municipal councils, with the result that in many cases the method of conducting the communal schools will undergo a change, and the priests are busily engaged in collecting signatures to petition "for the restoration of the freedom of the Sovereign Pontiff." On the other hand, most of the Italian journals are writing strenuously, and almost ferociously, against anything like the restoration of the temporal power of the Pope; and it is evident that an arrangement of the kind could not possibly be brought about without much bloodshed, and probably not without Italy being engaged in a foreign war.

Figures recently taken by the War Department at Washington show that in the American Civil War the North lost 320,000 lives, and the Confederate losses would, it is estimated, bring the number up to 500,000. In one battle alone the killed and wounded amounted to no less than 54,000. Apart from these wasted lives, what an amount of human sorrow do these figures represent! Yet there are statesmen who talk glibly of rushing into war.

A correspondent of *The British Weekly* makes the excellent suggestion that "the thoughtful might be won for Christ as well as the thoughtless," and asks the question, "Why should the cottage get all the tracts and the mansion none?" We fear that there has been too great a tendency to circulate religious tracts and books only in the direction of the so-called lower classes. The tract should be as bread cast upon the waters, and the distribution should be in all quarters, likely and unlikely. An admirable plan is to make use of the leaflet, enclosing one in every letter written which is not of a purely business character. Many of these will be found again after many days, having been pondered over by those who

Professor de Launay is at present in London. Any friends who desire to make arrangements for his Lectures on the Catacombs of Rome are requested to address him to our care. The Professor is announced to lecture at Mildmay Conference Hall, on Tuesday, the 18th instant.

Next year will be the bicentenary of John Bunyan, who died August 31, 1688. Into how many homes has the Pilgrim's Progress taken the simple story of the Cross. Translated into over eighty languages, it must have been read by more people than any other volume in existence, the Bible alone excepted, and apparently it loses none of its interest, but continues to attract readers of all ages. There are few children who can resist the powerful simplicity of its Scriptural teaching, and in that very simplicity lies its influence over those who, later in life, travel with the Pilgrim.

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MR. SPURGEON ON SOUL-WINNING.

A SINGULARLY interesting meeting was held in the Metropolitan Tabernacle on Monday evening. The ordinary attendants at the weekly prayer-meeting must have been surprised to find some three hundred open-air preachers, or more, assembled in front of the platform. These brethren had come by invitation of the Open-Air Mission to hear an address from the pastor on "Winning Souls for Christ."

Mr. Spurgeon began by showing what it is to win a soul. It is not to evolve out of man something good already in him, but it is to make him a new creature. This is nothing less than a miracle, though the preacher may be the instrument in the hand of God to accomplish it. Souls are not converted by oratory, nor by our way of putting the Gospel, but by the Gospel itself. So he urged the preachers to go in for thorough conversion. His next inquiry was, In what way can we be hopefully fitted to win souls? And this led to some remarks on the preacher's personal condition. Samson must be right himself, or he could not conquer his enemies. The vessel must be clean, or it would not be used by the Master.

Proceeding to the positive side, he said we win souls as *witnesses*, *i.e.*, testifying of that which we ourselves know. A man ought to know what he is preaching about. But the preacher must be a *pleader* also. He must love those he preaches to. Fear must impel him—fear lest sinners should perish. But he must be moved by hope also. "Your enthusiastic confidence may kindle the spark in the soul with which you plead," exclaimed the preacher. But, further, souls were won by *example*. The holy life of the preacher had much to do with it. And if the preacher were wise he would surround himself by a band of praying helpers. In closing, Mr. Spurgeon said souls must be won by sheer hard work. This work, he indicated, might be public preaching, private conversation, giving tracts, paying visits or writing letters. The burden of his counsel was—by all means save some. It was a worthy deliverance of an honoured servant of the Lord, and will no doubt in due time be published by the Open-Air Mission, whose preachers must have gone away greatly stimulated and helped.

Prior to the address, Dr. Soltau Eccles referred to the Kabyle Mission. Some China Inland missionaries were also commended to God in prayer. Rev. W. Wyatt Gill spoke of missions in the South Seas, and prayed. Mr. Kirkham spoke of the Open-Air Mission, and prayer was offered by Mr. Hertslett, Mr. Joseph Weatherley, Rev. E. W. Moore, of Wimbledon, and Mr.

Our next issue will be a DOUBLE NUMBER, *price 2d., and will contain a copy of* "THE CHRISTIAN" ALMANACK *for the year 1888.*

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EVANGELISTIC NOTES.

Mr. Steedman, railway evangelist, has concluded a fortnight's evangelistic meetings at Dreghorn, Ayrshire. Hundreds turned out every night to hear the Gospel preached. At the close of each service an inquiry-meeting was held, and many were spoken with about salvation.

Sydenham. — Since September, 1879, Mr. Thomas Fairbard has been engaged in mission work among the poor and the labouring classes in Sydenham and its vicinity. The meetings were at the first held in a small room, but last December a hall in Combe-road, Wells-road, was secured, and much good work has been done in it.

Somerset.—During the past few weeks meetings have been held nightly from the Bible carriage belonging to Captain West, of Bristol, in Burnham, Highbridge, Mark, Wedmore, East Brent, and Weston-super-Mare. Gospel addresses have been given by Mr. A. C. Trew, of the Country Towns Mission Society, and Mr. Parsons, colporteur, to large audiences.

Clerkenwell, E.C.—The weekly open-air services conducted on Mount-pleasant by the workers from the Field-lane Institution during the last six months were brought to a close on Wednesday week with an impressive address by Mr. Gawin Kirkham. The meetings have been well attended, and greatly blessed. Many cases of professed conversion and reclamation have resulted.

Lewes.—The evangelistic mission commenced by Mr. J. Barnabas Bain, Sunday, Sept. 18, and originally arranged for one week, was extended to the 30th, the meetings having increased in numbers and interest as the work went on. Mr. Bain's Bible-readings were much enjoyed, and his clear expositions of the Gospel have been blessed to the salvation of souls. He began a week's mission at Bexhill, near Hastings, on Sunday last.

Gray's Inn-road.—A series of special services have been conducted during the past week for the children and their parents in this poor district, under the superintendence of Mr. Fagg, hon. sec. of Fox-court Ragged School. Therehas been a good attendance, with much manifestation of the Spirit's presence, each evening. Rev. C. B. Sawday, Mr. Frank Seagrove, Mr. S. E. Haward, Mr. John Kirk, and others have taken part in the meetings.

Rye, Sussex.—On September 13 the *Herald of Mercy* mission ship came to Rye from Boulogne. Since then evangelistic services have been held on board every night with blessed results. Crowds have had to go away for want of room. Over three hundred persons, consisting of fishermen working men, and others attended a fellowship meeting last week, when many testified as to the joy it had afforded them through the visit of the vessel.

Mr. D. M. Drysdale commenced his autumn and winter campaign of Gospel services at Hengler's Circus, Liverpool, on Sunday evening. This will be the eleventh season of the services. There is no more earnest worker in the Lord's vineyard than Mr. Drysdale, says a contemporary; we do not suppose that he ever lets an opportunity slip which would enable him to deliver the Gospel message. By boat, rail, tram, or bus, here, there, and everywhere, he is ever on the alert.

Soho.—On Sunday, September 25, a special effort was made by Mr. Wm. Harrison and his friends to reach the "non-church-going" portions of the population of Soho. In the morning four open-air services were held with a view to attract the people attending the Sunday markets in the Seven Dials and other districts. Large congregations were gathered. In the afternoon a singing band was formed, and at ten prominent corners were declared words of exhortation and truth. In the evening four large open-air services were held at different parts of the locality, where hundreds of the people were earnestly pointed to Jesus. The last meeting for the day was held in Cambridge-circus, and assumed more the form of a praise service. The work of the day lasted exactly twelve hours. Mr. Harrison and his helpers will carry on a vigorous work during the coming winter in the Bloomsbury Hall, Meard-street, Soho.

Rev. W. H. Aitken commenced on Sunday last an eight-days' mission at Ampthill, Bedfordshire.

Plumstead.—Mr. Climie has recently conducted a most successful mission at Cage-lane Mission Hall, which has resulted in the conversion of many souls.

Mile End.—The work at the Great Assembly Hall during the last three weeks, conducted by Mr. Joseph Clarke, has been greatly owned of God. Large numbers, having nightly been impressed by the earnest words spoken, have decided for Christ. On Sundays this vast Mission Hall has been packed, while hundreds have had to go away unable to find even standing room. The attraction has been nothing more than the earnest preaching of the good news of salvation. E. J. PARKER.

Walworth.—A new mission hall was recently opened at 4, York-street, Walworth-road, by the Brothers Young, superintendents of the Working Men's Mission, Collingwood-street, New Cut. The premises afford sitting accommodation to nearly two hundred and fifty persons, and are situate in a very populous district, large numbers of the residents being members of the artisan and labouring classes. Messrs. William Whitterick and H. Young who have long been connected with mission work, will act as superintendents of the new mission.

Willesden.—Mr. Wooldridge is just closing his campaign here, where he has been holding Gospel tent services for about three months. The meetings have been well attended, the interest steadily increased, a number have openly sought and found the Saviour, and the by no means least gratifying outcome of the work is the opening of a mission-room in Tubbs-road for Christian work and worship. Mr. Wooldridge has endeared himself to those who have attended his services, and they will follow him with their best wishes and fervent prayers.

MRS. VALENCE (*née* Miss Naomi Waterman) is open to conduct several Gospel missions during the coming winter. Her address is 2, Cambridge-terrace, Asylum-road, Milton, Portsmouth.

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OBITUARY.

MRS. JOHN WAKEFIELD.

WITH much regret many of our readers will learn that Mrs. Wakefield, of West Park, Clifton, was suddenly "taken home" on Tuesday, September 20. A few days previously she had returned home after her summer holiday, full of plans for a "busy winter" of Christian service. On Sunday, the 18th, she met her much-loved Bible-class as usual, and the next morning appeared especially bright and well, until about twelve o'clock, when she was seized with severe pain in her neck and head. Unconsciousness soon followed, and after a few hours she peacefully "fell asleep in Jesus." Her bright presence will long be missed, not only by a large circle of relatives and friends, but by many others who have felt the attractive power of her voice and manner, and who have shared her wise counsels and ever ready practical sympathy.

HOP-PICKERS.—Gratifying reports of evangelistic effort among hop-pickers in Kent reach us from Mr. G. Gillingham, of Plaxtol, and Mr. Burrows, of East Peckham, Tunbridge. There seems to be a growing spirit of readiness to hear the Gospel message, and we cannot doubt that much of the good seed so plentifully sown will bear fruit now and many days hence.

A MOVEMENT OF SOME INTEREST, says *The British Weekly*, has begun amongst Congregational ministers in Scotland. On Monday, Sept. 12, at Huntly, Aberdeenshire, twelve ministers gathered for joint study of theology. It was resolved to examine the introduction to Dorner's "System of Christian Theology," which he calls "The Doctrine of Faith." Each one was supposed to have read this. The discussion went on every day, from Tuesday morning to Friday at mid-day. The value of the discussion, which at times became very lively, can hardly be exaggerated. Not only was theological work done, not only intellectual interest aroused and powers of debate sharpened, but mutual understanding and confidence amongst the brethren were deepened, and, above all, time after time, matters were discussed of profoundest spiritual import. Every man came away feeling that he had received a true quickening of the inner life, and a true bracing of the spiritual nerves and muscles for his winter's work.

SEED-SOWING IN MOROCCO.

[The following is from the diary of Miss Baldwin, of the Kabyle Mission, while travelling from Tangier to Larache. It is of interest, as affording a sample of the work the members of the Mission are privileged to do.]

A beautiful morning finds us—a party of eight, including teacher and servants—encamped on the side of a hill covered with wild olive-trees. There is a "saint's tomb" just by, and on this account the villagers were opposed to our camping here.

We expect to travel for some weeks from soke (market) to soke, and village to village, telling the people of Christ. We travel in *kadeshas*, which are long carriages without wheels, swung between two mules, one in front and one behind, in which two persons and a small amount of luggage can be carried. Travelling in these is quite comfortable, as we are protected from the sun and rain, and are not obliged to stay in one position, as when riding all day in a saddle.

Last Thursday a shaft broke, and we had to encamp at a "duar," while we sent back to Tangier for a new one. As soon as our tents were pitched there our Christian servant sat down with the men who had gathered round, and explained to them the wordless Book. They listened attentively, and many times during our stay there Father talked to this group of men. They seemed to be the principal men of the "duar," and were continually about our tents. I talked and sang to the women.

One afternoon, as I was resting under the shade of a fig-tree, about a dozen girls gathered round to talk to me. I found, although they looked quite young, they were nearly all married. I have seldom seen such a number of strong, pretty girls in a native village, but they were so dirty. While trying to teach them lessons of cleanliness, one said, "We do not like water, it takes our breath away," and their poor, dirty babies looked as though they were never washed.

After mending the *kadeshas* we were glad to leave so hot a place. The thermometer was as high as 102° in the shade, and we were almost overcome by the heat. We next camped at Berean, and on Sunday morning Father began reading and explaining the Word to a group of men to whom we were giving coffee. The principal man would not listen or drink coffee, but went to a saint's tomb to pray. Some of our party went to work among the people in a market near, while others of us talked to those who gathered round us.

Thus constant opportunities are afforded of speaking for Christ. Leaving Berean, a few hours brought us in sight of a large number of people, and found it was Soke el Tsenine, or "the second day's market." Leaving our *kadeshas*, we sang one of our hymns, and soon had a large crowd about us, to whom Father preached the Word.

By night we reached Oulad ben Dawad (the sons of the son of David), a good-sized village, but the people were not so interesting as in many others.

We were detained next morning by heavy rain, but between the showers went to one of the huts. As I was going in, the inmates, to my astonishment, drove out a donkey, a dog, and a calf. When the way was cleared I went in, followed by a dozen girls to whom I talked for a long time, and then to a large crowd of women, who were standing outside. I found the Wordless Book of great use. Last Wednesday we rode through the prettiest part of Morocco I ever saw. The hills in some parts were quite thickly wooded, which is an unusual thing for here, and we passed many beautiful clusters of large olive-trees. At noon we rested and had lunch, and as we were starting on it began to rain; but our *kadeshas* protected us from this, until we got on the river, on which Larache is built, and which we had to cross—ourselves and animals—in boats.

Here we waited two hours for the rain to diminish, and then crossed, having the usual trouble with the poor animals, which are pulled by the natives over the sides of the boats in a most cruel manner. We found out Miss Herdman's and Miss Caley's house, where we spent that night, as it was too wet to pitch our tents.

Next day our tents were pitched outside the city gates, on a bluff overlooking the sea, but protected and sheltered by surrounding gardens, and near to a small village. I went with Miss Caley to see some of her patients, and then to the house, where one after another came to read the Word. One morning when we had finished prayers, we saw a number of *fotsies* (the educated men) passing on their way to the mosque. Father called them in, and they sat a long time reading, our servant teaching the people. I then read my lesson with him outside the tent, while a crowd gathered round to listen.

Afterwards I took photos of two native huts. So far from the towns where Europeans are, they do not know what a camera is, and so I often get good photographs while the people are wondering what it is. Being asked in to the last hut I had taken, we were much interested in what we saw and the people themselves. The man was sitting surrounded by piles of wool, which he was preparing for market. The mother was grinding wheat at one of the native mills, and there were many odd things they had made hanging from the roof and on the wall. These people, or rather the women who had come in, were disposed to listen, and I improved the opportunity. One woman said: "Our religion (meaning the Mohammedan) is false—we lie, steal, &c.; but yours is true." She was most attentive, and, after we had left, she met us on the road bringing a friend and saying, "Tell her the beautiful words you told me." I gladly told her the good news, and left them talking of it. Oh, that they might indeed receive them into their hearts.

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FROZEN TOGETHER.

On a recent hot, sultry night a small company were vainly trying to be comfortable, sitting on the front stoop of a dwelling in a certain city. Suddenly one of the party proposed that they all go to the prayer-meeting "at the First Church." "What on earth put that notion into your head?" queried one of the party. "Oh, it is so hot here, I can't stand it any longer. I thought if we went down there we would get cooled off; it is the coldest place I know of."

This reminds us of what was once said by way of a report made at an Association by a delegate from a certain church: "We are all united in our church," said the delegate, and sat down. As he took his seat he remarked in an undertone to a neighbour "Frozen together."—*Words and Weapons.*

"THE BRIGHTON DELUSION."—With reference to the recent statement in our columns that the hall in Edward-street, Brighton, is closed, a correspondent writes that this is only temporary; the "Sanctuary" is closed for a few days, he states, while some alterations are effected.

THE LATE MISS JESSIE VEITCH, EDINBURGH.—A memoir of this earnest worker for God is being prepared (by request) by one of the oldest of her soldier friends, Mr. N. R. Hughman (late "Scots Greys"), now Y.M.C.A. secretary in London. He will be glad to receive the assistance of any friends who knew of her labours for Christ as a servant, a missionary, and as a soldiers' friend. Address, Mr. Hughman, 2, Whittington-avenue, London, E.C.; or care of Mr. James Darling, Regent Hotel, Waterloo-place, Edinburgh.

MR. WOOKEY IN GIBRALTAR.—The Mission by Mr. J. B. Wookey opened here on Sept. 21 with every prospect of blessing. The Mission Hall in the New Institute was crowded in every part, the meeting being composed entirely of soldiers. Mr. Wookey riveted the attention of all while he described a visit he had that day paid to the grave of an English orphan girl, who died here two years before, when but thirteen years and six months old. A goodly number remained to the prayer-meeting, and some professed to yield themselves to Christ. Christians here are expecting a great revival of religion as an outcome of this Mission, and earnestly ask the prayers of your readers.

G. Holmes.

"QUIT YOU LIKE MEN."

Tune—"Hark! hark! my soul!" (original tune).

"Quit you like men!" Life's battle lies before you;
Will ye prove traitors to your Prince above?
Will ye desert his standard floating o'er you—
The bannered Cross of Jesu's dying love?

Refrain.

Faithful and loyal, Lord, may we be,
Living or dying, still faithful unto Thee,
Serving the Christ, and in serving Him made free

"Quit you like men!" Heaven's victor-voices call you
Oh, be ashamed of all your coward shame;
Let not the fear of man or fiend appal you;
They always win who fight in Jesu's name.
Faithful and loyal, &c.

'Quit you like men!" No longer slaves of passion,
Led by your lusts or Mammon's selfish greed!
No more enthralled by some unholy fashion,
Freed by God's Son, then are ye free indeed.
Faithful and loyal, &c.

"Quit you like men!" Be true to your true nature;
Are not our bodies temples of our God?
Grow up in Christ to manhood's fullest stature,
Tread in the steps the Perfect Man hath trod.
Faithful and loyal, &c.

'Quit you like men!" "*Behold the Man!*" that liveth,
And once was slain, that ye may live to God;
Take to your hearts th' eternal life He giveth—
Peace, pardon, power, purchased with his blood.
Faithful and loyal, &c.

W. Hay M. H. Aitken.

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CHOLERA IN MESSINA.

In a letter from Sr. Varnier, dated Mandanici, Sicily, September 22, he says:—

You have learned from the newspapers the terrible calamity that has overtaken poor Messina in the shape of a violent outbreak of cholera, which has swept, and is still sweeping away the inhabitants by hundreds daily, hourly! Up to this moment we have been spared, though we may be attacked by this dire scourge at any moment, for all the province of Messina is infected. I write from Mandanici, where I have been since last Sunday, doing the Master's work, with brother Scuderi, comforting and encouraging these panic-stricken people with the word of God. I need not say with what earnestness and even tears, our addresses are listened to; in the time of trouble God speaks to the heart more forcibly, and the stricken conscience of man cannot but acknowledge the just judgments of God!

Words fail me to describe the panic of the inhabitants of Messina at the outbreak of the scourge. The disease was so rapid that one who was perfectly well in the morning would be among the dead by noon. All who could flee to the country, to the neighbouring villages, to the Continent, did so by thousands, escaping for their lives. The streets were deserted, all doors and windows closed. Messina might be called the City of Death—no bread to be had, no shops opened, no marketing. The authorities had to provide a few shops of their own to prevent people dying of starvation in addition to cholera. The distress of people of every class is indescribable.

Last Saturday was a fearful day. I had gone out in the morning, called to assist a dying woman; when I came home I found that my daughter was attacked by the scourge. I entreated the Lord to spare my child, and in mercy He heard me. I was enabled to send my wife and daughter to Taormina, and I, with my boy, came to join Brother Scuderi here, at Mandanici, where the work is prospering. Even here there is cholera, and all the neighbouring villages are crammed with emigrants from Messina, having brought with them the germs of the disease; but we trust in the Lord in whose name we go forth to preach the Gospel of his grace. I hope that our Christian friends will not forget us. May the Lord put it into the hearts of his people to come to our help with their prayers and their means

"I was a stranger, and ye took me in."

The Committee of the **Field Lane Refuges and Ragged Schools** *are compelled to make a very urgent appeal for Funds for the continuance of their work. The work is carried on amongst the most destitute of the poor, both old and young. The Institution possesses no reserve fund to fall back upon.*

About **£1,500** *is required for the support of the Institution to the close of the present year. Upwards of 200 persons are maintained weekly. The average weekly attendances at the Mission Meetings is about 3,000.*

The Committee trust the Lord's people will help them in this time of difficulty and pressure. *On behalf of the Committee,*

PEREGRINE PLATT, *Secretary.*

VINE STREET, CLERKENWELL ROAD, E.C.

P.S.—Contributions will be thankfully received by the Secretary, or may be paid to our Bankers, Messrs. Barclay & Co., 54, Lombard Street, E.C.; or Messrs. Ransom & Co., 1, Pall Mall East, S.W.; or to the Editor of THE CHRISTIAN.

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PUERTO SANTA MARIA, SPAIN.

Principal—**THE REV. WILLIAM MOORE, M.A.**

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PRISON MISSION LAUNDRY.

MRS. MEREDITH earnestly begs help to finish this Laundry. It is the means of blessing to increasing numbers of women, girls, and children! They come there from all parts of England for honest employment, and they get it; and also Gospel Teaching, and a place for repentance and prayer.

To complete the Building, and afford Classification and Separation during work,

£1000 is required.

Will any friend give this sum, or any part of it? Money is wanted immediately, for

THE FUND IS EXHAUSTED,

and the work cannot be continued without it.

Cheques and Post Office Orders crossed to Union Bank, Charing Cross, or to Messrs. Barclay & Bevan, should be sent to

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CASE FOR THIS WEEK.

CONSUMPTION.—CASE OF MR. JOHN NEWCOMBE, of TIVERTON.

Two years ago this spring this patient (then of Stantonbury, Wolverton, Bucks), applied to me. He had lost a sister by this fell disease, and now had been twelve months ill himself. Cold upon cold was followed by languor, gradual loss of flesh, severe cough, blood mixed with expectoration, great pains in the chest and side, profuse perspirations. "I could not get about without help," were his words. Two doctors had reported "both lungs diseased."

In the first letter, after commencing treatment, the patient reports: "Night sweats entirely gone; pains less severe; expectoration less; cough better."

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Accordingly, he paid me a visit in June. The result of examination showed "phthisis of some time standing, in left lung chiefly."—To continue all, with acid tonic mixture in addition.

The correspondence continued twelve months after this. Gradual improvement took place, until the patient was able to leave off the treatment.

May 14, 1887, he writes: "Make use of my case, if you will, for the good of others."—J. Newcombe, Leat-street, Tiverton.

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The Dublin Christian Convention.

The fourteenth annual Convention, held last week, was opened as usual on Monday evening by a well-attended *conversazione* and a preliminary meeting in the Metropolitan Hall, Christian Union Buildings. Mr. J. R. Fowler presided, and Rev. James Irvine, of Kingstown, in the name of the Committee, bade all visitors a hearty, earnest Irish welcome. There is a hope, he said in proceeding, that God in these times is preparing for us a new Christian era—more wonderful than the Church has ever seen, and we should be preparing ourselves by the putting away of all strange gods that may be among us, that we may be filled with the spirit and love of the Lord Jesus Christ. We want to catch the enthusiasm which animated the first disciples of our Lord when they went forth without purse or scrip to teach all nations. Someone has said that Euclid was the only teacher who ever presided over a united school. After all, it is only great questions that really divide men, and the world owes much of its education to the principle of opposition. There is no denomination that can set forth a full-orbed Christianity, and I would far rather have sects than that any great truth should be lost. Rev. J. S. Fletcher followed with an address upon the words "To you is the word of this salvation sent."

On Tuesday morning there was an earnest prayer-meeting on behalf of Ireland, and these meetings were continued daily. At one of them Mr. J. R. Fowler stated as an encouragement, a fact which had come under his notice. A visitor from Co. Longford had informed them that five years ago he had brought his nephew to attend the Convention. He was a careless young man, but during the meeting his heart had been impressed, and he returned home changed in his views of life, and of what he ought to make of it. On going down to his own part of the country he made no secret of the change which had passed over him. He was the means of bringing about thirty persons to the Saviour. He started cottage meetings in his neighbourhood, which excited deep interest, attracted many to attend them, and those meetings are still going on. Such a fact was well fitted to encourage them to go home to their respective localities to proclaim the good news which had become precious to their own souls.

TWO ASPECTS OF THE GOSPEL.

The first address of the morning meeting was by Rev. Henry E. Brooke, on "Two aspects of the Gospel." We meet, he said, on the ground of Christian union. It is well to remember that this union rests on Christian unity—that unity for which our Lord prayed in John xvii., and which was granted on the day of Pentecost, when by one Spirit all his people were baptized into one body. This unity is not simple unity; it is unity in God. "One as we are" (John xvii. 11), "that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us" (John xvii. 21). This unity is not one for which we wait to be brought about by human effort; it is a fact which has been accomplished, and we are to observe or keep it. "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). It is not the unity of denomination; that of itself would do but little good. All Christendom before the Reformation was forced into one denomination, but what good came of it?

There are, however, other hindrances to Christian union than mere differences of denomination. There are heartburnings even amongst the holiest and best Christians from differences of doctrine. My subject this morning bears on this point, as it will, I trust, show that there may be two aspects of the Gospel which have at times been set against one another in controversy, but which represent a side of truth to be combined, not to be opposed to one another.

These two aspects of the Gospel may be seen in the two parables of "the wedding feast" (Matt. xxii.), and "the great supper" (Luke xiv.). They have the same general scope and refer to the same general subject—the Gospel presented as a feast of good things to which men are invited, and to which the Jews, who had the first invitation, refused to come. Then both give the call of the Gentiles, but in Matthew the Gospel is viewed in its human aspect; the message is committed to servants with this commission, "As many as ye shall find bid to the marriage;" and the result of their work is the gathering together of all, as many as they found, both bad and good, so that the wedding was furnished with guests. Here is Christian profession as the result of the servants' work. But this needs to be sifted by the King Himself, hence the expulsion of mere profession, shown in the case of the man who had not on a wedding garment; representing, alas, the great majority of those who profess and call themselves Christians, but who are not found in Christ.

In contrast to this view of the Gospel as ministered by the servants, we have, in Luke xiv., the parable of the great supper, in which only one servant is mentioned, and he is a confidential servant, for he is able to go in and report to his master all that takes place. He is also possessed of power, for the master does not commission him with the words, "As many as thou shalt find *bid* to the marriage;" but "*bring in* hither the poor," &c. And so little failure is there in this one servant's work that he is able to say, "Lord, it is done as Thou hast commanded, and yet there is room." This "Servant is evidently the Holy Spirit, who now graciously carries on the work of the Lord, now that Christ, "the Servant of the Lord," has done his work. He is spoken of in Mark xvi. 20 as the great Worker, and He it is who "brings in" souls whom man can only "bid." The word to Him is, "Compel them to come in, that my house may be filled."

How much have these words been abused! They have been quoted to justify persecution and the employment of physical force in compelling a profession where the heart refused compliance. But how different is this to their true meaning. They set forth, as applied to the Spirit, that sweet constraint which He exercises upon the heart, working in souls both to will and to do of God's good pleasure, so that God's people are willing in the day of his power, and his house is filled.

Thus, if we view Matt. xxii. as giving us the human aspect of the Gospel, and Luke xiv. as giving us the Divine, we get two aspects of truth, both needed, and not to be set against one another in controversy, as we are so apt to do. To us, as workers, as servants, the message is, "As many as ye shall find bid to the marriage" —publish the Gospel broadcast in all its freeness and fulness. But there is another side to encourage those whose work would be a failing if it stood alone. This is the truth that God the Holy Ghost is working, too; nay, is Himself the only effective worker. He brings in. He constrains. He works with us, and confirms the word with signs accompanying. Nor is his so working any hindrance to the freeness of the Gospel. "Election (as one has well said) does not prevent the Gospel being free to all. What it does prevent is the Gospel being rejected by all. All are freely invited, but those only "will" to come whom God the Holy Ghost makes willing. Let us, then, value his power the more, and regard it as the great essential to successful evangelisation.

REGENERATION AND REDEMPTION.

Rev. Dr. J. Macfadyen gave an address on "The Earthly Side of Regeneration, and the Heavenly Side of Redemption." He took for a text the words in John iii. 12, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" A friend last night, on being told that this was the topic, said, "Is there not a paradox here? Ought it not rather to be stated, The heavenly side of regeneration, and the earthly side of redemption?" I told him that the paradox was not mine, but is the paradox of the Lord Himself, as contained in the words I have read. The words are the text of his discourse to Nicodemus, who is told, "Orthodox as you are, highly esteemed as you are as a ruler, even *you* must be born again." Then in the last part of the discourse the Lord goes on to say, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In an earlier portion of that discourse the words occur, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," and the words I have quoted as the text of my address stand midway between these two passages; the treatise on regeneration leads up to those words, and the explanation of redemption comes after. If our Lord used words as we do, and followed the courses of thought as we do, He meant Nicodemus to understand that, in some way or other, regeneration has an earthly side, and that redemption has a heavenly side; for He goes on to say, "How shall ye believe if I tell you heavenly things?" So it will be well to ask what our Lord meant when He uttered these words, applying the word "earthly" to regeneration, and "heavenly" to redemption. It goes without saying that our Lord could not have been denying the truth, which has been so eloquently and lucidly set before us to-day, that regeneration has its heavenly side, too. Bless the Lord for the great truth which has been so clearly stated and so conclusively enforced, that the Lord gives us his Spirit; that we are born again, not by our own will, not by our own power, but by the power, and by the will of God.

And here, perhaps, it may help a little to clear up the way, if I remind you of one or two points which must be looked at when we would deal with Regeneration. To-day we are met by a great number who, the moment they hear the words regeneration and new birth, say at once these words do not represent anything that is practical, or that has a meaning in the history of the Christian. Let us look at the case as it respects them. Take the literature of the day, and you will see such phrases as "the regeneration of humanity," "the new birth of a nation." I do not say that the words have no significance; but it is fair for us to say, If it is possible for humanity to be regenerated—if it is possible for a nation to have a new birth, then the teaching of the Lord is justified when He says the individual may be regenerated, and the individual may have a new life.

Going a step further, we find a class who say not that baptism regenerates a man, but that there can be no true regeneration apart from it. Now it is fair to take our stand on this part of God's Word, on its specially distinctive teaching on the point, and ask, How is it possible for a material sign like the application of water to the face or body, to produce a great spiritual change such as that which our Lord represents here? Until that question is answered satisfactorily, we are justified in passing by the difficulties which may present themselves. But there is another class with which it is more important to deal. Some may read Romans viii., or take up the biography of David, and they may say, I find David saying this about himself, and Paul that; and I am afraid that I am not born again, because, honestly, I cannot say the same things about myself that they did. Now, one or two thoughts here. First, does it not savour of self-importance to consider that we must pass through the same experiences as a great mind like that of David or Paul, or to compare ourselves with them? You and I are very little pools, whereas David and Paul are great oceans! It is scarcely wise to ask that the great storms which stir the mighty ocean should be reproduced in the little pools which you and I call yourself and myself. I ask you to read your Bible carefully. Take David's Psalms, those belonging to his early life; or take Paul in the early days of his Christian life, before their development. The 23rd Psalm was written in David's pastoral days, and so you find him saying, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in the green pastures, He leadeth me by the still waters." David had to pass through many a conflict with sin, through terrible experiences before he penned the 51st Psalm with its wonderful utterances of contrition for sin. So with Paul. It is when writing to the Corinthians that you find him disposed to boast a little; you see that in a certain degree he is satisfied; but let a few years go by and bring him to the time when he is writing his Epistle to the Ephesians. Then he writes such words as, "I am less than the least of all the saints!" Years have taught him many a lesson as to the sinful character of his own heart. Come to the Epistles he wrote when his training had been completed, and then you will find him him saying, "This a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Paul did not insert that in his early Epistles, and the Lord had to deal with him for many a day and give him many an experience before he could say "I am the chief of sinners." I throw out these hints because I know that with young people there is this difficulty. The great point is that the soul be regenerated, and that questions of time and place and form are subordinate to them, and are to be considered as subordinate questions when dealing with this subject.

Some may think that the expression, "Old things have passed away, all things have become new," is too violent language; but the moment a man is regenerated it is not wild to say that he has now a new God, though there is no change in God; a new Saviour because his position towards Christ is changed; and a new Bible. He has a new life, and business is quite another thing. He lives among a different set of men. So that if you follow the thought to its close you can see that the Apostle's language, violent as it seems to be, is not too violent for the fact; old things have passed away, and this we acknowledge to be by the Spirit of God.

THE EARTHLY SIDE.

God works the change, there is the heavenly; man submits, there is the earthly. The moment that change takes place a man cannot hide it; anyone can see that a change has taken place, and, whether he agrees or not with the account given of it, he is prepared to say it has taken place. A young lady comes to me and says, "I am regenerated. I have passed from darkness to light." I say in reply, Show me that your profession is true; if you have been a giddy girl before, you will show that God has been working with your heart by your becoming a succourer of many. Or, a man comes to me who has been leading a vicious life. "I am regenerate," he says. I cannot accept this unless he abandons his drunkenness and leaves his vice. Take it all round; if a man has undergone this great change, the only way we can judge of it is by beholding an outward change. This is precisely the argument which our Lord submitted to Nicodemus. He came to Jesus saying, "I want to know your teaching, your profession;" and the Lord in answer says, "Look at these fishermen; you are a ruler of the Jews; you know all about these men; try any one of them, and you see that he is a new man, living under new principles." And hence the Lord says, "If I have told you earthly things, and ye believe not; if you do not believe what you see with your own eyes, how will you believe if I tell you of God's great love to the world and my love to men?"

THE HEAVENLY SIDE.

"God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Have you ever tried to realise the influence which that one passage, that Gospel within the Gospel, a star of the first magnitude in the firmament of Holy Scripture—what an influence it has all round the world? I suppose there is no congregation of Christians that gathers together all the world over that, in some form or other, has not been thinking of the blessed announcement which that passage makes. Take that as the message of Redemption. You see it is heavenly, because it tells us of the Author—God. You ask, Why did Christ come? God sent Him. You ask, Why did God send Christ? I must answer, Because God loved the world. When you ask me, Why did God love the world, I can only say, He loved the world because He loved the world. It is a heavenly thought; man could never have conceived the thought, and man never did conceive it. If you ask the way in which God shows this love further, you see it is yet more heavenly. He sent his Son Jesus Christ. And what a thought when you look at what Christ came to be and to do. Into that life everything that a sinless man could bear seems to have been crowded. He could understand all things, yet He lives among men of the narrowest sympathies. He had a love which brought Him from heaven, which embraced every individual of the race, and yet when He came to his own they received Him not. He could remember the world when the morning stars sang together, as they saw it fresh from its Maker's hands; but now He lived in the ruin of all He had made. As the long life of suffering drew to its close, the powers of hell were let loose. We see Him in the Garden when his sweat is as great drops of blood; we see Pilate and Herod, enemies before, joining hands over his condemnation; the treachery of one disciple, and the denial of another entering like iron into his soul; and we see Him brought to the place of punishment and crucified between two thieves.

But for the men who compassed his death it was not enough that body and soul were suffering; reproach, scoffing, sneers, each given with deadly hatred, do their work, and yet He prays for them, and will to the end. They stand by exultingly crying, "Come down from the cross." And there, too, that no drop of suffering might be absent from the cup, all his wounds are opened afresh by the presence of his mother, who with her own hands had woven for Him the seamless dress for which the soldiers cast their lots. His mother, when He was a mere boy up in the hill country, had taught him the Psalms of David in the quiet cottage there, but never thought to hear from Calvary the utterance of one of these as his own bitter experience, when bearing the sins of men, "My God, my God, why hast Thou forsaken Me?" O Lamb of God, was ever love like thine? That was a heavenly thought; it was only the mind of God that could conceive it; it was only the heart of God that could imagine it; it was only the will of God that could carry it out to the end.

HOW IT BECOMES OURS BY FAITH.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." I can remember being sorely puzzled whether I had the right faith or not; but faith in the sense in which Christ uses the words, is one of the simplest, one of the easiest things in ordinary life. You have, for example, an account with your banker, you sign a cheque and the banker honours your cheque. That is faith, you believe in him when you deposit your money, he believes in you when you signed your cheque. A young man asks a young woman to marry him. Is there an act of more boundless faith? The man takes the woman until death; the woman reposes all her future peace and usefulness on the man she loves—that is faith. He believes in her, she in him. Christ says, Have faith in Me, I died for you, I live for you, have faith in Me. The main is laid of the great reservoir, passing every one of us, and if we connect our houses it will come up, and will be the water of life. You never heard of salvation offered by philosophers or priests, so that the conception of man being saved by faith in Christ is a heavenly thought. It never entered the heart of man till God put it there.

In the afternoon the Archbishop of Dublin presided, and delivered the address that will be found on another page.

Rev. Dr. Lansdell spoke upon "the Bible in Russia, Siberia, and Turkestan," and gave an account of his travels and experience in circulating the Scriptures in those parts of the Russian Empire. The great object he aimed at was to get copies of the Scriptures, or portions of the Scriptures, placed in every hospital, in every prison, and at every public place. This had been accomplished to a very large extent. The Russian Government would not allow a foreign missionary to work, but it would allow the Word of God to be spread. Whenever it was said that the Greek Church forbade the spreading of the Scriptures it was untrue. There was a field of mission labour—the Valley of Kashgar—where, as far as he knew, there never had been any Christian missionary. He was very much inclined to go there; and if they were to give £5000 for a man to act as interpreter, there was only one whom he knew who could do so, and that man was willing to go. The principal difficulty was the money difficulty. He asked them for their prayers, and it might be that God would provide a way for him to go thither.

Rev. W. Ross described the efforts being made in Cowcaddens, Glasgow, where he has been labouring for several years. There are thousands of people in the neighbourhood outside the pale of all Church effort. There are four theatres open, and the church is surrounded by a battery of twenty-two public-houses constantly tempting the poor people to their own ruin. Other agencies of the worst kind exist in all their deadly strength. Nevertheless something is being done, and as an evidence of this it could be said that 7800 people have come into the church of their own accord and signed the pledge.

REV. E. JENKINS ON HOLINESS.

In the evening Major-General Rice presided. Rev. E. E. Jenkins delivered an address on "Holiness," which he based upon Matt. vi. 16. I believe, he said, that God has reserved for these last times the crowning argument of "the new creature" which is the product of faith in Christ. "If any man be in Christ he is a new creature." This evidence is unlike other, inasmuch as it has not been entrusted to a particular class of apologists, but placed in the charge of the individual disciple. It comes not from the pulpit, from the council chamber, from the treatise, but from the life, and the argument is rendered conclusive from the fact that the character which springs from faith in Jesus is purer in conduct, loftier in aim, and more fruitful in beneficence than that which is produced under any other system of morals or belief.

Look at other religions which are to-day spoken of with great respect by those who reject ours. Formerly we knew but little about them, but we know a great deal about them now. We have access to as much literature as they possess; we have large opportunities for visiting the countries of those that believe in them; we have penetrated the high places which are the authorities of their doctrine, and present their best results; we have examined their traditions; we have mingled with the people whose life has been formed and inspired by their influence. I might accuse these non-Christian faiths of many defects; I might speak of their unhistoric traditions; I might assail their violations of nature; I might condemn the barrenness and failure of their work; but their most conspicuous difficulty is the moral defect of their operations. They cannot produce the new creature, the new character. Their ceremonial abounds in symbols of holiness, they have the form and symbols of purity; but they cannot change the heart; they fail to touch the motives of a man's life, to put him on another path, to make him another man. It has seemed to me that they cannot command the power to bring into practical working even a moderate expression of natural piety, and, as respects the fight in every man's breast, their record is uniform defeat.

But there is a philosophy which unites with us in condemning them, their barrenness and their feebleness, but includes the Christian faith which you and I profess. They acknowledge that it is a more refined and enlightened superstition, but no less is it a superstition. They compliment us on the fact that it has done a good work. An extraordinary discovery that! As an instrument of education it has a favourable record; but in the march of thought and exact knowledge, it must be left in the rear. Now, there is one confession they make, and I will lay hold of it, for I heartily agree with them. They say a new creature is wanted, a new earth is wanted wherein dwelleth righteousness; but they say nature will meet the want, and that she alone has the right to say, "I create all things new." I am disposed to ask philosophy to furnish me with an example of the skill and power with which she can change man's life, and to whom does she refer me? To certain men of unassailable virtue. I know some of them; but I deny that their virtue is the product of their atheistic parentage. They had a Christian parentage; they drew their thoughts from "the milk of the Word," and took their Christian habits with them because they became part of themselves. From whom did they derive the restraints which curbed their passions? From the great storehouse of the Christian Church where you and I got them. And now forsooth these fruits are said to be the product of Antichristian principles; that is a specimen of their logic and their charity.

To make this statement perfect, I must add that, where the Christian faith has not had very much to do with the character of a man, and where most has been left to his atheistic principles, the result is not encouraging. I shall not put accuracy into hazard when I say that in that very proportion the moral standard of the life has gone down. And these facts bring me to this conclusion:—First, that moral purity and practical righteousness are the proposed results of all teaching. Second, that these fruits are not only found in their highest form in the examples of the Christian Church, but are found nowhere else. I would take that stand; let us boldly maintain it. Holiness is the exclusive heritage of Christian believers. The type of separation runs through all the provisions of the Temple and ceremonial, to foreshadow the lines of the Church of the Messiah. Every member of the Jewish congregation was declared holy; every work was supposed to have on it the blood of separation; every house was a miniature sanctuary; every businesss was a religious service; every recreation was a Divine benediction. That is our symbol. The command which comprehends all laws is this: "Ye shall be holy, as I am holy."

At the close of the address, of which the above is little more than the opening, Dr. John Ker delivered an evangelistic address, upon the words. "All we like sheep have gone astray……and the Lord hath laid on Him the iniquity of us all."

On Wednesday morning Lord James Butler presided, and the first speaker was Dr. Lansdell, whose topic was "Christian Work and Workers." In referring to some of the difficulties, he said it would have been far easier for the Lord's first disciples to have commenced their work further afield; but they were commanded to begin at home. It is hard work sometimes, as a converted officer, or a young lady of fashion, has often found, to begin to speak for Christ amongst old associates; but that is the field appointed. This is an age in which we see marvellous instances of the blessing accompanying exactly this kind of work.

Rev. Dr. Macfadyen spoke upon "The Parent's Reward," and remarked that, looking at the question from the Scriptural standpoint, the position of parents and guardians of children is one of indescribable importance. It is scarcely possible, indeed, for us to realise the onerous responsibility that God lays upon us when He calls on us to care for children. I think we may lay down two principles with certainty; first, that childhood should have its childhood to itself, though care should be taken that the children are all the time surrounded by an atmosphere of spiritual life and prayer. Then, when infancy is over, comes the time of careful development. What I want to bring before you is this: that if you do your duty by your children, then God has graciously provided not only that there shall be a reward for your work, but, what is of greater importance, a reward in your work.

In the absence of Mr. J. S. Smithson, an old friend at the Convention, who had been expected to arrive from America in time for the meetings, Mr. George Clarke closed the morning with a brief address on the work of the Railway Mission.

In the afternoon there was a good missionary meeting under the presidency of Major-General Rice. Rev. E. E. Jenkins, who, two years ago, paid a visit to Japan, China, and India, referred to the last-named which he had visited four times. On this occasion he had seen the kingdom of Christ outside Christianity. He explained what some might deem a singular expression, as meaning that he had found the rulers and the people of the country working for Christ without knowing it.

Rev. W. H. Collison gave some interesting details of work in the North Pacific, dwelling more at length upon Alaska, the people of which he described as a fine race intellectually, and as superior to all the natives around them.

Rev. H. Grattan Guinness gave a very genial missionary address, the text of which might be said to be his opening remark: The parish of the missionary is the world, because the love of God is universal in its reach. The redeeming work of Christ which the missionary publishes is equally universal; and the Advent of the Holy Ghost in cloven tongues of fire was to inspire the Church to do a universal work. The love of God, the redeeming work of Christ, and the evangelising action of the Holy Ghost are three universal things. He was glad, he said, to see the map which faced the audience; holding in his hand a little pocket atlas of the world, he added—It is a good present either for a traveller or a missionary. McCheyne was wont to say that if people used the map it would guide their prayers. At the prayer-meetings of the China Inland Mission, they always have their maps. Sometimes a missionary will pause while praying, point out the locations of stations to which reference is being made, and then pray. Do not let us forget that our own country is a very small part of the world, and that Ireland is an exceedingly small portion of it.

On Thursday morning General Noble presided, and Rev. H. E. Brooke delivered an address on "The Ministry of Reconciliation."

Rev. John Smith (Edinburgh) spoke upon "The Gift of Power." The ministry of reconciliation, he said, is committed to all God's people; but the question of many hearts is "Who is sufficient for these things?" In proceeding, he based his remarks on the message to the Church at Thyatira (Rev. ii. 26), "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." The Church of Christ seems not unlike the Church at Thyatira in the days of old, for it is cowering before the mighty dominant powers of evil. What of the mighty power of drunkenness; what of that terrible miasma of uncleanness; what of the worldliness within the Church to-day? Do we occupy a conquering attitude? Are we not tame and speaking smooth things, when we should be smiting in the name of God? Power is wanted, and we can receive it from God, and be enabled to do great things for Him. In proceeding, Mr. Smith dwelt upon the power needed, and the condition of its reception—accepting a gift. He heartily rejoiced at the earnest tone of the Convention, and trusted it would result in lasting good, both to Dublin and Ireland at large.

WORK AMONG ROMAN CATHOLICS.

Rev. Dr. Hamilton Magee said:—I have made this subject the study of my ministerial life, and one department of it especially,—How to reach the masses of our Roman Catholic fellow-countrymen? There is great difficulty in speaking upon such a subject; but so far as I am concerned, and I am sure I may say the same of those around me, we are perfectly willing and most desirous that our countrymen, both Protestants and Roman Catholics, should precisely understand our attitude in this matter, and that of those who are in sympathy with us. We have nothing to conceal. There are many persons of the opinion that there is no access at all to Roman Catholics, that the efforts made to reach them are vain, if not fictitious, and they look with suspicion upon any statement made to the contrary. I will only say in answer that they are not intimately acquainted with our various forms of Christian work carried on in every part of this country in connection with all our churches. We have been hearing during this Convention of the triumphs of the Gospel all over the world. And is Ireland to be excluded? I affirm, without fear of contradiction, that there is immense freedom of access to them, if we only know how to approach them. I do not underrate the difficulties. They are, no doubt, immense, and no missionary in a foreign land has greater. There are no difficulties peculiar to the mission field which do not present themselves here, and in addition some difficulties peculiarly our own. But, notwithstanding, I affirm that the difficulties are as much in ourselves as in the people whom we desire to benefit. We are not qualified, we have no skill—these are the things which make the difficulties quite as much as any prejudices on their part. The Irish Roman Catholic heart, if I may so say, is like a Chubb's lock, so skilfully constructed as to defy the bungling efforts which most of us have been making in the past. If we have not been succesful it is because we have not the right key, or do not know how to use it. There is a key that will open their hearts, and our one prayer should be that God will put that key into our hands, and give us grace to use it. If the spirit that breathed in the language of the Archbishop of Dublin on this platform took possession of our hearts as Christian Protestants, I care not what the future may be; if Protestants are but united, and if God baptizes us with the baptism of the Holy Spirit, there is a brighter and more glorious future before the Protestants of Ireland than there has been in all the past. What, then, should our aim be in reference to our Roman Catholic fellow-countrymen? Should it be to win them to any particular church? Such is not our aim, for it would be ignoble and selfish; though I cannot deny it has too often been our aim, and I do not exempt my own church from the charge. Speaking generally, I may say that all the churches have had no higher aim than to make converts to themselves, and our quick-witted fellow countrymen have detected the motive; they have been on their guard, and have resented the interference even of those who have approached them with God's Word. Roman Catholics do not resent the approach of those who come to tell them about Christ, if they are perfectly sure that the object is not to proselytise in the sense of which I have spoken. If they are approached in the right spirit, they may be spoken to anywhere and everywhere. We should be as careful as to our method of approaching them as we are about our aim.

Rev. James Creggan (Belfast) recommended open-air preaching, cottage meetings, the circulation of religious tracts, and personal dealing with souls as among the best methods of reaching the masses. Good singing would also prove attractive, as he illustrated by referring to the singing of Mr. Sankey in connection with Mr. Moody's efforts. The work should be carried on with spirit, and, in view of the perishing around them, men and women should come to the rescue.

The last meeting at night was a crowded one, and at the close of two addresses by Rev. John Smith (Edinburgh) and Mr. George Clarke, an after-meeting was held.

SEAMEN AT ANGLESEA, NORTH WALES.—Mr. Richard Morgan has recently opened a Sailors' Rest at Amlwch, Anglesea, which has proved a great success. The port is very small, but is frequented by a large number of sailors, who greatly appreciate the efforts made on their behalf.

FOREIGN NEWSPAPER POSTAGE.—With reference to the table of rates given in our last issue for postage on newspapers to foreign countries and the British colonies, it should have been stated that papers must be posted within eight days of date of issue, otherwise they will be charged at "Book Post" rate.

THE POOR OF THE EAST-END.—A writer in *The War Cry*, describing "A Saturday night down East," says:—Living is hard work down Whitechapel just now; some are making slippers at three shillings and sixpence per dozen, finding their own cotton and inside linings! One woman we found repairing a coat for threepence, out of which she had already spent three-halfpence for lining, and would be occupied three hours on the job; others are, we see, making Christmas-tree sweet-boxes for two shillings and eightpence per dozen gross. I need not expatiate on the utter impossibility of this rate of labour to do more than just keep body and soul together, which indeed it barely does The rent has of course to be paid at all costs while a bit of bread and sup of tea must suffice to satisfy the claims or ever-recurring hunger.

Letters to the Editor.

"A PROPHETIC LETTER."

Dear Sir,—As a believer who, though united in outward communion with those who are somewhat invidiously called "Exclusive Brethren," yet am one in heart and spirit and affection with all those who love the Lord Jesus Christ in sincerity and truth, will you allow me to say a few words in reference to the letter you published in a recent issue from Mr. Groves to Mr. Darby, dated 1836.

You very justly entitle it "A Prophetic Letter." The question naturally arises, What is it prophetical of? Probably I am not transgressing the bounds of charity if I assume that you consider it to be a foreshadowing of that apparently isolated position which the "Brethren" are now found occupying. This is what was in Mr. Groves's mind when he wrote the letter, and many, doubtless, will agree with both him and you.

There is another side to it, however, of which I should like to remind your readers, and in doing so I am only going over a similar line to that which I notice is constantly taken in your journal, though not perhaps with the same object in view. I take it that Mr. Groves's letter is strikingly prophetical of the state of things which has forced this company of earnest and godly Christians who, if they have erred at all, have only erred on the side of an over-sensitiveness and jealousy as to the truth of God and the honour of Christ, into a path of separation from the modern developments of Christendom.

I will not myself attempt to describe what is going on around. I refer your readers to the testimony rendered by your own journal, and by others, like *Word and Work* and *The Sword and Trowel*, and by every faithful minister of the Lord Jesus Christ in these days. We who have been, as we believe, led by the Spirit of God into a separate place have to contemplate to-day the striking spectacle of many of the Lord's servants, who in former times have ridiculed our protests and characterised us as croakers and evil prophets, now brought face to face themselves, and engaged in a deadly struggle—and a hopeless struggle, too—with the very things of which we were led to see the beginnings, and to speak vigorously of them, many a long year ago. The seeds of worldliness, looseness of doctrine, and indifference to the claims of Christ, which were being sown in Christendom in the earlier days of "the Brethren," are now bringing forth a plentiful harvest; and it does not require a great amount of perception to see that faithful Christians who are still identified with the various denominations are at their very wits' end to know how to tolerate what is passing under their eyes continually. They would fain alter or stop these things, if they could, but their helplessness is only too manifest.

It is all very well to say, as Mr. Groves does, that we are not responsible for what goes on in the Church of God. In one sense, perhaps that may be true; but that is not the question. Paul was not responsible for the deadness and hypocrisy of Judaism; Wycliffe and Luther were not responsible for the errors of Rome; Whitfield and Wesley were not responsible for the apathy and worldliness of the Anglican Church. But each of these devoted servants of Christ, and thousands of others not so well known, were compelled, sooner or later, by the very force of circumstances, into taking an outside place. Where would have been the glorious unfoldings of Christianity in the Pauline Epistles, where the dawning of the light of truth and liberty in the Reformation, where the wonderful revival of the eighteenth and nineteenth centuries, if Paul, and Wycliffe, and Luther, and Whitfield, and Wesley, and all the other noble men and women who are identified with them, had persisted in remaining within the communions where they were born and bred, and in associating in life and service with those still linked up with those communions? Were they not all striking examples of the truth of that word in 2 Timothy: "If a man therefore purge himself from these (*i.e.*, the vessels unto dishonour) he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work"?

I do not want to trespass further on your space, or to enter into questions which have been argued times without number. I only seek to take the occasion of the reprint of this letter of Mr. Groves, to emphasise to your readers the circumstances which have placed us where we are.

I should just like to add that there is probably not one amongst us, who knows anything of the present state of Christendom, who does not look out over the great sea of difficulty and perplexity which spreads itself before us, without the deepest yearnings and longings of heart towards those dear saints of God who are still imagining that they can do what no one has ever done yet, that is, to stem the great tide of evil by remaining associated with it.

Such a course can only lead to loss and damage to one's own spiritual life, and a gradual failure and weakening of one's testimony for Christ. It was tried in very early times by one of whom it is said that "he vexed his righteous soul from day to day" with the unlawful deeds of those around him; but, with all his vexing, both he himself and his testimony ended in a dismal failure. "He seemed as one that mocked" when he told of the coming judgment. How much better to have been in the place of *faith* and *power* with Abraham, who, though he never sat, as a great man and a judge in this world's affairs, at the gate of a city, as Lot did, yet occupied the infinitely more preferable, if more quiet and out-of-sight, position of the "Friend of God"!—Believe me, yours in Christ,

Adelphos.

[If no one else should reply to this dear brother's letter, we shall be constrained to do so ourselves. He has set a good example in adopting a self-restrained and courteous tone, which we hope will be maintained by any other correspondent. At present we only ask, Can "Adelphos" be right in implying that all other Christians are vessels of wood and earth—Lots vexing their righteous souls among men of Sodom—and that he and other *adelphoi* are vessels of gold and silver because they purge themselves from these; that is to say, from vessels of wood and earth, from Lots, such as George Müller? To few men is given so long a life of active service; and few have lived so useful and so blameless a life. Yet George Müller stands only second on the list of those whom these zealous but mistaken brethren excommunicate. Surely such an application of this Scripture is not according to truth and love. —Ed.]

NURSES IN INDIAN HOSPITALS.

Sir,—Looking at the Rome-robed "Sisters" now employed in the hospitals of Bombay, &c., and studying their teachings and actions, every wide-awake Protestant can see the leaven of the "Infallible Vicegerent." The subordinate nurses are required to attend some ritualistic church, even though they had been Dissenters before; and as fast as can *safely* be done they are drawn into the Anglican Confessional.

If the plan for employing lady nurses in Indian hospitals, now being so largely promoted, is to import scores of these Anglo-Roman sisters, it will prove one of the most thorough schemes of Papal proselyting which the Jesuits have ever undertaken in India. The pleas of charity and devotion in nursing the sick, and the nominal Protestant connection, make this Sisterhood scheme all the more effective in its designs. If true Protestants of all names were more united and active they could combine to have the work of nursing the sick done equally well by those whose motives would be of quite a different character. Meantime, much more must be done than ever before in the way of earnest religious work in hospital visitation.

W. J. G.

TO MRS. AMANDA SMITH.—As several letters—some containing money—which have been sent to Liberia have gone astray, we shall be glad if Mrs. Amanda Smith will send us a safe postal address, so as to ensure her receiving future communications from her friends.

THE REFORMED CHURCHES in the Cevennes have just celebrated the centenary of the Edict of Toleration. The weather was magnificent. About five thousand were present at the raising of a monolith, on which was a suitable inscription. The audience listened to a fine discourse from Joshua xxiv. 26, 27. May this stone be a memorial that there is a living Church still

The Book World.

Exposition of the New Testament. By Matthew Henry. *Jack & Co.* We have received vols. viii. and ix. (embracing Epistles to Corinthians to Epistle of James) of this new and handy edition of these world-famed "Expositions." Notwithstanding the many modern commentaries, this ought to hold its ground in the esteem of the Christian public. (4s. each).

"Before His Presence with a Song." By J. D. Bernard, A.M., Canon of Wells. *Elliot Stock.* Seventeen hymns on spiritual themes, adapted for use in Church Hymnals. Lovers of sacred poetry will find some pleasing and profitable compositions among them, as well as practical suggestions in the preface worth noting in reference to Sacred Hymnology. (1s.)

Friendly Greetings. 2s. 6d. *Religious Tract Society.* This well-known series of Illustrated Readings for the People merits the warmest commendation. The numbers bound together in the volume fully sustain their character for sound Gospel teaching, presented in most attractive form; while the coloured plates make it one of the most beautiful books of its class.

Pulpit Trees and Homiletic Undergrowth. By Rev. Thomas Kelly. 6s. *Funk & Wagnalls.* The contents of this volume are described as Dicourses, Sermonic Saplings, Outlines, and Germs. They comprise some fifty different subjects and texts; both in the titles given, as well as in the treatment employed, they display much originality and vivacity of thought. The style of the book is decidedly American; but, in the eyes of many, it will be none the worse for that.

Our Church Manual: Suggestions for Prayers and Devotions at Home and in Church. By Rev. A. H. Dunn, M.A. 6d. *Roper & Drowley.* This little manual will interest only Episcopalians, and satisfy only those who lay great stress on baptism and the Lord's Supper. The hymns at the close of the book are well chosen, and quite sound in doctrine. Some of the prayers are spiritual, but the chapter on self-examination goes quite beyond the mark, when it recommends "private absolution," whatever that may be.

The Wonders of Nature. By Prof. Rudolph. Second Edition. With illustrations. (2s. 6d.). *Simpkin, Marshall & Co.* A truly marvellous array of fascinating facts is given in this volume, with respect to the wonders that encompass our world, and the vast universe of which it forms a fractional part. Here are heights to climb, and depths to sound, that will satisfy the most voracious searcher after the wonderful. The book is written with true reverence of spirit, and the study of its pages cannot fail to awaken feelings of worship and awe.

Gordonhaven: Scenes and Sketches of Fisher Life in the North. By an Old Fisherman. 1s. *Oliphant, Anderson & Ferrier.* Here we have from the pen of a sympathetic observer a most faithful and graphic delineation of seafaring life on the shores of the Moray Firth. The idiosyncrasies and habits of the people; the perils and surroundings of a fisherman's life; the periodical outbreaks of religious zeal—all are depicted with much fidelity and skill, with plenty of local colouring, and numerous specimens of the broad and expressive Scottish dialect spoken in these parts.

Methods of Church Work, Religious, Social, and Financial. By Rev. Sylvanus Stall, A.M. 6s. *Funk & Wagnalls.* The author has gathered together a mass of valuable material capable of being turned to good account by thoughtful and practical minds. Suggestions on almost every conceivable form of Christian activity are given, and illustrated by facts drawn from the observation and experience of years. The tone of the book is truly spiritual and devout. Pastors of churches and all leaders of Christian effort will find in this compendium of sanctified plans and arrangements an invaluable *vade mecum.*

The Holy Bible, and the Sacred Books of the East. By Sir M. Monier Williams, K.C.I.E., Boden Professor of Sanscrit. *Messrs. Seeley & Co.* We are thankful to see these valuable addresses in a collective form. Three of them were delivered in the current year in behalf of the C.M.S., the Bible Society, and the C.M. Zenana Society, and will do much under God to recommend the principles of these noble Societies to the cultured classes. Sir M. Williams does not excel as a platform speaker, but for that very reason his addresses will bear reading again and again. But it is not their deep learning and sound sense that impresses us so much as their bold proclamation and exaltation of

A Harmony of the Gospels in the Revised Version. By S. D. Waddy, Q.C., M.P. *T. Woolmer.* 3s. 6d. It is not often that we find prominent members of the legal profession engaging in theological pursuits; when they do, as in the present case, we generally find that they do it with a thoroughness and clearness of expression that thoughtful readers know how to appreciate. Mr. Waddy has laid Bible students of every class under deep obligation by producing this new attempt to harmonise in chronological order the Gospel narratives of our Lord's life and work on earth. The book bears marks of very careful and discriminating research, fully confirming the author's statement in the preface, where he says, "I have tried to profit by the devotion and learning of my predecessors, and have brought to bear on this interesting but difficult subject the most careful industry that I possess." Readers of the Revised Version will be specially thankful for this timely and scholarly production.

John Murker of Banff. By Rev. Jas. Stark, Aberdeen. 3s. 6d. Second Edition. *Hodder & Stoughton.* We deem this an almost perfect biography. Mr. Murker left a very decided mark upon the religious life of the north-east of Scotland, and his career as a faithful minister of the Gospel was well worth preserving for posterity. Mr. Stark has pictured the man exactly as he was; his foibles and frailties are not glossed over, and his many virtues are not exaggerated. As we read, we seem once again to see the somewhat gaunt, ungainly figure of the good old man as we have seen him many a time delivering his message from the pulpit, or presiding at some Sabbath school soirée, where he shone as an incisive, homely, and humorous speaker. In his theological tenets and rigidity of precept he was a Puritan of the Puritans, but over all there was the genial glow of a warm human heart. Many who are to-day taking an active part in the world's work in many lands have, with the writer, to thank Mr. Murker for the bent given to their thoughts and aspirations in early life. In addition to the biographical details, Mr. Stark has given an interesting sketch of some of Mr. Murker's contemporaries, and of the religious life of the district.

"Illustrations." Mr. F. G. Heath's pictorial magazine commences its third volume in October with a specially designed cover, and pictorial section headings. The volume will include a variety of interesting illustrated articles.

Past and Present. *James Nisbet & Co.*, 21, *Berners-street, W.* In "An Outsider's" testimony concerning the Mission to Deep Sea Fishermen, there is presented at once a most graphic picture of the life of the fisherfolk in the North Sea, and of the wonderful results attained in the brief space of five years by means of the Mission vessels.

Messrs. Cassell & Co. are publishing a new edition, to be completed in twenty monthly parts (6d. each), of The Crown Bible. It contains authentic illustrations specially executed for this edition; and with each part is presented a full-page plate after Gustave Doré. With the first part is issued a family register, handsomely produced in gold.

Four Sermons to Young Men. By Rev. W. J. Dawson. 6d. 161, *Fleet-street.* An excellent little book to put into the hands of young men. Two of the discourses are biographical, and all are specially instructive and interesting. A careful perusal of these solemn warnings, earnest appeals, and wise counsels, is likely to be of permanent benefit.

Medical Missions. By Rev. John Lowe. 6d. *John Snow & Co.* In this review of the work of medical missions, their claims, and progress, the author shows that the healing of the sick was by Christ intimately associated with the preaching of the Gospel, and that such work has ever been productive of the best results. The whole subject is most exhaustively and ably dealt with.

I am Debtor—I am Ready. 4d. *John Snow & Co.* In this sermon Rev. Johnathan Lees, of the London Missionary Society, Tientsin, China, bases a powerful appeal to workers at home who can give themselves to the cause of Christ abroad to do so, on the ground both of their indebtedness and the vastness and darkness of the mission field. They will thus reach to a higher standard in the Christian life, and taste a fuller joy than they had known before.

"The Expositor's Bible" is the title of an important series of works about to be published by *Messrs. Hodder & Stoughton.* They will contain a complete set of expository lectures on the Bible by the foremost preachers and theologians of the day. While scholarly, the volumes will be essentially popular. With one or two exceptions they will be absolutely new, not having appeared in magazine or book form. Six volumes will be published annually; price to subscribers, 24s.

Among the Hop-pickers. By Samuel Chinn. *J. F. Shaw & Co.* This is the story of a great work done in an important field of Christian endeavour. Mr. Chinn writes with sufficiency of information, high-toned enthusiasm, and a directness of style which puts facts simply yet forcibly. His narrative glorifies God by proving the power of the uplifted Saviour to bless and save men. We heartily commend the book, and hope that it will create a deeper interest in the welfare of

MORE OCTOBER MAGAZINES.

THE HOMILIST.

We heartily commend this vigorous little magazine to the notice of thoughtful, hardworking, Christian people, who need help in the preparation of addresses, and Bible-class lessons.

THE QUIVER

opens with a brief, bright paper on God's special care of the little ones. It abounds in stories of hairbreadth escapes of young children. Most parents of any experience have similar tales to tell out of their family histories. We like very much an article in this number on the authorship of Hebrews by Ven. Archdeacon Gore. We are glad to see that this monthly, which begins its new year in November, is to be enlarged to eighty pages, instead of sixty-four, as at present.

THE LEISURE HOUR

has a paper by our old friend Professor J. S. Blackie, on *Jean Paul Richter*, which should be carefully read. Its value consists in the telling extracts which Professor Blackie has collected from Jean Paul's writings. The following are samples: —*Sympathy*:—"It is Godlike to love; it is even more Godlike, silently and ungrudgingly, to be a spectator of another's happiness, and sincerely to congratulate him on that happiness." *Judgment of Others*:—"Commonplace persons easily let go their good impressions, and hold fast to the bad. Tender-hearted men are easily appeased, and with difficulty estranged." *Test of Character*:—"A man never describes himself so faithfully as when he is describing the character of another man." *Ideals*: —"No ideal is to be given up; otherwise the sacred fire of life will be extinguished." *Earnestness*:—"Without hard work and earnest purpose all that is best in the world perishes. We cannot even have a proper game without some earnestness." *Hardship and Health*:—"The virtuous heart is like the body: it becomes stronger and healthier with hard work than with careful tending and coddling." *Great Men*:—"That man is worth nothing who does not catch fire from the sunshine of a great man's presence." *Asking advice*:—"One man asks another for advice, not because he does not know what he should do, but because he knows and does not want to do it, and hopes his adviser will strengthen him in his disinclination." *Modesty*:—"The truly modest man is he who retains his modesty when he is blamed, as well as when he is praised."

THE SUNDAY AT HOME

is excellent as ever. We are specially glad of two of its papers. The first of these is on "Deuteronomy and its Date," by Dr. S. G. Green. It exposes well the uncertainty and assumption of much of the teaching of the so-called higher criticism, while it brings to view the strong reasonableness of our ancient faith. The following extract will show its drift:—"It is a common device in these discussions to affirm the most doubtful points as if they had become admitted and indubitable truths. 'It is now universally acknowledged'—we often hear—'that Genesis is made up of five documents'; or 'that the Pentateuch'—now generally called the Hexateuch, the Book of Joshua being included—'belongs to the later days of the Judean kingdom, or 'that the Levitical code had no existence until after the Captivity.' These assertions may impose upon the ignorant: but writers like Dr. Moody Stuart, and, we may add, Dr. Bissell, have found themselves able to give good reasons for the old belief. Dr. Stuart sets himself to prove in detail, by an examination of passages often taken to prove the later date, that there are no words in Exodus, Numbers, Leviticus, and Deuteronomy, that could not have been used by Moses; that these books relate no facts which Moses could not have recorded; contain no religious ordinance that Moses could not have instituted; embody no civil law that could not have been enacted by Moses; and exhibit no character in which Moses could not have acted." It is admitted, of course, by both Dr. Stuart and Dr. Green, that certain touches may have been given here and there by subsequent editors or transcribers; but this allowance can be made without any weakening of the argument for the Mosaic origin of the Books.

The second of the two papers we have alluded to, is Mr. Glover's on "Blessed are the pure in heart." It abounds in beautiful thought, nobly expressed. Mr. Glover lays great stress on the order of the beatitudes, as indicating the order of attainment. Before purity comes meekness, hunger after righteousness, but especially mercy. "Without mercy true purity never blessed a human heart…You cannot keep evil out of the soul by evil out by getting good in. Show mercy, and with every act some particle of self within us is destroyed….Live in mercy—outside the cold, shadow of self—and memories will be so sweet, and gratitude so deep, and grace so freely admitted, and so richly given, that every power of the soul will thrive; and the purity, which is the bloom of health, the brightness of strength, the affluence of all fine affections will appear in the heart. No impatience of ambition dwells with mercy, nor any greed, nor any revenge. Mercy arrests the rise of lust and passion within the soul, as no shame can ever do. Mercy is so conversant with Heaven that the defiling greed, the dishonouring artifice, cannot effect lodgment in the soul. In the heart of mercy Jesus dwells, and where He dwells, the purity is not the dead purity of a soul strewn with corpses of suppressed evils; but the living purity of a soul, which is itself a new Jerusalem, with Christ on its throne, and a rush of the water of life flowing through it."

SOME STORY BOOKS.

T. WOOLMER.

Jennie and Her Charges; or, True and False Equality (1s. 6d.). A story illustrative of the wisdom of fidelity to conscience and principle under all circumstances, and in all spheres of service. Jennie's character and example eminently fit her to be made a model for all in similar ranks of life. The story is well written, and should be placed in the hands of all domestic servants, to whom it must be pre-eminently interesting and profitable.

S. W. PARTRIDGE AND CO.

Three People, by Pansy (2s.), is a fine, fresh, healthy story of three lives begun on the same day—one in opulence, another in comfort, and the third in the most wretched poverty. Principle is the guide through life of the gutter-boy, and principle wins. The temperance teaching of the book is in favour of out-and-out prohibition and abolition. The little volume ought to be in every thorough-going Gospel temperance library. Eaglehurst Towers, by Emma Marshall (2s.6d.). Anything from the pen of Mrs. Marshall is sure to be good, and the story under notice is no exception to this rule. Humour, pathos, spiritual and heart-searching insight and dramatic power make the tale one of exceptional value and interest. The Last of the Abbots; or, The Monks of St. Benet's, by Rev. A. Brown (1s.). A historical, well-written tale of the times when "Bluff King Hal" made his absolute will to be felt all over the land, and in nothing more than in his order for the dissolution of the religious houses. There is a pleasant story running through the book side by side with the principal theme. In a new edition of Temperance Stories for the Young, by T. S. Arthur, Author of "Ten Nights in a Bar-room," we have just the sort of book for temperance-readings and mothers' meetings (1s.). The Straight Gate, by Annie S. Swan (2s. 6d.). Despite certain artificialities of dialogue and improbabilities of circumstance, this well-written story of the divergent careers of two brothers, teaches very clearly the true secret of happiness and usefulness in life.

BOOKS RECEIVED.

Mr. Elliot Stock:—The Weekly Pulpit. Vol. ii.

Mr. R. Wilson, 56, *Bridge-road, Mossley-hill, Liverpool*:—The Loss of all things for Christ, by the late R. W. Wilson. With short memoir of his last days. Post free 1s. 6d.

Messrs. Hodder & Stoughton:—Eunice, by the author of "Christine Redfern," &c. 3s. 6d.—The Domestic World, by the author of "Enquire Within upon Everything." New edition. 1s. 6d.

Messrs. Trübner & Co., Ludgate-hill: The New Catholic Church, with Thoughts on Theism and suggestions towards a public Religious service in harmony with modern science and philosophy. Tenth edition. 3s. 6d.

Messrs. R. Banks & Son, Racquet-court, Fleet-street:—Papal Idolatry: An Exposure of the Dogma of Transubstantiation and Mariolatry, to which is added, "The Reasons why I will never return to the Church of Rome," by Father Chiniquy. 6d. and 1s.

Religious Tract Society:—The History of the Jews, from the War with Russia to the Present Time, by Rev. H. C. Adams, M.A. 8s.—Christian Classics Series: The Enchiridon of Augustine addressed to Laurentius: Being a treatise on Faith, Hope, and Love. 2s.—By-paths of Bible Knowledge: The Diseases of the Bible, by Sir Risdon Bennett, M.D., LLD., F.R.S. 2s. 6d.—Present Day Tracts on the Non-Christian Religions of the World. Vol. ix. 2s. 6d.—Short Biographies for the People. Vol. iv. 1s. 6d.—The Children of Madagascar, by Herbert F. Standing, of the Friends' Mission,

Notes on Daily Readings.

SUNDAY, OCTOBER 9.—ISAIAH XLV.

1.—*Thus saith the Lord to his anointed, to Cyrus.*—Cyrus was first brought upon the scene at the close of the last chapter (ver. 28). It had been better if the new chapter had begun at ver. 24. "The mention of Cyrus by name is here the seal to the truth and consistency of the whole message. The preface (from ver. 24) in its solemnity, and the prophecy in its clearness and importance, now agree together. The fulfilment was minutely true. The second Temple was founded under Cyrus, and through his decree; but founded only. Its completion and dedication were under Darius, after twenty years' delay;"—*Birks.* The importance of this prophecy about Cyrus is enhanced by its having been delivered about two hundred years before he took Babylon.

4.—*Though thou hast not known Me.*—"Cyrus was a heathen, and knew not of the prophecy when he was fulfilling it. When Babylon had been taken, and not before, this prophecy would reach him through Daniel and the other exiles. The decrees in Ezra prove clearly how deep an impression it had made."—*Birks.*

8.—*Drop down, ye heavens, from above.*—"A transition from Cyrus to the days of the Messiah. The mercies to the returning exiles were an earnest of this promise. But its main fulfilment is in the Incarnation and Atonement of our Lord, and the Pentecostal gift of his Spirit."

11.—*Command ye Me.*—"How wonderful the exhortation to command Him who (ver. 12) commands the host of heaven."—*Ibid.*

13.—*I have raised him up in righteousness.*—Cyrus first as the type, but Christ more fully as the antitype.

21.—*A just God and a Saviour.*—This is an anticipation of one of the leading principles of the Gospel unfolded Rom. iii. 21, that "through the redemption that is in Christ Jesus," God is "just, and the justifier of him that believeth in Jesus."

24.—*Surely, shall one say, In the Lord have I righteousness and strength.*—R.V. is more accurate, "*Only* in the Lord," &c. "Christ Jesus is made unto us of God wisdom—both righteousness and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. i. 30).

MONDAY, OCTOBER 10.—ISAIAH XLVI.

"The transition is easy and natural from the deliverance of Israel by Cyrus, and the richer blessings to follow in the days of the promised Messiah, to the downfall of Babylon and its idols."—*Birks.*

1.—*Bel boweth down, Nebo stoopeth.*—"Bel answers to the Tyrian Baal and to Zeus or Jupiter, Nebo to Hermes or Mercurius."

4.—*Even to your old age I am he.*—"The nation had its birth at the Exodus, its infancy in the desert, its manhood under David and Solomon, and an old age under the later prophets, when the first covenant was ready to decay. There is here a striking contrast between the idols borne aloft by their votaries, or carried helplessly away; and the true God who bears and sustains his people from infancy to old age." *Birks.*

11.—*Calling a ravenous bird from the east.*—"Cyrus was singularly rapid in his movements. It is remarked that he took for his ensign a golden eagle standing with outstretched wings on the top of a spear."—*Kay.*

12.—*Ye stouthearted, that are far from righteousness.*—Such was the Pharisee (Luke xviii. 11), self-satisfied and self-complacent, and far from righteousness; but the broken-hearted publican, who threw himself upon God's propitiation for sin, went home justified.

13.—*I bring near my righteousness.*—In the

righteousness—here parallel to God's salvation—is brought very nigh. See Rom. x. 6, &c., as expanding this thought.

TUESDAY, OCTOBER 11.—ISAIAH XLVII.

1.—*Come down, and sit in the dust, O virgin daughter of Babylon.*—In its primary application this refers to literal Babylon, but Rev. xvii., xviii., distinctly teach that its final fulfilment is to be in mystical Babylon, or apostate Christianity. Comp. the striking contrast in lii. 1, 2, as to Zion.

4.—*As for our Redeemer, the Lord of Hosts is his name.*—"This is the exclamation of the Church, suddenly recognising its vindicator."—*Kay.*

8.—*I am, and none else beside me.*—This speech "in her heart" is repeated in ver. 10 as a characteristic of Babylon. It is strikingly exemplified in the ecclesiastical exclusiveness of mystical Babylon.

10.—*Thy wisdom and thy knowledge, it hath perverted thee.*—"Babylon was the birthplace of astrology. It was also the home of magic, which pretended to bind the course of events."—*Delitzsch.*

11.—*Desolation shall come upon thee suddenly.*—"Heavy, unforeseen calamity was at hand, and their boasts of wisdom would be made foolish by their want of knowledge to prepare for it, and of power to escape from it."—*Birks.* So shall it be with mystical Babylon, Rev. xviii. 17—24.

WEDNESDAY, OCTOBER 12.—ISAIAH XLVIII.

"The first cycle of the later prophecies (xl.—lxvi.), after announcing the victories of Cyrus and the fall of Babylon, closes in this chapter with a fresh voice of rebuke and encouragement to Israel. The chapter has two equal divisions, each opening with a call to listen to the voice of God. The first is mainly rebuke; the second, encouragement."—*Birks.*

1.—*Not in truth, nor in righteousness.*—The description of those addressed in this verse is that of outward professors, who, though "of Israel," are not "Israel." "The appeal is to the whole nation, viewed as mainly faithless to the covenant of their God."—*Birks.*

6.—*I have made thee to hear new things from this time.*—"The new things" contrasted with "the former things" (ver. 3) seem to denote the later times of the Messiah, as contrasted with "the former things" of the Babylonish captivity and deliverance, which were typical of the other.

11.—*For my own sake will I do it.*—Pointing apparently to the earthly blessing in store for Israel after the flesh, when "refined" in the latter day "in the furnace of affliction."

12.—*Israel, my called.*—Here we have the Israel of God, as contrasted with those who are "called by the name of Israel" (ver. 1).

16.—*The Lord God, and his Spirit, hath sent me.*—R.V. gives the order as it is in the Hebrew, avoiding thereby the grammatical mistake of A.V. "The Lord God hath sent me, and his Spirit," meaning "and so hath his Spirit." These words, spoken by one who calls himself in the next verse "the Lord, thy Redeemer, the Holy One of Israel," are a striking testimony to the doctrine of the Trinity.

THURSDAY, OCTOBER 13.—ISAIAH XLIX.

The first section of xl.—lxvi. has closed with the words "No peace to the wicked." (See this repeated at the end of lvii. and lxvi.) The second section now begins, in the words of Him who forms the chief subject of it—the Servant of God, the Messiah. He describes his call to service, and sets forth some of the promises by which He is Himself sustained in his work, as well as the scope of that work, his being God's salvation to the end of the earth, and the restorer and deliverer of Zion.

3.—*Thou art my servant, O Israel, in whom I will be glorified.*—"The nation had caused God's name to be blasphemed (lii. 5). God's servant would stand as a new federal head; a true 'Israel' or 'Prince with God'; and in Him God would be glorified. (Compare John xii. 28,

the "Israel of God" will be those sprung from Him.

7.—*To a servant of rulers.*—"Subjecting himself to the despotic will of the 'rulers of this world' (1 Cor. ii. 6), even to the extent of enduring the death of a slave."—*Kay.*

8.—*In a day of salvation have I helped thee.*—St. Paul's quotation of this in 2 Cor. vi. 2 shows that he understood by the "day of salvation" the whole of this dispensation.

12.—*These from the land of Sinim.*—"The identification of Sinim with China is fully vindicated by Gesenius, and is now generally accepted."—*S.C.* It may be added, the prophecy is now being fulfilled.

20.—*The place is too strait for me.*—"During the times of the Gentiles Jerusalem had been trodden down. Here, at their close, the land is described as fully peopled once more."—*Birks.*

FRIDAY, OCTOBER 14.—ISAIAH L.

1.—*Where is the bill of your mother's divorcement?*—"The 'bill of divorce' (Deut. xxiv. 1, 2) was a complete severance of the marriage bond. Such a divorce had been issued against Israel (Jer. iii. 8), but not against Judah."—*Kay.* "The question implies a strong denial of its existence."—*Birks.*

4.—*The tongue of the learned.*—It should be, "of the learner." So R.V., "of them that are taught." Messiah, who is the speaker, "learned obedience by the things which He suffered" (Heb. v. 8). "Learned" at the end of the verse should be "learner" too.

7.—*Have I set my face like a flint.*—The LXX. rendering for this is alluded to in Luke ix. 51, where Christ "steadfastly set his face to go to Jerusalem."

8.—*He is near that justifieth me; who will contend with me?*—"In Rom. viii. 33, 34, all the faithful are empowered to use the challenge of this verse, for in Christ's justification theirs is included (Rom. iv. 25)."—*Kay.*

10.—*That walketh in darkness, and hath no light.*—"The humble may walk in darkness for a time, but heavenly light will soon dawn on them. The proud may comfort themselves by false self-righteous zeal or worldly wisdom, with a seeming light, but it will end in darkness and sorrow."—*Birks.*

SATURDAY, OCTOBER 15.—ISAIAH LI.

"The speaker is Messiah, as before. He now turns Himself from the branches to be cut off, who say they are Jews and are not, to his true Israel, now enlarged by converts from the Gentiles."—*Birks.*

1.—*Look unto the rock whence ye are hewn, &c.*—"The rock and the hole of the pit are usually applied to Abraham and Sarah, but they rather allude to that Chaldæan idolatry in which Abraham and Sarah once lived. The God of glory had hewn them out of this rock of stubborn heathenism, and digged them out of its pit of idolatrous debasement."—*Ibid.*

4.—*A law shall proceed from Me.*—This is "the law of faith" (Rom. iii. 27, xvi. 26; 1 John iii. 23).

5.—*My righteousness is near; my salvation is gone forth.*—From this comes the expression "the righteousness of God" (Rom. i. 17), denoting "the righteousness which is from God" (see Greek of Phil. iii. 9). As God's salvation is that which He provides, so is God's righteousness that which He provides for those who trust in Christ Jesus: in other words, Jesus Himself, who "of God is made unto us righteousness" (1 Cor. i. 30).

9.—*Put on strength, O arm of the Lord.*—An intimation that in providing this righteousness, God's power must be put forth, as it was in the deliverance from Egypt, but on so much greater a scale as the Prince of this world (the Dragon, Rev. xii. 3) exceeds Pharaoh in power.

11.—*Therefore the redeemed, &c.*—A repetition of xxxv. 10.

17.—*Awake, awake, &c.*—This should be the commencement of the next chapter, thus preserving the connection between the humiliation

Among the Churches.

CHURCH OF ENGLAND.

Colonel G. W. Oldham, of Bombay, will be one of the band of evangelists who go out to conduct a special mission in India.

The Bishop of Bath and Wells has appointed Rev. R. D. Monro, of the Church Parochial Mission Society, as special missioner in his diocese.

Archdeacon Clarke, D.D., vicar of Southport, was recently presented with an illuminated address, in recognition of thirty-eight years of labour in Southport.

Dr. Pigou, vicar of Halifax, intends to pass most of the winter at Mentone; he has undertaken the duty at the English Church from January 8 till the close of the season.

Bishop Ryle, of Liverpool, speaking at a meeting at Norwich last week, said he has no sympathy with the gloomy view taken by many of the condition of the Church of England; he does not believe that evangelicalism is declining.

The Church Congress is being held at Wolverhampton this week. Amongst the speakers of the "Evangelical" school are Canons Westcott and Hoare, Prebendary Billing, Revs. E. A. Stuart, F. J. Chevasse, W. H. Barlow, and the Hon. T. H. W. Pelham.

The British Weekly says:—"An ardent admirer of Canon Liddon, who resides in a large Yorkshire town, frequently travels to London on Saturday expressly to hear the Sunday afternoon sermon in St. Paul's during his residentiary month. Thoughtful men are not yet weary of sermons."

Referring to the contemplated resignation of Bishop French, of Lahore, *The Rock* appeals to the Secretary of State for India not to flood that country with High Church Bishops. "They are bad enough in this country, but in India they are a thousand times worse. There Christianity is face to face with heathenism, and all Christians should as far as possible present a *united* front."

SOCIETY OF FRIENDS.

George Wilkie and family are about to settle in Maidstone, to carry on educational and missionary work.

Miss Hettie Butler, who has recently graduated at the Missionary Training College, Chicago, is shortly going out as a missionary to Nanking, China.

At Preston Patrick, in Westmoreland, and also at Greyrigg, among the hills, Frederick Sessions has completed two series of meetings. The Gospel net let down in the after-meetings brought some to land. Christians afresh dedicated themselves to Christ.

Elbert S. Clarke, of the Unsectarian Mission to the Zulu Kaffirs, South Africa, has paid a very acceptable visit to Ireland. He attended meetings in Dublin, Cork, Waterford, Kingstown, and Monkstown, and pleaded the cause of foreign missions generally, giving many interesting particulars of his own work at Rock Fountain, Natal. He and his wife are returning to Africa this month, leaving their children in England.

PRESBYTERIAN.

Rev. W. D. Macdonald, of Killin, has accepted the call from St. Brycedale Free Church, Kirkcaldy.

In the college and schools in connection with the Free Church of Scotland Mission at Madras, there are about 1800 students.

Towards the £20,000 which the United Presbyterian Church is raising as a Special Foreign Mission Fund, the sum of £7438 has been contributed.

Rev. James Scott, of Impolweni, Natal, reports the recent baptism of ten adults, and adds that the work amongst the natives continues to spread.

It is expected that the Moderator of the next Free Church of Scotland Assembly, which is to be held at Inverness, will be Rev. Gustavus Aird, D.D., of Creich, who is a pre-Disruption minister.

The Presbyterian College in London (Queen's-square, W.C.) opens for the winter season on October 11, with an inaugural lecture by Professor Elmslie, entitled "The Bible and Modern Thought."

The Free Church of Scotland have recently sent out the following new missionaries:—To Calcutta, India, Rev. Alexander Tomory, M.A.; to the Santhal Mission, Upper Bengal, Mr. and Mrs. W. H. Stevenson and Miss Sprot.

The late Miss Margaret Mackay, Glasgow, has left liberal bequests to a large number of philanthropic and religious objects, among which is included a legacy of £500 to the China Mission of the English Presbyterian Church.

No less than thirty thousand of the young folks in the Free Church of Scotland are engaged in studying the subjects under the "Welfare of Youth" scheme, and over three thousand of these lately presented them selves for examination.

Dr. and Mrs. Anderson, English Presbyterian missionaries, sailed for China on Thursday week. A meeting will be held in Dr. Dykes's church the third week in October, to bid God-speed to four lady missionaries who are leaving for China. Miss Ricketts returns after furlough, and will be accompanied by Miss McMahon, Miss Falkner, and Miss Sutherland, who go out for the first time. Rev. J. A. B. Cook, of Singapore, we regret to hear, is laid aside with illness.

Within a month after the issue of the appeal for £1020 to complete the Medical Mission buildings in connection with the Mission founded by the late Hon. Ion Keith-Falconer, at Shaikh Othman, Arabia, three-fourths of that sum was subscribed to the Treasurer at the Free Church Offices, Edinburgh, by seventy-five donors. One of the donors was Mr. J. Campbell White, of Glasgow, who gave £100. About £300 is still required. The Countess Dowager of Kintore and the Hon. Mrs. Keith Falconer have resolved each to guarantee £300 a year, as the salaries of two missionaries, thus continuing

BAPTIST.

A week of special prayer and evangelistic services has been held at Small Heath, Birmingham, conducted by the pastor, Rev. C. Joseph. All the meetings were largely attended.

The Sunday afternoon lectures for the people at Colston Hall, Bristol, were resumed for the winter session on Sunday week by Rev. E. G. Gange, over 3000 persons attending.

Rev. Charles Williams and Dr. Clifford, who have been to Ireland to report on the churches, recommend that the control of the Irish Baptist Mission should be transferred from London to Ireland.

The Baptist churches in Ireland now number 19; the last census gave the membership as 4894. From emigration and other causes they have declined in numbers, as about forty years ago there were 35 churches.

The Birmingham auxiliary to the Baptist Missionary Society recently celebrated their sixty-fourth anniversary. On Sunday week sermons were preached in twenty-two chapels in aid of the society's work.

Rev. Albert Huntley, late of Pastors' College, previous to his departure for mission work in China, was presented at a largely attended valedictory meeting in Countership Chapel, Bristol, with a useful medicine chest.

Rev. W. Stott, of Abbey-road Church, St. John's Wood, has written a history of his church, under the title of "A Ministry of Twenty-five Years in London." It is a very interesting record of steady earnest work for God.

The proposed Conference between the Congregational and Baptist unions on the subject of the overlapping of church work in the villages, which was postponed from last summer to the present month, has been further deferred until next Spring.

A week's mission was recently conducted at Beulah Chapel, Thornton Heath, by Mr. A. A. Harmer, one of the Metropolitan Tabernacle evangelists. About fifty adults and fifty children signed the pledge, and several persons professed to find the Saviour.

Mr. Spurgeon's health is once more in a feeble state. He had been announced to preach on Tuesday week at Beckenham, but found himself quite unable to do so. After the first Sunday in November he hopes to leave for his usual winter rest in the sunny South. Mentone will probably again be his holiday resort.

A pleasant proof of the real unity existing between Christians is given at the anniversary services in connection with the settlement of pastor H. E. Stone at Nottingham. In 1880, and every year since Rev. George Edgcombe, vicar of St. Peter's, has been one of the speakers. The large building known as the Tabernacle was crowded on Sunday week, when the pastor preached one of the quarterly sermons to young women. It is an almost unique occurrence, we should think, for the vicar to be found for eight successive times among the well wishers at a Nonconformist minister's anniversary.

SALVATION ARMY.

A mid-day meeting is to be conducted daily at 272, Whitechapel-road, E.

"Captain" Narian Das and ten Swedish volunteers are shortly proceeding to India.

Work has been commenced at Sevenoaks, Kent, where the opening meetings were crowded.

Mr. G. Railton has returned from a visit to Germany. He is full of hope for the future of the work there.

In Stuttgart, Würtemberg, the Army are working hard. The weekly meeting is well attended, mostly by people who have not the least regard for God.

The Californian *War Cry* says that a striking feature of the list of donations from Portland, Oregon, is the liberality of Chinese merchants in giving money to the Army.

The new barracks at Wimbledon, which holds seven hundred and fifty people, is crowded nightly, and Captain Case reports that the prospects are decidedly encouraging.

The yacht *Vestal* is at Bristol carrying on a mission among the sailors in the port. Meetings are held on board at noon and in the evening each day, and are generally crowded.

"Staff-captain" Cooke says there are now thirty-five persons engaged exclusively in slum work; he appeals for old clothes of all sorts for the "lasses" now that the cold weather is coming on.

During the last two years some eight hundred young women have been received into the Rescue Home. Besides this number there are at present in the Homes in London one hundred hopeful cases.

Two officers at Pinner have been prosecuted for obstruction. One of these was fined 2s. 6d. and 12s. costs, or fourteen days' hard labour, and the other was sentenced to seven days' imprisonment.

One evening last week the Grecian Theatre, City-road, was densely crowded on the occasion of General Booth commissioning one hundred young officers, male and female, for "active service" throughout the country.

The Army have met with much opposition at Dorking. A "skeleton" Army has banded itself together to break up the meetings. Brutal assaults have been committed upon members of the Army, and severe injuries inflicted.

Upon the arrival of the "Jubilee Fifty" officers of the Salvation Army, who left London in August for India, Commander Tucker found a cheque for £11 000, which had been sent to him to assist in maintaining the work of the Army in that country. The donor, who has amassed a large fortune, mainly in India, recently gave a cheque for £5000 towards the same object.

The Bishop of Oxford, speaking at the opening sitting of the Oxford Diocesan Conference on Tuesday week, said that hardly sufficient attention had been paid to the Salvation Army. He did not know what it was that attracted the multitude, but he asked them to make it a study. He wanted to know what the Church of England could learn from it; why the people liked it, and what

METHODIST.

We regret to learn that Rev. George Bowen, editor of *The Bombay Guardian*, has met with an accident, by which he is temporarily disabled.

Rev. Thomas Cook closed a most successful mission at Lancaster on the 21st ult. Many were brought to decision, including a number of the scholars in the Sunday-school.

The Methodist Recorder says:—There is a probability that Mr. H. J. Atkinson, M.P., may go to Australia shortly to be present at the forthcoming celebration of the centenary of the colony of New South Wales.

A successful mission has just been concluded at Widnes, conducted by Rev. Thomas Waugh. About four hundred adults and a goodly number of juniors declared themselves fully decided to follow Christ.

A ten days' mission at Westminster has resulted in a revival of almost every form of Christian work and the ingathering of souls, many of whom were children. The spiritual blessing which has been poured out on the members of the church will make these meetings memorable.

An interesting farewell meeting was held at Liverpool, on Monday, to bid farewell to the following missionaries, who have since left for the Khassia Hills, India, in connection with the Welsh Calvinistic Methodist Missionary Society:—Rev. J. Ceredig Evans and Mrs. Evans, of Nantymoel; Rev. J. Pengwern Jones and Mrs. Jones, of Mountain Ash; Rev. W. Williams, of Llantwit Major; Dr. Hughes, of Kenchester; and Miss John, of Cowbridge.

CONGREGATIONAL.

Priory Church, Wandsworth-road, of which Rev. J. Le Pla is pastor, has resolved to abolish pew-rents in favour of the weekly offering system.

Rev. G. B. Johnson has recently resigned his charge at Torquay to become a travelling evangelist of the Church Aid Society to the churches of Devonshire.

A devotional missionary meeting was held at South Croydon on the 20th inst., in connection with the departure of Miss Gilfillan, one of the members, for mission work in China.

The Self-help Emigration Society, one of the offshoots of the philanthropic work of the London Congregational Union among the poor, has aided four hundred and fifty emigrants to Canada this season.

A ten days' mission has been conducted at Branderton, Suffolk, by Rev. W. Courtnall. The attendance was large throughout. The Church has been refreshed and invigorated, and sinners have been awakened and brought to decision.

The felt need for something like an evangelical revival in the churches has led to applications being made to Rev. J. F. T. Hallowes, mission preacher, from some whose names are well known in connection with the "Broad School" of Congregationalism.

At the evening service on Sunday week the seatholders at New-court Chapel, Tollington-park, yielded up their sittings for the purpose of holding the half-yearly strangers' service. During the preceding week strenuous efforts were made to bring the "lapsed masses" into the sanctuary; and these efforts were crowned with success.

NOTES FROM IRELAND.

The annual Conference of the Y.M.C.A. in Ireland was held in the Metropolitan Hall, Dublin, last Friday.

A Convention for the Promotion of Holiness was held in the Methodist Church, Pettigo, on Thursday last. Addresses were delivered by Revs. R. C. Johnson, Chas. Inwood and others. There was a very large attendance.

It has been decided to establish a Home for Soldiers in Belfast, similar to those already existing in Dublin, Cork, and Limerick. The movement has the earnest support of the Mayor of Belfast, Sir James Haslett, Sir J. P. Corry, M.P., and other influential friends.

An all-day meeting for consecration and prayer was held in the Methodist Church, Donegall-square, Belfast, on Friday. Addresses were delivered on "The Deepening of Spiritual Life," and kindred topics. A deep spiritual influence rested on the whole congregation.

The Dublin Prison-gate Mission is evidently doing a good work. During the ten years that have elapsed since it commenced upwards of five thousand women have been admitted on their discharge from prison, and more than eighty women are at present employed at laundry work and other industries, and many of these sleep on the Mission premises.

A deputation from the Sabbath Observance Committee of the General Assembly, consisting of Rev. Dr. Orr, the Moderator, and several others, waited on Monday week on the directors of the Northern Counties Railway in reference to the running of trains on the Lord's day, and received a promise that the matter would receive the careful consideration of the Board.

"FALLEN ON SLEEP."

Mrs. Matilda Blanche Gibbs, of Tynefield, Somersetshire, well known throughout the West of England for her philanthropy.—Rev. James Sears, a well-known Baptist minister in London.—Rev. R. J. Jones, a much-esteemed Methodist minister of Ballycastle, Ireland.—Mrs. Morgan, for sixty-nine years a member of the Congregational church at Winslow, Bucks.—Mr. John Exelby, of Harrogate, a prominent member of the Methodist body.—Mr. H. H. Ellaway, a valued member of the Baptist church at Stratford-road, Birmingham.—Mr. Henry Ball, of the Wesleyan church at Claybrook, Leicestershire.—Mr. R. H. Dowse, an active officer and supporter of the Baptist church at Small Heath, Birmingham.—Mr. G. E. Thorn, of the Wesleyan chapel at Teddington.—Mr. William E. Webber, for over fifty years a member and earnest worker of the Methodist Society at Saltash, Cornwall.—Canon West Wayet, Vicar of Pinchbeck, Spalding.—Rev. Hugh Rose, Presbyterian minister, formerly of Stockton-on-Tees and Manchester.—Mr. Jonathan Green, a local preacher of fifty years' standing in the Shotley Bridge and Consett

OUR LITTLE WOMEN.

"WHAT to do with our girls" is a question in many minds, and one which it is increasingly difficult to answer. A very wise and able article in *The Lady's World* for September advocates the teaching of some useful handicraft to girls of the middle and upper classes, by which they may, if necessary, be able to earn something toward their support, whether married or not.

Miss Headdon, of the Housewifery Association, is doing good work by training young ladies in cookery, housekeeping, plain and art needlework, music, languages, type-setting, &c. She has also placed her country home at the disposal of the Association as a training house for teachers and children. The applications which she receives for admission to this institution are very largely for the children of military officers, who are, by the limited means of their parents, debarred from many educational advantages. It is proposed to purchase a building which cost £20,000 when recently erected, but which may now be had for £3000. If this amount is forthcoming, it is calculated that the institution will be self-supporting, as tuition fees are charged, though at sufficiently low rates to meet the needs of those whom it is desired to benefit.

Miss Headdon reports the progress of her work in a quarterly magazine, entitled *Little Women*, post free, 3d.; copies may be had from her at Villa Bullo, Newnham-on-Severn.

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Requests for Praise and Prayer.

PRAISE.—Rev. C. M. Pym, the Rectory, Cherry Burton, Hull, asks us to insert a request for thanksgiving for great improvement in his health, and much blessing on means used for his recovery.

PRAYER.—For blessing on special missions by Rev. John H. Haslam, at Chatham, to Oct. 8, and at Strood, Oct. 8 to 19.——For blessing on "Services for the People," every Sunday morning and evening in the Foresters' Hall, Union Crescent, Margate, being conducted by Rev. R. Turner Sole.——For the conversion of many during a fifteen days' mission, commenced Oct. 2, at Wonersh, near Guildford, conducted by Mr. W. H. Gorham.——For blessing on an eight days' mission at Stansfield, Suffolk, commenced Oct. 2.——For blessing on a fourteen days' mission, being conducted by Mr. J. Wood, of the Evangelisation Society, at Brockley-road Presbyterian Church.——For much blessing on the work of the United Christian Mission at Harrogate.——For blessing on a fortnight's Gospel mission at Leamington, being conducted by Mr. W. Spencer Walton.——For blessing on services in People's Mission Hall, Townsend-street, Old Kent-road, commencing Sunday next.——For a blessing on a fortnight's visit to Scotland, by Mr. Kirkham, beginning at Montrose on Oct. 7, and ending at Edinburgh on the 21st. The other places include Aberdeen, Banff, Keith, Elgin, Lossiemouth, Inverness, and Tain. "The Broad and Narrow Way" picture will be expounded in each place.——For special services at Goole and Rawcliffe, Yorkshire, till Nov. 6, by Mr. John Elliott.

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Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—T.H.B. J.W. D.McC. E.O. V.M.S. H.F. L.S.E. T.W. L.J. W.T. R.A. M.A.R. G.H. M.E.P. S.H.W. H.E.B. R.D.F. F.A.T. M.B.G. M.D. S.S.M. I.R. H.E.S. H.M. D.M.C. E.W.M. W.P.P. W.E.C. J.M.L. A.K. M.F.M. A.D.A. T.D. W.B. A.V.M. L.T.T. J.C.A. C.M.G. J.M. J.E. G.S.M. A.C.T. E.R. M.R. H.H.G. J.G. W.A. M.E.G. W.D.R. J.O'R. W.C. G.K. J.H.H. C.P. H.E.S. J.F.P. M.A.P. E.S. W.O.M. J.K. J.R. E.F.B. C.M.M. W.H.P. W.H. A.S. F.B. M.H.S. C.M.P. H.C. H.G.M. T.S. J.O. E.A.W. J.E.C. P.P. A.J.B. V.J.C. J.B. R.C. J.E.M. R.B. D.S. C.E.J. D.W. W.A.S. J.N. M.N. F.L. C.M. J.E.L. C.J.B. C.H.B. V.B. W.A.M. E.H.B. W.H.M.A. J.R. S.R. M.C.R. G.F.E. W.D. D.J.E. J.L. A.J. G.G. J.G.H. R.M. A.H. Rev. T. W.S. J.M. F.E.W. T.F.W. E.J.W. W.H.B. J.E.M. S.O.H. G.A. L.R. W.H.H. B.S. M.B.G. W.H.H.

APPLICANTS FOR TRACTS.—H. Knight, 14, High-street, St. Albans; J. Dix, 15, Devonshire-street, Cambridge-road, Mile End, E.; J. P. Baker, Temperance Hotel, Camelford, Cornwall; Rev. W. Douglass Reid, Shearnden, Edenbridge, Kent; S. Pottenger Coat, Martock, Somerset; J. C. Lee, 6, Peppercorn-walk, Grimsby; Miss Gregory, 7, Derwent-road, Stoneycroft, Liverpool; Mrs. Powys, Clovelly, Whitecross-road, Weston-super-Mare; Miss Padley, Astern House, Milton-road, Weston-super-Mare: C. E. Jackson, 2, Upper Denmark-street, Harrogate; G. Bickle, Medrose, Camelford, Cornwall; Miss V. M. Skinner, 5, St. James's-square, Bath; H. A. Ruff, 64, Blount-street, Maroon-st., Limehouse, E.; A. Rason, 61, Ellesmere-road, Roman-road, E.; Miss K. Watson, 49, Cranbrook-st., Bethnal Green; F. Harms, Merrow,

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 p.m. Oct. 10, 17, 24, & 31, Mr. Reader Harris; 18, Dr. Thain Davidson; 25, Dr. H. Grattan Guinness; 28, Rev. E. A. Stuart.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, October 9, 3 p.m., Rev. J. Wilkinson; 7 p.m., Rev. J. Banfield. Tuesday, 8.15 p.m., young men's Bible-study. Wed., 8.30 p.m., young men's tract society meeting.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, Oct. 9, at 3.30, address to men only, on "Starting Life in London," by Mr. E. J. Kennedy; 7 p.m. (public), Mr. E. J. Kennedy. Dr. H. Grattan Guinness will give a special medical lecture to men only, in the Large Hall, on October 12, at 8.30. Tickets to be had at Exeter Hall. Dr. Guinness will commence a four months' mission on Sunday nights, October 16, 7 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Herbert Taylor during October—Sundays, 11 a.m. and 7 p.m.; Wednesdays, at Burlington Hall, Mill-street, Conduit-street, W., at 8.

LEAMINGTON CONFERENCE, October 18—20.

BIBLE READINGS for German governesses and others, Thursdays, 8 p.m. French Bible-readings for governesses, Saturdays, 3.30, except last of the month. French Bible-classes for maids and others, Sundays, 3.30, Y.W.C.A., Morley Halls, 316, Regent-street, W.

EDINBURGH CASTLE, Limehouse, E.—Sunday, Oct. 9, 11 a.m. and 7 p.m., Mr. Ned Wright; 3 p.m., Rev. Henry Bright.

BRIDGE OF HOPE, 27, Princes-square, E.—Monthly prayer-meeting, Friday, October 7, at 3.30.

CONFERENCE HALL, Eccleston-street, S.W.—Preachers for October, at 3.45 p.m. and 7: 9, Mr. Ransome Wallis; 16, 23, and 30, Mr. C. Russell Hurditch.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in October, at 12 noon, Rev. John Kennedy, D.D. Subject, "The Christianity of Christ."

WOMEN'S PRAYER UNION FOR THE WOMEN OF CHINA.—Meeting at Brondesbury Hall, Iverson-road, Kilburn, N.W., Friday, October 7, 7.30 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Oct. 9, at 3.30, Mr. P. S. Badenoch; 7, Mr. William Grove.

MRS. REANEY gives addresses on Sunday afternoons to men and women, at 3, at Stepney Meeting House.

REV. DR. ADOLPH SAPHIR will resume the morning services at Belgrave Presbyterian Church, Halkin-street, W., on Sunday, October 9, 11 a.m.

DR. THAIN DAVIDSON will lecture on "What I saw in Damascus" at the Y.M.C.A., 198, Upper-st., Islington, N., on Thursday, October 6, 8.30 p.m.

GREAT ASSEMBLY HALL, Mile-end-road, E.—Sunday, October 9, at 11 and 6.30, and week nights, at 8, Mr. G. F. Cooke.

CHILDREN'S SPECIAL SERVICE MISSION.—Two meetings will be held at Exeter Hall on Thursday, October 13, at 3 and 6.30, to hear reports of the seaside services. Rev. E. A. Stuart, M.A., president of the Mission, will preside.

HARECOURT CHAPEL, St. Paul's-road, Canonbury.—Mrs. Reaney will conduct the harvest thanksgiving and Sunday-school anniversary service, on Sunday evening, October 9.

KING EDWARD'S SCHOOLS, SPITALFIELDS.—On Friday night about seventy lads met in the school, in connection with the Working Lads' Christian Association, formed some time ago from the Senior Bible class conducted by Mr. H. E. Montague, each member being allowed to bring a friend. After tea Mr. John Kirk, secretary of the Ragged School Union, took the chair. After the distribution of cards of membership earnest appeals to the non-members were made by the hon. superintendent, Mr. Charles Montague, Mr. Lewis, and others.

ANOTHER DEATH ON THE CONGO.—The Baptist Missionary Society has sustained another severe loss. Intelligence comes to hand of the decease of Rev. H. G. Whitley at Lukungu, on the Lower Congo river, on August 3. Mr. Whitley had just returned to Stanley Pool, in charge of the steamer *Peace*, with his colleague, Mr. Charters, after having been engaged with the Emin Pacha Expedition for nearly seven weeks on the Upper Congo, taking Mr. H. M. Stanley to the mouth of of the Aruwhimi River. Upon his return to Stanley Pool he left the *Peace* with Mr. Charters, and started off down country, intending, in response to the desire of the committee, to return to England, but was overtaken by a severe attack of

Subscriptions Received by Messrs. Morgan & Scott to Monday, October 3, 1887.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Homes of Hope, Regent-square—Valley of Achor	0	3	0
Joshua Poole—J.C. £5; T.A.D. £5	10	0	0
Rescue Society—C.P., Clifton	0	10	0
St. Giles' Christian Mission—C.P., Clifton, 10s.; E.G. 5s.; R.C. £10	10	15	0
Widows' Friend Society—C.P., Clifton	0	5	0
Tower Hamlets Mission—Anon. 10s.; (*Debt on Hall*) C.P., Clifton, 10s.	1	0	0
Sunday School Union—(*Extension on Continent*) C.P., Clifton	0	10	0
Chapel at Gloweth, near Truro—C.P., Clifton	0	5	0
Miss Whately's Work, Cairo—C.P., Clifton	1	10	0
Seamen's Rest, Marseilles (*Mr. Faithfull*)—R.S.	0	5	0
Mr. Fegan's Boys' Home—M.B.P.	0	5	0
China Inlnd. Msn.—Engineer, 10s.; R.C. £10 10s.	11	0	0
Railway Mission, 186, *Aldergate-street*—Engineer	0	5	0
Free Distribution of the Scriptures—Engineer	0	5	0
"*My Little Cripple*"—Phil. iv. 19, 3s.; E.B.T. 10s.; Mrs. B. 16s.	1	9	0
Mission to Jews (*Rev. G. Friedman*)—E.W.O.	0	6	0
Suppression of Opium Traffic with China (*Lecturing and Travelling Agent*)—J.N.	0	1	6
Travellers' Aid Society (*Y.W.C.A.*)—M.S.	0	10	6
Famine in Central Turkey—J.F., Bayswater, 2s. 6d.; A.F.C., Bayswater, 2s. 6d.	0	5	0
Salvation Army—R.C.	26	0	0
Dr. Barnardo's Homes—R.C. £5 5s.; Anon. £1	6	5	0
Fuel for the Poor (*Rev. J. W. Atkinson*)—W.	0	3	0
Mission to Deep Sea Fishermen—S.A.T.	0	10	0
E. L. Trning. Inst. (*Rev. H. G. Guinness*)—M.M.	1	1	0
Destitute Children's Dinner Society—A.W., Bath	0	10	0
Sailors' Welcome Home (*Miss Child*)—A.W., Bath	0	10	0
	£74	9	0

[ADVERTISEMENTS.]

"*My Little Cripple*"—Friend Abroad, 2s.; Three Friends, 7s. 6d.

Bethnal Green Free Library, E. (towards £1000)—Lord K. £1. F. A. Bevan, Esq., Treasurer, 54, Lombard-st., E.C.

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Appeals.

THE TYNDALE MEMORIAL CHURCH will stand as "a witness for the Reformation" between a Romish and a Ritualistic Church in Brookfield-road, Homerton. Five hundred pounds are required for completion. Rev. J. F. PORTER, 59, Driffield, Bow, E.

ANGLESEA.—Mr. RICHARD MORGAN, of the Sailors' Rest, Amlwch, has recently commenced a much-needed work among the destitute children of this town, for whom nothing had hitherto been done. He has taken a room in which to carry on a ragged school, and asks for help towards furnishing and carrying on the work.

BORDEAUX.—Subscriptions on behalf of the Bible Woman's Mission, founded in 1873, and the schools in connection with the Eglise Evangélique Libre, are invited by Miss Crowe, 50, Cours Balguerie; or Madame Lortsch, 30, Cours du Médoc. A Bible stall will be opened at the Fair on the Quinconces on October 15.

INVALIDED COLPORTEURS.—A special fund has been established by the Christian Colportage Association (37, Farringdon-street, E.C.) for the relief of colporteurs who, through illness or failing strength, are unable to pursue their work. These workers are very much exposed to fatigue and inclement weather, which render them especially liable to illness. Contributions to the fund will be gratefully received by the Committee.

RESCUE WORK IN NORTH LONDON.—The branch of the National Vigilance Association at Hornsey-rise has met with much encouragement and success amongst the fallen; but owing to the absence of many friends during the summer the funds have fallen off, rendering a temporary curtailing of the work necessary. Gifts in money or clothes will be most thankfully received by Mrs. BAILHACHE, Alpha House, 43, Hanley-road, Hornsey-rise, N.

DEAR SIR,—Kindly permit me through the medium of your valued paper to thank the many friends for their kind tributes of sympathy in flowers and texts, &c., for our sick ones, which have comforted the Lord's own, and awakened others; also to appeal for framed texts for Gospel preaching-room in course of erection, and books and tracts for distribution among the poor people. Help of any kind will be gratefully welcomed.—(Pastor) O. TIDMAN, Park-street, Blaenavon, Mon.

JOHNSON'S-COURT RAGGED SCHOOL AND MISSION ("The Gap," Johnson's-court, Leman-street, Whitechapel, E.).—The workers are entering upon their winter work, and are in need of funds for carrying on the same efficiently. The school is opened on five, and occasionally six, evenings a week, and various agencies are in operation. There is no settled income, most of the funds necessary for carrying on the work having to be obtained by the teachers from their personal friends. Donations will be gratefully acknowledged and further information give

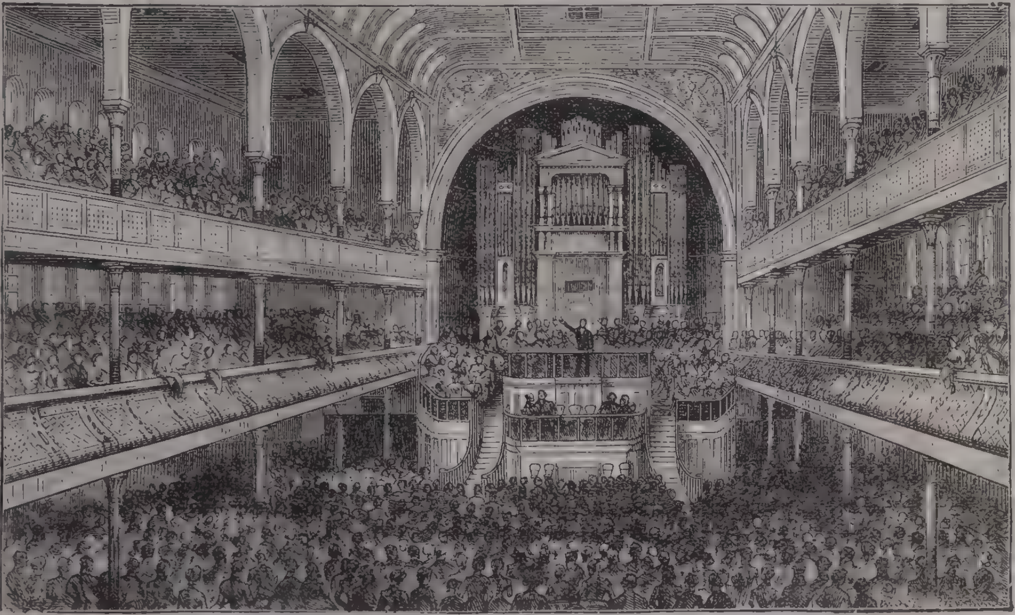
TOWER HAMLETS MISSION.

OFFICE: 31, MILE END ROAD, LONDON, E.

SPECIAL APPEAL.

Dear Friends,

We are compelled to make a special appeal to the readers of THE CHRISTIAN for two reasons: (1) our recent successful efforts in closing altogether twenty houses of ill-fame in the short space of three weeks has entailed an amount of Rescue work upon us which we are quite unable to sustain without immediate help.



GREAT ASSEMBLY HALL, MILE END ROAD, HOLDING 5,000 PERSONS.

Finding the hope of their gains is gone, quite a number of poor fallen ones are now willing and anxious to lead a better life, and having broken up their wretched homes we are in duty bound to provide in some way for their maintenance. We have already had some most hopeful cases of reformation, and we trust conversion, in our "Home," but many say they are too old for Homes, and it is amongst these we have had some of the most touching incidents. Instead of their going into a Home we have paid the rent of a room for two of them together, and by odd jobs of scrubbing and washing they have managed (with a little assistance) to keep body and soul together by honest means. One case especially we have never seen equalled in all our nineteen years' labours. It was the case of a woman who was the last to leave the last house which was shut up out of fifteen in one street. In fact, she actually broke into the house again after it had been fastened up as an empty house, and I had to go in with a policeman to force her out for fear she should set fire to the houses. She had actually been, as she told me herself, the fighting woman of the house, and her face was battered till it presented the most awful appearance I ever saw in a human being. I could not help saying to a friend, "Oh, for an artist to paint that face!" And when she begged me after she was out of the house to help her to reform without going into a "home," I could hardly believe it possible for such a creature to be reformed; however, the idea of taking a room for her came into my mind, and our Bible-woman was instructed to arrange it all for her. This week I could hardly believe my own eyes when I saw her respectably dressed with a hat or bonnet on (which she had not had for years), and passing by the very public-house she had formerly frequented. In reply to my inquiries our Bible-woman tells me she is now going on well.

Our second reason for a special appeal for help is for a **Convalescent Home,** which we have for a long time greatly needed: an opportunity having unexpectedly occurred of buying the lease of a Coastguard station which has been given up by the Government. It is most beautifully situated on a high down by the seashore close to Rottingdean, near Brighton. It will be the greatest possible boon to many a sick one (unable to pay for themselves) to go to recruit in such a lovely spot, so conveniently situated for access from London, and we confidently appeal to our readers for help to enable us to furnish the houses, and other necessary expenses. Our nightly meetings and the other branches of our work are going on as usual; the great Hall (picture of interior above) being crowded on Sunday nights—in fact, last Sunday evening literally thousands were unable to gain admission.

IMMEDIATE HELP is absolutely needed, as our funds are more than exhausted.

All contributions to be sent to me at 31, Mile End Road, London, E.

I am, Dear Friends, yours faithfully,

FREDK. N. CHARRINGTON.

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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

No. 924] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, OCTOBER 14, 1887. REGISTERED. [WITH ALMANACK SUPPLEMENT TWOPENCE. POST FREE, 2½d.

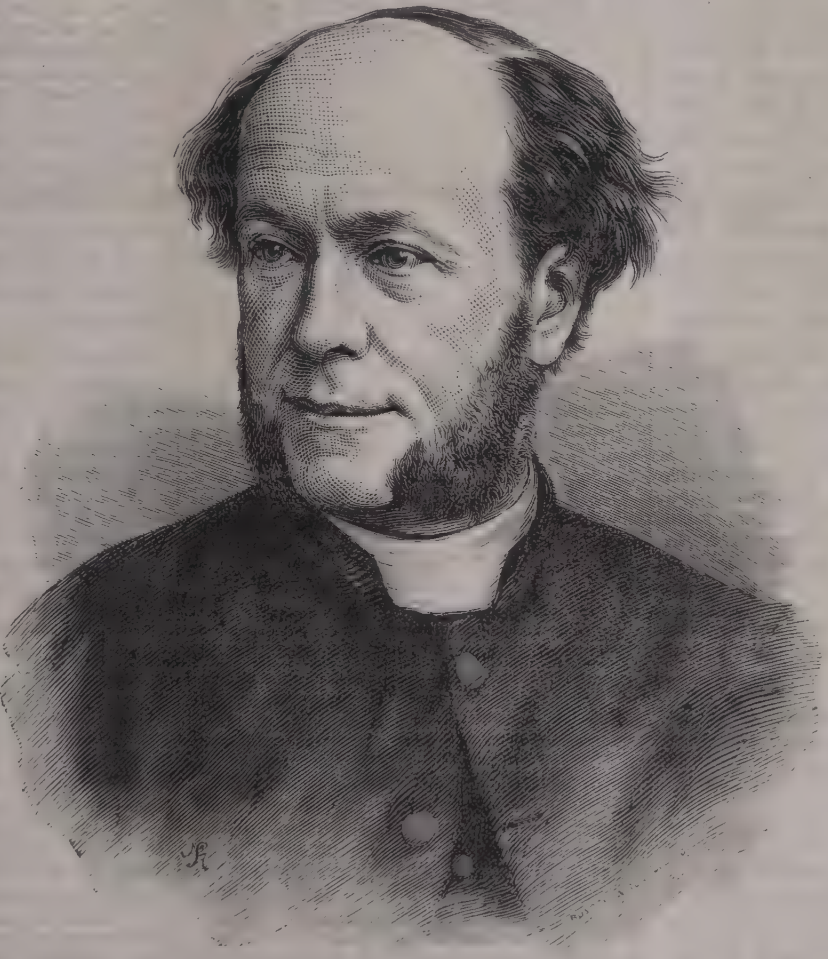
REV. J. THAIN DAVIDSON, D.D.

Islington Presbyterian Church.

IN the religious world of London the name of Thain Davidson is almost as universally known and esteemed as that of John Bright in the sphere of politics; though the preacher is by no means so venerable in years as the illustrious "tribune of the people." Dr. Davidson's years are but two score and fourteen. Thirty of them have been spent in the Gospel ministry; of these thirty, some twenty-five or thereabouts have come and gone while he has been pastor of the Presbyterian Church in Colebrook-row, Islington. Like many of his young fellow-countrymen he could not resist the fascinations of life and work in the Metropolis of the world; and, also like many of them, it seems as if he had "come South" to stay. A little while ago, he had a warm invitation to take a charge in his native land, but the claims or the attractions of London were too strong for him. At this decision his numerous friends rejoiced, for if he left London he would undoubtedly be missed.

If pedigree goes for anything in the choice of a man's life-work, Dr. Davidson ought certainly to be what he is. Both his father and grandfather wore the pulpit gown for many years; while his maternal grandfather spent a long life in the same noble calling.

J. THAIN DAVIDSON was born at Broughty Ferry, near Dundee, in 1833, his father being then minister of that parish. Ten years later, at the never-to-be-forgotten "Disruption" time, being on his dying bed, his father signed the Deed of Demission, thus casting in his lot with those who had thrown off the shackles of the State connection. The son of course followed suit. After passing through the usual curriculum at Edinburgh University, and afterwards the Divinity Hall, he began the practical work of the pastorate, as assistant at Free St. Mary's in that city. Declining an offer to be formally ordained as colleague and successor to Dr. Grey, the pastor of the church, Mr. Davidson elected to work single-handed at Maryton, Forfarshire. There, for two years, he gave time and energy without stint to building up his country flock in their holy faith, and leading them in all good work, with no small success. We next find him busily engaged in the more extended sphere of Salford, Manchester. Three years afterwards, mainly through the influence of the late and widely-esteemed Dr. Hamilton, of Regent-square, he accepted a call to Colebrook-row, Islington, where, as we have said, he remains to this day.



(*From Photograph by Messrs. Russell & Sons, London.*)

Islington is a sphere of Christian service that might satisfy the most ambitious and energetic of men, especially if he is an enthusiastic and patriotic Scotchman. It has often been described as a little Scotland, from the fact that so many of the young Northerners, who come in shoals to push their fortunes in mighty London, reside within its borders. Being but an easy walk from "the City" it is much affected by frugal youths, who do not feel justified in expending much money in the luxury of season tickets for the suburbs. With a quick and sympathetic eye to the situation and its exceptional opportunities, the pastor of Colebrook Church laid himself out to catch this class of the Islington community, and his success has been phenomenal. Not only are young men a conspicuous feature in the congregational attendance, but his special monthly Sunday evening sermon for them has long been a settled and flourishing institution. Dr. Davidson's style and manner of preaching are eminently fitted to attract and impress the rising intellects of the day. Nothing could be farther removed from prosiness, pedantry, or pulpit professionalism, than his bright, manly and colloquial mode of address. His sermons to young men take largely the character of homely, confidential, fireside talks on the supremest of subjects. He speaks to his young brethren as one of themselves, sharing in all their special doubts, difficulties, and temptations; and as having discovered the most excellent way of playing a worthy part in the battle of life, in a city where the forces of evil are strongest, but where the rewards of spiritual victory are proportionately great.

Judging from his utterances, Dr. Davidson gives a firm but intelligent adherence to the old-fashioned and well-proved Gospel. He has no sympathy with any effort to tone down the scheme of saving truth to suit the requirements of a highly intellectual and rationalistic age. At the same time he recognises the fact that man is a social and intellectual as well as a spiritual being; and everything that is lovely and of good report, in the varied departments of human knowledge and attainment, is claimed as a province to be occupied and permeated with the spirit of the religion of Christ, which has the promise of this life as well as of that which is to come. Three volumes of his sermons to young men have been published, and have had a deservedly large circulation.

Having devoted considerable attention to the study of popular science, he has given in his own church and at Exeter Hall a series of astronomical discourses, which have been much appreciated by young men. On the lecturing platform he is almost as much at home as in the more circumscribed region of the pulpit.

Besides being the haunt of young workers in the City, Islington is somewhat notorious as the abode of the unchurched masses; though specially favoured with an evangelical ministry. Nearly twenty years ago, Dr. Davidson conceived the admirable idea of holding strictly unsectarian Gospel services on Sunday afternoons, in one of the large annexes of the leviathan Agricultural Hall. In this project he has been warmly supported and aided by members of all evangelical branches of the Christian Church. Peers of the realm, members of the Episcopal bench, clergymen, ministers of all Nonconformist bodies, and "laymen" have in turn declared the Gospel message from the platform of St. Mary's Hall, to the throngs of people who resort to it every Sunday afternoon. The work is purely of a missionary character. The converts, whose number we confidently believe cannot be reckoned or counted, are left to attach themselves to any Christian communion, as their convictions may dictate. The longevity of this movement, and the favour it has gained among the people, show that it has met a distinctly felt want. The nineteenth anniversary of these truly popular services was celebrated two weeks ago, when Dr. Davidson gave a special address to an audience of nearly 3000 persons. He pointed out that the teaching at these services, while thoroughly "evangelical," in the sense of discarding all idea of salvation by works or sacraments, was also "catholic," inasmuch as no questions of Church or sect were allowed to come to the front. Not only as a means of carrying the Gospel to those outside the pale of congregational effort, but as an exhibition of true Christian unity and co-operation, these Agricultural Hall services appear to us to be one of the happiest movements in modern London.

Some of our older readers may recollect that when "The Revival" became "The Christian," Dr. Davidson contributed three articles to the first three numbers, upon the passages in the New Testament in which the word "Christian" occurs. The topics were the name, the reality, and the discipline of the Christian; and the respective passages as follow:—"The disciples were called Christians first at Antioch." "Almost thou persuadest me to be a Christian." "If any man suffer as a Christian, let him not be ashamed."

For a good many years past he has acted as one of the Chaplains to the Scottish Corporation, and preaches monthly to the pensioners at the chapel in Crane-court, Fleet-street. In 1872 there was conferred on him the highest ecclesiastical honour at the disposal of his denomination, in being appointed Moderator of the English Presbyterian Synod. But his sympathies have ever overflowed the boundary walls of sect, and to this catholicity of heart may be attributed much of the usefulness that has marked his ministerial career.

In company with Rev. Newman Hall, Dr. Monro Gibson, the late Rev. William Fraser, of Brighton, and other clerical brethren, Dr. Davidson paid a three-months' visit to Egypt and Palestine last year. He found much stimulus and benefit from the interesting journey, and doubtless his congregation will reap the fruits of his observation for many a year to come, if, as we trust, he is spared to continue to them his helpful ministrations.

A CONFESSION OF FAITH.

By Rev. ARTHUR VINE HALL,
Scarborough.

The following statement of religious belief, given by this young minister at his ordination as pastor of the Congregational Church, Scarborough, will be read with interest at the present juncture in the history of that denomination.

The evidences for the truth of Christianity are both external and internal, and the evidence that any man is a Christian must be both external and internal; but with the individual the internal evidence must ever be the more important. I believe the Gospel accounts of the life and death, resurrection and ascension, work and teaching of Jesus Christ. If I am charged with credulity, I feel no anxiety to escape from the charge, but would strive to place it on a truer basis; for I confess belief in many things infinitely less well authenticated than anything in the New Testament. I confess that I believe that Julius Cæsar landed in Britain, about B.C. 55, and that William of Normandy conquered this island some thousand years later. There are also many other things in every department of knowledge that I confess I believe in, though not backed by anything like the strength of evidence there is for the belief that there was such a person as Jesus Christ, and that He wrought miracles; that He was crucified; that He rose from the dead and ascended into heaven, and that in the Gospels, and especially in the Epistles, we have the record of what those who knew Him best thought of Him and his teaching. I believe that the Apostles were not mistaken in their estimate of Christ and his work. I believe Christ was not mistaken. I believe He was neither impostor nor fanatic, but what He claimed to be—the Son of God—God his "own" Father in a way *we* cannot address the Supreme Being.

But I think a man cannot truly call himself a Christian because of intellectual assent to anything or everything of the creeds of Christendom. Comparatively few can spend much study on the external evidences of Christianity. Millions have no time nor ability to give the subject a thought. Did personal religion, therefore, rest upon this, there could be no hope for the masses of mankind. But a Christian believes he is one, not because of any intellectual assent to the facts of Christianity—even the fact that Christ rose again from the dead and now lives—but because of consciousness of personal relations with the ascended Christ. No mathematical proof can be given, but mathematical proofs are not usually sought for psychical phenomena; the proofs needed by such phenomena are not wanting in Christian psychical research.

Perhaps I should now throw aside the mask of the third person, and try and say something of my own experience. I cannot say much about this. The innermost sanctuary of a man's heart should be known only to a man and his Maker. I will say this much:—Christ has become to me a personal friend. He has often made me miserable, and does so yet sometimes, at the thought of how often I find myself influenced by, or looking complacently at evil. But He has given me a joy that I am confident nothing can injure but sin. The cause of this joy is the consciousness that He has forgiven my sins, and the consciousness of increasing union with Him, in desire at least—growing more willing to do his will and more grieved at the many failures. A mother's love and influence over her son is not a thing to be explained and argued about. At least such explanation and argument could never have given me the knowledge I have from happy experience. I know how a mother's love influences me, but I know of no language that can explain what it is; not even the language of flowers, or of music, or of art.

And what Christian can explain what Christ is to him? His new life begins in various ways. To some it commences with an appalling sense of sin, a voice by day and night ringing in the ears and crying, "Flee from the wrath to come." To some it seems as a sudden light, a revelation of the love of God, as the sunlight bursting through the clouds, transforming them into canopies of molten gold. To others it grows as the pale light of dawn, scarcely recognised at first as a friend because only sufficient to rob the stars of their splendour, but growing, growing into the full glory of noon-day. I cannot say when I became a Christian. I don't know when I began to love either my earthly or heavenly Father. I cannot prove that I love my father, and I cannot prove that I love God. The tendency of a man's life may prove that he does not, or it may lead one to suppose that he does, but it reaches not the region of proof. A man's Christianity is a matter between himself and God. He must seek for the proof in his own consciousness, the Spirit bearing witness with our spirit that we are the children of God. I believe I have this proof.

My reason for being a preacher of the Gospel is chiefly because I believe it to be God's will that I should spend my life in this way, rather than in any other. I believe He directs all lives that are given to Him to direct. I believe the words, "Commit thy way unto the Lord, and He shall direct thy paths." I have committed my way to Him. But though God's will concerning my becoming a minister is another matter of self-consciousness mainly, there are other aspects of the question less strictly subjective, and therefore more suitable here. I believe it to be the duty of every Christian to strive to bring as many as possible to love and serve the same Master. It was, therefore, my duty. The question arose as to how I could best fulfil it. It seemed to me, and it yet seems to me, that very many who are gladly conscious of this duty, have never yet sufficiently considered how they may *best* discharge it, or they would now be engaged in mission work at home or abroad. Not only do I think I can best serve God thus, but I believe I can best serve my fellow-men. I think a man should strive to make the best possible use of his life; and surely that man makes the best use of life who benefits the greatest possible number of his fellow-men. That life is most worth living that contributes most to the uplifting of the greatest number of other lives. Where shall we find such an uplifting power as in Christ? —lifting man from the mire of sin to the sapphire throne, from the dust of death to a life immortal. How can life be spent better than in preaching Christ, the Saviour of the world, the great uplifter of man to God? I am, therefore, a Christian preacher because I desire to make the best use of my life, and I believe that by proclaiming the Gospel I can best benefit the greatest number of my fellow-men.

As to the doctrines that will form the foundation of my teaching:—First, in reference to God. I believe there is one God, the Creator of all things. I believe what Mr. Herbert Spencer says—viz., "The assumption of the existence of a first cause of the universe is a necessity of thought." This first cause cannot be caused or it would cease to be a first cause. This first cause I call God. That God had no beginning goes beyond the reach of human comprehension—but not of reasonable belief, for we must believe one of two things, both equally incomprehensible, either that there was one infinite cause—God—or an endless chain of finite causes. Thus we are shut into believing what is incomprehensible. Of the two we have to choose from; the belief in an infinite final cause—God—is the more rational. We cannot believe in the everlasting chain of finite causes. Science may trace the universe back to something very simple—to vapour—but it is unthinkable that any cloud of vapour existed from eternity. We are compelled to believe that there was a time when everything was not, except the One who created all things. We are here standing on a little promontory, between two boundless oceans that no mortal could navigate. Men may turn their backs upon the infinite mystery that stretches Godward, but they are instantly faced by a no less infinite, but far more dreadful mystery. It is the most rational belief man can hold that God is the cause of all things. I believe every efficient cause contains in itself everything (either actively or potentially) of which it is the cause.

We find a creature—man—with intelligence, with a moral nature, with free will. From whence came these? From a final cause possessed of intelligence, a moral nature, volition. From God. I believe love—the highest attribute of man—exists on an infinitely grander scale in God. I believe the Incarnation to be the supreme manifestation of this love. I cannot conceive of the Incarnation being impossible. If God is Omnipotent, then it must be possible for Him to lay aside for a time some of the attributes of deity. A poor man cannot become rich because he desires it; but may not a rich man become poor if he desires it? What if the rich man be God! Who will say that an Omnipotent Being cannot lay aside even his Omnipotence if He wills. Looking at Christ as God, I can think the thought of the Divine condescending to the human. Looking at Christ as man, I can think the absolute perfectibility of man, and can believe that this has taken place in Christ—humanity being raised to Divinity. I believe the Incarnation was not the cause but the result of God's love to man—"God so loved the world that He gave his only begotten Son."

By the love of God I mean something far removed from good-natured imbecility. I could not believe the Bible account of the love of God, unless it spoke also of a wrath of God; but I consider not the wrath of God as illustrated by the wrath of man. I believe the wrath of Almighty God to be infinitely removed from what may be characterised as ill-temper or personal spite. I believe God's wrath to be holy indignation against evil. To the extent that any man becomes identified with evil, to that extent is God wroth with him. And as all are tainted with sin by virtue of the solidarity of the race, as well as by individual transgression, I believe the Prophets and Apostles were not under a misconception when they spoke of the wrath of God; and that this is not contradictory of the love of God, it being only another aspect of the same fire, able to consume by virtue of its very power to warm and cheer. A being incapable of anger, would be incapable of love; but men should be careful not to attach to the righteous anger of the infinitely pure and holy One, any of the states we include in the term "rage."

I believe that Jesus Christ was the greatest manifestation of the love of God to man, and at the same time of wrath against evil, the power that had ruined the fairest work of Omnipotence. God could not but be wroth with evil. "The soul that sinneth it shall die" was the decree, and Adam was told that in the day of his disobedience he should surely die. This, however, did not seem to come true. He lived many years, and died as his descendants apparently died, from natural causes. If God's law of death as punishment for sin was to be fulfilled, men must die individually as the direct punishment for sin (which gave no hope beyond the grave), or a representative man must die for the race. This man must be sinless, or death would be but the natural punishment of his own sins. This man could not be evolved, but the Divine entered the human, and in the God-man we behold the ideal man—God's idea of a man—the "Son of Man." The sentence of death was passed upon every man, for all had sinned; but Christ, by virtue of the solidarity of the race, as the representative man, died for all. Paul's conclusion therefore is, "We thus judge that if one died for all, then all died." But as Christ rose from the dead, so all who are united to Him by faith rise to life eternal. Paul says again, "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of One the free gift came upon all men unto justification of life."

I hold that all we are brethren; that Jesus Christ is our great High Priest, that He is our only mediator and advocate, and that no man may aspire to such a position. I believe that salvation as looked at from man's side is, first, faith in Christ. I believe that repentance and the forgiveness that invariably follow it constitute man justified but not holy. Salvation must be both subjective and objective—the work of Christ within us as well as for us. Christ came to save men from sin, and this is accomplished by the working of the Holy Spirit in the heart of the believer. There is no salvation apart from sanctification, as there is no life without growth. Sanctification I consider to be the gradual work of the Holy Spirit in the heart, the life bearing witness to this power by increasing likeness to that of Christ. There is, however, a sense in which "sanctification" is used in the Bible, that refers to anything set apart for the service of God; and in this sense, and in this sense only, can a Christian be said to be sanctified as soon as he is a Christian. I believe all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. My desire will be to find the true teaching of Scripture on every matter, believing that to-day it is able to make men wise unto salvation through faith which is in Christ Jesus.

I do not profess to know all about everything, or anything. We teach the little ones to say "God is love," but will not the wisest and most saintliest the Church has ever produced, have still much to learn about those three words 10,000 years hence? And yet I deny that I preach about what I do not know. I have lived for some years in London. I know some of the great thoroughfares, and some scores of small ones. Is that knowing London? And yet I cannot say that I do not know London. And I know something of a few of the thoroughfares in the vast Metropolis of Truth. I have found that they lead to the palace of the Great King, and I believe that every by-way leads into these great thoroughfares, if followed aright. My mission is not to strive to gather the millions of mankind into the little plot of freehold that I may call my denomination. My mission is to point the way to the palace—to bid men seek an interview with the King—to bid men learn his love, and live to work in that Great City; guides to those who have lost their way in its infinite labyrinths—voices of inspiration to careless ones—messengers of glad tidings to down-trodden slaves of sin and Satan.

SPANISH AND PORTUGUESE CHURCH AID SOCIETY.—The churches under the control of this Society appear to be doing good work amongst adults and the children, the educational and religious instruction of the latter being a prominent and interesting feature. The churches at Madrid, Seville, Malaga, Monistrol, Salamanca, Villaescusa, and Valladolid present encouraging tokens of blessing under earnest pastors, and from some of these centres the surrounding villages are evangelised. In Portugal two of the pastors are ex-Roman Catholic priests. Information concerning the work may be obtained from the secretary, Rev. L. S. Tugwell, 8, Adam-street, Adelphi, W.C.

BURIAL REFORM ASSOCIATION.—A meeting in connection with this Association was held at the Church Congress last week. The seven reforms submitted for general acceptance were: (1) Christian instead of heathen symbolism; (2) Timely, instead of delayed, interment; (3) Reverent laying of the body into the earth in a speedily decaying coffin, instead of attempting to preserve it in a strong, durable coffin. (4) Proper sanitary burial in soil sufficient and suitable, instead of imperfect, unsanitary burial in an already crowded grave or in a vault. (5) Strict moderation, instead of excess, in every detail. (6) Solemn meditation, instead of ostentation or feasting. (7) Due reverence, instead of indifference, at the burial of a pauper. Information can be obtained at the office, 16, King-street, London, E.C.; or from Rev. F. Lawrence, Hon. Sec., Weston Vicarage, York.

LOVE—THE SUPREME GIFT.

AN ADDRESS AT THE NORTHFIELD CONFERENCE.

By Professor HENRY DRUMMOND.

(*Concluded from Sept. 30.*)

So much for this analysis of love. Now, my brethren, the business of your lives is to fit these things into your character. That is the supreme thing to which you have to address yourselves—to learn love. And life is full of opportunities for learning love. Every man and woman every day has a thousand of them. The world is not a playground; it is a schoolroom; and its great lesson that we are always to learn is the lesson of love in all its parts. What makes a man a good football player? Practice. What makes a man a good artist—a good sculptor—a good musician? Practice. What makes a man a good athlete? Practice. What makes a man a good man? Practice. Nothing else. There is nothing capricious about religion. We do not get the soul in a different way—under different laws—from that in which we get the body. If a man doesn't exercise his arm, he gets no biceps muscle; and if a man doesn't exercise his soul, he has no muscle in his soul—no strength of character, no robustness. Love is not a thing of emotion and gush. It is a robust, strong, manly, vigorous expression of the whole character and nature in its fullest development. And these things are only to be acquired by daily and hourly practice.

Don't quarrel, therefore, with your lot in life. Don't quarrel with the quality you have of life. Don't be angry that you have to go through a network of temptation—that you are haunted with it every day. That is your practice, which God appoints you. That is your practice; and it is having its work in making you patient, and humble, and sincere, and unselfish, and kind, and courteous, and guileless. Don't grudge the hand that is moulding the shapeless image in you; it is growing more beautiful; and every touch is adding to its perfection. Keep in the midst of life. Don't isolate yourself. Be among men, and among things, and among troubles, and amongst difficulties and obstacles. You remember Goethe's words: *Ein Talent bildet sich in der Stille; Karacter in den Strom von Leben*—"Talent develops itself in solitude; character in the stream of life." That is where you are to learn love.

How? I might again go over all the things I went over last Sunday night as the futile means of becoming like Christ. We apply them all to love. We strive for it. We brace our wills to get it. We make laws for ourselves. And we pray for it. These things will not bring love into our nature. Love is an effect. It is a question of cause and effect; and if you fulfil the right condition, you must have the effect produced in you. Shall I tell you what the cause of love is? If you turn, when you get home, to the Revised Version of the Epistles of John, you will find there these words: "We love because He first loved us." "We love"—not, "We love Him." That is the way the old Version has it, and it is wrong. "We love because He first loved us." Look at that word "because." There is the cause of which I have spoken. "*Because* He first loved us." The effect follows that we love Him—we love all men. Our heart is slowly changed. Because He loved us, we love. Contemplate the love of Christ, and you will love Him. Stand before that, and you will be changed into the same image, from tenderness to tenderness.

There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it. You cannot command yourself to do it. And so look at the great sacrifice of Christ, as He laid down his life all through life, and at his death upon the Cross of Calvary; and you must love Him. Love begets love. It is a process of induction. You put a piece of iron in the mere presence of an electrified body, and that piece of iron for a time becomes electrified. It becomes a temporary magnet in the presence of a permanent magnet, and as long as you leave the two side by side, they are both magnets. Remain side by side with Him who loved us, and gave Himself for us, and you too will become a permanent magnet—a permanent attractive force; and like Him you will draw all men—be they white men or black men—unto you. That is the inevitable effect of love. Any man who fulfils that cause must have that effect produced in him. Gentlemen, give up the idea that religion comes to us by chance, or by mystery, or by caprice. It comes to us by natural law: or by supernatural law, for all law is Divine. Edward Irving went to see a dying boy once, and when he entered the room, he just put his hand on the sufferer's head, and said, "My boy, God loves you," and went away. And the boy started from his bed, and he called out to the people in the house, "God loves me! God loves me!" One word. It changed that boy. The sense that God loved him had overpowered him, melted him down, and begun the making of a new heart. And that is how the love of God melts down the unlovely heart in us, and begets in us this new creature, who is patient and humble and unselfish. And there is no other way to get it. There is no trick about it. Oh, truth lies in that!—we love others, we love everybody, we love our enemies, because He first loved us.

LOVE DEFENDED.

Now, lastly: I have a word or two to say about Paul's reason for singling out love as the supreme possession. Love defended or justified. It is a very remarkable reason. In a single word it is this: it lasts. It is a thing that is going to last. "Love never faileth." Then Paul begins again one of his marvellous lists of the great things of the day, and exposes them. He runs over the things that men thought were going to last—the things that men accounted great; and he shows that they are all fleeting and transitory. He says: "Love never faileth: but whether there be prophecies, they shall fail." It was the mother's ambition for a boy in those days that he should become a prophet. For hundreds of years God had never spoken by means of any prophet, and the prophet was greater than the king. Men waited for a prophet to appear, and hung upon his lips when he did. Paul says: "Whether there be prophecies, they shall fail."

Then Paul talks about tongues. That was another thing that was greatly coveted. "Whether there be tongues, they shall cease." As we all know, many, many centuries have passed since tongues have been known in this world. They have ceased. Take it in any sense you like. Take it in its narrowest sense, which probably was not in Paul's mind at all—languages in general. Take the words in which these chapters were written—Greek. It has gone. Take the Latin—the other great tongue of those days. It ceased long ago. Look at the Indian language. It is ceasing. The language of my own Scottish Highlands is ceasing. The most popular book in the English tongue at the present time, except the Bible, is one of Dickens' works—his "Pickwick Papers." It is written in the language of London street-life; and experts assure us that in fifty years it will be unintelligible to the average English reader. Its language is ceasing. Don't covet that.

Then Paul goes farther, and with even greater boldness he says, "Whether there be knowledge, it shall vanish away." And the wisdom of the ancients, where is it? It is already gone. A school-boy to-day knows more than Sir Isaac Newton knew. His knowledge has vanished away. You put yesterday's newspaper in the fire. Its knowledge has vanished away. You buy the old editions of the great encyclopædias for a few cents. Their knowledge has vanished away. Look how the coach has been superseded by the steam-engine. Look how electricity, look how the telephone, has come in and put a hundred inventions aside. Ay, and they will have their day and then vanish away. The greatest living authority on electricity and on physics—Sir William Thomson—said the other day in Scotland at a meeting at which I was present, "The steam engine is passing away." "Whether there be knowledge, it shall vanish away." At every workshop in America you will see out in the backyard a heap of old iron—a few wheels, and a few levers, all rusty. Twenty years ago that was the pride of the city. Men flocked in from the country to see this great invention, and now it has been superseded and has vanished away. And all the boasted science and philosophy of this day will soon be old. It is not going to last. My brother, it is not going to last. Let us pursue it; but let us not make it the chief thing. Let us be humble with it when we get it, because it is temporary.

In my time in the University of Edinburgh, the greatest figure in the faculty was Sir James Simpson, the discoverer of chloroform. The other day, just before I left Scotland, his successor and nephew, Professor Simpson, was asked by the librarian of the University to go to the library and pick out the books on his subject (midwifery) that were no longer needed. And his reply to the librarian was this:—"Take every book that is more than ten years old, and put it down in the cellar." Knowledge has vanished away. Sir James Simpson was a great authority ten years ago—twelve years ago; men came from all parts of the earth to consult him; and the whole knowledge of that day, within that short period, is now consigned by the science of to-day to the cellar. How true are the words of Paul, "We know in part, and we prophesy in part." "We see through a glass darkly." Can you tell me anything that is going to last? Many things Paul did not condescend to name. He did not mention money, fortune, fame; but he picked out the great things of his time, and then brushed them aside. A great many things that men denounce as sins are not sins; but they are temporary. And that is a favourite argument of Paul. He says, "The world passeth away." That is a great charge against the world. There is a great deal in it that is delightful and beautiful; there is a great deal in it that is useful and pleasant; but it passeth away—all that is in the world—the lust of the flesh, the lust of the eye, and the pride of life. But while the world passeth away, "he that doeth the will of God abideth for ever."

And Paul's argument here again is precisely that all these things are going to pass away, and therefore they are not worth the entire life and the consecration of an immortal soul. Let the immortal soul give himself to something that is immortal; and the only things that are eternal are these: "Now abideth faith, hope, love; and the greatest of these is love." You can see that the time will come when two of these things will perhaps pass away. I do not know—we know so little about the conditions of life in the other world—but it seems to me as if there will come a time when faith shall vanish into sight, and when hope shall vanish into full fruition. Then there will be one thing left, and that is love. Covet that everlasting gift—that one thing which is going to stand out—that one coinage which will be current when all the other coinages of all the nations shall be returned from the bank of eternity. Covet that, my brothers, and give yourselves to that. Put things in their proportion. *Put things in their proportion;* and let the object of your life be for yourself to have the character defended in these words—and it is the character of Christ—borne into your character, that you may be created into the same image.

Did you ever notice how John is continually associating love and faith with eternal life? I was not told when I was a Sunday scholar that "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should have everlasting life." What I was told, I remember, was that God so loved the world that if I trusted in Him, I was to have a thing called peace, or I was to have rest, or I was to have joy, or I was to have safety. But I had to find out for myself that whosoever trusteth in Him—that is, whosoever loveth Him, for trust is only the means to the end—hath everlasting life. The Gospel offers a man life. Don't offer men a thimbleful of Gospel. Don't offer them merely joy, or merely peace, or merely rest, or merely safety; but remember how Christ came to give man a more abundant life than they had, and then you will take hold of the whole of a man—you will give him a bigger life, a fuller life-current, than the life he is living. Then your Gospel will move him, if he has laid hold of it. Instead of laying hold of a part of his nature, you lay hold of the whole of his nature. Christ becomes to him—the Way, and the Truth, and the Life. Do you want to know whether you are to live to-morrow? Why do you want to live to-morrow? It is because there is some one who loves you, and whom you want to see to-morrow, and be with, and to love back. There is no other reason why we should live on than that we love and are beloved. You see how the thing is eternal. The moment a man has no one to love him, he commits suicide. So long as a man has those who love him, and whom he loves, he will live; because to live is to love. If it be but the love of a dog, it will keep him in life; but let that go and he has no contact with life—no reason to live. He dies by his own hand. You want to live because you love, so that love is life. "Love never faileth." Life never faileth, so long as there is love. That is the philosophy of what Paul is showing us: why love should be the supreme thing—because it is going to last. It is the eternal thing.

FULFILLING THE CONDITIONS.

Now, gentlemen, I have finished. How many of you will join me in reading that chapter once a week for the next three months? I know a man who did that, and it changed his whole life. Will you do it? It is for the greatest thing in the world. Ay, you might begin by reading it every day for a week—especially the verses in the middle which describe the perfect character. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself." Get these ingredients fitted into your life. Then everything that you do is eternal. I need not tell you that eternal life is not a thing that we are to get when we die. It is a thing that we are living now, and that we will have a poor chance of getting when we die unless we are living it now. The life of love is an eternal life; and there is no worse fate can befall a man than to live and grow old alone—unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love—for God is love. So that this thing is worth doing. It is worth doing! It is worth giving time to. No man can become a saint in his sleep; and to fulfil the condition requires a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires a certain amount of preparation and time. Address yourselves to that one thing, and have this supreme thing engraven upon your character.

You will find as you look back upon your life that the moments that stand out above everything else are the moments when you have done things in a spirit of love. "He that loveth is born of God;" and above all the transitory pleasures of life there stand forward those supreme moments when we have been enabled to do unnoticed kindnesses to those around about us—things too trifling to speak about, but they become a part of us. I can remember them now. I have seen almost all the beautiful things God has made; I have enjoyed almost every pleasure that God has planned for man; and yet I can look back, and I see standing out above all the life that has gone four or five short experiences when the love of God reflected itself in some poor imitation, some small act of love of mine—and that is the thing that I get comfort from now. When I think about my past life, everything else has been transitory—has passed away. But the acts of love which no man knows about, or will ever know about—they never fail. And, my brethren, in closing, let me remind you that in the Book of Matthew, where the great Judgment Day is depicted for us in the imagery of One seated upon a throne and dividing the sheep from the goats, the test of a man then is not, "How have I believed?"—but "How have I loved?" The test of religion—the final test of religion—is not religiousness but love. I say the final test of religion at the great assizes is not religiousness, but love; not what I have done—not what I have believed—not what I have achieved—but how I have loved: according to the number of the cups of cold water we have given in the name of Christ.

Oh, may I join the choir invisible
Of those immortal dead who live again
In lives made better by their presence!

BETHNAL GREEN FREE LIBRARY.—The work carried on in this institution for some years among the factory hands has increased in interest, the numbers attending the library (through the liberality of the Religious Tract Society) and evening classes having considerably increased of late, so that we are now straitened for want of room. Missionaries, Bible students, open-air preachers, Sunday-school workers, and other Christian workers of East London continue to avail themselves of the special facilities afforded for study. G. F. HILCKEN, Librarian.

ELIJAH THE PROPHET.

OUR readers must have been interested and profited with the exposition of the life of the intrepid prophet, which has been presented in its varied phases by Rev. F. B. Meyer. Few Old Testament biographies are more instructive, and many have testified that the Lord has blessed the lessons derived from it to the hearts of its readers. Perhaps more than any those who, from sickness or any other cause, have been unable to visit the house of God, have derived benefit and enjoyment from Mr. Meyer's articles, which have been full of encouragement and comfort, as well as of exhortation.

As already announced, these articles will be shortly collected in book form, with several original illustrations. These illustrations will be found in "THE CHRISTIAN" ALMANACK for 1888, a copy of which forms a supplement to each number of our present issue. This wall-sheet will serve to bring back through the eye to the heart many of the lessons which have been learnt in the chamber whilst perusing Elijah's history; and we trust that the texts selected for each day of the ensuing year will prove, as it were, the voice of the living God speaking to waiting and listening souls.

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CONFERENCE IN MELBOURNE.

THE fourteenth annual Christian Conference of the Melbourne Y.M.C.A. was held for four days early in August, and proved a season of remarkable power and blessing. The subject was, "Things most surely believed among us," and these were considered in fourteen addresses on "Foundation Truths" by as many ministers and other gentlemen. The main lines adopted covered the declarations of the Word of God concerning God the Father, God the Son, and God the Holy Ghost. The true Fatherhood of God, as opposed to modern theories on the subject; the Deity and the atoning work of Christ; and the varied operations of the Holy Spirit—were prominently dealt with. The last two addresses were on the Authority and Profitableness of Holy Scripture.

Local circumstances impressed the promoters with the advisability of making the Conference an affirmation of these essential features in evangelical truth, and although there was some fear lest the result should be a dry theological discussion, prayer and faith had their way, and with one consent, the occasion proved a time of most precious instruction, enjoyment, and revival. The attendance was considerably in advance of previous years, the new Freemasons' Hall having been used, and at the closing meeting a United Communion Service was held. Sixteen ministers, representing every evangelical section of the Church, dispensed the bread and wine to nearly a thousand communicants. This was a new departure, as well as an occasion of unspeakable solemnity and blessing.

On the last morning the Hon. James Balfour, M.L.C., gave an invitation breakfast to a large number of ladies and gentlemen, and, as in past years, this gathering was devoted to reports of Christian work.

August, 1887. W. A. SOUTHWELL, Gen. Sec.

LETTER TO SCHOOLBOYS.—DEAR SIR,—About six years ago, through your kindly making known my willingness to send a copy of my "Letter to Schoolboys" (addressed to the boys of our public schools), nearly a thousand copies were circulated throughout the United Kingdom. May I ask you to again make known that I am prepared to send a copy to any boy who will write direct to me for the same.—Yours, very truly,

JOHN SHRIMPTON.

Lincoln's Inn Fields, London, October 6.

Church Parliaments.

THE CHURCH CONGRESS.

This influential deliberative assembly met last week at Wolverhampton and discussed numerous topics, most of them of living interest and pressing importance in the present day. The opening sermon by the Bishop of Durham, on Monday, was a plea for a comprehensive world wide Catholic Church—a dream that is not likely to come within sight of realisation, so far as we can see, during this dispensation. Uniformity of organisation would not of necessity secure unity of spirit; and the latter, which is *the* thing to be desired, can surely be had without the former.

TUESDAY.

This morning the Bishop of Lichfield, President of the Conference, gave the inaugural address, which was a review of progress during the past twenty years, and the lessons of that period. In view of the extension of the Church of England system in America, the Colonies, and other parts of the world, the Bishop found many grounds for encouragement. He also referred, in a congratulatory spirit, to such subjects as the revision of the Scriptures, the closer approximation of Science and Revelation, as marking the advances of the last two decades. He, too, had a good deal to say about Christian Union, the most noteworthy remark being that union with the Romish Church, though desirable, appeared hopeless. "A supreme and infallible Pope is a barrier which seems to shut out all hope. The claims of Rome are destructive of catholicity." Speaking of the relations between Church and State, he hinted that possibly the time would come when the Church of England would require to be freed from Parliamentary control, as in the past she had been delivered from Papal supremacy. In a brief address that followed, the Archbishop of Canterbury paid a warm tribute to the work of the Church Army, and urged a large extension of its operations as a means of reaching with the Gospel the artisan and industrial population. The Primate's pleas for greater simplicity of life among the wealthy classes, and for undoing the evil caused by our liquor trading among the heathen fell, we hope, on sympathetic and responsive ears.

The greater part of the day was devoted to papers and discussions of historical matters, and the consideration of "preaching orders." On this last point one speaker said there would be no need to institute any new order of preachers if the heads of the Church had the power of summarily dismissing incompetent clergymen. One of the speakers was Canon Body, the High Church missioner, who revealed his sacerdotal proclivities by the statement that only secondary in importance to the question, "What think ye of Christ?" is the other question, "What think ye of the Church?" At a thinly attended meeting in the evening the question of "The Priesthood of the Laity" was considered. There seemed to be a wide difference of view as to the exact limits of the power and privilege to be assigned to those not Episcopally ordained. The most sweeping statement was one by Rev. H. W. Webb Peploe, who said that the Holy Ghost was imparted as fully to women and children as to an ordained person, when Christ said, "Receive ye the Holy Ghost." This view, however, although founded upon Westcott's authority, the President, Bishop Maclagan, challenged in his closing remarks.

WEDNESDAY.

Many excellent and weighty words were spoken this morning about the need for greater "elasticity of worship" in the services of the Church of England, if the people are to be attracted and edified. They might all be summed up, perhaps, in this sentence, uttered by a Bristol clergyman:—"We lose the people because the chapel services are so much more simple, and more readily understood." If the people all went to chapel it would not matter so much, but we think it likely that many who do not go there might be drawn within the sound of the Gospel at Church of England places of worship, if there were less routine and more life in the conduct of the services.

The afternoon was devoted to the tithe question. We may pass on, however, to the subject of the evening, which was of more general interest, "Socialism and Christianity." A paper, prepared by the Bishop of Derry, opened well by recognising the fact that it is only under the Christian system that the spirit of Socialism could grow. "The sentiment and aspiration of Socialism are distinctly Christian. To be pained by the discrepancies of conditions round us; to own the enormous chasm yawning between Lazarus and Dives; to hold the brotherhood and essential equality of all the children of our Father; to maintain certainly not the abstract right to education, fair wages, fitting homes, and civilising rest, but the moral expediency of bringing these blessings within the reach of all who will use them—if this is the spirit of Socialism, so it is also the spirit of Christianity."

When, however, the Prelate went on to discourage all experiments in Socialism, it seemed to be trifling with a vital subject, to treat it in such an academical and inconsequential fashion. To preach the crucified and risen Christ, he said most truly, is to develop all that is true, and refute all that is false in Socialism. But surely "the preaching of the crucified and risen Christ" implies the living out of a crucified and risen life on the part of Christ's followers; that is, a life devoted to the well-being of others, especially the needy and the sorrowing.

Perhaps the one event of this year's Congress most remarked upon beforehand, was the selection of Mr. H. H. Champion, a well-known Socialistic agitator, to read a paper on the subject. He got a very cordial reception on the whole, though he excited much dissent by strongly animadverting on the waste of spending £17,000 in "upholstering Westminster Abbey" at the recent Jubilee celebration. Premising that it was possible for some men to lift themselves above their surroundings, he asserted that the great mass of the people are affected largely by their material condition. We append a part of the speaker's incisive utterances, because they contain some of the arguments that our Christian society will have to meet, and if possible answer:—

> The extremes of wealth and poverty alike almost entirely prevent the possibility of a general attainment of the physical and mental health which are the basis of moral health. It does not necessarily follow that vice and misery will disappear in a community in which the overwhelming temptations occasioned by destitution and luxury are absent. But it does, we think, hold true that the average man is less likely to prove a cause of misery to himself and to others if he is neither very poor nor very rich.... What is the main cause of the existence of such things in a community so wealthy as the British nation? First, the possession by individuals of the means of producing all wealth; second, the consequent unlimited power of those individuals to fix the conditions under which alone the propertyless class shall have access to the means of satisfying their needs; third, the self-regarding instinct in man which prompts these propertied individuals to deny such access, unless they are to gain by it; and fourth, the fact that the propertyless classes are compelled by their necessities to accept whatever conditions are offered them.
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> Apply these propositions to any case where you see a man who is willing to work, and starving because he cannot, by his work, keep not only himself, but also the persons who own the means and implements necessary for making wealth, or where you see a man, woman, or child slaving from morning till night for "a bed of straw, a crust of bread, and rags." You will find them the only complete explanations of the appalling problems that face us; of how it comes that this England who emancipated black slaves that worked as a rule for 45 hours a week for a wholesome living, yet suffers tramway men to work 110; who spends wealth like water to send the Bible to the heathen, yet must buy female labour in the cheapest market, and get the uniforms of the servants of the State made at wages that recruit the army of prostitutes; who subscribes thousands to aid a few score of sufferers by earthquake or flood, yet allows railway servants to be killed by the hundred, and maimed by the thousand, every year, through accidents that could be prevented by an outlay of ¼ per cent. on the capital; who spends £17,000 upholstering Westminster Abbey in order to thank the God who lives in temples not made with hands, that one woman has not died, yet grudges the dole of a free meal to helpless starvelings in our Board schools; who does not think twice about laying out £40,000 to ease the stream of carriages turning Hyde Park-corner, yet never thinks at all of using the national wealth to stem or divert the flood of the unemployed flowing to the workhouse door, or the suicide's grave.
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> Acting on the above propositions, Socialists would commence at once to limit the right of property to take advantage of the necessities of the poor, by a further and drastic application of the principles of the Factory Acts, the Irish Land Acts, the recent Shop Hours Regulation Acts. They would further carry out very logically and practically the universally accepted sentiment that if property has its rights it also has its duties, by decreeing that property holders who do not fulfil their duties thereby forfeit their rights. In a district in central London the death-rate, owing to insanitary conditions, is seven times as high as it is in St. George's, Hanover-square. I say the house owners there are abusing their rights by killing people, and I would be glad to confiscate the instruments of slow murder. Bryant & May, Limited (in which company some twenty clergymen are shareholders), pay a dividend of 20 per cent., and a wage of under a penny an hour to some of their workers. I have no respect for rights of property so used. These slaves too must be emancipated, and, as to the method, it is for the educated and propertied classes to say, and to say soon, whether they are to be bought out with money like the slaves of our West Indian colonies, or like the slaves of the Southern States of America, with blood.
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> I have taken it for granted that the other speakers to-night will have told you that the churches are bound not to return the answer of Cain to the cries of anguish that go up to heaven from our wealthy civilisation. I can tell you that it is my opinion that if the spirit of the New Testament had been boldly and fearlessly preached to rich and poor in England, there would be no Socialist movement to discuss; and that I believe that to be the opinion of every working class audience I have ever addressed. There is among the poor a strong belief in the simple doctrine of the Gospels, but a great disbelief in the sincerity of a church that many of them rightly or wrongly think has turned that doctrine into "a Christless creed that spits on Christ."
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> Put yourselves for a moment in the place of a man who has known what it is to tramp in search of work with the cries of his starving child in his ears, when he reads, "Come unto Me, all ye who labour and are heavy laden, and I will give you rest," and who hears that the Primate of the English Church, with his £15,000 a year and two palaces, when considering the lot of some wretchedly paid toilers in East London, said that it might be "alleviated by spiritual consolation." Or when he remembers the scourge of small cords in the Temple, and finds in English churches seats sold

in a theatre, the best to the highest bidder; and the rich, who shall hardly enter the kingdom, allowed, when in the act of declaring the brotherhood of men, to keep the poor from between the wind and their nobility. Or when he remembers that the word is choked by the deceitfulness of riches and the lust of other things, and reads lists of bishops who have taken hundreds of thousands of pounds as their *viaticum cœli.* Or when he learns from many an instance that the comparatively few priests who boldly lift up their voices on behalf of the poor are more likely to get suspension than preferment.

Every day I see more clearly that the great thing needful to save our country from grave calamity is that just and resolute men should stand between the opposing hosts of Capital and Labour, and tell the whole truth fearlessly to each, absolutely unmoved by the *vultus instantis tyranni*, or by the *civium ardor prava jubentium;* to King Capital, that the claims of labour are in the main rightful, and that true patriotism and true religion demand that they be generously and fairly met; to the clamouring hosts of Labour that if as they are strong they will be merciful, demand not vengeance for the past, but only justice for the future, and argue their case without passion or prejudice, then the churches and creeds and sects can and will put aside their minor differences for the moment, and find in their common worship at the Cross of Christ an over-mastering impulse to unite in bringing about a speedy but peaceful solution of the social problem.

In the after discussion, Mr. Stanley Leighton, M.P., asserted that the Christian was as much dissatisfied with the present state of things as the "Socialist," but which of them, he asked, works the most effectually to set matters right? What have Socialists done to help the poor by emigration or otherwise? Prebendary Grier advised Socialists to inquire how far the poverty of the people is self-inflicted—an evident hit at the evils of intemperance among the masses. One speaker said much more could be done through influencing individuals than by legislation; but Rev. H. C. Shuttleworth declared that legislation was needed to compel capitalists and employers to mete out justice to those who serve them. The Dean of Armagh put the thing in a nutshell, as to the difference between the Christian and the Socialistic methods:—The one says, "Give," the other says, "I will take." Dr. Maclagan, in closing the animated discussion, made a good point in showing that most of the movements of recent times for the amelioration of the poor and the socially oppressed had come from a Christian and Episcopalian statesman—the Earl of Shaftesbury.

THURSDAY.

The following excellent summary of part of this day's proceedings is from *The Daily News*:—By far the most interesting meeting to day has been one that can only indirectly be included in the Congress programme. It was a special gathering for women members of Congress at the Agricultural Hall. Here there have been already two Conventions for working women, and these might be not inaptly described as mothers' meetings on a large scale. The meeting this morning was for ladies. The Vicar of Wolverhampton and another clergyman were present at the opening to conduct the devotional exercises, but they went away when the ladies on the platform took the business in hand. The singing was very pretty, but one sadly missed the underground of bass and the upper scaffolding of tenor which men's voices alone can supply. The Bishop delivered a paternal address by way of starting the proceedings, and he then gave up the chair to his wife, retiring with the other gentlemen in good order to the rear of the position. Mrs. Maclagan delivered a really excellent extempore address in a style of elocution which many of the clergy might imitate with advantage. Her theme was the duties of ladies to their daughters and servants. Girls nowadays, she pointed out, live more for pleasure than did their mothers and grandmothers, and have much more done for them, the consequence being a tendency to selfishness. Young ladies often protest that they have no time for duty, when on inquiry it is found that their lives are taken up in an unceasing round of amusements and pleasures: and when the young lady, in what is called Society, marries, her one idea is that she and her husband shall do nothing but enjoy themselves. What, it was demanded, did many mistresses know of the manner in which the maid servants occupied their leisure? Upon this point Mrs. Maclagan said that it was a mistress's duty to provide wholesome amusements and literature for the servants—good but not goody books, and chess, draughts, and the newer games which are so easily learned. Ladies, she added, think a good deal of the servants' duties to them, but do they ever think of their duty to the servants?

Following Mrs. Maclagan was Laura Ridding, wife of the Bishop of Nottingham. She read a good sensible paper on the home duties of educated women, urging ladies to make their homes attractive to all, and remarking that they are indeed victorious women whose grown-up sons tell them that home is "the jolliest place in the world." The talking of scandal, fast romps, and a low tone at the dinner table were amongst the evil influences to be boldly discouraged in the home.

Miss M. H. Mason, of the Local Government Board, in a succeeding paper, dealt with the social side of women's work amongst neighbours, admitting that no doubt many ladies engaged in movements in order to make desirable acquaintances and because they were fashionable, but contending that it was something to engage their services even in such a way. Miss Mason created no little amusement by pleading on behalf of old maids, and protesting against the injustice and impertinence of the supposition that women remained single because no one had asked them to marry. The next paper (by Mrs. Bevan) was a treatise on the religious aspect of woman's life.

In Congress Hall at this evening's meeting the Bishop of Bedford gave a harrowing account of child-life in great cities. He began, indeed, by admitting a temptation to declare that there is no child-life. While, on the one hand, he did not say that our country villages always produce a supply of little ones characterised by pastoral simplicity and rustic innocence, he confessed that it would be a gross wrong to think of all town children as contaminated with vice and depraved by unwholesome knowledge. His main contention was that if we recognise childhood by years and not by character, there is a very piteous child-life in our great cities. "It is not," he said—

> A wholesome life, whether for the little boy who swaggers with his cigarette, and rattles off his "language" by the gin-palace corner; or for the little girl, with her long fringe of hair on her forehead, her hired ostrich feather for her Sunday walk, and her young man, who is probably the little boy with the cigarette; or for the babies, who are kept out and up to any time of night, and learn rakish hours from the cradle. Street education is not the purest and most refining; and there are two most potent influences affecting the child life of great cities which are not altogether counteractive of the evil tendency of the streets. There is, first, the Board school system, and, secondly, the popular amusements.

The Bishop, however, hastened to explain that he was not going to decry the Board school system, because it had supplied a great need; yet it was vain to contend that it was satisfactory in its religious teaching. The cheap theatre, the music hall, and the dancing saloon were referred to as schools of evil, and to these was added the terrible facility with which depraving literature is obtained and secretly circulated amongst boys and girls. The enormous decrease in juvenile crime was cited by Dr. How as a hopeful sign of improvement due to the Board school system and wide spread of education, the better homes, the temperance movement, Sunday-schools, and children's services. Upon the subject of neglected and ill-treated children, the Bishop said there is a stratum in our social deposits in which child-life is a thing to arouse infinite pity and fierce indignation, and that it is a disgrace to our English name and honour that a Society for the Prevention of Cruelty to Children is needed. After illustrating this dark picture by a number of anecdotes, the speaker observed that the sufferings of children were not all caused by cruelty; for there is, in London at any rate, much want. Thus a little girl, dying the other day in Shoreditch, said, "Now there will be enough for the rest to eat."

FRIDAY.

In the morning six papers were read upon the Epistle to the Hebrews. Hymns were sung at intervals, and there was no discussion. The afternoon subject upon Church Missions in Africa produced some observations upon polygamy, which was described by all who have had experience in missionary work as a serious hindrance. Still it was admitted that the system was so engrained in the native races that it could not be eradicated for many years. The only hope, therefore, was to teach the children the true way, since it was impossible for the Church to come to any terms with a system so opposed to Christianity. A gentleman, who has had personal acquaintance with the races of Central Africa, pointed out that the sudden abolition of polygamy would be hard upon the man whose social status depended upon the number of his wives, as in England it was determined by the number of a man's acres, while the women would be unable to marry again, and would be reduced to much distress.

During the Congress week an unusual number of outside meetings have been held. In addition to those for working men and working women, they have been in support of the Church Army, the Church Defence Institution, Missions to Seamen, Home Missions in East London, the Marriage Law Defence Union, the Young Men's Friendly Society, the Incorporated Free and Open Church Association, the Home Reunion Society, and the Thames Church Mission. The day has long gone by for contentions between Ritualists and Evangelicals at Church Congresses; we hear nothing now about vestments and Romish tendencies, and even Father Ignatius seems to have given up attending these annual gatherings.

THE BAPTIST UNION.

The autumnal assembly of this body was held this year at the busy industrial centre, Sheffield. No topic of overwhelming interest came up for consideration, but all the utterances were marked by a direct and practical bearing on the Church's work of to-day. The full reports of the proceedings given in the denominational organs indicate that the "Down Grade" papers, by Mr. Spurgeon, were much discussed in private, but no specific reference was made to them at the public sessions of the Union.

The greatest disappointments felt in connection with the meetings arose from the feeble health of the President, Dr. Culross. He was not able to be at the reception meetings, but his place was ably filled by the Vice-President, Dr. Clifford. Words of mature wisdom and counsel were also uttered by two veterans, Rev. John Aldis and Dr. Trestrail. Deputations from other free churches attended, and offered words of congratulation and greeting. It would have been well if the Church of England friends in the city had copied the example of their Nonconforming brethren at Wolverhampton, who expressed a fraternal interest in the assembling of the Church Congress there.

Much interest was created by the sermon to young men by Rev. D. P. McPherson, Mr. Hugh Stowell Brown's successor at Liverpool. His theme was the old, old story of the Divine love to sinful men, and its crowning manifestation in the incarnation, life, and death of Jesus Christ. He urged his young brethren to prove themselves worthy of having been redeemed at such a cost, by giving up their lives for the salvation of their fellows, whether at home or on the foreign field. The noble example of those who had laid down their lives on the Congo in Christ's service was held up to emulation.

The autumnal missionary sermon, by Dr. McLaren, of Manchester, drew together a great crowd, attracted by the high repute of the preacher. He took for his text Isa. lx. 1, 2, 3, "Arise, shine, for thy light is come," &c.

> A darkened world and a sunlit church were two convictions without which we could not do our work. The darkness of ignorance and the sorrow of sin having been depicted with all the preacher's graphic power and tenderness, a warning note was struck against present-day tendencies to weaken the force of solemn convictions about the realities of heathenism. The Church should be not only sun-lighted, but sun-like, shining into the darkness of the earth. The last word of the Gospel was transformation. Christ came to be our light, and because He is in us we are changed into his image. We are "suns," "the light of the world," "Christ's prophets," "servants of the Lord," &c. Christ moves in the heavens, circled by many another sun. The summons to the Church was to shine; the spiritual shining was not altogether spontaneous. Stars did not need to be bidden to shine, nor a candle either; but the voluntariness of Christian service enhanced the value of our contribution to the illumination of the world. If we were light, we should be able to shine, we should find it easy to shine, we could not help shining. Nearness to Christ was the condition of all faithful service. The fitness to impart was to possess. Electricians endeavour to accumulate force; Christians could not start "accumulators;" personal contact was power, and only personal contact. What should we say about the Christians who never had any wish to shine? God forbid that he should say they had no light. But this he would say—it burned very low. Speaking of the confident promise, "The Gentiles shall come to his light," &c., the Doctor said men and women, with the life of Christians in them, would draw men to Him. We had, however, no reason to expect hasty results in anything that was worth doing. We could not say how long might be the preparation for a rapid and seemingly sudden manifestation in the end. But we must not be satisfied with a low growth at home and abroad, the result of not brightly shining with Christ's light. Artificial light, "smelling sulphurous and impurified," must be shunned, and phosphorescent vapours rising from decay.

As a practical commentary on the discourse, a designation and valedictory service took place in the afternoon of the same day. Mr. A. H. Baynes, the mission secretary, made an interesting statement referring mainly to the brethren about to depart for their fields of labour. Referring at the close to the Congo Mission he said:—

> This Congo Mission has been a vast blessing to the Christian Church. It has lifted up the missionary enterprise into a higher and more sacred place; it has developed new sympathies and loftier aspirations, called forth joyful self-sacrifice, and shown the world that the heroic in Christianity has not yet died out. Why, even in this unheroic utilitarian age, this blessed enterprise has kindled new stars, large and lustrous, in the galaxy of truest sainthood, and added imperishable names to the noble army of martyrs. Trials, disappointments, sickness, and death. Yes, truly. But as Livingstone wrote:—"This discipline is sure to come. No great enterprise is ever accomplished without loss; and pioneering work must always mean experience through suffering. Let Christians at home clearly understand this, and, instead of wringing their hands and growing faint-hearted when they hear of death—which they often call disaster—let them regard all such providences as fresh calls to duty, and fresh inspirations to more unselfish service." In marvellous condescension and Divine pity God has committed to our poor human hands this blessed ministry of reconciliation, and made us in some mysterious sense fellow-workers with his Son in the regeneration of this lost continent. We have put our hands to this sublime enterprise, and to it we, to-day, stand publicly committed. Shall we be traitors to our trust? It is less than ten years since the whole region of the Congo, so long enveloped in mystery, has been explored and opened up by Mr. Stanley; and this decade more than covers all the missionary work of our Society. Yet in this brief span harvest sheaves have been already gathered in, and the fields are waving white. Surely, never since the days of the great Apostle of the Gentiles has so great and effectual a door been opened to the Church of Christ as Africa presents to-day.

Dr. Dallinger, who presided, encouraged the outgoing missionaries with some weighty words as to the philosophic and immovable basis of the Christian faith. Then followed words of farewell from these departing friends—Rev. T. R. Edwards, Rev. R. Wright Hay, Rev. G. H. Rouse, Rev. W. H. Gamble, Rev. James Smith (of Delhi), and others. Mr. Smith, who returns to India at a somewhat advanced age, said:—

> When I have seen such a redundance of ministerial labour in England—I am sure I shall be pardoned for saying that I have seen brethren elbowing each other rather too much—so many out-of-employment ministers, I have thought this is no longer the place for me. I went out to India forty-seven years ago, and I can look back and see that country as very few men can. Though the work has progressed, and the country is becoming more hopeful, and the people are being largely emancipated from the ignorance of ages, the work is not done. Up to a very recent period the whole labouring population of India was prevented from partaking, in the smallest degree, in the benefits of education; millions could not read, caste would not permit them to touch a book; now the Government has, a short time ago, made a great effort to reach these labouring classes, and give them the benefit of education. There is an awakening, somehow, full of encouragement. The old stagnant pools of Hinduism have been stirred to their very depths, and everywhere men are asking for more light and more information; everywhere men are waiting to be taught. The harvest is white, but the labourers are few. There are especial calls just now. There is a very great and important change in the native churches. I do not believe it possible for any missionary society to continue to the end of the chapter paying their own agents and the native agents. A missionary society accomplishes its purpose in proportion as it establishes self-supporting and self-propagating churches.

In the evening a great public missionary meeting was held, the Mayor of Sheffield presiding. Stirring speeches were delivered by various friends, who, from personal knowledge and experience, dwelt on the claims of the heathen and told of the past triumphs of the Gospel among those who had sat in nature's darkness and superstition.

A communion service on Wednesday morning was greatly enjoyed, and felt to be a hallowed preparation for the engagements of the day. The chief of these was the address of the President, Dr. Culross, who was able to deliver it himself, though he looked far from well. His theme was "Faith" as "the root grace of the Gospel." As to the assertion that faith is decaying, he said it was no new one; the same assertion has been made and repeated from generation to generation since the days of the Reformation. It would be easy to array facts that seem to prove the statement. They are portentous facts, and justify solicitude. To those who doubt the statements related in the Gospels, the resurrection of Jesus, as the central fact of the Christian faith, stands up as an impassable barrier. The excessive devotion to culture on the part of some, results in a materialistic turn of mind; but the things of the Spirit can only be understood by the spiritual part of man. Another modern peril is the increase of luxury. The purely worldly man has a larger sphere of enjoyment open to him, and therefore thinks he is better able to do without God. At the other end of the scale the struggle for existence tends to make men forget God, though it ought to send them to Him as their true refuge. Another obstacle to faith is pride, whether of intellect or of heart. Then it must be admitted that believers have done something to produce unbelief by their way of handling the Bible. It is too often spiritualised so as to turn the Word of God into a kind of clever children's puzzle. Textual preaching as opposed to continuous exposition is apt to give an incomplete idea of the scope of the Scriptures. The preacher's preconceived notions sometimes bias him, so that the Bible becomes the fiddle on which is played the tune of sect or party, and the deadly heresy has got abroad that we can make the Bible prove anything we like.

As to the brighter side of the subject, it is certainly better to have this open opposition than the old, stolid, serene indifference; or than the dead, passionless lip assent, with no heart behind it, that passed itself off as Christian faith. The beautiful heroic lives of many believers, too, are stronger as arguments for Christianity than all that can be said against it. We are coming also to see truth better in its real and relative proportions. Said the speaker, "I say frankly that I believe fewer things than at one time I did, or thought I did; but then these fewer things are bigger, grander, more influential, in all ways more to the soul...Do not set that down for decay of faith, which is really the enlarging and deepening of it." Best of all—

> Jesus Christ is the grand answer to all fears... The scattered rays of light which shone in former ages of the world are focussed in Him; a thousand prophetic fingers pointed onward to Him; He is the Desire of all nations, meeting the questions and yearnings of the universal conscience and heart; He is the culmination of those ever-brightening disclosures of the Divine character and attributes that had preceded, and the substance of those inextinguishable hopes that had been kindled; without Him the strange, sad history of man would be an inexplicable riddle; and his coming marked the fulness of the time, and was the new-beginning of the ages...The drift of all is this, that we should go on with our Christian living and Christian labour in our various spheres, unmoved by the clamour around us, undismayed by hostility, possessing our souls in peace.

Many subjects of interest and importance were dealt with at the succeeding sessions of the Union, but our limited space will not permit us to particularise.

MEDICAL MISSIONS have lately been established in Canning Town and Walworth.

The CHRISTIAN ALMANACK for 1888 *forms a Supplement to our present issue.*

The Christian.

October 14, 1887.

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A DAY'S CONFERENCE IN THE INTEREST OF THE YOUNG.

FOURTH AUTUMNAL CONFERENCE,

EXETER LOWER HALL, STRAND, W.C.

THURSDAY, OCTOBER 27, 1887.

Conference of Ladies engaged in all kinds of Preventive and Rescue Work on behalf of Young Women and Girls.

MRS. FRANK A. BEVAN WILL PRESIDE.

MORNING CONFERENCE, 11 to 1 o'clock.

FOR LADIES ONLY.

SUBJECTS FOR CONSIDERATION :—

I. How to reach the Young Women of the day with healthful and cheerful occupation when working hours are over.
II. How to reach, and influence for good, Young People of all classes when school days are ended and life is just opening before them.

AFTERNOON at 2.45.

SUBJECTS FOR CONSIDERATION :—

I. How to influence for good the Mothers of the neglected classes.
II. How to induce Domestic Servants to attach themselves to respectable Servants' Homes, so as to secure them respectable lodgings when out of situation.

LUNCHEONS AND TEAS CAN BE OBTAINED AT EXETER HALL.

Friends attending these Conferences are most earnestly asked to take part in the discussions, in order that all may profit by the varied experiences of each other.

"Sacred Songs and Solos" will be used at each of the meetings.

This Conference is convened under the direction of the Committee of the "London Female Preventive and Reformatory Institution," in the hope of increasing the effectiveness of all organisations designed to protect virtuous girls, and reclaim the erring from the paths of destruction.

OFFICE: 200, EUSTON ROAD, LONDON, N.W.

EDWARD W. THOMAS, *Secretary.*

"And when He was come near, He beheld the city, and wept over it."—Luke xix. 41.

The Second Edition of Mr. Thomas's book, entitled, "Twenty-five Years' Labour among the Friendless and Fallen," price 2s. 6d., can be obtained at the Bookstall, Exeter Hall, on the day of meeting. PROFITS DEVOTED TO PREVENTIVE AND RESCUE WORK.

"Dr. Barnardo's Homes for Destitute Children."

The "Homes" now contain nearly **Two Thousand Boys and Girls,** *requiring Maintenance, Clothing, Education, and Industrial Training, and are admitting daily fresh cases of child-destitution of the most pressing nature.*

Funds are just now very Urgently Needed, *and friends of the poor children are earnestly asked to contribute towards the present necessities of the work.*

Donations will be gratefully received and promptly acknowledged if addressed to the Treasurer, William Fowler, Esq., *or to* Dr. T. J. Barnardo, *at the*

CHIEF OFFICES—18 to 26, STEPNEY CAUSEWAY, LONDON, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving a Basket of Flowers, Clothing, and Tracts, from "Unknown Friends."

The Infant Day Nursery. Free Ragged Day Schools. Classes for Rough Boys. Sunday and Week Evening Classes. Band of Hope. Children's Services. Lads' Bible Classes. Mutual Industrial Classes and Library for Lads. Lads' Temperance Society. Classes and Meetings for Elder Girls and Young Women on Mondays, Wednesdays, and Thursdays at 8.30 p.m.; Saturdays at 4; and Sundays at 3. Mission to Inebriate Women. Bible Classes for Men, and for Women. Evangelistic Services, and other missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

EVANGELICAL HOSPITAL for Spezia and District.—Further subscriptions are urgently needed for the foundation of above. Suitable premises have already been secured. The annual expenses will amount to about £400. Donations will be thankfully received and acknowledged by Messrs. MORGAN & SCOTT, or by the Director, Mr. A. A. COATES, Spezia, Italy.

Referee, Rev. F. B. MEYER, Leicester.

THE SAN REMO HOME for Invalid Ladies.—This Home will re-open as usual on November 1. The damages caused by the recent earthquakes have necessitated considerable extra expense in structural repairs to the house, and it is hoped that those who know what a boon the above institution has been to many for the last nine years (and any who have it in their power to help), may be glad of this opportunity of showing their interest in, and aiding by their contributions to relieve it of its unforeseen debt.—All communications connected with the above work to be addressed to Miss MACDONALD LOCKHART, The Lee, Lanark, N.B.

NERVOUS DISEASES. — Special provision is made in the National Hospital for the Paralyzed and Epileptic (Albany Memorial), Queen-square, Bloomsbury, for persons of the middle classes in straitened circumstances, who pay 21s. per week. Apply to the Secretary-Director.

INEBRIATE HOME for Gentlemen.—The Salvation Army has opened a Home in the North of London.—Friends of patients should apply by letter, marked private, addressed Mr. GYSIN, 101, Queen Victoria-street, London, E.C.

SUNDAY SCHOOL EXTENSION on the Continent.—Special fund devoted to this work now exhausted. Seventeen missionaries employed, but Committee without means to pay salaries falling due, and other grants already pledged. Appeals therefore, to all friends of religious education for immediate and generous assistance. Contributions gratefully received by Mr. J. E. TRESSIDER, Financial Secretary, Sunday School Union, 56, Old Bailey, E.C.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

THE LONDON SAMARITAN SOCIETY gratefully acknowledge the following sums, for Convalescent Home at Sandgate and Bournemouth:—Major-Gen. S. £1 1s., Miss S. 5s., Mr. F. W. B., £1 1s., Mr. W. E. 10s.

BARBICAN MISSION TO THE JEWS, E.C.—We shall be thankful to our Christian friends who are interested in the cause of Israel if they will kindly send in their intended contributions not later than the 18th instant, as our Sale of Useful and Fancy Articles will be held on Monday and Tuesday, the 24th and 25th (D.V.), from 2 till 9 p.m., at the Presbyterian Lecture Hall, Camden Park-road (Camden-road).—Parcels to be addressed to Mrs. WARSCHAWSKI, 11, Torriano-avenue, Camden-road, N.W.

PARIS CITY MISSION. — Eight well-qualified Missionaries now make Christ and His salvation known to the poor of Paris. The spiritual and social wounds of Atheism, Superstition, and Corruption can only be healed by the "glorious Gospel." Hundreds of our own poor in the English colony of that city have spiritual care. Funds are urgently needed, and the Committee ask for Immediate Help. Paris Christians, who are few and poor, add one-third to all foreign contributions. —Remit to F. A. BEVAN, Esq., Treasurer, 54, Lombard-street, E.C.; or to the Hon. Secretary for England, Mr. J. M. WEYLLAND, 31, Carlton-hill, St. John's Wood, N.W., from whom reports and copies of "Paris and the Paris City Mission" can be obtained free.

MONEY, WARM WEARING APPAREL, UNDERCLOTHING. — HELP earnestly solicited for many necessitous Gentlewomen and Invalids.—Miss FAITHFULL, The Institute, 136, Regent-street. The need is very urgent.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—Private rooms and cubicle wards to accommodate Ladies and Gentlemen requiring medical and surgical treatment, have been recently added to this Hospital, and are furnished with every modern convenience and comfort. Terms, including attendance of resident medical officer of Institution, from £2 2s. to £5 5s. per week. Patients are at liberty to consult any doctor in addition, at their own cost, whether a member of the medical staff or otherwise.—For further particulars apply to DIRECTOR or LADY SUPERINTENDENT of above Institution.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

DESTITUTE CHILDREN'S DINNER SOCIETY.—The above old and deserving Society are about again to reopen their Dining Rooms. Last season they gave 283,395 dinners away. Funds are earnestly required. Subscriptions or donations may be sent to the Lord Kinnaird, 1, Pall Mall East, S.W.; W. Fuller, Esq., Stoughton Grange, Stoke, Guildford; to the Secretary, H. Morton Carr, Esq., 89, St. George's-square, S.W., or to the Bankers, Messrs. Ransome, Bouverie & Co., 1, Pall Mall East.

ALBION HILL HOME, BRIGHTON, for Female Penitents from all parts of the Kingdom. Funds urgently needed. Subscriptions and donations thankfully received by Rev. R. C. Macdonald, Chaplain and Secretary, Home Lodge, Queen's-park, Brighton; or by Messrs. Hall, Bevan, West & Hall, Union Bank, Brighton.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen. — Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or to take lessons in dressmaking, cooking, &c.

St. John's de Ocklynge, Eastbourne.

ILFRACOMBE, 2, Oxford-park.—Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

CHIPPENHAM. — An excellent School for Boys. Healthy and beautiful country. First-class gymnasium. Tennis ground. A bathing place near. Greatest attention paid to character and Bible teaching. Terms very moderate.

H. B. BARDWELL, Orwell House.

BOURNEMOUTH.—MOIRA COLLEGE for Ladies.—Principals: Miss CONNAH and Miss INGHAM. Children requiring care receive especial attention. References to well-known gentlemen, and to the parents of past and present pupils. Prospectuses on application.

SOUTHSEA, UPPER MOUNT, (formerly Holland House).—Educational Home for the Daughters of Gentlemen. Very highly recommended. Oxford Local and other examinations. Prospectus, references, and all particulars on application to the Principal, Miss POYNTING.

COOMBE LODGE SOUTH, Hamilton-road, Reading. — Miss PUGH receives into her parents' home a few Girls for instruction. Domestic arrangements those of a comfortable home. Situation healthy. Large play garden.

SPA, BELGIUM.—A few young gentlemen would find a comfortable Home, with the advantage of learning French and German, in a Protestant family.—Apply to Monsieur REUTER, Professeur, Charmilles, Spa. References kindly permitted to Monsieur le Pasteur, Nicolet, Spa.

EASTBOURNE. — Ladies' College (for the daughters of Gentlemen). Established 1871. A few Boarders received. The College is examined by the University of Cambridge. Referees, Rev. W. Bathurst, vicar of Holy Trinity Church, parents of pupils and others.—For prospectus, &c., apply to the PRINCIPALS, the Misses Deacon, Grassington-road, Eastbourne.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—Accommodation for a limited number of Boarders and Day Pupils. Pupils prepared for Cambridge Local Examinations. For terms and all particulars, apply to

Miss SEIFFERTH, Principal.

OCKBROOK MORAVIAN LADIES' SCHOOL, established eighty years. Pupils successfully prepared for the public examinations. Particularly healthy situation. Third term commenced September 14.—Apply for particulars to Miss OSBORNE, Ockbrook, Derby.

LAUSANNE.—The President, Continental division Y.W.C.A., desires to recommend most highly the Pension de Famille, 7, rue Beau Séjour, of Madame HENRIQUET, widow of a devoted French Pastor. It commands fine view of Lake and Alps. Five to eight francs a day. Mlle. HENRIQUET gives lessons in French and singing when desired. Baths (hot and cold).

EDUCATION IN HIGHGATE.—The Rev. G. D. BARTLET, M.A., receives ten Pupils (from 10 years) to board and educate for Commercial or Professional life, or for Public Schools. Individual attention, thorough grounding, careful Christian training, with the comforts of a superior home, are afforded. Fees from 20 guineas per term. Highgate is strongly recommended by the medical profession.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

PASTOR T. D. MALAN, B.D., 35, Champel, Geneva, receives one or two young men. Home comforts, extensive grounds. University and colleges at hand. Best opportunities for the rapid acquirement of French and German. Particulars and references on application.

TO PARENTS AND GUARDIANS. —Wanted, by a qualified Dental Surgeon, with good West-end practice, and holding hospital appointments, young Gentleman as Pupil. Premium required.—For particulars apply to H. A., South Lea, Carlingford-road, Hampstead, N.

EDUCATIONAL.—In a School for the Daughters of Gentlemen, where residents only are received, two unexpected vacancies will be filled for 30 to 40 guineas, inclusive. Pupils successfully passed Edinburgh, Oxford, Cambridge, College Preceptors, Royal Academy and Trinity College of Music, South Kensington, &c. Sound evangelical training, attested by parents, the clergy, and Christian workers.—BLANCHE, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

EDUCATIONAL HOME for the Orphaned Daughters of Gentlemen, Officers of the Army and Navy, &c., and others.—High school teaching, combined with safe Christian training. Testimonials of the highest order. No externes received. Terms moderate and inclusive.—PRINCIPAL, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

EDUCATION.—Germany.—Count and Countess Korff highly recommend Fräulein HERMANNI'S School in Wiesbaden (formerly Hermanni and Brügelmann). Fräulein HERMANNI receives a limited number of pupils. There is a resident French governess, and best professors attend. Excellent Christian influence. Great advantages for languages, music, singing, and painting.—Fräulein HERMANNI, Dotzheimer Strasse 10.

DRESDEN. — German Lady will be glad to receive one or two more young Ladies, wishing to study German, music, painting. Highest references in London. Home comforts (bathroom).

Frl. MORAND, 8, Walpurgis Strasse, Dresden.

BOURNEMOUTH.—Home School for young, delicate, or backward Girls. Every care. Excellent references. Fees 25 guineas.

Elsternwick, St. John's Wood-road.

A LADY seeks re-engagement as Governess or Companion. Thorough English, fluent French and German, good music, singing, drawing, needlework. Age 23. Highest references. Moderate salary.

Miss GLOVER, Hartleigh House, Leamington.

A YOUNG LADY (22), certificated, seeks a re-engagement as Governess to children under 14. English, music, French, German (acquired abroad), and needlework. Moderate salary. — Miss HADDOCK, Frogmore, High Wycombe, Bucks.

CHRISTIAN LADY would be glad to hear of a locality where a small Day-School is needed. Not transfer. Modern system. High-class French, &c. Good references.

S., 302, Kennington-road, S.E.

BOARD AND EDUCATION wanted, in a quiet family or private school, for Boy of 19. Rather backward, requiring special attention.

COCHRANE, Post Office, Brighton.

AS GOVERNESS.—A young Lady (certificated) desires an engagement in a family. Acquirements, English, French, German, music, drawing, and rudiments of Latin.

Miss TOMPKINS, George-street, St. Albans.

RESIDENT GOVERNESS.—A young Lady, late Student of Queen's College, London, desires a re-engagement after the holidays. Acquirements, thorough English, music, drawing, painting, French, and the rudiments of Latin. Good testimonials.

A. B., Bockleton, Tweedy-road, Bromley, Kent.

Appointments, Situations, &c., Wanted.

A LADY, Principal of a large and important Girls' School, is desirous of finding an appointment for her nephew, aged 26, in Bank, Insurance Office, or Counting House. Some experience. Good character. In return for bonâ fide situation, she offers, board, lodging, and first-rate education to a young Lady.—KENT, care of Messrs. Relfe, 6, Charterhouse-buildings, Aldersgate, E.C.

THE EVANGELIST of the Swanage Mission is open for a re-engagement, where pastoral and evangelistic work would be required. Testimonials, and past experience, on application. EVANGELIST, 8, Grosvenor-road, Swanage, Dorset.

YOUNG MAN seeks employment, country town or village, with opening for missionary work. Experience as missionary, collector, secretary, clerk, &c. Moderate remuneration.—EBENEZER, Smith's, Box 2,058, 132, Fleet-street, London.

EVANGELIST. — Mr. GEORGE SUSANS is open for engagement for Evangelistic work for long or short periods. Very successful. Well recommended. Wife will sing occasionally.—Apply early,

BROWGATE, Frant, Sussex, Tunbridge Wells.

EVANGELISTIC WORK sought by young Man (22). Undenominational or Baptist. Three years' experience. Successful. Good references.—Apply by letter, stating particulars, to

E. H., 3, Albert-terrace, Bridge, Canterbury.

CLERKSHIP, or as Secretary.—Wanted to place a Youth, 18, of good abilities, holding the Higher Certificate of the Oxford and Cambridge School Board in French, mathematics, Scripture, and English literature, with a Christian Gentleman to whom, in either or both capacities, he ought to be useful. A moderate salary accepted for a time, as he has only just left school.—H. F., care of Mrs. Westlake, 4, Cromwell-grove, Kensington, London, W.

SITUATION wanted, for a young Lad, aged 18, in a merchant shipping or insurance office, or wholesale business. With or without premium. Country preferred.

BETA, Mr. Ives, Sudbury, Suffolk.

REQUIRED, by a Gentleman (middle-aged), with some money to invest, employment, in any position of trust, where his services and interest for his money would bring in a moderate salary.

H. Y. B., 22, Stowe-road, Shepherd's-bush, W.

CHRISTIAN MAN desires engagement as Head Working Gardener. Seventeen years' experience. Age 33; married. Abstainer; thoroughly trustworthy. One child, 8 years. Good character.

GARDENER, Round Bush, Aldenham, Watford.

GARDENER (Head).—Thoroughly experienced in all branches. On land or with stock if required. Single-handed place not objected to. Abstainer. Good references for seven years.—H. PLUMRIDGE, Walnut Tree-place, Merton, Surrey.

AS COACHMAN, single-handed, by a respectable married Man, age 31. Christian and abstainer. Very handy. Acquainted with indoor work; could be very useful. Wages 1 guinea per week, with cottage or lodge. Excellent references.

R., 17, Chester-road, South Highgate, N.W.

AS COACHMAN.—Ride and drive well. Good character; single, aged 30. Abstainer. —W. THORPE, The Dell, Ferndale, Tunbridge Wells, Kent.

COACHMAN, or Groom and Coachman.—Situation wanted by Christian Man. Age 30. Good character. Ride and drive well. Willing to be useful.

RICHARDS, 41, Tennyson-road, Penge, S.E.

A LADY DESIRES to obtain situation for Boy (17), two years in her service. Good character. Most suited for Groom under coachman. Can ride and drive.

D. COATES, Eye Cottage, Leominster, Herefords.

REQUIRED, for a young Lady of bright and cheerful disposition, the charge of one or two little children. Comfortable home, and moderate salary.—Mrs. BADHAM, The Girls' Collegiate School, Folkestone.

AS WORKING HOUSEKEEPER.— Wanted, by a very respectable, trustworthy person, with little girl aged seven years. Abstainer. Would take £7 a year for comfortable home.—Mrs. KING, Mr. Parish, 1, Clapton-pavement, Clapton, London.

HOUSEKEEPER.—Re-engagement required (end of November) by a Lady. Thoroughly experienced, careful manager. Cheerful and musical. Christian privileges. State salary and full particulars.

A. R., 2, South-parade, Halifax, Yorks.

A LADY HAS MUCH PLEASURE in recommending her Monthly Nurse. Experienced, and of excellent character.

Mrs. S., Birchwood, Dedham, Colchester.

SUPERIOR PERSON, long engaged in Christian work, seeks employment, in London, as Secretary, Amanuensis, Clerk, or Companion-Attendant to a Lady. Age 42.
X., 16, Shakespeare-road, South Hornsey, N.

A Y.W.C.A. MEMBER desires to be engaged in the Lord's work. Fond of children. Age 30. Small remuneration.
Mrs. ARMSTRONG, Y.W.C.A., Reading.

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AS MATRON in small Home, or Assistant Matron in an institution.
C. R., 201, Albany-road, Camberwell.

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(*Continued on page vi.*)

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CASE FOR THIS WEEK.

CHRONIC WEAKNESS of the LUNGS, WITH LIVER AFFECTION.

CASE OF MISS M—— M——, OF LIMBER HILL, ULCEBY, LINC.

This patient wishes me not to publish her name in print, but to give it for private reference only.

She first consulted me in November last. She had been ill for four years. Symptoms—pains in the chest, with expectoration, poor appetite, sickness, disordered digestion, all the secretions irregular, flushings, palpitations, loss of strength, and general wasting of flesh.

She was under my treatment from November to May of this year. From the commencement improvement was manifest. In December her mother writes: "Her appetite is much better. She does not look so pale and ghastly."

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May 24th, the patient writes me: "I cannot thank you enough for the good I have received. I shall not fail to recommend your treatment to all whom I know."

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There are small crosses I may take,
 Small burdens I may bear,
Small acts of faith and deeds of love,
 Small sorrows I may share;
And little bits of work for thee
 I may do everywhere.

And so I ask Thee, Give me grace
 My little place to fill,
That I may ever walk with Thee
 And ever do thy will;
And in each duty, great or small,
 May I be faithful still.

"FOR JESUS' SAKE."

"Please, mamma, may we have a party?" said one little maid, and "Please, mamma, may we have a party?" said another little maid, and "Please, mamma, tan we have a palty?" said a third wee wee maid, in a lisping voice; so what could mamma do but say "yes" to such a trio of youthful pleaders?

Away they scampered, with Cecil at their heels, who seemed quite as well pleased as his sisters, though he had not joined them in their request; and soon Phemie's new china set was spread out on the little round table. Since grandma sent the tea set as a Christmas present to her little namesake, parties had become quite common with the children, rather too common, mamma out of doors, and Nellie was so little, and Phemie was so importunate, and Fanny was so persevering at her lessons, that mamma's resolution to put a stop to them was for once overcome.

A saucer of jam, a few cookies, some crackers, and bread and cheese were provided, and when the kettle boiled mamma made tea, and then left the little people to themselves.

Presently, high words and discordant tones proceeded from the dining-room, and mamma listened for some clue to the disturbance.

"No, I'll pour it out, 'cause they're my dishes!" said one voice. "I ought to do it, Phemie, 'cause I'm the oldest, and the oldest should be the mamma!" said another voice.

"You just shan't, then!" said the first speaker.

"Let Phemie do it," broke in Cecil; "you're so big and awkward, Fan."

"I ain't awkward! Let go that teapot or I'll tell ma."

Then there was a smash, followed by a succession of shrieks, which soon brought mamma to the scene of disaster, where lay Phemie's lovely little teapot with the forget-me-nots and gold bands, broken in a dozen pieces.

"It was all Cecil's fault, mamma," said Fan; "he was pulling it away from me because I wanted to pour out the tea."

"She wouldn't let Phemie have it, and it's hers," said Cecil.

Phemie could only look down at her broken treasure, and sob, and sob again. Of course there was no party after that; how could there be, with no teapot? Besides, Fanny and Cecil were sent to bed directly after supper, as they had been the chief cause of the trouble.

It took mamma and Nellie a long time to calm and comfort the disconsolate Phemie, for the teapot had been very dear to her heart, and had come all the way from Boston, too. When she was quiet, mamma took her on her knee, and said—

"I think it would have been better to have given up the pouring of the tea for once, seeing that Fannie set the table and buttered the bread, and was so anxious to help you all. I fear you forgot the little verse on your last Sunday's card. Did you not read, 'For even Christ pleased not Himself'? We will ask grandma to try and get another teapot to match the dishes, but I hope you will remember this text whenever you play party again."

"I sink it was a nasty party, mamma, 'tause Cecil didn't say, 'For Desus' sake,'" said little Nellie, with a very serious face.

The child meant that her brother had not asked a blessing, but I could not help thinking how many "palties" had become "nasty," and how many unions had become severed, and how many undertakings had proved disastrous, all on account of the omitted "For Jesus' sake."

"For Jesus' sake," who bore for us
 The ribald railing, and the scorn,
The mocking, and the heavy cross,
 The cruel scourging and the thorn.

"For Jesus' sake" let us forbear
 To frame the bitter thought in speech;
Of passion's shafts let us have care,
 Before their sting the mark can reach.

"For Jesus' sake," let us deny
 The slackened rein to self and sin,
Though for the mastery they cry,
 And clamour long and loud within.

"For Jesus' sake," from day to day,
 Let us our cross in meekness take,
And in submission learn to say,
 With patient lips, "For Jesus' sake."

—*Queensland Evangelical Standard.*

IT ISN'T FAR TO JESUS.

It isn't far to Jesus:
 If you only knew how near,
You would reach Him in a moment,
 And banish all your fear.

He is standing close beside you,
 If only you could see;
And is saying—could you hear Him—
 "Let the children come to Me."

Don't you know He never changes,
 As your little friends do here?
He is always kind, and ready
 To comfort and to cheer.

And the very best about it is,
 He's always close at hand,
And will always listen to you,
 And always understand.

It matters not how little,
 Or how very young or weak;
And, if you have been sinful,
 It was you He came to seek.

There is nothing that need hinder
 Your coming to Him now;
So you surely will not linger
 Until you older grow.

You really must love Jesus,
 When you think of all his love
In coming down from heaven,
 That happy home above;

And lying in a manger,
 And suffering so much woe,
That you and all dear children
 To that bright world might go.

Reading. Lylie Fearnley.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. G. Banaster, *Burton-on-Trent*, Oct. 23 to Nov. 7. Mr. T. Sayer, Congregational Chapel, *Barking*, October 18—21; *Hackney Wick*, Oct. 24—28. Mr. J. H. Greene, *Stansfield, Suffolk*, October 29 to November 6. Mr. H. Pewtress, Centenary Schools, *Kennington-park*, October 18—28, at 7 o'clock. Mr. G. V. Arrowsmith, Markham-square Schools, *Chelsea*, Oct. 18—20. Mr. H. Hutchinson, Mission-hall, *Church-hill-road, Walthamstow*, Oct. 24—28. Mr. Josiah Spiers, *Mare-street, Hackney*, October 24—28, at 7 o'clock. Mr. Martin J. Hall, B.A., *Chesham Boro'*, from October 16; *Haslemere*, October 25—29.

Two meetings will be held at Exeter Hall on Thursday, October 13, at 3 and 6.30, to hear reports of the seaside services. Rev. E. A. Stuart, M.A., president of the Mission, will preside.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, October 16, 2 Sam. xv. 25—37; Monday, October 17, 2 Sam. xvi. 1—14; Tuesday, October 18, 2 Sam. xvii. 1—14; Wednesday, October 19, 2 Sam. xvii. 15—29; Thursday, October 20, 2 Sam. xviii. 1—17; Friday, October 21, 2 Sam. xviii. 18—33; Saturday, October 22, 2 Sam. xix. 1—15.

THE RAILWAY MISSION.

I have to thank many of the readers of your valuable Christian for their prayers on behalf of the Lord's work among our railway-men, and not a few for hearty co-operation in making known the Saviour's love to a class whose opportunities are not like those of most people. Over two hundred places are now reached by permanent Missions; but there are hundreds of thousands of men yet untouched. Very few people realise that there are more railway-men in the United Kingdom than there are soldiers, sailors, policemen, and postmen put together, and how much most of us owe to this great multitude?

At Swindon recently a glorious work has been done. There are 7000 railway-men at this place. Night after night, during a fortnight's mission, just concluded, the room has been crowded, and many have been led to Christ. One man, the head of a public-house "sing-song" party, told his mates he had learned a new song and was going to sing it. Another who had twice attempted his life is now rejoicing in the Lord; a ritualist finds "Jesus paid it all;" women and children alike stood up to bear testimony to the Lord having blessed them. A driver said to one, "I'm anxious about my family of eight; I went right off my engine and took them all to the meeting." "My husband is not like the same man," said a woman. This "same man" brought many others, and several were converted. At the last meeting over a thousand persons were packed in the Mechanics' Institute, and several hundred could not get in. It was my privilege to conduct the after-meeting. First, many stood up to bear testimony that they had been blessed during the mission; next, over a score asked prayer for themselves by rising or putting up their hands; and last, but not least, a most gratifying feature of the whole was the way in which Christians of various denominations worked together. Quite three hundred rose in response to a request whether the meetings had been a blessing to them.

The chief instrument of the great blessing given at this mission was one of our lady workers, Miss Doswell, of Weymouth, for whose gentle manner, sweet singing, and intense love for souls we thank God.

This is a sample of what our God is doing on the lines, and it is not too much to ask all your readers to continue to pray for the work of the Railway Mission. It is growing exceedingly, and its needs are manifold. We have recently taken over the responsibilities of the Mildmay Railway work, consequent upon Miss Campbell going to China. Another of our best workers, Miss Ord, of Plymouth, is going there, too.

Urgent requests to start work come to us from every quarter. A friend in Ireland writes:—"There are a number of open doors; do let us enter them." South Africa says:—"Send us a missionary." India says:—"Let us have at least one evangelist for our railway-men," while in the home country I should be thankful to enlist the services of several thousands. Will such write to me? D. Spencer.

186, *Aldersgate-street, E.C.*

THE INDIAN FEMALE NORMAL SCHOOL and Instruction Society is sending six ladies to India this autumn, and will hold a valedictory dismissal on October 19, at the Morley Hall, 316, Regent-street, W.

PASTOR CHINIQUY.—Writing from St. Anne, Kankakee Co., Illinois, acknowledging donations from our readers for the support of his work, Father Chiniquy says:—By the great mercy of God, these missions among my Roman Catholic countrymen are more and more successful every day. Not less than one hundred new converts have filled our hearts with an unspeakable joy these last six months, by giving up the errors of Rome to accept the Gospel of Christ. The power of Rome is evidently shaken to-day in many places on this continent, and it is my sincere hope that the deadly blows which Dr. McGlynn is now giving to Popery in this country will, by the mercy of God, shake the walls of that modern Babylon all over the world.

MEDICAL MISSIONS IN ROME.

Dear Sir,—It is now rather more than a year since Mr. Wall opened a large hall for evangelistic work in the Prati di Castello, Rome. This new quarter of the city is situated near the Vatican, and was not long since a part of the Campagna Romana, and full of malaria. To render it more healthy, its level has now been raised about ten feet. Several new bridges connect it with the city, and streets, many of them composed of immense palaces, are already built.

These great changes have brought thousands of workmen from many parts of Italy into this quarter. In Rome these men, far away from their homes and families, have no one to care for them. They are oftentimes found sleeping from fifteen to twenty in one room. Their average wages of twelve shillings a week, of which two shillings at least go for their miserable lodgings, are inadequate to feed and clothe themselves, and support their families at home. Hence they are obliged to live on insufficient and unsuitable food, which renders them liable to various diseases. Working, as many of them do, at the foundations of the buildings, in water below the level of the Tiber, or under a blazing sun, with the thermometer oftentimes above a hundred, the daily sick rate is very high. During the summer hundreds have been stricken with fever.

The two Medical Missions which we have in other parts of Rome have been greatly appreciated. Many have availed themselves of the Doctor's advice and medicines and the good nutritious soup which is always provided for the sick ones. At the Medical Mission in Via della Consolazione seventeen fever-stricken workmen presented themselves one morning. We advised their going to a public hospital, seeing they really required rest. They told us this was quite impossible, for if they left their work for more than a few hours together they would be discharged, "and then what would our families do?" added one almost in despair. It was plain to us then what ought to be done. These men, unable to leave their work, too poor to pay for medicines, and no provision made for them by the municipal authorities by which they can obtain them gratis, need some place near their employment where they could be medically and kindly cared for, which would oftentimes help them to escape pernicious fevers which, when not fatal, leave the constitution shattered for life.

It is to give a little timely help, where and when it is most needed, that we have decided to open a Medical Mission in this new quarter, in the assurance that, while thus relieving the body, the highest interests of the soul will be most effectually promoted. The husband far away from his wife, or the boy or girl from home without a helper or a friend, who are cared for in the time of sickness, and helped in Christ's name, will, we believe, more readily believe in Him, as the Good Samaritan healing and binding the wounds of men. Then, returning to their distant homes, healed in body and in soul, they can testify that Jesus the Living Saviour, not only delivers from the pains of hell, but also from the sin and vices of the life that now is.

The hall, in the Prati di Castello, in which Mr. Wall holds evangelistic services, can be used also for this new Medical Mission, and the furnishing has been in part very kindly paid for by the Edinburgh Medical Missionary Society. All that we now need to commence our work will be £60 for the doctor and medicines for the first year, and the remainder of the furnishing, which we feel sure our kind friends will not delay in sending us, as they will see the great importance of beginning this Mission as speedily as possible.

Yours in the service of the Master,
35, Piazza in Lucina, Rome. Emily J. Wall.

MR. ANTHONY COMSTOCK, New York, in a work entitled, "Gambling Outrages, or Improving the Breed of Horses at the Expense of Public Morals," has just made a terrible exposure of the wide and disastrous sweep of the race-course gambling.

THE EAST LONDON INSTITUTE.

On Tuesday, October 4, two meetings were held at Harley College, Bow, to commend to God in prayer a party of seventeen missionaries leaving for various parts of the world: China, Jamaica, S. America, the United States, Germany, and elsewhere. The first meeting, at 4 o'clock, was presided over by Sir Robert Phayre. The second meeting was at 7, the president being Rev. H. Grattan Guinness.

The afternoon meeting was well attended, the large hall of the College being filled. Rev. James Stephens, of Highgate, offered prayer, after which Mr. Grattan Guinnes read and commented upon a portion of Phil. iii., remarking that the Apostle Paul, while not doubting the fact of his salvation, did not consider that he had attained the height or reached the standard to which the Lord Jesus Christ desired to lift him. To this height he pressed forward, and urged his fellow Christians to be "like minded," to go on, and to have fellowship with Christ even to the death of the cross.

Sir Robert Phayre said they were all agreed that Mr. and Mrs. Grattan Guinness and their family were employed on the highest work that could engage the Christian mind and heart, and that to them should be accorded the fullest sympathy and support. With regard to the brethren and sisters going out, he was sure the meeting would pray that the Lord would go with them, that they might be men and women of one faith, pressing forward with one object in view—the salvation of souls and fidelity to Christ. Paul was moved by such a spirit of undying love that it constrained him in whatever he undertook. Speaking from an experience of forty-three years with missions and missionaries, he could testify to the fact that such a spirit was still displayed by devoted men and women among the heathen to-day. The more missionaries live up to the ideal of the Apostle Paul, as revealed in Phil. iii., the more influence they would exercise among the heathen, from the highest to the lowest.

Mr. William Rattray, head master at the Derbyshire branch of the Institute, who has devoted the summer vacation to visiting former students of the College now located in various parts of the United States and Canada, gave a *résumé* of his journeyings. At each of the settlements, from Boston to Chicago, he received from the men a most hearty welcome, and found them all faithful in their work, and doing good service for the Master. He found them grateful, too, for the training they had received in old England, and desirous of helping the College as far as they possibly could.

Of each one of the men he had asked these questions:—(1) As far as your knowledge goes of your country what need is there of more labourers? The answer has been, Oh, there is much need for more labourers; we cannot do the work. (2) How should they best begin the work? Let them get connected with some organisation. If they go unconnected they have to spend a great amount of labour in vain, and get disheartened; but if they are connected with some church or congregation they get their foot down firmly and soon get good results from their work. (3) In the case of young men going out, what are the essentials? By all means, good health and strength. (4) Will that do? No; they want spiritual life abundantly, and power to work hard and endure. If they have not that, they need not come out. If they have, let them come by all means, but let them get all the education they can before they start. Men going out should be rich in Bible knowledge, strong in spiritual life, and with an unfailing and unfaltering desire to have the Lord's work well done.

Mr. Rattray also questioned a number of American farmers as to how many of their sons went into the University, the reply being invariably "they all 'go West'"—to take new land, to make new fortunes; they go—not as the old Pilgrim Fathers to get a home where they might worship God—but where they might make money. Hence it is necessary to send men with the Gospel to that country. That was the opinion of those well acquainted with the subject. Mr. Rattray closed with an earnest appeal (1) to the men present to be faithful to Christ and to the Scriptures, and (2) to Christians staying at home, who ought, he urged, to devote the whole, and not even the "tenth" of their means to the extension of Christ's kingdom, when men were found to give up themselves and all they have to the work.

Mr. Guinness reminded them all that Mr. Rattray had been speaking of only a few of the men who had gone forth from the Institute, out of about a total of some five hundred, of whose work it would be impossible to tell in the course of a single meeting. He desired prayer for the seventeen missionaries now going forth in addition to that number.

In the evening addresses were delivered by several of the brethren going out, much interest being manifested in the various records as to how the Lord had called and guided his servants up to the moment of going forth to the mission field. The following is a list of the brethren and sisters on behalf of whom the meetings were held, and the spheres to which they are going:—Messrs. C. J. I'anson, Redfern, R. Wellwood, A. Bland, F. Poole, B. Pirie, and Miss Ramsay, to China; Mr. G. Graham, Argentine Republic; Mr. F. Holmes, Brazil; Mr. E. Walters, Jamaica; Mr. A. Miles, Illinois, U.S.A.; Mr. H. Johnson, Wisconsin, U.S.A.; Mr. S. Bill, Calabar; Mr. D. Robertson, Lake Nyassa; Mr. T. Harrison, and Mr. A. Stephenson, Home work; Miss Edith Fooks, Germany.

Two other missionaries, Mr. Otto Schmidt, for Germany, and Miss Milne, for China, left about a month ago. The sixteenth year of the Institute commenced on the first of October. Two colleges for men and one for women are connected with it, as well as several mission halls and centres.

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SAILORS' HOME, CONSTANTINOPLE.

The friends and supporters of Miss Maria A. West, who for so many years laboured amongst soldiers and sailors in the East, will hear with deep regret that, on account of failing strength, she has left Constantinople, and returned to the United States, to end her days in her native land. She writes:—

"I beg the prayers of the many Christian friends in Great Britain who have so lovingly ministered to my needs in my various visits when broken down by over strain of nerves and much labour, and who have so generously aided me in my work. I cannot express my grateful appreciation of kindness received at the hands of many of God's dear children in England and Scotland. But I can never forget it. To me it has been simply the gracious fulfilment of our kind Master's words to those who have left all to follow Him in service for souls in foreign lands. And I can testify that I have received a 'hundredfold of fathers and mothers, brothers and sisters, houses and lands,' and am richer for all eternity in these God-given friends, perhaps nearer of kin than even by the ties of birth."

Miss West's address, for the present is, care of Rev. Wm. Kincaid, Bible House, New York, U.S.A.

STOWMARKET.—The annual meeting in connection with the Working Men's Prayer-meeting here was held on Monday last, when nearly 150 men sat down to tea, after which a meeting was held in the school-room connected with the church, which was well filled. The enthusiasm of the members knows no bounds; always are they with hearts aglow ready to seek the unsaved ones, and many have cause to rejoice for having first realised the joy of a cleansed heart at the Stowmarket men's meetings. The members are doing their best to spread the glorious news of salvation by going out into the surrounding villages, and there holding services which are owned by God to the salvation of souls. On some Sundays the men go out in groups and preach the Gospel, sinners often being converted. Rev. Luther W. Caws paid a high tribute to the power of the men's meetings, and only wished similar meetings were held in connection with all the churches. Other addresses were also given.

THE CLIFTON CONFERENCE.

The subject of the twenty-fifth annual Conference, held last week, was "The Pastoral Offices of Christ." On Tuesday morning there was a good attendance. Rev. J. Ormiston, convener, having spoken some words of hearty greeting, Rev. Talbot A. L. Greaves, vicar of Clifton, opened the first topic, "Christ the Good Shepherd" in his Vicarious Death. In the course of his address he quoted a striking passage from the martyred Bishop Hooper, to the effect that it was "an abomination that any Bishop of Rome, Jerusalem, Antioch, or elsewhere, should claim to be Christ's vicar. "If godly Moses," said the intrepid Bishop, "and his brother Aaron never claimed this title on earth, doubtless it was a foul and detestable arrogance that the ungodly Bishops of Rome attribute unto themselves to be head of Christ's Church."

Rev. E. Thwaites showed that it was the work of the devil to destroy, and if possible to deceive even the elect. Four classes of shepherds were referred to by the Lord in John x., three false, only one true. The hireling shepherd, the stranger shepherd, the robber shepherd. Then, there is the Good Shepherd who gave his life for the sheep, and who died that men might have eternal life. At the close of an address by Rev. R. Noyes, Mr. Ormiston asked prayer for Mr. Whitfield, of Hastings, who by illness was hindered from attending the Conference. He also referred in touching terms to the memoir of the late Mr. Barnes, which his dear widow had written.

In the evening there was a large attendance, and Mr. Ormiston opened by reading and expounding the parable of the lost sheep. Mr. J. Stancomb (Yeovil) quoted Ezekiel's stern words, "Son of man, prophesy against the shepherds of Israel, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel, that do feed themselves! Should not the shepherds feed the flocks?" He insisted on the importance of the truth being recognised and proclaimed that it is on the ground of the blood on the mercyseat that the Gospel of peace comes to men. God has made peace by the blood of the cross, and is preaching peace through it. Christ's sheep, he said further, are delivered not only from the penalty but from the power of sin. Rev. F. Bishop (Hot Wells) said that gladness, joy, and delight, are the things suggested by the precious title of Shepherd. The gladness and delight are in the heart of the Great Shepherd Himself. But what has He in us? In Psalm xxiii. there is the joy of the sheep in the Shepherd; in Luke xv. we have the joy and gladness and delight of the Great Shepherd Himself. In Zephaniah we are told, "I will joy over you with singing." Think of God Himself singing! We are never told that the angels sing; but the redeemed will sing, and the Lord Himself begins the song by singing over his chosen ones.

Bishop Gregg followed with an address upon John x. 16, "And other sheep I have which are not of this fold." Several thoughts were well brought out: the absolute security of the sheep, the necessity for sacrifice, and the unity of the flock that has been attracted by the Shepherd's grace.

WEDNESDAY.

Mr. J. Penstone spoke upon the topic for the day, "The Great Shepherd of the sheep in his Triumphant Resurrection." The Lord Jesus, he said, is represented from the beginning to the end as the Lamb. It is a type and character so lovely in the sight of God that He never lets it go. Rev. W. Elliott, who had left a sick-room in order to attend the Conference, in speaking of the passage "There is one body, one Spirit, one God and Father of all," said it did not say anything about the corporate unity of Christendom. It sets forth that the love, the union exists as a fact. It was one twenty-five years ago when their dear brother, Mr. Walker, founded this Conference, and it is one to-day. The unity is brought about by Christ when He brings us into living union with Himself.

In the evening Mr. James Wright delivered a most important address upon two aspects of the Great Shepherd—his "Moral Greatness," and his "Operative Greatness," suggested by the words of David: "Thy servant kept his father's sheep." In the words we seem to catch a hint of the Coming One. He dwelt, in very comforting words, upon the perfect individual care of the Great Shepherd.

Rev. J. Martin spoke of the covenant, the great pivot on which the whole work turns. Rev. W. Saunders spoke upon the passage: "Now the God of peace who brought again from the dead our Lord Jesus Christ, through the blood of the everlasting covenant." He dwelt upon the provision of the covenant made before all time with the Son. Rev. Thomas Davis and W. Frith also spoke.

THURSDAY.

On Thursday morning the topic was "Christ the Chief Shepherd, at his Second Appearing," and this was introduced by Colonel Molesworth, who insisted that all human fancies and conceptions about God apart from the Atonement are idolatrous. The Resurrection he regarded as God's receipt testifying that the Lord has finished his work—a sign that it has been perfectly done, and by it Christ is declared to be the Son of God with power. "Thy kingdom come" is the prayer of his disciples who work for his appearing to initiate this kingdom. We look for Him, for when He appears our hearts will be content, but not till then.

Rev. W. Johnson (Portsmouth), and Mr. Bailey (both blind), expressed their grateful recognition of the stimulus they had received at the Conference.

Rev. J. Ormiston, in some closing words, thanked all friends for the manner in which they had strengthened his hands throughout the gathering.

In the evening there was a special service and Lord's Supper at the Memorial Church, and the sermon was preached by Rev. Talbot Graves, vicar of Clifton.

AFTERNOON MEETINGS.

A glance must be taken at two or three of these, which were under the superintendence of Mr. Benjamin Thomas.

The Aged Pilgrims' Friend Society was well represented by Mr. W. Martin and Mr. J. E. Hazelton, Secretary, from London. The former gave an interesting sketch of the Society's rise and progress. The number of pensioners has gone on increasing, so that at the present time there are no less than 1109 of the Lord's aged poor who are the recipients of the help of the Society, amounting to upwards of £7000 per annum. Mr. Hazelton and Rev. W. Saunders also supported the Society's claims.

Mr. F. Selim Zaytoon (from Syria) spoke of Christian efforts in the Lebanon, where the Druse people number 150,000; also in Bashan, Damascus, in the mountains near Alleppo, and in the South, at Mount Carmel. He has been four years in the Edinburgh University, and speaks English fluently. He hopes to go out next year to establish a medical mission among his own people, and is anxious to gain the sympathy of friends to enable him to carry the Gospel to them. He said they were quite ready to receive it.

Mrs. Finn had a most attentive audience as she told the story of persecuted Jews in recent times. It is the desire of the Society in which she is interested that the plot of ground purchased some years ago near Jerusalem, in order to furnish a day's work for a poor Jew, should be turned to the best account. For a long time English Christians did not take any interest in the matter, but now, she says, the work has been resumed. The ground is not large enough for a great farm, but quite large enough to furnish employment and industries of different kinds. Another plan proposed for the relief of the Jews is to enable them to go to the colonies to join their brethren who have gone out, or to purchase some of the tracts of ground now offered to them, so that they may be able to form a colony. Mrs. Finn pathetically described the sufferings of Jews in Russia.

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THE STRANGERS' REST.

At the monthly meeting of the workers at the Strangers' Rest, Ratcliff-highway, on Friday last, Mr. Isaac, secretary, said he had received a letter from a missionary in China, who formerly laboured for several years at the Rest; the writer characterised the institution as a grand training college for the foreign field. The work among the rough lads, which had been suspended for a time, is about to be resumed. More workers are needed for this department, which bids fair to be most successful.

"Our sources of strength" formed the subject of a thoughtful and impressive address by Rev. G. A. Bennett, Wesleyan minister, Mildmay-park. The fountain-head of our strength as Christian workers is the Lord Himself, and the Church is only mighty as it continues to be the organ of Christ's life in the world. To be successful workers, we must banish self; we must realise the presence of the personal, living Christ. One great defect, remarked Mr. Bennett, of the work of the Church at the present moment is the lack of prayer. Until the Church of Christ becomes a truly praying Church the world will never be conquered.

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MR. WOOKEY AT GIBRALTAR.

The thirteen days' mission to men held at the new Soldiers' Institute was brought to a close on the 1st inst. The Institute mission-hall was filled night after night by soldiers only, and not only was the subject of Purity faithfully dealt with, and the sins of impurity scathingly denounced, but the Gospel remedy was also lovingly and faithfully set forth. Men who had not before ventured inside the building came night after night, and remained with us to pray. I have seldom seen soldiers so evidently held under the power of conviction as during this mission. Mr. Wookey's book to "Men Only," so well adapted to this class of men, had prepared the way by free distribution, and not a few came to hear the man who had unearthed the secrets of their lives.

Such a mission was much needed here, as the Rock abounds with impurity, and before Mr. Wookey's departure a meeting was held at the Institute to form a committee, comprising ministers of each denomination, for the furtherance of the cause in the garrison. By permission of the senior chaplain, Mr. Wookey addressed the patients in the Military Hospital on the Sunday morning, and from the rapt attention of all we feel sure the seed fell into good ground. We ask the prayers of your readers for this place where iniquity still abounds.

Whilst writing, I should like to thank those kind friends who, in answer to an appeal in The Christian some time ago, have sent lavender bags with texts attached for the hospital patients, and to assure them that their labour has not been in vain. These little bags have been treasured by many a poor fellow, and when unable to speak the upturned eye and faint smile have testified the recipients gratitude; while others have expressed their heartfelt thanks for the attention thus shown to them.

George Holmes.

Soldiers' Institute, Gibraltar.

MRS. AMANDA SMITH.—A letter has just been received from Mrs. Smith, dated Old Calabar, saying she had been detained there by ill health, but expected to leave by next steamer for Cape Palmas, where Mr. Pratt, Bishop Taylor's agent, would take charge of her letters.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Robert Tuck, of the Sunday-school Union.

The eagerly anticipated biography of the late Dr. Morley Punshon, by Rev. F. W. Macdonald, of Birmingham, is now published by Messrs. Hodder & Stoughton, and is in every way worthy of the man, and the prominent place he filled in the Wesleyan Church. In an early issue we hope to give a portrait of Dr. Punshon, and a sketch of his life, as given in this deeply interesting volume.

We had a visit last week from our energetic and whole-souled friend, Mr. J. S. Smithson, late of Dublin, now resident in the United States. For some time he has taken up his abode in Norfolk, Virginia, in order to do something towards the evangelisation of the large coloured population of that region. The details he gave us of progress made in this direction were deeply encouraging, speaking comparatively. Mr. Smithson is very anxious, however, to increase the scope of the work, and one object he has in view during his present visit to Great Britain is to secure the co-operation of some Christian workers from this country.

More doleful even than the account that Mr. Smithson gave us of spiritual destitution among the Southern blacks, was his statement as to the attitude towards them of the white population. It appears to be one not simply of indifference (which would be culpable enough), but of positive hostility, as far as the advancement of their true interest, is concerned. The negroes are boycotted socially, while religiously they are left to their own scanty resources. Many of the coloured pastors are men of no intellectual gifts and poor spiritual fibre, but they are anxiously longing for help and guidance in their time of tutelage. It seems to us a crying disgrace, and a serious reflection on the Christianity of the white Southerners, that this help is withheld.

Mr. F. N. Charrington and Mr. Kerwin are manfully waging a war of extermination against the dens of infamy and social pestilence, with which the East of London has long been afflicted. The best proof of their success is to be found in the fact that the professional bullies and publicans, whose craft and calling are being seriously imperilled, have adopted an attitude of determined hostility towards our brave reforming friends, and they are under police protection. We are glad to note that other Christian workers in the East are being encouraged by the example of Messrs. Charrington and Kerwin in the effort to cleanse the centres of corruption in their own localities.

It ought to be known everywhere that under the recent Criminal Law Amendment Act, the work of closing notorious houses of ill-fame is comparatively easy; and its provisions are so comprehensive, that the keepers, tenants, and landlords of these houses are alike amenable to punishment. It therefore now rests with the dwellers in any neighbourhood, whether or not these places shall be permitted to carry on their nefarious trade.

The Committee that conduct the religious services on Sundays in theatres and halls have commenced their twenty-ninth winter course. Past experience as to the spiritual success of this effort would indicate that it ought to have a large extension, and nothing, we believe, hinders this but the lack of public support. Many places of amusement are such centres of evil during the week that it would be some small set-off if, on the Lord's Day, they could all be made a blessing instead of a bane.

Reviewing a new book by the author of "The Gates Ajar," *The New York Evangelist* has the following:—

> It seems to us a pitiful and injurious attempt of the imagination to supplement Revelation. It is tinged with the vagaries of Spiritualism and Swedenborgianism, and draws its materials from what Prof. Bowne has called a "well of omniscience undefiled," which the New Theology has substituted for Scripture. There is now quite a literature of the "Gates" order, and a good deal of manufactured information has been given a credulous public in regard to disembodied souls. Alas! there is a market for it even among professing Christians: for it is one of the marks of an unspiritual mind to be curious about a second probation while careless of the conditions of a first.

"The Guardians of Headington, in Oxfordshire, appear to be a nice, tender-hearted set of gentlemen. A man having gone to America, leaving his wife and family chargeable to the parish, his two children were placed by the Guardians in the industrial school. Shortly afterwards the father forwarded from America the passage money for the children, and requested that they might be sent out to him. Will it be believed that the Guardians packed the children off to America without consulting the mother? The woman actually visited her children two days before they left, and was never told that they were going. Will the day ever come (asks *Truth*) when Boards of Guardians will consider people in receipt of parish relief to be within the pale of humanity?"

The same paper notes the following case of parochial tyranny, as one of exceptional atrocity, and adds:—"It is horrible that such brutalities should be permitted to pass without rebuke and correction by the personages 'of light and leading' in the locality."

> A hard case is reported from a village near Devizes. An old man, over eighty years of age, has just died, leaving a widow, with whom he had lived for sixty-four years. Within an hour after the remains of her husband were taken away to be buried, the poor old woman, who is on the verge of ninety, was hustled away to the workhouse, to spend her few remaining days.

At Perth, Sheriff Graham convicted Mrs. Mackay, of Union-street, Blairgowrie, of having sold two tobacco pipes and two boxes of matches on Sunday, August 14; and Mrs. Mackay was sentenced to pay a fine and costs amounting to £2 16s. 4d., the alternative being a month's hard labour in the gaol at Perth. It is very questionable if this is the right way to promote Sabbath-keeping. But if the fine and costs are not an insufficient penalty, what shall be said of the savage alternative of a month's hard labour in prison? The fine would be as nothing compared to the imprisonment. The whole system of giving the option of fine or imprisonment is unjust, and should be abolished. If a fine is a fitting penalty, fine them; if imprisonment, imprison them. The present method is a gross injustice to the poor, and a mere farce as regards the rich.

All who are interested in the progress of medical missions in India should read an article in the current issue of *Medical Missions at Home and Abroad*, by Dr. Maxwell, in which he frames a severe impeachment of the basis on which Lady Dufferin's scheme for promoting medical tuition and relief among Indian women is founded. We recently animadverted on the requirement of silence with regard to Christian testimony imposed on women nurses, and Dr. Maxwell's clearly expressed paper fortifies the position we took.

An esteemed correspondent and worker amongst sailors writes to us concerning a case of religious intolerance on board a British man-of-war. The boatswain, a godly man, who had been blessed to the conversion of several shipmates, obtained leave from the chief officer for the little band of converts to meet together for mutual edification. The chaplain, however, put his veto upon this, explaining that "it was baptism which saved men, and he would not allow anyone to preach a lot of heresies on board." Our correspondent fears there are many such chaplains in our navy. Seeing how great are the temptations to which sailors are exposed, and how few comparatively amongst them care for the things of God, it is painful to find any desire on the part of Christian seamen to worship God, and to lead their fellows to the Saviour, interfered with by those appointed to guide them in the way of life.

An ounce of fact is worth a pound of theory. A practical illustration of the evil results of the Sunday opening of museums and art galleries is afforded by what is happening in Australia. In that colony, we learn from a published letter received by the Secretary of the Working Men's Lord's Day Rest Association, the legalising by the House of Assembly of the Sunday opening of these pleasure resorts has proved the signal for gradual further inroads upon the Sunday rest. *The Sydney Morning Herald* announces a music hall, two theatres, an opera-house, and an aquarium, as being all open on Sundays from 11 a.m. to 10 p m. Let us be warned in time.

The report of the Commissioner of the Metropolitan Police for 1886, which has been published, gives some very gratifying statistics respecting the number of persons apprehended for drunkenness and the proportion per thousand each year from 1831 to 1886. It appears from the report that the arrests in 1831 were 20·574 per 1000, and in 1886 only 4·589. Dr. Burns, of the United Kingdom Alliance, points out in a letter to *The Times*, that some allowance must be made for the change of instructions given to the police as to the arrest of the intoxicated. Fifty years ago the custom was to arrest every disorderly drunkard, but at the present day, unless they are very uproarious, or absolutely incapable of motion, and without friends to take charge of them, they are not interfered with. Still, even after making every allowance for this change of tactics, the difference in the statistics is so great that we are quite justified in deducing from them a very satisfactory decrease in the addiction to this degrading vice, especially as it is fully corroborated by statistics of the sale and consumption of liquor. Such facts should go far to encourage the advocates of temperance to persevere in their noble efforts for the emancipation of mankind from the tyranny of this curse of our modern civilisation.

The proceedings at the recent meeting of the Synod of the Waldensian Church show that there is no falling off in the energy of this old Christian communion, and the ordination of young pastors who are the fruit of the mission work in Italy, with the admission of lay members representing the same work, formed an especially interesting episode. It is to be regretted, however, that it was not found possible to agree to union with *Chiesa Libera* (the Free Church of Italy), and we trust that the negotiations which have for some time been proceeding will not be abandoned.

The action of the Spanish authorities in regard to the Caroline Islands seems to be based upon a desire to suppress or to root out the Protestant missions. Already, by the order of the Government, a number of Protestant schools and churches have been closed, and native preachers and American missionaries fined and imprisoned. It is stated that so sharp and severe has the unworthy action been, that "thirty years' evangelistic labour has been destroyed." The American Government, however, is not likely to allow the matter to rest as it is, and has already made a protest against the treatment of the missionaries and the appropriation of their land; and it may be that the result will be a further opening of the islands to missionary effort and the influences of the Gospel.

Mr. Moody recently had something to say in regard to the "pew system" and the selfishness frequently shown by pew owners with respect to strangers who require seats occasionally. He said, amongst other wise things:—

> If you can't have free pews, then let us come to a compromise—let us have them free every Sunday night. Let the strangers have the best seats then. Let it be well advertised, and make the people welcome when they come. If you do this you will soon have all the non-church-goers you can do with.

The experiment is worth trying, and we trust that the suggession will soon be widely adopted. Rev. J. Ossian Davies, at New Court Chapel, has followed the example of Mr. Spurgeon in having periodically "a Strangers' Service," at which all pewholders vacate their seats.

It is stated that the alphabet which has been constructed for the use of the blind in China is the work of Rev. W. H. Murray who was formerly a letter carrier in Glasgow and was sent out to China sixteen years ago. Mr. Murray, it appears, has succeeded in reducing the 4000 sounds of the language, and his alphabet contains only 420 representative letters. As there are upwards of 800,000 blind persons in China this is almost like opening a new continent to the Scriptures, portions of which have already been produced in raised characters.

Preaching in the Franciscan Church, Dublin, a week ago, Father Cassidy ventured to speak some plain truths to his congregation, and at the conclusion of his sermon said he was assured that if St. Francis were in Ireland all that they would hear from his lips throughout the length and breadth of the land would be, "avoid drink, for it is Ireland's curse" and "a curse which has accumulated more evils on the Irish race than all other evils, social or political." In the face of the growing Irish Drink Bill these words deserve wide circulation.

The Church of England is rapidly and practically recognising the value of lay help, not merely in the form of the "Church Army," but in isolated districts; and a recent leader in *The Church Times* gives expression to a widely-spread feeling that perhaps it is not so much in the direction of an increase in the Episcopate, as in a greatly increased number of lay evangelists and readers, that development must proceed. Our contemporary says:—

> Hundreds of laymen are, at any rate, preaching in wayside and moorland Bethels every Sunday in the year, and many of them are able to retain as large a congregation as the curate of the parish can in the church. If Dissent can produce such men, why does not the Church? The fault, if fault there be, is in our want of faith in the power of a spiritual man.

Any arrangement that would result in the Gospel being taken into our scattered hamlets is to be welcomed, and we trust that another band of evangelists may soon be sent forth to preach Christ in the districts which at present are shut out from regular ministrations.

An interesting story is told of the late Princess Alice in a recent volume from the pen of Rev. F. Arnold. It appears that when the Princess visited the Penitents' Home in Brighton, founded by Rev. Geo. Wagner, she objected to the word "penitent" being applied specially to a certain class of people. "We are all penitents," she said; "clap a label on my back—I, too, am a penitent!" The institution was afterwards, at the wish of the Princess, changed to the Albion Hill Home.

Mr. Denham Smith has shown slight but definite signs of returning strength during the past week, although the attacks of deep prostration and alarming failure of circulation which have throughout characterised his illness, return from time to time with unabated vigour, thus rendering his condition still one of extreme anxiety to his family and those who love him, and make them hesitate to indulge their flickering hopes.

It was a bold step on the part of the organisers of the Church Congress which has just closed at Wolverhampton to invite Mr. H. H. Champion to read a paper on Socialism. But we think that it cannot be productive of anything but good. It is better for Christian people to meet face to face so important a fact as Socialism while there is yet time. The ostrich policy is never wise.

We fancy, however, that Mr. Champion will have carried away some useful information. Though he spoke with much truth of the terrible state of the poor, and contrasted the luxuries of the rich, he can hardly have failed to learn something of the lesson afterwards given to him that, after all said and done, such alleviations of the sufferings of the poor as have taken place have been made not by Socialists, but by godly Christians. While Socialists talk, and would, if successful, only make the miseries of the poor worse, godly men such as the late Earl of Shaftesbury, Mr. Samuel Morley, and countless others, have been toiling, and toiling successfully, to alter the laws, or to provide means of emigration or of physical improvement. The fact is that Christ's object in coming into the world was to save men's bodies as well as their souls, and that it is seldom that others than truly Christian men have realised this side of his teaching.

In his paper on "The Priesthood of the Laity," read at the Church Congress, the Bishop of Ossory touched upon the prevalent mistake that charity may be compounded for by pecuniary payments:—

> We give, it may be, the guinea a year (the rate of subscription received by vain tradition from our fathers) to a hospital, an orphanage, or a mission; but do we visit the fatherless and widow in their affliction? Do we pass by some sick or bedridden neighbour to whom a kindly visit would be more than all our gold? Do we leave the words of light and life unsaid when God has put the opportunity in our way? And do we think that we can compensate for these omissions by pounds, shillings, and pence? Better far the poorest man who can say, "Silver and gold have I none, but such as I have give I thee," than he who, having time, or sympathy, or knowledge, or influence at his command, hides his talents in the earth, and thinks that a small income-tax upon each will satisfy the Master who entrusted them to his care.

This touches all the trusts placed in our hands, and opens up a wide field for self-examination in regard to our undischarged responsibilities.

Amongst the multitude of "Harvest Thanksgivings" few, perhaps, are turned to more practical account than in the plan adopted by Mr. Robert Adcock, of the Victoria Hall Mission, Norwich, who writes:—

> We have a harvest thanksgiving service, commencing with a public tea, which is followed by a "missionary meeting," at which our friends are asked to help by their thankofferings some branch of work in God's great vineyard. In 1885 it was our privilege thus to have fellowship with the workers at the Strangers' Rest; last year dear George Holland brought us in touch with his Christlike labours in Whitechapel and on Monday last we had the joy of according a hearty welcome to Mr. E. H. Glenny, who advocated the claims of the mission to the Kabyles and other Berber tribes of North Africa. The hall was crowded, and the audience most sympathetic. Mr. Glenny addressed a meeting in the afternoon of the same day, under the presidency of Rev. Canon Ripley, in the parlour of the Y.M.C.A.

This is a method of extending interest in the Lord's work at home and abroad well worthy of imitation.

Under the presidency of its genial and incisive convener, Rev. Edgar N. Thwaites, the Conference at Salisbury this year was as bright and cheery in manner, and as definite in matter, as ever. We regret that we have not space for a detailed report.

GIPSY AND VAN CHILDREN.—Mr. George Smith, of Coalville, was among the gipsy and van children late and early at the Nottingham Goose Fair last week. At a breakfast given to some van and show boys at the Gordon Boys' Home, Mr. Smith explained the objects of the Bill he is promoting for their welfare.

MELBOURNE Y.M.C.A.—The sixteenth anniversary was recently held in the Town Hall, about a thousand persons being present at the tea, and large numbers coming in to the public meeting. Bishop Goe was amongst the speakers, and the essentially Christian and missionary character of the Association was strongly enforced in all the addresses. During the past year the various meetings of the Association showed aggregate attendances of about 120,000 persons, of whom 80,000 were young men. Immediate steps are to be taken for enlargement, the ordinary operations being greatly crippled for want of room.

August, 1887. W. A. Southwell, Gen. Sec.

MADAGASCAR.—The Prime Minister in Madagascar, replying to a letter from the Directors of the London Missionary Society, stated that he was authorised by the Queen to say that she and her Government regard with the most complete satisfaction the education and other work carried on by the missionaries of the Society (about thirty) to the great advantage of Her Majesty's people, and that she is greatly rejoiced to hear that this is to be continued.

THE DEEP THINGS OF GOD.

ADDRESS TO YOUNG MEN,

By Sir ANRDEW CLARK, M.D.

The good friends who superintend the Y.M.C.A. at Aldersgate-street are evidently of the opinion that there is a good deal of "honest doubt" among those who make up their constituency. They have projected a series of "friendly talks" for successive Friday evenings, so that these difficulties on religious matters may be met and, if possible, removed. Beginning at the very beginning, the first talk last week, by the eminent West-end physician, Sir Andrew Clark, was on "The Question of Life: is it matter or God?" There was a good muster of men, more or less young, and it is no exaggeration to say that their attention and interest were enthralled from the first word to the last of the lecturer's remarks. This was, perhaps, all the more remarkable, as the subject itself is one of the most profound, and Sir Andrew's treatment of it was, perforce, of a highly argumentative and metaphysical description. Some hearer might have thought it rather a risky thing to confess, as the lecturer did at the outset, that he had given no special thought to what he should say; but any feeling of this kind must have vanished long before he had done. He said he came with a splitting headache, and only intended to open up the topic in a ten minutes' talk. Instead of that he spoke well on to an hour, and then seemed as fresh and full of matter as when he began. He moved through his subject with the majestic familiarity of a man who has made it a life-long study, and has explored it in every nook and corner.

Every man, said Sir Andrew, consciously or unconsciously, has formed some opinion as to what life is, and it is therefore a matter of supreme importance that this opinion should be well founded. On this will depend how his life, in its practical outcome, is shaped and guided. In a preliminary word or two, he said these discussions ought to be conducted, between believers and unbelievers, on terms of mutual respect. It is too much the fashion for those who believe in theistic and Christian doctrine to look on those who differ from them as necessarily wicked. This is contrary to that loving and charitable spirit which is of the very essence of Christianity. Besides, it is not true to fact; there are many who long to know the truth, and earnestly seek it, but have not, for the time at least, been able to find it. On the other hand, unbelievers are too fond of "calling names," in dealing with those who accept the Christian revelation.

Coming closer to the subject of life and what it is, Sir Andrew said that to understand it at all we must postulate the threefold constitution of our being. We have life in common with the plant; we have mind in common with the lower animal; and we have spirit in common with God. The perfect development of the man requires a harmonious adjustment of these three parts of our being. If one is developed to excess it is done at the expense of the other. Too much bodily development produces sensuality; misdirected mental development lands us in rationalism or scepticism; while over development of the spirit ends in mysticism. Here there comes the great mystery of the freedom of the human will, which differentiates man from all other living beings. There have been endless discussions about freewill, but it may be accepted as a settled fact in human consciousness. Then there is another undoubted fact of our constitution—the power of distinguishing between right and wrong. Then it is important to note another axiomatic truth, as to the mode in which we can know anything. We cannot really know anything as it is in itself; we only know it from the impression made upon us. Expanding this thought, the speaker argued that we can know God just as well as we can know man. As to the origin of life, Sir Andrew went on to say that the great majority of thinkers whose words are worth listening to are agreed that behind this universe there is an awful "force," which manifests itself. Some "scientists," so called, entitle it "the supreme cause," but do not call it a being. On the other hand, Christian believers transfigure "force" into "Father." If we study this "force" in its manifestations in the universe and in ourselves, we can come to a knowledge of it just in the same way, or at least in the same measure, as we can know matter or can know ourselves. Christian believers further aver that in addition to the mere knowledge of this "force," which they call "God" and "Father," if we place ourselves in a certain relationship to it we begin to find a new order of phenomena quite different from and far above the ordinary causal phenomena. As to our apprehension of the mysteries concerning God, ourselves, and the world in which we live, we are much influenced by the atmosphere in which we have been brought up and in which we move. Some young men grow up in families where these questions are not considered at all; some in families where they are not accepted; and some in Christian families where the desires after such knowledge are gratified as far as they can be gratified. Most greatly to be pitied is the youth who grows up in surroundings where unbelief is prevalent. The two prevailing root theories of the universe are the materialistic and the theistic. The former theory, with its blank negation of God, of soul, of right or wrong, of vice or virtue, and its consequent denial of rewards and punishments, was vividly contrasted with the Christian conception of God and the universe, and the responsibility which attaches to man for the course he takes and the life he lives. While admitting that there are some unbelieving men who live very respectable and moral lives, Sir Andrew argued that the inevitable outcome of a purely materialistic belief as regards the masses of men is, and always has been, a most disastrous one, morally considered. The whole tendency, he asserted, of modern physical research is to show that the materialistic theory is untenable. We are, therefore, shut up by the constitution of our being, and by all the lessons of the past, to the theory which recognises the great force behind the universe, and which looks on that force as the intelligent being whom we call God. Again he reiterated the truth that the Christian believer is one who not only, by the force of reasoning, but by actual personal experiment, comes to believe in God, and *knows Him*, as a Creator, a Father, and a Saviour.

Sir Andrew must have convinced his audience by his address or he must have been speaking to those already convinced, for the after discussion did not reveal more than one questioner who spoke from the standpoint of agnosticism or unbelief. The points he advanced, moreover, did not at all go to the root of the discussion, though the lecturer gave him a very patient hearing, and replied to his queries with crushing force. The hearty thanks of the meeting given to Sir Andrew were well earned. We only wish that all our Christian advocates and apologists could speak from the same fulness of knowledge and in the same spirit of true Christian humility and sympathy.

THE PROPORTIONATE GIVING UNION is an Association recently formed for uniting those persons who approve of the practice of proportionate giving. For the present Rev. E. A. Watkins, Vicar of Ubbeston, Yoxford, Suffolk, is acting as hon. secretary of the movement.

THE WEST CENTRAL MISSION.—Rev. Hugh Price Hughes appeals for the co-operation of all Christians, within reach of St. James's Hall, who are not at present hard at work for Christ, in the forthcoming West-end mission. He says:—"They need not be Methodists. Like John Wesley, we are 'the friends of all, the enemies of none.' We want every kind of help, from distributing hymn-books to delivering short addresses. We also want volunteers for the choir, the orchestral band, and the brass band. We want women as well as men. We want everybody who is not better employed elsewhere." All who think they can in any conceivable way help the good work should write at once to Mr. Hughes, 8, Taviton-street, Gordon-square, W.C.

THE MORNING WATCH.

"Early in the morning will I direct my prayer unto Thee, and will look up."—Ps. v. 3.

Begin each day with God,
Give Him the dawn;
The first fresh rosy hour
Of every morn.

Before your fellow-men
Your face shall see,
Spend a good hour with Christ—
He will meet thee.

Before the things of earth
Thy thoughts engage,
Spread out before thy soul
The Sacred Page.

Get one good heavenly view
From Zion's hill,
Drink "living water" from
The Fountain rill.

Eat of the "Bread of life,"
So freely given;
Feed on the "Angels' food,"
"Manna," from Heaven.

Thus, having seen the face
Of God, most High,
You shall go forth prepared
To live—or die!

John Stroud.

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FRENCH FOREIGN MISSIONS.

M. Jeanmairet writes from Sesheke, a village on the left bank of the Zambesi, a letter dated February last, in which he says that Pastor Coillard and his wife arrived safely at Sefula in January. A hearty welcome had been accorded to them, and a *pitso* was to be held to present the missionaries officially to the nation. The king had also promised to send a chief to go through the same ceremony at Sesheke. In consequence of long-continued drought the natives were suffering from a terrible famine. This and the roving habits of the people greatly hindered regular Gospel work and the establishing of schools.

At Leribe the young people who at first gave cause for much concern are now the subject of joy and gratitude. Several young women, catechumens, have a weekly meeting for prayer, which has produced much serious impression on some of the pagan women. At Koloyane there were about twenty conversions in two months. The old chief now remains the only pagan of his family, and his conscience is much exercised. "This is a grand answer to our prayers," says M. Weitzecker, a medical missionary.

All South Africa is in a critical, financial position, and the missions suffer pecuniarily from this. At a Conference held in Cana in April, the reports from the surrounding stations were very encouraging.

M. de Pomaret, of Tahiti, accompanied by two deacons, had begun a system of regular visitation of the sick and the unconverted, which had greatly quickened the zeal of the deacons, and been a blessing to many of those visited. But, alas! the demon of drunkenness was seeking to seize his prey.

SHOW PEOPLE AT BREAKFAST.—On Friday last an interesting gathering took place in connection with the Birmingham Fair, when about two hundred of the show people partook of a good breakfast at 7 o'clock in the morning. The caravans were visited, and invitations given the previous day. Alderman W. H. Hart presided, and there were present several local ministers and other gentlemen and ladies. Several addresses were given, and hymns sung, and on leaving each received a Gospel book, a large text card, and a copy of the New Testament. Nearly thirty signed the pledge, and during visits the ladies made to the caravans in the after part of the day, testimony was given that the words spoken were impressed upon many.

AMERICAN MISSION IN EGYPT.

E ask the attention of our readers to the fol- wing statement by Rev. Dr. Lansing. All who ve been in Egypt, and who are capable of dging, will recognise the necessity of coming the help of those who are working so efficiently wards the regeneration of the Egyptian people.

Our United Presbyterian Church, like many the American churches, has of late years been lling back in their support of the foreign mis- on work, so that, at length, they found them- lves encumbered with a debt of £4600 to their issions in Egypt and India. Our Board of issions felt themselves constrained to order us make a reduction of 10 per cent. upon our nnual estimates for the present year. After oing our utmost to obey this order, we still ound that our estimates were £600 above the ppropriation of the Board.

We have, from the first, done what we could make the work of the Lord in Egypt self-sup- orting, and, next to Japan, we think no foreign ission has succeeded so well in this respect. n our seventy-nine mission stations we have ow under our care fifty-three congregational chools, which are entirely supported by the atives. Considerably over two-thirds of the upport of the nine native pastorates, which ave been established in the Valley of the Nile, s now paid by the native churches which these astors serve. This, although these pastors are equired to give fully one-third of their time to vangelistic work in out-stations, outside of their wn charges. £5785 were reported the past year s contributed by the native churches for church nd school purposes. Besides, a good deal was ontributed for church and school building and ther purposes which was not reported.

The policy of retrenchment forced upon us s suicidal, while the Mission demands enlarge- nent instead of retrenchment. The whole ountry is open before us, and as yet, in a great art, the reaping time has not come. It is the owing season. As examples of what the rder for a 10 per cent. reduction has imposed pon us, I may state that in some of our on-self-supporting schools we have so raised he school fees that the number of pupils has een materially diminished, and also that we ave closed several schools, *e.g.*, the Boys' School in Boulak, one of the suburbs of Cairo, n which there were about seventy pupils. To prevent further retrenchment in this disastrous ine, we ask for the £600 mentioned; and should more be raised, it will be used in retracing the etrograde steps which we have been so painfully orced to take, and in the expansion of the work for which there are now so many open doors.

9, Craven-st., Strand, W.C. G. Lansing.

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A NOTE OF THANKS.

Sir,—I have just returned from the Protestant valleys of Dauphiny, and I think it due to the kind friends, readers of your journal, who entrusted to me their contributions in aid of the above, to report what I saw. I visitor Pastor Brunel, the successor of Felix Neff, in his parish of Freis- inières. I had the great pleasure of meeting there three of the Nicot orphans, who had come to spend their holidays with the dear old friend of their father. They were all well, and are making good progress with their education. The two other children are also cared for, one with a relative in Geneva, and the infant with a nurse in Guillestre. The help sent from England proved of great value, and Christian friends in France and Switzerland have interested themselves in the cause of the orphans. The widowed mother, alas! remains in a hopeless condition of mental alienation.

The three burnt villages have been restored. I had the satisfaction of seeing two of them, Brunis- ard and Aiguilles, rebuilt in stone, and so less exposed than formerly to the danger of fire. I received an official letter from the Mayor of Aiguilles conveying in the warmest terms the hanks of himself and his community to the Eng- ish friends who had succoured them in their time f need. The aid given has been well applied and ighly appreciated.—I am, yours, &c.,

Fairfield, Liverpool, Oct. 8. R. H. Lundie.

A MUSICAL OPEN-AIR MEETING.

By GAWIN KIRKHAM.

It was a lovely Sunday morning in September. I was reclining on the beach at Hastings turning over the leaves of my Bible to refresh my memory with some passages for an evening open-air sermon, when my attention was attracted by a group preparing for an open-air service. I noticed there was a harmonium, a violoncello, and two silver cornets, in addition to about twenty singers. Presently a hymn was announced, and as it was sung with the musical accompaniments the beautiful harmony drew the people quickly together. I soon perceived that, excellent as were the musical arrangements, it was no mere performance. An earnest prayer succeeded the two opening hymns, and an earnest Gospel address varied the singing which followed, while another prayer closed the meeting.

I am free to confess that the harmonious blending of vocal and instrumental music was the great attraction, and seemed irresistible to the promenaders. But therein was its advantage. This brief half-hour's meeting was only a preliminary to the usual morning service in a hall not far away, and the audience responded so freely to the invitation to go inside, that it seemed to me the bulk of the people followed to the hall.

When the crowd had dispersed, it occurred to me to see, by way of contrast, whether another crowd would gather to hear the Scriptures read. So I read aloud, carefully, Psalm cvii. But the people did not stop, though I have known a crowd repeatedly gathered in that way. Afterwards, when I began expounding "The Voices of the Sea," they came; but I clearly saw the immense advantage possessed by twenty people with good voices and musical accompaniments over one solitary individual.

As this interesting group had announced another meeting by the Queen's Hotel in the early evening, I went again, and witnessed the same effects as in the morning. The crowd gathered readily, was most orderly, and again the bulk of them went in the direction of the hall for the ordinary evening service. I found afterwards that a Mr. Hermitage, who has both a music warehouse and a musical family of ten children, arranged and conducted these meetings, and that a Sunday rarely passed without conversions as the result of these pleasant labours.

In justice to the Hastings Y.M.C.A., I cheerfully render their secretary, treasurer, and members all honour for a singularly successful open-air campaign, carried on by them during the summer, in which we (Open-Air Mission) have had a share by sending a preacher from London for each Sunday. On this particular Sunday evening we had a fine crowd after the musical party had left. But in an age when people are increasingly difficult to bring under the sound of the Gospel, it does seem to me important that godly people should use their musical gift more freely out of doors, seeing that it is such a charming handmaid to Gospel effort.

NORWOOD CONFERENCE HALL.—This building, which owes its existence to the earnest efforts of Mr. Woodford Fawcett and other active Christian workers in the district, was recently opened. Rev. W. T. Moore preached in the afternoon, and amongst the speakers at the evening meeting were Rev. W. Fuller Gooch, Mr. W. Noble, and other friends of Christian philanthropy. In connection with the Hall is a Servants' Institute, and the work will include Bible-readings, Gospel addresses, Temperance meetings, Bands of Hope, &c. A snug kitchen will also be established in the winter. Mrs. Fawcett in her address spoke of the necessity of those who would be true workers of Christ being full of sympathy towards the suffering and the lost. The building, which, including the fittings, has cost £6230, is at 485A, Norwood-road, with the entrance in Park-villas.

THE GOSPEL IN SPAIN.

Dear Sir,—I send you some extracts from a letter of a Christian lady of Amsterdam, who takes a lively interest in the Gospel work in Spain. She writes:—

"We began our rounds of visits at San Sebastian, where I had two children at Mr. Gulick's Missionary Training Home, who are now transferred to Mr. Moore's Institute, at Puerto Santa Maria. From San Sebastian we went to Madrid, to be present at the Synod then assembling, and where I was glad to meet many old friends and some new acquaintances, and to hear the reports of various stations. Then on to Seville, with a most pleasant halt at Utreva, where I wanted to see everything, and get acquainted with the evangelist Calamita. I stayed a night with him and his wife, who were most kind. In the evening we had a very good and well-attended meeting, at the close of which all the men came up to me to shake hands, and the women most cordially to embrace me—it was simply charming, so hearty and real.

"After Utreva (Andalusia) we went to Puerto Sa. Maria, and spent some very pleasant days with Mr. and Mrs. Moore, making excursions to the neighbouring towns of Cadiz and San Fernando, whose pastors I was very glad to see. Dr. Angel Blanco (pastor of San Fernando) is a very living Christian; he told me that Dr. Antonio Carrasco (who perished in the steamship *Ville du Havre*) had been the means of bringing him to Jesus.

"From thence we went to Malaga, where we stopped about ten days as the guests of Dr. Manuel Carrasco and his wife, but at our mission house, which is very large and comfortable, quite suited to the purpose, containing the chapel, boys' and girls' schools, besides sufficient rooms for the pastor's family, the schoolmaster, and mistress, &c. Carrasco, although not quite so gifted as his brother perhaps, is very talented also, and I trust there is blessing on his work, and God is owning it. The schools and also the Sunday-school are very prosperous.

"There is a congregation on the top of a mountain in the province of Jaen, composed of simple and ignorant people, one of whom had bought a New Testament from a colporteur, had been brought to Christ through its means, and had ever since been evangelising the whole district with so much blessing that the greater part of the population consisted of believers, whose changed lives gave testimony to their faith. These people have not only left off swearing and intemperance, but they have even given up smoking, as an undue indulgence to the flesh, whilst they daily come together for the reading of the Word and prayer."

Ever yours truly, W. G.

MISS ANNIE MACPHERSON, accompanied by a staff of earnest workers, says the Toronto *Faithful Witness*, has been engaged with her Bible-carriage in evangelistic work on the Toronto Exhibition grounds. The success of this novel plan (in Canada) of distributing the Word of God, and at the same time preaching the Gospel to the crowds assembled, has been attended with great success and blessing; the interest aroused has been so great as to lead the Toronto Christian Institute to decide upon building an evangelistic carriage, to be used in Toronto and vicinity.

CHINA INLAND MISSION.—We had the joy this morning of baptizing a carpenter, who was cured of opium-smoking last year. He is the first-fruits of the Opium Refuge established here. There are now twenty-four Christians in communion here. We are praying and looking and working for the salvation of many heathen. Work has been much hindered of late in this province by anti-foreign feeling, &c.; but it is now, with the exception of some places, open again. More workers are needed. We are cheered by reading the reports of the Lord's work at home. May our Master thrust forth quickly many of his servants into the great harvest-field. George Andrew.

Kwei-Yang Fu, Kwei Chau.

Y.W.C.A., IRELAND.

THE fourth annual conference of the Y.W.C.A. was held in Dublin on September 30, when a very large number of members from different parts of Ireland were present, indeed, the meetings were so crowded that it became necessary to engage a second hall, both in the afternoon and evening.

An earnest spirit pervaded all the meetings; devotional exercises occupied the first hour, at which Mrs. F. L. Tottenham presided. She spoke with deep solemnity on walking with God, and its consequences, agreement, communion, humility, and self surrender, resulting in hearing his voice, walking in his light, seeing his beauty, living in his presence, receiving strength in place of weakness, and living his life, till at length, we shall walk with Him in white, and be presented faultless before his presence in glory.

The president, Mrs. Hatt Noble, reminded the members of the claims which the love of God had on them, and how it necessitated the whole life being laid at his feet. She emphasised the words "I have separated you, that ye should be Mine" (Lev. xx. 24—26). Being separated to Him, his servants would be conscious of walking with Him. God longs to employ his children in taking his messages to those who are living in darkness, to give them the power which President Finney calls, "savingly to impress men." Are his children ready and willing to receive this gift, and to do his service?

The morning meeting was occupied in hearing reports read from the various branches, which were most interesting and encouraging.

In the afternoon addresses were given by Mrs. Noble on "The General Condition of the Association in Ireland," which numbers about 10,800 members, in 241 branches; by Mrs. Porter, on "Thoroughness"; Mrs. Jebb, on "Thrift"; Miss Nugent, on "Sympathy"; and Mrs. Noble, on "Young Ladies," making an earnest appeal to them to give their hearts, their time, and their talents to the service of their Lord. Mrs. Tottenham followed up this appeal by showing God's purpose in his people (2 Tim. ii. 21). In close connection with these subjects, came appeals for service among Roman Catholics from Mrs. Smyly, and from Miss Crossle for the Railway Mission, and from Mrs. Barter, for the Mission to the Police. Numerous allusions were made respecting work among the heathen.

In the evening General Noble presided over the meeting, at which Revs. Dr. Marrable, Dunlop, H. Bird, and Mrs. Jebb took part. Earnest evangelistic addresses were delivered by Mr. George Clarke and Mr. R. C. Morgan.

MILDMAY EVANGELICAL TRAINING CLASS.—The first social gathering of the members and friends was held on Tuesday, Sept. 27, at Mildmay-avenue Mission-room. After tea practical addresses were given by Mr. John Girling (of Hackney-road Mission), Mr. Clover and Mr. G. B. Chick, dwelling chiefly on the method and tact needful in speaking to the masses. The class will meet in future at the Cottage Mission, 18, Spencer-road, Stoke Newington, N., every Tuesday evening at 8 p.m. Young men are invited to attend.

SAILORS' WELCOME HOME.—Cheerful testimony to the saving power of Christ was borne at the monthly meeting of the Christian Lifeboat Crew at the Sailors' Welcome Home, Ratcliff-highway, on Tuesday week. Miss Grimston, of the Sailors' Rest, Smyrna, gave an interesting and encouraging account of the good work being accomplished there among the mariners visiting the port. An officer, lately arrived from Adelaide, stated that so many sailors are being converted there that the public-houses are almost empty at times. The sailors as a class are becoming soberer every day. He had been in all parts of the world, and had mixed with all sorts of people, and all sorts of Christians, but he had never seen more faithful and devoted followers of Christ than his brothers of the sea. Once converted, they are out and out for Christ. Some touching testimonies followed as to the power of Christ to save and keep.

FIRSTFRUITS IN TUNIS.

DEAR SIR,—You have reported in your pages on previous occasions the conversion of a few of the Mohammedans of Morocco. I am glad to send you now the news of another having turned to Christ in Tunis. Mr. J. Bureau writes that in the beginning of last November, while going through the various quarters of the city, distributing tracts and leaflets, he met a young Arab, and had many conversations with him. He was, however, given somewhat to indulgence in intoxicants, though he always expressed contrition. One day, after at least six months of frequent visits, he came to the missionary asking for baptism, and saying that he had believed the Gospel message. Mr. Bureau told him frankly that his life since the day he had met him for the first time had a little changed, but still it was not all that could be desired; if at the end of three months his life had given proof of a change of heart, his request would be granted. The three months having ended, and he having given to the brethren the joy of seeing his way of life totally changed, and having in the meantime made great progress in his knowledge of the Scriptures, he was baptized in the sea, near to the village of Hammam-el-Nef. This is the first-fruits of the labours of these brethren in Tunis.

Should not this stir us up to renewed and more earnest efforts for the evangelisation of North Africa? Southern Morocco has some three millions of people quite unevangelised. Several large districts in Algeria, such as that to the west of Algiers, Southern Algeria, and the Aures Mountains, are still without any messengers of Christ, though there are no obstacles to missionaries residing and labouring there. The southern part of the Empire of Tunis, though within a week's journey of London, is as destitute of the Gospel as the centre of Africa. The vast region of Tripoli, though within nine days' journey of London, is without any Protestant missionary or agent of any sort, and so is the Sahara.

We have had an offer of funds to begin work in Tripoli with a view to penetrating southward to the Central Soudan, but at present we have no volunteers. Are there not some among your readers who would be willing to go and make known Christ in that destitute land? When an English clergyman visited the city of Tripoli a year or two ago, and held a service there, he heard it was the first for several years. May not God's time for blessing to Mohammedans be come? Everywhere we hear the same story of the decay of the spiritual as well as the political forces of Islam. Arabia cries for labourers, and will receive them if they go. North Africa stands with open arms.

Could not some Christians who are unable to bear the severity of an English winter spend it in North Africa? If they could not speak Arabic, they might do a little through French, Spanish, or Italian. Surely, if they saw with their own eyes the crowds of Christless Moslems that some of us have seen, their hearts would be stirred to do what lay within their power, and to stir up their friends at home to help either personally or by their means. We have now thirty-five labourers in connection with the Kabyle Mission in North Africa, and there are a few other workers, but what are these among sixteen millions of Mohammedans, nearly half a million of whom are every year passing into eternity?

Anyone wishing for full particulars with regard to Algeria and Tunis will find much useful information in the new edition of Murray's handbook, price 10s., and I shall be happy to advise any who may care to consult me on the subject. I purpose in October, if God will, visiting North Africa for the fifth time, travelling from Tripoli to Tangier, and would seek the prayers of your readers that my visit may be helpful to those who are already labouring there, and lead to many more going to work there.—Yours heartily in Christ EDWARD H. GLENNY.

21, *Linton road, Barking, Essex.*

WORK AMONGST CORNISH SEAMEN.

ON Thursday, last week, at the Aldersgate-street Noon Prayer-meeting, Mrs. Hill, of the Seamen's Christian Friend Society, gave a very interesting account of work undertaken by the committee on that dangerous portion of the coast of Cornwall extending from the Rame Head to the Dodman. She said it was a Cornishman, Mr. G. Smith, of Penzance, a swearing boatswain, who, after his conversion, was instrumental in building the Sailors' Home in Well-street, and in founding the Seamen's Christian Friendly Society, and other useful work for sailors; yet, strange to say, his native country has been largely untouched by seamen's societies.

A missionary employed by the society was, at the beginning of the season, sent round the South Coast. In due course he reached Cornwall. He found the port of Fowey not only full of shipping, but also surrounded by seven or eight other ports, to one of which alone, Mevagissey, 5000 fishermen belonged. In response to his appeal for the founding of a mission in this extensive sphere, Mr. and Mrs. Hill visited Fowey. They were heartily welcomed by the Vicar and many Christian friends. The former had long been praying that the Lord would lay it on the hearts of some Christian people to take up Gospel work amongst the numerous and spiritually needy men who throng the ports.

Fowey is the seat of the trade in China clay; there are, as a rule, as many as seventy vessels loading in the harbour. While many of the resident captains and seamen are earnest Christians, mostly Methodists, the skippers and crews of strange vessels, calling at and trading with the port, are generally far otherwise. These have at present no resort but the public-house. The need is urgent for a Seamen's Christian Home, with a mission hall and library attached. The Lord has set his seal on the work by giving his servants favour with the Christian residents. They have contributed upwards of one hundred pounds towards the probable cost of five or six hundred pounds; and a lady has promised a further twenty-five pounds, if seven others will give the same.

In addition to this, a Christian gentleman, during a recent cruise round the Cornish coast, hearing of the needs of the work (the visits made to the fishing fleet in all kinds of weather, and the visitation of the various ports dangerous to navigate) first determined to lend his steam-launch to the mission, and eventually gave it outright. Another gentleman, who is dismantling his yacht, has given the hull to the mission for use as a Bethel and reading-room in the port of Par. A sum of £20 is required to fit this for immediate use.

Mrs. Hill gave some very graphic accounts of her experiences of the rough nature of the work, even in summer. That the coast is dangerous, and the need of the faithful preaching of the Gospel urgent, is emphasised by the fact that last year nine vessels belonging to the port went out but never came back. To interest the seamen and fishermen during the long winter evenings, the missionary is most anxious to secure a good magic-lantern, with Gospel and temperance slides.

During their brief evangelistic mission, Mr. and Mrs. Hill were visited by two members of the committee, Mr. H. W. Maynard and Mr. M. H. Hodder. Concerning the work of the mission generally, it was reported that last year 2000 visits were paid to ships in port, and "one hundredweight" of scriptures and tracts were distributed week by week.

CHRISTIAN EVIDENCES.—The Y.M.C.A. Aldergate-street (City), and Savile-row (West Branch), have secured the services of Rev. T. T. Waterman, B.A. (one of the Secretaries of the Christian Evidence Society), for the delivery of class lectures on Row's "Manual of Christian Evidences," on Tuesdays and Fridays respectively, commencing Oct. 18 and 21. Young men who are not members of the Association are invited and at Savile-row young women also.

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(*Continued from page* iii.)

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Miscellaneous.

ANXIOUS INQUIRERS.—Praise is offered for the many who have written lately. All are earnestly invited to write.
1 Tim. i. 15. EVANGELIST, Clapham, S.W.

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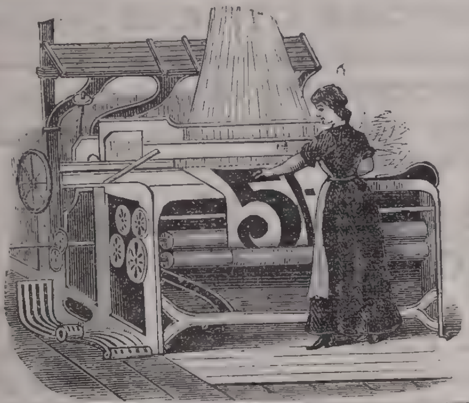

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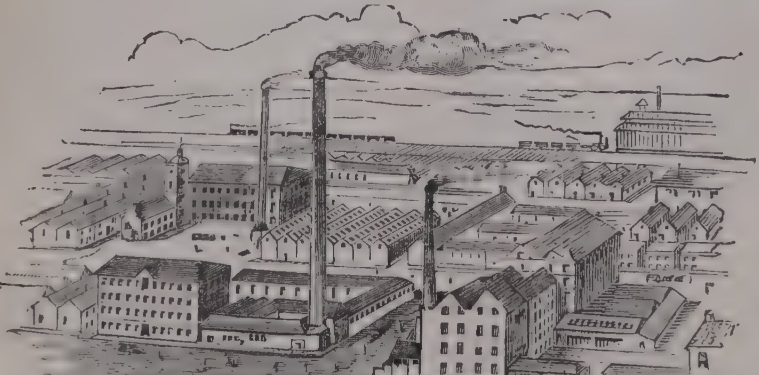

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Bombay.

CUBA, being under the government of Spain, evangelical light has with difficulty penetrated there. A Protestant Church is, however, now being formed there. Some Cuban refugees in the United States, dissatisfied with the part the Roman Catholic clergy took in the late insurrection, put themselves in communication with some Christians, who supplied them with 20,000 copies of the Holy Scriptures, which were sent to Cuba. Since then a pastor from Jamaica has settled in the island, and in two months 137 members have joined the Church. Their life and conduct testify that the movement is much more than a political one.—*Témoin de la Vérité.*

ST. GEORGE'S CHURCH, NEW YORK.—A lady in New York city sends to us a pleasing account of the "fresh-air" work carried on by this thriving church, of which Rev. W. S. Rainsford is pastor. A cottage at Rockaway Beach, Long Island, an hour's run from the city, has been acquired and accommodates from eighteen to twenty guests who each have the benefit of a week, or in special cases, two weeks, at the seaside. During the summer season, there are a number of day excursions every week, when mothers, girls, and boys are in turn transplanted for a few hours from the city to the healthful breezes and bathing facilities at this marine resort. In caring for the souls of the people, the St. George's workers evidently do not forget the needs of their bodies.

THE PAPACY, if it loses ground in Italy, is working hard to regain it in other countries. Its many agents were never more active than at this moment. In Bulgaria the Latin missionaries have received the Pope's special permission to use the Bulgarian language in the Mass, and conduct the ritual according to Bulgarian usage. The Agostiani Fathers have established three missions in the country, having their headquarters at Constantinople, where they have an Apostolic School, which is to develop into an Oriental Seminary without distinction of nationality. The students will have a free education, and this with the hope of gaining many proselytes in the East, and circumventing Russian influence, which, the Roman Catholic organs declare, is spreading in Palestine.—*Record.*

The Book World.

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Of a kind similar to the before-named work is this new book, the production of an American author, Rev. Dr. A. Stewart Walsh. It has met with unstinted praise, and many testimonials in its favour, but very little real criticism, in the land of its birth, and, from its fascinating character, it is likely to be popular with the reading world everywhere.

"Mary, the Queen of the House of David; the story of her life," is a story and a story. On the one hand we get a vivid picture of a crusading knight, who is sworn by his vows of "chastity, temperance, courtesy," to defend and to exalt all women. In Palestine he meets with a beautiful Jewess, the daughter of a priest, and after a time of secret love-making, he steals her from her home and weds her. She is about to become a mother—her fears are morbid—her taunts sting him, and chivalry gradually dies. Her child is born—she must be brought up in a creed—Whose is it to be? Neither will yield—the knight abandons his wife, and the child is taught in the Jewish faith. She grows into beautiful womanhood—meets one of the Christian fathers, and from him learns, in manuscript, the story of Mary and her Son.

This story is beautifully told; Mary is depicted as one of the most noble, exalted, and virtuous among women. Her life is a grand one—she stands on the very pinnacle of all womanhood, and in unique language we learn the story of the conception. Joseph's feelings—the conflict between love and the Jewish law—his noble resolve to put her away privily that no disgrace come upon her—the angel's message to him—his joy that he is chosen of God to shield the mother of the world's Saviour, and the sublime grandeur of Mary's daily life, are told with a skill and reality that will help to clear away many of the popular unbeliefs in reference to the Incarnation. There is not a touch of Mariolatry in the book—the mother of Jesus is represented as a grand, ideal woman; not the Queen of Heaven, who is worshipped by the Romish Church, but a tender, loving, human mother, whose life should form the standard of every true woman.

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[*] MARY, THE QUEEN OF THE HOUSE OF DAVID. By DR. A. STEWART WALSH. New York: *Henry S. Allen.*

Letters to the Editor.

THE CHURCHES AND THE LIQUOR TRAFFIC.

Sir,—Permit me to draw attention to the noble and outspoken utterance on this subject of the Rev. J. J. Mackay, of Glasgow, at the annual meeting of the Scottish Permissive Bill and Temperance Association in that city, on the 27th ult. Speaking on the growth of temperance sentiment, he said (see *Scottish Leader*, Sept. 28): "Three years ago I stated to the General Assembly that I had resolved to refuse the admission of any publican to my church, and, if I was compelled to do so, that I would resign my ministry, and work with a free hand elsewhere. A publican and his wife subsequently presented a certificate from another church, and applied for admission. They were most respectable and moral, but a point-blank refusal was made. The result is that since that time the publican has cleared out of the business. I believe that, if the Church took up her proper position, the drink traffic could not live a single year."

I think, Sir, that this testimony deserves the most prominent place and the largest type you can give it in your paper. I write from the north of Scotland, and could not help contrasting it with the conduct of the Established Church minister of Dufftown and the Free Church minister of Aberlour, as reported in the local papers, the former accepting from a distiller a gift of an organ costing £500 for his church, and the latter at a Sunday-school treat in the grounds of another manufacturer of strong drink, joining in "three cheers" for their "benefactor." Such union of the Church and the distillery is, I am afraid, far from uncommon. I remember hearing Mr. Moody once say, in Glasgow, "One of the curses of the churches of Scotland is that they make men elders because they are rich, and perhaps they have made their money by distilling whisky."

Such a testimony then as that of Mr. Mackay rejoices the heart. May the record of it lead not a few to follow his example, and cut all connection with such a soul-destroying traffic.

Yours in Christ, A Plain Christian.

EARTHLY AND HEAVENLY.

Sir,—The address of Rev. Dr. Macfadyen at the Dublin Convention was well reported in last week's Christian, though necessarily somewhat abbreviated. But the tone and unction which accompanied its delivery could not be transferred to paper. All that was taught was true, but I confess that I find it difficult to connect the title given to the address, "The Earthly Side of Regeneration, and the Heavenly Side of Redemption," with the text quoted, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" (John iii. 12).

This verse seems clearly and sufficiently explained by John the Baptist (ver. 31, 32) when he says of himself, "He that is of the earth is earthly, and speaketh of the earth;" and adds concerning Jesus, "He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth, and no man receiveth his testimony."

John was the last prophet of the Law which came by Moses. He spoke of "laws from heaven for life on earth," as when he told the people who had two coats to impart to him who had none; and the tax-gatherers not to exact more than was appointed; and the soldiers not to do violence nor accuse falsely, and to be content with their wages. But Jesus, full of grace and truth, came from heaven, from the bosom of the Father, and spake of heavenly things: as when He said to Nathanael, "Ye shall see the heavens opened, and the angels of God ascending and descending on the Son of Man." And to the Pharisees: "The bread of God is that which cometh down out of heaven, and giveth life unto the world."

So that when in John iii. 11 Jesus says, "We speak that we do know, and testify that we have seen, and ye receive not our witness," He seems to be speaking of Himself and his herald and forerunner, John the Baptist. And then He adds, "If I [by John] have told you earthly things, and ye believe not, how shall ye believe if I [in my own person] tell you heavenly things?"

If the above attempted explanation be inadmissible, its correction will much oblige

One who was Present.

"LADY VISITORS IN WORKHOUSES."

Sir,—The letter of "J. S." in your issue of Sept. 30 reveals a sad state of things with respect to the religious visitation of some of our large infirmaries. If the institution referred to by "J. S." is a parish workhouse infirmary the remedy lies chiefly with the ratepayers, who, on the next election of Guardians, should seek to elect men who will study better the spiritual interests of the sick poor committed to their care.

I believe that the legal right of admitting religious visitors to workhouse infirmaries rests entirely with the Guardians, and to them any appeal with respect to unfairness of treatment should be made.

My own experience of workhouse visitation is a very different one; it is seventeen years since I first began to visit some of the sick wards of our large Parish Workhouse Infirmary, and I can truly say that my work there has been rendered most pleasant by the kindness and cordial sympathy I have received from the various officials and nurses. Some of my happiest hours have been spent in thus ministering to some of our sick poor. No doubt there are others who could bear a similar testimony.—Your obedient servant,

Observer.

EVOLUTION.

Dear Sir,—I wish respectfully to protest against the confusion of the scientific doctrine of organic evolution with the unscientific and atheistical speculations of "Haeckel and others," to which Mr. Heber Evans refers in his recent letter. It is, indeed, hard to believe that any naturalist should, in face of the overwhelming evidence on the subject, teach the spontaneous generation of any form of life, not to mention that of so highly organised an animal as a worm. But as Mr. Evans seems to think that this altogether discredited theory is an essential part of the evolutionist's creed, I would remind him that Darwin speaks of "life with its several powers having been originally breathed *by the Creator* into a few forms or into one" ("Origin of Species," chap. xv.); whilst Huxley informs us that "there is not a shadow of direct trustworthy evidence that abiogenesis does take place or has taken place within the period during which the existence of life on the globe is recorded" (Biology in Enc. Brit., 9th ed.).

But whilst the theory of spontaneous generation has become utterly discredited, it is an undeniable fact that the doctrine of organic evolution has been steadily gaining ground among naturalists for the last thirty years. This doctrine is held to-day by multitudes of Christians, simply because they believe that the works of God tell them that evolution is his method of working. And they find nothing in his Word to contradict the evidence of his works.

In the third paragraph of Mr. Evans' letter there is a very small weight of argument against evolution generally. The Duke of Argyll's opinion about coral reefs is rather beside the point. The "*infinite* ages" denied by Sir W. Thomson are *not* demanded by evolutionists. Prof. Max Müller deals only with the special question of man's origin. So does Prof. Owen in the second quotation; whilst his first has really no bearing on the subject, for no evolutionist supposes that a transmutation of species could be observed by man. The thirteen words of Prof. Virchow which Mr. Evans quotes form part of a sentence in "Science in the Modern State," in which the Professor declares that he is awaiting as a probable event the proof of the theory, but that, until that proof is produced, the theory must not be taught as a *fact*. Humboldt, Brewster, and Agassiz can hardly be cited as modern authorities. So we only have Dr. Carruthers left. His opinion is, indeed, of great weight, but he is almost alone among modern botanists in holding it. I need only instance Sir J. D. Hooker and Mr. S. H. Vines on the other side.

If numerous scientists, undoubtedly earnest Christians, are evolutionists, and if the great majority of those who really study God's works believe evolution to be the method of his working, is it not at least very unwise to proclaim belief in this doctrine to be impossible to those who have faith in Christ, and to brand evolutionists as atheists?

Perhaps it is also unwise for bishops to commend evolution in sermons. Indeed, I object to the commendation of anything in sermons except the Gospel of our Lord Jesus Christ. But I would remind those who believe in the direct creation of every species *that their theory is as much "unproved" as evolution*, and they have no right to insist on it as an article of religious faith.—Yours faithfully,

G. Herbert Carpenter.

7, Bushey Hill-road, Camberwell, S.E.

THE SALVATION ARMY IN INDIA.

Dear Sir,—In your paper of August 12, there appears an extract from a conversation with Mr. Tucker, of the Salvation Army. The tone of the remarks therein made seems to reflect unfavourably on the work of missionaries in India; will you kindly allow me space for justification? I begin by quoting the extract referred to. I give the whole of it:—

"We are bridging the chasm that has hitherto yawned between the English and the natives in India. The English look down upon the natives; the natives detest the English. The English despise the native habits; the native resents English arrogance. Thus it is that between the two there is no bond of union. *We are creating that bond.* The natives are learning with amazement to recognise the fact that there are English who, for sheer love of their souls, are ready to cease to be English, in order to meet them as brethren on common ground, and to most of the natives it is a revelation indeed. They think we are a different kind of English to the others."

Let me preface my comments by the statement that I have no bias against the work of the Salvation Army *per se*. I have seen its work at home. Some whom I count friends are amongst its most energetic workers. Of its work in India I have not seen anything. I most heartily wish well to the "Army" in India. We are here to win India for Jesus, and He is acknowledging our presence in the conversion of India's sons. But for my full belief that we are in our methods earnestly and intelligently seeking to carry out his will, I would hold my peace.

We, Christ's messengers to India, whether we be called American or English, are first Christ's and then India's for Christ's sake. I challenge Mr. Tucker to prove the contrary in regard to the mass of missionaries. I appeal to India's sons, both Hindu and Christian, in support of my assertion. In good report and in evil report we have laboured amongst them. Suffer us if we speak for ourselves, lest by our silence we discredit our cause. We have the confidence of the people. By the grace of God we have won it. We have visited them in times of dire plague. In time of quiet we have taught them. We have put into the hands of India's sons the power which is making a nation out of scattered fragments. We fearlessly criticise the Government of our fellow-countrymen when it is in danger of being unjust. We have preached Christ in the cities, bazaars, streets, villages, and houses of India until his name is known throughout the land, and it has become possible for the Salvation Army to work, and yet we are said to be detested.

I cannot for one moment suppose that Mr. Tucker wilfully misrepresents his brethren. He cannot know either the men or the methods which he condemns.

Our method is the very opposite of that which is pursued by the Salvation Army. We have each a fixed field, say 3000 to 5000 square miles, and about 750,000 to 1,000,000 of people. We preach over this, assisted by evangelists. We get to know many of its inhabitants intimately. We visit them, and they us. We stay, usually, all our life in the same charge—have direct and constant intercourse. We speak to them pointedly and personally, and we know only one subject of personal importance—Christ crucified, the Son of God, and the Saviour of men.

Mr. Tucker says "there is no bond of union. We are creating that bond." Now I deny *in toto* that the Salvation Army either has created, or is creating, this bond. It was in existence before ever the Salvation Army began to work in India. The fact that there have been for many years thousands of Hindoos, members with us of the body of Christ, disproves the assertion. From this spiritual union has sprung a social union which, though not marked by similarity of food and dress, is marked by unity of faith, thought, and purpose.

But perhaps the statement is limited to non-Christian India. Perhaps it may mean that our English habits, dress, and sympathies separate us from Hindus, and make it impossible to preach Christ to them. Here again I join issue with Mr. Tucker. There is no yawning chasm between us and the natives. The chasm, so far as it can be bridged by the pariah Englishman, was bridged by Christian Englishmen years ago. We come and go all over our field; we are welcomed in most places; we are confided in, both in regard to private and public matters, by Hindus of all ranks and castes. I doubt whether Mr. Tucker, with his world-wide fame, could give many more instances of the confidence placed in him by Hindus than could many a missionary unknown beyond his own limited circle.

But perhaps Mr. Tucker may refer entirely to the social chasm which exists between the rich and the poor. We missionaries are not rich; we are poor in the estimation of our fellow-countrymen, as, also, we are in that of very many Hindus. Still we are not poor to many of the poorest; we may even be regarded comparatively as rich, as, indeed, is the case at home, where many a worker is in more comfortable circumstances than those are amongst whom he works. But while such a chasm exists here as exists at home, it is not so wide as are class distinctions either at home or out here, and in our case the grace of God has shown us how to bridge it, and the freedom of manners common to the Hindu has led him to force it by his naive way of breaking through any reserve there might be left in the missionary's manner.

Did Mr. Tucker have in his thought the superiority of evangelisation by Christian Fakirs over our method when he made this statement? Now I admit that such men may do a great work in India. We have room for a large band of such men. There are instances of our own Christian people taking up this work with success. I do not think that it would be possible for every missionary to work in this manner. But let us not forget that the example of a Christ life in the home is the testimony which India needs. India knows the Fakir, and does not love him, though she may fear him. It is Christ as realised in the family, viewed as the germ of the nation, who alone can regenerate the Hindu social fabric. We claim to reveal Him by our very life, man and wife—working, waiting suffering, trusting, loving in the power of a Christ-given manhood and womanhood. By this very exhibition of the tone of our family relations we, as Christians, have, in spite of the lamentable testimony given by some of our fellow-countrymen, gained the confidence of India to such an extent as to have confided to us the education of her wives and daughters. This would of itself be a sufficient reason for our pursuing our present method of evangelisation, in opposition of the method of the Fakir.

Will the Salvation Army hear a word of exhortation? Send out to India only your best men. All have not knowledge. By "best" I mean those who can discern between that which is local and that which is universal. Methods that will answer at home, with the senses steeped in Bible knowledge, and brought up in a Christian environment, will not answer with the Hindu. The Hindu is by nature a mystic and a metaphysician, and these two qualities must be recognised before we preach Christ to him with effect. We have to create the environment. There are many ways of doing this, one of which is that adopted by Mr. Tucker. Some of us who are willing to adopt that method, if the Lord shows that it is the more fruitful, believe that our present one is found to yield more lasting results than is the method put forward to its utter exclusion by Mr. Tucker.

I may have altogether missed the mark. The "we" may include all missionaries. If so, then will Mr. Tucker let the fact that the Editor of The Christian misunderstood him, be my apology for writing this letter.

J. Redmond Bacon, Missionary L. M. S.
Cuddapah, South India, Sept. 9.

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Requests for Praise and Prayer.

PRAISE.—For decided improvement in the health of Miss Marsh.

PRAYER.—For a fortnight's mission in City Hall, Dunkeld, by Mr. J. W. Moodie, from Oct. 29 to Nov. 14.——For Colton, that the Lord may lead many, young and old, to Christ.——For Helmsdale, Sutherlandshire, that God's work may be quickened and revived.——For awakening in Dudhope Mission District, Dundee; special effort begins Oct. 23.——For a mission in Jersey, in October, by Rev. Walter Bradbury.——For blessing on special services for children and young people, by Mr. H. W. Pewtress, in the Centenary Memorial School, Mansion House-street, Kennington, from Oct. 18 to 28.——For blessing on a Gospel Temperance Mission, to be held at Swansea, on Oct. 30.——For blessing on meetings at Wick, N.B., commencing Oct. 16, to be conducted by Mr. J. A. Smith.——For a mission, to be held in Union Tabernacle, Battersea, from Nov. 6 to 21, by Mr. John McAuliffe.——For blessing on services to be conducted in the Methodist Free Church, St. Columb, by Miss North, of Axminster.

EVANGELISTIC NOTES.

Rev. J. and Mrs. Mountain.—Owing to an illness which laid Mr. Mountain aside for two months, and also to numerous evangelistic engagements in New Zealand, these evangelists have been compelled to postpone their visit to India till next year.

Mr. E. J. Parker, who for the last four years has laboured with Mr. J. T. Mateer in evangelistic work in England and on a tour round the world, started from London on Friday last for a few months' work in the United States, with his sister, Miss Emma Parker. He requests prayer that much blessing may attend their labours.

Mr. W. Mapstone will spend the autumn and winter months evangelising in Crowborough and neighbourhood, Sussex. He commenced work at Jarvis Brook on Sunday, October 2, with manifest signs of blessing. Prayer is earnestly desired for a rich blessing, and a large ingathering of souls. Mr. Mapstone's address is Ferndale Cottage, Rotherfield, Sussex.

Harrogate.—For several months Mr. and Mrs. Woodhouse, of the United Christian Mission, have been conducting open-air services on the Stray in this beautiful inland watering-place. Hundreds coming and going have listened to the earnest message of salvation by address and song, and many have testified to the blessing received. Mrs. Bower, of Doncaster, has concluded a four days' mission at St. James's Hall.

Sion Mills, Co. Tyrone, Ireland.—It has seldom been our happy lot to engage in a more blessed revival than we have witnessed in this village for the past few weeks. From night to night the tent has been crowded, and the deep anxiety after salvation which we see in the after-meetings is proof that the old Gospel has not lost any of its power. The esteemed Presbyterian pastor of the village (Rev. Mr. Neill) has joined most heartily in the work. J. T.

Mr. W. Spencer Walton's recent mission at Wakefield continues to bear fruit. Already the Y.W.C.A., launched during the mission, has 100 members, and forty-four new members have joined the Y.M.C.A., while the spiritual awakening continues in the town. We understand Mr. Walton purposed going to India for six months' undenominational work, but owing to the continued severe illness of his mother, the door for the present seems closed. Missions are arranged for at Leamington, Wimbledon, Eastbourne, and other places.

Brighton.—We have three mission stations in connection with London-road Chapel, and very often we feel anxious about the work. The indifference shown by many for the truth, the many excuses for non-attendance on the means of grace, and the difficulty in getting the people to feel their need of a Saviour—these things have led our workers to prayer. For several months we have seen a marked difference in their attention and earnestness on the part of the people. One of our friends, now a student at Cliffe College, lately held an eight days' mission, assisted by the workers. Some decided for Christ, and others are under deep conviction. J. Mansfield.

Tatsfield, Surrey.—Two or three estates in this village (about four miles from Westerham) have been of late years cut up into freehold plots. Several houses have been put up, mostly of corrugated iron or wood, and not only has the population been considerably increased, but quite a new class of occupiers have been grafted on to the old agricultural stock. To follow up some open-air services, held on the village green on Sundays by Mr. Fegan and others, a tent was put up about a month ago, and the meetings have been continued in it. The permanence of this effort was so earnestly desired by many of the inhabitants that a freehold site has been bought, and a neat mission-hall is being put up.

Rev. W. Hay Aitken will conduct a mission in the Parish Church, Luton, October 16 to 31.

MIDNIGHT MEETING MOVEMENT, 8a, Red Lion-square, W.C.—A series of most interesting meetings are being held weekly, at midnight, at 28, Foubert's-place, Regent's-street. Large numbers of the more fashionable fallen women have attended, and been received with great kindness by the Christian friends who have provided tea, music, short addresses, and earnest personal dealing to get them to lead a new life. Many have gone away deeply impressed.

TEMPERANCE NOTES.

HOME.

Mr. S. Sims held recently successful temperance meetings at the Military Barracks, Belfast.

The temperance journals urge that now is the time to begin earnest temperance work for the winter.

The London School Board are trying to stimulate the teachers to ground their scholars in the principles of temperance.

Mr. Frederick Sherlock has resigned the honorary editorial secretaryship of the Church of England Temperance Society.

Twelve M.P.'s are announced to speak at the annual meeting of the United Kingdom Alliance at Manchester on Tuesday, October 11.

The annual meetings of the Scottish Temperance League, held at Glasgow, appear to have been unusually enthusiastic and successful.

Rev. William Motham, a zealous temperance worker, is to succeed the lamented Rev. G. M. Murphy at Borough-road Congregational Church.

Dr. Langdon Down and Dr. Fletcher Beach have recently stated that "habitual intoxication in a parent is a common cause of idiocy in children."

Mr. William Forbes, who has been giving addresses at Hampstead-road, Highbury, Holloway, Ilford, and Stepney, goes to the West of England next week.

The Western Temperance League recently held their fiftieth anniversary at Street, Somerset. There are four hundred societies now in affiliation with the league.

Some Manchester drink-sellers have protested in the local papers against the continuance of the Exhibition beyond the time originally fixed. They say it has seriously affected their trade.

England contributes 652,328 gallons, and America 921,412 gallons, of rum annually towards the Christianisation of Africa. The natives are thus enabled to smile on the work of the missionaries.

An officer in the Royal Navy suggests that long-voyage merchant seamen should, as in the Navy, be paid their wages in small instalments. When paid in bulk, the whole is often spent on shore in a single day.

We would remind our readers that the "World's Temperance Week of Prayer" is fixed for November 7—13 inclusive. The Churches are urged to make November 12 and 13 national days of prayer for the triumph of the temperance cause.

FOREIGN.

The sale of intoxicating drinks to children is forbidden in Bengal.

The North Sea Drink Traffic Conference is expected to be held this month.

In America there are now about thirty successful hospitals for inebriates.

Rev. J. G. Gregson, in *The Temperance Record,* argues the Indian Excise system tends directly to increase the consumption of intoxicants.

In connection with the City Mission in Sydney, New South Wales, during the past year 2,500 persons are said to have signed the pledge.

At St. Petersburg beer and spirituous liquors cannot now be sold at places of public entertainment, and the students are forbidden to enter spirit shops.

A French sensational commission has arrived at the conclusion that certain districts in France are threatened with physical degeneracy owing to alcoholism.

Arizona, Kansas, has a lady for Mayor, a liquor-seller proposed her as a joke, but the temperance people took him in earnest and placed her at the head of the poll.

The recent Congress at Zurich, after much serious deliberation, agreed that alcoholic liquors should be confined to the same category as ether, chloroform, &c.

Dr. Richardson's temperance lesson book, "revised and adapted to Canadian circumstances," is now used under the authorisation of Government in the Canadian schools.

Mr. Dering, of the British Embassy, has sent home an official report in which he refers to professional pauperism in Russia, and of which drunkenness is said to be one of the main causes.

Dr. Talmage attributes the present great immigration of well-to-do families to Kansas and Ohio to the fact that owing to prohibition those States are safer places for the training of young people.

The Royal Niger Company have prohibited the importation of spirituous liquors into one-third of their territories. The Marquis of Salisbury "considers the action of the company most praiseworthy in the interests of civilisation."

Many prohibitionists in the United States are confident that at the Presidential election of 1892, at the furthest, their cause will triumph, and they will elect a man to the highest office in the Republic on the prohibition "ticket."

A drug clerk in Kansas has been sentenced to seventeen years and four months' imprisonment and to pay a fine of over 20,000 dollars for violation of the liquor law. This is the kind of sentence to drive the druggists out of the saloon business.

Prohibition in Kansas prohibits more and more as the years pass. It is safe to say (remarks a resident) that the law is enforced about as thoroughly as any of our criminal statutes, and is likely to remain unchanged for all coming time. Multitudes who drink, and who will evade the law when possible to get intoxicating liquors, are friendly to it for the sake of their families.

A commission, headed by M. Léon Say, has been appointed to report on alcohol legislation in France. A Senatorial Committee came to the conclusion last year that certain parts of France were threatened with physical degeneracy by the spread of alcoholism, and recommended a State monopoly. Not only has the number of spirit shops multiplied, but the spirits are of noxious quality, and to a great extent defraud the revenue.

Notes on Daily Readings.

SUNDAY, OCTOBER 16.—ISAIAH LII.

1.—*Awake, awake! put on thy strength, O Zion!*—"The fulness of the promise, and the order in the vision, confirm the application to a time, still future, when Jerusalem shall cease to be 'trodden down of the Gentiles,' and to a deliverance of which the return from Babylon was a pledge and partial earnest only."—*Birks.*

2.—*Shake thyself from the dust; arise.*—Mark the contrast to the sentence on Babylon (xlvii. 1, 2), "Come down and sit in the dust."

3.—*Ye shall be redeemed without money.*—Birks renders this more literally, "Not with silver shall ye be redeemed," and adds, "The folly of their sin is placed here in contrast with the freeness of that grace by which they will be delivered. One truth is expressed, that Zion would pay nothing for her own redemption. Another is implied (the subject of the next chapter), that it would be by the precious blood of the sin-offering of her own Messiah." He adds, that the allusion to this passage in 1 Pet. i. 18 is distinct.

6.—*Behold, it is I.*—Delitzsch translates this, "That I am He who saith, Here am I," meaning thereby, "that He who has promised redemption is now present as the true and omnipotent One to carry it into effect."

11.—*Depart ye, depart ye, go ye out from thence.* The New Testament parallel is 2 Cor. vi. 17—vii. 1.

13.—*Behold, my servant shall deal prudently.*—This is the beginning of the following great prophecy of "the sufferings of Christ," and in its very commencement it anticipates "the glory that should follow," in the words, "He shall be exalted, and extolled, and be very high."

15.—*He shall sprinkle many nations.*—"Moses sprinkled the people (Israel) with the blood of the sacrifice, which ratified the first covenant. Christ sprinkles not one, but many nations with the blood, not of oxen or rams, but of his own perfect sacrifice."—*Birks.*

MONDAY, OCTOBER 17.—ISAIAH LIII.

"This clear prediction of the sufferings of Christ forms the centre and heart of these later prophecies. It reveals the Divine method for accomplishing the second part of the opening promise to Zion, 'that her iniquity is pardoned,' while it sets before the Church in plainest outlines the great sacrifice and Divine sin-offering of the Incarnate Son of God."—*Birks.*

1.—*Who hath believed our report? and to whom is the arm of the Lord revealed?*—Mark the two aspects of truth. The human, believing the report: the Divine, a revelation of God's work to the soul. See for the latter Gal. i. 16.

3.—*We hid as it were our faces from Him.*—The marginal reading of both A.V. and R.V. is to be preferred: "He hid, as it were, his face from us." Hengstenberg renders it, "like one hiding his face from us," and thinks it alludes to Lev. xiii. 45, where the leper covers part of his face. But this is very unsatisfactory. It is much more probable that the allusion is to the veiling of his Divine glory in becoming man.

6.—*All we like sheep have gone astray…the iniquity of us all.*—A striking case of conversion once resulted from an evangelist giving this verse to an inquirer, and telling him to go in at the first "all" and come out at the last "all." This illustrates the importance of not taking the privilege of the last clause apart from the penitence implied in the first. Repentance should never be dissevered from faith. See Acts xx. 21.

7.—*He was oppressed, and He was afflicted.*—The late Dr. Tregelles rendered this, "It was exacted, and He was made to answer."

8.—*For the transgression of my people was He stricken.*—The Hebrew of the last clause is literally "the stroke was theirs." So in margin R.V., "to whom the stroke was due."

9.—*And with the rich in his death.*—Better as in Birks, "with the rich man after He was slain."

11.—*By his knowledge.*—It is disputed whether this means by the knowledge of Him (*i.e.*, by knowing Him), or by his knowing God. Both are true (see John xvii. 3, 25), but the latter is more in keeping with the construction, and with our Lord's appeal to the Righteous Father (John xvii. 25) as having known Him, in contrast to the world who knew Him not. *For He shall bear their iniquities.*—R.V. gives the exact Hebrew, "And He shall bear."

TUESDAY, OCTOBER 18.—ISAIAH LIV.

1.—*Sing, O barren, thou that didst not bear.*—St. Paul's quotation and explanation of this verse in Gal. iv. 27 give us its true meaning. The result of Christ's death (the subject of the last chapter) is at once set forth in the enlargement of the spiritual Church, which in the days of Israel after the flesh had been comparatively barren; the call of the Gentiles (ver. 3), and the safety and security of the Church of God, are set forth to the end of the chapter in language of great beauty. The allusion in the first verse is to the allegory (Gal. iv. 24) of Abraham's two wives: Hagar, the type of Israel after the flesh in bondage through the Sinai covenant; Sarah, the type of the spiritual Church of God—the "Jerusalem that is above, the mother of us all," free through "the liberty wherewith Christ has made us free" (Gal. v. 1).

5.—*The God of the whole earth shall He be called.*—The New Testament parallel is Rom. iii. 29: "Is He the God of the Jews only?" &c.

6.—*A woman forsaken and grieved in spirit.*—The case of Sarah before the birth of Isaac, and of Hannah (1 Sam. i.), throw light upon this expression. Such was the state of the true Church of God when Israel after the flesh was apparently in favour, and the spiritual Church seemed to be disowned.

11.—*O thou afflicted, &c.*—"The figure here changes from a wife restored to favour and blessed with children, to a city after storms and ruin, rebuilt in magnificence and beauty."—*Ibid.* The allusion to precious stones does not refer to the earthly, but to the heavenly Jerusalem. See Rev. xxi. 19, &c.

WEDNESDAY, OCTOBER 19.—ISAIAH LV.

After the description, in the last chapter, of the covenant security and everlasting salvation of the Church of God, another aspect of Gospel salvation is now presented in the free, gratuitous offer of salvation to a lost world. The very covenant of peace described in liv. 10 as made with the Church is here offered to the world, for it is by this free Gospel invitation that souls are brought from the world into the Church.

3.—*Incline your ear and come unto Me.*—This personal application to a personal Saviour is ever set forth by our Lord as the essential element of salvation. "All that the Father giveth Me shall come to Me" (John vi. 37). The invitation is not to come to his Apostles, nor to his Church or Sacraments, but to Himself. *The sure mercies of David.*—Without excluding the mercies promised to David, or those made good to his seed (Rom. i. 3), one chief reference in the word "David" seems to be to its meaning "beloved," as pointing to "The Beloved" (Eph. i. 6). See also Acts xiii. 34—37.

5.—*A nation that Thou knowest not.*—The "holy nation" of 1 Pet. ii. 9.

10.—*As the rain cometh down, &c.*—Two things appear in the illustration, rain descending and seed fructified thereby. The two things which answer to these are the word, corresponding to the seed, and the fructifying influence of the Spirit, corresponding to the rain.

13.—*It shall be to the Lord for a name.*—The ultimate object of God's salvation is his being glorified in the fruitfulness of his people.

THURSDAY, OCTOBER 20.—ISAIAH LVI.

The bright array of Messianic promises which occupied the few preceding chapters is now followed by a portion of less interest, seeing that not Christ, but Israel, is the subject. Birks calls this section "The Middle Ages of Delay," and says: "This new section of advice and warning belongs to the whole period from Isaiah to Christ. The like message applies now to the Church of Christ, and its prospect of the Second Advent."

2.—*Blessed is the man that doeth this, &c.*—The reason why such prominence is here given to the Sabbath is the fact of its being the only ceremonial command in the moral law of the Ten Commandments. The Captivity brought the Temple service virtually to an end, for though the outward form lingered till Christ's time, the glory had departed (Ezek. x. 8). The second Temple lacked the essential features of the first. It had no ark, no Shekinah (or visible presence), no "urim and thummim." In view of Isaiah i. 11—13, the whole ritual was, from Israel's abuse of it, repulsive to God. But the Sabbath remained as a special sign (Exod. xxxi. 13—17; Ezek. xx. 12) of God's connection with Israel (Deut. v. 15), and as a type and pledge of redemption rest soon to be brought in and perfected by Christ's finished work (Heb. iv. 9, 10). It is interesting to observe that, during our Lord's ministry on earth, the mere ceremonialism of their Sabbath observance was a frequent subject of controversy with the Pharisees.

FRIDAY, OCTOBER 21.—ISAIAH LVII.

1.—*The righteous perisheth, and no man layeth it to heart.*—"The word 'righteous' may refer to some one eminent person, or be distributive. The past tense (Heb.) is often rendered by the present, which turns the passage into a kind of moral proverb. But the word refers more naturally to a fact realised in prophetic vision. Thus it points naturally in the first place to Hezekiah. The picture that follows corresponds in every point to known features of Manasseh's reign."—*Birks.* Granting a primary reference to Hezekiah, there seems to be a deeper meaning behind this. Coming as this does so soon after chap. liii., can we doubt a reference to "the righteous one," whose death is there described, and concerning whom it is the great charge against both unbelieving Israel and the world in general, that "no man layeth it to heart"? *Merciful men.*—"Or 'gracious men,' who, having felt the lovingkindness of God, deal kindly with their fellow-men."—*Kay.* The Hebrew word for "taken away" is literally "gathered," and the whole passage reminds one of John xi. 52.

2.—*They shall rest in their beds.*—"Resting from their heavy toil (Rev. xiv. 13)."—*Kay.*

3.—*Ye sons of the sorceress.*—"Of that idolatrous, soothsaying Jerusalem."—*Kay.* Comp. Isa. i. 21, and Rev. xvii. of the counterpart in Christendom. If the first two verses point to Christ and his people, the following eleven describe in contrast the professing Church of Israel in apostasy.

18.—*I have seen his ways, and will heal him*—A word of hope for Israel in the latter day, but none for the wicked (ver. 21).

SATURDAY, OCTOBER 22.—ISAIAH LVIII.

1.—*Shew my people their transgression, and the house of Jacob their sins.*—Here commences the third section of xl.—lxvi., in which the office and work of the Holy Spirit is specially dwelt on, first convincing of sin, and secondly revealing the glories of the coming kingdom, unfolding the expression used in xl. 2 to describe this section. "That she receives of the Lord's hand double for all her sins." First, the sins are exposed; and then (lxi. 7) "the double" is displayed, "everlasting joy shall be unto them."

6.—*Is not this the fast that I have chosen? to loose the bands of wickedness, &c.*—This was the special work of Messiah Himself (lxi. 1). The "bands," "burdens," and "yoke" spoken of are not merely those of secular oppression, but the far greater ones of spiritual bondage (see Matt. xi. 28; Acts xxvi. 18; 2 Tim. ii. 26). This was his fast when upon earth, and now that the Bridegroom is taken from them, his people should fulfil the word, "then shall they fast" (Matt. ix. 15).

8.—*Then shall thy light break forth as the morning.*—The previous condition of blessing (vers. 6, 7) having been fulfilled by one who represented in his own person the Israel of God, the future blessing of the nation depends upon their acceptance of Him in this character.

13.—*If thou turn away thy foot from the Sabbath.*—Appreciation of God's deeper object in giving them the Sabbath as a type of redemption rest (John v. 17) is a step towards the rest of faith (Heb. iv. 3—10).

Among the Churches.

CHURCH OF ENGLAND.

Canon Wilberforce is going to Spain for the winter for the benefit of his health.

Mr. A. M. Mackay has just sent home the completed translation of St. Matthew's Gospel in the Uganda language.

Canon Trotter, for eighteen years Vicar of Alnwick, sails for North West Canada this month to undertake missionary work in the diocese of Qu'Appelle.

At the Oxford Diocesan Conference last week it was resolved that a missionary association should form part of the ordinary machinery of the church in every parish.

A son of Rev. Canon Westcott, having offered himself as a missionary for India and Japan, a special valedictory service was held in the chapel of the Society for the Propagation of the Gospel, the Canon himself giving the address to the missionaries.

By refusing to institute a highly Ritualistic clergyman to a living near Fakenham, the Bishop of Norwich has shown more firmness than many expected, and has vindicated his reputation as the most thoroughly Protestant bishop on the Bench, except, perhaps, the Bishop of Gloucester and Bristol.

SOCIETY OF FRIENDS.

Frances C. Jenkins, U.S.A., has been "liberated" for service in London and Dublin.

The Friends of Australasia, feeling the need of more cohesion in so big a country, have started a quarterly journal, *The Australian Friend.*

The location of Gertrudes G. G. de Uresti, a female preacher, at Victoria, a strong centre of Romanism in Mexico, was a bold, but is turning out to be a successful and wise, step.

Elizabeth L. Comstock, who was incited to emulation by the late Elizabeth Fry, says, in an American paper, "During the last thirty years I have visited more than 120,000 prisoners, some in England and Ireland, but chiefly in this land; 195,000 sick and wounded soldiers in military hospitals; 85,000 inmates of poor houses; and many private asylums for the blind, insane and afflicted.

PRESBYTERIAN.

Rev. Dr. A. C. Murphy, of Crouch-hill, is to succeed Dr. Moore in Elmwood Church, Belfast.

The Christian Leader says every eighth pulpit in the Canadian Presbyterian Church is vacant.

The new church at Highgate was opened on Friday last, when Dr. Oswald Dykes occupied the pulpit.

The Presbyterians of Liverpool, says *The British Weekly*, have hitherto declined to join the Nonconformists' Vigilance Committee, which has been formed in that city.

Professor Charteris is appealing for £1000 to carry out a scheme, approved by last Assembly, for a home for training women workers for service in the home and foreign fields.

In memory of her father, the late Dr. Thomas Chalmers, Miss H. J. Chalmers has added a hall and class rooms to Fountainbridge Free Church, Edinburgh, at a cost of between £500 and £600.

In the funeral sermon of the late Rev. Wm. Fraser at Brighton, Dr. Monro Gibson gave touching testimony to the loving character of his friend as it had been brought out in their journeying to Palestine last year.

Rev. David Eades, of Ashton Tyrrold, is carrying the good news into the surrounding villages. With a few friends he holds open-air services every Sunday afternoon. Barns and cottages are to be utilised during the winter.

"No lottery or raffling" is an announcement very commonly made now in advertisements of Presbyterian Church bazaars. It is further significant that the word "bazaar" itself is being dropped in favour of the more modest "sale of work."

Rev. J. Reid Howatt, of Camberwell Presbyterian Church, announces a series of monthly Sunday evening lectures to young men on "The Spirit of Lives." Mr. Howatt also announces a course of lectures on Wednesday evenings, on "Lessons from the Life of Christ."

The Committee of the Ladies' Association for Foreign Missions, in connection with the Church of Scotland, have appointed two new missionaries—Miss Agnes S. Cuthbert, Madras, and Miss Anna J. Mitchell—to accompany Miss Bernard as a Zenana missionary to Poona.

Miss Lilias Graham has offered her services to the Women's Missionary Association of the English Presbyterian Church, and goes out, at her own charges, to China. Miss Graham is a member of Regent-square Church, and is a young lady of high culture. She is to be located at Amoy.

Revs. George Campbell and Andrew Anderson experienced a remarkable baptism of the Spirit, in answer to importunate prayer, in the manse at Cowdenbeath, Fifeshire, on February 26 last. Mr. Campbell does not think he has preached on a single occasion since without conversions as the result.

Rev. Dr. Alex. Whyte resumed his ministry in Free St. George's Church, Edinburgh, on Sunday week. Preaching from Isa. xlix. 1—12 he said:—"God knows I would like to be a comforter to his people; but may I never preach rose-water sermons to lost men. I would rather sting my hearers till they turned on me."

A Congress on Church life and work was held last week at Hamilton, N.B. Mrs. Houldsworth, of Coltness, presided at a ladies' meeting on female missions; and at a conversazione in the town hall Lord Balfour, of Burleigh, gave an address on the privileges and duties of Church membership. Dr. Marshall Lang spoke on "Healthy Literature."

SALVATION ARMY.

In the Paris and Zurich Training Homes there are now over seventy cadets in training for officers.

On arrival at Bombay Commissioner Tucker found a letter awaiting him from Mr. C. T. Studd, of Tai-yuen-fu, beseeching the Army to commence work in China.

The fifth anniversary of work in Edinburgh was recently celebrated. The work has met with much opposition there, but there have been encouraging results.

Work was commenced in Rotherhithe in August last year; since that time much good has been accomplished, and hundreds of souls have been led to the Saviour's feet.

Colonel Fawcett, late of Birmingham, and for many years a faithful and devoted officer of the Salvation Army, has been compelled to resign his position as an officer through failing health.

Colonel Thurman, of South Africa, accompanied by several native soldiers, sailed on Wednesday, September 28, for this country. There are now fifty-seven corps and 150 officers in South Africa.

Six of the Army soldiers were recently sentenced to seven days' imprisonment at Wigston, near Leicester, on a charge of wilfully obstructing the public highways. There has recently been a great revival here.

A universal exhibition of thankofferings is to be held at Clapton Congress Hall, November 12 to 17, in connection with the anniversary of the Training Home. The object of the exhibition is "to give every corps, officer, soldier, and friend an opportunity of presenting a portion of their goods as a token of their thankfulness for raising up the Salvation Army."

BAPTIST.

Rev. W. T. Float has left Foxton to undertake the secretaryship of the African Baptist Mission.

The Baptist Magazine for October gives a life-like portrait, with a sketch of his career, of Rev. Richard Glover, of Bristol.

Interesting services have recently been held at South Norwood. On Sunday, September 25, a special service was held, when twenty-four persons confessed Christ by baptism.

Mr. Spurgeon has had another attack of rheumatic gout in the right hand and knee, which confined him to his house on Sunday last. The rev. gentleman's place at the Metropolitan Tabernacle was taken by Rev. J. Burton.

Rev. T. Lardner, of Battersea-park Tabernacle, has met with a serious accident, necessitating the amputation of his left arm. Mr. Lardner was only just recovering from a severe dislocation of the shoulder two years ago. The latest accounts are favourable.

Twenty new students have been received into Mr. Spurgeon's Pastors' College this session, bringing the number up to between eighty and ninety. During the past year ten students have left the college for foreign work. There are now in the college two men who leave England in a few weeks, and twelve who are studying with a view to foreign mission work.

Mr. William Bilborough, a recently deceased member of Mr. Spurgeon's church, who kept a second-hand furniture shop in a back street, had this notice always exposed in his window, "Any poor and unfortunate sister that requires a good home, will she kindly inquire within?" He was the means of rescuing many from a life of shame, and he preserved a record of 148 who had stood fast, and were now honest women.

METHODIST.

An all-day Conference for consecration and prayer was held on Friday week in Belfast. Addresses were delivered on the subject of Consecration.

Two young men have arrived from Sierra Leone, and entered Crescent Range College, Manchester, to prepare for work among their own people in Africa.

The Methodist Mission tent services at Church Hill, near Enniskillen, have proved fruitful of much good; 294 persons, of from fifteen to thirty years of age, have given in their names as new converts, and of these 201 have signed the total abstinence pledge.

Rev. T. Truscott, of the United Methodist Free Churches Mission, Sierra Leone, having suffered severely through an attack of fever, has been invited by the Bishop of Sierra Leone to spend two or three weeks with him in order to gain additional strength.

A large Soldiers' Home, containing about twenty rooms, is being erected by the Primitive Methodist Society at Aldershot, where Rev. G. Litton and his assistants are carrying on a successful work among the soldiers. The Home will soon be ready for opening.

A writer in *The Methodist Recorder* tells of a new mission to Upper Burma:—"We have now fixed the site for our headquarters in Mandalay, and are gradually establishing ourselves. The six months we have spent here have been usefully employed in considering the question of a site, in looking all round for the most desirable locality, learning the language, fraternising with the people, and otherwise preparing for entering upon work for the Burmans."

Intelligence has been received of the death of Rev. Arthur Hall, Wesleyan missionary, at Belize, British Honduras. He succumbed to an attack of yellow fever. Mr. Hall was sent out eighteen months ago to take charge of the English work at Belize. During his ministry there he was greatly beloved by the people, and his premature death will be mourned by many. This makes the fourth Richmond student who has died upon the mission field during the past two years.

CONGREGATIONAL.

Rev. W. Courtnall has concluded a well-attended Gospel mission at Stansfield, Suffolk. He commences an eight-day mission at Southwold on 16th inst.

A new Guild for young men was formed at the Clapham Congregational Church on Monday week. The Guild is already provided with a good programme for the winter.

A Young Men's Guild has been opened in connection with Bond-street Chapel, Leicester. Its object is to bring into closer contact with the church the young men for whose general welfare it will exist.

A farewell meeting was recently held at the Congregational House, Boston, U.S., to take leave of no fewer than fifty eight men and women for various missionary fields in connection with the American Board.

The seventh season of the special Sunday night free services for the people, conducted by Rev. W. Evans Hurndall (of Harley-street Chapel), in the large hall of the Bow and Bromley Institute, Bow-road, E., commenced on Sunday last.

At the Canning Town Church, of which Rev. F. W. Newland is pastor, on Sunday week, the first of the special monthly addresses to working men for the present session was delivered by Alderman Phillips, of West Ham, to a large congregation of artisans and others.

Mr. William Rossiter, author of some articles on "Artisan Atheism" in *The Nineteenth Century*, delivered two addresses in Commercial-street Chapel, Northampton, on the 25th ult, on "Man 200,000 Years Ago," and "Free Thought and Freethinkers." Large numbers attended, including Secularists, Socialists, and others, and questions were freely asked at the close of each lecture.

After a sermon preached by Rev. S. Pearson, at the harvest festival in Doddington-square Chapel, Whitchurch, on Monday week, a collection was taken to reduce the debt on the new schoolroom, and amounted to £100. In an agricultural district, at a week-day service, and actually collected from the assembled congregation, this, says *The Nonconformist*, is somewhat extraordinary.

Rev. Dr. Macfadyen, preaching on behalf of the London Missionary Society at Manchester, on Tuesday week, said Christians could point to 870,000 converts, making, with their families and adherents, 3,000,000 persons, who had been brought into communion with the Church of Christ as the result of Protestant missionary labour. A hard task is still before them, for, while the Christian Church has added 3,000,000 converts to its numbers, the heathen, Mahomedans, and Buddhists have increased by 200,000,000.

Rev. A. Vine Hall was recently ordained pastor of the South Cliff Church, Scarborough. The young pastor's father, Rev. Arthur Hall, of Craven Chapel, offered the "Ordination Prayer." His uncle, Rev. Newman Hall, in giving "the Charge," reminded his nephew that his great-grandfather had preached the Gospel, during sixty-two years, as pastor of one church; that his grandfather, by his tract, "The Sinner's Friend," translated into thirty languages, had made Christ known to millions in many lands; and that his own father and uncle, after many years, continued to prize and preach the old Gospel as the "power of God unto salvation."

NOTES FROM IRELAND.

It has been decided to hold a representative Conference in Dublin next month, on the question of the Sunday closing of public-houses in Ireland.

The Irish Temperance League has secured the services of Mr. and Mrs. Ripley for a six weeks' tour through various towns in Ulster, in the interests of temperance reform.

The Convention for the Promotion of Practical Holiness, held in the Exhibition Hall, Belfast, last week, was a great success. It has undoubtedly been the means of much blessing to many believers.

Evangelistic services were held during the past week in the Methodist Church, East Wall, Londonderry, by Rev. Charles Inwood, assisted by Rev. James Donnelly, and others. The meetings were largely attended, and were times of much special power and blessing.

"FALLEN ON SLEEP."

Rev. Peter Dow, of Penicuick, N.B.—Mr. Laidlaw, Parish minister, of Wanlockhead.—Mr. Sharp, Parish minister, of Aberdalgie, Perth.—Rev. Angus Macintyre, for forty-one years minister of Kinlochspelvie, Mull.—Mr. James Wilson, of Airdrie.—Captain Martin Munro, a devoted elder of the Free Church at Inverary.—Provost James Downie, of Kirkintilloch, a staunch supporter of the temperance movement, and a warm sympathiser with evangelistic work.—Rev. James Izzett, of the Free Church, Westruther.—Mr. Alex. Berry, one of the elders of Dr. Goold's church, Edinburgh.—Rev. William Thomson, of the U. P. Church, Alloa.—Rev. Jagadiswar Bhuttacharjea, one of Dr. Duff's converts and a valued missionary of the Free Church of Scotland in Calcutta.—Mr. Samuel Berry, an eminent surgeon, for many years one of the deacons of Carr's-lane Chapel, Birmingham.—Rev. Wm. Moody Blake, well-known in many parts of the country for his work in behalf of the London Missionary Society.—Rev. Robert Harvey, late of Kenninghall, at the patriarchal age of 95; the deceased was the oldest Baptist minister in England, having commenced his ministry in 1814.—Mr. A. Duncan, Athy, Ireland, an earnest leader and local preacher in the Methodist Church.—Madame Bouvier, wife of Professor Bouvier, of Geneva, and daughter of the late Adolphe Monod, at the age of 54.

RUSSIAN JEWS.—In consequence of the Russian ukase prohibiting the admission of Jewish youths into the higher schools, many conversions are taking place. At the Gymnase in Charkov a considerable number have gone over to the Greek Church.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—A.H.W. H.N. T.H.B. W.H. H.T. H.A.A. W.Y.P. H.W.P. N.H. E.L. J.G.T. G.S. W.C. A.B. W.C.B. M.F.T.P. J.V.A. C.R.B. W.G. A.A.H. W.S.W. L.S.T. M.C. G.Y. G.F.H. H.I.J. A.H.G. C.N.P. J.M.P. F.A.B. C.F. R.A. A.C.T. R.L. J.C.N. E.F.B. A.S. W.H. J.O. L.L. J.T.D. E.D. J.D.T. W.T.S. A.W. J.D.T. C.G.D. A.S.H. J.T.D. E.S. J.G. T.G.S. H.W.D. F.N. H.J.S. J.W.B. C.S. R.H.L. J.C.K. J.C.S. A.L.W. A.E.B. W.M.N. J.P.C. M.T.D. H.M. R.B. W.B.D. J.P.H. R.C. C.B.C. W.F. R.C.M. S.M.G. S.W. A.C.T. R.G. A.F. J.S. H.B.T. C.W. J.O. A.M.P. C.A.P. P.T.M. R.N. A.J.B. P.N. J.E. I.S.H. M.E.S. F.H. F.G. H.G. A.H. J.D. J.F.B. W.F.K. C.E.J. H.F.S. Miss G.A. W.P.P. R.R.P. T.D.C. H.H.T. W.C.B. W.R. W.L. G.W.S.

APPLICANTS FOR TRACTS.—J. Taylor, 28, Cressy-place, Stepney Green, E.; C. Rose, 18, Benedict-st., Glastonbury; S. Walters, 75, Birch-field-lane, near Oldbury; W. H. Lewis, Aberclydach, Swansea Valley; Rev. W. Douglass Reid, Shearnden, Edenbridge, Kent; E. Peters, High-street, Stevenage, Herts; A. Richards, 21, Mail-terrace, Dorchester, Dorset; C. C. Brown, 104, Myddelton-road, Hornsey; "Welcome," 186, Aldersgate-street (tracts, little books, and wall texts); A. J. Smith, 31, Calderon-road, Leytonstone, Essex; H. Holland, The Priory Gospel Hall, Abergavenny, Mon.; Miss Rose, 13, Vivian-road, Roman-road, Old Ford, E.; T. G. Warren, 21, Susannah-street, Poplar, E.; G. Harris, 20, Upper Lewis-st., Newport, Mon.; W. Mortlock, 1, Addingham-road, Eastbourne, Sussex; J. Onions, 20, Bridge-street, Walsall; M. M. Holmes, 19, Argyle-rd., Tottenham, N.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

CONTINENTAL & FOREIGN NOTES.

THE FISK JUBILEE SINGERS are meeting with much success in their tour through the Antipodes.

PROFESSOR CHRISTLIEB, it is said, is just finishing an exhaustive work on the history of preaching.

A GENERAL CONFERENCE of all Evangelical missions in Mexico is to be held January 31 to February 3, 1888, in the City of Mexico.

NEUCHATEL.—With much regret we learn that Professor Godet resigns the Theological Chair through weak health; but it is hoped he may long be able to render good service to theological truth by his pen.

A CHRISTIAN LADY in Richmond, Va., has rented her fine home and moved into cheaper quarters that she might be able to give 1000 dollars a year more to charity than she otherwise could have done.

WOMEN IN GERMANY.—The most recent act of official male rule in Germany, says *The Christian Leader*, is the exclusion of women from all voice in Christian associations. They are still permitted to pay their fees, but are deprived of votes.

THE BAPTISTS in Sweden are increasing rapidly. At the beginning of the present year they had 460 churches and 31,000 members. Of the members 335 went to America. The Conference is hereafter to meet annually instead of triennially.

BORDEAUX.—Friends in Great Britain who helped some years ago to build the pretty Eglise Evangélique Libre, in Bordeaux, will be glad to know that all the debt on the building has been cleared off by the members of the church. The basement serves not only for the Sunday-school, but for the lodging of the Bible woman and her husband, an excellent colporteur. Pastor Fuster, 77, Rue la Grange, will gladly show the church, and give information about the work to any friends passing through.

NEW HEBRIDES.—Rev. Dr. Macdonald, of Efaté, reports that two French missionaries have recently been settled on the island by a French war vessel, thus making a total of four missionaries among a population somewhat less than two thousand, most of whom are already Christianised. It is reported that one of these French missionaries was formerly a soldier of the Pope. There were only twenty-five soldiers at Havannah Harbour, Efaté; the priests left at Fila Harbour had been ill all the time, and some of the French settlers had died.

BRITTANY.—The work under the direction of Pastor Trémel has roused the priests who write in the clerical Press, that the movement which has been set on foot by the Protestants must be arrested. They suggested that the copies of the New Testament in the Breton dialect be destroyed, whereupon some of the inhabitants of Kerriea, Côtes du Nord, brought their New Testaments and threw them into the fire on the fête day in honour of Saint John. Yet the Gospel has been received by this people, and the Breton once converted becomes a decided and valiant soldier for the Lord Christ.

A RANGOON PAPER unearths a vile traffic in the heart of Her Majesty's Indian empire:—"People of both sexes are shipped from Nagapatam to the care of certain individuals here. On arrival they are taken charge of by the partners here, who march them off to their depôts, where they are detained, and released only when the money expended has been paid by some of their friends or anyone interested in them. The women, especially when they happen to be young, are readily redeemed, generally by men who are in no way connected with them and who are invariably of a different caste. In a word they are sold to the highest bidder." "We have no doubt," says *The Indian Witness*, "that Calcutta could report still darker things than these. We have known a girl of eleven years to be taken out of school and sold for five hundred pieces of silver."

Appeals.

NORTH LONDON HOMES FOR AGED CHRISTIAN BLIND MEN AND WOMEN.—Thankfully the Committee acknowledge the practical sympathy hitherto received, and now that they have extended the work by opening a Home for Blind Men, they ask that the needs of the forty-four blind inmates may be met. Rev. H. and Mrs. BRIGHT, Hanley-road, N.

HOWARD-STREET MISSION (New-road, Wandsworth-road, S.W.).—We are in great need of £50 to commence our building, which cannot be proceeded with till this amount is forthcoming. A piece of ground has been secured at a small rental, and we are desirous of erecting thereon an infants' class-room, a room for young men and women, also a soup kitchen for the poor of the district, which is greatly needed. Our work is growing, and is greatly impeded for want of more room. We are anxious to get the building started before the winter season sets in, and before we begin giving our free meals, which is an important branch of the work.—JOHN SOAMES, Superintendent.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 p.m. Oct. 17, 24, and 31, Mr. Reader Harris; 18, Dr. Thain Davidson; 23, Rev. E. A. Stuart. Mission work nightly.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, October 16, 3 and 7 p.m., Mr. J. Williams. Meetings for prayer—Sunday, 7.45 a.m.; Monday, 8.30 p.m.; Wednesday, 8.30 p.m.; Friday, mid-day; Sat., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday afternoon talks to young men by Mr. E. J. Kennedy, at 3.30. First of a series of services for the people begins on Sunday next, 7 p.m., conducted by Dr. H. Grattan Guinness. All welcome.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, October 13, at 8.30, address by Rev. W. E. Haigh. Wednesday, 6 to 10, strangers and anxious inquirers.

Y.M.C.A., WILLOUGHBY ROAD, HAMPSTEAD.—Thursday, Oct. 13, special address by Dr. Monro Gibson, 8.30 p.m.

Y.M.C.A., 17, CAMDEN ROAD, N.W.—Thursday, Oct. 13, social reception. Addresses by Rev. W. H. Stone and Rev. George Wilson.

Y.M.C.A., 186, ALDERSGATE STREET, E.C.—Monday, Oct. 17, 8 p.m., Dr. H. Grattan Guinness, "A Recent Trip to Palestine," with dissolving views. Tuesday, 18, 7.45 p.m., Christian Evidences: "Who was Jesus Christ?" Rev. T. T. Waterman, B.A. Nightly meetings as usual.

CENTRAL NOON PRAYER MEETING, 186, Aldersgate-street, E.C.—Dr. Ziemann on "The Lord's Work in Germany," on Tuesday next, at 12.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Herbert Taylor during October—Sundays, 11 a.m. and 7 p.m.; Wednesdays, at Burlington Hall, Mill-street, Conduit-street, W., at 8.

CONFERENCE HALL, Eccleston-street, S.W.—October 16, 23, and 30, Mr. C. Russell Hurditch, 3.45 and 7 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in October, at 12 noon, Rev. John Kennedy, D.D. Subject, "The Christianity of Christ."

MRS. REANEY gives addresses on Sunday afternoons to men and women, at 3, at Stepney Meeting House.

PECKHAM AND EAST DULWICH VIGILANCE ASSOCIATION.—Mr. Henry Varley will lecture to men at the Peckham Public Hall on Friday, November 11, at 8.

THE CATACOMBS OF ROME.—Two illustrated lectures by Professor J. De Launay in the Conference Hall, Mildmay-park, N., on Tuesdays, Oct. 18 and 25, 7.30 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sunday, Oct. 16, 11 a.m. and 7 p.m., Mr. Ned Wright; 3 p.m., Rev. Henry Bright.

GREAT ASSEMBLY HALL, Mile-end-road, E.—Sunday, October 16, at 11 and 6.30, and week nights, at 8, Mr. G. F. Cook.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Oct. 16, at 3.30, Mr. P. S. Badenoch; 7, Mr. William Grove.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Meeting to celebrate the majority, Thursday, Oct. 20, 7 p.m., in Lower Exeter Hall. Mr. J. E. Mathieson, chairman.

HOME OF INDUSTRY, 60, Commercial-street.—Monthly meeting for Christian workers, Wednesday, Oct. 19; tea at 6, meeting at 7. Twelve ladies starting the following day for China will be present to take farewell. Miss Macpherson, now on her voyage home from Canada, is expected to be present.

INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY.—Valedictory meeting, to take leave of five missionaries proceeding to India, and of Miss Bromley, about to visit the stations, Morley Hall, 316, Regent-street, Wednesday, Oct. 19, 3 p.m. Rev. W. Hooper, C.M.S., late of Allahabad, will address the missionaries. Rev. Dr. Monro Gibson and others will take part.

Subscriptions Received by Messrs. Morgan & Scott to Monday, October 10, 1887.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

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Dr. Barnardo's Homes—Boys, Old Hall School, 7s. 11d.; O'C. £3; Friend, 5s.	3	12	11
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Mission to Deep Sea Fishermen—C.E.C. £1; D.S. £10; E.J.M. 5s.	11	5	0
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Dock Labourers (Mr. Coleman)—C.E.C. 10s.; C.M.C. 10s.; C.G. 2s. 6d.	1	2	6
Bethel Santhal Mission—F.A.V.	1	0	0
"*My Little Cripple*"—"Lida," 5s.; A Mite, 1s.	0	6	0
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Children's Meals (Rev. O. Jay)—E.V.	1	0	0
Free Church of Scotland (Foreign Missions)—F.	10	0	0
Church Missnry. Society (Foreign Missions)—F.	5	0	0
London Missionary Society—F.	5	0	0
Strangers' Rest, 163, St. George's-st.—J.W. & K.A. £4; (*Special Repairs*) M.S. £2 2s.	6	2	0
Strangers' Friend Society—M.S.	3	3	0
Mr. Fegan's Boys' Home—O'C. £3; Mrs. B. 5s.; D.S. £10; C.M.C. £1	14	5	0
Bristol Orphan Houses—O'C. £2; C.L.M.T. £1..	3	0	0
Friendless & Fallen—Gloucester, £1; Mrs. B. 5s.	1	5	0
Soldiers' Homes (Miss Robinson)—W.C.	0	15	0
Miss Leigh's Work, Paris—Mrs. B.	1	0	0
Miss de Broen's Work, Paris—Mrs. B...	0	10	0
George-yd. Ragged Schools—Mrs. B. 5s.; D.S. £10	10	5	0
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Mrs. Vicar's Work, Brighton—Mrs. B.	0	5	0
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Gratuitous Circ. of THE CHRISTIAN—Mrs. B...	0	5	0
Sailors' Mission (Miss Weston)—D.S.	10	0	0
Mission to Kabyles (Mr. Glenny)—D.S. £20; J.W. & K.A. £3	23	[illegible]	0
Destitute Children's Dinner Society—C.M.C. 10s.; E.J.M. 2s. 6d.	0	12	6
Miss Whately's Work, Cairo—W.C.L. £1; (*Medical Mission*) J.W. & K.A. £6	7	0	0
Irish Church Missions—C.L.M.T...	1	0	0
Tower Hamlets Msn.—C.L.M.T. £1; E.J.M. 5s.	1	5	0
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Orphans' Home (Miss Sharman)—J.W. & K.A...	3	0	0
House of Rest (Miss Mason)—J.W. & K.A... ..	3	0	0
Orphans' Home (Miss Mittendorff)—J.W. & K.A.	3	0	0
Girls' Home, Eastbourne (Miss Lee)—J.W. & K.A.	3	0	0
Prison Msn. (Mrs. Meredith)—J.W. & K.A. £8; (*Medical Fmle. Students' Hme.*) J.W. & K.A. £6	14	0	0
London Samaritan Soc. for Paralysed & Epileptic—(Unsuccessful Candidates) J.W. & K.A. ..	4	0	0
Home for Aged Christian Blind—J.W. & K.A...	3	0	0
E. London Women's Christian Temp. Union—M.	1	1	0
Dublin Deaf and Dumb Association—M.	1	1	0
Y.W.C.A., Dublin—M.	1	1	0
Carter Home for Destitute Boys—J.B...	2	0	0
Mount Hermon Orphan Home—J.B. £1; E.J.M. 2s. 6d...	1	2	6
Fuel for the Poor (Rev. J. W. Atkinson)—W. ..	0	3	0
Christian Colportage Association—E.J.M... ..	0	2	6
Y.M.C.A., Finsbury-park—M...	10	0	0
	£251	18	2

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Bethnal Green Free Library, E. (towards £1000)—Miss J.D.S. £10. F. A. Bevan, Esq., Treasurer, 54, Lombard-street, E.C.

MUNICH.—The number of Protestants in this city has greatly increased of late years, and a third Protestant Church is in course of erection.

"I was a stranger, and ye took me in."

The Committee of the **Field Lane Refuges and Ragged Schools** *are compelled to make a very urgent appeal for Funds for the continuance of their work. The work is carried on amongst the most destitute of the poor, both old and young. The Institution possesses no reserve fund to fall back upon.*

About **£1,500** *is required for the support of the Institution to the close of the present year. Upwards of 200 persons are maintained weekly. The average weekly attendances at the Mission Meetings is about 3,000.*

The Committee trust the Lord's people will help them in this time of difficulty and pressure. *On behalf of the Committee,*

PEREGRINE PLATT, *Secretary.*

Vine Street, Clerkenwell Road, E.C.

P.S.—Contributions will be thankfully received by the Secretary, or may be paid to our Bankers, Messrs. Barclay & Co., 54, Lombard Street, E.C.; or Messrs. Ransom & Co., 1, Pall Mall East, S.W.; or to the Editor of The Christian.

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Rev. H. BLOOMER, *Secretary.*

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The large balance is dependent upon donations and legacies. FUNDS are urgently NEEDED.

The Secretary will be pleased to give any further information.

HENRY SPICER, Treasurer.
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Hebrews vi. 19.

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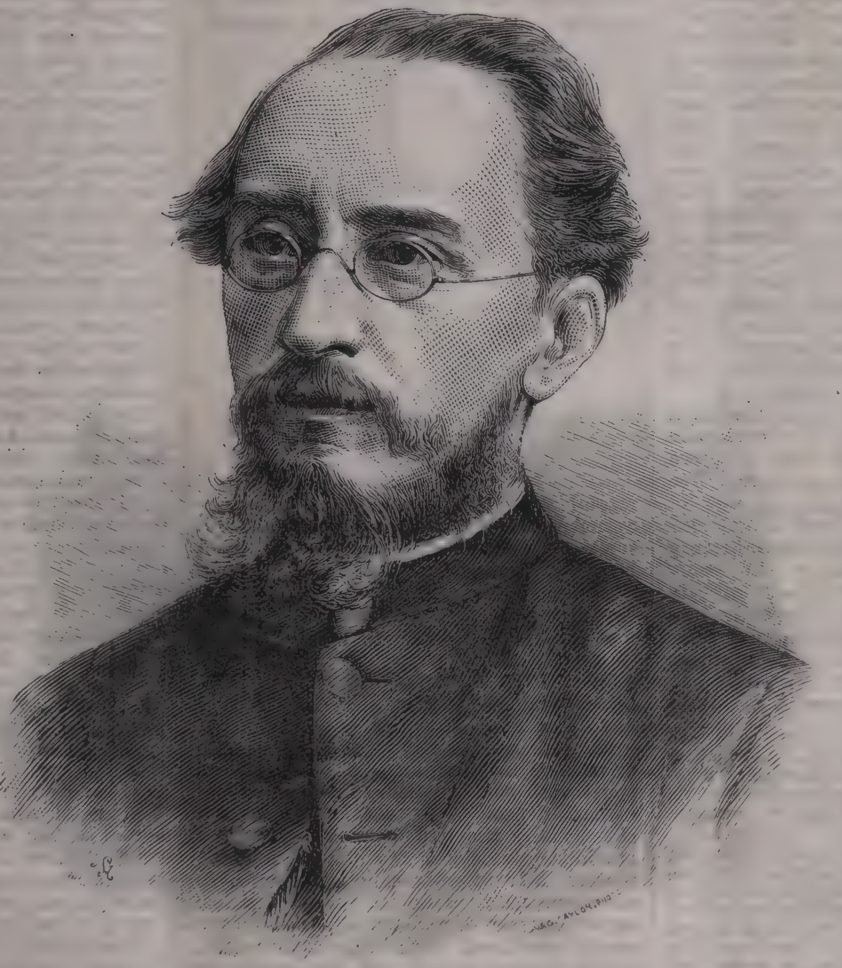
No. 925] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, OCTOBER 21, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

REV. ROBERT TUCK, B.A.

UNDAY - SCHOOL teachers at the) present day enjoy advantages which ere altogether unknown to their prede- ssors of the last generation. Not only are ble lessons carefully and wisely arranged, t most valuable assistance is furnished busy teachers as they ndeavour to prepare emselves for making ese lessons interesting nd instructive. Among ose who have been ngaged in this most elpful work no one has ndered nobler service an the subject of our resent sketch. Week y week thousands of achers turn to the ages of *The Sunday chool Chronicle*, sure of nding the assistance ey need; and all to hom the name of Rev. OBERT TUCK has thus ecome familiar will wel- me some particulars of s history.

His father was a adesman in the market lace of Bath. Like imothy, he was much debted to the sacred fluence of a pious other and grandmother. is parents and grand- arents were connected ith the Argyle Chapel, nd were associated with ev. William Jay during most the entire length his ministry.

As a boy Robert Tuck as unusually thought- l, and while enjoying ours of play as ener- etically as any of his hoolfellows, he had a ind continually awake nd eager in the acqui- tion of knowledge. He ad looked forward to e enjoyment of a pro- nged period of educational training, but this he was disappointed. Family cir- umstances led to his removal from the ectory School when thirteen years of age. hat seemed like a calamity, however, was rt of the Master's training for the work the future. Nine years were spent in e intense activity of business life, part of e time amidst the strain and pressure of large wholesale house in London. This g interval between school and college as of the most vital importance in the way of discipline and training. It quickened energy, enterprise, activity, resource; it trained in business habits of accuracy, punctuality, despatch; and above all it gave an intimate knowledge of the special dangers and temptations of business life which proved of the utmost value when, from week to week, he had to speak as a messenger from God to those immersed in all the cares and activities of toil and commerce.



(From Photograph by Messrs. A. & G. Taylor, London.)

Our friend owed much to the influence of the Sunday-school; hence the living interest he has always taken in this department of the Church's work. His religious decision was the result of the influence of a much-loved teacher. While in London Mr. Tuck joined the church at Surrey Chapel, during the first year of the ministry of Rev. Newman Hall, and immediately afterwards became a teacher at Castle-yard Sunday-school, Holland-street, Southwark, instituted in 1802. Here he was so thoroughly devoted to the good work that he has ever since taken the deepest interest in its welfare and is now the treasurer of Castle-yard, which has developed into an important children's mission.

The desire to be a minister of Jesus Christ was awakened in his mind in very early life. The way to the fulfilment of his life-desire, however, was not made plain until he was twenty-two years of age, when he became a student at Spring Hill College. There, in due time, he took the Bachelor of Arts degree of the London University. Under the wise and able guidance of the resident Professor, Rev. Richard Barker, who gave lectures in Hebrew and Greek exegesis, he learned the art of bringing out the meaning of the sacred text. This faculty, joined with rare spiritual insight, has not only rendered his preaching eminently instructive, but has enabled him so suggestively to indicate to teachers the lines upon which exposition of the Sunday-school lessons should proceed.

In 1862 Mr. Tuck was invited to the pastorate of the Congregational Church at Bromsgrove. After three years' ministry he accepted a call to Lister Hills, Bradford. It was while residing here that he first engaged in Sunday-school literary work in conjunction with Rev. James Comper Gray. This proved to be the sphere of life service to which his strength was afterwards to be devoted. About this time also he began to be a regular contributor to the magazines published by the Sunday-school Union, as well as other publications. Our friend was also the first to provide the lesson preparations known as "Lesson Helps for Busy

Teachers," which are a characteristic feature of *The Sunday School Chronicle*, and which have found such universal acceptance. His aim has been not to save teachers the trouble of thinking for themselves, by supplying them with lessons ready to their hand, but rather to assist by way of showing how or where materials may be found, and on what lines of investigation thought should travel. The first method would only be to provide crutches, the use of which would but enfeeble; the second furnishes, so to speak, a plan of the field to be traversed, and tends to stimulate and strengthen the power of independent thought.

After nearly seven years of ministerial work at Lister Hills, the serious illness of Mrs. Tuck compelled removal to the more genial climate of the South of England, and Mr. Tuck accepted an invitation to the pastorate of the Congregational Church at Bromley, Kent. It was at this time, in 1872, that he sent forth his first volume from the press, a selection of sermons entitled, "The More Excellent Way." The testimony received as to the usefulness of this publication encouraged him to publish a handbook for young Christians entitled, "Within the Wicket Gate." This volume is so wisely suggestive on the conditions of Christian growth and fruitfulness, that it is to be regretted it is now out of print. Then followed several helpful volumes; the latest is "A Handbook of Scripture Difficulties," being reasonable solutions of perplexing things in Sacred Scripture. This is a volume of 560 pages, the result of twenty years of careful consideration of such passages of Holy Writ as seem to present special difficulty. It should have a place in the library of every preacher and teacher of the Word of Life. We are glad to know that Mr. Tuck is now engaged on a second volume, dealing with the literary and scientific difficulties of the Bible.

For ten years Mr. Tuck continued his pastoral work at Bromley. But his health gave way, and a serious form of nerve weakness led to his retirement from active ministerial work. Happily, a rest of eighteen months so far restored health and energy that preaching the word and literary labour once more became a joy. For many years he has now devoted himself entirely to Sunday-school and pulpit literature, and to the interests of the Kent Congregational Association, of which he has been for twelve years the secretary.

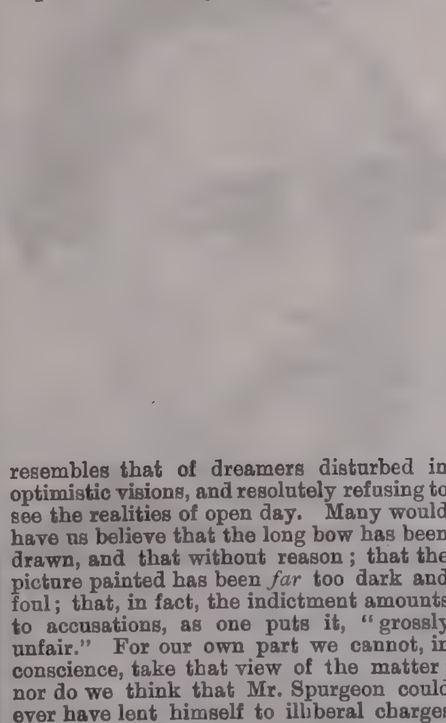
CHRISTIAN UNION.—The address delivered by the Most Rev. Lord Plunket, D.D., Archbishop of Dublin, upon this subject, at the recent convention in that city, is now published in pamphlet form by Messrs. Hodges, Figgis & Co., 104, Grafton-street, Dublin. Price 2d.

ORPHANS IN INDIA.—Our brethren labouring in connection with the Wesleyan Mission, Mysore, India, seem to have found the right solution of this difficult problem. In their report for 1886 we read that "the Orphanage has acquired a large amount of land, which has been divided into farms. To each boy, as he comes of proper age, is entrusted one of these farms, with house, stock, and all necessary farming implements, and the seed for the first year's sowing. Thus 'set up,' he has nothing to do but to work. Hitherto the settlements have proved most satisfactory. The outlay at the beginning is serious; but so far the money necessary has been provided, and the results have abundantly justified the policy. For eight years past the Tumkur Orphanage has been under the immediate care of Rev. George W. Sawday. He has worked with unwearying energy, and it is chiefly through him that it has been possible to initiate this policy, and that thus far its outcome has been so satisfactory." Mr. Sawday is now at 5, Hobart-street, Leicester, and will be glad to give further information about this most interesting work.

THE "DOWN-GRADE" AGITATION.

A REVIEW.

Our readers are doubtless in some degree aware of the widespread, and, at times, acrimonious correspondence to which Mr. Spurgeon's articles on the *Down-Grade* movement in Theology have given rise. The whole question has been ventilated in the columns of *The British Weekly*, *The Christian World*, *The Nonconformist and Independent*, *The Baptist*, and *Word and Work*; as might be expected, it has taken in the main the tone and colouring of the journals named. Both *The Baptist* and *Word and Work* heartily approve of the stand Mr. Spurgeon has made, while for opposite reasons the other organs are strongly dissentient in utterance and temper. In this inquiry we hope to give our readers a *résumé* of the whole controversy, with a dispassionate summing up of the leading facts and issues involved.



So far as we can gather, upon the great mass of the professing Christian public, who have been wont to think that all was well, Mr. Spurgeon's papers in *The Sword and Trowel* have fallen with a shock of surprise. In many cases the response resembles that of dreamers disturbed in optimistic visions, and resolutely refusing to see the realities of open day. Many would have us believe that the long bow has been drawn, and that without reason; that the picture painted has been *far* too dark and foul; that, in fact, the indictment amounts to accusations, as one puts it, "grossly unfair." For our own part we cannot, in conscience, take that view of the matter; nor do we think that Mr. Spurgeon could ever have lent himself to illiberal charges or unfounded aspersions. He is—and we speak with some intimacy of knowledge—a man of peculiarly generous mould, constitutionally the soul of charity, the last one in the world to try to magnify a small matter into something portentous. We are convinced that the *Down-Grade* articles, or, as they may be called, *fulminations*, never would have burst forth had not necessity, which knows no law, left the writer no option. It was a case of the action of what Emmanuel Kant calls the *moral imperative*, the *Karman* of the Easterns, answering to what, in the days of the prophets, would have been produced as the burden of Jehovah. Hence, despite the cries of exasperation, denial, recrimination, and worse, which Mr. Spurgeon's solemn and solid indictment has occasioned, our entire conviction is that his words were timely and just. He has bearded the lion in his den, and shown that the name "*Progressive Evangelical*" is a mere sheep-skin's wrapping, having no organic connection with the creature that would conceal for a time its real character thereby. And we cannot but think that the value of the controversy, and the service Mr. Spurgeon has rendered to the cause of the Christian faith, are to be adjudged largely in terms of this fact. He has disclosed the anti-Christianity of the new lights. He has torn the sheep's skin off, and compelled the declaration of foreign extraction. No one now need fail to perceive the total incompatibility of the old Gospel with its modern counterfeit. It is as when, in Spenser's Fairy Queen, the false Duessa was stripped of her scarlet robe:—

> Whom when the knights beheld amazed they were,
> And wondered at so fowle deformèd wight.
> "Such then (said Una), as she seemeth here,
> Such is the face of falsehood; such the sight
> Of fowle Duessa, when her borrowed light
> Is laid aside, and counterfesaunce known."

It is needful in this preliminary paper that we submit briefly the terms of the impeachment which Mr. Spurgeon has lodged against the Broad School of Dissent: the more so that by sundry critics, notably the Editor of *The British Weekly*, the charges made are described as *vague*. Our readers can form their own opinions. Judge, then, of the vagueness, or otherwise, of the following (we quote from Mr. Spurgeon's first article):—"The atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into a fiction, and the resurrection into a myth, and yet these enemies expect us to call them brethren, and maintain a confederacy with them." If such charges as these are vague, we are at a loss to imagine what form plain-speaking can take. Mr. Spurgeon next expatiates on the social aspects of the question, citing questionable amusements, and a weariness of devotional meetings, affirming "many would like to unite Church and stage, cards and prayer, dancing and sacraments." Then follow words than which nothing could be more timely and momentous:—

"Dissent as mere political partisanship is a degradation and travesty of religion. Dissent for truth's sake, carried out by the force of the life within, is noble, praiseworthy, and fraught with the highest benefits to the race. Are we to have the genuine living thing, or are we to have that corruption of the best from which the worst is produced? Conformity or nonconformity *per se* is nothing; but a new creature is everything; and the truth upon which alone that new creature can live is worth dying a thousand deaths to conserve. It is not the shell which is so precious, but the kernel which it contains; when the kernel is gone, what is there left which is worth a thought? Our non-conformity is beyond measure precious as a vital spiritual force, but only while it remains such will it justify its own existence."

In estimating aright Mr. Spurgeon's indictment against the Broad School o Dissent, it ought to be noted that it does not attempt to specify how far the mischie has gone. And the reason is obvious. Mr Spurgeon's object was by no means to involve the great bulk of the Dissenting ministry in suspicion, but rather to soun the alarm and call general attention to th heterodox trend that has ministerially an otherwise set in, and which, unless vigorously counteracted, must eventuate i sweeping disaster. We are sorry that thi point should have been so largely missed All that Mr. Spurgeon ventured to alle was that the evil was considerable, that was a growing evil, that it affected the Congregationalists in his judgment more than the Baptists, and that the case was such as called for remedial measures without delay. There is no sweeping impeachment of any sect or party in Mr. Spurgeon's *Down-Grade* manifestoes; and we cannot understand why any true man of God should feel affronted thereby. And yet many of the critics, who themselves pose as orthodox, put on an injured air as if they had been beaten without cause. Instead of joining in the alarm sounded, and doing their utmost to counteract the deadly mischief which stealthily and somewhat extensively is at work, they have wrought their hardest to stifle the alarm and to show that it is the old cry of "Wolf!" "Wolf!" without ground or reason. We are the more surprised at this aspect of things in the case of *The British Weekly*, since the *raison d'être* of that able journal was the appalling fact of the growing dimensions in Nonconformist literature of that very evil upon which Mr. Spurgeon so forcibly comments.

Howbeit to the end *The British Weekly* maintains this rôle. Mr. Spurgeon, according to that journal, is vague; he is pessimistic; his charges are random; they, in effect, vilify and traduce the Baptist and Congregational ministry, more particularly the latter. Along the same lines run many of the contributions that appear in the pages of that organ. Some write in high dudgeon at the aspersions cast on the order to which they belong, as if the whole thing were libellous. Others put the subject far from them—the charges requiring, to quote from Principal Fairbairn—"more omniscience" than he can lay claim to. Others, again, expatiate on the pessimism of the charges, as if for a charge to be gloomy was synonymous with its being false; while there are not wanting writers, men who lay claim to exceptional range of experience, who write as if this were now the Millennium *in limine*. The deliberate conviction of Principal Cave is, "that evangelical doctrine is more appreciated and demanded in our churches than ever." Rev. J. T. Wigner is emphatically of the same mind, the outlook being so serene and blessed as to gladden his heart in the evening of his life's work. With almost equal serenity Dr. Trestrail can survey the scene. Voices *per contra*, however, make themselves audible. And among the chief is that of Dr. Bruce, chairman-elect of the Congregational Union. His description of the character of the mischief surpasses anything we have ever read.

"There are," he says, "some of our ministers, and laymen, too, to whom the very word 'Evangelical' is as distasteful as the terms 'Protestant' and 'Reformers' are to the Ritualist section of the Established Church....They have abjured well-nigh all the phraseology of orthodoxy as hateful cant, or the fossil remains of extinct species of opinions belonging to a benighted period when there was no higher criticism, no larger hope, no advanced thought...The more honest and self-confident leaders of the party would scout the idea that they were simply coining new phrases, and finding new forms for the old beliefs. They publicly exult in a change so radical and vital in their faith that it is nothing short of a theological revolution, and that it has arisen on the Christian world of to-day as a new revelation. They can no longer use, in their plain, grammatical sense, the words of Luther and Wesley, nor even of St. Paul and St. Peter. In their opinion we are at the beginning of a new era, as much in advance of the Apostolic as the New Testament Dispensation was of the Old."

Afterward follows an enumeration of the authorities which by the Broad School are taken in lieu of the inspired writers—namely, Darwin, Huxley, Spencer, Arnold, Martineau, Macdonald, Harrison, &c., &c. And later on in his letter Dr. Bruce thus sets forth the new dogmatic teaching: "The Fatherhood of God and the solidarity of the human race are the two pole-stars of the new theology, which will surely rectify and reform every church......The blood of Jesus Christ must never be mentioned, and is accounted as an unclean thing. Culture takes the place of conversion, and charity the place of faith. We are by birth and not by regeneration the children of God. The writings of the Old and New Testament have no special inspiration, no special authority. The spirit of the age is the Spirit of God—all men will be saved here or hereafter." We forbear further quotation. If Dr. Bruce is rightly informed, then a more impious caricature of Christianity than the New Theology has never appeared on earth. It is only just to add that, notwithstanding his graphic description of the mischief, Dr. Bruce rejoices to think the tide is turning.

We can only now briefly refer to the action of *The Christian World* in taking up the gauntlet; but a glance thereat is sufficient to show that the impeachment of the new school by Mr. Spurgeon was both justly levelled and came not an hour too soon. While concurring in effect with Mr. Spurgeon's charge of moral dishonesty against the new system, saying that "an analysis of many a modern sermon would, we fear, show a good deal of trimming and a balancing of opposite opinions in a way that is confusing and unsatisfactory to the hearer," *The Christian World* thinks that the time is ripe for an open and full declaration: "We are now at the parting of the ways, and the younger ministers especially must decide whether or not they will embrace and undisguisedly proclaim this 'modern thought' which in Mr. Spurgeon's eyes is a deadly cobra, while in ours it is the glory of the century."

In another issue we hope to consider some of the results of this call to full declaration, and also to institute an inquiry into the causes of modern departure from the Faith.

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OUTCASTS AND HOMELESS POOR.

For the fourth season the all-night rescue work of the Christian Community was commenced with the beginning of this month, in the mission-hall, Thrawl-street, Spitalfields. It was soon evident that the work was as much needed as in former years, as a raid upon the streets at midnight resulted in the ingathering of ninety poor destitute men. On the second night 172 were secured. All these men were homeless, and without a penny to obtain a lodging in the cheapest shelters. They were truly a motley group. All were sheltered during the night in the upper hall, where they rested upon the floor, benches, and other ways as they found best, grateful enough for this poor accommodation.

At 7 a.m. they all willingly enough came down to the lower hall, and were served with a good breakfast. To say that they enjoyed it, is to say little; they almost devoured it, and it was evident that many of them were in a starving condition. After the meal they joined heartily in the singing during the religious service that followed, and listened attentively to the addresses that were delivered. The continuance of the work this season must depend upon the help of the benevolent public.

James Atkinson, Secretary.

28, Enfield-road, Kingsland, N.

TEMPTED YOUNG MEN.

Thanks are due to our enterprising contemporary, *The British Weekly*, for the valuable papers on "Tempted London"—of which the third instalment appears this week. Young men are first treated of; young women will follow. The condition of multitudes of our young men and maidens in business establishments is so perilous that "there are annually 12,000 young men who fall. Often the fall is but a momentary aberration, but it is sufficient to exclude from employment, and oftentimes from recovery." In some neighbourhoods, where the higher class of young men seek lodgings, "there are houses where, with the most devilish ingenuity, provision is made for the ruining of young men and young women under the most respectable external appearances," while there are in many business houses agents paid to tempt and introduce, at their convenience, young men engaged in the City." Yet, notwithstanding this, "perhaps there are not a hundred pulpits in the land from which has been denounced the evil [of crime, beginning with drinking, gambling, or impurity] which threatens to eat out the heart of the nation."

Information is given, valuable to young men and to their parents, as to the routine of life in a wholesale drapery house, from first to last: dietary rules and salaries; domestic and sleeping arrangements, moral and religious agencies, examples favourable and unfavourable, and the great causes of temptation—viz., the freedom from home restraint, the want of public opinion in London, the monotony of the life, the influence of bad companions, the great obstacles to marriage. Bad as many lodgings are, and good as are the surroundings in some business houses, on the whole life therein is distinctly less favourable to morality than life in lodgings; "in fact, many large business houses are 'hot-beds of hell.'"

In the face of facts like these, is it not the most wanton carelessness and cruelty to their own boys and girls, for parents and guardians to neglect the encouragement and support of the Young Men's, Young Women's, and all the other Christian Associations which are set on foot and maintained by a few lovers of souls, at the cost of ease, comfort, and home enjoyment, time, money, and personal effort, for the sons and daughters of other people?

In the account given of a firm of upholsterers, it is said that "they were not professedly religious, nor did they encourage religion, but they were kind, just, more fair in dealing with their employés than many who professed religion." There is one slight mistake here: if this firm does not profess religion, it certainly does encourage religion. "For what, O man, doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" He who does not this, however he may profess religion, is not a religious man.

THE COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—On Saturday week a quarterly conference of this Association was held at the Memorial Hall, Farringdon-street. Mr. G. W. Dodds presided. An address was given by Mr. J. Jackson, in which he said that Christian commercial travellers were not only representatives of their employers but of Jesus Christ. In their journeyings up and down the country, opportunities were continually presented for doing good work. Their influence should be felt in the commercial room. The Chairman, Messrs. Whitaker, Hull, King, Haines, Macqueen, and Verry, also took part.

THE CONGREGATIONAL UNION.

For the third time this assembly has visited Leeds. Last week its autumn sessions were held there, and attracted a full muster of pastors and others connected with the denomination, the local friends showing the visitors much hospitality. As the custom is, the proceedings were inaugurated by a sermon, preached on this occasion by Dr. Clifford, of Westbourne-park Baptist Church, and Vice-President of the Baptist Union. The keynote of his able discourse was the Apostolic utterance, "The world by wisdom knew not God." He showed by incontestable proof that all the discoveries and researches of science, most valuable in themselves, have but revealed the utter inability of man to unveil the being and character of God. What man has failed to do, God has Himself done, in the manifestation of his thoughts and purposes through Jesus Christ. It is for the preachers of the everlasting Gospel so to represent Christ as the Reconciler of the world to God, and the Saviour of men, that the spiritual needs of each succeeding generation shall be met.

At the denominational temperance meeting in the evening some strong advocacy of abstinence on the part of Gospel ministers was put forward. Rev. T. Eynon Davies, in his address, delivered with true Welsh fire, said:—

> According to Mr. Giffen, England in fifty years has spent all the capitalised wealth of Great Britain, plus seven hundred millions sterling. The custom of drinking has destroyed fifteen years' bread supplies. This is a terrible total, and it ought to be reduced. He was glad to see that the churches are moving in this direction. All the three hundred Bible Christian ministers are abstainers. Would to God they could say the same of Congregationalists! Amongst the Primitive Methodists nine out of every ten ministers are teetotalers. Nearly all the Methodist ministers are abstainers. There is much reason to complain of the legislative shortcomings. He would suggest that no new licences should be granted, that lapsed licences should not be renewed, and that when licences were given at all, they should be put up by auction, and the proceeds go into the coffers of the State. He wished also that the grocers' licences were abolished. If they could stop the payment for strong drink in Great Britain each week of five millions sterling they would be going a long way to realise peace on earth and goodwill towards men.

THE CHAIRMAN'S ADDRESS.

On Tuesday morning the Chairman of the Union, Rev. Dr. Mackennal, gave his opening address, choosing for his topic "The Life of the Spirit." As the result of observation among the Congregational churches during his term of office as chairman, he declared that his faith in the spiritual soundness of the churches had been quickened and confirmed. He went on to argue that while we are passing through a period marked by the decay of theological "dogma," there is more than ever a desire to know and to live out the practical doctrines of the Christian religion, as revealed in the Scriptures. His view was that there must be, and there has been, progress in the Church's conception of truth. As opposed to the limited view of the scope of the Atonement of Christ embodied in the teachings of Calvin, the Churches generally have now adopted the doctrine of the universal scope and efficacy of that Atonement. Faith in mere dogma is giving place to a most living faith in Christ Himself, both for justification and sanctification. Some words of Athanasius concerning the Son of God were quoted as profoundly significant: "Christ takes upon Himself the human nature, in all its liability

partakers of the Divine nature, in all its sanctity and in all its bliss. The Cross appears again the centre of the Christian system, and its two facts are, the Incarnation and the coming of the Holy Ghost."

One part of the Chairman's address deserves notice as a warm recognition, not very often found in official Church utterances, of the character of Christian life outside the limits of the denominations:—

> The presence of a free, frank, and joyous Christian spirit, simple in its reliance on God, and outspoken in its confessions to men, is the distinctive mark of a spiritual revival....It may be urged that this type of piety is adverse to Church organisation, and that its most prominent representatives are found outside all the churches. Would that they were found inside; have we nothing to answer for in that they are not?...Our churches were founded on the very right which spiritual men are now so largely claiming—the right of open vision, the right of confession in the assemblies of the saints. Nor is all undenominationalism a narrow, bitter thing. The piety to which I refer is catholic in sympathy and generous towards the churches. It represents a longing that the evangelical communities might form churches of a nobler type, in which all that any of them had ever learnt should be freely exemplified, and all sectarianism for ever laid aside.

Passing on to the Christian service that ought to flow from a true life of the Spirit, the speaker called for a more strenuous protest on the part of the pulpit against the outstanding evils of the time.

> The great public problems now demanding solution are social rather than political. It is not a time for religious leaders to shrink from conflict; if we are strong in the integrity of our motives, and the certainty that Christian ethics have their final application in the sphere of national and international life....We must protest not only against blacklegs in the House of Lords, but against the presence of seducers in the House of Commons; against the destructive theories by which some would make merchandise of the patient poor, but also against the crass prejudices and wanton indifference of pampered prodigals; against cruelties and dishonesties when perpetrated by a despairing peasantry, but with equal vehemence against "throned iniquity, which frameth mischief by a law."...The supreme question of the time is not whether we, as a nation, can preserve our old ruling faculty, but whether we are content to exchange imperial authority for spiritual influence; whether we are strong enough in God to give up the ambition of being "accounted to rule," for the reality of a worldwide service.

In closing his address Dr. Mackennal urged that if public life is to become as pure and simple and free as home life is, the public influence of women must make itself felt. He also paid a tribute—evidently in view of recent discussions—to the character of the younger ministers of the Church: "I am acquainted with many of them, and I affirm that they desire nothing among you, save to preach Christ, and Him crucified."

At the same session a paper was read by Rev. W. Guest on "Conferences for Revival of Faith and Piety;" we hope to give it *in extenso* in an early issue. In the consequent discussion Rev. A. Ramsey, of Dewsbury, testified to the good effects of the recent Devotional Conference at Hastings. Rev. J. Tinling, of Finchley, thought such gatherings would be more profitable if the recital of matured and helpful Christian experience had greater prominence. On the other hand, Rev. W. Adeney, of Acton, was fearful lest the exaltation of subjective experience should develop a spirit of Pharisaism. He would emphasise the truth that our experiences at the best are poor affairs, and men should be pointed away from their fellow-men to Christ. For our own part, we do not see any necessary conflict between the two views. Christ, of course, is to be exalted in everything, but

the honest and humble narration of what Christ has been to the individual in his times of trial and in his daily Christian walk. We think a meeting for Bible-reading, illustrated by personal experience, would be more edifying than Bible-reading alone, or experience alone. Rev. R. Balgarnie referred to a coming Conference at Hammersmith, and followed the Chairman's example by putting in a plea for freedom on the part of qualified Christian women to share in these devotional deliberations.

After Dr. Clifford, on behalf of the Baptist Union, had conveyed fraternal greetings to the assembly, a lengthy and thoughtful paper was read by Rev. S. Pearson, on "Church Comprehension." It was in spirit and effect a strong protest against ecclesiastical assumptions, and a plea for the free exercise of their opportunities by all the religious organisations on a common level, and apart from privilege or proscription. Rev. R. S. Ashton, as representing the Free Churches of France, reported on the efforts being made to evangelise that country. A good deal has been done, but the evangelical branches of the Church have much to contend with, and need help from fellow-Christians in other lands.

A crowded public meeting was held in the evening for the exposition and enforcement of Free Church principles, when addresses were given by Mr. E. Crossley, M.P, Rev. W. Clarkson, of Birmingham, Rev. R. H. Lovell, of Bromley, and Principal Fairbairn. Mr. Clarkson incidentally referred to the scandal of a man like the Marquis of Ailesbury having the right to appoint pastors to "the cure of souls." He urged that the Sunday evening services in the churches should be more strictly evangelistic, and that members of congregations should lend their individual help in this direction. While touching on this point, a tribute of gratitude was given for the quickened evangelistic conscience imparted to the churches through the labours of Mr. Moody and Mr. Sankey, and the endeavours of the Salvation Army.

On Wednesday morning deputations from several other bodies attended, and expressed cordial sentiments of Christian brotherhood. A unique and interesting incident of the meetings was the personal presentation of an address in favour of total abstinence. This year a deputation of ladies appeared on the platform on behalf of the Leeds Women's Christian Temperance Union. It was, said the Chairman, the first deputation of women that had ever addressed the united Congregationalists. A matronly Quakeress read the memorial to the assembly, which stood to receive it; she afterwards spoke in words of pathos and urgency that produced a profound impression. Temperance has had a living embodiment at these Leeds meetings. Sir Edward Baines, who was born on the first year of the century, and has been a total abstainer for fifty years, appeared on the platform day by day. There was also a deputation from the Yorkshire Quarterly Meeting of the Society of Friends. The lamentable state of Christendom in regard to military preparations and war was the burden of their appeal, and the co-operation of the Independents was sought in the endeavour to rouse the opposition of the whole Christian Church to this barbarous method of settling international disputes. At a later stage a resolution was carried on behalf of the Workmen's Peace Association, and in favour of a treaty of peace between Great Britain and the United

Rev. W. Spensley, London, read a paper on the need of closer pastoral oversight of the young. Ministers' addresses, he argued, should be plain, not burdened by philosophical deductions. He recommended that ministers should have a children's Bible-class, a Christian band, and literary or improvement societies. To find opportunity to perform these duties, he suggested that less time should be given to council meetings of political organisations and meetings of philosophical and philanthropical bodies.

Professor Wilkins, Manchester, read a paper on making systematic arrangement for the scientific study of theology. He said a danger to which those who ministered to the souls of men were liable was that they might fall into a pulpy, nerveless optimism, blind to the facts of life. If they were to avoid a stream of feeble and nebulous platitudes, it could only be as a result of the scientific study of theology; but they should sharply distinguish between theology and religion. The one was a science of man, the other a science of God. He believed there never was a time, at any rate for centuries past, when it more behoved them to test with the most critical care every single item of their creed. They ought to make provision in their colleges to encourage the study of scientific theology. Rev. Dr. Stevenson, London, held that theology was a science, and started with the great central figure of Christ. That was a veritable fact. Either the theology of the future must be scientific, or theology would die. What sort of a religion were they going to have if they did not know whether the Bible grew gradually, or dropped down from heaven like a thunderbolt, and if they did not know when the Apocalypse was written or what it meant? If they did not teach something definite to their young people they would gradually drift into agnosticism. Rev. J. Guinness Rogers said their theology might not be the same as that of Mr. Spurgeon, but he affirmed that to the central truths of theology they were as firm and devoted as he. Principal Fairbairn, Mansfield College, said the question of evolution had opened up to him the Gospels. It was gratifying that in their grammar schools and universities large numbers of young men were being trained who studied theology in a scientific way.

Mr. J. Carvell Williams read a paper on "The Necessity for Maintaining the Christian Spirit in Political Conduct." After insisting that Christianity bids men to strive for peace and justice, freedom and humanity, he contended that if the Christian Church stood aloof from modern movements for improving the condition of the people, it would lose much of its power for good. The increase of political opportunism which led men to do what was convenient rather than what was right, was a feature of the times. The promotion of social purity called for much arduous work, however repulsive it was, and besides repealing impure laws, the country had to rid itself, as far as possible, of impure lawmakers. He concluded by insisting on the necessity for an increased number of those who, with great hearts, strong minds, true faith, and willing hands, would make Christianity more aggressive, and bring its spirit to bear on all the concerns of daily life.

At night a crowded Home and Foreign Missionary Meeting was held. Rev. A. Foster, of Hankow, China, regretted that some of their ministers and deacons were not altogether friendly to missionary work. Speaking of the necessity for mission work the rev. gentleman said they saw in China heathenism at its best, yet society was corrupt, each class preying upon the other. Rev. Nundo Lal Doss, a native pastor, from Calcutta, spoke of the obstacles which missionaries meet with in India. The missionary has not only to preach the Gospel, but to educate the Hindoo mind up to it. At this moment there are about half a million Protestants in India. Rev. T. Eynon Davies (London) related the history of the foundation of the Home Missionary Society. Rev. J. Guinness Rogers said the democracy of England needed more than ever Christian leaders. He did not believe they were alienated from the churches if the churches would show that it was their intention to work with and for them. If they could present to this democracy such an ideal of Christian life as would command the homage of their faith and judgment, they would do a work for God in this generation for which the generations to come would have reason to bless them.

At the morning session of Thursday the Reference Committee submitted resolutions against the system of licensed impurity in India and other Crown dependencies and colonies, and against the wholesale demoralisation and ruin caused by the drink traffic in India. A resolution submitted by the United Kingdom Band of Hope Union, in favour of unfermented wine being used at communion services, was received.

Rev. J. Fordyce, Belfast, gave an address on the claims of Irish Congregationalism on the English churches. The Irish Evangelical Society appealed to them for help in order that they might train young men for the ministry who would be in touch with the masses. By this means they could grapple with the withering power of sacerdotalism and superstition.

Rev. J. C. Harrison, London, read a paper on the maintenance and deepening of the spiritual life of ministers, and of students during their college course. He argued that, as their work was mainly spiritual, to do it effectively they must be spiritual men. The college should be a spiritual home, in which there should exist conditions adapted to the encouragement of this life.

In the afternoon a conference of friends and supporters of the Irish Evangelical Society, on the state of Ireland, religious and social, was held. Rev. G. S. Reaney said the Irish question was still the question which puzzled our statesmen. Up to the present time it looked as if both Protestant missions and Protestant statesmanship were a failure. So far as the missions are concerned they had not won Ireland from Rome, but had only managed to keep the Protestant colony. He did not think they should go to Ireland as anti-Catholics; all they should do was to take the good news of God to the people. Rev. S. Antliff, Huddersfield, suggested that they should do more evangelistic work in the sister isle. Rev. W. Woods, London, said his personal impression, after six weeks' visit to Ireland, was that, if ever they were to succeed, they must put themselves in sympathy with the people. If they were to gain ground they must be a missionising body. He believed that the priests were saving the country, though their gospel was not enough to save the people—to our thinking, a very extraordinary creed.

In the evening a meeting of working women was held, Mrs. G. S. Reaney (London) presiding. Several addresses especially dealing with women's work were given.

WEEK OF UNITED PRAYER.

The Evangelical Alliance has issued the following invitation for the usual Week of Prayer at the opening of the year, which falls to be held on January 1—8, 1888:—

Once more it is our privilege to invite the Lord's people scattered abroad over the whole earth, to unite as in years past in a week of thanksgiving, confession, and supplication. Considerably more than the life-time of a generation has passed away since this annual concert for prayer began. Every motive which has hitherto drawn disciples of various lands and tongues around the common footstool of our Heavenly Father continues to operate with increasing force. The powers, both of good and evil, develop themselves day by day. The strife grows keener. More and more the whole world becomes one vast arena on which, beneath all eyes, two kingdoms visibly contend for mastery. And events appear to ripen for a crisis which may prove decisive.

We, on our part, have no reason to regard the issue with uneasiness. "The Lord reigneth." Not only have we the "sure word of prophecy," to "shine like a lamp in a dark place"; nor only have we the Almighty Arm to fight for us; even now we see the kingdom of our Saviour Jesus Christ making sensible inroads upon the powers of darkness. The public conscience of civilised nations grows more sensitive. More pointed attention is called to flagrant social sins. Vast regions of heathenism beyond resound with the Gospel, and every year sees a wider breadth of the earth embraced in the network of our missions.

Things like these fill us with greater hopefulness than even the prevalence of vice, error, and unbelief can inspire apprehension. But, surely, both the darker and the brighter features of our time alike fling us back in conscious feebleness on the succour of our Lord. Both of them bid us "watch unto prayer."

Many testimonies have reached us to show how "pleasant" it has proved to be when, in former years, "brethren" knelt "together in unity" from the rising to the setting of the sun; when the "precious ointment" of the Holy Spirit came down upon us from our exalted "Head" and "the Lord commanded the blessing, even life for evermore." May a similar experience be again enjoyed! The longing grows within the hearts of God's dear children to realise their brotherhood in the Lord Jesus. With this object in view let us combine even more widely this year than ever before. Let us cultivate the "communion of saints" and pray in the spirit of love as well as of devotion. When the universal Church is on its knees, emptied of human sufficiency, may we not expect God to fill it with his power, and to use it mightily for the glory of his great and holy Name?

The topics suggested for exhortation and prayer are in the customary order:—Sunday, Jan. 1, "Sermons"; Monday, "Thanksgiving"; Tuesday, "Confession"; Wednesday, "Prayer for Families"; Thursday, "Prayer for the Church of God"; Friday, "Intercession for Missions"; Saturday, "Intercession for Nations"; Sunday, Jan. 8, "Sermons."

DEEP SEA FISHERMEN.—The new mission smack *Sophia Wheatly*, built for the Mission to Deep Sea Fishermen by Messrs. H. Fellows & Son, Great Yarmouth, was successfully launched from the builders' yard on Wednesday week. The launch was witnessed by a large concourse of smackmen and others interested in this important Mission. Before the vessel left the ways, a brief statement as to the progress of the work was made by Mr. E. J. Mather. Rev. J. S. Moore, of St. George's, Great Yarmouth, offered prayer for the Divine blessing upon the vessel, her crew, and her future work upon the high seas. The entire cost of the vessel (about £2300) is defrayed by two ladies, and she is named in memory of a beloved mother and sister. The *Sophia Wheatly* makes the eighth smack employed in the beneficent work in which the Mission to Deep Sea Fishermen is engaged.

AMERICAN NOTES.

(FROM OUR SPECIAL CORRESPONDENT.)

It must be a great blow to the Seventh-day Adventists, a considerable religious body whose churches are chiefly located in the Western States, to have their chief leader make the following confession :—

> After keeping it [the Seventh day] twenty-eight years; after having persuaded more than a thousand others to keep it; after having read my Bible through, verse by verse, more than twenty times; after having scrutinised, to the very best of my ability, every text, line, and word in the whole Bible having the remotest bearing upon the Sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries, and dictionaries; after having read armfuls of books on both sides of the question; after having read every line in all the early Church fathers upon this point; after having written several works in favour of the Seventh day, which were satisfactory to my brethren; after having debated the question for more than a dozen times; after seeing the fruits of keeping it, and after weighing all the evidence in the fear of God and of the judgment—I am fully settled in my own mind and conscience *that the evidence is against the keeping of the Seventh day.*

* * *

Meantime, the German Societies of Philadelphia are seeking to overthrow the Pennsylvania Sunday laws. They denounce them as an infringement upon their personal liberty. They are indignant that their liberty should be restricted in their processions, beer gardens, and general nuisances. Had they the power of legislation, they would change the Lord's Day into a seventh business day, and carry their infidel views to the greatest extremes. This disposition shown by Continental Europeans is exciting a strong feeling toward the restriction of immigration. *The Lutheran Observer* remarks :—

> Dr. Schultz, who examines the immigrants as they land at Castle Garden, says, of those who have arrived during the past five years, fifty per cent. is undesirable, and twenty-five per cent. is a positive burden to the country.

* * *

Perhaps our ministers and theologians will eventually discover that the German theology which they accept so unqualifiedly is even more to be dreaded than German politics. The importation of Continental rationalism has done much to eliminate Bible orthodoxy from New England preaching. Andover's "advanced views" are only advanced from the "Fatherland" to this "land of our Fathers." In a few days the American Board meets at Springfield, when the old and new schools will come together again and make the air resound with the clash of arms. Congregationalists are awaiting the meetings with suppressed excitement. Whether that great body will again split, and the agitators go over to the Unitarians, with whom they have close affinity and sympathy, or whether they will be overruled and submit to the majority with good grace, is at present an unsolved problem.

* * *

That the New Departure wing is aggrieved with the attitude of the staunch evangelicals, and whine under their opposition, as if such opposition were persecution, is glaringly inconsistent. Rev. Dr. Plumb, of Boston, a Congregational minister, well remarked in a recent paper read at the Boston ministers' meeting :—

> The responsibility for the disturbance of the peace of the churches occasioned by legitimate religious discussion lies always, of course, with those who introduce the new views. They are the controversy by controverting received opinions. They start the contention, and they must be held responsible for that "beginning of strife, which is as when one letteth out water." All others were going on peaceably and contentedly, in a quiet and orderly manner, doing their regular Christian work in accordance with approved methods, when each one was interrupted in his work, and interfered with in his endeavours. Every high-sounding claim to present important new truth which is to modify the old, is really a direct attack on those who hold the old.

* * *

It is safe to say that the position of Prof. Edward S. Morse, the retiring President of the American Association for the Advancement of Science, is not endorsed by all American scientists. Nevertheless, it is a lamentable confession that his dogma goes unchallenged and unrebuked. One of his final utterances in his official capacity receives endorsement from his unbelieving *confrères* :—

> It is safe enough for an intelligent man, no matter what he knows of science, to accept as true what science puts forth, and to set down as false what the Church offers in opposition.

This is the cool assertion of a professedly intelligent man. He gives no explanation, however, about scientific deductions, which are constantly changing their ground, nor does he hint which must be believed of the scientists now holding opposing views regarding many scientific facts. Science-Infallibility is not less blindly presumptuous than the Papal.

ALBERT YOUTHS' INSTITUTE.

A series of special services has lately been held for working lads, at the Albert Youths' Christian Institute, Jenkins'-yard, Eagle-street, High Holborn. On two evenings it was our joy to be present, and to see the rough young fellows, fresh from their work, listening to the old story told in their own language, many staying behind to a prayer-meeting and for personal conversation. We know full well when a lad leaves school and goes to work, it is then, more often than not, he mixes with those who will try and lead him astray; it is then that he gives up the Sunday-school, and gradually slips deeper into the world, and for such as these this Institute is opened.

It is a young work, having just issued the second report. It is carried on by earnest and self-denying young men for the good of the lads and the glory of God. It includes an athletic club, swimming, cricket, football, &c., a temperance society, classes for arithmetic, drawing, writing, &c., Bible-classes, open-air meetings, a Christian band, a savings bank, and, above all, a nightly prayer-meeting, which has been continued throughout the year.

The membership shows an average of seventy all the year round, which means seventy lads taken nightly from the streets, and homes that are no homes, and kept for at least a few hours in a pure atmosphere. By the kindness of a few friends, a party of twenty members and three workers were enabled to spend a week at Folkestone. Any visitor will be heartily welcomed any evening at the Institute. A. E. Sparrow, of 66, High Holborn, W.C., is the Hon. Sec.

William Luff.

PLYMOUTH.—Twelve months ago a large hall in a crowded part of this town was secured for mission work, by a number of earnest Christian men. Since that time crowded congregations every Lord's day have heard the Gospel faithfully and powerfully proclaimed. A new movement has just been inaugurated by Rev. J. Barter, a member of the School Board, and a gentleman who takes great interest in the welfare of children. It is called the "Samaritan Society." Its aim is to supply dinners to poor children at a halfpenny each during the winter; and also to supply clothing,

RECOMPENSE.

The sun, who smites with passing blight
The mortal eye that seeks his face,
Is yet the complement of sight;
And presently that eye shall trace
New forms, revealed alone by light.

The cloud that drank the stream and brook,
And left the land in drought and pain,
Will yet restore the life it took
In floods of verdure-clothing rain,
To nourish every waiting nook.

The blinding grief, the shock, and smart
That seem to crush out very life,
Are but the loving hands that part
God's chosen from the common strife,
To live and rest in Love's great heart.

There is no blight, there is no pain;
What seems so is but grace and good;
And he that on Love's breast hath lain,
And thanked the Christ who for him stood
In God's just sight, dare not complain.

M. Butler Gerds.

MORAVIAN FOREIGN MISSIONS.

The Moravian Quarterly for October is full of interesting particulars concerning the foreign mission work, of which we can only give a few items, but recommend our readers to peruse the record for themselves.

ALASKA.

The work here, though only two years old, is already bearing fruit. In the school there has been an average attendance of nine scholars: the largest number at any one time was thirteen; Mr. Kilbuck is making rapid progress with the language and has every evidence that these people are teachable, and therefore firmly believes that as soon as they can talk to them, the work of winning their souls for Christ will not be very difficult.

GREENLAND.

All accounts from the stations in Greenland are favourable. The winter had been severe and stormy and the snow was abundant, but the brave missionaries have enjoyed good health. There had been no actual want except at Lichtenfels. Special interest attaches to a man named Karinak (and his family from the east coast, who had settled at Frederiksdal the preceding summer. It was reported that the remaining heathen families on the east coast would take up their abode at Frederiksdal this summer and would ask for baptism.

SURINAM.

Messrs. A. Richter and J. T. Weese went on a visit to the heathen Djoeka negroes on the Upper Cottica and its tributaries in March, and for the most part met with a friendly reception, many of the people expressing a desire to be baptized, and asking that the visit of the missionaries might be repeated. They have quite lost confidence in their idols and their heathen priests, the idols and houses for worship bearing everywhere unmistakable signs of neglect.

MOSKITO COAST.

A new station has been opened at Twappi, close to the northern boundary between the Indian reserve and Nicaraguan territory. In June last year Rev. W. H. Peper, of Karata, went to Twappi, to fix on a suitable site for the new station, and on arrival met the chief, Tumbu, who was greatly pleased to hear that his wish for a missionary was to be fulfilled, and promised to do his utmost to help in every way. About a month after Mr. Peper's return to Karata, Tumbu himself arrived there, to say that a house had been put up, and was ready for the missionary. The new pastor reports well of his flock. He had about thirty children in his school. The daily meetings were well attended, and the neighbouring Christians of Awastara, Para, and Daukra, over the border, are right glad that there is now a station so near them; formerly they had to go to Karata, which w

A MISSION TOUR IN INDIA.—6.

ALLEPIE is a town of 30,000 inhabitants, on the sea coast, thirty-three miles south of Cochin. Nearly a fourth of the people of this part of the country are professing Christians, mostly of the Syrian Church, and the London and Church Missionary Societies; there are also many Roman Catholics. There being so many different sects makes it all the more difficult for purely Protestant missions to make headway amongst the heathen; yet God has abundantly owned the labours of the London and Church Missionary Societies.

I visited the Leper Asylum with Dr. Poonen, and Rev. W. J. Richards, of the C.M.S. The lepers occupy one long shed made of matting and bamboo; there is no attempt at any flooring, the poor sufferers lying on the sand in all heir sores. There were about fifty people ltogether, of whom fourteen were lepers. There vere some truly horrible sights—sights such as need not be were the poor creatures but in a clean place, on good floors, and using some of he ordinary alleviations. There is great need or some proper place being built for these poor eople, and I do earnestly hope that Mr. Richards nay soon be able to erect the building that he as set his heart upon. The Leper Mission has lready promised a grant of Rs.750 towards this bject. The Raja of Travancore, has given Rs.500, and a few friends in India have romised other sums, so that we may hope soon o have an asylum. The lepers will then have o be separated from the other sick, and for the uture kept to themselves.

Rev. F. E. Wigram, Hon. Sec., C.M.S., isited these poor lepers when passing through llepie, and was so struck by their misery that e at once offered a donation towards the building of an asylum for them. The Mission to epers supports a catechist, under Mr. Richards, whose business it is to teach the lepers and other nmates the Word of God. This is but one of many places where we shall have to increase our ork very largely.

In Calcutta Lady Dufferin was kind enough to rant me an interview. She asked many questions, and expressed a very great interest in the ork amongst lepers. Her interest, too, is of a eal and practical kind, for she has herself isited the Leper Hospital in Madras, and also he Asylum in Dehra Doon. She said that what truck her as so very sad was the fact that children, and others in whom the disease is still only n its incipient stage are compelled to live in the sylums with those in whom it has reached its orst form. It would indeed be a boon, if the hought which was evidently running through ady Dufferin's mind could be acted upon, and rphanages might be established for the children f lepers, so as, if possible, to save them from he horrors which surround their poor afflicted arents.

The Calcutta Asylum is very well planned, the ales being on one side and the females on the her. On each side there are three wards, one r Hindus, one for Mahommedans, and one for e Christians. But there is a great deal of ercrowding, and another large ward is very gently needed. In order to build this, more ound would be necessary, and there is a piece waste land at the back of the present emises which might be obtained. Dr. Baumann, of the C.M.S., has always taken the pest interest in the spiritual welfare of the ers, and has lately, by the aid of friends in the Mission to Lepers in India, built a neat little church for the Christians to meet in. During my stay in Calcutta I had the great privilege of partaking of the Communion with the Christian lepers in this little church, and after the service was kindly allowed an opportunity of addressing the communicants.

In writing lately, Rev. J. W. Hall, C.M.S., at present in charge of the work in the asylum, says, "I may say that the work is, in my mind, a most hopeful one, and ere long I expect two more baptisms in the asylum. Oh, to hear that our loving Christ will receive and touch them, when man drives them out, is often too much for them, and his blessed words draw tears. Pray for us in our work."

WELLESLEY C. BAILEY,
Secretary, Mission to Lepers in India.
17, *Glengyle-terrace, Edinburgh.*

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TEMPERANCE IN EAST LONDON.

A JUBILEE Temperance Mission in connection with the East London Women's Christian Temperance Union was held in the Great Assembly Hall, Mile End-road, for five nights, Oct. 3 to 7. Rev. Peter Thompson presided on Monday evening, and Canon Wilberforce opened the campaign by a never-to-be-forgotten soul-stirring appeal to the thousands who had crowded to hear his eloquent words. He claimed that true science is on the side of total abstinence, which prolongs life more than all the doctors, saves more money than all the savings banks, and prevents more crime than all the Coercion Acts that have ever been passed. He urged his hearers to become total abstainers not merely for these reasons, but because the Apostle Paul said, "We that are strong ought to bear the infirmities of the weak and not to please ourselves." One of the greatest hindrances to the spread of Gospel temperance in Great Britain he held to be the cold, selfish lives of professing Christians; and they were as much to blame for the evils wrought by the liquor trade as the brewers and distillers themselves.

Rev. J. W. Horsley presided on Tuesday, when excellent addresses were given by Mr. J. Hilton, Mr. J. Raper, and Miss Haslam. On Wednesday an interesting and instructive lecture, entitled "Beer *versus* Bread," was delivered by Mr. A. B. Harding, and a large family loaf was cut up before the audience, who fully appreciated his various arguments and experiments.

On Thursday the meeting was presided over by Rev. T. Richardson, Vicar of St. Benet's, Stepney, who caused great excitement by producing from his purse the sum of £6 1s. 8d., which he said he would give to anyone present who would bring him for one year the price of half a pint of beer for dinner and half a pint for supper—viz., fourpence per diem. Rev. T. Evans followed with a very earnest address. The lady speakers were Dr. Kate Mitchell (who spoke on the medical aspect of the subject) and Mrs. Dorin, whose winning words went to many a heart.

On Friday evening, the large hall being unobtainable, the smaller hall adjoining was crowded to excess, and as many more were refused admittance. Mrs. Thomas Richardson presided, and ladies only were the speakers on this closing night. The names of Mrs. Aukland, Mrs. Piper, and Mrs. Durrant are in themselves an assurance of the earnest and glowing words which fell from their lips.

This mission will long be remembered by those who attended it, and all who helped in any way to forward this grand work will surely receive their reward in the happier homes and lives of their East-end friends and neighbours. Three hundred and forty pledges were taken, and many who had signed at Mr. R. T. Booth's mission were helped and strengthened in their

NEW GUINEA.

REV. JAMES CHALMERS will ere this have arrived at New Guinea to resume his labours amongst the numerous tribes of that vast island. Whilst passing through Australia on his way thither, he had a good reception and delivered many addresses on behalf of the work. He carried in his right hand a small mustard-tin filled with earth, from which was sprouting a tiny tea plant, and over which he watched with much fondness. He is taking this plant to New Guinea and hopes in a few years to supply all the teacups of Australia from it.

Rev. W. G. Lawes, his colleague at Port Moresby, has translated the four Gospels into the New Guinea tongue, and they have been printed and given to the natives, many of whom have been taught to read. Mr. Chalmers expects that Mr. Lawes will have the whole of the New Testament ready for the printer by the end of the year. During last year, which was a very trying season, no less than thirteen of the native teachers were smitten down owing to the climate. Mr. Chalmers was to have left Sydney on September 13, accompanied by Rev. Albert Pearse and four native teachers and their wives. We trust that he may long be spared to carry on his noble work amongst the people of New Guinea.

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TOILING IN THE BAHAMAS.

DEAR SIR,—This colony is only 4000 miles from England; but, as we have no telegraph, and in summer only a monthly mail, we are far from home. This Mission to the Africans was begun in 1833, when they were utterly neglected and slaves; we now number over 4000 members, and have 5000 children in Sunday-schools, 86 preaching stations, many of which have good stone chapels. During the past eight years 15 chapels have been built or are building, and 20 others repaired; the free-will offerings of the members in this representing some £5000. As these stations are scattered in ocean waters, six hundred miles long by three hundred wide, our great trouble is the necessary oversight. Thirteen native pastors chosen by the churches, minister the word, and are assisted by about 80 evangelists and elders; while the missionary visits as often as possible in the yacht *A. H. Baynes*, in which vessel he has voyaged 16,000 miles since it was launched in 1880.

The Methodists have a large mission, principally on islands on which white settlements were formed. The most cordial relationships exist, and we do not enter each other's field of labour.

I might mention that all reading matter for at least 10,000 persons is what I am able to obtain. The Religious Tract Society, some kind friends at home, and others I have had the happiness of knowing in America, help in this important work, but I could use one hundred times as much as I receive. Books to help our pastors, and evangelists, and Sunday-school teachers are most urgently needed all the time. I often feel very solitary alone in this great work, but the knowledge that the beloved of the Lord are praying for all his workers, cheers me at such times. Believe me that details would excite much praise to our Saviour in all hearts, if I had time, and felt your space could be used for them.—Yours faithfully,

D. WILSHERE, Baptist Missionary Society.
Nassau, New Providence, Bahamas, West Indies.

TRACTS FOR POLICEMEN.—The Religious Tract Society has recently published two excellent tracts for policemen, Nos. 250 and 552 of the "Every Week" series. Wishing that each policeman in any town should have copies, I bought fifty each, and asked the superintendent how I could best give them, when he most courteously offered to give one to each man with his wages

For the Young.

LITTLE SLAVES IN MADAGASCAR.*

A boy ten or twelve years old costs in Madagascar just about as much as a donkey, namely, five or six pounds; while the price of a girl of the same age is about equal to that of a small pony. Every Friday, at the great market in the capital (Antanànarivo), men, women, and children of all ages may be seen exposed for sale; and intending purchasers examine them and discuss their good and bad points, and haggle over their price, just as if they were so many horses or dogs.

This slavery is the great curse of Madagascar; for I am sorry to tell you that very few indeed, even of the Christian men and women, appear to realise what a great evil it is. Many Christian masters and mistresses are no doubt kind to their slaves, and remember that they have souls to be saved, and that for them as well as for themselves Christ has died. But very many on the other hand, treat their slaves with great cruelty, and seem to regard them as no better than so many cows or sheep. Sometimes, when the poor slaves want to go to chapel on Sunday morning, the master will say: "No, slaves do not pray; your only business is to serve your master." Many, again, who take their slaves to chapel with them, only do so because they wish to be thought well off, and because they would be ashamed to go without a number of followers.

The missionaries sometimes hear very sad stories of the cruel treatment which the slaves suffer at the hands of heartless masters; and no doubt a very great deal goes on that never comes to their knowledge at all. If a slave happens to do something displeasing to his master, he will often beat him most unmercifully, sometimes so brutally that he dies from his injuries. I heard recently of a case in which a slave who had vexed his master was bound hand and foot with ropes, and then his master and mistress and their son all set upon him together; the master thrashing him with a rope, the woman pinching and slapping him, and the son kicking him. After this had continued some time, the slave could cry no longer, but became quite insensible. Then his master carried him off and locked him up in a room in the house. After two or three hours some of the neighbours, who had heard the youth's screams, becoming suspicious, came to the house to see what had happened. When the door was opened, they found the slave nearly at his last gasp. Then the master and mistress began to be alarmed lest they should be punished by the law for murder; for some onlookers sent in haste to let the chief of police know what had happened, and soon crowds of people, hearing what had taken place, collected round the house.

Presently the word of the Queen came down, saying, "If that slave dies, then the man, woman, and boy, who beat him shall die too; and, if he lives, he shall be a slave no longer, but I will set him free, to be one of my subjects." As soon as the master heard that, he was in a terrible state of alarm, and himself went for a doctor, to try and save the slave's life. The doctor, when he arrived, applied some remedies which happily were successful in bringing the poor man round.

Sometimes when a slave is disobedient, or makes a mistake in the business his master has told him to do, he will have heavy blocks of wood put on his hands and feet, and be thrust into a vile stinking hole, more offensive than those in which the cattle are penned. Here he will be half-starved for several days, until he becomes quite weak and emaciated. No wonder that slaves who are treated in this way try to take their own life. No wonder, too, that many of them run away, preferring to risk the chance of recapture or death by starvation, rather than endure the tortures to which they are subjected.

Another terrible evil connected with slavery, which, though forbidden by law, is still only too common, is the breaking up and separation of families. Indeed, the slaves often can hardly be said to know what real family life is. Their children are not their own, but belong to the owner of the mother; and of course he can do what he likes with them. Little babies not yet able to talk, and only just learning to walk, are thus cruelly separated from their mothers and carried away never to know a mother's love and care again. This is what a native friend of mine says in describing their condition:—

"Alas! the misery of these children! Nearly every day they cease not to weep, but keep up their crying continually. Sometimes they quite faint away, and have perforce to stop for a time because they can cry no longer. When they call for their mother to take them in her arms or carry them on her back, there is no one to answer them, for she is as though dead to them. Having no nurse, the little child sits helplessly all day long by the wall of the house; and sometimes the master does not feed it, and it goes about out-of-doors picking up all kinds of garbage. Many of these children die, some from hunger, and some from eating unsuitable things, and some from constant crying, and from diseases brought on through want of proper care."

Even when the mother and child live in the same neighbourhood they are sometimes not allowed to see each other. The child's mistress will not let the little one go to its mother "for fear it should be bewitched, or lest she should run away with it"; and the mother's owner will not let her go to see her child, saying, "She is always stealing the food out of the house to take to her child, and in a very short time we shall have none left at all."

Of course, the lot of all the slaves is not equally hard. Many are fairly comfortable, and not a few live with their master's children quite like members of the family. Some are allowed to come to school and learn, though these are comparatively few. The moral condition of the slave children is almost totally neglected; and they very early learn to lie and steal, and fall into all kinds of bad ways......

But some of you ask: "Where did these slaves of the Malagasy come from? How came they to be slaves? Formerly a great many negroes used to be brought over from Africa by Arab traders, and sold to the Malagasy as slaves; but I am glad to say that the British Government have succeeded in inducing the Malagasy to set these all free; and now no more can be brought into the country. Most of the little slaves whom the Hovas now hold are children or descendants of captives whom they brought to Imèrina during the time when they were at war with the outlying tribes. Very many of these were taken captive during the reign of the heathen Queen Rànavàlona I.; and dreadful stories are told of the cruelty shown by the Hovas in those wars......

It is now only among the outlying heathen tribes that the practice of making slaves of the prisoners taken in war continues; but even in Imèrina a great deal of kidnapping constantly goes on, and many men make their living by stealing or buying children and selling or exchanging them for cattle among the Sàkalàva or other tribes. Often the children thus kidnapped are already slaves, so for them the change of masters may possibly at times be for the better; but frequently Hova children are carried off and sold into slavery, and at times even in the capital children disappear mysteriously and are never heard of again......

As I have stated, very many of even the truly Christian people do not yet seem to see the evil of holding their fellow-creatures in bondage, though there have been a few cases in which slave-holders, feeling the sinfulness of the practice, have braved the opposition and ill-will of their fellow-countrymen, and set their slaves free; and there are evidently many more whose consciences are very uneasy in this matter. Will you not pray that God will in his mercy hasten the time when this terrible hindrance to the progress of the Gospel here, shall be removed? I cannot tell you all the fearful evils connected with the slavery in Madagascar, but I hope that what I have told you will be enough to raise in your hearts feelings both of sadness and thankfulness; sadness for the sufferings of the thousands of poor children who are still held in such bondage, and thankfulness to God that your lot has been cast amidst the happy surroundings of a Christian country.

---

* From The Children of Madagascar. By H

"IF I CANNOT."

If I cannot be a sunbeam,
  Shining full and far,
Lighting up the earth with radiance,
  I will be a star.

If I cannot be a lighthouse,
  Gleaming out at sea,
I will be a tiny glow-worm,
  Shining cheerily.

If I cannot be a river,
  Flowing deep and strong,
I will be a merry streamlet,
  Hastening along.

If I cannot be a song bird,
  Making music sweet,
I will be a homely sparrow,
  Chirping, "Tweet, tweet, tweet!"

If I cannot be a jewel,
  Precious, rich, and rare,
I will be a crystal dewdrop,
  Sparkling, bright, and fair.

If I cannot be a rose-tree,
  Shedding fragrance sweet,
I will be a modest daisy,
  Blooming 'neath the feet.

If I cannot be a poem,
  Thrilling all who read,
I will be a thought of comfort
  Just to one in need.

Kitten.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. G. Banaster, *Burton-on-Trent*, Oct. 23 to Nov. 7. Mr. T. Sayer, Congregational Chapel, *Barking*, October 18—21; *Hackney Wick*, Oct. 24—28. Mr. J. H. Greene, *Stansfield, Suffolk*, October 29 to November 6. Mr. H. Pewtress, Centenary Schools, *Kennington-park*, October 18—28, at 7 o'clock. Mr. G. V. Arrowsmith, Markham-square Schools, *Chelsea*, Oct. 18—20. Mr. Josiah Spiers, *Mare-street, Hackney*, October 24—28, at 7 o'clock. Mr. Martin J. Hall, B.A., *Chesham Bois*, from October 16; *Hazlemere*, Oct. 25—29; Park Chapel Schools, *Chelsea*, October 31 to November 5.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, October 23, 2 Sam. xix. 16—30; Monday, October 24, 2 Sam. xix. 31—43; Tuesday, October 25, 2 Sam. xxii. 1—16; Wednesday, October 26, 2 Sam. xxii. 17—32; Thursday, October 27, 2 Sam. xxii. 33—51; Friday, October 28, 2 Sam. xxiii. 1—17; Saturday, October 29, 2 Sam. xxiv. 1—14.

LATYMER-ROAD MISSION.—An interesting gathering of nearly 200 children who have visited the Convalescent Homes at Broadwater, Lancing, and Ramsgate during the past few years took place on Wednesday evening last week, at the mission-room, Blechynden-street, Notting Hill. A number of the parents were also present. The object of the meeting was to revive and deepen the good impressions received at the Homes, and it is hoped that the means employed may in many cases have had the desired effect.

CHILDREN'S HOSPITAL, JERUSALEM.—Dea Sir,—A useful and unpretending work among sic children in Jerusalem has for twenty years bee carried on by Dr. Sandreczka. In the report o the "Marienstift" for last year, I find that 154 in patients received the individual care of the goo doctor and his wife. This is a work that ha hitherto been carried on by the united help o English and Germans, and we must still look fo the practical sympathy of friends in England. A one who, by a five years' residence in Jerusalem has learned to love the children of Palestine dearly as the children of our own loved Englan may I ask for some much-needed help for this wor

Yours faithfully,
(Miss) E. Jeaffreso

The Christian.

October 21, 1887.

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A DAY'S CONFERENCE IN THE INTEREST OF THE YOUNG.

FOURTH AUTUMNAL CONFERENCE,

EXETER LOWER HALL, STRAND, W.C.

THURSDAY, OCTOBER 27, 1887.

Conference of Ladies engaged in all kinds of Preventive and Rescue Work on behalf of Young Women and Girls.

MRS. FRANK A. BEVAN WILL PRESIDE.

MORNING CONFERENCE, 11 to 1 o'clock.

FOR LADIES ONLY.

SUBJECTS FOR CONSIDERATION :—

I. How to reach the Young Women of the day with healthful and cheerful occupation when working hours are over.
II. How to reach, and influence for good, Young People of all classes when school days are ended and life is just opening before them.

AFTERNOON at 2.45.

SUBJECTS FOR CONSIDERATION :—

I. How to influence for good the Mothers of the neglected classes.
II. How to induce Domestic Servants to attach themselves to respectable Servants' Homes, so as to secure them respectable lodgings when out of situation.

Mrs. Frank Bevan will (D.V.) give an Address to Workers at the close of the Conference.

Friends attending these Conferences are most earnestly asked to take part in the discussions, in order that all may profit by the varied experiences of each other.

"Sacred Songs and Solos" will be used at each of the meetings.

This Conference is convened under the direction of the Committee of the "London Female Preventive and Reformatory Institution," in the hope of increasing the effectiveness of all organisations designed to protect virtuous girls, and reclaim the erring from the paths of destruction.

EDWARD W. THOMAS, *Secretary.*

OFFICE: 200, EUSTON ROAD, LONDON, N.W.

"And when He was come near, He beheld the city, and wept over it."—Luke xix. 41.

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Extracts from a few of very many Letters :—

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The book may be obtained through any bookseller; or, in case of difficulty, by writing to the under-noted address, sending 2s., or less if not able to send so much, or without money if not able to send any.

The "Letter to the Rev. Robert Dawson," 40 pages in paper cover, to which the "Scriptural Proofs" are a sequel, may also be obtained by so writing, sending fourpence, or without money. *"The highest-toned piece of controversial writing it was ever our lot to read."*—Divine Life.

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83, North Side, Wandsworth Common, London, S.W.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

"A Well Wisher."—We shall be glad of the books for the Lads' Library. The girl must be over thirteen; she will be received into the "Training Home for Motherless Girls," on payment of £15 annually.

The Infant Day Nursery. Ragged Schools. Sunday Schools. Children's Services. Bible Classes for Lads. Mutual Industrial Classes for Lads. Temperance Society for Lads. Meetings, Classes, Clubs for Clothing, and Refreshment Room for Elder Girls and Young Women. Mothers' Meetings. Women's Bible Class. Mission to Inebriate Women. Men's Bible Class. Lodging House Meetings. Evangelistic Services, and other missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE ASYLUM FOR IDIOTS, EARLSWOOD, REDHILL, Surrey. Instituted October 27, 1847, for the care and education of the Idiot and Imbecile, especially in the earlier periods of life. THE AUTUMNAL ELECTION of this Charity will occur on Thursday, the 27th instant, at the Cannon-street Hotel, E.C., for the purpose of choosing thirty-five applicants for the ordinary period of five years, from a list of one hundred and forty approved candidates, without prejudice to scrutiny. The Poll will commence at 12, and close at 2 o'clock precisely. H. GERARD HOARE, Esq. (Treasurer), in the chair.

While congratulating the subscribers upon the support the Charity still continues to receive, the Board regret some falling off in the donations, and they earnestly suggest that ministers should preach and make collections in the various churches, especially in those localities where there are candidates. This would benefit the candidates, and materially increase the funds of the Charity.—JAMES DOWNING, Secretary, Offices, 36, King William-street, London-bridge, E.C.

October, 1887.

THE BENEVOLENT OR

STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—Private rooms and cubicle wards to accommodate Ladies and Gentlemen requiring medical and surgical treatment, have been recently added to this Hospital, and are furnished with every modern convenience and comfort. Terms, including attendance of resident medical officer of Institution, from £2 2s. to £5 5s. per week. Patients are at liberty to consult any doctor in addition, at their own cost, whether a member of the medical staff or otherwise.—For further particulars apply to DIRECTOR or LADY SUPERINTENDENT of above Institution.

EVANGELICAL HOSPITAL for Spezia and District.—Further subscriptions are urgently needed for the foundation of above. Suitable premises have already been secured. The annual expenses will amount to about £400. Donations will be thankfully received and acknowledged by Messrs. MORGAN & SCOTT, or by the Director, Mr. A. A. COATES, Spezia, Italy.

Referee, Rev. F. B. MEYER, Leicester.

THE SAN REMO HOME for Invalid Ladies.—This Home will re-open as usual on November 1. The damages caused by the recent earthquakes have necessitated considerable extra expense in structural repairs to the house, and it is hoped that those who know what a boon the above institution has been to many for the last nine years (and any who have it in their power to help), may be glad of this opportunity of showing their interest in, and aiding by their contributions to relieve it of its unforeseen debt.—All communications connected with the above work to be addressed to Miss MACDONALD LOCKHART, The Lee, Lanark, N.B.

Golden Lane & Hoxton Costers' Mission.

PRESIDENT—THE EARL OF ABERDEEN.

Help for the Winter Work is much needed. In addition to the Evangelistic Meetings, which the Lord has greatly blessed during the past 28 years, successful efforts are made to help the poorest of the poor by means of IRISH STEW, SOUP DINNERS, &c., &c.

Contributions may be sent to THE CHRISTIAN, or to the Voluntary Evangelist, Mr. W. J. ORSMAN, Milton House, Shacklewell-green, Hackney, E.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. (undenominational). Ladies trained for Medical Mission Work. Two years' curriculum. Ladies may train for Midwifery alone. Non-resident students received. Partial board if desired. Miss Cox, £2; Miss A. Cooper, £1; E. P., 10s.; Mrs. Blanchard, £1.—Treasurer, G. J. GREEN, Esq.; Hon. Sec., Dr. GRIFFITH.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

NERVOUS DISEASES. — Special provision is made in the National Hospital for the Paralysed and Epileptic (Albany Memorial), Queen-square, Bloomsbury, for persons of the middle classes in straitened circumstances, who pay 21s. per week. Apply to the Secretary-Director.

SUNDAY SCHOOL EXTENSION on the Continent.—Special fund devoted to this work now exhausted. Seventeen missionaries employed, but Committee without means to pay salaries falling due, and other grants already pledged. Appeals therefore, to all friends of religious education for immediate and generous assistance. Contributions gratefully received by Mr. J. E. TRESSIDER, Financial Secretary, Sunday School Union, 56, Old Bailey, E.C.

MONEY, WARM WEARING APPAREL, UNDERCLOTHING. — HELP earnestly solicited for many necessitous Gentlewomen and Invalids.—Miss FAITHFULL, The Institute, 136, Regent-street. The need is very urgent.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

YORKSHIRE WOMEN'S CHRISTIAN TEMPERANCE UNION. — Annual Meeting and Conference to be held in Friends' Meeting House, Hull, November 1 and 2. For programmes, apply Miss PUMPHREY, Priory-street, York.

HOME FOR MOTHERLESS LITTLE GIRLS, Hurst-road, Ocklynge, Eastbourne. (Late of St. Giles and Plaistow, Essex). Established 1871. Contributions received by Miss LEE, at the Home, or Messrs. Morgan & Scott.

THE LONDON SAMARITAN SOCIETY gratefully acknowledge the following sums for Convalescent Homes, at Sandgate and Bournemouth:—Mrs. E. S. B., 6s. 8d.; Mrs. A., 10s.; Miss G., £1 1s.; Mrs. A. T., 5s.

ALBION HILL HOME, BRIGHTON, for Female Penitents from all parts of the Kingdom. Funds urgently needed. Subscriptions and donations thankfully received by Rev. R. C. Macdonald, Chaplain and Secretary, Home Lodge, Queen's-park, Brighton; or by Messrs. Hall, Bevan, West & Hall, Union Bank, Brighton.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

AN URGENT APPEAL.— Chase-road Baptist Chapel, Southgate.—To pay for the Land, and have same put in trust for the Baptist denomination. Also enlarge temporary Iron Building. For present urgent need £375 is required at once. Rev. C. H. Spurgeon has promised £125, being half the money owing him for the land; J. N. Mappin, Esq., of Southgate, £50, conditionally that the remaining £200 is raised. Subscriptions will be thankfully received and acknowledged by Mr. J. T. DUNN, Hon. Sec., Metropolitan Tabernacle, S.E.; Mr. R. HAYWARD, Hon. Treasurer, 319, Kennington-road, S.W.; or Mr. C. WICKERSON, Hon. Pastor, 110, Belmont-street, Haverstock-hill, N.W.

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"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

PARIS.—Select Home for English and American Ladies, 35, Rue de Lubeck, Avenue du Trocadero.—Miss DIXON begs to announce that the Home will be opened on Thursday, October 20. French lessons daily, by a French Lady (diplomée). Terms on application. References kindly permitted to the Rev. G. W. Olver, B.A., Wes. Mis. Sec., Mission House, Bishopsgate-street, London; Rev. W. Gibson, B.A., 83, Boulevard de Versailles, St Cloud, Paris; Rev. D. A. de Mouilpied, 11, Avenue Flachat, Asnières, Paris; Rev. W. H. Price, 57, Elgin-road, Addiscombe, Croydon; Rev. B. Hart, 4, Rue Roquépine, Paris; Sir W. McArthur, K.C.M.G., 79, Holland-park, Kensington, London, W.; Dr. Anderson, 8, Avenue de la Grande Armée, Paris.

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THE BIBLE FOR MAN.

In a recent circular in connection with the work of the Association for the Free Distribution of the Scriptures, Mrs. Robertson, 1, Oak Hill-park, Hampstead, writes:—

"The words of eternal life have been given to us; dare we any longer withhold them from the millions who are passing away into eternity, without ever having seen the word of God? Multitudes amongst the nations of Europe, and of the inhabitants of India, China, South America, and other countries, most gladly accept the gift of a Bible, a New Testament, or a Gospel, and we have abundant testimony that they read it and value it. Every human being needs to hear the voice of God, and unless 'The Book' is given freely, myriads will never even know of its existence. How solemn to think of the millions going down to the silence of the grave, and to the awful awakening of eternity, ignorant of the true God and of 'his Christ.'"

Among many testimonies to the value of this work of free distribution we quote the following:—

"*Asia Minor.*—When it was heard that I was distributing the Word of God without money, the people began to run to me as a thirsty flock of sheep run to a fountain of water. The poor men, women, and children receive it with unspeakable joy, and press it to their heart as the most precious treasure that they can ever get in the world. The fruit of this work began to appear immediately."

"*Mexico.*—When I was engaged in selling the Scriptures, it was a very frequent experience to lose Bibles, they being torn or otherwise destroyed. On some occasions whole boxes were burned by town authorities. But since I have been freely giving the glad message, all that has entirely ceased. The Bible as a gift escapes the ill-treatment which sold Bibles so frequently meet with. It will interest you to know that God has honoured his Word so much in one of our Indian villages, that two thirds of the whole village have been converted by your free gift Scriptures."

"*Nicaragua.*—After giving away a few, the demand for Bibles and Testaments was enormous. So much so, that we were quite besieged by clamorous applicants for the Word of God. In a few days we have given away nearly the whole number. At every cottage door, since the distribution, one of the inmates may be seen sitting with two or more about, reading aloud to attentive listeners." In a previous letter, a most deplorable account was given of the people in the Gold Mines here, composed of different nationalities, without any one to guide them into the way of Life.

"*Russia.*—At each distribution I am more and more astonished at the great numbers of people who come to ask for them. Several officers asked me for them for the soldiers, but I am always short; now that Russia is so sorely tried God has opened a way for his own Word, that it may bring into this great nation the true light. They are not allowed to *hear* the Gospel, and the Book is the only way of reaching these poor fellows. Your labours are greatly owned by God, and appreciated by the people of this land."

"*Persia.*—I can tell you that there is no such blessed work as this. I wish you could really see the heart-melting sights, the great anxiety to receive the Holy Book. I visited ten villages; many on receiving it shed tears, kissing their dear Book. Some came fifteen or sixteen miles for one book, amidst the perils of our country, notwithstanding cold and ice. Some of the copies were carried away to Russia, for many have gone there to escape hardships here."

LIVERPOOL.—In connection with the Church of England a mission among the slums of this great city is carried on under the name of "The Mission of Love." A recent quarterly report gives details of relief supplied to the poor, and of conversions met with by the workers. There are three mission

MOVEMENTS IN NORWAY.

As a very earnest religious movement is going on in some parts of Norway, I hope it may interest your readers to hear a little about it. A few years ago we had a great political struggle, during which the clergy opposed the victorious Liberal movement, and by so doing lost much of their old influence and power. After this struggle a revival of religion and a great hunger for the Gospel of Jesus manifested itself at different parts, and many souls were saved.

Together with this awakening a yearning for uniting believers has been increasingly felt. At Christiania a local Christian Alliance was formed this summer of members from all the different denominations there; the object was the salvation of sinners and the union of Christians.

Outdoor services were begun about Whitsuntide in different parts of the town, and it pleased the Lord to bless our humble labours; at almost every meeting we have been privileged to lead souls to Jesus. As the cold weather comes on our outdoor services have had to be broken up, but we have been enabled to rent a hall at one part of the town. If more means was at our disposal we would get one or two other buildings at other parts for our winter campaign.

Christiania. G. Hubert.

MISS VON FINKELSTEIN.

This talented lecturer has commenced her third series of lectures on Eastern Life and Customs, her subjects being, "The Homes and Haunts of Jesus," "City Life in Jerusalem," "The Bedouins of the Desert," "The Jews in Jerusalem," and a new one—"Jacob and his Wanderings."

Particular interest attaches to the last-named on account of the very different opinion which Miss von Finkelstein holds of the patriarch to that maintained by most Bible-readers. Naturally she views his character from a purely Oriental standpoint, and many features of his career which, to a Western mind, seem incompatible with the principles of morality and godliness, to her present no difficulty whatever. Familiar as she is with the native customs, she only recognises acts of everyday Eastern life in the events with which Jacob is identified. Her explanations are certainly fresh and plausible, but their very freshness will, we fear, occasion doubts in some minds as to their credibility. But this may only arise from prejudice, which certainly should have no place in Bible-study, and we therefore advise our readers to go and listen for themselves. They cannot fail to be interested and edified, and we hope that the bold stand which the lecturer takes against sceptical and infidel objections to Bible narratives will accomplish the desired end.

As an example of her method of treating the history, we may quote in brief her remarks on the question of the barter of Esau's birthright. "And Jacob sod pottage." To us Occidentals the words convey little meaning. To the Orientals they tell quite a story. They imply that the occasion was one of a funeral, or of the anniversary of the death of one of the family. It was the elder brother's duty on that day, as priest of the family, to fast from sunrise to sunset, and then to eat only a "mess of pottage" of red lentils. It was the younger son's duty to prepare this dish, while during the day the whole family, as part of the religious ceremonies of the day, were required to take no other food. When Esau, having already desecrated the day by hunting, determined to break the rule, he was guilty of an act of profanity, of gross disrespect for a most binding custom, and Jacob's offer to assume the elder brother's place was an act of piety. The gain on his part was purely honorary, the duties he assumed were many and irksome. In thus selling his birthright, according to Eastern custom Esau sold his very name. From that moment Jacob was the elder, and was entitled even to adopt the elder brother's name.

Apart from this question of interpretation, the lecture, with its graphic and vivid presentation of Eastern life, is eminently interesting and

FOREIGN EVANGELISATION SOCIETY.

This Society is doing a large work in France and other continental countries by aiding many of the evangelical missions there established. In this way last year upwards of £700 was disbursed, this beneficent stream fertilising such widely different fields of labour as Rev. R. W. McAll's mission in Paris and scattered missions in Spain, Portugal, and Belgium. The committee express their regret that the interests of God's kingdom on the Continent occupy so small a portion of the attention of the English public. Their aim is to give help where it is most needed, but many causes are left unaided for want of funds.

The many accounts of most fruitful and blessed work amongst the sick, in distributing the Scriptures, and in other forms of evangelistic effort amongst all classes of people, contained in the fourteenth annual report of the Society, make the pamphlet one of great interest, that should quicken the sympathies of Christ's people on behalf of those so near who are still without the Gospel, and of those who are striving amidst many difficulties to give to them this message from God to man. Communications should be addressed to the hon. sec , Rev. Horace Noel, Woking, Surrey.

TEMPERANCE MISSION, HIGHBURY.

A Gospel Temperance Mission has been concluded at Highbury and Lower Holloway. The meetings commenced on Saturday, Sept. 24, and continued until Tuesday, Oct. 11. Mr. William Noble conducted the mission, which produced upwards of 2000 pledges. On examining the roll it is highly satisfactory to find that in many cases whole families have signed together. In one case we find that the father of a grown-up family came on the opening night; ultimately he brought the whole of his children to the mission, and they all signed. A member of a leading church in the district and a moderate drinker, he had not seen his responsibility in the matter; but on hearing an address from Mr. Noble on "Weights and Sins," he became convinced that the drink was a "weight," and determined henceforward to run the Christian course without this impediment.

We can understand the success of the mission when we find the motive power that was at the back of it. Each day a prayer-meeting was held always led by one of the clergy or ministers of the districts. The result of this consecration to the work was shown in the evening meetings by the deep spiritual tone that pervaded them. On one of the Sunday afternoon meetings the temperance work was set aside for a season, save that any could sign the pledge, and Christ alone was preached. It was a wet afternoon, and yet the tent was nearly full. Dr. Miller and Mr. Noble addressed the meeting, and nearly all remained to the close, when a large number rose for prayer. We saw many in tears, and during the interval of silent prayer a deep solemnity pervaded the assemblage.

Special meetings for women and children were held also, and were equally successful with the nightly efforts. No children were allowed to sign unless they brought a certificate given to the parents at the nightly meetings for the purpose of being filled in.

The closing meeting was held on October 11, Mr. W. J. Palmer, J,P., of Reading, presiding. The proceedings were of the most enthuiastic character and fittingly closed the eighteen days' sterling effort. Mr. Noble pledged the audience by a vote to assist in an extended effort which is contemplated in the North of London. Mr. Noble expects to undertake several other extended misions before entering on this project. A committee has been formed for systematic visitation amongst those who have been influenced

EVANGELISATION IN GERMANY.

The strong appeal of Mr. Reginald Radcliffe, referred to in your columns some time ago, urging English Christians to join Dr. Ziemann in his labours in Germany has as yet met with little response. Apart from the greater interest which—naturally perhaps—the friends of missions take in distant heathen lands, there is no denying that, as far as our own Continent is concerned, Italy, Spain, Russia, Sweden, and France occupy positions of greater importance amongst English Christians than our great German empire. We are convinced that nothing but ignorance of the real facts can be the reason of this seeming indifference. Our English friends are apt to think the "land of Luther" amply provided with the means of grace, with churches, with churchmen out of the school of Tholuck, and they are wanting in opportunities of looking deeper and learning the truth.

"Our German Christians are fast dropping back into heathendom," said a German leader of the evangelical party the other day at some Conference. "We must be up and doing before it is too late to stem the tide of indifference and socialism." These words of an earnest layman find their echo in the heart of a good many of the clergy, while the greater part of them, alas, rest satisfied with the actual state of affairs, little heeding their empty churches and the utter spiritual deadness of their congregations, or, at the most, content with their list of communicants showing a slight increase of numbers; and even a great many of the most evangelical men in the State Church are far more eager in opposing any sign of what they deem "a sectarian tendency, than in attempting to arouse the sleepers."

And yet, if only right means are used, it is still possible to reach the masses in Germany. There exists still in many parts a hunger and thirst after true Gospel food, such has been proved through the labours of Von Schluembach, Schrenck, and Dr. Ziemann. The last-named brother has just finished a four months' mission tour in Germany, and many secular papers testify to the eager attention and interest shown in such large centres of manufacturing populations, as Essen, Crefeld, Barmen, Elberfeld, and Hamburg, where thousands of listeners packed the halls night by night. We read that in Hamburg over four thousand men were present, and gave to Dr. Ziemann's appeals an enthusiastic response. What a pity that such a work should be carried on single handed. The hope for Germany is that free men will dare come out in the name of the Lord and preach the Gospel without being hampered by the decrees of Synods, or by application to the half-hearted and oft-repeated permission of church functionaries. A platform should be created for undenominational Gospel work in Germany.

There are amongst us men who could be gained for this work, but they are wanting in courage and wanting in means. Who of German-speaking English brethren will come and teach them how to overcome their timidity? Who of those to whom the Master has entrusted his gold and silver will give a little of it to the furtherance of this great cause. The following up of a mission by placing evangelists where a work is commenced, by the gift of a Bible-carriage, where the spread of God's truth is so needful—are there no English hearts warm enough towards their German brethren who would respond to their call? "Thy kingdom come" is a prayer offered for Germany surely as well as for any district in the Congo. Surgeon-Major Latchford, Medical Staff, Aldershot, would give particulars.

T. W.

THE PRAYER UNION for the conversion of parents, brothers, and sisters, is now three years old. Full particulars may be obtained by enclosing stamped, directed envelope to either of the hon. secretaries, Mrs. E. W. Nottidge, Hill Lodge, Willoughby-road, Ipswich; Miss Bradshaw, Clontarf Rectory, Dublin.

LIGHT IN DARK PLACES.

Miss Sophia Burgess writes from Liévin, France, that the work of evangelisation among the coal miners there increases in interest. Meetings have been held in the cottages and mission-halls, and on every occasion have been crowded by eager listeners. The depth and reality of the work in the hearts of the men have been tested, and have not been found wanting. The pastor at Hersin (M. Ducros) and the evangelist at Liévin (M. Bion) have been enabled to "scatter the coals of fire" over the surrounding districts, and fresh mission stations are springing up over the vast plain, which lies not more than fifty miles away from our own shores, in the north of France.

A further acquaintance with this most interesting work, supported by one of the French evangelisation societies (the Société du Nord), and assisted by the Foreign Aid Society, cannot fail to interest English Christians. Miss Burgess would be glad to give full details of her recent personal observation of the work to any friends who would kindly lend their drawing-room for the purpose. Her address is 7, Christchurch-road, Hampstead, N.W.

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RECRUITS for the FOREIGN FIELD.

CHURCH MISSIONARY SOCIETY.

The valedictory dismissal of twenty-six missionaries last week, says *The Record*, will not soon be forgotten. A careful calculation showed that the numbers present in St. James's Hall could not have been less than 1,100. Sir John Kennaway, in the chair, in a very happy sentence drew a parallel between the departure of troopships or of great liners with their passengers going out in the service of their country, or of commerce, or of pleasure, and the sending forth of the missionary band then present. The more general instructions of the committee were delivered by Rev. F. E. Wigram. Mr. Stock, in making some announcements, noticed, as a singular proof of the activity now shown in our own missionary circles, that one firm of shipping agents alone had engaged for the accommodation of missionaries seventy-seven berths in vessels outward-bound in October and November. The following is a list of the missionaries dismissed:—

The Rev. T. Harding proceeding to the Yoruba country; the Rev. F. G. and Mrs. Macartney, the Rev. H. A. and Mrs. Bren, and the Rev. W. C. Whiteside to Western India; the Rev. B. Davis, the Rev. A. I. Birkett, the Rev. H. Brown, and the Rev. E. T. Butler to North India; the Rev. H. G. Grey, the Rev. G. Papprill, the Rev. W. E. Davies, and Miss L. Ellwanger to the Punjab; the Rev. T. and Mrs. Kember, the Rev. H. W. and Mrs. Eales, the Rev. C. E. R. Romilly, the Rev. H. J. Tanner, the Rev. L. W. Jackson, and the Rev. E. S. Carr to South India; the Rev. H. and Mrs. Horsley, to Ceylon; the Rev. Ll. and Mrs. Lloyd, the Rev. A. R. Fuller, the Rev. J. S. Collins, the Rev. C. J. F. S. and Mrs. Symons, Miss M. Vaughan, and Miss E. Goldie to China.

Short and stirring addresses were delivered by Mr. Harding, Mr. Davis, Mr. Macartney, Mr. Kember, Mr. Horsley, Mr. Lloyd, Mr. Grey, Mr. Romilly, Mr. Carr, Mr. Collins, and Mr. Jackson. The Universities of Oxford, Cambridge, Durham, and Dublin were all represented—Cambridge sending five men. Rev. H. W. Webb-Peploe dwelt with his customary eloquence and wealth of Scriptural illustration upon the principles of self-sacrifice.

SOUTH ESSEX.—On Saturday, Oct. 8, a dedication service in connection with the South Essex Children's Aid and Protection Association, was held at the New Boys' Home, Portway, West Ham, Essex. One hundred boys will be received as funds permit. The Home is open for inspection daily. Books and text-cards will be thankfully received by Mr. Dorrington, Secretary at the Home.

CASUALS AT GRAY'S YARD.

Dear Sir,—As you know, one of the most painfully interesting sights in London is the crowd of poor, broken-down, aged, or unemployed men, who flock from the casual wards or the lodging-houses, from the Thames Embankment or the parks, to the free breakfast at Gray's Yard on Sunday morning. It is now four years since we felt the absolute necessity of finding enlarged premises for the "Ragged Church," and the work among the casuals. Many friends who would have rendered efficient help have been compelled, reluctantly, to give up coming to the overcrowded and badly-ventilated rooms in which the services are held, being unable to bear the ill effects of the atmosphere; and those who still continue Sunday after Sunday to labour among these poor outcasts often suffer severely in health. The work has increased much of late, and for many weeks, although every available space has been filled, numbers have been unable to obtain admittance. Over six hundred every Sunday have the Gospel preached to them, and we have been allowed already to see much blessing resulting from it; but we look forward to the time of the ingathering of the harvest, when it will be seen that seed sown in weakness at Gray's Yard has indeed borne fruit "to the praise of his glory."

It would take too long to tell of all the schemes that have been thought of during the last four years, either for enlarging the present premises or procuring a new site, but we have worked and watched, waiting for the pillar of cloud to move, and for the direction to be given to "Go forward," and at last there is a prospect of our gaining our desire.

A freehold property, which is well suited to our purpose, has been secured at the cost of £6000, towards which £4300 has been collected. Last week the purchase-money had to be paid, and the deficiency borrowed. The sum of £1700 still is needed, and until this loan is paid the property is comparatively useless, for it will cost £2000 more (towards which £300 has been promised) to erect the required building, and it is not felt advisable to commence it until the purchase-money has been raised.

This enterprise has not been undertaken without much prayer for guidance, and we feel sure that having made our way plain, and shown that this is his will concerning the work, the Lord will also incline the hearts of his people to supply our need. The treasurer for the Building Fund is Dr. Habershon, 70, Brook-street, Grosvenor-square, W., and I should be most happy to supply any further particulars.—Yours faithfully,

(Miss) Ada R. Habershon.

70, Brook-street. W.

[All who belong to the comfortable classes, if they observe and reflect on the seething, heaving, groaning life around them, must feel that to ladies like Miss Habershon and her sister, and all the Christian men and women who follow the example of the Saviour, in going about doing good, they owe to a large extent their uninterrupted and undisturbed comfort. There are thousands on thousands to whom life is a slow martyrdom, who have no apparent reason to cling to life, except it be the fear of death. Society owes to these unhappy beings pity and kindness, love and help. Very few pay the debt in kind. All the more, therefore, are we under obligation to those who supply our lack of service. We wish there were no need of a new building, with larger accommodation; but it is clear that the words spoken to Israel apply to England, "The poor shall never cease out of the land." While, therefore, others give the personal service with ungrudging, self-devoting love, it is a small thing that the comfortable and enjoying classes should supply the building. But they won't. Those who give themselves must give their belongings also, and God will welcome them with, "Well done, good and faithful servants; ye have been faithful over a few things, I will make you rulers over many things: enter ye into the joy of your Lord." The reward will abundantly overpay the service rendered.—Ed.]

PORT SAID.—Mr. G. A. Eoll, the missonary here, writes:—The new meeting-room has on the whole been well attended since we opened it in April this year. At times the Gospel has been preached in four, five, or six languages to a listening audience. We cannot speak of any visible blessing as yet. My fellow-labourer, Mr. Francombe, succeeds very well in getting in the English sailors to our usual metings. We are still trusting to receive help towards the building, for which nothing has come in of late.

SUMMER SERVICES at the SEASIDE.

Many readers have probably been delighted during the past summer by the services held on sand and beach by the Children's Special Service Mission. Last Thursday afternoon and evening Exeter Hall (lower) was crowded by friends interested in the work, Rev. E. A. Stuart presiding at both gatherings.

In the afternoon, Mr. H. Hutchinson spoke of good work at Bridlington, where, he believed, the secret of success had been the grand prayer-meetings. Not only had many evidences been granted of blessing, but Sunday-school teachers and other workers had gone back to their respective spheres with fresh determination to seek the conversion of the children.

Mr. Josiah Spiers, in his animated and vivid style, told of experiences at Redcar and Dover, and of many tokens, both among old and young, that the labour was not in vain. At present, however, he was specially interested in the Children's Foreign Branch, which is now issuing illustrated leaflets and papers in forty-two languages, while more are in preparation. In aid of this branch a sale of work is to be held on December 7 and 8, in St. Paul's (Church House, Clareville-grove, South Kensington), and he trusted many friends would co-operate by making and sending useful and fancy articles.

Mr. George Banaster told of work at Llandudno, Rhyl, and Bournemouth. He had no novelties to announce. It was the old-fashioned Gospel they declared—only they sought so to present it that the children might be attracted.

Mr. H. M. Trickett thanked God for what he had seen at Eastbourne. Some, he believed, were inclined to inquire as to the stability of the work; well, he could tell, and other workers could tell, of many who, as children, professed in past years conversion, who were now serving the Lord in various ways at home and abroad, and not a few had helped, this year, at the seaside.

The Chairman said that, having taken Sunday duty, for a time, at Bridlington, he had exceptional opportunities of gauging the reality of the work. Since his return to London he had received many letters from various parts of the land, bearing testimony that the work was not in vain. He had rejoiced to find how heartily the clergy were co-operating, not only at Bridlington, but elsewhere. Here it may be noted that many of the speakers gave utterance to the same thankfulness—in many places the clergy, ministers, and residents have rendered valuable aid. Mr. Stuart concluded with a few pointed thoughts on the responsibilities of parents and teachers, for the mission, he urged, in no way seeks to occupy the parents' responsible place.

A delightful and cheering testimony followed by Miss Florence Ellis, one of the ladies going this week with the C.I.M. party to China. Some ten years ago, when a school girl, she attended services held by Mr. H. W. Figgis, of Dublin, on the beach at Rhyl, which, under God, were the means of leading her to the Saviour.

In the evening Mr. T. B. Bishop (hon. sec.) spoke of services conducted by a former home worker), for children at Bombay; and of a young lady who used to attend the services at Llandudno, who is now doing a good work in South America. Both at Buenos Ayres and Monte Video she has been able to start branches of the Children's Scripture Union, and at the latter place it was now proposed to build a hall for the children's meetings.

After an address by the Chairman on lessons from the rising of Jairus's daughter, interesting details were given by Messrs. E. T. M. Denness of work at Whitby, and E. Salisbury of services at Bournemouth.

Mr. Edwin Arrowsmith said he had been much stirred by what had been told of that young lady in South America. She wanted to build a hall, and he thought many would be glad to have a share in it. He would give a sovereign if nine others would do the same; and then twenty others might give a half sovereign each. pounds contributed to cheer this far-off labourer for the children.

Then came further accounts of work at Scarborough, Llandudno, Worthing, Southsea, Eastbourne, and Elie on the Fifeshire Coast, given by Messrs. Arrowsmith, C. H. Nash, Gibbard Hughes, Martin J. Hall, C. F. H. Battersby, and the Hon. W. G. Scott. The facts and incidents mentioned afforded abundant proof that God is pleased to bless these seaside services in a very marked manner.

CHRISTIAN WORKERS IN AMERICA.

The second convention of Christian Workers of the United States and Canada was opened in the Broadway Tabernacle, New York, Sept. 21, and continued a week. Every form of city missionary work was represented and discussed. The work of the convention consisted of reports of missions and other Christian work, papers on plans and methods, and brief addresses by the delegates.

The music was under the direction of Mr. and Mrs. George C. Stebbins, and Mr. Sankey assisted at one of the sessions.

No comprehensive account of the conference has reached us, but the outline reports in our New York contemporaries indicate that a great many live topics bearing on Christian work were considered. In the course of a discussion on "Ministerial Training," Dr. George F. Pentecost made a short address, in which he stated that it took young ministers two or three years to unlearn what they learned in the seminaries before they could begin to learn how to do practical missionary work. He advocated more practical training in the seminaries.

Dr. Pierson, of Philadelphia, delivered an address on the "Ideal Church for the People." The ideal church, in his opinion, was the Evangelical Church. It should be educational also. The Church had always made a great mistake in reaching toward the higher society and leaving the lowest grade to sink still farther. The only way of reaching the lower classes was by preaching to them the simple unmixed Gospel of Jesus Christ. "We want a purer faith in the power of the Gospel. There is too great a tendency on the part of many ministers to give eloquent sermons on scientific, political, and religious subjects, but there is very little of the Gospel in those sermons." Dr. Pierson advocated free pews in the churches. He thought that the high-salaried ministers and the high-priced choir very often kept the poorer classes away from the church. A great obstacle in the way of reaching the masses is the "caste" which exists in society.

Miss Etta Clark, who is connected with the Bible and Fruit Mission in this city, gave an account of her work in reaching strange young women who come to New York City. She stated that she had tickets in the hands of the policemen and porters around the depôts. When a strange young woman inquired of these persons for a place to stop, they were handed one of these cards and they came to her. She always directed them to a reliable boarding-house or a home. She related several cases where young women were saved from ruin through the agency of the Mission.

Rev. H. A. Schauffler, of Cleveland, gave an interesting talk on "Our Foreign Mission Field at Home." He considers rum and Romanism the greatest hindrances to missionary work among the immigrant population.

RESCUE WORK AT BRIGHTON.—The thirty-second annual report of Albion Hill Home, Brighton, for young women, states that the number received last year (103) was considerably above the average, a significant fact when in almost the next paragraph we are informed that the income was nearly £800 less than in the previous year. The conduct of the inmates has generally been most satisfactory; twenty-seven have gone into service, while nineteen have been restored to their friends. Many cases of conversion and of happy lives spent after their period of probation have been reported. The chaplain and secretary is Rev. R. C. Macdonald, to whom, at the Home, communi-

GOSPEL WORK IN GREECE.

Dear Sir,—Kindly allow me to give you a short account of my work here. I am a German governess. Seven years ago, whilst engaged as a governess in a Christian family in England, I was brought to the Saviour.

I came to Greece for my health, and at Athens made the acquaintance of Dr. Kalopothakes, who asked me to take up a Christian work in Piræus amongst the sailors, which I very willingly agreed to do. In the morning I give private lessons, and in the afternoon I am at my mission work. I have been here since May last, and during that time have visited more than eighty vessels, distributed about 2000 tracts, Gospels, Bibles, and some copies of The Christian. I have an English Sunday-school with my pupils, and a Greek one is held in my room by a young Greek governess who comes every Sunday from Athens.

Any Gospel papers and tracts would be most welcome for distribution amongst the sailors.

Letters can be sent to me here or to the care of Dr. Kalopothakes, Athens.—Yours truly,

Piræus, Greece. Louise Lierhammer.

GERMAN BAPTIST MISSION.

Very cheering accounts of this Mission founded by Pastor Oncken at Hamburg are given in the current *Quarterly Reporter*, published by the Baptist Tract Society. In Hamburg the church is flourishing, and there is abundant evidence, both in the well-attended meetings on Sundays and week days, and in the number of conversions during the year, that the Spirit of the Lord is with his people. Of the sixty-three who were baptized, twenty-three were from the ranks of the Sunday-school in which three hundred children are taught every Lord's day, and the value of which is thus demonstrated. Happily, the work now has the sanction of the authorities, whereas the labours of its first founders were rewarded with imprisonment. In Hamburg, also, there has for some years been a Pastors' College, and to mark the erection of a permanent building for which a suitable site has been secured, and various churches have contributed £2000.

The field for labour covered by this Mission is a remarkably extended one. Its missionaries and colporteurs are to be found, not only in many places in Germany, but in Austria, Hungary, and Bohemia, in Russia, even to the Crimea, and in Bulgaria. In this vast field there are 165 churches and 1273 stations, with about 34,000 members, and 19,000 Sunday scholars. The amount contributed last year for benevolent objects was £19,000.

Besides satisfactory reports of the work in Hanover and Königsberg, an interesting account is given of a missionary visit to Poland, and of the laying of the foundation-stone of a new church at Riga.

All information can be obtained of Rev. F. H. Newton, Secretary, 11, Bismarck-road, Highgate-hill, N.

SOUTH AMERICA.—Mrs. Carlisle, 8, Falkner-street, Liverpool, writes:—A few months ago, being in Buenos Ayres, and Monte Video, South America, my daughter and I started branches of "The Children's Scripture Union" in the two places. At the former there are now over 160 members. At Monte Video the work is spreading wonderfully, especially amongst those speaking Spanish. In Buenos Ayres, a very large and important city, with many English residents, there are churches and chapels, with halls or schools attached, in which the meetings for the children and their friends can be held. Monte Video is a small town, with only two Protestant places of worship, and there is absolutely no public room or hall available. My daughter, who is still there, is most anxious to have, if possible, a hall built, to be used principally for work in connection with the "Scripture Union" and "Children's Special

Notes and Comments.

NEXT week we hope to give portrait and sketch of Miss C. Mason, of the Kilburn House of Rest.

We hope our correspondents will keep their pens from the now fashionable barbarism of dividing the infinitive mood with an adverb, and writing, *e.g.*, "to properly consider," "to fairly use," "to entirely misinterpret," instead of "properly to consider," "fairly to use," "entirely to misinterpret." Or the adverb may be placed after the verb; but it is not "English undefiled" to dislocate the verb and to interpose the adverb between its severed members.

In connection with the newly-published volume of Thackeray's letters, we may refer to one of a very interesting kind which is to be found in full in a book not now frequently met with, the Life of Rev. J. Sortain, of Brighton, the then minister of the chapel where at present Rev. J. B. Figgis officiates. In the course of the letter the novelist says:—

> I want to say in my way that love and truth are the greatest of Heaven's commandments and blessings to us: that the best of us, especially those who pride themselves on their virtues most, are wretchedly weak, vain, and selfish. . . . I hope men of my profession do no harm who talk this doctrine out of doors to people in drawing-rooms and in the world. Your duty in church takes them a step higher, that awful step beyond Ethics, which leads you up to God's revealed truth. What a tremendous responsibility his who has that mystery to explain! What a boon the faith which makes it clear to him!

It does not appear that Mr. Thackeray and Mr. Sortain were acquainted, but it is recorded that he occasionally attended Lady Huntingdon's Chapel in Brighton.

A very lively little branch of the Y.M.C.A. was formed about a year ago at Westbourne (a suburb of Bournemouth). It prospers under the leadership of its hon. sec, Mr. A. W. Ostler, and a likeminded committee. A tent was obtained during the summer, in which nightly meetings were held, with good results, until the wind and weather rose up against it. At the meeting for the inauguration of the winter campaign, the hon. sec. gave the following pithy and compact account of the Gospel tent: "We prayed for it, purchased, and paid for it; pitched it, packed it, and preached in it; patched it when torn, and when blown down picked it up; praised God for it, and put it away."

England may well go into sackcloth and ashes on account of the bestial lives of some of her representatives on either side of each of the Houses of Legislature, and their hideous equality in pollution. Last year's lower depth on one side of the House of Commons has not been outfathomed by the recent horror on the other. Any institution is in evil case when a journalist, apologising for one of its members, can exclaim—"What absurd nonsense it is to demand the elimination of a man from *such* a House, for a moral peccadillo!"

To blast the life of a dead wife's stepdaughter is, according to a Conservative Society journal, "a moral peccadillo,"—according to a Radical ditto ditto, "a domestic peccadillo"—in either case a little

doubtless describe the embezzlement of money not as a peccadillo, but a crime. We need not go farther than Shakspere for a sounder conception of morality:

> Who steals my purse steals trash:
> But he that filches from me my good name,
> Robs me of that which not enriches him,
> But makes me poor indeed.

We commend the following passage from Dr. Parker's People's Bible (vol. vii., just issued) to *The Pall Mall Gazette* and some of its correspondents:—

> We fear that some are making distinctions which in the long run will be found to be not only foolish, but immoral and destructive. Do we not hear now and then some persons making a distinction between what they term abstract right and practical right? When the abstract right is trifled with, the practical right must sooner or later be thrown down. If any scheme of politics, education, government, social regeneration, is not metaphysically right, it never can be practically right in the long run. It may be expedient; it may be apparently right; it may do a little useful work for the time being; but if we are wrong at the centre, wrong in the highest metaphysical thinking, the outcome of our work will prove itself a failure.

"The moral revival of to-day," however, is said to be setting up "a standard for public life which is not one of absolute and stainless purity...We are not all spotless, but neither are we all quite vile." Accordingly a line is drawn below "ordinary immorality," but above profligacy "*plus* deception and cruelty." This is like telling a man who has fallen half-way down a precipice to hang on by his nails and teeth and eyelids to the lichen upon the rock. "Deception and cruelty" are essential accompaniments of vice. No man can stand in the middle of the incline, at the half-way house of "ordinary immorality." He is never safe from the opportunity which may rush him down to the depths of extraordinary wickedness, and make him a "conspicuously bad example."

One of the subtlest perils of the time is a humanitarianism without Christ, a philanthropy without God, a spurious morality sufficient to enable society to move on comfortably, with no fear of God before their eyes. It will not do. God will blow upon it. "My soul, come not thou into their secret; unto their assembly mine honour be not thou united." How different is God's philanthropy! When the kindness of God our Saviour and his love towards man (*lit.* his philanthropy) appeared, not by works done in righteousness which we did ourselves, but according to his mercy He saved us, through the washing of *regeneration*, and *renewing* of the Holy Ghost, which He poured on us richly through Jesus Christ our Saviour" (Titus iii. 4—6).

The Divorce Bill lately passed by the New South Wales legislature has, owing to the principle involved, an interest on this side of the water. Our own law (hitherto identical with that of Australia) does not err on the side of stringency, but the measure in question seems to aim at removing even the present limited safeguards. The sting of the Bill lies in the clause making mere desertion by either party for three years a sufficient ground for divorce, which practically dissolves the marriage of, and sets free, any couple who may by mutual consent or collusion live apart for the required period. This is surely divorce made easy. What is bad

nation. Any legislation such as this, which tampers with the sacred character of marriage, and which facilitates the sundering of family ties and the shaking off of home responsibilities, cannot be too strongly condemned. It is therefore hoped, in the interests of religion and morality, that the Royal power of veto, which is not yet obsolete in the case of Colonial Bills, will be exercised on this mischievous measure.

Dr. Drysdale, the senior physician of the Metropolitan Free Hospital, who attended the recent Alcoholic Congress at Zurich, in a letter to one of the daily papers, gives some interesting particulars respecting the Liquor question. The Federal Government of Switzerland, it appears, has lately made an exhaustive inquiry into the consumption of alcohol, and the laws relating thereto, in the various States of Europe and in America. The information thus collected has been embodied in a valuable report, which shows (*inter alia*) that the inhabitants of Canada, Norway, and Finland, are very temperate indeed—almost total abstainers—as compared with those of Sweden, Belgium (which has free trade in liquor), Holland, and Denmark; which last State consumes five times as much spirits per man as any of the three first-named cold countries. The United States consume rather less spirits per man than Great Britain, but more than twice as much beer. In France, which uses far more spirits than England—to say nothing of a prodigious quantity of wine—deaths from drinking are on the increase. A very careful examination which was also made of the Gothenburg system, shows it to have been a failure.

The authors of this report, whilst speaking in terms of great admiration of the successes achieved by the temperance movement in the United Kingdom and in America, which now contain respectively five and eight millions of total abstainers, despair of any such great results in France, Germany, or Switzerland. The Swiss have, therefore, on their recommendation, passed a law which gives the Government a monopoly of the sale of all spirits, whether made at home or abroad. We are not sanguine, however, as to the result of this experiment, for, as Dr. Drysdale suggests, it is not easy to see how a Government can either prevent or reduce the consumption of liquors by converting themselves into publicans. The first step in any real reform must be taken by the people. Let a strong public feeling be aroused in favour either of progressive restriction or total prohibition, and then let the Government be called upon to give it legislative force.

The recent "turf-scandal," following close upon the disgraceful riot at Lillie Bridge, has again forcibly drawn attention to the plague of gambling which now permeates almost every form of sport and pastime. As for the race-course, whatever its apologists may say, it is from first to last a mere legalised medium for betting. Abolish the latter, and the former would not long survive. To expel a noble offender here and there is but to trifle with the disease: the knife must go to the root of the sore. So long as the newspapers, even the most eminent and respectable, contain daily details of current "odds," and columns of sporting news, all attempts to purify English pastimes are useless. N.

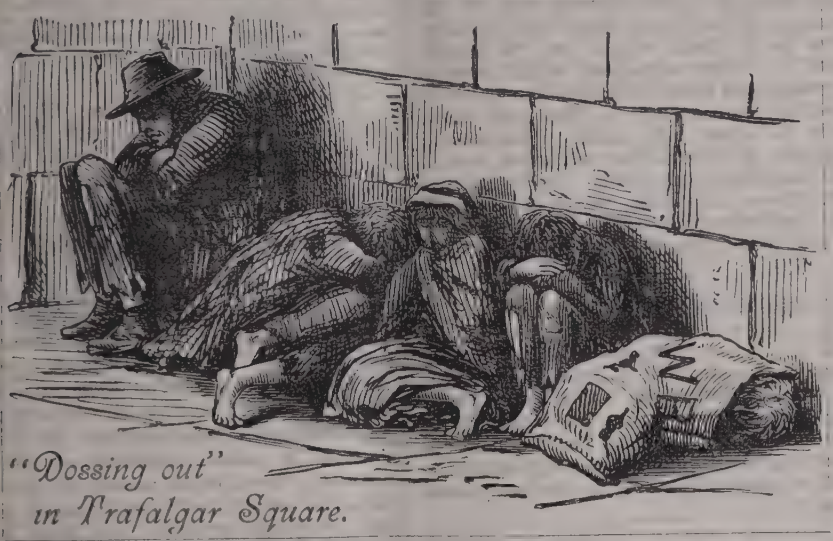
short of making it a penal offence to publish or circulate racing and betting intelligence in any form whatever.

But there is another aspect of this question, which may here be touched upon without treading on the forbidden ground of politics. Is it not a serious blot upon our boasted Constitution, that a man who has been adjudged unfit even for the society of "the turf," or who has become notorious for his frequent appearances in the Divorce Court, should nevertheless, by the mere accident of his birth, be entitled to legislate upon questions affecting morality and religion? That the single vote of some profligate scion of nobility should be able, for instance, to defeat a measure for the suppression of vice or the protection of children, is a flagrant anomaly of which, even on the lowest grounds, the House of Lords will do well to purge itself.

It is a painful and humiliating reflection that whenever "the white man" penetrates a new region he demoralises its original inhabitants. Scarcely a month passes without furnishing evidence of the havoc wrought among native races by the liquor trade. At a recent meeting in London the Honourable Mr. Hutton, of Cape Colony, who has lived on the Kaffir frontier upwards of forty years, denounced the attempts now being made to open up the native territories of that colony to this degrading traffic. He emphasised the fact, so abundantly testified to by missionaries in South Africa and on the frontiers, that the great hindrance to Christian progress is not the barbarism of the natives, but the evil habits introduced by Europeans, and that nine tenths of the vice of the Colonies arises from the undue use of spirituous liquors. Lord De La Warr has undertaken to bring forward this question next Session, but it is a far cry from now to February, and, unless the native tribes of Cape Colony are to be "civilised" off the face of the earth, the sluggish pulse of the Imperial Government must be quickened up in the meantime.

The ominous refrain, "We must have work or bread," is being heard in our London streets and squares, chorussed by many voices. There have been processions through the crowded city thoroughfares, and collisions with the police—boding still worse things in the coming winter days. How far the element of pure rowdyism and thievery enters into the composition of these disaffected crowds it is hard to determine. But there is clearly some justification for the uprising of the hungry and the unemployed; and we trust that, with the determination to conserve order, there will also be, on the part of the authorities, an earnest endeavour to satisfy every genuine desire for some honest occupation that will keep the wolf from the door.

Trafalgar-square is earning a strange notoriety in connection with the shady side of our social life. For some months it has been the nightly haunt of hundreds of those who had not, or professed to have not, the means of securing a shelter for the night under cover. Making all allowances for cases of vagrancy and deception, a considerable modicum of real destitution and distress has been found. An artist has depicted, in the accompanying picture, a sample of the scenes that have become familiar to the midnight visitors to this open space in the heart of London. One night last week, a member of our staff went the midnight rounds, in company with Mr. J. J. Jones, of the London Samaritan Society, who has lately been distributing tickets for the night's lodging to those who are manifestly the victims of misfortune.


"Dossing out" in Trafalgar Square.

Next to the real and widespread character of this distress, our representative was struck with the sympathetic kindness shown by the police. Familiarity with such scenes is apt to make the bluecoats callous and unfeeling; but, on this occasion at any rate, they showed an eager readiness to assist in placing the relief tickets where they were most needed.

Preaching recently on behalf of the London Hospital Fund, Archdeacon Farrar said that there are scores of men in the metropolis who, almost without feeling it, could save the hospitals from anxiety. After calling attention to the facts of £2000 having not long ago been given for a dessert service, £3000 for a chimney ornament, £10,000 for a couple of rose-coloured vases, of £300 being the price charged for a lady's dress, and £1000 paid for flowers for a ball, he asked, "Why should the runnel of charity dribble on as it does, while the full tide of

In the face of statements of this kind, and of other no less striking evidences of wasteful misuse of wealth, there is little good in the endeavour to persuade the starving operatives and needlewomen that the increase in the national wealth is of any advantage to the bulk of the people. Socialism may have its delusions, but the platform upon which it is based is built upon a wretched misuse of wealth. When it has become necessary to discuss the possibilities of providing "halfpenny dinners," so as to extend the benefits of charity to as large a number as possible, and now that banners with the pitiful sentence, "we want work or bread," are again being carried in advance of processions of the "unemployed," the fallacy of trying to stave off by a few platitudes the rapidly coming evil day is clearly evident. It becomes every follower of Christ to do something to bring about a change in the present unhappy condition of things.

Something in the shape of a broad and liberal scheme of emigration is needed. Perhaps it would not be out of place to consider very thoughtfully the remark made by the Dean of Gloucester at the recent Church Congress, that re-migration of people from the large towns to the country would help to solve the pressing question with regard to our "surplus population." Coming from a parish with a population of only four hundred upon an acreage of three thousand, including a large extent of "pasture land filled with thistles," the Dean spoke with some knowledge of the subject; if only other good Christians will take it up, and study it in the light of God's Word and will, something may result from the suggestion.

Our Irish contemporary, *Brotherhood*, has some comments upon the recent Convention in Belfast for the promotion of practical holiness. Whilst speaking favourably of the practical and helpful character of the addresses, it suggests that at some of these conferences a day might be set apart for the consideration of holiness "in relation to manufacture and commerce," and to the complexity of present day problems of duty. How Christians are to disassociate themselves from the competitive system which is starving and slaying its victims in every large town is undoubtedly a difficult question; but, as our contemporary says, "if people are in earnest, and commit their way unto the Lord, there shall surely be light showing 'a plain path.'"

The Society for the Propagation of the Gospel have declined to receive any money from a fancy fair held in a cathedral city on the ground that the money so raised is not fit to be used "for the propagation of the Gospel of our Lord and Saviour Jesus Christ." Unfortunately, too much of the money made use of in Christian effort and in church building is raised in a manner which is far from satisfactory to those who regard consistency. Yet it is not impossible to avoid these shoals and quicksands. Only the other day we saw a statement in regard to the affairs of a church in a small and comparatively poor parish in Ireland, and the incumbent called attention to the fact that the large sum of some thousands of pounds, which had been collected for church and charitable purposes in a few years, had all been obtained "without bazaars."

What noble work becomes possible by the exercise of self-denial. In the town of Leeds "the Workpeople's Medical Charities Committee" have, during this year, paid to the treasurer of the Leeds Infirmary an average of nearly £49 per week, or a total sum of £1869 17s. 11d. Surely this is an example worthy of imitation in other large centres.

The Niger Trading Company has adopted the policy of the prohibition of intoxicating liquors in all trading transactions with the African races, because it has been found that the opposite policy does not pay, the demoralisation of the natives by spirit drinking ruining trade. We wish that a similar sensible view could be taken nearer home, where the development of the drink traffic simply means the paralysing of other trades. "One missionary to every 70,000 barrels of rum" certainly is a startling estimate taken from the records of our African exports; but there are districts in England in which the disproportion between the evangelising and the demoralising element is no less painful.

"I believe in two denominations only—the Church and the world," said Rev. R. Glover, at the meeting for working men held in connection with the recent session of the Baptist Union. We trust that most of our readers will be able to re-echo them, for they breathe the spirit of our Lord's own declaration, "He that is not against us is for us." There are few greater hindrances to the spread of Christ's kingdom than that jealous sectarianism which disfigures so much our modern spiritual life. "In things essential unity, in non-essentials liberty," might with advantage be taken as the motto of all those who recognise faith in the finished work of Jesus as the one thing needful to true brotherhood.

It will interest many who have sorrowed over the somewhat wavering and uncertain treatment of the question of the effect of the death of Christ in its relation to ourselves and to God, which is evident in some of the sermons of "Robertson, of Brighton," to know that his latest biographer, Rev. Frederick Arnold, says:—

> I have been informed by one who speaks with authority on the subject, and who would be most anxious to speak with perfect accuracy, that Robertson's difficulties on the subject of the Atonement passed away. One phrase that Robertson used was constantly remembered and repeated: "I see it all. It is Christ, and only Christ."

In another place the author remarks:—"There is reason to believe that in his latest days he returned to the simplicity of his earliest belief."

The Secretary of a very useful Society tells us that many wealthy subscribers have died, whose subscriptions have not been continued by their heirs and successors. Neither the grace of living nor of giving for Christ goes *by* blood, though both often do go *with* it. *The British Weekly* is right in saying:—

> We must hark back to the New Testament. We must set up in the midst the Cross of Jesus—the atonement, the example, the hope, and the centre for the world. There must be a complete end of our comfortable, worldly Christianity. We may have to sacrifice much more than money—but certainly that will have to be sacrificed on a scale hardly yet understood.

We can only regret that the article from which we quote should have contained the unworthy and ungenerous remark, that when the Baptists met they "did not trouble much about the absence and the accusations of their most famous minister." Yet that outspoken paragraph about "the Cross of Jesus," with many another recent utterance, may have owed its origin to Mr. Spurgeon's clarion cry. Good soldiers sometimes wake up cross at the sharp sound of the bugle, but they hurry to their right place under the banner of their King.

Among the many valuable utterances at the recent Church Congress and the Baptist and Congregational Union meetings, no secondary place is due to the address by Dr. Landels, on Christian fellowship. It is so timely and so admirable, that we propose to give it in our next issue, as far as our space will allow. Meanwhile, it may be obtained from Messrs. Alexander & Shepheard, together with a previous paper on the same subject, by Rev. E. Medley, M.A., of Nottingham, in pamphlet form, for threepence.

With all that was so admirable in the Congregational Union meetings it grieves us to utter a word of regret. Why should the local committee have advertised, as we learn from *The Leeds Mercury*, that on the premises of the chapel, where the meetings were held, there would be "a smoke room"? Those acquainted with the ways of young men know well that the habit of smoking, bad enough in itself, too often leads to other evil habits. Ministerial example, of course, has enormous weight with the rising generation. In the utmost friendliness, therefore, we would suggest that the intimation to which we refer may be kept out of future programmes.

Disestablishment is a somewhat sore subject; it was therefore gratifying to find that Mr. Carvell Williams, whose name is so closely connected with it, should have taken as his subject, at Leeds, "The Necessity for maintaining the Christian Spirit in Political Conduct." His remarks on the need of purifying the *personnel* of the legislature, as well as promoting purity by law, were most timely.

During the last week the improvement recently observed in Mr. Denham Smith's condition has been steadily maintained, aided, no doubt, humanly speaking, by the peace and calm which have throughout characterised his illness, and that, too, notwithstanding the great prostration in which he even now lies, and which is still a source of much anxiety. So great, however, is his desire to be removed to his London residence, that arrangements have been made, with all due care for his comfort and well-being, to carry out his wish, and it is hoped that should his strength permit and the weather allow, this will shortly be accomplished.

"Woe unto you when all men speak well of you." Rev. Edward White, in replying to Mr. Spurgeon's Down-Grade papers, took occasion to make reference to us in these uncompromising words:—

> The last unwholesome influence which has, I am persuaded, told heavily among the Nonconformists in favour of violent reactionary thinking in theology, is the unreasoning, uncritical dogmatism of the school in which Mr. Spurgeon has so many humbler and less worthy imitators, notably in The Christian.

We wrote to Mr. White, asking him to be good enough to refer us to some of the passages in our columns which had led him thus to write. We received a reply headed, "Private and Confidential," in which he gave us no answer to our letter. He named, however, a writer, of whom he disapproves, but who is not one of our contributors. We informed him of this, and repeated our inquiry, but to this no reply has been vouchsafed. We make no comment. If Mr. White is satisfied, we are.

A correspondent sent our issue containing Mr. Groves' letter to one of the "strict brethren" who had been trying to win him over to "come out and be separate." The following is a copy of the correspondence:—

F. G. to D.

My Dear Mr. D.,—Will you kindly favour me by reading this "Prophetic Letter" in my little paper, The Christian.—Yours affectionately in the Lord,

F. G.

D. to F. G.

My Dear Mr. G.,—At your request I have read Mr. Groves's letter in The Christian. Why don't the editor have the honesty to publish Mr. Darby's reply? My dear Mr. G., I am surprised you read such a paper as The Christian. What would Mr. Groves think of this letter thrust forth into Christendom in such a paper? This paper is a nut without any kernel, husks and no wheat. It is Antichrist to read such a paper. I do not wonder, my dear Mr. G., that your opinion of us is the same as Mr. Groves. "Come out, and be separate." Everywhere this sect ("the Brethren") is spoken against.—Your servant in Christ,

D.

If Mr. D. is satisfied, we are. But is this really the kind of thing with respect to which God commands us to "come out, and be separate"?

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FAINT, YET PURSUING.

Our readers will be sorry to hear of the serious illness of our occasional correspondent, Mr. George Brealey, of Clayhidon, Wellington, Somersetshire. "Blackdown tracts" give a good idea of the people on those hills, as he found them, and as they have become under his indefatigable evangelisation. He went to work in a moral wilderness of degraded humanity, the débris of convict life (for many unhanged convicts had formerly settled there); and the Gospel preached and lived by the Brealey family and others, supplemented by George Müller's schools, has made the desert rejoice and blossom and bear fruit. There are few places where a more evident change has been wrought in the past thirty years than on this ridge of hills on the dividing line between Somerset and Devon. Our brother is now unable to preach, or even speak without difficulty. The attack has been brought on by hard work and pressure of mind. This Jubilee year has been anything but a prosperous year for many missions. Funds have been diverted, and this, added to the death of many former liberal givers, has been the cause of George Brealey's breakdown. Will our readers pray and help toward his recovery, and for his son who has been for many years his father's right hand.

Another unwearied worker during a similar period, George Fuller, of Sermon-lane Mission, Islington, is, we deeply regret to say, also seriously ill, with rheumatic fever and another constitutional trouble. He has been one of God's faithful, plodding, quiet workers. No man in London has more bravely fought against difficulties in the endeavour to pull sinners of all sorts out of the fire, to rescue the perishing, and to relieve and raise the poor. We affectionately commend him also to the love and prayer of God's elect.

MR. CHEYNE BRADY writes:—Kindly give our address, Les Avelines, Cannes, France, to any Christians coming this way. We shall have a Bible-reading every week, and are glad to see

CHINA INLAND MISSION.

VALEDICTORY MEETING.

HE meeting held in Exeter (Lower) Hall on onday evening to take leave of the party of issionaries who, under the auspices of the land Mission, started *en route* for China yester- ay, is one that will not be soon forgotten. esides being a valedictory service, it was an hibition of the varied and manifold ways in hich the Lord calls his servants to labour in his neyard. The chair was occupied by that thusiastic friend of the Mission, Mr. T. A. enny; there was a large attendance.

Mr. BROOMHALL, secretary, stated that the umber of candidates who had been accepted for ork this year now numbered ninety-three. A ood number of these have already gone out, and ie others, with the exception of one or two, ill leave before the end of the year. It is uite clear, said Mr. Broomhall, that more than ne hundred for which many have been praying, ill be sent out during this year, and we have ratefully to thank God that the funds received ave been equal to the need.

Mr. DENNY observed that it seemed China ormed a special attraction to our young men nd young women who make up their minds to ive themselves to the Lord for the purpose of dvancing his kingdom in the land of heathen- om. They were all sorry to part with so many right young workers, for whom there is plenty o do at home; but when they thought of poor hina, with its teeming millions, and with its undreds dying every hour without a knowledge f the Saviour, they could not but wish them all lessing and success. He reminded the mis- ionaries that they must be prepared to meet the eproach cast on the name of England by the rightful opium traffic. Never was a greater rime committed by one nation upon another, han Christian England, for the sake of gain, ad committed upon heathen China by this bominable trade.

The departing missionaries shortly addressed he gathering in succession, telling in simple yet earnest and impressive words, how they had een led to consecrate themselves to the service of the Lord in the distant land for which they were bound. They spoke in the following rder: Miss Florence Ellis, Miss Clara Ellis (sisters), Miss Williamson, Miss M. Mitchell, Miss Palmer, Miss Ramsay, Miss E. Hainge, Miss E. Marchbank, Miss Hanbury, Miss Campbell, and Miss Fanny Boyd. In each case the Lord had sent his summons in a different way. All, however, answered the question, "Why do you leave home and friends to go to China?" in practically the same words, "I go there because I love Jesus better even than my friends, because it is the grandest and the noblest thing in this world to live and labour for God and the good of my fellow-creatures, and because I am taking with me to spread abroad that which China lacks—the light and love of Christ." Each closed with an appeal to Christian friends to remember them in prayer.

Rev. J. HUDSON TAYLOR delighted the meeting with a succinct address on the achievements of the Mission, which was interspersed with stirring incidents, illustrative of the power of the mighty Saviour in the land of idolatry. Those ladies who have spoken to you to-night, said Mr. Taylor, are fellow-workers with you who are our praying friends, our giving friends, and our sympathising friends. The reason we have brought you together to-night is that we want you to know one another. We want you at home to sustain these workers by daily, constant prayer, for in that way only can they be made really happy and successful workers for Christ in heathendom. God never fails us. He has answered the prayer as to the hundred missionaries. We who first offered that prayer in China were then satisfied within our inmost souls that God would answer it. Oh, it is a joy! cried Mr. Taylor, to know that when you are dealing with God you are dealing with certainty. These dear workers are going to China to strive for Jesus and speak the word that never returns void.

Special prayer, commending the party to the care of the Lord, and asking that they might ever be kept in touch with Christ, full of the Holy Ghost, and of the power of God, was offered by Revs. C. A. Fox, E. W. Moore, and Mr. Taylor.

◆

ORPHANS IN CALCUTTA.

MISS S. GARDNER, of the American Zenana Mission, to whose work we recently made reference, writes from 39, Elliot-road, Calcutta:—

I have been in Calcutta nearly a year in charge of an orphanage for girls, in connection with which I have started a school for the higher education of native girls. In the orphanage are 120 children. They, together with my school, make time seem short, and Calcutta is a busy part of the world to live in, especially for a missionary. So much presents itself to be done —much more than each or all can possibly do. I sometimes wish we could all leave off doing for awhile, and just give ourselves up to praying. Calcutta needs the power of the Holy Ghost to sweep over it; individuals and churches need the awakening that can only come with his presence. I believe that the Lord means us to see the fruit of our labour in the conversion of souls. That souls are not converted is very often from lack of faith on our part.

I was much discouraged over my own work for some months, but now the tone of my Orphanage is greatly changed, and I feel that the Spirit is brooding over us. Many of the girls are serious, and many who were rebellious and ungovernable have become gentle and quiet. We depend upon these young people to go out with us by and by into the homes of the heathen around us, to teach the way of life, and it is, of course, very necessary that they should themselves first be taught by the Spirit.

MR. JOHN N. FORMAN, who, with his fellow-student at Princeton, Mr. Wilder, has been the instrument of such a marvellous revival of missionary zeal in America, has arrived in England. He proposes to visit the British universities for the purpose of appealing to the students in behalf of the heathen world before going to India to enter upon his work there. On the Sabbath before he sailed for Britain the Philadelphian society of Princeton decided to raise 700 dols. a year for his support. This decision was reached at mid-day, and before nine o'clock that night 1,000 dols. had been pledged by the College alone.—*Christian Leader.*

BOYS' HOME, SOUTHWARK.—Mr. J. W. C. Fegan says in a recent circular:—"This is the sixteenth winter of our Christian rescue-work amongst waifs and strays. In addition to our four Homes, in which 270 boys will, during the approaching inclement season, be dependent upon us, under God, for all they need in life, we have a yearly increasing emigration work. My faith has been much tried all through the long summer, and during the last few weeks we have been in acute straits." A sale of useful and fancy articles in aid of these Institutions will be held in the large schoolroom of the Boys' Home, 95, Southwark-street, on Tuesday and Wednesday, Dec. 6 and 7.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—Rev. G. J. Hill writes:—I thank you heartily for the kind notice of Mrs. Hill's address on our work among Cornish seamen and fishermen in last week's CHRISTIAN, but I regret to say it contains two or three errors. There have been at times between sixty and seventy vessels in Fowey Harbour—but not all loading. There are about 5000 fishermen engaged in the Cornish fisheries, off the South Cornish Coast, but they do not all belong to Mevagissey. Good work is being done by other societies at Falmouth, &c., but nothing had been done on the part of the coast that we are now working. The late G. C. Smith was a minister in Cornwall (Penzance), but he was not a Cornishman.

AT WORK IN TRAVANCORE.

VAKKAM is a town situated on the Backwater, the long stretch of canals, natural and artificial, which run parallel to the coast line, and at a short distance from the shore, along very many miles of the Malabar Coast. Its inhabitants are chiefly Ilavars, a people who get their living mainly by the cultivation of the cocoanut palm, but who also do a good deal in the way of hand-weaving. They are intelligent and interesting people, but demon-worship takes the place in their hearts which should be given to Christ alone.

At Vakkam, more than thirty years ago, an effort was made to rear the Gospel standard amongst the people, and, as a good number of them professed willingness to give up idolatry and to come and learn what Christianity meant, a chapel was built in their midst. But, alas! their motives appear principally to have been derived from ideas of worldly advantage. The native government in those days oppressed sadly the poorer classes, and it may be these people thought that to be nominal Christians would be to gain protectors in the missionaries, who would fight their battles and shield them from oppression. Whatever it was, in a very short time they all relapsed again into heathenism, and for many years the empty chapel has stood in their midst, a record of the day of salvation which was once brought nigh unto them, but which, not seeing its value, they cast rudely from their grasp.

However, Rev. S. Mateer, missionary of the London Missionary Society at Trevandrum, has long been seeking by occasional visits to rouse again the interest of the people in Divine things, and last month (August) a concentrated effort was put forth there. Two or three Bible-women and five or six catechists were sent round some days previously, announcing that a doctor with English medicines would shortly visit them, and all who were sick were welcome to come. While thus spreading the news of an earthly physician's hasty visit, these Christian workers had many opportunities of telling their hearers of Christ the Sinners' Friend, and of the loving welcome which awaited them if they would only come to Him. On Saturday morning the real work began, and Mr. Mateer and Dr. E. Sargood Fry were kept well employed for the next few days. The first day comparatively few patients came: for the people did not quite know what to make of this novel method of attack. But when the medicine chest was opened and the bottles were spread out on a form in the chapel verandah, the temptation was too strong to be resisted and crowds came pouring in, bringing with them all kinds of sick and infirm for healing of their bodily diseases. While this was attempted, as far as might be the glorious truths of the Gospel were also made known to them. The native assistants were occupied all day in preaching and speaking to the people, thousands of Malayalim and Tamil hand bills were distributed, and many Scripture portions and Testaments were sold.

In these secluded hamlets, far from European medical aid, such a visit as that described could not but be welcomed and will certainly be remembered. The seed has been liberally scattered, and the great harvest home alone will reveal the number of garnered sheaves.

HOME TEACHING SOCIETY FOR THE BLIND.—The Secretary of this Society (31, New Bridge-street, E.C.) writes:—I spent a day recently with one of our seventeen blind teachers, and called at several houses containing blind persons. We visited one woman who, in particular, gave unqualified testimony of the real joy she derives from the ministrations of the Society. "I do not know what I would have done," she said, "without Dr. Moon's books. I can read by myself. I am never alone, for I can walk about this room, and feel that Jesus is beside me!" This shows the kind of work that this Society is sustaining amongst those who are afflicted with the loss of sight.

Letters to the Editor.

"A PROPHETIC LETTER."

Dear Sir,—The question implied by the republication of Mr. A. Groves's letter is: Have the predictions therein contained been fulfilled? Though admitting that question, "Adelphos" really ignores it, and maintains that the letter is "strikingly prophetical of the state of things which has forced this company of earnest and godly Christians…into a path of separation from the modern developments of Christendom." As a fact, Mr. Groves's well-known letter is almost entirely confined to the consideration of tendencies working in the midst of the undivided company of Brethren fifty years ago.

None will dispute that "what is going on around" is extremely sad. "A great tide of evil"—"a great sea of difficulty and perplexity" it is indeed. But in this present controversy, to dwell upon that is to be altogether away from the point. Does Adelphos wish his readers to understand that those who have escaped from that sea of difficulty—that tide of evil—to the "Exclusive Brethren," have really found a haven of rest for their souls?

One feels constrained to deny, in passing, the parallel sought to be instituted between the attitude of St. Paul towards Judaism with "its deadness and hypocrisy," and the attitude of Brethren towards the prevailing systems. Had Judaism in Apostolic days been never so living and pure, St. Paul could not have remained in it. But in the Epistle to the Hebrews, it is not the corruptions of Judaism that are dwelt upon, but the fact that it was "old and ready to vanish away." It was "a shadow," and had served its turn. The same want of discernment (I would say in all kindness) spoils Adelphos's other historical parallels.

Still more emphatically must we deny that *any* ecclesiastical position, no matter how closely it may conform to God's Word, will of itself constitute the man who holds it a "Friend of God." Lot was not another Abraham when he journeyed with the "Friend of God"; his heart was in the pleasant plains. *That* title and blessing can only result from personal holiness and walk with God.

But to come more closely to my point: *Have the predictions been fulfilled?* As "Allos Adelphos," I must sadly admit that much has been strikingly fulfilled. Will "Adelphos" deny it? Can he be ignorant that the "sea of difficulty" and the "tide of evil" have flowed in upon even the Exclusives? Sir, it would be an easy, but saddening, task to put together a *catena* of quotations from printed and published documents, which would show what a path of trial and difficulty is trodden by the feet of those who form this "earnest and godly" body of Christians, or (to adopt your correspondent's metaphor) what a tempestuous sea has tossed them of late. Our divisions are notorious, and have made us a by-word and a reproach. Within the past few years every "gathering" has been shaken and disturbed or rent asunder by strifes and divisions! None can conceive anything more melancholy than much of the recent Brethrenistic literature—charges hurled from side to side, of heresy, schism, and sectarianism, together with high-handed "cutting-off" of individuals and gatherings, or wholesale secession and separation.

Perhaps I may be allowed to quote from one or two papers issued within recent years. One who stands high for his gifts and piety writes:—"That the hand of God is upon us is but too evident. Our shame is public. It requires no spirituality to see that exactly in that which we have professedly sought we have failed most signally. The unity of the spirit in the bond of peace is just, most surely, what we have *not* kept ..It is not possible to escape the reproach which God has permitted to be against us all—the reproach not of here and there some local divisions, but of division from end to end; and not where separation from manifest evil has been a Divine necessity, but upon points of ecclesiastical discipline, or of doctrine confessedly in no wise fundamental—too minute, in fact, to be made a ground of division by the narrowest and most sectarian of sects around us! Yet we all disclaim as injurious the accusation of *being* sects" (*F. W. Grant*).

Another, Lord A. P. Cecil, writing upon the occasion of the publication of a book which might well make us blush ("The Brethren: their Origin, Progress, and Testimony," A. Miller), said:—"At the very moment when we are calling ourselves 'The Brethren,' and speaking of our origin, progress, and testimony, the Lord is shaking us to our very centre. (This was written while the "'81 division" was impending.) I am afraid that many of us have no higher thought, corporately, than that we belong to the Brethren, who began fifty years ago…a wretched, sectarian thought."

Another, writing during the "'85 division" (alas! alas! that they need to be so described), says:—"Our pride, our worldliness, our arrogance, are being dealt with by the living God, who loves us too well to allow the general and individual state of his beloved saints to pass unchecked." (*W. Scott.*)

But of still greater interest is the last I will cite, Mr. J. N. Darby himself. Without doubt, Adelphos has heard of "Cluffism," and of the New Lump movement, which really led to the division of '81. Those who adopted New Lump views believed that the whole company of Brethren was "leavened," and that nothing remained but to "separate" and become a new lump. Others regarded themselves as Philadelphia in the midst of a Brethrenistic Laodicea. As to "Cluffism," Mr. Darby strongly defined it as "a principle of extra excellence…which professed, and still [about 1880—81] holds its ground…Its origin was a filthy mysticism, not unfolded to all. Yet these views prevailed to so great an extent that the author of the article "Plymouth Brethren," in Schaff's "Religious Encyclopædia" sets the Cluffites in a party by themselves, as forming one of the three sections into which "the (Exclusive) Brethren," have resolved themselves ("Rel. Enc." iii. p. 1858). In the paper from which I quote ("New Lump," published by Morrish) Mr. Darby refers to the "low state of things" which existed among Brethren, and the remedies which had been proposed: "the first, some 'silly women' plan of a new lump, clean contrary to the whole sense of the passage; secondly, conscience justly at work, but faith failing as to trusting Christ's faithfulness in taking care of his, and his testimony; and thirdly, Cluffism, full of pretension and want of self-knowledge; though I fully admit, several dear people got among them, misled by its promises of more spirituality." All that, at least, does not look like the rosy picture of the "the Brethren" suggested rather than drawn by Adelphos.

But there is more. So "low" had the condition of Brethren become, that Mr. Darby himself thought of separating from them, as others had done. In the same paper he says: "Many thought of leaving Brethren. *I had been in the deepest degree exercised by the very question.* I agreed with them as to their judgment of the evil. But I did not think desertion was the remedy; it did not remedy the evil—satisfied, perhaps, the individual conscience, but left the saints to their fate. I not only felt the evil was not remedied, but could not be, humanely speaking. It was not my place to flee as a hireling. I was accounted an unfaithful person by those disposed to leave." That is, to adopt Adelphos's illustration, Mr. Darby was considered by these ardent brethren as another Lot, vexing his righteous soul in the Sodom of the "exclusive" communion.

That paper was written no great while before Mr. Darby's death. Since then another division has become an accomplished fact. "The narrower minds" which had "encircled" Mr. Darby with their bands, had no hand to keep them in check after his departure; they had their swing and sway, and the Exclusive Brethren have, beyond all question, adopted a test, different indeed from that of the Walkerites and Glassites (as Mr. Groves put it), "but as *real.*"

"Whenever Christ has received a person," wrote Mr. Darby, three years after the date of Mr. Groves's letter, "we would receive him. . . We receive all that the Lord has received, all who have fled as poor sinners for refuge to the hope set before them. . . I repeat then, that we receive all who are on the foundation, and reject and put away all error by the Word of God and the help of His ever-blessed, ever-living Spirit." Those were the confessed principles of 1839. Will any so-called "Exclusive" Brother venture to assert that they are the basis of communion in this year 1887?—Faithfully yours,

Allos Adelphos.

My Dear Friend,—The Greek of 2 Tim. ii. 21 is literally "If a man therefore purge *out* himself from these." Our translation, and R.V. as well, fail to give the force of the *out*. It is *self*-purification which is enjoined, not mere separation. Nay, it is *self*-purification which effects the separation contemplated, which is not so much a local separation, as a separation in spirit. "Purge out himself from (being) of these."

This is well put in the "Speaker's Commentary"—"If then anyone shall have cleansed himself from these," *i.e.*, from the "vessels to dishonour" just mentioned. This has been thought to be a precept not to hold communion with evil men in God's Church, or with those who err in fundamentals; but it is rather, perhaps, a direction to cleanse oneself out of the number and condition of those "vessels to dishonour" by personally abstaining from the evils, either of faith or practice, which defile them. This is by Dr. Jackson, the late Bishop of London.

Bengel renders it, "If a man by purging himself shall go forth from these."

Ellicott calls attention to the verb "purge *out*," occurring in 1 Cor. v. 7 (the only other place it occurs in the New Testament) there referring to the leaven in the house to be purged *out*. He and others give a caution against taking "from these" to mean "from these things." They say it plainly refers to the "vessels of dishonour" of ver. 23.

By purging out of self all that would identify one with vessels of dishonour, you show that you are a vessel to honour. I think those brethren abuse the passage who make it refer to separation from others—for first of all it is self-purification which brings about the separation contemplated, not *vice versâ*: and secondly, the persons alluded to are not Christians from whom one may differ, or saints like Geo. Müller, but men like Hymenæus and Alexander, who "say the resurrection is past already."—Yours very sincerely,

Henry E. Brooke.

[Several correspondents reply to Adelphos, that the condition—"if a man purge himself from these"—refers to the profane and vain babblings of ver. 16, not to the "vessels to dishonour." And although this is not the case, it is much nearer the truth than the use made of the passage by Adelphos and his party.—Ed.]

Dear Sir,—It will be acknowledged by most of your readers that the interesting letter from Mr. A. N. Groves to Mr. J. N. Darby, which you have so justly styled "prophetic," has been abundantly justified by the course of events, and that the contentions of Mr. Groves are only confirmed by the letter of "Adelphos," in your issue of October 7. The latter writer expresses himself as if all the churches of Christendom were in their death throes, a few saints only remaining within them, vainly endeavouring to stem the tide of evil by which their overthrow is threatened Surely, this is an utterly distorted picture, the conception of a mind so habituated to see the evil in other systems as to be blind to the good. Never before has the Christian Church generally been so marked by spiritual life and earnest zeal as it is to-day. True, the forces arrayed against it are as rampant as ever, and there are dissensions and errors enough within its borders, but there is probably more evangelistic earnestness, more sympathy with the wants of the people, more self-denial in the churches, of this country at least, than ever before in their history.

The endeavour to correct the evils of ecclesiastical systems by separation from them has failed *ipso facto.* In testifying against the sects, the Brethren have unwittingly formed a new and a very narrow sect, which again has become divided into several sub-sects. Human authority has been professedly done away with, but the strong and the masterful have inevitably, though not in name, re-established it. Again: it is well, no doubt, that

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The Twenty-second Series of Weekly Cases is now publishing, from August to October.

NOTICE TO THE READERS OF "THE CHRISTIAN" WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE PRONOUNCED "HOPELESS" RESTORED.—MISS E. PRICE, OF PENSAX, WORCESTERSHIRE.

This case was brought before my notice by an old patient, Mr. C. Flello, of Rowley, Pensax. The following is his letter, dated May 14th, 1887:—

"Sir,—Having a few years ago received immense benefit from your invaluable medicine for pulmonary disease, I feel it a pleasant duty to report to you a case of singular relief afforded to a young girl, a neighbour of mine, to whom I recommended a trial of the medicine, and who gratefully acknowledged its wonderful effects in her case. This girl, Elizabeth Price, aged about 17 years, caught a violent cold, about a week after the last Christmas-day, which affected her lungs so seriously that she was quite unable to discharge her duties, and left her situation for proper medical aid at her own home. There she rapidly became worse, although every attention was paid by the doctor who had charge of her case. Continuing without relief, and visibly sinking daily under the disease, which appeared to have firmly settled upon her lungs, the advice of two other medical gentlemen was obtained, but *their combined treatment affording her no relief, they candidly declared her case to be hopeless, and that they could do nothing further to save her life.* Thankfully remembering the extraordinary benefit that I had received at your hands, I strongly advised her friends to send for your medicine, which I am very pleased to say soon developed its wonderful curative power upon the girl, and continuing its use, *she daily began to improve in health and strength,* and now, at the date of this note, she is so far recovered, as to be able, in spite of this most uncongenial season, when coughs and colds are the common lot of most of us here, to get about her daily domestic work as formerly.

"This case is so extraordinary, and so thoroughly truthful, that, as I have before remarked, I have great pleasure in laying it before you for what purpose you may please, and with sincere thanks for the benefits thus derived in both our cases, I beg to subscribe myself, your obedient servant, Charles Flello.

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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dult Christians, in obedience to the dictates of onscience, should, if necessary, attach themselves this body, but what of those who are brought p in it from childhood? With them there is no truggle of conscience involved. They naturally ubscribe to the views of their seniors, and as these ccentuate the evils in other churches, and regard heir own as God's peculiar Zion, a censorious attiude is encouraged in the young, which cannot be onducive to their growth in grace.

In fact, the habit of the Brethren of regarding heir own standard of doctrine and worship as lone perfection is only too apt to develop into a endency to establish the same standard in regard o personal sanctity. They not only forget the pregant words of Jesus, in Luke ix. 50, but they are pt also to overlook these, Matt. vii. 1, and in doing o they deprive themselves of that immense source f power which lies in the generous recognition of qualities which others may possess, though in latent orm, and, perhaps, only half known even to themelves. This great principle, which is a notable ecret of all success in influencing our fellowreatures for good, has no place of operation where the separation of one believer from another on the ground of superiority in doctrinal purity or holiness, is emphasised. By separation and exclusion they have *abandoned* the place of power, exalting the differences that divide, instead of the agreements and sympathies which should unite them with other Christians.

The instances of Luther, Wycliffe, Wesley, and others, are hardly appropriate analogies. Each of these appeared at a great crisis, when some grand fundamental saving truth was at stake. Separation from the degenerate order was in the circumstances inevitable. Nor do we doubt that many earnest Brethren have at some period of their lives been compelled by circumstances to seek spiritual refreshment outside the existing order. But an essentially temporary separation need not be elevated into an eternal necessity, nor, if it must continue, need it alienate from sympathy with other bodies of professing Christians. The instances of William Wilberforce, Lord Teignmouth, and many others, might be cited to show the enormous influence over the general standard of religious life which may be exercised by those who, while disapproving and holding aloof from many human errors and frailties in the Church, yet retain unimpaired their sympathy with it, and their desire not merely to *protest against*, but to *purify* and *edify* it.—Faithfully yours,

OBSERVER.

EVOLUTION.

DEAR SIR,—I agree with Mr. Carpenter in his letter to you that the Evolution theory may be reconciled with belief in a Creator, but whether it can be reconciled with belief in the Bible is another question. It would be well if Mr. Carpenter had stated to what extent he adopts the views of the Evolutionists. With the great bulk of them, as I apprehend, the Creator, if not totally excluded from a share in the formation of the world, is at least allowed only a very small place in it.

But the question remains whether in the doctrine of evolution, as Mr. Carpenter commends it to our acceptance, we are to include the formation of man and woman: that is to say, whether Adam was formed from the dust of the ground, and Eve from one of Adam's ribs, or whether Adam and Eve were the descendants of a race of apes—not to go further back in the pedigree. If Mr. Carpenter holds the former belief, then I am afraid very few evolutionists will regard him as a true disciple of Darwin: for to believe this is to leave the Darwinist next to nothing to set against the monstrous improbabilities with which his doctrine is encumbered.

If, on the other hand, we are to regard mankind as the fruit of evolution, just like any other animal; then the obvious inference is that the history of the creation of man and woman in Genesis i. and ii. is no more a divine revelation than anything in Ovid's Metamorphoses; and we have this further conclusion, that the Lord Jesus quoted as of divine authority a passage of the Old Testament which was after all a mere myth. Christians who treat Darwinism as a harmless idea are too much like the Trojans when they opened their city gates to the wooden horse.

Apart from all testimony of Scripture, the scientific objections to Darwinism are such, that it is hard to believe that the theory could possibly have found the acceptance which it has done in the scientific world, were it not for the unwillingness of the human heart to give glory to God. To display one's ingenuity in accounting by second causes for everything that one sees, and to put the first cause as far as possible into the background and out of sight, is far more congenial to the pride of human nature than to take the attitude of humble adoration, and say: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

Of course, I am not now speaking of Mr. Carpenter, or other Christians who believe in Darwin, but of the sceptical philosophers to whom they too readily have bent the knee.—Truly yours,

Woking. HORACE NOEL.

THE WESLEYAN LONDON MISSION.

DEAR SIR,—We very much appreciate the kind sympathy which you have expressed with the West-end Mission, and the invitations to help us which you spontaneously inserted in your last issue.

I write now to ask your numerous readers in all Christian communions to give us the invaluable assistance of their prayers. We want every kind of help, but that above all other. The work begins at St. James's Hall next Sunday.—I am, &c.,

HUGH PRICE HUGHES.

8, *Taviton-street, Gordon-square, W.C.*

HOUSE OF REST, KILBURN.—The "all-day meetings" were re-commenced on October 8. As usual, earnest prayer was offered on behalf of different phases of Christian work, not unaccompanied with thanksgiving for answers to prayer received. In the afternoon Pastor Frank White gave a helpful address on the "Abundant Entrance" (2 Pet. i. 11). In the evening Mr. Henry Varley spoke on passages in Isa. lviii., and also gave some profitable thoughts on Rom. xii.

SOLDIERS AT SHORNCLIFFE.—New colours were recently presented to a regiment here by Lady Aberdare. Rev. N. Sherbrooke, of Portman Chapel, formerly an officer in the regiment, briefly addressed the men, urging them to enrol themselves in the ranks of Christ's army. At the rev. gentleman's invitation the men were entertained to tea at the Soldiers' Institute, Sandgate, when the Gospel was again preached to them, and some professed to believe.

THE LONDON EVANGELISTIC CHOIRS.—At the half-yearly meeting of the London Evangelistic Choirs, which was held on the 13th inst. at the Y.M.C.A. Hall, Whittington-avenue, Mr. J. E. Mathieson presiding, it was decided to form a General Association of the Choirs, for mutual acquaintance, fellowship, and help. This has for some time been felt by many to be very desirable, seeing that the Evangelistic Choirs now working in London are becoming so numerous. A committee, composed of delegates from the associated choirs, will meet at short intervals to promote union and co-operation. Mr. Mathieson was elected president.

FULTON-STREET PRAYER-MEETING.—Well worthy of record is the fact that the Fulton-street Noon Prayer-meeting has reached its thirtieth anniversary. Many a man has come into the noon prayer service—invited by friends, prompted by curiosity, but no matter how—there to learn to pray. Careless about God and heaven, about eternity and his soul, thoroughly absorbed in the pursuits of business, he has seen, what to him was an astonishing sight, a congregation of business men at prayer; and these, to his surprise, have turned aside from the din of the streets and the tumult of the marts and exchanges for the quiet of a prayer-meeting. And this in the very heart of the business day. He says, "If these had time to think about God and their souls, I have time, too." So from thinking he gets to praying, and the end is conversion. Such cases have been frequent. —*New York Evangelist.*

REQUESTS FOR PRAYER.—For a blessing on the work of the Home Teaching Society for the Blind, which has seventeen blind and one sighted teacher.——For special services by Mr Opie Rodway, at Primitive Methodist, Independent, and Baptist Chapels at Blakeney, Gloucestershire (in Forest of Dean), to commence Oct. 22.——For the Sunday afternoon evangelistic services, Shaftesbury Hall, Bournemouth, conducted by Captain Dawson.——For much blessing on Gospel work amongst Jews in Russia.——For blessing on a mission at Carshalton, Oct. 22 to 24, by Rev. John H. Haslam.——For a mighty work of the Holy Spirit among the troops now stationed at Aldershot, Chatham, Colchester, Plymouth and Manchester, that Christians may be roused and sinners saved. ——For blessing on Christian work by Messrs. H. A. Squire and H. M. Barnett, at Tunbridge Wells, Southboro', Brighton, and Lewes.——For a mission to be conducted by Rev. Wm. Haslam in St. John's Church, Tadema-road, Chelsea, from Oct. 23 to Nov. 2.——For a blessing on the mission conducted by Mr. L. Weaver, at Cradley Heath.

EVANGELISTIC NOTES.

Cradley Heath, Staffs.—A good work of religious revival is going on here, in connection with the evangelistic labours of Mr. Leonard Weaver, of Leominster.

Margate.—Sunday services for the people have been commenced here in Foresters' Hall, and are conducted by Rev. R. Turner Sole. The opening services, we understand, have been a means of much blessing.

Messrs. Fullerton & Smith have recently held a most successful mission at Wisbech. Since the evangelists left, further meetings are being held under the direction of Rev. J. W. Campbell, who has throughout given his co-operation.

Messrs. Munhall and Towner have been meeting with much success in their Gospel mission in Toronto. The meetings for men have been seasons of special power and fruitfulness. At one of the meetings Sir Arthur Blackwood gave an address.

Mr. George Clarke in Dublin.—Immediately following the Christian Convention in Dublin, Mr. George Clarke commenced a special mission in the Christian Union Buildings, which from the first attracted crowds so great that the large and minor halls have been unable to accommodate them.

Castle Cary, Somerset.—We have reason to be very thankful, says a correspondent, for the visits of Mr. and Mrs. Hilton, of the Evangelisation Society to this town and neighbourhood. Their faithful preaching of the Gospel, and earnest efforts to lead sinners to Christ, has proved a blessing to many souls.

Sunderland.—Mr. H. Murch has been conducting evangelistic meetings the past fortnight in Bethesda Free Church. The meetings were not large as to numbers, but they were fruitful in much blessing. We have been proving in these meetings that the plain, simple, unvarnished Gospel, delivered in a simple, earnest, and loving way, is still the power of God unto salvation.

F. E. MARSH, Pastor.

Churchdown, Gloucestershire.—A good Gospel work has been done here by Mr. A. C. Champney, a Christian solicitor, for some four years. A barn has been fitted up for Gospel meetings, which have been continued in the face of active opposition from formalists and others. Recently a small mission-hall has been built in an adjacent hamlet some two miles away. During the present month Mr. John M. McAuliffe has spent a fortnight there giving readings to Christians and Gospel addresses.

Ampthill, Bedfordshire.—Rev. W. Hay Aitken commenced a mission in the Parish Church on Sunday, October 2. The meetings were largely attended. Each Sunday afternoon there were grand gatherings of men only, and a mighty influence was felt in them. The meetings for women only, conducted by Mrs. Crouch, were greatly appreciated. The after-meetings were blessed times, large numbers remaining each night. The interest caused in the town and neighbourhood was so great that Mr. Aitken continued the mission for several days longer.

Brighton.—The closing meeting of the twenty-seventh annual season of services on the beach near the lifeboat-house, in connection with the Brighton Open-air Beach Mission, was held on Sunday week, when the attendance was unusually large. The word preached during the past season has been much blessed, Christians of all denominations taking part in the meetings. Addresses were delivered by Mr. T. Thwaites, Mr. Franke and Mr. Hearne (of the London Open-air Mission), Mr. Peter Wallis, Mr. S. Billow, and others. Mr. Thwaites has been the chief mover in the work for the last twenty-seven years. His address is 47, Upper North-street, Brighton.

WE are requested to state that the Mr. Steedman mentioned in a recent issue as having conducted Gospel services at Dreghorn, Ayrshire, is not a railway evangelist as intimated, but a business man in Edinburgh who devotes his spare time to Christian work.

MR. HENRY THORNE'S ENGAGEMENTS.—Till October 24, Music Hall, Birkenhead; October 27, Burton-on-Trent; October 29 to November 7, Tottenham; November 10, Ashbourne; November 12 to 21, Newport (Mon.); November 26 to December 8, Sheffield; December 11 to 16, Bradford; December 18, Derby.

AT A CONFERENCE OF LADIES held a few days ago in the West-end of London on the subject of dress, it was decided that the plumage of small birds should no longer be considered as fashionable trimming for robes and bonnets.

The Book World.

A POPULAR HISTORY OF THE JEWS.*

This well-written and carefully-printed volume supplies a felt want. It is a popular history of the chosen nation, which will bear favourable comparison with its predecessors in the same department of literature. The author evidently knows his subject, and treats it in a spirit of commendable charity. Special interest is to be attached to his preface, because of the way in which it discusses the vexed question whether the Jews lie under the curse of God on account of the part their fathers took in crucifying Christ. Mr. Adams vigorously supports the negative view, pointing out the injustice, humanly speaking, of making a race suffer for the crime of a few, and that the vast majority of the Jews were ignorant of the name of Jesus of Nazareth at the time when their Jerusalem brethren put Him to death.

Mr. Adams is of opinion that the chequered history of the Jews is a proof of divine mercy and a fulfilment of the promise made to Abraham. In a brief but masterly manner he sketches the trials and successes of the scattered race in the countries where they found a home. He does not spare their persecutors, nor does he tone down the revolting pictures of the cruelty they themselves exercised when power was in their hands. The interest of Christians in the children of Israel must be strong, and we know of no book in which that interest is more fully satisfied than in Mr. Adams's admirable volume.

The annual volume of The National Temperance Mirror (2s. 337, *Strand*) is an admirable repertory of varied literature advocating the total abstinence cause. Workers in Bands of Hope ought to find it an invaluable aid in the conduct of meetings.

Messrs. Marshall Brothers (10, Paternoster-row) are selling off some of the stock of Messrs. Haughton & Co., whose business they have added to their own. Parcels of books valued at 21s. are being offered for 6s. This affords a good opportunity for replenishing village and association libraries.

The Oxford University Press, Amen Corner, and *The Cambridge Press, Ave Maria-lane*, have jointly issued a new edition of the Revised Version of the Bible, in ruby type, arranged in fac-simile page for page with the Pearl and Minion Editions, occupying a place intermediate between them, and intended to meet the demand for a small edition of the New Version in legible type.

The Domestic World (1s. 6d. *Hodder & Stoughton*) is exactly what it professes to be—a practical guide in all the daily difficulties of the higher branches of domestic and social economy. We can scarcely imagine a subject that will arise in the varied relations of family and social life on which helpful guidance may not be gained from this remarkably cheap work of reference.

Following the good example of *The Pall Mall Gazette*, the conductors of our excellent contemporary, *The British Weekly*, have issued an "Extra," containing the papers contributed to its columns by eminent literary men on "Books which have influenced me." We advise those who did not read the papers in their original form to secure this well-printed and readable little book. (1s. 27, *Paternoster-row*).

The Call of God to Fellowship. By the Author of "A True Christian." *C. W. Mayo, Dean-street, Fetter-lane, E.C.* In this short treatise is brought out simply, concisely, and spiritually the exalted destiny of redeemed and sanctified man. By a chain of carefully chosen texts it is shown that only through Christ by the Holy Spirit's operation can sin be blotted out, and the wish and capacity for fellowship with God restored.

A New Map of London has been published by *Adams & Sons*, 59, Fleet-street, being the Jubilee edition of the District Railway Map of London, price 1s. paper; 1s. 6d. canvas, and 2s. 6d. in case. It is one of the most distinct and complete maps of the roads and rails of the city which is extant. A small pocket map is issued (3d. and 6d.) of the suburbs, which will be appreciated by cyclists; in which is also found a list of places of interest served by the stations of the District Railway.

Part 2 of The Congregational Church Hymnal (3s. 6d. *Hodder & Stoughton*), containing the litanies, chants, and anthems, with music, is a fitting pendant to the Hymnal proper. A certain modicum of music capacity and skill will be needful for the due appreciation of the work, but the means for attaining to these are now ample, and every Christian with a fragment of voice ought to be ashamed if he cannot intelligently enter into this higher department of the service of public praise.

The Rainbow Round the Throne, and other Sermons. By the late Rev. F. Tucker. 5s. *Elliot Stock.* This collection of discourses, preached by the late Mr. Tucker, of Camden Town, is prefaced by a short but sufficient sketch by his son, of his active and useful life. The sermons are truly characteristic of the man, marked by a fine glow of Divine sympathy and yearning tenderness. Mr. Tucker was eminently a preacher of the beloved Apostle type; he sought to reflect the loving attractiveness of his Master, and these selected utterances are but echoes in a human voice of the Divine Lord's, "It is I, be not afraid." Fearful and timid souls will find in them a wellspring of comfort and hope.

The New Catholic Church, with thoughts on Theism. *Trübner & Co.* Tenth edition. 3s. 6d. The ambitious object of the anonymous authors is to form a new church with a central sanctuary "of Gothic design, with stained glass in every window, suitable paintings and statues, and a choir equal to that of St. Paul's Cathedral or Westminster Abbey." The oracles of this proposed church are, to judge by the profuse extracts, John Locke, Martineau, M. Arnold, Herbert Spencer, Tyndall, Huxley, Dean Stanley, Dr. Jowett, &c. The church will comprise "earnest thinking men of all ranks, and have a public religious service in harmony with modern science and philosophy." We cannot say that all this sounds very practical or Scriptural, but possibly the movers of the scheme will belie our fears by handsomely endowing the new Temple of Science.

John Ploughman's Almanack for 1888 (1d. *Passmore & Alabaster*) shows no falling off in the rich raciness of the daily mottoes and the other contents. It is *par excellence* the almanack for the people.

"Jehovah Rophi" is the title of a little book prepared by Dr. Pring, of the London Medical Mission, with a view to interest the young in medical mission effort among the London poor. It gives a brief account of the various branches of the work carried on from the centre in St. Giles, and will, we trust, be largely circulated in our Christian families.

BOOKS RECEIVED.

W. Isbister, Limited:—The Story of the Crucifixion: A Poem.

Messrs. J. F. Shaw & Co., 48, *Paternoster-row:*—"Our Darlings" Annual Volume. 3s. and 5s.

London Literary Society, 376, *Strand:*—The Modern Faustus and his Visions. An Agnostic Allegory.

Messrs. Sampson Low & Co.:—Austral Africa: Losing it or Ruling it, by Rev. John Mackenzie. Two vols. 32s.

Messrs. Skeffington & Son, 163, *Piccadilly:*—The Saints' Days, and other Teachings, by Mrs. E. H. Chapman.

Mr. Henry Frowde, Amen-corner:—Selections from the Book of Genesis (Annotated), by Rev. H. M. Clifford, M.A. 1s. 6d.

Mr. J. S. P. Denmead, Castle Villa, Yatton:—For Emma's Sake: A Temperance Story, by John S. P. Denmead. 6d.

Messrs. J. Nisbet & Co.:—Cripple Joseph: A Story of Grace, by the late Maria V. G. Havergal. 1s.—Cross Corners, by Anna B. Warner. 3s. 6d.—Non-Biblical Religion. 5s.

Mr. T. Fisher Unwin:—Faint, yet Pursuing, and other Sermons, by Rev. Edward J. Hardy, M.A., Chaplain to the Forces, and author of "How to be happy though Married," &c. 6s.

National Temperance League, 337, *Strand:*—The National Temperance Mirror Annual Volume, 1s. 6d., 2s., and 2s. 6d.—St. Chris: A Story of To-day, by Miss E. Van Sommer. 3s. 6d.

Messrs. Hodder & Stoughton:—The People's Bible, by Rev. Joseph Parker, D.D. Volume vii., 1 Sam. xviii. to 1 Kings xiii. 8s.—The Expositor's Bible. Vol. i.: St. Mark, by Rev. G. A. Chadwick, D.D., Dean of Armagh,

PAMPHLETS RECEIVED.

Mr. T. Fisher Unwin, 26 *Paternoster-square:* Women Workers in the Liberal Cause, by Mrs. H. G. Reid, with Prefatory Note by Mrs. Gladstone.—*Mr. J. M. Sloan*, 16, *Southampton-row, High Holborn, W.C.:* Shorthand Celebrities of the Past, by Edward Pocknell. Illustrated by twenty-two portraits. 1s.—"*The Treasury" Office, Maybole, N.B.:* The Atonement: A Poem in two parts, by William Blane. 1d.—*Rev. F. Hughes*, 15, *Castle-street, Hastings:* "Divine Thirst," by Rev. Frederic Hughes.—*Mr. G. Stoneman*, 67, *Paternoster-row:* A Few Plain Fatherly Hints, Counsels, Cautions and Encouragements to the Young entering upon a Christian course, by An Octogenarian. 1d. and 3d.—*Mrs. Mahan*, 55, *Grand Parade, Eastbourne:* Daybreak in Bulgaria: A brief narrative of the leading facts of Mrs. Mumford's life previous to her engaging in the Bulgarian Faith Mission.

MORE OCTOBER MAGAZINES.

CHURCH MISSIONARY INTELLIGENCER.

This contains a valuable map of East Africa, showing the recently arranged political boundaries resulting from the agreement arrived at by the British and German Governments in October last. It also contains a long letter written by Mr. A. M. Mackay in U-Ganda to his friend, Rev. R. P. Ashe. This is particularly interesting, as being written out of the fulness of his heart to his friend and comrade. The following paragraph is characteristic of both the letter and its author:—"What sadness and melancholy come over me at times, and I find myself shedding tears like a child! Then some of those wonderfully consoling Psalms of David and Asaph send a thrill of joy into my whole being. This all-but omnipotent reign of evil weighs one down, and then the exultant hope of its eternal destruction, and the ultimate triumph of good, cheers me up to more endurance and perseverance to the end. What is, perhaps, the saddest aspect of all is the half-hearted callousness of our many friends and supporters, who let truisms and platitudes take the place in their hearts of faith and energy in doing battle against the powers of evil. 'Prayer moves the hand that moves the world,' but the fingers of that hand are earnest men."

THE EXPOSITOR.

We are greatly interested in this number. Among the articles is an instalment from Dr. Alexander Maclaren, that prince of popular expositors, on Philemon; a continuation of Principal David Brown's "Personal Reminiscences of Edward Irving"; and a highly instructive paper on Nehemiah, by Dr. Marcus Dods. From the last-named we quote the following:—"Self-righteousness is the snare of reformers in private as in public life. Inveighing against one vice, to which they themselves have no temptation, they learn to judge all men, themselves included, by that one vice; and on the score of their own exemption from it gradually and unconsciously assume the airs of perfected persons. Unless the general and thorough reformation of the reformer himself goes hand-in-hand with social reformation, and unless he keeps a strict watch on his own character, it is at the greatest risk he assumes the function of a censor of morals. Inconsistent and imperfect morality, hardness, self-righteousness, are the certain doom of all who, in their zeal to reform the lives of others, forget that they themselves need reformation, and assume the attitude of superior beings, and not the meekness and loving humility of those who themselves also are tempted."

With the October part The Hospital concludes its second volume. It is an ably conducted paper, dealing with medical subjects from a Christian and philanthropic standpoint. The present part has a timely article, "Safe from Scarlet Fever," by Edwin Chadwick, C.B., and an interesting sketch of "First Days in Africa," by a Medical Missionary. It is published weekly, price, 1d., by A. P. Watt, 2, Paternoster-square, E.C.

EXETER HALL.—Last Sunday evening Dr. Grattan Guinness began his course of Gospel services for the winter months. There was a large concourse, and the word was with much power. On the previous Wednesday evening Dr. Guinness delivered his startling but deeply important "Medical Talk" to some 2500 brethren. A great impression was made by the speaker's faithful description of the awful results of impure thought and action.

A CONFERENCE OF MINISTERS is to be held at the Broadway Church, Hammersmith, on Tuesday and Wednesday next, October 25 and 26. Rev. Hugh Price Hughes has signified his intention of being present, and it is also expected that at one or more of the sittings there will be present Revs. Mark Guy Pearse, Newman Hall, Edward White, H. Simon, Charles New, William Guest, R. Balgarnie, and others. There will be evening meetings open to Christian workers, and Christians generally.

SHAFTESBURY MEMORIAL SCHOOL.—The new building to be know as the Jurston-street and Shaftesbury Memorial School, erected by the Southwark Sunday School Society in Charles-street, Westminster-bridge-road, was formally opened last week. The new hall, capable of receiving about four hundred persons, is lofty and airy and well-adapted for the purposes of Sunday and week-day mission work. The committee announce with satisfaction the opening of the building free from debt. They have thirteen Sunday and evening schools under their charge giving free religious instruction to 5000 children and extending social and moral benefits to their

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* The History of the Jews, from the War with Rome to the Present Time. By Rev. H. C. Adams, M.A. 8s. *Religious Tract Society.*

lotes on Daily Readings.

SUNDAY, OCTOBER 23.—ISAIAH LIX.

HE first eight verses are occupied with a sharp buke to Israel, and (as Rom. iii. 15—19 aches) to the world through them, on account sin. From ver. 9 to 15, Israel acknowledges is charge, and professes penitence. From r. 16 to the end, the Lord Christ appears on half of his people, and by his own arm obtains eir deliverance. The Spirit of the Lord then ises up this standard of Christ's salvation gainst the enemy (Satan), and the chapter ends the prospect of the Redeemer's Second oming, and the covenant promise of the Spirit ecured to his people "from henceforth and for ver."

7.—*Their feet run to evil, &c.*—"St. Paul uotes from these verses to prove the common uilt of Jews and Gentiles (Rom. iii. 15)."—*irks.*

9.—*Therefore is judgment far from us.*—The anguage changes from the third person to the rst. From that of rebuke to that of confession.

15, 16.—*And the Lord saw...so his own arm rought salvation unto Him.* — Commentators enerally regard this as describing the Lord's ctings in judgment, but the language points nuch more naturally to God becoming man and ringing in righteousness and salvation in his wn person.

17.—*Righteousness as a breastplate, and a elmet of salvation on his head.*—The allusion to his in Eph. vi. 14—16 is very clear, and tends to how that the Lord's saving work is here the ubject. What He did once for all in his own erson, his people by faith appropriate to themelves. His work of vengeance at his second oming follows in the latter half of this verse, and in the next one.

21.—*My Spirit that is upon thee, &c.*—This ovenant promise of the Spirit and the Word onfirms the rendering of A.V. of ver. 19, for it uggests that the word written by and ministered y the Spirit is the standard which He lifts up gainst the enemy.

MONDAY, OCTOBER 24.—ISAIAH LX.

Birks heads this chapter, "The full redemption of Zion."

1.—*The glory of the Lord is risen upon thee.*—'He who has been so long the 'light to lighten he Gentiles' will become manifestly 'the glory of his people Israel.' The figure is that of a right sunshine. 'A morning without clouds'... 2 Sam. xxiii. 4) will then dawn on a sinful world."—*Birks.*

2.—*Gross darkness the people.*—" (Lit. peoples) the Gentiles in contrast to Zion. In spite of real progress in art and science, spiritual darkness, blindness in the things of God, will, before srael's recovery, have settled down upon the nations once more in the last days."—*Ibid.* We see many tokens of this darkness thickening around us.

4.—*My sons shall come from far.*—"The sons and daughters are not Gentile converts, but Zion's own children returning from their former dispersion, when 'He that scattered Israel shall gather him' (Jer. xxxi. 10). Their captivity in all nations, and the treading down of Jerusalem (Luke xxi. 24) began and must cease together." —*Birks.*

7.—*They shall come up with acceptance on mine altar.*— There is no reason to doubt (from Ezek. xl., &c.) that with the restoration of Israel to their own land, and with the rebuilding of the Temple, there will be a restoration of literal sacrifices. The argument of the Epistle to the Hebrews is addressed to "partakers of the heavenly calling" and not to an earthly people.

19.—*The sun shall be no more thy light by day, &c.*—"In the prophet's view the Jerusalem of the period of glory in this world, and the Jerusalem of the eternal glory beyond, flow into one another."—*Delitzsch.* See as to the latter, Rev. xxi. 23.

TUESDAY, OCTOBER 25.—ISAIAH LXI.

Our Lord (Luke iv. 16—22) declares Himself to be the speaker.

1.—*The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek.*—The work of the Spirit her contemplated is not so much the anointing of the Son of God to discharge his priestly work of offering and sacrifice of Himself, as to discharge the work which follows and results therefrom, the proclamation of the good news to sinners. Hence our Lord proclaims this Scripture fulfilled when He appeared as a preacher. The LXX. render the word "meek" by the same Greek word which our Lord uses in the first beatitude in the Sermon on the Mount: "Blessed are the poor in spirit." His first blessing is for those who from their consciousness of spiritual beggary (the same word is used of Lazarus, Luke xvi. 20) are in a position to receive the good tidings.

3.—*Trees of righteousness.* — Lit. "Oaks of righteousness." Compare as to "the planting of the Lord," Matt. xv. 13.

7.—*In their land they shall possess the double.*—The "double" is both the reversal of former judgment and double blessing in proportion. Comp. Job's final blessing, which was both a reversal of his former trial and a doubling of the numbers of "his substance" (Job i. 3; xlii. 12).

8.—*I hate robbery for burnt offering.*—Better, as in R.V., "I hate robbery with iniquity." It refers to Gentile treatment of Jews. "They have robbed them of their goods, and even of God's promises, applying the curses to the Jews, and taking the blessings to themselves."—*Birks.*

9.—*Their seed shall be known among the Gentiles.*—"The view which makes Israel and Zion here not mean the Jewish people and Jerusalem, but the Christian Church, does violence to the natural sense of every verse, and destroys the clear contrast with the Gentiles which marks the whole."—*Birks.*

10.—*I will greatly rejoice in the Lord.*—The speaker is not Jerusalem, the Church, or the Prophet, but still Messiah, as before. Hence the figure of the Bridegroom takes the lead. The risen Saviour, the King of righteousness, crowned with glory and honour, stands in glorious priestly apparel before the Majesty on high. He is both the Bridegroom and High Priest of the Church. But the figure of the Bride, adorned with her jewels, is added; because Messiah accounts the glory promised through Him to his Church as a part of his own."—*Birks.*

WEDNESDAY, OCTOBER 26.—ISAIAH LXII.

1.—*For Zion's sake will I not hold my peace.*—"The speaker is the same as in lxi., the Messiah."—*Speaker's Commentary.*

8.—*I will no more give thy corn to be meat for thine enemies.*—"Believers of the Gentiles have long feasted on the histories, promises, and messages of Divine grace made through Jewish prophets and apostles, while the Jews themselves have pined for ages in spiritual famine. This contrast shall now cease. The stores of heavenly nourishment in the Word of God shall henceforward be enjoyed first of all and chiefly by the people of Israel, and by Gentiles only as grafted into the stock of Abraham, to whom God's mercy overflows, after satisfying the wants of his chosen and peculiar people."—*Birks.*

11.—*Behold thy salvation cometh.* — These words are by Rev. xxii. 12 plainly applied to Christ's second coming.

12.—*And they shall call them...and thou shalt be called.*—The difference between these two subjects, "them" and "thou," seems to point to the distinction between the Church with which Christ comes, and Zion to which He comes.

THURSDAY, OCTOBER 27.—ISAIAH LXIII.

1.—*Who is this that cometh from Edom?*—"Edom is the people and land of him who sold his birthright, and in heart shed his brother's blood (Gen. xxvii. 41)."—*Birks.* As such it typifies professing Christendom, and the judgment here described is that spoken of in Rev. xiv. 18, on "the vine of the earth."

7.—*I will mention the lovingkindnesses of the Lord.*—"That the confession which begins here is that of the Jewish people, or of the faithful among them, or one made in their behalf, is plain, and denied by few."—*Birks.*

9.—*In all their affliction He was afflicted.*—The original Jewish written text reads (as R.V. in margin), "In all their adversity, He was no adversary." "This reading has several reasons in its favour."—*S.C.* It seems, too, a better contrast to ver. 10, where "He turned to be their enemy," because "they rebelled, and vexed his Holy Spirit." In the "affliction" or adversity which Israel in their early days brought upon themselves, God may have given them up to their adversaries, but He was no adversary to them. It was different, however, when they rejected his Spirit speaking through the prophets, then "He turned to be their enemy."

11.—*Where is He which brought them up out of the sea?*—"The facts of the Exodus, in their deeper aspect, are here brought to light, and reveal distinctly the love of the Father, of the Word (the Angel of God's presence), and of the Holy Spirit, towards the people of Israel."—*Birks.*

18.—*Our adversaries have trodden down thy sanctuary.*—See Luke xxi. 24. This is Israel's appeal when the times of the Gentiles are fulfilled.

FRIDAY, OCTOBER 28.—ISAIAH LXIV.

"The Masoretic pointing joins the first verse of this chapter to the verses before. The two passages as a whole are very closely linked together. Out of the depth of their shame rises this piercing cry."—*Birks.*

3.—*When thou didst terrible things.*—The allusion is to Sinai (Deut. iv. 32). The parallel reappears Heb. xii. 18—29.

4.—*Men have not heard nor perceived by the ear, &c.*—This is the language of Israel when appealing for mercy. St. Paul quotes it (1 Cor. ii. 9), but adds characteristically of Christians, "But God hath revealed them unto us by his Spirit." It refers not to the joys of heaven, but to the mercies of Christ's salvation.

5.—*Thou meetest him that rejoiceth and worketh righteousness.*—This is God's rule of judgment, but a penitent cannot meet Him on that ground, "for we have sinned." Then follows their confession of sin (ver. 6, 7).

11.—*Our holy and our beautiful house.*—"The words will apply to the exile in Babylon. But they apply even more forcibly still to the later and longer Roman desolation in which one stone of the Temple has not been left upon another, and Jerusalem has been trodden down for long ages."—*Birks.*

SATURDAY, OCTOBER 29.—ISAIAH LXV.

1.—*I am sought of them that asked not for Me.* —Just as Joseph at first "spake roughly unto his brethren" (Gen. xlii. 7), so the Lord, in answer to Israel's appeal to "come down" for their deliverance, reminds them of Gentile adhesion to Him whilst He had spread out his hands in vain to them, a rebellious people. He then recapitulates (3—7) their leading sins, especially idolatry and Pharisaism. "One prevailed most before, the other after, the captivity; and they formed together the moral ground of God's long rejection of them."—*Birks.*

8.—*Destroy it not; for a blessing is in it.*—"The contrast lies between an unripe cluster and the same when fully ripened. Even when a cluster is unripe and the grapes are sour and worthless, 'one saith, Destroy it not; for a blessing is in it.' So God would deal with his people, still beloved for their fathers' sakes. With such rich promises of future blessing in store they should be sorely chastened, but not crushed or utterly destroyed." —*Ibid.*

9.—*A seed out of Jacob.*—"The seed from Jacob and Judah who are to inherit the land once more are the ripe vine clusters of the previous figure."—*Ibid.*

11.—*That troop...that number.*—R.V. renders these words respectively "Fortune" and "Destiny." Birks takes "troop" to mean "host," and "number" to mean "multitude," and says, "the words will thus serve to describe that Christian idolatry, in which the host of heaven, angels, martyrs, and saints, became the object of forbidden worship; and, perhaps, a later, Sadducean apostasy, where military power and the voice of the multitude are held supreme and practically worshipped, while the living God is forgotten or despised."

17.—*I create new heavens and new earth.*—The Millennium which interposes between Christ's coming, and "the new heavens and earth" (Rev. xxi. 1) was not as yet revealed, and so the interval is not taken into account.

CONTINENTAL & FOREIGN NOTES.

NICE.—On Sunday, October 2, Divine service was held for the first time at the new American Church, Boulevard Victor Hugo, Rev. John Cornell officiating.

SUNDAY IN FRANCE.—The sellers of hardware in Lyons and the mercers of Marseilles have in great majority closed their shops and houses of business on Sundays.

MECCA.—The Mohammedan pilgrimage this year numbered not less than 350,000 pilgrims from all parts of the Mohammedan world, a larger number than ever before visited the sacred city.

AUSTRIA.—In Bukowina, where the Jews are so numerous that a railway company was obliged to stop running trains on Saturday, many sons of Israel are turning their attention to the Gospel.

AT STUTTGART a service specially adapted for the partially deaf has been successfully started and carried on. Many who have long been deprived of the privilege of public worship, eagerly avail themselves of the service.

THE HOLY LAND.—The Palestine Society of German Catholics has bought a tract of 150 acres on the northern shore of Lake Gennesaret. They are also building a church at Cana of Galilee, in honour of St. Bartholomew, a native of Cana.

BALE.—The directors of the Swiss Central Railway have forbidden the sale at its stations of a paper which is bringing out one of Zola's novels. An excellent measure, which might well be extended to other publications, and be imitated by other bodies.—*Le Christianisme.*

TWENTY-SIX MISSIONARIES sailed lately from New York to join Bishop Taylor in Africa. They are to be self-supporting, and they carried with them household utensils, agricultural implements, &c. They expect to reach their destination in the interior of Africa about January 1.

MR. CHARLES HERALD has accepted the charge of the Cooper Union services, which the Presbytery of New York will resume on the first Sunday of November. Mr. Herald has had experience in evangelistic work in Chicago and other cities, and his labours have been blessed of God.

SPAIN.—From the October issue of *Times of Refreshing in Spain*, the organ of the Spanish Evangelisation Society, we learn that the work of God is progressing in a very encouraging degree. Rev. D. R. Kilpatrick, of Glasgow, records an interesting tour amongst the churches in Andalusia.

IN NEW ZEALAND, as in Victoria, says *The British Weekly*, a purely secular system of education has been established. A loud protest is being made in the former colony against it. Bishop Nevill, speaking in Dunedin, gave a picture of its results in an amount of cruelty, lawlessness, and indelicacy which were appalling.

NEUCHATEL.—The fifth Swiss Agricultural Exhibition has just been held here. A Bible kiosk was placed at the entrance of the exhibition. Bibles and religious books to the value of 800 francs were sold, and 50,000 tracts gratuitously distributed among the visitors. Two hundred New Testaments were given to the employés.

DR. PRESSENSE writes of the recent Abolitionist Conference at Lausanne:—"We are greatly rejoiced at Lausanne to learn how the work of the Federation is opening out on the Continent. Its attention is no longer concentrated on one special point; but it wages war with public immorality in every phase. Never was there more urgent need for this holy crusade."

BERNE.—The Mormon Propaganda in this Canton is rousing much attention. This sect being a vast emigration agency, the Government has carefully watched its operations, and, finding that most attention is given to those poor families having young daughters who are sent off in troops to Utah, it has forbidden all foreign Mormons to settle in the country.—*Le Christianisme.*

MORE THAN FIVE HUNDRED SUNDAY PAPERS are published in the United States. If the whole of them (writes Dr. T. Harwood Pattison) were to be given up it would be all the better for the country. The secularisation of Sunday is physically and commercially a misfortune. On such grounds alone it needs to be resisted, as well as on other and higher grounds besides.

HUNGARY.—A young Jew, Joseph Greger, has just been accused of setting forth a religion which is not acknowledged by the State. He with some fellow-believers whom he had gathered together, have been condemned to several weeks' imprisonment. His conversion was the result of a conversation with a Christian in a train, when a New Testament was given to him.—*Evan.-Kirch. Anzeiger.*

MOULMEIN.—The American Baptist missionaries in Burmah are to hold a three days' prayer-meeting at Moulmein, Nov. 2—4, for a larger measure of the Holy Spirit and power upon themselves and the native brethren. It is anticipated with very lively interest. Will you kindly remember us before the throne of the heavenly grace, and request your readers to do so too?

W. F. ARMSTRONG.

PROTESTANTS IN THE CAROLINE ISLANDS.—The correspondent of *The Daily News* telegraphs from Madrid that the Government are so convinced the recent troubles arose in consequence of religious persecutions, that it has ordered that only those who are convicted of actually murdering any Spaniards shall be punished. The authorities will check the zeal of the monks, and allow the Protestants complete liberty. The indemnity demanded by the American Government for the missionaries will be paid.

A TERRIBLE DISCLOSURE.—A Brahmin has published a tract on infanticide. He shows that the murder of 12,542 infants has been made public during the past fifteen years. This catalogue represents only a fraction of the murders committed upon helpless Hindoos. This Brahmin gentleman charges these murders upon the enforced widowhood of Hindoo women. *The Indian Witness* says, regarding the disclosures of the tract, "the battle will proceed; the social earthquake must come."

RUSSIA.—The Holy Synod has ordered inquiry to be made as to the progress of heresy in South Russian provinces, from which it appears that Protestantism is rapidly increasing, and "that it will be necessary to take severe measures to put a stop to it." The Russian ideal is the same as that so disastrously followed by Louis XIV., everyone must be of the same religion as the Czar. To think otherwise is treasonable. Thus, in religious matters, Russia is two centuries behind the rest of Europe.—*Journal Religieux.*

PRINCETON COLLEGE enters upon the one hundred and forty-first year of its existence with flattering prospects. On the assembling of the students Dr. McCosh made his annual address to the entering class. "In the course of my nineteen years' connection with the college," he said, "it never was in a more prosperous condition. Everything in that time has doubled, the students from 264 to nearly 600. The standard of admission is more rigid, yet in advancing it we have been careful to exclude none who are worthy, but have had few advantages."

CHICAGO.—The papers say that the work inaugurated in this city by Mr. Moody last spring is going forward with excellent results. Over four thousand families have been visited by lady missionaries, who have made a careful canvass of the city, visiting the homes of the people. As soon as the Training School building is completed and a corps of thirty or forty trained workers are ready for the field, it is expected that Mr. Moody will again take personal direction of the evangelistic work. He hopes that fifty of the business men and wealthy women of Chicago will each support one of these trained workers.

THE MUNICIPAL SCHOOLS OF ST. OUEN, near Paris, have come unenviably before the public by the extraordinary books given to the boys and girls as rewards at the close of the school year. The Municipal Council purchased the most furiously atheistic and revolutionary volumes with the public money, and sent them, the evening preceding the distribution, to the school teachers; the authors being Louis Michel, Blanqui, Jules Vallès, &c. Some indignant parents tore up the books, and a tumult ensued. The Mayor, who is an M.D., and on whom the responsibility falls, has been removed by Government.

THE PROTESTANT COMMUNITY IN BULGARIA have found in Prince Ferdinand a protector and friend. Soon after his arrival in the country he invited Pastor Tonjoroff, of Philippopolis, to an official reception, and through him addressed some words of encouragement and sympathy to the Protestant congregations. The Prince approved of M. Tonjoroff's work, and urged him to do his best "to spread light on every side." During the interview the visitor brought before the Prince the case of the prisoners in Bulgaria, and evoked a promise that he would promote the necessary reforms. The freedom accorded to the Protestants in Bulgaria is a proof that religious liberty exists there in something more than name.—*Daily News.*

THE AMERICAN MISSIONARY, Mr. Doane, who was arbitrarily arrested and imprisoned, and threatened with deportation, by the Governor of Ponape—one of the Caroline Islands, lately re-occupied by Spain—has been released on the energetic representations of the United States Consul at Manilla, who has also claimed compensation on his behalf. The missionary has now, it is believed, been taken back in a Government vessel to Ponape, the scene of his meritorious labours. The Home Government, it appears, quite approve of the course pursued by the Captain-General, and are averse to the persecuting system which was put in force in the Caroline Islands at the instigation of the newly-imported priests.

INDIA.—The Government, says *The Indian Witness*, appears to favour the extension of the C.D. Acts. Recent statements in *The Gazette* and other information confirm our worst fears concerning the attitude of the Government. It is claimed that the State can reduce vice by regulating it. We doubt this, and believe that the statistics presented by our Health Society are unreliable, and promiscuously selected. But, if we grant a fractional sanitary advantage, which the most careful statistics gathered in England disprove, are we to follow historic precedent and kill off the decrepit and infirm, because it is economical and physically commendable? "Man shall not live by bread alone," means that man is more than an animal; and the action of a thousand legislatures, that provide and pander to him as a mere animal, will not destroy the utterance of Christ.

A CHRISTIAN COLLEGE FOR CHINA.—Rev. Dr. Happer, who has laboured for many years in the city of Canton, in connection with the American Presbyterian Mission, is now in the United States raising funds for establishing a Christian college in China. He has already succeeded in getting over 100,000 dollars, which will secure the establishment of the College. In connection with this, Rev. B. C. Henry, of the same mission, and now in Canton, has sent home a petition from *four hundred* Chinese officials, gentry, scholars, and merchants, asking that the College be established at Canton. A great many of the signatories are men who hold high literary rank, and they state that their petition expresses "the united statement of the feeling of all the gentry in the province of Canton." This is certainly a wonderful step in advance, and is another indication that China is really awaking.

A NEW TRANSLATION of the New Testament, b Professor Stapfer, is announced. This will be at leas the twelfth in circulation.

THE SORROWS AND EVILS that result fro woman's forced inferiority and bondage in India ar legion. It is settled, as well as medical authority ca settle it, that the early development of Indian women i chargeable to child marriage. Recent cases before th Courts in Calcutta show that this system has a stron hold upon some people in a few branches of the Chri tian Church. These same cases show that some pr fessed Christians are quite as ready to testify to scree a wife-beater as to tell the *whole truth*. But the day wi come when woman's claims to life and protection wil be fully conceded. In the meantime, missionaries wh take no notice of man's inhumanity are guilty of sinfu neglect. To cover up the brutality of husbands, les our religion should become an offence, is such an un worthy and unrighteous course that we hesitate t think any missionary has sunk to such a level.—*Indian Witness.*

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TEMPERANCE NOTES.

HOME.

Rev. J. M. Hewson, Baptist agent, has been conducting a Gospel temperance mission in South Wales with good success.

At a special meeting of the Portsmouth Working Men's Liberal Union a proposal to establish a drinking bar in connection with the club was defeated by a very large majority.

In connection with the Baptist Union a great total abstinence meeting was held in the Albert Hall, Sheffield. Rev. Dr. Clifford presided, and the audience was very large and enthusiastic.

At the closing meeting of the Baptist Union at Sheffield a resolution was passed condemning the traffic in strong drink among the native races connected with our colonies and dependencies.

At the annual meeting of the South Wales Temperance Association, at Carmarthen, the Secretary said Wales was ripe for a national plebiscite on the drink question. The value of the Sunday Closing Act was acknowledged.

In the Isle of Man intemperance may be dealt with more freely than in England. The coroner increases the fine in proportion to the number of offences an individual commits. He lately issued an order that no publican should supply a certain man with drink.

The United Kingdom Alliance annual meetings were held recently in Manchester, and were marked by great enthusiasm. It was announced that Mr. Allison, M.P., had consented to introduce into the House of Commons, and take charge of, a Direct Veto Bill. At the evening meeting, held at the Free Trade Hall, a tone of eager earnestness for early legislation on the Direct Veto marked the speeches.

FOREIGN.

In New Zealand Mr. W. T. Glover is prosecuting temperance work with encouraging results.

Mr. Gough's widow, with the assistance of Rev. Mr. Gould, of Boston, is preparing a biography of her late husband.

The New Zealand Drink Bill shows a decrease in the consumption of intoxicants, including beer, wine, and spirits, of a total of 372,429 gallons.

Canon Wilberforce was told in Maine that that State, once the poorest in the Union, had now an embarrassing surplus of no less than 47,000,000 dollars.

President Cleveland is stated to have ordered that if the Sunday closing law in Washington is not better enforced the Commissioners must be changed.

The question of a drink monopoly for the State is under consideration by the French Government Commission, lately appointed to investigate the causes of the increase of intemperance.

No man but a total abstainer is allowed under the laws of Michigan to be employed as engineer, train despatcher, fireman, brakeman, or other railroad servant. Any railroad violating this law incurs a fine of 500 dollars for each offence.

Dr. Norman Kerr has been interviewing an hotel proprietor as to the bibulous qualifications of his customers. For a lawyers' dinner he provided a good deal of liquor; for clergymen not quite so much; and for doctors not anything like so much.

M. Rouvier, President of the Council, and Minister of Finance, in France, has appointed a commission to inquire into the dangers to the public health from the use of made-up wines, which has become so large an industry, since the ravages of the phylloxera.

News comes from Norway (says the New York *Nation*) that the temperance movement is making extraordinary progress there. Within a few years 650 total abstinence societies, with a membership of 73,000, have been formed, besides a number of Good Templar lodges and Blue Ribbon societies, which all unite in fighting the drink evil. An address to the Storthing demanding a law prohibiting the manufacture and importation of alcoholic liquors obtained in a short time the signature of 65,000 men and women over twenty-one years of age, although it was not by any means generally circulated. In the province of Christiansand a similar address obtained 35,000 signatures.

WELCOME HOME.—The soup suppers at the Sailors' Welcome Home, Ratcliff-highway, are about to be resumed for the winter. These suppers are intended to alleviate the sufferings of the poo of the neighbourhood, and in connection with them Gospel meetings are held, which have in past years been the means of much blessing. Miss Child and the workers will be very thankful for the help of Christian friends.

Among the Churches.

CHURCH OF ENGLAND.

An anonymous friend has sent a donation of £5000 to he Church Missionary Society.

Though Canon Smith has not been three years in wansea, he has already been instrumental in erecting our new churches in the district.

The Record will publish this week the first of a series f articles on Modern Socialism, by Mr. H. H. Champion, hose paper at the Church Congress excited such nterest.

Bishop Caldwell, of Tinnevelley, Madras, will next ear complete his fiftieth year of residence in India nder the auspices of the Society for the Propagation of he Gospel.

The Committee of the Church Missionary Society are repared to accept the offers of ladies willing at their wn charges to work in the mission field either in alestine or elsewhere.

Rev. Charles Mackeson, of the Church of the Good hepherd, Mansfield-road, South Hampstead, recently eceived back into the Church of England a lady who ad gone over to the Roman Catholic Church.

Rev. C. J. Atherton, of the Parochial Mission Society, ecently held five days' special services in the Tavistock arish church, which it is believed will result in the mprovement of the religious tone of the parish.

Dr. H. P. Parker, Bishop Hannington's successor in astern Equatorial Africa, has reached Mamboia, aving journeyed there from Mombasa by a route hich has not before been traversed by any European.

The recently-appointed Vicar of St. John's Church, West Chelsea, Rev. F. W. A. Wilkinson, has introduced he Church Army into his parish. Christian helpers with voices to form a choir are greatly needed. Rev. W. Haslam will conduct a ten days' mission in St. John's Church, commencing on Sunday, October 23.

METHODIST.

The effort to establish Sunday-schools for working men is meeting with success in Wolverhampton.

Rev. Alexander M'Aulay and Mr. William Sampson, the Cornish Wesleyan evangelist, expect to start on November 17 for an evangelistic tour in Jamaica.

It is proposed to open immediately at City-road a girls' parlour, and a reading-room for men and youths. There is no neighbourhood in London where social want of this kind is more imperatively needed.

The West-end Mission commences to-day (Friday) with a sermon by Rev. C. H. Spurgeon, at St. James's Hall, at 11 o'clock. The ladies who are to help in the work are to be attired in uniform by which they will be distinguished.

A remarkable evidence of continued interest in the old-fashioned kind of Methodist love-feast comes from Berry Brow, in the Huddersfield Circuit, where the chapel was crowded early in the afternoon. Many of the people had travelled long distances to be present, and the speaking and singing was kept up with vigour to the close.

CONGREGATIONAL.

The Congregational Church at Kettering have erected a splendid block of school-buildings at a cost of £3500.

A Young People's Society of Christian Endeavour, after the American model, has been commenced at Crewe.

The Evangelical Magazine for October contains an excellent portrait of Rev. C. Fleming Williams, pastor of the new church at Stoke Newington.

Writing from Brooklyn, Dr. Parker says that he is receiving lavish kindness on every hand. He has been entertained by Rev. Joseph Cook, and by Mr. Moody, and expresses himself as delighted with both of these friends.

Rev. L. Weaver is leaving Ruyton xi. Towns, Salop, after a pastorate of over eighteen years, and is going to reside in Liverpool to engage in evangelistic work. His address will be 71, Moss lane, Aintree, Liverpool.

Rev. William Marshall, of Cambridge Heath Church, was recently presented with a testimonial, consisting of £1000, in token of the appreciation in which the church held his ministerial services during his pastorate of twenty-five years.

The Congregational Churches of Flintshire are arranging for two Conventions for "the revival of faith and piety." The Welsh one will be held in Bethel Chapel, Mold; while the English gathering will be in Christ Church, Rhyl.

Mr. Thackeray, who has been engaged in evangelistic work, has accepted a cordial invitation to carry on the same work at the united mission stations of Oulton and Wood Dalling, in connection with the Norfolk Congregational Union. He will commence his labours on October 23.

Dr. R. W. Dale, who is now on a visit to Australia, accompanied by Mr. Albert Spicer, has stated that personally he is, in educational matters, a pure secularist, believing that the work of religious instruction belongs to the churches, and that the State should confine itself to its own sphere.

At the annual conversazione of the members of Trinity Congregational Church, Aberdeen, Rev. John Duncan, the pastor, said that the total membership amounted to nearly seven hundred. When he came to Aberdeen, twenty-nine years ago, the membership did not number fifty. The members connected with the Congregational Churches in that city numbered about six hundred; now they were about one thousand six hundred, an advance which was greater in proportion than the increase in the population.

At the annual meetings of the Sussex County Association, Rev. Chas. New urged the duty of ministering as the work of the whole Church. In many congregations only a handful of devout women and young people do the real work. Many who have been professing Christians for years have not once stirred themselves to bring a sinner to Christ. Mr. New also spoke strongly in favour of holding after-meetings at the close of each public service. Much is lost in consequence of the want of personal dealing with the unconverted.

BAPTIST.

Mr. William R. Rickett, of Sunnyfield, Hampstead Heath, has accepted the office of Treasurer of the Baptist Missionary Society, in succession to the late Mr. Joseph Tritton.

Rev. Charles Spurgeon, of Greenwich, has been visiting Glasgow. On Sunday week he addressed in all some three thousand people, two of the largest churches of the city being crowded to the doors. The proceeds of his visit will be devoted to the General and Home Mission Funds of the South-side Baptist Church.

The staff of the Baptist Ladies' Zenana Mission consists of 44 lady Zenana visitors, 17 assistants, 54 native Bible-women, and 50 native school teachers. There are 50 girls' schools and women's classes, containing 1630 pupils. About 1000 Zenana homes are visited for regular instruction, in which are 1660 pupils. The income of the Society last year was £6422.

At a meeting of the Baptist Ministers' Prayer Union, held in Sheffield during the autumnal session, Rev. F. B. Meyer announced that 150 ministers had joined the Prayer Union, and many testified to the benefit derived from it. It was decided to hold a meeting at Melbourne Hall, Leicester, on Thursday, November 24, for prayer and conference. Rev. George Wainwright, 51, Park-street, Greenheys, Manchester, is the secretary of the Union.

PRESBYTERIAN.

Four senior scholars of Miss Maclagan's girls' school at Amoy, China, have been received into Church fellowship.

Rev. James E. Somerville, formerly of Broughty Ferry, has been appointed to take charge of the Free Church winter station at Mentone. Dr. Murray Mitchell is to minister to the Church at Nice during the winter.

The London Presbytery are looking forward to an active winter of evangelistic work. The plan pursued this year will not be that of employing special evangelists, but the work will be done by the ministers themselves.

Rev. John Smith, of Edinburgh, says that family worship is not observed in Scotland as it used to be; there is a relaxation of parental discipline, and the commandment being turned upside down, so that now parents obey their children; and there is visible around us that love of pleasure which marked the decadence of Rome.

Rev. James Stalker, the new pastor of St. Matthew's Free Church, Glasgow, five weeks ago commenced a Wednesday evening prayer meeting in the church, an effort which has met with much success. At the meeting on October 5 there were upwards of four hundred listeners present, including a goodly number of young men and women. The subject of the prayer-meeting this winter is the Psalms.

SALVATION ARMY.

The General has arranged to visit Sweden and Denmark during the present month.

At Bury St. Edmunds one hundred souls have professed salvation within the last month.

There is little or no change in Miss Eva Booth's condition, and she still remains in a very weak condition.

A mission to the Kaffirs, Pondos, Zulus, Fingoes, Basutos, and other native tribes of South Africa is to be commenced shortly.

The Army is busy at work in several of the towns of Queensland. Its work in Brisbane is taking the practical form of rescuing fallen women.

The Salvation Army Building Association have declared and paid a dividend of four per cent. per annum for the six months ending September 30.

The gift which Commissioner Tucker found awaiting him on arrival at Bombay consisted of a cheque for £1100, not £11,000 as reported in many of the newspapers.

Major Roberts states that many corps have been formed in Exeter, and that in the twenty-fifth corps 1473 souls professed to give themselves to God during the past year.

The work of the Rescue Home at St. Helier's, Jersey, progresses steadily. Many who had wandered away from home, and had fallen into sin, are to-day in respectable situations, and doing well.

A correspondent at Pinner states that the notice in our last issue as to the prosecution of Army officers is incorrect. Only one officer was fined—2s. 6d. and costs, with a week in which to pay it; but he declined to pay, and went to prison.

At Buckwood, Australia, the publicans subscribed funds for the formation of a "Skeleton Army," which was to put to route the Salvation Army, but after three weeks the former surrendered, and forming themselves in a circle round the Salvation Army, gave three enthusiastic cheers, and dared anyone to touch a soldier.

Last week, says *The War Cry*, four hundred and thirty souls sought salvation at the penitent-forms of the various barracks of the London divisions. It is calculated that if souls were saved in London at this rate every week, "in fourteen weeks the entire population would be saved, and that without any individual convert being instrumental in the salvation of more than one per week."

SOCIETY OF FRIENDS.

Western yearly meeting, held in Indiana, was a time of great blessing. The Irish deputation was present, and had an open door for service.

Frederick Sessions has just held an interesting mission, embracing Gospel and Bible-reading meetings in Kendal. They were largely attended.

Mary E. Beck, of London, recently gave two addresses on the principles of the Society in the meeting-house in North Portland-street, Glasgow, the first on Worship and Ministry, and the second on Baptism and the Supper. Several years have elapsed since any addresses of this kind have been delivered in Glasgow.

The Conference of representatives of all the orthodox "yearly meetings" in the world met in Richmond, Indiana, on September 23, and continued in session for several days. There has never been a similar gathering held, and the deepest interest is felt in its doings and conclusions. The question of issuing a more definite and uniform standard of fundamental doctrine, and regarding "ordinances," the priesthood of believers, peace, and oaths was discussed and decided on. A Minute endorsed by eight yearly meetings was adopted, which is as follows:—"We believe it to be inconsistent for anyone to be acknowledged or retained in the position of a minister or elder amongst us who continues to participate in or to teach the necessity of the outward rites of baptism and the Supper."

NOTES FROM IRELAND.

Rev. G. R. Grubb has held evangelistic missions in Kilkee, Kinsale, and Queenstown.

A Methodist Local Preachers' Association has been organised in Dublin with the object of meeting together from time to time for mutual improvement and encouragement, the study of God's Word, and practice in homiletics, reports of successful work, or the seeking of new openings for labour.

The Irish Church Missions are doing excellent service. The Society now employs four Bible-women, three colporteurs, and sixty-two Scripture readers, who speak in either English or Irish, according as the people among whom they labour speak. It has eighty-three day-school teachers, with three thousand scholars and thirty-two Sunday-schools.

The annual meeting of the Central Presbyterian Association was held in the Assembly Hall, Belfast, on Thursday evening, last week. The report for the year was highly encouraging. The reading-room, Bible-class, and educational classes have been largely attended, and the Committee believed the past year was the most successful they had ever had. It was decided that in future a paid Secretary should be appointed.

"FALLEN ON SLEEP."

Rev. John Thomas, Congregational minister, of Dowlais, Wales.—Mr. Hugh Hodge, a prominent figure among the English Nonconformists of North Wales.—Rev. William Butters, ex-president of the Australasian Wesleyan Conference, and for more than fifty years in the Wesleyan ministry.—Rev. William Thomson, parish minister of Belhelvie, N.B.—Mr. W. Newett, father of Mr. W. H. Newett, secretary of the Manchester Y.M.C.A.—Rev. C. E. Haslam, rector of Toddington.—Rev. F. Pigot, curate of Knowsley, Lancashire.—Rev. John Spicer Binder, Congregational minister of Penge, S.E.—Rev. Alex. Cross, of the Independent Church, Ardrossan.—Rev. James Ingram, M.D., of the U.P. Church, Eday, Orkney.—Madame Honorine Tourn, wife of Edouard Tourn, of the Evangelical Library and Bible Depôt, 38, Rue de la République, Marseilles, on September 5, after a long and painful illness.—Mr. Alexander Sutherland, a devoted elder of the Free Church at Portknockie.—Rev. William Drury, for forty years vicar of Braddan, Isle of Man.—Mrs. Fentiman, wife of Rev. Albert Fentiman, Wesleyan Mission, Benares, North India.—Mr. Anthony Golightly, an earnest worker for twenty-one years in connection with Rowley Baptist Chapel, co. Durham.—Mr. John Christopherson, for over fifty years a valued and useful member, and for many years deacon of the Baptist Church at Tottlebank, Lancashire.—Samuel Lonsdale, aged 68, missionary to sailors for forty-one years.—Rev. Edward Garbett, Canon of Winchester, for ten years rector of Barcombe, a faithful preacher of "Christ, and Him crucified."—Rev. Thomas Huntley Greene, vicar of East Claydon, an earnest evangelical preacher of the Gospel.—Rev. William Hunt, rector of St. Michael's, Cornhill, E.C.- Rev. James Hamblin Smith, Canon of Rochester.—Lady Brassey.

EGYPT AND THE HOLY LAND. — Mr. G. H. Lord recently gave four lectures on this subject, to crowded audiences, in Bethesda Free Chapel, Sunderland. His description of the manners and dress of the Bedouin Sheik, the Damascus merchant, the Jerusalem and Syrian women, were most interesting; while his explanations of the rolling stone, the ten pieces of silver, the places of interest mentioned in the Bible, and the home and haunts of Jesus (which Mr. Lord visited) were graphically portrayed.

LIVERPOOL CHRISTIAN CONVENTION.—The tenth annual meetings of the Liverpool Christian Convention were held on October 6 and 7. The object of these meetings is to bring together members of the various denominations, and, by united prayer, to seek a fuller preparation for the work of extending the Redeemer's kingdom at home and abroad. The subject this year was "Home Evangelisation," and addresses were delivered by Revs. E. W. Moore, F. B. Meyer, J. Wells, T. Champness, in addition to several local ministers. The services concluded with the Lord's Supper.

MISSIONARY HYMN.

Thou Son of God, who died to save
  The whole world from the death of sin,
And rose triumphant from the grave
  That we thy joy might enter in.
    Stretch forth thy loving, piercèd hands,
    O'er all the distant heathen lands.

Disperse the clouds of guilt and shame,
  The gloom of sin's tempestuous night;
Let every heart now learn thy name,
  And pass from darkness into light.

Thy lonely life of loss and pain,
  Thy bitter pangs and dying woe
Were for thy creatures' glorious gain,
  That each the love Divine might know.

With bounteous grace fill every soul,
  That, as the waters fill the sea,
From shore to shore, and pole to pole,
  The glad earth may be full of Thee.

James Bowker.

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Notices.

Communications Received with Thanks.—E.J.M. M.E.P. J.A. J.F.P. R.D.F. G.S. A.B. J.D. F.W.A.W. G.F. O.E.W. G.M.B. J.E.L. H.W. R.S. A.R.H. M.H.C. G.E.H.N. E.J. J.C.F. R.A. J.S. E.G.S. E.M.R. M.E.M. J.S.P D. W.D. H.T. E.N. C.K. W.G. H.M.B. J.A.B. H.B. E.T. C.A.S. E.H.D. M.A.B. F.M. M.D.P. H.P.D. H.D. W.S. R.A. G.C.S. S.B. J.W.G. W.J. H.S. E.D.V. H.P.H. H.W. C.M.W. C.E.H. W.R. F.N. S.R.G. A.W. H.H.E. G.C. T.E.C. C.H. A.H. G.F. V.J.T. M.L. J.B. W.M. J.P.H. A.M. H.V. L.C.G. H.H. J.G. W.F.A. Mizpah, J.T.M. H.N. J.W.A. Mattheetees, H.H. F.M. R.C.B. C.R.H. W.W.

Applicants for Tracts.—H. M. Barnett, 17, Queen Elizabeth's-walk, Stoke Newington, N.; H. Ellis, 174, High-street, Poplar; Rev. E. Rust, 53, The Crescent, Low Fell, Gateshead-on-Tyne; Isaac Male, Helston, Camelford. Cornwall; W. Pode, Launceston; Miss C. Virgo, Y.W.C.A., 3, Allen-terrace, Kensington, W.; Mrs. Snell, The Manse, Mayfield, Sussex; J. Fleming, 26, Western-hill, Sunderland; Miss A. Edmonds, The Priory, Abergavenny, Mon.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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Appeals.

Miss Lee (Hurst-road, Ocklynge, Eastbourne) having placed out ten girls this year from her Orphan Home, would be glad to fill up the vacuum. She is without funds to do so at present, though she has several distressing applications.

Rescue Home, Poplar.—In a private letter Mrs. **Wilkes** writes:—How hard the struggle has been these nearly ten years, only God knows. Many hundreds of women and girls have passed through my hands; not a few have done well, and I persevere, though fearfully short of means. The deaths amongst my friends have been disastrous. I feel it so hard not to be able to make the best use of my experience.

Missions to Seamen.—Commander **Dawson**, of this Mission, writes:—Hundreds of ships will be running in under headlands for shelter, where our forty Mission yachts and boats will board them before a change of wind takes them to sea again. Disused Bibles, Prayer Books, hymn-books, reading books, magazines, and periodicals are issued by the hundred thousand annually, but our stock is quite exhausted. We need also some thousand white "crash" bags, to contain the books, the size to take pictorial newspapers, a pattern of which would be gladly sent from the office in Buckingham-street, Strand.

WORKERS IN BRISTOL.—A movement has been inaugurated among Christian workers in this city for the formation of a Union for purposes of mutual edification, and also for organising united and systematic Gospel effort among the masses. The project is a most praiseworthy one; we trust that its success will be complete, and that such a good example will be followed elsewhere.

GOSPEL TEMPERANCE WORKERS' UNION.—The October issue of *The Gospel Temperance Monthly* is so full of live matter as to indicate that our Hoxton Hall friends are devising large things for the coming winter's work in the temperance field. "The Platform Bureau" department is most complete and extensive; it will certainly be to the advantage of local associations to attach themselves to the Union, and thereby secure a share in the wealth of speaking power at its disposal. Full particulars can be had from Mr. J. T. Rae, the general secretary, 34, Hoxton-street, London, N.

Subscriptions Received by Messrs. Morgan & Scott to Monday, October 17, 1887.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Tower Hamlets Msn.—C.E.B. £1; C.P., Clifton, 5s.; C.P., Clifton, 10s.; Knutsford, 10s.; M.M. 6d.; T.B.W. 5s.; H. 5s.; (*Special Appeal*) Mrs. R. £5	7	15	6
Spezia Mission (Mr. E. Clarke)—Mrs. R.	2	0	0
Pastor Chiniquy—Mrs. T. £5; Entre Nous, £1; T.N.J. 10s.; "Treasure in Heaven," £10	16	10	0
Mildmay Mission to the Jews—R.H. and Friend, £1; L.H. 2s. 6d.; A Governess, £1; M.M. 6d.	2	3	0
Boys' Hme., Farningham—Boys, Old Hall School	0	7	0
St. Giles' Christian Mission—L.H.	0	5	0
Evangelisation Society—L.H.	0	2	6
Miss Whately's Work, Cairo—C.Y. 15s.; "Treasure in Heaven," £10	10	15	0
Thames Church Mission—C.Y.	0	10	0
Msn. to Deep Sea Fishermen—C.Y. 10s.; Thine, 5s.; H.C.T. 10s.; Laura, 10s.; Belfast, £2	3	15	0
London Medical Mission—C.Y.	0	10	0
Dr. Barnardo's Homes—C.Y. 15s.; F.G.M. £1; M.H.M. 10s.; Laura, 10s.; H. 5s.; A.M. 5s.	3	5	0
Marylebone Medical Mission—C.Y.	0	10	0
Irish Society—C.Y.	0	10	0
Work among the Jews (Mrs. Finn)—C.Y.	0	15	0
Gratuitous Circulation of The Christian—C.Y.	0	5	0
"*My Little Cripple*"—Mrs. C. 2s.; A.R.H. 5s.; M.G.G. 5s.; Little Nestor, 3d.; Two Friends, 2s.	0	14	3
London Missionary Society—K.K.K.	0	10	0
Children's Special Service Mission—K.K.K.	0	10	0
Famine in Central Turkey—O'B.N.	0	5	0
Field-lane Refuges—C.P., Clifton	0	10	0
Carter Home for Destitute Boys—C.P., Clifton, £1; R.H.M. 10s.	1	10	0
Cholera in Messina (Signor Varnier)—C.P., Clifton	1	10	0
Mount Hermon Orphan Homes—T.N.J.	0	10	0
Mr. Pascoe's Work, Mexico—W.E.	5	0	0
Blackdown Hills Mission—W.E.	5	0	0
Scripture Readers' Society, Ireland—Thine	1	0	0
Home for Girls (Mrs. Parsons)—J.B.	0	10	0
Cage-lane Mission—J.B.	0	10	0
Maryland-point Mission—J.B.	0	10	0
Richard Weaver—J.B.	0	10	0
Hoxton Hall Blue Ribbon Mission—J.B.	0	10	0
Farthing Dinners at Birmingham—E.E.H.D.	0	5	0
Mr. Rabinowitz's Work—Cohoes L.C.N.	0	9	4
Soldiers' Institute, Gibraltar—Rev. E.M. £1; J.W. & K.A. £3	4	0	0
British and Foreign Bible Society—Rev. E.M.	1	0	0
China Inland Mission—Miriam, £10; W.C.L. £1; Belfast, £2	13	0	0
Mission Chapel, New Beckton—M.S.	1	0	0
Mrs. Hilton's Crèche, &c.—H.C.T.	0	5	0
Soldiers' Institute, Brighton—J.W. & K.A.	3	0	0
Soldiers' Institute, Portsmouth—J.W. & K.A. £3; (*Scripture Reader, Alexandria*) J.W. & K.A. £4	7	0	0
Soldiers, Institute, Sandgate—J.W. & K.A.	3	0	0
Soldiers' Institute, Winchester—J.W. & K.A.	3	0	0
Soldiers' Institute, Woolwich—J.W. & K.A.	3	0	0
Medical Mission, Rome—J.W. & K.A.	4	0	0
Medical Mission, Damascus—J.W. & K.A.	4	0	0
Medical Mission, Nazareth—J.W. & K.A.	4	0	0
Msn. Wk., Wellington (Dr. Cranage) J.W. & K.A.	4	0	0
Bible Stand, Crystal Palace—J.W. & K.A.	5	0	0
Metropolitan Drinking Fountains—J.W. & K.A.	4	0	0
Old Beckenham Mission—J.W. & K.A.	3	0	0
Mr. Fegan's Boys' Home—J.W. & K.A. £8; Laura, 10s.; H. 5s.	8	15	0
Home and Colonial Schools—J.W. & K.A.	4	0	0
Church Pastoral Aid Society—J.W. & K.A.	4	0	0
Work at Port Said (Mr. Boll)—J.W. & K.A.	3	0	0
Sailors' Mission, Malta (Rev. J. Laverack)—J.W. & K.A.	4	0	0
Sailors' Rest, Constantinople—J.W. & K.A.	4	0	0
Sailor's Rest, Smyrna—J.W. & K.A.	3	0	0
Harbour Mission, Genoa—J.W. & K.A.	3	0	0
Harbour Mission, Naples—J.W. & K.A.	3	0	0
Homes of Hope, Regent-square—J.W. & K.A. £3; Valley of Achor, £2 10s.	5	10	0
Deaf & Dumb Assoc., Oxford-street—J.W. & K.A.	4	0	0
Bethel-Santhal Mission—J.W. & K.A.	5	0	0
Anglo-Indian Evangelisation Soc.—J.W. & K.A.	3	0	0
Home for Blind Children, Hackney—J.W. & K.A.	3	0	0
Society for Suppression of Vice—J.W. & K.A.	3	0	0
Royal Home for Poor Ladies, Wandsworth—J.W. & K.A.	5	0	0
Seamen's Christian Friend Society—J.W. & K.A.	4	0	0
Bristol Orphan Houses—J.W. & K.A.	10	0	0
Special Religious Services in Theatres—J.W. & K.A.	10	0	0
Midnight Meeting Movement—J.W. & K.A.	10	0	0
City Young Women's Home (Miss Reynolds)—J.W. & K.A.	4	0	0
French Pastoral Relief Fund—J.W. & K.A.	4	0	0
Penarth-street Mission Work—J.W. & K.A.	3	0	0
Mr. J.W. Jordan's Wk., Blackheath—J.W. & K.A.	5	0	0
Wk. amng. Soldiers, Aldershot (Miss Daniell)—E.S.	0	10	0
Kabyle and Berber Mission (Mr. Glenny)—M.	20	0	0
Salvation Army—(*R.C.S., Mrs. Reud*) "Treasure in Heaven," £10; (*Work in Rome, Major Vint*) "Treasure in Heaven," £10	20	0	0
Work amongst Factory Girls (Miss M. Brown)—"Treasure in Heaven"	10	0	0
Mrs. Fisher's Work—"Treasure in Heaven"	5	0	0
Strangers' Rest, 163, St. George's-st.—"Treasure in Heaven"	5	0	0
Fuel for the Poor (Rev. J. W. Atkinson)—Rowland Hill, 2s. 6d.; G. 2s. 6d.	0	5	0
Friendless and Fallen—H. 5s.; Valley of Achor, £2 10s.	2	15	0
Bible and Colportage Society, Ireland—Belfast	2	0	0
Rescue Work, Poplar (Mrs. Wilkes)—M. £5; M.S. £5	10	0	0
Suppression of Opium Traffic with China (Lecturing and Travelling Agent)—W.F.C., Edgbaston	0	5	0
	£327	6	7

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[Advertisements.]

Tower Hamlets Mission—A Widow, Penrith, 10s.
Spitalfields Gospel Mission—Bridlington Quay, 5s.
Dr. Barnardo's Homes—A Thankful Christian, 5s.
Bethnal Green Free Library, E. (towards £1000)—Lord A. £1. F. A. Bevan, Esq., Treasurer, 54, Lombard-st., E.C.

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 p.m. October 24 and 31, Mr. Reader Harris; 25, Dr. H. Grattan Guinness; 28, Rev. E. A. Stuart; November 1, Mr. Frank H. White.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, October 23, 3 and 7 p.m., Mr. William Smith (Evangelisation Society). Meetings for prayer—Sundays, 7.45 a.m.; Mondays, 8.30 p.m.; Wednesdays, 9.15 p.m.; Fridays, mid-day; Saturday, 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Tuesday, Oct. 25, 8 p.m., workers' training-class, conducted by Rev. Charles Moinet, M.A.; subject—"Repentance and the Forgiveness of Sins." Sabbath afternoon, at 3.30, for men only, Mr. E. J. Kennedy on "Paradoxes;" 7 p.m., public, Dr. H. Grattan Guinness.

Y.M.C.A., The Priory, 193, Upper-street, N.—Thursday, October 20, at 8.30, address by Rev. W. H. King. Wednesday, 6 to 10, anxious inquirers and strangers.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, Oct. 20, social meeting for young people, at 8. Chairman, Mr. Howard Williams. Delegates to the Dundee Conference will report of its proceedings.

Y.M.C.A., 26 & 28, Newington Causeway, Southwark.—Annual meeting, Thursday, Oct. 27, Mr. R. K. Causton in the chair. Speakers—Mr. F. A. Bevan, Mr. R. C. Morgan, and others.

London West Central Mission.—Opening services, Friday, October 21: St. James's Hall, 11 a.m., sermon by Rev. C. H. Spurgeon; 7 p.m., public meeting, Mr. R. W. Perks presiding. Addresses by Revs. John Walton, E. E. Jenkins, Mark Guy Pearse, Hugh Price Hughes, and others. Sunday, October 23, St. James's Hall, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes.

National Vigilance Association.—Annual meeting at Exeter Hall, Strand, Tuesday, November 8, 3 p.m. Chairman, Mr. Francis Peek. 6.30 p.m.—chairman, Mr. F. W. Crossley. Addresses by the Earl of Meath, Rev. Hugh Price Hughes, Dr. Clifford, Mr. Atherley Jones, M.P., Mr. Percy W. Bunting, Mr. W. T. Stead, Rev. B. Waugh, and others.

St. George's Hall, Langham-place, W.—Mr. Herbert Taylor during October—Sundays, 11 a.m. and 7 p.m.; Wednesdays, at Burlington Hall, Mill-street, Conduit-street, W., at 8.

Conference Hall, Eccleston-street, S.W.—October 23 and 30, Mr. C. Russell Hurditch, 3.45 and 7 p.m.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in October, at 12 noon, Rev. John Kennedy, D.D. Subject, "The Christianity of Christ."

Mrs. Reaney gives addresses on Sunday afternoons to men and women, at 3, at Stepney Meeting House.

Peckham and East Dulwich Vigilance Association.—Mr. Henry Varley will lecture to men at the Peckham Public Hall on Friday, November 11, at 8.

The Catacombs of Rome.—Illustrated lecture by Prof. J. De Launay, in the Conference Hall, Mildmay-park, N., on Tuesday, October 25, 7.30 p.m.

Great Assembly Hall, Mile-end-road, E.—Sunday, October 23, at 11 and 6.30, and week nights, at 8, Mr. G. F. Cook.

Clapton Hall, Upper Clapton, E.—Mr. T. Shuldham Henry during October. Sundays, 6.30; Fridays, 7.30.

Edinburgh Castle, Limehouse, E.—Sunday, Oct. 23, 11 a.m. and 7 p.m., Mr. Ned Wright; 3 p.m., Rev. Henry Bright.

Sailors' Welcome Home, 173, St. George's-st., Ratcliff-highway, E.—Monthly meeting of "Christian Lifeboat Crew," Tuesday, November 1. Rev. J. Fletcher will address the Crew. Tea at 6; meeting at 7.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, October 21, 7 p.m., meeting for the deepening of spiritual life; tea at 6.

Life in the Holy Land.—Lectures by Miss L. M. Von Finkelstein: October 20, Crouch-hill Presbyterian Church, "Homes and Haunts of Jesus;" 21, Rink Hall, Blackheath, "Life of Jacob."

Conference Hall, Mildmay-park, N.—Sunday, Oct. 23, at 3.30, Mr. P. S. Badenoch; 7, Mr. William Grove.

"I was a stranger, and ye took me in."

The Committee of the **Field Lane Refuges and Ragged Schools** *are compelled to make a very urgent appeal for Funds for the continuance of their work. The work is carried on amongst the most destitute of the poor, both old and young. The Institution possesses no reserve fund to fall back upon.*

About **£1,500** *is required for the support of the Institution to the close of the present year. Upwards of 200 persons are maintained weekly. The average weekly attendances at the Mission Meetings is about 3,000.*

The Committee trust the Lord's people will help them in this time of difficulty and pressure. *On behalf of the Committee,*

PEREGRINE PLATT, *Secretary.*

Vine Street, Clerkenwell Road, E.C.

P.S.—Contributions will be thankfully received by the Secretary, or may be paid to our Bankers, Messrs. Barclay & Co., 54, Lombard Street, E.C.; or Messrs. Ransom & Co., 1, Pall Mall East, S.W.; or to the Editor of The Christian.

ASYLUM for FATHERLESS CHILDREN, Reedham, near Caterham Junction, Surrey. This unsectarian Institution is entirely dependent upon public benevolence. It is open to fatherless children of either sex from all parts of the kingdom. They are received as early as three months old, and are retained and cared for in every way until they are 15 years of age.

Since the foundation of the Charity in 1844, 1,500 children have been admitted to its benefits and 310 are now in the Asylum. Their maintenance entails an expenditure of at least £8,000 per annum, but of that sum only £2,500 is provided by annual subscriptions.

The large balance is dependent upon donations and egacies. FUNDS are urgently NEEDED.

The Secretary will be pleased to give any further information. HENRY SPICER, Treasurer.
JOHN R. EDWARDS, Secretary.
Office, 35, Finsbury-circus, E.C.

The Anchorage.

Hebrews vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

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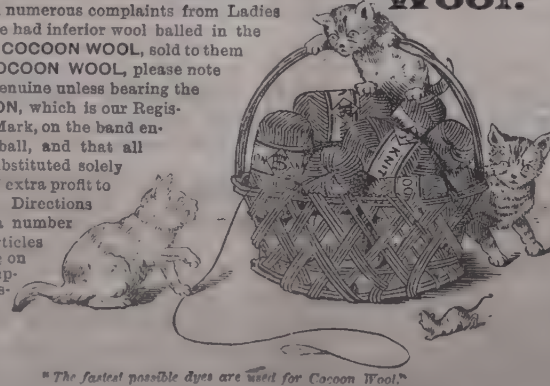

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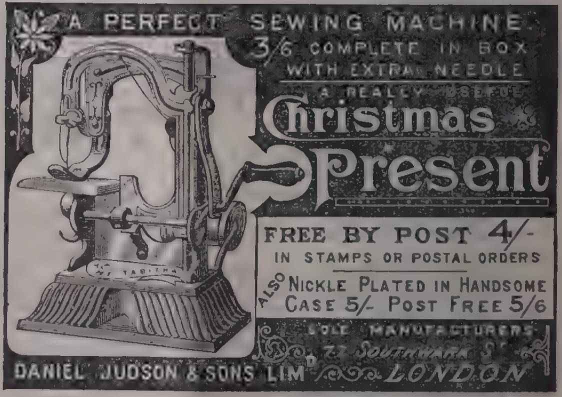

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MISS CHARLOTTE MASON,

Of the House of Rest for Christian Workers.

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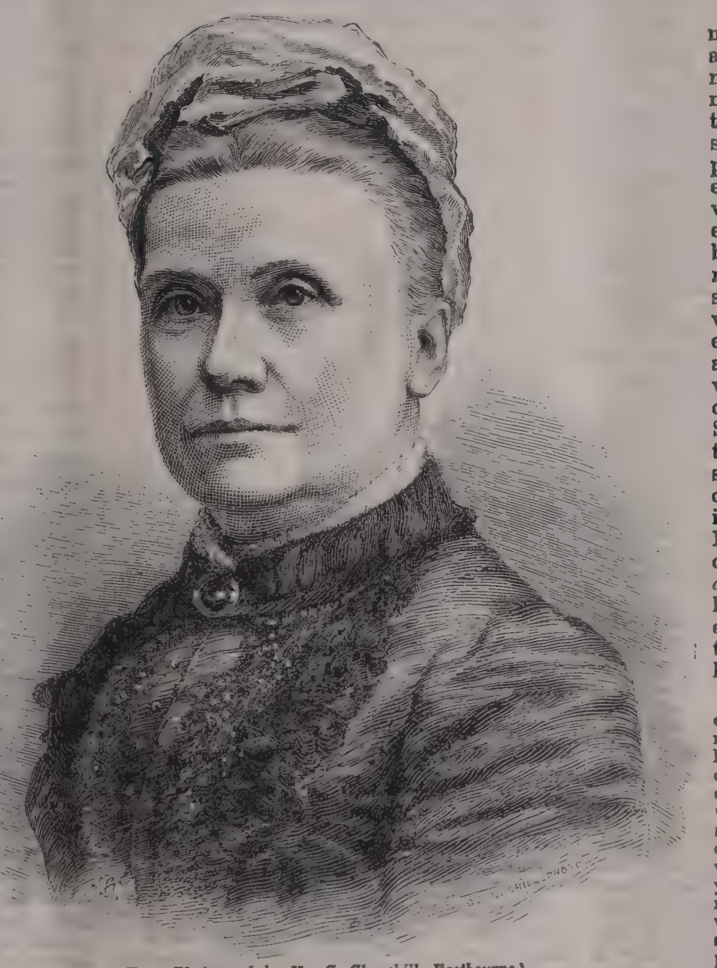

(*From Photograph by Mr. G. Churchill, Eastbourne.*)

EVENTS are constantly corroborating the truthfulness of a remark we often heard fall from the lips of the late Earl of Shaftesbury — that this is pre-eminently the age of the ministry of women. In the company of ministering women whose faithful and unwearied labours in Christian word and work are known to all the churches, the subject of this sketch holds an honourable, almost a unique, place. There are other institutions having the same object as that of the Houses of Rest at Kilburn and Eastbourne; but Miss CHARLOTTE MASON, by the Divine blessing sanctifying her natural force of character, has made these Homes the best and most useful of their kind—so far, at least, as our knowledge extends. The fact that her work has reached the close of its twenty-first year, and is more appreciated now than ever, speaks volumes for its genuine character and the reality of the need it is intended to supply. This juncture in its history seems a fitting opportunity for presenting to our readers a portrait of the founder and a few comprehensive particulars as to the origin and growth of these admirable resting-places, where so many worn and weary mission workers have been rested, refreshed, and restored to happy service in the far-spreading vineyard of the Common Master.

We are not able to relate any biographical details of Miss Mason's early life, or of the processes by which she was led, in the first instance, to put on the yoke of Christian service. The following brief account of her conversion, from her own pen, will be read with interest, and we believe with profit:—

My conversion may be described as having three stages. I was first led to give up much of the worldliness and pleasure in which I delighted, and to become religious. After a time a most extraordinary fear of death took possession of me. After weeks of intense agony and dread, one winter's night in 1861 I was sitting by the fire in my own room, when my eye caught the text, "All things are possible to him that believeth." All at once the truth flashed upon me that my sins were pardoned, and that I was a child of God. I was ready to dance for joy; nothing but a sense of propriety kept me from ringing my bell and calling up the whole household, midnight though it was, to rejoice with me. On the Sunday, as I entered the church, the whole building seemed to have undergone a transformation; and I was enabled to enter into the beauty and pathos of the Liturgy in a way that I had never realised before.

The third stage was in 1875, while attending the Brighton Convention, and listening to an address by M. Theo. Monod, of Paris, on Peter's stepping out of the vessel to meet his Lord. The Holy Spirit revealed to my heart that in response to faith Christ does consciously "dwell in" us. Up to that time I had known and loved and trusted a Saviour up in heaven; from that moment He became a living presence within, according to the promise, "I will dwell in them, and walk in them." I have never believed in, or taught, any of the theories of "perfectionism," or of the "eradication of the roots of sin," or any other of the numerous crotchets that have grown out of what was called the "holiness movement;" but I have found in my experience that while I am just as liable to stumble and fall as ever, at the same time the presence of the Lord is a living reality; and I have found that He is able to keep from stumbling all who really trust and obey Him.

We pass on to the period, nearly a quarter of a century ago, when she was brought much into contact with earnest workers for God, chiefly those of her own sex. She saw that to the spiritual and physical welfare of almost every class in society godly women were devoting a lavish expenditure of heart and brain and muscle. Many, if not most, of these were persons by no means rich in worldly goods, though rich enough in faith and love and zeal. And so the thought was pressed upon her, without a doubt by the Divine Spirit, that while these sisters were caring for others, scarcely anyone was specially caring for them. The following incident, written by Miss Mason's own pen, in her excellent little monthly, *Rest and Reaping*, describes one link in the chain of experiences that urged her forward to the turning point in her life-work:—

I was visiting a lady who had established a mission amongst the merchant seamen of one of our large seaport towns, and met frequently a poor woman who was employed as a Bible-woman and visitor. She was a most earnest and humble-minded Christian, and deeply attached to her work, in which she had been engaged many years, and was then getting into middle life. A mere cursory glance would have given one the impression that she was a strong, healthy person; but upon closer observation I perceived certain symptoms about her which led me to question her a little as to her state of health. After a good deal of hesitation I at last elicited what I had suspected—that she was suffering from that terrible scourge, cancer. I found that she was never free from pain, and that she carried on her work under the greatest possible difficulties. I suggested that it was really imperative that she should retire from work, and have proper rest and care. At the word "retire" she turned upon me a most resigned and placid look, but which seemed to have in it a slight touch of benevolent amusement at my ideas of "retiring," and answered, "If I retire, Miss, it must be to the workhouse!" Ah, she has many years ago "retired" into the presence of her

Lord and Master, who makes no workhouse provision for those who love and faithfully serve Him!

Facts such as these were enough to impel a less sympathetic heart to provide for her tired-out sisters some substitute for "the workhouse;" but with force of character Miss Mason combines the sure-footed cautiousness that follows and does not outrun the leadings of Providence. She looked, therefore, for a clear call to arise and undertake the work she saw to be so much needed. She tells that, during convalescence from a serious illness, the intimation came distinctly to her mind that she should provide a Home for those who had occupied so large a place in her thoughts.

It was sufficiently disheartening for Miss Mason, all aglow as she was with enthusiasm for her new-found calling, to meet with cold repulses from several Christian friends whom she consulted on the subject; but even this seeming ill was turned to good, for it only drove her the more completely to take counsel with her God, and developed that simple unwavering trust in his goodness and grace, which has been a distinguishing feature of the Mission throughout its course. Some kind words of encouragement and sympathy from Dr. and Mrs. Cranage, of Wellington, Salop, when on a visit to them, led Miss Mason ultimately, after much cogitation and painstaking search, to secure and open a cottage in that country town, in which to begin her work. The first money that came to her as an index of God's mind with respect to the provision for the work, was a shilling given to her by a young Bible-woman; it was all she could afford, but she meant "to go on praying about it," and was sure the means would be forthcoming. "No shilling," says Miss Mason, "either before or since, ever looked to me like that shilling." A small beginning truly, but there was that in it which showed that the work was a true and living one that would grow. And grown it has amazingly, even in the matter of pounds, shillings, and pence, for our sister was able to tell, at the "coming-of-age gathering" in Exeter Hall last week, that during the twenty-one years past, there had passed through her hands for the work £23,876. Growth, indeed! and not a very slow growth either, but that which indicates a full and vigorous life. The cottage at Wellington was suited to receive some four or five inmates, and the first to enjoy its benefits was a widow who stood much in need of the recuperation it afforded. At this stage of her career, Miss Mason received plenty of advice and criticism; but, as a welcome offset, there came contributions larger or smaller, some of them, we are glad to be reminded, from the readers of The Revival.

We have not space to follow, through all its stages, the steady development of the work. It was not long before Miss Mason saw the necessity of removing her House of Rest to London, where the workers are most numerous. She was directed to a house in Cambridge Gardens, Kilburn, an elevated and healthy suburb. There are some striking facts told by Miss Mason as to the way in which God provided for the increased demands in furnishing the new Home. But the whole history of this work, indeed, is one continuous record of Divine intervention in response to trusting prayer, and of supply in the very nick of time and need. Anybody who does not believe in answered prayer, had better not apply to Miss Mason, if they wish to be confirmed in their unbelief. "When I commenced the work," said Miss Mason, "I had two ideas in my mind. I wanted to care for those who were labouring in the Lord's vineyard, and for whom, at that time, no special provision was made. I had read my Bible and had found so much in it about the wonderful promises of God with respect to the supply of temporal things. It seemed to me, therefore, that if I entered on a work for God at all, I must do it in simple dependence upon Him." It is in this spirit that she has continued, and God has fully honoured her confidence.

In carrying out her first idea of caring for the exhausted workers without means of their own, she had been as signally blessed. We might fill every page of this issue with the testimonies that have been freely given by those who sojourned under the roof of the House of Rest as to the exceeding comfort and help it has been to them physically, mentally, and spiritually. Recognising the fact that the different parts of our complex nature act and re-act on each other, Miss Mason sought from the first to make her house not only a haven of bodily rest and re-creation, but a well-spring of refreshment and a storehouse of equipment for the heart and the soul. Without these things the mere temporary cessation from wearing toil of muscle and bone and brain, would lose half its value as a restorative and a preparation for further effort. All the rest the Christian ought to look for in this world, while strength remains, is merely a snatch of time in between the spells of arduous work. Rest comes sure and soon, it is true, but not here. Still there arrives a time when the wonderful elasticity of nature will no longer assert itself, and when the veteran worker must lay down his or her weapons of active warfare. It is not given to every one to die in harness. For these permanently disabled sisters, Miss Mason seeks to make some provision, either in the House of Rest or by a small pecuniary allowance. This is a branch of the work which she is anxious to develop, and the need of it will become more and more clamant as the years go on.

The house at Kilburn soon grew too small for the growing calls on its accommodation. The house adjoining was acquired. Before this a seaside branch had been secured at Eastbourne, and this, as may be supposed, has done splendid service in furthering the objects of the Institution. All these houses have been paid for, and are put in trust for the uses of the work. Miss Mason is now seeking, by a special fund, to acquire the freehold of the Eastbourne house, and also to make much-needed provision for aged and invalided Christian workers. That is an object which must of necessity commend itself to the sympathies of all.

Some time ago enlarged accommodation was provided at Kilburn for the holding of prayer and other meetings. The robust Scriptural teaching given in the Home as to the privileges and resources of the believer, in Christ, has found acceptance with many besides the residents, and this added accommodation has led to the holding of monthly Conferences on some vital Christian doctrine or experience. These are much enjoyed as seasons of prayer, praise, and testimony, and the place has become a centre of spiritual health to many. It has often been likened to the House Beautiful, where Christian was received, and entertained, and strengthened on his pilgrim journey towards the Celestial City. Many within its walls have not only had health and strength of body given back to them, but have been filled with fresh or quickened impulses for mission work, both at home and abroad.

Early in her public career Miss Mason was led to take a strong position on the question of total abstinence, as the only safe ground for the Christian, and especially the witnessing Christian, to occupy. This position she has maintained intact, and she is able to make her boast in the Lord that He has enabled her to carry on these Homes for twenty-one years without spending a penny in alcoholic drinks. That is a fact worth many arguments.

We can only wish and pray, in concluding our outline and imperfect sketch, that God may gird our earnest and devoted sister with strength to serve Him and to serve her generation for many a year to come.

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Dr. H. G. GUINNESS on PALESTINE.

Dr. H. Grattan Guinness addressed recently at the Y.M.C.A., Aldersgate-street, a full and appreciative audience largely composed of young men and youths drawn from the surrounding City warehouses, his subject being "A Recent Tour in Palestine." The lecturer having lately returned from the East was able to describe the scenes through which he had passed with vivid freshness, excellent lime-light illustrations contributing to the enjoyment of the audience. The lecturer made us travel with him through the mysterious land of Egypt, past the solemn Sphinx, and that wondrous pyramid whose height and colossal proportions exceed those of any other building upon earth. Jerusalem, the city which has survived seventeen sieges, being reached, we examined its sacred memorials, its *Via Dolorosa*, and its surroundings, so full of memories of "God with us."

The lecturer described the idolatrous orgies he witnessed on the Festival of Easter at the Church of the Holy Sepulchre, and evoked sympathetic concurrence from his hearers when he said that he believed God, who interred his servant Moses "where no man knoweth of his grave unto this day," had surely hidden the true locality of that holy sepulchre from the degrading worship of which the reputed spot is now the scene. Confirmations of Scripture met the traveller on every hand in experiences of toiling in rowing on the buffeting waves of Galilee, in the topography and sociology of the country. The humorous occurrences incident upon travel found a happy place in these graphic sketches of journeyings among scenes of surpassing interest.

Dr. Guinness referred affectingly to the recovery of his wife from the fever contracted towards the close of their wedding tour.

THE "DOWN-GRADE" AGITATION.

No. II.

In a former article we considered mainly that class of critics in whose judgment Mr. Spurgeon has missed the mark by a false alarm. In this article we shall endeavour briefly to ascertain what the accused have to say for themselves, and how far, if at all, their own professions corroborate Mr. Spurgeon's allegations. The very nature of the case demands that we should make our appeal to the verifying touchstone of fact. If there are those who dispute Mr. Spurgeon's view of the case, believing that it is a second edition of "Much ado about nothing," we can only say that such a state of things makes it all the more imperative that we should get to know the testimony of the facts themselves.

Of the many concerned in Mr. Spurgeon's indictment, we know of none who have a better right to be heard in reply than the conductors of *The Christian World* and their supporters. In no avowedly religious organ of our day having to do with Dissent is the cause of the "New Theology" so warmly advocated as in the pages of that journal. Is "Modern Thought" a deadly cobra in Mr. Spurgeon's eyes? It is, in the eyes of *The Christian World*, "the glory of the century."

In looking, then, at the witness borne, we must admit, when the chaff of irrelevance has been winnowed away, that the "Down-Grade" articles are fully justified. The confessions correspond with the terms of the impeachment. Mr. Spurgeon's charge is:—"A new theology has been initiated, which is no more Christianity than chalk is cheese." We are amazed at the lengths to which the exponents of the new line of teaching permit themselves to go. The word "immoral" they freely use as descriptive of the verities which have been the sheet-anchor of God's Church in every age. There is the blank denial of the imputed righteousness of Christ, which the Holy Ghost declares to be a righteousness which is "to all, and upon all, them that believe." Not only is this precious truth denied, but it is held up to odium, and branded as immoral. This statement alone would, in our opinion, amply justify the alarm that Mr. Spurgeon has raised. What can possibly enter so deeply into the heart of historical and Scriptural reality as the doctrine of "relativity"? According to *The Christian World* there is no imputed guilt, no imputed goodness; it is an "immoral notion" to condemn mankind for the sin of their representative and head. "But how, then," it has well been asked, "do they account for the sin which has cleaved so closely to human nature since the Fall?"

And as to the denial of the imputed righteousness of the Lord Jesus, we ask, What substance of Gospel is left if we are stripped of this ground of hope before God? The Broad School of Dissent may feel themselves able to dispense with Jesus' merits, but we cannot. We find our faith made of none effect unless it be the very truth of God that the righteousness of Christ is imputed to all believers. It stands to reason that if the merits of Christ are of no avail in procuring our acceptance with God, and in effectuating our justification in the eye of his law, then we must answer for our guilt in our own person, and await the harvest of our sins, penal and otherwise, in our own experience. There is no true Gospel possible on the basis of the "New Theology," and it is a bitter satire indeed on the part of its advocates, while extinguishing the Gospel hope, to do it under the auspices of a "larger hope." Could we see eye to eye with such advocates we should feel compelled henceforward to wave the sable flag of despair.

After what has been already cited, it will surprise none of our readers to learn that Mr. Spurgeon's charge that by the New Theology "the atonement is scouted" is, on investigation, fully established. Mr. Greenhough, of Leicester, disposes of the orthodox view on that vital point as "a Jewish interpretation." But, as he has nothing to show for his statement, we number it among the curiosities of literature. Mr. Thew, of the same town, professes to hold the atonement of Christ and other doctrines; but, as he holds it and them in a way which he could not expect Mr. Spurgeon to understand, the reader is left to draw his own inferences as to the mysterious profundity of Mr. Thew's apprehension of doctrine. Happily, not all the writers on that side are equally non-committal. We are indebted to Mr. R. J. Close, of Wood Green, for an unmistakable deliverance on the point. Speaking of Mr. Spurgeon's sermon on the "Heart of the Gospel," one, he tells us, of the most illogical discourses he ever perused, Mr. Close says:—

> I can only mention its most salient anomalies. It maintained that Christ bore on the cross the penalty due to guilty men, and that the latter were, therefore, exempted from such penalty. If this be a fact, then I hold that Jesus violated the Divine government which "by no means clears the guilty," assuredly not by shifting their punishment to somebody else.

According, then, to this exponent of the Broad School, the new teaching amounts to this, that there is no atonement at all, and that every sinner must bear in his own person his own guilt. If Mr. Close is to be taken as an authority, there is no shifting of our liability to Christ our Surety, and we may not say with Paul, "Christ has redeemed us from the curse of the law, being made a curse for us." Alas! that such teachers should have any following. It were better, it seems to us, to be born and die in Central Africa, knowing nothing of Christ at all, than to imbibe such poisoned "theology" as this.

The most remarkable letter from the New School that has yet appeared in *The Christian World* in connection with this discussion is one signed "A Baptist Layman." Here we find what Mr. Spurgeon recently warned his students against—the latest novelty of heterodoxy—namely, the blasphemous teaching that there is not one Saviour, but many saviours; that salvation is a conjoint product, and that Christ simply led the way in a service in which others in their degree are as efficient as Himself. This "Baptist Layman" condemns Mr. Spurgeon's statement, that "to think of sharing the work of salvation with Christ is nothing short of blasphemy." But surely if blasphemy consist in the assumption of the Divine prerogative, and if salvation be only of the Lord, where could there be a more clamant instance of it than the one we have cited? Verily the new lights stand at an infinite remove from the Apostle who said, "We preach not ourselves, but Christ Jesus the Lord," since they snatch at his prerogative of saving power.

We cannot, with our limited space, advert to every correspondent, even those of repute, who have joined issue with Mr. Spurgeon in his manifestoes. But this is the less to be regretted because in the main they merely skim the points of moment and are largely occupied with illiberal aspersions. "It is high time," says one, "that his (Mr. Spurgeon's) claim to be a kind of Theological Pope was contested." Another says, "If the pastor of the Tabernacle is desirous of setting himself up in the chair of Papal authority, and of pronouncing *ex cathedrâ* what is, and what is not to be believed and taught in all our Baptist pulpits, we had better at once resign our claim to the right of private judgment." Is Mr. Spurgeon then to be styled "a Pope" because he faithfully and vigorously denounces what he believes to be the soul-destructive heresies of the day; because, like a true watchman on Sion's walls, he lifts up his voice and forbears not? Mr. Spurgeon may well reply:—

> Has it come to this, that if we use our freedom and speak our mind we must be charged with arrogance? Is decision the same thing as Popery?...... We would not touch a hair of their heads or deprive them of an inch of liberty. Let them speak that we may know them; but let them not deny us the same freedom; neither let them denounce us for denouncing what they are so eager to assail.

We must refer to one aspect of the way in which Mr. Spurgeon's charges are met, which, in our judgment, is peculiarly unjust—namely, the attempt to neutralise his witness by the assumption of superior learning. Dr. Stevenson, of Brixton, *e.g*, speaking of the Theology of the seventeenth century, says "it was developed not in the Reformed, but in the Roman Church; and it is not rude to say that it requires a learning to which our censor has no claim to trace the steps by which it grew." We are not prepared to receive that statement. The Reformed Faith is one which Rome had gone on for many ages to darken and depart from, and of which she has expressed her unqualified condemnation in the decisions of the Council of Trent. Further, we say there is no man in England, unless it be Dr. Grosart, of Blackburn, who is more deeply versed in the Reformed Theology than is the honoured pastor of the Tabernacle. Should a revival of Puritanic conviction ever revisit our backsliding country, there will be a return from the deplorable superficiality of the times to massive Theological scholarship, and, we may add, classical likewise. But then there will be no room for boasting or display, save in the Cross of Christ.

We shall conclude our review of this momentous controversy in next week's issue.

"NATION of DRUNKEN MOTHERS."

So great is the increase of drinking among women and girls in Sussex, that the local Press is alarmed at the consequences. *The Sussex Daily News* says:—

> The Eastbourne sessional reports show that drunkenness among women and girls is seriously on the increase. Indeed, the number of women recently arrested and fined for being intoxicated and noisy in the streets is not very re-assuring to those social reformers who state from teetotal platforms that sobriety is now quite the fashion. When Mr. Gladstone introduced grocers' licences as an alleged benefit alike to the working classes and the revenue, a fear was openly expressed in temperance publications that such temptations to weak-willed women might lead in the end to England being a nation of drunken mothers. This ideal of despair will, it is to be hoped, never be realised. Still, to see women crowd into beershops with their infants, or fight, "cat like," in the streets, as the police express it, is a sad sight, and will amply excuse the wrath of not a few teetotalers.

Reports of Police-courts throughout the South of England show the same serious signs of the moral deterioration of women through the baneful effects of grocers' licences as means of secret drinking.

CHURCH FELLOWSHIP.

By Rev. W. LANDELS, D.D., Edinburgh.

From an Address before the Baptist Union at Sheffield.

The fellowship in which the early Christians continued (Acts ii. 42) is not called the Apostles' fellowship, as it appears in the Authorised Version, but *the fellowship.* We understand it to mean the society, or community, or brotherhood of believers; and to denote the closeness of their union, their oneness of feeling, when "the multitude of them that believed were of one heart, and of one soul" (Acts iv. 32), their free confiding intercourse, their identity of interest—of which the community of goods was only one manifestation—their common share in all that the word embraces. Its application by Paul to the contribution sent to the poor saints in Jerusalem (Rom. xv. 26) does not mean that it has an exclusive pecuniary reference. Rather is it so applied, because that is one expression—the most striking, perhaps, in the world's estimation—of the infinitely more comprehensive spiritual oneness or partnership in which all believers share. Fellowship in the proper sense is a most exalted thing; nothing less than the oneness, not of this society or that, but of the whole body of the faithful, in state, in privilege, in suffering, in obligation. It is the oneness of a family of which God is the Father, Jesus Christ the Elder Brother, and all believers sons and daughters; of a body of which Jesus Christ is the Head, and all believers members.

Although we may not expatiate on the higher relations of this fellowship, it is important that they should be recognised as underlying our church membership, and supplying the motives by which the mutual duties of church members are enforced. They embrace the marvellous fact that the Infinite One makes his sinful creatures partners with Himself—there is oneness of feeling as well as of interest. Christians are one, or are yet to be one, with the Father and the Son in desire and purpose. *To be*, we say, because their oneness is not complete until Christian character is perfected, and all in themselves that interferes in any degree with their communion with God is removed. They are already in sympathy with God, but their sympathy is to become more deep and quick and responsive. They have communion with God. Having access to his presence, they breathe the desires of their heart into his ear, and receive in direct communication intimations of his will. His life moves in them, regulating their desires, prompting their words and deeds, bringing their wills into harmony with his own. So that they can all say in part, and will yet be able to say in the fullest sense of the words—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Such, briefly and very imperfectly represented, is what we understand by fellowship in its higher relations. It is oneness in state and feeling with the Father and the Son, a oneness into which every member of the Church Universal is introduced, and in which it is the privilege of every believer to share.

The coupling of the word fellowship with the word church in common use—although we have no example of it in Scripture—is not much to be objected to, perhaps; for although it is too comprehensive in meaning for that to which it is applied, it bears testimony to what ought to be. It means, or it ought to mean, the mutual recognition of a body of men, whose authority to act is derived from the revealed will of Christ, as participators in this high spiritual partnership—participators in the state, privileges, and obligations of those who are partners with each other, with the Father, and with Jesus Christ. In this recognition they virtually say, "Yes, we own them and we promise to treat them as regenerated men, partakers of the Divine nature, as belonging to the family of God, members of the body of Christ, sharers in our hopes and joys and privileges and prospects, as being altogether one with ourselves." Unless all this is a farce—unless our Christianity itself is a mere pretence—church fellowship is a most significant and important thing, conferring great privileges on him who is admitted to it, imposing great obligations on those by whom he is received.

When it is thus understood, two things are obvious. First, that whenever the relation exists and is realised, it must be influential in determining the intercourse and action of Christians with and towards each other, not merely as joined in separate local societies, although there especially, but as belonging to the great body of the faithful. Second, that in the practical manifestation of this fellowship churches, as a whole, are yet far from being all that they ought to become.

Such fellowship means that *every member of the church cherishes a genuine regard for the welfare of his brother.* Partnership with each other and with Christ—community of feeling and interest—cannot exist where one Christian is indifferent to anything that affects in the smallest degree the welfare of another. If I am one with him, what touches him touches me. His sorrows are my sorrows. His dangers are my dangers. His duties are my duties. His joys are my joys. His prosperity is my prosperity. As in the natural body, "whether one member suffers, all the members suffer with it; or one member be honoured, all the members rejoice with it;" so is it with the body of Christ. No isolation, no independence, no mutual disregard is permissible among those who are so related. And the member of the church who takes no interest in the welfare of his fellow-members is guilty of violating the partnership in which all Christians are embraced.

In this we are giving utterance to a mere commonplace, or platitude, if you will. Be it so. All the more reason is there for its being recognised and applied. And it is its recognition and application at which we now aim. We plead that on which we are agreed as a reason for seeking that which is lacking. We cannot find in the action of churches generally any adequate expression of that which is generally acknowledged. What Christian who has a proper conception of church fellowship can be satisfied with a state of things—by no means uncommon among us—which admits of members of the church taking so little interest in the welfare of their fellow-members, that they not only have no knowledge of their cirumstances or condition, but do not even know them by face or by name, and that not because they are so numerous as to render such knowledge impossible or difficult of attainment, but because they have no desire to know? With such a state of things no one can rest content who knows what a church ought to be. And hence the necessity that by giving prominence to the generally acknowledged, but little heeded, yet most important and glorious truth of the partnership of Christians, we should seek to foster that interest in each other's welfare which becomes those who are essentially one.

Fellowship finds expression also in *free and confiding intercourse*—the interchange of thought, especially on all matters pertaining to spiritual experience, not merely among those who are united in the same societies, although primarily and chiefly among them as best acquainted, and most frequently brought into contact with each other, but among all who are members of "the household of faith." Not as in the protracted conferences of our day, which are beyond the reach of those who have to toil for their daily bread, and from which, after great professions of brotherly love, men come forth to ignore their fellow-Christians whose social status is inferior to their own. Not as in meetings now held to promote brotherly love, in which important subjects are tabooed because of differing opinions, as if the bond which unites Christians were not sufficiently strong to admit of their freely expressing their differences even with a view to bringing about a greater oneness of belief. But in the various meetings of the churches, and in the ordinary intercourse of the members. When the churches are what they ought and are intended to be, a man's membership will be a sufficient passport to the recognition and confidence of his fellow-members; and more than equality of rank or wealth or worldly station will furnish a basis of mutual intercourse. The tie which binds them is stronger, closer, more vital, than which exists in any earthly relation, and will be deemed a better reason for companionship than the greatest intellectual attainments, or the highest worldly rank. Christians, wherever they meet and their Christianity becomes known, will feel themselves drawn to each other, as they are to none besides; and though belonging to different ranks of life, will, notwithstanding their earthly distinctions, enter into loving converse as those who "are all one in Christ Jesus."

The greatest importance in regard both to the realisation and manifestation of fellowship attaches to church meetings pure and simple—meetings confined to members of the church only, where the time is spent in devotion and free fraternal intercourse; perhaps, as a means of breaking down restraint, accompanied by a plain social meal something like the love-feasts of former days. In these meetings there should be a free outpouring of the heart, rehearsals of experience spontaneously given, accounts of difficulties, trials, temptations, helps received, enlightenment, sources of consolation, &c.; questions freely asked on such subjects by those who want guidance, judiciously answered by those who, having passed through such experiences, are qualified to counsel and to guide. The timid should be encouraged to speak freely, and the too loquacious, who encroach on others' time, gently but firmly restrained. Such meetings, we fear, have fallen greatly into disuse among us. The worldly spirit has crept into the churches, gendering a feeling of distance among the members. So many hours are necessarily spent in business, that there is little time to spare for mutual intercourse. Listening to the preacher is more attractive to many than the conversation of fellow-members. From these and other causes church meetings are held not more than once a month, frequently for only a few minutes after some more public service, and not even regularly.

And the manner, too, in which you often hear them spoken of shows in what low estimate they are held, and how sadly they fail of their proper purpose. By many they are regarded as synonymous with scenes of contention, and you may even hear quoted with approval the saying of a venerable minister, that "whoever may be absent from church meetings, the devil is always present." If this be so, it betokens a most lamentable state of things—a sad want of, and an outrage upon, anything that deserves the name of church fellowship. This is a matter on which the present writer is not competent to speak. He has had no such experience. The church meetings he has attended, whatever they may have lacked, were never scenes of contention. And where they are so, it is partly owing to their being made too exclusively business meetings. Questions are introduced for settlement on which there is almost sure to be differences of opinion; and unless the discussion be judiciously directed, and unless some degree of self-restraint be exercised, and unless they are approached in a devout and loving frame of mind, such as devotional exercises would foster, some degree of friction is very likely to be generated. This, however, says nothing against such meetings of the church as we plead for; it is rather an argument for all church meetings being more of the character we suggest. They would soon be differently reported of if their principal object were devotion and fraternal intercourse, and especially if the ordinance of the Lord's Supper were to form part of the exercises. After the writer, on the suggestion and after the example of the late beloved and lamented Charles Vince, introduced the custom of breaking bread into the church meetings of his former charge, he does not remember that a single angry word was ever spoken. Perhaps the very presence of the sacred elements exerted a subduing, hallowing influence. It might well do so; for who could cherish angry feelings in view of those touching memorials of a Saviour's dying love? There would be little strife in our church meetings if it could be said of us as of the Apostolic Church, "And they continued stedfastly in the Apostles' doctrine, and in the fellowship and in breaking of bread, and in prayers."

(To be concluded.)

"GOLDEN BELLS" COFFEE PALACE.

BY LADY HOPE.

MAY I request your readers to pay a visit to the "Golden Bells," 87, High-street, Notting Hill-gate, to see there the work that is being carried on, and the extent to which this house is being used by customers daily.

We are very desirous to extend both our space and operations. We are unable to accommodate sufficiently either lodgers or customers, and are pressed for room when we attempt our meetings. We are now also unable to find room for the Clubs who have hitherto made use of the Coffee Palace. Additional space can easily be obtained if our friends will give us the means to carry out our plans.

We are very anxious to begin our new soup kitchen, of which at present there is a very great need, and by means of which we could supply soup at one penny per basin to hundreds daily. All who can help us to multiply our efforts may be sure that they will receive the thanks of hundreds of working men who are really needing it.

12, *Great Cumberland-place, W.*

PATERNAL GOVERNMENT.

THE larger proportion of the crowds who gather in the streets and parks of London may not be "*bonâ fide* unemployed," but idlers, loafers, vagabonds, roughs, pickpockets, burglars, and whatever other character is contrary to sound doctrine and respectable citizenship. But the last word has not been said, nor the last step taken, when this *débris* of society, this human flotsam and jetsam, has thus been weighed and measured and labelled. Sewage is pernicious as well as offensive; it must be utilised or got rid of, or it will take revenge in the form of typhoid and other deadly pestilences. And these fellow-citizens of ours, these brothers and sisters, whom we manufacture into criminals by our selfish neglect, cannot be stamped out by charges of mounted police.

"Satan finds some mischief still for idle hands to do"—and "the *bonâ fide* unemployed" are, by the simple fact of their enforced idleness, constantly swelling the crowds of the dangerous classes. No country can afford thus to deal with its humankind—its bone and muscle; its brain and blood; its mind and heart; its intellect and affections; its spirit and soul, and body. To use a phrase of Joseph Cook's, "the constitution of things is such," that wasted humanity takes vengeance upon the wasters. At present the prosperous classes are being asked, like Cain, "Where is Abel, thy brother?" and like Cain they fling back in the face of God the defiant answer, "I know not: am I my brother's keeper?" But "the nature of things is such" that the brother's blood cries out from the ground to God.

This century derides the idea of paternal government, and therein contrasts with the Bible idea of government. Was not the government of Joseph in Egypt paternal? "And they cried before him 'Tender father'" (Gen. xli. 43, xlv. 8). Was not the Theocracy paternal? "Out of Egypt have I called my son." Will not the reign of Christ be paternal? "The government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of the Future Age, the Prince of Peace."

The wealth of Britain and America becomes a curse, because it is congested in few hands. It makes its possessors selfish and luxurious as to themselves, negligent and oppressive to the poor. If wealth were circulated every industry would revive. If labour were better paid, and a paternal government legislated against the destroying drink, and other forms of vicious indulgence, the people would be able to be better clothed and fed, and increased employment would be the result. Such a country would command the respect of the world, and would be stronger by its moral force than any armaments could make it. It will be so when Christ is King; and in so far as He now reigns in us individually that coming kingdom will be anticipated. When we pray, "Thy kingdom come," we pray for the Millennium. The reign of peace has been already established in that soul where Jesus reigns as King.

Y.W.C.A., MORLEY HALLS, 316, Regent-street, W.—Evening classes for young women will be commenced here at the beginning of November, and will embrace such subjects as singing, letter writing, and composition, dressmaking, book-keeping, arithmetic, and French. Prospectuses may be had at the bookstall, 316, Regent-street, W.

DYING.

WALKING in the misty woods,
  Autumn winds are sighing;
Throngh the trees a whisper steals:
  "All the world is dying."
Swallows leave the cosy eaves
  Where they long have nested,
Flying far beyond the seas,
  Sunless and foam-crested.
All the happy golden days
  Now behind are lying;
Sadly wail the falling leaves:
  "All the world is dying."

Dying! yes, the rosy babe
  Wrapt in waxen slumber,
Aged sire, fair maid, and youth,
  Go to swell the number.
All the world must pass away;
  Daily some are sleeping,
Locked within the arms of death,
  Heedless of our weeping;
Sadly we, too, bow our heads,
  Sadly say we, sighing:
"Love must go beyond our ken;
  All the world is dying!"

. . . .

Spring comes round, and once again
  Joyous bells are ringing;
Happy voices greet our ears,
  Comfort to us bringing:
"Easter Day gives hope and joy—
  Christ has burst his prison;
Now the sting of death is gone,
  He, our King, is risen."
Death lies near the bounds of life,
  Glorious and eternal,
Where sad hearts shall find one day
  Beauties ever vernal.

ALICE M. STEVENS.

THE CONSTANTINOPLE REST.

IN the autumn of 1884, a call came to Miss Grimston and Miss Green-Armytage, then carrying on Rest-work in Smyrna, to take up the Constantinople field also. Accordingly the latter removed thither, and the present Rest was opened and dedicated the following February. It works hand in hand with, and on the same plans as that of Smyrna. Many English and foreign sailors have thankfully availed themselves of this Harbour of Refuge, where they can spend their time when on shore, safe from the many snares laid for them, read the papers, write their letters and find a welcome at all times.

Gospel meetings are held almost every evening, which are well attended and appreciated, and on them God has given much blessing. Many there are who thank Him for the day they were first induced to come to the meetings where they afterwards found pardon and peace through the blood of Jesus, and are now leading changed lives on their ships and in their homes. One might be instanced, who first came to "make fun," but was converted after a second visit, and has since been the means of blessing to all his family; he is trying specially to win for Christ those among whom he used to be a leader in sin. Another, the only one for Christ on his ship, writes that he gets nearly all who are off work to meet together after tea to sing the *Sacred Songs and Solos.*

Besides the work among the sailors, the Rest is much freqnented by the varied races of the native population of Constantinople, many of whom come daily, on purpose to study and talk over the Word of God, which is provided in eighteen different languages. And not a few have thereby been led, and are being led, we trust, out of darkness and superstition into the light and blessing of the Gospel of Christ.

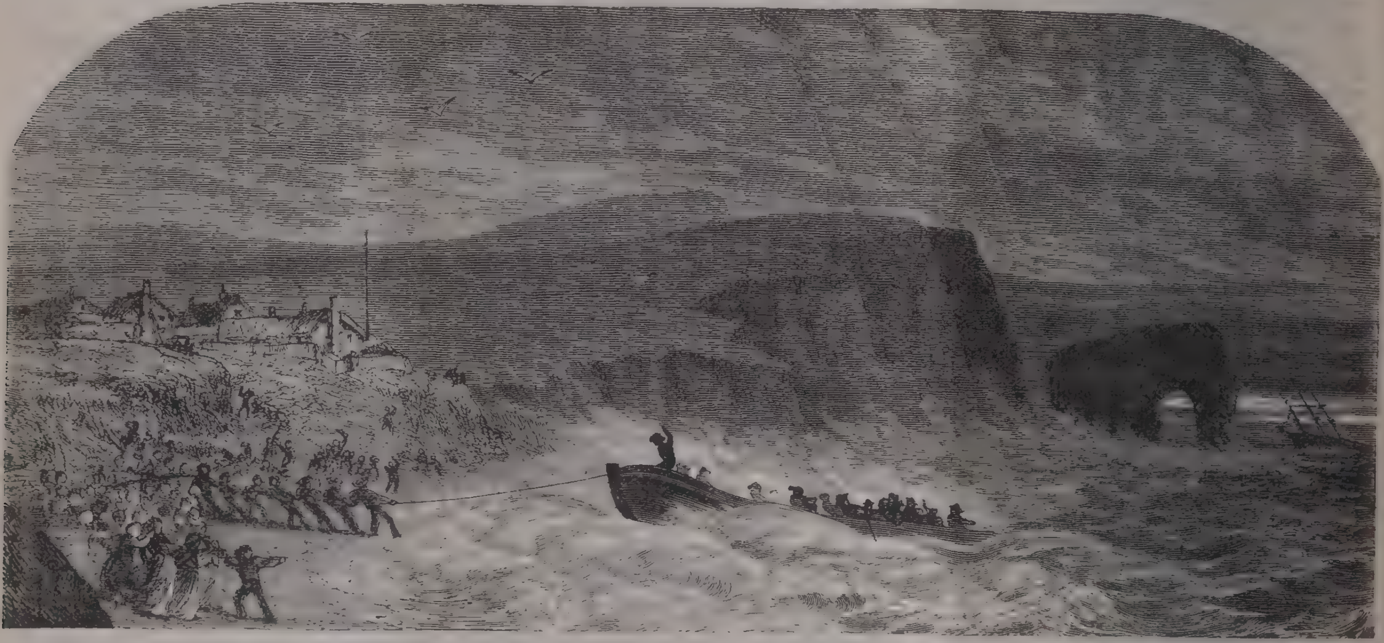
The premises where this work is carried on, being necessarily as near the water as possible, which is the business centre of the city, are very small and inconvenient, and the need of more space is becoming increasingly urgent.

LETTERS FROM IRELAND.—2.

I have been the guest of my old friends, Captain and Mrs. J. Kearney White. The first thing that meets the eye on entering their house is characteristic of them, and of the Scripture Readers' Society for Ireland, which they represent. Instead of "*Cave Canem*" (Beware of the Dog), which faces us as we enter one of the old Roman houses at Pompeii, we find here a sort of manifesto on Christian unity. It was written by one whose name and memory is honoured of all good men :—

> UNITY and LOVE prevail among the different divisions of the Protestant family here. We no longer maintain the old and fatal mistake that Christian men are not to co-operate for *anything* till they agree in *everything*. We now hold the antagonistic and true maxim, that Christian men should act together so far as they are agreed.
>
> Daniel Wilson, Bishop of Calcutta.

This is precisely the doctrine of the Apostle Paul to the first European church: "Whereto we have already attained, let us walk by the same rule, let us mind the same thing" (Phil. iii. 16).



Captain Kearney White is an old naval officer, and for many years was an Inspector of Coast Guard Stations in England, Scotland, and Ireland. Few of those who dwell at home at ease have any idea of the dangers undergone in the endeavour to save imperilled lives. One very important part of coast-guard duty is the life-boat and the life-saving apparatus, and as the saving of life at sea has always been the hobby of my host, he was very much in his element while commanding the coast-guard.

He is enthusiastically in favour of *irreversibility* instead of *self-righting*, as the principle on which life-boats should be built. In other words, he would consider how to keep the boat on her keel, rather than how to get her right after she has capsized. The *self-righting* principle must sacrifice something of permanence. The terrible disaster at Southport last year, when out of three life-boat crews twenty-nine men were drowned, was occasioned by the capsizing of the boats. Such a disaster in a heavy sea would in most cases be fatal to one or more of its occupants. A self-righting boat must, so far as I can understand, be to some extent a capsizing boat; for the same principle works both ways; and Messrs. Lamb & White, of Cowes, years ago bent all their energies to make a boat which would not capsize. Unfortunately, nearly all the life-boats on our shores are on the capsizing self righting principle, and as many thousands of pounds are invested in them, it is to be feared they are not likely at present to be replaced by others. The following narrative is slightly abridged from a most thrilling description in *The Times*, of December 10, 1864, written by Richard Mahony, J.P., of Dromore Castle. It shows at once the dangers of the deep, the value of the principle of irreversibility, and the heroism of our life-boat crews :—

EXTRAORDINARY LIFEBOAT ADVENTURE.

TO THE EDITOR OF "THE TIMES."

Sir,—A description of a strange life-boat adventure during the late gales may interest many of your readers.

In August last, two whale-boats, constructed on the principles of the life-boat, arrived in the harbour of Valentia, on the south-west coast of Ireland, consigned to Mr. Kearney White, inspecting officer of coast-guards in that district, to be subjected to experimental trials which should test their qualities under all circumstances.

No weather occurred sufficiently heavy for such experiments until the late November gales. Some trials then took place, and the behaviour of the boats was most satisfactory.

They differ slightly in construction. In the one the property of self-righting, in case of being overturned, is most prominent. This quality does not exist in the same degree in the other boat, which is much lighter, but her steadiness and irreversibility are most extraordinary.

The 26th of November last opened on the West Coast of Ireland with a very heavy gale from W.N.W. Barometer, 28·90; force of wind, 10. A tremendous sea was running, and breaking on the headlands of Dingle Bay. In one place it was bursting over a cliff more than 100 ft. high. Everything was considered suitable for a thorough trial of the boats. Both were accordingly got ready for the occasion. The self-righting boat was manned by the coxswain, and five of the local crew who are in training for a life-boat. The other boat was manned by a Coastguard crew, and steered by the inspecting officer himself. Both crews were provided with Captain Ward's life-belts. Within the harbour all was comparatively smooth; but the gale was so strong that the boats made headway with great difficulty, the wind sometimes driving the oars up over the men's heads, in spite of their utmost efforts to keep them down. Slow progress was thus made towards a passage leading into a wild bay, called Lough Kay. Here the sea was running mountains high, and it became evident that no boat could live long under it.

Mr. White, however, made his final arrangements for a bold experiment. He directed the accompanying boat to lie under Lamb Island, so that she might watch her consort, and render assistance if possible. Then with his own Coastguard crew in the irreversible boat he dashed out into the bay. About a quarter of an hour passed, when a great tidal wave was observed gathering itself about a mile to seaward. Like a mighty Andes towering above the lesser mountains, this Atlantic giant swept in, extending right across the bay. In the opinion of experienced seamen who observed it, this sea would have swept the decks of the *Great Eastern* like a raft. As it neared the devoted boat its appearance became more terrific. The water shoaled there from seven to ten fathoms, and, changing its shape with the conformation of the ground below, that which had been a rolling mountain rose into a rushing cliff of water. Never were six men in more desperate circumstances; yet what men could do was done boldly and steadily. Cheering his men forward, the steersman put his boat right at it, calculating nicely to meet the sea at a right angle. Steadily, as if spurting in a race, the men strained at their oars. Like an arrow the boat entered the roaring avalanche, its crest towering twenty-five feet above her, and overhanging.

The inspecting officer steering, and the chief boatman pulling stroke, were hurled headlong over the boat's stern by the falling sea. Had she not been of extraordinary strength, she must have been shivered like a bandbox. Crushing her bodily fathoms down, the sea bore her astern at lightning speed, tearing away her rudder irons and steering crutch by the pressure. The steersman was caught, head downwards, as she passed, by some projection, and dragged thus for a few seconds; then found himself suddenly freed, and rising rapidly. On reaching the surface he met his chief boatman, who looked very much confused. The latter describes himself as having received some tremendous impetus, causing him, as he imagined, to turn a series of somersaults under water……

The sea, which hurled them out of the boat, beat the rest of the crew down—each man on the thwarts before him. The bowman alone was stunned. The remaining three retained perfect consciousness; they had their eyes open, but all was total darkness. They describe their sensation as like being whirled through a railway tunnel, but whether they were in the boat or in the sea they could not distinguish at the time. At length a faint dawn of light appeared, increasing rapidly, and they were conscious of rising through the green waters; at last they emerged, each man sitting in his place.

The first object that met their eyes was the Kay Rock Buoy, close alongside of them. This buoy is over 400 yards from where the sea had struck their boat. She had been shot about a quarter of a mile under water and had risen as she had entered the sea, at right angles to it. Articles lying loose in the bottom proved that she had not once turned over during her submersion. All the oars but one had been lost, and with it the men kept her head to the seas, though she was fast drifting upon the rocks astern.

Meantime the other boat's crew had watched the whole occurrence; but so appalled were these hardy fishermen by what they had seen, that they refused at first to pull out to the rescue in the face of what appeared to be certain death. However, their brave commander, Edward O'Neill, determined to save his comrades or share their fate. By entreaty and command he got them to pull out into the bay. By great skill he succeeded in picking up the officer and chief boatman, they having been nearly half an hour in the water. They then pulled away for the other boat, and reached her just in time to save her and her occupants from being pounded to fragments on the sharp ledges that rose black at intervals through the foaming water. They supplied the drifting boat with the oars they had picked up, and both crews worked their way back into harbour, without loss of life, or even the slightest injury.

So far as I can judge, from pretty fair data, the boat must have been under water about two minutes.

I can scarcely expect anyone who reads this statement of so wonderful a preservation from destruction to believe it. I could not believe it myself at first, nor could any save those who witnessed it.

I can only say that if anyone will take the trouble to investigate the particulars as I have done, by close examination of the actors in the scene and the spectators, he will be convinced that I have understated the circumstances.

I am, Sir, your obedient servant,
Richard Mahony, J.P.
Dromore, County Kerry, December 7, 1864.

When Captain Kearney White was commanding a vessel bound for China, he fell in with another vessel of similar speed, with whose captain he formed a friendship, and to whom on their voyage a terrible accident occurred. He was sitting on deck, "rocked in the cradle of the deep," when a sudden wave struck the ship and pitched him overboard. He was in the water more than an hour, and was about to sink, when he made one last effort, and cried out. One of the boats was within sound, and just in time to rescue him. But when Captain White went on board his ship a few days after, he did not know his friend, his hair and beard had become white; in appearance he had grown twenty years older in that fearful hour.

A very telling illustration of the command,

"COMPEL THEM TO COME IN,"

occurred during the Crimean War. The Russian barque *Victoria*, of Uleaborg, was wrecked on Blyth Sands, on the Northumbrian coast, October 28, 1852. Captain Kearney White, in command of the lifeboat, went off to the rescue. But before they reached the wreck they saw, with astonishment, that the Russians were preparing to resist them, evidently thinking they were going to massacre them, or at least to make them prisoners. With great difficulty they boarded the vessel, and neither crew understanding the other's language, they could not explain their benevolent intentions. A hand to hand struggle ensued, and the Captain was at length disabled, and at great risk to both parties, got into the lifeboat. By this time they began to perceive that they were being saved, and the rest followed. They were taken ashore, provided for at the hotel, and in every way kindly treated. Next day, when Captain White went to see them, the saved skipper of the barque received him with a bear's hug, kissed him on both cheeks, and in every way but English speech manifested his gratitude to his deliverer.

This gallant rescue was acknowledged by the Royal National Institution for the Preservation of Lives from Shipwreck in the following resolution:—

That, in addition to a clasp for second *gallant services* the special thanks of the General Committee are due, and are hereby presented, to Mr. J. Kearney White, Chief Officer of the Blyth Haven Coast Guard Station, Northumberland, for his *intrepid conduct* in rescuing, with the Blyth lifeboat, manned by fifteen men, the crew, consisting of fourteen persons, of the Russian barque *Victoria*, wrecked near that place on October 28, 1852. (Signed) Northumberland, President.

A paragraph recently appeared in these columns anent the fisher-folk of Fraserburgh, in connection with which I may mention that it was from the soundings taken by Captain White in the new harbour that its site was eventually decided upon. "That work," wrote Captain Washington, "I believe will be the greatest benefit ever conferred upon the Pilots and Fishermen of Fraserburgh"—an anticipation which events have amply verified.

The secretary of Monkwearmouth Assurance Association, on behalf of his Committee, in making a remittance to the Inspecting Commander at Banff, "tendered to Mr. Kearney White a vote of thanks for his very great exertions in endeavouring to save life and property," and added, "I trust God will bless him in every act of kindness to his fellow-creatures."

I have mentioned these incidents in order to interest the reader in life-saving enterprises, and to indicate the kind of man who in the providence of God is now the commanding officer of the Scripture Readers' Society for Ireland; a society which appears to me to be one of the most fitting instruments, and adopting the wisest methods, for benefiting that agitated, agitated, agitated, but too often kind-hearted and hospitable, though misguided people.

R. C. Morgan.

◆

POOR CHILDREN'S LIBRARIES.

As winter approaches, a contrast naturally recurs to the mind of those who go in and out amongst the poor, between the bright nurseries and drawing-rooms of our land, and the gloomy lodgings of our city streets. Frost, snow, and darkness will soon drive the children in-doors, where mother, however busy or weary she may be, must occupy or bear with them, and when, too, often having nothing else to give, she "gives them their own way."

Cannot we help in this matter? Are there not many homes where mothers or elder sisters would be glad to sort out shelves and cupboards? Are there not stores of story-books, picture-books, scrap-books, children's illustrated magazines, Bible pictures, puzzles, and games that are no longer needed at home, or which if given would only make room for others. Any such gifts, labelled, "Childrens' Library," would be most thankfully received at the Deaconess House, Mildmay-park, London. N.

THE REPRESSION OF IMMORALITY.—Some recent occurrences have materially altered the course of procedure for the repression of street solicitation and of houses of resort for immoral purposes. Henceforth the putting of the law in force for the removal of these evils must rest upon the inhabitants themselves or the Vigilance agencies which have been called into operation. The Central Vigilance Society has recently done good service in the suppression of such houses, especially in the East-end of London, and Local Committees affiliated to it have done the same elsewhere, particularly in the districts of St. George's, Hanover-square, and Kensington. Constant applications are being made to the Central Society for the protection of those who are wronged, and the punishment of offences against the Criminal Law Amendment Act. This class of cases can rarely be taken up or successfully prosecuted except through some such agency. To grapple with the potent agencies of evil, to protect the victims of unbridled sensuality, and to shield the pure from exposure to public enticements to the adoption of impure courses, requires far more means than either the Central Society or its branches have yet received. The secretary is Mr. Stephen Bourne, 15, York-buildings, Adelphi, W.C.

THE HOUSE OF REST "OF AGE."

It must have greatly encouraged Miss Mason to see so many friends assembled to rejoice with her, on Thursday evening, last week, at the "Coming of Age" of her House of Rest for Christian workers. Elsewhere we have given a short sketch of the history of the Institution, but some particulars of this interesting meeting will be welcome. No inconsiderable proportion of those present had at one time or another shared in the benefits of the Kilburn and Eastbourne Homes; after tea, many of these sisters bore warm testimony to the blessing they had received during their sojourn.

There was a strong platform, and all the speeches were of the heartiest description. Mr. James E. Mathieson, who presided, referred to the growth of individual effort in Christian work, carried on apart from the backing up of any church, congregation, or committee. He was strongly of opinion that instead of disintegrating Christian society, as some seemed to fear, these special and independent enterprises formed a strong bond of union among Christians, by providing a common ground of meeting. Many had good cause to thank God for the House of Rest, and he wished great prosperity and blessing on Miss Mason's endeavours in the years to come.

In a warm speech, Rev. J. G. Tanner, of Maida-hill, said this work by women on behalf of women had become possible by the revival of female ministry in the Christian Church, so long overlooked. He paid a tribute of gratitude to Miss Mason for the helpful prophetic teaching in her little monthly periodical *Rest and Reaping*. Col. Sandwith recalled some interesting experiences connected with the early history of the House of Rest, and remarked on the spirituality of tone pervading the institution. Dr. McKilliam said he had been greatly touched in hearing the testimonies given in the early part of the evening. These were the best possible proofs of the value of Miss Mason's work. In attending various meetings at the Kilburn House he had been impressed with the home-like character of the place, and also with the advantage that the inmates derived from becoming acquainted with kindred and sympathetic spirits. We are sometimes apt to under-rate the importance of true-hearted Christian fellowship; but this boon is fully enjoyed at the House of Rest. Another point he emphasised was the high place given to united, believing prayer, as an influential factor in Christian life and work.

Perhaps the most succinct of all the speeches was that of Rev. H. Sharp, of Hampstead. He said he had discovered that those who sojourned at the House of Rest learned four things—how to rest, how to work, how to trust, and how to retain power for service. On these points he said some excellent things, highly commending the spiritual teaching at Kilburn. Mr. C. R. Hurditch said he admired Miss Mason's institution, because it provided rest, in order to renewed work. The world is crying out for workers, and anything that helps to keep up the supply of workers is much to be commended. The unsectarian nature of the institution is another decided point in its favour in the eyes of Mr. Hurditch; as also is the fact that it meets the case of those who cannot expend much money on themselves. Speeches of a congratulatory character followed from Mr. A. C. Coote, Dr. Sinclair Paterson, Mr. R. Paton, and Hon. Henry Noel, the whole making a body of testimony that we seldom find on one platform in a single evening.

Last of all came Miss Mason herself, who gave some interesting statistics. She said the special fund being raised was for acquiring the freehold of the Eastbourne House, and for helping in their declining years those who are permanently invalided, after a life spent in active Christian service. Some friends who had contributed largely to the support of the work have been removed by death, and she is looking to the Lord to incline the hearts of other stewards to supply their places. We doubt not that her trust will be rewarded. She stated that communications sympathising with the work had been received from various friends unable to be present. Among these was a telegram of congratulation by Dr. Barnardo, from Toronto.

BIBLE STUDY.

THE HAND OF THE LORD (IN REFERENCE TO HIS PEOPLE)

(1) *For strength.*—"And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands……Then there came again and touched me one like the appearance of a man, and he strengthened me" (Dan. x. 10, 18). "And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel" (1 Kings xviii. 46). "I was strengthened as the hand of the Lord my God was upon me" (Ezra vii. 28).

(2) *For deliverance.*—"The Lord said unto Moses, Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not……And there went forth a wind from the Lord, and brought quails" (Num. xi. 23, 31). "The hand of the Lord shall be known toward his servants, and his indignation toward his enemies" (Isa. lxvi. 14). "The hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way" (Ezra viii. 31).

(3) *For prosperity.*—"The king granted him all his request, according to the hand of the Lord his God upon him……On the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him" (Ezra vii. 6, 9). "The hand of our God is upon all them for good that seek Him" (Ezra viii. 22). "The hand of the Lord was with them: and a great number believed, and turned unto the Lord" (Acts xi. 21).

(4) *For moulding.*—"Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (Jer. xviii. 6).

(5) *For chastening.*—"Day and night thy hand was heavy upon me" (Ps. xxxii. 4). "The hand of God hath touched me" (Job xix. 21). "Now, behold, the hand of the Lord is upon thee, and thou shalt be blind" (Acts xiii. 11). But the chastening hand is also the pierced hand, and when He shows us his hands, we too, like the disciples of old, shall be glad when we see the Lord, whatever cup He brings us to drink.

(6) *For healing.*—"They bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put his hand upon him" (Mark vii. 32). "Grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal" (Acts iv. 29, 30). "He maketh sore, and bindeth up; He woundeth, and his hands make whole" (Job v. 18).

(7) *For sustaining.*—"The righteous, and the wise, and their works, are in the hand of God" (Eccles. ix. 1). "I will uphold thee with the right hand of my righteousness" (Is. xli. 10). My sheep ……shall never perish, neither shall any man pluck them out of my hand……no man is able to pluck them out of my Father's hand" (John x. 27—29). "He……holdeth the seven stars in his right hand" (Rev. ii. 1).

(8) *For shelter.*—"In the shadow of his hand hath He hid me" (Is. xlix. 2). "I have covered thee in the shadow of mine hand" (Is. li. 16). "His left hand is under my head, and his right hand doth embrace me" (Cant. ii. 6).

Janet Clark.

Y.M.C.A., WALHAM GREEN.—Under the auspices of the Mission Committee of this branch, a meeting in connection with the C.M.S. work in Africa was held on Friday, October 21, when an interesting and instructive lecture was given by Mr. Burness, who has been labouring as an agent of the above Society for several years past on the West Coast of Africa. Many of the details given by the lecturer were most distressing, and fully testify that "the dark places of the earth are full of the habitations of cruelty." But there is much to encourage. Idol houses are neglected, and many gather to hear the Gospel. Only a short time since 1000 people were gathered in a church at Bonny, while quite recently sixty-one people belonging to one of the worst tribes were baptized on confession of their faith.

LADY MISSIONARIES FOR INDIA.

On Saturday week five missionaries sailed from Liverpool to labour in connection with branches of the Indian Female Normal School and Instruction Society. They are Miss Patteson, Miss Abraham, Miss Mead, Miss Macreddie, and Miss Hadath.

Miss Patteson, who has already spent seven years at Benares, has been in England for some time recruiting her health. She now returns to her old post in a vigorous, physical condition. Miss Abraham has also had previous experience of India, having laboured for two years in the Society's school at Patna. Her health, too, gave way, and she was obliged to come home last November. She has regained strength, and goes back to Patna to resume her duties there. The other three ladies proceed to India for the first time. Miss Mead, who is a licentiate of the Edinburgh College of Surgeons and Physicians, and who has acted for a time as house surgeon of the new hospital for women at Marylebone, is to be attached to the medical mission at Lucknow. An idea of the Society's operations in this city may be formed from the fact that last year 100 patients were treated in the hospital, and the attendances at the two dispensaries numbered 6,930. The Zenana work at Lucknow, as elsewhere, has also been of the most encouraging character. Miss Macreddie accompanies Miss Abraham to Patna, while Miss Hadath goes to Lahore as a teacher in the Zenana school there.

On Wednesday afternoon of last week a large number of friends, chiefly ladies, assembled in Morley Hall, Regent-street, to take leave of the departing missionaries, as well as of Miss Browley, who, accompanied by another lady, is on the eve of embarking for India in connection with the Young Women's Christian Association, for the purpose of stirring up the existing, and establishing new branches of that organisation, and otherwise advancing the cause of Christ. The gathering was presided over by Sir Robert Phayre, who said that what is needed most at this moment for the success of missionary enterprise everywhere is earnest, heartfelt prayer to God on its behalf. Rev. W. Hooper, of the C.M.S., who has had some years' experience as a missionary in the north of India, based a thoughtful and able address to the outgoing missionaries, on the Lord's command to Gideon as contained in the fourteenth verse of the sixth chapter of Judges, "And the Lord looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?'" The promise given in this passage, he showed, is as applicable to those who are now proceeding to the mission field as it was to Gideon when uttered by God himself.

Dr. Monro Gibson followed with a truly heart-stirring address, in which he nobly championed the claims of India as a mission field. It is not only a foreign but a home mission field. Our Queen is not only the sovereign of England, but Empress of India, which is a part of our own country; for do we not call it a "dependency"? Geographically India is a monster, but politically it is a child, which Christian England is called upon to train up in the culture and admonition of the Lord. How spiritually dark is poor India! Thank God there are so many ladies in England determined that it shall not remain dark long if they can help it, and so many ready to go forth and do what they personally can to bring in India's day. Graphically and eloquently did Dr. Gibson express his especial admiration of the motto of the Society, "In faith and hope and love for Jesus Christ's sake." Faith, hope, and love are three sisters. We call them the three graces of the Christian character, but they are not only that; they are the three great forces which impel all Christian work.

DESTITUTE BOYS.—The builders have made great progress with the erection of the Shaftesbury Memorial Home in Shaftesbury-avenue, St. Giles's, and it is hoped that the same will be finished early in the new year.

WORKING GIRLS IN LONDON.

A bright picture is that presented by Mr. John Shrimpton, the hon. director of these Homes, in his voluminous report for the year 1886. The condition of thousands of working girls in this great Metropolis is such as to excite deep compassion. Vast numbers have been delicately brought up, and through no fault of their own find themselves adrift on the world without a single human friend. And all, from the precarious nature of their employment, the low rate of remuneration, and the temptations by which they are surrounded, stand greatly in need of some friendly helping hand. In this report, every page of which is bright with the rays of Christian love, we see what such helping hand can do for these struggling sisters, so soon in life cast into a furnace of trial, the fierceness of which none can know, save those who have experienced it.

From the darkness and depths of a hopeless, almost despairing existence hundreds of girls are annually received into these Homes, of which there are eight in various parts of London. For them, what a change! Once again, or for the first time, they taste the joys of home. In these hospices, from which many a cheery ray shoots into the gloom, the desolate one finds herself at once in a new atmosphere, warmed and gladdened by a true and heartfelt sympathy. The particulars concerning the year's work of each Home give abundant evidence of this, and are well worthy of study by those who are seeking some field for their benevolence. The quiet home evenings, with their social companionships and various occupations, are scarcely less enjoyed than those when, through the kindness of friends, special entertainments are provided. Bible-classes and prayer-meetings are found to be seasons of refreshing.

There is need enough for the large extension of this good work, for the nine hundred and odd girls accommodated during the year in these eight Homes form but a fraction of those still wandering in the cold, dark wilderness. In the eight Homes, the first of which (Victoria House) was opened in 1879, there have since that time been received 7367 girls and young women under the age of twenty-five. Full board, which includes breakfast, dinner, and tea, is provided at 4s. 6d. per week, and bedroom accommodation at from 2s. 6d. to 4s. At Norfolk House, Mare-street, Hackney, this can be had for 2s. Notwithstanding these low charges, the earnings of numbers are so small that they can only afford themselves two meals a day. Lincoln House, situate at 12, York-place, Baker-street, W., is the latest addition, and it is an interesting fact that after the opening of this a gentleman called at the office and left a donation of £2100, for providing yet another Home, a suitable site for which is now being sought. All communications should be addressed to the hon. director, Mr. J. Shrimpton, 38, Lincoln's-inn-fields, W.C.

Y.M.C.A., CAMBERWELL.—The first annual meeting of this branch was held on the 20th inst., at Camberwell Hall, Grove-lane. The report, though dealing only with small figures, showed satisfactory progress in every direction. Rev. H. W. Webb Peploe, as chairman, spoke powerfully from Gen. xiii. 14, drawing an impressive and solemn picture of the three classes typified by the Sodomites, by Lot, and by Abraham, and especially emphasising the character of the second class as representing that large body of half-and-half Christians, who try to "make the most of both worlds." Rev. J. Reid Howatt spoke forcibly on want of "tone"—pointing out that Lot's downward course began when he left the holy atmosphere of Abraham's company. Mr. Hind Smith followed with some words of encouragement to the members, whom he urged to work, not for the Association, but for Christ. An invitation to join the Camberwell Branch was given by Mr. Carpenter—himself a member—who also spoke in no uncertain manner as to the nature of Y.M.C.A. work. The last address came from Rev. S. B. Rees, who referred to the grave necessity for Christian workers to realise more definitely their entire dependence upon God.

October 28, 1887.

The Christian.

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"Dr. Barnardo's Homes for Destitute Children."

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Donations will be gratefully received and promptly acknowledged if addressed to the Treasurer, Wm. Fowler, Esq., *or to* Dr. T. J. Barnardo, *at the*

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A MEETING

To welcome Dr. Barnardo on his return from Canada and the United States

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THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
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For 101 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

DEACONESSES' INSTITUTION AND HOSPITAL, TOTTENHAM.—Private rooms and cubicle wards to accommodate Ladies and Gentlemen requiring medical and surgical treatment, have been recently added to this Hospital, and are furnished with every modern convenience and comfort. Terms, including attendance of resident medical officer of Institution, from £2 2s. to £5 5s. per week. Patients are at liberty to consult any doctor in addition, at their own cost, whether a member of the medical staff or otherwise.—For further particulars apply to DIRECTOR or LADY SUPERINTENDENT of above Institution.

EVANGELICAL HOSPITAL for Spezia and District.—Further subscriptions are urgently needed for the foundation of above. Suitable premises have already been secured. The annual expenses will amount to about £400. Donations will be thankfully received and acknowledged by Messrs. MORGAN & SCOTT, or by the Director, Mr. A. A. COATES, Spezia, Italy.

Referee, Rev. F. B. MEYER, Leicester.

PARIS CITY MISSION. — Eight well-qualified Missionaries now make Christ and His salvation known to the poor of Paris. The spiritual and social wounds of Atheism, Superstition, and Corruption can only be healed by the "glorious Gospel." Hundreds of our own poor in the English colony of that city have spiritual care. Funds are urgently needed, and the Committee ask for Immediate Help. Paris Christians, who are few and poor, add one-third to all foreign contributions. —Remit to F. A. BEVAN, Esq., Treasurer, 54, Lombard-street, E.C.; or to the Hon. Secretary for England, Mr. J. M. WEYLLAND, 31, Carlton-hill, St. John's Wood, N.W., from whom reports and copies of "Paris and the Paris City Mission" can be obtained free.

HOME HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W., for Ladies and Children (medical, surgical, and confinement cases). Private wards. Ladies taken as dispensing and midwifery students. The Trustees ask help for free bed.—Address LADY SUPERINTENDENT.

Golden Lane & Hoxton Costers' Mission.

PRESIDENT—THE EARL OF ABERDEEN.

Help for the Winter Work is much needed. In addition to the Evangelistic Meetings, which the Lord has greatly blessed during the past 26 years, successful efforts are made to help the poorest of the poor by means of IRISH STEW, SOUP DINNERS, &c., &c.

Contributions may be sent to THE CHRISTIAN, or to the Voluntary Evangelist, Mr. W. J. ORSMAN, Milton House, Shacklewell-green, Hackney, E.

CONVALESCENT HOMES, at Bournemouth and Sandgate.—For particulars apply to Mr. JOHN JAMES JONES, Director of the London Samaritan Society, 98, High-street, Homerton, London, E.

NERVOUS DISEASES. — Special provision is made in the National Hospital for the Paralyzed and Epileptic (Albany Memorial), Queen-square, Bloomsbury, for persons of the middle classes in straitened circumstances, who pay 21s. per week. Apply to the Secretary-Director.

JOHN BUNYAN AND HIS BOOK.—A Lecture with specially prepared Dissolving Views will (D.V.) be given in the Powis Hall, Powis-gardens, Talbot-road, Bayswater, Monday, November 7, at 7.45 p.m., by Mr. FRANK WHITE. Tickets of admission 6d., of L. EVANS, 27, Westbourne-grove. Proceeds to New Building Fund.

MONEY, WARM WEARING APPAREL, UNDERCLOTHING. — HELP earnestly solicited for many necessitous Gentlewomen and Invalids.—Miss FAITHFULL, The Institute, 136, Regent-street. The need is very urgent.

DIVINE HEALING and Power for Service.—Meetings conducted by the Rev. JOHN ALLEN or his workers. Bishopsgate (32, Spital-square), Tuesdays, 7.30 p.m. Camberwell Gate (The Hall, Horsley-street). Tuesdays, 7 p.m. Hackney (Trinity Church, Triangle, Mare-street), Sundays, 3 p.m.; Mondays, 7 p.m.; on Fridays, Baptism of the Spirit, 7 p.m.

Postal address, Balclutha Lodge, Southgate, N.

BRITISH and FOREIGN SAILORS' SOCIETY.

LEGACIES RECEIVED for the VICTORIA and ALBERT MEMORIAL FUND, to assist our aged Missionaries (themselves chiefly sailors). Already upwards of £4,000 (equivalent) given and promised.

Patron—H.R.H. PRINCE ALBERT VICTOR.

LORD BRASSEY (President) "pleads with increased confidence."

LORD BISHOP OF LONDON (Vice-President), presiding at the Mansion House Meeting, "wished the Society's operations better success, and hoped the fund of **£10,000** would be completed this Jubilee Year."

Contributions may be sent to the Treasurer, THOMSON HANKEY, Esq., Bank of England; or to the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, London, E.

Appeal for Gospel Temperance Work at

"THE GOLDEN BELLS" COFFEE PALACE,

87, High Street, Notting-Hill Gate.

FUNDS ARE MOST EARNESTLY REQUESTED for the Winter's Work connected with this House.

EXTENSION OF SPACE.
FURTHER MISSION OPERATIONS.
OPENING OF SOUP KITCHEN.

VISITORS ARE WELCOMED.

Donations will be received by LADY HOPE, 12, Great Cumberland Place, W.

CONTRIBUTIONS OF CLOTHING for distribution among the poorer patients and their families are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury.—Parcels should be addressed to Miss S. WHITMORE, Clerk to the Ladies' Committee, at the Hospital. Donations in money will also be thankfully received.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

HOME FOR MOTHERLESS LITTLE GIRLS, Hurst-road, Ocklyuge, Eastbourne. (Late of St. Giles and Plaistow, Essex). Established 1871. Contributions received by Miss LEE, at the Home, or Messrs. Morgan & Scott.

ALBION HILL HOME, BRIGHTON, for Female Penitents from all parts of the Kingdom. Funds urgently needed. Subscriptions and donations thankfully received by Rev. R. C. Macdonald, Chaplain and Secretary, Home Lodge, Queen's-park, Brighton; or by Messrs. Hall, Bevan, West & Hall, Union Bank, Brighton.

ANNUAL CHRISTIAN CONVENTION, Manchester, November 22 and 23, 1887. Subject for November 22: "The Coming of the Lord in its Relation to the Jew, to the Church, and to the World." Subject for Wednesday, 23: "The Deepening of Spiritual Life." On the evening of the same day: "The Evangelisation of the World." Admission by ticket on application to the Secretaries, LEONARD K. SHAW and GILBERT R. KIRLEW, Conference Hall, Strangeways, Manchester. Refreshment and retiring-rooms on the premises, so that friends coming from a distance may be enabled to remain throughout the day. Friends requiring apartments please apply to the Secretaries.

MRS. WILKES is in need of Help, Clothing, and Funds for her Rescue Work during the coming winter.

Manor Cottage, Kerbey-street, Poplar, E.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P., 1, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

"Balham, May 29, 1880.

"I am very reluctant to recommend schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

EDUCATIONAL.—In a School for the Daughters of Gentlemen, where residents only are received, two unexpected vacancies will be filled for 30 to 40 guineas, inclusive. Pupils successfully passed Edinburgh, Oxford, Cambridge, College Preceptors, Royal Academy and Trinity College of Music, South Kensington, &c. Sound evangelical training, attested by parents, the clergy, and Christian workers.—BLANCHE, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

DUSSELDORF-ON-THE-RHINE.—Mrs. HAAG, 29, Schiltsenstrasse, receives a few Ladies in her family, wishing to study under certificated teachers. Conserv. music, German, painting. Liberal table, home comforts. Moderate terms. Best references.

EDUCATION.—Germany.—Count and Countess Korff highly recommend Fräulein HERMANNI'S School in Wiesbaden (formerly Hermanni and Brügelmann). Fräulein HERMANNI receives a limited number of pupils. There is a resident French governess, and best professors attend. Excellent Christian influence. Great advantages for languages, music, singing, and painting.—Fräulein HERMANNI, Dotzheimer Strasse 10.

ILFRACOMBE, 2, Oxford-park.—Home School for Girls. Principal, Mrs. RICHARD WARE. Careful Christian training and thorough teaching. Motherly care taken of delicate children. Good references.

CHIPPENHAM. — An excellent School for Boys. Healthy and beautiful country. First-class gymnasium. Tennis ground. A bathing place near. Greatest attention paid to character and Bible teaching. Terms very moderate.

H. B. BARDWELL, Orwell House.

BOURNEMOUTH.—MOIRA COLLEGE for Ladies.—Principals: Miss CONNAH and Miss INGHAM. Children requiring care receive especial attention. References to well-known gentlemen, and to the parents of past and present pupils. Prospectuses on application.

SOUTHSEA, UPPER MOUNT, (formerly Holland House).—Educational Home for the Daughters of Gentlemen. Very highly recommended. Oxford Local and other examinations. Prospectus, references, and all particulars on application to the Principal, Miss POYNTING.

COOMBE LODGE SOUTH, Hamilton-road, Reading. — Miss PUGH receives into her parents' home a few Girls for instruction. Domestic arrangements those of a comfortable home. Situation healthy. Large play garden.

MORAVIAN LADIES' SCHOOL, St. Peter's, Bedford.—Accommodation for a limited number of Boarders and Day Pupils. Pupils prepared for Cambridge Local Examinations. For terms and all particulars, apply to

Miss SEIFFERTH, Principal.

OCKBROOK MORAVIAN LADIES' SCHOOL, established eighty years. Pupils successfully prepared for the public examinations. Particularly healthy situation. Third term commenced September 14.—Apply for particulars to Miss OSBORNE, Ockbrook, Derby.

MORAVIAN BOYS' SCHOOL, Ockbrook, near Derby.—Pupils prepared for London Matriculation and other examinations. Ockbrook presents the advantages of central position, and beautiful rural neighbourhood.—For prospectus apply to Rev. J. M. MALLALIEU.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: DR. CRANAGE, M.A.

PASTOR T. D. MALAN, B.D., 35, Champel, Geneva, receives one or two young men. Home comforts, extensive grounds. University and colleges at hand. Best opportunities for the rapid acquirement of French and German. Particulars and references on application.

BRIGHTON.— EDUCATION.— Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen, from seven to fourteen years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton: Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's.

A FEW BOYS wanted, to share Home and Education with the sons of Principal and Headmaster of Wellesley College. Terms from 20 guineas per annum.

J. S. COOMBES, Harringay, Green-lanes, N.

HAPPY HOME, with Education, offered young Ladies. Terms, including thorough English, French, music, laundry, &c., 20 guineas per annum. Quarter commencing from any date.

Mrs. DUNBAR, Alexandra House, Wood-green.

A RE-ENGAGEMENT wanted, as Nursery Governess, in a gentleman's family. English, French, and music. Good needlewoman. Age 23. Good reference.

E. B. W., Drayton Lodge, Sherwood, Nottingham

A YOUNG LADY, well educated, with first-class testimonials, desires an engagement as Governess.—X. Y. Z., care of E. Born, Stationer, London Wall, E.C.

A CHRISTIAN GIRL wanted, as Resident Nursery Governess to two children, ages ten and seven. Salary £18. Must be able to play, and teach piano.—Apply by letter or personally, to Mrs. WEIGALL, Stoneycroft, Chorlton-cum-Hardy, Manchester.

GOVERNESS (31), Home and Colonial trained, and certificated, seeks re-engagement. English, arithmetic, Latin, French, music, painting (oils), drawing, Kindergarten, and needlework. Nine years' excellent reference. Sister, who is also trained and certificated, seeks re-engagement as Boys' Governess.—W., Mrs. Hooper, Governess Institute, Compton-terrace, London, N. Board and residence, 11s. to 16s. weekly. Permanency or otherwise. References required.

FRENCH PROTESTANT LADY (diplômée), several years' experience, wishes to undertake the education of a young Lady passing the winter in South. She could also accompany a Lady, as Companion. Excellent references.—Madame NAVILLE DE POURTALES, Montchoisy, près Genève.

Appointments, Situations, &c., Wanted.

YOUNG MAN seeks employment, country town or village, with opening for missionary work. Experience as missionary, collector, secretary, clerk, &c. Moderate remuneration.—EBENEZER, Smith's, Box 2,058, 132, Fleet-street, London.

EVANGELIST.—GEORGE SUSANS is open for engagement for Evangelistic work for long or short periods. Very successful. Well recommended. Wife will sing occasionally. Apply early.—Browgate, Frant, Sussex.

CARETAKERS.—Gentleman wishes to recommend Man and Wife, Christians, Church of England, for school or otherwise.

H. HERBERT WRIGHT, Solitude, Warwickshire.

ENERGETIC CHRISTIAN YOUNG MAN seeks a situation, as Attendant to an invalid Gentleman, or any place of trust. Can be highly recommended.

T. M., York House, Ewell-road, Surbiton.

AS GARDENER, by Christian young Man, well up in all branches.—T. MORRIS, Pear Tree Cottage, Shirley, near Birmingham.

WANTED, BY CHRISTIAN MAN, a place of trust or otherwise. Good mechanic. Total abstainer. In Mission work last four years. Age 55.

B. B., 65, Downs-park-road, Hackney, E.

WANTED TO PLACE a gentlemanly Youth (16), with mechanical taste, to learn a business without premium.

S., 200, Burrage-road, Plumstead, Kent.

AS SUPERINTENDENT of Day Nursery, or similar work amongst children.

E. G., 21, Norfolk-road, St. John's Wood, N.W.

AS ASSISTANT MATRON, Useful Companion, Secretary, Amanuensis, or similar position of trust. References.—BETA, care of Mrs. ffolliott, Little Missenden Vicarage, Amersham, Bucks.

LADY HOUSEKEEPER or Companion.—A Gentlewoman (32), well qualified for responsible post, seeks re-engagement. Musical.

G. T., Mr. Roberts, Stationer, Upper Norwood.

A LADY WISHES to recommend a poor Widow as Needlewoman to an institution or school. Good machinist.

Mrs. BECK, 97, Albion-road, Stoke Newington.

REQUIRED by experienced, middle-aged Lady, a situation as Companion, or Housekeeper to a Lady, invalid or otherwise.

C., Ogle's Library, Lytton-road, New Barnet.

ATTENDANT or Useful Maid to elderly or invalid Lady. Good needlewoman; can do dressmaking. No objection to light house-work. Middle age. Well recommended.—E. C., Chesnut Cottage, Hanworth-road, Hounslow.

A CLERGYMAN'S DAUGHTER desires re-engagement as useful Companion to an elderly Lady. Would be glad to assist in parish work.—C., 9, St. Stephen's square, Bayswater, W.

SHORTHAND CORRESPONDENT CLERKSHIP wanted by Advertiser. Age 23.

J. G., 111, Oxford-road, Gloucester.

CHIEF CLERK, Cashier and Book-keeper.—Wanted, a position as such, by Advertiser, or with a view to Partnership. 21 years' experience. Highest references. Small capital. W., care of Mr King, 38, Hindmans-road, East Dulwich.

AS ATTENDANT or Needlewoman, in an Institution or School. Age 32. Good references.—Please apply by letter first, H. C., 25, Montrell-road, Streatham-place, Streatham-hill.

CHARGE OF COFFEE PALACE, or any place of trust, wanted by Man, Wife, and Daughter. With many years' practical experience, in town and country. Christians, and total abstainers. —R. S., Temperance Hotel, 4, Market-hill, Maldon, Essex.

AN EXPERIENCED GENTLEWOMAN accustomed to invalids, the duties of an amanuensis, also to the control of a household, including men-servants, desires an engagement where her services will be valued.
DOROTHY, 205, High-street, Lewisham.

USEFUL MAID.—Can any Lady recommend such to elderly invalid Lady. Age about 35. Good needlewoman, reader. Abstainer. A Christian would be valued.—BOX 5, Post-office, Launceston.

AS UNDER NURSE, by a young Woman fond of children. Age 17. Two years' good nursery character.—BRIDGES, Ewell House, Ewell, near Epsom, Surrey.

A LADY WISHES to find a light situation as Under Nurse for a Girl, 17. Very respectably brought up, but not yet been in service.
Miss WALLIS, Faegerfeld, Basingstoke.

WANTED, by a quiet, Christian young person, age 30, situation as Maid to elderly Lady. One year, ten years' previous character.—B., 5, Liddington-road, West Ham, Stratford, Essex.

AS ATTENDANT to invalid, or Housekeeper to Gentleman, or as Matron in Home, or Bible or Mission Woman, or as Upper Nurse. Good needlewoman. Fond of children. Good references.
Mrs. SMITH, The Fence, Coleford, Gloucestershire.

AS COMPANION or Lady Help, in or near London. Thoroughly domesticated. Active, cheerful, and obliging. Very fair needlewoman. Christian, abstainer. Highest references.
BETA, 8, Mornington-road, Regent's-park.

WILL ANY LADY take a highly respectable Girl, 15, fond of children, living with grandparent, who is most anxious to meet with Christian Lady where she would have good training.
Mrs. CLARK, 20, Lordship-lane, Tottenham.

A LADY WISHES to recommend some Young Women as Domestic Servants. Will any Christian Lady give several the opportunity they desire of retrieving their character?
Miss K. HAMPER, 8, Grosvenor, Bath.

SITUATION WANTED, in Christian family, as Housemaid, or House-Parlourmaid, for a young person. Thoroughly understands her work. Abstainer. Excellent character. Kensington or neighbourhood preferred. Disengaged middle of November.—Mrs. BROCK, 4, Belgrave-terrace, Lee, Lewisham, S.E.

COOK, good, clean, methodical, early riser, in small family. Two or three if single-handed; in larger family if kitchenmaid kept. Elderly. Personal character.
HUTWAY, Princes-road, Lewisham-hill.

AS GOOD PLAIN COOK in a small family. Would bake if required.
W., 1, Chase-terrace, Chase-road, Southgate.

HOUSEMAID in a Christian family, where parlourmaid or man-servant is kept. Three years' character. Age 21. Near Walthamstow preferred.
E. C., 68, Stafford-road, Walthamstow, Essex.

A LADY CAN RECOMMEND an extremely respectable, trustworthy old Woman as Sick Nurse, or for care of House.
Mrs. TALMAGE, 50, Hurlingham-road, W.

A LADY CAN highly recommend a respectable person as Parlourmaid. Good needlewoman. Age 30. In a small Christian family.
M., 6, Wellsway-square, Radstock, Somerset.

REQUIRED, for a young Lady of bright and cheerful disposition, the charge of one or two little children. Comfortable home, and moderate salary.—Mrs. BADHAM, The Girls' Collegiate School, Folkestone.

YOUNG LADY (musical), daughter of civilian, desires situation as Companion, Amanuensis, or Governess to young children, or aid delicate Lady in housekeeping. Highest testimonials. References given and required.—Colonel GABBETT, Hinton, Chatsworth-road, West Norwood.

A LADY HAS MUCH PLEASURE in recommending her Monthly Nurse. Experienced, and of excellent character.
Mrs. S., Birchwood, Dedham, Colchester.

COACHMAN, or Groom and Coachman.—Situation wanted by Christian married Man, a[illegible]0. Abstainer. Thoroughly experienced. Excellent character. Obliging. Ride and drive well.
RICHARDS, 41, Tennyson-road, Penge, S.E.

WIDOWED SISTER of Clergyman, with some private means and great experience, wishes a position of trust and Christian work. Re[illegible] home. Highest references.
[illegible], Longfleet, Poole. Dorset.

Appointments, Situations, &c., Vacant.

WANTED IMMEDIATELY. — A Superintendent Builder for the West Coast of Africa, able to produce working drawings, and supervise the erection and repair of plain buildings. Single man under 40 preferred.—Apply by letter only, with testimonials, to C. M. S., 16, Salisbury-square, Fleet-street, London, E.C.

A GENTLEMAN wanted, as Secretary to the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday. He will have the charge, under the Executive, of the Head Offices at Manchester, and be qualified to organise and address meetings, write for the press, and when needful collect subscriptions.—Address reply to R. W., Box 464, Post-office, Manchester, stating age, previous engagements, and amount of salary expected.

ORGANIST WANTED (a decided Christian).—For particulars apply by letter to Mr. F. ROBERTSON, 14, Kingswood-road, Clapham-park, S.W.

SCANDINAVIAN MISSIONARY wanted, to work among Sailors. Only earnest Christian men desirous of winning souls need apply. Sailors preferred. Must be able to converse freely in English. Salary £70 to £80.
Mr. HUNTER, 27, Jamaica-street, Glasgow.

WANTED for a small Convalescent Home in north of London, a married Woman, without children, as Servant; the Husband to render some assistance, but be free to spend part of his time in other employment.—Apply by letter to
Mrs. WILKINSON, 79, Mildmay-road, N.

LAUNDRY MATRON wanted, experienced in every department, for Girls' Training Home, Eastbourne.—Miss BELL, 5, Cornfield-place.

A GOOD LAUNDRESS wanted, in a Home for Fallen Girls. Competent to teach and pack. Total abstainer.—Send references and state wages required to
Miss PARKER, North Hill House, Plymouth.

CAN ANY LADY recommend a Christian Woman? A good needlewoman. A grandson, six years old, she would have the charge of. No housework. Age not under 26. Wages £18, all found.—Mrs. WELDON, Morden-hill, Lewisham.

MRS. ALBERT WILSON, Leytonstone, requires Cook-Housekeeper. Some housework required. Early riser, teetotaler, honest, tidy, careful. Widow not objected to. Five servants kept. Thoroughly good character absolutely necessary.

A USEFUL MIDDLE-AGED SERVANT wanted, in a quiet village, to attend on a Lady, and do needlework.
Mrs. A. CHITTY, Great Bookham, Leatherhead.

A THOROUGHLY TRUSTWORTHY, active Woman wanted, about 40, as Cook in Y.W.C.A. Home.
Mrs. ARMSTRONG, Y.W.C.A., Reading.

REQUIRED, by November 14, a thorough House-Parlourmaid. Housemaid kept. Must be tall and active, an early riser, and understand waiting at table, cleaning plate and glass. Good personal character, not less than a year. Wages £22, all found except beer.—Mrs. ATKINSON, Algoa Lodge, Beckenham, Kent.

AN INTELLIGENT CHRISTIAN Woman wanted, as an Assistant in the Ladies' Turkish Bath, at the South Devon Health Resort. Also a good Housemaid wanted.
C. F. CARPENTER, Bishops Teignton, South Devon.

A STEADY, thoughtful young Woman wanted, about 26, as House and Parlourmaid, in a small family, where general is kept. Must thoroughly understand her duties, and be a fair needlewoman. A comfortable home. Teetotaler. —Apply by letter, to
Mrs. MILLER, 3, College-road, Brighton.

A HIGHLY RESPECTABLE YOUNG WOMAN required, as General Servant. A small family, with regular habits. A good plain cook essential.—M. C., 47, Dorset-street, Portman-square.

TWO RESPECTABLE SERVANTS wanted, for a house of business. One Housemaid, and one House and Parlourmaid. Good characters indispensable.—Mrs. EVANS, 20, Sloane-street, S.W.

GOOD PLAIN COOK wanted, in Clergyman's small family. Not under 30.—Please state wages and length of character.
G. L., Keay's Library, Eastbourne.

GOOD PLAIN COOKS wanted (town and country), House-Parlourmaids, Nurses, good General Servants.—Miss MAULDEN'S (late missionary) Registry and Home, Church-street, Paddington-green. Please send stamped envelope for reply.

CHRISTIAN LADIES, AS "COTTAGE MOTHERS," wanted, in Dr. BARNARDO'S Girls' Village Home, Ilford. Essential qualifications are robust health, active habits, domestic knowledge, skill in needlework, love of children and power to control them, above all, true consecration to Christ and His service. Members of any Evangelical body are eligible, but all engaging in this work must be total abstainers.—Applications, with full particulars and references, should be addressed.
Dr. BARNARDO, 18, Stepney Causeway, E.

GENERAL SERVANT wanted Nov. 8. Age 20 to 30. Must be able to do plain cooking well, and have good personal character. Small family, near London. Wages £16.—G. F., 2, Lansdowne-villas, Ranelagh-road, Ealing, W.

TRAINED SICK-NURSE wanted for District work. Earnest, cheerful Christian, strong and active, desired. Preference given to North-country or Scotchwoman with workhouse experience. Wages 16s.
Mrs. HODGSON WRIGHT, Halifax.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road. and many others. Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.
Mrs. LLOYD HARRIS, Proprietor.

LONDON.
WEST CENTRAL HOTEL.
(First-class Temperance), 97, 99, 101, 103, Southampton-row, Russell-square.—Highly commended by Rev. Charles Williams; Rev. John Cairns, D.D.; Rev. A. B. Grosart, D.D.; Rev. H. S. Paterson, M.D.; Rev. Forbes E. Winslow, M.A.; T. W. Russell, Esq., M.P.; Dr. Norman Kerr; Frederick Sherlock, Esq.; Dr. Ziemann. Plain Breakfast or Tea 1s. 3d. Beds, 1s. 6d. to 2s. 6d. A very comfortable winter residence. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

INTEMPERANCE.—Colman Hill House, Hales Owen, Worcestershire. — Licensed under the Act of 1879. For Ladies only. Terms from £2 2s. per week.
Drs. KER and DE DENNE, Hales Owen.

INTEMPERANCE.—Private Home for six Ladies. Terms from 1½ to 3 guineas weekly. Highest professional references given, for which, with other particulars, apply to
Miss PUDNEY, Buxton House, Earls Colne, Essex.

ST. LEONARD'S-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

HYDROPATHIC HEALTH RESORT FOR CHRISTIANS.—Charming scenery. Moorland air among the Cotswold hills. Highly recommended. — For prospectus and terms, apply to S. PYALL DIPROSE, Pitchcombe View, Stroud, Gloucester.

ST. LEONARDS.—88, Warrior-square. — Winter Residence. Superior boarding establishment. South-west aspect. Good cuisine. Bath-room, and every home comfort. Tennis. Terms moderate and inclusive.

HOME.—The friends of a Lady or Gentleman mentally or physically weak, or otherwise requiring care and SUPERVISION (not insane), are offered a comfortable HOME, with every medical and other attention, upon moderate terms, by a married TOTAL ABSTAINER of great experience, living in the south-west of England, within easy access of London.
SUCCESS, Tayler's, 154, Fleet-street, E.C.

ILFRACOMBE.—Mild but bracing residence. A few Visitors will be received for winter at 25s. each per week. FOSTER'S Boarding House, well-known for comfort.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.
Mr. & Mrs. BOX, 58, Old Steine.

BOURNEMOUTH, East Cliff. — Well-furnished Apartments with south aspect. Situation cannot be surpassed for winter visitors. Good cooking and attendance. Moderate and inclusive terms.
Mrs. CLARKE, Borrowdale, York-road.

CHRISTIAN HOME & REGISTRY. —Miss LOVEJOY offers comfortable Home to Servants seeking situations. Lodgings, 2s. 6d. to 3s. 6d. weekly, in compartments. Meals provided moderately. Registry charge for ladies, 1s. entry and 2s. 6d. and 3s. 6d. when suited. Servants free until suited. Established 1881.
32, Sydney-street, Fulham-road, London, S.W.

BRIGHTON. — A few Boarders received in a Lady's private house, close to West Pier. Liberal table. Terms 25s. to £2 2s. References to clergymen and others.
13, Montpelier-road.

RAMSGATE.—St. Luke's Convalescent Home and Workers' Rest. District Department for Gentlewomen. Terms 15s. to 21s. Invalids may remain for winter months. Vacancies now available.—Mrs. W. HATHAWAY, Ramsgate.

AN INVALID or delicate person requiring skilled nursing and home comforts, can have same in the house of a Medical Man, in pleasant London suburb. Highest references given.
Oakfield, Forest-hill.

BOURNEMOUTH.—WESTON HALL. —Newly and tastefully decorated and furnished. A well-known resort for visitors (en pension). Six public rooms. Forty bed-rooms. Inclusive winter terms.—Mr. and Mrs. E. L. RATCLIFFE.

TO CHRISTIAN WORKERS requiring change and rest. A comfortable Home. Terms 30s. a week. Recommended by Miss Cheshire.
Eton House, Ventnor, I.W.

BOARD AND RESIDENCE offered to a Lady in a quiet Home at Hammersmith. No other boarders or children. Terms 25s. weekly. References exchanged.
5, George-street, St. Peter's-square, Hammersmith.

COMFORTABLY FURNISHED Bedroom in a small, quiet family, for a Lady engaged during the day. Partial board if required.
M., 29, Aden-grove, Stoke Newington.

EASTBOURNE.—Comfortable Apartments, in well furnished House, close to sea, are offered on very moderate terms for the winter. Christian family. South aspect. Strongly recommended.—C. H., 7, Cavendish-place, Eastbourne.

BUXTON, Derbyshire. — Alpine Boarding House.—Miss PALMER receives a few Ladies on very low terms for the winter months. House most pleasantly situated, near baths and gardens.

ILFORD.—Furnished Apartments, house of Christian Widow Lady. Suit one or two City Gentlemen. Bath; home comforts. Near station: 20 minutes to City. Terms moderate.
HOME, E. Boyd, Stationer, Ilford.

HOUSE TO BE LET, most comfortably furnished, for winter months. Or Apartments in same, with every home comfort. Close to church, chapel, and station. Good references.
F., Mortimer House, Westgate-on-Sea.

BOURNEMOUTH. — Priory Mansions Boarding Establishment. Beautifully situated, and adapted to meet the requirements of winter visitors. Terms on application.

HASTINGS. — Permanent Board and Residence for one or two persons, in a Christian family (every home comfort), in a pretty, quiet Villa; close to park and omnibus.—Apply by letter, W. T., 10, Stapleton-terrace, Crouch-hill, London, N.

THE WIDOW of a Medical Man offers a happy Home, with motherly care, to children whose parents are abroad, or to any attending the High School at Blackheath. References, General Halliday, 5, Belmont-park, Lee, S.E.; Dr. Kidd, Brooklands, Blackheath; and Dr. McKilliam, Blackheath.
E. T., 9, Bennett-park, Blackheath, S.E.

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(Continued on page vi.)

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For the Young.

WHAT A CHILD LEARNED IN AN OLD HOUSE.

BY MRS. A. B. SIMPSON.[*]

It was the end of August. Summer was taking leave of us, and carrying off the long days to fold up in her wardrobe for another year. Hoar-frost at night succeeded great heat by day, and the moon looked down on closely reaped fields and ungarnered sheaves. Autumn had brought forth her treasures, and the trees were heavy with apples and laden with plums. Brambles, rowans, heather, and hazel-nuts mingled in the hedgerows.

Amid such surroundings lived our little Elsa. She was, at the time of our story, at school in a great city an hour distant by rail. But on this particular day she had a holiday; and, leaving in her lodgings her school-bag and the tin in which she carried her lunch, she put on her best clothes, and was soon hurrying joyfully back to her beautiful home in the country.

"We have a holiday, grandpapa!" she cried, as the old man stooped to kiss her. "It is the Nestküchlein's birthday, so it must be a story to-day."

Soon the two were sitting at milk and coffee under the great oak. Afterwards the old grey-haired man of seventy summers took the child on his knee, as he began to tell her the story of their home, the dear old Schloss. The Bille flowed softly past, the *Mathilde* lay anchored in the little harbour, the scythes of the men cutting the reeds might have been flashing waves, and one field was full of haymakers. On the sides of the old Schloss the grapes were ripening and the red creeper grew over the walls. Verbenas, stocks, and roses were in great profusion. The air was still.

> This castle hath a pleasant seat: the air
> Nimbly and sweetly recommends itself
> Unto our gentle senses.

It seemed as if summer had a recall from nature to come back for one day more into the autumn hours: for the white butterflies skimmed about; there were clouds of insects in the air; and swallows hovered not far off, uncertain whether it was time to go or not.

All this the child heeded not. Not even the little dog which jumped about could turn her thoughts from the story. Her only interruption was, "Go on, grandpapa! do not stop!" As she looked up into his face, and listened to the words which fell from him, describing different scenes, she felt as if she was turning over the leaves of a great picture-book. A noble book, indeed, would that old grandfather have been. In his younger days he had been strong and active, taking ever as his motto, "*Thue recht und schaue nicht!*"—"Do right and regard nothing!"

"This great building that you look on," he began, "which is now a hotel, has gone through many changes. In the verandah, where servants are now flipping their napkins to keep off the flies, holy monks used to walk about, for it was in former days a monastery. Very rich was that old Cistercian cloister, having huge wine cellars and owning all the country round. The chapel opposite us has a door in the end for dwellers in the house to enter by, and there are dungeons underneath with little holes for air, and an underground passage by which the monks used to go secretly to the nearest town. The clock now ticking in the tower has seen strange sights—baptisms, bridals, burials. Everything in the chapel is perfect—the old pulpit, the images of the Mother and Child, the confessional, and the old organ.

"Then the scene changed, and the old house became a court of justice. Prisoners were brought up to the gates; and in the long hall, which is now our *table d'hôte* room, filled with little tables for our guests, cases were tried and judgment given. The sheriff and his servants lived in other rooms; and, when I came, we found the presses in which the legal documents were kept and the trap-doors to the cells.

"Then came the time when my son—your father, my child—and I bought the house for seventy-five thousand marks. The place became a bee-hive with busy workmen. Heaps of rubbish had to be removed. A wall had to be pulled down there, and a partition to be put up here. Gardens had to be made outside, walls papered and painted inside. Even the furniture was brought in a rough state and finished here, because of the tax. I seem to see it all before me. The inspector's office was over there, mine yonder. How slowly the men worked! They were social democrats. I wept! I scolded! I promised them beer, increased their day's wages; but all was of no use. Not one bit would they go faster than what seemed agreed upon by themselves.

"Our Schloss is even not without its legend, for a strange thing happened while they were at work. A lady came up to the men, and, pointing to yon ancient tower, cried, 'A *louis d'or* if you will dig for the bones of my dead daughter which were buried there.' We never discovered what she meant, for the body was never found. It may be that some sad tragedy had taken place within these walls.

"You see for yourself what I have made of the old place—how beautiful it is, and how much pleasure it gives to hundreds; how tired citizens come here to enjoy a few days' rest, while many more come but to be made glad by the lovely gardens and flowing stream.

"How strange have the changes in this one old building been! A cloister! A court of justice! A hotel! Some day, you will read in the chapel Bible a more wonderful story still, and that of a far more wonderful building than this. God Himself once dwelt in it, for the building was the soul of man. At first the life was peaceful and holy, as we may fancy were the lives of the cloistered monks who dwelt here. Alas! man sinned and fell; and all that remained to tell of the soul's first occupant was the faintly legible inscription, 'Here God once dwelt!'"

> It was thy lodging once before,
> It builded was by Thee:
> But I to sin set ope the door,
> It render'd was by me.
> And so thy building was defaced,
> And in thy room another placed.

"Who dwelt in the soul-building after that, grandfather?" asked the little girl.

"Ah, my child! a stern judge, called Conscience, held his court in it as the old sheriff did in our Schloss here. Many a time his decision on the deeds brought before him was 'Guilty.'"

"Is it not wonderful, my child, that just as I bought this Schloss, to make something valuable of it, so another stepped in and resolved to buy the ruined soul, and to make it a beautiful temple which would repay Him for all his trouble?

"It was our Saviour who bought the soul for Himself, paid the price for it, made a new creation of it, furnished it with beautiful thoughts and Christian graces, and dwells in it with his Father!"

> Mark you the floor? that square and speckled stone
> Which looks so firm and strong,
> Is *Patience*:
>
> And the other, black and grave, wherewith each one
> Is checker'd all along,
> *Humility*:
>
> The gentle rising, which on either hand
> Leads to the Quire above,
> Is *Confidence*:
>
> But the sweet Cement, which in one sure band
> Ties the whole frame, is *Love*
> And *Charity*.

The grandfather and the child sat for a time thinking over this old story. The sun went down, and the moon came out, before the child retired to rest. She never forgot that evening. Often in after days did she have secret interviews with the Bible in the chapel, and many pilgrimages through the winding passages of the old house. When asked the secret of her willingness in service and her love for the old Book, she always pointed back to the day her grandfather told the stories of the Schloss and of the soul, with the wonderful changes both had undergone.

> I love to tell the story:
> More wonderful it seems
> Than all the golden fancies
> Of all our golden dreams.
> I love to tell the story:
> It did so much for me:
> And that is just the reason
> I tell it now to thee.

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CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, October 30, 2 Sam. xxiv. 15—25; Monday, October 31, Ps. xxx. 1—12; Tuesday, November 1, Eccles. i. 1—11; Wednesday, November 2, Eccles. i. 12—18; Thursday, Nov. 3, Eccles. ii. 1—13; Friday, November 4, Eccles. iii. 1—10; Saturday, November 5, Eccles. iii. 11—22.

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REVIVAL IN A PRISON

Having learned that the prison of C——, in the State of Nevada, was open to us (writes a Christian lady), we wended our way thither, full of emotion at the thought of facing the 125 criminals. We held our service in the refectory. Shall we ever forget that scene, some so young and others quite aged?

We began with a hymn, the first line of which is "Home, sweet Home." By degrees the faces softened, the eyes that had looked with hate were filled with tears. We could almost read upon their faces the thoughts that were rushing through their memories. Some leant their heads upon the table; others tried to brave it out; others turned their heads away to hide their feelings; many wept. The loving, merciful Saviour was there, his holy, blessed presence filled that room! The officials who had accompanied us looked at each other with astonishment as they noticed the effect of the truth spoken. As for ourselves, our hearts were filled with the deepest gratitude for what we were permitted to see amongst that audience. Those who desired to leave their sins and take Christ as their Saviour were asked to stand up. Sixty of them rose. We sang a hymn, the prisoners joining with us in praise.

As we left we promised to return on the following Sunday, and on that day in this prison we had a real baptism of the Holy Ghost. As we entered for the second time, faces lightened up, and it was visible that a great change had taken place from the happy countenances of several. At the end of this service those who had found peace were asked to rise. Almost all who had risen the previous Sunday again rose, and others who had remained seated then now rose for the first time. When we were departing we shook hands, they declaring that, by the help of God, they would henceforth lead new lives, and God should have the glory. Eternity only will reveal the blessing that descended upon those prisoners in the Government gaol of Nevada on those two memorable Sabbaths.

THE NEW TESTAMENT IN CALMUCK has recently been published by the Russian Imperial Academy of Sciences, and copies have been sent to Astrachan where they were rapidly purchased by converts, and the remainder sent for distribution by European missionaries in Asia. The British and Foreign Bible Society first moved in the matter, and entrusted the translation to Professor Poznsieff, of the University of St. Petersburg. It is stated from Beirut too that the Sultan of Turkey has approved of thirty-two editions of the Scriptures in Arabic, allowing them to be "sold, distributed, or shipped, without let or hindrance." In Damascus also the officials have authorised a large number of copies.

CONFERENCES ON REVIVAL.

By Rev. W. GUEST.

ADDRESS AT THE CONGREGATIONAL UNION.

The subject supplied to me, and which I have the honour of presenting to the Assembly, is "The Desirableness of County Conferences for the Revival of Faith and Piety in the Churches."

By conferences are not meant public meetings, where there is ostentation, eagerness to listen to announced speakers, and no opportunity for conferring in the true sense of the term. Neither do the words "revival of faith and piety" mean that religion is in decay in the churches of our order. Exceptional opportunities during recent years of visiting congregations have led me to the conclusion that our churches comprise members who, for public spirit, disinterestedness, laborious service, and generous gifts, have not been surpassed in our history. On the other hand, it would be a new thing among us if we concealed from ourselves dangers which are not ours only, but those of our times. During all the progress of Christendom there has never been a church which combined with eminent religiousness a Pharisaic complacency. Barren is the comparison which sets a past age against a present one. This, however, will be admitted. Every age has its characteristic evils; and nothing but a strong religion can prevent human nature gravitating downwards. Every new period comes, moreover, as a test of loyalty, and as a new call to a perfecting self-restraint. On the appointed overseers of churches the duty has been laid of taking note of these new perils. If we may compare the words of the Lord Jesus, none are more august and impressive than those wherein, in his messages to the seven Asiatic churches, He identifies the presiding elder with the steadfastness, defection, or apostasy of the church which is addressed.

It has of late been my privilege in the southern and western counties to hold intercourse, in conferences, with ministerial brethren, and I am justified in declaring that the prevailing state of thought among them is this: there may be doubts whether the complaint of not holding truth does not stop at truth, and whether evangelical doctrine is not often preached rather as an opiate than as a converting power to the conscience; but at the same time there is prayerful, painstaking, and honest effort to get at the very heart of the Gospel of Christ. As Independents, we have, for three hundred years, been a great witnessing house for truth in England, but we have never been enamoured of humanly constructed theological formulæ. Our standard of faith has been immutable. Let it be reaffirmed. We place our hand on the New Testament and say, "This is our creed." Those of us who are older in the ministry are not careful to preserve every past reading of Nonconformist doctrine. But time enhances in our estimation the exceeding preciousness and wonderfulness of the New Testament, and increases the anxiety that any change of doctrinal opinion should be obviously the light that breaks forth from its deathless words.

We cannot, however, fail to see that an insistent scepticism is upon our era. Endless alarms are heard of the injury to Christian faith by the conclusions of physical science. Certainly the scientific spirit and priceless scientific results have made illustrious this century; yet surely no intelligent faith has been shaken thereby. Scientists are truth-seeking investigators, but they are far from being infallible. When those of us who attended the British Association meetings in Birmingham in 1865, and again, twenty-one years after, in 1886, saw that at the former period there was a direction towards blank materialism, and on the latter year towards a wondrous supernaturalism; when one finds that a leading theory, which was for years endorsed by official scientific publications, and which permeated scientific text-books, has had to be completely abandoned; when we learn that the Director-General of the Geological Survey nobly confesses, in 1884, that he had joined in supporting a mistaken hypothesis; when one hears a distinguished petrologist in 1886, from the chair of a learned society, uttering warnings against incorrect scientific observations, and inferences founded on superficial similarities; when we are told that Sir W. Thomson has reduced his former conclusions on geological time by no less than eighty-eight millions of years; when we read Sir William Dawson's words, written last March, concerning what he terms the "*crude* speculations on Cave deposits;" when we learn that this last May the Professor of Geology in the University of Oxford offered considerations to the Geological Society that enormously brought forward the date of the appearance of man; when the facts are becoming manifest that many of the foremost scientists of our period are the most pronounced believers in Divine Revelation, and that the present President of the Royal Society fills also the Chair of the Victoria Institute—we should be imbeciles without courage, and not Christians, should we fail to possess our souls in patience on this matter.

Among other influences, that which we have to fear in its effect upon our period is this: there has grown up in recent years a school of literary critics, who, while smart writers, are amazingly unlearned in theological literature, boastful of the moral emancipation which they conceive the "higher philosophy" has brought, and dominated by a fashion of hinting that Christianity is discarded for a religion which none of them dares describe. One of its clever and dangerous books, on "The Service of Man," repeats anti-Christian arguments which have been completely answered and conclusively demolished. It is astonishing that this literary fashion and audacious superficiality should be allowed to drop a poison of unbelief on the minds of Nonconformists. But so it is. Young men in our churches are lost as to effectiveness; young ladies, who might be expected to love the Saviour, thrust forward their doubts; and men whose names are on our church-books have allowed themselves to become unsettled in their convictions in a way that makes their witness for Christ painfully ambiguous.

The subject given to me speaks of the "revival" of piety as well as of faith. The two are properly joined. When the authority of Revelation is no longer recognised, the pathway is opened to utter disbelief in a supersensuous realm. The senses become the impulsion of life. But this is an age when the appeals to the senses press on men with a force they never had before. As the spiritual retires, the materialistic multiplies its temptations. An exacting and tyrannising outwardness is sorely in danger of belittling us as ministers. How much more are our people exposed to that outwardness, and likely to succumb to it. When our Lord spoke of not finding faith on earth, may He not have meant a faith equal to the desperate strain that would be put upon it in the last days? Our newspapers are issued by three and a half millions a day. Books and magazines come out by hundreds of thousands. The literature of fiction, good and viciously bad, and which caters to an unwholesome love of the sensational, is disseminated by millions of copies every week. The facilities, importunities, and imperativeness of locomotion, have changed the character of our country and of our homes. The pleasure-loving faculty is the mark of this latter half of our century. The possibilities of amusement, the fascinations thrown over the doubtful, and the temptations to a God-forgetting life, are countless in variety and attractiveness.

M. Vinet has pointed out, in his "Outlines of Philosophy," that man is at bottom a serious being, and that this especially applies to the working classes, who will cease to listen to teachers when they care chiefly to amuse them. On this account it is that the attempt made in England just now to turn Sunday services into a performance has no attraction whatever for intelligent artisans. And so of this present externalism of life. Whatever advantages it brings, it brings also to professors of religion the very gravest dangers. The avenues of blessing from the Spirit of Christ often become closed; real prayer is jostled out of the way; the taste for Bible-reading dies; God cannot bless the soul, for He finds nothing to bless in it; the hallowed domestic worship of Nonconformist forefathers becomes a mere memory of happier and nobler days; pastoral urgencies to take part in special efforts for missions at home, and abroad, fall powerless; and pastoral exhortations to cultivate devotional habits are met by the criticism that they are old-fashioned. Certainly, in every one of our churches there are those of whom very different things may be said. These two things, however, cannot be questioned: there can be no religion without communion with God; and, according to the Scriptures, the fundamental conception of faith involves *sacrifice*, the "sacrifice and service" of faith.

Therefore it is that since our last autumnal assembly most blessed and useful ministerial meetings for getting alone with the Lord and for counsel, have been held in many places. They have been ministerial that there might be first the confession of ministerial sins, and prayer that the great Searcher of hearts would reveal the real nature of ministerial aims and motives. In these conferences care has been taken that pastors in obscure places should not be overlooked, and ample time has been given, so that churches might be in full sympathy. When communicants, because they will not live as they believe, are left to believe as they live, it is sacredly urgent that churches should be informed of our apprehensions and solicitudes.

It was a fine sentence from Lord Bacon which was quoted at the late Shorthand Congress:—"Since things alter for the worse spontaneously, they must be altered for the better designedly." The altering for the better among Congregationalists is a simultaneous cry from our watch-towers to leave modern novelties, and to cast ourselves fully upon spiritual forces. County conferences are recommended by our Union Committee. To these, while laymen might well be invited, there should be sessions in them wholly ministerial. Brethren who feel the more deeply on the matter should meet beforehand. Arrangements should be no byplay of leisure. Much depends upon the selection of those who introduce topics for counsel. Time should be left for spontaneous utterance. The responsibility of preserving the oneness of accord must be realised. Above all, the deep dependence by prayer and the religious sentiment must be paramount. The taking up, throughout the denomination, of the revival of faith and piety is in harmony with our best traditions, and can alone enable us to meet the appalling evils that prey upon society. He in whose Person there is concentrated the union of Godhead and manhood, and who loves us for the sake of the truths we confess, has already given indubitable proofs in the preliminary conferences of the grace He will bestow.

Doubtless other matters claim attention. Excellent men there are among us who see breakers ahead in the future of England, and who nobly devote themselves to the work of social reforms and ameliorations. Let none of us disparage these movements, and let not such as promote them under-estimate the purpose of those who maintain that intelligent and real spirituality is the necessary complement of our Scriptural principles, and the safety and strength of our churches. Nothing monastic or affected is meant by spirituality. This is meant by it: it is the mysterious *nexus* which unites man to God, and faithfully interprets his law of righteousness in all human relationships; and this is meant: it is the quickened understanding that detects low aims, and the sympathy with Christ that reveals to churches what methods *He* will approve in advancing his unworldly kingdom, and, at the same time, causes preaching to revolve around those great saving truths which in every age have been attended with the effectual working of the Divine Spirit; and this is meant: that there may be upon us, who are Jesus Christ's, an air of reality—unaffected, unmistakable reality—and an enthusiasm for the salvation of men which shall exert a contagious belief.

I will close with one thought more. At the beginning of the Church we may imagine that seven days after the ascension of the Lord Jesus a fervent disciple might thus have addressed the hundred and twenty. Anticipating a latter-day maxim, he might have said, "Brothers, to work is to pray. We have no time longer for this upper room. The coming Feast has drawn to the city foreign Jews from every synagogue. Our duty now is to stand up in the streets of Jerusalem, and testify that we all saw the risen Christ." Had that been so the Pentecostal effusion might never have come, because fitting agents were not found. So now, if we would join in lifting England out of the slough of immoralities, chaotic questionings, and Popish fatuities, into which it is in danger of falling, our wisdom will be to count no time lost which makes us meet for the Master's use. Spite of all our apprehensions, the Spirit of Christ, whose silent march through the ages is in divers ways, is moving over us, so that we may make the last years of this great century glorious in his service, whose we are and whom we love.

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THE FIGUERAS MISSION.

DEAR FRIENDS,—We left England on Sept. 28, accompanied by Miss Kerr, who has been a valued worker in the Mission for nearly two years. At Paris we were joined by my mother, and step-father, Colonel Baynes. Since the origin of the Mission the latter has taken a deep interest in the work, and until the last few years acted as hon. treasurer, when he was obliged to resign on account of failing health. For some time past his wish had been to visit Figueras. At Paris we were also joined by Miss Green, an earnest Christian, who has undertaken the charge of the Figueras girls' school.

The first need that presses itself upon us is that of a new hall in the centre of the town, our present one being most inconveniently situated on the outskirts. The lease of our old hall ends February 4, so tha other quarters must be found, and there are none to let, so that building becomes a necessity. About £160 are promised towards the £1200 needed for purchase of land and building.

October 17.—Since writing the above we have passed through great sorrow. On the 9th my beloved step-father was taken ill very suddenly. At the first visit the doctor gave no hope, saying, "The Colonel has come to Spain too late; but his life may be prolonged a few days." To add to our distress a letter came for him with the sad news of the sudden death of his eldest brother, which was a great shock in his weak state. After five anxious days and nights he passed peacefully away. To him we believe it is a "great gain," but to us who remain it is a terrible loss.

On Saturday at 4 p.m. the funeral took place at the Protestant cemetery. Over one thousand persons walked in the procession. All the town showed sympathy, and was represented by the leading doctors, lawyers, professors, tradespeople, the colonel in command of the regiment at the fortress, with a military band. Of course the converts of Figueras and Vilabertran, rich and poor alike, combined to offer a tribute of respect to his memory. Many Romanists and Freethinkers were present out of sympathy to us, so at the cemetery the pastor intimated that there would be an evangelical service, and if any did not wish to stay, they could then retire. But not a man stirred; all in that large concourse remained, and listened with respectful attention to the earnest Gospel address on the text, "Blessed are the dead which die in the Lord." It was a grand opportunity. Oh that through it many of those present may pass from death unto life. Pray for us.

EMILY LOPEZ RODRIGUEZ.

Calle Pedro 8, Figueras.

CANADA AND CHINA.

THOSE who are suffering from spiritual constriction of the heart should attend a few of the workers' meetings at the Home of Industry in Spitalfields. If they can go through a brief course of these without having their Christian sympathies widened so as to feel with Wesley that the world is their parish, then they are, indeed, in a hopeless condition. Capital place, this Home of Industry, for our "Brethren" friends to lose their "exclusiveness."

At last week's meeting, of course, Miss MACPHERSON herself was the greatest centre of attraction. She had just got back from Canada and the great North-West, and her heart and lips were full of the wonders she had seen. After hearing her eloquent description of the country and its resources, we felt as though we ought to start by the next steamer from Liverpool. And when, at the close of the meeting, Mr. Pigott dilated with rapture on the glories and attractions of the far-spreading and fertile plains of Manchuria our self-condemnation was complete. Why *do* we huddle ourselves together by the million in a few square miles of the earth's surface, when there are these broad expanses of almost virgin soil waiting to be trodden and cultivated and coaxed into fruitfulness by the race for whose benefit it was created? Are we kept here by laziness, ignorance, timidity, or what?

As we have hinted, Miss Macpherson had much to say about her recent visit to the Dominion, during which she journeyed by land and by sea 10,600 miles. Of the voyage, the reception at Stratford, and the deeply interesting work of setting the solitary in Canadian families we need say nothing; it is a tale we have often heard and told, though every time it seems as fresh as at the first. Letters are already coming in, said our sister, describing "how much nicer Canada is than England," and so forth. The house at Stratford being left comparatively empty for the time, Mr. and Mrs. Merry have come back for a little space to London, to help in preparing the new Home of Industry for its future work.

A new departure, of which Miss Macpherson spoke enthusiastically and hopefully, was a Bible carriage, which is destined to perambulate the backwoods with its freight of spiritual wealth, in the shape of Scriptures and good books. A visit to the great annual fair at Toronto was described. Ministers, missionaries, merchants, and others, belonging to all sections of the Christian Church, stood on the steps of the carriage and proclaimed the message of salvation; while a stream of pure and purifying literature flowed out. The carriage is going from fair to fair throughout the "fall," doing its blessed work; the Gospel texts painted on it, acting as constant preachers by the way. We hope this pioneer carriage will be followed by many more.

The third and last topic of Miss Macpherson's remarkable discourse was the visit to the North-West, whither she, accompanied by Mr. and Mrs. Merry, was "franked" by the generous kindness of the Canadian Pacific Railway officials. Two days and three nights were consumed in this westward journey from Stratford. Our good sister fairly surpassed herself in expatiating on the natural beauties of the route. Such lovely scenery! Rivers rushing through boulders and rocks on their headlong way to Lake Superior. Trees clothed with the gloriously tinted autumnal foliage of that sunny land—many shades of green, yellow, crimson, and golden—"till really we sometimes could not speak to each other; we could only just gaze, and wonder, and adore." Space would fail us to repeat the half of what Miss Macpherson said as to the richness of the land, the blueness of the skies, and the brilliance of the starry heavens, as seen from Winnipeg. She indicated that there is a wide and open door in those parts for spiritual work, and she hopes soon to hear that Mr. Moody will pay a visit to this Western paradise. By the way, Mr. Moody had begun a month's Gospel mission in Roman Catholic Montreal when our friends passed through the city on the homeward journey. He was waking up the Montreal Christians, by his rousing words; and setting them to work in the way that we remember so well on this side of the sea.

This and much more did Miss Macpherson tell us, till our hearts burned within us, and we could not but catch some of the glow that enswathed her burning utterances. When she sat down, Miss GRAINGER, who was a companion-voyager to Canada, greatly excited our interest by a pathetic sketch of "Little Sally," rescued from an East-end lodging-house, nursed and trained for a time at Hackney, taken out to Canada, and when seen there a few weeks ago transformed beyond recognition. This, as our readers well know, is the sort of thing that is going on all the time in connection with the Home of Industry. A little company of boys present in the early part of the meeting looked as if they were quickly graduating for promotion to the Canadian shore.

A contingent of the party of lady missionaries, to sail for China on the following day, was present, and the brief addresses they gave proved by no means the least interesting part of the evening's work. We are now somewhat familiar with the jubilant spirit that pervades these valedictory utterances, and it was certainly very marked on this occasion. It is no superficial enthusiasm or dreamy mysticism that leads these sisters to go forth on their glorious life-work with such merry and rejoicing hearts. Each one told how the surpassing love of Christ and the realised sense of his near and living presence was an inspiration that enabled them to endure the parting of human ties, and to enter on their untried pathway of service with the joyful assurance of success. Mr. BROOMHALL, in giving particulars of the China Inland Mission, asked for prayer that the right workers may be chosen out of the many who offer themselves. Miss Macpherson, at the outset of her remarks, had some encouraging thoughts to offer her departing sisters about the blessedness and value of individual work. Mr. PIGOTT, as we have said, spoke of the goodly land to which they were going, and of the almost endless vista of opportunity for Gospel work that has opened up among the thousands and thousands of populous towns and villages in China. As chairman of the meeting, Mr. R. C. MORGAN gave an opening message of comfort and cheer to the missionaries in a brief exposition of the narrative of the Transfiguration, showing that it is by seeing "no man, save Jesus only," on the mount of communion, that power is gained for service and conflict in the valley. At these meetings it is the good custom by the golden chain of prayer to bind the whole round world about the feet of God, as our Laureate so beautifully puts it. So it was last week; even the Trafalgar-square "loafers" were not forgotten.

TRISTAN D'ACUNHA.—In reply to a correspondent, the Post Office authorities state that correspondence for this island does not require any special superscription. There is no regular communication between this country and Tristan d'Acunha, but one of H.M. ships calls there occasionally, and, due notice of such opportunity being given to the postal department by the Admiralty, a mail is made up to contain any correspondence which may be awaiting despatch. When no such direct opportunity offers, correspondence for the island in question is despatched to St. Helena for transmission to destination as occasion arises.

RICHMOND Y.M.C. INSTITUTE.—This Institute, which was started at the instigation of the members of the Bible-class conductor by Mr. Albert A. Head in April last, has been the means of much blessing to the young men of Richmond. Many have professed conversion since its opening, and the spiritual life of many more has been deepened by the classes and meetings held there. In carrying on the work great want is felt in the need of suitable lodging accommodation for young men of limited means away from home; and the committee are desirous of meeting this want by starting a residence for such young men under the control of the Secretary. To furnish and fit the house proposed to be taken £200 is needed. The Home will be self-supporting. The treasurer of the Institute is Mr. Albert A. Head, Sunnyside, Richmond, Surrey.

Notes and Comments.

NEXT week we purpose giving portrait and sketch of Rev. Dr. Adolph Saphir, of Belgrave Presbyterian Church.

We would remind our northern readers of the series of meetings about to be held in Scotland to protest against the system of licensed vice in India and the Colonies. The dates fixed are:—Edinburgh, November 15; Aberdeen, 16; Dundee, 17; and Glasgow, 18. Principal Rainy, Mrs. Josephine Butler, Mr. J. B. Wookey, and others, are expected to address these gatherings.

Football may be an exhilarating sport, and valuable from an athletic point of view, when properly conducted. But in its practical outcome, as at present arranged, it seems to be more fatal than prize-fighting, which is prohibited by law. In our opinion, every death caused by the rough and brutal methods permitted in the game, ought to be the occasion of an action for manslaughter.

Much can be done by local authorities to relieve distress, in providing work for the unemployed. But there are many "hidden ones" in every densely populated neighbourhood who never proclaim their want and sorrow, and who must be sought out if they are to be helped. The only agency that can effectually do so is the Christian Church. We would, therefore, urge the importance of generously sustaining the hands of every London pastor who has a visiting staff, and who makes it his business to minister to the wants of these silent sufferers.

Pastor Frank H. White writes, strongly urging that "systematic proportionate giving" should take the place of "indiscriminate charity." He and others who are engaged in mission work constantly come across genuine cases of dire need in their visiting — cases which they have ample opportunity of verifying. He also suggests that the benevolent public should entrust their gifts to "well-known and accredited London pastors" for wise distribution, instead of dispensing them to beggars in the street and at the door, many of whom are not among the most deserving.

The simple truth as to the imputation of Adam's guilt to his posterity, and of Christ's righteousness to his believing people, appears to us to be that just as "Levi paid tithes in Abraham, for he was yet in the loins of his father when Melchisedec met him" (Heb. vii. 9, 10) so each of Adam's children sinned in Adam, for he was yet in the loins of his father when he sinned in Eden. And, on the other hand, when Jesus our Substitute and Surety died, we died in Him, and when He rose from the dead we rose in Him. Natural generation unites us to the first Adam; faith unites us to the second.

Mr. Denham Smith's friends will be rejoiced to hear that he is seemingly none the worse for his anxious and difficult journey from Shanklin to London. Carried from bed to bed by means of an ambulance, and aided by all the appliances and skill necessary to safeguard him in his prostrate condition, he bore the journey by sea and land better than could have been expected. His physicians, however, still consider his state to be one of the gravest anxiety, although his wonderful rallying power gives ground for a reasonable hope.

The family and friends of Miss Marsh desire to express their warmest thanks once more to those readers of THE CHRISTIAN who have kindly joined with them and with others in prayer for her recovery. God has most graciously answered those prayers in raising her up from the extremity of illness. The severity of the attack has left both her heart and lungs seriously affected, and prayer is still desired on her behalf.

It is humiliating to find one of the largest and noblest of Missionary Boards in danger of a split on a question of purely speculative theology. The question of probation after death has arisen among the missionaries and friends of the American Board of Commissioners for Foreign Missions. From being a charitable possibility, controversy seems, in many cases, to have hardened it into a dogma. Two long and exciting sessions have been held in its discussion at Springfield, Mass.; because of this hypothesis, for it is nothing more, the churches are agitated, party factions find a battle-ground, and sympathies over the benighted heathen are arrested. Why should servants want to know more respecting the work their Master has given them to do than what He has revealed?

The Conference held on the Tuesday and Wednesday of this week at Hammersmith has moved on very commendable lines. There have been morning and afternoon meetings for ministers of various churches and denominations. The topics at these private conferences have been Confession of Ministerial Sins; Conditions of Spiritual Blessing; the Doctrine of the Holy Spirit; and Hindrances to his Manifestation and blessing. On the evenings of the two days there have been open meetings for Church officers, Christian workers, and others, and a united observance of the Lord's Supper. We hope to give further details next week.

We have received a telegraphic despatch from Dr. Barnardo in Canada, stating that the exhaustion of the funds for carrying on his rescue and training work at home compels him to hurry back to London. He adds that the work in Canada is magnificent. We doubt not the knowledge of his pressing need will constrain many to come to the help of our devoted brother.

The recent report of the Directors of Convict Prisons contains the re-assuring intelligence that the number of persons under sentence for serious crime in England and Wales continues steadily to decrease, the yearly average of penal servitude prisoners having declined from 2800 thirty years ago to 968 for the last two years, and the total convict prison population (counted in the summer of this year) being about 7441 as against 11,000 in 1879. Specially noteworthy is the fact that the number of female convicts is now very little more than one-half of what it was ten years ago; and that, whereas in 1884 there were 350 sailors, soldiers, and marines under sentence in convict prisons, there are now only 127. Opinions, of course, will differ as to the causes of this undeniable improvement, but one portion of these figures, at all events, bears powerful testimony to the spread of the temperance movement in the services, and to the value of such work as that carried on by Miss Robinson, Miss Daniell, and others. Much of the credit for the decrease must also be given to the Prison Gate Missions and similar valuable agencies, which, by affording help to convicts on their discharge have been successful in saving many from relapsing into crime.

A writer in *The Birmingham Weekly Post* furnishes the following details which have been brought to his notice respecting the firm of match-makers alluded to at the Church Congress, as declaring a dividend of over twenty per cent., and yet paying their female employées a penny an hour:—

> The women supply the labour, the paste, the firing to dry their finished boxes, and the hemp wherewith to tie them up into bundles; they are paid for six bundles of twenty-four, or 144 boxes, if delivered without any flaw in the work, (the work is carefully examined), twopence farthing. A woman can earn at this work, if she is quick, and works uninterruptedly, ninepence in eleven hours, or three farthings an hour.

These particulars appear to rest upon the authority of a periodical called *Common Sense*, which also cites the case of a woman who, with a dying child by her side, could only make three gross of boxes in the week, for which, after the deduction of twopence for *one* slightly damaged label, she received fourpence-halfpenny. If these assertions are not true, let the firm in question (Messrs. Byrant & May) nail them to the counter at once; if they are facts, the time is come for another Wilberforce to emancipate another race of slaves from a thraldom even more pitiless and degrading than that of the African plantations.

It has been announced by telegram to *The Times* that the "Palestine Orthodox Society," whose head-quarters are at St. Petersburg, has been making excavations at Jerusalem in ground belonging to Russia, and that the investigations have resulted in the discovery of remains of the city wall, with gateways as they existed in the time of Christ. As the gateways are nearest to the site of Golgotha, it is believed that they are those through which Jesus must have passed on his way to Calvary. Steps have been taken to preserve the remains.

"I don't say never use it, but use it only when necessary; above all, don't use it when you know it is unnecessary." Such is the advice given by Dr. Murray, of Newcastle, in a recent lecture there on "The Danger of Regular Habits," wherein he treated the drink question as a scientific problem. While admitting that the regular use of alcohol was neither necessary nor advisable, he maintained that sudden and rigid total abstinence was attended with some risk, especially to those of feeble constitution and uncertain health, and cited instances in support of this theory from his own experience. Commenting upon this in a subsequent speech, the Bishop of Newcastle aptly suggested that if it were good for a total abstainer to change his habits (which, however, he did not believe), it might not be amiss for non-abstainers to change theirs, and make the experiment of doing without alcohol for a while. There seems, as yet, no general consensus of opinion among doctors as to the proper use and function of alcohol; but, unless we are mistaken, the tide of medical opinion is setting towards the view that its right office is that of a medicine, pure and simple, to be prescribed like any other drug, *e.g.*, laudanum or morphia.

At a subsequent meeting the same Bishop, speaking of the necessity for a change in the licensing laws, thus indicated the true lines upon which the temperance movement should run:—

> The alteration of the law must be the expression of the mind of the nation. It is obviously no use to legislate ahead of the consciences of the people of this land; anything like sumptuary laws will only thrust back the swing of the pendulum; and, therefore, our laws must be the result of our personal work, the record of the great moral sense of the nation expressed articulately in the laws made at Westminster.

The following summary of the chief hindrances to missionary work in Africa, condensed from a paper read by Archdeacon Hamilton at the Church Congress, may be found both useful and suggestive:—(1) Mohammedanism, which panders to slavery and polygamy; (2) Paganism, with its fetishism, witchcraft, &c.; (3) Ungodly nominal professors of Christianity; (4) Tribal wars; (5) The evil and vicious lives of Europeans, which openly contradict the preaching of the missionaries; (6) The resort to dishonest tricks of trade on the part of Europeans; (7) The liquor traffic as introduced and carried on by Europeans. The Archdeacon also quoted from a letter written by the King of Bida to Bishop Crowther, saying that *barasa* (rum or gin) had ruined his country, and begging that the importation of it might be stopped.

Many of our readers will be able to call to mind singular "cases of conscience" which, in the times of the Puritans, received consideration at the hands of the leading divines. A Roman Catholic contemporary evidently is of opinion that the time has not gone by for such intellectual feats, and in a recent issue, under the head of "Clerical Notes and Queries," it has the following:—

> Matilda, a devout person, had a rosary blessed by the Pope. She died, and the rosary, which she had always carried about with her in life, is inherited by a friend who does not inherit the blessing, which was personal, and yet wishes, for her friend's sake, to use it. But it having been blessed by the Pope, she shrinks from giving it to a common priest to bless—moreover, she has already a set of blessed beads. Can she have the beads of the deceased blessed also, and use both sets?

The Puritans were never exercised about such nonsense as this.

The visit of the Bishop of Lichfield and the Bishop of Salisbury to some of the centres of the Old Catholic movement in Germany, Switzerland, and Austria, naturally has given rise to much comment, and the result is being looked forward to with considerable interest. The primary object is, according to the Bishop of Salisbury, "a closer union between ourselves and those who, by a study of Holy Scripture and of Church history, have been brought to a like faith with ourselves of the Church of England on many of the most important points of doctrine and discipline."

How this union is to be brought about is not quite apparent, however, unless the Old Catholics are very much more advanced than is generally believed to be the case. Do they not, for instance, still adhere to the *cultus* of the Virgin, and to the Communion in one kind only? and if so, which party is to make the necessary concession? Perhaps, all things considered, an effort after Christian union a little nearer home would be more commendable. As the Bishop of Bath and Wells said at the Conference in Wales, a week or so ago, "The duty of cultivating brotherly relations with those who love our Lord Jesus Christ in sincerity seems to me to shine out upon our path," and the cultivation of such relationship with Protestant Nonconformists is "a practical course of action" which may be followed "without compromising a single principle." In the face of so many movements antagonistic to Christianity in our very midst, the time surely has come for a practical protest against disunion and division, and there is no need to go to Austria or Germany to find an opportunity for making it.

There are here and there Christians who fail to recognise the possibilities of influential work which God has placed within the reach of everyone, however humble their sphere. But our American sister, Mrs. Elizabeth Comstock, is not one of these, and her records may well put to the blush even some of our hardest workers of the male sex, for within the last thirty years she has visited over 120,000 prisoners, 195,000 sick and wounded soldiers in hospital, and 85,000 persons in workhouses. In the face of such figures, none need be at a loss to know what they, even in their weakness, can do for Jesus.

In grim contrast to the terrible poverty which meets us at every turn, and the depression in nearly all branches of trade, stands forth the fact that during the past year a profit of no less than £40,000 has been made by the Pavilion and Alhambra music-hall companies, the former having cleared £18,000 in ten months. A grave responsibility rests upon those who thus corrupt public morals by degrading the standard of virtue in woman, by holding up to ridicule all honourable family relationships, and by making unfaithfulness a virtue, while they grow rich upon the demoralisation of their fellow-citizens. But the conduct of the Middlesex bench of magistrates in licensing the Empire Theatre, which is within a few yards of both the above-mentioned haunts, for similar purposes, calls for the strongest censure.

Mr. E. W. Thomas, of Euston-road, writes that by united action on the part of the clergy, ministers, and influential laymen living in the vicinity of Holloway-road, a music-hall licence applied for by a publican has been successfully opposed. Memorials were extensively signed, and public meetings held, resulting in the refusal of the licence. Mr. Thomas points out that a publican is bound to exhibit the statutory intention to apply for a licence outside the house for at least two months before the licensing day, and petitions must be sent in fourteen clear days before the meeting of magistrates. Notice must also be served on the applicant at least seven days before the licensing day. Mr. Thomas strongly urges that Christians should be on the alert to detect any proposal to establish these dangerous sources of evil, and band themselves together to prevent the granting of such licences.

THE HIGHBURY SOCIAL GUILD, which has its headquarters at Union Chapel, Islington, although only started last year, has now one hundred and twenty members, and the number is increasing rapidly. Its constitution is simple, the stated object being the providing of pleasant and profitable intercourse.

EVANGELISTIC NOTES.

Mr. Moody commences a fortnight's work at Pittsburg, Pa., on November 7.

Nottingham.—Richard Weaver preached at the Tabernacle here on Sunday week; 3000 persons were present, and the message of the veteran evangelist was blessed to many.

At Sion Mills, county Tyrone, a most successful series of evangelistic services was concluded on Sabbath week. The meetings were held in a tent under the auspices of the Irish Evangelisation Society.

Mr. W. E. Bailey is visiting the autumnal fairs in Hampshire and Wiltshire. At the recent Basingstoke fair a number of the wandering merchants were gathered for tea, provided by some Christian ladies in town; addresses were given by Mr. Bailey and other friends.

Mr. J. W. Moodie has concluded a series of Gospel services in connection with the Cedar-street Mission, Glasgow. Large audiences gathered each night to hear his earnest appeals, and numbers remained for conversation at the close of every meeting. In the case of many, hopeful decisions were made.

Convoy, co. Donegal.—A mission has recently been conducted here by Mr. J. M. Simpson, of the Presbyterian College, Belfast. The meetings were attended by members of the various Protestant denominations, night after night, in increasing numbers. There is reason to believe that the earnest proclamation of the Gospel was accompanied by the Divine blessing.

Brimscombe, Gloucestershire.—Largely attended evangelistic services were held here by Mr. W. R. Lane during the first ten days of October. Much earnest prayer for blessing has been graciously answered; the cold-hearted quickened, backsliders reclaimed, and many true and deep conversions to God manifested. Meetings for men were specially blessed, being well attended by working men, several professing Christ.

Mr. Charles Inglis has been holding services in Ireland during the past ten weeks. Each Sunday large numbers have listened to the Gospel from his lips in Dublin, and hardly a service has passed without some precious souls accepting Christ. During the week Mr. Inglis has held meetings twice a day, both in the north and south of Ireland. Many Christians have been greatly refreshed who have attended his Bible lectures, and in the Gospel meetings unsaved ones have come out on the Lord's side.

Y.M.C.A., Exeter Hall.—On Sabbath evening last, the second of the series of Services for the People was conducted in the large hall by Dr. H. Grattan Guinness. For the first half-hour the West London Choir sang a number of anthems and sacred songs very sweetly. Dr. Guinness chose for his subject "All sorts and conditions of men," from words in Luke xv. 2, "This Man receiveth sinners, and eateth with them." The address was one of great power, and of a most searching nature, and at the close many acknowledged that they had found the Lord. Will friends make this meeting widely known, and remember it in prayer?

Ashton-under-Lyne.—A fortnight's mission has recently been conducted in the Wesleyan chapel, by Captain Warner Dennis, which has proved the means of much spiritual blessing to the church and town. All the services were well attended. The congregations were in deep sympathy with the work, and many prayed and laboured for the success of the mission. Two special meetings for men only, and one for women only, were held. The closing service, on Friday evening, October 7, was one long to be remembered. The converts were seated in the front pews of the body of the chapel, and words of counsel and encouragement were addressed to them by the evangelist.

Regent's Park.—Our open-air work in the park is now closed for this year. We have had many tokens of blessing, for which we praise God. The work has been difficult, and a spirit of indifference appears to pervade the minds of the great bulk of the pleasure-seekers and idlers who frequent our beautiful park, and, notwithstanding the ability with which the message may be delivered, very few will stand and listen, even for a few moments. The number of meetings, political, secular, and argumentative, held in close proximity unsettle the minds of people, and draw them aside. Kindly permit me to thank our many friends for the parcels of tracts and pamphlets so generously sent, and which I have given away at the park gates. ARTHUR SOLOMON.

28, *Falkland-road, Kentish Town, N.W.*

REV. F. B. MEYER IN HASTINGS.

"There was great joy in that city" may be truly written of Hastings, where Rev. F. B. Meyer has closed a week's services, in which the saving and consecrating power of God has, in a surpassing manner, gladdened the hearts of his people. This is the natural and glorious outcome of a deep work of quiet preparation, and the culmination of a long-continued inflow of spiritual blessing, with which our Lord has favoured the towns of Hastings, St. Leonards, and their vicinity. In special services, and by the stated ministry of the word, from the lips of men of God in whom the Spirit dwelt and wrought in power, the way of the Lord has been prepared. Prominent among these agencies we may mention the incisive preaching of Rev. C. J. New, the Congregational minister, which is marked by close adherence to the old lines of truth. In addition, this esteemed servant of the Lord Jesus received, some eighteen months since, a very definite and remarkable quickening, which was soon observable in his ministrations, and has since resulted in constant blessing to those who throng his large chapel.

Last November Mr. New was chiefly instrumental in calling together a conference in Hastings, of about one hundred Congregational ministers, for the avowed purpose of waiting upon God for power for service. It lasted three days, and was attended with most precious and lasting results. The evening meetings alone were open to the public. If Christian ministers, in all parts of the land, would thus meet together, with the one purpose of waiting upon God, would not many, who now deplore a weak and barren ministry, find their words become as Samuel's, of which it is said, "None of them fell to the ground." In the early part of the year Mr. New conducted a mission in his church, resulting in the conversion of large numbers of young men and women. The crowded congregations, constant accessions, and numerous testimonies to blessing under the word from his lips show what true success awaits those who amid the "other gospels" of the day, preach the old and only Gospel of substitution.

Besides the stated work of Mr. New and others, Rev. W. Haslam, whose home is in St. Leonards during the summer, has occasionally preached. Another worker of marked faithfulness and success has been Mr. J. Barnabas Bain, the evangelist, whose humble and ardent spirit gives him ready access to those he addresses. In the spring he conducted a mission for women only at the Y.W.C.A., resulting in the conversion of many—not a service being held without evident results. This was followed by another effort, conducted by the same devoted harvester, at the Y.M.C.A., Hastings, which extended to twenty days. Here the blessing also was great, both to the saved and the unsaved. Then Mr. Bain conducted a two weeks' mission on West-hill, in the same town, with like results.

Thus the inflow of spiritual life had long been the order of the day when Mr. Meyer came in response to the united invitation of all the Nonconformist ministers. His name had already become well known in the town through his papers on Jacob and Elijah, which have appeared week by week in these columns, and which have been used for the strengthening of many. So, from the first announcement of his coming, the faith of God's people had claimed and expected great things; and the result has not been disappointing. Never has Hastings been so moved. Never have believers so seen their place of power and privilege. Tradesmen remark how readily people speak upon religious topics. The praises of God fill many mouths.

The main meetings were held at noon for prayer, at three in the afternoon for Christians, and at night for the unsaved. There was an open-air eleven o'clock morning service on the beach; also a young men's meeting at nine o'clock, which proved fruitful. Mr. M two occasions addressed special gatherings of the police. At the various Gospel services very many passed from death unto life.

But the feature of the mission was the afternoon service for believers. The large hall was crowded on each occasion. The silence and rapt attention and eager drinking in of the cooling waters of a full salvation from care, restlessness, and sin, we never saw equalled. On the first afternoon meeting, on Tuesday, the subject was "The Ownership of Christ in the Believer." Many learned then for the first time how completely Christ claims body and soul. The three following days the subjects were respectively: "The Infilling of the Spirit," "Power over Sin," and "The Indwelling Christ." The effect of Mr. Meyer's solemn and searching words baffles description. There was the inward conviction on the part of the gathered throngs that he himself was living in the strong sweet consciousness of that mighty love of Christ he so delighted to uplift. The felt presence of the Spirit of God made the place awful at times. Our brother spoke the words God gave him in a holy hush that quieted all hearts in these eager and riveted audiences. Very many of God's blood-bought ones will lead brighter and holier lives. The writer, among many, can say, "He that is mighty hath done for me great things, and holy is his name." Upon two evenings Mr. Meyer addressed Christians in one of the chapels after the Gospel service on similar topics, these services being arranged for those who could not attend in the afternoon. The Saturday three o'clock meeting was for children, who filled the spacious hall, and whom Mr. Meyer held and interested with rare tact.

The Lord's day was the great day of the feast. The crowded early seven o'clock morning service in the Baptist Chapel in Wellington-square will never be forgotten. At eleven o'clock the Congregational Chapel overflowed, while Mr. Meyer spoke upon the seven words, "Keep yourselves in the love of God." At three o'clock the large pavilion on the pier was packed, the admission being by ticket. It is believed many found the "rest" then dwelt upon; the great gatherings in the same place at night were marked by a solemnity that was oppressive, and to not a few it was the turning-point of their lives. Thus ended these precious services, whose results and whose memory will long rest like a benediction upon this region.

The Nonconformist ministers heartily sustained the meetings. It was observed that large numbers of church people attended. Mr. Bain was an untiring helper throughout. He is to follow with some special services in the new hall. B.

MR. GEORGE KING is engaged in evangelistic work in the neighbourhood of Limpsfield and Oxted.

EAST GREENWICH.—Last winter was a hard struggle for scores of families, but this winter already the distress prevailing, even in respectable families, is very great, and augurs sadly for the coming months. Among the sixty to seventy working men, members of my own Bible-classes, the distress is acute, and there is also much sickness. In a few weeks, unless help is timely, I have no hesitation in saying many homes will be reduced to a box or two to serve as tables and chairs, and a mat or some straw for beds. Help in money or cast-off clothing will be gratefully received.

Olive A. Derry.
Mycenæ-road, Westcombe Park, London, S.E.

YOUNG MEN IN NEW HAMPSHIRE.—At a recent convention of the Y.M.C. Association of this State some interesting reports were submitted. Wildwood, a lumber region, three years ago had but two praying men in it, and was noted for wickedness. A steam mill hired a bookkeeper who was a member of the Y.M.C.A. The first Sunday he had a meeting in a school-house. The Association now has forty members, holds meetings on Sunday in three school-houses; in the two last years has had 200 conversions; the last year held 179 meetings, and last February organised a church, and the delegate said at the closing service: "I go home feeling the need of more work for my fellow-men, and with this motto, 'Wildwood for Christ.'" This pure mountain breeze invigorated the whole Convention. Mr. Sankey was present and made good use of his consecrated voice.

THE CATACOMBS OF ROME.

On the two past Tuesday evenings Professc De Launay, of Paris, has lectured at Mildma Conference Hall on the Catacombs of Rom These are to be succeeded by other lectures b different speakers on Tuesday evenings durin the winter.

Professor De Launay divided his first lectu into three parts:—(1) What the Catacombs ar (2) The religion of those who dwelt in then (3) The faith, hope, and love of those earl Christians. In the second lecture he dwelt upo the symbolism of the inscriptions on their tomb A large number of new illustrative diagran were exhibited, which greatly interested the lar audience.

Describing a funeral, the speaker said:—"B hold the procession: they go down step by st each holding a palm or olive branch, singing t 116th Psalm:—'I love the Lord because I hath heard my voice and my supplication.. Precious in the sight of the Lord is the death his saints." There is no appearance of gloo The black badge of Paganism is discarded. W should we put on black in memory of those w are washed and made white in the blood of t Lamb? See the widows of the men who ha been crucified in the amphitheatre; they car the orphans of the martyred, telling them of t fidelity of their fathers. See the mother lifti up her child to kiss the name of Christ on t tomb of its father. On that diagram are thr personages, one clothed in black. That is fro a heathen tomb; she mourns as one who has hope. But on the right is a saint, clad in brig array, with a garment of praise, and not of hea ness. They lift up their eyes and hands, witho doubting and with love, to heaven. The hope the primitive Church was the appearing of t Lord Jesus. They had been taught to look u ward as risen with Christ, to seek those thin which are above, where Christ sitteth on t right hand of God.

Communications for Prof. De Launay may addressed to our care.

TOTTENHAM.—A large committee representi the various churches in Tottenham have be engaged in making arrangements for a unit mission, to be conducted by Mr. Henry Thor The whole neighbourhood is being thoroug visited, and about 20,000 handbills and 6000 dresses to young men are being distributed. T mission will extend from Oct. 29 to Nov. 7.

LORD AND LADY ABERDEEN on Saturd visited the Lads' Club at Manchester. Lord Ab deen, in the course of a short address, urged boys to cultivate a good, sound, manly tone spirit. Lady Aberdeen, in distributing some pri also addressed the members, and said they dently knew and appreciated the advantages of club, and the difference there was in their li since they joined it. Lord and Lady Aberd visited the Boys' and Girls' Refuge, Strangew and each delivered an address to the children.

CENTRAL AFRICA. — Friends interested Central Africa will be glad to hear that let have been received from my son, F. S. Ar dated up to March 6, when he was quite well, much better able to live on the coarse food of country. He writes thus with joy of two nat who have made a confession of Christ:—"To a dark Zambesi sinner has been baptized in Garanganji waters," and the other "stood thou fully and said, 'I will be the next to go dow the water.'"

Glasgow. Wm. Arno

OBITUARY.—Many of our readers will with regret of the sudden death in his eighty year of Mr. John Lynn, of Fleet-street, w occurred on Friday evening last. He had atte a meeting at Malden Hall, and on reaching Ha stock-hill station died in a few minutes affection of the heart. Mr. Lynn's house ha many years been the resort of missionaries sojo ing in London, whose visits he always welco and many are the friends in various parts o world who will mourn his loss. The funeral place on Wednesday at Abney Park Cemete service having been held at Clapton Hall

WESLEYANS IN THE WEST.

The West London Wesleyan Mission was commenced under the happiest and most encouraging auspices on Friday last.

SERMON BY REV. C. H. SPURGEON.

Up to the last moment it was not definitely known whether, owing to the precarious state of his health, Mr. Spurgeon would be able to fulfil the promise he had made some weeks ago to preach the inaugural sermon; but, though weak and infirm, the popular pastor of the Metropolitan Tabernacle put in an appearance, and delivered one of his eloquent and masterly discourses. St. James's Hall was well filled.

Mr. Spurgeon selected for his text Jeremiah vi. 16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." He began his sermon by defining, in one or two sentences, true religion, and then proceeded to show that in proportion as any kind of religion departs from the Gospel of Christ, it also departs from the very pretension of giving rest unto the souls of men. We have about us now plenty of a so-called Christianity, which never gives anybody rest. Are there not many Christian people who never have any rest, who never know they are saved, and who never lay their heads on their pillows at night prepared to say, whether they awake in this world or in the next, "it will make no difference?" Suspect, he exclaimed, that religion which does not give rest unto the soul. In proportion as we are true to our faith we shall have a rest deep, profound, like the "peace of God which passeth all understanding." There is no pillow like rest in Jesus. Rest is enjoyed by believers, but it is never found apart from the Gospel, and from faith in Jesus Christ. There is no rest for the soul anywhere else. Mr. Spurgeon showed that the way of pardon by the Atonement gives rest to the conscience, and that the way of believing in the Word of God as being inspired by God, and as being our authority of God, gives great rest to the understanding. "As for me," he said, "I believe in the infallibility of Holy Scripture. I accept the Word of God as being so inspired that it will never mislead me, and so full that in all points in which I need direction it will rightly guide me. In this I find a very blessed rest to the understanding."

Mr. Spurgeon proved that wonderful rest could be enjoyed by Christians if they trusted their business concerns and family affairs to God, and if they kept in the way of obedience to the law of God. If a man does what God bids him, if he is obedient to God's will, if he suffers in doing that which is right, and stands fast in his integrity, he shall wear that little flower called heartease in his button-hole; he shall be happier than a king, and that little bird called conscience shall sing sweetly to him after his day's labour is finished. At the beginning of this great enterprise, said the preacher, I should like to say to my brethren, that intense and ardent service for Christ brings rest to the soul. One finds a great deal of rest to the soul in the consciousness of being spent in the service of the Master. The way of unbroken communion with Christ is also a way of deep rest unto the soul. Oh! that all Christians were like those simple-minded, humble believers who are always rejoicing in the Lord, always resting in Him, and always praising his name.

The Gospel rest, it was pointed out, should be enjoyed by every real Christian. It is a grievous error that it is not enjoyed by all. The reason why so many Christians do not find rest for their souls is that instead of keeping in the middle of religion, they kept going round the margin of it. The best way of walking to heaven is in the middle of the road. These restless Christians could never find satisfaction until they took a header into religion, diving right into the middle of the stream.

THE FIRST GREAT MEETING.

St. James's Hall was packed with a magnificent audience at seven o'clock; when the chairman (Mr. R. W. Perks) stepped on the platform, followed by the President of the Conference, and a long line of leading ministers of the denomination, the *coup d'œil* was complete. Mr. Price Hughes gave out a well-known Methodist song—

My heart and voice I raise,
To spread Messiah's praise,

which was sung to an equally well-known and majestic air. How these Methodists do sing! The sacred strains rang round the rafters of the hall in a way to stir the most sluggish pulse. Then Rev. Newman Hall offered prayer for a blessing on the future work of the Mission, in words earnest and fervid enough for a true-born Methodist, evoking many responses.

The Chairman struck a somewhat sombre keynote when he said that the great *éclat* with which the West-end Mission had begun might prove more an element of danger than otherwise. However, he ventured to assert that the work would not suffer for general support so long as it was true to its object. He proceeded to argue that the development in these days of democratic ideas and forces demands that the churches should adapt themselves to the altered condition of things. His remarks were more of a general character than specially applicable to this "new departure" in the West of London. One remark elicited a rousing cheer—that there were present representatives of all the Methodist bodies. This "manifesto" (which would have been really excellent if delivered from the chair to the Conference, but which somewhat remotely bore on the immediate object of the meeting) being ended,

The President of the Conference, Rev. John Walton, addressed the vast assembly. The Conference, he remarked, never put its hand suddenly on any enterprise—a remark which appeared to receive the special assent, in an ironical sense, of Rev. Peter Thompson, of East-end fame. There was a little too much of "Methodism" in the speech, but its gist was to show that the traditional courage and audacity of the early Methodists, from Wesley downwards, is not dead. This great London, he said, with its throbbing life and its startling contrasts, exercises its influence on the cultivated opinion of foreign lands. How important that that influence should be of the right sort. With Peter Thompson in the East, Edward Smith in the Centre, and now these "exquisite twins" Mark Guy Pearse and Hugh Price Hughes in the West, something ought to be done by the Methodist Church to meet the desperate needs of London. The speech was a trifle marred by over allegorising, and by a lack of due recognition of the work of other churches in the neighbourhood.

A popular man in his denomination is Rev. E. E. Jenkins, judging from the cheers which greeted his rising. This, he said, in his deliberate and clear-cut phraseology, is a great and historic occasion, marking the beginning of a new chapter of Methodism. The Master is with us, and therefore we have all the elements of success. The work is not begun a bit too soon. We tread on a thin crust, beneath which there are seething forces, of which we are only reminded when there is a local eruption. Then matters subside as before. We are going to stop saying "Peace, peace," when there is no peace, and we are not going to stay our hands till God speaks peace to the city. Much good has been done in London in past years in many ways, but it is all Christian born. When we think of the woes of London, let us not forget the quiet unobtrusive work that goes on as a counteractive to the prevailing evil. What has atheism done for us in the past? Its record for good is one of barrenness. No hope for London from that source. Socialism has done nothing for us as yet. If remedies are to come for the abuses of property, they must come in the line of the Sermon on the Mount, not by the channels of assassination and confiscation. We must, as Christ commands, go out to the streets and lanes of the city, and invite the people to Him. If they won't come, then we must compel them by the sweet and irresistible compulsion of love. Mr. Jenkins went to the root of the matter. He cited, amid the plaudits of the assembly, an utterance of Mr. Gladstone at the Congregational Institute, in Nottingham, last week, that the Churches must come together more than ever, because it is becoming with them a question of faith or no faith.

Some impressive words followed by Rev. D. J. Waller, Secretary of Conference, as to the needs of London, and the importance of preserving spirituality of life in a church if it would play its part properly in this world. Rev. Thomas Guttery, of the Primitive Methodist Church, mingled his note of congratulation, making very warm reference to the sermon by Mr. Spurgeon. This good Primitive brother made a rousing speech, recalling the early triumphs of Methodism, and thanking God that this work had begun. Piccadilly, he said, needs purifying as well as Seven Dials. Mr. J. E. Clapham said £21,000 had been promised in connection with the Mission, and of that there is unspent £12,000. But they must look ahead, and he believed that Methodism would stand by the effort so that they would not have to relinquish it after a while. From the recent examples of Manchester and Birmingham he argued a like success in London.

A jubilant anthem of praise having been sung by the united choirs, Mr. Price Hughes made a strenuous appeal for money help to meet the necessities of the work. Referring to the fact of the Congregationalists having given the use of Wardour Hall, Soho, Mr. Hughes said that one of the delightful features of the effort was its catholicity. He was pleased that a Baptist preached the inaugural sermon, and he intended to give the Bishop of London an opportunity of preaching to them. He proceeded to announce the contributions received, which ranged from half a crown to the chairman's donation of £1000. Mr. Hughes is a born beggar, and his efforts to extract promises from the audience met with fair success. He said they wanted, at least, £50,000 in order to make a good start, and to secure a suitable meeting-place of their own. He requested that they should be upheld by the prayers of Christians everywhere; that musical friends should volunteer for help in the choir, the brass band, and the orchestra. Stewards and lady helpers are also needed. Mr. Hughes was careful to state that this Mission is not designed to supersede any existing efforts, but to supplement them. The fields are, indeed, white unto harvest, and the labourers are comparatively few.

Rev. M. Guy Pearse read out some promises of help that had been sent to him, and told briefly how he had been led to give himself to this new effort. A few friendly words fell from Rev. F. Hastings, of Tolmers-square, and the concluding prayer was offered by Rev. Arthur Hall, of Craven Chapel.

The Mission, says the *Pall Mall Gazette* of Monday, is now in full swing. On Sunday morning the first service was conducted at St. James's Hall by Rev. Mark Guy Pearse, who dwelt with great feeling upon the social misery of London, and produced a very evident impression upon the large congregation. In the afternoon Rev. Hugh Price Hughes gave an address on the social duties of Christians, in which he strongly urged many of the points emphasised in an interview with him published last week. At night the hall was crowded to excess; there must have been 3000 present, and many hundreds were unable to gain admission. The service was again conducted by Mr. Hughes, who was assisted by Mr. Percy Bunting and Rev. Mark Guy Pearse. There was an after-service, to which at least one thousand persons stayed, and after last night's service there can be no doubt that one more permanent centre of great religious influence has been established in London. It could best be described as resembling the great meetings that Messrs. Moody and Sankey, the American evangelists, held in London three or four years ago.

HOMELESS AND BREADLESS.

DURING the present outburst of speaking and writing on the distress which prevails in the East-end, too little attention has been paid to the organisations that already exist there for the relief of suffering and distress. Like Issaachar, the East-end continually crouches between two burdens—on this side the heavy toil and moil of the day; on the other, the fear of losing it. This autumn that fear has become fact in thousands of families, and the wolf is already over the threshold. Where last year there was competence, there is now necessity; where there was hunger, there is now starvation. Are the families fighting single-handed, or are existing agencies helping in the strife?

A visit paid to Dr. Barnardo's Homes last Monday helps to answer these questions, with special reference, at least, to the children. For twenty-one years the well-known Home, 18 to 26, Stepney causeway, has been to the East-end (though by no means to it alone) a true Salem, a house of peace, especially to the weary feet of the little ones. On Monday their receiving office was crowded with an array of dishevelled looking figures—men, women, and children—waiting to disburden their stories of woe and want. It needed not to go far to be assured of the grim reality of the crisis which has fallen upon this important branch of philanthropic and Christian effort. Never in any corresponding period in the history of the Homes—so ran the testimony of the workers—have so many applications for admission and relief of children been urged, as during the past month or more.

Arrears of no fewer than two hundred and fifty cases, which were *primâ facie* suitable, were under investigation—a number never before attained. The boys and girls admitted during the previous week amounted to forty-one, and this, in spite of the fact that the line of destitution has been very strictly drawn to cover in every case only actual suffering from lack of the necessaries of life. The personal applications for admission have numbered from seventeen to twenty every day. The close of the fruit and hop-picking seasons was disastrous to hundreds of families, and multitudes of the children who, with their parents, spent the autumn days in fields and gardens, came back to town with no prospect for the dreary winter before them but starvation and "dossing out."

Some of the applicants were in a condition pitiful to the last degree, and their tales of distress were often heartrending. Three children were among those in last week's admission whose mother had lost her situation through lead poisoning, and who was in the last stage of exhaustion when she came to the Causeway. They were pale, anæmic children; but their appearance was easily accounted for when it appeared that for four months the whole family had slept in a w.c.! At last the police had turned them out of this cold shelter, and the mother had applied as her final hope to Dr. Barnardo's Homes.

Another of last week's applications was on behalf of a wizened little girl, by a mother whose age was 48 but who looked at least 60. The pair had tramped about without shelter or regular food for weeks, and appeared extremely dejected and forlorn. The woman had been deserted by her husband years ago. "I always had a room to myself till this year," she said; "I broke down in the spring, and then we took to the lodging-houses, as long as we could; but there's nothing doing, and we've had to tramp the streets—and that's cruel these nights." The applicant had a high character from her last employer. She is now in a dying state. The little girl was admitted.

A little lad of ten was admitted from a tiny room in an alley at Limehouse, where he lived with his father, who was in an advanced stage of consumption. "For nine weeks," said the latter, "we've had nothing but bread and dripping, and not enough of that." His landlord had given him a dinner on four successive Sundays, but with that exception his fare had been as described. He is now in hospital, and it is not expected that he will survive many months.

Such are the too true tales that find a place in the Home registers, and the cry of the suffering children is growing in shrillness and in volume. It is plain that no ordinary crisis is at hand, and unless the great pity of Christian hearts everywhere yearning to help finds in these suffering ones its objects, the demands upon the Homes may reach a "breaking strain." There are two thousand boys and girls in residence; and when, in addition to these, forty new cases per week come for support and help, the demands upon the institutions may be imagined.

Surely in these boding times, when the thin crust of established order shows signs of cracking, Homes like those which have their headquarters at Stepney Causeway should be regarded as social safety-valves, relieving the dreadful tension of hunger and cold. We have not yet sounded the depths of the destitution that prevails; and especially during the absence of Dr. Barnardo, who is at the present time in Canada, these Homes need the prayers and the active help of God's stewards everywhere, to cope with the pressing claims now being made with such urgency.

The Book World.

CHILD'S OWN MAGAZINE for 1887. 1s. 6d. *S. S. Union.* Those who have enjoyed this little magazine as its numbers came out will welcome the pretty bound volume; those to whom it is new will find it full of interest and instruction, and will be induced to take it in regularly for the future.

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THE GOLDEN ALPHABET: a Devotional Commentary on Psalm cxix. *Passmore & Alabaster.* This book needs no further commendation than the fact that it is from the pen of Mr. Spurgeon. It is mainly composed of extracts from THE TREASURY OF DAVID, and, being of convenient size, will prove of great value to preachers and students, to whom the larger work is inaccessible.

THE FUGITIVES; or, The Tyrant Queen of Madagascar. By R. M. BALLANTYNE. 5s. *Nisbet & Co.* We have here a detailed and interesting account of the persecutions of the native Christians in Madagascar during the reign of Queen Ranavalona I. Mr. Ballantyne follows these tried witnesses into the forests and caves, where they had to hide from the soldiers. After the death of Queen Ranavalona there was a great stir in Antananarivo; those who had been banished for life, and were supposed to be dead, appeared to greet their rejoicing wives and children. The story is told in Mr. Ballantyne's inimitable style, and should be read by all who are interested in Madagascar.

THE CHURCH AND THE ROMAN EMPIRE, by Rev. A. Carr, M.A.; and THE CHURCH AND THE PURITANS, by H. O. Wakeman, M.A. 2s. 6d. each. *Longmans, Green & Co.* These very neat and useful handbooks will be of great service to students in familiarising themselves with the periods of Church history, with which they respectively deal. They belong to a series entitled EPOCHS OF CHURCH HISTORY, which deserves a good place amongst theological manuals.

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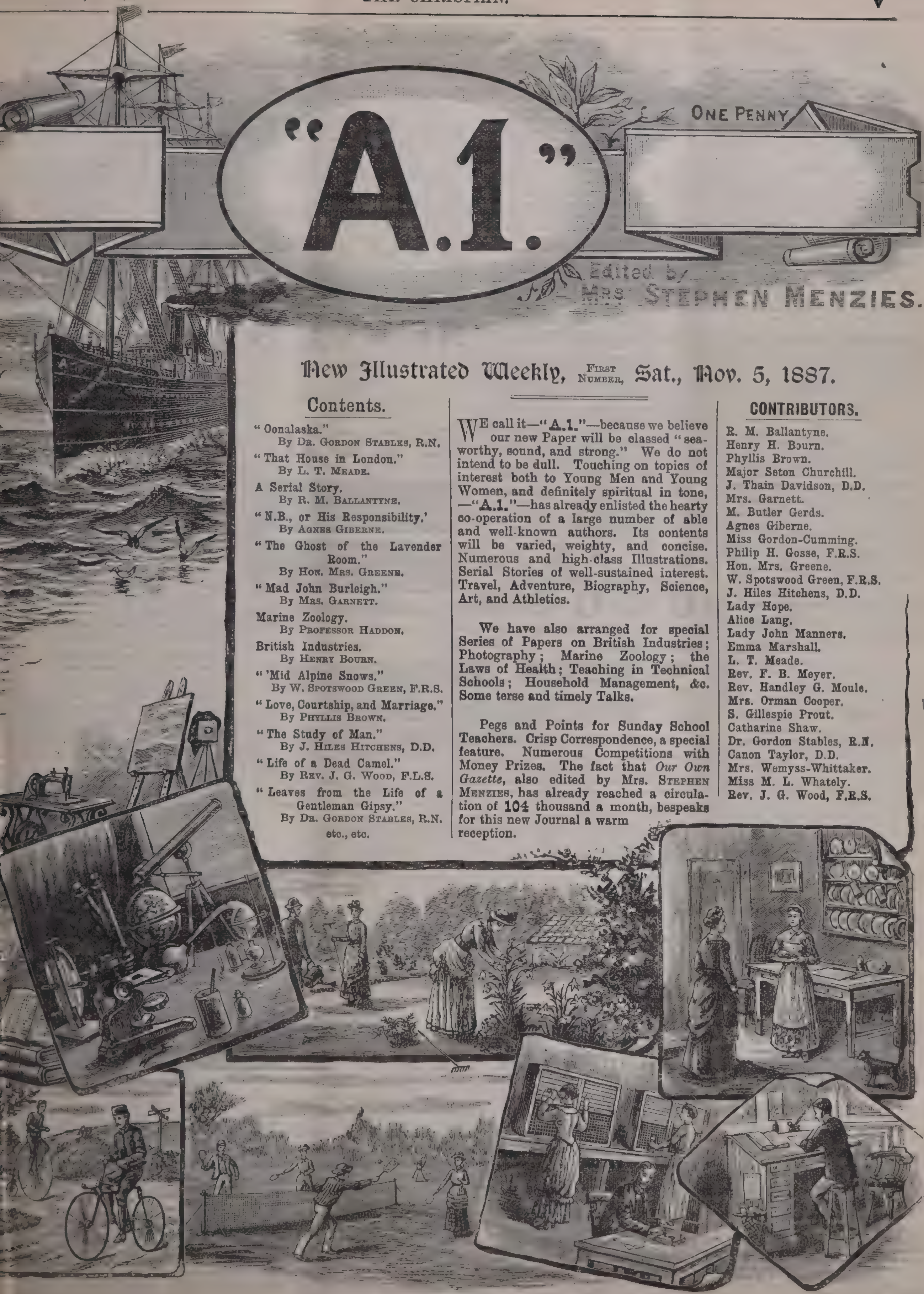

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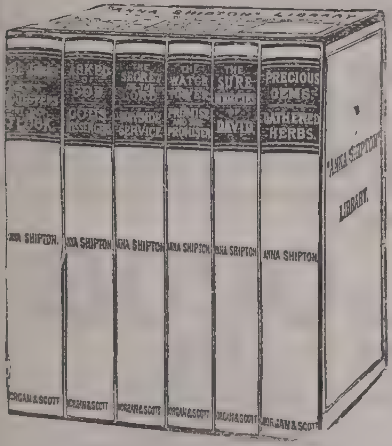
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NOTICE TO THE READERS OF "THE CHRISTIAN" WHO MAY BE PERSONALLY OR RELATIVELY INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

REMARKABLE CASES OF MR. AND MRS. A——, OF EMSWORTH,

Who were patients of mine in succession, and who have derived wonderful benefit from my treatment. For special reasons they have asked me not to publish their names, but with that exception to use any of their letters and to refer to their cases as I please. The correspondence extended over two and a half years, or more, involving between thirty and forty letters on each side.

Mrs. A—— applied to me three years ago. She was then in a sad state of nervous debility, having a constant discharge of matter and blood from the throat, with almost every symptom attending a case of decline. "Having read the great results from your treatment (she writes), I am induced to place my case with confidence into your hands." She also tells me that the doctor had declared her lungs diseased, and had said to her husband that *she might as well throw her money into the street as spend it on medicine*. Nevertheless, much to his surprise, she recovered under my treatment, which was persevered in for some ten or twelve months. Since then she has given birth to a child, which her doctor has spoken of as one of the healthiest babies he has known. "I am deeply thankful (she writes), by the blessing of God on your priceless medicine, I have got so well."

In February last year Mrs. A—— writes for her husband. For six months his health had seemed failing. Then pleurisy followed in the right lung, and his case became critical—cough, retching shiverings, then burning pains in the chest, want of sleep, weakness. "He is brought down very low (Mrs. A——writes); he says *he cannot live long in such a state*."

In March she writes:—"I am truly thankful to say my husband is much better, and all his symptoms are relieved."

"In April she reported:—"Everybody says what a great change for the better has taken place."

He continued some months longer under my treatment and recovered.

I have had a letter from Mrs. A—— recently. She says—"My husband is keeping well. He is better than for many years. I am glad also to say that I also now have my health better than for years. *May God spare you to bring such joy into many a home.*"

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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an exceedingly well-written one, with some vigorous touches of nature, especially in the character "Dick."—Rex, by the Author of "A Hero-Poet." 1s. 6d. A book for ambitious boys. Anyone wanting to make his boy a sailor, could not do better than put this plotless little story into his hands.—Was He a Fool? by Julia Goddard. 1s. A splendid little tale of truth and heroism. Suitable for Sunday-school reward, village libraries, &c. A healthy incentive to pluck.—Two of Them, by the Author of "Mike, and his Brother Ben." 6d. A story, whose backbone is morality without Christ. It is summed up in the words of its hero. "I think everything comes right after a time, if one tries to do right."

RELIGIOUS TRACT SOCIETY.

The Tract Magazine for 1887 (1s. 6d.). This publication keeps up its tone well, and will continue to do so while such men as Revs. S. Goodall, P. B. Power, and others, contribute to its pages. This volume is full of choice pieces, anecdotes, essays, Bible-readings, and poetry.—Short Biographies for the People. By Various Writers. Vol. iv. These short sketches of the lives of great and good men of our own and other lands will, it is to be hoped, remind many that they may make their lives sublime. The portraits add to the value of the volume.—Sunday Afternoons at Rose Cottage. By E. M. Waterworth. 1s. 6d. Talks with the little ones on great subjects such as "faith," "humility," "contentment," &c., in which the truths of the Bible are brought home in simple words to infant minds and hearts.—Brook and River. By Ellen Louisa Davis. 2s. 6d. A tale for girls showing by a somewhat too graphic description the evils of deception and flirtation. We should be sorry to put this book into the hands of a simple-hearted young maiden, though it is evidently written with a good purpose, and portrays some good as well as bad characters.—The Glory of the Sea. 2s. 6d. By Darley Dale, with illustrations by Charles Whymper, and a table of the principle British shells. This volume is a truly valuable addition to juvenile scientific literature. A pretty story runs through the book and lures the young readers on, while a whole mine of information is contained in its pages worthy of careful study. It would be a capital book for a prize or Christmas present.

SUNDAY-SCHOOL UNION.

The annual volume of Young England (5s.) is a storehouse of wholesome reading, containing amusement, instruction, and recreation. It will make a good companion for young readers during the winter evenings, and will help to cheer many a dull hour.—The Child's Own Poetry Book, by Horace G. Groser. 1s. 6d. The verses are pretty and simple, and the book is profusely illustrated, and it is bound in a very attractive cover.—Frank Lister, by Miss H. Brooks, and Guy, by Miss L. J. Tomlinson (1s. each) are well-told stories of city life, very suitable for Sunday-school libraries.—"Little Nell and Me," by Meta, and Broken Legs but Sound Hearts, by Benjamin Clarke, are good children's books, and wonderfully cheap. The latter is suitable for the more advanced juniors; it gives interesting sketches of the lives of two earnest workers for God, John Falk and Michael Feneberg, "whose legs were broken, but whose hearts were sound."—The "Bright Star" Series (3d. each) are bound to please the little ones; the attractive pictures on the covers will be sure to tempt them to look inside, where they will find bright stories that will both amuse and instruct them.—Keena Karmody, by Eliza Kerr. 2s. A healthy story of a life blighted by an unscrupulous friend, yet made beautiful by the Holy Spirit. Forgiveness and patience win the selfish Marie, who in the end gives herself to God. "Mervyn's Meed," the second story in the book, is not so pleasant in tone.—Sandy: or, The Mystery of the Box, by Lucretia Maybury. 2s. An improbable story of a poor waif who becomes a solicitor, and marries his patron's daughter. The "Mystery" is a letter from his mother, exhorting him to a life in Christ; and the box containing it was to be given to him when he reached the age of twenty-one. "The New Year Waifs," in the same volume, is a good story.—The Allens of Netley Manor, by Rev. Robert Tuck, B.A. 1s. 6d. This is supposed to be a story of Christian life and labour in a country village; it is a plea for the village and the hamlet, that the sympathy of the Churches may be awakened to send encouragement to those who are battling single-handed in the cause of Christ, with the tide often against them, in these out-of-the-way corners of the vineyard.—The Broken Fence, by Meta. 1s. An old-fashioned little story of country life, showing how the poor help the poor, and how sorrow can soften the heart when the grace of God is behind it.—Kate's Ordeal, by Emma Leslie. 9d. This is a tale which we can most heartily recommend to mistresses of households, and employers of female labour, as being calculated to point to the highest principles, and to trust in Christ, those in their service.—Thady D'Arcy; or, Them that Honour Me I will Honour, by Selina D'Ammast. 9d. A spirited, well-written picture of pleasant Irish life. Thady is a credit to his country, and we wish young Ireland of to-day could be led into that which made Rev. Thaddeus D'Arcy a "comfort and consolation wherever he went." The little story is cleverly and devoutly written.—We heartily commend The International Daily Text Book for 1888 (4d.) to Sunday-school teachers and others who are studying the International Lesson.

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A packet of books which will be greeted with shouts of pleasure by the inmates of the nursery has reached us from this old-established house. The Mother's Picture Alphabet, is full of soft engravings. The print is clear; the verses and prose passages are good; and all combined will make the first step in the road to learning easy for the little feet.—Pretty Pictures for Tiny Pets. This book leads the little ones a step farther, and will doubtless charm the happy possessors of such a budget, containing much that is droll and pretty as well as good.—Our Picture Book, by D. J. D. Illustrated by Barnes, Harrison Weir, and others. Full of beautiful pictures, each illustrating nice verses, telling some anecdote or piece of useful information.—Pets Abroad, by D. J. D., is also useful and attractive, giving, as its title indicates, glimpses of foreign peoples and their customs. It is well written and beautifully illustrated.—Bible Pictures and Stories, by James Weston. Scripture stories and parables told in a way to interest very young readers, while the pictures will give them a good idea of Eastern scenes.—Stories and Pictures of Birds, Beasts, Fishes, and Other Creatures, by James Weston. Illustrated by J. Gronelli, W. Rainey, Harrison Weir, and others. Truly Mr. Weston has opened the gates of fairy-land for his young readers in this lovely little book. The wonders of nature are sketched with great skill both by pen and pencil. All the foregoing are published at 1s. and 2s. each.

The Fireside Almanack has a text for each day of the year, and contains, in small space, some interesting information on various topics such as temperance, missions, &c.

The Bible Searching Almanack (1d. *Shaw & Co.*) embodies an excellent idea—that of giving a motto phrase for each day, leaving the student to discover the textual reference. We are glad to know that it is having a large circulation; it certainly deserves it.

The Christian Million Almanack for 1888 (4, *Ludgate-circus-buildings, E.C.*), issued in pamphlet form, 32 pages, is a cheap pennyworth. It contains portraits and sketches of a number of eminent men, with extracts from their writings, besides a budget of other useful information.

How to Write English, by A. A. Reade (1s. *J. Marshall & Co.*) is a most excellent little treatise, on a subject of universal importance. It contains much sound advice bearing on the different aspects of the literary art. Beginners will find it invaluable, and even experienced writers may gather helpful hints.

Students of phonography may gain many valuable hints from a little book, Verbatim Reporting, by Oliver McEwan, Principal of the London College of Shorthand, 15, Warwick-court, Holborn, W.C. The essentials of success in note-taking are descanted on, and useful notes furnished on the Manual of Phonography. (1s. 6d.)

The Christmas and New Year's cards entitled "Winter Scenes" and "Bright Rays," published by *Mr. R. J. Masters*, 327, *Vauxhall-bridge-road, S.W.*, are very tastefully designed and printed in good clear type on superior card, with carefully chosen texts. They are issued in separate packets (1s. each) for Christmas and the New Year.

Bird Stories, Old and New, told in Picture and Prose. By Harrison Weir. 2s. 6d. *Society for Promoting Christian Knowledge.* When we see Harrison Weir's name we expect to be charmed, and this fascinating little book will disappoint no one. The pictures are exquisite, and the stories delightful. Old and young alike will enjoy them.

We have received an advance copy of the new illustrated weekly, "*A 1*," edited by Mrs. Menzies, of Liverpool. The contents of this issue, it need hardly be said, are thoroughly bright, varied, and interesting; though we find nothing of such supreme excellence as to sustain the somewhat high-flown title. The illustrations are good, and there is an ample proportion of narrative. Prizes are offered for various kinds of literary contributions. We wish the new venture all success, and trust it may help to displace some of the unwholesome literature of the day.

PAMPHLETS RECEIVED.

Messrs. Hodges, Figgis & Co., Grafton-street, Dublin:—The Writings of St. Patrick, the Apostle of Ireland; a revised translation with notes, critical and historical, by Rev. George T. Stokes, D.D., and Rev. Charles H. H. Wright, D.D. 6d.

BOOKS RECEIVED.

Messrs. Bemrose & Sons, 23, Old Bailey:—God Without Religion, by Rev. William Arthur. 7s. 6d.

Messrs. J. H. Houghton & Co., Limited, Louth, Lincolnshire:—An English Grammar, by W. J. Spratling, B.Sc., F.G.S. New Edition. 1s.

Messrs. J. Nisbet & Co.:—Wisdom's House and "her seven pillars," by Lady Beaujolois Dent. 1s. 6d.—Honey in the Comb; Homespun Homilies, by Rev. J. Jackson Wray. 5s.

Religious Tract and Book Society, Edinburgh:—Deacons and Elders; being church organisation and government as taught in the New Testament; or, The Scriptural Pattern of the Christian Church.

Mr. T. Woolmer:—The Word in the Heart, by Rev. W. T. Davison, M.A.—A Narrow Escape, by W. J. Foster.—The Poor Boy of the Class, by Helen Briston.—Rooksnest Abbey, and others tales, by Jennie Chappell. 1s. each.

Messrs. J. Snow & Co., 2, Ivy-lane, Paternoster-row:—The Scripture Doctrine of the Holy Spirit, and thoughts for Students of Scripture on some aspects of its teaching concerning the Spirit of God, by Rev. Clement Clemance, D.D. 2s. 6d.

Messrs. S. W. Partridge & Co.:—The Earth's Ecliptic Angle, demonstrated to be the Standard universal, by Edward Dingle. 1s.—Hallvard Halvorsen; or, The Avalanche, by N. Cornwall. 3s. 6d.—Transito: a Story of Brazil, by E. Humibrook. 5s.—Edwin: the Boy Outlaw, by J. F. Hodgatts. 5s.—The Story of the Bible told in simple Language, and adapted to all ages, but especially to the young. 5s.

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Appeals.

Fox and Knot Schools and Mission.—We are hampered very seriously by a debt of nearly £150, and although our income, with effort and care, sufficiently meets our annual expenditure, we find it impossible to do anything from our ordinary resources to reduce this liability. James Judd, treasurer; John Stabb, hon. sec., 42, Charterhouse-street, West Smithfield, E.C.

Dublin City Mission.—This Society employs men, truly Christian, to read the Bible amongst the people, with prayer and conversation. There are about one hundred families visited daily. Mothers' and children's meetings are held weekly, besides Gospel and prayer-meetings. Funds are greatly needed to employ more agents. Donations received by Mr. T. P. Law, Q.C., 48, Stephen-green, Dublin.

AMERICAN STUDENTS.—The three Scotch professors—Professor Henry Drummond, Professor A. R. Simpson, and Professor Greenfield—have met with the heartiest of receptions in their recent visits to colleges in the United States. They have had many opportunities of witnessing for the truth, to the rising intellects of America, and of rehearsing the good work among students in their native land. These interchanges of thought and testimony must have a beneficial influence on the future of both countries.

MANSFIELD COLLEGE, OXFORD.—A most interesting meeting was held last Sunday evening in connection with this college, to bid farewell to Mr. F. P. Joseland, who is about to leave for China. It ought surely to be regarded as an auspicious circumstance that the first of the students to leave the new college, leaves it for work in foreign fields. The meeting was presided over by Dr. Legge, who gave a short and interesting account of his own labours in China, adding a few words of advice to the young missionary.

WEST NORWOOD.—Mr. Woodford Fawcett writes:—In your issue of October 7 you refer to the new Conference Hall recently erected in connection with the Servants' Institute, West Norwood. In your report, however, there is a serious mistake. It is printed that the cost of the Hall is £6230, whereas it was only £300. It is a small, comfortable hall seating 250 people. You will be glad to know that although services have only been conducted four Sundays, thirty persons have professed conversion. There is also a good work going on among the girls in the Institute. There is yet £100 due to the builder.

Notes on Daily Readings.

SUNDAY, OCTOBER 30.—ISAIAH LXVI.

The first chapter of Isaiah contained a denunciation of Jewish ceremonialism (i. 11, &c.) The last chapter now returns to the same theme. "The speech of the first martyr (Stephen) reached its highest point in the quotation of this verse."—*S.C.*

2.—*All those things have been.*—Better in R.V. "came to be." "'All these' refer as if pointing with the finger to the world of visible objects that surrounds us, and recalling the oft-repeated creative 'and it came to be' ('and it was so,' A.V.) of Gen. i."—*Delitzsch.*

3.—*He that killeth an ox is as if he slew a man.*—"Each ceremonial sacrifice is here identified with some kindred act most impure and hateful under the Levitical code."—*Birks.* *They have chosen their own ways.*—Israel could not be said to have chosen the Levitical law at Sinai, for it was clearly imposed upon them; so that this passage seems to contemplate some period in the Gospel dispensation when, instead of accepting God's sacrifice for sin, they go back to the discarded ritualism of a by-gone dispensation. This has been the sin of Antichrist all through the present dispensation ("he shall think to change times and laws," Dan. vii. 25), and will probably be accentuated at the end, possibly in connection with a restoration of Jewish ritualism. "These verses, by their context, seem clearly to predict a re-building of their Temple by restored Jews in the last days, with a revival of animal sacrifices, and of the Pharisaism of earlier times. This revival of blind Jewish zeal will be the preface to Israel's last and sorest hour of trouble (Jer. xxx. 7; Dan. xii. 1)."—*Birks.*

6.—*A voice of noise from the city.*—"This verse answers closely to Zech. xii. 3—6, xiv. 3, announcing an appearance of the Lord in a time of Gentile apostasy, and of sore distress to Israel, already in part restored, to accomplish the long-delayed redemption of Zion."

8.—*Shall a nation be born at once?*—"The man-child here is 'the righteous nation keeping the truth' (xxvi. 2), redeemed Israel, born to a new and manly faith in the true Messiah through bitterest sorrow for their own and their fathers' unbelief."—*Birks.* The "man-child" here is not to be confounded with that of Rev. xii. 5, where the reference to Ps. ii. 9, and the being caught up to the throne of God, seem to point to Christ Himself.

17.—*They that sanctify themselves ...behind one in the midst.*—"Perhaps a leader in idolatrous ceremonies."—*S.C.*

19.—*And I will set a sign among them.*—"Some think that the final ingathering may be preceded by a miraculous manifestation of Christ which shall be to Israel nationally what the vision near Damascus was to Saul."—*S.C.* Compare Matt. xxiv. 30, "The sign of the Son of man in heaven."

MONDAY, OCTOBER 31.—JEREMIAH I.

2.—*In the days of Josiah...in the thirteenth year of his reign.*—This would be about B.C. 628, or seventy years after the death of Isaiah, reckoned from the first year of Manasseh (B.C. 698).

3.—*It came also in the days of Jehoiakim.*—"The whole period is no less than forty years and six months. Few prophets were God's witnesses for so long a period, and under such trying circumstances as Jeremiah."—*S.C.*

5.—*Before I formed thee...I knew thee.*—"The Hebrew verb 'to know,' is not merely 'foreknowledge,' but something more."—*S.C.* It would be more correct to say that the "foreknowledge" of the New Testament follows this deeper meaning of the Hebrew, and is more than merely knowing beforehand. Here it is parallel to "sanctifying" (*i.e.*, setting apart), and "ordaining."

6.—*I cannot speak: for I am a child.*—Isaiah on a similar occasion was oppressed with a sense of guilt (vi. 5), and therefore a coal from the sacrificial altar touched his lips to assure him that "his iniquity was taken away." Jeremiah is more oppressed with a sense of his weakness and insufficiency; therefore the Lord's hand (emblem of Divine power) touches his lips, and

ment used of God to speak his word, and is "set over nations and kingdoms to root out, pull down, and destroy, and to throw down, to build, and to plant." There are four words of destruction, and but two of restoration, and so the message is chiefly of evil.

11.—*A rod of an almond tree.*—The Hebrew for "almond" signifies "to be awake," as it is the first tree that wakes up in spring after the sleep of winter.

12.—*I will hasten.*—Rather, as in R.V., "I watch over my word to perform it." The Hebrew is, "I am awake over my word."

14.—*Out of the north an evil shall break forth.*—"All armies marching from the Euphrates towards Palestine entered the land from the north."—*Keil.*

TUESDAY, NOV. 1.—JEREMIAH II.

8.—*The priests said not, Where is the Lord?*—Invoking his presence and power, as Elisha did with such success (2 Kings ii. 14). "They that handle the law" is another name for the priests, for this was their function (Mal. ii. 7). "Pastors" (or "shepherds," Heb.) means in the Old Testament "kings" or "rulers" (R.V.). So that the three chief classes in Israel—priests, kings, and prophets, are here charged with causing Israel's ruin.

14.—*Is Israel a...home-born slave?*—"If so, he is a member of Jehovah's family, and may expect kindness and protection."—*S.C.*

18.—*The waters of Sihor.*—"'Sihor' means black, turbid, hence a name for the Nile, from its muddy and turbid waters."—*Gesenius.*

21.—*The degenerate plant.*—"'Branches,' not 'plant.' The stock which was God's planting was genuine; the wonder was how such a stock could produce shoots of a different kind."—*S.C.*

31.—*We are lords.*—Most critics render it "we rove about." R.V. translates it, "we are broken loose."

35.—*I will plead with Thee, because Thou sayest, I have not sinned.*—"Or, 'I will enter into judgment with thee.' The verb is one that expresses the act of the judge."—*S.C.* To refuse to take the sinner's place and plead for mercy, compels God to take the judge's place, and pronounce judgment.

WEDNESDAY, NOV. 2.—JEREMIAH III.

1.—*Yet return again to Me, saith the Lord.*—The Jewish Authorities, as well as the Syriac and Vulgate Versions, confirm this translation. But most modern commentators take it as a question, "Dost thou return unto Me?" R.V. agrees with A.V. in text, but puts the question in margin. The best proof that A.V. is right is to observe the repetition of the same word "return" in ver. 12, 14, and 22. Mark especially ver. 14, "Return (R.V.), O backsliding children, saith the Lord; for I am married unto you." This completely disposes of the objection that, as the Lord refers to the marriage law (Deut. xxiv. 4), which forbids the return of the unfaithful wife, therefore He could not Himself bid Israel return. But God's "mercy rejoiceth over judgment."

12.—*Go and proclaim these words toward the North.*—"To the ten tribes who had been settled by Shalmanezer in the northern provinces of the Assyrian empire."—*S.C.*

14.—*One of a city, and two of a family, and I will bring you to Zion.*—"The fulfilment of the promise began with the return to Palestine of scattered members of the ten tribes, after the Babylonian exile, but is complete only in Christianity."—*Dean Payne Smith.*

16.—*Neither shall that be done any more.*—R.V. margin is better, "Neither shall it be made any more." There is no mention of an ark to be made in Ezekiel's Temple.

19.—*I said, Thou shalt call Me, My Father; and shalt not turn away from Me.*—"After such proofs of a Father's love, God expected that Israel would, by a true cleaving to Him, show some return of filial affection."—*Keil.*

THURSDAY, NOV. 3.—JEREMIAH IV.

2.—*And the nations shall bless themselves in Him.*—Gentile conversion to God is made consequent on Israel's truly turning to Him.

3.—*Sow not among thorns.*—Comp. Matt. xiii. 7. "As the husbandman prepares the ground by clearing it of weeds, and exposing it to the

must repentance be regarded as a serious and important matter, requiring forethought and anxious labour."—*Dean Payne Smith.*

4.—*Circumcise yourselves to the Lord.*—Those addressed were circumcised, so far as the outward and visible sign went, but they are addressed as still needing circumcision of heart. See Rom. ii. 28, 29.

7.—*The lion is come up from his thicket.*—An anticipation of Dan. vii., where the Babylonian Empire is represented by a lion.

14.—*Wash thine heart from wickedness.*—An echo of Isaiah i. 16.

23.—*I beheld the earth.*—Better "the land," the same word is so translated v. 27. *Without form, and void.* —See Gen. i. 2. "The land has returned to a state of chaos, it is mere nothingness and emptiness."—*S.C.*

31.—*My soul is wearied because of murderers.*—Better in R.V., "My soul fainteth before the murderers." "The prophet hears in spirit the agonised cry of the daughter of Zion, who beseechingly stretches out her hands for help, and falls exhausted under the assassin's strokes."—*Keil.*

FRIDAY, NOV. 4.—JEREMIAH V.

1.—*If ye can find a man.*—The Lord would have spared Sodom if ten righteous men had been found (Gen. xviii. 32); but He would have spared Jerusalem if but one such could be found. The result shows the truth of "There is none righteous, no not one" (Rom. iii. 10).

10.—*Take away her battlements; for they are not the Lord's.*—As the Lord here disowns the battlements of Jerusalem, so does He, later on, own the armies of Rome which destroyed Jerusalem, as if they had been his, "He sent forth his armies, and...burned up their city" (Matt. xxii. 7).

12.—*They have belied the Lord, and said, It is not He.*—"What the Jews denied was that the troubles which were coming upon their land were in any especial sense God's doing. The prophets asserted the contrary."—*S.C.*

15.—*A nation upon you from far, O house of Israel.*—"Israel is not put here for the ten tribes, but for the whole house of Jacob, of which Judah was now the representative. Josiah even exercised a sort of sovereignty over the remnant of the Israelites" (2 Chron. xxxiv. 9).—*S.C.* The reference to Deut. xxviii. 49 is clear. If asked what the nation is, the best answer is that the fulfilment of the prophecy began with the Babylonian empire, but lasts through the four great phases of Gentile power revealed in Dan. vii., in the last of which we are now. "Babylon the Great" is more than a spiritual designation of Rome (Rev. xvii.), it marks also the last phase of the great Gentile power which began in literal Babylon.

SATURDAY, NOV. 5.—JEREMIAH VI.

"Jeremiah now proceeds to unveil the judgment impending upon Jerusalem, and describes the arrival of the invading army, the siege and capture of Jerusalem, and justifies her overthrow and the severity of God's sentence by showing the stubborn persistence of the nation in sin."—*S.C.*

8.—*Be thou instructed, O Jerusalem.*—"The Hebrew is much stronger 'Be thou chastised'; learn the lesson which chastisement is intended to teach thee."—*S.C.*

10.—*Their ear is uncircumcised.*—"The ear is thus spoken of only in this place and in Acts vii. 51, but the metaphor is elsewhere used of the lips, and constantly of the heart."—*S.C.*

13.—*Every one is given to covetousness.* The word here is not that used in the Tenth Commandment which refers to the desires of the heart, but one that expresses dishonest gain as it is rendered Ezek. xxii. 13, 27.

16.—*Ask for the old paths.*—The paths in which Abraham, Isaac, and Jacob walked. *The good way.*—The way of faith.

18.—*Know, O congregation.*—"We understand this, not of the whole people of Judah, but of those to whom the title was applicable, of the godly, small as their number might be."—*Keil.*

20.—*The bellows are burned.*—Better (R.V.) "blow fiercely." The point of this and the next verse is that Judah tested by fire proves to be

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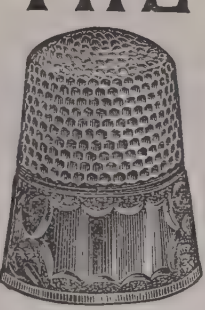

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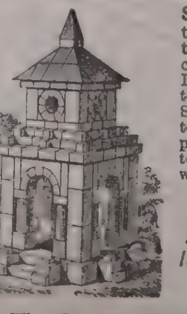

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Among the Churches.

CHURCH OF ENGLAND.

The autumnal conference of the Church Association is to be held at Manchester, November 2, 3, and 4.

Of the thirty-four English Bishops twenty-one are non-smokers. Some of them never have been, and some have given up the habit.

Canon Burbidge, of St. Michael-in-the-Hamlet, Toxteth-park, Liverpool, has commenced an interesting course of Wednesday evening lectures on the "Pilgrim's Progress."

In the course of a sermon at St. Philip's Church, Southport, recently, the Bishop of Liverpool stated that during his seven years' episcopate no fewer than twenty churches have been consecrated in his diocese.

The Bishop of Exeter, speaking at a diocesan conference, expressed the hope that ere long a Bill would be introduced for the compulsory retirement of incompetent clergymen, whatever position they held in Church.

The Church Home Mission (Rev. Dr. Gritton, secretary, Sidcup, Kent) sends missionary preachers to any part of the country where a group of parishes can be arranged by a local honorary secretary. Evangelical clergymen — faithful preachers of the Gospel—are urgently needed in the circuits of the Mission.

PRESBYTERIAN.

Rev. Thomas Brown, of the Free Dean Church, Edinburgh, recently celebrated his ministerial Jubilee.

The Presbyterian and Congregational Churches in Japan have agreed upon a plan of union by which they become one Church.

At a conference on evangelistic work in Edinburgh, ystematic work right through the year by all the hurches was strongly urged.

A cheering account of the colportage work being done n connection with the Irish Mission was submitted at he last sitting of the Dublin Presbytery.

Dr. Black, of Inverness, and Sheriff Cowan, of Paisley, closed on Monday last a week of evangelistic meetings in Dr. J. J. Bonar's church at Greenock.

The Pan-Presbyterian Council in London, will be held n Exeter Hall, and is fixed to commence on July 3, 888. The meetings will extend over about ten days.

Rev. A. F. Forrest, of Renfield-street United Presbyterian Church, Glasgow, commences on Sunday next a eries of monthly lectures to young men on "The Young Man in his Relationships."

An important addition has been made in connection with Dr. Edmond's mission in Hoxton by the formation f an institute, to consist in the meantime of reading- oom, games-room, gymnasium, and Bible-class.

Rev. J. M. Miller, of Leicester, has commenced, at he close of the usual service, a series of special ectures for working men. The series last winter was ery successful, the church being uniformly crowded to he door.

The branch of the White Cross Army connected with t. Cuthbert's, Edinburgh, has now 193 members. At s annual meeting Mr. Dawson, of St. Thomas's Epis- opal Church, declared that those who regarded such a ociety as unnecessary could know very little of what as going on around them.

The Sabbath Observance Committee of the English ynod has issued an important circular to the ministers nd elders of the Church, which calls for information as the state of Sabbath observance in the various locali- es, and invites suggestions as to the best methods of oping with Sabbath desecration.

The London Presbytery had a Conference last week n Evangelisation. Dr. Edmond read a paper on the eed of a fuller spiritual life in the Churches as a pre- de to evangelistic work. In the after discussion it as suggested that special services should be held in ery centre at least once a year.

Rev. H. L. Mackenzie, who has been at home on rlough, returns to Swatow next month. Mr. Mac- enzie was ordained to service in the mission field in 60, and now goes out to China for the fourth time. ev. Donald MacIver, missionary to the Hak-kas, is so returning to China after furlough.

The Women's Missionary Association of the English resbyterian Church have appointed Miss Bessie onn, late of Swatow, who has been forbidden to turn to China on account of the state of her health, to dress meetings at home, with a view of exciting eper interest in the work of the Association through- t the Church.

The congregation of St. John's, Kensington, are king thought for the many Scottish servants in that trict. A registry has been opened. The church anagement are desirous of opening a Home where rvants might live when out of situations, and where asses might be held, but the plan is in abeyance for nt of funds.

Aldenham-street Institute, Goldington-crescent, one the many admirable institutions connected with egent-square Church, opened for the winter session on turday last. The departments of the institute are asses, reading-room, recreation-room, gymnasium, ket, football, harriers', and swimming club, and gious guilds.

We regret to hear that Rev. Dr. Stewart, of Leghorn ee Church of Scotland), who in March last attained ministerial jubilee, has been suddenly stricken down th paralysis. Dr. Stewart has had considerable influ- e in promoting the cause of the Waldensian Church taly, and also in connection with the introduction of Bible into Rome.

A collection in aid of the funds of the College will be en in all the congregations of the English Presby- n Church on Sunday, November 20. Dr. Dykes that congregations will need to contribute about a dred pounds more than they did last year, if income d expenditure are to be balanced with certainty, and College buildings and furnishings are to be uately maintained.

SALVATION ARMY.

Mrs. Booth-Clibborn, Paris, has been laid low with scarlet fever, which appears to have exhausted itself, leaving behind diphtheria, from which she is still suffering.

Marshal Ballington Booth writes from New York:—"We can truly say there has been this summer devotion here that will equal any under the world-wide blood-and-fire flag."

The work at Uxbridge is going well forward; men who before the Army came to Uxbridge were going at full speed down the broad road, cursing, fighting, and drinking away their precious lifetime, are now found sitting at the feet of Jesus.

Writing in *The War Cry* Mr. Railton says:—"As materials for making soldiers I have never seen the Dutch surpassed. No sooner are they saved than they stand up to face the most unbelieving crowd with a testimony of the most positive and glorious kind."

Staff-captain Chuckerbutty, a native Indian, has been on a two months' visit to Sweden. When he went he was a complete stranger to the Swedish language. After the first month he began to understand the ordinary words used in conversation, and, before the second month was run out, he was able to address meetings in Swedish.

Two interesting cases of conversion recently occurred in Stockholm. One, a Russian lady who was staying in Stockholm heard that an Englishman was to speak, and, understanding a little English, decided to go and hear, and at an open-air meeting she found Christ. The other is an actress; she has travelled America over, and now returned to her home, where God met her and saved her.

Staff-captain Cooke, describing a Saturday night amongst the London slums, says:—"Nearly every public-house was full, and, strange to say, the majority of the drinkers were women. It was a horrible sight to see the numbers of girls, mothers, young and old, besides boys from fifteen to nineteen years of age, all drinking, and using, in many cases, the most obscene language to one another. The poor babies learn early to sip the cursed gin and beer from their mothers' glasses, and so, naturally, they are growing up devoid almost of every true spark of the image of God."

METHODIST.

An excellent work is carried on amongst the masses of Liverpool by the Richmond Hall Mission, which has branches in several districts.

The Wesleyan chapel opened but a short time back in Willoughby-road, Finsbury Park, is so successful that it has already been enlarged by the addition of transepts.

A series of "pleasant evenings for the people" have been commenced in connection with the Clerkenwell Wesleyan Mission, and will be continued every Monday evening during the winter, free.

Rev. Mark Guy Pearse, preaching at Newcastle-on-Tyne on Friday week, said there is a deal of religion in the world, but it is not Christ's religion unless it cares for men's bodies as well as for their souls.

At a Primitive Methodist district convention held at Tunstall to consider the state of the work of God, it was decided to establish a prayer union, to take in the thirty-two circuits of the Tunstall District.

At the annual meeting of the Second London District, held at Great Queen-street Chapel on Thursday week, Dr. J. H. Rigg stated that in fifteen years the membership of the district has been nearly trebled.

Two new missionaries have recently sailed in connection with the Wesleyan Missionary Society—Rev. E. Webster, of Richmond College, to Manargudi, South India, and Rev. Richard Wormwell, to the Bahamas.

A twelve days' successful mission has been conducted in Tavistock Chapel by Rev. Edward Davidson. One of the vestries was turned into a nursery, in which ladies took charge of the babies that the mothers might attend the services.

Captain Warner Dennis has offered himself for work in connection with the West Central Mission. Mr. Hughes hopes that others will be able to imitate the example of Captain Dennis, and give their services gratuitously to the Mission.

An interesting meeting was held at Chester on Friday, October 14, in connection with the departure of about twenty Wesleyan soldiers to India. Much kindly counsel was given by Rev. W. Oldfield, Mr. John Davies, and Miss Maltby, whose interest in the soldiers is unremitting.

The autumnal meeting of the Manchester District (U.M. Free Churches) was held at Great Harwood. The reports of the representatives showed the circuits to be in a healthy state. In many instances arrangements have been made for special mission services for the winter.

A gracious revival has broken out at Grove-road Church, Wakefield, during a twelve days' mission, conducted by Rev. H. Smith, of Ashton. Seventy persons professed to find peace through believing, many of them being scholars of the Sunday-school. The church has also been mightily quickened.

"Children's Day" was celebrated in a large number of Methodist Churches on Sunday week. At the City-road Chapel a special service, at which 150 children were present, was held on the previous afternoon, when a good impression was produced, and on Sunday afternoon over fifty decided for Christ.

Highgate Wesleyan Chapel has an energetic mission-hall in a poverty-stricken neighbourhood (Vorley-road, Upper Holloway). The tract society in connection with this chapel is the largest in North London, its members numbering twenty-five ladies and gentlemen, visiting over six hundred families weekly.

News has been received of the death from fever, on July 18, after a few hours' illness, of Mrs. C. L. Davenport, M.D., one of Bishop Taylor's party at Dondo, West Africa. Writing on July 9, from Sadikabanza, twenty miles inland from Vivi, Bishop Taylor says all of the party travelling with him into the interior were in excellent health, and impatient to settle down to their work.

BAPTIST

Dr. Culross has to a great extent recovered from his recent illness, and though still weak is steadily regaining his accustomed vigour.

The Sunday-school in connection with Surrey-lane Chapel, Battersea, which recently celebrated its nineteenth anniversary, is doing a good work amongst the poor children of this neighbourhood.

A farewell meeting was recently held at Boston to bid farewell to sixteen missionaries going to India and Burmah under the auspices of the American Baptist Missionary Union. Eleven of these go to Burmah, and the rest to India. Most of the party go out for the first time, and are accompanied by three native assistants who have spent some months in the United States.

At the autumnal meetings of the Essex Baptist Union held at Leytonstone, there was a discussion on the subject of "How far Christianity and Politics overlap, and the consequent Duty of Christians." The general feeling was that while politics, as such, should be excluded from the pulpit, all Christians should be careful to exercise the rights and duties of citizenship in the cause of righteousness and peace.

CONGREGATIONAL.

We are sorry to learn that Mr. Benjamin Clarke, editor of *The Sunday-school Chronicle*, is seriously indisposed.

Lady Aberdeen recently laid the foundation stone of a new mission hall in connection with Millseat Church at Broadmuir, King Edward, Aberdeenshire.

In Hull, Fish-street and Hope-street Churches have joined together to hold an eight days' mission, to be conducted by Rev. J. F. T. Hallowes.

Rev. Charles Leach has conducted a series of well-attended evangelistic services, in connection with the Centenary and High-street Churches, Lancaster.

Any friends of the late Rev. G. M. Murphy who have letters written by him, which would aid in the compilation of a memoir of his life and work, are requested to lend them to his sister, Mrs. Taylor, 157, Railton-road, Herne Hill, London, S.E.

A course of lectures on Free Church subjects has been arranged for during the winter months at Victoria-road Chapel, Wandsworth-road. Dr. Eustace Conder, of Leeds, will commence with one on "The Spirit of Puritanism," on November 8.

The handsome block of buildings just completed in Finchley-road, N.W., for Hackney College, was opened on Wednesday week. On Sunday last services were held in connection with the opening of the College, in Lyndhurst-road Congregational Church, Hampstead.

As a result of recent services at Wormley Chapel, one of the mission stations of Cheshunt College, fifteen persons have accepted Christ as their Saviour. Several others of these stations are showing an awakened spiritual activity, due to the personal visitation and to the earnest work of the students.

NOTES FROM IRELAND.

The directors of the Presbyterian Orphan Society have just added seventy families, including 192 children, to the roll of the Society.

Several meetings were held last week throughout Ulster in aid of the British Society for the Propagation of the Gospel among the Jews.

A Home, in connection with the Presbyterian Orphan Society, where girls will be trained as domestic servants, is now in the course of erection at Belfast.

The Presbyterians of Dublin have opened several day schools of late, and have obtained access for the purpose of religious instruction into existing schools.

Rev. J. W. Whigham, ex-Moderator of the General Assembly, has been appointed to the important position of a seat on the National Board of Education, rendered vacant by the resignation of Rev. Dr. Morrell.

A successful series of mission services were conducted in the Methodist Church, Enniskillen, last week, by Rev. Charles Inwood, Conference evangelist. There was a large attendance, and much good is believed to have been done.

The death is announced of Rev. James Hughes, Methodist minister, of Warrenpoint. Deceased was brother-in-law to Sir William McArthur, of London, and was in the 86th year of his age, and 57th of his ministry. He was greatly respected by those who knew him.

The annual meeting of the Belfast branch of the British and Foreign Sailors' Society has been held, and the report, which was of a most encouraging character, stated that the agents of the Society had reached in the Port of Belfast a very large number of sailors during the year.

Evangelistic services were conducted last week by Mr. J. Townsend Trench, in the New Methodist Church, Mountpottinger, Belfast; and similar services were conducted in Sandy-row Methodist Church, by Mr. John Brandon, of Canada. In each case there were large congregations, and several were led to decision for Christ.

"FALLEN ON SLEEP."

Rev. William Powell, a well-known Welsh divine, and a popular and powerful preacher.—Rev. Richard Horsfield, for many years pastor of Byron-street Baptist Chapel, Leeds.—Mr. Frederick Piggin, a prominent member of the Methodist New Connexion Society at Stapleford.—Mr. John S. Pethybridge, a class leader, circuit steward, local preacher, and superintendent of the Sunday-school at Bodmin.—Mrs. R. C. Murray, of the Canadian Presbyterian Mission, Indore, Central India.—Mr. William Inglis, an active worker of the U.P. church at Newington, Edinburgh.—Mr. Alex. Greig, for forty years deacon at South-street Baptist Chapel, Perth.—Mr. William Flint, for thirty years an elder of the U.P. Church at Ayr.—Mrs. William Bonner, of the Scottish United Presbyterian Mission, Deoli, Rajpootana, India.—Mr. Richard Lewis Morris, at Bloemfontein, South Africa.—Mr. F. S. Warren, Secretary of the Association for promoting the Unity of Christendom — Bishop Frederick Newman, D.D., of the Free Church of England.

TEMPERANCE NOTES.

HOME.

Archdeacon Farrar offers £100 reward for proof of any case in which "drunkenness has been cured without total abstinence."

In "Indigestion and Biliousness," a new work by Dr. Fothergill, London, the relation of drink to dyspepsia is effectively treated.

Mr. G. F. Cook has held a successful fortnight's mission in Mr. Charrington's Great Assembly Hall, Mile End-road, London.

Mr. William Forbes held meetings last week at Sharnbrook, Beds., and at Lee, Kent. On Saturday he began a six days' mission at Clevedon, Somerset.

In the current number of *The Medical Temperance Journal* Mr. R. F. Sinclair shows cause against the prevalent practice of administering alcohol in cases of typhoid fever.

The Manchester Women's Temperance Union intend to hold drawing-room meetings during the winter, and have engaged for the work a lady experienced in American temperance methods.

The Central Hall, Newcastle-on-Tyne, is still the scene of unflagging temperance work. The Sunday services have secured many to religion, who, during the previous week, have signed the pledge.

At the Central Hall, Manchester, the Gospel temperance meetings are continued every Saturday night with great spirit and success. The pledge-takers are well followed up, and many have been converted.

In the London hospitals, generally, the use of milk has largely increased, and, except at St. George's, the use of alcohol has largely decreased. With the decrease in the use of alcohol there has been a lower death-rate.

In Norwich, with a population of 90,000, there is one public-house to every 130 people; one baker's shop to every 650 people; one butcher's shop to every 1000 people. It is estimated that about £100 a day was given for God's service, but £1200 a day, according to the excise returns, was spent on intoxicating drink.

At a special meeting of the Burton Town Council a letter was read from the Lord Chancellor, submitting the names of fifteen gentlemen proposed to be appointed to constitute a borough bench of magistrates. The list includes eight persons connected with the brewing industry, among them being Mr. George Allsopp, M.P., and Mr. Henry Wardle, M.P.

At the annual meeting of the Church of Ireland Protestant Temperance Society in Dublin, last week, Rev. Lewen B. Weldon said, with all due deference to Her Majesty the Queen, he wished she would find out a more suitable way of honouring the memory of the late Prince Consort than that of sending her sons and sons-in-law to the top of a Highland mountain in order to drink raw whisky. An annual Highland gathering used to be held at Braemar, but this year it was held at Balmoral. It was his lot to be present at the festival this year, which was held in the very presence of Her Majesty, and a more disgusting scene of revolting drunkenness he never saw in his life.

FOREIGN.

The French authorities in Tonquin are endeavouring to secure a share of the Chinese opium trade.

Mr. Powderly, head of the American Order of Knights of Labour, says he has little hope for working men, until they come to see the folly and evil of the drink system.

Mrs. Helen Campbell, in one of her interesting and valuable articles in *The New York Tribune* on the occupations of the poor, gives a lamentable picture of the health and morality of tobacco workers in New York tenement houses.

A fact stated in *The Boston Traveller* should be carefully pondered by young men. It says, "Out of twenty young men who competed for a West Point Cadetship, at Westfield, Mass., ten were rejected by the Physician 'because they had the tobacco heart' brought on by cigarette smoking. They were unfit for service."

The Hon. John B. Finch, of Evanston, Ill., chairman of the National Committee of the Prohibition party, died on Monday, October 3. Since the death of John B. Gough, Mr. Finch has been regarded as the foremost temperance orator in the country, and has been constantly employed in lecturing on this subject and Prohibition for several years.

Rev. Herbert Geldart, a missionary in Africa, says that throughout its eastern regions strong drink is being imported by millions of gallons, but he believes that it comes not from England, but from Germany. He tells of a firm at Zanzibar which had got a ship's cargo of so-called gin which they sold for 1s. a bottle, having purchased it at home for 2d.

MRS. JOHNSON, 26, Ulster-place, Regent's-park, N.W., writes to *The Methodist Times*, with reference to the large number of young men and women constantly coming to London to take situations in large business establishments, and who too frequently drift into careless habits with regard to church membership:—"If a line is sent to me notifying the arrival of any such, I will undertake that they shall be looked after, cordially welcomed, and made happily at home in this busy London world."

THE VILLAGE EVANGELISTIC MISSION, instituted by Rev. T. Champness, which has been so remarkably successful in the agricultural parts of England, is to be extended to the villages of Africa. Two evangelists trained in Mr. Champness's Home at Rochdale are, with the sanction of the senior secretary of the Wesleyan Missionary Society, to be attached to the Zulu mission under the charge of Rev. Samuel E. Rowe. They are to sail immediately, with only an emigrant's outfit and a

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C. — Mondays, 6.30 p.m., Bible-readings by Mr. Reader Harris. Oct. 28, Rev. E. A. Stuart, 6.15 p.m.; Nov. 1, Mr. Frank H. White, 6.30 p.m.—"John Bunyan and his Book."

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Thurs., October 27, Rev. F. B. Meyer, of Leicester, will give an address on the "Deepening of Spiritual Life." Sunday, 30, 7 p.m, Mr. Thos. B. Miller will preach.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, Oct. 30, at 3.30, men only, E. J. Kennedy on "Bad Form;" 7 p.m., public, Dr. H. Grattan Guinness.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thursday, October 27, at 8 30, lecture by Dr. Thain Davidson—"A Walk Round Jerusalem." Friday, 28, at 8.30, second lecture on Christian Evidences: "Who was Jesus Christ?" Rev. T. T. Waterman.

SOUTHWARK Y.M.C.A., 26 & 28, Newington-causeway, S.E. —Special address to young men by Mr. W. Wild on Thursday, November 3, 9 p.m.

NATIONAL VIGILANCE ASSOCIATION.—Annual meeting at Exeter Hall, Strand, Tuesday, November 8, 3 p.m. Chairman, Mr. Francis Peek. 6.30 p.m.—chairman, Mr. F. W. Crossley. Addresses by the Earl of Meath, Rev. Hugh Price Hughes, Dr. Clifford, Mr. Atherley Jones, M.P., Mr. Percy W. Bunting, Mr. W. T. Stead, Rev. B. Waugh, and others.

MANCHESTER CHRISTIAN CONFERENCE, Nov. 22 and 23.—Subjects: Tues., "The Coming of the Lord," in its Threefold Relation —(1) to the Jew; (2) to the Church; and (3) to the World. Wednesday, "The Deepening of Spiritual Life" and "The Evangelisation of the World." Revs. Canon Faussett, W. Lindsay Young, Prebendary Macdonald, J. Wilkinson, F. B. Meyer, C. A. Fox; Messrs. H. F. Bowker, Reginald Radcliffe, and others will take part. Tickets and particulars from the Secretaries, Conference Hall, Strangeways, Manchester.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tuesdays in November, at 12 noon.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Herbert Taylor on Sunday next, at 11 a.m. and 7 p.m.; Wed., at Burlington Hall, Mill-street, Conduit-st., W., at 8.

MRS. REANEY gives addresses on Sunday afternoons to men and women, at 3, at Stepney Meeting House.

PECKHAM AND EAST DULWICH VIGILANCE ASSOCIATION. — Mr. Henry Varley will lecture to men at the Peckham Public Hall on Friday, November 11, at 8.

CLAPTON HALL, Upper Clapton, E.—Mr. T. Shuldham Henry on Sunday, at 6.30; Friday, at 7.30.

SAILORS' WELCOME HOME, 173, St. George's-st., Ratcliff-highway, E.—Monthly meeting of "Christian Lifeboat Crew," Tuesday, November 1. Rev. J. Fletcher will address the Crew. Tea at 6; meeting at 7.

LIFE IN THE HOLY LAND.—Lectures by Miss L. M. Von Finkelstein: October 31, Craven Chapel, "Jews in Jerusalem;" November 1, Brixton Independent Chapel, "Jews in Jerusalem;" Nov. 2, West Kensington-park Wesleyan Chapel, "Life of Jacob;" Nov. 3, Battersea-park Tabernacle, "Homes and Haunts of Jesus;" November 4, Drill Hall, Kingston-on-Thames, "City Life in Jerusalem."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W. —Friday, October 28, 7 p.m., meeting for the deepening of spiritual life; tea at 6. November 4, all-day meeting, from 11 a.m.; Dr. McKilliam, 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Oct. 30, at 3.30, Mr. P. S. Badenoch; 7, Mr. William Grove.

EDINBURGH CASTLE, Limehouse, E.—Sunday, Oct. 30, 11 a.m. and 7 p.m., Mr. Ned Wright; 3 p.m., Rev. Henry Bright.

Y.W.C.A. CONVENTION, Edinburgh, November 3 and 4.

REV. W. HASLAM'S engagements:—To November 1, St. John's Church, Tadema-road, Chelsea, S.W.; November 5—15, All Saint's, Liverpool.

REQUESTS FOR PRAYER.—For a blessing on a mission by Rev. R. D. Monro, at Frodsham, Nov. 5 to 16.——For blessing on special Gospel services, to be conducted by Mr. James A. Vicary, at Landport and Shanklin, Isle of Wight, from Oct. 30 to Nov. 14.——For rich blessing on Dudhope Mission District, Dundee.——For a mission at St. Thomas's, Wigan, conducted by Rev. Dr. Morris.——For special services by Mr. Opie Rodway at Symonds' Yat, commencing Oct. 29 to Nov. 2; Joyford, Nov. 3 and 4; Coleford, Nov. 5 to Nov. 9, all in the Forest of Dean, Gloucestershire.——For a mission at Cubitt Town, from

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—W.McG L.D. J.J. F.M. C.S. J.N. W.S. R.D. O.E.W. J.F.J.G E.M.W. C.S.T. L.W. J.K. J.R.M. W.C.E. A.E.L. J.T W.N. P.D. W.H.R. W.T. J.L.M. L.C. A.F. F.E.R.H J.S.K. K.J.P. S.M. A.E.C. M.N. H.K.M. A.J.B. N.R.P D.R. J.C. E.F.B. R.P. R H. W.J.H.B. L.F. R.M. J.M H.M. J.B.F. E.E.E. R.G. J.L. T.M.K. E.S. H.J.S A.Y. E.W.T. J.D. E.S.E. H.H.E. R.C. J.S. J.B. W.F F.W. W.H. F.H. H.S. J.W.W. D.J.F. P.G.L. J.C.N D.W. W.A. T.G.S. A.S. J.C D. C.F. J.H. J.A.V. J.C.F H.P. J.L.M.V. A.W.B. W.F. F.H.W. M.G. S.M. J.J G.B. H.N. J.M. C.G. W.G.S. I.M. H.S.T. W.G. H.T.A A.H. H.W.

APPLICANTS FOR TRACTS.—J. Budd, 33, Peckham-grove Camberwell, S.E.; J. Benning, St. John's Mission Hal Dartrey-rd., Chelsea, S.W.; H. Wilcox, 142, Manchester road, Hopwood, Heywood; J. Sutton, 28, Parke-stree Oldbury, near Birmingham; W. Willcock, 271, Deans gate, Manchester; M. Surr, The Rescue Home, Hall well-lane, Higher Broughton, near Manchester; E. Tresidder, 53, Redman's-road, Stepney, E; L. Griffi 320, Portobello-road, North Kensington; H. Morley, 1 Church-street, Old Town, Eastbourne; D. Huggins Launceston, Cornwall; W. J. Young, 1, Victoria Villa Waltham Cross, Herts; F. Sumner, 142, Rucklidge avenue, Willesden Junction, N.W.; Mrs. Bridgwate Hollies-street, Pensnett, near Dudley, Worcestershire.

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Subscriptions Received by Messrs. Morgan Scott to Monday, October 24, 1887.

₊ Will donors oblige us by giving explicitly and ful the titles of the missions to which they wish their don tions to be applied? Mistakes which sometimes ari will thus be obviated. Will they also bear in mind th our Donation List is made up for the Printer on Mond morning? Any amounts received afterwards will acknowledged in the subsequent week's number.

₊ Donations should be sent by Cheque or P.O. Orde not by stamps.

	£	s.
China Inland Mission—B.M.W. £1; R.T.T. 3s.; M. 10s.; J.B., jun., 3s.; V.W. £3	4	16
Mr. Fegan's Boys' Home—S.L.A.T. £5; H.L. £1	6	0
Field-lane Refuge — S.L.A.T. £2; (*Ragged Schools*) J.B., jun., 3s.; A Stranger, £3; C.W. £3	8	3
Railway Mission, 186, *Aldersgate-street*—S.L.A.T. £2; O. £2	4	0
Latymer-road Mission—H.L.	2	0
Homes of Hope, Regent-square—H.L.	2	0
Frndlss. & Fallen—H L. £2; P.W. £10; G.C. £2	14	0
Destitute Children's Dinner Society—H.L. £1; A Stranger, £3	4	0
Mission to Deep Sea Fishermen—H.L. £1; L.A. 8s.; C.E.J. 2s.; G.C. £2; (*Lost in "Breeze"*) Bristol, 5s.	3	15
Fuel for the Poor (*Rev. J. W. Atkinson*)—H.L. £1; A Stranger, £3	4	
Salvation Army—Bristol	0	5
"*My Little Cripple*"—Bristol, 2s. 6d.; S.V.H. 10s.; H.P., Teddington, 5s.	0	1
Spezia Protestant Hospital — W.G. £1; R.P. £1 1s.; H.W. £1 1s.	3	
Suppression of Opium Traffic with China (*Lecturing and Travelling Agent*)—Rev. W.B. 5s.; F.T. 5s.	0	1
Young Women out of Work (*Mrs. Fisher*)—M. ..	5	
American Mission in Egypt—C.P., Clifton.. ..	0	
Seamen's Christian Home, Fowey—C.P., Clifton	0	
New Medical Mission, Rome—C.P., Clifton ..	1	1
Tower Hamlets Mission—F. 10s.; J.B., jun., 3s.	0	1
Dr. Barnardo's Homes — O. £5; A.E.H. £2; H.S.C. 3s.; J.A. 5s.; G.C. £2	9	
Gospel in China (*Religious Tract Society*)—O. ..	5	
Gray's-yard Casuals—(*Building Fund*) J.T. ..	1	
Halfpenny Dinners—S.V.H.	0	1
Cancer Hospital, Brompton—P.W.	20	
Church Missionary Soc.—P.W. £25; E.M. 2s. 6d.	25	
Religious Tract Society—P.W.	5	
London Society for Promoting Christianity among the Jews—Major D.	2	
Mildmay Mission to Jews—T.O. 5s.; A.E.H. £2.	2	
London City Mission—T.O.	0	
Prison Mission (*Mrs. Meredith*)—T.O. 5s.; A Stranger, £3; G.C. £2	5	
Bristol Orphan Houses—M.	0	
Evangelistic Mission—M..	0	
Orphans' Home (*Miss Sharman*)—A Stranger, £3; D.J. 5s.	3	
Homes for Aged Christian Blind—A Stranger ..	3	
Orphans' Home (*Miss Mittendorff*)—A Stranger.	2	
London Samaritan Society, &c.—J.T. £1; (*Night Lodgings, &c.*) A.J.B. 10s.; T.C. 10s.; Friends, 5s.	2	
Miss Whately's Work, Cairo—S.T.N. 5s.; "Fryern," £5	5	
Christian Community (*Outcast, &c., Poor*)—E.G.	0	
Children's Home (*Dr. Stephenson*)—A.N.	0	
St. Giles' Christian Mission—C.W.	2	
Soldiers' Institute (*Miss Robinson*)—G.C. £2; (*Work in Army*) C.W. £5	7	
Mission to Lepers—J.A.	0	
Mr. Geo. Brealey (*Personal Expenses*) — The Dowager Lady S. £10; S.V.H. 10s...	10	
Mr. Geo. Fuller (*Personal Expenses*) — The Dowager Lady S. £10; S.V.H. 10s...	10	
	£18	

[ADVERTISEMENTS.]

Edinburgh Emigration Home—A.Z. £30.

CHRISTIAN COMMUNITY.

ALL-NIGHT RESCUE WORK.

ALREADY **12,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS OF "THE CHRISTIAN."

JAMES ATKINSON, *Secretary.*
28, Enfield Road, Kingsland, N.

The Anchorage.

HEBREWS vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply *(by letter only)* to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, *also or Servants trained in the Anchorage House.* Donations nay be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

THAMES CHURCH MISSION

(INSTITUTED 1844).

The late Mr. Sheriff Woollo on once made the follow-
g touching Appeal—
"Let everyone whose heart is filled with love to Christ
o SOMETHING for THIS SOCIETY."
Reader, what will YOU do?
Help may be rendered by—
Annual Subscriptions,
Donations,
Collecting Boxes,
Collecting Cards,
Drawing Room Meetings,
Sales of Work,
Sales of Waste Paper,
Circulation of Reports and Pamphlets,
But above all by PRAYER.

Rev. H. BLOOMER, *Secretary.*
ffices : 31, New Bridge-street, E.C.

ASYLUM for FATHERLESS CHILDREN, Reedham, near Caterham Junction, Surrey. This nsectarian Institution is entirely dependent upon pub- benevolence. It is open to fatherless children of ther sex from all parts of the kingdom. They are re- ived as early as three months old, and are retained d cared for in every way until they are 15 years of age.
Since the foundation of the Charity in 1844, 1,500 ildren have been admitted to its benefits and 310 are w in the Asylum. Their maintenance entails an ex- nditure of at least £8,000 per annum, but of that sum ly £2 500 is provided by annual subscriptions.
The large balance is dependent upon donations and gacies. FUNDS are urgently NEEDED.
The Secretary will be pleased to give any further in- rmation.
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THE DESTITUTE POOR.

From The Standard, Oct: 20, 1887.

ONE piece of evidence which attests the distress existing amongst the very poorest classes of the community at the present time is furnished by the number of persons—men, women, and children—who are to be found nightly sleeping, or trying to sleep, in the open air. They congregate under railway arches, upon the open staircases of industrial dwellings, in the recesses of the bridges, in sheltered doorways, and, indeed, wherever there is a chance of their being allowed to remain undisturbed. The majority of these forlorn outcasts, however, seem to concentrate themselves in Covent-garden, Trafalgar-square, and on the Thames Embankment, and at each of these places they collect in scores, and even hundreds, to huddle together and impart to each other what warmth they may. Such a spectacle as may be seen nightly in Trafalgar-square is, indeed, saddening in the extreme. Usually the poor creatures begin to assemble and take up their quarters about half-past eleven, long before the tide of West-end traffic has appreciably slackened; but the police during the past two or three nights have kept the place clear until after midnight, and there has, consequently, not been a general muster for some time subsequent to that. The people lie about in all directions, some reposing upon pieces of old sacking and covering themselves with newspapers or tattered blankets; others, not possessing even these mockeries for protection against the weather, simply lie down on the bare flags and shiver the long hours away. The police are extremely kind to them—that they all acknowledge—but necessarily the kindness is of that negative kind which consists in non-interference, supplemented by recommendations to seek the refuge of the casual ward. During the last three weeks more than one agency—and notably the London Samaritan Society and Homerton Mission—have interested themselves in these waifs and strays of humanity, and have taken steps towards alleviating in some degree their misery. In some instances charity has taken the form of a distribution of bread and hot coffee, and the conveyance of a number of the children to various refuges. But the plan chiefly adopted is that of going round the places where the people congregate, and offering them tickets, each of which entitles the holder to a free admission for one night to any of the ten or a dozen lodging-houses named on the back. Mr. John James Jones, the Director of the Samaritan Society, and his assistants, are in this way distributing from a hundred and fifty to two hundred tickets every night in Covent-garden, Trafalgar-square, and on the Thames Embankment, and, in an unpretentious fashion, the Society thus manages to alleviate a great deal of suffering. Beyond the offer of a night's lodging the Society cannot go. They cannot give food, even of the simplest kind, having no funds for the purpose. The work that is now being carried on is paid for entirely by special donations, and when we mention that during the past three weeks over two thousand persons have been given a night's lodging at a total cost of no more than twenty pounds, it will be seen at once how cheaply the work is done, and how efficiently the smallest contributions may help. Most of the people who receive the tickets for the first time are disappointed to find that they are not to be fed as well as lodged, but they are all the same generally thankful for the small mercy which at present it is possible to offer them. Not that they are in this respect quite uncared for. The costermongers of Whitecross-street, for instance, hard pushed as they generally are to make a living, last week collected amongst themselves the sum of three pounds, and this was spent in the purchase of sixty gallons of tea and coffee, and several hundred rations of bread and cheese, which were distributed in Trafalgar-square during the small hours of Tuesday morning to a ravenously eager but perfectly orderly crowd of between four and five hundred destitute persons, who formed in *queue* beneath the balustrade, and were marshalled along to the east side of the Square, where the distribution took place. It was very evident from the manner in which most of the poor people devoured their portions that they were in a condition little short of starvation, and the kindly costers who made the distribution were careful to give an extra quantity of bread and cheese to those whose appearance denoted the direst extremity of poverty. Some there were who certainly did not seem to be in very urgent want, but, indeed, very much the reverse. No applicant, however, was refused, and the generosity of these humble benefactors of their poorer fellows was enhanced by the kindly and unostentatious way in which the act of charity was performed.

The lodging-houses to which the recipients of the London Samaritan Society and Homerton Mission's tickets are sent are to be found by hundreds all over London, some of them so small as scarcely to accommodate a dozen inmates, others, like those in Great Peter-street, Westminster, being built specially for the purpose, and having sleeping room for from two to three hundred people. Even in these temporary abodes there are degrees of poverty. A person who has no more than twopence must be content to pass the night on bare benches in a great room, cheered only by roaring fires. A little higher in the scale are the dormitories, admission to which costs threepence and fourpence, and the fortunate possessor of fivepence or sixpence may have the privilege of sharing a room with only three other occupants. In most of these places there is a kitchen, where the lodgers may cook any article of food they may have bought outside, and a plentiful supply of water enables those who so desire to gratify their cleanly instincts. Forbidding and gloomy these lodging-houses certainly are, but the sanitary inspectors of the various districts keep a pretty sharp eye upon them, and oblige the proprietors to comply with the regulations. Such as they are, they are—except the workhouse, to which so many refuse to go—the only refuge for such outcasts as those of whom we have spoken: and inasmuch as so large an amount of good can be done at so small a cost, the Societies which use these lodging-houses as the means for temporarily relieving distress certainly deserve special support in this branch of their work. One fact may be mentioned in conclusion, and it is that the police speak warmly of this system of distributing tickets as a means not only of helping the people, but of clearing the places where they mostly congregate.

Who will help the Christlike work?

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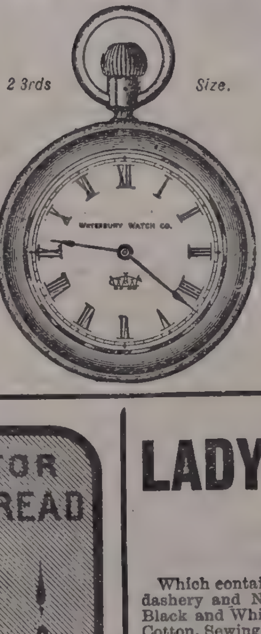

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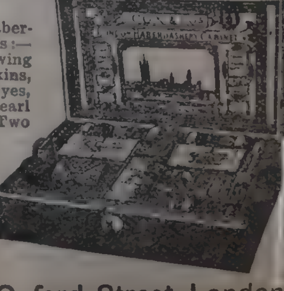

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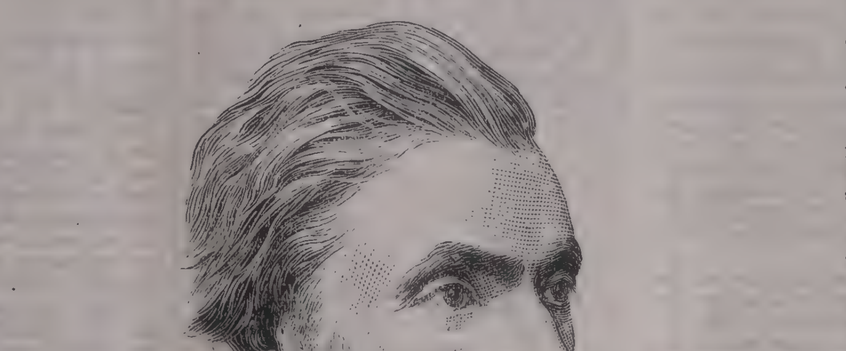
DR. ADOLPH SAPHIR,

Belgrave Presbyterian Church.

AS a religious teacher and an expositor of Holy Writ, Dr. Saphir holds an honourable place among living preachers. He is sometimes seen and heard on the public platform, but the pulpit is his great throne of influence. His Hebrew extraction and cast of mind, coupled with special training, and peculiar lingual facility, have fitted him for the *vôle* which he has filled and is filling so well. His many books, which are all of an expository character, have been virtually shaped in the first instance as sermons from the pulpit.

Dr. SAPHIR is a native of Hungary, and is now fifty-six years of age. Like Paul, he is a Hebrew of the Hebrews; but, also like Paul, though earlier in life, the truth about Jesus Christ as the Messiah of God was revealed to him; so that the types and shadows of the Old Testament were merged in Christ the Great Fulfiller, as the streaks of dawn lose themselves in the effulgence of the risen sun. The human instrument of his conversion was the late Dr. Schwartz, of the Continental Mission of the Established Church of Scotland. This good man could little have imagined, as he led the boy Jew to the feet of the Saviour, what yeoman service he had rendered to the Christian Church. Resolving to devote himself to the ministry of the Word, the young convert entered on his studies at Berlin, and afterwards at Glasgow, where he graduated. Thence he proceeded to the Divinity Hall of the Presbyterian Church, Edinburgh. Having completed his course, he was ordained to the pastorate in 1854, being then only twenty-three years of age.

For two years he laboured in the Gospel among Germans in Hamburg and Glasgow, showing them from the Scriptures that Jesus is the Christ, and that they need not look for another. It was at this early period of his ministerial career that he began to employ pen as well as voice in the service of his Master. A series of tracts written in German, and intended to influence the Jewish mind, was written and published. These tracts have been translated into English, Dutch, Hebrew, and the Jewish-German dialect, and have been extensively circulated. They struck the same national keynote as we find thirty years later in the writings of another illustrious convert from Judaism to Christianity, Rabinowitz. Who can say how far these tracts of Saphir may have moulded the causes that resulted in the Rabinowitz Reformation?



(*From Photograph by Mr. T. Rodyer, St. Andrews.*)

At the end of two years Mr. Saphir accepted a call to a Presbyterian Church in South Shields. After a useful ministry there extending over five years, he removed to the London suburb of Greenwich, where, in the pulpit of St. Mark's Presbyterian Church, he ministered in word and doctrine for the space of twelve years.

His pastoral work here, as in subsequent spheres of service, can scarcely be measured by ordinary standards. He drew together a congregation, ever growing in numbers, but quite peculiar in its composition. His unique gifts in the way of unfolding the sacred oracles attracted earnest Bible students from far and near. Dr. Saphir has a very high conception of the functions of those who preside over Christian assemblies. We recollect once hearing him say that the early Christians did not come together for worship, but for the study of the Word of God. The time had come when, in the words of Christ Himself, "neither in this mountain nor in that" need men come together to worship God. That could be done as acceptably at home, or by the way, as in the public assembly. But for mutual exhortation and encouragement, in the opening up of the revealed will of God in Christ (especially in those early days when the Christian Church was struggling through its infancy), the assembly was of vast importance. Acting on this central idea, Dr. Saphir has ever magnified his office as a well-instructed scribe, set for the defence and exposition of the truth. At Greenwich, to these large and highly intellectual congregations, he delivered discourses which have since been given to the world in the volumes entitled "The Lord's Prayer," "Christ and the Scriptures," "Lectures on the Hebrews," &c.

As an indication of the charm that is exercised on many thoughtful minds by this kind of preaching, we may say that the church at Greenwich had to be twice enlarged during Dr. Saphir's ministry. The congregation included many persons of wealth as well as mental vigour, and the sums contributed for good objects, chiefly for the Presbyterian Mission in China, were very large. It was no dry and barren exegesis that characterised the preaching at St. Mark's, but the living truth was brought to bear on living souls, and the fruit thereof was seen in practical efforts for the extension of Christ's kingdom at home and abroad. A mission in a poor and needy part of Greenwich was carried on and flourished under Dr. Saphir's stimulating ministry.

At the end of twelve years he left Greenwich to undertake the founding of a Presbyterian congregation in the populous district of Notting-hill. Here, again, he was eminently successful in gathering the people to hear the lively oracles expounded. Here, too, the impelling power of sacred truth, applied to the heart, was seen. No less than £35,000 was raised by the Notting-hill congregation, in the course of seven years, for various missionary and other good objects. Failing health compelled Dr. Saphir to relinquish his post here, and for a season he took complete rest. Somewhat strangely, he was pressed to accept the partial pastorate of the church at Halkin-street, Belgrave-square, previously presided over by Dr. Sinclair Paterson, who now fills his former pulpit at Notting-hill. An assistant pastor relieves Dr. Saphir of much of the routine duty, and his share in the public service of the church is confined to the preaching of the Sunday morning sermon. Here he continues to bring forth out of the Scriptures things new and old, to a goodly company of Bible students.

The worth of such a ministry is not to be measured by mere numbers, but by the outgoing and wide ramifications of its influence through those who come within its scope. It is a ministry, too, that is of overwhelming importance in these days of shifting and uncertain belief. Those who go to Belgrave Church may reckon on being stablished in the faith—not, indeed, by the mere iteration of hard and fast dogma, but by a comprehensive comparison of Scripture with Scripture, and by closely compacted argument based on fulness and breadth of critical research. Dr. Saphir has an ample acquaintance both with the constructive and destructive theology of the day; but he prefers rather to expound the Scriptures than to defend them, and in this we think he shows the truest wisdom.

As we have already stated, Dr. Saphir has influenced his generation as much by his books as by the living voice. He has been much encouraged by hearing from time to time of striking instances of spiritual result from the reading of his books by persons widely scattered over the earth. As a notable example, we may cite the case of the late Dr. Fleming Stevenson, of Dublin; in the biographical sketch prefixed to the latest edition of "Praying and Working," there is a warm acknowledgment of the spiritual stimulus he received from the writings and friendship of the subject of our sketch. Besides the books we have mentioned, Dr. Saphir has published many valuable expository works, not the least useful being that entitled "Conversion." In succeeding columns we reproduce a striking passage from "Christ and the Scriptures."

TURKISH MISSIONS AID SOCIETY. — The address of this Society is now changed from Adam-street, Strand, to 32, The Avenue, Bedford-park, Chiswick, London. The secretary is Rev. T. W. Browne.

THE BOOK AND THE PERSON.*

By Rev. ADOLPH SAPHIR, D.D.

"In the volume of the Book it is written of Me." Martin Luther asks, "What Book and what Person?" "There is only one Book," is his reply—"Scripture; and only one Person—Jesus Christ."

There subsists an essential and vital connection between the eternal Word of God, who in the fulness of time was made flesh and dwelt among us, revealing the Father and bringing salvation, even eternal life, to the sinful children of men, and that written Word which testifies of Him, of his person and work, of his sufferings and glory. It is impossible for us to understand the nature of Scripture unless we view it in relation to the Son of God, the Messiah of Israel, the Redeemer of God's people; for He is the centre and kernel of the inspired record.

The Book lives amongst us—old, but not antiquated; venerable on account of its age; powerful in never-failing youth and vigour. The echo of David's voice is still heard in the chambers of meditation and prayer; the counsel of Solomon's wisdom and experience is still aiding the wanderer in the complicated paths of life; young Timothy is still taught from his very childhood out of these hallowed pages; the Apostle Paul, according to the wisdom given unto him, is still unfolding to us the whole counsel of God; whilst the beloved disciple, in fulfilment of the Lord's prediction, still tarries with us, and lifts us up, as on eagles' wings, to adore the eternal Son, and to wait for his return.

The Person, the blessed Jesus, is a living One in the midst of us. It is a striking peculiarity of our age, that the attention of thoughtful minds is so pre-eminently fixed on one point, and this the central one. It is the centre of the world's history, the centre of the life of the Church, the centre of all questions which agitate the consciences and hearts of immortal men, as it is the centre of the Divine counsels. What else can I mean but the history of Jesus Christ on earth? In no age have there been so many attempts made to construct, so to speak, the history of Jesus. In no age has the cry been raised from so many quarters, "Ecce Homo!"—Behold the Man! Is it that there is a growing consciousness among men, that He was "Wonderful," that never man spake like Him, and that the influence He exerted on the world is something that is mysterious and unique?

Nor need we be astonished at the strange misconceptions and grievous errors into which men fall, who are trying to understand Jesus as they understand other historical men. For the name of Jesus is "Pele," Wonderful, Enigma. His person, his character, his life, cannot be explained by the ordinary rules. They refuse to be classified under the ordinary categories. He is the Great Miracle, the Eternal in Time, God and Man. He is not even in his humanity intelligible, except on the territory of revelation, or to speak more distinctly, on Jewish ground. From the Jewish Scriptures we must learn what is meant by his being the Son of David and the Son of Abraham; what the words "Son of Man" imply, and the word "Anointed," "Messiah," of whom Moses and the prophets spake. For the history of Jesus does not begin with his birth in Bethlehem. The first verse of Matthew sums up the Old Testament history; nor can the sequel of the Gospels, Epistles, and Apocalypse be understood without it. His goings forth are from of old. He who understands not the election of Abram, the exodus of Israel, the Angel of Jehovah, the types of the Tabernacle, the High Priest, and the Sacrifices, the meaning of the shepherd-king, the son of Jesse, and of the sure mercies of David, must find insuperable difficulties in the life of Christ. All attempts to understand Jesus Christ, separate from the Old Testament, are most unphilosophical, and can tend to no satisfactory result. For Jesus Christ is the fulfilment of Moses and the prophets. He is not the Christ of history, but of a special history — the Divine history of Israel. True, He is the Light of the World, He is the Desire of all Nations, He is the Centre and Life of Humanity; but He is all this because He is the Son of David, the Son of Abraham, for salvation is of the Jews. The Gospel narrative is like a high tableland, but we cannot be spared the ascent from Genesis to Malachi.

When the beauty of Christ's character, and the simplicity and depth of his teaching, attract men's minds, they flatter themselves that Jesus is the efflorescence of humanity, that history has produced Him, that nature is glorified in Him. But salvation is of the Lord. Jesus is above all, because He is from above. He came in the fulness of time, and belonged to Israel; the God of Abraham and Isaac and Jacob is the God and Father of our Lord Jesus Christ. When Jesus quotes the Scriptures, this does not merely prove to us that He regarded them as authority and truth, but it reveals to us the organic, vital, and necessary connection between the Christ and the Nation; and if there are any who are not able clearly to understand the meaning of his life and the secret of his mission, to whom his death appears as a mysterious problem, and who walk in doubt and gloom even now that the Church testifies of Him continually that He lives above for us, that He lives on earth in us—in no other way can they be brought into the clear and full light than as the disciples on their way to Emmaus. Beginning at Moses and all the prophets, the risen Jesus expounded to them in all the Scriptures the things concerning Himself.

It appears like reasoning in a circle when we say we receive the Bible because of Christ, and we receive Christ through the Bible. But the difficulty disappears when we view Jesus Christ in connection with the nation of Israel, and with God's dealings towards them, as recorded in Scripture; and then we see that there is a *nation* different from all nations—the Jews—chosen by God that He may reveal Himself to and through them; there is a *Man* different from all men, the Lord from heaven, Jesus the Son of David, the Son of God, Messiah of Israel, and Head of the Church; and there is a *Book* different from all other books, the record of God's dealings with Israel, culminating in the manifestation of that Redeemer whose goings forth are from of old, even from everlasting. The difficulty disappears when we remember, secondly, that the same Spirit of God convinces us of the supremacy of Christ and of the supremacy of Scripture.

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* From CHRIST AND THE SCRIPTURES. *Morgan* & S

And, accordingly, we find that as the hearts of men are attracted by Jesus Christ, as the only Prophet, Priest, and King, their minds are filled with reverence and love for the Scripture. The Reformation is based upon the two principles—Christ only, Christ above all; and the Scriptures only, the Bible above all human authority.* Luther found peace for his troubled conscience in Jesus as the Righteousness of God. And because Jesus had become all in all to him, he laid such stress on the Bible, where he had found Jesus. It was Jesus who riveted his heart, and it was Jesus on whose account and in whom he felt, as he expressed it, wedded to the Bible.

For higher than the Bible is—not reason, not the Church, not the Christian consciousness, but—the *Holy Ghost*, who reveals Christ in the written Word, so that it becomes to us, what it truly is, the Word of God, the voice of the Beloved.

◆

CHURCH FELLOWSHIP.

By Rev. W. LANDELS, D.D., Edinburgh.

(*Concluded from last week.*)

In the early days of the Church, when she best fulfilled her mission, no earthly distinctions were allowed to interfere with the intercourse of her members. Anyone who reads the Acts can see that in the Church at Jerusalem there was no haughty holding aloof from intercourse with a Christian brother because of his poverty. And what a sad falling off it is even from the manifestation of fellowship there given when the intercourse of Christians is regulated by miserable worldly distinctions! Think of a wealthy office-bearer, who unites with a poor brother in observing that ordinance which is the communion of the body and blood of Christ, and gives him a cordial welcome into the Christian brotherhood; and who, when that poor brother puts forth his hand in friendly greeting, haughtily draws himself up and refuses the proffered hand, and intimates, if not in words yet in manner which cuts that poor brother to the quick, that such familiarity cannot be allowed. Or who meets with a fellow-member, say on a public highway or a railway platform, or any other place where proud worldlings are present, and either does not deign to notice, or vouchsafes to him only the slightest nod of recognition; but goes off and enters into close and familiar conversation with a Godless, worldly man of his own social status. In the one case there is equality of social position, and that is deemed a sufficient ground for friendly intercourse: in the other there is only the partnership of brethren in Christ, and that, of course, is no sufficient reason for his laying aside his haughty reserve as free converse requires! How, in such case, can we help concluding that his social position is more important in his estimation than his relation to Christ, and to those who are his? One wonders how the Lord looks on such conduct in the members of his body—whether it is pleasing to Him to see those who belong to the family of God holding aloof from all social intercourse with their own brethren, and associating on familiar and friendly terms with those who are children of the devil and enemies of God.

Where church fellowship exists and is recognised, these wretched worldly distinctions are doomed to disappear. The bond which unites the Church is not equality of rank, or station, or property, but common Christianity. It is not a society of wealthy men, or fashionable men, or influential men, or respectable men, but of men who love Christ and are faithful to Him. That we have been made partakers of a Divine life—that we are possessed of a character which is more to be prized than earthly distinctions—that we are allied to the King of kings—that we are the heirs of a heavenly inheritance,—that is the bond that unites us. Between the members of such a society exclusiveness is out of place. What are our earthly distinctions compared with the bond which makes us one? And shall we introduce the haughtiness and distance of the world into the house of God? Is that our love for our poor brother? Remember, it is only in his church relations he can forget the disadvantages of his poverty. Everything in the world reminds him painfully of these. All our social customs are of such a nature as to make him feel of how little consideration is the man who happens to be poor. Their influence is so depressing to one in his position, that mental debasement is the natural result of poverty. He sees constantly around him those with whom he can never hope to associate on a footing of equality. His hard hand may not clasp, in friendly greeting, the jewelled fingers which toil has never stained. If he would speak to the rich, he must do so hat in hand, and be satisfied with the most curt or patronising reply. Only in his church relations can he hope to escape such humbling distinctions. There, and there only, may he stand up with modest dignity, a man among men, a child of God among God's children, forgetting his social inferiority in his spiritual status, knowing that in the sight of God prince and peasant are one, recognising but one Master, even Christ, and greeting all as brethren. And shall we invade with our worldly exclusiveness that last asylum of the poor—the one refuge where he may escape from the persecution of poverty?

Let worldly customs be maintained in the world if it must be so—let the rich man treat his poor brother as if he belonged to an inferior race—let wealth be made the standard of respectability by a mammon-worshipping generation—let the rich be flattered and the poor despised and trampled on—we look for nothing better there; but mar not the fellowship of saints by such base distinctions. Such a spirit should have no place among the disciples of Christ. Partakers of the same spiritual life, there should be no restraint in the intercourse of rich and poor, but each should associate with the other freely, as if they felt themselves linked together by the closest and strongest ties—remembering that rich One who became poor on their account, and sacrificed Himself that He might ransom them both, and who to all his followers hath said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

northern churches there is a dim and partial recognition of the fact that one expression of the fellowship is *the rendering of temporal help when required.* It was evidently so understood in the Jerusalem Church in her early days, and the understanding was magnificently manifested in the community of goods to which we have already referred. In that community, however, we can see no countenance given to the modern socialism which seeks to secure by legal enactment equality of position. The right of every man to retain or dispose of his own as he saw meet was recognised even in Jerusalem; and the Apostolic writings testify to the existence of master and servant, rich and poor. The community of goods was not enforced by legislative authority, and did not imply any man's right to appropriate to his own use whatever he deemed his proper share. The rights of the individual were not transferred to other individuals. But the Church took the place of the original proprietor, and by its appointed agents distribution was made to every man as, in their judgment, he had need. Nor did the termination of this thing necessarily imply a decrease of spiritual life. It might be accounted for by experience and reflection, not restraining indeed, yet regulating their exuberant generosity.

Without any cooling of their mutual love they might discover methods by which it would be more wisely and beneficially expressed. While believing that everything should be held for the common good, and the ministration thereof conducted on principles by which the common good would be best promoted, circumstances might arise which showed that the common good was not best promoted by all sharing alike. ...To insist on this, however, is practically needless. The Church is not much disposed to practise a Utopian liberality; and there is still much more need that her desire for possession should be regulated than her tendency to distribution restrained.

Accordingly, it needs to be said that while church fellowship does not require a community of goods, it does mean that Christians are not to hold their possessions and use them for their own gratification merely, but for the good of their brethren. Whatever they have they hold in trust for great ends, and He who has committed to them the stewardship will call them to account for the manner in which its duties are discharged, and will not give his approval when the property which belongs to Him has been spent in selfish gratification, while his members are allowed to be in want. For "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

But it is not in gifts only that the partnership of Christians may be shown. The Christian of means and position has many opportunities of rendering help to his fellows, and is bound to use those opportunities in doing good to all men, especially to those who are of the household of faith. Help may be rendered sometimes by introducing to a situation or providing one for those who are out of employment; sometimes by a timely advance to those who are struggling with difficulties; sometimes by giving a part of his orders to those who are just commencing business, and have still their connection to form. In manifold ways it may be done, such as will present themselves readily the welfare of his brethren as their fellowship with him requires that he should.

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* The historical, Jewish, prophetic, character of Scripture was not clearly apprehended by the

We have but touched the edge of a vast subject. And now we have only to say, in conclusion, that what is necessary to our realising what church fellowship means, and the removal of all hindrances to its manifestation, is our living in greater nearness to our living Lord, and thus imbibing more of his Spirit. In proportion as the life of the Head shall fill and actuate all the members of the body, in that proportion shall we realise and make manifest our oneness with each other. There may not be exact agreement of thought on all questions; for even fulness of spiritual life does not destroy our individuality. Our fellowship implies no monotonous order. It leads not to any dead level of uniformity, but acts with the freedom which is life's characteristic, and develops into harmonious variety; just as the life in nature runs out into grass, and flower, and tree; and makes neither blade of grass, nor flower petal, nor tree leaf, exactly the counterpart of its neighbour; and yet amid all the variety preserves the unity of life. Diversity in unity—such is the order of spiritual life.

Among those who are so closely related, how appropriate is the Apostle's appeal and exhortation: "If there be therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vain-glory, but in lowliness of mind each counting the other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you which was also in Christ Jesus."

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THE "DOWN-GRADE" AGITATION.

No. III.

It would seem from some writers that the difference between the old theology and the new is very slight, while others assert it to be very great. *The Christian World* has thus summarised the opinions of some eminent Congregational ministers as given in *The Congregational Review*:—

> Rev. J. C. Harrison thinks that the vast majority of the ministers are quietly preaching the old Gospel with unwavering faithfulness.
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> Dr. Reynolds, of Cheshunt College, says that the history of theology is "one constant protest of new thought and new language against the old thought and old language." He considers that there is no evidence of any change in the attitude of Congregationalists to the "veritable Deity of the Son of God," and other cardinal doctrines.
>
> Dr. Allon's impression is that "fundamental evangelical faiths" are "more widely and firmly held than ever they were." But, as a Free Churchman, he does not hold that the creeds of the fourth or of the sixteenth century are ultimate forms of theological thought; and he has a constant fear of an over-insistence upon the conceptions and methods in which he was cradled.
>
> Rev. H. Arnold Thomas's opinion is that Christianity has never been preached with greater sympathy, discernment, and fulness than at the present time, and he sees no reason at all to suppose that ministers care less to understand, or to declare to men, what is essential and characteristic in the Gospel of Christ.
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> Dr. Hannay frankly admits that the type of doctrine which underlies Mr. Spurgeon's own preaching is not held by the greater number of Congregational ministers, but, taking the ministry as a whole, he believes, without reserve, that it holds essential spiritual facts and doctrines in the grasp of an intelligent and masculine faith.
>
> Dr. Mackennal does not think the churches and ministers have largely departed from the evangelical faith, but that the relative place occupied is altered. Life in Christ is now the note of that sentiment as distinctly as justification through Christ was. The heart of the denomination, he believes, is sound.
>
> Rev. Eric A. Lawrence, of Halifax, thinks that ministers are departing from the evangelical faith, as the term has been appropriated by the ultra-orthodox school of religious thought, whose right to it he disputes. But they "emphatically and increasingly" preach Christ as God manifest in the flesh, as the living Friend and Saviour of man, as the "one foundation," and the one sure hope of glory.

It will be seen that Rev. Joshua Harrison (as we should expect that he and all such men would do) clings to the Old Gospel, and honours those who preach it with unwavering faithfulness.

Dr. Reynolds and Dr. Allon say that modern Nonconformist preaching is new not only in language but in thought. They are, then, so far, at variance with Mr. Harrison.

Dr. Hannay goes further, and defines the change of thought as a departure from that type of doctrine preached by Mr. Spurgeon. Yet his printed sermons bear witness that Mr. Spurgeon's preaching is distinctively evangelical.

Dr. Mackennal, still advancing, defines one very important difference. Justification through Christ has given place, as the keynote of evangelical sentiment, to the doctrine known as Life in Christ (which teaches the non-immortality of the soul, and the annihilation of the wicked).

Rev. Eric A. Lawrence thinks that ministers are departing from the evangelical faith, as that term has been generally understood.

Taking Rev. J. C. Harrison as the representative of evangelical orthodoxy, it is evident that an important departure has been made. It may be a question with some whether it is an advance upward or downward; but from the point of view of Mr. Spurgeon, and those who stand with him, it is evident (these eminent men themselves being witnesses) that a pretty long stage upon the Down-Grade has already been traversed.

The Christian World more than justifies all Mr. Spurgeon has said, and in the most uncompromising manner declares that we have ascertained nothing, and that we have been happily released from the dangerous anchorage to creeds and confessions, and have gone to sea in search of truth. Thus it speaks:—

> The Autumnal Sessions at Leeds......furnished many worthy, yet respectful, protests against the apparent inclination of Mr. Spurgeon to control the faith of the churches......But, on the other hand, they abundantly justified Mr. Spurgeon's assertion that the present time is indeed witnessing a great and radical change in the theological attitude of the Independent Churches and their ministers. From the chair itself came mention of the decay of dogma, and that which Dr. Mackennal pronounced decayed Dr. Fairbairn stigmatised as effete. Mr. Forsyth more than hinted that the preaching of theology had had its day, and Mr. Guinness Rogers frankly avowed that it was of no use for them to pretend that their theology was the same as Mr. Spurgeon's, or the same as it had been twenty years before. By such acknowledgments Independency is virtually cast adrift from its dangerous anchorage of creeds and confessions, and allowed to make headway before the winds of God upon the open sea of thought......We could want no more luminous illustration [of a theology scientifically reconstructed down to date than] that furnished by the open acceptance of the doctrine of evolution by prominent speakers on the platform of the Union......Dr. Wilkins admits the correctness of at least the physical half of that theory, while Drs. Mackennal and Fairbairn apparently receive it in its entirety. Yet, with the reception of the doctrine of Evolution, the old doctrine of the Fall is necessarily thrown overboard, and with it no small portion of the Calvinistic creed

It is startling to be told by a newspaper that leading and trusted men of the Congregational body have thrown overboard the old doctrine of the Fall. If this be untrue, it ought to be contradicted. We must decline to believe it to be true until they themselves declare it. It is no less startling to be told by a newspaper calling itself Christian, that the narrative of the Garden of Eden is an allegory, and that to turn it into literal history is "to ruin it for all ethical purposes."

If we want to know the truth we must be fair to all: "Nothing extenuate, nor aught set down in malice." One most important necessity is to define our terms. All admit that there is such a thing as evolution; and even when written with a capital E, it does not necessarily become a lie. It is therefore incumbent on those who call themselves Evolutionists, and those who denounce Evolutionism, to come to a clear understanding as to what they mean; or, like the Moabites and Midianites in the wars with Israel, they will surely be found beating down one another.

So of the Fatherhood of God. Mr. Aitken has just issued a volume of sermons entitled "The Love of the Father," in the preface of which he honours the Broad Church party "for the effective re-assertion of this great truth." We believe that party has done incalculable harm. But Mr. Aitken distinguishes four degrees of Fatherhood, and discriminates between sonship in Adam and sonship in Christ. In this last we should all agree with him. This, therefore, must be taken into account in considering his book.

We must distinguish between Revelation and Interpretation. The former is final, the latter is progressive. We have in the Scriptures God's inspired revelation, to which nothing can be added, except by the same Spirit who inspired the holy men of old who wrote them. But neither the interpretation of Augustine, nor of Calvin, nor of the Puritans, is final; and the present agitation is, to some extent if not altogether, a reaction against crude or exaggerated statements in the past.

The incompatible errors of Conditional Immortality on the one hand, and Universalism on the other, are a reaction against the wild and revolting representations of the tortures of the damned in Popish pictures, often but too faithfully reproduced by Protestant preachers. Some sermons preached even fifty years ago are not preached now, and could not be.

The erroneous doctrine of the Universal Fatherhood of God is a reaction against the arbitrary and tyrannous Sovereignty which was supposed to elect or reprobate the souls of men according to a despotic will, and which, without a reason, consigned some infants to the everlasting burnings, and others to the everlasting joys of heaven.

Other partial or exaggerated representations of the truth have in like manner given rise to other reactionary errors.

Tracing it to its root, what, then, is the essential difference between the old and the new theology? It is the difference between the Sovereignty of God and the Fatherhood of God in his relation to mankind. The old theology regards the children of Adam, apart from Christ, as subjects of the King, not as children of the Father. It teaches that Adam, though a son, has by his rebellion forfeited the position of a son, and stands in the relation of a King's son who has broken the law, and has now not even the place of a loyal the privileges of sonship can never be regained by man as a child of Adam, because the wages of sin is death; and only by faith in Christ Jesus can man become a son of God.

The new theology has, to a large extent, changed all that. It has thrown the government of God into shadow, and has made the family prominent, and regards Adam's fallen children as still sons of God.

This change of view has necessitated a changed view as to the Atonement. To the old theology the Atonement, in the sense of an expiatory sacrifice, is not only a possibility, but a necessity. To the new theology it is not only not a necessity, but is an encumbrance.

Instead of Atonement ("for what I have done his blood must atone") it becomes at-one-ment = reconciliation. The idea of expiation is entirely alien to the new theology. It is not, therefore, surprising to find that it has no light upon this cardinal truth. It admits that the death of Christ is the cause of our salvation; but how, or on what principle, it neither knows nor cares to know. It discourages all inquiry into the question.

The old theology, on the other hand, finds atonement, expiation, vicarious sacrifice, vital to its doctrine and teaching from beginning to end, as it is to the Bible, from Abel's lamb to the "Lamb as it had been slain, in the midst of the throne." The offering of Isaac; the Passover; the Great Day of Atonement, with its sin offering and its scape goat; the ordinance of the red heifer; the two birds, of which one was slain, and the other set free to fly in the open firmament of heaven—all become luminous in the light of the suffering Messiah. The sin offering, consumed with devouring fire without the camp; the peace offering, on which God and man feed at the same table; the burnt or ascending offering, which all belongs to God: all are essential to illustrate the Christian life, from pardon to holiness, from justification to sanctification, from the pilgrimage in the land of promise to the home in the City which hath the foundations, whose Builder and Maker is God.

But all this, hitherto so precious to believers, is of no account in a new theology, taught by men who are still identified with bodies which claim to be evangelical.

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Y.W C.A. FOREIGN DEPARTMENT.

Ladies who visit in hospitals and workhouses will be glad to know that there is a good lending library in connection with this branch of the Y.W.C.A., with books in all the principal European languages, which will be lent to visitors who have foreigners in their wards. If they have to be sent by post, however, stamps must be sent for postage. Ladies, too, who come in contact with foreigners may be helped in the finding of situations and homes for their protégées, through the foreign registry office. The spiritual interests also of lonely foreign girls are cared for by lady workers, who correspond with them in their own language. Invalid ladies who could help in correspondence, even though debarred from more active work, are invited to communicate with the Hon. Secretary (Foreign Department), 316, Regent-street, W., and also ladies who are going to the Riviera or other health resorts for the winter. A great effort is being made to extend the work on the Continent, and the first step is to get the names of Christian ladies in each place, in order to confer with them as to the possibility of under-

CONFERENCE AT HAMMERSMITH.

At the Conference of the ministers of the free churches of the western suburb of London, held in the Broadway Lecture Hall on the 25th and 26th October, over forty assembled at the day sittings. These included some invited guests—*i.e.*, Revs. Newman Hall, Edward White, R. Balgarnie, W. Guest, Henry Simon, and others.

Rev. Dr. Stoughton presided at the opening session, and threw his own gentle and loving spirit over the assembly. He deplored the lack of vigour in our churches and the fewness of conversions in their midst. But he emphatically expressed his undiminished confidence in the Word of Revelation as the source of our knowledge of all that brings life to the soul.

Rev. J. Reacher (Wesleyan) opened the first subject given for consideration—viz., "Confession." He dwelt chiefly on the shortcomings and failings of themselves as ministers, and he urged many soul-searching questions in relation to them. We urge prayerfulness on our people; do we neglect prayer ourselves? We speak to them of heavenly-mindedness; are we heavenly-minded? We denounce their self-indulgence; are we self-indulgent? In view of our failings and sins, continued the speaker, we will fall down before Christ, and acknowledge our wrongs, and seek mercy in dependence on the great sacrifice.

Rev. Robert Balgarnie followed in fervent prayer, after which came an address on "Thankfulness," by Rev. J. Byles, of Ealing (Congregationalist). He summoned the assembly to the duty of happiness. The note of the New Testament was joy and thankfulness. This was the spirit of Christ Himself, and He would that his disciples should share his joy. The early disciples had it, as witnessed in the Acts of the Apostles; and the Epistles struck the same note. Whence did their joy arise? From unfailing faith in their Master, and from the sense of his presence and power. The same sources of joy were open to us. The speaker believed we were on the "up grade," and not on the "down grade"—that to-day is better than yesterday, and that to-morrow will be better than to-day. If any felt that such remarks were tinted with the colour of the rose, all admitted that this standard of joy and praise was that to which we ought to attain, and that the way through the valley of humiliation, whither the confession of sin had led, was the way to the delectable mountains of full faith and joyous realisation. Much prayer followed a very earnest conversation, one after another the brethren successively leading the devotions.

The afternoon sitting was presided over by Rev. T. M'Cullagh (Wesleyan), the subject of Conference being "The Conditions of Spiritual Blessing," opened by Rev. C. Graham. It was maintained that the Christian's essentials are, the sense of need, the renunciation of all sin, yielding ourselves wholly to God, and simple faith.

At the evening meeting, in the Broadway Church, Christian workers and office-bearers were included in the Conference. Mr. G. D. Freeman presided, and opened with an address full of weighty thought and forcible suggestion. The succeeding speakers were Revs. Dr. Moore, W. F. Adeney, and J. Reacher.

On Wednesday morning, Rev. R. Macbeth presiding, the important subject of "The Work of the Spirit" engaged the attention of the Conference. The subject was divided into two parts (1) "The Doctrine of the Holy Spirit: Its Importance and Recent Developments." This was opened by Rev. C. Moinet (Presbyterian) in a very able paper. Starting from the point that the Church is the creation of the Holy Ghost, and that his inspiration is its life, the speaker maintained that a feeble spiritual life impoverishes the doctrine of the Holy Spirit, and impairs the integrity of other doctrines, and disturbs the relations of the Church to them. Life and doctrine are so closely united that any injury done to the one is sure to affect the other. The Spirit. It is that to which all others converge and in which they culminate. Here they receive their final interpretation, and find their point of contact with the heart of man.

The doctrine seemed to the speaker to be beset at present by two dangers: (1) an unscriptural theory of the Church, and of Sacraments, wherein the ministry is exalted into a priesthood, and the Sacraments are made to usurp the place of the Holy Spirit; (2) the other danger is in reducing Christianity into a means of culture, and in minimising the supernatural as far as possible. The doctrine of the New Testament is: "Ye shall receive power after that the Holy Ghost is come upon you," and we were to observe the order—first, the Holy Ghost, and then, and then only, the power.

The next division of the subject, "The Gift of the Holy Spirit, its reception and manifestation," was taken up by Rev. W. Page (Baptist). He emphasised the fact that we are living in the dispensation of the Spirit. That its gifts are ours to realise and enjoy. There may be a fresh importation of power as there was a fresh diffusion of the Spirit after the day of Pentecost, as seen in Acts iv., and in other places. We need a fresh diffusion of the Spirit continually. Last year's sunshine will not ripen this year's harvest. We have need of fresh fire for every service. Let us wait for it, for the gift involves conditions necessary to its reception, and these take time to grow. We must wait in simple faith in Christ, with singleness of purpose, with the heart holding out for the blessing, and with the desire to retain it.

At the afternoon sitting a paper of much suggestiveness was read by Rev. Alfred Norris on "The Hindrances to the blessing." He touched on many points in ministerial and church life in a very practical manner.

The Conference culminated in the evening meeting, which was largely attended. Rev. W. Roberts presided. Rev. J. Branwhile French, as secretary, gave a *résumé* of the earlier proceedings of the Conference. An address followed, by Rev. G. S. Russell, preparatory to the Lord's Supper, of which nearly the whole company, both in the area and in the gallery, partook. It was a most solemn and delightful season.

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WORK FOR YOUNG WOMEN.

The fourth autumnal conference of ladies and workers engaged in Preventive and Rescue work among young women and girls took place on Thursday week in Exeter Hall. With the exception of an address given by Mr. E. W. Thomas in the afternoon, all the speaking was confined to ladies, of whom the entire audience consisted. Rev. J. F. Kitto opened the morning meeting by reading Luke xix., and offering earnest prayer that the real difficulties which faced Christian workers in an effort of this kind—the coldness and apathy of those who profess to be Christians—might be overcome. Mrs. F. A. Bevan said they had met to help each other by prayer and mutual counsel calmly to consider questions in connection with which there are grave difficulties, and to learn by mutual experience the best way to meet them.

Lady Hope, in dealing with the topic how to provide healthful and cheerful occupation for young women when working hours are over, said that the most important thing was the life. She expressed cordial sympathy with the work, and desired to assist in it as far as possible. Other suggestions were thrown out in the course of the morning and afternoon by Miss Macpherson, Mrs. Carpenter, Mrs. Fisher, Mrs. Bevan, and others, one being the value of gathering young women for prayer, for singing, and to Bible-classes. Testimony was borne to the possibility of this, and to the good resulting from it. Sewing classes, cooking classes and meetings by which young women could cheer one another, were also recommended. Mrs. Bevan closed the afternoon conference with a brief paper on

FRANCE: A MISSION FIELD.

It is a solemn fact, that within twenty-one miles of our own shores there is an interesting and healthy country as much needing evangelising as many of those at the extremities of the earth, and that this country is almost entirely neglected by English Christians, as far as their own personal efforts are concerned. There are many families who could come here and live upon their own resources, even if very moderate, with ease and comfort, in bright and cheerful spots, and spread the light of salvation around them; and there are doubtless many young men who have home ties not permitting them to go so far as China or India, who could come next door in France and work, and, if needed, transport themselves in a few hours to England to obey home duties.

Many, judging from the uninteresting country between Calais and Paris, form a very incorrect idea of the country as a whole, but those travelling by Havre or Dieppe pass through Normandy, a province one of the most attractive in France, and presenting many features similar to our own country, with a varied outline of swelling hills, sunny slopes, winding dales, with hedgerows, orchards, and thatched cottages. Not a few other parts of the country would form a pleasant home, with fresh associations and spiritual needs abounding, so different to well-cared-for England. I take for granted that I am addressing those to whom Christ and his Gospel are paramount.

In speaking of the spiritual condition of France I do not ignore the many honoured pastors and evangelists throughout the country. I am minutely acquainted with their stations; but considering that there are only 650,000 Protestants (perhaps an extreme estimate) amongst its 38,300,000 people, this is only one fifty-ninth of the whole. Much more than half of the Protestants are either indifferent or rationalistic, and even of the rest the great majority need to be evangelised. True believers, likewise, need to be led into the fulness of the truth in Christ.

We have travelled in or through the greater number of the departments, and recently, with the help of the map, "La Franca Protestanta," I have gone over the whole country, and now wish to point out large districts where the light of the Gospel never penetrates (as far as I can judge).

To take Normandy: while there are numerous villages along the coast of the Seine-Inférieure where Protestants may be found, but without pastors, the eastern part of the department, and joining on to the north of the Eure, is destitute. There is a large circle formed by the south of the Eure and the east of Calvados and Orne without the light of salvation. Then there is the whole of the interior of the Manche and south-west of Orne destitute. So far for Normandy.

Then turning westward to Brittany, with its rocky ravines, rolling landes, and small enclosures, its heaths of brown (*genêt*) and wild sea coasts, and some of its scenery much like Scotland, we have to take into account that in the extreme west, divided off by a line drawn from St. Brieux to Lorient, the Breton is spoken. The Côtes du Nord, excepting north of the railway, Morbihan, Ile and Vilaine, and Loire-Inférieure, with the exception of one central town in each—destitute. In Mayenne there is no resident evangelist; also west of Sarthe and north and south of Maine and Loire. How far the Christian and evangelising element extends of English resident on the north coasts of Normandy and Brittany I cannot say; I fear to a very small extent.

To complete the review of the northern departments of France, I would specify the northern part of the Nord, the whole of the centre of Pas de Calais, the west and south of the Somme,

And what does all this signify? Hundreds and thousands of our neighbours living and dying without Christ, and we possessing the knowledge which would enrich them to all eternity!

And these are an interesting people, with all their varieties of character, possessing a mind clear and clever, demanding reasons simple and striking ere they give their adherence to a proposition. They have a heart peculiarly sensitive to generous emotions, with much activity, liveliness, impetuosity, and some inconstancy. They are impatient of words and ideas, when not clearly connected with what is real and positive; these are the favourable features of their character. I leave to those who have formed a less favourable opinion to fill in the background. If we are to win their ear for better things we must approach them by sympathy, throw overboard our cold island reserve, and learn how to find entrance into their hearts by showing them our own, as dear Mr. McAll has done in Paris.

George Pearse.

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DR. SOMERVILLE IN BOHEMIA.

As many of our readers are aware, Dr. Somerville is at present conducting a mission to Jews and Christians in Bohemia, Austria. He has had interested audiences of Protestants in the towns where he has been,—Prague, Kuttenberg, Kolin, &c.,—the congregations and their pastors according him a hearty reception. Considerable difficulty was experienced in making arrangements for a meeting for Jews, and it was only after Dr. Somerville had been for three weeks in the country that one was held in Prague.

The chief concern after the hall had been engaged was to obtain the necessary acquiescence of the police authorities. Austrian law is so restrictive as to put every obstacle in the way of such gatherings. The police not only require to know the subject of address, but to have in writing beforehand either the address itself or an outline of its contents, and bills cannot be issued until, after an interval of twenty-four hours, approval is obtained. A requisition for this Jewish meeting on 18th October was handed to the police, but on the evening of the 16th word came that the authorities objected on the score of non-compliance with the requirements of the law,—that they must have the substance of the address, and that the collection intimated for the poor Jews of Prague could not be allowed, as no one had been named in the bills to receive and disburse the money. Some considered this prohibition absolute, but others thought it worth making further effort. The large placards had been printed, the printer receiving instructions that if the police did not interfere, these were to be posted early on the 17th.

Dr. Somerville felt himself restrained from impatience in connection with this matter, seeing that success or failure at Prague would probably rule for the future all similar attempts in Austria and Hungary. Next morning, on looking out, he saw to his astonishment a placard in the street, intimating the meeting. This seemed an audacious violation of police regulations, and how it happened, as all were innocent of intention, was not known. Paul and Silas and the stocks began to rise like figures on a lime-light slide before the eyes of Dr. Somerville. Friends arrived, and one volunteered to go to the police with the new application and sketch of the lecture, Dr. Somerville sending by them the passport letters he had taken with him from the Lord Provosts of Edinburgh and Glasgow, copies of which were made by the police. After considerable delay, the chief of the police courteously yielded, only requiring that some one be appointed to receive the collection. It was wished to give the money to the Chief Rabbi, but he was out of town. Another Rabbi to whom application was made, declined to have anything to do with it. A Scotch friend, however, became responsible, agreeing to hand it over to some Jewish agency. The chief of the police stated that he could not infringe on the

than the Roman Catholics, were jealous of their prerogatives, and made protests if in any way their supremacy were not acknowledged. It will surprise friends at home to know that the police, as representing the Government, required that, at the meeting, there should be neither sacred song nor prayer at beginning or end, permission being refused to use even the Lord's Prayer, with an introduction to the effect that God is the God of Abraham, Israel, and Jacob.

When Dr. Somerville arrived at the "Convect Saal" at seven o'clock the place was already filled, the meeting being mainly of men, of whom the majority were Jews. All previous services of the Mission had been in Bohemian, but this was to in German, the language spoken by the Jews. There was at least 550 present, the largest auditory Dr. Somerville had had, The commissioner of police, who had attended all the services in Prague, was the only person seated on the platform. The speaker gave as his subject, "What Christianity owes to the Jews," stating that his desire was to promote good feeling between Jews and Christians. He commenced with a story of his conversation with a Gibraltar Jew. The audience listened in profound silence during all the rehearsal of his dialogue, and its echo by his interpreter, till he had reached the conclusion of the incident when the kissing scene came on. When he said he thought a better understanding might be come to between Jews and Christians were there a little more of this method of getting at each others' hearts, the assembly burst out in vociferous plaudits, which continued for a considerable time, and gave him the hope that the evening was gained. Thereafter Dr. Somerville enlarged on the benefits Christianity had received from the Jews, passing on to consider that the Messiah, in whom Jews and Christians put their faith, though a reigning and conquering Messiah, was to be so by being first a suffering Messiah. Then showing how much the Jewish types served to set forth in symbol the peculiar and vital doctrines of the Christian faith, he described what the Christians believe from their Scriptures as to the future of the Jews, concluding with a reference to the importance of having a well-grounded hope for the eternity so near at hand.

There had been entire stillness in the meeting till this moment, when once more the large audience burst forth its plaudits, which were renewed again and again, to the astonishment of the preacher and his friends. He felt as he did at Berlin, that a great result had been obtained, and that all the labours and anxieties had been overbalanced by the lovingkindness and grace of God. In fact, this Jewish lecture had made the Mission more known to the community, through its very difficulties, and those things that seemed most adverse had turned to advantage.

LONDON VEGETARIAN MISSION.—A two months' campaign has been arranged for each suburb, N., S., E., and W. The largest halls have been secured as far as possible, the meetings already held in the north having been mostly crowded. Wheatmeal bread is distributed at intervals to all, in attractive shapes, with fresh home-grown fruit. A list of the meetings to be held in South London during the next two months may be had from Mr. W. S. Manning, Superintendent London Auxiliary of the Vegetarian Society, 62, Ludgate-hill, E.C.

NEW GUINEA.—At the usual monthly meeting of the Young Men's Foreign Missionary Society, at Aldersgate-street, on Friday last, Rev. W. Wyatt Gill gave an interesting address on "Christianity in New Guinea." The New Guinea Mission was founded in 1872, and since then mission stations have been started nearly all along the south-east coast between Motumotu and East Cape. During this time 202 native Christian teachers from various islands of the Pacific have been placed on New Guinea, and of this number no less than 104 have died, owing to the climate. As a result of the labours of Rev. James Chalmers, Rev. W. G. Lawes, and others, there are several hundred native Christians in New Guinea, of whom over thirty are at present missionaries to their fellow-countrymen who lie in darkness. The population of New Guinea is estimated at about two millions,

WORKING LADS IN WHITECHAPEL.

Knowing the interest that your readers have taken in our work amongst the lads of London, I venture to give a few particulars, showing the progress made, and the present position of the work. The front buildings of our Institute were opened by the Princess of Wales two years ago. They comprise reading-room, library, refreshment and class-rooms, a small gymnasium, and two large dormitories. The Institute forms a pleasant resort after the day's toil, with the means of recreation and educational improvement.

Most of our members are errand-boys or apprentices earning a few shillings a week. Some idea will be formed of the extent and influence of the work carried on, when it is known that since the opening of the new building 1500 lads have attended. The majority of these, not only take advantage of the facilities afforded for gymnastics, cricket, and swimming, but attend the evening classes, lectures, &c. Last winter we carried on eighteen classes, comprising such subjects as reading, writing, arithmetic, shorthand, drawing, singing, wood-carving, carpentry and other mechanical work, French, music, &c. This winter we hope to increase the number, but we require additional friends as helpers. All the educational work is conducted by gentlemen who give their services. We now need at least ten more teachers to devote one hour weekly. Any friend who will kindly assist in this way will be heartily welcomed, and will, I believe, find himself richly compensated by the appreciation of the lads, and the satisfaction of helping the industrious poor.

The Institute is quite unsectarian, but the work is carried on upon a Christian basis, the aim being to influence the heart and life of the lads, and win them for Christ. Bible-classes are held regularly, and a short evening service, besides special services occasionally. Early this year Mr. Edwin Arrowsmith conducted a week's mission. The meetings were largely attended, and we are pleased to say that fruits remain in hearts renewed and lives changed by the Holy Spirit.

This brings me to a second pressing need—help in our religious work. There is a good opening on Sunday afternoons and evenings; indeed, we have just completed a Lecture Hall seating 550, which would be available for services. A great work is being done now, but it might readily be doubled, if we only had the necessary helpers and funds.

Beneath the Lecture Hall, has lately been erected a large swimming bath, which will be used as a gymnasium in winter. The premises are therefore now nearly completed, but it has been a tremendous effort. £12,000 has been raised by great exertion and sacrifice on the part of a few, but £5000 is still required for the building fund. This financial difficulty prevents any extension, and indeed sadly hinders the present agencies. A lady friend, an earnest Christian, who recently visited the Institute, suggested that we should get one lady in each principal city and town throughout the kingdom, who would receive help for our work. The idea deserves to be carried out for this reason: Lads are constantly coming up from all parts of the kingdom to Londom. These country lads most need such an Institute to save them from the dangers and temptations of our great city, and where they will meet with kindly oversight and real friends. A further plea for the support of country friends is that we have provided for these lads dormitories whereby they are saved from the evil associations of the common lodging-houses. We should be happy to supply circulars and all information, and such help would be greatly appreciated.

Henry Hill, Hon. Sec.

38, Bow-lane, E.C.

WILD BIRDS.—A Bill has been passed in India by the Viceregal Council for the protection of wild birds, the object of which is to check the killing of certain birds for whose plumage there is

CORNWALL HALL, NOTTING HILL.

This Mission, in connection with Talbot Tabernacle, has been in existence about ten years, and is doing excellent work. The Hall itself was formerly a dancing saloon of the lowest description. The neighbourhood, that of the Portobello-road, is an exceedingly poor one, and the Mission is brought into contact with all sorts and conditions of distress and vagabondage. Besides the large Hall where the meetings are held, there is a cottage which is used as a Working Man's Rest, and this is open every week night throughout the winter. Here good fires are always kept up; and papers, periodicals, chess, and draughts are provided, and hundreds eagerly avail themselves of the comforts of this shelter. During last winter the soup kitchen was open for five months, and proved a great boon to the poorest of the neighbourhood; it will be open again, the Lord willing, directly the cold weather regularly sets in.

The Free Night School, for men over eighteen, is held twice a week, and has proved a means of great blessing, for many are got in here who never would hear the Word in any other way. The school never closes without a Gospel address, and a special appeal to those without Christ; the hardest of the hard, and the vilest of the vile, have thus been brought to know themselves as sinners, and to find their all in Christ. This is a class of men who, without homes, have to walk the streets all night, unless they obtain the 4d. required for a lodging, and it is amongst these that the principal work is done. Open-air services are a great feature of the work, and the small band of workers have been greatly encouraged by the results. Mr. O. E. Winslow, 4a, Chepstow-place, Pembridge-square, Bayswater, W., is the secretary.

GREAT SERVICE in LITTLE WAYS.

The other day the body of Joseph Dunman was interred in Brompton Cemetery. He kept a small seed shop in Lambeth Walk, in the midst of a crowded population of the poor. Many of his neighbours attended the funeral in their little carts, showing the respect felt for him by persons of all creeds and of none. He was a faithful witness for Christ. He found many opportunities during business hours of testifying for the truth by word and by distributing tracts.

He could not preach, but he felt he could invite others to hear. Every Sunday evening, for about an hour before and at the beginning of service, he used to walk up and down in front of Christ Church, Lambeth (Rev. Newman Hall's), and invite strangers to enter, offering them a seat and a hymn-book. He has sometimes induced as many as ten or twelve to enter on one evening. During the year hundreds have thus been brought under the sound of the Gospel, of whom several have testified that they have yielded their hearts and lives to God through him. At the "after prayer-meeting" he often addressed young men with simple and touching effect. His own conversion illustrated the good results of little efforts. He used to be a toll-keeper on Waterloo Bridge. The minister of Surrey Chapel, on crossing the bridge, frequently gave him a little book and exchanged a few words with him. When the toll was given up, and he was at liberty on Sunday, he went to hear the preacher who had thus become known to him, and thus he was led to Christ.

He was not fifty years old when, after a few days' illness, he was called home; yet his life was long if reckoned by usefulness. The humblest in station may be encouraged to work for the Master by such an example; and preachers may learn that not by sermons only, but by methods far simpler, they may be instrumental in the conversion of those who may themselves become, in the true sense, ministers and evan-

A Y.W.C.A. WORKROOM

A little more than a year ago a workroom was started in connection with the Princess House Branch of the Y.W.C.A., at 108, Brompton-road. The workers desire to praise God for the marked blessing He has given to the undertaking. A competent, experienced dressmaker, and earnest Christian worker, is at the head of it. Every day begins with Scripture reading and prayer, or a little prayer-meeting, in which each takes part. The hands are neither overworked nor underpaid, and the work is well and thoroughly done. Most of the evenings are spent in mission work in connection with the Princess House, but perhaps the special seal set to the enterprise is that a missionary candidate is now there to learn dressmaking, preparatory to going out to a self-supporting mission in India.

The "Princess House," therefore, now consists of a restaurant and lodgings at 106, Brompton-road, a dress and mantle department at 108, and a large mission-room running across the back of both premises. Further particulars may be had from Miss Sinclair, 108, Brompton-road, S.W.

H. N.

THE EVANGELISTIC MISSION.

During the recent summer months this Mission has entered upon new ground in the county of Oxford, with very encouraging results. In the month of June last a tent was pitched in Banbury by Messrs. Newell and Hall, and after about a fortnight's work removed to another spot in the same town, five weeks altogether being spent in this place. There was a fair attendance at the services, and the blessing of God manifestly rested upon the work.

The evangelists then removed to Bourton, a village about four miles north of Banbury, where they spent two weeks, and were encouraged by several interesting cases of conversion. From Bourton they went to Wroxton, another village, where throughout the whole time of their stay—four weeks—the services in the tent were remarkably well attended. On Sundays there were as many people outside the tent as inside, the tent affording accommodation for about three hundred. This, for a village of 600 inhabitants, betokens a general interest.

The next place after this was Boddicote where tent services were held for a week, and finally, the work was brought to a close by ten days' work at Adderbury. At each place God gave testimony to the word of his grace in the conversion of sinners.

After concluding the tent work, the evangelists returned to Boddicote, where they held a special mission in the Baptist Chapel. At this place, which will hold about four hundred people, the average attendance had been eight or nine people. During the week-night services the numbers averaged one hundred and eighty to two hundred, and on Sunday the chapel was well filled. Recent reports show that the attendance still continues good, so that the impulse given by the special mission has a permanent result, Subsequently special services were held in the Corn Exchange, Banbury, the evangelists being joined for a few days by Mr. Hurditch. Many have given clear evidence of a deep and real change. We commend the work to the prayers of our readers, that efforts which are to be continued may be abundantly blessed of God.

ROMANISTS IN CHINA.—In a recent issue of *The New Zealand Herald* some details are given as to the progress of Roman Catholicism in China. The activity of the priesthood is showing itself in the growth of institutions for educating the young. It is stated that in the whole of China there are 2,000,000 people of the Roman Catholic faith, whilst there are thirty bishops, and about 500 missionaries; and there is an average increase in the number of members of the

"THE JOYLESS CITY."

There are many who on reading the above heading fail to understand or realise what it means. They have never seen East London, which Mr. Walter Besant has christened "The Joyless City," with its 1,500,000 inhabitants. Impressed with this fact, some leading men in the West-end have often shown much anxiety concerning the social condition of the residents of the East-end. It was well remarked for instance, by one of our leading statesmen: "The problem of the day is, how to bring Belgravia down to Bethnal-green." Hurried visits have been paid to the East since Her Majesty came through the principal thoroughfares, but these visitors can have little idea of the philanthropic work which is carried on. The work of Mr. Archibald Brown is well known; so also is that of Mr. F. N. Charrington, Mr. George Holland, in Whitechapel, and Dr. Barnardo; but there are many other institutions not so well known which are doing a vast amount of work of a social and spiritual character for the improvement of the masses.

One of these institutions is the Bethnal Green Free Library, which is the story of the "grain of mustard seed" re-told. Commencing with 500 volumes ten years ago, it has gone on increasing, and now is a magnificent library of 20,000 volumes. In the first year the daily readers were few, and might almost be counted on the fingers; but now they are so numerous that considerable anxiety is felt by the committee how to provide for them: not less than 47,000 attended last year. The building is under the trusteeship of such well-known Christian workers as Mr. Robert Baxter, Lord Kinnaird, Mr. F. A. Bevan (treasurer), and Rev. Dr. Tyler.

The title, however, of Free Library, hardly conveys the full meaning of the scope and character of the institution, for, in addition to its library and news-room, it is doing an important work by the delivery of lectures on health and science, and by providing entertainments and music of an elevating character. Associated with all this is the Christian work which is carried on. The institution has developed itself into one of the greatest service to the East-end City missionaries, open-air preachers, Sunday-school teachers, Bible students, and Christian workers generally, for whom special facilities are provided for study.

It is a very encouraging sight every week-night evening to see such a large number of them in this special department perusing the various commentaries, or historical and classical books bearing on Scripture, and making notes with pens and paper gratuitously provided by the committee for the purpose. Another pleasing feature is the work amongst the factory hands, many of whom are employed in our large city warehouses. For this class of readers there is also a special department, and through the liberality of the committee of the Religious Tract Society and other friends, there is always a fresh supply of literature.

Altogether a noble work is being carried on by the Bethnal Green Free Library, and the committee are now seeking for help from well qualified persons for gratuitously presiding over the respective departments. This is already well done in respect to young girls, of whom there is a large attendance on special nights of the week under the care of an earnest Christian worker. There is a flourishing shorthand class for young men and also classes for astronomy and chemistry. Fully in keeping with the social character of the institution a well-furnished and comfortable room is set apart for the exhibition of pictures, curios, maps, and a large number of objects interesting to Bible students. This room is frequently thrown open to Christian workers, and for conferences, when these objects are exhibited by Mr. G. F. Hilcken, the librarian, who takes remarkable interest in all departments obtaining exhibits for this museum. The question might well be asked, How is this work carried on? It is supported by voluntary contributions, and the main object of the committee is that the whole building shall be utilised to its utmost extent for the benefit of the inhabitants of East London. In this way it is deserving of the fullest support, and the sympathy of every section of the Christian Church.

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A TOWN ONE YEAR OLD.

The first anniversary of the town of Johannesburg, in the Transvaal, was recently celebrated. Of this town *The Cape Argus* says:—"Twelve months ago Johannesburg had no existence beyond the tin shanties of prospectors. To day it is as much a town as anything that we have to show. It has its wide streets, its hotels, its five newspapers, and it is peopled with some of the most energetic and buoyant people in South Africa." The Presbyterian Church is to be opened on September 22, the Wesleyan Chapel on the Sunday following, and the English Church a week later. The town thus rapidly improvised is situated thirty miles from Pretoria, in the centre of what is supposed to be one of the most promising of the Transvaal goldfields, to which there has been a rush from all parts of South Africa.

Rev. Andrew Allan, who left for South Africa some months since, in connection with the Free Church of Scotland, is settled in Johannesberg. He writes in the *Monthly* of that denomination:—

"Everything gives the prospect of this being a permanent centre. Gold is here in great abundance; and it will take generations to work out the mines. The population of the town is variously estimated at from seven to ten thousand. Houses are going up at a great rate, and by September it is expected that very many of the families of the people will be up. I suppose the impression at home of the gold-fields is that the people are a very rough, disorderly, and rowdy set, perhaps rather a low class of people. They will be astonished when I say that they are the very opposite. The business of this town, even the gold digging and gold speculations, is conducted in as orderly and regular a way as the business of London is. This is no poor man's digging at all. Only those who have capital can go into it. And the class of people about it are, many of them, of the better class of society; and all of them generally of manners, bearing, and intelligence, above the average society at home. This is certainly a different state of matters from what I expected. The very best intelligence and vigour of the country are flowing into such a centre as this. The people at home are not alive at all to the importance of these fields. In a little time this will be a great town."

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THE PERILS OF THE SEA.

The new issue of *The Lifeboat*, the journal of the Royal National Lifeboat Institution, again reminds us of the perils by which those who go down to the sea in ships are continually surrounded. New lifeboats, to take the place of others of smaller or inferior type of construction, have been this year sent to several places on the coast, and at Burry Port, Carmarthenshire, and Stornoway, new lifeboat establishments have been opened. Casualties occurred on or near the coasts of the United Kingdom in the twelve months ending June of this year to 3764 vessels; this number, however, is smaller by 641 than that of the preceding year.

The record of services performed by the boats is full of a pathos which should touch all hearts, especially now, when winter gales are beginning to blow The Society's office is at 14, John-street, Adelphi, W.C., the secretary being Mr. Charles

FAITH'S VISION.

The ocean of trouble before us
Lies dark and grey to-night;
It may be the path to glory,
When seen by the morning light.
For the Lord of Life and Glory
Is our earthly Father too;
And his bounties fall upon us
Silently as the dew.

The mountains of separation,
When his feet upon them stand,
Will be as the mountains of spices,
Whose fragrance fills the land.
For the Lord of Life and Glory
Hath treasures yet in store;
And the sea of his lovingkindness
Rolls on to a boundless shore.

The shadow that broods o'er the valley
Which lies before us all,
Is cast by the brightness shining
From the heavenly city wall.
For the Lord of Life and Glory
Will unveil Himself full soon,
And the twilight of earth will vanish
In the splendour of heavenly noon.
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MR. GEORGE CLARKE IN DUBLIN.

[FROM A CORRESPONDENT.]

This evangelist has left Dublin, after wha appears to be a most successful mission humanly speaking. Since Mr. Moody's missio I never saw such crowded houses at the Unio buildings. Every night there were from 3000 t 3500 attending the service, and people of al classes heard the word.

The afternoon meetings grew daily in numbe and in interest, but I very much questio whether many of the "upper ten" came t hear him. One clergyman had the pleasure o seeing his wife and sister brought to the Lord and there were many remarkable cases o conversion.

On the last evening the address was speciall to those who had received Christ during th mission. About five hundred were present i seats reserved for them in the body of the church and there you saw people of different classes o society—of different ages, of various creeds, including Romanists, men and women, and man young people, about twenty-five soldiers, an probably quite as many policemen. Two officer received blessing; perhaps there were others but two confessed the Lord Jesus.

Mr. Clarke gave one or two very wise counsel to the new converts: (1) That they should go a once and inform their clergyman or ministe how gracious God had been to them; (2) Tha they should confess Him in daily life; (3) Tha they should meet together in private houses i groups of ten or twelve, and have prayer an Christian communion together; (4) That the should take up definite work for Christ.

We had an inquiry meeting every night, and earnestly wish one could be held in every cit and town once a month. I see difficulties an even objections to doing it congregationally. T me it was a great blessing; it showed me m littleness, my ignorance, and my perfect inabilit to deal with anxious souls. It was a cross, an you had to endure coldness and snubs, and jus look completely to God for guidance. Than God, it was a great blessing to my own soul.

NORWICH BIBLE FLOWER MISSION.—Th secretary (Mrs. Robert Adcock) has just sent fort the eleventh annual circular, and, after giving list of public institutions regularly visited, it i stated that "many sick and aged have been r cipients of the Gospel message in their own home through the fragrant ministry of the Bible Flowe Mission." In addition to 4195 bouquets of (fr and everlasting) flowers, a large number of woolle and other articles have been distributed, each on

THE PEOPLE'S BIBLE.*

We welcome another volume of Dr. Parker's suggestive work. It is a model of condensed and compact composition. There is no padding. Every sentence means something worth thinking of. It does not run in ruts. The author turns false proverbs inside out and shows their falseness; and supplies half a dozen new and true aphorisms for every erroneous one that he explodes. The author analyses men. He has no sympathy with the idea that we are to revere or reprobate the Bible characters without discrimination. He treats the Scripture as if it were worth searching; he traces behaviour to motive, learning character from conduct, and laying bare the lessons which lie latent in men's lives.

We have said this work is suggestive; herein it is strong. It is not exhaustive; herein it is weak. In some cases, at least, men are judged by incidents or periods in their lives, not by their lives as a whole. Thus we read of the devotion, the moral courage, of Jonathan; the heroism of standing for David and the right, against Saul his father and the wrong; and this is true to a certain extent; but only so. Jonathan said to his friend, "Thou shalt be king and I shall be next unto thee, and that also Saul my father knoweth." But he was disappointed; he fell with Saul on Mount Gilboa, and his body was nailed with that of his father to the wall of Bethshan. David said to Abiathar, "He that seeketh my life seeketh thy life, but *with me* shalt thou be in safeguard." And so it came to pass. But Jonathan did not abide with him. He returned to his house. He went back to the city. He clung to Saul whom God had rejected, and he shared his fate. The more we rejoice that Jonathan went so far, the more we regret that he did not go far enough. May we ourselves learn the lesson of that lovely but unperfected life.

The character of David is more fully delineated, and the lines, though few, are bold and free, and generally accurate. Dr. Parker avoids the error of Dr. Blunt in his Coincidences, who, carried away by his theme, sees a coincidence where none exists, and regards Ziba as honest and Mephibosheth as a traitor. In the exposition before us, Ziba is truly represented as the traitor, and Mephibosheth as the true son of faithful Jonathan. Yet Dr. Parker fails to mark the petulance and the only partial justice of David: "Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land." Thus treating the traitor equally well with the true man. The exposition stops short of this, and regards David's last treatment of Mephibosheth as exhibiting "the finer features, the more exquisite lineaments, of this manifold character." This seems to us a mistake. The treatment of the character of David, in regard to his great sin, and otherwise, is, however, taken as a whole, most masterly and useful. "The People's Bible" is somewhat too comprehensive a title for this series of pictures, and yet a far fuller, more complete, and more correct conception of the Bible may be gained from these pen and ink sketches, than from many a commentary which dilates upon each book, chapter by chapter, and verse by verse.

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* The People's Bible: Discourses upon Holy Scripture. By Rev. Joseph Parker, D.D. Vol. vii. 1 Sam. xviii. to 1 Kings xiii. 8s. *Hodder & Stoughton.*

THE OPIUM TRAFFIC.—On Friday last, at the noon prayer-meeting of the Y. M. C. A., Aldersgate-street, Rev. Goodeve Mabbs gave an address on the subject of our Opium Trade with China, its iniquitous and disgraceful character, the serious hindrance which it presents to the spread of the Gospel among the Chinese, and the need for Christian people heartily to unite in praying and working for its suppression. Much interest was shown in the address; and, at its close, earnest prayers were offered that the trade might be brought to an end, and that Great Britain might be delivered from the guilt of it.

A NEGRO ON AFRICAN MISSIONS.*

A Christian negro, who has diligently studied the problem of the future of his race, deserves to be listened to with respectful attention by all who desire and pray for the salvation of Africa. Much has been written by others about the African. It will be useful to hear what he himself says. Mr. Edward W. Blyden, LL.D., the author of the work entitled, "Christianity, Islam, and the Negro Race," in which the African problem is ably discussed, is a pure negro, whose home is in Liberia. He was formerly the representative of that Republic at the British Court.

In the beginning of this volume there are things which will grate upon the feelings of evangelical Christians; but as the reader proceeds, the unpleasant impression wears off under the conviction that Dr. Blyden is not only a sincere lover of his race, and, through careful study, a believer in its great possibilities, but also one who is fervently solicitous for the Christianisation of Africa. He knows too much of the evil effects of rum, and gunpowder, and European vices, to have much patience with the nonsense which is still talked in some circles about the benefits of opening up Africa to Western trade. He says:—"People who talk of the civilising and elevating influence of mere trade on that continent do so because they are unacquainted with the facts."

Dr. Blyden feels strongly upon the unwisdom of attempting to Europeanise the negro, and upon the hindrance to the lasting success of Christian missions which has resulted from the failure of Christian missionaries to remember, in some cases, that Christianity is not a Western religion. He deprecates treating the negro as a naturally inferior race, and ever giving him a foreign model to copy. He quotes the judgment of a native clergyman as also expressing his own, that "God does not intend to have the races confounded, but that the African should be raised upon his own idiosyncrasies."

It is in no spirit of carping criticism, but with a desire to induce, in larger proportion, a more thoughtful and intelligent line of action, that Dr. Blyden speaks of "the missionary, often young and inexperienced, having no model before him but that which he has left at home, endeavouring to bring things in his new field as nearly as possible into conformity to the old."

In some respects, notably as regards the Gospel characteristics of love and faith, Dr. Blyden contends that the negro is capable of producing a higher type of Christian than that of his brother of a whiter skin. There is certainly no lack of faith in his own race in Dr. Blyden. We can but hope that he is a prophet as well as a dreamer when he says: "Africa may yet prove to be the spiritual conservatory of the world, just as in past times Egypt proved the stronghold of Christianity after Jerusalem fell, and just as the noblest and greatest of the fathers of the Christian Church came out of Egypt, so it may be when the civilised nations, in consequence of their wonderful material development, shall have had their spiritual perceptions darkened and their spiritual susceptibilities blunted through the agency of a captivating and absorbing materialism; it may be that they may have to resort to Africa to recover some of the simple elements of faith; for the promise of that land is that she shall 'stretch forth her hands unto God.'"

It is not necessary to endorse everything in Dr. Blyden's thoughtful work in order to be able to commend it to the discriminating and prayerful study of all who are actively interested in winning the millions of Africa to a saving knowledge of our adorable Lord and Saviour. A. S. D.

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* Christianity, Islam, and the Negro Race. 10s. 6d. *W. B. Whittingham & Co.*

Y.W.C.A., KENTISH TOWN.—The address of this branch of the Y.W.C.A. is Kinnaird House, 33, Patshull-road, N.W. Formerly it was No. 19, but the street has lately been re-numbered.

GOSPEL MISSION AT LEAMINGTON.

A genuine work of religious revival has broken out in this town in connection with the work of Mr. Spencer Walton, evangelist. The Mission was unitedly worked by the Y.M.C.A. and Y.W.C.A.; certainly the committees did not spare any effort to further it. Night after night the numbers increased, until the large public hall was not only crammed but numbers unable to obtain admission. The addresses were searching, and the preacher most outspoken. At the close of his addresses numbers remained behind to be dealt with. It seems to have been a very deep work of conviction in the hearts of many.

Two special addresses were given to men only, when great numbers congregated to hear the message of life; on both occasions God's power was unmistakably felt. Mrs. Osborne, of South Africa, spoke in the Albert Hall to women only; the place was crowded out, and a large overflow meeting held as well. A blessed spirit of prayer seems to have pervaded the daily prayer-meeting, and on several occasions the request presented at the beginning of the meeting was turned into praise ere it closed. Mr. John McAuliffe came for the last week, and his help at the "side meetings" as well as in the overflows was invaluable.

A conference on "Christian Life" and the "Claims of the Heathen" was held for three days during the second week. The conference was marked by large and interested gatherings, which met three times each day. Among the speakers were Rev. Colin Campbell, Rev. F. Webster, Rev. J. Sloan (Glasgow), Rev. J. J. Luce, Rev. J. Hudson Taylor, Mr. R. Radcliffe, Mr. J. N. Forman from America, and others. The privileges of the Christian were vividly set forth, and the loud call for workers in heathen lands sounded in no uncertain way. It is hoped that not a few will volunteer for the mission field as the result.

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THE UNEMPLOYED.

On Thursday evening of last week, Mr. Charrington placed the Great Assembly Hall at the disposal of the unemployed to ventilate their grievances, and presided over the gathering, which numbered some 3000. The chief speakers were Mr. Charles Durant (late M.P.), Mr. Henry Varley, and Mr. Champion. The first-named maintained that there was no more truly Christian and religious purpose than assembling together to consider the well-being of our fellow-creatures. If Christianity had nothing to say on this problem the working men may well ask what Christianity was worth. Mr. Durant, as well as Mr. Charrington, denied the truth of the allegation of officialdom that there is no exceptional distress in London at the present time.

The unemployed have not been accustomed, at their meetings, to listen to speeches like the one which on this occasion Mr. Varley delivered. At the outset he pointed out that so long as the House of Commons is composed to such a large extent of lawyers, naval and military officers, distillers and brewers, so long would the social condition of this country remain terribly unsatisfactory. He was loudly cheered when he declared that to drinking and gambling could be traced a considerable amount of the poverty and misery of the working classes. He nobly championed the cause of the sober, industrious man, who, with his wife and children, are on the verge of starvation, owing to no fault of his; but simply because he could find no honest employment. Mr. Champion, who followed Mr. Varley, was not the only Socialist who spoke. Several others, as also a number of the unemployed, gave addresses.

The result of the meeting was that a resolution was adopted urging the Local Government Board to immediately organise relief works for those out of employment.

For the Young.

WHAT THE MINISTER DID NOT HEAR.

BY MISS L. FEARNLEY, READING, BERKS.

The service had been very solemn; the pastor had felt it peculiarly so. Young men and maidens had joined with old men and children in singing—

> Should swift death this night o'ertake us,
> And our couch become our tomb,
> May the morn in heaven awake us,
> Clad in light and deathless bloom.

And as the pastor looked into the faces of the young people he had watched grow up from infancy to the dawn of man and womanhood, and saw their lips joining in the solemn words which close that grand old hymn, his heart went out in a fervent "Amen"—which, had they known, would surely have met with some response in their then thoughtless hearts.

The last notes of the hymn died away; the benediction was pronounced, and before the pastor raised his head the chapel was nearly empty.

Outside were little groups engaged in conversation. But the pastor hastened homewards, not stopping to speak, but giving a smile and a nod of recognition to each in passing. His heart was heavily burdened that Sabbath night for the salvation of the young people of his charge. He was wondering, "Have my words had no effect? Nay, have the words of the Master Himself been utterly without effect?" Thus sad and disheartened, Rev. John Harrison walked homewards.

Two members of his congregation were just before him, earnestly engaged in conversation about something. This is what the minister heard as he was passing: "I was taking the pattern of her dolman in chapel—I think I can manage to cut mine like it; did you notice it?"

"No! I do hope Madame will have my dress ready for Mrs. D.'s party; I am very anxious lest she should not."

"Dear me," said Miss G., "I hope Mr. Harrison did not hear us; he will be horrified." But Mr. Harrison had heard, and the hearing gave him pain.

Gertrude Hay and Hannah Green had been members of his congregation from childhood. Evidently his ministrations had not taken great effect. "Should swift death this night o'ertake *them*." "The Lord forbid!" was the fervent prayer for them and all the unsaved ones in connection with Zion Congregational Church.

But there was another conversation of a far different nature taking place elsewhere, a conversation which the minister did *not* hear.

It ran as follows:—"The sermon was very solemn to-night, Maggie; indeed I felt it was going to be from the first hymn being sung, and Mr. Harrison's prayer seemed meant for me."

"How strange!" replied Maggie. "Do you know, Bella, I feel just the same; indeed, to tell the truth, I have not been comfortable for several weeks past, and to-night the singing of the closing hymn made me feel very solemn and anxious about the future."

"I wish," said Maggie, "you could summon courage to tell mamma how we feel; I know she would be glad; but I can't begin to speak on religious matters."

"I am afraid my courage would fail me speaking to aunt," said Bella; "but could we not venture to speak to Mr. Harrison? He has classes very often, to which he invites any who are anxious—and I know I am of that number, and you too—eh, Mag.?"

"Yes, Cousin Bell, I do want to be better; wouldn't it be nice if some little bird could take a note to Mr. Harrison, so that he might know and begin the subject first?"

Maggie Logan was the only child of wealthy and indulgent parents. Mr. and Mrs. Logan had adopted the orphan child of Gregory and Alice Logan, and she and Maggie were as sisters. With everything of a temporal nature to make life enjoyable, the two girls, each in her eighteenth year, had happily found that "one thing was needful" to make their happiness complete. Little did the pastor of Zion Chapel imagine, as he sat with bowed head in his study that night, brooding over the conversation he had heard between Gertrude Hay and Hannah Green, that the morning's post would bring him "glad tidings of great joy."

We will leave our friends Maggie and Bella conversing together, entirely ignorant that Mrs. Logan had heard every word of the conversation we have written, and much that we have not recorded. Her dressing-room door being open, she had caught the first few sentences, and was anxious to hear more.

"The dear girls!" was her thought. "Mr. H. will instruct and help them far more than I can, and if they can speak more freely to him, they shall do so. They shall never know from me that I have heard a word of their conversation." So Mrs. Logan sat down and penned an epistle to her pastor.

. . . .

"You look worried, dear," observed Mrs. Harrison; "I am afraid you are looking at the dark side of things. 'A penny for your thoughts,' just now."

"'Who hath believed our report? and to whom is the arm of the Lord revealed?' These are my thoughts, dear, at this moment."

Mrs. Harrison kissed her husband's forehead. She saw he looked troubled, and her face caught and reflected the shadow. However, he smiled and asked, "Is that instead of the penny, madam?" A reply in the affirmative ended the slight diversion from gloom which was again taking its place on the brow of the minister, when Annie, the servant, brought in a letter for "The Rev. J. Harrison." It read as follows:—

Beechwood, Sunday Night.

My dear Pastor,—My daughter Maggie and my niece Bella are, I find, in great anxiety about their souls. I think Maggie has been anxious some few weeks; as far as I can gather, both have been led to serious thought through your sermons. I overheard a conversation between the two girls from my dressing-room immediately after chapel to-night. I believe this evening's sermon has made a deep impression on both minds. They said (at least Maggie said), "I wish a little bird could take a letter to Mr. Harrison, to let him know how we feel, so that he could begin the subject first." They also said that they could speak more freely to you than to me—and so, my dear Pastor, I thought it the best thing to acquaint you with the fact. I do not wish the dear girls to suffer more anxiety than necessary, neither do I wish that the anxiety be removed until each shall find "joy and peace through believing." I will make some errand for them to your house to-morrow morning. I shall trust to your skill in concealing from them your knowledge of their state of mind. They have not the remotest idea of it.

My dear Pastor, I am very, very glad to-night, glad God sent you here. May many a mother have the like joy is the prayer of your sincere sister in Christ, Agnes Logan.

Mr. Harrison handed the letter to his wife. It need not be said that husband and wife rejoiced with exceeding great joy, and earnestly prayed that the expected visitors would leave "Fern Cottage" rejoicing in a Saviour's love.

. . . .

We will return [illegible] a few minutes to Maggie and Bella. All unconscious of the letter, which Mrs. Logan herself posted, to prevent any member of her household knowing, they agreed to pray that God would in some way lead Mr. Harrison to mention the subject of religion to them.

"You know, dear," said Maggie, "Mr. Harrison is never very funny, and I, for one, have always run away as soon as possible in case he should question me about these things—I never once gave him a chance to converse with me alone."

"Nor I," said Bella; "but we should be very thankful now, shouldn't we?"

"Yes, indeed," said Maggie; "but we must hasten down to supper."

Directly after supper, the girls asked if the servants might come in to prayers, as they did not feel well, and after prayers they retired; but not to sleep—

> "Should swift death this night o ertake us,'

was Maggie's thought. The words of the text troubled Bella: "What wilt thou do in the swellings of Jordan?"

The next morning, after family worship, Mrs Logan asked her niece, Bella, if she would take a basket of strawberries and a few new-laid eggs to Mrs. Harrison, the minister's wife, with her best love. Bella looked suspiciously pleased but Mrs. Logan knew better than to notice that.

"Aunt, dear, can you spare Maggie to go with me?" she asked.

"Oh, you David and Jonathan," said Mrs Logan, laughing merrily; "yes, Maggie may go You may have the day at Fern Cottage, if Mr. and Mrs. Harrison wish it."

So Maggie and Bella set off.

Very soon they reached the house of thei pastor, who had to be very careful, lest he shoul give rise to suspicion, for his heart was overjoyed at seeing them.

After a chat with Mrs. Harrison, a romp wit the children, and a walk through the garden Mr. Harrison took the two girls into the library to inspect the books and look at some pictures Amongst them was a picture of a boat out a sea in a thunderstorm, and at the foot of the picture was written—

> "Should swift death this night o'ertake us."

"Bell, look here," said Maggie, "doesn't thi remind you of—of—of—"

"Of what, Miss Bella?" asked Mr. Harrison But Bella had turned over the leaf, and so h appealed to Maggie.

"Can you tell me of what that picture reminded your cousin, Miss Maggie?"

"Perhaps it would remind us both of the sam thing, Mr. Harrison," answered Maggie; "indeed, I know it does."

"Well," said Mr. Harrison, "we will pu it in the form of a riddle, and if I guess rightl in three times, then I will ask you one; is agreed?"

"Very well, sir," said the girls.

"Let me see," said Mr. Harrison, "th riddle is—of what do the lines at the foot of th picture, 'The Doomed Ship,' remind the Misse Logan?"

"Is it of your sailor brother, Miss Bella?"

"No!" answered both girls.

"Is it of sailors generally, then?"

"No!" was the answer.

"I wonder," said the pastor, taking a hand each, "if those lines remind you of the closin hymn last night? If that be so (ah! I see I a right)—come, you are not afraid of me, I hav watched you grow from very children."

Bella and Maggie Logan were weeping, the arms clasped around each other. When the could speak, Maggie confessed her great longin after peace. She said, "Bella and I both wis to be Christians, and last night we were longin for someone to tell you, and we both asked G to open up the way, and when—He—did—"

"You were too timid to take the advantage, said Mr. Harrison. "Ah, well! never mind th now." Little by little he drew from them th difficulties that so troubled them, the princip one with both being their great sinfulness in long rejecting the Saviour. This met, the re was soon made clear, and before dinner w announced, two happy faces met Mrs. Harriso and into her motherly ear was poured t glad news.

"Oh!" said Maggie, "Mamma will be delighted that Bell and I have decided Christ. You know we had not the courage tell her, but we can tell her all now. I'm su God put it into her mind to send us to-day There was a happy time at the altar that nigh

Mr. Harrison is praying for Gertrude Hay an Hannah Green. He will pray more hopeful now; and though light frivolous talk will never cease to pain, whether on Sabbath or week-days, the pastor of Zion Church will remember the case of Maggie and Bella, and take courage. There are many good things said

THAT THE MINISTER DOES NOT HEAR.

SOUL WINNING AND PRAYER UNION.—Text for Nov. 10 (Ezra viii. 22):—"The hand of our God is upon all them for good that seek Him; but his power and his wrath is against all them that forsake Him."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, November 6, Eccles. v. 1—12; Monday, November 7, Eccles. vii. 19—29; Tuesday, November 8, Eccles. viii. 1—13; Wednesday, November 9, Eccles. ix. 10—18; Thursday, November 10, Eccles. xi. 9, 10, xii. 1—7; Friday, November 11, Eccles. xii. 8—14; Saturday, November 12, Ps. xxxi. 1—13.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. G. Banaster, *Burton-on-Trent*, Oct. 23 to Nov. 7. Mr. T. Sayer, *Kensal-green Gospel Mission Room*, Nov. 14—18. Mr. H. Hutchinson, *Stansfield, Suffolk*, Oct. 29 to November 6. Mr. Josiah Spiers, Cambridge Heath Congregational Church, *Mare-street, Hackney*, October 30 to November 5; *Willesden*, Nov. 19—25. Mr. Martin J. Hall, B.A., Park Chapel Schools, *Chelsea*, October 31 to Nov. 5. Mr. J. W. Jordan, *Clapton Hall*, November 8—10. Mr. Edwin Arrowsmith, *Lichfield*, November 1—5; *Harrogate*, Nov. 11—19. Mr. Seagrove, Mission Room, *Balls Pond*, November 21—25.

GIPSY AND VAN CHILDREN.

SIR,—In my visits to the van dwellers, gipsies, and other travellers, I occasionally meet with kind parents that desire to send their children to school, but many schoolmasters will not receive them, owing, as they say, to "want of room," which I take to mean "want of pay." I met with a van-dweller the other day at Leicester fair who had sent his children twice to a public day-school in Derby, but in each case, although clean and well-dressed, they were sent back home. Surely these poor children, who may exert a baneful influence over the country, need education as much as village children, whose influence for good or evil is chiefly confined to the village in which they live.

At the recent Nottingham goose fair there were between fifty and sixty, at Leicester fair about thirty, and at the Market Harboro' fair thirty-seven, families of van-dwellers, and, roundly stated, there will be between five and six men, women, and children, in each van, and out of this number there will be over two children of school age not attending any school. At the recent Northampton fair there were in three vans and a small dray alongside of each other, twenty-five men, women, and children of all ages and sizes: five of the men and women could read and write, but only three out of the nineteen children could read or write a sentence.

Introduce the poor children to day-schools by the nearly free passbook system, as I propose, and sanitation to their homes, which has the good will of schoolmasters and sanitary officers, and for which I have been promoting simple and easy legislative measures since 1878, and then our travelling children will be an honour to us as a Christian nation, instead of a blot upon England's escutcheon.

The Bill would have been law by this time, and the children receiving an education, but for the unfortunate "blocks" of last session.

GEORGE SMITH, of Coalville.

The Cabin, Crick, Rugby.

MISSION TO DEEP SEA FISHERMEN.—On arrival at Great Yarmouth on Wednesday week, the Mission ship *Cholmondeley* reported that during a very heavy sea the second mate, named Goffin, was washed overboard and drowned. He was unmarried, but was the only son and supporter of his widowed mother. It is essential that the important labours in which the Mission is engaged should be carried on in winter as well as summer—indeed the presence of the cruising dispensary is specially necessary in the stormy season, since accidents are of more frequent occurrence.

THE RATCLIFF "BRIDGE OF HOPE."

AT the present time, when we hear so much about the "unemployed," it is natural to think of strong working men, the fathers of families on whom many depend for daily bread. But our work brings us into contact with hundreds of unemployed women, who, even if they have not an aged parent or young children to support, are at any rate feeling the terrible pressure of hard times, and with whom it is a daily struggle to keep body and soul together. It is distressing indeed to stand in our little Hall every morning, and hear the heartrending stories one after another, nearly always ending with "If I could only get some work I should get on again."

Only a day or two since, amongst those who waited their turn for advice or help, there was an honest-looking woman, clean and tidy even in her dire poverty. Her hands were perhaps the best testimony that her days were spent in toiling for bread. With her she had a bright but hungry-looking child of fourteen years of age. All their possessions were in a small bundle which she carried, their only clothing being what they wore. There was no whining discontent in the straightforward story, told so quietly, and yet with an eager appeal in the telling. Ten years ago the husband—a tailor by trade—had died, leaving the mother with seven children to do for them as she could. Through pinching poverty she worked for them until, in turn, they were sent to service or married. Then came sickness, and this child, who had remained with her mother, was taken first by one married sister and then another. But they too are poor, and when the woman grew strong she again took her child, and by daily work both were supported. Latterly work has failed, and they have lived from hand to mouth. "I have tried to keep my child from a knowledge of sin, but it's dreadful, walking the streets to look for work; it's like walking about in hell."

We at once received the poor child into the Training Home, but the only help we could give the mother was the offer of two or three nights' lodging at the Night Shelter, when, perhaps, some honest employment may be found for her. With many expressions of thankfulness she left us, saying, "I shall go with a good heart now, my child, knowing you are out of temptation, and well cared for." Such a story is better left without any setting off of ours. God help those honest mothers who, with anguished hearts, see and hear the temptations offered to their child-daughters! Others, equally young, come with their own pitiful stories, who, alas! in the hour of their temptation, had been shielded by no motherly indignation. Sometimes they come carrying a tiny baby in their arms, and thus the difficulty of knowing how best to help the poor girl is increased tenfold. Sometimes the sins of the parents are visited with such awful consequences upon the children, that young creatures in their early teens seem so possessed with unclean spirits that faith almost staggers in trying to deal with them, and we long with inexpressible yearning for the personal touch of the Master.

Everywhere now men's hearts are failing them for fear, and many things tend to make the outlook dark this winter, but nevertheless we have much, very much, to encourage. Wesley's words spoken on his death-bed are often in our hearts and on our lips:—"The best of all is, God is with us. MARY H. STEER, Hon. Supt.

26, Prince's-square, London, E.

THE SNOWDROP BAND.—A mission with this title has been formed, the members of which agree that, wherever they are, and in whatever company, they will, with God's help, earnestly try, both by example and influence, to discourage all wrong conversation, light and immodest conduct, and the reading of foolish and bad books. Those wishing to join should communicate with Mrs. Watson, Southwold, Tapton-crescent, Sheffield.

YOUNG MEN IN SHOREDITCH.

ON Thursday week two interesting meetings were held at the Shoreditch Town Hall in connection with the opening of the new and spacious building of the local Y.M.C.A. This branch has grown rapidly since its formation in February of last year, and in such a well-equipped home it ought to do splendid work for the young men of the neighbourhood. Mr. East, the secretary, reported that much blessing had already been experienced in connection with the work, and they were anticipating great things in their enlarged premises. The total cost of alterations and furnishing has been £800, and of this a considerable amount has yet to be made up.

Mr. George Williams presided at the afternoon meeting and Mr. Carter, Jun., in the evening. A number of local pastors and other friends representing different denominations were present, and cordial addresses were given in advocacy of the work.

BOUND FOR CHINA.

ONE of the party of China missionaries who left London on October 6, in the *Kaiser-i-Hind*, was Mr. J. A. Stooke, late secretary of the Y.M.C.A., Bath. Writing from the Suez Canal he sends some particulars of the voyage thus far. We extract the following:—

At Gibraltar four of our party landed, and visited the Soldiers' Home and Soldiers' Institute. Capt. Armstrong is a most earnest Christian worker. After looking over the Home and taking tea with him, he very kindly took us through the town to the new institute, superintended by Mr. George Holmes; here we joined in singing and prayer, commending the great work to our Father, God.

On Tuesday, October 18, we arrived at Port Said; all our party landed and made straight for the British and Foreign Bible Society Depôt, where we were most cordially received by the superintendent. Our guide led us through the town, including the Arab quarter and new mosque. This place is considered a second Sodom. In conversation with Messrs. Eoll and Francombe, they told us no one could estimate the iniquity carried on in this benighted place; almost every nation is represented. Our hearts ached, as we journeyed through the bazaars, to see the crowds—most of them gambling or lazily sitting about. Before boarding our steamer we enjoyed a happy time with our friends in the meeting-room here, and left earnestly longing that many labourers may give themselves to work amongst these various peoples.

Morning and evening on board we have prayer, Bible readings, and Chinese lessons. Whenever practicable, conversation is carried on with the passengers; they seem, however, extremely shy of us, as novels and cards are all the rage. On Sunday last we were pleased to see a large company at service in the second saloon, to whom we preached Christ and Him crucified.

FINSBURY Y.M.C.A.—An interesting tea and reception meeting was held at Finsbury Park Hall on Monday week, by the kindness of Mr. Gurney Sheppard. There was a hearty response to this gentleman's generous invitation, and a happy, profitable evening was spent. There were received into the ranks fifteen young men, nine as members, and six as associates.

PRAYER FOR TEMPERANCE.—A universal week of prayer for the revival of temperance effort is arranged to be held, under the auspices of the World's Women's Temperance Union, from November 7 to 13. The committee of the Union earnestly call upon all members of Christian churches in every land to unite in prayer and petition for the overthrow of the drink curse and opium traffic. It is specially urged that Saturday and Sunday, November 12 and 13 (the closing days of the week of prayer), should be the days on which the Church of Christ should earnestly take the lead, and ministers and others should preach and speak, as well as pray, for the speedy and manifested triumph of the temperance movement.

MR. SPURGEON and the BAPTIST UNION.

The withdrawal of the foremost preacher of the day from the Union of his denomination, is an event of very great significance and importance. It is like Moses removing the tabernacle from the midst of the people, and pitching it outside the camp. It is an impeachment, not indeed of the churches individually, but of the soundness in the faith of some of their ministers; and a reflection on the attitude of the influential and prominent men of the body, who naturally take the lead in the periodical assemblies of ministers and delegates. As such, it is of urgent necessity that the Union should define its position, and either clear itself of complicity with the unsound doctrine charged upon it, or avow itself as recognising and admitting it. We hope the deservedly respected President of the Union will feel the urgency of the case, and take such steps as he may deem advisable to meet it.

With the deepest personal regard for Mr. Spurgeon, and respect for his faithful courage, and sympathy with him in the disrespect so unworthily accorded to him from some quarters, we cannot but regret the step he has taken. We think the question should have been brought to a distinct issue, and a conference arranged between himself and those who feel with him, on the one hand, and the representatives of the Union, on the other. By his withdrawal Mr. Spurgeon leaves the field in the hands of the advocates of the views which he condemns, and the members of as many of the two thousand churches as have ministers holding the views which he describes, under the baneful influence of another Gospel which is not another.

Dr. Clifford has written an article in *The Pall Mall Gazette*, in which he replies generally as to the doctrines held, and expresses on his own behalf, and that of the Union, the greatest regard for Mr. Spurgeon. Had such a manifesto as this been officially made, it might have prevented Mr. Spurgeon's action. Even now it might lead to some correspondence or conference which may restore the Union as such to the confidence of the Christian public, and prove that the evil has not become so widespread as Mr. Spurgeon has supposed.

REQUESTS FOR PRAYER.—For blessing on missions, to be conducted by Rev. J. H. Haslam, M.A., at Ewell, to Nov. 9, and at Richmond, Nov. 12 to 16.——For blessing on a mission at the New Hall, Landport, Portsmouth, to Sunday, Nov. 6, being conducted by Mr. J. A. Vicary, of Bristol. ——For blessing on a mission in connection with the Y.M.C.A., Charlbury, from Nov. 10 to 27, conducted by Mr. George Andrews, of the Evangelisation Society.——Mr. Stephen Burrows desires earnest prayers for a mission tour in Ireland, and also in connection with his return to Naples in December.——For blessing on the coming Christian Convention, in Manchester, Nov. 22 and 23.——For blessing on a mission at St. Leonards-on-Sea. to be conducted by Mr. J. B. Bain, commencing on Nov. 9.

DEPARTURE OF MISSIONARIES.—A remarkable scene was witnessed at the Royal Albert Docks, Plymouth, on Thursday week, when over seventy missionaries, destined for China, Japan, and India, left by the steamer *Khedive*. They go out from the Church of England, Presbyterian, Methodist, Baptist, and China Inland Missions, and are the advance-guard of a large number of missionaries who will follow from these societies during the winter. A special train conveyed to the docks 450 friends of the voyagers, among them many distinguished gentlemen connected with the various societies. The scene on board and on shore when the *Khedive* moved off was very affecting, valedictory hymns being sung on the quays, and hearty cheers given, mingled with shouts of "God save China!" "God bless India!"

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. J. Mackenzie, late Deputy Commissioner for Bechuanaland.

As may be seen from our list of announcements, a meeting will be held in the Edinburgh Castle, Limehouse, on Monday, November 7, to welcome Dr. Barnardo on his return from Canada and the Great North-West.

We are informed that the students of the Pastors' College have passed a unanimous and hearty resolution in which they "repudiate statements that have been current insinuating that some of their number have tendencies towards a loose theological belief," and, whereas, they "express warm sympathy with their president (Rev. C. H. Spurgeon) in the bold stand he has taken for the truth of God against the evil which goes by the name of Modern Thought."

A very misleading statement with respect to Mr. Spurgeon and the London Baptist Association has appeared in *The Freeman* and other journals. The last quarterly meeting of the Association was held at the Metropolitan Tabernacle. After the morning session the ministers dined together as usual, at the invitation of the pastor and his office-bearers. Mr. Spurgeon himself was too ill to be present, but his brother, Rev. J. A. Spurgeon, was there, and referred with deep feeling to the course of the "Down-Grade" controversy. Says *The Freeman*:—

> Subsequently Rev. James Douglas (of Brixton) proposed a resolution concurring in the views of Mr. Spurgeon, *but it found no seconder.*

If these last words were strictly correct, it would follow that Mr. Spurgeon stands almost alone among his London brethren of the same denomination. We are happy to say, however, on the authority of one who was present, that the phrase we have emphasised is an entire misrepresentation of the fact. The suggestion (it was not a formal motion) was not seconded, it is true, but only because it was impossible at the close of the dinner, when time was exhausted, to take up a subject involving debate. There are many Baptist pastors in London who deeply sympathise with Mr. Spurgeon in his loyalty to evangelical truth.

We have received from the Oxford and Cambridge University publishers copies of the Revised Version of the Holy Bible and of the New Testament which are now issued at much reduced prices. The Revised Version of the New Testament can now be obtained at 6d. and the Revised Bible at 1s. 6d. per copy, instead of 1s. and 3s. 6d. respectively, which have been the lowest prices hitherto.

We must mention some splendid new issues of the Old Version from the *Oxford Press, Amen-corner.* (1) An edition in pica, on India paper, printed to commemorate the fiftieth year of the reign of Queen Victoria — the lightest large type Bible ever published. (2) A bourgeois large 8vo. Oxford Fac-simile Series No. *1, with concordance, dictionary, compendium of natural history, &c. (3) The same, on India paper, without the addenda, making a most desirably light and convenient pulpit Bible. (4) A ruby 16mo. Revised Version, crown 8vo., a new and very convenient size. The best morocco editions of these books are *recherché* in the extreme.

The Daily News correspondent writes from Paris that he has read the advance sheets of M. Renan's "History of the Israelites." Before now this accomplished Frenchman has occasionally written more accurately than he was himself aware of. From the forecast of the forthcoming work we may look for much that will aid the defender in the conflict that is at hand respecting the Old Testament Scriptures. The wrath of man has been, all through history, made to praise God.

To the extraordinary demand from Canon Taylor, made at the recent Church Conference, that Christianity should be withdrawn from parts of Africa and Asia in favour of Mohammedanism, *The Spectator* has well urged that Islamism, with its serfdom and large concessions to lust, feeds every kind of natural pride, and exactly suits the passions of tropical regions, where men refuse to accept Christianity because of its precepts of chastity. The drink traffic which threatens Africa and Asia is not a product of but in spite of Christianity; and it is little less than scandalous that a clergyman should plead for a teaching which denies the mission of the Son of God.

If Canon Taylor before giving his lecture had consulted Indian missionaries he would have learnt that, instead of "Mohammedanism being an imperfect Christianity," it fosters a spirit of proud blasphemy against Christ, and while it teaches abstinence from strong drinks, it allows the use of maddening drugs. We shall probably hear more of his objection to modern missions that Christianity is "too spiritual." It will be an evil day when the Church listens to this veiled unbelief.

Writing with respect to the influence of Englishmen in India, a correspondent, lately in the Madras Civil Service, says:—

> As to the fact of Englishmen generally despising the Natives, few would question it. As proof, I would cite the difficulty that Lord Lawrence had in suppressing the use of the word "nigger," so constantly used in his presence. Sir George Trevelyan says that mutual sympathy and self-respect between the two races is simply impossible until there is a marked improvement in the tone of the Europeans. The Anglo-Saxon spirit of self-approbation becomes rampant in India. It is painful, indeed, to observe the deep pride and insolence of race which is ingrained in our nature, and which yields only to the highest degree of education and enlightenment. The lower in the scale of society, the more marked become the symptoms of that baneful sentiment. A native of rank, whom men like Sir John Lawrence or Sir Herbert Edwardes treat with the courtesy due to an equal, will be flouted and kicked about by any planter's assistant or sub-deputy railway contractor whose path he may chance to cross. In vain do the missionaries preach the Gospel of love, and humility, and self-sacrifice, so long as the Bengal Harkara preaches the gospel of national hatred, national insolence, and national cupidity. In vain does one class of our countrymen call the converts "Christian brethren," so long as another class persists in dubbing them "damned niggers."

These facts are deeply painful to the Christian mind, and they appear to us to emphasise the immense value of the Anglo-Indian Evangelisation Society, which seeks to bring the Gospel to bear on this mass of English officialdom.

We learn with pleasure that the Cork Society for the Prevention of Cruelty to Animals have warmly taken up the subject of the treatment of cattle during transit across the Channel. In our recent remarks on this subject we had the Atlantic cattle traffic specially in view; we should be glad to know that some society or person of authority is taking steps to ameliorate the condition of these dumb brutes during their two weeks' passage across the ocean.

We greatly regret to hear that Dr. Churcher, the medical missionary at Tangier of the Mission to the Kabyles, has sustained severe injury to his eyes. In the dark his face struck against a projecting iron bar, which smashed his spectacles into his eyes. He is now at Gibraltar under treatment. Our heavenly Father has surely not permitted this terrible calamity to happen to our beloved friend without some gracious purpose. Let us make united intercession that if it be the will of God his sight may be perfectly restored, and that this lamentable accident may be overruled for great blessing.

We have received a bewildering mass of correspondence relative to "A Prophetic Letter," which is for the most part very discursive, and would call forth a still larger number in reply. We have not space to pursue the subject. The fact remains that the exclusion of George Müller, and those in fellowship with him, is still the test of fellowship with the exclusive Brethren, though nearly forty years have passed away since the Darby-Newton controversy arose, and few of this generation know anything at all about it. Indeed, we never met a score of persons who had any intelligent knowledge of the errors charged against Mr. Newton, and which he more or less definitely retracted.

Those errors consisted in false conclusions drawn from the Psalms as to the wrath of God resting on the Lord Jesus on account of his connection with the race of Adam, and more particularly with his covenant people—Israel. Such mistakes would have been avoided, we believe, had it been remembered that the Son of God became incarnate, not by direct generation from Adam, but that He entered the human family by the direct interposition of Divine power. He was truly man, but He was the only One of his mother, the Choice One of her that bare Him. "That Holy Thing that shall be born of thee shall be called the Son of God." Glorious Edward Irving would never have conceived his outrageous error concerning Jesus, nor B. W. Newton the faint echo of it which he afterwards withdrew, had they remembered "the mystery of his holy incarnation."

In our judgment, God and time have decided John Darby's case against Bethesda, in George Müller's favour. For Mr. Darby increasingly lost spiritual power and influence from that time until he died; his course being marked, wherever he went, by divided families and unhappy homes; while George Müller has been increasingly owned and used of God, and honoured by his people; and at an age to which few men attain, is still evangelising round the world, leaving his spiritual children in all nations.

It is doubtless the fact that many truths expounded by the exclusive Brethren have largely influenced for good the evangelical Christians of this half-century; but had they remained in harmony with other Christians, instead of cutting them off, the influence of love would have been added to that of truth.

A correspondent, referring to the prevailing distress, writes to us as follows. We commend the suggestion to our readers as worthy of extended adoption:—

> Everyone will admit that exceptional need demands corresponding effort. May I tell you one way of helping that has presented itself to the mind of myself and a friend? We are accustomed to give presents to our dear ones at Christmas (as most people are who can at all afford to, I suppose); but this year we intend partially denying ourselves this pleasure, by giving gifts that cost less, and devoting the surplus to "charitable purposes."

When "A Bachelor" undertakes to give "hints on household management," one is tempted to exclaim, "Is Saul also among the prophets?" Yet the gentleman who makes this daring attempt in *The Pall Mall Gazette* of Saturday, says some things that seem to bear the test of criticism, viewed from the Christian standpoint, though they may be regarded as flat heresy by some. Referring to the vexed domestic servant question, he says:—

> At the outset I revise the formula, "No followers allowed," and read it thus: "Every facility given to well-authenticated followers." A lady recently told me that the one thing in her house she dreaded most was the sound of a man's voice in the kitchen. I replied that this was to me the most joyful of all sounds, provided I knew the owner of the voice, and was sure he came after the cook, and not after the spoons. When I know that an honourable courtship is going on in the kitchen, the house, to my mind, is etherealised. Recognise, dear ladies, that your servants have like passions with yourselves, that they hunger for love and sympathy, and look forward to marriage (even as you yourselves do) as the crown of earthly life. This is the one touch of nature that will bring you into contact with your servants.
>
> Secondly, I give three very necessary things to my maids—fresh air, exercise, and healthy pleasure. One day out a month is slavery, not honourable service. Don't you think the cook longs to change the glare of the kitchen grate for the glow of the sunshine, and the housemaid the dust of her brooming and cleaning for the sweet smell of meadow and hedgerow? It is absolutely necessary to be generous in this direction; sometimes I send the servants out in the carriage, or lend them my boat to row upon the river, and I always think that the housemaids sing all the more blithely, and the man whistles with more tuneful vigour, after an outing of this kind.

Other excellent doctrines this radical writer propounds, the decay of which may have something to do with the disrepute into which "domestic service" has fallen in these latter days. Of course there are two sides to this as to other questions; but on the whole we think that the heads of households have the solution of the problem very much in their own hearts and hands.

Miss Annie Macpherson desires to let her friends and correspondents know that she hopes to open the new house, 29, Bethnal Green-road, on Wednesday, November 16. Cards of invitation will be issued shortly. The old Home of Industry, 60, Commercial-street, will be continued another two years for work among young women and the Jewish population around.

Dr. Mivart's remarkable paper in *The Nineteenth Century* for July on "The Catholic Church and Biblical Criticism" has not been permitted to remain un-censured, and in the current number of *The Dublin Review* the Right Rev. Dr. Hedley gives the Roman Catholic professor a gentle hint that as a layman he is not qualified to deal with questions concerning ecclesiastical tribunals. "Liberality," says Bishop Hedley, "is a dangerous bait; the periodical press is a dangerous opportunity, and generalisations on theological questions are too often, in the hands of a layman, like the weapon of a savage, which comes back and hurts the man that casts it forth." Rome will permit Professor Mivart to deal with the anatomy of the frog, but it cannot permit him to deal with the Bible at first hand.

There were aspects of the ministerial Conference which last week was held at Hammersmith that merit attention. It took as its model the Conference held this time last year at Hastings, but differed from it. That was exclusively for Congregational ministers, whereas the one at Hammersmith was mainly for ministers of the locality—Wesleyan Methodists, Baptists, Congregationalists, and Presbyterians. We are told that not a jarring note was heard. All united in the same confessions, and all joined in the same solicitudes respecting the great world of evil on the one hand, and their consciousness on the other of utter insufficiency to meet it except by abiding in the truth, and by obedience to the leading and monitions of the Divine Spirit. Such a scene of union in prayer and identity in sentiment was very remarkable.

A few utterances in the Conference may be noted. "If ever the English Nonconformists come to doubt the plenary authority of Scripture then farewell to their spiritual strength." "The imperfect teaching of the evil of sin is the great defect of modern teaching." "No Holy Spirit, no church." "Over organisation is a present danger." "It is doing well, not much, that should be aimed at by ministers." "Disparagement of the past is a great temptation and danger." "No entertainment could give joy to true churches like the conversion of souls to God." "We cannot by unspiritual methods make the Gospel acceptable to unrenewed men." "It is the leaven of Sadduceeism that now forms the greatest peril of the Church."

The burning question of work for the working-man (who must not be hastily identified with the noisy demonstrators of Trafalgar square) is forcing itself to the front with startling rapidity, and must be faced at once. Owing to the constant stream of immigration from the country districts to the towns, the population of the latter is becoming terribly congested, and much destitution is one of the natural results. So long as the world lasts the poor will be always with us; but merely to relieve temporary distress does not go to the root of the matter. Apart from more purely Christian effort, an extensive and well-directed scheme of emigration would seem to be the present remedy.

A suggestion is made by a correspondent of *The Times* which, so far as it goes, sounds both reasonable and feasible. On the one hand are large numbers out of work, on the other very many of the employed are overworked, especially on the railways, tramcars, and omnibuses: why, he writes, should not these two evils, to some extent at least, cure each other? Let such a number of additional men be employed as will prevent more than a fair week's work being exacted from each in return for a week's wage. But it may be asked, "What of the dividends?" It does not, however, necessarily follow that these would be appreciably lowered, and shareholders would at least have the satisfaction of knowing that their profits were not being made at the expense of worn out human bodies and minds.

Mr. and Mrs. Grattan Guinness are visiting the South of England. They hope at Eastbourne, Bournemouth, Torquay, and other towns to hold missionary and prophetic meetings. Miss Geraldine Guinness hopes, God willing, to go to China as a missionary early next year.

The Universal Week of Prayer for the overthrow of the curses of drink and opium, which is being inaugurated under the auspices of the World's Women's Temperance Union, is a welcome sign of the times. In these days of instantaneous communication by electric means, the scheme of simultaneous supplication all over the world is quite practicable, and the attempt thus to bring home to all minds the necessity of waging a determined war against these incalculable evils is one well deserving the warmest encouragement.

It is often highly instructive to "see ourselves as others see us;" and an article recently published in a French paper dealing with the habits of the working-classes in England affords much food for reflection. In it the writer remarks that on Saturday evenings and Sundays working men spend their time and money mostly in the ale-shops, the consequence being that for the rest of the week there is the utmost scantiness of solid food for the family. It suggests as a remedy that the wages should be paid either more frequently, or direct to the men's wives. The evil would be largely mitigated if wages were paid on Thursdays or Fridays instead of Saturdays, as the men knowing they must work as usual the following day would be less likely to drink to excess, and thus more money would reach their wives. As it is, men "drink their way home," and but too often a very small share of the wages reaches the home at all. We commend this suggestion to the consideration of all employers of labour.

We greatly regret that we are unable to report any real improvement in Mr. Denham Smith's state of health. Great prostration is still the predominant feature. He lies in much the same condition as a week ago, in that peaceful "waiting" attitude that has throughout been his, and sustained by the prayers of God's children, while cheered and comforted by their love.

The arrangements for the proposed General Conference on Foreign Missions, to be held in London in June next, are making satisfactory progress. Forty-eight British and Irish societies have appointed delegates to represent them, and it is expected that American and Continental societies will co-operate.

The great object of the Conference is to stimulate and encourage all evangelistic agencies, in pressing forward, in obedience to the last command of the risen and ascending Saviour. The ends aimed at may be classed under three heads:—(1) To turn to account the experience of the past for the improvement of the methods of missionary enterprise in the foreign field; (2) To utilise the experience acquired for the improvement, as far as possible, of the methods for the management of Foreign Missions in the home department; (3) To seek the more entire consecration of the Church of God, in all her members, to the great work committed to her by the Lord. A special subject for discussion will be:—"How to bring the influence of Christian men at home, and of missionaries abroad, to tell on the consecration of commerce, especially in its relation to heathen countries; a movement not less important and hopeful now than that which revolutionised the conscience and legislature of our country in the beginning of the century in regard to slavery.

Prayer is earnestly desired that the plans and arrangements may be such as will conduce most largely to the success of the movement. We trust our readers will further it in every possible way. Circulars may be had on application to the Secretary, General Conference on Foreign Missions, Bible House, 146, Queen Victoria-street, London, E.C. Rev. J. Johnston, one of the secretaries, leaves for America this week, with a view to enlist the co-operation of Christians on the other side of the Atlantic.

The death of the head master of Uppingham, Rev. Edward Thring, deprives the nation of one of the ablest and most energetic of the educators of her youth. He was a born leader of men, and the respect and affection which he inspired in his boys is undoubtedly one of the noblest monuments that he has left behind him.

The three first meetings of the Sunday evening services at Exeter Hall, by Dr. Grattan Guinness, have been sealed with blessing. The inquiry-room has been crowded every night, and many we believe have been brought to a saving knowledge of the truth. The earnest prayers of our readers are desired on behalf of the young men who swarm by thousands in our London streets, that this effort may bring them by hundreds to Christ.

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MR. H. THORNE AT BIRKENHEAD.

The visit of Mr. Henry Thorne to Birkenhead, to conduct a mission from October 9 to 24, in connection with the local Y.M.C.A. and Y.W.C.A., has been most successful in every way. A large number have been brought to rejoice in the Lord Jesus Christ as their Saviour, and it has been a time of refreshing to God's children. The feature of the mission has been the unity that has existed amongst the Christians of various denominations who have helped on the work. The interest in the meetings increased every day until, at the last meeting held in the Rink, upwards of 3500 people were present.

The meetings, for which special subjects were announced, drew large crowds, and the spacious hall could have been filled three times over to hear Mr. Thorne give the "Story of his Life." At the meeting for "Women only" an overflow service was addressed with much acceptance by Miss Greenwood, whose help was much valued all through the mission by her fellow-workers amongst the women. Every night workers have been busy in the inquiry-room, pointing anxious ones to the Lord Jesus Christ, and it has been the joy of all to see many going away rejoicing in the knowledge of sin forgiven, and of backsliders being restored.

A meeting was held on the 22nd to which those interested in Y.M.C.A. work were invited to discuss with Mr. Thorne the advisability of erecting a new building, the premises now occupied being altogether unsuited to the effectual carrying out of the work. A fund was opened, and nearly £800 was promised or guaranteed to be raised.

PALESTINE.—An account of work in connection with the Methodist Mission to Palestine is given in a little occasional paper which may be had of Rev. George Piercy, 276, Burdett-road, E. The workers (Mr. William Lethaby and his wife) are first limned, and we have then a graphic description of their present sphere of labour, and of the work itself, by Mr. Lethaby. This lies amongst all classes of people in that land of many peoples and tribes. The dispensing of medical skill and medicines is blended with instruction for little Arabs in day and Sunday-schools, and with the reading and explanation of the Scriptures, as opportunity offers. Some of the boys have become already proficient, and in more than one case the utmost eagerness is shown in seeking to know and understand the Scriptures.

REV. F. B. MEYER AT HASTINGS.

Mr. Meyer's first text here was Isaiah liii. 6 With rare power and sweetness did he tell of th lost sheep, and of what the Shepherd bore i order to bring it back. Towards the close of hi address, he repeated several times, "I am heale by his stripes." A thoughtful young man sa that night in the hall, and as these words wer repeated he was enabled to lay hold on them fo himself, and was saved on the spot. Now he i very happy in Christ.

Another night a young man, a Roman Catholic was at the meeting. Nothing was said in the address for or against the Church of Rome, but he saw himself a lost sinner, accepted Jesus as his Saviour. He has now joined a band of earnest Christian young men. A political friend of his was saved at Mr. New's mission a few months ago. Judge the surprise and joy of the latter at meeting our friend in a prayer-meeting last Monday night.

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CHURCH HOME MISSION.

This Mission undertakes to send preachers in connection with the Church of England to hold occasional services in needy districts. Some gleanings from the last report may be of interest to our readers:—

"The meeting at —— on Friday evening was a meeting of great power, and was followed by a prayer-meeting. Altogether, I was very grateful for the blessing God evidently gave; so far as I know, there were no actual conversions, but believers seemed to have got a lift."

"That evening Mr. H. —— drove me across the hills to his mission-room, distant four and a half miles. There, at a small hamlet, in the midst of wild and bleak hills, there was a congregation assembled for the Mission service that ought to have delighted anyone—about fifty hardy-looking lime-burners, great, strong, powerful fellows, just the class of men one wishes so much to get hold of."

"I thought I would let you know that I thoroughly enjoyed the services; in fact, I think it was the happiest week I ever spent. I seemed to get completely lifted out of self, and as if a new power had taken possession of me that enabled me to plead with an earnestness that I never before experienced, and which was, I believe, blessed to some souls."

"I preached five sermons in churches, one sermon in schoolroom, and addressed the children in three schools. In addition, I was able to speak many 'words in season' to individual souls, and found good seed sown in former missions had not been sown in vain. I had one 'after-meeting,' and a large number stayed."

"In all the three places I visited the Church Home Mission is spoken of as a great blessing. Would that I could have preached with more demonstration of the Spirit and power! But the thought consoles me that the Lord can use the humblest instrumentality for the furtherance of his own glory. I much enjoyed my intercourse with the Lord's dear servants with whom I stayed at each place, and feel I was watered myself in endeavouring to water others."

The work is simple and unostentatious; it attracts sympathy from many faithful Christians, but is not done in the glare or excitement of popularity; it has continued now for thirty years, and has been graciously used by the Master for the conversion of sinners and the edification of saints. The treasurer of the Mission is Mr. F. A. Bevan. The honorary secretaries are Canon Cadman, Marylebone, and Dr. John Gritton, Sidcup, Kent.

THEATRICAL MISSION.—The Duke of Bedford has signified his interest in the work of the Theatrical Mission by forwarding to Mr. Courthope Todd, the founder and director, a cheque for £100 on behalf of the building fund of the Institute. By means of this liberal contribution the debt is reduced to a little over £2000.

FROM LONDON TO JOHN O'GROATS.

By GAWIN KIRKHAM.

Last February I went from London to Land's End, spending eighteen days in Devon and Cornwall, lecturing on my Dutch picture, "The Broad and the Narrow Way;" an account of that visit subsequently appeared in The Christian. As John o'Groats is usually associated with Land's End as the other extremity of the United Kingdom, it was but natural that the desire to see it also should spring up in the mind. In the providence of God the way was opened, and I started with my picture, taking with me Mr. Charles L. Young, the secretary of our Mildmay Auxiliary (open-air mission) whose devotion to the picture and its expounder has a touch of the romantic about it. The journey extended to 1773 miles, and occupied sixteen days. The picture was exhibited and explained thirteen times to about 5000 people in Dumfries, Edinburgh, Montrose, Aberdeen, Banff, Keith, Elgin, Lossiemouth, Dufftown, Nairn, Inverness, Tain, and Wick; bringing up the total number of expositions in eighteen years to 839.

THE SABBATH IN SCOTLAND.

A stranger in a new country is naturally on the look-out for points of comparison and contrast, and the more quiet and restful appearance of a Scottish city, compared with an English one, in reference to Sabbath observance, is very noticeable. We spent one Sunday in Aberdeen, and another in Inverness. To one accustomed to the bustle of London on the Lord's Day, the absence of vehicles on the streets and the general restfulness is very striking. Inverness specially excels in this respect, for I thought that the sound of wheels in Aberdeen was greater than when I visited it eleven years ago. And I gathered in conversation that the old method of observing the day of rest is gradually changing in the large cities. Even in quiet Inverness, with its lovely surroundings, the opening of the post office for the delivery of letters, and the arrival and departure of the mails, seemed out of harmony with the character of the day, though the time so occupied was but brief.

SCOTTISH PREACHING.

We were only permitted to hear two sermons, but they were so good that we longed to hear more. The first was in the Free South Church, Aberdeen, by Rev. George H. Knight, its minister, who discoursed with singular clearness, power, and tenderness on being risen with Christ (Col. iii. 1). Seldom have I heard the believer's standing put more forcibly, and if that was a fair specimen of pulpit teaching north of the Tweed, it will be a long time before there is a "Down-grade" controversy in Scotland. The other was in the United Presbyterian Church, Inverness, where, in the absence of Rev. George Robson, the pulpit was occupied by a Mr. Ross, whom we were informed was a member of the congregation and a student. If spared, he will undoubtedly be heard of beyond the congregation over which he may be placed; for, as he discoursed upon "the weightier matters of the law, judgment, mercy, and faith" (Matt. xxiii. 3), he displayed all the characteristics of an able preacher. There were accurate definition, careful analysis, pointed application, and fervent appeal; but if so obscure a hearer might venture to criticise so eloquent a preacher, I could not put away the suspicion that such a style of preaching is in danger of putting the hearer on the track of salvation by works, rather than magnifying the grace of God, which saves men through simple faith in Christ alone. I confess to a great liking for Scottish preachers. They may occasionally lack simplicity by a superabundance of learning, but there is a winsomeness of tone that touches a chord of sympathy in the hearer's breast.

THE FISHERMEN.

Two-thirds of my audience in the Public Hall at Lossiemouth were fishermen, and I never addressed so many at one time before. My sympathies were stirred on their behalf, because all that week the weather was so stormy they could not put to sea, and they were thus living in enforced idleness. But though there were so many with nothing to do, there was no hall or room where they could gather for either amusement or instruction, and they were thus left to the temptations of the public-house. Scotch people are well known to be "clanish," and the fishermen are no exception. They like to settle in the same part of the town, and I was told that it was a rare thing for them to marry outside their own community.

JOHN O'GROATS.

We were favoured with a fine day for our visit to John o'Groats. Wick was the furthest point of our route by rail, and we were driven the remaining eighteen miles. The name is preserved in a modern hotel, but the extreme point of land is a mile and a half further. This point, Duncan's Bay Head, is in some respects similar to the Land's End in Cornwall. The rocks in each case rise some one hundred feet from the sea, but here they are solid, level, and covered with turf, while there they are pointed, uneven, and jutt out in a sharp point into the sea. A lighthouse, or, rather, a double one, occupies the Skerries, an island off the mainland, as there; and further away we see the Orkneys, as at Land's End we see the Scillies. Shells innumerable lie on the beach, driven by the strong tide from the Atlantic through the Pentland Firth.

The visitors' books at the hotel contain many memorable names, though the leaf signed by the Prince of Wales has been stolen. We saw the familiar signature of Dwight L. Moody, the American evangelist, and the mound in front of the hotel, where the original John o'Groat's house stood, was pointed out as the spot where he preached when visiting the place in 1874.

SCOTTISH SCENERY.

As we followed the path of duty rather than pleasure, we did not see very much of picturesque Scotland; but some "bits" on the Highland railway between Nairn and Perth will long live in my memory for their autumnal beauty. Red flashes in the woods in the Pass of Killiecrankie, and about Dunkeld, reminded me of the American woods in autumn, while the golden leaves of the poplar, birch, sycamore, and beech were singularly unearthly in their dying robes. The Grampian Mountains, too, were impressive, as they showed their heads crowned with the newly-fallen snow.

A SCOTTISH WORTHY.

I have made notes of Sacramental fasts, Evangelistic Missions, Y.M.C.A. work, the Crofters, and other matters, but content myself with a closing reference to an interview with Hector Macpherson, who was Duncan Matheson's companion in the Crimea. He resides at Nairn, and, though 73 years of age, is singularly fresh considering what he has passed through; and his heart is so warm to the Lord on the one hand and to his fellow-creatures on the other, that it was a rare treat to hear him tell of the Lord's mercies, and recount his evangelistic efforts in the days of the late Duchess of Gordon, who gathered round her such a noble band of earnest workers. His recital of the revival of 1859 made us long for a renewal of those "times of refreshing from the presence of the Lord."

HOW TO HELP THE POOR.—Sir,—Kindly permit me to inform your readers that I have arranged a system of tickets for lodgings, coal, bread, and cocoa, which are available in all parts of the metropolis, by which means the charitably-disposed can dispense their own bounty. Copies of these tickets, with full particulars, I shall be glad to send to anyone taking an interest in the destitute poor.—I am, Sir, your obedient servant,

John James Jones.

London Samaritan Society,
98, *High-street, Homerton, E.*

STEPPING STONES.

The raging torrent rushes by,
The night is dark, the storm is high;
To Thee, my God, I feebly cry,
"My strength is gone!"

From heaven He bends a listening ear;
"My child," He says, "you need not fear;
There lie beside you even here
The stepping-stones."

"But, O my God, I cannot see
My way, the end, or even Thee;
This storm is far too great for me—
My strength is gone!"

Again the loving voice replies:
"My child, why raise these bitter cries?
I tell you, close beside you lies
The stepping-stone.

"Those promises, so rich and sweet,
I gave, that your poor weary feet,
Just in your time of need, might meet
The stepping-stone.

"I know you cannot see my face,
But you can feel my wondrous grace,
If you will trust now, in this place,
The stepping-stone."

The raging torrent still is strong,
The night still dark, the storm still long;
But, Father, I can raise my song—
Thy strength is come.

Lina Dodd.

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THE GOSPEL IN BRAZIL.

Rev. Emanuel Vanorden, of Rio Grande do Sul, Brazil, has arrived in London, after an absence of ten years, in order to recruit his health, and, as far as he is able, to interest God's people in the great work he has at heart. Mr. Vanorden twenty-four years ago was converted in London, through the faithful labours of the late Dr. Ewald, of the London Society for Promoting Christianity amongst the Jews. He completed his studies in the United States, and was ordained pastor of the Noble-street Presbyterian Church, of Chicago, and in connection with it opened a Sunday-school, which has now 750 names on its roll. The teachers still remember his good services, and annually send him some token of love to aid him in his work in Brazil, where he laboured first as a missionary of the Presbyterian Board, of New York, and for the last ten years as an independent worker in Rio Grande.

The Lord has blessed his work. He has been able to gather a congregation among the Roman Catholics, to publish 100,000 books, pamphlets, and tracts in Portuguese—towards which he has received valuable aid from the Religious Tract Society—and *O Pregador Christao*, an evangelical paper which has done good service for the cause of Christ. Missionaries of different societies labouring in Brazil have requested the Religious Tract Society to aid Mr. Vanorden in opening a Depository of religious matter in the City of San Paulo, the headquarters of Protestantism in that country, and to provide a Christian literature for the Brazilians, for which they believe him to be specially qualified.

Mr. Vanorden will spend only a few weeks in England and Scotland, and will return as soon as possible to his chosen field of labour. Communications may be addressed to care of Mr. M. H. Hodder, 27, Paternoster-row, E.C.

WESTON-SUPER-MARE.—On Thursday, Oct. 13, Rev. T. Cook concluded a twelve days' mission to this town, which has been greatly blessed to the awakening of the unconverted, and to the quickening of the Church. A striking feature of the mission has been the large attendance at the holiness meetings. These were held in another part of the town, at Church-road Chapel, and were attenby many members of other churches.

LADS' INSTITUTE, RATCLIFF.

The work among rough lads in Ratcliff-highway was resumed on Tuesday last week. The object is to provide a bright and cheerful place in which these lads between fourteen and twenty years of age may spend their evenings, and be provided with healthy recreation and occupation of mind, the chief aim being to win them for Christ.

Ladies and gentlemen having an hour or two to spare on any evening of the week will be cordially welcomed, as workers are much needed. Mr. J. T. Isaac, hon. sec., Strangers' Rest, 163, St. George's-street, E., will be glad to hear from anyone willing to assist in any way in this most important work.

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SWEDISH MISSION ON THE CONGO.

An interesting letter comes to us from Mr. K. J. Pettersson, Swedish missionary, who writes from Kibunsi Station, in the Congo Free State, on September 12. After thanking the many friends in England and America who have sent to him books and papers during his five years' residence on the Congo, Mr. Pettersson relates the circumstances under which the Swedish Mission there was commenced. A desire having arisen among the friends of the Swedish Society to have some share in Central African Missions, it was at first contemplated to combine with the Livingstone Inland Mission. That Mission being transferred to the American Baptist Mission, the Swedish organisation, which is an unsectarian one, resolved to take an independent course. The writer proceeds :—

"In August, 1886, Mr. Westlind and three new brethren were sent to take up the work at Mukimbungu, which was transferred from the American Mission. Here Mr. Westlind had laboured for about four years before his return to Europe. A number by this time had been converted, and a few confessed Christ by baptism. In April last two more new brethren and myself were sent to join the number already in the field. Since our arrival we have made preparations to open a new station on the north bank of the Congo, Mukimbungu being on the south bank. This new station we are calling Kibunsi Station, after the name of the chief town in the district. I may say that the station is really opened, as two of the brethren are already there living among the natives in native huts in the chief town, until I return from my trip to the coast, where I have been to engage workmen, and to make other necessary arrangements. I am now on my way up river, and shall be up there in two weeks more.

"There are now quite a number of converts in the towns surrounding Mukimbungu. Many have come and settled round the station, where they have built their houses on an improved scale. In the day time we have a school with a large number of boys and young men, and also an advanced class, with evangelists, who, part of the day, go round the towns preaching. Every other evening we have a school with thirty to forty young women, who are very eager to learn. I wish every friend of the Mission in Europe could have the opportunity to see these women, their babies with them, spending two hours in the evening after a day's hard labour in the gardens, eagerly trying to learn to read, as they so much wish to be able to read the Word of God for themselves.

"The other evenings in the week, not occupied with this school, there is a meeting, open to all, when the evangelists give short addresses, and with others, who may feel so inclined, engage in prayer, interspersed with hymns. At these meetings some frequently stand up, and throw away their idols, saying they do not need them any more as they have found all they require for salvation and preservation in Christ. We have really times of much blessing.

"The address of our Society in Sweden, in case any inquiries would be desirable, is Swenska Missionsförbundets Expedition, 17, Kungsgatan, Stockholm, Sweden."

A FAITHFUL PREACHER.

George Hughes, the lecturer of Allhallows Church, Bread-street, who was ejected from the vicarage of St. Andrew's, Plymouth, on St. Bartholomew's Day, 1662, was a very popular preacher while in London. On May 26, 1647, he was invited to preach before the House of Commons at St. Margaret's, Westminister. His sermon contained some exceedingly frank language concerning the character of a few of the legislators. Quoting Proverbs xxix. 2, "The people must mourn when the wicked beareth rule," he added: "They say there are such among you, if I may speak in usual terms, impious, childish, cockpit counsellors. If so, such are bad trustees for laws, liberties, and religion. A Roman or Spartan State would provide against some of these, and not hazard kingdoms in the hands of fools."

He then went on to say that he was afraid the famous Long Parliament had not only some foolish, but some grossly immoral men among its members. The others excused the presence of such among them by saying that "the people sent such, they themselves were not electors." Mr. Hughes thereupon expressed a devout wish that the majority of the House had the power to get rid of a black parliamentary sheep. "Such," said he, "will vote God from among you. Let the sight of one root of bitterness among you humble you." "Methinks it is possible for a Christian Parliament, by a law, to purge and prevent such profane, paganish leaven, and to honour Christ's kingdom so much as to make *gross sin* uncapable of a membership among you."—*Pall Mall Gazette.*

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THE CHRISTMAS LETTER MISSION.

Dear Sir,—Begun in 1871, in the district of St. Mark's, Brighton, this Mission has extended to almost all the hospitals, infirmaries, workhouses, &c., of the kingdom; while parochial and district distributions, and others to railway-men, navvies, postmen, miners, soldiers, sailors, &c., &c., have been extensively organised. It is calculated that considerably more than three millions of these illustrated Gospel letters have carried out the Christmas message since the commencement of the work.

We shall be happy to supply full particulars to any of your readers applying to my address; but my special object in writing is to enlist co-operation in the supply of the Christmas Letters (printed by *Messrs. Hazell, Watson & Viney*, 6, Kirby-street, Hatton-garden) for the workhouses and infirmaries of London, and many of the Northern Counties. Several of these are in need of organisers. The work has outgrown the workers; and throughout the kingdom helpers are required who will organise for single institutions, or who will, from the ease and quiet of home, by procuring, folding, and sending out the Christmas Letters and Cards to their destinations, or to receiving secretaries, help forward the distribution. Children will be gladly welcomed in sending out the illustrated anecdotal letters to other children less certain than themselves of the greetings of Christmastide, and who receive no other letter in the year.

E. Steele Elliott,
Hon. Sec. and Treasurer.
66, *Mildmay-park, N.*

SEAMEN IN ITALY.—Sir,—We are embarking upon an enterprise in Genoa and in Savona, which, I trust, may prove of use to our British seamen; we need help from home, however, in order to make it very efficient. In Genoa from fifteen to twenty British steamers may be found any day of the week; these steamers represent from three to four hundred men. We have taken some well-situated rooms; yet before reaching them the sailors must pass several wine shops. To offer a counter-attraction with any hope of success, we must have our rooms bright and warm, and well furnished with books, papers, and games. At Savona, we have hired an old room, upon which much must be spent in repairs and in furniture; there, as in Genoa, there are the same flourishing wine-shops with which to contend.—Yours,

Genoa. A. E. Carey, English Chaplain.

Mission Appeals.

Union Hall Mission.—I have opened a special fund for supplying food, coals, and clothing to the poor in the localities of the six halls of this Mission. I am now giving fifty gallons of excellent soup twice a week.—Robert Bilke, Director, Greenhill-road, Harlesden, N.W.

Kensal Green.—Could you ask your numerous readers if they could send us parcels of left-off clothing that we may make them into garments for the many poor children who already suffer from the severity of the climate in Kensal Green and neighbourhood. If addressed to above address they will be received with many thanks. We work in connection with College-road Wesleyan Mission.—H. Nicholls, 32, College-road, Harrow-road, W.

The Famine in Central Turkey.—Sir,—I have received in all up to this date £443 7s. 7d. for the Adana Famine Relief Fund, and £11 for the sufferers at Zeitoon. Those sums have been transmitted to the Treasurer at Constantinople. The flow of liberality in this country has, to all appearance, entirely ceased, but it ought to be made known that the distress is daily increasing, and bids fair to end in widespread starvation. The prospect for the winter is appalling. Gifts of warm clothing, new or partially worn, and of material for clothing, will be gladly received by Mrs. Dr. Small, 3, Stanley-gardens, Notting-hill, W., and money help may be sent to me.—(Rev.) T. W. Brown, Secretary, Turkish Missions' Aid Society, 32, The Avenue, Redford Park, Chiswick, S.W.

Clerkenwell.—For twenty-six years I have been labouring as a Christian minister in the poorest of our East-central district, St. Luke's and Clerkenwell. I am personally acquainted with scores in the greatest privation and want. Their rags and hunger and cold appeal to Christ's disciples. I am without means of responding to the cry. When enabled to help I always do so regardless of creed or no creed: many Romanists and Infidels have not been overlooked. My plan is first widows and fatherless, then those whose husbands are prostrate in sickness. I ask for help in money or clothing. Philip Gast, Pastor of Spencer-place Chapel, Goswell-road; address 12, Noel-street, Islington, N.

Y.W.C.A., Dawlish.—As the building in this town hitherto known by the title "Our Room," has been announced for sale, the Committee feel it very desirable that it should be secured for their use. The sum necessary for this purpose is £750, the rest of the purchase money (£500) being left as a mortgage on the building. Mrs. Henry Gamble, President of the Torquay Branch of the Y.W.C.A., has kindly promised £150; other friends sums amounting to £90. Mrs. Fiske, hon. secretary, Y.W.C.A., The Bartons, Dawlish, will gladly receive donations.

Ham-yard Soup Kitchen (Ham-yard, Great Windmill-street, Haymarket, W.).—The Committee earnestly appeal for increased support for the daily work of the Institution. It is open all the year. The Hospice contains twenty beds for cases of temporary distress, poor convalescents, and others of good character, who need a helping hand to regain employment. Each family registered for relief receives two quarts of good nourishing soup, and at least two pounds of bread, three times a week, for the period recommended. This improved system of relief prevents all abuses, such as the sale of tickets and overlapping. Penny dinners are provided for boardmen in the kitchen, and for children to take home.

Hospital for Women and Children (9 and 32, Lupus-street, S.W., near Victoria Station).—Sir,—May I appeal on behalf of the poor in connection with our Out-patient and Maternity Departments. I was recently called in to a case of great poverty of a woman about to become a mother. She had been obliged to pawn almost everything she had in order to get even one meal. I found her on a mattress, in the corner of a very dirty dark room—no bedstead; quite unable to rise from it, and not knowing where to look for relief. She had been charing up to the very last. This is but one of hundreds of similar cases. Any contributions towards relieving the suffering poor during this severe weather, in either money, blankets, coals, dinner tickets, cast-off clothing, &c., will be thankfully received by Dr. G. de G. Griffith, 34, St. George's-square, S.W.; or by myself. I shall also be glad to see any visitors.—A. B. Rees, Lady Superintendent Hospital for Women and Children, 9, Lupus-street.

BISHOP TAYLOR writes that it is impossible to secure the necessary force of carriers to transport his goods, and that he needs a traction steam-engine and waggons, a couple of ferry barges, and a steam barge, to run the eighty-eight miles of the Congo from Isangala to Manyanga. The Bishop has now working under him in Africa, on the West Coast and on the Congo, about one hundred missionaries, besides a party of twenty-six now on their way out, and constant reinforcements which he is receiving.

The Book World.

Our Holiday Hours. 1s. *Cassell & Co.* An attractively-bound volume, containing thirty-eight full page, well executed illustrations, with descriptive stories in words of two syllables. A remarkably cheap book.

Dibs, by Joseph Johnson (1s. 6d. *Religious Tract Society*), is an exceedingly pathetic and graphically told story of "city Arab" life in London, showing how real human jewels may be found in strange places, and fashioned by those who will patiently search for them. The illustrations are vigorous and true to the life.

The Pictorial Geography of the British Isles, by Mary E. Palgrave (5s. *S.P.C.K.*), is a truly fascinating work, containing the *crême de la crême* of the beauty spots so profusely scattered throughout these favoured isles, with excellent descriptive letter-press. As a book for the drawing-room table we scarcely know of anything better in this department of literature.

Christianity and Evolution: Modern Problems of the Faith. 6s. *James Nisbet & Co.* This book cannot fail to interest those who inquire into the relations between science and religion. It is made up of a number of articles dealing with the vexed question of Evolution, and its central position is that the ascertained facts of Evolution do not fight against Christian faith. We cannot go the length of homologating every statement—some of the writers seem to us to yield too much—but we can and do commend the articles to the careful consideration of men whose beliefs have been clouded by the scepticism bred of "scientific" speculation.

Non-Biblical Systems of Religion. 6s. *James Nisbet & Co.* The so-called Science of Comparative Religion is attracting a good deal of attention at present. Knowing this, the wideawake editors of *The Homiletic Magazine* persuaded some scholars of undoubted ability to hold a symposium on old and new faiths of the world in the pages of their monthly. The result was a series of articles full of information conveyed in an interesting manner, and as comprehensive as the limits under which they were written permitted. These articles are now reprinted in a handsome volume, which should not only give knowledge to its readers, but should also create in their hearts a strong desire to carry light to the races which sit in darkness and under the shadow of death.

The Expositor's Bible. Edited by Rev. W. R. Nicoll, M.A. The Gospel according to St. Mark. By the Very Rev. G. A. Chadwick, D.D., Dean of Armagh. 7s. 6d. *Hodder & Stoughton.* Revived interest in Biblical exposition is a gratifying feature of our times. In addition to numerous volumes on single books of the Bible, we have Dr. Parker's People's Bible, and now a new series has been most successfully begun. The programme is inviting. Expository lectures—scholarly and evangelical—adapted to the general reader as much as to the clergy, and written by the foremost preachers and theologians of the day, are promised by the editor. If the volumes to come be like the one before us, they may be sure of a warm welcome. Dr. Chadwick has caught something of the vividness of style and onward rush which characterise the writer he expounds. Sober in judgment, markedly Scriptural in tone, well acquainted with exegetical lore, and qualified by patient investigation to give an individual opinion on disputed points, he makes good his claim to help and instruct students of Mark's Gospel.

The New Purgatory, and other Poems. By E. A. Chapman. 4s. 6d. *T. Fisher Unwin.* We are not prepared to stand sponsor for the orthodoxy of this clever lady, though of her literary gifts and imaginative faculty there can be no doubt. In the title-poem the crafty Jezebel is represented as being the special protector, in the ethereal world, of the prophets of the Lord she cruelly persecuted on earth; while Nero, who fiddled when Rome was burning, is a paragon of love and tenderness, and the patron saint, so to speak, of innocent little children. In neither case do we find the faintest hint of purifying fires of any sort. This "New Purgatory" appears to be altogether a delightful place, and its author is far in advance even of the teachers of a "second probation." Some of the smaller pieces are beautifully pathetic, but in many cases Miss Chapman's muse seems to soar on such high pinions that she cannot discern the sterner elements of human life and experience. We cannot commend her as a safe spiritual guide for ordinary sinful mortals; on the plane of merely human affection and sympathy she is an admirable companion.

Is there Salvation after Death? A treatise on the Gospel in the Intermediate State. By E. D. Morris, D.D, LL.D., Lane Theological Seminary. *Hodder & Stoughton.* 6s. An able and scholarly discussion on the orthodox side of this momentous subject.

The Story of a Surrender (*Partridge*, 6d. doz.) is the title of a personal narrative by Mr. G. B. Studd, the younger brother of the *quondam* cricketer. He is in China, and Mr. Stanley Smith writes to Rev. J. T. Wrenford that "he is coming with his brother Charley to us at T'ai-yüen."

A reminder of the waning year comes to us with the issue of the "Christmas Numbers" of "Good Words" and "Sunday Magazine." Good Cheer, by Mr. Fargeon, is a story of love, jealousy, crime, remorse, and punishment. Little Snowflakes contains a varied collection of "Christmas Tales and Talks with the Young."

Factors in Life. H. G. Seeley, F.R.S. *S.P.C.K.* Under the three heads of Health, Food, and Education, Prof. Seeley gives in plain language many valuable counsels. "Mens sana in corpore sano" is the greatest earthly boon man can enjoy, and those who teach men how to attain it are universal benefactors.

The Children of Madagascar. By Mr. H. F. Standing, Friends' Foreign Mission Association (3s. 6d. *Religious Tract Society*), should find its way into all our Sunday-school libraries. It is sure to be eagerly read, and, after its perusal, no boy or girl can fail to have such an intelligent apprehension of this important mission field as will compel practical interest in after years. We recently gave a pathetic extract from the book as to child slaves in Madagascar.

Building for God. By Mrs. Alex. Russell Simpson. 1s. *James Nisbet & Co.* This is another little book by the well-known author of "Steps thro' the Stream," "Wells of Water," &c. There is an earnestness and a fervent spirituality running throughout it which will make it a welcome guest in many a home. Moreover, it abounds in illustrations, many of which, though not all, are both apt and fresh. Speakers and teachers who get this book, and search for some of these, will be well repaid.

A Handbook to the Epistles of St. Paul. By Rev. C. H. Waller, M.A. 5s. *Shaw & Co.* This writer has already won the appreciation of thoughtful Christians by his previous works, but the present volume, covering as it does so large a portion of the New Testament, will be found eminently useful for purposes of reference and study. It gives a terse and succinct view of the arguments and exhortations with which the great Apostle has so powerfully moved the Church of God, and the analysis is a great help in considering the Epistles in detail. It is worthy of careful and thoughtful attention, and cannot fail to enlighten and profit its readers.

Eternal Scenes from the Poets, and their Views of the After-Life. By J. Waldyve Willington, F.R.H.S. *Simpkin, Marshall & Co.* A more fitting title would be, "Poetical Guesses at the Future of Man." Passages on death and eternity, from Shakespeare, Milton, Dante, Goethe, Byron, Wordsworth, Longfellow, Tennyson, &c., are connected by a running commentary. The writer gives to Wordsworth a deserved prominence, but quotes lamentably few poems distinctively Christian; while inspired poets, such as Isaiah, David, and John, are not appealed to at all. Mr. Willington's own views of the eternal state are certainly misty, and the general effect of the book is somewhat depressing.

Faint yet Pursuing, and other Sermons. By Rev. E. J. Hardy. 6s. *T. Fisher Unwin.* If we had been among the hearers of these discourses we should have grumbled greatly at one thing—their brevity. Mr. Hardy is not a systematic theologian, but he is a most effective and pleasing teacher of Christian ethics, the fruit of Christian love and trust. This volume is full of the very pith and marrow of true and undefiled religion. Those who have read the author's popular book, "How to be happy, though married," will expect to find here practical exhortation expressed in a striking and attractive way. But they will find, besides, true spiritual insight, concentrated wisdom, and a most reverent handling of the greatest of themes.

Messrs. Sampson Low, Marston & Co. are about to publish a new work by Dr. H. Lansdell, entitled, "Through Central Asia." The book gives in narrative form much that has been published in a more detailed and statistical manner in the author's larger work; adding, however, several engravings, and retaining the allusions to patriarchal and Persian customs which throw light on the ethnography of the Scriptures.

An impressive Gospel address, delivered by Mr. H. Wreford, in the Victoria Hall, Exeter, on the theatre fire in that city, and its lessons, is published by *Mr. W. Walters*, 53, *Paternoster-row* (1d.).

The late Hon. Ion Keith-Falconer.—Rev. Robert Sinker's Life of the late Hon. Ion Keith-Falconer is already well advanced, and promises to be of unique interest. It will be published during the coming spring by *Messrs. Deighton, Bell & Co.*, of Cambridge and London.

Messrs. Wymann & Sons announce the publication, in November, of a new Illustrated Monthly Magazine, price fourpence, entitled "Baby, a Magazine for Mothers, and those who have the care of Children, being a guide to their Management in Health and Disease."

Messrs. Whightman & Co., 104, *Regency-street, Westminster, S.W.*, have published a new and improved edition, price one penny, of their useful little manual on Arithmetical Tables. It seems to contain everything that one ought to know with respect to the computations common in all departments of daily business and home life.

The Witness of Sceptics to the Truth of the Bible (1d.) is a valuable addition to the Anti-Infidel Library, by Mr. H. L. Hastings, published by *Houghton & Co.* In parallel columns with the Scriptural prophecies are quotations from the writings of eminent sceptics like Gibbon and Volney, which attest the completeness of their fulfilment. The compilation, as well as a series of leaflets entitled "Grapeshot," will be of great service in the war against infidelity.

A most admirable little pocket companion is The Ambulance Pupil, by a member of the St. John's Ambulance Association. *Crosby, Lockwood & Co., Stationer's Hall Court.* The writer gives, in a clear and succinct form, first a summary of elemental physiological information, and then simple instructions how to act in cases of accident and misadventure, or sudden seizure by illness. There certainly ought to be a copy of this handy and compendious instructor in every household.

The Hexaglot Bible.—A company is being formed having for its object the republication of the Hexaglot Bible; which, as many of our readers will be aware, means the Bible in six languages. It is intended to produce the six quarto volumes, of which the work is composed, at the cost of three guineas, one-fourth of the original price. Of the value of the work to the Biblical student there cannot be the slightest doubt. Hebrew, Greek, Latin, English, German, and French, are arranged in parallel columns, all visible at a single opening. By running the eye along the lines, the skilled reader is able to compare the original Hebrew with the Greek of the Septuagint, the Latin of Jerome, the German of Martin Luther, the French of David Martin, and the English of the Authorised Version. There is scarcely an instance in which such a comparison does not throw light upon, and bring out more clearly, the sense of any passage thus put under review. Such a use of the work may be more instructive than the perusal of any commentary.

NOVEMBER MAGAZINES.

THE CENTURY.

In this issue, which opens a new volume (*T. Fisher Unwin*), the beginning and the end of the disastrous Civil War are focussed in a remarkable way. The instalment given of Lincoln's Life is that in which we find him at his Ohio home, between his election to the Presidency and his assumption of office. The noble and statesmanlike way in which he bore himself in that great crisis of his country's history, shows his great qualities, and proves that he was the man for the hour. "Grant's Last Campaign" is the war paper, and we have seldom read anything more pathetic in the annals of national strife than the account of the interview between General Grant and General Lee, when the latter surrendered his vanquished Southern army into the hands of his victorious but magnanimous opponent. The story is most admirably told by Col. Porter, himself one of the leading actors in the drama. Those who would form a just and unbiassed opinion of the so-called "Nihilistic" uprising in Russia ought to read the paper entitled "The Last Appeal of the Russian Liberals." The writer proves beyond doubt that this opprobrious term has been wrongly applied to many "who seek to obtain reforms by peaceable and legal methods." In this country, at least, we cannot be indifferent to the movements that are convulsing Russian society. We learn with pleasure that the writer of this paper, who has spent some years in Siberia, among the exiles, is about to give in *The Century* the results of his investigations.

From the same publishing house comes St. Nicholas, which has a beautifully illustrated and informative paper on "Elephants at Work." The young people who like "excellent fooling" will get it here in abundance.

GOOD WORDS.

Mr. G. Holden Pike tells in brief the story of Mr. George Hatton's labours in Central London, especially the efforts among discharged prisoners, which have justly earned the approval of the authorities. This work is carried on so quietly, that it does not receive the public attention or the support that it deserves. The editor contributes some excellent short readings on "God glorified in Common Life."

SUNDAY MAGAZINE.

Archdeacon Farrar has a paper on "The Seraphim and their Six Wings." On this he founds an exhortation to reverence, modesty, and zeal in the servants of God. Mr. Pike recalls some of the philanthropic doings of the late Princess Alice. Flora Shaw contributes the first part of a descriptive account of Tangier, finely illustrated. Mrs. Reaney gives a very attractive picture of the Convalescent Home at Folkestone for poor East-enders, which has grown out of her Sunday afternoon services at Stepney. Under the caption of "An English Boy," Mary Harrison tells over again the story of young Edwin Bainbridge and his tragic death. She says:—"New Zealand will never again hear the name of Tarawera without thinking of the name of the simple English boy who saw its tremendous doom, and calmly preached and prayed and wrote, thinking of his comrades and of his friends at home, and conducting himself tenderly, bravely." In his "Monthly Survey," the editor refers to the "Down-Grade" controversy, and thinks Mr. Spurgeon has to a great extent taken divergences in expression for divergences in faith.

ANNUAL VOLUMES.

Our Little Dots. 2s. *Religious Tract Society.* With short pretty stories of easy reading, in large type, and full of excellent pictures, this is just the book to rivet the attention of the little ones.—The Child's Companion. 2s. *Religious Tract Society.* This old-established magazine for children keeps pace with its many compeers. The stories are sound and interesting, and the illustrations are excellent.—The Child's Pictorial. *S.P.C.K.* The great feature of this serial is the coloured pictures, and in the completed volume these make a splendid show. No child who possesses a copy will be likely to spend a dull evening this coming winter.—Early Days (2, *Castle-street, E.C.*) excellently combines instructive and entertaining literature with pictorial illustration.—The budget of *Messrs. Partridge & Co.'s* annuals is fully up to the usual mark, and that is saying much. There is nothing to beat them for a due admixture of solidity and artistic skill.—The Infant's Magazine is a perfect picture gallery for the nursery pets.—The Children's Friend caters splendidly for the boys and girls.—The Friendly Visitor and Family Friend well justify their names, and ought to find a ready entrance into the homes of Old England. All the foregoing can be had in different bindings, 1s. 6d., 2s., and 2s. 6d. each. Nothing new can be written in praise of the long-established favourites, The British Workman and The Band of Hope Review, which have done so much, year by year, to further the interests of temperance among the toiling masses.— Little Folks (3s. 6d. *Cassell & Co.*) is the very aristocrat of children's magazines not of an exclusively religious character; unless, indeed, we place on a par with it St. Nicholas (half-yearly volume, 8s., *T. Fisher Unwin*), which, perhaps, bears off the palm from a purely artistic point of view. Our American friends seems to keep ahead of us in delicacy and brilliance of illustration, as well as piquancy of prose matter.—For a wonderful combination of the philanthropic, the practical, and the pictorial it would be hard to beat Dr. Barnardo's Our Darlings (3s. and 5s. *Shaw & Co.*). It makes a superbly handsome volume.—The Cottager and Artisan (1s. 6d. *Religious Tract Society*) is replete with Gospel stories, poems, and bright household reading. It contains a large number of excellent illustrations, amongst them being one of the best portraits of the Queen which we have come across.—Little Star. *Stoneman.* Admirably adapted for the very young; full of pictures and simple stories which they will readily appreciate. It has an attractive exterior, and should find its way into many tiny hands.—The Welcome Hour. *E. W. Allen.* This year's volume equals its predecessors, and that is saying much; for "The Welcome Hour" has a high reputation to keep up. Its historical sketches and notes of travel are especially good. —Sunshine. Edited by W. M. Whittemore, D.D. *G. Stoneman.* This bright little periodical is full of sunshine, truly, and it will bring light and gladness in many to homes. The pretty pictures, the interesting stories, and the good wholesome teaching in every page, make it a real boon for our young people.

BOOKS RECEIVED.

Messrs. J. F. Shaw & Co.:—Brave Hearts and Willing Hands; Lessons for Workers from Nehemiah, Haggai, and Ezra, by Captain Dawson.—The Love of the Father; Sermons on the Parable of the Prodigal Son and other subjects illustrative of the Fatherly Love o God, by Rev. W. Hay M. H. Aitken, M.A. 3s.

Mr. J. E. Wilson, 21, Cornhill, E.C.:—God and I: A Manual of Devotion, compiled from the Book of Psalms. Third Edition.

Messrs. Marcus Ward & Co., Limited, Farringdon-street, E.C.:—Christ, the Life of Lives, and other Poems, by Rev. W. Wallace Brown.

Messrs. Macniven & Wallace, 138, Princes-street, Edinburgh:—Personal Reminiscences and Biographical Sketches, by the late Rev. James Dunbar. With a brief Memoir by his Wife.

Messrs. Hodder & Stoughton:—The Judge's Sons, by Mrs. E. D. Kendall. 2s.—Candalaria: a Story of The Rocky Mountains, by J. Owens. 3s. 6d.—More True than Truthful, by Mrs. Clarke. 5s.

Messrs. Gall & Inglis:—Muriel; or, Ways and Means, by M. Vandegrift.—Fairy in a Spider's Web, by A.L.O.E. —Struggling Upward, by S. J. Jones.—Where to say No, by Rose Terry Cooke.—Larry Gilbert, by S. K. Reeves.—Marley Hall; Sandy Ross; Felix; Arctic Stories; The Cousins.

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TEMPERANCE NOTES.

HOME.

Very heavy failures are announced in the Scotch whisky trade.

The United Kingdom Railway Temperance Union reports a successful year.

In the Congregational Union there are now 400 more abstainers than non-abstainers, a great increase over two years since.

The Western Temperance League held its fiftieth anniversary at Sheet, Somersetshire. It has now 400 branches in affiliation.

Rev. William Mottram, who succeeds the late Rev. G. M. Murphy at Borough-road, and at the Lambeth Baths, has been a member of the Western Temperance League for twenty-two years.

The Aberdeen Trades' Council have agreed to join the temperance workers in trying to secure candidates for the vacant seats in the Town Council who are not connected with the drink interest.

Prisoners leaving Strangeways Prison are invited to refreshments at the Boys' Refuge near, and advised for their good. The temptation to resort at once to the public-house is thus much weakened.

Under the auspices of the Women's Union, Church of England Temperance Society, a course of lectures on the "Right and Wrong use of Stimulants" is being delivered by Dr. Schofield at Hampstead.

The Bishop of Southwall addressed a letter to each clergyman in Derbyshire, asking them to preach sermons and make collections on October 30, in aid of the Church of England Temperance Society.

We know a godly grocer who, on retiring from that business for another, waited months and refused tempting offers rather than consent to his successor having a grocer's drink licence. The house was his own. We commend his example to any in similar circumstances.

Dr. Norman Kerr writes expressing his deep regret at the recent warning by the Bishop of Bedford against the use of unintoxicating wine at the Holy Sacrament. The doctor believes if the bishop knew the hard fight "converted inebriates" have to make he would change his opinion.

The Manchester Women's Christian Temperance Association was founded twelve years ago. The basis is Christian but unsectarian, and the object to teach self-control and self-denial, especially as exemplified by giving up stimulants of all kinds. The Police Court Mission has been at work three and a half years. Upwards of 3000 women and girls have had kindly words and offers of help given them. More than 7000 temperance pledges have been taken, and those who have signed have been watched over and strengthened in their efforts to lead a new life.

FOREIGN.

Measures for the establishment of an Imperial Health Bureau, and for reform of the spirit excise law, are to be brought before the Austrian Reichsrath next session.

The Toronto Exhibition has been distinguished by the absence of drink bars. The law was amended a year or two since to prohibit the sale of liquor at such exhibitions, and the effect at Toronto has been most beneficial.

The inhabitants of Salem, Massachusetts, have just unveiled a statue to the great apostle of temperance, Father Mathew, and the Boston newspapers have been rejoicing over the fact that Romanist and Protestant could unite in doing honour to such a man. Strange to say, in the city of Cork where Father Mathew was born, and where he laboured with such remarkable success, his statue is remarkable for the fact that it is surrounded by a network of spirit shops, the meshes of which continue to increase in number.

WESLEYAN WEST CENTRAL MISSION.—The following are the weekly engagements in connection with this Mission:—*St. James's Hall*—Fridays, at 12 o'clock, Rev. Mark Guy Pearse; at 7.30 p.m., Rev. Hugh Price Hughes. Sundays, at 11 a.m., Rev. Mark Guy Pearse; at 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall*—Mondays, at 8 p.m., Rev. Mark Guy Pearse. All seats free. Collection at every service and meeting.

EVANGELISTIC NOTES.

Mrs. Janet Clark (of Streatham) conducte services at the Baptist Chapel, Lower Tooting, o Monday and Tuesday evening of last week. good number of prople attended, and very earnestl listened to the words of life, so simply and effectively spoken and sung.

Mr. J. M. Scroggie in Glasgow.—The evangelistic services being conducted in the east end o Glasgow by Mr. Scroggie grow in earnestness an numbers as the work proceeds. One speciall gratifying feature has been the attendance o young men. Many have decided for Christ.

Rev. W. Hay Aitken has concluded a mos successful mission in Luton, in which there ha been much blessing. His next mission is in hi old parish, in Everton, Liverpool—St. Polycarp November 6 to 12; Christ Church, November 1 to 29. Prayer is requested for blessing on the wor there.

Somers Town.—In connection with the Presbyterian Church at Somers Town a special missio has lately been held at King's-cross Theatre. Th services were conducted by Rev. Z. B. Woffendale The attendances were very good, and the earnes addresses given by the different speakers were listened to with deep attention, many being brough under conviction of sin, and led to Christ.

Westbourne-grove Y.M.C.A.—At the opening meeting of this branch for the winter session addresses were given by Mr. Arthur Burson, o Exeter Hall, and Rev. H. Grattan Guinness. The hall was crowded, and many could not obtai admission. At an after-meeting anxious soul were dealt with, and pointed to Christ. "The hand of God," writes the secretary, "is with us a this branch of the Y.M.C.A."

Mr. G. C. Stebbins, so well known in this country as a Gospel singer and composer, has relinquished his post as leader of the praise in Tomkins' Avenue Church, Brooklyn, in order to rejoi Dr. Pentecost in his evangelistic work. Mr Stebbins was much esteemed by the Brookly congregation, and deep regret is felt at his leaving but he could not resist the call to give himsel more fully to evangelistic service, in conjunctio with his tried companion in this work. According to latest accounts, the two evangelists were holding meetings in Amesbury, Mass., and with promise o good success. Thence they were to proceed to Portland, Maine.

Glasgow.—Mr. D. J. Findlay, 42, Grant-street, Glasgow, says, in a recent circular:—The past year at Garscube and St. George's-cross has indeed been one of blessing, and our hearts have been made glad continually by the gracious working of God in the midst. A continuous stream of blessing followed the preaching of the Gospel in the hall until the end of July, when we removed the meetings to the new tent. The campaign continued nightly for eleven weeks. John Climie preached during August, and other faithful servants of the King came to the help of the Lord from time to time. The meetings were more largely attended than in any of our past twelve seasons of tent services, and the power of the Lord was with us all the time, so that we were not permitted to mourn over one barren night. Our annual Tent Conference, which met on Saturday, 1st, and Lord's Day, 2nd October, was a season of very special blessing. Now our tent is safely housed for the winter, and the services are transferred back to Garscube Hall, where already we are feeling the want of space to be a painful inconvenience. Two weekly meetings for young people have recently been added to the work of the Hall, and from these we look to gather precious fruit for the Master's glory.

DEATH OF ANOTHER CONGO MISSIONARY. —News has come to hand of the death of Mr. J. E. Biggs, a Baptist missionary on the Congo, and the son of Mr. J. Biggs, of Orpington. Mr. Biggs died on August 26 last, from bilious intermittent fever, at Kinshasha, Stanley Pool. Dr. Sims, of the American Baptist Missionary Union, attended the deceased during his illness, and reports that the fever commenced in the usual way on August 17, when the temperature of the blood marked 105·4 degrees. Mr. Biggs was a colleague of Rev. T. J. Comber, and only recently he wrote to the secretary of the Mission a very hopeful letter. The committee of the Baptist Missionary Society are engaged in making the most careful inquiries and investigations as to the best course of treatment to be adopted in Congo fever cases, and special medical instructions have been despatched to the missionaries. Further medical representatives will, it is hoped, be shortly secured and sent out.

Notes on Daily Readings.

SUNDAY, NOV. 6.—JEREMIAH VII.

EIL and S.C. regard vii.—x. as one prophecy, he subject of which is, "The vanity of putting rust in the Temple and in the sacrificial ervice, and the way to safety and life."—*Keil.*

2.—*Stand in the gate of the Lord's house.*— There can be little doubt that we have in these our chapters the very words addressed by eremiah to the people as they flocked into erusalem from the country, to attend the solemn ervices of the Temple."—*S.C.* Many suppose Dean Payne Smith among the number) that hese four chapters constitute the message reerred to xxvi. 1—8.

4.—*The temple of the Lord are these.*—"The reefold repetition of the same word is the most arked way of laying great emphasis upon it. Are these' means the whole complex mass of uilding."—*Keil.* See for a somewhat similar xhibition of pride in the Temple, Luke xxi. 5.

10.—*We are delivered to do all these abominaons.*—"Jeremiah accuses them of trusting in he ceremonial of the Temple, instead of leading oly lives. You break (he says) the ten comandments, and then you go to the Temple, and hen the service is over you say, 'We are devered.' We have atoned for our past actions, nd may start afresh with easy minds upon a ew course of wickedness."—*S.C.* This is the eligion of ritualism at all times: to quiet the onscience by ceremonial "services," and to ave untouched the question of fundamental oral reformation, *i.e.*, regeneration.

12.—*But go now unto my place which was in hiloh.*—"See Psalm lxxviii. 58—64, which refers o the same thing. Apparently, it was this rgument which so roused the indignation of the eople (xxvi. 6—11)."—*S.C.* There are few more elling arguments against the pretensions of the hurch of Rome, based on the promise of the ontinuance of Christ's presence with his hurch (Matt. xxviii. 20), than to show that a imilar promise to Israel (Haggai ii. 5) did not eep the Jewish Church from apostasy. See om. xi. 21.

18.—*The queen of heaven.*—"Originally a cification of the moon."—*Keil.* It is not a ttle significant of the parallelism of Gentile ith Jewish apostasy that the Church of Rome eifies the Virgin Mary under a similar name.

21.—*Put your burnt offerings unto your sacrices.*—"The meaning is, increase your sacrices as you will. Add burnt offerings to peace fferings. All is in vain, so long as you neglect bedience."—*S.C.*

22.—*I spake not unto your fathers.*—This does ot mean that God did not at Sinai appoint the evitical sacrificial system, but that it was only ppointed when obedience had failed, as may be een in Exod. xix.—xxiv. and xxxii. Obedience, ot sacrifice, was God's primary object. The inai covenant, strictly speaking, consisted of he ten commandments only (Deut. iv. 13).

MONDAY, NOV. 7.—JEREMIAH VIII.

1.—*At that time...they shall bring out the bones.* —"The reason for so doing was, as Jerome bserves, the practice of burying ornaments and rticles of value along with the dead. Seeking or such things, enemies will turn up the raves."—*Keil.*

4.—*Shall they fall, and not arise?*—"Both lauses are impersonal. (So R.V.: 'Shall men ll, and not rise up again? Shall one turn way, and not return?') The argument is, that hen men fall they do not lie on the ground: hen a man loses his way, he retraces his steps." —*S.C.*

8.—*Lo, certainly in vain made he it; the pen f the scribes is in vain.*—Critics are generally greed that this should be rendered (as R.V.), Behold, the false pen of the scribes hath rought falsely;" meaning, "Such persons, by alse interpretation and application, have pererted the truth of the law into a lie."—*Keil.*

10.—*For every one from the least, &c.*—These erses 10—12 are almost identical with vi. 12—15.

17.—*For, behold, I will send serpents.*—"The invading army sent to execute God's sentence is now compared to snakes."—*S.C.*

22.—*Is there no balm in Gilead; is there no physician there?*—"Gilead was a mountainous region east of the Jordan. It anciently abounded in spices and aromatic gums" (Gen. xxxvii. 27). —*Smith's Dictionary of Bible.* "Naturally where the balsam was found, there would also be people skilled in the application of it. Gilead was to Israel, what Israel spiritually was to the whole world. Has Israel, then, no balm for herself? Is there no physician in her who can bind up her wound?"—*S.C.*

TUESDAY, NOV. 8.—JEREMIAH IX.

1.—*Oh that my head were waters.*—"This verse belongs to the preceding chapter, with which it is joined in the Hebrew."—*S.C.* Commentators see here only the words of the prophet, but "saith the Lord" (ver. 3) points to his being but the mouthpiece of the Lord Himself, and Luke xix. 41, where Jesus "beheld the city and wept over it," confirms this.

4.—*Every brother will utterly supplant.*—"An allusion to the name of Jacob (Gen. xxv. 26, xxvii. 36). It might be rendered, 'Every brother is a thorough Jacob.'"—*Dean Payne Smith.*

5.—*Will not speak the truth.*—Contrast with this the essential characteristic of "the new man" (Eph. iv. 25): "Putting away lying, speak every man truth with his neighbour."

13.—*They have forsaken my law which I set before them.*—The root of Israel's failure.

23.—*Thus saith the Lord, Let not the wise man glory in his wisdom.*—"With the preceding verse the prophet ended his description of the fall of Jerusalem, and now to the end of chapter x. he urges upon the people the practical conclusion to be drawn from God's righteous dealings with them."—*S.C.* The three things (wisdom, strength, riches) on which men most pride themselves have proved vain. Henceforth let the knowledge of God (see John xvii. 3) be sought.

26.—Better rendered in R.V., "All the nations (*i.e.*, Gentiles) are uncircumcised, and all the house of Israel are uncircumcised in heart." See Rom. ii. 28, 29.

WEDNESDAY, NOV. 9.—JEREMIAH X.

2.—*Be not dismayed at the signs of heaven.*— "Eclipses, comets, meteors and the like, which seemed to the heathen to portend national calamities. To attribute any importance to such things is to walk in heathen ways."—*S.C.*

11.—*The gods that have not made the heavens and the earth.*—This verse is in Chaldee, apparently to afford the Jews the very words which they were to address to the heathen.

14.—*Every founder is confounded by the graven image.*—"On which he has exhausted his skill, and which still remains an image."—*S.C.*

16.—*The portion of Jacob is not like them.*— "*I.e.*, the God who has fallen to the lot of Jacob as inheritance."—*Keil.* Comp. Ps. xvi. 5, "The Lord is the portion of mine inheritance." *Israel is the rod of his inheritance.*—"The rod is the sceptre, and Israel the people, over whom Jehovah especially rules."—*Henderson.*

17.—*Gather up thy wares.*—"Rather, 'thy bundle' ('thy bundle from the ground,' R.V.). It means, not goods for trading, but a few articles for necessary use which could be made up into a bundle and carried in the hand."—*S.C.*

21.—*The pastors are become brutish.*—"The shepherds" (R.V.); *i.e.*, the kings, rulers, and governing classes generally, including the priesthood, but not confined to them.

24.—*Correct me, but with judgment.*—"Jacob is still God's people, though erring; he prays, therefore, that God would punish him only so far as would bring him to true repentance."—*S.C.*

THURSDAY, NOV. 10.—JEREMIAH XI.

"The prophecy contained in chapters xi., xii. seems to form a whole, and may be called 'the curse of the broken covenant.'"—*S.C.*

3.—*The words of this covenant, which I commanded your fathers.*—"It is clear from the succeeding context that these are the words of the covenant recorded in the Pentateuch, known from the reading of the law."—*Delitzsch.* Strictly speaking, this covenant consisted only of book of the covenant" (Exod. xxiv. 4—7) probably included Exod. xxi.—xxiii., which was a practical expansion of the law in its application to daily life, and as on this book the covenant was ratified by blood, it is well to take the word covenant here in this larger sense.

4.—*Obey my voice...so shall ye be my people.*— A reminiscence of Exod. xix. 5, "If ye will obey my voice indeed, and keep my covenant, then ye shall be unto Me, &c." God's old covenant with Israel was strictly conditional on obedience to a law set before them. In the new or better covenant (Heb. viii. 8) He undertakes Himself to put his law within them, and to be their God.

13.—*Altars to burn incense to Baal.*—"Such a public establishment of idolatry actually took place in the reign of Manasseh (2 Kings xviii. 4; 2 Chron. xxxiii. 3)."—*S.C.*

15.—*The holy flesh is passed from thee.*—The LXX. reading is adopted by Keil, "Shall vows and holy flesh avert thine evil from thee?" R.V. translates it thus in margin: "Why hath the beloved wrought abomination in my house? Shall vows and holy flesh take away from thee thy wickednesses?"

16.—*A green olive tree, fair, and of goodly fruit.*—See Rom. xi. 24.

18—23.—"An account of the designs of the inhabitants of Anathoth against the prophet's life."—*Keil.*

FRIDAY, NOV. 11.—JEREMIAH XII.

1.—*Righteous art Thou, O Lord.*—"Probably this outburst of expostulation was occasioned by the plot of the men of Anathoth. The sense is very well given in the margin of A.V., 'Yet let me reason the case with thee.'"—*S.C.* The prosperity of the wicked in this life was often a difficulty to the Old Testament saints. See Job xxi. 7; Ps. xxxvii. and lxxiii.

5.—*If thou hast run with the footmen.*—"In this verse and the next the Lord so answers the prophet's complaint as to reprove his impatience by intimating that he will have to endure still worse. Both parts of ver. 5 are of the nature of proverbs."—*Keil.*

6.—*They have called a multitude after thee.*— "Rather, 'they have called aloud after thee.' In the troublous times coming upon Jeremiah his own relatives will join the 'hue and cry' after him, as Luther well translates these words."

7.—*I have forsaken mine house, &c.*—"Jehovah shows that the downfall of the nation was occasioned by no want of love on his part, but was a just necessity caused by his people setting themselves as a roaring lion against Him. No sooner is his protection withdrawn than enemies on every side begin the work of retribution by trampling down that land which was once God's heritage."—*S.C.*

14.—*And pluck out the house of Judah from among them.*—Fulfilled through the edict of Cyrus on his taking Babylon (Ezra i. 1).

SATURDAY, NOV. 12.—JEREMIAH XIII.

"The date of this prophecy is fixed by the mention of the queen-mother in ver. 18 (not 'queen,' but 'queen-mother,' R.V.). This was the mother of Jehoiakin (2 Kings xxiv. 8), Nehusta, who was associated with him in the government and carried captive with him to Babylon (xxix. 2). With this date—the three months' reign of Jehoiakin—all the indications of time in the narrative very closely agree.

4.—*Go to Euphrates, and hide it there.*—"His place of refuge may have been near the Euphrates."—*S.C.*

7.—*Behold, the girdle was marred.*—"The mouldering of the girdle in the earth by the Euphrates signifies not the moral but the physical decay of the covenant people, which again was a result of the moral decay of the period during which God had in long-suffering borne with them, notwithstanding their sins."

16.—*Before your feet stumble upon the dark mountains.*—"Lit. 'Mountains of dusk'—*i.e.*, mountains shrouded in dusk, the emblem of unseen stumbling-blocks, on which one stumbles and falls."—*Ibid.*

23.—*That are accustomed to do evil.*—Or lit. (as in margin), "taught to do evil." It is the same word used Isa. liv. 13: "All thy children shall be taught of the Lord." Here, however, the teaching comes from another source. (See

Among the Churches.

CHURCH OF ENGLAND.

Rev. F. E. Wigram recently stated that in India, where a tremendous upheaval is going on, his observation had convinced him that Mohammedanism is making no progress.

The congregation at the morning service in Canterbury Cathedral on Monday week consisted of only one person. This is said to be an unparalled circumstance, the smallest congregation hitherto having been four.

The Bishop of Bath and Wells has been strongly advocating a more complete system towards the evangelisation of the masses, and says:—"There must be much more sympathy with the wants and modes of thought and peculiar habits and differences, and even prejudices, of working men."

A correspondent of *The Western Daily Mercury* states that the Archbishop of Canterbury has declined to overrule the Bishop of London's decision to withhold a licence from Rev. Stewart Headlam. Mr. Headlam has received a letter from the Primate saying he has come to the conclusion that he has no rights in the matter, and that the Bishop's authority is final.

BAPTIST.

Rev. D. P. Macpherson, Myrtle-street Chapel, Liverpool, attracts large congregations.

The Baptist Magazine for November contains a portrait, with brief biographical sketch, of the late Rev. T. J. Comber, pioneer of the Congo Mission; also an excellent biographical sketch of the late Rev. W. Poole Balfern.

Owing to the overcrowded state of the Tabernacle, St. Luke's-street, Hull, Rev. Frank Russell has commenced meetings for the masses at the Alhambra Music Hall. On Sunday, October 23, about one thousand attended in the afternoon, and one thousand two hundred at night.

The jubilee of the Sunday-school in Great George-street, Salford, was celebrated on Saturday week, when there was a large attendance of old scholars and teachers, including Mrs. Peter Bury, who in 1837 collected in her own home a small class which gradually extended so as to require more accommodation.

The Baptist Mission in the Shantung Province, China, have in the single district of Tsing-cheu Fu fifty-five churches, all being self-supporting, ministered to by native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the society. More than three hundred and sixty converts were baptized during the past year.

Rev. Francis James, missionary from China, preached at the Baptist Chapel, York, on Sunday week. Instead of the regular service in the evening a public meeting was held. Besides the address of Mr. James, Mr. J. R. Hill, and Mr. Robert Kay, both Wesleyans, also spoke. "It was," writes a correspondent, "a gratifying sight to see Wesleyans and Baptists meeting together, and putting aside all controversial questions, endeavouring to spread the Gospel in a land which truly enough is in sore need of it."

CONGREGATIONAL.

Congregationalism, says *The Brooklyn Eagle*, has now ninety-five churches in the State of Pennsylvania, and has made a net gain of 80 per cent. in church membership since 1880.

Rev. Joseph Boyle, on retiring from the pastorate of Barbican Church, Hoxton, where he has ministered for twenty-five years, was presented with an illuminated address and a cheque for £100.

A new mission hall, in connection with Tyndale Church, Gloucester, has recently been opened. The hall, which will seat about one hundred and fifty persons, is situated at Saintsbridge, in a new and extending neighbourhood.

Rev. Joseph Cook says that if the American Board had not adopted the orthodox resolutions on the "future probation" theory it would have opened the way into the mission field of men who would "sow Asia with contradictions."

Rev. J. Guinness Rogers purposes to deliver a series of three lectures on "The Congregationalism of to-day" in the Memorial Hall, Farringdon-street, on three consecutive Tuesdays, November 22, 29, and December 6, for the benefit especially of ministers and church officers.

Miss Fothergill, of Darlington, who has been most successful in conducting young women's services in different parts of the country, has during the last few days been engaged in helping and stimulating the various spiritual and educational agencies in connection with Cattlegate Chapel, Nottingham, and more particularly the Young Women's Christian Association. These services have been very acceptable.

A meeting of Congregationalist and Baptist ministers has been held at the Memorial Hall, London, with a view to bring about united action between the two bodies. After discussion and the reading of a paper by Rev. J. H. Cooke (Baptist), a resolution was adopted, on the motion of Rev. W. Penfold Cope, seconded by Dr. Henry Allon, expressing an opinion that the time had come for securing the joint action of the two denominations, with a view to the extension of Free Church principles in villages and small towns, and urging the secretaries to see if arrangements could not be made for a conference on the subject.

SOCIETY OF FRIENDS.

Mr. J. C. Kingzett and his wife have sailed for Madagascar. Mr. Kingzett goes to take charge of the printing office at Antananarivo. The missionaries look forward with hope to a further development of the printing department, as Mr. Kingzett has been diligently studying the production of pictures by photo-zinco-

METHODIST.

At Seaham Harbour, Mr. J. Nairns, evangelist, has been conducting special services, and a number have professed conversion.

At Tatham-street, Sunderland Second Circuit (Primitive Methodist), special evangelistic services have been held, with encouraging results. In almost every case where the converts were not already total abstainers, they signed the temperance pledge.

At a public service held in City-road Chapel on Monday evening, Mr. G. W. Olver and Mr. A. A. Bestall, who are about to proceed to the foreign mission field, were formally ordained. The former goes to Bankura, to labour in connection with the Santhali Mission, and the latter to Burmah.

The memorial to the late Mr. James Barlow, which it is intended shall take the form of a joinery department at the Children's Home, Edgworth, is being largely subscribed to, and already over £2000 has been contributed or promised. The committee state that £2500 will be required to carry out the project.

PRESBYTERIAN.

The annual meeting of the Young Men's Guild of the Established Church of Scotland was recently held at Galashiels. Its members number over 15,000.

Dr. Andrew Thomson, whose life of Samuel Rutherfurd was so well received, is preparing a similar volume on Thomas Boston, author of "The Fourfold State."

About sixty persons joined the Wynd Free Church in Glasgow at last communion, a large number of these being the direct results of recent special evangelistic services.

Professor J. S. Blackie published a sonnet in *The Scotsman* in which he praises Rev. John McNeill, of M'Crie Roxburgh Free Church, Edinburgh, as "a man who knows what preaching means." Mr. McNeill is described in *The Presbyterian Messenger* as "a Scottish Spurgeon."

Dr. Morison, English Presbyterian missionary at Rampore, Bauleah, India, is seriously indisposed, and has been ordered home. At a brief notice, Miss Bayly, who has laboured in the same field, was to have started yesterday (Thursday), to take up, as far as possible, the work laid down by Dr. Morison.

SALVATION ARMY.

General Haig is anxious that the Army should commence work in Arabia.

In connection with the slum work at Woolwich a Rescue Home was opened about four months ago, and since then eleven girls have been rescued. At least four drunken wives have been converted.

The widow of a clergyman of the Church of England, in enclosing a cheque for £25 to the Army, states that she has "seen some cases of thorough reformation brought about by the efforts of the Army."

At a late case in Alameda, California, one of Bishop Taylor's sons defended the Army, and gave his services free. He said if the Army were troubled again, let him know and he would see that they had justice.

Commissioner Tucker has been to Colombo, and reports that the barracks was crowded every night with Singhalese. There are seventeen native cadets in training, and the new homes are almost ready.

The War Cry is now catering for the amusement, as well as the instruction of its readers. In its issue of last week there is a profusely illustrated "Story of the Army Drum," framed on the plan of the well-known nursery tale, "The House that Jack Built."

The Army have secured for their Rescue Home in Middlesborough a hall, where they will have double the accommodation they have at present. They will be able to receive forty girls. With this enlargement they intend to actively pursue rescue work in Stockton, Darlington, the Hartlepools, and Bishop Auckland.

Major Bullard has been making efforts during the past year to scatter good literature through Madras and the country round about by means of a "Book and Bible Cart." His little book van is texed both in Indian and English, and is sent from village to village in the neighbourhood of Madras, as well as about the city.

"Among our new recruits," writes a Salvation soldier from Middlesborough, "is a man who was led to the Saviour by his little daughter. After a hard drinking Saturday she persuaded him to attend a Sunday afternoon meeting, and when there pleaded with him to give his heart to God. He refused, but his little lassie still prayed and pleaded for and with him until he could hold out no longer. He hurried out to the penitent-form while the first hymn, which was, 'Christ for Me,' was being given out one Sunday night."

NOTES FROM IRELAND.

The spiritual and financial reports presented last week at Armagh to the annual Episcopal Church Synod of the diocese, were regarded as satisfactory and adopted.

About sixty persons have professed either conversion or restoration from backsliding, in special meetings held during the last few weeks in the Methodist Church at Togherdoo, Co. Fermanagh.

At a temperance meeting recently held in the Presbyterian Church, at Sion Mills, at which an address was delivered by Mr. James Thompson, of the Irish Evangelisation Society, over one hundred and fifty new names were enrolled as total abstainers.

The death of Mr. David Ross, Q.C., County Court Judge of Co. Antrim, and Recorder of Belfast, is announced. Deceased was the son of a Presbyterian minister, and had been for many years a Sabbath-school

The annual meetings on behalf of Methodist Hom Missions have been held during the past couple of week in over two hundred centres throughout Ireland, an have been well attended and fairly successful.

A series of mission services was held last week i Knock Methodist Church by Mr. J. Townsend Trench and a similar series in Fall's-road Methodist Church Belfast, by Rev. C. Inwood, Conference evangelist.

As an instance of the progress made during recen years by the Protestant Episcopal Church, it is state that while in 1834 there were only 19,000 church members in the town of Belfast, now there are about 80,00 members.

A remarkable work of revival is going on in Crumlin road Methodist Church, Belfast. During the pas fortnight over three hundred persons have professe conversion, and on Sunday week alone seventy person were led to the Saviour.

"FALLEN ON SLEEP."

Mr. James Honey, a venerable elder in the North Fre Church, Perth.—Mr. John Simpson, for fifty years th church officer at the U.P. Church, St. Andrews.—Madame Bost, widow of the late John Bost, founder o the Asylums at La Force, France.—Rev Angus Martin late minister of the parish of Snizort, N.B.—Mr. E. W Mumford, lay-pastor of the Congregational Church a Meare.—Mr. W. R. Gross, for nearly forty year deacon of Old Baptist Church, Rusden, Northants and for many years superintendent of the Sunday school.—Archdeacon Abraham Cowley, D.D., for forty six years a missionary of the C.M.S. in North-Wes America, and long looked up to as the father o the C.M.S. in the vast North-West territories.—Rev E. C. Lord, D.D., a missionary of the American Baptis Missionary Union, Ningpo, China, since 1847.—Mrs Russell, widow of the late Bishop Russell, of Ningpo.—Rev. Edward Thring, M.A., for thirty-four years hea master of Uppingham School.—Mr. James Reid, fo twenty-five years a Methodist local preacher in Leeds —Rev. S. Wardlaw McAll, pastor of the Whitefiel Memorial Church, Bristol.—Rev. William Morle Hunter, of South Shields, a well-known minister of th United Methodist Free Church.—The Hon. Joh Russell Walker, Archdeacon of Chichester.

CONTINENTAL & FOREIGN NOTES

ALGIERS.—A religious fortnightly paper, to be calle *Courrier du Dimanche*, is about to appear. It will b edited by Pastor Bost, of Bouffarick.

DIJON.—The girls' school, so long directed by Mdlle Stahl, is now taken by Madame Brunet. M. Brunet who was an evangelist in the McAll Mission, will tak part in the conduct of the school.

FATHER HYACINTHE was last spring, from lack o funds, obliged to close his chapel in the Rue d'Arras Paris. It has now, however, been re-opened, and M Loyson preached to a numerous audience from "Go y into all the world, teaching all nations," referring especially to the ennobling effect of the Gospel in France

BERLIN.—At the meeting of the Church Singing Union lately held in Berlin, a letter enclosing £15 from the German Empress was read, which expressed he warm interest in the efforts of the Union. On Saturday October 15, the friends of the Home Mission Society me in Berlin. Princess William and her sister, Princess o Schleswig-Holstein, visited the mission house, and fifteen of the provincial clergy were presented to he Royal Highness.

THE BIBLE IN THE GERMAN ARMY.—Colone Klefecker is commissioned by royal command to superintend the distribution of the Holy Scriptures to th German army. The yearly requirement for this purpos is about 4000 Bibles and 18,000 New Testaments, o which number 4000 are Catholic and foreign copies Since 1831, 143,000 Bibles, and over 700,000 New Testaments have been given to the Prussian soldiers. Th British and Foreign Bible Society has almost exclusivel borne the cost of this supply. The Prussian Bibl Society celebrated its anniversary October 19, when i was stated that 8266 more copies of the Bible had bee distributed last year than in the preceding year.

CORSICA.—A lady having called at Corsica on he way to North Africa a short time ago, writing to a frien in England, gives a very sad account of the spiritua state of the people there. Accompanied by a friend she sang in the French language the hymn, "Tell m the old, old Story," to a wondering crowd. At the clos some of them cried, "That is not an old story to us it is a new one, for we have never heard it." The ladie preached Jesus in a simple way to the people, whos marked attention showed how deeply they are thirstin for the truth as it is in Him. Being under the intoleran thraldom of Roman Catholicism, they are not allowe to learn to read, and have no better idea of the Saviou than that of his being carried as a babe in the arms o the Virgin. Their condition socially is also ver degraded.

ROMISH PRIESTS.—The third report of the "Mission to Roman Catholic Priests in France" appears i *Le Signal.* There is a strong movement among man clergy to free themselves from the yoke of Popery Some Abbés who have taken the initiative publish a bi weekly journal, the *Tribune Libre du Clergé*, in which certain abuses are vigorously denounced. A simila journal, also directed by an ex-priest, advocates th abolition of the Concordat, and rupture with Rome. Th principles are very vague and oscillate between a sor of Theism and a lifeless Ritualism. The object of thi society is to lead these dissatisfied seekers to Chris and to offer those priests, who conscientiously wish come out from the Church of Rome, a home and [illegible] to some other career. So far the result of the eff[illegible] very encouraging, several ex-priests are now eng[illegible] pastoral or evangelistic work, and some in [illegible]

THE LONDON SAMARITAN SOCIETY

AND HOMERTON MISSION

Appeals to all the Readers of "THE CHRISTIAN" for their

HELP AND PRAYERS

for the work of the Society in relieving the Destitute Poor.

WE have arranged a system of Tickets for Lodgings, Coal, Bread, and Cocoa and Bread, which are available in all parts of the Metropolis; by which means the Lord's people can dispense their own bounty. Copies of these Tickets will be sent on application to anyone interested in the Destitute Poor.

A GLIMPSE of SOME OF THE WAYS in which THE SOCIETY is PROVIDED WITH FUNDS.

WE rejoice greatly that in such circumstances the hearts of many in all parts of the land, and in all ranks of society, from the titled and noble, to the poor widow; of all ages, from the dear old saint tottering to her grave, to the tiniest child, have been stirred to help the work. The following few extracts will illustrate the varied circumstances under which money has been sent:—

"It was the wish of my dear departed sister I should send you £50 of her money. I enclose it herewith. S. A. Y."

"Having no spare money at the moment, I send you a valuable brooch, which should realise £30. D. L."

"I have, I am pleased to say, collected in this place £12 for your work among the destitute poor."

"Caroline ——'s farewell gift (£1). She is fast approaching her heavenly home."

"This is one-eleventh of all the cash I possess. I trust that, like the 'loaves and fishes,' it will soon be so multiplied by the donations of those who have enough and to spare, that you may be enabled to feed thousands and still have something left. S. M."

"Enclosed is P.O.O. for 12s., collected amongst my fellow-servants for your work. A. E. H."

"Cottage Garden Show Prizes.— Cabbages (first), 3s.; marrows (first), 3s.; geranium (second), 1s.; potatoes (second), 2s.; cultivation of garden, 10s.—19s.; 2s. added, £1 1s. Please receive cheque as above for children's outing. W. G."

A hospital nurse writes:—"The enclosed was collected amongst our patients. E. M."

"I enclose £2 17s. 4d., collected by the girls in our Sunday-school. M. C."

"Miss B—— has pleasure in sending a small contribution from her mothers' meeting."

"I enclose 10s. for your Convalescent Home. It is all I can afford, being a poor crippled widow, with a very small income...Praying the Lord may give a sufficiency for all your needs. L. P."

From the Children's Letters we extract the following:—

A very little boy addresses his letter to the poor children we help:—"My dear Children,—I have saved up six market pennies for you to have some dinner on Christmas Day; and my sister Beatrice has sent 6d., which she had given to her yesterday. With kind love, Stanley W."

"I send you the contents of my box, hoping it may bring a little sunshine in a few little hearts. "Ann A——."

"Mamma has given me 2s. 6d. for a birthday present. I send you a shilling of it, and will try and collect some more. Bertie H——."

"I send you 4s. more for the poor children, collected by my children. M. E. T. S."

"My sister Rose and I send you the enclosed for your free breakfasts; it is from the sale of our rabbits. A. M. P."

"My little daughters saw your appeal, and said they would like to help. The youngest has collected 11s. 6d. in small sums. In addition they have got up a 'juvenile bazaar,' just held in the vicarage, and have realised £1 11s. for your work. G. T. B."

"I enclose 10s. towards the free breakfasts, being a collection made by our choir boys. M. D."

"I enclose 12s. sent by the boys in this house (a master's house in a public school) for your work. E. J. E."

"My little son has collected 15s. 7d. for your work, and 2s. 7d. is taken from the box of 'little Elsie,' now taken to be with Jesus. I felt her money so precious, we could not put it to a holier use than in providing for some of Christ's little ones. F. P."

Who will help the Christlike work?

DONATIONS, large or small, can be sent to Mr. John James Jones, 98, High-street, Homerton, London, E.;

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The Anchorage.

Hebrews vi. 19.

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THE WEST CENTRAL MISSION.

The three services held in St. James's Hall on Sunday were largely attended, the evening one especially. Mr. Pearse conducted the morning service, while Mr. Hughes preached in the afternoon and in the evening. Both preachers are devoting their discourses to a review of the social condition and spiritual destitution of all classes of London society, from the starving poor of Trafalgar-square to the dwellers in mansions. Mr. Hughes maintained on Sunday that no improvement would take place among the masses of the people until Christians look at them through the pitying eyes of Jesus Christ; he recommended us to reserve some sacred moments every day to contemplate with Christ's compassion the sin and misery of mankind.

The lady helpers of the Mission have commenced house-to-house visitation among the poor of the district; and the lay agent (Mr. Josiah Nix) is busily engaged making elaborate arrangements for the holding of open-air services in the lower quarters. At these the brass band will be utilised.

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Notices.

Communications Received with Thanks. — S.A.G. N.D.L. S.B. H.A.S. L.F. M.S.H. A.T. E.W. L.H. H.T. M.G.A. S.E.C. J.H. W.J.O. S.H.B. J.J. R.D.F. B.S.F. A.F.W. G.W. M.F. J.G.W. H.E.S. G.S. E.F.B. A.B.R. W.H.M. E.J.M. R.W.C. A.H. P.S.B. C.R.H. J.L.S. W.W. S.A.H. C.B. A.S. J.B.F. P.J. E.N. E.C.T. J.J.P. H.H. J.B.W. R.B. E.S. J.H. F.A.A. W.J.B. G.K. H.B. T.H.M. J.H.M. S.L. J.H.L.C. J.M. F.M.G. G.C.N. J.A.S. H.V. T.R. E.W.G. A.D.L. C.A.S. R.C. R.H.H. J.G.G. W.T. C.R.S. T.W.B. W.J. G.M. T.G.S. H.E.B. M.B. E.V. W.S.M. C.M. A.A. W.S. A.B. A.J.B. H.V. G.F. A.B. C.S. J.J.J. T.J. J.C. W.W. E.J.M. E.M.N. F.G. T.S. R.C. J.B. J.H. G.W.B. C.B. C.K.H.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

NEWPORT, MON.—We hear with pleasure that a spirit of united prayer has manifested itself among the Nonconformist pastors of this town, which is spreading to the churches. We will give particulars next week.

A NEW DEPARTURE IN MAGAZINE WORK.—Our readers have no doubt followed with deep interest the accounts we have given from time to time of such noble workers in this field as Dr. Barnardo, Miss Rye, and others. We have determined, with God's blessing and with the aid of the readers of *The Quiver*, to bear a hand in this Christlike work. It is a labour full of promise, and almost the only key to the vexed question of what to do with the outcast classes. For though it is impossible to straighten and untwist the gnarled and crooked thorn that for years has wound its tortuous roots into the soil and flung its perverse branches overhead, yet the tender sapling may be checked and directed, for within it there is still the law which makes it stretch its head upward towards the light. In opening this vew volume of *The Quiver* we inaugurate a new work. We have resolved, in the name of our readers, to adopt two "*Quiver* Waifs"—a little boy, who is to be under Dr. Barnardo's care, to be clothed, fed, and trained, at our expense, for a useful and godly life, and a little girl, one of Miss Rye's flock.—"*The Quiver*" *for November.*

PARIS.—The twenty-ninth part of "Recollections of a Paris Evangelist," has been published, and can be obtained of Messrs. S. W. Partridge & Co. The interesting work of Mons. Vignal, of which this is the report, has been carried on during the past year with much blessing. During that period M. Vignal held 235 meetings and distributed a large number of publications, taking every opportunity to preach the Gospel. He paid nearly a thousand visits, when he was able to speak on spiritual subjects, and to read and meditate on the Word, and pray. He notices that prayer generally produces a great effect, especially upon Roman Catholics, who only know the prayers which they have learnt by heart, and which are always the same. Eighteen members were added to the church in the Rue de Lille.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C. — Mondays, 6.30 p.m., Bible-readings by Mr. Reader Harris. Daily prayer-meeting (Saturday excepted), St. Peter's Vestry, Cornhill, 1.15 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, November 6, 3 and 7 p.m., Mr. Thos. H. Morris, of Walthamstow. On Thursday, Nov. 10, Rev. F. B. Meyer, of Leicester, will give an address on "The Gift of the Holy Ghost."

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, Nov. 6, 3 p,m., men only, Mr. E. J. Kennedy on "Wild Oats;" 7 p.m., public, Dr. H. Grattan Guinness. Music by West London Choir at 6.30. Tues. evening workers' training-class, conducted by Rev. Charles Moinet, M.A. Subject—"Faith and Works."

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, November 3, at 8.30, address, Rev. Dr. Edmond. Sun., Nov. 6, at 3.15, special address, Rev. A. J. Bridgman; 8, open-air service; 8.30, evangelistic meeting. Wed., 6 to 10, anxious inquirers and strangers welcomed.

Y.M.C.A., Burlington Hall, 23, Savile-row, W. — Thursday, November 3, young men's meeting, at 8.30. Friday, 4, at 8.30, lecture, Rev. T. T. Waterman; subject—"Who is Jesus Christ?" Sun., at 3.15, special address by Mr. J. Herbert Tritton.

Y.M.C.A., Stafford Rooms, Titchborne-st., Edgware-road, W.—Sunday, November 6, Mr. Henry Varley's address to young men, at 3.15. Wednesday, Nov. 9, Rev. G. D. Macgregor's lecture on "Young Men," at 9 p.m. Bible-readings by Mr. Varley on "The Lord's Second Coming," November 14, 15, 17, and 19, at 3.30.

Y.M.C.A., 186, Aldersgate Street, E.C. — Captain Baring will commence a special mission to young men on Sunday, November 20.

Anglo-American Y.M.C.A., 160, Rue Montmartre, Paris. —Bible-readings: Sunday, 4.30 p.m. (English); Tues., 8.30 p.m. (French); Thursday, 8.30 p.m. (English). Thursday, at 9.30, prayer-meeting. Workers' prayer-meeting every morning, at 10. All visitors heartily welcome.

Y.W.C.A., 127, High Street, Putney, S.W.—Thursday, November 10, at 7.30, missionary address by Mrs. Hudson Taylor.

National Vigilance Association.—Annual meeting at Exeter Hall, Strand, Tuesday, November 8, 3 p.m. Chairman, Mr. Francis Peek. 6.30 p.m.—chairman, Mr. F. W. Crossley. Addresses by the Earl of Meath, Rev. H. Price Hughes, Dr. Clifford, Mr. Atherley Jones, M.P., Mr. P. W. Bunting, Mr. W. T. Stead, and others.

Manchester Christian Conference, Nov. 22 and 23.— Subjects: "The Coming of the Lord," "The Deepening of Spiritual Life," and "The Evangelisation of the World." Tickets and particulars from the Conference Hall, Strangeways, Manchester.

Mrs. Reaney gives addresses on Sunday afternoons to men and women, at 3, at Stepney Meeting House.

Peckham and East Dulwich Vigilance Association. — Mr. Henry Varley will lecture to men at the Peckham Public Hall on Friday, November 11, at 8.

Great Assembly Hall, Mile-end-road, E. — Sunday, November 6, at 11 and 6.30, and week nights, at 8, Mr. Henry Varley.

Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tuesdays in Nov., at 12 noon, Rev. E. White.

Edinburgh Castle, Limehouse, E. — Sunday, Nov. 6, 11 a.m. and 7 p.m., Mr. J. B. Wookey; 3 p.m., Rev. Henry Bright.

Deepening of Spiritual Life.—The weekly meetings at Stafford Rooms, Titchborne-street, Edgware-road, W., will be resumed on Friday, November 4, at 3.30. Address by Rev. Evan H. Hopkins.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W. Friday, November 4, all-day meeting: 11 a.m., prayer and conference; 3 p.m., Rev. G. D. Macgregor; 7 p.m., Dr. MacKilliam.

Life in the Holy Land.—Lectures by Miss L. M. Von Finkelstein: November 4, Drill Hall, Kingston-on-Thames, "City Life in Jerusalem;" Nov. 7, Town Hall, Wandsworth, "Bedouins of the Desert;" Nov. 8, Rye-lane Chapel, Peckham, "Life of Jacob;" Nov. 9, Town Hall, Birmingham, "Homes and Haunts of Jesus;" Nov. 11, Cambridge Hall, Southport.

Conference Hall, Eccleston-st., S.W.—Mr. C. Russell Hurditch, Sundays in November, at 3.45 and 7 p.m.; Fridays, 8 p.m.

CHINA.—All the medical missionaries of the various denominations in China are now formally organised into the "Medical Missionary Association of China." The American Methodist Episcopal Church alone have twenty-six medical missionaries in the Empire.

JAPAN.—Rev. H. Loomis, the American Bible Society's agent at Yokohama, writes:—The Vice Minister of Justice at Tokio is an earnest and very active Christian, and it is said that he spends his Sabbaths in teaching the Bible to his friends and companions.

Subscriptions Received by Messrs. Morgan & Scott to Monday, October 31, 1887.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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Bethnal Green Free Library, E. (towards £1000)—A.C. £10 10s. F. A. Bevan, Esq., Treasurer, 54, Lombard-street, E.C.

BELGIUM.—The Evangelical Society or Belgian Missionary Church, of which Rev. K. Anet is the efficient secretary, celebrates its Jubilee this year.

DUELLING IN GERMANY.—The *Kirchenfreund*, of Bâle, relates that a German officer having refused on principle to fight a duel, was tried by a "Court of Honour," and sentenced to be expelled the Army.

REV. J. T. VINE.—Many were brought to the Lord in Brooklyn, at the Central Baptist Church during the month Mr. Vine preached there. He is now preaching at the People's Baptist Church in New York City.

UGANDA.—The Church Missionary Society has received a letter from Bishop Parker, of Eastern Equatorial Africa, giving interesting news received by him from Uganda. The news of Mr. Stanley's expedition reached Uganda from Zanzibar on June 26. Great alarm was occasioned, notwithstanding the explanations offered by Mr. Mackay, who had much trouble in convincing King Mwanga and his chiefs that Mr. Stanley was only going to the relief of Emin Pasha, and that his Congo route would keep him far away from Uganda. The hostile Arabs at the Court urged that if Mr. Stanley and Mr. Mackay met, they would together "eat up the country," and to allay the panic Mr. Mackay agreed to leave Uganda and go across the lake Victoria Nyanza to the south, the king promising to receive instead Rev. E. C. Gordon, a nephew of the late Bishop Hannington, who has been waiting at the south end of the lake for an opportunity to enter Uganda. Mr. Mackay accordingly left Uganda on July 21, and crossed the lake in the mission boat *Eleanor*, and on August 10 Mr. Gordon sailed in the same boat for Uganda.

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Are to aid the native Reformed Episcopal Churches in Spain and Portugal in the FAITHFUL PREACHING OF THE GOSPEL, and generally to help and encourage them in the great work of Evangelization, in which they are actively engaged.

ITS NEEDS

Are great and pressing. In the village and country towns the people are eager to listen to the glad tidings of the Gospel, and the openings for Evangelistic work are very numerous. But our brethren in Spain and Portugal are unable to take advantage of the open doors which the Lord has placed in their way, as it is only with great difficulty that they maintain their own position. They are few, and poor and weak—a handful in the midst of many enemies. Surely it is a small thing for our Saviour to ask us to make a little sacrifice in order to help those who are working faithfully and bravely for the salvation of their beloved land. The Rev. F. Palomares, of Seville, writes :—"We have indeed many trials, but, come what may, we must preach Jesus." This is the spirit in which the work is carried on. Who will help, lovingly and liberally, in this, the hour of need? The work must not be allowed to fail through our lukewarmness and neglect.

WHAT IS BEING DONE?

In SPAIN there are organised congregations under the care of native Pastors (some of whom are ex-Roman Catholic Priests), at

MADRID.
VILLAESCUSA.
SAN VICENTE.
SEVILLE.
SALAMANCA.
VALLADOLID.
MALAGA.
MONISTROL.

In SEVILLE there are three Churches, all of which have been rescued from the Romanists. In connection with most of the above Churches, there are well-conducted Day and Sabbath Schools. These Churches are centres of missionary effort, and the Pastors, in addition to their ordinary duties, are frequently engaged in visiting the adjacent villages, which would otherwise be altogether cut off from Christian teaching. The Pastor at Malaga, for instance, went to Puerto del Torre, and so great was the desire to hear the Gospel that over 200 persons were unable to gain admission to the room where the meeting was held. A permanent congregation has now been established, and there are 64 communicants. A similar work is being done by many of the other workers.

In PORTUGAL, there are Churches at

LISBON.
RIO DE MOURO.
VILLA NOVA DE GAYA.
OPORTO.

In LISBON there are three Churches—all engaged in energetic and successful work: indeed, the whole Portuguese work is full of encouragement. An earnest Christian young man has just been engaged to work as an Evangelist under the direction of the Rev. James Cassels, of Oporto.

The Reformed Spanish and Portuguese Churches are essentially

MISSION CHURCHES.

New openings are constantly presented for active labour, but, with our present limited means, it is impossible to respond to every call. We herefore earnestly beg the fervent prayers and liberal support of all who are sincerely interested in the progress of the Gospel in Spain and Portugal.

"IT IS FOR US," said the good EARL OF SHAFTESBURY, "TO GO ON AND CARRY OUT THIS MAGNIFICENT CAMPAIGN."

THE MOST REV. LORD PLUNKET, Archbishop of Dublin, who is the Chairman of the Executive Committee, says:—"HAVING TWICE VISITED SPAIN AND PORTUGAL FOR THE PURPOSE OF TESTING THE REALITY OF THE WORK, I KNOW IT TO BE A GENUINE ONE."

All information about the work will be cheerfully supplied by the Secretary, who will also send copies of the quarterly periodical, "Light and Truth," and other publications, on application.

At the present moment we are without any Funds in hand to meet the Grants now overdue.

WHO WILL HELP?

WE WANT £1,000 AT ONCE.

Contributions should be sent to Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.; Messrs. BARCLAY, BEVAN & Co., 54, Lombard-street, E.C.; or to the Secretary, Rev. L. S. TUGWELL, 8, Adam-street, delphi, W.C.

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No. 928.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, NOVEMBER 11, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

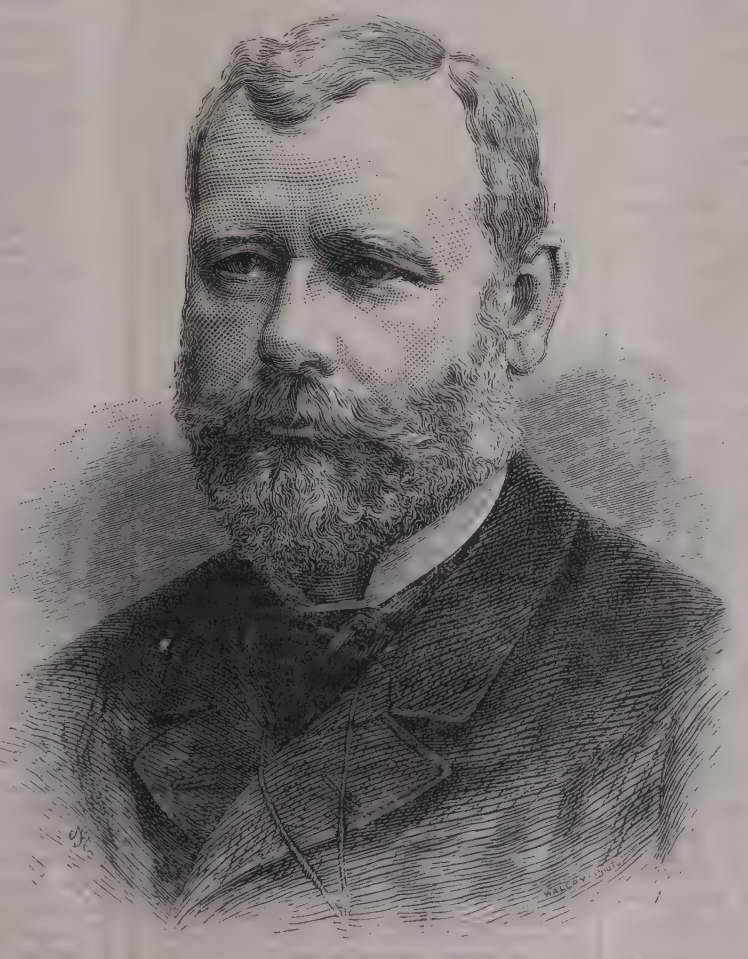
REV. JOHN MACKENZIE:

Missionary and Statesman.

IF proof were needed of the many-sided nature of foreign mission work, and the diversified gifts sometimes required in its performance, the history and character of the eminent missionary whose portrait we give to-day would amply supply it. While saying this, we fully admit that comparatively few missionaries are called on to adopt the course which Mr. Mackenzie has pursued, with such credit to himself as a Christian man, and such benefits to those for whom he has worked so nobly and endured so much.

JOHN MACKENZIE was born at Knockando, N B., in 1835. After a course of study at the London Missionary Society's Institution at Bedford, he was appointed to the mission which Dr. Livingstone proposed to establish among the Makololo, on the banks of the Zambesi river. Having married Miss Ellen Douglas, of Portobello, N.B., he sailed for Africa on June 6, 1858.

He is a man worth looking at. The closer you scrutinise his honest, manly face, and note the goodly proportions of his figure, the more you become impressed with the wisdom which selected him for African mission work, where ability and great powers of endurance are essentials to success. Every line of that seared brow tells of patient toil. Those watchful eyes shine with a calmness quite judicial, while his general attitude bespeaks a determination to suspend judgment until the subject under consideration has been thoroughly examined. Such a presence naturally inspires confidence. It is not a matter for wonder that the Bechuana chiefs should seek his aid in administering justice among their tribes, and that the people should willingly submit; or that when stronger races surged across their borders, and by craft settled on their land, that this missionary, who for twenty-five years had been moral guide and spiritual father, should be appealed to for help and protection. It is from his action in helping the people to whom his life has been devoted, that an impression has arisen among many Christian friends that Mr. Mackenzie is a politician first and a missionary afterwards. The following references to his mission work may serve to correct this mistaken view of the matter.



(From Photograph by Mr. Walery, Regent-street, London, W.

The feelings of the young missionary as he first entered upon his work, are best described in his own words:—

> In our quiet moments, when our minds were calmed and our souls hushed, a Presence stole upon us, and a Voice addressed us,...Those words thrilled our hearts as fresh and real utterances of the present: "Preach the Gospel to every creature; lo, I am with you alway" "And I, if I be lifted up from the earth, will draw all men unto Me."

Events were not propitious to the commencement of the proposed missions among the Matebele and the Makololo. The Transvaal Boers had been fighting the natives on their borders, and their Government sent a letter warning Dr. Moffat not to establish those missions until he had received the sanction of the President of their Republic. Before the Makololo Mission could be started the tribe had to be persuaded to migrate from the swamp in which they lived to the other side of the Zambesi, whence they had been driven by their enemies. Some of the brethren thought it right not to take their families until this was done. Both expeditions started: that for the Matebele under Dr. Moffat, and the other for the Makololo, led by Mr. Helmore; whilst Mr. Mackenzie was left in charge of Kuruman Station, and to take up supplies the following year. The year spent alone was eagerly used for active mission work; the language was mastered, and a further knowledge of medicine obtained.

The time soon came when supplies should be taken to the Makololo Mission, and Mr. Mackenzie left Kuruman on May 25, 1860. All the people were heartily sorry at his departure. The journey northwards was most trying. At several places he found traces of Mr. Helmore's expedition, and also heard rumours of disaster, which he refused to credit. The Bushmen and other desert tribes tried several times to divert him from what seemed to them a useless and dangerous journey. At length the Bushmen of Mokantse at Maila held a long conference, and by an astute manœuvre led Mr. Mackenzie to the River Zouga. There he met his colleague, Rev. Roger Price, with two of Mr. Helmore's children, the only survivors of the expedition, and learnt from his lips the sad story of fever and death. He also learnt that the Makololo were unwilling to do as Dr.

Livingstone expected—viz., remove from Linyanti to the north bank of the Zambesi.

They partly retraced their steps to Cape Colony, and Mr. Mackenzie was appointed to Shoshong, the largest native town in Africa, where he spent fourteen years in active, eventful service. Attacks from the Matebele, and intrigues and fights between the chief Sekhome, his sons, and other chiefs, were of frequent occurrence. But the work of enlightenment went on apace. Through evil report and good report the steadfast missionary pursued his way.

In 1863 Mr. Mackenzie and Mr. John S. Moffat visited the wily old chief Moselekatse, at Inyati. This Matebele Mission had been established by Messrs. Sykes and Thomas, who went there in 1859 under the guidance of the veteran Dr. Moffat, for whom Moselekatse had a great regard. An interesting account of this people may be found in Mr. Mackenzie's book, "Daydawn in Dark Places," published by Messrs. Cassell & Co. We regret we cannot closely follow this part of Mr. Mackenzie's career, or make more than passing mention of the Christian chief Khame, now the most powerful of the Bechuana chieftains. He has been called by Sir Charles Warren "one of nature's true gentlemen."

In 1872 Mr. Mackenzie commenced to train candidates for a Bechuana native ministry. This class of students was, in 1876, removed to Kuruman, where buildings have been erected for them, and called "The Moffat Institution." Mr. Mackenzie was appointed the Tutor, and also the Pastor of the Kuruman Church. He felt leaving Shoshong very much, and writes:—

> In my retirement I craved that wherever the lessons which I ventured to teach in the name of Christ fell short of what He Himself would have given at Shoshong, He would mercifully forgive and lead his servant into full obedience to his will,

Mr. Mackenzie, with his family, visited England in 1867. He again returned on furlough in 1882, when the course of public events compelled him to champion the cause of the natives against the freebooters and Boers, who were land-grabbing as fast as possible in Bechuanaland, in the absence of a regular government. It is a noteworthy fact that Mr. Mackenzie was the first to write about the praiseworthy traits in the Boer's character. Doubtless the success which has attended his policy owes much to the moderation and fairness with which he has urged it forward. This policy was that the whole of Bechuanaland should be taken under the protection of England, and that the same legal and political rights should be given to the black population as were enjoyed by the white men. It had the approval of all the missionary societies and of the Christian churches in South Africa; many members of the Episcopal Church being his strongest supporters. The policy of those who oppose this is, step by step, to disfranchise the coloured people, and to create two hostile parties in South Africa—a black and a white one.

A British protectorate was proclaimed, and Mr. Mackenzie was appointed by the British Government Deputy Commissioner in Bechuanaland. In March, 1884, he left England to carry out his peaceful projects. How far he succeeded, and the way in which he was thwarted, has been most ably told by him in the book, "Austral Africa: Losing it or Ruling it," recently issued by *Messrs. Sampson Low & Co.* In consequence of the objections raised by the Colonial Ministry at Cape Town, and the Government of the Transvaal, to Mr. Mackenzie being retained as Deputy Commissioner, he resigned that position in August, 1884. A Special Commissioner, Sir Charles Warren, was then appointed by the British Government, and an armed force placed under him. Sir Charles succeeded in making his military expedition one of peace. In this he was assisted by Mr. Mackenzie, whom he had wisely asked to join him.

We rejoice to know that progress is now being made in those territories where for so many years Mr. Mackenzie and his brethren have laboured as messengers of the Gospel of peace. The natives also are glad to hear the new law proclaimed—viz., "The prairie lands are the Queen's, but the cultivated lands remain the possession of their native owners." Mr. Mackenzie affirms that the chief Khame spoke the views of all his followers when he said:—

> In that case the white men are welcome; let them come and bring rain with them; for we, too, shall be the children of the Queen, and she will give us sleep.

Who will venture to say, after reading Mr. Mackenzie's books, that he has in any sense turned aside from the way of God? He has preached the Gospel to the heathen, and taught them how to tell it to their neighbours. He has defended the weak against the strong. He has protected the native from the unjust aggressor, and, having done with all his might the work set by God for him to do, we know it is with "a conscience void of offence" that he says, in closing his latest book: "I have addressed myself to the humanity and love of justice, the wisdom and conscious strength of a great nation. I sow in good soil what I know to be good seed; and now leave its fructifying to Him from whom all growth comes." On a succeeding page we give some further notice of this valuable work.

WOMAN'S MISSION TO WOMEN.—Mr. F. A. Bevan, 54, Lombard-street, E.C., writes:—The disgraceful condition of our streets at night, and the ever-increasing amount of juvenile prostitution must cause shame and sorrow to every Christian in the land. None can shut their eyes to this terrible state of things; but while there may be a difference of opinion as to the causes of the evil, there can be none as to the importance of providing, if possible, a remedy for this plague-spot of immorality. The "Female Mission to the Fallen," after an experience of twenty-nine years, continues to send forth its missionaries night by night, as the committee is more than ever convinced that so far as the rescue of individuals from a life of sin and shame is concerned, no method is so successful as the personal influence of loving, devoted, Christian women. In faith, hope, and charity, the missionaries toil on, not without real encouragement. May I earnestly appeal to you to help the committee to maintain and increase this Christlike work of seeking out and saving the lost ones.

UNDERTONES.

When the cloudless sun of summer
  Pours a flood of liquid gold
On the blue and glassy ocean,
  On the green and flowery wold;
When the bee hums round the blossom,
  When the bird sings by its nest,
Underneath the joyous throbbing
Breathes a smothered tone of sobbing—
  Weary sobbing after rest.

For these sunny skies shall darken,
  And the sea's wild billows flow,
And the leaves shall fall and moulder
  In a shroud of winter's snow;
And the voice of song shall falter;
  So there's sighing in the breast
Of a world in blindness praying
For a beauty undecaying,
  And a true abiding rest.

And, however well we love them,
  Those dear faces young and hale
In the breath of time must wither,
  At the touch of death must pale;
Soon we leave them, or they leave us—
  These, our beautiful and best!
For the doom of death has bound us;
There are tombstones all around us,
  And this world is not our rest.

Hark! responsive to this wailing
  Comes a tender voice from One:
"I can meet this world-wide longing,
  Change life's bitter undertone."
It is Christ, the nations' Healer,
  And the balm for souls distressed;
For the craving heart, perfection,
For the dead, a resurrection,
  For the weary spirit, rest.

And his witnesses are crying:
  "Now the blood of Christ can save,
And communion with his Spirit
  Is the bliss you blindly crave!
On his breast, for sinners bleeding,
  When your bleeding soul is pressed,
You re-enter Eden's portal,
And regain the tree immortal,
  And the rapture and the rest."

Here our skies may change and darken,
  But there's cloudless light before;
Here our friends and we must sever,
  But we'll meet on yonder shore.
There foundations never totter,
  And no partings wring the breast;
And the beauty fadeth never,
And the song is sung for ever
  In the home of endless rest.

Donemana, Ireland. J. K.

◆

PARIS CITY MISSION.

This Mission is to Paris what the City Mission i to our own metropolis, so far as this is possibl with the great disproportion between the numbe of missionaries employed. In all the city o Paris there are only eight! and some time sinc it was necessary to discontinue the services o two for want of funds. When it is remembere that Paris does not possess a tenth of the evan gelical privileges which London enjoys, the dis proportion becomes greatly magnified. Th missionaries are appointed to aid pastors wh are willing to contribute a third of the expense and it is painful to state that eight application from pastors have been long deferred—one o these for seven years.

Last year nearly eight thousand visits wer paid by the missionaries to the homes of th people; while 1400 meetings were held, with a attendance of over 100,000. And this besides large distribution of tracts and Gospels, as wel as Bibles and Testaments, many of which latte were sold. The report, and all other informatio can be obtained of Mr. J. M. Weylland, hon sec., 31, Carlton-hill, St. John's Wood, S.W.

WHAT HINDERS THE BLESSING.

By Rev. ALFRED NORRIS.

AN ADDRESS TO MINISTERS,

Delivered at the Hammersmith Conference.

The name of our hindrances is legion. To all of them we are all more or less subject. Some of the most common may be classified thus:—(1) What we find in ourselves. (2) What we have to face in our churches.

I. What we find in ourselves:

(1) *There may be a want of fidelity in prayer.*—It is not that prayer is neglected or disesteemed. But there may not be that *continuance in prayer* which, like Jacob wrestling, wins the blessing. Nor that *opening of our natures in prayer*, which enables God "to search us and see if there be any evil in us," as the sunlight searches the field, or the wind the deep places of the forest. Even in prayer we may keep doors closed upon a secret sin, and refuse to let Him cast it out, and "lead us in the way everlasting."

(2) *There may be a want of fidelity to conscience.*—We may refuse to listen to the finer whispers and monitions of God's vicegroy in our bosoms. We may blight and pervert our moral sensibilities in their tenderest places; and so hinder their full growth and fruitfulness. We may forget Paul's word, "To him that esteemeth anything to be unclean it is unclean." And again, "Happy is he that condemneth not himself in that which he alloweth."

(3) *There may be want of fidelity to the Scriptures.*—Biblical criticism may have disturbed our faith, or, at least, caused us to suspend our opinions, on the authority of this or that portion. But the Word of God is still there. And the will of God is still there. And the salvation of God is still shown there. Woe unto us if we preach our own fancies, and opinions, and theories, and not the Gospel.

(4) *There may be want of fidelity to ourselves.*—What different men we may be in the pulpit and in the home. In the one hopeful and buoyant; in the other gloomy and despondent. In this one full of saintly counsels; in the other full of ill-temper, tyranny, peevishness, and spite. If our wives, and children, and servants, told out all they knew of us, would our congregations afterwards esteem us so highly, or accept us as such reliable leaders in life and teachers of truth?

(5) *There may be want of fidelity in our subjects of private conversation amongst our people.*—They will talk readily enough to us about art, science, literature, and the new things of the ever new day. And this is well. God forbid we should lose our interest in this. But are we sufficiently on the alert to catch opportunities for a word on religion? Are we sufficiently interested in the people to esteem their spiritual interests as being ever supreme. Are we always eager enough or brave enough with the "word in season" which is so good?

(6) *There may be attempts to do most, that for which the Holy Spirit has not fitted us most.*—"There are diversities of gifts, but the same Spirit." "God hath set some in the church apostles, prophets, teachers, helps, governments." We may *over*-esteem conversion and *under*-esteem edification. There is a closer connection between edified saints and converted sinners than perhaps we think. One helps the other. Let us understand what our gift is and exercise that. "One man soweth and another reapeth." We shall thus all help the harvest.

(7) *There may be an undue and exaggerated care for our families.*—On many ministers' hearts there must lie a heavy burden as to how they shall find food, raiment, education for their children; how secure some adequate provision for their wives. Many of our churches are verily to blame here. Still, if we be faithful to our Lord in our work, may we not appropriate the old promise, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me." And, if we ourselves presently find our only refuge in the workhouse, the memory of good work and the presence of the loving Master will enable us at least to bear its ghastliness and its gloom.

II. What we have to face in our churches:

(1) *The late hours of labour, and the intense devotion to pleasure.*—The first is the peril of the poorer people; the second is the peril of the richer people. They are both exhausting and paralysing to the spiritual nature. Many forget that they have spiritual natures and spiritual destinies. They come to church outworn by the work and pleasure carried on all the week and till so late on Saturday. They have no ear for God's Word, no heart for God's message. How in such assemblies can "the Word of God have free course and be glorified"?

(2) *The extreme attention now paid to mere personal, sensual comfort in places of worship.*—How easy are the hours, how soft the seats, how warm the air. The music must be without a mistake. The sermon, whatever its subject, must be short. If it is "beautiful" no inquiry is made as to whether it is useful. The old idea of meeting together to worship God is giving place to the new idea of hearing man. And this must be a change for the worse.

(3) *The treatment that Sunday now receives at the hands of its friends and foes.*—By semi-use, mis-use, non-use, it is in peril of passing from us. The whole world is being given up to clamour of toil, whirl of pleasure. For many there is no pause in which, like Elijah, they may hear the "still, small voice;" no seclusion in which, like John, they may be "in the spirit on the Lord's Day."

(4) *The excessive newspaper and magazine-reading which distinguishes our day.*—This tends to over-load and enfeeble the mind; to dissipate its reasoning powers; to indispose us to graver and more sustained efforts of thought.

(5) *There are unbalanced and inharmonious marriages.*—I mean by this the union of men and women of different religious trainings and convictions. The evils of such unions between Protestants and Roman Catholics are manifest enough. The evils of such unions between members of the Free Church and the Established Church ought also to be manifest. It means sometimes that religious worship is given up altogether. Or that conviction is given up to convenience, and that one agrees to accept the church of the other—generally the church selected being the most favoured and influential. Or that they separate on Sundays, man and wife each going their own way; or that they agree to a compromise and attend, say, the Established Church in the morning and the Free Church in the evening. All of this is weakening to the moral nature, casts a slight upon the august properties of religion, trifles with personal responsibility, and prevents that individual and family devotion which is so helpful in our churches.

(6) *There is the isolation of Christians and the reticence of speech upon spiritual matters among themselves.*—People will talk together eagerly and earnestly about art, science, travel, trade. How shy they are about religion. They have a knowledge of God and of his goodness; but they hoard it as misers their gold. Surely such knowledge is for spending. How many a young man might be saved from unbelief if his employer spoke to him. How many a young woman might be saved from temptation by vile men if her mistress spoke to her kindly and wisely, and lived what she said. How many a mother of a family, crushed to the earth with cares, might be lifted up by a word of spiritual comfort. How many a business man on the verge of suicide might be helped to healthier thoughts by a word in season, in the railway carriage, or the counting-house. "They that feared the Lord spake often one to another." "Exhort one another daily whilst it is called today."

(7) *The blessing often is hindered because we nourish false expectations of what it really is and where it may be found.*—It is spiritual and not material. Internal and not external. Yet how eager we are after material and external things. We desire money, fine clothes, fine houses, accomplishments for our children, personal rest and retirement for ourselves in old age. But none of these things are promised to the saints and workers of the New Covenant. To be born again, to have our spirits strengthened so that they shall govern the flesh, to have our spirits fertilised so that they may bring forth fruit, to have our spirits instructed so that we may win our fellows into the kingdom of God and the Church of our Saviour Christ—in the power for this, and the delight in this, the blessing shall be found.

In our respect for fashion and custom we are in danger all of us of forgetting that "the fashion of this world passeth away," "but he that doeth the will of God abideth for ever." In our possession of so much safety and certainty for life in travel and trade we are in danger of forgetting to say, "if the Lord will, we will do this or that," and that, "our life is but a vapour that appeareth for a little while and then vanisheth away." In our eagerness to see fine pictures and great people we forget that the prime blessedness, after all, is that of "the pure in heart, for they shall see God." In our childish mourning over misfortune and loss, or narrowed circumstances, we forget that although "the foxes have holes, and the birds of the air nests, yet the Son of Man had not where to lay his head;" and that we, too, like all who preceded us, are "but pilgrims and strangers upon the earth."

Is not this devotion to the material, and absorption in the external, one of the commonest and chiefest hindrances to the blessing that, if we were wiser in our ambitions, would most surely come?

EASTBOURNE.—The death is announced of Rev. H. Paddon, incumbent of Emmanuel Church, Eastbourne. The loss of this Christian man is deeply felt by his devoted congregation; and it is earnestly hoped that, through the appointment of a minister of decided evangelical views, the work may be conducted on the same lines as hitherto.

TRACTS FOR CENTRAL AMERICA.—Rev. Anton Arbeiter, Moravian Missionary, Blewfields, Moskito Coast, will be glad of a supply of tracts for distribution. He writes, "It is a real pleasure to distribute them. When I do so in the street, so many persons immediately gather round that I could hold an open-air service." The fact that large numbers of infidel papers from the United States are being circulated in the country makes the necessity for good evangelical Gospel literature the more urgent.

SCOTTISH MINISTERIAL TRAINING.

Dear Sir,—It has long been a source of concern to many, how it comes about that so large a proportion of the earnest evangelistic work of the present day is done outside of the church as assembled in organised bodies. Now where there is an effect there must be a cause or causes, and to inquire into some of these is the purpose of this letter.

First, then, I would notice there must be something about the modern system of organisation at fault, for the Apostolic Church appears to have been quite fit *as a body* to conduct evangelistic enterprise, as we read in Acts viii. 4, "They that were scattered abroad went everywhere preaching the Word."

Any candid person will acknowledge that were one of our average modern churches to be "scattered," preaching the Word is what probably not one of the members would attempt, although in some of the best churches there might be one or two who would do so.

But, further, it is not only the ordinary members who are outside this soul-saving evangelistic work, but a vast majority of the pastors are quite as much so. This latter statement may appear rather strong to some, but the writer is not speaking at haphazard, but from a long experience. If proof is needed, let any Christian capable of dealing with spiritual things visit a village that has not come within the sweep of modern evangelism, one that has been wholly left to the "ordinary means."

In such a village I could almost guarantee he will scarcely find a single young man a Christian; very few of the people who take almost any interest in spiritual things; and probably not more than one or two who have anything like assurance of salvation: in some cases *not one* of the latter class.

He would also generally find there was no real prayer-meeting in the place; in some cases not even a form, in others a meeting at which the minister preaches a short sermon and engages in prayer; but anything like a real, united waiting upon God will seldom be found.

Now, sir, I do not think the faults are wholly the fruit of a bad system or systems, as, during Apostolic times, there was a Laodicean individual church, as there is at present a widely spread laxity. Nevertheless, two points in our modern system strike me as being awfully out of joint, and until these are reformed I believe that matters will remain as they are, and that real spiritual work must continue to be carried on outside the organisations; this state of things being prefigured in Exodus xxxiii. 7, when "Every one which sought the Lord went out unto the tabernacle of the congregation which was pitched (at that time) without the camp."

The first point I refer to is the admission of unconverted people into membership. So bad is the state of things, that many churches consist almost wholly of these spiritual corpses, with a mere sprinkling of Christians.

I ask, what general would go to battle with such a proportion in the ranks of dead men, or enemies rather, for every unconverted person is certainly an enemy to God. The second point is the professional manufacture of ministers. A person said to an earnest evangelist, "I am going to make my son a minister." Said the evangelist, ironically, "And I am going to make mine a poet." In nine cases out of ten, the "making a minister" is as successful as the proposed making of a poet would have been. Going to college, &c., no doubt, may teach a man how to spin religious yarns, as the sailors would say, but it will never make a man a real spiritual worker. The whole system of "minister making" is wrong from the foundation, and until it is reformed the mass of the so-called ministers will remain, so far as spiritual work is concerned—useless.

Notwithstanding what I have written, I believe that many truly converted young men seek the ministry for the sake of serving God, and not for mere professional ends, and it is just with these that the greatest havoc is wrought by the present system. Many such go into college with earnest desires, and come out mere professionalists. The reason of this is that the training is all of a theoretical kind, whereas it should be mainly the other way; the practical, spiritual work should be first, the intellectual culture second.

My experience is, that earnest young men, whatever their talents may be or may not be, if properly handled, all turn out soul-winners, but the training most in vogue turns them into mere professionalists.—Yours very truly,

William Gourlay.

P.S.—My experience with regard to the state of villages has been mainly in Scotland.

Bellwood, St. Allan's-road, Edinburgh.

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REVIVING AT NEWPORT.

A Christian friend, writing from this Monmouthshire town, says:—

You will be glad to know that the Nonconformist ministers of this town, having felt for long that much spiritual torpor lay upon the churches, resolved to meet together for prayer and humble confession of their and their people's sin and failure, and to ask the Lord to send revivings. The week ending October 29 was set apart for this. From 12 to 1 each day they met alone, and experienced that "the Lord was at hand." They then convened a united prayer-meeting of all Christians for Saturday at the close of the day's services in the Albert Hall. It is said the audience numbered nearly nine hundred, and this in face of heavy rain showers. It was a truly blessed season—the Lord was there. For about an hour and a half the earnest and believing cry went up that the Lord would make bare his holy arm in the sight of all the people, and revive us again, that we might rejoice in Him.

The immediate outcome is that in three chapels a week's special Gospel services began on October 31, we ask prayer that much blessing may descend, that consecrating and converting grace may abound, and that our thanksgivings, which now go up for the former rain, may also go up for the latter rain.

In a subsequent letter our correspondent says:—"Very earnest Gospel services have been held in three of the chapels during the past week, when the pastors sought to stir up their flocks to more consecrated service for God, and to arouse the careless and indifferent."

MEDICAL PRAYER UNION.—The annual meeting of this Union was held at the Memorial Hall, on October 28. The chair was taken by Dr. Herbert Watney. The annual report having been read by Mr. C. F. Harford Battersby, the chairman introduced Major Owen Hay who gave a most helpful and earnest address on the words, "Out of his fulness have we received grace for grace." Surgeon-Major Lachford, Rev. — Forman, Dr. George Saunders, Dr. Heywood-Smith and others, also spoke briefly. There were about eighty medical men and medical students present, including several gentlemen who hold appointments at the Metropolitan hospitals. This was the most successful meeting that has been held for many years.

F. A. Pring, Hon. Sec.

London Medical Mission, 47, Endell-st., W.C.

AMERICAN NOTES.

(From our Special Correspondent.)

Philadelphia, that sedate city of homes and families, is just now in a whirl o excitement over the aggressiveness of a new Order called "The Personal Liberty League." The Presbyterian Synod o Pennsylvania in its present session explains, in its preamble and resolutions, the object of the League:—

> The Personal Liberty League, whose organisations are now found in most of our large cities and towns, is simply a new form of organised effort t dethrone the Bible and all the sanctities of ou religion. It is infidelity in disguise. Under th plausible pretext of "personal liberty"—whic must ever be subordinated to the public welfar and obedience to law—it proposes the most unrestricted licence in questions affecting the best interests of the Church and the nation. Its avowe object is two-fold: (1) To expunge from th Statute Book of our Commonwealth and the natio —by public opinion and State legislation—th great law of the Sabbath. (2) To repeal by th same methods the law recently enacted, an presently in force; and to resist all other legislation restraining the manufacture and sale o intoxicating liquors.

* * * *

On a recent Sunday the pulpits of th city rang with protests and appeals. A the ministers' meetings on Monday morning the League was the subject of discussio and of resolutions. In fact, the religiou people are thoroughly alarmed at th daring assumptions of this most recen development of lawlessness. Enrolle under the banner are brewers, and liquo dealers, distillers, and drunkards, many o whom are extreme Anarchists, while Socialistic theories are universally held. Th few decent politicians are also frightened as the League will vote for no man who wil not support and carry out their purposes They have abundant means with which t purchase legislation, and there are Statesmen found whose hands are ever open t proffered gold.

* * * *

These facts call out the supreme indignation of all worthy citizens, while th churches are awakening from the dream self-satisfaction that the Millennium ha already dawned upon the country. The now begin to realise that unregenerat human nature, in its awful developmen under Satanic influence, is close at han in terrible forms of unappeased ferocity.

* * * *

The Synod referred to above has passe the following resolutions:—

> (1) That we recognise in the Personal Libert League a new form of organised effort for th destruction of the Sabbath and the enthronemen of the saloon.
>
> (2) That the avowed purpose and defiant spiri of this organisation should awaken the solicitud of Christian people and all good citizens, and cal forth their best efforts to resist its encroachment.
>
> (3) That we counsel the people under our ca to exert their influence for the right and to stan by our heritage of civil and religious freedom.

* * * *

Rev. J. S. Woodside, of Northern Indi one of the missionaries of Lodiana wh originated the week of prayer, is again o our side of the water. During his visit i London he had been presented, on thre different occasions, in company with th Indian princes, to Her Majesty the Quee There, also, he was called to part with hi beloved wife, who had given her life t Christian work in India. Our brother path is truly lonely. Mr. Woodside is devoted missionary, a man of singular consecration, of extreme modesty, and witha of unflinching loyalty to the Gospel. Soon again he hopes to return to the fields abroad, which he has sought to cultivate for forty years. These are the men the King delights to honour. May God sustain his bereaved servant, and fill his hands with the fruits of his labours.

* * * *

"Our Country," by Rev. Joseph Strong, and Dr. Pierson's "Crisis of Missions," are creating new interest in home and foreign evangelisation. We have been told by a reliable brother, that a friend of his hopes to purchase 100,000 copies of Dr. Strong's book for gratuitous circulation among preachers and people. The Secretary of the Southern Baptist Board of Foreign Missions would prefer these books to scatter throughout the South, on behalf of home and foreign missions, than a gift of £20,000 to the Board. When evil agents are so intensely active in spreading literature which destroys both soul and body, surely the people of God should also be on the alert, and scatter broadcast every helpful book which tends to stimulate thought, comfort the heart, and enlighten the understanding.

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A CHEERING MESSAGE.

DEAR SIR,—Having been a subscriber and constant reader of THE REVIVAL (now THE CHRISTIAN) in this far-off land for the last eighteen years, I need not say how often I have got my soul blessed whilst perusing its interesting pages. I have thought it might be interesting and also cheering to you to let you know a little of some conversation I had with a man lately employed at one of the lighthouses in Bass's Straits, on the route from Tasmania to Victoria, &c.

I supply several of the men at the different lighthouses in the Straits with provisions, and have made it a practice of enclosing, in their cases of goods sent, a copy of THE CHRISTIAN, thinking and praying that its perusal might be made a blessing to some on these isolated spots in the Southern Seas. Speaking to this dear man about his soul and what provision he was making for another world (he had come to town on leave), his reply was, "Well, sir, you remember in a certain month sending my supplies down, you put a copy of THE CHRISTIAN in the case." I said, "Yes." "Well, through reading some of the articles in that CHRISTIAN on that lone island, I decided there and then to give my heart to God. Since then I have enjoyed a peace that I never enjoyed before, and, thank God, the world cannot rob me of that peace." And so we rejoiced together. For intelligence, he is above the ordinary stamp of men that go as lighthouse keepers. I thought this might not be uninteresting to you and many of your readers.

Spiritually, things are not over cheering here, still we have cause for thankfulness. Dr. Dale, of Birmingham, has just spent one Sabbath in Hobart on his way to Adelaide; his preaching was listened to by large and appreciative congregations. It is a treat to us to hear some of those English divines.—Yours,

GEO. HIDDLESTONE.

Elizabeth-street, Hobart, Tasmania, Sept. 7.

LADIES AND RAILWAY-MEN.—A ladies' auxiliary has been formed in connection with the Railway Mission, the members of which agree to pray for railway-men and their families, and to send regularly some Gospel literature to a railway station in the United Kingdom every month. This will cost, with postage, only a few pence monthly. Mr. D. Spencer, the secretary, is anxious for volunteers for this interesting and simple work, which occupies very little time per month. Many who are thus engaged speak in warmest terms of the joy which it gives them. The address of the Mission is 186, Aldersgate-street, E.C.

OUR SOUTH AFRICAN EMPIRE.*

"LOSING it or ruling it" is the question propounded and answered by Rev. John Mackenzie in two volumes which are full of the most varied and soul-stirring information. In reading them you are conscious of being carried through important questions by a vigorous mind which has thought long and deeply upon this great land and its inhabitants. His conclusions are enforced by the consideration that he has had unequalled opportunities of learning the facts, and that few, if any, have the same extensive acquaintance with the subject.

The name "Austral Africa" means that portion of the continent which lies south of the Equator, but Mr. Mackenzie applies it to the land south of the great river Zambesi. The publication of this book marks a distinct epoch in the history of South Africa. Here we have laid out before us as in a great panorama an exact account of this portion of the Dark Continent while passing through a most critical period. The burden of the book is the effect which the various changes in government have produced, and there is brought in to elucidate it, a large amount of its history, tribal relationship, native ideas and ways, as well as the effect of mission work and European influence.

Some interesting information respecting the probable region of Ophir, from whence King Solomon obtained great quantities of gold, is given in the first chapter. The account of the mission station at Kurman, as represented "in peace and in war," will doubtless expand the ideas of many as to the position in which a missionary is often compelled to stand with regard to the natives, in addition to that of a spiritual teacher. It is strange to find in a book which treats much of fighting, some beautiful teaching on the sanctity of peace and the use of force in the defence of those of whom events have made us the protectors.

We cannot in a brief notice follow the serpentine windings of policy on the part of the Home Government and Sir H. Robinson, the High Commissioner for South Africa. A British Protectorate of Bechuanaland was virtually forced on the Home Government, by the anarchy that followed the absence of any supreme ruling power. Mr. Mackenzie was asked to establish this protectorate. Yet at every turn he was checked by the halting way in which Sir H. Robinson proceeded. The High Commissioner not only thwarted the sound and righteous policy of the Deputy Commissioner, but actually employed others to undo the work. Mr. Mackenzie, of course, resigned, and the British Government organised the Bechuanaland expedition, and appointed Sir Charles Warren to its command. On arriving in the country he found Mr. Mackenzie was right and Sir Hercules Robinson was wrong, so he telegraphed for Mr. Mackenzie to join him in the pacification of the country. The whole affair was, at bottom, an attempt of powerful and interested parties to rob the natives of their lands and their civil rights. The schemers found, however, both in Sir Charles Warren and in Mr. Mackenzie, just and able opponents. In spite of the mistrust shown at first, they succeeded in convincing the colonists and natives that the British Government meant to adhere to their pledges. It seems plain, at the same time, that under the openly announced policy of shielding Bechuanaland, the British Cabinet had a secret intent of handing over the country to the Cape Government. This responsibility, however, the Colonial Cabinet refused to assume. Sir Charles Warren and Mr. Mackenzie succeeded in laying the foundation of righteous and peaceful rule—no easy task where the interests were so varied and conflicting. If they have not received at the hands of the Government the recognition they so fully deserve, we believe they will secure the highest approbation of all unofficial persons who know the facts and are not swayed by prejudice.

Mr. Mackenzie's narrative is highly commendable in this respect, that, while dealing largely with contentious matter, it is manifestly written in a fair and generous spirit. There is no railing, no calling names; wherever it is possible, praise is given to those spoken about, even when Mr. Mackenzie is opposed to their general course of procedure. In these pages there is a lofty political morality, an unswerving adherence to principle, a fearless advocacy of humane and righteous action in dealing with the native races, and a high sense of the honour and duty of Great Britain. It is the work of a truly Christian statesman, who deserves the best thanks of all the British Churches.

These volumes, as a whole, are chiefly concerned with broad questions of national policy; but, in playing the statesman, Mr. Mackenzie never forgets, and never seeks to conceal the fact, that he has been and may again be a Christian missionary. Wherever opportunity offers, he throws aside the dignity of high political office and ministers in spiritual things. Everything is viewed from the Christian standpoint; and to this must surely be attributed the high favour that he found with the native chiefs and their followers, and the influence he was able to exercise upon them.

On the question of the drink traffic in Africa, we are glad to see Mr. Mackenzie speaks with no uncertain voice. In the second volume (p. 262) he quotes a strong and well-known protest made by the chief Khame against permitting his people to be demoralised by the introduction of intoxicating drink, in defiance of native law and custom. Commenting on this Mr. Mackenzie says:—

> As was to be expected, the attitude of Khame with reference to Cape brandy and other strong drink, though approved by Sir Charles Warren, was met with hostile criticism, and even jeers, by Cape politicians, who have since removed all hindrances and taxes on the free production and sale of spirits in the Cape Colony. But, thank God, this matter is in the hands of Her Majesty's Government; that is, in the hands of the English people, and the question is, Is Bechuanaland to be flooded with strong drink, against the wish of those chiefs and people from whom we receive jurisdiction there? These matters must be taken in hand in England and Scotland, and must be seen through by lovers of justice and fair play, who have the true prosperity of Africa at heart.

Mr. Mackenzie hopes, in closing his book, that many of his countrymen will play a part in the peaceful colonisation of the fair lands of Austral Africa; and that he may live to see it taking its due position among the nations of the world. We hope he himself may yet, in some way, be a leading and honoured instrument in bringing about that result. The attractions of these goodly volumes, we may add, are enhanced by portraits of the author and Sir Charles Warren, by excellent maps of the country, and a number of illustrations.

THE ANTI-SUNDAY-TRAVELLING UNION would appear to be a most energetic body, and one highly deserving support. It now numbers some six or eight thousand members, having been in existence for about three years. Numerous pamphlets and leaflets have been prepared and circulated, and meetings have been held in various parts of the country. The offices of the Union are at 18, Christchurch-road, Brondesbury, N.W.

KENSAL TOWN, N.W.—For some years a very real work for God has been carried on in a quiet way amongst the dense masses of working people who inhabit this district. The Lord has been abundantly blessing, and from amongst the people a bright band of workers has gathered together, who take part in open-air meetings. The Gospel Mission House, Appleford-road, is the centre of the work, which is entirely undenominational. Gospel and temperance meetings, mothers' and childrens' meetings, and a sewing-class for girls are held, and part of the house is devoted to a crèche. The necessity for a larger room for meetings is greatly felt, so ground has been secured for an iron hall to seat five hundred. It is estimated that the cost will be £455, of which £380 has already come in. Help is much needed for general expenses, and especially for giving children's dinners, giving soup and assisting in cases of sickness, and real need. Old or new clothes, toys for the crèche, and tracts for distribution will be gratefully received by Miss Thompson, 11, Adair-road, Kensal Town, N.W.

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* AUSTRAL AFRICA: LOSING IT OR RULING IT. By JOHN MACKENZIE. Two vols. 32s. *Sampson Low & Co.*

THREE LINES AND A BIT.

BY PASTOR GEORGE SOLTAU.

IN the spring of 1884, I was in America, holding a series of missions in and around New York city. During a mission at M——, I was one morning accosted by a tall, thin, cadaverous-looking fellow, in the street, with, "Is your name Soltau?"

"Yes, that is my name. What is yours?"

"There's my name, over my store," pointing to his place of business.

"B——, is it? I knew that name in the old country well enough."

"Yes, I think my brother knows your brother."

In a few moments we were good friends over the brothers' friendship; and then I asked him further what might be the reason of his desiring conversation with me.

"Well," said he, "I am in the dark, my mind is much distressed; and I thought, possibly, you might be able to help me. Perhaps I had better first tell you a little of my history. I have been over here for about ten years. I left my home to free myself from all restraint, and get away from religious influences. I just hated religion. I wasn't inclined that way a bit; and, like many other foolish young fellows, I determined to have a fling on my own hook, and so off I came. I must tell you the honest truth. I am practically an atheist. Though I haven't publicly avowed myself as such, my life has been such. I have blotted God out of my thoughts and out of my mind altogether, and have gone ahead as if there was no God—in fact, tried to persuade myself there was no God at all! I didn't get on very well—had to push my way against tremendous difficulties; and at length settled here into this business. I have a good wife, and have done pretty well, considering; but somehow, lately, I have been awfully troubled in my mind. I'm all in the dark, you know—can't see my way a bit. Somehow the thought will force its way in, that there is a God—that I shall have to do with that God; and I have been all these years practically denying Him altogether."

"No wonder you are in the dark," said I; "it's the usual thing, when a man denies God, and lives without Him, he can't get anywhere else but in the dark."

"Well, can't you help me at all?"

"I'm afraid not. When a man has gone right away from God, with his eyes wide open, it's pretty hard for him to turn round again, and get into the light. When a man has been practically saying, 'I don't want God,' he finds out that God doesn't want him."

"The great trouble is that I can't believe a single word of the Bible—not a word."

"I'm sorry for that; but if you can't—why, you can't, and there's an end of the matter."

"But can't you help me—can't you give me any hope or comfort?"

"No, I'm afraid not; I don't know how I can."

"It does seem so hard that I can't get some light or hope into my heart. Oh, it's awfully dark."

"How long has this been troubling you?"

"About three or four weeks."

"Can you account for it at all? Have you been reading anything, or hearing anything that has stirred your mind?"

"No, nothing at all; it came all of a sudden—night after night—so that I couldn't sleep for thinking of it. Can you account for it anyway?"

"Yes, I think I can. Does your brother ever pray for you?"

"He has never left off praying for me for a single day since I left England; I'm sure of that."

"Then what you are now feeling is merely the beginning of the answer to your brother's prayers. He believes in God. He knows God, and he has been mentioning your case to God; and now the answer is coming. You are getting a bit squeezed, and the truths of the past years, that have been pushed to one side, are coming to the front again. How do you like it?"

"Oh, it's awfully dark, and I'm very miserable. I can't get any light anywhere. My health is beginning to suffer; my sleep goes from me. I have no appetite. Can't you help me at all?"

"No," said I, "I'm afraid I can't; it's not so easy to get back to God, when you have been going away from Him for ten years. You'll have to find your way back the best way you can, if you ever succeed at all; and I'm afraid you'll find it very hard and very difficult. Jesus Christ says, 'I am the way, the truth, and the life: no man cometh unto the Father but by Me!' You can only get back to God by Him. But then you said that you could not believe a word in the Bible, and what I have just said comes out of the Bible, so that won't help you at all."

"No; I can't believe that, you see. It is all as dark as possible."

After further talk we parted. On leaving the little town I bid him good-bye, telling him where I should be, and saying how glad it would make me to see him at any of the meetings I was going to hold, or to see him between times. A few weeks passed, and I saw him coming into the service one night, at a place four or five miles from his home. At the close he remained seated, and waited until the room was empty, when he came up to me, saying, "Will you try and help me to-night? I am worse than ever; and if I don't get help soon, I shall die. I can't sleep, or eat, or attend to business. It does seem so hard."

"Not hard, my friend, by any means. You have been hard on God—on the Bible—and on Christians generally, and you had no real cause for it; and now you are reaping a little of your sowing, and it's not at all unfair or strange that you should feel things to be hard on you. The Bible says, 'Whatsoever a man soweth, that shall he also reap;' but then, I forgot, you can't believe a word in the Bible."

"No, I can't believe a word in the Bible, yet—not a word; but can't you help me, somehow, out of this terrible darkness and oppression?"

"No, I don't see how I can give you a single word of comfort. You see, I have no other resource but the Bible, and that's no use to you at all. I don't see how I can possibly help you."

"Oh, dear! What shall I do? I am all astray. I have got far away from God!"

"What did you say, just then?"

"Why, that I had got far from God, and gone astray altogether."

"Well, I think I could find one line that you could believe now. Shall I try?"

"Oh, do try! I shall be so glad to get one line that I can really believe."

Turning to Isaiah liii. 6, we read together, "All we, like sheep, have gone astray." "Is that true?" said I.

"Why, yes, *that's* true."

"How do you know it is?"

"It describes me! I've gone astray! That's me, and no mistake! Why, there's one whole line that I can believe out of the Bible. I never thought that you'd find a line like that."

"Well," said I, "you've got what you wanted now: *one line* out of the Bible that you can believe, so good night, friend."

"Stop a bit! stop a bit! True, I've got a line that I can believe, but it don't seem to do me any good. I'm no better for it. I'm just as much in the dark as ever. This line hasn't helped me at all!"

"No," said I, "it wasn't meant to. It merely states a fact that you knew before. It never does help a man to read he's 'gone astray,' when he knows it already."

"Would you mind trying another line?"

"I don't mind trying another; but do you think you ought to? Isn't one enough at a time?"

"Well, you see, I don't feel that *one* line has helped me at all, and I'd very much like to try a second.'

So again we turned to Isaiah liii. 6, and read the second line, "We have turned everyone to his own way."

"Why, that's true too; you went your way from God; I went my way. That line describe us both. Yes, I can believe that line."

"But, observe," said I, "it is a line *and a bi* —a little more than you expected. So now yo have *two lines and a bit* out of the Bible that yo can believe, and can know they are true. Isn' it strange, now! Just think—out of this Boo of God, there are two lines and a bit that yo can understand and believe as absolute truth Wonderful thing! You never expected that, di you?"

"No, I never did. It is really quite wonderfu that I could so fully believe those two lines. Bu yet, somehow, they don't seem to have done m any good. I don't feel any better. I'm just a dark. I feel no nearer God."

"No," said I, "they are not meant to brin you into the light, because they merely describ us two; and we know they are true, because the are our experience."

"Well, would you mind trying the thir line?"

"I don't mind trying any number of them because I can believe all the lines in the Bibl very well; but I wouldn't advise you to try third. You see, two lines and a bit are a goo deal for a man like you to swallow all at once and I am pretty sure you would find the thir line one too many. You wouldn't be able t believe it."

"Oh, I think I might be able; really, I think perhaps, I might. Do let me see it?"

"I feel very sure you will not be able to," sai I; "still, if you very much wish it, I will le you see it."

Once more turning to Isaiah liii. 6, we rea together, "And the Lord hath laid on Him th iniquity of us all." "There now," said I, "thi third line is more than you can believe. Isn' it?"

"Well, yes. I must confess I can't take i that third line at all. I can't believe that."

"I thought you would not be able to. I tol you that two lines and a bit were all you woul manage at one time."

"But how do you account for it that I canno believe this third line?"

"I could tell you; but you would not muc like me to say."

"I wish you would, for it seems strange that can believe two lines, but not three."

"Well, then, the reason simply is, that *you ar the biggest fool out!*"

Greatly annoyed, he half rose, as if to leav the room, and began to retort.

I said, "I have told you an unpleasant fac that greatly annoys you; but I can prove it to be true in five minutes, if you like."

"I wish you would, then, for you are hitting me rather hard."

"Suppose that, instead of this Bible in my hand, I was holding a photograph album, and we were looking at the pictures, which had all been taken by the same artist. The first one would be the picture of John ——. Yes, you would say, I knew that man well, and it's a capital picture of him. The next one, I might say, is that of William ——. Do you know him? Yes, you reply—I know him well. Is the picture like him? Yes—exactly; it is a speaking likeness. Now, we will turn over to the third picture. That is Thomas ——. Did you ever see him? No, you reply—I never saw him. But I have, I say, and I can vouch for that being a first-rate picture. Now the fourth is James ——. Is he a stranger to you? Yes, I never saw him. But, say I, I know it is as good a picture of him as are the others that we have looked at. And then you reply, I can't believe that those two are a bit like the men you say, because *I* have never seen them; and until *I d* see them, I shall never bring myself to believe that those are their pictures, even though the are taken by the same artist. Wouldn't you b a fool to reason that way?"

"Why, certainly I should; but I have no done that."

"Yes, you have," I replied. "I have show you four pictures in that one verse Isaiah liii. The first one was yourself—which you immediately recognised. The second was mine, and that, you said, you recognised also. Those tw first lines showed us ourselves. Now the thir line shows us just as plainly the Lord Jesus and God, and you turn round and say, I can't believe that third line. What right have you to impugn the accuracy of the Holy Spirit, in describing to you the Lord Jesus and the Living God, when you have seen his accurate drawing of us two?"

"Let me have the whole verse again. I see! I'm a fool after all! You are right!"

We read the verse over, and once more I tried to explain to him the meaning of the statements in the three lines and a bit. "Do you mean to say," said he, "that my safety and life depend upon my believing that third line?"

"Yes, I do!"

"Then I'll stake my sole existence, for time and for eternity, on that third line. I put my inger on it, and declare that I believe that every word of it is true!"

Solemnly, we dropped on our knees, and I repeated his words to the Lord Jesus. He then followed in humble and broken confession of sin, and ere he rose again the light had entered his soul. The three lines and a bit had accomplished the purpose of God! They had found entrance through the door of faith, and he was rejoicing in salvation.

The next time I saw him he looked rested, peaceful, and satisfied. The three lines and a bit were still all he knew and believed in the Bible, and they were a solid rock beneath his eet.

Two or three months after this interview, I had returned home to London, and he, too, had followed. He called on me, and at first I failed to recognise him. The hollow cheeks had been filled, the dark hopeless eyes sparkled with brightness and life. He had prospered every way, and the gladness of the Saviour's smile was on his countenance.

Scepticism is a lean, hungry thing for any man. It eats the flesh off the bones, takes the sleep at night, consumes hope, and lands the poor soul in the deepest midnight! But "the entrance of thy Word giveth light: it giveth understanding to the simple."

Again and again this fact is receiving fresh illustration, and the simple power of God's written Word as revealed to a willing mind by the Holy Spirit, chases away doubt and scepticism, and renews the whole man. May He who gave the Word, have the joy of seeing hearts granting it entrance, that He may thereby dispel the gloom and guilt of sin, and fill the soul with the light of life.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, November 13, Ps. xxxi. 14—24; Monday, November 14, Ps. xxxii. 1—11; Tuesday, November 15, Ps. xxxiii. 1—22; Wednesday, November 16, Peter i. 1—12; Thursday, November 17, 1 Peter i. 3—25; Friday, November 18, 1 Peter ii. 1—12; Saturday, November 12, 1 Peter ii. 13—25.

THE NEGROES OF THE SOUTHERN STATES.—Mr. Wharton, of Barrow-in-Furness, has closed another very successful season of Bible-carriage work in this country, and has sailed for America for the fifth time, to labour among the freed slaves of the Southern States, where his missions in previous years have been much blessed. This is a vast and needy field, and there is ample scope for many more workers. There are eight and a half millions of negroes who are waiting to receive the Gospel. The readiness on the part of the coloured population in town and country to hear the story of the Cross is wonderful. Prayer is requested for blessing on this work.

CHILDREN AT THE AGRICULTURAL HALL.—Under the auspices of the Sunday-school Union the afternoon service on Sunday week at the Agricultural Hall, Islington, took the form of a special service for the young, and was attended by overwhelming numbers. From three to four thousand persons were packed in St. Mary's Hall, whilst several hundreds were disappointed of admission. The text selected was 1 John ii. 12: "I write unto you, little children, because your sins are forgiven you for his name's sake." The young people promptly responded to the occasional questions which were put to them, and their attention was fully sustained. Through the kindness of the Religious Tract Society an elegant embossed card was presented to each of the children.

For the Young.

THE INFLUENCE OF A MOTHER'S PRAYERS.[*]

More than thirty years ago, one lovely Sabbath morning, eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac river, not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along amusing each other with idle jests, the bell of a church in a little village about two miles off, began to ring. It sounded in the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking.

Presently one of their number, whose name was George, stopped, and said to the friend nearest him that he would go no further, but would return to the village, and go to church. His friend called out to their companions, who were a little ahead of him, "Boys! boys! come back here. George is getting religious. We must help him. Come on, and let us baptize him by immersion in the water." In a moment they formed a circle round him. They told him that the only way in which he could save himself from having a cold bath was by going with them. In a calm, quiet, but earnest way, he said—

"I know very well that you have power enough to put me in the water, and hold me there till I am drowned; and, if you choose, you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best.

"You all know that I am two hundred miles away from home; but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of her bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was to leave. After I had eaten my breakfast she sent for me, and asked if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request I kneeled beside her bed. With her loving hands upon my head, she prayed for her youngest child. Many and many a night since then I have dreamed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she spoke to me thus:—

"'My precious boy, you do not know, you never can know, the agony of a mother's heart, in parting, for the last time, from her youngest child. When you leave home, you will have looked, for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sands in the hour-glass of my life have nearly run out. In the far-off, strange place to which you are going, there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning, from ten to eleven o'clock, I will spend the hour in prayer for you. Wherever you may be during this sacred hour, when you hear the church bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonising in prayer for you. But I hear the stage coming. Kiss me—farewell!'

"Boys, I never expect to see my mother again on earth. But, by the help of God, I mean to meet her in heaven."

As George stopped speaking the tears were streaming down his cheeks. He looked at his companions. Their eyes were all filled with tears.

In a moment the ring which they had formed about him was opened. He passed out, and went to church. He had stood up for the right against great odds. They admired him for doing what they had not courage to do. They all followed him to church. On their way there each of them quietly threw away his cards and his wine flask. Never again did any of these young men play cards on the Sabbath.

From that day they all became changed men. Six of them died Christians, and are now in heaven. George is an able Christian lawyer in Iowa; and his friend, the eighth of the party, who wrote this account, has been for many years an earnest active member of the Church. Here were eight men converted by the prayers of that good Christian woman. And, if we only knew all the results of their examples and their labours, we should have a grand illustration of the influence of a mother's prayers.

A JAPANESE MOTHER AND HER SON.

There is an old Christian woman, named Morita, living in Tokyo, who is very zealous in her efforts to bring others to love and obey her Lord and Master. She had a son who was very wicked, and wasted his mother's property: his wickedness went to such an extent that in the course of ten years he had been sent to prison seven times. So bad was his conduct that all his other relations and friends forsook him. Only his good and patient mother was left to pity and care for him in his wretched condition. Her faith in God did not waver, and whenever she saw him she told him of Christ, and endeavoured to persuade him to forsake his sins, and walk in the ways of righteousness and peace.

But he was so hardened in sin that he turned a deaf ear to all her loving entreaties. He only said in reply, "Dear mother, it is all right for you to be good, and to go to heaven, but I am so addicted to evil ways that I cannot stop, and it is my purpose to live on in this same course and go to hell." Still his mother did not give him up, and prayed for him day and night.

About one year ago he was sent to prison once more; and while thus in confinement his wife died of the cholera, leaving four children, of whom the youngest was only a babe. The grandmother was at first much troubled, and said, "There is surely no other way than for these little ones to die of starvation." Then after a while she said, "Oh, no, it is a great mistake to doubt the power and goodness of God, and he who has created us is also able to supply all our need. So she took the little ones to her home and cared for them tenderly.

In November last year the son and father was released, and when he came to his home and found the motherless children thus cared for by the old grandmother his hard heart was melted. He became a truly penitent and humble seeker after that religion which had strengthened and comforted his mother's heart. From that time his house was opened as a place for preaching and frequent services were held there for his own benefit, and also to lead others to a knowledge of Christ and his salvation.

One day he read the second chapter of Ephesians, and was deeply moved by its appropriateness to his own case. He has been received into the church, and is vigorously labouring to extend the blessings of the Gospel among all his associates and friends.

H. Loomis.

Yokohama, August 16.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. Sayer, *Kensal-green Gospel Mission Room*, Nov. 14—18. Mr. Josiah Spiers, *Willesden*, Nov. 19—25. Mr. J. W. Jordan, *Clapton Hall*, November 8—10. Mr. Edwin Arrowsmith, *Harrogate*, November 11—19. Mr. Seagrove, Mission Room, *Balls Pond*, November 21—25.

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[*] From Bible Models. By Rev. Richard Newton, D.D. 3s. 6d. *Hodder & Stoughton.*

THE BIBLE IN SOUTH AMERICA.

This large and little-known field of labour is being worked to some extent by the American Bible Society. In a recent report there is an account by Rev. Andrew M. Milne, of a tour which extended over some twelve months, to the northern parts of the Continent, with the object of opening up new fields for Bible distribution. Quiet and matter-of-fact as is the style in which the account is written, we can discern in it the promise of a coming time when this vast land shall be irradiated with the light of the Gospel, and shall arise out of the depths of spiritual darkness, in which it has so long been sunk.

In the course of his journey Mr. Milne and his companion, Signor Penzotti, visited all the hitherto unoccupied republics of South America. These are Venezuela, Colombia, Ecuador, Peru, and Chili. Over this wide extent of territory, notwithstanding much opposition, a goodly number of copies of the Scriptures was sold. At Baranquilla, in Colombia, Mr. A. H. Erwin, a self-supporting missionary, has, though a confirmed invalid, exercised an extensive influence for many years. At Bogota, in co-operation with Rev. M. E. Caldwell, a Presbyterian missionary, a colporteur was set to work. "At Callao," says Mr. Milne, "we made the acquaintance of a self-supporting missionary, Rev. J. M. Baxter, and made an arrangement with one of his converts, J. H. Masters, to carry on colportage work under his direction, with the books sent from Guayaquil. Masters is a man whose moral courage and fidelity have been severely tested, and I have strong hope that he will prove an efficient worker. Thus in the good providence of God we have been able to leave men to carry forward the work begun in Venezuela, Colombia, and Peru; and we trust the day is at hand when each of these countries will have its own resident agent." It was a painful reflection that in some of the places visited, though branches of the Bible Society had been years ago established, their light had become extinguished, and moral and spiritual darkness was found to be greater even than before.

In addition to the good hope afforded by Mr. Milne's narrative as to the future of Bible distribution in these well-nigh neglected lands, we find in it a suggestive commentary on the outcome of the Romish propaganda. Intolerance and immorality are the inevitable fruits of priest rule, and all the opposition to the spread of the life-giving Word comes from those who would welcome it, if they were true spiritual guides to those among whom they live. Nevertheless, we believe doors of service will open to those who go in the strength of God and courageous for the truth. By this pioneer effort, Mr. Milne and his fellow-worker have made smoother the path of all who may follow. Mr. Milne's field proper is the La Plata Agency, of which he is superintendent; it embraces Argentina, Uruguay, Paraguay, Bolivia, and the South of Brazil. His residence is at Monte Video, Uruguay.

BYROM HALL, LIVERPOOL.—This hall is situated in the very centre of an overcrowded and most necessitous district of Liverpool. There is an enormous population around it, and a large number of them live under the most degrading conditions. Persevering efforts have been put forth to make Mr. Bennet Anderson's Mission, and the building in which it is carried on, a centre of light and purity. In addition to the Sunday services, a large amount of good is being done amongst children through a Sunday-school of 465 scholars and thirty-two teachers, a total abstinence department where upwards of 740 pledges were taken during the past year, branch missions in William Moult-street and Great Homer-street, a mothers' meeting, with 100 mothers' names upon the registers, a penny bank, and meetings every night representing one department or other of aggressive home mission work. Books, tracts, and papers of a religious character are always in free circulation, and are much appreciated all over the district. Flower missions, ragged schools, Bible-classes, bands of hope, and devotional meetings are also carried on.

MR. WEBB-PEPLOE ON MANLINESS.

In continuation of the series of "Friendly Talks" to young men, Rev. H. W. Webb-Peploe gave an address on this subject, last Friday evening at the Y.M.C.A, 186, Aldersgate-street. He said there could never be such a true man in the highest sense of the word as our Lord Jesus Christ, but the more a young man had of his spirit and followed in his footsteps, the nobler would he become. A very different idea of manliness prevails at the present day. He is thought to be a manly fellow who shows his prowess in running or in any other physical exercise, who can drink excessively, and who lives loosely, who throws aside the religion of his fathers and the study of God's Word, and prefers what he calls the scientific development of the age—Agnosticism. But the Gospel meaning of the word is the true one; he is the most manly who can practise self-denial for another, and can endure hardship as a good soldier of Jesus Christ.

Mr. Webb-Peploe took for example, Timothy, who, although he was young, weak, nervous, and had been brought up under female influence, was put forward by Paul as an overseer of the Church at Ephesus, and, relying on the strength which God gave him, was enabled successfully to hold the fort of the Church of God against all the developments of the heathen world in that city. He gathered from St. Paul's charge to his young convert that a young man should be: (1) *A soldier:* to give up all other ideas of service, and put forward his claims to fight for his Master against all the evils that oppose. (2) *An athlete:* to practise the great art of self-denial, and restrain himself from the momentary pleasures of this life in order to win a crown of glory that fadeth not away. (3) *A husbandman:* to labour for the sake of others, and patiently wait for the time when God will prosper him and give him the reward. (4) *A good workman:* to do his best in God's eyes for the end of seeing his work completely and gloriously finished. (5) *A vessel purged from all youthful lusts:* by God's help to gain a victory over his temper and passions. (6) *A good witness:* by word and example to win the erring and wandering, and never to be ashamed of testifying of what Christ has done for him. (7) *An evangelist:* actuated by a sense of duty to go forth as a messenger to tell the good tidings of the Gospel.

Above all the muscular, Agnostic, and scientific ideas of to-day there rises the character of One whom all honest-minded men allow to be the most perfect man that ever lived. We shall never be truly manly until we try to conform to his example, but we cannot do this by attempting to follow his virtues. It is only by the acceptance of Him in our hearts that we begin to have his nature, which will enable us to live out his command before all the world.

THE SPANISH ARMADA.—Next year will be the ter-centenary of the defeat of the Spanish Armada, and the bi-centenary of the accession of the Protestant Dynasty. A conference will be held in the drawing-room of the National Club on Friday, Nov. 18, at 2 p.m., to consider the best means for commemorating these events.

YORKSHIRE.—The annual Conference of the Yorkshire Women's Christian Temperance Union was held at the Friends' Meeting-House, Hull, on November 1 and 2, and was attended by delegates and friends from most of its branches. Reports were read of the work carried on in many of the places represented. Cottage and mothers' meetings, drawing-room and afternoon tea-meetings, bands of hope, especially in workhouses, district visiting, tract distribution and lending; also work amongst the cab and bath-chairmen, and entertainments for various classes, including the travelling showmen, who have a large temperance association of their own, are some of the phases of work referred to. A report was also read of the "High Flatts Sanatorium," which is a Home belonging to the Union for the reception of inebriate women. The proceedings were closed by a large public meeting addressed by Dr. Kate Mitchell and Mrs. Ormiston Chant, of London.

WORKING LADS IN WHITECHAPEL.

A large number of the friends of the Whitechapel Institute assembled for the annual meeting on Saturday evening. Many of the lads were present, and their bright, happy faces enhanced the otherwise cheerful aspect of the building.

Mr. H. Hill, in reading his report, of which his communication to The Christian of last week is a summary, made an urgent appeal to the Christian public for means to enable him to clear off the debt of £5000 on the building fund, and to make up the deficiency of several hundred pounds in the current expenses.

A genial chairman was found in Mr. J. B. Ingle, who characterised the Institution as one of the most worthy objects of public support he knew. It is gratifying to know, he said, that the Institute is not standing still, but that its work continues to develop and to be greatly blessed. Rev. H. A. Mason, vicar of All Saints, Mile-end, in a practical little speech, showed that money as well as sympathy is requisite for the success of such a noble work. He expressed the hope that the philanthropist would not hesitate in coming forward with open hand. It is of the highest importance that such training as is provided in the Institute should be given to the lads of to-day, for are they not the future hope of England? Addressing a few kindly words to the boys, he reminded them of the importance of studying the Bible. "If you want to lay a good foundation for your life, whether from a temporal or spiritual point of view, you must acquire a good knowledge of Biblical matters."

Dr. Hamilton was confident that if some of our rich people would pay a visit to Whitechapel, and see the grand work that is going on, the debt would soon be wiped off. He urged upon the lads the necessity of leadiug a pure and virtuous life, and pointed out how important it was for them to grow up Christian men. Rev. T. Richardson delighted the lads with a characteristic speech, full of fatherly advice and genuine anecdote. He attributed his success in life to the strict observance of four rules which his mother taught him on coming up from the country to London. They are:—Never touch drink; don't smoke; never speak to a girl whom you would be ashamed of your own sister meeting you with; and never break the Sabbath-day, but keep it holy. Mr. Richardson compared the Institute to a warm, big-hearted mother, who with a watchful eye guarded her sons against the temptations and snares of this great London. He promised to present a prize to each lad who by next October had read the Bible through. The venerable Dr. Tyler, who had travelled on Saturday from Hastings for the express purpose of attending the meeting, while he strongly advised Mr. Hill not to be discouraged by the debt on the building fund, regarded it as unsatisfactory that there should be between £200 and £300 in arrears on the current expenses. After some observations from R. G. Salmond, the prizes gained in the different educational branches, and for swimming, were distributed by Mrs. Tyler.

OPEN-AIR MISSION.—Mr. James E. Mathieson presided over the annual meeting of the Mildmay Auxiliary of the Open-Air Mission held at the Conference Hall on November 1. Mr. Charles L. Young, the secretary, read an encouraging report. Dr. Edmond, in genial tones, suggested that the open-air preacher's topics were all around him. The Gospel was as free as light, and salvation was as near and free as the air. Mr. Finlay Gibson spoke some weighty words on the need of earnestness and solemnity in delivering the message. Rev. Alfred Bax and Mr. Gawin Kirkham having spoken, some testimonies to the nature and effect of the meetings held were given by Mr. J. J. Brett, Mr. W. Sanders, and Mr. P. S. Badenoch. To the last the efficiency of this Auxiliary of the Mission is in no small measure due, as he so ably conducts a Sunday morning Bible-class for young men, from which the preachers are chiefly drawn.

DR. SOMERVILLE IN BOHEMIA.

(FROM A SPECIAL CORRESPONDENT.)

IT is now considerably more than a month since Dr. Somerville started on his evangelistic mission, and in that time he has finished what may be considered the first instalment of his work, namely, his visit to Bohemia. Bohemia forms the north-western portion of the Austrian Empire, and is contiguous to Saxony. After a necessary detour by Vienna, with official letters relating to his mission, Dr. Somerville arrived in Prague, the Capital of Bohemia, on Monday, September 26. The next morning, accompanied by Mr. Pirie, the Free Church missionary to the Jews in Prague, he proceeded by train to Kuttenberg, a place rendered famous in the annals of Bohemia, by the fact that, in the year 1420, upwards of four thousand Protestants were thrown into its silver mines by their fanatical enemies.

At 9 a.m., though the morning was very wet, about two hundred, including some of the prominent citizens, assembled in the Athletic Hall, the handsome new church, which will be shortly opened, not being yet finished. An excellent interpreter was found in Mr. Molnar, pastor of a neighbouring village named Libenice, and there were also several others of the surrounding ministers present, including Senior Szalatnay, of Velim, one of the leading men of the Bohemian Reformed Church. The same afternoon Dr. Somerville addressed a convention of ministers and others in connection with Sabbath-schools in the adjacent large town of Kolin, and had an opportunity of meeting with many pastors.

Since then, he has preached in a great number of churches and halls throughout Bohemia. Everywhere he has been received by ministers and people alike with warm cordiality and affection, the former in many cases (as for example the venerable Senior Janata) even accompanying him from town to town, and in this way adding value to his mission.

The capital has not been left alone, while the country was asking for his presence. In the hall belonging to the Free Church of Scotland, Dr. Somerville has held six meetings, of which four were interpreted into Bohemian, while the building was always filled to overflowing. On two occasions he preached in English, and found in both instances considerable audiences. Mr. Pirie rendered him much assistance by conducting correspondence, and by accompanying him to many places.

The American Board has a missionary in Prague, Rev. Albert W. Clark, the son-in-law of Mr. Pirie. He is a man full of energy and spirit, and has achieved remarkable success in his work. Dr. Somerville had an opportunity of addressing four meetings, under his superintendence, of persons who had all been Roman Catholics; while at two more of his stations, situated in the country, namely, those of Tabor and Stupitz, considerable numbers gathered together to hear the Gospel preached. The former place, two and a half hours southward by train from Prague, has a historic name, giving as it does, the title of "Taborites" to the followers of John Huss before the Reformation. The town is picturesquely situated on a hill surrounded on three sides by a valley, and thus was a strong position in bygone times.

Stupitz, too, is a place which has acquired notoriety in the annals of the Church. It was here that a farmer lived about eleven years ago, who, having obtained at Prague some little Christian books, returned with them for more, and was presented with a book which he had not seen—a New Testament—with the intimation that it contained the teachings of Christ and his Apostles. This led to a revolution in the man's mind, and in that of some others. Persecution arose, and the little company were scattered. This continued for two years, during which several imprisonments took place. The case eventually came under the attention of the Evangelical Alliance, which sent a deputation

liberty was granted to the people to form a congregation, and this, since then, has increased and prospered, a very admirable edifice containing a church and adjoining apartments being now erected under the superintendence of the American missionary. It was interesting for Dr. Somerville to have as one of his hearers on the occasion the remarkably intelligent and amiable man who had been at the foundation of the movement, and afterwards to partake of his hospitality in the very chamber where the little company had in the days of trial so frequently met, and had been by high hand dispersed.

Besides Prague Dr. Somerville has preached in many of the Reformed Churches throughout the country. Places such as Velim, Nimburg, Podiebrad, Bosin, Krabshitz, Czaslau, Przelautsch, Chotzen, Chleby, Horitz, Valtershitz, and Liebstadt have each received a visit, and in every instance audiences, which in the circumstances excited surprise, have assembled, and the medium of interpretation has been found to answer well, even for the nicest turns of speech.

Physically, Bohemia, with the exception of a few insignificant elevations, is an immense plain. Most of the Reformed congregations cluster about the centre, but there are also not a few which are to be found lying nearer the chain of mountains, which gird the interior plain. Such a one is Horitz, a town whereinto light had come in an interesting and unlooked-for method. It is the old story of a Bible falling into the hands of one man, the seed bearing fruit in his heart, and his communicating it to others, till a church has sprung up in the midst. It was a great pleasure to Dr. Somerville to have the privilege of addressing those Protestants, but much more so was it to find on entering the hall where the meeting was to take place a great gathering, upwards of 650 in number, all eager to hear. It was said on good authority that two-thirds of those who came to the meeting had to go away for want of room, and of those who got in, nineteen out of every twenty were Roman Catholics; there were also a number of Jews, to whom the Gospel was altogether new.

During the thirty-two days spent in Bohemia, Dr. Somerville has altogether given twenty-eight addresses, all of which, with the exception of two English ones, were translated, by seven different interpreters. In many cases the interpreters were those pastors who had learned English while studying theology at the Free Church College, and United Presbyterian hall in Edinburgh, and thus Bohemia pays back the debt, which she owes to Scotland. Wonderfully indeed, has the way opened before him; may it continue to do so, as he goes on to Moravia, and the "regions beyond."

[Our correspondent also describes the meeting with Jews in Prague, which was reported at some length in our last issue.]

MISS MITTENDORFF'S medical advisers have decided that it is absolutely necessary for her to be away from her Orphan Home for at least twelve months. No one who knows the unceasing strain which has been upon her during the years she has carried on this work, almost single-handed, will be surprised at this. In the providence of God, a lady who has for some years been her helper, is carrying on the Home as usual with good success. It is hoped that Miss Mittendorff's friends, who have so generously held up her hands hitherto, will continue their kindness to the orphans and to her.

PHILO-JUDEAN SOCIETY.—The chief work of this Society is to administer temporal relief to aged and distressed Hebrew women, and to provide help to poor Hebrew women during confinement. A Bible-class for Hebrew women is held on Thursday afternoons, house-to-house visitation is carried on by a Bible-woman, the sick are visited, and aid given in urgent cases, and a class for Hebrew children is held every Monday morning. The need is much felt of an active Christian lady to visit the homes—either wholly to devote herself to this visitation, or for a certain number of days each week. The teaching at the class, and the efforts of the Bible-woman, it is thought, would then be more fruitful. Impressions are often made, but the home influences are so adverse that the impressions pass away. Mrs. H. L. Orchard, 44,

ARBITRATION v. WAR.

WE do not seem, as yet, to have come very near the happy time foretold by the ancient prophet, when the nations should beat their swords into ploughshares and their spears into pruning-hooks, and should learn the art of war no more. But amid much that is discouraging, there are many elements of hope. Of this kind are the efforts now being made by the friends of peace in Great Britain and America to establish the principle of peaceful arbitration in all international disputes, in place of the awful and deadly arbitrament of war. Our readers may have noticed from the daily papers that a memorial, signed by a large number of members of the British House of Commons, was lately presented to President Cleveland at Washington, requesting him to take steps in the direction of establishing a Court of International Arbitration to which all differences between the two countries, unsettled by the usual diplomatic methods, may be referred. The President's reply, though guarded, was most favourable to the general principle involved. Every Christian must sympathise with this movement. We would suggest that much united prayer be made to God that He would smile upon it, and give it good success; and especially that the differences, now existing between the United States and Canada, with respect to the Fisheries Question, may be amicably settled by the pending negotiations.

At a recent Conference in Richmond, Indiana, of delegates from the Yearly Meetings of the Society of Friends, this subject was earnestly discussed. A circular has been issued by the Conference in which the following paragraphs occur:—

"Nations, as well as individuals, need to be taught to put their trust in God for preservation, and this will beget a mutual confidence coupled with a desire to act justly to one another. The adoption of Arbitration for the settlement of disputes will then be readily accepted and meet every emergency, as a substitute for War. It has already proved a satisfactory means of settling international disputes, where the passions of the people had been aroused, including cases like the 'Alabama Claims.' Over forty distinct cases of arbitration have occurred in which England and the United States have taken a leading part. Setting aside the religious principles involved in this question, the promotion of Arbitration in lieu of War is advocated and increasingly accepted on the grounds of political economy.

"It is to the Church of Christ, and especially to her ministers, that we must look for teaching in this respect. We pray God that many hearts may be touched with the sympathy and tender pity of our compassionate Redeemer for the sorrows of mankind, and be qualified by the Holy Spirit to speak in his name to the world."

CLAREMONT HALL (Penton-street, N.), for many years used by the National Secular Society during the winter months for the propagation of their pernicious doctrines, has been taken over by a band of Christian workers, and Jesus Christ and Him crucified is now preached in its fulness and simplicity. Christian workers are heartily welcome, and prayer is requested that in this place, where so many have been taught to despise Christ and his salvation, a much greater multitude may be led to embrace Him as their Lord and Saviour. The secretaries are Messrs. G. D. N. Ford, 11, Percy-square, King's Cross, and T. Cokes, 7, St. Peter's-street, N.

MILDMAY HOME FOR CONSUMPTIVES.—Our committee has been enabled to start this Home in Torquay. We began by receiving six female patients. The Home has been in working order since January, under the superintendence of Sister Moira, from the Mildmay Nursing Institution. Eighteen patients in all have been admitted for longer or shorter periods. Kind friends helped us liberally in furnishing, and we now desire renewed help for the maintenance and, if possible, the extension of their work. We should like to be in a position to receive twelve patients, instead of six.

(Miss) F. GUMBLETON, Hon. Sec.

MR. E. HURDITCH IN SYDNEY.

A successful evangelistic effort is being conducted in Sydney by Mr. Edward Hurditch, of the London Evangelistic Mission. He came amongst us as almost a stranger, and commenced a series of Bible-readings. He also held a week's mission in the large hall of the Young Mens' Christian Association, and then proceedes to Melbourne. Although Mr. Hurditch's first visit was short, he made many friends among the zealous Christians of the city, who not only recognised in him special adaptation for evangelistic work, but also remarkable teaching power.

On his return to Sydney these friends formed a committee, and asked Mr. Hurditch to give Gospel addresses and Bible-readings in the principal halls, to which proposal he very readily acceded, although his health was anything but robust, and he had come for a needed rest.

The work was commenced at once in the Temperance and Carrington Halls. The latter seats about 500 and the former 700. In two or three days these were full to overflowing. Recourse was then had to the Protestant Hall, which seats about 1200, and this also was crowded the first night. Now the work is being carried on with unabated success in the New Masonic Hall, Castlereagh-street, accommodating about 2000. Not only is the livliest interest taken in the mission by Christians of all denominations, but real work is being done for eternity. At every meeting there are many anxious inquirers and souls are saved.

Perhaps the most marked result of the first week's mission was the deepening of the spiritual life of believers and the earnest endeavour to bring their daily life into close approximation to a lofty moral ideal which Mr. Hurditch frequently set before us as the condition of all prevailing service for the Master—in point of fact—the necessity for a life, as well as a lip testimony.

Mr. Hurditch's committee are now receiving the hearty and effective co-operation of the Ladies' Evangelistic Association and Prayer Union, who are making a house-to-house visitation; it is believed through this and the earnest prayer of believers great blessing will follow, and that the evangelistic spirit may ultimately extend throughout the various churches.

A marked characteristic of the mission is the perfect unity and harmony that prevails—the true spirit of love, charity, and Christian courtesy has dominated throughout, and our dear brother Hurditch when he leaves will bear with him our heartiest good wishes, and we earnestly pray that his health may speedily be established and that he may long be spared to render by a faithful ministry signal service to the cause of our risen Lord.

The condition of many at the present time is that of waiting expectancy. That a revival is coming we all believe. Its great need is felt, and God's people are praying earnestly for it. Australia is a most promising field for evangelistic work. We have here many able and devout men in the various denominations, nevertheless considerable spiritual deadness prevails.

Mr. Müller's stay here was fruitful of blessed results to believers. We are now looking forward to Dr. Dale's coming. These visits of eminent men are a hopeful sign that the Christians at home are waking up to the importance of Australia as a field for Christian effort. We have a vast territory, equal in extent to that of India and China combined, with their 600 millions of inhabitants. We are an English-speaking community. Living in Sydney or Melbourne, or Adelaide, it is hard to realise that one is not in an English city. In point of fact, we are one with the mother country in every respect, with the advantage of a more lovely climate. The interior is sparsely populated; religious services in many outlying districts are almost unknown; in others only occasionally given, and often perfunctorily performed.

There is a great need for special evangelistic work of an itinerant character. True, the present population of Australia is only some three millions, but the question is not so much this as what will she become in the near future; in fifty years 100 millions may dwell on this island continent. Those who are now here are therefore merely pioneers; on them and on the zeal and faithfulness of the Church of Christ now depend whether these colonies shall be given over to scepticism and lawlessness or be won for Christ, and thus become a nation fearing God and loving righteousness.—Yours truly,

Walter Lance.

787, *George-street*, *Sydney*, *Sept.* 22.

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THE CHRISTIAN LIFEBOAT CREW.

The region round about Ratcliff-highway is very, very far from being a paradise. Only on Saturday last it was the scene of a fatal affray, originating in a public-house, in which one man lost his life, and another was seriously wounded. But those who remember the Highway as it was some fifteen years ago, and who knew it to-day, will testify to the remarkable change for the better that has taken place. Many causes may have contributed to this, but we shall not be far wrong in saying that chief among these causes have been the Gospel efforts circling around the Strangers' Rest and the Welcome Home. The great demoralisers of the Highway are the gin-shops, and their satellites the dancing saloons. The two Christian centres we have named have proved successful counter-attractions, and have drawn many a jolly, silly tar, on the eve of making moral shipwreck, into their havens of rest and safety. The men have learned to know their true friends, and the publican suffers accordingly, much to the advantage of the locality.

One of the latest outcomes of the work at the Welcome Home, as our readers know, is the company of Christians — mainly seamen and bargemen—who have banded themselves together in faith and works under the appropriate title of the Christian Lifeboat Crew. As an organisation it is not yet a year old, but it has grown wonderfully. The monthly meetings for mutual cheer, testimony, and work in the famous "Focsle" of the Welcome Home have been greatly blessed to its consolidation. Branches are established at various places, frequented by seafaring men and those who work the barges on inland canals. It is extending its operations to foreign seaports, and as every member undertakes to use all possible opportunities of doing spiritual rescue work, the effort is bound to grow in proportion as this principle of self-propagation is faithfully carried out.

One of the happy seasons that are now so familiar to the frequenters of the "Focsle" was experienced at the monthly meeting of the crew last week. By means of an invitation to tea, a special effort was made by Miss Child to gather together a goodly company, not only of workers, but of those who, as yet, have not been pulled out of the sea of sin. The "lower room" was crowded, and the very packing of the place seemed to favour the creation of spiritual heat. It would have been a good experience for anyone who is of a Laodicean temperament, in the matter of prayer and praise, to have heard the tempest of song that surged around the little room, and the outgushing of petition that came from these rough, hardy sons of the sea, as they thanked God for his saving power shown to them and their mates, and pleaded for similar miracles of healing grace to be manifested towards others. Miss Child read some hearty letters from absent members of the crew, including one from Miss Grimston, of Smyrna, who wants a Scandinavian Christian sailor to act as boatman in the harbour at Constantinople, in connection with the Rest. A member of the crew wrote, telling of a blessed two hours of communion with Christ he had while alone at the wheel.

The bulk of the speaking at these monthly

but there is also some word of exhortation to the workers. This time it was a friend, Mr. Fletcher, who exhorted his brethren; and admirably he did it. From the story of the Transfiguration on the mountain top he discoursed on diversities of method needed in connection with the work of God, and urged the crew to do what they could for the Master, with all their might and in their own way.

Then came the testimonies, mostly from bargemen, which were all of the "out and out" sort. We have not space to particularise, but the burden of them was the joy experienced in the Christian life, notwithstanding difficulties, temptations, dangers, and even persecutions. These warm-hearted fellows seemed to revel in the fight, and Christianity to them, at any rate, is an intensely happy and real experience. The most striking of all the testimonies was that given by an old salt, named McPherson, who is now a bargee. In his own vernacular he told what a faithful servant of the devil he had been; how he was thoroughly converted by hearing some Hallelujah lasses in a Salvation Army meeting; how his wife, and more recently his aged father and mother, had been brought to find peace at the feet of Jesus; how he had been healed of a sore sickness; many other incidents he related in true sailor style, that vastly stirred the meeting. Through all these testimonies there ran a vein of entreaty to the unsaved to come into the Lifeboat, Christ, without delay, and then go to work saving others. After this, there was a second meeting for more direct Gospel effort, and for personal dealing and conversation. This Lifeboat Crew is young in point of age, but it has already taken its place among the living agencies of the time.

This Welcome Home is a busy centre of nightly effort for the good of the many mariners who sail from the docks close by, and who find the perils of the land far more subtle and deadly than those of the treacherous sea. There is sleeping accommodation for a number of men, and the beds are always fully occupied. It is pleasant to notice in the various rooms many ornamental mementos of the kindly regard of the seamen, gathered from different lands or the product of their own skill. In the entrance-room are portraits of the King and Queen of Sweden (their own gift), with their autographs. The Queen is an ardent friend of the work.

THE EVANGELICAL ALLIANCE in Bristol has arranged for a series of monthly united prayer-meetings, to be held alternately in rooms associated with Established and Nonconformist churches. The first of the meetings was held in the schoolroom of St. Werburgh's Church on Monday, Oct. 24. The vicar (Rev. J. Fox) presided, and a brief address was given by Rev. W. J. Mayers, of City-road Baptist Chapel, Bristol.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—In the last report of the National Council of the Young Men's Christian Association there were stated to be 3671 Associations throughout the world. By general consent, and by the initiation of the International Committee at Geneva, a week of united prayer for young men will be held throughout these Associations during the week commencing Sunday next, November 13. In many of the Associations this will be succeeded by a week of Gospel missions, especially addressed to young men. The fellowship of all Christians in prayer for this class, placed in the midst of strong temptations, is earnestly invited.

Robert Burn, Gen. Sec.

HOME OF REST, KILBURN.—At the all-day meeting last Friday many missions, both at home and abroad, as well as individual workers, were remembered before the Lord, whether they were represented at the meetings or not. Praise and thanksgiving were offered on account of recorded blessing in any part of the harvest field. Mr. C. Russell Hurditch drew all hearts into communion while discoursing on "The Friendship of God." This was followed up by other speakers, and much helpful testimony and earnest prayer were elicited. In the evening Dr. McKilliam gave a most powerful address on "Giving the Ark of God (Christ) his Right Place." Many went away feeling that God had indeed spoken to their hearts. Much blessing is also attending the weekly meetings on

THE SEYCHELLES ISLANDS.

DEAR SIR,—The population of the Seychelles Islands, which was proved to be about 15,500 at the census of 1880, is divided as to religion chiefly into two denominations, the Church of Rome and the Church of England. The Seychellois speak a French patois. The Roman Catholics are by far the most numerous—from eight to ten thousand—though most of them are only nominal members of their church. Rome has at her command a vast staff of agents, a residing bishop, seventeen Capuchin priests and brothers, seven Frères Maristes, and about sixteen sisters of Cluny. They have also several lay helpers. Nearly all these zealots come from France, where it is hardly possible for them, it seems, to seduce any longer the witty French people by the absurdity of their false teachings, but, they come out to compass the islands of the sea to make proselytes. I am perfectly convinced that the few Indians here, who seem to have a great tendency to worship fire, are less idolatrous than the Roman Catholics. Of late years they have introduced huge statues, viz., "Notre-Dame-de-Lourdes," St. Fulgentia, St. Rock and his Dog, St. Andrew, St. Francis, &c. These graven images are carried in procession in every district very frequently, and they are followed by five guns which are thundering all day long in honour of these idols. Is it not exactly what is described in Isaiah xliv. 9—20? It is indeed heart-rending to witness such public idolatry.

The Roman Catholic priests are very rich in properties, churches, convents, and schools. They have no end of means to raise money. For instance, with regard to the funerals, they have three classes. Those who can afford first class pay as much as Rs.200. This does not include the masses, but that is only the fee for the three priests who accompany the body a short distance from the church, chanting in Latin. In front of them are three choir boys, one carrying a large crucifix-cross, one has the holy water, the other has the censer. This takes place in an English colony! Besides, four of these priests are salaried by Government, and draw a sum of Rs.5000 per annum between them. On the other side of the island, the priest who is stationed there has asked the poor people of that place to bring him vanilla, so that he can send it as a present to the Pope. It is more than doubtful if this vanilla will ever reach the Pope. Having been brought up in the Romish religion, and having once been a Romish priest, I know all their wickedness and witchcraft. The Creoles of these islands are very simple, and are easily caught in the clutches of the priests.

We have a hard fight here, but we manage, thank God, to keep our ground. Besides myself, there is an assistant minister (formerly a Romish priest also), a lay missionary of the C.M.S., and at an island about thirty miles from here a deacon. We have ten schools. The teachers in the outposts hold a service on Sundays when the assistant minister is not present. The Protestants are about 3500 in number in all these islands: most of them are at Mahé, and although they are nearly all very poor they have been accustomed to give liberally according to their means. Since 1880 four plots of land have been bought in different out-stations, and on three of them we have school buildings which are also used for the service on Sundays. I am now struggling to raise money for building an establishment for the education of the girls at Victoria, but I find that without substantial help I shall not be able to carry out this most important and necessary work. I am sure the Bishop of Mauritius, who is now in England for his health, would give all information which may be desired about my work. Letters may be addressed to the Bishop, care of Messrs. Brown & Co., 40, St. Mary Axe, London, E.C.—Yours very truly,

J. F. J. GRANDJEAN, Civil Chaplain.

The Parsonage, Mahé, Seychelles.

A MISSION AT GIBRALTAR.

CANON WILBERFORCE and Lord Radstock have, during the past few days, been conducting a brief mission in this garrison. The Canon preached in the cathedral to a large congregation on Sunday, October 23, and also gave addresses in the same place on Gospel Temperance and Purity. At a few hours' notice about 400 soldiers came together to hear an address to men only, and, we believe, God abundantly blessed the message delivered. Lord Radstock conducted Bible-readings in the Soldiers' Institute each afternoon, spoke at our open-air meeting in the public gardens, and also addressed a large gathering of soldiers at Europa.

Accompanied by Mrs. and Miss Wilberforce they sailed for Malaga *en route* to Granada. A little band of Christian soldiers and blue jackets came down to the pier to see them off. As the boat moved away towards the steamer the chorus,

We shall meet on the banks of the river,

rose from the little band left behind. Our friends in the boat replied with the Doxology, in which we all heartily joined. The Archdeacon of Gibraltar was also on the pier to say farewell.

The last day of Lord Radstock's Bible-reading at the Institute was made more interesting by the arrival of a band of missionaries *en route* for China, India, &c., who had just landed from P. & O. *Khedive*. All joined for a brief time of prayer and praise, and a most refreshing season was spent. As the P. & O. steamers always remain four hours at Gibraltar, we shall at all times be glad thus to welcome any fellow-labourers who are passing.

Soldiers' Institute. G. HOLMES.

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LIGHT IN SPAIN.

THE following is a copy of a letter to Mr. Wm. Greene:—

Very dear Brother in the Lord,—I desire for you, your wife, and your dear children, health and God's blessing.

With great joy and pleasure I had news of you through our brother, Manuel Leal, and as through you I first knew Christ, I frequently pray to God for your health, for that of your wife and children, desiring the blessing of our heavenly Father for them.

Referring to the knowledge of Christ in this town, you sowed the first seeds of the divine word in the family of Leal, and by them I came to a knowledge of Christ Jesus, and since I knew Him I am a new creature. So that I am ever grateful to the person or persons through whom I received the truth.

For them I pray that God may help them spiritually, and also provide for their material welfare. The Lord is with our brother Leal. And he is going through many sorrows. May God come to his help, and recompense him according to his labours in this world, and give him a thousandfold.

Don Guillermo, what joy you would experience if you could come to this village and see for yourself. We have had meetings with 300 people present, all rejoicing at the hearing of the divine word. This is the town that you once knew so dark, and it is now seeing the pure light of the Gospel. But the harvest is great and the labourers are few. If I mistake not, our brother Leal once told me that he had agreed with his family to give one of his two houses, with the legal documents, to some Christian society who will make Evangelical Schools on it, and also a place to worship in, where we can all meet before the Lord. He gives it without money, as it is for the service of God.

Don Guillermo, if you sowed the first seed God by his power gave the increase, so that I who write am born of God, who says that he who calls shall receive, and for this reason the Lord, whose power is infinite, and his grace inexhaustible, will provide what is convenient for us. Our beloved Lord, too, who knows our hearts, will send us a person to help us, and will find for us all that we require, so that this town may have a meeting-house, as well as a place to educate the youth.

Having written the above, those whose names are below salute you with the kiss of peace, and we desire soon to have your answer. May the love of God the Father, and the grace of the Lord Jesus Christ, and the fellowship of the Holy Ghost, be with you and your wife and children and all believers in Christ.

PEDRO CASARUBIOS.
FACIENDO RUFIANO.

Campo de Criptana, La Mancha, Spain.

Since receiving the above I have had a letter from Dr. Manuel Leal, ceding his house to me. My desire is, after seeing it and its capabilities, to have it put into the hands of trustees. I have already had a plan and estimate for a small hall from builders on the spot, who estimate it at £160. I wish now to get this sum from the many friends who take an interest in Spain.

Oriolet, Loughton, Essex. WM. GREENE.

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CHRISTIAN CONFERENCE, MANCHESTER,

NOVEMBER 22, 23, 1887.

FOR several years past it has been the happy privilege of the Lord's people, in this district, to meet at this season for Conference and Prayer, concerning the extension of his Kingdom at home and abroad. And also to seek, by waiting upon Him, a deeper insight in his will, and a renewed baptism of his Spirit.

The Convention this year is fixed for November 22, 23. On Tuesday, the 22nd, the subject will be "The Coming of the Lord." This will be considered in its threefold relation: (1) To the Jew; (2) To the Church; and (3) To the World. The subject on the second day will be "The Deepening of Spiritual Life." And in the evening, "The Evangelisation of the World."

When we mention the names of the Rev. Canon Faussett, D.D., York; Rev. J. F. Andrewes, M.A., Harrow; Rev. H. Lindsay Young, M.A., Portsea; Rev. Prebendary Macdonald, M.A., Kersal; Rev. John Wilkinson, Mildmay; Rev. Charles Graham, Shepherds' Bush, London; Rev. W. Fuller Gooch; Rev. F. B. Meyer, B.A., Leicester; Rev. C. A. Fox, M.A., London; Mr. Robert Anderson, LL.D., London; Mr. G. H. Pember, Budleigh, Devon; Mr. Henry F. Bowker, London; Mr. Reginald Radcliffe, Liverpool; Colonel Wilmot Brooke, Dr. Ziemann, and others, it will be seen that some of the ablest and most deeply taught of God's servants on these subjects will be with us. It will be seen, therefore, that only one thing is needed to make the Conference this year even a greater blessing than in years gone by, and that is the renewed presence of Him whose coming and whose kingdom is to be the theme.

In sending forth this intimation, and with it the cordial invitation of the Committee to yourself and friends, to be present, may we ask that you will, during the interval, make this the subject of special prayer. If He has come to our hearts and reigns there, then shall our Convention be owned of Him, to the extension of his kingdom and the making ready of his way.

LEONARD K. SHAW,
HENRY F. BOWKER,
JAMES E. MATHIESON,
Conveners.

Conference Hall,
Strangeways, Manchester.

Admission by ticket, which may be obtained by enclosing stamped envelope for reply to the Secretaries, Conference Hall, Strangeways, Manchester. Refreshment and retiring rooms on the premises, so that friends coming from a distance may be enabled to remain throughout the day.

LAFORCE ASYLUMS.—There are nine houses in connection with this Institution, and in these are sheltered idiots, incurables, epileptics, &c. The Homes now accommodate four hundred and eighty-six inmates, with a staff of about sixty attendants. Some of the inmates pay a small sum for their maintenance, but most of them are totally unable to contribute anything whatever. During 1886 the expenditure amounted to £8105, whilst the sums paid by the inmates or their friends was only £2192; the sum of £5913 had therefore to be raised to meet this deficit; and it is so every year. Those of the inmates who are able to do something are employed at sewing, knitting, &c., and the males work at gardening, cutting wood, and similar tasks; while those who are likely to improve attend school. Pastor E. Rayroux, Laforce, Dordogne, France, is the director.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Rev. Dr. Morley Punshon.

We are sorry to learn that Mr. Henry Varley will be unable, from considerations of health, to give the Bible-readings at Stafford Rooms, Nov. 14 to 17, announced in our last issue.

We are glad to be able to report some improvement in the health of Mr. George Hatton. He desires to express his gratitude to the writers of numerous kind letters of sympathy, and asks continued prayer on his behalf.

We regret that Mr. Denham Smith's condition shows no change for the better, but on the contrary his physicians consider that the little strength which still remains to him seems gradually decreasing. We are thankful, however, to say that his mind still preserves its clearness and calm.

The following extract from Dr. Blyden's book on "Christianity, Islam, and the Negro" (reviewed in our last issue), is worth quoting, and contains matter for painful reflection:—

> The intelligent natives of the interior with whom we have conversed in our travels between Sierra Leone and the head waters of the Niger, look, with hardly an exception, upon the religion and books of the white man as intended not to teach men the way to heaven, but how to become rich and great in this world. It is unfortunate for the English and other European languages that in this part of Africa they have come to the greater portion of the natives associated with profligacy, plunder, and cruelty, and devoid of any connection with spiritual things; while the Arabic is regarded by them as the language of prayer and devotion, of religion and piety, of all that is unworldly and spiritual.

It is satisfactory to note the increased stringency of the liquor laws in different parts of the globe. The Isle of Man has recently passed some very strict enactments relating to the closing of public-houses. The Belgian law has also been made more severe, and its prohibition of the sale of intoxicants to mere children is especially to be welcomed. In Austria the penalties of drunkenness are to be increased, and any person convicted of it three times during the same year is to be excluded from the public-houses in his neighbourhood under severe penalties. This law is already in force in two provinces, and is now to be extended to the whole Empire.

It will be remembered that the Bishops of Carlisle, Bedford, and Manchester, preached on the occasion of the late meetings of the British Association in Manchester. The three sermons have been published, and in the current *Nineteenth Century* Professor Huxley has an article upon them. The Professor proceeds by these three steps:—First, of gratification at the concessions made; then of entangling the Bishop of Manchester in his own syllogistic net in relation to prayer, and showing that it involves the rejection of Bible miracles; then that the Episcopal concessions go to justify his own utter rejection of historical Christianity. It is a pity that Christian ministers do not first make sure of the sceptical drift of the scientific school which Professor Huxley represents, before they attempt compromises.

Professor Huxley, in the article, speaks contemptuously of such recorded miracles as blasting the fig-tree for the absence of fruit, when it was "not the season of figs;" and of demons entering a herd of swine. Is it so contemptible that Christ once, and once only, allowed the destruction of animal life to teach the two important lessons that demoniacal possession was not a physical malady, but much worse, and that unclean spirits would turn to the swine as congenial when they were gone out of men? And does not the Professor know well that a fig-tree profuse in its leaves ought to show early fruit? The tree was a type of a people with an ostentatious show of profession going along with utter fruitlessness, and the miracle was a merciful warning of that which would come to such a people.

Lord Derby's words last week at Liverpool need to be seriously pondered. Depend upon it, he said, the debts of France, Italy, Austria, Russia, are bringing these nations, if not to repayment, to ultimate repudiation. If this utterance from a thoughtful statesman be sound, the look-out is little less than appalling. Certainly, huge departures from the law of God always bring overwhelming disasters.

His Lordship is credited with having said on the same occasion, amongst other striking things, that the Malthusian difficulty is "upon us again," and that it "will have to be faced." A contemporary has not hesitated to call this a prediction, and has stated that the fact is obvious, there being an annual increase of 400,000 in the population of Great Britain, "and no annual increase of acres." There are, however, hundreds of thousands of acres still reserved for game and deer, and for sport, and it should not be impossible, in a Christian land, to resolutely relegate all Malthusian speculations to their own unholy place, and to give the people who would fain work for their children and bring them up in honesty and industry, and in the fear of God, an opportunity of escaping from the dread temptations to sin and crime which, unfortunately, are so plentiful and powerful in the life of the poor.

The Nonconformist and Independent, in a strong article against Mr. Spurgeon's secession from the Baptist Union, quotes an opinion that such action must tend to dissolve ecclesiastical unions into their elements. It could scarcely do this in the case of the Presbyterians and Methodists, where there is a fixed theological standard. But ought not the leaders of Unions of Independent churches to be very cautious lest in the absence of a creed they compromise those they virtually represent?

We make the foregoing comment because we see, in the journal referred to, able objections taken against certain views which were advocated by a gentleman who introduced a discussion at the late meetings of the Congregational Union on "Scientific Theology." Assuredly the paper was "broad" in an extreme sense, and it seems to us, as outsiders, that Unions *must* resolve themselves into their elements when the convictions of pastors and churches are thus rudely violated. Mr. Spurgeon's secession will probably introduce more caution among leaders henceforth.

We have registered at the Post-office, as our telegraphic address: "Millennium, London." Those who may have occasion to communicate with us or our publishers by telegram, are requested to use this abbreviated address.

The attention of the committee of the British and Foreign Anti-Slavery Society has been drawn to the fact that members of native Christian churches in Africa, and elsewhere, are in the habit of holding slaves, a practice which does not appear to debar them from the full rights of church membership. A resolution was passed at a recent meeting declaring that "the practice of admitting slaveholders into full communion with the Christian Church is contrary to the spirit of Christianity."

A contemporary states that Mr. Irvine, of Liverpool, has been obliged to retire from the African trade because he could not compete with those who deal in drink. That trade is now in the hands of about a dozen firms, the members of which are said to be excellent men—many of them "excellent Christians." The German spirit that is exported to Africa is sold at a profit of 700 per cent.; but, as our contemporary says, "here is the devil that undoes the work and destroys the influence of Christianity." One would rather see the "excellent Christians" engaged in some other occupation than this; though, unfortunately, they are only exporting an article which many other "excellent Christians" are engaged in manufacturing. In Ireland especially it is remarkable how many professed Christians, taking an active part in evangelistic and philanthropic work, are engaged directly or indirectly in the drink traffic. This should not be.

A further illustration of Canon Farrar's remarks upon charity in dribbles and luxury in a flood, which we quoted in the columns of THE CHRISTIAN for October 21, is found in the fact that a larger sum has been paid in duty upon gold and silver plate during the last twelve months than in any year since 1878, there being an increase of no less than 45,000 ounces paid upon in London alone, other centres, Dublin alone excepted, showing a similar proportionate increase. In the two extremes of society, therefore, there are respectively more people feeding off gold and silver, and more people dying for want of a mouldy crust; and perhaps it is not to be wondered at that there is some want of cohesion visible in the social fabric, and that discontent should be stalking abroad somewhat clamorously.

Mr. Herbert Mills, the author of a volume "Poverty and the State" (*Kegan Paul & Co.*), which some time ago attracted public attention, suggests in *The Pall Mall Gazette* that the plan which a Dutch philanthropic society has adopted at Frederiksvord, in Holland, should be followed upon a still larger scale in England. There are in the Colony at that place nearly two thousand people "who once belonged to the out-of-work class," but are now engaged in what may be termed co-operative industry. Quite independent of the outside market, they produce within their own borders every year sufficient wheat, oats, vegetables, butter, milk, cheese, beef, mutton, wool, and flax for their own needs. Their own clothing materials are woven in the village, and they sell nothing but their surplus produce. "The moral condition of the people is excellent."

Mr. Mills asks that the plan may be tried in Essex and Suffolk, where land, "drained, fenced, and dotted with farms and homesteads," is being offered for sale at £10 per acre. He shows conclusively that the experiment would be a very safe one. We trust his proposal may meet with the consideration which it appears to deserve. The scheme will be found in detail in Mr. Mill's admirable volume.

Mr. Archibald G. Brown, of the East London Tabernacle, has sent in his resignation to the Baptist Union, thus taking a stand by Mr. Spurgeon in his recent action. Mr. Brown announced the same at the service last Sunday evening.

England is not the only country in which employés suffer from too long hours of labour. At the recent Hygienic Conference at Vienna the delegate from the Hungarian Government, a doctor, is reported in *The Times* to have made a very earnest protest against the action of the railway, tramcar, and omnibus companies, in which he condemned the excessive hours of labour exacted by these employers from their servants, and traced to this cause many frightful accidents, involving great loss of human life. The following extract from his vigorous impeachment describes a state of things with which we are, unhappily, not altogether unacquainted in London and our large towns:—

> The pointsman, the engine-driver, the tramcar conductor are often absolutely besotted from exhaustion; and among the other bad results produced by overworking these men, and allowing them insufficient time for sleep and meals, is that they are driven to take stimulants, which break down their health and shorten their lives, thereby mostly leaving their widows and orphans to be a burden on public charity.

"He who waits until he can do a great deal of good at once will never do any at all." The mistake of "despising the day of small things," of neglecting the thousand and one *little* opportunities for a kind word, or charitable action, is one to which the best of us are liable. An apt lesson in the value and right use of "that which is least" is furnished by the scholars of the College School, Saltley, who (as described in the Birmingham *Weekly Post*) a few months ago began to collect the waste paper about the school grounds and neighbourhood, and with the proceeds of its sale have formed a fund for the benefit of the Children's Hospital. Such a plan, which serves the double purpose of relieving the afflicted and promoting thrift among the youthful donors, is both worthy and easy of imitation.

We are not hearing very much just now about "the housing of the poor," but a recent report has been made from which it appears that there is a decreasing mortality in our jails, prisoners being "well housed, in a sanitary sense," and "supplied with pure air night and day." Surely something upon the same lines might be done for people who are not criminals. Some of these unfortunately get a little too much pure air by night, for it is not unusual in London to come upon them sleeping under a newspaper.

The Jubilee penny New Testament is obtaining a prodigious sale in various parts of the world. In Australia it has been largely circulated, even among Romanists, although the priests have raised a loud protest.

We warmly welcome a popular edition of the Life of the late Lord Shaftesbury (7s. 6d. *Cassell & Co.*). The whole of the matter contained in the three original volumes is given, and the book is brightened by a number of illustrations. As a gift-book to young men, in all ranks of life, it could hardly be excelled.

The "Cass Case" has terminated in such an inconsequential fashion that it looks as though there had been mismanagement somewhere. The offending policeman was acquitted by direction of Mr. Justice Stephen on a technical point, and not on the real merits of the evidence. In these circumstances it seems highly indecent, and contrary to the best interests of the police force, that Endacott should be reinstated in his post, as though he had been proved innocent of the charge of perjury. This action tends to weaken the respect for law and its executors entertained by the public; and that is a disaster the full force of which we are now witnessing in the sister isle.

Miss Cass (now Mrs. Langley) has good cause to complain, not only of the way in which she was treated in the first instance by P.C. Endacott and Mr. Newton, the magistrate, but of the course adopted at the recent trial. As many of our contemporaries have remarked, the proceedings in this case show that the reputation of young women who may have occasion to traverse our London streets in the evening, is virtually at the mercy of any unscrupulous or injudicious policeman. We are glad to notice that a fund has been opened by *The Pall Mall Gazette*, as a practical expression of sympathy with Miss Cass.

Complaints have been made as to the action of the police in connection with the recent gatherings of the "unemployed" at Trafalgar-square and elsewhere. It must be remembered that the rank and file of the force have to act in accordance with orders from their superiors, and if the command is given to disperse a crowd, it cannot, as a rule, be carried out without some rough work. We have reason to know that many of the Christian men in the force deeply feel the position in which they are placed under these circumstances. At recent meetings in connection with the Policemen's Christian Association, their voices were heard in prayer for themselves, their comrades, and their officers, that wisdom and a right spirit may be granted to all during these trying times.

It seems to human eyes that the great and immediate need for the evangelisation of the world is money. There are hundreds of earnest and bright young Christian men and women in Great Britain and America who have offered themselves for missionary work in the foreign field; but there is no money to meet the expense of sending them. There are in the Church of Christ more redeemed ones ready to give themselves than rich ones to give their money. So that, to adopt the prophet's figure, the children are brought to the birth, and for want of means, there is no power to bring forth. Are, then, the graces of the Spirit disproportionately bestowed? or is there a mistake in supposing that money is so essential? Is there a possibility and a danger of depending in some degree on money instead of on God?

When Naaman returned healed to Elisha's door, he offered the prophet "a blessing," in the form of ten talents of silver, six thousand pieces of gold, and ten changes of raiment. But Elisha answered, "As the Lord liveth before whom I stand, I will take none." And though urged to accept it, he still refused. Would any of our churches, or societies, or institutions have declined so handsome a contribution? Indeed, a wide-awake secretary or collector would not fail, while returning abundant thanks for so munificent a donation, to suggest that its value would be multiplied if it were made an annual subscription.

The Bristol Evening News reports a luncheon given to Mr. Wilson Barrett by the Arts Club, at which several reverend gentlemen were present:—

> After the toast of "The Queen," that of the "Ministers of all Denominations," was given by Mr. F. G. Powell, who expressed satisfaction that the barrier between the Church and stage was being rapidly swept away in Bristol. Rev. Heathcote Smith and Rev. A. N. Blatchford responded. Rev. Mordaunt Crofton, in proposing the "Health of Mr. Wilson Barrett," said he had learned all he knew of speaking from watching the performances of Mr. Wilson Barrett, whom he regarded as an actor who earnestly strove to bring religion and the stage into accord. He believed that the stage would be of much service to the clergy in the work, and he acknowledged what Mr. George Chute did for them at St. Stephen's. He had been a clergyman at Leeds, and he took his young men there to Mr. Barrett's theatre, and in Bristol he advised his young men to go to the theatre when there was a good and true play to be seen.

Whatever other separations may or may not take place, the crying need of the time is a separation between the Church and the World. While we find men wearing the garb of ministers of Jesus Christ blowing hot upon the theatre and cold upon the prayer-meeting, we cannot doubt that men of God will come out from among them and be separate. A new denomination, called Christians, as at Antioch, is urgently needed, that shall gather together in one the children of God who are scattered abroad among worldly churches of whatever name.

The Bristol Times and Mirror says, concerning the piece which is being nightly played by Mr. Wilson Barrett in that city:—

> We confess that we do not like "Clito." It is an unhealthy play, and, although it had a good run in London, we do not think that, as a rule, it will be acceptable to a provincial audience. So far as the company is concerned, it is strongly supported. So far as the scenery is concerned, it is admirably mounted; but the whole piece is distasteful to a provincial audience, who are not like those who congregate in London theatres, more or less *blasé*. We say this to start with, simply to show the line on which we shall lay our notice. The difficulty which faces us at the outset, however, is the fact that Mr. Wilson Barrett, who, with Miss Eastlake, saves the piece, is a joint author of the play. What we wish to argue is this: that a drama which is founded on immorality, in that its leading female character is a courtesan, cannot be a play which, notwithstanding its strong situations, magnificent scenery, and general appurtenances, can be considered *sans rapproche*.

This coincidence of itself causes *The English Churchman* "to ask, with amazement, what is the kind of influence which Rev. Mordaunt Crofton brings to bear on the 'many young men,' and others, who gather at St. Stephen's, Bristol? Is it possible that he is acquainted with the details of the play in question? We hope the Bishop of the diocese will ask him to explain how 'Clito' is to be regarded as of 'great use to morality and religion.'"

It was mentioned in one of our recent Temperance Notes that Archdeacon Farrar had offered a reward of £100 to anyone supplying proof of a case of drunkenness being cured apart from the practice of total abstinence. The Archdeacon wishes us to state that he has never made any such offer. We regret having added currency to the statement, which was given on the authority of a pamphlet on Prohibition by Mr. Thomas Fidler, lately issued at Newbury, Berks.

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DR. BARNARDO'S RETURN.

St. Giles and St. James, like diamonds and dirt, are different forms of the same material. To transform the poor children of men who are trodden down like the mire of the streets, into diamonds for the crown of Jesus, is the noblest work which God can give any of his creatures to accomplish. This is the work of all such institutions as Dr. Barnardo's Homes.

Next week we shall report at some length the great meeting at the Edinburgh Castle, to welcome Dr. and Mrs. Barnardo, after three months' absence in Canada, and a stormy passage home. When we look back to the beginning of this work, and see what it is to-day, having blessed more than ten thousand boys and girls, we must exclaim, "What hath God wrought!" And yet only the foundations have been laid. The great and difficult question has been solved—what to do with the thousands of friendless, homeless, destitute children who apply for help. The recent visit of Dr. Barnardo to Canada has carried the work of emigration, begun by Miss Macpherson and others, a long stage further.

He has now a tract of land of 7000 acres; and out of 2683 boys and girls whom he has sent out, over 99 per cent. are doing well: only 19 have turned out badly. While parties are contending to keep or to acquire power; Governments nonplussed by gatherings of unemployed; and political economists appalled by the increase of population, Christian philanthropists, heeding the command of God, "Increase and multiply and replenish the earth," are showing a way out of the difficulty of a congested and discontented population.

The foremost of these beneficent agencies are Dr. Barnardo's splendid institutions, which should, even in self-interest, be sustained by an unwearied and magnificent generosity.

HALL FOR THE BLIND AT CROUCH HILL.—The new Jubilee Hall for the blind, in connection with the North London Homes for Aged Christian Blind Men and Women at Crouch Hill, is formally opened. The entire cost of the hall, including three additional rooms, is £1000, of which £410 has been subscribed; and it will comfortably seat 416 persons. At the present moment there are forty-three persons in the Homes; room is, however, provided for seventy-seven people. The ages of the inmates range from fifty to ninety-two years. The opening proceedings were combined with the annual sale of useful and fancy articles. After devotional exercises, participated in by Rev. J. R. Wood (Upper Holloway), Rev. A. Rowland, LL.B. (Crouch-end), and Rev. Rowland Evans (Crouch Hill), Rev. H. Bright spoke a few words, and hoped that in three years all the debt upon the building would be paid off.

"NOT IN VAIN."

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is *not in vain* in the Lord."—1 Cor. xv. 58.

Out of the experience of the Lord's faithfulness in this respect, I would venture to send out a word of encouragement upon the subject. We are often discouraged by the seeming failures in our work, and are prone to look more for the palpable result of our labour, than to the foundation of the promise "Not in Vain."

It is not always good for us to see the full corn in the ear, if we ourselves have sown the seed, and watered and weeded the soil; we might forget the warning statement, that though "Paul may plant and Apollos water, it is God (and God only) that giveth the increase." This principle was expressed by the dear Master Himself in John iv. 36, 37, 38, "And herein is that saying true, One soweth, and another reapeth,......that both he that soweth and he that reapeth may rejoice together." One servant may only "gather out the stones," that the ploughman may follow and furrow; another casts in the seed, but it is the holy quickening Spirit of God which maketh it to blade, and bud, and ear, and to Him alone must be all the glory! Our business then is to do his work, *not ours*, for his glory, not ours, and to rest upon his promise that it is not in vain. It saves such a lot of worry, and fretting, and disappointment, and discouragement, and sitting down resolved "not to try any more, for it is all of no use!" Yea! rather let us be "stedfast, unmoveable, always abounding in the work of the Lord"; resting upon his sweet promise that by and by "We shall come rejoicing, bringing in the sheaves," and perhaps then we shall be very much surprised at our success.

Depressed by Failure's voice of weeping
O'er souls that always would go wrong!
My faith was drooping—Satan keeping
Watch upon me. Doubt grew strong.

And all seemed barren, bleak, and blighted,
"But fruitless labour, Lord," I said,
"The furrows parched, the message slighted,
"The springs are dried, the seed is dead!"

A hush! a breath from heaven's portals,
"A still, small voice," in tender strain
Whispered amid this din of doubting,
"Cheer up, my child, 'tis not in vain.

"Not in vain, the disappointments,
Not in vain, the toil and strife,
Not in vain, the many failures,
Not in vain, the earnest life!

"I have said it. Oh! believe it,
Not in vain your work for Me!"
Jesus! Master! let me live it,
Finding all my hope in Thee!

"Stedfast" make me by thy presence,
And "unmoveable" alway!
In thy labour oft "abounding,"
Never flagging, Thou my stay!

Storms may shriek, and clouds may lower,
Lightnings flash, and thunders roll!
Thine the victory, thine the power:
Let this anchor hold my soul!

Though the powers of hell be raging,
Though the billows mount on high!
"Not in vain," with flag still flying,
We shall find the haven nigh!

Toiling, hoping, working, resting,
Each in turn as Thou seest best!
Now is but the time of testing,
Then! reward, and righteous rest.

R. B.

MR. TOYE'S ORPHANAGE.—We are requested to caution our readers with respect to a respectably dressed woman, who has been soliciting subscriptions for this Orphanage at Lewisham. She has no authority to do so.

WONDERFUL LOVE.

[Written during the mission at Hastings conducted by Rev. F. B. Meyer. October, 1887.]

His love to me was wonderful
(That love of my dear Lord's);
So high, so long, so broad, so deep,
It passeth human words.

It came so freely from his heart,
Unsought, and undesired;
I only knew that I was lost
And, oh, I felt so tired!

He knew exactly all my need,
And all my years of sin,
But yet He opened wide his arms
To take the wanderer in.

His love to me *is* wonderful;
For Jesus loves me still,
Though even now, at times, I know
I fail to do his will.

His love will be *most* wonderful,
When life itself is o'er,
And I, a pensioner on grace
Shall stand at Heaven's door.

And Jesus bids me welcome there,
And tells me I may be
A member of his royal Home
For all eternity!

Charlotte Murray.

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TENT MISSIONS.

The Evangelisation Society has issued its report of Tent work for the past summer. Materially and financially this has ended disastrously, for in the autumn storms four tents were destroyed, and several others seriously injured. But the spiritual results have been most cheering. In every place visited there has been much blessing. Multitudes thronged the tents, in which the Gospel was preached with great plainness and faithfulness.

Many cases of interest were met with. One old man, who had been persuaded to attend a meeting, exclaimed, "How could God forgive the sins of eighty years?" At length he was enabled to rejoice in the assurance that the blood of Christ cleanseth from all sin. It is curious to note how the various reports agree in saying that when a tent mission goes to a village for the first time, there is a strong feeling of shyness amongst the people. This, however, is often but an evanescent thing, and those who have been thus in the cloud find themselves ere many days rejoicing in the light. In one or two cases it is mentioned that people said they scarcely dared go to the meetings for fear of offending those upon whom they were dependent. But again it is gratefully acknowledged that in not a few cases "High Churchmen" have joined with those of other denominations in furthering the work and encouraging the people to attend the meetings.

The report states that every summer the work has increased; there have been more tents, and the evangelists have visited more places. In the six months ending September of this year nearly ten thousand evangelistic meetings were held, being an increase of five hundred upon any previous corresponding period. Such broadcast sowing of the Gospel seed, in fields white to the harvest, is a work which Christians should ardently support. The hon. sec. is Captain W. E. Smith, 21, Surrey-street, Strand, W.C.

REV. J. HASLAM conducted a successful mission at St. John's Church, Chelsea, from October 23 to November 2. The vicar, Rev. F. W. A. Wilkinson, with his curate, Rev. A. E. Dibben, and a large staff of workers, had great preparation made. Every family was visited and invited to attend, and much prayer was offered. God's blessing was given. Besides the services in church, Mrs. Haslam conducted meetings for women, and visits were paid to workshops, and short services held during the dinner hour. Special services were also conducted for children, by Rev. E. J. Palmer.

LONDON WEST CENTRAL MISSION.

The services held in St. James's Hall on Sunday last were again largely attended. In the evening the building was crowded to excess, and hundreds had to be turned away from the doors. A noticeable feature of the congregations, afternoon and evening, was the presence of so many young men. At the close of the evening service the inquiry-rooms were crowded, and there were numerous professed decisions for Christ.

The afternoon service, conducted by Mr. Hughes, was a somewhat remarkable one. The preacher selected for his text Matt. xiv. 16. At many points his remarks elicited applause, and other marks of approval. Mr. Hughes began his address by stating that he had received a letter from an excellent Christian gentleman in London, who said he had left St. James's Hall on the previous Sunday afternoon greatly grieved, because, instead of preaching the Gospel, he had talked about electing vestrymen who would close insanitary dwellings. It was only too possible, added the writer of the letter, that some who had heard Mr. Hughes, and who might have been saved, were now in the flames of hell. He was astonished at Mr. Hughes attempting to play with the Gospel, and hoped that God would teach him not to squander the great opportunity he had of preaching Christ to the unsaved. "That gentleman," said Mr. Hughes, "no doubt represents tens of thousands of the very best Christians in England, and yet I say, before the open Bible and before Jesus Christ, that the view which he holds is one of the most dangerous ever entertained by a Christian man. It was the main cause of the French Revolution, and for the same reason all the statesmen in Europe to-day are terrified at the advance of atheistic socialism, communism, and Nihilism. Not that I under-estimate the importance of the preaching that he wishes to have on every occasion that a Christian minister opens his mouth. Once only during the whole week do I propose to deal with the social aspects of Christianity; and if every day of the week and twice on Sunday we preach the Gospel, even to his satisfaction, may I not be permitted, for one brief hour on Sunday afternoon, without neglecting any other duty, to deal with the public bearings of the Gospel, which have been so long and so perilously neglected by those who are followers of Jesus Christ? (Hear, hear.) I am very glad that some, at any rate, agree with me; and I hope that those who agree with me will support me, because I am well aware that in the course I have deliberately adopted, and from which I certainly shall not swerve, I am going counter to many of the existing prejudices of those earnest evangelical Christians with whom in most respects I find myself in heartiest sympathy."

Mr. Hughes then proceeded at considerable length to deal with the adaptation of Christianity to public, as well as to private, life.

The workers in connection with the Mission continue to report a very blessed work, full of encouragement, and with many tokens of the Divine presence and favour. At the Friday noon service arrangements are made so that those who can come in but for a few minutes from the whirl and hurry of business may enjoy a quiet and hallowed waiting upon God. Mr. Pearse is taking up the subject of Christ's idea of Christianity compared with ours. About four hundred were gathered at noon on Friday last. At night some fifteen hundred persons attended the doctrinal meeting, which was conducted by Mr. Hughes. This meeting is to stimulate and guide Christians in their search for the fuller purposes of God in his redeeming love. On Sunday morning, to a congregation of some fifteen hundred, mostly young men, the service was bright and joyous, and shouts of praise from rejoicing Christians came from all parts of the hall as Rev. Mark Guy Pearse dwelt on Neh. viii. 10. At night the word was with great power; many could not get in, and at the close of the service at least a hundred rose to testify their decision for Christ.

Last Monday night a praise meeting was held in Wardour Hall, conducted by Rev. M. G. Pearse. It was a praise meeting, indeed; many bright testimonies were given to Christ's power to save and keep.

Mr. Josiah Nix has been much encouraged by the ready response to his appeal for help in establishing a soup kitchen.

THE BROUSSA ORPHANAGE.

This Protestant institution in Bithynia was founded in 1875, during the terrible famine which in that year ravaged Asia Minor. Shortly afterwards the war between Russia and Turkey broke out, and many destitute little ones, irrespective of creed and nationality, found a home in the Orphanage, which is supported entirely by voluntary contributions.

The pupils are trained and educated in a strictly evangelical spirit, with a view to their becoming useful instruments for the grand work of the reformation of the country. Since 1882, when suitable premises were secured, a boarding and a day-school have been added, under the sanction of the Imperial Government. During the last thirteen years nearly four hundred children from all parts of the empire—Christians of all Oriental denominations, as well as Mohammedans and Jews of either sex—have passed through the institution, many of whom are now usefully situated, and doing well; and there are now a hundred children under its care, a few of whom pay a small school fee. The first honorary principal of the institution, Mrs. Baghdasarian, well known for her Christian labours in Kensington and at Constantinople, worked among these children till 1884, when she went to her eternal rest.

The terrible famine in the interior, together with many great fires, has reduced the whole country to the utmost poverty and misery. Besides a debt of £150 for building of dormitories, £150 is needed to supply the wants of the institution till January next. The purveyors have stopped supplying daily necessaries on account of non-payment.

The Principal, Mr. G. Baghdasarian, is now in this country seeking to arouse sympathy for the work. He may be addressed to the care of Rev. T. W. Brown, of the Turkish Missions' Aid Society, 32, The Avenue, Bedford-park, Chiswick, London.

BIBLE-CLASS UNION.—This Union of Bible-classes in business houses recently held its autumn tea and social gathering at Exeter Hall. The Union has at the present time a roll of between thirty and forty houses, in which at least one Bible-class or other religious meeting is held weekly. Any information respecting the work can be obtained of the hon. secretary, Mr. S. E. Chenery, 165, Newington-causeway, S.E.

REQUESTS FOR PRAYER.—For blessing on services at North Tawton, Devon, by Mr. G. Hefford, of the Evangelisation Society.——For blessing on a month's mission in Belgrave-road and Peter-street Chapel, Dover, commencing Nov. 13 to Dec. 9, by Mrs. Horton and Miss Parker.——For blessing on a Gospel mission at Kingston Fair, Nov. 13 and 14.——For blessing on a mssion to young men, in connection with Y.M.C.A., Hampstead, conducted by Mr. Harry Grattan Guinness and others, from Nov. 21 to 25.——For blessing on a mission at St. John's Church, Caterham, Nov. 19 to 30, to be conducted by Rev. J. H. Haslam, M.A.——For blessing on a special mission at West Kensington Hall, Hammersmith-road, by Mr. Leonard Weaver, to Nov. 13.——For blessing on a mission at the Union Tabernacle, Wandsworth-road, to Nov. 21, by Mr. John McAuliffe.——For blessing on the mission being conducted in Cork by Mr. George Clarke, from Nov. 6, for ten days.——For blessing on mission services by Mr. D. Carnegie, of Aberdeen, in the Congregational Chapel, Kirkwall, to Nov. 18.——For blessing on Rev. M. L. Gillander's work at Applecross, Dingwall, N.B.——For Long Stratton, that the Lord may awaken souls, and lead them to Himself.

EVANGELISTIC NOTES.

Mr. George Muller and his wife have arrived in Australia on their way to New Zealand, where they go to conduct an evangelistic mission. This is their fifteenth missionary tour.

Mr. J. W. Moodie has closed a week's meetings in Duns. Much interest was manifested. Many passed into the inquiry-room to be spoken to, and not a few professed to decide for Christ.

Hawick, N.B.—Mr. Jos. Johnstone has been holding evangelistic services for the past fortnight at Wunsland, a village near here. The place, says a correspondent, has been greatly moved by the power of God.

Mr. William Nobbs is conducting Gospel and other meetings at the Mission-hall, in Kensington Park-road, W. There have been happy seasons of Gospel testimony each evening, and much blessing to souls.

Coatbridge, N.B.—Mr. W. D. Dunn conducted a mission here from Oct. 24 till Nov. 4, with very evident indications of God's presence to bless. Many backsliders have been restored to fellowship with the Saviour, and quite a large number have professed faith in Jesus for the first time. A village, about two miles away from the town, has had a wonderful visitation of the Lord's convincing and converting power. The believers interested are full of joy and thanksgiving to God for his goodness.

Leven, Fife.—Mr. T. Canning, of the Evangelisation Society, closed a three weeks' series of evangelistic meetings in the Free Church, Leven, on October 23. Much interest in spiritual things has been created throughout the district; deep anxiety has been manifested by many; and a considerable number have professed to decide for Christ. A pleasing feature of the mission is the very remarkable refreshing of spirit, and stimulus to Christian work which it has been the means of bringing to believers.

Rev. W. Hay Aitken has recently conducted a most successful mission at the Luton parish church. The meetings commenced on October 16, and were continued till November 1. Mr. Aitken gave afternoon and evening addresses each day, and the faithful and searching words of truth that were spoken appealed to the hearts of all. Many have decided for Christ, and have come out of the kingdom of sin and darkness into the kingdom of God's dear Son, and Christians have been lifted up higher, and their hearts warmed and cheered.

Bristol.—Rev. R. F. Horton, of Hampstead, recently conducted a special mission at Highbury Chapel, Bristol. On four mornings Mr. Horton gave real heart-searching, enlightening, and soul-elevating Bible readings, which attracted select and thoughtful audiences. Mr. Horton's addresses were characterised by great clearness of statement, and a bold directness of aim. Night after night several remained for personal conversation, and some have given evidence of the beginning of the new life as the result of the faithful teaching and appeal.

A work amongst "Corner-boys."—In a very dark locality in the south of London some earnest Christian young fellows two years ago started a mission service for the young men and lads who were to be seen playing "pitch and toss," and in various other ways breaking the Sabbath. At first, meeting with very little success, the work was almost abandoned; but, thank God, for the last month or two many have left the ring of gamblers (in answer to prayer), and have come into the little mission-room to listen to the Gospel message Prayer is asked that this work may prosper and souls be saved.

Cargill, Perthshire.—Two weeks of evangelistic services have just been held in this beautiful district of country. The meetings, which were held in the Free Church, were most encouraging, considering the sparse population, and the long distances from which the people came. The interest in Divine things was very marked, one able to judge observing that no such interest had been manifested since the times of refreshing in 1861. A goodly number of young men and women were spoken to about the all-important question of personal salvation, and several profess to have decided for Christ. The writer of this paragraph, as an outsider, privileged to take part in the good work, has much pleasure in bearing this testimony. May the devoted minister of the congregation continue in such services to sow and reap an abundant harvest of souls.

Rev. W. Haslam will conduct a mission at St. George's, Tufnell-park, N.W., Nov. 19 to 29.

Letters to the Editor.

THE OLD AND THE NEW THEOLOGY.

SIR,—In regard to the controversy on this subject, I thought at first that Mr. Spurgeon had taken too gloomy a view of affairs. But after reading the various replies and explanations, the faithful preacher's words of alarm and warning do not seem too strong. These expositors of the new theology in many cases are opposed, not only to the common creed of all the churches of the Reformation, but they set at nought the plain teaching of the Word of God. The doctrine of the Atonement in its old and accepted sense is denied, and the preaching of the Cross is counted foolishness by these worldly-wise men. One of them even says that "the doctrine of vicarious punishment is immoral"!

On this point I commend to notice the words, not of a professional theologian or preacher, but of Dr. Johnson, whose great intellect accepted what these small men ridicule:—

"Whatever difficulty there may be in the conception of vicarious punishment, it is an opinion which has had possession of mankind in all ages. There is no nation that has not used the practice of sacrifices. Whoever, therefore, denies the propriety of vicarious punishment, holds an opinion which the sentiments and practice of mankind have contradicted from the beginning of the world. The great sacrifice for the sins of mankind was offered at the death of the MESSIAH, who is called in Scripture 'The Lamb of God that taketh away the sin of the world.' To judge of the reasonableness of the scheme of redemption, it must be considered as necessary to the government of the universe that God should make known his perpetual and irreconcileable detestation of moral evil. He might indeed punish, and punish only the offenders; but as the end of punishment is not revenge of crime, but propagation of virtue, it was more becoming the Divine clemency to find another manner of proceeding, less destructive to man, and at least equally powerful to promote goodness. The end of punishment is to reclaim and warn. *That* punishment will both reclaim and warn, which shows evidently such abhorrence of sin in GOD, as may deter us from it, or strike us with dread of vengeance when we have committed it. This is effected by vicarious punishment."—*Boswell's Life of Johnson*, vol. iv. p. 124, *Oxford Clarendon Press edition.*

Other testimonies as decided could be quoted from men who were giants in intellect yet children in faith; and of such is the Kingdom of Heaven.

M.D.

HELPING THE POOR.

SIR,—I would not by any word of mine seek to hinder the outstretched hand of the charitable in relieving the needs of the poorest. But I desire to call attention to the fact, known to all who mingle with the working classes, that the real unemployed are not helped by a bread or soup ticket, or even by a small money gift. Many of them have striven hard to keep a decent home and to bring up their children respectably. The appearance of the latter in our Sabbath schools is alone sufficient to confirm this. They need special consideration. They are not found amongst the clamorous who make a trade of the present widespread distress. Neither will they hang about charity organisation societies, &c., waiting for a beggar's dole. If, driven to desperation at their children's needs, they apply as advised to the parochial authorities, they are only insulted by being told to "come into the house."

How can such be helped? I venture to suggest that much can be done by small loans granted at the instance of missionaries and others personally acquainted with their state, who go in and out amongst them, and who find in many of them much to admire, and more most deeply to sympathise with. To impart and receive such help would neither involve patronage, on the one hand, nor humiliation on the other. It would be a more powerful proof (to them) of vital Christianity than any number of tracts or sermons, whilst the kindly feelings engendered would be a potent factor in influencing them for their highest good.

Sincerely yours,

East Greenwich. MISSIONARY.

HOMES FOR WORKING GIRLS IN LONDON.

DEAR SIR,—I thank you for your recent expression of gladness at the way in which (under God) our Homes have prospered, but may I ask you to allow me to state that instead of "nine hundred and odd girls accommodated during 1886" as you mention, it should have been eighteen hundred and twenty-four.

Although it is a fact that we have £2100 on deposit at our bankers to found another home to be known as Domgay House, it is also a fact that our efforts are stayed owing to our indebtedness to our bankers of £925, incurred in the founding of our latest addition—Lincoln House.

Yours very truly,

JOHN SHRIMPTON.

38, *Lincoln's Inn Fields, W.C.*

OUR COUNTRYMEN IN INDIA.

DEAR SIR,—I observe in your last issue some statements by a Madras civilian, "as to the fact of Englishmen generally despising the natives." This is no doubt true in reference to many of our countrymen in India; but I think the word "generally" makes the statement too sweeping. I have travelled in nearly all the provinces of India and met all sorts and conditions of men. Europeans, from working men up to governors and viceroys, and natives, from coolies almost naked, up to the "Kings of Ind"; and the general result of my observation is that a large proportion of our countrymen treat the natives with considerable respect and much kindness. I can easily remember many examples of this from Simla and Peshawur to Calcutta and Madras, and from Upper Assam to Bombay. I do not refer here to mere exceptions.

India is so vast, that it is difficult in speaking or writing about it to avoid making statements somewhat one-sided. I do not wonder at the moral indignation of the Madras civilian. I have felt it in India, and I feel it still; but I do hope your readers will not regard his description as *generally* applicable.

No one can lament more than I do indifference, intemperance, and infidelity, and other evils, including a disregard to the feelings and interests of the natives; but I venture to say that it is the reverse with many, and that higher types of Christian decision and practical benevolence cannot be found anywhere than in India.

I have to thank you heartily for your editorial remark regarding "the immense value of the Anglo-Indian Evangelisation Society"—a Society that I have represented since 1870, first in India, and now in Britain; but I am sure you will appreciate my desire that, considering the importance of the Anglo-Indian Dispersion, it is most desirable that, whilst evil is marked and lamented, what is noble and generous should be duly recognised and recorded.—Yours faithfully,

J. FORDYCE.

33, *Sutherland-place, Bayswater, W.*

SPIRITUAL ARITHMETIC.

SIR,—You quote from *The War Cry* in your issue of October 21, to the effect that four hundred and thirty converts were made in London through the instrumentality of the Salvation Army during one week; and that, if sinners were saved at the same rate, weekly, "in fourteen weeks the entire population of London would be saved, and that without individual converts being instrumental in saving more than one per week."

This, at first sight, appears to be an extraordinary statement; but, assuming the conditions suggested, the result would be that in fourteen weeks the number of converts would be over three and a half millions of souls.

Now, a spiritual progression, such as that suggested, has, I fear, never been attained, excepting in periods of exceptional revival—such, for instance, as Pentecost, when 3000 souls were brought to Christ in one day.

But, let me ask, is it an extreme stretch of charity to hope that 430 souls might be born again weekly, *all the world over*, by the agency of *all the churches*, and that each, *on the average*, should bring one brother or sister weekly to the knowledge of the truth? If not, it is a startling and solemnly suggestive thought that the result would be (assuming the unconverted population of the whole world at 2700 millions, and taking no account of existing Christians) that less than six months (23½ weeks) would suffice to bring the whole world to a saving knowledge of the truth.

Here are the figures for the curious, the thoughtful, the serious, or the hopeful, to work out:—1 convert, bringing 1 weekly, 1 will become 2 at the close of the second week, and 2 will become 4 at the close of the third week, and so on. Doubling through a series of terms, one will amount to 4,194,304 at the end of the twenty-third week. Add a half at the same ratio, and the number multiplied into 430—the starting figure—will be 2700 millions, and 5,326,080 to spare.

I leave it to you to weigh the possibilities suggested by the above figures, and to point the solemn moral to the churches of Christ.

London. B. S.

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MINISTERIAL CONFERENCE IN SCOTLAND.

A NUMBER of ministers of the United Presbyterian Church met in conference, lately, in Perth, for three days. The conference was of a private and informal character. For a year or two a desire had been growing, and had been privately spoken of among some ministers, to have a quiet time for self-examination, prayer, and mutual stimulus in the spiritual life. On the Tuesday of the Synod week—*i.e.*, the Synod corresponding with the General Assembly of other Presbyterians—there was earnest talk among personal friends of the blessing God had given to a ministerial conference in the South; and it was agreed that each minister present at the Edinburgh Synod should invite three of his friends to a similar gathering. So ready a response was given by the ministers invited as to show that a want deeply felt among them was being met. Seventy accepted the invitations, and met in Perth. The meetings were held in the hall of the Wilson Church.

The proceedings were conducted in an informal manner, the comparative smallness of the meeting creating a homeliness and mutual brotherly confidence which are not so easily attained in larger gatherings. Monday evening's sederunt began with prayer for the presence of the Spirit, and confession of personal unworthiness and ministerial shortcomings. Such earnest heart-searching made a good preparation for the discussion on Tuesday forenoon, on "Personal Holiness as Essential to Spiritual Power." In the afternoon the solemn impressions of the morning were deepened by a conversation on the gift of power for service—how received and how retained, which led to a time of silent prayer. At the evening meeting, however, at which the subject of conference was "The Responsibilities following upon the Reception of Power—Aggressiveness, Readiness for Personal Sacrifice, and Removal of Hindrances," the impressiveness of the gathering reached its culmination in the whole company of ministers dedicating themselves afresh and entirely to a whole-hearted service of the Master. The scene will ever be remembered by those present, and cannot be without fruit in the lives of the individual ministers, and in the spiritual welfare of their congregations. This conference proved so blessed that one on a larger scale is contemplated.

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OBITUARY.

MRS. CASSON.

ON the morning of Sunday, October 23, Mrs. Emily Casson entered peacefully into rest. For many years she has been well known and beloved as an earnest worker, a gentle and true-hearted Christian. During the time she lived in York, about seventeen years, she was actively engaged in temperance work. She was much interested in the soldiers quartered there, and gave several addresses in the barracks. Every year at York there is a fair, and Mrs. Casson felt very anxious to do something for the travelling showmen; so one Sunday morning she and some other ladies went round and invited the people to tea. A great many came; numbers took the pledge; the work was carried on, and there are now several hundred abstainers among them. When she came to live in London in 1878 she accepted the hon. secretaryship of the British Women's Temperance Association. In 1881 she retired from that, and devoted her energies to the Women's Union of the C.E.T.S., then in its infancy. Both societies owe much of their success to Mrs. Casson's earnest and

The Book World.

The Brownies: their Book. By Palmer Cox. 8s. *T. Fisher Unwin.* Pure fun from beginning to end—funny pictures, and funny verses. Many a good laugh (and laughter is a wholesome thing) will ring through the nurseries into which this volume finds its way.

From Deacon to Churchwarden, by Dr. J. W. Kirton (*Swan Sonnenschein & Co.*), is not by any means a pleasant story, but it may serve to illustrate the unhappy results that often flow from worldly prosperity when there is a profession of religion without the restraining power of grace in the heart.

Cyril Daneley; or, The Blue Hill. By Miranda. *Elliot Stock.* A capital book for boys, showing the beauty and usefulness of a life early devoted to God. It is quite refreshing to meet with a description of a pure young disciple following and working for his Saviour, and therefore the more heartily enjoying boyish pursuits and pleasures.

The Story of the Bible. Told in simple language, with numerous illustrations. 5s. *S. W. Partridge & Co.* This is the old, old story, told in words which, if not new, are a variation from the Bible language, and may attract the attention of some who have not begun to pay much heed to the Sacred Book. The illustrations are good and help to a right understanding of some difficult passages. A good gift-book for children.

Memories of the Past. *Macniven & Wallace.* We have here a collection of truly delightful sketches by a keen observer, mainly of Scottish worthies who made their mark in the history of their time. Chalmers, Irving, McCheyne, Candlish, Guthrie, Walter Scott, Hugh Miller, "Christopher North," Judge Jeffrey, the poet Campbell and others of lesser fame, pass before us in succession. Our guide through this distinguishad portrait gallery is the late Rev. James Dodds, of Dunbar, himself a man of fine literary gift and an earnest minister of the Gospel. Northern readers especially will revel in these pages. A brief account of Miss Clephane, the authoress of "The Ninety and Nine," and the circumstances under which she wrote the now famous hymn, is of universal interest. A short memoir of Mr. Dodds, by his widow, helps to make up a book of singular attractiveness (2s. 6d.).

Dr. Gordon Stables, R.N., has not only been a great roamer about the world, but he has the happy knack of weaving his experiences into story. Two books before us are capital specimens of his powers of graphic narration. —Born to Wander (3s. 6d. *S. W. Partridge & Co.*) carries us, with two adventurous youths, through Polar snows, over sunny seas, and through all manner of possible, as well as some impossible, mishaps.—In the Land of the Great Snow Bear (3s. 6d. *Sunday-school Union*) is a fascinating "tale of love and heroism," in which the author's intimate knowledge of sea life in the Arctic regions stands him in good stead. Both books are well illustrated; moreover they are marked by a fine religious tone that makes them quite unexceptionable as reading for boys. Our only fear is that their pictures of romantic and adventurous travel may make imaginative youths dissatisfied with the quiet and prosaic stay-at-home life that most of them must lead.

In Immanuel's Land. Memorials of Sophia Mary Frances Wood. By her Mother, F. L. Cheales. *R. J. Clark, Dorking.* This volume presents a picture of an almost perfect home, and a fresh, noble, influential, joyous Christian, in the surroundings and subject of these memoirs. The writer is her mother, and possibly she does not know that in her simple, unselfish, tender record, she has produced what will rank among Christian readers as an unique and impressive, because so real, biography. Sophia Wood, for five short months a wife, lived a life of fullest consecration to Christ; yet such a human, joyous life withal, that everything she said or did bore the impress of a perfect happiness. In the village of Brockham she seems to have been a veritable ministering angel. Her definite consecration to God and his service won many to Him, and stimulated many others in the truth. Her engagement was beautiful and romantic, and she and her husband were going out as missionaries to China—both young, cultured, influential, and full of the love of Christ for perishing souls. We commend this book to all young Christians; they will find in it beauty, reality, truth, a life sparkling at every point for Jesus, wonderful missionary zeal, and a brilliant testimony for Christ on every page. The Earl of Cavan had written her to make the Lord's "cause *attractive*, rejoicing in Him *alway*," and she certainly did. The book is elegantly got up, and we feel sure will be widely circulated.

The "Peniel" Series of illustrated books (*Castell Brothers*) are amongst the prettiest and most tastefully produced we have seen of late. *Heavenward* and *On the Wing* are Scripture text-books, the latter with verses by Miss Lucy A. Bennett. *The Landing of the Pilgrim Fathers*, by Mrs. Hemans, and Gray's *Elegy in a Country Churchyard*, each forms the subject of an attractive volume. For the children, *The Footsteps of Jesus* is an especially suitable text-book with verses interspersed. Each of these books is enriched with beautiful and abundant illustrations, no expense has been spared to make them as artistic as possible, and they will rank high amongst favourite presents for the coming season. The prices of the several editions vary from 1s. to 5s. 6d. We must also mention The Leaflet Series, comprising *Lead Kindly Light*, *Abide with Me*, and *Nearer, my God, to Thee*, which are dainty little books, containing these hymns in fancy printing and binding, prettily illustrated, 6d. each.

MESSRS. HODDER AND STOUGHTON.

More True than Truthful. A Story and a Study. By Mrs. Charles M. Clarke. With illustrations by H. Hebblethwaite. 5s. This is a book of the modern religious novel type. It is intended to teach the evil of deception and prevarication, and there are some excellent passages in it, but there is surely some danger to young readers in being taken through the labyrinths of deceit and intrigue, especially when unprincipled heroines are also represented as beautiful, amicable, and ultimately successful.—The Judge's Sons, by Mr. E. E. Kendall. 2s. A story of wheat and tares. A good book for boys, touching emphatically the close connection between sowing and reaping, and also strongly inculcating the duty of mutual forbearance and forgiveness.—Candalaria, by J. A. Owen (3s. 6d.), is a rather amateurish story of life in the Rocky Mountains, the chief interest centring around the trails and fortunes of an adopted waif.

MR. T. WOOLMER.

A Narrow Escape, and other Stories for Boys and Girls. By William J. Forster. 1s. A number of short simple tales, teaching excellent lessons chiefly of temperance nature. A very useful little book.—The Poor Boy of the Class. By Helen Briston. 1s. A very touching story of an orphan child, illustrating God's care over the fatherless, and showing the abiding influence of a good mother's early lessons.—Rooksnest Abbey, and other Tales. By Jennie Chappell. 1s. Each of these tales is written to illustrate a text, and so to teach a valuable truth. The writer has evidently found the key to young hearts, and uses it well.—The Word in the Heart. Notes on the devotional Study of Holy Scriptures. By Rev. W. T. Davison. 1s. This little book, small enough to carry in the pocket, will become a beloved companion of many who delight in God's Word, and will help them to a deeper and fuller appreciation of it.—Roger Haigh: Chartermaster, by Mrs. R. A. Watson (2s. 6d.), is a stirring story of the black country, treating of Methodism *versus* Ritualism, the doings of the drink, social *mésalliances*, and many of the other matters that go to make up modern English life in a country town.

MESSRS. J. F. SHAW AND CO.

Among the most attractive story books of the season are those that are issued from this well-known house. They seem to improve in their get-up year by year; those in search of Christmas presents for boys and girls can rest assured that here they will find books that will at once interest and instruct.—Right Onward, by Ismay Thorn (5s.), is a capital story for boys at school, teaching them by example how to withstand evil influences, and help others to choose the right.—Another excellent tale for boys is Golden Gates, by M. L. Ridley (3s. 6d). The theme of the narrative is the true friendship of one lad for another of lower social position maintained amid many rebuffs and discouragements.—Cousin Dora, by Emily Brodie (3s. 6d.), is one of the best stories for young ladies we have read for some time, thoroughly natural in plot and narrative, and revealing the secret of lasting happiness. We wish every love story had as good an ending.—Barney (3s. 6d.), as the title indicates, is an Irish tale. It illustrates well the peculiar national characteristic of brother Pat, and shows that he has good stuff in him that only needs to be properly moulded. —Over the Hills and Far Away (3s. 6d.) is another well-told family history from the pen of Mrs. Stanley Leathes. It ought to find much acceptance with those who like to study the development of child life and character.—Four delightful and well illustrated books for fireside family reading (2s. 6d. each) are Will Foster of the Ferry, by Agnes Giberne; Dora Ashley, by C. E. Irvine; Armour Clad, by G. P. Dyer; and Joyce Tregarthen, by Mrs. Chitton-Brock. —The juveniles will greatly enjoy Tim's Treasure: and How He Found it, by Alice Lang (1s. 6d.); and One Day, by E. Chapman, 1s.

MESSRS. J. NISBET AND CO.

Wisdom's House and her Seven Pillars, by Lady Beaujolais Dent. 1s. 6d. This interesting little book is divided into two parts, the first describing the great attributes of the Divine character, and the second showing how all these same characteristics are given to the believer through union with Christ. The numerous Scripture references add greatly to the value of the book.

NOVEMBER MAGAZINES.

Scribner's Magazine (1s.) contains a descriptive sketch, by Dr. H. M. Field, of a visit to the Kabyles of Algeria. Our readers have already had their interest awakened in this swarthy race, and we commend this article to their consideration.

The Fireside, in continuation of the papers entitled "Missionaries in Many Lands," devotes this number to the work of Rev. Wm. Ellis in the Sandwich Islands. "Emotions in the Worship of God," by Canon Hoare, is a useful and timely discourse. The entire issue contains food for many tastes.

THE LEISURE HOUR.

We have the concluding chapter of Mrs. Barr's delightful little story, "The Lone House," which tells of the peaceful old age and death of Andrew Carrick, the blind hero of the story. "Death touched his eyes, and they opened amid the loveliness of the land which is very far off, and the joy of that multitude which no man can number." A world of allegory lies in the thought of death's touch bringing light and vision to the blind. The question of the poor is dealt with in two articles. First comes "The Problem of the Poor in Russia," and a fearful problem it is. We read of whole districts, of wide extent, a prey to actual and permanent famine; of the average Russian peasant being sure of his rye bread for only 200 days in the year; of wholesale mendicancy, one fifth of the peasants having left their homes for good, and more than half the males wandering forth abroad, to earn or to beg; of the absence of large capitalists, and the constant presence and activity of the money lender, into whose hands all the good land of the village is rapidly passing; and of a death-rate the highest in Europe. More than 50 per cent. of the Russian children die before their seventh year, and the other half are now threatened with starvation. The other paper, "Our Vagrant and Criminal Classes," by Rev. H. Solly, deserves careful attention. We like his strong statement of our duty—a duty we have greatly neglected hitherto—"of providing remunerative industrial employment, alike for the vagrant, mendicant, and criminal classes, as well as for those who, through destitution and temptation, would otherwise fall into this condition." Mr. Solly would deal very strongly and sternly with incurable vagrancy, as that which is deadly to order, law, and all true liberty.

THE SUNDAY AT HOME.

There are several excellent papers and short stories. We would call our readers' attention to two entitled, "Palestine in Transition." They are short, and bright, and full of information, which will be entirely fresh to most people. Those who have read Mr. Richard Glover's previous papers on the Beatitudes will scarcely need to be told that the one on "Peacemakers" in this number is excellent and noteworthy. We quote the following sentences as an average sample; the words are most wholesome:—"Let no chill touch your own love for those dear to you. Leave it to the foolish to take offence; it is a kingly glory, as Solomon has taught us, to 'pass by a matter.' Once lost, it is not easy to restore mutual love. Life is too brief for experiments on estrangements. When there is no virtue that is more richly its own reward, let us at any cost endeavour to attain the Christlike glory of peacemaking."

Mrs. Watson contributes a first-rate, and, probably, not unnecessary article on "Courtesy." What could be simpler or better than her answer to the question, What constitutes a gentleman? "The word itself will afford as good an answer as any other. Gentleness, taken in a wide sense as including all graces of behaviour towards other people; manliness, taken also in the wide sense, as implying dignity, sincerity, and strength of personal character. These two, the outer and the inner qualifications, combine to make up the subtile whole. A man possessing something of these blended elements is recognised as a gentleman in every land, no matter whether his clothes be of the right cut, or whether he be abreast of the latest extravagances in his personal habits." Speaking about courtesy in home life, the writer says:—"In shutting out the cares of the world it is not necessary to shut out also gracious ways, and respect for privacy of thought and intention. Between wives and husbands, brothers and sisters, children and parents, gentle and becoming modes of speaking and acting are imperative. We are too apt to forget that meaning well is not the slightest excuse for doing ill." We must make one more quotation from Mrs. Watson:—"In work among the poor courtesy is all-important, for they are keen observers, and are often hurt even by benefactors where they cannot retaliate. I have known a widow struggling to maintain her children, shed bitter tears of humiliation at the way in which her application for a little help from a coal society was received by its benevolent manager. The lady's manner was that which she judged most serviceable—a 'Now,-then,-I-suppose-you-are-an-impostor' style; but courtesy would have been just as effectual, for inquiry was easy, and fraud is not detected by roughness."

In The Home Visitor (1d. *Hunt & Co.*) a paper on "The Old Clock," suggests thoughts for every hour wel worth attention.

The Child's Guardian, published by the London Society for the Prevention of Cruelty to Children, has a suggestive article entitled, "How Criminals are made," besides much valuable information on the subject.

Our Own Magazine (1d. *Children's Special Service Mission*) has such a number of important and beautiful lessons presented in so entertaining a form that we do not wonder it is a fast favourite with young folks.—A fine manly tone pervades the pages of Our Boys' Magazine (1d.), published from the same office.

Bright Words. ½d. *Marshall Bros.* The following sentence from an article, "On the Wing," in this little monthly, is well worth quoting, though as one of Mr. Spurgeon's gem-thoughts, it has been quoted many times already:—"Birds are seldom taken in their flight; the more we are upon the wings of heavenly thoughts, the more we escape snares."

On and Off Duty and The Railway Signal, monthly journals representing respectively the police and railway-men (both published by *Marshall Brothers*), are remarkably good. In the former there is a full report of the Glasgow Conference, and a very useful article on "Promotion." The latter contains a capital story, "Joy Cometh in the Morning;" its moral is, resist temptation. "How to bring up Children" also deserves special mention.

The Hospital (1d. *Watt, 2, Paternoster-square*) commences a new series with the present monthly part, price 6d. It has rapidly acquired the position of an authority on the special subjects with which it deals. It has much specially valuable matter, of interest alike to hospital attendants and patients, practitioners and students, as well as to a large section of the general public. "Our Hospitals as Patients find Them" contains some suggestions which will be warmly endorsed by this numerous class, and other questions of general interest are discussed, such as, "Is Vaccination a Failure?"

Toilers of the Deep (2d.), the organ of the Mission to Deep Sea Fishermen, 181, Queen Victoria-street, E.C., revives memories of those stories of the sea which so fascinated our boyish mind. There is, it is true, much of disaster recorded, but there is also over all the light of a splendid heroism, that fills one with admiration. Better than all is the evidence of the magnificent work this Mission is accomplishing. Mr. James Runciman's account of his experience of "The North Sea in October," on board a Mission vessel off the Silver Pitts, forms a grand and impressive picture of the war of the elements, and of the tremendous fight which thousands of our sailors are constantly called upon to wage.

The Sentinel (1d. *Dyer Bros.*) well upholds the banner of purity. Mr. Maurice Gregory contributes the first of a series of papers showing from Parliamentary returns who are the men, what the manner of their working, and the terrible results thereof, engaged in carrying out the C. D. Acts in various portions of the British Empire. No one can read this number without a feeling of sorrow at the enormities perpetrated under the eye, and with the sanction of legislative enactments promoted by a so-called Christian Government. Mr. Wookey's account of what he saw during his recent visit to Gibraltar, and the paper on "Degradation of the English Army" through the legalisation of vice in India are simply appalling.

BOOKS RECEIVED.

Mr. Elliot Stock:—The Goodness of God: Sermons by Absalom Clark.—Voices of the Street, by Cyrus Thornton.

Messrs. Marshall Bros., 10, Paternoster-row:—Precious Truths for everyone, by S. M. Haughton. New edition.

Messrs. Cassell & Co.:—The Holy Land and the Bible, by Rev. Cunningham Geikie, D.D. Two volumes. 24s.

Messrs. Hamilton, Adams & Co.:—The Bards of the Bible, by the late Rev. George Gilfillan. Seventh edition.

Messrs. W. H. Allen & Co., 13, Waterloo-place, S.W.:—Eminent Women Series: Susanna Wesley, by Eliza Clarke. 3s. 6d.

Messrs. Bemrose & Sons, 23, Old Bailey, E.C.:—First Readings in Holy Scripture and Christian Doctrine. 6d.—Course of Bible Instruction: Syllabus with Lessons. 6d.

Messrs. Hodder & Stoughton:—The Sunday Book of Story and Parable. With full-page illustrations. 5s.—Studies in the Life and Character of St. Peter, by Rev. H. A. Birks, M.A. 3s. 6d.

Messrs. S. W. Partridge & Co.:—Perfection, by Rev. N. S. Taylor, B.A.—Light on the Word: Addresses at the Fourth Annual Conference in connection with the World-wide Prayer Union for the Coming of the Lord held at the Clapham Conference Hall.

Messrs. James Nisbet & Co.:—Judith the "Stranger," by the Hon. Gertrude Boscawen. 1s.—Stephen Gilmore's Dream; Or, Coals of Fire, by Jessie W. Smith. 1s.—Primrose Garth, by Rev. J. Jackson Wray. 1s.—The Story of John Marbeck, a Windsor Organist of three hundred years ago: His Work and his Reward, by Emma Marshall. 2s.—The Autobiography of Maria Vernon Graham Havergal. With Journals and Letters. Edited by her Sister, J. Miriam Crane. 6s.—Streamlets of Song for the Young, by the late Frances Ridley Havergal, collected by her sister, J. Miriam Crane. 3s. 6d.—Flash Lights; Or, Short Sunday Readings for Children, by Edith E. Smyth. 1s.—Both Sides, by Jessie W. Smith. 1s.—Papers on Preaching, by various Writers. 2s. 6d.—Mistress Matchette's Mistake, by Emma Marshall. 3s. 6d.—The First Letter of Paul the Apostle to Timothy: A Popular Commentary with a series of Forty Sermonettes, by Rev. Alfred Rowland, LL.B., B.A. 6s.—Eminent Workers: Sketches of the Lives of some distinguished Workers for Christ, by Rev. A. W. Murray, late of Polynesia. 5s.

Mission Appeals.

Maryland Point.—There is much distress in the neighbourhood of the Maryland Point Schools, Stratford, which we are trying to relieve by giving food, fuel, and medical attendance. Some families with no means of support, either from illness of the father, or want of employment, aged and infirm persons, &c., are seen to.—John Stabb, 6, Northcott-road, Stoke Newington.

Breakfastless Children.—The Superintendent of the North Bow Mission, Rev. J. Fletcher Porter, 59, Duffield-road, North Bow, London, E., writes:—"Last winter we provided, from the contributions of your readers, nearly three thousand free breakfasts for children who, without our care, would have gone to school day after day without food. The need is as great now as it was at the beginning of last winter. Children's clothes and boots will also be thankfully distributed."

Hospital for Consumption, Brompton.—The committee of management earnestly invite contributions towards the maintenance of the new extension building (containing 137 extra beds), for which a very large additional income is required. The expenses of the charity are now so heavy, with 321 beds in the two buildings, that funds are urgently needed, the committee having been compelled to sell out a further amount of stock from their limited capital.—Henry Dobbin, Sec., Brompton Hospital.

Mission Work among the Young.—The Committee of the Fox-court Ragged Schools and Mission, Gray's Inn-road, require ladies and gentlemen to assist in the Sunday evening schools for boys and girls, 7 to 8 p.m. The superintendent, Mr. Henry Allen, 264, St. Paul's-road, N., will be pleased to give any information to any-one willing to help, either by letter or at the school-house on Sunday evenings.

Squalid Liverpool.—Mr. John Bennett Anderson is appealing for £90, to complete the sum necessary for the repairing and cleaning of Byrom Hall, where a valuable work is carried on. The hall is situated in a very poor and necessitous district of Liverpool, in the midst of an enormous population. The cleaning of the hall has already been commenced, but Mr. Anderson and his people are resolved not to get into debt, and trust that the Christian public will come to their aid.

A CHRISTIAN COLLEGE FOR CHINA.—Dr. A. P. Happer, American Presbyterian missionary of Canton, has secured the sum of a hundred thousand dollars for the establishment of a Protestant College for China. While this amount insures the college being started in Canton, a large amount is still needed to put the work upon a secure basis.

CHILDREN IN CHINA.—Miss Maclagan, of Amoy, writes that it is proposed to start a Home for destitute heathen children in that city. The foreign community and some of the Chinese merchants have already subscribed about six hundred dollars to this praiseworthy object. Mrs. Riddel, wife of Rev. William Riddel, one of the English Presbyterian missionaries in the Hakka country, writes that, although infanticide in that district of China is still fearfully prevalent, it is believed to be decreasing. In the Hakka region the "daughter-in-law system" is fully developed. Girls are regularly bought by women, as future wives for their sons, at a cost of about 3s. 6d., when infants, and about £30 when of marriageable age. The "baby-hawker" is frequently met with in the Hakka country cadging for sale, from door to door, wailing infants, packed in a couple of baskets suspended from a pole, resting on his shoulders.

TEMPERANCE NOTES.

HOME.

In Dundee the number of abstaining ministers is said to be now double what it was in 1870.

Dr. Kirton has been conducting a temperance mission at Campbelltown, N.B., famed for whisky.

Sir Andrew Clark is reported to have said that, if all men became total abstainers, he would lose seven out of every ten of his patients.

From public utterances by leaders of both political parties it would appear that the early reform of the licensing system is considered imperative.

Mr. William Forbes has been holding meetings in the counties of Somerset and Berks. He gave an address on Wednesday week in St. Albans Town Hall, which was crowded to the doors.

Mr. W. D. Stephens, of Newcastle-on-Tyne, is Mayor elect for that city, and will, we understand, be the first teetotal Mayor it has had. Mr. Stephens' earnest temperance work is widely known.

In *The Pall Mall Gazette* it is stated that about a third of the London "casuals" leave the wards on Saturday and Sunday because of the greater facilities on those days for begging, stealing, or getting drunk.

The Manx House of Keys has just rejected a proposal to confer licences on boarding-houses from June till October in Ramsay and Douglas. A proposal to license grocers was sanctioned, but with the proviso t should not come into operation for two years.

An old woman, who made her 190th appearance before the magistrates, was remanded at Manchester on the charge of being drunk, with a view of being sent to the workhouse. Prisoner is a highly accomplished musician, and some years ago her musical engagements brought her in £60 a week. She, however, took to drink, and is now destitute.

Mr. Evan Spicer makes an appeal for funds to carry on the Lambeth Baths Mission, so long associated with the names of the late Rev. G. M. Murphy and Mr. Samuel Morley. Mr. Arnold Morley and his two brothers have kindly come forward and offered to pay the rent of the hall as their father did, and Mr. Mottram, who succeeds Mr. Murphy at Borough-road Congregational Church, will take up the work.

The Irish Temperance League is vigorously at work at present. Mr. and Mrs. Ripley, of Plymouth, have delivered a successful series of lectures under its auspices in Dublin, Portadown, Brookmount, Lambeg, and other places. Mr. William Johnston, M.P., has been addressing a number of meetings recently in various centres throughout Ulster, and Mr. E. T. Smith is to deliver addresses this month in several towns in the north of Ireland. Resolutions in favour of entire Sunday closing, and the Direct Veto, were enthusiastically carried at several of these meetings.

FOREIGN.

The Austrian Government have just introduced a Bill into the Reichsrath for the prevention of drunkenness.

At St. Petersburg intoxicants may not be sold at places of public entertainment, and students are forbidden to enter spirit shops.

The authorities at Constantinople have decided to close the European spirit shops on the ground that they demoralise the Turkish population.

The Bishop of Capetown, in a recent diocesan charge, said the chief hindrances to the work of the Church were the prevalent intemperance and immorality.

A writer from Africa protests against ministers and others denouncing the liquor traffic on English platforms, whereas, when in Africa they give no practical help against drinking customs.

"Sly grog selling" has been attempted by some of the Maoris, New Zealand, and, recently, when a force was sent to arrest the offenders, one a leading chief, the police had to fix bayonets to overawe the resistance.

The Engineer states that, within its own knowledge, six mechanics of exceptional ability were sent abroad to important posts worth £400 to £500 per annum. Within twelve months three were discharged for drunkenness.

Professor Glessan, M.D., U.S.A., in an account of two years' residence in Europe, says, liabiltity to intemperance is the great drawback to foreign travel. Many promising young Americans are ruined at Paris and Vienna through drink.

A Methodist Circuit Steward, sixteen years resident in the "Dark Continent," writes: "This drink question in South Africa, if not speedily and seriously attacked by the churches will soon settle missionary difficulties by 'improving off the face of the earth' some of the finest races that ever inhabited the universe."

There are no less than eight canteens on the main road between Port St. John's and Umtata, Transkei, South Africa. The Pondos are themselves offering for sale their native drink, and a man was recently murdered while in a state of intoxication. The chief Ngwiliso has issued a proclamation forbidding the sale of brandy in his country without a licence, the cost of which is £30.

The defeats sustained by the prohibitionists in Michigan, Texas, and Tennessee, says *The Christian Leader*, instead of weakening the energy of the temperance party in the United States, seems rather to have stimulated them to fresh and still more vigorous endeavour. All the latest indications show that the movement for legislation against the saloon will be pressed with even keener determination in the different State legislatures during the coming winter.

JAPAN.—The United States man-of-war *Marion* went to the port of Yokohama some time ago. Special religious services were held on board during her stay at this port. The result was the complete change and conversion of a considerable number of the men on board. A Christian Association was formed, and stated meetings are now held, to the great pleasure and profit of all who have been led to begin a new and better life.

Notes on Daily Readings.

SUNDAY, NOV. 13.—JEREMIAH XIV.

"The distress arising from a lengthened drought gives the prophet occasion for urgent prayer on behalf of his people; but the Lord rejects all intercession, and gives the people notice, for their apostasy from Him, of their coming destruction by sword, famine, and pestilence."—*Keil.*

1.—*Concerning the dearth.*—Rather (as in R.V.) "the drought." Withdrawal of rain was threatened as a judgment against the despisers of God's word (Lev. xxvi. 19; Deut. xi. 17, xxviii. 23).

7.—*Do thou it for thy name's sake.*—"Rather, 'act thou for Thy name sake:'' not according to the strict measure of right and wrong, but as a God who has proclaimed Himself merciful and gracious."—*S.C.* See 1 Sam. xii. 22, and Ps. xxv. 11.

8.—*O the hope of Israel!*—Compare 1 Tim. i. 1, "Lord Jesus Christ, which is our hope." The illustration of "the wayfaring man that turneth aside to tarry for a night" is explained by the words, "leave us not."

14.—*The prophets prophesy lies in my name... the deceit of their heart.*—Comp. 2 Pet. ii. 1: "There were false prophets also among the people, even as there shall be false teachers among you;" 2 Tim. iii. 13: "Deceiving, and being deceived." As the lying message of the false prophets was a denial of God's threatened judgments, so is it often now.

18.—*Go about into a land that they know not.*—R.V. reads it, "go about in the land and have no knowledge," and for "go about" puts in margin "traffick;" so A.V. "make merchandise." (Comp. 2 Pet. ii. 3.)

21.—*Do not disgrace the throne of thy glory.*—A wonderful instance of that freedom of speech (or "boldness") with which God's children are encouraged to approach Him (Eph. iii. 12).

MONDAY, NOV. 14.—JEREMIAH XV.

1.—*Though Moses and Samuel stood before Me.*—"Moses and Samuel are mentioned as mediators whose intercession had been accepted in old times (Exod. xxxii. 11; Num. xiv. 13; 1 Sam. vii. 9; Ps. xcix. 6)."—*S.C.*

4.—*Because of Manasseh the son of Hezekiah.*—"The name of the pious father intensifies the horror at the wickedness of the son."—*S.C.* See the contrast between them, 2 Kings xxi. 23.

11.—*Verily it shall be well with thy remnant.*—R.V. renders it, "Verily I will strengthen thee for good," or as in margin, "release thee." It seems a personal promise of help or deliverance to Jeremiah himself.

12.—*Shall iron break the northern iron and the steel?*—Better in R.V., "Can one break iron, even iron from the north, and brass?" Ewald understands "iron" of the "northern Colossus of the Chaldæan Empire."

16.—*Thy words were found, and I did eat them.*—Compare the symbolical action in Ezek. iii. 2 and Rev. x. 9, 10.

19.—*If thou return, then will I bring thee again.*—"In these words lies a reproach that in his complaint, in which his indignation had hurried him on to doubt God's 'faithfulness, Jeremiah had sinned and must repent.' 'I will bring thee again' means, 'will restore thee,' *i.e.*, to be my servant."—*Keil.* *If thou take forth the precious from the vile, thou shalt be as my mouth.*—The word of God, if faithfully spoken, effects a coming forth of the precious from the vile. The faithful servant of God is not to come down to the low level of outward profession, but to draw up the true members of God's Church to the higher level on which he stands. "Let them return unto thee, but return not thou unto them."

TUESDAY, NOV. 15.—JEREMIAH XVI.

2.—*Thou shalt not take thee a wife.*—"It is extraordinary that this passage should ever have been dragged into the controversy respecting the enforced celibacy of the clergy, but such has been the case. The very force of the sign lay in its being an exception to the ordinary practice of the prophets. The times were such that for the 'present distress' (1 Cor. iii. 26) it was wise for all to abstain from marriage."—*S.C.*

15.—*And I will bring them again into their land.*—Most commentators are contented to accept the restoration from Babylon (Ezra i. 1) as the fulfilment of this promise. But when we consider the utter inadequacy of the fulfilment in the light of the small number who returned from Babylon (about a twelfth of those who came out of Egypt, comp. Ezra ii. 64 with Exod. xii. 37), the absence of any compulsion from without (implied in the fishing and hunting of ver. 16), and the fact of their being again expelled under the Roman Emperors Vespasian and Hadrian (which would be inconsistent with the finality of their restoration implied in ver. 15), all prove that the final fulfilment of this promise is still future. In other words, the Babylonian Captivity, in the fulness of its meaning, is not yet over. See Rev. xvii. 5. Four successive waves of Gentile power have rolled over Jerusalem (Dan. ii. and vii.), and not until the last is spent and Babylon finally destroyed will the restoration spoken of here take place.

WEDNESDAY, NOV. 16.—JEREMIAH XVII.

1.—*The sin of Judah is written with a pen of iron.*—"This refers, not to their sinfulness or proneness to sin, but to their sinful practices—idolatry. 'Graven upon the table of their heart' points to the deep and firm root this sin has taken in the heart."—*S.C.* "The horns of your altars" is generally understood of idolatrous altars, but Keil thinks that it refers to the two altars in the Temple (the brazen and the golden), both of which were defiled by idolatry.

5.—*Cursed is the man that trusteth in man.*—The contrast between the curse on those who trust in man, and the blessing on those who trust in the Lord, goes to the root of Israel's sin. It was trust in the wisdom of man that led them to inquire, "How did these nations serve their gods? Even so will I do likewise" (Deut. xii. 30). Whereas trust in God would have led them to reject with horror all such worldly conformity.

9.—*The heart is deceitful above all things, and desperately wicked.*—"'Desperately wicked' is rather 'mortally sick, incurable,' as in xv. 18."—*S.C.* "Desperately sick," R.V.

11.—*As the partridge sitteth on eggs, and hatcheth them not.*—Better in R.V., "As the partridge that gathereth (young) which she hath not brought forth." "The point of the comparison, that the young hatched out of another bird's eggs forsake the mother, is brought out in the application of the proverb."—*Keil.*

16.—*I have not hastened from being a pastor to follow thee.*—Better, "I have not withdrawn myself from following after thee as a shepherd."

21.—*Bear no burden on the Sabbath day.*—See Isa. lvi. 2, lviii. 13. The enjoyment of God's rest is incompatible with bearing burdens.

THURSDAY, NOV. 17.—JEREMIAH XVIII.

1.—*The word which came to Jeremiah from the Lord.*—This heading belongs to chapters xviii.—xx. Chap. xviii. gives the parable of the potter's vessel, and adds the effect upon the people. Chap. xix. gives the supplemental parable carried out in symbol, of the breaking of the potter's earthen bottle, and chap. xx. gives Jeremiah's sufferings in consequence.

2.—*Go down to the potter's house.*—"The clayfield where the potters exercised their craft lay to the south of Jerusalem, just beyond the valley of Hinnom."—*S.C.*

4.—*He made it again another vessel, as seemed good to the potter to make it.*—The scope of this illustration of the potter seems to be different to that in Rom. ix. 21, and should not be confounded with it. There it illustrates God's sovereignty. Here it shows his just liberty to alter his dealings with a nation who have at once repented on hearing his sentence pronounced, thus averting the evil; just as the potter "makes again" the vessel marred whilst it is still in his hands. This is intended to be an answer to Judah's despairing cry, "there is no hope (ver. 12), by which they sought to justify their obduracy, regarding God's sentence already pronounced as irrevocable. But vers. 7—10 show that it is not so. Judah's repentance, if speedy—"at that instant"—will cause Jehovah's repentance; but if they do not repent now, there is a later stage of obduracy which is hopeless, which is illustrated in the next chapter by the potter's earthern bottle, no longer "on the wheels," but to be broken that "it cannot be made whole again" (Jer. xix. 11). The two chapters should be taken together, as the symbolical action in the second is supplemental to that in the first.

14.—*Will a man leave the snow of Lebanon?*—"God is Israel's rock (the Rock of Ages, Isa. xxvi. 4, marg.), from whom the never failing waters flow," why forsake "the cool waters which descend from above to seek happiness in channels of their own digging?"—*S.C.* See ii. 13.

FRIDAY, NOV. 18.—JEREMIAH XIX.

The conspiracy against Jeremiah described at the end of the last chapter brings things to a point. The solemn judicial imprecation of Jeremiah calls down on Judah's wickedness a sentence henceforth irrevocable. The potter's vessel must now be broken.

1.—*Get a potter's earthen bottle.*—"A vessel baked in the fire, and therefore incapable of being re-shaped. It is the symbol of the obdurate, of those who have taken their final form, and "being unjust are to be unjust still" (Rev. xxii. 11). In solemn procession, accompanied by the ancients of the people and of the priests, he must bear the vessel out to the place of doom—the valley of Gehenna—there to break it and proclaim the final destruction of Jerusalem, such as it then was, and of that generation which inhabited it."—*S.C.*

4.—*Have filled this place with the blood of innocents.*—"Alongside of idolatry we always find mentioned the sin of shedding innocent blood (2 Kings xxi. 16)."—*Keil.* So was it at the time of the Reformation; the refusal to bow down to Rome's idol, "the mass," led to the shedding of the innocent blood of the martyrs.

8.—*And I will make this city desolate.*—The temporary desolation of the seventy years' captivity was but a premonitory threatening of the further far more serious desolation by the Romans, which has now lasted about 1800 years.

9.—*And I will cause them to eat the flesh of their sons, &c.*—That this was literally fulfilled at the Babylonian siege of Jerusalem appears from Lam. iv. 10. It was also fulfilled at the Roman siege of Jerusalem under Titus, as Josephus testifies.

SATURDAY, NOV. 19.—JEREMIAH XX.

"The breaking of the earthen bottle had been done so solemnly, before witnesses of such high position, and its meaning had been so unmistakeably proclaimed in the Temple, that those in authority could endure such proceedings no longer. Roused, therefore, to anger by the sight of the listening crowds, Pashur, the deputy High Priest, caused Jeremiah to be arrested, inflicted upon him the legal forty stripes save one, and made him pass a night in the stocks, exposed to the jeers of the scoffers, at the most public gate of the Temple."—*S.C.*

2.—*Then Pashur smote Jeremiah the prophet.*—"*i.e.*, caused him to be beaten with stripes (Deut. xxv. 3)."—*Keil.* *Put him in the stocks.*—"An instrument of torture, by which the body was forced into a distorted, unnatural position."—*Ibid.*

6.—*To whom thou hast prophesied lies.*—Pashur was of the number of the false prophets who prophesied welfare and peace (xiv. 13, xxiii. 17).

7.—*O Lord, Thou hast deceived me.*—The word here translated "deceive" is elsewhere rendered "entice," "allure," "persuade" (see for the last, 1 Kings xxii. 20—22). Both here and in Ezek. xiv. 9 (where it is spoken of God) it would be better to render it "persuade," as Keil, in both places, does.

14.—*Cursed be the day wherein I was born.*—Jeremiah here applies Job iii. 3, x. 18, to his own case.

Among the Churches.

CHURCH OF ENGLAND.

The Islington Clerical Meeting is fixed for Tuesday, January 10, 1828. The Vicar of Islington (Rev. W. H. Barlow) will preside.

Rev. F. W. Dodd was prevented from joining the special mission to India from serious illness. The party now consists of five clergy, three laymen, and four ladies.

Rev. J. F. Kitto, vicar of St. Martin's-in-the-Fields, has introduced evening communion into his church. He has justified his action by the example of our Saviour, and the practice of St. Paul and the primitive Church.

Archdeacon Matthew, the Bishop-designate of Lahore, writes that Canon Taylor has been egregiously misled. He points out that in the last decade Christianity increased in British India at the rate of 30 per cent., while the growth of the whole population was but 7½ per cent.

In the course of his visitation charge the Bishop of Gloucester and Bristol said that the teaching of religion to the young is becoming, each year as it goes by, more and more the urgent duty of the clergyman; and that to leave this duty unfulfilled is to incur the very gravest responsibility.

Dr. Ryle, Bishop of Liverpool, in the course of his visitation charge, said that taken altogether, the Church is in a most unsatisfactory condition. It is a Church without order and discipline. It is in a state of lawlessness, anarchy, chaos, and confusion, and unless some remedy is applied must make shipwreck.

The Church Army commenced work in the parish of All Saints', Northampton, in June, 1886, and have now a well-established body of nearly a hundred members The Army has proved a great blessing in the parish; many very careless and sinful people have been converted, whose altered lives and changed homes are the best evidence of the value of the work done.

CONGREGATIONAL.

The Evangelical Magazine for November contains an excellent portrait, with biographical, sketch of the late Rev. G. M. Murphy.

Rev. George S. Reaney, of Stepney meeting-house, is about to leave the East-end of London for Cavendish Chapel, Manchester, to which he has accepted a call.

At the City Temple, Holborn Viaduct, next, and the following Sunday (November 13 and 20), Rev. Hugh Price Hughes will preach in the morning, and Rev. Mark Guy Pearse in the evening.

Rev. Charles Leach has begun Sunday afternoon half-hour lectures to working people in the large iron church at Queen's Park, Harrow-road. The meetings are to be continued during the winter months.

A most interesting work is being done at Hoddesdon by Miss Lydia Barnet, who fills the Congregational Chapel there every Sunday afternoon with a large devotional and Bible-class of women, drawn from among girls in service, young people in houses of business, and the poor.

During last week the students of Cheshunt College were evangelising in the parish of Nazing, which for long has been a centre of very fruitful work. Gospel services were held every night. As there has been much prayerful preparation, it is hoped that real and permanent success may follow this work.

Dr. Fairbairn has commenced a series of Sunday evening lectures in the Mansfield Rooms, Oxford, which, says *The British Weekly*, bids fair to be very popular with the University men. It is the opinion amongst scholars of all shades that Dr. Fairbairn's presence at Oxford will prove a valuable acquisition.

During Mr. Jackson Wray's absence in America all the agencies of the church at Tottenham-court-road Chapel (Whitefield's Tabernacle) have been vigorously maintained, notably the Wednesday evening lecture on the International Lesson, which one of the deacons, Mr. Skipper, has successfully rendered to large audiences.

A mission, extending over eight days, was concluded on Sunday last, at New-court Chapel, Finsbury Park. The missioner was Rev. Robert Balgarnie, whose warm-hearted manner and earnest appeals touched many a heart. He followed up his addresses by personal dealing, aided by the pastor, Rev. J. Ossian Davies, and an active band of workers. They had the joy of leading many into the light.

PRESBYTERIAN.

Rev. Newman Hall and Dr. Thain Davidson exchanged pulpits on Sunday evening last.

We regret to hear that Dr. Adolph Saphir, of Belgrave Church, owing to enfeebled health, contemplates the resignation of his charge.

The week beginning with November 28 will be largely observed by Presbyterians as a season of missionary thanksgiving and intercession.

A Young Men's Institute has recently been formed at Hoxton, where Dr. Edmond's congregation (Highbury) are carrying on successful mission work.

A six days' evangelistic mission has been held at the church at Camp-hill, Birmingham, conducted by Major Michael, late of the 11th Hussars. Much blessing has been experienced.

Dr. Monro Gibson has intimated to his congregation the intention of himself and Mrs. Gibson to be at home the first Tuesday evening of each month, for the purpose of receiving strangers and friends who may wish to see them.

No preacher of recent times in Scotland, says *The Christian Leader*, has so speedily attracted national attention as Rev. John M'Neill of Edinburgh, who since we had the privilege of first noting his remarkable freshness, piquant humour, and spiritual energy, has risen to a commanding position, and is already coveted by influential congregations in the South.

Rev. A. Gunn, of Watten, speaking at a meeting held in celebration of his jubilee, mentioned that he has baptized one thousand three hundred children and married three hundred couples.

Dr. Marshall Lang, of the Barony Church, Glasgow, has consented to take charge of the Scots Church in Melbourne for four months, and will probably sail for Australia about the middle of this month.

Dr. Fergus Ferguson, at the annual meeting of the Glasgow Sabbath Protection Association, moved a resolution solemnly protesting against all existing Sabbath desecration by railways, tramcars, and cabs.

Dr. Horatius Bonar, whose ministerial jubilee is about to be celebrated, writing to a friend in America says, "My writing days are done. The public must be content with what I have already written in prose and verse."

The "Boys' Brigade" movement, for the promotion of habits of reverence, discipline, self-respect, and true Christian manliness amongst the lads in mission Sunday-schools, is making satisfactory progress amongst the Presbyterian churches of the metropolis.

Mr. James Marshall, evangelist, has completed a successful series of meetings in the United Presbyterian Church at Baillieston. There was a manifest work of grace, many backsliders being reclaimed, sinners converted, and God's own people brought more closely together and much blessed.

A small grant of money from the English Presbyterian Church, in aid of evangelisation, has been most gratefully received by the struggling Protestant churches of Bohemia and Moravia. One of the churches thus helped is that of Kuttelberg, the only Protestant congregation in Austrian Silesia.

BAPTIST.

Evangelistic services are being carried on at the close of the Sunday evening services at Grange-road Chapel, Darlington, in a large marquee, by Rev. Harry H. Pullen and his helpers.

There has been a large increase in the congregation of Arley Chapel, Bristol, during the four months of the present pastorate, and an addition of upwards of forty to the membership of the church.

Messrs. Fullerton and Smith have concluded a very successful fourteen days' mission in connection with the Baptist churches of Taunton. About two hundred profess to have been led to Christ as the result of the mission.

Rev. D. J. East, pastor of the East Queen-street Church, Jamaica, has completed fifty years' ministerial work. The first fifteen years of his ministry were spent in England, and the remainder in Jamaica, as President of the Calabar College, at Kingston.

The Baptist says that Mr. C. H. Spurgeon's brother, Rev. James A. Spurgeon, will probably resign the Baptist Union membership, being in entire accord with his brother, though it is considered a little doubtful whether his church may go with him.

Mr. Spurgeon, who left for the Continent on Monday, says he should be glad to receive no letters while he is away. He requests his friends not to write to Mentone, as it is possible he may not go there at all. His intention is to move about and keep clear of the burden of letters by giving no address.

Rev. James Smith, who has just returned at an advanced age to mission work in India, does not fall in with Canon Taylor's eulogy of Mohamedanism. He says that the moral code of Mohamed leads to the most lax moral life it is possible to live. There is scarcely a Hindu in India who does not shudder at the very name of Mohamedan rule.

Rev. H. E. Stone, of Nottingham Tabernacle, writes to *The British Weekly*:—"The severance of Rev. C. H. Spurgeon from the Baptist Union is surely more than a private and personal matter. It is a public protest against the false doctrine prevalent." He suggests that those who are one with him, who lament that which he laments, and sorrow with a kindred sorrow, should take the same step.

Some encouraging reports of work were given at the recent meetings of the Baptist Union of Scotland. Mr. Donald Ross described his work in the island of Islay. He has baptized twenty-one persons in seven years, but the full results of his work could not be tabulated. Many were deterred from profession of faith by baptism for fear of persecution. Rev. James Duncan, of Grantown, Strathspey, reported that Invernessshire, with a population of 88,000, is at present without a Baptist church.

METHODIST.

Whilst in London recently, Rev. Thomas Champness was presented by a friend with £50 for his village evangelisation work.

Rev. C. Dudley has been much cheered by the success attending a series of special services which he is conducting at Northwich.

Very successful evangelistic services have been held at Tatham-street Primitive Methodist Chapel, Sunderland, conducted by the superintendent minister.

There are very gratifying evidences that the special efforts to reach the young, lately made throughout the Primitive Methodist Connexion, have been crowned with considerable success.

Rev. R. W. Burnett, Primitive Methodist missionary, who has been labouring very successfully at Fernando Po, on the West Coast of Africa, is so seriously unwell that he will be obliged to return to this country.

On Thursday last Rev. W. L. Watkinson recommenced the Thursday noon services in the Central Hall, Manchester. Rev. F. W. Macdonald has recommenced his Thursday services in the Central Hall, Birmingham.

At a Conference on African Missions at Leicester, the Primitive Methodists decided to send two English missionaries to the Barotse country, Central Africa, to settle amongst tribes as yet untouched by Christian agencies; to open a new mission as early as possible in Opobo, King Ja Ja's country, and to purchase a steam launch for the use of the Fernando Po Mission. Some thousands of pounds will be needed to carry out these objects.

A soup kitchen has been opened at Wardour Hall, in connection with the West-end Mission. Mr. Josiah Nix appeals for vegetables, split peas, onions, turnips, carrots, rice, &c., to carry on the work.

Rev. T. Wakefield, the veteran Methodist Free Church missionary of East Africa, is rendering efficient service to the mission cause by conducting services and attending meetings through the country.

A correspondent of *The Methodist Times*, writing in favour of the total abolition of pew rents, says:—"Were seats free, the weekly offering would receive an impetus that would more than counteract the loss of seat rents."

The fifth annual tea in connection with the Rink Mission to Fishermen, Lowestoft (under the direction of Rev. G. H. Turner, Methodist Free Church), was given on Saturday week. Over eight hundred fishermen were present.

The returned Wesleyan missionaries are forming an association "for the purpose of fraternal intercourse, the discussion of questions affecting missionary work, the welcoming of men returning home, and correspondence with those abroad."

An earnest desire is growing in many influential quarters that a spirited attempt should be made to reach the masses of the metropolis by some vigorous Primitive Methodist agency. It is probable that steps will be taken in this matter before the end of this year.

Rev. Alexander Puddicombe, Wesleyan minister, was found dead in his bed at Buckingham on Monday morning. Though he preached on Sunday, he had been medically attended, and his death is attributed to heart disease. He was seventy years of age, and had been a minister for forty-four years.

SALVATION ARMY.

From Ireland real progress is reported, notwithstanding political agitation.

The health of Mrs. Booth-Clibborn is, we are glad to learn, so far restored as to enable her to resume her work in Paris.

The Canadian *War Cry* announces the opening of a French Military School in Quebec. In spite of much opposition there are visible signs of progress.

Mrs. Beard, The Homestead, West Hill, Sydenham, S.E., has accepted the office of secretary of the "Red Cross Society," which looks after the workers wounded in the fight.

A new book, entitled "Popular Christianity," by Mrs. Booth, has just been published. It contains a series of lectures on the various phases of modern Christianity, delivered in Prince's Hall, Piccadilly.

Twenty English officers are to be sent out with "Colonel" Thurman on his return to South Africa at the beginning of December, so that he may be better able to spare such colonial officers as are fittest, by knowledge of Kaffirs, or otherwise, for work among the natives.

The child of a Salvation Army soldier was recently interred in the Farnborough Cemetery. The father of the child was formerly a Roman Catholic. Since joining the Army he has been persistently persecuted. When out with his coal-cart the people washed him and his horse and cart with lime, and beat him unmercifully.

Mons. Albin Peyron, who recently accompanied Col. Booth-Clibborn on a tour through the Ardeche division of France, writes:—"What a blessing to all the country—to these mountains of Ardeche—the arrival of the Army has been! Here are whole families which were formerly living in sin and indifference, and who have been entirely saved."

Full particulars are now published of the "Universal Exhibition of Thank-offerings" at Clapton, from Nov. 12 to 17, in connection with the anniversary of the Training Home. The objects of the Exhibition are "to give every corps, officer, soldier, and friend of the Army an opportunity of presenting a portion of their goods as a token of their thankfulness to God for raising up the Salvation Army, and sending forth its officers into this and other lands."

NOTES FROM IRELAND.

It is stated that the Church Army is doing some excellent work among the lapsed masses in Belfast.

The Belfast Society for Supplying Nurses to the Sick Poor, has now nine nurses employed, and is doing a good work amongst the poor of the town.

A Belfast working man, a devoted admirer of the celebrated Rev. Dr. Cooke, has left £2000 for the erection of a church in Belfast, in memory of the Doctor.

In accordance with the recommendations of the late General Assembly, arrangements have been made by the various presbyteries for holding evangelistic services during the winter in a large number of Presbyterian Churches throughout the country.

"FALLEN ON SLEEP."

Mr. William Beattie, one of the most devoted elders of the Free Church at Blochairn, and one of its most prayerful and successful workers.—Rev. John Wadsworth, rector of St. Clement's, Bristol.—Rev. B. Preece, for thirty years pastor of the Baptist Church at Cotton-street, Poplar.—Rev. Richard Horsfield, a well-known Baptist minister, and pastor since 1846 of the North-street Baptist Chapel, Leeds.—Canon Gandell, of Wells Cathedral, who for more than forty years resided at Oxford, and filled many important posts in the University.—Rev. Alfred Thomas Armstrong, Canon of Manchester.—Rev. Dr. M'Gavin, senior minister of Tay-square United Presbyterian Church, Dundee, who celebrated his jubilee in 1883.—Rev. John Walters, of Leeds, for fifty-three years a Wesleyan minister, and well known throughout Yorkshire.—Rev. R. Hazelton Methodist minister, Queenstown.—Rev. Robert Black Methodist minister, Passage West, co. Cork.—Mr. David Dixon, the oldest Wesleyan local preacher in the Grantham Circuit, and father of three Wesleyan ministers.

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MANCHESTER CHRISTIAN CONFERENCE, Nov. 22 and 23.—Subjects: "The Coming of the Lord," "The Deepening of Spiritual Life," and "The Evangelisation of the World." Tickets and particulars from the Conference Hall, Strangeways, Manchester. (See p. 11.)

MRS. REANEY gives addresses on Sunday afternoons to men and women, at 3, at Stepney Meeting House.

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CLAPTON HALL, Alkham-road, Upper Clapton, E.—Mr. J. G. McVicker during November: on Sundays, at 6.30; Fridays, 7.30.

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HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W. Friday, November 11, 7 p.m., meeting for the deepening of spiritual life; tea at 6.

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DR. THAIN DAVIDSON's monthly sermon to young men, Colebrooke-row Presbyterian Church, Sun., Nov. 13, 6.30 p.m. Colebrooke-row is close to "The Angel," Islington.

LONDON CITY MISSION.—Monthly prayer-meeting at the Mission House, 3, Bridewell-place, New Bridge-street, E.C., Monday, November 14, at 4.45. Address by Rev. W. Hay Chapman.

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HOME OF INDUSTRY, 29, Bethnal-green-road, E.—Meeting for praise and prayer, to dedicate the new Home of Industry for the Lord's work, Wednesday, Nov. 16; tea at 6, meeting at 7. Mr. James Mathieson will preside. Rev. J. Hudson Taylor and Mr. Reginald Radcliffe will give addresses. All are welcome.

Notices.

H.M.A.S.—We do not know the "Paris Church Mission." Kindly send fuller particulars, or name of superintendent. This was our reason for wishing to communicate with you.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

PLYMOUTH CHURCH, BROOKLYN. — The advisory committee of this church have recommended that Rev. C. A. Berry, of Wolverhampton, be selected as successor to the late Mr. Beecher.

STAMFORD AND UPPINGHAM.—A mission has been held in each of these towns, by Mr. George Clarke, which has resulted in marked blessing. The addresses were powerful and heart-searching. His address to men, and the closing one on Thursday, will never be forgotten by those who heard them. Mr. Clarke is now holding a mission in Cork.

UNION HALL MISSION.—Mr. R. Bilke writes:—We have just concluded a week of special prayer at Union-hall. The Lord gave a season of much refreshing and blessing upon those who came together night by night. Several backsliders have been restored. Addresses were given by Dr. George Saunders, Major G. S. Windham, Mr. Edward Dobson, Mr. Edwin Cook, Mr. James E. Hawkins, Mr. Herbert W. Taylor, Mr. Samuel Stidolph, Mr. W. Barnett, and Mr. R. Bilke. The meetings on Sunday last were marked by an increase of numbers and power.

SYDNEY.—A writer in *The Young Men's Magazine*, published in this Australian city, says:—"Every effort put forth to raise a pure manhood and womanhood in this country is completely neutralised and rendered futile in thousands of instances by the grossest vice being allowed to plant itself in our most public thoroughfares. If the Legislature does not come to the aid of private effort in this direction, a terrible reckoning day will come for this country."

ANOTHER SECESSION FROM ROME. — Padre Frederico Antonio da Seregno, a preacher of the Order of the Cappuccini, has left the Church of Rome and joined the Italian Free Church. To avoid calumny and misrepresentation he published in the *Gazzetta Provinciale di Bergamo* his reasons for acting as he has done, pointing out the errors of the Church of Rome and her unscriptural dogmas. The ex-Padre, whose real name is Giuseppe Silva, concludes his declaration by stating that he wishes to be a free citizen, a defender and apostle of the Gospel, willing to do all in his power to serve the true Church of Christ in Italy and the world, to the good of his country.

THE SEWING GIRLS OF GERMANY, according to a report which has been sent to the United States Department of State, have a hard time. Their wages are barely sufficient for subsistence and lodging, leaving all necessary incidental expenses, including clothing, to be provided either by a girl's family or through independent efforts of her own. In the larger cities this condition leads to frightful suffering or degrading immorality and ruin. Their employers are endeavouring to compel them to purchase their thread and other supplies at employers' prices, and the well-to-do girls who want a little extra money for luxuries or fineries compete with the lower classes and do the work at even lower rates than those generally paid. In short, only those girls have a passable existence who have sufficient support in their family ties. The self-dependent girl who lives by herself generally falls an easy prey to designing men and ends in private or public immorality.

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The Committee trust the Lord's people will help them in this time of difficulty and pressure. *On behalf of the Committee,*

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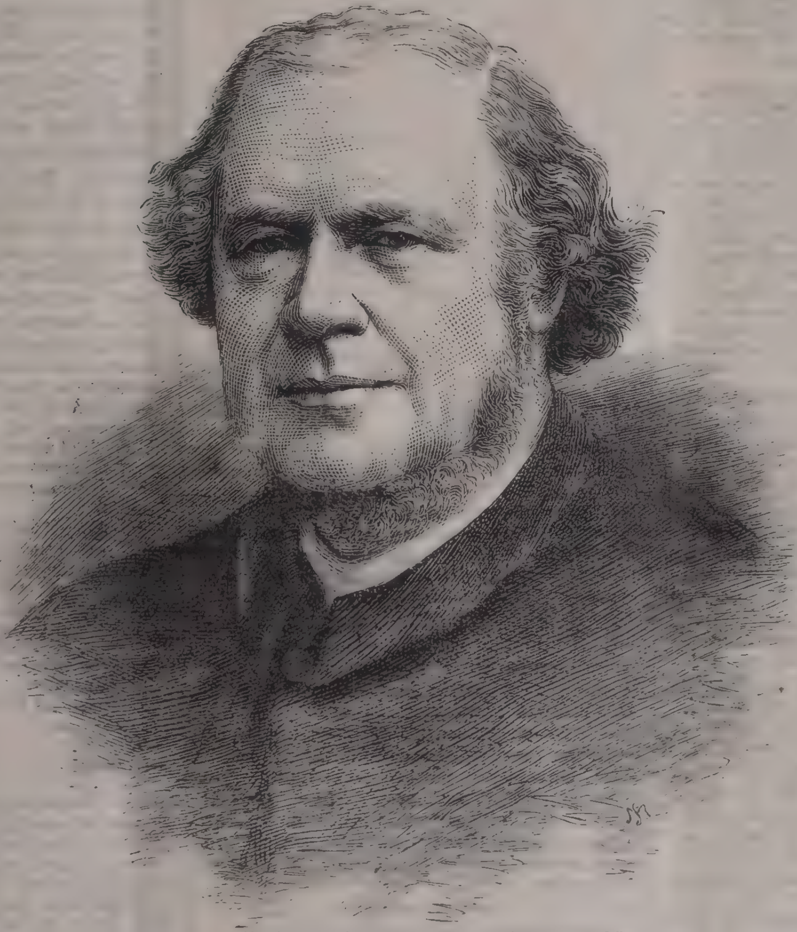
No. 929.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, NOVEMBER 18, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

THE LATE

REV. W. MORLEY PUNSHON, LL.D.

GREAT and universal was the sorrow, six and a half years ago, when the news was flashed over the two hemispheres, "Morley Punshon is dead." He had been so largely a public possession, both here and in America, and so many in all the churches had gained pleasure from the exercise of his peculiar gifts, that his unexpected translation was like the blotting out of a fixed planet from the heavens. In the realms of sacred rhetoric, his name will be one to conjure with for many a generation. The years that have elapsed between his death and the publication of Rev. F. W. Macdonald's biography of him * have but served to mellow the memories which that truly admirable book will serve to clarify and revive.

WM. MORLEY PUNSHON came of a good Methodist stock. Born at Doncaster in 1824, he was the only child of his mother and father. Towards the former he cherished an affection of more than usual strength. She died when he was hardly out of his boyhood, and the biographer tells us that "he mourned for her to the end of his days." The mother part of his nature was, throughout life, developed in a remarkable degree. Possessing a vigorous, and in some respects a commanding intellect, he was still more conspicuous for the warmth of his emotional faculties and the depth of his social instincts and affections.



(From an Engraving published by the Wesleyan Conference Office

Very early in life he showed signs of the marvellous fecundity of thought and facility of utterance that were the steps on which he ascended the ladder of fame. "The real passion of his boyhood was for poetry and politics," though he was not destined to shine in either of these walks of life, as usually understood. He was at first designated for a commercial career, but his conversion, following close upon his mother's death, changed all that. He joined the Methodist Society, and found in its various ministries and institutions that which satisfied his spiritual affinities, as well as gave scope for his dawning gifts of speech. He preached his first sermon at the age of sixteen, and soon afterwards was led into the current that landed him in the recognised ministry of that section of the Church. In addition to great natural resources of language, he had a memory which could retain a discourse through the mere process of its composition. Thus equipped, he found himself famous as a popular preacher almost before he had emerged from boyhood. The biographer faithfully relates how this proved a real temptation towards personal vanity. By the grace of God, however, he was able to overcome the lion in the way, so that it became a common saying, "Nothing was more wonderful in Punshon than his modesty."

The young pastor was appointed as a preacher on trial in the Whitehaven Circuit, by the Conference of 1845. There his reputation as an exhorter of unique and phenomenal eloquence was established. Crowds came from great distances to hear his wonderful orations. Meanwhile he was drinking deep at the well, not only of English, but of theology undefiled, to be found in the writings of the old Puritan divines. This must have proved a needed tonic, in view of the exuberant wealth of words naturally at his command. After the usual four years of probation, through which, of course, he passed triumphantly, he was admitted to the full status of a Methodist minister, as a member of Conference. He was designated to the Newcastle Circuit, where he was married to his first wife, Miss Vickers, and where he soon became a recognised power in the denomination.

Sheffield was his next sphere of labour, according to the itinerant system of the church to which he belonged. It was while here that he made his first public appearance in London. He spoke at the great missionary anniversary. In that first speech, says his biographer, he took possession of Exeter Hall, and retained it to his life's end. It was not long before there came to him an invitation to lecture from this historic platform to the Young Men's Christian Association. This event opened up a new chapter in his career, and fairly launched him on the sea of public life, as one of the foremost religious orators of his day. All his energies were taxed to keep pace with the

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* THE LIFE OF WM. MORLEY PUNSHON, LL.D. 12s. *Hodder & Stoughton.*

demands upon his time and tongue. Exeter Hall has witnessed many stirring and dramatic scenes in connection with the triumphs of the human voice over human hearts. Few, if any, of these have been more remarkable than in Mr. Punshon's case. One of his contemporaries thus describes the effect produced on the auditory by his lecture on "John Bunyan":—

> He spoke with his usual captivating elocution and with immense energy and force. Feeling amongst the audience grew; enthusiasm was awakened and gathered force as he went on. At last, at one of his magnificent climaxes, the vast concourse of people sprang tumultuously to their feet. Hats and handkerchiefs were waved; sticks and umbrellas were used in frantic pounding of the floor; hands, feet, and voices were united in swelling the acclamations. Some shouted "Bravo!" some "Hurrah!" some "Hallelujah!" and others "Glory be to God!" Such a tornado of applause as swept through Exeter Hall and swelled from floor to ceiling I have never witnessed before or since.

In a greater or lesser degree this same spell was woven and cast around every audience before which he spoke. It is recorded in Mr. Macdonald's intensely interesting book, that between the years of 1854 and 1881 Mr. Punshon lectured six hundred and fifty times, to gatherings ranging from five hundred to five thousand persons, on both sides of the Atlantic In a brief but careful survey of his oratorical methods his biographer says:—

> Within the chambers of his heart and brain invisible audiences assembled, were dismissed, and came together again continually. For them his ideas, as they rose, took rhetorical form, and clothed themselves in language ornate and rythmical. By the law alike of his intellectual and of his emotional nature, the movement from impression to expressionwas swift and instinctive...... Sometimes by rapid change of key, more frequently by gradual elevation, the ascent is made to a loftier and more impassioned strain. It is in these ascents that Punshon was most himself...... The language grows bolder, more impassioned, more pathetic, until at last it culminates in some paragraph whose subtle modulations, long drawn out, leave music in the ear and emotion in the heart.

By and by we find Mr. Punshon removed from the provinces to this great throbbing heart of the civilised and Christian world. In the regions of Bayswater and Islington he found himself in the full tide of work. While in the former circuit a grievous blow fell on him in the death of his wife. We make special allusion to this, as it led up to a notable, and, in one sense, a painful incident of his life history. The care of his motherless children was undertaken, with great devotion, and sustained for the space of ten years, by the sister of his deceased wife. One could feel no surprise, and it would have occasioned no remark, that he should have resolved to make the lady his second wife, but for the peculiar state of the English law on this vexed question. Like many others, Mr. Punshon was convinced that in taking such a step, while he was obeying a law of nature, he was contravening no law of God; though he could not take it in Great Britain without infringing the existing law of the realm. An invitation to visit Canada, by the Methodist body of the Dominion, gave the opportunity he wished for. Such marriages, strangely enough, are of legal force in the colonies, though not in the Mother Country. He was married in Toronto; but, after two brief years of wedded happiness, he had again the unspeakable sorrow of seeing her who was the light of his eyes and the companion of his life suddenly fade away from his view, and enter the mysterious spirit world. Later on in life he married again, and his third wife has survived him. After five busy years in Canada, in the course of which, according to the testimony of one, he "pushed on the churches there half a century," he returned to England on the eve of his life's jubilee. In 1874 he was elected to the presidency of the Wesleyan Conference, and passed his year of office full of work for the churches of his denomination as well as taking his due share in the general Christian warfare going on around him. The following year he was appointed to the office of Missionary Secretary, in the room of Rev. Luke Wiseman, deceased. This post, which he held for the remainder of his life, was the fitting climax of his life work. Rev. E. E. Jenkins, one of his colleagues at the Mission House, warmly testifies, through the pages of Mr. Macdonald's volume, to the fidelity of his service in the cause of foreign missions; though he adds that the burden and worry of office in a time of great financial depression told upon him and hastened the inevitable end.

For the full record of his last years we must refer the interested reader to the book which has supplied us with material for this brief review of a devoted and truly successful life. As we remarked at the outset, the announcement of his death was unlooked for, for he had only reached his fifty-seventh year. He had experienced his full share of the trials and sorrows that are the portion of all in this chequered earthly scene; while he had compressed into his life an amount of active service, and an expenditure of vitality that would, in the case of most men, have been spread over a far longer period.

It is scarcely needful for us to say much as to the merits, literary and otherwise, of this biography. Chaste and dignified in style, highly sympathetic, and yet judicial in tone, and with ample fulness as to the supply of fact, it may well take a high and permanent place in the annals of modern Methodism.

MEMORIES OF DR. MORLEY PUNSHON.

How sweetly I recall the charm and glow,
The music and the fire of loving speech,
And grand old Gospel Punshon rose to teach,
That disbelief the living Christ might know!
Confused, the sceptic stood! amazed, the foe,
When this Apollos taught the awestruck crowd:
And praised the Corner-stone! long disallow'd
By scoffers, red with curses, sins, and woe.
His fancy played around truth's towering rock
As fragrant vines play round the cottage door,
Until the sundown seems to paint the wall
With tints of evening skies; and creepers mock
The ever-changing light of heaven's floor,
When day dissolves, and silver'd shadows fall.
How bless'd his gifts, his work, his fruitful hand,
In God's white harvestfield of ripening sheaves:
His record for the Master which he leaves,
A monument of reaping faith will stand.
How simple, kindly, that great soul! How grand
His choice unfoldings of creation's plan:
To him all truth was beautiful; and man
The priest and prophet of a better land.
O God! how my sad heart felt instant peace,
When Israel's olden story charmed mine ear,
Or words of quick appeal from lips of power
Could thaw my doubts, and bid life's darkness cease—
The magic of a tongue so rich, and clear,
Was Spirit-guided in that conquering hour!

Eastbourne. JOHN T. MARKLEY.

THE LOVE OF THE FATHER.*

MR. AITKEN is always pungent and graphic, clear and convincing; and this volume is no exception in these respects. The argument is always based on Scripture, and there is enough of truth to justify the belief that these discourses have been used of God to the salvation of souls. Many of the incidents related are full of interest and instruction.

We think, however, that in honouring the Broad Church party "for the effective re-assertion of the great truth of the Fatherhood of God," the preacher overlooks that the doctrine as taught by that party differs from his own definition.

In the preface it is said that "the love of the Father must ever be the keynote of Gospel preaching," yet not one of his texts justifies this assertion. The first six sermons are on the Prodigal Son, which parable was spoken in reply to the Scribes and Pharisees—not as an address to the people; and of the remaining ten, not one is preached from a text which contains the word "son" or "father." We do not remember a single discourse in the Gospels or the Acts in which Jesus or his Apostles preached the Gospel to sinners as children of God. We have no desire to minimise the fact that God has a father's heart towards the children of men; but by sin they have not only lost the privileges of sonship, but all filial affection toward God; and the first proof of regeneration is that we have received the Spirit of *adoption*, whereby we cry, "Abba, Father!"

Mr. Aitken's view of the Elder Son as "a good man" could never have been conceived had he observed the structure of the discourse in Luke xv., xvi., with its five connected parables, in which the publicans on the one hand and the Pharisees on the other are personified thus:—

Publicans and Sinners.	Pharisees and Scribes.
Lost sheep.	....
Lost piece of silver.	....
Prodigal son.	Elder brother.
....	Unjust steward.
Lazarus.	Rich man.

The Pharisees object that Jesus "receiveth sinners and eateth with them." He replies with these five parables, in which, by an appeal to human life and nature, He justifies Himself in receiving sinners. Then He depicts the Scribes and Pharisees as selfish and jealous, even if their claim to being righteous were allowed. But they were unrighteous stewards (compare Luke xvi. 5—7 with Mark vii. 5—13). And they fared sumptuously on God's good things, while they let the people lie at their gate with festering sores. Therefore the Lord shows them a picture of the publicans and sinners in Abraham's bosom, and themselves lifting up their eyes in hell (compare the parable with Matt. xxiii.). Never were tables turned more signally upon critics and enemies; never were outcasts more gloriously defended. M.

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* THE LOVE OF THE FATHER: Sermons on the Parable of the Prodigal Son, and other subjects illustrative of the Fatherly Love of God. By W. HAY M. H. AITKEN, M.A. 3s. *John F. Shaw & Co.*

MONEY OR POWER?

By Rev. MARK GUY PEARSE.

From an address at St. James's Hall on Friday morning last.

If we were to place ourselves in the midst of the little company of men and women to whom was entrusted the great work of restoring the kingdom of the world to Christ, the first thought of most of us would be this, *In order to do so great a work, we shall need a great deal of money.* And if we were as poor as that little company was, what consternation and despair would fill us as to where the money could come from! If we open a subscription list we might get Joseph of Arimathea to head it, though he has already done a good deal; and Nicodemus might, perhaps, give something. But really that will go a very little way.

It would indeed. "*We shall want a great deal of money.*" What a familiar sound the phrase has! How natural it seems, and how necessary. We measure our possibilities for the world's conversion by our money. It is the sum of our wants. The cry of the Church is "Give, give, give;" and the dream of the zealous is of the wonders they could do if only they had the money.

Now let us ask ourselves, *Why is it that in the beginning of this great work not a single word about money is spoken, either by the Master or by the disciples?* If money is essential to this work, why did not Jesus Christ secure it for Himself when He went forth, and in time secure a vast endowment for his disciples? Did He not know how much of the heart and energy and time of the Church would be taken up in raising the necessary funds? Did He not know how the Church would be crippled and hampered, and her work actually given up sometimes, for want of money? And yet He does not say one word about it! What does it mean? There is a vague impression that in these days of intense spirituality and sweet simplicity they somehow managed without money. If that be so, then, in the name of the Lord Jesus Christ, let us make all possible haste in going back again to such a blessed condition. But, of course, they needed money as much as we do, and had a great deal less of it. How is it, then, that the early Church did not feel the need of that which is the supreme requisite of the Church of to-day. Christianity as we see it in the New Testament has no more to do with tithes than with incense or ephods. Jesus Christ gave no command about money, except, indeed, that He told his disciples to provide neither gold, nor silver, nor brass in their purse.

"*But we must have money, of course,*" says everybody, as if that ended the matter, and as if everything must stand still until the money is given. Faith, heroism, enterprise for the Lord Jesus are all to be suppressed until the tithes are in the storehouse; then go forth and be as heroic as you can, only please do be careful not to step beyond the funds in hand. Of course it is very easy to sneer at all this as pretty sentiment only. Many good people do. That is a very little matter. The question that concerns us is this, Did the Lord Jesus Christ intend the success and triumph of the Church to depend in any degree upon money? "*Ye shall receive power after that the Holy Ghost is come upon you.*" Is this condition dependent in the slightest degree upon the income of the Church? And yet we all declare that *we must have money.* Do we really mean to assert that we believe in a system designed for the conquest of the whole world, and believe that its great Founder and Head has all power in heaven and in earth, and yet that his Church is perpetually on the point of failure for want of money? If we *must* have money, let us have the confidence to go to God and ask for it, assured that it shall be given. Surely it were better to give up faith altogether, and die in despair, than believe that God so loved the world, as to give his only begotten Son, and yet that He should let the world's conversion stand still for want of money. "The gold is mine," saith the Lord of Hosts. Do his resources ever fail? For thousands of years his great sun has poured its wealth of light and heat in generous fulness upon the world. Is it spent in any wise? Is it only for the triumph of the well-beloved that there is lack and emptiness? Never. God needs no beggars. He wants no man's gifts. Surely nothing can be further from Christ's idea of Christianity than that the triumph of the Gospel should be more dependent upon rich men than upon good men. Are we not off the lines which Christ laid down? Give every man an opportunity of giving for his own sake, but not as if either God or the Gospel were in any wise the man's debtor. Make it a man's privilege to give, but if the gift is other than that, be bold enough to count that God will not accept it, and that the Church is better without it. The fact is this, that when the Lord Jesus laid the work of the world's conversion upon the whole Church, He intended that no other method should succeed. There is not money enough in the world to hire men to do the work, and, thank God, *there never will be.* Instead of every Christian seeking and claiming the power from on high for the subduing of the world to Christ, we have come to think that Christianity means the safety of our own souls, and as for everything else, *it can be done by money.* That is the first great mistake.

And the second grows out of the first, and aggravates the mischief vastly. Since Christianity is an arrangement for our selfish security, the next step is to make it an arrangement for selfish gratification. Huge sums of money may be lavished upon luxuries and elegance which make the house of God the well-to-do man's club, where a poor brother is an intruder. If *we ought to lay down our lives for the brethren,* can we dare to make the very worship of the crucified Redeemer that which ministers to our luxurious selfishness? Can Christ ever come and consecrate this kind of expenditure? There is no command to give money to the Church; but that the Church care for the poor is commanded again and again, and yet again. This is made the very test and proof of our religion. We want the outspoken Apostle James in our midst with his plain, strong words (James ii. 1—6).

No, there is no such word in the Scriptures as that which we quote so complacently and with such authority: "We must have money, you know." It is written, "*Ye shall receive power after that the Holy Ghost is come upon you.*" That, and that only, is the grand necessity. Christ has adjusted all the workings of Christianity by this one principle—every Christian being wholly consecrated to Him—*body, soul, and substance.* And if we try to work it in any other way we are beset and bewildered with failure. For this let us thank God. Only a holy Church can ever be a conquering Church. There is no other force that can subdue the world. When she "looketh forth as the morning, fair as the moon, clear as the sun," then is her victory assured; then is he "terrible as an army with banners."

ISAAC AND REBEKAH.

Thine the beauty and the glory—
Heir of all things—Son of God,
Shining round me and before me,
Lighting all the desert road.

Camels girded for the journey—
Kneeling, laden, set for home:
Ah, my heart is gone already,
Centred there, no more to roam.

Roll afar, thou proud Euphrates!
Nought can keep me from my bourne,
Where my mighty Guardian came from—
There with me will He return.

Buried in Chaldea's city,
I had perished with my race;
But the Steward came to save me,
Met me in his Master's grace.

Asked me for "a little water"—
Let me quench his camels' thirst
Saw in me, Bethuel's daughter,
Her he prayed for at the first.

Ah, the errand that he told me,
Of the "Living One" who died—
Of the Father's love and counsel,
Taking unto Him a bride!

Nothing, I remember nothing,
But that sacrifice and choice—
Never music filled my spirit
Like that penetrating voice.

Could I hear Him, "Eliezer,"
And for Isaac not be won?
Ah, the Father loved and sought me—
Sent and claimed me for his Son.

Let the token on my forehead,
Let the bracelet on my hand,
Prove me now the chosen daughter
Of the Lord of all the land.

I will go; I would not tarry;
Object of that heart's delight!
He was unto death obedient;
I would walk with him in white.

Jewels, raiment, gifts, the servant
Brought for me from Isaac's hand:
Precious things, that else had never
Shone in any foreign land.

I shall see Him in his beauty—
He, Himself, his bride will meet;
I shall be with Him for ever—
In companionship complete.

Thoughts of Him are strength and gladness—
What man comes there forth our way?
"'Tis my Master!" 'tis the Bridegroom:
Veiled—the bride is caught away.

And the servant telleth Isaac
All the things that he had done:
And Rebekah reigns in Hebron—
Wife of the once offered One.

[May be had as a leaflet from *Mr. W. Greene, Oriolet, Loughton, Essex.* Price 4d. per dozen.]

MR. MOODY IN MONTREAL.

A correspondent in this city writes to us respecting the recent mission by Mr. Moody:—

The attendance and enthusiasm were simply marvellous for this frigid, priest-ridden city. He expressed himself highly gratified and surprised, though, of course, never satisfied. The ministerial support was very good. The gratifying feature of the occasion was the faithful and gratuitous reports of the meetings, published daily in two of our local papers—*The Star* and *Witness*—by which fully 600,000 copies of the discourses were circulated broadcast through the Dominion, the result of which no one can estimate. The demand still continues, and *The Witness* is responding in large special editions.

Trophies of the good work are coming in daily to the Y.M.C.A. as well as to the churches.

CHRISTIAN POLITICIANS.

Many Christians of tender mind, whose chief concern is to walk circumspectly and wisely in the Spirit of Christ through life, take no part in political affairs, and justify their abstention by many and weighty reasons; and when they point to the spirit which pervades party strife, to its methods, and to the characters and lives of some of the most prominent of the leaders in the parties, we are compelled to admit that to a large extent they vindicate their course.

The character of politics, as given by one well qualified to do so, is not an inviting one. At the Mansion House, in the month of February last, Mr. John Morley said, "Politics are a field where action is one long second-best, and where the choice constantly lies between two blunders." The atmosphere of party strife is charged with selfishness, ambition, ignorance, prejudice, cunning, and passion. The ranks of each party are manned by individuals who are required to sacrifice private judgment, when it does not coincide with the opinion of the majority, upon the plea that if each spoke and acted according to the dictates of his own judgment all unity of action would disappear, total disorder would ensue, the most unscrupulous would seize place and power for brief periods, no administration could be assured of any long continuance, and a succession of unstable governments would be followed by anarchy. One at least of the most popular of the political leaders has avowed his antagonism to Christianity, and religion is but little attended to by most of them, which may account for the fact that men who notoriously live immoral lives are nevertheless prominent in political affairs.

But there are also many Christian men who have been enabled to find spheres of great usefulness within the borders of the political parties, and whose integrity and allegiance to the principles of righteousness have done much towards raising the moral tone, and softening the asperities, of party strife. To them we desire to address some entirely non-party observations upon the need which exists at this time of their unswerving loyalty as politicians to the teachings of our Lord, which are the immutable principles of our religion.

An essential principle of our religion is this, that we should eschew and reprobate all impurity. A Christian who uses his individual vote, or the influence over others which he has obtained by his religious life and conversation, in order to exalt to power one whom he knows to be leading an immoral life, or to be possessed of vicious propensities, or concerning whom he might obtain such knowledge if he made proper inquiries, thereby extends the power of sin, and is a traitor to the cause of Christ. Nor is this less so because he stands aside and fails to use his influence to prevent such exaltation of wicked men, for acquiescence by silence in a wrong deed makes us participators in the responsibility of the act when it is done. The power of political leaders, whether merely in local politics or in the vast sphere of national politics, has been increased greatly by the recent developments of party organisations, which have made the parties into armies, the officers of which command the movements of their companies, according to the directions they receive from their superiors in rank. These superior officers not only determine the course of the party, they also become the patterns for other aspirants to distinction and power, and

> "Dociles imitandis
> Turpibus et pravis omnes sumus."*

The choosing of these superior officers, therefore, has become the most important political act a party man is called upon to perform, and it behoves Christian politicians to exert, to their utmost, whatever power they may have to prevent the choice of immoral men. In choosing such leaders political bias and political services ought to be duly regarded, but if these are made the exclusive tests of fitness, the strongest influences which affect men are disregarded, namely, the varying impulses of passion.

It is urged by some politicians that the private vices of a public man, especially if they are not widely known, do not interfere with his public usefulness, and ought not to be permitted to weigh in the opposite scale against his claims to political promotion. In fact, an immoral life does interfere with a public man's usefulness. It injures him physically, and mentally it depraves him. It undermines his judgment, and makes it untrustworthy. The immoral man is subject to nervous panics, and if he be placed in a position of trust he may at any moment cause irremediable injury under the influence of some gust of uncontrolled passion. Political leaders become legislators, and it cannot be expected that moral legislation will be devised by, or will find favour with, immoral men. Has not the recent experience of the promoters of the Criminal Law Amendment Act proved that such men not only do not aid, but they mar and hinder moral measures? The structure of society stands upon family life. Immorality is the great destroyer of family life. The immoral man by his immorality weakens the foundation of society. He is one of the most dangerous of anarchists. He is unsuited, as he is unworthy, to be the ruler of men. He who is chosen to govern others should first be proved able to govern himself.

It is clear, from every point of view, that the moral tendencies of a man should be the first test by which any cautious person should try his fitness to be a leader of men, and especially should it be so for the pure-minded Christian. Is there any Christian who would not scout as madness a suggestion that an immoral woman (though in all other respects capable) might fitly be chosen to lead any social or political movement? By what reasoning is an immoral man to be accounted more worthy of leadership than such a woman? Is it replied, "Because public opinion says so"? That may satisfy others, but may not satisfy the Christian. He has to walk, not according to public opinion, but according to the law of Christ, which knows no distinction of sex.

The necessity to direct public attention to this subject has arisen because discussions are rife about the names of the men who shall be the successors to the present leaders of the two great political parties. In the case of the party now in office, there are suggestions of a reconstruction of the Cabinet which shall provide, amongst other things, for the inclusion therein as its chief, and as leader of what is known as the Unionist party, of a lord whose immorality of life is notorious. The generals of the other party are also considering whom they shall regard as the heir to the leadership of their party when a vacancy occurs. When they have decided whom so to regard, they will accustom the minds of their followers to the choice, so that when the time comes for making the election, it may be made with unanimity. At present no decision has been arrived at, but amongst the names which find great favour in the discussions, are the names of men who, by reason of their anti-religious opinions, or of their vicious lives, are quite unfit to lead Christian politicians. In both cases the final decision can be affected from without, only if external pressure is brought to bear immediately. There is no need to mention any name, but a representation of a general nature from all Christian politicians to the party managers, to the effect that they will not accept, under any circumstances, the leadership of an immoral or anti-religious man, will have probably a determining result. The managers of neither party would venture to disregard such a representation. It would destroy the tacit understanding, which seems to exist amongst the party managers, to exclude from their discussions all reference to the religious or anti-religious opinions, or to the private lives, of the men whose claims to leadership they are discussing. Such a representation would have a most valuable influence on our political circles—an influence which would reach other countries, and extend far beyond our time. We earnestly beg our readers who have any position or influence in the political world to accept it as their immediate duty to make this representation, and so raise high the standard of Christian purity in politics.

Once to every man and nation comes the moment to decide
In the strife of Truth with Falsehood, for the good or evil side.

* * * *

Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified.

HOMES FOR THE AGED POOR.

Again we would remind your readers of the Homes for the Aged Poor, and their inhabitants, who need the loving help of the strong and the healthful in the few last years of their pilgrimage. In our eight Homes, 114 persons at present find a refuge; married couples who have climbed life's hill together, widows and widowers who have lost the partners of life's joys and sorrows, and spinsters who have bravely fought the battle alone, all find a home. The charity only offers a room, but the boon is eagerly sought for, and over seventy applicants are now seeking admission.

Last year your readers practically showed their sympathy in the work by supplying a large number of the old folks with coals, and to their liberality may in a great measure be attributed the astonishing fact that only three deaths occurred, in spite of the bitter weather. Often did we wish the donors of the coals could have seen the bright fires, and heard the grateful remarks of the recipients of their bounty. There are ninety inhabited rooms, and each room needs to be supplied with half a ton of coals during the winter months, to secure comfort to its inmate. Many children of the King are in our Homes, waiting the summons to his palace.

The Homes are situated at Minford-gardens, Shepherd's-bush; 65, Walterton-road, St. Peter's-park, Paddington; 25 and 27, St. George's-road, Notting-hill. A report and further particulars may be obtained from Miss Harrison, 5, Grand Acre-terrace, Anerley, S.E. E. G. H.

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* Juvenal: "We are all easily taught to imitate that which is base and depraved."

CHRISTIAN LIVING.

By Rev. F. B. MEYER, B.A.

I.—THE APPROPRIATION OF CHRIST.

At the beginning of the Christian life, for the most part at least, we try to *imitate* Jesus Christ. There is Scriptural warrant for our doing so. And the time will never come when we may not look up to Him as our model and ideal, with that eager, longing gaze which must exert something of a transforming influence. But if this be all, we shall find our Christian life one of unutterable disappointment and sorrow. The infinite beauty and glory of our ideal must ever distance our noblest efforts, as the inaccessible heights of the Jungfrau, clad in untrodden snows, rise higher and ever higher above the traveller as he approaches them along the valley at their foot.

In a railway carriage recently I was attracted by the earnest look on the face of a young man who was reading "The Imitation of Christ." Some kinship of spirit drew me to his side, and the conversation naturally opened by a reference to the holy meditations of the almost unknown saint, which have become part of the household literature of the Church. Without depreciating that precious manual of the holy life I ventured to suggest that Imitation alone was insufficient for the purpose we had in view, and that there was a more excellent way.

Years ago, when a lad at school, there was failure in my attempts to imitate with clumsy fingers the smooth copper-plate at the head of my copy-book; nor was there better success in the endeavour to imitate the finished drawing placed upon the easel; and the captain of the school could throw cricket-ball and hammer for almost as many yards, as the slender arms of his imitator could throw them feet. Yes, and as year after year I have tried to imitate the matchless glories of Jesus Christ, there has been the same weary sense of failure, beneath which heart and hope have sunk down baffled and disappointed.

There is another word, which carries with it the inspiration of a new hope, and speaks of the possibilities of faith—the word *Appropriation.* Let us not be content with the effort to imitate Christ; let us appropriate Him, as the flowers of spring and the fruits of autumn appropriate the properties of the sap and dew and balmy air, and all the glorious forces that lie hid in sunbeams.

This thought is Scriptural.—What is it but another way of expressing the Apostle's exhortation to put on the Lord Jesus Christ? (Rom. xiii. 14). In Him, by the good pleasure of the Father, all fulness dwells, that we might receive of it grace upon grace; and that reception is but another term for appropriation. In giving us his Son the Father hath given unto us all things that pertain unto life and godliness; but that gracious provision avails us nothing until we claim and appropriate it by a living faith. The promises are all ours; but they are vain until we lay upon them the hand of appropriating proprietorship; and, as heirs, enter upon our inheritance. All true faith must have in it this thought of appropriation. We first know by hearing what are our glorious privileges and rights. Then we reckon that the record is true. And finally, we begin to use that which has been so freely given. Like the pilgrim-saints of olden days, "we are persuaded of them and embrace them."

This thought is also confirmed by experience.—A little group of earnest men were gathered not long ago around a fire, eagerly discussing the methods of a holy life, and reciting their own experiences of the grace of God. One had recently entered upon the gladness of a life of entire consecration, and spoke fervently of his new-found joys. But when his story was told, a venerable clergyman expressed his disappointment at an experience which was only negative, and told so little of the positive side of the appropriation of Christ.

Years before, when engaged in a gathering of unruly and noisy children, he had been suddenly driven to claim from the Saviour the gift of his own gentle patience, in the words, "Thy patience, Lord." And instantly so divine a calm filled his spirit that he realised that he had made a great discovery. And from that moment he had retained the extremes of his brief petition, inserting between them the grace, the lack of which was hurrying him to sin. In moments of weakness, "Thy strength, Lord;" or in moments of conscious strength, "Thy humility, Lord." When assailed by unholy suggestions, "Thy purity, Lord;" or when passing through deep waters of trial, "Thy resignation and restfulness, Lord." What is this but a living example of the appropriation of Christ?

This thought would light up the darkest, saddest life.—We sadly chide ourselves for our failures, and yet we are oppressed by the weary consciousness that we are all too likely to repeat them. We catch glimpses of ideals, in the lives of others, and in our own happier moments, that only mock us. We fail to adorn the Gospel of God our Saviour in all things, because we lack the materials for the beautiful garments of our array. And all this because we do not realise that all of Jesus is for us; only waiting for us to appropriate it with exceeding joy.

Jesus Christ is an Armoury, in which hang armour for defence, and weapons for attack. Blessed is he who has learned to enter the sacred arsenal, to gird on the breastplate and helmet, and to lay his hand to spear and sword! He is a Banqueting-house, in which the tables groan beneath the weight of all that is needed for the supply of appetite and the gratification of taste. Blessed is he who makes free of the rich provision, and comes to it whenever he needs! He is a Surgery stored with all manner of restoratives and blessed elixirs; nor lacks an ointment for every wound, a cordial for every faintness, a remedy for every disease. Blessed is he who is well skilled in heavenly pharmacy, and knoweth how to avail himself of his healing virtues! He is the Jewel-room in which the graces of the Christian are held in strong and safe keeping. Blessed is he who knows which is the key to the massive doors, so that he can go in and out at his will, and array himself in "whatsoever things are lovely, and whatsoever things are of good report"! With burning words like these the saintly heart expatiates on the fulness of Christ. But, after all, how inadequate the words are to express all the rapture, the strength, the grace, which become the spending-money of the man who has learnt to appropriate the Lord Jesus. He moves from the attic into comfortable apartments. He becomes a first-class traveller by the most luxurious route. He no longer laments his leanness, but cries with the ring of a new hope, "I can do all things through Christ which strengtheneth me."

It is difficult, nay impossible, to employ words sufficiently emphatic, or burning, to enforce this habit of Christ-appropriation on Christian hearts. Suffice it to say that it would be as life from the dead for many who read these lines and whose life has been a series of disappointments. Let us work it out in one or two directions, as suggested by the Apostle when he says: "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30). Let us

(1) Appropriate Christ as our Wisdom.—Many true Christians find it difficult to know the will of God. They long to do it, if only they knew it; but it is hidden from their eyes. "Should I move to another town?" "Should I take such a step in business?" "Should I enter into such a partnership, or ally myself with such an enterprise?" "Should I embark in this new branch of Christian activity?" Such questions are constantly arising and pressing for an answer in all our lives, and as they do so they excite the instant inquiry, "Lord, what wilt Thou have me to do?"

But how may we know God's will? That is not always easy. Yet the difficulty is not in Him. He does not wish us to grope painfully in the dark. Nay, He is ever giving us many signs and hints as to the way we should take, too delicate to be perceived by the coarse eye of sense, but clear enough to those who are divested of self-will and pride, and only anxious to know and do the holy and acceptable and perfect will of God.

It is a mistake to seek a sign from heaven; to run from counsellor to counsellor; to cast a lot; or to trust to some chance coincidence. Not that God may not reveal his will thus; but because it is hardly the behaviour of a child with its Father. There is a more excellent way. Let the heart be quieted and stilled in the presence of God; weaned from all earthly distractions and worldly ambitions. Let the voice of the Son of God hush into perfect rest the storms that sweep the lake of the inner life, and ruffle its calm surface. Let the whole being be centred on God Himself. And then, remembering that all who lack wisdom are to ask it of God, and that Jesus Christ is already made unto us wisdom, let us quietly appropriate Him, in that capacity, by faith; and then go forward, perhaps not conscious of any increase of wisdom, or able to see far in front; but sure that we shall be guided, as each new step must be taken, or word spoken, or decision made. It is an immense help in any difficulty to say, "I take thee, Lord Jesus, as my wisdom," and to do the next thing, nothing doubting; assured that He will not permit those who trust in Him to be ashamed.

(2) Let us appropriate Christ as our Righteousness.—It is not necessary to convince the readers of these lines that they need a righteousness, in whose stainless white they may stand accepted before the Holy Father. That, alas! is but too apparent. Conscious of our nakedness and sin, we once sought to establish our own righteousness, stitching together the fig-leaves, which died as we plucked them, and became sere and shrivelled. But since then we have submitted ourselves to the righteousness of God, which is by faith. There is often, however, an apparent doubt in Christian hearts as to their relation to that righteousness; and they do not realise that, whether they feel it or not, it is, nevertheless, covering them, in all its radiant beauty. Yet this is so, for in the thought of God every believer is arrayed in the beauteous dress of the Saviour's finished work. "It is UPON all them that believe" (Rom. i. 22). There is only one kind of faith; and directly it is exercised, though amid many doubts and fears, the believer is justified, accepted in the Beloved, and

accounted not only as forgiven, but as righteous in the sight of God. This is so, whether it be realised or not.

Now the first moment of faith is the time when we begin to appropriate the righteousness of Christ. At first it is with trembling hands that we gird ourselves in the dress that cost our Lord so much. We fear, as we enter the most holy place, and stand where angels worship; but, as the days pass on, and we learn more of its efficiency, its adaptation to our need, and its preciousness in the sight of God, we become more assured of our position, and notwithstanding repeated failures in the past, the misgivings of nature, and the taunts of hell, we have boldness to enter into that which is within the veil.

Jesus Christ has been made to us righteousness by God; but He needs to be appropriated by faith when we are first convinced of sin, and ever after, when conscious of our worthlessness and guilt. How triumphant the ejaculation, "Jesus, I flee unto Thee to hide me; I appropriate Thee as my righteousness before God!"

(3) Let us appropriate Christ as our Sanctification.—Sanctification is separation. Separation from sin. Separation to God, to the point of devotion. There often arises before us the vision of a devoted life; such a life as Jesus lived, whose only thought was to do the will of God. To recognise God as the sole source of holiness. To lean on Him and to listen for his voice within the heart as the sole and sufficient guide. To live apart from the restless aims and fretting ambitions of men. To be separate from sin—holy, harmless, and without rebuke. To keep ever in touch with God and his thoughts and aims. To obey him at all hazards and costs. To be the channel through which the river of God may flow down into earth's desert places, making them rejoice and blossom—ah, what an ideal is here!

Yet at first this ideal mocks us sorely. It is high, we cannot attain unto it. And we shall be beaten by repeated failures until we learn the secret, which is just now our chosen theme. Apart from that, there is nothing for us, but sadly to renounce the bright vision as impossible, though perhaps reserved for saintly hearts which spend their time in cloistered piety.

But it is brought within the range of the humblest and weakest disciple, who renounces all hope of realising it through nature's efforts, and who appropriates Christ as an all-sufficient sanctification. Trust the Holy Spirit to work in you a perpetual remembrance of the Lord Jesus, and then avail yourself of Him in all his offices and work. And, amongst other aspects, be sure to appropriate Him as your sanctification. When tempted to cross the line of separation, or to relax the energy of your devotion, look upward, and say, "Be Thou to me in fact that which the Father has already made Thee, in possibility and by right, my Sanctification."

(4) Let us appropriate Christ as our Redemption.—We have been redeemed from the curse of the law, because He was made a curse for us. But we long to be redeemed from the power of sin. "The good we would, we do not; the evil we would not, we do." And this desire shall be met, because it would not be like our God to leave us to the mercy of the strong Pharaoh-like foes, which have made us serve under cruel bondage for so long. He must come down to deliver us. Ah! what joyful news it is that He has done so, and has provided a sufficient deliverance in Jesus, who is made unto us Redemption.

But this redemption awaits our appropriation, as the flowers of spring await the hand of the flower-girl; or as the deliverance wrought for the Jews by Mordecai awaited their personal action, which made it their own. From this moment give up your own strivings and endeavours, and take Christ as your deliverance from all the sins which have broken your peace, and cursed your joy. When the oppressor approaches you, when the old habit seeks to assert itself, when easily besetting sin begins to weave its snare about you, or suddenly to assault; then look up to the Saviour, and say, "I appropriate thee as my redemption in this my hour of need"; and certainly, He will not fail thee, and the victory shall be sure.

A lady travelling in the Southern States, after President Lincoln had proclaimed the freedom of the slaves, found a black woman, who was acting as a slave, because she did not know that her race was free. She had heard rumours, which her owner and others had denounced as lies. But as soon as she knew that she was free she appropriated her freedom, and went forth into liberty. Let it be clearly understood that the Son has made us free, who bear his name; let us avail ourselves of our right, and go forth into the glorious liberty of the sons of God.

This is the secret, then, of a glad and victorious life, unshadowed by cloud or defeat; Jesus Christ for all who believe; in all his offices of work; awaiting only the appropriation of the tiniest or most trembling hand, stretched out towards Him in expectation of faith.

In our next we will consider Christ's proprietorship.

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EMMANUEL CHURCH, WIMBLEDON.

Dear Sir,—May I ask your readers to join with me in praise to God for his great mercies to us in this place. A ten days' mission, conducted by Mr. W. Spencer Walton in our church room, has proved a season of remarkable blessing. We know not whether the spirits of the glorified are allowed to know of additions to the Church on earth, but I can imagine nothing that would give greater joy to my predecessor here, the late Rev. Clarmont Skrine, than to hear of the abundant return for his faithful labours of many years granted in this mission alone. Truly at such a season as this sowers and reapers rejoice together.

Nor has the blessing been confined to our own congregation. Night after night the people came, some walking through the rain for two and three miles, until Sunday evening. While I preached in a church crowded to inconvenience, Mr. Walton held an overflow meeting in the adjoining hall, at which every seat was occupied. The deep conviction of sin, the solemnity of the Divine dealing, the widespread awakening, and the very many who have either professed to give themselves to Christ or have entered upon a closer walk with God have warranted us in so saying, as many have said: "This is not a mission; it is a revival."

We bless God that his servant's steps have been guided to us, and we believe that eternity alone will reveal the extent and permanence of the work that he has been permitted to accomplish in our midst.—Faithfully yours, in Christ's service,

Edward W. Moore.

COUNT CAMPELLO'S WORK IN ITALY.—It is a little over a year since Count Campello commenced his mission in Umbria, and the report of the work is very encouraging. The Count hopes shortly to commence regular services at Terni. At Arrone, the headquarters of the Mission, the work of evangelisation is progressing satisfactorily. From Ferentillo the accounts are also encouraging. The minister in charge has opened a school, at which thirty children regularly attend.

HUMAN AND DIVINE LAW.

By Mr. F. W. CROSSLEY.

From an Address to the National Vigilance Association.

Speaking at Newcastle, the Lord Chief Justice lately said:—

> If a man and a woman of full age and competent understanding chose to sin against the law of God, the law of man could not—nay, he would go further, and say the law of man *ought not* to interfere, because his interference would often cause much more *mischief* than it would prevent.

The Lord Chief Justice is a very eminent man, and to venture to differ from him may be thought both foolish and dangerous; yet when he deliberately tells us that our law should not generally interfere with adult vice—vice committed by persons of *competent understanding*—I for one must say what I can on the opposite side. I am not sure that many of us will feel that I am either wise or right in going to the extreme which my words have thus suggested. But I am here to-night because this Society, though, perhaps, it may be far from sharing my views, is at any rate further on the way toward them than other groups of men that hold the reins of power.

You want things done by law which as yet are left undone, and you have succeeded—or persons who shared in forming this Society have succeeded—in getting much done which a few years back was hardly peeping above the horizon of the practical.

Therefore, I am with you. I rejoice in the piece of loaf you have secured, but I shall not be satisfied until you have got the whole loaf—that whole which the great Legislator put on the ancient statute-book when he wrote, "Thou shalt not commit adultery."

I wonder, ladies and gentlemen, whether that is narrow or broad? Plenty will say it is idiotic; but plenty of people have always said that everything right is idiotic. I do not ask them, but I ask you, Why should the seventh commandment be dropped in despair, and the eighth adopted by our legislators with confidence? To the mind of Him who had the ordering of the famous code to which I referred, evidently the seventh was the more important of the two. He gave it precedence. Yet to enact it, and make sexual vice criminal, would, says the Lord Chief Justice, cause much more mischief than it would prevent. His lordship's words may be understood in ways which are outside my imagination and knowledge; yet, notwithstanding this, the responsibility of such an utterance seems to me immeasurable. I would not *teach men so* for the wealth of worlds.

How can we omit the seventh command from our criminal legislation, while adopting the eighth, without giving a tacit sanction to adultery? What shall be thought of us for praying Sunday after Sunday, "Incline our hearts to keep this law," and deliberately effacing it at the same time from the national Statute Book? We willingly follow theft to its most distant ramifications, ferreting it from its last hiding place; but the commonest—and worst because the commonest—breach of the seventh commandment (albeit it entails an aggregate of unspeakable, inevitable misery) we pass by with indifference and often with toleration.

If we left out theft as well as adultery we might have something to say for ourselves; we might say, "force is no remedy"; but to pick and choose in this way is, to my mind, morally impossible and morally contemptible. To omit, and to emphasise the omission by outspoken approval, in the eyes of many virtually sanctions the offence, be our reasons what they may.

But let me try to trace these reasons, so-called, that seem to warrant the toleration we extend to impurity. No man willingly consents to being robbed, while adulterous persons do mutually consent. Therefore we think, or we try to fancy we think, that we should let them alone. We say, "They hurt themselves only, so it is no business of ours." But is this true? Does not this sin bring into the world other and non-consenting parties? Are not the children born of adultery placed in the most cruel circumstances? Do they not inherit adulterous tendencies? Are we not, by refusing to legislate, responsible for their inheritance? Are they not, by their circumstances, exposed in an exceptional degree to the fall which overtook their parents? And, further, though this point is relatively small, are they not continually flung on the community to support? A great part of our gaols and police, and workhouses and asylums of many sorts, is the price the community pays in mere money for its outrageous neglect; together with the sight of the heart-broken, sin-stricken mothers, ruined and starving:—

Over the brink of it;
Picture it, think of it,
Dissolute man.

No, not "dissolute man," but pure-minded men and women. Oh! think of it, and bring it to an end.

But the Lord Chief Justice says that we ought not to interfere, because this interference would often cause much more mischief than it would prevent. "Mischief!" Where would the mischief appear? No doubt it would at once appear in a terrific outcry at Westminster.

The Parliament men of the past could not defend their property with their own hands, so they clubbed together, and had it done by lawyers and policemen. But they *could* in the main protect their own daughters, while they were not over anxious for the protection of the daughters of their weaker brethren. And there is still a selfish, powerful, "reported," loud-tongued section of the community from whom *mischief* might be expected, were legislation attempted in this direction. But do *we* right in holding back on this account? —if on account of them we do hold back. Some of these persons might even abolish the eighth commandment also, if they could as easily protect themselves and their belongings without it as with it. But let the daughters of the strong be as liable to seduction and prostitution as the daughters of the silent, suffering poor, and the seventh commandment, in its widest sense, would stand an excellent chance of immediate appearance as the law of the land.

But no doubt his Lordship saw a mischief which might arise if sexual vice were put down, and which as yet is unmentioned. He would argue, I suppose, that the closing of brothels would add to the danger of respectable women. It is an old and unproved assumption. Everything that I have been able to discover points in the opposite direction. To make this assertion is almost equal to stating that vice is a necessity. I pass it by with the strongest conviction that it is untrue. But I have also opposing facts to allege. In both Glasgow and Manchester a vast proportion of these houses have been closed, and during the process the *illegitimacy returns* have been compared. They showed no increase, rather the reverse. But had respectable women been victimised clearly they should have increased. No, to my mind it is clear that the less temptation is presented, the less sin will be committed. I say this, just as I would say the fewer spiders' webs the fewer flies will be caught.

Therefore, I trust that, instead of resting content with our present intolerable level, and arguing that to change to greater or entire legal restriction would lead to worse mischief, we shall press on. Can we be content to-day with less than sufficed many thousands of years ago? It may be that so vast a restoration cannot at once be made, but to aim at less is simple ruin. Nothing is so important as the setting up of the true standard. Nor can anything more immediately affect our practice. For such reasons I venture to press these considerations upon you.

Say you are willing to let men and women break the seventh commandment in the main without interference, and you abandon principle and you abandon God. After that, all repressive legislation becomes a mere matter of expediency and compromise. At times you may win a point, but as often you will lose, or oftener. The devil is better at a bargain than the saint any day. You will seldom, for example, get anything out of the wine-drinker for the cure of the drunkard, even though the said wine-drinker himself may never get drunk. You must go to the teetotaller if you want money or help for the cure of the drunkard. The other man can't see the thing plain enough, and he is sometimes afraid of having to part with his own little drop. For my part I see the hideous curses of both drink and adultery, and I say, Have them out, root and branch, by every power that can be brought to bear upon them. Sins are all of one family. They are most closely related. The adulterous man is very likely to be a thief, and the drunkard an adulterer. Neither of them will control himself in any direction with certainty. I am for no compromise with any of them. I go for "total abolition," and for the seventh commandment.

This being the principle, progress will be made. No time will be lost in debating where the line shall be drawn. And, having settled it in my own mind, if not in yours, permit me to add a few words about London.

London, being the biggest town in the Empire, has the responsibility of setting the fashion for the rest to a grave extent. I think what is taking place in your Metropolis should open the eyes of the people to the fallacy of the Lord Chief Justice's teaching. Strange, indeed, if much more mischief could arise from a general and determined opposition on the part of the poor to vice of all sorts; though not at all strange if, forbidding only some of its grossest manifestations, you sanction its commonest orgies. How it is that your London police allow brotheldom to reign unchecked, and leave it to the action of private individuals to put down a few of the worst houses here and there, you know best yourselves.

Manchester is quite bad enough. It has its horrors, too; but I am thankful to say that there the police and our Vigilance Society work hand in hand. Your secretary had the very cheering report of work done by our various societies, and the record of reduction is no doubt tabulated in his return for this year; but I may perhaps add to this the statistics of the various years since 1882 compiled by our police, showing the numbers of disorderly houses known to them at the close of each period. In 1882—*i.e.*, at the beginning of our crusade—there were 402 houses known to the police. In 1883 these fell to 236. The next year they stood at 157. I am sorry I have mislaid the return for 1885, but that for 1886 is given as 112; and though the figure for the current year is not yet issued, I am told it now stands at 98. So in five years 75 per cent. of the brothels have been closed.

This is a splendid result, considering the amount of work expended in accomplishing it. The officer of our society has been unremitting in his efforts. No better man for the work could, I think, have been found. The police know, and the best of them like him. He watches and petitions. They prosecute in all the ordinary cases, and together the result is what you see. Our officer's initiative has been given in sixty-nine convicted cases during the last twelve months. Without the cheerful action of the police no such result would be possible. All honour to them for it. They also have taken the initiative in many cases outside the sixty-nine.

But we shall not be content with it, good as it is. It has but afforded ample proof of what can be done, and consequently imposes the responsibility of going on to the end.

One thing more only may I add. It is to express my own thankfulness to Mr. W. T. Stead for the splendid service which he has rendered personally, and also through the journal which he edits so ably. His plan of publicity has been criticised and attacked by many, but it is the right plan for all that. It is, moreover, the only plan. The past gives the history of the opposite method of silence. If the present be better, it is due to publicity and the pillory he has invented for exceptional vice. Some are mourning the pollution of young minds and young hearts which they lay to his charge. But for my part, I can see but little danger in tearing the tinsel gossamer from vice, and showing to everyone the filthy garments which are worn below. While tricked out in its flaunting finery, our critics can see no danger; but it is just there, in the lewd though gorgeous dance, and the degrading play and song, that the danger lies. To know to what this leads cannot defile. Knowledge is not necessarily defilement, nor is purity mere ignorance of vice. Pure-mindedness in this world is best shown by a struggle against vice. Those who never heard a whisper about the infamies amid which so many dwell—living as in hell—are either pure or impure. They are not tried yet; they may be anything. True purity is shown by resistance, and by resistance alone. Purity, in short, depends exclusively on what you like—not upon what you know. If vice in its hideousness, stripped of every gilded lie, can make men *like* it, then all such publication should be abandoned. But the danger is not there. Publish its real character and consequences. That will make it possible to put it down.

PORTSMOUTH AND ALEXANDRIA.

Our object in linking together these two world-renowned *places d'armée*, is again to draw attention to Miss Robinson's splendid mission amongst our soldiers and sailors there. Her work is amongst our men of war, it is true; but it is one of mercy—of binding up wounds; and thereby she has won a place, all her own, in thousands of hearts. The Soldiers' Institute, established thirteen years ago, and the Sailors' Welcome, the eighth report of which is to hand, together with the various organisations connected therewith, have effected a moral transformation in the locality, and in the lives of thousands of our soldiers and sailors.

The anniversary meetings have recently been held, not the least noteworthy of these being Miss Robinson's own Monday evening class, numbering about eighty. The report also states that "the prosperity granted this year has been chiefly in spiritual things. All the meetings have been well sustained in numbers and in interest," and the result of house-to-house visitation, of circulation of Scriptures, &c., has been that "many have been brought to Christ—soldiers, civilians, women, and children." There are no fewer than thirty-three meetings held throughout the week, these embracing a variety of subjects suitable to all classes. Besides religious and temperance meetings, there is a good concert every Tuesday evening, and on Friday evening the large hall is converted into a gymnasium.

Of the Sailors' Welcome Miss Robinson says the business of the house has been carried on with good success, 56,000 beds having been let to men only during the year. The one note not in harmony with so much that is bright and so full of encouragement to Miss Robinson and her fellow-helpers is that there has been a falling off in the donations on account of the Welcome of nearly £450, as compared with the previous year. The Soldiers' Institute also closes the year with a deficit of £1274.

Rev. T. R. Lawrence supplies a most graphic and engrossing account of the work at the Soldiers' and Sailors' Institute, Alexandria, of which he, aided by his wife, has the full charge. His record shows well how carefully the spiritual welfare of the men is watched over.

The love-chain by which these noble institutions are bound together is many-linked, and not the least strong is the system of letter-writing by which Miss Robinson follows her friends to foreign stations on land and sea. The letters are eagerly looked for and greatly prized by those so far from home. Any of the little books concerning this work may be obtained by sending a stamp for postage to the Manager, Soldiers' Institute, Portsmouth.

ITALIAN PENINSULA MISSION.—Mr. J. S. Anderson writes:—"In a few weeks I am going (D.V.) with Signor Ambrosini, one of my native preachers, to evangelise, beginning near the Alps, and down to Calabria. We shall travel on foot, so as to reach those out of the way parts where no evangelist has been." Mr. Anderson, who is the superintendent of this Mission, is now staying at Glenaiken, New Kilpatrick, N.B.

PRESENT SALVATION.*

By Rev. WILLIAM HASLAM.

At the close of a mission sermon in a suburban church, there were quite a number of anxious souls who lingered behind, seeking direction and encouragement. I had helped some of these inquirers in their difficulties; they had gone away rejoicing, and I was looking about for some one else to speak to me. While I was waiting in the aisle, I observed two gentlemen walking up towards me side by side and step by step. On reaching me they made a kind of official bow. I bowed in return.

"This is the churchwarden," said one of the gentlemen, pointing to the other. I bowed again, whereupon the churchwarden said, "Will you please to walk into the vestry with us, sir?"

I assented, and the gentlemen turned round and marched side by side as before. I followed them, wondering to myself, "What is to happen now?" for in those days bishops and archdeacons did not smile upon missions and mission work, as many of them are doing at the present time.

Arriving at the vestry, I was shown to a chair at the head of the table, and my two friends sat one on each side of me. After a pause, the churchwarden began with some little hesitation, and said, "We are not accustomed to missions here, sir. We never heard of one being held in a church before!"

"That is a very good reason," I replied, "why you should have one now."

"This mission," he continued, "has quite upset me."

Here he came to a stand, and at the end of a brief pause, he whispered in a choking voice, "That gentleman wishes to speak to you."

Accordingly I turned to his friend and said, "What can I do for you?"

"Well, sir," he replied, "if your preaching is right, I am all wrong."

"What makes you think that?" I inquired.

"Why, sir, I am doing my best, and hope to be saved eventually; but you say that is not God's religion, but man's."

"Yes, indeed I do; and I am sure that I am right in saying so."

"Sir," he continued, "I used to be a very worldly man, and I did many things in business which I well knew were not honest. I used to delude the public one way and another, in order to sell my goods. I knew well enough this was not right, and I was often troubled with the thought, 'Surely my sin will one day find me out.' I had a son, sir; he was the idol of my heart. I may say my life was bound up in his. Three years ago he was taken ill—he was dangerously ill. I watched by him, with his mother, day and night. I did not know what I should do if he died. One evening the doctor announced to us that the boy was much worse, and that it was probable he might die before the morning. To all outward appearance this was too true. In my despair, I fell upon my knees, and prayed to God to spare the child's life. I was in an agony of prayer! While I was thus engaged, my wife said, 'My dear, he is going!' I rose up from my knees and came to the bedside. The dear boy was still breathing, but very faintly. I fear I became impatient. I said, 'If God takes that boy, He will have to take me too.'

"For hours we watched anxiously by the side of that sick one, every now and then holding a glass before his mouth to see if he was still breathing. At last he appeared to be sinking. I was in despair—disappointed too, that God did not answer my earnest prayer. I could not bear to see the boy die; so putting on my hat I went out, not knowing whither. Presently I found myself on the pier, and while standing there, the thought of throwing myself into the sea came into my mind. 'As God is taking my boy away, He may as well have me too,' I said to myself. I went to the edge of the pier, but before precipitating myself into the dark waters, another thought came to my mind. It was that I should first of all go home and ascertain whether the boy was really dead. If so, I would certainly come back and do this desperate act.

"On reaching home, I found the dear one was still living. His mother said with great excitement, 'Oh, papa! God has surely answered your prayer. I do believe Edward will recover! He rallied soon after you went out, and asked for a glass of milk. He drank it all, and is now breathing regularly.'

"I felt such joy and thankfulness in my heart, that I knelt down at once to thank God, and at the same time I promised Him I would be a better man. Since that time God has been very good to me. The boy is quite well again, and I have been altogether a different man. We have family prayer, and go to church regularly, and we are communicants."

I was just going to speak, when he began again.

"I assure you, sir, I have given up my bad ways in business; all is now honest and honourable."

"Thank God for that, but——"

"I know what you are going to say," he continued, interrupting me; "you think I am not right yet?"

"You are right as far as you have gone. It is quite right that you should have the form of godliness, though that in itself is not sufficient; you need to have the power also."

"Oh, yes, I understand you. Mr. G—— told me that I had only the baptism of John."

"True," I said, "but you have only the beginning of that. When John the Baptist had prepared the people by repentance, and had baptized them, he pointed them to the Lamb of God for forgiveness. I do not consider that the baptism of John is complete without that. He was sent to bear witness of Christ, not merely to show sinners their sins."

"That is just where I am, too," said the churchwarden, who had been listening in silence to his friend's story. "I have nothing but reformation—not the true repentance which brings a soul to God."

"Then," I said, "you are both in the same case, and need the same instruction. All I can say to you at present is, 'Behold the Lamb of God, which beareth away the sin of the world.' When Andrew and John, who were disciples of John the Baptist, heard these words, they went to Jesus, and became personally acquainted with Him. This is what you both need to do. Do not give up prayer, family worship, church-going, or church ordinances; but rather give your hearts to Him who died to save you, and shed his blood to wash your sins away. Then you will know in your own experience what is the form of godliness, with the power thereof.

"The Prophet Ezekiel prophesied in the valley of dry bones, and as he prophesied, 'There was a noise, and behold, a shaking, and the bones came together, bone to his bone. And when I beheld,' says the prophet, 'lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them.' Then the prophet prophesied to the wind, 'And the breath came into them, and they lived, and stood up upon their feet, an exceeding great army' (Ezek. xxxvii. 7, 8, 10).

"There are many sinners who are like the dead and dry bones in the valley; and how many others there are who are no longer in that disjointed state, but bone has come to bone, and they have, like you, taken a form, and stand up; but they have no life! They need the breath of the Spirit, that they may live. Do not be discouraged, either of you; but 'Behold the Lamb of God!' He bore your sins in his body on the tree. If you believe this in your heart, you will thank Him."

"But how," asked the churchwarden, "am I to know that the Lord Jesus did this for me?"

"I will answer this question by asking you another. How am I to know that He left you out if He bore the sin of the world? If He tasted death for every man, He surely did it for you. Thank Him for what He did; and if you cannot thank Him as well as you could wish, yet thank Him as well as you can in the meantime. Set your face in the direction of believing and thanking."

My friends were evidently perplexed, for they were looking within for some feelings. I continued—

"You cannot feel the forgiveness of your sins while you are working or praying for it. If, instead of asking, you will thank the Lord for what He has done, you will soon believe in your heart, and feel too, that your sins are forgiven. Feeling comes after thinking—not before it. We do not thank God for what we feel, but for what He has done for us. Believers are a thanking people; and what is more, they praise God—that is, they recommend Him to others. When Andrew found the Lord, he went immediately to call his brother Simon; so I would advise you, when you have found the Saviour, to praise Him in this way, by recommending Him at home."

"That was my wife," said one of the gentlemen, "who went out of church praising God just now."

"Thank God for that also. Now I hope that both of you will testify to your son, and bring him to Jesus. You once said that if God took him, He must take you too. Now, if He takes your heart, you must ask Him to take your son's also."

We all three knelt down, and thanked God for sending his Son, and thanked the Son of God for shedding his blood for the remission of sins. We also asked the Lord, by the power of the Holy Spirit, to make the thanksgiving real and true. My two friends after a little time rose up from their knees, praising God with tears of joy, and thanked me most gratefully.

The boy also was brought to Jesus before the mission was over. Since this time, these three, father, mother, and son, have by their life and example shown the blessedness of being believers in the Lord; and our friend the churchwarden is not behind them in zeal and testimony. This is present salvation, to be saved, and to know it—to live in the joy of the Lord, and out of the fulness of our hearts to tell what a salvation it is.

There is all the difference between having a thing and asking for it—between possessing a thing or working in order to attain it at some indefinite future—at death, the judgment-day, or no one knows when.

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YOUNG WOMEN IN MARSEILLES.

It will be a pleasure to many of your readers to know that there is a Y.W.C.A. at Marseilles. The president is Mademoiselle Fallot, and she is helped by Mademoiselle Dubus, sister of the late director of the McAll Mission, now at Lyons. A lady has kindly placed her drawing-room at their disposal, until they can rent a room. They venture to ask the sympathy and help of English sisters, and all engaged in the work of befriending young girls. It is not necessary to say how much such an effort is required in a busy city like Marseilles. The treasurer of the Association is Mademoiselle Elise Schreiner, 74, Rue Senac, Marseilles, France.

May I suggest that these sisters and their work should be specially remembered in prayer at meetings of the Y.W.C.A. in London, or by any who may read these lines.

(Madame) M. E. Prinsep.

Hôtel du Petit Louvre, Marseilles.

LATIMER CHURCH, BOW.—There is every indication of our being confronted with an alarming and appalling amount of genuine, honest poverty and distress. Our voluntary workers are reporting many cases of sickening destitution, which our want of funds renders us unable to help. Many families are without bread. In addition to actual gifts of food, fuel, clothing, or money, as the particular case may require, we gladly redeem honest workmen's tools from pawn, pay up club subscriptions, introduce to employment, where possible, induce men and women to take the temperance pledge, and in other ways endeavour to help the poor to help themselves. We are most anxious to help those who are unable to help themselves. (Rev.) J. W. Atkinson.

308, *Old Ford-road, London, E.*

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* Extracted from Mr. Haslam's new book, "Gleanings from the Harvest," about to be published by *Messrs. Morgan & Scott.*

For the Young.

A SERMON TO BOYS.

BY REV. ALEX. WHYTE, D.D., FREE ST. GEORGE'S, EDINBURGH.

"Whatsoever thy hand findeth to do, do it with thy might."—*Ecc.* ix.10.

These are the words of the Preacher, the wise son of King David; and we will talk about the two heads or arms of the text, What we are to do, and how we are to do it. (1) "Whatsoever thy hand findeth to do" is our immediate duty, our own personal and proper work. God gives to every man his own proper work; the king reigns, the magistrate administers justice, the merchant buys and sells, the minister is an ambassador of God, the schoolmaster teaches, and the schoolboy learns. Now, my sons, what is the work of the session for you? That is what the text points its finger to; not to something else which you might think better. Every work has its proper season. God's work is all done at the right time; rain, snow, shocks of corn, trees by the rivers of waters—all come in their season. So it ought to be with your work. I have known very clever boys ruined as scholars for all their days because they did not observe this law of nature. They read general literature when they ought to have been at the Greek verb, and dabbled in German philosophy instead of working at their Euclid.

I will give you a bit of my own experience—perhaps it will save some young man here from my mistake. I was born and brought up in a small country town, and I had not your advantages. I was starved for good books. I could not get them. There were no cheap reprints then such as load the booksellers' counters now, and make it possible for a boy to buy some of the finest books out of his pocket-money. So when I went to college I used to come home from the library laden with books, and I read day and night when I should have been working at my lessons. I played the fool then, and pay dearly for it now. I was not idle—that was never my besetting sin; but I had better have been at Veitch's Greek verbs, and Liddell and Scott, and have left literature and theology alone. God has so arranged things that happiness waits on hard work. There is no other way of gaining it.

(2) This duty of ours must be done with all our might. There is something arousing and inspiriting in the words of the text. To see a man or even a beast working with all their might is a fine sight. All the city turns out to see running, or leaping, or rowing; and seeing a horse drawing a load up-hill, or an engine working with its might, rouses within us a strange feeling of sympathy.

We read the description of a sluggard's garden in the Book of Proverbs, and I was reminded of it when it was my duty, the other day, to look over a student's papers. His room was full of note-books, bought, but not even begun, or if they were begun, it was only to the extent of a few pages. The drawers were full of pencilled scraps, torn and illegible. And what about *him?* Well, he is not at the top of the tree, nor are vacant congregations fighting to have him for their minister. I considered his vineyard well, and I hope I received instruction. There is a lue regard in God's judgments to each man's espective might. To one he may give five alents; to another, just as good, He gives hree; and to another only one. You must remember that our Lord was, and will be, as well pleased with three talents as with five, and would have been as well pleased with one, had it een only used with honesty.

Then, again, might grows even as well-used alents do. Let any boy take this for his life-ext; and though to-day he may be at the foot f his class, because of a slow uptake and a bad nemory, he will yet, before he is an old man, be s able, useful, and respected a man as any. A ving tortoise will outstrip a dead or sleeping are. But we cannot always be toiling; the scythe muse some time want to be sharpened. We must eat, sleep, and rest, if we are to continue to do fruitful work. Yet even on a holiday we will not loiter. I know a good worker by the way he spends his leisure; and a high-spirited, well-directed boy will come back from his holiday with better health, clearer eye, with firmer resolution to work, and with some good boys' books read. The last is fit and seasonable work for a good holiday.

A New Testament text tells us of a great part of God's work, "Believe in Jesus Christ, whom I have sent." Attend early to this work; you know what it is quite well. What will wealth and scholarship profit you if you lose your soul? Whatsoever you find to do in the things of religion do, I beseech you, with all your might, and you will be nobler scholars and better students. Seek first the kingdom of heaven, with all your might. Ask, seek, knock; so run that ye may obtain; and when you pray with all your heart, the business will be settled, and the Lord Jesus will strike a bargain with you. He will have nothing to do with man, woman, or child, who does not give up their heart. Pray like Jacob, who wrestled with his whole soul, like Elijah, like Jesus. You will never be saved in your sleep. When you read, realise what you see, and you will be wiser than all your teachers. *See* Jerusalem, *see* the temple, *see* the Blessed Face. Practise ear and eye and hand and foot to come nearer to Him. Lastly, accustom yourselves to do all for his sake. Give Him thy heart. In the heart are the issues of a happy, gracious, scholarly, and blessed life.—*British Weekly.*

LETTER FROM A JAPANESE GIRL.

Our young readers will peruse with interest the following letter recently received by Miss V. M. Skinner, of Bath, from a little girl in Japan:—

September 14, 1887.

My Dear Friend,—I was very much pleased to get so many pretty cards and "Friendly Letters." Our principal returned from America in July, and now he is working earnestly for the school. Since the summer vacation many pupils have come to the school, and there are 185 girls here. The school begins from twenty minutes past eight o'clock in the morning and continues until half past four o'clock in the afternoon. We have only forty minutes rest; then we sleep a little while. I am studying the Fourth Reader, geography, and arithmetic in English, besides Bible, Japanese, and Chinese lessons.

I want to write to you about Japanese children. When a child is born it is named within seven days. After thirty days the mother of the baby or some other woman takes the baby to the temple or idol, and prays for the baby's health. For about two years the mother gives her baby only milk; then by and by she gives him food. When the child becomes six or seven years old the parents send him to the school, and generally the Japanese boys study until about twenty-three years old. But most girls study for about five years because their parents think that it is unnecessary to make their girls learned ladies, and when the girls become almost seventeen or eighteen years old they get married. The reason is, the women are despised by men, and they treat the women like horses and cows. But now there are many people improving in education. We can come to the school and receive education, so we are very happy.

One day there was a fearful earthquake here. We were very much frightened. The day following was Sunday, and we went to church, and heard about the earthquake from our minister. He told us that somewhere there were 23 pupils in one school, and four Christians among them. One day, when they were studying their lessons in a room, the earthquake came. The pupils who were not Christians were very much frightened, and went out of the doors, but the pupils who were Christians were not frightened at all, and studied in the room. Then the pupils who went out asked, "How can you stay there?" The pupils who were Christians answered, "We are not frightened, because God will help us." After it was over, the pupils who were not Christians repented of their sins, and became Christians. So they were every day praying to God.

I wanted to write you a longer letter, but I am very busy with my lessons, and have no time, therefore please excuse me. I have studied English only two years, and cannot write very well. I am thirteen years of age.—Your little Japanese friend,

Sada Hayashi.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, November 20, 1 Peter iii. 1—12; Monday, November 21, 1 Peter iii. 13—22; Tuesday, November 22, 1 Peter iv. 1—11; Wednesday, November 23, 1 Peter iv. 12—19; Thursday, November 24, 1 Peter v. 1—14; Friday, November 25, 2 Peter i 1—11; Saturday, November 26, 2 Peter i. 12—21.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. Sayer, Kensal-green Mission Room, *Appleford-road*, Nov. 13—18; Holland-street Schools, *Blackfriars*, Nov. 27 to December 2; Emmanuel Church Schools, *West-end, Hampstead*, December 5—9. Mr. Josiah Spiers, *Willesden*, Nov. 19—25. Mr. E. Arrowsmith, *Harrogate*, November 13—19; *Liverpool* and *Southport*, Nov. 20—27. Mr. Seagrove, Mission Room, *Balls Pond*, Nov. 21—25. Mr. Rickards, *Longton, Staffs.*, December 11—15. Mr. Hankinson, *Wandsworth*, Nov. 18; *Godalming*, Nov. 25. Mr. Martin J. Hall, *Higham Ferrers*, November 16; *Wellingboro'*, November 17; *St. Neots*, November 18—21. Messrs. J. Spiers, Martin J. Hall, H. Hutchinson, and others, General Mission, *Paddington, Harrow-road* and *Kensal Town*, November 27 to December 9.

Y.M.C.A., BRIXTON.—Mr. G. E. Williams, of Peterborough, Ontario, has accepted the secretaryship of this branch. He was welcomed to his new sphere at a social meeting on November 10.

SNOWDROP BAND.—In a recent paragraph with respect to this Band the idea was conveyed that this was a new society, formed for the purposes stated. It is merely an effort to unite those working among the young and to encourage the formation of these bands in schools, clubs, classes, &c. It is not intended for those not so occupied. Further information and cards may be had, as stated, from Mrs. Watson, Southwold, Sheffield.

EAST LONDON PROTESTANT YOUTHS' MISSION.—Sir,—We have a large hall, in which Bible-classes are conducted, and free and open services held every Sunday. At the present time we are making an effort to provide extra sitting accommodation, so that our adult work may be extended by means of lectures, public meetings, &c. Some of your readers may have by them some spare Bibles for which they have no particular use. They would be of very great service to our work.

L. W. L. Jones, Hon. Supt.

Salisbury Mission Hall, 400, *Old Ford-road, E.*

Y.M.C.A., MASSACHUSETTS.—The annual Convention of Associations of this State was lately held at Southbridge, Mass. According to the report to hand, the business of the Convention was carried on with great vigour, among the leading spirits being Mr. Russell Sturgis, Jun., and Mr. H. M. Moore, of Boston. A somewhat novel method was adopted in collecting subscriptions for the State work of the next year. A blackboard on the platform was marked off into squares or blocks, each representing a certain sum. As promises were received, the blocks were erased. Mr. Sankey was present at several of the sessions, and sang some of his newest songs, much to the delight of those assembled.

WORKING BOYS IN LONDON.—"Haddo House" has been transferred from the Borough to 88, Blackfriars-road. These premises were formally opened and dedicated on Monday last by Mr. George Williams, on behalf of the committee and friends of the "Homes for Working Boys in London." It contains sleeping accommodation for sixty boys, thirty-five of the beds being at present occupied. There are also comfortable reading and recreation rooms, and with such respected and tender-hearted superintendents as Mr. and Mrs. Craig (who have occupied the position for eleven years) everything conduces to make it as much like "a home away from home" as possible. Such institutions, of which the committee have now eight, are a great boon to boys who are not earning sufficient wages to pay for ordinary lodging (4s. 6d. covering food and lodging), whilst the good influences surrounding them mould their young lives for good.

DR. BARNARDO'S HOMES.

On Monday evening, last week, as already announced, a most enthusiastic welcome was accorded to Dr. Barnardo on his return from the West. Many warm friends of the work were there to join in the greeting, while, of course, there was a fine array of the inmates of the various Homes in London and at Ilford.

The arrangement of the hall would seem to have been effected by a landscape gardener. On the platform above and below the speakers were the boys (above seventeen years) of the Labour House. In their midst was a standard bearing the words, "Hip, hip, hip, hurrah! Dr. Barnardo is home!" On the left gallery were the boys of Stepney and the little boys of Leopold Home, with their standards—"Stepney Boys welcome you back!" and "Leopold Little Boys are right glad to see you again!" On the right gallery were the girls—"Sturge House gives you hearty greeting!" and "Your Girls at Ilford rejoice at your return!" The audience packed the area and the galleries unoccupied by the boys and girls, and across the hall was hung in large letters, "Welcome back to the Castle!"

The chairman and speakers on entering were greeted with a blast of music from the brass band. Then, after prayer by Rev. D. B. Hankin, the choir sang "We've sighted the Golden Gate!" The handbell ringers played "Home, sweet Home!" All was excellently performed. Pipers were announced, and to the surprise and pleasure of the audience a band of six smart little fellows in Highland costume marched on to the platform playing on their bagpipes "The Campbells are coming!" They were enthusiastically—not to say violently—encored.

This meeting strikingly manifested one special feature of this work—its thoroughness. From the architecture of the building to the shoestring of the youngest child, every detail is a study and a success.

Mr. **Gurney Sheppard** presided, and in a brief but very warm speech gave the Doctor a hearty welcome in the name of the meeting.

On rising to speak Dr. **Barnardo** had quite an ovation. He plunged straightway into a fireside chat upon his three months' wanderings. In 1884, he said, he had gone to Canada with the object of testing the emigration work he had begun only a few years previously. In August last he went out to deepen and widen that work, with all the encouragement of a successful experiment behind him. Since 1884, and as the outcome of the first visit, they had trebled the rate at which the emigrants were sent out, and now he found a warmer welcome than ever ready in the Dominion for all the "right sort" that they could continue to send there. What had led, under God, to such a successful issue? Well, they had made it a foundation principle never to send out any lads or lasses who were not likely to become good citizens; and they resolved never to lose sight of an emigrant after he or she left their sheltering care. Since the Homes began to emigrate, 2643 young people had been sent out. How many had failed? So far as he could learn, and he believed the statement was perfectly accurate, nineteen only had failed; in other words $99\frac{3}{5}$ per cent. had succeeded. Sad to think, that very night there were thousands of hapless and forlorn little ones in the streets of London without a home and without a friend; over in Canada there were millions of acres waiting for just such a population as they could send them. What could the nation be about that did not set itself to putting this wrong right?

Since last January 4861 miserable children had applied at the doors of the Institutions. Of course, all were not eligible; but they had admitted 1458. Over three hundred had been added to the inmates out of 1400 applications received during his absence. "I do, from my heart," he continued, "feel more deeply than I can tell you that the work we have done is *nothing* compared to that which requires to be done, and which we must yet do. Where are we going to stop? I don't know! That is not my business. Till the misery and wretchedness and the horrors of this great city are alleviated, every man of us here that has a heart for Christ's work must say, 'We will go on and do our best to rescue and save little children, and if we cannot do all we would, we must, and by God's help will, do what we can.'"

Illustrating his remarks by a large map suspended over the platform, Dr. Barnardo announced the acquisition of the long-talked-of Industrial Farm near Birth, Shell River, Manitoba, "7400 acres of the fairest land in the whole Dominion;" a house to accommodate 80 great fellows was already building there. The Labour House lads, who are (D.V.) to furnish the first draft in the spring of next year, now, by direction, exhibited themselves, and their excellent appearance was loudly applauded. "It is not possible," the Doctor stated, for their encouragement, "for a lad such as one of these, if honest and industrious and sober, to be otherwise than successful in Manitoba. I mean, by God's help," he went on, "so to extend the work of the Labour House, that it will be the fault of any destitute lad of that age (from 17 to 20), throughout this great Metropolis, if he remains destitute."

Proceeding to speak of the condition of things among the emigrants as he found them, the Doctor illustrated by actual instances the success which has attended former lads. One of them to whom he paid a visit, and who went out in 1878, now owned 320 acres of land and a considerable amount of stock. Even as a matter of political economy, it would abundantly pay to send out our workless young men under certain conditions to become the backbone of a thriving country like Canada. There was a certain opposition to emigration, but that was partly because the wrong class of men had been sent out, and so discredited the movement, and partly because of the unreasoning prejudice of mechanics in the large towns who would not distinguish between good and bad systems. Statements had been made in the Press by such agitators as the latter to the effect that "the reformatories and hospitals of Canada were crowded with the arab boys and the guttersnipes sent out by Dr. Barnardo," and the speaker proceeded to show how, inch by inch, and by the laborious inspection of every reformatory and hospital in the large Canadian cities, he had absolutely disproved the assertion, and won the editors of the Press over to declare that there was not an atom of foundation for the charge.

The Doctor concluded his long and interesting discursive chat by an earnest and touching appeal on behalf of his more than two thousand young inmates of the English Homes, at present "the largest family in the world." He always wanted money, of course; but he knew that his work in this respect had been a ministry of mercy to many among the richest of the land. They wanted to widen the door, and extend their resources. He was sure that their good ship would not founder, for it had the Great Pilot on board. Whatever was the future development of the work, he would strenuously strive to make it not a merely humanitarian bit of philanthropy, but to keep Jesus Christ to the forefront in all their doings.

Mr. R. C. **Morgan** carried the audience with him in asserting that they would all help him as much as they possibly could, for they had their share, every one of them, in the responsibility for these dear boys and girls who were dying in the streets of London. "With all my heart, and with all our hearts," he added, "we say, God bless him and enable him to carry on his work increasingly for many, many long years." Rev. W. H. Langhorne, M.A., Dr. Heywood Smith, and Rev. D. B. Hankin, added their quota to the welcome that, as Mr. Langhorne said, pervaded the very air of the Castle.

IDIOTS AT EARLSWOOD.

It is not so many years since the lot of these afflicted brethren and sisters was sad and painful in the extreme. They were the butts for the folly and scorn of the thoughtless and evil-disposed, and very often were treated with great cruelty by their own parents and others nearest to them. Then there was no asylum to which they could be sent with the knowledge that they would be well and kindly cared for and treated in accordance with their individual needs.

The change in the treatment of these poor creatures whose lives were thus blighted, and the opening of a house on Highgate-hill in which these better principles of treatment were first illustrated, were greatly due to the exertions of the late Dr. Reed, whose name will be ever associated with the great work of which this was as but the acorn to the oak. The triumphs here were not a few, and eight years later (in 1855) the palatial building at Earlswood, near Redhill, Surrey, was opened. Here hundreds of patients, rich and poor, have since been received. The results have been satisfactory to an extent that exceeded expectation. Numbers, after passing through the schools, have attained considerable proficiency in various trades, and, after a five or seven years' residence, have been quite able to earn their own living. The schoolmistress speaks of one who, having learnt to read and write well, is "employed as school monitor in the morning, and assists in the wardrobe in the afternoon."

Many other cases might be cited, showing how those of whom once nothing could have been hoped have, by careful attention and training, become not only able to keep themselves, but possessed of considerable aptitude in more ways than one. Of course, there are deeper depths in idiocy than that reached by those to whom these remarks apply. But for all there is the same watchful care and supervision suited to each particular case. A visit to Earlswood on a fête day is an event never to be forgotten.

As illustrating the extent of the vast organisation which has the management of those who here find a refuge from the world, it may be sufficient to state that there are no fewer than one hundred and seventy-eight employés engaged in the work. At the election in April fifty cases were elected, this being double the usual number, and at the election just held thirty-five more were elected, six being part-payment cases, and the others ordinary ones.

For a full description of this magnificent asylum, we cannot do better than refer our readers to the pamphlet entitled "All about Earlswood," from the facile pen of "Christopher Crayon," which may be had of the Secretary, 36, King William-street, London-bridge, E.C.

THE UNEMPLOYED.—The winter philanthropic work in connection with the Working Men's Mission, Collingwood-street, New-cut, was fitly inaugurated last week with a substantial meat tea to about three hundred and fifty unemployed artizans and labourers. The repast, the expense of which was defrayed by Mr. Pearce, of Farringdon-street, was partaken of in the large upper room of the Mission. The company afterwards adjourned to the lower hall, where a public meeting was held, under the presidency of Mr. Frank A. Bevan.

PARIS GOSPEL MISSION.—This Mission, which was founded in 1878 by Prof. and Mdme. Delaunay, has been greatly blessed in bringing sinners to God. Many of the converts are now labouring in other parts of France, and some have gone even further afield to other lands. A recent convert now living in Auvergne writes to the Professor:—"Thank God that my wife and I went to hear you preach. We had no belief in God whatever, but that evening you spoke so clearly of Christ's great love that I felt myself a poor lost sinner. I am another man to-day. I feel as if I have something to live for." This is but the expression of many hearts which have been thus changed. In a city like Paris every such work is deserving of the warmest support, and the district in which this Mission is situated is one of the hardest in the capital. The address of the Mission is 6, Rue Beuret, Vaugirard, Paris.

MISS MITTENDORFF'S ORPHANS.

Dear Sir,—During this month, for twenty years, you have been good enough to call attention to the annual gathering of the friends of Miss Mittendorff's Home for Destitute and Deserted Children, at Epsom. Those who have attended the meetings must not only have a pleasant recollection of the interesting details of the work given by our sister, but will remember how greatly their faith has been strengthened by her thrilling accounts of the Lord's interposition to supply the daily needs of the hundred little ones under her care. The strain has, however, told greatly upon her weak body, so that she has been ordered to the Continent, that she might be removed from the anxiety which such a large undertaking naturally brought upon her.

Her absence has, of course, necessitated some changes, such as the giving up of the London office in Aberdeen-place; but I am happy to say that her valuable helpers, Miss Macgrath and Mrs. Cole, have taken the management. Under their direction the Home at Epsom is being carried on as heretofore, and God has graciously preserved the children from all serious illness. A letter from Miss Mittendorff has reached me, stating that she feels too ill to write her annual report, but begging me to arrange for the usual meeting, at which the accounts, duly audited by the accountant, may be presented. This I should be happy to do, but the absence of the one, around whom, under God, the interest of the Home has centred, would be so painful that I hesitate in undertaking the responsibility. When I remember also that one dear friend, Mr. Denham Smith, who, I believe, has never been absent from this annual gathering, in which he took such a prominent part, is now apparently passing into the presence of the Master, I feel we shall be acting in accordance with the wishes of most of the kind friends who have hitherto supported the Home if we omit the meeting for this year.

It is "a cloudy and dark day" for a work which hitherto has been surrounded with unusual brightness, a time when real friends must come forward, and show their sympathy in word and deed; and hence, while begging you kindly to announce that the meeting will not be held this year, I would ask you to interest Miss Mittendorff's friends (1) to pray that if it be the Lord's will her valuable life may be spared, and her health speedily restored, to return and work again in the interest of the little destitute and deserted ones; and (2) that the means now sorely needed to carry on the Home may be forthcoming as heretofore, by which our sister's heart will be cheered in this time of separation from the work she loves so much.—Yours,

Joseph Weatherley.

51, Gordon-square, W.C.

A NOTE OF THANKS.—Dear Sir,—Will you allow me through your columns to express my sincere thanks to the kind friend to whom I am indebted for the pleasure I have long enjoyed of reading The Christian. Your paper is wonderfully adapted to the wants of a missionary, in being evangelical, unsectarian, and cosmopolitan; and what enhances its value for me (surrounded as I am by Jesuit priests and in a French colony) is the information you supply, and the position you take, respecting Popery.—Yours very truly,

J. Hadfield.

Lifu, Loyalty Islands, near New Caledonia.

NEW GUINEA.—Writing from Port Moresby to a friend, Mrs. Lawes, wife of Rev. W. G. Lawes, says:—Very many thanks for the parcel of goods you so kindly sent; they are all distributed, and have been very useful. We have now twelve students and wives here training for native teachers. They come from different places along the coast. They have to be clothed and provided for in every way, so that all sorts of things in the way of clothing, sewing materials, and writing materials are always useful. I may just say that petticoats, chemises, and yoke dresses are most needed. We hope Mr. Chalmers's visit will have awakened a little interest in New Guinea.

RATCLIFF "BRIDGE OF HOPE."

Owing to the inclement weather, the attendance at Miss Steer's annual meeting, on Thursday evening last week, was somewhat small. In every other respect it was an unqualified success. The Rector of St. George's, Rev. C. H. Turner, presided. He takes a very warm interest in the Mission. In his opening remarks he observed that the work Miss Steer is accomplishing cannot be done by purely parochial machinery. He said Miss Steer and her helpers aim at nothing short of regenerating he hearts as well as the bodies of our poor fallen sisters.

Rev. Hugh Price Hughes earnestly pleaded for wider support for such charitable and glorious work as that prosecuted from the Bridge of Hope. He said he was never more edified by any report than that just issued by Miss Steer. He could scarcely imagine any more valuable service that a Christian could render than to send a copy of it to every rich man they knew in London. Surely some of those who have a superabundance of wealth, if they knew of such work, would be glad to help it on. Nothing in the existing social condition of our country is more distressing than that at one end of the scale we have men and women with almost untold wealth, while at the other end we have an angel of mercy, like Miss Steer, in need of a trumpery £2000 to carry on work for the glory of God and the good of humanity. It is a matter for devout thankfulness that the Mission is characterised by so much of Christ's tender pitifulness. No girl, though she may fall after being helped, is ever refused another chance of reformation. Mr. Hughes also dwelt upon the importance of preventive work, which is being so admirably accomplished, and urged Christians to pray that over the Bridge of Hope many hundreds of girls may pass from Ratcliff-highway to heaven.

Rev. Harry Jones, one of the most devoted friends of the Mission, gave some very interesting reminiscences of the early days of the Refuge. He characterised Miss Steer's as a gem among reports, and pressed upon the Council, as well as all interested in the work, the absolute necessity of having it widely circulated, so as to make the Mission more generally known. Everything is done quietly and unostentatiously, yet the whole machinery is constantly in active operation. He nailed with delight the prospect of Miss Steer having in a short time new and more comfortable and convenient premises.

Mr. George Holland followed with a most practical speech, founded upon long experience. He attributed the vast improvement which has taken place within the last ten years in Ratcliff-highway and the immediate neighbourhood in a large measure to this work. Touching on the uncomfortable and wretched homes of many of the young girls who are to be found in the streets in the lower quarters of London, he mentioned that Lord Shaftesbury used to say to him in his friendly manner, "George, we want a new race of mothers." Alas! that is true. Mothers do not know how to train their children, and it is not astonishing that so many of them go astray. Under our present educational system our girls are not properly taught. There should be in connection with every national and board school an institution where our girls may be trained so as to enable them when they leave school to take their places as domestic servants.

After some very hearty words from Mr. Joseph Howard, M.P., one of the Council, Miss Steer made a brief statement, in which she acknowledged the devotedness of her fellow-helpers. The reason why the work prospers so well is that they strengthened one another's hands and followed out a systematic course of prayer as well as effort. She referred to the proposed new buildings, to complete which £2000 is still required. The work is God's, and she was confident He will continue to supply its need as He has always done hitherto.

Rev. Peter Thompson, in a heart-stirring address, acknowledged the kindness he had received from Miss Steer in connection with his work. The meeting was afterwards briefly addressed by Rev. George Steer (Miss Steer's father), and Mr. T. G. Woollacott.

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THE POOR OF SPITALFIELDS.

For more than half a century there has existed in connection with the Trinity Congregational Church, Spitalfields, a Christian Instruction Society, composed of godly men and women, who regularly visit the homes of the sick and the poor. They preach the Gospel, distribute tracts, and relieve the destitute, so far as the funds will permit. Free meals are sometimes given, as well as gifts of coal. The leading spirit for many years has been the venerable pastor, Rev. Dr. Tyler, but, owing to the state of his health, he has been obliged recently to refrain from active work. The doctor's place, however, is well filled by his energetic colleague, Rev. R. H. Smith, whose kindly disposition has greatly endeared him to the poor of Spitalfields.

On Wednesday evening of last week the anniversary meeting of the Society was held. About four hundred of the poorest people resident in the district were provided wtth a sumptuous tea, after which appropriate Gospel addresses were delivered by Dr. Tyler (who presided) and other friends. The venerable Chairman's remarks were of a very impressive character, and were listened to with the closest attention. Mr. Job Williams, who is a public-house missionary, in the course of his speech gave some interesting facts relating to his work. He visits every day fourteen or fifteen taverns. He approaches not only the customers, but the publicans, the landladies, and the barmaids; and, though his reception is not always of a cordial description, his efforts have been much blessed. Mr. Noakes urged the claims of the Society on all who were able to further its objects. It exercises practical Christianity, which was never more needed than in the present day.

WAIFS AND STRAYS AT CARDIFF.—On Sunday morning, Nov. 6, the rooms of the Y.M.C.A. in St. Mary-street, Cardiff, were the scene of a touching gathering. At 8 o'clock there were here congregated over 200 boys and girls, recruited from the most destitute class of poor which the town can produce. The necessary funds were in this instance provided by the proprietors of *The South Wales Daily News* and *South Wales Echo*. It was the first of a series of monthly Sunday morning breakfasts which the committee of the Association hope to be able to organise and maintain throughout the winter months. After eating a hearty meal, the children were addressed by Messrs. J. Evans, A. Kaines, J. Carrs, and the secretary, Mr. George Hughes. A movement is also on foot whereby weekly addresses of a semi-religious character will be given to a number of juvenile outcasts, and every effort made for their moral and spiritual reclamation.

ATHEISM AT NORTHAMPTON.—Rev. Joseph Tanner, writing recently to *The Rock*, says:—Northampton is well known for its support of Atheism, and I am sorry to add that Ritualism is also there in full force. A goodwork is carried on by the agent of the Protestant Reformation Society, Mr. Thomas Barber, who has been trained from boyhood in the arena of public discussion, for which he has remarkable gifts. In the public squares, on the racecourse, and wherever the sceptics or Spiritualists gather to ventilate their theories, there Mr. Barber appears, book under arm, and fearlessly confutes them. He has been at this work for many years, and now, instead of having matters all its own way, as formerly, infidelity at Northampton, as far, at least, as public discussion is concerned, is obliged to hang its head, and fears to confront this champion of the truth. If any should know of a locality where such a champion for truth is needed to give a course of lectures against Infidelity or Spiritualism o Romanism, or all three, they could not select a more able man or a more earnest advocate for the cause of the Lord Jesus. The requisite arrangements could be made by communication with Major Liebenrood, 1, Langham-place, Northampton.

Notes and Comments.

NEXT week we purpose to give portrait and sketch of Rev. Dr. Maclaren, of Manchester.

The London Road Car Company have, under the new board of management, decided to discontinue Sunday traffic, which has been in force during the past few months. They should receive the support of the Christian public who value the rest of the Sabbath Day.

We learn that Mr. Denham Smith lies with still decreasing strength in much the same condition, amidst his weakness cheering those around him with the brightness of his confidence and trust in the unchangeable goodness of God.

Owing to frequent attacks of illness, Mrs. Josephine Butler is compelled to give up a large proportion of her benevolent and rescue work, but she hopes to serve the cause of God by her pen. She has handed over her House of Rest to other Christian workers for another purpose, and closed her Rescue Cottage at Winchester, but several cases in her charge are still unprovided for. Her friend, Miss Chapman (The Limes, Fulflood, Winchester), will be glad to receive the help of friends who have hitherto sent to Mrs. Butler direct.

Our readers will also be grieved to hear that Miss Ellice Hopkins's serious indisposition has been increased by an accident met with abroad, which has completely disabled her, so that she is unable even to sit up. She asks prayer both for her recovery and for her work, which has now to be left in other hands. Friends are also requested to refrain from writing to her, as the letters she receives increase the insomnia from which she is suffering.

Though the views of *The Standard* may not always be such as an Evangelical Conference would adopt, its utterances are seldom, if ever, distinctly irreverent. The following passage, however, in a recent "leader" on German affairs is worthy rather of an avowedly infidel organ than an influential high-class journal :—

> A devoted and martial aristocracy, a solid and faithful army, and a proud, intelligent people are adequate buttresses for the Throne against all shocks of fate, and all the decisions of Heaven.

The Germans undoubtedly are a great and a powerful people, and worthily so described in the article in question; but their venerable Emperor would be the first reverently and emphatically to repudiate the assumption that his Throne and Empire were buttressed by his people's devotion and intelligence, and his army's solid valour, "against all the decisions of Heaven."

We would call the attention of our readers to an intensely interesting series of lectures on life and discoveries in Palestine, now in course of delivery by Rev. James Neil, at the Conference Hall, Mildmay Park. (See our List of Forthcoming Meetings.) Mr. Neil possesses a knowledge of Oriental customs which renders him able to speak with an authority which lends great force and importance to his discourses, and the reception accorded to the two lectures already given augurs well for the remainder.

☞ We beg to remind our readers that the enclosing of circulars, &c., in The Christian subjects it to extra postage. All such enclosures sent from this office are headed, "*Supplement to* The Christian," and are sufficiently prepaid; we are not responsible for any not so headed. It is, therefore, important that our readers who forward copies of the paper containing such circulars (whether inserted by themselves or by us) should ascertain the correct postage, as we are constantly receiving complaints from those who have had to pay double postage on receiving copies from friends who have omitted to pay this extra postage.

The Christian World says that—

> Dr. Parker gave an address on October 10, to a large audience, including all the leading clergymen of the city and vicinity in Tremont Temple, Boston, by invitation of the Evangelical Alliance, on the evangelical faith, defending it from a narrow and sectarian interpretation. He pleaded for a wide charity for personal judgments, for generousness in permitting liberal opinions in our brethren, and for a Christian spirit in all controversies.

With this we should all agree. But we do not wonder that the ministers should be more than astonished when he proceeded to apply his principles, and to declare that—

> Not one leading Congregational minister of England, so far as he knew, preached now the eternal retribution of sin in the world to come, but rather a Gospel of hope. While there was from the galleries a loud and continuous applause upon this utterance, says the Boston *Zion's Herald*, the ministers in the audience, largely, looked appalled.

The Christian World and Dr. Parker, at any rate, go farther than Mr. Spurgeon's extremest utterances in his Down-Grade papers.

On the other hand, an anonymous letter, bearing the Brighton postmark, contains the following extract from the report of an address :—

> Congregational ministers, as a whole, are perfectly true to the evangelical lines traversed by their ecclesiastical forefathers. Incidental departures from the faith would be little thought of, and would, in due time, find their natural issue, were it not that it has been for a long time the policy of *The Christian World* to bring them to the front, to parade them and cluster them, and represent them as the indications of a mighty movement in "advanced thought."

It is doubtless true that the paper mentioned has done more than any other agency to introduce these views, and to disseminate them in Nonconformist circles.

In an article contributed to the New York *Independent*, Dr. G. F. Pentecost strongly deprecates the action of the advocates of "probation after death," in pressing their views on the American Board of Missions. His plea, thus stated, is unanswerable :—

> If the brethren whose hearts are so burdened for the unevangelised heathen that they cannot rest day or night until they are set at rest concerning the fate of the millions of the already dead and the other millions not yet evangelised, let them, if it is vital to their peace and conscience, organise and send forth missionaries on their own account and at their own charges, or go themselves. They have no more right to ask the American Board to spread abroad their "speculations," than they would have right to ask the Presbyterian or Methodist Boards to do it, since they speak for themselves and not for the Congregational churches. It is a private enterprise; they must take care of it as best they can. The Board has no disposition to interfere with their freedom either of thought or action in this matter.

A little help is worth a great deal of pity. We are glad to find that many of our readers are devising plans for the relief of the prevailing distress. Subjoined are a few suggestions which have been sent to us, and we shall be glad to aid the good work by giving publicity to any really useful practical methods which may be brought before us. Friends can then select for themselves those which are most suitable for their adoption.

> That instead of giving food or money indiscriminately to all that ask in the street or at the door, charity should be dispensed through local ministers and district visitors who have facilities for testing the worthiness of such cases, and who are always well acquainted with many thoroughly deserving but needy persons.
>
> That ministers of every denomination should signify their readiness to receive names and addresses of members of their congregations willing to supply, through a district visitor, one meal a week regularly during the winter (or as long as occasion required) to any one deserving or destitute family, known to, and recommended by, a district visitor, the meal to consist of soup made from scraps of meat, &c. The cost in money, time, and trouble, would be very little, and the gift would be more appreciated than the plate of "cold broken victuals" given to beggars at the door, and often consigned by them to the nearest dust-heap.
>
> That well-to-do families should lessen their consumption of flesh meat (which is often in great excess of the requirements of health), making more use of fruit and vegetables. Several shillings a week per person might thus be saved which would give many a good substantial meal to the hungry.
>
> Another correspondent regrets the decision of the Committee who met at the Mansion House to establish no "Mansion House Fund" this year, believing that such a fund especially appeals to many "City magnates" and other persons who will not give to agencies less officially recognised. The fund might be divided amongst such agencies as were approved by the Committee for distribution amongst the poor.

A conference of leading Christian workers of London is being called by Mr J. J. Jones, to consider how best to deal with the prevailing and anticipated distress, and to formulate suggestions of improvement in connexion with the Casual Wards and Unions of the Metropolis. A deputation will wait on the Local Government Board to engage remedies for the existing defects in the system.

The New Democracy does not find democracy a perfect system, or a success as the saviour of society, for the sufficient reason that "mankind is much the same everywhere." *The Pall Mall Gazette* says that the fate of the four Anarchists hanged at Chicago proves that "when a Democratic community is scared, none of the ordinary safeguards with which the law has fenced about human life are worth a rush. There is a Democratic terror not less terrible than the terror of Autocracy, and the many-headed electorate of the New World will kill when panic-stricken as recklessly as any European despot." Yes, government has degenerated from the head of gold to the feet of iron and earthenware, which elements cannot cleave together. The Times of the Gentiles are closing, and soon the King of Righteousness and Peace will take unto Him his great power and reign.

[We pass no opinion on the justice of the sentence and its execution, except that unless the men hanged were not the guilty persons they well deserved their punishment.]

There has been some excitement in Ireland about a motion proposed by Rev. Dr. Wright, regarding a catechism named after its compiler, Mr. Sherrard. It was introduced some time ago, without the formal authority of the Board of Religious Instruction of the Church of Ireland, and has been a bone of contention in many parishes in consequence of its semi-Popish teachings respecting the priesthood, infant baptism, absolution, &c. The Synod a fortnight ago formally refused to sanction the use of the book. Perhaps of all places Ireland is the last one in which teaching of the kind should be permitted to pass without disapproval, and it is satisfactory to find that Dr. Wright and others are alive to the necessity of adherence to evangelical truth.

Diocesan Conferences are pouring light upon certain social questions on which it is needful for the clergy to speak out. At the one recently held in Lichfield a valuable discussion took place on betting. The chaplain of Stafford Prison gave terrible facts concerning the number of clerks who passed through gaols solely through gambling and betting. Considering the incalculable ruin these habits are bringing on young men, the following language of a Wolverhampton clergyman cannot be held to be too pointed :—

> He desired to make an emphatic protest against the example which was being set by those who held the very highest positions in the country. They found the gentleman who was nearest the Throne in this land spending week after week at the headquarters of turfdom, and during the anxious times through which Ireland had been passing this year Her Majesty's representative in the sister island had frequently been found on the racecourses in England. It was time that the spiritual advisers of the Crown should give expression to the anxiety and fear which were widely felt. It was estimated that there were over 10,000 professional betting men attending race meetings or in private clubs, who dealt either with noble plungers, merchants, tradesmen, or artisans. He strongly denounced betting in all its forms, and warned the clergy and laity of the risk of supporting bazaars, "fish-ponds," &c., held in support of religious objects.

Very much has been written and spoken against indiscriminate charity, but there is something to be said on the other side of the question. We can commend to the attention of our readers a paper in the current number of *Eastward Ho!* in which the matter is stated with much force. The paper contains some striking illustrations of the struggle for life which, by the bye, the writer terms the race for death. We should be loth to say anything against properly "organised" charity so long as no undue proportion of the subscriptions is spent in "expenses," but there are times and seasons when a freer method must of necessity be adopted, and the charitable man must himself deal with the cases that come before him.

No Poor Law system, or organised society for the relief of distress, ever can satisfactorily take the place of that personal dealing with the poor which ought to be the invariable blossom of the life of faith. Much of the indifference to the sorrows and sufferings of the poor is due to ignorance, but such ignorance is criminal where knowledge can be easily and readily acquired. Mr. Shorthouse has said that "nothing but the Infinite pity is sufficient for the infinite pathos of human life," but there is ample room, nevertheless, for the exercise of human pity in the alleviation of human sorrow.

Among the gratifying movements of the times must be mentioned the earnest care which is exercised by philanthropists of the United States on behalf of the Indians. At the house of the Quaker, Mr. A. K. Smiley, in the mountain ranges of New York State, another annual conference has been held which lasted three days. Influential clergymen, politicians, and editors were present. It is eminently fitting that Americans should vigorously endeavour to create and maintain a healthy public sentiment on all matters relating to the aboriginal inhabitants of the lands they possess, and efforts in this direction are having considerable effect, both on Congress and the various churches.

It may interest many of our readers to learn what has been done for the Red Indians. Their education is being cared for. A Governmental commissioner for Indian affairs is appointed. Land and rights of citizenship under certain conditions may now be granted. There are many institutions for the training of young men and women of Indian tribes in agricultural and mechanical pursuits. Simple church edifices and school-houses are built, congregations gathered, and Rev. Dr. Aubrey writes to a contemporary to the effect that among the quarter of a million of the aboriginal race a new generation is growing up who will be saved from the vices of the white man and exhibit the results of the valuable work now carried on.

The SECESSIONS and their RESULTS.

The secession of Mr. Spurgeon and others from the Baptist Union raises more than one important question. If these pastors and their churches are compelled by loyalty to Christ to separate, are not all other pastors and churches who would be loyal to Christ called upon to do the same? This leads to another question: Can any principle be laid down which it will be safe to act upon, so that conscientious Christians of average intelligence may know how long they may continue in fellowship with other professing Christians, or when they ought in faithfulness to their Lord to withdraw from them?

This separation seems to go too far, and yet not far enough. Too far, in that it censures 2000 churches, the bulk of whose members (sad to say) are very little able to form an opinion on the merits of the questions; not far enough, inasmuch as it does not censure the propagators of error any more definitely than those who are perfectly innocent of it.

It is difficult to distinguish between excommunicating the Baptist Union and excommunicating the churches represented in it. Nor is it very easy to discern the difference between this line of action and that of the followers of Mr. Darby in excluding from fellowship George Müller and the Bethesda meeting. In both cases a multitude of Christians, innocent, not to say ignorant, of the matters in dispute, are placed in the same category with the actual offenders. Though with this difference, that in Mr. Darby's case those whom he opposed were unmistakably pointed out, while in the present case there is no attempt to connect the errors specified with the names of those who spread them. Indeed, one of the "Close Brethren" writes us as though the divisions under Mr. Darby were fully justified by the present secession.

One of the most painful remembrances we have of the Darby-Newton controversy is the vehement party spirit which was elicited and fostered, while the rank and file of either party were quite incompetent to form a judgment on the question. And it grieves us now to think what must follow if the practical argument of these secessions be carried to its logical result. The argument practically is that all who are faithful and true to Christ ought also to withdraw. What would follow? That the field would be left in the hands of those whose light is darkness. That all the strong, brave standard-bearers and officers, together with those over whom they have influence, should leave the rest of their fellows to blind guides who, they believe, will lead them into the ditch.

But the faithful men have not all seceded. And the people in the pews are called upon not only to decide between the old and the new theology (though, speaking generally, they have neither the Scriptural knowledge, the mental training, nor the spirituality of heart to qualify them for such a task); but they are also called upon to decide between men whose names they love and honour, but who take different sides in this controversy. It is now a question between Mr. Spurgeon and those who secede with him, on the one hand, and men like Dr. Angus, Dr. Culross, and Dr. Maclaren, who do not secede, on the other. We must emphatically express our conviction that these brethren ought to decide this question themselves, and not to throw it upon the membership to decide between them. Not only self-respect, but the peace of the churches requires that this discussion should be undertaken by the ministers on behalf of the people, and not by the people on behalf of the ministers.

Mr. Spurgeon has made his statements, which we believe in the main to be true, though as to persons too indefinitely and indiscriminately made; and he has taken action which we deeply regret. But this having been done it remains with leading orthodox men in the Baptist Union to consider to what extent erroneous doctrine exists among their churches, and what action should be taken with respect to it. It will be a lasting stain upon the Baptist body if they allow some of their best and truest men to enter a protest which it must have caused them great pain to make, and to put forth no effort to arrive at the truth or to remove the causes of their withdrawal from the Union.

> If a foe have kenned,
> Or worse than foe, an alienated friend,
> Some rib of dry rot in thy stout ship's side,
> Think it God's message, and with humble pride
> With heart of oak replace it: thine the gains;
> Give him the rotten timber for his pains.

But in this case it is not an alienated friend, much less a foe, who has discerned the rib of dry rot, but a faithful watchman who must give account to the Owner of the ship. And even though the indictment be too indiscriminately and indefinitely drawn, it would be safer to cut out the rotten timber than to paint it over and declare it sound, in speeches, articles, and letters more indefinite than the charges which called them forth.

SEVENTH DAY ADVENTISTS.—We are requested by Mr. S. Haskell, a member of the general Conference Committee of this body, to state that the gentleman referred to in recent notes from our American correspondent as having relinquished their peculiar tenets, is not "their chief leader," as described, but was at one time a member of the Committee of Seven, who had an oversight of the work.

REV. GEORGE BOWEN, BOMBAY.—A few weeks ago we mentioned that Rev. George Bowen, the venerable editor of *The Bombay Guardian*, had met with an accident. Whilst alighting from a tramcar, on September 24, he fell, and has ever since been unable to walk, excepting with the aid of crutches. In his paper for October 15, Mr. Bowen says that the neck of the right thigh-bone sustained a fracture, and the injury is likely to prove permanent. Indoor work and preaching he is able to carry on, and it remains to be seen how far his powers of locomotion may be regained.

AMERICAN NOTES.

(From our Special Correspondent.)

A decided victory for orthodoxy has been achieved at the recent annual meeting of the American Board, the great missionary organisation of the Congregational Churches. The advocates of "The New Theology" had hoped their increased numbers would enable them to control the Board. The hotly contested issue was whether missionaries should be sent forth who advocated the theory that in a future world the impenitent dead would hear the Gospel and accept it. These "second probation" theories were rebuked by the overwhelming support given to the Prudential Committee, and the Secretary of the Board, who have most earnestly fought for evangelicalism.

* * * *

This memorable debate reached this decision, viz.: that (1) this "hypothesis" is alien to God's Word, which alone reveals the future; (2) that, inasmuch as no Congregational Church has adopted the theory in its creed, the Board cannot recognise the speculations of pew, pulpit, or professor's chair; (3) that until the churches adopt such philosophy as a creed and so instruct the Board that body can send only such missionaries to the heathen as are in accord with the great foundation doctrines of the evangelical school.

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It is thought there will be a division in the Congregational denomination. A large number of ministers are more or less in sympathy with Unitarian liberalism, and are now chafing under the rebuke given them by the great meeting at Springfield referred to.

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Pittsburg has witnessed a bloodless battle between "Rome Rule and Home Rule." A Catholic priest secured his election as principal of a public school. He appointed nuns as teachers. But the citizens took alarm at his Romanising plans, and compelled him to resign.

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The McGlynn agitation *versus* Popery progresses with good results. Many Romanists now hear the Gospel, and undoubted conversions are known.

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The announcement of Mr. Spurgeon's withdrawal from the Baptist Union has led to much speculation on this side the water. The real state of the case is yet but little known. He is deeply enshrined in the hearts of American Christians.

* * * *

Rev. Joseph Parker is "starring" throughout the country. His first sermon was in the late Henry Ward Beecher's Church. Even the flippant of the congregation were startled when the text, "He is not here; but is risen," was applied to their late pastor.

* * * *

"The Personal Liberty Party" is a strong, well-organised movement to secure legislation in the interest of the liquor traffic, to agitate for the opening of saloons and places of amusement on Sundays, and to destroy faith in Christianity. It shows a bold and bad front. Germans fill its ranks. Ministers and churches have taken alarm, and are meeting this organisation with determined opposition.

DRINK at the PEOPLE'S PALACE.

On Saturday week, Mr. Spencer Charrington, M.P., gave a "Jubilee supper" to upwards of 1000 men of the Tower Hamlets Rifle Volunteers at the People's Palace, Mile-end, the result of which was that about 600 of the men left the Palace in an advanced state of intoxication.

A meeting to protest against these scenes of drunkenness was held in the Great Assembly Hall on Thursday evening of last week, when nearly 3000 persons were present. The following resolution was passed:—"This meeting protests against the drunkenness which took place on Saturday, November 5, at the People's Palace, and calls upon the authorities in the parish in future to prohibit the introduction of intoxicants of any kind within the precincts of that Palace."

Mr. F. N. Charrington, who presided, said he believed that the amount of raw spirits, gin, and whisky allowed to each volunteer was something like one pint. It is a significant fact, he said, that the day on which this "Jubilee supper" was held, was the anniversary of our protest at the Mansion House, against drink being introduced at all into the People's Palace. That protest resulted finally in the trustees resolving not to ask for a liquor licence for the Palace. It seems, however, that they are determined to have drink in the Palace somehow or other, and if they cannot sell it they will give it away. It is outrageous, cried Mr. Charrington, that the People's Palace intended to elevate, if possible, the inhabitants of the East-end, should be used for making people drunk.

Mr. E. H. Kerwin mentioned that the spirits supplied to the volunteers were "proof spirits," and that there were about half a dozen clergymen present at the supper.

Mr. Henry Varley regarded it as a great misfortune that the principal trustees of the People's Palace should be connected with the drink traffic. He had heard that Sir Edmund Hay Currie has become a total abstainer. That is cause for rejoicing; but it is to be hoped, said Mr. Varley, that, when Sir Edmund Hay Currie has for his personal safety thought it expedient to become a teetotaller, he will ultimately follow the example of Mr. Frederick N. Charrington. Though the volunteers were not blameless for getting drunk, he maintained that the burden of responsibility for the abominable scenes which occurred in the Mile End-road on the 5th inst. lay on Mr. Spencer Charrington.

THEATRICAL MISSION.—The Princess Christian has consented to open a sale of work in behalf of the Building Fund on November 30. The directors of the Mission have of late received many tokens of encouragement and blessings, the "Reunions," both of children and adults, being well attended, and the deepest interest manifested in the truths of the Gospel as spoken from week to week. Quite lately a girl returned who had been on "a tour round the world," and after six years' absence was pleased again to attend the meetings. Were the building free from debt, the work, both preventive and rescue, might be extended on its present lines amongst theatrical employeés of all nationalities, appeals having been made of late to start branches in Brussels, Geneva, Naples, and Milan.

REQUESTS FOR PRAISE AND PRAYER.—Praise for blessing on Gospel services by H. A. Squire and H. M. Barnett, at Tunbridge, Southborough, Tunbridge Wells, Brighton, and Lewes, recently.——For many souls blessed during the past year at the Seamen's Rest, Marseilles. Prayer for blessing on special services by Mr. Opie Rodway, at Sydney Baptist Chapel, Nov. 19 to 21; Gorseley Baptist Chapel, Nov. 22 to 28.——For blessing upon a united Gospel mission, to be held in Sheffield, from Nov. 26 to Dec. 8, under the auspices of the Y.M.C.A., to be conducted by Mr. Henry Thorne and Rev. F. B. Meyer, of Leicester.——For blessing on special services in Mission Hall, Godmanchester, by Mr. Charles Inglis, from Nov. 20 to 27, and at Huntingdon Corn Exchange, Nov. 27 to 30.——For blessing on a mission at St. George's Church, Tuffnell-park, N., Nov. 19 to 29, by Rev. William Haslam.

BIBLE STUDY.

THE CHRISTIAN'S COMFORT AND STRENGTH IN SORROW.

(1) *The Father's unchanging love.*—"God is love" (1 John iv. 8). "Though He cause grief, yet will He have compassion according to the multitude of his mercies. For He doth not afflict willingly, nor grieve the children of men" (Lam. iii. 32, 33). "As many as I love, I rebuke and chasten" (Rev. iii. 19). "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. xii. 6). "As one whom his mother comforteth, so will I comfort you" (Isa. lxvi. 13).

(2) *The Father's wisdom.*—"We know that all things work together for good to them that love God" (Rom. viii. 28). "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding" (Isa. xl. 27, 28). "He knoweth thy walking through this great wilderness" (Deut. ii. 7). "He hideth Himself on the right hand, that I cannot see Him: but He knoweth the way that I take" (Job xxiii. 9, 10). "What I do thou knowest not now; but thou shalt know hereafter" (John xiii. 7).

(3) *The Lord's presence.*—"I will...bring her into the wilderness, and speak comfortably unto her." "Who is this that cometh up from the wilderness, leaning upon her beloved?" (Hos. ii. 14; Cant. viii. 5). "I will be with him in trouble" (Ps. xci. 15). "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. xliii. 2). "I, even I, am He that comforteth you" (Isa. li. 12). "Lo, I am with you all the days" (Matt. xxviii. 20).

(4) *The Word of God and the teaching of the Spirit.*—"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). "Comfort one another with these words" (1 Thess. iv. 18). "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (John xiv. 16).

(5) *The end of the sorrow, in (a) the work of grace here.*—"Tribulation worketh patience" (Rom. v. 3). "Godly sorrow worketh repentance to salvation not to be repented of" (2 Cor. vii. 10). "He (chastened us) for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 10, 11). (*b*) *The glory hereafter.*—"To you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven" (2 Thess, i. 7). "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 17, 18).

(6) *The love of friends.*—"When Jesus...saw his mother, and the disciple standing by, whom He loved, He saith unto his mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John xix. 26, 27). "God setteth the solitary in families" (Ps. lxviii. 6). "God, that comforteth those that are cast down, comforted us by the coming of Titus" (2 Cor. vii. 6). "Onesiphorus...oft refreshed me, and was not ashamed of my chain; but...he sought me out very diligently, and found me...and in how many things he ministered unto me at Ephesus, thou knowest very well" (2 Tim. i. 16—18).

(7) *Work for the Master.*—"The time is short; it remaineth, that...they that weep (be) as though they wept not" (1 Cor. vii. 29, 30). "Workers together with Him" (2 Cor. vi. 1).

Janet Clark.

FRANCE: A MISSION FIELD.—2.

On asking the opinion of a Christian friend as to the most spiritually destitute part of France, he replied "the centre," and he is eminently fitted to form an opinion, as he has personal relations with every department, and has travelled over nearly the whole country. Now, then, to describe this particular field.

The River Loire divides France nearly in the centre, and the provinces bordering on it have been called "the Garden of France," its genial climate, its golden vineyards, blooming orchards, yellow cornfields, and acacia hedges, bear witness of its truth. At Saumur (once the stronghold of Protestantism) it is a romantic stream, and from thence to Nantes, near its mouth, the boldness of its banks, its active commerce, and its wooded islands, render it an attractive scene, but none in travelling simply by railway know the beauties of French scenery. I will now indicate destitute districts on the river and its tributaries, which mostly give their names to the departments:—

A circle formed of the south of Loiret, west and south of Yonne, east of Loire et Cher, north and south of Cher. Another circle formed by south of Indre et Loire, west and south of Indre, east of Vienne, north of Deux Sèvres, and west Vendée. Another large circle formed of the central part of Côte D'Or, north of Saone et Loire, abounding in vineyards, north-west and south of Nièvre, and north and east of Allier, all destitute.

The second half of this great central district is found on the Garonne and its tributaries, some of the most destitute spiritually in France. I would indicate the north part of the Haute Loire, Correze, west of Ardêche, Puy-de-Dôme, Cantal, Lozère, north of Aveyron, Lot, and east Dordogne. Auvergne, *i.e.*, the Puy-de-Dôme and Cantal, is little known by the French themselves. It abounds in striking scenery, and very peculiar, with numerous extinct volcanoes; its people are peaceable, but poor; numbers come to Paris, and work as water-carriers and porters.

To the south-west, on the sea coast, is the district of Les Grandes Landes, where the shepherds are seen on their stilts. Seldom if ever visited, except Arcachon in the centre, which is a seaside resort, surrounded by fir woods. It includes west Gironde and Landes, a singularly sandy country. The adjoining department is Gers, needing to be evangelised, on the west and south it looks on to the Pyrenees.

To complete this tour of France, taking the departments on the east side, there is north Meuse, north of Meurthe and Moselle, which has in Nancy what has been called the prettiest town in France. North of the Vosges, with its mineral springs, its magnificent pine forests, and scenery little inferior to Switzerland. The centre of Haute Saone and centre of Doubs, with north and centre of Ain.

The departments south-east are especially destitute, Savoie and Haute Savoie more particularly. The province of Dauphiné, too, greatly needs the presence of an evangelist. East of Isère, north and south of Drôme, and south of Hautes Alpes. Its scenery is of first-rate beauty and grandeur, especially in the north. The valley of the Isère is made up of beautiful scenes, as well as about Grenoble. The valley of Gresivaudan can compare with Switzerland; this province has some of the highest mountains in France, Mount Pelvoux, sublime and desolate, is 13,000 feet in height. This was the country of the Albigenses and Vaudois, and the scene of Felix Neff's labours.

Then, finally, to indicate where the evangelist is needed, there are the Basses Alpes, north of the Alpes Maritimes and north of the Var. Provence has in many parts a sombre and melancholy sternness. However, from Toulon to Nice the country presents a picturesque beauty and a serene and warm climate. Cannes is a little paradise, and abounds in luxurious fruits and flowers.

Besides these districts thus specified there are many other needy spots which are not mentioned. I have purposely avoided localities where pastors and evangelists *are* labouring. Then there is a large floating population—the brave and hardy Breton sailors who man the vessels of war, besides the mercantile marine, fishermen, boatmen on the canals and rivers, the "Forains," people serving the fairs, and railway men; amongst these various classes what might not Christian ingenuity accomplish?

But I must not omit that crying need of the 300 villages of French colonists in the prolongation of France, so called—Algeria, scattered along the Tell of its three provinces, whose deplorable spiritual destitution requires a special agency on their behalf alone.

Oh, how few of the thousands of communes in France have ever heard the Gospel! Of those adhering to Romanism, perhaps one-tenth go to "Pâques," and eight to one are women. It is fast losing its hold on the people, and there is a danger of their drifting into infidelity, but they will listen to a sympathetic heart who will step forward to deliver them from this danger.

In travelling over these great varieties in the country, we shall find equal varieties among the people; the phlegmatic Flemish miners, the boiling Provençals, the lively and impressible Midi people, the colder and reasoning people of the North, the mountaineers, reflective and contemplative; but amidst them all a warm welcome awaits the messenger of good tidings of the Gospel of God.

It may be that the facts thus presented, yet so briefly, to the notice of the friends of missions, may have a voice to some who are seeking for a sphere of labour. I am not pleading for means, but for men—yes, and for women too, and families—who may come with the blessed light God has enkindled in their hearts, to shine in these dark places, and know the precious promise of the Saviour of rich compensation to those who give up anything for Him. What a word that is in Mark x. 29:—"For my sake and the Gospel's."

Paris. GEORGE PEARSE.

WEST LONDON MISSION.

At the afternoon service in St. James's Hall, on Sunday, Rev. Hugh Price Hughes said that the miserable spectacle which Trafalgar-square presented at that moment would never have been seen if we all had been better Christians. The discourse was on Luke i. 53: "The hungry he hath filled with good things, and the rich he hath sent empty away." If the authority of Jesus Christ were fully recognised, the starving poor would be well fed. Alas, they are too often neglected and down-trodden; laws and customs are more to suit the convenience of the rich and to enable them to accumulate more wealth. The masses of the people in this country were much too degraded and too sorrowful to accept the Puritan teaching in its spiritual fulness. Mr. Hughes argues that the first duty of every State is not to maintain order, but to be just. He denied, as someone has said, that "order is heaven's first law." Love is heaven's first law. God is love, and has no order except so far as it may spring out of love; and the supreme duty of any State ought to be to discover what is just and what is merciful. The reason why he protested against these widespread delusions is that so long as Christian men allow their minds to be possessed of them they will never make energetic efforts to improve the social condition of the masses of the people; and he regarded improvement as an essential pre-requisite to evangelisation. At the beginning of the Christian era there was only one way in which Christian men could fight pauperism, and that was by giving money to the poor. That was because the Governments of the world were heathen Governments, because the laws were made by men who hated Christ, and because the masses of the people had no power. We have a better method now. The great machinery of the State itself must be used in all moderate, reasonable, and legitimate ways to promote the general well-being of the people.

"PENNY WISE & POUND FOOLISH."

Such was the title given by Mr. Harry Guinness to his address at Exeter Hall on Sunday night. There were about 2500 persons present, of whom the majority were young men.

The preliminary organ recital and choir singing adds great attraction to these meetings. Taking Mark viii. 36 for his text, the speaker first dealt with "the profit side," showing how Christ in this instance yields the greatest earthly object obtainable—viz., the whole world. Then he considered the soul and its value. Christ thought it worth giving his life to save. But men and women are losing their souls for less than the world. He laid stress upon three great sins of the day which cost the sinners their souls—Drink, Gambling, and Impurity. The inquiry-room was, as in the previous meetings, full of anxious souls, and many went from the building new men and women in Christ Jesus.

EVANGELISTIC NOTES.

Mr. Richard Weaver is a little stronger in health, and has been taking Sunday services at Sheffield and other places, assisted by his sons. He is not able to undertake any week-night meetings.

Burslem.—On Sunday week Mr. Henry Murch, of the Evangelisation Society, concluded a fortnight of special services here. The meetings were characterised by much earnestness on the part of the preacher, and were well sustained. Many have received spiritual blessing.

Hightae, Dumfrieshire.—Mr. George Robinson, blind evangelist, has closed a fortnight's evangelistic labours here. He sets forth the truth in an earnest, impressive manner. He has brought out the country people night after night. A number have been much impressed.

Lady Henry Somerset is doing a good work at Castlemorton, near Tewkesbury. She has fitted up a granary as a mission-room, in which services are held on Sunday afternoons and on Thursday evenings. We were privileged with a visit from Lady Hope on Thursday evening last.

WM. WATSON.

A mission for the deepening of spiritual life and awakening of missionary zeal has been conducted at Hoyland by Rev. B. Dinnick, assisted by his brother, Rev. John D. Dinnick, of Brighton, in which all the churches have come together. Great blessing has been experienced in the spiritual reviving of believers, as well as in conversions.

Messrs. Munhall and Towner have been meeting with success in a Gospel mission at Columbus, Ohio. *The State Journal* describes it as "a great religious awakening." The crowds desiring to attend were much larger than the buildings could accommodate. Dr. Munhall's vigorous presentation of the Gospel appears to have made a deep impression on the people, and many have been inquiring what they must do to be saved. The singing of Mr. and Mrs. Towner was greatly appreciated.

A Welsh Mission.—A successful eight days mission was lately held at Llanllechid, in the diocese of Bangor. All the meetings were conducted entirely in the Welsh language, and were exceedingly well attended. The missioner was Rev. E. T. Davies, Vicar of Aberdovey. Reverent solemnity and calm earnestness were impressed upon all the meetings. No less than seventy-six have been added to the communicant-roll. The mission terminated on Sunday evening, October 23, when no less than one hundred and seventy-five persons (chiefly of the labouring class) partook of the Holy Communion.

Bournemouth.—Rev. W. R. Mowll, assisted by Captain Baring and Captain Dawson, has been holding a series of evangelistic services in the Shaftesbury and New Town Halls. Notwithstanding unfavourable weather, several hundred persons have gathered each night, many inquirers remaining to the after-meetings and being dealt with individually. At all the gatherings there has been manifest blessing, many souls being led to decision for Christ, or to deeper knowledge of his truth, whilst one interesting feature has been the discovery of many who received blessing at the mission held here by Mr. Mowll twelve months ago.

CHELSEA.—The mission recently held here was conducted by Rev. W. Haslam, not by Rev. J. Haslam as stated last week.

NATIONAL VIGILANCE ASSOCIATION

The fight against social impurity in its protean shapes is a stern and up-hill one. All the forces of human cupidity, leagued with inhuman passion, are arrayed against the right and the good. Still the report presented at last week's annual meeting by the Committee of this Association was one to rejoice over; though it was also one to cause many searchings of heart, at the existence of evils for which, as yet, no sufficient remedy has been found. This report is a very complete *résumé* of the Vigilance effort of the past year, in its varied branches—preventive and rescue work, foreign traffic, sham registries, legal action, and reform, *&c.* We are relieved of the need of going into detail by the fact that the report is issued as a supplement to *The Vigilance Record*, published this week (1d. 267, *Strand, W.C.*). We counsel those who feel interested to secure a copy and give it an attentive study. If the perusal does not awaken feelings at once of gratitude and of sympathy, we shall be much mistaken. Middle-class parents ought certainly to read it, in order to see what perils surround their daughters, and how these perils may be averted. At the afternoon Conference last week in Exeter Hall, the work of the various sub-committees was considered, and addresses made in support of continued and aggressive endeavour on behalf of "those in peril on the shore."

Mr. F. W. Crossley, of Manchester, one of the most thoroughgoing and generous supporters of the Society, presided over a large and enthusiastic assembly in the evening. His high-toned speech will be found, almost as delivered, on another page. If we could inoculate our legislature and our judicial executive with but a little of Mr. Crossley's adherence to principle and reverence for Divine law, we should find it far easier to cope with the wickedness that too often flourishes under the very ægis and protecting shelter of authority.

Seven speeches followed, all of them marked by a due sense of the gravity of the times and the need of moral reform, though not all in exact agreement as to methods. The Earl of Meath seemed a little apprehensive of danger in too much publicity, and in the minds of the young being familiarised with the evil that is constantly coming to the surface of society. He was emphatic, however, in his recognition of the loud call for action. It is a horrible thing, he said, that our sons in public schools should be exposed as they are to the attacks of depravity in different forms. If it is unchecked, the evil will eat out the manliness of the nation; so that as a mere matter of patriotism we cannot permit it to go on. Among the causes that go to produce the prevalent social evils of the time, his Lordship mentioned the starvation wages given to young women, intemperance, the wretched dwellings of the people, and the ignorance of religious principles.

Rev. Hugh Price Hughes strongly commended the National Vigilance Association as the only organisation influencing the whole country, that is seeking to create a sound public opinion on moral questions. As the result of long experience, he asserted that it was a delusion to fear the utmost publicity. Young people even need not fear being told the plain truth while they are permitted to read their Bibles. The conspiracy of silence in the past has done more than anything else to hinder the repression of the evils we are fighting. But, even if we wished it, we cannot conceal a knowledge of these evils from our children, with vice flaunting itself in every street. Mr. Hughes went on to touch on various points dealt with in the report, giving the work his most unqualified commendation. He called for reform of the law as touching the equality of the sexes and for the enforcement of the law in dealing with disorderly houses. Some lapses of justice indicated in the report, through the action of various judges, came in for severe animadversion, and the conduct of the Cass case by Mr. Justice Stephen was sharply criticised.

Miss Mason's was the only woman's voice heard in the meeting, but it pleaded ably and earnestly for an awakened concern on the part of the Christian churches, for the moral condition of the people. She told some painful facts, within her own knowledge, respecting the annoyance to which respectable young women are subjected from the male pests of the streets. A strenuous appeal was made to the mistresses of households to exercise a more careful supervision over their servants.

A speech followed from Mr. Atherley Jones, M.P., dealing with the case of Miss Cass and P.C. Endacott, and generally impeaching the attitude and action of Sir Charles Warren and Mr. Justice Stephen. It was Mr. Jones who initiated the debate on this case, which resulted in a Government defeat last session, and, judging from the strong convictions he has formed on the subject, it appears likely that the matter will be heard of again within the walls of St. Stephen's.

Rev. Dr. Clifford, while agreeing that the churches have shown a lamentable lack of practical interest in moral questions, declared that this new uprising was essentially a Christian movement. He advocated the establishment of branch Vigilance Associations all over the country, as the surest method of creating the strong, healthy public opinion without which no lasting progress will be made in moral reform. The elect spirits in every community should band themselves together for this purpose. Mr. R. C. Morgan warmly supported this proposition. He contended, at the same time, for a higher standard of morality, which would regard all vice as criminal, and all immorality as having a bearing on the public weal. The claims of God to his law must not be ignored to suit human expediency.

A strong speech from Mr. W. T. Stead gained the favour of the meeting. The income of the Association for the past year, he said, was not so large as the sum that many a wealthy man spends on his own sensual pleasures. He indicated that if it is to do truly national work the Society must be better supported. Its past action had caused many a bad man to tremble and fear, and that he deemed to be a very desirable thing in these days. This reform work can never be popular, and there is the greater need for true-hearted men and women to rally to its support. After a vigorous plea on behalf of the vindication of the rights of weak women and innocent children, Mr. Stead took to himself the credit of having re-established the public pillory, and said there ought to be such a pillory in each centre of population, where the flagrantly bad could be held up to the just execration of their fellows. There can be no milder punishment in form, but no more terrible punishment in essence. The speech was closed by some very marked expressions of disapproval at the police conduct of the Endacott case, and declared that Government by the police was in serious danger of becoming "Government by Endacott."

May we again commend the operations of this excellent and much-needed Society to the best sympathy of the Christian public?

THE PROGRESS OF ROMANISM in the Protestant Church of England is painfully indicated by the fact that praying and offering masses for the dead is greatly on the increase. The "Office of the Dead" was "sung" on a recent evening in sixty-seven churches in England, Scotland, and Wales; and on the following morning masses for the dead were offered up in no fewer than one hundred and seventeen churches.

BRIXTON Y.W.C.A.—The seventh anniversary was held at the Institute, Tunstall-road, on Thursday, November 10. Rev. J. P. Gledstone presided. The report spoke of progress in every branch of the work. Bright addresses were given by the chairman and Revs. J. Douglas and Walter Horne, and wishes were expressed that as the seven years' work had so evidently had God's blessing resting on it, the future might be still more successful. The senior and junior members met for tea the following week in large numbers.

M. E. Garrett, Hon. Sec.

LIGHT IN THE DARKNESS.

'Neither sun nor stars in many days appeared."...... "There stood by me the angel of God."—Acts xxvii. 20—23.

In the darkest clouds of woe
  Mercy ever hideth;
Deeper than its depths can go,
  Love for aye abideth.

Does the tempest wildly break?
  Jesus comes to still it.
Does the heart with anguish ache?
  Jesus comes to fill it.

When no other help is near,
  Then He interposeth:
Though nor sun nor stars appear,
  He his light discloseth.

Christ in weal or woe will be
  Faith's assured possession;
But our dire extremity
  Gives his love expression.

Lucy A. Bennett.

AN INTERESTING RECEPTION.

A hearty reception was tendered to Mrs. J. Ellen Foster (barrister-at-law), of Iowa, U.S.A., by the British Women's Temperance Association, in the Memorial Hall, Farringdon-street, on Thursday evening last week. Mrs. Bright Lucas presided, and there were present many leading advocates. After the usual devotional exercises, Mrs. Lucas formally welcomed Mrs. Foster, paying a tribute to the influences for good their guest exercised on both sides of the Atlantic.

Mrs. Foster received an enthusiastic welcome from the audience. She proceeded to give an eloquent address, embodying much information as to the temperance work among the Christian women of America. The characteristic feature of the address, however, was an exhaustive and logical examination of the temperance question in all its phases. The speaker laid down, as the planks in her platform, total abstinence for the individual, organised effort in society, and Prohibition for the State. "Man's life problem," said Mrs. Foster, "is to solve God's law, and the solution is always and cannot be otherwise than in harmony with God." After some plain but telling instances showing the close connection between physical causes and physical effects, she naturally turned the point upon alcohol and its results. She traced the progress of temperance teaching, and showed that the Reformer had found God's law in the body, and applied it in his teachings. The waste of power is a sin against God as shown by Jesus' teaching, and from his teaching we receive our warrant to organise for the benefit of the brethren. She endeavoured to show that the temperance world was right in fighting for Prohibition. The Government she claims to be an organisation only to see that we have good citizens, or that the rights of citizens are not interfered with. The public-house makes bad citizens, and therefore comes under the ban of agitation. She dealt out no mercy in combatting the arguments for compensation of drink-sellers, and clearly showed their fallacy. The main factors that are to bring success to the temperance cause are education and religion, which generate moral power. There can be no permanent good in human existence save in harmony with God's law, and God's law demands total abstinence for the individual, and Prohibition for the State.

UNITED MISSIONARY CONFERENCE. — On Monday week a united foreign missionary conference was held at Wesley Chapel, Higher Tranmere, Birkenhead. There was a large attendance, the various Protestant denominations in the town being represented. The object of the Conference was to draw more closely the bonds of Christian union and to deepen interest in the foreign mission work of the churches.

The Book World.

Services of Song. *Messrs. Jarrold & Sons* have an admirable assortment of these useful sources of profit and entertainment. The works of Mrs. Sewell are largely utilised, set to suitable music by Mr. W. Harding Bonner, and other composers.

Honey in the Comb. By Rev. Jackson Wray. 5s. *Nisbet & Co.* This is a fit companion to "Light from the Old Lamp," being a volume of "Homespun Homilies for the Crowd." The discourses, thirty in number, contain much fresh and helpful thought, as is always the case with the utterances of this talented preacher.

The Anti-Infidel Library. *Marshall Bros.* Under this title are published in pamphlet form some twenty lectures in support of Bible truth, by Mr. H. L. Hastings, at 1d. each. They are extremely "smart" and forcible, and, dealing with many different phases of Anti-Christian thought, will render good and much-needed service in these days of blatant infidelity.

Sure Foundations. By A Pastor. 1s. *Sunday-school Union.* Many will be glad to have, in a collected form, these lectures, which appeared in *The Sunday-school Chronicle.* Nothing is more important than that children should learn in plain, simple language, the foundation doctrines of revealed truth. Prayerfully used, this little manual will benefit thousands.

Eunice. By the Author of "Christie Redfern." 3s. 6d. *Hodder & Stoughton.* An American story, well written and well sustained. The reader will admire equally the noble, calm spirituality of the invalid Eunice, and the more energetic Christianity of her devoted sister Fidelia. Care is taken to make learning and intellectual qualifications subservient to spiritual life and service.

The Mother's Companion. 2s. 6d. *Partridge & Co.* The first annual volume of this monthly will meet with much acceptance. Its contents comprise long and short stories (similar to those which appear in *The Family Friend*), poetry and illustrations, &c., with the addition of articles on such useful subjects as Health, Needlework, How to Feed a Family, and many other practical topics which fully justify its title.

The Levitical Sin-Offering: its Fulfilments and Uses. By Rev. H. Batchelor. 5s. *Nisbet & Co.* This volume of Nisbet's "Theological Library" is pre-eminently a book for the times. Now that the doctrine of the vicarious atonement is so widely challenged, this plain, reverent, and Biblical unfolding of it is of special value. The reader will find none of the bitterness of the controversialist, or the narrowness of the bigot in this clear and concise treatise, but a full, definite and unmistakable assertion of Christ's atoning work as the Saviour of men. We have read the book with deep interest and spiritual profit.

Cost What it May. By E. E. Hornibrook. 3s. 6d. *Hodder & Stoughton.* Among the cartloads of boneless, nerveless fiction that are tumbled out of our modern presses, it is truly refreshing to meet with such a charming book as this "Story of Cavaliers and Roundheads." In purity, and dignity of literary style, the authoress runs a close race with Miss Emily Holt. This is the sort of history book we like to read—not a museum of skeletons, but a portrait gallery of living beings, whose words and actions give a vivid presentation of the chequered life of a troublous epoch in our island story. It is really a gem of literature worthy to be possessed both by young men and maidens.

Cassell's History of England has already established its reputation as one of the best (if not the best) endeavours that has been put forth to present the English people with an interesting and reliable version of the history of their country. To many minds the words "English History" are but too painfully suggestive of schoolroom and cane, but it is quite refreshing to find as in this case the great events of the nation chronicled in an entertaining and attractive form. Twelve months ago Messrs. Cassell & Co. commenced a new and revised edition in monthly parts (7d. each), which will when completed contain about 2000 illustrations of new and original designs by talented artists. The first volume of the Jubilee Edition is now ready, and certainly is a magnificent book. It embraces the period from the Roman invasion to the Wars of the Roses, richly illustrated, and set in bold readable type. The gorgeous cover, too, is well worthy of the name it bears, being emblazoned with a finely embossed coat of arms in gold. A more handsome or useful present has not been brought to our notice this year.

His Adopted Daughter. By Agnes Giberne. 5s. *Shaw & Co.* This story is not so good as some others by this writer. The characters are well portrayed, but novelty of idea is allowed to overstep the limits of probability.

The Doctrine of the Lord's Supper. By J. J. Stewart Perowne, D.D. 1s. *J. Nisbet & Co.* In temperate language, but with uncompromising distinctness and holy boldness, Dr. Perowne shows that the doctrines of the real presence, and the sacrifice in the Eucharist, "as now commonly taught by too many clergymen," are neither Scriptural, Primitive, Catholic, nor in conformity with Church of England teaching. We strongly recommend the book as a brief, but effective, exponent of God's truth, and exposure of unscriptural errors.

Dr. G. F. Pentecost has prepared and issued, in a neat and closely printed volume, Bible Studies from the Old and New Testaments, covering the International Sunday-school Lessons for 1888. There are few safer and more interesting guides through the sacred narratives than this renowned American Pastor-Evangelist. These "studies" are at once exegetical, expository, and practical; while they are, as the author has rightly designed, more suggestive than exhaustive. For Sunday-school teachers who do not disdain and yet do not lean too strongly on such helps, we should judge that the volume will prove invaluable. It is amazingly cheap and we earnestly counsel all teachers of the young to treat themselves to a copy by way of Christmas fare. (2s. 6d. *Morgan & Scott.*)

Fairy in the Spider's Web. By A. L. O. E. *Gall & Inglis.* In many respects this story of Anglo-Indian life is a sad one, but the book cannot fail to do good if it finds its way into the right quarters. Miss Tucker unveils with a faithful hand the life of worldliness and frivolity led by so many of our countrymen and countrywomen in Indian official circles; in striking contrast she describes the Christian fidelity and behaviour of native converts, and the trials that too often are their bitter portion. Besides being a faithful and reliable reflex of life in our great dependency, the book has an important mission to fulfil, and we trust a wide circulation will enable it to do so. We are thankful to know that the authoress's gifted pen is again at work in her Master's service.

STORY BOOKS.

MESSRS. S. W. PARTRIDGE AND CO.

Vincent Earl's Atonement. By W. J. Lacey. 1s. 6d. A stirring story, advocating total abstinence. It tells of the fortunes of three schoolboys, and how their personal relations to this question affected their after lives.—"Sweet Nancy." By T. L. Meade. 1s. A most appropriate title for this touching narrative. Nancy's father signed a bill for a friend, who proved false; but, through her self-sacrificing efforts, the money was obtained at the eleventh hour. Girls might do well to take a leaf out of Nancy's book.—Little Mother. 9d. A story of an orphan girl who struggled hard to keep her baby brother and herself from going into the "House." How she fared in the effort the reader will find out for himself.—A Boy's Friendship. 9d. This little book will teach boys some excellent lessons about forgiveness.—Nan; or, The Power of Love, by Eliza F. Pollard (1s.), is a capital story for the elder girls. The effect of love and sympathy shown by a young girl of wealth, on a poorer girl who is a deaf and dumb mute, is well portrayed.

MESSRS. GALL AND INGLIS.

Muriel; or, Ways and Means. By M. Vandegrift. 3s. 6d. An American story, delightfully fresh and racy, with a splendidly high Christian tone animating it throughout. If somewhat Utopian, it is most healthy in tone. Issuing, as it does now, from an English house, the spelling should have been Anglicised.—Struggling Upward: a Tale of Mining Life. By S. J. Jones. 3s. The struggle against self, drink, and sin of various kinds is vividly set forth, and when victory comes the reader feels how true to truth the story is. It is full of adventure and exciting incident.—When to Say No. By Rose Terry Cooke. 2s. Whoever has read any of this American writer's stories will know what to expect. A thoroughly good, honest book, with some fine manly boys in it, and none of them "too bright or good." The "*No*" principle is a good one.—Larry Gilbert; or, Persevere and Win. By S. K. Reeves. 1s. 6d. Another boys' book, quite different in tone from the last, but so natural, with such fresh, manly Christians in some of the characters portrayed, that we can commend every page as being wholesome, and fit for any boy.—Arctic Stories (9d.) is a useful reprint of narratives of some of the earlier expeditions of this century to the North Seas. It is a pity that the tiny record is not continued beyond 1853.—Marley Hall (6d.) is a simple story of country life, made beautiful by the fear and the peace of God.—Sandy Ross (9d.) is a story of the time of King George III., showing how a poor lad became a Christian, and lived "shining for Jesus."—Felix, the Young Gardener, by Theo. H. Barran (6d.), is a translation of an improbable little French story.—The Cousins. 9d. An old-fashioned little story of the "Lazy Lawrence" type. These little books are suitable for Sunday-school libraries.

MESSRS. JAMES NISBET AND CO.

The Story of John Marbeck: His Work and His Reward. By Emma Marshall. 2s. A Windsor organist of three hundred years ago, is supposed to have been the first composer of the Cathedral Service of the Church of England. He, with others, was condemned as a heretic, and favourer of the Reformation, but his musical renown saved his life. Mrs. Marshall has a good story to tell, and she tells it in a true and beautiful manner.—Primrose Garth. By Rev. J. Jackson Wray. 1s. This author is a very Dickens in his merciless exposure of shams and hypocrisy, of meanness and misery. But he is also Dickensonian in his mellow descriptions of love and kindness, and grace. Primrose Garth is splendid, and we expect the story of Michael and Nancy will as effectually open the hearts of its readers this Christmas time as the tale of old Scrooge and Tiny Tim has done before.—Judith the "Stranger." By the Hon. Gertrude Boscawen. 1s. A well-told and touching story of the Kentish hop-pickers. Judith is a rough diamond, but by kindness becomes a precious jewel of rare lustre. Her story is very pathetic, and her death triumphant.—Both Sides. By Jessie W. Smith. 1s. Taking up Mr. Ruskin's words, "Everything has two sides, and God means us to see them both," the writer of this simple little tale weaves a beautiful story, showing how out of the furnace of affliction may come forth a noble life of self-sacrifice.—Stephen Gilmore's Dream; or, Coals of Fire. By Jessie W. Smith. 1s. Quite an original little story, explained by the sub-title, on the subject of forgiving our enemies. Fathers and mothers will like to read how happiness came into the Gilmore home at last.—Flash Lights; or, Short Sunday Readings for Children. 1s. By Edith E. Smyth. If the writer had said "young ladies" instead of "children," we should have better understood her intention. As it is, we can recommend the pithy, true words she writes, and should suggest that instead of reserving it for Sundays, her young readers read it every day.

MORE NOVEMBER MAGAZINES.

ALL THE WORLD.

Most ably conducted, and intensely interesting. Better than all, it is charged throughout with the spirit of pure zeal for God and man.

THE QUIVER.

We are glad to see our old friend going ahead. This month it begins a new and enlarged series, with a coloured frontispiece, and numerous engravings. The number has many good points. We hope, however, that the editor will not lessen the proportion of excellent solid articles for which this magazine has been distinguished.

THE EXPOSITOR.

Though this number is scarcely equal in general interest to the average, the first article alone, "The History of Israel from the Standpoint of Modern Criticism," is worth the whole number. It should be read by all who are troubled with the tremendously important and difficult questions raised by the Broad School of Old Testament critics.

Mr. J. Kensit (18, Paternoster-row) has issued a neat pictorial motto card for 1888, entitled, "He Careth for You."

An Apostle's Charge and Review. By J. Van Sommer. 1d. *Morgan & Scott.* A thoughtful exposition of 2 Timothy iv.

How Much for Jesus; or, All for All. By Laura A. Barter. ½d. *Caswell, Birmingham.* A searching message for the New Year.

The Servant's Resting-place. By H. R. Francis. ½d. *Shaw & Co.* This will prove a helpful and cheering word to workers in the Lord's vineyard as they enter upon another year's service.

New Year's Addresses. Four little books, entitled, "Christ's Little Ones," by Archdeacon Farrar; "For God and our children," by Rev. J. B. Figgis; "the Sunday Days of Youth," by Rev. E. J. Hardy; and "Talks About Walks," by Ancient Simeon—are addressed respectively to Sunday-school teachers, parents, and elder scholars (*Sunday-school Union*).

Mr. William Luff is well known as a writer of Gospel stories, and has the gift of telling them in a bright and attractive way. *Drummond's Tract Depôt, Stirling* sends us two packets, "The Holborn Series" and "Simply Told Stories" (6d. each), which we heartily commend to the notice of tract distributors and Gospel preachers.—From the same publishers we have packet 2 of the "Blue Jacket" Series, by Miss Agnes E. Weston (6d.); "Are you one of the Royal Family?" by Rev. George Everard, and "Truly Happy," by J. Forbes Moncrieff, the latter addressed to the young. Also "Rest for the Weary," containing a well-chosen text and verse for each day of the month. The annual volumes of THE GOSPEL TRUMPET and GOOD NEWS are full of Gospel truths put in an attractive and telling style.

CHRISTMAS CARDS, BOOKS, &c.

It is a matter of wonder how fresh designs can be executed year after year progressing in taste and embellishment. This year *Messrs. Hildesheimer & Faulkner* (41, Jewin-street) excel in the exquisite finish and variety of their productions. Each packet of cards has a peculiar charm of its own, and delicate blending of the tints is most pleasing in its effects. There is also an assortment of neat little boxes, containing autograph correspondence cards, and envelopes with inscriptions suitable for the season. Also souvenir books tastefully produced, and photographic opals, which are very handsome.

The Religious Tract Society have also a beautiful assortment of season cards and boxes of autograph stationery. The style of the latter bids fair to supersede the familiar card, space being allotted for the names of sender and addressee. The designs of the texts which adorn them are exceedingly chaste and pretty, and will give them preference over non-Scriptural remembrances.

Mr. J. E. Hawkins sends a very attractive packet of Christmas literature, all of it well suited for circulation in Christian households. This year, like other art publishers, he has extended the scope of his publications so as to include a number of beautifully got-up books, containing finely printed poems by standard authors, relieved by many artistic sketches beautifully lithographed in colours or in the fashionable monotint. SONGS OF THE DAWN (5s.) has poems by Horatius Bonar, Charlotte Murray, and others. THE HOMEWARD JOURNEY (3s. 6d.), with poems, amongst others, by Mrs. Pennefather; THE GARMENT OF PRAISE (3s. 6d.), by various writers; FULNESS OF JOY, and ABIDING WITH THEE (2s. 6d. each), having poems by Miss Cecilia Havergal and others, are only a degree less beautiful. All are handsomely bound, and packed in neat boxes. Among the others not so elaborate in get-up, are "The Master's Presence," "Divine Peace," "Communion and other Hymns," and "Crowning Blessings." The Christmas and New Year Cards are all chaste in design, with appropriate texts and greetings, and are suited either for old or young. The "Golden Grain" Almanack can be had in the varied styles so familiar in past years.

BOOKS RECEIVED.

Messrs. Cassell & Co.:—The Life and Words of Christ, by Rev. Cunningham Geikie, D.D.

Mr. W. Mack, 28, *Paternoster-row:*—A Ministry of Twenty-five Years in London, by Rev. W. Stott.

Children's Special Service Mission, 13, *Warwick-lane, Paternoster-row:*—Our Own Magazine Annual Volume, 2s.

Messrs. Macniven & Wallace, 138, *Princes-street, Edinburgh:*—The People of the Pilgrimage, by Rev. J. A. Kerr Bain.

The Salvation Army, 101, *Queen Victoria-street, E.C.:*—Popular Christianity: a Series of Lectures by Mrs. Booth, 1s. and 2s.

Mr. T. Fisher Unwin, 26, *Paternoster-square:*—Daily Life and Work in India, by Rev. W. J. Wilkins, of the London Missionary Society. With fifty-nine illustrations. 5s.

Scottish Temperance League, 108, *Hope-street, Glasgow:*—Her Only Son, by Miss Hesba Stretton, Author of "Jessica's First Prayer," &c. 1s.—*The Adviser*, Annual Volume. 1s.

The English Publishing Company, 73, *Ludgate Hill, E.C.:*—My Tour Eastward: being an account of a recent cruise in the Mediterranean and visits to Egypt and Constantinople, by Edward H. Riches, LL.D., F.R.A.S. 1s. 6d.

Messrs. J. Nisbet & Co.:—The Story of the Life of the Prince Consort, told for boys and girls, by Rev. W. W. Tulloch, B.D. Revised by Her Majesty the Queen. 3s. 6d.—Christ Crucified: Lectures on 1 Cor. ii., by Rev. Adolph Saphir, D.D. Fourth edition. 3s. 6d.

Messrs. Hodder & Stoughton:—The Foreign Biblical Library: A Manual of introduction to the New Testament, by Dr. Bernhard Weiss. Vol. i. 7s. 6d.—The Boy Without a Name, by W. M. Thayer, Author of "From Log Cabin to White House." 1s. 6d.

ALMANACKS RECEIVED.

THE YOUNG CHURCHMAN'S SEARCHING AND FINDING ALMANACK. Price 1d. By M. A. E. W. *Cowell, Ipswich.* If intelligent worship and searching the Scriptures are desirable for the young, this neat and thoughtful Almanack ought to produce both. Prizes are offered for six best-filled almanacks subject to sensible rules. The profits will go to Work among Factory Girls in Ipswich.

The Thames Church Mission Almanack (1d. 31, *New Bridge-street, E.C.*).—The One Thing Needful Almanack (1d. *Mr. W. Waters, Cambridge Arcade, Southport*).—The Life of Faith Almanack, compiled by Rev. Evan H. Hopkins (1d. *Messrs. Marshall Bros.*, 10, *Paternoster-row*).—The Believers' Almanack (1d. *Mr. A. Holness*, 14, *Paternoster-row*).—The Church Missionary Almanack (1d., paper; mounted on canvas and varnished, 6d. *C.M.S., Salisbury-square, Fleet-street, E.C.*).—The Golden Grain Almanack. 1d., 2d., and 6d.—The Gracious Words Almanack (1d. and 6d. *J. E. Hawkins*, 17, *Paternoster-row*).—The "Seeking and Finding" Almanack (1d.), and the Friend of Missions Almanack (1d. *S. W. Partridge & Co.*).

CONTINENTAL & FOREIGN NOTES.

A TIN-SHOP has recently been converted into a Wesleyan native church for the rising town of Umtata, the capital of the Transkei Province, Cape Colony.

THE GUSTAVUS ADOLPHUS SOCIETY, formed in 1832 to assist weak and scattered Protestants in Germany, since its foundation has helped 1398 churches and chapels, and 691 schools.

CEYLON is sending forth missionaries from amongst its own people. Two young natives, one of them a Buddhist convert, have left the island to join the new Wesleyan Mission in Upper Burmah.

CHINA.—*The Spirit of Missions*, the organ of the Protestant Episcopal Church of America, states that the Chinese Governor of the large island of Formosa is starting a college, and has chosen a missionary to inaugurate and organise the institution. Such a step would have been regarded as a miracle one generation ago.

SAXONY.—In an article in a Protestant journal a Dresden clergyman suggests that hotels and public-houses should be under the control of the State, instead of being kept by self-interested individuals. They could be let out as railway restaurants are, but the profit, instead of flowing into one man's pocket, might form a fund for the benefit of the poor. This sort of management would, it is thought, prevent much of the serious excess which now prevails.—*Evan.-Kirch. Anzeiger.*

BOYCOTTING THE POPE.—We observe from *The Converted Catholic* that Dr. McGlynn, of New York, is continuing to defy the Pope and all his minions. In a recent speech to a large Roman Catholic gathering he said, "You have hitherto been fools to give your hard-earned savings to the Pope, and the next time when Peter's Pence comes around refuse to give anything. The best way to bring the ecclesiastical machine to its senses is to boycott it, and then it will have pastors of the people's choice."

MADAGASCAR.—The Queen of Madagascar, with the concurrence of her Prime Minister, has issued a proclamation forbidding all Malagasy women to live in concubinage with foreigners, and declaring that those who disregard the proclamation shall lose all civil rights and suffer the confiscation of any property they hold under Malagasy law. This proclamation, which took effect in September, will deal a heavy blow at a common form of immorality in Madagascar. The Queen is also dealing with slavery and some other abuses.

UGANDA.—Dr. Alex. Mackay, of Ventnor, has received news of the safety of his son, Mr. A. M. Mackay, of the Church Missionary Society, in Eastern Equatorial Africa. He has effected his escape from Uganda and its cruel king, Mwanga, and has arrived in safety at Mongola, a missionary station near the southern extremity of Lake Nyanza. Such has been the merciless persecution to which he and the native Christians have been subjected that Mr. Mackay feels himself prostrate both in body and mind, yet he proposes returning to the scene of his labours and sufferings as soon as possible.

LA SEMAINE RELIGIEUSE recognises in the French liberal or Broad religious party signs that the destructive tendency to which it has so long given itself, is being followed by a period of reconstruction. This appears in the choice of subjects for next year's consideration—The Composition of a Bible adapted to the use of Families, and The Duty of Liberals with regard to Y.M.C.A. The late Conference at Nimes, too, was occupied by such questions as the elevation of the moral tone, the revival of the religious sentiment in the people, and the desirability of giving a more affirmative and less negative teaching.

SOUTH AFRICA.—Another language has been reduced to writing. Dr. Walter Elmslie, Free Church of Scotland missionary among the Zulus of Angoniland, west of Lake Nyassa, has sent home the first printed fruits of the Ubungona language, issued from the neighbouring mission press at Blantyre. The little book is called "Izongoma Zo' Mlungu," and contains the Ten Commandments, passages from the Psalms, Proverbs, and the Gospels, and fourteen hymns, all in Ubungoni, in Roman characters. Several of the well-known hymns, such as "Just as I am," "Oh, how He Loves!" &c., are among those translated.

BISHOP TAYLOR'S WORK IN AFRICA.—Bishop Taylor's advance party have at last reached the goal in the depths of Africa toward which he has so long been struggling. Before his pioneer band of missionaries started, the Bishop declared his intention to plant stations among the tribes along the Upper Kassai and its tributaries. Toward this region his chain of stations has been steadily lengthening. Dr. Harrison, one of the party that the Bishop led up the Congo in July last, has reached Luluaburg, the new station of the Congo State. He is one of the two physicians who have followed the bishop to Africa, and he is now established among the natives. These Balubas are among the most remarkable savages in the world.

THE FRENCH IN AMERICA.—In 1881 the American Methodists began some missions among the French population in the United States. It is now proposed to do something among the 20 000 French or Canadians of Chicago, and a new mission is being organised in the northern part of New York State. At Lowel, Mass., the evangelistic work has created opposition from Roman Catholics; the windows of the chapel having been broken. In Indiana, Brazil, a small Methodist church exists among the French and Belgian miners. In New Orleans there are about 100 000 persons who speak French. They are nominally Romanists, but have very little real religion. Here the Methodists have set vigorously to work, and in a little over a year about fifty thousand tracts and hundreds of New Testaments have been distributed.—*L'Evangéliste.*

WEST AFRICA.—Rev. Thomas Truscott, Methodist Free Church missionary, writing from the Mission House, Freetown, Sierra Leone, says:—"We are passing through a heavy trial here. On Tuesday, October 4, our mission at Senehoo, in the Bompepeh country, was attacked by the Younies, a tribe very similar to the Masai for their warlike and plundering propensities. These lawless marauders came down upon the town, and burnt it, completely destroying the mission premises, and killed three of our members, viz., one man and two women. I am thankful to say that our native teacher managed to escape with his wife and child, although in a state of perfect destitution. It seems very discouraging that the results of our five years' work in that country should be destroyed in a few hours. Ask the friends to pray for us."

BROTHER GEORGE ROSE, a native of Sierra Leone, who has for some years past been doing evangelistic work, such as open-air preaching, house-to-house visits for reading and prayer, among the many careless and indifferent ones in the lanes and suburbs of Freetown; tract distribution in hospitals and elsewhere, without help from any public body or society, and having a great desire to identify himself with some Evangelical Societies in England, will be very thankful to any Christian worker who will favour him with a visit to England, for he has no means of his own. He has lately been conducting services at Wilberforce, Murray Town, and many other villages in Sierra Leone, and in Freetown, in St. John's Methodist Church, and given temperance lectures in Jehovah, Bethesda, and others of the United Methodist Free Churches, by the kind permission of Rev. Thomas Truscott, general superintendent of the churches. Brother Rose will be glad even to work his passage to England if kind permission could be granted by the companies' agents of the mail steamers.

TEMPERANCE NOTES.

HOME.

A series of successful temperance meetings were held recently in Aberdeen and district.

The British Weekly believes that ere long the Church of Christ will refuse to accept gifts from those engaged in the liquor traffic.

Canon Barker, of Marylebone, recently delivered a powerful and convincing address on temperance at Hare-court Chapel, Canonbury.

The once popular London theatre known as the "Vic." is now a centre of earnest effort to bring the masses to temperance and religion.

At the annual conference of the North Wales Temperance Association an advanced programme of temperance reform was unanimously adopted.

Mr. W. H. Whitehead, of Manchester, has concluded an eight days' Gospel temperance mission in Leominster. A large number of pledges were taken, and Christian workers have been greatly stimulated.

Canon Weldon's assertion that at the recent Braemar gathering, held near Balmoral at her Majesty's desire, drunkenness was disgracefully prevalent, has been contradicted, amongst others, by Bishop Douglas, Aberdeen.

The Irish Wesleyan Conference Temperance Committee, says the Belfast *Christian Advocate*, has decided to issue prizes to young people of specified ages for the best essays on the Personal, the Social, and the Physiological Benefits of Total Abstinence.

A week of Gospel temperance meetings, conducted by Rev. J. M. Hewson (Travelling Secretary of the Baptist Total Abstinence Association) has recently been brought to a close at the Baptist Chapel, John-street, Bedford-row. Nearly two hundred pledges were taken.

Successful meetings, by Mrs. Spencer, of Bristol, have been held in Dublin, in connection with the Women's Temperance Association. These included five drawing-room and other afternoon meetings for ladies of the upper and middle classes, three in the evening being more especially for working people, and one for the members of the Y.W.C.A. A large gathering was held of poor women, attenders of the various Mothers' Meetings in this city, and Mrs. Spencer also addressed the Protestant inmates of one of the city workhouses, and the attenders at the Prison Gates Mission.

FOREIGN.

From America further cases of violent attacks upon Prohibitionists are reported, and in some instances death has ensued.

At Malta the branches of the National Temperance League continue prosperous. During the quarter numerous meetings were held, and many pledges taken.

Professor Bryce, in a recent letter, called attention to the issue of licences for the sale of spirits in Upper Burmah, a course from which the "worst results" may be expected.

Mr. J. Malins states that in all Spain there is no teetotal society. "The Spanish speaking people of the Argentine Republic have constituted a Good Templar lodge at Buenos Ayres."

Mr. Samuel Smith, M.P., questions the accuracy of the statement issued by the Government of India that the consumption of alcohol in India had decreased. He states that this year, in spite of protests, the number of licences is being increased.

Mr. Caine, M.P., recently visited Calgary, in the far West. He writes: "Prohibition makes it one of the quietest, most respectable, and law-abiding places, with the Salvation Army barracks as its most popular place of entertainment." Mr. Caine says that though the population is of a rough class, the Salvation Army is greatly respected.

Notes on Daily Readings.

SUNDAY, NOV. 20.—JEREMIAH XXI.

We have next a group of four chapters (xxi.—xxiv.) which Keil puts under the heading of "The Shepherds and Leaders of the People." It contains prophecies relating to different reigns of kings of Judah, beginning with the last, Zedekiah. This may be (as most critics think) because "Zedekiah, in his ninth year, sent an embassy to Jeremiah asking his prayers when the Chaldæan army was advancing to the siege of Jerusalem. He could, however, give the King no hope, but gathered into one all those passages in his previous prophecies which bore upon the conduct of those who were the leaders of the people—the kings, priests, and prophets—that he might show with whom the guilt of the nation lay."—*S.C.*

2.—*If so be that the Lord will deal with us according to all his wondrous works.*—Alluding perhaps especially to God's deliverance of Jerusalem under Hezekiah, when that king sent to the prophet Isaiah (Is. xxxvii.) just as Zedekiah now sends to Jeremiah. But that was 120 years before, and since then God's repeated calls to repentance had been disregarded, and, as the symbol of the breaking of the potter's vessel (xix.) had shown, the sentence was now irrevocable.

5.—*I myself will fight against you.*—Comp. Matt. xxii. 7, where the Lord calls the Roman army which destroyed Jerusalem "his army."

8.—*Behold, I set before you the way of life, and the way of death.*—This does not refer, any more than Deut. xxx. 19, upon which it is founded, to the salvation of the soul, but to life or death of the body.

12.—*Execute judgment in the morning.*—"An important part of the king's duties was personally to hear and to adjudicate upon cases in the open space at the city gate. See 2 Sam. xv. 2—4."—*Streane.*

13.—*O inhabitant of the valley.*—"Inhabitant is feminine, the population of Jerusalem being always personified as a woman, the daughter of Zion. Jerusalem is at once a valley and a rock. It is called valley of vision (Is. xxii. 1)."—*S.C.*

MONDAY, NOV. 21.—JEREMIAH XXII.

Keil puts in one group, xxii.—xxiii. 8, and entitles it, "Rebuke of the ungodly kings Jehoiakim and Jehoiakin, and promise of a righteous Branch of David."

2.—*Hear the word of the Lord, O King of Judah.*—Jeremiah here addresses to Zedekiah a summary of previous prophecies which had been pronounced against Jehoahaz (or Shallum), ver. 10—12; Jehoiakim, ver. 13—23; and Jehoiakin (Coniah). The failure of all Josiah's seed is thus shown in contrast to the next king whom God should raise up, spoken of in next chapter (xxiii. 5—8). He should be a King worthy of the name.

4.—*If ye do this thing indeed.*—Probably addressed, in the first instance, to Jehoiakim at an early period of his reign, for after the breaking of the potter's vessel (xix.), which is generally assigned to his fourth year, there was no hope held out of the judgment then pronounced being averted.

6.—*Thou art Gilead unto Me, (and) the head of Lebanon.*—"The 'and' must be omitted. Gilead is extolled for its aromatic plants (viii. 22), its grassy uplands (Cant. iv. 1, vi. 5), its general fertility (Isa. xxxiii. 9), and especially for its splendid oak forests (Isa. ii. 13; Zech. xi. 2). Lebanon is the usual metaphor for everything of surpassing magnificence. Jeremiah can find nothing nobler to which he may compare the kingly house of David."—*S.C.* The throne of David was thus spoken of by God, no doubt, in reference to the promised Heir of that throne, who should fulfil God's ideal (Luke i. 32).

10.—*Weep ye not for the dead…but weep sore for him that goeth away.*—"The dead" refers to Josiah, for whose untimely fall at Megiddo there was great lamentation (2 Chron. xxxv. 24). "Him that goeth away" was his son and successor, Jehoahaz (Shallum), who, after three months' reign, was deposed by Pharaoh Necho, and taken to Egypt, where he died (2 Kings xxiv. 34).

13.—*Woe unto him that buildeth his house by unrighteousness.*—"Jehoiakim, who lived in splendour amid the misery of the nation, and amused himself with building palaces, when the whole land was ground down by heavy taxation, perished miserably at the age of thirty-six, so little cared for that his body was cast aside without burial."—*S.C.*

24.—*Coniah…king of Judah.*—Jehoiakin, the son of Jehoiakim, who succeeded him, and was taken captive to Babylon; reigning but three months (2 Kings xxiv. 8). Though his uncle, Zedekiah, reigned at Jerusalem after he was taken captive, he was in order of descent the last of the kings of Judah.

TUESDAY, NOV. 22.—JEREMIAH XXIII.

1.—*Woe be unto the pastors.*—Better as in R.V., "shepherds," it refers to kings.

5.—*I will raise unto David a righteous Branch.*—The first clear Messianic prophecy in Jeremiah. Coming as it does at the close of the sentences pronounced upon the helpless and hopeless successors of Josiah, the last godly king of Judah, it opens up a bright prospect for coming days (we may add, days yet to come) when "the Lord God shall give unto (Jesus) the throne of his father, David."

6.—*The Lord our righteousness.*—This glorious title anticipates the Gospel revelation of Jehovah becoming Jesus, and being "of God made unto us righteousness" (1 Cor. i. 30).

8.—*And they shall dwell in their own land.*—This part of the prophecy awaits its fulfilment at the Lord's second coming.

16.—*They speak a vision of their own heart.*—"The heart was regarded by the Jews as the seat of the intellect."—*S.C.* Of how many religious teachers of the present day may not this be said, as well as what follows, "And not out of the mouth of the Lord," *i.e.*, out of God's Word?

28.—*What is the chaff to the wheat?*—The chaff is the prophet's dream, the wheat is God's Word. "The dream is but a dream, and to be told as such, but God's Word is to be spoken of as certain and absolute truth."—*S.C.*

29.—*Is not my word like as a fire?*—"It is the great purifier which destroys all that is false and leaves only the genuine metal."—*S.C.* *And like a hammer that breaketh the rock in pieces?*—Even hearts as hard as the nether millstone. Such broken hearts are soon bound up by Him who has been anointed to do so (Is. lxi. 1).

33.—*What burden?*—LXX. and Vulg. follow a reading of the Hebrew which gives a more pointed sense, "Ye are the burden" (R.V. margin).

WEDNESDAY, NOV. 23.—JEREMIAH XXIV.

"In this chapter Jeremiah further declares that Zedekiah and all the priests and prophets of Jerusalem are merely refuse, the decaying remains of a basket of fruit, after it has been picked over. When Jeconiah was carried to Babylon, they doubtless congratulated themselves on being saved from such a fate; really all that was good was then culled out and placed in safety, and they were left behind, because they were not worth the taking."—*S.C.*

2.—*Very naughty figs.*—"Naughty" means worthless. R.V. renders it "bad."

6.—*I will set mine eyes upon them for good.*—This explains why those carried captive are likened to good figs. The goodness is not in them, but in God's purpose towards them.

7.—*I will give them an heart to know Me.*—Those who returned from Babylon (Ezra i. 5) were those "whose spirit God had raised." This was the literal fulfilment; but there is also a spiritual fulfilment in the Israel of God, and one, both literal and spiritual, yet future.

9.—*I will deliver them to be removed into all the kingdoms of the earth.*—"There is a close analogy between Jeremiah at the first destruction of Jerusalem, and our Lord at the second. So too there the good figs were those converts picked out by the preaching of Christ and the Apostles; the bad figs were the mass of the people left for the Romans to destroy."—*S.C.*

THURSDAY, NOV. 24.—JEREMIAH XXV.

The prophecy of this chapter was delivered seven or eight years before that in the last chapter, in the fourth year of Jehoiakim, and first of Nebuchadnezzar.

3.—*From the thirteenth year of Josiah.*—This was the year when Jeremiah began to prophesy (i. 2).

11.—*Shall serve the king of Babylon seventy years.*—The first announcement of the Babylonish captivity.

12.—*Will make it perpetual desolations.*—This so distinctly refers to the "land of the Chaldeans" that it hardly allows one to cherish the idea that the prophecies of Babylon's desolation (Isa. xiii. 19—22) have not yet been fulfilled. The doom of mystical Babylon (Rev. xvii.) is expressed in language taken from that of the literal.

17.—*Then took I the cup…and made all the nations to drink.*—Probably, by some symbolical action not recorded, or it may be by proclaiming publicly that they were to drink of this cup.

26.—*And the king of Sheshach shall drink after them.*—"Sheshach" is (as Jerome tells us he learned from his Hebrew teacher) the name Babel, written in cypher. The cypher consists in reckoning from the last letter of the alphabet instead of the first; thus B, B, L correspond to S, S, Ch. S in Hebrew being the last letter but one. This is confirmed by li. 41, where Sheshach and Babylon evidently are interchangeable. The postponement of the doom of the king of Babylon (thus designated), until "all the kingdoms of the world, which are upon the face of the earth" have drunk, may point to the last judgment upon the king of mystical Babylon—*i.e.*, Antichrist.

FRIDAY NOV. 25.—JEREMIAH XXVI.

1.—*In the beginning of the reign of Jehoiakim.*—The first six verses of this chapter are a brief summary of vii. 1—16, introduced to account for the ill-treatment which the prophet received from the people for so prophesying.

11.—*Then spake the priests and the prophets unto the princes and to all the people.*—It is impossible not to see here a typical foreshadowing of the treatment of a greater Prophet than Jeremiah, whom the chief priests accused to the Roman governor as "worthy to die." These princes, &c. (as did Pilate), find no fault in him (see ver. 16); but, were it not for the intervention of Ahikam (ver. 24), he would have been given (as Jesus was) "into the hand of the people to put him to death." See Jeremiah's sufferings, typical of Christ's, in Lamentations i. 12, iii. 1.

20.—*And there was also a man, &c.*—"This narrative of Urijah's fate was no part of the speech of the elders; the date does not suit. Jeremiah, when he reduced the narrative to writing, added this history to show the ferocity of Jehoiakim, and the danger to which he had himself been exposed."—*S.C.*

SATURDAY, NOV. 26.—JEREMIAH XXVII.

1.—*In the beginning of the reign of Jehoiakim.*—"It is clear from verses 3, 12, and 20 that for Jehoiakim we must read Zedekiah. This is not without support among Hebrew MSS., whilst the Syriac version also reads 'Zedekiah.' The LXX. omits the verse. It is therefore either a later insertion in the text, or a confusion between the opening verses of xxvi. and xxvii. led to the introduction of the wrong name here."—*Cambridge Bible for Schools.*

3.—*The messengers which come.*—"The ambassadors of these five kings had probably come to Jerusalem to consult about forming a league to throw off the Babylonian supremacy."—*S.C.*

12.—*Bring your necks under the yoke of the king of Babylon.*—As the yoke of Babylon was a penal infliction upon Judah for her sins, to rebel against that yoke was to rebel against God who imposed that yoke.

22.—*They shall be carried to Babylon.*—This announcement, that "the vessels that remain in the house of the Lord"…"shall be carried to Babylon," seems inconsistent with the advice in ver. 18, "If they be prophets…let them now make intercession to the Lord of Hosts that the vessels which are left…go not to Babylon." The best explanation is perhaps that given in xviii. 8, that the execution of a sentence pronounced may be averted by immediate repentance. The prayer of repentance is never too late till the sentence is actually carried out, or, as in Jer. xix., declared to be irrevocable.

Among the Churches.

CHURCH OF ENGLAND.

Captain Cobham, chairman of the Church Association, condemns the proposed union with the Old Catholics as "downright treachery."

An anonymous donor has sent to the Church Missionary Society a donation of £1000, after reading an attack on the Society in one of the London daily papers.

Rev. Charles Bedford has recently completed his fiftieth year as Rector of Denton, near Newhaven, Sussex. He has throughout his long and useful career been a most consistent Protestant and Evangelical.

The Bishop of Liverpool has been warning his clergy to preach against Sabbath desecration, gambling, the breach of the seventh commandment, and not to give way to extremes of church decoration, or Saturday night amusements for the people.

The Church Society for Providing Homes for Waifs and Strays have recently received from the Clothworkers' Company a donation of twenty pounds, and from the Mercers' Company a donation of twenty-five guineas, in aid of the Home for Crippled Children about to be opened by the Society.

From a book written by the superintendent of the London Diocesan Home Mission, we learn that in 1837 there were 260 Episcopal churches and chapels-of-ease in London; there are now 720 churches, and the cost of new ones can scarcely have been less than £3,250,000. The number of the clergy is four times as great as in 1837.

SOCIETY OF FRIENDS.

Much blessing rested on W. C. Collyer's week's mission in Birmingham.

Hannah Maria Wigham, the gifted authoress has been recorded a minister of the Gospel by the Dublin Yearly Meeting.

Joseph G. Alexander, of Croydon, and Jane Miller, of Edinburgh are to accompany Thomas and Anne W. Marsh on their Peace Mission to European capitals.

At Charlbury, in Oxton, Frederick Sessions, of Gloucester, has been preaching and lecturing to large audiences, and sinners have been publicly acknowledging Christ, while the saints were cheered.

William Jones, secretary of the London Peace Society, is having large services in America. The union of England and America under the banner of peace is surely a noble sight, and heralds happier days for both.

George Wood, of Luton, has conducted a three weeks' and William Hobson, of Cardiff, a one week's mission among the adult schools and missions of Leeds. Converting power abounded, and a goodly number, previously under preparation, crossed the line and owned Christ.

METHODIST.

Rev. William Gibson reports a revival in evangelistic work in Paris. Thirteen souls have been brought to Christ within a fortnight.

Rev. Danzy Sheen, supported by a noble band of earnest local preachers and brethren, has recently witnessed a revival at Tatham-street Primitive Methodist Chapel, Sunderland.

Several Primitive Methodist districts are making special arrangements for evangelistic services on a large scale, and a deepened interest in the spiritual advancement of the denomination is being manifested in many parts of the country.

Rev. Thomas Waugh recently closed a thirteen days' mission in Standishgate Chapel, Wigan. The services were largely attended, and toward the end of the mission the chapel was crowded to overflowing. The Word was with power; and about 550 adults and 50 children went into the inquiry-room.

The Methodist Churches, says *The Methodist Times*, are all feeling the influence of the grand West-end Mission. The two London District Committees of the Primitive Methodist Connexion held a united meeting on Friday last, to make arrangements for a more determined effort to reach the masses of this great city.

After some difficulty a house for the sisters of the West London Mission has been secured in Montague-street. Several ladies are already in residence. All communications for these ladies should be addressed to Katherine House, 19, Montague-street, W.C. Other ladies are arranging to enter upon the work in a short time.

At Langsett-road, Sheffield, the society, under the guidance of Rev. W. D. Judson (Primitive Methodist), have begun Sunday afternoon lectures to working men on social questions. A brass band parades the streets, and numbers, who have been neglecting it for years, have been attracted to the house of God. The public-houses are being emptied.

A Convention for the Promotion of Spiritual Life for the Churches in the Leeds and Bradford District of the United Methodist Free Churches was held at Leeds on Tuesday week. Rev. F. Marrs referred to the enormous influence Methodism has exerted in the past, as shown by the fact that there are at the present time over four million members and twenty-three million adherents.

At a missionary meeting at Gravel-lane Chapel, Manchester, on Monday week, Mr. H. B. Harrison exhibited a small bag containing 104 farthings, the offering of a poor widow to the missionary cause. During two years this widow had conscientiously laid by weekly out of her small pittance one farthing, which sum, indeed, was a considerable proportion of her small income; and of her penury she gave for the spread of the Gospel abroad.

Speaking at the annual meeting of the Fund for Promoting Village Methodism in the First London District, Rev. Thomas Champness said that if Methodists were to do their share in evangelising England, they must do it by sheer hard work. There is no patent, no secret about it; the way to save England is for every preacher to go to bed thoroughly well tired. He liked to feel so tired after a day's work that he could hardly walk home.

At the close of the prayer-meeting in Wardour Hall, on Monday week, a stranger, who wished his name kept secret, presented Mr. Nix with a cheque for £50, in aid of the soup kitchen in connection with the West London Mission.

The Liverpool ministers have covenanted together to spend some time in private prayer every Wednesday, with a view to secure a revived ministry and a revived church. Why, says *The Methodist Times*, should not special prayer be made to God by every Methodist for a deep and an extensive revival of the work of God?

SALVATION ARMY.

At a meeting at Croydon, at which Colonel Nicol gave a stirring address, upwards of one hundred persons came out to the penitent form.

Five nationalities proclaimed the love of Jesus in a recent Sunday afternoon meeting in Amsterdam, Holland—Dutch, French, German, Flemish, and English.

At present the Army has not commenced operations in Norway, but they have decided to commence work as soon as possible. A barracks to seat 700 is being erected at Christiania, and it is hoped that it will be ready by the beginning of January.

A member of Parliament connected with a large business firm in the city recently said, "I am persuaded that legislation will not stop drunkenness, but I believe the work in which the Salvation Army are engaged is accomplishing this object, and I very gladly give a subscription towards the erection of the barracks which was brought under my notice."

Describing his tour in Sweden, "General" Booth writes from Gothenburg:—"We were soon comfortably located in the house of a lady who has quite a large establishment for training girls for domestic service. Nearly every girl that comes into the place gets converted in the Army meetings, and so goes forth into the world, not only able to bake and wash, and clean and serve, but to pray, and believe, and fight for the salvation of those whose earthly comfort she goes to promote."

CONGREGATIONAL.

Rev. J. Guinness Rogers presided on Tuesday week at a farewell meeting at Clapham to take leave of eleven missionaries who are departing for India.

Popular Sunday evening services are being held at the Bow and Bromley Institute by Rev. W. E. Hurndall, of Harley-street Congregational Church, from 8 to 9.30. The meetings are well attended.

Rev. Henry Simon has accepted an invitation to the pastorate of Harecourt Chapel, Canonbury, and enters upon his duties on the first Sunday in the New Year. The church at Harecourt is looking forward very hopefully to a bright future under the new pastor.

An effort is being made to make adequate provision for the widow of the late Rev. G. M. Murphy, of Lambeth, who did such good service in the temperance cause. Friends who would like to assist may communicate with Mr. W. Wightman, 9, Camberwell New-road, S.E.

Acting upon the advice of numerous friends, Rev. W. A. Meaton has resolved to devote the greater part of his time to mission preaching. Friends desiring Mr. Meaton's services may apply to 26, Grove-road, Acton, W. Mr. Meaton will be associated in his labours with Revs. J. F. T. Hallowes and R. Balgarnie.

A meeting for conference and prayer has been held at Handbridge Chapel, Chester, called by Rev. Wm. Jones, pastor. Many suggestions were made as how to get another baptism of the life of God on the church. Some testified what the Lord had done for their souls, and others confessed their lukewarmness, while many resolved to consecrate themselves afresh to the Master's service.

The results as at present ascertained of Rev. Robert Balgarnie's recent mission at New-court Chapel, Finsbury-park, are most cheering. Over a hundred persons who were awakened or had received blessing gave in their names and addresses to be visited. These included a large number of young men. Such as desire to join the church are sure of a hearty welcome from such a pastor as Rev. Ossian Davies. The work is being actively followed up.

BAPTIST.

Rev. Charles Spurgeon, of Greenwich, will be the preacher at the Metropolitan Tabernacle on Sunday next.

Rev. F. B. Meyer, of Leicester, commenced a four days' special mission at Richmond Chapel, Liverpool, on Saturday last.

Rev. James Smith, formerly of Delhi, is returning to Simla, to assume charge of the mission there, thus relieving Dr. Carey for medical work in the plains.

Rev. J. H. Tuckwell, of Carey-street Chapel, Reading, has intimated to his church his intention to resign the pastorate on account of change of views on the subject of baptism.

An all-day Conference, in connection with the Baptist Ministers' Prayer Union, will be held at Melbourne Hall, Leicester, on Thursday, 24th inst. The object will be to seek an increase of spiritual power.

At the usual Saturday evening prayer-meeting at the East London Tabernacle, the vicar of St. Stephen's, North Bow (Rev. J. Pullein Thompson), said that in the future he meant to work shoulder to shoulder with the pastor (Mr. Archibald Brown) to stem the tide of immorality existing on every hand in the East-end.

Dr. S. H. Booth, secretary of the Baptist Union, has received a letter from Rev. W. Hamilton, of Carrickfergus, who is now eighty-seven years of age, and was for sixty years a foreign missionary, in which he says:—"I think it would be a good thing at the present time if you would invite all the ministers belonging to the Baptist Union to unite in prayer that the Lord would enable them to live so near to Him, and so to preach Christ, that no one will believe an evil report of them."

In addition to Mr. Spurgeon and Mr. Archibald Brown, Rev. David Davies (of Brighton), Rev. James A. Spurgeon (of Croydon), and Rev. W. H. Burton (of Dalston), have resigned their connection with the Baptist Union. The Gildencroft Baptist Church, Norwich (Rev. Thos. Bullimore, pastor), have also seceded from the Union on the same grounds of those as Mr. Spurgeon.

PRESBYTERIAN.

Mr. William Thomson concluded a fortnight's evangelistic services at Gloucester on October 28. Many have borne witness to blessing received during the mission.

As an outcome of a recent mission at Ipswich, by Mr. George Nokes, it has been decided to hold special Gospel services for the people after the ordinary service every Sunday evening.

Dr. William Wilson, secretary of the Free Church Sustentation Fund, will retire at the next Assembly through pressure of age and infirmity. Dr. Wilson has rendered signal service to his church.

Rev. Emmanuel Vanorden, of Sao Paulo, Brazil, has delivered addresses on behalf of his work in Brazil at Belgrave Church (Dr. Saphir's), and at Regent-square Church (Dr. Oswald Dykes'), which greatly interested the hearers.

The Students' Missionary Society of the English Presbyterian Church, which last year raised £180 for the Chinese Mission at Singapore, has resolved to plead this year for funds towards the building of a hospital for medical mission work at Taiwanfoo, in Formosa.

At Bell-street Mission, in connection with Dr. Donald Fraser's Church at Marylebone, special lectures are being delivered in defence of Christianity. Of recent years the working classes in the neighbourhood have assumed, to an alarming extent, a sceptical attitude towards the truths of Revelation.

At the meeting of the Bristol Presbytery on November 8, a Conference was held to receive reports and to discuss the best methods of conducting evangelistic work. Several of the brethren bore testimony to quickened life and much conversion found in their congregations as the result of recent special services.

Rev. S. D. Scammell, of Chatham, has commenced a series of Social Saturday Evenings for the People. His aim, he says, is to provide a counter-attraction to the public-house, in the shape of short, pleasant, sociable, free, and open entertainments each Saturday evening during the winter months, varied now and then with lectures on interesting topics.

NOTES FROM IRELAND.

There are forty-nine associations, with nearly 500 members, in the temperance societies of the Unite Diocese of Cork.

Successful anniversary services have just been hel in Wellington-place Evangelical Union Church, Belfast by Rev. Dr. Fergus Ferguson, of Glasgow.

There are now seventeen orphan girls in the Metho dist Female Orphan School, Dublin, and twenty-thre inmates in the Methodist Widows' Almshouse.

Mr. George Clarke has been conducting a series o mission services in Cork, similar to those he recentl held in the Christian Union Buildings, Dublin.

A successful series of temperance meetings wa recently held in the neighbourhood of Cookstown, b Mr. S. Glasgow, of the Irish Temperance League.

A legacy of over £500 left by the late Mr. Jam Lindsay, J.P., to the Belfast Female Mission, the Bibl women of which are doing an excellent work, has ju been paid over by his executors.

The Dublin University Fuh Kien Mission is sending missionary to Foo Chow. On Monday week a meeti was held in Trinity College, Dublin, to wish Godspee to Rev. J. S. Collins immediately before his departure

Sherrard's Catechism, which is described as a high ritualistic publication, and which had been placed the programme of religious instruction in Episcop Church schools, has been struck off the programm after an animated debate in the Synod of the Unit Diocese of Dublin.

At the opening of the annual session of the Assembl College, Belfast, on Tuesday week, an able address w delivered by Rev. Dr. Todd Martin, the newly-appoint Professor of Christian Ethics, in which he showed th the doctrine of Evolution did not hold good in t sphere of morals where man was a free agent.

The annual meeting of the Ulster Female Penitenti was held in Belfast on Monday week. There wa large attendance of clergymen of various denomi tions, and others interested in the work of rescue. T Society has been in existence for over forty-eight yea and the past year was one of the most prosperous it had.

A most successful revival mission has just been c cluded in Crumlin-road Methodist Church, Belfast. one meeting four men and their wives were toget led to the feet of Jesus; at another forty-one peni sinners professed to accept Christ; and on one of Sundays eighty-five persons came out on the Lo side. About four hundred and fifty in all have fessed conversion.

"FALLEN ON SLEEP."

Mr. Walter Morrison, senior elder and office beare the John Knox Presbyterian Church, Newcastle Tyne.—Rev. Thomas Gill, who has been in the tist ministry for nearly half a century.—Dr. Will son, for forty-four years parish minister of Colle Fifeshire.—Rev. J. Pillans Macdougall, minister of and Graemsay, Orkney.—Captain John Watson, an e in Princes-street United Presbyterian Church, Arbro —Mr. Dagald Macphail, an elder of Hope-street Church, Glasgow, and author of several tracts in Ga —Mr. Robert Porter, of Belfast, an active Chris worker.—Rev. William Crow, one of the oldest mini in the Primitive Methodist Connexion.—Rev. Wil Hopper, for many years a devoted minister of the Christian denomination.—Rev. Lewis F. Potter, vic St. Leonard's-on-Sea.—Rev. Thomas Hayton, vic Long Crendon, near Thame.

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TEXTS IN HOSPITALS.—Could any of your readers supply Illuminated Texts for the wards of this hospital? In one ward I want to get a text placed over every patient's bed, as there are only one or two old ones in it. If any Christians desire to place God's Word before the people (the sick ones), this is one way in which they can do it.—(Miss) CECILIA WILLIAMS, Hanbury Ward, London Hospital, Whitechapel, E.

THE CUBITT TOWN CHRISTIAN MISSION has been open for fourteen months, and is in the midst of a very poor neighbourhood, the people about being mostly dock labourers. Mr. PEARCE, a working man, is the superintendent of it. He is a very earnest, God-fearing man, and doing all in his power to spread the Gospel. The hall is situated in East Ferry-road, Cubitt Town.—CHAS. H. H. CAMERON, "Lochiel," Harlesden, N.W.

REV. W. SPENDLOVE, C.M.S., who is returning to the "Arctic Regions" shortly, requires additional slides for a magic lantern given to him by kind friends in Mildmay. He feels sure there are clergymen and others who have old slides they could and would gladly give him. Will some friends of missionaries to Red Indians note this want, and supply it? The slides may be sent to Mr. H. G. MALAHER, Missionary Leaves Association, 20, Compton-terrace, Islington, N.

BOROUGH MARKET MISSION HALL (9, Park-street, Borough Market, S.E.).—Winter is close upon us, and the members of the Mothers' Meeting are anxiously thinking about the clothing of their little ones. Are there not many of your readers who could just now give away some of their second-hand clothing? Parcels (carriage paid) would be very thankfully received at the Mission Hall, or by the treasurer, Mr. J. SINCLAIR, 65, Southwark-street, S.E.—THOS. ROBSON.

CHELSEA RESCUE HOME.—Rev. J. LAWSON FORSTER, Chelsea Congregational Church, Markham-square, S.W., appeals for immediate help for the Chelsea Rescue Home for fallen and homeless girls, to save it from being closed. It has been established for seventeen years, and during this period 2169 girls have passed through it, and received its sheltering care; many of them have been permanently rescued from a life of shame. The superintendent and her assistant are devout Christian women, and thoroughly consecrated to the work. Girls from almost every part of the British Islands have been aided by this Institution.

◆

Notices.

MISS F. M. COWHERD, Stony Dale, Granges, Carnforth, will be glad to send a box of pressed faded leaves gratis to any who may desire them for use in the Lord's work.

A GREAT ADMIRER OF "THE CHRISTIAN."—We are much obliged by the suggestion, but there would not probably be any sufficient demand for the papers in separate form.

COMMUNICATIONS RECEIVED WITH THANKS.—J.H.T. A.T.W. W.C. J.A. C.M.H. C.H.H.C. J.D. D.S. R.W.G. A.F. G.S. C.R.H. W.J. J.F. E.E. J.C.P. G.P. M.E.P. M.S. G.H. C.M. C.T.P.L. T.R. F.B.M. A.E.C. R.D.F. L.F. A.L.C. F.W.L.J. W.W. A.W.A. A.W.W. S.R.G. F.M. H.M.B. E.W.M. G.K. J.T.M. M.E.G. R.M. W.H. K.S.W. J.C. E.T. G.F. C.H. J.B. T.P. A.J.B. G.C.N. M.G.P. T.F.W. H.E.H. W.G. G.H. M.B. C.E. J.M.S. J.P.H. R.C. M.G. F.H.W. O.R. W.S.T. J.H. F.B.M. J.F.M. E.G.T. T.G.S. W.F. J.W.A. O.A.D. C.J. T.J.Y. D.M.L. E.V.C. E.V. R.Y. G.M. S.E.S. E.H.K. J.G.P. H.G.M. T.J.P. M.J.M. E.F.B. J.J. D.F.L. A.C. A.D.A. C.C. E.H. J.K. C.R.H. R.M.B. J.B.W. W.H.W. E.S. W.J.M. A.P. M.W. S.A.B. A.M.G. W.A. T.F.R. J.L. F.H.W.

APPLICANTS FOR TRACTS.—H. Hall, 4, Carlisle-villas, Railway road, Teddington, Middlesex; W. Lippett, 1, Walker's-buildings, Lich-street, Worcester; L. Mackenzie, 59, Boyson-road, Walworth, S.E.; Miss Boning, 32, Trumpington-st., Cambridge; E. Dinnis, 16, County-road, Walton, Liverpool; Miss M. Traxler, 46, Spencer-road, Herne hill, S.E.; Miss S. Kilby, Mash Farm, Enfield Lock; Rev. J. J. Porter, Mount View, Hope Bay P.O., St. George, Jamaica, West Indies; S. Harris, Evangelist, Loughton, Essex.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting at St. Peter's Vestry, Cornhill, 1.15 p.m. (Sat. excepted). Mission to young men, conducted by Mr. Harry Guinness, M.R.C.S., Nov. 21—25, 6 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, November 20, 3 and 7 p.m., Rev. W. Tucker. Gospel services every evening, at 7.30, from November 21—26. November 19, Rev. J. Ossian Davies will preach.

Y.M.C.A., EXETER HALL, Strand, W.C.—Mission by Mr. Henry Varley, Nov. 20—27: Sundays, at 3.45; week nights, at 8. Mr. Harry Guinness, M.R.C.S., Sunday evenings, at 7. Mr. Axel Gustafson begins a course of four lectures on "The Drink Problem," Mon., Nov. 28.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, November 17, at 8.30, address, Mr. W. Edwyn Shipton. Special mission to young men, Sunday, November 20, to Sunday, 27, at 8.30 p.m. each evening.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—November 13—20, week of prayer, each evening at 8.45; mission week to follow—service, with address. Open to all young people.

SOUTHWARK Y.M.C.A., 26 & 28, Newington-causeway, S.E.—Special address to young men, Friday, November 18, at 8.45, by Mr. Henry Varley.

Y.M.C.A., STAFFORD ROOMS, Titchborne-st., Edgware-road, W.—Sunday, November 20, 3.15 p.m., address to young men by Mr. W. T. Paton. Monday, Nov. 21, and Wednesday, 23, at 9 p.m., address to young men by Mr. C. R. Hurditch. Fri., 25, 8 p.m., both sexes.

Y.M.C.A., FINSBURY PARK HALL, N.—Special mission to young men, November 20—27. Mr. A. M. Kyd each week night, at 8 30; Sundays, at 3.15 and 7.

Y.M.C.A., 186, ALDERSGATE STREET, E.C.—Capt. Baring will give a special address to young men on Sunday next, at 3.30; also nightly, at 8, November 21—25.

Y.W.C.A., 17, OLD CAVENDISH STREET, W.—Special mission to young women to November 27; Sundays at 3.30; week nights at 8.45. Rev. W. Hay Chapman, Rev. N. Sherbrooke, Mr. Edward Trotter, and others.

MANCHESTER CHRISTIAN CONFERENCE, Nov. 22 and 23.—Subjects: "The Coming of the Lord," "The Deepening of Spiritual Life," and "The Evangelisation of the World." Tickets and particulars from the Conference Hall, Strangeways, Manchester.

MR. WILLIAM NOBLE conducts the meetings at Hoxton Hall, N., every Sunday, 6.30 p.m.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, at 3.30. November 18, Rev. S. A. Selwyn; November 25, Rev. C. A. Fox.

CONFERENCE HALL, Mildmay-park, N.—Sunday, Nov. 20, at 3.30, Mr. P. S. Badenoch; 7, Mr. Herbert Francis. Tuesday, November 22, 7.30 p.m., lecture by Rev. James Neil, on "Palestine as we now know it." Bible-reading, Thursday, November 24, 3 p.m., Rev. F. A. C. Lillingston, on "Strength."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, November 18, 7 p.m., meeting for the deepening of spiritual life; tea at 6.

POWIS HALL, Bayswater, W.—Sunday, November 20, morning and evening, Mr. Finlay Gibson.

GREAT ASSEMBLY HALL, Mile-end-road, E.—Sunday, November 20, at 11 and 6.30, and week nights, at 8, Mr. Henry Varley.

CONFERENCE HALL, Eccleston-st., S.W.—Mr. C. Russell Hurditch on Sunday, at 3.45 and 7; Fridays, 8 p.m.

STUDENTS AT HARVARD.—A correspondent of the New York *Independent* states that the results of making attendance at early prayers optional is very satisfactory. Those who come do so not of constraint but of their own free will, and in the attitude of worshippers. The whole tone of the service has been transformed. A visit from Professor Drummond occasioned great interest, and led many of the students to a deeper acquaintance with religious truth.

CHINA.—When a Chinese is asked to buy a book, his first question is, "What are its contents?" If it can be shown that the aim of the book is improvement, especially if it teaches the Chinese five cardinal virtues—Justice, Benevolence, Wisdom, Morality, and Truth, then many will eagerly seek to possess it. The Chinese also very generally recognise five great obligations: Duty between the Monarch and his ministers, between parents and children, husband and wife, elder and younger brothers, and between friend and friend. The Bible, containing all these, therefore finds much acceptance among many of the people of this great Empire.—*Evan.-Kirch. Anzeiger.*

Subscriptions Received by Messrs. Morgan & Scott to Monday, November 14, 1887.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

B.—No Order was enclosed in letter.

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Mrs. Hilton's Crèche, &c.—J.G.	2	0	[illegible]
China Inland Mission—E.H.G., Manchester, 5s.; F.L. 5s.; G.F.E. 5s.; G.J. £1	1	15	0
Dr. Barnardo's Homes—H.J.D. 3s.; G.F.E. 5s.; F.T. 10s.; W.P.W. 5s.; M.U. 2s. 6d.; D.A. 2s. 6d.; E.L.S. £1; T.W. 10s.; D.B. £1 10s.; Miss L. 1s.; J.C.P. 5s.; H.M.A.S. £1	5	14	0
London Missionary Society—A.S.W.	5	0	0
Young Men and Women's Christian Mission, Poplar—M.S.	5	0	0
Christian Community—D.B. £1 10s.; (*Relief of Poor*) Ryde, £5; H.M.A.S. £1; M.S. £5 ..	12	10	0
Miss de Broen's Work, Paris—"Esteem"	5	0	0
Railway Mission, 186, *Aldersgate-street*—M.M. ..	1	0	0
Field-lane Refuges—H.J.	0	3	0
Mildmay Mission to the Jews—G.F.E.	0	5	0
Friendless & Fallen—Gloucester, £1; W.P.W. 5s.; J.B. 10s.; Miss L. 1s.; J.C.P. 5s.	2	1	0
London Samaritan Society, &c.—G.F.E. 5s.; L.H. 5s.; T.B.W. 5s.; T.W. 5s.; D.B. £1; (*Night Lodging, &c.*) Island, 10s.; H.M.A.S. £1	3	10	0
Suppression of Opium Traffic with China (*Lecturing and Travelling Agent*)—J.C. £1; W.P. 10s.; T.N.J. £1; J.D.P. £2; G.C. £3 3s.; Sir E.B. £1 1s.	8	14	0
Miss Whately's Work, Cairo—D.W. & S.W.W. £2; Misses P. 10s.	2	10	0
Famine in Central Turkey—W.P.W.	0	5	0
St. Giles' Christian Mission—W.P.W. 5s.; M.U. 2s. 6d.; J.B. 10s.; Mrs. D. 4s. 2d.	1	1	8
Blackdown Hills Mission—J.B. 10s.; J.C.P. 5s.; G.J. 10s.; (*Mr. Brealey's Personal Expenses*) J.B. 10s.; Misses P. 10s.	2	5	0
Mr. Fegan's Boys' Home—Misses P. £1; J.C.P. 5s.; G.J. 10s.	1	15	0
Dublin City Mission—Misses P.	0	10	0
Gray's-yard Ragged Schools, &c.—J.B. 10s.; (*Building Fund*) Misses P. 10s.	1	0	0
Sermon-lane Mission—(*Mr. Fuller's Personal Expenses*) Misses P.	0	10	0
Homes for Working Girls in London—M.S.	5	5	0
Salvation Army—Thank-offering	5	0	0
Figueras Mission (*Pastor Rodriguez*)—Thank-offering, £1; S.S. 10s.	1	10	0
Bridge of Hope, Ratcliff—M. £10 10s.; P.W. £10; J.B. 10s.; J.C.P. 5s.; C.W.H. £5	26	5	0
Tower Hamlets Msn.—D.A. 2s. 6d.; Miss L. 1s. ..	0	3	6
George-yard Ragged Schools, &c.—J.B. £1; D.B. £1 10s.	2	10	
Nine Elms Mission (*Mrs. Meredith*)—J.B.	1	0	
Home of Industry—J.B. £1; D.B. £1 10s.; C.W.H. £5	7	10	
Bloomsbury Refuges (*Mr. W. Williams*)—J.B. ..	0	10	
McAll Mission, Paris—J.B.	0	10	
Miss Leigh's Work, Paris—J.B.	0	10	
Joshua Poole—J.B.	0	10	
Home for Worn-out Governesses—J.B.	0	10	
Indigent Blind Visiting Society—J.B.	0	10	
Home for Blind Children, Hackney—J.B.	0	10	
Ladies' Samaritan Society—(*Paralysed and Epileptic*) J.B.	0	10	
Midnight Meeting Movement—J.B.	0	10	
Homes of Hope, Regent-square—J.B.	0	10	
Ragged School Union—J.B.	0	10	
Rescue Work, Poplar (*Mrs. Wilkes*)—J.B.	0	10	
Relief of Poor (*Mrs. G. Guinness*)—D.B.	1	0	
Destitute Children's Dinner Society—D.B. £1; H. G. Ridgwell, 3s.	1	3	
Mrs. Wall's Work, Rome—E.J.	0	5	
Gospel in China (*Religious Tract Soc.*)—Miss L.	0	1	
Mr. Eoll's Work, Port Said—S.S.	0	6	
Orphan Homes (*Mrs. Ginever*)—J.C.P.	0	5	
African Mission (*Bishop Taylor*)—J.C.P.	0	10	
Mission to Deep Sea Fishermen—Mrs. T.	0	2	
Bristol Orphan Houses—S.J.R.	0	5	
Rev. F. H. White (*Poor*)—M.S.	5	0	
Mr. Geo. Holland (*Poor*)—M.S.	10	0	
Fuel for Poor (*Rev. J. W. Atkinson*)—Adelphos .	0	2	
Hospital for Women and Children, Lupus-street—C.W.H.	5	0	
Church Home Mission—H.M.A.S.	0	10	
Y.W.C. Association—H.M.A.S.	0	10	
London Orphan Asylum—H.M.A.S.	0	10	
Lord's Day Observance Society—H.M.A.S. ..	0	5	
Scripture Readers' Society, Ireland—H.M.A.S. ..	1	0	
Metropolitan Tabernacle Colportage Association—H.M.A.S.	0	10	
Paris City Mission—H.M.A.S.	0	10	
Aged Pilgrims' Friend Society—H.M.A.S.	1	0	
Strangers' Friend Society—H.M.A.S.	1	0	
Asylum for Fatherless Children, Reedham—H.M.A.S.	1	1	
Special Religious Services in Theatres—H.M.A.S.	1	1	
	£149	8	

[ADVERTISEMENTS.]

Tower Hamlets Mission—"A B C," £5.

Dr. Barnardo's Homes—M.B. (Plumstead) 10s.

Bethnal Green Free Library, E.—"In Memory of Sam Hanson," £1 1s. Mr. F. A. Bevan, Treasurer, Lombard-street, E.C.

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5s.; Stoke Newington, 5s.; E. Slaughor, 2s.; F.M.A.
Misses Priaulx and Rainier, 5s.; E.L. 2s. 6d.; Ar
6s.; A Friend, 2s. 6d.; Anon. 2s. 6d. Chas. H. Al
F.R.G.S., Secretary.

"I was a stranger, and ye took me in."

The Committee of the **Field Lane Refuges and Ragged Schools** *are compelled to make a very urgent appeal for Funds for the continuance of their work. The work is carried on amongst the most destitute of the poor, both old and young. The Institution possesses no reserve fund to fall back upon.*

The Committee gratefully acknowledge the receipt of £230, but **£1,270** *is still required before the close of the year to free them from anxiety. Upwards of 200 persons are maintained weekly. The average weekly attendances at the Mission Meetings is about 3,000.*

The Committee trust the Lord's people will help them in this time of difficulty and pressure. *On behalf of the Committee,*

VINE STREET, CLERKENWELL ROAD, E.C. PEREGRINE PLATT, *Secretary.*

P.S.—Contributions will be thankfully received by the Secretary; or may be paid to our Bankers, Messrs. Barclay & Co., 54, Lombard Street, E.C.; or Messrs. Ransom & Co., 1, Pall Mall East, S.W.; or to the Editor of "THE CHRISTIAN."

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2. To mitigate the hard lot and improve the condition of the Fishermen, physically and mentally, by all practicable means, and to meet many urgent needs for which heretofore there has been no provision, especially in supplying medicine and simple surgical appliances, books, mufflers, mittens, &c.

For the above purposes Mission vessels are already stationed with seven fishing fleets, but it is of urgent importance that more vessels should be fitted for similar service, in order that Clerical and Lay Missionaries and Agents of the Mission may visit the Smacksmen.

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During the year 1886 three thousand six hundred and thirty-three cases of accident and sickness were successfully treated in the Dispensary on board the various Mission Vessels. Help is urgently needed to carry on this work.

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Are for 300 Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught a trade, and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

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"Let everyone whose heart is filled with love to Christ do something for this Society."

£50 ARE REQUIRED forthwith to meet the expenses of Cleaning and Heating our MISSION HALL at TILBURY. Will every Reader of THE CHRISTIAN please spare something towards this amount.

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ASYLUM for FATHERLESS CHILDREN, Reedham, near Caterham Junction, Surrey. This unsectarian Institution is entirely dependent upon public benevolence. It is open to fatherless children of either sex from all parts of the kingdom. They are received as early as three months old, and are retained and cared for in every way until they are 15 years of age.

Since the foundation of the Charity in 1844, 1 500 children have been admitted to its benefits and 310 are now in the Asylum. Their maintenance entails an expenditure of at least £8,000 per annum, but of that sum only £2,500 is provided by annual subscriptions.

The large balance is dependent upon donations and legacies. FUNDS are urgently NEEDED.

The Secretary will be pleased to give any further information. HENRY SPICER, Treasurer.
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Office, 35, Finsbury-circus, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

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Full particulars, Reports, &c., can be obtained on application to the Secretary,
CAPTAIN JAMES KEARNEY WHITE.

TEMPERANCE IN THE CHURCHES.—In connection with TEMPERANCE SUNDAY (Nov. 27), A SPECIAL PUBLIC MEETING of the National Temperance League will be held in EXETER HALL (Large Room), on MONDAY, NOVEMBER 28, at 7 p.m.

The Right Rev. the Lord BISHOP OF LONDON will preside; and the Meeting will be addressed by the Rev. ALEXANDER MACKENNAL, D.D. (Chairman, Congregational Union); Rev. HUGH PRICE HUGHES, M.A. (Wesleyan Conference); Rev. JOHN CLIFFORD, D.D. (Vice-President, Baptist Union); Rev. PETER CARMICHAEL, B.D. (Presbyterian Church of England); Rev. THOMAS WHITEHEAD (President, Primitive Methodist Connexion); Rev. M. T. MYERS (Corresponding Secretary, United Methodist Free Churches; Rev. W. B. LARK (Bible Christian Connexion); Rev. T. SCOWBY (Methodist New Connexion).

The TEMPERANCE CHORAL SOCIETY (Conductor Mr. BIRCH) will give a short Concert prior to the chair being taken, commencing at 6.30 p.m.; and will sing at intervals during the evening.

Admission Free. A few Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

The Anchorage.

HEBREWS vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

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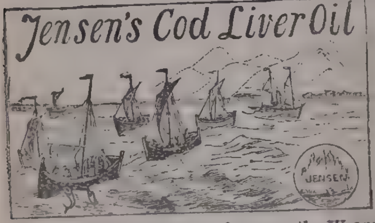

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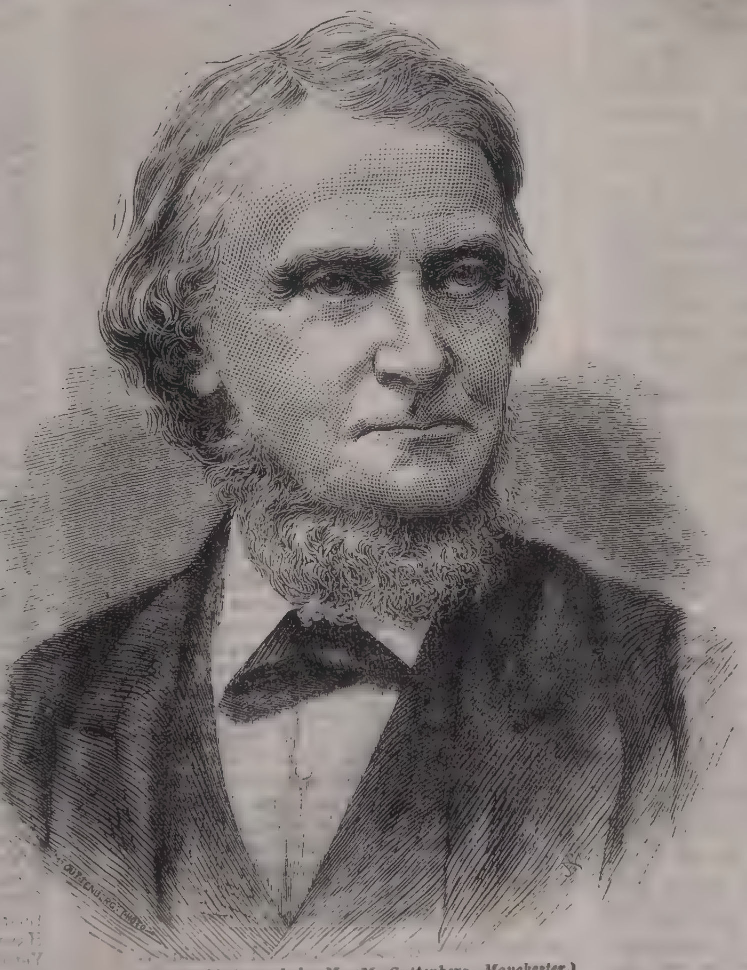
REV. ALEXANDER MACLAREN, D.D.,

Union Chapel, Manchester.

IF "Prince of Preachers" is a title aptly applied to Mr. Spurgeon, then "Prince of Teachers" is one that might well belong to Dr. Maclaren. Though members of the same denomination, their empires are very distinct. The one is mighty to rouse and to enforce: the other is great as a practical expositor of the Word of God. There is no man living of whom it can be said more truly than of Dr. Maclaren that he is one "who brings a great many wonderful things out of the Bible, but sets the Cross in the middle of them all." "We have heard him quoted," writes an old and intimate friend of his, "in the four quarters of the world, and acknowledged as one who wields the widest sway over the minds of the most cultured classes of this and other English-speaking lands."

The editor of *The Expositor* gives similar testimony:—"Our belief is that Dr. Maclaren, more than any other, except Robertson, has altered the whole manner of preaching in England and America, and that immeasurably for the better......There have been more subtile, learned, and poetical preachers in our time, though not many; there have been a few far more profound; but we believe Dr. Maclaren's sermons may be read when the rest are forgotten, because he, above all his contemporaries, has faithfully interpreted Scripture."



(From a Photograph by Mr. M. Guttenberg, Manchester.)

We are often asked, "How is it that ministers' sons generally turn out so badly?" We reply with a return question, "But do they?" Are not ill-doing children of the manse exceptions—exceptions painfully manifest and so much spoken about, but exceptions still? What of the multitudes who do well? or of the many who do famously? Both the great preachers mentioned at the beginning of this sketch support us by their own history. Mr. Spurgeon is the son of a minister, and so is Dr. Maclaren. It is true that, in the latter case, David Maclaren, the father, was merchant as well as minister; that during the week he took rank with the business men of Glasgow, while on Sunday he preached as the recognised Pastor of the Scotch Baptist Church which still exists and flourishes, and which now worships in John-street, Glasgow. From all accounts, he was an able minister, a man of great uprightness, very spiritual, and remarkable for his liberality of mind as well as of heart. He was "mighty in the Scriptures"—a gifted expositor. It is probable that the son owes not a little of his splendid gifts of exposition to the example and early training of the father. Nor was his mother one whit behind. Stray hints that have reached us lead us to believe that her character, her noble mind, her refinement, and her strong and tender love, went far to make him, her youngest child, what he is to-day. He was naturally very diffident and self-distrustful. It is not unlikely that a great light would have been lost to the world had not her faith in her son's powers been much stronger than his own. Many a time did he get from her those encouragements which he needed to nerve him for effort and success.

Dr. Maclaren's history should strengthen our faith in child-Christians. He was only eleven years old when, under the guiding care of his friend Rev. David Russell, who still labours, we understand, in Glasgow, as a minister of the Evangelical Union body, he gave himself to Jesus Christ; and long before that he had been the subject of deep religious impressions. He was not thirteen years old when he was publicly baptized, and admitted to the fellowship of the Hope-street (Glasgow) Baptist Church, by Dr. Paterson, its minister. This admirable act of generous confidence in a boy-Christian must surely have been a rare thing in those days, especially in Scotland.

Dr. Maclaren was educated first in the Glasgow High School, to which he was sent when very young; and afterwards at its University, where he remained till his family removed to London in 1841. He was but sixteen, a boy in a round jacket, when admitted to Stepney College (now Regent's Park) as a student for the Baptist ministry. From the very first he gained the love and high respect of his fellow-students, who spoke of him as "the foremost among them, and a very choice spirit." He must have been a first-class student, for he took the London B.A., a difficult degree, in 1845, when he was scarcely twenty.

In 1846, some months before he reached his majority, he began his public life as minister of Portland Chapel, Southampton. The church was in a low state, the congregation small, and the stipend only £70 per annum. Some good folk, too, were frightened at the bold, brave speech of the young pastor, and questioned if he were "sound in the faith." However, in a few years, the crowded chapel, and the invitations to more influential churches which came to him from time to time, and which were declined, told of his growing power and fame. For twelve years he continued with the church of his first love, often against the urgent advice of his best friends, till at last, in 1858, he yielded, and took the pastorate of Union Chapel, Manchester, where he has been ever since, the beloved and revered guide of a great company of highly cultured Christian men and women.

Dr. Maclaren cannot be described. We may speak of the small, spare figure, quivering with life and feeling; of the firm-set mouth, the unmistakable sign of a tremendous will; of that part of the face so full of thought, poetry, and spirituality; of eyes that pierce and shine, and seem to compass everybody and everything in their quick, lightning glance; or of the strangely magnetic voice—but in vain. We may describe his preaching as "logic on fire," or say that his words thrill like electricity; that he speaks like one wholly possessed by his theme; or that the speaker's *tout ensemble* gives one the best idea possible of etherealised matter—of spirit overpowering matter—but all fails. The man must be seen and heard to be understood.

He never preaches his doubts. He is a strong thinker, who has faced bravely most of the great theological problems of our day. But all mere speculations, and intellectualisms, he rigidly excludes from his pulpit. He speaks of "that abomination which maketh desolate called intellectual preaching." To him preaching is the solemn, authoritative proclamation of divinely revealed truth. Its natural end is conversion and practical improvement. His aim being to explain the Scriptures as the simple Word of God, leaving theology to take care of itself, he labours to do this with the utmost possible simplicity and point, and lucidity of illustration, ever striving to shape his exposition in view of the facts of human nature, the circumstances of life, and the practical duties and conflicts we are each called to face. A sacred reverence for Scripture, and a great faith in its many-sidedness and everlasting freshness, inspires his preaching, which is always clear, cogent, and practical, and ever the direct outcome of his text. "He is an exact and fresh exegete. It follows that while he always begins with a text, and always ends with Jesus Christ, his hearers are led delightfully from text to Christ by a new way; or, if the way is not new, it is bordered by fresh flowers." On the intellectual side, his preaching glows with poetry of thought and expression, so that he has been called "the Tennyson of preachers"; on the moral, it palpitates with human sympathy; while, on the spiritual, it never fails to breathe the very essence of unworldly spirituality, and pure devotion to the personal Saviour.

We had intended to have illustrated the foregoing remarks with various quotations; but limited space forbids more than the following from a sermon on 1 Cor. vii. 24, "Brethren, let every man, wherein he is called, therein abide with God."

Our text is a revolutionary one. It is dead against the watchwords that you fathers give your children — "push," "energy," "advancement," "get on whatever you do." You have made a philosophy of it, and you say that this restless discontent with a man's present position, and eager desire to get a little farther ahead in the scramble, underlies much modern civilisation and progress, and leads to the diffusion of wealth, and to the employment of the working classes, and to mechanical inventions and domestic comforts, and I don't know what besides. You have made a religion of it, and it is thought to be blasphemy for a man to stand up and say, "It is idolatry!" I declare, I solemnly believe, that if I were to go to the Manchester Exchange next Tuesday, and stand up and say, "There is no God!" I should not be thought half such a fool as if I were to go and say, "Poverty is not an evil, *per se*, and men do not come unto this world to get on, but to get up, nearer and liker to God." If you, by God's grace, lay hold of this principle of my text, and honestly resolve to work it out, trusting in that dear Lord who, "Though He was rich, yet for our sakes became poor," in ninety-nine cases out of a hundred you will have to make up your minds to let the big prizes of your trade go into other people's hands, and be content to say, "I live by peaceful, high, pure, Christ-like thoughts." For surely Christ is more than mammon; and a spirit nourished by calm desires and holy thoughts into growing virtues and increasing Christ-likeness is better than circumstance ordered to our will, in the whirl of which we have lost our God. "In everything by prayer and supplication, with thanksgiving, let your requests be made known to God: and the peace of God, and the God of peace shall keep your hearts and minds in Christ Jesus."

We close this brief sketch with the remark that Dr. Maclaren's indirect influence for good has been simply immeasurable. He is a preacher to preachers, and that in a transition age when temptations to depart from the central truths of revelation are many and great. His clear and persistent testimony to the necessity of regeneration, the power of the Spirit, the substitutionary work of Christ, and similar truths, has been given with such power and true authority, that we must rank him among the very foremost defenders of the faith. Long may he be spared to continue his great work!

A SOLEMN FACT.—One hundred and ninety-two millions of our fellow-creatures are living upon the Dark Continent, of whom it may safely be said that none but the odd two millions have ever heard the news of salvation, pardon, and life eternal. Of the rest thousands pass from life every day into a Christless grave.—*War Cry.*

ANGLO-INDIAN EVANGELISATION SOCIETY.—Through the kindness of the Dowager Lady Kinnaird an association has been formed at Bromley to support this Society, with Mr. Lloyd, of Bromley House, as honorary treasurer. A few evenings ago a meeting was held in the Town Hall, when Rev. J. Fordyce gave a lecture on "India fifty years ago and now." Sir Arthur Blackwood, who presided, spoke heartily in behalf of the Society, and also Mr. M. H. Hodder and Mr. Lloyd.

GIDEON'S FALL.

JUDGES viii. 24.

Do ye see the hero standing
With raised hand, a hush demanding?
For around him rings the cheering,
He can scarce obtain a hearing,
As they cry in wild commotion,
Like the roaring of the ocean,
"Gideon king! Be our king!"
Brief his word:
"God's the glory; to reign o'er ye
Is his right.
When ye tell the wondrous story,
How proud Midian fled before ye,
Praise his might.

"Not the hundred pitchers crashing,
Not the red light's sudden flashing,
Not the trumpets' shrilly blast
On the midnight silence cast,
Not the wild confusing shout
Put the enemy to rout,
'Twas the Lord!

"Not the edge of Israel's sword,
But the might of Israel's Lord.
Not a foeman doth remain
On the mountain or the plain:
Let your shouts triumphant ring,
Israel's God is Israel's King,
Let Him reign!"

There was silence in the crowd,
And each warrior's head was bowed
As they listen, still as death,
For the next word Gideon saith.
Will he chant a victor psalm
As Debōrah 'neath her palm?
Will he sing as Moses sang,
While his sister's timbrel rang?
Will he bid us sacrifice,
And shall incense smoke arise
To the Lord who heareth prayer?
(Lo, the altar standeth there).

Oh, human heart, how strange,
How weak, how prompt to change!
What doth the hero say?
"Give me, my friends to-day,
The ear-rings of your prey!"

. . . . .

They will give them glad and gay,
Joyously their leader pay,
Cast the thought of God away.
Spread a mantle on the ground—
See them eager flocking round,
Every man in haste to fling
On the heap his golden ring,
While their leader's greedy eyes
Gloat enraptured o'er his prize.
Would to God that he had died
As he put the crown aside;
Of those rings and jewels rare,
He will make an ephod fair,
He who put aside the crown,
To that ephod will bow down.

Yes! thus did noble Gideon fall:
This the warning for us all;
From the oldest to the youngest,
We are weakness at our strongest.
When we think our standing steady,
Then our foot to slide is ready;
Whom ambition fails to win,
Lust of gold may tempt to sin.
Have we won a triumph glorious?
Yet the foe may be victorious;
If before our wandering eyes
He display earth's vanities;
Other soldiers of our King
Have been dazzled by a ring.

S. R. Geldard.

SCALLOWAY, SHETLAND.—Two years ago a few of the readers of The Christian kindly sent me for lending, and as Sunday-school prizes, suitable books for young people and children with whom I am constantly in contact here. These have done good service. I shall be happy to receive for the same objects other books and publications for use during the approaching winter.

William Falconer.

THE DOWN-GRADE QUESTION.

On Thursday evening last about a hundred ministers from the Pastors' College met, and after much discussion passed the following resolutions:—

This meeting of Metropolitan ministers of the Pastors' College desires hereby to declare its entire sympathy with their president, Rev. C. H. Spurgeon, in his earnest and bold defence of the evangelical faith. They all deplore with him the lack of clear doctrinal statement which characterises so much of the preaching of the present day, and they further desire to express their warmest thanks for his unflinching loyalty to his Lord, and to assure him of their hearty sympathy and support in the battle for the truth which they themselves hold so dear.

That we desire respectfully to urge the council of the Baptist Union to consider the possibility of devising some means whereby Rev. C. H. Spurgeon and the other brethren who have withdrawn from the Baptist Union could be induced to reconsider their position.

That with regard to the question of resignation from the Baptist Union, it be considered a matter of individual conscience, but that no united action be taken until after the report of the council of the Baptist Union has been received.

Copies of the resolutions have been sent to Dr. Booth, the secretary of the Baptist Union, and to Mr. Spurgeon. The circular calling the meeting was signed by Revs. A. G. Brown, W. Cuff, W. H. Burton, C. B. Sawday, E. Henderson, and E. H. Ellis.

The following address has been issued by three prominent and trusted ministers connected with the Baptist Union:—

We have learned with extreme regret that our dear friend and fellow-labourer, Rev. C. H. Spurgeon, has withdrawn from membership in the Baptist Union. We heartily agree with Mr. Spurgeon in regarding disloyalty to Christ and his Gospel as inconsistent with membership in the Baptist Union. From the beginning the Union has been an association of evangelical churches for evangelical purposes, and this is as true now as in any period of its history. In baptism we make profession of our faith in the Lord Jesus Christ, and take our place among his disciples; we are baptized "into the name of the Father, the Son, and Holy Ghost"; and we avow our readiness to learn and observe "all things whatsoever Christ has commanded." In the Lord's Supper we show forth his death and gratefully receive his word, "This is my body, this is my blood of the New Testament, which is shed for many for the remission of sins." If anyone renounces the profession made in baptism and the Lord's Supper, he has no longer a legitimate place in the Union. According to the rules of the Union, "the constituencies and list of members may be revised by the Council, and their decision shall be duly notified to the persons concerned, who shall have the right of appeal to the assembly." The Union has exercised this power in past days. This power of revision must be exercised in conformity with the fundamental principle of the Union, that "*every separate church has liberty to interpret and administer the laws of Christ*, and that the immersion of believers is the only Christian baptism." We feel that the imposition of theological tests or a human creed would contravene this fundamental principle, and defeat the objects of the Union, which are declared to be: "to cultivate among its own members respect and love for one another, and to spread the Gospel of Christ in Great Britain and Ireland."

While differing from Mr. Spurgeon in the step he has taken, we are one with him in loyalty to Christ, in love for the Gospel, and in earnest longing of heart that it may be preached in simplicity, incorruptness, fulness and power in all the pulpits of the land, with the Holy Ghost sent down from heaven; and we rejoice that, though he has withdrawn from the Union, we shall continue to have fellowship and to engage in service with him, as members of the same denomination.

John Aldis.
Joseph Angus.
November 16. Alexander Maclaren.

With unqualified respect for these honoured names, we regret that, having felt called upon by the circumstances to say anything, they have not felt the necessity of saying and doing more. It is quite true that Baptism and the Lord's Supper imply all that is above stated; and that those who submit themselves to the one and partake of the other pledge themselves to those truths above stated. But the contention of Mr. Spurgeon is that there is unfaithfulness to those pledges on the part of some ministers, few or many, connected with the Baptist Union. The very painful letter signed "Agnostic" in our present issue, is an evidence of such unfaithfulness on the part of teachers in very influential positions. The testimony of this witness goes to show that the doctrine of the Gospel is falsified by some who are entrusted with the education and training of future ministers, and who are not prevented from so doing by all that is implied in Baptism and the Lord's Supper, which, doubtless, they observe.

The axiom that "every separate church has liberty to interpret and administer the laws of Christ," suggests, under present circumstances, such questions as these: "What is a church?" "If a church be removed off the one foundation, does it continue to be a church? And does it still retain the right to interpret and administer the laws of Christ?"

As a matter of fact, the outward observance of the two Christian ordinances is not enough to ensure sound doctrine, and the present need is not, we submit, met by the issue of the above address. It affirms that "the list of members may be revised by the Council," and that "the Union has exercised this power in past days." It is precisely the exercise of this power that is needed now, and the inquiries preliminary to this seem to be essential to prevent the disintegration of the Baptist and Congregational bodies.

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Mr. HENRY THORNE at TOTTENHAM.

The meetings conducted by Mr. Thorne at Tottenham, under the auspices of the United Gospel Mission, were brought to a close on Monday week. The mission was originally intended to last for one week only, but the success attending the meetings was so encouraging that it was decided to continue the mission.

The work was heartily taken up by Christians of all denominations, Mr. H. Thorne holding meetings in eight different places of worship. At the service at the Friends' Meeting-house, on the Saturday evening, when the subject was "The Higher Christian Life," many persons gave testimony of Christ's power of keeping them from sin, and of victory over sin, as they trusted in Him.

It is believed that nearly two hundred souls have been saved during the mission, besides many Christians being stirred to fresh consecration. Many will thank God for Mr. Thorne's visit to Tottenham, and pray that he may be abundantly blessed in his labours elsewhere.

"BRIGHT EYES" IN EDINBURGH.—Last week in Moray Free Church, Canongate, Rev. T. H. Tibbles and his Indian wife, Inshta Theamba ("Bright Eyes"), delivered addresses on "Real Life in the Wild West and Mission Work among the Red Indians." Mr. Tibbles said the North American Indians were the finest aborigines, both morally and physically, that he knew of. At first they covered the face of that great continent, but by gradual extermination they now numbered only some 300,000. Mr. Tibbles then gave an account of the gradual breaking down of the wall of prejudice erected against the Indians by the American public. In the United States, out of the one hundred and ten Indian tribes, there were about sixty who had never had a missionary, and had never heard the Gospel preached to them. "Bright Eyes" also addressed the meeting, and gave an interesting description of her life among the Indians.

THEATRE MISSION, CAMBRIDGE.

The ninth anniversary of the conversion of this evil haunt in Barnwell to the service of God was celebrated on Wednesday evening last week. Nearly 400 persons met for tea, and double that number attended the public meeting which followed.

The work has the hearty sympathy of the vicar of the parish, and of ministers of all denominations in the town, who supported the chairman, Rev. F. H. Griffin, either in person or by letter. A quiet, steady work for God is done all the year round, the secretary, Mr. W. K. Vawser, arranging for preachers weekly, who are largely supplied by the Evangelisation Society. Addresses were given by the vicar, Rev. J. Delme-Radcliffe, M.A., Revs. G. Kemp and E. Richardson, and Rev. W. R. Mowll, M.A., and Mr. G. E. Morgan, M.A., of London.

Affectionate allusion was made more than once to the memory of the late Professor Ion Keith-Falconer who had been a warm friend of the Mission from its commencement. He had given £50 toward the support of a visiting missionary and this sum his widow has kindly renewed for the current year. Visitors to Cambridge who are interested in mission work should take the opportunity of seeing this work for themselves.

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OBITUARY.

MRS. SMART, MADEIRA.

News respecting the death of Mrs. Smart, of Madeira, formerly of Cardiff and Bridgend, has come to hand. She was well known throughout South Wales. She had but just retired to Madeira for the winter, having spent a good part of last summer in Bridgend and Cardiff. In a letter she had begun to write to Rev. J. T. Jones, Bridgend, but which she was not permitted to finish, she states: "How I wish all the dear invalids could be got here together to this splendid climate. Yet even here are dangers to be avoided. I sat out in the gardens too late one evening last week, felt a little chilly, and have had ever since a severe cold. People forget to take care in this balmy air." This cold in a short time developed into inflammation, and this soon brought her life to a close. Though she received constant nursing and good medical attendance, all was of no avail, for she passed away at 4.40 a.m. on November 1. She was buried at the English Cemetery, Funchal. In her departure Madeira has lost a very sincere Christian worker.

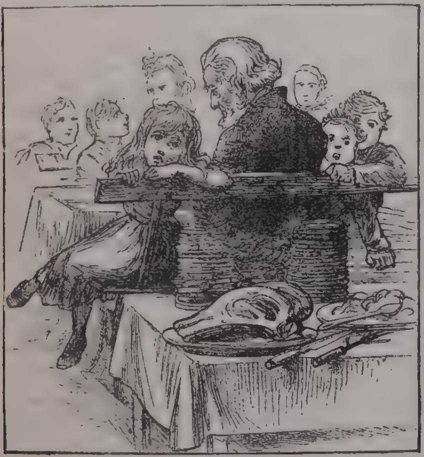
SIR WILLIAM M'ARTHUR.

This well-known Alderman and ex-Lord Mayor died suddenly on the Underground Railway one morning last week. Death is attributed to heart disease. It is difficult, says *The Methodist Times*, to estimate how great a loss his death inflicts upon the Methodist Church. He was the most representative, the most influential, and the most popular of Methodist laymen. His loss will be equally felt in his native country, Ireland, and in England. His Christian services extended to the ends of the earth, as Australia can testify. He was truly catholic in his sympathies, and readily assisted all churches and all philanthropic societies. His public career was characterized by wonderful prosperity and success. He and his brother have made the name of M'Arthur a household and beloved word in every Methodist church throughout the world.

The funeral took place on Monday. The cortège formed at Holland Park, and proceeded to Denbigh-road Wesleyan Chapel, Bayswater, where a short service was held. There were deputations representing the English and Irish Wesleyan Conferences, the Wesleyan Foreign Missionary Society, the Aborigines Protection Society, the Friends' Societies, the British and Foreign Bible Society, the Metropolitan Chapel Building Fund, the Wesleyan Army and Navy Committee, the Evangelical Alliance, the Governors of Leys School, Cambridge, the Young Men's Christian Association, the Orphan Working School, and the London City Mission. The remains were conveyed to Norwood Cemetery, where the interment took place, Rev. John Walton, President of the Wesleyan Conference, officiating.

A DINNER TO THE POOR.

The engravings on this and the following page partially represent the proceedings at a feast given on Tuesday last week in Mr. Harrison's hall, Meard-street, Soho, to a number of poor people, at the expense of Mr. Holt, late of Sydney.



Anticipation.

To each person on leaving there was presented a printed letter from the host to his guests. After expressing his regret that, being an invalid, he was not able to be present, Mr. Holt says :—

"I should have very much liked to have invited more, for I believe there are very many poor persons in London who are almost starving, and to whom a good meal would be a boon. I wish it were in my power to reach the masses, and not only provide each of them with one good meal, but do something which would be for their permanent relief.

"My object in bringing you together on these occasions is not only to feed your bodies, but also by the addresses you hear from friends, and the little books you receive, to feed your souls and warn you to prepare for ETERNITY. Although you are not rich enough to give dinners, &c., to the poor, there are scores, if not hundreds of ways, in which you may do good to your fellow creatures, and reap as rich a reward in the day of judgment, as those who are wealthy, and able to give substantial dinners. I will not point out how, or in what way, you can render this help, but if you consult your own hearts, you will easily perceive in what countless modes this can be done. What a happy world this might be made if we were all, from the highest to the lowest, intent upon this object—serving God and trying to make each other happy! What a happy ship that would be if all on board, from the captain to the youngest apprentice, were all intent on blessing and praising God, doing their duty, and striving to promote each other's happiness! What a happy manufactory that would be, if the owner and his overseers and all his workpeople were solely intent upon serving God and showing kindness to each other! And what happy families there would be, if each member were to set the Lord always before him—pray without ceasing—sing and make melody in his heart—then would that beautiful prayer of our Lord be fulfilled, '*Thy will be done on earth as it is in heaven.*'

"But in order to make this a Christian country there is something more to do than to pray for it. We must first begin at home and ask, Am I saved? For however much we may wish for the salvation of others, it would be utterly useless to us if we should ourselves neglect this great salvation. However young and healthy you may be, you will find sooner or later, the truth of the poet's words :—

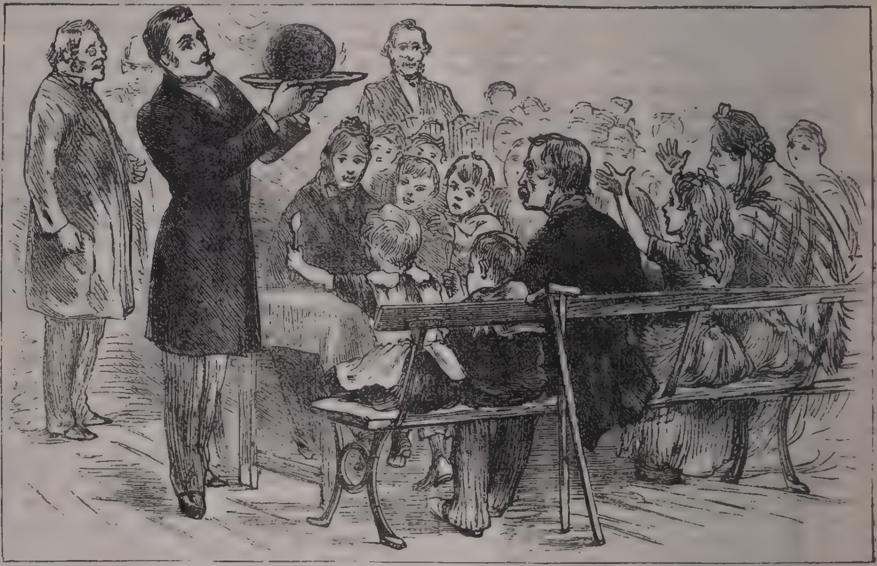
> "Swift to its close ebbs out life's little day,
> Earth's joys grow dim, its glories pass away."

Now, do you ever consider what will become of you when 'life's little day' is brought to its close, when you will exchange time for eternity? In a beautiful Thanksgiving Prayer which is used in the Church of England, there are these words: 'We bless Thee for our creation, preservation, and all the blessings of this life.' Now, if you are only living for this world, can you join in thanking God for your creation, preservation, and all the blessings of this life? If you have nothing better to look to than the blessings you have had in this world, do you not think it had been better for you, that you had never been born?

"What happiness can a man have who is born in poverty, lives in poverty, works hard, and has scanty meals? And this is the fate of many, and their children, and their children's children have nothing better to look forward to. But all this privation and suffering might be cheerfully borne, if there were a certainty that it would terminate at a future time—when they would have everything that the heart of man could desire. Well, this is absolutely the case. There is not a soul in this room who may not, most assuredly, possess pleasures for evermore. There is an instance mentioned in the Good Old Book of a beggar, who was covered with sores and laid at a rich man's gate, where he desired to be fed from the crumbs that fell from his table. The poor fellow had no doctor to dress his sores, and the only relief he had was from the dogs coming to lick them. This is the man's daily life, to lie at the rich man's gate and beg his daily bread. Had this poor beggar any reason to bless God for his creation and preservation? Yes! he had. And he will have reason to do so to all eternity. For we read that when he died he was carried by the angels into Abraham's bosom. The rich man, before whose gate the beggar was laid, was clothed in purple and fine linen and fared sumptuously every day. Now, had a man who was so well clad and fared so luxuriously cause to thank God that he had ever been created, preserved, and for all the good things he had enjoyed in this life? I will leave you to judge for yourselves, when you know what was the result. This rich man also died and was buried, and there is no doubt, it was a grand funeral; and many were probably there as mutes—

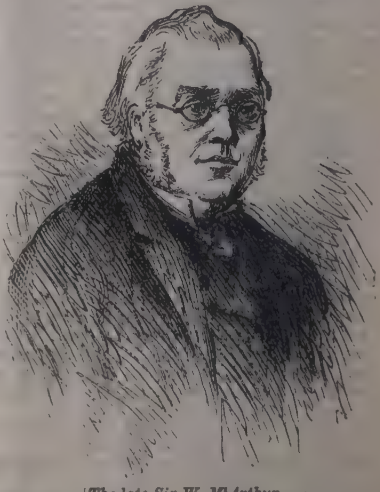
> To mimic sorrow where the hearts were not sad.

And there is no doubt that a splendid monument would be erected over the rich man's body, but what became of his soul? It is said in the Book I have alluded to that in hell he lifted up his eyes being in torment, and saw the beggar, who used to sit at his gate, in Abraham's bosom, and he cried out, 'Father Abraham, have mercy on me and send Lazarus' (that is the poor beggar), 'that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.' But Abraham told him there was a great gulf between them, so that they that 'would pass from hence to you cannot, neither can they pass to us, that would come from thence. Then he said, I pray thee send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the Prophets, let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead they would repent. And he said unto him, If they hear not Moses and the Prophets, neither would they be persuaded, though one rose from the dead.'



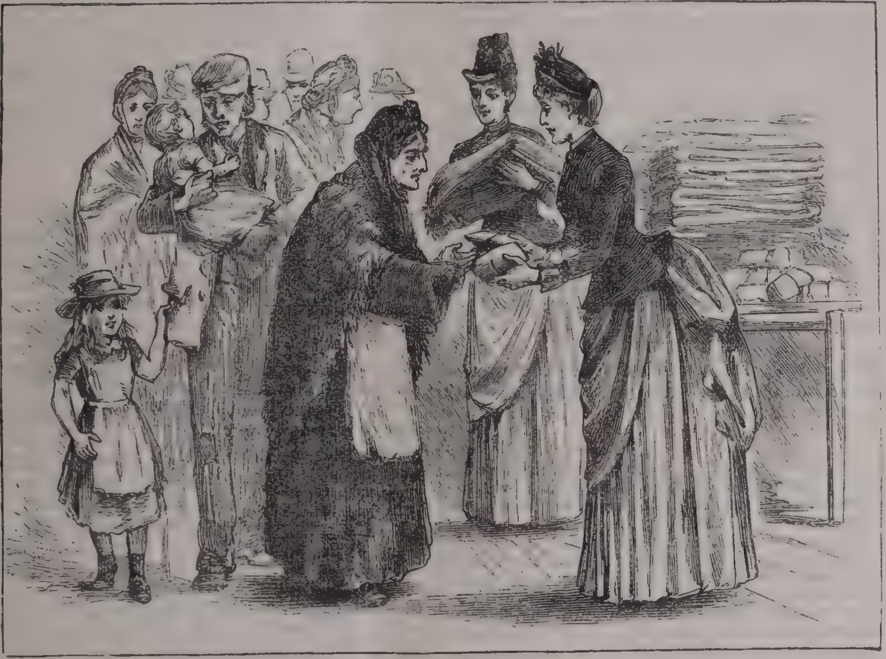
Bringing in the Pudding.

"Now, if you will reject the offers of salvation, which are offered to you so freely in the Bible, it is not likely that you would repent, though one rose from the dead. It is not probable that I shall ever see your faces in this world, and it is still more improbable that I shall ever come to you from the dead; but if I were permitted to do so, it would be as useless, in converting you, as if Lazarus had been sent to the rich man's brethren. It rests entirely with yourselves, whether you will accept or reject the offers of salvation. 'The poor have the Gospel preached to them.' And if we believe on the Lord Jesus Christ we shall all be saved and have everlasting life. The question I would ask each, and every one of you, is, Will you believe in the Son of God, that you may have everlasting life? Now do not procrastinate and put off an answer to the question, from day to day, but decide at once. And if you are resolved to believe, and give your hearts to God, your souls are as safe as those of the angels in heaven."



The late Sir W. M'Arthur.

Those invited to the repast were poor men, their wives and children, widows and widowers being also included. The cards of invitation stated that children between three and eight years might accompany their parents; altogether about 520 or 530 persons of all ages attended. Many couples brought two or more children, and infants in arms were admitted. By one o'clock the guests were seated, and many able and willing hands were ready to wait upon them. Alderman Sir William M'Arthur presided. Whilst the guests, who occupied the galleries as well as the body of the hall, were enjoying the repast, a glance round the building could not but excite mingled feelings of satisfaction and sadness. If ever there was an assemblage of deserving poor, there could be no doubt that they were the guests at the Meard-street Mission-hall. They were not of the "loafer" class, but respectable, well-behaved persons, who would only be too anxious to gain employment. Saddening was it to see so many deserving people anxious for employment, but unable to obtain it, and to think of all that is implied in the term "out of work;" but gratifying was it to see how heartily the dinner was enjoyed. After dinner, Mr. Harrison delivered a short address, in which he said that Mr. Holt, instead of calling together his rich friends and neighbours to partake of his hospitality and celebrate his birthday, had, through him, invited them to dine that day. Sir William M'Arthur expressed the pleasure he felt in being present, and said he had been asked to read Mr. Holt's letter to his guests. Mr. Walter Holt, who only arrived from Australia on the previous night, briefly responded to a hearty expression of thanks by repeating his father's welcome, and said he hoped they had all made a good dinner—a remark which evoked hearty applause. Addresses were delivered by Mr. Welsh, police-court missionary, Colonel Channer (Bexley), Rev. James Bailey (Bloomsbury Chapel), Rev. B. W. Chancellor (incumbent of St. John, Bexley), Rev. Thomas Hobbs (Norwood), Rev. Thomas Waddell (Crayford), and Mr. T. C. Chadwick. Upon leaving each family was presented with a packet of tea by the Misses Holt, whilst Mr. Holt's generosity was further displayed in the gift of a pair of blankets to each family and five publications, consisting of his letter, two tracts, a copy of the New Testament, and a book of family prayer.



Blanket and Tea Distribution.

A special interest attaches to the presence of Sir W. M'Arthur at this gathering, as it was his last appearance at a religious gathering. Next morning he was suddenly removed from this earthly scene, as mentioned elsewhere.

A TWOFOLD CELEBRATION.

UNDER the auspices of the Protestant Alliance a Conference was held on the 18th inst., at the National Club, Whitehall-gardens, in order to appoint a representative committee "to consider the best means for commemorating the tercentenary of the defeat of the Spanish Armada (1588) and the bi-centenary of the accession of the Protestant dynasty (1688), by which the liberties of the people were confirmed and consolidated, and the priceless blessings of the Reformation were retained and secured." Colonel Sandys, M.P., presided, and there was a large attendance of evangelical Protestants, clergymen of all denominations, and laymen who were interested in the movement. Delegates were present from all parts of the country. The proceedings having been opened with prayer,

The Chairman said he hoped ample opportunity would be given on a subsequent occasion to dilate upon the two subjects, throughout the length and breadth of Great Britain and the Colonies. As a nation, we should humiliate ourselves before God for unfaithfulness to the great trust which He has committed to us. One of the objects of the Conference was to afford an opportunity for the uniting together in common action of the various Christian Societies, and the principles of the Reformation would afford a common standing-ground. Another object in view was that of printing and publishing a short and ably-written account of historical facts connected with those two great events. The idea was to educate the people and to close up the ranks of Protestantism which of late had been somewhat broken by the enemy. Those to whom equal privileges had been accorded were endeavouring to break down the institutions of the land, and where they had been received upon a friendly footing, were seeking to gain supremacy, both in civil, religious, and political life; it became time to remember that this is a Protestant country and that the people enjoyed the blessing of a Protestant constitution. Let them stand shoulder to shoulder in order to vindicate those principles which were dear to them.

The hon. secretary, Mr. A. H. Guinness, read letters of apology from many gentlemen of high rank, from clergymen of all denominations, and friends resident throughout the country, expressing their fullest sympathy with the movement. Lord Robert Montagu moved a resolution which, among other matters, acknowledged God's mercies "in the providential deliverances of this country from despotic rule and Papal superstition by the defeat of the Spanish Armada, and by the accession of the Protestant dynasty to the throne of the realm." After describing the events connected with the voyage of the Spanish Armada after it left Spain, he asked whether the hand of Providence could not be seen in all the disasters that overtook the expedition and in the favourable circumstances that occurred to help the English fleets to defeat the Armada. Not only, he said, had the Spanish ships on board large numbers of troops but they contained the officers of and the instruments of torture used by the Inquisition. The resolution was ably seconded by Rev. James Kerr, delegate from the Scottish Protestant Alliance.

It was resolved, on the motion of the Hon. P. Carteret Hill, seconded by Rev. W. Barras, delegate from Glasgow, to hold commemorative meetings in the Metropolis and other parts of the country in the ensuing year, to invite all loyal subjects and associations in the United Kingdom and Ireland, as well as in the colonies and dependencies of the Empire, and all Protestants in the United States and on the Continent, to unite in the movement, and to draw up an address for presentation to Her Majesty, expressing the sincere congratulations of her loyal subjects on the jubilee anniversary of Her Majesty's coronation, and recording the firm resolve of her faithful people to uphold the Scriptural doctrines of the Reformation, and their determination to defend against all aggressions the constitutional liberties of the nation, as secured by the Protestant succession to the Throne.

The Conference was addressed by other delegates present, who stated that arrangements were being made for an imposing commemorative festival at Plymouth, for a series of lectures, and a meeting at Liverpool, for similar lectures at Leicester, and other places. It was the unanimous opinion of the Conference that meetings should be promoted in the chief local centres throughout the country, at which deputations should attend, and that pamphlets giving a concise narrative of the great events to be commemorated, and of the lessons to be enforced by the commemoration should be widely circulated. An influential committee was appointed to consider these suggestions, and carry out the arrangements.

WORK AMONG STUDENTS.—At a meeting of students, held in the Oddfellows' Hall, Edinburgh, on the 13th inst., to hear the report of the deputation who had visited the American colleges during the summer session, Prof. Henry Drummond said that every hour of their visit to America had paid them to the last degree; he never in his life had done anything which he felt was so well worth doing. They had confined their work to the colleges, and had awakened an amazing interest, not in themselves, not in the University of Edinburgh, but in the kingdom of God—an interest which would not die out, but would go on.

TEMPERANCE SUNDAY.—The simultaneous delivery of temperance sermons and addresses on Sunday next in the chapels and Sunday-schools of the leading religious denominations is indicative of a marked advance in the temperance movement. A public meeting to emphasise the importance of this "new departure" will be held in Exeter Hall on Monday evening next, when the Bishop of London will be supported by the Chairman of the Congregational Union and the Vice-President of the Baptist Union, together with representatives of the Presbyterians, Wesleyans, and four other Methodist Connexions, all of whom are uniting in the observance of Temperance Sunday.

CLOUDESLEY INSTITUTE.—The work this winter is full of encouragement. During some special meetings, real spiritual interest was awakened, and the attendance at the Sunday Bible-class has largely increased. The week evening classes have also been very attractive and efficient. We are anxious to make widely known the following arrangements: Classes for drawing and painting, by a lady artist; for singing, by Mrs. Watts-Hughes; home-nursing lectures by a qualified lady nurse; the Boarding Home is much valued, and there is seldom a vacant bed. New members are enrolled on Monday evenings. S. T. PATON, Hon. Sec

34, Barnsbury-street, Islington.

Notes and Comments.

NEXT week we purpose to give portrait and sketch of Miss Frances Willard, President of the American Christian Women's Temperance Union.

We deeply regret to announce that, in consequence of a failure in his general health, Mr. Henry Varley has been compelled to relinquish, for the present, all his mission and other engagements. He is advised not to remain in England during the winter months, and will leave in a week or ten days for the Cape, *en route* for Australia, or possibly for Melbourne direct. He writes to us on this subject:—

> I am assured that the rest and quiet of a sea voyage, and the dry heat of Australia, for some months, will fortify me for succeeding years of service, if so be that our Lord permits me this honour. I am not forbidden to preach when I arrive in the colony. In other respects I am very well, and entirely recovered from the operation which I had in the spring. I shall value the loving sympathy and fervent prayers of God's remembrancers in view of the coming voyage and service on the other side.

We are sure that our readers will gladly respond to our esteemed brother's request. Any communications sent to his address, 48, Elgin-crescent, Notting-hill, W., during his absence, will be attended to by one of his sons.

The very distressing accounts of the Crown Prince of Germany, and his own heroic bearing, have touched all hearts with sympathy. It cannot be but that much prayer is being made for himself, the Crown Princess, and their family, and for the aged Emperor and Empress—that God may remove the terrible disease if it be his will, and, whatever the issue may be, over-rule it to his own glory and to the present and eternal welfare of the Imperial sufferer and all his kindred.

We trust that the example set by the new Mayor of Bridgewater will be followed by many other chief magistrates during the coming winter. Mr. Hurman, upon his being elected to fill the chief corporate office, expressed his disapproval of the customary dinner to the Corporation, and announced his intention to give, instead, a dinner to all the recipients of out-door relief in the town. There are few people who will not sympathise with the course which Mr. Hurman has taken, especially when it is considered how many poor and necessitous people may be fed with the money which the average "guinea a head" dinner costs.

All true friends of our deep sea fishermen will welcome the announcement that the six Powers bordering on the North Sea have—none too soon—signed an International Convention which, it is trusted, will be the means of sweeping away those pests, the Dutch "copers." By this agreement all sale and purchase of spirits to and from fishermen, and the bartering of any fish, gear, or nets for spirits are strictly prohibited; and vessels plying in the North Sea for the sale of other articles than spirits must be licensed by their respective Governments, and will be subject to rigorous inspection and stringent regulations. This arrangement will require the sanction of the Parliaments of the several contracting parties, which will also impose penalties for infringement of its provisions. It is earnestly to be hoped that in our own House of Commons the early and rapid progress of the requisite measure will be facilitated.

A friend sends us extracts from a letter just received from Bishop Parker, of Eastern Equatorial Africa, dated September 10:—

> I hope we shall reach Msalala in about five weeks' time. There Mackay is waiting for me, for probably you have heard that, through the enmity of the Arabs chiefly, he has left Buganda, and Gordon from Msalala has gone in to carry on the work till more permanent arrangements can be made. The king and many of the chiefs gave Mackay parting presents when he left as a token of goodwill, and the former requested him to return again in three months, or at any rate soon. The Christian converts latterly had been left more at peace, and a large number of portions of Scripture had been sold to them. At Msalala I hope to consult with Mackay, Blackburn, Hooper, Ashe, Walker, and Deekes, on the whole plan of working in Ungamwesi, Kaurondo, and Buganda. At present there seems to be no system or plan or organisation for these parts. We need your prayers very much.

We doubt not that our readers will earnestly bear on their hearts this little band of devoted missionaries, and pray that their conference may be productive of nothing but good. We note that Arab, that is Mohammedan, influence is, in Buganda as elsewhere, quite against the Gospel. This is another instance of the futility of the scheme recently proposed to treat Mohammedanism as a kind of half-way house to Christianity.

We have received the following note from Mr. J. J. Jones, of the London Samaritan Society, 98, High-street, Homerton, E.:—

> You kindly stated in your issue of last week that a conference of Christian workers would be called by me to take into consideration the improvements necessary to be made in the management of the casual wards and unions of the Metropolis. I am glad to state that the Local Government Board have within the past week issued orders of a most beneficial character, which remove nearly all reasonable causes of complaint. However, I shall be glad to hear from any Christian workers who would like to meet at an early date to confer together on how best to relieve the prevailing distress in London.

Several of our contemporaries, including *The Record*, *The Rock*, &c., have taken notice of the exclusion from the Lord's Supper of Rev. Newman Hall, during a recent visit at the Bel-Alp, by the chaplain representing the S P.G., on the ground of non-confirmation. The following extract from a letter is a sample of many similar expressions of disapproval:—

> I have just been reading the account of your being denied admission to the Holy Communion, as administered by the chaplain at Bel-Alp; as a clergyman of the Church of England, and one who has frequently acted as chaplain on the Continent, I desire to express the pain which such an announcement has caused me, and, I doubt not, many of my clerical brethren.
>
> My own practice when holding service on the Continent has been most emphatically to invite any members of sister Protestant churches who might be present, and feel so disposed, to join in our Communion. I have even used the words, The Table is The Lord's Table, not ours, and, therefore, free to all who love the Lord Jesus Christ.
>
> Be assured, Dear Sir, that there are many ministers in the Church of England who long for greater union with our Nonconformist brethren, and who hold that the only basis of Christian fellowship is that unity of faith which constitutes us members of Christ's body, and unity which is wholly independent of the relative claims of the existing forms of Church government—Episcopacy, Presbyterianism, or Congregationalism.

> The narrative of the garden of Eden, obviously a moral apologue or allegory, and, as a moral allegory, teeming with the finest perfection of ethical truth and the most exquisite knowledge of human nature and human life, was turned into literal history. This was to ruin it for all ethical purposes. The bread of spiritual instruction became a stone. The sin of one was theologically transferred to unborn millions. The Bible was thus flatly contradicted; for if there is one statement in prophetic Scripture made with more pungent intensity and more laboured iteration than another it is that every man answers for his *own* iniquity and *not* for that of his progenitors.—*Christian World.*

It is certain that the Apostle Paul did not consider the narrative of the Fall a moral apologue or allegory. It would have been impossible for so acute a logician, so severe a thinker, to have built up the argument of Romans v. on apologue or allegory. But the primal Author of that Epistle was not Paul but the Holy Ghost, who was also the Author of the Book of Genesis. To suppose that He inspired holy men to write the awful story of the Fall simply as an allegory, and then based upon it the no less awful truth, that "by one man's disobedience many were made sinners," is the depth of unreason and irreverence.

The denial of the imputation either of guilt or of righteousness is a revolt against the notion that the guilt of Adam, as an individual, is gratuitously reckoned to each member of the race; and the righteous acts of Christ to every believer; as though, contrary to God's assurance (Ezek. xviii. 20) the children were to be punished for the sins of the father; and as though Jesus wrought works of supererogation which were to be attributed to his people. Both these errors—or, to say the least, exaggerations of truth—are met, not by denying men's participation in the guilt of Adam, or believers' participation in the righteousness of Christ, but by the fact of the solidarity—the oneness—of the human race on the one hand, and of Christ and his members on the other. Every man was in Adam when he sinned, as the oak is in the acorn; all believers ("the bride of the Lamb") were in Christ when He died and rose again, as "Levi was yet in the loins of his father Abraham when Melchizedek met him."

Punch does not very often deal with religious questions, but when it does it generally hits the nail on the head. Much has been written on the subject of the gorgeous ritual at the consecration of Truro Cathedral; the "altar cross," "altar vessels," and the "Bishop's chalice," were some of the noteworthy adjuncts, the last being of pure gold encrusted with jewels. We question, however, if anything more apt has been said than *Punch's* simple summing up of the matter, as "scarletina at Truro," the phrase having a deeper application than its reference to the scarlet robe and train of the Archbishop, and the scarlet cassocks and caps of the acolytes who bore up the latter.

Rev. W. Adamson, Vicar of Old Ford, London, E., has called attention to what he has not hesitated to designate a "sickening aspect of the matter"—the facts that the new building has already cost £100,000; that there is not the slightest necessity for it at Truro, if anywhere, "unless parade and power be considered as sacred needs," while on the other hand "there are hundreds of parishes where Sunday-school buildings cannot be erected for the teaching of tens of thousands of children whose daily life only fits them for destruction," and hundreds of parishes "waiting to build mission churches to which would be attached populations of 5000 souls. Mr. Adamson feels deeply for the myriads who are spiritually destitute, and as his protest is made on behalf of the "tens of thousands who are being left as moral material to be moulded by Satan's hands into instruments of desolation and destruction," while "hundreds of thousands of pounds are being expended on gorgeous architecture," perhaps it is not to be wondered at that he uses strong language to express his righteous indignation.

The remarkable results which have followed missionary effort in the South Seas were recently referred to by the Bishop of Long Island, who said :—

> In more than fifty islands of the Pacific a great company have been reclaimed from idolatry and superstition. One of the largest congregations in the world, numbering 4500 members, is on the Island of Hawaii, recovered from savagery within the memory of living men. Over 90,000 Fijians gather regularly for Christian worship, who within the present generation feasted on human flesh. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000 who contribute 15,000 dollars a year to religious objects.

Facts like these are striking when set against recent attacks upon mission work.

Evidences of the debasing influence which almost invariably attends the advent of Europeans among native races reach us with painful frequency. Samoa, amongst other countries, seems to be gradually reaping the usual fruits of European "civilisation." Mr. Churchward, British Consul there for four years, during which time he was brought into close contact with all classes, and had ample opportunities of studying every phase of life amongst both "whites" and natives, has published his experiences under the title of, "My Consulate in Samoa." The conclusion to which he apparently comes is that the Samoans were more peaceable, more temperate, and generally happier and better before the Europeans appeared upon their coasts than now. A large trade is carried on in adulterated spirits, which, judging from the consequences of the traffic upon other "savage" races, will utterly demoralise, if it does not exterminate the natives. It is but fair to say, however, that in this instance it is the German traders, not the English, who are the agents in this nefarious but profitable traffic.

No one can read without pain the letter signed "Agnostic" which appears in our correspondence columns. It is pitiable to think of the irreparable injury wrought by men who teach the precise opposite of that which they are expected and paid to inculcate. Our correspondent, who gives us his name and address, tells us that he has relinquished the idea of becoming a minister, and has entered into business. But how many others, similarly perverted from the truth, may be at this moment in charge of congregations as professed preachers of a Gospel which they have ceased to believe! We commend to the prayers of our readers this son of godly parents; that he may be led back to his early faith.

We are grieved to know that Mr. Denham Smith's condition continues to cause great anxiety; his state is one of slowly increasing prostration.

Readers in London are desired to note the announcements in connection with the Week of Prayer for Missions, at the Conference Hall, Mildmay, as given in our list of special meetings.

A Medical Students' Christian Association has been formed at Trinity College, Dublin; the opening meeting, a few nights ago, was largely attended. The Provost takes much interest in the movement and already it has been very successful.

Dr. Dale, of Birmingham, has given an address in South Australia on fifty years of Congregational life in England. Some things said have been criticised, but they deserve to be noted. The lecturer thought that the riotous and vulgar tunes to hymns of a former period have now been replaced by such as are extremely dignified and extremely dull; that as to chants the rhythm of music require rhythmical words; that many of the canticles now sung in congregations are wholly out of place; that people sang formerly with more fire to stringed or brass instruments than they now do to organs; that a meeting-house style of architecture for preaching is better than Gothic roofs; and that "thoughtful sermons," which some craved, have come to mean "essays." It is well someone has a good word for the past, which it is a modern cant to decry.

A propos of this address, we observe that Dr. Conder, another Congregational minister, in an address in London, has had a good word for Puritanism. It meant one of the most persistent forces that had ever appeared; its whole attitude was against every kind of profligacy and vice, and it proved that the most powerful and prevailing force in our national history is spiritual energy. The preachers do useful service who refuse to disparage the past after the fashion of the new "lights" of the age.

We are glad to learn that, as the result of Mr. Champion's letters on Socialism which have appeared in *The Record*, some of the clergy are reminding their congregations that there is among the poor a strong belief in the simple doctrines of the Gospel, but some doubt as to the sincerity of the churches. A reformation on this latter point is the supreme question of the times, and if Socialism opens the way, it may, spite of its dangers and extremes, help to make the church and the people one again.

Burslem, in the Staffordshire Potteries, contains a large population which mainly consists of intelligent workmen. A mission has been held there which might advantageously be imitated. There are four different orders of Methodists, and all these, with Congregationalists and Baptists, have united in a fortnight of special evangelistic services. They have prayed together, visited factories and workshops in unison, and have had their ten places of worship opened simultaneously every night. Visitors have invited to services without mentioning any one chapel. We do not feel surprised that the effect of such a manifestation of Christianity has been very marked.

Next Wednesday is the Day of Intercession for Missions to the Heathen. After the excited interest in the subject, awakened by Canon Taylor's mistaken attack, and the correspondence in *The Times*, the day comes opportunely. Praise for wonderful openings, and incontestible success is due; but may there not also be inquiry before God as to the reasons for failure in some places, and for wisdom in missionary methods, and especially in the location of devoted men. There should also be much request made that the spirit of courage may be given to Hindoos, and the case of their educated classes should lie on the heart of the Church. Prayer also for over-burdened workers, and native communities is suggested.

The statement that the issue of spirits is to be discontinued in the Indian army, and that the canteen will be an institution of the past, is something to thank God for. It is to be regretted that we have not someone at home with sufficient moral courage to defy vested interests and imitate Sir Frederick Roberts in thus drastically dealing with the question of the soldier's chief temptation. Some day the subject of drink and the army will have to be faced; perhaps the results which must necessarily follow the bold and Christian step taken by the Commander-in-Chief in India, will do something to hasten the time.

No wonder there is overcrowding in our large towns. Dr. Wallace estimates that in the ten years from 1871 to 1881, in England and Wales alone, two millions of people were "forced by the struggle for existence" to leave the country for the towns; as the fierceness of that sad warfare has been intensified since 1881, the exodus must have assumed even larger proportions. How long this can go on unchecked remains to be seen, for it seems to be impossible to induce statesmen to take up the question of emigration with a view not only to relieving the congested cities and towns, but of preventing the influx of those who can only be regarded as coming to swell the tides of pauperism and misery.

THE OPIUM TRADE.—On Thursday evening last week, at the Avenue-road Church, Shepherd's Bush, an address was given by Rev. Goodeve Mabbs, on "Our Opium Trade with China: a Dishonour to Great Britain, a Curse to China, and a Hindrance to the Gospel." Rev. Charles Graham, who presided, said that he never thought about our national sins without the Opium Trade taking a foremost place in his mind. He did not doubt that when the next Parliamentary candidate might be before the borough for election, they would be found ready to support any effort to induce the candidate to throw his influence into the scale against this abominable trade. He concluded by suggesting that a collection should be taken to support the movement, which was accordingly done.

THE BIBLE IN THE HIGHLANDS.—Dr. Somerville's evangelistic tour in the Highlands has led to one important result which was probably not in his thoughts when he conceived the idea of the tour. It brought to light a scarcity of the Scriptures in many of the remoter glens where the people are exceedingly poor; and, as the usual arrangements were unable to meet the need, it was agreed by the directors of the Scottish Bible Society, after consultation with friends in the localities, to offer Bibles at such prices as might enable even the poorest to obtain a copy. The offer has been eagerly and gratefully embraced; and of many a Highland glen it can now be said that never before were its lonely dwellings so well supplied with the Word of Life. The fruit of this unintended service by Dr. Somerville may be even richer and more enduring than the results of his spoken message to our Highland compatriots.—*Christian Leader.*

For the Young.

SHEPHERDS IN THE EAST.*

To see the sheep following the shepherd brought back to one's mind the words of our Lord, especially when I found that the goat or ram which led the flock, and some others that followed the shepherd closely, had a name to which they answered when called by him (John x. 3). As there are no fences, and many flocks, it is necessary that each flock should learn to follow its own shepherd; nor must it wander off to the open patches of wheat or barley, as it would if not thus trained. To go astray in the open plain brings danger, for a lost sheep is a ready prey to some chance wild beast from the mountains. But if it be lost in the desolate hills its destruction is almost certain if it be not found again, for there wolves and jackals abound, while leopards still prowl in the hills of Gilead, in those round the Dead Sea, and about Carmel and the hills of Galilee.

On the lonely, unfenced hills and stony mountains, the danger that wild beasts will attack the flock is always sufficient to make a careful guard necessary. The yell of the hyena, and the shriek of the jackal may, even this day, be heard close to Jerusalem, and venemous snakes are common in the hot season. The limestone rocks and chalky hills afford the serpent tribe the very haunts they love, and in summer they become very dangerous. The deadly cobra—perhaps the "asp" of the Bible, the viper in two varieties, and six other poisonous snakes, are more or less common; one of them, the horned snake, only twelve or eighteen inches long, being so deadly that a man bitten by it dies in half an hour. Besides these, the shepherd has to guard against huge birds of prey, which swoop down on a stray kid or lamb, and need all the vigour of the shepherd to beat them off. But none of these foes terrify the brave protector of the flock. If the flock be small, he is generally its owner, or one of the family, for though "hirelings" are necessary when the flocks are large, they cannot always be trusted (John x. 12—15).

There are no lions in Palestine now, and bears are only seen in the upper gorges of Lebanon; but the shepherds of to-day are often as manly and faithful as David long ago, when he went out, single-handed, at one time after a lion, and at another after a bear, and delivered the lambs out of their mouths (1 Sam. xvii. 35).

But wild beasts are not the only danger to a flock. The hills abound in caves and hiding-places which are often the resort of robbers, and the wandering Bedouins, in their black tents, are always ready to steal goats, sheep, or cattle when opportunity offers. Round Kerak, in Moab, the sheep masters give so much a year to the Bedouin sheikhs as a security that these hereditary thieves will not harry the folds—a state of things exactly like that of which David speaks when he reproaches Nabal at Carmel for refusing his followers food and refreshment (1 Sam. xxv. 7).

Shepherds often, like Jacob, or like the shepherds of Bethlehem, abide in the field or open country, keeping watch over their flock by night (Luke ii. 8); the parching drought consuming them by day and the frost by night (Gen. xxxi. 40). In the early spring the best pasturage is on the sea-coast plains; but, as the heat increases, the flocks are driven higher and higher, till the hot summer finds them on the tops of the mountains. When no sheepfold is near, a ring of thorny bushes is heaped up, but the wolf, after all, may leap into the guarded circle, though the dogs of the flock be watching outside. On the lowland plains the ruins of ancient towns and cities supply stones for permanent folds, the walls of which are often protected by a ring of thorns laid above them. A slight shelter near at hand is frequently all the protection through the night for their guardians; indeed, in the highest ridges of Lebanon, far above human habitation, they often have to content themselves with the shelter of some slight bend in the ground, setting stones round it, and strewing rushes within, for a bed. A fire kindled in the centre, so that they can lie with their feet to it, is their only comfort, and their furniture consists of nothing more than a few pots or pans, some sheep skins, and old rugs, under charge of faithful dogs during the day, when the shepherds are perhaps miles away. In the south they often sleep in the open air throughout the year.

With the dawn of day the shepherds wake, and each of them "putteth forth" his own sheep, counting them as he lets them pass slowly out under his rod, through the one doorway. To help him in doing so "he calleth his own sheep by name, and leadeth them out" (John x. 3), for flocks of different shepherds may have rested through the night in the same fold. Unlike the thief or robber who stealthily climbs the wall, he goes in through the door to bring out his flock; the shepherd who, for the time, is acting as gate-keeper gladly opening to him as he approaches.

The usual colour of the goat in Palestine is black, so that the comparison in Canticles of the locks of the Beloved, hanging in rich abundance over her shoulders, to a flock of long-haired goats, feeding on the slopes of the Gilead hills, one above the other, was as natural to a poet of the country as it is beautiful. The Beloved herself, exposed to the scorching heat, in the vineyards of which her brothers had made her keeper, says, as she thinks of her complexion, burnt black "because the sun hath looked upon her," that she is like the tents of Kedar, "beautiful" in their outline as an encampment, though the tent coverings, woven of goats' hair, were black, like her own sun-tanned features (Song of Sol. i. 5). One specially useful purpose once served by goats' hair is told us in David's history, when his wife, Michal, took one of the household images, or teraphim, and having duly laid it on a bed under the bed-clothes, put on its head an extemporised wig of goats' hair, no doubt like his own in colour, so that the counterfeit passed off as the young hero himself, and saved him from the emissaries of Saul (1 Sam. xix. 13—16). It must, however, have been the hair of a reddish-brown goat, not of a black one, that Michal used, as David had auburn hair (1 Sam. xvi. 12, xvii. 42, "ruddy"=red-haired). There is a kind of goat with such brownish-red hair, and there are also goats pied and speckled, like those which Jacob had for his share, though the black ones greatly predominate.

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* From The Holy Land and the Bible: A Book of Scripture Illustrations gathered from Palestine. By Rev. Cunningham Geikie, D.D., vicar of St. Martin's-at-Palace, Norwich. With a map of Palestine. Two volumes. 21s. *Cassell & Co., Limited.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. Sayer, Holland-street Schools, *Blackfriars*, Nov. 27 to December 2; Emmanuel Church Schools, *West-end, Hampstead*, December 5—9. Mr. Josiah Spiers, *Willesden*, Nov. 19—25. Mr. E. Arrowsmith, *Liverpool* and *Southport*, Nov. 20—27. Mr. Seagrove, Mission Room, *Balls Pond*, Nov. 21—25. Mr. Rickards, *Longton, Staffs.*, Dec. 11—15. Mr. Hankinson, *Godalming*, Nov. 25. Messrs. J. Spiers, Martin J. Hall, H. Hutchinson, Herbert W. Pewtress, and others, General Mission. *Paddington, Harrow-road*, and *Kensal Town*, Nov. 27 to Dec. 9.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, November 27, 2 Peter iii. 1—9; Monday, November 28, 2 Peter iii. 10—18; Tuesday, November 29, Jude 1—13; Wednesday, November 30, Jude 14—25; Thursday, December 1. Isaiah i. 1—17; Friday, December 2, Isaiah i. 18—31; Saturday, December 3, Isaiah ii. 1—11.

SHIPWRECKED FISHERMEN AND MARINERS' SOCIETY.—This Society has, during the quarter ending September 30, relieved over 2000 shipwrecked persons who have suffered from losses at sea, at a cost of £3759. A large number of these were members, and widows and orphans of former members, but relief is also given to shipwrecked seamen generally, besides special awards to those who have been instrumental in saving life at sea. *The Shipwrecked Mariner*, the quarterly magazine of the Society, published by Mr. T. Fisher Unwin, 26, Paternoster-square, gives full particulars of the work, and contains much other interesting matter. Communications should be addressed to Mr. W. R. Buck, at the office, Sailors' Home Chambers, Dock-street, London Docks, E.

THE STRANGERS' REST.

A goodly company of friends from various parts of the Metropolis found their way to the annual meeting of the Strangers' Rest in Ratcliff-highway last Friday evening. The repairs on the outside of the building having been completed, the Rest presented a brilliant appearance, and the change effected was the subject of much congratulation.

Mr. Gurney Sheppard presided, and spoke some opening words of congratulation. Of the interesting statement, by Mr. Isaac, with reference to the different branches of the work. we cannot give more than a brief summary. The meetings for English sailors have been well attended during the year, and there are many signs of definite blessing. The German meetings have been most encouraging. Some German Jews have been converted. The Scandinavian gatherings have been specially successful, many Swedes and Norwegians having been brought out of darkness into marvellous light. The French, Spanish, and Italian meetings have not been held so often as was desirable, owing to the difficulty of procuring regular workers who know the languages. Through the medium of the open-air work, hundreds have heard the glad tidings. Books to the number of two thousand have been given away to the sailors as they proceeded to sea. The latest development of the work—the effort to reach the rough lads of the Highway—is in every way successful. The Institute has been rendered as bright and cheerful as possible; instead of three nights in the week, as hitherto, it is to be open every evening. Mr. Isaac asked for help towards the various Christmas gatherings.

Rev. F. A. C. Lillingstone, in a lively and practical address, said he was particularly delighted with the missionary aspect of the work. Mr. George Holland spoke in high terms of the work, to which, with its two companions, the Welcome Home, and the Bridge of Hope, he ascribed the vast improvement which has taken place within recent years in Ratcliff-highway and the surrounding locality. He urged the necessity of vigorously prosecuting the work commenced among the young lads. They can only be turned from their vicious pursuits by having such places open to them. To be thoroughly successful there must be industrial work such as carpentry. He complained that Christians left the devil to provide nearly all the amusements for young people. Mr. H. Kellaway, the newly-appointed treasurer, having briefly spoken, Mr. T. A. Denny concurred with Mr. Holland in his remarks about the lads. He appealed to all Christians who truly love the Master to lend a helping hand in such glorious work. Mr. Reginald Radcliffe adverted to the close connection between the Strangers' Rest and Miss Child's Welcome Home. For more abundant fruit from the work at the Rest constant prayer must be made.

At the close of the meeting the Lord's Supper was observed as customary, Rev. Charles Spurgeon presiding.

FEMALE MISSION TO THE FALLEN.—The report of this Mission, commenced in 1858, gives a very encouraging account of the work. From the mission-houses in various districts of London, there is much the same evidence, that the efforts of the many loving and sympathetic missionaries labouring on behalf of their fallen sisters are being richly blessed. The missionary at Paddington observes that there is a very considerable diminution in the number of young girls about the streets. During the year the number of those assisted in various ways reached the large total of six hundred and seventy-three, of whom nearly two hundred were placed in homes, about two hundred and fifty provided with situations, and one hundred were temporarily assisted. About twenty agents, including nine regularly appointed missionaries, were engaged in this rescue and preventive work. The committee earnestly hope to be able soon to increase the number of missionaries. Communications should be addressed to the secretary, Mr. A. J. Maddison, at the office, 32, Charing-cross, S.W.

NOTTINGHAM MISSION.

From November 7 to November 14 a simultaneous mission was held by most of the Evangelical Free Churches of Nottingham. Each church made its own arrangements for mission services, and acted independently; but an address to the inhabitants of the town was issued by the central committee, and arrangements made for district visitation, so that each church might canvass a distinct neighbourhood. The movement was very successful. In most cases the congregations were large, and in all a spirit of earnestness and devotion prevailed. One experienced mission preacher stated in conversation that he had never addressed audiences in which there seemed to be so little mere curiosity, and so much earnest attention. Another said that such was the preparedness of the people, his work seemed scarcely needed. The fruit was ripe; he had only to shake the tree.

Of course the result of the mission cannot yet be fairly estimated, but so far as can been seen, the workers are greatly encouraged by the success of their efforts. One result has undoubtedly been a great quickening of activity among the churches themselves; new methods of work have been adopted in many cases which will not soon be given up. Another noteworthy feature, in almost every case, has been the large number of senior scholars whom these services have led to Christian decision. Where the work done has been so generally good and the services of such a high character, it would be invidious to single out individual churches for special mention. The joint mission at Castlegate and Friar-lane churches, in connection with which Dr. Macfadyen has conducted afternoon Bible-readings and evening services, and the visit of Rev. J. Surman Cooke to Broad-street, Wesleyan, naturally attracted much attention, while Rev. Newman Hall drew large congregations to Albion Chapel. But, as the effort of the churches was in all cases concentrated upon the districts of the town mutually agreed upon, and very little advertising done outside the boundaries, there was not much running after favourite preachers. Some of the largest results appear to have been obtained at Queen's-walk and Park-hill (Congregational), Woodborough-road (Baptist), Campbell-street (New Connexion), and the New Basford United Mission.

Besides the services in connection with the various churches of the town, there were special gatherings of the policemen and Post-Office employés, and meetings in some of the factories, &c., at which earnest and impressive addresses were delivered by Rev. R. Balgarnie, Mr. Uffen, and others. Open-air services were also held by various mission bands in spite of the unfavourable weather which prevailed throughout the week.

Appended is a list of churches and mission preachers. It should, however, be added that many other churches were in full sympathy with the mission, but unable to make their arrangements coincide in time:—

Addison-street (Congregational), Rev. R. Balgarnie; Albion Chapel (Congregational), Revs. Newman Hall and R. N. Goldthorpe; Alfred-street (U.M.F.C), Rev. J. B. Stoneham; Broad-street (Wesleyan), Rev. J. Surman Cooke; Campbell-street (New Connexion); Colwich-street (Congregational), Mr. J. Uffen; Forest-road (Primitive Methodist), Rev. J. H. Beckhurst and J. Waggott; George-street (Baptist), Rev. J. F. Jones; Park-hill (Congregational), Rev. Alfred Norris; Queen's-walk (Congregational), Rev. T. Davis; St. Ann's Well-road (Congregational), Rev. J. Hallowes; Woodborough-road (Baptist), Revs. J. F. Jones and J. G. Stuart.

Carrington. — Redcliffe-road (New Connexion), Rev. H. T. Marshall and J. W. Sims; Sherbrooke-road (Baptist), Rev. J. Lewitt; Congregational Mission Room, Students.

New Basford.—United Mission (Four Churches), Revs. W. Evans and J. Field.

Hyson Green.—Archer-street (New Connexion), Rev. W. H. Booker; Lindsay-street (U.M.F.C.), Mr. Hayes; Noel-street (Congregational), Rev. F. Newland, M.A. Palin-street (Baptist), Rev. George Eales.

CAMPBELTOWN Y.M.C.A. — At the recent annual social meeting a good report of progress was given by the secretary, Mr. Scobie. Animated and interesting addresses were given by various speakers, exhorting the members to earnestness of testimony and life.

AUSTRALIAN NOTES.

(By a Special Correspondent.)

At a meeting of the Federal Assembly of the Presbyterian Church, recently held in Melbourne, after a very aminated discussion it was unanimously resolved that the Centenary of British possession in Australia, which will be celebrated next year, should be signalised by a grand evangelistic work in which all the churches might take part.

A Bill, one of the objects of which is to make desertion a ground for the dissolution of marriage, is before the Victorian Parliament. The subject was vigorously discussed at the recent meeting of the Church of England Assembly in Melbourne. Bishop Goe spoke strongly against the Bill. The Dean of Melbourne moved a resolution declaring that "the Bill would be injurious to the best interests of the community." There was an immense preponderance of votes in favour of this resolution.

The Fisk Jubilee Singers are meeting with an enthusiastic reception here. On leaving Melbourne in August last, they went on a tour through Australia, visiting in turn New South Wales, New Zealand, South Australia, and Queensland. In all the places they had visited their concerts have been exceedingly successful. In New Zealand the Maoris, who seemed to recognise in the coloured singers a kind of brotherhood and sisterhood, attended their concerts in large numbers, and were extremely pleased with the singing. This band of freed slaves were well treated in all the colonies, invariably receiving great attention from the governors and the *élite* of society.

Sir Charles Mitchell's detailed report to Sir Henry Holland on the troubles in Tonga tells very decisively against Mr. Shirley Baker. The report makes it clear that there was persecution of a very persistent and cruel kind. The law was violated, and the most cruel outrages practised in order to compel the Wesleyans to abandon their Church. Sir Charles Mitchell adds that "the patience with which the Wesleyans endured the brutal ill-treatment, accompanied with robbery, to which they were exposed, astonishes me, and I can only attribute it to the good influence of Mr. Moulton."

The subject of Methodist Union is much discussed in the colonies at present. It would seem to be the opinion of the most thoughtful of the Australian Methodists that, though Methodist union is desirable, the time has not yet arrived for its consummation. There must be more Christian union before there can be a union of the Churches.

Dr. Cameron Lees' letters in *The Scotsman* on colonial affairs are read with much interest by Australians. Dr. Lees has a "gift of silence," and never committed himself to any public expression of opinion on disputed matters, whilst amongst us. The secular education in our State schools is a subject of deep anxiety to all thoughtful Christian men. The words in which Dr. Lees sums up his views on the result of our State school system, from so cautious a man, are of crushing weight. "A race," he says, "is growing up in ignorance of the commonest principles of religion, and even of morals. Whether the State or the Church is to blame, the effect in time is bound to be very pronounced and probably disastrous." These words have found an echo in many hearts here. A State School Religious Education League has just been formed in Melbourne.

Melbourne, September 30.

MEXICO.—The Protestant missionaries in the city of Mexico contemplate forming a General Assembly for all the Protestant workers in the Republic, for the discussion of subjects affecting Christian life and faith. Their first meeting will be held at the beginning of the New Year.

THE SALVATION ARMY.

THE TRAINING HOME ANNIVERSARY.

Our Army friends are adepts in the art of adopting novel ways of increasing and sustaining an interest in their work. Mr. Herbert Booth is credited with the idea of having an exhibition of gifts in connection with the anniversary of the Clapton Training Home last week. The response to the suggestion was of the heartiest kind, and the result was a singular and varied display of articles, brought together in a temporary structure. There were coals, potatoes, straw goods, bedroom furniture, stationery, boots, bread, groceries, &c., &c., and an assortment of live stock, including a cow, a calf, a pig, six sheep three goats, fowls, ducks, rabbits, pigeons, and doves.

Says *The War Cry* in its enumeration:—

> One table received careful scrutiny by many, and we imagine that no such exhibit was ever shown on any such occasion before. It consisted of some fifty articles, mostly very handsome, and some even costly, which were to be returned with thanks to the donors, because we could not sell them consistently with our principles. They included several opera shawls, handsome cushions, and similar articles, that we should consider hardly necessary in a Salvationist's house.

Such of the goods as could be used directly for the Training Home were to be so applied; the rest were for sale.

The exhibition was opened on Saturday afternoon, and in the evening a "love feast" was held.

A Holiness Council on Sunday morning was presided over by the General, who has lately returned from his Scandinavian trip. Mrs. Booth spoke on the nurture of children for God, and formally dedicated the youngest child of Mr. Bramwell Booth, a daughter, "to God for service in the Salvation Army, believing that to be the highest service of God on earth." The afternoon was devoted to "war memories," in which the General led off. After recounting some of his own life memories, he said he wondered what many feeble folk would have to talk about through eternity if ever they managed to get inside heaven. Among the others who recalled the past was Captain Jack Stoker, who told some episodes of his life. When he first saw the three little lasses with their coal-scuttle bonnets in the market-place of his native town, he stood with his hands in the pockets of a pair of borrowed "breeches" which were too big for him, having pawned his own on the Saturday night. A drinking mate remarked to him that The Army was right and they were wrong. After this Jack did not stop on the losing side long.

Gospel meetings were held in the evening, and the penitent form had not a few occupants.

On Monday several meetings were held. There was a luncheon, at which subscribers and friends, with one thousand officers and cadets sat down. At the afternoon meeting a report was read showing the work which had been done during the year in connection with the Training Homes. The total cost of training the cadets, fitting up buildings, &c., had been £13,000. At the present time there are 538 men and women in training in no less than thirty different parts of the country. In the evening Mr. H. H. Booth led a great musical festival, the choir of which was composed of about six hundred officers and cadets. The vast hall was crowded with an appreciative audience, all of whom had paid for admission.

General Booth conducted three meetings on Tuesday on the subject of holiness. In the afternoon meeting, which was attended by about five thousand persons, he said that if the whole of those present would rise up and do what they should do, the world would soon be in a different state. If they would but have faith in God they might do a great deal. To be useful, they must be willing for Him to do just what He wanted to do with them. They must give to Him their time, money, and everything they had, and then He would make them soul-winners.

GOOD TIDINGS FROM ITALY.

The account of three months' mission work in Umbria by the now well-known Italian reformer and evangelist, Count Campello, assisted by three of his countrymen, like-minded with himself, is given in a pamphlet with the above title.

The first services were held in Arrone, and Count Campello was soon able to write of triumphs won by the Cross of Christ, which were totally unexpected. Week after week the hall was crowded, and so eager were the people to hear the Gospel that they remained, filled with the deepest emotion, for some time after the meetings were closed. "We shall always attend these services—we have found what we want!" was their exclamation. Ferentillo was next visited, and here again the success of the mission was almost miraculous.

Many invitations having meanwhile been received from the surrounding villages, the people in which expressed themselves as hungering to hear the Word, several open-air services were held, with the result that a number of young men openly joined the movement. This led to the formation of a Young Men's "Redemption Army," somewhat on the model of the Salvation Army. Count Campello speaks with the greatest hopefulness of the success of this branch of the work, the youthful adherents manifesting the greatest enthusiasm and eagerness to take some part in making known the good news of salvation.

Altogether, the Count says, the results have been wonderful, and such as to fill him and his fellow-workers with the deepest joy and thankfulness to God for such blessing for their labours. He adds that the needs of the work are great. Miss Mayor, 20, The Avenue, Blackheath, S.E., is the hon. sec. of the ladies' committee, and will gladly give any further information about the work.

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THE CHURCH ARMY.

On Wednesday, last week, the anniversary of the Training Home was held, and there was also formally opened the new home for mission nurses, situated near the headquarters in Edgware-road. The most important of the meetings was that in St. Mary's Hall, Crawford-street in the afternoon; The Earl of Meath presided, and there was a large audience.

The Chairman said the Church Army has proved beyond doubt that it supplies a felt want. Its agents have succeeded in reaching the lower strata of society. The success which has attended it is a hopeful and encouraging sign for the future.

Rev. F. S. Webster said the great aim at the Training Home is to produce what is designated "a marketable article." Reports come to hand from all parts of the country that that result has been attained to a remarkable extent. The officers despatched from the Training Home possess three characteristics: they are thoroughly trained; they are itinerant workers; and they are self-supporting. Lady workers are doing right nobly in visiting the homes of the poor, and tending the sick. Mr. Webster told of a servant-girl who had been led to Christ through the instrumentality of the Army, and who had been so filled with gratitude for the change in her life, that she saved £20 from four years' wages, and sent it towards a fund for the erection of a mission-hall in the place where she lived.

The Vicar of St. Luke's, Hackney, having borne testimony to the blessing he had received in his parish from the Army, Rev. W. Carlile made the cheering announcement that the organisation is out of debt. £2000, however, are needed for the Training Fund. A number of the officers, all of whom seemed full of "go" and overflowing with enthusiasm, briefly addressed the meeting, delighting all, as they told of triumphs for the Master among the lowest and most degraded.

THE NEW HOME OF INDUSTRY.

On Wednesday evening of last week Miss Macpherson's many helpers, with a goodly number of the leaders of Christian work in the Metropolis, found their way through the dense fog to the admirable building which this honoured handmaid of the Lord has been enabled to purchase and fit up for her growing work. It is a large new warehouse, so altered and adapted as to be well suited to its various needs. Opportunity was given to all to inspect the commodious premises, from the policemen's retreat, workshops, and kitchens of the cellar, to the nicely arranged cubicles of the upper floor. The appointments of the place seem all that could be desired. The property, as well as all the fittings and furniture so far secured, are fully paid for. The old Home in Commercial-street is to still be retained for the present for work among young women, and to be called "Young Women's Institute."

After tea the friends assembled in the spacious room on the first floor, which was nearly full for the opening service. Mr. J. Mathieson, of Mildmay, presided. In his opening remarks, he referred to the ticklish times that are upon us. Everywhere "men's hearts are failing them for fear." The calamities that threaten can only be averted by spreading the sweet savour of Christ. Such a work as this "Home" is worth an additional five thousand policemen, if the authorities but knew it. Such agencies alone can "sweeten the breath of society." He also remarked on the importance of Christians loving one another. If they are not *drawn* together, they will soon be *driven*.

Mr. Dobbin read a statement to the effect that the work had begun in 1866 among matchbox makers and destitute children in some dwelling-houses. In 1869 the old Home in Commercial-street was opened, various branches being added from time to time. The emigration work began in 1870. The average in the seventeen years has been two hundred and fifty yearly. The total of children sent to Canada was 4,550. Of these only one per cent. had failed. In this very neighbourhood where they were now assembled, Miss Macpherson was working in the Bird Fair twenty-five years ago.

Miss Macpherson followed with one of her telling addresses. She made touching allusion to the devoted and venerable Miss Lowe, who led her into this work, and who, with Mr. Radcliffe, had met her in 1860 near that spot to pray for the locality. Then no lady thought of coming to the East-end for Christian work. Then all the now well-known methods of Christian effort were unbegun. They had toiled for twenty-five years to please Jesus, and He has been with them and has raised up many to help. She then called upon one after another of her helpers to rise and testify to the effects of their work. Mr. Howard has been a helper twelve years. In his department 450 weekly are influenced in the lodging-houses. Mr. Stewart superintends the Sunday-school of 400 girls. Mr. Gardiner has 100 in Bands of Hope, meeting Monday evenings. Miss Turner thought that 30,000 yearly were influenced in the factories she visited. Miss Hudson has a mother's meeting of 150; 500 mothers met one of the Princesses on one occasion, of these three-fourths are converted. A Jewish missionary, with an unpronounceable name, visits many Jewish families. He has a Saturday evening meeting among them of over fifty. Miss Grainger has forty-five in her school. Another lady worker has an infant class of 150 of from three to ten years of age, and had learned several languages as her work required it. Miss Macpherson said it was the underlying idea of her work to provide for retaining a grip on every one won. They must have something for each. She would teach women to make savoury dishes for their husbands, and lads to write love letters. She shows them how to figure out the fact that the guineas spent on beer and tobacco money would furnish a little home, like some rooms she fits up as a sample. She wants to send many of her lads to Manitoba, where she hopes to acquire a farm. They would be the property owners and thrifty farmers of the future Manitoba. The work of the Home requires £5000 a year. She closed with a pathetic allusion to God's goodness in giving her this place within two minutes of the spot where, with Mr. Radcliffe, she had knelt so long ago.

Mr. E. F. Baldwin, missionary from Morocco, gave an address. One of the secrets, he said, of this work was the link of sympathy and co-operation existing between Miss Macpherson and those whom God inclined to sustain her in it with prayer and practical help. This is the crying need of foreign mission work. Provision is not made in present methods for a close bond between the workers abroad and the churches at home. The remedy is to resort to the Scriptural plan of individual congregations sending out and sustaining from among themselves, missionaries. Plans were being laid by which some well-known brethren whose praise was in all the churches would co-operate with the speaker in seeking to put before churches the privilege and blessing of thus doing, and thus to seek to secure large numbers of approved labourers.

Rev. J. Hudson Taylor followed. He exhorted them not to wait until Miss Macpherson was in need before they gave. She was never really in need, for God always supplied it. He had asked the Lord for one hundred missionaries this year, but only one hundred and seven had been accepted. The £10,000 needed had also been given. The world needs men who know God. He goes before and makes the crooked places straight before we reach them. He delighted to think of Satan as God's servant, just doing His will after all. When the foe came in one way God could make him flee seven ways.

Mr. Reginald Radcliffe said great interests were represented here—China, North Africa, South Africa, the Jews, London's need, the Church Missionary Society. Let us not separate until God takes us with Him, like Abraham, to "count the stars," by faith to do the seemingly impossible thing. Don't look for little things.

Lord Radstock read a Scripture. The services were interspersed with excellent singing and frequent and fervent prayers.

On Friday afternoon the Home was opened to the widows and "mothers." Through fog and heavy rain 400 came. Lord Radstock spoke a few words which brought all into the felt presence of the Father. Hymns of praise rose from hearts to whom Jesus was all in all. Mrs. Frank Bevan then in a few solemn words of prayer whilst all stood, in the name of the Lord, declared the Home opened, after which she spoke of Jesus being "the same yesterday, to-day, and for ever." Many of the dear aged saints echoed "that's true, that's true," as the tender, motherly words were spoken to their hearts. Many breathings of praise followed. The women carried away a good bag of food and a little packet of tea to have a meal at home, and rejoiced with their families over the new Home being opened.

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CONQUERORS.

"We are more than conquerors through Him tha
loved us."—Rom. viii. 37.

Glory be to Jesus! Tell what He hath done;
Sound aloud the praises of the Holy One!
Bind, O bind the laurels round the Victor's brow;
He who conquered *for* us conquers *in* us now.

Justice once hath smitten with its righteous sword;
Justice now acquits us, in our risen Lord.
Who shall now condemn us, since in Him we died?
Who shall separate us, from the Crucified?

'Tis for us to trust Him, watching unto prayer;
'Tis for Him to vanquish, always, everywhere;
'Tis for us to praise Him, resting in Him still.
'Tis for Him to triumph, and He surely will!

[Extracted from On the Wing: Scripture texts f each day in the month. With Verses by Lucy Bennett. Designs by Alice Price and F. Corb Price. *Castell Brothers, London.*]

The Blackest Blot on Britain's Fame.

A Scottish Crusade against Licensed Sin in India.

LAST week saw the opening of a new epoch in Scotland, we trust, in the great moral crusade which has for its object the purging of the statute books and official ordinances, throughout the British Empire, from the taint of complicity with the grossest vice and the cruellest wrong. We are finding out, more and more, how fast and easy is the descent towards wrongdoing, and how slow and toilsome are the steps backward to the plane of righteousness and purity and truth. The agitation in favour of the repeal of State-regulated vice abroad has not hitherto taken deep root in Scotland; probably because the true nature and extent of the evil have not been known. After the meetings of last week our friends north of the Tweed will scarcely have this excuse. The four largest towns have been visited by an English deputation, through whom, with the aid of local friends, the facts have been stated, more or less fully. This special movement took its rise at the meetings of the United Presbyterian Synod last May. It was then resolved that something should be done to rouse the Scottish Churches. The Free Church heartily co operated in the work, as also did the Edinburgh branch of the National Vigilance Association. The meetings last week at Edinburgh, Aberdeen, Dundee, and Glasgow were arranged for in order to focus the floating Christian opinion, and to create an opinion where it did not exist. It now remains for our Northern friends to translate that opinion into action. One thing is certain: if the earnest Christians do not, in the name and strength of their Master, exorcise the demon of State-protected lust, he will flourish unchecked. This modern Beelzebub will never cast himself out. We give a somewhat extended and specially secured report of the Edinburgh meeting, as typical of the whole series. Our summaries of the other gatherings are taken from local reports.

EDINBURGH.

The first of the series of meetings was held in the Free Assembly Hall on the evening of Tuesday. The audience, though large, was by no means so overflowing as the gravity of the subject would have warranted; still it was an encouraging one, inasmuch as it was largely composed of young women. If Scottish women will take up this cross and carry it bravely for the sake of their less favoured sisters in distant lands, the hour of redemption for these downtrodden ones must be nigh.

It was expected that Principal Rainy would preside at the Edinburgh meeting, and lend to the movement the weight of his earnest and well-balanced speech. Illness, unhappily, prevented this, but his place was well filled by Principal Cairns. After prayer by Mr. Kelman, of Leith, some letters of apology for absence were read by the secretary. Principal Rainy wrote that, while he did not question the motives of the supporters of the State-regulation system, he took his stand against it on the ground that any system which provides for the safe commission of vice is in itself indefensible, and will inevitably promote immorality, whatever may be the intention of those who favour it. Mr. Gladstone, in the capacity of M.P. for Midlothian, sent a postcard excusing himself on the ground of the pressure of other engagements. Mrs. Josephine Butler wrote:—

> I have continued to hope and to long to be able to come to the meetings in Scotland. I assure you that these would have been most welcome and most solemn opportunities for me in which to declare before a Christian public some of the deeper lessons which God has been teaching me during these last weeks of seclusion on the great subjects to be treated; but it seems that He wills me to be silent for a time, I trust in order that I may better accomplish something still to be done in the future. I am under the strictest medical orders to refrain from work for some six months; it is a great disappointment to me. Will you kindly convey to any friends interested the expression of my deep regret, and my hope and belief that all the churches of Scotland will speak out in such a way as effectually to influence those in power.

Mr. Childers, one of the Edinburgh M.P.'s, wrote expressing his entire sympathy with the object of the gatherings; as also did Mr. Buchanan, M.P. Lord Provost Clark thought that if the state of affairs in India was as represented, it was "a shame and a disgrace to us all"; a like opinion was expressed in a letter from Colonel Davidson. A number of local ministers of the Gospel wrote in hearty sympathy with the agitation for repeal.

PRINCIPAL CAIRNS

said he felt honoured in presiding over such an influential gathering convened for such an object; still it is a matter of deep regret that such an agitation should be needed. Since we have swept away the regulation system in our own country, where is the consistency of retaining it in our colonies and dependencies? We must be in dead earnest on this question. While we discuss it with becoming delicacy, we must speak out with all firmness and distinctness. We have a great duty to discharge, especially with reference to India. In Calcutta these abominable regulations have for some time been practically suspended, through the refusal of the late Viceroy, the Marquis of Ripon, to sanction their application. An attempt is now being made to revive them, but we must hope it will utterly fail. In Madras and Bombay they are in full operation. Colonel Davidson in his letter asserts, from personal knowledge, that these arrangements by the governing authority to provide vicious indulgence for European soldiers, aggravate rather than diminish the evil. Many other military men have testified to the same effect. This is not merely a question of liberty or of chivalry; it is a deeply religious question, and one that concerns the glory of our Redeemer, whose name, in the eyes of the heathen and of the Mohammedan, is dishonoured by our foul proceedings. As it was said in relation to the question of slavery, so we can say that we have all the attributes of the Almighty on our side; if God be for us our cause is a righteous and holy one, and it is certain to prevail.

MR. H. J. WILSON, M.P.,

a sturdy and warm-hearted Yorkshireman, and a strong defender of national purity, moved the first resolution, which was as follows:—

> That this meeting, representing all sections of the Church and classes of the community, enters its strong protest against any system, under whatever modifications, by which impurity is licensed or regulated; in particular, it denounces the Acts or Ordinances of that nature, passed and worked by the British Government, as cruel, unjust, unconstitutional, immoral, displeasing to the God of righteousness, purity, and love, and calculated to bring down his judgments on the nation,

After a brief *résumé* of the way in which this iniquitous system was surreptitiously smuggled through Parliament, some eighteen years ago, Mr. Wilson went on to say that in that legislation the devil rather overreached himself. The evil system has been adopted in other countries through military ordinances and police regulations, but never before was it attempted to make it the actual law of the land. This Act brought it definitely under the cognisance of the people, and aroused the strong opposition, which, happily, culminated in its total repeal in Great Britain. In the Crown Colonies, and India, the system has been introduced under various disguises, but there is a strong family likeness between them all, and the object is ever the same. All who have looked into the question from the Christian standpoint have condemned the whole business as being absolutely at variance with any true apprehension of what is meant by a moral system at all. It practically assumes that that is not wrong in men which its own advocates admit to be wrong in women. We must reassert the Divine law, that the practice of chastity is equally binding upon men and upon women. Under whatever name it is known, the system always involves the registration and setting apart of a particular class of women for the satisfaction of the worst passions of the other sex. It is necessarily accompanied, not only by immorality, but by excessive cruelty and injustice. Moreover, it has ever and everywhere resulted in encouraging men in their evil deeds. As someone has truly said, "You cannot prepare a great highway and keep it in order, and then tell men that it is an act of trespass to walk upon it." So, when the State undertakes to make vice healthful and safe, depend upon it, men will soon learn the lesson. Mr. Wilson proceeded to refer to certain of the "regulations" in force in some of our dependencies. He specially instanced the case of Labuan as one of the most unblushing in its nature. He quoted an official enactment whereby in this territory certain persons are licensed to open and keep brothels in such places as the Governor may approve. The keepers of such duly-licensed places are to pay to the Colonial surgeon in respect thereof such sums as may be fixed by order of the Governor or Council. The authorities thus derive a stated revenue from this wretched and unholy traffic. There are a number of regulations, the purport of which is to make this traffic as much a legitimate one as the trade in fireworks or in tobacco is in this country. Many of the provisions are of the most offensive character. It is said, with respect to the expenses of treating any brothel inmates in the Government hospitals, that it will be "a debt due to the Crown." This case of Labuan is very much typical of what we find in other Crown colonies. We are accustomed to regard the Crown as the symbol of honour, but the associations in which we find the Crown here are of a very different kind. Many of the proclamations are finished up with the words "God save the Queen!" Mr. Wilson referred in some detail to the atrocious doings of the police at Hong Kong. It has been the habit to get these minions of the law to entice native women into wrongdoing with themselves in order to secure evidence that would be held to justify their being registered as prostitutes! Could anything be more fiendish? And yet it is done by the official sanction of the representatives of the British Crown. At Shanghai, when it was desired to abolish the system several years ago, Vice-Admiral Hamilton, in command of the British fleet in the Chinese waters, telegraphed, protesting strongly against the proposed suppression, and declaring that in the event of its being done he would curtail the visit of the ships to Shanghai!

The system is also in full swing in Egypt in connection with the occupation of that country by our troops. This is amply proved by the Parliamentary Papers printed by order of the House of Commons. There also the representatives of this Christian nation are corrupting the people by forcing the system upon them. We find the same thing in the Fiji Islands, and indeed in every part of the world where our military system has sway. Surely, in the face of these facts, all right-minded persons ought to resolve at once to do what they can to sweep the system away. The churches in Scotland in times past have spoken out with no uncertain voice; let them not be backward now. Some say the people affected by these regulations are a long way off, and it is better not to stir up the matter at home. But while they and we are alike under British rule, we cannot rid ourselves of the responsibility. Besides, the soldiers in these lands, for whose supposed benefit the hateful regulations are made, go from our own Scottish and English village homes. Will they not come home and speak of the things that are done abroad, and thus corrupt our youth? Edinburgh is famed for its interest in medical missions. Do not forget that alongside of the medical missionary whom you send out to these foreign lands there is the colonial surgeon, who is appointed to carry out this accursed system. We must shake ourselves clear of the horrible inconsistency by every means in our power. As citizens of the British Empire, and as morality-loving Christian men and women, we must do whatever we possibly can, by vote and voice, to abolish this monstrous iniquity.

REV. JOHN M. SLOAN

seconded the resolution in a speech full of noble, holy protest; his uncompromising utterances were greatly cheered. He said:—

One is conscious of shame and indignation that the action of our Government, in connection with the State regulation of vice in our colonies and dependencies, should force on to public platforms ladies of refined Christian feeling, and compel them, under the highest constraints, to deal publicly with a subject in itself utterly revolting. The feeling of shame and indignation on this account is prominent. But there is also very prominent a feeling of admiration at the heroism of Christian principle, at the readiness to endure even a moral martyrdom, which brings such ladies into the field for the rescue of their sisters in other lands from the tyranny, the injustice, the hopeless degradation to which the lust of our countrymen consigns them. All honour, among others, to Mrs. Chant, Miss Wigham, Mrs. Josephine Butler, whose hand bears aloft the White Flag in the front rank of the army of Social Purity. What would men, even Christian men, what would our lukewarm churches attempt, or do, in this cause, without the stimulus of their yearning compassion; without the evidence of their feeling of womanhood itself being outraged openly and nationally by Christian Britain in such Acts; without the provocation to good works afforded by their prayerful and indomitable zeal in the interests of purity and justice? We need such women's help, to quicken our conscience, to inflame us with their zeal, to flash upon us the nobility of that purity of heart which will give no quarter to what is base, and to what is so degrading to their sex and to human nature.

In French history we read that, in the reign of Charles VII., when the national spirit was languid, and destitute of a lofty patriotism, and of faith in itself to achieve its unity and freedom, the faith and patriotism of a pure-minded young maiden gave her power in the councils, and with the armies of the king, till success crowned her enterprise. Joan of Arc stands forth as a notable monument of what faith in God and a passionate patriotism in the bosom of one woman can accomplish. And human nature has not greatly changed since then. Let high-toned Christian woman come forth in these days arrayed in the armour of light, in the strength of faith in God, and in the passion which a sense of outraged justice inspires, and she will slay the dragon as well as any St. George, no matter though its scales be iron, its breath poison, and its jaws vomit flames. We have seen in recent years what she has accomplished in our own country; and how, mainly through her, the odious and cowardly C.D. Acts, stolen through Parliament when our legislators were asleep, have of late been repealed. And under the same earnest and persistent determination that the true and the right shall be done, we shall, ere long, I doubt not, see this national disgrace, against which we are met to protest to-night, also wiped away.

This dragon—shall we call it?—the assault on which we are making to-night, is one whose security lies not in its strength, but in its sheer ugliness. Its hideous deformity—its loathsomeness to look on—is its strongest protection. Let the light of public opinion, of Christianised public opinion, of an intelligent democratic judgment, fall upon it, and it will die. Such monsters can live only in darkness. Now, such meetings as this are intended to cast the sunlight of enlightened Christian opinion full upon it. It may try some of our finer feelings to gaze. It may be painful to sensitive and delicate moral natures to listen. But, after all, there is something nobler and worthier to be done than closing our eyes, or holding our ears, when anything painful has to be seen or heard. Facts are more important than feelings. And if things are done under the sun which should cover the face of a Christian nation with a deep-dyed blush never to pass away till the cause of shame be removed, why, it is more Christlike to face the facts than to be excessively considerate of the feelings.

It was through Sir John Pope Hennessey, Governor of Hong Kong, that the British public was first startled by the atrocities which were being wrought under the sanction of British law. He himself came to know the obnoxious character of these laws only shortly after he became Governor—in 1877—ten years ago. It was the Parliamentary return moved for and obtained by Prof. Stuart, in the Blue Book printed June, 1886, only eighteen months ago, which really opened the eyes of the nation. This opening has since then been very gradual, and is still in progress. Some will be enabled to see a little more clearly here to-night, and others, no doubt, only to-morrow morning. Ay, and I daresay not even then. For many of our elegant and refined people will say as they see the report of this meeting, "Ugh! Why will our newspapers give room to such a horrible subject as that? Not fit to be read, take the paper away." But, my dear refined sisters and my dear masculine Pharisees, what your pure minds cannot bear to read, thousands of your sisters throughout the British Empire have to suffer—to suffer till they die—to suffer without a chance of escape, whether they will or not. "Woe unto you, Pharisees, for ye lade men," and women, too, "with burdens grievous to be borne"; ye lade them by continuing wilfully ignorant of them ye lade them in so far as you give your votes for men who impose, or who permit such burdens to be borne by any of the subjects of our Queen: "And ye yourselves touch not the burdens with one of your fingers." Such a pity it is, when people become too refined to be able even to consider the wrongs, the oppression, the outrages inflicted on their fellow creatures!

Shameful in their operation as these Acts are—far more so than anything that has been said here to-night, or that will be said, can convey to you—we do not despair of our country. "An enemy hath sown these tares," and the accursed growth is not the purposeful and intelligent doing of the nation.

God has been giving us space for repentance; and He has been longsuffering, because, while his honour has been disregarded and compromised in the presence of the heathen, the nation has been kept in ignorance. But with knowledge comes full responsibility, and the imperative need of action. Our cry of shame and confession must go up to God. Our cry of indignation and remonstrance must go up to Parliament, and to our members in Parliament. And we must tell them that this shall no longer be.

We have been proud, justly proud, of Britain's place and influence among the nations. Britannia has been a benefactress to the world by her noble example of setting four millions of slaves free. Britannia has visited India, and brought with her the gift of Christianity, and civilisation, and education, and many of the arts of life. She has rescued her from many of the barbarities of her heathenism; stopped self-immolation under the car of Juggernaut; and the horrors of hook-swinging, and the pathetic cruelties of Suttee, or widow-burning. Has she, alas! on this mission of mercy and humanity, also brought with her a foul plague in her skirts? A plague that dishonours her Christianity, and perverts utterly the conceptions of the heathen as to the pure religion of Jesus Christ; a plague that shocks and revolts the heathen themselves, as an outrage on modesty, liberty, and justice. Has she rescued the widows of India from the funeral piles of their husbands that they may be flung into the streets as "registered prostitutes," and be consumed by the fires of British lust? More honourable, more humane even, the short, sharp agony of the flames, than the unutterable degradation of a life doomed to the service of the basest passions.

Such Acts are, as our motion says, "Cruel, unjust, immoral, unconstitutional, displeasing to God, and fitted to bring down his judgments upon us." They are an insult to the womanhood and lofty character of our beloved Queen, in whose name they, nevertheless, are enacted and enforced. They are a most lamentable snare and trap to our poor soldiers, who need all the supports a lofty public opinion can give them, to guard them against vice, rather than provision, under Government licence, for its fancied safe indulgence. They are a libel on human nature, inasmuch as they seem to recognise impurity as a necessity. They are a foul defacement of our national Christianity; and Satan's supreme stumbling-block to the advance of missionary effort.

How deplorable that a native Indian journal has this to testify: "Christianity ought not to have failed in India; *but it has failed*, because its proclamations are so different from its practices. Who could believe it possible, for instance," the writer asks, "that every British regiment that passes through a district requires so many maunds of wheat, so many goats and cows, and so many prostitutes? Shame!" Yes India—heathen India—in her hundreds of millions cries, Shame! And shall not Christendom also cry, Shame! Shall not Christian Scotland cry, Shame! God speed the time when Acts which are the scandal and disgrace of a Christian nation shall no longer dim the fai lustre of Britain's honour, or prevent the spread of the pure and salvation-bringing Gospel of Jesus Christ.

The resolution having been unanimously adopted,

MRS. ORMISTON CHANT

was called on to move as follows:—

> That this meeting deplores the fact that, while th system complained of was abolished eighteen month ago in the United Kingdom, it has since then been maintained and even extended in India and among the Crown Colonies and Dependencies, to the sullying o the name of our Queen and country, and to the prejudic of Christ's cause in foreign lands.

This resolution she supported in a speech which greatly charmed and impressed the assembly The fact that this system is still in force abroad she said, gives the lie to the voice of the nation that so recently declared in tremendous tone that it would not tolerate the thing at home Would that British men and women felt th sting of this insult as keenly as they ought t do. We are told on high authority to "be angr and sin not." Would it were possible to bur into every male British heart the passionate in dignation that many women feel with respect t this crying evil. There is no need for woman t apologise for taking an active part in the agita tion. It would mean moral death for Grea Britain if there were so little true womanlines among her daughters as to cause them to b silent. This legislation is an infringement o woman's liberty, and a blow to the sacrednes and sanctity of true marriage. The poisone atmosphere created by it is entering our homes and the sons whom we are bringing up to revere an respect God's high standard of purity are bein taught these false and degrading views of moralit and life. They go out into the world and mix with men whose consciences are darkened by their own sin and degradation, so that our teachings are given the lie by a system inherited from the Greeks, whose religion consisted merely in ministering to their own pleasure. The heart of humanity cries out for something more real and true and that can alone be found in the religion of Jesus Christ. It is not to be tolerated that those who sit in high places, and have the power to make or administer the law, shall act in direct defiance of the conscience and best and most religious feelings of the nation. Our hearts rebel at the thought of it. What is wrong for the individual is wrong for the nation. And we must protest against it, not only for our colonies, but for all the nations of the earth. What Britain has condemned for her own people she must condemn in others. Anything else would be incompatible with national righteousness. No one of the forms of infidelity in our midst today is so terrible as that which causes the manhood of the world to hold womanhood in contempt; but that contempt is bred by the vicious system against which we protest. It is a cycle and chain of inevitable sequence that if you would have noble men you must have noble women, and if you would have noble women you must have noble fathers. Mrs. Chant referred in tones of burning resentment and indignation to the pamphlet written by an ex-policeman of thirty years' standing, in which he makes the infamous assertion, supposed to be founded on his experience in dealing with crime and vice, that he has never known a pure woman anywhere, and does not believe in her existence. Yet this pamphlet has been extensively and gratuitously circulated among young men. Can anyone conceive a more appalling doctrine to be instilled into the minds of the youth of any nation? It is as bad as the saying of that gifted but miserable and hell-doomed genius, Lord Byron, who dared to write that every woman was a profligate at heart. Thank God, there was not a man hearing her who believed that, or would carry the belief into practice. No one, said Mrs. Chant, can feel the horror of the work in which we are engaged, more than I do; but whatever is most horrible needs us most. There are no nobler pictures to be found in the world's history than that furnished by the lives of those who have sacrificed all for the sake of others, and it is our glory if we seek to follow in their footsteps. Think of our poor sisters who have come under the power of bad men, and have been cast out of the pale of society, so that they are walking our streets bowed down with a sense of sin, and shame, and failure, longing for death to put an end to all their misery, because for them there seems no hope. Our Pharisees in Parliament have defended the legislation of the past because they say it would tend to the reformation of these poor ones. A strange way truly of bringing about their reformation by registering them as fit for a life of sin for months at a time! Does not every part of our nature cry out against such a perversion of the truth. Then as to our colonies: think what a farce it is to send out the missionary with the Bible in his hand; and, as he reads out the seventh commandment, and that other word, "Blessed are the pure in heart," there stands behind him the divisional surgeon, behind him the policeman, and behind them the army and the whole British nation virtually denying the truth of what the missionary has read! Surely it is high time that the people asserted their power, and decreed that such a thing shall be possible no more. Mrs. Chant went on to relate some recent personal experiences in London, in connection with visits she has paid to music-halls to find out the condition of matters as to the young. She recited most heartrending facts of the degradation she had witnessed caused by drink and the representations of depravity on the stage. She attributes the terrible demoralisation thus caused to the drink; if it were not for that, such places could not exist. One young girl she watched, who had drunk five glasses of brandy, and was about to drink a sixth! When remonstrated with, she said, "If you had got to do what I have to do you would have to liquor up well!" A lad of eighteen was also encountered, whom an older man was striving to initiate into the paths of evil. Mrs. Chant told how she interposed, and plucked the youth out of the toils of his fiendish tempter. Here are we, she said, in closing, doing our best to rescue our young men and women from the dangers that beset them, and here is our Government doing its best to degrade our young manhood and womanhood. Shall we not say, in the words of our Master, "The Spirit of the Lord is upon us, because we are anointed to preach the Gospel, to undo the heavy burdens, and let the oppressed go free"?

REV. GEORGE WILSON,

of Edinburgh, seconded the motion in a speech characterised by deep feeling and pathos. He said that Mrs. Chant touched the very core of the subject when she laid down the clear proposition that we cannot do as a nation what we would not dare to do in our individual lives. Each one of us, so far as we can affect the public thought or action of our nation, is responsible for the continuance of these shameful acts that still disgrace the statute-books of our colonial possessions. If in our least thoughtful moments we are obliged to say that our attitude towards this evil must be that of extermination, how can we ever allow ourselves, as citizens, to be reconciled to the condition of "regulation"? The ground on which these Acts is supported is the very worst feature about them. They are advocated on the ostensible ground of stepping in between vice and its natural, providential punishment. There is no disorder in our public life to be compared to that which will emerge from the continuance of such enactments. If there is a Providence in history, to say nothing of a personal God and a living Christ, we may be certain that, if these Acts are not repealed, God's judgments will fall upon the Government responsible for them. In referring to the part of the resolution that speaks of the way in which these Acts prejudice Christ's cause in foreign lands, Mr. Wilson exhibited a paper which he said almost burnt his fingers when he touched it. It was a Government certificate of licence granted to a native Indian woman, giving her name, age, complexion, and list of her official examinations. Is that, pathetically exclaimed the speaker, a reflection of British Christianity to a poor heathen? It is horrible. It is a mirror of our shameful and shameless neglect of duty. Let it be a mirror in which we shall see ourselves tonight, and it will cause us to wash our hands of this most iniquitous system. We do want to interpose between vice and its punishment, We do want to save our brothers and our sisters from that terrible and degraded life that so many of them are seduced into; but how? Not by a fruitless attempt to modify or change the law that links together a man's sowing and reaping, but by inducing him not to sow. If we would save a man from the punishment that must follow vice, let us save him from the vice itself. Let us bring all our pathos and indignation and calm Scotch courage of conviction to bear on every man who has a voice in making the laws of the country. We are the lawmakers. We have ourselves to blame. It makes one blush to turn round and abuse the British Parliament, for it is what we make it. Let us send the right men there. Let us dwarf many other comparatively trifling questions of party significance. Let us be found standing on the side of God; he who is on the side of God is on the side of the strongest cause.

MR. J. B. WOOKEY

moved the next resolution, which read thus:—

> That this meeting holds the British Government bound, and hereby respectfully but most firmly calls upon it, by a regard to common consistency and to great legal, moral, and spiritual considerations, to repeal immediately, universally, and totally, such Acts or Ordinances as this meeting gladly and gratefully acknowledges have been repealed in the United Kingdom and in some of our colonial possessions.

He strenuously combated the notion that this regulation of vice really promotes the health of those on whose behalf it is carried on. He believed that fifty per cent. of those found in the military hospitals, in the "regulated" places, were there through vice. At the Gibraltar hospital the other day he found a lad of fifteen suffering from disease communicated by a Government registered prostitute. As I looked on him, said Mr. Wookey, I thought if he were my brother I would rather that a bullet had been sent through his brain, or a dagger thrust into his heart, or his body buried fifty miles deep. These Acts lead our soldiers to believe that they can sin with impunity, and so they are carried more deeply into evil than they would otherwise be. Mr. Wookey drew the attention of the audience to the two large maps shown at the great Exeter Hall meeting, one depicting the position of the Government hospital in Madras, surrounded on all sides by churches, schools, and mission-houses, and the other representing the stations throughout India where the regulation system is known to be in force. To show how the Acts degrade men as much as women, he referred to Singapore, where the person responsible for carrying out the Acts bears the remarkable title of "Protector of the Chinese" (the nationality chiefly concerned). He blasphemously talks about "our Master," meaning, of course, Jesus Christ. This man superintends the licensing of houses of ill-fame, the registering, licensing, and surgical outraging of the inmates, and the photographing of the women by the police to prevent them from transferring their licences to others. He sends them out of the country to die in their Chinese homes when they are not "physically fit" for the lusts of men. To cap all, he finishes up with the astonishing statement quoted above, that he is a "Christian," and "endeavours, *as far as his nature will allow*, to conform his conduct to the standard of his religion."

News just to hand from Hong Kong confirms the statements that have been made with regard to the traffic between China and the Straits Settlements through this regulation of impurity. Sir John Pope Hennessey during his term of office at Hong Kong aroused the animosity of evil Europeans in that colony by his persistent respect for the operation and work of the Tung-Wah, a Chinese society for the protection and advancement of native interests. This society has lately captured a Chinese Mrs. Jefferies named To-Ing, who was taking away six Chinese girls whom she had bought for the English Government-licensed houses of ill-fame at Singapore and Penang. This capture was effected from the Peninsular and Oriental Steamship Company's steamer *Deccan*, just as she was starting from Hong Kong for Penang. The first girl, aged 19, said that her mother had sold her for two hundred and fifty dollars, and that she was being taken to Singapore against her will. The next, a younger sister of Ho Ayuk, knew she had been shipped to some foreign port, but what port she did not know. Another, eighteen years old, said To-ing, a relation of hers, was carrying her off to some foreign port. Her mother told her she had fetched 400 dollars. Mei Yok, aged sixteen years, and her younger sister, Me Tsoi, whose age is not reported, said they understood they were being shipped to Singapore, but they did not want to go. A girl, only thirteen years old, said To-ing had bought her for 170 dollars, to take her to some foreign port. The one piteous cry of this child-slave was, "Take me back to my sister."

The following extract, read by Mr. Wookey, from a memorial sent by nearly 1400 native women in India to Earl Dufferin, the Viceroy, is surely enough to make one's blood boil at the moral obliquity of a code which estimates the virtue of womanhood far lower than the price of a dog:—

> The penal code provides for the punishment of a man who injures an animal of the value of ten rupees or upwards with imprisonment for a term which may extend to two years, or with a fine, or with both. But while a man's dog, or horse, or elephant are taken care of by legislation, his young daughter, the light of his eyes, and the joy of his home, may be ruined, and her fair fame stolen with impunity, provided she has attained the age of ten years, is unmarried, and proof is wanting that she has resisted her seducer.

In the course of his remarks Mr. Wookey referred to Mr. Gladstone's apology for absence, and said that so far as his knowledge was concerned, the friends of national purity had received very little help at that eminent gentleman's hand. He did not see a word of sympathy even in the post-card. He supposed they were all Gladstonians. ("No! no!") He had ceased long ago to be either a Liberal or a Tory, but he was exceedingly anxious that they should bring political influence to bear on this question, and whoever might be their representative in Parliament; the shortest way of ridding India and the dependencies of these Acts was to send righteous men to the House of Commons. An extraordinary and almost incredible story was related by Mr. Wookey (as given in Miss Ellice Hopkins' tract, "Saved at Last") of a poor repentant girl, who trudged on foot to Gloucester, from a place fifteen miles distant, with the hope of being taken into a refuge. There was no room, and she was directed to Birmingham. She walked there, some seventy miles, with the same result, and subsequently to London, another 100 miles. There, too, at the place where she applied, there was no room, and finally she walked down to Brighton, an additional fifty miles, still seeking for admission to a Home. There, too, she was like to be unsuccessful, but happily Miss Hopkins saw her, and she was provided for. We suppose Miss Hopkins has verified her information, but the story, as we have said, seems incredible. Singularly enough, a lady connected with the Brighton Home was at this Edinburgh meeting, and informed Mr. Wookey at the close that the girl had been converted.

MISS ELIZA WIGHAM,

a much-esteemed member of the Society of Friends, and a well-known worker in the cause of social purity, seconded the resolution. How thankfully we accept, she said, the limited measure of repeal we have already secured, and how earnestly we rejoice that at least this modicum of justice has been done. We have this vantage ground on which to proceed in India and the Colonies; let us use it. We must go on; it will never do to stop now. We have always felt that what women have had to suffer, other women ought to know and to testify against. I often think of those wonderful words of the Apostle, "If any man defile the temple of God, him will God destroy. For the temple of God is holy, which temple ye are." Not manhood only is meant to be the temple of God, but womanhood also. Else why all those efforts to save the souls of the poor women in heathen lands? Jesus is ready to save all, whatever their clime, whatever their colour, whatever their sex. So, if these thousands of women, of whom we have been hearing, have precious souls to be saved, they have bodies which are intended to be temples of the living God. And shall any man defile these temples! Nothing defiles these temples so much as laws such as these. Oh! to think that our beloved country has had Governments that have issued such terrible edicts. We profess to be a Christian country, and yet we go and subvert the laws of our holy and pure God. "Be ye holy, for I am holy." Is not this the most solemn injunction that could be issued? Yet, what are we doing as Christian people? We are saying, "Be ye unholy, and we shall protect you in your unholiness." Is not this an awful thing, and shall not God visit us for such things as these? I tremble for my country when I know that God reigns and that God is just. But He is Lord over all and He can save even the vilest and the lowest; He can rescue to the uttermost. What a terrible responsibility attaches to us. Let us hold out our hands to these poor degraded ones and help to lift them up. I think of those times long ago when the crusaders went forth from all countries to rescue the Holy Sepulchre from the infidel, because in that sepulchre the body of our blessed Lord had lain. Here is no mere sepulchre. Here are living temples, not made with hands, but fearfully and wonderfully constructed edifices, intended to hold, not the dead body, but the living presence of our Lord. Shall we not band ourselves into a holy crusade, and go forth to rescue these temples? Surely we shall. If we cannot do much, let us do what we can. Let us subscribe with our hands, as well as lift up our hearts in prayer to God, and undoubtedly our prayer will and must prevail.

Brief but weighty speeches followed from Mr. W. Coote, Secretary of the National Vigilance Association, and Professor Calderwood, of Edinburgh. Mr. Coote said he was filled with pain and shame at the narrative told by Mr. Wookey with respect to the girl who found it so difficult to find a place of shelter. The thing seemed to him impossible, and he could not understand it. At all events it could not happen in London to-day, for anyone had but to mention the name of Mrs. Butler, or Miss Hopkins, or Mrs. Chant, to receive a shelter and a welcome. Professor Calderwood said that he felt sure the Government would recognise that there is great moral force behind the claim now presented to them. That moral force, if it is acknowledged, must bring blessing to the world, far and wide, wherever the British name is known, wherever there are British treaties and consuls, and wherever the British flag is found.

ABERDEEN.

The meeting here was on Wednesday evening, in the Albert Hall. Lord Provost Henderson presided. Bishop Douglas wrote to say he had protested against the iniquity of those Acts for years, and should be thankful to render any aid. Dr. Robson stated in a letter, it was some years since he left India, but the state of things, he supposed, was much the same as then. The laws for the regulation of vice were applied to the European or Christain regiments, not to the native or heathen regiments. When a native regiment marched into a cantonment each soldier had his own hut in the lines, where he might live and have his wife with him. When a European regiment marched into a cantonment, all but a small percentage went to the barracks, where they were obliged to live single, and there followed them into the cantonment a bazaar of prostitutes, inspected under Government authority. That was the exhibition which a Christian Government gave to the natives of the place, of the provision it made for its "Christian" soldiers. The Government made this difference between its native and Christian regiments because it did not dare to offend Hindoo sentiment on the subject. When would Christian sentiment make itself felt so strongly that the Government would not dare to offend it?

The Chairman said that as Christians they were called upon to protest against such a system, because they believed that in licensing these places for immorality which were sanctioned by our Government they were contemning the laws of God. What could the heathen think of our Christianity when they saw that in a public way we licensed vice, and gave it a sort of standing before the heathen world. In moving the first resolution Mr. J. B. Wookey said he was not prepared to say that vice was no longer regulated in this country. He thought, if they saw some of the centres of immorality in London, they would be inclined to say it was regulated with a vengeance. The police seemed to be employed not to suppress the vice, but to keep it outwardly decent and orderly. Mr. William Ferguson, of Kinmundy, pointed out that in eleven British settlements, independent of the seventy-one districts in India, the Acts prevailed. Mr. H. J. Wilson, M.P., in the course of an earnest speech acknowledged that Sir Henry Holland, the Colonial Secretary, had been working so far as he was able to give effect to their views. He had been suggesting to the Governors of the colonies that they had better follow the example of the Imperial Parliament in this country and get rid of this system, and had even gone the length in certain cases of directing them to bring in repealing ordinances, practically telling them they must get rid especially of compulsory examination. Mr. Wilson spoke of the strong influences that they had to fight against; it was with the object of defeating such influences that they wanted the moral influence of Christians to back them in getting rid of this State licensing of immorality.

Professor Robertson said they had heard something within the last few days about aphorisms, and he would quote one: "A man who does a thing by means of another does it by himself." It is all very good to speak of the Crown and the Queen's Ministers being the parties who are enforcing the provisions of the orders complained against; but on the electors of the country the ultimate responsibility rests. Before he had left India a discussion took place in the Bombay Municipality on this question. It had been customary for the municipality to make a contribution year after year for the maintenance of certain hospitals. The municipality, dominated by non-Christians, resolved to discontinue their grant to these hospitals. So much for the native protest in Bombay. In Calcutta the native newspapers had been continually against the regulation, and so strong was the protest that in 1883 the Act was repealed as regarded Calcutta, and he believed that up to this moment it was still in that condition. He learned, however, that there was a movement on foot in Calcutta to bring pressure to bear on the Lieutenant-Governor to reintroduce the Act, and he found that the opposition to that came from Christian missionaries and non-Christian natives. They were told that if they repealed this legislation, they were bound to increase the Government expenses in another direction, but this was simply throwing dust in their eyes. We had no right to save our pockets by doing wrong. Christian statesmen had often felt a difficulty in undoing wrongs that they had found in existence, but there was one thing that they had uniformily shown that they could do, and that was to yield to pressure of a right kind when applied through the electorate of the country. Mrs. Ormiston Chant graphically and eloquently pleaded in favour of support being given to the movement for repeal. A committee was appointed to carry out the objects of the meeting.

[The local newspaper report of the Dundee meeting was so meagre as to be unworthy of reproduction.]

GLASGOW.

The meeting here was held in the hall of the Christian Institute. Ex-Bailie Dickson presided. In his address he said that in sending the Gospel to the colonies we had made many hearts glad; at the same time, by our drink and opium traffic, we were demoralising the natives and neutralising the good done by our missionaries. The legislation of vice was the lowest depth to which any Government could descend. He hoped the public would impress upon the Government that the nation would not allow these Acts to be forced upon those who had no voice in their introduction. Professor Lindsay said the subject interested all who had at heart the spread of the Gospel in foreign parts, and, as convener of the Free Church Foreign Mission Committee, he felt it his duty, in spite of a great pressure of other work, to attend and say a few words on the subject. Almost every one of our mission stations was injured by the action of our Government abroad. We sent the Gospel of grace, and sent also degrading legislation in the shape of our drink regulations for India, and in the shape of licensing of lust. What was the meaning of these Acts? It was to make sin safe. That was not God's plan of ruling the universe. Therefore, these Acts were bound to go down, or else those who promoted them would go down. God's blessing could never rest upon our Government or nation if government was conducted upon these principles. The Acts were founded upon the most ungenerous and unjust idea—namely, that women were weak, and therefore should be crushed down. Would the British nation stand that? It had not stood it for itself, and he believed it would drive these Acts from our colonies. We had got to appeal to the consciences of our brethren in the colonies to do this work for themselves, but the people in India could not speak out so forcibly, or at least, if they spoke out, their speaking was not attended to, and we had got to help them. He gathered that the people of India looked with disgust and indignation upon two things—our patronising the drink traffic and our branding the unfortunate women of India in this horrible way. There was nothing that stirred his soul more than the attempt to make the iniquities of men safe. Officialdom had got to be looked after continually. He appealed in the name of those interested in our foreign missions and in our common humanity, and in the name of those who believed that it was our Christian duty to protect weak woman, to support the movement.

Mr. J. B. Wookey said he was thoroughly convinced the general public and the churches did not know what these Acts meant. If they did know, they would be mentioned in prayer-meetings and in the pulpit; and if no other person condemned them, the Church would do so with no uncertain voice. In India some girls, rather than submit to the degrading medical examination, drowned themselves. He yielded to no man in his respect for soldiers; he had lately been in Gibraltar, where he left amongst the soldiers some of the best Christians he had ever met. None were more horrified and disgusted with these Acts than the Christian soldiers. Every soldier got a Bible and a prayer-book put into his knapsack, and when he left the church door in foreign stations he met licensed women, whose way was described in the Bible as the way to hell. We had forced these Acts upon the natives of India, although the natives almost unanimously condemned them. There were no greater friends of the army than the friends of social purity, because, whilst the licensing of this evil led thousands of women to an unhallowed grave, it also degraded the men.

Mr. H. J. Wilson, M.P., said that the Acts, when enforced at home, were described as Acts for the prevention of certain diseases in naval and military stations. But the introduction of the Acts was only the thin end of the wedge, for they would have been gradually extended to the whole population, the advocates of the Acts not having concealed that this was also their object. The electors would have to speak out, and the officials abroad would have to yield. This was all the more necessary that India was not a self-governing colony, but was ruled by the India Office. Probably, therefore, a great fight would have to take place in the House of Commons on the question. It might be said that other nations were worse than ourselves in this matter. But there was this difference that other nations dealt with the vice by police regulations, whereas ours was the first to do so by statute. This was done because there were a number of men who maintained boldly that it was necessary to make provisions for the lusts of the flesh, that it was necessary that there should be a class of women to satisfy the brutal lusts of men. Thank God, the people knew this was not true.

Mrs. Ormiston Chant said no man could feel the degradation of these Acts as a woman could do. She therefore wished there had been more women present. No man, young or old, would have doubts as to the iniquities of these Acts if he understood them. She had known even profligate men say that, bad as they were, they had not fallen so low as to be utterly destitute of the commonest principles of justice. It was an English Act of Parliament that declared that these Acts were for the better health of her Majesty's soldiers and sailors. She had no affection for the red coats, though she had much affection for the wearers of them. As a member of the Peace Society, she said that if we must be cursed with a standing army, she felt we should not insult our army more than we could help, and we should remember that soldiers and sailors were as capable of being good as other classes of the community. The whole of the legislation in this respect might be summed up in the sentence—it was the legislation of despair. The first time she read the Acts along with her husband she thought the lowest depths had been reached in Christian England. She would not speak of the physical horrors of the Acts; she preferred to talk of the spiritual degradation and what that meant. Even if they were sweeping away the Acts from the colonies, the spirit that put them in force would still remain. We got a Criminal Law Amendment Bill carried, and an association was formed to see that its provisions were carried out, because it was found to be rather difficult to convince some of our magistrates and judges that their duty was not to make laws on the bench but to administer them. Therefore it was necessary to have vigilance associations. There was work both for men and women in this movement, for this was a sin which damned the soul of the woman and the soul of the man. They could stop the immoral literature; she did not mean so much what was sold for a halfpenny or a penny; she rather meant the deadly immoral novels—novels which were sugur-coated, but which dealt with illicit love from beginning to end. These novels were far more dangerous than the painted women who walked the streets. The thousandth part of the horror of these Acts had not been told; but she hoped none would go away unconvinced, for those who did so must be more then unsound in mind—they must be unsound in heart.

REVIVAL IN PEEBLES-SHIRE.

(FROM A CORRESPONDENT.)

In various parts of Scotland at the present time there are many signs of spiritual awakening, but I do not suppose there are many places where these signs are so manifest as in Peebles-shire. In August two members of the Faith Mission visited Peebles for the purpose of conducting evangelistic services in that town for a few weeks. At the beginning very few stood by them; indeed, they had to stand quite alone on the street the first night. But this did not last long. The Town Hall was the first place taken for the meetings, but it soon became too small to hold the people who turned out. Then a larger hall was taken, and towards the end the Institution hall was not large enough to accommodate the crowds who came on the Sunday nights. The meetings were continued for six weeks, and during that time very many decided, some of them being the most careless in the town. The Christians, also, were stirred up to greater earnestness and fuller consecration.

When the work in Peebles was brought to a close, the "pilgrims," as they call themselves, were invited to Innerleithen. The meetings began on the last Sunday of September; but on the Saturday night it was agreed that we should all meet for prayer. After half an hour was spent in prayer we went and held a meeting on the street, as the evening was exceptionally fine, and as many were out of doors. In a short time considerably over 500 were around us, to whom a hearty invitation was given to attend the meeting on the following day. We went home that night feeling assured that times of refreshing from the presence of the Lord were at hand; and we were not disappointed, as the next five weeks clearly showed. Many were turned away from the door of the Congregational Chapel on the Sunday afternoon, and even more were turned away from the door of a large hall, taken for the meetings, in the evening. This hall holds five hundred or thereabout, and every night for three weeks it was nearly full, while on the Sunday evenings it was crowded to overflowing. To the Christians it was a source of great pleasure and gratitude to God to see so many of the young men turning out regularly to the meetings. Some nights, indeed, they formed the greater part of the audience. Not a few of them gave their hearts to Christ, and in the testimony meetings boldly bore witness to the saving and keeping power of the Saviour.

The meetings were held in Innerleithen for three weeks, and then arrangements were made for visiting Walkerburn, a town about a mile and a half distant. We were a little afraid of stormy meetings there, both from what we saw in the early meetings in Innerleithen, and from what had happened on previous occasions. The hall engaged for the meetings also holds about five hundred people, and on the very first evening it was crowded in every part with a quiet and attentive audience. We were fortunate that night in having the help of Mr. Govan, the chief of the mission, who delivered a very stirring address. Every night, without exception, during the fortnight, the hall was crowded, and the impression made on the minds and hearts of the people was far deeper and more extensive than in Innerleithen. I do not care to lay much stress upon mere numbers; but, with a view to show how great the impression made in the town was, I may say that sixty professed to decide for Christ on one night, while on two other nights the numbers were nearly as large.

I have said nothing about a meeting which was held every Sunday morning at 8.30, which, to many of us, was the most profitable of all. It was exclusively for Christians. It was really a sifting time, and many will look back to some of those morning meetings as a very critical time in their Christian experience. A tea-meeting brought the series to a close. It was held in the Volunteer Drill Hall, Innerleithen, and about six hundred were present, the greater part being those who professed conversion during the five weeks. "The Lord hath done great things for us, whereof we are glad." But we believe He will do greater things for us in the future.

A LONELY WORKER in S. AFRICA.

Dear Sir,—Two months ago I wrote to you, being very anxious that some missionary should come and carry on the Lord's work here. A few days after I wrote I heard of the sudden death of Rev. W. Sykes. It affected me very greatly, as he was here on a visit only a fortnight before, and for years he was such a true friend to me and my children. I immediately started to see and sympathise with his widow, who, for the twenty-three years I have been in Matebeleland, has been a true elder sister and friend to me. Amongst some little books Mrs. Sykes gave my children on leaving was one telling of wonderful answers to prayer by Miss Marsh in the hospital. I told my servants the story, and then said, "Now, here I have suffered for many months from dysentery; I am getting weaker daily, and unless I get better I must take my children down to their sister's, who can take care of them, if I die. If two of you who pray will unitedly pray for me, the Lord will hear you and restore me." They prayed earnestly, and their prayers were answered, for suddenly and effectually I lost the complaint.

I continue having daily services with them. The work is very interesting; but, alas! I see very little fruit, for those who learn to read or who pray and read the Bible are terribly persecuted. It is up-hill work, but I tell them the truth again and again, and I cannot but hope that some day some of them will rejoice in the knowledge of it. Last month a young Boer came here to trade with me. After being here a day, he said, "Mrs. Thomas, are you not afraid to be here by yourself?" I said, "No; God has placed me here and given me a work to do for Him. I shall remain until He sends someone better qualified to take my place." "But who would come to such a lonely place?" he said. "I have never been here before, and I do not think anyone would persuade me to come again. These Matebele are enough to frighten anyone."

If one or two missionaries would come here, I should be only two thankful. I receive no assistance from any society or fund, but support myself by trading. If two or three Christian men with their wives were helped to come here they could easily support themselves by farming, carpentering, smithing, or trading. It would be a glorious thing if half a dozen young couples who were God-fearing and steady, and aimed at working for Jesus, came and settled in Matebeleland. At present there is only one paid missionary in the country, but we hope soon to welcome Messrs. Elliott and Helm back to their stations, and I hear another one is appointed to take Mr. Sykes's place. I feel assured that some of your readers will prayerfully remember me in my loneliness.—Yours in the Lord Jesus,

(Mrs.) C. H. Thomas.

Shiloh, Matebeleland, viâ Transvaal, S. Africa.

Letters to the Editor.

THE AUTHORITIES AND THE POOR.

Dear Sir,—Is it not possible that some influential persons may be induced to appeal to the Government, that while rightly putting down sedition with an iron hand, some effort ought to be made on a large scale to help the industrious poor, and thus keep them from being a prey to designing agitators?

The severity of the weather at this early period of the winter affords but scant encouragement to a system of neglect.—Yours truly,

C. H. Binstead.

60, Shooters Hill-road, Blackheath, S.E.

SCOTTISH VILLAGE WORK.

Dear Sir,—Mr. William Gourlay's sweeping statements in your issue of November 11 regarding Scottish ministers and churches are, to say the least, a gross misrepresentation. I say this not at haphazard, but advisedly. My knowledge as a layman, though limited for the most part to one of the churches (the Free Church of Scotland) has been very extensive, and I can bear the strongest testimony to the earnest, prayerful, and I may add appreciated and more or less owned labours of the great majority of our country ministers.

Did your space permit, I could produce the most incontestable evidence subversive of Mr. Gourlay's charges. Let the following extracts from the voluminous and deeply interesting report submitted to the General Assembly in May last, by the Committee on Religion and Morals, suffice:—

> "The Presbytery of Ellon strikes the key-note at the very outset with this statement, 'We could not help being struck with the superior class of the office-bearers, and their manifest desire for the increase and deepening of spiritual life in their several districts. For congregations manned by such elders and deacons the best hopes are to be cherished.'"
>
> "There is not one of the eleven reports in which there is not cordial acknowledgment of the services they render in regular visitation of their districts—in some cases even four times a year—in conducting cottage-meetings, assisting at prayer-meetings, teaching in Sabbath-schools, visiting the sick, &c. Even from the far-away region of 'Back,' in the island of Lewis, the testimony comes, 'Each elder visits his district four times a year, besides visiting the sick.' The deputies add, 'It was refreshing to meet so many office-bearers deeply interested in the conversion of souls.'"
>
> "It is worthy, too, of very special note, that in Lewis 'the Christian men of the townships have arranged among themselves, in co-operation with the session, to stay at home in turn for the purpose of gathering the young together for religious instruction while their parents and other relatives are at church.'"
>
> "The new congregation of Newbattle (Dalkeith) exhibits one or two features of work among the young worthy of notice. For instance, it has a Bible and sewing-class attended by seventy to eighty young women over fourteen years of age; also a lads' devotional Saturday evening meeting, and a meeting of young men and women on Sabbath afternoons, presided over by an office-bearer, for the reading and discussion of papers on Bible topics and passages."
>
> "*Work of grace at Cromarty.*—The most encouraging report is that from the Session of the Cromarty congregation:—'During the winter and spring of 1885-86 a spirit of earnest prayer for special blessing was given to the praying people. They longed, prayed, and looked for a shower of blessing. An unusual earnestness and seriousness pervaded the meetings for public worship, showing clearly that a deep work of the Spirit was being experienced by not a few; it was not until the beginning of May, 1886, however, that fruit began to be gathered in a marked way. It was resolved to hold special meetings in two country centres before beginning in the town. Mr. Gillies, of Redcastle, having agreed to assist for a few nights, a beginning was made in the remotest place of meeting in the parish, where it was proposed to be but for two evenings; but such was the interest, so deep was the impression, so unmistakably were we under the cloud of blessing, that we continued to meet there every night (except Saturdays) for three weeks. The whole district was moved, numbers were awakened, and led to joy and peace in believing. The numbers of parents blessed were very striking. Every household, and, in some cases, the whole household, shared the bountiful and marvellous blessing. In the town during the weeks that followed, the blessing was also enjoyed richly, but not to the same extent as at Peddiston. During the intervening months we have enjoyed tokens of the Holy Spirit's saving work among us, but the time of special power, when impression was almost universal in the country district, although distinctly less so in the town, did not last many weeks. All who made a public profession have been most consistent ever since.'"

Similar extracts relating to many other parts of the country might be given. I could add to these my own experiences in the numerous villages in which during the last twenty years and more my summer holidays have been spent. At one of these—a fishing village on the east coast—the minister, than whom no evangelist could have been more indefatigable in his efforts to win souls to Christ, informed me that there were a dozen and more office-bearers and others, upon whom he could always rely for assistance in connection with the weekly prayer-meeting. Other ministers elsewhere, as I happen to know, could bear the like testimony.

I only add that many of our ministers both in town and country thankfully avail themselves of the valued aid of "outside" evangelists, and that these, as a rule, do their utmost to strengthen their hands.—I am, &c.,

Edinburgh. Robert Young.

["A Constant Reader" writes in a directly contrary sense, and supports Mr. Gourlay's view. We suppose that in Scotland, as in England, the truth is that some villages have been well evangelised, as Mr. Young has described, while many others are in the neglected condition pourtrayed by Mr. Gourlay. Each speaks, no doubt, according to his own experience.—Ed.]

A CLERGYMAN AND THE THEATRE.

Sir,—I may be allowed, perhaps, to say a few words in reply to your criticism of my speech on the subject of the stage. Surely, the stage is not necessarily the world; and if you grant, as an increasing number of good people are willing to do, that the stage may be made a great power for good, then it is incumbent on all Christian people to raise and elevate its tone. To display that which answers to some of the deepest instincts of human nature, accompanied with a sound moral, and to present truthfully the comedies and tragedies of life to our toiling fellow-men, is certainly not debasing, but uplifting. A thing abused is very different from a thing used, and, whilst we condemn evil surroundings, and low and ambiguous plays, we emphatically say that prayer-meetings (which we frequently have) are quite compatible with that which may be, and frequently is, a healthful and helpful recreation for Christian people.

The play "Clito" (as I pointed out in *The English Churchman*) was only performed once in Bristol; and, not having seen it, I cannot undertake to say more than that its general tenor and drift was to warn young men against one of the most degrading influences of their lives.—Yours faithfully,

Mordaunt C. Crofton,
Rector of St. Stephen's, Bristol.

[We are very far from granting that the stage may be made a great power for good. It never has been, and we believe it never will. None know better than worldly men that it is inconsistent with the profession of Christ. The above letter presents the anomaly of a Rector (whose business it is to be right and keep other people right) apologising for a play which a secular paper denounces as unhealthy and immoral, and a Church paper hopes the Bishop will ask the Rector to explain how such a play can be "of great use to morality and religion." We should have hoped that this would of itself have opened the eyes of a minister of Christ to the utter inconsistency of his position.—Ed.]

"THE DOWN-GRADE."

Sir,—I have read Mr. Spurgeon's "Down-Grade" Manifesto, and to my most certain knowledge it contains a series of charges which are as just as they are severe. A year ago I entered a certain theological seminary with a view to study for the ministry. Partly as the result of the teaching I received there, I am now a convinced agnostic. I have therefore abandoned the ministry, to which from my early boyhood I had looked forward. These words are easy to write, but they tell of an exercise of mind and a wrench of life which I could not wish for my bitterest enemy.

I was trained up in a godly family, where warm personal piety was wedded to earnest evangelical belief. I gave a hearty concurrence to "the form of sound words"; and engaged with delight in evangelistic work of all kinds. At the University I came into contact with minds of a different school; but the contact did not in the deepest way affect me. "They are outsiders," I said to myself; "what do they know of the joys of Christian experience and fellowship?" So I mounted my higher platform, and stayed my mind. But, somehow, in the Theological Seminary this method did not work so well. My reverend professors were presumably on a platform at least as high as mine; and when they began with admirable candour and honesty to expose the weaknesses of the orthodox position, I was convinced. They were perfectly clear in the statement of damaging facts; but as to how the facts were to be refuted they were not clear. Their attitude to the creeds they had subscribed was not the attitude of enthusiastic and devoted loyalty. No, indeed! Rather it was that of groping, halting uncertainty, or of open hostility.

"Certain ministers," says Mr. Spurgeon, "are making infidels." True and just because certain infidels have the making of ministers nowadays. For honest faith like Mr. Spurgeon's, and for honest unbelief, I have a profound respect. But for men of the other stamp—men who subscribe creeds they do not believe, and use their position in orthodox churches to scatter the seeds of scepticism—be they never so kindly of heart and able of intellect—I have the most absolute contempt. As for me, since I have learned that the Bible is fallible, and the old Bible-founded faith is gone, the ministry is impossible. I do not call myself a Christian now; and I may be excused if I cherish some bitterness of soul with respect to those who have helped to transform an earnest and honest and happy evangelist into an equally honest but less happy Agnostic.

MESSRS. FULLERTON & SMITH.

These esteemed evangelists have now proceeded to Jersey, where arrangements are made for united services during the remainder of this month. From October 8 to 21 they were at Taunton, where all the Nonconformist ministers and churches entered heartily into the work. According to the testimony of some of the oldest inhabitants, the whole town was never so moved before. Meetings were held in the chapels, the buildings being crowded for every service. In the Castle Hall, the scene of "the Bloody Assize," when Judge Jeffries condemned upwards of a hundred to death in one afternoon, it was a cause for rejoicing to find the walls re-echoing to the proclamation of pardon, and souls passing from death unto life. The Saturday-night song services, Mrs. Fullerton's meetings, for women only, Mr. Smith's addresses to children, and Mr. Fullerton's Bible-readings, effectually supplemented the daily preaching of the Gospel. Such expedients as these are not only justified but demanded by the necessity and the resolve to reach all classes. Mr. M. Levi Palmer, one of the Baptist ministers, says, in reporting the mission, "From our list of those who professed to obtain a blessing, we find that no less than 175 were invited to the meeting for young converts."

From October 22 to November 7 the evangelists were at Weymouth, and the services here were of the most remarkable character. The new Royal Victoria Jubilee Hall was filled twice on the first Sunday; the meetings were the largest ever known in the town. On the last Sunday there was a scene which can never be forgotten by those who witnessed it. Scores of people rose from their places to signify their determination to follow Christ. All sections of the Church of God entered into the movement here with a zeal and prayerfulness which made success a certainty; for the Lord is graciously pleased to add the crown of his blessing to the labours of those who plead his promise, respond to his command, and dare great things in his name and for his glory! C.

TEWKESBURY.—A Y.W.C.A. here was recently opened with an impressive address by Mrs. Hind Smith. The Western Divisions Conference of Y.M.C.A.'s was held next day, and concluded with a large public meeting in the Y.M.C.A. Hall, at which Mr. George E. Williams, evangelist, delivered an earnest address. It was arranged that he should hold a week's mission seven days later. He has left Tewkesbury after a time of great blessing.

The Book World.

Queer Chums. By C. H. Eden, F.R.C.S. 3s. 6d. *S.P.C.K.* A stirring narrative of adventure and life at sea in the "good old days of yore."

The Graphic Christmas Number (1s.) quite maintains its ancient prestige. The illustrations this year are extremely good, and will be appreciated alike by old and young.

The Atonement. A poem, in two parts. By W. Blane. 1d. *Treasury Office, Maybole, N.B.* About the doctrine of this metrical effort there is no mistake. Poetically considered, it is less successful. We should prefer the same truths in a four or eight-page tract of unfettered Anglo-Saxon prose.

Songs in the Night. By O. Winslow, D.D. 1s. *Shaw & Co.* These extracts from "Midnight Harmonies" will be welcome to all who "love the Lord Jesus Christ in sincerity." Christ is the keynote of each song; Christ the foreground of every picture. Spare moments are enriched by books like this.

The Story of the Crucifixion. *W. Isbister, London.* Strange that ordinary writers should rashly seek to describe scenes which inspired pens have immortalised, and on which the sanctified genius of Heber, Wesley, and Milman have shed a lesser radiance. The present effort cannot be commended, either for sublimity, pathos, or rhythm. It can only be described as pious prose.

Precious Truths for Everyone. By S. M. Haughton. New and complete edition. *Marshall Bros.* Here we have some valuable tracts, which have already proved useful, bound into a handy volume. The large, clear print will make the book especially valuable to the sick, and the aged. The different chapters treat of the most important subjects, and the clear Scriptural style is likely to rivet the reader's attention. (3s. 6d.)

Lessons on the Works and Claims of our Lord. By Flavel S. Cook, D.D. 1s. *Nisbet & Co.* A real gem of Scriptural information on that greatest of subjects the life and work of the Son of God. Mr. Cook's name is a guarantee for terseness, deep teaching, and sound theology. On every page shines out the Christ of the Gospels—perfect God and perfect Man. With the earlier volume this little book is a perfect compendium of our Lord's history, divided into fifty-two lessons.

Go and Tell Jesus. By O. Winslow, D.D. A word to Christians. *Shaw & Co.* Only next in importance to knowing Christ as the all-sufficient Saviour is cleaving to Christ as the everlasting Friend. In the first part Dr. Winslow points out, from Scripture and experience, the blessedness of frequent resort to the one authorised Confessor of sinners. In the second he dwells on the necessity of leaving with Jesus all we take to Him. Telling Jesus soothes, trusting Jesus satisfies the soul. May all readers say "Amen" to the writer's experience.

Papers on Preaching. 5s. *Messrs. James Nisbet & Co.* The chapters contained in this striking little volume first appeared in *The Homiletic Magazine*, and have been written by Bishop Baldwin, Dr. Rainy, and others of similar repute in the literary and theological world. Preachers of all denominations will do well to read the practical and instructive disquisitions which are thus reproduced, they are on a theme oft discussed, but have much freshness and piquancy nevertheless. The essay on "Expression in preaching" is specially good, from an elocutionary point of view.

A Manual of Introduction to the New Testament. By Dr. Bernhard Weiss. Translated from the German by J. K. Davidson. Vol. i. 7s. 6d. *Hodder & Stoughton.* The latest issue of the "Foreign Biblical Library" is the first volume of Dr. Bernhard Weiss's Manual of Introduction to the New Testament, containing, so far, a summary of the History of the Canon, and an account of the Pauline Epistles. We confess that we are on the whole somewhat disappointed with Dr. Weiss's work. The preface, indeed, is very attractive, and shows that the author is a man of faith as well as of knowledge, but the manual itself, though good, does not seem to us to be of any special excellence. Its chief value lies in its characteristically German contents of a summary of the views of other commentators, and in its adding the opinion of a distinguished scholar of moderate "conservative" tendencies. To those of our readers who have carefully studied the writings of the Bishop of Durham and Canon Westcott, Dr. Weiss's book will be useful—others will do well to lay a more solid foundation before beginning it.

Deacons and Elders. The Divine Pattern of the Christian Church. *Religious Tract and Book Society, Edinburgh.* A brief but suggestive treatise which ministers and office-bearers will do well to read. While not accepting all the writer's conclusions we commend the spirit and the consistency of many proposals they make.

The Saints' Days and their Teaching. By M. E. Chapman. 2s. *Skeffington & Son.* In this neat little volume the writer gives short accounts of the New Testament saints mentioned in the "Church of England Calendar." Each brief chapter is full of interesting facts, appropriate texts, and devout thoughts. It is a book calculated to inspire the preacher, instruct the teacher, and cheer the humblest of God's saints on earth.

Bible Models. By Rev. Richard Newton, D.D. 3s. 6d. *Hodder & Stoughton.* Twenty papers on the model characters of the Bible from "Abel, the Model Speaker" to "Jesus, the Model of Perfection." The idea is a good and useful one to place before the young. The author shows the reasons for considering each character the Bible model, and furnishes a large collection of useful and interesting anecdotes evidently the ingathering of years. The book would be very useful to Sunday-school teachers and those who frequently address children.

Selections from the Book of Genesis. Old Testament Manuals (annotated). Rev. H. M. Clifford, M.A. 1s. 6d. *Frowde, Oxford Press.* If the rest of the series are equal to the volume before us, they will enrich any Christian's home library. The notes are brief, scholarly, and spiritual. Clear light is thrown on the chief difficulties — grammatical, historical, or geographical. The tone throughout is of a commentator who honours the living God, regards Genesis as an inspired book, and believes it can make readers "wise unto salvation." Two neat maps complete this excellent manual.

The Expositor's Bible. Edited by Rev. J. Robertson Nicholl, M.A. Colossians and Philemon, by Alexander Maclaren, D.D. 7s. 6d. *Hodder & Stoughton.* This is one of a series of expositions on the different books of the Bible by some of our foremost theologians and preachers. It is a splendid book of its kind. The printer and binder have done their very best, and so has the author. This is saying much when the author is Dr. Maclaren. He has published nothing more valuable than this, if anything quite so good. Christmas is coming. We hope that many who read this notice will think of this book as they look forward to the season, and remember their minister.

Studies in the Life and Character of St. Peter. By Rev. H. A. Birks, M.A. 3s. 6d. *Hodder & Stoughton.* We congratulate Mr. Birks on his maiden effort at original work. He has indeed already edited his father's Review of the Bishop of Ossory's Sermons on the Nature and Effects of Faith, but this is, we believe, the first book that has really come from his own pen. His "studies" are, we should suppose, the outcome of sermons or week-day expositions of the chief events of St. Peter's life. The volume is scholarly, devotional, and suggestive. It is altogether a very valuable addition to the few books that deal with the life and character of St. Peter.

MESSRS. JAMES NISBET AND CO.

Eminent Workers. By Rev. A. W. Murray. 5s. We have here glimpses into the lives of some of the most devoted servants of God, and learn from whence their power for service was derived. In these days of doubt and controversy it is well to study the useful lives and happy deaths of those who have held fast for themselves, and taught to others the simple truths of the Gospel of Jesus Christ.

Autobiography of Maria Vernon Graham Havergal, with Journals and Letters. Edited by her sister, J. Miriam Crane. 6s. To read this book is truly to enjoy for a season the communion of saints. Maria Havergal became the friend and benefactress of a large circle of readers some years ago, by editing the memoirs of her gifted sister, Frances, and now it is a holy privilege to read her story of her own life, tracing step by step the guidance of a divine and loving hand, and showing how wonderfully her efforts for others were blessed to both bodies and souls. The whole book is full of interest and instruction, and, perhaps, no part of it is likely to prove more helpful, and fraught with deep teaching, than the closing part of the writer's diary in which she welcomes the near approach of death as her Lord's messenger to usher her into his loved presence. Some beautiful poems at the end of the book prove how sweetly this beloved Christian shared the family gift of song.

Winning his Laurels. By F. M. Holmes. 3s. 6d. This is a good story of school life, full of such incident as always finds a welcome in schoolboy minds.

Cross Corners. By Anna B. Warner. 3s. 6d. There is a lack of power in the story which fails to maintain an interest proportionate to its length. The prominence given, however, to Scripture promise and precept is a strong redeeming feature of the book.

Mistress Matchett's Mistake. A very old Story. By Emma Marshall. 3s. 6d. A capital book for girls, or, indeed, for readers of any age. So much is being now attempted in order to bridge the gulf between class and class, that the teachings of this interesting tale will be welcomed by many who are glad of guidance on so important a subject.

Streamlets of Song for the Young, by Frances Ridley Havergal. Collected by her sister, J. Miriam Crane. 3s. 6d. These verses from the pen of such a well-known sweet singer will meet with a hearty welcome for her sake as well as for their own merit. There are some charades and enigmas to delight the little ones, as well as many pieces suggesting sacred lessons, and conveying holy teaching in a most graceful and winning manner. We feel sure the book will be widely read and highly valued.

ANNUAL VOLUMES.

The Welcome (10s. *S. W. Partridge & Co.*) always gains ready access to the home, and dispenses good cheer, entertainment, and profit amongst its readers. In this way it does a useful work month by month and year by year. It is abundantly illustrated, and contains a choice selection of interesting articles, stories and poems.

The Fireside (7s. 6d. *Home Words Office*) contains a store of good things adapted to varied tastes. The series of twelve "Sunday Readings," by eminent divines, and "Pleasant Readings for our Sons and Daughters," form leading features, whilst due prominence is accorded to fiction, biography, science, art, and history. Rev. Charles Bullock, its editor, succeeds in maintaining for it a deservedly prominent place amongst the annuals.

The Sunday at Home. 7s. 6d. *Religious Tract Society.* This old friend is as bright as ever, full of useful and instructive reading. *Inter alia* we note the following suggestive headings of series of articles: "Bible Expositions," "Homely Light on Hallowed Texts," "Natural History Notes on the Revised Version of the Bible," Missions and Missionaries," "Hymns and Hymn-writers of Wales," &c., whilst the tales and sketches are second to none in the season's publications.

The Leisure Hour. 7s. 6d. *Religious Tract Society.* A wider range of subject is chosen in this than in the preceding work, "Notes on Current Science, Invention, and Discovery," forms one of the most interesting features of the volume, "Mormonism, as it is," should open the eyes of those whose sympathies are likely to lead them into the meshes of this unholy sect. The book is true to its title, and no hours are wasted that are devoted to its perusal.

Home Words (2s.) and The Day of Days (2s.), also conducted by Rev. Charles Bullock, D.D., each deserve a word of warm commendation for the admirable service which they render as home literature. In the first an excellent series of articles on "Homely Talks on Homely Topics" deserves special mention, the divisions of the subject being "For Baby's Sake," "For the Husband's Sake," "For the Wife's Sake," "For Sister's Sake," "For Brother's Sake," "For my Health's Sake," "For my Work's Sake." The six papers entitled "Pictures at Home and Abroad" will interest many readers, while "Puzzledom" will be a favourite region for the exercise of youthful thought. The second-named work, as its title implies, is more especially confined to Sabbath reading, but in this the mind has plenty of food.

Joyful Tidings. *Novello.* 2d. An easy and effective Christmas Carol.

Early in December the National Temperance League will publish a Second Edition of The Life and Teachings of Joseph Livesey.

The price of In Immanuel's Land: Memorials of Sophia M. F. Wood, noticed in our issue of November 11, is 3s., post free. It can be had of Mr. A. Holness, 14, Paternoster-row, London; or from the Authoress, Mrs. Cheales, Brockham Vicarage, Betchworth, Surrey.

CHRISTMAS CARDS.

Mr. E. Kaufmann, of Lahr (Baden), the well-known chromo-lithographer, has opened a warehouse for his productions at 129, Cheapside. He has sent us some specimens of Christmas and New Year's cards, all executed in a superior style. Much intelligence is shown in the careful selection of the texts. Our readers should write for one of Mr. Kaufmann's catalogues.

EVANGELISTIC NOTES.

Nottingham.—In connection with the Simultaneous Nonconformist Mission at Nottingham, Rev. J. F. S. Hallowes has been conducting services at St. Ann's, Well-road. Great blessing has been received by the church, and also by outsiders.

Dr. Munhall continues to meet with remarkable success in his Gospel mission at Columbus, Ohio. A local paper reports one meeting of 2500 young men, to whom the evangelist preached from Eccles. xi. 9. As a result of the discourse, "at least 1000 arose for prayer, and nearly 400 accepted Christ."

Frodsham.—A mission has been conducted here by Rev. R. D. Monro, assisted by Rev. A. P. Reynolds. The utmost interest was taken in the services. Special meetings for women were addressed by Mrs. Monro. God's blessing was upon the work in the conversion of souls, and in the refreshing of believers.

Rev. W. Hay Aitken commenced a mission on Nov. 20, in Christ Church, Everton, Liverpool (of which he was formerly the Vicar), and remains there over three Sundays. Prayer is requested for blessing on these services. Praise is desired for blessing during the last fortnight in St. Polycarp, in the same district.

Mr. James Sprunt, West Marylebone Mission, St. James's Hall, George-street, Lisson-grove, N.W., purposes to conduct evangelistic services in country towns and villages, to reach, if possible, the most neglected places. He will be glad to hear from any of our readers interested in any particular town, village, or hamlet.

Mr. J. W. Moodie, soldier evangelist, has closed a two weeks' mission in Dunkeld. The meetings commenced on Oct. 29, and were continued till Nov. 11. They were fairly well attended. A number of young men who are careless and indifferent found their way to the meetings. Servant-girls and others attended very regularly. A number were deeply impressed, stayed to the after-meetings, and several decided for Christ.

Galloway Christian Union.—Mr. W. Hall, evangelist, has just closed a very successful evangelistic campaign in Wigtownshire, under the auspices of this Union. Meetings extending from two to three weeks in each place were held nightly in Whitburn, Glenluce, Kirkcowan, Newton Stewart, and Stranraer. Mr. Hall's addresses were characterised by great earnestness and power, with remarkable clearness in stating Gospel truth. As the result, it is believed that many have received spiritual blessing.

Diocese of Manchester.—An eight days' mission has been conducted at St. Philip's, Hulme, by Mr. Augustine Wolfe, diocesan lay evangelist. The meetings have been well attended; there have also been nightly marches and open-air meetings in the parish. Mr. Wolfe addressed three hundred men during the dinner-hour at Sharp, Stewart's Atlas Works, and on Friday he addressed a hundred men at the great mackintosh works. Souls have been won for the Saviour's kingdom, and God's children have been much helped and blessed.

Mr. Charles Inglis has conducted a most successful mission at Southampton. Meetings were held twice and often three times a day, and not a service passed but what souls were blessed. The afternoon meetings, for women only, were very largely attended, and they proved a time of great spiritual profit to many. It was a cheering sight to see the crowds who came nightly to hear the old, old story, and to witness the many who were broken down under a deep sense of their sin, many of whom are now rejoicing in the Lord Jesus Christ.

Newport, Mon.—A correspondent writes:—We are full of hope that the Lord is again about to visit our town, and revive us as in 1871. Preparatory services for a general town mission still go on. On Sunday evening, 13th inst., at the close of the day's services, about 800 people met in one of our large halls and listened to a very earnest Gospel address by one of our Baptist ministers. His appeals were truly searching and solemn. Last evening a second "united prayer meeting" was held in the same hall, and over 1000 assembled to supplicate large spiritual blessings. The town and suburbs are mapped out for house-to-house visitation, and an invitation to the mission to be held from Sunday, December 4, to Saturday, December 10, in the Albert Hall, will then be given.

Dover.—Gospel services are being held here by Mrs. Horton and Miss Parker, Primitive Methodist evangelists. The holiness meetings have been well attended.

Mr. W. Gorham, of the Evangelisation Society, concluded a month's mission on Sunday, November 13, at Selby. The Gospel has been earnestly and lovingly preached by this gifted evangelist, and has, we believe, found an entrance into many hearts. Believers have been led to rejoice in Christ, and to surrender themselves more fully to his service. The power of the Spirit has been manifestly present in all the meetings, but the last week, especially, has produced such a revival amongst God's people as, we trust, will never be forgotten.

REQUESTS FOR PRAYER.—For blessing on a special mission at Junction-road United Presbyterian Church, Leith, to Dec. 2.——For blessing on a mission at Swanscombe, Dartford, Dec. 3 to 13, to be conducted by Rev. John H. Haslam, M.A.——For blessing upon a mission in the Congregational Church, Staines, to Nov. 25.——For blessing on Gospel services by Mr. M. E. Steedman, at Fountainbridge, N.B.——For a blessing on meetings to be held in Edinburgh in January, by Messrs. Fullerton and Smith.

SERMON-LANE MISSION.—This Mission held its twentieth anniversary on Tuesday evening, the 15th inst. There was a very good gathering of the usual attendants, and friends interested in the various branches of this successful and blessed work. The chair was occupied by Mr. W. D. Lewis, who in feeling terms referred to the serious and long-continued illness of Mr. G. Fuller. At present he is quite laid aside. Interesting and encouraging addresses were delivered, many sympathetic allusions being made to the good man, who has laboured so long and faithfully among the poor in this neighbourhood. The operations of the Mission are being steadily sustained by the hearty co-operation of Christians of all denominations. Prayer is desired on behalf of the Mission. Mr. George Fuller, 54, Liverpool-road, Islington, N., is the superintendent.

JEWS IN GLASGOW.—A meeting in connection with the Scottish Home Mission to the Jews was held in the Christian Institute, Bothwell-street, Glasgow, last week. Rev. A. Simpson said that rather more than a year ago there was originated a Scottish Home Mission to the Jews. After consideration it was thought advisable that the new Mission should be affiliated with the British Society for the Propagation of the Gospel among the Jews. That had now been done, and Rev. Mr. Nachim who had been labouring among the Jews in Roumania and London, had been appointed to labour in Glasgow. The meeting was called for the purpose of introducing Mr. Nachim to the public of Glasgow. Mr. Nachim delivered an address, in which he alluded to the success that had attended his work among the Jews in Roumania and London, and expressing his desire so to conduct the work of the Mission in Glasgow as to bring about the results aimed at. Mr. Nachim was thanked for his address, and at the same time heartily welcomed to his new sphere of labour in Glasgow.

PEOPLE'S MISSION HALL, CUSTOM HOUSE, E.—A tea and public meeting of this Mission was lately held to celebrate its enlargement. A public meeting followed, at which Mr. Charles Hobday presided. In his report of the origin and progress of the Mission, the superintendent said that over a year ago it was laid on his heart to open a mission in that neighbourhood, and walking down Custom-street he saw a stable to let, which appeared to be in a good position for a mission, if a little money could be spent on it for alterations, &c. In dependence on God he ventured to rent the stables. He enlisted the sympathy of several Christians, who encouraged him in the good work. In answer to prayer, money had come from all quarters, but who had sent it he could not always tell; therefore he received it as from the Lord, and always thanked Him for it. As the work had been begun and carried on in dependence on God, he had no doubt the needs of the work would continue to be supplied. It appeared from the report that many had received spiritual good by attending the mission meetings. Some of the worst characters in the neighbourhood have been led to trust in Christ, and to abstain from strong drink. In his daily visitation among the poor, Mr. Waite, who acts as missionary as well as secretary for the Mission, finds many who would be glad to attend the mission services, but their clothing is so bad that they feel ashamed to show themselves. Mr. Waite's address is 27, Woodstock-street, Canning Town, E.

EVANGELISM IN GLASGOW.

UNDER the auspices of the Free Church Presbytery of Glasgow, a special evangelistic missio is at present being conducted in the East-end the city by Messrs. Scroggie and Mackenzi evangelists. The work began in September, ar it is to be continued throughout the winter, fortnight of meetings being held in each churc Large audiences assemble night after night, ar every Sabbath the places of meeting are crowde One feature of the services is the attendance many respectable non-churchgoers.

A rising tide of deep impression is followin the meetings over the district. Large numbe are being gathered into the kingdom, and t Lord's people are being greatly quickened.

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CONTINENTAL & FOREIGN NOTE

PADRE FREDERIC ANTOINE, a Capuchin preache twenty-eight years of age, has just unfrocked himse and entered the Evangelical Institute of the Itali Free Church at Rome.

TAHITI.—M. Lascarade, the French Governor Tahiti, writes to M. Viénot to acknowledge the help h administration has received through the moral elevati of the natives as a result of the teaching of the Fren pastors.

FLOODS IN CHINA.—A telegram from Shangh says:—The floods in Honan are increasing, a hundreds of thousands are reduced to destitution. one place 5000 men who were employed in repairing t embankments were overwhelmed, and 4000 in anothe

GERMANY. — Some Protestants, alarmed by t partial abolition of the "May laws," and proba further concessions to Rome, have formed an asso tion which they invite all Protestant denominations join, for the defence and protection of their country a Church.

PRUSSIA.—Pastor Thümmel, who was referred to our pages not long ago, having spoken and writt against certain Popish errors, was charged with bre ing a law which forbids a subject to attack any relig acknowledged by the State. The case has be thoroughly tried, and he is entirely acquitted.

IN HUNGARY, through the labours of various Chr tian workers associated with the National Bible Soci of Scotland, 400 Bibles and 3,500 Testaments were d tributed last year, and many souls are declared to ha been converted through the good seed thus so broadcast.

A DISCUSSION recently took place at Luckn between the Arya Somaj and the orthodox Hind when the attacks made upon Christianity by the form aroused the ire of the Mohammedans, who took si with the Christians, declaring that Christ was holy a sinless. It is noted as something quite new for Luckn Mohammedans to espouse the cause of the Christi missionaries.

RUSSIA.—The *Nouveau Temps* announces the appe ance of a new religious sect in the Government Saratoff. Its adherents do not recognise the use of mass or of images, and consequently do not frequent churches. Their canon of Holy Scripture consists o of the Pentateuch, the Psalms of David, and Gospels. They take their meals in common, abstain from meat, brandy, and tobacco.

SINGAPORE.—Rev. W. F. Oldham, a missionary the Methodist Episcopal Church of America, send short account of his growing work at Singapore. says:—"We are busy in the Master's service, and blessing rests upon us. We have now 240 boys and girls in our combined day and Sunday-schools. I h recently baptized a young Malay woman and th Tamils—one of these a very intelligent ex-preache Sivaism. He seems to be very earnest. I am orga ing a small Tamil church; and, amid the abound drunkenness of the Tamils, I rejoice that ours will an *abstaining* Church. We here reap fruit sown by American brethren in Jaffna, Ceylon. I am about receive a score of members into the church, some them converted from Romanism, some from heatheni and all I trust to God."

DR. WYLIE ON ROMANISM.—The session the Protestant Institute of Scotland was oper on Saturday by Dr. J. A. Wylie, with a lectu entitled, "Protestantism and the Permanence the British Empire." He said he could not c ceive at this hour a greater calamity than the ov throw of the British Empire, but there is at w at the heart of the Empire an influence persist and deadly which has already made fright ravages in its unity. That influence is revived extending Romanism, and the signs of a fall State are beheld in a demoralised Parliament the state of Ireland, in the embittered state political parties, and in the widespread defiance law among the masses. He spoke at length support of the proposition that Great Brit must be Protestant or nothing. Under all co tions, he held, Romanism has demoralised destroyed the nation in which it has found a s

Notes on Daily Readings.

SUNDAY, NOV. 27.—JEREMIAH XXVIII.

THE subject of this chapter might be called the apparent triumph of the false prophet, but it closes with God's solemn judgment on him two months afterwards.

1.—*In the presence of the priests and of all the people.*—The false prophet seeks popularity by hoosing his time and his audience.

3.—*Within two full years will I bring again.*—Within two full months (see ver. 17) this false prophet was brought to the grave.

6.—*Amen: the Lord do so: the Lord perform hy words.*—When we hear teaching which holds out the prospect of no wrath to come, or of non-eternity of punishment, or of universal restoraion, it may not be amiss to imitate the mode in which Jeremiah received the false message of Hananiah. One may cordially wish that it were so, and be ready to say, "Amen: the Lord do so." Christians should "have no pleasure" in contemplating the doom of the wicked, however bound they feel to maintain what they consider o be God's truth on the subject. (Ezek. xviii. 32.)

8.—*The prophets that have been before me and before thee.*—Jeremiah is not here speaking the word of the Lord (that follows in ver. 12), but gives his own meek and patient rejoinder to Hananiah's false message. Comp. 1 Cor. vii. 12—25. He goes back to the former prophets. In other words, his appeal is to Scripture.

13.—*Thou shalt make for them yokes of iron.*—"Men like Hananiah, by encouraging the Jews to rebel, would only make their lot the harder. Had Zedekiah obeyed Jeremiah he might have lived an honoured vassal of the Chaldees: as it was, after enduring the horrors of a siege, he saw his children slain before his eyes, his nobles put to death, his city burnt, his subjects carried into captivity, and, finally, his eyes were put out, and he was dragged in chains to die at Babylon."—*S.C.*

MONDAY, NOV. 28.—JEREMIAH XXIX.

4.—*Whom I have caused to be carried away.*—In the first verse we read, "Whom Nebuchadnezzar had carried away captive." This was the outward or human aspect of the transaction. The true aspect from God's point of view is now given, that the captives may know God's will as to the length of the captivity, and acquiesce in it accordingly. It really held out a much brighter and happier prospect for them than did the restless craving for immediate restoraion which the zeal of the false prophets stirred up.

7.—*Seek the peace of the city, &c.*—There is a striking analogy between the position of the Jews in Babylon and that of God's people in the midst of the world, which is seen in the very similar exhortation in 1 Tim. ii. 1, 2; showing how Christians are interested in seeking the peace of the world, and how true it is of them also that "in the peace thereof shall ye have peace."

11.—*To give you an expected end.*—"Rather, 'a future and a hope.'"—*S.C.* R.V. renders it, "to give you hope in your latter end," putting in margin "Heb., 'a latter end and hope.'" This "future and hope," as the prophecies of Daniel delivered in Babylon show, did not stop short at the restoration under Cyrus after seventy years, but went on to the end of "seventy weeks" of years (Dan. ix. 24—27), when "Messiah, the Prince," should appear and be their "hope."

12.—*Then shall ye call upon Me, &c.*—Daniel's prayer (ix. 3) is but a very partial and preliminary fulfilment, having the same relation to the restoration under Cyrus that the far more real and exhaustive fulfilment spoken of in Zech. xii. 10 will have to the final restoration under Christ.

16.—*Thus saith the Lord of the king that sitteth upon the throne of David.*—"The great obstacle in the way of the Jews settling quietly at Babylon would be the existence of a king of David's line upon the throne at Jerusalem."—*S.C.*

TUESDAY, NOV. 29.—JEREMIAH XXX.

"Almost unanimously, critics regard chapters xxx.—xxxiii. as a united whole. A considerable portion of it was written in the tenth year of Zedekiah, when the siege was drawing to an end, famine and pestilence busy in the city, its capture daily more imminent, all hope of succour past, and the prophet himself in prison." —*S.C.* "Hitherto threatening had prevailed in the predictions of the prophet; but now, in the view of their fulfilment, when the thunders of the coming judgment were already heard, the promise flows in full streams."—*Hengstenberg.*

3.—*My people Israel and Judah.*—The promise contemplates the restoration of the ten tribes as well as Judah, showing that it goes far beyond the partial restoration under Cyrus.

7.—*It is even the time of Jacob's trouble; but he shall be saved out of it.*—An important parallel passage is Dan. xii. 1, which connects the time spoken of with that of the first resurrection.

8.—*Strangers shall no more serve themselves of him.*—This prophecy awaits its fulfilment.

9.—*David their king.*—"Not David in person, but the sprout of David (xxiii. 5, 6), and so the Jewish Targum paraphrases it, 'They shall serve Messiah, Son of David, their king.'"—*S.C.*

21.—*And their nobles shall be of themselves, &c.* —This is singular, not plural, in Hebrew; "their mighty one." R.V. reads it, "their prince shall be of themselves." *S.C.* renders it, "His glorious one shall be of himself." The Jewish Targum gives us the right interpretation, "Messiah shall be revealed to them out of their own midst." *I will cause Him to draw near.*—Two things are to be noted: Messiah's engagement of heart to approach God, and God's causing Him to draw near. The first is seen in the life and death of the Lord Jesus ("Lo, I come to do thy will, O God"). The second in the resurrection. God "raised Him up from the dead, and gave Him glory; that your faith and hope might be in God" (1 Peter i. 21).

WEDNESDAY, NOV. 30.—JEREMIAH XXXI.

2.—*The people which were left of the sword, &c.*—Does this refer to the exodus from Egypt, or to the return from Babylon? Manifestly to the latter, as the parallel expression, "Ye that have escaped the sword" (li. 50), shows. To illustrate, *found grace in the wilderness*, see Ezra viii. 21, 23, 31. As to a further application, see Rev. xii. 6—14.

3.—*Therefore with lovingkindness have I drawn thee.*—See John vi. 44, where our Lord uses the same Greek word for "draw" used by the LXX.

6.—*Let us go up to Zion.*—"Showing that the schism caused by Jeroboam is over."—*S.C.* The subject of this prophecy is the same as that in Ezek. xxxvii. 16. The union of the two sticks of Judah and Ephriam.

11.—*From the hand of him that was stronger than he.*—See Luke xi. 22, and Isaiah xlix. 25.

15.—*A voice was heard in Ramah.*—"Ramah is mentioned not as being Rachel's sepulchre (for which the passage usually quoted, 1 Sam. x. 2, is no proof), but because of its nearness to Jerusalem. As mother of three tribes, Benjamin, Ephraim, and Manasseh, Rachel is regarded as the mother of the whole ten."—*S.C.* The quotation in Matt. ii. 18 seems an application rather than the fulfilment of the prophecy, which represents in dramatic form a lamentation for the loss of the ten tribes, with a promise of their future restoration.

22.—*A woman shall compass a man.*—This, taken in the light of the preceding words, "the Lord hath created a new thing in the earth," is a striking prophecy of the Incarnation, and the best commentary upon it is Luke i. 34, 35. Modern commentators (except Wordsworth) seem afraid to adopt this view, but it was the prevailing explanation of the ancients.

31.—*A new covenant with the house of Israel, and with the house of Judah.*—The rejection of this covenant by Israel and Judah, nationally at our Lord's first coming, does not hinder its future national imposition by Him ("I will put") at his second coming. In the meantime those who accept Christ, whether Jew or Gentile, are virtually partakers of its blessings, though they enjoy them in the higher sphere of "heavenly places," as restored Israel and Judah will hereafter in earthly places. See Eph. i. 10.

THURSDAY, DEC. 1.—JEREMIAH XXXII.

This chapter narrates Jeremiah's purchase of a property by God's direction, at the very time that the city was besieged, and about to be given into the hands of the Chaldeans, as a sign that the captivity would in time end, and that "houses, and fields, and vineyards, would again be bought."

10.—*I subscribed the evidence.*—"And I wrote (the particulars of the purchase) in the deed."—*S.C.* The Hebrew word for "deed" is the ordinary one for "book," and is rendered in the LXX. by the same Greek word used in Rev. v. 1. The formalities of purchase here described throw much light on Rev. v., and show that the subject of that chapter is the Lord Jesus opening, as lawful Claimant, the title-deed of the earth's inheritance, which He had purchased by his blood. See Rev. v. 5, 9.

14.—*Both which is sealed, and...which is open.* —Two copies of the roll would thus appear to have been provided. In Rev. v. the same result is attained by the sealed roll which contained the title-deed, being also written "on the back," with doubtless the same writing as that inside.

25.—*And Thou hast said unto me, &c.*—Jeremiah spreads before the Lord his view of the whole case, as though perplexed, whereupon the Lord opens up to him his mind, and ends with "exceeding great and precious promises" for the future.

FRIDAY, DEC. 2.—JEREMIAH XXXIII.

1.—*While he was yet shut up in the court of the prison.*—The particulars of Jeremiah's seizure and imprisonment will be found at xxxvii. 12.

3.—*Call upon Me, and I will answer thee, and shew thee, &c.*—Much of the darkness amongst Christians is to be traced to want of asking for light. "Ye have not, because ye ask not" (Jas. iv. 2). See Paul's prayer for his converts (Eph. i. 17).

15.—*Will I cause the Branch of righteousness to grow up unto David.*—"The principal differences in this and the next verse from xxiii. 5, 6 are, 'I will cause to grow up' for 'I will raise'; 'Branch of righteousness' for 'righteous Branch'; the omission of the clause, 'a King shall reign and prosper'; the substitution of 'Jerusalem'; for 'Israel'; and, chief of all, the application of the name 'Jehovah our righteousness' to that city."—*S.C.* The best explanation of this transfer of name is that as in Ezek. xlviii. 35. The chief privilege of the city (*i.e.*, the Lord's presence) is there expressed in its name, "The Lord is there"; so here another chief privilege of all her citizens is expressed in the name, "The Lord (is) our righteousness."

18.—*Neither shall the priests the Levites want a man.*—To this day the priestly descendants of Levi are known amongst the Jews, and their services could be available in a restored temple (Ezek. xl.)

SATURDAY, DEC. 3.—JEREMIAH XXXIV.

5.—*But thou shalt die in peace.*—"Really, Zedekiah had no such peaceful end. After his sons and nobles had been slain before his face, he was deprived of his sight, dragged to Babylon in chains, and there cast into prison, where he died (lii. 10, 11). Probably the prophecy set before the king an alternative, and was conditional upon his submitting to the prophet's advice. In ver. 2, 3 is stated what is to happen if Zedekiah obstinately continues the war; in ver. 4, 5, there is the other alternative, to be attained to only by submission. Zedekiah chose the former, and lost kingdom, eyesight, and liberty."—*S.C.*

18.—*When they cut the calf in twain, and passed between the parts thereof.*—See a similar mode of confirming a covenant in Gen. xv. 17, where the "smoking furnace and burning lamp" symbolise the Lord's presence. The dead victims over which covenants were ratified are supposed to set forth the fate of him who breaks the covenant, and this idea seems referred to in ver. 20, 'Their dead bodies shall be for meat," &c. Keil even translates this verse thus, "I shall make the men who have transgressed my covenant...like the calf which they cut in two," &c.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Liverpool has now quite recovered from the effects of his recent illness.

Rev. H. W. Webb-Peploe is to conduct a special mission at Oxford from December 1 to 5.

November 30 has been set apart as a special day of intercession for foreign missions in Anglican churches.

The Episcopal Synod of New South Wales has carried a resolution disapproving of raffles, lotteries, and all games of chance for raising church funds.

Rev. William Haslam commenced a ten days' special mission at St. George's Church, Tufnell Park, N., on Sunday last. He recently conducted a most successful mission in Liverpool.

Baroness Willoughby d'Eresby has set a good example to patrons of livings by placing the appointment to a vacant vicarage in Wales, which is in her gift, in the hands of the parishioners.

The Drapers' Company have resolved to appoint to the rectory of St. Michael's, Cornhill, in succession to the late Rev. W. Hunt, the clergyman who may be nominated by the Crown, second Suffragan Bishop for the diocese of London.

The Record says it is understood that the Committee of the Church Missionary Society have been unable to accept Bishop Blyth's proposal that they should contribute a sum of £200 for one year to aid in the establishment by Mrs. Meredith of a Woman's Mission-house at Jerusalem.

BAPTIST.

Last week's issue of *The Rock* contained a portrait and biographical sketch of Rev. C. H Spurgeon.

At the Metropolitan Tabernacle on Sunday next Dr. Sinclair Paterson will preach in the morning, and Rev. Mark Guy Pearse in the evening.

Rev. F. B. Meyer, of Leicester, has been invited to the pastorate of the Regent's-park Chapel, vacant by the removal of Rev. David Davies to Brighton.

There is not a single Baptist minister stationed in Newcastle-on-Tyne. The population of the city is 150,000, and there are three Baptist Churches. All are without pastors.

Rev. David Davies, of Brighton, whose secession from the Baptist Union was announced, denies that he has any such intention, as he believes that the object which he has at heart, in common with Mr. Spurgeon, can best be furthered by remaining in the Union, for the present at least.

METHODIST.

Encouraging results are reported from mission services at Moffat-road Chapel, Thornton Heath.

Rev. Alexander McAulay, and Mr. William Sampson, the Cornish evangelist, sailed on Thursday last for an evangelistic tour in the West Indies.

A Chinese Wesleyan Mission Church has lately been completed at Tingha, New South Wales. A choir of Chinese took part in the opening proceedings.

The Sunderland and Newcastle District Primitive Methodist Committee has decided to employ one minister and one lay evangelist, to devote themselves to special evangelistic work in the district. It is intended for these agents to begin their work immediately after the Conference of 1888.

A united Sunday-school demonstration was lately held at Point Pedro, Ceylon, when the corner-stones of the new Wesleyan chapel were laid. There were 1250 children and 250 adult friends present. The girls of the boarding-school were in one corner; in another were the native Christian women. Twelve young men and girls were baptized.

The annual report of the Canadian Methodist Missions states that the College in Tokio, Japan, has been a marked success, and the demand for Mission-trained teachers in the Government schools is very large. In connection with the work amongst the Chinese in British Columbia, ten girls have been rescued from a terrible life, most of them being placed in a Home.

CONGREGATIONAL.

Rev. W. A. Meaton is conducting a series of mission services in Eltham. Services for children are a feature in the mission. Mr. Meaton has given himself up to the work of mission preaching.

Rev. J. Guinness Rogers, preaching at St. Leonards on Wednesday, 9th instant, expressed the opinion that speaking generally the preaching in Nonconformist pulpits to-day approaches nearer in spirit and tone that of the apostolic age than does the preaching of any other time.

A very successful eight days' mission has recently been conducted by Miss Forsaith and Miss Dalton, at Maulden, Beds. Many came forward and consecrated their lives to the service of the Saviour, whilst there was a general quickening among his professed disciples.

Some of the ministers of the larger Congregational churches are taking co-pastors. Rev. Edward White has Dr. Basil Martin; and quite recently Mr. W. Robinson was ordained as assistant to Rev. J. Morley Wright, of Lewisham-road Church, specially to help on the mission work of the church at Deptford.

Rev. W. E. Richards, London Missionary Society, Raiatea, Society Islands, has received an invitation to become the pastor of the English-speaking community at Papeete, Tahiti. In harmony, however, with the unanimous wish of the native churches of Raiatea and Talma, he has decided to continue at his present post.

Rev. A. H. Storrow, of Falcon-square Church, E.C., intends preaching a series of special Sunday evening sermons on London Life. The series embraces the following subjects:—(1) Provincial and City Life; (2) Temptations, Amusements, &c.; (3) The Down Grade; (4) Light in Darkness; (5) Brotherhood. The first of these was taken on Sunday evening last, and will be followed by the others on consecutive Sunday evenings.

SOCIETY OF FRIENDS.

At Ramallah, Jerusalem, on October 16, a new meeting-house was opened, with an excellent attendance, and the "word had free course."

Hettie Butler, of Ohio, has gone out to Nankin China, and hopes soon to represent the Friends' Church there. The Women's Foreign Missionary Society send her out.

On the first Sunday in October the new meeting was opened in Victoria, Mexico, under exceedingly interesting circumstances. One bishop and ten priests watched and opposed, yet seventy persons attended, and a Mexican native lady preached the Gospel with power.

A town called "Whittier" is rapidly rising in Southern California, peopled mostly by Friends. The poet writes a touching and large-hearted letter to Harvey Lindley, hoping "that in sobriety, industry, large charity, active benevolence, and educational privileges" it may have real success.

PRESBYTERIAN.

Dr. Marshall Lang, of Glasgow, has sailed for Australia to take the charge of the Scots' Church at Melbourne. He will be absent for about seven months.

Dr. Saphir does not purpose seeking another sphere of ministerial work. He will retire from the pastorate of Belgrave Church about the end of the year.

A tabernacle, to seat 3000 people, is to be erected in Edinburgh for Rev. John M'Neill, of the M'Crie-Roxburgh Church, who has recently become very popular.

The growing practice of cycling for pleasure on the Lord's day was one of the forms of Sabbath desecration referred to in a report submitted to Glasgow North U.P. Presbytery on Sabbath observance.

Rev. W. Swanson, late of China, Moderator of the English Synod, is creating new missionary zeal in all the congregations he visits. At the close of a recent address it was said of him, "That man is not a missionary—he is a statesman."

Missionary meetings for Sabbath-school children are being held throughout Glasgow Free Church Presbytery. The gatherings of young people have been very large, three or four neighbouring schools being brought together in each case.

The ministerial jubilee of Dr. Horatius Bonar, which was to have been celebrated this month, has been postponed on account of the venerable doctor's indisposition, till March, 1888. Dr. Bonar, we regret to learn, has been confined to bed for some time past.

Rev. Archibald R. S. Kennedy, B.D., has been appointed Professor of Oriental Languages in the University of Aberdeen, in place of Rev. John Forbes, D.D., LL.D., who has resigned. Few have attained to professional rank so young as Mr. Kennedy, he being still under thirty.

A Year-book of the Presbyterian Church of England has just been published by Mr. T. O. Smith, 14, Paternoster-square. It contains a complete list of all the ministers and churches, with a good deal of incidental information about the work in England. It will be very convenient for reference.

The Edinburgh Evening News announces that Dr. Gustavus Aird, of Creich, has definitely declined to accept the Moderatorship of the Inverness Free Assembly, and that Dr. Murray Mitchell will occupy that post of honour, if he is willing to accept it. Dr. Murray Mitchell is one of the pioneers of Free Church missionary enterprise.

SALVATION ARMY.

The Christmas Number of *All the World* has a portrait of Miss Eva Booth as a frontispiece.

In the canton of Vaud (Switzerland) there has recently been much opposition shown to the work.

A general order has been issued prohibiting the use of Salvation Army buildings for political meetings of any kind.

Two days' holiness meetings to be conducted by the "General" and Mrs. Booth, are to be held at Exeter Hall, on Tuesday and Wednesday, December 6 and 7.

Commissioner Tucker is issuing a monthly magazine called *The Sepoy*. It contains a summary of Salvation Army work in India and Ceylon and is published chiefly for foreign readers.

The General arrived in London on Thursday, the 10th inst., after a fortnight's absence in Denmark, Norway, and Sweden. He is exceedingly gratified with the work in those countries.

At Eynsham, Yorks, recently a gentleman said he was sure the Army was doing a wonderful work in the place, because all the publicans were complaining that the people went to the Army instead of to them, and they were therefore obliged to shut up earlier.

"Major" Oliphant reports that a Market Harborough farmer had two £10 notes picked from his pocket, and the thief's conscience was so uneasy that he went and dropped the notes into the Army ring. They were picked up by one of the soldiers, and handed to the rejoicing farmer.

The Army are desirous of extending the work into all the hamlets and villages of our country. Of these there are in England alone about 14,000, the population of which is in each case under 3000. Gospel work is carried on in nearly 1000 villages at present by the Army, and to reach the rest men and money are required.

Mrs. Bulman, who has worked among the natives of the Punjaub, says that none can estimate the blessing the Salvation Army lasses are to the villages in which they work. They take up their abode with the people and live in the same simple manner, holding prayer and salvation meetings continually; when the heathen get saved they are no longer left to face alone the persecution to which those of their own caste often subject them, but have spiritual help and counsel close at hand.

NOTES FROM IRELAND.

The Presbyterian Church has received a legac
£1100 for Irish Missions.

A branch of the Y.M.C.A. has been establishe
Holywood under favourable auspices.

The Church Army are conducting successful mis
services, at present, in Knockbreda parish.

A series of popular temperance lectures have
delivered in Belfast by Mr. and Mrs. Ripley, of
mouth.

The annual meeting of the Girls' Temperance
was held in Belfast last week. The report was
highly encouraging character.

At a meeting held in Belfast, last Thursday even
under the auspices of the Presbyterian Board of
sions, it was resolved to form an Irish Colportage A
ciation in connection with the General Assembly.
society, which has been at work for some years
semi-independent organisation, but is now placed u
the special supervision of the Assembly, has thirty
colporteurs at work in various parts of Ireland, and
intended to add to this number.

"FALLEN ON SLEEP."

Rev. R. S. Falcon-Steward, for nearly twenty y
rector of Sulhampstead, near Reading.—Rev. Ge
Wilkins, who has for more than half a century rend
useful service in connection with the Congregati
denomination, and for some time secretary of
British and Foreign Sailors' Society.—Rev. Mo
Jackson, for many years a faithful minister of
Gospel in Sligo, Ireland.—Mrs. Rainsford, wife of
Marcus Rainsford, of Belgrave Chapel.—Rev. Eli
P. Swift, of the American United Presbyterian
sion, Gujranwala, Punjaub, India.—Mr. Joseph L
a well-known member of the Society of Friends in
derland.—Mr. William Stevenson, for fifteen year
elder in Bellgrove United Presbyterian Church,
gow, and an earnest advocate of total abstinence.—
William Crown, of Great Yarmouth, an earnest
devoted Christian, and for over fifty years a succ
ful minister in the Primitive Methodist Connex
and beloved by all who knew him for his kind
ministerial visitations.—Rev. Robert Cameron, L
for several years pastor of Montague-street and Fiel
street Baptist Chapels, Blackburn.

◆

TEMPERANCE NOTES.

HOME.

The Bishop of Bath and Wells thinks that Eng
is a much more sober nation now than twenty
ago.

The Commander-in-Chief at Portsmouth is sa
have devised a scheme for the prevention of dru
ness in the Navy.

Application has been made for a patent for an
matic drink supplier, on a similar plan to the mac
in common use at railway-stations and elsewhere.

At some recent Assizes Baron Huddleston and
Justice Grantham both stated their belief that dru
ness was the cause of most of the crime now comm
in England.

Mr. Axel Gustafson is announced to give a cou
public lectures at the Y.M.C.A., Exeter Hall, Stra
Monday evenings, commencing November 28, on
Drink Problem."

The teetotal jubilee of Sir Edward Baines was
brated, recently, at Leeds. At a large meeting,
Charles Garrett in the chair, several addresses
presented to Sir Edward.

The Watchword cautions temperance electors a
seeking the triumph of any political party beca
any promises made by its leaders. It holds th
true policy is to secure representatives who will
right on the liquor-question.

At a Glasgow soirée, in connection with the Sc
Temperance League, Sir William Collins refer
Lord R. Churchill's suggested "compensation,"
said, emphatically, "Compensation, forsooth!
publican holds his licence only for one year."

Tynemouth has elected Mr. George Dodds, an
fifty-year-old teetotaller, as Mayor. Newcastle-on
has chosen a teetotaller, Mr. J. Baxter Ellis, as S
so that both Mayor and Sheriff are total abst
Sheffield has chosen as Mayor, Mr. Alderman C
veteran abstainer.

FOREIGN.

The American National Temperance Society re
accorded a very hearty reception in New York
John Taylor, chairman of the English National
perance League.

The Lancet contrasts the Austrian Government'
posed measure for the prevention of intempe
with "the impotence of the English Parliament,"
says, "freedom to get drunk is still jealously gua

The first international temperance conventi
South Australia was held lately at Adelaide,
three days. Hon. James Munro expressed his
that it had intensified their purpose to get rid
drink traffic.

A CONFERENCE OF PROTESTANTS of
nominations is to be held at Washington on the
days commencing December 7, under the ausp
the Evangelical Alliance.

ROME.—Rev. A. H. Lutman, from Sherborne,
shire, has this season the chaplaincy of Trinity C
Piazza, S. Silvestro; he is a sound evangelical.
W. M. Falconer, of Edinburgh, is doing duty
Presbyterian Church during Dr. Gray's abse
America.

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FORBIDDEN FRUIT FOR YOUNG MEN.

By MAJOR SETON CHURCHILL,

Author of "Stepping Stones to Higher Things," "Church Ordinances from the Layman's Standpoint," &c.

CONTENTS.

Forbidden Fruit: Its Raison d'Etre—Benefits of Temptation—The Moral Nature of Man—Self-Control—Human Responsibility—True to Nature—Accumulative Power of Sin—Promiscuous Intercourse—Polygamy—Marriage—Prostitution—Responsibilities of Parents—Influence of Medical Men in Questions of Morality—Impure Thoughts—Impure Pictures—Causes Exciting to Impurity—Aids to Purity—Treatment of the Fallen—Religion as an Aid to Purity.

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Mission Appeals.

GORDON HALL (Globe-road, Bethnal-green, E.).—Here in Bethnal-green and Mile-end we are in the midst of poor little waifs and strays, whose poor, pinched, pale faces plainly declare they are without the necessaries of life. We are anxious to give them an evening meal. We have the requsite kitchen utensils, but no food. If any Christians would send us some peas, rice, flour, &c., or small donations to purchase them, we shall indeed be very thankful for them. Children's left-off clothing, or evangelical literature for the sick and dying, would also be very welcome. These may be sent to Rev. T. BOWMAN STEPHENSON, LL.D.; or to J. CONNERS, Missionary.

MRS. W. H. WRIGLEY, New Wandsworth, I.W., will be glad of Christmas cards, scraps, large and small coloured pictures, which in past years have helped to brighten many homes, hospitals, &c.

THE "TRAVELLERS' AID" SOCIETY (16a, Old Cavendish-street, W.) stands greatly in need of £120 to cover expenses to the end of this year. This Society, as our readers may recollect, seeks to protect young women travelling by land or sea, from the many perils to which they are exposed. The Secretary is Miss M. E. DINNOCK.

DOVER SOLDIERS' HOME.—The need of funds is pressing upon the work in this Home to meet extra expenses, which have of necessity been incurred during the present year. About £50 is required before the year closes. The work has been greatly blessed in past years. Contributions will be received by Miss WRIGHT, Lady Superintendent, Soldiers' Home, 118, Snargate-street, Dover.

ALBERT YOUTHS' CHRISTIAN INSTITUTE (Jenkins'-yard, Eagle-street, High Holborn).—Mr. A. E. SPARROW, hon. secretary, 66, High Holborn, W.C., writes:—"Our numbers are largely increasing, but want of funds prevents us from doing what we would to keep the lads from the streets. Our work has been much blessed. It was encouraging to hear lately from one of our members at Buenos Ayres, and who was converted soon after joining our Institute. With another Christian, he is learning Spanish, that he may engage in Christian work among the natives. Many other lads have found in Jesus a Saviour through being connected with our Institute.

NEWFOUNDLAND.—In consequence of the prevailing Ritualism a few have come out boldly for the preaching of a pure Gospel, and have commenced a small church. I have also mission work in three other small harbours. Partial failure of the fisheries round this bay has caused a great drawback to our building prospects; trusting in the Lord to open hearts and raise up friends, we appeal to his stewards. £200 would suffice to build a small church in the two principal harbours, and a small mission house for the minister, beside giving employment to the poor and needy. Subscriptions will be received by Mr. W. MILLARD, Morant House, Chapel-street, Colchester, Essex.—Rev. C. F. HUBBARD, Ref. Eng. Ch., Newharbour, Trinity Bay, Newfoundland.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—F.W.D. R.S. R.S.H.S. J.C. W.H.P. J.P.W. M.C.C. G.H.J. I.A. W.H.M. A.L.W. E.J.M. T.F. C.N. C.H.T. F.G.H. C.S. E.A.B. W.J.M. J.E.S. J.H. R.D.F. J.F.C. V.J.C. W.D. T.A.B. J.T.D. N.P.A. N.T.L. T.S. L.C.M. C.B. R.L.B. W.L. A.B. W.J.S.D. W.F. R.H.G. E.M.B. J.G. W.C.B. E.M.T. L.K.S. M.E.D. G.C. J.S. J.B.A. H.V.M. R.H. G.M. J.G. A.J.B. C.M. J.K. W.H.C. F.H.W. A.M.S. R.H.O. R.W.E. J.G.J. M.N. J.F. I.M. J.P.J. W.C.S. C.H.B. M.E.S. J.C.P. A.L.C. A.H. W.H. F.E.W. J.M. H.E.B. G.M. R.S. M.J.R. M.H. J.B. C.R.S. A.W. R.C. S.T.P. T.G.S. C.R.A. W.F.K. R.A. R.R. H.H. G.F.H. S.A.R. D.J.R. J.W.L. J.P.H. E.S.D. M.E.I. A.E.M. H.E.S. S.A.B. J.P.C. G.H.H. L.L. C.W.M. H.V. J.T.C. E.S. R.W. A.J.B. E.C. G.A.H. P.A.H. J.O. S.R. S.T. A.L.W. G.H.B. J.J.J. M.M.K. J.D. N.H. B.L.W. G.B. E.J.W. J.J. V.W. C.I. J.N. C.L.

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MISSION TO THE CHINESE BLIND.—An influential committee has been formed in Glasgow—with Dr. Elder Cumming as chairman—to assist Rev. W. H. Murray in carrying forward his great work among the blind in China. By an arrangement with the Bible Society, one-half of Mr. Murray's time will now be given to this work, while the National Bible Society of Scotland continue to provide the larger proportion of his support and to pay for the printing of his Scriptures for the Blind.

Subscriptions Received by Messrs. Morgan & Scott to Monday, November 21, 1887.

	£	s.	d.
F.T.—Please send full address.			
Cow Cross Mission—M.A.H.	0	10	0
Clerkenwell Halfpenny Dinners—Boys, Old Hall School	0	7	8
Suppression of Opium Traffic with China (Lecturing and Travelling Agent)—J.B. £1; J.C. £1; W.J.C. £1 1s.; Collected at Avenue Church, W., £1 6s.	4	7	0
China Inland Mission—S.N. £5; J.H.W. 2s. 6d.; Gratitude, 5s.	5	7	6
London Samaritan Society, &c. (Mr. J. J. Jones)—W.H.S. £2 2s.; E.H. £2; L.B.R. 2s. 6d.; Eph. vi. 7, £5; P.N.Z. £1; H.B.R. £1; *(Night Lodgings, &c.)* A.A. 5s.	11	9	6
Destitute Children's Dinner Society—Lady G. 5s.; S.G. 5s.; Lev. xxvii. 32, 5s.; W.A. £2 1s. 1d.; Mrs. M.H. 2s. 6d.	2	18	7
Bristol Orphan Houses—J.H.W.	0	2	6
Home of Industry—J.H.W. 2s. 6d.; Keturah, £1 1s.; M.S. £20	21	3	6
Golden-lane Mission (Mr. Orsman)—J.H.W.	0	2	6
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St. Giles' Christian Mission—J.H.W. 2s. 6d.; J.H.W. 2s. 6d.; Eph. vi. 7, £10	10	5	0
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Anti-Slavery Society—C.T.P.L.	1	0	0
Christian Community (Mr. J. Atkinson)—P.N.Z. £1; C.T.P.L. £1	2	0	0
Gratuitous Circulation of THE CHRISTIAN—J.S. 4s.; R.W. 2s. 6d.	0	6	6
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Working Lads' Inst., Whitechapel—C.P., Clifton	0	5	0
Y.W.C.A., Dawlish—(Purchase Fund) C.P., Clifton	0	5	0
Seamen in Italy (Rev. A. E. Carey)—C.P., Clifton	0	2	6
Asylums at La Force—C.P., Clifton, 5s.; L.B.R. 2s. 6d.	0	7	6
Repairing and Cleaning of Byrom Hall, Liverpool—C.P., Clifton	0	2	6
North Bow Msn.—(Breakfasts for Children) E.V.	1	0	0
Mildmay Mission to the Jews—Anon. £5; Lover of Jews, 4s.; M.F.C. 10s.; E.C. 18s. 6d.	6	12	6
Mr. Rabinowitz's Work—Anon.	5	0	0
Scripture Readers' Society, Ireland—Anon.	5	0	0
Salvation Army—Gratitude, 5s.; A.F.C., Bayswater, 5s.; *(Slum and Gutter Work)* Eph. vi. 7, £10; *(Rescue Homes)* Eph. vi. 7, £10	20	10	0
Railway Mission, 186, *Aldersgate-street*—T.W.C. £1; Y.Z. £20; M.A.H. 5s.	21	5	0
Miss Leigh's Work, Paris—R.B.W.	1	0	0
Soldiers' Home, Aldershot—R.J.	1	0	0
McAll Mission, Paris—R.J.	5	0	0
Soldiers' Institute, Portsmouth—R.J.	5	0	0
Work in Royal Navy (Miss Weston)—R.J. £3; H.M.A.S. 10s.; C.M. 10s.	4	0	0
Letters to Seamen (Mrs. Jeffery)—R.J.	1	0	0
Free Italian Church—R.J.	5	0	0
Y.M.C.A., Exeter Hall—R.J.	2	1	0
Workmen's Hall (Mr. Hambledon)—R.J.	0	5	0
Bible and Colportage Society, Ireland—S.T.B.	2	0	0
Pastor Chiniquy—S.G. £1; L.W. 10s.	1	10	0
Field-lane Refuges—S.G.	0	10	0
Moravian Missions (London Assoc.)—Keturah, £1 1s.; H.M.A.S. 10s.	1	11	0
London Medical Mission—Keturah, £1 1s.; A.F.C., Bayswater, 5s.	1	6	0
Orphan Homes (Miss Mittendorff)—Keturah, £1 1s.; Eph. vi. 7, £10	11	1	0
Homes of Hope, Regent-square—Keturah, £1 1s.; E.H. £2	3	1	0
Dublin Prison-gate Mission—Keturah	2	2	0
Miss Whately's Schools, Cairo—Keturah	1	1	0
Crippled Boys' Home, Kensington—Keturah	1	1	0
Washing Charity (Mrs. Meredith)—Keturah	0	15	0
The Seychelles Islands—L.W.	0	10	0
George-yard Ragged Schools—M.E.G.	2	0	0
Fuel for the Poor (Rev. J. W. Atkinson)—A.F.C., Bayswater	0	5	0
Halfpenny Dinners—A.F.C., Bayswater, 5s.; P.N.Z. 10s.	0	15	0
Sermon-lane Mission—M.S.	5	0	0
Friendless and Fallen—Lev. xxvii. 32, 2s. 6d.; H., Natal, 8s.	0	10	6
Strangers' Rest, 163, *St. George's-street*—M.S. £5; P.N.Z. £1	6	0	0
N. E. London Gospel Mission—M.S.	5	0	0
Rescue Society—E.H.	2	0	0
Latymer-road Mission—E.H.	2	0	0
Blackdown Hills Msn.—L.B.R. 5s.; Eph. vi. 7, £5	5	5	0
Paris City Mission—L.B.R.	0	2	6
Broussa Orphanage—L.B.R.	0	2	6
Bethel-Santhal Mission—L.B.R.	0	2	6
Christian Life-boat Crew—L.B.R.	0	2	6
Thames Church Mission—C.P.	0	10	0
Invalid and Sick Children's Dinner Fund—H.M.A.S.	0	5	0
Homes for Working Girls, London—H.M.A.S.	0	10	0
London Female Penitentiary—H.M.A.S.	0	10	0
Spitalfields Gospel Mission—Eph. vi. 7	10	0	0
Rescue Work, Poplar (Mrs. Wilkes)—Eph. vi. 7, £10; B. 5s.; P.N.Z. £1	11	5	0
Sailors' Welcome Home (Miss Child)—Eph. vi. 7	10	0	0
Tower Hamlets Mission—Eph. vi. 7	10	0	0
Stockwell Orphanage (Rev. C. H. Spurgeon)—Eph. vi. 7	10	0	0
Children's Homes (Dr. Stephenson)—H., Natal	1	1	
Free Breakfasts Fund—S.G.	0	5	
Miss de Broen's Work, Paris—Miss W.	0	1	
Hoxton Hall Blue Ribbon Mission—P.N.Z.	0	10	
London City Mission—P.N.Z.	1	0	
Midnight Meeting Movement—P.N.Z.	1	0	
City Young Women's Home (Miss Reynolds)—P.N.Z.	1	0	
E. London Women's Christian Temperance Union—P.N.Z.	1	0	
Y.W.C.A. (Miss Stewart)—*(Poor)* Eph. vi. 7	10	0	
	£303	6	

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Home of Industry—In Memoriam £2.

Field-lane Refuges, Ragged Schools, &c.—H.W. 5s.

Bethnal Green Free Library, E. (towards £1,000)—H.T. £10. Mr. F. A. Bevan, Treasurer, 54, Lombard-st., E.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists any part of England, Scotland, and Wales on du notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send eva gelists to any part of Ireland on due notice. App to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-me to any clergyman on due notice, for short or lo missions. Hon. Sec., 128 and 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASS CIATION will send lay preachers and evangelists to a chapel or hall of any evangelical denomination London. Hon. Sec., 121, Camberwell New-road, S.E

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenu E.C.—Daily prayer-meeting at St. Peter's Vestr Cornhill, 1.15 p.m. (Sat. excepted). Gospel services Y.M.C.A. Mission Hall, Bermondsey, Sundays, 7 p. and Thursdays, 8 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sund November 27, 3 p.m., Mr. John McCall; 7 p.m., M Robert Farie. Monday, 28, 8 p.m., valedictory me ing of missionaries leaving for China. Mr. Theodo Howard in the chair.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, Nov. at 7 (public), Mr. Harry Grattan Guinness. Mr. A Gustafson begins a course of four lectures on "T Drink Problem," Mon., Nov. 28. 8.30 p.m. Free to

Y.M.C.A., STAFFORD ROOMS, Titchborne-st., Edgwa road, W.—Sunday, November 27, 3.15 p.m., than giving service, conducted by Mr. George Willia Wednesday, Nov. 30, lecture by Rev. George Cousi of the London Missionary Society, 9 p.m. Subjec "Light in the Dark Continent."

Y.W.C.A., 17, OLD CAVENDISH STREET, W.—Special m sion to young women to November 27; Sunday at 3. week nights at 8.45.

MR. WILLIAM NOBLE conducts the meetings at Hox Hall, N., every Sunday, 6.30 p.m.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Staff Rooms, Titchborne-street, Edgware-road, W., ev Friday, at 3.30. November 25, Rev. C. A. Fox; De Rev. William Haslam.

WEEK OF PRAYER FOR MISSIONS.—Conference H Mildmay-park, N. The following meetings will held:—Sun., November 27 (Jewish Missions): 8 a prayer-meeting, Mr. James Adler; 3.30 p.m., serm Dr. Laseron; 7 p.m., sermon, Rev. J. Wilkins 8 p.m., prayer-meeting, Mr. David Baron. Mon Nov. 28 (Church of England Missions): 12 noon, Pe Rev. Dr. Bruce; 7 p.m., India, Mr. Eugene St Tuesday, Nov. 29 (Presbyterian Missions): 12 n China, Dr. J. L. Maxwell; 7 p.m., India, Rev. Joh Forman. Wednesday, Nov. 30 (Congregational sions): 12 noon, India, Rev. J. P. Ashton; 7 p South Seas, Rev. W. Wyatt Gill. Thursday, De (Baptist Missions): 12 noon, India, Rev. E. F. S mers; 7 p.m., Africa, Rev J. H. Weeks. Friday, D (Wesleyan Missions): 12 noon, Burmah, Rev. J Brown; 7 p.m., West Africa, Rev. Bryan Roe. Dec. 3: Mission to Mohammedans—12 noon, Ar &c., Major-Gen. Haig; China Inland Mission—4 China, Mr. B. Broomhall. Sunday, Dec. 4 (H Missions): 8 a.m., prayer-meeting, Mr. Robert Pa 3.30 p.m., sermon, Mr. P. S. Badenoch; 7 p.m., ser Mr. C. Russell Hurditch; 8 p.m., prayer-meeting Robert Laidlaw.

A PRAYER MEETING is held at Alpha House, 43, Ha road, N.W., for all friends of the Vigilance and R Work, on the last Monday in each month, 8 p.m.

ALL SOULS' CHURCH, Langham-place, W.—Rev. H. Hopkins will give a course of instruction du Advent—December 2, 9, 16, and 23, at 11.30. Ser by Rev. Marcus Rainsford, jun., on Wednesdays, 30, December 7, 14, and 21, 8 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, No at 3.30, Dr. Laseron; 7, Rev. John Wilkinson.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, —Friday, December 2, all-day meetings—11 prayer for nations and missions; 3 p.m., Rev. R McAll on "The McAll Missions in France"; c man, Rev. J. Gosset Tanner. 7 p.m., Mr. C. R Hurditch.

SAILORS' WELCOME HOME, 173, St. George's-st., Ra highway, E.—Monthly meeting of "Christian Lif Crew," Tuesday, December 6, 7 p.m.

FRANCE.—A new Home for Aged Protestants, fo by Madame Schneider, has been opened at Creuz

"I was a stranger, and ye took me in."

The Committee of the **Field Lane Refuges and Ragged Schools** *are compelled to make a very urgent appeal for Funds for the continuance of their work. The work is carried on amongst the most destitute of the poor, both old and young. The Institution possesses no reserve fund to fall back upon.*

The Committee gratefully acknowledge the receipt of £230, but **£1,270** *is still required before the close of the year to free them from anxiety. Upwards of 200 persons are maintained weekly. The average weekly attendances at the Mission Meetings is about 3,000.*

The Committee trust the Lord's people will help them in this time of difficulty and pressure. *On behalf of the Committee,*

VINE STREET, CLERKENWELL ROAD, E.C. PEREGRINE PLATT, *Secretary.*

P.S.—Contributions will be thankfully received by the Secretary; or may be paid to our Bankers, Messrs. Barclay & Co., 54, Lombard Street, E.C.; or Messrs. Ransom & Co., 1, Pall Mall East, S.W.; or to the Editor of "THE CHRISTIAN."

CHRISTIAN COMMUNITY.

ALL-NIGHT RESCUE WORK.

ALREADY **12,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS OF "THE CHRISTIAN."

JAMES ATKINSON, *Secretary.*
28, Enfield Road, Kingsland, N.

ASYLUM for FATHERLESS CHILDREN, Reedham, near Caterham Junction, Surrey. This unsectarian Institution is entirely dependent upon public benevolence. It is open to fatherless children of either sex from all parts of the kingdom. They are received as early as three months old, and are retained and cared for in every way until they are 15 years of age.

Since the foundation of the Charity in 1844, 1,500 children have been admitted to its benefits and 310 are now in the Asylum. Their maintenance entails an expenditure of at least £8,000 per annum, but of that sum only £2,500 is provided by annual subscriptions.

The large balance is dependent upon donations and legacies. FUNDS are urgently NEEDED.

The Secretary will be pleased to give any further information.

HENRY SPICER, Treasurer.
JOHN R. EDWARDS, Secretary.
Office, 35, Finsbury-circus, E.C.

GRAY'S YARD RAGGED CHURCH and SCHOOLS,

James Street, Oxford Street, London, W.

President—F. A. BEVAN, ESQ., 54, LOMBARD STREET, E.C.

Funds are Urgently Needed to meet the current Expenses of this Institution. From 500 to 700 Casuals and Tramps are here supplied with Bread and Coffee every Sunday, after Gospel Services. Nearly £3 per week required for Food alone.

Contributions will be thankfully received and acknowledged by GEORGE HANBURY, Esq., Treasurer, 21, Portman-square, W.; PHILIP GOUGH, Esq., Hon. Sub-Treasurer, 33, Cambridge-street, Hyde-park, W.; or by Messrs. MORGAN & SCOTT.

THAMES CHURCH MISSION.

INSTITUTED 1844.

The late Mr. Sheriff Woolloton once made the following touching Appeal:—

"Let everyone whose heart is filled with love to Christ do something for this Society."

£50 ARE REQUIRED forthwith to meet the expenses of Cleaning and Heating our MISSION HALL at TILBURY. Will every Reader of THE CHRISTIAN please spare something towards this amount.

Offices—31, New Bridge-street, E.C. Rev. H. BLOOMER, Secretary.

FRIENDLESS AND FALLEN.

DONATIONS
BEFORE CHRISTMAS
EARNESTLY SOLICITED.

TO THE READERS OF "THE CHRISTIAN."

JUST FORTY YEARS AGO (*viz. in 1847*) *I was led, I trust, by the* HOLY SPIRIT, *to commence* EVANGELISTIC WORK *in my own house, and from that time to the present have been* GRACIOUSLY SUSTAINED *by the good* HAND OF THE LORD. *Not* ONE GOOD THING *has failed in an ever widening path of usefulness, especially on behalf of* YOUNG WOMEN AND GIRLS, *and*

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Messrs. MORGAN & SCOTT, Offices of THE CHRISTIAN, 12, Paternoster-buildings, E.C., will receive donations; or they may be sent to

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"THE PERFECTION OF DRESS FABRICS."—*Extract from the COURT JOURNAL.*

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A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

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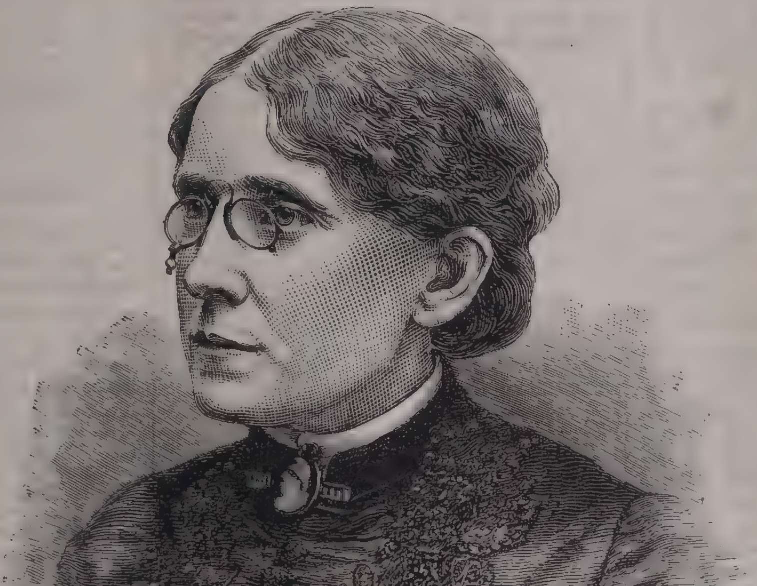
MISS FRANCES E. WILLARD,

President of the W.C.T.U. of the United States.

By Zadel Barnes Gustafson.

IN the pretty village of Churchville, near Rochester, New York, on September 28, 1839, FRANCES WILLARD was born. She claims an heredity almost wholly exempt from the alcohol and tobacco taints. Her ancestors on both sides were devoted Christian people of high-purposeful moral quality; of clear, active, mental life, and of simple, vigorous, physical habits, reaching a general average of great longevity.

The girlhood of Frances was passed on the banks of Rock River, Wisconsin, then a wild and beautiful environment of woods and prairies, utterly isolated from the influences and demands of modern conventional and fashionable life. She was under the guardianship of parents whose nobleness of mind and sensible methods of living were in themselves a rich moral and religious education. In this prairie home her sister Mary was born, the story of whose brief life has been told by Miss Willard in the book entitled "Nineteen Beautiful Years." Her brother Oliver, a young man of admirable character, at one time editor of *The Chicago Post*, died in 1878. Her mother, Mrs. Mary Thompson Willard, now in her eighty-third year, and in full possession of her exceptional mental and physical powers, is an ardent and close reader and thinker; a Christian of clear vision, flawless faith, and courageous practice. She is still not merely nominally but practically the mistress of Rest Cottage, the home at Evanston, Illinois, whither the family moved for the sake of greater educational advantages, when Frances was eighteen years old.



The Women's College at Evanston, one of a group of institutions on the co-educational plan included under the general name of University, from which Miss Willard graduated, elected her to its Professorship of Natural Science. She was then twenty-three years old. Upon her return from Europe, where she passed two and a half years, combining travels over Great Britain, the Continent, and the far East, she was made Dean of the College and Professor of Æsthetics in the University. She was the first woman ever elected president of a college.

In 1874 the life-work of this successful teacher and writer, then thirty-five years old, was apparently quite determined. She had been elected to life-long tenure of her eminent position; all things promised, and her own tastes strongly urged, her continuance in a quiet life of scholarly pursuits. Yet a great change was at hand. In that year the brave women of Ohio fought their temperance crusade; and though Miss Willard had neither witnessed nor taken part in it, their prayers, patient sufferings, and wonderful victories, stirred her heart to its very core. She acted characteristically—that is, with promptitude and courage. This new work challenged her conscience. She set herself free to do it by leaving the University—resigning a salary of 2400 dollars (about £480) a year, probably a larger sum than any other woman was at that time receiving for educational work. This step left her absolutely without income, for though her mother owned Rest Cottage free of incumbrance, it was upon the daughter's earnings that both depended for support.

In the face of contrary advice from many tried friends, she resolved to dedicate herself to temperance reform. How to do this was a question which baffled her, even after two months of the most earnest effort to discover a right place and method. She had no experience of temperance work; the movement, as the work of women, was new, without organisation, and therefore without defined departments of labour. One day in August of that year (1874), when every penny was gone, and she had still no prospect of either work or wage in the direction of her new resolution, she received a letter from the President of the Normal

Institution of New York City, offering her the position of Lady Principal, with a salary of 2500 dollars (£500) a year. Later in the same day came another letter, urging her to accept the Presidency of the W.C.T.U. of Chicago, a society which had neither funds, headquarters, nor methods, cemented as yet only by prayer and strong purpose, and without history except that its heroic women had carried a petition for Sunday-closing of Saloons to the City Council, and had been well nigh mobbed in the City Hall.

At this time Miss Willard held the view that faith, in the Scriptural sense, meant literally a blind and silent confidence, that God would, without any co-operation on her part, see that she was provided with the necessaries of life, because He would know that she "had need of all these things." Therefore she said "No" to the £500 salary, and went penniless to her new post. When the ladies who had elected her their chief, kindly inquired as to her means of support, her tranquil reply, "I shall be taken care of," naturally enough led them to suppose, either that she had means of her own or was sure of the financial backing of some wealthy friends. The next three months taught her that she had been mistaken; not in believing implicitly, but in forgetting the fact that God works by means rather than by miracles. She was literally "out at the elbow," had often gone hungry for want of money to buy food, and had walked many and many a weary mile, because unable to pay her fare.

At last, quite worn out with too hard work and too meagre living, she fell ill. On her asking for a physician, her uncomplaining mother sapiently said, "If you are going on faith, so be it; there is no need of a doctor!" This set Frances thinking as she tossed about in her pain. If a doctor might be God's means to an end in illness, surely a salary might be his means to the end that good work should be done. She wrote a frank statement of the situation to the executive committee of her society. It was read with tears, and answered with a bountiful cheque, and from that day to this "the wants of herself and her family have been well supplied by the devotion of the White Ribbon Women." But she values as beyond all price the experience of those memorable three months, in which she entered into practical sympathy with the poor and unfortunate, by suffering in her own person the pangs of actual want.

When the National Women's Christian Temperance Union was formed, her name was the first proposed for the presidency. She declined this supreme mark of trust so early in her labours, but she accepted the onerous post of corresponding secretary, which she held up to within a twelvemonth of her election to the presidency in 1879. After long thought and prayer she has been led to advocate woman suffrage as a fundamentally essential portion of the whole counsel of God, as she understands it, relative to the temperance movement. Largely as the result of this, the National W.C.T.U. of America is now almost a unit for the ballot of women as a temperance weapon. Later, with her great army of women, she joined forces with the National Prohibition Party.

Her sympathetic co-operation with the Social Purity White Cross movement resulted in its adoption by the National W.C.T.U. in 1885, and when no other woman could be found to accept the task of speaking in all the leading cities of the United States on this most difficult subject, she undertook it, and drew around her a noble corps of women workers in nearly every State of the Union. This society was never so prosperous as now; its auxiliaries are constantly multiplying, forty departments being already organised under the heads of preventive, educational, evangelistic, social, and legal work.

During the first ten years of her temperance work Miss Willard travelled from fifteen to twenty thousand miles a year, averaging one meeting a day throughout the entire period; writing letters and articles and planning work while *en transit* between the towns at which she spoke. In the year 1883 she visited every State and territory of the thirty-eight States and nine territories of the United States, besides some of the Canadian provinces; organising and energising the Women's Temperance Unions in nearly every town and place at which she paused. She is the real founder of the World's Women's Christian Temperance Union, but preferred that Mrs. Margaret Bright Lucas, of England, should be its first president. She started "The World's Petition," which is now being circulated in every civilised country, and to which she hopes to secure two million names. It will then be presented by a delegation of White Ribbon Women to every civilised government. She will also probably be one of that delegation, which will set out on its travels within the next ten years. She is a contributor to an indefinite number of magazines and papers, and receives about twenty thousand letters a year; so that she may fairly be described as a busy woman.

Miss Willard is an extremely impressive speaker, an interesting and graphic writer. She is thoroughly and ably supported in her great lifework by many good men, and by tens of thousands of brave, earnest, and gifted women. Among these latter Miss Anna A. Gordon fills a special place, being not only Miss Willard's clever, tactful, energetic secretary, but her closest and most indefatigable home and travelling co-worker and companion. Miss Willard's home, Rest Cottage, Evanston, Ill., is a lovely spot in the shadow of superb elms, and within sight of the flashing currents of Lake Michigan. Here she purposes now to remain for longer intervals, labouring chiefly with the pen.

CHELSEA.—On Friday week a meeting was held to inaugurate an institute for young women at the St. John's Mission Hall, Chelsea. Rev. F. W. A. Wilkinson presided, and Mrs. F. A. Bevan gave an address. There was a very large attendance, and over eighty young women enrolled themselves as members. When funds come in, several rooms will be provided for the young women

"HE LEADETH."

NOT always doth Christ lead his flock
  Beneath a sunny sky;
Not always among pastures green
  Makes He his sheep to lie;
Not always by the waters still
  Doth He then needs supply.

O'er rugged paths they oft must climb,
  With aching weary limb;
Through lonely deserts they must go
  Though light is growing dim;
He trod a dreary path, and they
  Must follow after Him.

Sometimes He turns their joy to pain,
  Their sunshine into gloom,
And oft the things they cherished most
  He hides within the tomb,
That they within their hearts may have
  For Him more ample room.

He fears lest, loving earth too well,
  Their hearts be turned astray
From Him, who with such tender love
  Has led them all the way,
And who will surely lead them on
  To everlasting day.

If only they will follow Him
  Where He has gone before.
Though narrow may the pathway be,
  And low and dark the door,
He'll guide them to the fold above,
  To dwell for evermore.

No thirst nor hunger there they'll know,
  For Christ Himself doth feed
His own; and wipes all tears away,
  Supplies their ev'ry need,
And where the living fountains flow,
  His blood-bought flock doth lead.

M. M. HUNTER.

SOLDIERS AT THE CAPE.

MANY of your readers have become interested i
the work in my hands at Cape Town, an
through their prayers God has blessed us. Per
mit me to say for their information that I hop
to leave for the Cape early next year, accom
panied by two ladies who have been led to devo
themselves to the Lord's work there. My wis
is to extend our work among soldiers to Wy
berg, ten miles from Cape Town, where barrac
for 1500 men have recently been erected.
regiment is there now, and many appeals f
help reach me. A sergeant writes:—"There
not a place where the men can go, except th
canteens. It is really painful to see them wal
ing up and down the huts, or lounging on the
bed-cots, scores of them, every night, longi
for the evening to pass so that they may go
bed."

THE CHRISTIAN, of November 11, contains
remark from the Bishop of Cape Town, wi
reference to the prevalent intemperance a
immorality in the colony, as the chief hi
drances to Christian work. With the knowled
of what this remark implies, and the fact befo
me, that our soldiers have from four to sev
hours daily, to spend out of barracks if they li
and as they like, and that at Wynberg they ha
absolutely no place to resort to but the publ
houses, I feel bound to help them. Some
them are young Christians, won to Chr
through the labours of Mr. Hannington
others, when the regiment was stationed at Ca
Town. They are now exposed to terrible tem
tation.

One of the ladies going with me, an expe
enced worker, will take up this new branch
work, and reside at Wynberg, as soon as we h
the much-needed rooms.

Our sale of work will take place about Dec.
at Eastbourne. Miss Gurney, Granville-lod
Granville-road, Eastbourne, will kindly rece
parcels of work from friends who are intend
to contribute.

M. S. OSBORN

12, Camden-hill, Upper Norwood, S.E.

UNION IN PRAYER.

Some months ago the following call to union in prayer was issued, as noted in our columns at the time :—

> Many persons feel that there is much in the state of our country, and in the condition of the Church of Christ, that calls for special prayer, and that more than ever all who love the Lord Jesus should hold the truth in unity of the Spirit, and in devotedness of life.
>
> Therefore many persons, acknowledging their responsibility to the Lord, the Head of the Church, to live in obedience to Him, have agreed to pray more earnestly and strive more constantly in the Holy Spirit:—
>
> (1) That Christian life and teaching may be increasingly subject to the Holy Ghost.
>
> (2) That all who own Jesus Christ as their Lord may be witnesses unto Him by living in unity and Godly love.
>
> (3) That the rulers of our country may be guided by the Lord, and that the nation at large may reverence the living God and his law in its national life (*a*) at home (*b*) abroad.

Copies of the circular can be had gratis on application to the printers, Hunt, Barnard & Co., Blandford-street, London, W.

There is much reason to be thankful to the Lord for the remarkable way in which the call has been received. There is evidently a very widespread preparation of heart among the Lord's people. The names published (only a small proportion of the names sent in) indicate that many who differ very widely as to their methods and their understanding as to what way the Lord's commands to his Church are to be understood—are yet "of one heart" in desiring that his will may be done, and are agreed in looking to Him, as the Head of the Church, to rule that Church. It is seen that however they may differ in teaching and method they are agreed on the fundamental truths of the Christian faith, and that they are bound to love all who belong to Him, even when they cannot conscientiously endorse their methods.

Increasingly men recognise that there may be great "diversity of operation," and yet "the same Spirit;" and that when some would say, "Master, forbid him, because he followeth not *us*," the Master's answer is, as of old, "Forbid him not." More clearly do men see "there is one body," and that the unity of that body is not evidenced by one form of manifestation, but by "one Spirit" seen in "diversities of operation."

It is also beginning to be understood that errors are to be corrected or counteracted by love and prayer rather than by rebuke, and still less by invective. The growth of this spirit of united prayer is evidenced by the fact of many large unions already existing, and also by the fact of increasing earnestness in intercession in ordinary public worship. For these we must be most grateful; but they are associations either limited in their extent, or conterminous only with one form of Christian worship. Therefore, it is very desirable that those who already are "praying and striving" for an increase of holiness and unity in his Church should see that they are not invited to undertake some fresh duty, but to recognise their privilege of owning their common faith, their common aspirations, before the Church and before the world, and thus evidence practically their desire to live in unity and godly love, and "in lowliness of mind each to esteem others better than themselves."

Already, in spite of the interruption caused by Jubilee and autumn holidays, many hundreds of clergy, Nonconformist ministers, and laity, have joined heartily; and such is the readiness, that in some cases single individuals in the course of two or three months have induced two or three hundred to join; and this before the matter has been brought before the great majority of the Church of Christ—"the poor, rich in faith,"—from whose prayers and fellowship we shall gain so much. The command "to love one another" hitherto has been limited in its application; but if we remember that if each member of the Union would only induce one other Christian to join every week, the whole of Christendom would be enrolled in less than four months. We need "to stir up our pure minds by way of remembrance," "till we all come, in the unity of the faith and in the knowledge of the Son of God, to a perfect man."

It is to be remarked that differences among Christians are often due, not so much to opposition of principles, but rather to the imperfection of the Christian who represents them. Now, the response to the call to prayer and unity is rather adhesion to certain recognised principles than to any man, or set of men, and thus it is desirable that those who are helpers in this effort should not make "Join us" the condition of unity, but rather join with the Church of Christ at large in waiting on Him that He would "rule and direct his Church in the right way," and thus those who would otherwise be divided would be "of the same mind *in the Lord*."

The apostles, pastors, teachers are given for the "jointing in of the (*katartismon*) saints, till we *all* come to the perfect man." Meanwhile He is with us; it is not only his desire but his purpose that they "*all* may be one." Let us, therefore, rejoicingly go forward, confident that He is "able to do exceeding abundantly above all that we ask or think, according to the power which worketh in us." And that to Him is to be "glory in the Church throughout all ages," and that He will "present the Church to Himself as a glorious Church, without spot or wrinkle, or any such thing."

◆

A MISSION-HALL for JEWS IN PARIS.

A new mission-hall for work among the Jew in Paris, the results of Mr. Mamlock's labours, was recently opened at 6, Rue Malher. Now, thank God, the Jew will be cared for, and the Gospel will be proclaimed to him in a hall dedicated for this special work. The inauguration began with a gathering of Hebrew Christians, the most of whom were brought to the knowledge of the true Messiah by Mr. Mamlock.

At the general meeting the hall was crowded with Christian friends and Jews. Professor Yeatman took the chair, and delivered a most impressive address. He depicted the wondrous history of the Jewish people, and vividly delineated their past history, their present state, and future glory. The president's address was translated into French by Pasteur Anderson.

Mr. Mamlock gave a short account of the work among the Jews in Paris, which began in 1856, was carried on by many others missionaries, until 1877, when he was appointed. Through Pasteur Théodore Monod he obtained the use of a room belonging to his church, and there delivered lectures, and also Mr. McAll's Hall in the Boulevard de Sébastopol. The Lord blessed the work, and sent friends who took an interest in it, provided funds, and the result is this new hall.

Pasteur Monod said the Jewish people certainly occupy a large place in God's design, and the Church has too long neglected them. We ought to repair the evil, and preach the Gospel to them, for to them should the message first have been delivered, and then to other nations. Rev. Thomas H. Gill, and Pasteur Mettetal also spoke commending the work.

FROM SOUTHERN SEAS.

One of the foreign missionaries who receive copies of this paper through the kindness of friends and subscribers is Rev. E. V. Cooper, of the L.M.S., Society Islands, South Pacific. Writing from Huahine, *viâ* Tahiti, on September 12, he warmly expresses his appreciation of the help he receives from the paper, and says :—

I sent a parcel of Christians the other day on board a whaling vessel in our port, and I have reason to know that the papers were greatly appreciated by the captain and his officers, and the English-reading portion of the crew. We hold on our way here in this the senior mission of the London Missionary Society with great hopes for the future. Without doubt the Lord has done great things in and through this mission, and we have need to praise Him, and in his name press on to still greater achievements. True, there is much to depress, and anxiety is often in the mind—but where is the sphere free from depressing aspects, and giving rise to no anxiety?—yet there is more to rejoice the heart.

A very high standard of Christian life cannot well be looked for from a people barely eighty years removed from the grossest heathenism and ignorance, and especially when we remember the influences ever at work around them. Our two greatest obstacles to Christian progress may be set forth as liquor and lax morality, or rather the want of morality. To the foreign and civilised element we are indebted for these hindrances. Taking the two points into consideration, and surveying the field, we have much to rejoice over in the deeply grounded attachment everywhere shown by the native populations of these islands to the Gospel and Gospel work.

◆

LIGHT SPREADING IN MEXICO.

Writing from Ixtapan del Oro, Mexico, October 22, Mr. James Pascoe says :—

News from here is of a very varied kind, much mixed with rumours of Catholic encroachments on all sides. In San Telmo we are at peace, and hard at work, doing all we can by tongue and pen, platform and press, to make all Mexico hear of Christ's saving grace and redeeming love. The good news spreads very rapidly. Our hard-working brother from the Tierra Caliente, Don Emilio del Toro, left us two days ago. He came on a brief visit from Huetamo, and has filled me with wonder and rejoicing to find how much God has owned our publications in that vast region. What has been accomplished here in these mountains is a standing marvel, even to Mexicans, but really far more seems to have been done in the Shah country by means of our Press, and these earnest converts, who all work to send on the glad tidings. They hold services also, and not a single paid preacher among them.

Especially am I thankful to hear that the Indians there are accepting the Gospel by whole towns. Then here the Indians are a distinct race—the most benighted, and the hardest to win, but like pure gold when once they accept the Gospel. Without the Indians, Roman Catholicism will crumble to dust in Mexico, the white Mexicans being indifferent Catholics as a rule, and hard to win on any side, and I fear work little when won.

We watch with intense interest the effects of our incessant attacks on the great stronghold of Mexican idolatry—the worship of the Virgin of Guadalupe. The whole citadel is tottering to its ruin, and its seems very probable the coronation will all collapse, no wonder they hate us and the Gospel we proclaim.

DAYBREAK IN BULGARIA.—Under this title a brief sketch of Mrs. Mumford and her mission work in Philippopolis has been published. The advisory committee wish to raise £1200 to complete school buildings, enclose the premises with walls, and sink cisterns for rain water, the latter being an imperative necessity. Copies of the little book may be had from Mrs. Mahan, Sandringham House, 55, Grand-parade, Eastbourne.

MERCHANT, POLITICIAN, PHILANTHROPIST, CHRISTIAN.

The critic must be a very captious one who can find much to say about Mr. Hodder's handsome volume except by way of praise. We have observed that one reviewer describes the book as a eulogy rather than a biography; with every desire to be impartial we cannot follow him. The author says he has aimed at presenting to the reader "a faithful portrait of the man as he was, and, without varnish or exaggeration, to show the place he occupied and the power he held." In our opinion, he has admirably succeeded in this design. To say that Samuel Morley had his failings is only to say that he was human; these foibles, however, were both few and comparatively venial, and they are not hidden from sight in this record. Would that all our public men could leave such a heritage of achievement and influence behind them when they go hence! For purity of personal character, loftiness and integrity of aim, and catholic sympathy, Mr. Morley, as depicted in this volume, constantly reminds us of his contemporary and fellow-worker, the late Earl of Shaftesbury. Mr. Hodder may count himself highly favoured in being the historian of two such noble lives.

Samuel Morley's career naturally divides itself into the four divisions indicated by the heading of our notice. We shall best show the quality of the book, and the characteristics of the life, by some specimen extracts, dealing with these successive phases.

MR. MORLEY IN WOOD-STREET.

An interesting sketch is given here of the founding and progress of the world-renowned firm of "I. and R. Morley," but we pass on to the time when Samuel, at the age of sixteen, "left school and went straight into his father's business in Wood-street." A vivid picture of his early business habits and proclivities is furnished by Rev. J. C. Harrison, of Camden Town, who was for some time in the employment of the firm, and was on terms of special intimacy with the young partner—an intimacy which was continued till the very close of Mr. Morley's life. Mr. Harrison, speaking of a time when Mr. Morley had been five years in the business and "had become proficient in every department," says:—

> He was a great favourite both with his employés and his customers, for he was singularly frank and open, cordial, and even affectionate. No one suspected him of being insincere, or of keeping back anything which, if revealed, would give a different tone or meaning to what he said. Nevertheless, he was firm in maintaining discipline; very decided in keeping everyone he dealt with up to the mark. He would tolerate no irregularities, and quickly closed the account of those who appeared to him to be untrustworthy. Trickery of all kinds he abhorred, and took the earliest opportunity of shaking off those whom he found to be guilty of it.
>
> He was remarkable for his diligence. As soon as he arrived in the morning he was at work, and never flagged till he had finished what he had to do. He was a very rapid, and, at the same time, a very careful worker, and got through a great deal in the day with singular accuracy. He would have everything done in the very best style. He would not tolerate second-class work. The ledgers, as soon as he ruled in the counting-house, became pictures of neatness and beauty of penmanship.
>
> He was ever learning. If he passed through the streets, or called at any other large house, or conversed with men of business, he kept his eyes and ears open. He never was content so long as anything better could be attained. He wished his house in style and mode of transacting business to be second to none.

These extracts furnish a clue to the great success Mr. Morley achieved in the region of commerce. His elder brother, Mr. John Morley (who survives him), retired from the partnership at a somewhat early stage, leaving Samuel as sole head for a long series of years of the great trading enterprise. Like most public men, he had to run the gauntlet of criticism, and did not escape the attention of busy-tongued and baseless rumour. It was said in the heat of an election contest that his workpeople were oppressed, but this libel was conclusively refuted. As to his relations with those whose toil helped to build up his business and his fortune, it will be sufficient to quote the following paragraph:—

> For the benefit of the workpeople at the Nottingham factories a most beneficent system of annuities was instituted. It is an open secret that Mr. Morley's treament of old and faithful employés in the way of pension and allowance was altogether unprecedented in the annals of commercial houses. The pension scheme was suggested by Mr. Samuel Morley, and for many years he went down and paid the first instalment of gifts and pensions to the old hands. The cost of this was borne by the firm, and the amount paid in any one year was never less than £2000. The system still remains in force.

In all matters affecting trade and commerce he took a lively and practical interest, seeking to purge his vocation of all that was subversive of its true interests. Amongst other things he laboured to reform the drinking usages of the Commercial Room. Always of temperate habits, he early became a total abstainer for the sake of example, and boldly avowed his principles on every befitting occasion. Another brief extract on this phrase of his life will suffice:—

> The influence of Mr. Morley as a man of business was felt, not only throughout the City, but throughout the country. His immovable integrity, his great capacity, and clear-headedness, his absolute sincerity, his gift of seeing into men and things, his enormous success, and above all the high tone of his principles, made him stand out in all commercial circles as *the* typical man of business......He protested against every form of commercial immorality, and proved the possibility of carrying on business to an unprecedented success, in accordance with the letter as well as the spirit of the Gospel.

MR. MORLEY AS A POLITICIAN.

There is not much temptation for a man of strict integrity and high Christian principle to enter the field of politics as at present conducted. Mr. Morley showed a natural aversion to seek the suffrages of a constituency, but eventually did so as a matter of duty, and solely with the view to help on what he deemed to be necessary movements of legislative reform. While in the House of Commons he was not a good "party" man in the sense of being ready to vote blindly at the call of the "whips;" but he was a staunch Liberal, and worked earnestly on behalf of all measures for securing full religious equality, and for promoting social reform.

The one episode in his political career that caused him genuine pain and regret was the famous telegram favouring the election of Mr. C. Bradlaugh for Northampton, the transmission of which he authorised in a moment of haste. On this point the biographer says:—

> In the protracted struggle and angry discussions which arose out of the question whether Mr. Bradlaugh was competent or entitled to take his seat Mr. Morley separated himself from his leader and from his party, and voted steadily against the admission to the House of Commons of the man whose return had been assisted by his interposition; thus, in effect, confessing his regret for the action he had inadvertently taken. Further still, he offered to his constituents to resign his seat in Parliament rather than support Mr. Bradlaugh's claim......He could not soon forget the painful episode, and the recollection of it remained a bitter memory as long as he lived.

THE OFFER OF A PEERAGE.

In 1885 he retired from the House of Commons, and a peerage was offered to him by Mr. Gladstone, then Prime Minister. If real disinterested service to his country were a title to the honour, no man deserved it better; but, with characteristic modesty, he respectfully declined it.

> Probably nothing could have happened to have intensified the respect and affection in which Mr. Morley was held, more than the decision at which he arrived. "The people" were rejoiced that he would not take a step that should have even the appearance of removing him from their midst. His name was a household word throughout the kingdom as a synonym of every quality that gives nobility of character, and they would have regretted that it should have been lost in some aristocratic title. As for himself, he never hesitated for five minutes as to the answer he would give. Like Richard Cobden and John Bright, he preferred to "dwell among his own people."

We hope to give some further extracts in a succeeding issue.

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WAR TROUBLES IN AFRICA.

Dr. Gwynne Jones, Secretary of the Freedmen's Missions' Aid Society, 18, Adam-street, Strand, London, informs us that the late war on the West Coast of Africa did considerable damage to Mission premises to which their funds go. This Mission is situated sixty miles south of Freetown, the capital of Sierra Leone, and extends along the coast about a hundred miles, and about fifty miles inland. There are eighteen central stations occupied, at three of which the mission chapels were destroyed. On Strengay, the chief stations, the war party made a very determined attack with the view of capturing the missionaries, but they were repulsed. A company of Government constables came to help the missionaries, and prevented any damage being done. The leaders of the war were captured, and are now in prison at Freetown waiting their trial for murder as a score or more lives were lost; though through the wonderful Providence of God the lives of all the missionaries and their helpers have been preserved.

The Society is anxious to send missionaries into the interior where the door is now open, and appeals for £1000 for this purpose, and £500 towards repairing the damage caused by the war.

A letter was received on November 24 from Rev. J. Gomer, general superintendent of the Freedmen's Mission, dated October 27, in which he says:—"I have just completed the round of my quarterly meetings to all the stations. Though many of the people carried away by the warriors have not yet returned, I had crowded congregations everywhere. The headman of Mampoo, a Mohammedan, whom I have known for years, and a number of his people, came to Mannoh, a distance of four miles, on Sunday morning, and he and five others were baptized, having given evidence of a real change of heart. They pressed me to go to their town to hold an afternoon service, which I did, and found about eighty persons present anxious to hear the word. Now that we have the headman and several others on the side of Christ, if a school and regular service could be established there, the whole town, I believe, would soon be won for Christ.

"I am much encouraged with our work. The war greatly shook up the people, and now they are more than ever ready to hear us. They look upon the Mission as a place of security, as indeed it has been to many. The three chapels destroyed are much needed. I hope the Lord will incline the hearts of some friends to send us the money to rebuild them."

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* The Life of Samuel Morley. By Edwin Hodder. 14s. *Hodder & Stoughton.*

THE DOWN-GRADE.

Sir,—With a view of ascertaining the opinions of some Congregational ministers upon the serious question started by Mr. Spurgeon, the editor of *The Congregational Review* sent out two interrogatories to which he solicited replies. On what principle the selection of persons to be interrogated was made I do not know; but answers have been received from the following gentlemen, and published in *The Congregational Review* of October and November. I wish to call attention to the admissions made by the respective writers—admissions which stand unshaken by any qualifications accompanying them—admissions which go to prove to the hilt the solemn charges brought in the "Down-Grade" articles:—

Rev. J. C. Harrison says: "There are some few men still known as Congregational Ministers who do not scruple to express their disbelief in certain great doctrines, at least in the form in which they are held by our churches;" and, "I have been again and again distressed to hear the avowal of opinions which appeared to me inconsistent with the old faith."

Dr. Reynolds writes: "Some preachers conspicuously keep to the human, natural, ethical, formal aspects of the Gospel;" and he adds, "The lifeless sentimentality of a de-spiritualised Christianity, the heartlessly uttered sing-song about self-denial in lieu of the reasons for all self-sacrifice in the sacrificial death of the Son of God, is the most offensive cant of all."

Dr. Allon says that "The ascetic distinctions between "The World" and "the Church" are lessened, the apprehension of the Church itself is different, the culture of the Church life is different. Every measure of liberty is a corresponding possibility of licentiousness; and the incidental effect has possibly been a greater worldliness and unfaithfulness to Christian and to Church life."

Rev. H. Arnold Thomas says, "Certainly there are points in regard to which they (the ministers) feel less confident than their fathers did."

Rev. Dr. Hannay admits that "many interpretations of Scripture which were relied upon by the preachers of the last generation, and some forms of presenting the Gospel which they used with great power, are not now heard in any but in a very small number of Congregational pulpits." He allows also that, "A few have drifted from their moorings," and adds that, "This unsettlement is not distinctive of the Congregational ministry, nor peculiar to this generation."

Rev. Dr. Mackennal testifies to "a widespread hesitancy to speak a markedly spiritual language," and adds, "It would be insincere if I affected to believe that we had a universal or even largely diffused vigorous preaching of evangelical doctrine."

Rev. Dr. Fairbairn laments that "the old simple home-life which allowed and even encouraged the cultivation of piety has been broken into—often, indeed, altogether broken down...The older religious ambitions have decayed; men have not consecrated their sons to God; how many men enter our colleges with the fragrance of ancient and early consecration upon them?"

Rev. Dr. Chapman says: "I do not think our modern ministry asserts this doctrine (the Atonement) with the frequency and emphasis of former times. On this and kindred topics there is too much of an apologetic tone."..."On the question of the future there is much uncertainty."..."There is, I think, a tendency to what in theological circles is called Dornerism in reference to the possibility of redemption being effected after death for those who in their life being outside true Christian influence never had the chance of coming face to face with Christ." Professor Chapman also writes of "many of our pastors" living "largely in an atmosphere of doubt," and of the "saturation of the mind of the Church with a scornful or sceptical literature during the week."

Rev. Samuel Pearson, of Liverpool, thinks there is "too much time spent over late dinners, concerts, and business; and the fellowship of the saints is forsaken."

Rev. W. F. Adeney says: "I cannot but feel that a very great change indeed has come over the theological position of the Congregational ministry. ...It is the abandonment of what was once regarded as central and essential to the strength and vigour of the Christian religion."

Surely, Sir, we have here most saddening men who may be deemed capable of forming opinions concerning the state of Congregational Churches. Thank God, there are many Congregational ministers known to myself and others, who are still true to the faith once delivered to the saints, and who still preach the Gospel of Christ in all its fulness, simplicity, and force; but *here*, the supporters of "modern thought" being judges, it is shown that there are in the Congregational ministry "great changes," "uncertainty," "unsettlement," "an atmosphere of doubt," and "a wide-spread hesitancy to speak a markedly spiritual language;" whilst in the Churches "possibly greater worldliness and unfaithfulness," a decay of the "older religious ambitions," and "the old simple home life which allowed and encouraged the cultivation of piety," a "saturation of the mind with a scornful and sceptical literature," a "passion for amusements," and a forsaking of the "fellowship of the saints."

What severer charges has Mr. Spurgeon brought than these brethren here bring? Mr. Spurgeon has simply said the same thing in other words. Alas! Sir, it is too true; scepticism and socialism are eating into the very heart of many of our churches, to the dishonour of Christ and to the ruination of Christian life, labour, and liberality.—Yours truly,

A Lover of the Old Truth.

The following "Notes" for the December issue of *The Sword and Trowel* is Mr. Spurgeon's latest deliverance on this subject:—

Certain antagonists have tried to represent the Down-Grade controversy as a revival of the old feud between Calvinists and Arminians. It is nothing of the kind. Many evangelical Arminians are as earnestly on our side as men can be. We do not conceal our own Calvinism in the least; but this conflict is for truths which are common to all believers. This is no battle over words, but it deals with the eternal verities—those foundation truths which belong not exclusively to this party or to that. It is of no use attempting to drag this red herring across our path; we can argue other points and maintain Christian harmony at the same time; but with those who treat the Bible as waste paper, and regard the death of Christ as no substitution, we have no desire for fellowship. We have come out in earnest protest, and feel great content of conscience in having done so.

The barefaced manner in which certain persons assert that to separate from men who hold vital errors is contrary to the mind of Christ, would be amusing if it was not saddening. They write as if such a Book as the New Testament were not in existence; they evidently decide what the mind of Christ ought to be, without referring to such poor creatures as the Apostles. As for us, we think more of Paul and John than of the whole body of modern thinkers. What saith the Scripture? "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10, 11). "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed." (Galatians i. 8, 9). The spirit of Scripture is one, and therefore we may be sure that decision for truth, and separation from the erring, are in full consistency with the charity of 1 Corinthians xiii., to which we are so continually pointed. It is true charity to those who err to refuse to aid and abet them in their errors. "Charity" sounds very prettily in the mouths of those who wish to screen themselves, but, if they had exercised it

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rom among the people to whom we naturally belong.

Whether other ministers are going to leave the Union also, remains to be seen. We do not expect that they will do so; but we trust that, if they remain, they will resolve that reform shall be carried out, and truth vindicated.

UNION TABERNACLE, S.W.

A successful fourteen days' mission, conducted by Mr. John McAuliffe and the South London Evangelistic choir, was closed on Monday week by a tea and thanksgiving meeting. Between three and four hundred of the working men and their wives and families, residing in the neighbourhood, were present. Mr. T. A. Denny presided, and earnest addresses were given by various friends, all of them well fitted to stimulate and strengthen the faith of the young converts just entering upon the Christian life. A number of stirring testimonies came from the body of the hall, as to the power of Christ to save and keep.

We are much exercised on behalf of the temporal distress with which we are brought into dail contact. We have met with some most heartt rending cases of suffering and poverty from wan of employment. Last winter we were able to supply soup and bread to numerous starving families, besides giving dinners to hundreds of unemployed working men. If the need was great then it seems greater now.

D. M. Cameron.

515, *Wandsworth-road, S.W.*

JEWS IN JERUSALEM.

In a recent letter from Jerusalem, Mr. D. C. Joseph writes:—During the Jewish festivals we were not able to go so much among the people and our meetings were not so good; but now we hope to have better access to them. The Lord has sent us a good Christian helper from Scotland. He has come to the Holy Land to spend the remainder of his years. He is very active in distributing the Word of God among the Jews, and is a great help to us. Our co-worker, Mr. Hamburger, is again restored to health. For several weeks he suffered with fever. There is at present much sickness in town; the heat is very oppresssive.

We need special grace at this time, and special prayer. Jerusalem is in an awful state. Every day the Turk makes new laws, and the poor Jews are driven about from place to place. There is a new law that every medical man must go to Constantinople to be examined and obtain a diploma from the Turkish Government, which will cost altogether about a hundred pounds. There are poor doctors in Jerusalem who have been a blessing to the poor people, but now they will be forbidden to practise, and the pestilence will increase.

The winter will soon be at hand, and we are told that it is very severe in Jerusalem, and the poverty is great. Our income has as yet not been what we have hoped for. We had three co-workers, but I was obliged to send one away, so we have only two men and Mr. Pendridge, our Scotch friend. We are still five witnesses for the Lord, but what are these for so many? We see the Catholics go about in their hundreds, and the Greeks in their thousands, having command of large sums of money. They are building palaces and churches.

RAGGED SCHOOL UNION.—The Mercers' Company have contributed twenty-five guineas to the funds of this Mission.

THE SABBATH.—Mr. T. W. Bradbury, 26, Hanover-gardens, Kennington-park, S.E., has written a pamphlet on "The Sabbath-day and the Lord's-day." He will be glad to forward a copy to any person who may apply to him and send a

CHRISTIAN LIVING.

By Rev. F. B. MEYER, B.A.

II.—CHRIST'S PROPRIETORSHIP.

In the Song of Songs, which is Solomon's, there is a beautiful gradation of expression, which significantly illustrates the successive steps in the experience of the soul. Thrice does the bride speak of the Bridegroom in similar terms, but in each case there is a slight alteration in the phraseology, which speaks volumes of her deepening character, and truer attitude towards Him.

"My Beloved is mine, and I am his" (Song of Solomon ii. 16). "I am my Beloved's, and my Beloved is mine" (vi. 3). "I am my Beloved's, and his desire is toward me" (vii. 10).

At first she lays the chief stress on the thought that all her Beloved was hers, and that she had a right to employ of Him the appropriating pronoun *My;* it was only a secondary consideration that she was also *His.*

But as her thought ran on she changed the relative place of the two clauses of the sentence, and laid her primal emphasis not on her appropriation of Him, but on his proprietorship of her. "I am His."

And, lastly, this conception so filled her mind that she had no thought of her side of the matter, and was altogether absorbed in the happy consciousness that she belonged utterly, and for ever, to the object of her supreme and adoring love.

This is also the history of each scholar in the school of grace. We begin by calculating how much there is in Christ for us. We appropriate his fulness, and count ourselves millionaires in his wealth. And there is no wrong or harm in this. But, as the days pass on, we realise that there is a yet profounder truth on which this rests, and to have *that* is to have in addition all that Christ can be and do for the soul which clings to Him as the limpet to the rock on which the long line of waves breaks, with boom of thunder and clouds of spray, without detaching it. We begin by saying *Christ is mine*, we go on to say, *I am his.* We pass from the appropriation of Christ by us to the proprietorship of us by Christ. And this is surely a happier and better standing-ground; because the hand, which appropriates only, may become numbed and tired; but that which is locked in the hand of Christ, in the tight grasp of ownership, can never be withdrawn.

Did you, my Christian reader, ever realise the conception that you are absolutely Christ's? You may not own it; you may not live beneath its power; nay, you may seek to cast the thought aside; as Onesimus, who, when he fled from Ephesus to hide himself, truant that he was, in the slums of Rome, tried to forget the claims which Philemon, his master, had over him, by right of purchase. All this you may do, and yet, in spite of all, you are as much Christ's property as any slave would be the chattel of the man who had paid down his price in the market, or who had received him as part of the family estate by right of inheritance.

And not only are you the property of Christ, but all you are and have is his also. The master owns not only the slave, but all the proceeds of his toils; and all the personal or other property which he may acquire. The hapless serf can point to nothing as his, all is his master's. At the best he is but a steward, bound to account for the way in which every coin is expended; of the estate a bare sufficiency only for his personal maintenance; but expected to forward all the rest to his master, or expend it on such interests as he may direct. This is our rightful position with respect to Christ. Paul was proud to call himself the bond-slave of Jesus Christ. He chose as his motto the immortal words (badge of a slavery which does not degrade, but ennobles all who bend beneath its yoke), "Whose I am, and whom I serve."

I. Christ's Proprietorship rests on many Grounds.

We are his *by Creation;* his image and superscription have been stamped upon every lineament of our face, though almost obliterated as the effigy of the sovereign from a well-worn coin. "It is He that hath made us, and his we are."

We are his *by Purchase;* for never was slave more certainly acquired by silver and gold than we have been bought by his precious blood. "Ye are not your own, ye are bought with a price, wherefore glorify God in your body and spirit, which are his."

We are his *by Deed of Gift;* for the Father has given to Him all who shall come to Him, and it is impossible to believe that that donation could be of anything less than our whole being. When God gave us, He gave all of us.

We are his *by Conquest;* for the Mansoul of our inner nature has opened to him her gates, unable longer to resist; and, even though He be not as yet recognised in all her environs, there is no doubt that He is her rightful Lord and King.

Ah! it is impossible to escape the fact, that in the thought of God, and according to the rights of the case, we are the absolute property of Jesus Christ, our Lord; and He thinks much of that fact, as is evident in the frequent references of his High-priestly prayer (John xvii.), though we, alas! are too forgetful of his claims.

II. The Act of Consecration consists in the Recognition of Christ's absolute Proprietorship.

Men often ask and wonder what that consecration is to which they are urged. They suppose that it is something altogether over and beyond what is expected from ordinary Christians. But it is a profound mistake. Consecration is simply giving Christ his own, and restoring stolen property to its rightful owner. Consecration is to give to Christ by choice that which is his by indefeasible right, but which He will not snatch from anyone.

The men of Israel were David's by God's appointment, but they could not rest content until they had swum the Jordan at its flood, and had fallen at the feet of their rightful king, crying, "Thine are we, David, and on thy side, thou son of Jesse." Should we be content without saying as much to our Saviour, Jesus?

Of course we all in a general way recognise Christ's ownership. "We are his people, and the sheep of his pasture." But we must do it in a particular and personal sense. We must crown Him King of our hearts and lives by our own glad choice. We must bring the whole of our nature and life under his direct control. We must be willing that his will should be as supreme, and as universally honoured, in us, as it is in his own bright home. We must come to the point of saying something like this: "Lord Jesus, I am thine by right; forgive me for having lived so long as if I were mine own. I now gladly recognise that Thou hast a rightful claim on all I have and am; I want to live as thine from henceforth; and I do solemnly at choice. Thine entirely. Thine in life and death. Thine for ever."

III. There are a few Cautions and Directions necessary in this Act of Consecration.

(1) The act of consecration is the taking up of an attitude; which must never be renounced; or if it is lost for a moment, it must instantly be resumed, with prayer for forgiveness and for cleansing. But this is only possible through the gracious aid of the Eternal Spirit, through whom the Lord Jesus offered Himself without spot to God.

(2) As the light grows we shall become increasingly aware of new departments of our heart and life, that were not consciously included in our first glad act of surrender. But as they come to view, we must hand them also into the governorship of the King. We must send them on, as we might send on the loose sheets of a book to a friend, who had already taken away the bulk.

(3) There is no reason, in the nature of the case, why the children of God should not become consecrated from the very moment of conversion. It should be the normal state of Christians. And with many it is so. Redeemed from eternal death, they instantly give themselves to their Deliverer, as those alive from the dead. But with most this is not the case. And so it is necessary, at some future period of their lives, when the claims of Christ suddenly break on them, that they should come to the definite point of self-surrender.

(4) It matters little when, and how, we do it; whether by speech or in writing; whether alone or in company. But we must not be content with a vague desire; there should be a definite act, at a given moment of time, when we shall gladly sign and seal and confess that we are his (Isa. xliv. 5).

(5) Sometimes we may feel unable to GIVE all; but we are willing that He should TAKE all. But this is equally acceptable to Him. And is it not a better and more Scriptural way of putting the truth? For we might be troubled by grievous questionings, as to whether we had really given *all*, or whether there were not some fatal flaw in our act. But if the question is simply one of his taking, or of our being willing for Him to take entire possession, so that every imagination is cast down, every thought brought into captivity, and our wills moulded into harmony with his; then rough places are made smooth, and crooked ones straight. This is the charm of Miss Havergal's consecration hymn; its keyword is *take.*

(6) The act of consecration is cancelled by one reserve. To give ninety-nine parts and to withhold the hundredth undoes the whole transaction; because in that one piece of reserve the whole of the self-life entrenches itself, defying Him. It may seem impossible to renounce that one thing, but in clinging to it, you forego for ever all right to his blessed fulness. Let Him have that one last thing, the last barrier and film to a life of blessedness, and glory will come, filling your soul.

(7) What we give, Christ takes, and at the moment of our giving it. There may be no rush of emotion. We may have no inward evidence of the momentous change in our position. The reckoning may have for many days to be one, not of feeling, but of faith. We can only say, "I am his, because I gave, and He took." But it will not be long ere we are aware that the flames of the heavenly fire have fallen on our sacrifice; feeding on it; appropriating it; cleansin

What we give, God takes, and He takes it in fire. We do not always realise all that is involved. But it is sublime to tread the glowing embers of that fire, with the Son of God at our side, knowing that the restraining bonds are shrivelling at every step, and that not a hair of our head can perish.

This is consecration, and from that glad hour the surrendered one dares to begin appropriating Christ. A blessed habit, which by the grace of the Holy Spirit becomes the practice of the life Reader, be persuaded to take this step. Seek some lonely spot, some still hour, and give yourself to Him who gave Himself for you on the Cross, and waits to give Himself continually to you in response to the claims of your appropriating faith.

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MR. QUARRIER'S ORPHAN HOMES.

THE sixteenth annual meeting in connection with the Orphan Homes of Scotland and Destitute Children's Mission was lately held in the Hall, James Morrison-street, Glasgow. Dr. **CHARLES CAMERON**, M.P., who presided, said, a very long acquaintance with Mr. Quarrier—extending over some twenty years—had confirmed him in a conviction that long ago impressed itself upon him, that there was not to be found in the United Kingdom a more earnest, a more faithful, a more talented, a more business-like, or a more enthusiastic man in the noble work to which he had devoted his life. Mr. Quarrier was not one of those who wrapped up their talent in a napkin. He put it forth to try and earn more. That, he had not the smallest hesitation in saying, appeared to be the true way in which works of charity and philanthropy should be conducted. He was certain that were Mr. Quarrier's example more widely followed they would have a great deal more done and more good accomplished with the money which was subscribed by the public. Dr. Cameron was certain that no one with a heart in his body could go down and look at the Bridge-of-Weir Homes without becoming a living advertisement of the beneficent and noble work in which Mr. Quarrier is engaged.

The annual report stated that during the year 878 children had been permanently helped; in the same time temporary assistance had been given to 122 casuals, giving a total of 1000 who had passed through the Homes. During the year 724 homeless, friendless wanderers were provided with a night's shelter in the model lodging-houses, and in many cases with food. The total amount received during the year was £12,483 14s. 4½d., besides large quantities of clothing and provisions. This amount, large as it was, had all been needed for the increased work of the year, and they would require more in the coming year if they were to rescue more of the perishing little ones. At present the expenses for maintenance amounted to about £30 a day, or £930 a month; but as new members were constantly being added to the family the needs were daily increasing. Bethesda, the Invalids' Home at Bridge-of-Weir, had been fully occupied through the whole of the year, and, as there had been some of the older boys ill with consumption and other troubles, and as many boys had to be refused because of being diseased, they felt the want of a house where such could be cared for. £2000 would build one, and some of the Lord's children might wish to do this piece of service for Him. Money to complete the class and other rooms connected with the church, and for more school accommodation, road making, &c., at Bridge-of-Weir, was also needed. They would also require £2500 for the new Home in Canada; £400 had been received as an earnest towards this. In addition to this, £2000 or more would be needed for the passages and outfits of the children, so that their wants were great. For the 622 children in the [illegible] and the others who were to be taken in

shirts, pairs of stockings, dresses, petticoats, and other garments, and they believed their lady friends would esteem it a pleasure to help thus to clothe the naked.

Sir **WILLIAM COLLINS** felt this report was a rebuke to the littleness of their faith, and a strong proof—sufficient to convince even the most sceptical in their midst—that there was a prayer-hearing and prayer-answering God. He prided himself upon being an economist, and had even gone so far as to stop his contributions to some institutions, because too much of the money was spent in the payment of secretaries, treasurers, clerks, and so on. In this case, however, the subscribers had the feeling that their money was directly spent for the purpose intended. Mr. Quarrier spent about £12,000 a year in the maintenance of children whom he had rescued from the streets of Glasgow and the country. These very children would, but for his labours, be of the identical class that formed our criminal population; and from his own experience in matters relating to prison and other institutions, he quite believed that by means of that £12,000 the ratepayers of Glasgow and the surrounding district were saved perhaps four times that amount. Prevention was always better than cure, and Mr. Quarrier's work, looked at from the lowest point of view, was to prevent these children becoming criminals and paupers, and consequently a very heavy charge on the ratepayers; but beyond giving them comfortable homes, feeding and clothing and training them for honest work, he steadfastly endeavoured to lead them in the path by which they would grow up religious men and women—and then sent them away to another country where, amid more promising surroundings, they might rise to positions of usefulness in the future.

Mr. J. **CAMPBELL WHITE** remarked that people were saying just now the great majority of investments were yielding less and less results, but that was not true of this particular investment. To see even one little life saved from ruin would more than repay anything they might give, but when they realised that the one was multiplied by hundreds, they would thank God and try to interest others in this great cause.

Mr. **QUARRIER**, speaking of the work of the Homes, viewed it successively in three aspects—for God, for humanity, and for the city. Taking the last-mentioned aspect first, he showed they were relieving the ratepayers of the city of a burden equal to about £20,000 a year. The point was real and tangible, for every child that entered the Homes from the city had either been going to get parochial relief or had been already on the poor's roll, and out of that class came the criminals, who went further to swell the rates. That was a practical question, and, as one who knew the citizens of Glasgow, he was there to say that she did not respond to the work done for her. But for the generous sympathy of a few, and but for the help of the many beyond the city, he would have required to have stopped helping the needy of the city, and have gone back on the lesser work. As to the humanity of the work, it dealt with the whole of Scotland. Looking at the religious aspect of the work, he had to say that all through the twenty-three years he had passed in this public duty he had witnessed every year a larger increase of fruitfulness of spiritual life among those to whom he had been the means of stretching forth a helping hand. He had been anxious that the city of Glasgow should signalise this year by contributing a Jubilee Home to the Bridge-of-Weir. The Citizens of Glasgow certainly raised money for a jubilee offering, but they sent it—£10,000—to the jubilee building in London; and they sent £300 in all to the Orphan Homes of Scotland. In the coming year he would like about £10,000 for building. His ultimate aim was to deal with from 1600 to 1800 children annually, lodging 1000, and hiving off 600 or 700 every year. To do this, thirteen more houses were required.

Rev. Dr. **WALLACE** said this work might be termed the romance of philanthropy. If any one doubted the aphorism that "truth is stranger than fiction," they had only to read some of the details given in Mr. Quarrier's in-

SEVEN DIALS AND SOHO

DEAR SIR,—It is now thirty-nine years ago since the work of the Domestic Mission was begun in the Seven Dials and Soho districts. During the whole of that time the friends and workers of the Mission have with zeal and devotion sought to carry the Gospel to the poorest and the most neglected. Our Mission is the parent of many useful missions and institutions, not only in and about St. Giles's but in other parts of the country also.

Although we have pursued our work without much public observation, it has been our joy to know that hundreds have been converted to God and have become useful members of society.

At the present time in connection with our work carried on at Bloomsbury Hall, Meard-street, Soho, W., we have about one thousand meetings a year, in addition to our sick and house-to-house visitation. At the present time we are using every effort to meet the needs of the poor. On Thursday week nearly four hundred poor children sat at our dinner table; as this company presents itself at our Mission door week by week, the dark secrets of poverty and woe come home to us with overwhelming force. About three hundred poor women attend our mothers' meetings, and we have organisations to meet the physical, moral, and spiritual needs of the people, but the demands on our help are more than our supplies. At our last committee meeting our treasurer reported that our general account is £250 behind. As the leader of the work, I am naturally anxious that this debt should be at once removed, and that we may have funds in hand to meet the crying needs of the approaching winter season.

Yours very truly, WM. HARRISON.
20, *Merrick-square, Newington, S.E.*

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MISS SHARMAN'S ORPHAN HOME.

MISS SHARMAN'S report is some months behindhand this year, in consequence of her late severe illness, from which happily she has now sufficiently recovered to give the account of the year's work. This year, she says, in which the institutions under her care attain their majority, is the best through which the Home has passed. It is best as regards the seaside scheme, best in the prosperity of the two country branches at Gravesend and Tunbridge Wells, best as to the health of the children, and best, so far as it is possible to judge, in the spiritual part of the work. "Three detachments of happy little people" were sent to Dover, much to the benefit of their health. At Christmas there were two hundred and eighty orphans in the various Homes. All receive a plain English education, and are, as a rule, trained for domestic service, no servants being employed either in the London, Gravesend, or Tunbridge Wells Homes; the girls who do the work are thus kept longer than would otherwise be possible.

Miss Sharman adheres to the grand principle with which she commenced the work—viz., complete and absolute trust in God for everything. At the same time that there is no begging or advertising for funds, there is a total abstinence from buying anything—"from a freehold estate to a loaf of bread—unless the money is in hand to pay for it." How abundantly this confidence in God's promises to his waiting children has been justified is proved by the wonderful progress the work has made by every year's—nay, every day's—experience. The London Home is at Austral-street, West-square, Southwark, where communications should be sent to Miss Charlotte Sharman.

BURY ST. EDMUNDS.—A meeting on behalf of the London City Mission was recently held in the Town Hall. Very interesting and stirring addresses were given on the work of this valuable Society by Rev. B. F. Barton, clerical secretary, and

For the Young.

PUTTING THREE THINGS TOGETHER.

Come along, little one, to me, here by the cosy fire this cold winter afternoon! Tired of play? Well—listen, I have got something to tell you!

In a certain old house I have heard of, a wee bit of wood is lying in a corner of a shelf—a bit of wood, long and thin, with a red head at one end of it. We will call him "No. 1." Close at hand a little shabby box is lying on the table—a yellow-blue box, with heavy black printing across it. We will call him—you and I—"No. 2." And in the dark room, where these two are lying, an unlighted black gaselier is hanging from the ceiling. "No. 3" shall be his name.

Now so long as these three things stay here *separate*—apart from one another, you know—the room is dark and gloomy, you cannot see your way. But let somebody come in, take up the little read-headed match, strike it on the yellow-blue box, and turning on the gas hold up the lighted match to it, and what happens? Suddenly all the darkness has gone! A flask—a gleam—a blaze of light—and the way is plain enough *now!*

What makes the light come. *Just putting those three things together.*

Remember that well!

. . . . . .

Deep down in the pocket of somebody that I know, there are some big, brown pennies, lying safe and snug. Somebody means to spend them, out in the street one day, on all sorts of good things! Only an extra penny or two, spent on bon-bons or cakes, perhaps in smoke or ribbons and finery; we will call them, if you please, "No. 1."

"No. 2" is a little blue box that stands on the corner of the shelf. And "No. 3" is a little boy or girl—perhaps, indeed, a grown-up boy or girl, for the matter of that!

Now so long as three things stay *separate*—apart from one another, you know—each goes its own way making no particular change in the big world, one way or another. That world is all the time very dark—so dark that I could not tell you how very, very dark it is!

But let a friend of mine—we will call him Unselfish Resolution, if you like (those are two great long words, but mother will tell you what they mean), come into the heart of that little boy or girl—or into the hearts of grown-up children, for the matter of that—and what happens? Oh, little one, what a wonderful change there is! As soon as Unselfish Resolution gets into somebody's heart, those pennies that would have been trifled away on all sorts of things for oneself, go instead into the little blue box—the missionary box that stands there on the shelf. They keep dropping in, dropping in, till by and by the box is full; is posted up to the Mission Institute, and helps to send men out to make the dark world light.

Do you see the meaning, children—little and big? If not, listen a little longer, and perhaps you will understand.

. . . . . .

"But is the big world so very dark—quite dark?"

Yes, little childie, it is very dark indeed! Far away from here, where the poor black people live, it is a bad world and a very sorry world. The people are not good and kind like mother.

"Why?" Because they do not know our dear Jesus as we do; they never pray to God, like you and I, wee pet. Look at the poor heathen woman in the picture there.

See! It is night time, there are the moon and stars shining in the cold sky behind her. She is all alone. The fire she has made is a sacred thing to her. She thinks it is very holy and is praying there by it. Is it really a holy, fire? Not a bit! No better than this cosy fire in your nursery, that burns so bright this winter afternoon. Yet there are people living in—because they never heard about our Jesus. They do not know that He loves them, so they are cruel and bad. Would you like to tell them about Jesus and how He loves us all? They would come to love Him then, and learn to be happy and good.

Somebody has plenty of pennies; how small and trifling they seem! Yet how heavy they are to carry in your pocket! They soon get *too* heavy, and so you spend them quickly; on smoke and finery, and bon-bons and what not! but chiefly on Self.

Now on our shelves here at Harley House are standing certain little blue boxes. Empty and inviting they stand there, looking ever so pretty, and waiting for pennies to come. Suppose some of those pennies of yours, that do not do *you* much good, were dropped into the little blue box instead of—(in bon-bon shape!) into your mouth. What would the difference be?

Why, do you know those very pennies could help to lighten this great world of ours? Sent up here to Harley House, they would go quite a long way in helping to send out missionaries to the far, dark, heathen lands! What is wanting to make the change? Only *Unselfish Resolution* in your heart!

Shall he come in— Unselfish Resolution?

I should say—*Yes!*—*Regions Beyond.*

THE LAMB LOST AND FOUND.

A SONG FOR THE LAMBS OF THE FLOCK.

A lamb had left the fold,
  And wandered far away,
In search of greener grass,
  And flowers more sweet and gay.

But no true food it found;
  The flowers that seemed so fair
Were bitter to the taste;
  Poison was present there.

The lamb still further strayed,
  But searched and searched in vain;
Stumbling along the ground,
  Weary and weak with pain.

It sank in miry bogs,
  With thorns its fleece was torn;
In fear of wolves, it soon
  Began to bleat and mourn.

The Shepherd heard its voice
  And sought the lamb astray;
He gladly gave his life
  To drive the wolf away.

Within his loving arms
  The wandering lamb He brought,
Rejoicing He had found
  The treasure He had sought.

Now, welcomed by the flock,
  Happy and safe at home,
The grateful lamb resolves
  It ne'er again will roam.

Dear Shepherd! give me grace
  Never to leave thy side,
Nor seek strange food, content
  With all Thou dost provide.

Still may I hear thy voice,
  And follow at thy call;
Each whispered word obey,
  And love Thee above all.

Newman Hall.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. Sayer, Holland-street Schools, *Blackfriars*, Nov. 27 to December 2; Emmanuel Church Schools, *West-end, Hampstead*, Dec. 5—9. Mr. Rickards, *Longton, Staffs.*, Dec. 11—15. Mr. Josiah Spiers, Congregational Church, *Harrow-road*, Nov. 28 to Dec. 2; Trinity Wesleyan Schools, *Fernhead-road, St. Peter's-park*, Dec. 4—9, at 7. Messrs. H. Hutchinson and Martin J. Hall, St. Peter's, *Elgin-rd., St. Peter's-park*, Nov. 28 to Dec. 2, at 7; Emmanuel Schools, *Harrow-road*, Dec. 4—9, at 7. Mr. Martin J. Hall, Kensal Hall, *Kensal-road*, Dec. 4—9, at 7. Mr. Herbert W. Pewtress, St. Andrew's Mission Hall, *Hazelwood-crescent, Kensal-road*, Dec. 4—9, at 7.

Mr. J. DENMAN, of the Evangelisation Society, has concluded a three weeks' united mission at Builth Wells (Breconshire). Many have professed

SHAFTESBURY HOUSE, MARGATE.

Many of our readers may not know that this excellent seaside Home, connected with the London Y.M.C. Associations, is available during the winter season for ladies, and also for married people. Margate is justly famed for its healthiness, and for the bracing properties of its air. To those who desire a health-giving retreat on the south coast during the winter, the town may be highly commended. It is declared, indeed, to be the healthiest place in the kingdom, taken all the year round. The many advantages to be found at Shaftesbury House, not the least being the warm Christian, homely atmosphere fostered by Mr. and Mrs. Mell, the superintendents, make it a very desirable resting-place for earnest Christians.

During the past summer the Home has done good service in housing and ministering to the happiness of young men from town during their holiday. We doubt not the new winter arrangements will be increasingly successful, and that the place will be more and more the centre of life and blessing.

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EYES TO THE BLIND.

Last week two free teas to the indigent blind of London were held in the Jubilee Hall at the back of the "North London Home for the Blind," Hanley-road, Hornsey-rise, N., making a total of 200 blind, with an equal number of guides, who had been invited by ticket. These teas are defrayed by the generous contributions of the friends of the blind. The object is twofold: one being to brighten the life of those whose circumstances are trying and dark, as well as their vision; secondly, the bringing before them the truths of the Gospel. That the effort was appreciated was proved by the fact that on the present occasion several came from Camberwell, Holborn, Westminster, and various parts of the East of London. One of them in the meeting expressed his gratitude to the kind friends who had provided such an enjoyable evening for them, and he was sure he only spoke the sentiments of all when he thanked them most heartily.

On both evenings there was a musical entertainment of one hour, Mr. Bright and Miss Thornton (an inmate of the Home) singing solos, the meeting joining heartily in the choruses. Miss Thornton and Miss Robinson also gave recitals. Mr. Bright announced that on Sunday afternoons a tea would be provided for those who attended the Bible-class, so that they could remain for the seven o'clock Gospel service. He welcomed them all to the Jubilee Hall, and only hoped they would make as free use of it as the welcome was hearty. Rev. D. Mace, Mr. Barry Wake, and others gave Gospel addresses. Several of the blind in the meeting gave interesting and touching testimony of their state and experience, and Mr. Bright in a few words endeavoured to apply the words which had been addressed to them.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, December 4, Isaiah v. 1—7; Monday, December 5, Isaiah v. 11—25; Tuesday, December 6, Isaiah vi. 1—13; Wednesday, December 7, Isaiah viii. 13—22; Thursday, December 8, Isaiah ix. 1—7; Friday, December 9, Isaiah xi. 1—12; Saturday, December 10, Isaiah xii. 1—6.

RELIGIOUS SERVICES FOR CHILDREN and young people have been held in Cambridge Heath Congregational Church, Hackney. They were well attended and much enjoyed, and it is believed that many young souls were led to an intelligent acceptance of the Lord Jesus as their Saviour and Friend. Mr. Josiah Spiers, who conducted the service, has a very warm and interesting way of speaking about Jesus and his love. Nothing but good can result from the wise and winning words, to which he gave utterance. He also circulated 15,000 tracts and religious papers in the neighbourhood during his brief visit, from which it is hoped that much blessing may result. Churches of all denominations will do well to secure the aid of this faithful and enthusiastic servant of the Lord, on

SAILORS IN SHANGHAI.

One of "the hundred" missionaries chosen this year, in connection with the China Inland Mission, writes on September 14:—

Please spare me a corner to ask some of the friends in the homeland to join us just now in prayer for Miss Fowles' deeply interesting work amongst our sailors at Shanghai. It may be remembered that Miss Fowles came out to China about two years ago as Miss Minchin's fellow-helper. After a very few months of happy service Miss Minchin was "taken home," and Miss Fowles chose to remain at Shanghai, and carry on the work, for which she has clearly proved her fitness. God has blessed her greatly to the salvation of some hundreds of souls.

Up to a recent date, however, the work has been crippled, by having to be carried on in premises that were in many respects unsuitable. Now that difficulty is removed, for on September 9 a new room was opened, where Miss Fowles will be more free to pull in the net. She has always worked on purely Gospel lines, which no doubt is the great secret of her success in soul-winning. And now she will be perfectly free and unhampered to deliver her joyful message, if God incline the hearts of some of his children to supply the needs of the work. There must be many friends of our sailors who would gladly help this good sister to give a loving welcome to our warm-hearted bluejackets, and tell them of the love of Jesus, which alone can satisfy their hearts.

MISSION TO ITALIAN SOLDIERS.

Sig. Capellini's latest letters give encouraging accounts of the vigour of this work. He has established classes for mathematics, history, geography, and language, presided over by two fully certificated professors. At present the soldier-students number fifty-seven, and others are daily coming forward. An English lady and Madame Capellini continue to teach English. Many of the men who attend the classes are induced to attend the church, where they come into direct contact with Cav. Capellini, and his preaching and rare personal influence are blessed to many. The members of the military church form now a large body scattered throughout Italy, in frequent communication with their teacher and friend, and carrying wherever they go the Gospel lessons which he has been the instrument of first declaring to them. The time is ripe for the scattering of such precious seed.

Besides the classes, the soldiers are invited to spend their holiday evenings with the Cavaliere and Madame Capellini, and then they read books and newspapers. Copies of English illustrated papers will be especially welcomed, and should be addressed to Cav. Capellini, 14, Pozzo delle Cornacchie, Roma, Italy. After being read there, they are forwarded to the Italian regiments in Africa, where are many members of the military church, and where they are greatly valued. The more sent to Rome, the more there are for division amongst the different corps in Africa. These men have been recommended to the care of the Superintendent of the Swedish Mission, who speaks Italian, and shows them much care and attention. They are besides provided with Bibles, New Testaments and tracts, and Cav. Capellini writes to them every week.

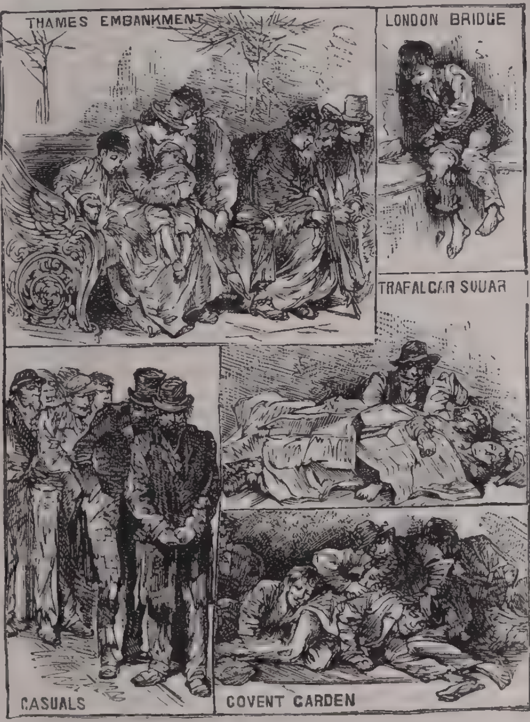
The hon. sec. for this country is Miss Stoddard, 36, Dennington-park, West Hampstead, N.W. She will supply those desirous of knowing the work more fully with the necessary information.

CROSSLEY HALL, OPENSHAW, MANCHESTER.—Mr. Macknight, minister in charge of this Mission, reports that he has begun his fourth year of service with all the agencies in successful working order; 392 persons have signed the Gospel temperance pledge, and fifty-four men the White Cross pledge at the services during the year. The foreign missionary collection amounted to £13, which Mr. F. W. Crossley forwarded to the China Inland Mission.

FEEDING THE HUNGRY.

The trade stagnation, which for some time past has been leaving its mark upon most of the industries in the kingdom, has nowhere been more severely felt than in the Metropolis, where the evil seems to concentrate itself. In London, there are to-day thousands upon thousands of artisans and unskilled workmen out of employ, whose chance of immediate employment will certainly not improve as the winter moves slowly on, with its attendant horrors to the workless and the destitute.

It is a significant fact that at a comparatively early hour on Sunday mornings, crowds besiege the mission-halls where the London Samaritan Society distributes free breakfasts, consisting of a pint of cocoa, and a pound of bread. After the meal the Gospel of Jesus Christ is preached to them as the power that will lift them up out of their present troubles, fit them for the warfare of this life, and give them a living hope for the future. Free tickets for these meals are distributed by the missionaries and workers amongst the poor.



The manner in which most of the poor people devour their portions show that they are in a condition little short of starvation. Amongst the applicants are very old men and women, as well as young men who have come up from the country in search of employment, but who have failed to find it. Too often they are compelled to sleep in some retired corner of the streets or under arches, if they have not found shelter in a casual ward.

Mr. Jones, of the London Samaritan Society, 98, High-street, Homerton, hopes to arrange for these free breakfasts, not only on Sunday mornings, but on other days, and in fifteen or twenty different parts of the Metropolis, if the funds are provided by the charitable public. Much may thus be done to reduce the sum total of human misery. It seems a mockery to offer these people a Gospel address till the pangs of hunger have been satisfied.

REV. E. VANORDEN has received cheering news from Rio Grande do Sul. During his absence, Senhor Luiz Memoli, who so faithfully worked amongst the children in Bagé, has been removed to Rio Grande, where he will labour during Mr. Vanorden's absence. Mrs. Vanorden writes that the Sunday-school and public meetings are very well attended, and that the good work amongst the soldiers is going on steadily.

AN EX-LAWYER'S WIFE.

"Could you just come over and see a sad case I've been looking into, sir?" said our missionary to me, one foggy afternon last week.

"Certainly, I'll be with you directly;" and, as soon as I could dismiss other matters, we started. The contrast of a bright and cheerful home to the dark and dirty streets is great; but our visit that day taught us that there are homes—ay, and close by our own homes, too—even more cheerless than the streets of London in a November fog!

We reach the house to which we are bound. A most respectable, superior sort of girl opens the door, and takes us up to her sick mother.

I had been into scores of the poorest houses in the East-end, but never before entered one in which there was *absolutely no furniture.* After passing up the dark stairs we entered the invalid's sick-room, where we found lying on a heap of straw in one corner a silvery-haired, sharp-featured, intelligent-looking woman, wearing an old thin black dress and red cross-over, and covered with a cotton petticoat and a woman's mackintosh. She is very ill; her voice feeble and broken, so that her words come with difficulty as she tells of how everything the little home contained had been seized by the broker or sold by the husband who had deserted her and her five children.

We discovered, on investigating the case, that her eldest daughter was apprenticed but not as yet earning anything, and that they were dependent on the scanty wages of the two eldest boys, who, in their desperate circumstances, had taken to billiard marking to save themselves from sheer starvation.

"Where do you sleep at night?" we asked the nice respectable-looking daughter. "Oh, sister and I, we take a little straw from under mother, and we sleep in the next room." "But you can't undress?" "No, we don't undress." "And your brothers?" "They lie on the floor down stairs," she said quietly.

I am thankful to say we were enabled not only to relieve them at once, but to get the poor woman into hospital next morning. These cases, which are by no means solitary, make us think of the abundance of many homes—ay, of the superabundance! Of the blankets and warm clothing that could be well spared, of the boots and shoes lying by in lumber rooms, of the many unused but useful things in West-end houses that ought to find their way to such empty East-end homes; of the well-spread tables and well-filled purses of many—of Him who, though He was rich, yet for our sakes became poor, and said, "It is more blessed to give than to receive!" Harry Grattan Guinness.

Harley House, Bow, E.

HOSPITAL FOR WOMEN AND CHILDREN (9 and 32, Lupus-street, S.W.)—A sale of work for the Free Bed Fund of this hospital will take place on December 2, at 34, St. George's-square, from 3 to 9 p.m.

THE LATE SIR WILLIAM M'ARTHUR.—The following incident was narrated by Rev. R. Foster, on Sunday week, in his evening sermon at Lancaster-road Chapel, Bayswater:—"We dined on Tuesday (the day before Sir William's death) at Holland-park, before the lecture of Rev. Peter Mackenzie, delivered in this chapel. Sir William had just returned from the dinner given by the Hon. Thomas Holt to 500 poor people at Bloomsbury, at which he had presided. He brought a copy of Mr. Holt's printed letter with him, and read some extracts. One was an exhortation 'to be ready,' for 'to-day' was the only time of which we could be certain. Sir William then remarked how near we might be to the unseen world, and what a grand thing it was to be ready. He had been too busy to get lunch, and had had to get out of his carriage, feeling faint, and buy a few buns. When asked why he did not get his dinner with them, he said, 'Oh! I was too much engaged in looking after others.' Sir William's life was most unselfish, and this incident is a true type of the whole."

MANCHESTER CONVENTION.

The Boys' Refuge, Strangeways, was last week the scene of very practical and profitable gatherings, the subjects considered being the Coming of the Lord, Sanctification, and the Evangelisation of the World. Amongst others, the following occupied the platform: Revs. Canon Faussett, D.D., Prebendary Macdonald, M.A., John Wilkinson, H. Lindsay Young, M.A., F. B. Meyer, B.A., W. Fuller Gooch; Messrs. H. F. Bowker, J. E. Mathieson, G. H. Pember, M.A., and Leonard K. Shaw.

A happy keynote was struck on Monday evening at a preliminary prayer-meeting, and on

TUESDAY

the Conference proper commenced, with a prayer meeting and Bible-reading, under the presidency of Mr. J. E. Mathieson, and Canon Faussett, from Malachi iii. 13, showed that the times are very similar to those described by that prophet. The signs of the times, dark as well as bright, seemed to point to the early coming of the Lord.

The subject for consideration at the eleven o'clock session was "The Advent in relation to the Jew."

Mr. Mathieson (chairman) said that there were in the Bible special promises of blessing to those who thought most of the Coming of the Lord. He thought that the subject of the Advent and the glorious time God intended to give his Son on the "new earth" should be used as an argument with serious Socialists, for their wildest dreams were far outdone by the glories promised by the prophets of God.

After prayer by Rev. Preb. Macdonald,

Mr. Shaw read a paper from Rev. Chas. Graham (who was unavoidably absent) upon the Advent, and its Object, treating the subject from the Futurist standpoint.

Rev. John Wilkinson then considered "The Lord's Coming in its relation to the Jew." When a difficulty in Messianic prophecies presents itself to Christian teachers, they usually spiritualise it, and say, "That is for spiritual Israel." But the Jew rightly says, I cannot accept a Messiah who does not fulfil all the conditions laid down in the Scriptures. Do we honour Christ by applying any other principle? The Jews were to "walk in the light of the Lord." Is the house of Jacob so walking? "Our troubles seem to begin with the opening of Christianity on the earth. Christian nations are the greatest fighters in the world. Little sign here of 'swords being beaten into ploughshares.'" What will you do with a Jew who talks like that, and demands a Messiah who fulfils the prophecies concerning Him? You may destroy a Jew's expectation of a Messiah to reign in Jerusalem, but at what cost? You shake and may even destroy his faith in the inspiration of the Old Testament. What were the Jews led by prophecy to expect? A Messiah who by his atoning death would give meaning to all the types and symbols of the Jewish worship? A Messiah from Bethlehem? A full-grown Son of Man coming in the clouds of heaven? (Dan. vii. 13). How does the Jew understand "Messiah shall be cut off," "Messiah shall come a full-grown man"? The Jews leapt over the cross to the crown, and, indeed, in the prophecies about the Messiah there is more about reigning than suffering.

Mr. Wilkinson quoted various passages referring to the reign of Messiah, and deprecated the expedients which Christian expositors adopt to reconcile them with the rejection of the doctrine of the Advent. Eighteen hundred years ago at Jerusalem the Jewish Christians wondered where they were in relation to the Gentiles, for they knew through the Jew the Gentile was to be blessed. Paul tells us, "Blindness, in part, hath happened to Israel." But that blindness is not to last until all the Gentile world be gathered in, but until the Gentile portion of the Church, the Bride of Christ, be saved.

Rev. H. Lindsay Young and Mr. Pember followed on the same theme. After an instructive exposition of portions of the Book of Revelation, Mr. Pember gave an interesting address on the Epistles to the Seven Churches of Asia.

EVENING MEETING.

Mr. Isaac Hoyle, M.P., who was to have presided, was unavoidably absent from town.

Canon Faussett spoke at length on the appointed subject, "The Advent in relation to the World."

Rev. W. Fuller Gooch read a beautiful paper on the same topic: Christ was coming again (1) to change the present dispensation, (2) then to the world of iniquity, (3) to usher in a new era.

Rev. David Maxwell then read portions of a paper sent by Mr. Robert Anderson, LL.D., who was unable to be present in person. Mr. Anderson's views on the subject are so widely known by his published work, "The Coming Prince," that we need not reproduce them here.

WEDNESDAY.

Rev. J. Wilkinson presided at the morning prayer-meeting, and gave a brief address on Communion in Prayer. Requests for special prayer were presented, several of which were very touching and pathetic. According to promise the previous evening, Mr. Pember gave a brief exposition of the Epistle to the Church of the Laodiceans. He pointed out that this epistle was addressed—not to the Church in Laodicea—as in the case of the previous epistles, that is, to the Church of Christ in Sardis, or in Philadelphia, but to the Church of the Laodiceans, indicating it was no longer the Church of Christ, but a church in which the will of the people was put in the place of the will of God. This thought was impressively developed, and the entire and absolute supremacy of Christ was set forth as the only safety of a church.

Mr. H. F. Bowker presided at the meeting at eleven o'clock, and after a few introductory remarks and prayer by Mr. Reginald Radcliffe, Rev. F. B. Meyer gave an effective and profitable address on "The Promises of God in relation to our Daily Life." The children of God are heirs to 30,000 promises in all things pertaining to life and godliness; important amongst these are those of Guidance. So much depends on knowing where God would have us be, and to be there. If this is so, He will provide food and raiment, as in the cases of Israel in the wilderness, and Elijah at Cherith. There are four foundation promises of guidance: Ps. xxxii. 8; Prov. iii. 6, with iv. 11; Isaiah liv. 13; John x. 4. Some think that because they are not naturally quick God does not make known his will to them. But how do loving parents treat the dull ones of the family? Do they not with much endearment patiently teach them what they want them to do? So God will come to the level of the dullest of his children willing to learn his will. There are seven texts by which we may discover why we do not understand God's will: (1) Ps. xxxii. 8. He promises: "I will guide thee with mine eye." The movement of the eye is subtle, and often only seen and understood by those familiar with the face. Some may look for startling indications of God's will, and, failing this, think that God is withholding guidance; we must look out for the indications of his will, even in little things. (2) Luke xi. 34. Our eye must be single, not looking at two things at the same time. It must be our one purpose to do the will of God. (3) John v. 30 compared with John vii. 16. Perhaps we have not known his will, because we were not ready to do it. Moses, when he was on the mount, was so absorbed with God, and the instructions he received, that he was able to go and make the Tabernacle on the exact pattern which he had seen. (4) Psalm xxv. 8, 9. Meekness is essential. He "will teach," when we lie in his hands as the plastic clay in those of the potter. (5) Psalm xxxvii. 23. Our "steps" shall be ordered. Not the next hour, but *this hour*, has He promised to be our guide. Expect more, and darkness comes. (6) Acts xii. 12. We expect supernatural guidance where sanctified common sense is sufficient. When Peter was brought past the "first and second ward," and had come to himself, and knew where he was, "the angel departed from him," and left him to his own resources. (7) Exodus xiv. 13. The Israelites were, apparently, in a hopeless difficulty, and the answer to their cry was "*Stand still and see* the salvation of God." Silence is often God's answer, but He opens the way.

The great question for us all is: What is our personal attitude towards Christ? Are we content to do any work, however mean; to fill any post, however obscure; to endure any sorrow, however dark; to suffer on any Calvary, however keen the anguish? If we are willing, as soldiers, to lie in the ditch while our Captain rides on to victory, then all else will be easy. God deals with us as with sons, and if we yield our wills to Him, He will not take advantage of our submission to impose hardship upon us.

After singing, and prayer by Rev. Preb. Macdonald, Mr. Bowker followed, and in a solemn, quiet manner pressed home lessons on the power of sin and how it may be conquered.

In the afternoon Mr. Bowker presided. The subject was "the Provision made for the Believer's Walk, and the Effect of Receiving It."

Rev. H. Lindsay Young was the first speaker, upon Isa. xxxiii. 16, 17.

(1) *The Believer's Dwelling-place.*—"He shall dwell on high" (margin, "Heights, or high places"), and to this "life on the heights" he has been called, to association with the Son of God in Ascension life. How is this enjoyed? We come to the cross for forgiveness, we then go to the open grave and claim our newness of life by oneness with the risen Saviour, but we go further and claim our association with the ascended Saviour in his Ascension life. Read Eph. i. 20—23, and connect it with Eph. ii. 1, where we see Christ, not merely raised from the dead, but *set* at the Father's right hand in the heavenly places, far above all principality.

Read also Eph. ii. 6, "Hath raised us up together, and *made us sit together* in heavenly places in Christ Jesus." These are glorious truths, and reveal the true dwelling-place provided for the child of God, and it is the work of the Holy Ghost to make real these truths, and to translate them into our experience and enjoyment.

(2) *The Place of Defence.*—Here we have a double metaphor, "munitions of rocks." Christ is not merely a solid rock to stand upon, but He is also a fortress of rocks round about his people, "Kept by the power of God," that is, preserved as in a fortress.

An illustration of this double security is afforded by the island of Malta, which is naturally a bed of rock. Some centuries past the monks and their followers excavated this bed of rock, and founded, and reared the present fortresses upon it, which really form "munitions of rocks," so that the troops of the garrison not only stand upon a basis of rock, but they are encompassed by rocky battlements.

This is a true picture of the defence of the child of God, and though all will admit that the believer is on the rock, yet it is forgotten that God has provided Christ as an impregnable fortress of rock set round him on every side, that he may be Christ-encompassed and Christ-enclosed. Victory is thus secured, because a believer has Christ in between him and all his foes, and thus all the fiery darts of the wicked one will be quenched. Paul's prayer was very significant, "That I may be found in Him." Paul's desire was to be known as a man who had but one address where he could only and always be found, either by Satan, temptation, trial—that was "in Christ." When this position is occupied the aspect of the conflict is changed, and, strange to say, this is the latest idea of modern warfare.

Let me illustrate this from naval architecture: The great aim is so to construct ironclads that, when they go into action, every man should be out of sight, and the massive walls of iron shall be between them and the projectiles of the enemy. Take, for instance, the *Inflexible*, which is so constructed that you may shoot away her stem and stern, and her iron citadel in the centre, where the fighting men are placed, will remain impregnable. It is no longer the old-fashioned warfare of hand-to-hand fight, but the new method of securing the protection of the crew behind the iron walls.

(3) *The Provisions of the Believer.*—"Bread shall be given him and his waters shall be sure."

Thus dwelling on high and at home in Jesus, the believer banquets on the bread of life and drinks of the waters of salvation.

Jesus is that bread of life and of Him it is said, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." What is meant by his flesh? Turn to 1 Cor. xv. 39: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds."

"Flesh" denotes the nature of the animal. Therefore, when Scripturally considered, "eating the flesh of Son of Man," means partaking of and assimilating the very nature of Christ. What strengthening food is this! What a real partaking of the Divine nature is here! This is the true work of life to invigorate the soul. May we ever plead, "Lord, ever more give us this bread," and hear his reply, "Bread shall be given him."

But, further, "His waters shall be sure." Our Lord, in his conversation with the woman of Samaria, said: "The water that I shall give him shall be in him a well of water springing up into everlasting life." Observe, "the water shall be *in him a well of water.*" Christ, the true well, becomes the centre of the believer's life. He is Himself in the heart, therefore the waters never fail; they will be "*sure.*" Jesus never fails. Oh, to know Him more as a well within!

Constantinople has resisted various sieges. Because the wells of water are within the city, and it does not depend on outside supply. Thus it is with the child of God who has been provisioned by his Father with Jesus for the bread of life, with Jesus for the well of water, inside the heart, where Satan cannot cut off the supply.

(4) *His Vision.*—"Thine eyes shall see the King in his beauty." It is most natural to suppose that when the child of God is "dwelling on high," when he has as his "place of defence" the "munitions of rocks," when his provision is "bread and water," in other words, when Christ is "all and in all" to him, it is, indeed, most natural to understand his vision, "Thine eyes shall see the King in his beauty." It cannot be otherwise; such a vision is the most natural outcome of such a condition. We have seen Him as a Saviour from the guilt of sin, blotting out transgression; but we want to see Him as an "all-round" Saviour, saving from the tyranny of sin.

In the absence of Rev. C. A. Fox, Mr. MEYER gave an impressive address upon the necessity for the Spirit's baptism. Consecration is, he said, the negative side of the attitude which the believer should assume—the relinquishing of all that hinders. The positive side is to "be filled with the Spirit." If this is experienced there will be no lack of assurance of forgiveness and sonship; no trouble with besetting sins; no discouragement at a callous congregation, or a careless class. If it is the right of the Christian to appropriate the other commands in Eph. v. (*e.g.*, the obedience to parents, the training of children), it is also his right to "be filled with the Spirit."

Mr. BOWKER also addressed the meeting, and at five o'clock Mr. PEMBER gave a Bible-reading on the Parable of the Talents. He held that the parable refers to spiritual, not material gifts. It is to the use or misuse of these that its promises and threatenings are directed.

EVENING.

The closing meeting was held in the Central Hall, Oldham-st. F. W. Crossley, Esq., who occupied the chair, referred to the National Education Acts as having failed to make people really better; they could not change the heart. He described the audience he had seen lately in a low music hall in Manchester, and contrasted it with a Salvation Army meeting, where persons of the same class were assembled, but were transformed and elevated, and with bright faces worshipping God.

Miss CAMPBELL, of Mildmay, who is just leaving for China, gave an account of the Lord's leading in her life. For some years she has carried on a useful work among railway men. And I do not regret, said she, the time I have spent at work here, for I believe I was guided of God. But now I believe He has called me to China. I have not a single personal wish to go; but, if my Lord wants me, for Him I long to go. Mr. BALDWIN, of Morocco, drew some practical lessons from the incident of Hagar and Ishmael in the desert. The latter representing the Mohammedans, and the former the Church of God; Hagar's words have been universally used of the Mohammedans, the Church having to a great extent decided that to take the water of life to them is well-nigh a hopeless task. He pleaded earnestly for the salvation of Ishmael. Miss LEIGH and Mr. P. ASHKENASI followed with brief notes of their work, amongst young women in Paris, and Jews in London, respectively. Then Colonel WILMOT BROOKE spoke of the blessing which had attended his son on his way out to the Soudan, whither he has gone, accompanied by a converted native. His remarks were supplemented by an announcement that a number of converted drunkards about twelve miles from Manchester had regularly remembered this young missionary in prayer though they did not know who he was, and they would be rejoiced when they heard of his father's testimony. Mr. REGINALD RADCLIFFE also spoke warmly to the same effect, and then Mr. MEYER expressed his disappointment that although thirty persons volunteered last year to go out, funds had only been forthcoming to send one. He felt therefore that he could not appeal for more such workers until this need had been met. He urged his hearers to adopt greater simplicity of living, greater self-denial, a larger scale of giving, &c.

After the Benediction, Mr. Meyer met those especially interested in an ante-room, and in this concluding hour the power of God was felt as a seal of blessing upon the whole Convention.

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UNION IN EFFORT AT WILLESDEN.

FOR the second year the Baptist, Primitive Methodist, and Congregational Churches at Willesden have united for special services. They were held in the Congregational Chapel, as being the largest building, and were conducted by Mr. W. Packer, of the Evangelisation Society. On Sunday, November 6, there was a united communion service conducted by the pastors of the Congregational and Primitive Methodist churches (the pastor of the Baptist was too ill to attend). About three hundred persons partook of the Lord's Supper, including sixty members of the Salvation Army. The meetings closed on Sunday the 13th, when the building was packed at the evening service.

In continuation of this special effort, services for the children were conducted by Mr. Spiers. Many of them testified to having found the Saviour during the mission, and others at the former services for adults. I would urge the advantage of small churches uniting as we have done. There is a greater blessing where there is a marked unity for the Master's work, the meetings are larger and heartier, a better band of workers is secured, and the expenses are reduced to a minimum. The sectarian aspect of the thing to outside observers is cleared away, in the one effort to bring the people unto Christ for forgiveness and healing.

F. M. STEER.

21, *Bruce-road, Stonebridge-park, N.W.*

DON PEDRO CASTRO, a faithful preacher of the Gospel in Spain since 1882, in connection with the Episcopalian Mission in Madrid, and previously for several years my helper in the Chamberi Mission, fell asleep in Jesus in the month of September last, leaving a widow and five young children unprovided for. Senor Don Juan Cabrera, the director of the Episcopal Mission, invites me to co-operate with himself, and with the other missions, in raising a fund to assist the family. This I most heartily do. I am sure you will kindly consent to receive any sums forwarded to you for this object. Should any prefer to send to me direct, they can do so before Dec. 5, care of Mr. E. Lynn, 70, Fleet-street, London, E.C., about which time I hope to be returning to my work in Spain; or at any time to my address there, Cardenal Cisneros, 55, Madrid.

DR. GEIKIE'S NEW BOOK.

ONE of the most important features of the development of present-day travel is the attention which is now being given to the Holy Land. Every year sees increasing numbers of intelligent Christians, with their Bibles in their hands, traversing its sacred soil, and visiting the spots with which the life of their Lord is so intimately associated. A few of these have turned their experiences to useful account by chronicling them for the benefit of their readers at home, thus augmenting the interest already created. Others who have penetrated more deeply into the subject have given to the world the results of their observation and research in copious description of Oriental custom, life, and character.

High amongst these ranks Dr. Cunningham Geikie, whose work, "The Life and Work of Christ," has met with such wide acceptance. This able writer has now added another to the list of books, which bear his name*, the especial object of which the author in his preface sets forth as follows:—

> I visited Palestine to gather illustrations of the sacred writings from its hills and valleys, its rivers and lakes, its plains and uplands, its plants and animals, its skies, its soil, and, above all, from the pictures of ancient times still presented on every side in the daily life of its people. Nothing is more instructive or can be more charming in reading Scripture than the illumination of its text from such sources, throwing light as they do on its constantly recurring Oriental imagery and local allusions, and revealing the exact meaning of words and phrases which otherwise could not be adequately understood. Its simple narratives, its Divine poetry, its prophetic visions, and its varied teachings, alike catch additional vividness and force when read with such aids. The Land is, in fact, made a natural commentary on the sacred writings which it has given us, and we study them as it were amidst the life, scenery, and local peculiarities which surrounded those to whom they were first addressed.
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> While describing the various districts of the Holy Land, therefore, and noting their ancient sites, past history, and present state, I have sought to gather at every step contributions towards the illustration of the inspired text from all local sources.

In our last issue we gave an extract upon the "Shepherd and the Sheep," in our column for the young," which was more elementary than the general contents of the book; but the graphic description and minute detail which characterise the entire work only lend it greater charm, and render it easy to be understood by the simplest, and pleasing alike to old and young. The ordinary objects of everyday Eastern life are brought vividly before the reader, each bearing its own interest, and teaching its own lesson, whilst abundant reference to Scripture connects them with the sacred narrative, shedding light on many a difficult passage, and explaining many an obscure allusion.

The arrangement of the work is such as to familiarise the reader with the length and breadth of the land, the chapters being geographically classified, recalling to the mind the Biblical incidents identified with each. It will, without doubt, prove an invaluable help to Bible students and preachers, and all who are interested in the land and life of the Lord.

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* THE HOLY LAND AND THE BIBLE: A Book of Scripture Illustrations gathered from Palestine. By Rev. CUNNINGHAM GEIKIE, D.D. Demy 8vo. 2 vols. 24s. *Cassell & Co.*

DEFINITE PRAYER.—A Sunday-school teacher writes:—Till quite recently I have taught Gospel truth, and yet have had no conversions among the children. A Christian worker showed me my mistake, and told me I ought to ask God definitely for conversions, and then as definitely to expect them. I adopted this plan, and since that time many of the children have manifestly passed from death to life, and have also become busy little workers in the Lord's vineyard.

MILDMAY MISSION TO THE JEWS.—A young Jew converted to the Christian faith through this Mission, writes to express his gratitude. "I shall always look up to God with a thankful heart for ever having brought me to Mildmay, for it was here that I found that Jesus is my Messiah. Here I received heavenly peace, by knowing that my sins were forgiven." The writer adds that the Mission is reaching thousands of Jews all over the world, and the work it accomplishes by little means is really wonderful.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. J. M. Weylland, of the London City Mission.

Mr. Ira D. Sankey arrived in this country last week on a short visit. He is in excellent health.

We regret that there is no improvement in the health of Mr. Denham Smith. Although experiencing increasing prostration, and all the complications of his long and trying illness, he still exhibits the same peace of soul which has throughout been a joy to himself and a blessing to those privileged to see and wait on him.

As will be seen from our advertising announcements, a two days' Conference on "Holy Living," convened by the Salvation Army, is to be held at Exeter Hall on Tuesday and Wednesday next. It is announced that the meetings will be devoted exclusively to personal religion, and disconnected from any special department of the work. The following are the subjects for the respective meetings :—

TUESDAY, 11, 2.30, & 7.

Morning.—The helplessness and misery of those who are not fully delivered from sin and wholly given up to God; and their only remedy.

Afternoon.—The blessedness of those who are fully saved and walking with God, explained and exemplified by the personal experience of different speakers.

Evening.—How to come into the immediate possession of that glorious fulness of purity, peace, and power, which Christ has purchased, and which God awaits to impart.

WEDNESDAY, 10.30, 2.30, & 7.0.

Morning.—The constant victory over the world, the flesh, and the devil, enjoyed by those who are wholly possessed by God.

Afternoon.—The joy experienced by those whose lives are fully in harmony with God, and who are fighting for Him.

Evening.—The sacrifice which is the only fitting response to the love of God and the claims of a dying world.

Amidst the many causes for perplexity and apprehension, socially, politically, and religiously, the outlook is not all gloom. There never was a time when so many earnest Christians were at work for God; and the testimony is constantly being heard concerning all classes, that there is an eager ear for the truth in Jesus. Mr. G. Clarke told us at the Noon-meeting last week that in Dublin numbers of Roman Catholics went to the Mission at the Christian Union-buildings, and when one was asked why he came, and if he would not have to make confession of it, he replied, "Sure you're not a clergyman, and this is not a church." In some of the most Romish parts of Ireland the evangelist finds an open door. The fields are white for God's true labourers.

Amongst the upper classes, notwithstanding the pleasure, folly, and dissipation which abound, there are many hearts aching for peace with God. If the appalling silence concerning eternity were oftener broken by those who know the way of salvation in their own experience, it would be found that the Holy Spirit has been convicting peers and peeresses, no less than the common people, of sin, of righteousness, and of judgment. It seems as though the sifting process had begun, and that the children of God and the children of the wicked one are to be distinctively separated into their respective camps.

☛ We beg to remind our readers that the enclosing of circulars, &c., in The Christian subjects it to extra postage. All such enclosures sent from this office are headed, "*Supplement to* The Christian," and are sufficiently prepaid; we are not responsible for any not so headed. It is, therefore, important that our readers who forward copies of the paper containing such circulars (whether inserted by themselves or by us) should ascertain the correct postage, as we are constantly receiving complaints from those who have had to pay double postage on receiving copies from friends who have omitted to pay this extra postage.

The greatest power in the world is love. Said He who is the embodiment of the love of God, "I, if I be lifted up, will draw all unto Me;" and this He said, signifying by what death He should die. Men may be won by love to union in the truth, who never will be influenced by denunciation. There are stout Protestants who are feeble Christians, and zealous evangelicals who are timorous evangelists. The poor and weary world, lying in the wicked one, cries, "Who will show us any good?" Just as we hear and respond to that appeal of Satan's captives, by evidently setting forth before their eyes Jesus Christ crucified for them, our own differences will sink into their true proportions, and we shall be drawn together by love for the lost into love toward one another.

Many who have seen with regret the announcement of Dr. Saphir's resignation of the pastorate at Belgrave-square will be glad to learn that probably he will yet be retained for a season in his West-end pulpit. A committee of the London Presbytery, backed up by his church and congregation, have pressed on him an arrangement by which he should preach on Sunday mornings for six months in the year, he being relieved of all pastoral work. Dr. Saphir has consented to reconsider the matter; every friend of Gospel truth will hope and pray that he may be able to continue his useful ministry as a public teacher.

We would take the opportunity of directing attention to an intensely interesting pamphlet, which Dr. Saphir has prepared, on "Rabinowich and his Mission to Israel" (2d. *Shaw & Co.*). It sets forth, vividly and impressively, the present condition of the remarkable work among Russian Jews which Mr. Rabinowich has clearly been raised up of God to perform. As far as human foresight can judge, the movement seems destined to exercise a powerful influence for good on the future of the Jewish people; and at this crisis it demands the most sympathetic attention of Gentile Christians. This pamphlet, so full of striking and encouraging facts, ought to be scattered far and wide among the churches.

Having attained to "several years above the three score and ten," Principal McCosh, of Princeton University, thinks it time for him to resign his important office, and to make way for a younger man. He has requested the Board of Trustees to accept his resignation in February next. In making this announcement he adds that, thanks to God and his many helpers, he leaves the College "in a healthy state, intellectually, morally, and religiously." It is no small thing to be able to assert so much, in these days when our Colleges and Divinity Halls seem to be on their trial. Dr. McCosh has done splendid service to his generation on both sides of the Atlantic during his professorship, and he will be followed into a well-earned retirement with the prayers and good wishes of his many friends.

We have constantly maintained in this journal that alarm, or even anxiety, in relation to scientific theories, was premature. The certainties of science and the ideas which some entertain of its achievements do not agree. The ideas are far in excess of the results. A remarkable proof of this comes out in astronomy. About half a century ago Dr. Chalmers sought to allay the fears of Christians by his eloquent Astronomical Discourses, and afterwards Sir David Brewster all but contended that every planet in our system was an inhabited world. But the evidence of habitation in other planetary worlds has diminished rather than grown.

The new theory of the universe which was propounded a fortnight ago, before the Royal Society, by Mr. Norman Lockyer, remarkably confirms the attitude of patient waiting. Mr. Froude has said he gave up Christianity when he learnt the vastness of the universe. If the historian now reads what Mr. Lockyer, after long trials with the spectroscope has advanced, he will probably be as silent as were the Fellows of the Royal Society. The new meteoric theory cannot be explained in a note. But it goes to magnify the importance of a world into which the Son of God came, and teaches that science is only on its way to truth, and has not yet reached it.

In further illustration of the physical mutability of the stars it may be mentioned that the author of the recently published work, "Unfinished Worlds" (*Hodder & Stoughton*), tells us these facts:—The star Algol changed its magnitude in two days; another, Mira, faded in eleven months from a star of the first magnitude to a point invisible to the naked eye; numbers of new stars suddenly appear and as suddenly fade away; in 1866 a star from being minute was seen to become a star of second magnitude and then all but disappeared. Certainly these changes show that all things do not continue as they were, and enforce much weighty teaching of Scripture.

When a clergyman like Dr. Jex-Blake writes, as in last week's *Record*, of the imitation of Roman Catholic practices at the opening of Truro Cathedral, there ought to be concern. He adds very grave words:—

> There seems little hope that our Church can continue much longer Protestant, as every year she is becoming more and more Romanised, and no protest of any sort is made. No one is called to order by those in authority. Everyone is allowed to do what is right in his own eyes. We find fault with the law-breakers in Ireland, who say they have a law of their own, and with the lawlessness of the people in Trafalgar-square. But who has set them the example? The law-breakers amongst our clergy.

These things will give force to the Protestant celebrations of next year.

Every practical and well-considered attempt to relieve our congested cities of their surplus population of unemployed is deserving of the utmost encouragement.

We therefore have pleasure in directing attention to the prospectus which we have received of a "Home Colonisation Society." Its object, in brief, is to organise "Industrial Settlements" in different parts of England, where remunerative occupation, on a co-operative basis, may be found for those who are willing to do good, useful work, but cannot find it. These settlements, it is believed, would be self-supporting, after having got a fair start in the acquisition of land, homes, and implements. In any event the experiment, which has answered admirably in Holland, is well worth making, and we trust it will be fairly tried. Some of our Christian capitalists might lend it their countenance and support. Copies of the prospectus, and other papers bearing on the subject, can be had from the hon. sec., Rev. Herbert V. Mills, of 9, Hackin's Hey, Liverpool.

If the project succeeds, it ought to revolutionise our Poor Law methods. It does seem an inexcusable waste of labour to confine the tasks imposed on our State paupers to such unproductive channels as those in which they run at present. If our workhouses and tramp-wards could in some way be converted into industrial communities, according to the ability of the workers, the results ought to be beneficial, not only from the physical, but from the social and moral point of view.

Mr. Henry Varley sailed on Wednesday last in the ss. *Hankow*, bound for Cape Town. He proposes to make a brief stay there, engaging in Christian work as time and opportunity may offer, and then proceed to Melbourne, which he hopes to reach in February. Our readers, we trust, will follow him with their prayers.

Our energetic friend, Mr. John Shrimpton, of 38. Lincoln's Inn-fields, W.C., complains of the lack of sympathy among Christians, especially those belonging to the wealthier ranks of society. He strongly reprobates the stiffness and want of Christian brotherhood among those who attend the same church or chapel. He says:—

> A cultured man (not long a Christian) said lately that he had been introduced to So-and-So, but when he goes in and out of church Sunday after Sunday they merely bow to him; whereas in his new life he is longing for Christian society. Before he became a Christian he had no end of friends whom he could visit.

Mr. Shrimpton mentions similar instances of frigidity unbecoming the Christian profession, and, as an antidote, suggests the establishment of drawing-room Bible-meetings during the winter; the elders and juniors to meet those of their own ages respectively. It should be understood that all who attend these meetings must appear in evening dress. Prophetic subjects should be avoided; evangelistic meetings would be unwise; but good singing should be arranged for, as also tea and coffee. Nine o'clock would be the best hour. Proper cards of invitation should be sent out.

A memorial and protest with respect to the recent drunken orgy at the People's Palace, Mile End, having been sent to the Queen by Messrs. F. N. Charrington, H. Varley, and E. H. Kerwin, Her Majesty has replied, through Colonel Ponsonby, that the matter has been referred to the Trustees of the Palace. We are glad to know that the committee to whom the matter was entrusted for consideration, have recommended that the Trustees should not in future permit any intoxicants to be introduced into the Palace.

Why is it that our local rulers are so slow—to all appearance so unwilling—to adopt reforms, the need for which must be apparent to everybody? In her eloquent remarks at the recent anniversary of the National Vigilance Association, Mrs. Foster, of America, said:—

> With regard to the subject of police matrons, I may say that we have these appointed in many of our large cities—in the city of Chicago notably, and more recently in the city of Boston. You can have no conception as to the amount of good to be accomplished by these women. A woman brought in in a state of intoxication ought to be cared for by a woman, and not be submitted to the rough handling of men.

The truth of the last sentence is so self-evident that we cannot help again asking, Why is the system not adopted in this professing Christian country?

PAINTING FOR MORAL ENDS.

At the Grosvenor Gallery, New Bond-street, a number of paintings are being exhibited of infinitely deeper import, a thousand times more touching, and far more truly religious, than anything Doré ever gave the world. They are the work of a Russian, Verestchagin, a painter equal to any of his contemporaries in artistic ability, and beyond any painter who ever lived in the grandeur of his moral aims, and the application of his lessons to the consciences of all who take the least pains to understand him.

Never has the true character of war been more powerfully depicted than in the series of pictures delineating the Siege and Battle of Plevna. From the moment when the Russian soldiers are all crowding down in the damp grass awaiting the signal for the bloody conflict, to the time when a line of jolting waggons bear the dead and dying victors to their obscure graves, we behold each scene in the terrible drama excepting—and this is most characteristic—the one which appeals to the brutal sporting-man, namely, the actual sight of thousands of human beings murdering each other. Verestchagin is no sensationalist, who, like too many of the French school, depends on the ostentatious display of the horrible. He touches by showing us the sad reality, not the theatrical idea of a battle and its results.

Thus, "After Victory," the chief objects in the picture are the heaps of slain. In the distance a wonderful bit of painting, represents the generals riding furiously along the ranks, waving the national flag, while the soldiers throw up their caps in exultation. But then comes the fate of the vast number who lie in lines at the bottom of a valley on the hill-side, in various degrees of suffering, and more or less near to death, according to their wounds. But neither here nor in the melancholy picture, "A Turkish Hospital," is there an attempt to horrify by stage tricks so easy to artists. No; this Russian painter has himself gone through it all. He has not only risked his life, but at the so-called voice of patriotism he has slain his fellow-men. And it was in this very Turkish hospital that he went to seek his brother, who, like himself, was a soldier.

But Verestchagin, as all truly great geniuses since the Christian era, has been drawn by the force of things to the centre of life. As a painter he has evidently felt compelled to go to the very scenes where the drama of dramas was played out—where Jesus lived and died. And not the least interesting or the least precious things in this exhibition are the pictures of scenes illustrating the Old and New Testament. They are so numerous (there are about forty of them) that I cannot even name them. They are actual landscapes painted in the Holy Land, often with figures introduced illustrating some passage from Old Testament or Gospel history.

But the whole series has a meaning, as we may see by the one with which the painter concludes. In "The Prophecy" (56) Jesus sits alone on the hills overlooking the Sea of Galilee; the white walls of Chorazin and Bethsaida are just visible on the opposite shore. We see only the back of the prophet (Deut. xviii. 15), for the painter is in too serious a mood to imagine that he can give any adequate idea of that Face, marred more than any man's, and he is content to use the mere folds of the seamless robe to depict the agony of the wearer.

But that lonely figure, foreseeing the woes about to fall on those Galilean towns, is certainly meant by the painter as coming to-day with a message for London—a message exactly the same as that to Chorazin and Bethsaida; and if we would understand why, we must spend a serious quarter of an hour in trying to find out all that is meant by the pictures hung in juxtaposition at the end of the principal gallery. The catalogue, which on other subjects gives details, and even points the moral, on these, *the pictures* of the exhibition, is content to confine itself to these lines:—

94f. Crucifixion by the Romans.
94g. Blowing from guns in British India.
94h. Hanging in Russia.

I will imitate the wisdom of this course, and only say that he who misses seeing these paintings will miss the best opportunity he may ever have of understanding the age in which he lives; for if ever the nineteenth century has had a prophet, it is the Russian painter, Verestchagin.

R. H.

REQUESTS FOR PRAISE AND PRAYER.—Praise God for much blessing and the conversion of many souls, in the united services in the Free Churches in East Glasgow. Prayer for continued and far greater blessing on future meetings.——For blessing on special services by Mr. Opie Rodway, at Tylorstown, Glamorganshire, Dec. 3 to 6; also for annual railway mission services at Dowlais, Glam., Dec. 7 to 13.——For blessing on special Gospel services, to be held in Stebbing, Chelmsford, by Mr. Wood, of the Evangelisation Society.——For a great blessing on a twenty-two days' mission at Oxford, by Mr. G. Hefford, of the Evangelisation Society.

A SAILORS' REST FOR FOWEY.—A well-attended and most interesting meeting was held on November 24, at Christ Church school-room, Chislehurst, on behalf of the movement for the erection of a Sailors' Rest at this Cornish port. Rev. W. Fleming, LL.B., who occupied the chair, read a letter from the Vicar of Fowey, urging the speedy erection of the building. The meeting was addressed by Rev. G. J. and Mrs. Hill, Messrs. H. W. Maynard, M. H. Hodder, Theodore Howard, and Rev. R. Wallis Boyns. Mr. and Mrs. Townend, of Chislehurst, who spent a few weeks at Fowey, and saw the work of the Seamen's Christian Friend Society on the Cornish coast, have formed a Chislehurst branch, of which Mr. Townend will act as honorary secretary. A collection taken at the close of the meeting, together with contributions per Mr. and Mrs. Townend, amounted to over £35. About £1000 is needed, towards which above £150 has been received or promised.

BAPTISTS AND MISSIONS.

IMPORTANT MINISTERS' CONFERENCE.

About the month of June last Rev. F. B. Meyer, of Leicester, was the means of forming a union of Baptist ministers and missionaries, who would agree to pray, on each Lord's Day morning, for an increase of spiritual power for themselves and their churches. The membership of the union has steadily grown, and now numbers 170. On Thursday, November 24th, the brethren met for conference and prayer in Melbourne Hall, Leicester, by the kind invitation of Mr. Meyer and his friends. Not more than seventy were able to be present, and these gathered on Wednesday evening to seek God's blessing on the work of the following day. A most appropriate and inspiring address was delivered by Rev. W. Williams, of Upton Chapel, London, on the question, "What shall be the sign of thy coming?" It was thoughtful, earnest, and spiritual, and excited confident expectation of "more to follow."

The brethren gathered on Thursday morning, evidently conscious of their need of more spiritual power, and earnest in their desire to receive a fresh anointing. All the meetings were conducted by Mr. Meyer; and brief, pointed addresses were delivered—in the morning, by Rev. J. H. Atkinson, of Liverpool; afternoon, by Rev. W. J. Mayers, of Bristol; evening, by Rev. F. B. Meyer; and at the Communion service, by Revs. W. Hackney, of Birmingham, and A. Macdonald, of Chard. From ten to twelve, the subject was, "Confession"; from three to five, "Consecration"; from six to eight, "The Gift of the Holy Spirit."

It is not possible, nor desirable, to speak in detail of all that was done at the meetings. There was perfect freedom of utterance in prayer, and much silent waiting upon God. At the morning meeting all seemed desirous of getting into direct contact with God, of placing the whole life, and all its parts, under his searching sight, and of confessing honestly whatever He might reprove. And in the afternoon and evening there was an earnest and resolute purpose to surrender all to God, and to accept of his will concerning every part of the life and work, and a quiet confident trust in Him for the fulness of the Spirit's indwelling, which He commands and promises. It was a memorable day, and will never be forgotten by those permitted to be present. One brother described it as "one of the days of heaven on earth"; for may not every day be so described in which we take our own place, and gladly give the Saviour his? Another said he had come to the Conference after much prayer, and cherishing very large expectations, but the blessing received had far exceeded them all. Of course, it is not by the feelings produced at the time that the value of the Conference is to be judged. Will it result in more saintly lives, more earnest service, and more spiritual power? We confidently believe it will. G. W.

CABMEN.—The annual meeting of the Cabmen's Gospel Temperance Association was recently held in the Denbigh-road schools, Bayswater. One hundred and forty cabmen and their wives sat down to tea. Mr. W. A. Bewes presided, and a most enthusiastic meeting followed. Mr. T. Gent, missionary to cabmen, presented an encouraging report of pledges taken and lives reformed. One great need is a mission-room to carry on the good work. Lady Robinson gave a hearty address to the men and their wives, being followed by speeches from converted cabdrivers and others.

EURASIAN GIRLS IN CHINA.—Rev. Arnold Foster, of the London Missionary Society, is furthering a movement to provide a Home in Hankow for this class of girls, who, by reason of their social status, are often little cared for, and are therefore in great danger of moral ruin. In addition to the establishment of a Home, he is anxious that Christian friends should co-operate with him in getting some of these girls educated and trained in England, where they would have better prospects for the future. The project is warmly supported by well-known friends of China. Mr. Foster may be communicated with at the London Missionary Society's Mission-house, 14, Blomfield-street, E.C.

OBITUARY.

MR. W. H. SPAULL, PECKHAM.

This Christian worker has been somewhat suddenly called to his rest. As an evangelist and honorary secretary of the Metropolitan Tabernacle Training Class he will be much missed. In his office he was a faithful witness for Christ before his fellow clerks, who, on hearing of his death, went to the rooms of the Y.M.C.A., Whittington-avenue, where Mr. Spaull was a member and an active mission worker, and expressed their desire to present some useful gift to the Association as a mark of their appreciation of his consistent life.

DR. WALTER STEWART, LEGHORN.

In the Free Church of Scotland, and particularly in its Continental missionary connections, deep regret will be felt at the death of Rev. Dr. Robert Walter Stewart, which took place on Wednesday, last week, at Leghorn, the scene of his late labours. Among the oldest ministers of the Free Church, Dr. Stewart did a great deal in widening the missionary influence of that body on the Continent, and was, indeed, the occupant of the first Continental station of the Free Church, that established at Leghorn. Himself a son of the manse, Dr. Stewart was ordained in 1873 to the parish of Erskine, where his father had for years been minister. The winters of 1842 and 1843 he passed in Malta, under the instructions of the Colonial Committee of the Church of Scotland, and he returned from the Mediterranean just in time to sign the famous Deed of Demission. After passing a year in London, he accepted from the Colonial Committee of the Free Church the call to Leghorn, whither he proceeded in 1845. Through his exertions first Florence, then Rome, and then Naples became recognised Free Church stations, and subsequently were constituted into the Presbytery of Italy. He took a most lively interest in the Waldenses, and it was said of him by Dr. Duff, his predecessor in the Moderator's Chair, in proposing him, that mainly through his powerful stimulus, applied for nearly a whole generation, the Waldenses had emerged from obscurity and a contracted sphere of usefulness, and had become the successful propagators of Apostolic evangelism.

A DAILY PRAYER-MEETING is held at St. Katherine Cree Church, Leadenhall-street, between one and two o'clock. Visitors are invited, if only for a few minutes. Requests for prayer may be sent to Mr. Wilmshurst, at the church.

AYR FREE BREAKFASTS.—The report of this movement for the half year just closed states that free breakfasts have been given on Sunday mornings in the Wooden Kirk, Limond's Wynd, to 4450 individuals, 1355 of whom were adults, and 3095 were young persons. The work is carried on by a band of twenty-six workers. A Gospel address is given, and an after-meeting is held, at which any who may wish it are conversed with. Many non-church going people have heard theglad sound of salvation by this means.

G.P.O. TOTAL ABSTINENCE SOCIETY.—The tenth annual meeting of this Society was held at the Shaftesbury Hall, Aldersgate-street, on Thursday week. The report states that the past year has been the most successful since the formation of the Association. An effort has been made to establish branches in the provinces, which has resulted in an addition of 817 members to the Society. The total number enrolled was 1042, inclusive of an increase of 555 during the year, of which 242 belong to the London General Post Office. Sir Arthur Blackwood, Miss Agnes E. Weston, Lady John Manners, Dr. Ridge, and others addressed the meeting.

HOMES FOR WORKING GIRLS IN LONDON.—Mr. John Shrimpton, 38, Lincoln's-Inn-Fields, W.C., the hon. secretary, writes:—After reading the account of "the work of the year, 1886," an unsolicited donation of £500 has been given by "Thank-offering" for the extension of Victoria House; and, as the adjoining premises are unoccupied, this gift is most opportune. The £2100 given by "Anonymous" towards founding another Home—Domgay House—remains on deposit at the bankers'; but no portion of either of these sums can be devoted towards redeeming the debt of £1075, due to the current expenses of the existent Homes, all of which are abodes of daily blessing, 1824 having dwelt in them during the past year.

A CHILD'S GRAVE,

PATCHAM, SUSSEX.

I sit at rest 'neath the ancient tower,
All weather-worn by many a shower;

White clouds sweep over the distant town,
Their shadows shift o'er the pathless down.

A south breeze sighs in the chestnut tree,
It wanders up from the sunlit sea,

And brings to this God's acre of graves
The sound and scent of the rolling waves,

The laugh of girls in the fields of wheat,
The noise of life from the village street,

Where children shout and sing in their play,
Glad in the joy of the summer day.

The winds, that stay for a while, and pass,
Take on their wings from amid the grass

Odours of flowers, that adorn the tomb
With beauty pure, and their spotless bloom—

The bloom that speaks of the life to be,
The tearless life by the crystal sea.

Like a beacon on a sea-beat shore,
A cross gleams white by the old porch door,

With the record, full of pathos deep,
How Cicely Nevill "fell asleep,"

And the verse, in marble undefiled,
That tells how Christ "called a little child;"

And I know a mother's faith has seen
That death and grave do but come between

The pain of earth and the bliss above,
The partings here and the endless love.

And I see, as in a waking dream,
The child beyond the boundary stream

Amid the throng of the angels stand,
With a lily in her little hand.

James Bowker.

TEMPERANCE NOTES.

HOME.

Dr. Richardson's text-books are now used in seventeen States of America.

"Letters to Ladies on Alcoholic Drinks," by a lady, are appearing in *The Temperance Record*.

The students of Regent's Park Baptist College, London, are willing to address temperance societies within reasonable distances; travelling expenses only required.

Mr. William Noble visited Southampton last Thursday, at the invitation of Rev. Canon Wilberforce, and addressed an audience of between two and three thousand persons. Ninety-six pledges were taken.

The twenty-third anniversary of the Pastors' College Temperance Society was lately held at Newington Butts. The report showed that eighty-one out of the eighty-two students totally abstain from intoxicating liquor.

In addressing the annual general meeting of the Dublin University Temperance Society, held last week in Trinity College, Dr. McDowell Cosgrove asserted that the nervous system of the present race has degenerated, causing epilepsy, hysteria, and drunkennes.

Last week's number of Rev. T. Champness's paper, *Joyful News*, contained a striking picture entitled, "The English Juggernaut," representing the people as eager to be crushed under the wheels of the brewer's van, on which is riding triumphantly the publican loaded with money.

FOREIGN.

In *The Yorkshire Post*, Mr. Fretwell compares English and German workmen to the advantage of the former as regards steadiness and sobriety.

The New South Wales Intoxicating Drink Inquiry Commission has presented its report. It opposes even partial Sunday opening, and favours an extension of Local Option.

Referring to a recent note, a correspondent in Valladolid says, there are in Spain at least two teetotal societies, both in connection with the "Blue Cross Society," of Switzerland.

At the International Temperance Convention, South Australia, Sir Henry Ayres stated that the use of intoxicants—even by those who could afford them—in the colony had greatly decreased.

Mr. John Ferguson, of *The Ceylon Observer*, has written to the Society for the Suppression of the Opium Traffic, calling attention to the value of quinine as a specific against the taste for opium.

At Long Island, U.S.A., says *The Voice*, a movement to secure the observation of the Sunday-closing law lately was paralysed by a threat of the saloon-keepers to stop their contributions to the churches.

Dr. Mays, Stockton, California, in a report to the State Board of Health, says that, owing to the unwillingness of relatives to tell the truth, many cases of insanity due to drink are put down to other causes.

Letters to the Editor.

TRURO CATHEDRAL.

DEAR SIR,—I am glad that some voice has been raised in protest with reference to Truro Cathedral. What a spectacle, in the face of the crying needs of the age, in the face of God, and of his poor, is that of the Christian Church spending thousands upon bricks and mortar, and her priests masquerading in scarlet and gold.

If we would, indeed, "worship the Lord in the beauty of holiness," we must care less for splendid cathedrals, and more for the spiritual and temporal needs of the people. We have not yet "put away childish things."—Yours truly,

A CHURCHWOMAN.

OUR SOLDIERS.

SIR,—Will you not avail yourself of your own columns to suggest the united thanksgiving to Almighty God of all persons interested in Soldiers' Homes, or other agencies for their welfare, for the enactment to which you refer in your issue of the 25th ult., for the discontinuance of the issue of spirits in the Indian Army, and for the abolition of canteens? Will it not stir up all friends of righteousness and sobriety to prayer that a like course may be adopted by order of the Commander-in-Chief of the Army, and by the Lords of the Admiralty in the Navy?

A memorial, addressed to both these authorities, embracing the above, would, I believe, be well responded to, and would also tend to strengthen hands, it may be, well disposed to so plainly righteous and sensible a course.—Yours,

M. H. SYNGE, Retired Major-Gen.

SCOTTISH VILLAGES.

DEAR SIR,—Allow me in a few words to point out that Mr. Young in his letter has quite missed the point of mine of November 11. My contention was that villages that have been left entirely to the "ordinary means" are almost invariably in a state of great spiritual destitution.

I might go a step further, and say that, in my experience, not *almost*, but *always*.

Again, I do not see how my experience can be one sided, as I have been more or less connected with Gospel tent work since the year 1876, ranging from Sutherland in the north to Wigtown in the south.

I quite believe with Mr. Young there are some ministers who welcome evangelists, but I have come into contact with very few of this class; they are the exception, and not the rule.

It is curious that, with regard to this latter fact, there is the greatest reluctance on the part of many evangelists and other workers to speak out, while freely admitting it in private meetings or conversation. I fail, however, to see how any good can come by concealing the truth.

Next year I hope to furnish you with a report of Gospel work amongst Scotch villages, and will give full details. There are villages within a few miles of Edinburgh just in the condition described by me in my letter of November 11. If Mr. Young would like to visit them, I can send him the names of the places.—I am, yours truly,

WILLIAM GOURLAY.

Bellwood, St. Albans-road, Edinburgh.

DEAR SIR,—The article on "Scottish Ministerial Training," which appeared in the pages of your weekly on the 11th November, excited not a little attention and comment among a number of Christian workers with whom I am privileged to be in communication. Their verdict, which I will call a representative one, was marked with unity of expression. From not one of them was a verdict given adverse to the statements penned by the writer of the article. All had the conviction that what Mr. Gourlay had written was only too true.

The writer of the letter headed "Scottish Village Work," which appears in your last issue, combats the truthfulness of Mr. Gourlay's charges, and speaks of them as a "gross misrepresentation." The evidence he cites, and all evidence of the same kind within his reach, though brought forward in the measure he claims to have it, could not possibly overturn the sad truthfulness of Mr. Gourlay's statements. If many of the returns from which his evidence is culled were sifted to the bottom, it might be found that much of the good accomplished in conversion-work was likely enough to have been done among those who were already church members, but who had been admitted to church membership in an unconverted state. You can scarcely have any conception of the extent to which this evil exists in Scotland. Young people pass through the minister's Bible-class, study so many Bible lessons, answer so many questions, and after a short term of such instruction are admitted into church membership. Others who have not gone through this method, and who have entered the marriage state, will, for fear of their children "going without a name," "join the church" to get their children "christened." The way for such into church membership is often made very easy. Regeneration is a thing of which no mention is made. They are received on the ground of having an earnest desire to "join the church," and, of course, on admission, are entitled to what are called the benefits of "Church Privileges." Then, again, many who hold back because of conscious unfitness are pressed to "come forward" on the ground that the "Communion table" is "a means of grace." A minister once told me that though he was not sure about some people, he would not care for them to stay away at the "Communion season," because they might get converted at the "Lord's table." Such a system is subversive of all New Testament law.

Not unlikely, if you were to open the pages of your paper wide enough, there would be a mass of the "most incontestable evidence" brought forward from church returns, to prove that things are quite contrary to what I have stated in supporting Mr. Gourlay's note, but in the revelation day that is ahead of us it will be found that Mr. Gourlay has only too clearly described things as they are. I was admitted to church membership when in an unconverted state, and I did not profess conversion when I was admitted, nor was I asked or told anything about conversion. Others in the same condition of soul and life were admitted at the same time. Further, let me say, that out of at least fifteen families who went to the same church in town, out of the village where I resided, all were unconverted, save one woman. I knew them by name, and I knew them by life. Some of them have since filled untimely graves. Over and above, there were four or five of the publicans in town in membership, the most of whom have now gone to render their account. I can stand cross-questioning on all I have said.

During a Christian experience of nearly twelve years, I have come into contact with hundreds of churches, and with Christians of all denominations, and from many much the same soul-harrowing story has fallen on my ears as that which I have described, in narrating my early connection with church life. As a Christian worker, I have been in some twelve or thirteen counties in Scotland, ranging from Caithness in the north to Dumfries in the south, so that my range of observation is not a limited one.

I am glad to acknowledge, without fear of contradiction, that the Free Church which Mr. Young speaks for, is the leading denomination in Scotland in evangelistic work. Many of its ministers are hearty evangelistic workers, and some of its elders are noble men, not to speak of the host of worthies in the pews, who, though without a seat in the Presbytery, are yet true heaven-born ministers of the Gospel. In special, as in stated, Gospel work, the U.P. Church is following hard in its wake, but its ecclesiastical dimensions are much less than those of the Free Church, and its evangelistic area as well.

As to the work in Cromarty which Mr. Young mentions as part of his "incontestable evidence," who began it? The Free Church did a good and blessed work, but who began the work in Cromarty? The Free Church or the Salvation Army? But, apart from this query, Mr. Young's extract shows that, with the help of Mr. Gillies, special meetings were held for three weeks, over and above the "ordinary means," so that Cromarty has come "under the success of modern evangelism," and such places Mr. Gourlay excepts.

19, *Greenhill-road, Paisley.* JOHN CLIMIE.

MONTHLY TRACT SOCIETY.—Mr. J. R. Mackenzie, the secretary of this excellent body, has recently visited many of the towns in Scotland, stirring up an interest in its work.

WAREHOUSEMEN'S, CLERKS' AND DRAPERS' SCHOOLS.—The annual general court of these schools took place last week at the Guildhall Tavern. Mr. J. Wells Thatcher, secretary, stated that there were at present 183 children in the schools, 120 boys and 63 girls, the health of all of whom had happily been good. The 15 children to be elected next day would raise the number of inmates to 198. The 26 children who had left during the past year had nearly all been put in situations. One of the chief educational features of the schools was that the French and German languages were now being taught by native professors of high qualifications.

*WARNING TO SERVANTS.**

(1) In applying for situations at registry offices make quite sure of the character of the office at which you apply.

(2) Do not complete your engagement with any employer without making inquiry as to the character of the household for which your services are required.

(3) Do not be beguiled by advertisements that you see in newspapers, whether in London or the country, promising high wages and very little work. In most cases these situations do not exist at all. The advertisements are put in by people who wish to draw you to their office, and who, when you arrive there, assure you that that particular situation is already filled, but that they will soon find you another. Their promises may lead you into making very undesirable engagements.

(4) If you live in the country, be most careful in answering advertisements by letter to get some proof of the respectability of the advertiser. Many innocent girls have been drawn up to London and other large towns to their ruin by making engagements by letter with an advertiser of whom they know nothing. Better by far stay in the country all your life than run any such risks.

(5) Be on your guard against entering any home connected with a registry office unless you have taken pains to know its character. Many a girl has gone with her box into such a house in the hope of very soon being provided with a situation. Day after day has gone on, a heavy bill has been run up which she has not enough money to pay, and she is turned out—often late at night—to shift for herself, without money, as best she can, her box being detained by the people of the house.

(6) Do not be misled by strangers, whether men or women, who may speak to you on the landing-places or railway stations in London or other large towns, offering help, and inviting you to go with them. Apply to the station-master if you are in difficulty; he will probably know the character of the stranger who speaks to you, and whether he or she is trustworthy.

There are many highly respectable offices in London, and other large towns, and also some temporary Homes for Servants which may be entirely trusted. A list of London offices will be sent and further information will be given to you on applying by letter or personally at the office of the National Vigilance Association, 267, Strand, London, W.C.; where also any cases of fraud or deception by registry offices will be carefully considered, or inquiries will be made (on writing to the Secretary) as to the character of any place advertised.

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* May be had in leaflet form, price 9d. per 100, at the National Vigilance Association Office, 267, Strand, W.C.

SOUL-WINNING AND PRAYER UNION.—Text for December 10 (Proverbs iii. 6):—"In all thy ways acknowledge Him, and He shall direct thy paths."

LODGING-HOUSE WORK.—Last winter, with a young Christian man, I went into a lodging-house in Wandsworth, with some tickets for a free tea. After distributing them we obtained permission to preach the Gospel, and they listened very attentively. Another house in the same district was visited, with equally good results. We discontinued the work during the summer months, but commenced again last September, and have had very great blessing. There may be among your readers young men in other parts of London who have spare evenings in which they might visit similar places. A. J.

COLLEGE PLACE CHAPEL, CHELSEA.—A meeting for the fallen was held here on Monday night, 21st ultimo. Mr. James Pye and friends brought together a number of women. A good tea was furnished. From one till two o'clock all listened attentively to words of hope and life sung by Mr. and Mrs. Dale and Mr. Millbank, and spoken by Messrs. Bilbow, Browning, and others. At the close several expressed an earnest desire to be saved. These were pointed to Jesus and recommended to Homes. There is a crying necessity for multiplied efforts in this direction. We heartily wish that those who enjoy the fullest advantage of home life could see and hear what we have seen and heard. Tears of remorseful anguish, sighs charged with bitterest sorrow, tales of woe, and souls filled with dark despair, are the rule among these, whose spiritual affections are supposed to be dead. They are very thankful for the kindness which seeks to save them. Mr. James Pye's address is 22, Ifield-road, Fulham-road, S.W. J. R. P.

MR. GEORGE CLARKE IN CORK.

On Wednesday, November 23, Mr. Clarke's mission here was brought to a close. He came to the city on the urgent invitation of a number of gentlemen representing the various Protestant communities. The largest hall in the city was secured for the services, and the crowds that daily thronged the building proved that the arrangements made by the Committee were none too extensive.

It would occupy too much space to give anything like a fair idea of the many impressive addresses delivered during these days of refreshing. Those given at the women's meeting on the Sunday afternoons, and to the men at the half-past eight o'clock Sunday evening services, will never be forgotten by large numbers of those who were present. We have spoken to many who have referred to these occasions as the solemn turning-point in their lives. On the first Monday evening of the mission, Mr. Clarke gave his lecture on "The Christian Athlete." Numbers of Roman Catholics were present at this and other meetings, but some of them have already received priestly admonition on the subject. The Bible-readings were attended largely by persons who came daily long distances by rail or road, in order to avail themselves of the privileges which were proving "such a blessing" to the more favoured folk in the city. Mr. Clarke's closing address on the ability of Christ to keep, was a word that led many of us to encourage ourselves in God.

During the last two services of the mission thankofferings to the amount of £60 were given, in acknowledgement of blessings received. The objects to which these various gifts were to be appropriated embraced about twenty different religious and philanthropic societies. It would be impossible to convey any idea of the good results following Mr. Clarke's visit. Happy hearts, happy homes, happy service, and hallowed memories—these rise up before our minds, almost unbidden, as among the fruit of these days of the right hand of the Most High.

J. D. L.

Notices.

T. H. Morgan.—We are sorry not to be able to give you the information asked for. You had better apply to some missionary in Calcutta

Will the friend who sends The Christian to Mr. Friedr. W. Schulz (formerly of Anenheim, Strassburg, Germany, and now at Wertheim, Baden) kindly send us his address?

Communications Received with Thanks.—C.D.C. E.N. J.L. E.W.M. S.R. J.B. C.F.R. W.T.H. H.W.L.G. C.H. S.G. J.D. C.S. M.M. B.C. W.S. E.A.J. J.S. R.M. P.A.D. A.L.W. A.H. M.B. J.L. W.C. F.W.A.W. W.H. T.J.C.H. E.M. M.C. F.N.C. C.H.G. H.W.J. J.M. B.F. H.B.W. A.W.B. F.A.M.K. A.R.P. A.D. W.T. M.McK. A.S. H.B. T.H.M. J.K.W. R.D.F. H.M. M.A.L. R.T.S. C.G. F.E. R. L.B.A. P.E.E. S.F. E.A.F. L.B. A.R.F. A.O. J.R. A.W. E.J.W. M.B. H.N. J.C. M.P.U. S.P.S. C.T.P.L. F.L. J.H.M. A.J.D. C.W.W. H.L.Y. M.R.S. D.M. W.A. W.G. T.G.S. E.B.S. J.D.L. G.W. R.C. J.H. M.C.B. G.F.A. C.S.K. G.H. A.G.B. W.E.P. J.T.B. J.F. R.Y. H.W.H. R.B. W.R. J.B.G. W.F. J.S.B. G.J.H. N.R.H. R.H. S.J. T.G.J. R.B.W. G.E.F. G.T. J.M.S. P.W. J.T.P. E.S.H.R. R.A.E. S.R. W.M. A.H.

Applicants for Tracts.—R. Burt, 12, Willingham-terrace, Leighton-road, Kentish Town; L. Davis, 168, High-street, Stratford, E.; C. W. Baxter, 64, Medcalf-road, Enfield Lock; E. Peters, High-street, Stevenage, Herts; Miss Carter, 164, West Ferry-road, Millwall, E.; M. Towell, 33, Green-road, Southsea; G. Crisp, 68, Wellington-road, Forest-gate, E.; H. Beswick, 66, Colliery-Houses, Hucknall, Nottingham; E. Marsh, 24, High-st., Aldershot; C. Budd, 33, Peckham-grove, Camberwell, S.E.; G. Waight, Station-road, Earley, Reading; E. A. Jackson, Cottage Mission, 18, Spenser-road, S. Hornsey, N.; A. Fenn, 33c, Middleton-road, Dalston, E.; E. F. McQuilters, 35, Jeffery-street, New Brompton, Chatham; T. De La Mare, Post Office, Guernsey.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

AT NICE there is a society whose members call themselves "Gospel Volunteers." All but two were converted in the McAll Mission. They engage to speak evil of no one, to witness for the Gospel by purity of life, and by speech, whenever opportunity permits.

Mission Appeals.

East London.—Rev. W. Evans Hurndall, 16, Cottage-grove, Bow-road, London, E., writes:—We are hoping to supply to ten thousand of the very needy and suffering, in their own homes, a substantial Christmas dinner. Day by day we are helping the unemployed and starving, as funds reach us. Every case is strictly inquired into. The sending of these gifts into homes of poverty and sorrow enables us, at the same time, to send some sound Gospel literature, and by establishing friendly relations with the people often paves the way for words for the Master.

Spitalfields Gospel Mission.—The winter is upon us, and thousands of the poor out of work; some homeless and without food will soon be pressing around our missions looking for help. For the past two winters we have opened our Mission-hall in Osborne-place, Brick-lane, on Saturday nights, for the outcast and homeless. They are glad of the warm shelter, friendly greeting, and, above all, for a mug of hot coffee and bread and butter which is supplied them through the kind help of friends. As many as 5600 attended these gatherings last winter—many have been raised up, and are now with their families. We purpose reopening as soon as sufficient funds are in hand.—James Sharpless, Superintendent, 14, Sidney-square, Commercial-road, E.

Sermon Lane Mission.—Mr. George Fuller, the superintendent of this Mission, writing from his sick-room, says:—For the last six months I have been quite laid aside by a severe attack of rheumatic fever. This, with my other complaint, has disabled me from work entirely, not being able even to use my arm to write a letter. Our funds have greatly suffered. We have not only no funds, but are in debt, and all our winter work is before us. The work is being carried on by my wife and a band of devoted Christian workers. All the meetings are well attended, and much blessing is experienced. I ask your readers to come to our help and cheer me this Christmas in my affliction by sending sufficient funds to clear the debt and to enable us to give to our suffering poor the same relief as we have given for many years past. We need at least £100. We have a great many sad cases of very deep distress.—Your afflicted fellow-worker in Christ, George Fuller, Superintendent, 54, Liverpool-road, Islington, N.

Mrs. W. H. Wrigley, New Wandsworth, S.W., will be glad of Christmas cards, scraps, large and small coloured pictures, which in past years have helped to brighten many homes, hospitals, &c.

The Sick Poor.—Miss Stanley, 7, The Crescent, Clapham Common, S.W., is anxious to distribute packets of Scripture cards, books, &c., among the poor and sick in some of our workhouse infirmaries and hospitals. She will be glad to receive parcels for this purpose.

Chiswick.—Three hundred chairs are needed to reseat the Mission Hall at Chiswick. The evangelist, Mr. Robert T. Smith, 13, Barrowgate-road, Chiswick, who has just completed seven years' labours in this district, will gladly welcome any help. Free breakfasts are given every morning, and a weekly penny dinner, to relieve the existing distress.

Madeira.—For years Mrs. Smart, whose death we recorded last week, was the chief means of carrying on an important Protestant day school at Santa Cruz, Madeira. She took the entire charge and responsibility herself. Any Christians constrained to co-operate in supporting the school can correspond with Rev. J. P. Jones, Caerwent House, Bridgend, Glam.

Victoria Docks.—At this time of the year there is great scarcity of work. The number of men seeking employment is largely increased, owing to slackness in the building and other trades. Last winter we provided breakfasts for the men in our Lecture Hall at Tidal Basin, and we intend to do the same this winter, if possible. I desire also to help cases which come under my personal notice in visitation.—Joseph Overton, Congregational Minister.

Home Teaching Society for the Blind.—The Secretary, Mr. R. Tait, 31, New Bridge-street, Ludgate-circus, E.C., writes:—"We need £200 by the last day of jubilee year to put us in sailing trim for 1888. I have just been amongst a number of our blind pupils—old, young, and middle-aged—and they one and all testify to the benefit and consolation they derive from the regular visits of our teachers. We have seventeen teachers—all blind but one—to pay, and books, &c., to provide."

Latymer-road Mission.—The work includes evening shelters and night schools, where about two hundred boys and girls spend their time happily and healthfully—a gymnasium, an infant day nursery, a men's club, Sunday-schools, and temperance meetings. The soup kitchen has been re-opened, and free dinners have been started for hungry children. Christmas dinners will also be provided for some of the destitute poor. The committee are this year much crippled for want of funds. Contributions may be sent to Florence M. Gladstone, hon. sec., Latymer-road Mission, Blechynden-street, Notting-hill, W.

Lambeth Ragged School Society.—The arrival of winter calls for immediate action in meeting the demands which will be made for warm clothing, boots, woollen articles, &c. There are a thousand children connected with the schools, and a large proportion of them have to endure many privations. Gifts of clothing, &c., and subscriptions for providing children's dinners, will be thankfully received.—E. Nicholls, hon. sec., Lambeth Ragged Schools, Newport-street, Lambeth Walk, S.E.

EVANGELISTIC NOTES.

Miss North, of Axminster, has concluded a Gospel mission at the Methodist Free Church, St. Columb, with good spiritual results.

Mr. Moody is to visit Louisville, Ky. A temporary building, capable of seating five thousand persons, will be erected. The series of meetings will continue for one month, commencing with the New Year.

Rev. G. Frankling Owen has conducted a successful eight days' Gospel mission at the Baptist Chapel, Salcombe, South Devon. The meetings were characterised by much earnestness on the part of the preacher, and were well sustained.

Mr. Todd Osborne, of Glasgow, and Miss Johnstone, of Dumfries, held a series of meetings in connection with the Young Women's Christian Association in Victoria Hall, Belfast, last week, and much good is believed to have been done.

North Tawton, Devon.—A fifteen days' mission has been conducted here by Mr. George Hefford. Large audiences gathered night by night. Some have been awakened, and others professed conversion to God. The Christians have also been stirred and quickened.

Mr. G. D. Shipley, of Welwyn, Herts, and his helpers have paid a visit to some of the villages in the neighbourhood of Croydon, Cambs., and much success has attended their evangelistic labours. At the close of the meetings a number gave in their names as willing to join Bible and other classes.

Major and Mrs. Evered Poole are about to conduct a mission in the Skating Rink, Croydon, from Dec. 3 to 18, in which Canon Wilberforce, Canon Barker, Lady Sebright, Mr. Maynard, and other well-known speakers will take part. They ask for the prayers of God's people, that much blessing may rest upon this mission.

Galway.—On Friday evening, November 18, a most interesting evangelistic meeting was held here. Addresses were delivered by Mr. Robert Moon and Mr. David Miller, students of the Queen's College, the whole meeting was most impressive. It is intended that these meetings be continued at intervals during the winter.

Heaton Chapel, Stockport.—A very successful twelve days' mission was concluded a few days ago in the parish church here. Rev. Sholto D. C. Douglas was the preacher. Meetings for women only were addressed by Miss Cowen, whose appeals produced a remarkable effect. The mission has created much religious interest, which promises to be lasting.

Mr. Scroggie in Glasgow.—For the past fortnight Mr. J. M. Scroggie has been carrying on meetings in Wellpark Free Church, which have been in every sense most successful. On week nights the attendance has kept up steadily, and the number of inquirers has increased as the work has gone on. The Lord has been present in saving power. On Sunday, the 20th, it was arranged to have an overflow meeting in the hall adjoining the church, and expectations were not disappointed, for both church and hall were filled. Fruit was gathered from both, and the closing week has been crowned with much blessing. On Sunday last Mr. Scroggie began work in Dennistoun Free Church.

FLOWER GIRLS' MISSION.—The labours of our missionaries and Bible-woman are greatly blessed. Last winter over thirty thousand meals were provided for poor women and children. Many garments, coal tickets, &c., distributed, while fifty-six girls were taken into the Flower Brigade receiving its shelter and training. The winter brings a renewal of these claims; the Brigade has been re-opened, and the free meals and distribution of clothing. The Committee have made alterations in the Mission premises, and have opened an institute for work girls in the evenings, clubs, classes, &c., being held in connection with them. The claims of these poor creatures are very pressing this winter.

John A. Groom, Hon. Supt.

8, Sekforde-street, Clerkenwell, E.C.

TEMPERANCE and the CHURCHES.

TEMPERANCE SUNDAY was very largely observed over London, and numerous discourses were delivered. At St. James's Hall, in the morning, Rev. Mark Guy Pearse described the steps by which he was led to become an abstainer. In the afternoon, Rev. Hugh Price Hughes preached to an enormous congregation, and denounced the liquor traffic, root and branch. He held both political parties in the State to be guilty in this matter. He professed his profound amazement that any Christian man, who knew what the curse of drink was, could continue to take, or give to others, intoxicating liquors.

On Monday evening a great demonstration was held in Exeter Hall, called by the National Temperance League, organised by the secretary, Mr. Robert Rae. The LORD BISHOP of LONDON presided. His Lordship said those who had looked into the lives of the people at large knew in how very many places the promotion of the temperance cause had substituted happy for miserable homes, health for wretchedness and disease, comfort for privation and poverty; and, what was far more, had enabled many to acknowledge their Creator and Saviour, who, before, were hindered from accepting his loving message, and obeying his holy will.

Rev. Dr. MCKENNAL (Chairman of the Congregational Union) said that was his first appearance on a temperance platform. He became an abstainer because he felt that when he was appointed to his present office he must "lighten the cargo" if he was to get through the labours that came down upon him. Such was the benefit he had derived that he did not think he was likely to become a moderate drinker again. It was always a matter of great grief when the Christian Church stood aloof from great moral movements, for in that she was totally at variance with the example of her Master. One of the most striking features of the life of Christ was his human-divine sympathy with what was going on around, which led Him to break the bonds of national and religious custom in his time. The speaker went on to say that he believed a real awakening to the mode by which a high spiritual life might be attained, would be coincident with an abandonment of intoxicating drinks, which were antagonistic in their influences to closer union with God.

Rev. HUGH PRICE HUGHES reproached Mr. John Bright and Mr. Gladstone in having *done* little or nothing to further this movement, though both had *spoken* strongly on it. He despaired of success in the temperance cause until temperance electors were prepared to register their convictions at the polling-booth. England is still grovelling at the foot of the beer barrel. Wales, Scotland, and Ireland have thrown off the shackles of the Sunday liquor traffic, but England is still fettered by them. Temperance electors are strong enough to turn the balance of the political scale if only they were true to their convictions.

Rev. Dr. CLIFFORD (Vice-President, Baptist Union) said the consciences of members of Christian churches had been quickened to a sense of responsibility not only for their own evils, but for the evils that were in the way of their fellows, causing them to assert concerning them that it was their duty to lift every stumbling-stone out of the path of human progress, and get rid of every rock of offence. Temperance, however, is but on the fringe of the churches at present. Every Christian needs to be brought into battle line, so that as one great sacramental host of God they may go forth to combat this giant evil.

Rev. Peter Carmichael (Presbyterian Church of England) having spoken, Rev. Thomas Whitehead (President Primitive Methodist Connexion) urged the desirability of inculcating temperance principles in schools. Rev. W. B. Lark, of the Bible Christian Connexion, said the branch of the Methodist Church to which he belonged had a clean history in regard to the temperance movement. Their ministers were total abstainers to a man. Rev. Thomas Scowby, of the Methodist New Connexion, held that it was the duty as well as the privilege of the churches of Christ to take the lead in this

The Book World.

A New Church History.*

To bring the religious and ecclesiastical history of nineteen centuries, in a succinct and readable form, within the limits of one portable volume, is a gigantic undertaking. Professor G. P. Fisher, of Yale University, has accomplished the task, however, in a way that entitles him to the heartiest thanks of Christendom. As a Professor of Ecclesiastical History he has presumable qualifications and opportunities for the due discharge of such work; but it is one thing to have acquaintance with the facts, and another to present them so as to secure the attention and ensure the profit of the average reader. The author expressly states that he has not written "for technical students exclusively, but for intelligent readers generally." He has produced a book which is pleasant to read and easy to understand, and which must be invaluable to remember. No one can properly estimate the Church life of to-day without knowing something of the links that bind it to the past. Here is the complete chain—or, at least, the chain as complete as existing records will permit. It is truly a *magnum opus*, and would constitute a worthy monument of the most laborious and industrious life.

The scheme of the work is systematic and excellent. The Christian era is divided into three portions—the ancient, the mediæval, and the modern. These divisions are subdivided into periods, embracing some well-defined course of years. This plan is at once orderly and helpful to the apprehension and the memory. The periods in their turn are dealt with from different standpoints: first, as to the broad facts of the history, then as to the developments in Christian life, worship, and doctrine peculiar to the time. In the third, or modern, era the new topic of "Christian Missions" is introduced, and other aspects of the outcome of the Christian faith are noted. Maps representing the political and religious apportionment of the known world at the periods under consideration, assist the mind of the reader in grasping the whole.

Where the field is so extensive there must necessarily be a selection as to the leading events, personages, and movements that are embodied in the history. Dr. Fisher anticipates that this will give rise to differences of view respecting his admissions and his exclusions. There will also be inaccuracies more or less important. Allowing for all this, we feel that the author has done all that could be expected from any man, and far more than could have been achieved by most. His summary of the early days of the Christian Church, covering the period represented by the sacred writings, seems to us most admirable, and, if, as we must assume, the subsequent periods are treated with equal fidelity, the volume is one that no student of the Christian religion, in its world-wide scope and influence, can afford to be without. We might add a word of minor criticism as to the closing period, which the author terminates at the present year of grace. Seeing, however, that among the names of living persons he only mentions three who can be said to be prominent actors in the making of Church history to-day, the close of his final period is somewhat post dated. Still, it is a noble gift to this generation, and we hope to dip full often into its eminently instructive pages. We ought to add a word of commendation of the full index, which greatly enhances the worth of the book for purposes of reference.

Miss Holt's New Story.

IN CONVENT WALLS (5s. *J. F. Shaw & Co.*) is Miss Holt's new historical tale. It contains three connected narratives, of which the third affords the title of the book. It is an admirably drawn picture of the lights and shadows of convent life at its best—and truly cruel and contemptible is its best. None of the darkest and wickedest features are introduced. Like all this gifted lady's writings, it is of thrilling and sustained interest; high-toned, Scriptural, and excellent in every respect.

The Good Prince.

Rev. W. W. Tulloch's STORY OF THE PRINCE CONSORT, written for English boys and girls, has been approved of by Her Majesty, and may, therefore, be accepted as authentic. We heartily commend it as a gift book for the season. It is got up in royal style, by *Messrs. Nisbet & Co.* (3s. 6d.)

Two Books for "Stay-at-Homes."

The next best thing to visiting foreign lands oneself is to read the accounts written by those who have travelled. Mr. E. H. Riches' MY TOUR EASTWARD is so well written, the descriptions are so graphic, and the pictures drawn so well, both by pen and pencil, that, after finishing the little volume, it is difficult to realise that the Eastern lands have been seen only with the mind's eye. (*English Publishing Company.*)

DAILY LIFE AND WORK IN INDIA, by Rev. W. J. Wilkins, of the London Missionary Society, is a most interesting book. It gives information, not only about missionary work, but, as its title indicates, on all subjects connected with Indian life, native customs and religions. It closes with a powerful statement of the spiritual needs of our vast dependency. The illustrations make it well suited to interest the young. (*Fisher Unwin.*)

Annuals, &c.

A graphically written tale by Sarah Tytler, recording the sayings and doings of a Gipsy girl, rejoicing in the curious name of VASHTI SAVAGE, is the extra Christmas number of *The Sunday Magazine.* Apart from the pleasure to be derived from the author's excellent character-sketching, the story should awaken interest in this neglected class for whose welfare Mr. George Smith, of Coalville, is deeply concerned (6d. *Isbister*). The annual for 1888 of *Little Folks* is a children's story of the fairy order, by L. T. Meade, THE HOUSE OF SURPRISES. It is got up in Messrs. Cassell's best style and capitally illustrated. Cassell's ILLUSTRATED ALMANACK (6d.) is as attractive in its pictoria resources and as full of information as ever.

Stories for the Young.

HER ONLY SON, by the Author of Nelly's Dark Days (*Scottish Temperance League*), is one of Hesba Stretton's touching tales, written to expose the fearful evils of intemperance and of the liquor traffic. The same house sends out THE ADVISER; the annual volume of which is full of good advice from beginning to end. It is, in short, a first-rate temperance publication. THE BOY WITHOUT A NAME (1s. 6d.), by the well-known writer of boys' books, W. M. Thayer, is a true life-story ably told. It has many lessons for children, and for parents, and also some valuable suggestions on the subject of adoption. In THE BOY FRIENDS, by Rose Jay (1s. *G. Stoneman*, 67, *Paternoster-row*), we have a pleasing and well-written story in which is some good advice to the young. Miss Maria Havergal has left a touching memorial behind her in a fragrant little "story of God's grace," CRIPPLE JOSEPH (1s. *Nisbet & Co.*). The fact that it revives the memory of her still more gifted sister, Frances, will secure for it a hearty welcome.

A Gift for the New Year.*

The salient features of this elegant and instructive chart are:—

(1) The parallel lines, giving at a glance the progress of the world's kingdoms in relationship to that of the Jews, and bringing out the continuity of a seed having God's name put upon it, throughout all history.

(2) Two special points demand careful study as being freshly brought out:—

(*a*) In the Note on Babylon, the link between the Old Testament Babylon Apostasy and that of the Babylon of the Revelation is brought to light with a definiteness of Scripture proof which seems to establish an indisputable identity between the woman of Zech. v. returning "to her own place in the land of Shinar," and the harlot on the seven hills of Rev. xvii.; St. Paul, in 2 Thess. ii., fastens the chain of evidence with marked and verbal allusion. "Let us make us a name"—the earliest motto of apostasy—finds its antithesis in the awful, "In her forehead a name...." "Let us build us a city and a tower whose top shall reach unto heaven," finds its antithesis in "Her sins have reached unto heaven;" "her smoke ascendeth for ever and ever." A careful study of the whole note would seem to furnish a weapon in the Romish controversy too long allowed to hang unused in the Scripture armoury.

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* HISTORY OF THE CHRISTIAN CHURCH. By G. P. Fisher, D.D., LL.D. 12s. *Hodder & Stoughton.*

* THE HOLY SEED. A CHART. By Miss E. S. Elliott. Beautifully engraved in gold and colours, bringing out the connectedness throughout Scripture history of God's chosen out Remnant, in its relationship to the course of the world's kingdoms, up to the establishment of the Millennial reign. Suitable for binding in Bibles. Price 1s. Post free. *S. Bagster & Sons.*

(*b*) In a second note the transfer to the Church in the Upper Chamber of the New Covenant of Jeremiah xxxi. by our Lord "in the night in which he was betrayed" appears in detail so forcible that it is as though a family archive were brought to light to which each member of that family may immediately lay claim with fresh impulse and assurance — a "Divine Magna Charta" preached now "to the humblest believers." This the Church is seen to hold *ad interim.* "A nationally restored Israel will yet claim it."

For other points brought to light—the parallelism of the Jewish "great tribulation" and the Church "tribulation of Jesus Christ," the transfer of "*the Name*" in the Ascension-blessing, &c., &c., we refer our readers to the chart itself. Of course to many some of these will seem debatable subjects, but no one can fail to derive profit from such suggestive parallels.

Mr. Haslam's New Book.

Under the title of Gleanings from the Harvest, Rev. W. Haslam gives us a racy volume of ministerial and mission experiences on the same lines as his two previous autobiographical works—"From Death into Life," and "Yet Not I." All who have read with interest and pleasure those narratives will welcome these "Gleanings." Though a complete and independent work, it goes, in some sense, to serve as a continuation of the other two. We have the same liveliness of style, the same vigour of expression, and the same fidelity to Gospel truth. The book will prove specially serviceable as a gift-book to any who have Ritualistic leanings, or who but dimly apprehend the great truth pressed by the Lord upon Nicodemus in that midnight interview, "Ye must be born again." (2s. 6d. *Morgan & Scott.*)

Miscellaneous.

Dr. Geikie's Life of Christ is now published in four editions; 2 vols. illustrated, 30s.; library edition, 2 vols., 30s.; student's edition, 2 vols., 16s.; and cheap edition, 1 vol., 7s. 6d. The last-named meets a largely felt want.

In the Dashing Days of Old; or, The Worldwide Adventures of Willie Grant. By Gordon Stables, C.M., M.D., R.N. 5s. *Shaw & Co.* This is a stirring narrative of naval life in the early part of the present century, and will be a delight to boys, as the works of this writer always are.

Captain Dawson's Brave Hearts and Busy Hands (6d. *John F. Shaw & Co.*) conveys stirring and prayerful lessons, based on the record of the lives and doings of Nehemiah, Ezra, and Haggai; these are practically applied to the individual, ecclesiastical, and national experiences and circumstances of to-day.

Specially interesting just now is the Sketch of the Life of C. H. Spurgeon, issued in a twopenny pamphlet by *Messrs. Passmore & Alabaster.* The sketch is full, and, of course, authentic, and there are thirteen engravings, including portraits of the Tabernacle pastor, his grandfather, his father, his brother James, and his two sons.

Messrs. Cassell & Co. have added another brick to their pile of popular literature by the serial issue of The Dictionary of English History. Such a work, prepared in the thorough and reliable style of this house, will prove invaluable for purposes of reference. With this first number is given a handsome fac-simile reproduction of "Magna Charta," well worth framing.

Dr. Barnardo is somewhat late with his Oct.-Nov. issue of Night and Day (4d. 20, *Stepney-causeway, E.*), but most readers will be too engrossed with the deeply interesting contents to look at the date. They will here find full details of the Doctor's new Manitoba farming project, and much information, of a pathetic kind, relating to the work of the Homes and the poor children of our great city.

The Christmas Letter Mission.—We have received from *Messrs. Hazell, Watson & Viney* an album containing specimens of the publications of the above Mission. It contains elegant picture and music cards for Christmas, the New Year, and other occasions, and the printed and illustrated letters which have been issued year by year. It is a useful sample case to order from, and would be an acceptable present anywhere.

Correspondencies of Faith and Views of Madame Guyon. By Rev. Henry T. Cheever. *Elliot Stock.* We have read this work with the deepest interest, and feel that upon the whole it deserves to be warmly commended. Although occasionally bordering on the questionable and transcendental, it seems to us eminently calculated to confer spiritual benefit. It is a wonderfully live book, and treats the grand subject of fellowship with God in a way at once soul-refreshing and enlarging. The object is to lead Christians into the enjoyment, if possible, of the perfect life. It is not controversial in its tone, nor can it be regarded as advocating perfectionism in the flesh. Rather, it is an endeavour to bring before us in concrete fulness the possibilities of Christian experience and to supply healthy stimulus and aim.

CHRISTMAS CARDS.

Messrs. Castell Brothers, Warwick-lane, E.C., publish a large variety of cards for Christmas and the New Year, under the generic title of the "Peniel" series. The designs are excellent, and the colourings in most cases of a very attractive kind, while the selection of Scriptures and verses from well-known Christian poets is unexceptionable.

A packet of very cheap and tastefully got up cards comes from *Messrs. Wheeler Brothers*, 88, *Mildmay-park, N.* We are especially pleased with the "Crown" and "Peace be Still" packets, the former containing pretty floral designs and texts, and the latter sea and river views, with appropriate flowers, texts, and wishes for the season. The Motto cards, printed in large type, in scarlet and blue, are very striking. Friends in Canada can get these cards at the *Willard Tract Repository, Toronto.*

NEW YEAR'S ADDRESSES.

A little budget of these annual reminders of the flight of time comes to us from *Messrs. S. W. Partridge & Co.* No More; or, Bright Thoughts for 1888 (9d. per doz.), hints at the glories of the future state, when the believer shall not only possess much that he lacks here, but lack much that he would now gladly be without.—Learners, by Mrs. Cronyn (1d.), extols the beauty and blessedness of a whole-souled obedience to the Divine command and will.—In Thou Winnowest My Path (1d.), Miss S. M. Nugent takes up the idea of the believer being the property of his God, and made to pass through the process of separation and purification, as the good grain is winnowed in the fan. The simile is well worked out, and the address sparkles with bright flashes of helpful thought.—Christ Possessed, by Rev. E. W. Moore (1d.), is on somewhat similar lines. He quotes with approval a saying that "sanctification is a God-possessed soul," and amplifies the truth that Christ is *in* as well as *for* the believer.—Memorials of Jordan (1d.) is the title of Rev. F. H. White's address. From the experiences of the Israelites in their entrance upon the Promised Land many practical lessons for the Christian are drawn.—A further stage in the same line of teaching is reached by Rev. C. A. Fox in New Year in the Land (2d.). In the first part the Christian's inheritance is unfolded and illustrated with Mr. Fox's customary wealth of expression and elevation of tone. The second half of the address deals with the fulness of the Spirit as the power for service. The whole is an eminently practical and stimulating utterance.

BOOKS RECEIVED.

Mr. G. Stoneman, 67, Paternoster-row: — The Boy Friends; or, More than Brothers, by Rose Jay. 1s.

Messrs. Cassell & Co., Limited, Ludgate-hill:—The Palace Beautiful: A Story for Girls, by L. T. Meade.

Messrs. Macniven & Wallace, 138, *Prince's-street, Edinburgh:*—The Girls' Friendly Society Hymn-book. With tunes. 1s. 6d.

The Indian Female Normal School and Instruction Society, 2, Adelphi-terrace, W.C.:—Our Sisters in India, by Rev. A. H. Lash. 1s.

Griffith & Farran:—Manual of Sonography: A new joined-vowel script system of phonetic shorthand, by Rev. D. S. Davies, Carmarthen. 2s.

Messrs. Marshall Brothers, 10, *Paternoster-row:*—Christians and *Christians*, by Rev. F. S. Webster, M.A., Principal of the Church Army Training Home. 1s.—Hymns for Conferences and Bible-readings, Compiled by W. Spencer Walton. 1d.

Messrs. Sampson, Low & Co., Dunstan's House, Fetter-lane, E.C.:—Through Central Asia: with a Map and Appendix on the Diplomacy and Delimitation of the Russo-Afghan Frontier, by Rev. Henry Lansdell, D.D., M.R.A.S., F.R.G.S. With seventy-four illustrations. 12s.

Messrs. T. & T. Clark, 38, George-street, Edinburgh:—A Manual of Biblical Archæology, by Carl Friedrich. Vol. i. Translated from the German by Rev. Peter Christie. Edited by Rev. Frederick Crombie, D.D. (Clark's Foreign Theological Library. New Series. Vol. xxxii.). 10s. 6d.

Mr. James Nisbet & Co.:—God's Garden, by "Heart's-ease." 3s. 6d.—Three Friends of God: Records from the lives of John Tauler, Nicholas, of Basle, and Henry Suso, by Frances Bevan. 5s.—Lotta's Life Mistake, by Mrs. Eva Travers Evered Poole. 1s.—Seek, and ye shall Find: Studies in Holy Scripture. The Four Greater Prophets. Part i., Isaiah; Part iv., Daniel, by C. M. and S. I. M. 1s. each.

Messrs. Wyman & Sons, 75, Great Queen-street, E.C.:—Hymns and Meditations, by W. T. N.

Mr. Elliot Stock:—With the Prophets Joel, Amos, and Jonah, by Rev. Alfred Clayton Thiselton. 4s.

W. Isbister, Limited, 56, *Ludgate-hill, E.C.:*—Social Wreckage, by Francis Peck. New edition. 3s. 6d.

Messrs. S. W. Partridge & Co.:—"Nothing to You," by Charlotte Elizabeth Tidy. Second Edition. 1s. 6d

Mr. J. Pulsford, 80, *Terminus-road, Eastbourne:*—Beauty for Ashes; and other Sermons, by Rev. A. A. Toms.

Messrs. Brook & Chrystal, 11, *Market-street, Manchester:*—Sermons from a Sick Room, by Rev. Alexander Mackennal, B.A., D.D.

Drummond's Tract Depôt, Stirling:—The Romance of the Ranks: Reminiscences of Army Work, by Miss M. S. S. Herdman, founder of the Soldiers' Scripture Union.

Messrs. Hodder & Stoughton:—The Minister's Pocket Diary and Clerical Vade Mecum, 1888. 2s.—Soul-winning, by Forster Crozier. 1s. 6d.—Notes on the Books of the Bible, by the late Dr. W. P. Mackay. 2s. 6d.

Sunday-school Union:—The Biblical Treasury of Expositions and Illustrations (Old Testament Series. Vol. viii.). Ezekiel to Obadiah. 2s.—A Day in the Country; A Cantata for Sunday-schools, by John Gummer. 4d.

Messrs. John F. Shaw & Co.:—In Convent Walls: The Story of the Despensers, by Emily S. Holt. 5s.—City Snowdrops; or, The House of Flowers, by M. E. Winchester. 5s.—The Shepherd's Darling, by Brenda. 3s. 6d.—Mr. Bartholomew's Little Girl, by L. Marston. 2s. 6d.—The Story of Little Hal and the Golden Gate, by Maude M. Butler. 3s. 6d.—Froggy's Little Brother, by Brenda. Illustrated edition. 3s. 6d.—Sweet Home, by Grace Stebbing. 1s.—Shaw's Playtime Stories: At Home, by Grace Stebbing, and Play by the Sea, by Catherine Shaw. 3d. each.

Religious Tract Society:—The Fifth Form at St. Dominic's: A School Story, by Talbot Baines Reed. 5s.—Joint Guardians, by Evelyn Everett-Green. 5s.—The Black Troopers, and other stories. Strange Tales of Peril and Adventure. Remarkable Adventures from Real Life. Adventures Ashore and Afloat. 2s. 6d. each—Winning Her Way. 1s. 6d.—Singed by the Fire, by Mrs. Grant. 1s.—That Vulgar Girl, by Emma Leslie. 1s.—Listening to Jesus: Sunday Readings for the Little Ones, by E. M. Waterworth. 1s. 6d.—Betel Nut Island: Personal Experiences and Adventures in the Eastern Tropics, by John T. Beighton. 2s. 6d.—The Religious Tract Society Pocket Book and Scripture Calendar for 1888. 1s. 6d.—The Boys' Own Annual. The Girls' Own Annual. 8s. each.

PAMPHLETS RECEIVED.

Mr. J. E. Hawkins:—Take Him at His Word, by Mrs. W. E. Legg. 1d.—*Mr. Elliot Stock:*—"Believe:" helpful words for the anxious and the doubting. 1d.—"The Daily Bread Almanack," compiled by Rev. J. Smith, Dufftown. 1d.—*Messrs. Ford & Coghill, Glasgow:*—"Timely Decision:" An Address to the Young. By Rev. W. Duncan, Glasgow. 1½d.—*Mr. T. Woolmer:*—A Word in Season: A Lecture on the People of the West Indies; their duties to themselves and others, by Rev. Thomas M. Chambers, M.A.

Almanacks.—*Messrs. S. W. Partridge & Co.:*—The British Workman Almanack; The Band of Hope Almanack; The People's Almanack, 1d. each.—*Messrs. Wheeler Bros.*, 88, *Mildmay-park, N:*—The Ruby Illustrated Almanack and Text Book. 1d.—*Messrs. Passmore & Allabaster*, 4, *Paternoster-buildings:*—Spurgeon's Illustrated Almanack. 1d.—The Scripture-subject Searching Almanack, by E. L. S. (1d. *Marshall Bros.*, 10, *Paternoster-row*).—*Religious Tract Society:*—The People's Almanack; The Child's Companion Almanack; Illustrated Sheet Almanack. 1d. each.—The Pocket Book Almanack, 1d. and 2d.

The annual volume of Our Own Magazine (2s. *Children's Special Service Mission*, 13, *Warwick-lane, E.C.*), is strong in Gospel truth, put in a bright and attractive style.

Wayside Pearls, by Cecilia Havergal (*Dean & Son*, 160a, *Fleet-street, E.C.*), contains a text and verse for each day of the month; it is tastefully got up, and prettily illuminated.

The Illustrated Missionary News for 1888 will contain—in addition to a general review of the foreign mission field—biographical sketches of eminent missionaries, illustrated descriptions of special scenes and incidents in connection with mission works, statistical information, original papers on missionary subjects, topographical notices of mission lands and stations, &c. (*Messrs. S. W. Partridge & Co.*).

THE ISLAND AND COAST SOCIETY FOR IRELAND has been labouring for fifty-four years in the remote coasts and adjacent islands of Ireland. It maintains at present forty-one Scriptural schools, which must of necessity be closed without its help. It is most necessary to keep alive these centres of truth, and thus to encourage our Protestant poor amidst their present difficulties

BURIAL REFORM.—A meeting of the Council of the Church of England Burial Reform Association has been held in London, when it was resolved to ask for the co-operation of the Sanitary Institute of Great Britain, and the sanitary authorities generally throughout the kingdom, in the effort now being made by this Society to bring back the nation to the mode of burial indicated in the Burial Service—namely that known as the "earth-to-earth" method.

lotes on Daily Readings.

SUNDAY, DEC. 4.—JEREMIAH XXXV.

HE subject of this chapter takes us back seven-een years, to the days of Jehoiakim, shortly efore the appearance of Nebuchadnezzar at erusalem (ver. 11).

2.—*The house of the Rechabites.*—"The Recha-ites were a nomad tribe, not of Jewish but of Kenite race (1 Chron. ii. 55). While the main ody of the Kenites gradually adopted settled abits and dwelt in cities (1 Sam. xxx. 29), the Rechabites persisted in living the free desert ife, under the influence and authority of onadab, a remarkable man of their tribe, who ived in Jehu's reign. From the part he took n helping Jehu to root out the worship of Baal, it seems plain that he was a zealous adherent of Jehovah (2 Kings x. 15—17)."—*S.C.* Their punctilious obedience to Jonadab's precepts is employed by the Lord to point out n dark contrast the very different treatment He had received from his people.

11.—*Let us go to Jerusalem for fear of the army of the Chaldeans.*—Probably, supposing that Jerusalem was safe from the Chaldean invasion through the Lord's protection, but they did not expect to find a disobedient people, about to be punished for their disobedience.

14.—*I have spoken unto you...but ye have not inclined your ear.*—The contrast is between the Rechabites' obedience to an earthly father, or chief, one of themselves; and Israel's disobedience to their heavenly protector and friend, the God who had done so much for them.

19.—*Shall not want a man to stand before Me for ever.*—"Stripped of the metaphor it means that their welfare should ever be the object of the Divine care, and accordingly Dr. Wolff and Signor Pieratti bear witness to the existence of a large tribe who represent themselves as the descendants of the Rechabites."—*S.C.*

MONDAY, DEC. 5.—JEREMIAH XXXVI.

"We have now reached the end of the prophecies relating to Israel and Judah, and find very fittingly attached to them an account of the circumstances under which very many of them, and also the prophecies concerning the Gentiles, were first formed into one volume."—*S.C.*

5.—*I am shut up; I cannot go into the house of the Lord.*—"Hindered" is the meaning of "shut up." What the hindrance was we are not told. He was not yet in prison, as ver. 19 shows; possibly it may have been some ceremonial defilement.

6.—*Upon the fasting day.*—The only legal fast in the Jewish year was the tenth day of the seventh month—the Day of Atonement; but it would appear from ver. 9 that what is here meant is the special fast day appointed for public humiliation on the occasion of the approach of the Chaldean army.

19.—*Go, hide thee, thou and Jeremiah.*—"The princes whose friendly feelings towards Jeremiah we have seen in xxvi. 16, before reporting the matter to the king, were anxious to provide for the prophet's safety, well knowing the mind of so jealous a tyrant as Jehoiakim."—*S.C.*

24.—*Yet they were not afraid.*—See how differently good king Josiah acted (2 Kings xxii. 11).

30.—*He shall have none to sit upon the throne of David.*—"This is not contradicted by his son Jehoiakin ascending the throne after his death, for he was immediately besieged in Jerusalem by Nebuchadnezzar, and compelled to surrender after three months, then to go into exile to Babylon. This could not be called a sitting on the throne."—*Keil. His dead body shall be cast out.*—See xxii. 19 for Jehoiakim's burial. His insult to the word of God brought dishonour upon himself. See 1 Sam. ii. 30.

TUESDAY, DEC. 6.—JEREMIAH XXXVII.

3.—*Pray now unto the Lord our God for us.*—Even evil men will at times appear to value the intercessions of others for them, though having no communion with the Lord themselves. Strange that he should not hearken to the words of the Lord through the prophet, and yet think that the Lord would hearken to his words

5.—*Then Pharaoh's army was come forth out of Egypt.*—This was Pharaoh-Hophra (xliv. 30). We learn from Ezek. xvii. 15 that he was an ally of Zedekiah, who had applied to him for help. We learn here how vain his help was.

12.—*To separate himself thence.*—Lit., "to receive a share thence."—*S.C.* "To receive his portion there."—R.V. "When the siege was for a time raised, the first object with everybody would be to receive supplies of food, accordingly Jeremiah accompanied by others started for Anathoth to see if any stores still remained."—*S.C.*

17.—*Thou shalt be delivered into the hand of the king of Babylon.*—After faithfully delivering his message, not fearing the offence it might cause, Jeremiah appeals for more merciful treatment, and his prayer is granted.

21.—*Jeremiah remained in the court of the prison.*—It was during this mitigation of his imprisonment (see xxxii. 2) that he wrote those four chapters, xxx.—xxxiii., which contain the most cheering prospects as to Israel's future, and set forth the most glorious Messianic hopes of all his prophecies. The king's kindness, such as it was, had its reward, and at least helped towards drawing forth some of the most glorious promises the Scripture contains concerning the greatness and glory of the coming King.

WEDNESDAY, DEC. 7.—JEREMIAH XXXVIII.

"The object of the princes in imprisoning Jeremiah in Jonathan's house (xxxvii. 15, 20) had been to get him out of the way, as no doubt his predictions did depress the minds of the people. This purpose was frustrated by his removal to the "court of the prison," where his friends had free access to him. Shortly, therefore, before the capture of the city (as Zedekiah was powerless (ver. 5), and his unwilling assent soon gained), Jeremiah was cast into a miry pit."—*S.C.*

4—*We beseech thee, let this man be put to death.*—These words, connected with those with which the verse closes, "This man seeketh not the welfare of this people, but the hurt," resemble those which were spoken (John xi. 50) of the expediency of One whom Jeremiah foreshadowed dying for the people, "that the whole nation perish not." There is a close analogy between the king's words (ver. 5, "Behold, he is in your hand") and Pilate's act, "he delivered Jesus to their will" (Luke xxiii. 25).

6.—*So Jeremiah sunk in the mire.*—So Jesus speaks in Spirit, through the mouth of David, "I sink in deep mire, where there is no standing," and prays, "Deliver Me out of the mire, and let Me not sink" (Ps. lxix. 2, 14), a prayer answered in the resurrection.

10.—*Then the king commanded...take up Jeremiah.*—This change of mind, though that of a weak and vascillating king, may typify the "determinate counsel and foreknowledge of God," by which, justice having been satisfied, God raised Him from the dead. The further act of the king, who "sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lord," is typically significant, nor ought we, perhaps, even to overlook the introduction of the word "third," for which the commentators can assign no reason. Significant, too, is the solemn oath of the king to preserve Jeremiah's life. See Ps. cx. 4.

19.—*I am afraid of the Jews.*—Strange infatuation of poor fallen nature that would rather disobey God than offend man.

27.—*He told them according to all these words.*—"He told them what was true, but not what they wanted to know. He was also ordered to be silent by One to whom obedience was due."—*S.C.*

THURSDAY, DEC. 8.—JEREMIAH XXXIX.

2.—*And in the eleventh year of Zedekiah.*—"We gather from this verse that the siege lasted one day short of eighteen months."—*Streane.*

5.—*Overtook Zedekiah in the plains of Jericho.*—Jericho, the first city that withstood Israel, and whose rebuilding was forbidden under penalty of a curse (Josh. vi. 26, 1 Kings xvi. 34) is thus connected with disaster, as in our Lord's parable of the good Samaritan (Luke x. 30), where it

indeed come down morally from Jerusalem to Jericho (if not farther, Is. i. 10), when her last king (before the "Lion of the tribe of Judah") was thus captured near the city of the curse.

6.—*Slew the sons of Zedekiah before his eyes.*—This judgment upon the grandsons of the good king Josiah was in consequence of their father's wickedness. He had, in addition to all his previous disobedience, handed over to death (so far as his intention went) the prophet of the Lord (xxxviii. 4, 5). Doubtless, too, their own wickedness justified God in thus treating them (xxxi. 30).

10.—*Left of the poor of the people, which had nothing.*—It is not unfrequently an advantage to be "poor" and "have nothing." It is so distinctly in spiritual things (Matt. v. 3), as the first words of our Lord's public teaching show.

12.—*Take him, and look well to him, and do him no harm.*—Jeremiah could say, as a greater than he did, "The Lord thinketh upon me" (Ps. xl. 17).

18.—*I will surely deliver thee.*—Ebed-melech had been kind to a prophet (xxxviii. 7), and now receives a prophet's reward, as well as a Divine recognition of his faith.

FRIDAY, DEC. 9.—JEREMIAH XL.

1.—*The word that came to Jeremiah from the Lord.*—These words present a difficulty, as there is no prophetic utterance recorded till xlii. 7. It is best to take them as the heading of the section xl.—xliv., the early part of which is only a historical introduction.

3.—*Therefore this thing is come upon you.*—This verse, spoken by a Gentile conqueror to a Jewish captive, must have been profoundly humiliating.

4.—*I will look well unto thee.*—The Hebrew is lit., "I will put my eye upon thee." Comp. a similar expression in Ps. xxxii. 8, where "I will guide thee with mine eye" is lit. "I will counsel thee with mine eye upon thee."

5.—*And a reward.*—Better rendered in R.V., "and a present."

7.—*The captains of the forces.*—"The various leaders of bands among the Jews, who would keep out of the way during the presence of the Babylonian army."—*Streane.*

14.—*Baalis the king of the Ammonites.*—He may have had a spite against Gedaliah as being a friend of Jeremiah, who had refused the alliance against the Chaldæans offered by the Ammonites and others (xxvii.).

16.—*Thou speakest falsely of Ishmael.*—Had Jeremiah been consulted as to the truth of this charge against Ishmael there might have been (as subsequently, xlii. 3) a word from the Lord throwing light upon the matter. Gedaliah's confidence in his own opinion was his destruction.

SATURDAY, DEC. 10.—JEREMIAH XLI.

1.—*Ishmael...of the seed royal.*—The motive of Ishmael's conspiracy seems here disclosed. It was jealousy that one who was not "of the seed royal" should be ruler over the Jewish remnant left in the land, whilst there was amongst them a descendant of their kings.

2.—*Ishmael...and the ten men that were with him.*—It would be difficult to account for eleven men accomplishing such a feat, were it not that Josephus speaks (Ant. x. 9) of Gedaliah's helplessness, as caused by intoxication at the feast (ver. 1).

9.—*Filled it with them that were slain.*—As was done at the well at Cawnpore during the Indian mutiny.

14.—*Cast about and returned.*—*I.e.*, turned round, faced about. Ishmael and his ten men were too few to control them as soon as aid was near. He had been driving them eastward towards the land of Ammon, but at the sight of Johanan they wheeled about and hastened towards him."—*S.C.*

17, 18.—*To go to enter into Egypt, because of the Chaldeans.*—The reason why "they were afraid of them" was probably that they expected the Chaldeans to avenge the murder of Gedaliah, "whom the king of Babylon made governor in the land," and they feared that this might involve them in the charge of guilt, as the vengeance might be executed without much dis-

Among the Churches.

CHURCH OF ENGLAND.

Rev. Herbert E. Ryle, M.A., Fellow of King's College Cambridge, son of the Bishop of Liverpool, has been elected Hulsean Professor of Divinity at Cambridge University, in succession to Dr. Hort.

The late Miss Maria V. G. Havergal has left legacies to the Church Missionary Society, the British and Foreign Bible Society, the Church of England Scripture Readers' Society, and the London Society for Promoting Christianity among the Jews.

The Record says that the practical reply of the C.M.S. to the criticisms of Canon Isaac Taylor will take the form of an earnest appeal for well-qualified men to prosecute still more vigorously the work of existing missions amongst the Mohammedans.

The first Church Army Station in Wales has celebrated its anniversary at Esclusham. In the opinion of the vicar, the Army shows "plainly what is the pressing need of the Church in Wales" at the present time. The Church Army has also been introduced into Rhos, Llangollen, Oswestry, Overton, and Denbigh.

METHODIST.

Mr. Charles Garnett has recently conducted a ten days' mission at Caistor, with most gratifying results.

Two ladies, who do not wish their names known, have sent £1000 to the Treasurer of the West London Mission.

West-street Chapel, in which John Wesley, Whitfield, and Fletcher of Madeley formerly preached, is to be offered for sale on December 15.

The Wesleyans at Bacup have commenced Saturday evening entertainments for the people, at which audiences of nearly two thousand gather.

The Rescue Home at Brixton, started by Mrs. Price Hughes, is overcrowded, and efforts are being made to secure the enlargement of the premises.

Great activity is being manifested by the Primitive Methodists in missionary matters. A determined effort is to be made to carry out the new enterprises in Africa which have been decided upon.

Rev. Thomas Cook has been conducting an eleven days' mission at Dunstable. The meetings have been abundantly blessed of God. Over a hundred adults, and nearly forty juveniles have confessed Christ. The work is still going on.

A remarkable spiritual awakening is reported from Hyde, near Manchester, in connection with services conducted by Rev. A. T. Guttery and Rev. J. Squires. Numbers have openly professed conversion, and been accepted into church fellowship.

The Methodist Recorder hopes that without delay a "Life" of Sir William M'Arthur will be written. "Ample materials for a book of moderate size must be immediately accessible. Judiciously handled, they should ensure a most interesting and useful book."

Rev. Ellis Roberts is returning home on furlough, after twelve years of hard and successful toil in India. By his knowledge of Hindoo philosophy and intense devotion to his work, he has secured for himself a prominent place among the missionary heroes of Southern India.

CONGREGATIONAL.

Notes and News announces that Dr. Joseph Parker will sail from New York on December 10 by the steamer *Etruria.*

Rev. J. Thorpe has been conducting special services which were much appreciated, at Burnt Ash and New Malden.

A mission chapel to seat 350 persons is in course of erection at Nether-green, Woodhouse, in connection with Headingley-hill Church. With the chapel are to be four class-rooms.

Rev. J. Jackson Wray, who was expected home before this, has been detained at New York, owing to the serious illness of Mrs. Wray.

Rev. B. Shankland has completed the 14th year of his ministry at Castle-street Church, Tredegar, Mon., during which time he has received 316 persons into church fellowship.

Rev. D. Evans, pastor of Audley Range Church, Blackburn, has commenced holding a monthly service for the Welsh residents in the district conducted wholly in their own language.

Rev. R. Balgarnie has been holding mission services at Addison-street Church, Nottingham. A large number have found peace by believing, and one Sunday-school teacher had the joy of seeing all her class converted.

Rev. Dr. Thomas, speaking at the Tabernacle Welsh Chapel, Liverpool, said the four chapels they had thirty-four years ago have increased to nine, with two mission-rooms, and their membership has in the same period increased from 750 to over 2000.

Rev. G. S. Reaney will commence his ministry at Cavendish-street Chapel, Manchester, on the second Sunday in January. In the afternoon of that day Mrs. Reaney will commence holding services in the chapel similar to those which she has so successfully conducted at Stepney.

For seven months past there has been a gracious revival of the desire for prayer in the church under the pastorate of Rev. G. W. McCree, Borough-road, Southwark. After a time of spiritual dearth "the dew of Hermon" seemed, in answer to the fervent prayers of many, to fall upon the church. Then the Sunday-school teachers met weekly for prayer, and elder scholars joined them in supplication. Conversions followed, and several of the young people joined the church. A young people's prayer-meeting was formed, placed under proper supervision, and it has already had precious results. Now the choir—a large one—wishes to meet

SOCIETY OF FRIENDS.

Joseph James Neave, who has been for many years engaged in ministerial work in Australia, looks to returning home early in the coming year.

Frederic Sessions and W. I. Sayce have been engaged in a Gospel mission and in Bible-readings in Hitchin, Herts, and the latter has conducted a series of meetings in Luton.

The anniversary services of New-street Mission Sunday-school, Bristol, were held on November 20, and were very successful. Next evening about three hundred took tea, and had an enthusiastic meeting in connection with No 1 class of the Friars Adult School.

Some years ago the meeting at Long Sutton, Somerset, had almost expired, but through the efforts of a lady friend, and by missions subsequently held by others, there is now a lively and useful meeting sustained, influencing and permeating the neighbourhood for good. Wm. Hobson has just concluded a helpful week's mission there. The devoted labours of Thomas Dyer are greatly valued.

SALVATION ARMY.

A graphic story of life in "the London slums," by Mrs. Carleton, is given in last week's issue of *The War Cry.*

From the Training Home at Clapton an average of nearly one hundred officers are sent out monthly. During this year 981 have been sent out.

Mrs. Bramwell Booth has in the Rescue Homes several young women whom she can recommend as general and other servants. Her address is 259, Mare-street, Hackney, E.

Major Clibborn, who has returned to Geneva from a tour of the Swiss corps, writes: "The faithful little band that have withstood years of persecution are still at their posts. The result is that the 'publicans and sinners' begin to feel that their true friend is the Salvation Army."

Rescue work is being vigorously carried on in Australia. The Sydney *War Cry* says that police magistrates, professional men, and policemen send poor, fallen girls to the Army rather than to jail, while the prison authorities willingly allow inmates to be communicated with if they desire to live a better life.

PRESBYTERIAN.

Liverpool Presbytery is organising large missionary meetings in that city, and in Birkenhead.

Dr. Gray, of Liberton, has been selected for the Moderatorship of the next Established Assembly.

Rev. Alex. Gregory, of the English Presbyterian Church, Wooler, it is expected will be appointed to work in Amoy, China.

A fortnight's special mission has been held at St. Andrew's Church, Cardiff, by Mr. W. Thomson. Many were brought to a full decision for Christ.

"Dr. Thain Davidson at Home" is the title of an article in the December number of *The Young Man,* which also contains a portrait of the Doctor.

The English Presbyterian Church has suffered a severe loss in the death, on Saturday evening, of Professor Graham, of the College in Queen-square.

Dr. Oswald Dykes, of Regent-square Church, has been elected Moderator of the next Assembly of the English Presbyterian Church, which meets at Newcastle-on-Tyne.

At present there are only eighteen vacant charges in connection with the English Presbyterian Church. This is considerably under the average the number at the corresponding date during the past two years being about twenty-six.

A gentleman connected with the English Presbyterian Church has promised a subscription of £500 to the Aged and Infirm Ministers' Fund on condition that the capital of the Fund be increased within the next year by £3000. Three donations of £100 have also been promised.

BAPTIST.

Rev. F. B. Meyer, of Leicester, is on a short visit to Tangier, Morocco.

The Baptist Magazine for December contains a portrait and biographical sketch of Rev. Frederick Trestrail, D.D.

At the Metropolitan Tabernacle on Sunday next Mr. Archibald G. Brown will be the preacher in the morning, and Rev. James A. Spurgeon in the evening.

Rev. T. Vincent Tymms, Downs Chapel, Clapton, resumed his monthly lectures to young men on Sunday evening last. His subject was "Modern Thought; its Influence on Character."

A "Stowell Brown" Guild, having for its object the spiritual, moral, and physical culture of the young men and women of the congregation, has been formed in connection with Myrtle-street Chapel, Liverpool. Rev. D. P. Macpherson, pastor, is the president.

Rev. C. Douglas Crouch, Worthing, reported at his fourth anniversary that during these years the membership had increased from 30 to 112, over £3500 had been contributed. and the congregations had greatly increased. The Church is looking for yet greater blessings in days to come.

On Friday afternoon Mr. Archibald G. Brown met the ladies of the "Brixton Clothing Society" at a drawing-room meeting in the home of Mrs. Higgs. Mr. Brown gave an account of the work in his hands, which occupied over an hour. At the close, the ladies presented him with 1500 garments for the poor, and the sum of £100.

Rev. W. J. Mayers addressed an audience of 3500 people on the afternoon of Sunday week in Colston Hall, Bristol, on the "Down-Grade." He entered a protest against the denial of man's fallen nature, and the attempt to substitute "evolution" for "regeneration," and uttered some earnest and homely counsels concerning "gambling," "drinking," "loose living,"

NOTES FROM IRELAND.

The Protestant Orphan Society for the Counties o Antrim and Down have received a bequest of £500.

During the month of December a series of sermon will be preached to young men in the Episcopal churche of Dublin.

Rev. J. Hudson Taylor, of the China Inland Mission conducted a series of meetings in the Christian Union Buildings, Dublin, last week.

Evangelistic services have been held in the Crumlin-road Wesleyan Church, Belfast. Over four hundred persons are said to have professed conversion.

A meeting was lately held at Belfast in connection with rescue work. An address by Mr. J. H. L. Christien, of the Midnight Movement, was much appreciated.

Mrs. Hannah Millar, who had a vivid recollection of the Irish Rebellion of 1798, and who had been an earnest member of the Presbyterian Church, has just died at Lame, in the one hundred and second year of her age.

A society, entitled the Dublin University Medical Students' Christian Association, has been inaugurated in Trinity College. There was a large attendance of students and others, including the Provost, at the opening meeting.

It is announced that the late Sir William M'Arthur has made provision in his will for the erection of the M'Arthur Hall at Belfast, and for the carrying out of the other matters in Ireland with which his name has been connected.

A new Baptist chapel was opened on Nov. 11, by Mr. Archibald G. Brown, of London. For the past three years Mr. Hugh D. Brown has been zealously labouring as the pastor of the Baptist congregation of Little Abbey-street, and during his ministry the church there has received great spiritual impulse, and has grown manifestly in the knowledge of the Lord. Finding that the chapel in Abbey-street was not altogether suitable as the central point for the members of the denomination, Mr. Brown determined to erect a more commodious building elsewhere, and the chapel just opened must be regarded as the finest Nonconformist place of worship in the city, and has, moreover, the advantages of a most central position.

"FALLEN ON SLEEP."

Mrs. Pellissier, widow of the late Rev. H. Pellissier, missionary to the Basutos, at Betherlie, Orange Free State, South Africa; deeply regretted by a large circle of relatives and friends.—Rev. Samuel E. M'Quire, an esteemed minister of the Methodist New Connexion.—Rev. W. S. Shanks, parish minister of Maryhill, Glasgow, since 1859.—Rev. Owen Owen, the oldest Wesleyan minister in South Wales.

Y.W.C.A. NOTES.

The annual public meeting of the Belfast Association was held on Monday week, and was well attended.

This Association at Bolton, Lancashire, is little more than a year old. At the recent annual meeting, the hon. secretary, Mrs. Abbott, reported good progress, and a varied programme of effort for the welfare of the young women of the town. More lady workers are needed.

The Torquay Association here has nearly attained its majority. The twentieth report tells of an increased membership and of abounding life among the workers. There has been a deepened interest in foreign missions, as well as in work at home. The hon. secretary, Miss Jessie Coombs, Holmleigh, Kingskerswell, is constantly meeting with causes for encouragement and hope.

Y.M.C.A. NOTES.

The Association at Callander, N.B., s endeavouring to secure a building for its exclusive use, and for the extension of the work among young men.

At the annual meeting of the Ilfracombe Association recently held, the hon. sec., Mr. J. Coats, reported a considerable advance in the membership, and activity in all branches of the work.

Mr. Newett, the Secretary of the Manchester Y.M.C.A., has published a neat little book called, "Hats Off," containing some of his "straight talks"; one of these is on the question of emigration.

We have good tidings from several London Y.M.C.A.'s with respect to the Week of Prayer for young men. As a result of the special efforts made, not a few conversions are recorded. We hope to furnish some details in our next issue.

Mr. Edward Evans, of Montreal, has had a week of special meetings to young men at the Shoreditch Young Men's Christian Association, and the work has been greatly blessed; between forty and fifty professed to find peace in believing.

Mr. J. N. Foreman, of America, delivered last week in the hall of the Young Men's Christian Association, Belfast, a series of addresses to young men and students, and at the closing meeting eleven young men offered themselves for mission work.

A week's mission to young men, recently held at the Southwark branch, will long be remembered. Night by night, the Gospel was proclaimed by Messrs. H. Grattan Guinness, C. Russell Hurditch, and W. H. Seagram. Young fellows in great numbers closed with the offer of salvation, and found peace in believing. Besides many who were known to have been deeply impressed, over fifty gave in their names and addresses, as having received definite blessing. These cases will be followed up. Over a dozen at our last ordinary meeting, which was addressed by Rev. W. R. Mowll, also indicated their desire to obtain the new life.

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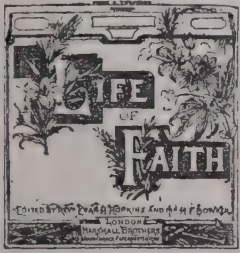

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CONTINENTAL & FOREIGN NOTES.

PROTESTANT EMIGRATION to the French Colonies.—The French *Signal* is about to open its columns to a discussion on this question.

BASUTOLAND.—A letter from Dr. Casalis, dated Morija, Lessonto, Sept., 22, mentions a very remarkable revival in the surrounding villages.

PARIS.—In addition to the eight missionary students already in the new mission house, the second son of Pastor Th. Monod has just entered.

THE CONGO.—The Committee of the French Foreign Missions are sending out three teachers to the Gaboon. They are to be placed in the most important centres of the American Presbyterian Mission.

REV. NARCISSE CYR, a French preacher, and a professor in Boston University, has accepted an invitation to return to France to labour in connection with the McAll Mission, and in the Reformed Church.

BELGIAN COLPORTAGE and evangelisation meets with much encouragement in Brussels; more opposition is shown in the surrounding villages. Many Bibles and portions are sold as well as given away.—*Le Chrétien Belge.*

FRENCH EMIGRATION.—The editor of *The Signal* following up the proposed plan for the encouragement of Protestant emigration to the French colonies, Algiers and Tahiti, invites co-operation, and promises to advise any who seek information.

BISHOP TAYLOR.—The Bishop has now, working under him in Africa, on the West Coast and on the Congo, about one hundred missionaries, besides a party of twenty-six now on their way out, and constant reinforcements which he is receiving.

INDIA.—Rev. A. Haegert, of the Bethel Santhal Mission, writes:—News from India just received states that the rice crop on the high lands has failed, that the farmers have only recovered their seed. There will be famine and starvation in thousands of homes.

PARIS.—Mr. Victor Vander Beken, son of the zealous and venerable missionary at Belleville, so well known to visitors, has been ordained a pastor of the Eglise libre. He is to take charge of a mission church at Ledrun Rollin, a populous district near the Bastille.

KANSAS.—Rev. G. Marsh writing from Elk Falls' Elk County, Kansas, says: The Lord is blessing his Word here to many. Your readers are requested to pray for the work I have just commenced in this place. I need Gospel books and tracts for distribution very much.

WEST PRUSSIA.—In reply to an address from the Synod, the German Emperor says: "Your pious wishes for my sorely-afflicted son have done my deeply troubled heart good. May the all-powerful and gracious God soon remove this heavy trial from my family and our Fatherland."

JERUSALEM.—The Czar of Russia and his brothers are said to be building a church in Jerusalem to the memory of their mother. It stands near the gate where tradition places Gethsemane. The building, which is to have seven towers and a dome, is small, but is to be very richly decorated.

MADAGASCAR.—The London Missionary Society has in Madagascar, in spite of Jesuit opposition, thirty English missionaries, 828 native ordained ministers, 4395 native preachers, 61,000 church members, and over 230,000 adherents. At least half the population of the island are still outside the pale of the Gospel.

FRANCE.—The Seine group of Y.M.C. Associations held its half-yearly meeting, November 1, in the Reformed Church, Batignolles. Several pastors took part in the proceedings. M. de Pressensé strongly recommended their forming a movement to petition the Senate to repress immoral literature and pictures.

THE FRENCH BIBLE SOCIETY has this year decided to supply the Y.M.C.A. with New Testaments, Gospels, and portions, in consideration of their being judiciously distributed, especially among soldiers. A large print New Testament is also offered gratuitously to every public library that will ensure free access to it.

ALGIERS.—M. José Yepes, missionary pastor, is evangelising among the Spaniards in Algiers. At St. Cloud, a small town near Oran, three-fourths of the inhabitants are Spaniards. About two years ago M. Yepes first visited it, and now there are about thirty Protestant Christians who regularly attend the evangelist's meetings.

MADAGASCAR.—The Norwegian Lutheran Mission continues to grow in Madagascar. In the year 1885, 2567 natives were baptized; in 1886, 3000. The schools, which are conducted by 733 teachers and native evangelists, are attended by 25,000 children. Besides this work in the interior of the island, they have two stations on the West Coast.

MR. ARMSTRONG, through ill health, has been obliged to leave Valladolid for a warmer climate. During his absence, two ladies, with Don Luis Perez will take charge of the work at Valladolid, paying frequent visits to the neighbouring villages. An evangelist is much needed in the Asturias. Signs are not wanting of a revival of strength in the Romish Church in Spain; the Jesuits are active and successful.

SALVATION ARMY.—The Paris *Temps* writes that one evening lately some of the Army offered their journal in the Rue d'Allemagne, and spoke a few words which were not to the taste of M. Louis Paillard, a young journalist eighteen years of age, who immediately insulted them. A crowd soon gathered, and the Salvationists received some hard blows. The police, however, appeared, and Paillard was arrested. The *Temps* adds, "It is perfectly certain if the Salvationists had distributed some immoral song, they would not have been molested."

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

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Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting at St. Peter's Vestry, Cornhill, 1.15 p.m. (Sat. excepted). Gospel services at Y.M.C.A. Mission Hall, Bermondsey, Sundays, 7 p.m., and Thursdays, 8 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, December 4, 3 and 7 p.m., Mr. John H. Lydall. Rev. J. H. Lynn will address young men on Tuesday, Dec. 6, 8.15 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sunday, at 3.45, Mr. E. J. Kennedy (men only); 7 (public), Mr. Harry Grattan Guinness. Mr. Axel Gustafson gives a lecture on "The Drink Problem" on Monday, at 8.30. Rev. Chas. Moinet's workers' training-class, Tuesdays, at 8.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, December 1, at 8.30, foreign missionary prayer-meeting. Sunday, Dec. 4, at 3.30, special address, Rev. John Clegg. Wed., 6 to 10, anxious inquirers and strangers.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Friday, December 2, at 8.30, Christian Evidence lecture: "Jesus Christ, the Ideal of Humanity."

Y.M.C.A., STAFFORD ROOMS, Titchborne-st., Edgware-road, W.—Wednesday, December 7, 9 p.m., address to young men by Rev. W. Stott (Abbey-road Chapel).

SOUTHWARK Y.M.C.A., 26 & 28, Newington-causeway, S.E.—Monday, December 5, 8.45 p.m., lecture by Colonel Duncan, M.P., "Egypt and the Egyptians." Thursday, December 8, 9 p.m., address to young men, Rev. E. A. Stuart.

Y.M.C.A., 186, ALDERSGATE STREET, E.C.—Address to young men by Mr. Charles Inglis each evening next week, 8 p.m.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, at 3.30. December 2, Rev. William Haslam; Dec. 9, Rev. E. W. Moore.

SAILORS' WELCOME HOME, 173, St. George's-st., Ratcliff-highway, E.—Monthly meeting of "Christian Lifeboat Crew," Tuesday, December 6, 7 p.m.

GREAT ASSEMBLY HALL, Mile-end-road, E.—Sunday, December 4, at 11 and 6.30, Mr. William Nobbs.

CONFERENCE HALL, Mildmay-park, N.—Tuesday, Dec. 6, 7.30 p.m., lecture by Rev. James Neil; subject, "Life on a Palestine Farm." Thursday, December 8, 3 p.m., Bible-reading by Mr. G. H. Pember, "The Gentiles."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, December 2, all-day meetings—11 a.m, prayer for nations and missions; 3 p.m., Rev. Robert McAll on "The McAll Mission in France"; chairman, Rev. J. Gosset Tanner; 7 p.m., Mr. C. Russell Hurditch. Friday, Dec. 9, 7 p.m., "Deepening of Spiritual Life"; tea at 6.

RAILWAY MISSION HALL, Lower Mortlake-road, New Richmond.—A few friends will meet on Fri., Dec. 2, 7.30 p.m., to commend to God Mr. and Mrs. Herbert Francis, about to proceed to Virginia, U.S., to evangelise amongst the coloured population. Any interested will be welcome.

EDINBURGH CASTLE, Limehouse, E.—Sunday, Dec. 4, 11 and 7 p.m., Dr. Barnardo; 3, Rev. Henry Bright.

LAWYERS' PRAYER UNION.—Social meeting for barristers, solicitors, and their clerks, Thursday evening, Dec. 15. Any desiring to attend should apply to Mr. H. C. Nisbet, 35, Lincoln's Inn Fields, W.C.

PROFESSOR DE LAUNAY will lecture in the Powis Hall, Bayswater, on the Catacombs of Rome, Dec. 13 & 14.

ANTI-SUNDAY TRAVELLING UNION.—Public meeting in Tollington Hall, Hornsey-road, Tuesday, Dec. 6, 8 p.m.

THE CHRISTMAS HOLIDAYS.—Applications from families requiring foreign governesses for the Christmas holidays may be sent to Miss C. F. Ryffel, directress, Bienvenue, 3, Colville Houses, Talbot-road London, W.

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HEBREWS vi. 19.

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OBJECTS.

1. To carry the glad tidings of God's love, mercy, and salvation in our Lord Jesus Christ to the thousands of Fishermen employed in trawling and other modes of fishing in the North Sea and elsewhere, and in every possible way to promote and minister to their spiritual welfare.

2. To mitigate the hard lot and improve the condition of the Fishermen, physically and mentally, by all practicable means, and to meet many urgent needs for which heretofore there has been no provision, especially in supplying medicine and simple surgical appliances, books, mufflers, mittens, &c.

For the above purposes Mission vessels are already stationed with eight fishing fleets, but it is of urgent importance that more vessels should be fitted for similar service, in order that Clerical and Lay Missionaries and Agents of the Mission may visit the Smacksmen.

The Bishop of London.—"The undertaking is a blessed one, and will be accepted by our Heavenly Father as an offering of true devotion."

The Bishop of Exeter.—"It does one's heart good to watch the benefit conferred by these Mission Smacks. God bless them! They go forth in the fulness of the blessing of the Gospel of Christ."

The Times.—"Ample proof has been furnished of the genuine and successful character of the Society's operations."

The Graphic.—"Founded barely six years ago, its efforts have already been crowned with wonderful success."

During the year 1886 three thousand six hundred and thirty-three cases of accident and sickness were successfully treated in the Dispensary on board the various Mission Vessels. Help is urgently needed to carry on this work.

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Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN; or the Secretary,

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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."
A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.
No. 932.] London: Morgan & Scott, 12, Paternoster Buildings, E.C. FRIDAY, DECEMBER 9, 1887. Registered at the G.P.O. as a Newspaper. [PRICE ONE PENNY.

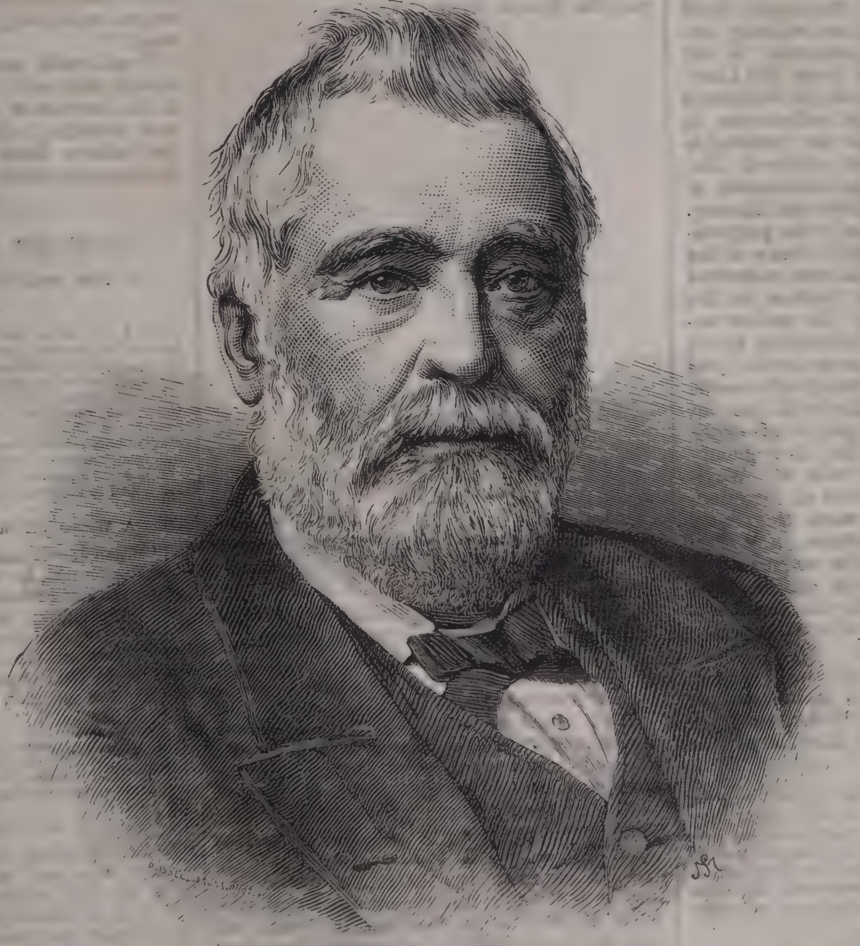
MR. J. M. WEYLLAND,

Of the London City Mission.

THE other day, at a meeting in Great Malvern, Mr. J. M. WEYLLAND, the subject of this sketch, said:—"I am a sort of Paganini; I play upon a harp of one string, and that is the London City Mission." The simile was no exaggerated one; during the past forty years of unceasing labour in connection with the Society, he has extended its operations and linked it and himself with many departments of Christian and philanthropic effort.

The son of a captain in the mercantile marine, with a mother devout and intelligent, he had the advantage of a good Scriptural training; but he was not brought to early decision for Christ. His great desire was to become a sailor, but this purpose was frustrated. At the age of nineteen he obtained the position of Queen's messenger in a Foreign Legation. This, no doubt, prepared the way for his future career, as he was brought into contact with many persons in high position. He delivered despatches and received confidential messages from the Duke of Wellington, Lord Palmerston, and many distinguished men of that day. He received much attention from Cardinal Wiseman, who gave him books, and conversed with him about the Roman Catholic faith.

A circumstance may here be related which, while preserving him from joining the Romish Church, influenced the future of his life. One Saturday morning he was sent with a despatch to the Spanish Consul at Portsmouth. Remaining there on the Sunday, he spent part of the morning wandering over the fortifications. Attracted by the singing in a Wesleyan chapel, he threw away his cigar and entered in time to hear the sermon, which was on the words: "Be sure your sin will find you out." That sermon brought conviction to the soul of the young man, and set Christ so vividly before him as the Sin-bearer that it led to his conversion and awakened the desire to lead a consecrated life. After this he told his Roman Catholic friends that he now believed that pardon and peace came as a direct act of grace from God, and that he had decided to remain in the Protestant Church of England.


(From a Photograph by Messrs. Russell & Sons.)

Friendships were now formed with Christian workers. He was asked to visit a City Mission meeting in Marylebone, where he found a company of depraved men and women listening attentively to the Gospel. From that time he took a personal interest in the work of the Society. About a year after, the foreign ambassador whom he served was recalled, and Mr. Weylland relinquished all prospects of advancement, desiring the work of an evangelist. He entered the service of the City Mission in his twenty-fourth year, and at once went to work. His first appointment was to the very degraded district of Lisson-grove. Here he laboured, and read the Scriptures, amid many discouragements. He had the joy, however, of seeing a little company gathered into the fold of Christ. His years of toil there gave him much of the material for his first literary effort, "The Man with the Book;" a work which has passed through many editions, and has been translated into French. It is a vivid and graphic narration of the triumphs of the Gospel among the lowest of the low, and gives an excellent idea of how the work of the City Mission is carried on.

As Mr. Weylland had gained influence and esteem among the frequenters of public-houses he was appointed to visit the gin-bars and beer-houses in Marylebone. At that time public-houses were kept open all night, except Saturday night. There were places known as dens, opening at midnight and closing in the morning. Mr. Weylland visited these and became acquainted with many burglars and depraved people. The authorities of the Police and the Home Office consulted him as to the state of matters, and he gave important evidence before a Committee of the House of Commons. A Bill for the closing of public-houses at night, and for the abolition of the dens, was introduced into Parliament, and so these centres of evil were swept away.

From the time he entered on Christian work, Mr. Weylland frequently addressed public meetings in the interests of the better observance of the Sabbath. At the great Exhibition in Paris under the Empire, and also at the Vienna Exhibition, he represented the Lord's Day Observance Society, and was able to exercise a decided influence in favour of Sabbath rest among those engaged in the British, American, and Australian departments. At these Exhibitions he conducted evangelistic work, and one outcome of his work was his interesting volume, "A Thought for the World," a narrative of Christian effort in Great Exhibitions. Her Majesty graciously accepted and expressed her thanks for a copy of this interesting record.

In the course of his active life, Mr. Weylland has taken part in many movements for the elevation and well-being of the people. He was instrumental in forming the pioneer society, in Marylebone, for improving the dwellings of the poor. He also organised the "Metropolitan Drinking Fountains and Cattle Trough Association," and the "National Industrial Home for Crippled Boys" at Kensington. For the past twenty-eight years the camp of the National Rifle Association has been pitched at Wimbledon for shooting competitions. All these years Mr. Weylland has engaged in Gospel work at this gathering, and has given away many hundreds of books to officials, prize-men, to patients in the field hospital, and others.

For more than thirty years Mr. Weylland was honoured with the friendship of the good Earl Shaftesbury. In the recently published "Life," by Mr. Edwin Hodder, we read that "for Mr. Weylland, Lord Shaftesbury entertained no ordinary regard." Being deeply interested in all kinds of work among the poor, his Lordship heartily co-operated with Mr. Weylland in the many schemes and endeavours in which he took a share. To the invaluable counsel and support thus received, Mr. Weylland largely attributes the success of his various efforts, evangelistic and literary. This was specially the case in the preparation of the Jubilee Memorial Volume of the London City Mission, which was entrusted to Mr. Weylland. In his preface to the book, "These Fifty Years," the author acknowledges his great indebtedness to his noble friend for suggestions as to the plan of the work. Lord Shaftesbury afterwards wrote an introduction to the book, but not before he had read the proofs of every chapter. To each of the five goodly volumes that have come from Mr. Weylland's pen his Lordship wrote an introduction. The two friends were frequently in council on public matters, and Mr. Weylland was able to render considerable help to Lord Shaftesbury in collating information, and in preparing the measures which he pressed on the attention of the Legislature and the public. We may here quote a sentence or two from Mr. Hodder's biography, with respect to a bequest of £60,000 left by a lady in 1885 for distribution among the charities of London at the discretion of the Earl:—

> The toil and anxiety entailed by this bequest can only be understood by those who knew how scrupulously conscientious and exact Lord Shaftesbury was in dealing with every farthing of money of which he was the trustee. In this distribution Mr. Weylland gave invaluable assistance, and made possible a task which Lord Shaftesbury could not have performed alone.

For some years Mr. Weylland was accustomed to accompany his Lordship to the House of Lords, whenever he was about to make an important speech, so that he might have the benefit of consultation in the lobby. To the last hours of his life Lord Shaftesbury took an interest in public affairs.

As we have stated, Mr. Weylland has not only been an incessant speaker and worker on behalf of good causes, but his pen has never lain idle. In addition to the volumes we have mentioned, he has written other two in the interests of the London City Mission: "Round the Tower," a record of work in the region of the Docks; and "Our Veterans," an able plea on behalf of the work and the workers among whom he himself has laboured so long. These works form a body of religious literature, in the way of good work recorded, that can scarcely be matched, we suppose, in the archives of any similar society. Among the many pamphlets he has written, perhaps the most notable is "Crape on the Whip," which relates the experiences of an omnibus driver, and the lack of religious privileges in consequence of Sabbath work. While we write this sketch there comes to us a copy of Mr. Weylland's latest brochure, "The After Glow," which tells something of the London City Missionaries' "disabled fund," the need for it, and the good work it accomplishes. How true is the remark with which we commenced our notice—that the subject of it plays on but one string, that of the London City Mission. Mr. Weylland, however, *does* spare a little of his time and advocacy for the kindred organisation, the Paris City Mission, of which he is the hon. secretary for Great Britain, and which he virtually established with the aid of the late Lord Shaftesbury and Mr. Frank Bevan.

Of late years Mr. Weylland's health has failed to some extent. The Committee of the London City Mission has, therefore, kindly relieved him of part of his duties, but he is now District Secretary to all the special work of the Society, including missionaries to public-houses in London, to cab and omnibus men, the Docks, and the staff of missionaries who teach foreigners in all the leading languages of the earth. He is also secretary to the Disabled Missionaries', Widows', and Orphans' Fund of the Mission, in raising the funds of which he has been largely instrumental. Upon the 24th of last June he was 63 years of age, and he calls it "the happiest birthday of his life," as twenty-three widows, with whose husbands he had laboured for years in the Gospel, on that day received their first pension pay of £20 a year. Their gratitude found expression in praising and blessing God.

As the result of his long experience, Mr. Weylland lately wrote: "We evangelists have many faults, the result of weak faith and doubtful motives; and our only comfort and hope of acceptance is the assurance that the pure robe of the Redeemer's righteousness will cover every defect of service."

JOYFUL CHRISTIANS.

Oh that all believers could be made to feel how greatly the Church of Christ needs to be filled with joy in the Holy Ghost. Let us serve the Lord with gladness, that the world may be won to Jesus. I know an old gentleman who was persuaded to attend a religious meeting, but the gloomy looks and long faces of the people there met together left such a depressing impression on his mind that he cannot be persuaded to go again. People sings hymns of praise as if they were funeral dirges, forgetting that joy attracts worldlings and facilitates their conversion.

If we desire to be joyful Christians, we must place ourselves in the hand of Jesus. If Satan has such power to make his servants do as he wants, surely our Saviour has greater power to enable us to fulfil his Father's command: "Rejoice evermore." Even when our wills are thwarted, we may rejoice as we think over the words of a Christian of old who said, "the saints in heaven would all say, 'not only have we found God's denials his greatest mercies, but our souls were never in so great peril as when, after being over urgent with God, He let us have our own way.'"

I end with some words by Francis of Assisi, who said, "It is not befitting when in the service of God to look melancholy and scowling; always wear a look of joy, for sadness leads to discouragement, and discouragement to despair." I. M.

◆

FROM MR. DENHAM SMITH

TO THE BRETHREN AT CLAPTON HALL.

J. C. A., to whom we have at various times been indebted for reports of addresses at Clapton Hall, sends us the following message from Mr. Denham Smith to the brethren worshipping there, and says:—

"This morning Mr. Denham Smith expressed a wish to see me, and I had the great privilege of being with him for a short time. Although very prostrate and scarcely able to say much, he was as cheerful and as happy as any saint of God could be on earth. His face shone as an angel's. His intense desire was to see the Lord and to be with Him."

A WORD FROM THE SICK CHAMBER.

"When Jacob attempted to wrestle against the wrestling angel, he had his own strength; but when the Lord touched his thigh he had no footing, no standing, and could only hang on the angel. Our past lives, and all our performances, and all else that is ours, may seem as a footing; but when God touches them we are left like Jacob, and can only hang on Christ; and He is infinitely enough."

Both my arms are clasped around Thee,
 And my head is on thy breast,
And my weary soul hath found Thee
 Such a perfect—perfect rest.

My own persuasion—

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

"*I am persuaded* that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus *our Lord*."

"For yet a little while (oh, how little!) and He that shall come *will* come, and will not tarry."

"*I* will come again, and receive you *unto* Myself."

THE RAILWAY-MEN'S BIBLE UNION, formed in 1880, will for the future be carried on under the auspices of the Railway Mission, with which the hon. assistant secretary, Miss Kingstone, will cooperate. Miss Kingstone may be addressed care of Railway Mission, 186, Aldersgate-street, E.C.

THE VALUE OF MISSIONARY WORK.

Canon Taylor's attack, in our opinion a mistaken one, upon the work of Protestant missionaries abroad, has had the effect of directing a considerable amount of public attention to a consideration of the character of the influence of missionaries upon the peoples among whom they work, as well as to the number of the persons converted to Christianity by their teaching and preaching. Part of Canon Taylor's contention, though it is not the whole of it, coincides with the idea, which is a popular one, that the missionary who cannot express the results of his labours by the number of his converts has laboured in vain. We will subsequently deal with the great religious good effected by the many devoted men and women who are labouring in faith amidst many discouragements in distant lands, but at this time we desire to point out the very large amount of good they do by their secular work. This is necessary as being preliminary to the consideration of their higher and more important work.

As an example, we take China, one of the most interesting, most vast, and most difficult, of the missionary arenas. The Chinese are a people proud of their past, suspicious of other peoples, and devoted to the reverence of Confucius and his dogmas, dogmas which they have held for twenty-five centuries, and which they cannot be drawn from at once, nor in one generation, nor without much patient and prayerful teaching. In dealing with such a people there must be a preparation of the soil, and amidst such an immense population, Christianity will be for some time the little grain of mustard seed which, without doubt, will eventually grow into such proportions that its branches will cover the Empire. But it must be many years before the number of converts, of real and professing Christians, amongst the natives, will be any considerable part of the stupendous population in China. Yet there is no test, which may well be applied to missionaries and their labours, from which the missionaries in China have any reason to shrink.

For the most part, the missionary is a little speck of civilisation in the midst of barbarism, or a different form of civilisation. One of the things he has first to do is to make himself acquainted with the people amongst whom he lives, and with the principles or prejudices that he is going to fight. Primarily he must make himself acquainted with their language, and acquire a clear conception of their mental attitude, that he may know how to influence them. The more a missionary knows the people about him, and the more he is known of them, the better he is a missionary. From this point of view, let us see how the missionaries in China have hitherto done their work. If you ask what is the best general work on China, the book which is the *vade mecum* for anyone desiring to become acquainted with China, you will be told it is the work of a missionary, Dr. Wells Williams, entitled, "The Middle Kingdom," a book which was originally published forty years ago, and which, notwithstanding the great amount of study which has since been devoted to China, still "holds the field" against all others. If you wish to know the character and substance of the Chinese classics, which have existed for more than twenty centuries, and which are taught to every Chinese in his youth, you have to go to a missionary's work for the information. You will find what you want in Dr. Legge's translation of the Chinese Classics, which he began nearly forty years ago, and which is now being published in its latest form by the Clarendon Press. If you want the best and the most complete dictionary of the Chinese language, the dictionary which no student is or can safely be without, you have to go to a missionary's work, Williams's "Dictionary of the Chinese Language." If you desire to study the religions of China, to know the principles of its people, to understand the various forms of ritual and worship, as, for instance, the various forms which Buddhism has in China, you have to go to a missionary's works, Dr. Edkins' on the Religions of China.

We have referred only to four of the most conspicuous of the books written by missionaries; but, on any Chinese subject that can be suggested, the missionaries are the principal guides for the student. There is now published in Shanghai a journal called *The Chinese Recorder*, largely devoted to Chinese scholarship and the questions connected therewith. It is edited by a missionary, published by a missionary body, and almost wholly written by missionaries. Similarly, the scholarly *Chinese Review*, published in Hong Kong, owes its great excellence to the pens of missionaries. Not a year passes that we in England do not have one or more books connected with China, and written by missionaries; such as the work on China by Archdeacon Gray, of Canton, or Mr. Henry's remarkable little volume of Travels in Southern China and Hainan.

In short, the missionaries in China have proved themselves to have been, and to be, the leading investigators of Chinese knowledge, habits, and customs, and the leaders in the publication of such knowledge. To them is due all the credit of the political and commercial benefits which have resulted from a larger knowledge in Great Britain of China and its people; and the importance of the friendly relationship of the two Empires is yearly increasing by leaps and bounds, a relationship which can be maintained only if the two nations understand each other. This is by no means the most important result of their secular work. Whereas in past years the missionary has had to acquire through the experience of a lifetime an acquaintance with the inner life of the Chinese, the young missionary may now start with this acquaintance, and, commencing where his predecessor had been compelled to stop, he may make such further progress in the conquest of China for Christ as would have been only remotely possible but for his predecessors' secular work.

Again, let us see what the missionaries are doing to make England known to China, a work the importance of which is the greater, because the ignorance in China is crasser and denser than with us. Moreover, there the popular mind is subject to sudden gusts of passion, which have great effect upon the Government of the country, and therefore upon the lives and interests of Europeans. The missionaries are absolutely the only persons who are bringing home to the Chinese public mind a knowledge of the West. They are doing it by publishing, at a price so low that it will startle many people here to learn it, vast numbers of little books at *a penny* and *twopence each*, which are adaptations, or reprints of, or treatises upon, the greatest books of, and the principles of life in, the Western world. These little books are circulated in myriads throughout the length and breadth of China; and convey to hundreds of thousands of Chinese the only notion they have ever had of a world outside their own country. It is obviously of the highest importance that these earliest notions should be given by Protestant missionaries. In fact the missionary is the interpreter between China and his own country, and between his own country and China, a position which alone would warrant his existence. Nor must we omit to point out that now throughout China there are missionaries living as Chinese, indistinguishable by their dress or habits from the Chinese themselves, in places which no other European has ever visited, who in these spots, far off from the rest of mankind, amidst a mass of benighted and grossly ignorant people, have formed schools which are attended by Chinese boys and girls, who are taught the knowledge of the Western world, and the Christian religion.

It must not be thought, because we have dwelt on the secular side of their labour, that missionaries in China are engaged solely in educational or literary work. There are many missionaries there who never put pen to paper except to make their own reports of their work, who are purely teachers and preachers of religion.

There is a branch of the secular work of the missionaries in China of the highest value to which reference must be made. The Medical Missions are doing an amount of good which is incredible to all but those intimately acquainted with the multitudes of Chinese whose notions of Europeans and of their religions have been affected by these missions. We take, for an example, the case of the Medical Mission of Tien Tsin. Miss Howard, an American, was three years ago a missionary doctor there. She was requested by the most powerful statesman in China, the great Viceroy, Li Hung Chang, to go down into the interior of the country to see his mother who had been ill for many years, and, by the etiquette of China, ladies may not be attended by male doctors. Miss Howard travelled many hundred miles into the interior, and afforded the lady such great relief that, in gratitude for her services, and as she refused to accept any remuneration for herself, the Viceroy, Li Hung Chang, had constructed at his own cost in Tien Tsin an enormous hospital, of which he put Dr. Howard in charge, and which affords relief to hundreds every year of afflicted Chinese in that city. This work is giving the missionaries a hold upon the respect and affections of the Chinese which is more permanent in effect, and of infinitely more importance and value, than all the diplomatic actions and treaties of ministers and ambassadors.

CHRISTMAS DECORATIONS.—Friends desirous of helping a good work whilst ornamenting their rooms at Christmas, should send orders for artificial flowers, holly wreathing, &c., to the Flower Sellers' Mission, 11 and 12, Clerkenwell-close, E.C. The annual report will gladly be sent by the secretary, Mr. J. A. Groom, to those interested in the work.

EVANGELICAL SOCIETY OF GENEVA.—Pastor Elie Vernier, who has been an itinerating preacher of the Gospel in France for the last twelve years, is about to visit Great Britain to plead the cause of evangelisation in the wide and open field of France. The Evangelical Society of Geneva, formed in 1831, has witnessed since that time wonderful scenes of revival in many of its stations. Five hundred young Christians have been trained in the College, founded by such men of God as Dr. Merle d'Aubigné and Dr. Gaussen, and have been, or are still, at work in France, Belgium, Italy, and other countries. Sixty-one students are at present attending the College. The Committee for colportage and evangelisation supports annually about sixty agents in several departments of France.

SUCCESS IN LIFE.

The competition in journalism is as keen as in any pursuit for public favour, and as those who are engaged in it are among the most sharp-witted of men, the developments of journalistic enterprise are many and interesting. One of these is a fast-increasing practice of appealing to eminent men for their written opinions on all sorts of subjects, for the purpose of publication. The "eminent men" appear to raise no objection to competing in this form of "public examination," and their replies are often useful.

The latest examination of this sort has been conducted by *The Northern Weekly Leader*, which has asked the best-known men in Newcastle-on-Tyne for their opinions on "the way to win success in life," and, having got them, published them a few days since. For the most part "success" is taken to be synonymous with "prosperity," and the sum total of the opinions of these "eminent men" is not very new, and probably is from their point of view true. They say "a man should have a purpose in life, should know what he desires to be and to do;"..."to a purpose in life we must add as the second requisite, concentration of energy, and that characteristic of genius which has been described as the capacity for taking infinite pains;" ..."to do what you are doing with all your might...perfect trustworthiness and scrupulous adherence to your word;"..."we must find out our literary or scientific work, of whatever kind it is to be. We must hold on to that like grim death, and refuse to be diverted from it;"..."indomitable perseverance and capacity for work stand first. Good ability I would place second, and good temper third; ... bad temper, in fact, is a constant impediment to success, and often a fatal one."

In this hard dry desert of words, wherein the mirage of worldly prosperity is lauded as though acquisitiveness, selfishness, egotism, greed, and love of adulation, were not vices, but admirable qualities, it is refreshing to find the invigorating spring of truth in the replies of Dr. Spence Watson and Mr. T. Hodgkin, D.C.L. The former wrote, "Success in life. It is a thing which I have very little sympathy with. I feel more for those who fail. They seem to me the men chiefly to be honoured;" and Mr. Hodgkin wrote, amongst other things, "I very strongly feel, when I hear such proverbs as, 'Nothing succeeds like success,' and all the vulgar glorification of vulgar prosperity, how true it is that we are like children handling in the dark the bottles in a chemist's shop, little knowing which are medicines and which are poisons. We can all see how fatal great and early success often is to the character of him who achieves it. On the other hand, failure is often God's own tool for carving out some of the finest outlines in the character of his children. And even as to this life, bitter and almost crushing failures have often in them the germs of new and quite unimagined happiness. Some of us have found it so." These are manly, health-giving, Christian words. The anxious plotting and planning for the acquisition of wealth or distinction is opposed to the spirit of Christianity, which is evinced in a calm repose of life, resulting from a "rest in the Lord." The Christian is required to do the will of the Master now, and leave the question of the result to Him; to carve out no imaginary career for himself, but tranquilly to leave to-morrow in the hands of Him who guides to-day, ceaselessly praying, whether hardship or prosperity be his lot, "Thy will be done."

The Christian's estimate of the relative values of the circumstances of life differs entirely from the estimate of others. Wisdom consists in the possession of an accurate power of mental perspective, which, like a skilful artist, puts the objects of real importance in the foreground, and, with increasing diminution towards the background, pushes into insignificance or oblivion the objects of little value. The mental perspective of the Christian is governed by his faith in and love for the eternal truth as revealed in Jesus Christ. Christ is in the foreground of all his mental pictures of life. The light from Him determines the prominence or indistinctness of his objects, and many things which a selfish world applauds are altogether lost in the Christian's picture of his life, and many things of no account in the eyes of the worldly wise are to him of the utmost importance and value.

Apropos of these remarks are the words of Count Tolstoi, the celebrated Russian poet and artist, who has recently given up rank, office, and property, and now earns his bread by the labour of his own hands. He writes: "I believe in Christ's commandments, and this faith changes my whole former estimate of what is good and great, bad and low, in human life...Everything which I used to think bad and low—the rusticity of the peasant, the plainness of lodging, food, clothing, manners—all this has become good and great in my eyes." The young man who is wanting to know the way to win success in life should learn Matt. xvi. 25: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

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MR. WOOKEY AT MANCHESTER.

This earnest evangelist concluded a ten days' mission in connection with Lees-street Congregational Church, Openshaw. From first to last the meetings were deeply interesting, and God's saving power was manifested in a wonderful degree.

Three special meetings were held for men only. At one of these, Mr. Wookey spoke on "Licensed Immorality in India and elsewhere, and our responsibilities in connection with it." He urged with great force that this abomination would never be removed, except as the result of the united efforts of the Christian men and women in England. Meetings of great power were also held for women only, and hundreds will not forget the earnest solemn words of warning and entreaty spoken at these services. Nor were the boys and girls forgotten. One evening the place was filled by those between ten and fifteen years of age. The great interest shown by them clearly pointed out how important it is not to overlook this branch of the work in a general mission.

It is impossible at present to measure the results of the work, but between eighty and ninety inquirers were dealt with, nearly every one of whom is now rejoicing in the assurance of Christ's love. One of many interesting incidents may be mentioned. A woman left her children at home and went to hear Mr. Wookey. The Holy Spirit strove with her, and she gave her heart to the Lord during the service. On the following morning, her eldest son, a boy of nine years, said to her, "Mother, did you go to the mission last night?" and she said "Yes." "Did you go into the vestry?" "Yes." "I thought so, because we've not been 'clouted' so much this morning." Not only have many been led to Christ as a result of the mission, but the Christians have got a real blessing from the Lord.

"THIS MAN RECEIVETH SINNERS."

Glad news! The Lord of glory and of heaven
Looks not with cold disdain and haughty pride
On human frailty; but receives at once,
With open arms, and gracious, loving words,
The poor returning, pleading prodigal.
His eye, all-piercing, searcheth all the thoughts
Of men and angels, yet He spurneth not
Those, humble and sincere, who crave the boon
Of his forgiveness! He receiveth sinners!
Then shall we not, in gracious awe, fall low
Before his throne, and, telling all the truth,
Calmly await the promised glorious light
Of that dread face whose smile makes highest heaven?
Almighty Lord, this truth, once held in scorn,
Is my best hope in this dark, evil world.
In my weak heart dwells nought of light and good
Apart from Thee. How then can I appear
Before thine awful bar? But this glad word—
"Receiveth sinners"—full of hope divine,
Doth draw me near that sprinkled mercy-seat,
Whence flows, in ever wider, deeper stream,
The grace and cleansing I so sorely need.

Take up, and then repeat, O ransomed soul,
This faith of thine; nor ever dare to build
On other ground than this. The Man who once
Upon the accursèd tree was spread, and there,
Before a raging crowd of mocking men,
Shed his heart's blood for crimson human guilt,
To thee hath breathed, in accents soft and low,
"I suffer this for thee! Go now in peace.
I say to thee, in virtue of my death,
As God and I are true, thou art forgiven,
Art now a child of God, and in due time
With Me shalt reign."

Thy quickened soul was filled, as thou didst look
On Him thy sins had pierced, with tender sense
Of joy unspeakable; thy cleansèd heart
Did fill with fervent love, and incense brought
Of deep and fragrant praise: as also once
In thy Lord's life a sad and sinful soul
Anointed his blest feet, and so did show
Her grateful love. Thou too canst set thy seal
That it is true; this Man, the Son of God,
Thy Maker, and thy King, receiveth sinners;
On them doth freely shed the holy flame;
Who all their earthly course shall surely guide,
Through pathless wilderness and starless night,
Into the bright, eternal, fadeless day.
Spread far and wide, with all thy ransomed powers,
What thou hast freely gained. Tell to the sad,
And e'en the sinful, with a lowing heart,
How all the sons of men may come; yea, all—
Without delay—and balm and healing find,
And peace and joy. Nor ever dare refuse
To utter forth, through all thy pilgrim days,
The gracious Gospel news. Thou dwellest here
To show thy fellow-men the wondrous truth
Thy Saviour died to prove—that God is love.

George Evans.

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AFRICAN PIONEERS.

From this somewhat far-off corner of the earth we wish to express our best thanks for the receipt of The Christian. This is one of Bishop William Taylor's self-supporting stations, and as yet the furthest one inland on the line from Loanda. From various causes it is a difficult field, but God is blessing us, and the work is encouraging. We wish to ask prayer for ourselves and for the progress of God's cause here.

Rev. Samuel J. Mead is the superintendent of this station, and has associated with him, besides his wife, four men and two ladies, including Dr. Reid, who was reported in the papers as having been eaten by cannibals, but in fact is still enjoying good health and practising his profession here in Malange. My wife is with me. We thank God that through his goodness we now find ourselves self-supporting, mainly through the work of our own hands. Hard work it is, too—such as holding the plough, hauling logs, hewing timber, sowing and shop work, &c. We trust God for such health as shall be to his praise. Many risk their lives in this country to gain wealth. Should not a servant of Jesus Christ be willing to risk as much to obey and gain that which shall never perish? W. H. Mead.

Malange, South Central Africa.

FROM THE AUSTRALIAN BUSH.

It is many months since I wrote a line for The Christian. Times have been hard with us owing to six long weary years of continuous drought, and I have had little time for correspondence. According to the reading of Mr. Meyer's interesting and instructive lessons on Elijah, we were first at Cherith — separation — since then at Zarephath—smelting and refining furnace. The last year has been an extraordinary one for rain; the season has consequently been superb, and by God's good help we may yet pull through. Many have completely "gone broke," as they say here, in the past few years. Friends here and there have been raised up who have helped us along. The New South Wales land laws are still wretched, and their administration worse. The new ministry talk of bringing in a better condition of things. But, like Sir Wilfred Lawson's work in the Home Parliament, good measures are very slowly brought about here. As yet, I cannot encourage emigration to this colony.

SPECIAL SERVICES IN PARKES.

The diggings township of Parkes has been the scene of quite a number of mission services of one sort and another for some months past. The Good Templar Lodge had been revived about two years ago, and there was much need of it. A mission, held some months since by the district visitor, who preached as well as lectured on temperance, resulted in a great accession to the lodge. Then, as the two Protestant ministers, Wesleyan and Episcopal, were good men, and had been working assiduously, hearty prayer-meetings were held, and good results followed. Mr. Matthew Burnett, the well-known Australian apostle of temperance, who had, curiously enough, never been through New South Wales before, entered it from the South, and gradually worked on from town to town till he reached Parkes. He was most cordially received, and held a week's temperance mission, and wound up with several nights of evangelistic work, in which he was heartily assisted by Revs. F. G. Nield (Church of England), and J. Tarn (Wesleyan), and the members of their congregations, so that Parkes was thoroughly stirred.

A travelling evangelist, named John Graham, arrived a day or two afterward, and conducted special services in the Wesleyan Church, which deepened the work previously carried on. Soon after, a special united covenant service was held amongst the Lord's people, in which a number took part. The cause of God in Parkes is stronger than ever, and the ministrations of the two evangelical clergymen are much appreciated.

Mr. Matthew Burnett has reappeared somewhat suddenly in our neighbourhood. Since he left Parkes, about ten weeks ago, he has given the temperance pledge to about 3000 people, and many have given evidence of conversion to God. He has been doing the back blocks, where travelling is monotonous and trying; but, notwithstanding, Mr. Burnett appeared fresher looking even than before. At Molong he met with a very cordial reception. One incident there was most touching. Amongst others who greeted him in public was the venerable Presbyterian minister, recently appointed to Molong, Mr. Jennings. This reverend gentleman, though eighty-four years of age, does a large amount of driving about in the discharge of his pastoral pioneer duties. In welcoming Mr. Burnett, he stated that he had met him eighteen years ago in Victoria, when his family attended the reformer's meetings. One night his wife came home confirmed in faith, and rejoicing in the Lord. She has since passed away to her reward. Other members of his family were, one after another, in a few days brought to the Lord at Mr. Burnett's meetings. There was great joy and rejoicing in his home. One son is now in the ministry, and the others are holding on to their faith, and serving God in their various avocations. It was a most effective, as well as affecting, testimony.

Mr. Burnett drove fifty miles one day and fifty miles back the next to pay a farewell visit to his Parkes friends, when a few more signed the pledge. During his absence one public-house had closed up and a temperance hotel had been opened. He is a most systematic worker, and does his work thoroughly. It is twenty years since I first sang in the open air in Victoria at his missions, and he had been labouring for several years then; and, with the exception of his home visit when his voice gave way, he has been constantly in harness. He intends, if spared, to devote two or three years more to New South Wales and Queensland, take a spell of rest, and then do a similar work in England, Ireland, Wales, and Scotland. He is influencing people of every class and rank here. D. M. Logan.

Moura, Bumberry, viâ Molong,
New South Wales.

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THE STORY of our FIRST COTTAGE.

By Dr. BARNARDO.

I shall never forget how I got the first cottage at Ilford. Would you like to know the story? I will tell it very briefly. I had felt that the work of massing a number of little girls together in Mossford Lodge was wrong. I resolved that, by God's help, I would close that house as a home for girls, and if we could not gather a family more in accordance with what I knew to be right principles, I would give up that phase of work altogether, However, in a very wonderful way the money to purchase the land on which to build separate cottages was sent to me. So I had the land, but as yet I had no cottages. I drew up a scheme of what I intended to do; it appeared in the pages of The Christian. Some weeks passed. I received from my oldest friends only letters of rebuke for the presumption, as they called it, of my scheme. I do not think I had, in response, one letter of sympathy or offer of help from anybody! I was very sad when I reflected upon this, as you may suppose.

Well, going down to certain meetings then about to be held at Oxford, one day I met at the railway station a Christian brother in a humble sphere of life, whom I knew as one of the godliest men it was ever my privilege to meet; a man of prayer, a man of faith, a man whose very face told you something of the peace of God which reigned within. We met on the platform, and he told me he was going to Oxford too. We talked together, up and down the platform, and then in the carriage when we got in. I had many burdens on my mind then, and was feeling sad and downcast about them. I suppose I showed my grief in the expression of my face, for he said to me, in a tone of very sincere sympathy, when we were in the railway carriage alone, "How is your work going on?" Then I told him all about my heavy burdens. We were alone. This man of God thought for a moment, and then he turned to me and said, "If God shows you that your proposed scheme is too large, and that you should give it up, are you prepared to give it up?" I thought for a moment, too. I thought if God's approval and blessing were not with me, it were better I did not succeed from an earthly point of view. So I said, "Yes; I am quite prepared." He replied, after a moment's pause, "We are going down to Oxford for a special purpose—for spiritual refreshment. Let us here, in this carriage alone, kneel down and commit your case to God, and let us ask Him, if it be his will, to show you clearly, before you leave Oxford, whether you should go on or turn back."

We knelt down together in that carriage. We committed the case of the children to God. We rose up after prayer, lightened and refreshed. We soon reached our journey's end. I went to my hotel. My friend said, "Good-bye." He was stopping somewhere else, but he arranged to breakfast with me at the hotel at eight o'clock the next morning. Well, in the morning, while I was dressing, a man came to the door, and knocked. I thought it was the servant bringing up hot water. I said, "Come in." The door was opened just about wide enough for a man to put his head in. A head was thrust in, but so that I could hardly see who the owner of it was. His hair was all dishevelled, and he was evidently not yet fully dressed. "Is your name Barnardo?" he asked. I said "Yes." "You are thinking of building a village for little girls at Ilford, are you not? You want some cottages?" Well, I was scarcely able to answer him. But I said, "Yes—yes." He asked, "Have you got any?"—never coming in beyond putting his head through the door. I replied, "No—not yet." "Well," he cried, "put me down for the first cottage; good morning;" and away he went.

But as to putting him down, I did not know his name; I had not seen his face properly. I rushed down the corridor after him, and caught him. I said, "You must come back." I got him back into the room. He came into my room. What was the history of his gift? He had had a dear child, a daughter, whom he had lost some months before; and he had resolved in his mind to commemorate that daughter by rearing some institution, such as his means would enable him to do. He had heard of our work, and had determined to help us, but had hitherto done nothing. The appeal in The Christian came before him and his wife, and they said to each other, "This is what we will do; we can afford that amount; we will build one of these cottages for little destitute girls." He never sent me word of his intention, but down there at Oxford, whither I had gone after having specially asked God's guidance, the message came to me in that striking manner. In the morning, while he was dressing, he had asked the "boots," who were in the hotel—"Whom have you got there? Who has arrived lately?" The man replied, "I will get you the book, and you can see." He went down and got him the book of arrivals. There was my name, and my number! On the spur of the moment, in his impulsive manner, he dashed away, without finishing his dressing, got to my room, just opened the door, and made his announcement in the fashion I have told you. I need not assure you we did not leave that bedroom without both prayer and praise!

I went presently down to the breakfast room. My poor-rich friend of the previous night was there by appointment. When I came up to him, I suppose he saw in my face an expression somewhat different from that of the former evening, and he just looked at me, and then quietly said, "'It shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear.'" And we together there and then gave God thanks for that wonderful answer to prayer.—*Night and Day.*

GIFFORD HALL.—A very successful industrial exhibition, and one possessing somewhat novel features, was recently held at Gifford Hall, Caledonian-road. Efforts had been made to interest the scholars of three neighbouring Board Schools, and with some success, for there were many exhibits which had formed the subject of school exercises, none the less pleasant because of the thought of their ultimate exhibition. Some of these won prizes, which have encouraged not only the fortunate winners, but also their parents and their day-school teachers. Most of the exhibitors (numbering over 400) were directly connected with the mission, and many of these were far beyond the ordinary day-school age—some of them being married men and women.

PROTECTION OF WOMEN AND CHILDREN.—The Associate Institution for Improving and Enforcing the Laws for the Protection of Women, have published the details of a case of horrible depravity, as illustrating the difficulties that often beset the poor, and the need for such societies to prevent lamentable failures of justice. The published statement reflects very severely on the action taken by Mr. Paget, the police magistrate before whom the case was originally heard. Justice was ultimately vindicated, at a great expense to the Society, which deserves the fullest public support. In all cases of outrages upon women or children, in which advice or assistance may be required, application should be made to the secretary, Mr. H. J. Newman, at the offices of the Institution, 30, Cockspur-street, Charing Cross; or to the Prosecuting Officer, Mr. William Moore, 174, Spa-road, Bermondsey, S.E.

CHRISTIAN LIVING.

BY REV. F. B. MEYER, B.A.

III.—RECIPROCAL INDWELLING.

JOHN XV. 4.

"THAT I may dwell in the house of the Lord all the days of my life" was the aspiration of the man after God's own heart. It became his saintly soul, but it cannot be literally realised in these days, when there is no longer one material earthly sanctuary. And yet there is a sense in which that wish may be verified in the history of us all. What is the house of the Lord but the conscious presence of the Lord? And they who have acquired the blessed habit of perpetually recollecting the nearness of Jesus know something, at least, of that dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty, of which the Psalmist sang.

If only we could acquire that blessed habit, and maintain that hallowed attitude of spirit, we should need few exhortations beside. We should be perfectly satisfied with Himself. We should hold all things in Him. We should fear no foe, fighting under the Captain's eye. We should be set free from the power of besetting sin, as the fire in our grates is extinguished when the sun shines brilliantly upon the glowing embers. How strong! how sweet! how happy! should we be, if only we could dwell in the unbroken enjoyment of the presence of the King; so that He should be first in every thought, and act, and moment of life.

You say that this may be possible for the priest, or the saint, but not for those who are harassed with daily care; for the cloister, but not for the market; for the holy day, but not for the working day. Yet, surely, since the Master bids us all to abide in Him, and stays not to limit his meaning, or define the character of those who are welcome to stand continually in his presence, we must infer that He wishes to make no distinctions, but to admit all his servants to share in the bright and blessed privilege.

But can the mind be occupied with two thoughts at once? Perhaps not: yet, though it may be impossible for the mind to entertain at the same instant more than one train of ideas, beneath the mind there is the heart, with all its sensibilities and deep emotional life, instantly and always alive to the presence or absence of some beloved object, even when the mind is most busily engaged.

The orator is conscious of the presence and appreciation of his audience, even when his intellect is most busily engaged in furnishing the thought which he is uttering. The business man, absorbed in counting up his books, whilst his wife is quietly occupied with her work by his side, is aware of her sweet presence, at the very moment when he is adding up the longest column of figures. The young mother may be very busy about the house, tidying the rooms in the upper storeys, but her heart is always on the alert for the cry of the babe, whose crib is beside the kitchen fire. So we may be fully occupied in thought and act, and yet our heart may be abiding in holy and blessed communion with our Lord, as a living bright reality,

> More present to faith's vision keen
> Than any earthly object seen;
> More dear, more intimately nigh
> Than e'en the closest earthly tie.

But before this blessed consciousness of the presence of Christ can be ours, we must know experimentally the meaning of the Apostle's words, "Christ liveth in me." In point of fact, there is a lovely reciprocity in this indwelling. We abide in Him, because He abides in us. In the translucent depths of southern seas, the voyager is aware of the infinite variety of sponge-growth, waving to and fro with the gentle movement of the tide; and the ocean is in the sponge, whilst the sponge is in the ocean, illustrating the reciprocal indwelling of the believer in Christ, and Christ in the believer. Take the common iron poker from your fireside, and place it amid the fiery bed of burning coals, and soon it becomes red-hot, because the fire is in it whilst it is in the fire. Shall the time not come when we shall learn the secret of a life of ardent devotion and glowing zeal, because we have mastered the lesson of the reciprocal indwelling of the saint and the Saviour?

This was the secret of the human life of Christ. He dwelt in his Father's love, whilst there rang through his being the glad consciousness that He did always those things which gave pleasure to his Father's heart. And the Father dwelt in Him, manifesting his Divine presence by words of grace and works of power. Have you ever truly realised that Jesus Christ is literally within you; the Divine tenant and occupant of the inner shrine? Do not feel obliged to dilute or water down this wondrous fact, as if it were too marvellous to be accepted in its literal force. We cannot understand it; we cannot reason it out with our poor logic; we cannot account for it; we can only sit down in amazed wonder and exclaim, "Wherefore is this come to me, that I should become a temple for the Lord God of Hosts?" And when once we can realise the literal force of "I in you," we shall enter upon the glorious and perpetual enjoyment of "Ye in Me." The two are reciprocal, and the measure of our appreciation of the one is the measure of our enjoyment of the other.

There are four texts in the New Testament in which the truth of this reciprocity of indwelling is taught, each time with a specific purpose.

I. AS TO FELLOWSHIP.—"He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in him" (John vii. 56). Whatever else is meant in that mystic feeding on Christ, this at least is included, that through the help of the Holy Ghost, we are to set apart daily periods of time for fellowship with the living Saviour. The early morning hour, when we go forth to gather manna, while the day is young; the evening twilight, when men go forth to meditate; the hour of solemn worship and gathering with the people of God; all these, and many other golden seasons, are opportunities of nourishing the inner life, with his flesh, which is meat indeed, and his blood, which is drink indeed.

But how often, at such times, the spirit seems to fail and faint. It cannot disengage itself from the birdlime of worldliness which fastens it down. It cannot shake off the buzzing cloud of teasing, wandering thoughts. It resembles, as Jeremy Taylor says, a lark trying in vain to rise against a strong east wind.

What should be our resource then? We may turn from personal supplication to intercession on the behalf of others; or we may open the Word of God, and begin to study its pages, as men pour water into a dry pump to make it draw; or we may appropriate the prayers of the saints of former days. But there is a more excellent way. Let us sit quietly down to meditate. Let us remember that the living Saviour, who ever liveth to pray, is literally within us. He who, in the days of his flesh, climbed the mountains for fellowship with his Father, while the towns that bordered on the lake were still swathed in morning mist, is now dwelling in the heart. Stand aside, then, cease your strivings and efforts, and let Him pour forth in and through you the mighty torrent of his strong cryings and ceaseless prayers.

It will not be long before you find your prayers mounting up with freedom and conscious power to heaven; and in a moment, by the reciprocity which we are now considering, you shall become aware of the literal presence around you, as a Divine environment, of Him who once lit up the lone isle of Patmos by the irradiation of his manifested glory.

II. AS TO OBEDIENCE.—"He that keepeth his commandments, dwelleth in Him, and He in him" (1 John iii. 24). There are three things which must focus in one point before we can be sure of the will of God. The prompting of the Spirit within, the teaching of the Word without, and the concurrence of Providence around, in the events of daily life. We should never take a step unless these three concur. If they do not, we may be sure that God's hour is not yet come, and we should stand still and see his salvation.

But there are times when we clearly know the Lord's will, but seem unable to do it. Our heart and flesh fail. We cower before strong opposition. The good we would, we do not; the evil we would not, we do.

How shall we do then? Shall we lash ourselves forward by reproaches and remonstrances, as the galley slaves of old were urged to more frantic exertions by the strokes of the knout? Not so. We are no longer under the law, but under grace. God does not leave us thus to cope with ourselves. There is another and a better way, which lies within the text already cited, if its identical propositions are reversed, "He that dwelleth in Him, and He in him, keepeth his commandments."

Remember, again, that the Lord Jesus is in you as the very power of God. During his earthly life He bore the significant title of Servant of God, who, when the Lord God opened his ear, was not rebellious nor turned away back, nor swerved a hairsbreadth from the narrow path of implicit obedience. Why should not He work in you and through you as of old He wrought of Himself? Let Him have the opportunity. Cease from your own works, as the Son did from his. And as He emptied Himself, so that the Father which dwelt in Him was really the doer of his works, so empty yourself of your own efforts and strivings and let Him work in you to will and to do of his own good pleasure. You will soon be delivered from impotence, and indolence, and failure, and you will find yourself energised mightily in all manner of strenuous and noble deeds.

And this will be the result by the law of reciprocity, which we are elaborating, that you will become aware of the literal presence of Him who appeared to Joshua as the Captain of the Lord's host. You will be ready to kneel before Him in lowly homage, and to await his commands; and you will carry with you a consciousness of the fact that you are ever living in the very midst of the encompassing glory of the King of saints. "In Him we live, and move, and have our being."

III. AS TO CONFESSION.—"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John iv. 15). The days are past in which every confessor was called to be a martyr. And yet confession is hard enough—not easy to stand up for Christ in the commercial room, or in the workshop, in the railway carriage, or amid the frivolities of a drawing-room. There is a natural proneness in us all to a false shame, which gags our mouths, and chokes our utterance, and keeps us silent, when we know we ought to speak.

Ah, how bitterly we reproach ourselves then and afterwards, as we see the opening gradually close; and feel that the chance for quiet remonstrance, or for words of entreaty and expostulation, has gone never to return.

And yet we have failed so often, we have almost lost heart. Can it ever be different, we being what we are? Can we ever resemble Antipas the faithful confessor? Shall we ever be bold as a lion for Him who has never given us just cause for shame? Indeed, matters will never mend until we abandon our own feeble attempts and draw heavily on the glorious fact of his mighty indwelling. We can do nothing, but all things are possible to Him. Let us only give Him the chance. Let us place ourselves at his disposal to speak in us, and through us, as He will. Let Him have his blessed way with us. Before Pontius Pilate He witnessed a good confession; why may we not expect Him to repeat it, through us, the meanest of the members of his body, who long to be possessed of Him, as of old men were the mediums through which lost spirits spoke and wrought.

And none can thus abandon themselves to Him without becoming aware, through the law of reciprocal indwelling, that Christ in the heart means the heart in Christ; and that dependence on the indwelling Saviour will invariably induce a vivid consciousness of the indwelling of the human spirit in the light of his gracious presence.

IV. AS TO LOVE.—"He that dwelleth in love dwelleth in God, and God in Him" (1 John iv. 16). We must love people whom we cannot like, with whom we have no natural sympathy, and who seem made to irritate us. It is easy to like nice people. No special grace is required for this. Our affections naturally entwine around the amiable and gentle; and, if these alone filled our homes, there would be no education in the Divine art of loving. We only learn what the love of God is when we have to do with people who defy our own powers of affection. The fairest powers of nature are never so apparent as when they are called in to drape the rents in the earth's surface, or some unsightly rock, rearing its form amid a paradise of beauty.

Is there such a person in your life, the source of constant chafe, annoyance, fret, you feel you cannot love, you cannot talk gently to, or stroke that fretful face, or find pleasure in that uncongenial presence? Anything but that. You could be lovely if only you were thrown with a congenial temperament. Yet how much you would miss of Divine education! Do this. Fall back on the memory of the Divine indwelling; and since the strong Son of God, who is Immortal Love, is in you, let Him love that loveless one through you; let Him pour a torrent of love through you, as the channel and medium of blessing; let his love speak through your voice, and look through your eyes, and nerve your fingers. Love with his love. You can do all things through Christ that strengtheneth you.

And, again, let us repeat it. You will find that you cannot act thus without bringing into operation that reciprocity of indwelling which is our theme; and you will know, as never before, what it is to have Christ encompassing you behind and before, and covering you with the warm, safe protection of those feathers, to which He called Jerusalem.

What more need we say? The Spirit can alone reveal the truth we try to teach. But He will gladly perform this his appointed office. And thus we shall come to understand what it is ever "to dwell in the secret place of the Most High, and to abide under the shadow of the Almighty."

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THE INSPIRATION OF THE BIBLE.

CONFERENCE AT PHILADELPHIA, U.S.A.

THIS city has been the rendezvous of many ministers and laymen who assembled to take part in a four days' conference on the important subject of the "Inspiration of the Bible." The Conference did not include discussion, but consisted of eighteen essays or papers on various subjects allied to the main theme, and contributed by clergymen from various cities and States. Dr. Brookes travelled above a thousand miles, from St. Louis; his subject was "Different Theories of Inspiration"; Dr. Bishop, of Orange, N.J., treated of the "Testimony of Scripture to Itself"; Professor Stifler dealt with the "Relation of the Gospels to the Pentateuch"; Dr. Johnson, of Virginia, wrote on the "Testimony of the Apostles to Inspiration"; Bishop Nicholson, of Philadelphia, on the "Bearing of Prophecy on Inspiration." Dr. Chambers and Dr. Howard Crosby both came from New York, and the actual promoter of the Conference, Evangelist George C. Needham, spoke of "The Spirit and the Word."

Most of the addresses were nearly an hour in length, and all will be printed in a volume to be published by Mr. Revell of 148, Nassau Street, New York. As the careful research and mature expression of so many minds, the book cannot fail to be useful in colleges and in private libraries. The committee which arranged the Conference was unsectarian. The sessions were held in Chambers' Memorial Church, Broad-street, Philadelphia. The ground floor of the church seats one thousand persons, and was well filled at each session.

It is not possible to give even an outline of the many addresses delivered, but a few of the ideas presented by Professor Stifler in his very able paper may be acceptable to readers of THE CHRISTIAN. The Professor declared that the Pentateuch and the Gospels stand in the same relation to each other as the Old Testament to the New; they are parts of one whole. There was profound meaning in the analogy of their genealogical tables. There was a relation in their subject-matter—the same origin, the same God, the same peculiar nation, the same ancestry. The whole relation was of the most intimate character. The attack upon the Old Testament is not to-day so much rationalistic and mystical as critical. It is not unreasonable, and is apparently supported by facts. But it is being confronted, and will no doubt be confounded, by the application of its own method of criticism. It is said, for example, that Deuteronomy was written during the Captivity; whence then the Samaritan Pentateuch? The continuity of the New Testament is a great argument against the critics. It is the key which unlocks the cypher of the Old. The skeleton which Moses sketched with the roughness of a charcoal drawing becomes the finished picture when presented by the Evangelists. The Messiah came to fulfil the law; He lent vitality to the treasure house of Moses. There would have been no Gospel in the spotless lily, in the falling sparrow, and in the human family tie, if Jesus of Nazareth had not indicated that Gospel.

The relation of the Pentateuch is maintained by direct quotations in the Gospels. Out of one hundred references to the Old Testament in the New, thirty-eight are from the Pentateuch, and most of them made by our Lord Himself. There is peril, however, in supposing that by thus quoting He saved us the necessity of interpreting the Pentateuch. All He did was incidental. Referring to the argument of the critics, that the progress of Scripture criticism has advanced far beyond the human knowledge our Lord possessed, the speaker said, "It would be sublimely ridiculous, if it were not so offensive, to suppose that the critics of this century knew more than the Son of God. "May grace not fail us, nor patience," he exclaimed, amid considerable applause, "as we think of so puerile an argument. One cannot help asking what is the meaning of the words, 'I and My Father are one'; 'This commandment have I received of My Father.' A little religion does not come amiss," he observed, "even in criticism."

Then he quoted in substance Professor Briggs, who said:—Through the whole course of Scripture we go to find Jesus—a Saviour. Jesus Christ knew the Old Testament well, and interpreted it as One who knew the mind of God. He needed no help to climb the pyramid of interpretation; He lived on the summit. Then, in sarcastic vein, he said, Piety may not atone for the lack of Greek, nor prayer for an ignorance of Hebrew, but piety and prayer will give us a better idea of God. "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

The critic dwells in another region; God interprets his own Word, and the critical scalpel has no function till life has ceased. Jesus never aimed at being a textual or literal quoter of Old Testament passages, but his frequent references show their value and trustworthiness. When questioned as to the law of divorce, He brought in the Divine authority, "God made them male and female." What God does interprets what He says, and the one reason for monogamy which Jesus advanced was drawn from Mosaic law. He who could speak of the Sodom of the future was textually critical enough to know of the past, and it is safe to use his own words, "The Scripture cannot be broken." Concluding his paper, Professor Stifler said, "The spiritual breaks through the natural. He who has been humbled under the sense of his forgiveness will not find the difficulties created by cold analytical study. He will not stumble at the supernatural who has experienced it in his own soul."

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LADIES' MISSION-HOUSE AT JERUSALEM.

DEAR SIR,—I spent six weeks in Jerusalem with two of my associates this year. We felt very much distressed at the state of the Moslem and Jewish women all over the parts of the East that we visited. They truly sit as captives in the shadow of death, and nowhere more so than in that city so dear to all Christian hearts, where the Lord was crucified. Only women full of love and zeal for souls can help them, and it is pressingly needed now for such to give their testimony to the power of the Gospel of our Lord Jesus Christ, to their sisters who are sunk in deepest degradation in all the lands where the power of Islam reigns.

We purpose to open a women's medical mission in Jerusalem as a beginning for the work of our household there. Some of our experienced associates will go out as soon as our arrangements are complete. We want funds to start the work, and ladies, either to re-inforce our staff at home, or to go to Jerusalem and carry it on with us on the same lines so blessed of God in our land. Those who are disposed to join us should come and see me or Miss Cavendish on any Monday at four o'clock.—Yours in Christian bonds,

MARTHA A. LLOYD

143, *Clapham-road, London, S.W.*

"MY LITTLE CRIPPLE." — "R. B.," who recently wrote the touching statement to which so many of our readers kindly responded, desires heartily to thank all, old and young, who rendered help in the matter. "You will all rejoice to learn (says R. B.) that Arthur has now comforts and pleasures of which he never even dreamed: he is being taught many little fancy works, &c., which may help him later on to earn his bread."

For the Young.

VILLAGE WORK IN CHINA.

BY MISS M. E. SCOTT.

Yang-chau, *Sept.* 3.

To-day I have had my first experience of village work, and most delightfully interesting it has been. Of course at present my own words are very few, but I went to-day chiefly to learn. Miss Lily Davis and our Christian woman were my companions. After a delightful little time of prayer with the sisters here for blessing on our undertaking, we started on a wheelbarrow about eleven a.m.; I only wish our friends at home could see what capital contrivances they are, and how well adapted to these narrow streets.

It was a glorious morning, and we felt in the best of spirits, and confident that our prayers were heard, and that we should have a real good time. We went first of all through some streets that rather reminded one of East than of West-end London life, and then, passing through one of the city gates, reached the canal and the shipping. There were some very interesting shops and warehouses just here. Soon we saw a queer-looking raft, which proved to be our ferry-boat. We had for companions a man with a number of lanterns, a man and donkey, our own, and, if I remember rightly, another wheelbarrow, and a few more passengers. These rafts are poled across by one man. Once I thought we were in imminent peril from a collision with a large boat that was coming down the canal with a good breeze; but our clever boatman used his long pole to help himself, and very soon we reached the other bank, where we and our curious cargo were disembarked—my first experience of a Chinese ferry, else I should not have entered into such minute details; I want my dear ones at home to be able to picture it.

We had not gone far on the other side, when we were greatly encouraged by a nice-looking Chinaman coming up and buying two Gospels, and someone else bought a third. We had not been able to go out of the city for some time on account of the hot weather, so to-day we thoroughly enjoyed the fresh breeze and open country, and some handsome sunflowers looked very home like.

Our first halt was at a resting-place in a little hamlet. Here some seats were brought us, and Miss Davis and the woman began to talk to a very interested and rapidly-increasing congregation. I should think that, including children, thirty or forty people collected, and two or three Gospels and tracts were sold. One poor man with weak eyes seemed particularly interested, and quite agreed with what Miss Davis said about the powerlessness of idols to help us in any way.

We then went on to another road-side resting place, and here a man said to us, "What is the use of bringing opium first, and then coming to preach the doctrine?" and a great deal more in the same strain; so you see how our national shame meets us at every turn. From the lowest standpoint it is only our duty to bring to these poor Chinese the only *real* cure for this and every other sin.

We stopped again a little further on, where a good many women were gathered, and one woman bought a tract; she could not read herself, she said, but her neighbour could, so she bought her tract, and carefully folded it up. I always feel happy and satisfied when we scatter some of God's own Word, for have we not his faithful word of promise that it shall not return unto Him void, but shall accomplish the end for which He sent it? I wish I could picture these little crowds for you; they seem to make the Gospel story so much more real. Men, women, and children, many rather ragged and dirty, but others, again, clean and nice as you might wish to see; many with really lovely dark eyes, and very lovable, smiling faces; and then, again, sad and careworn faces, with here and there bad eyes and other disfigurements. Very, very few

had ever heard before of Jesus, or of the one true God. It seemed to bring us very near to *Him* as they crowded round us, and made us think of those Judæan crowds; but, oh, how we longed to bring the knowledge of the great Healer of soul and body to them!

Presently we sat down in the shade of a little grove of bamboos to have some lunch, and a poor woman offered to make us some tea, when she heard Miss Davis say how thirsty she was (and no wonder, after talking for so long). We followed this woman up a little path to her house—such a queer little mud dwelling; but there again we had quite a nice meeting, and once more dear Lily told the good news. The kind receptions we received greatly encouraged us.

A CHILD'S PRAYER.

Some of the mothers on Mount Lebanon are now beginning to teach their children to pray to the Lord Jesus, and the little ones themselves are learning that prayer is just asking Him for what they really want. To show you how simply some of these little children pray, a mother was one day teaching her little boy to say the Lord's Prayer, and had got as far as "Give us this day our daily bread," when the child went on in his own way: "Give us to-day our daily bread and olives." For most of the people eat olives with their bread; you may often see a man go off to his daily work with a handful of bitter olives wrapped in one of their pancake-like loaves, and tied into the back of the scarf which he uses as a girdle.—*Friend of Missions.*

BEHIND THE SCENES.

Off the hurry and bustle of the Commercial-road we turn suddenly down a dark entry, which is so narrow that two people can hardly pass each other. The passage is so small that unless you knew of its existence you would pass it, never dreaming that it leads into a perfect network of courts and alleys. After a minute or so the passage widens, and we come upon a forlorn-looking row of houses that even in brightest summer never look anything but dingy. We go down a step into the second of these, and find a dark, unwholesome place, with everything in its aspect to depress and sadden. The father of the family, who works at the docks, has now been fifteen weeks out of work, and the wife and six children in this cheerless home have been half starved. How they exist is a mystery to themselves. They can find no work, and no prospect of work, though hours are spent seeking it.

Coming out of this house, we continue our way through the alley, past more wretched houses, from which (if it is washing day) lines of questionably clean garments flap in your face; then a sharp turn brings us down past an old unused factory, and again we go through a narrow passage with such a sharp turn that one is obliged to make some sound in order to avoid collision with whoever has entered it from the other end. At the end of this passage comes another row of houses facing a blank wall, under which stagnate the unsavoury waters of "Limehouse Butt." We now enter the last house of the row, and find ourselves in the presence of a tall, thin, careworn-looking woman. The furniture of the room consists of a large bed, a chair, a table, and a few cups and saucers. Here live a father, mother, and four children. The room is clean, though so poor. Work, she tells us, is so bad that she has been obliged to part with her shawl; and this is the reason she has not been able to come to the meetings. One shilling was all she could get for it, but the children were crying for bread, and as it was the last thing she could possibly part with, it had to go, for the children must not starve.

Close to the river, down a lonely alley, we reach a curious-looking house, at the door of which we knock. It opens most abruptly on a staircase, which we ascend, and then we get into a passage so pitch dark that it seems quite dangerous. At the end of this is a room, which is over a stable, the fumes of which make the air most unpleasant and oppressive. The room is bare and comfortless, and in this unhealthy atmosphere lives and works a poor little woman, toiling hard to get her living by trouser finishing. Her husband is old and constantly out of work, and she has one little lad living; her privations have been terrible, and yet she never grumbles; for she has learned to trust in the Lord. Working very hard, she is only able to earn from 5s. to 5s. 7d. per week, and when rent is paid, it only leaves about 3s. 6d. for the three to live on. —*Woman's Work.*

A CHILD OVERBOARD.

There was a strong wind and a flowing sea. We were down below; suddenly a woman's shriek pierced the cabin, then the cry, "Man overboard!" then a quick shuffling of feet, then hauling of ropes, and down went the boat. We rushed up the gangway, searched the ship's angry, eddying track, and there—appalling sight!—there, in the trough of the sea, was the pallid, upturned face, agony-stricken, of a little native lad, and he of barely nine summers. He had been washed overboard, and was, as men speak, at the mercy of the sharks and the waves. His father (foster) was dumb-stricken; his mother, frenzied, threw herself at Mr. Pease's feet, and hugging them, wailed: "O God, save my boy! O God, save my boy!" We in turn cried out to solace her: "See, the boy lives! See, he swims bravely! There, the boat sees him! God is strong! God will save! See, they are dragging him into the boat! There, there, he is saved!"

Within ten minutes of that first cruel wave the poor little waif was aboard again, and then, naked and shivering, he fell into the soft, warm shelter of his mother's bosom, and there they wept together. Nor were the eyes of the weather-beaten sailors dry. Two days later and little Teina's cheery voice was again trilling out from the forecastle one of our South Sea Island ditties. —*L. M. S. Chronicle.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. Sayer, Emmanuel Church Schools, *West-end, Hampstead*, December 5—9, at 7. Mr. Rickards, *Longton, Staffs.*, Dec. 11—15. Mr. Josiah Spiers, Trinity Wesleyan Schools, *Fernhead-road, St. Peter's-park, Paddington*, Dec. 4—9, at 7. Mr. H. Hutchinson, Emmanuel Schools, *Harrow-road, Paddington*, Dec. 4—9, at 7. Mr. Herbert J. Pewtress, Kensal Hall, *Kensal-road*, Dec. 4—9, at 7. Mr. Martin J. Hall, St. Andrew's, *Hazelwood-crescent, Kensal-road*, Dec. 4—9, at 7; *Crosby, Liverpool*, Dec. 26 to January 2, 1888; *Bournemouth*, January 3—9; *Southsea*, January 8—13.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, December 11, Isaiah xxv. 1—12; Monday, December 12, Isaiah xxvi. 1—13; Tuesday, December 13, Isaiah xxviii. 9—20; Wednesday, December 14, Isaiah xxix. 13—24; Thursday, December 15, Isaiah xxx. 8—21; Friday, December 16, Isaiah xxxii. 1—20; Saturday, December 17, Isaiah xxxiii. 13—24.

PENNY DINNERS IN DUBLIN.—Arrangements have been made in Dublin for giving penny dinners to the poor. The only difficulty which, up to the present, has been experienced by the four charitable ladies who are at the head of the movement is that of dealing with the crowds of starving people who present themselves. On some days the services of policemen are necessary to keep the people from the doors. We trust it may be possible to extend the arrangements so as to overcome this difficulty, especially as the movement is an unsectarian one, a very desirable thing in a city like Dublin.

MR. H. COOK, OF GOSPORT, has paid us a visit, and, by the kind permission of Rev. Nevile Sherbrooke, addressed a meeting, at which Mr. George Williams presided, at the Reeve Mission Room, on Wednesday week, giving a brief account of his thirty-four years' work among seamen, fishermen, and the "waifs and strays" at the different ports he has visited in England and France. I have had the privilege of witnessing the result of this work at Torquay and at Folkestone, where the "power of God" has been manifested in the salvation of precious souls. During the late heavy gales Mr. Cook sustained a severe loss in the wreck of the large boat used by him in visiting the ships in the harbour and roadsteads. He is very desirous to purchase another boat, so necessary for the carrying on of his work.

R. William.

23, *Alfred-place, Bedford-square, W.*

A WOMAN'S WORK.

At the recent meeting of the National Vigilance Association, Mrs. Raymond Pelly, of Stratford said:—

Like many others, I was in ignorance of the moral degradation around me, and the systematic traffic in sin, till between four and five years ago, when my eyes were opened by attending a meeting addressed by Miss Ellice Hopkins. What I heard then burnt into my very soul. I had only lately gone to work in the East-end and the thought pressed upon my heart that if these things were so, they must be in the very spot where I myself was living. But I would not take what others told me; I would see with my own eyes and hear with my own ears. So I asked my husband for permission to spend one whole night in the streets alone, and he gave me leave. That night, spent entirely alone in the London streets to see what was going on, is one I shall never forget if I live to old age. There were young girls half drunk, and girls as young as my own children at home, plying their unholy trade. I went straight home to my own house at two o'clock in the morning, and, going into my bedroom, I there and then gave myself to God for this work. I asked Him to make use of me and to show me what I could do. I saw a small house and took it, and opened it in faith; and in faith from that day to this, more than four years ago, I have worked at this work.

At the end of a very few months the little house proved much too small, and I was obliged to enlarge my borders and take a much bigger house. It is nearly four years since it was opened, and it has always been completely full. Many a girl who has entered the gates of the garden from the crowded streets, where she has only known sin and sorrow, has said, "Isn't it nice? isn't it like home?" "Like home"—that has been the principle of my work all these four years. Love has been the foundation of my work, and I have always felt that love is the key that will open every heart sooner or later. In the four years love has conquered the hardest of hearts, and I can point to 150 girls who in that period have been reclaimed and are now doing well. At the end of a year's work I found out a great mistake I had made. I found I was getting good and bad into the same house together, and very soon I discovered I was doing more harm than good by mixing innocent children and girls who had taken only one false step with girls steeped in sin. This made me see the necessity of taking another house, which I did, and opened as a preventive home; so that I have now two large houses, the one a refuge and the other a preventive home.

Do not let us be idle. There is need for everybody to work in this world. Do not stand on one side and say it does not concern you. I can only say that I am never in the presence of one erring sister but I always think that, were it not for my own bringing up, I might have been such a one myself. Dear friends, if you are purer and more holy than they, then, will you not hold out your hand to those in the mire, and raise your sisters, so following the example of our blessed Lord and Saviour who came to seek and save those who were lost?

FRIENDLESS AND FALLEN.—On Wednesday evening last week there was held at the Central Home, 200, Euston-road, a deeply interesting meeting of ladies and gentlemen who conduct evangelistic services, Bible classes, and temperance meetings in the Homes of the London Female Preventive and Reformatory Institution. Mr. Theodore Barnes, who presided, pointed out the modern tendency to gloss over the cardinal doctrines of salvation. His remarks were received most cordially, bearing abundant testimony to the sympathy with which the workers present still regarded the old-fashioned Gospel. Mr. Thomas addressed the meeting, dwelling especially upon the progress made with the arrangements for the extension of the Open All-Night Refuge, which was established in 1867. A brief but very important

AN INCIDENT FROM NORTHFIELD.

During the last Convention Mr. Moody was speaking upon Prayer, and an incident occurred illustrating his subject, which made a profound impression, and came home to everyone. He said true prayer consisted of ten elements, Adoration, Confession, Restitution, Thanksgiving, Unity, or Brotherly Love, the Spirit of Forgiveness, Faith, Ask (with a beggar's importunity, a servant's docility, and a friend's confidence), Perseverance, and, last, Submission. When he came to the third element, Restitution, a man rose in the audience and cried out:—

Mr. Moody, let me cut in here. I went to Texas five years ago, having cheated my creditors of 15,000 dollars. My wife and I thought we were real smart. We settled in one of the cities, bought a nice house and furnished it tip top, grand piano, Brussels carpets, and my wife thought no end of the lace curtains. But we had hardly got settled down when Mr. Moody came along, and, like others, we followed the crowd of "professors" and church members. He preached the same sermon we have so far heard to-night. The Spirit of God convicted me and my wife both of sin, on this head of Restitution, and we went home perfectly miserable. I said, "Loo, what are we to do?" "Do!" says she; "you know what to do without asking me; repay everybody to the last cent." No sooner said than done; the house was sold and an auction called right away, and, oh, the joy I had in handing up the silverware and the china. The piano and all went, but my wife was so happy at parting with the lace curtains it was really curious. Then we took two little rooms, a bed-room and a kitchen, and the only table we had was the one we had used in the kitchen for chopping meat on; but the Lord filled us with Himself, and we had peace and joy, because we had pardon and a clean conscience. The dear Lord has blessed me far above my desert and beyond what the devil led me to steal, and we have come to Northfield to praise the Lord and carry back with us to Texas a fresh baptism of the blessed power which set us free five years ago.

There was hardly a dry eye in the great audience, and to watch Mr. Moody was a study—he did not say a word, but looked over his glasses now on one side, now on the other, all over the house; then, after the pause had had its effect, he quietly went on with the next head of his discourse.

PLYMOUTH.—Lord Kinnaird inaugurated last week a new Y.W.C.A. Institute at Plymouth. The Institute has cost about £2000, half of which has been subscribed.

LAMB AND FLAG RAGGED SCHOOLS (10, Red Lion-street, Clerkenwell-green).—Mr. Sherrard, the hon. superintendent of this old-established mission, says in his latest report:—"During the ten years that I have had the privilege of managing this School and Mission, I have never before sat down to pen a report with such a sinking heart. The painful distress prevailing among the inhabitants of the Cow-cross District is too great not to call out one's warmest sympathies, even while it must be acknowledged that much of the most apparent misery is due to idleness, extravagance, and vice, and especially to drink. Perhaps the saddest part of the suffering now is that it has reached the class above that of the very poor. The work of the school and mission goes on as usual, but there is a falling off in the number of both scholars and teachers. Over 100 garments of different kinds have been provided during the past year by the female teachers in the school, who have given not only the labour of their hands, but also a portion of the cost of the materials out of their own pockets. I should be very thankful for any materials or old clothes. Open-air meetings, held on Clerkenwell-green through the summer months, attracted large crowds, who listened with attention to the Gospel addresses. The library, with its 1000 volumes, is still in great favour." Mr. Sherrard appeals to the generosity of our friends to help in this mournful year. His address is 7,

JEWISH GIRLS IN RUSSIA.

In 1863, three Jewish missionaries came to St Petersburg, commissioned by the Jewish Missionary Society. A circle of ten ladies, four of whom were English, formed the plan of taking charge of little destitute Jewish girls. They founded a small asylum to which Christian friends contributed furniture and maintenance. The committee succeeded in gaining the ratification of the rules, so that the existence of the asylum is guaranteed by the State. Six children were admitted in 1864. They received an elementary education, and were instructed in the Scriptures. According to the Russian law, a Jewish maiden, at the age of fourteen, can join the Christian Church without the consent of her parents. In many cases the parents withdraw their children before they attain this age. Even in these cases their stay in the asylum has not been in vain, as their souls have been drawn to the Saviour, and they have embraced Him in child-like faith. Many, however, have remained to the end of the fixed term, and seventeen have been baptized.

During twenty-four years, the number of the children has occasionally amounted to eighteen, at present there are fourteen. The expenditure has greatly increased, while the income has proportionally decreased. The state of the institution is at present such that the question arises whether it would not be advisable to close it. Before having recourse to this painful step, we have resolved to appeal for help to Christians in England. We require £350 a year for the support of our asylum; were it not that the children are taught gratuitously, the expenditure would be much greater.

Wilhelmina Doepp, President.
Heinrich Jentter, Treasurer.

Catherinen Canal, N. 10, loag. N. 9,
St. Petersburg.

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WORKING LADS in FINSBURY PARK.

For some time past a most useful work, under the direction of Mr. J. B. Carnelly, has been carried on amongst the working lads of Finsbury Park and district—about forty lads meeting together one evening in the week for recreation and improvement. On Sunday evenings well-attended services have been held, resulting in an increase in the number of attendants, for whom there was no adequate accommodation. It was decided to form an Institute whereby the lads of the neighbourhood might be benefited and cared for, and a house (10, Clifton-terrace, Fonthill-road, N.) was taken in which to carry on the work. The house has been considerably altered and fitted up for the requirements of the work, and is well adapted for the purpose. It is intended to carry it on on very much the same lines as the Working Lads' Institute in Whitechapel.

The opening meeting was held on Saturday week, and was presided over by Mr. James Robertson, of the Aldenham Institute. The secretary, Mr. H. W. Jackson, said the Institute is intended to be a place of resort, as homely and bright as possible, for the working boys of the neighbourhood. Its object is the physical, mental, and spiritual development of its members. It is intended to hold elementary and technical educational classes, a savings bank, temperance society, Sunday services, and Bible-classes, at which unsectarian instruction will be given. There are some seventy boys already waiting to be admitted, while there is accommodation for about 120.

Mr. Henry Hill congratulated the workers on the success which has already followed their efforts, and said that if the work is carried on in the right way it is bound to succeed. He mentioned that there are about twenty institutes of this kind in London, one in Liverpool, and one in Manchester. The Chairman, Mr. Carnelly, and Mr. J. Carroll also spoke. The Secretarys'

READY.

Let Jesus take me when He will,
His time will surely be the best,
When to my longing soul He'll say,
"O enter now, and take thy rest."

Above the voices that I love,
I'll hear his whisper soft and low,
And leaving all I hold most dear,
And, nothing fearing, I shall go.

"With Christ, which is far better!" Oh,
My soul lives on the precious thought;
My home of "many mansions" has
With such a priceless price been bought.

Let Jesus take me when He will—
The time must ever be the best,
When my imperfect life shall in
His "finished work" find perfect rest.

M. Hedderwick Browne.

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SONG SERVICES AT SEA.

Accompanied by two young ministers, destined for our work in New Zealand, I left Tilbury Docks in the Orient Company's ss. *Liguria*, on the morning of August 19. In the evening, as I was strolling upon the third-class deck, I came upon a knot who were engaged in discussing the different merits of a limited and universal offer of salvation. Both sides seemed very well satisfied with their own arguments, but I observed that the question had occupied many mighty minds, and that it was not likely that they could satisfy universal intelligence, if they continued the discussion all night; it might be spending the time more profitably if occupied in a hymn of praise to God. Starting off with "Whosoever Will," about half a dozen hymns were sung, and such remarks made between them as the truths of the hymns suggested. The service was enjoyable and effective, and some intimated that they would like something of the sort regularly.

With the captain's permission, we went on the next night after the same manner, and every night during the voyage, except a few when it was too rough, or we were in port for coaling or lading purposes. A little opposition from Atheism and Roman Catholicism manifested itself, but we quietly and determinedly held on our way, many declaring that it was the one enjoyable period of the day. While some were confirmed in the faith, and brought out to confess Christ, doubtless others were prevented from sinking into that spiritual death which is so infectious in life at sea.

We held services in the second saloon on Sabbaths, distributed a great number of illustrated publications and tracts, and so were kept from that *ennui* and weariness which affects many on board who know not the Lord. The services rose in attractive force, and the last was among the best; at this we distributed a great number of New Testaments, which seemed greatly appreciated by the recipients. We worked down most of the opposition before we ended our voyage, and our opponents admitted that we were among the best-tempered fellows with whom they ever came into collision. We had, on the whole, a very favourable voyage, and landed at Melbourne on the forty-third day. I am better in health, and hope to do some little work here for the Master ere I return.

George Warner, Prim. Meth. Minister.
39, *Eyre-street, Ballarat, Victoria.*

FOREIGN MISSIONS.—Canon Scott Robertson, on completing his Annual Summary, finds that the British Isles contributed less, by £33,237, to foreign missionary work for the year 1886 than they did for 1885. This results from the general depression in trade and agriculture. The total for 1886 is £1,195,714. Of this amount, £486,082 was contributed through Church of England Societies, £193,617 through unsectarian or joint societies, £330,128 through Nonconformist Societies, £177,184

A MISSION TOUR IN INDIA.—7.

Almora, in the Himalayas, N.W.P., is a station of the London Missionary Society. The Leper Asylum here is an institution of very long standing; and upon it, in a very marked manner, has rested the blessing of God from the first. Rev. J. H. Budden has lovingly watched over the lepers for many years, and now that he is laid aside by failing health, Rev. Henry Coley has cheerfully taken up the work. Since the foundation of the institution 340 baptisms have taken place, and at the present moment more than two-thirds of the whole number of inmates (107) are Christians.

I visited the asylum several times during my stay in Almora. I had the privilege of addressing the inmates on the Sunday, and of examining twelve candidates for baptism. I was greatly pleased with the clear answers I got from them; I had afterwards the joy of seeing them received into the Church. The women were all members of a Bible class which Miss Budden was in the habit of holding in the asylum, and one of them was the special protegée of a women's Bible-class in Brighton. It is very remarkable how many of our converts are those who are being specially cared for and prayed for by friends at home.

The Mission to Lepers in India has just commenced a new asylum at Pithora, about 40 miles from Almora, which is under the care of Dr. Dease, of the American Episcopal Methodist Mission. At the entrance to the Pithora asylum, and facing the high road, is a large black board on which is clearly painted in white letters, in Hindi, John iii. 16. I had the privilege of preaching the Gospel to these lepers, taking as my text this verse. Will our friends bear this new asylum on their hearts, that here also, as in Almora, many may find the Saviour.

At Dehra, N.W.P., at the foot of the hills, I visited another very good asylum, under the able management of Dr. McLaren, the civil surgeon of the station. It is a local charity, and the Mission to Lepers is allowed to carry on Christian work amongst the inmates. The society has sent a leper missionary, himself a leper, to teach his fellow-sufferers, and as the result of his labours many have been baptized. The Sunday I was present two more converts were baptized by a native pastor, Rev. K. Manoah, and after the service an address was read to me as the representative of the Leper Mission. This address was from the lepers themselves, and set forth in very touching terms the gratitude these poor afflicted men and women felt at the interest that was being taken in them by people in this country. Rev. D. Herron for many years superintended the Christian work in this asylum, and still takes the most loving interest in it, though now living at a station many miles away.

I should like to draw a contrast between these three asylums and two others which I saw at Saharanpore. On an open plain, outside the city, stands a long row of bare houses without any verandah, or anything to shelter the inmates from the fearful rays of the sun—this is the abode of the leper men. When we arrived at this place there were seven men present, who looked the picture of utter desolation; they looked at us in amazement, as if wondering why we should take sufficient interest in them to come there. When we spoke kindly to them it seemed to touch a chord in their poor desolate hearts. What a pitiable picture they presented as we drove away: this little change in the terrible monotony of their daily lives was after all but momentary, and had only too quickly come to an end. As we moved off we left them saláming vigorously with their poor fingerless hands.

The women's abode is in a better place, near some old gardens on the other side of the city, and the little huts are much more comfortable, but their own personal condition is truly pitiable. There were six out of eighteen present when I visited them. They told me everything, but they get no medical care, and no one ever comes near them, except the official whose business it is to give them their monthly allowance. On my asking one of them what was her state (physically I meant), she replied impatiently, "See my state," and throwing off her chaddar—the cloth she had thrown round her—displayed to me her arm and one leg: the whole of the elbow was one open sore, and on her leg were raw sores of the same kind. And these things need not be—none such are to be seen in the asylums of Almora and Dehra. God grant that we may yet have Christian love and care, with Christ's own teaching, for these poor forlorn ones.

Wellesley C. Bailey.
17, *Glengyle-terrace, Edinburgh.*

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FROM DR. CHURCHER, TANGIER.

My Dear Friend,—I feel very much indebted to you for your very kind notice of me in The Christian at the time of my accident. It was a severe lesson in the school of Christ, especially as for some time the prospect was one of great gloom—viz., total blindness.

I am thankful, however, to say that the Lord has been better to me than my fears. The eye that was so badly hurt, for the glass passed right through to the posterior chamber, has improved greatly; almost all inflammation has disappeared, and the sight in it is partially restored, though, owing to about half the curtain of the iris being torn away, and the lens injured, it must ever remain a damaged organ. It has been a great comfort to me to remember that the affliction is only a concealed blessing, and my prayer is that henceforth I may live more simply to the Lord's glory.

Our little mission hospital, in memory of good Miss Tulloch (who, you will recollect, died from typhoid on the premises), is nearly complete. If means are forthcoming for furnishing, and for buying medicines, and food for the poor patients, we shall be ready to commence active work with the New Year.

You will be sorry to hear that we have been obliged to give up our Arabic teacher for the present; but, by helping each other, we are still making good progress.

We were cheered by the profession of faith in the Lord Jesus made by a dropsical patient a few weeks ago. He seemed so thankful and so bright in his faith. One feels very much how much more courage is required in the healthy than in the sick and dying, to profess their faith, and confess Christ openly, because the latter have not to face what the former will surely meet with—viz., most bitter persecution. Indeed they need our earnest prayers. It seems to me so sad that almost their only contact with Christians should result in evil to them, our drink traffic and the bad example of so-called Christians forming really a means of closing the door, and preventing the light of Christ from reaching them.

I desire to open a small shop as a medical missionary dispensary in the midst of the town, as soon as we have a few pounds available. It would be a great help to our work, so many sick being unable to come as far as Hope House, and the whole expense would not exceed, I think, £50 per annum.—Yours in Christian bonds,

T. Gillard Churcher.
Kabyle Mission, Hope House, Tangier.

MR. J. F. SAUNDERS, who has been elected Alderman of Coleman-street Ward, in succession to the late Sir W. McArthur, has served the City on the Common Council for a very long period, so that by length of service he has earned this distinction which his fellow-citizens have bestowed upon him. Mr. Saunders is busily engaged in active professional duties, yet we gratefully record, says *The Sunday-school Chronicle*, that he is always ready to give time and attention to Sunday-school work. As Chairman of the Committee of the Sunday-school Union, his services are as freely

MISSIONARY NOTES.

UNOCCUPIED FIELDS.

The Indian *Methodist Times* draws attention to the vast field for labour presented in the tea-gardens of Assam and the hill slopes of the mysterious Tartary. The millions resident in this district are at present almost wholly unreached by the Gospel.

FROM THE LAND OF MINARETS.

Please convey my thanks to the unknown friend who kindly and regularly sends me The Christian. If anywhere, it is needed and welcomed in the land of Minarets, which look like extinguishers. The Christian arrives and says:—"The candle of the Gospel is still burning clearly and powerfully…'for the Lamb is the light thereof.'"—Yours faithfully,

J. B. Crichton-Ginsburg.

Ortakeuy, Constantinople.

TELEGRAPHS IN MADAGASCAR.

A good deal of interest and inquiry has been excited among the people of Antanànarivo and its neighbourhood by the completion of the first line of electric telegraph in Madagascar, from Tamatave to the capital. This has been done by a French company, and is to be taken over by the native Government on payment of a considerable sum. Great is the wonder of the people as to how messages are sent through this insignificant-looking wire. It seems strangely familiar, yet novel, to the European residents, to see the line of poles and wire crossing the hills and valleys of Imèrina.

REV. G. A. SHAW IN MADAGASCAR.

Mr. and Mrs. Shaw reached Tamatave in safety on September 12, and were most heartily welcomed by their old friends, the native Christians and officials, all of whom, from the Governor downwards, expressed much joy in seeing them back again. After a brief stay in Tamatave, they continued their voyage in the coasting vessel which had taken them across from Mauritius. The schooner was partly laden with rum, the stench of which filled it from stem to stern; and the accommodation on board was of the most meagre description. Later news tells of their landing at Mànanjàra.

CHURCH MISSIONARY SOCIETY.

This Society have accepted five new missionaries, Rev. H. C. Knox and Mr. J. Rigg, for China; Mr. G. F. Packer, an architect, for the Niger, West Africa; Miss A. S. H. Vidal for Palestine; and Mr. H. S. Phillips. Letters from East Africa announce that Bishop Parker and Rev. J. Blackburn arrived at Uyui on Sept. 16. They were going forward in a few days to Msalala, where Mr. Mackay was awaiting them. Revs. R. P. Ashe and R. H. Walker had arrived at Mpwapwa. Mr. Mackay's journal of his last two months in Uganda has arrived, and will be printed in due course. Rev. A. D. Shaw, of Frere Town, Mombasa, has been invalided home.

AN INDIAN PRINCE'S TESTIMONY.

A valuable testimony to the importance of the work of the Anglo-Indian Evangelisation Society comes from the Kanwar Hurnam Singh, C.I.E., one of the Indian princes present at the Jubilee of the Queen. He is said to be the only Christian native prince in India. Writing to Rev. J. Fordyce, the secretary of the Society, he says:—If liberal donors knew what a very important work the Society is trying to carry out, they would ungrudgingly give more for this, which is only an indirect way of working for the good of the natives of India. If the Europeans and Eurasians in India would only exemplify a real Christianity before the people of India, in their walk and conversation, their influence for good would be a power in itself, and would soon be felt. I wish the good Christian people of this land took a greater interest in their Christian brothers and sisters out in India, who are living in out-of-the way places, and are isolated from every

LAKE TANGANYIKA.

It is now our pleasure, says the *L. M. S. Chronicle*, to report the commencement of the work of Dr. Tomory at Kavala Islands. He writes:—"I have begun my medical work, and have treated above fifty patients already. I have also managed to get one bed set aside for use of patients, and have thus the nucleus of a hospital."

MEDICAL MISSIONS.

A weekly prayer-meeting for medical missionaries and their work, and for the further development of Medical Missions as an agency for spreading and commending the Gospel of Christ, was begun on Wednesday last, December 7, 11 to 12 a.m. The meetings will be held at the Mission House, 104, Petherton-road, N., and all interested in medical missions are heartily invited.

"THE MISSIONARY REVIEW."

This interesting American monthly (whose late editor, Rev. R. G. Wilder, died in October) is now in the editorial charge of Rev. Dr. Sherwood and Rev. Dr. Pierson. It will be entitled *The Missionary Review of the World.* If it is permeated by the spirit of its first editor, and enlarged and enriched on the same lines, it will be worthy of its name in a double sense, as an exponent of the missionary work of the whole world, and as a missionary magazine which will hold its own against all existing rivals. The publishers are Messrs. Funk & Wagnall, 18-20, Astor-place, New York, and Fleet-street, London.

EN ROUTE FOR INDIA AND CHINA.

Last Saturday a party of five American missionaries sailed for India by the steamer *Persia* from Liverpool. The party consists of Rev. Jacob Chamberlain, D.D., M.D., and wife, Rev. W. T. Chamberlain, the Misses M. and D. Root, and Rev. J. G. Fagg. Dr. Chamberlain is one of the veteran missionaries of the Reformed Church of America, and returns to the Arcot Mission, having obtained from friends 65,000 dollars for a new theological seminary in India.

Mr. Fagg's ultimate destination is Amoy, China, where the Reformed Church co-operates with the English Presbyterian Church in the province of Fuhkien. He has just returned from a brief visit to the Netherlands in the interest of the missions in China. The Reformed Church of the Netherlands years ago supported the distinguished missionary Gutlaff at Canton. Since his death it has not been represented in China. A permanent committee was recently organised at Amsterdam, with Mr. J. Van't Lindenhout, of the large Neerbosch Orphanage, at the head, with a view to co-operation with the daughter Reformed (Dutch) Church of America in missionary effort in China. Three thousand guilder have already been received for a hospital near Amoy, under the supervision of Dr. A. J. Otte, newly appointed medical missionary under the Reformed Board.

A DESOLATE STATION.

Tupuai is 405 miles S.S.E, of Raiatea, South Seas. It is a French possession; and when we landed, the "tricolor" was floating over the chief village, the weather-worn stump of a withered iron-wood tree serving as a flag-staff. Everything about the island has a most depressing effect. Many years ago a cruel epidemic decimated the islanders, and of a population of 1000 but 250 remain; commerce with neighbouring islands is fettered; healthy pride in erecting pretty houses and churches is a thing of the past; squalor and poverty remain undisturbed; an absence of all motive for development is apparent everywhere. The people seem to have lost their first love for the Gospel, and all that now remains of their former zeal is the aged and feeble pastor Tiraha, and he forsaken by all save twenty-nine members, who make up the struggling church of Tupuai. The majority of the Tupuaians are Mormons, and have become perverts through the zeal of Mormon missionaries in the Tuamotu Group. The French resident received us with considerable civility, and permitted us to leave some hymn-books and Bible

the French Government, which pays the native pastors and teachers their miserable pittance, our Society has no control over its churches and schools; but a visit from us now and then shows the pastor and church that they have not been left entirely orphans.—*L. M. S. Chronicle.*

AN AFRICAN CHIEF.

The tribes around are very much weaker than the Garenganze, and, instead of attempting to raid on the Garenganze, they suffer immensely at their hands. Moshide, who on the one hand can take into his care some poor useless stranger, with a body deformed by disease and sin, and provide for him, giving him a wife and house, with a small barn full of corn—on the simple plea that the man is poor, does not hesitate, on the other hand, to form and send out with the greatest gusto his war parties, which devastate whole districts, bringing in slaves (women and children), ivory, &c., with the heads of the slain. Such ghastliness delights this strangely inconsistent man greatly. I can only account for it by repeating an old remark of mine, that avarice eats up all other passions and feelings in the African, once that passion is roused. Poor Moshide is a man with a noble mind. He has a very grandly shaped head, and a high appreciation of that which is good and noble. For instance, when I said to him some time ago, in Umbundu, things that would have highly irritated the Barotse chief, he only admitted the excellence of my words. He knew also how noble a people the English were, for it was their delight to watch for slaves and liberate them. How strangely incongruous to hear such words from such a man!—*F. S. Arnot.*

THE BEDFORD INSTITUTE.

The twenty-first annual meeting of the First Day School and Home Mission Association was held at Devonshire House, Bishopsgate, on December 1. Mr. William Fowler presided. The secretary, Mr. G. Armatage, read the annual report, which described the work at the six centres in the Metropolis as being generally satisfactory. The various schools and Gospel meetings showed mostly increased attendances, and in the temperance work a great amount of vitality exists. At Bunhill-fields, the centre of adult school work, where over 300 men assemble on Sunday mornings, good work is being done not only in this, but in other departments. An increased income is needful in order to keep the multitudinous operations of the Association in a healthy state.

Addresses were delivered by John S. Rowntree and Rev. Hugh Price Hughes. The latter dealt with the subject of Home Missions in an interesting and practical way. His allusions to the lavish expenditure of money in the building and embellishment of music halls and the parsimonious support of religious work were particularly telling; no less powerful were the facts given in favour of combining with mission work a united crusade against a number of evils at present tolerated under the plea of custom. Ellwood Scott, of Indiana, made a few remarks in reference to mission work in his native country.

WORTHING.—The Y.M.C.A. here held a meeting on Nov. 30, in order to place the financial position of the Association before the public, and clear a large debt that had been incurred. The meeting was presided over by Colonel R. V. P. Doran, the speakers being Mr. Hind-Smith, Mr. A. H. Wheeler, and Mr. W. Frost. There was a large attendance, and, with the exception of a few pounds, the whole of the money required was raised.

SOLDIERS' HOME, WINDSOR.—For years past a quiet but effectual work has been carried on at the Soldiers' Home in Frances-road, which owes its existence to Mr. Statham, a gentleman who greatly interests himself in the welfare of soldiers. Since 1882 it has been largely visited by the soldiers of different regiments quartered in Windsor. A caretaker is provided to look after the home; men are invited almost every day to a tea, and pleasant evenings may be spent. Almost the entire annual cost—which is considerable—is borne by Mr. Stat-

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. J. Townsend Trench, Evangelist and Land Agent, Ireland.

Although exhibiting no signs of any real improvement, yet we are glad this week to be able to report that Mr. Denham Smith has shown a greater freedom from some of the symptoms which have all along given rise to much discomfort and prostration; consequently he is in this respect somewhat better.

Many of our readers personally knew that faithful and honoured evangelist, Duncan Matheson, and many more know him through the memoir written by his fellow-labourer, Rev. John Macpherson. They will now be interested in learning that Duncan's widow and two sons are to sail on the 27th instant for Brisbane, the delicate health of the young men requiring this change of climate.

The approach of Christmas brings with it the usual appeals from Christian workers in London for help in giving to the poor some good cheer of a temporal kind on the day that is intended to commemorate the Saviour's advent. The custom within due limits is a most excellent and appropriate one, and we trust that the generosity of our readers will enable us, as in former years, to aid these workers in their deeds of mercy.

The Public Records Office has issued a notice that no one will be permitted in the future to use ink in copying from the works there kept and consulted by readers. Those who have had occasion to endeavour to decipher some of the black-letter books amongst the Public Records, know how entirely this notice is justified by the careless use of ink. Black-letter books are always difficult to read, but this difficulty is greatly increased by blots and blotches of ink, and by the impressions of ink writing which have been made by thoughtless readers closing the book with their undried copy between the leaves. It is pitiful to see the parchment and vellum documents and books, which are of priceless value, disfigured by inky smudges. We understand the authorities of the British Museum have abundant cause to complain of similar evils, and though they have no immediate intention to forbid the use of ink in the reading-room, it is probable that unless the copyists amend their ways such a notice will have to be issued for the sake of the readers and copyists who will come after us.

An assertion by a Major-General to the effect that British officers in India avoid engaging those native servants who are Christians, has called forth a strong reply from Dr. Trevor, who was formerly chaplain at Bangalore, and who declares that he had there a congregation of 300 native Christians, all of them servants. Dr. Trevor says, "A staff officer once asked me where I kept my native Christians, as he never fell in with them. I replied that there was one standing behind his chair." The fact is, there are many such, who are unostentatious Christians, and who are the better servants for being Christians. Christianity fits us for our duties, and enables us to fulfil them with willingness and diligence. If, instead of raising objections to *all* native servants who profess Christianity, British officials in India encouraged those who by their lives show the fruits of their faith and the reality of their conversion, they would assist the missionaries in their work; but by their sweeping condemnation of the class they do great injury to the cause of Christianity.

We recently noted the statement that Unitarianism is almost extinct in Ireland. A A similar result appears to be not unlikely so far as the English bodies are concerned, in view of the fact that two of the Unitarian publications are coming to a dead stop. We do not anticipate that these periodicals will be greatly missed. As the struggle between the Church and the world becomes intensified, others will probably follow; for those who are battling for the truth must have a living Christ to fall back upon.

In these days when we hear so many doleful tales as to agricultural depression and tracts of land falling out of cultivation, it is deeply interesting to read the remarkable pamphlet lately issued by Mr. J. H. Boddy, of the Land's End Vineries, Penzance, in which he tells the "Story of an Acre and a Half." The perusal of it must surely inspire fresh hope in the minds of many a discouraged farmer and cultivator of the soil. Mr. Boddy's suggestions as to how Britain's social and industrial needs may be remedied, deserve the best attention of statesmen and social reformers.

Mr. Boddy's panacea is the starting of new industries, and the improvement of those that are capable of improvement. As a practical man his opinions are of great weight, and they go to support the contention that the opening up of fresh avenues of honest employment in connection with the cultivation of the land is the only feasible and permanent way out of the present distress. Hear Mr. Boddy's testimony:—

> The acre and a half which I occupy has made no perceivable difference to the farm from which it was taken, whereas that which fed little more than a solitary *snipe* now gives healthy employment to a family, and has to provide sustenance for them also.

The pamphlet, price 6d., can be obtained from the office of *The Horticultural Times*, 127, Strand, W.C.

It is inexpressibly comforting, amidst the political turmoil of the moment, and the gloomy vaticinations of many prophets, to read these words of hope and cheer which appear in the current issue of *The Christian Irishman*:—

> We believe in a future for Ireland, bright and not very far off. "Religious despotism" is by no means so strong or complete as it was once. All Irishmen are not "poor blind followers of an interested priesthood." We trust that a better religion than that of "bondage and fear" is beginning to prevail. Not a few hearts rejoice in the love of God, as it is set forth in the Gospel of his Son. Many truly love their spiritual instructors, and many love the Lord Jesus Christ in sincerity. The slavish sort of religion is also passing away. Knowledge is spreading, and all sorts of Christians are becoming more tolerant of each other. The baser passions of the "times of our ignorance," are disappearing with the reign of exclusiveness and oppression, and there is such warmth in the Irish heart, and such fine quick elements in the Irish character, that we believe our country is destined yet to shine forth among the nations in pre eminent brightness and power.

After reading a slanderous article in an evening paper, an anonymous friend sent to the Church Missionary Society, as a protest, *a cheque for one thousand pounds.* We hope this truly Christian act will be extensively imitated.

We believe the Dagon of State-fostered vice in India and our colonies is destined to fall. It would be an ineradicable disgrace to our common Christianity if this idol of lust were allowed in perpetuity to rear its horrible head under our rule. But we cannot conceal from ourselves the fact that there is still much apathy among the churches on the subject. Our congregations need to know the facts, unpleasant though they be. When the truth is known, action must follow. We counsel the friends of purity throughout the country to arrange with Mr. J. B. Wookey for a talk on this question; his address is 90, Almack-road, Clapton, E.

We have read with much interest in an evening contemporary an account of the way in which the unemployed are dealt with in Germany. "Workmen's Colonies" have been established in some sixteen parts of the Empire; that in Berlin, which is of an industrial character, is fully described. At the head of the Institution are an Inspector (a pastor) and a "Hausvater," who together are responsible for its proper working. The men engage in diversified employment, eleven hours a day, for six days in the week. Says the writer:—

> One great feature of the work of the colony is the religious teaching imparted to the inmates. Morning and evening the colonists assemble for prayers, and both by precept and example the Inspector and Hausvater endeavour to raise the unfortunates from the low condition into which the majority of them have fallen. The discipline is strict, in the sense that implicit obedience is required to all regulations and orders; but it is at the same time friendly, for the colonists are treated as free men rather than paupers, and this makes the yoke of submission light. When I asked Pastor Weber his candid opinion of the results so far achieved, he answered, with complete unreserve that the workmen's colony was doing a social and moral work of great importance, and such was the opinion forced upon me by careful inspection and searching inquiry.

If such results can be achieved in Holland and Germany, why not in England?

We earnestly commend to the attention of all Christians who are interested in economic questions, the report issued by the Board of Trade, prepared by its "Labour Correspondent," Mr. John Burnett, on the "sweating system" at the East-end of London and in other quarters. In its simple statements the report is a terribly painful one, and amply proves that economic conditions are the chief causes of the social evil. The work is given out from contractor to contractor, and from middleman to middleman, until, when it reaches the operative, the remuneration is at its lowest level.

Mr. Burnett states that there are at least 2000 sweaters' dens in the East-end, and of these, he says, not a third can be known to the factory inspector. Of the remedies which he proposes, however, few seem to be practicable. Much may be said both for and against that of the substitution of a large factory system, where all the advantages of subdivision and organisation of labour might be obtained without the intervention of middlemen, but little can be urged against the proposal to enable the workers themselves to establish such factories or central workshops. As there are references in the report to Post-office coats being made in these dens, perhaps a start might be made in one of the directions Mr. Barnett has indicated, by entrusting the Post-office tailoring to an association of the kind. Surely there are plenty of philanthropic people who would, in the sole interest of the workers, take a practical interest in such a movement.

It has, however, been pointed out that all middlemen are not sweaters, and that in some cases the middleman is a necessity.

A correspondent of one of the daily papers draws attention to a painful instance of starvation wages in South London. The embroidered, intertwined letters which adorn the sleeves and collars of the uniforms of railway officials, volunteer regiments, &c., are made by girls at home; cloth and embroidery thread are provided, but the worker has to paste the backing to each, to find her own thread with which to fasten it to the frame, and then to cut out the letters from the backing when the embroidery is finished. Day in, day out, she toils, stooping over her frame, often to the ruin of her health, and for two sets of letters she receives—three halfpence! Complaints are only met with laughter. Is it to be wondered at that many a girl, failing to keep body and soul together on such a pittance, is driven to evil courses?

Is there no remedy? At the first blush one would say: Let public bodies refuse their contracts to those firms which pay such miserable wages; but this would not improbably result in depriving these poor workers of their employment altogether. But is it too much to hope that the directors of railway companies, heads of volunteer regiments, and others, when they realise the terrible results of the present system, will cease to permit feminine purity and life to be any longer crushed beneath the Juggernaut wheels of "economy"?

The subject of what to do with our boys and girls during the Christmas holidays is one of growing importance. We commend to the earnest attention of parents and others Mr. Hutchinson's letter which appears in our correspondence column. It seems to us that the project he suggests is a happy practical solution of the difficulty that many Christian parents feel about "children's parties." A "party" spent in this way will be both enjoyable and recreative, and above all an opportunity of real spiritual blessing.

A Roman Catholic contemporary, referring to the consecration of a Protestant church the other day at Kensington, alludes to it as "perhaps the most successful imitation of the ceremonies of High Mass which has ever been made in England." It goes on to say, "The ritual included a string band, sixty candles in and around the altar, incense, acolytes, vestments, adoration of the elements, and benediction, with the 'sacrament' by the clergyman." The Bishop of London, it appears, consecrated the church at the very unusual hour of 8 a.m., and these popish ceremonials were held in the building three hours after he left. It would be interesting to know his opinion of them, and whether he was cognisant of what was about to take place. We are glad to see that the Church Association have addressed

An address recently delivered by Rev. Newman Hall at a meeting of Congregational ministers, on "The Theology of the Working Classes," contains much strong common sense, and deserves wide circulation. Mr. Hall stated it as his opinion that the working classes are not more opposed to Christianity than the wealthy and cultured, "although with the latter attention to outward forms is the more fashionable." He went on to say:—

> They have no regard for sectarian tenets. The evident aim to promote denominationalism will drive them away. They care not for elaborate discourses on theological dogmas. But they do appreciate Christian truth preached plainly, forcibly, lovingly, with practical application to the difficulties, struggles, temptations, duties, joys, and sorrows of their daily life.

In this there is a word for many of our preachers who, as a working-man said to us the other day, "live upon forgotten heresies," and who are preaching theology, rather than Jesus Christ and Him crucified.

We are very thankful to see that at our great universities, at any rate, the views of Canon Taylor with respect to Mohammedanism are not likely to be endorsed. Professor Monier Williams's opinions, at Oxford, are well known, and now Canon Westcott has taken the opportunity of the Day of Intercession for Missions to speak out very strongly at Cambridge. Those who know and love Cambridge make it a matter of thankfulness to God that the Regius Professor of Divinity in that great University should during all the years of his professorship have put missionary work into the foreground, and missionary work among the very races whom Canon Taylor thinks we ought to pass by for a more convenient season.

As at this season many farmers engage their men for next year, the Secretary of the Church of England Temperance Society draws timely attention to the alteration of the law effected by the Truck Amendment Act passed in September. By the original Truck Act farmers were excepted from the provision which made it illegal to pay wages in any form but money; by the new Act this exception is abolished, and any farmer who gives his labourers beer, cider, or any other intoxicating drink, in addition to money wages, as remuneration for work done, is liable to a fine of £10 for the first offence, £20 for the second, and £100 for the third. It ought not to have required an Act of Parliament to effect such a beneficial reform. Those farmers who have voluntarily abandoned the custom of providing intoxicating drinks have seen the great benefit both to themselves and their men, and those who are now compelled to do so will without doubt be able to bear similar testimony.

The month's *Contemporary Review* contains an article by Professor Elmslie, on the First Chapter of Genesis, which is a very valuable contribution to modern discussion. The chapter is termed a masterpiece of exquisite artistic workmanship, and profound religious inspiration; its days, after the parlance of the Old Testament, are steps or stages of great achievements; its design was not to inform men about historical geology, but to reveal religious truth, and yet to work into its framework scientific facts. God "names" his works —*i.e.*, gives fixity; and the sovereign theme of all is not so much creation as the Creator. The paper is timely, especially when these early Bible chapters are spoken of in great ecclesiastical assemblies as merely legendary.

We have just received Dr. Wylie's new book, entitled "Which Sovereign: Queen Victoria or The Pope?" It is published at the office of this paper, price 3s. 6d. The synopsis at the beginning, in large type, contains every important idea and statement in the work. It is as startling as the subsequent pages are outspoken and eloquent.

The current *Nineteenth Century* contains an article on Mohammedanism and Africa, by Mr. Bosworth Smith. There is in it, we fear, too much of the *couleur de rose* as to the influence of Islamism. Nevertheless, amid conflicting opinions, much may be learnt from the article. The testimony as to the gigantic evil of Polygamy, as corrupting society at its fountain head, is very valuable just now when Utah is pressing a plea to be a State of the American Republic.

The same Review has two papers in reply to Mr. Justice Stephen's late article, not on Catholicism merely, but on the deepest Christian beliefs. Without in any way questioning the right of Mr. Justice Stephen to his anti-Christian opinions, it seems to us somewhat unhappy that the State, while it compels witnesses to take an oath on the New Testament, should appoint a judge who openly proclaims his unbelief of the contents of the Book.

The Nonconformist and Independent quotes Rev. Dr. Strong, of New York, a statistical authority, for the statement that of the sixty millions of the United States, one half rarely, if ever, enter a place of worship; and another authority to the effect that of Congregational ministers, who have been educated and trained for their work, no less than a thousand of them are unemployed. The first statement is painful enough, but it is not for us to point the finger at the Americans. The latter indicates that when churches are left to choose their ministers they do not regard culture as the best qualification. The age will not endure unrealities, either in churches or ministers. A hundred and sixty-four Baptist churches are said to be without pastors in the State of New York, and the fact has its lessons.

Missionaries have now much said to them as to the manner in which they should offer Christianity to the heathen. Doubtless the advice is right that the Thirty-nine Articles need not at first be taught, and that our Lord's words should be remembered, "I have many things to say unto you, but ye cannot bear them now." But when the example of Paul's method at Athens is urged, it is well to recall the facts that, while courteous, Paul shows the Athenians their ignorance, opposes their ideas about the Godhead, enforces repentance, and does not withhold the doctrines of Christ's resurrection and a coming judgment.

SOUTH MOLTON, DEVON.—Mr. H. Rathbone Hanson has concluded a fortnight's revival mission in the Wesleyan chapel here.

THE McALL MISSION.—At the all-day meeting in the House of Rest at Kilburn on Friday last, a most interesting sketch of this Mission was given by Rev. Robert McAll, the cousin of the founder of the Mission. He has resigned his pastorate in order to devote himself entirely to the interests of this work amongst the French people. The address was interspersed with incidents in connection with the work; it was most helpful and encouraging in its deeply spiritual tone to all engaged in Christian work. More workers and increased funds are needed. Inquiries should be addressed to Rev. Robert McAll, 17, Tressillian-crescent, St. Jonhs, S.E.

WORK AMONG YOUNG MEN.

ISLINGTON AND HIGHBURY.

Mr. J. J. Atkinson, the secretary, writes:—The eight days' mission to young men has been signally blessed of God in the conversion of young men, and the quickening of the spiritual life of the members. Every evening the converting power of God was in our midst, and sometimes anxious ones remained to be directed to the Saviour till nearly midnight. Valuable addresses were given by a number of well-known friends. The week preceding, for universal prayer, was a time of refreshing from the presence of the Lord.

FINSBURY PARK.

"Full measure, pressed down, and running over:" such is a by no means overdrawn description of the blessing vouchsafed to us at Finsbury Park Hall, Y.M.C.A., during the week of prayer and the special mission week for young men. Our young men thoroughly canvassed the whole neighbourhood, and were everywhere accorded most encouraging receptions. Many cases of blessing through their calls have been reported, and not a few young men attended the mission in response to the personal invitations given at their own doors. Thirteen ministers and clergy of the district preached special discourses for young men, in connection with our mission, either on November 20 or 27. Our prayer-meetings, four nights of the prayer week, were conducted respectively by Revs. D. E. Holland, A. Rowland, Rowland Evans, and W. R. Skerry. Young men were never treated to more appropriate and practical discourses.

The special mission to young men was conducted throughout by Mr. A. M. Kyd, with the exception of two nights, when Mr. Morris gave the address, the Walthamstow Male Choir rendering very efficient help. The addresses were pregnant with Divine unction. Christ was the theme from first to last. All who took part in the mission work were greatly strengthened in grace; many openly confessed their decision for Christ, and others were manifestly convicted.

A blessed constraining influence seemed to possess the place, speedily dispelling inquirers' misgivings. The anxiety for salvation depicted on the faces of so many young men during the week, and the sight of little knots of workers gathered around kneeling seekers after God night after night, have left an indelible impression on our hearts. We thank God, and take courage.

R. A. E.

RESCUE WORK IN POPLAR.—A three days' sale of needlework will take place (D.V.) in the Town Hall, Poplar, in the early part of the coming year, for the benefit of this good work carried on at Manor Cottage, Kerbey-street, Poplar. Contributions of needlework, plain and ornamental, clothing, and articles of all kinds suitable for sale, will be thankfully received by Mrs. Wilkes, Manor Cottage, Kerbey-street, Poplar, E.

FLOWER MISSION, HASTINGS.—This Mission, carried on by Miss Lockwood and a few earnest helpers, exerts much influence for good. Primarily directed towards the religious instruction of the girl flower-sellers on the beach, it has extended its operations, and a night school was held last winter for young men of a similar class. Several of the young men seem to have been thoroughly reclaimed, and in many cases have given evidence of real conversion. If the work is to be carried on this winter, help must be obtained. Miss Lockwood's address is 1, Geneva-terrace, Clive Vale, Hasting.

BROTHERLY LOVE.—A hopeful display of Christian charity was witnessed recently at York. The occasion of it was the presentation of a public testimonial to Rev. A. Illingworth, who had for a large number of years ministered at Lendal Congregational Chapel, and was leaving the city. The Dean of York and Canon Fleming were present at the meeting, and gave very hearty addresses. The Dean remarked that deeper even than sincerity in holding to the doctrines of one's own Church was the charity that could love the common truths underlying all varieties; and the Canon declared that truth was everyday becoming a dearer principle to him than any Church.

THE "HOMES OF HOPE."

The report of this Institution for the year 1887 tells a most interesting and important story. Opening with some impressive and sympathetic remarks as to the dangers and temptations besetting young domestic servants, the report gives cheering instances of the entire recovery to "a right mind," and to social positions of honour and usefulness, of some of those to whom these Homes were enabled to extend their Christlike aid. The efforts made for this class gain additional point when it is seen from the statistics of the report how large a proportion of the fallen who are found on our streets comes from the class of domestic servants.

The "Homes of Hope" have this peculiar claim upon the sympathy and support of Christian and merciful people—they follow up further the general efforts of similar societies for the rescue of the fallen, by making special provision for the reception of tempted girls, whose histories prove, after special investigation, that they have really been the victims of craft. This institution, in such cases, affords a few weeks' or months' timely shelter, bringing the wanderer under the very best influences, and then, when renewed in health, hope, and heart, appealing to the latent energies of self-help, and sending back to the world of work, the young mother, to support herself and her child in the future, by her own honest exertions. Very touching are the testimonies which the report affords to the success of the Homes in this and other cases. Should any of our readers care for further information they may obtain copies from the secretary (to whom contributions may be sent), Mr. W. Hornibrook, 4, 5, and 6, Regent-square, Gray's Inn-road, W.C.

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A VILLAGE EVANGELIST.

There resides at 100, Park-street, Stoke Newington, N., an aged evangelist, named John Wilson, who, fifty years ago, was a postman in that district, but who, having come under Divine visitation, subsequently devoted himself to the work of the Gospel in the home counties in connection with the Primitive Methodist churches, and especially with the encouragement of members of the Society of Friends. He laboured extensively for many years in and around Leighton Buzzard, Staines, and various places in Bedfordshire, Buckingham, Shropshire, Surrey, and Middlesex. Chiefly through his instrumentality, about thirty Primitive Methodist chapels have been built in these districts and made centres of Gospel and temperance activity amongst the poorest class of the population. Although a decided teetotaller, and an uncompromising advocate of the total abstinence cause, John Wilson has on several occasions been liberally assisted in his chapel-building efforts by brewers and publicans who have been impressed by his earnest labours to reclaim the degraded and sinful, for whose souls no one else seemed to be caring. In one instance a wealthy Jew gave him a site and materials for the erection of a chapel. Mr. Benjamin Scott, the Chamberlain of the City of London, has, for more than fifty years, been one of his chief helpers in these various good works. Two other supporters were Mr. Samuel Morley and Mr. J. Tindall Harris, of Staines, and others.

Rev. William Cuff (Minister of Shoreditch Tabernacle), Lordship-road, Stoke Newington, is much interested in this dear old Christian worker.

"THE CHRISTMAS BOAT" at the Sailors' Welcome Home, Ratcliff-highway, London, E., is rigged by sailors, and is looked forward to by numbers of them who are still on the ocean with great delight and expectancy. It is loaded with useful gifts, such as books, scarves, mittens, socks, helmets, needle-books, handkerchiefs, &c., &c. Miss Child will gladly receive gifts.

LONDON CITY MISSION.—A monthly prayer-meeting for the friends of the Mission has been recently begun. This meeting is held on the second Monday of every month, from a quarter to five to a quarter to six, in the Mission House, Bridewell-place, Ludgate-circus. The first meeting was held in November, and was addressed by Rev. W. Hay Chapman, of All Souls', Langham-place. The next meeting will be held on Monday next, the 12th inst., when the address will be given by Rev. J. C. Harrison, of Park Chapel, Camden Town.

EVANGELISTIC NOTES.

Rev. H. Armstrong Hall recently conducted a very successful mission at St. Michael's Church, Bournemouth.

Mr. W. Spencer Walton commences a mission at the Edinburgh Castle, Rhodeswell-road, Limehouse, E., on Sunday next.

Rev. W. Haslam having concluded a very successful mission at St. George's, Tufnell-park, N., has commenced another at Christ Church, Coventry.

Mr. Opie Rodway writes:—"I have worked very hard the last few months. Since August 27 I have visited eighteen places; held 113 services; 488 have stayed behind as anxious souls; and I think over 200 have professed to find peace."

Falkirk, N.B.—Mr. J. W. Moodie has conducted Gospel meetings during the past fortnight, in connection with the Falkirk evangelistic band. Many souls have been stirred to anxiety; it is believed over a hundred have decided for Christ.

Portglenone, Ireland.—A most blessed work of grace is going on at present here in connection with meetings conducted by Mr. J. Thompson, of the Irish Evangelisation Society. As the meetings are likely to be continued for another week, earnest prayer is requested for the work.

Rev. W. Hay Aitken is engaged in a special mission at Christ Church, Everton, Liverpool, of which for many years he had the charge. Great interest has been manifested throughout. On Sundays the church has been crowded to its utmost capacity, and on week-days large congregations have been drawn together. It is estimated that a vast amount of good is being done by this mission.

Deptford.—The evangelistic services conducted in the Greek-street Mission Hall during the last two weeks have produced good results. The missioners have been Mr. A. Mead and Mr. H. Hilton (of the Evangelisation Society). About seven months ago a similar mission was held here by Mr. Hilton, and many of those who professed conversion then are still working faithfully for the Master.

Ealing.—A ten days' mission has lately been held at the Mission Hall, Baker's-lane, Ealing, in connection with the work of Mr. F. G. Parsons, the City missionary. Various friend assisted in the work. On the last afternoon Mrs. Ormiston Chant gave a very earnest address. A tea and public meeting followed in the evening. Miss Stoughton presided, and Mrs. Ormiston Chant again spoke in her earnest and effective style. Mr. Parsons appealed to all present to live a very decided Christian life. During the course of the mission a goodly number professed conversion.

Mr. Charles Inglis at Huntingdon.—This quiet county town and neighbourhood has been wonderfully stirred during the past ten days by a mission conducted by Mr. Charles Inglis. The Corn Exchange has been packed night after night by all classes. Many have come in from villages round, walking four or five miles, some of whom have returned rejoicing in Jesus. Husbands and wives, parents and children, have entered the inquiry-room anxious, and left it in peace. The afternoon Bible-readings were well attended by Christians from the various denominations in the town.

Dr. Pentecost closed, on November 7, a four weeks' mission at Amesbury, Mass. The Gospel message as presented by the evangelist was gladly received and acted on by not a few. Near the close of the mission a Christian Conference was held to discuss "Method and Fellowship in Evangelistic Work." All the churches of neighbouring cities and towns were invited. A deep interest was evident in the problems of evangelisation, and an eagerness for more light upon them. It was a most satisfactory conference, and will make more hearty and intelligent the future efforts in behalf of the unsaved. Dr. Pentecost was aided in the work by Mr. Stebbins.

South London Gospel Male Choir.—Musical Christians residing in the southern districts of London are earnestly invited to join this Choir. All applications for the services of the Choir, and for membership, to be made to the hon. secretary and leader, Mr. Rowland Cross, 2, Oak Villas, Gipsy-road, Norwood, S.E.

HOME TEACHING SOCIETY FOR THE BLIND—The Grocers' Company have given a donation of £50 to this Mission.

MESSRS. FULLERTON AND SMITH.

Vell known as are the Channel Islands to the rivileged tourists who resort there for health or leasure, they have never been regarded with pecial favour as a mission field. During the ast three weeks, however, Messrs. Fullerton and Smith have conducted evangelistic services in Jersey with considerable results. With St. Helier's as their base of operations, they have been the means of stirring up the churches of the island, and of gathering to their fellowship upwards of a hundred converts. A local paper says, in a leader, "Every building in which these gifted evangelists have appeared, on Sundays or week days, wet or fine, has been taxed to its utmost capacity. But, judged by a higher standard than mere numbers, the mission has proved very successful. Not only have many professed conversion, but the Christian community, as a whole, has been aroused, and incited to greater zeal in the Divine service, whilst the different churches, too, have been drawn closer together in the bonds of Christian fellowship."

The preliminary steps were taken by Pastor C. O. Fellowes, of the Vauxhall Baptist Church, and other pastors and churches gladly co-operated in the arrangements for the mission. "Prayer was made unto the Lord continually," and the evangelists found on their arrival "an open door"; or, rather, many open doors, for every chapel in the town was placed at their service, including that of the French Methodists, capable of holding upwards of 2000 people. The Presbyterians, whose church was under repair, engaged the Odd Fellows' Hall when their turn came. This was crowded, and an overflow meeting held in the lower hall. As the work progressed, people came two hours before the time of service, to ensure admission. Such earnestness has rarely been seen in the island. The instances of usefulness were manifold, the wave of blessing reaching all classes of the community, and penetrating out-of-the-way nooks and corners.

Mr. Fullerton writes: — "Last Monday at St. Ouen's eight or nine conveyances with the choir and friends started from St. Helier's. We sang as we went a French verse from McAll's *Cantique Populaire*, alternating with an English verse. The service was held in a chapel capable of holding 1000 people, and was of a character quite unique. The audiences being of various nationalities, it was necessary to employ both the French and English languages so that all might hear in their own tongue 'the wonderful words of life.'" Bible-readings, meetings for men and women, children's services, and services of song on Saturday evenings kept the evangelists fully occupied throughout the days of the week, and led up to the crowning successes of the Sunday gatherings. Everybody was in earnest, and all worked for one end—the glory of God in the salvation of souls.

For the closing meeting there were upwards of 1200 tickets for tea purchased, and had the accommodation been adequate, the demands for hundreds more would have been gladly met. Pasteur Audibert gave a touching and eloquent farewell address in French, and, in behalf of upwards of twenty French churches, requested the evangelists to return to Jersey at an early date.

On leaving the island early in the morning, a company of about fifty came to the pier to take farewell of the evangelists; and, as the boat moved away, Mr. Smith played on his silver cornet the tune, and the people on the shore sang, "Oh, think of the home over there." So terminated a visit which, in the annals of the churches of Jersey, has had no parallel.

C.

RAILWAY MISSION.—A branch of this Mission was inaugurated at Richmond, Surrey, on November 25, when about one hundred and thirty railway men and their wives evidenced their interest in the movement by being present at a tea and meeting. One man, at least, professed

Letters to the Editor.

PERFECTION.

Sir,—The following is from Mason's "Spiritual Treasury," first published in 1765:—

"Satan never baits his hook with a more alluring bait than pride. He aims to make us think more highly of ourselves than we ought to think; and to say, 'I am not like other men.' I have no sin, I am perfect. This is the very essence of Pharisaism. That soul is under the influence of a lying deceitful spirit; 'he bridleth not his tongue,' he deceiveth his own heart, his religion is vain.

"Beware, O soul! Satan transforms himself into an angel of light, and makes thee think and say thou hast no sin, for another reason than to glorify Christ, even to glorify thyself in thine own eyes and the sight of others.

"Awful effects are not wanting in our day (1765) of such whom Satan has puffed up with this unscriptural notion of being sinless, most dreadful evils have followed." Y.

9, *Ferndale-road, Stamford-hill.*

CHRISTMAS HOLIDAYS.

Dear Sir,—Permit me to address a few words to Christian parents on the very great importance of seeking to make the Christmas holidays a time of spiritual help and blessing to the many young people who will then be at home from school for several weeks? It is surely a sad fact that in some instances this holiday season is rather a hindrance than otherwise to boys and girls, owing to the many doubtful forms of recreation that present themselves.

The members of the Children's Special Service Mission will be glad, as in previous years, to arrange to conduct either drawing-room services for children, or Scripture Union meetings, and some of them will also be able to offer to give magic lantern lectures. I should like to emphasise the fact that this is intended as a special evangelistic effort. The subject of the lectures will be Scriptural, and it is desired that earnest prayer should be offered that definite blessing may accompany this means of seeking to reach boys and girls to win them for Christ.

Any friends desiring information as to the magic lantern lectures are requested to send a stamped addressed envelope to Mr. E. T. M. Dennes, Thirlmere, Homefield-road, Bromley, Kent. Judging from the numerous applications we had last winter, I need hardly add that very early application is requisite.—Yours faithfully, H. Hutchinson,

Organising Secretary,
Children's Special Service Mission.

13, *Warwick-lane, Paternoster-row, E.C.*

OUR EAST END POOR.

Dear Sir,—In the December number of *The Sunday Magazine*, under heading, "Homes for the East End Poor," I have given a detailed account of Hope House, Cotton-street, Poplar. Since that article was written I have had, with sorrow, to awake to the fact that our stay in the East End of London is limited. At the commencement of the New Year we move to Manchester.

Must Hope House be given up? The question arises again and again, and I answer "No." I feel both hopeful and expectant regarding the future of this branch of my privileged work. It only needs to be taken up by those willing and able to work it. It is to shelter those who are down in life before they get further down. A penniless and nearly starving couple spend three weeks here, get good food, and are helped into situations which have given them a new start in life. Two sempstresses—both dismissed from a workhouse infirmary, where they had become friends—find rest and shelter here, until one returns to a West-end employer, and the other goes into service. These are typical cases. The Home is only a small one, and could be kept up at about £3 a week. There are two rooms well suited for a lady worker, three rooms occupied by the manager and his wife (I have been fortunate in having Gipsy Smith, of the Evangelisation Society, and his wife in this capacity), this leaves two good rooms and one sitting-room for the general visitors, who are, of course, incessantly moving on.

I shall be very pleased to communicate with any who feel led to know more of this Hope House.

Yours faithfully, Isabel Reaney.

THE LETTER OF "AGNOSTIC."

Sir,—Will you allow me to say a word of warm sympathy with "Agnostic," who writes in your issue of November 25. But for God's grace his case might have been mine. I read for the Oxford Theological School 1872-1874, and I must say the lectures on Isaiah and Eusebius provided by my College could have but one result—that of making men rationalists, unless, indeed, they possessed beforehand living faith in the living Christ.

"Agnostic," however, is not, I think, logical. For if he has *known* "the joys of Christian experience and fellowship," why exchange these for Agnosticism? An Agnostic is not exactly an atheist. He simply declares his inability to arrive at any *certainty* on religious questions.

I am sure many of your readers will earnestly pray that this honest doubter, who has been so cruelly led astray, may be led by grace to the Christ of God, the only deliverer from sin and Satan.

F. Harper, M.A.,
Rector of Hinton-Waldrist, Faringdon, Berks.

CHRISTMAS PRIZE DRAWINGS.

Sir,—Working men are swindled wholesale about this time of the year by means of the public-house "Christmas Prize Drawings," or "Specs." The chief of police at Aston, in giving notice that he intended to prosecute the promoters of public-house "Specs," instanced a case where tickets to the value of £351 4s. were sold, whilst the prizes, consisting of bottles of wines, spirits, geese, &c., were worth at the outside only £67, thus enabling the publican to clear £283 4s. cash, in addition to his 30 or 50 per cent. profit. Children are large purchasers of tickets, and fatal consequences have been known to ensue from the little ones drinking their spirituous winnings.

Every well-wisher of the poor should warn these victims of the publicans' greed against this popular plan of robbing the toilers of their earnings, or better still, he should stop these illegal proceedings. That is easily done. All that is necessary is to state the facts in a letter to the chief constable and to the chairman of the watch committee, if the raffle be announced in a borough; or to the chief of police and one of the magistrates, if it be in the country. If the "draws" be not abandoned in three days, a note to the Home Secretary, or the solicitors to the Treasury, Whitehall, London, enclosing a copy of the first letter will bring a sharp reminder of their duty to the inferior authorities. The result will be a prompt suppression of the fraudulent lottery. This course was successfully adopted in reference to the Berkshire police who had declined to interfere with the local publican law-breakers.

At Wolverhampton, the writer of "No Vested Interest in Licences," called the attention of the head constable to an annual raffle which was announced to be held in a public-house, and inquired if it would be necessary to communicate with the Home Secretary to stop the lottery. "No," said that officer, "the publicans know very well they are breaking the law, and I will send at once to this man and tell him that if he proceeds I shall prosecute him." The head constable of Birmingham issued a notice stating that *any publican breaking the law was liable to a penalty of* £500 and to six months' imprisonment as a rogue and a vagabond, and that in future offenders would be prosecuted. At many other towns similar action has been taken, yet still the practice continues elsewhere.

At Hanley, Bristol, Christchurch, and other places, publicans were fined for allowing illegal lotteries to take place on their premises, and in London two prisoners were sentenced, without the option of a fine, to 14 days' imprisonment with hard labour for a similar offence.—Yours, &c.,

Birmingham. W. C. Amery.

A MISSION TO THE ESQUIMAUX.—A public meeting to consider the most advisable means for establishing a Christian mission to the Esquimaux in British territory on the west side of Davis Straits has been held in Dundee. Addresses were delivered, showing the necessity for such a Mission, and comparing the results of work done for the Esquimaux in Greenland by Denmark, with the miserable condition of the natives under British rule on the west side of the Straits. A resolution was passed approving of the proposal to establish the Mission, and a committee was appointed to raise subscriptions and carry the proposal into

Notes on Daily Readings.

SUNDAY, DEC. 11.—JEREMIAH XLII.

This chapter presents a remarkable instance of the treachery and deceitfulness of the heart even whilst making a high profession of obedience to the Lord. He only who "searcheth the reins and the heart" could discover this, before its manifestation in the next chapter.

6.—*We will obey the voice of the Lord our God.*—A reminiscence of the voice of Israel at the foot of Sinai (Ex. xix. 8, xxiv. 3), and as hollow as the promise and vow then made.

7.—*After ten days.*—As on similar occasions the answer came at once (xxi. 3, xxxvii. 6, xxxviii. 17), this delay of ten days would suggest something wrong, or may have been intended to give space for repentance before exposure of their deceit.

12.—*Cause you to return to your own land.*—This is the reading of the Masoretic pointing of the Hebrew as well as of the LXX., but a slight alteration of the pointing (supported by the Syriac and Vulgate) makes it read "cause you to dwell in." "We may accept this reading of the Vulgate, &c., as probably right."—*S.C.* The promise would then be one of protection while dwelling in Palestine, rather than of the return from Babylon.

19.—*I have admonished you.*—"Lit., 'I have called to witness against you,' an abbreviation of the formula in Deut. iv. 26, xxx. 19. It answers more nearly to our phrase, 'to protest.'"—*S.C.*

20.—*Ye dissembled in your hearts.*—The simplest explanation is that they professed unreserved obedience to God's will, whereas inwardly ("in your hearts") there was the self-deceiving reservation, "if it accords with ours." It is well to beware of such a profession of conformity to God's will as that which means that our will is assumed to be so conformed to God's, that what we will to do may be regarded as what He wills us to do.

MONDAY, DEC. 12.—JEREMIAH XLIII.

2.—*Thou speakest falsely.*—They did not profess to refuse to submit to God's will, but charged God's prophet with falsehood. Thus often when the plain sense of Scripture is denied to follow some favourite notion more congenial to the inclination, there is practically this same giving of the lie to God's prophetic Word.

3.—*Baruch the son of Neriah setteth thee on against us.*—"They assume that had he been left to himself he would have approved of their policy. But he is under the influence, they say, of Baruch."—*S C.*

4.—*Obeyed not the voice of the Lord.*—This is not as they put it; but it is the way in which God describes their conduct.

7.—*Thus came they even to Tahpanhes.*—"Tahpanhes was a frontier town in Egypt on the Pelusian branch of the Nile, named Daphne by the Greeks."—*Keil.* The site was discovered a few months ago, and "Pharaoh's house" identified, with a brick pavement before it, here called "brickkiln" (ver. 9), or "brickwork" (R.V.). The people to this day call it "the castle of the Jews' daughter," as being the place of captivity of "the king's daughters" (ver. 6).

10.—*His royal pavilion over them.*—"Rather 'his canopy,' or 'parasol,' still in use throughout the East, reserved exclusively for the monarch."—*Rawlinson.*

12.—*He shall array himself with the land of Egypt.*—"Lit., 'He shall wrap himself in the land of Egypt, as the shepherd wrappeth himself in his cloak.' With as great ease as a shepherd throws his cloak round him...shall the king of Babylon take possession of all the wealth and glory of Egypt."—*S C.*

13.—*The images of Bethshemesh.*—Better, "the obelisks of Heliopolis." One of these may now be seen on the Thames Embankment.

TUESDAY, DEC. 13.—JEREMIAH XLIV.

"We have in this chapter the record of Jeremiah's last prophecy. Undeterred by the recent violence of the Jews, who had dragged him into Egypt against his will, we find him boldly rebuking their tendencies to idolatry which seem to have grown only the stronger in their tribulation. Untaught by chastisement, they clung more closely than ever to their superstitions, and even ascribed their former prosperity to the benign influence of the Queen of Heaven."—*S.C.*

4.—*Oh, do not this abominable thing that I hate.*—One of the most touching expostulations recorded in Scripture against the sin of idolatry.

5.—*To burn no incense unto other gods.*—The burning of incense was an outward and visible sign of the worship of the being so honoured. In the early days of the persecution by Pagan Rome, the testing point lay generally in requiring Christians to throw a few grains of incense on fire burning before the image of the Emperor, which was supposed to represent the divinity which the Romans attributed to their State and its head.

14.—*None shall return but such as shall escape.*—This seems to contradict the former part of the verse, but "broad statements of Holy Scripture are often thus qualified afterwards."—*S.C.* See this exception to the general rule further referred to in ver. 28; see also a similar instance in the New Testament (1 Cor. vi. 10, 11).

15.—*All the women that stood by, a great multitude.*—"It seems plain that this appeal of the prophet was made at a public festival held somewhere in Pathros, *i e*, Upper Egypt. Jeremiah meets them, makes the procession halt upon its way, and pronounces in Jehovah's name words of solemn warning."—*S C.*

17.—*Whatsoever thing goeth forth out of our own mouth.*—Referring to vows they had made (ver. 25).

19.—*Without our men.*—Better as in R V., "our husbands," the object of the wives is to involve their husbands in their responsibility.

28.—*Whose words shall stand.*—It should be "word" (R V.).

30.—*I will give Pharaoh-hophra ... into the hand of his enemies.*—Herodotus, who calls him Apries, thus describes his death. "Amasis (a rival), gave Apries over into the hands of his former subjects to deal with as they chose. Then the Egyptians took him and strangled him" (ii. 169).

WEDNESDAY, DEC. 14.—JEREMIAH XLV.

1.—*In the fourth year of Jehoiakim.*—This prophetic utterance touching Baruch took place in the first year of the captivity (see xxxvi.).

2.—*Thus saith the Lord...unto thee, O Baruch.*—"Baruch was a man of high birth (xxxii. 12; 2 Chron. xxxiv. 8), who seems to have expected either high office in the State, or—more probably—the gift of prophecy bestowed upon him. His ambition was destined not to be gratified, and the prophet here warns him of the fact."—*Streane.*

4.—*Even this whole land.*—"This does not mean the whole 'land,' but the whole 'earth.'"—*Keil.* So also *S.C.* The word is ambiguous, but the word of wider meaning is for us more true; it also more accords with "I will bring evil upon all flesh" of ver. 5.

5.—*Seekest thou great things for thyself? seek them not.*—The New Testament version of this lesson is Col. iii. 1: "Seek the things that are above where Christ is....Set your affection on things above, not on the things that are upon the earth. For ye died."—*R V.* *Thy life will I give unto thee for a prey.*— Keble has well rendered this with a Christian application:—

> Happy if in that dreadful day
> Thy life be given thee for a prey.
> Snatched sudden from th' avenging rod,
> Safe in the bosom of thy God;
> How wilt thou then look back and smile
> On thoughts that bitterest seemed erewhile,
> And bless the pangs that made thee see
> This was no world of rest for thee!

THURSDAY, DEC. 15.—JEREMIAH XLVI.

"The custom of placing in a group, as here, prophecies against heathen nations, is illustrated by Isaiah (xiii.—xxiii.), Ezek. (xxv.—xxxii.), and Amos (i—ii. 3). The prophecies against Egypt and Babylon agree in containing a promise of restoration to Israel (xlvi. 27, 28, l. 19, 20).—*Streane.*

2.—*Pharaoh-necho, king of Egypt.*—"This monarch had defeated and slain Josiah at Megiddo, and set Jehoahaz on the throne. In three months he had deposed him and set up Jehoiakim. He was extending his conquests in the Asiatic direction, when in the fourth year of Jehoiakim's reign he was overthrown by Nebuchadnezzar at Carchemish."—*Ibid.*

19.—*O thou daughter dwelling in Egypt.*—As the "daughter of Zion," properly means, the people of Zion, so the "daughter dwelling in Egypt" would mean Egypt's inhabitants.

27.—*But fear not thou, O my servant Jacob.*—"These two verses are a repetition of xxx. 10, 11, but with those slight variations which Jeremiah always makes when quoting himself. As they are more closely connected with the subject in chap. xxx., it is probable that they are repeated here to remind the Jews of the whole purport of that prophecy."—*S.C.*

28.—*I will not make a full end of thee.*—This is a parallel promise to that in Isaiah vi. 13. The words which follow—*will I not leave thee wholly unpunished*—are a quotation of Exod. xxxiv. 7, where they are rendered, "will by no means clear (the guilty)." This means that though God is ready to pardon sin, He by no means ignores or disregards it. He chastens as a Father, even where He has forgiven as a Judge. See 2 Sam. xii. 13, 14.

FRIDAY, DEC. 16.—JEREMIAH XLVII.

1.—*Before that Pharaoh smote Gaza.*—There is much controversy as to who this Pharaoh was, and as to when Gaza was smitten. Dean Payne Smith thinks it was Pharaoh-necho, and that, "though defeated at Carchemish, he was able to seize this place upon his retreat."

2.—*Waters rise up out of the north.*—"To understand the metaphors of Scripture, we must keep the natural phenomena of the country clearly in mind. Our rivers flow, summer and winter, with nearly equable course, varied by an occasional flood. In Palestine they are torrents dashing furiously along in rainy seasons, and dry, or nearly so, in the summer."—*S.C.*

3.—*The fathers shall not look back to the children.*—"Their terror in the flight shall be so great, that a father will not care for his children's safety."—*Streane.*

5.—*Baldness has come upon Gaza.*—"In token of mourning. See xvi. 6."—*S.C.*

6—*How can it be quiet?*—When once the sword of the Lord is unsheathed for judgment it cannot rest until that work be done. We may be thankful that it was so when the sword of the Lord awoke against his Shepherd (Zech. xiii. 7; John xix. 30), whose dying words proclaimed that it was finished, and that the sword of justice might henceforth "rest and be still" as to all who are "found in Him."

SATURDAY, DEC. 17.—JEREMIAH XLVIII.

"Amos (ii. 1—3) and Isaiah (xv. xvi.) have already, before Jeremiah, threatened Moab with destruction, because of the acts of hostility against Israel of which they have been guilty. Jeremiah takes up anew the utterances of the old prophets regarding Moab, and reproduces them, in his own peculiar manner, not only regarding Moab, but also regarding the whole heathen world now ripe for judgment."—*Keil.*

1.—*Woe unto Nebo!*—"Not the mountain of that name, but the city, probably not far from it."—*Ibid.*

7.—*Chemosh shall go forth into captivity.*—Chemosh was the god of Moab. He is frequently mentioned in the inscription discovered not long since on the Moabite stone.

10.—*Cursed be he that doeth the work of the Lord deceitfully.*—"A curse upon the ministers of Divine justice, if, when sent to destroy Moab, they are remiss in executing the sentence."—*S.C.*

11.—*Moab hath been at ease from his youth.*—The spiritual teaching of this is important. See the other side of the question set forth in Lam. iii. 27.

29.—*We have heard the pride of Moab.*—Another point in which Moab represents unregenerate human nature. R.V. renders the last clause "His boastings have wrought nothing."

47.—*Yet will I bring again the captivity of Moab in the latter days.*—"A similar promise is given to Egypt, Ammon, and Elam" (xlvi. 26,

The Book World.

The World's Workers.

Messrs. Cassell have published another of this most admirable and handy series of shilling volumes. These narratives of busy and beneficent lives we count as the very best of reading. This volume recounts the lifework of three working women—Sarah Robinson, Agnes Weston, and Susanna Meredith. The sketches are full and ably written; the small portraits are excellent.

God's Garden.

This little work, by "Heartsease," is a poetical manual of the gifts and graces of the present life. The author writes in a didactic and figurative style upon such matters as patience, hope, love, mercy, &c., and trusts to promote their culture in the lives of his readers. We confess to not caring for this somewhat out-of-date method of teaching; but no doubt the book will find those who will appreciate its lessons, and its easy and excellent verse (3s. 6d. *Nisbet & Co.*).

A Chapter of the Past.

The Scottish Covenanters, by James Taylor, D.D. (1s. 6d. *Hodder & Stoughton*), is a freshly written and somewhat condensed record of the memorable "fifty years' struggle." The noble doings of these witnesses "for God and truth and right" deserve to be kept fresh in the minds of the present generation. The story is so ably told that the reader pursues it with fascinated interest. The young especially cannot fail to derive from the reading of it a higher moral tone, and imbibe a dash of true Christian chivalry.

Three Friends of God.

These records from the lives of John Tauler, Nicholas of Basle, and Henry Suso, by Mrs. Bevan, read like a page of sunshine and blessing out of the old Apostolic days. Whether we take the beautiful vigorous life of Doctor Tauler, the equally beautiful, saintly life of Nicholas, or the strange, mysticism of "the servant of the Eternal Wisdom," as Suso delighted to call himself, we recognise in each that which entitled him to be called the "Friend of God." The volume is as an alabaster box of precious ointment, and those who open it will find in it rich odours of holy truth and heavenly grace. We wish there were more books like it (5s. *Nisbet & Co.*).

Messrs. Shaw & Co.'s Story Books.

We have received a further instalment of these attractive volumes:—

Mr. Bartholomew's Little Girl, by L. Marston (2s. 6d.), is a story that should turn the hearts of many to the Saviour. It is well written, and the teaching is pure and true.

Shaw's Playtime Stories—"At Home," "Play by the Sea," "Sweet Home." By Grace Stebbing. 3d. each. These are wholesome, happy, brightly illustrated little narratives, and when bound in one volume (1s.) form a charming Christmas present for the nursery.

The Story of Little Hal and the Golden Gate, by Maude M. Butler (3s. 6d.), is luxuriously got up, charmingly written, and spiritually alive. It is the story of a bright and happy boy, and the very thing to put into the hands of juveniles at this Christmas-time.

Acting on the Square, by H. Boultwood (1s. 6d.), is a tale of schoolboy life, pervaded by a healthy, moral tone.—Charlie's Success, by M. Seymour (1s. 6d.), and Left Behind, by Jennie Chappell (1s.), are capital tales for young folks, and very suitable for reward books or Sunday-school libraries.

City Snowdrops, by M. E. Winchester (5s.), is a beautiful story, which turns upon the precept that we should return good for evil. It is unfortunate, however, that the writers of this kind of story so often select narrow spheres of Christian work, and make those who fill them belong to the very humblest class.

The Shepherd's Darling. By Brenda. 3s. 6d. We read this story in its serial issue and thought how improbable and yet how pleasant it was in the reading. In its present form it seems pleasanter still, and will doubtless be read by many with quickened sympathies as they trace Bonnie's fall and her final restoration.—We have a finely illustrated edition of "Froggy's Little Brother" (3s. 6d.) from the same pen.

Mrs. Booth on Popular Christianity.

In these burning pages our plain-speaking friend proves that she has a message from God to deliver. Would that the Christianity she advocates were "popular" in the widest sense of the term! She is strong in the exposure of those fallacies which too often make precious truths resemble pernicious error. Let all slip-shod Christians read the book from cover to cover, and they will, because they must (setting aside some arbitrary expressions), confess to the truth and reality of its contents, by a change in heart and life (1s. and 2s. 101, *Queen Victoria-street*).

An Addition to Bunyan Literature.

In a goodly volume, entitled The People of the Pilgrimage, Rev. J. A. Kerr Bain has certainly given us a rich and varied study of the beautiful characters of Bunyan's immortal Allegory. The sketch of Bunyan himself is clear, analytical, and faithful, and the author's handling of the various "true pilgrims" is distinctively concise, spiritual, and careful. No reader of these excellent sketches will fail to trace a master hand. They are interesting, full of thought, suggestive of deep intuition, and deserve to be carefully read. There is a mine of precious truth on every page, which admirers of the "Pilgrim's Progress" will love to dig into (6s. *Macniven & Wallace, Edinburgh*).

Apologetics.

The third volume of the translation of Dr. Ebrard's Apologetics (Messrs. T. & T. Clark's "Foreign Theological Library") contains what can only be described as a mass of information with regard to the heathen nations. It is mainly concerned with proving how the different races of men show deterioration, rather than advance from fetishism to polytheism, and thence to monotheism. Sin has wrought out its effect only too clearly; and though there are traces of a primitive revelation, yet the history of the nations represents a gradually increasing forgetfulness of it, and opposition to its teaching. The Author also points out that this was the natural tendency even of the Semitic race, and that if this race has handed down to us a pure religion, it is not because of, but in spite of, itself. "The one God is not the product of Israel, but Israel is the product of the one God." It is, of course, possible that, among the immense number of facts presented, some may prove, on further investigation, to be inaccurate, but the volume is very valuable in the present state of our knowledge (10s. 6d.)

ANNUALS.

The Girl's Own Annual. All who have read this paper week by week will be glad to possess the year's volume; and those who have not will find in it material that will at once entertain, instruct, and amuse. It forms a very attractive and useful budget. The Boy's Own Paper can always be commended for providing good, wholesome reading for our boys. The annual volume is brimfull of thrilling stories and other matter interesting to those for whom it is intended, and will make a very elegant Christmas present. *Religious Tract Society*. 8s. each. In Hand and Heart, Rev. Charles Bullock provides a good stock of bright, entertaining, and useful reading for the household, interspersed with numerous illustrations. 2s. "*Home Words*" *Office.*

MISCELLANEOUS.

Baby. An illustrated magazine for mothers. This new serial will no doubt prove very useful to those who have the care of children. There is a good selection of articles on a variety of kindred topics, by eminent writers, which combine to give the magazine a good start. The Editor also invites the co-operation of his readers in contributing the results of their experience in matters of clothing, food, &c., in the hope of establishing "a friendly and useful relationship" between himself and them (4d. *Wyman & Sons, Great Queen-street.*)

Our Sisters in India. By Rev. A. H. Lash. We wish we could put this little book into the hands of all who are capable of being touched by the wonderful story of love as revealed in the lives of the missionaries to the women of India. Miss Marston and Dr. Alice Marston give such facts as cause our hearts to burn within us that we might be permitted to go and give the Gospel of God's grace to thirsting thousands in India. Under four heads are tabulated facts as to the condition of India's women; medical missions to them; normal and other schools, and Zenana visiting (1s. *Nisbet & Co.*).

Lotta's Life Mistake, by E. T. E. Poole, is somewhat sensationally illustrated, but with plenty of incident, some love-making, and a happy ending, will, no doubt, be popular with young ladies, for whom, undoubtedly, the authoress has written it (1s. *Nisbet & Co.*).

DECEMBER MAGAZINES.

THE QUIVER.

We congratulate the Editor on this number. The printing and illustrations are so good that we are reminded of the American monthlies. Many of the pictures are very charming. Nor is all the merit in the illustrations. The stories are good and the more solid articles are well written. One of these latter—Dr. Hugh Macmillan's "Growth under Pressure"—is most suggestive.

THE LEISURE HOUR.

This is an average number, with one or two articles which deserve the best attention of thinking men and women. Rev. H. Solly's second paper on "Our Vagrant and Criminal Classes," is one we specially allude to, for it becomes every Christian and every patriot to exercise his mind on the great social problems dealt with in this paper. It is certain that both our Poor Law system, and our method of dealing with criminals, have failed miserably. We must try again and do better. Mr. Solly's paper abounds with valuable suggestions of possible improvements. This number has also a biographical sketch of Dean Collet which deserves notice.

THE MODERN STAGE.

Under the new *régime*, that elegant monthly The Woman's World (*Cassell*) is doing some good and serious work. Every reader of the current issue will turn with interest to the paper by the late Mrs. Craik—the last product of her fertile pen and brain. It is virtually an impeachment of the modern stage, taken as a whole. Here is plain enough speaking:—"That euphuistic glossing over of sin which makes one shrink from taking one's young daughters to almost any modern play."... "That condoning and plastering over of vice which is the curse of the modern stage."..."This fatal tide which is drifting us into the lowest depths of Greek and Roman degradation."..."To many people, coming away from a modern play is like quitting a moral hell—a very ingenious, elegant, amusing hell, but nevertheless as black as Avernus, and into which the descent is quite as easy." These are sentences scattered over her article, and, coming from one who was confessedly an inveterate playgoer, they must carry great weight. She seems to have thought that the English stage could be purified by all the good managers and actors, and specially the good actresses, combining to abhor that which is evil and cleave to that which is good. What might be done and what will be done, however, are very different things.

Another article in the magazine that ought to do good service is the Countess of Meath's description of the work of the "Ministering Children's League," an association for teaching the children of the rich to take an interest in the needs of the poor.

THE SUNDAY AT HOME.

In this number the current story, "Geneviève, a Story of Old France," is ended in masterly fashion. We are greatly interested in "A Philanthropist in Humble Life," a life-sketch of Wm. Bilborough, a member of Mr. Spurgeon's church, who was formerly a bricklayer, and then a licensed broker. How he shone for Christ his Lord in an avocation which is usually full of most distressing and hateful incidents, and how he lived to rescue multitudes of the fallen women who congregated in his immediate neighbourhood, is a remarkable story. He used to set the following in his window: "Notice: Any poor unfortunate sister that requires a good home, will she kindly inquire within?" He kept a record of those he helped. So successful was he, that he could account for 148 of those who have stood fast, and who are now honest women. "Lost by a Poor Clerk" is a capital story, instinct with human interest and high principle. Mr. Glover's paper on the last Beatitude, "Blessed are they who are persecuted for righteousness sake," &c., is exceedingly fine. For instance, speaking of the reasons why real godliness will meet with opposition, he says:—"True saintliness will always be an aggressive thing. Where it is such its activities arouse enmity. We have different views from the Saviour on this subject of aggressive goodness. We think saintliness is at liberty to be an obtrusive, silent, self-saving thing; carefully restricting its service to the quiet influence of its example, content to develop its own life sweetly. But the Saviour calls for something more vigorous than passive piety. Prince of Peace as

He was, He proclaims: 'I came not to send peace on earth, but a sword,' to set a man at 'variance' with those around him. He assumes that evil must be assailed, that evil will be contradicted, and sin denounced. He intends true peace to be reached by the disturbance of the false. He expects sanctity ever to have something of the soldierly quality, and that the life will be a fight of faith. He did not contemplate sanctity adopting a live and let live policy in the presence of falsehood and evil. Silence is the earth in which the talent of truth is buried. He bids us say 'Repent,' not merely to men in general, but to sinners in particular; expects us to reprove all evil, as well as to point to Him who is the source and pattern of all good...Wherever love is thus aggressive, truth thus bold, mercy thus active—hatred of the intensest kind must rise. For who can bear to have his ways denounced as evil; his views as false; his destiny, perdition; his duty, repentance."

MESSRS. CASSELL AND CO.

With this month *The Family Physician* is complete, the current number containing title and contents sheets. We have repeatedly had occasion to call attention to the contents of the monthly parts; and, now that the series is finished, we cordially commend the volume to our readers. It is a standard work, well executed and eminently useful. Bishop Ellicott's *Old Testament Commentary* (7d.), in its 39th part, brings the reader to 2 Kings vii. *The Countries of the World* (Part 43, 7d.) is exclusively devoted to parts of China. The plates are beautifully engraved and highly realistic in effect.

TOILERS OF THE DEEP.

A special interest attaches to this issue, as it records tokens of Royal sympathy with the work, on the part of Her Majesty and the Princess Christian. The Queen has contributed to the funds, has consented to be its "patron," and permits her name to be given to a proposed cruising hospital-ship in connection with the work. We heartily commend this project to our readers. Mr. Mather, the esteemed founder and director of the Mission, has just written the story of the inception and progress of this young but splendidly successful Christian effort. His book is called "Nor'ard of the Dogger," and is published by Messrs. Nisbet & Co., price 5s.

The Railway Signal is a very good number, containing several stirring and swinging poems, stories, sketches in Cornwall and on the Midland, and reports of work done throughout the country.

Perhaps the most readable of the contents of Good Words are two contributions on American topics. Mr. Underhill's sketch of "Emerson," and a paper, well illustrated, describing the chief features of the "Empire City," New York.

The Christmas number of *The Christian Million* (6d. 4, *Ludgate Circus Buildings*) forms an attractive budget.

A sermon by Rev. John McNeill, of Edinburgh, is announced to appear every month next year in *The Christian Treasury*.

The Bells of the Heart. 1s. *Marshall Bros.* An elegantly got-up booklet, printed on tinted cardboard; suitable for a New Year or birthday offering.

Missing! By Eva Travers Poole. 1s. per dozen. *Partridge & Co.* A fresh and bright exposition of the shepherd and the sheep, well written, tastefully illustrated, and in every respect attractively got up.

The R.T.S. Pocket Book and Scripture Calendar for 1888 contains a mass of useful information, which will render it one of the most valuable *vade mecums* published for the ensuing year (1s. *Religious Tract Society*).

Yule Tide is this year published by Messrs. Cassell & Co. In addition to a story by Mr. R. L. Stevenson, there are numerous coloured pictures, the chief being a representation of Nelson as a boy leaving home (1s.)

Miss Sarah Robinson, of the Soldiers' Institute, Portsmouth, has issued an excellent New Year's address for soldiers and sailors, at home and abroad. With a card it may be obtained from the Institute at 2s. 3d. per dozen.

Wintering Abroad. By Dr. Alfred Drysdale, of Cannes. 6d. *Virtue & Co.* A useful little manual, setting forth what diseases are likely to be mitigated by various winter resorts. It is clear, concise, and eminently practical.

Mr. F. Sherlock, who recently edited *The Church of England Temperance Chronicle*, is about to bring out *The Church Monthly*, with illustrations, one penny. The first number, for January, 1888, is already issued, in anticipation of the New Year.

New Year's and Birthday Cards to Paint. A series of six cards, representing Virginian creeper, ivy, bramble, haws, hips, and spindle, designed in outline with directions as to suitable colours, &c. The idea is a good one, and these little souvenirs will, when finished, bear a personal interest not conveyed by ordinary cards. Post free 6½d. a packet. N.E.F.C., care of Mr. Warman, Queen-street, Ipswich.

Excelsior, by Rev. R. Ballantine, Peebles (2d. *H. Broadhead, Bookseller, Peebles*), is an address to young Christians, on the secret of soul prosperity.

The annual volume of Old Jonathan (1s. 6d. *Collingridge*) has plenty of good, varied reading for old and young, with an abundance of telling illustrations.

Rev. J. T. Wrenford has written a helpful little booklet, entitled Sympathy (3 for 2d. *Partridge & Co.*) for the New Year. It is suitable for enclosing in letters.

Four sheets of new and prettily got up Sunday-school reward cards come from the *Drummond's Tract Depôt, Stirling* (2d. per sheet). Sunday-school superintendents and teachers should get a supply.

Mr. W. Mack, 28, Paternoster-row, has published some coloured ornamental cards for the use of ministers, superintendents, Sunday-school teachers, &c., with blank centres suitable for use as motto cards, &c.

Rev. Thomas Champness has issued a series of illustrated tracts that are splendidly suited for general circulation. They are short and pointed, and, with a good illustration to wing the arrow in its flight, are sure to hit the mark (1s. per 1000. *Joyful News Depôt, Rochdale*).

Evergreen, the Christmas number of *The Girl's Own Paper* is full of seasonable reading, most attractively presented. The Christmas part of *The Boy's Own Paper* has an imposing array of able contributors, who between them furnish a rare dish of Christmas fare for their peculiar clients (*R. T. S.* 6d. each).

A new monthly magazine, called *Ready*, conducted by Miss Robinson, of the Portsmouth Soldiers' Institute, will be published on the fifteenth of each month, commencing January 15. Price twopence. The first number will include a portrait of Miss Robinson on separate sheet. It is intended to be interesting and helpful to thousands besides soldiers and sailors. It will be illustrated.

BOOKS RECEIVED.

Messrs. John F. Shaw & Co.:—Bible Light. Annual Volume.

Drummond's Tract Depôt, Stirling, N.B.:—The British Messenger Annual Volume. 1s.

Messrs. Cassell & Co.:—The World's Workers Series: The Seventh Earl of Shaftesbury, by Henry Frith. 1s.

Mr. James Speirs, 36, *Bloomsbury-street, W.C.:*—The Divine Word Opened: Sermons by the late Rev. Jonathan Bayley.

Mr. T. Fisher Unwin, 26, *Paternoster-square:*—The Story of the Nations: Ireland, by Hon. Emily Lawless. 5s.—The Making of the Great West, by F. A. Drake.

Messrs. Hodder & Stoughton:—One Thousand new Illustrations for Pulpit, Platform, and Class, by Rev. H. O. Mackey.—The Mother's Friend Annual Volume. 2s. 6d.—Emmanuel. 1s.

Messrs. Macniven & Wallace, 138, *Princes-street, Edinburgh:*—The Dawn of the Modern Mission, by the late Rev. William Fleming Stevenson, D.D. With Prefatory Note by Rev. Professor A. H. Charteris, D.D. 2s. 6d.

Messrs. S. W. Partridge & Co.:—The Two Babylons, by late Rev. Alexander Hislop. Seventh edition. 5s. Glory Gleams: Scripture Texts and Poems for a month, selected by Charlotte Murray. 1s. The Illustrated Missionary News. Annual Volume. 2s. 6d.

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TEMPERANCE NOTES.

HOME.

Nearly four hundred of the boys on the training ship *Shaftesbury*, Grays, Essex, are pledged abstainers.

The Sunday-school Chronicle urges that time should be found on Sunday for definite temperance teaching in the schools.

There are now 350 members, 75 associates, and three branches connected with the British Medical Temperance Association.

A new mission hall in connection with the C.E.T.S. Police Court and Prison Gate Mission, Liverpool, was opened, November 25, by Mr. Clarke Aspinall, J.P.

The Women of England's Petition to the Queen in favour of Sunday closing has obtained about 1,250,000 signatures, and a lorry would be required to move it.

The annual report of the chief constable of Newcastle-on-Tyne states that during the year the arrests for drunkenness were 750 fewer than in the previous year.

At a recent inquest, in Salford, on a child whose death was due to its mother's intemperance, the coroner said the number of children found dead in bed was appalling.

Dublin and several of the towns in Ulster, including Donegal, Belfast, Londonderry, and others, have lately been visited by Mr. E. T. Smith, whose popular and effective recital of J. B. Gough's famous orations have been enthusiastically received in each place.

On Tuesday, November 29, an important conference was held at the Central Hall, Newcastle. There were large audiences afternoon and evening, and much valuable information on various aspects of the temperance cause was given by the speakers.

A branch of the British Women's Temperance Association has been formed at Matlock Bridge. It is proposed to erect a Workmen's Hall and Temperance Rest, and a meeting was recently held in support of the movement. The drink evil has been sorely felt in this beautiful spot.

FOREIGN.

The Lahore Tribune, an Indian native journal of repute, protests against "the great sin and shame of teaching the soberest people in the world to drink."

The Queen of the Amatongas, Africa, has sent a deputation to the Queen beseeching her aid to stop the ruin of her people through the spirits imported by the Portuguese colony, Delagoa Bay.

Mission Appeals.

Marylebone Medical Mission.—As there is much distress amongst the poor, we are in great need of help, including blankets and warm clothing. —Dr. R. Chambers, 43, Carlisle-street, Edgware-road, N.W.

Gray's Yard Ragged Church.—The exceptional distress now prevailing has driven large numbers of hungry persons into our Sunday morning and afternoon meetings. We are now sorely in need of substantial assistance, if this work is to be continued. The great majority of those who attend have no other food during the day than that which we supply to them; indeed, often have men and women declared to me that they have not tasted food for two, and even three, days. It is our custom to give a more solid meal to about 1600 persons on the first Sunday in the New Year. I earnestly hope that we shall be able to do the same again on January 1, but for this we absolutely require about £80.—Philip Gough, 33, Cambridge-street, Hyde-park, W.

Gipsies in Chobham.—A good work appears to be done among this nomadic class by the Mission at Chobham, Surrey, carried on by Mr. Stanley Alder. He appeals for help to erect an iron room, in which to hold services during the winter.

Hoxton Hall.—Mrs. Wm. Noble asks for help in relieving the great distress among women and children in this poor and crowded district. Gifts of warm clothing, books, toys, money will be most gratefully received by her at Ashfield, Seven Sisters-road, Finsbury-park, N.

Persecuted Jews.—Mrs. Finn, of the Society for the Relief of Persecuted Jews (41, Parliament-street, S.W.), earnestly appeals for help in relieving and succouring the many Jews who are driven to this country by persecution in Russia, Persia, and elsewhere. She states that many of these refugees are in a very destitute condition.

Evangelical Society of Geneva.—The amount raised for the general work by Geneva Christians is £2400. About £5000 have to be subscribed by the friends of other countries of all denominations. There is a deficit of £680. Donations and subscriptions will be thankfully received, and may be sent to Pastor Rimond, Oratoire, Geneva.

Jerusalem.—The Training Home for Girls stands much in need of help. There are twenty-two inmates, and more asking admission, but beds and bedding, additional furniture and clothing are needed. With a few exceptions, all are daughters of Jerusalem. Help will be received by the Secretary of the London Society for Promoting Christianity among the Jews, 16, Lincoln's Inn-fields, London, W.C.

Cow Cross Mission.—Help is greatly needed at this moment on behalf of this evangelistic work, that it may continue to be a means of spiritual blessing to perishing sinners, and that help in temporal things may not be lacking for the sick poor during the inclement season of winter. It is desired to resume the halfpenny dinners to thousands of poor little children during the winter.—William Catlin, 17, Claremont-square, Pentonville, London, N.

Plaistow, E.—A mission cottage has been opened in one of the poorest parts of this poor district, where it is hoped to relieve bodily and spiritual prevalent distress. One room will be used as a class-room, and on other evenings as a playroom for the children, providing for them picture-books, scrap-books, puzzles, &c. Help in the shape of books, toys, clothing, or money will be gratefully received by T. J. Price (Curate of St. Mary's, Plaistow), 4, Park-road, St. Mary's-road, Plaistow, E.

Working Lads in the West.—Miss Elphinstone, 27, Arundel-gardens, Kensington-park, W., Secretary of the Working Lads' Institute, 95, Tavistock-crescent, Notting-hill, writes:—"We are about to open our Night School for the winter, and are very anxious to form a library of good wholesome literature for their use, in order to counteract the evil influence of the pernicious literature so eagerly devoured. The lads who attend it are quite as much neglected and depraved as any street arab in the East-end. Will friends send us suitable books?

Naval Anti-Infidel Crusade.—Our object is to provide an antidote to the corrupting influences of infidel literature in the Navy, by the circulation of good, sound, moral literature. Nearly a quarter of a ton has gone forward to Miss Weston, as the generous gifts from some of our leading publishing houses. Will friends assist by subscriptions to furnish the actual cost price of anti-infidel pamphlets? Parcels of Christian temperance, anti-infidel literature or subscriptions will be thankfully accepted.—J. H. Mitchell, care of Messrs. Marshall, Bros., 10, Paternoster-row, London, E.C.

Fox Court Ragged School and Mission, Gray's Inn-road.—The Committee appeal again for funds towards the relief of the sick and poor. For upwards of thirty years they have carried on a quiet work of timely help, and in the present scarcity of employment such help is more urgently needed than ever to relieve the most pressing wants of the deserving poor. None but such are assisted. They wish also to provide a little Christmas cheer for a few of the poorest. Contributions in money, clothing, &c., will be thankfully received by Mr. H. W. Elcum, 13, Bedford-row, W.C.; or Henry Allen, 264, St. Paul's-road, Canonbury, N.

"I was a stranger, and ye took me in."

The Committee of the **Field Lane Refuges and Ragged Schools** *are compelled to make a very urgent appeal for Funds for the continuance of their work. The work is carried on amongst the most destitute of the poor, both old and young. The Institution possesses no reserve fund to fall back upon.*

The Committee gratefully acknowledge the receipt of £230, but **£1,270** *is still required before the close of the year to free them from anxiety. Upwards of 200 persons are maintained weekly. The average weekly attendances at the Mission Meetings is about 3,000.*

The Committee trust the Lord's people will help them in this time of difficulty and pressure. *On behalf of the Committee,*

VINE STREET, CLERKENWELL ROAD, E.C. PEREGRINE PLATT, *Secretary.*

P.S.—Contributions will be thankfully received by the Secretary; or may be paid to our Bankers, Messrs. Barclay & Co., 54, Lombard Street, E.C.; or Messrs. Ransom & Co., 1, Pall Mall East, S.W.; or to the Editor of "The Christian."

CHRISTIAN COMMUNITY.

ALL-NIGHT RESCUE WORK.

ALREADY **12,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS OF "THE CHRISTIAN."

JAMES ATKINSON, *Secretary.*
28, Enfield Road, Kingsland, N.

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21st Annual Report of Mission on application.

The Anchorage.

HEBREWS vi. 19.

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WORKING MEN'S MISSION,

Collingwood Street, New Cut.

Appeal to the Readers of "The Christian" on behalf of the Poor and Distressed of the New Cut and District.

Last year, through the sympathy of the Christian public, we were enabled to give some thousands of Meals to men, women, and children, besides Clothing. The distress is greater now than last Winter, and we are quite unable to alleviate it, owing to our Funds being exhausted.

Letter from Rev. C. H. SPURGEON *in reference to the WORKING MEN'S MISSION.*

Westwood, Beulah Hill, Upper Norwood, October 28, 1887.

DEAR BRETHREN,—I heartily commend your work as one of the soundest and most real known to me. Knowing you as I do, and seeing your zeal and self-sacrifice, I hope you will never be at a loss for funds. I am up to the neck myself in the stream, and cannot therefore help you as I would like; but I recommend your holy service to all the Lord's stewards who have not yet exhausted their dedicated store.—Yours heartily,

C. H. SPURGEON.

We feel sure kind friends will continue to assist the good work of this Mission.

GEO. HATTON, J. PEARCE, } *Finance*
W. STUBBS, J. B. PARKER, } *Committee.*

Contributions will be thankfully received by the Treasurer, F. A. BEVAN, Esq., 54, Lombard-st., E.C.; the Superintendents, T. and J. YOUNG, 32, Nelson-square Blackfriars-road, S.E.; or may be sent to Messrs. MORGAN & SCOTT.

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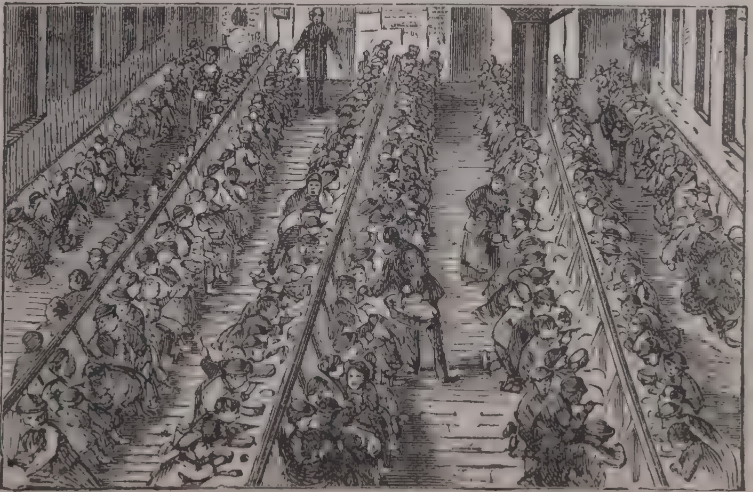

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Among the Churches.

CHURCH OF ENGLAND.

Bishop Burdon has appointed Rev. J. R. Wolfe, Archdeacon of Fuh-chau. Mr. Wolfe joined the Fuh-kien mission in 1861.

The Dowager Lady Sampson has given a donation of £2000 to the Church Society for Providing Homes for Waifs and Strays.

Mr. Eugene Stock, editorial secretary of the Church Missionary Society, makes a crushing reply to the advocates of Islamism, in a letter to *The Times* of Wednesday last week.

At St. Olave's Church, Southwark, the rector, Rev. Dr. Maguire, commenced a series of Advent evening services on Sunday week on "Four Characters from Bunyan's 'Pilgrim's Progress.'"

The Church Army require the services of several hundred more men and women, the former to be trained as evangelists and the latter as mission nurses to labour among the poor. The Training Home is at 130, Edgware-road, W.

Referring to the recent attack on Christianity by Canon Taylor and others, Dr. Temple, Bishop of London, says the faith of missionaries of Christ should rest on what the Lord has done for his people during the centuries, and nothing should weaken their trust or discourage them in their grand and glorious work.

Rev. Robert Bruce, D.D., of Persia, said at a meeting of the Church Missionary Society, at Kensington last week, that so far from mission work among Mohamedans being a forlorn hope, he had the privilege of being acquainted with three Church of England clergymen who were once Mohamedans, and one of them had baptized fifty converts.

Rev. A. W. Jephson, vicar of St. John's, Waterloo-road, S.E., was, at the half-yearly meeting of the congregation on Monday evening last, presented with a gold watch and chain, and a purse containing over £130, subscribed for by some four hundred parishioners and friends, in token of appreciation of his earnest labours during the seven years he has been in the district. That Mr. Jephson has rendered himself beloved among all branches of the Christian Church was proved by the fact that among the subscribers and those on the platform were members of various Dissenting bodies.

CONGREGATIONAL.

A successful eight days' mission has been conducted in connection with the church at Rye by Mr. J. Barnabas Bain. Christians and the unconverted have alike received a rich spiritual blessing.

In contradiction of a statement published in our "Continental and Foreign Notes" on the authority of an American newspaper, we learn that it is incorrect that Rev. Narcisse Cyr has been invited to work in France in connection with the McAll Mission.

At Albion Chapel, Southampton, a series of "Special Services for the People" are held during the winter months. On Sunday week the pastor, Rev. S. G. Matthews, B.A., dwelt upon the condition of the unemployed, urging it as a duty to the Christian Church to "open its eyes to see and open its heart to feel what it should do in this matter."

PRESBYTERIAN.

The monthly lectures given by Rev. Peter Carmichael at Highbury are attracting attention.

The art students in Edinburgh University, at a meeting presided over by Professor Calderwood, have agreed to form a Christian association.

Mr. Hope Waddell Hogg, who is going to Egypt under the auspices of the American Missionary Society, was recently ordained by the Edinburgh U. P. Presbytery.

The Federal Assembly of the Presbyterian Church of Australia, has resolved to signalise the centennial year of the British possession of Australia by some great evangelistic work.

Rev. J. W. Youngson, of the Church of Scotland Mission, Sealkote, Punjaub, India, reports the number of baptisms from the beginning of the year to October 24, as 451. These are direct gains from heathenism.

At a pleasant meeting at Glasgow recently, the wife of Bailie Lamberton was presented by the class of domestic servants, taught by her in the church at Pollokshields, with a handsomely bound Bible and a book of Meditations.

The Brondesbury congregation has celebrated its first anniversary by special services and a social gathering. The year has been so full of promise that there is great encouragement to proceed with the building of the church. The hall is filled every Sunday.

Inverness Presbytery of the Established Church of Scotland, encouraged by the success of last year's observance of a Mission Sunday, held another on Sunday week. The ministers of the different parishes exchanged pulpits, and urged the claims of home mission work upon the congregations.

Rev. J. A. B. Cook, English Presbyterian missionary at Singapore, has been seriously ill. He was ordered by his medical adviser to proceed to Poonah, in India, in the hope that the change might restore him to health. Mr. Cook has arrived in Poonah, and the voyage to Bombay greatly benefited him.

Rev. Wm. Logan, of Bloomgate U. P. Church, Lanark, has taken a new departure in order to reach the working classes, by starting a series of special Sabbath afternoon services, at which short evangelistic addresses are given and hymns sung. The experiment is highly successful, as is evidenced by the large and interested audiences of men and women.

SOCIETY OF FRIENDS.

The Bunhill Fields Adult School Tract Society reports visits from January to October this year 85,400, or 885 weekly. More visitors are needed.

A United Conference has been held in the meeting-house, St. Ives (Hunts), of ministers, local preachers, and workers on (1) The ingathering of souls, and feeding, shepherding, and keeping them; (2) How to reach those outside the churches; (3) Mission work; (4) Individual consecration.

A Mexican Friend, Gomez Farias, has been imprisoned three days for refusing to assist in repairing a Roman Catholic chapel. In spite of the priests, the Governor and Lieutenant-Governor of Tamaulipas, and the Mayor of the city of Tula, send their children to the Friends' school. The Friends' semi-monthly paper replies to the bishops, and wins its way.

SALVATION ARMY.

A new barracks has been opened at Colnbrook.

The number of cadets in training at the London Homes is to be increased to 1000.

About one hundred officers will leave the Clapham Training Home at the beginning of January. Twenty-one of these go to South Africa.

In Sweden there are twenty-three corps, fifty officers and cadets in the field, and thirteen cadets in the Training Home. Other towns are ready for opening.

It is reported from Sweden that in spite of opposition and police hindrances the number of corps have been almost doubled, while soul-saving has been going on with wonderful success.

The "Jubilee Fifty" are, without a single exception, enjoying splendid health. Ten have been transferred to Ceylon. The language difficulty is being overcome by constant prayer and steady application. The progress they have already made in acquiring Tamil and Indian habits is extraordinary.

Commissioner Tucker has visited Ceylon, and is delighted with the progress of the work there. Nearly every station is advancing; drunkards, house-breakers, cattle-stealers, and the most desperate and disreputable characters are being converted. Buddhists of all classes are coming out boldly and confessing Christ, often suffering much persecution by so doing.

METHODIST.

The special services for the benefit of Scotch fishermen at Lowestoft during the fishing season have been concluded.

Rev. W. N. Barleycorn, a coloured missionary from Africa, is creating much interest in African missions in Primitive Methodist churches.

Rev. William Vivian, Methodist Free Church missionary, has arrived in Sierra Leone, and entered upon his labours with every prospect of success.

Rev. Thomas Moran, jun., of Tinahely, Ireland, has recently published a sermon in verse. It is founded on Isa. lxxxv. 10, and is pervaded by a warm evangelistic tone.

The question of the admission of women as lay delegates will come up at the next conference of the Methodist Episcopal church in America. Several women, including Miss Frances E. Willard, have been elected, and the question of their eligibility will no doubt give rise to considerable discussion. Hitherto the Conference has refused to license women as local preachers.

Rev. John Smith, of South Africa, has been visiting the French missionaries in Basutoland. On his way he preached in Dutch to the native congregation in the Primitive Methodist Mission Church at Rouxville, and as a result of the day's services fifteen persons professed conversion. Mr. Smith was greatly impressed and delighted with the efficiency and completeness of the educational and evangelistic work done by the French brethren.

BAPTIST.

Five students left Regent's Park College for active pastoral work at the end of last session.

Rev. Hugh D. Brown, of Dublin, will be the preacher at the Metropolitan Tabernacle on Sunday next.

The council of the Baptist Union meets on Tuesday next to take into consideration Mr. Spurgeon's resignation.

The Baptist Tabernacle at Auckland, New Zealand, with Rev. Thomas Spurgeon as pastor, has a membership of 745.

Out of the 155 Baptist ministers in London, 125 assembled at the recent meeting at Dalston, called to consider the "Down-Grade" question.

Miss Cassie Silvey, of Manchester, has been accepted for work in connection with the Congo Mission. Mrs. Silvey and Miss Edith Butcher will probably proceed to Africa in April or May next.

The Martyrs' Memorial Church at Beccles has withdrawn from the Baptist Union. Mr. Richard Cory, the well-known philanthropist of Cardiff, has also severed his connection with the Union.

At the annual meetings of the Suffolk Home Missionary Society it was reported that seventy preaching stations are supported by the society, and upwards of thirty others by individual churches.

A successful fourteen days' mission has been held at the Bromley-road Chapel, Lee, S.E. At the annual church meeting it was reported that during the year the membership has been more than doubled.

Rev. T. Vincent Tymms, Downs Chapel, Clapton, commenced a series of Sunday evening lectures on "Modern Thought" on Sunday week. His next lecture will be on December 18, and will be on "The New Theology."

A Gospel Band in connection with the Young Men's Bible Class of the East London Tabernacle has just been formed, the object being the preaching and singing the Gospel in chapels, mission-halls, &c. The Band is now prepared to accept engagements. All communications to be addressed to the secretary, Mr. R. A. Everett, 17, Caxton-street, Addington-road, Bow, E.

NOTES FROM IRELAND.

Evangelistic services have been held in the Methodist Church, Antrim. The results were cheering.

The annual meeting of the Belfast Charitable Society was held on Tuesday week. The income last year was nearly £3000, and there are now 169 inmates.

It is proposed to establish two scholarships for ladies in Alexandra College, Dublin, in memory of the late Archbishop Trench, and also, if possible, to endow a professorship to be connected with his name.

The meetings for men which have been held on Saturday nights for several months past in St. George's Hall, Belfast, under the auspices of the Y.M.C.A., are being attended with the most encouraging results.

The first of a series of lectures by doctors on the Medical Aspect of Intemperance was delivered on Wednesday week to Donegal-square Methodist Church Temperance Society, Belfast, by Dr. Weir, of Dromore.

Mission services have been held in Stillorgan Episcopal Church by Rev. Joseph Potter, of Londonderry. A spirit of the deepest solemnity rested upon the congregations, which were very large, and it is believed much good has been done.

Addresses on mission work in China were delivered in Cork on Tuesday week by Rev. J. Hudson Taylor and Mr. T. W. Pigott. Mr. Taylor also addressed a meeting at Holywood on Friday evening, and in Belfast on Saturday evening, and is to address during the week meetings in several of the leading towns of Ulster.

"FALLEN ON SLEEP."

Rev. Robert Scott, D.D., Dean of Rochester, one of the revisers of the New Testament, and well known as joint author, with Dean Liddell, of the Standard Greek Lexicon.—Rev. Henry Heys, of Manchester, for many years a minister of the Primitive Methodist Connexion.—Rev. Robert P. Hoctor, rector of Carnlough, an earnest evangelical, godly man.—Rev. Robert Gamble, Presbyterian minister of Castledawson, a devoted minister of the Gospel.—Mr. James Griffin, a leading member of the Methodist Church on the Drogheda Circuit.—Rev. F. Morell Holmes, for many years Congregational minister at Alton, Hants.—Rev. William Hazell, for over thirty years a Primitive Methodist minister, and one of the oldest ministers of the Connexion.—Rev. W. Jones, Methodist Free Church minister of Davenport, and for over fifty years in the ministry.—Rev. Duncan Morison, Free Church minister of Uig.—Mr. John Stewart, of Kilmarnock, who during the greater part of his life officiated as lay pastor of a small congregation that met in a schoolroom belonging to himself.—Rev. William Burnet, parish minister of Half-Morton, Dumfriesshire.

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SHELTERING HOMES, LIVERPOOL.

The thirteenth annual meeting of the friends and supporters of these Homes for Children was held last week in the Town Hall. The Mayor of Liverpool presided, supported by the Bishop of Liverpool, Rev. R. H. Lundie, the Earl of Aberdeen, Messrs. S. Williamson, M.P., S. Smith, M.P., &c.

The Mayor said that during the fourteen years which had elapsed since the Sheltering Homes were opened in May, 1873, each year had seen two, and sometimes three, bands of children taken from the streets, trained, outfitted, and sent to the Dominion of Canada, where they had received a warm and hearty welcome. The elder boys had been hired as "helps" on the farms, and the elder girls had been engaged for domestic service. Two hundred boys and girls were admitted yearly for training and teaching, previous to emigrating, and during the past year 135 had been placed in homes in Canada. He might add that about 10,000 street children had been fed and assisted in various ways at Christmas each year. Through the efforts of the ladies, £5000 was raised at the bazaar in 1884; but it had not been found sufficient to purchase a site and erect a commodious building, so that the work was in the position of being too much cramped for lack of suitable accommodation in which to house, train, and outfit seventy-five to one hundred girls and the same number of boys. It was now earnestly hoped by those who had this grand rescue work in hand that the ladies' efforts would be supplemented, and their hands strengthened in such a way as to enable them to get ere long what was so sadly needed by the charity—namely, a commodious and convenient Training Home, where poor little children, from the ages of four to fourteen, could be educated to habits of order, obedience, and cleanliness before proceeding to Canada. His worship then announced donations amounting to £860, with a further promise of £20 for five years from a friend.

Addresses followed from several speakers. The Homes are situated in Sugnall-street, Liverpool, Mrs. Birt being the directress.

SOLDIERS' CHRISTIAN ASSOCIATION.—On Friday, December 2, the members of the Hounslow branch held a public meeting in the Primitive Methodist Chapel, Staines-road. A very interesting meeting was addressed by Colonel Taylor, Rev., B. Scott, Major Michael, Rev. E. Bruce Pearson Major Thompson, and others. At the close of the meeting God answered prayer, for two young soldiers found the Saviour.

Notices.

Communications Received with Thanks.—H.A. R.S. M.G. A.R.F. A.W.B. T.R.P. A.T.S. J.J.N. M.A.P. J.T. J.W.B. E.P.H. A.L.S. J.W.C.F. K.H. E.W. C.R.G.P. L.A.B. W.T. M.E. J.E. M.E.S. A.H. A.M.G. S.H.F. A.B.K. J.A.S. M.H. M.I. W.H. S.A. E.A.D. A.M.T. R.C. W.B. M.E.T. S.O.C.G. H.E.H. W.F. A.R. J.P.F. W.T.F. T.L. C.D.J. J.T.W. R.W. A.W.W. G.E.H. J.L.M. A.W.S. G.H. W.C. A.J.B. A.W. W.G. J.O. J.F. F.J.T. J.C.H. G.A. G.S. W.C.A. M.C. J.B.A. J.B.B. S.C.J. R.W. L.T. F.B.M. J.W.P. E.B. G.F.F. H.S.N. F.G.A. E.A.B. J.B. A.H. K.F. H.C.L. T.P. A.J.B. I.R. G.K. G.R. J.P. C.M. A.S.D. C.A.W. A.R. W.J.S. E.W. E.A.S. W.D. F.H. J.C.T. S.H.F. M.M. J.C.W. W.H.R. W.H. P.T. J.C.A. H.D. T.D. W.T. A.S. H.M.G. T.A.F. J.F. M.C. S.R. M.B.G. W.M. J.A. R.L.B. A.C.B. P.K. V.J.C. J.M. A.W.C. H.R.H. R.A.E. A.W.W. H.R.S. H.M. J.L.M.

Applicants for Tracts.—C. D. Judd, Stirling House, Wells, Norfolk; F. P. Keen White, 62, Palmerston-road, Holloway, N.; J. Bilke, 17, Greyhound-road, Kensal Green; T. Hardy, 18, Brunswick-place, N. Brighton R. Miller, care of Messrs. Langsdorf & Co., 21, Mincing-lane, E.C.; F. G. Adams, 17, Canonbury-terrace, Canonbury, N.; A. Hazeldine, Dover Villa, 71, Upper Falkner-street, Gloucester; V. Wiles, Bishops Waltham, Hants; Mrs. Fifield, Chapel House, Pirbright, Woking; W. E. Bailey, 13, Shard-square, Peckham-park-road, Old Kent-rd., S.E.; G. Burton, Easter Cottage, Hailsham, Sussex; R. Bastable, Kilmington, Devon; Miss E. A. Davies, 85, Saxton-street, New Brompton, Chatham, Kent; F. C. Robinson, Main-street, Boyle, Ireland; E. A. Jackson, 18, Spenser-rd., South Hornsey, N.; G. Waight, Station-road, Earley, Reading; W. J. Smith, 55, Naylor-road, Peckham, S.E.; Mrs. Such, Horley, near Banbury; Miss E. Waskett, 7, Queen Anne-terrace, Battersea-park, S.W. (For Cabmen and Invalids); W. Foreman, 137, Green-lane-villa, New Evington, Leicester; W. Lippett, 1, Walker's-buildings, Lich-street, Worcester; T. Pearce, Gospel Hall, East Ferry-road, Poplar, E. (English and Russian); Miss J. E. Bing, 24, Russell-road, St. Ann's-rd., Stamford-hill, N.; Miss Elliott, Blennerville, Tralee.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

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CONTINENTAL & FOREIGN NOTES.

IN ALSACE-LORRAINE, although the Protestant are only one-fifth of the population yet the secondary schools contain more Protestant than Catholic children

NIMES.—A three days' Conference, to be led by Pastor Theodore Monod, is announced for the beginning of December. The subjects for consideration are Law, Grace, Life.

SIMLA, PUNJAUB.—Rev. W. Carey, of the Baptist Mission here, writes:—This year I have baptized forty-three converts, and of the inquirers I hope to baptize a few more before the close of the year.

A MOVEMENT has been set on foot for presenting Rev. Dr. J. V. N. Talmage with a token of esteem and brotherly regard from Presbyterian missionaries at Amoy, in China, on the occasion of the fortieth anniversary of his arrival there.

JAPAN.—Under Count Ito, the present Prime Minister of Japan, an institution for the higher education of native women is to be established at Tokio, with a branch at Ohosaka. Count Ito and the Governor of the latter city have each subscribed £2000, and eight English ladies and one gentleman are already at work.

PARIS.—The McAll Mission has opened several new halls at Paris, and in a few days halls will also be opened at St. Germain-en-Laye, Nantes (2nd hall), Antibes, Thiers, Sainte-Florence. The Church at Reims has opened two popular halls for evangelistic and social work, the whole expense of erection being borne by the Church.

REV. J. T. VINE has held a two weeks' mission in the Union Avenue Baptist Church, Paterson, New Jersey. The Lord has given much blessing with the word. From Paterson Mr. Vine went to the Baptist Church, Tottenville, Staten Island; afterwards he was to hold meetings during December in Baptist churches in the North-western part of the State of New York.

ENGLISH GOVERNESSES IN VIENNA.—The Home for English Governesses was opened here last week without ceremony, several governesses having already entered themselves on the list of inmates. It is very well situated in the centre of the town, and has a reading-room, to which other governesses besides those staying in the house have access, by paying a small subscription. The fund which was collected in honour of the Queen's Jubilee amounts to £10,000. The Institution is under the patronage of the Empress.

THE METHODISTS OF BROOKLYN have been engaged celebrating the centennial of Methodism in that city. From small beginnings, Methodism grew and spread until now there are fifty places of worship, including missions, with a membership of nearly fifteen thousand. Amid all this growth and prosperity there has arisen a new difficulty. The members of the older churches are moving further out, and their places are being filled by strangers, chiefly foreigners, of the poorer class, who do not attend any church, and over whom the Church has no control. Nothing can meet the case but earnest and vigorous mission work.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—December 12, 7 p.m., Gospel address by Captain Sherrard. Dec. 13, annual meeting, London Banks' Prayer Union, 5 30 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, December 11, 3 and 7 p.m., Rev. J. T. Butlin. Mon., Dec. 12, 7.30 p.m., meeting for the deepening of spiritual life, conducted by Rev. J. T. Butlin.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, at 3.45, Mr. E. J. Kennedy (men only): "The Road to Ruin"; 7 (public), Mr. H. Grattan Guinness. Mon., 8.30 p.m., Mr. Axel Gustafson on "The Drink Problem." Tues., 8 p.m., Rev. C. Moinet's workers' training-class.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Friday, December 9, at 8.30, lecture by Rev. T. T. Waterman; subject—"Jesus Christ not the Production of His Age."

Wesleyan West Central Mission.—*St. James's Hall*: Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall*: Mondays, 8 p.m., Rev. Mark Guy Pearse. All seats free.

Deepening of Spiritual Life.—Meetings at Stafford Rooms, Titchborne-street, Edgware-road, W., every Friday, at 3.30. December 9, Rev. E. W. Moore; Dec. 16, Rev. H. W. Webb-Peploe.

St. George's Hall, Langham-place, W.—Dr. McKilliam during December: Sundays, at 11 and 7; Wednesdays, at Burlington Hall, Savile-row, 8 p.m.

Edinburgh Castle, Limehouse, E.—Sunday, Dec. 11, 11 a.m. and 3 and 7 p.m., Mr. W. Spencer Walton.

Great Assembly Hall, Mile-end-road, E.—Sunday, December 11, at 11 and 6.30, Mr. William Nobbs; week nights, at 8, Mr. William Dunn.

Christmas Letter Mission.—Annual meeting, Wed., December 14, 3 p.m., ladies' waiting-room, Mildmay Conference Hall. Those interested in the work are invited.

Friends' Meeting House, Mercers'-road, Holloway, N.—Conversational Bible-reading every Thursday, 8 p.m. Any friends will be heartily welcome.

Conference Hall, Mildmay-park, N.—Sunday, Dec. 11, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. C. Russell Hurditch. Tuesday, Dec. 13, 7.30 p.m., lecture on Palestine by Rev. James Neil; subject—"Life in the Desert." Thursday, Dec. 15, 3 p.m., Bible-reading by Mr. G. H. Pember; subject—"The Jews."

Dr. Thain Davidson's monthly sermon to young men, Islington Presbyterian Church, Colebrooke-row, N., Sunday, December 11, 6.30 p.m.

Open-air Mission (West London Auxiliary).—Quarterly meeting, Stafford Rooms, Titchborne-street, Edgware-road, Tuesday, December 13, 8 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, December 9, 7 p.m., meeting for the deepening of Spiritual Life"; tea at 6. Sunday, Dec. 11, 3.30 p.m., "The Forerunner's Witness to the Coming Christ" (John i. 29—34).

Professor Jules De Launay, of Paris, will lecture in the Powis Hall, Bayswater, W., on "The Catacombs of Rome," Monday and Tuesday, December 12 and 13, 7.30 p.m.

MR. GEORGE SOLTAU writes from Tasmania:—The work here goes on well. Conversions take place frequently, and our rescue work flourishes. The difficulties are many, and the hindrances as great as at home. The Colonies are no Edens in any sense, save that the serpent is there in full force and living power.

REQUESTS FOR PRAYER.—For blessing on special services at Hazelbury-Plucknett, from Dec. 4 to 18, to be conducted by Mr. John Bennett, of the Evangelisation Society.——For blessing on a mission at Folkestone, from Dec. 11 to 23, to be conducted by Mrs. Horton and Miss Parker.——For a week's services by Mr. Opie Rodway, at Oddfellows' Hall, Dowlais, commenced on Dec. 7; and for five days' services at Llanelly, to commence on Dec. 14.——For much blessing on meetings in Huntly, conducted by Mr. J. A. Smith.——For blessing on two weeks' services in Portmoak and Flockhouse, Fife, commenced on Dec. 4, being conducted by Mr. M. E. Steedman.——For blessing on a free Convalescent Home at Battersea-park.——For blessing on a mission in St. Stephen's, Battersea, shortly to be held by Rev. J. H. Haslam.——That God will send a man after his own heart to take charge of the British Sailors' Home, in Havre.

Subscriptions Received by Messrs. Morgan & Scott to Monday, December 5, 1887.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be ackowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Miss Whately's Work, Cairo—J.D.	1	0	0
Rev. Wm. Adamson, Old Ford—(Food for Poor) Mrs. S.	5	0	0
Work among Soldiers (Miss Daniell)—Rosa ..	5	0	0
Spitalfields Gospel Mission—C.	0	5	0
Field-lane Refuges & Ragged Schools—Knutsford	0	5	0
Gray's-yard Ragged Church and Schools—Knutsford, 5s.; M.S. £3 3s.	3	8	0
Chrstn. Community—Knutsford, 5s.; M.S. £1 1s.	1	6	0
Destitute Children's Dinner Society—Knutsford, 5s.; Lady G. 5s.; E.C. 2s.	0	12	0
Mr. Geo. Brealey (Personal Expenses)—S.O.B. ..	0	2	6
Midnight Meeting Movement—K.T.	0	5	0
Free Italian Church—Sympathy	0	3	0
Shaftesbury House, Margate (Special Furnishing)—M.S...	2	2	0
Y.W.C.A., Morley Rooms—M.S.	5	5	0
Orphan Homes (Miss Mittendorff)—"A Friend," £5; A.B. 5s.; Miss J.B. £2; M.S. £5	12	5	0
St. Paul's Medical Mission (Mrs. Griffith)—M.S..	1	1	0
Mr. Rabinowitz's Work—L.A.W.	1	0	0
London Samrtn. Soc., &c.—L.A.W. £1; F.T. 10s.	1	10	0
House of Rest (Miss Mason)—F.A.V.	0	10	0
Home of Industry—F.A.V. 10s.; A.J.C. £2; M.A. 2s.; A.C. 5s.	2	17	0
Bridge of Hope, Ratcliff—A.J.C.	2	0	0
Thames Church Mission—A.J.C. £1; M.E.B. 5s.	1	5	0
Gray's-yard Casuals—Lady G.	0	10	0
Dock Labourers (Mr. Coleman)—Lady G. 5s.; W.C.L. £2..	2	5	0
China Inland Mission—E.G. 10s.; M.J.H. £1; A.C. 5s.; M.S. £10	11	15	0
St. Giles' Christian Mission—E.G. 10s.; Miss J.B. £2; Mrs. J. £1	3	10	0
Tower Hamlets Mission—H.M.A.S.	1	0	0
Irish Church Colportage Society—H.M.A.S. ..	0	10	0
Friendless and Fallen—A.B. 5s.; A.W.D. £1 ..	1	5	0
Salvation Army—J.K. & J.F.A. 5s. (*re* Post-card)	0	5	0
Castle-yard Ragged Schools—Miss J.B.	2	0	0
Blind Chinese Scripture Readers—Miss J.B. ..	2	0	0
Free Breakfasts—Miss J.B.	2	3	11
Home for Worn-out Governesses, &c.—M.S. £2 2s.; A.G. £1	3	2	0
Working Women National Conference—M.S. ..	2	2	0
Latimer Church, Bow (Rev. J. W. Atkinson)—*(Fuel, &c., for the Poor)* Asbestos	0	1	0
Bristol Orphan Houses—C.L.M.T...	1	0	0
London Female Bible Missions—C.L.M.T... ..	1	0	0
Dr. Barnardo's Homes—A.C. 5s.; A.G. 10s. ..	0	15	0
Mildmay Mission to the Jews—A.C. 5s.; Mrs. M.K. 10s.	0	15	0
Union Hall Mission—G.C. £6 6s.; M.S. £2 ..	8	6	0
Church Missionary Society—Mrs. M.K.	0	10	0
British and Foreign Bible Society—Mrs. M.K. ..	0	10	0
Mission to Deep Sea Fishermen—Mrs. M.K. ..	0	10	0
Irish Church Msns.—Mrs. M.K. 10s.; M.E.B. 5s.	0	15	0
Suppression of Opium Traffic with China (Lecturing and Travelling Agent)—Mrs. L H.	0	5	0
Figueras Mission (Pastor Rodriguez)—T.A.D. ..	10	0	0
Homes for Aged Poor—A.G.	0	10	0
Nine Elms Mission (Mrs. Meredith)—A.G.	0	10	0
Ladies' Samaritan Society — (Paralysed and Epileptic) A.G..	0	10	0
London Society for Promoting Christianity among the Jews—M.E.B.	0	10	0
Persecuted Jews (Syrian Colonisation Fund)—Poor Widow	0	1	0
Mission Work (Mr. Archibald G. Brown)—M.S..	10	0	0
Blind Pension Society, Southwark—M.S.	1	1	0
National Refuges (Mr. W. Williams)—M.S... ..	5	0	0
Christmas Help to the Poor—M.S...	20	0	0
Christian Colportage Association—M.S.	5	0	0
Colar Mission—M.S.	5	0	0
Railway Mission, 186, Aldersgate-street—M.S. ..	2	2	0
Evangelisation Society—M.S..	3	3	0
Mr. Fegan's Boys' Home—M.S.	20	0	0
Free Distribution of the Scriptures—M.S.	1	1	0
E. L. Trning. Inst. (Rev. H. G. Guinness)—M.S..	10	0	0
George-yard Ragged Schools, &c.—M.S.	5	5	0
Orphan Homes (Mrs. Ginever)—M.S.	5	0	0
Golden-lane Mission (Mr. Orsman)—M.S.	5	0	0
	£203	9	

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[Advertisements.]

Sailors' Welcome Home—"Ena," A beautiful Parcel o Cuffs and Scripture Texts.

London Samaritan Society (Free Meals)—Mr. E.A.B. £1 Miss E.M. 10s. 6d.

Bethnal Green Free Library, E.—The Committee grate fully acknowledge: One who has Known "The Joyles City" Thirty Years, £5. F. A. Bevan, Esq., Treasurer 54, Lombard-street, E.C.

Mission Hall, Monte Video—Miss M. Carlisle wishes t acknowledge receipt of £25 received through Mr Arrowsmith for above Hall, in response to appea made at Annual meeting of Children's Special Servic Mission in Exeter Hall.

THE NORTH-EAST LONDON GOSPEL MISSIONS.

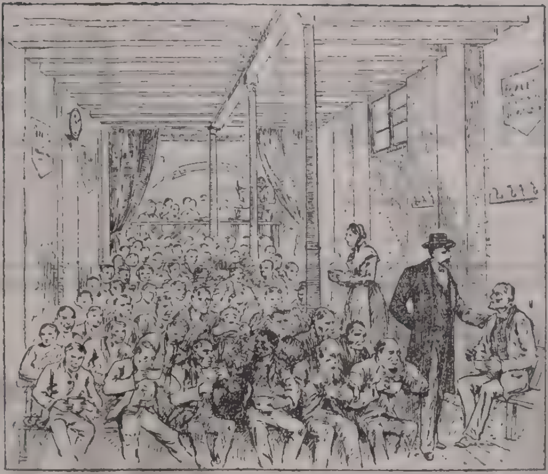
DOCK LABOURERS.

THE close touch three of our Gospel Halls in the far East of London brings us into with the sufferings of the poor, more especially the casual dock and other day labourers, enables us to realise how pitiable their present position is.

We have this week canvassed the streets near the Millwall and West India Docks, house by house, which has confirmed our knowledge as to the severe struggle large numbers are undergoing.

With a little already to hand we have done what we could in their homes, and have commenced giving the hungry men, many of whom have no homes, free meals.

We earnestly ask the prayerful and practical sympathy of the readers of "THE CHRISTIAN." It is our prayer that many may be led to hunger for the Bread of Life in this their hour of darkness and dire affliction, cheering tokens of which are not wanting.



FACTORY GIRLS.

WE need add little to what has been written lately to call forth warm and practical fellowship with efforts for the poor Match Factory Girls.

We are enlarging our available premises at Bow Common, so as to afford instant relief to cases of urgency. Under our new arrangements a lady will sleep on the premises and be at the service of these poor girls in illness, and be able to afford a temporary lodging for any whose circumstances may require it.

Among the last admissions to our FACTORY GIRLS' TRAINING HOME were two factory girls who, from destitution, had been sleeping through the late severe weather in empty houses in a disreputable street, living on the barest supplies, and only half clad.

We are commencing our free monthly teas and pleasant Gospel chats with these friendless lasses next week. Any help, personal or otherwise in this difficult work, would be most gratefully accepted.

Contributions would be thankfully received by our Bankers, Messrs. BARCLAY, BEVAN & Co., 54, Lombard Street, E.C.; or the Editors of THE CHRISTIAN, 12, Paternoster Buildings; or by

WILLIAM CHORLEY, Director,
2, Marquess Grove, Canonbury, London, N.

The Annual Report for 1887, with Balance Sheet, forwarded on application.

Hon. Auditors: Messrs. THEO. JONES, HILL & VELLACOTT, 1, FINSBURY CIRCUS, E.C.

THE EARLSWOOD ASYLUM for IDIOTS

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A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

No. 933.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, DECEMBER 16, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [PRICE ONE PENNY.

MR. J. TOWNSEND TRENCH,

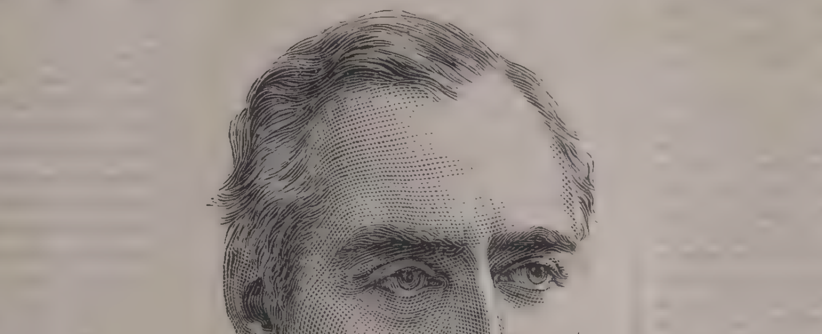
Land Agent and Evangelist.

AT the time of the great evangelistic work in Ireland, which followed the Revival of 1859, there were twelve young men of the name of Trench, all more or less related, who preached the Gospel throughout the country, and were known as the twelve apostles.

The subject of our sketch, Mr. J. TOWNSEND TRENCH, is the second son of the late William Stewart Trench, the author of "Realities of Irish Life," and was with his father in most of the scenes described in that book. When young he was an able oarsman, particularly in a heavy sea. He was once capsized with two men, neither of whom could swim, and was the means of saving their lives by keeping them both afloat until a boat arrived and picked them up, for which he got the medal of the Royal Humane Society.

In the "Realities of Irish Life" we find an extraordinary escapade of Mr. Townsend Trench's some years after the event we have recorded. He swam at midnight into a cave off the West Coast of Ireland, armed with a club, to attack some seals. He killed one, and brought it out to the boat where the rest of the party were waiting near Ballinskelligs Bay.

Some twenty-eight years ago, when Mr. Townsend Trench was quite a young man, a religious revival took place in the County Kerry, where he resided. At that time a man named Fernley, commission boatman, under Captain Kearney White, Commander of the Coastguard Division of Valencia, County Kerry, who was a zealous Christian, spoke to him about his careless life, and urged on him that the life beyond the grave ought to be his first concern. At a prayer-meeting at which Fernley took part he said that Jesus Christ came down to give pardon and eternal life to bad people. Mr. Trench asked him why he made so wrong a statement.



(*From a Photograph by Mr. Lafayette, Dublin.*)

Fernley inquired, "But whom, then, did He come to save?"

Mr. T. "Oh, good people, of course."

F. "But God says, 'There is none good.'"

Mr. T. "Oh, that is only quibbling, for you know that one is a deal worse than another."

F. "But, sir, God says, 'There is no difference, for all have sinned and come short of the glory of God.'"

Mr. T. "Why, man, if that were true, there would be salvation for me."

F. "And that is the very thing I am trying to tell you all this evening."

Not long after this, Mr. Trench wrote to his father to tell him that he had learned from the coastguardsman that pardon, life, and peace were to be had freely, and that he had sought and found these blessings. His father wrote back to say, "My dear boy, I rather think you must have found what I have been searching for during the past five and twenty years." After some time he too found that peace with God which the world can neither give nor take away, and took part in Gospel meetings for many years afterwards.

His brother, likewise, Thomas Weldon Trench, became a very active evangelist, and lost his life in his efforts to assist the suffering soldiers at the time of the Franco-German war.

Having followed the profession of his father, that of land agent, Mr. Trench, of course, found himself on many occasions in troublous waters. He is known to be one of the best shots with a revolver in Ireland. At the same time, we learn, upon inquiry, that he is by no means unpopular. The Irish tenants give him credit for consideration as well as firmness in the discharge of his difficult duties, and if "Paddy at home" is to be believed, he wins the heart of many of the peasantry by his skill and kindness as a doctor.

When the plan of campaign was adopted in Ireland, the estates under Mr. Trench's management did not altogether escape, particularly at a place called Luggacurran. There it appears that Mr. O'Brien (who is now in gaol) hoisted the campaign flag. The rental of that estate is about £7000 a year. The landlord has expended, since Mr. Trench became agent, £20,000 upon the improvement of that estate, and for the benefit of his tenants, and for this large expenditure he has made an addition to his rental of only £300 a year. The holdings are mostly large, and the tenants comfortable, paying rents varying from £20 to about £1000 a year. The houses are slated and well appointed, and the landlord offered his tenants an abatement of 20 per cent. But these terms the agitators refused. Mr. Kilbride, one of the leading tenants, who paid a rent of £700 a year, declared that they were able to pay but would not pay, on principle, as the tenants, and not the landlord, must decide what abatement should be given. Thereupon several of the tenants, who had refused the terms offered, were evicted, and this led to Mr. O'Brien declaring that he would go over and drive Lord Lansdowne out of Canada. But, as we all know, the Canadian feeling was entirely with Lord Lansdowne, and the only result of Mr. O'Brien's visit to Canada was enormously to increase Lord Lansdowne's popularity.

We have recently been in Ireland, and, although we have made considerable inquiry, we have not heard Mr. Trench spoken of as a harsh agent. On the contrary, we have heard that he is sometimes regarded by the landlords as somewhat too lenient, and inclined to side with the tenants. He never has been fired at, has never received a threatening letter, or even an insult. He never has had police protection, and to this hour rides his bicycle by day or night through Luggacurran, the scene of Mr. O'Brien's most violent agitation, as well as in all other parts of the country, particularly in County Kerry, where he principally resides.

In the midst of this strange career and occupation, Mr. Trench is an active evangelist. Gifted with a strong voice, a clear head, and excellent health, he preaches where invited, in barns, churches, or the open air.

Mr. Trench seems to be, strange to say, on excellent terms with the priests and their flocks. We heard recently a charcteristic story about him, and a priest in the County Wicklow for whom he is said to have entertained the greatest friendship. It appears that the priest had hurt his leg in getting off a car. Mr. Trench said he thought he could cure him. "God bless you, sir," said the priest; "I wish you would do so. I have suffered a great deal with it for a good while past."

Mr. T. "Well, let me see the leg."

Priest. "Here it is—very sore, and very painful."

Mr. T. "I will call on you at six this evening with an ointment."

He did so, applied the ointment with bandages steeped in cold water, and in a few days the leg was perfectly cured.

"My dear Trench," said the priest afterwards, "I pray for you every morning of my life." To which Mr. Trench replied, "I am very grateful, for I believe God will hear your prayers; and I believe that we shall meet in heaven."

Ireland is a strange but, in our opinion, a noble country, and her people a noble people. The great Daniel O'Connell stated many times in the House of Commons that she had "the finest pisantry in the world" (as he called them), for proof of which, without going to the army and navy, we have only to look nearer home, and Her Majesty has not in all her dominions a finer body of men than the Royal Irish Constabulary—of whom two-thirds are Roman Catholics, and the great majority of whom are taken from the Irish peasantry, and are sons of Irish farmers. We cannot but feel that if the resources of this noble country were developed, and that if this generous people had received more of that love from those in authority which God commands, and had a greater acquaintance with the riches of God's Word, there would be much less material poverty, and much less social disaffection, than prevail in the Ireland of 1887.

MR. J. DENHAM SMITH.

Mr. Townsend Trench has sent us the following letter, dated December 12:—

Passing through London, I went to see Mr. Denham Smith, and found him lying on a comfortable little couch in the room adjoining his bed-room. He looked very weak, but otherwise very much as heretofore, and kissed me most affectionately, and with his arm round my neck spoke so lovingly. I asked him to remember me most tenderly to my father, my brother, and others whom I named, and whom he would very soon see.

He said:—Yes, yes, dear fellow, what a meeting it will be. God fills me now with the thought that He was in Christ—in Christ—reconciling the world unto Himself, not imputing their trespasses unto them. I was deep down in the mire when God said to me; "Now take all your failures, all your sins, and place them to the account of my dear Son. I will not impute them to you." I soon shall be on the shoreless continent of glory, and then I shall understand the grace of the Lord Jesus Christ. I have preached it, oh! so poorly. I have lived in it, and now I am going to occupy it, for He has gone to prepare a place for me. My life and work for Him are not what I rest on now; but on his blood. You know He is clothed in a vesture dipped in blood. But then people cannot understand that. I often think of the infatuated religious men who do not know Christ. They have plenty of religion, but no Christ. Now, do you understand about the cloak that was over the tabernacle. Those outside could see no beauty in it, but those inside saw the glory of the Lord.

And that dear fellow Gilbart [his son]. His love to me is wonderful. Three times every day he comes to see me, and he brought me so tenderly from the Isle of Wight; and then he had an ambulance to bring me here. He called it bringing me home, but this is not home. I am going home.

But be sure to preach the Gospel all you can, for only that is wisdom; the world thinks it folly, but on a deathbed it is wisdom. Now I rejoice more than ever in it. Do you remember those happy days long ago in Ireland when first we knew the power of the Gospel—those wondrous days? They began at Kingstown. And now one word of prayer. God bless you. Good-bye. It won't be long till we meet again.

◆

A WORKING GIRLS' TEA-PARTY.

In connection with the Homes for Working Girls in London, of which there are now eight, Mr. John Shrimpton arranges, once a year at least, that all the residents should meet together under one roof, for a social evening. On Wednesday evening, last week, Mrs. S. Hope Morley was the hostess. The gathering took place in Portman-rooms, Baker-street. Tea and coffee were served to successive arrivals of guests, from 7·30 to 8·30. Round the room were placed for display, pictures, plants, and mechanical figures; and various other methods were adopted for affording both profit and entertainment.

After prayer by Rev. M. Washington, musical performances were gone through which elicited much commendation from the guests. Before calling on Rev. M. Guy Pearse to speak, Mr. Hope Morley, on behalf of his wife, tendered to the guests some hearty words of welcome. Mr. Pearse spoke briefly and tersely. He had never, he said, been in any place that made one feel so lonely as in London. Nowhere else had he felt more need for the presence and help of Jesus Christ. He went on to tell about a Cornishman whom he had met, and from whom he had heard a good story about his wife's conversion. When this Cornishman was brought to the Lord, the Spirit was likewise striving with his wife; but she was "sort of contrairy," though she wanted to have the joy of salvation. When Anthony—that was the Cornishman's name—came to be filled with joy and peace, his wife seemed to have set herself to see how much vexation he could bear. Anthony prayed that he might be made the means of showing to her what God's grace could do. In old times he was a man with a temper, and she knew then just how far she could go. When she became what Anthony called "aggravokable," he used, after his conversion, to "look love" at her, and breathe the prayer, "Lord, show what thy grace can do." He tried to serve her in all manner of ways; but, the more he did the more "aggravokable" she became. One evening he reached home somewhat late, from a Gospel meeting, and found the door shut and bolted. Putting up a prayer for help, he quietly went and leaned on a hedge. "Jesus came and leaned with him, and he felt like praising the Lord the whole time." At half-past two his wife appeared, like an apparition, threw herself at his feet, and asked his forgiveness. He said there was nothing in his heart but love towards her. They went in, knelt down together, and "the dear Lord put his grace in Susan's heart," and they had been "werry comfortable" ever since.

Dr. Sinclair Paterson, in a piquant address, told the story of two spiritual births he had witnessed in a church during a revival in Glasgow. The great question, he urged, is that we should be born from above. The addresses were listened to with profound attention, and the whole proceedings, which concluded with the singing of a hymn at a late hour, were full o interest and were manifestly impressive.

PAU.—The work amongst the Spaniards ha steadily progressed under the direction of Seño Toribio de la Cruz. There are now two Sunday schools, one in Jurançon, and one in the town o Pau, numbering between seventy to eighty children There are meetings of some kind almost every da of the week. The proposal to start a day schoo has been relinquished for want of funds. Any in formation will gladly be given by Monsieur Pasteur Pozzi, Au Presbytère, Passage de Ségure Pau, France.

"UNSEEN FORCES."

AN ADDRESS

By Mr. J. TOWNSEND TRENCH,

At the Christian Union Buildings, Dublin.

Man's instinct and man's reason combine to persuade him that some Security of Tenure beyond the grave, some prospect of a happiness to be prolonged beyond this miserable world, is, indeed, desirable, and, if it be within the range of practical politics, is worthy of man's best energies to attain. This is not a question of ecclesiastical preferences, or of doctrinal hair-splitting, but of practical and vital interest to the individual, the family, and the nation. For if in this life only men have hope, sin-stricken man is, of all God's creatures, the most miserable.

Now there can be no doubt that very brilliant prospects and possibilities are held out in that Book which professing Christians pretend to revere, but actually disregard in too many cases. For if clever men of business seriously believed, as they believe in earthly politics or speculations, that beyond the grave they must face the alternative of the doom of perdition or the rapture of paradise, most unquestionably their best energies would at once—yes, now and at once—be directed to obtaining a place in heaven. "In my Father's house are many mansions," said Christ, and "I go to prepare a place for you." Half an acre in heaven would be better worth having than the best landed property in the whole world.

"That's all rubbish," says one. "That man is a fanatic," says another. Well, if that is all rubbish, why do you wish to see your children going to church, and your wife going to the sacrament? Do you call it wise, manly, or logical, to educate them in what you candidly believe is a fanatical delusion? Your position is unworthy of your manhood—by the laws of logic and morality it stands self-condemned.

The realisation of the prospects held out to those who repent and believe the Gospel, however, depends upon the unseen forces at God's command, to give his promises effect—his promises, including resurrection, judgment, and grace. And the achievements of Divine power in the past and the present are God's earnest to man that He is able and willing to fulfil the remainder of the drama as disclosed in the Scriptures.

And, first, let us look at resurrection. It may fairly be asked, how can a corpse be raised in life and beauty? But Christ has solved that problem, during the forty days that He appeared in his resurrection body to many witnesses. Yet some will say, "That evidence is remote and obscure. Is there nothing newer to point to?" Well, yes. There are God's witnesses dressed in red, white, and blue. Come, ye lovely witnesses, and speak to this people. What hast thou to say, bright rose? Thou sayest, "All the long winter my leaves were fallen and dead, my stalk looked brown and withered, but in spring I put forth my powers that for many months had been dead. I selected from sun and earth those rays of exquisite red and particles that could frame a flower. I drew them by my roots, and inhaled them through my stalk. I distributed and placed those atoms in the form of a rose-bud. I painted my leaves, and at length bloomed in perfection, and I utilised the materials in the ground to fill the air with perfume. And all this I did by Divine power, given to raise me from the dead, and I bloom to-day a glad witness for the God of resurrection."

And what hast thou to say, thou lily of the valley? "I speak because my Master has said, 'Consider the lilies of the field.' I was but a little brown bulb, ugly and worthless; when spring's resurrection breezes sounded in mine ears, I awoke from winter's slumber; I turned aside the sods that formed my grave; I burst forth from my little tomb, and, clothed in white raiment, I stand, to-day, a glad witness for the God of resurrection."

And what hast thou to say, sweet bluebell? "I lay during a long winter's gloom buried beneath yon wooded glen; but at length I was awaked from the dead by the resurrection songs of the spring birds; I arose in new life and power; and now my little blue bells ring the praises of the God of resurrection."

Thank you, sweet and blessed witnesses of God's power. It is no greater miracle that He should raise his saints in celestial bodies than that He should raise you robed in red, white, and blue.

But, again. What witnesses have we of his judgments? Listen, as we hear Noah tell of the flood: when for 120 years he preached righteousness to a people that would not hear; and the flood came and swept them all away.

Listen to Nebuchadnezzar, who was God's servant to carry captive rebellious Judah after centuries of warning.

Listen to Titus, who was sent by God to destroy Jerusalem when it had refused the appeals of Jesus Christ, and crucified the Son of God.

What say the two angels that smote sinful Sodom? What says the angel that smote the soldiers of Sennacherib? What say the horses and chariots of fire that protected Elisha from the hand of the king of Syria?

Yes. The judgments of the past on sinful man are enough to warn him against defying the Almighty to put his threats against the impenitent into execution.

But, again, what evidence have we that the promises held out by the riches of his grace will ever be fulfilled at the other side of the grave to those who accept of his love, and yield their hearts wholly to Him here? We hear of a mansion beyond the sky; we hear of a loving welcome; we hear of an inheritance commensurate only with the confines of the universe; we hear of crowns to be given to those who are saved by free grace in recognition of service rendered here below; we hear of harps that will make all heaven ring as we sing the new song. The question for men of business is this—Are these lying snares, empty shams, or glories that will certainly be realised by those who come to the foot of the cross to obtain the pardon of their sins, resolved to yield their whole life, body, soul, and spirit, to Him that was and is despised and rejected of men?

Now, as to what God has prepared for them that love Him; let us look at what He has already done. That extraordinary personage who revolutionised the religions of the world, who overthrew the heathen gods, and superseded the Jewish organisation, came down to deliver man. Came down from where? No astronomer can discover where heaven is. But from heaven's height, from heaven's music, from heaven's royal throne, He came down to this wretched world of sin and tears, from the throne to the manger, from the manger to the mission field, from the mission field to blood-stained Calvary. Ah! there is a love that many waters cannot quench. Men of business, He lays that love at your feet; men of business, if you turn your back on Jesus Christ; men of business, if you think yourselves too clever to become whole-hearted Christians, what will be the verdict hereafter of an assembled universe? Will there be one voice, from the worm of the earth to the seraph in heaven, to justify your career in being a sham Christian, and actually proud of being only an empty professor?

But it is not too late. Pardon and life are free to all who seek through Him salvation. Men and women here to-day, God has blessed you with many advantages, and not in vain, for many have turned from sin to God; have come as true penitents; have let the dear Master come in and rule supreme in their hearts; have appropriated by faith the saving efficacy of his atoning sacrifice; but many have not. Men and women, I nail you to the wall with that question: Have you got eternal life? or have you not? If not, you had better become to-day a participator in the riches of his grace, and a confessor of Christ before men. You ask me how. I reply in the words of the Master that, as Moses lifted up the serpent in the wilderness, so was the Son of Man lifted up upon the cross, "that whosoever believeth on Him should not perish, but have everlasting life."

Beyond these chilling winds and cloudy skies,
  Beyond death's gloomy portal,
There is a land where beauty never dies,
  And love becomes immortal.

QUEENSLAND KANAKA MISSION.

A correspondent sends an account of a work lately begun among the South Sea Islanders in Queensland. He says that a great number of these people are employed on the sugar plantations in Queensland. They are engaged for a period of three years, when they usually return to their islands, and as in the district of Bundaberg alone there are over 2,000 islanders, there is ample opportunity of spreading the glad tidings of the Gospel among them.

On going to Bundaberg about five years ago, Miss F. Young began a class on Sundays and found the "Boys," as they are called, very bright and eager to learn. There is a very earnest and devoted missionary, Mr. C. F. Johnson, at work, and another coming. There are nine classes held on various plantations every week, with an average attendance of about thirty-two at each, and God is most graciously working in the hearts of many. Humanly speaking the work is very difficult. Most of the "Boys" are in utter gross darkness; some are very dull, others can only understand a few words of English. The time is short, with so much to learn; and many return to Islands where there are no missionaries and no prospect of obtaining any for years to come.

Mrs. Arthur Brown, St. Elmo, Tunbridge Wells, is at present acting as hon. treasurer in England, and will be glad to give further information about the work.

WORKING MEN AND WINTER EVENINGS.—Mr. W. Catlin, 17, Claremont-square, Pentonville, writes, urging that, as a counter attraction to the public-house during the dark winter evenings, pleasant and profitable entertainments should be arranged for, with the aid of the magic lantern. Gospel subjects may easily be introduced, in order to make the entertainments a means of grace as well as a preservative from evil.

FROM LONDON TO BOMBAY.

BY A SECOND-CLASS PASSENGER.

The human freight of an ocean steamship is a miniature world in its representation of all sorts and conditions of people. Such was emphatically the case in reference to the P. and O. steamship *Coromandel*, on its latest voyage to the East. Our population ranged in social rank from a grand-daughter of Queen Victoria to an Indian ayah.

Our own little party stood the adieus of many friends bravely, conscious that in leaving our native land we were about our Father's business. However far we might travel, we should never get outside the bound of his dominions, nor beyond his loving presence and care.

The day we started was a Thursday. I was kept awake for some time at night, not so much by the excitement of the few previous hours, and the strangeness of my surroundings, as by the groans and exclamations of a well-educated young man in the next cabin to mine, who had come on board raving drunk. As he sobered down a little he seemed to realise his folly and sin with some acuteness. "My God, my Father, while I stray," was one of the exclamations that fell from him in a tone, as I thought, of mingled remorse and anguish. He told the fellow-occupant of his cabin that he wished the ship would sink, a wish which, to my surprise, his new acquaintance immediately echoed! The first mentioned was evidently not making a voyage of this kind for the first time. I thought of the marvellous infatuation and inconsistency of some parents who teach their boys in childhood to pray, "Lead us not into temptation," and then in early manhood send them forth to far-off lands, unsaved, where there are few moral restraints and many temptations, and all for the mere sake of advancing their worldly interests. The very heathen are presently cursed by their presence. Viewed in the light of eternity, it would be better for the boys to sweep crossings at home. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

The following forenoon I was delighted to hear the piano in the second-class saloon, under the skilful fingers of a young lady, ring with a familiar melody from "Sacred Songs and Solos." That tune was a refreshing reminder of "the fellowship of kindred minds," and of the true brotherhood of the disciples of the Lord. I was busy on a literary task then, so no word was said. The next day I made the usual discovery that I was not on "mother earth," and was thankful that I felt no worse. But when the same hands were making the piano tuneful immediately after breakfast on Sunday morning, I said, "Do you know 'Take my life, and let it be'?" I wish Miss Havergal could have seen the look of pleasure which flushed the face of her Christian sister (the family in heaven and on earth are one), as she replied, and caused the piano to voice forth the soul-stirring music of that hymn of consecration, accompanied by the vocal utterances of a little band that had now gathered around.

At a quarter past eleven o'clock there was service in the first-class saloon. Having often heard of the cold formalism that is frequently met with on such occasions on board ship, I went to it with no great expectations. I was agreeably disappointed. The preacher was Rev. G. C. Grubb, an Irish clergyman, one of the deputation going out to India and Ceylon from the Church Missionary Society, to conduct a four months' mission at its mission centres. Other members of the deputation were on board the *Khedive*, which followed us within an hour from London, bound for Madras. Mr. Grubb's sermon was a powerful setting forth of evangelical truth. There was nothing of the "down-grade" about it. As Mr. Grubb insisted upon the fundamental necessity of the new birth, the forgiveness of sin only through the atoning sacrifice on Calvary, and upon personal holiness without which no man shall see God, my lips could not refrain from an occasional exclamation of praise that was not in the order of service as laid down in the Book of Common Prayer.

I had been thinking of holding a meeting in the second-class saloon in the afternoon, but as Mr. Grubb announced that he would preach there in the evening, I felt myself relieved from what I otherwise should have regarded as a duty. There were several protests against Mr. Grubb's anticipated visit on the part of the card-players among my fellow-passengers, and some ostentatiously announced that the service would be favoured by their absence. But Mr. Grubb had a good number of listeners as he fervently enforced the subject of the morning; and perhaps not the least attentive were the aforesaid absentees, who stood on deck around the open hatchway by which the saloon was ventilated, and who could there hear every word.

We reached the "Rock," as Gibraltar is familiarly called, about eight o'clock in the morning of the fifth day out. It did not present such a barren appearance as I had anticipated. The ship did not remain here many minutes. The agent of the P. and O. Company came off to us in a tiny boat, and, having received from the captain a satisfactory answer to the question, "Have you had any deaths or sickness on board?" he said he had no instructions for us, and off we started into the blue waters of the Mediterranean. I could not help feeling a peculiar interest in this land-bounded sea, the scene of the missionary voyages of the Apostle Paul; nor forbear looking forward with pleasurable anticipation to seeing Malta, our next stopping-place, where the great Apostle to the Gentiles was so hospitably treated by Publius, the chief man of the island, and by the inhabitants generally, on the occasion of his shipwreck.

But such thoughts were speedily interfered with by the rising of a storm, which will ever cause me to read with an experimental interest Acts xxvii. Our ship was a leviathan compared with that in which the Apostle sailed, but it was none too large nor strong to ride safely through the tempest which for two days raged around us. The hollow mirth of the godless among the passengers had now departed, and doubtless not a few envied the trustful calmness of those to whom "the worst that could happen" would be but a translation from the storms of time to the calm of eternity.

Where loyal hearts and true
  Stand ever in the light,
All rapture through and through,
  In God's most holy sight.

Even the officers of the ship, who are usually given to make light of storms, confessed to the exceptional severity of this one; and on riding into the harbour of Valetta, at Malta, we found our companion vessel, the *Khedive*, which had just arrived along with the P. and O. steamship *Massilia*, bound for Australia, was not without outward evidence of the tempest through which she had carried her precious freight, including not only the majority of the Church Missionary Society's special missioners for India, but also a company of ten or eleven elect ladies going out as ambassadors for Christ to the great Empire of China, under the auspices of the China Inland Mission, and about forty other missionaries.

The storm abated before we reached the quiet harbour of Valetta on Saturday morning, and we, therefore, had a good opportunity of viewing, in passing, the traditional and probable bay where "two seas met," where Paul and his fellow-voyagers, on the wreck of their vessel, some swimming, and the rest on boards or broken pieces of the ship "escaped all safe to land." Being my first visit to any of the scenes of sacred history, it seemed inexpressibly strange to be actually looking upon a spot about which I had read from the days when I first spelled out the stories of the Book of books at my mother's knee.

Valetta itself, the principal town of Malta, is much larger and more picturesque than I had been led to suppose. It wears quite an Eastern aspect. The houses, built of a cream-coloured stone, are square and flat-roofed, many with curious-looking bay windows projecting from the upper stories. A number of streets run steeply up-hill, so as to necessitate the ascent by steps. Such was Valetta, as viewed from the spacious harbour; for, in consequence of cholera having been prevalent, quarantine regulations were in force. No passengers were allowed to land, except those who had arrived at their destination. Each of the many semi-gondola-looking little boats in the harbour had a quarantine officer on board to prevent any personal contact between their occupants and the passengers on the ships. The steps were let down on each side of our vessel, and we could talk to the Maltese, but even relatives could not shake hands with each other. Princess Louis of Battenberg with her child went off the ship here. Her husband came in a boat to meet her, but even he was not allowed to board the ship.

The strictness of the quarantine regulations to prevent infection were very striking. How I wished, as I stood on the deck and watched, that the children of light would be equally careful, and heed God's call to keep up a perpetual quarantine against the infection of evil (2 Cor. vi. 14—18). It is not fellowship with God, but the contaminating fellowship with evil, that causes the astounding paradox of those who name the name of the crucified Saviour to defend the soul-destroying traffic in drink and opium, and to grieve the Holy Spirit by regarding with indifference or favour the official degradation of heathen women that their more guilty paramours may be protected in that sin against which God in the Bible not so much speaks as thunders. "Be ye separate, saith the Lord, and touch not the unclean thing." "Ye cannot drink the cup of the Lord and the cup of devils." "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Our next stopping-place was Port Said, at the entrance to the Suez Canal. There seemed to be a concensus of opinion on board that this town is one of the most wicked places on the face of the earth, where is congregated the scum of many nations. It owes its material prosperity to the Canal. Before that was constructed it was a mere village. Its appearance is that of a town of mushroom growth, which a good hurricane might sweep away.

The sole industry of Port Said, beyond ministering to the passing wants, fancies, and follies of travellers, appears to be the loading of steamships with coal, which is brought from Cardiff and other English ports for that purpose. We arrived just as the sun was setting; and the coaling of our vessel was an animated and curious scene, indeed. Coal barges were soon moored on both sides of the ship, on each of which were two large hanging iron baskets, open-grated, from which blazed the light of a flaming coal fire. The barges were thickly covered with Arabs, who swarmed in single file up steep planks to our coal shoots, carrying flag baskets on their shoulders, each holding about half a hundredweight. Every Arab seemed to be possessed with a marvellous gift of speech, which not even clouds of coal dust could hold in check. The sound was as weird as the sight. Whether the noise acted as a stimulant, I cannot say, but in this fashion about 200 tons were taken on board in three hours.

(To be concluded.)

YOUNG WOMEN IN NEW ORLEANS.—A good work was commenced by Mrs. M. M. Wolfe over three years ago, and is still continued at 90, Pleasant-street, in this city. The special object is that of reclaiming young women from evil paths. Mrs. Wolfe writes:—Deceivers are continually luring their young victims to this city, and young girls are daily flocking here to hide their shame. We confine our aid to young women and girls who have been deceived, or who have made their first misstep, and to those who are in danger of being led astray. Many have been brought to the light and saved from utter abandonment or suicide. The Home is too small to accommodate all who need its shelter.

A SIGNAL OF DISTRESS

Dear Readers of "The Christian,"

We are **in peculiarly sharp straits** just now, so that I am reluctantly compelled by dint of pressing necessities to entreat your help in behalf of the **250** waifs and strays cared for in Christ's name in our Homes.

Our Home here is the most central one in the Metropolis. Its doors are open day and night to any homeless boy. No votes, subscribers' letters, stipulated payments, &c., are required. Antecedents, however dark, never close this door of hope against a boy who appears truly anxious to do better.

Orphan, homeless, starving, ragged, erring criminal boys—social wreckage drifting on the troubled sea of London street-life—find here, **not a passing relief** (a hearty meal that leaves them as hungry as ever in a few hours, or just a single night's lodging, to wake up in the morning and find themselves shelterless wanderers), but

HOME, HAPPINESS, AND HOPE

—all the enduring benefits which we associate with Christian home-life, bodily comfort, mental development, and prayerful Scriptural training in the nurture and admonition of the Lord—with, by and by, a thorough good start in life in some honest, remunerative calling, or Emigration to Canada, with settlement and careful supervision in some respectable, prosperous homestead through our Distributing Home in Toronto.

This is my 16th winter of Christian work amongst the street-arabs of our great City. I can look back with an overflowing heart upon the many hundreds who have been rescued from misery and sin these past years. **But as I think of the possibilities of another vigorous comprehensive winter campaign, I am filled with an intense longing to gather in hundreds more of our juvenile home-heathen,** to enjoy that godliness which is profitable unto all things, having the promise of the life that now is, and that which is to come.

Will you help me in either of the following ways?—

(*a*) By sending some pecuniary token of your sympathy in the work, and your loving interest in "Nobody's Boys." Cheques crossed "London and County Bank."

(*b*) By sending some supplies of food, tea, sugar, cocoa, rice, oatmeal, flour, potatoes, fruit, jam, or any other articles that your knowledge of boy-nature at Christmas may suggest.

(*c*) By obtaining from me a Collecting Card to gather small sums from your friends and neighbours at this season, when so many are disposed to liberally consider the needs of the poor.

(*d*) By sending any left-off clothes that may be filling up room in your wardrobes, when it might be covering some deserving poor persons against the chill of winter. Men's, women's, boys' and girls' apparel, boots, shoes, &c., of every kind, will be most acceptable for careful distribution, especially amongst the "household of faith."

I remain, dear Friends,

Your Companion in labour,

The Boys' Home,
95, Southwark-street, London, S.E.

J. W. C. Fegan

THE COW CROSS MISSION.

Under the General Superintendence of

MR. WILLIAM CATLIN.

24th ANNUAL APPEAL.

This Mission has for its *primary* object the preaching of the Gospel in the Mission Hall, and in adjacent Factories, Hospitals, Workhouses, Prisons, Public Houses, in Open Air, by the Sale of Bibles, and reading aloud the Word of God in great thoroughfares; by Cottage Meetings and House-to House visitation; also Bible Readings, Mothers' Meetings, Temperance Lectures, Sunday and Week Evening Instruction to the Inhabitants of the parish of Clerkenwell, which has a population of 70,000 souls.

The efforts of the Mission are conducted under the general supervision of well-known Christian Friends, on purely undenominational principles.

The prayerful sympathy and pecuniary help of the people of God are greatly *needed at this moment*, and are earnestly appealed to, on behalf of this thoroughly Evangelistic work, that it may continue, as in past years, to be a means of spiritual blessing to perishing sinners, and that help in temporal things may not be lacking for the sick poor during the inclement season of Winter. It is sincerely to be hoped that through such help we may be enabled to continue our Halfpenny Dinners to the thousands of poor little children who will doubtless crowd in upon us till the second week in March.

A SPECIAL APPEAL.

"Retiring poverty still hides its head," and must be sought out to be relieved. We are particularly anxious to provide a plain but substantial dinner for a certain number of poor families, well known to us, especially those of the "household of faith," on Christmas Day at their own homes; also during the first week of the New Year, to give our Sunday School and Band of Hope Children an extra dinner of Roast Beef and Plum Pudding, and some articles of Warm Winter Clothing, &c.

Contributions will be thankfully received at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.; at the Office of WORD AND WORK, 48, Paternoster-row, E.C.; by Mr. G. KIRKHAM, 15, Beresford-road, Highbury, N.; Mr. F. NEWTH, 44, Percival-street, Clerkenwell, E.C.; also by

Yours obediently in the Lord Jesus,
WILLIAM CATLIN,
Gen. Supt.

Collecting Cards on application.

17, Claremont-square, Pentonville, London, N, to whom all parcels should be addressed.

Post Office Orders to be made payable at Amwell-street Post Office, Pentonville. Cheques to be crossed "The London Joint Stock" Bank.

SPECIAL APPEAL FOR

The London Samaritan Society and Homerton Mission.

ITS CHIEF OBJECTS.

To provide Breakfasts, Soup Dinners, and Suppers to the Destitute Poor in all parts of London.
To provide Dinners, Boots, and Clothing to Destitute Children.
To provide Lodgings and Employment to the Destitute Poor.
To provide Convalescent Homes at Sandgate, Bournemouth, and Brighton for Men, Women, and Children from all parts of the Kingdom.
To provide Tickets for Coal, Bread, Grocery, Lodgings, &c. These Tickets are available in any part of London and its Suburbs.
To Assist intending Emigrants by Loans or otherwise.

A GLIMPSE of SOME OF THE WAYS in which THE SOCIETY is PROVIDED WITH FUNDS.

WE rejoice greatly that in such circumstances the hearts of many in all parts of the land, and in all ranks of society, from the titled and noble, to the poor widow; of all ages, from the dear old saint tottering to her grave, to the tiniest child, have been stirred to help the work. The following few extracts will illustrate the varied circumstances under which money has been sent:—

"It was the wish of my dear departed sister I should send you £50 of her money. I enclose it herewith. S. A. Y."

"Having no spare money at the moment, I send you a valuable brooch, which should realise £30. D. L."

"Caroline ———'s farewell gift (£1). She is fast approaching her heavenly home."

"This is one-eleventh of all the cash I possess, I trust that, like the 'loaves and fishes,' it will soon be so multiplied by the donations of those who have enough and to spare, that you may be enabled to feed thousands and still have something left. S. M."

"Enclosed is P.O.O. for 12s., collected amongst my fellow-servants for your work. A. E. H."

"Cottage Garden Show Prizes.—Cabbages (first), 3s.; marrows (first), 3s.; geranium (second), 1s.; potatoes (second), 2s.; cultivation of garden, 10s.—19s.; 2s. added, £1 1s. Please to receive cheque as above for children's outing. W. G."

A hospital nurse writes:—"The enclosed was collected amongst our patients. E. M."

"I enclose £2 17s. 4d., collected by the girls in our Sunday-school. M. C."

"Miss B—— has pleasure in sending a small contribution from her mothers' meeting."

"I enclose 10s. for your Convalescent Home. It is all I can afford, being a poor crippled widow, with a very small income...Praying the Lord may give a sufficiency for all your needs, L. P."

From the Children's Letters we extract the following:—

A very little boy addresses his letter to the poor children we help:—"My dear Children,—I have saved up six market pennies for you to have some dinner on Christmas Day; and my sister Beatrice has sent 6d., which she had given to her yesterday. With kind love, STANLEY W."

"I send you the contents of my box, hoping it may bring a little sunshine in a few little hearts. ANN A."

"Mamma has given me 2s. 6d. for a birthday present. I send you a shilling of it, and will try and collect some more. BERTIE H——."

"I send you 4s. more for the poor children, collected by my children. M. E. T. S."

"My sister Rose and I send you the enclosed for your free breakfasts; it is from the sale of our rabbits. A. M. P."

"My little daughters saw your appeal, and said they would like to help. The youngest has collected 11s. 6d. in small sums. In addition they have got up a 'juvenile bazaar,' just held in the vicarage, and have realised £1 11s. for your work. G. T. B."

"I enclose 10s. towards the free breakfasts, being a collection made by our choir boys. M. D."

"I enclose 12s. sent by the boys in this house (a master's house in a public school) for your work. E. J. E."

"My little son has collected 15s. 7d. for your work, and 2s. 7d. is taken from the box of 'little Elsie,' now taken to be with Jesus. I felt her money so precious, we could not put it to a holier use than in providing for some of Christ's little ones. F. P.

Subscriptions and Donations will be most gratefully received by **Mr. JOHN JAMES JONES, 98, High-street, Homerton, London, E.**
(Please state title or usual style of postal address—Rev., Col., Mr., Mrs. or Miss, &c.)

Cheques and Drafts to be crossed ——— & Co. ——— P.O. Orders to be drawn on General Post Office.

Donations for the London Samaritan Society are also received by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; the Bankers, LONDON & COUNTY BANK, Amhurst-road, Hackney, London, E.; and by the Auditors, Messrs. JOSIAH BEDDOW & SON, Chartered Accountants, 2, Gresham-buildings, Basinghall-street, London, E.C.

DAILY LIGHT ON THE DAILY PATH.
IN THE VERY WORDS OF SCRIPTURE.
Two Volumes. Morning Hour, and Evening Hour. Sold separately or in sets.
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Carts Collect and Deliver to all parts.—PRICE LISTS BY POST.

THE JUBILEE HOME OF INDUSTRY.

HOW WE SPENT THE FIRST SUNDAY.

With grateful hearts we arose, after a night of refreshing sleep, on this memorable Lord's Day morning, the first we should spend in the new Home. Our little band of workers met for praise and prayer, and soon after ten o'clock we were ready to go forth into Bird Fair, which is now close to our doors. It was a chill, gray December morning. The week-day noise and traffic were in some measure stopped, but already, even at our doorstep, were groups of men leading dogs for sale, or the favourite bird in its cage, carefully tied with a red handkerchief.

Passing a group of seven, we accosted two young fellows, aged about seventeen or eighteen. They looked thin and miserable, said they "lived anyhow," could get little work, and less to eat, so they trafficked in birds to earn a few pence. Pointing to our house and asking them to come in on a week evening, they turned confidingly towards us, and asked if we would teach them to read and write; just the old East-end cry of twenty years ago. Our reply was, "Yes, my lads, that's just why we have come to live in your midst." They never went to church, and had but little idea of Sabbath rest, so they asked if they might come to-night. We gave them tickets to come and hear our young evangelist, David Donald, a Bethnal-green young preacher, who for two years has helped us in the Fair, and knows the difficulties and temptations of the young fellows in this parish of 180,000 souls.

Mrs. Merry went to assist at the service under Brick-lane arch, and the report of a young Scotchman at the close was, "We had a glorious time." The long archway in Wheeler-street was bitterly cold, with the East wind surging through it; the poor men with their thin, worn clothing could not stand long, so we sang and told the Gospel story in turn; fresh voices giving five minutes at a time, till about twelve o'clock, when a dense crowd gathered, and two students from Harley House spoke for half an hour. They had been out all night finding the lost, and inviting them to a Sunday-morning breakfast at Mrs. Finn's Mission in Artillery-lane.

On crossing the road to the Home, soon after one o'clock, three little bands of our workers met. One of them had been through the Fair, distributing tracts and picture leaflets to the thousands thronging through the street, while they sang the Gospel and held aloft the blue banner with the words, "Behold the Lamb of God," &c. We dined together in our large hall, and bright were the faces which gathered around the table. Not one would have missed that morning's opportunity of witnessing for our blessed Saviour among the careless multitude. Words fail to express the joy of those allowed the privilege of seeking out the lost and the wanderer.

At 2.15 we gathered to remember our Lord's death "till He come." What a privilege was ours! A sweet calm; the presence of the Master realised. "How good is the God we adore!" rang out from full hearts, while shining faces showed the joy that all experienced of having this brief hour apart with Himself amid our ceaseless activities.

A three o'clock the large hall was filled with over two hundred of our widows and "mothers," singing out with heart and voice the sweet songs of Zion. Mr. Merry opened with prayer, and he was followed by poor women and men filled with the Holy Spirit, praising God for the beautiful Home, where there was room and a welcome for their unconverted kindred and neighbours to hear the glad tidings of salvation. At 4.30 the meeting was closed, and the aged widow with the wrinkled brow, the young mother with her many home cares, went away brightened through His felt presence, to shine for the Lord they loved in their streets and alleys. Thirteen of the unconverted in the gathering expressed their desire to start afresh that day by receiving Jesus as their own Saviour. Thus we workers had the desire of our hearts in seeing souls deciding for the Lord, a crowning blessing on our pening day.

At five o'clock fresh workers arrived from mission schools and various branches of Gospel work, ready to aid in the evening hours of this happy day. Some were young in the faith, but full of love and zeal. Others were evangelists who had been long in the battlefield, and had gained experience in drawing in the Gospel net. During the brief tea hour the breathings were all praise, and then we again knelt together, seeking strength for the remaining work of the day.

At six o'clock followed the division of labour. Scouts were sent to the now more distant lodging-houses. We cannot relinquish altogether the visitation of the old dens. Some of our brightest jewels have been gathered from them during the past twenty years. Some are already safely garnered. Some are toiling in home mission work or among the heathen. Stalwart lads are earning an honest independence in Canada. Best of all, many an orphan little one has been snatched from these sad places; many have been happily adopted, and every antecedent blotted from their memory.

We have a "prophet's chamber" ready, and will extend hospitality to those who are thoroughly in earnest to go forth and illumine the dark corners in our East-end. There must be no wasted time now; the enemy rages; let us hasten on his appearing, by seeking to gather in his own lost ones. We need an awakening among our thousands of young factory women; among the thousands of young men going unwarned into eternity, who have not even heard of the mighty remedial power which salvation gives. The drunkards need to be won for Christ; and little ones from every nook and corner of streets and courts are appealing for the hand of help to be stretched out to rescue them.

At seven o'clock Mrs. Merry is at the Training Home among our fifty children. Mr. Merry is speaking to the class of forty to fifty boys. Miss Kelso and her helpers are busy with nearly 200 infants. Mr. Stewart has the upper hall well filled with young girls, and some of the elder ones are in the adjacent class-rooms. In the lower hall a goodly number are gathered—fathers, mothers with babes in their arms, listening to the Gospel message. We walk over the three floors, now all alive with about 650 souls being instructed. We could not speak our deep-felt praise for the possibilities of this Bethel gift of the Lord to our poor East-enders. The new Home is "in working order." The prayer of many a midnight hour is answered, the dear people echoing on every side, "We are going to have a revival." "Oh, that my husband, my son, my daughter, may be saved."

By 8 30 the children have all gone home. Teachers and elder girls have joined the gathering in the hall. Some of the fathers and mothers have left, but more are coming in. Mr. Mateer, an evangelist, who came to see the new Home, has given a message of power, urging all unsaved to decide for Christ. After earnest prayer and pleading, nine rose in response to the question, Who will yield this very night? The workers scattered themselves among the crowd, speaking to and praying with the anxious so that none were sent away without receiving a message from the Lord.

At 9.30, speakers and hearers have left. The house soon becomes quiet and the household shortly retire, praising God for the souls that day brought out of the power of darkness and translated into the kingdom of his dear Son.

We ask the continued prayers of the Lord's remembrancers. Annie Macpherson.

Home of Industry, 29, *Bethnal Green-road, E.*

FREE CONVALESCENT HOME.—In a quiet road close to the south gate of Battersea Park, a free Convalescent Home is to be opened for temporary rest for weary Christian workers and invalid ladies in reduced circumstances. The Home is intended for those who are poor in temporal circumstances, but rich in faith. Communications and inquiries may be addressed to Miss Waskett, hon. superintendent, 7, Queen Anne-terrace, Albert-road, Battersea Park, S.W.

HEREAFTER.

By-and by we shall meet in the glory,
And understand everything there:
We shall then see the King in his beauty,
And thank Him for all his kind care.

We shall then know the beautiful meaning
Of things that so puzzled us here;
We shall spell out their wonderful "wherefore,"
In letters all-radiantly clear.

Shall we wonder we never had seen it?
That sight was so short and so dim?
Shall we grieve that we did not more gladly
Leave all explanations with Him?

Shall we wish that we never had worried
When everything seemed to go wrong?
That we then had dispelled dark delusions
With glad hallelujahs of song?

Dear Master, forgive us, we pray Thee,
For all our dishonouring fear;
Afresh take us into thy keeping,
To perfect thy work in us here.

Charlotte Murray.

◆

BIBLES AND TRACTS IN ITALY.

In a private letter to a friend, Mr. E. C. Newbery writes from Treirso :—

My hands are full of God's work, and I rejoice to say his power is working in the hearts of the people. A number of Italian soldiers are just leaving Naples for Massowah. I have two men at work there (Naples), and they are losing no opportunity to preach the Gospel, and to give to the soldiers Testaments and tracts. I have sent all the aid I could to keep them going, and have been pleading for them continually, for they have been fearfully handled and maltreated at a town called Maddaloni, an hour from Naples. They were recently arrested and locked up by a delegate of police, but, on his telegraphing to the Prefect of Caserta, they were released. Hearing of this, the colonel of the African regiment gave them permission to go into barracks, when they distributed a large number of books the night before the men left for Africa. The following week the mob at Naples stoned them, and one man, an old monk, was badly cut about the legs, but is still going on with the work; the other, a retired captain in the army, has lost courage and backed out. Another man who had been stoned many times came to offer his services, which we accepted. They are now hard at it. The expenses of going to and fro have been very heavy. We have agents at work in four towns—Caserta, Castellamare, Maddaloni, and Naples. The books have to be taken in cases, and cabs are needed always, but a soul won for Christ by the Word given will repay us for all the trouble. Another reserve force of 20,000 men is to be at once sent to Naples, to be ready to leave there in case the first 20,000 should need reinforcement. There will then be another splendid occasion for us to go and sow the seed of the Word of God in the hearts of the youth of Italy—the lever that will make it a better nation.

I much desire to go to Naples, but my desires often have to be laid aside. I am here at Treviso because I believe God truly led me here. A fair lasting eight days, followed by four days of horse races, put it into my mind to come here. I brought my man and his wife, with a stock of 16,000 tracts, 3600 portions of the Word, 40 Testaments, and a few Bibles. There is here a Mission in charge of a minister who came from Spezia a few weeks ago to recommence a ruined work. Some years ago a very inconsistent man was here, and scattered the few sheep, and then died. I took advantage of the occasion to come and leave my testimony. I feel a great love for the man now here; he has a very humble spirit, and he is not afraid to face a crowd and come out to give tracts and to preach the Gospel.

REFORMING THE LAWBREAKERS.

OUR criminal law, essential though it may be for the protection of society, is a hard and unlovely thing. Moreover, it is a very inefficient instrument, as far as the reclamation of the offender is concerned. Else, how comes it that so many convicted thieves and vagabonds reappear in our police and criminal courts with such unfailing regularity? The fact is that our methods of punishment almost invariably harden and scarcely ever reform. We are getting to recognise this, for last session an Act was passed permitting magistrates to grant parole to first offenders, in the hope that they may turn over a new leaf and escape the prison taint, which, once contracted, clings to a man for life. This merciful enactment is largely due to the endeavours of Mr. Howard Vincent, M.P. We cannot be far wrong in supposing that he was convinced of its necessity very much by his experience of the success achieved, in reclaiming convicts, by the St. Giles' Christian Mission.

In presiding at the "annual supper" of this Mission last week, Mr. Vincent was in his right place. It is the custom to call it a "thieves' supper," but the invited guests are mainly those who have "done their turn," and may be supposed to have left the ranks of the dishonest. At least they are presumably anxious to do so; in this desire they have every possible assistance and sympathy from Mr. George Hatton; and still more from Mr. W. Wheatley, who has really accomplished such great things on behalf of this class as to entitle him to a high place in the muster roll of social reformers. The motto of these good men is "Let him that stole steal no more; but rather let him labour, working with his hands." For a time the difficulty was to furnish their discredited brethren with the chance of labour; people were naturally suspicious of employing a man or a youth with an itching palm. Experience has dissipated this reluctance, and it was extremely pleasant to hear Mr. Wheatley last week acknowledge so heartily the co-operation he has received from employers of labour. Without such aid the efforts of the St. Giles' Mission would soon be hopelessly blocked. When men come out of prison, having tasted the bitterness of its enforced seclusion, not to speak of the pangs of an outraged conscience, they are mostly glad to bear a hand at any kind of honest toil that will keep body and soul together. They are willing to go to sea, or to go abroad, if no avenue is open at home. Thus Mr. Wheatley has a large field of choice in getting work for his peculiar clients, though even *his* ingenuity and industry are often tested severely in finding the right niche for the man or the boy. The happy fact that magistrates and police officials, as well as employers, are warmly in favour of his efforts, does much to facilitate the return of the ex-criminal to respectable society.

It is often difficult to invest statistics with the degree of living interest that will cause them to impress the mind and unfold the wealth of meaning that they contain. But the figures given by Mr. Hatton at last week's meeting need little explanation or exposition. Think of this one fact, that, during the ten years of its existence, this branch of the St. Giles' Mission has helped to an honest career, no fewer than *twenty-four thousand men and boys.* What an immensity of patient and painstaking effort is involved in the statement. Breakfasts have been given to 83,000 on the morning of their discharge, and 30,000 have signed the temperance pledge. During the year just passed, out of the twenty thousand males discharged from the four great London gaols, more than six thousand two hundred have accepted and received the friendly aid of the Society. Fifteen thousand have attended the breakfast, at which there are always addressed to them words of warning and sound advice; over four thousand have signed the pledge. The Brooke-street Home gives a temporary lodging to many, and also employment to a small battalion of bootmakers and tailors, &c., who earned among them during the year a sum of £450. Increasing attention is being given to preventive work among youths who have by some misdemeanour brought themselves within the grasp of the law. Two hundred of these have been dealt with in the course of the year. The recently passed Act will be of signal service in preventing these lads from entering on a career of crime. Thus the evil will be checked at its fountain head.

Such figures surely tell their own story, and are the most powerful witnesses that could be adduced to the worth of the Society's beneficent work. At the meeting on Tuesday week, many words of hearty advocacy were spoken out of full hearts, by the chairman, Mr. F. Bevan, Rev. Hugh Price Hughes, and others. Indeed, everybody who knows anything of the work cannot but be loud in its praise; it is pre-eminently of the kind that Christ Himself said He had come to do—seeking and saving the lost. We sincerely wish the Christian public at large knew more of it; then it would receive the unstinted support that it deserves.

A TRAINING COLLEGE IN SPAIN.

THE Missionary Institute at Puerto Santa Maria, under the charge of Rev. W. Moore, has entered on its fifth year, and a review of both past and present gives cause for much thankfulness. Its object is to prepare evangelists, pastors, and schoolmasters for work in Spain. As evidence of the crying need, it is enough to say that if there were to be a vacancy in any of the churches for either a pastor, teacher, or evangelist, no competent person could be found to fill it. The college began with three students; at the end of the third year there were five. Now there are twelve.

As they are almost all from the humbler classes, there is not only the difficulty to contend with of their very low state of education, but the necessity of providing in most cases for their entire support. Six out of the twelve are supported by a few Christian ladies. The other six are dependent on the liberality of the Christian public. The work is not one, from its nature, calculated to awaken so much sympathy as direct mission efforts. But when we take into account that a native teacher, especially in Spain, is far more acceptable than the most gifted foreigner could be, and that ordinary native converts have not only everything to learn, but nearly everything to unlearn of their previous training—to be fit to teach others—is it not the truest mission work to help to provide labourers for this whitening harvest? Any friends in England who wish to know more of the work may communicate with Mr. Donald Matheson, 120, Queen's-gate, S.W.

"LITTLE WOMEN."—This quarterly paper, devoted to the interests of the Housewifery Association, brings before us pleasant scenes, in which girls of various ages are being instructed to fulfil their mission in the home. It is gratifying to note that next year the paper will be published monthly. There is a scheme on foot for acquiring a house, in which one hundred girls may be trained, when the work would become self-supporting. The foundress is Miss Headdon, The Villa Bullo, Newnham-on-Severn.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.—The many unions of women which form this Association are blessings wherever established. They hold drawing-room meetings to win educated women on the side of right and abstinence, and to be workers for Christ. In mothers' meetings, meetings for young girls, where they often supply a mother's lack of warning and guidance, in public meetings to guide opinion into sympathy with God's laws often outraged by human legislation. Branches are being formed everywhere. Help, in the offer of drawing-room or public meetings, or subscriptions to carry on the work of extension, will be welcomed by the Secretary, or Mrs. Eynon, organising secretary, at the office, 16, Memorial Hall, Farringdon-street, E.C.

THE MARCHMONT HOME,

ONTARIO.

THE following is extracted from Mrs. E. A. Bilbrough Wallace's Occasional Paper:—Since the Home was established in 1870, some 5000 children have been received from various sources, provided with good homes and a new start in life given. Many of these are now comfortably settled in homes and families of their own—very grateful for the help extended to them—thus proving the success of the work and encouraging us to go forward.

We heartily rejoice in the increasing interest taken in foreign missions, knowing that Christians who have their sympathies widened and extended to the heathen, will not forget the needy and perishing at home. Some of our own older lads are now studying with a view to spending their lives in the mission field.

It is interesting to note where the children come from. Some are from Bridge of Weir; others from Mrs. Blaikie's Emigration Home in Edinburgh; the Isle of Man; a party of boys, and one of girls, from Manchester; from Miss Wemyss' Cottage Homes on the Cotswold Hills; from Croydon, while our last detachment was from Bristol. Mr. Quarrier has now a Home of his own for the Bridge of Weir children.

There are many and varied ways in which friends can share our burdens. One lady for many years has undertaken the sale of articles made by friends in Croydon and Montrose, and the money realised in this way has supplied us with winter fuel. Another lady superintends our sewing circle; we meet from month to month in each other's houses, to sew for the children during the afternoon; and after tea conclude with a Bible-reading in the evening, which others attend. Only this morning one of our earliest and most faithful helpers, Miss D. Allan, has sent me contributions from various Canadian friends, amounting to over one hundred dollars, which I need hardly say, are most welcome. This friend and my own dear mother are rapidly losing their sight, but still their busy fingers keep knitting away, either articles to sell or little garments for the children. For many years past, about Christmas time, there has come from Toronto a large parcel of mits, socks, &c., from our loved invalid friend Miss Howard, who, though a constant sufferer, spends her hours in loving labour for the needy ones.

PAARL, CAPE COLONY.—An interesting and efficient work is going on in this place, two hours distant from Cape Town. A new Gospel hall was recently opened, which promises to be a centre of active evangelistic effort among the neglected and ignorant. A recent visit from Mr. J. Hannington has resulted in good, both to the careless and to the Christians. Work has been begun among ragged children, who were largely uncared for, and several Sunday-schools have been opened. Dutch tracts and copies of the Dutch Scriptures are needed for distribution among the people. Mr. James Gribble, Paarl, Cape Colony, will gladly give further information, and any parcels for him may be sent to the care of Messrs. Marion & Co., 22, Soho-square, London, W.

GIPSY CHILDREN.—In a letter with respect to the condition of these neglected children, Mr. George Smith, of Coalville, says:—As a rule the gipsies and van-dwellers are stationed in backyards and other nooks and corners in towns and villages from the end of November to the end of March, so that the van and gipsy children could, with my system of educational pass books, make almost the required number of school attendances. Even when they cannot do this, they are frequently during the summer a week in a place, which school attendances would help to keep together the education they gained in the winter. Our gipsy and van-dwelling children can be brought under the influences of education and sanitation more easily than children living in canal boats. During the last two or three weeks I have been among travelling children in different parts of Scotland, and the sights I have seen have made my heart bleed. Next session I hope they will be included in the scope of the Bill I am promoting for the welfare of the poor travelling children.

MR. S. WALTON at EASTBOURNE.

A fourteen days' mission, of unusual interest and blessing, has been concluded here, followed by a two days' Missionary Conference, in which the claims of the heathen were forcibly pressed by various speakers. The numbers in attendance and the interest manifested in the daily mission services continued steadily to increase, until the large gatherings in the new Town Hall, on the 6th and 7th, were a most solemn proof of the widespread interest aroused.

The afternoon Bible-readings were times of real blessing, and at the evangelistic services numbers were led to decide for Christ. The missioner dwelt strongly on the necessity of separation from the world as a condition for receiving the fulness of the Spirit for service. His teaching was emphasised by the addresses at the Conference.

Mr. Spencer Walton hopes to leave England soon, for a few months' stay at the Cape.

E. M. H.

MR. HUDSON TAYLOR IN IRELAND.

This well-known missionary has paid a visit to Ireland. In Dublin and its suburbs he addressed several crowded assemblages, in all of which the needs of the heathen world were brought before Christians. Mr. Taylor subsequently held meetings in Waterford, Cork, and Limerick, all the gatherings being full of interest.

He afterwards proceeded North. At Holywood he referred to the fact that four ladies (the Misses Black) had gone out from that town in connection with the China Inland Mission. A crowded meeting in Fisherwick-place Lecture Hall, Belfast on the subject of Consecration, was followed by an interview with a number of young ladies anxious to talk about going to the mission field. Later the same evening he spoke to a meeting of men, giving interesting missionary intelligence, and closing with an earnest appeal to obey the Master's marching orders. On Lord's Day, December 4, two crowded congregations heard the solemn message of the Master. Next day Mr. Taylor addressed a drawing-room meeting, and afterwards met some thirty students, when he answered many questions relating to missionary life and methods in China. In the evening he spoke to a great audience in the large hall of the Y.M.C.A., setting forth the great need for consecrated men and women in the foreign field.

Ballymena, Londonderry, and Coleraine were visited in succession, and Mr. Taylor returned to Belfast on Friday, December 9, where a farewell meeting was held in the Y.M.C.A. Ministers of various denominations attended and took part in the meetings. Over and above the interest which was manifested in the C.I.M. the general interest in missions has been greatly stimulated by the visit. Many have been stirred to consider the claims of God and the heathen, as never before. Mr. Taylor's words on individual consecration as being at the root of all true missionary work, were most timely and helpful.

H. M.

MIDDLESEX SOUP AND DINNER KITCHEN, 12, Windmill-street, Tottenham Court-road, W.—The Institution was established in 1869 for the purpose of affording relief to persons who have fallen into poverty through no fault of their own. Relief is given to them in the shape of tickets, each of which entitles the bearer to a good and substantial meal from the Institution. During the eighteen years of the existence of the Institution several thousands of persons have annually participated in its benefits. In the year just ended 15,135 dinners have been served in exchange for tickets, besides a great number which have been given without tickets. The price of two sheets of tickets (16 in each) is £1 1s. Each ticket entitles the bearer, on presentation at the Kitchen, to a dinner comprising soup, meat, vegetables, and bread. The Kitchen is open from 12 to 2 every day, except Sundays and Mondays, from October 18 to March 17, and from that date to the end of the season, three days a week.

SCOTCHMEN IN LONDON.

OPENING OF A CALEDONIAN CHRISTIAN CLUB.

It has been said, with what truth we wot not, that there are more Scotchmen in London than in Edinburgh. Anyhow, they are numerous enough to constitute a large community. In the northern half of the island the synonym of Horace Greeley's famous watchword for New England young men—"Go West"—is "Gang Sooth." South they come; and, to all appearance, they find encouragement enough to make them stay. Here they retain their proverbial clannishness, and many Scottish counties have their London Associations for the social intercourse and mutual help of the members.

In bygone years a good deal has been attempted in the way of seeking the spiritual welfare of these northern friends, especially those acquainted with the ancient, but now somewhat decaying Gaelic tongue. These intermittent endeavours have culminated in the establishment of a "Caledonian and Christian Temperance Union," which will combine the advantages of a club and advisory agency with its more strictly religious efforts. A committee, formed last year, have secured central and excellent premises at 5, Southampton-street, Bloomsbury; these, after the needful alterations, were formally opened by meetings on Friday afternoon and evening. On both occasions there was a good muster of ladies and gentlemen, all of them, with scarce an exception, hailing from the far North. Stags' heads, tartan drapery, and sprigs of heather, and, most of all, the "skirling" of the bagpipes, carried the thoughts and hearts of many away to their native hills and straths, and gave colour to the remark of one speaker, that the place was intended to be a real "Highland Home" for those away from home. The superintendence of the work has been placed in the capable hands of Mr. Arthur Robertson (late of the Highland Temperance League) and his wife.

The evening gathering was presided over by Rev. W. B. Alexander, of the Drury-lane Presbyterian Church, and one of the leading spirits in the movement. The proceedings of the evening were thoroughly characteristic. They began with the first Psalm sung in Gaelic, in true orthodox fashion, transporting some of those present back to well-remembered scenes. There were also the reading of the Scriptures, prayer, and speech in the same vernacular, that seems so uncouth to the ears of the ignorant barbarian, but is so dear and expressive to all who once learned to lisp it at their mother's knee. Even Dr. Donald Fraser, of Marylebone, a genuine, but not a Gaelic-speaking, Highlander, declared enthusiastically that he had been well rewarded in coming there after a hard day's work, by hearing the weird music of the mountains so faithfully reproduced in London's centre. Dr. Fraser himself spoke admirably, knowing well, as he must do, the need for such a centre of healthy attraction and influence among his countrymen who find themselves cut off from the old moorings; who too often drift into the sweltering sea of religious indifference, and finally make soul shipwreck on the rocks of downright ungodliness. He said that during his residence in London he had known many a Scotchman go down to physical and moral ruin, but not one except in connection with the drink.

In his introductory statement Mr. Robertson also alluded to the perils that beset the Scot in London, through his partiality for strong drink, begotten and fostered, perhaps, by the customs of his native land; he hoped that the temperance branch of the work would be heartily taken up. The desire and intention of the committee are to make the club a centre of all kinds of healthy and helpful endeavour, by welcoming, advising, and aiding new comers of both sexes; by affording a rendezvous for Scotch residents in the Metropolis, and by social as well as religious agencies. We have not space to reproduce any of the congratulatory addresses made by many of the friends present, but we heartily wish success to the club. Scotchmen in London should enrol themselves in its ranks if only for the help it will render to others who may need it. We counsel all our readers north of the Tweed to make it known, through their local journals, that at 5, Southampton-street, Bloomsbury, W.C. (within fifteen minutes from the three northern termini), a real Highland welcome and a helping hand await any young and friendless youth or maiden arriving in this "vast and lonely wilderness."

MR. RABINOWICH AND HIS WORK.

In answer to several inquiries, we beg to repeat former statements concerning the Council formed in London, at the earnest request of Professor Delitzsch, of Leipsic, to help the movement among the Jews, originated by Joseph Rabinowitz. The Council consists of the following gentlemen:—

Revs. E. W. Bullinger, D.D., St. Stephen's, Walthamstow, E.; Gordon Calthrop, M.A., St. Augustine's, Highbury, N.; Theodore J. Meyer, 49, Charles-square, Notting-hill, W.; Adolph Saphir, D.D., 19, Lansdowne-road, Notting-hill, W.; H. Sinclair Paterson, M.D., Bassett-road, Notting-hill, W.; John Wilkinson, 79, Mildmay-road, N.; Lord Kinnaird, 1, Pall Mall East, S.W.; Mr. J. Herbert Tritton, 54, Lombard-street, E.C.: James E. Mathieson, hon. secretary and treasurer, Conference Hall, Mildmay-park, N.

About £500 a year will be required for the support of Mr. Rabinowich and his assistant, for rent of hall, colportage, printing tracts in furtherance of the movement, &c. Help is also needed for the building fund, a site having been secured in Kischeneff, and paid for. Further particulars may be found in "The First Ripe Fig"; "The Everlasting Nation"; "Rabinowich and his Mission to Israel"; all published by Messrs. J. F. Shaw & Co.

GEORGE YARD MISSION, WHITECHAPEL.—This Mission has issued its report, and a striking one it is. The statistics reveal an amazing amount of work. The buildings during the twelve months have been open 2330 times—for adults alone 640 times—and the total attendances have reached a large figure. Mr. Holland has chosen for his motto, "All for Christ." It is well known how entirely this motto is carried out. Communications should be addressed to Mr. George Holland, 66, High-street, Whitechapel, E.

SCANDINAVIAN SAILORS IN HAMBURG.—During the last four or five years a Christian man and woman have conducted a home for Scandinavian seamen which has been a blessing to many. This year they have been obliged to give up this good work. A committee, consisting of Rev. J. England, Swedish pastor, Herr Svedberg, Swedish sailors' missionary, and Rev. J. C. Aston, pastor of the Jerusalem Church in Hamburg, have taken it up, and have rented and furnished a flat at the harbour in which Swedish services are held. The Home was lately opened in the presence of a considerable number of Scandinavians, and it is hoped the committee will be able to take another flat in the same house, which will soon be vacant. To do this, help will be required. As Scandinavian seamen often do good service in English ships, it is hoped that some help will come from England for this good work. Inquiries will be answered by Rev. J. C. Aston, Waterloostrasse, 7, Altona, bei Hamburg.

BLIND IN BELFAST.—Mrs. R. B. Pim's annual entertainment to the blind people of Belfast recently took place in the Y.M.C.A. Hall, Wellington-place. About three hundred blind persons and their friends sat down to tea. The entertainment was given in connection with the home mission work among the blind. This Society was started by Mrs. R. B. Pim nearly two years ago, and since that time the work has been increasing rapidly. The ladies connected with the Society teach the uneducated blind persons of the town how to read the raised type, and some of them have made wonderful progress. The Society has now a large library of books in Moon's raised type. They visit about one hundred and sixty families, and where they meet with sickness or distress they relieve it in whatever way seems best. They give ample employment to those who are able to knit, and already they have paid for over one hundred articles. Their object is to help the blind to help themselves, but they place spiritual work in the front of their programme.

MEETING OF SCRIPTURE READERS.

During my last visit to Ireland some Scripture readers and a few friends met at the house of Captain Kearney White, the secretary of the Scripture Readers' Society of Ireland.

Rev. Mr. Quarry, Wesleyan Army Chaplain, related some experiences as to his work in 1856—1859. He was the first Methodist preacher in a certain town near which was a village with ten Protestant families, but none of them were seen at a place of worship except at a christening, a wedding, or a burial. While preaching one day it came into his mind to announce a meeting next morning at ten o'clock for prayer. The house was crammed, and after much prayer they all went to that colony. An old man over eighty sat by his fire; the people were invited and the room filled. "After preaching I thought I had done nothing, but I saw a young man with head bowed and the table wet with his tears. 'Oh, sir,' he said, 'I am a terrible sinner.' At their earnest entreaty I went back in a week and preached that the Son of Man was come to seek and save the lost. Before I had half done my voice was drowned. Eighteen old and middle-aged men and women were soon rejoicing in God. From then till now I have often stayed there. Many went to Australia, eighty in one batch. One man told me, 'The priests have been humbugging us, and we are going for the sole purpose of joining the church out there, for here our lives wouldn't be safe.'"

A READER

referred to an occasion when the priests had become greatly incensed on account of what some Orange lecturer had said, and as the reader was preaching a man struck him on the head, but the people defended him. He gave the people portions of Scripture and books, and as he met them afterwards they would show him a portion, or "The Religion of St. Patrick," and tell him, "We should never have known the Gospel but for your words and books."

ANOTHER READER

said he went to a place twenty-seven years ago, and in six months the church had increased one-third in number. When some political tracts were left about, the priest said, from the altar, no doubt the Scripture reader had done that. But one of his people replied, "Please do not speak ill of that man: he has been fourteen years among us. God bless him." At another time his window was broken. The priest said he could not tell how it grieved him to hear it. It was a mistake. Fifty Roman Catholics had come to shake hands with him. If a Scripture reader does his work faithfully he suffers no molestation. In three months his journals showed he had read and prayed with 195 Roman Catholics. It is a good thing to go and live among them, and as one of themselves; they will hear all you have to say about Jesus. You never hear of a Scripture Reader being boycotted.

THOMAS MAVITTY

had been sent to blood-stained Maamtrasna. "Sixteen people followed me into a cabin. 'Ma'am,' says I, to the good woman, after a long conversation, 'this may be the last time we'll meet; have you any objection that we all get on our knees and pray to the Almighty God for his blessing?' They all knelt and I prayed; while the pig was eating my coat behind. I shall never forget the sorrow on that woman's face. All the food they had was a little yellow meal. I stood in the house where the old bailiff was shot, and never met kinder or more civil people—all Roman Catholics. I entered every house and prayed, and distributed Testaments and portions. If only we had Ireland converted we should soon have the millennium.

CAPTAIN KEARNEY WHITE

said there was no place on earth where the people were more ready to receive the truth in Jesus than in Ireland. But we must go back to the old rule, "Do as we would be done by."

MR. J. TOWNSEND TRENCH

said the railroad across America was projected by a few men in a little dingy room. They said they were able to carry it out. They discussed their plans, arranged a syndicate, and now we travel across that continent in seven days. So I think this is a remarkable meeting. We have an editor of a London paper, a sea captain who has taken up the cause of God, a lot of rough-and-ready workers called Scripture readers, and here is one of a class under considerable odium—a landlord's agent.

Christian people are going to pray for Ireland. Then the first thing is to lay the rentals on the altar of Jesus Christ and say, "I am ready in righteousness to sacrifice what is right, and not feel sore with the tenant." Then we can pray. After referring to the Church of Ireland, to the Brethren, to Methodism, &c., Mr. Trench said: I do not see any organisation more likely to promulgate the Gospel in Ireland than this Scripture Readers' Society. Your agents are pursuing the best course. I think that, England having misgoverned Ireland for hundreds of years, the Christians of England owe us a great debt. I do not see why this Society should not extend its work. As far as I can see you have come to a little room, like that of those who projected the railway from New York to San Francisco, and the results of this meeting should be as great as that, and far more beneficent.

Men like these Scripture readers, of a simple, loving, unsectarian, apostolic spirit, giving themselves to the work of God and prayer, going amongst the people as men like themselves, understanding their habits, and adapting their methods to them, can accomplish a work which to others would be impossible. You, Captain Kearney White, are gifted specially for this work, and God has appointed you to it. In England you should get sympathy, if the facts were known. I believe, if you had means, you could easily extend the work, and as funds come they can be utilised. You want Irishmen—men suited physically, mentally, spiritually; and, when you have the right men, God will do great things.

R. C. M.

THE AGED PILGRIMS' FRIEND SOCIETY gives life pensions of five, seven, and ten guineas per annum to the aged Christian poor, of both sexes, and of every Protestant denomination, who are not under sixty years of age, and who give Scriptural evidence that they are of the "Household of Faith." The Society has, at the present time, 1,155 pensioners on its books, and is distributing in pensions alone upwards of £7200 per annum. To meet this amount the ordinary income is inadequate. These aged recipients live in all parts of the country; 830 are over seventy years of age, 273 of this number being over eighty. In the Society's four Asylums, or Homes, 180 of the pensioners have comfortable abodes. Reports and further particulars supplied from the office. Mr. J. E. Hazelton, 83, Finsbury-pavement, E. C., is secretary.

ARBITRATION AND PEACE IN AMERICA.—Mr. William Jones, the secretary of the English Peace Society (47, New Broad-street, London), has recently paid three visits to the Presidential Mansion or "White House," at Washington, in the interests of the cause of International Arbitration. He has subsequently been actively engaged in the delivery of peace addresses in the States of Pennsylvania, Maryland, New York, Massachusetts, Indiana, Illinois, and Tennessee. In the last State he attended the great annual Convention of the "Women's Christian Temperance Union," of America, held at Nashville. After he had addressed that gathering, a unanimous resolution was adopted by the Convention, commending the support of the arbitration movement to all the branches of their Union in the United States. Mr. Jones has everywhere throughout his extensive journeyings in America met with hearty kindness, and has elicited from all sections of society expressions of genuine sympathy with the special object of his visit.

A HOLINESS CAMPAIGN.

On Tuesday and Wednesday, last week, the large Exeter Hall was occupied morning, afternoon, and evening by the Salvation Army for a "Holiness Campaign." In response to a circular issued from headquarters, inviting all members of the Army who desired a fresh baptism of the Spirit to be present, a large number attended from various parts of the country, and throughout the entire session great earnestness prevailed.

But the audiences were by no means composed exclusively of Salvationists, for at the evening meetings especially, when the Hall was each night crowded to excess, there were many hundreds of persons who wore no outward token that they were connected with the Army at all. Yet from the hearty responses it was evident that they were nearly all in full sympathy with the object of the "campaign," and had come to seek a share in the blessing. The principal addresses were given by Mr. and Mrs. Booth, Mr. Bramwell Booth also taking a prominent part. The absence through illness of Mrs. Booth-Clibborn was the cause of a universal and widely expressed regret. On the Tuesday evening upwards of twenty men and women, some with their children, who were volunteers to go to Zululand and other parts of South Africa, were introduced to the meeting, among them being a Salvation Zulu, who gave his experience in his own language with very great energy.

The proceedings generally were characterised by more quietness and solemnity than are usually found in Army meetings, owing, no doubt, to the fact that it was not to report success and victory that the gatherings were convened, but for self-examination and consecration. This was kept in view by all the speakers, and when past achievements were alluded to it was only to show that they were the fruit of consecrated lives, and that "still greater things" might be accomplished by entire surrender to the will of God. There was ample evidence of the effect produced upon the hearers, and in the after-meetings many dedicated their lives afresh to God.

No language uttered was, perhaps, more impressive than were Mrs. Booth's burning words at the last meeting. "It is not for lack of teaching," she said, "that multitudes of Christians are not wholly surrendered to God. They know perfectly what is required of them, but the great hindrance to blessing is that, although they know God's opinion, they study their own and that of other people, instead of accepting God's way of putting it—his version of what a Christian life ought to be. God will be very practical in the last day. He will not say, 'Inasmuch as ye *meant*, or *thought*, or *promised*,' but 'Inasmuch as ye DID.'" She then went on to say that the Salvation Army was the outcome of the dedication by two people of themselves and their children unreservedly to God, deducing from this the argument that "If such a mighty result be attained from the consecration of one family, what might not God do if the thousands of Christian families in this country were equally at his service!" She vehemently deprecated the custom of parents making it their first object to train their children for professions and earthly position, believing that, if they were brought up for the work and service of God, He would provide for their temporal necessities, "and when He had no more bread and butter for them on earth He would take them home!"

On Thursday and Friday smaller meetings of a more private nature were held for the officers, and a confident expectation prevails that the outcome of the campaign as a whole will prove to be a great increase in the spiritual life and power of the Salvation Army in every corps which was represented at the Conference, and through them to the community at large.

A NEW GYMNASIUM in connection with the Whitechapel Working Lads' Institute was opened last week.

For the Young.

A CHILDREN'S SERVICE IN DENVER.

The Denver Republican of November 21 contains this striking account of a service for young people conducted by Rev. E. P. Hammond at that city, in the State of Colorado:—

"Now, that wasn't half sung. What are you going to do when you get to heaven? You won't enjoy being there if you don't sing better than that." This is what Mr. Hammond said to the hundreds of children at the Rink yesterday afternoon, who, having been thus reproved, sang with all their might a hymn composed by Mr. Hammond himself, beginning, "I feel like singing all the time."

It was remarkable to observe the crowds of children who were coming in. The rink swarmed with them. They came in groups of fours, and sixes, eights and tens and twenties. Some of them were accompanied by their mothers, others by their Sunday-school teachers; but many of them came alone. These little people came in assorted sizes and styles. There was every type of face among them; every variety of carriage; every imaginable expression. Some had beautiful faces, from which streamed rays of intelligence and happiness. The features of others were hardened with care, young as they were; and the eyes of some of them looked as if they had never been dazzled by looking at pretty things. Some were fashionably dressed in rich winter garments of the latest cut. Others were very plainly clad. But they were all alike in one respect: they were very much excited. The fact had been impressed upon their little minds that the great meeting was for them. The doors of the rink had been opened for their special benefit. In they came running, crowding, looking anxiously for seats, clinging to each other, and sometimes growing very impatient at the necessary delay occasioned in obtaining seats for them; but at last all were seated, and the work of the meeting began.

The building was densely packed with children. Chairs were placed up to the very extreme rear, and pews were brought in and placed directly in front of the stage, so that scarcely an inch of space was wasted. There were probably 3000 children present. Of these 200 or 300 have professed conversion since the beginning of Mr. Hammond's meetings last Sunday. It is observed that there are more little girls than boys among the young converts. Several little girls, anywhere from nine to eleven years of age, sat in the front pew and wept bitterly. One fashionably-dressed little lady, with a pair of lovely dark violet eyes, sat with them filled with tears throughout the service, and occasionally covered them with her little gloved hand.

There are a great many little boy converts, too, but the girls are in the ascendency, and seem to be the most sincere. They take the lead in religion as they do in everything else. The boys follow amiably, and many of them are doubtless converted through the influence of their little sisters and friends.

When the flutter of excitement had subsided, and all the four-year-old babies and those that are younger had been tucked carefully away in chairs and on the laps of their elders, Mr. Hammond began by telling the children what a great meeting he had had at Deacon Walker's church yesterday morning, where several hundred persons had professed conversion.

He told them that souls had come to Christ like shoals of fish—like flocks of sheep and lambs. The evangelist began the meeting by telling in his pleasing, simple fashion which all children love, the wonderful story of Daniel in the lions' den. All the dramatic strength of the Scriptural tale was cleverly introduced by the speaker, but always so simply that the children could not but understand it. He illustrated everything by acting it. But if he told the story dramatically, Mr. Hammond drew his moral gently. Easily and softly he led the young minds with which he dealt up to the saving power of the Saviour's love, which was so infinite that it could release Daniel from the ferocious lions.

Then he said, "He died for you, little boy and girl; will you give Him your heart?"

After this Mr. Hammond asked the children to repeat after him these words:—

I'll have a place and a time to play
And read the Bible every day.

He then told or rather acted to them a story about a little convert whose scoffing father ordered him out of the house for being a Christian. Mr. Hammond picked up several small articles, tied them up into a bundle in his handkerchief and started down an imaginary rough and stony road, impersonating the homeless little convert, to the intense delight of the little folks, who received this impromptu acting with a religious moral, with open-mouthed wonder.

So he went on telling them story after story in the same pleasing fashion, making them thoroughly entertaining; acting every character he described, and never failing to draw his religious moral, and point them the way to salvation.

Sometimes he was an irate father; sometimes the Queen's Guard—but whatever he was, and whatever story he told, the children were delighted and infatuated. To children, Mr. Hammond is a living, talking volume of "Arabian Nights"—a sort of unending fairy tale serial. The quantity of stories he has at his command are surprising, and they never fail to interest those for whom they are intended, and seldom to sway them in the direction he desires.

The scene at the inquiry meeting was particularly striking. The children who had already professed conversion were invited to sit on the stage and sing while the workers made their way through the crowd, and dropped words of advice in the ears of those not yet convicted of sin.

There was a rush for the stage, and such a throng about Mr. Hammond that the noise was like that of a swarm of bees. With the scores of children that surrounded him Mr. Hammond shook hands, and asked them when they came to Jesus, and how they knew they had found Him.

After this he was beset by teachers and by little boys and girls who came to ask him to intercede for little friends of theirs who were under conviction. These weeping little sinners came to Mr. Hammond, and contritely threw themselves on his breast while he comforted them. All those not supposed to have been converted before, wept bitterly as they approached the evangelist. Those who had experienced conversion some days since smiled sweetly. To those who wept Mr. Hammond spoke seriously; to those who smiled he spoke encouragingly. One bright little fellow who flung himself into the evangelist's arms, Mr. Hammond said was his cousin.

There came to the evangelist several little girls who said that they had always been Christians. These seemed a little difficult to classify, but they were given a blessing, and told to persevere in their religious lives.

The young converts who had passed a satisfactory examination at the hands of their religious advisers were furnished with slips of paper bearing their names, addresses, and ages. These were presented to Mr. Hammond as an evidence of good faith. The children then received a covenant card, to be signed by them, bearing the following inscription:—

"I believe I have found Jesus to be my precious Saviour, and I promise, with his help, to live as his loving child and faithful servant all my life.

"'I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from Me' (Jer. xxxii. 40).

"At the end of a year please write to Mr. Hammond at Vernon Centre, Connecticut, and tell him if you are still trusting in Jesus, and working for Him."

WORK IN MADAGASCAR.

Rev. J. Peill, of the London Missionary Society, writes from Ambohimanga, Madagascar:—

I am glad to see the increase in missionary interest in England. It should and must increase. As to the methods of missionary work, there may be room for much diversity of opinion; but, as to the need of it and its claims upon all Christians, none whatever. I care not which evangelical society gains the most support. I care for no society, except as a means of doing good, and the one that does the most good I shall be most grateful to. A devoted friend of missions, and formerly a missionary herself to Siberia, sent us out a copy of the book telling about the work of those young Cambridge men who went out under the China Inland Mission some time ago. It is a stirring record, and did us good to read it. God bless all earnest faithful workers for Him, under whatever name they labour!

We have always striven to make work among the young a chief object of our labours out here. We see many most interesting young men and women who have a few years ago been in the school here. Many of them are regular in their attendance at chapel, and interested in all good things. It cheers my heart greatly to look at their faces, and I believe some of them are really Christians, trying to live for Jesus and obey Him. It is hard work for them with their semi-heathen and heathen surroundings; but we have far more hope of them than of most of the adults who still cling to much of heathenism, while calling themselves by the name of Christ.

Just now the Queen is away out west, followed by all her Court, and all school work and most other teaching is either at a standstill or in a very poor condition. She has gone out to encourage the people in their repairing the great dykes and embankments, which are necessary to keep the river from flooding the great rice plains, and destroying the rice crop. Last year there was much destruction of rice, and it was quite time to attend to matters. All the people have been up working at this for the last six weeks, and they are not completed yet. As all Government business is unpaid service, and all the people have to do their share, other employments are greatly interrupted at present.

We have a native missionary society here, and many young men are just now greatly moved with regard to their duty in the matter. There are not wanting signs among us of growth in grace and realisation of the duty of Christians with regard to the heathen; but self-sacrifice here for Christ is but in its infancy, and we long to see greater things.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, December 18, Isaiah xxxv. 1—10; Monday, December 19, Isaiah xxxviii. 1—8; Tuesday, December 20, Isaiah xxxviii. 9—22; Wednesday, December 21, Isaiah xxxix. 1—8; Thursday, December 22, Ps. xxxiv. 1—22; Friday, December 23, Ps. xxxv. 1—17; Saturday, December 24, Ps. xxxv. 18—28.

ISLINGTON.—On account of the Cattle Show the usual afternoon service could not be held in the Agricultural Hall on Sunday week. Rev. W. E. Haigh, vicar of Holy Trinity, offered the use of his church, adjacent to the hall. There the service was held, Dr. Thain Davidson conducting the entire devotional part, and Rev. G. D. Wyatt, of St. John's Church, Highbury Vale, preaching the sermon.

EALING Y.M.C.A.—This Association had an interesting anniversary lately in its new premises, Shaftesbury Hall. A good report was given of the year's progress; the agencies at work embrace Bible-classes, evangelistic, temperance, and prayer-meetings, &c. A missionary society has been started, which gives promise of increasing the practical interest of the members in the state of the heathen world. The secretary, Mr. Gray, being compelled by other claims to relinquish the post, he is succeeded by Mr. Kidner.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Martin J. Hall, *Crosby, Liverpool*, December 26 to January 2, 1888; *Bournemouth*, January 3—9; *Southsea*, January 8—13. Mr. George Banaster, *Brooklands, Manchester*, January 16—22; *Yardley-end, Birmingham*, Jan. 28 to February 4. Mr. E. Arrowsmith, *Newcastle-on-Tyne*, in January.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. George Bowen, of Bombay.

As Christmas and New Year's days fall on Sunday, a correspondent makes the important suggestion that friends who send reminders of the season should do so in time for their delivery on the Saturday, to save the labour of the postmen on the Day of Rest.

We hope some of our readers who labour among the poor may be able to respond to the appeal made by Mr. Besant, in our correspondence columns, for information with respect to the conditions that surround the lives of our working women. Any who can do so will be furnished with the requisite forms on application to him.

We are sorry to have to report that the slight improvement noticed in Mr. Denham Smith's condition last week, has been followed by the appearance of symptoms which have caused fresh anxiety to his physicians and family, and which are accompanied by an increased prostration. His mind, however, still preserves its wonted calm and peaceful confidence.

Just as air and food are adapted to sustain the physical life of all men of every nation, so is the Gospel of Jesus Christ adapted to their spiritual needs. By the Gospel of Jesus Christ we mean his oneness with the Father; his incarnation; his life on earth; his propitiatory death, being made a curse for us; He who knew no sin made sin for us, that we might be made the righteousness of God in Him; his glorious resurrection and ascension; his giving of the Holy Ghost, and his coming again in the glory of the Father.

The Religious Tract Society has very opportunely published a book which makes this evident. GOSPEL ETHNOLOGY, by S. R. Pattison (5s.), is written to prove from experience and fact that men of every race and colour, men in every stage of ignorance or culture, find in receiving the Gospel peace and rest. In the words of Livingstone, "We introduce entirely new motives, and were these not perfectly adapted to the human mind and heart by their Divine Author, we should have no success." We venture to say that no more timely or useful discussion could be presented for consideration, and its narrative form and abundant illustration make the book interesting to young and old.

The decision to send a British envoy to congratulate the Pope on attaining the fiftieth year of his priesthood must cause sorrow and regret to all loyal Protestant subjects. To give and receive gifts to and from the acknowledged head of that anti-Christian and idolatrous system, which is and has ever been the arch-enemy of freedom of conscience, and of the Bible, is more than inexpedient: it is treachery to our country's best interests. Any steps which may tend to the resumption of diplomatic or official intercourse with the Vatican should be most strenuously resisted. But, alas! how slow our statesmen are to recognise that in all the tortuous windings of her policy Rome never loses sight of her darling project of bringing England once more under her cruel heel.

It is stated on good authority that the Duke of Norfolk's personal present to the Pope upon his jubilee will consist of the sum of £10,000. It is the custom to speak in terms of sympathy with the Pope as being a prisoner in the Vatican; but if there is any seclusion in the case it is self-chosen, and it is a matter of common knowledge that in the Vatican the Pope is surrounded by everything that wealth can obtain. We should have thought, therefore, that the Duke of Norfolk might, had he looked around, have found nearer home a better way in which to dispose of his surplus wealth.

Jubilee gifts are pouring in upon the Pope from every hand, but his dream of the resumption of temporal power appears to be receding further and further from any probability of realisation. The allocution which he delivered at the Secret Consistory a few days ago was very desponding in tone; perhaps it could not well have been otherwise, seeing that it dealt with recent and proposed legislation on the part of the Italian Parliament, in regard to the regulation of Church property. Senator Cadorna's Bill, which provides for all ecclesiastical property to be entrusted to lay management, and another measure for secularising education, are especially obnoxious to the Papal party.

Perhaps never were the relations so strained between the Pope and the Italian Government as at present; and while the Papal organs are referring to Cadorna as a modern Henry VIII., the national papers deal with the measures only as a further instalment of righteous legislation in the direction of freedom from priestcraft. Meanwhile, anything like agreement between the parties seems as improbable as it did when Victor Emmanuel gave utterance to his brief speech on entering Rome, "Here we are, and here we mean to remain."

The manner in which some of our English bishops countenance the most unblushing sacerdotalism is a sore grief to multitudes of the best churchmen in the land. Something of a like order must be felt by the best of the Romanists in Italy. They are bishops who are agitating the peninsula for the restoration of the temporal power of the Pope. In Tuscany there has been much ferment, and the clerical party are charged with pressing forward conspiracy and revolution.

An excellent point has just been made by the Hulsean Lecturer at Cambridge (Rev. J. H. Lupton). Scientists charge the Church with opposing the progress of discovery. But, on the contrary, many of the most important scientific discoveries have been made by men of Christian faith. Copernicus was a Church canon; Kepler was a Christian preacher; John Rae, Cartwright, Whately, and Whewell, occupied themselves with theology. The same was emphatically true of Newton and Harvey; and the most prominent founders of the Royal Society were clergymen. It would be useful to remind young men of these facts.

An appropriate text for Advent Sundays: "Christ having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation" (Heb. ix. 28, R.V.). What a blessed comprehension of the two supreme truths of our religion, and of the attitude of those who will be partakers of its glorious promises.

Professor de Launay is giving his lectures on the Catacombs, in London and the provinces. Letters may be addressed to him to our care. To those who have not the opportunity of hearing him, and, indeed, to those who have, we commend Mr. Benjamin Scott's "Contents and Teachings of the Catacombs of Rome" (*Longmans*, 4s.) It is profusely illustrated, and shows the purity of early Christianity, and its corruption under the Romish Apostasy.

A recent report, published by the German factory inspectors, tends to show that England is not the only country in which hapless and hopeless men, women, and children toil for a bare pittance; or where Factory Acts are flagrantly evaded. In the Düsseldorf district, it is stated, children only four years old are employed in the works of polishers, harness-makers, and weavers. In many parts the legal hours of labour (from ten to twelve hours a day) are quite disregarded, and the practice of employing young children in factories is on the increase. Whereas in 1884 only 18,000 children were working in certified establishments, in 1886 the number was 21,000. It is said to be a very common thing to employ them under the legal age of twelve.

Outside the area of the above official figures (which refer only to properly certified places) the condition of things is even worse. In the course of an inquiry a year or two ago into the very extensive home industries of Germany, in which large numbers of children are engaged, it was found that an entire family of four, working for thirteen hours a day, could only earn about 9d. a day. In other parts of the German Empire, weavers have been known to earn only 4d. for twelve hours' work. Has East London anything to show much worse than this?

A princely act of benevolence on the part of Baron Hirsch is likely to have a great influence upon the future of the Jewish race. The Baron has offered two millions for the foundation in Russia of primary schools for the children of poor Jews, and forty thousand pounds in addition for works of charity. Both offers have been accepted by the Czar, and the amounts will now be paid into the Bank of England, Baron Rothschild and Baron de Worms being the trustees responsible for the payment to the Russian Minister of the Interior of the interest, which will amount to £100,000 per annum. It is said that Baron Hirsch's intention is that 1000 schools shall be opened, so that 50,000 children may be educated and kept from the streets.

Canon Liddon's sermon on the text, "Give an account of thy stewardship," preached recently in St. Paul's Cathedral, was full of teaching applicable to Christians of to-day, when social questions are assuming so much importance. "The surest way to fight anti-social theories," said the preacher, "lies in constant obedience to Christian doctrine, and in devotion to our duty as stewards of God." The whole sermon was a pressing home of that duty in its highest and noblest form, and of what the Canon aptly termed "the warnings of the Redeemer." It is given at length in last week's *Christian World Pulpit.*

No amount of money giving can make up for that personal interest in the lot of the poor which is evinced by the Christian visit, and by hand-to-hand dealing with the neccessitous. We are glad to find that at Lord Compton's Conference at the Memorial Hall, Cardinal Manning, at the close of a speech which was full of deep sympathy with the distressed poor, and which showed an intimate knowledge of the poor law and other systems of relief, re-iterated that opinion, and said, in advocating the necessity for a large body of voluntary agencies :—

> As large a number of men, and women too, as possible should visit the homes of the poor. That remedy has never yet been properly tried. There is something in the heart of every man which will respond to such personal influence and help as could thus be afforded. Such action would have a most beneficial result on the unhappy condition of our poorest classes.

It needs no long journey, unfortunately, to find fitting objects for the exercise of this Christian tenderness, and we are satisfied that many a life which now, without definite aim and object, seems to lack interest, would blossom and bloom if even a little time were given to visiting the poor in their homes, and in endeavouring, for Christ's sake, to lessen the burdens and sorrows of others.

A correspondent asks, concerning Evangelical Doctrine and Evangelical Church Communion :—

> Has anything less than the following ever been understood to be characteristic of, and unalterably essential to, an evangelic faith, ministry, and communion? Viz., first and foremost, as the fundamental principle, the supreme authority of the Holy Scriptures, as Divinely inspired throughout, and as the necessary and sufficient revelation, standard, and rule of faith and duty. With (as vital truths or doctrines clearly revealed therein) say these :—the Fall of man, and his utter ruin of condition and nature thereby; redemption by the Lord Jesus Christ, as the sinner's Substitute and Surety, through his blood and righteousness, received and applied by faith; regeneration by the Holy Spirit, or the implanting of a new and heavenly life in those who so believe.
>
> If this be so (and essentially it is, and is known to be so), what an amount of uncertainty, mystification, and (often) equivocation as to terms and meanings, as well as waste of words, in writing and speaking, might be avoided by coming to a clear understanding on these points at the outset of any question such as above, and on the first principle especially, as governing all else.

Not many years ago a traveller in the regions of Burmah described the rude tribe of the Karens, which is located upon the Siam-Burmah (the Western) border, as the most intractable, bloodthirsty and warlike, of the human race. They afford an excellent example of the civilising and pacifying effect of Christianity upon otherwise wild tribes. Some years ago several American missionaries started a mission amongst this tribe, and they have acquired such great influence over them, that during the events which preceded the late overthrow of the King of Burmah, and the subsequent disorder in that country, they took no part in it. Though fighting was going on all round them, and considerable danger was expected by the British from that side of Burmah; though rebellion and

be put down, were on every side, yet, in place of this lately irrepressible tribe joining in the disorder, they listened to the advice of the missionaries, and merely organised themselves to keep out of their own borders the Dacoits, and to preserve their own peace. Throughout the whole of this revolution the Karens have remained in peace, and though the British officials were at first fearful lest these men should relapse into a warlike state of mind and the missionaries should lose their control of them, now they do not trouble themselves any more about them, because they know the missionaries and their teaching have entirely changed the character of the tribe.

"The Gospel made use of a workshop in which to mould and perfect the human character of its Founder." Sir Emilius Laurie's thought is good, and exactly what is needed now; that the workshop with its toil and even with its noise has a part to play in moulding individual Christians, and in perfecting our grasp of truth. For assuredly a workman who is master of his craft, and who lives close to God, does attain by his very position to some sides of Bible teaching never grasped by his rich brother or by the student minister. "In all labour there is profit," and each man's peculiar labour fits him for some special knowledge of the Lord Jesus.

When will our churches, at least the most powerful of our churches, learn this fact? When will they admit to real power godly laymen, and that from among the artisans? It is done, we know, in some churches, but not in all. The absence of godly "working men" from church councils is greatly to be regretted, for they often are able to throw much more light on questions connected with the work of God than their richer brethren, while their deep practical piety, and their sanctified common sense, often enable them to see the real bearing of a controverted point of doctrine more readily than a Christian of more varied education.

Sir Arthur Blackwood is moving to obtain replies from corporations on the subject of Sunday Postal Labour, in response to the recommendations of the Select Committee on the subject. It is deeply to be deplored that in many places Christian people have been sorely apathetic in relation to this whole matter. Corporations and Commissioners have been left to decide without any influence of public opinion from without. To postmen, whose rounds in many towns involve more than a hundred miles of walking a week, no more merciful boon could be given than that of Sunday rest. If anything is to be done it should be done without delay, and it should be known that to avoid all labour, individuals can have their Sunday letters retained until Monday. Surely we have Christianity enough among us to make this sacrifice.

THE BRIGHTON BOYS.—Mr. Ashby Wiffen, who for two years was the popular and successful secretary of the Brighton Y.M.C.A., has just opened a Youth's Club and Institute in Brighton, which bids fair to become a great success. There are gymnastics, games, classes for carpentering, &c., and every branch of the work is fully appreciated. On the opening night over one hundred young men joined, but as the applications for membership have been out of all proportion to the limited accommodation, no more members will be enrolled until after Christmas. Mr. Wiffen's address is 193,

PULPIT AND STAGE.

There is little to choose between the culture of the ancients and that compromising teaching which finds vent in some of the pulpits to-day. It confounds Christianity with civilisation, and treats it as a "cult" to be measured by intellectual standards with the religious "cults" of all kinds and of all times. Salvation is not the product of scholarship, nor is eternal life the fruit of learning. Civilisation is a habit, and culture a development of the brain. Habits change; the brain perishes; but the soul will live for ever, and seeks for the truth which is eternal, and which is found only in Christ. It is lamentable that there are preachers who declare, in phrases of ambiguous import, a professed Christianity which has no Christ in it; and who are content to amaze and amuse their hearers by elocutionary arts rather than warn them of "the wrath to come," and point them to the cross of Christ as the only safe refuge.

A favourite method of these preachers is to declaim concerning the Church of the future, which they represent will be a compromise between Christianity and the "instincts" of nature. Thus Mr. Haweis, preaching in the church of St. James's, Marylebone, on December 4, declared that "the Church of the future would have to make room for the drama among other things," because "man is essentially a dramatic animal." Then he proceeded to say :—

> The actor who impersonates a villain......is, in a well-balanced play, engaged in giving a true presentment of life with that right moral thrust to which he is indispensable......He is purified in the fire of the universal sympathy. He goes down to his house justified.

Strip these phrases of their glittering tinsel, and you find a commonplace excuse for theatre-goers. Because the villain gets punished in the play, a good moral lesson is taught by it. But no word of warning was given by the preacher against the suggestions of evil courses so often made by plays which point out to the excited minds of the audience new ways of perpetrating sin with cleverness. Nothing was said of the blighting effect of the delusive views of life young people get at a theatre, nor of the swift mental decline of the pleasure-seeker. A moral teacher ought to have pointed out these objections; a Christian preacher should have refuted the whole argument.

Speaking of the ballet, Mr. Haweis said that not the display of the human outline, or the exposure of the human body were wrong, but the conditions, times, and seasons of such display, which he did not define. This teaching seems to us highly dangerous in its speciousness. Where is the sanction for it? The teaching of Christ was widely different. He said, "Blessed are the pure in heart, for they shall see God." This is the Christian's faith, and in this he perceives and accepts his principle of life. Whatever tends in any degree to impurity of thought, to sully the purity of his heart, irrespective of "the conditions, the times, or the seasons," he must utterly reject. The Church of the future will *not* make room for the drama or the ballet, because it will be the Church of the spotless Jesus.

LEPER HOME AT JERUSALEM.

Leprosy still lingers in Palestine, in its frightful forms of corruption and death. In 1865, the Baroness von Keffenbrinck Ascheraden visited the Holy City, and, moved by compassion for the forlorn and pitiable condition of the lepers, whom she saw outside the gates of Jerusalem, she resolved to found a small asylum for such sufferers. In 1880, at the request of the foundress, the Moravian Church undertook the care and responsibility of the Home. The work has been carried on, not without spiritual blessing, for twenty years. Last spring, a breakdown in the nursing staff necessitated a call for volunteers, and an immediate response came from twelve Christian women in Germany and England. The three selected from these are now assisting Mr. and Mrs. Müller, the self-denying and indefatigable missionaries in charge of the Home.

A new hospital was opened last April. To this the patients of the old hospital have been transferred, and others have since been received. But with the most careful housekeeping the ability to admit more of these incurables involves enlarged expense of maintenance, nor is the cost of the new building entirely defrayed.

A letter received from Mr. Müller gives some idea of the terrible character of the disease which he and his helpers are seeking to alleviate. He says:—

"A few days ago one of these unfortunates, named Musa, died in our house. He had been here for ten years. On arrival he was quite active and comparatively strong, notwithstanding his fearful infection. Later his strength forsook him, and loathsome sores began to appear on his arms and legs. In spite of medicine and the application of salves, these spread more and more, gradually consuming the flesh, until in many places the bones could be seen. At last the sufferer was entirely confined to bed, and this for months. There he lay, a living skeleton, groaning and moaning piteously to be released from his torment. We were filled with indescribable horror and pity whenever we looked at him. Six days before his death he could no longer eat, his throat appearing to be completely closed. We could afford him no relief; the only thing to do was to pray the Saviour to release him from his suffering.

"We have seen many die of this terrible disease, some afflicted more and others less. At present we have twenty-two lepers in the Home. They have all to be bandaged daily and must be nursed like little children. Some of them have neither fingers nor toes, the leprosy having done its work. It pervades every portion of the body, but as soon as the throat is affected, death is sure to follow, because starvation ensues.

"The misery of the leper outside our walls is enhanced by the cruelty of his relatives. He is utterly forsaken by them and must die alone in some cave or hole, his only refuge. This would not be the case if he were willing at once to come to the Leper Home; but too frequently he is tardy to acknowledge the fact of his leprosy, considering it a shame and disgrace to be in such a loathsome condition. No real remedy for leprosy has yet been found, but good nursing and Christian treatment go a great way towards alleviating these frightful sufferings."

FIELD-LANE RAGGED-SCHOOLS.—A correspondent writes:—The other day I looked in at Field-lane Refuges about midday. In the infant schoolroom I saw nearly two hundred of the poorest children of the neighbourhood having a free dinner, perhaps the only hot and comfortable meal they have the whole day through. While some could be said to be clothed, many were only partially covered by their rags. I was cheered to find that four days a week these hungry little ones get a warm dinner, but sorry to learn that the Institution have to close the door against as many more for want of help. To sustain this work of relief, the workers need joints of meat, bags of rice, tapioca, sago, hominy, split peas, pea flour, turnips and carrots, and parcels of clothing. The secretary is Mr. P. Platt, Field-lane Schools, Vine-street, Clerkenwell-road, E.C.

RATCLIFF STRANGERS' REST.

The workers' meeting last week took the form of a free supper to 200 hungry men. Some of them, says a correspondent, had just come out of jail; some were about to go to sea with every evidence of having been under treatment by "landsharks"; some seemed honest London "unemployed." During the frugal but ample meal Gospel songs were sung.

Addresses followed from Messrs. W. T. Lane, Ned Wright, Charles Inglis, and J. B. Wookey. These friends presented the Gospel message to the guests, some of them rehearsing scenes from their own experience well calculated to implant hope in the minds of the most forlorn and friendless. At the close of the addresses Mr. Isaac drew the net, when a dozen or more expressed a desire for salvation. Altogether, the gathering was a very interesting and hopeful one. If the generosity of Christian friends is extended to the workers, other meetings of a similar kind will be given.

GAMBLING-HOUSES IN LONDON.

In last week's issue of *The British Weekly* there is a further exposure of the practices in vogue at these centres of corruption that are thickly strewn about the Metropolis. In summing up the writer says:—

"In these dens, and by them, thousands of men reduce themselves, and what is more, those dependent on them, to various degrees of wretchedness and misery. It is not only the cases of absolute ruin which must be taken into account, but also the vastly more numerous cases of temporary ill. The evil is so great as to constitute a grave social scandal. The number of the clubs, their disposition throughout the whole of the Metropolis, the attraction which they exert for certain classes in particular, and the enormous extent of their influence in general, render it incumbent that some steps be taken to remove the scandal. It is a reproach upon society that most of us stand by quietly whilst in droves the foolish are contaminated by a pestilent crew who are allowed to carry on their poisonous traffic under our eyes.

"Who shall measure the direct material evil done by gambling-clubs? It cannot be measured. Its ramifications are far too subtle and contorted to be followed. And if this is the case with material harm, how is it possible to gauge the effect to the full of the infinitely more subtle moral ill which they spread? We have been too long blind, and the responsibility for the present state of things lies upon society, upon each and all of us. It behoves us to inquire whether the law makes provision for dealing effectually with gaming-houses. If it does not, then law must be made. But if it does, the further inquiry is necessary as to why the law is not carried out. In this case the blame rests on the shoulders of the officers of the law in the first place; but ultimately it is our own blame. If the public does but insist, the police, their servants, must obey. The matter is in our own hands. Shall we stand quietly by any longer?"

FLORENCE MEDICAL MISSION.—This Mission combines the advantages of a seaside Convalescent Home at Viareggio. The medical mission, Sunday-school, and soup kitchen were actively carried on during the winter and spring months. Gifts of clothing, &c., for the poor will be gratefully received by Rev. J. R. MacDougall, 11, Lung Arno, Guicciardini, Florence.

PICTORIAL SCRIPTURE MATCH-BOXES.—A correspondent sends us from Italy a specimen penny cardboard match-box, the exterior of which bears on one side the fifteenth verse of Genesis xxiv., and on the other a picture illustrating it. Our friend suggests that if manufacturers of match and chocolate boxes were to adopt this plan, with carefully selected texts, such silent messengers might do untold good. We commend the idea to the consideration of any of our readers who may have facilities for promoting such a scheme.

ASSURANCE.

"Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—1 Cor. xiii. 12.

Thy will, my Father, choose for me,
Short is my tear-dimmed sight;
I fain would leave it all to Thee
Who dwellest in the light.

I know that Thou hast gifts in store
Far more than I can tell;
I see but darkly, yet am sure
Thou doest all things well.

I know thy choice for me is love
Beyond my fondest dream;
And through the sweeping clouds above
I see heaven's starlight gleam.

I know thy choice for me is light,
And I shall see it there,
When, passing from the shades of night,
I climb day's "golden stair."

All love, all light; my Father's will
Is my calm resting-place;
Lord, let me love and trust, until
I see Thee face to face.

Then shall I know as I am known;
With joy triumphant tell,
What now I know by faith alone—
Thou hast done all things well.

J. H. S.

REV. E. P. HAMMOND IN DENVER.

This evangelist has been conducting a mission at Denver, in the Far West, and, judging from the newspaper reports, he has been making some considerable stir among the people. His methods, as many know well on this side the Atlantic, are not at all of the conventional kind, and that of course is an element of attraction to the curious. At all events, from whatever motive, the people crowd to the meetings held by the evangelist, and he succeeds to a wonderful degree in getting a grip of their consciences by his presentation of the truth.

Fifteen years ago, Mr. Hammond visited the same place, and at that time had some remarkable experiences of preaching in gambling resorts, and inducing notorious sinners to relinquish their evil ways and turn to the Lord. During the present mission, he has related some of the most striking reminiscences of these stirring times, and in that way awakened fresh interest in connection with the work. The reports we have received bring the mission up to the end of the first week, and state that there have been many conversions, especially among children. On our page for the young, we reproduce a graphic account of a children's service.

WORKING MEN IN SUNDERLAND.—Weekly noonday services are conducted by ministers of different denominations in the shipbuilding yards and other centres of labour in Sunderland. Amid many difficulties and discouragements consequent upon the depression in trade, the work has been faithfully continued, and workers have seen not a little fruit resulting from their efforts in the changed lives of many of the men. Mr. Thomas Scott is the honorary superintendent

EDINBURGH MEDICAL MISSIONARY SOCIETY.—This Society contributes largely to the suppor of medical missions in all parts of the world. Th reports presented in its quarterly paper are of th utmost interest, and show that, whether in India o China, or in countries nearer home, the man wh goes about seeking to heal the sick has grand opportunities for sowing the seed of the Gospel. Dr Christie, in Northern China, and Dr. Fry, of th Travancore Mission, have received great encouragement in their work. Medico-evangelistic tours undertaken by these missionaries, have been especially fruitful in blessing. Good accounts hav also been received from Spain, Smyrna, and Cair Rev. John Lowe, 56, George-square, Edinburgh, i the secretary of the Society.

Letters to the Editor.

WORKING WOMEN: THEIR PRESENT AND THEIR FUTURE.

Sir,—I beg to be allowed to make an appeal for assistance of a kind which will certainly involve a considerable amount of personal activity and effort, and will call for the exercise of some tact, sympathy and discretion. It is proposed by certain persons interested in the present condition of working women, to hold a Conference towards the end of the year, at which the facts of the female labour market may be clearly and dispassionately set forth; the extent, area, and nature of the evils which undoubtedly exist may be laid down with some precision; and, if that may also follow, remedies or alleviation may be found.

Such a Conference might have been held at once, for the mere purpose of discussing methods of relief for the well-known and widely spread diseases of over work and under pay. There are in London and other large centres thousands of women continually occupied in miserable toil for wretched wages, who never venture to hope for any cessation or relaxation of the life sentence to which they were doomed at their birth. The Conference might have proceeded on the assumption that these things have long been notorious. Yet the case for the women will be undoubtedly strengthened tenfold by the collection, the classification, and the publication of all the facts, apart from feeling, sentiment, hasty blame, and perhaps misplaced sympathy. This has never been done. True, figures and facts have from time to time been printed in certain journals, and for certain trades: but the whole facts connected with women's industries—the hours and pay, the fluctuations of the demand, the competition of Germans and Jews, the effect of Free Trade, the freaks of fashion, the social and moral aspects of their work—have never been adequately investigated or treated. We do not aspire, of course, to collect and collate the entire facts in the brief time at command before the Conference, but we propose to attempt an indication of them, as it were, on as wide a scale, and in as thorough a manner as possible.

The Committee formed by those who have originated this enterprise, contains among others: The Hon. Miss Maud Stanley, Mrs. S. A. Barnett, Mrs. Rayner, Mrs. Heckford, Mrs. Alison, Mrs. Verney, Rev. S. A. Barnett, Rev. Brook Lambert, Rev. Fleming Williams, Rev. Hugh Price Hughes, the Earl of Meath, Mr. George R. Sims, Professor Stuart, Mr. Arnold White, Mr. Verney, Mr. A. A. Knight, and Mr. William Hill. We have divided ourselves for convenience into three sub-committees: one, on existing agencies, associations, trades unions, &c., established by or for working women; one, on the relations of work to the social life; and one, on wages, hours, and the condition of the work. We have drawn up a set of questions for each of these sub-committees. The questions are not intended to be put seriatim and verbatim, but are proposed as a guide to any who will assist us in this inquiry.

We invite, through your columns, the assistance of all persons who have the power of collecting information, and can get access to working women. There are in every parish, and belonging to every church and chapel, ladies who spend the greater part of their lives in and among the houses of the working classes. It is more especially to these ladies, whose tact, disinterestedness, and sympathy have endeared them to the people, that we appeal for assistance. But the co-operation of men of all classes really interested in this movement is earnestly desired, and will be cordially accepted.

The Committee have no views of their own to advance, and no theories to defend.—Yours obediently,

Walter Besant,
Hon. Treasurer of the Committee of the Working Women Conference.

Adelphi Hotel, Adam-street, Strand, W.C.

CRUELTY TO CHILDREN.

Sir,—Will you kindly permit us to bring before your readers the claims of the work in which we are engaged in the London Society for the Prevention of Cruelty to Children?

The following facts speak for themselves:—In our three years' history, since our founding at the Mansion House in July 1884, we have dealt with 762 more or less cruel people for the most part by moral influence. In 132 worse cases, many almost incredible, we have had resort to the law, and have obtained 120 convictions. Of the total number of 762 cases, we find that 333 were cases of injuries inflicted by assault, 81 of starvation (some of these of farmed-out babies and children insured), 130 of dangerous neglect, 32 of desertion, 70 of cruel exposure to excite sympathy in the streets, and 116 of other wrongs.

Our efforts have not been confined to London, but have extended to many parts of the country. We do not interfere with mere parental indiscretion, but only with deeds of cruelty which render child-life unendurable—25 cases ending with the victims' death. When punishment is inflicted it is always followed with indirect, but real supervision.

At this season of the year we feel that our work must appeal very powerfully to all generous hearts. The following ladies will be glad to receive help on behalf of our work:—The Countess of Iddesleigh, 23, Manchester-square, W.; Lady Henderson, 4, Gledhow-gardens, S.W.; Lady Whittaker Ellis, Buccleuch House, Richmond.—Yours,

R. Ruthven Pym, Treasurer.
Benjn. Waugh, Hon. Sec.

7, *Harpur-street, Bloomsbury, W.C.*

A REMEDY FOR THE PRESENT DISTRESS.

Dear Sir,—Politicians and philanthropists are very busy. Schemes without number are suggested for the amelioration of the condition of the people. It is to be wished that there was a greater willingness to trace that condition to its chief cause.

It has been my lot to visit a large number of workhouses, reformatories, industrial schools, refuges, and hospitals, also the prisons at Hull, Glasgow, Edinburgh, and Greenock, and on very close and careful investigation, I have found that by far the larger proportion of the inmates of these institutions were the victims of strong drink; perhaps not all drunkards, but in some way the victims of our drinking customs. I have traced the history of the children in our industrial schools, and find the record, with scarcely any exception, something like this, "Father, a drunkard; mother, dead." "Mother, a drunkard; father, not known."

I have seen numbers of ragged creatures unwashed, uncombed, and many with naked feet, coming to accept a gratuity of soup and bread; and I have noted a terrible fact, that the greater number brought the publicans' cans, which they had retained, after draining them of the poison for which, probably, the last penny had been paid: thus, the effect of our well-meant efforts to feed, clothe, and educate, is to fill the pocket of the drink-seller.

At this moment in the midst of the "present distress" I suppose that two millions sterling per week is considerably below the amount spent in Great Britain and Ireland for intoxicating drink; to say nothing of tobacco, which would be about a quarter of a million more. Let us, for three months, otherwise appropriate this destructive expenditure of nearly thirty millions of money. We will say eight millions for good wholesome nutritious food, not excluding some luxuries, such as fish, game, fruit, and poultry; eight millions for all kinds of clothing, including hats, caps, boots, and a liberal allowance for millinery to satisfy the ladies; eight millions for building, furniture, repairs and decorations; three millions for innocent and healthful recreation, excursions, &c. We have still three millions surplus for charities, home and foreign missions, and other evangelistic work. Mark! all this is just one quarter of a year. Muliply it by four, and such would be the change on our beloved country that it would be something like a fulfilment of the promise, "The desert shall rejoice and blossom as the rose." The demand for everything useful would far exceed the supply; so would the demand for labour, with a corresponding advance in wages, and all this substantial gain would be accompanied by a rapid reduction in poor-rates, and in the cost of criminal prosecutions, prisons, and police.

Here is a remedy, involving nothing but the sacrifice of a superfluous and injurious luxury, and a filthy, disgusting habit. Let Great Britain try it, and let politicians and philanthropists take the lead. I would add to my own the testimony of the noble Samuel Morley, who stated his deliberate conviction that three-fourths of the destitution and degradation which we all deplore are self-inflicted. I believe he spoke the truth.

Sudbury, Suffolk. Jonathan Grubb.

EDUCATED "MOTHERS' HELPS."

Dear Sir,—Some time ago I read a letter in your paper in which the unpractical education given to middle-class girls was commented upon. The subject has just been brought before me by the fact that having advertised for a "Mother's Help" I have had scores of answers from young persons in all parts of England, Scotland, and Ireland. These girls almost all undertake the entire charge of children, having been trained for this, or having had experience either in their own families or in situations. Almost all have been well educated, are daughters of clergymen, professional men, farmers, &c., and from their letters and references seem bright, sensible, capable young women.

Why should not these girls take the place so often entrusted to an ignorant nurse-girl? I have had letters from mothers, recommending some of my correspondents with a warmth and affection begat of faithful, loving service. How much better would little children be trained by an educated nurse, who would teach them good English and refined manners. How happy a good girl might be with her little charge and with the affection of the parents, who would have the gratification of helping to cherish and train one who would in her turn make a wise and useful mother.

The general impression, however, is that such a situation causes a girl to lose caste. Cannot this cease to be, at any rate among God's people? Could not Christian mothers introduce their helper as a friend? Could not girls whose circumstances do not require such a position make friends and equals of their working sisters? Could not fathers and sons be as courteous to these working bees as to the butterflies of the drawing-room? On the other hand, the young woman should devote herself to her charge, not desiring to intrude into the *tête-à-tête* of the family, taking all the quiet time she can for keeping up and improving her education.

If any lady will write to me (enclosing stamped directed envelope for reply), I have many very superior girls among my recent correspondents, who would, I believe, be valuable mothers' helps.

Yours, &c., M. Fraser.

Sunnybank, Merton, Surrey.

WALDENSIAN CHURCH MISSIONS.—In the current number of that interesting little periodical, *A Voice from Italy*, there is much valuable information with reference to the work of the Waldensian Church. The Church has had this year to mourn the loss through death of many of her most prominent members. All information may be obtained of the Secretary, Major M Frobisher, 118, Pall Mall, S.W.

HOSTELS FOR LADY WORKERS.—Dear Sir,—Since leaving Snelston Rectory, Derbyshire, I have joined a small committee for the formation of hostels, or home-like boarding-houses, for lady workers. They are to be entirely self-supporting. The first of these will be opened on January 1, at 69, Lancaster-road, Notting-hill. Ladies who work among the poor, especially in night work, need fresh air, clean rooms, and good attendance, and their friends wish for them the security of good protection. We hope many refined and educated Christians may be induced by these London Hostels to come forward and devote themselves to home work for Christ.

Faithfully yours, Adelaide Ross.

38, *Chepstow Villas, Bayswater, W.*

GAMBLING.—At the Lichfield Diocesan Conference, Rev. H. P. Stokes, of Wolverhampton, read a paper on "Gambling," and protested against the countenance given to it by those occupying the highest positions in the country. He said they found the gentleman nearest the Throne in this country spending week after week at the headquarters of turfdom; and during the anxious times through which Ireland had been passing this year, the Queen's representative in the sister island had been frequently found on racecourses in England. It was time that the spiritual advisers of the Crown should give expression to the anxiety and fear which were widely felt. He also cautioned clergymen against gambling at bazaars, &c., and urged them to preach against betting in all its forms.

The Book World.

Mr. Spurgeon on Soul Winning.

Messrs. Passmore & Alabaster have just issued, at a penny, the admirable address on Soul Winning, delivered by Mr. Spurgeon to the members of the Open-Air Mission. It has been revised by the speaker, and is full of earnest, living matter. Every minister, missionary, and Christian worker should read it. One of the deacons of the Metropolitan Tabernacle declared, after its delivery, that he had seldom heard the famous preacher to greater advantage.

A Posthumous Work.

Messrs. Hodder & Stoughton issue a book by the late Dr. W. P. Mackay, of Hull, entitled Notes on the Books of the Bible. It is not unworthy of its well-known predecessor, "Grace and Truth," although it is very uneven in quality. We like best his notes on the Romans, the Hebrews, and the Revelation. From these any devout Christian, however well instructed, will be able to learn much for himself, and to gather many hints for teaching others. (2s. 6d.)

Scripture Doctrine of the Holy Spirit.

We cannot be too often reminded of the personality and power of the Third Person of the Trinity. Dr. Clement Clemance proves himself in this work to be a spiritual and Scriptural remembrancer. In the present day of many churches, societies, great meetings, and elaborate religious machinery, the source of all real power is apt to be overlooked. In recording the outburst of evangelical preaching and appearance of many evangelical societies at the opening of this century, Dr. Clemance does well to remind us that united agonising prayer at the close of the previous century was the cause of those revivals. "Prayer moves the arm that moves the world," and who is the author of true prayer but the Holy Ghost? (*Snow & Co.*)

Manual of Biblical Archæology.

Dr. Keil's name will be well known to many of our readers as the joint author of Keil and Delitzsch's Commentaries on the Old Testament, which are, taken as a whole, the best series of commentaries upon the Hebrew text. In them will be found continual reference to Keil's "Biblical Archæology." It is the new edition of this which is translated in the volume before us. As Dr. Crombie, the editor, truly says: "The amount of information which the work contains is immense, and it must long remain the standard treatise in a scientific form on Biblical Archæology." We are thankful to be able to add that it is written in a thoroughly orthodox and even devotional spirit. This, the first volume, deals chiefly with the Tabernacle and Temple and the Sacrifices, (10s. 6d. *T. & T. Clark, Edinburgh.*)

A Thrilling Story.

A more thrilling narrative we have seldom met with than Mr. E. J. Mather's book Nor'ard of the Dogger, just issued by *Messrs. Nisbet & Co.* (5s.) It contains the history, from its inception down to the present time, of the Mission to Deep Sea Fishermen which Mr. Mather was instrumental in founding some six years ago, and which has proved such a priceless boon to these hardy toilers on the treacherous ocean. Talk of the "romance of missions"! This book is the record of one continuous miracle. Mr. Mather is fairly possessed by his subject, and well he may be. We shall be greatly mistaken if his story does not possess its readers to an unusual degree. Let those who question the efficacy of prayer read it, and they can question no longer. Let our "Mr. Feeblefaiths" and our "Mr. Ready-to-Halts" read it, that they may be inspired with courage and trust. Let those who are sceptical about the results of Christian work scan its pages, and their doubts must flee like the morning mists. Apart from its report of the wondrous changes that have come o'er the spirit of the smacksman's dream, in six short years, it would be sufficiently thrilling if only for its graphic portraiture of the perils encountered by fishermen round and about the Dogger Bank; and its stories of heroic deeds, beside which the reputation gained at the cannon's mouth is a hollow thing indeed. The telling pictures by Messrs. Wells and Staniland are worthy of the narratives they illustrate, and the whole forms in our judgment *the* book of the season. We hope in an early issue to give a consecutive narrative of the Missions with a portrait of its founder.

Studies in Scripture.

Seek and ye shall find. The four greater Prophets, Part I., Isaiah, Part IV., Daniel, arranged for household reading and use of schools. By C. M. and S. I. M. 1s. each. *J. Nisbet & Co.* This is an interesting attempt on the part of a Christian couple to make the results of their own Biblical reading available for their household. Of the two parts before us, we much prefer that on Daniel, in which the recent assured results of criticism are clearly apprehended and lucidly told. We fear the language is hardly simple enough for households, and we doubt if the work is consecutive and systematic enough for schools. We hope, nevertheless, that C. M. and S. I. M. will continue their labours.

MISCELLANEOUS.

Hymns and Meditations. By W. T. N. *Wyman & Sons, Great Queen-street.* These hymns are sound in doctrine, and likely to encourage many who are downcast. A few come very near to real poetry.

Christians and Christians. By Rev. F. S. Webster. 1s. *Marshall Bros.* This little collection of addresses by the Principal of the Church Army Training Home is quaint, and very excellent. We commend it to those who wish to find a small, neat, and attractive Christmas present.

Sermons from a Sick-room. By Rev. Alexander Mackennal, B.A., D.D. *Simpkin, Marshall & Co.* Very excellent sermons, too! especially the second, on the duty of sympathy with others in their joy. We hope, if a second edition is called for, it will be published in slightly larger type, so that, as it comes *from* a sick-room, it may be excellent *for* a sick-room.

Soul-Winning. By Rev. Forster Crozier. Introduction by Rev. Thomas Champness. 1s. 6d. *Hodder & Stoughton.* Mr. Champness's endorsement is a guarantee that this little volume contains useful hints and plain-spoken advice. The contents do not belie the expectation. Though especially intended for our Wesleyan brethren, we advise all who are in earnest about soul-winning to procure Mr. Crozier's book for themselves.

Those who have followed with interest the steps of that intrepid and devoted young Christian missionary, Mr. F. S. Arnot, of Glasgow, ought to read the pamphlet issued by *Mr. J. E. Hawkins*, "Six months more among the Garenganze," comprising letters from Mr. Arnot between September, 1886, and March of the present year. Such a record of work, undertaken single-handed in the name and strength of God, among heathen tribes, and far removed from the aids of civilised life and Christian companionship, is seldom met with in missionary annals.

Dan, by A. J. F., is a well-written and pathetic story for young readers, the characters and scenes drawn from life amongst the London poor. (1s. *W. B. Whittingham & Co.*, 91, *Gracechurch-street, E.C.*).

A new development of *The Quiver* Bible-class, now established for about a quarter of a century, and numbering thousands of young Bible students, will be inaugurated in the January number of *The Quiver*. This new feature is entitled, "*The Quiver* Bible Reading Society"; in connection with which prizes will be offered for intelligent notes on a prescribed course of Bible-reading. The old Bible-class will not be absorbed into the Society, but will work hand in hand with it.

BOOKS RECEIVED.

Messrs. Hodder & Stoughton:—Mountain Musings, and other Poems, by Rev. Newman Hall, LL.B.

Messrs. Rivingtons, Waterloo-place, S.W.:—The Faith of the Gospel, by Rev. Arthur James Mason, B.D.

Mr. T. Fisher Unwin:—The Pharaohs of the Bondage and the Exodus, by Rev. Charles S. Robinson. 5s.

The Church Missionary Society, Salisbury-square, Fleet-street:—The Gleaner Pictorial Album. Vol. i. 5s.

Mr. Elliot Stock:—The Structure of the Book of the Acts of the Apostles in the light of "The Kingdom to Israel," by Zetetes.

Messrs. Hodder & Stoughton:—The Catacombs of Rome and their testimony relative to Primitive Christianity, by Rev. W. H. Withrow, 6s.

Messrs. T. & T. Clark, 38, *George-street, Edinburgh*:—The Life of Christ, by Rev. Professor Salmond, D.D. (Bible-class Primers Series). 6d.

Messrs. W. Hunt & Co., 12, *Paternoster-row*:—"Protestant Purgatory; Can it be Proved?" by Rev. H. Lindsay Young, vicar of St. John's, Portsea. 6d.

Mr. A. Holness, 14, *Paternoster-row*:—The Story of Isaac Levinsohn, a Polish Jew. Told by himself. 1s.—Faithful Words for Old and Young. Annual Volume. 1s. 6d.

The Topaz, the Christmas number of *The Church of England Temperance Chronicle*, contains an interesting budget of seasonable matter, mostly on temperance lines.

Messrs. J. Nisbet & Co.:—Notes on some Prophecies indicating the probable relation between England and Egypt in the last days, by the Author of "Notes on Daniel vii." 8s. 6d.

Mr. William Paterson, 8, *Lovell's-court, Paternoster-row*:—The Discoveries of Columbus and of the English in America, by Rev. Henry P. Dunster.—Young Benjamin Franklin, by Henry Mayhew.—Stories of the Conquests of Mexico and Peru, by William Dalton.—Emblems, Divine and Moral, by Francis Quarles.

Religious Tract Society:—De Incarnatione Verbi Dei, by Athanasius, Archbishop of Alexandria (Christian Classics Series, No. III.). 2s.—Gospel Ethnology. by S. R. Pattison. 5s.—Scripture Natural History: (1) The Trees and Plants mentioned in the Bible, by William H. Groser, B.Sc. 3s.—Present Day Tracts. Volume ix. 2s. 6d.—Present Day Tracts on the non-Christian Philosophies of the Age. 3s. 6d.

Pamphlets, &c., Received.—*Messrs. Marshall Bros.*, 10, *Paternoster-row*:—"A Life on Fire" (for the New Year), by Miss I. Lilias Trotter. "The 'Fear not' of the Bible," by E. A. Arnold. 1d. each.—*Drummond's Tract Depôt, Stirling, N.B.*:—"No Hope," by Cheyne Brady. 1s. per dozen.—*Mr. J. E. Hawkins*, 17, *Paternoster-row*:—"Behold Jesus!" by Rev. Herbert Cooper, B.A. 9d. per dozen.—*Messrs. S. W. Partridge & Co.*:—"The Fourth Watch." A Christmas Story, by Mrs. Mary Georges. 1d.—*Messrs Macniven & Wallace*, 138, *Princes-street, Edinburgh*:—"The Place, the Power, and the Claims of Gospel Total Abstinence," by Canon Wilberforce. 3d.—*Mr. E. Donajowski*, 1, *Little Marlborough-street, W.*:—"The Art of Respiration," by B. Lütgen. 6d.—*The South American Missionary Society*:—"Allen Gardiner in Terra del Fuego."—*Messrs. S. W. Partridge & Co.*:—"I've Got my Receipt": A true story by E. S. Elliott.—*Scottish Temperance League, Hope-street, Glasgow*:—Two pictorial New Year's tracts: "Drunkenness, its Curse, Cause, and Cure," and "The People *versus* the 'Public,'" by James Guthrie Brechin. 1s. 3d. per 100.—*Mr. A. Stevenson, Edinburgh*:—"More Stories for the Young," by J. Forbes Moncrieff. 1d.—*Messrs. C. Glass & Co., Glasgow*:—"A Little on a Large Subject," by J. Forbes Moncrieff. 1d.—*Messrs. W. Hunt & Co.*:—"Young Churchman's Scripture Searching Almanack. 1d.—*Jarrold & Sons*:—"Norwich Text Almanack." 1d.

TEMPERANCE NOTES.

HOME.

Mr. George Blaiklock has lectured on the temperance question in Cornwall and Devon.

Nine-tenths of the students at present in the Free Church of Scotland colleges are total abstainers.

At the Wesleyan Institution, Birmingham, of 55 ministerial students in residence 52 are total abstainers.

Speaking at Shoreditch, recently, Sir Charles Russell attributed much of the prevailing distress to the drink traffic.

Archdeacon Farrar's recent article in *The Contemporary Review* on the drink traffic with native races is being published as a pamphlet, with a preface by the author.

The Recorder of Cork has refused all applications for new public-house licences on the ground that nearly all the crime, and most of the distress, in the city of Cork is due to drink.

Professor Charteris, Dr. Affleck, Professor Calderwood, Rev. Principal Cairns, and Dr. P. A. Young addressed a recent social meeting of Edinburgh University Total Abstinence Society.

At a temperance conference of Glasgow Free Church Presbytery, it was resolved to correspond with Established and United Presbyterian Presbyteries, with a view to united action.

Mr. Francis Darwin, in the life of his father, the famous scientist, says: "He had a horror of drinking, and constantly warned his boys that anyone might be led into drinking too much."

Mr. W. Catlin, 17, Claremont-square, Pentonville, N., has reprinted, as a leaflet, the striking article on the evils of the drink, that recently appeared in *The Echo* entitled, "The Mother of Many Miseries."

At the meeting held at the Great Assembly Hall for the inauguration of a national Prohibition party, a resolution was passed strongly urging the Government to prevent the introduction of the liquor traffic into the island of New Guinea.

"Bright Eyes" (Mrs. T. H. Tibbles) is horrified at the drunkenness she has seen in Edinburgh and Glasgow, particularly among women. Drunkenness has been banished from her tribe, and how the people of this religious country should be unable to do the same is a puzzle to her.

FOREIGN.

Prohibition was lost in Oregon by a small majority.

The Supreme Court of the United States has declared the liquor Prohibition laws of the State of Kansas to be valid.

New South Wales Parliament has, by 46 to 13, passed Local Option resolution on the same lines as Sir Wilfri Lawson's.

A conference of Baptist missionaries, held at Calcutta have passed a resolution condemning exaggerated state ments that have been made as to the increase of intem perance among native Christians in India. They stat that it is an extremely small minority among the nativ Christians who have anything to do with intoxicatin drinks.

In a review of the work of the past year, at the annua convention of the National W.C.T.U. at Nashvill Tenn., Miss F. Willard spoke hopefully of the prospect of the work. A new department of the Union in th interests of international peace is being arranged. Mr Leavitt, the round-the-world missionary of the Unior now in India, intends to visit Madagascar, Africa, Asi Minor, and other places.

EVANGELISTS TO THE NEGROES.

The visit of Mr. Herbert R. Francis a few months ago to the United States has led in the providence of God to his returning there with Mrs. Francis, to preach the Gospel in the Southern States. Soon after our return Mr. Smithson called on us inquiring whether we knew any evangelists who would be likely to accept an invitation to labour among the coloured people in Virginia. We mentioned our above-named friends, and they will sail, God willing, on the 24th inst. Their address until the 22nd inst. will be Montrose, The Drive, Walthamstow, E., and after their arrival in America, Y.M.C.A., Norfolk, Virginia, U S.A. Mr. Smithson's request was stated in our columns, and was seen by Colonel Drury-Lowe, the brother of the late General Drury-Lowe.

At the noon meeting, 186, Aldersgate-street, on Monday, Mr. and Mrs. Francis spoke of the way in which they had been led, and Col. Drury-Lowe gave a very touching account of his conversion, on December 24, 1880, in his own room; of his gaining assurance of faith under Mr. Moody at St. Pancras, and of the exercises of heart which had convinced him that it was the will of God he should go out to Virginia on the same vessel with Mr. and Mrs. Francis, on December 24th, the seventh anniversary of his conversion. They were commended to God in prayer, and our readers will, we are sure, also remember them, that they may be blessed, and made a blessing on the great American Continent.

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OBITUARY.

MISS HELEN JEMIMA CHALMERS.

This lady, a daughter of the late Dr. Thomas Chalmers, died last week in Edinburgh in her sixty-first year. She took a deep interest in the territorial work that her father originated, and among her latest benefactions was the erection of the hall, opened the other day, in connection with Fountainbridge Church. She was not privileged herself to see the building she had provided. Three daughters of Dr. Chalmers still survive.

MR. D. STEWART.

Great regret will be felt in many parts of Scotland at the sudden death of Mr. Donald Stewart, of Kirkmichael, Perthshire, which took place at Dunoon on the 4th inst., aged seventy-one. The deceased gentleman, who belonged to one of the most ancient families in Scotland, was a zealous member of the Free Church. He threw himself heart and soul into the revival movements, and laboured for many years wherever he could most promote the cause of God. He especially devoted his energies to missions amongst the islands on the West Coast of Scotland, where he was much beloved, and where his loss will be especially mourned.

A SUCCOURER OF MANY.

Many of our Anglo-Indian and Continental readers will be grieved to hear of the death, on December 4, at Worthing, of Mrs. Clarke, the wife for forty-seven years of Mr. Thomas Clarke, a well-known member of the Madras Civil Service. The last thirteen years of her life were years of almost incessant suffering, borne with such wonderful patience, resignation, and unwavering faith in, and love for, the Saviour, that her demeanour during residence in the South of France and Switzerland, was but one long bright example of how suffering should be borne by a Christian. Missed and mourned for as she will be by many in India, the Riviera, and Switzerland, it is chiefly by the very poor that her loss will be mostly felt; her numerous schemes of charity and benevolence, unostentatiously carried out, were the means of lightening the burdens of many.

DOCK LABOURERS' MISSION.—We are doing all we can to alleviate the distress among the unemployed labourers. We have places open daily for each dock to supply the hungry with food, and tickets for lodgings for the homeless. We ask the prayers of your readers, for our workers have already commenced to flag from overwork.

26, Chamber-street, E. C. H. Coleman.

EVANGELISTIC NOTES.

Haddington.—Mr. McKenzie, from Glasgow, has had a most successful fortnight's services in connection with home mission work carried on here.

A three weeks' mission in a Dorsetshire village, conducted by Mr. Arthur Cook, of the Evangelisation Society, was concluded on Sunday, December 4. The services were well attended and continued interest manifested. Several professed to receive blessing.

Mr. D. L. Moody is busy holding Gospel services at Pittsburg, Pa., the Sheffield of the United States. Much interest has been awakened in connection with his visit, and there was every appearance, by latest accounts, of a successful series of meetings.

Mr. Opie Rodway has recently conducted a series of evangelistic services at Gorsley, Herefordshire, with great success. Large congregations assembled and many decided for Christ. The people of this country district are deeply thankful for Mr. Rodway's visit.

Axmouth, Devon.—Special services were held here by Mr. Herbert Veasey, of Torquay, from November 20 to December 5. The meetings were well attended, souls being saved and saints greatly blessed. Mr. Veasey commenced work at Musbury on the 6th, and asks earnest prayer for much blessing on these services.

Mr. Wm. Nobbs has been holding meetings in Crewkerne with very encouraging tokens of blessing. Among the converts several are children of believers who had been praying for blessing on the people of the place, and inviting them in to hear the Gospel. Thus their prayers have been answered in their own families. The last two Sundays Mr. Nobbs preached in the Great Assembly Hall, Mile End-road.

Newport, Mon.—A seven days' Town Mission was closed on Saturday. A full, free, and present salvation was presented to the people, and the various pastors were constant in their attendance. Not a few outsiders, both old and young, have been reached, and professed decision for Christ. They will be duly visited and cared for. Unquestionably, the fullest blessing has fallen upon pastors and members of churches.

Tunbridge.—A very successful mission has been conducted in St. Stephen's Mission Hall by Mr. John Elliott, assisted by Rev. Noel Storrs and his earnest band of workers. Night after night anxious souls were dealt with. The meetings on Saturdays in connection with the Railway-men's Mission were of a deeply interesting character. Over forty gave short testimonies on one occasion, and most of these had been converted during previous missions held by Rev. L. Selwyn in the church and by Mr. Elliott in the mission hall. In some cases several members of one family have professed conversion to God.

Dublin.—A successful mission, conducted by Mr. Thomas Payne has been held in the mission Building, Townsend-street. From the outset it was evident that the Spirit of God was working among and upon the people, many of whom were poor and ignorant. Not a few Roman Catholics were influenced, and professed to have found joy and peace in believing. A real work of grace, too, was seen among the boys and girls in the Homes in connection with the Irish Church Mission, a large number of whom professed to give their hearts to the Lord. Some pleasant and profitable meetings for workers were held, at which Mr. Payne stirred us up to seek more and more to be filled with the power which comes through the indwelling of the Holy Spirit. H. F.

Mr. J. B. Bain.—During November and part of this month Mr. Bain has conducted missions in Hastings, St. Leonards, Rye, and Deal. In all of them God's power has been seen in the salvation of souls, and the reviving of Christians. At St. Leonards there never was one night without some professing to decide for Christ, and some nights every worker was busy. At Rye winter seemed suddenly to change into summer, for the Lord gave much joy there. At Deal the friends at the Y.M.C.A. engaged the St. George's Hall. True signs of God's power were manifest. Many soldiers came to the meetings, and some were saved, while others were earnestly seeking peace, and were often seen to weep during the services. Mr. Bain began a mission on the 12th inst. at the Y.M.C.A., Eastbourne, and will (D.V) be in Hastings and St. Leonards in January. For these missions prayer is desired.

Egremont.—The Lord is continuing his blessing to us here. Mr. Dennis of Nottingham, has held special metings here and also at the Cottage Mission, Seacombe, when many souls decided for Christ. An unconverted man said when he knew of his son's conversion: "It made me feel five years younger when I heard it." The son is praying that his father may yield to the same love which has conquered him. We have commenced a Sunday morning service at Seacombe which is well attended by those who have been blessed through the meetings, some of whom went nowhere before.

8, Rice-lane, Egremont. G. Owen.

Lower Norwood.—Mr. Hilton, better known as Harry Hilton, of the Evangelisation Society, whose labours in the Gospel in the villages of the West of England during the past summer have been so much blessed of God, is now holding a fortnight's special services at Auckland Hall. Last Sunday the building was crowded to its utmost capacity, the people listening most intently to an earnest, pointed address on "The Thief at School," at the close of which three persons, moved to tears, remained behind to be spoken with. These, with others impressed during the week, it is believed, may be led to obtain "life in a look at the Crucified One."

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WORK AMONG ROMAN CATHOLICS.

Dear Sir,—It is now more than a year since I wrote to you in reference to Gospel work among Roman Catholics. I afterwards received more than twenty letters from people interested in the subject. I wish now to give the following information.

Quiet work is going on in various places among Roman Catholics, by visiting them in their homes, winning their confidence, and getting them to read or listen to the reading of the Douay Testament; by their coming to evangelistic or Gospel temperance meetings, or otherwise hearing the word of life. One minister has received about twenty to the Lord's table in the course of a few months, as he believes, truly converted to God. The universal testimony of those who have thus been made useful has been that Roman Catholics are won by presenting to them a living Saviour as the object of their trust. The fact is, that intelligent Roman Catholics find it very hard to believe the distinctive doctrines of their own Church, and when they trust Christ as a Saviour, these doctrines drop off of their own accord. There is, therefore, abundant encouragement to go on seeking the salvation of Roman Catholics.

Important as is the work of colporteurs and other paid agencies, the evangelisation of Roman Catholics will not be accomplished unless all Christians take up the work, each as they are given opportunity. In many cases the only way that Christians can influence their Roman Catholic neighbours is by showing them Christian kindness; but in many more a will will find a way to bring the truth before them. The great principles to be kept in view are that it is worse than useless to attempt merely to proselytise; that the conversion of Roman Catholics must be sought by presenting to them in a spirit of love Christ crucified and risen; and that quiet, unostentatious work is most likely to be successful.

My special work is as hon. secretary to the "Scottish Association for Irish Missions." I would ask the interest of your readers, especially in Scotland, in this Association. If friends of Ireland will communicate with me I will give them full information as to how they can help us.—Yours faithfully, A. W. Wallace, M.D.

Cardross, Dumbarton, N.B.

STUDENTS' MISSIONARY LEAGUE. — The annual meeting of the Students' Missionary League was held on Friday, December 2, at Harley House, Bow. Students from Cheshunt, Hackney, and New Colleges (Congregational), Regent's-park, and Mr. Spurgeon's (Baptist), Richmond (Wesleyan), as well as the students of Harley House, were present. The tone of the addresses was intensely earnest.

Notes on Daily Readings.

SUNDAY, DEC. 18.—JEREMIAH XLIX.

1.—*Concerning the Ammonites.*—"This people's territory was north of the Moabites with whom they were closely connected by descent. The carrying away of the tribes on the east of Jordan by Tiglath-pileser, king of Assyria (2 Kings xv. 29), strengthened their hands, and it is the occupation of the portion of Gad on that occasion which forms the crime dwelt on in this prophecy." —*Streane.*

7.—*Concerning Edom.*—Much of the earlier part of this section (7—16) is almost verbally the same as Obadiah (1—8).

16.—*O thou that dwellest in the clefts of the rock.*—"Edom had duped herself into believing that the strongholds and mountain fastnesses of the country, which were a source of such alarm to an invader, made her impregnable."—*Streane.* However vain Edom's confidence might be in her stronghold as against God; it is otherwise as to the "cleft of the rock" in which God Himself places his people. See Exod. xxxiii. 22, Cant. ii. 14. The safety of that stronghold is guaranteed by God Himself (Ps. xci. 1, Prov. xviii. 10).

19.—*Behold, he shall come up like a lion.*—"In these questions Jehovah identifies Himself with Nebuchadnezzar (see Dan. vii. 4), who was acting as his vicegerent, and shows the hopelessness of Edom's cause."—*S.C.*

23.—*Concerning Damascus.*—By Damascus is meant the whole of what we call Syria.

28.—*Concerning Kedar.*—By Kedar is denoted Arabia. "Kedar was the second son of Ishmael (Gen. xxv. 13). Kedar occurs among the ancestry of Mohammed."—*Streane.*

34.—*The word of the Lord...against Elam.*—Elam is the modern Chuzistan, a country to the east of Chaldæa, on the other side of the Tigris. It became subject to Babylon (Dan. viii. 2), and its capital, Shushan, was a favourite residence of the kings of Persia (Esther i. 2). Members of the nation were present at Jerusalem on the day of Pentecost (Acts ii. 9), and some think that it is to this that ver. 39 refers. But its fulfilment is more probably yet future.

MONDAY, DEC. 19.—JEREMIAH L.

At the very time that the power of Babylon was at its greatest height, being raised thereto to carry out God's purposes of punishment upon Israel and the surrounding nations, Jeremiah is inspired to predict her fall, and the deliverance of Israel at the end of the captivity (ver. 4, 5, 20). But, as, in a sense, that captivity is not yet over, there is a further application and extension of the leading features of the prophecy to mystical Babylon in Rev. xvii. 18.

2.—*Babylon is taken.*—This is prophetic of an event yet fifty years future, if, as is supposed, the prophecy was uttered in the fourth year of Zedekiah (li. 59).

4.—*They and the children of Judah together.*—Though this may have had a primary fulfilment in the restoration under Cyrus, it seems, especially when compared with iii. 18, to point to a restoration of Israel and Judah still future.

5.—*To Zion with their faces thitherward.*—The Hebrew is "hitherward" (R.V. margin), showing that Jeremiah wrote in Jerusalem.

20.—*For I will pardon them whom I reserve.*—"'Reserve' is the verb from which 'remnant' is derived, a word pregnant with meaning in the language of the prophets; see Isaiah viii. 17." —*S.C.* "This promise points to the time of the New Covenant (xxxi. 34, xxxiii. 8)."—*Keil.*

21.—*Merathaim...Pekod.*—"Modern investigations have ascertained the existence of the latter name as that of a place in Babylonia; it is, therefore, at least possible that the former may have existed." The names, however, are significant. Merathaim means "double rebellion," and Pekod, "visitation," or "punishment."

24.—*Thou wast not aware.*—Both in the capture by Cyrus and in Darius's later capture of the city by the stratagem of Zopyrus, Herodotus speaks of the amazement of the inhabitants (i. 191, iii. 158).

TUESDAY, DEC. 20.—JEREMIAH LI.

6.—*Flee out of the midst of Babylon.*—As in Isaiah xlviii. 20, this goes far beyond the mere restoration of Israel from literal Babylon.

10.—*The Lord hath brought forth our righteousness.*—In the spiritual application we are here on Gospel ground. Israel's deliverance from Babylon typified the final deliverance of God's people from the mystical Babylon. See Rev. xix. 8.

13.—*O thou that dwellest upon many waters.*—See this expression applied to mystical Babylon (Rev. xvii. 1), and explained (15).

20.—*Thou art my battle axe, &c.*—It is much disputed to whom this is addressed. Some think to Cyrus, others to Israel. But most modern commentators agree with Keil, that "the context gives decided support to the opinion that Babylon (called, in l. 23, 'the hammer of the whole earth') is intended."

30.—*The mighty men of Babylon have...remained in their holds.*—"When Cyrus appeared before the walls a single battle was fought, and, when victory declared for the Persians, the Babylonians very contentedly retired within their defences, and thought to defy their enemy."—*Rawlinson.*

31.—*One post shall run to meet another, &c.*—"Post" means "running messenger." Herodotus (i. 191) thus describes the fulfilment of what is here predicted. "Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare) long after the outer portions of the town were taken knew nothing of what had happened; but, as they were engaged in a festival, continued dancing and revelling until they learnt the capture too certainly."

45.—*My people, go ye out of the midst of her.*—In the literal Babylon this was brought about by the proclamation of Cyrus (Ezra i. 1). In the mystical Babylon the same command "to come out of her" seems to have its fulfilment in the translation of the saints at the Lord's coming (Rev. xviii. 4).

WEDNESDAY, DEC. 21.—JEREMIAH LII.

This chapter is not prophetic, but historical. It is not from the pen of Jeremiah, as li. 64 testifies. It is very nearly identical with 2 Kings xxiv. 18—xxv., excepting the account of Gedaliah (xxv. 22—26), which having been given more fully by Jeremiah in chap. xl.—xlii., is not repeated here.

11.—*Put him in prison till the day of his death.*—"An addition to the narrative in 2 Kings, which takes leave of Zedekiah at Riblah."

20.—*One sea, and twelve brasen bulls...which King Solomon had made in the house of the Lord.*—We learn from 1 Kings vii. 23, 25, that this brazen sea "stood upon twelve oxen, three looking toward the north, and three toward the west, and three toward the south, and three toward the east," emblematical (no doubt) of the cleansing power of God's salvation, to be sent forth by the patient toil of his servants into all parts of the earth. That such an emblem of the Gospel should be taken captive to Babylon was a sad proof of Israel's failure. Christ's servants are now engaged in this work of preaching the Gospel in all the world to every creature.

30.—*All the persons were* 4600.—"To reconcile the total here given with the much larger number who remained with Ezra (ii. 64), we must remember those carried away with Jehoiakin before any of the three captivities here mentioned, and the probable constant emigration of Jews to Babylon and the lapse of time (equal to two generations) which intervened before their return."—*Streane.*

THURSDAY, DEC. 22.—LAMENTATIONS I.

"That the Book of Lamentations is the work of Jeremiah has been the apparently universal belief, first of the Jewish and then of the Christian Church from the earliest times. Jeremiah was, beyond question, the writer of this book."—*Cambridge Bible for Schools.*

Jeremiah wrote it "in the interval between the destruction of Jerusalem and his involuntary departure to Egypt."—*Keil.*

Each of the chapters contains a poem in itself; the first four are alphabetical in construction.

1.—*How doth the city sit solitary, &c.*—"It is the same sad image which appears in the well-known medal of Titus, struck to celebrate his triumph over Jerusalem. A woman sits weeping beneath a palm tree, and below is the legend, *Judæa capta.*"—*S.C.* Jeremiah's lament for captive Jerusalem is in many ways more applicable to the final stage of captivity under the Romans than to the early stage of the Babylonish captivity. Viewed in the light of Dan. ii. and vii., the latter is by far the greater and more important of the two. Hence Jeremiah weeping (ver. 16) over the earlier stage foreshadows the Lord Jesus weeping (Luke xix. 41—44) over the later stage of the commencement of Judah's great captivity, which has now lasted eighteen hundred years. It is worthy of note that the destruction of the Temple by Nebuzaradan, and that by Titus, both took place on the same day (10 of Ab), and are commemorated together, though these events were 658 years apart!

12.—*Is it nothing to you, all ye that pass by?*—Jeremiah speaks as representing Jerusalem, but he also represents Christ, who is called in Isa. xlix. 3 "Israel."

18.—*The Lord is righteous.*—Compare John xvii. 25, where He "who knew no sin," when about to be "made sin for us," appeals to his Father in this character.

FRIDAY, DEC. 23.—LAMENTATIONS II.

"In ver. 1—10, the prophet describes the punishment that has fallen upon Zion; in ver. 11—17 we have his lamentation, followed by a summons to the wall of Zion to arise and pour out its heart in prayer before the Lord; after which (ver. 20—22) we have the prayer itself, which takes the form of expostulation with God for the great crimes permitted during the siege of Jerusalem."—*S.C.*

8.—*The Lord hath purposed to destroy the wall.*—A similar purpose with regard to the greater and more lasting destruction of Jerusalem is made known by our Lord (Luke xix. 44).

18.—*Their heart cried unto the Lord.*—"The pronoun 'their' must be the inhabitants of Jerusalem and not their adversaries. For the boldness of the appeal, 'O wall,' &c., compare Isa. xiv. 31, Jer. xxii. 29, Hab. ii. 11, Luke xix. 40."—*S.C.*

20.—*Shall the women eat their fruit?*—The next clause is better rendered by R.V., "The children that are dandled in the hands." The tender fondling that children receive from their mothers is put in contrast to the horrible and "inhuman outrage threatened as the most extreme form of Divine chastisement (Lev. xxvi. 6; Deut. xxviii. 50; compare Jer. xix. 9)."—*Keil.* Josephus testifies to this having taken place at the siege of Jerusalem by the Romans.

SATURDAY, DEC. 24.—LAMENTATIONS III.

1.—*I am the man that hath seen affliction.*—Jeremiah is here but a faint type of the "Man of sorrows and acquainted with grief," whose sufferings at the hand of God for sin, when He was "made sin for us," form the deeper subject of this chapter.

6.—*He hath set me in dark places, as they that be dead of old.*—This verse is identical with the last part of Ps. cxliii. 3.

21.—*Therefore have I hope.*—These words form the transition to a passage of twenty-one verses containing "words of submission and hope." The change resembles that in Ps. xxii. at ver. 22, but, whereas there the language of triumph continues to the end, here the tone of sad complaint is resumed at ver. 43, though again broken by a vein of thanksgiving at ver. 55.

54.—*Waters flowed over mine head; then I said, I am cut off.*—This cannot refer literally to Jeremiah, as the dungeon into which he was cast was dry (Jer. xxxviii. 6). "I am cut off" is found in the same sense in Ps. lxxxviii. 5 and Isaiah liii. 8, which latter passage distinctly connects it with Christ. The "waters" are those of the baptism spoken of in Luke xii. 50, "I have a baptism to be baptized with, and how am I straitened till it be accomplished."

56.—*Thou hast heard my voice.*—A faint foreshadowing of the resurrection, but like a dissolving view, this rapidly passes away, and the chapter closes with Jeremiah's grief, and imprecation of judgment on his persecutors.

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HEBREWS vi. 19.

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London, E.

DEAR FRIENDS,

The present is a time of such extreme need that, unless speedy and liberal help is forthcoming, our work for the dear children must be curtailed, and this at a time of exceptional distress. I therefore appeal to you in hope, feeling sure that the children in their mute helplessness will elicit your sympathy and aid, so that we may be enabled to maintain—if not to extend—the work. Even when all branches are in full operation we can only help a small proportion of those who seek our aid; but I feel sure that it is only necessary to make our need known to insure a liberal response. For seventeen years we have been enabled to shelter thousands of children, and to cheer the hearts of the toiling women whose lives are cast amid the shadows, by the sympathy of those to whom the Lord has given the means of blessing the poor, and they that have no helper.

Yours in the Master's service,
MARIE HILTON.

HOMES FOR LITTLE BOYS

FARNINGHAM AND SWANLEY (Commenced 1863).

President :—THE EARL OF ABERDEEN.

THE COTTAGE HOMES AT FARNINGHAM

Are for 300 Little Boys, homeless or in danger of falling into crime. They are clothed, fed, educated, and taught a trade, and then provided with outfit and placed in situations, while they are looked after as "Old Boys."

THE ORPHAN HOMES AT SWANLEY

Are for 200 Orphan or Fatherless Boys, who are wholly maintained and educated, and receive technical instruction in lithography, telegraphy, photography, chemistry, and other subjects, to fit them for a working life.

BASIS :—"The Institution is Scriptural, but Unsectarian; and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the 500 Boys now in the Homes. Over 1000 have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN; or the Secretary,

Offices :—BANK-BUILDINGS, LUDGATE-CIRCUS, E.C. A. O. CHARLES.

Bankers :—MESSRS. SMITH, PAYNE & SMITH, 1, LOMBARD-STREET, E.C.

FRIENDLESS AND FALLEN.

Christmas Appeal.—Homes of the London Female Preventive and Reformatory Institution.

At the first meeting of the Committee in January last, after prayer, the following resolution was unanimously adopted :—

That, as in former years, all suitable cases be admitted to the Homes and Open-all-Night Refuge during 1687, irrespective of any fluctuation of income which may arise, believing such a course to be in perfect harmony with the mercy of God in Christ Jesus, and also in unison with the benevolent desires of all who co operate with this Mission of Mercy.

Approximate Results to November 30.

Admitted to the Homes, 536 Young Women and Girls. | Admitted to the Open-all-Night Refuge, 538.

EVERY SUITABLE APPLICANT has received prompt assistance, notwithstanding the dearth of contributions during this Autumn. Last June the operations of the Institution were extended by the opening of a NEW TRAINING HOME for friendless girls, at Parson's Green, to accommodate 50 inmates.

Considerable progress has been made for the proposed extension of the Open-all-Night Refuge.

£35 PER DAY it was estimated would be required from November 1 to December 31. Every reader is asked to send a contribution if possible before Christmas Day, to enable the Committee to close their 30th YEAR'S WORK free of debt.

Country Girls and Orphans.—The majority of those received into the Homes are country girls and Orphans.

COLLECTING CARDS.—Usually the Christmas Collection is greatly aided by LADIES TAKING COLLECTING CARDS and gathering small sums amongst their friends, and these are invited so to help this year. Reader, kindly contribute.

Donations will be THANKFULLY RECEIVED by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or

200, EUSTON ROAD, N.W. EDWARD W. THOMAS.

HOMES OF HOPE,

**Nos. 4, 5, and 6, Regent Square,
Gray's Inn Road, London, W.C.**

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five shillings* would pay for a child for a week.
3. For law expenses: in every case where it is possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent, that every shilling has been spent.

The Committee will feel grateful for **£250** *before the close of the year.*

Henry Thompson, Esq., Treasurer, 38, Mincing-lane, E.C.
William Hornibrook, Secretary, 4, Regent-square, W.C.

THE
Flower ♦ Girl ♦ Mission
AND BRIGADE

WILL BE GLAD TO SUPPLY
ALL KINDS OF ARTIFICIAL FLOWERS,
HOLLY WREATHING, PLANTS, &c.
SUITABLE FOR
CHRISTMAS AND TABLE DECORATION.
Flower Vases, Room Decorations, &c.

PLANTS, from 6d. to 5s. each.
HOLLY and other WREATHING from 3d. yard.
ROSES, CHRYSANTHEMUMS, &c., from 6d. Spray.
PACKAGES SENT BY PARCELS POST (SECURELY PACKED).

Orders to be sent to Hon. Superintendent,
Flower Girl Mission, 11 & 12, Clerkenwell Close, E.C.

21st *Annual Report of Mission on application.*

Wesleyan West Central Mission.

NOTES ON THE MISSION
AND
A SERMON
BY REV.
HUGH PRICE HUGHES, M.A.,
OR REV.
MARK GUY PEARSE,
APPEAR EVERY THURSDAY (PRICE 1d.)
IN
The Methodist Times.

"The ablest and most energetic weekly organ of the Wesleyan Methodists."—*Daily News.*

Of all Newsagents. Office: 125, Fleet-street, E.C.

BRITISH SOCIETY
For the Propagation of the Gospel among the Jews.
ESTABLISHED 1842.

President—W. H. HABERSHON, Esq.

The Society has upward of 100 who carry the Gospel to the Jews in England, Italy, Germany, Austria, Russia, Turkey, and the Holy Land. Many Jews have, by this Society, been led to believe that Jesus is the Christ. Much good has been done among the thousands of Jews in London by the various Agents, and by the Mission House, with its important Medical Missions.

The "Scottish Home Mission to the Jews" has been affiliated to the British Society.

INCREASED FUNDS are URGENTLY NEEDED.
and will be thankfully received by the Secretary,
REV. J. DUNLOP,
At the Office, 96, Great Russell-street, Bloomsbury, London.

All Choral Societies should use
THE CHORAL HANDBOOK,

A collection of Glees, Part Songs, Anthems, Choruses, &c., in the Staff Notation. Tonic Sol-fa Editions may also be had. 180 numbers ready.

Price 1d., 1½d., and 3d. per number.

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SYMINGTON'S
World Renowned **PEA**
GOLD MEDAL **FLOUR**
For Soups, &c., EASILY DIGESTED.
Sold in Packets and Tins, by all Grocers.
Export Agent—J. T. MORTON, LONDON.

Mission to Deep Sea Fishermen.

Patron—HER MAJESTY THE QUEEN.

Treasurer and Chairman of General Council: THOMAS B. MILLER, Esq.
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Founder and Director: E. J. MATHER, Esq.

OBJECTS.

1. To carry the glad tidings of God's love, mercy, and salvation in our Lord Jesus Christ to the thousands of Fishermen employed in trawling and other modes of fishing in the North Sea and elsewhere, and in every possible way to promote and minister to their spiritual welfare.

2. To mitigate the hard lot and improve the condition of the Fishermen, physically and mentally, by all practicable means, and to meet many urgent needs for which heretofore there has been no provision, especially in supplying medicine and simple surgical appliances, books, mufflers, mittens, &c.

For the above purposes Mission vessels are already stationed with eight fishing fleets, but it is of urgent importance that more vessels should be fitted for similar service, in order that Clerical and Lay Missionaries and Agents of the Mission may visit the Smacksmen.

The Bishop of London.—"The undertaking is a blessed one, and will be accepted by our Heavenly Father as an offering of true devotion."

The Bishop of Exeter.—"It does one's heart good to watch the benefit conferred by these Mission Smacks. God bless them! They go forth in the fulness of the blessing of the Gospel of Christ."

The Times.—"Ample proof has been furnished of the genuine and successful character of the Society's operations."

The Graphic.—"Founded barely six years ago, its efforts have already been crowned with wonderful success."

During the year 1886 three thousand six hundred and thirty-three cases of accident and sickness were successfully treated in the Dispensary on board the various Mission Vessels. Help is urgently needed to carry on this work.

WORKING MEN'S MISSION,
Collingwood Street, New Cut.

Appeal to the Readers of "The Christian" on behalf of the Poor and Distressed of the New Cut and District.

Last year, through the sympathy of the Christian public, we were enabled to give some thousands of Meals to men, women, and children, besides Clothing. The distress is greater now than last Winter, and we are quite unable to alleviate it, owing to our Funds being exhausted.

Letter from Rev. C. H. SPURGEON *in reference to the WORKING MEN'S MISSION.*

Westwood, Beulah Hill, Upper Norwood, October 28, 1887.

Dear Brethren,—I heartily commend your work as one of the soundest and most real known to me. Knowing you as I do, and seeing your zeal and self-sacrifice, I hope you will never be at a loss for funds. I am up to the neck myself in the stream, and cannot therefore help you as I would like; but I recommend your holy service to all the Lord's stewards who have not yet exhausted their dedicated store.—Yours heartily,

C. H. SPURGEON.

We feel sure kind friends will continue to assist the good work of this Mission.

GEO. HATTON, J. PEARCE.
W. STUBBS, J. B. PARKER, } *Finance Committee.*

Contributions will be thankfully received by the Treasurer, F. A. Bevan, Esq., 54, Lombard-st., E.C.; the Superintendents, T. and J. Young, 32, Nelson-square Blackfriars-road, S.E.; or may be sent to Messrs. Morgan & Scott.

"SOLD UNDER SIN."

CHRISTIANS
Of all Denominations are Invited to a
CONVENTION
UPON THE ABOVE SUBJECT,
To be Conducted by
MR. E. HUSKINSON
(Leader of the Holiness Church),
IN
Princes' Hall, Piccadilly,
ON
BOXING DAY.

Meetings at 11 a.m., 3 and 6.30 p.m.

Among the Churches.

CHURCH OF ENGLAND.

The South American Missionary Society has received an anonymous donation of £1500.

The Islington Clerical Meeting will be held in Myddleton Hall on Tuesday, January 10.

A Pan-Anglican Synod of Bishops has been summoned by the Archbishop of Canterbury to meet at Lambeth early in July next year.

About one hundred and fifty working miners of Ilkeston have combined for the purpose of securing the erection of a "colliers'" church.

The Church Missionary Society's Almanack for 1888 contains portraits of Sir John H. Kennaway, M.P., president of the Society, and Sir Thomas Fowell Buxton, the Society's treasurer.

Last year, Prebendary Harry Jones was appointed to the united livings of St. Philip's, Regent-street, and St. Peter's, Haymarket. He has now placed in the hands of Bishop Temple his resignation of the latter benefice; he is convinced that its true interests will be best attained by the appointment of a clergyman capable of giving his whole time and undivided attention to the work of the district.

The mission lately held by Rev. H. W. Webb-Peploe at Oxford has been a time of blessing to many. Judging from the attendance at the different services, as well as from the numbers who remained behind at the short after-meetings, it would seem that not a few have received distinct help. Mr. Webb-Peploe had many inquirers to see him at his rooms, and he also conducted the daily prayer-meeting at 138, High-street.

CONGREGATIONAL.

Rev. W. A. Meaton has held very successful missions at Eltham and Staines.

Rev. C. A. Berry, of Wolverhampton, has declined the call to succeed the late Mr. Ward Beecher, in Brooklyn.

Mansfield College, Oxford, has its first representative in the foreign mission field—Rev. Frank P. Joseland—who has gone to Amoy, South China.

Dr. R. W. Dale, of Birmingham, who is on a tour in Australia with Mr. Albert Spicer, was taken ill at Melbourne, and was unable to fulfil several of his engagements in that city. He returns to England almost immediately.

Mission work is vigorously carried on at Christ Church, Westminster Bridge-road. In the winter meetings are held among the very poor in the new Jurston-street schoolroom, Lincoln Tower of Christ Church, and elsewhere.

Speaking recently, Rev. Charles A. Berry, of Wolverhampton, said that the Christian churches in England play a greater part in the history of national progress and security than all our fleets and armies, and all our statesmen put together.

The Evangelical Magazine for December contains a portrait of Rev. Jonathan Lees, who has recently returned to Tientsin, after already spending over twenty-five years of his life in China as a missionary of the London Missionary Society.

In an address at an organ opening in Yorkshire, Rev. Dr. Henry Allon spoke strongly against mere choral singing, and stated that the choir at his church (Union Chapel, Islington) would refuse to sing anything in which the congregation could not unite.

Rev. Edward White has just resigned the pastorate of the church at Hawley-road, Kentish Town, after thirty-six years labour there, completing the forty-seventh of his ministry. Mr. White will, after the end of February next, fulfil occasional engagements in London, as his health may allow.

METHODIST.

Rev. Thomas Cook has concluded a most successful mission at Norfolk-road church, Brighton.

Mr. Charles Garnett, of Manchester, has concluded a ten days' mission at the Wesleyan Chapel, Stafford; large numbers have professed conversion.

A series of special evangelistic services has been held at Willenhall, in Staffordshire. The services have resulted in a wide-spread religious awakening.

The Methodist Episcopal Church of America has raised its "million (dollars) for missions by collections only" in twelve months, the total exceeding the sum aimed at, and amounting in all to nearly £210,000.

The London correspondent of *The Manchester Guardian* understands that an influential committee will meet shortly at the Centenary Hall, Bishopsgate-street, to inquire into the cause of decrease in the societies.

The sum of £100,000 having been offered for the Centenary Hall, Bishogsgate-street, the property, it is thought, will be sold, and the proceeds devoted to the erection of a "Wesleyan Church House" on some suitable site.

During the past year the agents of the Liverpool Wesleyan Mission have paid 20,000 visits, distributed 60,000 tracts, have held 200 cottage meetings, and 150 open-air services, and 670 persons have been persuaded to sign the pledge.

The current number of the Magazine of the Methodist New Connexion reports revivals in many circuits; Hanley, Burslem, Dudley, Nottingham, and Ashton-under-Lyne are amongst the places where "showers of blessing" have descended.

A large missionary demonstration of Primitive Methodists was held at Leeds on Sunday and Monday last week, and is regarded as one of the most important meetings ever held under the auspices of the Connexion in the provinces.

SALVATION ARMY.

General Booth will visit France and Switzerland early in the new year.

At the annual meetings of the Scotch work, Colonel Edmonds said over 12,000 persons had professed conversion during the year.

The Salvationists at Stowmarket are being badly treated. When two female officers arrived at the railway station, recently, an attempt was made to push them into the river.

A number of Swedes and Danes were recently converted in Utah, and a Russian Finn has been promoted to the rank of captain. He is a young man, full of fire, and burns with desire to carry the Gospel to his fellow-countrymen in Finland.

SOCIETY OF FRIENDS.

As a result of mission work at Cardiff during the last two years a number of new members have been added to the Church, and there are other applications.

The lamented death of William C. Westlake, of Southampton, leaves a blank that will not be easily filled. For twenty-one years he ably edited *The Friends' Quarterly Examiner.*

George Satterthwaite and Norman Penny have been liberated for a visit to Mount Lebanon and Ramallah, in Palestine. The Friends' mission and schools there will be cheered by their presence.

BAPTIST.

Dr. Maclaren's current sermons will be published in *The Freeman* after the close of the year.

Mr. A. McLean, of Regent's-park College, having been accepted for mission service, has left for India.

Rev. James Dann and his helpers at New-road Chapel, Oxford, are making special efforts to bring the "lapsed" classes under Christian influence.

At the Metropolitan Tabernacle on Sunday next Rev. R. H. Lovell, of Bromley, will preach in the morning, and Rev. Mark Guy Pearse in the evening.

Dr. Saunders, a Nova Scotia pastor, points out that the Associations there, unlike the Baptist Union in England, can cut off members who become unsound in the faith.

The Ten Cent Fund being collected by Dr. Edward Judson for the Memorial Church, in memory of his father, Adoniram Judson, the pioneer missionary to Burmah, now amounts to £5000.

Rev. A. G. Brown, of the East London Tabernacle, writes in a recent letter to a contemporary:—"Just now things are looking very bad indeed, and everything points to a hard fight with poverty all the winter."

Rev. D. L. Brayton has been fifty years a missionary in Burmah, in connection with the American Baptist Missionary Union. His chief work has been the translation of the entire Bible into Pwo Karen language.

Speaking at a meeting of the Bristol Baptist Association at Clifton, Rev. Charles Brown, of Nailsworth, said the hardships borne by Baptist ministers in their villages should make many a foreign missionary blush to speak of his sacrifices.

The Missionary Herald says the last Congo mail brought good news from all along the line. From Lukolela, Nshasa, Stanley Pool, Ngombe, San Salvador, and Underhill, "the brethren report good health, and much and manifest blessing."

PRESBYTERIAN.

Rev. W. Rigby Murray, of Brunswick-street Church, Manchester, devotes one Sunday evening in each month to a sermon to young men.

Dr. Horatius Bonar's hymn, "I heard the voice of Jesus say," &c., was lately sung in the highest style of art in the Roman Catholic Cathedral at Montreal.

The late Miss Jane Jeffrey, of Portobello, has bequeathed £5000 to found two scholarships in Edinburgh University for young men studying for the ministry.

An American paper states that the name of Professor Henry Drummond is mentioned as the choice of an influential number of Princeton Alumni to succeed Dr. M'Cosh.

Dr. Donald Morison, of Rampore Bauleah, who has recently recovered from a very severe illness, has decided to remain in India for the present, and to carry on the work.

Edinburgh Free Church Presbytery has instructed its Sabbath Observance Committee to confer with the other Churches on the question of the employment of cabs on the Lord's Day.

Mr. Macdonald, the successor to Rev. James Stalker, Kirkcaldy, received an exceedingly hearty welcome at a social gathering of the young people, at which he was elected vice-president of their guild.

Rev. Alex. Watt, of Thornhill Free Church, has celebrated his jubilee. He is the only Free Church minister now alive of those who marched in the procession on the occasion of the Queen's coronation.

Rev. Alexander Craib, of New Pitsligo, N.B., is delivering on Sunday evenings a series of Lectures on "Life in Large Cities." They deal with the great problems of the day, and are listened to by large congregations.

Sir William Collins presided at a missionary meeting held in the Waterloo Rooms, under the auspices of the Free Presbytery of Glasgow. Miss Rainy gave an interesting account of her recent tour of the foreign mission stations.

Mr. Moncur, Dundee, in opening a sale of work, recently, avowed the opinion that raising money by bazaars is not a very economical or excellent way. He should like to see Christianity so powerful in the heart that people would only require to be asked for money, and it would flow direct from the pocket into the Lord's treasury.

Professor Blackie, lecturing in Edinburgh, said that not one of the existing forms of church government is laid down authoritatively in the New Testament, and not one of them is forbidden except that, with all freedom as to official persons, an exclusive and privileged priesthood is denied.

NOTES FROM IRELAND.

A series of evangelistic services is to be held in each of the Presbyterian Churches of Belfast during the week commencing February 5.

A remarkable work of revival is reported as taking place in the Methodist congregation at Irvinestown. Altogether about two hundred are believed to have been led to the Saviour.

Successful evangelistic services have been held in the Methodist Church at Clones by Rev. J. S. McDade, and in the Methodist Church at Newcastle, co. Down, by Mr. J. Brandon, of Canada.

The Lord Lieutenant has refused to sanction the appointment of a Presbyterian chaplain to the Cork Lunatic Asylum, although the matter has been repeatedly and earnestly urged by the Cork Board of Guardians.

The death of Rev. Robert Lockart, Presbyterian minister, of Hilltown, Newry, in the fifty-ninth year of his ministry, is announced. Deceased was, with one exception, the oldest minister in the Irish Presbyterian Church, and was an earnest, faithful, laborious pastor.

"FALLEN ON SLEEP."

Councillor James Whittaker, a prominent member of the Baptist denomination in Preston.—Mrs. Tilly, wife of Rev. Alfred Tilly, of Cardiff, who for upwards of twenty-six years has been minister of Tredegarville English Baptist Chapel.—Mrs. Cameron Lees, wife of Dr. Cameron Lees, of St. Giles Church, Edinburgh.—Mr. G. L. Hiley, for many years an earnest member of the Baptist church at Gilwern, Wales.—Rev. Stewart Wright, parish minister of Blantyre, N.B.—On Dec. 6 at the vicarage, Broughton-in-Furness, Elizabeth Ann Chorlton, aged 57.—Rev. Canon Crosthwaite, vicar of Knaresborough.—Rev. Thomas Addyman, superintendent minister of the Methodist New Connexion Churches, Nottingham.

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CONTINENTAL & FOREIGN NOTES.

SABBATH OBSERVANCE IN TORONTO.—The city of Toronto, Canada, has a population of 140,000, and prospers without Sunday horse cars and without a single Sunday newspaper.

RUSSIA.—A fresh example of religious intolerance has been given at St. Petersburg where Prince Barclay de Tolly, son of a well-known general, has had his name struck off the army list, because he had his son christened after the Lutheran rite.

PROBATION AFTER DEATH.—*The New York Observer* has received replies from 501 Congregational churches in New England respecting the attitude in which they stand to the Andover theory of a probation after death; and of these, 459 are emphatically opposed to it.

ROME.—Signor Gavazzi has commenced a series of conferences at the church by the Bridge of St. Angelo, to confute the letter of Leo. XIII. to Cardinal Rampolla. These political-religious discussions attract many, as the venerable minister, now in his eightieth year, has lost none of his eloquence or characteristic fire in speaking.

CHILD MARRIAGE IN INDIA.—The *Central Indian News* publishes a judgment delivered by two Hindoo judges, of Indore, in a case under the Hindoo marriage law. The plaintiff was a Hindoo who brought a suit for the restitution of conjugal rights, he having been married to the defendant when she was an infant. The plaintiff's petition has been refused.

COREA.—The inhabitants of Corea, during a recent visitation of cholera, were much impressed by the superior medical treatment of the American missionaries, Dr. Allan and Dr. Heron. Twelve students are making a scientific study of medicine, who all attend the English services in the missionaries' homes. The king of Corea patronises schools, hospitals, and orphanages.

WORSHIPPING THE POPE.—For the mass to be performed at the Pope's jubilee a sum of £40,000 has been subscribed; and the gifts he is receiving would fill a vast museum. No fewer than 27,000 chasubles have been sent; and among the donations there are 50,000 bottles of champagne! Pilgrims are swarming into Rome for the celebration from all parts of the world.—*Christian Leader.*

PUTNEY.—The first annual meeting of the Men's Adult School was held on Saturday evening. The Secretary's report showed a membership of one hundred. There is a well-used library, and mutual sick benefit society.

THEATRICAL TEA-MEETING.—Mr. William Forbes held one of these meetings for theatrical employés, last Tuesday week, at Whitefield schoolroom, Wilson-street, Drury-lane. Addresses were given by Revs. A. Norris, W. Burton Alexander, G. Brooke, and Mr. A. Robertson. The guests listened with the greatest attention.

HELPING THE POOR.—A correspondent writes:—For some years I have a few weeks before Christmas asked some of the well-known workers in London to recommend a poor family known to them to whom one could send a parcel with warm clothing for the winter, and some little gifts for Christmas, perhaps paying the rent for Christmas week, &c. If the thousands of Christians all over Britain would each try to help one poor family at this time of the year, much might be done to alleviate the distress.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—B.W. A.R. G.K. M.B. J.E.L. J.E. A.D. A.S.C. A.C.R. J.C. G.B. H.G. W.T. H.F.W. T.H.T. A.H. W.C. A. v. M. A.R.W. S.M. B.C. A.R.R. C.M.R. P.N.H. J.H. R.D.F. A.L.W. C.V. T.P. T.B.G. A.M. J.S. S.S. A.R.B. S.J.H. F.N.M. T.C. H.P. R.B.P. R.F.H. F.S. W.G. W.H.C. M.F. G.S. M.A.P. D.D.Y. H.P.H. H.N.C. M.D. T.E. F.C. C.B.S. T.S. G.H. M.K. M.W. L.S.E. R.H. J.G. W.R. W.J.H. C.C. W.P. J.C.P. H.V. G.H.B. J.A.A. C.S.T. B.L. O.P. E.M.C. H.V.M. F.H. M.B. A.L W. G B. C.M. W.A.I. C.H. C.E.P. W.A. C.B. T.G.S. K.E. M L. R.N. R.T.S. T.F. E.W. A.A.M. J.B. F.H.H. J.P.H. W.H.F. J.T.M. F.B. W.H. F.J.B. A.M. D.M. J.K. L.G. H.M. J.B.B. J.A.G. W.F. R.B. J.E.M. T.F. A.R.R. C.R. H.S. W.S. E.W.M. T.R. A.H. P.G. C.L. W.T.R. W.E.H.

APPLICANTS FOR TRACTS.—J. Whatley, 21, Eastfield-rd.; W. Drysdale, "Belville" Work, Whitehill, Gravesend, Kent; M. Williams, 44, High-st., Cefn Mawr, Ruabon; T. Glover, Grange House, Eastbourne; D. E. Potts, 19, Bryantwood-road, Drayton-park, Holloway, N.; M. A. Alford, Stonehouse, Gloucestershire; J. Shaw, 3, Wylie-street, off Wyatt-street, Liverpool; A. G. Bennett, 16, John-st., South-crescent, Lewisham, S.E.; H. Delamore, Seymour-terrace, Gateshead.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 and 130, Edgware-road, W.

HE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., NEW METAL EXCHANGE, Whittington-avenue, E.C.—Daily prayer-meeting at St. Peter's Vestry, Cornhill, 1.15 p.m. (Sat. excepted). Bible-reading by Mr. Reader Harris, Mondays, 6.30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sunday, December 18, 7 p.m., Mr. E. J. Kennedy, of Exeter Hall. Young men's Bible-study, Tuesdays, 8.15 p.m., and Sundays, 3 p.m.

.M.C.A., EXETER HALL, Strand, W.C.—Sunday, at 3.45, Mr. E. J. Kennedy (men only); subject—"Reality"; music by the string band; 7 (public), Dr. H. Grattan Guinness; subject—"The Possibilities of Life." Mon., 8.30 p.m., Mr. Axel Gustafson on "The Drink Problem." Tues., 8 p.m., Rev. C. Moinet's workers' training-class.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thursday, December 15, at 8.30, lecture by Rev. J. Sanger Davies on "A Pastor on Pasteur." Friday, 16, at 8.30, lecture by Rev. T. T. Waterman on "Evolution—Is Jesus Christ an Improved Rabbi?"

SOUTHWARK Y.M.C.A., 26 & 28, Newington-causeway, S.E.—Monday, December 19, 8.45 p.m., lecture by Mr. Handel Cossham: "Uncrowned Kings." Thursday, Dec. 22, 9 p.m., address to young men by Rev. Aubrey Price.

WESLEYAN WEST CENTRAL MISSION.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam during December: Sundays, at 11 and 7; Wednesdays, at Burlington Hall, Savile-row, 8 p.m.

FRIENDS' MEETING HOUSE, Mercers'-road, Holloway, N.—Conversational Bible-reading every Thursday, 8 p.m. Any friends will be heartily welcome.

OPEN-AIR MISSION.—Annual prayer-meeting, Baptist Mission House, Furnival-street, Holborn, Monday, December 19, 7 p.m. Address by Rev. James Stephens, of Highgate, on "The Motto for 1888" (Job xxxiv. 33).

GREAT ASSEMBLY HALL, Mile-end-road, E.—Sunday, Dec. 18, at 11 and 6.30, Mr. Wm. Taylor, the Navvy.

HOME OF INDUSTRY, 29, Bethnal-green-road, E.—Monthly meeting for Christian workers, Wednesday, Dec. 21; tea at 6, meeting at 7. Address by Lord Radstock.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Friday, December 16, 7 p.m., "The Deepening of Spiritual Life."

STAFFORD ROOMS, Titchborne-street, Edgware-road, W.—December 16, Rev. H. W. Webb-Peploe; Dec. 23, Rev. Henry Sharpe, 3.30 p.m.

THE GOSPEL IN BRAZIL.—Public meeting, Room No. 6, Conference Hall, Mildmay-park, N., Thursday, Dec. 15, 7.30 p.m. Rev. Emanuel Vanorden will give an address on "Work for God in the Empire of Brazil"; Mr. Robert Paton in the chair.

ST. ANDREW'S, LAMBETH.—The vicar and churchwardens earnestly ask help towards the relief of distress in this parish. Every case is carefully investigated. Gifts in money, clothing, &c., gratefully received by the vicar, Rev. TREVOR FIELDER, 108, Stamford-street, S.E.

Subscriptions Received by Messrs. Morgan & Scott to Monday, December 12, 1887.

	£	s.	d.
"Neighbours"—Kindly send full address.			
Barbican Mission to Jews—J.W.M.	0	2	0
Dr. Barnardo's Homes—M.L. 10s.; R.W. £3 3s.; S.O.B. 5s.; J.B. £1; J.W. £1 10s.; H.T.N. £2; C.W.H. £5; O'C. £3; S. £3; Sympathy, £2; L.H. £1; J.G. £2 12s. 10d.	25	0	10
Home of Industry—M.L. 10s.; F.F. £1; S.O.B. 5s.; Mrs. J. £1; C.A. £1	3	15	0
St. Giles' Christian Mission—M.L. 10s.; A.E.C.C. £1; E.N. 10s.; J.W. £1; J.W. & C.M.S. £5.	8	0	0
Mr. Fegan's Boys' Home—M.L. 10s.; E.C. 5s.; R.W. £3 3s.; R.R. 5s.; J.T. 10s.; J.W £1 10s.; J.A. 10s.; H.T.N. £2; O'C. £3; I.C. 10s.	12	3	0
Mr. Archibald G. Brown's Work—E.C. 5s.; Mrs. D. £1; A.T.O. 10s.	1	15	0
Golden-lane Mission (Mr. Orsman)—E.C. 5s.; M.A.W. 5s.; E.N. 10s.	1	0	0
Dock Labourers (Mr. Coleman)—Baroness de B. 10s.; E.C. 5s.; F.N.M.D. £1; Isa. lviii. 10, £5; H.T.N. £2; M.W. 5s.	9	0	0
Children's Free Dinners, &c.—E.C. 5s.; J.W. 10s.; M.W. 5s.; E.G.H. 1s. 6d.; Protestant Worker, 1s.	1	2	6
George-yard Ragged Schools—E.C. 5s.; R.R. 5s.; J.W. 10s.; E.G.H. 1s. 6d.	1	1	6
Mildmay Msn. to Jews—Bristol, 5s.; W.R.B.M. £2 2s.; J.W. 10s.; K.R., Aberdeen, £1.	[illegible]	17	0
Bridge of Hope, Ratcliff—Dorking, 15s.; E.N. 10s.; M.S. £3 3s.; I.C. 10s.	4	18	0
Halfpenny Dinners—R.R. 5s.; F.N.M.D. 10s.; E.N. 10s.; J.W. 10s.; H.T.N. £2	3	15	0
Friendless and Fallen—R.R. 5s.; A.E.C.C. £1; M.A.W. 5s.; J.T. 10s.; W.R.B.M. £2 2s.; H.T.N. £2; Gloucester, £1; M.A.M. 10s.: Sympathy, £2	9	12	0
Homes for Aged Poor—R.R. 5s.; L.H.R. 5s.	0	10	0
Destitute Children's Dinner Society—R.R. 5s.; A.E.C.C. £1; E.N. 10s.; J.W. 10s.; L.H.R. 5s.; E.G.H. 1s. 6d.	2	11	6
Field-lane Refuges, &c.—R.R. 5s.; H.T.N. £2; Mrs. S. 5s.; J.W. & C.M.S. £5	7	10	0
London City Msn.—R.R 5s.; J.W. & C.M.S. £5	5	5	0
Home Aged Christn. Blind Men & Women—P.W.	20	0	0
Bethel-Santhal Mission—H.C.B.	0	5	0
Christmas Help to the Poor—F.F.	1	0	0
Rescue Society—A.E.C.C.	1	0	0
Mission to Deep Sea Fishermen—A.E.C.C. £1; H.T.N. £2	3	0	0
Strangers' Rest, 163, St. George's-street—A.E.C.C.	1	0	0
Rescue Work, Poplar (Mrs. Wilkes)—A.E.C.C.	1	0	0
E. L. Training Institute (Rev. H. G. Guinness)—S.O.B. 5s.; V. £2 10s.; Mrs. S. 5s.; E.R.S. 5s.; Unprofitable Servant, 10s.; Protestant Worker, 1s.; (*Foreign Missions*) V. £2 10s.; (*Christmas Dinners*) J.G. £2 12s. 10d.	8	18	10
London Samaritan Society, &c.—Baroness de B. 10s.; Island, 10s.; Mrs. S. 10s.	1	10	0
China Inland Mission—A.D. £20; W.R.B.M. £2 2s.; J.W. £2 1s. 6d.; Miss W. 10s.; A.F.J. 5s.	24	18	6
Society for Relief of Persecuted Jews—E.T.L. £1; C.W.H. £5; Keturah, £2 2s.	8	2	0
Distressed Irish Ladies (Mrs. Lalor)—F.N.M.D.	1	0	0
Home for Worn-out Governesses—F.N.M.D.	1	0	0
Lord's Day Rest Association—F.N.M.D.	0	10	0
Tower Hamlets Mission—F.N.M.D. £1; E.N. 10s.; Sympathy, £2; I.C. 10s.	4	0	0
Cow Cross Mission (Mr. W. Catlin)—M.A.W. 5s.; M.S. £5	5	5	0
Latimer Church, Bow (Fuel, &c., for the Poor)—M.A.W. 5s.; E.N. 10s.; For My Sake, 5s.	1	0	0
North Bow Mission—E.N. 10s.; H.T.N. £1	1	10	0
Orphan Homes (Miss Sharman)—E.N.	0	10	0
Suppression of Opium Traffic with China (Lecturing and Travelling Agent)—E.N.	0	10	0
Bitter Cry of Outcast London—(Children's Breakfasts, &c.) J.T.	0	10	0
Church of England Zenana Missionary Society—Y.W.C.A., Bolton	5	0	0
Scripture Readers' Society, Ireland—W.R.B.M. £2 2s.; C.W.H. £5	7	2	0
Bristol Orphan Houses—J.W. £2; J.S.W.T. 12s. 6d.; I.C. 10s.	3	2	6
Famine in Central Turkey—J.W.	0	10	0
Relief of London Poor—J.W. 10s.; O'C. £4	4	10	0
Gray's-yard Ragged Schools, &c.—H.T.N. £2; H.W. 2s. 6d.	2	2	6
Thames Church Mission—H.T.N. £2; C.W.H. £5	7	0	0
Homes for Working Girls—H.T.N.	2	0	0
Stockwell Orphanage (Rev. C. H. Spurgeon)—Thank-offering	1	1	0
Soldiers' Institute, Portsmouth—A.W.	1	0	0
Baptist Zenana Mission—A.T.O.	0	10	0
Latymer-road Mission—M.A.W.	0	1	0
Messrs. Willey and Llewellyn's Bible Carriage—R.C.	3	0	0
Evangelistic Mission—J.W. & C.M.S.	5	0	0
London Female Penitentiary—J.W. & C.M.S.	5	0	0
Working Men's Mission, New Cut—J.W. & C.M.S.	2	10	0
Irish Society (Achill Mission)—J.W. & C.M.S.	2	10	0
Midnight Meeting Movement—Sympathy	2	0	0
Homes of Hope, Regent-square—Sympathy	2	0	0
Work in Royal Navy (Miss Weston)—E.G.H.	0	1	6
Ladies' Samaritan Society—Keturah	0	10	6
Paralysed and Epileptic Hospital—Keturah	0	10	6
National Refuges Destitute Children—Keturah	1	1	0
Spitalfields Gospel Mission—A.B.	0	5	0
Society for Free Distribution of Scriptures—L.H.	1	0	0
Miss Leigh's Home, Paris—Unprofitable Servant	1	0	0
Cancer Hospital, Brompton—Unprofitable Servant	1	0	0
Reformed Church, England (Bishop Gregg)—Protestant Worker	0	1	0
Aldershot Mission Hall—M.S.	2	2	0
Colportage Work (Mrs. Gibson)—M.S.	1	1	0
Blue Ribbon Movement, Hoxton—M.S.	5	0	0
Baptist Home Missionary Soc., Scotland—M.S.	1	1	0
Poor French in London (M. Barbier)—M.S.	2	0	0
Church Army—M.S.	3	3	0
Hyde-park Mission Hall (Mr. C. Cook)—M.S.	3	0	0
John street Mission (Mr. W. T. Russell)—M.S.	2	0	0
Mount Hermon Orphanage—M.S.	5	0	0
Mr. H. Cook's Work, Gosport—M.S.	5	0	0
Mr. H. Toye's Orphanage—M.S	3	0	0
Middlesex Soup Kitchen—M.S.	1	1	0
Cage-lane Mission—M.S.	1	1	0
	£283	5	2

[ADVERTISEMENTS.]

Homes of Hope—H.W. 10s.

London Samaritan Society (Free Meals)—Mrs. M.A.P. £1; Mrs. A. 10s.; Miss J.F. 2s.; J.W.M. 1s.

Bethnal Green Free Library, E. (towards £1,000)—Anon. £1. F. A. Bevan, Esq., Treasurer, 54, Lombard-st., E.C.

Mission Appeals.

CHRISTIAN BLIND RELIEF SOCIETY.—The annual tea given to the blind of the Metropolis, under the auspices of this Society, will be held at the East London Tabernacle on January 24. About five hundred of the blind and their guides will be invited. The Committee appeal for help in meeting the expenses.—T. CLARKE, hon. sec., 59, Burdett-road, E.

Y.W.C.A., DAWLISH.—A building, hitherto used as a coffee-room, &c., has been acquired by the Y.W.C.A. for the purposes of its work in this pretty Devonshire watering-place. £650 must be paid down as part of the purchase, and of this only £500 is in hand. Any who can help a good cause are requested to send their gifts to Mr. B. S. FISHE, Dawlish.

THE VERMONT-STREET GOSPEL MISSION, Kinning-park, Glasgow, has been in working order for about five years. It has in its connection a Sabbath evening meeting for adults, and two afternoon Sabbath-schools, with about 120 children in all. Assistance will be welcomed, either by prayer, money, or Christian literature to distribute among the poor.—S. H. FYFE, secretary, 72, Houston-street, Glasgow.

BIBLE CARRIAGE FOR GERMANY.—May I ask your readers to contribute to the purchase of a Bible-carriage for Blankenburg, Schwarzathal, so that God's Word may be carried to the outlying villages and districts where many a home is without the light of truth. W. Castleton Lockhart, 329, Brixton-road, S.W., will receive contributions.—ALICE MARTIN, Vereinshaus, Blenkenburg, Schwarzathal, Germany.

FRIENDLESS AND FALLEN.—I would ask the help of your readers not merely for the general fund, but for the carrying out of a work which has been very deeply laid upon my heart—the extension of the Open-all-Night Refuge. This was established in 1867, and since then it has given shelter to 12,000 young women and girls, exclusive of those who have been admitted to the Homes.—EDWARD W. THOMAS, 200, Euston-road, London, N.W.

STRATFORD, E.—We are trying to raise a fund for relieving deserving poor, who are very numerous in this district. Money raised is used for purchase of coals, bread, grocery, &c., to be dispensed through the missionary, or by his recommendation. Old clothes would be greatly valued. Parcels may be sent to me, or to the missionary, 16, Buxton-road, Stratford. Mr. Boardman is the president of the Committee.—J. FORDHAM, hon. sec., 37, Idmiston-road, Forest-lane, Stratford, E.

BRITISH AND FOREIGN SAILORS' SOCIETY (Mercers-street, Shadwell, London, E.).—About the 28th inst. we shall make up our Christmas parcels for our stations in the different parts of the world. Our agents have exceptional opportunities of distributing on board of steamers and ships, small and great, as well as our reading-rooms on shore. We have a great demand, and any papers, magazines, almanacks, cards, books, old or new, &c., will brighten these Christmas parcels.—EDWARD W. MATTHEWS, secretary.

LONDON Y.W.C.A. (16a, Old Cavendish-street, W.).—The work of the Y.W.C.A. is increasing so rapidly that we cannot cope with it, with our present means. Several of our older institutes pressingly need enlarging, and we also have constant petitions to extend our efforts in new directions. Something must be done for the 150,000 factory girls employed throughout London, who are comparatively untouched by any existing agency. We are earnestly desiring to establish a centre for this work in the East-end, should funds permit. Can you help us to meet these urgent calls?—MARY WEITBRECHT, sec.

RANELAGH-ROAD MISSION HALL.—The important and thoroughly evangelical work carried on in this hall is threatened with extinction unless help can be speedily obtained. The hall is situated in a poor and populous district of Paddington, and many branches of work are carried on. A debt of £130 has been unavoidably incurred, and repairs to the amount of £34 are required. Unless £200 be raised before the close of the year, the committee will feel themselves obliged to surrender it. If this sum can be raised a valuable work would be saved from entire extinction. Contributions will be gratefully received by ROWLAND WEBSTER, 7, Surrendale-place, Sutherland-avenue, W.

SOMERS TOWN BLIND AID SOCIETY.—The special Jubilee Fund of £500, started with the kind object of adding twenty-five new members to the list of necessitous deserving blind, who have long been patiently awaiting admission, and intended to be expended over a period o ten years, for the benefit of these, in sums of £50 pe annum, is still incomplete by about £70. The workers are doubly anxious to realise this amount, as a grant o £100 from the trustees of "The Gardner's Trust" i made conditional on the remainder of the money being raised. Reports will be sent, or the fullest information gladly given, on application to the president, Rev. J Oswald Dykes, D.D., 49, Gordon-square, W.C.; or to th hon. sec., Mrs. STAREY, 53, Hilldrop-road, London, N.

NEW TALBOT TABERNACLE.

THE first contract for the New Building is now nearing completion. We have already received all the money needed, save a few promised sums yet to come in. But *this secures us only the shell of the building.*

The Powis Hall, in which we are at present holding our services, is greatly overcrowded, and many are deterred from coming because of the crush. Our Mission Hall, which takes some of the overflow, is also filled. Never in the history of the work has there seemed to be a greater desire to hear the Word. There are many other tokens also of the Lord's presence and blessing, which make it difficult to believe that He would have us stay our hand.

To dismiss the workmen at the present juncture would, I fear, involve us directly and indirectly in a greater outlay. My fellow-workers are of one mind to go forward. They are giving to their utmost. We propose to do only what is absolutely necessary. We could **leave the gallery for the present.** The walls, however, must be plastered. We must have the FLOORING—LOBBY to exclude draught—SEATS—LIGHTS—WINDOWS—a PLATFORM—and, before the winter of 1888, a HEATING APPARATUS. To do this, and meet other expenses, we need quite **£1,500.** Some of the items I have named are being taken up separately; thus, the School children are subscribing for two of the large windows (costing about £5 each). Others are sending offerings towards the seats. One kind friend has given the baptistery. It may be that the hearts of some who read this will be touched to take up some other portion of our much-needed undertaking.

No one feels more strongly than we do the urgent claims of the Poor, Home and Foreign Missions, &c., and in erecting a commodious building for the ministry of the Word, we believe we shall be doing the best thing to foster and promote these and the other good works, with which we have been so long and so closely identified.

Already eight from our fellowship have entered the Foreign Mission field, and another is preparing to follow. The accompanying extracts show in what light our effort is regarded by such, and others at home.

Donations may be paid into the LONDON AND COUNTY BANK, Westbourne-grove; sent direct to me; or to the Editor of THE CHRISTIAN. I need not say the smallest offering will be thankfully received.

Faithfully in the Gospel,

Frank H White

12, *Princes-square, London, W.,*
December 16, 1887.

COMMENDATIONS.

I can with all my heart commend to the generous help of all the Lord's servants the work under the care of my beloved brother, Frank White. He took up the work which was left by the excellent Mr. Gordon Forlong, who emigrated; and under his care it has grown, and been of eminent service in the West-end. Mr. White is not, I fear, a very bold beggar, and so I make bold for him, and venture to say that a worthier man there is not in London, nor a minister more intently set upon the maintenance of truth and the winning of souls. HIS NEEDS ARE GREAT JUST NOW, AND HE DESERVES HELP FROM US ALL.

C. H. SPURGEON.

I warmly commend Mr. White's appeal. He is engaged in a most important and much needed work at Bayswater, and as he is an old member of the Y.M.C.A., I am naturally interested in his project.

Much blessing has attended his ministry; indeed, the present effort to secure increased accommodation is a matter of necessity.

Mr. White preaches the pure unadulterated Gospel of Jesus Christ; and is actively engaged, in many ways, in promoting the spread of Evangelical truth.

His supreme desire is to open his New Building free of debt; and my hope is that the Lord's stewards may liberally come to his aid, and so enable him to accomplish this very desirable object.

71, *St. Paul's Churchyard.* GEORGE WILLIAMS.

I have the strongest objection to the incessant multiplication of buildings, save in cases where a very evident need is manifested. Here, however, the objection does not apply. The living agent is at work. His work has been blessed; the people have been gathered, and A BUILDING IS ABSOLUTELY REQUIRED, in order that the work should go on and prosper.

THE LATE EARL OF SHAFTESBURY.

In expressing my hearty sympathy with Mr. Frank White's undertaking, I trust that it may be borne in mind by those to whom the accompanying appeal may come that our dear brother's work being heavy, and his strength small, it is most desirable he should be spared toil and anxiety in raising money. His burden may be at least much lightened if those to whom his effort commends itself will kindly send him help as God may incline their hearts, WITH AS LITTLE DELAY AS POSSIBLE.

HENRY E. BROOKE.

Extracted from Letters of Missionaries.

DEAR MR. WHITE, *China.*

Seeing your appeal in *The Christian* of February 17 for help towards the New Tabernacle, I thought I would like very much to do something towards it, though I am sorry it is in so small a way. I had often talked to my Biblewoman about the Talbot Tabernacle, and as soon as I mentioned this to her, and told her you were hoping it would become a living Missionary Church, she was delighted, and brought me a dollar (3s. 6d.) at once.

This dear woman is only receiving a little more than four pounds yearly, and has to support her aged mother out of that. The mother, who is also a Christian, came to me with eightpence towards it, saying she was so sorry it was so little.

S. C.

From a London Medical Missionary.

DEAR MR. WHITE,

I have great pleasure in forwarding you a few shillings for your New Building Fund. It is the amount of a collection made on a Lord's day evening at our Mission Hall, amongst our poor—mostly patients and converts. It was their desire to send a mite towards providing a building for those who have so often helped us to minister to their sicknesses of body and soul. It was in no way asked for, but given voluntarily—'tis only a mite, but please accept it.

F. A. PRING.

From an English Evangelist.

MY DEAR MR. WHITE,

My reason for giving you my mite was simply because I felt that He who had so constantly provided me with good buildings required of me a thank-offering; and I felt it to be a dishonour on the cause of Christ that in wealthy England a man known to be doing His work as you are should want for means.

GEO. CLARKE.

"When so many delusions are abroad, arising largely from the want of sound doctrine from many pulpits, we trust the endeavour of our friend and brother, Pastor Frank H. White, to build his Tabernacle will meet with well-deserved support. We can say with confidence that the trumpet there will give no uncertain sound."—*The Christian.*

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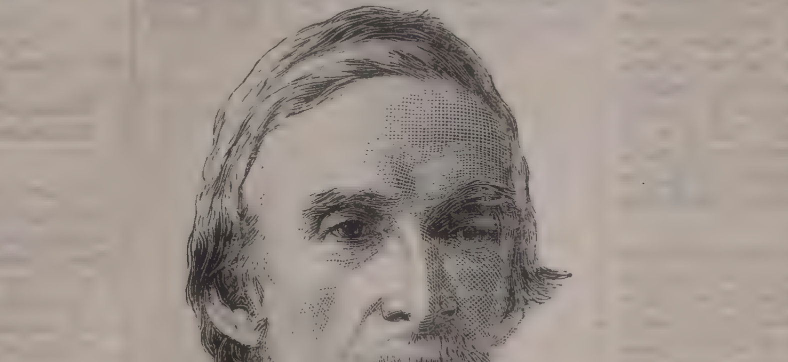
REV. GEORGE BOWEN, BOMBAY,

Missionary and Editor.

IT is too true that the religion of Jesus Christ has suffered much at the hands of its professors. The fact that it has survived so many betrayals is one great proof of its Divine character. It is equally true, however, that the most unimpeachable evidence on behalf of Christianity that the world has ever known, has been furnished by the lives of its confessors. Such a witness to the power of the Gospel is the subject of our sketch—a witness both from the manner of his conversion and the methods of his after life.

Rev. GEORGE BOWEN has resided in India for about forty years, and has been greatly esteemed all that period, as a man of God, full of faith and good works. But that faith which has sustained him so long was purchased at no small cost. It was through great travail of soul that he entered the ranks of the believers in God and in His Christ. He has himself told the story of his conversion; and those who have read it as it is given in Dr. Hanna's introduction to Mr. Bowen's volume of "Daily Meditations," will not wonder at his firm grip of the Christian verities, ever since the scales fell from his eyes, and he felt the powers of the unseen world.

Mr. Bowen is a native of the United States; he was born in 1816. At seventeen, he tells us, he was led to doubt the truth of Christianity by reading a chapter in Gibbon's History. For eleven years he trod the dreary and darksome paths of unbelief; but God had not forsaken him, and the light of life was yet to arise in his heart. A young lady, to whom he was deeply attached, lay dying of consumption; but she was without hope in the view of her approaching dissolution. Through the ministrations of a former schoolmistress she was led to feel her need of Christ, and to accept his offer of salvation. Then the light of eternity streamed the assured conviction that she was going to be with Christ." The result upon himself of this change, in one so dear to him, may best be described in his own words. The narrative is worth reproducing, for the benefit of any who may be similarly situated.



(*From a Photograph by Mr. E. Taurines, Bombay.*)

The fact that arrested his attention was that that Jesus of Nazareth who had been so long disregarded and scorned by him should come to the dying one, and give her peace, and sweet content and joy, in the assurance of a blissful immortality: here was something marvellous and inexplicable. He was bewildered.

A Bible, bequeathed to him with a dying request that he would read it, he received with thankfulness, and proceeded to obey the injunction. He read it, and found much to admire in it; valued it he never for a moment doubted that he was right in his views regarding it, or suspected that it was really a revelation from God. One night, just before retiring, he said aloud in his room, "If there is a God who notices the desires of men, I only wish that He would make known to me his will, and I shall feel it my highest privilege to do it, at whatever cost." He had been brought to see that there was nothing more desirable than for a man to be conformed to the will of an all-wise Creator, and also to feel that there must be some Divine guidance, in order that he might know that will. The sequel showed that God was pleased to hear that bewildered cry—it could be scarcely called a prayer.

Two or three days after, he went to a public library from which he was accustomed to get out books, asked for and received one, put it under his arm, and returned home. The distance was about two miles. When nearly home he looked at the book, and found, to his surprise, that it was "Paley's Evidences," a very different book from the one he had asked after. He could not go back to the library that day, and had to keep the book till he could get an opportunity of returning it. He would not read it; he knew all about the evidences of Christianity; he had long ago finally settled that question. Before putting it away, however, he glanced at the first sentence, and was arrested by it. He read one page, and another, and another; was pleased with the style and the candour of the writer; and at last sat down and read a good portion of the book. To his surprise, he found that he was beginning to take a new view of the evidences, and then shut up the book, and put it aside, afraid of being surprised into any change of belief. He went away for a few days in the country, and on his return resolved to read the book carefully and calmly, and see if there was really any reason to believe the Bible to be from God. When about half-way through the volume, he offered the prayer, "Help Thou mine unbelief." When he reached the last sentence his doubts were all removed; he was perfectly convinced of the truth of

He turned to Gibbon, and read again the chapter which had first led him astray, and saw its sophistries and the weakness of its arguments most clearly. The Bible was now God's book, but he did not believe that it contained the doctrines that men pretended to find in it; he would read it for himself and by himself, and see what it really taught. But he had had a great lesson, and felt that humility best became him; he would read it in a humble spirit, and whatever he found there he would receive, no matter how repugnant it might be to his own ideas. Day after day, alone in his room, communicating to none the change he had experienced, he read it, and by degrees found there the very doctrines that he had so much disliked. He found that he was a sinner; that he needed a Saviour; that a Saviour was offered him. He took this Saviour, yielding himself up to his entire direction. He was led on to profess publicly his faith in Christ, and after some years to become a missionary in India.

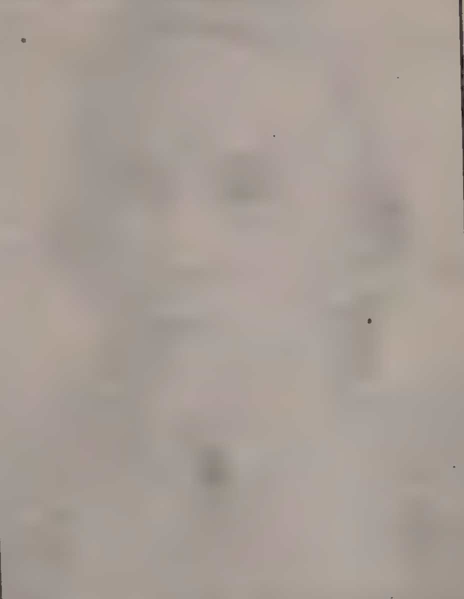
A man with such a soul-experience was not likely to take up Christian discipleship in any half-hearted or conventional way. His father was a rich man, but the son gave up friends, country, and fortune, and consecrated himself and his whole life to the service of Christ among the heathen. He proceeded to India at the beginning of 1848, in connection with the American Board of Missions. After a year's stay in the foreign field, he was led to believe that his influence among the heathen would be greater if he were not in receipt of a salary from any quarter. He gave up his assured income, but for several years longer retained his connection with the Society. In the preface already alluded to Dr. Hanna says:—

> The sphere of missionary labour which Mr. Bowen chiefly occupies is that of preaching to the natives in the vernacular. His own mode of life and sphere of labour is what he thinks most suited to himself, but he does not speak of it as the only right one, or universally the best. All who have known him in Bombay concur in the same loving admiration of one who for twenty-five years* has exhibited a kind and degree of self-sacrificing devotion to which there is perhaps no existing parallel in the whole wide field of missionary labour.

What Mr. Bowen's exact "mode of life" was we gather from himself, as well as from various other sources. As to his temporal support, he states in his reminiscences that for some years "he earned his livelihood by giving an hour daily to private tuition; for a still longer period he has trusted to the Lord to supply his need, without such occupation. It is unnecessary to say he has had enough and to spare." One friend who intimately knew him between the years 1854-68 thus writes to us:—"Like most of those who knew him, I loved him for his wonderful likeness to his Master. It was his aim to follow in the footsteps of the Apostle Paul. So he 'wrought with his hands'—or rather with his brain—to earn just sufficient to enable him to exist. I believe he earned thirty rupees (£3) a month by teaching, and on that he lived for years; a sum, I need hardly say, which called for the very utmost self-denial in eating, clothing, and living." His labours of love were thus undertaken without fee or reward, that he might remove one argument from the mouth of the heathen, who are slow to recognise any disinterestedness in their religious teachers. He was pressed again and again to accept the means of making himself more comfortable, and also to visit his friends in America; but he declined the offers, and refused to leave his post. Another friend of Mr. Bowen's, of long standing, writing fourteen years ago, says:—

> For many years he actually lived in the native bazaar, and among the sadly degraded population, until asked to become Secretary to the Religious Tract Society, at whose depôt he resides, managing the affairs, without fee, in addition to his other labours. He is a most accomplished and highly intellectual man, having travelled much in Europe at one time, knowing French, German, Spanish, Italian, and other European languages, in addition to Hindustani and Marathi. I believe eternity alone will reveal the amount of his unconscious influence, and the bearing his noble, self-sacrificing life has had on the hearts of others.

Since 1873 he has been a member of the missionary staff of the Methodist Episcopal Church of India, and is at present Presiding Elder of the Bombay District South India Conference. In 1871 his attention was drawn to Wm. Taylor's work in Bombay, which at once gained his hearty sympathy and co-operation, and in December of that year he became the leader of one of the so-called "Fellowship Bands," into which the converts were gathered for instruction, encouragement, and counsel. The work grew phenomenally until there was a demand for some church organisation, and Mr. Taylor organised the various gatherings. Helpers were called for, and Mr. Bowen at once threw himself into the breach, and became fully identified with the movement. The work in Bombay and vicinity was placed in his charge, and from that time to this he has done yeoman service. He has with characteristic liberality given (for him) princely sums for the general work. His humility is as characteristic as his generosity. *The Indian Witness*, in an account of the South India Conference, said: "The veteran George Bowen still retains his place as the Nestor of the Conference, unchanged and unchanging, unless, perhaps, a little more ripe for the rest which for twenty years he has seemed about to enter. With an appearance of feebleness, he has an amazing reserve of strength and endurance, although carrying on his shoulders the triple burden of an editor, a presiding elder, and a missionary preacher in two languages to the natives."



Mr. Bowen's editorial duties are in connection with *The Bombay Guardian*, which he has conducted, we believe, since 1854. This paper is one of our most acceptable foreign exchanges, and wields, we should

speaking people in India, on behalf of evangelical truth and Christian living. A feature of the paper has ever been Mr. Bowen's expositions of Scripture, marked, as they are, by spiritual insight and rare skill in applying the teachings of the word to the life and testimony of the believer. Several volumes of these expositions have been published, among others the one we have mentioned, "Daily Meditations," also "The Amens of Christ," "Love Revealed," &c. They are worthy to rank beside our best standard works of the devotional class of literature. (*Douglas, Edinburgh.* 5s. each.)

It was with deep regret that we noticed, a month or two ago, that Mr. Bowen had met with an accident, in alighting from a tramcar, which impaired for the time his powers of locomotion. He has now passed his seventieth year, but we earnestly trust, in the good providence of God, a life and a testimony which have proved so effective in commending to others the Gospel of God's grace, may yet be spared to India for a season.

CHRISTMAS ECHOES.*

He comes! He comes!
O speed the tidings blest!
He comes! the Prince of Peace, the Man of Rest:
Where loyal hearts at anchor ride,
He comes, the Lord of Christmastide!

LUCY A. BENNETT.

All heaven keeps open house to-night,
Archangels burst the bounds of light,
And shepherds, on the midnight plain,
Start, dazzled by Jehovah's train.
For "Unto us a Child is born,
And unto us a Son is given;"
Hail, Daystar of the deathless morn,
Bring back to earth the days of heaven.

CHARLES A. FOX.

O Bethlehem! blessed "house of bread,"
On thy sweet loaf our souls have fed,
Our eyes have seen thy glory;
And now we live who once were dead,
And sing thy gracious story.

E. STACY-WATSON.

Once again this Christmas morning
Peal the bells upon the ear,
And in tones of sweetest music,
Call to men from far and near—
"List, ye troubled souls and weary,
Angels call to you from heaven,
Telling, with melodious voices,
God to us his Son has given."

CANON BELL.

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* From "The Peniel" Series of Christmas Cards. *Castell Brothers.*

ATHEISM IN THE MISSION FIELD is a foe that devoted Christian workers are now called upon to meet. Into India especially great numbers of atheistic and immoral publication are being extensively imported, and those among the natives who can read English are eagerly purchasing and reading the mischievous literature. The Punjaub Auxiliary of the Religious Tract Society earnestly desire assistance to meet the active anti-Christian efforts which are now in progress.

SOLDIERS IN LIMERICK.—For nearly nine years a quiet but real work has been carried on among the troops in this garrison. Many of those who have attended the Gospel services can testify to blessing received, while others are bright witnesses for Christ in foreign lands. A more suitable house was secured last October, in a central position. As this is the only resort except the public-house open to soldiers, sailors, and police in Limerick, it is desired to enlist the sympathy of Christians on behalf of this work. Friends may communicate with Miss Wilkinson, 11, Newenham

THE DESIRE OF ALL NATIONS

"The desire of all nations shall come."—Haggai ii. 7.

Unanimous in all ages has been that desire. Look where and when we will, it is much the same story—brave endeavour, temporary success, lasting defeat. Empires have risen, triumphed in splendour, and then given place to others that have done the same. On all hands we see this principle of final failure, and no one can safely predict the future prosperity of the most promising nation. World without end there will be witnessed a repetition of the past, in its transfer of empire and civilisation, and its see-saw of garden and solitary place.

But when He shall come a new order begins, which has thrown forward the glorious shadows of its coming in Ps. lxxii.; Isa. xi. and xxv. Then the "desire of all nations" will be satisfied, and their long, fruitless struggles all fulfilled. Peace, prosperity, and happiness, the beacon lights of all nationality, will be perfect and eternal realities. Thus the aim of all governments will be attained. Every party will see its own conception more than realised. The Conservative, the Liberal, the Home Ruler, the Radical, Revolutionist, Socialist, and Anarchist, will all alike see whatever of right there may be in their favourite schemes infinitely fulfilled. We err in expression and policy—in the form we give our plans, and the means by which we would attain them. We seek things in impossible ways, and in ways that mean the very contradiction or ultimate destruction of the thing we seek. And though the nations desire Him not, yet shall the nations see that in Christ are all things that ever they desired.

Let us, then, transfer our faith from men to Christ, and believe verily that He has more to do with the world's prosperity than the best of statesmen. Let us transfer our faith from politics to religion, and believe that no Government can confer on a country ought in comparison to the Government of Christ. We need despise neither politics nor politicians—we have duties to both, and in them we shall find a fitting field for the exercise of the humanity of Christ's religion. But we will not exaggerate them with divinity, and credit them with a power they do not possess.

And let us transfer our affections from now to then, from earth to heaven. "The whole creation groaneth," and ever will, until He come. But then shall be made manifest that glorious kingdom whose foundation is righteousness, whose term is eternity, and whose music is everlasting joy. With eyes rightly directed, with hearts rightly tuned, we shall say with power, sincerity, and blessedness, "Even so. Come, Lord Jesus." W. F.

A GENEROUS OFFER.—The London, Baptist, and Free Church of Scotland Foreign Missionary Societies have received an offer of £15,000 from Mr. Robert Arthington, of Leeds, who has already given large sums to Central African missions, to enable them jointly to commence a mission to the tribes of the northern part of South America. The proposal is to place the money at the disposal of a council, consisting of representatives of the three great missionary societies, part to be applied to the purchase of a steamer, which shall ply on the Amazon River and its affluents, and the remainder to be expended in the working expenses of the mission. The offer is now under the consideration

SHAFTESBURY MEMORIAL HALLS.

Wednesday evening, the 14th inst., witnessed the opening of the second of these proposed mission halls in memory of the late Lord Shaftesbury, who for some fifty years was the foremost champion in the fight, not only in dealing with the sins and sorrows of our great city, but in connection with those evils which had culminated in the degradation of humanity, in workshop and mine, throughout our professedly Christian land. To not a few of the late Earl's friends and admirers it seems passing strange that so little has been done to perpetuate his memory in a befitting way. We are strongly of the opinion that if "the good Earl," who always so gloried in his dignity as a "coster," could have chosen his own monument, it would certainly have been some building, or buildings, in which day by day "the waste" of our great and wealthy Metropolis might be utilised, and the pure and immortal veins of gold extracted from the unlovely and uninviting mass of quartz lying everywhere about in our crowded centres.

This second hall, in Kerbey-street, Poplar, like the first in Bethnal-green, is in the East-end. This East-end has been often described, but never hit off with truer pencil than by Mr. Besant, to whom the public are indebted for the conception of the People's Palace:—"The great joyless city of the East-end, with its two millions of people, without a gentleman among them, or a rich man, or a nobleman, or an artist, or an author, or anybody at all lifted above themselves by culture and education, except the clergy." If some should think this picture overdrawn, anyone acquainted with the East-end will tell them that it is, at least, becoming truer and truer every year. In the recollection of one present at the opening of this Memorial Hall, the Commercial-road was the abode of well-to-do gentry, while the East India-road, off which the hall is situated, was the abode of aristocrats and merchant princes, who kept their carriages, and could vie with their brethren in the West. All these have now vanished: the one section to the *locale* of "The Forest," and the other to South Kensington, &c. But the poor remain, and every year their number is multiplied, and their poverty intensified by the "cruel cheapness," arising from the keen competition of twenty persons seeking to do one person's work. Happy will that day be, when, by a systematised emigration, and by wiser land laws, rendering our country districts more attractive, a man in the East-end shall be again "as precious as the gold of Ophir." As it is, the East-end is the last refuge of all the "out-of-work" people, and "ne'er-do-wells" of the three kingdoms, and latterly of the Continent as well. When will the economic factors in this our great social problem excite as much interest in the breasts of our statesmen as the Irish agrarian puzzle?

Whatever may be the solution, one thing is clear, and that is, that it is the duty of the Christian Church to save the lost; to seek to rescue those who have fallen in the battle of life, both socially and morally; to lift up Christ and his ideas of righteousness, justice, and mercy before both employers and employés; and to insist on the duty with every man, however poor, "to seek first the kingdom of God and his righteousness."

This second Memorial Hall is a commodious and well-constructed building, capable of accommodating some two hundred and fifty persons, and having all the necessary arrangements for carrying on the multiplied agencies both of a philanthropic and evangelistic character proposed. Tea having been provided in the Hall, it was thought prudent, on account of the dampness of the walls, to hold the meeting at the George Green schools.

Mr. T. Thornton, of South Kensington, who has taken great interest in the poor of the neighbourhood, presided. He said the vastness these Mission Halls, as centres for pleasant recreation, and, beyond that, for religious services. The late Lord Shaftesbury had done much for poor people, in fact, for every section of the population; and it was a pleasure to feel that the Hall had been erected partly to his memory for the carrying on of a work in which he had played so conspicuous a part. He then gave a brief sketch of the work to be carried on in it, which was further amplified by Rev. J. Chadburn, who has charged himself with the superintendence of all the secular agencies to be maintained in the building. The work will include a free breakfast every morning to 300 poor children. There are large numbers of women in the neighbourhood employed making shirts by a certain class known as "sweaters." In one instance a poor woman was ten minutes late with her work. Her employer sent her back with an empty pocket, to an empty cupboard, and no fire in the grate, having deducted her earnings by way of a fine, and pocketed them for his own benefit. For the making of these shirts these poor women get 2½d. per dozen, and for the sum of 5d. have to sew on about seventy buttons and twelve gussets, whilst for making a pair of trousers they obtain 5d. It is intended to carry on a work at this Hall by which he hoped 200 women would be employed, and whose wages would at once be raised 100 per cent., as Mr. William James Walker, who had greatly assisted him, had arranged with a large London firm for as much work as could be done at the latter figure. A cup of cocoa or coffee will be provided every day for the women at the price of 1d. per week. Mr. Chadburn concluded by stating that a lady from the West-end has promised to give lessons in cookery, and it is hoped to train a band of young women and fit them as good servants.

Mr. Sawell, the secretary of the Committee for Special Religious Services in Theatres, &c., 3, Bridewell-place, E.C., who have assumed the responsibility of taking the initial steps in the erection of these Memorial Halls to their late chairman, made the financial statement. The Hall would cost, with its internal fittings, £917. £500 was to be paid to the builder on the day of opening. Towards this latter sum he regretted to say only £368 7s. had been received. This amount included £100 from Mr. E. M. Stone; a Yorkshire Lady, £50; Dowager Lady Louisa Ashburton, £50; Mr. S. Hope Morley, £50; Mr. J. G. Barclay, £25, and Mr. T. Thornton, £20. Considering the work to be done in the Hall, he trusted that the friends of the late Earl would do something to perpetuate his memory among the poor beyond a statue in Picadilly and a bust in Westminster Abbey. Mr. Sawell subsequently dwelt on the security the subscribers would have against the teaching of all "down-grade" theology in these Halls by the constitution of the London City Mission, for whose use these Halls would be primarily erected. In his estimation the more that so-called "secular" work was done in them the more popular would they be with the people for religious services. Our Christianity must touch the masses at all points, or they will not accept it.

Capt. Bailey (Secretary of the East and West India Dock Company), Mr. James Rennie, and Mr. William James Walker also addressed the meeting.

The third Memorial Hall is about to be erected in Union-street, Bow. Towards this £400 have already been subscribed. The site is leased from the Ecclesiastical Commissioners. Mr. F. A. Bevan is treasurer for this one.

CHRISTIAN EVIDENCES.—Mr. W. T. Lees has delivered at Plymouth a series of Sunday evening addresses on "Freethought in the Church," under the auspices of the Christian Evidence Society. The building, which seats 2000 persons, was overcrowded on each occasion. In addition to the great interest manifested by the audience, several distinct cases of conversion are reported. The committee of the Society are prepared to send Mr. Lees to any part of the West of England where his services would be useful in counteracting atheism and secularism. The secretary is Rev. T. T. Waterman, 13, Buckingham-

THE END OF THE YEAR.—I.

By Rev. WILLIAM GUEST.

It has been my privilege, during the last five years, to address at this season, through the columns of The Christian, those who are partakers in "the tribulation and kingdom and patience which are in Jesus." Every one of these years has grown in significance. The agitations, troubles, perplexities, and intensity of life have gone on increasing. More than ever do the auspicious and the ominous fill the thoughts of men as we close the year. Indifference respecting these contrary currents is not possible. Whatever touches the interests of Christ's cause has ever been supreme to faithful men. The most impressive word concerning the Forerunner is that which declares, "*The same came for a witness.*" And rising higher, it can scarcely be questioned that no designation of the Lord Jesus has a more suggestive teaching than that wherein He is spoken of as "*The Faithful Witness.*"

FIDELITY TO CHRISTIAN DOCTRINE

has been the topic that has seriously and widely agitated many of the churches during the latter part of the year now closing. Separations, which are deeply to be deplored, have taken place. A strange thing has marked the controversy. On the one hand, there has been a firm and open protest, followed by secession; and on the other, claims asserted for all but identity of opinion on the matters in dispute. One who has been outside the discussion may be allowed to regret that charges and disavowals have been more vague than frank, and that opportunities for mutual explanations have not been sought. Preachers are suspected who ought not to be, and the enemies of our religion are furnished with a plea for unbelief. The utmost openness, and the most considerate caution, were surely demanded.

Nevertheless, the matters in controversy have been of

INFINITE IMPORT.

One of the greatest theologians of this century (M. Vinet) has said:—"The infidelity which denies religion is a far less powerful opponent than the heresy which corrupts it. There has always been more success against the arguments of infidelity than against the subtleties of heresy. The latter is more specious in its language and more tempting in its delusions, than the former." The awful roll of woes recorded in Matt. xxiii. were not poured by Jesus over the heads of Sadducees, the sceptics of his day, but over Scribes and Pharisees who were the perverters of religion and the "blind guides" of the nation. Moreover, the heresy which is acknowledged is not so dangerous as that which is latent. Truth is dear to the people, and avowed teachers of heterodoxy cannot boast of their success. But this is the peril of the age. We as preachers may both profess the doctrines dear to Evangelical Protestantism and repudiate unfaithfulness in regard to them, and at the same time have such an inadequate conception of their exceeding import as that our relation to them may in effect be one of unbelief. For example, a man may preach from the text, "How shall we escape if we neglect so great salvation?" and, aiming directly at the heart and conscience, may produce an overwhelming sense of the infinite urgency of the inspired interrogation. He may not be

end—to exhibit the fearful danger, and the inconceivable doom of slighting the offer of salvation through the cross of Christ. He scorns on such a matter to please his hearers. His words are alarming and piercing. He expostulates and beseeches; and his own strong belief is contagious throughout the congregation he addresses. Another preacher may with graceful eloquence, polished rhetoric, and rounded periods, deliver an essay which offers an intellectual proof of the bearing of Christ's salvation upon man's treatment of it. It is a syllogism, argued logically, that neglect involves loss. There is no glow; no warning; no entreaty. The preacher is as one who plays upon an instrument, and when all is over his words are like "sounding brass or a tinkling cymbal." Can such a preacher really believe that hell or heaven is the result of a man's conduct in relation to the "great salvation"? No. If a man saw his friend walking unconsciously towards a deep precipice, would he not warn? and would there not be in his looks and tones an expression of his alarm and concern? If there were neither one nor the other his friend would think he was jesting. Common humanity in this case would lead him to beseech; and if his friend persisted, to lay hold of his hand; to cast himself on his path; to arrest by any means a certain destruction. And if there be less than this yearning anxiety when speaking to men on the high matters of eternity, it is because Christian verities are not believed by us as preachers: we do not deny them, but our faith does not embrace them; we preach them to get through so much time, or to make Sunday services bearable to men who can neither be in business nor pleasure; and sure I am that this real unbelief on our part is mainly responsible for the scepticism as to the dangers of neglecting the supreme message of God which wraps in cold bonds of death so many of our hearers.

That is true which has been said by the distinguished servant of Christ who has originated this controversy: "At the back of doctrinal falsehood comes a natural decline of spiritual life." The cold preaching of morality by the Conformist clergy, and of Arianism by the Nonconformist, brought on the eighteenth century its soulless lethargy, infidelities, and vilenesses. Yet is it not also true, and is it not a truth of deep importance, that the

DECLINE OF SPIRITUAL LIFE

prepares the way for doctrinal falsehood? Our age has its noble characteristics on the side of parochial activities, and a grand development among all religionists of benevolent zeal; but on the side of contemplation, secret devotion, and meditation on the law of the Lord, there is a disproportion and nervelessness which may be a devil's stratagem to neutralise our activities. If any one thing is taught us by the example of our Lord and his Apostles, it is that being alone with God is the necessary force of all energies for man. "Prayer is the nurse of faith." The great preachers of all the past centuries had their places of retirement, and acted practically on the principle that they could not fix the spirit of piety in others if they lost it in themselves. Even a Paley could say to the younger clergy, "Half your failures arise from your impatience of solitude." The early Methodists abounded in prayer, and taught the preachers and societies to keep their quarterly fast days for separation from business, and even from efforts to do

riched, and their testimony rendered effective. Dissenting ministers of eminence are shown by their biographies to have spent whole days in self-examination, confession of ministerial sins, application of Scripture to themselves, and intercession for their congregations. They learnt the Gospel by habitual communion with its Author.

Alas! where are we? Too busy to spend an hour alone with our Master! Adopting the dictum, "To work is to pray," and forgetting that the maxim originated with one whose gloomy and misanthropic life gave it its refutation: filling our time with secularities, and disregarding apostolic authority in such matters—"Look ye out those whom we may appoint over this business; but we will continue *steadfastly in prayer, and in the ministry of the Word*": tempted to think less than our fathers of the need of the power of the Holy Ghost, because we have better material advantages —our choirs, and elaborate music, and æsthetics, and the shaped stone and carved wood of our elegant churches! As for our theological students, undesignedly, it may be believed, but most mistakenly, a modern sentiment fixes their thought on a curriculum of human learning as the best preparation for the ministry, instead of emphasising the truth that the indispensable qualification is the anointing of the Spirit of wisdom and grace. The difference in the result is all but infinite—the one looks to man and his works for the fitness; the other makes waiting upon God the necessity and the *sine quâ non* of the effective minister of Christ.

Merely human skill or learning cannot set forth Divine truth. And this is

OUR PRESENT DANGER.

It is not so much heresy, as a feeble hold of inspired revelations. We may vehemently assert our belief in great Christian doctrines while they are ignored in our preaching. We may *theoretically* accept that which fails to exert an adequate effect on our convictions and testimony. This may be the explanation of the painful controversy that has agitated so many during the last three months.

We must be honest to Scripture, or renounce our name of Christian believers. Inspiration avers that the soul-governed man, the man who has not the Spirit, and is "governed by the lower side of his immaterial nature, 'cannot know the things of the Spirit of God.'" Before Paul prays that disciples may know the love of Christ, he prays that they may be "rooted and grounded in love." He teaches, you will not be able to comprehend love unless you are first grounded in it. A coward *cannot* understand a hero, nor a miser a benefactor. There must be identity of nature before we can understand moral qualities. Hence there may be "sceptical believers." Faith, which has not love for its root, has no power to read the heart of God. How can cold intellect alone comprehend the Scripture doctrine of the atonement? That atonement means, most assuredly, infinite disinterestedness. It is Divine love surrendering itself in a self-denial beyond the possibility of language to describe. It is love so holy, on the one side, as to say to God, "Thou art righteous in taking judgment," and so compassionate on the other, as to identify itself absolutely with the condition and cause of sinners, so as to bear, in its perfect oneness with them, the wages of their sin, and to offer a sacrifice which shall be for all generations an

God. But this, involving as it does the awfulness of sin and the condemnation of the guilty, is inexplicable to the man whose deepest and holiest sensibilities have not been awakened by a solitary waiting upon God. If our private devotions mean no more than a few hurried and superficial prayers; if there is no solitude of the spirit with God; if we have never known what the Psalmist intends when he says, "My soul is silently waiting unto God," by which must be meant the quenching of self thoughts in speechless love and expectancy, then we cannot understand that sacrifice unto death in Jesus when He offered Himself up for us, and we shall have no spiritual perception of the soul-converting and sanctifying doctrines of Christianity.

On the contrary, if in the depths of our soul we have known the reality of the profound benediction, "The *fellowship* of the Spirit," we shall never talk of these doctrines as "lying secondary in religious belief;" we shall no more leave out these vital truths in preaching than a lecturer on astronomy would leave out a prominent reference to the law of gravitation. We shall not dare, or if daring, should not be able, to slur over evangelical doctrines in order to accommodate our sermons to men who dislike them because of their lofty requirements; we shall find it simply impossible to precede the holy commemoration of the Lord's Supper by a discourse in which the very mention of Jesus Christ is not made; we shall, in short, know what the great Apostle meant when, concerning teaching, he wrote to Timothy: "*Continue in these things; for in doing this, thou shalt save both thyself and them that hear thee.*"

God willing, a second paper, next week, will continue this important topic in its relation to others as well as teachers and ministers.

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DR. SOMERVILLE IN VIENNA.

(FROM A CORRESPONDENT.)

None of the great evangelists who have of late years gone forth from England and the United States has ever found his way to our brilliant capital with its gay, pleasure-loving population. As an echo from afar we have heard the accounts of the wonderful things God has accomplished through those distinguished servants of his. At last we have been privileged to see and hear one of them. Dr. Somerville spoke here twice to the English Presbyterian congregation, and six times to mixed audiences, chiefly German; in the latter cases availing himself of the services of an interpreter. The large hall of the Association of Engineers and Architects, kindly placed at Dr. Somerville's disposal, which affords sitting room for 360 persons, was fairly filled each time.

But the greatest success, so far as we can judge, was achieved by the last and seventh ecture, on the subject, "What Christianity owes o the Jews." A good sprinkling of Jews had een present on all the previous occasions, but his time they came in compact numbers. Long efore the beginning of the lecture the hall was rowded to overflowing, and no further admission vas possible. With deep attention the audience ollowed the address, which may be described as powerful appeal to the Jews to believe in Jesus; t the close the hearers broke out into expresions of hearty approval. The day after, a paper n Jewish hands contained a very extensive report f the speech, expressing the utmost admiration f the preacher, and giving a very sympathetic eview of the chief points of the address. We ope and pray the Lord may put it in the hearts f many of his servants to come here, to refresh r faith, and help us to shake the mass of

FROM LONDON TO BOMBAY.—2.

BY A SECOND-CLASS PASSENGER.

The journey through the hundred miles of the Suez Canal was chiefly noteworthy for the additional glimpses it gave us of life in the land of the Pharaohs. Occasionally we passed small parties of Arabs, with from three to thirteen loaded camels, walking in single file, each attached by a cord to its neighbour. One pair of Arabs were driving the leanest herd of kine I ever saw. The word desert received a new emphasis in our minds from the barren sandy waste, stretching as far as the eye could reach, on both sides of us during the first half of our passage through the Canal. The latter half of the way, after we had passed Lake Timsah, was less barren and more hilly, and even mountainous in some parts.

The Canal ends at Suez, which, like Port Said, owes its importance to this great modern water-way between the Mediterranean and the Red Seas. The distance in the journey to India which is saved by the Canal is the difference between about 6500 and 11,500 miles. Our vessel received here a considerable influx of passengers, along with the overland mail from England *viâ* Brindisi. Among the passengers was the Duchess of Connaught, whose husband is at present stationed in India.

But the chief interest of Suez to me consisted in its nearness to the spot where the waters of the Red Sea divided, and formed walls, to make a passage for the Israelites to pass over on dry ground, in their flight from the Land of Bondage toward the Land of Promise. Although the exact locality of this marvellous interposition of God appears to be incapable of identification, the fact of being very near to it did not fail to inspire a feeling of devout thankfulness that our God is still the "God of deliverances" (Ps. lxviii. 20, R.V.) to his trustful and obedient children.

The Red Sea is mostly a beautiful blue. For a considerable distance it was so calm and quiet as to seem more like a lake of molten glass than a sea nearly 1200 miles long, and wide enough for the voyager to lose sight of the mainland for three days. The perceptible motion of our ship at that period of exquisite calm, although the engines were at full speed, was certainly no more, and perhaps less, than that of a London tramcar.

The range of mountains, embracing Mounts Sinai and Horeb, stretched majestically to the left of us as we proceeded down that portion of the Red Sea now known as the Gulf of Suez. "Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush" (Exod. iii. 1). That seemed a long while to look back to. A great deal of secular history has been made and forgotten in the more than 3000 years which have intervened. But through all that time the records of God's written Word, as if by miracle, have been preserved to us, as fresh and as intact as though the events to which they refer had occurred only yesterday.

Mount Horeb reminded us, too, of Elijah, in his moments of trial and depression, when God visited him, and spoke, not in the "great and strong wind," nor in the earthquake, nor in the fire, but in the still small voice, as He yet speaks by his Holy Spirit, in the solemn quietness, to every listening heart.

But our principal thoughts in passing the Sinaitic range centred upon Mount Sinai itself, for here God gave to mankind the law which has been the sheet-anchor of the morality of our race. What a beacon to us in these modern times of voluptuousness, and scepticism under the guise of culture, and of the exaltation of cleverness above character, is the history of the nations who, not heeding that law, have perished in their corruption.

In passing out of the Red Sea into the Gulf of Aden, numerous barren, but picturesque, islands of volcanic origin were objects of interest. The sight of some of them helped the spectator to I thought of Pompeii, and the power of the Creator of the world to use its elements as his ministers of judgment.

Aden consists of a peninsula and town on the south coast of the province of Yemen in Arabia Felix. The town is in a deep hollow, formed by the crater of an extinct volcano. There is a large harbour. Immediately we were at anchor, while the Royal Mail was despatched to the town, we were boarded by copper-coloured natives, and Arabian Jews of a lighter hue. The former wanted to change our sovereigns into rupees, or to sell us walking-sticks, blown ostrich eggs, sea shells, or oranges. The Jews were dealers in ostrich feathers, and seemed surprised to meet with several ladies who declined their wares at any price, believing that the best adornments of women professing godliness are a meek and quiet spirit, with good works.

Our ship was surrounded by perhaps thirty small canoes, each containing one or two diminutive native boys, whose business was to dive for coins thrown to them. This they did with much alacrity and skill, occasionally even from the rigging of our vessel, leaving their tiny crafts to float tenantless meanwhile.

During the remaining six days of the passage, the principal industry (next to feeding the passengers) of our miniature world attracted some attention—I mean the process of sorting the mail. There was a complete Post-Office on board, excepting of course the Telegraph and Savings Bank departments. The postmaster had five or six assistants. While the letters were sorted in the Post Office proper—the work going on all the time between Suez and Bombay—the large pile of bags containing newspapers and book packets was attended to in the baggage hold, from the top of which, as from a gallery, not a few of the voyagers now and again looked down upon the operations. I was delighted to recognise so large a number of copies of my old friend The Christian on their way to cheer the hearts and quicken the spiritual life and energy of many of God's children in India's sunny but dark land. What a pity that any copies should be wasted, when each, after being read at home, might have a mission to some one across the sea. Good religious literature, like the money of the Lord's stewards, should be well circulated.

We sighted Bombay in the early morning of the 25th day from our departure from London. Presumably on account of the tide not being in our favour our ship anchored some distance from the shore about 11 a.m. Expectant friends were waiting for us as well as for many of the other passengers, and quickly came in boats manned by natives to fetch us. As we were warmly greeted and welcomed, even by some whom we had never seen nor heard of before, how could we help rejoicing at the bond of loving union which unites the children of the same Heavenly Father! The transition from the beautiful calm which had prevailed for several days at sea to the busy scenes of the city of Bombay afforded a great contrast, but we were not sorry to experience it.

I am deeply impressed with the thought that the Churches at home ought to be hotter on the subject of missionary work in India, and not least because our so-called Christian Government has added to the blackness of heathenism the crowning abomination of Western civilisation — the official licensing of the sin of impurity. In the Churches of Great Britain, America, and Australasia there ought to be such a revival of interest in the progress of the kingdom of God in India that the ambassadors of Christ—a true "army of the Lord"—shall yearly pour into this vast land not by scores nor even by hundreds. The vision of faith sees in the near future a time when the hoarded treasures of those who call themselves by the name of Christ will be unlocked; when the Lord's people will practise consecration as much as they sing about it, and when many individual Christians, and nearly every Christian congregation in Christendom, rising to their responsibility, will support at least one missionary in some heathen land. "The harvest truly is plenteous, but the labourers are few."

CHRISTIAN LIVING.

By Rev. F. B. MEYER, B.A.

IV.—SIN AND SINS.

The nearer we live to God, the more sensitive we become to the presence of sin. Increasing light means increasing self-judgment; and things which were allowed in the twilight of the dawn, become abhorrent as the noontide light reveals their true character. You may gauge your growth in grace, and your increasing reception of the Holy Ghost, by the tenderness of your conscience with respect to sins which you once permitted without remorse, and almost without remark. In proportion as you comprehend the full beauty of Christ your Lord, you will find imperfection in your best moments, and discern blemishes in your holiest deeds. When we *hear* of God, we are self-satisfied, but when we *see* Him, we abhor ourselves, and repent in dust and ashes.

In view of these facts it is impossible for any true child of God to be contented with himself. He cannot speak of himself as having attained, or being already perfect. He is ever following after to apprehend and attain; and as he does so, he, who once described himself as the least of all saints, comes to call himself the chief of sinners. He is conscious of forgiveness; he knows that he is accepted in the Beloved; but, in proportion as he walks in the growing light, he feels his growing need of the precious blood, which cleanseth from all sin.

It is true that many claim to have attained to a condition of sinless perfectness; but they surely fail to discriminate between things which differ widely as the poles. They do not distinguish between the believer's standing in Christ Jesus, in the sight of God, and his practical realisation and appropriation of that standing, which can only be in proportion to his faith. According to our faith, so it is to us; and, as faith is ever growing towards perfect vision, is it not clear that there must also be a growth towards the perfect appreciation and enjoyment of our standing in Christ Jesus?

And is there not this also, that there is a whole world of difference between freedom from conscious sin and the attainment of the perfect glory of the stature of Christ? The one is negative; the other is positive. The one is according to the dim light of human consciousness; the other is according to the Divine standard of infinite excellence. The one is within the reach of the young disciple, and ranks among the elements of Christ; the other is still in advance of the holiest saint, among the ranks of the redeemed, and always will be.

As soon as we put ourselves in the true relation to the Spirit of God, we may expect to be kept from conscious sin; but surely this is a very different thing from the perfection of the New Testament, which is the maturity of the fully developed man. And, even if we have passed from the adolescence to the manhood of Christian development, there is still an infinite chasm between our uttermost attainment, and the surpassing loveliness of the One Perfect Man.

Who of us has not also had some such experience as this, that we condemn things which passed muster years ago? Is not this the law of growing excellence in all art, in all knowledge? Does not the singer, the painter, the writer, the poet, detect blemishes and flaws where once the

which the energies of the soul may work? And if this be, is it not almost certain that we permit and harbour things to-day which we shall be the first to condemn when years have passed; just as we condemn things to-day which, for want of fuller light, seemed harmless enough in the days of our ignorance? But, under such circumstances, how can we say that we are perfect? How can we speak of ourselves as sinless? How can we ever get beyond the need of humbly confessing that we are sinners? How can we do without the constant washing in the laver of the priests?

There are three matters which must be considered in connection with the believer's inner experience of evil:—

I. The Tempter. — "Your adversary the devil, as a roaring lion, goeth about, seeking whom he may devour: whom resist." It is not necessary to suppose that the prince of the power of the air is the author of temptation to every believer, the world over, for that would go near to investing him with the attributes of omniscience or omnipresence. But he is surrounded by legions of inferior spirits, the wicked spirits in heavenly places, as malignant in their hate as he is; and who are ever waiting to carry out his plans; and any one of these is sufficient to master the soul that has not learnt the secret of victory through faith in the stronger than the strong man armed.

It is a commonplace in Christian ethics, and yet it may not be realised by every reader of these lines, that temptation does not become sin to us, until the will assents to the suggestion of the tempter. So long as the will is resolute, exclaiming with Joseph, "How can I do this great wickedness,, and sin against God," there is no sin. Sin is the act of the perverted will. That temptation is not sin is proved by the fact that the Lord Jesus was tempted in all points, though without sin. Of course, there is a vast difference between Him and us; because there was nothing in Him, as there is in us, responsive to the tempter's suggestions. It is difficult for us to listen to the suggestion of sin without contracting any stain; but still it may be accepted as broadly true that the fact of our being tempted does not necessarily involve us in sin.

There is only one way by which the tempter can be met. He laughs at our good resolutions and ridicules the pledges with which we fortify ourselves. He has been dealing with these for sixty centuries, and well knows how to find their weakest point, and to sweep them away, as the tide does the child's barricade of sand. There is only One whom he fears; One who in the hour of greatest weakness conquered him; and who has been raised far above all principality and power, that He may succour and deliver all frail and tempted souls. He conquered the prince of this world in the days of his flesh; and He is prepared to do as much again, and yet again, in each one of us, if only we will truly surrender ourselves to his gracious and mighty indwelling.

In the days of knightly chivalry it was supposed to be enough for the true soldier of the cross to make the sacred sign upon his person; and instantly the foul spirits that had gathered in the murky gloom to do him harm, gave back, and let him through. It was not all legend and myth. There is a truth beneath the mediæval setting. And that truth is ours to-day, that the best resource for the hardly beset soldier of

There are many forms in which that appeal may be made. Some utter the name of the tempted and succouring High Priest: Jesus, Jesus. Some cry in the triumphant assurance of victory: Jesus saves me. Some do better still, and claim that grace in Him, the lack of which is hurrying them into sin; so that temptation becomes a positive means of grace to them, by showing their deficiency, and leading them to strengthen the things which remain, but which may be languishing to death.

But whichever method you adopt, reader, be sure you do it in one way or another. Swift as the chick to the shelter of the mother's wing, so do you betake yourself to the ever-offered protection of Jesus Christ whenever menaced by the tempter. The Lord God is not only a sun, but a shield. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." He will cover thy head in the day of battle.

It may be that you have tried to do this, and have failed. You have entered upon the day's life, fully intending to make Jesus your shield of faith, and to hide in Him when threatened by the tempter. Yet you have found, to your dismay, that you have been overcome before you have bethought yourself of your refuge and deliverer. But there is an easy remedy for this, in the aid of the Holy Spirit. He is the Divine remembrancer. It is his office to maintain the spirit in a state of holy recollectedness; and, if the attack be as a thunderclap, He will be as the premonitory lightning flash, crying, "Beware, beware; get you to your stronghold, O prisoner o hope."

Be sure of this, that Satan cannot tempt you beyond what you have power to sustain or resist Powerless in yourself, you can do all things in Christ that strengtheneth you. Trust the Lord Jesus who bought you to keep you. "The Lord is thy keeper. He will not suffer thy foot to be moved. Surely He shall deliver thee from th snare of the fowler."

II. The Sinful Tendency within.—Regeneration is not the eradication of the principle o the old life, but the insertion beside it of th principle of a new life, the Christ life. An these two exist side by side; as the house o Saul and the house of David in the rent an distracted kingdom of Israel; but the one i destined to get weaker and weaker, whilst th other waxes stronger and stronger.

That which is born of the flesh is flesh, an can never be anything else than flesh. It ca never be improved into spirit. It can neve be anything but abhorrent in the eye of th Holy God. So that they who are in the fles cannot please God; and the flesh, which is i us, can never please God. The only thing to b done is to deny it; to say of it, as Peter did Christ, "I know not the man;" and to reckon as a dead thing, which has no place in the Hom of Life. "Bury thy dead out of thy sight."

Self is the anagram of flesh. The flesh principle is the self-principle, which so insidiously creeps into everything from which is not rigorously excluded by the grace of Go Before we are converted, self is the sole motive power of our lives; our kindest and best actio originate in this root. And after we are converted, it strives to insinuate itself into o religious life. Satan will not prohibit us fro being religious if only self is the mainspring our devotion. Hence it is that Jesus Christ so unrelenting in his demand for self-denia thyself." Sword in hand, we must pursue this evil thing through all the disguises beneath which it hides itself. We must allow it no quarter. We must believe that it is never more near or more dangerous than when it causes a rumour to be set on foot that it is no more. In the self-congratulation which arises on the receipt of this happy intelligence, there is a new and striking evidence of its continued and vigorous existence.

It is to this evil principle, which is very susceptible to the least suggestion from without, that the tempter appeals. His attacks would be less formidable if it were not for this traitor within the citadel of the soul. But, we may well fear the bombshells thrown in from without, when we remember the magazines of gunpowder within, awaiting the spark that shall hurry them into explosion, and shatter the rest of the soul.

There is no evidence, then, that the flesh shall ever be eradicated, because it is ourselves; and the Apostle clearly tells us that the flesh lusteth against the Spirit, and the Spirit against the flesh. And in those who most earnestly asseverate its eradication in their own experience, there are frequent indications of its presence still.

But *this* is possible. The Holy Ghost is the deadly antagonist and all-sufficient antidote of the self-life. When He dwells in blessed fulness within the surrendered heart, He sets it free from the law of sin and death; He annihilates the power of the self-life, as an antiseptic cancels the death-dealing germs which proceed from the body of a patient who is stricken by an infectious disease.

When the Holy Spirit resides in power in the heart, He keeps the self-life so utterly in the place of death that temptation has no fascination, no power. The appeals of hell are flung against the ear of death; there is no response, no motion of obedience. Try it, reader; be not content to have the Holy Ghost within thee; see that He fills thee; and thou wilt experience that blessed condition, in which the sparks of temptation shall seem to be quenched in an ocean of water, as they touch thy heart.

But remember the evil thing is there still; not eradicated, not destroyed, only kept in the place of death by the Spirit of life. And if ever thou shalt quench or limit his gracious operation, so that He relaxes his restraining power, that accursed principle will arise with all its pristine force, join hands with the tempter, and hurry thee into sin. Watch and pray, therefore; keep in with the Holy Ghost; walk warily; that thou mayest never have to retrace thy steps, shedding tears of blood.

III. SINS.—Through neglect of watching and prayer; or by reason of carelessness in the walk and conversation; it is quite possible to break that holy connection between ourselves and Heaven which is the secret of deliverance, and the talisman of victory. There is always a Delilah ready to shear off the locks of our strength, if we allow ourselves to sleep in her lap. And our strength may be gone ere we know it. "He wist not that the Lord had departed from him."

And when we put ourselves outside those sacred influences which are intended to deliver us from the power of evil, there is no alternative, but that we should break out again into acts of sin. But there is a difference. They are not now the normal state of the soul. They are committed in opposition to the judgment and the into the old blessedness again. An old divine says that a sheep and a sow may each fall into the same quagmire; but the sow will wallow in it, whilst the sheep will bleat piteously, until she is extricated and cleansed. Such is the difference between the ungodly and the children of God. "He that abideth in Him sinneth not"; that is, sin can never become his normal and habitual state.

If ever this should be your unhappy lot, do not despair. The true test of Christian character does not consist in the inability to fall, but in the quick agony of repentance, and in the immediate restoration to the ways which had been left. Directly you are conscious of sin, turn at once to your compassionate Lord. Do not wait for the fever of passion to subside, or for the agony of your shame to die down; but, there and then, in the crowd or the street, lift up your heart, and ask Him to touch you with that finger, before which uncleanness cannot abide; ask Him to wash you as He did the feet of his disciples, soiled by jealousy and strife for mastery; ask Him to restore your soul to the place it occupied before you fell.

You may not be able to forgive yourself, but He will forgive you instantly; the stain will be instantly extracted from the spirit's robes; the foulness will immediately flee from the blemished dress; and the forgiven one shall occupy again the place which for a moment had been vacated, the place in the heavenlies, side by side with its Redeemer. Oh, do not doubt the Saviour's willingness, or power to forgive; or the efficacy of his blood to wash out each stain, as it may become manifest to the quickened conscience Remember that his blood ever cleanseth from all sin, as the water is ever flowing over the pebble, and as the tear-water is ever removing from the eye the motes that alight for a moment upon its surface.

It is not an easy world for any of us to traverse; no friend to grace; but it is possible to walk through it with clean and stainless robes. Sin may assail, but it will be as the waves that beat outside the goodly ship without finding admittance within its walls. And out of the pure and guileless heart shall spring all the loveliness of unselfish and helpful deeds, such as shall make this sad world happier, and dark hearts bright with the light of heaven.

Oh! souls, weary and sin-sick, hand yourselves over to the tender mercy of the Good Physician, sure that He will undertake the most desperate case; and give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

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MR. H. THORNE AT SHEFFIELD.

THE Sheffield Y.M.C.A. has been busy with a united Gospel mission, extending from November 26 to December 8. Mr. Henry Thorne conducted the meetings. Rev. J. Gelson Gregson, of Bradford, was able to co-operate during the last few days, and gave powerful addresses on consecration. Every night there were good cases dealt with in the inquiry-rooms. The noonday prayer-meetings and the afternoon Bible-readings were times of real blessing and well attended. A special meeting for men only was a time of exceptional earnestness and power—many being led to Christ in the after-meeting.

The last evening was devoted to a tea for the workers and those who had been inquirers during the meetings. Mr. Thorne spoke some helpful words to those who had recently found Christ. The last meeting of all was a "praise meeting";

NEWS FROM NORTH CHINA.

MISS BARCLAY, of the China Inland Mission, writes from Lanchau, Kansuh Province:—

The robbery at Tsinchau last month, about which I wrote home last mail, has just turned out to the furtherance of the Gospel; for the Tao T'ai, the highest mandarin in the district, has issued a proclamation, giving religious liberty to the people of Tsinchau, forbidding anyone to interfere with those who wish to attend our services or "enter the religion." So now work will stand on a better footing than ever before. Mrs. Burnett, though they thought they had lost everything (most has since been returned), wrote so happily about it all, and said it was worth going through it again to have this proclamation out. The robbers only sacked one house.

The Christians, all who were there, behaved very well. We feel more sure of them than ever. The cause of the whole affair was, no doubt, hatred to the Gospel. So there is likely more trouble in store for the native Christians. They have a good deal to bear in the way of mockery and petty persecutions. Will you join us in praying for these converts that they may be kept firm, as well as that they may be *multiplied*. We want "showers of blessing."

I am spending the summer in Lanchau. We have had a number of visitors lately. The medical work has made us acquainted with many people, and creates a friendly feeling, which is a great thing, especially at the beginning of a work. More workers are greatly needed here. We are hoping some of the "hundred" will come up this way. We are very glad to hear how very much interest in missionary work has increased lately, but when one thinks how much heathenism still remains untouched, one longs for it to increase a hundredfold more.

You will probably have heard of the numbers who have lately been baptized in South Shan-si. The Lord has been doing great things there, and mostly through natives. One does feel more and more what a great advantage the natives have. Anything foreign they dislike, and, of course, a testimony from one of themselves goes very much farther than from us.

Mr. Parker, the missionary here, is just now travelling, doing colportage work. He intends visiting Kum-bum, a place near Li-Ning, where a large Thibetan fair is to be held. In Kansuh—especially north of here—there are many Thibetans and Mongolians. There is no missionary working among them yet. They mostly speak Chinese. There are also great numbers of Mahommedans. They keep very distinct from the heathen, whom they despise. As a rule, Mahommedans are very intelligent listeners, and we find they like to hear the Gospel; but there are no converts from among them that we know of yet. They are very well satisfied with their own religion—which certainly is more sensible than worshipping idols of clay. They pray every day to Jesus, whom they reckon as one of the five holy men: the others are Adam, Abraham, Moses, and Mahommed. They know all about Christ's life and death, but they trust to their own merits for salvation.

We come across so many religions here, and that is one great point in which they are different from us. Buddhists, Confucianists, Mahommedans, and Catholics—all are trying to get merit for themselves. Being justified through another's merits they do not understand at all.

To-day I had a very sad experience. At a little village a few miles away, where we have before had a very warm welcome, there had evidently been some bad things said about the foreigners, for they asked me not to come again, and their manner was quite altered from the other time. One woman said her husband had been abusing her for listening. It was very disappointing, for I had been quite looking forward to my visit, hoping to find some interested. The enemy is always trying to hinder the work, but he cannot conquer.

Will you pray for us here? It is very up-hill work. The one great thing we need is more of

For the Young.

A CHRISTMAS FEAST FOR NOTHING.

"A Christmas dinner of roast beef and plum pudding for poor children:" such was the programme. Invitations were given in the form of tickets. The feast was provided, and the guests came—rough children, ragged children, small children and large, each with knife and fork in hand, and not one paid a halfpenny, or a quarter of a penny.

Joints fresh from the oven, and steaming potatoes from the same warm region, were placed upon the tables. From the dishes the joints were transferred in portions to the plates, to be immediately transferred in smaller portions to hungry mouths, and so to disappear, a second helping being desired, to keep the first company and make things even.

Then came the "Pudding Procession," amid deafening cheers, each table receiving one of the fragrant articles to be served out by the lady helpers. Round and rich, the spherical shape of these delicacies was quickly destroyed, as they were divided and sub-divided, and distributed along the waiting rows of eager children, who ate till they could eat no more. Still not one paid half a penny or a quarter of a penny.

Then followed dessert. A gentleman had brought a number of boxes of dates, which were shared out by the presiding lady at each table. Apples came next, another gentleman having sent a barrel of fruit as his contribution to the feast. Good times for poor waifs! And not one paid half a penny or a quarter.

As soon as the tables were cleared, a sheet was hung, and an entertainment of dissolving views came on. Picture after picture brought down the house in ringing cheers of mirth, reaching a climax in the chromatrope, and the usual spontaneous song!—

Twinkle, twinkle, little star!
How I wonder what you are.

Happy? That they were. Yet not one had paid a penny, half a penny, or even a quarter.

But the liberality of friends was not yet exhausted; there was something for future enjoyment, a gentleman having brought £5 of new sixpences, to be given to the youngsters on leaving. A feast, an entertainment, and money to spend on the morrow. All for nothing; for not a single child paid a halfpenny, or even a quarter of that sum. It was all of grace—free; paid for by others.

Well, thought I, this is like Christ's Gospel Feast—no little, mean sup, but a sumptuous banquet, and something to enjoy after the first pleasure is over. And all free! Not a pennyworth of penance, not a halfpennyworth of prayer, not a farthingsworth of merit does He charge. Christ *makes* the feast, and poverty *takes* the feast. Nor does He claim even a waiter's fee.

Here is the story, as quaintly told by an old writer, John Berridge:—

A feast of fat things Jesus makes,
  With store of choicest wine,
And starving souls He calls and takes
  To sit with Him and dine.

Come, all ye poor, who cannot buy,
  Yet long for living bread;
The Saviour will your wants supply,
  And make you rich indeed.

Come, every sick and bruised soul,
  Who sighs with guilty smart;
The feast will make the maimed whole,
  And heal a broken heart.

Come, all ye lame and crippled throng,
  Who limp in Jesu's ways;
His table-food will make you strong
  To dance and sing his praise.

Come, all ye blind, who inly pine
  For faith's reviving light;
A cup of Jesu's precious wine
  Will clear your cloudy night.

The poor, the maimed, the blind, the lame,
  May come to Jesu's feast;
And all that come will bless his name
  When of his cheer they taste.

money, some could not realise that they were to have this extra and unexpected bounty; they were passing on without it, and seemed content to do so. It was too much: their faith could not grasp it. We are often like them; and if we get as far as the present enjoyment of Gospel blessings, we cannot believe there is a future blessing, a boon to be taken away for the morrow. And all free! A feast of fat things—pardon, joy, hope, peace, purity, fellowship, with grace for times of need yet unreached. All for nothing, and for a nobody like me! William Luff.

A CHRISTMAS ACROSTIC.

A message angels brought to earth,
When telling of the Saviour's birth.

(1) A slave who ministered to Paul in Rome.
(2) A king by madness driven from his home.
(3) The name of one who was restored to life.
(4) A wicked son, the cause of constant strife.
(5) A woman who protected Israel's spies.
(6) The sound at which 'tis said the dead shall rise.
(7) A flower growing in a desert place.
(8) What Scripture says we need to "run the race."
(9) A mighty bird who stirreth up her nest.
(10) The mountain where a floating ark found rest.
(11) A city where our Saviour lived and taught.
(12) An exiled prophet to whom food was brought.

Greta.

A CHRISTMAS CAROL.

"Why this merry throng, I pray?
Wherefore look ye all so gay?"
"Know ye not the reason why!
Christ the Lord hath left the sky,
Here on earth to live and die."

"Tell me who is Christ the Lord?
Why his praises are outpoured?"
"Lord of lords, and King of kings,
Mercy to the earth He brings:
Hark! with praise the heaven rings."

"Then 'tis God Himself descends?
Say what glory Him attends?"
"Glory He hath laid aside,
Stooping low with us to abide
At this holy Christmas-tide."

"Wherefore sing this gladsome morn,
'Unto us a child is born'?"
"Born our sinful race to aid;
See Him in a manger laid—
Him by whom the worlds were made."

"Hath He heralds of his name,
All these wonders to proclaim?"
"Yea, the heavens are flashing bright
With the messengers of light,
Telling of his love and might."

"This is news for us indeed!
Undeserving such a need."
"Oh! what gifts He hath in store!
Let us hasten and adore—
Worship Him for evermore."

Fred. Edmonds.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sunday, December 25, Matt. i. 18—25; Monday, December 26, Ps. xxxvi. 1—12; Tuesday, December 27, Ps. xxxvii. 1—20; Wednesday, December 28, Ps. xxxvii. 21—40; Thursday, December 29, Ps. xxxviii. 1—22; Friday, December 30, Ps. xxxix. 1—13; Saturday, December 31, Ps. xl. 1—17.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Martin J. Hall, *Crosby, Liverpool*, December 26 to January 2, 1888; *Bournemouth*, January 3—7; *Southsea*, January 8—13. Mr. George Banaster, *Brooklands, Manchester*, January 16—22; *Yardley-end, Birmingham*, Jan.

MRS. REANEY'S WORK IN LONDON.

BY ONE WHO HAS SEEN IT.

Few of our readers will question it when we say that in the tendencies of the age it is personal ministry rather than public life which will leave the most abiding impress upon the world's history. It is because of this conviction that we view with much regret the removal of Mrs. Reaney from the East-end of London to another sphere of work. No one can tell what that work has been, or how it will continue to affect the lives of those who have been its "crown of rejoicing." I would that your readers could have entered into the emotions of the congregation of men and women at her Sunday afternoon service on Sunday week. There has been no agency at Stepney Meeting-house from which the Church has received such an accession of members and of workers as this service, although wholly unsectarian, entirely free from official connections, and thus a ministry purely personal.

Now and then some poor wanderer has been prayed into the service, and come away a new creature. Here is one who vowed he would never cross the threshold of church or chapel; but from sheer curiosity goes to hear the "woman preacher." The arrow goes straight to the heart. The thin film of sceptical indifference is speedily brushed away; he has been born again, although he came, as it were, by night. The "penny collection," taken Sunday by Sunday from the twelve to fifteen hundred East-end toilers, was speedily dedicated by Mrs. Reaney to the rearing of a Convalescent Home, such as would afford "rest to the weary, joy to the dreary."* This splendid ideal was speedily realised. A visitor to Folkestone may occasionally see on the East Cliff a union jack flying gaily at a pole-head, and he will learn that this denotes the presence of Mrs. Reaney at her seaside Home, and among her patients. Sixteen hundred, the majority of them by necessity free patients, have, since it was established, recruited body and spirit at this happiest of Convalescent Homes.

A little while ago, when a few of the poorer friends desired to testify their love for Mrs. Reaney, at her request a substantial nucleus was raised for the purpose of establishing a London Home—a Refuge, in fact—for any outcast, man, woman, or child. The story of this Home is touchingly told by Mrs. Reaney herself in the December number of *The Sunday Magazine*, and your readers will be glad to hear that both the Convalescent Home and the London Refuge are likely to be carried on.

Perhaps Mrs. Reaney will be missed as much by the drivers and conductors of our public vehicles, as by any other class of society. The "Tram Men's Friend" is a title that will ever remain associated with her name, and, although the victory which she won for humanity may be said to be complete, we know that she still keeps a jealous watch upon the relations of the several companies to their faithful servants. But who is sufficient to penetrate into the hidden mysteries of the many lives to whose spiritua natures Mrs. Reaney has so ministered? "She is always at leisure for everyone who comes." London's loss is Manchester's gain; and may God give her strength, which the thought o being obliged to leave her "dear East-end" ha done much to impair.

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* It is interesting to note that over eleven hundred pounds have been gathered in these penny collection in five years.

INDIAN MISSIONS.—Sir Charles Bernar late Chief Commissioner in Burmah, addressin the Missionary Association of Edinburgh Un versity, testified to the valuable work being dow in India and elsewhere by native pastors, and pr dicted that they will have a most importan share in the future evangelisation of that countr He repudiated the prevalent notion that th missionaries live in luxury and ease. He has brother-in-law, a missionary of fourteen year

REV. WILLIAM HASLAM.

COVENTRY.

Dear Sir,—I had arranged to have Mr. Haslam here last March, but, at the request of some of the clergy, the visit was postponed to Advent, when a general Church mission was arranged for. As two of the largest churches, for local reasons, have further postponed their missions, Christ Church was the largest church in which the special services were held. There is no parish attached, so that the ordinary parochial agencies, usually worked at mission times, had to be dispensed with. Notwithstanding this, large numbers were attracted to the services from the city generally, and from towns and villages, as far as twenty miles distant.

There is no need for anyone to praise the work of Mr. and Mrs. Haslam, but I am constrained to tell of the good results of this mission. Both my wife and myself were led to decide for Christ at one of Mr. Haslam's missions sixteen years ago. At this mission each of us has been greatly helped into the joy of faith. At a testimony meeting the night after the mission closed, several members of our Bible-classes and others publicly thanked God for great blessing experienced. Many, who a few days ago, were weeping with sorrow for sin, are now rejoicing in the love and peace shed abroad in their hearts. It has been a time of deep conviction and heart conversion.

We have inquiries coming in every day, and several have been helped into peace since the mission closed. One great hindrance is the lack of any church-room or school. Having no parish, I cannot hire any room without risking the charge of infringing Church order. Much work for God could now be carried on with the aid of our new converts, if a suitable room could be built on our own ground.

I have especially noticed the effect of the mission on our more educated people. Without an exception, the persons of the highest education have been very greatly impressed, and the converts include a larger proportion of educated people than of the working classes, though all ranks have their representatives amongst those benefited by the mission. I have never had such joy in my fourteen years' ministry as I am experiencing now, and I am very thankful that God led me to invite Mr. Haslam as our missioner.—Yours faithfully, W. K. Cox,

Incumbent of Christ Church.

ST. GEORGE'S, TUFNELL-PARK, N.

Ten days of special services, conducted by Rev. William Haslam, and meetings for women by Mrs. Haslam, have been a time of great blessing throughout St. George's parish. Many it is believed were brought under conviction of sin, and led to accept the Saviour. Christian workers have been led to realise their privileges, and to trust in a living Keeper and Leader for holiness of life and usefulness in the Master's service. Mr. Haslam's books were eagerly asked for and read, including his recent publication, "Gleanings from the Harvest." On the second Sunday evening the church could hardly contain the congregation which assembled. The aisles and chancels were lined with chairs, and a large number remained for the after-meeting.

The whole work has been characterised by great solemnity, and the Spirit of God has, we believe, been carrying on a work, the full results of which will only be known in eternity.

The vicar, Rev. M. Washington, with his curates and church workers, heartily seconded Mr. Haslam's efforts. At the daily meeting for prayer in the vestry, half an hour before the commencement of the evening service, the spirit of prayer was poured out in large measure. Many hearts have been stirred, and many homes made brighter through the ministrations and faithful teaching of this long-tried and honoured servant of God.

THE EVANGELICAL ALLIANCE have accepted a hearty invitation from Plymouth to hold the next yearly conference of the British organisation

LONDON BANKS' PRAYER UNION.

On December 13, at the Metal Exchange, City, under the presidency of Mr. F. A. Bevan, 140 members of this Mission assembled for the annual meeting. The report, read by Mr. Kenchington, hon. sec., stated that during the year they had held five meetings of a devotional character, two on behalf of foreign missions, three stirring Gospel meetings, one on Scripture evidences, one on Sabbath observance, one on the Holy Land, fourteen in all, with an average attendance of sixty-five. Much literature, bearing on foreign missions and Christian evidences, and other important questions, had been circulated.

Mr. F. A. Bevan said he thought such meetings as this would hardly have been possible some few years ago, and he deemed it one of the most encouraging signs of the times that Christians of all denominations, thrown together in one profession or business, were meeting on a a common platform for mutual benefit and encouragement.

Rev. F. A. C. Lillingston gave an admirable address on the study of the Word: its need, its manner, and the blessings resulting—faith, peace, depth, growth. Dr. H. Grattan Guinness followed with a practical address on working *for* Jesus, working *with* Jesus, working *instead of* Jesus as ambassadors, working *by* Jesus, and working until He comes. At the close, Dr. Guinness presented to those most interested in missions fifty copies of Mrs. Grattan Guinness's book, "The Wide World, and our Work in it."

YOUNG WOMEN IN LONDON.

Dear Sir,—Your readers, especially those residing on our southern coasts (such as St. Leonards, Bournemouth, Weymouth, Torquay, Ventnor, &c.), might render practical assistance to the Convalescent and Holiday Department of the Y.W.C.A. during the cold season. The winter months are trying for many, and doubly so for our poorer sisters, living in large towns, who, though out of work on account of health, cannot take advantage of this forced idleness to procure a much-needed change to milder resorts.

Two sisters, owners of a shop in a pleasant seaside place, have kindly put a room at our disposal for the whole winter, and warmly invited us to send such cases to live with them for a time, and enjoy a thorough rest and the sea breezes. A lady friend has kindly offered to pay all expenses for board and lodgings for any young visitors who may take advantage of this kind offer, having previously arranged matters with the two hostesses. Would that there were many such thoughtful helpers ready to welcome and provide for their town sisters. Our Holiday Fund is now more than exhausted, after enabling us to assist 430 tired workers to change of air during the summer months.—Yours truly, F. M. Fraser.

30, *Onslow-gardens, S.W.*

A GOOD IDEA.—The mistress of a young ladies' school at Reading decided, instead of "breaking up" with the usual entertainment at the close of the term, to bring the needs and interests of some benevolent institution before the pupils and their friends. Accordingly, Dr. Barnardo was invited to hold a drawing-room meeting, which was well attended, and presided over by Rev. G. I. Tubbs. Such an example is worthy of imitation.

TEMPERANCE CABMEN.—On Friday last the third anniversary of the Cabmen, 'Busmen, and Horsekeepers' division of the Church of England Temperance Society was held in the Burdett-Coutts Hall, Vincent-square, Westminster. Three hundred and twenty persons made their appearance. The report stated that continued success had attended this division of the Society. The membership has increased by 100 during the year, bringing up the total to 600. This number is but small when it is remembered that there are 14,000 cabmen and 11,000 'busmen in London. The secretary and his colleagues have attended and spoken at 250 meetings during the year. The cabmen's shelters constitute the chief work of the Society. In many cases the men in charge are Christians, and have pledge-books on their shelves. It is hoped that soon a new branch will be opened in Westminster.

BETHLEHEM.*

Not in halls of regal splendour,
  Not to princes of the earth,
Did the herald angels render
  Tidings of their Monarch's birth;
Not to statesman, priest, or sage,
  They proclaimed the golden age:
'Twas the poor man's heritage—
  For on shepherds lowly
  Burst the anthem holy—
    In excelsis gloria,
    Et in terra pax!

Not by worldly wealth or wisdom,
  Not by power of law, or sword,
But by service to win freedom,
  And by sorrow bliss afford:
Born to poverty and pain,
Born to die and thus to reign,
Rescuing man from Satan's chain—
  Jesus now rules o'er us:
  Swell the joyful chorus—
    In excelsis gloria,
    Et in terra pax!

Glory be to God in heaven,
  Peace on earth, good will to men!
In the highest, praise be given!
  Angels! strike your harps again.
Justice has on mercy smiled,
God and men are reconciled
Through Emmanuel, new-born child.
  Blend we then our vioces!
  Earth with heaven rejoices—
    In excelsis gloria,
    Et in terra pax!

Bid the new-born Monarch welcome,
  Pay Him homage every heart!
Hallelujah! let his kingdom
  Swiftly spread in every part:
War and bloodshed then shall cease,
Selfishness its slaves release,
Love shall reign, and white-robed peace;
  Then from earth as heaven,
  Praise shall aye be given—
    In excelsis gloria,
    Et in terra pax!

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* From Mountain Musings, and other Poems, by Rev. Newman Hall, L.L.B. 1s. *Hodder & Stoughton.* These poems, mostly born of a close communion with the varied aspects of nature, are musical in form and truly devotional in tone. They give voice to the worship, aspiration, and trust of the believing soul, and are well fitted to minister consolation and cheer to the tried, the doubting, and the downcast.

TEMPERANCE IN WORKHOUSES.—On Wednesday afternoon, December 14, a Conference was held at the residence of the Earl and Countess of Meath, Lancaster Gate, to consider the promotion of temperance work in workhouses. Resolutions were passed confirming the desirability of temperance work being done in workhouses and casual wards; and of the formation of Bands of Hope in schools connected with workhouses. Amongst the points brought out by the speeches were the large decrease in the consumption of intoxicants in workhouses of late years, and the fact that a large percentage of the inmates would never come to the workhouse at all, save from the fact that they have ruined themselves by drink.

ROMISH IDOLATRY.—Some of our friends appear to doubt the idolatrous character of the Church of Rome. The following is from Rev. J. J. Varnier, of Messina, in a letter dated 2nd December:—"On the first Sunday of Advent (27th ultimo) there was a grand Thanksgiving Service at the Cathedral here, where the Archbishop of Messina officiated, decked in the greatest pomp of Romish vestments. But for whose glory, and to whom were thanks rendered for having delivered the city from the dire scourge of cholera? You may well guess. It was to the Virgin Mary! It was painful to see the statue of the Virgin Mary enthroned on the high altar in the midst of thousands of lighted wax tapers, and the smoke of incense ascending in clouds and filling the grand old edifice, and a great multitude of deluded people kneeling down and worshipping the image which the Nebuchadnezzar of modern Babylon had set up! I felt as if I could stand up and raise my voice of protest and indignation against such a

FEEDING THE HUNGRY.

POOR CHILDREN IN SOUTH LONDON.

DURING the winter season, Messrs. Young, of the Working Men's Mission, Collingwood-street, New-cut, purpose to give a series of halfpenny dinners for the deserving poor. Last week a meal of this kind was provided for 250 children, some of them being of tender years. The marks of dire poverty and suffering were visible on many of the little faces, but it was some small compensation to see the way in which they enjoyed the excellent provision made for them.

A SANDWICH MEN'S DINNER.

On Monday week, at mid-day, a remarkable dinner-party was held in Bloomsbury Hall, Meard-street, Soho. The guests invited by Mr. Harrison, through the kind generosity of Mr. Thomas Holt, consisted of 500 London sandwich men. They gave evident testimony to the freshness and strength of their appetites by the quantity of food they consumed. "When a man has not tasted meat for three weeks, he likes it, 'um," said one as he handed his plate for a third supply.

At the close of the substantial meal, Sir Robert Phayre gave the men an excellent address, illustrating the Gospel by incidents from his own life, as an officer in the army. Mr. William Harrison made reference to the life of a sandwich man, of whom there are about two thousand in the Western district. About a fourth of them had been soldiers, about another fourth ex-mechanics, an eighth seamen, and the rest may be described as all sorts and conditions of men. Many have been well trained in their younger days, but misfortune has overtaken them, or they have been reduced by their own evil ways. Mr James Welsh gave incidents of his experience as a police missionary, and Rev. Thomas Waddell read a printed letter from Mr. Holt to his guests, a copy of which was afterwards handed to them. Miss Odell closed the service with a few earnest words, relative to their present and future state.

Mr. Walter Holt was present, and also the Misses Holt. As the men left, they presented each with a cardigan jacket, a pair of gloves, a copy of the New Testament, and several other publications on behalf of Mr. Holt. The men, who knew nothing of these gifts before the dinners, went away surprised and delighted at the kindness they had received. On reaching the outside of the hall, many of them at once removed their outer garments to put on their jackets, and again re-clothed themselves with their coats, &c., and trotted off with the delight of school boys who had just received their Christmas rewards.

EAST-END POOR.

On Thursday afternoon as many as 1000 of the needy poor of the East of London assembled at the Edinburgh Castle, Rhodeswell-road, Limehouse, to partake of a substantial meal, and receive each a pair of blankets, also the gift of Mr. Holt. In order that the blankets might not be bestowed upon undeserving persons, a large staff of ladies were for days employed in investigating the claims of the applicants, and if appearances count for anything there was not a single person in the motley gathering which filled the Edinburgh Castle, to whom the blankets will not prove a great boon. The great majority of the recipients were women, something like 300 of them being widows with young families. In one case it was stated that eight fatherless children were dependent for their support upon the work of the mother. In many instances the married women came to receive the gift so as not to prevent their husbands losing any chance which might present itself of obtaining employment. That the distress in the East-end is very great was shown by the fact that not one of the recipients of Mr. Holt's charity, excepting some of the widows, were in anything like regular

many skilled mechanics, such as shipwrights, carpenters, blacksmiths, bricklayers, and painters, and even one or two commercial travellers. The cause of poverty in most of these cases was want of employment, whilst in some it was sickness, and in others old age.

The meal to which the company were treated consisted of good pea-soup, with bread *ad libitum*, followed by meat sandwiches, weighing about one pound each, which were distributed in paper bags, so that those who chose might take the food home to their children. The Misses Holt were present, and superintended the presentation of the blankets. They were heartily thanked for their kindness. Following the dinner a short service was held, and brief addresses were delivered by Dr. Barnardo, Canon Girdlestone, and Mr. Spencer Walton.

On Friday free dinners of pea-soup were distributed to 1000 poor children at the Farm House, Borough. These meals are given four times a week. Mr. Slade, one of the Southwark magistrates, has given a donation of £20 towards this good object. On Friday he attended the feast, and expressed his gratification at the sight.

"When the King comes to his own."

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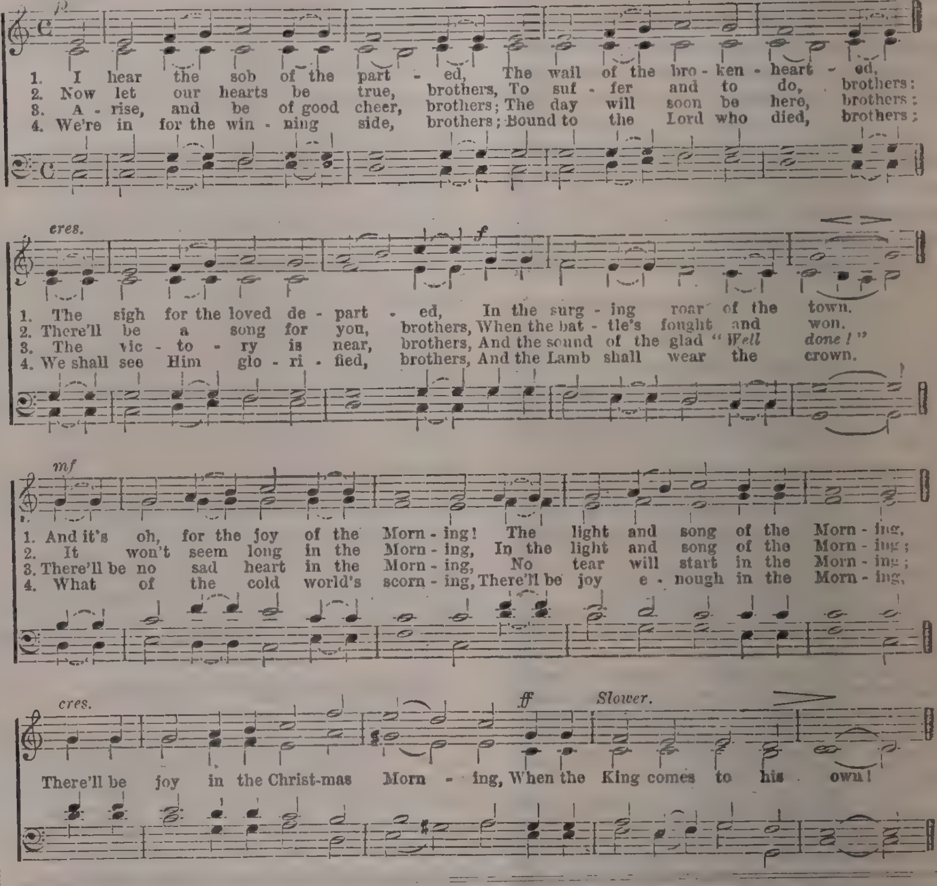
cres.
f
mf
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ff
Slower.
1. I hear the sob of the part - ed, The wail of the bro - ken - heart - ed,
2. Now let our hearts be true, brothers, To suf - fer and to do, brothers:
3. A - rise, and be of good cheer, brothers; The day will soon be here, brothers;
4. We're in for the win - ning side, brothers; Bound to the Lord who died, brothers;
1. The sigh for the loved de - part - ed, In the surg - ing roar of the town.
2. There'll be a song for you, brothers, When the bat - tle's fought and won.
3. The vic - to - ry is near, brothers, And the sound of the glad "Well done!"
4. We shall see Him glo - ri - fied, brothers, And the Lamb shall wear the crown.
1. And it's oh, for the joy of the Morn - ing! The light and song of the Morn - ing,
2. It won't seem long in the Morn - ing, In the light and song of the Morn - ing;
3. There'll be no sad heart in the Morn - ing, No tear will start in the Morn - ing;
4. What of the cold world's scorn - ing, There'll be joy e - nough in the Morn - ing,
There'll be joy in the Christ-mas Morn - ing, When the King comes to his own!

LEPERS IN INDIA.—A meeting of the committee of this Mission was held in Dublin on Nov. 24. The following grants, in aid of work among lepers, were made:—To Gossner's Evangelical Mission, for Purulia, 500 rupees. To Mr. Theophilus, of the Free Church Mission, Madras, for the support of a Bible-woman, 144 rupees per annum. To Rev. D. Herron, for salary of native doctor, 150 rupees per annum; and building dispensary 500 rupees. To Rev. B. D. Wyckoff, American Presbyterian Mission, Subathu, towards repairs of asylum, 250 rupees, and for salaries of assistants 150 rupees per annum. To Dr. Fry, London Missionary Society, Neyoor, for special ward for lepers, in connection with the Medical Mission, 500 rupees. A grant was also made for the furtherance of mission work in Chumba, station of

FAMINE IN CENTRAL TURKEY.

SIR,—The area of utter destitution is Eastern Cilicia. For fourteen months preceding May last hardly any rain fell, and the result has been failure of the crops, and consequent widespread distress. Mohammedan Turks, Christian Armenians and Greeks, and Evangelical Protestants, and all alike have been overtaken by want. The mass of the people, crushed under oppressive taxation, are always poor, but now they are reduced to the desperation of hunger. Some have committed suicide, many, unable to bear the distress of their wives and children, have gone to more favoured localities, and left their families dependent on charity; others have sold everything saleable for bread, and have been found lying almost naked on the bare earthen floor. The Government officials have done hardly anything in the way of relief. Again and again a supply of flour has been sent, but it was speedily consumed, and the authorities are at their wits' end. The people curse the apathy and indifference of their rulers, and have learned to look to the Christian missionaries as their benefactors and true friends. We have been able, as the result of former appeals, to remit £500, but that is only a drop in the bucket. Contributions, or warm clothing (much required) may be sent to me.

T. W. BROWN,
Secretary, Turkish Missions' Aid Society.
32, *The Avenue, Bedford Park, Chiswick.*

We heartily endorse and support the appeal of Rev. T. W. Brown, on behalf of the sufferers from famine in Cilicia.

EBURY. DONALD FRASER, D.D.
KINNAIRD. W. ARTHUR.

The Book World.

"Regions Beyond."

Miss Lucy Guinness has assumed the editorial care of this serial, and promises that it shall be issued regularly in future as a "quarterly journal" of the East London Institute for Home and Foreign Missions. The current number, dated December, is one of singularly varied interest; it contains a wonderful budget of missionary intelligence, and other matter closely bearing on Christian work at home and abroad. (6d. 58, *Bow-road, E.*)

Christian Classics.

De Incarnatione Verbi Dei, translated from Athanasius by J. Herbert Brindley, is a beautiful little volume, the third of the "Christian Classics Series." Athanasius was a redoubtable champion of the faith, and herein gives clear testimony to the person and work of Christ; his arguments touch many points of special interest and importance relating to present-day discussions. The introduction, analysis, synopsis, and notes are well executed, while the printing and style of the book leave nothing to be desired. (2s. *Religious Tract Society.*)

Stories of Adventure.

The Religious Tract Society publish a series of bright, attractive, and entertaining volumes, each containing a number of stirring stories of adventure from real life; they are mostly reprinted from *The Leisure Hour*, and are intended to take the place of the old "Leisure Hour Library." Four of these volumes have reached us—"The Black Troopers and other Stories;" "Strange Tales of Peril and Adventure;" "Remarkable Adventures from Real Life;" and "Adventures Ashore and Afloat." (2s. 6d. each.) They are very handsomely got up, in uniform binding, with gilt edges; they contain numerous illustrations, and cannot fail to interest.

Preaching by Poetry.

Christ, the Life of Lives, with other poems. By Rev. W. Wallace Brown. *Marcus Ward & Co.* The object of the writer, who is laid aside by ill-health, is to commend the Gospel of Christ by the emotional and poetic, as contrasted with the doctrinal, method. Such an object is laudable, but we do not think it within the scope of many. Fine conceptions are in this case marred by unmelodious verse, and even ungrammatical phrases. Christ's human perfections are dwelt on almost exclusively, and his atoning death very lightly touched upon. If the pious writer were to study Dr. Bonar's sacred verse he would see Gospel doctrines and Christian emotions much more skilfully combined.

A Missionary Album.

From the Church Missionary House there comes vol. i. of The Gleaner Pictorial Album, containing pictures of Africa and the Mohammedan lands of the East. It is a princely volume, giving an account, by means of about one hundred and fifty engravings and descriptive letterpress, of the nine missions included in the book. At a glance one may know not only the spheres and operations of this splendid Society, but, in many cases, the portraits of the missionaries are given. The portrait of Bishop Crowther's mother will interest all who know anything of that gentleman and his work. As an elegant gift-book for the drawing-room, or as a handsome school prize, this charming volume should find a large circulation; above all, we hope it will interest and instruct many in the work of the C.M.S. in Africa, Palestine, &c. (5s.)

The Religious Tract Society

send out a supply of good and interesting books to make the winter evenings pass profitably and pleasurably. Listening to Jesus gives Sunday reading for little ones, by E. M. Waterworth. (1s. 6d.) The writer truly takes the children by the hand to lead them to the Master. That Vulgar Girl, by Emma Leslie (1s.), is an interesting story with sufficient seasoning of adventure to make it acceptable to young readers. Betel Nut Island embodies personal experiences and adventures in the Eastern Tropics, by John T. Beighton. (2s. 6d.) Besides much valuable information on general subject, the book contains reliable missionary details. Winning her Way (1s. 6d.) is an excellent story for girls. Singed by the Fire, by Mrs. Grant (1s.), shows the danger of trifling with temptation, and also draws a capital picture of the good influence that may be exercised by a

Reminiscences of Army Work.

In The Romance of the Ranks (*Drummond's Tract Depôt, Stirling*) Miss Herdman gives some deeply interesting details of her work among soldiers. It is well to be stirred up by reading of the spiritual needs of our army and of the efforts which are being made to meet them. Miss Herdman's work has been wonderfully owned and blessed by God.

New Book by the late Dr. Fleming Stevenson.

Anything from the pen of the author of "Praying and Working" must be well worth reading. This little book, The Dawn of the Modern Mission, edited by the writer's widow, comes with a specially sacred charm, being published after his death. By it the author still speaks to us in words of truth and wisdom. A good index enhances the value of the book, and Professor Charteris contributes a preface. (2s. 6d. *Macniven & Wallace.*)

By-paths of Bible Knowledge.

The tenth volume of this interesting series is Scripture Natural History: I.—The Trees and Plants mentioned in the Bible. Mr. W. H. Groser has here furnished us with a manual of information no teacher or preacher should fail to possess. It is full of light upon Bible lore, put in a condensed and yet wonderfully complete form. The table of Scripture references at the end fills more than four pages, showing how copiously Scripture is quoted and illustrated. Such books are a striking feature of our times, and their multiplication is a proof of the hold the inspired Word has upon the people, as well as of the demand there is for a fuller understanding of its contents. (3s. *Religious Tract Society.*)

Law and Morals.

We gladly welcome a third edition of Mr. Francis Peek's Social Wreckage. 3s. 6d. *Wm. Isbister, Limited.* Perhaps we ought to welcome it sorrowfully; but, since the need exists, we rejoice that one so capable and earnest-minded should enter the lists on behalf of good government and righteous administration of the law. Mr. Peek, while admitting that law cannot do everything, has no difficulty in showing that much good of a preventive kind may be and ought to be accomplished by improved legislation and by a consistent application of the necessary enactments. He shows, beyond dispute, how defective, from a moral standpoint, are many of our laws which affect the housing of the poor, the relief of the pauper, the care of the destitute and orphaned, the traffic in strong drink, the punishment of criminals, &c. Equally impressive is his protest against the inequality of some of our laws in their bearing upon the sexes. We heartily wish that every elector in the three kingdoms could study Mr. Peek's treatment of these problems that are crying out so loudly for solution. We scarcely know what it is to be, but clearly *something* must be done to secure greater time and attention in Parliament to the moral surroundings of our poorer classes, and the help that well-administered law may render in the improvement of their condition.

Helps for the Bible Student.

With the Prophets Joel, Amos, and Jonah. By Rev. A. C. Thiselton. New Edition. 4s. *Elliot Stock.* This is a companion volume to "Church and Home Lessons from Hosea," both of which have already won a worthy place amongst expository literature. It contains much fresh and striking thought.

The Biblical Treasury. Vol. viii. 2s. *Sunday-school Union.* This volume contains notes of the books from Ezekiel to Obadiah inclusive. Its force of illustration, description, information, and explanation of allusions to Oriental life and custom, render the series a most valuable addition to Sunday-school literature.

The Structure of the Book of the Acts of the Apostles in the Light of the Kingdom to Israel. The author, who withholds his name, dedicates his book to the members of the Y.M.C.A.'s throughout the United Kingdom, Australia, and America. While pursuing the history of the Acts of the Apostle "on lines hitherto unexplored and unexplained," he in no way trenches on truth already ascertained, but throws useful light on the dispensational character of the book, thereby meeting some modern arguments against its validity. The title, "Zetetes," meaning investigator or inquirer, is assumed as indicating the author's spirit and purpose, and readers will find his work to repay thoughtful reading, whether they fully endorse his

"The Good Earl."

The Seventh Earl of Shaftesbury, by Henry Frith, is one of *Messrs. Cassell's* "World's Workers" series. It will be heartily welcomed by many who have not means to purchase the larger memoir. The holy and useful life of the good Earl is well sketched. (1s.)

A Satchel of Song.

Another collection of poems by Rev. C. A. Fox comes from *Messrs. S. W. Partridge & Co.* Small flowers are often the most fragrant, and every song in this modest satchel is truly melodious. The subjects are as various as the clouds which the author delights in; but whatever Mr. Fox touches he turns, not to gold, but to true poetry. From themes religious Mr. Fox glides easily to things ordinary, and what some would term prosaic. "The Independent Statesman" is admirable, and we hope, for England's sake, not imaginary or deceased. With happy daring, Mr. Fox sings of "A Steam-engine" and "A November Fog," and evolves beauties out of both.

Books for Boys.

The Fifth Form at St. Dominic's. By Talbot Baines Reed. 5s. *Religious Tract Society.* This is a capital story of public school life, which has already met with a hearty reception when appearing in *The Boy's Own Paper*, from which it is reprinted. In fact, it owes its present form to many requests from boys, parents, and masters. It is wholesome food for a schoolboy mind.

Remarkable Adventures from Real Life (2s. 6d.) is also published by the *Religious Tract Society*, and forms a collection of papers that have appeared in *The Leisure Hour* and *The Sunday at Home*. The preface informs us that "most of the narratives have the higher purpose of impressing on the mind the reality of an overruling Providence, and some of them present in an attractive form lessons of Christian faith and duty." They are well depicted, and of stirring interest.

The Lads of Lunda. By Jessie M. E. Saxby. 3s. 6d. *Nisbet & Co.* Here is another collection of life stories, the scenes being this time laid in the Shetland Isles. They are of especial interest as bringing before the reader a corner of our dominion that is often overlooked.

Three boy's books come from *Mr. William Paterson, Lovell's-court, E.C.* Stories of the Conquests of Mexico and Peru, by William Dalton, are better than all the concoctions of fictitious writers. They are written in a most fascinating, yet impartial spirit. Columbus and the English in America, by Rev. Henry P. Dunster, is another book of the same description. Full of interest, information, and carefully gathered facts, we have no hesitation in saying that it is one of the best books of its kind for the season. In Young Benjamin Franklin, Mr. Henry Mayhew furnishes a feast for the boys, and the girls, too. They must on no account fail to read the preface. The author gives us a book about a boy who certainly may be taken as a model by other boys. We can honestly recommend these three books to the notice of parents and prize givers. (3s. 6d. each)

MISCELLANEOUS.

The Story of Isaac Levinsohn, a Polish Jew, told by himself. 1s. *Holness.* Deeply interesting, and showing the cruel persecutions endured by the Christian Jew for the sake of Christ. It ought to rouse Christians to their duty concerning "the Jew first."

The Minister's Pocket Diary and Clerical Vade Mecum, 1888, is truly "the minister's friend." It improves every year, and is now more useful than ever. An almost perfect *multum in parvo*, it commends itself to all in charge of congregations. (2s. *Hodder & Stoughton.*)

Rev. E. J. Hardy appears to be one of the most popular writers of the day, judging from the fact that fresh editions are issued of Manners Makyth Man, and his still more famous, How to be Happy though Married. These books treat, in a sensible and Christian spirit, of matters of every-day import, and that is sufficient to account for their great popularity. (3s. 6d. each. *T. Fisher Unwin.*)

Thoughts on Christian Joyfulness. By Rev. Hy. Sharpe. With a preface by Rev. H. C. G. Moule. 1s. *Wm. Hunt & Co.* We have read every word of this little volume, and regard it as an earnest expression of the holy joy of the servant in the finished work of his Saviour. Its pages will speak with heart-searching and quickening power to many, for the message they convey is clear, spiritual, Scriptural, and too little understood in the Christian Church.

A New Exodus is a story of the Protestants of the Tyrol by Catherine Ray, telling of heroic struggles for religious liberty. (*J. Nisbet & Co.*)

Parlour Pastimes will help to enliven many a party and cause plenty of fun. . All sorts of games, conundrums, and tricks are here given, many of which are quite new. (*Wm. Paterson.*)

Nothing to You, by E. C. Tidy, is a tale of lowly life, and of God's loving care for the poor. It should enlist the sympathies of those who seek to go about doing good. (1s. 6d. *S. W. Partridge & Co.*)

Bright Sundays, by a Mother, gives many excellent and sensible hints to parents as to how they may make the Day of Rest a "day most glad, most bright," for the lambs of the flock. (1s. *Macniven & Wallace.*)

Dickie's Secret. *John F. Shaw & Co.* Mrs. Catherine Shaw is a true lover of children, and one who knows well how to win their attention. We hope this story will awaken a spirit of love and helpfulness in many young hearts.

The English Publishing Company, 73, *Ludgate-hill*, have issued a little book containing two stories, by Helena Brooks, "Sister Ellen" and "Clare's Probation," teaching the importance of not being unequally yoked with unbelievers. If presented to young girls it may help to impress this truth on their minds. (1s. 6d.)

The Autobiography of an Acorn and Other Stories. Mr. James Crowther has the art of bringing some of the greatest marvels of nature before the attention of his young readers in a way that fascinates the imagination, rivets the attention, and leads their thoughts up to Him "who only doeth wondrous things." (*Sunday-school Union.*)

Mr. "Frank Briton" is the author of "a thrilling tale," entitled By and By, which embraces a strong impeachment of the half-way house to Rome—"Ritualism;" of Mr. Gladstone as the aider and abettor of the same, and the betrayer in general of his country; and of Free Trade. The reader will have to draw his own conclusions as to the veracity and sobriety of the narrative. (*John Kensit*)

The half-yearly volume of Great Thoughts (4s. 6d. *A. W. Hall*, 132, *Fleet-street*) reveals wonderful industry, as well as good judgment, in the search for, and selection of, the choicest products of "master minds," both ancient and modern. It may be described as the cream of literature done up in drinkable doses. For preachers, teachers, lecturers, and other public speakers, the volume is a rare treasure-house of quotation and illustration.

ANNUAL VOLUMES.

Bible Light (*Shaw & Co.*) will help many to a fuller understanding of Holy Writ.

As usual, The British Messenger (1s. *Partridge*) is full of good things. Pointed anecdotes and original stories render it a general favourite, as it deserves to be.

The Mother's Friend. 2s. 6d. *Hodder & Stoughton.* We know several homes where this little paper is regarded as indeed a true "mother's friend." It must influence for good the homes in which it is read.

Faithful Words for Old and Young. 1s. 6d. *A. Holness.* The beauties of holiness and the means of attainment thereof are here clearly set forth. Christians would do well to give a copy to the domestics in houses where they visit.

The Illustrated Missionary News. The initial picture is Bishop Hannington's earnest face, and the last portrait in this wonderfully interesting volume is that of Rev. T. J. Comber. Between, these is a fund of missionary intelligence, wide in its range, and exact in detail. (2s. 6d. *Partridge & Co.*)

The annual volume of The Sower (*Houlston & Sons*) provides much good and profitable reading for cottage homes in the winter evenings.—The volume of The Little Gleaner, from the same publishers, has gleaned well in the interests of the young folks, who will not need much coaxing to study its pleasant pages.

Mr. J. E. Hawkins publishes a neat little "Autograph Album," entitled, Friendship, each of the sixty pages having a tasteful design in monochrome, and a space for signature.

The Sunday-school Teachers' Pocket-book and Diary for 1888 (1s. *Sunday-school Union*) contains a variety of general information, besides much that is specially valuable to those engaged in Sunday-school work.

A wonderful fund of information, of a sort indicated by the title, is given in *The Protestant Dissenters' Almanac* for 1888. (6d. *R. Banks & Son.*) A capital portrait of Mr. James Clarke, of *The Christian World*, appears as a frontispiece.

"Fair Faces, or Types of Female Beauty," is the title of a special series of full-page engravings, from drawings by Miss Margaret Thomas, to be commenced in the January number of Mr. Francis George Heath's pictorial monthly *Illustrations.*

Rev. George Hawker, of Camden-road Baptist Chapel, has published, through *Messrs. E. Marlborough & Co., Old Bailey*, a stirring sermon, preached in September last in memory of the late Rev. T. J. Comber. (Price 6d.) It is entitled, "A Finished Course," and is a loving and touching tribute to the memory of that noble pioneer missionary.

The volume of *The Christian Ambassador* (1s. *Shaw & Co.*), with its Gospel narratives and appeals, is, indeed, a bearer of glad tidings of great joy, and, therefore, well suited for circulation at the present season. The volume contains the monthly numbers for the past two years. Mr. Hurditch also sends copies of his "London Almanack" (1d.), and "A Message for 1888" (½d.).

Glory Gleams: Scripture Texts and Poems for a Month, selected by Charlotte Murray (1s. *S. W. Partridge & Co.*), is one of the prettiest books of its kind we have seen. The illuminations are exquisite.—Emmanuel (1s. *Hodder & Stoughton*) is similarly got up, and contains a carefully chosen text and verse for each day of the month, and beautifully executed views of a number of the cities connected with the life of our Lord.

Messrs. H. J. Drane & Co., Lovell's-court, Paternoster-row, issue a series of neat booklets, in leatherette covers, with floral designs printed in colours. "Fulness of Blessing" and "Pilgrim Songs" (1s. each), "Bible Fear Nots," "Love and Light" (6d. each), contain a text and stanza for every day in a month, set off with groupings of flowers or landscape scenes. "Forest Echoes," "Woodland Whispers," and "The Crown of Love" (6d. each) are smaller in size and varied in contents, but equally artistic in finish, and excellently suited for friendship's offerings.

The Writings of St. Patrick, Apostle of Ireland. Revised translation. With notes by Rev. G. T. Stokes, D.D., and Rev. C. H. H. Wright, D.D. 6d. *Nisbet & Co.* The beautiful hymn of St. Patrick here given is better known to ordinary readers than his prose writings. By the aid of a lately-discovered MS. it is easier to distinguish the genuine from the spurious. St. Patrick's epistle to Coroticus, the Welsh prince, is well translated by the learned authors. This revised edition is styled, "uncontroversial"; but as a Roman Catholic dignitary refused to be co-editor, we presume it is a faithful reproduction of the Saint's teaching. It is beautified by designs copied from the book of Kells; and is issued in connection with the Irish branch of the Evangelical Alliance.

BOOKS RECEIVED.

Messrs. S. Bagster & Sons, 15, *Paternoster-row*:—Noonday Musings. 6d.

Messrs. John F. Shaw & Co.:—Dot your Prayers, by Miss Emily P. Leakey. 6d.

David Douglas, Edinburgh:—Thoughts for Heart and Life, by the late Dr. John Ker. With portrait.

Messrs. W. Hunt & Co., 12, *Paternoster-row*:—Thoughts on Christian Joyfulness, by Rev. Henry Sharpe. 1s.

Messrs. Virtue & Co., 26, *Ivy-lane, Paternoster-row*:—Showell's Housekeeper's Account Book for 1888. 2s.

The Orphans' Printing Press, 10, *Broad-street, Leominster*:—Christian Solidarity, by Henry S. Newman. 2s.

London Bible and Domestic Female Mission, 2, *Adelphi-terrace, Strand, W.C.*:—Bible Work at Home and Abroad. Annual volume. 3s.

Messrs. James Nisbet & Co.:—The Covenant of Peace, by Rev. Marvin R. Vincent, D.D. 6s.—The Jewish Intelligencer. Annual Volume.

Messrs. Maclure, Macdonald & Co., Glasgow:—The Story of Jesus in the Words of Scripture, by Alexander Mackeith. Parts i. and ii. 1s.

Mr. James Gemmell, Edinburgh:—The Pastor's Diary and Clerical Record. Non-denominational. Prepared by Rev. Lewis H. Jordan, M.A.

Messrs. Macniven & Wallace, 138, *Princes-street, Edinburgh*:—Lectures to Young Men delivered before the Church of Scotland Young Men's Guild.

Messrs. Marshall Bros., 10, *Paternoster-row*:—Memoir of Rev. Henry Townsend. Compiled from his journals by his brother, Mr. George Townsend, of Exeter.

National Temperance Publication Depôt, 337, *Strand, W.C.*:—Quite by Accident, and other Temperance Readings in Prose and Verse. (Evan's Temperance Annual, 1888.) 6d.

Messrs. G. Norman & Son, Hart-street, Covent Garden, W.C.:—Arrows of Truth; Thoughts from the pen of the late Mr. Marcus Wright, of Birdsgrove. With Biographical Sketch. 2s. 6d.

Messrs. Suttaby & Co., Amen-corner:—Daily Truth: Selections from Holy Writ for every day in the year, by H. Bickersteth Cook. Part i.—Morning; Part ii.—Evening. 1s. each.—Family Prayers for a Month, by M. L. M. Dawson. 1s. 6d.

Mr. T. Woolmer, 2, *Castle-street, City-road, E.C.*:—The Coming of the King: Thoughts on the Second Advent, by Rev. J. Robinson Gregory. (Helps Heavenward, No. 5.) 1s.—Avice Tennant's Pilgrimage: A Story of Bunyan's Days, by Kate T. Sizer. 2s.—Fortunes and Misfortunes, and other Stories, by Rev. W. H. Booth, F.R.G.S. 2s. The Land of the Ghauts, by Rev. Jabez Marrat. 1s.—Steady Aim. 1s.

Pamphlets, &c. Received.—*Messrs. William Hunt & Co.*:—"Let him that is athirst, come": Thoughts on Rev. xxii. 17.—Perilous Times! Thoughts for the times, 1888.—"Always to Pray!": Thoughts on Luke xviii. 1, by Rev. J. C. Ryle, D.D., Bishop of Liverpool. 1s. per dozen.—The Christian's Victory over Sin, by Rev. H. C. G. Moule, M.A. 2d.—The Pattern shown in the Mount; or, What our Lives should be: An Address for 1888, by Rev. S. C. Morgan, D.D.—Begin at My Sanctuary: A Reflection for the Old Year, a Purpose for the New.

THE STAR IN THE EAST.

"We have seen his star in the east, and are come to worship Him."—Matt. ii. 2.

Bright herald of the sunrise, thou
Art radiant in the eastern sky;
With hope we lift our heads, for now
Our full redemption draweth nigh;
Rise, shine on us, O star of day,
Till lost in morning's perfect ray.

Ages have passed since thy clear light
Shone o'er the far-off Syrian plain;
The joy of that blest Christmas night
Doth fill our waiting hearts again;
While day is breaking, grey and dim,
We seek our Lord to worship Him.

Then angel anthems hailed his birth,
And wise men brought their offerings meet;
But yet how few were found on earth
In love to worship at his feet.
"No room for Thee," Thou royal Guest!
Come to our hearts and find thy rest.

Star of our King, lead not alone
To that poor inn at Bethlehem,
Lead to the Cross, the grave, the throne,
Then set within his diadem.
Fain would we now before Him fall,
And crown Him King, and Lord of all!

Light of the east, hope's first-born star,
Thou advent-herald in his train,
Bearing this message from afar
From Him who comes once more to reign:—
"Watch, till in yonder morning skies
The Sun of Righteousness shall rise."

J. H. S.

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Y.M.C.A. NOTES.

Plymouth.—The Bible-class has increased to an average of about 130, and general prosperity is reported.

Torquay.—This Association is enlarging its operations by the employment of a missionary secretary. The recently held annual meeting, presided over by the Bishop of Exeter, and addressed by Mr. E. J. Kennedy, and others, was large and enthusiastic.

Taunton.—This Association has recently enlarged its premises, and engaged a missionary secretary. Inaugural meetings were held on the 8th inst., when the Vicar preached in St. Mary's Church a sermon to young men, the Congregational minister reading the Scriptures for the day. Mr. Benjamin Thomas, of Bristol, Mr. Hind Smith, and others, took part in the meetings of this eventful day.

Exeter.—We are glad to report considerable progress in Association work in this city. A large and representative meeting was held in the Royal Public Rooms on December 15, presided over by the chairman of the Association (Mr. Henry Godd), and addressed by Mr. Hind Smith, Mr. Alderman Andrews, and others. Mr. Hind Smith has been conducting a series of meetings for the past fortnight in the Arcade Lecture Hall, addressing the members on various phases of Y.M.C.A. work. It is resolved to employ a missionary secretary for this Association.

Y.M.C.A. Progress.—In 1883 there were in Great Britain 388 associations; in 1887, 630; showing an increase of 242. In 1883 there were in the world 2528 associations. In 1887 there are 3671; an increase in four years of 1143, or nearly one Y.M.C.A. formed per day. In 1879 there were in greater London twenty-two Y.C.M.A.'s. There are now seventy-seven. Will the readers of The Christian pray that the essential principles of a converted and missionary membership may ever have the ascendency in every Y.M.C.A.

THE PILGRIM'S PROGRESS IN BRETON.—Very recently the Religious Tract Society have published an edition of Bunyan's great work for the Breton speaking people, and it has already proved to be acceptable. The Society have added to this service the publication of a number of beautifully illustrated broadsheets in large type. On receiving these pictures Pastor Lecoat, of Tremel, wrote, "The good your Society is doing is immense; but you have never sent a more needed grant."

Notes on Daily Readings.

SUNDAY, DEC. 25.—LAMENTATIONS IV.

"In the poem contained in this chapter the distinctive idea is that the miseries which have befallen Judah are the punishment of her sin, and will end, therefore, when chastisement has had its proper effect, in her restoration. In the first eleven verses the prophet describes the terrible sufferings of the inhabitants of Jerusalem during the siege, heightened by the contrast with the worth of the sufferers and the splendour in which they had lived. But this signal punishment has been occasioned by the sins, chiefly of the prophets and priests (12—16), and by the people having put their trust in man (17—20). But with repentance will come restoration, and thereupon malevolent Edom, as the type of those who rejoice over the downfall of God's people, will be visited (21, 22)."—*S.C.*

2.—*The precious sons of Zion...are esteemed as earthen pitchers.*—Christians are, in 2 Cor. iv. 7, compared to earthen pitchers (the allusion being to Judges vii. 16) who have their treasure within —*i.e.*, "the light of the knowledge of the glory of God, in the face of Jesus Christ."

3.—*Even the sea monsters.*—"Jackals," R.V.

6.—*For the punishment of the iniquity*, &c.—Better rendered "The guilt of the daughter of my people is greater than the sin of Sodom," which is very much what our Lord says of Capernaum (Matt. xi. 24). Guilt is enhanced by privileges.

13.—*That have shed the blood of the just in the midst of her.*—In the light of Matt. xxiii. 35, this passage is more applicable to the final siege of Jerusalem.

20.—*The breath of our nostrils, the anointed of the Lord.*—"Zedekiah was the one on whom the whole of the people's hopes depended for the continuance of their national life."—*Streane.* But the words more truly describe the Son of David, whose rejection brought final destruction upon Jerusalem.

21.—*O daughter of Edom.*—Jarchi, the Jewish commentator, regards this as a prophetic allusion to Rome, the destroyer of the second Temple.

MONDAY, DEC. 26.—LAMENTATIONS V.

"Beginning with a prayer to God to remember their misery (1), the rest is mainly occupied with the recapitulation of their sufferings (2—18), which are acknowledged (7, 16) to be the fruit of their own sins, and the sins of their fathers, while finally (19—22) the earnest prayer is renewed that God would not forget them for ever, but restore them to his favour as in olden time."—*S.C.*

7.—*We have borne their iniquities.*—"The fall of the kingdom had not been brought about by the guilt of that generation merely, and of none before; it was due also to the sins of their fathers before them in previous generations. But this does not mean that they were innocent. See ver. 16: 'We have sinned.'"—*Keil.*

19.—*Thy throne from generation to generation.* —"There is an implied contrast between the earthly sanctuary in ruins and the heavenly throne in unchangeable glory."—*S.C.*

21.—*Turn Thou us unto thee, O Lord, and we shall be turned.*—A quotation from Jer. xxxi. 18. "The prophet prays that God would grant his people grace to repent. Upon this would follow their "restoration and restitution to former privileges."—*S.C.*

22.—*But Thou hast utterly rejected us*, &c.—"Literally, 'Unless Thou hast utterly rejected us, art very wroth against us.' This is stated as an impossibility, so this is a gleam of hope.

TUESDAY, DEC. 27.—EZEKIEL I.

While Jeremiah prophesied at Jerusalem, and Daniel at Babylon, Ezekiel prophesied in the northern part of Mesopotamia, on the banks of the river Chebar, where, in a place called Tel-Abib, he lived amidst a colony of banished Jews, married, and in his own house. He was taken captive in the year B.C. 599 along with King Jehoiachin, and in the fifth year of his banishment (B.C. 595) he was called to be a prophet, and prophesied for twenty-two years. His call

1.—*Now it came to pass in the thirtieth year.* —What the æra is from which this date is reckoned is a disputed point. As this thirtieth year was the same as the fifth year of Jehoiachin's captivity (ver 2), and as this latter was B.C. 595, we arrive, by reckoning back thirty years, at (B.C. 625) the year that Nabopolassar became king of Babylon, and so many of the older expositors explained the allusion to be to this well-known Babylonian æra. This seems most probable, as Ezekiel lived in Babylonian territory.

4.—*A great cloud and a fire unfolding itself.*—The latter words are better rendered in R.V. "flashing continually." The cloud and the fire would recall the symbol of the Lord's presence both in the covenant with Abraham (Gen. xv. 17) and in the journeyings of Israel through the desert (Exod. xiii. 21).

5.—*Four living creatures.*—With some variation of form these "living creatures" seem to be the same as those in Rev. iv. 6, and as, from Ezek. x. 20, we know that "they were the cherubim," they are the same whose figures stood above the Ark, carved in gold on the mercyseat, and that were depicted on the veil and curtains of the Tabernacle (Ps. lxxx. 1). Whether they are typical of the Church (as some think), or of the new redeemed creation, they here appear as the chariot of the Divine Being, who appears in human form (ver. 26) enthroned above them.

18.—*As for their rings.*—"The felloes or circumference of the wheels."—*S.C.*

28.—*As the appearance of the bow that is in the cloud in the day of rain.*—This reference to the "original message of forgiveness and mercy (Gen. ix. 13) is specially suited to Ezekiel's commission, first to denounce judgment, then to promise restoration."—*S.C.*

WEDNESDAY, DEC. 28.—EZEKIEL II.

1.—*Son of Man.*—"The address 'son of man' occurs so frequently in Ezekiel that it must be regarded as one of the peculiarities of his prophecies. Elsewhere it occurs (as an address) only in Dan. viii. 17."—*Keil.* It seems intended to put in contrast the weakness of man (Ps. viii. 5, Job xxv. 6) with the strength of God, which is put at his disposal. Ezekiel means "whom God makes strong," and this is illustrated in the next verse.

3.—*To the children of Israel, to a rebellious nation.*—The Hebrew for nation is plural, so better in R.V. "to nations that are rebellious." This is explained by Keil. "The children of Israel have become heathen, no longer a people of God, not even a heathen nation (Isa. i. 4), but heathens." Or there may be an allusion to the two nations of Israel and Judah, both being included under the name "children of Israel."

5.—*A rebellious house.*—"Lit., 'house of rebellion.' This appellative is employed continually by Ezekiel in bitter irony, instead of 'house of Israel.'"—*S.C.*

8.—*Eat that I give thee.*—"To eat the book signifies to be thoroughly possessed of its contents. Comp. Jer. xv. 16, 'Thy words were found and I did eat them.' See iii. 10."—*S.C.*

10.—*There was written therein lamentation, and mourning, and woe.*—"Not that upon the roll was inscribed a multitude of mournful expressions, but that there was written all that the prophet was to announce, and what we now read in his book. These contents were of a mournful nature, for they related to the destruction of the kingdom, city, and Temple."—*Keil.*

THURSDAY, DEC. 29.—EZEKIEL III.

2.—*He caused me to eat the roll.*—"St. John has the same vision (Rev. x. 8, &c.), but there is expressed, what is here left to be inferred, that as soon as he had eaten it, he felt its bitterness. The sweetness in the mouth denoted that it was good to be a messenger of the Lord (Ps. xix. 10), but the bitterness which followed denoted that the commission brought with it much sorrow, for the tidings were sad and evil."—*S.C.*

7.—*Will not hearken unto thee; for they will not hearken unto Me.*—Compare the similar vein of thought in John xv. 20, "If they have kept My saying, they will keep your's also."

8.—*I have made thy face strong against*

"The metaphor is taken from horned animals." —*S.C.* There is a play upon the name of Ezekiel, as the word "strong" is that which occurs in his name, which means, "whom God makes strong." The same verb occurs ver. 14, "The hand of the Lord was strong upon me."

18.—*But his blood will I require at thine hand.* —"An awfully solemn statement for all ministers of the word."—*Keil.* See St. Paul's application of it to himself (Acts xviii. 6, xx. 26).

20.—*I lay a stumblingblock before Him.*—"It is true that God tempts no man in order to his destruction, but in the course of his providence He permits men to be tried, in order that their faith may be approved, and in this trial some who seem to be righteous, fall."—*S.C.*

FRIDAY, DECEMBER 30.—EZEKIEL IV.

2.—*Lay siege against it.*—"By a common figure, the prophet is represented as doing that which he portrays. Compare Jer. i. 10."—*S.C.*

3.—*Set it for a wall of iron between thee and the city.*—"The iron pan, erected as a wall, represents a firm impregnable wall of partition, which the prophet, as messenger and representative of God, is to raise between himself and the beleaguered city, to signify "the impenetrable barrier which the sins of the people have interposed between themselves and God."—*Keil.* "It is the embodiment of the utterance, 'your iniquities have separated between you and your god' (Is. lix. 2)."—*Hengstenberg.*

6.—*I have appointed thee each day for a year.*—As this is one of the main arguments for the "year-day" system of prophetic interpretation, it will be seen that the R.V. even more strongly favours it. "Forty days, each day for a year, have I appointed it unto thee." See ver. 5 (R.V).

7.—*Therefore shalt thou set thy face toward the siege of Jerusalem.*—The siege of Jerusalem was to be the terminus towards which the typically represented years of guilt tended. "All the years of the kings of Judah, from the foundation of the Temple in Solomon's fourth year to its destruction under Zedekiah, give the sum of 430 years and six months. From this, taking forty years (Solomon's reign), we are brought to the fourth year of Rehoboam, in which Judah and Israel began to revolt from God (2 Chron. xi. 17)."—*Vitringa.* The 390 years will thus be those of Israel and Judah's combined guilt; while the forty years of Judah's special guilt (included in the 390) date from the reformation of Josiah, which began in his twelfth year (2 Chron. xxxiv. 3). In his thirteenth year began Jeremiah's prophetic ministry (Jer. i. 2), which lasted forty years, to the siege of Jerusalem. The rejection of God's message through this ministry involved Judah in this special guilt of forty years' duration.

15.—*Thou shalt prepare thy bread therewith.*—Better in R.V., "thereon." The reference is not to food, but to fuel. "In Eastern countries, where fuel is scarce, the want is supplied by dry cowdung laid up for the winter."—*S.C.*

SATURDAY, DECEMBER 31.—EZEKIEL V.

1.—*Take thee a sharp knife.*—Better rendered in R.V., "Take thee a sharp sword, as a barber's razor shalt thou take it unto thee."

3.—*And thou shalt take thereof.*—"Of the third part a few are yet to be taken, and kept in the fold of the garment, and yet of those few some are to be cast into the fire. Such was the fate of those left behind after the destruction of Jerusalem (Jer. xl., xli)."—*S.C.* There is a similar three-fold division in Zech. xiii. 8, 9.

5.—*This is Jerusalem: I have set it in the midst of the nations.*—"Egypt to the south, Syria to the north, Assyria to the east, and the isles of the Gentiles to the west, were to the Jew proofs of the central position of his land in the midst of the nations (Jer. iii. 19)."—*S.C.* Even in the present very altered condition of the state of nations, Palestine (as a glance at the map will show) continues to be the central site of the whole world. So far from using this central position for God's glory, that from Jerusalem might go forth light and truth into all nations, they were unfaithful to their trust, and profaned Jehovah's holy name, rather than glorified it.

13.—*Thus shall my anger be accomplished.*—"We have here a combination of the Chaldean and the Roman catastrophe."—*Keil.*

International S. S. Lesson.

Sunday Afternoon, January 1, 1888

Matt. xiv. 1—12 (also Mark vi. 14—29).

1.—*The Tetrarch.*—A tetrarch was, strictly speaking, ruler over the fourth part of a kingdom, but it is probable that at this time the title was used less strictly, and so was often applied to petty tributary princes generally. Josephus, however, teaches that the tetrarchies of Herod Antipas, and Herod Philip were regarded as being each a fourth part of the kingdom of their father, Herod the Great.

3.—*His brother Philip's wife.*—Not Philip the Tetrarch (Luke iii. 1), but another brother by a different wife, who, disinherited by the father, lived at Rome in comparative obscurity and poverty. Herod visited this half-brother and his wife during his stay in Rome. It is said that Herodias beguiled Herod, being ambitious of sharing his kingdom. So, in order to marry Herod Antipas, she got herself divorced from Herod, Philip; while Antipas, for the same purpose, divorced his first wife, the daughter of Aretas king of Arabia.

4.—*It is not lawful for thee to have her.*—Both these marriages were unlawful, for Herodias was granddaughter of Herod the Great, and so half-niece to both Philip and Antipas. Also there was double adultery, and the basest treachery towards both Philip and the wife of Antipas.

5.—*And when he would have put him to death.*—How can we harmonise this desire to kill John with ver. 9, "And the king was sorry"? Or with Mark vi. 20, R.V.? There may have been sudden, passionate anger which made Herod desire John's death at the time, but which soon died away; or, which is more likely, he may have been overpowered by Herodias, who burned to accomplish John's death. She would have used her weak husband as her tool, but for his fear of popular tumult. It is even likely that Herod was glad of this excuse to keep John alive, for he seems to have sent for him often, to have heard him gladly, being deeply moved by his preaching. Herodias, foiled for a time, lays a new and deeper plot.

8.—*Give me here John Baptist's head in a charger.*—"The sternest man there must have shuddered to hear from those beautiful young lips the blood-thirsty request, so atrociously specific. John is not only to lose his head, but the bleeding trophy is to be brought to her—to her *there*...Then she tells *how* it is to be brought. Not in a careless way... but in a dish; so that she—that young girl—may receive it into her own hands, without danger of soiling her rich dress with a prophet's blood. This is frightful."—*Kitto.*

9.—*Nevertheless for the oath's sake.*—Unlawful oaths are most honoured in their breach.

12.—*His disciples...took up the body, and buried it*, &c.—Machærus, the palace-fortress, in which, according to Josephus, John was imprisoned and murdered, lay either on Mount Nebo, or very near to it. "Thus the first great prophet of Israel, and the last one, were buried near to each other." But there is more; as Moses came to the border of the Promised Land, the great end of his great life, so John, who had lived only that he might prepare the way for the Coming One, came to the border of his Land of Promise, looked thereon, but entered not.

LESSONS.

We have here a man of this world contrasted with a man of God: Herod, the king, with John, his prisoner and victim.

I. Herod.—His history shows—

(1) *How one sin leads to another.*—Evil thoughts lead to unholy passions and conduct; these again to a settled bondage to evil—to evil circumstance and habit. When Herod desires to repent he cannot. Then comes the crowning act—murder. He who starts off down a smooth, icy mountain slope may enjoy the swift and easy motion, but he little knows over what precipice he may be dashed.

(2) *How one sin deliberately indulged will ruin all.*—Naturally, Herod was a quiet, modest, and able man. His impulses were noble, and his conscience tender. He feared John, honoured him for his goodness, loved to hear him preach, responded to his preaching ("he did many things"), and "kept him safe" (Mark vi. 20, R.V.). Yet he murdered John. Why? He indulged base desires, which mastered and entangled him. One hole may sink the finest ship: so one sin encouraged may ruin the noblest soul.

(3) *That good feelings, desires, or even intentions may exist in the heart of a desperate sinner.*—Herod had all these; yet he killed John. He killed him with deep regret: still he killed him. So Balaam (Num. xxiii. 10). Beware of relying on tender feelings, &c., instead of on Christ Jesus only, and while sin is allowed in the heart. *Illustration:* Two men, returning home late at night, get into a boat to cross a broad river. They pull till they are tired, yet make no progress. They try again and again, with like result. Morning finds them just where they started. They had been drinking, and so had forgotten to pull up the anchor. Just so, many make great efforts to reach the kingdom, who never enter in. Like Herod, they do many things; but they are held by some anchor of sin.

(4) *That we should beware of any friendship which threatens our independence.*—Herod sold himself to Herodias. Influenced by her, he commits sin upon sin, till he crowns all with murder. To her he sacrificed freedom, nobility, manhood. So boys, to keep in favour with other boys, often sacrifice conscience. There is nothing more sacred than our power of saying "No" to what is wrong. Friendships that weaken this power are to be dreaded. Let those "who are easily led" beware. This was Herod's character, and we know whither he was led. Count independence of character as above all price or pleasure.

(5) *How terrible the evil one sinner may do.*—"Among them that are born of women there hath not arisen a greater prophet than John." Yet this greatest of prophets is slain by one so base as Herod! "One sinner destroyeth much good."

II. John.—Observe—

(1) *His unsullied righteousness.*—His was the pure heart which saw sin as sin, no matter where he met it. No pleasantness or outward splendour could hide from him its hideousness. Always and everywhere he was a *righteous* man.

(2) *His splendid courage*—It is easy to denounce sin in general terms, or sinners in the mass; but to single out one sin, and to denounce that sin to the man who commits it—this is hard indeed. Where the wrong-doer is poor, or a stranger, this may be done at no great cost; but what if he be a king, and you speak before him to the certain peril of your life! Was ever a speaker braver or nobler than John!

(3) *His failure.*—Though he thus did God's work in God's spirit, he failed to convert Herod, and lost his head instead. Many, probably, blamed him for rashness, and excess of zeal. It is even likely that he sometimes blamed himself for his apparent failure. *We* know that there was no failure, and that both his death, and the faithfulness that caused it, were glorious. John was probably far more sensible of the mystery and darkness of his situation than of its glory. He simply endured, often wearily, but always faithfully. The glory was to follow. So, to-day, faithful Christ loving men may be in darkness, and may seem to fail, who will yet be crowned with honour.

Conclusion.—We learn what to do in perplexity and sorrow (ver. 12). John's disciples first paid every possible honour to their dead master, and then sped their way to Jesus to tell Him all. Thus their sorrow led them from the servant to the Master, from the dawn to the sunrise. Learn the blessing of going to Jesus with our troubles.

THE VICTORIA INSTITUTE.—All classes seem to have lost a friend in the late Sir William McArthur. He was one of the foundation members of the Victoria Institute, which now combines a large number of scientific and literary men and ministers of religion all over the world, in the work of defending religion from infidel attacks made in the name of quasi-science or pseudo-philosophy. At the opening of the Institute's new session, at its house, 7, Adelphi-terrace, this month, his death was specially referred to, and an address of condolence was prepared and forwarded to Sir William's family.

REQUESTS FOR PRAYER.—For blessing on missions at Sandwich and Deal, from Dec. 25 to Feb. 10, to be conducted by Mrs. Horton and Miss Parker.——For blessing on a series of daily meetings for young people and evangelistic services, at Edinburgh, from Dec. 31 to Jan. 7, and at Glasgow, from Jan. 8 to 12, to be conducted by Messrs. Vernon, J. Charlesworth, and J. Chamberlain, of Mr. Spurgeon's Tabernacle.——For blessing on a special united mission, to be conducted by Mr. Henry Thorne, at Oxford, from Jan. 7 to 16.——For a visit of Mr. Stephen Burrowes to Jersey and

WEEK OF UNIVERSAL PRAYER.

January 1—8, 1888.

This observance seems to be growing in extent, uniting Christians in all parts of the world, who gather together at the same time and have before them the same subjects for supplication as well as for praise. The Alliance circular is now translated into numerous languages, including Arabic, Hebrew, Syriac, Turkish, Chinese, Japanese Raratongan, and Tamul.

The following are the programmes of speakers we have received:—

Steinway Hall, Lower Seymour-street, Portman-square: 11.30 each morning.—Monday, Jan. 2: Thanksgiving; address by Rev. H. W. Webb-Peploe. Tuesday: Confession; address by Rev. Mark Guy Pearse. Wednesday: Prayer for Families; address by Rev. Colmer B. Symes. Thursday: Prayer for the Church of God; address by Rev. Dr. MacEwan. Friday: Intercession for Missions; address by Rev. H. Grattan Guinness. Saturday: Intercession for Nations; address by Rev. J. F. Kitto.

City Meetings, Centenary Hall, 17, Bishopsgate-street Within.—Monday, 12 to 1, Rev. W. R. Mowll; 1 to 2, Messrs. Fullerton and Smith. Tuesday, 12 to 1, Rev. Henry Dening; 1 to 2, Rev. Hugh Price Hughes. Wednesday, 12 to 1, Rev. Mark Guy Pearse; 1 to 2, Rev. Wm. Hay Aitken. Thursday, 12 to 1, Rev. E. A. Stuart; 1 to 2, Mr. Frank Bevan. Friday, 12 to 1, Rev. F. B. Meyer, of Leicester; 1 to 2, Mr. J. Herbert Tritton. Saturday, No meeting.

—Evening Meetings, Y.M.C.A. Hall, Whittington-avenue, Leadenhall-street.—Monday, Thanksgiving Service; Tuesday, Bishop of London; Wednesday, Rev. W. Hay Aitken. For young men—Subject: "Aggressive Purity"; Thursday, Rev. A. C. Lillingston; Friday, Mr. J. Hudson Taylor. All meetings at 6 p.m.

South London Branch of the Alliance.—Monday, 7 p.m., Metropolitan Tabernacle, Rev. J. A. Spurgeon; 7.30, Rye Lane Chapel, Peckham, Rev. J. T. Briscoe. Tuesday, 7.30, All Saints' Institute, Priory Grove, South Lambeth, Rev. Allen T. Edwards, jun.; 7.30, Wesleyan Chapel, Streatham, Rev. W. S. Tomlinson. Wednesday, 7.30, Presbyterian Church, Clapham-road, Rev. D. MacEwan, D.D. Thursday, 7.30, Congregational Church, Camberwell Green, Rev. C. Clemance, D.D. Friday, 7.30, St. Matthew's, Brixton, Rev. Marcus Rainsford, jun. Saturday, 8, St. James's, Clapham. Rev. F. A. C. Lillingston.

Down Lodge Hall, High-street, Wandsworth, 4 p.m.—Monday, Messrs. Fullerton and Smith; Tuesday, Rev. E. A. Stuart, Holloway; Wednesday, Rev. J. F. Andrewes, Harrow; Thursday, Rev. Chas. J. New, Hastings; Friday, Rev. F. B. Meyer, Leicester; Saturday, Service for young people at 3.30, conducted by Capt. Hon. C. Hobart-Hampden.

Among the other meetings to be held are: Conference Hall, Mildmay Park, daily. Mornings at 11, and evenings at 7 o'clock. Exeter Hall, daily (Saturday excepted) at 1 p.m. St. Paul's, Onslow-square (Church Room), daily at 5 p.m., but on Saturday at 7.30 p.m.

◆

TEMPERANCE NOTES.

Mr. William Forbes closed a seven days' mission on Sunday last at Bicester.

Three men have been fined £1500 for smuggling a large quantity of tobacco stems, packed like cotton, from America into England, at Liverpool.

The publican did a good thing when, after making some alteration at the entrance to his shop, he put up a notice on the door: "Beware of the first step."

By the vote of the negroes in the city, Atlanta, Georgia, has given a majority of over a thousand in favour of the sale of intoxicants after two years of Prohibition.

The British Women's Temperance Association has issued a sheet of "Simple Remedies" in the place of intoxicants. It is mounted on a roller, and suitable for hanging in public places as well as in the homes of the people.

The Postmaster-General again calls attention to the fact that to offer postmen drink whilst in the discharge of their official duties is an act of mistaken kindness which is calculated to bring them into trouble and disgrace.

At a recent meeting of the Manchester Women's Christian Temperance Association an interesting account was given of work at the Police-courts. Mrs. Bradley has been engaged to promote drawing-room meetings.

Local Option is making splendid progress in Missouri. It has carried thirty out of forty-six counties and fourteen out of nineteen cities for Prohibition. Nearly

LONDON MEDICAL MISSION,

47, ENDELL STREET, ST. GILES, W.C.

Average Medical Attendances	18,000 *annually.*
Average Admissions to Convalescent Home	118 *annually.*

THERE being a deficiency of £38 in the General Fund, and £51 in the Convalescent Home Fund, we ask the help of Christian Friends to enable us to clear off the same before December 31.

F. A. PRING, M.R.C.S., L.R.C.P., *Med. Supt.*

HOMES FOR LITTLE BOYS, Farningham and Swanley.—In the Cottage Homes at Farningham and the Orphan Homes at Swanley there are just 500 Homeless and Orphan Boys taught trades, having technical education, and being fitted for a working life.

But the Funds are exhausted. No further debt can be incurred; and unless help is sent this Christmas, some of the Homes must be closed.

Will all readers of "The Christian" TRY and SEND SOME CHRISTMAS GIFT? A. O. CHARLES.
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All communications
to be addressed to
Mrs. HILTON,
Founder and Hon.
Superintendent.

Langveld House,
Burdett Road,
Limehouse,
London, E.

Dear Friends,

The present is a time of such extreme need that, unless speedy and liberal help is forthcoming, our work for the dear children must be curtailed, and this at a time of exceptional distress. I therefore appeal to you in hope, feeling sure that the children in their mute helplessness will elicit your sympathy and aid, so that we may be enabled to maintain—if not to extend—the work. Even when all branches are in full operation we can only help a small proportion of those who seek our aid; but I feel sure that it is only necessary to make our need known to insure a liberal response. For seventeen years we have been enabled to shelter thousands of children, and to cheer the hearts of the toiling women whose lives are cast amid the shadows, by the sympathy of those to whom the Lord has given the means of blessing the poor, and they that have no helper.

Yours in the Master's service,
MARIE HILTON.

GRAY'S YARD RAGGED CHURCH and SCHOOLS,

James Street, Oxford Street, London, W.

President—F. A. BEVAN, ESQ., 54, Lombard Street, E.C.

Funds are Urgently Needed to meet the current Expenses of this Institution. From 500 to 700 Casuals and Tramps are here supplied with Bread and Coffee every Sunday, after Gospel Services. Nearly £3 per week required for Food alone.

Contributions will be thankfully received and acknowledged by George Hanbury, Esq., Treasurer, 21, Portman-square, W.; Philip Gough, Esq., Hon. Sub-Treasurer, 33, Cambridge-street, Hyde-park, W.; or by Messrs. Morgan & Scott.

FUNDS GREATLY NEEDED!!

For sending Tracts through the post as private letters.
For Free Grants of Tracts in aid of Christian Missions.
For Free Distribution of Tracts at Home Exhibitions.
For Free Distribution of Tracts in Foreign Languages at forthcoming Exhibitions in Barcelona and Brussels
For Printing and Posting Spanish Tracts to the Upper Classes in Spain.
For Kiosk and Free Distribution of Tracts in all Languages at the Paris Exhibition in 1889.

Cheques and Postal Orders to be crossed and made payable to

J. R. MACKENZIE, *Secretary,*
Monthly Tract Society.

Bridge House, 181, Queen Victoria Street, London, E.C.

Treasurer - - - - - - F. A. BEVAN, Esq.

N.B.—Mr. Mackenzie will be happy to give an Address on Tract Work wherever invited

CHRISTIAN COMMUNITY.

ALL-NIGHT RESCUE WORK

ALREADY **12,000** poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

This season has commenced with more than usual severity. Hundreds of poor men have been gathered in, and their need supplied, while scores have been turned away, for want of room, in the most destitute condition.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or by the EDITORS OF "THE CHRISTIAN."

JAMES ATKINSON, *Secretary.*
28, Enfield Road, Kingsland, N.

SPECIAL APPEAL.

THROUGH the kindness of the readers of THE CHRISTIAN we were enabled last year to give 250 poor boys, gathered from the lowest streets of Deptford, a good Dinner on Christmas Day, and several Teas during the winter. It is proposed this year to increase the number to 300. Contributions will be thankfully received by H. A. PUNNETT, care of Mr. Fegan, Boys' Home, 95, Southwark-street, S.E.; or 79, Ravensbourne-street, St. John's, S.E.

HOMES OF HOPE,

Nos. 4, 5, and 6, Regent Square, Gray's Inn Road, London, W.C.

The Committee are obliged to make an urgent appeal for contributions:—

1. For the General Fund: the expenses of which amount to about £5 a day.
2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five shillings* would pay for a child for a week.
3. For law expenses: in every case where it is possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent, that every shilling has been spent.

The Committee will feel grateful for **£250** *before the close of the year.*

HENRY THOMPSON, Esq., Treasurer, 38, Mincing-lane, E.C.
WILLIAM HORNIBROOK, Secretary, 4, Regent-square, W.C.

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21st Annual Report of Mission on application.

BRITISH SOCIETY

For the Propagation of the Gospel among the Jews.

ESTABLISHED 1842.

President—W. H. HABERSHON, Esq.

The Society has upward of 100 who carry the Gospel to the Jews in England, Italy, Germany, Austria, Russia, Turkey, and the Holy Land. Many Jews have, by this Society, been led to believe that JESUS IS THE CHRIST. Much good has been done among the thousands of Jews in London by the various Agents, and by the Mission House, with its important Medical Missions.

The "SCOTTISH HOME MISSION TO THE JEWS" has been affiliated to the British Society.

INCREASED FUNDS are URGENTLY NEEDED.
and will be thankfully received by the SECRETARY,

REV. J. DUNLOP,
At the Office, 95, Great Russell-street, Bloomsbury, London.

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Hot Dinners four days a week to 200 Poor Children.
3,500 Benefits conferred every week.

The Committee want to provide a **CHRISTMAS DINNER** for 600 Poor Families living in the neighbourhood, and also for 600 Homeless Men and Women.

£4,000 REQUIRED ANNUALLY TO CARRY ON THE WORK.

Donations will be thankfully received by the Treasurer, W. A. BEVAN, Esq. (Messrs. Barclay, Bevan & Co.), 54, Lombard-street, E.C.; Messrs. RANSOM & Co., 1, Pall Mall East, W.

PEREGRINE PLATT, *Secretary,*
Field Lane Institute, Vine-street, Clerkenwell-road, E.C.

URGENT APPEAL.

Sheltering Homes FOR Destitute Children

LIVERPOOL.

These Homes have now been at work for fifteen years, saving and placing in happy homes in Canada over 2,000 Children.

The Committee earnestly appeal for Special Contributions in aid of the Building Fund. £10,000 is needed, of which over £5,000 is already in hand; and the following sums were promised at the Annual Meeting, Dec. 1, 1887:—

	£	s.	d.
The ex-Mayor, Sir James Poole	10	0	0
Miss Ellis	2	2	0
John Curry	20	0	0
Mrs. Quinby	50	0	0
Henry Quinby, Esq. (£20 for five years)	50	0	0
The Mayor	50	0	0
Alexander Guthrie, Esq.	50	0	0
Thos. S. Timmis, Esq.	100	0	0
A Friend in Scotland	100	0	0
Stephen Williamson, Esq., M.P.	500	0	0

Contributions will be received towards the Building Fund by

ROBERT F. LANG, Esq., 4, Chapel Street, Liverpool,

ABORIGINALS IN AUSTRALIA.

WARANGESDA.

In July we paid a visit of about six weeks to Warangesda, on the Murrumbidgee River. It is nearly half-way between Melbourne and Sydney, and situated in New South Wales. It was begun by Rev. J. B. Gribble, about eight years ago. After some years Mr. Gribble felt called to go and labour among the neglected aborigines of Western Australia. We had visited Warangesda twice during the time Mr. Gribble was there, but had not been there since he left till now. Our old friends gave us a warm welcome. Some had grown cold spiritually; but among those who gladdened our hearts by their steadfast Christian life was a half-caste young woman, named Annie Bright. She was brought to the Lord at Maloga, about eight years ago. She removed soon afterwards to Warangesda, and during all these years she has led a beautifully consistent Christian life; as a wife and mother she is an example to many white women.

With Annie we stood at the grave of Miss Hureb, a dear young Christian lady, who was formerly a worker with Dr. Barnardo. During a visit Mr. Gribble paid to England about three or four years ago, her heart was filled with love and pity for the poor aborigines of Australia, and she accompanied him back to these shores to labour among the natives at the Warangesda Mission. Not naturally robust, she soon wore herself out with her arduous labours; but she would not give up her work. After Mr. and Mrs. Gribble left Warangesda for Western Australia she remained at her post, gradually growing weaker and weaker. Surrounded by the natives for whom she had given her life, she quietly passed away at the mission, within a year of the time she had arrived there. She was much beloved by all, and has left a sweet savour of Christ behind her.

During our visit we generally had daily prayer-meetings in the cottages among the women. It was touching to hear their simple prayers; they were also glad to be helped in their readings, as they are anxious to read the Bible for themselves. Mr. Ardill, from Sydney, was at Warangesda for a few days during our visit. He had special meetings while there, and several of the natives professed to receive Christ as their Saviour during the after-meetings. We had also some opportunities of visiting the selectors' families (white people) scattered for miles round through the Bush, taking them Gospel books and having quiet talks with them about salvation, for it is a very neglected neighbourhood; generally many miles between each house, and no church or meetings for the people to go to, even if they felt so inclined.

MALOGA.

At the end of August we came to Maloga. There are a great number of natives here now; sometimes about 130, including the children. The day-school continues to flourish steadily and happily under the wise and loving management of Mr. James, a native of the Mauritius. The children have progressed wonderfully; they are in good discipline, and their bright, happy faces testify to the enjoyment they take in their school life.

Mr. and Mrs. Matthews have shown much patient and perservering care of these people for many years, sowing the spiritual seed among them; and now it is bearing fruit in not a few. We are in hopes that Christians in other Colonies are beginning to see their responsibility towards the aborigines of this land. We would take this opportunity of saying how grateful Mr. and Mrs. Matthews feel towards the kind friend in England who so regularly sends them The Christian; it is a great boon in this far-away Bush district. We ask continued prayer for the aborigines of Australia. E. S. H. R.

Maloga Aboriginal Mission, Moame, N.S.W.

WARDOUR HALL, Soho, is now open for united prayer *every day* from 1.30 to 2, in connec-

Among the Churches.

CHURCH OF ENGLAND.

The Church Missionary Gleaner will appear in January in a new and improved form.

The Church Missionary Society have issued a special appeal for men to strengthen, and, if possible, extend the Society's Mohammedan missions.

Rev. W. B. Collins, rector of Elvington, Yorkshire, and Mr. R. F. Ardell, have been accepted for foreign service by the Church Missionary Society.

At the annual service in connection with the Taunton Y.M.C.A., held in St. Mary's Church, Rev. S. Wilkinson, Congregational minister, read the lessons at the request of the vicar.

Bishop Parker has sent home a remarkable account of Mr. Mackay's dismissal from Uganda. The worry and anxiety caused by the vacillation and duplicity of King Mwanga were excessive.

Canon Hole, vicar of Caunton, Newark, has been appointed to the Deanery of Rochester, in succession to the late Dr. Scott. *The English Churchman* states that "Canon Hole is one of the most pronounced Romanisers in the Church of England."

The Guardian says that the scheme for making Allahabad the head of a new Indian See is rapidly taking a practical shape. *The Rock* hopes that the new Bishop of Allahabad will represent the views of the Church of England in a better way than is done by the dominant section of the existing Indian Episcopate.

Rev. A. H. Mackonochie, whose name was so well known several years ago, in connection with prosecutions for ritualism at St. Alban's Church, was found dead in Kinloch Forest on Saturday; he had been missing since Thursday. His death is believed to be the result of exposure, he having lost his way in a snow-storm.

PRESBYTERIAN.

This year 135 Bibles have been awarded to as many young people connected with the English congregations for memorising the Shorter Catechism.

Dr. Sinclair Paterson's congregation at Notting-hill have purchased an old music-hall close to their church, and have fitted it up for Sunday-school and mission work.

SALVATION ARMY.

We regret to learn that Miss Emma Booth has been prostrated by a most serious illness.

From Ceylon it is reported that religious awakenings are taking place in various towns and villages where the Army are working.

Mr. Albin Peyron writes that the Spirit of God is working in a remarkable way in Switzerland just now, especially in Geneva.

Mrs. Booth-Clibborn recently set apart twenty cadets of both sexes for missionary work. The meeting was at once solemn and enthusiastic.

This week's *War Cry*, Christmas Number, contains articles on "Our First Year's Work in Ceylon," with portrait group of Singalese officers; portraits and sketches of various leading officers; articles by the General and Mrs. Booth, &c.

En Avant strongly urges the Army to seek out the fallen and most miserable, the masses whose only "place of worship" is the theatre and the public-house: to fill their halls, and not to be content with a more or less respectable habitual congregation.

The War Cry for last week contains a portrait and biographical sketch of our esteemed friend, the late Mr. John Eason, of Dalston, who died on November 14. He was for many years a warm friend and supporter of the Army, and every good work. He has a son in China, labouring in connection with the Inland Mission.

METHODIST.

A mission, marked by great spiritual power, has been conducted at Eccles, Manchester, by Rev. Thomas Waugh.

Rev. J. T. Oliver has closed a series of evangelistic services at Herne Hill. A number of persons professed conversion.

Rev. Thomas Champness declares that the reason why so many Wesleyan village churches have fallen into decay is because of the laziness of the ministers.

A brass tablet to the memory of the late Mr. James Barlow was unveiled at Dr. Stephenson's Children's Home, Bonner-road, Victoria-park, E., on Tuesday, by Mr. James E. Vanner.

From accounts coming to hand from many parts of the country, says *The Methodist Times*, there seems to be a glorious increase of earnestness and success in soul-winning all along the line.

Mr. G. W. Taylor, J.P., a native of Rhos, near Wrexham, has offered to contribute £1000 towards the establishment of a Theological College for the Calvinistic Methodist Connexion of Wales.

Rev. William N. Barleycorn, native missionary from Africa, is expected to leave England early in January to spend some months in Spain, previous to his return to Africa. His services in this country have given a great impetus to missionary feeling.

On Sunday evening Rev. Thomas Nattrass was conducting the service in the Wesleyan Chapel, Vicarage-lane, Bowdon, when he was seized with illness, and died before medical aid could be procured. Heart disease is supposed to have been the cause of death.

A new Society, called the "Out and Out Band," has been started by Revs. Peter Thompson, J. G. Mantle, and Thomas Cook. The object is to encourage and establish new converts; to band them together in mutual love, and earnest strivings for the salvation of

CONGREGATIONAL.

The committee of the "Rev. G. M. Murphy Memoria Fund" have received a donation of £10 from the Bishop of Rochester through Rev. Canon Pelham.

Rev. J. Hiles Hitchens preaches to young men on the second Sunday evening in each month, at Eccleston-square Church, Belgrave-road. Rev. Robert Balgarnie is about to conduct a six days' mission in the church.

The Australian auxiliary of the London Missionary Society have appointed their first missionary, Rev. Miles Moorhouse, of the Union Congregational College, Adelaide. Mr. Moorhouse goes to New Guinea about the end of the year.

Rev. J. Inches Hillocks has been rendering good service to some of the Congregational Churches in Devonshire during his recent visit to this county, by preaching, holding evangelistic services, and lecturing at Chudleigh, Buckfastleigh, and South Brent.

BAPTIST.

Rev. David Davies, of Brighton, will be the preacher at the Metropolitan Tabernacle on Sunday next.

All the students in the Baptist College at Haverfordwest have lately taken the double pledge against strong drink and tobacco.

The Baptists of the United States have organised a society for the collection and arrangement of material for a Baptist history.

A Gospel Mission Band, in connection with the chapel in Church-street, Edgware-road, has been started by the young men and women of the Bible-classes.

Mr. Archibald G. Brown has opened a new soup kitchen at Tryfena-place, Bow. Dock labourers, who have been unsuccessful in obtaining work, can secure for a penny a bountiful meal which suffices for the day.

In January last, Rev. Frank M. Smith undertook the pastorate of the Norfolk-street Chapel, Peckham. Since then upwards of one hundred have joined the church fellowship. The prayer-meetings have been largely attended. In August the Sunday evening services were transferred to the Peckham Public Hall, where there was more room for the growing congregation. Some of the conversions witnessed since then have been very striking.

A letter was read at the Metropolitan Tabernacle on Sunday from Mr. Spurgeon, written from Mentone, saying that he had now made up his mind to stay there until the second Sabbath of the New Year. He was now free from pain of body and refreshed in mind. Their earnest prayers had encompassed him like an atmosphere of peace. But he would ask for a double share just now, for he was entering upon a season wherein much wisdom would be needed.

NOTES FROM IRELAND.

Successful evangelistic services have been held by Rev. J. S. McDade, Methodist missionary in Mohill, co. Leitrim.

Belfast has been visited by a band of students from Trinity College, Dublin, who have addressed evangelistic meetings under the auspices of the Y.M.C.A.

The Church representative body of the Church of Ireland have received an intimation that the sum of £10,000 has been left as a legacy to the Church by Mr. Denis Crofton.

The Board of Missions of the Presbyterian Church, which met last week in Belfast, earnestly recommended that special prayer for Ireland should be offered in all their congregations and Sabbath-schools.

It is stated that, in consequence of advancing years, Rev. Dr. Murphy is about to resign the Chair of Hebrew in the Assembly's College, Belfast, the duties of which he has discharged for a long time with great acceptance.

The Presbyterian Church in Townsend-street, Belfast, of which Rev. Dr. Johnston, founder of the Presbyterian Orphan Society, is the pastor, seems in a flourishing condition. It has 711 church members, four Sabbath schools, with ninety-five teachers and 1000 scholars in average attendance.

"FALLEN ON SLEEP."

Mr. Joseph Blomfield, for many years a deacon of the New Congregational Church, Halstead, Essex, and one of its most valued and useful members.—Rev. J. Samuel Broad, M.A., for twelve years vicar of Pentney and West Bingley, Swaffham, Norfolk, and formerly for thirty-five years vicar of St. George's, Newcastle, Staffordshire.—Rev. Alex. M'Neill, of the Free Gaelic Church, Paisley.—Rev. John Gray, senior minister of the U.P. Church, Freuchie, N.B.—Rev. Kerr Johnston, formerly a Congregational minister in Scotland, and subsequently pastor of Harrington-street Baptist Church, Hobart, Tasmania; he also founded the Seamen's Mission at Melbourne, to which he had devoted the later years of his life.—Rev. William Jones, for over fifty years a minister of the Methodist Free Churches Connexion.—Rev. Jonathan Makepeace, formerly Baptist missionary in Agra, India, and pastor of Salem Chapel, Cheltenham.—Rev. Thomas Nattrass, superintendent of the Wesleyan churches in the Altrincham Circuit.—Rev. James Ford, for nearly forty years a Wesleyan minister, and formerly a missionary in the Fiji Islands.—Rev. Samuel Finlay, Presbyterian minister of Kilraughts, Ballymoney, in the sixty-third year of his age, and thirty-seventh of his ministry.—Rev. John S. Joly, rector of Athlone, greatly respected by all who knew him.—Rev. Henry W. O. Fletcher, curate of St. Patrick's, Newry.

PORT SAID.—The British and Foreign Bible Society have a depôt and colporteur here. Mr. Royle boards the vessels that pass through the Canal, selling and giving the Holy Scriptures in sixty different languages, and evangelising among the sailors as opportunity offers. In this way about two hundred vessels are visited every month, and last year eight thousand copies

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Tuesday, January 3, Bishop of London, 6 p.m. Wednesday, Jan. 4, Rev. Wm. Hay Aitken, 6 p.m.: "Aggressive Purity." Friday, Jan. 5, Mr. Hudson Taylor (China Inland Mission).

Conference Hall and Y.M.C.A., Stratford, E.—Sunday, December 25, 3 p.m., Mr. C. Boardman; 7 p.m., Mr. C. Boardman, jun. Prayer-meetings, Sundays, 7.45 a.m.; and Saturdays, 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sunday, at 3.45, Mr. E. J. Kennedy (men only); subject—"Two Sides of Life"; 7, service of song by the choir. Address by Mr. Kennedy. Tuesday, workers' training-class, at 8.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, December 22, young men's meeting, at 8.30. Friday, 23, at 8.30, lecture by Rev. T. T. Waterman: "Jesus Christ not the Invention of Enthusiasts."

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

St. George's Hall, Langham-place, W.—Sunday next, at 11 and 7, Dr. McKilliam; Wednesday, at Burlington Hall, Savile-row, 8 p.m.

Friends' Meeting House, Mercers'-road, Holloway, N.—Conversational Bible-reading every Thursday, 8 p.m. Any friends will be heartily welcome.

Gospel Temperance Prayer-Meeting first Friday in every month, at 11 to 12, young men's parlour, 186, Aldersgate-st. Requests for prayer sent to Hon Sec.

Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, W.—Friday, December 23, Rev. Henry Sharpe; Dec. 30, thanksgiving and praise, 3.30 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Christmas supper, Boxing Day, Dec. 26. Sailors' Christmas-tree, Tuesday, Dec. 27. Friday, Dec. 30, tea and Christmas-tree for the rough lads of the Highway. Monthly workers' meeting, Friday, January 6; tea at 6, meeting at 7. Mr. R. C. Morgan is expected to preside. Rev. F. B. Meyer will give a new year's address.

Conference Hall, Mildmay-park, N.—Thursday, Dec. 22, 3 p.m., lecture by Mr. G. H. Pember; subject—"The Church." Tuesday, Dec. 27, at 7.30, lecture by Mr. C. Holliday; subject—"The Congo," with dissolving views. Sunday, Dec. 25, at 3.30, Mr. P. S. Badenoch; 7, Rev. John Wilkinson.

Great Assembly Hall, Mile-end-road, E.—Sunday, Dec. 25, at 11 and 6.30, Mr. William Taylor, the Navvy.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, December 23, 7 p.m., "The Deepening of Spiritual Life." Friday, Dec. 30, 4 and 7 p.m., special prayer-meeting; tea at 6. Friday, January 6, all-day meeting, from 11 a.m.; 3 p.m., address by Rev. Hugh Price Hughes, M.A.

Edinburgh Castle, Limehouse, E.—Sunday, Dec. 25, 11 a.m., Dr. Barnardo; 3 & 7 p.m., Mr. J. B. Wookey.

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Notices.

Will the friend who sends The Christian to Rev. Wilhelm Nübling, of the Basel Missionary Society, Honor, Bombay, India, kindly send us his address?

Communications Received with Thanks.—J.T.M. F.B.M. G.S.C. A.B. W.A.G. R.D. J.L. D.A.G. M.E.R. A.G. H.H.D. C.M.C. F.B.B. J.D. T.A. J.P. W.G.S. M.B. R.D.F. H.N.M. E.S. E.N.T. G.S. E.G. T.M. S.P. A.R.C. P.A.D. W.K.C. T.W.J.B. E.N. W.F.H. F.N.C. S.J.G. A.V.F. A.S. K.G.H.B. C.T.M. F.O.M. J.H. T.P. S.B.S. W.H.C. E.B. C.M. J.T.D. E.M.M. J.H.G. J.H.S. G.R.A. G.B. H.B. T.J. F.W.M. W.T.C. C.L. D.S. J.W. E.C.T. F.M.F. W.H.B. S.H.A. M.O'R. M.F. G.W. G.F. W.E.C. F.W.C. F.R.F. W.S.H. J.A.S. A.R.N. M.F.H. C.Z. A.W. D.W. J.E. T.J.Y. M.F.G.H. J.B.B. W.H.M. W.K. J.W.C. S.J.B. W.H.S. L.W. R.C. H.N.S. G.W.B. R.B. C.F. O.T. J.T.T. G.C. A.L.S. C.D. C.E.R.R. A.H. R.T.B. A.P. H.I.J. J.B. L.M.T. G.H.W. R.W. S.L.M. T.P. T.A.I. A.F. J.P.H. A.P.C. I.R. R.S.C. W.C.L. A.L.W. T.W.B. J.S. F.J.F. G.J. M.W. S.B. A.J.B. M.F. F.G. G.B. F.S. W.F. J.E.M. E.D.H. W.N. H.R. J.F.T.H. W.H.J. W.H.H. L.C. W.H.S. A.E.W. G.J.H. S.B. A.T. L.B. C.V. W.M.H. H.W.E.

Applicants for Tracts.—W. Widdinson, Missionary, 16, Lichfield-road, Bow, E.; A. Solomon, 28, Falkland-road, Kentish Town, N.; H. Garwood, care of Mr. J. S. Pratt, Cape Palmas, Liberia, West Africa; Miss M. Knight, Hospital-road, Colchester; Miss Sealy, Gosberton Vicarage, Spalding; W. Willcock, 271, Deansgate, Manchester; H. Walmsley, Captain's Old Houses, Pilling, near Fleetwood; J. J. Browne, City Missionary, Meadfield, South Norwood, S.E.; J. Derby, 8, Canora-

Subscriptions Received by Messrs. Morgan & Scott to Monday, December 19, 1887.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be ackowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
"*M.R.S.*"—Please say which Medical Mission.			
Kabyle & Berber Missions—J.C.G. 1s; M.R.S. 4s	0	5	0
Destitute Children's Dinner Society—E.T. 5s; Z.Y.X. £8; K.M.P. £1; M.V. £1 10s; C.D. 2s 6d; S.B. 2s 6d; H.N.D. £1; G.H.H. £1 ..	13	0	0
Mildmay Mission to Jews—Belfast, 10s; C.M.G. 2s 6d; L.H. 2s 6d; Mrs. E.S. £2	2	15	0
Society for Relief of Persecuted Jews—Belfast, 10s; Z.Y.X. £5; H.N.D. £2..	7	10	0
Suppression of Opium Traffic with China (Lecturing and Travelling Agent)—Admiral Sir B.J S. £1; J.T.S. £1; G.S. £1; J.R. £3 3s; H.N.D. £1; W.R. 5s	7	8	0
Nine Elms Mission (Mrs. Meredith)—C.Y.R. 5s; J.P. £1; C. & E. £2; X.Y. £10..	13	5	0
N. E. London Gospel Mission—C.Y.R. 5s; E.E. 1s 3d; C. & E. £2; E. & A.W. 10s	2	16	3
London Samaritan Society, &c.—C. & A.C. 10s; J.J. 2s 6d; Friend, 10s; L.H. 2s 6d; Mrs. M. £3; M.V. £1 10s; C.D. 5s; J.P. £1; S.B. 2s 6d; T.N.J. 10s; Island, 10s; Mrs. G. £1; H.N.D. £2; G.H.H. £1; Mrs. F.F. 10s; C.J.H.B. £1; C.H.H. 5s; J.A.B. £1	14	17	6
Royal Westminster Ophthalmic Hospital—J.B...	1	0	0
Home Aged Blind Chstn. Men & Women—Miss H.	0	5	0
Home-teaching Society for the Blind—J.B... ..	1	0	0
Quiver Waifs—J.B.	1	0	0
Home of Industry—J.B. £1; Z.Y.X. £5; M.V. £1; J.P. £1; Natal, £2; G.H.H. £1; Nemie, 5s; (*Poor Widows*) M.V. £1; Miss G. 10s; Mrs. G. £1..	13	15	0
Dr. Barnardo's Homes—J.B. £1; Z.Y.X. £5; W.A. 5s; Una, 3s; M.V. £1; J.M.S.M. 5s; T.P. £1; Daisy C. £2; C.M.R.P. 10s; Natal, £2; G.H.H. £1 10s; W.S.M. 2s 6d; C.J.H.B. £1	15	15	6
Miss Rye's Work—J.B.	1	0	0
Sheltering Homes (Mrs. Birt)—J.B.	1	0	0
Orphan Homes (Mr. Quarrier)—J.B.	1	0	0
London Bible Women's Mission—J.B.	1	0	0
Orphan Homes (Miss Mittendorff)—J.J. 2s 6d; Z.Y.X. £5; M.R.S. 4s; Natal, £1	6	6	6
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Theatrical Msn. (Mr. Forbes—(Special Case) M.S.	1	0	0
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George-yard Ragged Schools—Z.Y.X. £5; Mrs. M. £3; M.V. £1; M.R.S. 2s; C.L.M. 5s; G.H.H. £1 10s; C.M. 10s; C. & E. £5	16	7	0
St. Giles' Christian Mission—Z.Y.X. £5; L.H. 2s 6d; Mrs. M. £2; J.P. £1; C. & E. £1; S.B. 2s 6d; C.B.M. £5; M.R.S. 2s; Z.R. 10s; H.N.D. £2; Natal, £2; G.H.H. £1 10s; E.H. £2; A.E.H. £1; E.W. 5s; W.S.M. 2s 6d; Mrs. R. £1; Mrs. F.F. 5s; Carlisle, 1s; C.W.H. £5; Nobody, £1	31	0	6
Mrs. Hilton's Crèche, &c.—Z.Y.X. £5; Miss G. 5s; M.R. 1s; J.P. £1; C. & E. £1	7	6	0
Mr. Fegan's Boys' Home—C.H.H. 5s; Z.Y.X. £5; W.A. 5s; J.P. £1; C. & E. £5; T.P. £1; Z.R. 10s; Natal, £2; G.H.H. £1; A.E.H. £1; Mrs. R. £1; J. de C.M. £1 1s	19	1	0
Gratuitous Circ. of The Christian—Z.Y.X. ..	3	0	0
Salvation Army—Z.Y.X. £5; G.E. & W.H.N. £1	6	0	0
Church Army—Z.Y.X.	5	0	0
Penny Dinners in Dublin—Z.Y.X...	8	0	0
Free Breakfasts, &c.—Z.Y.X. £8; Mrs. G. 5s; G.H.H. £1; A.W. 5s; Mrs. F.F. 5s; C.H.H. 5s	10	0	0
Mission Work (Mr. Archibald G. Brown)—Z.Y.X. £5; A.S. £1; H.N.D. £2; C.H.H. 5s; (*Orphans*) R. £2 10s	10	15	0
Work among Soldiers (Miss Robinson)—Z.Y.X...	5	0	0
Work in Royal Navy (Miss Weston)—Z.Y.X. £5; C.B.M. £1; M.R.S. 2s; G.H.H. £1..	7	2	0
King Edward Ragged Schools—K.M.P.	1	0	0
Homes for Working Girls—K.M.P.	1	0	0
Evangelistic Mission—W.A. 5s; Melita, 4s; E.A.M.M. 3s; T.B. 2s 6d; Natal, £1; A.E.H. £1; C.W.H. £5	7	14	6
Distressed Irish Ladies—C.R.G. £1; E H. £1 ..	2	0	0
Mr. Rabinowitz's Work—G.E. & W.H.N.	1	0	0
Paris City Mission—G.E. & W.H.N.	1	0	0
South American Mission—G.E. & W.H.N... ..	1	0	0
McAll Mission, Paris—E.J. 3s 1d; L.C.W. £5..	5	3	1
Sermon-lane Mission—T.C.E. 7s 6d; Natal, £1; C.J.H.B. 10s; C.W.H. £5	6	17	6
Seven Dials Mission (Mr. W. Harrison)—T.C.E. 7s 6d; T.N.J. 10s	0	17	6
Jews in Jerusalem (Mr. D. C. Joseph)—J.H.P. ..	0	2	0
E. L. Training Institute—M.R.S. 7s 6d; (*Christmas Dinners*) E.V. £1; C. & E. £1; T.P. £1; Rev. R.D. 2s	3	9	6
Medical Mission at Tangier (Dr. Churcher)—C.P., Clifton	0	5	0
Gray's-yard Casuals—Barnes..	0	5	0
Gray's-yard Ragged Schools, &c.—Y.E. 5s; Mrs. M. £2; C.L.M. 5s; H.N.D. £1; Natal, £1;			
Cow Cross Mission—Y.E. 5s; C. & E. £2; H.N.D. £1; Natal, £1; G.H.H. £1; C.W.H. £5..	10	5	0
Field-lane Ragged Schools, &c.—Y.E. 5s; Miss G. 5s; C. & E. £5; Mrs. G. 10s; C.M.R.P. 5s; H.N.D. £2; Natal, £1; C.M. 5s	9	10	0
Dock Labourers (Mr. Coleman)—Mrs. M. £2; S.S. 5s; G.H.H. £1; E.H. £2; Miss J.F. 10s; Two Young Ladies, 2s..	5	17	0
Spanish & Prtugse. Church Aid Soc.—H.M.A.S..	0	10	0
Army Scripture Readers' Society—H.M.A.S. ..	0	5	0
Christian Community—H.M.A.S. 5s; Mrs. G. 5s; Natal, £1	1	10	0
Distress in Limehouse—Lady G.	0	10	0
Farthing Dinners (Mr. Sargent)—Mrs. C.M.D...	0	5	0
Robin Dinners—M.R. 1s; R.W.G. £1 1s	1	2	0
Latymer-road Mission—C. & E. £5; S.B. 2s 6d..	5	2	6
National Refuges for Homeless Children—C. & E.	5	0	0
Christmas Help to the Poor—Mrs. Y. 1s 6d; T.P. £1 19s; J.B. £1; Natal, £5; C.H.H. 5s ..	8	5	6
Home for Aged Poor—C. & E...	1	0	0
Home for Worn-out Governesses—C. & E. £1; G.H.H. £1..	2	0	0
North Bow Mission (Rev. J. F. Porter)—E.L. ..	0	5	0
Mission to Deep Sea Fishermen—C.B.M. £1; H.N.D. £2; G.H.H. £1 10s; J.B. £1	5	10	0
Soldiers' Homes (Miss Daniell)—C.B.M.	1	0	0
Somers Town Blind Aid Society—C.B.M.	1	0	0
National Vigilance Association—T.N.J.	0	10	0
Mission Hall for Paris Jews—T.N.J.	0	10	0
Scutari Medical Msn., Constantinople—Sir W.C.	2	0	0
Connemara Orphan Home—Mrs. B.	0	10	0
Golden-lane Mission (Mr. Orsman)—R...	5	0	0
London City Mission—R. £2 10s; Mrs. G. £1; H.N.D. £2; (*Disabled Missionaries*) Mrs. G. £1; X.Y. £25	31	10	0
Free Church of Scotland (Jewish Mission)—R. ..	5	0	0
Mildmay Conference Hall—R.	5	0	0
Mr. H. Cook's Work, Gosport—Mrs. G.	2	0	0
Rescue Society—Mrs. G. £2; G.H.H. £1	3	0	0
Poor Lepers—Mrs. G.	2	0	0
Ladies' Samaritan Society—(Paralysed and Epileptic) Mrs. G...	1	0	0
Woman's Mission to Women—Mrs. G...	0	10	0
Birds' Nest Mission, Dublin—M.R.S.	0	4	0
Orphans' Home (Miss Sharman)—M.R.S.	0	4	0
Soldiers' Institute, Portsmouth—M.R.S.	0	2	0
Navvy Mission (Mrs. Garnett)—M.R.S.	0	2	0
Anchorage Mission—M.R.S.	0	1	0
Missionary Leaves Association—M.R.S.	0	1	0
Rescue Work (Rev. Marcus Rainsford)—M.R.S..	0	5	0
Fox-court Ragged Schools—C.L.M.	0	5	0
Gordon Hall Mission, Bethnal Green—C.L.M...	0	5	0
Blind Pension Society—H.N.D.	2	0	0
Lamb and Flag Mission—Natal	1	0	0
Working Men's Mission, New Cut—Natal	1	0	0
Strangers' Friend Society—Natal	1	0	0
Spitalfields Gospel Msn.—Natal, £1; G.H.H. £1	2	0	0
Hall at La Mancha, Spain—M.S...	2	0	0
Cancer Hospital, Brompton—G.H.H.	1	10	0
Halfpenny Dinners—G.H.H. £1; C.M. 5s	1	5	0
Bristol Orphan Houses—G.H.H.	1	0	0
West Central Institute (Mrs. Bramwell)—M.S...	10	0	0
Free Distribution of Scriptures—X.Y...	25	0	0
Poor Shirt Makers—E.W.	0	5	0
Rodriguez's Figueras Mission—X..	0	1	0
Latimer Church, Bow (Food, &c., for the Poor)—Senex	0	1	0
Relief of London Poor—C.M.	0	5	0
Dock Labourers—C.M.	0	5	0
	£467	3	4

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[Advertisements.]

Dr. Barnardo's Homes—Mizpah, H.M.A.S., £3.

Fox-court Ragged School and Mission—E.V. £1 and Parcel of Clothing.

London Samaritan Society (Free Meals)—Mr. C.A.H. £1; Miss A.W. 10s; Miss H.W. 10s.

Bethnal Green Free Library, E. (towards £1,000)—H.W.W. £2 2s. F. A. Bevan, Esq., Treasurer, 54, Lombard-street, E.C.

Ragged-school Union, Exeter Hall (Benevolent Fund)—The Secretary gratefully acknowledges the receipt of £2 from Mizpeh, H.M.A.S.

East London Institute for Home and Foreign Missions—Dr. Grattan Guinness begs to acknowledge with thanks the receipt of Parcels of Clothing for the Poor from Mrs. Smith and Mrs. Frere.

Evangelistic Mission (Christmas Appeal)—Received with thanks: R.V.B. (Paddington) £1 1s; E.A.T. 5s; A Poor Man (Leytonstone), 5s; Anon. (Harrogate) 5s; Mrs. R. (Girton) 1s; Anon. (Stamps) 1s; M.L. (Stamps) 1s; Anon. (Sandy) 1s; Mrs. F. (Leatherhead) 1s.

A SAILORS' HOME AND REST FOR FOWEY.—Dear Sir,—Our missionary at Fowey has just written to say that—"The necessity of a Sailors' Rest at Fowey becomes more apparent almost daily. Out of thirty-nine vessels visited in the harbour on a recent occasion, nineteen had crews who made inquiries after the 'Rest,' and in the street I have been stopped by seamen who have asked the way to the 'Rest.'" A suitable site has been obtained, and nearly £200 promised towards the £1000 required; but the local committee (of which Rev. H. N. Purcell, M.A., vicar of Fowey, is chairman) will not commence to build until they have received at least two-thirds of the money. Many of the seamen visiting this Cornish port have been led to the Saviour, but when on shore they have no place to go to. G. J. Hill, Sec.

Seamen's Christian Friend Society,

THAMES CHURCH MISSION.

Instituted A.D. 1844.

AN INTERNATIONAL WORK.

BIBLE TRUTH PREACHED TO REPRESENTATIVES OF ALL NATIONS.

Shall this work be carried on? Shall it be Enlarged and Developed?

Shall not these hard-working and noble Seamen be cared for with more loving concern, more generous sympathy, more practical help? Shall not Christian England, and especially wealthy London, be aroused to a liberal support of this endeavour to extend the light and life and power of salvation among these witnesses of God's works and wonders in the deep? Patriotism, humanity, and Christian love will unite in the only possible answer.

Information will be gladly supplied by the Secretary (the Rev. H. BLOOMER).

Christmas Offerings earnestly asked, and may be paid to the Society's Bankers, Messrs. LLOYDS, BARNETTS, BOSANQUETS & Co. (Limited), Lombard-street, E.C.; or to the Secretary, at the Society's Offices, 31, New Bridge-street, Ludgate-circus, London.

MRS. MEREDITH

EARNESTLY

APPEALS FOR FUNDS

For Her Institutions.

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£2,000 is pressingly needed to fit up the new premises for continuing and extending this successful work.

The Washing Charity attached to the Laundry helps the Sick and Needy.

SUMMARY OF WORK FROM JANUARY 1st, 1887.

Number of Women employed in Laundry	857	
„ Days' Work given „	14,714	
Prison Gate Breakfasts	3,135	
Washing Done for the Public	489,202	537,760
„ „ „ Sick Poor (Gratis)	48,558	
Gospel Addresses	928	

The Medical Missions (connected with the Church of England's Missionary Association).

DISPENSARIES.

Conference Hall, Clapham Road, and Stewart's Road, Battersea.

Dispensary Attendances	4,849
Maternity Cases (Domiciliary)	337

Nursing and Nourishment are provided for the poor patients, in their homes.

Contributions of every kind for their relief are wanted.

Cheques for Laundry Extension Fund, payable to MRS. SUSANNA MEREDITH, crossed Union Bank, Charing-cross, for Medical Mission, to MESSRS. BARCLAY & BEVAN, 54, Lombard-street, E.C.

"THE PERFECTION OF DRESS FABRICS."—*Extract from the COURT JOURNAL.*

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DRESS FABRICS FOR GENTLEWOMEN.

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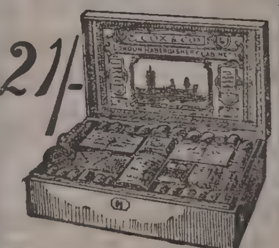

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The "ACME" of all Pure Cocoas
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IN ONE MINUTE.

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"It surpasses, in delicacy of *aroma* and *richness* of taste, the best kinds of similar *cocoas* which have hitherto been offered to the public."

SOLD by GROCERS, CHEMISTS, &c., &c., in 1-lb., ½-lb., ¼-lb., and ⅛-lb. Tins (full weight) at 3/4, 1/9, 11d., and 6d.

When not obtainable of the above will be forwarded direct, carriage paid, on receipt of Postal Order.

2-oz. Sample Tins, containing sufficient for 15 breakfast cups, free of charge and postage paid, may be had by addressing
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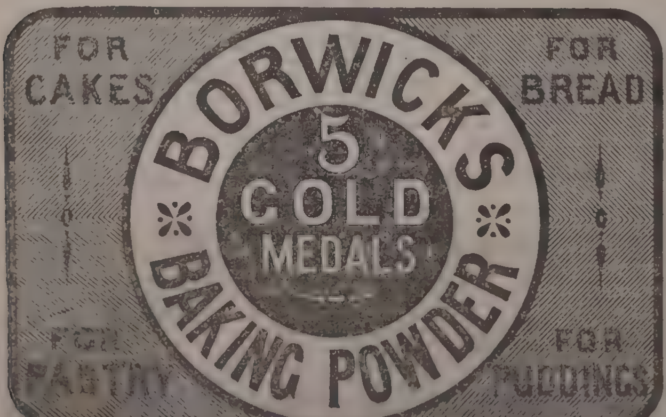

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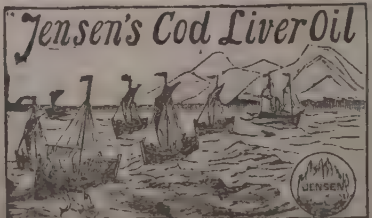

is acknowledged as the best, because the only Oil made from absolutely fresh livers. It prevents Coughs, Colds, Asthma, and Bronchitis; it makes the digestive organs act, and is the only effectual remedy in cases of Consumption. Sweet and pleasant without any after-taste.

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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Christian Testimony, Christian Work and Missionary Enterprise.

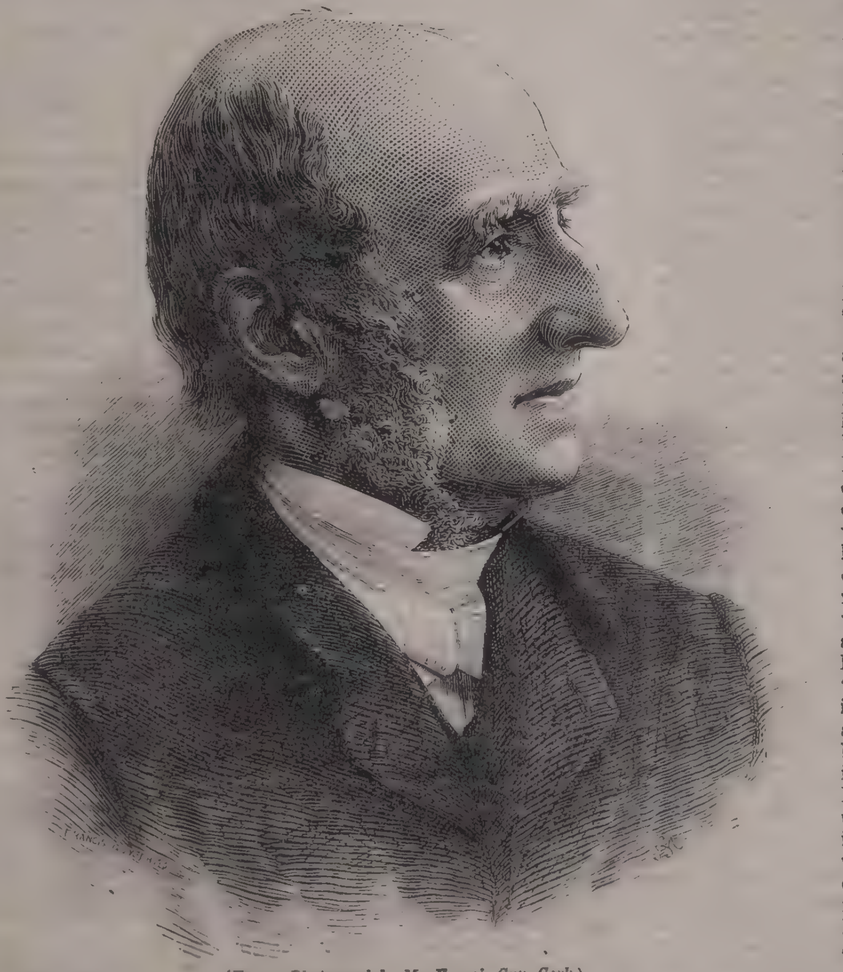
No. 935.] LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. FRIDAY, DECEMBER 30, 1887. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY. POST FREE, 1½d.

MR. JOHN GRUBB RICHARDSON,

Of Bessbrook, Co. Armagh.

ALL who can speak with authority agree that the great outstanding curse of our country is "the drink." An evening paper lately termed it "the mother of many miseries." We are roundly told by philanthropists that if the money which goes into the all-devouring maw of the publican's till were devoted to righteous uses, the pauperism of our great cities would recede almost to vanishing point. With one consent our judges say that the drink is the parent of nearly all the crime. Statisticians declare that it compasses, directly or indirectly, the premature death of 120,000 persons within these realms every solar cycle. Mr. Gladstone has made the startling assertion that the roll-call of its victims exceeds those of war, famine, and pestilence combined.

One might naturally suppose that, as a practical and sensible people, we would make all speed to relieve the nation from such a fearful incubus. Strange to say, we do not. The statesman we have named has done much to aggravate the situation—unintentionally, we doubt not—by his Grocers' Licences Bill; but neither he nor his colleagues have made any serious effort to ward off the giant evil he has so graphically portrayed. And other Governments have followed suit. What can be the cause of our amazing supineness? In plain, if somewhat inelegant, English, it is this: "There is money in it." While we have slept, the enemy has been stealthily but steadily sowing the tares, and a crop of so-called "vested interests" has sprung up. For these we calmly barter away hecatombs of the bodies and souls of men. Strangest fact of all, the professing Church of Christ is so implicated, by actual participation in, and patronage of, the traffic, or by the receipt of blood-money and hush-money from those whom it has enriched,



(*From a Photograph by Mr. Francis Guy, Cork.*)

A black enough picture truly; but none too black. We turn from it with all the greater relief to welcome a ray of light that comes from across "the silver streak." In these days we are almost ready to believe that no good thing can come out of poor, unhappy Ireland. And yet it is there that we find this great problem solved; not on a very extended scale, it is true, but large enough to show that it is possible and practicable. The name and fame of Bessbrook have gone throughout the world. Across the Atlantic we find great communities slowly struggling through seas of turmoil and conflict towards the peaceful shores of prohibition. Across the Irish Channel we find a veritable

> It is *a fact* that we are happy here without that which is separating so many from God. The people are quiet and contented, while the work of God is flourishing among the youth.

Surely that is a phase of Home Rule that "Whig and Tory," Radical and Nationalist should "all agree" to establish in the Green Isle, from the Giant's Causeway to Bantry Bay. Meantime, let us take a peep at Bessbrook, an Ulster town of nearly 4000 inhabitants. It was founded as a temperance colony some forty years ago by Mr. J. G. RICHARDSON, whose portrait it is our pleasure to present to our readers in this issue. He has now attained to an almost patriarchal age, having been born in 1813; for many years he has been a leading member in the Society of Friends, consistently carrying out their principles of a humble walk with God, and earnest labour for the good of others. Like his immediate ancestors, his worldly calling is that of a linen manufacturer, and his firm has a reputation for genuine, honest work in that branch of industry, as high as that enjoyed by "the house of Morley" in another branch. The Bessbrook damasks are unexcelled, we believe, in the markets of the world. It has been said of the goods that come from Mr. Richardson's looms: "You may purchase them in the dark." If we covered reams of paper we could formulate no higher praise than that. But our object in drawing attention to Bessbrook is mainly to gather from its history the light it throws on the only satisfactory solution of the ever-present and ever-pressing drink problem.

Mr. Richardson (and his partners who are now deceased) purchased this estate of six thousand acres in co. Armagh, erected their great linen factory, and established public-house." The natural corollary is that there is and has been no prison, no police, no paupers, and no pawnshop. Only think of London being without each of the five items in that small peck of p's! If our faith were strong enough, and our works did but correspond, we suppose it ought to be done. The hand of the Lord is not shortened; therefore the preventing cause must lie in our unbelief, because of which He cannot do his mighty work.

It is true, no doubt, that in Bessbrook they began well, and that is half the battle. The entire works, we are told, employ about four thousand men, women, and children. Though the accursed drink is not to be bought in the township for love or money, it can be had in Newry, which is not three miles distant. There is no sumptuary law in Bessbrook compelling the people to abstain. Some *do* walk to the neighbouring town to procure liquor, but the moral education of the temperance system has been such that the householders of the place have endorsed the prohibitory arrangement by a vote of six to one. And so Bessbrook, to quote the expressive words of an impartial correspondent of *Land and Water*, "stands out like a gem in this sombre and commonplace world, and like a star in the black sky of crime and intemperance."

There do not seem to be any workless workers in Bessbrook. From morn to eve the whirr of the wheels and the click of the spindles are heard; and the beautiful, well-compacted material is unceasingly turned out, to find acceptance with housewives, the wide world over, as the product of clear heads, and supple, steady hands. Some £70,000 per annum are distributed as wages, but it does not go to enrich the brewer and the publican, at the expense of the health and morals of the people. Mr. Richardson has erected pretty and suitable homes for his workers, and no Court is needed to reduce rack rents. There they live in comfort and independence. Every house has its garden, so that there is plenty for the men to do during the leisure hours. For winter evenings there is a Library Institute, with its reading, lecture, and recreation rooms. There is a dispensary, supported by a common sick fund, to which all contribute their quota. There are excellent schools, supported also by a small general tax, in proportion to the size of the family. There is a savings bank, the depositors in which receive five per cent. interest; some of these have placed there goodly sums to meet the calls of the inevitable rainy day. No sort of favouritism is shown in matters of religious creed; for there are five places of worship—Episcopal, Presbyterian, Wesleyan, Society of Friends, and Roman Catholic. All these are supported by their congregations without the aid of any crutch from the State. Like an enlightened and benevolent autocrat, Mr. Richardson is no slave to modern notions of political and social economy; for he restricts competition in the trades of the town so that all may have a fair chance of a decent livelihood. A fine grey granite quarry on the estate gives employment to many who cannot work in the mills.

The place, in short, has been well described as "a model town," and they seem to be a model population. We do not suppose they have succeeded in excluding original sin with the beer cask and the whisky bottle; but "the devil in solution" always brings with him seven other devils as bad as himself; and the one

All this, and more, has been accomplished by Mr. Richardson, aided by his like-minded earnest and devoted wife. We are delighted to know that Mr. Richardson, Jun., follows in his father's footsteps, and conducts the flourishing Sabbath-school in connection with the Friends' Meeting House. Mr. Richardson believes that many of the ills that afflict his native land would vanish if the drink were expelled. In a letter addressed to Mr. Gladstone some five years ago, when that gentleman was in office, he said:—

> I am firmly convinced that if the Ministry had done their first work, and had braved the opposition of the spirit trade, they would have had a greater blessing on their labours for Ireland as well as England. It is a well-known fact that not a meeting for rapine and murder takes place in Ireland at which whisky does not play a prominent part, and that our poor countrymen would be incapable of committing the outrages which have taken place without the stimulus of whisky. It is well known, too, that the amount drunk in whisky and beer at least equalled the rental paid during the last three years, and we have proof that where least rent was paid most whisky was sold. God only knows how many murders were hatched in public-houses, or how many publicans licensed by the Government have taken part in the disturbances! *Apropos* of licensed spirit dealers, how is it that no effort has been made even to prevent the increase of a class which, in case of temperance legislation, you and others have stated would be fairly entitled to compensation? The effect of this constant increase must surely be a corresponding increase in the liabilities of the nation, not to speak of all the acknowledged evils of which the trade is a fruitful source.

Mr. Richardson's manly and Christian appeal does not seem to have met with any favourable response, and the "Irish question" is as far off from solution, apparently, as ever. Most heartily do we re-echo the desire expressed by Mr. Richardson in a letter to Sir Wilfrid Lawson, written about the same time: "How one longs for men in the spirit of Wilberforce to arise on either side of the House and shake it to the centre, as he did on the slave question." All honour to our Bessbrook friends that they have given to the country, and to the world, an object-lesson of such pregnant meaning and importance. We believe it is largely in the line of such industrial colonies, where our people will have honest work, fair wages, and wholesome dwellings, without the temptations of the drink, and aided by religious influence, that a way will be found out of the labyrinth of evils clus-

FOR THE NEW YEAR.

BY REV. MARK GUY PEARSE.

FOR thee, dear friend, this one thing do I wish and pray:
That full of sunny peace, and rippling to the shore,
May be the tide of time that flows in day by day,
Bringing new life and fuller from its boundless store—
With no wild waves that dash and break in blinding spray,
With no wild winds that beat, no angry tempest's roar.
Be thine the glassy edge that glides along the sands
With music soft and sweet—God's "Fear not" to the soul,
Bringing the tokens fair that tell of sunnier lands,
Smoothing the roughened places, making all things whole.
The ill that was is buried underneath God's sea:
Now this one purpose shapes all things that come and go—
That God Himself be ever more and more to thee,
Till over all the soul his love's full tide shall flow.

—*The Welcome.*

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CHEER FOR THE WIDOWS.

THE Home of Industry has been the scene of one of those happy gatherings which link together the children of luxury and wealth and the children of want and toil in one Christian bond. Mr. Holt, whose name is now a household word in the mouths of the needy and poor of both East and West-end, has provided a portion for 100 widows of the Home. Among them were the feeble, the aged, the blind, the paralysed, and the toilworn. Some were poorly clad; some neat and respectable-looking. Some were lonely, with not a soul to care for them but the friends at the Home of Industry; others are burdened with the care of a large family wholly dependent on their labour.

All were provided with a substantial meal The greater part of the eatables were put in bags and conveyed home, a little sufficing most of them. Then the Misses Holt distributed t each a packet of books, &c., and a bright Jubile shilling. The little ones from the Hackney Hom had been brought over for a little treat, and the helped to make the meeting bright with thei action songs and well-trained singing.

Mr. Charles Inglis gave a message of lov from Luke vii. 47: "Her sins, which are many are forgiven." Other faithful and loving word followed, to press home the need we all have o salvation through Christ. As the widows file out, one by one, the Misses Holt placed in thei arms a pair of beautiful warm blankets. Th thanks they were unable to express will surel rise in prayers, and bring down answers of peac and joy in the heart of the giver.

TEMPERANCE IN THE CITY.—A meeting the City of London Total Abstainers' Union wa held on Dec. 16, in the warehouse of Messr Spreckley, White & Lewis, Cannon-street. Mr. D. Lewis, who presided, referred to the fact th two years since he signed the pledge, at a simil meeting; he was convinced that, in leaving t ranks of the moderate drinkers, and joining hi self to the abstainers, his influence for good w much increased. Mr. Robert Whyte, Jun., in able address, argued that for mind, body, and pu pose total abstinence was far preferable to ve moderate drinking. Rev. J. Ossian Davies al gave an eloquent address, in which he earnest

THE SEALED SCROLL.

A WORD FOR THE NEW YEAR.

THE end of the Old Year and the beginning of the New suggest much. We link with the thought of this minor transition that of a greater one—one confessedly not far off—the end of this dispensation of failure, yet lustrous with grace, and the beginning of the new, which, though dark with judgment, is yet radiant with glory. As we thus stand on this meeting-place of time, with the shrouded future stretching away before us, sealed and mysterious, we can but wonder what lies within the veil. How apt we are to fear as we enter into the cloud, forgetting that the cloud has in it our Father's voice and our Lord's presence.

But there is "strong consolation" for us in a majestic scene written by the beloved disciple in the visions of the Revelation. As we read it, in the fifth chapter, let us get beneath the benediction pronounced upon those who "read and hear the words of the prophecy of this book." How blessedly it comes, like a dew from the Lord, upon those simple and lowly souls who, while not failing to seek to discern the mind of the Spirit in the application of these prophecies to the actual events foretold, are not less desirous to learn the use they may put them to for personal, spiritual profit.

John saw One sitting upon the throne. Ah! how well our hearts know Him, and tremble not; though He is thus "very high." In his hand was a book or scroll, "written within and without, sealed with seven seals."

True, this is the scroll of God's decrees and judgments as to the nations. But none the less may the Father's child behold here, by faith, the year—the future—that reaches out before him. His entire life is a prepared scroll. (1) *It is written*, ordained, fixed, not by merciless fate, but by the hand of omnipotent and unerring love. Every providence is appointed. Every sorrow is decreed. Every joy is ordered. "Good works were afore prepared that we should walk in them" (Eph. ii. 10). Is tribulation to come? It is but for the fixed "ten days." (2) It is written *within and without*. There is not a blank space. Nothing is left to chance. What joy is here! (3) But though thus written and covered, it is likewise *sealed*—strongly sealed with seven seals—all the pages of thy entire life, O believer. Impenetrably mysterious until the seals are day by day loosed, as page after page is unrolled. So was even Christ's earthly life. He, too, walked by faith. He waited the intimation of the Father's will for every word and act.

But how often have we, like John, "wept much," that we could not open these seals. But One is found worthy. It is the enthroned Lamb, characterised by complete power (seven horns) and perfect discernment (seven eyes). Let us drink into the joy of heaven, and join in the coming New Year, in its "new song," seeing that "our times are in his hands"; that day by day the tender human eye of Jesus is on us, and his gentle human hand is breaking the seals of God's providential appointments for us. He is worthy. This is his right, us his own. "We shall reign," and every item the scroll contains has reference to the training of God's crown princes. Let us, then, trust Him this coming year, and, because He is thus worthy, view every providence, afflictive or joyous, as equal in God's "good and acceptable and perfect will."

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HOW TO DEAL WITH INQUIRERS.

BY DR. L. W. MUNHALL.

THE following hints may be helpful to some in doing personal work:—

(1) Workers should believe that Jesus is able and willing to save now (see Heb. vii. 25; 1 Tim. ii. 3, 4, R.V.; and 2 Cor. vi. 2).

(2) They should be able to make plain what and whom to believe (see Isa. liii. 6; 1 Peter ii. 24; John iii. 6; and John v. 24).

(3) They should be able to make plain how to believe (see John vii. 17, R.V.; 2 Cor. viii. 12; and John i. 12).

(4) They should be careful to make plain the results of believing—(*a*) Justification (Gal. ii. 16, and Acts xiii. 39); (*b*) The new birth (1 John v. 1, and John vi. 47).

(5) They should understand that feeling is neither an element nor condition of salvation. Nearly all inquirers have, at some time, heard Christians relate their experiences; and, in some instances, the relators have indulged in not a little poetic license. These experiences are in their minds, and they are not willing to rest their souls unless they can have similar experiences. Show them the unwisdom of such views (2 Cor. x. 12, and 2 Chron. xx. 20). Also their unscripturalness (Rom. xv. 13). Beside, it is quite easy to show the unreasonableness of looking for the result of believing before believing.

(6) They should always remember that each inquirer has *one chief difficulty*. Ascertain what it is. Then, and not until then, can God's remedy be rightly pointed out and applied.

They should meet all candid objections, but never engage in controversy. The person who has the spirit of controversy is not a sincere inquirer. Nothing is ever gained by controversy. God's Spirit alone can convict, quicken, and enlighten. This He does through the Word of Truth. Man's words are, therefore, vain. God has never promised to use them in the conviction and conversion of anyone. They are only of value as they are helpful in bringing to the mind of the inquirer the things God has spoken.

(8) They should address themselves to the work earnestly, prayerfully, and gladly. Unless we live very close to the Lord, our zeal, if we have any, will be but the energy of the flesh. Living in unhindered fellowship with Him—and it is our exalted privilege—we will realise continually a touch of the Divine passion, and, per consequence, be earnest at all times. Of course we receive guidance and help from God by asking. He can direct us to the right persons. He can give us the right word to speak to them. He can prepare their minds and dispose their hearts to receive the message He gives us for them. Therefore they should "continue instant in prayer." As "God's fellow workers" they have been honored as no other beings in the universe. The highest archangel that serves before the dazzling presence of God, would gladly, no doubt, leave his exalted place of service, and wing his way swiftly to earth, to enter upon the humblest task to which any child not. This most glorious privilege, of leading the erring to Christ and safety, is reserved for those who once were wanderers from God. A right apprehension of their high calling will make them glad gleaners.

(9) They should press the seeker gently, yet earnestly, to immediate decision. It is unscriptural and dangerous to tell one to take time to think it over; to read the Bible; to pray about it; to do certain, or any, good works; to join the Church; or to wait for a different frame of mind, or "a convenient season." Immediate repentance and absolute self-surrender to be made conformable to the revealed will of God, is required of every guilty, lost sinner. A knowledge of these two facts, viz, that one is guilty as a sinner, and lost, is all the conviction necessary to immediate repentance, and the exercise of faith unto salvation. And since God has not promised salvation five minutes hence, and says, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth" (Prov. xxvii. 1), it is, therefore, clearly unwise to hesitate for a moment to accept God's most gracious and glorious gift.

(10) In the matter of approaching the unsaved it is difficult to indicate an exact method that shall prove to be just the right thing. Usually something like this will be found to be most natural, and easiest, in an inquiry meeting:—Q.—Are you a Christian? A.—No! Q.—Have you a desire to become one? A.—No! An other question on the subject would be impertinent; therefore it should not be asked. Something like this might, properly, be said by the worker, as he or she passes on:—Am glad you are here; come again. If the answer should be "Yes!" then the way is open to deal with the case.

(11) It may be that, in answer to the interrogatory, "Are you a Christian?" the person may respond, "I am a backslider." Then ask them if they have ever really believed. If they respond, "No!" treat the case just as though they had never made a profession. If they reply, "Yes!" show them—First, that God is married unto them (see Jer. iii. 14). Second, that God loves them, and stands ready to restore them to his grace and favour (see Hosea xiv. 4). (These things are just as true of the Church as of Israel.) Third, that knowledge of having wandered will produce sorrow that leads to repentance (see 2 Cor. vii. 8—10). And, fourth, if their repentance be genuine, confession of sins will follow, and then belief of forgiveness is most natural and easy (see Prov. xxviii. 13, and 1 John i. 9). The case of the prodigal son (Luke xv. 11—24) is a good illustration of what is required of the backslider.

(12) If the inquirer surrenders wholly to the truth, the importance of immediately confessing Jesus, as Saviour and Lord, with the mouth, should be pointed out (see Rom. x. 9, 10; 1 John iv. 15). Thousands of believers are in darkness and doubt, because they have never confessed with the mouth.

(13) It is usually a wise thing to have a word of prayer with the person before leaving them. This can be done without kneeling, which is not always convenient to do, though, if it is, it is well to kneel.

THE BRITISH SYRIAN MISSION is just now saddened by a prospect of a deficit of £600. Friends of the Mission are invited to unite in prayer that this deficit may be met, and that God may in the new year give great increase of blessing to the work in Syria. The British secretary of the Mission

THE END OF THE YEAR.—2.

By Rev. WILLIAM GUEST.

In the first of these papers for the close of the year, I ventured to say that the charge of defection from what has, since the time of the Reformation, been termed the Protestant Evangelical faith, was not so much to be explained by a positive denial of the truth as by superficial apprehensions of its import and greatness. The subject has excited a wide and eager interest during the latter months of the year, and this second paper will deal with it in relation to Christian people as distinguished from ministers of religion, to whom the first paper more especially referred.

It is not, however, one topic that claims notice, as the year closes, but many. Very conflicting is the aspect of the present times, and very mingled are the emotions awakened by the outlook of the future. Three considerations, among others, press for attention: these are considerations relating to Certitude, to Apprehension, and to Unreadiness. Brief reflections upon these may prepare us for a few New Year's thoughts on the Duties of the times which are before us.

CERTITUDE

should be the strength of faithful men. Never were they more urgently called to be assured of the things which they have learned. Professor Huxley, in an article in *The Nineteenth Century* Review for this last November, speaks of the Books of the New Testament as of "unknown authorship and of unknown date." The language, if justifiable a quarter of a century ago, is no longer so. Great European critics hold the proofs to be now incontestable that at least three of the Gospels and four of the Epistles of Paul were written during the lifetime of men who were living at the period when Jesus appeared, and were held to be the work of the authors whose names they bear. Christianity had, therefore, been introduced at that period, with all its hopes for the race, and its purposes to open the gates of a new era. This is a stupendous achievement of modern Christian learning. And while sceptics can furnish no other adequate explanation of the sending forth of the Gospels and these Pauline Epistles at that period, and offer no other explanation than ours of the origin of the Christian religion, we maintain that we have an impregnable basis for our faith. It should be added that the evidence for the origin of the other Books of the New Testament follows on the same unanswerable lines.

Not only so: the supposition that a period of rapid degeneration, like that of the second or third century, could have invented the character of Christ is one that violently outrages all historic probabilities. The life of Jesus shows such habitual repression of ordinary human motives; such majesty, and impressiveness, and withal grand simplicity; such richness, and verisimilitude of detail; such serene and yet deep compassion; and such rounded and perfect symmetry, as biography in the purest and most cultured ages has never approached, much less attained. That life, moreover, records such far-reaching doctrine; such masterstrokes of insight and wisdom; such discourses and parables, that the genius of nearly nineteen centuries has not exhausted their meaning, and yet of such clearness that childhood can feel their charm; such lofty principles, that

and point to a condition of society towards which our times are striving—such records, in short, as neither a Shakespeare nor a Milton could have imagined, and which no man can attribute to deliberate mendacity, or to factitious myths, or to the creation of a century of effeminacy and literary decay, without bearing witness to that which is utterly culpable in his unbelief.[*]

But our certitude has another ground to rest upon. Here all around us are the two proofs: of men and women, on the one hand, who are rising out of sin and misery through the Gospel of Christ; and of men and women, on the other, who, in the rejection of that Gospel, are sinking into corruption and wretchedness. Magnificent is the age for its progress of scientific research, its mechanical inventions, its splendid educational and literary developments. But these things are not able to heal men, because they do not touch the root of human wickedness; spite of them, there are high circles of English society that are putrid to the core; while discords and strifes, brutalities and remorse, tears and groans, are the woes of all peoples. Let us avow it frankly: the Socialistic agitation that would regulate labour without first subduing human selfishness; the Communistic schemes that would level society without supplying a motive for human brotherhood; the half truths that give Gospel invitations without Gospel warnings, that teach Christian duties without inspiring Christian love, and inculcate homage for Christianity without teaching the Christian doctrine of the creation of a new heart, and the renewal of a right spirit — these have always failed, will, must fail, because Christianity refuses to save man if it is not accepted in its completeness. There is anger just now because this complete Faith is contended for. Nor ought we to wish to control thought. We ought, however, to have convictions and to maintain that the religion of the New Testament is the supreme blessing of humanity; that it is impotent when impaired; that it ceases to be logical when modified; that it loses its power when it is divested of the sting that offends human pride; that it can only become divinely reasonable to a man who submits his will to it; and that to lower its spiritual demands is to leave a Christianity in name, but altogether changed and strengthless as a power unto human salvation.

We are thus led to a second reflection—one of

APPREHENSION.

Strange that men should write and speak so strongly against warnings in reference to tampering with revealed truth, when they are foremost to admit that certain present huge corruptions of Christianity had their origin in small beginnings. Let us go back for a moment. The great principle that the Bible is the religion of Protestants, would have asserted itself triumphantly, had not the Reformation passed under the control of politicians. The object of the latitudinarian statesmen of Elizabeth was so to frame the constitution of the Church of England as that it might be a compromise between the old religion and the new, and susceptible of a Catholic or Protestant interpretation. In the reign of Charles I., the Laudian changes in the formulas and services made them increasingly sacerdotal. In despite of all this, the old English antipathy to Rome was prevailingly strong. Alas! about half a century ago the enemy sowed tares in this, goodly field. Alarm and abhorrence seized the country at the appearance of the "Tracts for the Times," and at their deliberate design to Romanise the Church. Recalling, as I am able, the indignant consternation of those days with the widespread acquiescence in the priestly Roman, assumptions of these, I cannot but feel that a grave and menacing apostasy from the truths which martyrs and confessors bequeathed to us has passed over this land.

Doubtless there is still a strong and vigorous party of Evangelicals among Conformists; and sure I am that there are in Nonconformist congregations not a few who are faithful to the grand Puritan traditions which their fathers delivered to them. A general defection among Dissenters from evangelical doctrine cannot truly be affirmed. Nevertheless, the false spirit of the age has fostered a latitude in relation to revealed truth which is next to disloyalty. The Scriptures have too much come to be regarded, not as an unchangeable revelation, but as a sort of mechanical discovery, which is to be adjusted to the fashion of the age. Theology, it is contended, must be made to look reasonable to men, which in effect means to men of all kinds of propensities and habits. There is boundless sympathy for the sinner, but no adequate teaching of the exceeding guilt of sin, and its unutterable wrong to the universe of God. Men do not hear, as the Scripture teaches, that there is forgiveness with God that He may be feared, but gather now that there is forgiveness with God that they may presume. The tremendous urgencies of the "accepted time" and the "day of salvation" are ruinously weakened by a delusive idea of a post-mortality salvation. And latitude of doctrine brings a license of living. My deep conviction is that the strenuous demand of by-gone days that truth and justice between man and man should at all costs be maintained, has suffered a grievous decline. A Christianity without godly self-denial has not only come in, but is defended. Notions have been adopted which would speak opprobriously of Paul, with his keeping down of his body, as an ascetic; Peter, with his second Epistle, as a pessimist; and John, with his lofty unworldliness, as a mystic.

UNREADINESS

must be the consequence of these tendencies. What can we learn from the close of our Lord's great discourse in Matt. xxiv. but that in the days before the end there would be deceivers, self-considerateness, and self-indulgence? What is the lesson of that weighty parable at the opening of the following chapter, but that a certain unreadiness would then be the danger of all the professing Church? Nor this only: He forewarns us that there will be half even of those who bear the name of his friends who, without the kindled lamp, will be covered with consternation and pale-facedness when the midnight cry is heard, "Behold, the Bridegroom cometh."

Consider the present delusive temptation. "Higher thought" is often a revolt against the sublime spirituality of the New Testament. "Advanced thought," to many who adopt the misleading phrase, clearly means an advance to the level of the world. And here let me say, after a ministry in large while I have seen that the promises of Scripture have been richly fulfilled in the experience of the humble and contrite, I have in many cases seen a virtual rejection of the authority of Inspiration followed by growing dislike to the restraints of Christianity; by a deeper repugnance towards evangelical doctrine; by a more manifest casting aside of devotional customs; by a closing of the ears and eyes to Bible teachings; and by a downward course, until scarcely one principle of the Christian religion has been held. Memories arise before me as I write of men whose unbelief became their very personality; whose early profession of Christ was as a morning without clouds, but who drank in a "New Theology," which was to them a Loose Theology, and whereby they were lost to the cause of Christ. Ah, I have stood by the death-beds of some of these; have seen how the Saviour was remote and strange, and I have gone away from the painful uncertainties and hopelessness reminding myself of the Divine words, "To this man will I look, even to him that is of a poor and contrite spirit and that *trembleth at my word.*" Surely it is in days when men pervert and deny the revelations of the Spirit that they come near to that of which the Saviour warned us — an "eternal sin."

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[*] For the line of thought in this paragraph I am indebted to the recently published "Gospel of St. Mark," by Prebendary Chadwick (*Hodder & Stoughton*). A book invaluable for its reverent

In a paper for the New Year I shall have to speak of a growing number who in these days are giving themselves up more devotedly to the service of God. Meanwhile dark clouds are gathering. The end must be drawing near. Humanity is crying out that the evils which press on the world are becoming intolerable. Foreboding signs of a change are around us. Self-scrutiny, prayer, and submitting our lives to the teaching of Scripture, should be our posture of soul as the year closes. False teaching would make smooth the path, the end of which is destruction. A thousand voices claim our attention. There is one voice which it is life eternal to listen to. Let us, alone with God, look up and say, "Speak; for thy servant heareth."

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SPEZIA ORPHANAGE.

ON December 9 the doors of this institution were opened to receive eleven girls. They have come from a variety of districts, and are all bright and intelligent children. Those who have visited the Orphanage have expressed their great gratitude to God, who has raised up so many friends of Italian youth.

The expenses connected with an adequate sustaining of the Orphanage will necessarily augment the monetary responsibility of the Spezia Mission. We have recently received a noble contribution from a lady of £300 to the Mission. £5000 per annum would be needed to meet the necessities of the general Mission as it now exists, and help it to enter on some of the inviting fields of labour. EDWARD CLARKE.

Casa Alberto, La Spezia, Italy.

DR. SOMERVILLE IN AUSTRIA.—DEAR SIR,—Rev. A. N. Somerville, D.D., arrived in this town last Saturday night. Though very tired after his very trying work during the last three months in Bohemia, Moravia, Vienna, and Budapest, he spoke to a gathering of about 100 Christians in my dwelling on Sunday evening, on 1 Pet. i. 8, impressively dwelling upon Christ's love to us, and on his atoning blood. I had the pleasure of interpreting, and can testify that his discourse was blessed to many souls. We trust to have him here a little longer for the spiritual good of this town of 120,000 inhabitants.

Yours in Jesus, P. W. REINMUTH.

LITTLE BY LITTLE.

CARDINAL WISEMAN understood well the significance and power of the Romanising section of the Church of England, when, in a letter to the Earl of Shrewsbury, he used the following language:—

> We may depend upon a willing, an able, and most zealous co-operation, with any effort we may make towards bringing her (*i.e.*, the Anglican Church) into the rightful position with the Holy See, and the churches of its obedience. It seems to me impossible to read the works of the Oxford Divines, and especially to follow them chronologically, without discovering a daily approach towards our Holy Church, both in doctrine and affectionate feeling. Our saints and popes have become dear to them, by little and little, our rites and ceremonies, our offices — nay, our very rubrics, are precious in their eyes, far, alas! beyond what many of us consider them.

Since this was written it has been made still more abundantly evident that the Church of Rome in her great aim of restoring her own supremacy in England, has found "a willing, an able, and most zealous co-operation" in a large and increasing portion of the Church of England. Some members of the Church of England cannot see what Cardinal Wiseman so clearly saw, that Tractarianism, Puseyism, Ritualism, are so many stages in the return pilgrimage to Rome. The process is indicated by the words "*little by little.*" Our saints and popes, our rites and ceremonies, our offices, our rubrics, our conventual orders, our priesthood, our discipline, our attitude towards the Bible, our prayers for the dead, our exaltation of Mary, our elevation of the host, our purgatory, our articles of faith, little by little, little by little, have been accepted, till the Anglican Church is gradually assuming the form and lineaments of the Church of Rome.

And what is the principle involved in this process of "little by little"? It is something very different from the principle which our Lord recognised in Nathanael, when He said, "Behold an Israelite indeed, in whom there is no guile." The principle is just this: Carefully disguise your ultimate aim; take good care that it be not even suspected; preach occasionally an evangelical sermon; denounce the monstrous pretensions of the Church of Rome, rarely and only up to a certain stage of the process; take from your system some little thing not very unlike something already in the Anglican Church, and offer it as a good thing, a little thing, which we may safely borrow from that corrupt Church of Rome. Wait till the people have got used to that and then bring forward the next little peculiarity of Rome, practising the same deception as to your final aim.

From beginning to end this process is characterised by duplicity and falsity. Protestants are accustomed to characterise by such terms a process that disguises ninety-nine particulars and exhibits one, and they therefore conclude that the Ritualists, being religious men, are quite incapable of following it, and thus they fall an easier prey to the system. Some time ago we extracted a piece of instruction given by Dr. Pusey through one of the Church papers, in which he made bold to show his cards, to lay bare the entire process of recreating the Church of England in the image of Rome, pointing out in so many words that the only method that would avail them was the "little by little" method. The Romanising influence has now been carried very far. The Rome-likeness in the daughter begins to be conspicuous.

On the bridge of the good steamer *Tasmania*, that night of the disastrous wreck, was her brave commander giving the right course, N. by W. 67°. He had taken account of eddies and currents. The second officer, leaving perhaps the currents out of consideration, came and directed the helmsman to make it N. by W. 57°, but *to bring the ship round so gently* that the captain would not notice it. Hence the destruction of this gallant ship. An insensible variation in her course did it all. Here, too, the process was one of deception.

We see how awfully religion is imperilled when once the church takes the place of Christ. Devotion to the Church of Rome condones all deception and perfidy. The tempter, whom Christ suffered not to interfere with his own life plan, has found the means of gaining the confidence of a lapsed Church, and is accepted as Counsellor and Tactician.

We have, then, in the war waged against the Protestantism of England in the last half of the nineteenth century, two great and formidable opponents, the Church of Rome and the Church of the Romanisers. Is there a third antagonist? There is. It is the World.

So many specious representations have been made of the æsthetic beauty of the Church of Rome, of her romantic associations, her patronage of the arts, of her toleration of worldliness, &c., &c., that the world has greatly altered its tone with reference to that Church. Her religion is after all a good deal more convenient than that of the Calvinists. And it is thought to be a sign of charity to desist from dwelling on her faults, and recognise her varied excellencies. The Church of Rome has her religious vows, involving self-mortification, but by the felicitous system of proxy, these laws are imposed on a few and the majority are allowed to go in for the enjoyments of the world to their hearts' content. Then we find that public sentiment, as it obtains expression in the public prints, lends itself to the promotion of the ends of Rome by putting a stigma on all endeavours to exhibit her in the light of God's Word.

Thus we have three great powers battling to obliterate the Reformation, not only in England, but in all countries where England is represented—"Going forth to the kings of the earth," to arm them for the encounter, the great battle of the Lord God Almighty.

The leaders of Anglican Ritualism begin now to come in sight of the mountain-top towards which they have been tending for half a century, if indeed they have not reached a position where they are so far in the ascendancy as to secure for themselves all the leading appointments in the Church.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.—This Society continues to carry on its work with great earnestness and success. The agents are found all over the country, and are welcome visitors to most houses. Ireland is still largely without book-shops, and depends on the colporteur for a supply of pure literature. In a broad, catholic spirit, supported by members of all the churches, the Society carries on its work; and not only are books being sold, but the agents of the Society record many cases of great spiritual change in the heart and life. Like all societies working in Ireland at present, there is great need of funds, and much fear that unless liberal aid be given the number of corporteurs must be lessened. It would be desirable to add greatly to the num

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* This timely article is extracted from *The Bombay Guardian*, and is inserted at the request of

The DOCTRINE of the HOLY SPIRIT:

ITS IMPORTANCE AND RECENT DEVELOPMENTS.

By Rev. CHARLES MOINET.

The Church is the creation of the Holy Ghost. Its continuance, growth, and perfection are dependent upon Him. Born and baptized at the day of Pentecost by his descent from heaven, it has drawn its life and inspiration ever since from the same high source. To be distinguished in this respect from all other societies originated and maintained simply by the voluntary association of their members, its development is different also, proceeding in accordance with different laws, and directed towards a different end. We may say, therefore, no Holy Ghost no Church of Christ, and conversely no Church of Christ no Holy Ghost.

It being so, then, that the Holy Ghost inhabits and inspires the Church, the importance of correct views as to his Person and work becomes immediately obvious. It may be said that life may exist without any clear knowledge of its source or the laws that govern its action; and this is partly true in the spiritual as well as in the physical domain. But as spiritual life involves the deliberate choice of the will, and consists in fellowship with the Father and the Son, it will ever be proportioned to the depth and fulness of our knowledge and consciousness of God. And this consciousness we know to be a gift, a new creation, the work of the Spirit of God. When it becomes feeble, when it degenerates into sentiment, or the enthusiasm of humanity, or morality touched with emotion, its source becomes less clear, and the necessity for referring it to a Divine person correspondingly less apparent. To call in the Holy Spirit to account for it is felt to be a somewhat extravagant and presumptuous procedure. He drops out of the creed of the Church as He has practically dropped out of its life. And when He is spoken of at all it is simply as a synonym for the Divine influence, though, as a rule, He is quietly ignored and set aside.

Now, if it is true that a feeble spiritual life impoverishes the doctrine of the Holy Ghost, it is also true that it impairs the integrity of other doctrines also, and disturbs the relation of the Church to them. For life and doctrine are so closely united that any injury done to the one is sure to affect the other. Take, for example, the Person of Christ. Dorner has well said, "that the revelation or dominion of the Holy Spirit and the glorifying of Christ in the world are inseparably one." The Spirit takes of the things that are Christ's and shows them unto us. He makes the objective revelation which we have in the Son of God the subjective possession of the individual soul. He is the bond of connection between the believer and his Lord. But, if this bond is seriously relaxed, or severed, what is the result? Christ becomes a historical person and nothing more. He ceases to be the source of life and inspiration to the world, the Redeemer from sin and eternal death. I do not undervalue the influence of the historical Christ, or the elevating impulse which the study of his life and teaching has communicated to men, but Christ without the Holy Spirit acts upon humanity merely from without. He may gild it with something of celestial light and warmth, but He does not become the light of *life*, nor draw men into living fellowship with God. Again, if, apart from

same time inevitably robbed of its supreme prerogatives. He ceases to be the Son of God in the full and Nicene sense of the term. For a conviction of this truth is not arrived at solely through the teaching of Scripture, though that is quite explicit on the point. But we are led to accept one out of many interpretations of that teaching as being undoubtedly true, and to condemn all others as fundamentally false, in obedience to the spiritual instincts of our own nature, or, to put it in other words, in virtue of our own experience informed and educated by the Holy Ghost. This experience consists in the conviction of sin and of our own absolute impotence either to atone for its guilt or to remove its impure and paralysing results. Hence awakens the need of forgiveness and cleansing, or, to combine these in one word, of redemption. And we know from what we have learned of the nature of our sin that this redemption must come from a Divine Person, that we require an atonement which no other can provide, a power equally Divine to make clean our hearts within us, and a Divine strength to deliver us from the dominion of evil, and quicken us into newness of life. In other words a Divine Saviour and sacrifice is the necessary complement of the Christian doctrine of sin, the answer which an awakened conscience demands in order to be at peace with God. But whence does that awakening come, if not from the Holy Ghost. "He, when He is come, shall convince the world of sin." And, "no one," says the Apostle, "can call Jesus Lord but by the Holy Ghost."

On the other hand, if you eliminate this unique conviction of sin, what are the conclusions which invariably follow? An atonement becomes unnecessary, for there is nothing in sin which may not be dealt with in some other way. A Divine Saviour is equally superfluous for there is nothing in us or about us from which we need to be saved that makes so tremendous a demand as that which is involved in the Godhead of Jesus. To allow that doctrine, to be true, is to acknowledge the existence of what is altogether out of proportion to the requirements of the case. It will soon be felt to be an awkward and excessive article of faith that embarrasses and upsets the system in which it finds a place, and through sheer stress of logic it will be driven out or reduced to an appropriate and symmetrical shape. The result will be an Arian or Socinian Christ, but not the Christ of the evangelists, the everlasting Son of the Father, very God of very God.

I have tried to indicate as briefly as possible how much depends on holding fast the teaching of Scripture on the subject of the Holy Spirit, and how closely this is connected with the life of God in the soul. It is, indeed, the most sensitive of all doctrines, that to which they all converge and in which they culminate. Here they receive their final interpretation and find their point of contact with the heart of man. If we lay wanton hands upon it, or touch it with the cold fingers of unbelief, the chill will enter into the whole body of truth and paralyse its power.

There are two dangers by which it seems to me at present to be threatened, and which call for vigilant and vigorous protest. They spring from entirely opposite points of the compass, but they unite in their ultimate effects.

(1) The first is due to an unscriptural theory of the Church and sacraments. Whenever the ministry is exalted into a

of the sacraments. A priest must have something to do which is *ultra vires* of the laity, and he naturally finds this in the administration of the sacraments. It is when so doing he acts as a priest most conspicuously, and hence the temptation to frequent celebrations and to exaggerate the benefits which they confer. They are the links by which the *disjecta membra* of the body of Christ are gathered into one, the great, if not the only, means by which regeneration and spiritual nourishment are conveyed to the faithful. And as the Church, or the priest acting by the sacraments, usurps the place of Christ, so the sacraments themselves usurp the place of the Holy Spirit. Theoretically, room may still be reserved for Him; but, practically, He is quite superseded.

It is impossible to doubt that, in consequence of this, the Church suffers a serious and irreparable loss. And we must not lose sight of it when we see the apparent zeal and devotion which High Churchism develops. Much of it, in so far as it is spiritual, and genuine, is merely mysticism, but the most of it is of a much more questionable character. It may be Churchiness, but it does not follow that it is Christianity or Christlikeness.

(2) The other danger is due to the tendency, so powerful in our time, to reduce Christianity to a means of culture, and to minimise the supernatural as far as possible. The intention in many cases has been to claim for Christianity a wider area of influence, an affinity with every kind of excellence and every form of beauty. And this was in part a reaction from that narrow Evangelicalism, which, in its eagerness to maintain the distinction between nature and grace, decried and disparaged the one to exalt the other. But, however excellent the intention, the result has been to rarefy the work of the Spirit till it has lost its distinctive character and power. And this in a variety of ways. Inspiration has been diluted, and its uniqueness denied. The writers of Scripture shared the illumination common to all Christians, and were subject to the same liabilities to error. Or, still worse, they shared the genius which has been the possession or gift of all the great thinkers and poets of the world, only in their case the genius was religious, in accordance with their Semitic antecedents.

And as the doctrine of the Spirit in the Word has been thus impaired, so also has his presence and work in the individual heart. Man, it is argued, has natural affinities with God, and carries within him sparks of the divine—the light that "lighteth every man that cometh into the world." Regeneration is represented as just the awaking of this light, the recognition of truths and relations already existing, but which we habitually ignore until they are pressed upon our attention. God is the Father of all men, and we become his children when we acknowledge the relationship, and endeavour to act accordingly. It is difficult to see how such a theory satisfies the words, "Except a man be born of water and of the Spirit he cannot see the kingdom of God," or, "If any man be in Christ he is a new creature."

Of both these dangers we must beware. We cannot deny that they have weakened and benumbed the life of the Church, and are in sympathy with fashionable and prevalent currents of thought. I shall not say much as to recent developments of the that for two reasons. First, because the Sacramentarianism of the Lutheran Church has unfortunately obscured and displaced it; secondly, because it is the historical character of Christianity that has mainly engaged attention there. The Tubingen controversy has raised issues which require to be combated on historical ground, and, until the dust of the dispute has been well laid, other departments of theology will suffer somewhat by neglect.

In our own country the last decade or two have not much to show on the subject, though we have a rich literature, mainly the product of Nonconformity, lying further back. Anglican theology has been occupied with other and more congenial themes in keeping with its peculiar character, and religious thought elsewhere has felt the forces dominant in Germany, and followed in her wake. But there are signs of better things to come. Biblical criticism has shown us that there are fresh veins of truth waiting to be worked. We have still to exhibit the particular aspect which the doctrine presents in the Synoptists, in St. Luke's history of the Acts, in St. Paul and in St. John, by all of whom it receives certain characteristic developments. And there is a fact in the life of the Church which is certain to lead to a revived interest in this subject, and that is the extraordinary increase in missionary activity and enterprise. This is distinctly due to a quickening of evangelical life and will always carry with it a due recognition of the work and Person of the Holy Ghost.

To pass to phenomena which have appeared within the Church, and have claimed to owe their origin to the Holy Spirit—these do not demand more than a word or two. Some by their extravagances have been their own refutation, and others have been gradually brought under control.

In conclusion, may I remind you of certain words of our Lord, three sayings of his of special interest in this connection:—"These," He says, speaking of the Scriptures, "are they which bear witness of Me." "He," speaking of the Spirit of Truth, "He shall bear witness of Me." And, lastly, "Ye also," referring to the disciples, "shall bear witness, because ye have been with Me since the beginning." This triple testimony reaches its climax in the witness of the living Church to Christ. Thus it becomes visible and audible far and near, resonant in word and work, a *vivâ voce* testimony which he that hath ears to hear may hear. And to this it must be continually inspired by the Holy Ghost. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." Have we received this power? Have our congregations done so? Let us observe the order. First, the Holy Ghost, and then, and then only, the power. "Ye shall receive power *after that* the Holy Ghost is come upon you." And if the Church is to fulfil her great function, it will only be by the means of which our Lord has here spoken. The world will not be slow to recognise Him when the Church, while pointing to Him with one hand, shall cease to throw a veil over Him and darken his features with the other; when her testimony is so clear, explicit, and full, no discordant note or tremor of doubtfulness shall be detected in her voice.

REV. HENRY BARTRAM, vicar of St. George's, Ramsgate, says *The Rock*, has obtained a license to perform stage-plays at a theatre which has been transformed into a parish hall. A professional license was granted for three months, and the vicar

MISSION WORK IN JAPAN

AMONG the most zealous of Christian workers in Japan are the Methodists, whose missionaries were somewhat late in the field. The Episcopalians and Presbyterians had organised missions there thirteen years before four representatives of the Methodist Episcopal Church of America were chosen in 1872 to introduce Methodist missions into Japan. They commenced their work in the autumn of 1873 in four places—Yokohama, Tôkyô, Hakodate, and Nagasaki. Now the mission staff numbers thirty, with other stations in the interior; and twenty native churches have been organised with 2500 members. The Mission maintains well-organised colleges at Aoyáma and Nagasaki, and excellent schools for girls in Tsukiji, Hakodate, and Nagasaki.

There is a kindred mission from Canada, which commenced its work about the same time, and possesses a staff of fourteen missionaries, with ten native churches having a membership of about eight hundred, and carries on most successful schools for boys and girls in the capital.

The Mission of the Evangelical Association of North America works in the capital with seven missionaries; the Methodist Protestant Mission has three representatives in Yokohama; and the American Methodists of the South have quite recently commenced to work at Kobe with three missionaries. All these missions are working successfully, yet there is room in Japan for many more Christian missionaries.

Striking proof of the correctness of this statement appears in an unexpected quarter. *The Japan Weekly Mail*, of October 22, which is the principal English newspaper published in Japan, contains a long and elaborate article upon the resignation of the Japanese foreign minister, and its probable effects on the future political history of that interesting country. Incidentally the writer, who demonstrates the importance of his opinions by the extent of his intimate knowledge of Japanese affairs, points out the present transition condition of Japanese methods of thought and life. The lately prevailing civilisation which Japan derived from China and India, and modified and elaborated to suit herself, is retreating before, and giving place to, the new civilisation which she is adopting from the Western world. The effect is to destroy the old moral code by exposing the errors of Confucianism, and, until Confucianism is replaced by Christianity, to weaken all the bonds of society, and endanger the political system of government.

Japan is littered with the *débris* of systems which the science of the West has destroyed, and the thoughtful Japanese, who have hailed with pleasure the progress of the destructive influences of Western civilisation, are now invoking its constructive power so that for the ruins of their ancient ethical cult they may obtain the efficient moral code and the religious comfort and safety of Christianity.

> It is here that the way is widely opened to Christianity. Japan must have some substitute for the wonderful chain of family ethics that through long centuries has bound China's hundreds of millions into a homogeneous nation. The creed of Christendom offers her such a substitute and she will accept it, at first from necessity, and ultimately from conviction.

These are the words of a politician writing, not upon Christianity, nor with any particular favour for it, but for the purpose of coldly dissecting the political condition

fore, all the greater. They should give an impulse to missionary labour in Japan, because they express the opinion of the governing class in that country, an opinion which induces the Government to regard with favour the appearance and labours of missionaries. As Dr. C. S. Eby said in a lecture on this subject: "Christianity is, or should be, like the sunshine and the rain which pour down upon every spot of earth prepared for their influence, producing flowers and fruitful harvests," and we know of no spot of earth so well prepared for the influences of Christianity as Japan.

◆

"GIVE YE THEM TO EAT."

MATTHEW xiv. 16.

So hungry, faint, and weary, they are travelling on their way,
Such multitudes of people, who are starving day by day;
Yes! *starving*, truly perishing, for want of Living Bread,
The Bread which came from Heaven—sent that they might all be fed.
Methinks I hear the Master say in accents low and sweet:—
"If truly ye are *my* disciples, then *give ye them to eat!*"

"Ah, Lord, I am so frail, can I do aught indeed
To help to give these multitudes the Heavenly Food they need,
My time, and strength, and talents, yes, *all*, *all* I'd gladly give,
If only some poor hungry souls might hear of Thee and live;
To win some souls for Thee, my Lord, I fain would always seek,
But, Lord, 'I am not eloquent,' and I am poor and weak."

Is this what some are thinking, as they hear their Lord's command
To help to feed the fainting ones, in every clime and land?
Then pause and think a moment, of the story of that lad
Who gave those loaves and fishes, which was all our Saviour had
Wherewith to feed the multitude so sadly needing bread;
He made it all-sufficient, so the multitudes were fed.

Oh! would that all who know the Lord would do their best to bring
Poor weary, starving people to the knowledge of the King;
Then soon the glorious Gospel sound would fall on every ear,
And we have done our duty then, if e'en they will not hear.
If they refuse the Bread of Life, we shall have done our part
In telling of the love of Christ to each poor restless heart.

Oh! bring your *all* to Jesus, friend, and be content to rest
In his dear hand an instrument, He'll use you for the best.
However poor, and weak and small, you have your part to do,
And certainly and surely is there work, much work, for *you*.
"On them I have compassion," says the Lord in accents sweet.
If truly ye are my disciples, *give* YE *them to eat.*"

A. M. L.

[To be obtained of Mr. Townsend, Printer, Exeter; or Miss Leakey, Exeter; in aid of the Church Missionary Society. 4s. per 100, 8d. a dozen, or 1d. each.]

CHELTENHAM.—A fortnight's mission to the "People" has been conducted here by the Yorkshire Bible-carriage missioner, Mr. John McAuliffe. The Gospel has been preached to the poor, many of whom, it is believed, have found peace in believing. The early morning prayer-meetings, afternoon Bible-readings, and out-door witness for Christ, have been also greatly blessed to the members of the Y.M.C.A. and the Y.W.C.A. One desire seems to pervade the whole—namely, for

THE SHEPHERD'S VOICE.

By Mrs. ANNA SHIPTON.*

On one occasion, I was invited by a lady to break a long and fatiguing journey by resting at her house. I gladly availed myself of the invitation. The second day after my arrival, my hostess enlarged on the doctrine of sinless perfection, which engrossed her mind; nor would she allow that we were encompassed with infirmities, or that the roots of sin were still in the heart. I naturally inquired if she had herself attained this state of perfection; to which she replied that she had. It was evident she had not a clear idea of consecration, whatever the doctrine might be. I suggested as much to her.

My candour excited her displeasure, which was shown in coolness of manner unlike her cordial reception. She surprised me the following evening by saying, with some confusion, that she was expecting visitor, and that the room I occupied, being the largest, was the most suitable for their accommodation.

Soon after I had retired for the night, my hostess came to my room, and suggested that it would be more convenient to her servants if I could leave the next day, as they could then prepare the room for her expected guests. With the morning came a clearer sense of the Lord's presence and guidance, even to his appointing me distinctly the hour of the train by which I should leave; so that when the lady entered my room with the railway guide, to point out the departure of 10.10 a.m as the most suitable, I had firmly to protest that I could only leave at 2.30 p.m.......

By two o'clock I was at the station, in a crowd such as I had experienced but once before. Not a seat was vacant; and the holiday-makers seemed to emulate each other in their wild mirth and recklessness. The keen wind swept along the platform; I was weary with packing, and the internal conflict through which I had passed—this I should have escaped, if I had trusted the love of God that was thrusting me forth to fulfil his will, and the desire of my own heart for his service. How little do we honour Him who has undertaken our cause, when we doubt his immediate care, and so throw suspicion on his love!

The train was long overdue; and in my weariness I sat down on a bale of wool, and prayed that the Lord, who knew my weakness and need, would show me why I was sent forth among the disorderly crowd around me, unable to speak to anyone, and vainly trying to understand why I was there, or what was to come next—neither of which was necessary.

As I was praying, the train, crowded to its utmost, came steaming in: there was a rush to the carriages; not a vacant place could I find. When all the passengers were seated, the station-master inquired if I were not going on. I replied, "There is no room;" and a dark shadow of distrust fell over my spirit.

There was confusion; another carriage was rapidly put on; and, scarcely knowing how, I was hurried in; and the long, over-crowded train was in motion before I saw that the car was shared by one other occupant only. I lifted up my heart to my very present God, and was still.

My companion was a young man, of perhaps five-and-twenty, with an evident exclusiveness that was a barrier to accosting him; but some little courtesy shown by him in the care of my luggage opened the way, and soon I found my interest awaken, and I drew near the question which hovered on my lips.

The Lord saw my need, and had compassion on his stupid shrinking servant. So clearly came the invitation to the love of God to the stranger, that I felt the power of the presence of Him who had taken me from under the shadow of the gourd, and had sent me with this message whither He would.

I spoke. The young man listened, drew himself up haughtily, and replied, "My family do not approve of such questions."

Smiling consciously at his idea of escape, I said, "I am not speaking to your family, but to *you*."

He rejoined coldly, "Then *I* do not approve of such questions."

There was a pause.

I said—though *gently*, I thought (perhaps it sounded somewhat sternly, for he turned quickly at last and looked at me), "When you meet me before the Lord, in that day when the secrets of men are judged, how will you answer when the Lord tells you that He sent me with an invitation to you to come to Him, and that your reply was that you did not 'approve' of his message?"

He looked astonished and uncomfortable, but maintained a cold, though less haughty silence, while he gazed intently through the carriage window. I sat still, and prayed.

The mighty Arm of Jehovah had forced me into this place of testimony. Did He ever yet leave us to fight our battles alone when we asked Him to be our leader and defence? *Never!*

I waited before Him; content to be despised by man, but not content that my companion should go scathless, and God's message be scorned.

Neither of us spoke. Yet in that silence I was listening for the Voice that said, "Let there be light: and there was light." He was the same Lord who called the widow's son to life; who commanded Lazarus to come forth from the sepulchre; who took the little maiden by the hand, bidding her arise.

In that stillness, He for whom I waited spake: "*Give him a tract.*"

Instantly I reached forward for my travelling bag, which had been placed in the net above his head, and, in the effort, it slipped from my hand, and the contents lay scattered around. This broke the painful constraint; my fellow-traveller forgot his dignity, smiled, and at length fairly laughed, in his unsuccessful chase after reels of cotton, pencils, and pens, and fluttering papers.

In the confusion, I sought vainly for a tract. Not a tract, nor a text, was there; and I sat almost stupefied, by what I feared must have been a mistake or a delusion.

Suddenly I remembered that my travelling dress had been worn once since my return to England. I searched its many pockets in feverish haste; and in the depths of one I found a tract I had replaced there long ago, as unsuitable for the person for whom I had intended it. There it was!—a tract, my only one, its title, "*That Man Saved My Life.*"

I handed it to my companion, and asked his acceptance of it. He hesitated at first, and then reluctantly held out his hand for it.

I watched him as his eye glanced from the cover to the open page. The colour left his face; that face was softened by silence he said, in a subdued and broken voice, and with a startled look—

"Did you know, then, that I had just been saved from drowning?"

Ah, then I saw that this also was from the hand of God.

The barrier was broken; and I spoke of Him who was nearer and dearer to me than ever. He listened, like a child to a new story; like an exile in a far-off land to a letter from home; like the son upon the Father's neck, as he hears his welcome, "This my son was lost, and is found!"

His heart had been impressed at the time of his miraculous escape from shipwreck; but the impression had passed away with his deliverance. The Holy Spirit now showed him that the secrets of all hearts are open to Him, and that the heavenly Father yearned after his wandering child. It would be difficult to reproduce that testimony of the power and goodness of God in those hours; but he acknowledged that God has his messengers everywhere, and his power none can withstand. I doubt if in all that long line of carriages there were two more rejoicing, praiseful hearts, than this last carriage contained.

At the station before reaching London, my fellow-traveller prepared to alight.

I bade him "farewell."

"No," he replied, "I will *not* say 'Farewell,' but 'Good-day.' I must see you again."

"It is farewell," I said "We shall never meet again on earth. All I ask is that you will not forget the message that I was commissioned to carry to you; and do not part with the tract."

With tearful eyes and tremulous voice he answered—

"Never!"

The train swept by, leaving him to return to his home with new life and light in his heart, and carrying me a stage nearer to my journey alone to Italy. "He led them forth by the right way." "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psalm cvii. 7, 31).

MR. D. L. MOODY.

Mr. Moody concluded his labours in Pittsburgh on Sunday, December 11, and returned for a little space to his home in Northfield. From two to four meetings were held each day for three weeks, with a usual attendance at the Rink of between three and four thousand people. Many have been turned away at times, unable to find even standing room. The interest in the meetings has been so general that the daily papers have given reports, and in some instances published Mr. Moody's sermons in full. Thus the community has been thoroughly aroused to the things of religion. *The Banner* of last week says: "It is too soon to say much as to the permanent results of his labours, but there is every indication that nearly all the churches in this city and in the surrounding region have received or will receive a new impulse to activity, and that many men and women have already begun to lead a new life."

Mr. Moody is looked for in Louisville at the beginning of the new year. A tabernacle is being erected for the anticipated meetings, to seat 5000 people. Mr. Moody expects to spend the early Spring months on the Pacific Coast.—*New York Evangelist.*

DULVERTON, SOMERSET.—The Lord has greatly blessed the services conducted by Mr. John Elliott, of the Evangelisation Society, in the Congregational Chapel. Though the nights have been very dark, people have walked several miles with their lanterns in their hands. Some known as habitual drunkards have attended. On the second Sunday there was a complete breaking down, and several under deep conviction of sin went into the

THE VALUE OF MISSIONARY WORK.

Professor Max Müller, at a Missionary Conference held at Oxford on November 28, said: "It would be a very sad thing if, as according to Canon Taylor, religion is to depend upon majorities. Is the Christian missionary to count his converts? Is he to say, 'If I gain ten, then I am right; but if someone else gains twelve, then I am wrong?' A man who only thinks of the spirit of truth and not of the opinion of others is the man wanted to uphold the Gospel of Christ. Do not let us count heads, but simply go on preaching what everyone of us knows to be true."

The fallaciousness of estimating missionary success by "counting heads" is demonstrable by a brief comparison of missionary methods in China. There are three great classes of missionaries at present labouring in that Empire. They are the representatives of the various Protestant denominations, of the Roman Catholic religious orders, and of the Greek Church. We omit altogether the Mohammedan missionaries, because, if there are any in China, of which we are not sure, they are confined to obscure parts of south-west China, and nothing is known of them beyond those parts.

We may briefly dismiss the Greek missions from our comparative consideration by saying that, since the sending of an embassy of the Czar of Russia to China, nearly two hundred years ago, they have laboured in North China, and chiefly in Pekin, where they have been always closely connected with the Russian Embassy, whose official support and protection they have had. Their methods are silent and unobtrusive, and, as there are no public documents giving any account of their work, they attract little attention in the East. But the splendour of their ritual, their processions, and all the gaudy accessories of their ceremonies appeal powerfully to the imagination of the people in the East; and, as they have abundant means, which they distribute amongst the poorer members of their flocks, it is probable that if heads were counted their numbers would be found to be very considerable. All that can be said with positiveness is that, both in China and in Japan, the Archimandrite enjoys a degree of dignity and consideration, such as is not enjoyed by the heads of other churches.

Leaving the Greek Church out of the comparison, we confine it to the methods of propagation adopted by missionaries of the Roman Catholic Church, and Protestant missionaries.

The first point to be observed is that, while Protestant missionaries are comparatively new arrivals in the country, Roman Catholic missionaries have been there for centuries. Their missions to the various countries in the East extend back in an unbroken line at least as far as Francis Xavier. During all these centuries their missionaries have worked in China and Japan with brief intermissions. These intermissions, such as they were, were caused by the failings which still distinguish their missionaries, namely, their interference in native politics, their assumption of political importance, and their attempts, by means of their converts, to become a political power in the State. It is a historical fact that the refusal during many years by Japan to permit any outsider to reside in her borders was wholly due to the attempts of Roman Catholic missionaries to obtain political power there. Neither in China nor in Japan has there ever been a hatred or distrust of the people of another race as such; but the early Roman Catholic missionaries, which were sent to Japan mainly from the Philippine Islands by the Spaniards, and from Macao by the Portuguese, first quarrelled bitterly with each other, then the faction which got the upper hand ousted their rivals, and endeavoured, by means of the vast number of converts which they undoubtedly made in South Japan at the end of the sixteenth and the beginning of the seventeenth centuries, to grasp political power. This endeavour excited the suspicions of the Japanese, who feared that a plot was in progress to make their country the appanage of Spain as the Philippine Islands were, and the horrible persecutions, of which history tells a heartrending story, followed, and hundreds of thousands of native Christians were destroyed. Christianity in Japan was uprooted, utterly annihilated, and the country, by the most stringent regulations, hermetically sealed to foreigners.

Incidentally it may be remarked that it was the desire of Roman Catholic missionaries to interfere in native affairs in Madagascar which led to the recent conflict between France and the Malagasy Government; and it was such an interference which, in recent years, caused thousands upon thousands of Christian converts in Corea to be slain outright, or to be thrown into prison and allowed to die there of starvation. Time after time, during the last forty years, have French priests crossed the frontier from China into Corea, begun to exhibit pretensions of authority, and excited fresh persecutions, in course of which they have been hunted like wild beasts, and their converts killed.

During last century Roman Catholic missions flourished in China under two great Chinese emperors, who filled the throne during the greater part of that century. The first of these, Kien-Lung, who was a man of very elevated character, and of very liberal mind, probably one of the greatest rulers the world has ever seen, was very much attached to missionaries. He promoted them to important offices about his court, and, amongst the many things he did for them, he built for them at Pekin an astronomical observatory, and the instruments used by them are still to be seen there. They made a vast number of converts—it is impossible to say how many—but there are estimates which put the number at four millions, though it is doubtful whether that number, or anything like it, was ever attained. Subsequently they were driven out of China under circumstances which would well repay consideration, but which are beyond the scope of this article, and they did not return until Europeans generally were readmitted within recent years under treaty rights. The records of their work during that period were collected and published between 1780 and 1820 in a series of works, entitled "Memoires concernant les Chinois."

Roman Catholic missions in China since the treaty of 1858 down to about 1880 were under the nominal protection of the French Government. In 1858 Napoleon III. was the good son of the Church, and he took upon himself the duty of protecting its missionaries. This inflamed the usual political taint in their minds, and induced them to set up in China an *imperium in imperio* wherever they went. They not only claimed the right to travel throughout China where they liked without passports, but they claimed that when a man became their convert he was *ipso facto* removed from the jurisdiction of the Chinese Government, and was no longer responsible to his own officials, but only to his priest, and through his priest to the French Minister. The result was that all the bad characters of a town instantly declared themselves Roman Catholics when such a missionary appeared among them, in order to obtain his protection against their own authorities. Thus their numbers swelled, and, only "counting heads," their success astonished the superficial inquirer. But they seriously detracted from the dignity and authority of the native officials, who described themselves to their central Government, with passionate anger, as "losing face" before the people.

Now, the Chinese have not, as we have, police and soldiers to put down disorder, and maintain order; but the local officials have to rely for obedience upon the popular esteem for their authority, and for the maintenance of the local peace, upon the public consideration for their office, and, if they "lose face," they lose control. So that a local official would as soon have a caravan of wild beasts let loose in his district as have a French Catholic missionary come there. Every now and then during the last twenty years these officials have excited the people to make frenzied attacks upon the missionaries, and, usually, these attacks have ended in massacres. Take the very last massacre of Christians in China, namely, that which took place last year in Chung-King. It was entirely due to the ostentatious disregard by the Roman Catholic missionaries of the most sacred prejudices of the people amongst whom they lived, and to the arrogant assumption by those missionaries of superiority amongst them. Everybody who knows anything about China knows that the demonstrative use of yellow is specially and sacredly confined to the Imperial family in China, yet, in defiance of this fact and the entreaties of the local officials, the Roman Catholic missionaries at Chung-King insisted on building a chapel there with *yellow tiles*. It is not surprising that they and their chapel were swept away in a popular rising; but, unhappily, many an innocent native Christian suffered for the criminal folly of those missionaries.

It may be asked, Why has the Chinese Government not interfered to restrain these inconsiderate and haughty missionaries? It must be remembered that, when the treaties with the West were made, the Chinese had been severely defeated in two great wars. These wars were succeeded by serious rebellions in the Empire, which were put down with difficulty, and the orders circulated throughout the Empire amongst the officials were, "Do nothing which can create a dispute with those terrible Europeans." Next, the Chinese have now destroyed with a strong hand the so-called protection of Chinese Christians by the French Government. In their attempt to over-reach the government of Tonquin the French have lost their supremacy in China, and now "none so poor as do her reverence" there. The war in Tonquin was a Roman Catholic missionaries' war, as some day we will show, and their retribution includes the total loss of their boasted power in China. Now the Chinese have begun to understand that Europeans are not invincible, they have begun to measure aright their own strength, and their own rights, and they have distinctly refused to acknowledge the claim of the French Minister in Pekin to interfere in any manner whatever with Chinese subjects, whether they are Christians or whether they are not. The blow the

Catholics struck in Tonquin shattered their own power in China.

It may be said generally that Protestant missions in China commenced with the cession of Hong Kong to Great Britain in 1842. Missions there certainly were before that time, but they were isolated, the efforts of two or three men rather than an organised system of work. As the rights of Europeans in China have been extended by various treaties, so the field of Protestant missions has been enlarged, for one of the vital distinctions between the labours of the Catholics and the Protestants as missionaries in China is that the latter have never claimed any right nor arrogated any power which has not been secured to the whole of their countrymen by Imperial treaties. As port after port was opened to trade, they were drafted thither. They availed themselves of the rights common to their countrymen of travelling into the interior under passports, teaching and preaching wherever their presence was not objected to.

In course of time they began to be better known, and the local authorities, finding they made no claim to political power, welcomed them and gave them permission to reside in their towns and conduct their work there. They have never claimed this as a right, and it has always been done with the knowledge and sanction of the proper authorities. They exhibit always the utmost consideration for Chinese officials and an attitude of conciliation to the people. They never pretend that by becoming Christians the natives cease to be Chinese and subject as completely as theretofore to their own officials, and Protestant missionaries have never got an atom of protection from their own ambassadors more than any other subject would get. They stand on their own merits, free from any adventitious support or official patronage. The circumstance that they have no external advantages to offer the native naturally prevents everybody but those who are really desirous of acknowledging themselves to be Christians from joining them. Moreover, they require a far more serious and trying period of probation before they will baptize a convert than that required by Roman Catholics. Their efforts appear to be directed to making sure that the applicant is really and sincerely anxious to be a professed Christian, rather than to cramming their reports with exaggerated figures.

We will pursue the comparison in a subsequent article, but already we think we have made it clear that "counting heads" is a fallacious method of determining the worth of missionary labour.

MESSRS. MATEER AND CHAMBERLAIN, of the Metropolitan Tabernacle have closed a successful week of evangelistic services in Kenyon Chapel, Brixton (Rev. James Douglas, pastor). A noon prayer-meeting was held, and in the evening Mr. Mateer preached the Gospel, Mr. Chamberlain singing with much pathos. Every evening at the close of the public services anxious ones visited the inquiry-meeting, and found peace in deciding for Christ. The services have also been blessed to many Christians.

PRAYER FOR MISSIONS.—The committee of the Baptist Missionary Society have resolved to hold a meeting for special prayer on behalf of foreign missions, on Monday next, at eleven o'clock, in the library of the Baptist Mission House, Furnival-street, Holborn, when it is hoped that Rev. Joseph Angus, D.D. will preside. The committee hope to have the presence and sympathy of representatives from other missionary and kindred institutions, and trust that a large number of friends from the various churches and congregations of the Metropolis will endeavour to be

For the Young.

THE LETTER "Y."

WORDS FOR THE NEW YEAR.

BY REV. W. T. HINDLEY,
St. Barnabas, Islington.

You have sometimes heard a sermon preached from one word, such as "Watch." I am going to talk to you about *a letter*, the last but one in the alphabet, *the letter* "**Y**." You learnt to know its shape when you were quite little. You have seen it since many times in your spelling and reading books. But have you ever noticed the difference between the two arms which branch out right and left from the trunk of the letter, as your arms do from your body? You will see, if you look well, one is narrower than the other—that on the left is broader than that on the right. The first time I noticed this it made me think of some solemn words which you will find in St. Matt. vii. 13, 14. They are our Lord Jesus Christ's own words. They tell us of two ways, *Broad* and *Narrow*, of people who walk along these ways, and in what they each end. This address, then, is to be about *choosing a way*. There are many foolish persons nowadays who talk of life as a mere "toss-up," who say they will "take their chance" how it turns out. But how are you to act differently, and know which way in life to take?

Look at that man on horse-back standing up in his stirrups with a lighted match carefully held between his two hands. What is he doing? The night is rough and dark: he has missed his road, and is trying to find out from the sign-post in front of him which way to take. He will go by its directions. That is what I want you to do—*go by your directions.* God has given them to you in his Holy Word. He says, and at the same time by his Holy Spirit opens your eyes to see it, "*This is the way, walk ye in it.*"

He would have you choose the narrow way, *the right-hand arm of the letter* "Y," and not the left. These two ways are quite opposite to each other. One is *narrow*, and *pleasant.* The other is *broad*, and *hard.*

The first way (*a*) is *narrow.* You have to take care how you walk along it. There is not room enough for you to keep your sins. But it is not so narrow as that two cannot walk side by side. Jesus and you can go together. "Take my yoke upon you," Christ said. If *you* are under one part of the yoke, *He* is under the other. Will not this help you in your journey through life, to hear Him who loved you and gave Himself for you saying, as step by step you move onward, "*I am with you.*"

The first way is also (*b*) *pleasant.* True Christians are the happiest of the happy. Ask any you know if they would like to give up Christ's service because it has made them miserable. Tell me what they say. If you are a true Christian yourself you will not need to ask the question. Like one who was a child such as you are, perhaps, you will say, "I feel like singing all the time."

Now let us think of the other road. (*a*) *It is broad.* "Many there be that go in thereat." Some seem to find comfort in this. But what would you think of a boy or a girl in a hospital who was heard saying, "I don't a bit mind going through all this sickness, and all this pain, because the wards are full of others just like me." "I will go wherever Charlie goes," said a boy, when remonstrated with about being seen in some bad company. "Will you go with him to hell?" was his teacher's solemn question. Young friends, be quite sure of this, it won't help you the least bit to find thousands by your side if you are on the wrong road.

(*b*) This second way is *hard.* The master of the way, "the prince of this world," as the Bible calls him, tries to hide this from us. But our Book of directions tells us plainly "the way of transgressors is hard." All travellers along it, all who serve Satan, find out before they have gone very far, the truth of this. What a prize-fighter said once, as he pointed to his battered master to me," many others would say also, if they would but speak the truth.

Boys and girls, have you yet chosen your way? Which arm of the "Y" is it? Such a question is never out of season, but it seems especially fitting to be asked now, when a new year has just begun.

To those who have chosen the narrow way, I would give these three simple rules:—

I. As you go along it, keep near to Jesus. Some children were once asked why Jesus was called the "Good Shepherd." Two capital answers were given. One child said, "Because He carries us up the hills." Another said, "Because He saves us from the lions." You will find Jesus will act thus towards you who are trusting in Him. (*a*) *He will carry you up the hills*, that is, He will help you when you reach hard bits of the road. He will lift you over difficulties. You find those difficulties (need I tell you?) at home and at school, in work and in play. Yes, it is not easy to play aright. There was a little girl, of whom a friend said, "I know she is a Christian, because she played like a Christian." Would your friends always be able to say that of you? So you need to keep near to Jesus in your games. It will not make them any less happy. There are difficulties in work. Hard lessons to learn, hard duties to do. Look to Jesus for help in these. "In *everything* ..let your requests be made known unto God." When the Bible says everything it means everything. (*b*) *He will save you from the lions.* I suppose you will guess what is meant by this. Bad temper, that is one lion which often leaps out upon us; lying, selfishness, greediness, disobedience, these are others which delight in attacking the young. Then there is the great "Roaring Lion" himself, of whom St. Peter writes. How are we to resist these? "Whom resist stedfast in the faith." Who will save us? "Jesus only." In a flock, those sheep or lambs which are nearest to the shepherd will be the safest when the lions come.

II. As you go along eat the food God gives. Some of you can tell me who the prophet was that heard an angel sent from God saying to him, "Arise and eat, for the journey is too great for thee." God knows that though you have chosen the narrow way, you will soon faint and grow weary if you are not strengthened with needful food. He has, therefore, got some ready for you. His own precious Word is one way which He has of feeding your soul. This is why we like to see many of you joining the Scripture Union, for we know that thus you will grow strong. Do not let a day go by without your little portion of Bible reading; "mark, learn, and inwardly digest it."

III. As you go along, take care with whom you walk. Keep near the other sheep in the Good Shepherd's flock. Let the friends of Jesus be your friends. Pray with them, read your Bibles with them. These are the best links for binding hearts together. Be like Jonathan, Saul's son, who "arose and went to David into the wood, and strengthened his hand in God." So cheer one another on as you travel together towards the bright home yonder.

[Extracted from a little book with the above title published by *Messrs. W. Hunt & Co.*]

ANSWER TO BIBLE ACROSTIC.

ON EARTH PEACE.—Luke ii. 14.

(1)	Onesimus	Philemon 16.
(2)	Nebuchadnezzar	Dan. iv. 33.
(3)	Eutychus	Acts xx. 10.
(4)	Absalom	2 Sam. xv. 16.
(5)	Rahab	Joshua ii. 4.
(6)	Trumpet	1 Cor. xv. 52.
(7)	Heath	Jer. xvii. 6.
(8)	Patience	Heb. xii. 1.
(9)	Eagle	Deut. xxxii. 11.
(10)	Ararat	Gen. viii. 4.
(11)	Capernaum	Matt. iv. 13.
(12)	Elijah	1 Kings xvii. 6.

REQUESTS FOR PRAYER—For blessing on special services to be conducted by Mr. John Elliott, in the National School, Atworth, Wiltshire, from Jan. 1.——For blessing on a mission at Wimborne, Dorset, Jan. 1 to 8, to be conducted

THROUGH FRANCE.

The McAll Mission.

In passing rapidly through France, it was the writer's privilege the other day, in Paris, to make the acquaintance of the veteran evangelistic worker, Rev. R. W. McAll, founder of the large and still growing "McAll Mission," as it has come to be familiarly known. Mr. Moody was not far out of the way when, in Chicago, he publicly designated this work as "the best organised mission in the world," and recommended the adoption of its methods in American cities. Here is, in actual practice, that which long since occurred to the writer as an admirable plan for reaching the multitudes with the Gospel in our large English and American cities—viz., short, varied, nightly services, with two or more addresses, with plenty of stirring singing and music, in well-lighted shops or other rooms opening immediately on leading thoroughfares.

With a number of these *salles* dotted about, in a large city, and with a band of zealous, Spirit-filled men and women speakers and singers, and all under wise direction, great good might be accomplished. The speakers should rotate from one room to another to give variety. Musical instruments could be employed. Brass instruments would not make a bad substitute for church bells. Let the shops or rooms be of moderate size; more smaller ones would be better than fewer large ones. The extreme accessibility of these "Gospel shops," with open fronts right on the thronged street, together with the brilliantly lighted interior and varied service, would unite to secure full audiences. The admirable training it would give earnest young workers would help to fill the ranks of future evangelists and missionaries. If this "McAll Mission" in France thus suggests and puts into operation a similarly wisely adapted agency in England and America, it will be admirable indeed.

Mr. William Soltau holds an important post in connection with the headquarters of this Mission. It gave us real pleasure to meet not only him but his like-minded wife, a niece of the beloved Pastor Theodore Monod. A weekly prayer-meeting of the McAll workers is held on Friday afternoon at about three o'clock, in one of their halls, near the Magdalene Church. Christian friends passing through Paris will be welcomed to this. I also attended a small

PRAYER-MEETING AT THE TRACT DEPÔT,

near the Palais Royal, held each Wednesday afternoon at four. Much love seemed to bind together these French Christians, and the prayers were all marked by great fervency. Here we met our beloved brother, Mr. George Pearse, and his earnest wife. He it was who founded this tract depôt; and how much he has been used of God in starting and forwarding plans of Christian work of now large proportions, at home and abroad, many know. Infirmities seem to be increasingly pressing upon this honoured servant of the Lord Jesus, which drew tears from our eyes as we bade him adieu, greatly prizing his assurances that he ceased not to pray for us and the work in North Africa entrusted to our hands. He mentioned his desire to go over to England next year to stir up interest in the Mohammedan world.

SAILORS' REST, MARSEILLES.

An excellent work is being done here in Marseilles (where I write, awaiting the steamer), at the Sailors' Rest, called into existence, I believe, through Mr. Charles E. Faithfull. He, however, spends most of his time in Nice, the climate here being trying to him. A French brother and his wife look after the material part of the work. A young German sister does quiet personal work among German sailors.

The chief worker is Miss Kean, a young Scotch lady, who has been here some eighteen months. Not many sentences had passed between

devotion and unmistakable spirituality. Great loneliness in this hard and distant outpost at first crept over her. But it only served to give her deeper acquaintance with her Lord. Public meetings in English every other night at the Rest, with visiting the ships and marine hospital, and correspondence with sailors who have been there, tax her frail frame to the utmost. I was touched when she told me how her noble mother had yielded up three of her children for foreign work, and had yet another who was going forth, and of how that mother once said with such humility, "I'm not able to serve the Lord as my children do, but I've never held one of them back when He called them." Can we all say this last?

E. F. Baldwin.

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THE PLACE OF BURNING OF THE SPANISH INQUISITION.

By Pastor FLIEDNER, Madrid.

The famous Quemadero de la Cruz, in the neighbourhood of Madrid, where the victims of the Inquisition used to be burnt, has been cut through by a new road, and so levelled and done away with. Of the autos de fé which used to be celebrated in the Plaza Mayor, lasting memorial is preserved in the Madrid picture gallery; but of the Quemadero and its terrors, a not less lively or less permanent memorial is left us in the eloquent speech of one of our first literary and dramatic celebrities. We still have also in our possession, and in the very convent which Philip II. occupied at the Escurial while the monastery of St. Lorenzo was being constructed, some of the ashes of the martyrs of Christ which were gathered in that place.

We do not, however, preserve them as relics to worship, but rather as a proof that even in this country the ashes of the martyrs are the seed of the Church. The great debates on the "Liberty of Worship in the Spanish Cortes in the year 1869," forming now a page of history, ought to be studied by the rising generation.

Our readers will certainly thank us for reproducing here a portion of a speech that refers particularly to the "Quemadero de la Cruz." The interesting words which follow are copied from the discourse of Don J. Echagaray pronounced in the defence of Liberty of Worship, and in answer to Sr. Canefa, on May 5, 1869. This gentleman, with the audacity that generally characterises Romanists, had flatly denied that the Roman Church had ever persecuted anyone. We already know the hypocritical formula by which that Church used to hand over heretics to the secular arm that they might be treated with clemency, that is to say that they might be burnt! In answer to this Don J. Echagaray stood up and answered him in the following words:—

"Let us put aside the word Church, and replace it by another. Can you sustain that the theocratic power never persecuted anyone? for if you affirm that, I would ask you to go up the street of St. Bernardo and into the field to your right, and there near to the statue of Daoiz and Velarde you will come to the *Quemadero de la Cruz*. Do you know what those words mean? I wish you would go and see for yourself. I wish that our debate was being held on that horrible monumental spot, and then afterwards say who could defend religious unity.

"The Quemadero de la Cruz is an extensive piece of ground, and, as it appeared, you might compare it to a geological section. Do you know what that means? Nature opens its great book and displays on its pages the formation of the earth, and you see in regular beds the sand, clay, slate, flint, &c. It is thus that the geologian studies the planet on which we live. Well, this Quemadero de la Cruz is also a great book, and has its pages, and one very dark page that contains useful, but, alas! sorrowful teachings.

"This burning-place, with its successive layers you may call geological, but which might also be called theological! In those alternate beds at this spot you will find ashes impregnated with human hair and fat, and remnants of calcined bones, and then a bed of sand spread over to cover all that, and then another layer of ashes, then more bones, and then again sand, and thus continues this horrible heap. Not many days since some boys were turning over the earth with a stick, and got out of these beds of ashes three different objects which each of itself speaks eloquently to us now, and each of them is a speech in favour of liberty of worship. They got out first a piece of rusty iron, then a human rib, and then a lock of hair burnt at one end. Each of these has its argument in our favour.

"I wish that those gentlemen who defend religious unity would submit each article to a rigid scrutiny. That they would ask that lock of hair what produced that cold sweat that damped the root when the burning flame of the stake came in contact with it, and why it stood on end at that moment on the victim's head. Then I would like them to ask that poor rib why the heart of the poor sufferer beat so hard; and finally I would ask them to interrogate that piece of iron which looks like a gag. How many sorrowful sighs and cries of anguish were drowned as it got rusty with the blood-stained breath of the dying one; but which hard iron had more tenderness and more compassion, and was more humane and became softer than those infamous torturers of that most infamous Theocracy!"

It is necessary that Spanish Christians, who, by the grace of God, now enjoy religious toleration, should not forget those men who obtained it for us, neither should our children forget such eloquent and powerful words. This is why we have considered it our duty to reproduce them in our periodical.—Extracted from *La Revista Cristiana.*

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"OUR CHURCH."

A correspondent writes:—In the South of England is a Convalescent Home, many of whose inmates are sent from one of our great London hospitals. A short time ago a man of the respectable working class became an inmate. Weak and sickly on first going down, he was given time partly to recover, and was beginning to hope that days of health and labour were yet in store for him, when one day one of the "sisters" asked, now that he was better, had he been to confession? "Yes," said T.; "night and morning." "How?" asked the sister in astonishment; "who was your confessor?" "I have confessed to the Lord Jesus Christ, who is my priest," answered T. "Oh, you are not within the pale of our church," said the sister. "I must send Father —— to speak to you." Accordingly the priestly "father" did come and question the sick man, trying at first with specious argument to show him the duty of confession. T. answered that he did not require an earthly confessor, as he went direct to the Lord Himself. Then the priest waxed wroth, and said, "You are quite outside the pale of our church; you are a rank heretic, and I do not know what can be done to you; but there is no salvation for your soul."

"Our Church!" Were these, then, Roman Catholics? No; they have indeed dropped the name of Protestant, but they still cling on to the Church of England, under the name of Anglicans. With stealthy yet steady footsteps Rome is advancing, holding her hands behind her back, keeping out of sight the chain, the prison, the stake; but only let her advance a little further into our midst, and then it will not be "You are a rank heretic, I do not know what can be done with you;" but "To the stake with the heretic!" Is the Church in our once-favoured land of England to be the Church of Christ, of the Bible, of free men and women, or the Church of the Pope, with its fetters for the mind and soul, or, when these are rejected, its chain and its stake for the body? Christians, awake to your danger; cry to your God! Do not sleep on till it is too late.

Notes and Comments.

IN our next issue we hope to give portrait and sketch of the late Earl Cavan.

Contributors and donors will please note that, in consequence of the Christmas holidays, we have had to prepare this issue for press earlier than usual. Communications received later than Saturday morning will be acknowledged in our next.

Before another issue of THE CHRISTIAN is published the year, of 1888 will be some days old, therefore we take this opportunity of sending the heartiest Christian greetings to all our readers, and of wishing them every blessing in the coming year. We accord our warmest thanks to the many friends whose kind contributions, sent from all parts of the world, have so largely helped to sustain and increase the usefulness of this paper. We shall endeavour, by the help and blessing of God, to do our part in making it a bearer of good tidings to all, and a messenger of comfort and cheer to the workers in Christ's vineyard. In these days of conflicting opinion and polemical strife, we increasingly feel the importance of emphasising the points on which all Christians are agreed, and of recording the acts of salvation and mercy that God is doing through his faithful servants.

In consequence of the absence of Rev. F. B. Meyer, who is enjoying a brief rest in Algeria, his fifth paper on Christian Living is deferred to our next number.

Mr. Alfred S. Dyer writes to us from Bombay a pungent and drastic letter, of which the following are the opening paragraphs. The whole of this terrible document will be found in *The Sentinel* for January :—

"Must India perish through Britain's sin? This is a truly serious and pressing question. If I could unfold to the view of the Christian Churches of Great Britain a living panorama of what is taking place to-day in Bombay, the world would hear a wail of agony such as has not gone up to heaven since the Huguenots were massacred on the black day of Bartholomew. God sees that the streets of Bombay are dyed with the blood not merely of the bodies but of the souls of the native population. Who are the murderers? A Government reputedly Christian; a Government supposed to reflect the character and will of the country which gave birth to modern Christian missions; but a Government whose members bear the mark of the murderer Cain upon their foreheads, legible enough to his eyes who will reward every man according to his works.

"In Bombay Christian missionaries have toiled and mourned and wept over the small fruit of their labours. The Government, professing the same faith as the missionaries, has checkmated them. The missionaries have preached repentance for sin, and holiness without which no man shall see God. The Government has thrown the weight of its official influence on the side, not of repentance, but of continuance in sin, and has licensed 'provision for the flesh to fulfil the lusts thereof.' The Divine law thunders out in regard to impurity, '*Thou shalt not.*' The law made and administered by the 'Christian' Government of India proclaims that the truth of God is a lie, that uncleanness is lawful, and that Sodomite science has outwitted God, so that he that soweth to the flesh shall not of the flesh reap corruption.

"As I have walked the thoroughfares of Bombay, and beheld the iniquity which exists under official licence, I have felt the need of a new prophet, inspired by the Holy Spirit, to call the Christian Churches of Great Britain and of India to humiliation and prayer, and then to action; and to witness, in a voice that cannot be drowned or hushed, against the authors of this abomination—'Woe to the bloody[*] Government of India. It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you.'"

Truly, truth is stranger than fiction, and the realities that lie behind the stage are more startling and more sensational than the stage itself. If any doubt it let them read in Lady Hope's new book, "Loving Work in the Highways and Byways" (*Nelson.* 3s. 6d.), the story of the Theatrical Mission, and particularly that of Sally, the demon child. But the Theatrical Mission is only one of twelve which are sketched with the art which comes of Christian love and human sympathy, and few will read these pen-and-ink delineations without tears. No fitter book for prize or present, for drawing-room table or Sunday-school library, can be conceived.

In a letter recently addressed to *The Liverpool Mercury*, and reprinted as a leaflet, Mrs. Margaret Parker points a roseate picture of life in California. It seems to be an earthly Paradise for working women. Mrs. Parker says :—

> There are thousands of homes in California where an educated, sensible woman would be treated as a trusted friend and equal, if she was prepared to be a real help, for in that country labour stands on golden feet, and is honourable, while idleness is a disgrace. Ladies, even the wives of millionaires, are doing their own work rather than employ the Chinaman. They would welcome any number of sensible women skilled in housework—such as farmers' daughters, and the kind that go out as mothers' helps and nursery governesses at home; but let it be understood that no one need go out with an idea of teaching, for education of the best kind is absolutely free. A knowledge of cooking is important, and will command the highest wages. £36 a year is the lowest salary ever paid in Southern California, and £40, £50, and even more would gladly be given to the right kind of help—but let not the useless, frivolous woman think of going.

Mrs. Parker states that she arranged with influential committees in some of the large towns to receive and care for a number of such household helps who are teetotallers, and well recommended. Her account of the climate is enough to make one discontented with this fog-girt island. Any ladies who are interested, on their own account, or that of others, should write to Mrs. Parker, The Home Lea, Penketh, Warrington (with stamped envelope), for fuller details.

The somewhat remarkable correspondence between Rev. Charles Stirling and Her Majesty's Private Secretary, which we reproduce on another page, will not lessen the anxiety that is felt in many quarters at the present time, respecting the rumoured *rapproachment* between the Pope and the British Court. Seeing that such a widespread feeling exists on this subject, it seems to us that Sir Henry Ponsonby might fairly have given explanations which would have satisfied his correspondent that the visits of Her Majesty referred to could not be construed as in any way imperilling or affecting the Protestant constitution of the country.

If the Pope, as the recognised earthly head of the Romish communion, were content to occupy the place held by any other religious leader, we could see less inappropriateness in the Queen sending him courteous greetings on his Jubilee. That, however, we may say, is an honour which Her Majesty does not bestow on the leaders of other religious bodies comprising a far greater number of her loyal subjects than those who adhere to Rome. But the Vatican organs seem to expect something more than the interchange of courtesies from the Duke of Norfolk's mission. *The Official Gazette* states that the Duke of Norfolk, the Queen's envoy, said, when presented to the Pope :—

> Her Majesty has commanded me to say that in confiding to me this high mission she has been moved not only by a desire to acknowledge this proof of your Holiness's goodwill towards her, but also to give expression to her feeling of deep respect for the elevated character and Christian wisdom which you have displayed in your high position. The temperate sagacity with which your Holiness has corrected errors and assuaged differences, from which much evil might otherwise have arisen, inspires her Majesty with the earnest hope that life and health may long be granted to you, and that your beneficent action may be long continued.

The language with respect to the Pope's "beneficent action" is so vague that we could have wished, with all loyal respect to Her Gracious Majesty, that it had been somewhat more specific. We can only suppose that the Romish Duke has framed the message in accordance with his own ideas. It has called forth, among other responses, this from another Romish newspaper :—

> When the Duke of Norfolk had offered to the Pope the congratulations of Her Majesty Queen Victoria, the Holy Father replied with words of grateful warmth, from which we understand that the claims to the gratitude of the Pope, acquired by the gracious lady, are older and greater than her last kindness towards him. The Pope wished to testify, publicly and solemnly, that in the dominions of the English Crown the Catholic Church enjoys precious liberty, and to recognise that the merit of this is due to the Queen and her Government. This declaration, made by the very Head of the Church, gives to the courtesies recently exchanged between the two Powers *a character more profound than that of common courtesies, and suggests something beyond the exchange of felicitations on the occurrence of two Jubilees.*

Whatever hidden meaning may lie under the words we have italicised it is not for us to conjecture; but we may hope that any attempt on the part of the British Government to enter into formal diplomatic relations with the Pope will be strenuously resisted. We notice with much regret that some of the secular newspapers, representing both political parties, contemplate such an event with approval.

The words of the Prime Minister at the opening of the Beaconsfield Club in Darby, are deeply to be regretted, and have grieved many of the foremost philanthropists of the country. Said Lord Salisbury :

> My impression is that if some of our very enthusiastic friends who give themselves up to the preaching of teetotalism, would, instead of that, preach the erection of clubs, they would do a great deal more, not only for the comfort, but for the morality of all their fellow citizens than they do now.

The men and women who are reckoned 'enthusiasts," have originated a movement which has been followed by those "improved morals of the upper and richer classes," of which the Premier spoke; have diminished our enormous drink bill by hundreds of thousands; and have at least stayed somewhat the course of the greatest curse, and greatest source of crime and misery, that Great Britain has ever known. Surely these men were entitled to something better from the Prime Minister than what looks like scorn.

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[*] See Ezekiel xxii. 1—12, xxiv. 6—14; and Nahum iii. 1—7.

Nor can we admit that the erecting of clubs will work the cure that Lord Salisbury claims for them. Letters in a provincial paper came lately under our eye, in which fathers bitterly complain that the first lessons in intoxication were given to their sons at newly-opened clubs. Modern working-men's clubs are declared by wives to be worse than taverns. There is no limit as to hours of closing; there is no supervision; the opportunity for games of chance is greater, and a cry is beginning to be heard for regulations in regard to them.

No chain is stronger than its weakest link. To assert that the parable of the Prodigal Son relates to the case of a backslider, and not to that of an unconverted sinner, is a very weak link indeed in the chain of reasoning against the doctrine of the universal Fatherhood of God. The series of parables of which this is one, arose out of the Pharisees' objection that "this Man receiveth sinners and eateth with them." Surely the publicans and sinners who drew near to Him, and to whom the Pharisees so objected, were not backsliders as distinguished from other sinners.

It is quite sufficient to reply to the doctrine of the universal Fatherhood, that the privileges of sonship to God as derived through Adam have been forfeited by sin, and the spirit of a son has been destroyed in his seed, who are "children of disobedience," "children of wrath," "children of the wicked one" (Eph. ii. 2, 3; Matt. xiii. 38). Only by regeneration can we become children of God in any saving sense. "To as many as received Him, to them gave He power to become sons of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). They, and only they, "are all the children of God by faith in Christ Jesus" (Gal. iii. 26).

The people of God are divided and subdivided in many ways; just now, it is of importance to observe that there is a very real division into two classes—those whose great idea is to be loyal to the truth of God, and those whose chief aim is to benefit men. These are the two great characteristics of the religion of Jesus Christ, and instead of their respective advocates being in collision, every endeavour should be made by each to combine these two elements in their due proportions. Perhaps it would tend to this if we all sought, not for the weakness and error in others, but for that which is strong and true. The more we find fault with each other, the less disposed we are to walk together; whereas the endeavour to find out all the good in others, and all that is faulty in ourselves, begets kindly feeling and brotherly love, and tends to minimise and eliminate the error, and to "gather together in one the children of God who are scattered abroad."

There are no people in the world who are so benevolent themselves or so grateful for kindnesses from others as the Chinese. They have a vivid recollection still of the generosity of the Europeans and the devoted labours of the missionaries at the time of the terrible Shansi famine in 1877, when vast sums of money were collected from Europeans and spent by the missionaries in the distribution of food to the starving population. They treat with respect the missionaries among them, not only because of their own personal worth and service, but also because they remember that several missionaries lost their lives from famine fever and fatigue whilst helping them in their dreadful distress. The Chinese have long memories for benefits received, and the position of the missionaries among them to-day is higher and more assured because of the material assistance they tendered to the people whose spiritual welfare they chiefly desire. Missionaries have to win their way by works as well as by faith, and we who send them out are bound to enable them by all the means in our power to testify to the people the Samaritan-like character of Christianity by rendering a generous assistance to them when in distress.

Unhappily, such assistance is greatly needed now. Most deplorable news has been received from the missionaries in the Chinese province of Honan. The Yellow River has broken down its embankments, and now covers an immense tract of land like a raging sea. Its waves beat against the walls of towns and cities, and in the city of Cheochia-keo as many as fifty streets have been literally swept away. The loss of life has been fearful. The calamity is overwhelming. Millions have been made homeless, and are in a state of absolute destitution. The Chinese officials are said to be doing the best they can, but there is urgent need for all possible help from others. Our missionaries ought to receive our material support to enable them to alleviate some of the distress about them.

The great event of the year now closing has been the Queen's Jubilee. It gave us, on a bright summer day, the spectacle of a united people. The union of classes, and a remarkable obliteration in many places of political and religious sectarianisms, made a memorable and wholesome pageant. The commemoration was also useful, inasmuch as it helped us to remember the past with gratitude, and recalled an old English love for unostentatious virtues. To disparage the past has become such a modern fashion as to invest with abiding interest a year which has been marked by the memories of what God has done for the Empire during the half century that has gone.

The coming Week of Prayer has unusual demands on all Christian people. Europe is becoming breathless with anxiety and foreboding. The health of a distinguished Prince profoundly agitates the German Empire. Whatever our politics, we all must desire that Ireland should be conciliated as well as ruled. Vast masses of our people are crying out for work and bread, and a cure for the evil baffles human inquiry. Unrest is everywhere, but over the five hundred millions of heathens in the East a new day is dawning. These matters will form subjects of petition next week. But one prayer should be in the ascendant—the hallowing of the Divine Name. If, when the hour of His agony had come, Jesus prayed that God would glorify the Son, it was that the Son might glorify the Father.

OLD AND NEW.

Bright things of earth, like birds,
So filled my soul with song,
That God could find no room,
Amid the witching throng.

Then, smiting but to heal,
God with a grating key
Unlocked the cunning door
And let my treasures free.

First wealth took wing, and then
Her various broods untold,
Of pleasures, summer friends,
And such as follow gold.

He racked my bones with pain,
Laid loved ones in the tomb,
Took life's best wine away,
And left but woe and gloom.

He entered then, and filled
The soul, as his domain,
With such bright things of heaven
That former joys seemed pain.

Donemana, Ireland. J. K.

Mission Appeals.

Fox and Knot Schools and Mission (42, Charterhouse-street, E.C.).—The Committee are anxious before the close of the year to raise £150, which sum will enable them to clear off outstanding liabilities.—John Stabb, Hon. Sec.

Mr. Hampton's Mission for the Blind is doing a quiet, good work. A few shillings (with directed envelope to acknowledge any New Year's kind gift), would be gratefully received by the hon. sec., Mrs. Ritchin, Webber-row, London. Visitors would be welcomed any Friday evening.

Dock Labourers' Mission.—There are many thousands of poor men out of employment at present, and it has caused a great pressure upon our funds. Will your readers kindly lend us a helping hand, to enable us to feed these starving brethren?—C. H. Coleman, 32, Chamber-street, London Docks.

Cancer Hospital (free), Fulham-road, Brompton, S.W.—The ordinary expenditure of this hospital is some £3000 a year more than the reliable income, and to meet this deficit new annual subscriptions and donations are earnestly solicited, and will be thankfully received by Mr. G. T. Hertslet (treasurer), St. James's Palace, S.W.

Working Lads' Institute, Whitechapel.—This Institute provides for working lads healthy recreation, combined with mental and moral improvement. £6000 is urgently required to complete the building account. and £950 must be raised at once to pay pressing accounts. Treasurer, Mr. F. A. Bevan, 54, Lombard-street, E.C.; hon. secretary, Mr. Henry Hill, 38, Bow-lane, E.C.

The Prayer-Book Revision Society has for its object the removal or amendment of those passages in the Book of Common Prayer which are the cause of stumbling to weaker brethren. Under its auspices Protestant lectures are delivered. The Council earnestly appeal for financial aid, as its exchequer is empty. The secretary is Mr. James Butcher, 17, Buckingham-street, Strand, W.C.

Lisson Grove Mission Schools.—We are planning how best to aid our girls and boys and their parents during the winter. We want to help those without employment, or who are in arrears with rent, or troubled with sickness. Clothing is always most acceptable, and should be sent, with all remittances, to the hon. superintendent, George T. Hunt, 5, St. Ann's-terrace, St. John's Wood, London, N.W.

British Home for Incurables.—The Board of Management earnestly ask for contributions towards the general fund, which distributes a pension of £20 per annum to 284 incurable sufferers in all parts of the United Kingdom, besides providing for the inmates of the Home at Clapham. Very many more applications for these benefits are received than the Board can entertain. Contributions thankfully received by R. G. Salmond, secretary, at the offices, 73, Cheapside, E.C.

Children's Aid and Refuge Fund (32, Charing-cross, London, S.W.).—May I plead for the thousands of poor children who are sheltered in Refuges and Homes, and for the many more destitute and neglected boys and girls whom the boys' beadles and the rescue officers of the Children's Aid Fund are seeking to save from the streets, and from wretched homes? About five thousand such children are aided annually, and the need for increased help is very great. Many poor widows are at present struggling to obtain a livelihood for their children, and are utterly unable to support them. These are assisted by the Fund as far as possible. Contributions will be gratefully acknowledged by the Secretary, 32, Charing-cross, S.W.—W. E. Hubbard, 4, St. Helen's-place, E.C.

A NEW ALMANAC.—We have received from *Messrs. John F. Shaw & Co.* "The Worker's Almanac for 1888," elegantly got up, and conveniently ruled for notes and engagements.

THE OUTLOOK IN NORTH AFRICA.

Dear Sir,—I wrote to you a few weeks ago asking the prayers of your readers that my visit to the missionaries in North Africa might be blessed, and that fresh centres for work might be opened up. I have now returned from my tour, after passing through Algeria and Tunis, and visiting Tripoli. Quarantine regulations at Malta led me to defer my visit to Morocco for the present. I had most cheering interviews with the various missionaries scattered through Algeria.

The work is necessarily one of patience, but on every side there are encouragements. The missionaries everywhere seem to be gaining the confidence of the people, and at almost every mission station we were told of some natives of whom there was hope that they had believed the Gospel, and in one or two cases they had publicly confessed Christ. This public confession, however, is a severe test, and many, who will privately own their faith, are afraid to do so among their fellow Moslems. There are, of course, discouragements, both from within and without. The indifference of Christian friends at home, as shown by the slender support they give to those in the field; the unbelief of the Europeans around, and the evils of their own hearts, are not calculated to encourage the missionary; while it is evident that a mighty religious system like Mohamedanism can neither be sapped nor stormed without courage, and faith in God's purpose to save even among the blinded followers of Mohamed.

There cannot be the least doubt that as Mohamedanism loses its political power it becomes increasingly open to the Gospel. When we compare the state of things in Algeria fifty years ago with the condition of things now, one is positively startled with the change that has taken place. Then the country was only partly conquered by the French, and the people, proud and satisfied with their religion, would neither have tolerated nor heard Christian missionaries. But as French infidelity shook the power of Rome at the close of the last century, so it has now shaken the power of Mohamedanism in North Africa. The Lord has permitted these anti-Christian forces to fall upon one another, while we stand still and see the salvation of God. Now is our time; let us arise and evangelise them. Before Mohamedans become infidels, let us teach them what true godliness is, and reveal to them the love of Christ in the Gospel.

As yet they are ignorant of what Christianity really is; they repeatedly express their surprise that we know so much about God, and are amazed that the Christian religion does not teach people to get drunk. A young Moslem convert told us some time ago that he thought the 5th chapter of Ephesians one of the best in the Bible. When asked why, he replied, "Because it said, 'Be not drunk with wine.'" He had been telling this news to his Moslem friends—that after all the Christian religion did not encourage drunkenness.

I am thankful to say that, in response to the last letter I wrote you, several young men and young women have offered their services for this field, and a company of ladies are also hoping to go at their own cost to teach their North African sisters the way of life. We are specially thankful that God is raising up some who can go at their own cost, but we trust that many others will be stirred to give largely of their wealth to support those who cannot do so.

TRIPOLI.

After seeing the missionaries in Tunis, I went on to visit Tripoli. Journeying along the Tunisian coast was rather tedious, as our vessel called in from port to port for the purposes of trade. I found that there was nowhere any missionary to preach the Gospel. After three and a half days we reached the city of Tripoli, and through the good hand of God upon us were able to collect a considerable amount of information both as to the town and country. As far as we could hear, there is no Protestant missionary or Bible agent in the land, which is about six times as large as England, and has a population of between one and two million souls. The country is governed by a Pasha, who is appointed by the Sultan of Turkey, and who has 7000 Turkish troops to enforce his commands. In the interior, however, every man seems to do that which is right in his own eyes, but which is often unfortunately wrong in other people's.

Commercially, the country is not prosperous, while morally and religiously it is low in the extreme.

Turkish rule is not generally helpful to Gospel efforts; but I could find nothing in the law of the place which would hinder the establishment of a mission station there, although no doubt there would be those who would not view our work with friendly eyes. For the present it would seem to be almost impossible to penetrate to the Soudan from this point, but the road will probably be opened again some day, as it is the one by which most of the great travellers have reached Central Africa, and on which the number of hostile tribes is least.

One good friend has offered us funds for work in Tripoli, if it is carried on with a view to going across to Lake Tchad. This at present does not seem practicable. We hope, however, that other friends may be found who will help to establish a work in Tripoli for the benefit of the country itself. The city is clean and well supplied with water, and the country around is covered with thousands of palm-trees. The climate is more temperate than Tunis and Algiers, though further south, and is remarkably healthy.

I was only able to place a few Gospels there, and then leave the place again in the dreadful darkness in which it has groped for the last thousand years. I would ask the prayers of your readers that the Lord would thrust forth labourers into this totally unevangelised harvest-field.

I shall be glad to attend meetings, and tell of North Africa and its needs, showing maps and costumes, or to correspond with those who wish to help in evangelising these people.—Yours very heartily in Christ, Edward H. Glenny.

21, *Linton-road, Barking.*

SAILORS' REST AID SOCIETY.

The annual meeting of this Society was recently held in the Union Tabernacle, Wandsworth-road, Rev. D. M. Cameron presiding. Mr. Stephen Burrows, the superintendent, gave a report of the origin and progress of the movement. The foreign ports swarm with land sharks, who watch for our simple-minded seamen when they land from their ships. Through the efforts of the Society drunkenness has greatly diminished among seamen frequenting the port of Naples, and with the decrease of this great evil, their general behaviour is improving wonderfully. In 1884, Mr. Burrows took a tour round the Island of Sicily and the Adriatic ports. Previous to this, there were no seamen's institutes ashore in cities frequented by about 60,000 British seamen yearly. This Society took a lead in establishing Homes or "Rests" in two parts of Sicily, Naples, Pozzuoli, in the Bay of Naples, and this year in the island of Jersey. Other bodies followed, and it may be said that the effect is most encouraging. The whole movement is based on evangelical, unsectarian, and temperance principles. Some letters were read from friends of the cause in some of the chief cities of Great Britain and Ireland, where the superintendent had been lecturing for several months, and notices in the press show the deep interest taken in the movement.

Mr. Cameron and Mr. Burrows have gone to Jersey to conduct special meetings, and strengthen the cause. Mr. Burrows proceeds to Naples after Jersey has been visited, in order to consolidate the work, and we trust the friends of the sailors will give every encouragement to the cause, as the committee look upon Naples as a most important and needful centre for the Society's operations.

INSTITUTE FOR FACTORY GIRLS.

Miss Meredith Brown writes to us from 18, Upper Montagu-street:—

We are glad to state that we have received the sum required for the work amongst West-end factory girls for which the little book—"Only a Factory Girl"—pleaded. Through the interest it has created, together with meetings held in different quarters, contributions have poured in from all parts of England, Scotland, and Ireland, from Rome, and even from China; and we gratefully thank the friends whose hearts the Lord has opened to respond so generously.

The old rag factory, Harrow-street, Lisson-grove, W., is now transformed into a bright and cheerful home, to be known henceforth as "The Shaftesbury Institute for Girls." The arrangements for the opening are as follows:—

On Saturday, January 14, at 4 p.m., the Institute will be opened by the Dowager Lady Dynevor; those friends who would wish to be present are requested to send their names to the hon. secretary. In the evening a tea will be given to 200 factory girls. A special meeting for prayer and consecration, presided over by Lord Radstock, will be held in the Institute in the previous evening, January 13, at 8 p.m., to which all Christians are invited.

The accommodation in the Institute is as follows:—Basement: Kitchen for cookery classes, lavatories, laundry, recreation-room, small class-rooms. Ground floor: Hall to hold 200, coffee-bar and small room behind, registry office, and small back room. First floor: Four class-rooms, small kitchen, Miss M. Brown's private room. Second floor: Two dormitories to hold six or seven beds, matron's room, three extra rooms for resident workers.

The Hon. Constance Waldegrave will reside in the Institute as resident Mission Lady. For ladies who are willing to devote themselves to the work, and who can pay their own expenses, accommodation will be provided in the Institute, and they are requested to communicate with the hon. secretary. She would also be glad to have the names of ladies willing to give evenings for playing, singing, recitations, or conducting the classes which it is proposed to organise, such as cookery classes, sewing and mending classes, musical drill, Saturday night entertainments, Bible classes, Sunday evening meetings, registry office, cheap dinners, coffee-bar. About £350 is still needed for furnishing, and for starting the work. Collecting cards should be returned by January 6. The annual expenditure is estimated roughly at £350. The following articles will also be thankfully accepted: chairs, cups and saucers, tables, table-covers, towels, blankets, sheets, dusters, tea-pots, coffee-pots, harmonium, texts, Bibles, books, &c.

THE VALUE OF MISSIONARY WORK.—The necessity for brevity compelled the omission from our first article on this subject of the mention of several important works written by missionaries in China. Among the works we did not mention is the Chinese-English Dictionary, by the late Dr. Carstairs Douglas, a missionary of the Presbyterian Church in England to China, and who published that excellent work in London in 1873.

PRESENTATION TO MRS. GEORGE WILLIAMS.—An interesting gathering took place on Friday week at Messrs. Hitchcock, Williams & Co., St. Paul's-churchyard. The jubilee of the firm was celebrated by the presentation to Mrs. George Williams, on behalf of the employés of the firm, of a portrait of Mr. Williams, painted by the well-known artist, Mr. John Collyer, as an expression of affection and regard for Mr. Williams. The presentation was made in an appropriate address by Mr. Robertson, warehouse manager for many years with the firm. He said that from that establishment had gone forth, as well as merchants and tradesmen, recruits for the ranks of the clergy, ministers of the Gospel, and missionaries. Hardly a year passed without some contribution. Mr. Williams, on behalf of Mrs. Williams, offered her most hearty and cordial thanks for this expression of esteem.

A NEW YEAR'S PRAYER.

"Grace upon grace."
"Increasing in the knowledge of God."—COL. i. 10.

MORE like Thee, my God,
Is what I pray;
More like Thee, my Lord,
More every day.

More life to live, Lord;
More grace to pray;
More love to Thee, Lord,
More every day.

That I may walk, Lord,
Straight in the way,
Strengthen my feet, Lord,
More every day.

More light to see, Lord,
Clearer each day;
My will subdued, Lord,
More every day.

Thy Spirit shine, Lord,
With brighter ray,
Into this heart, Lord,
More every day.

That I may sing, Lord,
A purer lay;
And praise Thee, my God,
More every day.

Rome. GRACE FILDER.

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THE SEA AND ITS SAILORS.

THIS is the title of a charming little book, in which Miss Weston gives an account of her work during the past year. At the five Sailors' Rests nearly sixty-five thousand sailors and marines, were provided with beds during the year; and there is a humorous reference to other thousands lying down anywhere, on couches, on the floor, under the bagatelle boards, or on the reading table, where one night six men found comfortable quarters. There is no restriction in the invitation given by Miss Weston to her friends. "I've heard her say dozens of times," is the witness of one, "that we were never to stop away while she had a roof to cover us, even if we were drunk." And so it is that after ten years' work at Devonport, and five years at Portsmouth, there is an increase to report on every hand.

The new hall at Portsmouth, which seats one thousand persons, has, it is estimated, had a gross attendance at the various meetings of 150,000. It is pleasant to read that the Gospel temperance meetings on Thursdays, and the Saturday night temperance entertainments are not more crowded than the Gospel meetings on Sundays. The happy Bible-classes, and the open-air band that goes into the slums, complete Miss Weston's joy, and enable her to rejoice that "the kingdom of God has indeed come in the British Navy."

A great aid to the temperance work is found in *The Naval Brigade News*, which had a circulation last year of 122,000. Then, of course, there are the famous "Blue Backs," by means of which constant communication is kept up with friends in all parts of the world. Of these last year 270,000 were sent out, besides 50,000 written letters.

Miss Weston points with satisfaction to the fact that the large number of parcels sent out from the office—between two and three thousand a month—are forwarded by the Admiralty free of charge, as showing their approval of, and interest in, her work.

REV. ROBERT BALGARNIE has conducted a week's special services at Norwood Congregational Church, Liverpool, which have been attended with much blessing, many persons deciding for Christ. In one instance a gentleman from a distant town, who was spending a night in Liverpool previous to sailing for America the following day, seeing the church lighted up, and having nothing to do strayed inside. The Spirit of God met him, and he was brought to the Saviour, remaining to be henceforth a devoted servant of

MY DEAR OLD WOMEN.

By DR. T. J. BARNARDO.

(From the Christmas Number of "Night and Day.")

I HAVE a new scheme on hands which will, I hope, before long assume shape and substance. This time it is not for the children, but for "my dear old women." Down in East London, *squalid* London as it is called, where I work, there are many dear old souls whom I greatly esteem and respect, and whom I long to help in some effectual way that shall gild the close of their poor lives with a little bit of sunshine, and brighten their otherwise grey horizon.

Some of these old bodies are on the very brink of the grave, others are less feeble; but all those of whom I write are over 60 years of age. So you see I may well call them *old* women, and as they are also personal friends of mine, and have been so for from ten to twenty years, I am justified in prefixing the adjective *dear*. Hence the title "My Dear Old Women."

Those of whom I write are, to my personal knowledge, sober, frugal, honest, industrious creatures, who have kept themselves outside of the dreaded walls of the workhouse by what seems little less than a miracle. They don't receive even outdoor parish relief, to which, however, I think they are all fairly entitled. For all of my dear old women have certain sturdy notions of independence which they have striven to maintain and carry out by the work of their own now feeble hands, or because, in the parishes in which they live the theory of the immorality of out-door relief is highly fashionable.

Mrs. A. B—— is one of my dear old women. I have known her for fully twenty-one years. She is herself now sixty-two years of age, and though bent almost double, as if with the burden of a laborious life, managed until lately to earn 5s. 6d. a week with her thin worn fingers. She was a nurse—one of those kindly, old-fashioned, motherly nurses whose very presence has the power to charm aches and pains away. She is still able at a pinch to be useful in this capacity to her poorer neighbours, who greatly value her services. Mrs. A. B—— has not one in the world to help her, and, as may be imagined, her 5s. 6d. has to be calculated down to the nicest margin in the spending. Would my readers like to know the details of her weekly disbursements? Well, here they are! Rent swallows up 2s. 6d. *That* payment is never behindhand; sixpence a month, or 1½d. a week, goes to the burial society, an association of poor folk like herself who bury each other on co-operative principles. Do not smile at this curious intrusion of business foresight. Joining this society brought unspeakable peace to the mind of poor Mrs. A. B——, for she told me confidentially one day that what had haunted her thoughts for years was the fear of dying alone and of being buried by the parish, and how unspeakably thankful she was that that sickening thought was no longer now at her heart-strings. On the remaining 2s. 10½d. *she lives*; pays for fuel in winter, for food *always*, and for such items of poor clothing as her industrious old hands, expert in managing, can find it possible to convert into decent raiment.

Of course she never tastes meat. A herring or a bit of cod sometimes, when the market is overflowing, and when the costers cannot sell all their stock until they have brought down the price next door to nothing, is her chief luxury. Her staple commodities are bread—mostly dry—and tea, which may be described as the very staff of life to her.

To visit Mrs. A. B——'s clean and wholesome room in the poorest and most squalid of East-end streets does me good. The quiet contentment of her grateful heart seems to diffuse around an atmosphere of peace and harmony. The old Bible is there, and the horn spectacles. The old book will almost open of itself at her favourite passages, but every page is well

not be long in learning the open secret of her grateful content: God's peace, Christ's love, the Comforter's presence known and felt and deeply enjoyed. Hers is truly a life which

> "Glides on as rivers that water the woodland,
> Darkened by shadows of earth, but reflecting an image of heaven!"

But a dark shadow has lately fallen on that humble home. Work has failed more frequently of late than heretofore. Mrs. A. B——'s eyesight is not as of yore; and sometimes she trembles as she thinks that the day is not far off when there will be no work at all, or no power to do it. Yet she still maintains her quiet, calm peacefulness, and just shuts her poor old eyes, and trusts her Lord; and I, seeing her and knowing her all these years, feel as if the Master Himself bade me do his will, and answer the poor widow's secret prayer.

So after much musing I have devised a plan. I have taken a small house, to be called, perhaps, A QUIET RESTING PLACE, large enough to shelter at least six of "my dear old women." Each of the inmates will be over threescore years, all widows, and all *children of the King*. In this house they will each have a comfortable room, warm, and well ventilated, rent free, with coals and lights, and perhaps a few shillings weekly. It is not to be in the country—oh, no!—although that was my first thought. My dear old women don't care for the country, except for a day or two in the warm weather. They are lifelong denizens of the city. East London has always been their home. Stepney or Limehouse contains what friends or acquaintances they possess, and is nearest to such little work as they can still obtain and do. I felt it would never do to sever them from their little circle, or from their work if they can still obtain it, for round these things centres their chief interest in life.

The rent of A QUIET RESTING PLACE will be, I am sorry to say, £48 per annum, for house-rent is high in East London. The taxes will absorb another £10; add to this 5s. each per week for coals, light, and a small allowance, or £13 per annum for each aged pilgrim, and we reach a total expense for my six dear old women, including all possible disbursements, of £136 per year.

I think I have not been moved in vain to give this short narrative, for surely some loving hearts will wish to participate in the privilege of bearing the cost of a Quiet Resting Place, so that no part of the expense shall be taken from that now almost empty purse out of which payment is made for my larger family of more than 2200 poor boys and girls.

18 *to* 26, *Stepney-causeway*, *London*, *E*.

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A COLONY'S DRINK BILL.

WHILE New South Wales is aiming at the peerless title of Australia, she seems to be qualifying for the somewhat significant title of Dipsomania. The capitation for drink in this colony places it at the top as to gullibility. For the cost per head is £5 14s. This is worse even than Victoria; nearly double that of New Zealand; and more than treble that of the United States. They may, however, plead that the quality is so bad that they must make it up in quantity; for the bulk of the stuff drunk at the publics is not "honest whisky" at all, but base fusil oil. This is a maddening compound; and it is not surprising that in Sydney alone there are 3,000 regular drunkards, known to be such. These figures are drawn from the report of a Royal Commission; and such a report ought to result in some action. Our own Government has shown a fatal facility in ignoring the counsels of its own commissions; but Sir Henry Parkes can scarcely pass over such an indictment as this. Since limited Sunday closing is practically inoperative, it is recommended that it be made absolute. At present only one-fourth of the houses observe the closure, and the working men themselves do not think closing will "rob the poor man of his beer," for their evidence and opinion are in favour of completely closing on Sunday. The commission urge the necessity of limiting the number of public-houses, so that there shall not be more than one for eighty electors; this would close one hundred—or one-eighth of the Sydney houses.—*Christian Leader.*

THE QUEEN AND THE POPE.

Rev. Charles Stirling, vicar of New Malden, having, in a letter to *The Surrey Comet*, called attention to the attendance from time to time of the Queen at the services of the Roman Catholic Church; Her Majesty's visit, when at Mentone, to the Romish Cathedral for the service of Blessing the Palms; her visit last April, by special dispensation from the Pope, to the monastery of the Grand Chartreuse; her visit to the Romish church at Weybridge; and, more recently, the visit of the Sovereign to a Jesuit College near Windsor, the following correspondence, which *The Standard* has been requested to publish, has taken place:—

"New Malden Vicarage, Surrey, Dec. 9, 1887.

"Sir,—I beg to forward herewith a copy of *The Surrey Comet* of December 3, in which I have endeavoured, as a loyal subject, to call attention to the danger threatening Her Majesty's throne from the Jesuitical influences with which our beloved Sovereign is now surrounded.

"I am, Sir, your obedient servant,
"Charles Stirling.
"To General Sir H. F. Ponsonby, Bart,
Windsor Castle."

"Windsor Castle, Dec. 11, 1887.

"Sir,—I have received your letter and the accompanying copy of *The Surrey Comet*, with a communication addressed by you to that newspaper, containing various statements, many of which are 'curiously inexact.'

"I am, Sir, your obedient servant,
"Henry F. Ponsonby.
"Rev. Charles Stirling."

"New Malden Vicarage, Surrey, Dec. 13, 1887.

"Sir,—I beg to acknowledge the receipt this evening of your letter of the 11th inst., in which you speak of some of the statements in my letter to *The Surrey Comet* of Dec. 3 as 'curiously inexact.'

"As it is of the utmost importance that any statements respecting Her Majesty should be scrupulously correct, I shall feel greatly obliged by your at once pointing out any error into which I may have fallen.

"I am, Sir, your obedient servant,
"Charles Stirling.
"To General Sir H. F. Ponsonby, Bart."

"Windsor Castle, Dec. 14, 1887.

"Sir,—In reply to your letter I must refer you to the official records of the Queen's movements, wherein you will perceive that many of the statements, such as the reported visit of Her Majesty to the church for the Blessing of the Palms—to service at Weybridge—to a Jesuit College, &c., are inexact, and are so related as to lead to erroneous inferences. "I have the honour to be,
"Sir, your obedient servant,
"Henry F. Ponsonby.
"Rev. Charles Stirling."

"New Malden Vicarage, Dec. 16, 1887.

"Sir,—I beg to acknowledge the receipt of your letter of the 14th inst.

"The matter is of grave moment, and I shall feel extremely obliged by your kindly informing me of the precise mistakes into which you allege I have fallen, with a view to their correction in the next number of *The Surrey Comet*. I must, therefore, beg of you either to forward the official records to which you refer, and to which I have not access, or to do what is much more simple, give me in a few words the precise corrections of any erroneous statements in connection with Her Most Gracious Majesty the Queen's visits to the Romish services and the Jesuit College. These shall receive immediate attention, and be at once made as public as any of the 'inexact' statements which you assert have been made."

"Her Majesty's loyal Protestant subjects are desirous of being put in possession of the truth.

"I am, Sir, your obedient servant,
"Charles Stirling.
"General Sir H. F. Ponsonby, Bart."

"Windsor Castle, Dec. 17, 1887.

"Sir,—In reply to your letter, I beg leave to inform you that the records of the Queen's movements are published daily in the newspapers.

"I must decline to continue this correspondence.

"I have the honour to be,
"Sir, your obedient servant,
"Henry F. Ponsonby.
"The Rev. C. Stirling."

"New Malden Vicarage, Dec. 20, 1887.

"Sir,—I beg to acknowledge the receipt of your letter of the 17th inst., and to say that a matter of this grave moment cannot be summarily dismissed.

"You refer me to authorised reports, and upon my asking to be furnished with them, or to be corrected in any error by yourself, you refer me to the newspapers, and decline further correspondence. There is but one inference to be drawn. It is this, that the statements which you pronounced to be 'curiously inexact,' are perfectly accurate, except in some matters so trivial that you do not care to point them out.

"As many of Her Majesty's Protestant subjects are persuaded that by the renewal of 'communion with the See of Rome' the Throne has, according to the Act of Settlement, become vacant, I deem it necessary to forward this correspondence to the public Press.

"I am, Sir, your obedient servant,
"Charles Stirling.
"To General Sir H. F. Ponsonby, Bart."

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The Book World.

Prayers for Children.

The Queen's Printers have issued a charming present for the little ones. It consists of children's prayers in verse, by Sarah Wilson, illustrated by sixteen exquisite engravings by Jane M. Dealy and Fred Marriott. The cost is only a shilling. The prayers are childlike, reverent, and loving. In our next issue we will give some extracts, in our page for the young.

Bible Topography.

Miss Frances H. Wood, Elmwood, Bromley-road, Beckenham, sends us some excellent maps which she has designed. The large pictorial map of Palestine (with latitudes, longitudes, and other improvements, mounted on linen and varnished, with roller and handbook; size 68 in. by 32 in., price 12s. 6d.) gives a splendid plan of the country. An autotype edition of this (size 22 in. by 17 in.) is also published at 2s. 6d. The companion map of "Jerusalem from the South" gives a capital view of the Holy City. These will make very valuable helps to Bible study. The handbook for the large pictorial map, with sketch lessons, will materially help the student.

January Magazines.

THE LEISURE HOUR.

The new and exceedingly tasteful cover is but the outward sign of new attractions within. The illustrations are delightful. These alone are cheap at the price of the whole number. The bill of fare is as varied as it is useful and attractive. Everybody should read "Health and Ill Health," by Alf. T. Schofield, M.D. But narrow space forbids our particularising. The number is altogether good. We congratulate the Editor on his fresh start.

THE SUNDAY AT HOME.

This is an old friend that never grows old. It begins the New Year fresher and brighter than ever. A new serial story, by Evelyn E. Green, author of "Barbara's Brothers," promises very well. There are several fresh, instructive papers of a descriptive character—*e.g.*, "The French in the Pacific," "A Sunday in the Leeward Islands," "Paris at the Time of the Reformation," "A Night in Trafalgar Square," and "The Coptic Church." We are particularly interested with W. J. Gordon's description of Christian work in Glasgow. It is emphatically a good tale well told. Glasgow, the second city of the kingdom, probably stands first for its thorough-going Christian enterprise. There is a really delicious little poem in this number, by "Tom Brown," entitled "The Prayer-meeting." The illustrations are good; some of them excellent.

MISCELLANEOUS.

We have received from James A. O'Connor, publisher, Bible House, N. Y., the fourth bound volume of The Converted Catholic, a monthly magazine specially designed for the conversion of Roman Catholics to evangelical Christianity. This magazine is not only good for Catholics to read, that they may learn the evangelical way of salvation, but all Protestants will be interested in its contents. It is boldly and aggressively opposed to the Roman Catholic Church; but, as Luther said, it wars not with men but with the doctrines of that Church. Rev. James A. O'Connor, the editor, was formerly a Roman Catholic priest and is now doing a good work in New York. The subscription price is only $1.00 per year.

The Sunday Book of Story and Parable. 5s. *Hodder & Stoughton.* A handsome volume containing an excellent variety of bright, attractive and entertaining stories eminently suitable for Sunday reading. The book is beautifully illustrated by a number of full-page woodcuts.

The Blackgang Mission.—Mr. George Kelsey, of Walthamstow, has written a brief account of this work, which may be had of *Messrs. Partridge & Co.*, price 1d.

The Children's Medical Missionary Society have issued a tastefully designed floral motto card with text. Copies may be had for members of medical mission meetings, or for general distribution, on application to Miss Annie R. Butler, at the Medical Mission House, 104, Petherton-road, N., one shilling a dozen, post free.

One of the prettiest little books we have come across is Noonday Musings, published by *Messrs. S. Bagster & Sons, Limited*, 15, *Paternoster-row*, price 6d. It consists of over sixty pages, each page containing several texts in which occurs one of the names of our Lord. It is very neatly got up, and can be conveniently carried in the waistcoat pocket.

The bound volume of the year's number of The Jewish Intelligence contains a large fund of deeply interesting information concerning the work being carried on by the London Society for Promoting Christianity among the Jews. The articles on Palestine plants and Jewish customs will be very helpful to Bible students. Amongst the numerous illustrations we notice excellent portraits of the late Bishops Alexander, Gobat, and Barclay, of Jerusalem, and of Dr. Blyth, the recently appointed Bishop. (*Nisbet & Co.* 3s.)

BOOKS RECEIVED.

Messrs. Hodder & Stoughton:—The Expositor. Vol. vii. 7s. 6d.—Human Destiny, by Robert Anderson, LL.D. New edition. 3s. 6d.

Messrs. T. Nelson & Sons, Paternoster-row:—Loving Work in the Highways and Byways, by Lady Hope.

Mr. W. Reeves, 85, *Fleet-street, E.C.:*—Christian Socialism *versus* Present Day Unsocialism, by E. D. Girdlestone, B.A. 1s.

"Home Words" Office, 7, *Paternoster-square:*—Courtship: For all who intend to get married, by Rev. Charles Bullock, B.D.

Messrs. Gall & Inglis, 25, *Paternoster-square:*—Waymarks for Pilgrims, young and old, to the City of God, by Rev. James Inglis.

Mr. T. Woolmer:—Memorials of Elizabeth Ann Wesley, "the Soldiers' Friend," by her father, Rev. Samuel Wesley. Second Edition.

Woman's Temperance Publication Association, 161, *La Salle-street, Chicago, U.S.A.:*—Free Rum on the Congo, and What it is Doing there, by William T. Hornaday.

National Temperance Depôt, 337, *Strand W.C.:*—Our Mothers' Meetings, by Mrs. R. D. Bolton. 1s. 6d.—The National Temperance League's Annual for 1888, edited by Robert Rae. 1s. 6d.

Office of the Royal Hospital for Incurables, 106, *Queen Victoria-street, E.C.:*—Cured by an Incurable, by Rev. P. B. Power, M.A. Second edition. 6d.—At Stanton, Drew, and other places. Illustrated. 6d.

◆

GOSPEL TEMPERANCE, CROYDON.

A great blessing has been outpoured on Croydon, during a fortnight's mission, held at the Skating-rink, by Major and Mrs. Evered Poole. Many (over sixty in one evening) stood up in the after-meeting to confess surrender to God and acceptance of Christ as their Saviour; for only about four out of the fourteen nights was the total abstinence question pressed upon the people, and the results are very encouraging. Very vigorous and powerful were the addresses of Canon Wilberforce, Canon Barker, Rev. E. A. Foster, and Mr. W. Maynard, who kept the audience deeply interested each evening.

But the greater work was done through the evangelistic efforts of Major and Mrs. Poole, Lady Sebright, Mrs. Anderson, and Miss Kathleen Townend. After one of Mrs. Evered Poole's impressive addresses, the net was drawn in by Major Poole, and over sixty confessed to surrender and accept Jesus as their Saviour.

INDIGENT BLIND VISITING SOCIETY.—At St. Philip's Schoolroom, E., a very enjoyable social gathering in connection with this Society was held. The tea was provided by Mr. Goodwin, and given to a number of the blind and their guides. After the tea an interesting meeting took place. Among the speakers were Rev. S. Vetcher, Messrs. Mead, Tennent, and Maitland. The proceedings terminated with singing and prayer, and thus the blind of one quarter of the East-end finished a most enjoyable meeting. This good work is carried on by the Indigent Blind Visiting Society, which visits the blind folk in their own homes.

lotes on Daily Readings.

SUNDAY, JANUARY 1.—EZEKIEL VI.

The former prophecies concerned the city of erusalem, and the inhabitants of Judea. The resent is addressed to the whole land and eople of Israel, which is to be included in a ike judgment. The ground of judgment is dolatry, and the whole rests on Deut. xii. There n injunction was given to the people of God to oot out and utterly destroy idols and idle-vorship. This they had not done. Nay, they ad themselves joined in this false worship. Therefore, Jehovah will bring about that destruction which they had failed to inflict, and will include those who have thus joined themselves to the heathen. Hence the force of the 'I even I.' (I will myself do what you should have done.) The prophecy is against the mountains of Israel, not so much because the land of Israel was characterised by mountains and deep valleys, as because these were the seats of idol worship (2 Kings xvii. 10, 11)."—*S.C.*

9.—*I am broken with their whorish heart.*—Although the verb is passive in form, it is now generally rendered by Hebrew scholars as if it were active, or at least reflexive. "I have broken for myself" (*Hengstenberg*), who thinks there is an allusion to the broken heart of David (Ps. li. 12), as leading to his repentance and restoration. R.V., in margin, says, "According to most of the ancient versions, 'I have broken their whorish heart.'"

13.—*The place where they did offer sweet savour to all their idols.*—"Hebrew, *savour of rest*, the same expression used of the offerings for acceptance to Jehovah, and used (Eph. v. 2) of the acceptance of Christ's sacrifice, is here used in irony of offerings to idols."—*S.C.*

14.—*More desolate than the wilderness toward Diblath.*—"Diblath, the Moabitish city, whose desolation is announced by Jeremiah (xlviii. 22), lay on the border of the great wilderness of Arabia, which is here named after it."—*Hengstenberg.*

MONDAY, JANUARY 2.—EZEKIEL VII.

"This chapter is a dirge rather than a prophecy. The prophet laments over the near approach of the day wherein the final blow shall be struck, and the city made the prey of the Chaldean invader. It was probably written three or four years before the final overthrow of the kingdom of Judah by Nebuchadnezzar."—*S.C.*

10.—*The rod hath blossomed.*—"The figure is borrowed from Num. xvii. 3, where the prosperity of the priestly office is indicated by the blossoming rod of Aaron. The rod of wickedness in ver. 11 is the Chaldean despotism."—*Hengstenberg.*

13.—*The seller shall not return to that which is sold.*—See our Lord's similar warning as to the final siege of Jerusalem (Matt. xxiv. 17, 18).

19.—*Their silver and their gold...the stumbling-block of their iniquity.*—See Jer. vi. 13, "From the least of them even unto the greatest of them every one is given to covetousness." To this day a characteristic Jewish trait.

20.—*As for the beauty of his ornament, he set it in majesty.*—Or rather, "'he turned it to pride.' He, the people, called either he or they. What was for their ornament they used for pride."—*S.C.*

23.—*Make a chain.*—Better in R.V., "Make the chain." "Those who have escaped death by sword or famine at the conquest of Jerusalem have captivity and exile awaiting them. This is the meaning of the command to make the chain, *i.e.*, the fetters to lead the people into exile."—*Keil.*

TUESDAY, JANUARY 3.—EZEKIEL VIII.

"A year and two months after his call, the glory of the Lord appears to the prophet a second time as he had seen it by the Chebar. He is transported in spirit to Jerusalem, into the court of the Temple (1—4), where the Lord shows him first the idolatry of Israel (5—18), and secondly, the judgment with which, on account of this smitten (ix.), the city burned with fire, and the sanctuary forsaken by God (cx.). Lastly, after foretelling the coming judgment, and to the exiles a future salvation (xi. 1—21), he describes how the Divine presence forsakes the city (xi. 22, 23)."—*Keil.*

. —*The image of jealousy, which provoketh to jealousy.*—"The image of a false god provoking Jehovah to jealousy (Deut. xxxii. 16—21; 2 Kings xiv. 2). It may be doubted whether the scenes described in this chapter are intended to represent what actually occurred, or are only ideal pictures to indicate the idolatrous corruption of priests and people."—*S.C.* In favour of this latter view is the expression (3), "brought me in the visions of God to Jerusalem," which points to things revealed in vision rather than in fact.

11.—*Jaazaniah the son of Shaphan.*—One of the princes of the people (xi. 1).

12.—*Every man in the chambers of his imagery.*—"'Chambers of imagery' or 'image-chambers' is the term applied to the rooms in the dwelling-houses of the people in which idolatrous images were set up and secretly worshipped."—*Keil.*

14.—*Women weeping for Tammuz.*—"Tammuz" is the Hebrew and Syriac name for Adonis, whom heathen legends describe as a deity, a lover of Venus, slain in the month of June and then restored to life again. Keil considers it a part of the ancient nature-worship in which the power of the sun over the vegetation of the earth was celebrated.

16.—*They worshipped the sun toward the east.*—These five and twenty men were probably "the heads of the twenty-four courses of the priests, with the high priest presiding over them."—*S.C.*

17.—*They put the branch to the nose.*—A contemptuous mode of describing how sun worshippers (as Strabo testifies) held to their mouths a vine branch when praying to the sun.

WEDNESDAY, JAN. 4.—EZEKIEL IX.

"The sin has been described. This chapter portrays the punishment."—*S.C.*

1.—*Them that have charge over the city.*—Apparently "angels who have charge to execute God's sentence."—*S.C.*

2.—*Six men...and one man among them was clothed with linen.*—"Angels of wrath—figurative of destruction. They come from the north, the quarter from which invading armies entered the Holy Land. 'One among them,' a superior over the six (not one of the six), was 'the Angel of the Covenant, the great High Priest' (comp. Dan x. 3, Rev. i. 13)." *With a writer's inkhorn*—"to write in the book of life the names of those who shall be marked."—*S.C.* Or more probably to "set a mark upon their foreheads."

3.—*The glory of the God of Israel was gone up from the cherub.*—"Cherub" here is collective singular for "cherubim." God is represented as arising from between the cherubim to scatter his enemies (Numb. x. 35).

6.—*Begin at my sanctuary.*—Comp. 1 Pet. iv. 17, "Judgment must begin at the house of God." The twenty-five priests of viii. 16, "the ancient men which were before the house," would be the first upon whom judgment should fall. So shall it be at the second advent. Upon Antichrist will the blow first fall, who "sitteth in the temple of God, setting himself forth as God" (2 Thess. ii. 4, R.V.)

11.—*I have done as Thou hast commanded me.*—Compare the answer of the servant in Luke xiv. 22, "Lord, it is done as thou hast commanded." In both cases the speaker seems a Divine person. Here the Son of God; in Luke xiv. the Spirit of God.

THURSDAY, JANUARY 5.—EZEKIEL X.

The subject of this chapter is the withdrawal of the Shekinah or Divine presence—the glory of the Lord—from the doomed city.

4.—*Then the glory of the Lord went up from the cherub.*—Probably a recapitulation of ix. 3. "The movement of the glory of the Lord from the cherubim to the threshold of the house indicates that He will soon leave the house altogether, and corresponds with the preparations for kindling the material fire, which may then first break forth when the glory of the Lord

5.—*And the sound of the cherubims' wings was heard.*—"The cherubim also make ready for departure, the near approach of which they know from this, that the glory of the Lord, of which they are the inseparable companions, is moving in preparation to the threshold of the house."—*Ibid.*

11.—*To the place whither the head looked they followed it.*—The spiritual teaching of this is very significant. "They turned not as they went" finds its New Testament parallel in Luke ix. 57—62.

13.—*It was cried unto them in my hearing, O wheel.*—"O wheel" should rather be the imperative of the verb than the vocative of the noun. "Wheel," or "turn" (revolve), is the command addressed to the wheels. "This word gives the signal for departure, and so the uprising of the cherubim is related in ver. 15."—*Keil.*

FRIDAY, JANUARY 6.—EZEKIEL XI.

"This chapter contains the concluding portion of the vision: (1) The prediction of the destruction of the ungodly rulers (ver. 1—13); (2) The consolatory and consoling promise that the Lord would gather to Himself a people out of those who had been carried away into exile and would sanctify them by his Holy Spirit; (3) The withdrawal of the presence of God from the city of Jerusalem, and the transportation of the prophet back to Chaldea with the termination of his ecstacy (ver. 22—25)."—*Keil.*

1.—*Behold at the door of the gate five and twenty men.*—Not the same men as in viii. 16: they were representatives of the priests; these of the princes.

3.—*This city is the caldron, and we be the flesh.*—"Whatever devastation may rage around the city, we are safe within its walls, as flesh within a caldron is unburnt by the surrounding fire."—*S.C.*

10.—*I will judge you in the border of Israel.*—At Riblah, in Hamath (the northern border of Israel, 1 Kings viii. 65; 2 Kings xiv. 25), the king of Babylon judged and condemned Zedekiah, and "slew also all the princes of Judah" (Jer. lii. 9, 10).

16.—*Yet will I be to them as a little sanctuary.*—Better in R.V., "Yet will I be to them a sanctuary for a little while."

19.—*And I will give them one heart.*—Fulfilled in the Israel of God of this dispensation, and yet to be fulfilled in restored and converted Israel of the next.

23.—*The glory of the Lord...stood upon the mountain which is on the east side of the city.*—Afterwards known as the Mount of Olives. From it the Lord Jesus ascended to heaven, and on it He is again to stand at his return (Zech. xiv. 6).

SATURDAY, JAN. 7.—EZEKIEL XII.

"Ezekiel receives instructions to depict by a symbolical action the departure of the king and people from Jerusalem (3—7), and to explain the action to the refractory generation (8—16). After this he is to exhibit by another symbolical sign the want and distress to which the people will be reduced (17—20). And lastly he is to rebut the frivolous sayings of the people to the effect that what is predicted will never take place or not till a distant time."—*Keil.*

12.—*He shall cover his face, that he see not the ground with his eyes.*—"A sign of mourning (xxiv. 17), also of Zedekiah's blindness, alluded to again in ver. 13. Josephus (Ant. x. 10) says that Ezekiel sent this prophecy to Jerusalem, but that Zedekiah comparing Jeremiah's prediction that he should be taken to Babylon, with Ezekiel's that he should not see it, disbelieved both. Yet both were true, for Zedekiah was taken to Babylon with his eyes put out."—*S.C.*

22.—*The days are prolonged, and every vision faileth.*—See the same tendency to cavil at prophetic truth spoken of in 2 Pet. iii. 4 as a sign of the latter days.

28.—*The word which I have spoken shall be done, saith the Lord God.*—"The announcement of the prophet was terribly fulfilled. In five years Jerusalem with its Temple lay in ruins, and those who disbelieved the message either

International S. S. Lesson.

Sunday Afternoon, January 8, 1888.

Matt. xiv. 13—21 (compare Mark vi. 30—43; Luke ix. 10—17; John vi. 1—13).

Introduction.—Sketch the story as told by the *four* Evangelists:—The reasons given for this journey to the desert, (1) Mark vi. 30, 31, and (2) ver. 13; the journey, Jesus and his disciples going by boat some six miles across the northern end of the lake to the north-eastern shore, and the people walking round by land; the boat having the shorter journey to go, and arriving first, Jesus and his disciples retire to the quiet of the hills (John vi. 3); after a while come the vast multitude, bringing their sick friends with them (ver. 14; Mark vi. 34; Luke ix. 11; John vi. 5); Jesus, "moved with compassion," "healed their sick," and "began to teach them many things"; the people, hanging upon his words, forget the lapse of time, their hunger, and their distance from home; evening drawing near, the disciples take alarm, and come saying, "Send the multitude away, that they may go into the villages, &c."; Christ's calm, grand reply: "They need not depart; give ye them to eat"; their exclamation of astonishment—£30 to £40 worth of bread would barely suffice for so great a multitude (Mark vi. 37); our Lord's question: "How many loaves have ye?"; the search; the boy found by Andrew (Mark vi. 38, and John vi. 8, 9) with five loaves and two fishes; at Christ's command, these are brought to Him, and the people are seated in ranks of hundreds and fifties (John vi. 10 adds the pictorial touch, "Now there was much grass in that place," and Dr. Geikie says: "It was in Nisan, 'the month of flowers,' and the slopes were rich with the soft green of the spring grass—that simplest and most touching lesson of the care of God for all nature"); the simple, solemn thanksgiving and blessing; the orderly distribution by the hands of the disciples, and the marvellous multiplication which took place in the act of distribution:

> 'Twas spring time when He blessed the bread:
> 'Twas harvest when He brake;

the perfect satisfaction, the superabundance which far exceeded the original store, and the care taken to avoid waste (ver. 20, and John vi. 12, 13).

The story as a whole forms one GREAT LESSON ON DOING GOOD. We see here—

1.—*Jesus as the Example of Compassion.* (1) He was "moved with compassion" when He saw their sick—even though He knew He was about to heal them. He was ever deeply affected by the sight of human suffering. (2) He pitied them in their hunger, and relieved it by a miracle. When He Himself hungered as keenly perhaps as man ever hungered, during his temptation, He refused to relieve his wants by making stones into bread. On other occasions He hungered (*e.g.*, at the barren fig-tree, and at Sychar); but we never hear of his satisfying hunger by miraculous means. Only for others will He do that. Personal suffering cannot move Him as pity does; "He saved others: Himself He cannot save." (3) He pitied them most in their spiritual darkness (Mark vi. 34). We might have thought that this greater pity for them in their spiritual wants would have overpowered his pity for them in their sickness and hunger. But, it was the opposite. So is it with all truly Christ-like men. We cannot make up for hardness towards men in their bodily wants by zeal for their souls' good. The more spiritual we are, the more human, the more broadly and tenderly pitiful shall we be.

2.—*That Great Faith is necessary to Great Service.*—There was a great public want: a vast multitude were very hungry, and far from home. The disciples were then men of little faith; therefore they saw no way of helping. "Send them away, that they may go and buy for themselves (Mark vi. 36)," is the best they can say. Contrast with them Jesus, the example of perfect faith in God. He knew the might of God the Holy Spirit. He knew, too, the love of God and his joy in delivering the needy when he crieth; so He replies: "They need not depart." So to-day men of no faith, or of little faith, see the vast wretchedness and ignorance and sin of men around, or of the heathen, or the power of sin over some one man, and cry: "Send them away; we pity, but we have no power to help." But others, the deeply godly, the men of faith, knowing God's power, cry: "They need not depart," and these are they who do great things for God and man.

3.—*The Reward of Generosity; or, The Boys' Blessing* (John vi. 8, 9).—When Jesus asked, "How many loaves have ye? Go and see," there was no doubt a general search made. Food is found only with one of the crowd. (Perhaps others present had some, but hid it, keeping it to themselves. If so, what an honour and blessing they lost!) Picture that lad, with his precious little store. Was it a mother's hand that packed his basket that morning? He had kept that food all day with great care, controlling his hunger, knowing he would need it all by and by. And now he is asked to give it all up! Imagine the struggle in that hungry lad's mind. But he wins the battle. Perhaps the words he has just heard have moved him. He yields, and gives all he has. How blest he was in that gift! Christ used his little basketful to feed both him and the many thousands besides. How much Jesus made of his gift! Any king might envy that boy his blessing (Prov. xi. 24; Luke vi. 38).

4.—*The Privilege of Service.*—Jesus might have done without the boy's bread and fishes—without the disciples' help. He might have made bread out of the very stones of the hillside. But no! In generous, condescending love, He calls for the lad's store and the disciples' help, that they may have the joy of giving to Him, and to their fellow-men, and also the splendid honour of being workers together with Him. So to-day, the Lord *needs* no man. He *could* do all the good that is needed to be done in the world without our aid; but his plan is to call for our help, that we may have the blessing and honour—the glorious privilege—of helping Him.

5.—*That humility goes before success.*—(1) The humility that felt its poverty. Observe how Jesus induced them to consider their helplessness (John vi. 5—9). (2) The humility that forgot self and its poverty in regarding Jesus and his word; for when Jesus bade them bring the loaves, &c., they did so without hesitancy. That humility which pleads poverty as a reason for sloth and disobedience is false: true humility quickens the obedience of faith, never hinders it. (3) The humility that sought the Lord's blessing before departing for his work. They did not take the loaves straight to the people as soon as Christ bade them feed them: they brought them first to Him, for his blessing made all the difference. It is possible to go to the Lord's work, at his bidding, and yet to fail, because we go presumptuously. We have not gone first to Him for his blessing. Loaves unblessed are loaves unmultiplied.

6.—*The calm orderliness of Christ's service.*—(Mark vi. 39, 40).—There is no bustle or haste. Christ wrought this miracle as God works in nature, with a majestic simplicity and quiet. Jesus loved order. Witness the folded napkin in the empty grave (John xx. 7). He is a God of order. Slovenliness and disorder were, and still are, very distasteful to Him.

THE LATE SIR WILLIAM McARTHUR, in his will, has left liberal legacies to religious and charitable institutions. He has bequeathed £1000 to the London City Mission, £1000 to the British and Foreign Bible Society, £1000 to the Wesleyan Methodist Church, Enniskillen, Ireland; the balance of a sum of £10,000 (promised during his lifetime), amounting to £9075, to the Wesleyan Metropolitan Chapel Building Fund; £15,000 towards the erection of a Home for daughters of Wesleyan ministers in Ireland; also a further sum of £15,000 to be invested, and the income applied for the support of such institution; £5000 to the Methodist College, Belfast; £10,000 towards the erection of a Wesleyan Theological Institution in Ireland; £1000 to the Orphan Working School, and £1000 to the Birmingham branch of Dr. Bowman Stephenson's Children's Home

Letters to the Editor.

THE BRIGHTON BOYS.

Dear Sir,—I regret that your informant does not give honour to whom it is due in regard to the institute opened on the 8th inst., the extensive premises, 85, Blatchington-road, having been hired, adapted, and furnished at the sole cost of a most practically benevolent lady of West Brighton. The fees received also will go to a sinking fund for the developing of the gymnasium, hire of cricket field, &c. Should any lady or gentleman desire to start and maintain a similar association for the working lads of any other town, I shall be most happy to furnish details; but it might be still better to apply to Mr. Quintin Hogg, of the Polytechnic, London.—Yours faithfully, Ashby Wiffen.

193, *Ditchling-rise, Brighton.*

MR. SPENCER WALTON.

Dear Sir,—May I ask the prayers of your many readers on behalf of a proposed trip to the Cape. It is not definitely fixed yet, although, owing to a statement in a recent number, many think it is. Obstacles are still in the way, which God alone can remove. I am willing to go when the time comes, and spend a few months, commencing at Cape Town, holding missions at the various centres as well as conferences on the Christian life.

Some extracts from letters recently received give a sad account of the drink ravages, and at the same time present the need of a spiritual revival in the churches.—Yours truly in the Master's service,

W. Spencer Walton.

11, *Tierney-road, Streatham-hill, S.W.*

INDIAN SOLDIERS AND THE DRINK.

Sir,—You have evidently been misinformed as to the statement in your issue of November 25, regarding the discontinuance of spirits in the Indian Army, and the canteen being a thing of the past. What has been suggested is that spirits in the canteen be discouraged; and the canteen made a drinking and refreshment bar, where hot suppers may be procured; and that, instead of the canteen being limited, as of old, to two pints of beer and one dram of rum per diem, the rum and beer will be issued to the men at increased rates (quantity unlimited). The only good I see likely to occur from this will be to lessen bazaar drinking.

The Commander-in-Chief of India has not the power to exclude spirits from the canteen without the sanction of the Council of India.—Yours,

Just from India.

SHADOW AND SUBSTANCE.

Sir,—In your issue of November 25 you refer to my letter on the Truro Cathedral. You add that it is not to be wondered at that I use strong language to express my righteous indignation. What more sickening justification could I have than the Church Pastoral Aid Society's appeal for funds in *The Record*, and a letter of Rev. G. Baskerville, of Brighton, in its correspondence columns? When the great Home Mission Society of the Church of England has to write to the incumbents of poor and populous parishes, "When the money does not come to us, what can we do?" and when that Society has to close its appeals for funds with such words as these, "May God avert the painful necessity of further reductions;" surely it is not the time to build gorgeous fabrics, and to mould chalices of pure gold, encrusted with jewels?

What surprises me most of all to-day is the willingness of the middle and upper classes to acquiesce in this waste of money on "sculpture and show," whilst myriads of immortal souls, in the haunts of sin and homes of suffering, are left to drag out existence towards the gulf of woe.

Yours truly, Wm. Adamson.

The Vicarage, Old Ford, London, E.

MONTHLY TRACT SOCIETY.—Mr. J. B. Mackenzie, secretary of this Society, writes:—We have heard that a tract we have been sending out monthly for thirty years was blessed to the recipient, and that since his death his son and the son's family have also been blessed. The son wrote me and sent £5 as a thank-offering. Our work in Spain will commence shortly. As to the Paris Exhibition in 1889, Mr. McAll has asked us to join him in the

FRIENDLESS AND FALLEN.

THE WANING OF THE YEAR.

A few days, and the work of 1887 will be a subject of the past; and, in reviewing the experiences of the year, **THERE IS MUCH** to call forth **PRAISE** to our **LOVING AND FAITHFUL GOD.**

Concerning the work of the Six Homes and the Open-all-Night Refuge, nearly **600 YOUNG WOMEN** and **GIRLS** have been admitted to the Homes, and a similar number **TO THE REFUGE,** the majority of whom (as in past years) were found to be **ORPHANS** and **COUNTRY GIRLS.**

EVERY SUITABLE APPLICANT has received prompt assistance, notwithstanding the dearth of funds at times. The **GOSPEL OF THE GRACE OF GOD** has been faithfully preached in the Homes, with much encouragement. Many have been induced to become total abstainers from intoxicating drinks, and the Bible-classes in the Homes have been attended with good results.

December 16th.—**FINANCES.—DAILY EXPENSES, £13** throughout the year; and, assuming that £500 is received in donations before the 31st, the outlay involved in the work of 1887 will be met by the gifts of Christians who sympathise with the work of **PREVENTION** and **RESCUE. GIFTS** in **MONEY TOWARDS THE £500** required will be thankfully received by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, City, E.C., or

200, EUSTON ROAD, N.W. **EDWARD W. THOMAS**, *Sec.*

The Anchorage.

HEBREWS vi. 19.

To Shelter, and give Spiritual care to, Young Women lately Fallen into Sin, whether or not about to become Mothers, with a special annexe and suitable arrangements for such as are of gentle birth.

ANYONE desiring admission for such cases to apply (*by letter only*) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London, *also for Servants trained in the Anchorage House.* Donations may be sent to Mrs. Stuart-Wortley for the Anchorage Mission, or to Messrs. Morgan & Scott.

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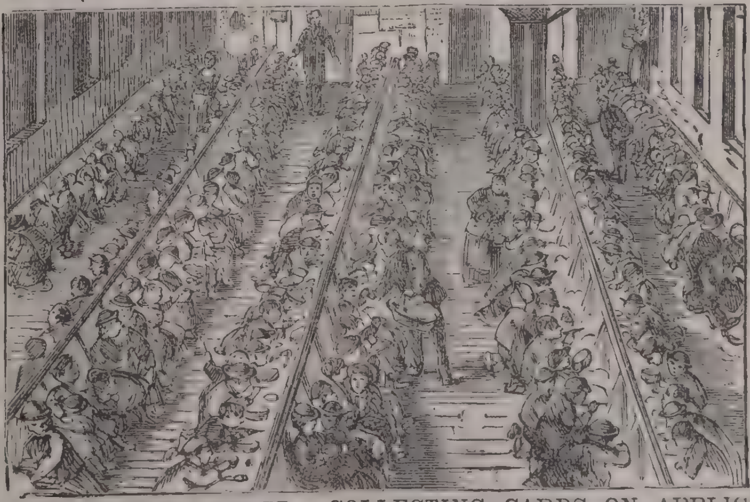

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WINTER WOES.

No season of the year is so apprehensively awaited as the winter. Unfortunately, many have reason to dread it on account of increased difficulty in procuring daily bread and ordinary necessaries, but a far larger number of people do so because winter is to them inseparably associated with coughs, colds, rheumatic and other forms of suffering. The majority of such sufferers grow despondent when each succeeding winter finds out their weaknesses just as successfully as did its predecessor, proving that despite all their efforts they are as vulnerable as ever to winter influences.

The simple reason of their non-success lies in the fact that their efforts are misdirected. Folks may swallow physic, clothe themselves, adopt all sorts of means internal and external for "keeping out the cold," but while such means may lessen pain, relieve distressing symptoms, or even ward off an acute attack, they cannot overcome *liability* to weakness; hence they cannot render lasting service.

The human organism in a normal condition is capable of withstanding all changes incidental to the varying seasons of the year. When out of health, however, the protective powers are more or less inactive, and the system becomes unable to resist unfavourable influences or to rid itself of their ill-effects; hence we should be ever watchful to guard against laxity in this direction. A feeling of lassitude indicates a want of vigour, calling for prompt endeavours to assist the restorative forces. Seeing that medicine acts only upon symptoms, it follows that it does not assist these forces; therefore there is need for something that will act *with* them and at the same time strengthen them. Such a remedy exists in Odo-Magnetism, and those who have adopted it have speedily realised a change for the better, acute and distressing symptoms being relieved and permanently removed through the agency of the natural restorative forces, aided and quickened into efficient action by Magnetism.

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AUG. 16, 1887.—"Pray make what use you please of my former letter. I am happy to say I am still perfectly free from pain, and can thoroughly enjoy my holiday without the fatigue and headache which at one time invariably followed the least excitement." [18024]

It is a remarkable fact that many who have adopted this remedy are able to dispense with it before a second winter comes round, owing to the system having regained its natural self-protecting and restoring power.

The above is abridged from a pamphlet upon "Winter Ailments," just issued by Mr. Garratt, containing many valuable and encouraging hints for those who find winter trying, be it in ever so small a degree. Copies may be had post-free, with gratuitous advice, by personal or postal application to B. Copson Garratt, 16, Finsbury-square, London, E.C.

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London: MORGAN & SCOTT, 12, Paternoster Buildings; and may be ordered of any Bookseller.

THE STAR OF THE MAGI.

The following letter appeared in *The Standard* of Thursday last week:—

Sir,—Professor Pritchard's statement that "no star, planet, or comet could stand over any particular house in a town or village," though obviously true in an astronomical sense, is by no means true in the popular sense in which we certainly ought to read St. Matt. iii.

Will you allow me, as one who has travelled in Palestine, to point out a little more exactly than has hitherto been done the geographical bearing of the short journey from Jerusalem to Bethlehem on the expression—"The star went before them till it came and stood over the place where the young child was."

The trend of the road is not due south, but S.S.W., until the traveller reaches Rachel's Tomb, a little more than a mile from Bethlehem. From that point is far the most striking view of the Church of the Nativity, which stands out boldly on the left, and is, indeed, the easternmost end of the city. From it the hill slopes rapidly down into the valley. At Rachel's Tomb the road takes a bend, and, descending the side of the plateau it has been traversing, turns due south. Then it bends further still and ascends the hill into Bethlehem, running due south-east.

Now (dismissing, of course, all notion of the conjunction of planets) it is tolerably plain that if our travellers left the Jaffa gate in the early dawn of a winter morning, and saw a conspicuous object just rising, say, about E. by S., then it would appear before them, and as they went southward it also would appear to go southward with them, on their left hand. When the road began to bend from S.S.W. to S. the apparent motion of the object would be slower, but more distinctly before them. By the time they reached the point where the road turns S.E. the apparent motion of the object, arising from the diurnal motion of the earth, would have brought it to the south-east (in about two and a half hours), and it would be straight in front of them. All the while they were ascending the hill it would seem to stand, and to stand over, just visible over, some part of Bethlehem. As a matter of fact, if they went straight on through Bethlehem (and they knew they were not to go beyond) they would come to the traditional site of the birthplace.

The expressions "go before" and "stand over" may therefore well be true popularly, though not astronomically.

If I may add a word as to my own conception of what the heavenly object was, I will state the case briefly thus:—I think of the Magi as having seen, when in the East, a comet rapidly nearing its perihelion. They see it, I will suppose, in the Western sky, and are led, no matter how, to start on their journey westward. Every evening they see less and less of it, till it disappears as it approaches the sun; and they do not know that they will see it again. They reach Jerusalem; they inquire, and they are directed to Bethlehem. Perhaps they are several days there. Meanwhile the comet has, in the course, perhaps, of three months, more or less, outstripped the earth, and, though possibly visible a few days previously, has not been seen by the Magi till the eventful morning when they start for Bethlehem. Then, "when they saw the star," and recognised its form, "they rejoiced with exceeding great joy."

I think, Sir, this is simple, faithful to the narrative, and as beautiful in its plain prose as any more fanciful account.

I am, Sir, your obedient servant,
Alfred Kennion.

Vicarage, Gerrard's-cross, December 20.

THE LATE LORD CAVAN.—On Thursday afternoon the funeral of the late Lord Cavan took place in the cemetery at Weston-super-Mare. The cortége included several ladies, carrying handsome wreaths, and a large number of spectators gathered. The principal mourners were Lord Kilcoursie, M.P., Colonel the Hon. Oliver Lambert, Captain the Hon. A. Lambert, the Hon. R. Lambert, Colonel the Hon. E. Littleton, and the Hon. W. Littleton.

Among the Churches.

CHURCH OF ENGLAND.

Dr. Vaughan, the Dean of Llandaff, has offered £1000 towards the deficiency in the Cardiff Savings Bank.

Archdeacon Farrar objects to shorthand writers going to St. Margaret's Church and taking down his sermons for publication in newspapers.

Rev. Edward Carus Selwyn, who has been head master of Liverpool College since 1882, has been appointed to the head mastership of Uppingham School.

A memoir of the late Rev. Henry Townsend, for forty years C.M.S. missionary in West Africa has been published by Messrs. Marshall Brothers, 10, Paternoster-row, E C.

It has been decided to erect a church to the memory of Bishop Hannington at Frere Town, Mombasa, the headquarters of the Church missionary's operations in Eastern Equatorial Africa.

We regret to hear of more failures of health in the C.M.S. East African Mission. Rev. H. K. Binns, of Kisulitini is unwell, and C. W. Hodder has broken down. Miss Harvey is also out of health.

Rev. W. Hay Aitken's recent mission at Christ Church, Everton, Liverpool, was productive of very good results. The mission lasted three weeks, and the large church was thronged every evening, while on Sundays numbers were unable to gain admission.

Rev. James Davies, of St. David's Welsh Church, Liverpool, has started a Welsh mission at Whiston, for the benefit of the colliers who have left the Flintshire Marches for Lancashire. He has secured, at a cost of £725, a site for a new Welsh Church at Kirkdale.

Rev. F. W. Paul, vicar of Emmanuel Church, Nottingham, on Sunday week denounced prize-fighting and its supporters. It has become a duty to speak out, he said, when the second person in the kingdom shakes hands with and patronises a pugilist whose object is to break the law.

BAPTIST.

Mr. Spurgeon is expected to preach at the Metropolitan Tabernacle on Sunday, January 15.

The Orissa missionaries of the General Baptist Missionary Society held their annual meetings at Cuttock, Orissa, India, from November 7 to 17.

According to a summary published in "The Baptist Handbook," the Baptists have in Europe, Asia, Africa, and America 37 478 churches, 22,150 pastors or missionaries, and 3 326,542 members.

The South Australian Baptist Association reports its membership at 3,655. Mr. George Müller was present, and gave a powerful address at the meeting of the Association at Flinders Chapel, Adelaide, on October 20.

PRESBYTERIAN.

Rev. A. Gregory, of Wooler, proceeds to Amoy, South China, in February.

Dunfermline U.P. Presbytery has instructed its temperance committee to use every possible effort to establish Bands of Hope in every congregation.

Dr. Thain Davidson preached at the City Temple on Sunday evening, on "The Concurrence of Science and Scripture, as to the Final Dissolution of the Earth."

Rev. Dr. Steel, of Sydney, has baptized three natives of the New Hebrides, and a native of Ceylon, all of whom were taught by a Christian native of the New Hebrides named Makum.

Rev. John Dickson, of St. Ninian's Free Church, Leith, lecturing on the theatre and its influences, denied the assertion that the stage of to-day is an elevating agent, and warned parents against permitting their children to witness pantomimes, as one visit to a theatre often engenders a desire to go again.

At the thirty-third annual meeting of the Scottish auxiliary of the China Mission of the English Presbyterian Church it was reported that the total membership of the Mission is 5,778, the number of stations 106, there being, besides European missionaries, ninety-eight native agents and forty-six theological students.

METHODIST.

A three weeks' mission at Bridgend has resulted in very great blessing to all the churches.

A rustic, moveable chapel has been erected at Hoddesdon, Herts. The building is screwed together, and can be easily taken down for re-erection elsewhere.

A great revival is going on in the Primitive Methodist Churches of the Dudley Circuit. More than three hundred persons have professed to find salvation.

Rev. E. H. Sugden, a popular Wesleyan minister in the North of England, has sailed for Melbourne, to enter upon his duties as Principal of Trinity College in that city.

Messrs. Hall and Gilbert were ordained as Wesleyan missionaries to West Africa, at London-road Chapel, Derby, on Tuesday, December 13. Mr. Hall goes to Cape Coast Castle, and Mr. Gilbert to the Gambia.

As an illustration of the missionary spirit of the native churches of Bengal, *The Indian Methodist Times* states that the call it made for a Bengali preacher for the Bengali coolies in the Fiji Islands was responded to by ten eligible young men.

The work in Clerkenwell progresses under the superintendence of Rev. Edward Smith. The church at St. John's-square, which until the present movement was inaugurated was almost deserted, is now well filled, the communicants numbering 300.

The Committee appointed by the Wesleyan Conference to consider certain questions relating to church membership in the Wesleyan body, has decided that the class-meeting is not to be touched, and that any action which tends to weaken or discredit this institution is strongly to be deprecated. Means are to be taken to improve it, with a view of increasing its efficiency, and more attention is to be paid to communicants.

About twelve months ago a mission was started by the Wesleyans at New Southgate, in the Finsbury Park Circuit. The work has prospered, and additional accommodation has become necessary. A suitable site has been secured, and an iron building to seat 250 people is in course of erection.

During the past year 10,000 young people have joined the "Young People's Bible and Prayer Union," started by Rev. W. Darlow Sarjeant. Mr. Sarjeant will be glad to hear from others who wish to join it, and also from Sunday-school teachers and others who are willing to act as local secretaries. His address is Friend's-road East, Croydon.

CONGREGATIONAL.

Rev. G. S. and Mrs. Reaney will hold their final services at Stepney meeting-house on Sunday. It has been arranged to continue the Sunday afternoon evangelistic services.

At a meeting of the London Missionary Society at Islington, Rev. I. H. Hacker, of Neyoor, Travancore, South India, said that in Travancore there are 45,000 native Christians, who contribute £1500 a year for the support of their chapels and pastors.

Rev. J. Rawlinson terminated his pastorate of Knot Mill Church, Manchester, on Sunday week, and in closing his sermon in the evening, said that during his thirty-four years' ministry there he has received over 600 persons into Christian fellowship.

The church at Withington, assisted by the churches at Staleybridge and Gallowtree Gate, Leicester, has raised a sum of £500 for the education of the two children of the late Rev. James Williamson, who held successively the pastorate of these three churches.

SALVATION ARMY.

New halls have been opened in three of the largest towns of Southern France, Marseilles, Montpelier, and Cetle.

A new barracks has been opened in Montreal, Canada. The meetings throughout were of a most enthusiastic character.

General Booth has sent out to the friends of the work an appeal stating that £45,000 will be needed for the operations during 1888.

A Swiss convert, who burnt a house down before being saved, has confessed, and delivered himself up to the magistrates, who have sentenced him to a year's imprisonment.

At Tyldesley, Yorkshire, where the work has been carried on for six months in the open-air, a new barracks has been secured and fitted up to seat eight hundred people.

Commissioner Tucker writes that Cadet Horatula has returned to India from Australia, where he went with two other Indian officers, and held many meetings for about six months, collecting £2000 for the Army, and getting fourteen volunteers for India.

In the Catholic town of Castres in France the officers have so gained the hearts of the Catholics that they come to ask them to pray for them and theirs with perfect confidence. The meetings have been crowded, and many persons have professed salvation.

SOCIETY OF FRIENDS.

A new monthly meeting has been established in the city of Mexico. A weekly meeting for worship is also held.

There are in Madagascar 30,000 adherents of the Friends' Mission, of whom nearly 20,000 assemble every Lord's Day in places of worship.

Blessing is resting on the Adult School work in Ashford, Kent, after a recent social gathering which was full of interest and profit. Twenty-one new names were added to the school.

The Friends have a farm of 720 acres of land near Wabash, Indiana, U.S., in a high state of cultivation, on which are nearly one hundred young Indians receiving a Christian education.

Western quarterly meeting, held in Gloucester on the 13th and 14th inst., was a time of blessing. Jonathan Grubb, Albert J. Crossfield, and Sarah S. Bell were acceptably present, especially at the "Young Friends' Prayer Unions'" meeting.

The citizens of "Whittier," Southern California, who are mostly Friends, have decided "that they did not need, nor want, and will not have a saloon in that place." They are imitating Bessbrook, the Irish colony.

It is pleasant to read in *The Christian Worker* of one Friend in his seventy-ninth year and another over seventy, brothers, giving up smoking, after over fifty years' indulgence, and to know of their health improving afterwards.

Mr. Joseph Cosand writes from Japan that he has established at Tokio a girls' school, called "Furendo Jo Gakko," or "Friends' Girls' School." The building accommodates about forty children, and bids fair to be a success. Half an hour each morning will be devoted to the reading and study of the Bible.

In the Friends' meeting-house at Philadelphia a public meeting was held on Saturday week to celebrate the eightieth birthday of the Quaker poet, John Greenleaf Whittier. In his Massachusetts home the venerable octogenarian received a stream of visitors all day; they found him erect, brisk, and smiling; and he received all with simple cordiality. Letters, accompanied by gifts, poured in upon him from all over the country.

"FALLEN ON SLEEP."

Rev. Prebendary Thomas Lowe, for over thirty-five years vicar of Willingdon, Hawkhurst, Sussex.—Rev. William Jackson, superintendent of the Wesleyan churches in the Christchurch and Lymington Circuit.—Rev. Urban Smith, for fifty-two years vicar of Stony Middleton, near Sheffield, Derbyshire.—Rev. W. Corson, for nearly forty years parish minister of Girvan, N.B.—Rev. John Harrop, formerly Wesleyan missionary on the Gold Coast, West Africa.—Rev. Thomas Newsome, for nearly fifty years a Primitive Methodist minister.—Mr. William Headford, senior deacon of the City-road Baptist Church, Bristol.

Notices.

A.B.C.—We do not know.

Communications Received with Thanks.—W.E.H. F.R. S.H.F. W.H. A.S.A. L.L. E.C. A.H. J.D. P.A.D. J.F.T.H. C.C.L. F.G.T. W.W.C. G.A.H. M.S. M.H.T. J.H.S. J.F. A.M. B.B. J.T.T. C.A.H. J.E. G.T.H. M.B. F.W.M. A.M.G. A.O.H. J.P.W. J.S.A. S.H.W. W.J. A.W. R.C. J.H. E.H.J. J.H.S. J.T. W.M.S. E.W. J.D. L.R.

Applicants for Tracts.—E. D. Hughes. 8, Church-st., Rhosymedre, near Ruabon, North Wales; B. Bryant, 27, Windsor-place, Queen-street, Cardiff; F. Bailey, St. James-street, Taunton, Somerset; Rev. Anton Arbeiter, Moravian Mission, Blewfields, Moskito Coast, Central America; Mr. W. White, 8, West Block, Avenue-road, Gosport, Hants; C. E. Jackson, Evangelist, Mount Pleasant, Tadcaster, Yorks; J. Winton, 26, Washington-street, St. Leonards-street, Bromley-by-Bow, Middlesex; Hugh Wilson, 401, Rutherglen-road, Glasgow; Mrs. Hudson, 21, Albemarle-crescent, Scarboro'.

◆

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergyman on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., New Metal Exchange, Whittington-avenue, E.C.—Tuesday, January 3, Bishop of London, 6 p.m. Wednesday, Jan. 4, Rev. Wm. Hay Aitken, 6 p.m.: "Aggressive Purity." Friday, Jan. 5, Rev. J. Hudson Taylor (China Inland Mission).

Conference Hall and Y.M.C.A., Stratford, E.—Gospel meetings, Sunday, 3 p.m. and 7 p.m. Prayer-meetings, Sundays, 7.45 a.m.; and Saturdays, 7.30 p.m.

Y.M.C.A., The Priory, 198, Upper-street, N.—Sunday afternoon, Jan. 1, 3.15, New Year's Address. Mr. W. Edwyn Shipton, 8 p.m. Wed., 4, 6 to 10, strangers and anxious inquirers.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—New Year's services for young men, Sunday, Jan. 1, 3.15 p.m., Captain T. T. Thompson. Thursday, Jan. 5, 8.30 p.m., Rev. W. R. Mowll.

Wesleyan West Central Mission.—*St. James's Hall:* Fridays, at 12 noon, Rev. Mark Guy Pearse; 7.30 p.m., Rev. Hugh Price Hughes. Sundays, 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Wardour Hall:* Mondays, 8 p.m., Rev. Mark Guy Pearse; daily prayer-meeting from 1.30 to 2 p.m. All seats always free.

Friends' Meeting House, Mercers'-road, Holloway, N.—Conversational Bible-reading every Thursday, 8 p.m. Any friends will be heartily welcome.

Gospel Temperance Prayer-Meeting first Friday in every month, from 11 to 12, young men's parlour, 186, Aldersgate-st. Requests for prayer sent to Hon Sec.

Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, W.—Friday, December 30, thanksgiving and praise, 3.30 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Friday, December 30, tea and Christmas-tree for the rough lads of the Highway. Monthly workers' meeting, Friday, January 6; tea at 6. meeting at 7. Mr. R. C. Morgan is expected to preside. Rev. F. B. Meyer will give a new year's address.

Great Assembly Hall, Mile-end-road, E.—Sunday, Jan. 1, at 11 and 6.30, and week-nights at 8. Mr. Charles Inglis.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Friday, December 30, 4 and 7 p.m., special prayer-meeting; tea at 6. Friday, January 6, all-day meeting, from 11 a.m.; 3 p.m., Rev. Hugh Price Hughes.

Mildmay Mission to the Jews.—Annual meetings for praise and prayer, Conference Hall, Mildmay-park, N., 11 a.m. and 7 p.m., Monday, January 2. A brief account of the work will be given by Rev. J. Wilkinson. Colonel Puget will address the morning and Rev. W. Fuller Gooch the evening meeting.

Week of Prayer, Mildmay Conference Hall.—Monday, January 2: 11 a.m., Colonel Puget and Rev. J. Wilkinson; 7.30 p.m., Rev. W. Fuller Gooch and Rev. J. Wilkinson. Tuesday, 3: 12 noon, Rev. W. H. Burton; 7.30 p.m., Rev. W. H. Barlow. Wednesday, 4: 12 noon, Rev. G. A. Bennetts; 7.30 p.m., Rev. J. H. Shaw. Thursday, 5: 12 noon, Rev. D. B. Hankin; 7.30 p.m., Rev. Gordon Calthrop. Friday, 6: 12 noon, Rev. Dr. J. Edmond; 7.30 p.m., Rev. W. H. King. Saturday, 7: 12 noon, Rev. Henry Simon; 7.30 p.m., Dr. W. Gauld and Mr. P. S. Badenoch.

Conference Hall, Mildmay Park, London, N.—Saturday, December 31: 10.30 p.m., Watch Night Service. Addresses by Mr. James E. Mathieson, Rev. D. B. Hankin, and others. Sunday, January 1, at 3.30, Mr. P. S. Badenoch; at 7, Rev. Dr. Edmond.

Edinburgh Castle, Limehouse, E.—Sunday, January 1, 11 a.m. and 3 p.m., Mr. J. Manton Smith; 7 p.m., Rev.

Subscriptions Received by Messrs. Morgan & Scott to Friday, December 23, 1887.

In consequence of the Christmas Holidays our Donation List is made up three days earlier. Donations received after mid-day, Friday, December 23, will appear in the next number.

⁂ Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

⁂ We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

⁂ Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
E.B.B.—Please send full address.			
Dr. Barnardo's Homes — Bournemouth, 10s; K.H. (Sale of Waste-paper) 10s; E.P.C. £5 5s; J.S. £1; R.U. 5s; J.B.D. £10; Two Readers, 4s; E.H.C. 2s; M.M., Belfast, 10s; C.R.J. £5; E.S.L. £10; A Governess, 10s: E.W. 5s; V. £4; Dixie, £30; Christmas Boxes not Given, £1 7s 6d; Mother, £1; Tom & Katie, £1 8s; Jessie, 10s; Value of Gifts Less Expenses, £2 19s 6d; H.M.A. 2s 6d; J.J.W. £3; Mrs. W. £1; R.E.S. 5s; E.S.M. £1; G.W.P. £5; S.C.G. £1; S.R. £1 1s	87	14	6
Christmas Help to the Poor—E.S. £2; S.L.R. £1; S.M. 2s; V. £1; T.C. 10s; Miss B. 3s 2d; H.M. 5s	5	0	2
National Vigilance Association—E.S.	0	10	0
St. Giles' Christian Mission—M.R. £5; E.P.C. £3 3s; J.S. 5s; R.W. £4 4s; J.B.D. £5; J. & T.M. 10s; E.H.C. 2s; Ramsgate, 7s 6d; S.L.R. 10s 6d; L.S. 5s; M.M. 5s; M.M., Belfast, 10s; M.A.J. 2s; X.K. £1; E.S.L. £10; S.M. 10s; Miss H. 2s; Amy & Maggie, 1s 6d; S.M.T. 2s 6d; J.B., jun., 4s 6d; E.V. 10s; H.F.B. £1; E.W. 5s; A.M.B. 6s; W.J.H. 4s; Friend, 10s; V. £1; A.M.S. 2s 6d; H.M.A.S. £1; A.B.L. £2; J.J.W. £3; D.M.E. 5s; S.A.T. 5s; R.E.S. 5s; J.B.P. £3; T.E.C. £1; H. £1; M.A.S. 5s; E.S.M. £1 T.C. 5s; Boreham, 1s; M.O. 5s; S.C.G. £1; C.A.E. 2s 6d; E.V. 10s; R.U. 5s	51	10	6
Mr. Fegan's Boys' Home—E.P.C. £5 5s; J.S. £1; E.H.C. 2s; S.E.S. £1; M.M. 5s; C.R.J. £5; E.S.L. £10; V. £3; A.B.L. £2; J.J.W. £5; T.B.W. 5s; J.B.P. £3; H. £1; G.N. 5s	37	2	0
George-yard Ragged Schools—E.P.C. £3 3s; E.S.L. £10; A.M.S. 2s 6d; H.M.A.S. 5s; A.B.L. £1	14	10	6
Bridge of Hope, Ratcliff—E.P.C. £3 3s; M.O. 5s	3	8	0
Field-lane Refuges, &c.—E.P.C. £5 5s; J. & T.M. 10s; E.H.C. 2s; G.W.P. £1 1s; A.M.S. 2s 6d; H.M.A.S. 10s; A.B.L. £1; J.J.W. £3; G.W.P. £2..	13	10	6
Mr. E. Wright's Work—J.B.D.	2	0	0
Mr. Rabinowitz's Work—E.P.C. £3 3s; M.F.L. 10s; H.B. £1	4	13	0
Gray's-yard Ragged Church, &c.—E.P.C. £3 3s; J.J.W. £3; G.W.P. £2; T.C. 5s	8	8	0
Colar Mission (Miss Anstey)—J.S...	1	0	0
Stockwell Orphanage (Rev. C. H. Spurgeon)—J.S. £1; J.J.W. £3; B.T. £10	14	0	0
Colportage Assoc. (Rev. C. H. Spurgeon)—J.S. ..	1	0	0
Freedmen's Missions' Aid Society—J.S.	1	0	0
East London Training Institute — J.S. £1; G.W.P. £4; (*Christmas Dinners*) R.W. £2 2s; C.E.R. 10s; C.E.S. 2s; M.A. & J.H.G. 10s; Mrs. W. 10s	8	14	0
China Inland Msn.—J.S. £1; J.V. 10s 6d; V. £1	2	10	6
Mr. Pascoe's Work, Mexico—J.S.	1	0	0
Mildmay Conference Hall—J.S..	1	0	0
British & Foreign Bible Society—J.S. £1; V. £2	3	0	0
Evangelisation Society—J.S.	1	0	0
Salvation Army—J.S.	1	0	0
Royal National Lifeboat Institution—J.S... ..	1	1	0
Thames Church Mission—R.U. 5s; H.B. £2 ..	2	5	0
Working-men's Mission, New Cut—R.U. 5s; M.A.V. £2 10s; F. & M.W. 5s	3	0	0
Evangelistic Mission—R.W. £4 4s; H.B. £1; J.B.P. £3; Supplied, 2s 6d..	8	6	6
Watercress and Flower Sellers' Mission—J.B.D. £5; V. £1; H.M.A.S. £1	7	0	0
Orphan Homes (Miss Mittendorff)—J.B.D. £6; V. £1	7	0	0
London Samaritan Society, &c. — E.H.C. 7s; N.M.D. 12s; X.A. 2s 6d; H.A.Y. 5s; A.B.L. £1; M.A.S. 5s; E.S.M. £1; T.C. 5s	3	16	6
Cow Cross Mission—Mullingar, 5s; L.S. 5s; E.S.L. £10; V. £1; A.M.S. 2s 6d; J.B.P. £3; T.C. 5s; Bristol, 1s	14	18	6
Orphan Homes (Mrs. Parsons)—M.F.L.	1	0	0
Free Breakfasts, &c.—A.K. 2s; V. £1; T.C. 5s; T.C. 5s	1	12	0
Dock Labourers—M.M.	0	5	0
Halfpenny Dinners—M.M. 5s; Mrs. A. 2s 6d; T.C. 5s; C.A.E. 2s 6d	0	15	0
Destitute Children's Dinner Society—X.A. 2s 6d; V. £1; H.M.A.S. 10s; Mrs. T. £3 3s; Redhill, 2s; R.E.S. 5s; T.C. 5s; R.B. 2s 6d; G.N. 2s	5	12	0
Grey's-yard Casuals—Mrs. T.	0	10	0
Society for the Relief of Persecuted Jews—Mr. H.R.W. £2 2s; T. 2s; Bristol, 2s 6d	2	6	6
House of Rest (Miss Mason)—C.R.J.	5	0	0
Home of Industry—E.S.L. £10; Elusendi, 5s; M.O. 5s	10	10	0
Deacon Abraham's Work—Mrs. E.	5	0	0
Dock Labourers (Mr. Coleman)—M.A.V. £2 10s; V. £1; F.R. 2s 6d; D.M.E. 5s; T.C. 5s..	[illegible]	2	6
Mildmay Mission to Jews—A Governess	£0	10	0
Somers' Town Blind Aid Society—Elusendi ..	0	6	6
Children's Home (Dr. Stephenson)—Widow ..	0	2	0
Church Missionary Society—A.M.B.	0	6	0
London City Mission—Mrs. S.C.F. 5s; V. £2; H.M.A.S. 10s; E.S.M. £1; Friend, 2s 6d ..	3	17	6
Mission Deep Sea Fishermen—V. £1; E.S.M. £1	2	0	0
Distressed Irish Ladies—V.	1	0	0
Union Hall Mission—H.B.	1	0	0
Bitter Cry of Outcast London—V.	1	0	0
Christian Blind Relief Society—V.	1	0	0
Millwall Chapel (Christmas Help)—V...	1	0	0
Homes for Aged Poor—H.M.A. 2s 6d; M.A. & J.H.G. £1; R.E.S. 5s; T.C. 5s	1	12	6
Hospital for Diseases of the Heart—H.M.A.S...	1	0	0
Golden Lane Mission (Mr. Orsman)—H.M.A.S. 10s; T.C. 5s	0	15	0
Christian Tract Fund—H.B.	0	10	0
Kensal Town Msn. (Miss Thompson)—H.M.A.S.	0	10	0
Seamen's Christian Friend Society—H.M.A.S...	0	10	0
Chelsea Hospital for Women—H.M.A.S.	0	10	0
Homeless Poor Asylum, Banner-street—H.M.A.S.	0	10	0
Christian Community—H.M.A.S. 10s; M.A. & J.H.G. 10s	1	0	0
Bible and Colportage Society, Ireland—H.M.A.S.	0	10	0
Home for Aged Blind Christian Men & Women—H.M.A.S.	0	10	0
Distressed Widows' Society—H.M.A.S.	0	10	0
Hackney-road Mission—H.M.A.S...	0	5	0
Home for Blind Children, Hackney—H.M.A.S...	0	5	0
Latymer-road Mission—H.M.A.S. 5s; H.B. £1; T.C. 5s	1	10	0
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Homes for Working Girls, London—M.A. & J.H.G.	0	10	0
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Latimer Church, Bow (Fuel, &c., for Poor)—M.A. & J.H.G...	0	10	0
Special Religious Services in Theatres—H.B. ..	3	0	0
York road Chapel (Rev. B. Allen's Fund)—M.A. & J.H.G.	0	10	0
Leicester-square Soup Kitchen—H.B.	3	0	0
Christian Colportage Association—H.B.	1	0	0
Cripples' Home, Marylebone—H.B	1	0	0
Tower Hamlets Mission—H.B. £2; G.W.P. £5; G.N. 3s	7	3	0
Marylebone Medical Msn.—H.B. £2; M.R.S. 2s	2	2	0
Ragged School Union—H.B.	0	10	0
Irish Church Mission—H.B.	1	0	0
Irish Evangelisation Society—H.B.	1	0	0
Drury-lane Mission—H.B.	1	0	0
Free Distribution of Scriptures—H.B. 10s; E.S.M. £1..	1	10	0
Home for Worn-out Governesses—M.	2	2	0
Mr. A. G. Brown's Work—E.S.M. £1; M.O. 5s; M.N. 1s; Bristol, 1s	1	7	0
Mount Hermon Orphanage—E.S.M.	0	5	0
New Talbot Tabernacle—E.S.M.	0	7	0
Rescue Society—T.C...	0	5	0
Relief of London Poor—S.C.G.	1	0	0
Orphan Homes (Miss Sharman's)—Bristol	0	1	0
Miss Whately's Work, Cairo—Bristol	0	1	0
	£410	11	2

[Advertisements.]

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◆

TEMPERANCE NOTES.

A Juvenile Temperance Society has been formed at Abo, Finland.

A new temperance hall is in course of erection at Ossett, near Leeds.

Nottingham, says *The Evening News* of that town, spends about £10,000 weekly on drink.

Mr. H. Lambert, the new general manager of the Great Western Railway, is a total abstainer.

By a donation of £6000 from a generous friend, the London Temperance Hospital is now free of debt.

Dr. Horley, in a recent lecture to the Society for the Study of Inebriety, said that neither the nurse nor the friends of a patient should be allowed to give stimulants except with strict limitations as to quantity.

The Justices of Fife, by 26 to 17, have decided that after the April Licensing Court, 1888, licensed houses shall be closed at ten p.m.

The St. James's Gazette says that amongst the jubilee presents to the Pope there are no fewer than 50,000 bottles of champagne.

At the Finsbury Polytechnic, recently, Lord Wolseley commended that and similar institutions as very necessary rivals to the public-house.

On a recent Tuesday no less than £11,000 was received at the Belfast Custom House, the largest amount ever received there in one day. It is said the consumption of spirits in the town is increasing.

Miss Haslam (C.E.T.S.) has recently attended numerous meetings in Barnstaple, Bath, Newport, Monmouth, London, and Lincolnshire. Many new branches of the Women's Union have been started.

The National Temperance League offered this year £25 in prizes, open to male and female students in Training Colleges. One of the lady students at Whiteland's College headed the list. The ladies generally outstripped the males.

"New Year's draws" are a common public-house resource to get the working-man's money. The other day, says a correspondent, I saw a man who had been seven years in succession in public-house clubs. He had never taken his goose home; he always sold it cheap

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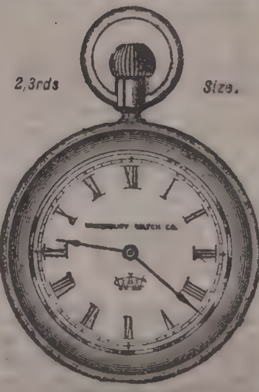
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